

THE CHITRAPUR SUNBEAM

चक्षुर्विन्द्यै तनूभ्यः
॥ श्री चित्रापुर मठः श्रीवत्सी ॥

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P. P. Swamiji's arrival at SCM, Bengaluru on 2-1-2025.
(Photo by Shri Rahul Naimpally)



At SCM, Bengaluru on 2-1-2025.
(Photo by Shri Rahul Naimpally)



Durga Namaskar by Purusha Varga at SCM Bengaluru on 3-1-2025.
(Photo by Shri Rahul Naimpally)



Bhajan Seva by Purusha Varga at SCM Bengaluru on 3-1-2025.
(Photo by Shri Rahul Naimpally)



Program by Bengaluru Prarthana Varga on 4-1-2025.
(Photo by Shri Rahul Naimpally)



Inaugural Dharmasabha at SCM, Bengaluru on 4-1-2025.
(Photo by Shri Rahul Naimpally)



Vardhanti of Nāg Devatā, Annammā, Chāmundā, and Mārikāmbā Sannidhis at SCM Bengaluru on 14-1-2025.
(Courtesy: Anushravas)



Vardhanti at SCM Bengaluru.
(Courtesy: Anushravas)



Vardhanti at SCM Bengaluru.
(Courtesy: Anushravas)



Vardhanti at SCM Bengaluru.
(Courtesy: Anushravas)



Vardhanti at SCM Bengaluru.
(Courtesy: Anushravas)



Vardhanti at SCM Bengaluru.
(Courtesy: Anushravas)



P. P. Swamiji arriving at SCM, Mangaluru on 17-1-2025.
(Photo by Shri Damble Ganesh Rao)



At Shri UmaMaheshwar Sannidhi on 17-1-2025.
(Photo by Shri Damble Ganesh Rao)



At Shri Dattatreya Sannidhi on 17-1-2025.
(Photo by Shri Dumble Ganesh Rao)



At Shri Vamanashram Sannidhi on 17-1-2025.
(Photo by Shri Dumble Ganesh Rao)



At Shri Venugopal Sannidhi on 17-1-2025.
(Photo by Shri Damble Ganesh Rao)



Shri Shantadurga Sannidhi in Shri UmaMaheshwar Temple, Mangaluru
(Photo by Shri Damble Ganesh Rao)



**Kirishashti Pālki Utsav in Shri Vāsuki Subrahmanya Sannidhi
at Shri UmaMaheshwar Temple, Magaluru on 6-1-2025.
(Photo by Shri Damble Ganesh Rao)**



**The deity to be placed in the Pālki.
(Photo by Shri Damble Ganesh Rao)**



Pälki Utsav.

(Photo by Shri Damble Ganesh Rao)



Pälki Utsav.

(Photo by Shri Damble Ganesh Rao)

THE CHITRAPUR SUNBEAM :- JANUARY 2025

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“सा मां पातु सरस्वती”



PRAYERS, PRAISES & PSALMS
THE UPANISHADS

YAJNAVALKYA AND MAITREYI

अयमात्मा सर्वेषां भूतानां मधु । अस्यात्मनः सर्वाणि भूतानि मधु ।
यश्चायमस्मिन्नात्मनि तेजोमयोऽमृतमयः पुरुषोऽयमेव सोऽयमात्मा ।
इदममृतम् । इदं सर्वम् ।

This Atman is honey to all beings and all beings are honey to the Atman. The luminous and immortal Purusha within all is Brahman and He is all this.

अथ हैनमुषस्तश्चाक्रायणः पप्रच्छ-
याज्ञवल्क्य, यत् साक्षादपरोक्षात् ब्रह्म
य आत्मा सर्वान्तरः तं मे व्याचक्ष्व इति

Then, Ushasta, son of Chakra, questioned Yajnavalkya O Yajnavalkya, What is the Ultimate, Brahman himself alone, directly realized as such, the Self which dwells within all?

एष त आत्मा सर्वान्तरः । कतमो याज्ञवल्क्य सर्वान्तरः ?

Yajnavalkya (pointing to his heart): This, thy Self, which is withn all.

(Continued) (Brihadaranyaka Upanishad)

‘ॐ श्री सद्गुरवे नमः’

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SWAMI ANANDASHRAM

UNFORGETTABLE REMINISCENCES

HUMAN ASPECTS OF A DIVINE PERSONALITY

- JIDNYĀSU

Bhadrapad Shukla Tritiya brings to me every year poignant memories of the fateful day when Parampoojya Paramhounsa Parivrajikacharya Shrimat Anandashram Swamiji cast off His mortal coils and attained Mahasamadhi, or more correctly merged Himself into the Infinite uttering, "AUM" thrice. It is not a householder's lot alone to bear all sorts of trials and tribulations. Saints, too, are in that predicament. Right from the day of His initiation directly into the fourth ashram, He had far more than fair share of hardships, worries and trials till the very end, in addition to the physical ailments. No saint or sage is made an exception to this. Each has His preordained course to run. Yet, with stoical courage, fortitude and equanimity He bore all and showed us the way to do it!

He was at the zenith of the spiritual aristocracy to which most sages, savants and saints belong. Our spiritual colossus would battle any attempt to fathom His inner being. His normal serene look, dignified mien, graceful gait: all these inspired reverential awe. Yet, behind this exclusive exterior there beat a heart that was full of sympathy and compassion for

O DEVA, my Pranams at Your Divine Feet.

Let my Pranams be in my Deeds.

To offer our Pranams & this Prayer, we sponsor this page

- Smt. Uma & Shri Arun S. Bolangdy.

the sufferers, downtrodden and the fallen, a heart that was overflowing with the milk of human kindness. Although like Mount Kailas His head stood in majesty far above the rolling clouds floating by and raging storms and turmoil below, He had His feet on the ground and looked just like any mortal, even as Shri Krishna appeared to Arjuna before He revealed Himself in His universal, cosmic form. Shri Anandashram. Swamiji would come down to our level to keep us from any inhibition and awe about His spiritual height. He cut jokes, played on words, regaled with amusing, humorous anecdotes and made witty remarks as occasions demanded. Despite winds of change and the trends for reforms. He still prized the traditional ways (संप्रदाय) and would religiously stick to it. His uniform courtesy and utmost consideration was never failing: and this with complete self-effacement and utter humility. The magnitude of His greatness would be a matter of speculation to most, but only elevated souls could know it just as an experienced goldsmith only can discern real gold from the spurious gilted one.

In the following paras, a few instances of what has been stated above are recounted for the benefit of the curious and the inquisitive, to know the human aspect of Mahapurush.

His humour was like peppermint without the pepper, spicy, sometimes subtle. Sometimes obvious without barbs but always with salve. Swamiji was invited to lay the foundation stone for Anandashram Colony at Bangalore. He arrived at the place and was received ceremoniously and guided to a wooden board to step on for पादपूजा. Some took photographs. That was several decades ago. Years later when

Swamiji was in Bangalore and invited to some devotees's place for पादपूजा, He noticed a photograph taken on the occasion mentioned above, and most casually remarked. "This photo must have been taken on a new moon day". The attending purohit for refreshing the memory of Swamiji said, "Was it not a Vijayadashami Day that the foundation stone was laid when this photo must have been taken?" Swamiji replied "To us it appeared to be a new moon day", with a flicker of smile. We set ourselves thinking, since Swamiji's razor-sharp memory could not make such an obvious mistake. There was a catch somewhere in His words. After some hard thinking, the answer to the problem dawned on us. As Swamiji stood there on the board for पादप्रक्षालन, behind Him stood Surya Bhatiji and Chandra Bhatiji. We all know that the sun and the moon rise together only on a new moon day. After a little while when Swamiji was told that we could understand the significance of the remarks, He just gave His graceful bewitching smile.

