

THE CHITRAPUR SUNBEAM

चक्षुर्विन्द्यै तनूभ्यः
॥ श्री चित्रापुर मठः श्रीवल्ली ॥

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**DEEKSHITAM SHISHYA MOKSHARTHE...
BRAHMANISHTHAM GURUM BHAJE**

**PHOTOS COVERING SWAMIJI'S VISIT TO
KARKALA FOR MAHASHIVRATRI UTSAVA
WILL APPEAR IN THE NEXT ISSUE.**



**Jalaabhisheka at Shrimath Vamanashram Sannidhi, Mangaluru
on 11-2-2026**

(Photos by Shri Ganesh Damble)



Jalābhisheka at Shri Venugopal Sannidhi.
(Photo by Shri Ganesh Damble)



Dharmasabha at SCM Mangaluru on 11-2-2026.
(Photo by Shri Ganesh Damble)

The following four photos of Pushpa Bhandi Shuddikarana and Inauguration at Shri UmaMaheshvara Temple, Mangaluru on 11-2-2026
(Photos by Shri Ganesh Damble)





THE CHITRAPUR SUNBEAM :- FEBRUARY 2026

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“सा मां पातु सरस्वती”



PRAYERS, PRAISES & PSALMS
PRAYER

गणानां त्वा गणपतिं हवामहे कविं कवीनामुपमश्रवस्तमम्।

ज्येष्ठराजं ब्रह्मणामब्रह्मणस्पत आ नः शृण्वन्नूतिभिः सीद सादनम्॥

We call on Thee, the Overseer of the Groups (five cosmic elements , five organs of perception, five motor organs etc), the Poet of poets, the most renowned of all, the Supreme King of spiritual knowledge, O Lord of spiritual wisdom! Pray listen to us gracefully and take Thy seat in this sacrifice.

(RgVeda 2-23-1).

EDITOR'S FAREWELL MESSAGE

SAPREM NAMASKĀR! WITH THIS ISSUE I AM TAKING LEAVE OF YOU AS EDITOR AND I AM HANDING OVER THE BATON TO DHARMA PRACHĀRAK DR. CHAITANYA GULVADY. I HAVE ENJOYED MY LONG INNINGS AS EDITOR WITH YOUR GOODWILL. MY BEST WISHES TO DEAR CHAITANYA AND HIS TEAM. DHANYAVĀD AND JAI SHANKAR.

– V.RAJAGOPAL BHAT

‘ॐ श्री सद्गुरवे नमः’

This page is sponsored by Smt. Shiroor Chitra Shankar.



SWAMI ANANDASHRAM

THE VEDÂS ARE NOT THE WORK OF MAN

(Delivered at Karkala in May 1937,
and published in Kanara Saraswat
in July 1937.)

The authority of the Vedas is not viewed alike by ancient Rishis and by modern critics. With faith firmly implanted in their hearts by intense meditation and personal experience, Rishis have thought about the origin of the Vedas according to their own method. A detailed exposition of the shastric manner of discussion will only bore those who do not understand it. Hence the subject will be briefly dealt with.

The word Veda comes from the root “Vid” meaning knowledge. As the Vedas impart uncommon knowledge which is not capable of sense-perception or proof, the name is significant.

The Vedas are also known as Shrutis. Shruti means what is heard: knowledge acquired by hearing from the mouth of the Guru and so passed on from generation to generation only heard and not composed or created. Mimamsakas argue from this that the Vedas have been in existence without a beginning.

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.

