

# THE CHITRAPUR SUNBEAM

चक्षुर्विन्द्यै तनूभ्यः  
॥ श्री चित्रापुर मठः श्रीवल्ली ॥

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**SWAMI ANANDASHRAM**



**Vishesha Pujan at Shrimat Krishnashram Swami Sannidhi on 18-8-2025.**  
(Courtesy: Anushravas)



**Vishesha Pujan at Shrimat Krishnashram Swami Sannidhi on 18-8-2025.**  
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Uttishthata Yuvadhārā Sammelanam at SCM Shirali on 15-8-2025 - Day 1.  
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**Day 2 (16-8-2025).**  
(Courtesy: Anushravas)



**Day 3 (17-8-2025).**  
(Courtesy: Anushravas)



**Day 3 (17-8-2025).**  
(Courtesy: Anushravas)



**Day 3, Pādukā Poojan.**  
(Courtesy: Anushravas)



**Shodashopachāra Poojā at Guru-Pādukā Sannidhi**  
**on 12-8-2025 at Shirali.**  
*(Courtesy: Anushravas)*



**Shodashopachāra Poojā at Guru-Pādukā Sannidhi**  
**on 12-8-2025 at Shirali.**  
*(Courtesy: Anushravas)*





**Shodashopachāra Poojā at Shrimat Keshavashram Swami Sannidhi**  
**on 11-8-2025.**  
*(Courtesy: Anushravas)*



**Shodashopachāra Poojā at Shri Ādi Shankaracharya Sannidhi**  
**on 10-8-2025.**  
*(Courtesy: Anushravas)*





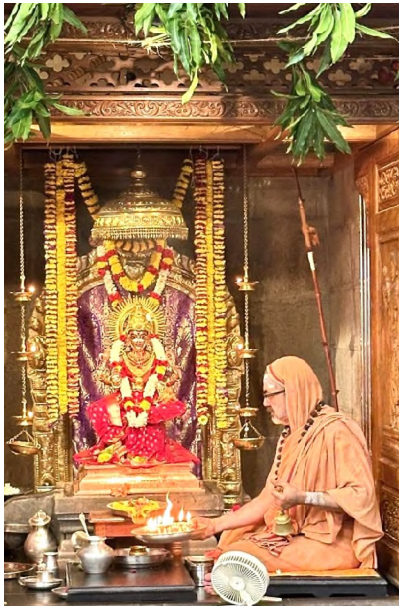
On 10-8-2025 at Shirali.  
(Courtesy: Anushravas)



Pādūkā Poojan on 10-8-2025.  
(Courtesy: Anushravas)



**Shodashopachāra Poojā at Swami Parijnanashram -II Sannidhi at Shirali  
on 4-8-2025**  
(Courtesy: Anushravas)



**Shodashopachāra Poojā at Srivali Bhuvaneshwari Devi Sannidhi  
on 1-8-2025.**  
(Courtesy: Anushravas)

## THE CHITRAPUR SUNBEAM :- AUGUST 2025

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“सा मां पातु सरस्वती”

PRAYERS, PRAISES & PSALMS

A HYMN TO SHIVA - वेदसारशिवस्तोत्रम्

गिरीशं गणेशं गले नीलवर्णं  
 गवेन्द्राधिरूढं गुणातीतरूपम् ।  
 भवं भास्वरं भस्मना भूषिताङ्गं  
 भवानीकलत्रं भजे पञ्चवत्कम् ॥ ३ ॥

I worship the Five-faced One, who has Bhavani (the Mother of the universe) for His wife, the Lord of the mountains, the Lord of the troop of demigods known as Ganas, with a blue spot on the throat, riding on a bull, whose nature is beyond qualities, the Prime Cause of things, the Resplendent One, whose body is adorned with ashes.

शिवाकान्त शम्भो शशाङ्गार्धमौले  
 महेशान शूलिन् जटाजूटधारिन् ।  
 त्वमेको जगद्व्यापको विश्वरूपः  
 प्रसीद प्रसीद प्रभो पूर्णरूप ॥४॥

Be Thou propitious, O All-pervading Lord, the consort of Shivā (the Mother of good), the giver of prosperity, with the crescent moon on the forehead, the great Lord, holding a spear, having matted hair, Thou who art the One, the pervader of the universe, and who has the universe itself as His form.

(Continued)

‘ॐ श्री सद्गुरवे नमः’

This page is sponsored by Smt. Shiroor Chitra Shankar.





# SWAMI ANANDASHRAM

## UNFORGETTABLE REMINISCENCES

HOMAGE TO H.H. ANANDASHRAM SWAMIJI

– N. S. RAO

Parama Poojya Shrimat Anandashram Swami of hallowed memory was a great saint, a grand teacher and a veritable God that walked upon the earth.

To write about Him, His life, work and teachings through my pen is an exercise in futility. I can do no better than quote from the cover of “Fifty Years of Bliss” so ably edited by Dr. Gopal S, Hattiangadi:

“What we want to say about His Holiness Shrimat Anandashram Swami would fill a large volume. We have written a small one. It is this book.”

“What a glorious half-century it has been since the ordination of H.H. Shrimat Anandashram Swami in 1915! Fifty years characterized, at each and every instant of time by simplicity, faith and complete surrender; by an intense urge to learn, experience and understand; and by a devotion for and one-ness with the Creator and His creation”.

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**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.**

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“We did not realize until we started working on this book as to how hard His Holiness has been working for us. We have been amazed by a few statistics. Perhaps, you, too, will be. For example, during the past 50 years. He has been away from Shirali for as many as 6,000 days, that is over 16 years! Yes, a third of the time on tour, not for sight-seeing and pleasure but for the propagation of Dharma and the benefit of His disciples, Can you imagine how many discourses He has delivered during this period? Those recorded in the published literature total 572; of these, 5 were delivered in Sanskrit, 6 in Marathi, 14 in Hindi, 24 in Kannada, and the remaining 523 in Konkani. What an incredible record!”

Anandashram Swamiji has been God among men and a great and beloved Guru, adorning our glorious Guruparampara. And, as such, he has not failed a single devotee. The more we pray and surrender to Him, the more He showers His blessings, and answers our prayers. And this has been the experience of each of us even to this day.

Anandashram Swamiji, when informed of his selection as Shishya by Pandurangashram Swamiji in 1915, said, “If Swamiji has selected me, His will be done.”

Let’s turn to Anandashram Swamiji, pray, surrender and say to Him: “Thy will be done.”

*(Sunbeam, September 1984)*



## TEACHINGS OF SWAMI PARIJNANASHRAM

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(Summary of the talks as recorded at His camp  
at Virar on Saturday, April 12, 1980.)

