

# THE CHITRAPUR SUNBEAM

चक्षुर्विन्द्यै तनूभ्यः  
॥ श्री चित्रापुर मठः श्रीवल्ली ॥

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SHRIMAT ANANTESHWAR, VITTAL



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**At Ādi-Sthal Vokkettoor, near Vittal for Mrittikāharana on 21-11-2025.**  
(Photo by Mangaldas Gulvady)



**Āashleshā-bali at Shrimat Ananteshwar Temple, Vittal on 18-11-2025.**  
*(Photos by Shri Milind Vokkettur)*



**P.P. Swamiji's visit to SCM Gokarn on 17-11-2025.**  
(Courtesy: Anushravas)





**Shodashopachāra Poojā at Hodi Samādhi, SCM Shirali on 13-11-2025.**  
(Courtesy: Anushravas)



**Samārādhana Divas at Samādhi Math, Mangaluru on 13-11-2025.**  
*(Photo by Shri Ganesh Damble)*



**Kārtika Deepotsava at Shri Samādhi Math, Mangaluru on 13-11-2025.**  
*(Photo by Shri Ganesh Damble)*



**Kārtik Vanabhojan at Shri SCM Gokarn on 13-11-2025.**  
(Courtesy: Anushravas)



**Kārtika Poornimā at Shrimat Ananteshwar Temple, Vittal.**  
(Photo by Abhishek Pai)





**Kārtik Deepotsav at SCM Gokarn.**  
(Courtesy: Anushravas)



**Kārtik Deepotsav at Shri UmaMaheshwar Temple, Mangaluru on 7-11-2025**  
(Photo by Shri Ganesh Damble)



**Kārtik Deepotsav at Shri UmaMaheshvar Temple, Mangaluru on 7-11-2025**  
(Photo by Shri Ganesh Damble)





**Kārtik Poornimā at SCM Karla.**  
(Courtesy: Anushravas)





**P. P. Swamiji's arrival at SCM Bengaluru on 7-11-2025.**  
(Courtesy: Anushravas)



**Pāda Prakshālan upon arrival.**  
(Courtesy: Anushravas)



**Upon arrival at SCM Bengaluru on 7-11-2025.**  
(Courtesy: Anushravas)

# THE CHITRAPUR SUNBEAM :- NOVEMBER 2025

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PRAYERS, PRAISES & PSALMS

VEDASĀRA SHIVASTOTRAM OF  
ĀDI SHANKARACHARYA

प्रभो शूलपाणे विभो विश्वनाथ, महादेव शम्भो महेश त्रिनेत्र।

शिवाकान्त शान्त स्मरारे पुरारे, त्वदन्यो वरेण्यो न मान्यो न गण्यः॥९॥

9. O Lord, Thou Wielder of the Trident, O Thou All-pervading One, the Lord of the Universe, the Great God, the Auspicious One, the Great Ruler, the Three-eyed One, the Spouse of Parvati, the Gentle One, the Destroyer of Cupid and the demons by name Tripura, there is none other than Thee who is worthy of honour and worship.

शम्भो महेश करुणामय शूलपाणे, गौरीपते पशुपते पशुपाशनाशिन्।

काशीपते करुणया जगदेतदेकः, त्वं हंसि पासि विदधासि महेश्वरोऽसि॥१०॥

10. O Auspicious One, the Great Ruler, O Compassionate One, O Thou Wielder of the Trident, the Lord of Gauri, Lord of all beings, the Destroyer of Bondage, Lord of Kaashi! Out of Thy compassion Thou dost project, maintain and destroy the creation! Thou art the Great Ruler.

(Continued)

‘ॐ श्री सद्गुरवे नमः’

This page is sponsored by Smt. Shiroor Chitra Shankar.





# **SWAMI ANANDASHRAM**

## **UNFORGETTABLE REMINISCENCES**

**SWAMI ANANDASHRAM  
AND SWAMI RAMDAS**

**- SRIRAM TIKANNAD**

Pujya Papa (Swami Ramdas) of Anandashram, Ramnagar, had always had the highest regard for the illustrious Swamyjis of Sri Chitrapur Math. In one of his writings, Pujya Papa has spoken glowingly of the influence exerted on him by His Holiness Srimad Pandurangashram Swami whose Darshan he had when he was yet a boy of tender years. Writing of that experience, Papa said: "Then another great spiritual event in his life was the visit of the Swami of Chitrapur Math. Chitrapur Math is a spiritual institution belonging to the Saraswat Community in which Ramdas had his birth. The spiritual head of this Math and the community was at the time touring in the district. Ramdas had his darshan and, young though he was, he was keen on knowing all the details of the austere life of this great Swami. He used to watch the spiritual practices, the usual routine activities of the Swami, with great keenness and interest. Sometimes, a desire would creep into his mind that since he found the Swami's life was the ideal life, he should one day become like him. Of course this was to be taken as a boyish fancy, as generally children who have some ambitions agitating their hearts, naturally wish to be like some

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**We offer our Pranāms and Prayers at Your Divine Feet.**

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48th Wedding Anniversary - 22nd November 2025)**

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great man whom they meet in the course of their boyhood days. But, there is significance in every little bit of experience and every contact that comes to us in our lives. Ramdas used to go for the darshan of this Swami two or three times every day and he felt that the Swami was exerting on him a strange but powerful fascination” (Early life of Swami Ramdas. The Vision, Vol. 33: 154). That childhood desire to emulate the example of Srimad Pandurangashram Swamiji was to bear fruit years later when Puja Papa adopted Sannyas himself in his 39th year and, snapping all worldly ties, attained universal vision, seeing his Beloved Ram in everyone and everywhere.

Between Puja Papa and His Holiness Swami Anandashram also there always existed a strong bond of mutual love and regard. They met for the first time in Kasargod in the year 1929 and Papa saw in Swami Anandashram (again, to quote his own words): “A pure and illumined personality, ever radiating the light of high spiritual attainment. Although the Swamiji represents a particular community, his vision is universal, since the views he holds in religious matters are enlightened with the rapidly evolved Spirit of the times.” (The Vision, Vol: 1:72). Swami Anandashram too expressed his own love and regard for Puja Papa most beautifully and feelingly in the poem in Sanskrit composed by Him in 1947 for Puja Papa’s Sannyas Silver Jubilee souvenir. The poem concludes thus: “From Ramdas, ocean of wisdom, love, happiness and the like, may the world, deriving

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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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bliss for long attain to blessedness.”

Swami Anandashram and Puja Papa met, in all, five or six times. Each tryst of theirs provided a rare spiritual enlightenment for the assembled devotees. The two divinities met not only in Anandashram but also in places like Kasargod and Bangalore when both happened, to be in town at the same time. This was how Puja Papa described their first meeting in Kasargod in 1929: “Swami Anandashram, the spiritual head of the Saraswat Community, arrived at Kasargod and took his residence in the precincts of the Shri Pandurang Temple. Of course, the members of the Saraswat community went in large numbers for his darshan. At the repeated pressure of a friend among them, Ramdas was also taken over to him for darshan. Ramdas was made to take his seat opposite to him in an armchair in a small room on the first floor of a house. The elite of the community had also assembled at the place. Ramdas duly honouring the Swamiji with salutation took his seat. At the first glance he discovered the Swamiji to be a pure and great soul. His handsome feature radiated the glow of spiritual light. Ramdas felt perfectly free and blissful in his company. Without ceremony Ramdas started recounting to him the incidents of his trip to Kashmir and Amarnath. In a few words he discoursed upon the siddhanta of Kashmiris, that is, of Shiva and Shakti. Soon after, Ramdas, taking leave of the Swamiji, returned to the Ashram. A few days later, Swamiji in company with his disciples paid a visit to Anandashram. The occasion was characteristic of his broadmindedness and kind and affable nature. After spending an hour or thereabouts in Ramdas’ company, during which Ramdas alone spoke a few

words on the value of solitude and satsang, the Swami left the ashram and went back to the temple.” (In the Vision of God, Vol II: 285).

The next tryst of the two saints took place 15 years later, on 3rd December, when His Holiness with retinue paid a visit to Anandashram at Kanhangad in response to an invitation from Pujya Papa and Mataji and stayed for four days. A right royal reception was accorded to H.H. and he was taken in a procession amidst the singing of Ramnam chorus to the Ashram hall where Swami Ramdas awaited him and received him with love and joy. During this four-day sojourn. H.H. took delight in climbing the towering Manjapati hill behind the Ashram and visiting the Ashram goshala, Vidyalaya and Industrial School founded by Pujya Papa. The visit was highlighted by a discourse in Konkani by H.H. when he dwelt at length on Jnana Yoga and Bhakti Yoga, quoting several appropriate shlokas of Bhagavad Gita and said that while all the Yogas led to God realization Bhakti Yoga was the easiest to follow. H.H.’s departure was also marked by scenes of great devotional fervour with the Ashram bungalow where H.H. had camped thronged with Ashramites and other devotees who came, one by one and paid their homage to His Holiness. Last came Pujya Papa and Mataji and offered their love and respects to H.H. by bowing and touching His feet. Their next meeting was in Bangalore on 1-11-1953 when both Papa, Mataji and Swami Anandashram happened to be in that city at the same time in course of their respective tours to the North. Pujya Papa and Mataji called on His Holiness at the Math in Bangalore and were received by H.H. in His room adjacent to the verandah. After salutations, Pujya Papa was asked by Swamiji to take his seat on another



sofa provided there facing Swamiji's right. They spoke with each other for some time and, then, saluting H.H. again, Papa and Mataji left the Math for their own camp (Gospel of Swami Ramdas).