On this occasion of laying the foundation stone whilst blessing the scheme commending the cooperative effort for housing, He said

“फुळ्ळे कालांतु कोणाकई आग्रह कर्तना “दोन दिवस राब्बुनु एक जेवण जेवुनु” म्हणताले. आत्ता दिवसांतु हे अक्षरसह खरें जाल्यां, बोसच्याक, निदोवंच्याक जागो मेळचो कठीण जाल्यां. राबचे मात्र साध्य. तशीचि रेशनिंगामिति दोन दिवसांतु एकक जेवण साध्य,”

That was a lovely pun on words. Colloquially the invitation is for few days' stay and one meal of feast - a barrā. khānā.

When a group photo was to be taken the photographer set his apparatus well and came over

to Swamiji with a request for a smile. When clicking, Swamiji said “अडैचि हास्यमुख कोरु गेल्यारि हास्यास्पद मुख जांवचे संभव आस्ता.”

This remark from Swamiji provoked a big laughter. The photographer gained his end without further effort and clicked.

In a gathering when Swamiji was present, some were airing their views about the present day difficulties regarding rations etc. Swamiji made an observation with pun “आमका कसलीई येचना ना. बोंबई आमगेलो आत्म आस्स बेंगळुर आमगेलो देव आस्स.”

This was an obvious reference to Padukone Atmaramrao of Bombay and Devarao Shivram of Bangalore.

Once Talmaki went with a group of youngsters - relatives to pay respects to Swamiji. Smilingly Swamiji said “अरे, तू कपि पाळ्य घेवुनु आयलामरे” Shri Talmaki gave a wan smile inwardly apprehending Swamiji's disapproval of the youngsters. Within minutes his sunken spirits buoyed up. Swamiji asked him if Talmakis were not originally Mankikars. The light fell on the joke and he burst out. On one of His visits to Bangalore, Swamiji was requested to grace with His presence at staging of a Konkani drama. The theme was social, of youngster's change in attitude after marriage. The talented Saraswat couple (Padukone) were in the roles of the afflicted parents. There were hot words between the parents, for and against the son. Swamiji in His benediction remarked that He had heard that husband and wife quarrel within the cloister of their own home, but He witnessed that day a quarrel between husband and

wife in the open and in public! A friend of mine, who was very hard of hearing and who usually guessed words by the contours and the movements of the lips of the speakers, had come to pay respect to Swamiji. It was evening. Whilst conversing the lights suddenly went off. Swamiji slightly raising His voice asked "The lights of course are gone, but, can you hear me? Shall we continue to talk?" What an example of consideration for others.

A gentleman who sojourned at the Math for 3 or 4 days was asked on the first day by his friend if he had finished his breakfast. The gentleman in reply said he had finished what can be an apology for a breakfast. Asked for the reason he said he has been accustomed to taking Bournvita and the Math tea cannot touch the fringe of that beverage. Swamiji who had eyes and ears about in the Math came to know this and immediately sent a man to get Bournvita from Bhatkal. To the utter discomfiture and dismay of the gentleman he got his favourite drink for the noon tea. Our Swamiji had few peers in matters of simplicity, frugality and punctiliousness. When it was pointed out that His katcha had frayed and new ones may be got. He questioned, " Why, is it because the Math is paying for it? With a little mending it can go easily for another six months." In the course of a casual talk about the future, He said He did not approve of a Samadhi involving considerable expenses and restrictions. A tulsi vrindavan for Him in the country yard could be tended even by uninitiated youngsters and even ladies. If one carefully observed Swamiji at the ceremonial evening puja one never failed to notice how very carefully He culled out tender tulsi and

bael for affectionate tendering to the Deity accompanied by abounding devotion and love. At some discourses which He gave some books were ordered. A copy each was given to a few who wanted it and one was retained by Swamiji. The next day when, as usual, the Pravachan commenced, and the books were opened it was found the Swamiji's was the only copy that had a wrapper whilst the others' were bare. Phadke Shastri, who was one of them who took a copy, apologized for this seeming lapse.

For all His catholicity, Swamiji still held fast to tradition and never failed to observe the Math संप्रदाय. Even as a stripling when He was initiated as Shishya Swami He never turned His head in the direction of the voice when His niece, a toddler (daughter of His erstwhile sister whom he fondled so lovingly) shouted out "Māmā, Māmā" to Him when she came to the Math. What an example of detachment and renunciation. Once on His Delhi visit a Saraswat lady hosteler wrote to Him personally seeking an interview for some advice. The chief of the host committee could not say who the lady could be. However, after enquiries, the writer was located and a word sent for the interview on a particular day and time. When conveying this to the chief He told him he would have to be present at the time of interview. The chief got perplexed and was in a quandary. He could not say no to Swamiji and yet he felt his presence would deter the lady from speaking out her mind. Swamiji noticed the uneasiness on the face of the chief. On the interview day in the morning He told the chief he need not be present and that Ganesh Bhatji would take his place : a great relief to the chief whose face was wreathed in smile. How

very correct was our Swamiji in following the traditions which to so many of our modern women folks may seem strange and unwarranted. Even when ladies took Japa from Swamiji the husband had to be present, or some Bhatji would be present. The tradition was so rigidly followed that when P.P. Pandurangashram Swamiji's mother was terminally ill and wanted to have Swamiji's blessings for her liberation, Swamiji consented. With a cloth sheet held between the mother and Him, Swamiji comforted the ailing soul and gave peace and liberation. Perhaps as a head of the Math this has to be observed in contrast to the general unrestricted freedom in case of lay bābās, saints and mākārājs.

Swamiji was steeped in all the cardinal virtues. He was the embodiment of साधन चतुष्टय and शमादिषट्कः. Once He was served with tea in which salt was put by mistake instead of sugar, the two containers being next to each other. After Swamiji had finished, the purohit partook of the leftover tea and to his great horror he realized the error. None ever tastes the offering to Swamiji as Shabri did her offering to Shri Rama. To the repentant person seeking pardon Swamiji said "Oh, do not worry. We took it only as a change from the usual" with a sense of amusement.

Spiritual eminence of Swamiji can be gauged only by those who are also elevated. Sri Benegal Sanjiv Rao's rich tributes to Swamiji is common knowledge. When he had gone to enquire of Swamiji's health, Swamiji skillfully changed the subject and talked about Sri Sanjiv Rao himself. Graceful self-effacement.

It was a memorable meeting when our Swamiji

met Maharshi Ramana at Ramanashram. The two sat still for quite some time facing each other in silent communion. All round there was pin-drop silence in the hall. As Swamiji started to leave, Maharshi reached Him to the door. Swamiji had come to the hall a little earlier and taken His seat on a chair close to Maharshi's couch. When Maharshi stepped in He waved with His hands asking all to be seated and not to stand up to avoid embarrassment to our Swamiji. A foreign devotee had aksed to be shown a स्थितप्रज्ञ. and Maharshi had assured him He would in a few days. When the foreigner reminded Him about his request Maharshi asked him if he had not seen Him come in saffron vestment and seated on a chair in front of Him, obviously referring to our Swamiji.

