

THE CHITRAPUR SUNBEAM

चक्षुर्विन्दयै तनूभ्यः
॥ श्री चित्रापुर मठः श्रीवल्ली ॥

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SRIVALLI DEVI BHUVANESHWARI SANNIDHI



Bhoomi Poojan and Navānna Bhojan at SCM Shirali on 7-10-2025.
(Courtesy: Anushravas)



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THE CHITRAPUR SUNBEAM :- OCTOBER 2025

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PRAYERS, PRAISES & PSALMS

A HYMN TO SHIVA - वेदसारशिवस्तोत्रम्

अजं शाश्वतं कारणं कारणानां
 शिवं केवलं भासकं भासकानाम्
 तुरीयं तमः पारमाद्यन्तहीनं
 प्रपद्ये परं पावनं द्वैतहीनम् ॥७॥

7. I take refuge in Him, the Supreme Purifier, devoid of duality, unborn, eternal, the Cause of all causes, the good, the absolute, the illuminator of all illuminaries, the fourth state of Being, beyond darkness, without a beginning or end.

नमस्ते नमस्ते विभो विश्वमूर्ते
 नमस्ते नमस्ते चिदानन्दमूर्ते।
 नमस्ते नमस्ते तपोयोगगम्य
 नमस्ते नमस्ते श्रुतिज्ञानगम्य ॥८॥

8. Salutations to Thee, O All-pervading One, of whom the universe is just a form, O Thou Knowledge and Bliss! Salutations to Thee, attainable by austerity and meditation! Salutations to Thee, who is known through the Vedic lore.

(Continued)

‘ॐ श्री सद्गुरवे नमः’

This page is sponsored by Smt. Shiroor Chitra Shankar.



SWAMI ANANDASHRAM

UNFORGETABLE REMINISCENCES

- S.A. UBHAYAKAR, MALLAPUR

During the 1959 Chaturmas held at Mallapur, Swamiji mentioned that on account of shortage of Vaidics, only first day's Ashtavadhan Seva will be performed by Vaidics from Shirali and for remaining two months the locals will have to manage on their own. I was the only one at Mallapur and the youngest and I carried on the Seva regularly until the conclusion of the Chaturmasya. On the concluding day, Swamiji made a special mention of my humble service and appreciated it. This remains an unforgettable reminiscence with me.

In 1962, my eldest son Arun had a bout of severe jaundice while he was in Jr. B.Sc and it appeared he will not be able to appear for the final examination in April. At that time Swamiji happened to visit Mallapur. I took my son, had Darshan and sought His blessings. Swamiji told my son to appear for the exam. His recovery was very rapid and he scored a second class in the finals.

Once it so happened that a cook added salt to Swamiji's tea. This happened because containers of salt and sugar were alike and happened to be

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.

together. Swamiji had the tea, but did not say anything. Only when the remaining tea was sipped by the laity was the ‘accident’ brought to notice.

These few memories are unforgettable and evoke highest feelings of reverence whenever I recall them.

(First published in July 2002)

FESTIVALS IN OCTOBER & NOVEMBER 2025

OCTOBER 2025

- 22 Wednesday Go Pujan
23 Thursday Yama Dvitiyā, Bhau Bija
31 Friday Janmadinotsava of Shrimat Sadyojat
Shankarashram Swamiji (Tithiwise)

NOVEMBER 2025

- 02 Sunday Jāgarini Ekādashi, Prabodhotsav,
Tulasi Pujā
05 Wednesday Vana bhojana, Deepotsava at Shirali,
Mallapur, Vittal and Kundapur
07 Friday Vana bhojana, Deepotsava at
Shri UmaMaheshwar Temple, Mangaluru
13 Thursday Samārāadhanā at Shrimat Swami
Vamanashram Sannidhi, Mangaluru,
Janmadivasa of Shrimat Sadyojat
Shankarashram Swamiji (as per English
Calendar), Vanabhोजना, Deepotsava at SCM
Gokarn.
22 Saturday Dhvajārohana at Shrimat Ananteshwar
Temple, Vittal
23 Sunday Vardhanti of Shrimat Parijnānashram -III
Pādukā Sannidhi at Vittal
25 Tuesday Mrigabete Utsav at Vittal
26 Wednesday Champa Shashti, Rathotsava at Vittal,
Bankikodla and Nilekani
27 Thursday Vokkuli at Vittal



TEACHINGS OF SWAMI PARIJNANASHRAM

**(Summary of the Ashirvachan
delivered on the completion of
Rathotsava on Tuesday, April 25, 1978
at Shri Chitrapur Math, Shirali.)**

Dharma has many connotations. We all know and speak of Dharma, Artha, Kāma and Moksha. But, everyone seems to have discarded both Dharma and Moksha and are clinging only to Artha and Kāma. In spite of this, we propose to speak to you on Dharma.

When we speak of Dharma, we have to take note not only of Dharma as such but its many facets such as Bhakti, Jnāna and Karma. We want to speak to you mainly on Bhakti today, for the sake of the people present here and because of the atmosphere prevailing. You all have come here now for the Rathotsava and have remained here for seven days or ten days. During this brief period, more than at any other time, you all have been steeped in a spiritual atmosphere. You have been dwelling in God and God alone during your stay here.

Man carries on many activities as part of his Sansar etc., but if he want to attain eternal happiness, to obtain full satisfaction and contentment in his mind, he cannot derive this from worldly activities. Therefore, our ancients, our

Rishis, laid down that if you want everlasting happiness which is not conditioned by any external conditions, you should have an ideal, an Ishta Devata in life and think of that idol (Murti) and none else, devote your time and energy in dwelling on that Ishta Devata irrespective of time, circumstance and clime and you will get eternal happiness. Now, from dawn to late in the night, you all have been engaged here in the last few days in God-remembrance alone, thinking of nothing else and you have derived great contentment from this. Our ancients tell us that if you can do this in your daily lives, do this Sadhana of bringing the image of your Ishta Devata, of God Himself, in your mind and thinking all the time of Him alone, instead of only for the period of Rathotsava, then, you can be always happy. This is one of the many attributes of Bhakti.

It is quite fitting that you all should have offered so much devotion and worship here during the Rathotsava. But, you should do this not only here but in your own homes as well. You should keep His image before your mind and in your heart and dwell on Him every day, nay, every moment, through Bhajan and Pujan and attain happiness. When the devotee, forgetting all his sorrows, hardships and problems, seeks happiness, he needs a means of attaining that happiness. When he craves for a happiness and contentment which cannot be found in worldly activity, when he has

exhausted all worldly means in pursuit of that happiness, the resolute devotion and dedication to Him that finally dawns in his mind is known as “Prapatti”. Prapatti and Bhakti are one and the same. If one has to attain happiness, he has to follow the path of Prapatti, there is no other path. It is total self-surrender, telling the Lord “I am Thine and Thine alone.” Then, God, our beloved Ishta Devata, does not let us down, He does not fail us.

Self-surrender is the real path of devotion. Many people do not know what is devotion, what is Nama-Mahima, what is Bhakti. All the paths lead to the same goal but, each devotee, looking to his own state of development and evolution, has to choose his path for himself. However, for most people these days, we feel, Bhakti is the ideal path. You should develop your faith in God by a threefold path, namely, “Tavaivāham, Mamaivāsau and Sa-evāham.” The first step is to say “Tavaivāham” or I am Thine and Thine alone. Tell the Lord this and, no matter what hardships come your way, keep this one thought all the time in your mind and remember God. God will then never let you down. Then you come to the next step, where you start saying “Mamaivāsau” or He is mine. This idea then dawns in the mind of the Sadhaka. It is one more step toward total self surrender, where you identify the Lord even more closely with yourself. The third and final stage of Sadhana is when you say “Sa-evāham” or He is I. When he realizes this truth, when he

identifies himself with the whole universe, his Sadhana is complete and he goes beyond.

