

THE CHITRAPUR SUNBEAM

चक्षुर्विन्द्यै तनूभ्यः
॥ श्री चित्रापुर मठः श्रीवल्ली ॥

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P. P. SHRIMAT PANDURANGASHRAM SWAMIJI



P. P. Swamiji at Guru Math, Mallapur on 21-1-2026.



First day (19-1-2026) of Māghi Navaratri at Karla -- Sāmoohika Prārthanā
(Photo by Hemanth Heble)



Ghata Sthāpanā at Karla (19-1-2026).
(Photo by Hemanth Heble)



Homa at Karla(19-1-2026).
(Photo by Hemanth Heble)



Devi Durga Parameshwari at Karla on 19-1-2026.
(Photo by Hemanth Heble)



Kara Seva Shivir 2025 - December 28 to January 3, 2026.
Day 1 - Sāmoohika Prārthanā.
(Photo by Abhinav Kalla)



Day 1 - Deepa Prajvalan.
(Photo by Abhinav Kalla)



Day 1 - Deepa Prajvalan.
(Photos by Abhinav Kalla)



Day 1.
(Photo by Abhinav Kalla)



Day 1 - Upadesh by P.P.Swamiji.
(Photo by Abhinav Kalla)



Day 2 - at Beach and Bengre Farm.
(Photos by Omkar Yeder)



Day 3 - Visit to Bhandikeri Math, Gokarna.
(Photos by Chitrapura Yuvadhārā)



Day 4 - Visit to Kembre Goshālā conducted by Dr. Gourish Padukone.
(Photo by Chitrapura Yuvadhārā)



Day 4 at Kembre.
(Photo by Chitrapura Yuvadhārā)



Day 5 - New Year Sunrise at Kembre Hill with Swamiji.
(Photos by Chitrapura Yuvadhārā)



Day 6 - At Kembre Farm.
(Photo by Chitrapura Yuvadhārā)



Day 6 - Sankshipta Sandhyāvandan.
(Photo by Chitrapura Yuvadhārā)



Day 7 - January 3, 2026.
(Photos by Chitrapura Yuvadhārā)



Day 7 - January 3, 2026 - Concluding day of Kara Seva Shivir 2025.
(Photos by Chitrapura Yuvadhārā)

THE CHITRAPUR SUNBEAM :- JANUARY 2026

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CONTENTS

Page No.

Prayers, Praises and Psalms

16

Swami Anandashram - Unforgettable Reminiscences

17

Teachings of Swami Parijnanashram

24

Teachings of P. P. Shrimat Sadyojat Shankarashram Swamiji

27

Jagadguru Speaks

34

Festivals in January and February 2026

36

Teachings of Swami Iswarananda Giriji Maharaj

37

Santa Arur Umabai Bodhamrit

39

Various Announcements

49

Little Ravikiran

58

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“सा मां पातु सरस्वती”



PRAYERS, PRAISES & PSALMS

PRAYER

यं शैवाः समुपासते शिव इति ब्रह्मेति वेदान्तिनो
बौद्धा बुद्ध इति प्रमाणपटवः कर्तेति नैयायिकाः ।
अर्हन्नित्यथ जैनशासनरताः कर्मेति मीमांसकाः
सोऽयं नो विदधातु वाञ्छितफलं त्रैलोक्यनाथो हरिः ॥

He who is worshipped as Shiva by the Shaivites, as Brahman by the Vedāntins, as Buddha by the Buddhists, as Kartā by the Naiyāyikas (logicians) versed in reasoning, as Arhat by those who are devoted to the teachings of Jinās, as Karma by the Mimāmsakas,— may that Hari, the Lord of three worlds, fulfil our desires.

(Concluded)

MAHĀSHIVARĀTRI UTSAVA 2026

**VENUE : SHRI VISHVESHWARA VENUGOPALA
TEMPLE, KARKALA IN THE DIVINE PRESENCE
OF SHRIMAT SADYOJAT SHANKARASHRAM
SWAMIJI - 11 TO 18 FEBRUARY 2026.**

‘ॐ श्री सद्गुरवे नमः’

This page is sponsored by Smt. Shiroor Chitra Shankar.



SWAMI ANANDASHRAM
UNFORGETABLE REMINISCENCES
MY REMINISCENCES OF
P.P. SWAMI ANANDASHRAM
- KARNAD RATNAKAR RAO

Sashtang Pranams at the holy Lotus Feet of our revered His Holiness Sri Anandashram Swamiji. To write about HH is difficult - for the more I think of HH I find my words are really inadequate. It is impossible to compare HH properly. To quote Sri Adi Shankara:

दृष्टान्तो नैव दृष्टः त्रिभुवनजठरे सदुरोर्ज्ञानदातुः

No simile is there to compare the Sadguru properly in the three worlds! Yet to be silent when I have immensely gained from HH is ingratitude. In the fond hope that some benefit will accrue to at least a few readers. I venture to write with prayers at His Lotus Feet.

My first opportunity to listen to HH was in Udupi in the year 1936 while studying in High School. HH had paid a visit to Udupi and camped in our temple (Sri Shankar Narayan Temple) where a crowd of about 150-200 had gathered. He spoke in simple Konkani which was easily understood by both the young and the old. The essence of His discourse was that we must meditate on God always. He quoted

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.

Vyasa:

आलोड्य सर्वशास्त्राणि विचार्य च पुनः पुनः ।
इदमेकं सुनिष्पन्नं ध्येयो नारायणः सदा ॥

“After diving in all the scriptures and thinking again and again, this conclusion alone is reached i.e. we have to meditate in God always.”

Does this mean, that we cannot do anything else like our worldly duties: house work, office work, personal needs etc? No! Just as there is only one power : electricity which is manifested in different forms like light, fan, radio etc. so also there is only one power called Atmic power (individually) and collectively called Paramatma or the power of God. While discharging our duties, we have to be aware that it is this power which enables us to work, see, talk etc. To help us in this awareness, we only have to lovingly remember any chosen name and form of God in our heart.

How beautifully HH has captured a difficult yet valuable sadhana in a simple manner making it easy for us to practice and realize.

Later, I had the opportunity to listen to HH in Mangalore in 1941/43. At that time (Late) Hattangady Shankaramam was in charge of the Math Administration Committee to improve the financial position of the Math. He put forth a suggestion to abolish the car festival (rathotsava) for good (financial) reasons. Yet, it was strongly opposed by some while others supported it. The two groups approached HH and sought His advice to resolve the conflict. HH

advised thus “In prakriti (creation) there is Vikrati (imbalance or defects) and it must exist. How then does one overcome the Vikrati? Let us lovingly gaze a while at our patron deity Bhavanishankar. We see there Shiva and his family. Shiva rides on Nandi (a bull) while Parvati rides on a lion. The bull and the lion are natural enemies. There is a serpent around Shiva’s neck while Ganapati’s vehicle is the rat whose natural enemy is the serpent. As if this were not enough, hot fiery flames shoot out of the third eye of Shiva while the cool Ganga flows down from the head of Shiva. Why did our forefathers give us such a deity to worship? It is to realize well that though natural enmity exists between groups yet it is possible to work in the divine presence with mutual love and co-operation”.