The discoveries which modern scientists say they have made, may be found embedded in the Vedas at least in embryo. In as much as such an extraordinary storehouse of knowledge could not possibly have been created by mere man, Shri Shankaracharya declares in his Bhashya that the omniscient Ishvara alone must have created it (*Brahmasutra*, 1-1-3), On the other hand, with their extreme zeal for the authority of the Vedas, Mimamsakas hold that Ishvara could not have been free to create the Vedas and that they are eternal (*Jaiminisutra*, 1-1-23) - an opinion held by the Sankhya school as well. The Vedas describe themselves as the breath of Ishvara; seeing that breathing is an effortless process, they must have emanated from Ishvara without any effort on his part; the knowledge of the Vedas which existed in the previous Kalpa, came to Ishvara after the Deluge; hence the Vedas are eternal and not a new creation: so argue the Seshvara Mimamsakas. Even the Naiyayikas acknowledge that the Vedas are the creation of Purushottama or the Supreme Spirit and not of ordinary mortals.

The fact that branches of the Vedas are described as Kathaka and so forth does not disprove this. It is not that Katha and other Rishis wrote or created them but that they greatly spread the knowledge of the respective branches (*Jaimini*, 1-1-30).

Several critics argue that as the Vedas seem to contain the names of certain persons, they could

not have been in existence before those persons came into being. It would appear, however, that the names in question have different meanings altogether (*Jaimini*, 1-1-31). In the same way, Maharshi Yaska declares that, if particular hymns are known by the names of particular Rishis, it is because the Rishis obtained them and realised them through meditation and not created them.

On the whole, scholars have arrived at the conclusion that the knowledge of the Vedas, which was without a beginning, emanated from Ishvara, and that it was later made known in the form of sentences by Rishis who had obtained realisation.

Students of modern research have tried to determine the age of the Vedas in a variety of ways. There are persons who have put it down at anything from 25,000 to 20,000 years. Swami Vivekananda and a few others maintain that the Vedas have existed for at least 9,000 years.

Even when viewed from this stand point, the greatness of the Vedas does not depend upon whether they are or are not the creation of man. It is acknowledged by all that, so far as is known at present, they represent the most ancient body of extant literature on earth. That this great literature, so full of the essence of truth, should have become widely known in the old days when modern facilities for the spread of education and knowledge were nil and the art of writing was unknown; that regulations

should have been made to preserve it untainted through a succession of Rishis etc.; that, by fixing the exact intonation and otherwise, it should have been carefully secured from change and has actually survived to this day-these things alone may well lead one to believe that in the Vedas there is a power divine.

May you all take pride and have faith in this divine literature, and may you thereby be blessed!

**NECTARINE TEACHINGS OF
PARAMA PŪJYA
SHRĪMAT SHAṆKARĀSHRAM-I SWĀMĪJĪ**

1. Why do you feel so much grieved? Mind, verily, is the root-cause. If, therefore, mind is disciplined, then, where is the source for your grief?
2. Tell me, dear ones, how can the son come into being in the absence of his father? Likewise, can sorrow rear its head in the absence of mind?
3. Mind alone is the factor that gives rise to pleasure and pain. Therefore, if it is put down with a firm hand, how can pleasure and pain make their appearance?
4. Pleasure and pain are the attributes of the mind; but one should always feel, 'I am *Ātman*, the ever-fulfilled *Bramhan*. I am beyond names and forms. Pleasure and pain are not for me.'
5. 'All names and forms are insubstantial. How can they afford a sure basis for notions of beauty and ugliness or good and evil? Indeed, behold the *One Bramhan* everywhere.'
6. The notions of good and evil give rise to the experience of pleasure and pain. Indeed, it is the mind alone that reads 'good' and 'evil' into the nature of things.

(From SADGURU BODHĀMRTA, Page 16)



TEACHINGS OF SWAMI PARIJNANASHRAM

**(Summary of the Āshirvachan delivered by His
Holiness at the Dadar Sabha on 28-12-1975)**

Today is the last day of our visit to any big Sabha on our official tour and an Upadesh by us has been programmed. We, too, have felt like speaking on something different from what we have spoken elsewhere. As you all know, wherever we have gone, we have been speaking on the Path of Devotion (Bhakti Marg). Today, we want to share our innermost thoughts with you. The Mathadhipati or Dharma Guru is there for the welfare of the devotee and betterment of the people, to teach them how to walk on the Path of Dharma. Each one has his own Dharma, according to the time and clime and the aspirant's own preparedness.