Prahlad, Hanuman and other great devotees of the Lord teach us the path of “Tavaivāham” You all are aware of the story of Prahlada. No matter what hardships were inflicted upon him, he survived everything, God came to his rescue every time. Surdas, the blind devotee of Lord, is an example of “Mamaivāsau.” There is a story from his life that best illustrates the spirit of “Mamaivāsau” or the feeling of You are mine. Surdas lived in Kashi. In those days, there were no trains or buses and if you wanted to travel from one place to another, you could do only on feet. Surdas wants to go to Gokul and Mathura, to touch the soil of the place where Lord Krishna had sported and played His divine Lila. Walking along the road, the blind saint falls into an old disused well. So resolute and firm was his devotion to Krishna that even after falling into the well, he continued to meditate on Him. Yet, because of his faith and devotion, Krishna comes to the scene and brings him up. Now, even a touch of Lord Krishna is said to be enough to open one’s inner eyes-Jnāna-chakshu. That fleeting touch of the Lord’s hands when He lifted Surdas up was sufficient to open Surdas’ inner vision and he realized that his rescuer was none other than Lord Himself. Immediately, he falls into a trance meditating on Krishna, telling him “You are the Lord of my heart, You are the Eternal Lord” etc. Krishna realizes that Surdas has made out His

identity and seen through His disguise (for, he had gone there disguised as an ordinary boy) and tries to run away, loosening His hold over Surdas' hand. Then, Surdas tells Krishna in a beautiful song:

“Krishna -, You may give up hold over my hand and run away. This is nothing so great. But, if you are so powerful try and see if You can run away from my heart wherein I have enshrined You.” This is an outstanding example of the state of Mamaivāsau or You are mine.

The third and final stage of Sadhana, as we said before is to realize that everyone and everything has become yourself or Sa-evāham. Mirabai lived in this state all the time. There is a beautiful couplet composed by Mirabai which brings out this idea clearly. It is like this:

लाली मेरी लालकी, जित देखी तित लाल ।
लाल देखने मै चली, मै भी होगयी लाल ॥

It means “the divine lustre of my Lord fills the whole place through and through. When I set out to find out what that divine lustre is, I too became filled with it.”

Each time and age has its own tenets and these tenets constitute the Dharma. Today, Sanskriti or culture has become a trite expression and is often used in a loose sense. So, if you speak about ancient culture, they do not understand what exactly it is. But, Bhakti is easy to understand and path of Tavaivāham, Mamaivāsau and Sa-evāham are

easy to follow and lead one to eternal happiness. From all the devotion you all have shown here, it does not seem that you need to be told what is Bhakti or devotion. But, having come here and imbibed this atmosphere, all of you should, on your return to your own homes devote at least half an hour daily for devotion to God and thus gradually lose yourself in His remembrance. We are sure, you will not fail to do this Sadhana in your homes.

We have spoken to you about Bhakti. The Rathotsava has taken place as in the past and is also over now. You have come here in such numbers and from so many far-off places and offered so much of devotion. All that devotion tendered by you, we, in turn, render at the feet of Lord Bhavanishankar Himself. Once man has realized what is Jagat, what is Tatwa, what is Brahman, he is not afraid of anyone or anything, he does not run away from sorrow or run after pleasure. He faces everything that comes to him with equanimity. We are all here to attain this goal and our happiness lies this way. When we have reached this goal, only then will our having taken this human birth be vindicated. We do not know when again we will attain a human body. **Seek your goal in every fibre of your being and, having attained the goal, keep faith in your Guru and in your Math. That is the real goal of human life.** With these few words, we conclude our Ashirvachan.



Teachings of P. P. Shrimat Sadyojat Shankarashram Swamiji

NAVASPANDANA

Navaspandana: Mayi Buddhim Niveshaya

मयि एव मन आधत्स्व means – place your mind in me. Mind is sankalpa-vikalpatmaka. And it comes with good ideas. So when we are performing Math seva, ideas come. Then suddenly you feel – Oh! This person is not in tune with me. So, what to do then? Mayi buddhim niveshaya – it has been said,. For whom am I doing? When you remind yourself like that, stability begins to come in and you don't get washed away. What do we get distracted by? Harsha, amarsha and bhaya –is it not? Do you follow what is said? Harsha means ananda, I have received what I deserve – happiness. Amarsha means, I have not received what I deserve. Anger and Fear – no need to explain. These are three emotions – distress is caused by these – the one who learns to restrain himself or control the distress – yo mad bhaktah sa cha me priyah. Understand? See the beauty. Understand it. When upadesha was being given in the Shastras, the Gita, it has not been said that there should be no harsha, amarsha or bhaya. But as the sadhaka begins to understand, as it rises, he can control it. Are you following? Distress means (the sadhaka)

does not get washed away. The words have been uttered. Then what to do? I didn't mean to (say them) actually. So backtracking is necessary. Learn slowly. Stop there. Don't cross that limit. And when will that happen? When mayi buddhim niveshaya is going on. We do things mindfully – we are doing good work – disappointments, success, etc will definitely be experienced. When we are working together, anguish/discomfort is also experienced. Learn how to express, decide, analyze, call for a meeting, etc. When we get washed away – everything goes haywire – and what does it mean – mayi buddhim niveshaya has not happened. We've lost the very center around which we are doing our sadhana. We've lost the center. Our vehicle has changed course, and the fact that it has changed course means that it is circling around the ego. We are doing the work for the Guru or for God. In those moments (if needed) the anger is valid, not beyond that. That is the mayi buddhim niveshaya. We give enough opportunities for the mind to do something creative in the effort to control the mind – to do seva. And it is happening.

– *Rathotsava, Shirali 2025*

Paripāka – The Path to Maturity

Āchāryāt pādamekam syāt. If you wish to gain Vidya, knowledge, We have been telling you can say if you want complete knowledge, knowledge that can be experienced, can be used also, not just

knowledge that becomes a burden. So remember, one fourth of that Vidya that you seek, comes from the Acharya. Āchāryāt pādamekam syāt ... pada is one-fourth. Pādam tu sabrahmacharibhih. One-fourth comes when you interact with your fellow students. I think this happened a lot during this Yātrā- Pādam sabrahmacharibhih. If you study sitting in solitude- then you may feel, there is none as learned as I am. When you deal with others, at first your ego gets a bit pricked, then you need to learn because you are still in Guru-sannidhi only.

What is meant by sabrahmacharibhih? Brahmachari means where there is a student. Where there is a student, there has to be a Guru. And That all pervading Anugrahatmika Shakti is what we call the Guru. So, if we turn inwards even a little bit, then we come to know – it can be someone else's fault, but it could have also been my fault. Or perhaps, I prompted their mistake by my behavior. So, there if I correct myself a little then I will be better able to handle – this is the lesson we get. One-fourth plus one-fourth- half. One-fourth – Swaprayatnena! We have to make our effort (purushartha). There is our own purushartha too. It will not suffice to sit idle thinking that the Guru will give. Guru will give, but to that our purushartha, our effort is added and then when we start working together thus, then it really crystallises. And then the most important. Shesham kālena pachyate – Time is of the essence. And then the most important – Shesham kālena pachyate –

Time is of the essence. One-fourth, it is simply a matter of time, maturity has to be attained. A building which had to be constructed in a month, in a hurry, you made it in fifteen days – it is quite creditable but having sown a seed, that it should become a tree within a month, it is better not to entertain such hopes. It will attain maturity; a richness will manifest. It is not construction. We are talking about maturity there, therefore – shesham kālēna pachyate – one-fourth element is dependent on the Time. We have to let it crystallise or we have to let it mature.

– Varanasi 2025

Proudhatā in Seva

This diversity that we observe – it is the Pitha of the Math. Its power is manifesting in many ways. Every sadhaka gets an opportunity. According to your capacity, you can participate – (according to) your skill set. But develop it. If you have a specific skill set, hone it further. If it is very focused, fine, but learn to expand also. In this way, an opportunity is obtained. So, every individual gets an opportunity to gain maturity – (both) in japa, while there is antarmukhatā and – we cannot call it bahirmukhatā – while entering into the service of the Math. That we can say conclusively. Those who have been connected for the last 10, 15, 20 years, I can see that maturity, that growth, permitting the spiritual growth to happen. There is something known as childishness. If there is

childishness, spiritual growth does not happen. Initially there is great enthusiasm when one enters into spiritual sadhana. Then it gradually begins to wane. But those who cross that threshold – a maturity sets in. We can clearly see that (maturity) in them. Therefore, if (the sadhaka) turns inwards, then he can enter into practices such as Dhyana etc. In their lives we can see the effect of the Guru Shakti's Anugraha and it is observed through Prashnamarga too. That person is safe. There is "Prārabdha" too. We can reduce the negative effect of the "Prārabdha" but no "gati" (progress) can be attained in future anywhere else. Nivasishyasi mayi eva ata urdhavam na samshayah – That you will be positioned in me alone is stated in finality here. The more effort we put in now, the quicker it is to obtain anugraha, every moment, in this very lifetime. There is no doubt left in this. So, that's a source of joy.