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**Question:** Is it a fact that Hinduism is now on the wane, unlike other religions which are still flourishing? In other words, there is a feeling that more and more of our people are growing disinterested in following religious precepts. They do not even go to temples whereas one always sees other places of worship full to overflowing.

**His Holiness:** Everyone looks only to his faith and presumes that others are flourishing whereas he is not. This is not true. Hinduism is still as vital and powerful today as it always was. If some of the younger people in our faith are not given to religion, equally true is the case with the other faiths also. On their part, they too are feeling that their faiths are also on the wane and that the moderns do not take as much interest as they should. As for crowds, the trouble with us is that we have far too many Gods and temples dedicated to each God. There is a Shiva temple, there is Ganapati temple, there is a Rama temple, one to Surya (for Gayatri worshippers) and so on. Each group worships its own Ishta-devata and thus our numbers become divided and it seems as if few people go to temples these days. If you take all the worshippers as a whole, you will realise that

popular faith in Hinduism is still as strong as ever. Hinduism is, in fact, the foundation on which the entire edifice of our culture rests. The only thing is that there may be changes taking place in our ideas according to the changing times.

**Question:** Why should there be so many atrocities on Harijans now-a-days? Our religion is known for its catholicity of views, its spirit of tolerance and broad- mindedness. We swear by the Gita which teaches us “However men approach Me, even so do I welcome them, for the path men take from every side is mine, O Partha.” We have given shelter in our land to people of every faith. Why then this attitude of intolerance shown by some of our people to the Harijans?

**His Holiness:** This is the cumulative effect of our clinging to the Chāturvarnya or the caste system. Atrocities used to take place on Harijans in the past also, because of the wrong interpretation we gave to the concept of Chāturvarnya. Only, our papers have begun to take note of these happenings now. It is high time we started practising Manavata Dharma and learnt humanity and fellow-feeling. In view of the atrocities that are being committed in the name of caste, it is all to the good that the Government has adopted secularism as its ideal. We can assure you one thing : the present concept of Chāturvarnya and caste system will totally disappear from our land in another 25 to 30 years, so also the present distinctions based on



birth. The people will just not put up with it any longer. **All Mathadipatis should take note of this and preach against continuance of the caste system.**

Really speaking, the Chāturvarṇya was based not on birth but on the functions one adopted in one's life. Just as there are different types of defence forces like the army, navy, air force etc., each separate from other because of the very nature of its functions, but all equally great, so also our elders had devised the Chāturvarṇya as four classes based on their duties and functions. They were never meant to be water-light compartments or to be an excuse for one to look down upon another. As the scriptures tell us "Chāturvarṇya maya Srishtam, Guna Karma Vibhagashaha" or that the system is based on one's qualities and karmas. In other words, if a Brahmin commits a theft, can he ever be called a Brahmin or if a so-called Shudra observes all the rules of personal hygiene and spends his time in meditation, how can he be called a Shudra. In any case, the caste system is not meant for the present times. Let us remember that when we take birth on this earth, we are all born alike. Even our sacred books tell us जन्मना जायते शूद्रः संस्काराद्विज उच्यते। (All are born as Shudras, they become different only by samskaras). If Brahmins claim ascendancy by virtue of the Chāturvarṇya system, let us only remember that all our Dashāvatārs barring one were Kshatriyas and the sole exception was Vaman Avatār but

even He was an Avatār of Vishnu. Likewise even Lord Buddha was born in a Kshatriya clan. So, the caste system is meaningless and even a so-called Shudra when he becomes holy by spending his days in worshipping God and increasing his devotion to Him, in the end becomes God himself.

**Question:** What would be Your Holiness's advice to members of our community? What are our failings, our shortcomings which we should correct?

**His Holiness:** We do not see any shortcomings in this community. If at all we must give any advice, it is only this: We should not go in for blind faith or "Andha Shraddhā", we see a lot of it these days. God has endowed our people with broad minds, noble qualities, an intellectual bent of mind, social status and, what is more, we have a tradition as a "progressive" people. I feel happy that our people do not have the "frog in the well" mentality, assuming that their social set constitutes the whole world. I do not see, therefore, any need to give any advice to the Chitrapur Saraswats. We are confident, that the ideas and views that we project are those of a majority of our people, of at least 80 per cent of them. With these God-given qualities of broad-mindedness, progressiveness and so on, each one of us should be able to judge for himself how far he was evolved, in terms of both his worldly life and his spiritual life, and march forward. It is not necessary to take anybody's guidance at every step or turn-once the path is shown to you, go

ahead boldly. For those who might still feel the need of an external prop, the Guru is always there to guide and lead such people.

**Question:** What watchword would you expect us to keep in mind while going forward in our spiritual progress?

**His Holiness:** Papa, Punya, Sukha, Dukha (Sinful and meritorious deeds, happiness and sorrow) are all mental concepts which we evolve according to our respective constitutions. They are all forms of our minds. That is why, we cannot advise anyone to follow a set path: we cannot tell them to do this or not to do that. Each one has his own ideas of what is right and what is wrong. All we would say, if we are asked, is just this: having taken this precious human birth, man should have a definite object in life, what is known as “dhyeya” (goal). While realising all his Karmas, serve your God, Guru and your parents. Remaining humble, be of as much service to society without looking behind, go ahead. This is the real meaning of March First. When we say “without looking behind,” we mean: do not have any regrets for whatever might have happened in the past. Man does good or bad according to his Samskaras. Even the Yadavas, in whose clan Lord Krishna was born, in the end destroyed themselves. What we should do is to see that only good things are done by us. So, don’t look back, don’t think of the past, think only of the present and shape your life accordingly on the right lines.



# Teachings of P. P. Shrimat Sadyojat Shankarashram Swamiji

## NAVASPANDANA

### Developing Antarmukhatā through Bāhya Sevā

Our Upāsana is actually internal, Individual, personal. We have been given goal that one should get Devi's Darshana in this very life etc .... Is this not internal? You performed a peculiar task in a given way, as per Our instructions. You will get the result of that later. That is how it goes. Actually, Our Sampradāya, Our Paramparā, does not mention like that. Because as soon as you say "Later" it immediately implies going through the cycle of birth and death, again and again. What is the guarantee? One must get it here and now! So even to be able to do such internal Sāadhanā, to turn the mind inwards, to become Antarmukha also, some external Sāadhanā needs to be done. So both elements are needed. Sāmoohika Sāadhanā is necessary. Sāmoohika Sāadhanā means the chanting of stotras, bhajans, recitation etc., too and especially, performing Sevā. Sevā can happen in Ekānta also, but really speaking, when we come together and do Sāmoohika Sevā, then in that friction, whatever contaminations are there, those come to the fore first and then gradually they get eliminated. Then it is possible for the intellect to turn inwards, in a greater measure. Nothing is achieved by remaining static. If purification is



desired, then one has to have the courage to let go of whatever is impure. Then whatever is pure gets manifested. Our attention is drawn towards that. So such is Our remarkable Sāadhanā! People are doing this. We are proud of Our Samāja.