Swami Anandashram's second visit to the Ashram at Kanhangad came almost 11 years after the first one when on 1st December 1957, he came to the Ashram in response to an invitation from Pujya Papa and Mataji and, this time, stayed here for a full week. Those were days of great rejoicing among the assembled devotees, and each day provided a new vista of spiritual fervour, gaiety and bliss. Reporting the event, "The vision", the Ashram magazine, said thus: "Papa enjoys meeting saints. He often says that he has great reverence for Sannyasins and whenever he meets them, he prostrates before them and touches their holy feet. Asked why he should do so, Papa replied, 'Ramdas is after all their child. Further, he receives thousands of Namaskars from thousands of devotees daily. Whenever he finds a Sannyasin, Ramdas passes all those namaskars to him. The Sannyasins shower their love on Ramdas. In the company of saints, he gets his huge vessel filled with spiritual wealth and later he distributes it all to those who come to him. Before the vessel becomes empty, some other saint comes and fills it.'" (Gospel of Swami Ramdas).

Another five years were to pass before Swami Anandashram, this time along with the Shishya Swami, Swami Parijnanashram, visited the Ashram again on April 14, 1962. On the eve of their arrival, Pujya Papa expressed to an Ashram inmate: "Coming events cast their shadow before. Nay, there are no shadows here; In this case, the coming event has cast its aura like the rays of the rising sun that fill

the sky just before the hour of the dawn. (The Vision, Vol. 29: 297). Once again the same scenes of the loving welcome accorded by Papa and Mataji to Their Holiness, again the spontaneous greetings by hundreds of Ashram workers lining the path leading to the Bhajan Mandir on either side and, once again, the scenes of rejoicing everywhere. This time also Swami Anandashram gave a discourse in Konkani. The Swamiji prefaced his talk with a touching reference to Pujya Papa. Quoting from the Bhagvad Gita, HH said :

यावानर्थं उदपाने सर्वतः संप्लुतोदके।

तावान् सर्वेषु वेदेषु ब्राह्मणस्य विजानतः॥

A Brahmin who has obtained enlightenment has as much use for all the Vedas as one who has for a well or a pond in a place flooded with water on all sides: (Gita — II-46). But as Papa had requested him to say a few words, he would say something. His Holiness then discoursed on the path of Bhakti as laid down by Lord Krishna in the Gita - the path which called for wholehearted devotion and surrender to the Lord.

This was the last time that Pujya Papa and Swami Anandashram met, for 15 months after this epochal visit of Their Holinesses, Pujya Papa shed his physical body on 25th July 1963. Among the first messages to be received in the orphaned Ashram was a telegram from Swami Anandashram blessing that all the activities founded by Pujya Papa go on as before in future as well. Swamiji also paid a visit to the Ashram within two months, on 5th September 1963, and gave His blessing in person.

*(Sunbeam, September 1981)*



## TEACHINGS OF SWAMI PARIJNANASHRAM

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**(Summary of the Ashirvachan delivered by  
His Holiness at Grant Road on 27-11-1975)**

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We had last come on an official tour ten years ago with Anandashram Swamii and in His company we had then realised what was the aim and purpose of official tours, to ascertain the laity's problems and sorrows and to offer guidance and solace. Many people have Shraddha, Bhakti but owing to various circumstances, they are not able to visit the Math and Guru. So, the Standing Committee felt we should undertake an official tour which was also part of the Math tradition, and we thought likewise. So, from the 22nd of last month, we are on this tour, listening to the laity's difficulties etc., talking to them about spiritual matters and trying to arouse their interest in these matters.

Adi Shankaracharya in Viveka Chudamani says that whatever be the difficulties man has to face, he makes himself eligible for attaining God Realization by the very fact of his having taken birth in a human form, by the Grace of God. Shankaracharya also stresses that of all the things needed for man to attain liberation ('mukti), God's Grace is the greatest. Man is always in search of happiness and all his day-to-day acts and activities

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**Sāshtāṅg Pranāms and Prayers at Your Divine Feet.**

**(Page sponsored by Shilpa M.Kalawar on  
her birthday - 27th November 2025)**

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are directed to this sole end. In fact, all creatures in this world seek happiness, be they animals or human beings. Adi Shakti, while bringing into being this creation, has placed all the objects of pleasure outside which keeps man distracted no matter how much he might try to go within himself to reach the real fount of happiness. The happiness one derives from external objects is not the real happiness, it could be called the mere shadow, and not the substance of happiness. By the very nature of his human birth, man is prey to many ills of the body as well as the mind, and ills of day-to-day existence. That is why the Shastras ask man to wake up and realise his true Self. They exhort on him to use his human birth to achieve liberation from this mortal coil.

The Shastras also tell us how this creation took place, how in the beginning only Brahman, the God, pervaded the entire universe and there was nothing else, and how He felt like bringing forth this creation to enjoy His own play. As a result of His wish, He created Adi Shakti to be the active force of creation. Adi Shakti donned the role of Māyā and, in turn, created Brahma, Vishnu and Maheshwar to mobilise the forces of creation, preservation and destruction. That is why we are asked to turn to the Divine Mother, the Adi Shakti, to get over the illusion of Her creation and achieve true happiness. Man by nature and from his very birth is attuned to seeking satisfaction of his needs from external objects. As a new-born and an infant, he is completely dependent on his mother and knows nothing and nobody else. As he grows older, he starts identifying various objects and people around him as his, and

tells himself ‘this is mine’, ‘this is mine’ and so on, until he is completely submerged in this world of Māyā. Thus, he pursues worldly objects for happiness, forgetting that such pleasures as he derives from them are transient and illusory. That is why the Upanishad ask us to turn our back on these transient pleasures, to renounce them and reach out for real happiness within us.

Renunciation, true renunciation is not easy to achieve. Renunciation is of two kinds, namely, Antar-tyāga and Bāhya-tyāga. The latter means external renunciation of physical objects while the former means renouncing desire itself for those objects from one’s mind and this is the real renunciation. As Vashishta tells Rama, real renunciation must be of the mind and not of the body. Physical renunciation does not have any value if one’s mind continues to hanker after worldly objects, for which man must learn to control his mind. In today’s circumstances, renunciation is more difficult than ever before as man is more engrossed than before in worldly pursuits. So what should he do, because renunciation is absolutely necessary to attain happiness and liberation and yet he is unable to renounce? Our ancients have prescribed many paths to follow, to attain liberation according to each man’s capacity. Every one must go by the Upadesh given to him by his Guru. Upadesh is different from Ashirvachan, Pravachan etc. which are of general nature, meant for all, whereas Upadesh given by the Guru is intended for the disciple alone. Namasmaraṇa is the ideal path for the present times, for householders to follow, to reach the goal of human life.

Bhakti is of many kinds. Merely performing Bhajan, Arati etc. is not Bhakti. Real Bhakti means surrendering oneself completely to God, and coming to depend on Him for everything, just as a newborn infant is wholly dependent on its mother and is confident that she will look after all its needs, protect him and so on. So also, man must come to look on God as his sole protector and remain confident that God looks after him all the time. There are three kinds of Bhakti. The first is to say Jam yours. Just as waves rise and fall and might seem to be different from the ocean, I may appear different but **I am Yours** alone. If a man develops this attitude, he can attain happiness, by considering himself as belonging only to God. The second kind of Bhakti is to say: **You are mine.** This gives man tremendous faith in Him. You must have heard of the story of Bilwamangal, the blind devotee of Lord Krishna who, on his journey to Mathura and Brindavan, fell into a disused well and was rescued by Lord Krishna assuming a human form. However Krishna's touch is such that it can awaken one's inner vision and Bilwamangal instantly realises who his rescuer is. As soon as Krishna comes to know that Bilwamangal has found Him out, he runs from the place and Bilwamangal shouts after Him: "Where do you think, You are running away from me, Krishna? You may run away from me outside but I have caught You in my heart. See how You can get away from there!" This feeling comes out of the attitude You are mine. There is also Kumarila Bhat's case. His was aggressive Bhakti in which he used to take the Lord frequently to task, so strong was his conviction that



the Lord was his. Once he went to Kashi Vishwanath's temple and found the doors of the temple closed. Standing outside, he berated the Lord, asking Him if He has become so proud because of all the devotion offered to Him by so many people that He had closed the doors to him. This was not said in anger but in real emotion (Bhav) and staunch feeling of You are mine. This leads us to the third kind of Bhakti, where one identifies oneself with all beings in the feeling of **All are mine**. The sorrows and difficulties of everyone around us become ours and, in fact, we come to regard the entire universe as our own form.