– Rathotsava, Shirali 2025

(Transcribed by Shrikala Kodikal)

LEST WE FORGET

***P. P. Shrimat Anandashram Swamiji
on Vantiga***

"If all paid Vantiga at the rate 1% of income, the daily as well as occasional services of the Math could be performed without any anxiety and the Sadhana contemplated by Us could be accomplished with peace of mind"

JAGADGURU SPEAKS

H.H. Sri Bharati Tirtha Mahaswamiji

SEEK REFUGE UNDER A TRUE GURU

Man's progress in life depends on varied factors, such as education, conduct, right association and blessings of elders. By executing his ordained karmas and engaging in satsanga (association with the noble), man can sanctify his life.

Association with noble people will generate noble thoughts and serve to purify a person's mind. As a result, the mind remains sattvic. Such a person may gradually engage in adhyatmic vichara (contemplation on the Self) and spiritual practices, such as dhyana (meditation). For all this, a Guru is of utmost necessity.

In current times, there are many self-declared Gurus and it is no easy task to identify a genuine Guru. However, if a person were to repose unshakeable faith and belief in the Lord, the Lord himself will eventually lead him to a true Guru. Our forefathers have declared:

अवद्यमुक्ते पथि यः प्रवर्तते प्रवर्तयत्यन्यजनं च निःस्पृहः।
स सेवितव्यः स्वहितैषिणा गुरुः स्वयं तरन् तारयितुं क्षमः परम्॥

It means that only that Guru, who by adhering to the jñāna Marga, has himself crossed the ocean

of life and death and selflessly helps liberate others who surrender to him with faith, can be considered a jnana-Guru (one who can bestow the Supreme Knowledge). Only such a jnana-Guru is to be accepted as our Guru.

By virtue of past merits, if a person were to be blessed with such a jnana-Guru, his practices could in due course lead him to Moksha (Liberation). Our blessings for all to understand this well and attain shreyas (spiritual welfare).

(Courtesy: Tattvaloka)

P. P. Shrimat Anandashram Swamiji on Bhāgavata Dharma

In keeping with the spirit of the Bhāgavata Dharma is the prevalent practice of beginning each action with sankalpa that we are performing it to please the Lord Parameshwara and concluding it by making an offering to Shri Krishna (Krishnārpanam).

GURUPADESHAH

The Lord is both the cause and effect. He is knowledge personified. Even the greatest Jnanis cannot understand His full dimensions. He is both Kārya Roopa and Kāran Roopa. Cause personified and Effect personified.

– P. P. Swami Parijnanashram-III

**TEACHINGS OF
SWAMI ISWARANANDA GIRIJI
MAHARAJ**

**108 NAMES OF
DIVINE MASTER
SHRI DAKSHINAMURTI**

(Continued)

95) यज्ञादिदेवतामूर्तिः

He who takes the form of gods beginning from yagna(sacrifice).

This name can be interpreted in three ways.

(i) The Yagna that is Ādidaivika, is his form. The Lord Creator first manifested as Cosmic Sacrifice and all creation including the gods and other beings came out of it.

(ii) The divine form of the Lord which began the yagna process (यज्ञादि) This is what we call Brahman, the self born svayambhu, he is also called Prajapati (see Gita 3.10). He holds in his four hands the sacred water-pot (Kamandalu), the Vedas and two special ladles used in yagna for offering in the fire. He not only set creation in motion but also initiated the Brahmavidya - Guruparampara (See Mundakopanishad).

(iii) yajna etc., are the divine principles that pervade and maintain the world-process. These

are all forms of Brahman only. In the Vedas they are referred to as Dharma that upholds the universe (See Atharva Veda12.1.1)

96) यजमानवपुर्धरः

He who takes the form of the Yajmana (master of sacrifices). If all life is a yagna, then the egoistic individual consciousness, which in the human embodiment identified itself as the doer (karta) and enjoyer of the fruits of action (bhokta), becomes the master of the sacrifice, the yajamana. But this is an illusion. In truth it is the Brahman that becomes the yagna and the yajamana too (Gita 4.24). That is Brahman's inscrutable power called maya. Through that he appears as the world and the creator, Ishwara. If the jivais unable to comprehend or get over the illusive power of maya which makes these differences appear very real, he is advised to look upon Ishvara as the yajamana and identify his own egoistic tendencies as only a means (निमित्त) to the working of the Lord's will. (See Gita 5.29; 9.24)

We may also take this name in a special technical sense to mean the eighth form of the Atman in the Ashtamurti-upasana. This was once a predominant form of spiritual meditation and poets like Kalidasa have referred to the eight forms as described in the Agamas and Puranas. Recently, in the village of of Mandsor in Madhya Pradesh, an ancient colossal bust of Shiva's stone-image was unearthed. Its unique feature was the

eight heads. Obviously it was an astamurti-linga and it has been installed as Pashupati, the name of yajamana-murti. Incidentally, Mandisor is believed to be the birth-place of poet Kalidasa. Shri Shankaracharya revived the Ashtamurti-upasana by recommending it to Samvit sadhakas in his Dakshinamurti-stotra (cp - Acharya Sureshvara's commentary Manasollasa in the 9th Shloka).

(Continued)

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

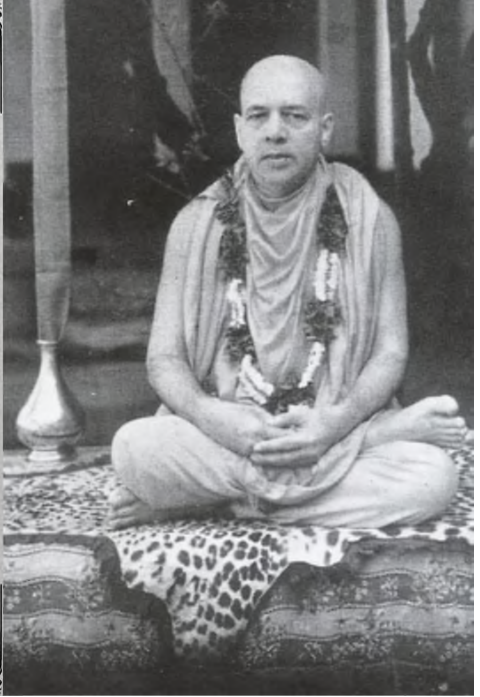


Gurupadeshaḥ

When we chant hymns or the Lord's names , we are reminded again and again of the Lord who is invoked by the hymns or the true meanings of the names. This, when continued like a stream for a long time, is called meditation.

- H.H. Shrimad Anandashram Swamiji

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BLESS YOUR MISTAKES

`Never mind failures, they are quite natural, they are the beauty of life, these failures. What would life be without them? Where would be the poetry of life? So never mind these failures, these little backslidings- do you believe you could be what you are today, had you not made those mistakes before? Bless your mistakes, then. They have been angels unawares. Blessed be torture! Blessed be happiness'.

These startling words of **Swami Vivekananda** are verily the stuff of a comprehensive philosophy of life. A lop-sided vision of life is able to accommodate in its scheme only success; failure is but a stigma that mars the landscape of life. Against this widely-held uncritical philosophy of life, the attitude that dares to see 'beauty' in failures and read `poetry' into them is as revolutionary as it is supremely revealing of the hidden rhythm of life. Interestingly, the present-day social philosophies are waking up to this holistic vision of life. Educational philosophy, in particular, is gearing to redesign itself to accommodate failure as 'angels unawares' rather than a spectre of despair in the educational journey of a student. An instance of such applied wisdom is Inquiry Classroom.

Inquiry Classroom is a method of 'teaching and learning in which the process of learning is valued as much, if not more, than the end product.' In this method, students practice asking critical questions, and thus develop skills necessary to approach and

handle assignments and problems. These are valuable skills that later enable them to face the challenges of life.