Our scriptures are not like any ordinary reports. Our Vedas and Smritis tell us that whatever each and everyone adopts as a way of life, as a conduct for himself, according to the time and the clime and his own individual needs, itself constitutes Dharma for him. The scriptures tell us to observe Dharma. They tell us that Dharma is for the betterment of the people. Just as a mother or father strives for the betterment of their children, by telling the children what is good for them and what is not, so also our Vedas and Smritis tell us how to shape

our lives. Having attained this human birth, we have to attain Eternal Happiness, that is realise our Self. This is the primary objective before the Vedas and Smritis and we must bear this in mind always.

Why are people asked to pursue the path of Dharma? The scriptures tell us through beautiful Shlokas how we can put our lives to the best possible use for both social and spiritual purposes. Our ancients have explained beautifully that we should, firstly, have faith in Vedas and Smritis, that we should worship 'sajjan' people or persons who are spiritually-inclined. These are the great souls who have realised, for themselves, the true purpose of life, who have realised that we all are one, irrespective of our caste, creed, community, race and country. Such people see all alike and their goal in life is to strive for the betterment of humanity by seeing God in all as all.

You must have heard of 'Guru Parampara Charitra' by Umabai Arur which recites the glories of our Sadgurus. **This is a truly inspired work which she was prompted to do by the Lord.** It tells us what each of our Gurus did for the community, starting from Adi Parijnanashram Swamiji. Swami Parijnanashram-I used to strive for the welfare and wellbeing of the community, telling people what to do and what not to do. **This Charitra should be read with due reverence.** It tells us also of the suffering to which each of our Gurus was subjected. In the case of Srimad

Shankarashram-I, even though our community then was small, many of our people did not even know that He was our Guru and He had to introduce Himself that He was their Guru! Shri Shankarashram attained Samadhi without any formal adoption of a Shishya but our community elders remembered that there was a disciple ordained by Him at Kollur and they went and begged him to take over, because the Nagar rulers were again harassing the Saraswats for not having a Guru. Thus, Srimad Parijnanashram II was brought from Kallur and installed on the Peetha as our Guru.

The Guru Parampara Charitra teaches us that when we adopt someone as our Guru, he takes over our affairs and looks after us to His last breath. When Srimad Shankarashram II became our Guru, there was miracle at Mallapur. Swamyi was fond of conjee and once, on the 'Samaradhana' day of His Guru, the people forgot to serve Him conjee. Then, they found that the fire would simply not radiate any heat and the 'vode' could not be fried. When they brought this matter to the attention of Shankarashram Swami, the latter is said to have observed : "How can that fire burn when the fire in our stomach is not quenched". This parable has a lesson for us. When you have accepted someone as your Guru, He becomes your preceptor and protector all your life. How can you ignore such a Guru in carrying out ritualistic worship? In Swami Vamanshram's time, the community elders became

bold enough to accuse the Guru of 'maladministration' and demanded that He turn over the keys to the Shishya Swami (Krishnashram Swamiji). Vamanashram Swamy flung the keys away and prayed to the Goddess to relieve Him of this life. **This incident also teaches us that once you have accepted a Guru, you must trust Him to do the best thing for you. He knows what is good for you and what is not. The Guru also knows what is the best thing necessary for the Math. You must allow Him to carry out His will and should not try to interfere by telling the Guru what He should do and how.**

We all have taken human birth in order to attain Truth. We should first of all realise that we are here on this earth because of God's will and that we have to go somewhere from here. The Guru is there to work for the welfare of the society but, at the same time, it is not for society to dictate to the Guru, telling Him what He should do and how. We remember at Shirali, a man came to Anandashram Swamiji and sought His permission and His blessing for marriage within the same Gotra (sa-gotra). Swami gave the permission saying that the restriction on sa-gotra marriages might have been laid down by our ancients at a time when our community was very small and not to have inter-mingling of the same blood.