A Maharashtrian friend surprised at our having a Dharma Guru, wanted to be introduced to Him. He himself was a great sadhak and ritualist. The interview was arranged. On the appointed day the sadhak arrived in full regalia with caste mark etc. He was ushered into the room for Swamiji's audience. He approached Swamiji, made "Sashtang namaskar" and sat on the floor in Padmasan. Thus he sat for some time, and then asked "ओळख पटलिना" Swamiji said "होय" The sadhak again made flat obeisance and withdrew. Whilst leaving, he remarked to my friend that our community, as he knew, more than deserved such high-souled Personage as Guru.

To this Mahapurush, such an Illumined Soul, I bow down in reverence again and again with a prayer "Teach me to do Thy will."

(First published in Sunbeam, September, 1983)



TEACHINGS OF SWAMI PARIJNANASHRAM

THE GLORY OF THE DIVINE NAME

(Ashirvachan by Parama Pujya Swami Parijnanashram at Anandashram, Ramnagar, Kanhangad on 23rd January, 1991, on the 2nd Mahasamadhi day of Pujya Mataji Krishnabai)

I have been coming here from my childhood. Though I could not get much of an opportunity to remain with Papa, I could come and meet Mataji and offer my salutations to her. I had read many books that Papa had written. That attracted me here all the more. I felt peace of mind in her company and my desire to attain Papa or Bhagavan would be intensified. But, even though I would come here often, I could not stay here long enough. Mataji would press me each time to spend a few days here but, somehow, it was not given to me then to stay here for long. Today is Mataji's second Punyatithi and Sri Chidanand Swmiji is also here. Availing this opportunity to spend some time in his company we have come here for seven days. Swami Ramdas used to exhort us to keep chanting Om Sri Ram Jai Ram Jai Jai Ram, and keep chanting it always. Ramnam has much power in it. When you chant the Name constantly, your mind becomes still, the name becomes sweet to us and, as we go on chanting the Name, it gives us darshan of Ram in our

heart and we come to realise our true swarup. May all enjoy this experience and, to this end, dedicate their lives at the feet of Ram, at the feet of Papa and at the feet of Mataji. Then, their coming into the world will have been worthwhile.

I would like to take this opportunity to quote four or five kirtans about Ram, which have inspired me.

संत चरण रज लागतां सहज ।
वासनेंचे बीज जळोन जाय ॥१॥
मग राम नामे उपजे आवडी ।
सुख घडो घडी वाढू लागे ॥२॥
कंठी प्रेम दाटे नयनी नीर लोटे ।
हृदयी प्रगटें नाम रूप ॥३॥
तुका म्हणे साधन सुलभ गोमटें ।
परि उपतिष्ठे पूर्व पुण्यें ॥४॥

Ramnam is the veritable Form of Truth. But all are not willing to take the Name. When we were in Kashi, there lived a Swamiji who used to exhort all 'Chant Ramnam, chant Ramnam'. Hearing his exhortation, one disciple asked "Why, is anyone dead?" Many people seem to be of the view that Ramnam is chanted only for the dead, for the body as it were. But, this is not true. Ram.nam is for the mind, for the soul, for the intellect and he who takes the Name not only cleanses his body and mind but also makes himself fit for realisation. The Name inspires devotion, adoration and worship. The Name enables you to forget whatever

sorrows or worries are afflicting you. Ramnam does not cost you anything. You can take the Name wherever you are, whether you are sitting or working or doing anything else you are asked to take the Name like a "tailadhārā.", that is ceaselessly. Do as much Ramnam japa as you can. This is what Papa and Mataji taught us. That is why it is always important to live with saints, to touch their holy feet. They remind us to go on singing the Name. Therefore, in this Abhang, reference is made to the importance of applying dust from saint's feet to one's head. So important it is that when you touch the feet of a saint with all reverence, Ramnam takes root on its own in your mind and the devotee gets purified. There is an expression here "Vasaneche beej" meaning the seed of desire. It says that the seed of desire burns itself out at the touch of the saint's feet. When the child is born in the world, it is not having any sense of possession, it lives and even sleeps in a joyful world of its own. But, as the child grows up, it begins to understand that so-and-so is its father, so-and-so is its mother and so on until it comes to identify every object as 'mine' or 'not mine'. Thus, the child on growing up becomes a prisoner of Samsar. But, saints like Namdev, Tukaram, Jnandev have all taught us that if we keep chanting the Name, we can get over this sense of possession and attain salvation. Saints never delude, they speak from their own experience.

(Continued)



Teachings of P. P. Shrimat Sadyojat Shankarashram Swamiji

NAVASPANDANA

Satsanga – Importance of Satsanga

Satsanga is an important requirement. Isn't that right? There should be participation in Satsanga. Otherwise doubts may arise in the mind. There is a possibility of getting stuck sometimes. This should not happen. In this lifetime, when born in a good family, then God must be worshipped. We should not only benefit from it, but our life should become meaningful and successful. That is, we should feel the touch of the Divine in this lifetime itself. Even otherwise, We have already taken innumerable births. We do not want to get stuck in this cycle of birth and death. We must break out of this and remain connected with the Divine. With this objective in mind, Shiva is also propitiated.

– Shri Dungargarh 2023

Satsanga – when there is consistent contact with God and Guru

People engage with the spiritual with great faith – at the personal level and with that which has been handed down to them through the generations. This is something that has begun anew in the community, and I too involve myself in this. There is definitely a prayer asking for the good and favorable. We come here with hope. By coming here and worshipping the Goddess again and again, and

because of the presence of (Parijnanashram)Swamiji contact with the Divine takes place continually. The effect of Satsanga is characterized by these – there is an internal purification, the mind becomes stronger, self-assurance increases, the capacity to pursue your spiritual goals strengthens, and because of them, your ability to focus with single pointed attention grows. Anxiety, confusion ‘I don’t know what to do, is this right, or that?’ This is the general tendency. Most people go through this all their lives. With Satsanga, the conviction that ‘This is not right’ becomes firm. Do you know that? Many people cannot even figure that out. ‘I have not done anything wrong. The world is like that.’ And they remain unhappy. ‘There is something not right with me. That has to be removed. I have to strengthen myself,’. And to that end, one is guided. Based on that, one’s spiritual efforts begin; and from that one begins to become objective. This agitation – ‘I’m not getting involved in it, I’m not getting overwhelmed by the aberrations of my mind.’ That is the first thing to happen. ‘I can view it.’ And then because Satsanga has taken place, rather than argue with the mind to eventually get it to accept something. You now have the capacity to just ignore. It is indescribable – the power to just let go becomes yours. There’s so much pain in our lives – we imagine so much in our minds, we argue with everybody in our minds, or bring up things like, ‘Why was I not given importance here. It should have happened,’ etc., etc. What a mess we have made of our lives! And we think, ‘If we, no, if we really understand logically, I come to a conclusion, can settle it.’ It doesn’t work out. Most of the time

it is nonsense. So, for this to stop, with Satsanga as a part of your spiritual effort, objectivity begins to come in and you realize – “Oh! The things that I have held on to! I have been stuck in these things in the smallest of ways.” You are astonished at how you used to deal with things and so you develop the capacity to let go. Then you begin to enjoy the process which increases your skill in your area of work. Your efficiency increases and it increases very naturally. You begin to see something new and fresh even in the work you have always done, which gives you joy. And for us, the most necessary – We begin to connect deeply to the Divine, and be inspired by it.