One of the important lessons that students learn in such an inquiry-based classroom is to accept mistakes as normal part of the learning process. They understand that trying again and again and yet failing is not something shameful or wrong. They learn to deal with disappointment. They learn not to fear failure. They learn to recognise it as an important step towards progress. So, they learn to think and reason carefully, identify mistakes, take corrective measures and plod on till they achieve success.

This ability to face and embrace failure as a learning experience is the crucial missing link in our system of education and in the psychology of society which unfortunately continues to lay excessive stress on success as the only marker of progress and value.

One cannot really go through life without experiencing some kind of failure- failure in studies, in personal goals, in relationships, in business endeavors and so on. The inability to accept these failures leads people to give up their dreams, goals, and commitments. Some even develop psycho-physical troubles and in extreme cases also end their lives.

Failures are said to be the stepping stones of success. But, truly for this to happen, we should first

of all analyze threadbare and discover the root causes of failures in our undertakings, and secondly take steps to not repeat them. It calls for a reframing of our attitude towards failure. An excellent example of a positive attitude towards failure is seen in the life of **Thomas Alva Edison. When in his quest to invent a long-lasing electric bulb he had failed 5000 times, someone asked him if he would give up after so many failures. Edison is said to have replied, "I've not failed. I know 5000 ways in which an electric bulb cannot be made."**

Developing such a positive attitude towards failure is very important in one's spiritual journey. It is a tough journey which demands grit, perseverance and patience. Spiritual practitioners who are over-sensitive make a huge issue of their small moral lapses and sometimes even leave the path with a false sense of unworthiness. And if they continue on the journey, they do so with no strong hope of achieving their spiritual goals. But the crestfallen seekers can surely take heart as they listen to Swamiji's words of hope: **'Do not look back upon little mistakes and things. In this battlefield of ours, the dust of mistakes must be raised.'**

But when mistakes are repeated they soon become negative habits and a sincere spiritual practitioner then exhausts himself trying to come out of their clutches. Swamiji again gives us hope: 'Mind you, the great benefit in this life is struggle. It is through that we pass. If there is any road to Heaven,

it is through Hell... When the soul has wrestled with circumstance and has met death a thousand times, but undaunted, has struggled forward again and again and yet again-then the soul comes out as a giant.'

The nectarine message of Vedanta is 'Be fearless'. There is no mistake, failure or sin, however big, that can hold us back forever. We are bound to succeed. With the authority of an Upanishadic rishi, **Swami Vivekananda** declares, 'Every being that is in the universe has the potentiality of transcending the senses; even the little worm will one day transcend the senses and reach God. No life will be failure, there is no such thing as failure in the universe. A hundred times man will hurt himself, a thousand times he will tumble, but in the end he will realise that he is God. We know there is no progress in a straight line. Every soul moves, as it were, in a circle, and will have to complete it, and no soul can go so low but there will come a time when it will have to go upwards. No one will be lost. We are all projected from one common centre, which is God. The highest as well as the lowest life God ever projected, will come back to the Father of all lives. Despite all our evil thoughts and deeds we remain divine. So let us struggle to live up to this call of Swamiji: **'Come up, my brothers! You are the infinite ocean of purity! Be God! Manifest as God!'**

(Courtesy: Vedanta Kesari, October 2017)

SHRI PRATHVIDHARĀCHĀRYA

We are pleased to include in this issue a short and sweet composition by the Revered Shri Prithvidharāchārya entitled **LAGHU SAPTASHATI STOTRAM**. It summarises the exploits of Devi as described in Shri Durgā Saptashati. The learned translator happened to see one of our Sunbeam issues online and saw reference to Shri Prithvidharāchārya in an Āshirvachan. That inspired him to send this Stotram to us for publication.

As we all know, Devi Bhuvaneshwari's shrine is at SCM Shirali. Shri Prithvidharāchārya has composed a long hymn on Devi Bhuvaneshwari and it is very dear to our P.P. Shrimat Sadyojat Shankarashram Swamiji. The following verses Poojya Swamiji quotes often - कर्णस्वर्णविलोलकुण्डलधराम्..., कल्पादौ कमलासनोऽपि कलया..., जाग्रद्बोधसुधामयूखनिचयैः...., येषां परं कुलदैवतमम्बिके त्वम्... - are from this Shri Bhuvaneshwari Mahāstotram.

The short hymn published in this issue is like a pleasant introduction to Shri Prithvidharāchārya for our readers.

- Editor

LAGHU-SAPTAŚATĪ-STOTRAM

(Composed by Śrī Pṛthvīdharācārya)

English Translation by Ankur Nagpal

PhD Scholar, Department of Vedanta,

Shri Lal Bahadur Shastri National Sanskrit University (Delhi)

यत्कर्म धर्मनिलयं प्रवदन्ति तज्ज्ञा
यज्ञादिकं तदखिलं स्कलं त्वयैव ।
त्वं चेतना यत इति प्रविचार्य चित्ते ।
नित्ये त्वदीयचरणौ शरणं प्रपद्ये ॥ १ ॥

1. O Eternal One (Bhagavatī)! The experts of all virtuous acts, such as sacrifices and other rituals, in which Dharma resides, declare them to be accomplished only through You [as You are the consciousness-power of those who perform them (i.e. the institutors, priests, etc.) and those who bestow the results (the deities).] Pondering this in my heart, I take refuge at Your feet.

पाथोधिनाथतनयापतिरेष शेष-
पर्यङ्कलालितवपुः पुरुषः पुराणः ।
त्वन्मोहपाशविवशो जगदम्ब सोऽपि
व्याघूर्णमाननयनः शयनञ्चकार ॥ २ ॥

2. O Jagadambā (Divine Mother)! Even Lord Viṣṇu, the eternal being and consort of the great Ocean's daughter (Lakṣmī), whose body was being caressed by the bed-like Śeṣa, fell asleep with still eyes, bound by Your snare of delusion (Yoga-Nidrā; the meditative sleep).

त्वत्कौतुकं जननि यस्य जनार्दनस्य
कर्णप्रसूतमलजौ मधुकैटभाख्यौ ।
तस्यापि यौ न भवतः सुलभौ निहन्तुं
त्वन्मायया विकलितौ विलयं गतौ तौ ॥ ३ ॥

3. Oh Mother! It was Your marvel that even for Lord Janārdana (Viṣṇu), it was not easy to kill the demons named Madhu and Kaiṭabha, despite

them being born from his earwax; yet, they too were destroyed after being bewitched by Your illusion.

यन्माहिषं वपुरपूर्वबलोपपन्नं
यन्नाकनायकपराक्रमजित्वरञ्च ।
यल्लोकशोकजननव्रतबद्धहार्दं
तल्लीलयैव दलितं गिरिजे भवत्या ॥४॥

4. Oh Girijā (Pārvatī, daughter of the Himalayas)! Even Mahiṣāśura, with his buffalo body and unparalleled strength, who had valiantly defeated Indra—the lord of heaven—and vowed to spread distress throughout the world, was playfully struck down by You.

यो धूम्रलोचन इति प्रथितः पृथिव्यां
भस्मीबभूव समरे तव हुङ्कृतेन ।
सर्वासुरक्षयकृते गिरिराजकन्ये
मन्ये स्वमन्युदहने कृत एषः होमः ॥५॥

5. O daughter of the Himalayas (Pārvatī)! O destroyer of all demons! The one known on this earth as 'Dhūmrālocana' was reduced to ashes in battle by a single roar from You. I believe You offered him as an oblation in the fire of Your wrath.

केषामपि त्रिदशनायकपूर्वकाणां
जेतुं न जातु सुलभावपि चण्डमुण्डौ ।
तौ दुर्मदौ सपदि शम्बरतुल्यमूर्ती
मातस्तवासिकुलिशात्पतितौ विशीर्षौ ॥६॥

6. O Mother! Even those undefeated by Indra and other deities—the conceited Caṇḍa and Muṇḍa, mighty as mountains—straight away met their demise when their heads were severed by Your sword and thunderbolt.

