

THE CHITRAPUR SUNBEAM

चक्षुर्विन्द्यै तनूभ्यः
॥ श्री चित्रापुर मठः श्रीवल्ली ॥

TOTAL PAGES : 62

VOL. NO. XXXII

DECEMBER 2025

ISSUE NO. 12



|| Parama Pujya Swami Anandashram ||



**Shrimat Sadyojat Shankarashram Swamiji and
Kashi Mathadhipati Shrimat Samyamindra Tirtha Swamiji at
Jodhpur on the occasion of International Saraswat Sammelan.**



**Shrimat Sadyojat Shankarashram Swamiji and
Kashi Mathadhipati Shrimat Samyamindra Tirtha Swamiji at
Jodhpuron the occasion of International Saraswat Sammelan.**



At Atithi Gruha, Vadodara enroute to Jodhpur
for the International Saraswat Sammelan

The following photos cover HH's visit to Gokarn
Parthagali Jeevottam Math on 4-12-2025.
(Courtesy Anushravas)









At Vittal in Shri Pādukā Sannidhi.
(Photo by Shri Ganesh Damble)



After its Samarpan, Swamiji with the sacred Rajadanda.
(Photo by Shri Ganesh Damble)



On Dhvajārohan day at Vittal.
(Photo by Sadashiv Bana)



First look of Mrigabete Lalki
(Photo by Sadashiv Bana)



Before going up the Ratha at Vittal on 26-11-2025
(Photo by Shri Ganesh Damble)



Poojya Swamiji in the Ratha.
(Photo by Shri Ganesh Damble)



Coming down the Ratha at Vittal.
(Photo by Shri Ganesh Damble)



Bandi Utsava at Vittal on 26-11-2025.
(Photo by Sadashiv Bana)



Vokkuli revelry at Vittal.
(Photo by Sadashiv Bana)



**Poojā on the banks of Kumara Teertha (temple tank)
on Vokkuli day (27-11-2025) at Vittal.**
(Photo by Sadashiv Bana)



Avabhritha Abhisheka at Vittal on 27-11-2025.
(Photo by Sadashiv Bana)

THE CHITRAPUR SUNBEAM :- DECEMBER 2025

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PRAYERS, PRAISES & PSALMS

VEDASĀRA SHIVASTOTRAM OF
ĀDI SHANKARACHARYA

त्वत्तो जगद्भवति देव भव स्मरारे,
त्वय्येव तिष्ठति जगन्मृड विश्वनाथ ।
त्वय्येव गच्छति लयं जगदेतदीश,
लिङ्गात्मक हर चराचरविश्वरूपिन् । ११ ।।

O Lord Shiva, the world comes into being from Thee, Thou art the Destroyer of Cupid, the world abides in Thee, and merges back into Thee, O Delightful One, O Lord of the Universe, O Lord, Thou art symbolised by the Linga-Stone. O Dispeller of Ignorance and sorrow, This creation, both movable and immovable, is Thy form only.

(Concluded)

‘ॐ श्री सद्गुरवे नमः’

This page is sponsored by Smt. Shiroor Chitra Shankar.



SWAMI ANANDASHRAM

UNFORGETABLE REMINISCENCES

**SWAMI, DAYAA, PAAMPA....
REMINISCENSES FROM THE NORTH**

- BONDAL JAISHANKAR

A wise 'amchi' grandmother perceptively remarked to her grandchildren a long time ago "Children. Our Swamis are Godswho speak" (Gopal S. Hattiangadi in "Pandurang, Pandurang"). Our tiny Chitrapur Saraswat community has indeed been blessed to have in these Swamis and the "GURUPARAMPARA", wise spiritual and social leaders who have guided the community through turbulence and calm in the days gone by, and in the last century, held a largely urbanized group together in dizzily changing times.

The heritage of our Gurus goes back over two millennia. To me, a long time resident of Delhi, rather far removed from the main centers of community and spiritual activity in Maharashtra and Karnataka, visits by H H Swamijis and opportunities to meet Them have shown fascinating vignettes of life in the community as it used to be, a circle of life that my grandparents and parents were most familiar with, yet one that cannot be seen and experienced so easily today.

I have had the nostalgic privilege of witnessing the visits to Delhi by HH Srimat Anandashram

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.

Swamiji in the 1950s and the '60s and later with the then Shishya Swamiji. H H Anandashram Swamiji was here on formal visits in 1951, 1953, 1957 and (after Shishya Sweekar) in 1965, The city of Delhi, in the '50s down to the '70s, was a relatively small, and quiet city, still struggling to find its place in post Independence India, green vegetation everywhere, broad avenues. The pace of life was easy, the winters and autumns crisp with clean air. Nobody was too busy to meet or talk to one another (and not necessarily on phone alone!) "Amchis", mostly holding down government jobs, occupied extremely large houses left Over from the "Raj" days. Festive seasons, special occasions meant that all could comfortably gather on lawns, or in the houses to celebrate.

This ambience was most reflected during HH Swamiji's visits. The New Delhi Sabha had many stalwarts who were active in the service of the Guru and the Math. Among the earliest I recall were Adur Bhawanishankar Rao, Amladi Mangesh Rao, Khambadkone Bhawanishankar Rao, VS Hejmadi, Ullal Sitaram, Mankekar Narayan Rao, Hattiangadi Namdev, Manjeshwar Pandurang Bhat and his brothers. At a later stage there were Mannige Anand Rao, Kela Bhaskar Rao, Ullal Shivram Rao, Savanal "Baby" Bhawanishankar, Mudbidri, Nadkarni Prabhakar and K. Bhaskar Rao. Since the '80s Anand P. Kumtakar, has been the President of the Sabha, reminding one and all about our responsibilities towards our Guru and the Math.

Anandashram Swamiji used to combine the visits

to Delhi with those to Kolkata and Varanasi (where he would meet and exchange views with scholars at the Vidyapeeth). On Some occasions, the entourage would Halt at Chopan, where senior railway officials from the community as Ullal Shivram (who later became President of the Delhi Sabha) and Basrur Manohar Rao facilitated Swamiji's stay and rail journeys in the North.

It is interesting to recall a fragment of history here. It was in Delhi in 1927, that Anandashram Swami first met Hattiangadi Shankar Rau, then Deputy Controller of Currency for the (British) Government, and their discussions set the stage for Shankar Rau to turn his energies, very successfully, to revive the faltering financial and administrative situation at Sri Chitrapur Math. The resultant reforms reinforced the standing of the Math amongst the members of the Community, thereby "placing emphasis on Swamiji's role as a spiritual guide, Anandashram Swamiji was freed, as He desired, for studies und spiritual development" (Frank Conlon's 1977 monograph 'Chitrapur Saraswat Brahmins : 1700-1935). I have digressed to narrate this, because in my conscious memory, Anandashram Swamiji came across as a supremely serene and confident "Mahapurush", a veritable "Ocean of happiness and intellect," whose radiance spread gently around all those who came in contact with Him.