During our stay here (at Talmakiwadi), we have been giving interviews in the mornings and many are the questions pertaining to Japa. We want to answer some of these here. **Bhakti can be done anywhere and everywhere, but Japa cannot be done like that.** Sandhyavandan is different from Pranayam. The Shastras tell us that if man forgets his duty he commits sin and Sandhyavandan is prescribed to protect man from committing sins. Sandhyavandan has its own rules like Bhasmadharan, Achaman etc. **But, the real object of Sandhyavandan is to help us to remember God.** Why are we asked to do Japa? Man is not free from the cycle of births and deaths and he goes from one body to another. Once he is born, whether of his own free will or unwittingly, he goes on committing sins. Japa helps him to vanquish his sins and cleanses him of the sins of all his past lives. That is the real purpose of Japa. Why should people in present times perform Japa of Gayatri? Because, merely by listening to our Ashirvachan and the advice

given therein, they will not be able to implement it because of their preoccupation in their worldly duties. So, Gayatri japa is prescribed. It also helps to avert premature death. Even if you are to perform Japa for five minutes, after your morning bath, it will suffice. The Upanishads promise that Gayatri will help man to live upto 100 years. Whether one will live that long or not, there is no doubt that Gayatri can help man to lead a happy and healthy life, he will never be in want and he will attain knowledge without even reading, he will be revered and respected on all sides and he will endear himself to everyone and become popular. All this comes from performing Gayatri Japa.

**Today is H. H. Vamanashram's Punyathithi and we can do no better than to quote Gauranga Mahaprabhu's invocation to the Lord and, remembering Anandashram Swamiji, offer the same to His Holy Feet:**

**"O Krishna! I don't want to be called a Sadhaka or a Bhakta. All I crave for is the dust of Thy holy feet. I don't want people's respect, name, fame etc. All I want is that in every birth, give me intense devotion for Thee. When I remember Thee, tears should fall from my eyes, my throat should get choked, and my body should feel thrilled. Keep me, O Lord, ever at Thy feet."**

In conclusion, we want to say that we are much pleased by all your love and devotion and we dedicate the same at the Feet of Lord Bhavanishankar and pray to Him to fulfil all your desires and grant you everlasting peace and happiness.



# Teachings of P. P. Shrimat Sadyojat Shankarashram Swamiji

## NAVASPANDANA

### **Navaspandana – Kaushalam and Samatvam – The Two Elements of Yoga Sadhana**

This is the External efficiency in mundane matters. But when working together with many people and doing Guru's work only, trying to give up all our personal likes and dislikes, that is spiritual efficiency . How is it in business? Whenever success is achieved, usually our effort is towards, “ The credit of the success should come to me.” Here we are working for the Guru, when working with the objective that it is enough. If the Guru is satisfied, that question does not arise, so do it nicely. Sadhakas understand this. They are understanding and it is happening beautifully. It is just a reconfirmation of whatever you have understood over the years of seva that I am doing right now. So that is about Kushalata, Efficiency. Samatvam yoga uchyate – In mundane interaction it is possible to get distracted, hence to try to keep a mental balance there, is a great penance and also it is Guru seva. If I get angry and think that anger is correct and until the situation changes, I will not give up the anger, this perspective is of no use. I

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**Prayers to our Glorious Guru Paramparā and  
Sāshtāng Pranāms at Your Lotus Feet.**

**(Page sponsored by Shilpa and Mahesh B.Kalawar on their  
48th Wedding Anniversary - 22nd November 2025)**

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have to try to give it up because with that anger, one cannot come in the proximity of the Guru. Is it not so? Initially we try to give it up .... with that perspective, while trying to achieve mental balance, along with external and internal efficiency. Whatever natural likes and dislikes we have, may these be due to sorrow, the agitation which results, try to give up that too – this is what the scriptures tell us – this is samatvam. When is it possible to achieve both? It has been said – Yogayukto bhavarjuna! It comes almost like a third element. While doing this I want to be a fantastic person and I should be very efficient, I should not get agitated and then what? I do not know, hopefully I will be happy! Not possible! We are doing this but we are not doing it to connect with the Guru, with That Gurushakti. Is it not? I belong to you and I want to experience You! With this firm resolve, we are increasing our efficiency and trying to achieve Samatvam, a balanced mind. To go away somewhere, to meditate, to attain some level by doing pranayama, etc., that is not our goal .... that is called as Jada Samadhi ...somewhere we get caught in it. We want to work in Guru's proximity. That is ok. Let the efficiency build up, external and internal ... as explained let the mental balance be attained. Samatvam (mental balance) does not mean impotency due to inaction we should not be controlled by that environment. If we attain that much balance, the Guru is also happy, otherwise the Guru has to work doubly hard to even set right the chaos created by us. While this maturity is being attained, this relationship becomes even stronger. This relationship inborn in each and every

sadhaka at birth, or it has started getting established now through contact (with the Guru) that should become fruitful ... this is what we pray for on this day.

– Shirali 2024

**Karakamala Sanjāta –  
Have the Courage to be Flexible**

Yogah Karmasu kaushalam, samatavam yoga uchyate. Yogah karmasu kaushalam means ... at one level we understand it as ...whatever we perform, doing it well ... without spilling or making a mess, following good manners, by one person. when something is done together by two persons, communication should be perfect. When three people do it together, then politics starts! For Whom am I doing this? I should not create any tension for Them, when seva is performed keeping this mindset, then one can work together with even a thousand persons because That Gurushakti is so powerful. If a sadhaka gives up his petty-mindedness, even though he has not yet become a shishya, but he is trying to become one, That Gurushakti is pleased. She makes us Her medium and Her work begins to get done through us. Do you understand? Apply this in your life. Do not think of others' faults! Sometimes one has some hesitation. To people who hesitated, We told them – start teaching ... (they felt) no, no I cannot do this or that, they complained about everything. Now they are doing beautifully. Now in fact, "It is enough!" The mike has to be taken back from them! But because that hesitation was there, the goodness in them was not getting expressed. Once



a little more encouragement was given, now it is getting done very well. Is it not? In every jiva, there is some deficiency ... The Gurushakti removes that deficiency ... but when? When that jiva prays – I have taken refuge in You and so Your work must get done through me. In that process, tolerating sorrow may be accepted as my penance. Whatever effort I make to remove it, the sorrow will get dissipated with Your Grace and while experiencing happiness, I will experience the sublime happiness of Your proximity. After all You are shaping my life along with my prarabdha too, O’ Guruvarya – thus prays the Shishya. Karakamala sanjata – have you heard these words? This shishya has been shaped by the Guru’s Lotus Hands. When you perform something well, what do you do? Even if you send it through someone, you want to be known as “I have done it.” Is it not? If something goes wrong, it is expressed as “I did not know.” But if it is done well, yes I want the credit! But Guru has no such pride. Swabhimana (is there) yes ... that is why He presents it (through the shishya)... All of us need to become karakamala sanjata. So, about this ... Ramakrishna Paramahansa used to say, while making a pot if we take care .... there is a potter’s wheel. That is rotated, gar ...gar ...gar ...gar... it starts to spin. Then clay is added and slowly the potter designs it the way he wants ... the potter ... is it not? If there is more water in it, no matter how much he tries, it sinks, no matter how much he tries to lift it up ... Whatever is to be retained, only that much should be retained ...you need to have that courage. Whatever flexibility is required, only that much softness should be maintained,

then that creation is possible. This needs to be inculcated within us too. If we become too harsh, just because we are doing sadhana, it goes haywire. I have taken refuge in Guru, Guru has to do everything, if we say this, then – Oh God, let the water dry up a bit, then We can start again ... the Guru is troubled and has to wait. Maintain the balance – kaushalam! That is efficiency! This internal efficiency we try to build up.