दौत्येन ते शिव इति प्रथितप्रभावो
देवोऽपि दानवपतेः सदनं जगाम ।
भूयोऽपि तस्य चरितं प्रथयाञ्चकार
सा त्वं प्रसीद शिवदूति विजृम्भितं ते ॥ ७ ॥

7. The glory of the universally revered Almighty Lord Śiva spread extensively when He went to the abode of the demon-king Śumbha as Your messenger. But in reality, all of that was Your divine play. O Śivadūti (The Goddess having Śiva as her messenger)! Be pleased.

चित्रं तदेतदमरैरपि ये न जेयाः

शस्त्राभिघातपतिताद्बुधिरादपणैः ।

भूमौ बभूवुरमिताः प्रतिरक्तबीजाः

तेऽपि त्वयैव गलिता गगने समस्ताः ॥८॥

8. O Aparṇā! It is astonishing that the countless Raktabījas, who were born on the ground from the drops of blood when struck by weapons and were not being defeated even by the deities, were all swallowed by You in the ether.

आश्चर्यमेतदखिलं यदमू सुरारी

त्रैलोक्यवैभवविलुण्ठनपुष्टपाणी ।

शस्त्रैर्निहत्य भुवि शुम्भनिशुम्भसञ्ज्ञौ

नीतौ त्वया जननि तावपि नाकलोकम् ॥९॥

9. O Mother! It is astounding that You, with Your own weapons, killed the two demons Śumbha and Niśumbha, who had tightened their fists to loot the three worlds and were hostile to the deities.

त्वत्तेजसि प्रलयकालहुताशनेऽस्मिनं

यस्मिन् प्रयान्ति विलयं भुवनानि सद्यः ।

तस्मिन्निपत्य शलभा इव दानवेन्द्रा

भस्मीभवन्ति हि भवानि किमत्र चित्रम् ॥१०॥

10. O Bhavānī! What is there to be surprised, if the demon kings fall and cremate, like moths, into the devastating fire-like brilliance of Yours—in which all worlds are quickly absorbed.

तत्किं गृणामि भवतीं भवतीव्रताप-

निर्वापणप्रणयिनीं प्रणमज्जनेषु ।

तत्किं गृणामि भवती भवतीव्रताप-

संवर्द्धनप्रणयिनीं विमतस्थितेषु ॥११॥

11. What can I say about You! You right away pacify the intense worldly sufferings of those who bow to You. And, what can I say about You! You straight away amplify the intense worldly sufferings of those who oppose You.

वामे करे तदितरे च यथोपरिष्ठात्
पात्रं सुधारसभृतं वरमातुलुङ्गम्।
खेटं गदाञ्च दधतीं भवतीं भवानि
ध्यायन्ति येऽरूणनिभां कृतिनस्त एव ॥१२॥

12. O Bhavānī! Those are indeed virtuous, who meditate on You—the one who holds a pot filled with nectar, a citron fruit, a shield, and a mace in Your left and right hands, respectively, and shines with the radiance of the Sun.

यद्वाऽरूणात्परमिदं जगदम्ब यस्ते
बीजं स्मरेदनुदिनं दहनाधिरूढम्।
मायाङ्कितं तिलकितं तरूणेन्दुबिन्दु-
नादैरमन्दमिह राज्यमसौ भुनक्ति ॥१३॥

13. O Jagadambā! Whoever remembers Your 'HRĪM' Bīja-Mantra—comprising fire ('R') beyond the Sun ('H'), which is marked by Māyā ('Ī') and adorned with the Nāda of a small Candra-Bindu [i.e., Anusvāra = M]—daily, enjoys plenty of royal pleasure.

अन्तःस्थिताऽप्यखिलजन्तुषु तन्तुरूपा
विद्योतसे बहिरिहाखिलविश्वरूपा।
का भूरि शब्दरचना वचनातिगाऽसि
दीनं जनं जननि मामव निष्प्रज्यम् ॥१४॥

14. O Mother! You shine forth as the inner self within all beings and as this entire universe on the outside [meaning, in both individual and collective forms]. What can great compositions of words do for You! You are beyond speech. Please protect my simple, humble self.

आवाहनं यजनवर्णनमग्निहोत्रं
कर्मारपणं त्वयि विसर्जनमत्र देवि।

मोहान्मया कृतमिदं सकलापराधं
मातः क्षमस्व वरदे बहिरन्तरस्थे ॥१५॥

15. O Devī! The offering of invocation, worship [including rituals and charity], recitation [of scriptures], fire sacrifices, immersion, and all other good deeds exists only within You. O boon-granting Mother, who resides both outside [in the form of this universe] and inside [in the form of the soul]! Please forgive all the offenses committed by me due to delusion (ignorance).

एतत्पठेदनुदिनं दनुजान्तकारि-
चण्डीचरित्रमतुलं भुवि यस्त्रिकालम् ।
श्रीमान् सुखी स विजयी सुभगः क्षमः स्यात्
त्यागी चिरन्तनवपुः कविचक्रवर्ती ॥१६॥

16. Whoever recites this incomparable tale of Goddess Caṇḍikā (Durgā), the destroyer of demons, three times every day, will always be happy, victorious, fortunate, powerful, sacrificing, long-lived, and a supreme scholar in this world.

श्रीसिद्धनाथापरनामधेयः
श्रीशम्भुनाथो भुवनैकनाथः ।
तस्य प्रसादात्सुलभागमश्रीः
पृथ्वीधरः स्तोत्रमिदं चकार ॥१७॥

17. Śrī Śambhu-Nātha, also known as 'Śrī Siddha-Nātha', is the sole Guru of this world. Through his grace, Pṛthvīdharācārya, who attained knowledge of Āgamic wisdom, has composed this hymn.

देव्याः स्तवं ज्ञानमयं कृतं यत्
पृथ्वीधराचार्यवरेण सम्यक् ।
यच्चोद्धृतं सप्तशतीस्थसारं
सर्वान्वितं तन्निगमस्य सारम् ॥१८॥

18. Pṛthvīdharācārya, having thoroughly extracted the entire essence of the 'Durgā-Saptaśatī', has composed this enlightening hymn to the Divine Goddess; which is, as it were, the absolute essence of the Vedas

themselves.

॥ इति सकलागमाचार्य-चक्रवर्ति -श्रीपृथ्वीधराचार्य-विरचितं

श्री-लघुसप्तशती-स्तोत्रं सम्पूर्णम् ॥

*Here concludes the 'Laghu-Saptaśatī-Stotram',
composed by Śrī Pṛthvīdharācārya, the supreme among scholars of
all Āgamas.*



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Gurupadesha

In our Parampara of Sanyasis, we give importance to Vyasacharya who is the Guru of all Sanyasis. So, we regard Vyasa Poornima as Guru Poornima. The Lord felt like creating one who could explain the Puranas, the Eternal Truth, to man and so He took birth as Vyasacharya.



- H.H Shrimat Parijnanashram Swamiji III



**Felicitation of Retired Teachers of Girvānpratishthā at Karla -
Introduction by Smt Sangita Pawar - 28-9-2025.
(Photo by Shri Abhinav Kalla)**



**Dr. Chaitanya Gulvady, Adhyaksha of Girvānpratishthā speaking.
(Photo by Shri Abhinav Kalla)**



Kumārikā Poojan at Karla on 30-9-2025.
(Photo by Sanjana Herwatte Bantwal and Soham Honnavar)



Kumārikā Poojan at Karla on 30-9-2025.
(Photo by Sanjana Herwatte Bantwal and Soham Honnavar)



Durgā Homa at Karla on 30-9-2025.
(Photo by Sanjana Herwatte Bantwal and Soham Honnavar)



Chandikā Homa at Karla on 1-10-2025.
(Photo by Shri Dinesh Karkal)



SHRĪ CHITRĀPUR MATH

Mumbaī (Grant Road) Local Sabhā

Announces

BHAGAWADGĪTĀ RECITATION COMPETITION

In Memory of Late Smt. Ambābāi Hebīe

AND ABHIVYAKTI

2025

On Sunday 16th November 2025 at 2.30 p.m.

At Smt. Indirābāi Kallianpurkar Hall, Bālak Vṛnda Education Society,
Off Tālmakiwaḍī, J.D. Mārg, Mumbaī 400007

Shlokās for Bhagawadgītā Recitation
Adhyāya 15, all Shlokās

Shlokā for Abhivyakti

उद्धरेदात्मनात्मानं नात्मानमवसादयेत् ।

आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥ ६.५ ॥

Participants must submit their names and age to their teachers or the Sabhā President.