Visits of Swamiji's, then as now, are memorable cameos, sharply etched in minds and hearts. To a little boy, standing hesitantly on the edge of the crowd of devotees, the sights and sounds of all the

rituals, the brilliance of the oil lit lamps, the incense wafting around, the flower bedecked image of Lord Bhawanishankar....sounds of the shehnai and rattle of the kettledrumsthe smells of the ritual foods, the “dali toi” and the “upkari” and the like, drifting from the kitchen, made up the cheery atmosphere. The sight of so many in the community gathered together, participating in the Pujas and the “Padapujas”, the evening “Deepa Namaskars”, often led by the deep baritone of Ved. Shukla Lakshman Bhatji, and above all, the serene figure of Swamiji, resplendent in saffron, kindly eyes twinkling behind gold rimmed glasses... wide eyed. I took in the scenes in some wonderment, and was fascinated to see it all ... in some ways I could recognise that this was my heritage, and could relate to it, and deep in my mind became an indelible part of my childhood memories...a sharp sepia tint that is clear today as it was then.

Somewhere in the late '50s I realized that my family was also in the thick of preparations for HH's visit. My father, Bondal Ramesh was the secretary of the Delhi Sabha. This time around, HH Swamiji stayed at the residence of the Sabha President, K. Bhawanishankar Rao at Sunehri Bagh Road, very near the India Gate - a huge house with a beautiful lawn. My father used to rush from work to the Sabha meetings, and soon I also was caught in the flurry of receipts, bills, inventories of items and job lists. I recall both of us going to the flower markets in Chandni Chowk (old Delhi) and hauling in loads of fresh flowers. We had lots of "tulsi" bushes at home and I helped my grandmother weave rose and

tulsi garlands. We also had a "Parijat" tree in our garden, and it was my job to collect the fragile. beautiful flowers and take them to Swamiji's camp for daily puja.

The beautiful days passed too soon...in the evenings there were music concerts...I have a recollection of Pandit Ravi Shankar creating magic on his sitar, Devendra Murdeshwar on the flute, and on later occasions, Pandit Dinkar Kaikini, Smt. Sita Hirebet and Bondal Datta giving vocal recitals in the presence of Swamiji. Bhajans were regularly sung, sometimes by community members, sometimes by artists of All India Radio.

In 1965, Delhi once again had the privilege of being blessed by the visit of the Guru and Shishya (Parijnanashram) Swamiji together. The beautiful residence and lawns of Mankekar Narayan Rao were the venue for the events. No one who has seen, can forget the resplendence of both Swamijis sitting on the dais, the Guru Swami radiating a unique aura, the Shishya slightly "chanchal", looking around, absorbing new faces and settings, yet ever dignified as a leader-in-the making. I remember the hush that fell over the audience as Anandashram Swamiji commenced His Aashirvachan, in a soft yet clear voice, explaining philosophical complexities in very simple terms the words soothed like gentle rain on parched soil...

The Wheels of Time move on; the following year, Anandashram Swamiji attained "Mahasamadhi" and Shishya Swamiji, assumed responsibilities. Anandashram Swamiji was the first Pontiff to lead

the community in changing times, a time when it was spreading its wings in many parts of the country, a time when employment patterns were changing, and when India became Independent, resulting in changes in outlook and horizon of a whole generation. He provided an anchor that moulded the Community's attitude towards the Guru Parampara and the Math in a constructive manner. The Wheel has turned its cycle, and with the beginning of yet another century, the Community has been blessed with another brilliant Guruji, HH Sadyojat Shankarashram Swamiji. whose vision and ideas have energized the community as never before. Many would recall what the present Guruji said in his Aashirvachan at the Pattabhishek Mahotsav, and I quote "our ancestors have laboured hard to preserve this Math as a monument of their faith and devotion. The agony and ecstasy that have gone into the evolution and preservation of our Math is beyond words. Let us all preserve this heritage, and be devoted to Lord Bhawanishankar and the Guru Parampara." It is the same spirit that characterized all that HH Anandashram Swamiji and all our illustrious Gurus have stood and worked for.... and today, as we celebrate the Centenary of HH Anandashram Swamiji, we from Delhi bow our heads in prayer and remember a Great Soul repeating what our grandmothers taught us to say...."Swami, Dayā, Pāmpa...."

(First published in June-July 2002)



TEACHINGS OF SWAMI PARIJNANASHRAM

**(Summary of the Ashirvachan delivered by
His Holiness at Mulund 21-12-1975)**

We have already explained wherever we have gone why we have come on this Official Tour. We are particularly glad to have come here, for, this is a small Sabha, far from Bombay though in Bombay, and people here have to go long distances to go to their work etc. By our coming here, people here have been able to meet us -- in the last two years, whenever we came to Bombay for health reasons etc., many of you could not meet us even if you visited the Khar Math, coming from long distances. So, when we decided on this official tour, we felt we must visit Mulund. We are aware of the love and devotion of the devotees of Mulund. Whatever the circumstances, when the devotee calls, we will always respond and come.

Two points mentioned by your President in his devout sentiments, expressed this morning, still ring in our ears. One, that we love children very much, two, today is Sankashti Chaturthi and that Swamiji has been welcomed with the thought of Ganapati in your minds. We thought of speaking to you today on both these points taking them as the theme for this Ashirvachan.

It is not that we alone love children. Everyone loves children and love springs in everyone for those

they call their own. They are, indeed, God's blossoms in this garden called His creation. Actually, they are buds that have yet to flower, and you have to take every care to see that the buds do not wither away before their prime. If you take this care, you will have realised what is Vishwaprem (universal love). We were glad to hear of the reference to our love for children. Those who look on this world as God's garden look on all living here as children and not merely small children themselves. In fact, those whose minds are yet to develop fully are like children and we want to see that they do not "wither" away before they have blossomed fully. They are indeed, all of them, buds in God's garden. That is why we love children.

But, just as we love children, those who brought them into this world, the parents, should also see to it that these buds do not wither away. What do we mean by withering away? It means that we should allow our children to develop their faculties fully. For this, parental effort is very much necessary. Many parents claim that they do take care of the children but that the children do not listen and go their own ways, that they are too playful and not attentive enough to their studies etc. Parents think that they are grown-ups, full of wisdom, and that their children are small and ignorant. Usually, in the eyes of parents, children are always small. But, children are shaped as the parents make them. Unless the parents discipline themselves, they cannot mould their children's minds and lives. Our Upanishads tell us how we should rear our children. If you follow these tenets,

we have no doubt, your children will attain wisdom and knowledge. Not only that, you will take pride in their achievements and then come to take pride in the achievements of other children as well.