– *Talmakiwadi, Mumbai 2020*

### **Ek Drishtikona – To increase our capacity for Atmajnāna**

In books like Vivekachudāmani etc., it is said that if you aspire for self knowledge (Atmajnāna), then these three elements Tattva Chintana, Manonāsha and Vāsanākshaya are required. This is a perspective to understand what are the main parameters you have to keep track of. If you want to acquire Self Knowledge by turning inwards, then constant Chintana should happen and an interest should develop in it – mental contemplation, serious subtle contemplation. The capacity to understand the purport should increase. Many a time, words are understood but the sentences did not make sense. Sentences made sense, but one could not understand the implied purport. Slowly, as one gains maturity, when one is comfortable with the subject also, the subtle purport is understood. Makes sense? Sense is there in everything, but what are we talking about here? One should have the capacity to understand the purport. Have you understood that? Have you got this? And what does it imply? This means that the purport has not been grasped. So the Shakti to understand the purport – that Shakti (ability) has to be increased. This comes under Tattva Chintana. And that is all Shravana. Then having listened about the Tattva,

its assimilation requires that the vacillation of the mind too must be controlled. So the process of Manonāsha (quietening the mind) has to be incorporated into the Upāsanā. What is the root cause for vacillation of the mind? Attachment to worldly objects. So, there, Vairāgya (detachment) has to be developed. Hence Vāsanākshaya, the process of inculcating new Vāsanās. Very intelligently, with discrimination. It needs to be done intelligently. Have you understood this much? This is one aspect. Contemplation on the Tattva should become part of our life, hence Swādhyāya, etc. is mandatory. Otherwise, life goes on – like an animal. Intellectual sophistication may have been achieved but it has not even turned towards Self Knowledge yet. If I tap into that, the more my attention goes towards that Pure Self, Shuddha Aham, to that extent I can understand my reactions or responses better. I am not held by just an instinctive response like an animal etc. having understood this, Manonāsha is required for effective Tattva Chintana – contemplation on the self. And to make Manonāsha effective Vāsanākshaya. We bring in this element to develop good Vāsanās (impressions in the mind) or to become Shiva-Kāma (a person with noble intentions). So, in your Pujās, Japās, or in your other religious programmes, that is the actual goal. When we participate in these activities to strengthen these Samskārās (impressions) these three elements begin to strengthen, provided they are maintained. Each Sādhaka is aware. That is what is happening. This was mentioned yesterday, was it not? When performed collectively and even when performed

individually, you should be very aware of this. And as individuals when we work collectively each one is aware of it. It is even more beautiful.

– Talmakiwadi, Mumbai 2020

**(Transcribed by Shrikala Kodikal)**

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## FESTIVALS IN AUGUST & SEPTEMBER 2025

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### AUGUST 2025

- |              |   |
|--------------|---|
| 25 Monday    | Samārāadhanā at Shirali -<br>Swami Anandashram Sannidhi |
| 26 Tuesday   | Swarna Gowri Vrata, Haratālikā                          |
| 27 Wednesday | Shri Ganesh Chaturthi                                   |
| 28 Thursday  | Rshi Panchami   |

### SEPTEMBER 2025

- |              |  |
|--------------|--|
| 06 Saturday  | Ananta Vrata, Nompī  |
| 07 Sunday    | Chāturmās Vrata Samāpti, Seemollanghan                               |
| 07 Sunday    | Khagrāsa Chandra Grahana<br>(Sparsha 9.57 p.m. and Moksha 1.26 a.m.) |
| 08 Monday    | Mahālaya Paksha Prārambha  |
| 17 Wednesday | Samārāadhanā at Shirali -<br>Swami Parijnaanashram -II Sannidhi      |
| 21 Sunday    | Mahālaya Amavāsyā  |
| 22 Monday    | नवरात्रि प्रारम्भ, Devi Ghata Sthāpana                               |
| 26 Friday    | Sri Lalita Panchami  |
| 27 Saturday  | Samārāadhanā at Shirali -<br>Swami Shankarashram -I Sannidhi         |
| 29 Monday    | Sharadā Sthāpana   |
| 30 Tuesday   | Durgāshtami, Durgā Homa at SCM Shirali                               |

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# JAGADGURU SPEAKS .....

*H.H. Sri Bharati Tirtha Mahaswamiji*

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## REGARD GURU AS THE LORD AND ATTAIN WELFARE

Man's *samskārās* (impressions and innate tendencies) take root in his mind right from his birth and are always present in a subtle form. They manifest only at the appropriate time. For certain people, *sāttvic* (noble) traits like devotion towards the Lord, faith in performing one's ordained *karmās* (actions) and respect for the elderly will manifest right from childhood. Such people tend to go to the temple everyday and, with age, they develop an inclination towards reading sacred texts like the *Bhagavad Gita*. Alongside this, by their good fortune, they will also gain the association of noble people (*satsanga*). For the *satsanga* to grow further, the Lord will in due course bless such people with a Guru.

It is essential that a person serves this *Jnana-Guru* (Teacher who bestows the supreme knowledge) and considers the Guru verily as the Lord Himself. He must understand that the *Trimurtis* - Lord Brahma, Lord Vishnu and Lord Mahesvara-are manifest in the form of his Guru. One must never harbour the notion that the Guru is an ordinary mortal.