Participants for Abhivyakti must be aged 15 or above

The teacher / Sabhā President / office bearer must send the list
for the Bhagawadgītā competition and Abhivyakti to:

Mitali Puthli Mallapur: 9867214315 Shanta Hoskote: 9769736555

Teachers are requested to share the participants list by 10th November, 2024

Registrations begin at 1.15 pm on the Competition Day

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THE ANNUAL SHASHTHI FESTIVAL

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21st November to 27th November 2025

With the Blessings of
His Holiness Shrīmat Sadyojāt Shaṅkarāshram Swāmiji
Mathādhīpati, Shrī Chitrāpur Math, Shirālī

PROGRAMME

21.11.2025	Friday	Mārgashīrsha Shuddha Pratipadā	6.00 a.m. 9.00 a.m.	Mṛttikā-Haraṇa from Ādīsthala Koshāgāra-Pūjā
22.11.2025	Saturday	Mārgashīrsha Shuddha Dwitīyā	9.00 a.m. 12.00 p.m. 8.00 p.m.	Sāmūhika-Prārthanā Dhwajārohana, Mahāpūjā Maṅgalārati and Utsava
23.11.2025	Sunday	Mārgashīrsha Shuddha Tṛtīyā H.H. Shrimat Parijñānāshram III Guru Pādukā Sannidhi - Pratishthā Vardhanti	8.30 a.m. 9.00a.m. 8.00 p.m.	Mahāpūjā, Maṅgalārati H.H.Shrimat Parijñānāshram III Pādukā Sannidhi Pūjā Maṅgalārati and Utsava
24.11.2025	Monday	Mārgashīrsha Shuddha Chaturthī	9.30 a.m. 8.00 p.m.	Mahāpūjā, Maṅgalārati Maṅgalārati and Utsava
25.11.2025	Tuesday	Mārgashīrsha Shuddha Pañchamī	8.30 p.m. 9:00 p.m.	Mahāpūjā, Maṅgalārati onwards Mrgabeṭe-Utsava
26.11.2025	Wednesday	Mārgashīrsha Shuddha Shashthī	9.30 a.m. 12.00 pm 9.00 p.m. 10.00 p.m.	Mahāpūjā, Maṅgalārati Mahā Rathotsava Bhaṇḍi Utsava Mahāpūjā, Maṅgalārati
27.11.2025	Thursday	Mārgashīrsha Shuddha Saptamī	8.00 a.m. 12.00 pm 5.30 p.m.	Avabhr̥thotsava Dhwajāvarohana, Mahāpūjā, Maṅgalārati, Sāmūhika-Prārthanā, Ānkura Prasāda Vitarana Nāgatāmbila at Nāgākṛṭṭe
26.12.2025	Friday	Pushya Shuddha Shashthī		Kirishashthī

Note: 1) At noon - Mahābhisheka, Pūjā, Nitya Bali and Santarpana on all days
2) In the evening - 5:30 p.m. to 7:30 p.m. - Bhajana-s, Dipanamaskāra, 8:00 p.m. onwards - Raṅga Pūjā and Utsava on all days.

Special Sevā Rates for Shashthī Mahotsava 2025

PRATIPADĀ - 21.11.2025 (FRIDAY)

Sevā
1 Kshirābhisheka
2 Pañchāmṛtābhisheka
3 Shiyālābhisheka
4 All Sannidhi Sevā
5 Kārtika Pūjā
6 Nāgatāmbila
7 Raṅga Pūjā

Sevā Time
Afternoon
Afternoon
Afternoon
Afternoon
Evening
Evening
Evening

PACKAGE-DAY 1 - RS.11000/-

Sevā at
Nāgākṛṭṭe
Nāgākṛṭṭe
Nāgākṛṭṭe
All Sannidhi-s
Shri Anantheshwara Sannidhi
Nāgākṛṭṭe
Shri Mahālakshmi Sannidhi
Family Deity

DWITĪYĀ - 22.11.2025 (SATURDAY)

Sevā
1 Kānika for Havana
2 All Sannidhi Sevā
3 Phala Samarpana
4 Kārtika Pūjā
5 Raṅga Pūjā

Sevā Time
Morning
Afternoon
Afternoon
Evening
Evening

PACKAGE-DAY 2 - RS.8000/-

Sevā at
Yajñashālā
All Sannidhi-s
H.H. Shrimat Parijñānāshram III Pādukā Sannidhi
Shri Anantheshwara Sannidhi
Shri Umāmaheshwara Sannidhi

TṚTĪYĀ - 23.11.2025 (SUNDAY)

Sevā
1 Kānika for Havana
2 All Sannidhi Sevā
3 Phala Samarpana

Sevā Time
Morning
Afternoon
Afternoon

PACKAGE-DAY 3 - RS.12000/-

Sevā at
Yajñashālā
All Sannidhi-s
H.H. Shrimat Parijñānāshram III Pādukā Sannidhi

4	Kārtika Pūjā	Evening	Shrī Anantheshwara Sannidhi
5	Raṅga Pūjā	Evening	H.H. Shrimad Ānandāshram Pādukā Sannidhi H.H. Shrimat Parijñānāshram III Pādukā Sannidhi

CHATURTHĪ - 24.11.2025 (MONDAY)

Sevā	Sevā Time	PACKAGE-DAY 4 - RS.8000/-
1 Kānika for Havana	Morning	Sevā at Yajñashālā
2 All Sannidhi Sevā	Afternoon	All Sannidhi-s
3 Āppē Kajjāya	Afternoon	Shrī Mahāgaṇapati Sannidhi
4 Kārtika Pūjā	Evening	Shrī Anantheshwara Sannidhi
5 Raṅga Pūjā	Evening	Shrī Mahāgaṇapati Sannidhi

PAÑCHAMĪ - 25.11.2025 (TUESDAY)

Sevā	Sevā Time	PACKAGE-DAY 5 - RS.8000/-
1 Kānika for Havana	Morning	Sevā at Yajñashālā
2 All Sannidhi Sevā	Afternoon	All Sannidhi-s
3 Kārtika Pūjā	Evening	Shrī Anantheshwara Sannidhi
4 Raṅga Pūjā	Evening	Shrī Lakshmi- Narasimha Sannidhi

SHASHTHĪ - 26.11.2025 (WEDNESDAY)

Sevā	Sevā Time	PACKAGE-DAY 6 - RS.8000/-
1 Kānika for Havana	Morning	Sevā at Yajñashālā
2 All Sannidhi Sevā	Afternoon	All Sannidhi-s
3 Kārtika Pūjā	Evening	Shrī Anantheshwara Sannidhi
4 Raṅga Pūjā	Evening	Shrī Anantheshwara Sannidhi

SAPTAMĪ - 27.11.2025 (THURSDAY)

Sevā	Sevā Time	PACKAGE-DAY 7 - RS.6000/-
1 All Sannidhi Sevā	Afternoon	Sevā at All Sannidhi-s
2 Kshīrābhisheka	Afternoon	Nāgākṭṭe
3 Shiyālābhisheka	Afternoon	Nāgākṭṭe
4 Pañchāmṛtābhisheka	Afternoon	Nāgākṭṭe
5 Kārtika Pūjā	Evening	Shrī Anantheshwara Sannidhi
6 Nāgatāmbila	Evening	Nāgākṭṭe

Shrīmāth Anantheshwar Committee 2025

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Special Sevā-s for Shashthī Mahotsava 2025

No.	Sevā	Sevā available on	Sevā Rate *
1	Nāgatāmbīla Sevā	20 th , 21 st and 27 th November 2025	₹1,200/-
2	Raṅga Pūjā Sevā	21 st to 26 th November 2025	₹4,000/-
3	Tulābhāra Sevā (excluding material cost)	22 nd to 25 th November 2025	₹1,500/-
4	Gaṇa Homa – 1 coconut	24 th November 2025	₹1,500/-
5	Bōmbē-Ḍavara (Lālakī) Utsava Sevā	24 th November 2025	₹15,000/-
6	Dīpotsava at Kumāra-tīrtha	25 th November 2025	₹5,000/-
7	Mālīge-Pūjā Sevā	25 th November 2025	₹50,000/-
8	Mrgabeṭe Utsava Sevā	25 th November 2025	₹50,000/-
9	Kavalige-Kaṭṭe Sevā	25 th November 2025	₹50,000/-
10	Ratha Flower decoration	26 th November 2025	₹50,000/-
11	Bhaṇḍī Utsava Sevā	26 th November 2025	₹25,000/-
12	Nāgākṭṭe Flower Decoration Sevā	27 th November 2025	₹10,000/-
13	All Sannidhī Sevā	21 st to 27 th November 2025	₹900/-
14	Vasanta Pūjā (Panvār Pūjā)	22 nd to 26 th November 2025	₹7,500/-
15	Santarpaṇa Sevā	21 st to 27 th November 2025	₹15,000/-
16	Flower Decoration Sevā (All Sannidhī and Anantheshwar-Guḍī)	20 th to 27 th November 2025	₹10,000/-
17	Pālakī Utsava Sevā	21 st to 23 rd & 25 th to 27 th November 2025	₹10,000/-

***Sevā Rate applicable is for One Sevā on any One given Date**

Sevā-s of Rupees 25,000/- and above are entitled to All Sannidhī Sevā Prasāda.