We do not seek any good for ourselves, we want only the good of the community. The people should

realise this fact. You are known as Saraswats or real Saraswati-putrās and endowed with high intelligence. Yet because you cling to delusions, your learning is clouded. You must develop this latent power of reasoning to its full grandeur. If we occasionally throw a ‘bombshell’ here or there, in our Addresses to you, it is only intended to awaken this latent intelligence. Do not think that we have become ‘modern’ or have ‘abandoned Dharma’, simply because we started the Abhinava Sammelan. This, too, was aimed at awakening our people to a new consciousness of their purpose in life. We want our people to come up in life, to learn to think for themselves and to elevate themselves spiritually.

Therefore, we have been preaching ‘Dharma, Satya and Prema’ wherever we have gone. But, merely listening to it or reading about it is not enough. You must carry it out, you must translate it into speech and translate speech into action. Only then can it be said that it has been worthwhile your having a Guru and the Guru having a Shishya Varga to look after. Therefore, resolve now itself to vindicate your human birth.

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”



Teachings of P. P. Shrimat Sadyojat Shankarashram Swamiji

NAVASPANDANA

Navspandana: Exit Atmadroha to Increase Atmabala

It is about increasing Atmabala. It will increase slowly, slowly, slowly. The adherence to a rule will start. Only then we will introduce a little more only a few more rules, and by then every person will be prepared. I can do this. I am not afraid of it anymore. Yes, I used to be scared earlier if I take mantra and do not do the Japa, a curse will befall me. Curse can never befall since Japa is given with love. But if you take a resolve and say, "I will do it tomorrow," and if you do that, then self-betrayal is happening there, so that should not be done. Mentally take a resolve once, it's such a simple rule. Just bathe and sit for two minutes. Pray, chant the mantra, then take charge. If there is a good program on TV, you say, "I will do it tomorrow." By doing this, who is angry? It is called self-betrayal. Starts happening and by continuing in this way, then that person will say after a few years, "Whatever resolve I take, there itself things go wrong." I got a job somewhere, then that office itself was shut down. It can go so far, it all starts with self-betrayal. To stop that self-betrayal, we take responsibility and follow a small rule. Then, practice begins to arise. The mind also starts to get focused, and while doing japa, intellect also begins to

sharpen. Even in the mantra there is power. When you take a mantra, the effects of the bijakshara, the seed syllables. The grace of the Guru, the grace of God will begin to flourish in your life.

– Mathura Aligarh, March 2025

Navspandana- defeat the cycle of birth and death.

The body is a physical body comprising five elements that it merges into-earth, fire, air, water, and space. What goes forth and remains is not the Atma but the Jivatma.

That being the individual life force, it carries its old impressions, memories, etc., and takes rebirth due to ignorance. Otherwise, liberation would have been attained. If the body is renounced and one is established in the soul (Atma), that is a significant achievement, a realization. Such liberation is not easily achieved. There is repeated birth and death. This is how it is. As Satsanga progresses gradually, some impressions are awakened. contemplation on God begins to happen, then, when ignorance is destroyed, the realization of "I am Shiva" occurs - whether the body exists or not, one simply remains within Oneself, in the beauty of the Self. What transmigrates is the Jivatma. It is a restricted, imagined, unfortunately due to ignorance, entity taking all these along, the aspect of taking birth arises. To break that cycle (of repeated birth and death), we make efforts and worship Shiva, then that difference disappears, and you remain in the Indivisible Unity; this is called Knowledge.