– Shirali 2024

**siddhi asiddhyoh nirvikāra  
samatvam yoga uchyate**

**The Bhashya Interpretation**

We have to infuse spirituality into Everything so when we work trying to understand the Guru or at least connecting with Him, every moment, then whatever actions we take, the purification begins to happen. Efficiency builds up, mind gets balanced and yoga happens. Oneness begins to fructify. We said We will not enter into Bhashya, but there it is said, “Siddhasiddhayornirvikara samatvam yoga uchyate.” Do you know how it is explained in Bhashya? You generally understand it like this .... The one who remains undisturbed through success or failure, the one who has such balance of mind. We are exhorted to bring such a balance in our mind. What does the Bhashya tell us? Even as spiritual progress is happening, even when we move with the Ishwararpana buddhi, we pray for Ishwara’s satisfaction, do we not? Even That has to be given up. I need validation whether You are satisfied or not. The shishya has neither the right

nor even the time to ask that. We need His approval, is it not? Anumanta, “Upadrashta, Anumanta cha, Karta Bhokta Maheshwarah.” This also has been taught while studying the Gita. What does a child do? In between he keeps looking at his mother ... if the mother’s expression changes even a little bit, he gets scared, is it not? A few people have come, he is doing something, dropped something, did something, he is enjoying ... suddenly he saw a few people are sitting, watching him, he gets scared, looks towards his mother. If the mother signals her approval, again he is lost in that. Is it not? We too are children but outwardly, we do not work for getting praised, we accept that we have become shishyas, right? At least “I should not be dependent,” at least this much courage we have, do we not? Yes we have. That freedom I want – what will people say, I do not want to waste my life according to that. Whatever is appropriate, I should do that with courage. This is how we do our sadhana. So we pray – May the Guru always be happy (with me) but when the proximity begins to get experienced, then, having prayed, there is no time even to look for approval. Why? Because we do not look outward, internally also we do not try to think that the Guru is residing somewhere other than within me. That is why siddhi asiddhyoh nirvikāra means, do not even wait for an approbation from the Divine. Let the Divine start working through you, that is it, that is what it means!

– Shirali 2024

**(Transcribed by Shrikala Kodikal)**

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# JAGADGURU SPEAKS .....

*H.H. Sri Bharati Tirtha Mahaswamiji*

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## DHARMA ALONE THE CAUSE FOR HAPPINESS

Our forefathers have left behind several guidelines for man to lead a virtuous life and enjoy happiness. Adherence to these guidelines and living in accordance will lead to immense benefits.

However, these days, people say: “This is Kali Yuga. Contrary are the ways of the world. Wicked measures are rampant. Morals and righteousness will not suit our present times. We can lead our lives in whatever way we like.”

Such an opinion is wrong. For, how does it matter if it is Kali Yuga? Nowhere does it state that one must not lead a righteous life. Do we stop our activities just because it gets dark in the evening? No.

Similarly, even in Kali Yuga, we must adhere to righteousness, equity and moral values. Our forefathers have correctly stated that dharma (righteousness) begets victory and adharm (unrighteousness) suffering. This is a fact applicable to any yugas just as ‘fire burns’ is a fact during all yugas.


The uniqueness of Kali Yuga is the efficacy of chanting divine names. Having known the greatness of God, if one were to offer worship with full faith and conduct one’s life virtuously, it is possible to be happy and contented at all times.

In this Kali Yuga, even if one amongst a hundred were to orient himself along the path dharma, and actually conform to dharma even to a small extent, he becomes worthy of praise. It would be akin to having even a little water in a small stream in a parched desert-

एतादृशे कलियुगेऽपि शतेशु कश्चित् जातादरो जगति यः श्रुतिमार्ग एव।  
यत् कञ्चिदाचरतु पात्रमसौ स्तुतीनां श्लाघ्यं मितापमपि किं न मरौ सरश्चेत्॥

Hence it would be wholly wrong to use Kali Yuga as an alibi to give up the path of dharma. Our blessings for all to understand this well, place faith in the Lord's name and ever tread the dharmic path.

(Courtesy: Tattvaloka)




*Gurupadeshaḥ*

The more you surrender and seek refuge in the Divine, the more you will overcome your internal turmoil. Most of your fears will fade away because you are making place for the Divine, and what comes forth will be with conviction and strength.

*H.H. Shrimat Sadyojat Shankarashram Swamiji*  
(October 2018, Navaratri Utsava)

[www.chitrapurmath.net](http://www.chitrapurmath.net)



**TEACHINGS OF  
SWAMI ISWARANANDA GIRIJI  
MAHARAJ**

**108 NAMES OF  
DIVINE MASTER  
SHRI DAKSHINAMURTI**

*(Continued)*

**97) छत्राधिपतिविश्वेशः**

The Lord of monarchs.

Chhatradhipati means one who is entitled by merit to the privilege of the ceremonial umbrella which, like the crown and scepter, is an insignia of regal status. The kings used to rule the country in the name of the presiding deity. The traditions of the princely states of Udaipur and Bikaner in Rajasthan even now bear witness to the fact that the deities Lord Ekalinga and Shri Lakshminarayana were respectively the actual kings. The teaching of the yaksha-story of Kenopanishad (referred to in the name ninety-four) was thus practically preserved and perpetuated. God, to the Hindu, was a living force governing their lives as the King of kings.

Chhatradhipati may also stand for the super-eminent spiritual leaders called pithadhipati, presiding over established pontific seats of various traditions. They are also entitled to the regal insignia. Dakshinamurti as the Lord of the world of Gurus is therefore more aptly the Isha of Chhatradhipativishva.



## 98) छत्रचामरसेवितः

Who is propitiated with chhatra and chamara.

The royal umbrella and the auspicious tuft of holy-yak used for fanning are some items of Rajopachara used in ritualistic worship of the Lord. The king's earthly status may come and go or may cease to be in vogue. But to the devotee, the Ishvara is the undeniable Lord of the Universe, to the shishya the Guru is the Emperor of his life. So he affirms this faith in a symbolic way in his daily worship of the Lord.

## 99) छन्दः शास्त्रादिनिपुणः

Well-versed in the fields of knowledge dealing with the art of metrical-formation of poetical works etc.

The reference here is to the six 'Angas' or accompaniments of the Vedic-study (shiksha, Vyakarana, Nirukta, Kalpa, Jyotisha and Chhandah). Of these the chhandah shastra dealing with rules governing metres for poetical composition is particularly mentioned in order to project Shri Dakshinamurti as the Guru of all creative arts. We have already meditated upon him as the Vina-player. Here we see him as the poet. Wherever we find the gifts of poesy and other arts we are asked to identify them as the manifestations of the Lord. To an Indian all arts are divine, since they are expressions of Soul-Harmony, and are sources of pure-joy (rasa).

## 100) छलजात्यादिदूरगः

Free from the faults of expression of an idea through speech or writing.

The Nyaya-shastra makes a thorough study of perception and its means, since knowledge is the only source of liberation. According to it, when an idea is conveyed by speech or established by argumentation (वादः) the attempt may be vitiated by faults like chhala (छलः) and jatyuttara (जात्युत्तरः). The Nyaya-sutras define them thus:

वचनविधातोर्थविकल्पोपपत्त्या छलम्...साधर्म्यं वैधर्माभ्यां प्रत्यवस्थानं जातिः॥

‘Chhala’ is that deceitful manoeuvre through which a person tries to disprove an opponent’s argument by assuming a wrong meaning to the opponent’s statement and proving that he has told a wrong thing. ‘Jatih’ is a technical term which, in argumentation, means giving back to the questioner not an answer but another question similar to that or raising an issue very similar to the original one either in its correctness or incorrectness. It proves nothing and only delays a correct decision.

The Dakshinamurti tradition envelopes the mystical, artistic and academical approaches to Truth. Mostly, the path of knowledge is identified with a scholastic approach only. We have, consequently, mountains of written or recorded works dealing with the nature of Truth. Hence an aspirant is cautioned to discern the true attempts to discover and convey the truth and avoid being vitiated or victimized by scholastic tyranny and self-assertion (मताग्रहः). Truth flies far away (दूरगः) from such a way.

(Continued)

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

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## FESTIVALS IN NOVEMBER & DECEMBER 2025

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### NOVEMBER 2025

- 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

### DECEMBER 2025

- 01 Monday Gitā Jayanti
- 04 Thursday Shri Datta Jayanti
- 11 Thursday Samārāadhanā - H.H. Shrimat Krishnashram Swamiji - SCM Shirali
- 13 Saturday Samārāadhanā - H.H. Shrimat Keshavashram Swamiji - SCM Shirali
- 21 Sunday Uttarāyana Prārambha
- 27 Saturday Dhanurvyatipāta

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### LEST WE FORGET

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

“If all paid Vantiga at the rate of 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”

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# SANTA ĀRUR UMĀBĀI BODHĀMRIT

Translated into English by V. Rajagopal Bhat

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*(Continued from August 2025 issue)*

## CHAPTER FIFTY FIVE (Contd.)

माझ्या मोक्षगुरूचें नाम। याचें सहजचि मजला प्रेम।  
आणि धर्मगुरु आनन्दाश्रम। हेही प्रियचि मजलागीं॥१२२॥

122. My love is naturally there for my Moksha Guru (Swami Shivanand Teertha of Bād Math, near Kumta) and my Dharma Guru Swami Anandashram is also dear to me. (Dharma Guru means Mathādhipati).