What are the Upanishadic tenets to be taught to children by the parents observing them themselves? Firstly, Satyam Vada: Speak the truth and truth alone. Many parents are in the habit of telling lies imagining that the children do not know about it but, in reality, children are very perceptive and know full well when they hear parents lie to them. So, parents should tell the truth always to impress the importance of telling truth on their children. Secondly, Dharmam chara: At the time of the thread ceremony, the small boy of eight years or so sits on the father's lap to hear the Upadesh whispered into his ears. Now-a-days, the father first whispers to the purohit asking him what is Gayatri-japa and then whispers it back into the ears of his child! Unless the father observes Gayatri recitation himself, he cannot impart it to his child. Parents should teach in simple and easy-to-understand terms what is Dharma. It will enable their children to attain the wisdom of their elders. Thirdly, Swddhyaya: This speaks of the importance of reading sacred books which help one in God remembrance. You may call it homework, because it is intended to make you remember God within your own home. Keep on performing your Swādhyāya and train your children on how to conduct themselves in their day-to-day life. The child has to be taught how to behave before his teacher, his friends and even before animals, taught

not to hurt any living creatures, why God should be worshipped, his conduct towards mother, father and elders and what are his duties to them. He has to be told how to conduct himself before his guests and what are his various duties as he grows up in life. He has to be taught how to give. When you give, you should give not for the sake of giving, but give with all heart and sincerity, give according to the needs of the recipient who is standing before you, realising why he has come to you. When you do not know what to do, consult your elders and take their cooperation and help in all your actions.

It is our duty to tell you what we know but it is for you to grasp and understand according to your individual abilities and, accordingly, mould the lives of your children. We are known as Saraswats or Saraswatiputrās and we must live up to the ideal that this title signifies. Only then can we bring up our children so that they can shine as Saraswatiputrās and we can take pride in their achievements.

As we mentioned earlier, today is Sankashti Chaturthi, when many people worship Ganapati, so we want to speak on this theme. Ganapati is described by the Scriptures as “one who has added to the divine lustre on the face of His mother.” He is also described as Gajanan who gives freely to each one according to his prayers and wishes. Let us today remember Him. There is a wealth of meaning behind this scriptural description of Ganapati. He is called Eka-danta, Vakra-tunda etc. Eka-danta does not mean single tusked. In Puranas

and other sacred books, Ganapati is defined as the Creator, Preserver and Protector of the Ganās or the people. In no other name of the Lord do we see both His Māyā aspect and Divine aspect conjoined. But, in the name of Ganapati, you see both, namely: Gana, that is Māyā, and Pati, that is Brahma Manifest. What is the meaning of Ganapati? We are exhorted to adulate the Eka-danta, to keep Him always in our mind, to pray to Him and to attain divine knowledge. Māyā is said to entice us and entrap us, keeping us pinned to worldly distractions. “Ek” stands for Māyā, the enticer, while “Danta” means the queller of such a Māyā, portrays the Lord as the subduing force. Thus, Eka-Danta is One who subdues the Māyā for our sake and liberates us. The Lord Himself creates this Māyā for the sake of His divine sport (Lila) and then rescues us from its snare as the Saviour.

Ganapati is also called “Vakra tunda” or One with the twisted trunk. Its real significance is that because of Māyā, we cannot see His true form. In fact, we cannot see what is His Māyā and what is His real Self. Here, Māyā is represented by the word “vakra” but, for saving His devotees, He keeps the trunk in the centre so that the devotee can see Him for what He is, what His true form is. The idols are as the devotees imagine their Lord to be. Murti puja or idol worship is necessary for one who is starting on his spiritual path and it helps him to attain concentration. We pray to Lord Bhavanishankar to increase your devotion and tender the same at His Feet.



Teachings of P. P. Shrimat Sadyojat Shankarashram Swamiji

NAVASPANDANA

Navaspandana - Pray to become His Nimitta

On this occasion We pray – “To every shishya, out of your generosity, please grant the capability, to become eligible and grow into a worthy Nimitta, a medium to perform Your noble work effectively!” Then this Festival to celebrate the 60th Anniversary of Our Guruswami’s Shishya Swikara would be meaningful. “No! We do not understand anything, You only have to do.” If we keep lamenting like this, having forgotten the Adesha and not accepting the Anushasanam (discipline) then we would be, as if tormenting Him, is it not? After working successfully for sixty, seventy years, now a person has retired. But if the children have messed up the business, and if he has to return to work – how we would pity that person! We do not want that to happen, so we take a sankalpa, a firm resolve. We have the capability – why not? It has been given by You only. When we took refuge in You, we never gave it any thought. Possibly, we could never have believed, if told by someone You are developing such ability in me, hence I can do Your work! Every sadhaka prays like that! Then this 60th Anniversary of our Gutuswami’s Shishya Swikara would be

fruitful. Then Swamiji will be happy – not that He is troubled ... That is the Shakti who does the Srshti, Sthiti, Laya ... how can She be troubled! But He will feel happy . “This Jiva is taking refuge in Me, he is laying himself completely at My Feet, I shall show him his Shiva Swarup.” This has to happen. Every sadhaka needs to take a pledge once again, on this day that this Will happen!

– Shirali 2019

Becoming a nimitta – an instrument in the Hands of the Divine

Who was that? Sheru and Imli. And which story? What was the first lesson we learnt? What was the moral that Sheru learnt? Only with effort can the goal be accomplished. Even when there is no effort, God continues to shower His Grace. But we must put in our effort also. Sheru had a goal, is it not? To become strong. To become most powerful. So, what was he told? To circumambulate the mountain. Is it not? How many times to begin with? Then? Did he become strong? 12 times. So, he knew that. This is how he must go about it. He had to do something else also – to swim. There was a river. From this bank to the other bank. From here to there. Here meaning – इतः. Where? Till there. That bank. He must return since his home is here. From there to here. In this manner, words start becoming familiar also. And then there was some mystery too. How was that? Did he learn to

swim at once, in one leap? No. He first learnt to swim in shallow waters. And then gradually after gaining confidence he went to the other bank and back. It took quite some time. There came a time, when he was in the jungle – an announcement was made. What did the monkeys say? Imli is surrounded. Who? Wild dogs have come. She is surrounded by them and there is complete mayhem. She will be eaten and finished off. What did Sheru do then? He took a giant leap crossing the river at one go. Look, when you try, then there always is a goal. I will do this; I will do that. With effort you will be able to reach that goal. And when there is an outpouring of Grace, you can accomplish what Sheru did. It is a short story, but it is applicable in our lives. Look ... an extraordinary Shakti is also experienced. What happened to Sheru? When he became powerful, he did not become a terrorist. Correct? He behaved lovingly with everyone. These are my friends. These are my brothers and sisters. Ishwara grants even more Shakti, to such a person. Then at that crucial moment, when Sheru just leapt – he had not even practiced. In one leap he reached there and saved his friend, Imli. At that time, “How will I do it? Should I try taking small jumps?” Nothing like that. In just a moment. That word ‘झटिति’ – in a jiffy. In a moment. This process comes forth. You get that strength from inside at that time, in that situation, it is certainly the Divine Power. That was also indicated there. Whatever you accomplish with your