– Mathura Aligarh, March 2025

Navspandana - AdiShankaracharya Four types of Mukti (Liberation)

BhagwatAdiShankaracharya, we call him Bhashyakara. He has presented "The Four types of Liberation" beautifully in His ShivanandaLahari. Acharya says that all these four types of Mukti-s (Liberation) are available to me in the next life, only after the fall of this body- why should I worry about that now? I am experiencing all the four types of liberation Here and Now! When I prepare myself to perform the Shiva pujana, by anointing myself with Bhasma, wearing a Rudraksha Mala- these are the external adornments, and then internally too, "शिवो भूत्वा शिवं यजेत्" which means, worship Shiva by becoming One with Him- so meditating on my innermost being as Shiva Himself, following this guidance, when I worship Shiva, I attain SarupyaMukti through this worship itself!and thus subsequently explaining each type of Mukti one by one, Adi Shankaracharya has said, "All these Mukti-s are available to me in this life itself! When I sing in His praise, I experience a kind of inexplicable joy, and when I meditated upon Him or when I interact with ardent sadhaka-s and devotees, I begin to feel Ishwara's nearness, His proximity, Samipya, and then when my mind gets completely focused, when the heart is full of devotion, the mind has developed a one-pointed focus, and I have become adept at japa, then whatever I am perceiving as Idam- objectively, namely, this...this and this...the entire manifested world, I am perceiving Only Shiva in this world full of varied forms of living and non-living beings, then, while still alive in this body,

I have attained SayujaMukti too! I am Blessed, I am indeed Blessed!" - in such eloquent words, Adi Shankaracharya has expressed Himself.

- Shirali 2021

Navaspandana: Mukti - the four milestones in liberation.

"I experience, right here, four kinds of liberation! How fortunate I am!". This was Adi Shankaracharya's joyful expression. If I were to look at it from the sadhaka's point of view, I would say Sarupya is puja - worship. What does puja involve? Discipline - that is essential. So, we learn discipline. It is very necessary to cultivate this. So, having served the Guru well, when the disciple or aspirant is entrusted to perform puja-s and other such activities, the first lesson taught and learnt is discipline. In activities such as these, discipline has to be maintained. Only then are the various steps in puja performed correctly and well. And then in devotion? The Acharya says that the Samipya - the closeness to the Divine - brought about by songs sung in devoted praise of Shiva makes the journey soulful. First, discipline. Next, the emotion. Should there be only the emotion, and one tries to express it, and should discipline not be there, then there is utter chaos. So, first the discipline, then the emotion. And then, when those who are devoted to Shiva interact with other sadhaka-s, a kind of sensitivity arises. You begin to experience the touch of Shiva. Next comes Sayujya. Meditating upon the All-prevelant Selfishers in Sayujya-mukti where, I would say, your spiritual practice and devotion to the Lord become natural and spontaneous. First,

discipline.Next, the emotion.Then, sensitivity.And then, naturalness. You do not need to make a special effort any more because you now receive inspiration from Shiva Himself. Shiva Himself is telling you, "You are mine! All of these are Mine! Now go and interact with the world!" See how natural you will then be! Let this happen quickly. Let this state be reached even as we are in this body- such is my prayer on the behalf of all. It is the Sayujya-mukti that the work which is being done becomes powerful and effective.

– *Phalodi - Rajasthan 2013*

Navaspandana Four Types of Mukti-s - Here and Now!

Please understand, Mukti is said to be of two types. One is JivanaMukti. One attains the Ultimate Knowledge while living in this body itself, becomes a Brahmanishtha. A qualified sadhaka having less detachment or having performed less upasana or due to some obstacle may not attain Mukti in this life. Going forward, in the loka of his IshtaDevata, there he experiences whatever pleasures he has earned. And then gradually he attains Mukti. That is called Krama-mukti. So basically, Mukti is of two types. In fact, in that Krama-mukti, all this Sarupya etc is mentioned. In that Loka, becoming like Shiva, one begins to get his Samipya (proximity), Saloyka (being in the same world).And if a lot of Upasana has been done, then Sayujyamukit is also attained. So, the Krama-mukti will happen after the fall of this mortal body. We are sadhaka-s, upasaka-s, so we wish to experience that mukti in this life itself. Therefore, we mention the four types of Mukti