– Karla 2016

Satsanga – Guidance and benefits that one receives from it

Good company (Satsanga) brings about josh (optimism and enthusiasm) and one gets some guidance as well. Only then we can say that a connection is formed. Connection with what? Connect with the good. Otherwise it is connect with bad company. What do you think happens if you get into bad company? The mind gets dejected and despondent. Isn't it? Satsanga automatically generates that josh. Whether it is work, education, life ... there should be something new to look forward to. Only then it goes to prove it is Satsanga. You are all cultured people. How are you using those impressions in your daily work? What happens during Satsanga? The same impressions have to be stimulated even more. Thousands of

years ago, there was a culture and that culture is still a part of us. But circumstances have now changed. We have to again reveal that spark and vigor in these changed circumstances. Hence, we have to work towards this. Those impressions once stimulated are then expressed in new ways. That is why Satsanga is important. Satsanga helps to awaken that fundamental power which is in you. Only then the tasks taken up begin to stand out.

– *Bikaner 2017*

Satsanga – Contact with the Auspicious and True

We have the Shrimad Bhagwad Gita. sakrt Gitambhasi snanam samsara- malanashanam. We bathe everyday so that dirt is washed off the body. If the Gita is studied, and stotras are recited an exceptional purification begins to take place – an internal purification. Initially we are not even aware of that internal impurity. We are so caught up with wanting something or the other. That comes from interaction with the world which is an expected thing. This is Maya – the Divine’s Illusive Power. So, when do we begin to realize the existence of this internal impurity? When we begin our interaction with the Auspicious and True. That is when the desire to rid ourselves of this impurity also rises. We might believe – ‘I am tranquil. My mind is pure.’ The superficial thoughts that arise – that is not all that we are dealing with. “Who am I?” There are layers and layers of mind. That is where the purification should be done. To bring in the strength and capability within an aspirant, even

while he makes the effort needs guidance on the spiritual path, Satsanga is required.

– Nasik 2020

Swadhyaya – Why the study of Spiritual Texts is necessary

“My delusion has been destroyed!” To say this requires one to have deep clarity. For that, the study of spiritual texts is mandatory. Delusion is not simply at the transaction level. It is the very image of ignorance. Delusion is born of ignorance. It is that ageless ignorance which harbors the perceptions. “I am a person – insignificant, weak,” ... and other such. These perceptions persist because one does not know one’s true expansive soul-nature. That not knowing is because of ignorance. Which is why, for that delusion born of ignorance – to be uprooted and completely decimated. Swadhyaya becomes absolute necessity. The other elements that I have referred to earlier – exercise, correct eating, japa, stotras – all these are foundation stones of spiritual effort. These build your ability to assimilate what is generated. Once you do that, your sensitivity to Wisdom deepens. And that is when you have the conviction to say – “My delusion has been destroyed!” For that you require असकृत् उपदेश – instruction, not once, but time and time again. You will need to keep seeking clarity. That is why Swadhyaya is required. Especially during Chāturmasā.

– Mangaluru 2013

(Transcribed by Shrikala Kodikal)

JAGADGURU SPEAKS

H.H. Sri Bharati Tirtha Mahaswamiji

ACQUIRE PURITY IN MONEY-MATTERS

Sanātana dharma represents a highly evolved way of life. However, the guidance given therein can never be the same for all, because infinite are the varieties of temperament and environment, and their hereditary and other dispositions.

The Guru takes into account the needs and competencies of people. Hence seers give different pieces of advice to different seekers, just as a doctor prescribes different medicines to different patients.

To the slightly evolved spiritual aspirants, the *Shāstrās* advocate them to think, not of excitable things which may disturb their equilibrium or excite their passion (for unreal things), but about the impermanence of the world, nature of God, origin of the universe, bondage and liberation.

But in all these precepts, the basic tenets such as सत्यं ब्रूयात् is the same for all types of men, under all circumstances. It is incumbent on everyone to follow such tenets as stated in the verse-

सत्यं ब्रूयात्प्रियं ब्रूयान्न ब्रूयात्सत्यमप्रियम्।
प्रियं च नानृतं ब्रूयादेष धर्मः सनातनः॥

This verse states: Speak the truth, utter that which is pleasant, do not utter an unpleasant truth. Do not speak that which is false, but pleasant. This is the external dharma.

Nowadays, some people have a craze for making money by resorting to even immoral means. To deter them from indulging in such practice, it is said-

धनेनाधर्मलब्धेन यच्छिद्रमपि धीयते।
असंवृतं तद्भवति ततोऽन्यदवदीर्यते॥

The blemish that one seeks to cover up by means of wealth

acquired unrighteously does not get concealed. Instead, new faults present themselves (possibly as a consequence of the ill-gotten wealth being used to hush up matters).

Hence the *Shāstrās* direct man to earn money only through righteous means.

सर्वोषामेव शौचानामर्थशौचं परं स्मृतम्।
योऽर्थे शुचिर्हि स शुचिर्न मृद्वारिशुचिः शुचिः ॥

That is, purity in money matters among others is regarded as the best amongst the kinds of external purity. He who is unpolluted in monetary acquisitions is indeed the pure one, not the one who is merely clean through the use of water and mud.

We bless all people to follow such noble precepts and lead a trouble-free life.

(Courtsey : Tattvaloka)



“ तिळगूळ घ्या आणि गोड गोड बोला..... गोड बोलणार्याला असे सांगायची गरज नाही तरी पण एक रिवाज म्हणुन आम्ही म्हणतो ”
असे स्वामीजी हसतमुख म्हणायचे !

TEACHINGS OF
SWAMI ISWARANANDA GIRIJI
MAHARAJ

108 NAMES OF
DIVINE MASTER
SHRI DAKSHINAMURTI

(Continued)

69) हस्तांकुरितचिन्मुद्र :

Whose hand unfolds the chinmudrā.

70) हठयोगपरोत्तम :

The best amongst those practising Hathayoga.

71) हंसजप्याक्षमालढ्य :

Who displays a rosary for japa of holy mantrās.

72) हसेन्द्राराध्यपादुक :

Whose sandals are worshipped by the best of monks.

These four names refer to Yogi *Dakshinamurti* who is seated in a typical pose of Hathayoga, with legs crossed and held by a *yoga-patta*. The Yoga theme was initiated in name sixty. This is very important to *Vedanta* in which *Yoga* and *Jnana* are considered as two wings on which *sādhanā* takes one to the pinnacle of *siddhi*. This *yoga* is of various kinds of which three are mainly elaborated in the *Agamas*. They are *Hatha*, *Laya* and *Mantra*. Along with this *Jnana yoga* (or *Raja yoga*, the king of *yogas*, as it is termed in the Upanishadic literature) goes to form one integral main Mahā Yoga. One is expected to incorporate all of them in such a

measure as one's nature and situation allows. The present four names taken together represent the synthesis. Names seventy, seventy-one, and seventy-two speak for Hatha, Mantra and Laya Yogas respectively. Name sixty-nine expresses the essence of Jnana Yoga in an artistic and mystical way. Here Dakshinamurti allows the 'Chinmudra' to 'sprout' or unfold itself in the fingers of his right lower hand.