Needless to say with this explanation from HH the ticklish problem was amicably resolved.

Later after 1950 I had to move and settle in Mumbai for professional reasons. There many opportunities came up to listen to HH at Talmakiwadi, Dadar and local sabhas and also Khar (at the residence of Late Trasi Sunderman : Ramdas Nivas). Once HH was giving a discourse on Viveka Choodamani for about an hour. At the close of the discourse, (late) Soorya Bhat brought for HH a glass of water and some tablets. After HH took the tablets, Soorya Bhat checked HH’s temperature with a thermometer. Lo! HH was running a temperature of 101 degree! With such a high temperature, HH had given an hour long discourse! The audience begged

HH's forgiveness for not having cancelled the discourse on account of the fever. HH then smiled and said "Let this body have its own fever, we are not at all inconvenienced." That HH is truly a Jivan Mukta (One liberated while alive,) suddenly flashed to our mind as we recalled Sr Adi Shankara:

लीनधीरपि जागर्तियो जाग्रत् धर्मवर्जितः
बोधो निर्वासनो यस्य स जीवनमुक्त उच्यते

– Viveka Choodamani

"One absorbed in the atman and yet without traits of being awake in the mind (i.e. in this case, not being aware of the fever) is a jivan mukta."

On another occasion, HH visited Narsoba Wadi (a place pilgrimage in Kolhapur District and considered a Datta Kshetra). The local priests at first prevented the entry of HH into the mandir but later begged HH for forgiveness and offered to open the temple doors. (For further details see the book "Sri Chitrapur Guru Parampara Charitra" by Aroor Umabai).

साधुभिर्पूज्यमानोऽपि पीड्यमानोऽपि दुर्जनैः
समभावोर्भवेद्यस्य स जीवन्मुक्त उच्यते

– Viveka Choodamani

"He is indeed a Jivan Mukta who is peaceful and undisturbed in mind when venerated by saints or harassed by wicked people too."

In 1965 when HH was camping at Khar (at the residence of late Trasi Sundarmam) for usual rest at weekends. I used to go there now and then. Once

I asked HH “like a sick patient suffering from fever feeling thirst, would like to drink any water, a sadhaka feels the yearning to read anybook to help him. May I beg to know by studying which book our sadhana would be much benefited? HH graciously smiled and said “Read one book and study it well : Bhagavad Gita. Needless to say that I gained immensely by studying it in the light of HH discourses:

गीतेतुलि समन्वय दृष्टि

(“Reconciling views on the Gita” published by ChitrapurRavi Kiran)

HH disclaimed that He had brought about any miracles, but two medical cases stand out in my memory as nothing short of the miraculous. This goes back to 1957. HH was camping at Dadar, Shri Ramesh Savor of Vileparle, Mumbai came to Swamiji in a distraught frame of mind. His wife, Anasooya, was expecting triplets, all precariously positioned and interlinked in the womb. Several doctors had thrown up their hands in despair and the case was in the hands of Dr. V.N. Shirodkar, renowned Gynec whose clientele included highbrow celebrities. Even he was at his wit’s end and was wondering how he could save the mother as well as the triplets. He counseled Ramesh Savor to pray to God. HH listened to Ramesh, offered special prayers to the Lord and gave Teerth Prasad. Anasooya partook of same and lo, wonder of wonders, normal delivery took place and the triplets were born. When a grateful and

jubilant Ramesh said that HH had saved the situation, Swamiji gently said, : “It was all your faith in God that did the trick. We have done no miracle.” Later, considering that it was Wednesday (Lord Dattatreya’s advent was on Wednesday) and the Nakshtra was Bharani Krittika, HH named the triplets as Gurudutt, Shripad and Narahari.

Sometime later, Savoor Balkrishna, brother of Ramesh, too had a problem. His wife delivered a baby girl with inverted knees caps. Once again, Swamiji’s divine intervention was sought. HH offered prayers and gave Teerth-Prasad. The gandha was applied to the affected limbs and lo, by 12th day, when naming ceremony was due, everything was alright with the knee caps and the inversion had simply vanished! Of course, Swamiji parried away all suggestions that He had wrought a miracle. He explained it away as “your faith and devotion have been rewarded by Almighty”. What disarming humility!

This relates to HH, not only as Jivan Mukta but also as “Sarva-bhoota-antaratma”. This incident was vividly described to me by (late) Sri Soorya Bhat after HH’s समाधि in 1966. For, HH had told Soorya Bhat to reveal this (if at all necessary) only after His समाधि.

Once HH and party were returning from Hubli to Shirali by car (which then was a Ford with a tarpaulin hood, a nearly model). Soorya Bhat was in the driver’s seat and the car was moving on the Sirsi ghat road, just a few hours to reach the Math. Suddenly he

saw a yellow-black coloured animal resting in middle of the road. (It seems that due to summer heat the tigers prowl out of the forest to cool off). It was seen from about 100 yards away as a tiger! He stopped the car and informed HH about it. HH advised him to open the car door and request the tiger to make way! Howsoever, Soorya tried, he couldn't muster the courage to do so. At last, HH Himself opened the door of the car and then addressed the tiger "Please give us way and then you may rest again." Hardly had HH said these words when the tiger got up and walked away! Soorya Bhat got into the driver's seat and reached Shirali by sunset.

In conclusion, HH Sri Anandashram Swamiji's life was one of total detachment, total aloofness from material interest, being a spiritual ideal for all to emulate. His life is His message. What humility, transparency and sincerity in attending to the needs of everyone, great or small; young or old!

Lest this be too long, here I stop with humble prayer at His lotus feet;

सदुरो तव माहात्म्यं मनो वाचामगोचरम्।
कथं त्वां प्रतिभाहीनः स्तौतुमर्हति मंदधीः॥

O Lord Divine, Your greatness is far beyond our thought or word. How can I, an ignorant one, deserve to praise You properly? Pray, Bless us.