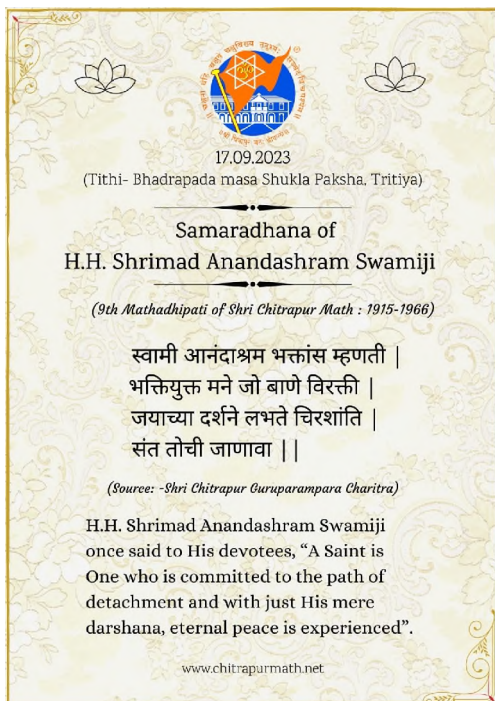
This is what the Lord has stated in the *Srimad Bhāgavatam*:

आचार्य मां विजानीयान्नावमन्येत कर्हिचित् ।  
न मर्त्यबद्ध्यासूयेत सर्वदेवमयो गुरुः॥

It means that the Guru must be regarded as the Lord. One must never insult the Guru. One must never regard the Guru as an ordinary mortal and harbour feelings of jealousy towards Him (one must never engage in foisting faults upon the Guru). This is because the Guru is the embodiment of all divinity.

Our blessings for everyone to understand this well, be a recipient of the Guru's *upadesha* (instruction) and progress in life.

(Courtesy: Tattvaloka)



**TEACHINGS OF  
SWAMI ISWARANANDA GIRIJI  
MAHARAJ**

**108 NAMES OF  
DIVINE MASTER  
SHRI DAKSHINAMURTI**

*(Continued)*

**91) भूतानां प्रमाणभूतः**

He who lends validity to all beings.

The actual name here is ‘pramanabhutah’-because, the word has to begin with the letter ‘pra’ of the original mantra. This is qualified by ‘Bhutanam’, which makes it the fundamental ‘pramana’, common to all things.

The pramanas are valid means of knowledge. And they are mainly of three kinds: pratyaksha (direct perception through the sense), anumana, logical inference (if the object is not directly perceived) and shabda, scriptural revelation (where human reasoning or inference has no play). The Lord is in all beings as the fundamental awareness, Samvit. It gives power to the eye to see: or in a way, it becomes the eye to see. Thus Samvit is the validity in every pratyaksha

perception. In anumana also, Samvit becomes the mind or it endows the mind with the capacity to connect different perceptions.

## 92) प्रपञ्चहितकारकः

He who does good to the world.

A very consoling attribute of God, born out of the devotee's heart, that is convinced that the Lord ever looks after his welfare and provides what is really good for him. But here the Lord is the Guru and hence the goods he delivers are distinctly Jnanatmaka or yogatmaka. The 'hita' here should be interpreted as 'hitatama', the highest welfare, of which we have an elucidation in the story of the Kaushitaki Upanishad. We are told that Indra was forced by his friend King Pratardana to reveal to him the 'hitatama' of his life. Indra said, 'Let me know my Self'.

'Hita', ordinary well-being of people, is the concern of the welfare state. But even though people have their material wants fulfilled, their moral life gets crippled without proper self-expression on a level higher than the material. For this a free- state is needed. This is 'hitatara'. Even this does not form a person spiritually and for all times. This results only through self-enlightenment or God-realization. This is 'hitatama'. The Guru has to come for this.



### 93) यत् तत्त्वमसिसंवेद्यः

He who is eminently revealed in the mahavakya - the utterance of the Guru “You are that Brahman’.

The teachings of Vedanta centre around the Mahavakya. All the acharyas, particularly Bhagvan Shankara, have laboured to prove how the correct meaning of this mystical sentence gives rise to Brahmākāravratti, cognition of the absolute, leading to instant liberation. ‘Dakshinamurti’ itself means (as explained in the introduction) that which is revealed through the Brahmākāravratti.

The Upanishads contain very inspiring and characteristically Samvit teachings touching upon the secrets of simple things of life. The teachings unfold a dimension that can be logically followed and grasped. This is indicated by the word ‘yat’ in the present name. When this dimension is juxtaposed on the self- awareness (tvam) of the listener, the realization takes place of that which cannot in the strict sense be called ‘known’. The self is not vedya, yet it become revealed and so it is ‘samvedya’.

*(Continued)*

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

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# SANTA ĀRUR UMĀBĀI BODHĀMRIT

Translated into English by V. Rajagopal Bhat

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(Continued from June 2025 issue)

## CHAPTER FIFTY FOUR (Contd.)

म्हणोनि सदुरु आणि मठ। आम्हां अज्ञांसी दावाया वाट।  
स्वधर्माची केली सपाट। जावया सच्चित्सुखधामा ॥१३८॥

138. Therefore, Sadguru and the Math have smoothed out the path of Swadharma for us, the ignorant, to reach the abode of God (who is सत्चित् and आनन्द).

एवं स्वामी सदुरुराज। स्वधर्म -राज्याचे महाराज ।  
आम्हां सारस्वतांचें आज। करिती रक्षण प्रेमानें॥१३९॥

139. Thus, our Swami, our Sadguru is, so to say, the Emperor ruling over the Kingdom of Swadharma and He takes care of us, Saraswats, with love.

यापरी स्वधर्मराज्य हें थोर। त्यावरी बैसे श्री सदुरुवर ।  
राजवाडा हा मठ सुन्दर। रहावयासी गुरुराया॥१४०॥

146. He rules, our Shri Sadguru, as the Emperor of Swadharma-Kingdom. The Math is the beautiful royal residence for our spiritual Emperor.

एवं आमुचे सदुरुराज। आनन्दाश्रम नवम आज।  
सकलही सोडुनी आपुलें काज। आले धावुनी भूतळीं॥१४१॥

147. Thus, our Ninth Sadguru, Swami Anandashram, setting aside His all other chores, came running to the earthly plane (for our sake).