Name seventy-one refers to the japa-mala in the upper right hand of Dakshinamurti. It is called akshamala for two reasons.

The foremost among the rosaries is that made of rudraksha beads. Because of its high and psychic efficacy, (some even claim its effectiveness in physical cure of some diseases) it is used in japa of mantras pertaining to any God, but specially to Shiva. This has come to stand for any rosary which is therefore called Akshamala. It may be Kamalāksha (made of seeds of lotus), Hiranyaksha (beads of gold), Rajatāksha (beads of silver) and Kāshtāksha (beads of Tulsi-wood, sandalwood etc). The rosary is not only a physical means of counting the repetition of mantras, it is a sophisticated, esoteric instrument to improve the quality of japa. Such an esoteric rosary is consecrated and imbued with power by invoking the alphabet in it-one for each bead. Mantra shastras consider every alphabet as a potential basic substance out of which all speech and hence all mantras are evolved. Therefore in Sanskrit we call the alphabets `matrka' (the Divine Mothers). They are from अ to ksha (क्ष). The `aksharmala' therefore means the garland of letters. The rosary is formed of hundred and eight beads (108). This is considered an auspicious number, because of its connection with our breathing.

In twelve hours of the day (night is not counted as it is meant for rest) a person is supposed to breathe 10,800 times. Shastras have recommended that japa be synchronized with the breath so that the former becomes as natural and continuous as the latter.

Secondly, the breathing itself is a holy mantra. The exhalation sounds like letter Ham (हं) and inhalation letter Sa (सः) and both together form the Hamsa (हंस) mantra. In Sanskrit 'Hamsa' means, "The fundamental movement or the Divine Traveller". That is the name of the living being. The name also is applied to the Sun or the Swan, both of which are used as beautiful and significant symbols of the Soul. In name seventy-one the rosary is qualified as Hamsajapya, implying that, in the path of Dakshinamurti, all mantras are meant to reveal the Atma-tattva only. Name seventy-one can also be understood as conveying the idea that the Dakshinamurti mantra is repeated by the sannyasis who are called Hamsa or Paramhansa. This also fits in well in the sannyasa context of the present set of names. The above meaning of the word 'Hamsa' is enhanced in name seventy-two which is a restatement of name sixty-two. Only the word 'Yati' is replaced by 'hamsa' and thus a new aspect of sannyasa is presented. Yati stands for renunciation, austerity, and intense yogic practice; while Hamsa speaks for discrimination, contemplation and immediate perception of truth.

Another difference is: in name sixty-two it is the 'form' that is worshipped and here it is the footwear (पादुका) of Dakshinamurti. The paduka is again a very esoteric concept. The Guru is worshipped chiefly in the paduka because it does not represent a personality or

individuality, but a conscious movement towards a goal. In a more esoteric sense Paduka' is a technical name for a mantra composed of bijaksharas used to propitiate the Guru.

The 'Hamsa' denotes a very developed stage of *sāadhanā*. The legendary swan which separates milk from water symbolizes a *sadhaka* capable of sifting the nama-rupa from the *Sat-chid-ananda* of every world experience.

73) मेरु श्रृंगतटोल्लास :

He who revels by the side of Mount Meru's peak. Siddhas are said to live on Mount Meru, which is considered the axis of Manushya loka. It actually refers to the backbone of the human body. The peaks of Sumeru correspond to the chakras in the Sushumna or the parvan (joints) in the spinal cord. Dakshinamurti is represented here as the fruit of the highest spiritual development which is acclaimed to take place in the Sushumnā.

'shrnga' or peak forms a wave-like curve going up and coming down. It represents the pulsation of power causing the spiritual awakening within. When we present our spiritual sadhana to Shiva, he responds with an upsurge of joy within, like an adventurer riding a wave or conquering a peak. Actually his is the *shrnga* and his the *ullāsa*. Obviously, he does not revel in the mole-hills and heaps of garbage that an ordinary worldly person makes of life. We have to manifest the internal Meru, for the love of the Lord, so that he may sport in our lives.

(Continued)

(Courtesy: Samvit Sāadhanāyana, Santa Sorovar, Mt. Abu)



Shri Chitrapur Math, Shirali

Vardhantyutsava-sevā 6th February 2025, Māgha Shukla Navamī

The Vardhantyutsava of the pratishthā of Shrivallī Bhuvaneshwarī Sannidhi, Shri Mahāganapati Sannidhi, Shrimad Ādi Shaṅkarāchārya Sannidhi, Shri Gurupādukā Sannidhi and Shri Rāmāñjaneya Sannidhi is being celebrated on Thursday, 6th February 2025- Māgha Shukla Navamī.

The following rituals will be performed during these days for the *shreyas* of the entire *samāja*.

- 5 Coconut *Gaṇahoma* at the Shri Mahāganapati Sannidhi
- Dwādasha kalasha kalābhivṛddhi at:
 - Shrivallī Bhuvaneshwarī Sannidhi,
 - Shri Mahāganapati Sannidhi
 - Shrimad Ādi Shaṅkarāchārya Sannidhi
 - H.H. Shrimat Parijñānāshram Swāmījī III Pādukā Sannidhi
 - Shri Rāmāñjaneya Sannidhi

Sādhaka-s, with an offering of Rs 30,000/- as kāṇika, may perform the above homa-s as yajamāna-s. Should one not be in a position to be personally present, one may nominate another to officiate. In the event of no nomination, one may still perform the Yajamāna Sevā in absentia, in which case the *prasāda* will be sent by post/courier.

Sādhaka-s desirous of participating may kindly contact Shri Nārāyaṇ Mallāpur mām, General Manager - Shri Chitrapur Math, Shirali:

Phone number: 08385-258756 / 08385 - 258368

Email: seva@chitrapurmath.in

Postal Address: The General Manager, Shri Chitrapur Math, Shirali – 581354

The following details should be included in all written communication: Name, gotra, address, phone numbers

In sevā, Praveṇ Kaḍḍē
President
Standing Committee
Shri Chitrapur Math, Shirali

**H. H. SHRIMAT SADYOJAT SHANKARASHRAM
SWAMIJI'S TRAVEL AND AMAVASYA
EKANT DATES**

Jai Shankar!

For information to all devotees regarding H. H. Shrimat Sadyojat Shankarashram Swamiji's Travel and Amavasya Ekant dates:

December 2024 -

- From 5th to 8th of December : In Vittla
- 9th of December : Dep. From Vittla to SCM Shirali
- From 10th to 20th of December : On tour
- From 21st to 31st of December: In Shirali.

Amavasya ekants : 29th and 30th of December 2024

January 2025 -

- 1st of January: In Shirali
- From 2nd to 7th of January : In SCM Bangaluru
- From 8th to 16th of January : On tour
- From 17th to 20th of January : In SCM Mangaluru
- From 21st to 31st of January : On tour.

Amavasya ekants : 28th and 29th of January 2025

February 2025 -

- From 1st to 20th of February: In Shirali
- From 21st to 27th of February: In Hubli
- 28th of February: Departure from Hubli to Karla.

Amavasya ekants : 26th to 28th of February 2025

Jai Shankar!