ॐ श्रीगुरुभ्योनमः

(First published in 2002)



TEACHINGS OF SWAMI PARIJNANASHRAM

(Summary of the Ashirvachan delivered by
His Holiness at Borivali 06-12-1975)

Lord Krishna says in the Gita:

आत्मैव ह्यात्मनो बंधुरात्मैवरिपुरात्मनः ।

This means that our own Atma as a friend can be the cause of our happiness and our own Atma, as an enemy can be the cause of our sorrow and misery. This, in other words, means that man himself is the cause of his own happiness and sorrow. The Lord has used these two expressions: friend and enemy. How do these two words fit in? Our ancients have asked us to realise happiness through Self-realization and by dedicating ourselves to Him. No man would, on his own, like to go on a path alone. **That is why, our ancients set up Maths and Ashrams so that all may go on the Godward path together.**

Attaining one's true Self is the goal of life for everyone. Human birth and life is a precious gift from the Lord who has endowed us with the faculties to think for ourselves. It has been given to each and every one of us to seek out and attain for himself true happiness, the inner happiness (Atma Sukha). Instead of doing this, if each man were to lose the opportunity and pursue wasteful practices, it may take many million births before

he regains human birth again. So, he must make the best of this God-given opportunity. He should learn to discriminate between what is true happiness and what is false, between what is right and what is wrong. He should realise the importance of this human life of his and resolve to make the best possible use of it. He has to realise that his destiny lies in attaining Immortality (Amritatva). If he attains immortality, he liberates himself from the cycle of births and deaths.

The human birth, in fact, is the culmination of the Tree of Creation, the final product of thousands of roots, millions of fruits. Everyone has in him the seed of desire. It is this seed that brings him back into the world again and again. Just as a seedling (Ankur, if properly fried, does not sprout again, so also you should fry the seed of desire and individuality in God-remembrance (Bhagavat Smarana) until it stops sprouting again. For this, you should turn your mind inward and seek your happiness in your Self, knowing once and for all that real happiness is not an external object to be pursued outside but is to be found inside within yourself. You should firmly resolve that you will attain Atma Jnāna or Self-knowledge and enjoy everlasting bliss.

Yoga and Jnāna are the two Sadhanas prescribed by our teachers. Yoga means to turn the mind that is going outside inward and to sublimate it by communion with God. Yoga is the rope by which the wayward mind is brought under control. Jnāna

is awareness of one's true Self. When you sleep, your mind is dead, but that state should not be confused with Atma Swarup. For on waking up from sleep, man regains his sense of possession and becomes prey once again to all the sins of old. On the other hand, if through Dhyana (meditation) he attains Jnāna (Knowledge), he attains his true Self (Atma Swarup) and liberates himself from the cycle of births and deaths.

We should not allow ourselves to be swept over by passing calamities or troubles. We should learn to cultivate patience and the powers of endurance, knowing full well that we are going through only what is our lot on account of our Karma. A man who develops this attitude to life has no enemies. He is friend of all, he sees his God in everyone. He who thinks of Him with all devotion, thinking of no other, is the true Sādhu. Sādhu is also he who loves to chant the names of the Lord and is all the time hankering to hear the names of the Lord. When a man has got his mind fixed on his true Self and is firmly on the Godward path, the ups and downs of life do not affect him. Every one of us can attain our true Self, which is our goal in life, if we surrender ourselves heart, body and soul to Him and thereby attain eternal happiness. So, our prayers at His Feet should be to take us in hand and give us the strength and patience to pursue His path, to attain Him. May Lord Bhavanishankar fulfil all your wishes and prayers.



Teachings of P. P. Shrimat Sadyojat Shankarashram Swamiji

NAVASPANDANA

Ārādhana – of Saguna Ishwara to attain Nirguna Shiva

Bhavanishankar - That Shiva-tattva which is attributeless, formless, Prapanchopashamam Shantam, Shivam Advaitam, Chaturtham manyante sa Atma sa vijneyah. That itself is the Atma! This is how the Shruti tells us. We are worshipping that same Shiva in the form of Bhavanishankar . He is there, Bhavani is with Him. She is the Shakti. One Who does Nigraha, One Who does Anugraha, One Who manages this Universe. When we call out to Her as the Mother, Bhavanishankar, then She withdraws Her Mayashakti, the Projecting Power and starts manifesting the grandeur of Ishwara in a form with attributes. Because of this, a kind of flexibility starts coming into our lives, a zest begins to manifest. Otherwise we could get depressed and then how can we get the enthusiasm for doing the Upasana of Ishwara? But that flexibility which is there in life, that zest, it is not the zest of worldly objects which is inspiring us; but the zest is manifesting out of our learning to handle the objective world correctly. When we interact with objects, from the perspective of an object and with

a desire for the object – how do I use this for my benefit? That is the first thing. But a certain grace that comes because of your upasana, how do I deal with it correctly? I get a better picture, I get a better understanding, I want to become a nimitta – an instrument. This is not going to fulfill me, but I do not want to be burdened by it. Then how do I go about it? So, by doing the Saguna Aradhana of Ishwara, we start getting these learnings. He manifests that grandeur, bestows that power in us – how to deal gracefully with it. That Grace should come in life. So, all the participation that happens, that is what we want, how to deal with our lives more intelligently so that when we sit for dhyana, we call it dhyana only. It may be listening to Vedanta, but the Brahmakara vritti that happens at that time due to the fickleness of mind, you are sitting for dhyana or japa, at that time may the worldly objects not trouble our mind again. We want to learn to live like this. We do the Aradhana for this purpose. When She starts bestowing Her Anugraha, only then strength is obtained and interactions start happening only to the extent that they are required; and that complete attraction takes us inwards. Ishwara is in me and I am in Ishwara only – this conviction starts sprouting. There the mind gets focussed. Therefore in Upasana meditate on Ishwara – He is Pashupati, holding the pashu in His hand. So, who is this pashu, the animal? My wayward mind, that is the pashu, grazing here and there. When my drshti, my gaze

turns towards Ishwara, then I come to know that He Alone is the One Who is holding me. Then a contentment begins to seep in. We get a reassurance in life; and because of the Anugraha, the Grace has been obtained, therefore, once again, intensity builds up in upasana. He is holding a khadga, sword, and an axe, Parashu. So, the prarabdha that enslaves us, complicated Prarabdha that we are entangled in, the power to free us from those chains also is in this Shiva tattva only. This does not pertain to the attributeless, it pertains to the One with Attributes, the One with a form. But for immediate gains, not at the expense of my own self. I won't be relegated into something – another yoni, another species again. I do not want to fall into another experiential species. May those chains be cut asunder in this very birth. This is the Bhavanishankar who can bestow that kind of strength – holding the Parashu in hand ... I am doing His Aradhana. To connect in this manner in Upasana, that form is necessary. This Alone is my Ishwara – I develop an intimacy going beyond the name and form; and I am not even bound by this name and form, this glimpse of liberation begins to be attained. Every sadhaka should get that. Then whatever I have been doing enthusiastically, becomes meaningful. We are convinced of that. May that happen, is what we pray at the Lotus Feet of the Guru.