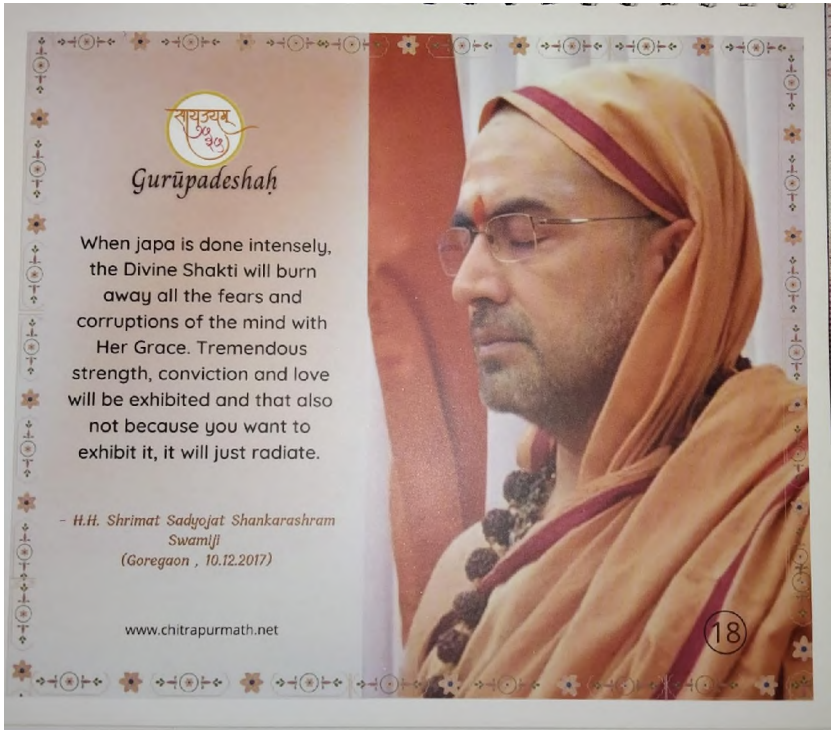
तरी आम्हीं करावे काय। धरावे आधीं त्याचे पाय।  
तरीच जन्म सफलं होय। सत्य सत्य त्रिवाचा॥१४८॥


148. So, what should we do? First and foremost, we should clasp His Feet. Only then our life will be fruitful. This is the truth, nothing but the truth and the whole truth.

आणि ऐसे सदगुरुराज। आम्हां अज्ञांसी लाभले आज।  
पूर्वपुण्येचि पहा सहज। ऐसे मनासी बोधावे॥१४९॥

149. The fact that we, the ignorant, are now blessed with such a Spiritual Emperor, is the fruit of our merit accrued in past lives. Thus we should teach our mind.

(Continued)



  
**Gurupadeshaḥ**

When japa is done intensely,  
the Divine Shakti will burn  
away all the fears and  
corruptions of the mind with  
Her Grace. Tremendous  
strength, conviction and love  
will be exhibited and that also  
not because you want to  
exhibit it, it will just radiate.

- H.H. Shrimat Sadyojat Shankarashram  
Swamiji  
(Goregaon , 10.12.2017)

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**Shri Venugopala Sannidhi, SCM Mangaluru.**  
(Photo by Shri Damble Ganesh Rao)



**Shri Gurunatheshwar Gopala Krishna Dev, Haridas Math, Shirali.**  
(Photo Courtesy Shridutt Rao)



**Durgā Namaskār on 11-7-2025 at Shirali.**  
(Photo by Shri Dinesh Karkal)



**Shrāvana Māsa Poojā at Swami Anandashram Sannidhi**  
**at Shirali on 27-7-2025.**  
(Courtesy: Anushravas)





**Shrāvana Māsa Poojā at Swami Shankarashram-I Sannidhi  
at Shirali on 28-7-2025  
(Courtesy: Anushravas)**



**Shrāvana Māsa Poojā at Shri MahāGanapati Sannidhi, Shirali  
on 28-7-2025  
(Courtesy: Anushravas)**



**Teertha Vitaran on 28-7-2025**  
(Courtesy: Anushravas)



**Shodashopachāra Poojā at Nāgālaya, Shirali on 29-7-2025**  
(Courtesy: Anushravas)



3rd August 2025

Jai Shankar!

'A Sacred Spandan' was experienced by the Shivrarthi and Sanchalaks at the recent Shivar, held for senior sadhakas, in the Divine Sannidhi of Devi Arbuda at Mt. Abu.

Here are two in-depth reports by Sabita Harite from the organizing team and first-timer Tanmay Mudur in Parisevanam this month, (August 2025):

<https://www.chitrapurmath.net/news/default/story?id=297>

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For more articles from Sadhakas, visit the Parisevanam and Samparka sections of the SCM website by navigating through:

Menu > Activities > Parisevanam  
and Menu > Activities > Samparka

Or click here:

<https://chitrapurmath.net/news?id=9>

<https://chitrapurmath.net/news?id=10>

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3rd August 2025

Jai Shankar!

The Parijna Activity Workshop, held on July 5, 2025, at Santacruz Saraswat colony, was a resounding success! The evening was filled with fun, games and creative crafts for children aged 5 to 12.

To learn more about the event, you can read the full report, "A Magical Evening of Learning and Laughter - The Parijna Activity Workshop at Santacruz":

<https://www.chitrapurmath.net/news/default/story?id=300>

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## Guruprasad Education Society (GES), Mallapur Guruprasad High School (GHS)



Classroom



Award Winners - Academics and Extra-Curricular



Computer Lab



Library



Science Lab



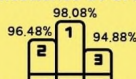
Vocational Class

### About Guruprasad High School (GHS)

Started by Guruprasad Education Society (GES) in 1968 to fulfill the need for value-based education for the rural children from Mallapur and the surrounding region.

Presently, the school has 180 students. It conducts classes from 8<sup>th</sup> to 10<sup>th</sup> Std. in Kannada Medium according to Karnataka State Curriculum under the 'Digital Education System.'

### Excellence at GHS



SSLE Exam 2025 - Top 3 students



Many students with awards at District and State Level.



Many past students are eminent doctors, lawyers, finance professionals, engineers and entrepreneurs

### Why we need your generous donations

While the School is partly aided by the government, generous donations are extremely valuable to GES to provide for the unaided-staff salaries, free school uniforms, free books, sports equipment, electricity, broadband costs, stationery, annual-day prizes and other operating and administrative costs.

Avail Tax Exemption:  
Under Section 80-G of Income Tax Act,  
1961 (Old Regime), Eligible under CSR.

Contact: [donor\\_facilitation@chitrapurmath.net.in](mailto:donor_facilitation@chitrapurmath.net.in)  
Mobile: +91-9035143434  
GES is not eligible to receive Donations from Foreign Citizens

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## Details of Grahaṇa in Vishwāvasu Samivatsara

Khagrāsa Chandra Grahaṇa is set to take place on Bhādrapada Shukla Pūrṇimā

**Sunday, 07-09-2025**

Sparsha - 09:57 p.m. (07-09-2025)

Moksha - 01:26 a.m. (08-09-2025)

Bhojana Nishiddha after 12:30 p.m. on 07-09-2025 till Grahaṇa Moksha. However, aged people, children, those suffering from illness may take food up to 03.34 p.m. on 07-09-2025.

Dosha is indicated for:

Nakshatra : Purvābhādrā  
Rāshi-s : Kumbha, Karka, Vṛshchika and Mina.