own effort is very good. But if you do it with the attitude of belonging to the Divine, with good intention, then you will be given such strength that you can become an instrument in the hands of the Divine (Nimitta). You will experience joy much beyond your expectation and accomplish a lot more too. You, your family and your community will be protected. Bonding will increase, which is prime necessity. That is why we pray at the Feet of Lord Bhavanishankar that your life is filled with auspiciousness, happiness, peace and prosperity. Why? Because you have good samskaras (impressions). May they be kindled so that you may be able to do more in your field of work such that your work inspires others. So, they too acquire good samskaras and benefit as well. By making you the instrument, it is possible to make life better for others also. This is our culture which should be widely propagated. We pray thus at the Feet of the Divine.

– Shri Dungargarh 2023

(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

PROMISES MUST BE HONOURED

Generally, many people make tall promises - that they would give so much for this cause, so much for that cause but fail to honour their word. To give one's word and not keep it up is a sin.

There is a story in the Mahabharata.

A fox and a monkey were living as friends. The fox used to feed on the corpses in the burial ground. The monkey asked the fox:

कित्वया पातकं पूर्व कृतं कर्म सुदारुणम्।
यस्त्वं श्मशाने मृतकान् पूतिकानत्सि कुत्सितान्॥

“The corpses give out a foul smell. But you are eating them. What great sin did you commit in your previous birth?” The fox replied:

ब्राह्मणस्य प्रतिश्रुत्य न मया तदुपाहतम्।
तत्कृते पापकीं योनिमापन्नोऽस्मि प्लवङ्गम॥

“Yes. In my previous birth I committed the sin of not honouring a promise to a Brahmin. That has reduced me to this fate in this birth.

Narrating this tale to Yudhishtira, Bhishma gives this advice:

तस्मात्दातव्यमेवेह प्रतिश्रुत्य युधिष्ठिर ।
यदीच्छेच्छोभनां जातिं प्राप्तुं भरतसत्तम ॥

He says: One who aspires for a noble birth must honour his words and give suitable donations.

Let everyone realise this truth and attain grace by behaving accordingly.

(Courtesy: Tattvaloka)

FESTIVALS IN DECEMBER 2025 & JANUARY 2026

DECEMBER 2025

27 Saturday Dhanurvyatipāta

JANUARY 2026

03 Saturday Vardhanti - Keelu - SCM Shirali

04 Sunday Vardhanti - Nāgadevatā, Annamma, Chāmundā, Mārikāmbā Sannidhis - SCM Bengaluru

14 Wednesday Makara Sankramana, Tilgul

21 Wednesday Samārāadhanā at SCM Mallapur - Swami Shankarashram-II Sannidhi

25 Sunday Ratha Saptami, Guruprāpti Divasa

27 Tuesday Vardhanti at SCM Shirali - Sannidhis of Devi Bhuvaneshwari, Mahāganapati, Ādi Shankaracharya, Swami Parijnanashram III Guru Pādukā Sannidhi, Sri Rāmānjaneya Sannidhi.

31 Saturday Vardhanti - Nāga and Jatkā Pratishtha at SCM Gokarna, Vardhanti - Shri Subrahmanya Sannidhi, Shri UmaMaheshvara Devasthāna at SCM Mangaluru

**TEACHINGS OF
SWAMI ISWARANANDA GIRIJI
MAHARAJ**

**108 NAMES OF
DIVINE MASTER
SHRI DAKSHINAMURTI**

(Continued)

101) स्वाभाविक-सुखैकात्मा

Embodiment of uncaused bliss.

102) स्वानुभूतिरसोदधिः

Ocean of sweetness of self-experience.

The last eight names are fashioned out of the last word 'svaha' of the basic Dakshināmurti mantra. That word aptly stands for complete offering. The majestic course of the namavali nears its ultimate consummation in an ocean of unfathomable silence and sweetness. Both the above mentioned names are excellent samples of this sweetness and they have to be tasted only through deep mystical sense.

Sukha and Dukkha form the foremost of the dual-principles (dvandva) that are caused by prārabdha, the effect of action done in previous lives. Because of this fact sukha becomes an 'external' condition (inspite of being a subjective experience) and of intrasient nature. Hence Gita advises us not to give it the stature of an achievement but take it as something to be borne with (titikshā). The soul

cannot be sustained by such artificial effects. Intense dispassionate and enlightened search indicates that there is a joy that is unconditional and hence ‘svabhāva’ to the soul. When that joy is experienced, the soul’s fullness is revealed, all sense of lack vanishes, krtakṛtyatā ensues. Hence this svabhavika-sukha is the real and only svarupa of the self.

This svarupa of the paramatman mentioned in name hundred and one is realized through self-experience (svānubhūti of name hundred and two) yeilded by Samvit sādhanā. Samvit sādhanā should be rasamaya, a process of unravelling of soul-essence, a rapport. Then only it will lead to Brahman that is extolled in the Upanishads as “रसौ वै सः He indeed is pure rasa.” The teachings of Brahma-Prajapati to Indra, of Yāgnavalkya to Maitreyi, of Sanatkumāra to Narada and of Varuna to Bhrigu strive to convey this rasata and the subtle nature of sādhanā in those last stages of svānubhūti, where the least differentiation is to be given up gently and naturally, even as the rivers give up their characteristics when they enter the ocean. The ‘rasa-udadhi’ of name hundred and two implies this.

103) स्वाराज्यसंपदध्यक्षः

He who presides over the wealth of self-revelation.

104) स्वात्माराममहामतिः

The excellent perception of the one who revels in his own pure self.

Both these names apply to the final state of self-realization Dakshināmurti appears here as the jivan-mukta. After the mention of the ocean of the sweetness in name hundred and two, ‘sampat’ and

‘mahāmati’ of the following names seem to hint at the realization of the Sat and Chit aspects of Atmasvarupa. In the Shānti-mantra, where Trishanku Rshi speaks of his self-realization. We have similar expression like द्रविणं सुवर्चसं सुमेधा अमृतोक्षितः... I am the shining wealth, the great intelligence dripping with nectar inexhaustible.

Rajya commonly means kingdom. It is connected with the word ‘rājā’ (king) which simply means ‘the distinguished’ or ‘the lighted’. Therefore this ‘kingdom’ is the power (सत्ता) of ruling or authority that arises out of self (sva) enlightenment (rajya) and hence it is स्वराज्य संपत्. We have observed in a previous name that Indian kings rule their kingdom in the name of and under authority of their presiding deities. Similarly a realized person enjoys and uses his freedom and light under the adhyakshatā of his ishta or, more aptly, his Guru, the Dakshināmurti.