Donations and contributions for the Shashthī Mahotsava celebrations may please be remitted to the

SB Account No. : **107003130000250**
 Branch : **SVC Bank Ltd., Balmatta Road, Mangalore**
 IFSC Code : **SVCB0000070**
 in the name of “**Shrimath Anantheshwar Temple**”
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 digital channels.



FOREIGN PASSPORT HOLDERS may please contact
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Please convey the Name of the Sevā, Date of Sevā, Full Name, Mobile Number, e-mail ID, full postal address, transaction reference number (UTR/UPI) to the email ID: satvittal@gmail.com to enable us to send the Sevā Prasādam.

Board of Management

UPDATED!

Jai Shankar!

**H.H. Shrimat Sadyojat Shankarashram Swamiji's
Travel and Ekant dates:**

- 19th October 2025 - Departure to Aranya Kutir, Cundauim, Goa
- 20th and 21st October 2025 - At Goa - H.H. Swamiji will be observing Ekant
- 22nd October 2025 - At Aranya Kutir, Cundaim Goa.
- 23rd October - At Goa - Annual Puja at Shri Shantadurga Saumsthana
- 25th October 2025 - At Goa - Annual Puja at Shri Mahalakshmi Saumsthana
- 27th October 2025 - At Goa - Annual Maharudra in Shri Mangeshi Devasthana
- **28th October 2025 - Departure to Shirali**

Jai Shankar!

On the occasion of the 20th Anniversary of the Chitrapur Heritage Foundation (CHF) USA, watch the **Live streaming of Sampark on 16th November 2025 at 9:00pm (IST).**

- Talk by Shri Arun Heble, Trustee - CHF
- Video Film produced by CHF on Prarthana/Prerana/Yuvadhara/other activities in US
- Talk by Shri Praveen Kadle - President, Standing Committee, SCM
- **Ashirvachana by H.H. Shrimat Sadyojat Shankarashram Swamiji.**

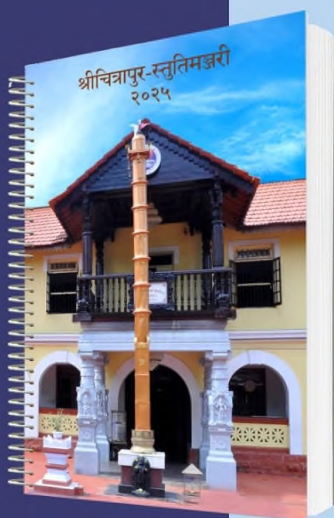
Time:

7:30 a.m. - USA (West coast)

10:30 a.m. - USA (East coast)

4:00 p.m. - UK

2:30 a.m. - Australia/New Zealand



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- * Sadhana Panchakam
- * Enhanced Readability with bigger font size
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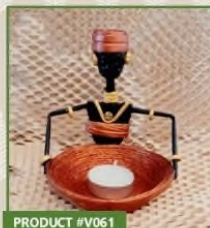
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Little Ravikiran – Ashwija 2025

Swamiji Says...

"The Lord and Guru are always there for you. The Divine is not far away. You can invoke them in your thoughts and pray and speak to Them. Share your thoughts with Them with reverence. You will receive your guidance."

- H. H. Shrimat Sadyojat Shankarashram Swamiji

Vichaar Koryaan – For a vibrant discussion

On the edge of Dharma Forest, just beyond the golden paddy fields, lived Billu, a small, grey cat with big, blue eyes. Like all cats, Billu was curious. Very curious. The world beyond his home seemed to be filled with wonder — shiny leaves, fluttering butterflies and sparkling streams! Everything seemed like a big adventure!

But Billu had a small problem: he was a scaredy cat! Every time he stepped into the forest, even a gentle rustle of leaves or the call of a bird made him jump and dash straight back to dear Amma, who was his home, his safe place... his everything!

The other animals in the forest loved playing pranks on Billu. They would hide behind trees, startle him with strange sounds and watch him jump and run back to Amma. They would then laugh and shout, "Billu *bhillau*! Billu *bhillau*!" (Billu got scared!) They gave him all sorts of nicknames too — Scaredy Billu, Bhitrau Billu, or just Bhilloo.

But Amma always comforted him, "Don't worry about

them, my little one. They tease because they don't understand. One day, you will do something amazing and silence them all!" Billu believed her words — he always did.

One sunny morning, Billu decided: "I will be brave. I will not run away!"

He set off toward the Pavana waterfall, where the gentle stream tumbled over the rocks — the sound of the fresh, flowing water was such a treat to the ears! The last time he had come here, the sight of huge elephants had scared him away. But today, he would be brave.

Through the jungle he marched — past a hissing snake, past loud peacocks and even a prickly porcupine! His little paws trembled, but he did not turn back.

Finally, he reached the waterfall. The elephants were gone. Only a troop of monkeys swung from tree to tree. Billu thought he was safe... until a wolf came running!

The monkeys scattered, leaving behind a tiny baby monkey. Billu's heart pounded. He quickly climbed a tree and watched. The wolf was growling menacingly at the little one and its mother was nowhere in sight. Billu wanted to run... he wanted to be safe... he wanted Amma!

Just then, he remembered her words: "*Billu, never be afraid. I am always with you, guiding you. You are never alone.*" He closed his eyes and imagined her warm, loving presence. Slowly, he began to feel safe and strong again.

Looking down, he saw the baby monkey trembling in fear. After being startled so many times himself, Billu knew exactly what to do. He took a deep breath, puffed up his fur and with all his might, let out the loudest, fiercest shriek as he raced towards the wolf. The wolf was so

startled that it yelped and dashed back into the jungle!
The monkeys cheered: "Hooray for Billu, the brave little cat!"

From that day on, no one teased Billu. He was no longer Bhilloo. He was Billu the Brave.

Now, let us discuss...

1. When Billu was scared and alone in the jungle, what helped him feel safe and strong again?
2. Do you think the warm, loving presence that Billu experienced is like the Lord's or Guru's presence in our lives? How?
3. Billu could not see Amma beside him, but he *felt* her guidance. What does this teach us about how the Divine helps us?

Kavyanjali – Divine Grace

In Prahlad's prayers and Draupadi's cry,
In Meerabai's hymns or Hanuman soaring across the sky.

In Ahalya's redemption and Bhagirathi's sight,
In Shabari's wait and Sudama's delight.

In Savitri's resolve and Markandeya's fate,
In Arjuna's courage and Nandi's steadfast state.

Each tale different, yet ever the same,
For their hearts and souls echoed only Your name.

What is mine if not for Thee?
Thou my purpose, path, and decree.

Through every moment and every thought,
Thy presence my constant; no blessing unsought.

Thou my prayer in both bright and bleak,
O Divine, in Thy grace I strive to seek.

Adi Shankarcharya: Shankara, the Shishya

In our last issue, we read about how Shankara met Sage Govindapada in His forest hermitage and was accepted as a *shishya*. Highly pleased with Shankara's service, the Sage imparted to him the knowledge of *Brahman* through the four Mahavakyas. He was then taught the Vedanta Sutras of Veda Vyasa, and through them, the essence of the Vedanta philosophy. Shankara learned all the *shastras* as a disciple, with the undertaking that he would do his best to spread that knowledge among men.