### Dosha Parihāra Sevā-s:

- A) Grahaṇa Shānti - Rs.4000.00
- B) Ekādasha Rudra at Bhavānīshankar Sannidhi - Rs.600.00
- C) Pañchāmṛta Rudrābhishheka - Rs.100.00
- D) Mrtyuñjaya Japa 1000 times - Rs.175.00

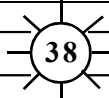
Last date for accepting Grahaṇa Shānti Sevā-s for Chandra Grahaṇa is 05.09.2025.  
Other sevā-s may be requested till the previous day i.e., 06-09-2025.

### Account Number for Remittance by INDIAN NATIONALS (Indian passport holders)

Name of Beneficiary : SHRĪ CHITRAPUR MATH,  
ADDRESS : CHITRAPUR, SHIRALI 581354  
Name and address of Bank : S V C BANK LTD, Chitrapur, Shirali  
Type of A/c : OD(Overdraft)  
A/C Number : 107120960000009  
IFSC Code : SVC0000071  
E-MAIL : [seva@chitrapurmath.in](mailto:seva@chitrapurmath.in)

**Foreign passport holders** may contact the FCRA Department at [fcrateam@chitrapurmath.net.in](mailto:fcrateam@chitrapurmath.net.in) or the Accounts Dept at [accts.shirali@chitrapurmath.in](mailto:accts.shirali@chitrapurmath.in) for remittance details.

For any queries, devotees may contact [seva@chitrapurmath.in](mailto:seva@chitrapurmath.in)  
or on landline Numbers: 08385 258 756 or 08385 258 368.



॥ Om Shri Gurubhyo Namaḥ ॥

॥ Shri Bhavānīśaḥkarāya Namaḥ ॥

॥ Shri Mātre Namaḥ ॥

**Shri Chitrāpur Math, Kārlā**

**Invitation for Shārādīya Navarātri Utsava 2025**



कल्पादौ कमलासनोऽपि कलया विद्धः कयाचित्किल  
त्वां ध्यात्वाङ्कुरयाञ्चकार चतुरो वेदांश्च विद्याश्च ताः ।  
तन्मातर्ललिते प्रसीद सरलं सारस्वतं देहि मे  
यस्यामोदमुदीरयन्ति पुलकैरन्तर्गता देवताः ॥

**Monday, 22nd September to Thursday, 2nd  
October 2025**

**Shri Durgā Parameshwarī Mandir, Kārlā**

Shārādīya Navarātri Utsava 2025





Jai Shaṅkar

Dear Sādhaka-s,

We are honoured and blessed that H.H. Shṛīmat Sadyojāt Shaṅkarāshram Swāmiji will be observing the Shārādiya Navarātri Utsava 2025 in the Divine Presence of Shṛī Devī Durgā Parameshwarī and in the Guru-sannidhi of H.H. Shṛīmat Parijñānāshram Swāmiji III, at Kārlā.

We hope to see you during the eleven-day long Utsava when you may offer Shṛī Chaṇḍikā Homa, Shṛī Durgā Homa, Shṛī Chaṇḍikā Sevā, Shṛī Durgā Sevā, as well as other Sevā-s of your choice during this auspicious period.

We look forward to your participation and support.

In Sevā,

**Praveṇ P. Kaḍle**

President - Standing Committee, Shṛī Chitrāpur Math  
and

**Ajay Shirālī**

General Manager, Shṛī Chitrāpur Math - Kārlā

Shārādiya Navarātri Utsava 2025



॥ वाचमने धेनु ऋ ॥

### SPECIAL SEVĀ RATES FOR SHĀRADĪYA NAVARĀTRI UTSAVA 2025

SEVĀ	RATE (Rs)
<b>Shrī Chaṇḍikā-homa</b>	30000.00
<b>Shrī Durgā-homa</b>	12500.00
<b>Shrī Chaṇḍikā Sevā</b> This includes: <ul style="list-style-type: none"><li>Durgā Namaskāra; Pūrṇahuti Durgā Homa; Pūrṇahuti Chaṇḍikā Homa</li><li>Kuṅkumārchana and Rudrābhigheka – on all the days.</li><li>Kārtika Pūjā with Puṣhpa - Sevā</li></ul>	7000.00
<b>Shrī Durgā Sevā</b> This includes: <ul style="list-style-type: none"><li>Durgā Namaskāra and Pūrṇahuti Durgā Homa</li><li>Kuṅkumārchana and Rudrābhigheka – on all the days.</li></ul>	5000.00
<b>Shrī Yajamāna Sevā</b> This includes Shrī Pādukā Pūjana, Shrī Bhikṣhā Sevā, Maha-Pūjā	10000.00
<b>Anna - Santarpaṇa- Sevā</b>	10000.00
<b>Puṣhpa - Sevā</b>	3000.00
<b>Madhur - Sevā</b>	3000.00
<b>Special Yuvadhārā Sevā - Mahāpūjā</b> This includes Sevā at all deities in Kārlā, Nandādīpa and Dīpa Ārādhana	2500.00

### Regular Sevā Rates

SEVĀ	RATE (Rs)
<b>DEVĪ SANNIDHI</b>	
Kuṅkumārchana	125.00
Vhāṅṭī	250.00
Phala-Samarpaṇa	80.00
Nandādīpa	500.00
Saptashatī Pārāyaṇa	250.00
Durgā Namaskāra - Saptashatī Pārāyaṇa Sahita	1500.00
Durgā Japa - 1000 times	250.00
<b>SAMĀDHI SANNIDHI</b>	
Pañchāmṛta Rudrābhigheka	150.00
Phala-Samarpaṇa	80.00
Nandādīpa	500.00
Shrī Pādukā Pūjana at Sañjivani Samādhi Sannidhi	150.00
Shiyālā Abhigheka	150.00

Shāradīya Navarātri Utsava 2025



Date – Day	Tithi-s	Events	Homa
Monday, 22 <sup>nd</sup> September	Pratipadā	Navarātrī Prārāmbha, Shri Devi Ghāṭa Sthāpanā	
Tuesday, 23 <sup>rd</sup> September	Dwitiyā		Chandikā Homa
Wednesday, 24 <sup>th</sup> September	Tṛtiyā		Durgā Homa
Thursday, 25 <sup>th</sup> September	Tṛtiyā		Chandikā Homa
Friday, 26 <sup>th</sup> September	Chaturthī	Shri Lalitā Pañchamī	Chandikā Homa
Saturday, 27 <sup>th</sup> September	Pañchamī	Samārādhana – H.H. Shrimat Shaṅkarāshram Swāmiji I	Chandikā Homa
Sunday, 28 <sup>th</sup> September	Shashthī		Chandikā Homa
Monday, 29 <sup>th</sup> September	Saptamī	Shri Shāradā Sthāpanā	Chandikā Homa
Tuesday, 30 <sup>th</sup> September	Ashṭamī	Durgāshṭamī/ Shri Durgā Homa SCM	Durgā Homa
Wednesday, 1 <sup>st</sup> October	Navamī	Mahānavamī, Chandikā Homa, Āyudha Pūjana, Shāradā Visarjana-SCM	Chandikā Homa
Thursday, 2 <sup>nd</sup> October	Dashamī	Shri Devi Ghāṭa Visarjana, Vijayādashamī, Shami Pūjana, Vāhana Pūjana and Harjāgara Prārāmbha.	Chandikā Homa