– Shirali 2022

Navaspandana-Describing the Indescribable – Atadvyavrttya

In Upasana, a form is given, a mantra is given and a vigraha is also given to worship and one is very clearly advised – Perceive Ishwara in this vigraha, in this temple only and meditate upon Him. Ishwara is not limited to the Mantra. But we do the Upasana and Ishwara's grandeur starts manifesting in our life. The Shruti, and that too, not in the Vedas, the Vedanta! In Vedanta where there is an effort to teach the disciple of a high calibre, where the mantras desire to bestow self-knowledge, there description is not given. "He is All-Knowing, All-Pervading," such characteristics are also given. But when the disciple becomes absorbed in self, begins to calm down, he is told – You are That! This Ishwara is not different from you. He must be accepted as Me, Myself. If a feeling is maintained that I am there and I am looking at this Atma-tattva, then how will self-knowledge take place? I am separate and Atma-tattva is separate. This involves two separate beings, duality has stepped in. Therefore for the sadhaka of a high calibre, without any glorification, without making any attempt to attract his mind by giving a form, in Vedanta, Not this, Not this, Not this, is being told because by then the sadhaka has become self driven. There is just what is called mumuksha, a tremendous intensity to understand the Shiva-tattva. He doesn't require to be cajoled and okay, you do this, if you do this, you will get this, this kind of temptation is not required there, a high

degree of dispassion has set in and seva has been performed as per the teachings of the Guru. Grace has been obtained. Therefore the essence of life is only this – Shiva-darshana and that too as Me-Myself, this determination has been aroused in the disciple. To such a disciple, the Shruti describes Him ‘Atadvyavrttya’ through a description without giving a description! Something that can be described – I understand this. Is this it? No! I feel this. Is this It? No! In this way, negating everything by turn, the Shruti advises – “Do not get stuck in anything short of the Pure Aham!”

– Shirali 2022

**Ek Vilakshana Prarthana –
Prithvidharacharya’s prayer for all mankind.**

An Acharya extraordinaire, Prithvidharacharya, his composition in praise of Bhuvaneshwari – this is one shloka from there. Kalpadau kamalasanopi kalaya. Before the kalpa began, Brahmaji was seated and creation was yet to start. That is His responsibility. To create. How did He do it? At the onset He meditated on You, the Devi. That was when He attained That Knowledge. Then, the Vedas were revealed and from there the creation started. Tvam dhyatva’nkurayanchkara chaturvedashcha vidyascha tah. What should I pray for? Tanmatarlalite prasida saralam saraswatam dehi me, yasya amodam udirayanti pulakaih antargata devatah. I do not have to create. I just need Your Grace, for that I thirst ... Tanmatarlalite prasida – Shower that Grace on me just like You did on

Brahmaji. Why? Saralam Saraswatam dehi me – Grant me that simplicity and wisdom. Yasya amodam udirayanti pulakaih antargata devatah. Pulakaih – May those Divine Shaktis in my body be awakened. May my speech become so effective that all those Devatas are pleased such that my body experiences this pleasure. This stotra is extraordinary. I mull on this a lot. It is the Samvit perspective, It is not just about having the acuity of speech. Saralam Saraswatam dehi me – ‘Make me intelligent, may my speech be mellifluous, so people are influenced’- not in this way! This is completely different. A touch of the Divine should be experienced at the various levels of the वाणी. Are you able to understand? There Brahmaji composed the four Vedas, presented the four Vedas. From there, the Creation began. Those Rishivaryas are Omniscient Seers. They saw and acquired That Knowledge. They did not sit down and compose the mantras. The Rishivaryas are Seers. Then why is this Acharya praying? And He prays in the form of the stuti. And this prayer is not only applicable for us but also fructifies. Saral Saraswat – grant me. There four Vedas are being talked about. And here our attention needs to be on the four levels of वाणी. The वाणी which is expressed – May it have clarity. May the mistakes in our speech decrease – a prayer like this at the level of the expressed वाणी (vaikhari). Before that, at the level of the madhyama too, वाणी reverberates. When you, without moving your lips or tongue, without contorting your facial expression, can mentally contemplate upon a mantra or a

stotra. Then we can say that now your goal, focus or dhyana – not concentration but attention is now at the level of madhyama वाणी. There the breathing technique also tends to change. Just as when I am about to speak – I inhale and only then speak. While inhaling, speaking simultaneously is not possible. Without using these techniques if speaking is attempted, then the breathing process will be very different. And there वाणी will become stronger. With complete focus, I will be able to keep my attention on the वाणी. What do we call this at the level of madhyama? There it gets effective clarity. Then the pashyanti level. This can be experienced at a very deep level of dhyana. At that time, one is not conscious of the time outside. And then, from where the वाणी originates – called para वाणी. I want to reach that level – that is the intention. When we speak, information is exchanged. Sometimes when we speak with emotions then there is strength in our speech. And if one speaks after doing upasana, then the mantra begins to fructify. Even then that वाणी constantly flows from that para वाणी only. Then why is there no strength in our वाणी? We must get back that strength. And when that वाणी is expressed, may the Sharirastha Devatas be truly pleased. Grant me this boon Oh Bhagawati! Such is His prayer. This is an apt prayer for every sadhaka. This you should accept.

– Shankaralok 2023

(Transcribed by Shrikala Kodikal)

JAGADGURU SPEAKS

H.H. Sri Bharati Tirtha Mahaswamiji

NEVER GIVE ROOM FOR ANGER

Man has an inherent desire to be happy, and justifiably so. However, circumstances may change and events may not always pan out as he wishes. Someone or the other will keep troubling him, and that would make him furious too. He feels his efforts are nullified because of the trouble. As he thinks more on these lines, he gets even more infuriated.

In such a situation, he should remain with extreme caution, forget briefly the person causing trouble and reflect instead on his own disgruntlement.

He should realise that his anger will not only destroy his peace of mind but, if allowed to aggaravate, will also hinder any achievement. Further, it is detrimental to Dharma, Artha, Kāma and Moksha and, does no good to anyone. Even grievous misdeeds could be averted if he were to control wrath.

If one were to reflect so, he would turn calm and quiet. If he then prays to the Lord with faith and calmness, the situation would become favourable. The person bothering him will also change for the better. Even if the other person were to trouble him again, he will understand that it was

only due to his *pāpa karma* (sins) and that they are not binding on him in anyway.

No one has the power to avert what one rightfully deserves. A person who troubles others will perish by his own actions. His fall is as certain as a tree on the banks of a river slowly sliding and falling by itself on its side, thus averting the need to chop it.

अपकारिषु मा पापं चिन्तय त्वं कदाचन ।
स्वयमेव पतिष्यन्ति कूलजाता इव दुमा॥

Our blessings for everyone to understand this well, not giving room to any indignation under any circumstance, and stay calm with firm faith in the Lord.