21st December 2024

Read the Handwritten messages by H.H. Shrimat Sadyojat Shankarashram Swamiji for the Publications of 'श्री चित्रापुर संवित्भजनावली' (24th January 2023):

And

On Vijayadashami at Shirali 2024, for the book 'SHIVASAYUJYAM – 60 Stories of Shiva':

<https://chitrapurmath.net/site/about-message>

FESTIVALS IN FEBRUARY 2025

FEBRUARY 2025

04 Tuesday	Ratha Saptami, Guruprāpti Divasa
06 Thursday	Vardhanti at SCM Shirali - Shrivalli Bhuvaneshwari, Mahāganapati, Acharya Shankara, Shrimat Parijnānashram Pādukā Sannidhi, Shri Ramanjaneya Sannidhi
10 Monday	Vardhanti at SCM Gokarna - Nāga and Jatkā Sannidhis
10 Monday	Vardhanti at Shri UmaMaheshwar Temple, Mangaluru - Shri Subrahmanya Sannidhi
12 Wednesday	Vardhanti at Shri Guru Math, Mallapur - Nāga, Jatkā and Chaudeshvari Sannidhis
15 Saturday	Vardhanti at SCM Mangaluru - Shri Venugopal Sannidhi
17 Monday	28th Pattābhisheka Vardhanti of H.H. Shrimat Sadyojat Shankarashram Swamiji
18 Tuesday	Vardhanti at SCM Shirali - Swami Shankarashram- I and Swami Keshavashram Sannidhis
26 Wednesday	MahāShivarātri

॥ ॐ ॥

SHRĪ SHIVAKRISHṆA MANDIR
and
MAHĀSHIVARĀTRI UTSAVA COMMITTEE

HubbaĪlī, Dhārwaḍ, Belgāum Local Sabhā-s
Opp. Mini Vidhāna Soudhā, Sir Siddhappā KāmbĪ Road, HubbaĪlī-580020.
Tel: 0836-2264235 Email: shivakrishnamandir@gmail.com

Invitation

MAHĀSHIVARĀTRI UTSAVA - 2025



Jai Shankar Dear Devotees, Saprema Namaskāra,

MAHĀSHIVARĀTRI UTSAVA - 2025

will be observed in the divine presence of

HIS HOLINESS SHRĪMAT SADYOJĀT SHAṆKARĀSHRAM SWĀMĪJĪ

Mathādhīpati, ShrĪ Chitrāpur Math, Shirālī
at

SHRĪ SHIVAKRISHṆA MANDIR
FROM 21-02-2025 TO 28-02-2025

We invite you to participate in this Utsava and make it a grand success.

Nandan Baiwālī
President, SSKM.

Vikram Sirūr
President, SMUC.

Sañjay Mallāpur
Organising Secretary

Nāgesh Mallāpur
Treasurer

PROGRAMME

21 st February 2025 Friday, 07:00 p.m.	: Arrival of H.H. Shrimat Sadyojāt Shaṅkarāshram Swāmījī at Shri Shrivakrishṇa Mandir. Receive H.H. Swāmījī with Pūrṇakumbha Swāgata.
26 th February 2025 Wednesday	: MAHĀSHIVARĀTRI
09:00 a.m.	: Jalābhishēka by H.H. Swāmījī
10.00 a.m.	: Rudrābhishēka, Ekādasha Rudra, Shivapañchāksharī Japa
12 noon onwards	: Mahāpūjā, Shri Pādukā Pūjana, Tirtha Vitarāṇa followed by Phalāhāra
10:00 p.m. onwards	: MAHĀSHIVARĀTRI ANUSHTHĀNA and Chār yāma pūjana by H.H. Swāmījī
28 th February 2025 Friday	: Departure of H.H. Swāmījī to Kārlā

Daily programmes from 22nd - 27th February 2025

06.00 a.m.	: Bhavānīshaṅkar Suprabhātam
09.00 a.m.	: Gayatrī Anushtāna
10.00 a.m.	: Devī Anushtāna, Lalitā Sahasranāma Pathana
11.00 a.m. onwards	: Bhajana sevā, Mahāpūjā, Shri Pādukā Pūjana, Tirtha Vitarāṇa, Shri Bhikshā Sevā followed by Prasāda Bhojana
05.30 p.m.	: Cultural programmes

LIST OF SEVĀ-S

Shri Pādukā Pūjana / PaḌeru	: Rs. 300
Shri Bhikshā sevā	: Rs. 350
Mahāshivarātri pūjā sevā	: Rs. 300
Upāhāra sevā	: Rs. 3,000
Santarpaṇa sevā	: Rs. 5,000
Sevākartā	: Rs. 10,000
Yajamāna sevā	: Rs. 15,000
Poshaka sevā	: Rs. 25,000
Mahāposhaka sevā	: Rs. 50,000

Appeal

Donations / Sevā-s towards MAHĀSHIVARĀTRI UTSAVA can be sent

1. Non-Indian passport holders may kindly contact DFC at donor.facilitation@chitrapurmath.net.in
2. Others can send preferably by way of Crossed Cheque, D.D., or NEFT favouring SHREE MAHASHIVARATRI UTSAV COMMITTEE At the temple address.

Note : Sevākartā-s offering sevā-s should send the following details by email at shivakrishnamandir@gmail.com

- ♦ Sevākartā's name and gotra, sevā date, mailing address for sending the prasāda
- ♦ Those sending through NEFT send branch remitted, remitter details, NEFT transaction number.
- ♦ For NEFT our A/c. No. – 109003130000756, IFSC Code- SVCB0000090, Ac. Holder name- Shree Mahashivaratri Utsav Committee, Bank Name- The Shamrao Vithal Co.op. Bank Ltd., Hubballi

DETAILS OF ACCOMMODATION

METROPOLIS HOTEL

Koppikar Road, Hubballi-580020 Phone : +91 83642 66666, 95382 13100
Email : info@hotelmopolishubli.com

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Pearl A/c - Twin Bed	3,199-00	3,399-00
Sapphire Room	3,999-00	4,799-00
Diamond Club	5,399-00	5,799-00
Metro Suite	6,399-00	6,799-00

Tariff includes 12% GST

Check-in and Check-out Time : 12 Noon to 12 Noon

HOTEL SWATHI

Opp. HDMC, Sir Siddappa Kambli Road (Lamington Road), Hubballi-580 020
Phone : 0836-2364702, 2364703, 2364704 Mobile : 84310 92843
Email : hubli@swathihotels.com

Tariff	Rates	Booking
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Three Bed Room Deluxe	Rs.1,250-00 + Tax	in Advance
Double Deluxe A/c	Rs.1,500-00 + Tax	
Extra Bed / Person	Rs. 250-00 + Tax	

Check-out Time : 24 Hours

SWAYAM RESIDENCY

Opp. Lamington School, Sir Siddappa Kambli Road (Lamington Road),
Hubballi-580 020 Telephone : 0836-2365080, 2365099
Mobile : 6366343410 Email : swayamresidency.hubli@gmail.com

Tariff	Rates	Booking
Double Bed Non A/c	Rs.1,100-00 + Tax	3 Weeks
Three Bed Non A/c	Rs.1,400-00 + Tax	in Advance
Double Bed A/c	Rs.1,680-00 + Tax	75% Advance
Extra Bed / Person	Rs. 224-00 + Tax	Payment

Check-out Time : 24 Hours

SHRĪ SHIVAKRISHṆA MANDIR

Telephone : 0836-2264235 Email : shivakrishnamandir@gmail.com

Dormitory for Gents : 40 Persons and 12 Cots are available.