दोन्हीं डोळे माझेचि म्हणोनि। दोहोंसी सारिखें रक्षावे जपोनी।  
तैसे आमुचे सद्गुरु दोन्हीं। एकरूप असती माझेचि॥१२३॥

123. Both the Guru-s are like my two eyes and both should be kept safe and secure. To me both are alike.

जैसा मुलीसी अमुकचि भ्रतार। ऐसें लिहिलेलं विधीनं साचार।  
तोचि तिला वरी निर्धार। अन्य वरी कदापि ही॥१२४॥

145. Destiny determines who will wed a girl and he alone will wed her without fail. Never will he wed another.

तैसें येथें असे जो साधक। त्याच्या लल्लाटीं नियत गुरु सम्यक्।  
विधीनं लिहिला असे जो लेख। त्यासीच शरण जाय तो॥१२४॥

146. Likewise, in this instance, it is inscribed on a Saadhaka's forehead who is his ordained Guru. He will seek refuge in that Guru alone.

परि धर्मगुरु कुलदेवयांसी। विसरू नये धरावें मानसीं।  
तरीच होय मोक्ष साधकासी। नाहीं संशय यामाजीं॥१४७॥

147. Also, one's Dharma Guru and Kula-Dev should never be forgotten. They should be always kept in mind. Then alone the Saadhaka will attain Moksha. There is no doubt whatsoever about it.

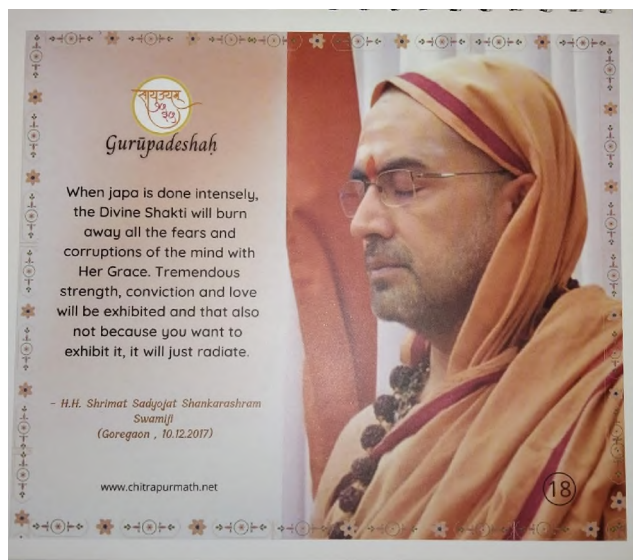
दोन्हीं पाय असती आपुले। एक तोडितां चालाया न ये चांगलें।  
तैसे दोन्हीं श्रीगुरु वहिले। वंद्यचि असती आपणांसी॥१४८॥

148. We have two legs. If one leg is severed, we can't walk properly. Likewise, both the Shree Guru-s are adorable to us.

एकासी जरी विसरे हें मन। तरी होय परमार्थ कठिण।  
यांत न धरावा अनुमान। सत्य सत्य त्रिवाचा॥१४९॥

149. If one of the two Shree Guru-s is overlooked, spiritual practice becomes difficult. This is not open to doubt. It is true, it is true, it is true indeed.

(Continued)





Arriving at Shree Mahalakshmi Temple, Bandivade, Goa on 25-10-2025.  
(Courtesy: Anushravas)



Pāda-Prakshālan.  
(Courtesy: Anushravas)





**Deva Darshan.**  
(Courtesy: Anushravas)



**Āshirvachan.**  
(Courtesy: Anushravas)



**Pāda Prakshālan upon arrival at Mangueshi Sausthān, Goa on 27-10-2025.**  
(Courtesy: Anushravas)



**Deva Darshan.**  
(Courtesy: Anushravas)



**Mahā Ārati.**  
(Courtesy: Anushravas)



**Pālki Utsava**  
(Courtesy: Anushravas)





**Poornakumbha Swagat HH Swamiji at Shree Shantadurga Temple,  
Kavale, Goa on 23-10-2025.**  
(Courtesy: Anushravas)



**Pāda-Prakshālan**  
(Courtesy: Anushravas)



**Deva Darshan.**  
(Courtesy: Anushravas)



**Abhisheka Seva**  
(Courtesy: Anushravas)



**Mahā Ārati.**  
(Courtesy: Anushravas)



**Āshirvachana**  
(Courtesy: Anushravas)



SHRIMATH ANANTHESHWAR TEMPLE

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THE ANNUAL SHASHTHI FESTIVAL

21<sup>st</sup> November to 27<sup>th</sup> November 2025

PROGRAMME		Special Sevā-s for Shashthi Mahotsava 2025	
21.11.2025 Friday	5.00 a.m. 9.00 a.m.	Mrttikā-Harana from Ādithala Koshāgāra-Pūjā	1 Nāgātāmbilā Sevā 20 <sup>th</sup> , 21 <sup>st</sup> , 27 <sup>th</sup> November 2025 ₹1,200/-
22.11.2025 Saturday	9:00 a.m. 12.00 p.m. 8.00 p.m.	Sāmūhika-Prārthanā Dhwajārōhana, Mahāpūjā Maṅgalārati and Utsava	2 Raṅga Pūjā Sevā 21 <sup>st</sup> to 26 <sup>th</sup> November 2025 ₹4,000/-
23.11.2025 Sunday	8.30 a.m. 9.00 a.m. 8.00 p.m.	Mahāpūjā, Maṅgalārati H.H. Shrimat Parijñānāśram III Pāduka Sannidhi Pūjā Maṅgalārati and Utsava	3 Tulābhara Sevā (excluding material cost) 22 <sup>nd</sup> to 25 <sup>th</sup> November 2025 ₹1,500/-
24.11.2025 Monday	9.30 a.m. 8.00 p.m.	Mahāpūjā, Maṅgalārati Maṅgalārati and Utsava	4 Gapa Horna – 1 coconut 24 <sup>th</sup> November 2025 ₹1,500/-
25.11.2025 Tuesday	8.30 p.m. 9:00 p.m.	Mahāpūjā, Maṅgalārati onwards Mrgabete-Utsava	5 Bōmbē-Ḍavara (Lālāḍ) Utsava Sevā 24 <sup>th</sup> November 2025 ₹15,000/-
26.11.2025 Wednesday	9.30 a.m. 12.00 p.m. 9.00 p.m. 10.00 p.m.	Mahāpūjā, Maṅgalārati Mahā Rathotsava Bhaṅgi Utsava Mahāpūjā, Maṅgalārati	6 Dipotsava at Kumāra-tīrtha 25 <sup>th</sup> November 2025 ₹5,000/-
27.11.2025 Thursday	8.00 a.m. 12.00 pm 5.30 p.m.	Avabhirhatsava Dhwajavarōhana, Mahāpūjā, Maṅgalārati, Sāmūhika-Prārthanā, Ankura Prasāda Vitarāna Nāgātāmbilā at Nāgākṛatte	7 Māḷige-Pōḷi Sevā 25 <sup>th</sup> November 2025 ₹50,000/-
26.12.2025 Friday		Kirishashthi	8 Mrgabete Utsava Sevā 25 <sup>th</sup> November 2025 ₹50,000/-
			9 Kavallige-Kṛtte Sevā 25 <sup>th</sup> November 2025 ₹50,000/-
			10 Ratha Flower decoration 26 <sup>th</sup> November 2025 ₹50,000/-
			11 Bhaṅgi Utsava Sevā 26 <sup>th</sup> November 2025 ₹25,000/-
			12 Nāgākṛatte Flower Decoration Sevā 27 <sup>th</sup> November 2025 ₹10,000/-
			13 All Sannidhi Sevā 21 <sup>st</sup> to 27 <sup>th</sup> November 2025 ₹900/-
			14 Vasanta Pūjā (Panvār Pūjā) 22 <sup>nd</sup> to 26 <sup>th</sup> November 2025 ₹7,500/-
			15 Santarpana Sevā 21 <sup>st</sup> to 27 <sup>th</sup> November 2025 ₹15,000/-
			16 Flower Decoration Sevā (All Sannidhi and Anantheshwar-Gud) 26 <sup>th</sup> to 27 <sup>th</sup> November 2025 ₹10,000/-
			17 Pādak Utsava Sevā 21 <sup>st</sup> to 23 <sup>rd</sup> & 25 <sup>th</sup> to 27 <sup>th</sup> Nov. 2025 ₹10,000/-

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

SEVĀ PACKAGES			
1. Pratipadā	21.11.2025	Friday	₹11,000
2. Dwitīyā	22.11.2025	Saturday	₹8,000
3. Tṛtīyā	23.11.2025	Sunday	₹12,000
4. Chaturthī	24.11.2025	Monday	₹8,000
5. Pañcāmī	25.11.2025	Tuesday	₹8,000
6. Shashthī	26.11.2025	Wednesday	₹8,000
7. Saptamī	27.11.2025	Thursday	₹6,000

Donations and contributions for the Shashthi Mahotsava celebrations may please be remitted to the  
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In your email, please convey the Name of the Sevā, Date of Sevā, Full name of the Sevakāṁ, Mobile Number, Email ID, Full postal address, transaction reference number (UTR/UPI) and send to the email ID: [satvittal@gmail.com](mailto:satvittal@gmail.com) to enable us to send the Sevā Pakṣam.