(Courtesy: Tattvaloka)



(Photo courtesy : SCM Archives)

तिलगुडस्य मधुरता इव भवतः जीवनं मधुरं भवतु। पतङ्गाः इव भवतः स्वप्नाः
उच्चैः उड्डीयन्ताम्। अयं उत्सवः भवतः कुटुम्बे शान्तिं, स्वास्थ्यं, सुखं च प्रददातु।

FESTIVALS IN JANUARY & FEBRUARY 2026

JANUARY 2026

- 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

FEBRUARY 2026

- 01 Sunday Vardhanti - Nāga Jatkā, Chaudeshvari Sannidhis - Shri Guru Math, Mallapur
- 04 Wednesday Vardhanti - Shri Venugopal Sannidhi, SCM Mangaluru
- 06 Friday 29th Pattābhisheka Vardhanti - H.H. Shrimat Sadyojat Shankarashram Swamiji
- 07 Saturday Vardhanti - Swami Shankarashram-I Sannidhi and Shri Keshavashram Sannidhi at SCM Shirali
- 15 Sunday MahāShivarātri
- 20 Friday Vardhanti - Swami Krishnashram Sannidhi
- 22 Sunday Vardhanti - Shree Durgā Parameshwari Sannidhi at Karla

**TEACHINGS OF
SWAMI ISWARANANDA GIRIJI
MAHARAJ**

**108 NAMES OF
DIVINE MASTER
SHRI DAKSHINAMURTI**

(Continued)

106) हासोदस्तारिमण्डलः

Who defeats the hordes of opposing forces by a mere smile.

Our ignorance, arrogance, passions and other impurities are the real 'opposing forces' and obstructions. Dakshinamurti, the Guru, has no need to use His third eye to defeat these forces. He just smiles and they take to their heels!

107) हालाहलोज्ज्वलगलः

Whose throat is aglow with the tinge of poison called Halahala.

Kabir says in one place: People gaze at the Guru's placid face and become ecstatic with his fine expressions. Very few can dare to peer into his heart and discern the scars of a thousand battles. The Guru has to drink the poison our liberating attempts generate as a deadly by-product, like the nuclear waste of "our technological revolution. These effects are inevitable on the path to progress (the churning of the ocean) and the Lord, our Master alone can

neutralise them and make our liberation feasible.

In the last analysis, it has been a story of his grace and compassion from beginning to end, whether it be our attempting or our achieving. Indeed, he is the Tyagaraja (King of Renunciation) and sets an ideal for those who would dare to seek the everlasting amrita.

This mantra is so beautiful in word and spirit that I feel, though I have no scriptural authority to quote, that a mere repetition of it (with its two ha-kaars and four la-kaars) will suffice to neutralize the poison of worldliness.

108) हार्दग्रन्थिविमोचकः

He who releases the knot of the heart.

This is the last act. Anugraha gains its full meaning and Sadhana its goal when the 'gordian knot' is cut as under and the soul is released from the bonds of wrong identification. This wrong identification is due to inadvertence (pramada) or lack of correct perception (ajnana). This is the knot. It is called so because there is nothing extraneous to the thread that makes up the knot.

The Mundakopanishad in a classical mantra states that at the moment of realization, the knots of the heart break asunder, all doubts dissolve and the nightmare of thenecessity to workout one's endless accumulated karmaas, ceases to be.

(Concluded)

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

SANTA ĀRUR UMĀBĀI BODHĀMRIT

Translated into English by V. Rajagopal Bhat

(Continued from December 2025 issue)

CHAPTER FIFTY SIX

भटजी कासया ठेविले तेथ। आमुचा पूर्वजीं सांगा त्वरित।
देवाचा विनियोग व्हावा समस्तं। हाचि हेतु सांगा पै॥७३॥

73. Why are the Bhatjis stationed in the Math by our ancestors? The reason is: All the rituals necessary to worship God should take place at their hands.

नाना उत्सव रुद्राभिषेक। हे घडावे दिननित्य सकळिक।
भटजीवांचुनी निश्चयात्मक। कार्ये सहसा न घडतीं हीं॥७४॥

74. There are many Utsavs and, rituals like Rudrābhisheka, too, are enjoined daily. These cannot take place in the absence of Bhatjis.

म्हणोनि आमुच्यासाठींच भटजी। राहती सदा मठामाजीं।
आपुला स्वार्थ सोडुनी सहजीं। नाहीं संशय यामाजीं॥७५॥

83. Therefore, it is only for our sake the Bhatjis reside in the Math, giving up any selfish motive. There is no cause for doubt on this point.

जरी भटजी गेले इथेंतिथें। वैदिकवृत्ति त्यजून पहा तें।
तरी धर्मकर्म समस्तें। बुडालीं असतीं सारीं हो॥७६॥

86. If the Bhatjis had chosen to give up priestcraft and had gone elsewhere, all the Dhārmic rituals would have come to naught.

मग कैंचे स्वामी कैंचा मठ। झाली नसती त्यांची भेट।
सारांश - भटजींचे उपकार उत्कृष्ट। न विसम्बावे कदापिही॥८७॥

87. In such a situation, the position of Swami and the Math would have been problematic. In short: we can hardly afford to forget the favourable role of Bhatjis.

धन्य धन्य मठांतील भटजी। तैसेंच आचारी नौकर आजि।
राहती जें जें मठामाजीं। विपुल पुण्य त्यांचें तैः॥९७॥

97. Fortunate, indeed, are the Bhatjis, the cooks and labourers in the Math. Their work is very meritorious indeed.

म्हणोनि भटजींस द्यावा मान। यथाशक्ति दक्षिणा देवून॥
आणि करावे सद्भावे नमन। भक्तिपूर्वक तयांसी॥९९॥

99. Therefore, the Bhatjis should be duly honoured with honorarium as much as possible. We should bow down to them with devotion.

श्रीकृष्णसंगें गोपाळ। रामसंगे वानरदळ।
तैसे मटजी आमुच्या स्वामी जवळ। शोभती प्रेमळ भक्त खरे॥१००॥

100. Like cowherds with Krishna and the brigade of monkeys with Rama, the Bhatjis near our Swamiji lend grace with their sincere love and devotion.

तेचि श्रीस्वामींचे रक्षण। करिती मातेपरी जाण।
त्यांचे उपकार अगणित म्हणोन। न विसरावें भटजीसीं॥१०१॥

101. They take care of Swamiji like a mother. Hence, we can never forget their immense favour.

(Continued)

P. P. Swamiji's visit to SCM Mangaluru on 14-01-2026.
(Photos by Damble Ganesh Rao)









As per Binnaha Patra given by Shri Kishore Kumble, General Manager of Shri Chitrapur Math on behalf of Mangaluru Local Sabha to Jagadguru, Sri Sringeri Math, H. H. Sri Sri Vidhushekhara Bharati Swamiji visited on 30-12-2025 Shri Uma Maheshvar Temple and Shri Samaadhi Math, Mangaluru at 4 p.m.
(Photo Credit: Shri Ashwin Cherkal)









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>

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Also visit:

Girvanpratishtha Picture Lessons:

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

Girvanpatrika:

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

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RSVP: Mahashivaratri Utsava 2026 (11th-18th Feb)

Sri Vishweshwara Venugopala Temple, Karkala 574104

Jai Shankar

H.H. Shrimat Sadyojat Shankarashram Swamiji will be observing Mahashivaratri during the Mahashivratri Utsava 2026, to be held from 11th to 18th February 2026 at Shri Vishweshwara Venugopala Temple, Karkala.