Having assumed the fourth *ashrama* of *Sannyasa*, when Shankara was engaging himself in spiritual practices, the monsoons arrived. The clouds covered the whole sky with a thick pall of darkness and began to hurl down torrential rain while Shankara sat absorbed in spiritual communion. It poured incessantly for 5 days and soon, the River Narmada was in spate. Its roaring waters began to carry away the trees and villages situated on its banks.

The wild cries of the flood-stricken people reached the ears of Shankara. Seeing that his Guru was absorbed in *Samadhi*, he waited for a while, assessing the situation. Unwilling to

disturb his Guru's penance, he went to the bank of the river. Then, uttering the powerful *mantra* 'Om', he gathered all the flood waters into his *kamandalu*.

Coming to normal consciousness from the state of *Samadhi*, Sage Govindapada happened to hear about His disciple's prodigious feat. He was glad to see that Shankara had attained perfection in Yoga so soon. He recognised that it was time for Shankara to step into the world as Shri Shankaracharya.

Some days after the weather had cleared, He said to Shankara, "Holy men generally spend the rainy season in one place in the observance of the vow of Chaturmasya, when they occupy themselves with meditation and study. After that, as if to render the earth holy by the dust of their feet, they travel from place to place during the rest of the year. Therefore, you now have to move to Varanasi, the city of Shiva. There, you must clarify the essential spiritual truths revealed by the Vedas through your writings and preachings. You have to restore the spiritual greatness of the country by the production of many great writings on Vedanta. So, O dear one, hasten to Varanasi. There the Divine Mother will shower on you Her choicest blessings." Thus, with a heavy heart, Shankara prostrated at the Lotus Feet of his Guru and took leave of Him.

Ami Shikyan - Why Do We Need to Learn Sanskrit?

The Vedas are the source of all knowledge in our Sanatana Dharma. They are considered to be Anadi - Ananta, without beginning or end, meaning timeless and infinite. These were the knowledge given by the Devas, through the Rishis

or sages to Mankind. Vedic knowledge was in the form of shlokas in Sanskrit. Veda Vyasa later divided the composite knowledge into sections and entrusted each section to one of his disciples.

Veda Vyasa organised and segregated the vedic knowledge and shlokas into four segments - Rig Veda, Atharva Veda, Sama Veda, and Yajur Veda. Each Veda has two components, The Karma Kanda or action oriented portion and Jnana Kanda the knowledge oriented portion. Each veda has a segment or Samhita on Mantras and stotras, ceremonies and rituals, methods of meditation, and Upanishad, containing the knowledge of Absolute Truth.

Mantras are syllables or sounds which have a greater effect than the words, or their mere meaning itself. When recited correctly, mantras possess special potency and yield spiritual benefits too. The proper chanting of mantras creates a solemn and sacred environment, ideal for the mind and body to be focussed on higher Knowledge. If the mantras are translated, then they would lose their effectiveness and the true meaning of the Vedas would be lost in translation too.

Once, Tvasta wanted to defeat Indra and conducted a sacrifice to get a son who would slay Indra. He chanted the mantra, "Indrashatrur vardhasva... ", but with incorrect recitation. The mantra should have meant, "May (Tvasta's son) the enemy of Indra, grow to be His slayer". Instead, due to wrong pronunciation, the mantra meant: "May Indra grow to be the killer of His enemy (the son of Tvasta)". Thus, Tvasta's evil intent and lack of knowledge led to his downfall.

This incident demonstrates the power of mantras and the

importance of pronouncing them properly. Thus, Sanskrit is important, to understand the meaning, intent and effect of the mantras and stotras that we recite. This story also demonstrates that evil may try to prevail, but in the end Good conquers Evil.

sources:

<https://www.kamakoti.org/hindudharma/part6/chap9.htm>

Hinduism through Questions and Answers - Swami Harshananda

Shri Ramkrishna Math, Chennai

Symbolism and Spiritual Wisdom - Ardhendu Sekhar Ghosh

Bharatiya Vidya Bhavan

Credits:

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

Editor: Dr. Chaitanya Gulvady

We welcome your feedback at

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Your feedback is important to us!

**Sharadiya Navaratri Festival at Karla -
Photos of Devi Durga Parameshwari upto 27-9-2025
by Shri Dinesh Karkal**



Day 1 (22-9-2025)



Day 2 (23-9-2025)



Day 3 (24-9-2025)



Day 4 (25-9-2025)



Day 5 (26-9-2025)



Day 6 (27-9-2025)



Day 7 (28-9-2025)
(Photo by Shri Abhinav Kalla)



Day 8 (29-9-2025)
(Photo by Soham Honnavar)



Day 9 (30-9-2025)
(Photo by Soham Honnavar)



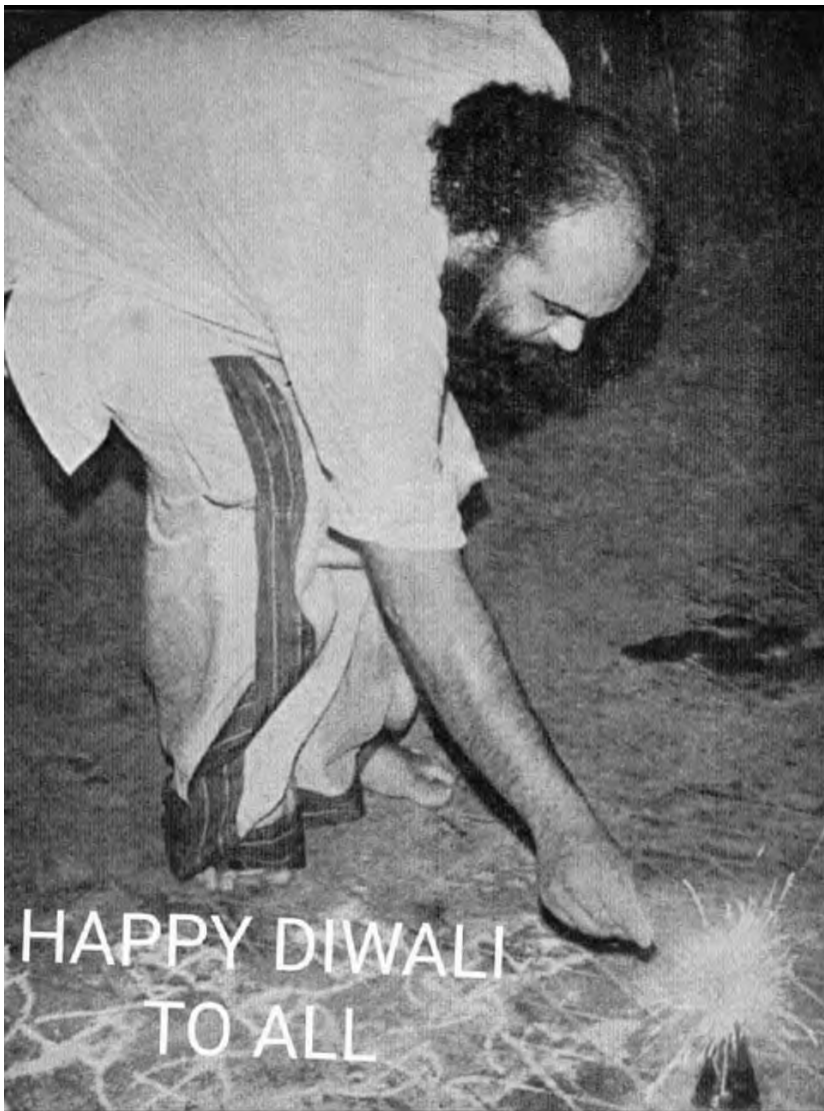
Day 10 (1-10-2025)
(Photo by Shri Dinesh Karkal)



Sharadiya Navarātri Utsav at Shirali - Daily Alankār
(Courtesy: Anushravas)



Shāradā Sthāpanā at Shirali on 29-9-2025.
(Courtesy: Anushravas)



॥ ॐ नमो भगवते श्री परिज्ञानाश्रमाय ॥

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