All are Welcome

Board of Management, Shrimekha Anantheshwar Temple, Vittal

10th November 2025

Jai Shankar!

The 'Dipavali Special' Parijna Activity Workshop at Pune was conducted just before Dipavali, on 12th October, 2025.

The festive season was ushered in with fun-filled activities, snacks and much more... a perfect blend of creativity, colour and celebration.

Read the full report here:

<https://www.chitrapurmath.net/news/default/story?id=308>



5th September 2025

Jai Shankar!

This year the **International Saraswat Mahasammelan** is being conducted on 20th and 21st December at Jodhpur. Our revered H.H. Shrimat Sadyojat Shankarashram Swamiji have kindly accepted the invite for the Mahasammelan. H.H. Swamiji will be camping in the Saraswat Bhavan, Jodhpur from 17th December upto 22nd December.

**(Kindly note that H.H. Swamiji will be in Ekant on 19th and 20th December)**

Links of the flyer and the Brochure for the International Saraswat Mahasammelan have been mentioned below.

Sadhakas who wish to participate in the Mahasammelan are requested to register for the Sammelan by using the link given in the flyer for the Mahasammelan.

Link for registration:

<https://isbm.saraswatbrahman.com>

Link of the brochure:

<https://www.chitrapurmath.net/short/ISBM2025>

14th November 2025

Jai Shankar!

Travel and Ekant dates of H.H. Shrimat Sadyojat Shankarashram Swamiji for November and December 2025:

- \* 29th November (Saturday) to 2nd December (Tuesday): In Shirali
  - \* 3rd December (Wednesday) to 5th December (Friday): In Goa
  - \* 6th December (Saturday) to 9th December (Tuesday): In Shirali
  - \* 10th December (Wednesday): Travelling
  - \* 11th to 13th December (Thursday, Friday, Saturday): In Karla
  - \* 14th December (Sunday): Travelling
  - \* 15th December (Monday): In Baroda
  - \* 16th December (Tuesday): Travelling
  - \* 17th December (Wednesday) to 21st December (Sunday): In Jodhpur
- Note: Ekants on 19th and 20th December - (Friday, Saturday)
- \* 22nd December (Monday): Travelling
  - \* 23rd December (Tuesday): In Baroda
  - \* 24th December (Wednesday): Travelling
  - \* 25th and 26th December (Thursday, Friday): In Karla
  - \* 27th December (Saturday): Travelling
  - \* 28th December (Sunday) till further announcement: In Shirali.



# श्री चित्रापुर मठः श्री दत्त जयन्ती उत्सवः



30<sup>TH</sup> NOVEMBER and 4<sup>TH</sup> DECEMBER 2025

AT GRANT ROAD LOCAL SABHĀ,  
TĀLMAKĪWĀḌĪ

Jai Shaṅkar!

Dear Sādhaka-s,

Shrī Datta Jayantī Utsava will be celebrated on December 4, 2025 at Shrī Datta Mandir, Tālmakīwāḍī. The Utsava began in the year 1986 with the Blessings of our revered Guru H.H. Shrimat Parijñānāshram Swāmiji III and has since been celebrated every year with unwavering fervour and devotion, continually seeking the Blessings and Guidance of H.H. Shrimat Sadyojāt Shaṅkarāshram Swāmiji.

We cordially invite you to participate in this year's Utsava to seek the divine blessings of Bhagawān Shrī Dattātreyā, Ārādhyā Devatā Shrī Bhavānīshaṅkar, and our revered Guruparamparā.

## Organisers

Shrī Bipin Nāḍkarṇī      Shrī Āditya Maṅkīkar  
President                      Vice-President

Shrī Chaitanya Mallāpur      Shrī Nitin Baindur  
Hon. Secretary                      Hon. Treasurer

Shrī Chitrāpur Math –  
Mumbai (Grant Road) Local Sabhā

## PROGRAMME

30<sup>TH</sup> NOVEMBER, 2025 Sunday

8.00 am

Sāmūhika Prārthanā at  
Datta Mandir

8.30 am

Vana Durgā Pūjā,  
Navaka Kalashābhisheka Pūrvaka  
Sānnidhya Havana  
at Tālmakīwāḍī Garden

4<sup>TH</sup> DECEMBER, 2025 Thursday

✦ SHRĪ DATTA JAYANTĪ ✦

8:30 am

Navarātri Nityapāthah and  
Shrī Devī Anus̥thāna

9:00 am

Shrī Dattayāga (Havana) at Datta Mandir,  
Satya-Datta-Vrata and Audumbara Abhisheka

10:00 am

Bhajana Sevā

12:00 pm

Shrī Dattātreyā Janma and Maṅgalārati at  
Datta Mandir followed by Prasāda-Bhojana

6:00 pm

Kathā Kīrtana by Dr. Chaitanya Gulvāḍy mām,  
Dharma-prachāraka -Shrī Chitrāpur Math

7:00 pm

Dīpanamaskār followed by Pālakī Utsava and  
Prasāda-Bhojana

# श्री दत्त जयन्ती उत्सवः

30<sup>TH</sup> NOVEMBER and 4<sup>TH</sup> DECEMBER 2025

AT GRANT ROAD LOCAL SABHĀ, TĀLMAKĪWĀDĪ



## SPECIAL PŪJĀ-S:

Poshaka Sevā.....	Rs 20,000/-
Yajamāna Sevā.....	Rs 10,000/-
Annadāna Sevā.....	Rs 7,500/-
Madhura (Sweets) Sevā.....	Rs 5,000/-
Pushpa Sevā.....	Rs 2,500/-



## UTSAVA SEVĀ-S:

1) Dattayāga (Havana).....	Rs 600/-
2) Satya-Datta-Vrata.....	Rs 300/-
3) Audumbara Abhisheka (for ladies).....	Rs 100/-



➔ Datta Jayantī Sevā - includes (1+2+3)..... Rs 1,000/- ➔

For Sevā bookings call:

Shrī Āditya Maṅkikar +91 8451050453 Shrī Nitin Baindur +91 99209 56639

Donations and contributions for sevā/s to be remitted through  
NEFT/RTGS to Account No.: 100903130038641

Name of Beneficiary: Shri Chitrapur Math – Mumbai Grant Road Local Sabha –  
Datta Jayanti Utsav

Name and Address of Bank: SVC Bank, Sleater Road Branch, Mumbai 400007  
IFSC Code: SVCB0000009

Please send the name of the sevā kartā, address, gotra, amount remitted, date of remittance and details of sevā to be performed through email to [mumgrtrdsabha@chitrapurmath.net.in](mailto:mumgrtrdsabha@chitrapurmath.net.in)

For payments made via UPI or QR code, please share the sevā details mentioned above along with the transaction screenshot and UTR number to the contact numbers provided above via WhatsApp.

Shrī Chitrāpur Math – Mumbai (Grant Road) Local Sabhā  
c/o KSA 13/1-2 Talmakiwadi, Jawji Dadaji Marg, Mumbai - 400007.  
Email: [mumgrtrdsabha@chitrapurmath.net.in](mailto:mumgrtrdsabha@chitrapurmath.net.in)

Sevā-s can be booked  
through UPI



VPA: Getepay.svccblqr309631

SCAN USING ANY UPI QR APP





# SWĀMĪJĪ

by Shailajā Ganguly



YOU came as Guru Swami's Biggest Blessing  
After a wait of six, long years  
To inspire, guide, reinforce our faith  
To dissolve our doubts, banish our fears



YOU taught us how to sing in praise  
Of the glories of the Divine  
YOU gently shifted our attention  
From-just I, me and mine



With mantradikshā YOU made us  
Aware of who we really are  
Pūjana, anushtāna also echoed  
Our Lord is within, not far





YOU initiated Prārthanā to introduce  
 A hallowed Guruparamparā of exceptional Sages  
 Plus compassion, honesty, the power of prayer  
 To children of all ages



Yuvā-s were delighted to discover a Master  
 Who practised what He preached  
 Who also cared, guided and held each hand  
 Till a battle was won and the goal reached



Yātrā, Prā?āyāma, Vimarsha, Parāmarsha  
Fitness gadgets of every kind  
To energise, stimulate, resuscitate  
Spirit, body and mind



Village women wedded to home and hearth  
Became independent and held their heads high  
For the artifacts they were taught to design  
Made shoppers at Samvit Sudhā eager to buy



Free education empowered many children  
To excel in every field  
For there is no end to the scope  
That the power of knowledge can yield



Parimochana enabled deprived villagers  
To start a venture of their very own  
Through a co-operative credit scheme  
Providing a no-interest loan



Our Parama Guru's Pādukā-s were consecrated in their rightful home  
 When Your awesome Padayātrā inspired thousands to follow  
 Your ceaseless Tapasyā has raised the bar  
 While Your Karuṇā has filled every hollow



Your eye for detail, Your flawless leadership  
 Has revived, recharged and rejuvenated  
 The bhakti that was latent  
 The nishkā that had dissipated



Thousands of Bharat's other Saraswats too  
Are rejoicing about the great Guru they have met  
For YOU are the Perfection each of us seeks to emulate  
YOU ARE THE SUN THAT WILL NEVER SET!