leading to SayujyaMukti with that perspective. Do you understand? It may come under the Kramamukti where, after this body, you are not born as an individual because of your karma, the punya-papa that you have to expiate. There is no repetition of birth-death cycle. This jiva-tatva gets to meet the Ishta-Devata, the Atmatattva and then gradually he attains Mukti there. Even Sayujya is attained. When we see/hear of others having attained this kind of Mukti, we want to experience that Mukti. Therefore, it has been clearly told in the very beginning -शिवो भूत्वा शिवं यजेत्- Worship Shiva by Becoming Shiva. We worship Shiva meditating upon Him , giving up ones pettiness. If we participate in satsangaetc.,then we experience Samipya. What is Samipya? The entire environment becomes Shivamaya, inundated with Shiva. Wherever I go, a Shivamaya environment will surely get created. I will also meet such sadhaka-s only. I must obtain Shiva-loka. With this firm resolve, the sadhaka should start living his life and then in reality, these auspicious vibrations start manifesting inside and out.Ashtamurti Upasana begins to fructify - All this is Apara Prakrti, even then I see You everywhere. First, I experience Your Presence and only then this objective world is projected. This perspective is called Sayujya Mukti.

- Shankarloka - Ahemdabad - 2023

(Transcribed by Shrikala Kodikal)

JAGADGURU SPEAKS

H.H. Sri Bharati Tirtha Mahaswamiji

A PURIFIED MIND GETS CLOSER TO LIBERATION

Man by nature desires happiness. To achieve this end, he undertakes all necessary means and engages in action (karma). His karma will fructify only at the appropriate place, period and time. However, he needs to understand that Atma-jnana (knowledge of the Self) is alone permanent, and the results of all karma are only transient.

As a result of actions over several lifetimes, he experiences recurring cycles of joy and sorrow. The bestower of the results of his actions is not an external entity. Rather, the results stem from his own past actions.

सुखदुःखदो न चान्योऽस्ति यतः स्वकृतभुक्पुमान्।

Excessive desires and attachment to objects are the causes for all harmful consequence. Hence, a wise person will simply experience his prarabdha (results from past karma that follow in the present lifetime) and remain in the present, unattached to objects but perform the ordained karmas in a spirit of surrender to Ishvara and strive to earn chitta shuddhi (purification of the mind), which is essential for the pursuit of Self-knowledge.

If however, he is overcome by Rajasic and Tamasic distortions that affect his thinking, he would soon recover to perceive the doshas (defects) in objects and without much ado, once again control his mind, steering clear of any attachment to objects.

रजस्तमोभ्यां यदपि विद्वान्विक्षिप्तधीः पुनः ।
अतन्द्रितो मनो युञ्जन्दोषददष्टिन सज्जते ॥

Such a jijnāsu (seeker), through devotion to the Lord and the upadesha of an enlightened Guru, will strive again for chitta shuddhi and progress along in the right path towards Moksha or liberation.

Our blessings for all to understand this well and benefit in the fullness of time.

(Courtesy: Tattvaloka)

FESTIVALS IN FEBRUARY & MARCH 2026

FEBRUARY 2026

- | | |
|-------------|---|
| 22 Sunday | Vardhanti - Shree Durgā Parameshwari Sannidhi at Karla |
| 26 Thursday | Vardhanti - Swami Parijnanashram -III Sannidhi at Karla |