Same applies to name hundred and four. The Mahāmati, great perception or vision, of the Guru enters into the disciple to make him svātmārama, one who delights in his own self and not in external objects. All along the sādhanā-path, it has been the effort of the disciple to ‘surrender’ to the light and power of the Master so that He may be his eyes to see and heart to feel the Truth of himself. Shravana-manana-nididhyāsana is to be understood in this sense only. And now the Master takes complete hold. There is no separate mati or shruti or stithi of the disciple. Because in ātman there is no place for any difference – not even of disciple and teacher. So now it is only mahāmati.


105) हाटकाभजटाजूटः

Whose matted locks of hair are aglow with golden radiance.

Two previous names have already referred to the jatā of the Lord. There the focus was on the spread of the locks and their connection with Ganga. Here our attention is drawn to their brilliance. Shiva's hair is described as tawny hue (ताम्रजटा) and also of golden colour. Copper and gold are highly psychic metals and considered 'pure' in that respect and used widely in utensils of worship and talismans, icons etc., their radiance speaks for a psychic aura. The matted-locks, as already stated, are symbols of austerity. The combination of golden brilliance and jatā seem to point to the magnificence of Ishvara for whom jñāna is tapasyā (यस्य ज्ञानमयं तपः).

(Continued)

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

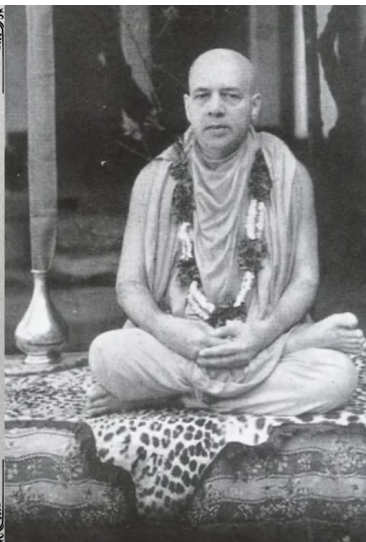


Gurūpadeshaḥ

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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SANTA ĀRUR UMĀBĀI BODHĀMRIT

Translated into English by V. Rajagopal Bhat

(Continued from November 2025 issue)

CHAPTER FIFTY SIX

नवरत्नांचा सुंदर हार। कण्ठीं धरितां प्रेमपुरःसर।
मुखावरी तेज अपार। विलसे निश्चयें श्रोते हो॥५२॥

52. O ye listeners, Lovingly if one wears on neck a beautiful necklace of nine gems, his/her face will no doubt look radiant.

कैसे पहा तुम्ही आतां। नऊही आश्रम एकचि तत्वतां।
नऊ रत्नें आलीं हातां। परम प्रेमळ हो पाहीं॥५३॥

53. The nine Aashrams(Sadguru-s upto Swami Anandashram) exuding love are verily like nine gems.

साखरेच्या बाहुल्या अनेक। त्यांसी नाना रंगरूप देख।
परि गोडी त्या सर्वांची एक। न होय वेगळिक कदापिही॥५५॥

55. Dolls made of sugar may be many and in various shapes and colours. Their sweet taste, however, will be one only and never different.

नऊ आश्रम मिळोनि एक। आनंदाश्रम हार सुरेख।
एवं नवरत्नांचा निश्चयात्मक। आनंदाश्रमचि हार पहा॥६२॥

62. All nine Aashrams collectively have formed the beautiful necklace called Anandashram. Behold, Anandashram is, verily, a necklace of nine gems.

नऊ रत्नें पृथक्पृथक् गुंफितां सुवर्णीं हार एक।
सर्वांची कांति देख। एकचि दिसे निश्चयेसीं॥६३॥

63. By themselves the nine gems are separate from


each other, but, when strung together in gold, they look as one entity, full of radiance.

तैसे नऊही आश्रम। रत्ने हेंचि वेगळीं उत्तम।

ज्ञानसुवर्णीं गुंफितां नाम। आनन्दाश्रम एकचि हार दिसे॥६४॥

64. Likewise, the gem-like nine Aashrams are excellent and distinct. When they are strung together in the gold called Supreme Knowledge, what is seen is only one necklace called Anandashram!

(Continued)


13.12.2025
(Tithi-Krshna Paksha Navami)
—••—
Samaradhana of
H.H. Shrimat Keshavashram Swamiji
—••—
(5th Mathadhipati of Shri Chitrapur Math : 1785 - 1829)

ज्यासी गुरुचरणांची आवडी।
त्यासीच कळे प्रेमाची गोडी।
अनुभवेचि पहावे घडीघडी।
चिर्ती विचार करोनियां॥

One can understand the grace of Love only
by surrendering to the Lotus Feet of the
Guru. This should be strengthened through
experience by repeated contemplation.

(Source: -Shri Chitrapur Guruparampara Charitra)

www.chitrapurmath.net

Following are six photos of Datta Jayanti Utsava
at Shri Dattātreyā Sannidhi at Shri UmaMaheshvara Temple, Mangaluru
(Photo by Shri Ganesh Damble)









Shri Gurudeva Datta at Shri Dattamandir, Talmakiwadi.
(Courtesy: Anushravas)



Devi Vanadurgā Poojan at Talmakiwadi, Mumbai on 30-11-2025.
(Courtesy: Anushravas)



All Mumbai Sabhās' Gita Pathana at Talmakiwadi on Gita Jayanti on 1-12-2025.

(Courtesy: Anushravas)



Shri Datta Jayanti Sāmoohika Prārthanā at Talmakiwadi on 4-12-2025

(Courtesy: Anushravas)



Palki readied for Utsav at Talmakiwadi on 4-12-2025.
(Courtesy: Anushravas)



Palki Utsava at Talmakiwadi on 4-12-2025.
(Courtesy: Anushravas)

News Page

www.chitrapurmath.net

28th November 2025

Jai Shankar!

'Dipotsava Parijna Workshop' held at Shri Chitrapur Math, Bengaluru saw children aged between 5 and 12 years, participate to celebrate one of the most beloved festivals, Dipavali.

Read 'Paraba Assa Hi Divyanchi Dipavali Assa, Ti Pritichi Saglyangali!' - which set the festive mood just right!

<https://www.chitrapurmath.net/news/default/story?id=310>

News Page

www.chitrapurmath.net

2nd December 2025

Jai Shankar!

Sampark 10 (16th November 2025) was a celebration of the 20th Anniversary of the Chitrapur Heritage Foundation (CHF) USA.

Read Krishnanand Mankikar maam's heartfelt piece that captures the essence of the event and the journey leading up to it in *'Thoughts during (and before) Sampark 2025, 16th November 2025'* here:

<https://www.chitrapurmath.net/news/default/story?id=311>

3rd December 2025
Jai Shankar!