Dormitory For Ladies : 30 Persons and 10 cots are available.

Contact :

Murlidhar Trikanṇḍ - 94805 86863, Nitin Ugrāṅkar - 94803 69499

Suresh Tallūr - 8904162612, Nandan Baiḥālī - 94480 73577

HH SADYOJAT SHANKARASHRAM SWAMIJI'S UTTAR BHARAT YATRA 2025

Dear Sadhaka,

Jaishankar.

Our Revered HH Sadyojat Shankarashram Swamiji will be proceeding on the Uttar Bharat Yatra during Mar 2025. The Yatra commences at Karla on 05 Mar 2025 and concludes at Karla on 01 Apr 2025. The itinerary of the yatra is given below. Around 175 Sadhakas have registered and will be accompanying HH Swamiji on the Yatra.

ITINERARY

Date and Time	Itinerary
0800 05 Mar - 2000 05 Mar	Karla to Surat
06 Mar – 08 Mar	At Surat
0800 09 Mar - 2200 09 Mar	Surat to Chittorgarh
10 Mar – 12 Mar	At Chittorgarh
0800 13 Mar - 1400 13 Mar	Chittorgarh to Jaipur
14 Mar – 16 Mar	At Jaipur
0800 17 Mar - 1130 17 Mar	Jaipur to Bharatpur
1130 17 Mar – 1900 17 Mar	At Bharatpur
1930 17 Mar – 2030 17 Mar	Bharatpur to Mathura
18 Mar – 21 Mar	At Mathura
0800 22 Mar – 1300 22 Mar	Mathura to Lucknow
1600 22 Mar - 1900 22 Mar	Lucknow to Ayodhya
23 Mar – 24 Mar	At Ayodhya
0800 25 Mar - 1300 25 Mar	Ayodhya to Varanasi
26 Mar – 27 Mar	At Varanasi
0800 28 Mar - 2330 28 Mar	Varanasi to Nagpur
29 Mar – 31 Mar	At Nagpur
0800 01 Apr - 2330 01 Apr	Nagpur to Karla

PRERANĀ VARGA - ANNOUNCEMENT.

There have been many requests from Chitrapur Saraswats residing overseas for an Online class for children between the ages of 12 to 15 years, to inculcate cultural and spiritual values and establish a connection with Shri Chitrapur Math and our Guruparampara.

With the kind consent and blessings of H.H Shrimat Sadyojat Shankarashram Swamiji, a new Online class, "**Prerana Varga**", for eligible children in India and abroad, under the aegis of Shri Chitrapur Math, has been planned to commence soon.

Smt Ranjana S. Hosangadi will be the Chief Coordinator for the Prerana Varga.

Interested parents may contact -

Email - preranavarga@chitrapurmath.net.in

Note - Eligible children from Prarthana Varga will also be shifted to the Prerana Varga on recommendation of teachers.

In Seva,
Praveen Kadle
President, Standing Committee

Dr Chaitanya Gulvady
Dharmapracharak

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Little Ravikiran – Pushya 2025

Swamiji Says...

"Pragalbhya is the capacity to express the goodness that you have by giving up unnecessary inhibitions that hold you back and restrain you. The application of your talent and efficiency will ensure that you stabilise the Shree — the splendour and auspiciousness in your life."

– H. H. Shrimat Sadyojat Shankarashram Swamiji

Vichaar Koryaan – For a vibrant discussion

It was the last day of school before the winter-break for the children of Saraswati Vidyalaya. While all the children had dispersed after school, Dhruv was in no hurry to return home. He stopped to chat with every acquaintance he could find on his way back home.

Meanwhile, Papamma was standing in the balcony, anxiously waiting for Dhruv. She could see many children from his school returning home, but there was no sign of Dhruv. "I wonder what's holding him up! He should have been home by now!" she exclaimed. Sensing the concern in her voice, Ajju reassured her, "Don't worry. He must be chatting with his friends. He's always the last one home." "But Malini is waiting for my call," said Papamma, "There is a satsang at her place next Monday and she has requested Dhruv to play the tabla. I have asked him so many times, but he just laughs it off every time. I cannot keep her waiting any longer." "Well, good luck with that!" Ajju scoffed, "That boy just does not want to be

taken seriously."

By the time Dhruv returned home, Papamma was agitated, "What took you so long? All the other children returned home long ago!!" "Relax, Papamma! I am in Class 9 now. I'm not a child anymore!!" laughed Dhruv, pinching her cheeks and cajoling her to smile. "Dhruv, if you want to be treated like a grown-up, start acting like one first," Papamma protested, "Malini pachi needs you to play the tabla next Monday. No one else is available. She is waiting for my call. What should I tell her?" Dhruv, as always, gave a vague reply, "Well, I might play the tabla... or I might not. Who knows what my mood will be like on Monday, Papamma?" He then disappeared into his room, leaving her flustered.

Papamma followed Dhruv into the room. "Dhruv, you play the tabla so well! Why are you shying away from such a wonderful seva opportunity? Not everyone is blessed with such talent. Please do not squander it away like this!" she pleaded.

Dhruv loved teasing and annoying Papamma, but he just could not bear to see her pleading. "Oh, please don't get so emotional, Papamma. Why do you take everything so seriously? Why is everyone pinning their hopes on me? I do not know if I can live up to your expectations. I have never played before a gathering. What if I goof up?! I don't want to disappoint you and Aju. I don't want to embarrass you in front of Malini pachi."

Papamma explained gently, "We are all gathering to sing in praise of the Guru and God, Dhruv, not to judge you. If you are worried about making mistakes, practise some more. The Lord accepts whatever we offer with devotion and sincerity. I am not asking you to be the best. I am only asking you to

offer whatever you have to the best of your ability. The goodness in you is a God-given gift, and it is your responsibility to share it with the world. Do not keep it hidden out of fear of judgement or self-doubt. Instead, pray for the courage to express it with all your heart and live to your fullest potential. The more you surrender to the Guru and express your talents, the more you will have to express — not just in music, but in all spheres of your life! Try it once at least!" she pleaded again.

"Okay," said Dhruv, rolling his eyes in mock indifference, but something Papamma had said hit home for him that day. Although he pretended not to care enough, he practised sincerely over the next few days. Whenever nervousness crept in, he prayed to Pujya Swamiji for strength and courage. When Monday finally arrived, he immersed himself in the music to such an extent that he became oblivious of the gathering and played the tabla with all his heart!

Now, let us discuss...

- 1) What talent/s do you have?
- 2) How do you feel when you are able express your talent?
- 3) Have you ever hesitated to express your talent? If so, why? What will you do differently the next time you get an opportunity to express it?

Kavyanjali —

When flowers bloom do they fear withering the next day?
When the Koel coos does she wonder what people will say?

Does the peacock ever get conscious?
During the dramatic display of its plumage, does it fear of
being called pompous?

Are the waves ever accused of cacophony?
Don't they bubble and fizz as they lap the shores of the sea?

I'm sure the thunder is oblivious to complaints of it being too
loud.
And the lightning too as it flashes bright through the dark
cloud.