Inviting all Yuva-s to participate in the Utsava and seek the Blessings of our Lord Bhavanishakar, and our Revered Guruparampara.

Kindly refer to the attached invitation for the detailed programme and seva information.

For accommodation details and RSVP, please click on the link provided below.

https://docs.google.com/forms/d/e/1FAIpQLScTnq4knI6nIx7KeLvYKh5m05-ywkeTHqqg1Kb2Ze_-BlMImg/viewform

18th January 2026

Jai Shankar!

Nestled in the heart of Uttara Kannada, the serene village of Shirali is not only the sacred seat of Shri Chitrapur Math - but is a living chronicle of our heritage.

Beyond the peaceful landscapes lies a history stretching back through the mists of time.

Read the full article here:

'Ancient Shirali: A Story Carved in Stone'

<https://www.chitrapurmath.net/news/default/story?id=314>

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Pādukās of Shrimath Parijnānashram-III Swamiji



Shri Vishweshwara Venugopala Temple

Ananthashayana Road, Karkala - 574104



INVITATION

We cordially invite you all to participate in
Mahāshivarātri Utsava 2026

(Vishwāvasu Samvatsara)

11th to 18th Feb 2026

in the divine presence of

H.H. Shrīmat Sadyojāt Shaṅkarāshram Swāmiji

Mathādhīpati, Shrī Chitrāpur Math, Shirālī

Program Details

Wed, 11 Feb Māgha Kṛṣṇa Navamī	06:00 p.m. 07:45 p.m.	Pūrṇa Kumbha Swāgata with Veda Ghōṣha 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 Shrī Guru Pādūkā Pūjana, Tirtha Vitarāṇa, Shrī Bhikṣhā Sevā, Prasāda Bhojana Dīpanamaskāra, Shrī 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 Shrī Guru Pādūkā Pūjana, Tirtha Vitarāṇa, Phalāhāra Dīpanamaskāra, Devī 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 Pūrpāhuti in the Divine Presence of H.H. Swāmiji Shrī Guru Pādūkā Pūjana, Tirtha Vitarāṇa, Shrī 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 Kirtana by Dr. Chaitanya Gulvādy - Dharmaprachāraka, Shrī Chitrāpur Math Dharma Sabhā, Āshirvachana by H.H. Swāmiji Shrī Guru Pādūkā Pūjana, Tirtha Vitarāṇa, Phalamantrākṣhata, Phalāhāra *Mahāshivarātri Anushthāna - Chāra-Yāma Shrī Shiva Pūjana and Tirtha Vitarāṇa by H.H. Swāmiji
Wed, 18 Feb	Around 03:30 p.m.	Departure of H.H. Swāmiji and Retinue

List of Sevā-s

Pañchāmṛta Abhiṣheka	₹ 100	Upāhāra Sevā	₹ 3,000
Kunḍumārchanā	₹ 100	Santarpaṇa Sevā	₹ 5,000
Shrī Guru Pādūkā Pūjana	₹ 300	Sevākartā	₹ 10,000
Shrī Bhikṣhā Sevā	₹ 350	Yajamāna Sevā	₹ 15,000
Mahāshivarātri Pūjana Sevā	₹ 300	Poshaka Sevā	₹ 25,000
		Mahāposhaka 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: 01142010015010
IFSC Code: CNRB0010114
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
Kailāje Prasannā: +91-9902166682
Bajekāl 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 deta, 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.

R. Tukārām Nāyak President	K. Kamalākṣha Kāmāth Vice President	Tonse Satish Rāo Vice President	Kailāje Prasannā Convener	Bajekāl Uday Co-Convener
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Shirali Chitrapur Math now also has AC rooms available for just Two Thousand rupees (INR 2000/-) per day. This is offered at a low price but very well maintained with simple yet comfortable amenities. There are only 13 rooms built as of now and these can be booked through our Math website :

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

This is a great option for those looking for additional comfort while in Shirali even though the general accommodation provided in the Math guest rooms are also very comfortable with basic amenities. Check this out next time in Shirali.

20th January 2026

Jai Shankar!

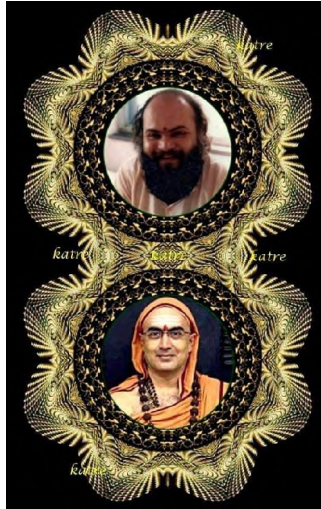
With blessings from H. H. Shrimat Sadyojat Shankarashram Swamiji, Shri Chitrapur Math Charitable Trust successfully conducted a Mahila Swasthya Shivir in Shirali, on 14th December 2025.

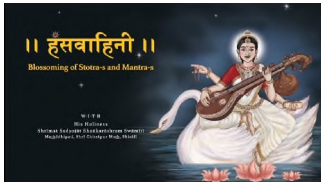
This initiative provided 251 local women with vital HPV self-testing and cervical cancer screening.

Read the full article here by Dr. Chaitanya Gulvady:

<https://www.chitrapurmath.net/news/default/story?id=315>

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Hamsavahini (Episode- 38)

16th January 2026

Jai Shankar!

Please find the following announcements below:

- 1) Hamsavahini
 - 2) Jodhpur camp article
-

1) www.Chitrapurmath.net presents Episode 38 of Hamsavahini - blossoming of stotra-s and mantra-s. These episodes comprise explanations of selected shloka-s by H.H. Shrimat Sadyojat Shankarashram Swamiji.

In this episode, Parama Pujya Swamiji explains the shloka,

हृदयकमल मध्ये केवलं ब्रह्ममात्रं
ह्यहमहमिति साक्षादात्मरूपेण भाति ।
हृदि विश मनसा स्वं चिन्वता मज्जता वा
पवनचलनरोधादात्मनिष्ठो भव त्वम् ॥२॥

Shri Ramana Gita - Chapter 2, Verse 2

Watch the episode here:

<https://youtu.be/z473juLosbU>

And

<https://chitrapurmath.net/gallery/default/videos?page=1&id=1755>

Watch the previous Hamsavahini episodes on the official SCM YouTube channel:

<https://www.youtube.com/@ShriChitrapurmathVideos>

2) H.H. Swamiji's camp at Saraswat Bhavan, Jodhpur, (16th - 21st December 2025) was not merely a camp but a profound spiritual confluence where wisdom flowed and hearts gently awakened.