**Contact for Sevā booking**

Shri Ajay Shirālī | +91 9545417400 | Email: [karla@chitrapurmath.in](mailto:karla@chitrapurmath.in)

**Bank Details**

Account Title: Shri Chitrapur Math Karla | Bank Name: SVC Co-operative Bank  
Savings Account No: 300003000034522  
Branch: Kothrud - Pune | IFSC: SVCB0000104

**Details for Accommodation**

To book your accommodation, visit the link given below:

<https://www.chitrapurmath.net/site/contact-accommodation>

For any further queries contact: **Shri Hemant Hebale** | +91 9324062554

**Please Note:**

- Accommodation will be provided inside Math premises or nearby the Math premises based on first come first serve basis.
- There will be nominal charges for the accommodation.
- Accommodation will be on sharing basis and for accommodation outside Math Premises, transportation at fixed time will be arranged.
- Detailed programme will be circulated as soon as the specific schedule is finalized.
- 90-minute slots in the evenings for special cultural programmes are being allotted. Sabha-s interested in performing may contact: Mohit Karkal, Mob: +91-9870147325

Shāradiyā Navarātrī Utsava 2025

## Little Ravikiran – Shravana 2025

### Swamiji Says...

The Divine is always geared to inspire and guide those of us who are devotedly connected to It. All we need to do is keep the lines of communication open — pray and listen for guidance that comes.

- **H. H. Shrimat Sadyojat Shankarashram Swamiji**

### Vichaar Koryaan – For a vibrant discussion

Deep inside Dharma Forest, near the gurgling Paavani River, stood a tall jamun tree. High among its branches lived Chanchal — a lively, young Malabar squirrel — with her Amma and two tiny siblings, in their soft, round drey.

True to her name, Chanchal was quick, curious and easily drawn to anything new or shiny. She rarely finished what she started! One morning, while searching for food, she became enchanted by the golden patterns of sunlight dancing on the forest floor. Chanchal spent the rest of the day chasing these patterns! She returned home at sunset, hungry and tired, and nibbled at the half-eaten fig that Amma had kept for her.

That night, while Chanchal sat on a branch outside their drey, Amma joined her. This was their favourite time together. They loved watching the dancing fireflies, while the sound of the gurgling river below soothed them. This was also their prayer time, and Chanchal looked forward to praying with Amma — it always made her feel calm and secure. "Never go to bed without praying," Amma would often say. But Amma was in a different mood that night. In a serious voice, she said, "You

will soon be old enough to build your own drey, Chanchal. I won't always be here, to watch over you. Remember this: the Divine is always ready to guide us. We just have to pray and listen for guidance."

A few days later, while Chanchal was busy chasing a butterfly, Amma called, "Chanchal, I am going to find food for the little ones. Watch over them. They're fast asleep." "Alright," said Chanchal absent-mindedly, as a buzzing bee had already caught her attention. Chanchal chased the bee high and low, climbing up and down trees and bushes, until she was out of breath.

When she stopped to catch her breath, she heard the steady rustle of leaves nearby. Chanchal froze. Her eyes frantically scanned her surroundings till she spotted it: a snake gliding silently across the forest floor! Chanchal darted in the opposite direction, her heart racing. But suddenly, she stopped in her tracks. *Watch over the little ones; they are fast asleep* — Amma's words were echoing in her ears.

Chanchal was petrified of snakes and this one was just a few feet away from her family's tree. The very thought of being near it sent a shudder down her spine! She wanted to scream for help, but there was no squirrel nearby. The snake was now winding its way up the tree! Chanchal was in a dilemma. Just then, she remembered Amma's words: *Pray, and listen for guidance*.

With a prayer in her heart, Chanchal paused and took a few deep breaths. As she calmed down, an old memory surfaced — the other drey that Amma had built in the nearby fig tree, when Chanchal was just a baby. Amma used to carry her across a spot where the two trees leaned towards each other, just close enough for a daring leap!

Without hesitation, Chanchal scrambled up the fig tree and



leapt across to the jamun tree. Climbing up to the drey, she picked up one baby in her mouth and raced back towards the fig tree. She had never jumped such a distance carrying something so precious, but there was no time to think. Chanchal took that leap and landed safely on the fig tree. Placing the first baby in the old drey, she dashed back for second and snatched it up in the nick of time!

That night, with the little ones safely tucked away in their drey, Amma and Chanchal sat under the moonlight, watching the fireflies. Amma's eyes shone with pride. "You have grown up so much in just one day! I cannot believe you remembered the other drey and leapt between trees with the babies!" "Neither can I!" chuckled Chanchal. "What made you think you could do it?" asked Amma. Chanchal smiled softly, "Well... when you know, you just know."

*Now, let us discuss...*

- How did prayer and calm thinking help Chanchal in the moment of danger?
- What do you do to stay connected to the Divine?

## **Ammi Shikyaan – Janmashtami and Ganesh Chaturthi**

During the period of Chaturmas, many festivals and vrata-s are observed - Naga Panchami, Raksha Bandhan or Sutta Punnav, Janmashtami, Ganesh Chaturthi, Rishi Panchmi, Ananta Chaturdashi to name a few. (Described in detail in the book – Utsava- 51 Celebrations of the Divine)

Janmashtami celebrates the birth of Shri Krishna – who as a child, Bal Gopala, stole butter and curds - and with His Leela enraptured the Gopi-s of Vrindavan. He lifted the Govardhan parvat to shelter the villagers during excessive rains and

annihilated the arrogance of Indra, the Lord of Rain. Shri Krishna killed numerous demons including Kamsa and gave us the Bhagavadgita, for all times to come. Janmashtami is celebrated every year to remind us to fight against evil and evil doers no matter our age, size or capability.