The 'Sharada Rutu 2025' edition of Parijna Patrika is here, and as always, is packed with colourful, exciting content for all age groups!

Download the English or Kannada editions here:
<https://chitrapurmath.net/publications?id=2>

In this edition pictures of children brimming with talent in their extra curricular activities and celebrations from schools affiliated to Shri Chitrapur Math:

- * News from Swami Parijnanashram Educational and Vocational Centre, Virar - Photos of H.H. Shrimat Sadyojat Shankarashram Swamiji's visit, Aashad Ekadashi, Raksha Bandhan, Ganesha Utsava, Krishna Janmashtmi, Yoga Day, Guru Purnima celebrations, and many more!
- * More news from Parijnan Vidyalay, Someshwar - From Grandparent's Day to Raksha Bandhan, Krishna Janmashtmi and celebrating Independence Day
- * E-Waste management and Awareness and lots more...
- * Celebrations and News from Guruprasad High School, Mallapur
- * Investiture Ceremony at Parijnanashram Vidyalaya, Karla, celebrating Sanskrit Day, Krishna Janmashtmi, Exploring the Animal Kingdom, and more!
- * News from Srivalli High School, Shirali - Students who excelled in Sports competitions at the Taluk, District and Division levels, also amazing Art work in the District level Painting competition...
- * The Divine Mother - by Smt. Sadhana Kaikini
- * Gems of Ancient India - Vastu Shastra by Smt. Chandrima Kalbag

Gīrvāṇapratishthā - Gīrvāṇapatrikā

24th December 2025

Jai Shankar!

Girvanpratishtha announces it's December 2025 edition of Girvanapatrika - the quarterly Sanskrit e-magazine!

Click here to access it:

<https://chitrapurmath.net/site/activities-girvanaprathistha-patrika>

.....

Also visit:

Girvanpratishtha Picture Lessons:

<https://chitrapurmath.net/site/activities-girvanaprathistha-cards>

Girvanpatrika:

<https://chitrapurmath.net/site/activities-girvanaprathistha-patrika>

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INVITATION

We cordially invite you all to participate in
Mahāshivarātri Utsava 2026
(Vishwāvasu Sarhivatsara)

11th to 18th Feb 2026

in the divine presence of

H.H. Shrimat Sadyojat Shaṅkarāshram Swāmiji
Maḥādhipati, Shri Chitrāpur Maṭh, Shirālī



Program Details

Wed, 11 Feb Māgha Kṛṣṇa Navamī	06:00 p.m. 07:45 p.m.	Pūrṇa Kumbha Swāgata with Veda Ghosha Upadesha by H.H. Swāmiji, Prasāda Bhojana
Thu, 12 Feb Māgha Kṛṣṇa Dashamī	05:30 a.m. onwards 12:15 p.m. onwards 07:30 p.m.	Mahārudra Shri Guru Pāduka Pūjana, Tirtha Vitarana, Shri Bhikṣhā Sevā, Prasāda Bhojana Dīpanamaskāra, Shri Shiva Pūjana by H.H. Swāmiji, Prasāda Bhojana
Fri, 13 Feb Māgha Kṛṣṇa Ekādashi	05:30 a.m. onwards 09:30 - 10:30 a.m. 12:15 p.m. onwards 07:30 p.m.	Mahārudra Swādhyāya – Conducted by H.H. Swāmiji Shri Guru Pāduka Pūjana, Tirtha Vitarana, Phalāhāra Dīpanamaskāra, Devi Pūjana by H.H. Swāmiji, Phalāhāra
Sat, 14 Feb Māgha Kṛṣṇa Dwādashi	05:30 a.m. onwards 09:30 - 10:30 a.m. 12:15 a.m. 12:30 p.m. onwards	Mahārudra Swādhyāya – Conducted by H.H. Swāmiji Mahārudra Pūrnahuti in the Divine Presence of H.H. Swāmiji Shri Guru Pāduka Pūjana, Tirtha Vitarana, Shri Bhikṣhā Sevā, Prasāda Bhojana
Sun, 15 Feb Māgha Kṛṣṇa Trayodashī Mahāshivarātri	09:00 a.m. 11:00 a.m. – 12:00 p.m. 12:00 p.m. onwards 10:00 p.m. to 06:00 a.m.*	Jalābhigheka Kīrtana by Dr. Chaitanya Gulvādy – Dharmaprachāraka, Shri Chitrāpur Maṭh Dharma Sabhā, Ashīrvachana by H.H. Swāmiji Shri Guru Pāduka Pūjana, Tirtha Vitarana, Phalamantrākshata, Phalāhāra *Mahāshivarātri Anushthāna- Chāra-Yāma Shri Shiva Pūjana and Tirtha Vitarana by H.H. Swāmiji
Wed, 18 Feb	Around 03:30 p.m.	Departure of H.H. Swāmiji and Retinue

List of Sevā-s

Pañchāmṛta Abhigheka	₹ 100	Upāhāra Sevā	₹ 3,000
Kuṅkumārchanā	₹ 100	Santarpāna Sevā	₹ 5,000
Shri Guru Pāduka Pūjana	₹ 300	Sevākartā	₹ 10,000
Shri Bhikṣhā Sevā	₹ 350	Yajñāna Sevā	₹ 15,000
Mahāshivarātri Pūjana Sevā	₹ 300	Poshaka Sevā	₹ 25,000
		Mahāpoghaka Sevā	₹ 50,000

Donations/ Seva Payment



Donations/Payment for Sevā-s can be sent through UPI (Scan the QR code on the left) or NEFT. NEFT details:
A/c no: 01122010015010
IFSC Code: CNR00010114
Sri Vishweshwara Venugopala Temple,
Karkala
Canara Bank, Karkala Branch
Non-Indian Passport holders may kindly contact DFC at
donor.facilitation@chitrapurmath.net.in

Accommodation

Hotels:

You may please make your own arrangements in these nearby hotels:

1. Hotel Prakash: +91 96328 26562
2. Hotel Suhag: +91 97416 30602
3. Vardhaman Dhanashala Residency: +91 9108702417
4. Hotel Kateel International: +91 70225 93107

Dormitories:

Dormitories with limited facilities are also available (located near the temple)

For more details, contact on WhatsApp
Kailaje Prasanna: +91-9902166682
Bajekal Uday: +91-9731777676

RSVP
Please help us by filling in and sending this form to confirm your attendance



Sevākartā-s offering sevā-s should send the following details to msukarkala2026@gmail.com

- Sevākartā's name, gotra, sevā date, and mailing address (those who are not attending in person) for sending the prasāda.
- Those sending through NEFT send the branch remitted, remitter details, and NEFT transaction number.