MARCH 2026

- | | |
|--------------|--|
| 01 Sunday | Shishya Sweekāra Divasa - Swami Parijnanashram III - SCM Karla |
| 03 Tuesday | Holikā/Kāmadahana |
| 03 Tuesday | Khagrāsa Chandra Grahana
(Sparsha 3.20p.m.Moksha 6.47 p.m.) |
| 05 Thursday | Vardhanti - UmaMaheshvara Sannidhi - SCM Mangaluru |
| 06 Friday | Vardhanti - UmaMaheshwara Sannidhi - SCM Gokarn |
| 16 Monday | Vardhanti - Chaudeshvari Sannidhi - SCM Shirali |
| 18 Wednesday | Vishvāvasu Samvatsara Samāpti |
| 19 Thursday | Parābhava Samvatsara Prārambha |

TEACHINGS OF
SWAMI ISWARANANDA GIRIJI
MAHARAJ
VAIRAGYA

What Is Vairagya? Why is it so much stressed?

Vairagya is the power of the mind to eliminate the unspiritual orientation and keep the soul pointed forever to the Divine. It is not a negative, but an intensely positive aspect of the mind, an aspect that eliminates all unspiritual thoughts, all obstacles to Vedantic chintan. Hence, one who wishes to let the flame of Vairagya manifest within, must strive to keep the mind away from unspiritual thoughts as far as possible-by way of habit in the beginning.

The worst form of अनात्म चिन्तन (unspiritual thoughts) is to mentally dwell upon a person's nature-out of admiration or condemnation. The imprint of another individual on the mind is more polluting than physical contact. Avoid this as much as you can. This is repose (uparati), this is, indeed, renunciation (sanyasa).

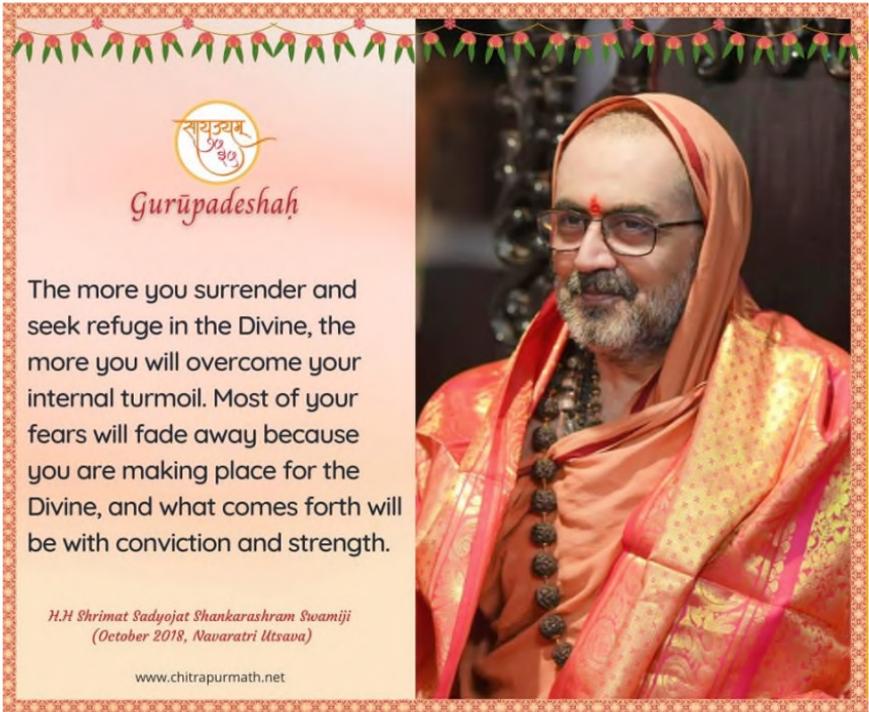
How is Vairagya developed? If I ask how does the needle of the compass manage always to point to the north, you will perhaps answer: "By the force of the magnetic field of the earth." Similarly, that orientation of the Vairagya is due to forces that come into play according to laws of soul-attraction in the spiritual field.

Search, analyze and pay heed to that which has

been perceived by humanity throughout the ages. A thousand one times you have burnt your heart trying to dip into a mirage. Have you yet to learn to recognize one at sight?