Read more in detail here:

<https://www.chitrapurmath.net/news/default/story?id=313>



International Saraswat Brahmin Mahasammelan, Jodhpur - Ashirvachana by H.H. Swamiji (21 Dec 2025)

23rd January 2026

Jai Shankar!

Watch the video recording of International Saraswat Brahmin Mahasammelan at Jodhpur - Ashirvachana by H.H. Shrimat Sadyojat Shankarashram Swamiji (21st December 2025):

<https://youtu.be/ttcijEoE4nM>

And

<https://chitrapurmath.net/gallery/default/videos?page=1&id=1760>

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Watch more videos like these on the official SCM YouTube channel:

<https://www.youtube.com/@ShriChitrapurmathVideos>

Little Ravikiran - Pushya 2026

Swāmījī Says...

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. Shrīmat Sadyojāt Shaṅkarāshram Swāmījī

Guṇḍā

Vichāru Koryā – For a vibrant discussion

Guṇḍā Grasshopper was hopping around singing a cheerful song,

"We grasshoppers go up and down, In shades of green and earthy brown

We hop and skip; And skip and hop, We hop and skip - up and down!

Grasshoppers go hoppity hop, Grasshoppers go hop hop hop!

Grasshoppers go hoppity hop, Hoppity hoppity hop hop hop!

Guṇḍā's parents looked at their little one with pride. Āmmā said, "Look at Guṇḍā! Always singing and as cheerful as ever!"

Pāpā smiled and nodded his head, "I am hopping along with him!" Ājjū and Ānammā also said, "We are joining him too! Guṇḍā, you are so good to be with!"

Yes, Guṇḍā's cheerfulness was so infectious that all the grasshoppers in the fields began to sing and hop along with Guṇḍā. They all adored him and enjoyed his company.

Soon there came into the fields, a new family of bees. There was a huge tree in one corner and the bees began to build a

hive on one of the branches. The fields were filled with bright, colourful flowers and the bees were very happy with their new home. Flowers blossomed every single day and provided the bees with sweet nectar to make honey. The hard-working bees began their jobs in right earnest.

One young bee, Biṭṭū, paused to look at a little grasshopper who was dancing away so merrily and buzzed, "Can I be your friend?" It was Guṇḍā, of course! Very soon, a good friendship blossomed between Guṇḍā and Biṭṭū. When the sun rose each morning, both the friends would meet and greet each other and their laughter and giggles could be heard all over the place!

One muggy afternoon, dark clouds brewed up in the skies. All animals, big and small - ran for cover. Soon lightning lit up the sky and deep rumbling thunder followed. Heavy rains lashed the ground. The winds raced with super speed and it rained even more heavily. It was one huge storm! The night was long but with dawn, Sūrya Deva rose, bringing in brightness and cheer.

There was a terrible devastation everywhere – a few trees had fallen. All the flowers were gone. Animals – big and small – came out from their homes, and watched the destruction around. There was a hushed silence all around.

When warm cheerful sunbeams came dancing down to Mother Earth, a lone voice piped out,

"We grasshoppers go up and down, In shades of green and earthy brown

Storms can do their jobs - but we will HOP - up and down!

No matter how loud thunder was, and the lightening zipped by

Cheerful all shall be, like the brilliant sun in the sky!

*Grasshoppers go hoppity hop, Grasshoppers go hop hop hop!
Grasshoppers go hoppity hop, Hoppity hoppity hop hop hop!"*

Biṭṭū Bee, who was in deep turmoil, was a tad annoyed with Guṇḍā, "How can you be so merry, Guṇḍā? Look at the fields! Not a single flower to be seen. All the flowers are washed away!"

Biṭṭū buzzed angrily. "I am afraid that we bees will not have any nectar now!"

Guṇḍā stopped hopping for a moment and said, "Biṭṭū! Have faith in Sūrya Deva! Look at him shining so brightly. Let us have patience and wait. Everything will be back to normal!" Biṭṭū remained silent. He was amazed at the confidence that Guṇḍā showed.

Sure enough, within a few days, new buds bloomed and the meadows were once again filled with vibrant flowers. The bees began buzzing happily and as for Guṇḍā Grasshopper, he was hopping away to glory!

Now, let us discuss...

- Guṇḍā Grasshopper was not disturbed by the storm as much as Biṭṭū Bee – what gave Guṇḍā the strength?
- What can give us the courage to handle sudden storms in our lives?

Āmgele Vichāra

New beginnings with January 2026!

Little Ravikiran has been publishing stories under '**Vichāru Koryā**' with questions at the end of the story. From January 2026, we will publish answers given by our children from the Prārthanā Varga and Preraṇā Varga.

The Story:

Deep inside Dharmā Forest, near the gurgling Pāvanī river, stood a tall jāmūn tree. High among its branches lived Chañchal — a lively, young Malabār squirrel — with her Āmmā and two tiny siblings, in their soft, round drey.

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

That night, while Chañchal sat on a branch outside their drey, Āmmā joined her. This was their favourite time together. They loved watching the dancing fireflies, while the sound of the gurgling river below soothed them. This was also their prayer time, and Chañchal looked forward to praying with Āmmā — it always made her feel calm and secure. "Never go to bed without praying," Āmmā would often say. But Āmmā was in a different mood that night. In a serious voice, she said, "You will soon be old enough to build your own drey, Chañchal. I won't always be here, to watch over you. Remember this: the Divine is always ready to guide us. We just have to pray and listen for guidance."

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

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

ears.

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

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

Without hesitation, Chañchal I scrambled up the fig tree and leapt across to the jāmun tree. Climbing up to the drey, she picked up one baby in her mouth and raced back towards the fig tree. She had never jumped such a distance carrying something so precious, but there was no time to think. Chañchal took that leap and landed safely on the fig tree. Placing the first baby in the old drey, she dashed back for the second and snatched it up in the nick of time!

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

Now, let us discuss...

1. How did prayer and calm thinking help Chañchal in the moment of danger?
2. What do you do to stay connected to the Divine?