Kārkālā Mahāshivarātri Utsava Committee 2026

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Remove envy, cultivate 'anusuya' for spiritual progress: Chitrapur swami

TIMES NEWS NETWORK

Canacona: Chitrapur Muttadish Shreemad Sadyojat Shankarashram Swami, in his discourse at the Partagal mutt on Thursday as part of its ongoing 550-year celebration, reminded devotees of the divine promise encapsulated in the sacred words 'Yogakshemam Vahamyaham' — God's assurance to provide what is needed and protect what His devotees already possess.

The swami expounded on the nature of true bhakti and the reciprocal bond between the devotee and the divine. Drawing from Lord Krishna's words to Arjuna in the Bhagavad Gita, the Chitrapur muttadish said, "A true bhakt is one who, by overcoming attachment and hatred, performs sadhana while remaining carefree, offering all actions to God in a selfless way."

The discourse delved into



The Chitrapur swami (left) expounded on the nature of true bhakti and the reciprocal bond between the devotee and the divine

the four types of devotees who worship the almighty — the 'artharthi' who seeks material wellbeing, the 'aart' who is distressed and seeks relief from crises, the 'jigyasa' who pursues knowledge of the divine, and the 'gyani' who understands that human life's sole purpose is attaining God through unwavering devotion.

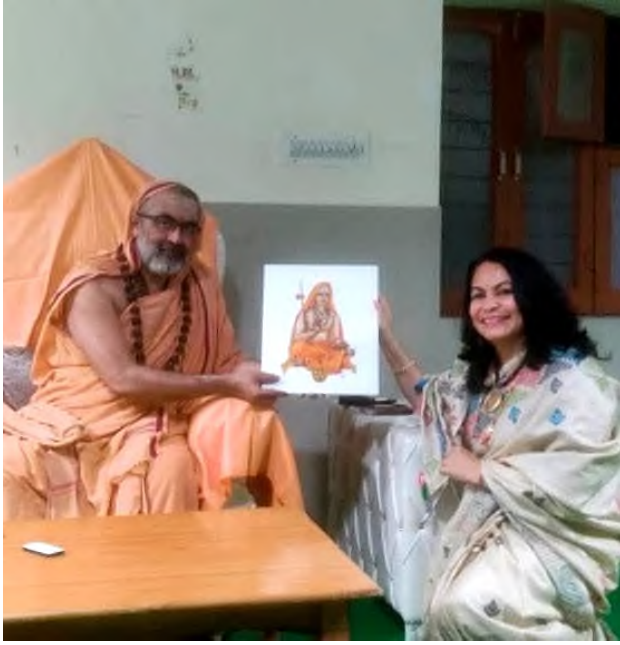
Sadyojat Shankarashram Swami further cautioned spiritual seekers against 'anusuya', or envy, which he identified as a subtle affliction that torments a sadhak upon witnessing another's superior spiritual progress. "We need to remove this asuya and imbibe anusuya, the absence of envy. When we do this, we receive inspirations that serve

as solutions to sail through any adverse circumstances life presents," he said.

He added, "In any circumstances, one should feel that there is something to learn and take this up as a challenge. Without blaming anybody, one should have the capacity to endure and move ahead in life."

The path to divine realisation, he explained, unfolds when one transcends raagdesh (attachment and hatred), practising sadhana with complete selflessness.

He said not everything in life happens as anticipated or planned, and that silent contemplation in remembrance of the guru brings inspirations for necessary action. Muttadish of Shree Samsthan Gokarn Partagal Jeevottam Mutt Shrimad Vidyadheesh Teerth Swami spoke of the community's contributions that enabled the organisation of the 550-year celebration of the mutt.



Shefali Vaidya

Had the honour of the darshan of the Mathadhipati of Shri Chitrapur Math - SCM , H.H. Shri Sadyojat Shankarashram Swamiji in Jodhpur.

I am completely in awe of the many Seva initiatives the Math has taken under Swamiji's leadership like the free online Sanskrit course, Samvit Sudha, Talmikiwadi, Tardeo, the regular youth camps, the school run for special children in Mumbai, the handmade paper factory and the cloth bag making unit in Shirali that provides employment to women from nearby villages, the senior citizens home and many other initiatives.

Presented Swamiji with a custom-made hand embroidered portrait of Shri Adi Shankaracharya, beautifully hand embroidered by Sandya Konamme.

Little Ravikiran – Mārgashīrsha 2025

Swāmījī Says...

Satsaṅga will awaken the fundamental power within us and add something new to all that we do – whether it is work, education or life itself . With satsaṅga, the saṁskāra-s embedded in us will be stimulated and can be expressed in new ways.

H.H. Shrīmat Sadyojāt Shaṅkarāshram Swāmījī

Vichāru Koryā – For a vibrant discussion

Putṭī was grumpy this morning. "Why do I have to share every time, Āmmā?", she frowned. "Look at Srīnī Squirrel – he comes by himself, plucks the juiciest shaṅkhapushpī flower and nibbles on it - all by himself. He doesn't call his family and his friends and every other squirrel in the world!"

Āmmā smiled and said, "We are crows, Putṭī! Not squirrels. Every time we see even a little food, we call the whole family to feast on it!"

Āmmā and all the adult crows followed the simple rule of sharing. Whenever they saw food served for them on the terrace or in any garden nearby, the crow who first spied it, would call all the others to that place. The crows would share the food, chat awhile and go back to their nests. This was a regular practice.

Little Putṭī was not convinced that her Āmmā was right. She sat in a huff. Āmmā knew that someday, Putṭī will learn her lessons.

A little while later, Diṭṭū, her young friend called out to her,

"Puṭṭī, come with me! We are planning to fly to the Rāj Garden – the gardener has switched on the sprinklers! We can have a great time there!"

Puṭṭī forgot her grumpiness and flew away to the garden. The young crows loved to sip water from the sprinklers and enjoyed the few drops that fell on their glistening black coats. The crows would also eat juicy bottle-brush flowers that had dropped down. Seeds were another treat they looked forward to in the garden.

Days flew by. One day, Puṭṭī was perched on a branch near her nest. Overhead, two kites were fighting. One was chasing the other and this continued till one hit the other with its claws. The kite who was hit, dropped down on the tree, breaking a bough. The bough fell on poor Puṭṭī and she cawed loudly in pain. It had happened so suddenly that Puṭṭī had no time to fly away. Her anguished cries startled the kites. They flew away from there – they were worried that the other crows will punish them! The kites hurriedly forgot their fight and soared high in the sky till they were tiny specks!

Poor Puṭṭī cawed loudly in pain and within seconds the whole family of crows flew in. They were so concerned about Puṭṭī. There was a lot of advice about what she should do while a few were trying to find who had hurt her. The next few minutes there was loud cawing and the crescendo rose higher and higher!