Jai Shankar!

*Source: Shri Parijnan Sahavasa by Smt. Shailaja Ganguly (SCM Publications, 2023)*

## **Uttar Bhārat Yātrā 2026**

### **Registration Procedure for Sādhaka-s**

Dear Sādhaka-s,

Jai Shankar

H.H. Swāmījī and entourage will undertake the Uttar Bhārat Yātrā 2026 (UBY 2026) during February-March 2026. Sādhaka-s can participate in the UBY 2026 at Jaipur and Srinagar. The options are as follows:

**Option 1:** Participate in UBY 2026 at Jaipur only  
Sādhaka-s to report at Jaipur by 12.30 pm on 27<sup>th</sup> February 2026  
Sādhaka-s can depart from Jaipur by 10 am on 3<sup>rd</sup> March 2026  
[Cost per Sādhaka is Rs.4000/- For Boarding / Lodging and Transport]

**Option 2:** Participate in UBY 2026 at Srinagar only  
Sādhaka-s to report at Srinagar by 12.30 pm on 7<sup>th</sup> March 2026  
Sādhaka-s can depart from Srinagar by 10 am on 14<sup>th</sup> March 2026  
[Cost per Sādhaka is Rs.15000/- for Boarding / Lodging and Transport]

**Option 3:** Participate in UBY 2026 at Jaipur and Srinagar  
Sādhaka-s to report at Jaipur by 12.30 pm on 27<sup>th</sup> February 2026  
Sādhaka-s can depart from Jaipur by 10 am on 3<sup>rd</sup> March 2026  
**4 days gap (Own arrangement)**  
Sādhaka-s to report at Srinagar by 12.30 pm on 7<sup>th</sup> March 2026  
Sādhaka-s can depart from Srinagar by 10 am on 14<sup>th</sup> March 2026  
[Cost per Sādhaka is Rs.18000/- for Boarding Lodging and Transport]

**A total of 150 Sādhaka-s can participate in the yātrā.**

**Sādhaka-s are requested to note the following :**

- **The Yātrā is mainly for visiting Temples in Srinagar.**
- The weather at Srinagar during this period will be cold. Sādhaka-s are advised to carry thermals, gloves, thick socks, warm muffler, sweaters and hooded jackets.
- Most Temples in Srinagar are located on hills and involve climbing of 250 to 500 steps.
- **Only Sādhaka-s who are capable of bearing the cold weather and are physically fit to climb steps should opt for the Srinagar leg of the Yātrā.**
- Sādhaka-s are expected to make their own arrangements to reach Jaipur and Srinagar and return on the appointed date and time.
- Sādhaka-s who choose Option 3 are expected to make their own arrangements for the 4 days gap between the Jaipur and Srinagar part of the Yātrā.

#### **Registration Procedure**

- (a) Registration for the yātrā is now open. The last date for receiving applications is 15<sup>th</sup> December 2025.  
(b) Sādhaka-s who wish to participate in UBY 2026 are required to send an Email to UBY2026@gmail.com with the following details:

- Name :



- Age :
- Male/Female :
- Email address :
- Cell number :
- Known medical conditions/requirements:
- Cot required : Yes/No
- Option 1/2/3 :
- Sabhā :

(c) A Committee headed by Dr. Chaitanya Gulvādy mām will screen and shortlist the applicants. This list will be forwarded to H.H. Secretariat for approval. Upon receipt of approval, shortlisted Sādhaka-s will be intimated via Email by 31<sup>st</sup> December 2025.

(d) Shortlisted Sādhaka-s will be intimated the programme schedule and payment details.

**The following Sañchālaka-s may be contacted for queries:**

Chaitanya Shiroor	8310231946
Atul Rāo	9824100454
Kishan Chandāvarkar	9822320601
Nanditā Mādhav	9845053331

In sevā  
Chaitanya Shiroor  
Sañchālaka Uttar Bhārat Yātrā 2026

SHRĪ CHITRĀPUR MATH® - Shirālī

Phone: (08385)258368/258756

E-mail: admin@chitrapurmath.in

Shirālī - Chitrāpur  
Uttara Kannaḍa Dist  
Karnāṭaka State  
PIN: 581 354



Date : 1<sup>st</sup> November, 2025

CIRCULAR

**Maintaining all communication for broadcast/distribution in accordance with accepted Math Conventions**

Jai Shaṅkar!

It is necessary to ensure that all communication and content produced by Shrī Chitrāpur Math, its Local Sabhā-s, and SCM affiliated Trusts pertaining to H.H. Swāmiji's public events, or intended for broadcast/distribution, conform with accepted Math Conventions.

All such material should henceforth be sent for vetting to the Chitrāpur Protocol Committee (CPC) at protocol@chitrapurmath.in **well in advance** of any printing/publishing/release.

This is applicable to content and communications such as:

1. Event invitations and Programme schedules (after in-principle approval from H.H. Secretariat)
2. On-site/online banners, backdrops, artwork, greetings, sponsored posters/banners
3. Official documents/announcements meant for wide distribution or broadcast
4. Appeals for donations
5. Reports and articles for publication through SCM's official Channels
6. Any communication that carries H.H. Swāmiji's images / name / endorsement / blessings.

Scripts for plays staged during H.H. Swāmiji's camps should be sent for vetting to the Script Review Committee.

These guidelines are applicable with immediate effect in the interest of maintaining clear and consistent communication with the Samāja and public at large.

Praveen P. Kadle 1st November, 2025

President – Standing Committee

Shrī Chitrāpur Math





**Shri Chitrāpur Math, Shirālī**  
**Vardhantyutsava-sevā**  
**27<sup>th</sup> January 2026, Māgha Shukla Navamī**

The Vardhantyutsava of the pratishthā of Shrivallī Bhuvaneshwarī Devī Sannidhi, Shri Mahāgaṇapati Sannidhi, Shrimad Ādi Shaṅkarāchārya Sannidhi, Shri Gurupādūkā Sannidhi and Shri Rāmāñjaneya Sannidhi is being celebrated on Tuesday, 27<sup>th</sup> January 2026 - Māgha Shukla Navamī.

The following rituals will be performed during Vardhantyutsava for the shreyas of the entire samāja:

- 5 Coconut Gaṇahoma at the Shri Mahāgaṇapati Sannidhi
- Dwādasha Kalasha Kalābhivṛddhi at:
  - Shrivallī Bhuvaneshwarī Sannidhi
  - Shri Mahāgaṇapati Sannidhi
  - Shrimad Ādi Shaṅkarāchārya Sannidhi.
  - H.H. Shrimat Parijñānāshram Swāmiji III Pādūkā Sannidhi at Shirali.
  - Shri Rāmāñjaneya Sannidhi

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

There will be **Pushpa Ratha Utsava** after Dīpanamaskāra in the evening.

Sādhaka-s desirous of participating may kindly contact Shri Kishore Kumār mām :  
Postal Address: The General Manager, Shri Chitrapur Math, Shirali – 581354  
Phone number: 08385-258756 / 08385 – 258368  
Email: seva@chitrapurmath.in

The following details should be included in all written communication:

Name of sevā kartā gotra, address, phone number/s

In Sevā,  
Praveen Kaḍḍe  
President - Standing Committee  
Shri Chitrāpur Math, Shirālī



# **SAMVIT SUDHA®**

an initiative towards empowerment of rural women  
by Parijnan Foundation

**Jai Shankar!**

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**Thank You for your Patience and  
Support.**

**Swāmījī Says...**

"The Guru will take care of you. He will help you rise above a difficult situation. But you cannot jump out of it. You need to go through it to come out stronger and more free."

● H. H. Shrīmat Sadyojāt Shaṅkarāshram Swāmījī

**Vichāru Koryā – For a vibrant discussion**

It was a cool and pleasant winter morning in the Dharmā Forest. The sun shone bright, the air was crisp and the Pavana stream gurgled joyfully over the mossy rocks. Leelā, the playful elephant calf, splashed about in the stream with her friend Chintū, while Āmmā and the rest of the herd foraged for food.