Āmgele Vichāra

Vrishāṅk Kumtā, 12 years

Prārthanā Varga

- Prayer and calm thinking are very important. Prayer helps to calm the mind, and calm thinking helps in recollecting one's thoughts and remembering all the possible options available. When Chañchal prayed, she remembered the old drey in the fig tree which she would not have remembered otherwise. Similarly, when Chañchal was carrying her sibling, she had never jumped such a far distance holding something so precious and possibly heavy. But she was able to make the jump twice, once with each sibling and lay them in the old drey. In both these scenarios Chañchal was calm which helped her overcome her challenge, which would not have been possible without prayer.
- I include many things in my routine to stay connected to the Divine, like doing my Sandhyāvandanam and praying. I do them every day without fail. I love to visit our Math-s as much as possible for various festivals, performing Shrī Guru Pādukā Pūjana and chanting Gāyatrī Japa before the Guru Samādhi. I attend Prārthanā Varga to learn more about our Sāraswat culture. I chant Shrī Parijñānāshram Trayodashī daily for Guru smaraṇa. These are some amazing ways by which I like to connect to the Divine that everybody should follow.

Nihār Sirūr, 13 years

Preraṇā Varga






- Chañchal is a bright girl when required. She thought of solutions just in time, and was brave too! When the snake was trying to get her little siblings, she remembered the other drey Āmmā had built when they were small. This is because she prayed, and God helped her stay calm, which led her to think freely and find a solution. She had got assurance from her mother that the Divine is always guiding.
- Personally, I sing bhajana-s, perform pūjā-s once in a while, as well as do my japa daily. I do Gāyatrī Japa and Mantra Japa every day, which helps me stay calm and focused. It helps me think clearly and perform my actions with perfect clarity.

Chitrāntule Bheda Sōddāti... Spot 11 Differences



Sanskrit Shikyā

A. Let us see how many Sanskrit words related to Makara Saṅkrānti can you recognise. Match the words on the left with the pictures on the right –

1	सूर्यः sūryaḥ	a	
2	पवनः pavanaḥ	b	
3	वाताटः vātāṭaḥ	c	
4	डोरः ḍoraḥ	d	
5	तिल-लड्डुकाः tila-laḍḍukāḥ	e	

B. Read the following sentences carefully –

सूर्यः आकाशे शोभते । Sūryaḥ ākāśhe shobhate.	The sun shines in the sky.
वाताटः उच्चैः उड्डयति । Vātāṭaḥ uchchaiḥ uḍḍayati.	The kite flies high.
मीना विजयस्य वाताटं कर्तति । Mīnā Vijayasya vātāṭam kartati.	Mīnā cuts Vijay's kite.
सुजयः तिल-लड्डुकान् खादति । Sujayaḥ tila-laḍḍukān khādati.	Sujay eats til laḍḍu-s.

Ādi Shaṅkarāchārya: The meeting with Bhagawān Veda Vyāsa

In our last issue, we read about how the Āchārya wrote commentaries on the Brahmasūtra-s of Bhagawān Veda Vyāsa, the Upaniṣhad-s and the Bhagawadgītā. His work showed how Vedānta can be best assimilated with an intellect empowered by faith and devotion. The Āchārya evoked admiration in the hearts of many through His works, and His fame spread far and wide. He also drew criticism from many scholars, but He won them over with His clear presentation of thought.

Once, seated on the banks of the Gaṅgā, the Āchārya was teaching His commentaries to His disciples till late in the noon. When He ended the session, He was confronted by an old Brāhmaṇa who asked for an explanation of one of the Brahmasūtra-s. When Shaṅkarāchārya explained it, the Brāhmaṇa raised numerous objections to this interpretation. The Āchārya responded by pointing out flaws in the Brāhmaṇa's arguments. Thus, the conversation turned into a learned debate extending over eight days. When the two were thus engaged in this prolonged debate, Padmapāda, who got an inkling of the identity of the new-comer, said at last: "This Brāhmaṇa is none other than Maḥarṣhi Veda Vyāsa, the very incarnation of Maḥāvishṇu, and You, Gurudeva, are Shiva Himself! In a debate between these two, can there ever be victory or defeat?"

On realising the identity of the opposing scholar, Shaṅkarāchārya at once saluted Him with palms closed and sang His praise with a new hymn that He composed on the spot. Thereupon, the Sage revealed His real form. Declaring that Shaṅkarāchārya's authority over the scriptures was supreme, Maḥarṣhi Vyāsa blessed Him, "The Creator had

given you only eight years of life. The satisfaction you gave to Agastya and other Sages by your learning won for you an extension of eight years. By the Blessing of God Shiva, may you live for another sixteen years! May your commentary shine till the end of time! During the rest of your life, may you uproot the doctrines of those who oppose the Advaita philosophy, and establish in them faith in the unity of all existence!" Vyāsa thus blessed Shaṅkarāchārya in His endeavour to spread the Advaita philosophy.

Āmmī Shikyā - Sandhyā Vandanam: A Special Daily Prayer

Sandhyā Vandanam is a beautiful daily practice of prayer and japa of the Gāyatrī Mantra. It is performed thrice a day i.e. Trikāla Sandhyā – in the morning when the sun rises (Aruṇa), afternoon when the sun is overhead (Bhāskara) and evening when the sun sets (Varuṇa). The word "Sandhyā" indicates the meeting point of day and night, like dawn or dusk and noon becoming the Madhyāhna Sandhyā, the juncture of the rising and setting sun.

Who performs Sandhyā Vandanam?

The boys and men who have received their sacred thread in the Upanayana ceremony must perform Sandhyā Vandanam.

How is it performed?

Please refer to Saṅkshipta Sandhyā Vandanam for details, given under Sāadhanā Resources on the Shrī Chitrāpur Math website https://youtu.be/zjKTc7YGU_Y?si=nNJcJSqVKelF_L6v

Why is Sandhyā Vandanam performed?

If we consider our mind to be like a garden, then sometimes weeds of anger, greed and jealousy grow in it. Sandhyā

Vandanam helps us clean our mind-garden and fill it with the flowers of good thoughts. The meaning of the Gāyatrī Mantra (though not a translation) is: "We meditate on the glorious effulgence (brilliance) of the Paramātmā who is stimulating and energizing our intellect (giving us wisdom and positive thoughts)

One must not only repeat the Gāyatrī Mantra, but also dwell upon its meaning. It is not asking for toys or treats or good performance. It is asking for something much more important: wisdom, insight and a pure heart. The more one practices, the stronger the mind gets and helps develop discipline. So, even practicing five minutes daily is very important. It helps us remember God throughout the day and fills our hearts with love for everyone.

Credits:

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Your feedback is important to us!



**Makara Sankranti Poojā on 14-01-2026 at Kumara Vana,
Shrimath Ananteshwar Temple, Vittal**
(Photos by Shilpa Rajat Bhat, Vittal)



Lord Ananteshwar, Vittal Kiru Shashti (26-12-2025).
(Photo by Deepika Sorab)



Kiru Shashti.
(Photos by Praveen Bolangdi)



Kiru Shashti.
(Photos by Abhishek Pai)



Kiru Shashti.
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Kiru Shashti.
(Photos by Sadashiv Bana)



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