One kind crow hurried when another cawed, "There is something delicious here!" She picked up a big piece and brought it over for Puṭṭī. It happened to be Puṭṭī's favourite food. All the cawing had made Puṭṭī hungry.

The next few hours Puṭṭī found herself in the centre of attention, care and kindness given to her by all the crows.

That night, as she snuggled next to Āmmā, she said "You were right, Āmmā! Standing by each other through thick and thin, through sunshine and storms, is indeed a blessing!"

She made up her mind to give her best to her whole large family.

Now, let us discuss...

1. What did Puṭṭī learn on the day of the accident?
2. What can we learn from the community around us?

Kāvyañjali – Rūpā's bhajana

Rūpā was muddled and confused

She had a conflicting thought

There was a bhajana session that evening -

'Should I attend or should I not?'

But off Rūpā went that evening

because Āmmā was keen she should

When the bhajana-s began

She indeed felt happy and good!

Rūpā learnt the bhajana-s

Time simply flew by!

When the programme ended

She had learnt about five!

A few days later in school
A guest arrived and Oh No!
The student who was to sing the prayers
Had fallen ill – what a blow!

Who will sing the prayers now?
Who will fill in her place?
"I will sing!", said Rūpā
And she did so with grace!

Rūpā's teachers were happy
"You sang so well!", they said
The students were all impressed
"Nice bhajana!" – said the guest!

Back home, Rūpā hugged her mother,
"Oh Āmmā! How can I thank you?
The bhajana session we attended
Brought some blessings true!"

Shrī Ādi Shaṅkarāchārya: At Badarī

In our last issue, we read about Jagadguru Shrī Shaṅkarāchārya's stay at Vārāṇasī. His spiritual glow attracted everyone and His presence grew. Many disciples flocked to Him to learn the *Veda*-s and *Upaniṣhad*-s. The Jagadguru lived there for some time and then proceeded towards Badarī.

Travelling long distances through difficult forest tracks, He reached the sacred Badarī. There, He held many a discussion with the resident Sages. He also wrote His most profound commentary on the *Brahmasūtra*-s of Bhagawān Veda Vyāsa. He also wrote commentaries on the *Upanishad*-s and the Bhagavadgītā, and composed many treatises like the Upadesha-sāhasrī.

The Jagadguru then began to teach His great commentaries. Among His disciples, Sanandana rose to prominence because of his worthiness. Moved by deep affection for him, Shrī Shaṅkarāchārya taught Sanandana His commentaries three times, revealing the highest truth of the Veda-s. This made the others jealous.

In order to make them understand Sanandana's superiority, the Jagadguru once called Sanandana, who was standing on the opposite bank of the Gaṅgā, to come to Him immediately. With no second thought, Sanandana readily obeyed his Master. He stepped into the Gaṅgā with the faith that his devotion to the Guru would surely not fail him in crossing the river. In response, the divine Gaṅgā brought out lotuses to support him wherever he placed his feet on her waters. When Sanandana reached his Guru after crossing the river in this incredible manner, the Āchārya hugged him with love and gave him the name 'Padmapāda,' meaning the Lotus-footed One.

Āmmī Shikyā - Shrīmath Anantheshwar Temple

A very long time ago, in the year 1560, a very devout person from our Chitrāpur Sāraswat community living in Viṭṭal, had a special dream one night. Lord Subrahmaṇya told him to go to

His shrine. So, the devotee travelled to the Subrahmaṇya temple, which was about thirty miles from Viṭṭal. He prayed there with all his heart.

Then, in another dream, the Lord told him to install His Vighraha at Vokketur, a small place about one and a half miles north of Viṭṭal. So, the devotee did exactly that. This was the very first installation of the Lord's Vighraha.

In 1660, following another divine command, the Vighraha was brought to Viṭṭal and installed there for worship. The Temple continues to be called Subrāya Devasthānam, a short form of Subrahmaṇyam since Lord Anantheshwar is a form of Lord Subrahmaṇyam or Kārtikeya.

Later, in the early 1800s, a local chieftain wanted to steal and damage temple treasures. To protect the sacred Vighraha-s, the devotees carefully took them to Maṅgaḷūru for safety. After the danger passed, the Vighraha-s were brought back and re-installed in Viṭṭal in 1804, in the divine presence of H.H. Shrīmat Keshavāshram Swāmījī, the then Mathādhīpati and a great spiritual teacher of our community. This made Viṭṭal a very special place for our community.

The Shrīmath Anantheshwar Temple in Viṭṭal is one of the oldest temples connected with the Sāraswat community. Because of its ancient roots and sacred environs, many devotees visit it every year.

One of the biggest celebrations at this temple is the Viṭṭal Shashthī (Champā Shashthī) festival. This festival is celebrated every year with a Rathotsava and is filled with prayers, lights, music, devotion, and lots of joy. Many devotees from near and far come to take part in it.

Over the years, our respected Mathādhīpati-s, the spiritual heads of the Chitrāpur Math, have visited this temple and

blessed the devotees during Brahmakalashotsava, Shashthi and other celebrations, as well as observing Chāturmāsa Vrata at the Temple.

As sādha-s — people who try to walk on a spiritual path — we all have happy moments and difficult times. When life seems hard, we look for peace, strength, and protection. Lord Subrahmaṇya, also known as Lord Anantheshwar, gives us this comfort. Just like an umbrella, the hood of Lord Anantheshwar, protects gently and quietly. His presence surrounds us with courage and guidance, helping us move forward with faith and confidence.

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We welcome your feedback at

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Your feedback is important to us!

Following four photos of HH's visit to SCM Mangaluru on 23-11-2025.
(Photos by Shri Ganesh Damble)







**Datta Jayanti Utsava at Shri Durga Dattamandir,
Mallapur - Daily Alankār.**
(Photo by Anand D. Nagarkatti)



**Datta Jayanti Utsava at Shri Durga Dattamandir,
Mallapur - Daily Alankār.**
(Photo by Shri Niranjan Nagarkatte)



**Datta Jayanti Utsava at Shri Durga Dattamandir,
Mallapur - Daily Alankār.**
(Photo by Shri Niranjan Nagarkatte)



**At Mallapur - Shri Dattātreyā (Rajiv Mohan Nagarkatti with garland)
on Bhikshā Yātrā**
(Photo by Anand D.Nagarkatti)



Datta Jayanti full moon night at Mallapur.
(Photo by Anand Dilip Nagarkatti)

Published by : Shri V. Rajagopal Bhat on behalf of Shri Chitrapur Math.
Published at : Shri Anandashram, 16th Road, Khar, Mumbai 400052.
Editor : Shri V. Rajagopal Bhat.
Composed & PDF Generated for Publishing by :
Omkar Impressions, Shop No. 9, Blue Arch C.H.S., Justice
M. C. Chhagla Road, Vile Parle (E), Mumbai 400099.