Janmashtami is an 8 day-long celebration at the Sri Krishna temples all across the country and the globe too! Puja is offered at midnight on saptami and the next day Balakrishna is placed in the cradle. Puja, Aarti, Prasad are offered and Raas Leela, Garba, Dandiya are performed. Little boys dress up as Bala Krishna and take part in Gopal Kala, where dahi is kept in a pot and suspended by a pulley. The Matka is lowered till it is tantalizingly within reach and pulled up just as the boys reach for it. Often, they make human pyramids to reach the prize and partake the curds as Prasad. The environs are filled with joyous laughter, merriment and love for Krishna as the Bala Leela of the Lord is recreated.

The Gopal Krishna temple or Haridas Math at Shirali is famous for its grand celebrations. Bhajan, kirtan, mahanti-s and music fill the air during the festivities. HH Shrimat Anandashram Swamiji, in His Purvashram, hailed from the Haridas family and grew up singing the praises of the Lord at this Temple.

Ganesh Chaturthi is celebrated in the Shukla paksha of Bhadrapada. The destroyer of obstacles, bestower of auspiciousness is welcomed into our homes. During the puja and arati, Ganapati's favourite red hibiscus flowers, sindoor, durva grass, and modaks are offered while singing "Sukhakarta Dukhakarta" composed by Samarth Ramdas Swami in the 17th century. Shri Ganesha Artharvashirsha is also recited. Delicacies like nevri, chakli, unde, panchakhadya are prepared days ahead to be offered as naivedya.

The sarvajanik Ganeshotsav was popularised by the

nationalist leader and freedom fighter, Lokmanya Balgangadhar Tilak in 1893. Since the congregation of more than 20 persons had been banned during the British Colonial period, martial arts competitions, studying the scriptures and collectively offering prayers to the Lord, brought about a feeling of unity amongst the Indians masses. This fuelled the freedom movement and finally led to independence. Thus, Ganesh Chaturthi not only plays an important part in our religious and spiritual life, it is an important part in our history too.

## Prashnamancha:

Match the following:

	Name of Lord Ganesha		Meaning
1.	Bhalchandra	a)	One with single tusk
2.	Dhoomravarna	b)	Huge-bellied
3.	Ekadanta	c)	Lord of poets
4.	Gajakarna	d)	Bestower of success
5.	Kaveesha	e)	Sporting the moon crest
6.	Lambodara	f)	Elephant-eared
7.	Siddhidhata	g)	Smoke-coloured body

	Name of Lord Krishna		Meaning
1.	Devakinandan	a)	Lord of Dwarka
2.	Dwarkapati	b)	Slayer of demon Madhu
3.	Jagannath	c)	Charioteer of Arjuna
4.	Madhusudan	d)	Conqueror of all the three worlds
5.	Murlimanohar	e)	Son of Devaki
6.	Parthasarthi	f)	The flute playing God
7.	Trivikrama	g)	Lord of the universe

## Adi Shankarcharya – 4. Shankara seeks Sannyasa

In our last issue, we read about how Shankara was sought by kings and scholars alike, while he was single-mindedly engaged in Vedic studies, performance of daily Vedic rituals and the devoted service of his mother.

Shankara liked to think deeply and was eager to give up worldly life to become a Sannyasi. But Aryamba was unprepared to part with her only son — how could she live alone without him? Overwhelmed with grief and fear, she refused to give him permission. Shankara did not want to proceed without her blessing, so he consoled his weeping mother and continued to stay at home.

One day, as soon as Shankara stepped into the river for his bath, a crocodile caught him by the leg. He called out to his mother in distress, and she rushed to the spot. As the crocodile started dragging Shankara deeper into the river, he cried out to his distressed mother, "O Mother! Give me your permission. Let me at least die a Sannyasi!" Moved by these words, Aryamba granted Shankara permission. As soon as she gave her consent, the crocodile released the boy, who came out without any serious hurt.

Shankara then said to the mother, "O Mother! Tell me what I, this new Sannyasin, should do. I shall certainly follow your command. These relatives will certainly keep you in comfort, supplying all necessities in life and looking after you."

Aryamba replied, "I desire very much that, on my death, you should come and perform my last rites." Shankara assured her, "Whenever you desire my presence, be it in sickness or death, I shall certainly be by your side. And on your death, I shall cremate you. Do not lament over my leaving home. By sending me with your blessing, you will derive a hundredfold more benefit, by way of great merit, than by keeping me by

your side." Then, paying his obeisance to his kith and kin, Shankara entrusted the care of his mother to them. He then started off on his journey in search of a Guru who would formally initiate him into Sannyasa.

### **Credits:**

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

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We welcome your feedback at

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Your feedback is important to us!



**Students of Srivali High School and PU College attending  
their Cultural programme on 11-7-2025.  
(Photo by Shri Dinesh Karkal)**



**Students of Srivali High School and PU College attending  
their Cultural programme on 11-7-2025.  
(Photo by Shri Dinesh Karkal)**



By Srivali High School students on 11-7-2025.  
(Photo by Shri Dinesh Karkal)



By Srivali High School students on 11-7-2025.  
(Photo by Shri Dinesh Karkal)





By Srivali High School students on 11-7-2025.  
(Photo by Shri Dinesh Karkal)



Portraits sketched by two students of Srivali High School  
on 11-7-2025 during the cultural programme.  
(Photo by Shri Dinesh Karkal)



Shri Chitrapur Math, Bengaluru- Day 1 Alankar  
(Sunday 10th Aug) - Kodanda Rama.



SCM - Bengaluru, Day 2- Monday 11th August  
- Shri Krishna as Shiva Shankar Shambo Mahadeva.



**Shri Chitrapur Math, Bengaluru-Day 3, Tuesday 12th August  
Shri Krishna as Devi Gajalakshmi.**



**Shri Chitrapur Math Bengaluru, Day 4- Wednesday 13th August  
Govardhan Giridhari Alankar.**



**Shri Chitrapur Math, Bengaluru Day 5- Thursday 14th August 2025  
Digambara Digambara, Shripada Vallabh Digambara.**



**Shri Chitrapur Math, Bengaluru Day 6- Friday 15th August 2025  
Venugopal Janma in Karagraha.**





**Shri Chitrapur Math- Bengaluru Day 7-  
Saturday 16th August 2025 Govalu Shri Krishna.**



**Shri Durga Radhakrishna Mandir- Day 8- Sunday 17th August 2025  
- Yashoda Krishna Alankar**

*(All the above Bengaluru photos were forwarded by Anupama Chandavar)*



**Janmāshtami celebrations at Shri Venugopala Sannidhi, SCM Mangaluru.**  
(4 photos by Shri Damble Ganesh Rao)









**A view of the Shivagangā Sarovar at SCM Shirali.**  
*(Photo by Dinesh Karkal)*