"Leelā, we have a long day ahead of us. You must eat well if you want to keep up with the herd," said Āmmā, gently nudging her to look for food. But Leelā was far too engrossed in a friendly contest with Chintū — to see who could spray water the farthest! So far, it was a tie.

"Here, have this," said Āmmā, dangling a tender stem of bamboo before her. It was Leelā's favourite snack! *Crunch, crunch, crunch*. Leelā gobbled it down quickly and then—*splash!!*—she was back in the contest without even knowing what she had eaten. Soon, the herd began to move, and Leelā and Chintū had no choice but to follow.

As the herd foraged through the forest, Leelā and Chintū continued to play, blissfully unaware of the river they would soon have to cross. They were simply not interested in eating! Wise Āmmā knew that some lessons had to be learnt the hard way, so she let them play while keeping a watchful eye on them.

The herd wound its way through the forest and finally reached the bank of the Bhadrā river. That year's monsoon had been unusually long, so the river was still flowing strong. As the herd began to cross it, Leelā and Chinṭū followed playfully, unmindful of the lurking dangers.

When the two were halfway across, a strong current began to drag them downstream. Chinṭū, being bigger and stronger, managed to find his footing, but Leelā began to see the distance between them widen. She struggled to get back to Chinṭū, but the river carried her farther and farther away. Oh no! She was being swept away!

"Prraaaaaaan!!!" Leelā trumpeted desperately, calling out for help.

Just then, she felt a trunk wrap around her — it was Āmmā's! She had been watching over Leelā all along, quietly allowing her to experience the river's power. *Phew!* Leelā was so relieved!

Āmmā held Leelā firmly, helping her find her footing again. "The current is too strong, Āmmā! You'll have to take me across! I can't do this by myself," cried Leelā. "Yes, you can, my little one. Don't give up without a fight. Use all your might. I am right here with you," said Āmmā gently.

Assured by Āmmā 's strong, steady presence, Leelā gathered all her strength and took one step... then another... until she finally reached the other bank of Bhadrā!

*Now, let us discuss...*

1. Why do you think Āmmā was keen that Leelā should eat, while Leelā was more interested in playing?
2. Why do you think Āmmā wanted Leelā to experience the river's power?

3. Why did Āmmā make Leelā use all her might to cross the river when she could have easily dragged her across it?
4. Can you think of a time when your parent or teacher asked you to try something difficult on your own, instead of helping you right away? Would you like to share that experience? Why do you think they wanted you to do it by yourself?

### **Kāvyañjali - Gurushakti**

To rise above a situation that's crude,  
To be in tune and respond when cued,  
To remember that "I belong to Thee,"  
That the vicissitudes are here to prepare me.

Through storms and tempests  
Through endeavours and quests  
May I stand strong with faith not fear  
And with conviction know that to you I am dear

Not by escape do I want to be freed  
But with Thy guidance as my steady steed  
For the challenges, only when faced, become the key  
That unlock the strength and clarity, in me!

In stillness may I learn, in silence may I see,  
That I am always guided and protected by Gurushakti.

## Ādi Shaṅkarāchārya: Jagadguru Shaṅkarāchārya at Vārāṇasī

In our last issue, we read about how Shaṅkara was directed by his Guru to go to Vārāṇasī to spread the Advaita philosophy and restore the spiritual greatness of the country. With a heavy heart, Shaṅkara prostrated at the Lotus Feet of his Guru and took leave of Him. It was now time for Shaṅkara to step into the world as Jagadguru Shaṅkarāchārya.

At that time, Vārāṇasī was the spiritual capital of the country — a great place of learning. Students from all parts of the country would flock there for higher studies. When Shrī Shaṅkarāchārya came to Vārāṇasī, He lived for some time in the precincts of the Vishwanāth temple, offering devoted worship to Bhagawān Vishwanāth and explaining the scriptures to students.

One day, a *brāhmaṇa*, learned in the Veda-s, went to see the Āchārya and seek His guidance. The Āchārya accepted him as His *shishya* and initiated him into *Sannyāsa*. It is said that he was the first of Shrī Shaṅkarāchārya's disciples, and he came to be known as Sanandana.

Once, after their customary bath in the Gaṅgā, Shrī Shaṅkarāchārya and His disciples headed to the Vishwanāth Temple to worship Bhagawān Shiva. While walking down a narrow lane, the Jagadguru found His path blocked by a sweeper and his wife.

"*Gachcha! Gachcha!* (Move aside, move aside!)" said the Āchārya, "I have just had a bath in the Gaṅgā. Sweep after I pass by, or else the dirty water will defile me!" "Whom do you say '*gachcha*' to?" asked the sweeper, "Are you addressing the body or the soul? You preach *Advaita*, don't you? All bodies are made of the same material and all souls are the same Divine Consciousness. Then whom do you say '*gachcha*' to?"

Shrī Shaṅkarāchārya realized that the sweeper was none other than Bhagawān Himself! In response, He composed a profound *stotra* — famously known as the Manīśhā Pañchakam.

### Āmmī Shikyā - Kārtika Pūrṇimā

The full moon day in the Kārtika month of the Indian calendar is a celebration of Nature and the celestials. It is celebrated as the birthday of Shrī Subrahmaṇya, i.e Kārtika, the son of Bhagawān Shiva and Devī Pārvatī. He was born to destroy the evil demon Tārakāsura and his brothers Shūrapadma and Simhavadaktra – By killing these powerful Asura-s, he freed the mankind from the clutches of evil and led humanity to peace and wisdom.

Bhagawān Shiva destroyed the three palaces of Tripurāsura-s on three different planes, with a single arrow, the only condition under which they could be killed. The entire creation - creatures, humans and Deva-s alike, were freed from the torment of Tripurāsura-s, - Tārakākśha, Vidyunmālī and Kamalākśha, the sons of Tārakāsura. The Deva-s celebrated the end of an era of darkness of Adharma, by lighting diyā-s or lamps. So, Kārtika Pūrṇimā is also revered as the festival of Deva-Dīpāvalī. It is a special day for us, Chitrāpur Sāraswata-s, because it is also the Shīśhya Swīkāra Diwasa of H.H. Shrīmat Paṇḍuraṅgāshram Swāmījī, in 1857.

Kārtika Pūrṇimā is a joyful event at our Math-s in Shirālī and Mallāpur, and Shrī Anantheshwar Temple - Viṭṭal and Shrī Sachchidānand Dattātreyā (Kundāpur) Temples too.

Vanabhojana is held here during the day, where the Utsava Mūrti of the deity is taken in a pālakī to a designated place where special pūjā-s and naivedya are offered. The local community worships the deity with lamps, raṅgolī and āratī.

The temple and Math premises are beautifully decorated with hundreds of lamps.

At Shrī Chitrāpur Math, Shirālī, the decorated pālakī of Ārādhyā Devatā Shrī Bhavānīshankar is carried through the forest (vana). Bhagawān is seated under the Dhātṛī tree (Āvālyā rūku/ Gooseberry) and Dhātṛī Homa is performed for the sadgati of all the ancestors. Upon reaching the Math in the evening, the pālakī is taken around the beautifully decorated Shivagaṅgā Sarovar, bejeweled with hundreds of lamps, raṅgolī and flowers. Aṣṭāvadhāna Pūjā is offered. This signifies lighting the lamp of Knowledge within, removing the Asura-s or darkness of greed, lust, anger, jealousy and possessiveness, which cause unhappiness.

Kārtika Pūrṇimā fills the devotees' hearts with joy and teaches everyone to seek knowledge, wisdom and harmony.

### Credits:

Little Ravikiran created with love by Nishthā Naimpālly, Pratimā Rege, Chandrimā Kalbāg, Namratā Herañjal and Jyothī Bharat Divgī

Editor: Dr. Chaitanya Gulvāḍy - Dharmaprachāraka - Shrī Chitrāpur Math

We welcome your feedback at

[littleravikiran@gmail.com](mailto:littleravikiran@gmail.com)

Your feedback is important to us!





**Tulasi Poojā at SCM Shirali on 2-11-2025**  
(Courtesy: Anushravas)



**Tulasi Poojā at SCM Mangaluru on 2-11-2025**  
(Photo by Shri Ganesh Damble)





**Go-Pujan at SCM Shirali on 22-10-2025.**  
(Photo by Shri Jnanesh Bhat Hattangadi)



**Go-Pujan at Kembre Farm, Shirali on 22-10-2025.**  
(Photo by Shri Jnanesh Bhat Hattangadi)





**P. P. Swamiji laying Shilānyāsa for Nāgabana at Udupi on 30-10-2025.**



**Shilānyāsa for new Staff Quarters at Udupi**



**P. P. Swamiji inspecting the Plan and 3D photos of proposed new building at Udupi.**



Proposed New Building photos at Udupi.





**P. P. Swamiji arrives at SCM Bengaluru on 7-11-2025**  
(Courtesy: Anushravas)

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