Does the moon shy away into the night sky afraid of the
shadows it might cast?
Or does the Sun apologise for blazing over the sky vast?

Do the stars dim themselves afraid of whom they might
offend?
Or did the mighty gale turn itself into a breeze to simply
pretend?

Have the rivers ever restrained their waters in fear of disdain?
Or have the mighty mountains stooped low, for what if
someone does complain?

When nature itself teaches us- From judgement to be immune
And devoid of doubt, to sing our own tune

Seeking inspiration and acceptance we stand before thee
And pray to express ourselves in the best of our capacity
Let's give up our inhibitions and apply our talent and
efficiency
And grow in the benevolent splendour of the Gurushakti

Jyotirlinga – Rameshwara Jyotirlinga

Rama, with His wife Sita and brother Lakshmana, were in vanavasa to uphold His father Dasharatha's word of honour, when Ravaṇa, the evil king of Lanka, abducted Sita. Heartbroken and worried, Rama began to search for His wife. Jatayu, the old vulture, was badly wounded as he fought Ravaṇa bravely while he carried Sita southward.

Rama and Lakshmana vowed to bring her back. Sugriva, the king of Kishkindha, with his vanara sena led by Hanuman, agreed to join them.

Hanuman leapt across the vast ocean or Mahasagar to reach Lanka and found Sita captive in the Ashoka Vatika. Peaceful negotiations, with Angad as Rama's messenger, failed since Ravana was blinded by arrogance. Vibhishana, Ravaṇa's brother, entreated him to return Sita honourably, abandon adharma and adopt righteousness, but his pleas fell on deaf ears. Vibhishana chose to join Rama to protest against adharma.

Under the leadership of Nala, the great architect, the vanara sena built a bridge across the ocean, marched towards Lanka and fought on behalf of Rama and Lakshmana to rescue Sita. The terrible war ended and Sita was honourably brought back when finally, Ravana was killed by Rama. Rama crowned Vibhishana king of Lanka as He returned homewards.

However, Rama was filled with remorse for the death of so many bravehearts and warriors, including Ravana, a learned Shiva bhakta, known for his relentless tapashcharya. Being an epitome of Dharma, Rama resolved to pray to Shiva for atonement. Hanuman, the great devotee of Rama, set off at once to procure a Shivalinga from Kashi. Since the task was difficult, Hanuman did not return for a long time. So, Rama made a small Shivalinga out of the sand on the shore and prayed intensely. Shiva answered His prayers by manifesting in a Jyotirlinga. Thus, by giving up all unnecessary worries about the Shivalinga being brought by Hanuman from Kashi, and praying ardently and faithfully to Shiva, Rama was able to attain the highest form of Shiva swaroopa, the Jyotirlinga.

Ammi Shikyaan – World Meditation Day

Isn't it a matter of pride that our country has given to the world two beautiful days – June 21st as the International Yoga Day and now - 21st of December has been designated as the World Meditation Day. The initiative for 'Yoga Day' was taken by Prime Minister Narendra Modi in his 2014 UN address.

The United Nations designated 21st December as World Meditation Day in a resolution passed by the United Nations General Assembly on 29th November 2024. It is also symbolic since it falls on the Winter Solstice - which is associated with new beginnings, reflection, and spiritual growth. The date is also exactly six months after the International Day of Yoga on June 21, which marks the Summer Solstice.

Our community is so blessed that we have our Guru Parampara and our Guru, Parama Pujya Sadyojat Shankarashram Swamiji, to guide us. Many of us have taken

the 'mantra deeksha' from Pujya Swamiji. All those who have taken the mantra deeksha - do their japa regularly without fail.

We are eternally grateful to Parama Pujya Swamiji for initiating many of us into mantra japa sadhana. Just as daily bathing is required to keep our body clean, performing japa daily is essential to cleanse our inner little self. By regularly practicing mantra japa with devotion, diligence, and discipline, and by dwelling on the attributes of your chosen deity, you strengthen your emotional connect with your Ishtadevata.

This increases your inner strength, or atmabala, and you move closer to God.

Embrace this practice – an inner treasure awaits you!

Credits:

Little Ravikiran created with love by Nishtha Naimpally, Pratima Rege, Chandrima Kalbag, Namrata Heranjal, Deepa Murdeshwar and Jyothi Bharat Divgi

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Your feedback is important to us!



**LORD ANANTESHWARA SHIFTED TO BĀLĀLAYA.
(BRAMHA KALASHA AT VITTAL SRIMATH ANANTESHWARA TEMPLE
FROM 28-4-25 TO 5-5-25)**

(Photos by Arun Trikannad and Ashwin Cherka)



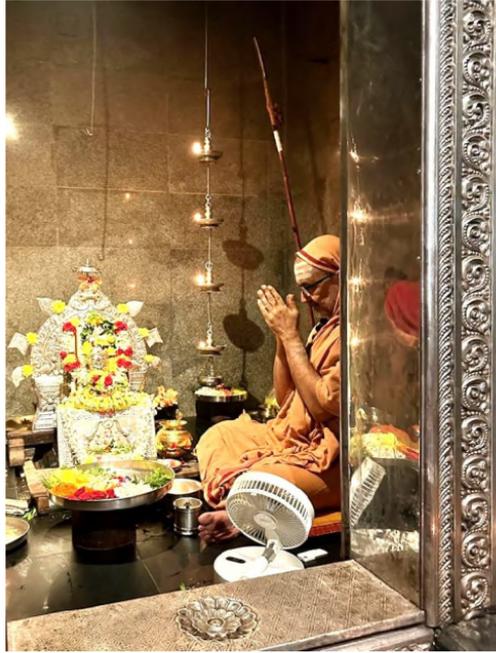
Bālālaya where the shift took place.
(Photos by Arun Trikannad and Ashwin Cherka)



**Jalābhisheka on 23-12-2024 - Samārādhānā
of Shrimat Krishnashram Swamiji.
(Courtesy: Anushravas)**



**Shrimat Krishnashram Swami Sannidhi at SCM, Shirali.
(Courtesy: Anushravas)**



**Shodashopachāra Poojā at Shrimat Keshavashram Swami Sannidhi
on 24-12-2024 (Samārādhānā day).
(Courtesy: Anushravas)**



**Swami Keshavashram Sannidhi at SCM, Shirali.
(Courtesy: Anushravas)**



**Shri Dattatreya Sannidhi at Shri Sacchidananda Dattatreya Temple,
Kundapur - Datta Jayanti Utsav on 14-15 December 2024.**
(Courtesy: Anushravas)



Datta Jayanti at Kundapur.
(Courtesy: Anushravas)



**Pāda Prakshālan by Shri Durgesh Chandavarkar
at Shri Shivalingeshwar Temple, Shirani-Kaikini on 26-12-2025.
(Courtesy: Anushravas)**



**Punarpratishtha of Shri Shivalingeshwar and Parivāra Devatās
at Shirani-Kaikini.
(Courtesy: Anushravas)**



At Shirani-Kaikini.
(Courtesy: Anushravas)



At Shirani-Kaikini.
(Courtesy: Anushravas)



At Shirani-Kaikini.
(Courtesy: Anushravas)



At Shirani-Kaikini.
(Courtesy: Anushravas)

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Tulsi Vivaaha on 13-11-2024 at SCM, Karla.

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