Develop the real thirst for joy and then you will go straight towards it as a miser detects gold in a heap of rubbish or a cow her calf in a herd of thousands. This is the law of attraction. Discover through it the field of real joy and surrender yourself to it. You will be drawn irresistibly towards fulfilment, towards the divine in you.

*(Courtesy: Samvit Sadhanayana,
Mt. Abu from the book 'Soul to Soul')*



सायुज्यम्
३०

Gurūpadeshah

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

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

www.chitrapurmath.net

SANTA ĀRUR UMĀBĀI BODHĀMRIT

Translated into English by V. Rajagopal Bhat

(Continued from January 2026 issue)

CHAPTER FIFTY SEVEN

आजवरी जन्म वायां गेला। मी कोण हें विदित ना मजला।
'देह मी' ऐसा भाव हा भला। दृढतर वसला मम हृदयीं॥३॥

3. Alas, till now I have lived in vain. "Who am I" is not known to me. "I am the body" - this notion is firmly entrenched in my heart.

तव कृपेवीण सर्वथा। न च जाय देह-ममता।
धांव धांव तरी आतां। कृपा करीं बाळावरी॥४॥

4. O Sadguro! Without Thy grace, this fondness for the body will not go at all. Pray come running at least now and be gracious to this child.

तुज म्हणती भक्तवत्सल। तरीं का बा इतुका वेळ।
ये ये झडकरी धांवुनी वेल्हाळ। हृदयीं माझ्या तूं देवा॥५॥

5. Thou art hailed as motherly towards Thy devotees. Then, why so much delay? Pray come, come running into my heart, O God!

तूचि वास करितां हृदयीं। मग उणीवता नाहीं कांहीं।
परिपूर्ण ज्ञान होय पाहीं। अगाध महिमा तव बापा॥६॥

6. When Thou dwellest in my heart, I have no want whatsoever. Complete knowledge will be mine. Thy glory is, indeed, too deep (for my words), O Master.

आम्हां सारस्वतांचे सद्गुरु। करिती आम्हां पैलपारू।
सांगती सकलां स्वर्धमविचारू। केवीं उपकारू विसरावा॥७॥

45. Now, our Sadguru will ferry us, Saraswats, to the yonder shore. HE will teach us all about our respective duties. Oh how can I forget His gracious favour?

सर्वहीं इंद्रिये त्वांच्या भजनीं। लावावी आम्हीं रात्रंदिनीं।
तेणें पापें भस्म होऊनि। चित्तशुद्ध होय पहा॥४६॥

46. Day and night we should engage all our senses in His adoration. Thereby, behold, our sins will turn to ash and our mind will be rendered pure.

जरी न होय सर्व करावया। तरी चरित्र श्रवण केलिया।
अथवा पठण करितां तया। चित्तशुद्धीस उशीर नसे॥४७॥

47. If all the above is not possible, at least by listening to His chronicle or by reading it, there will be no delay for the mind to be pure.

पापं जातां पुण्योदय होत। तेव्हां चित्तशुद्धि होय त्वरित।
चित्तशुद्धि होतां निश्चित। ब्रह्मज्ञान पावतसे॥१२८॥

128. With the withering away of sins, there will be the dawn of holy merit (पुण्य) and thence the purity of mind too. Purity of mind will pave the way to Enlightenment (ब्रह्म ज्ञान).

एवं करितां चरित्रपठण। सात्त्विक वृत्ति होय जाण।
हेचि एक समजावें पुण्य। त्याहूनि अन्य नाहीं हो॥१२९॥

129. By thus reading His holy chronicle, the mind will turn good and godly (सात्त्विक). This itself should be treated as पुण्य. There is no merit holier than this.

(SANTA ARUR UMABAI BODHAMRIT CONCLUDED)

GITA TEACHES THE REMOVAL OF DELUSION

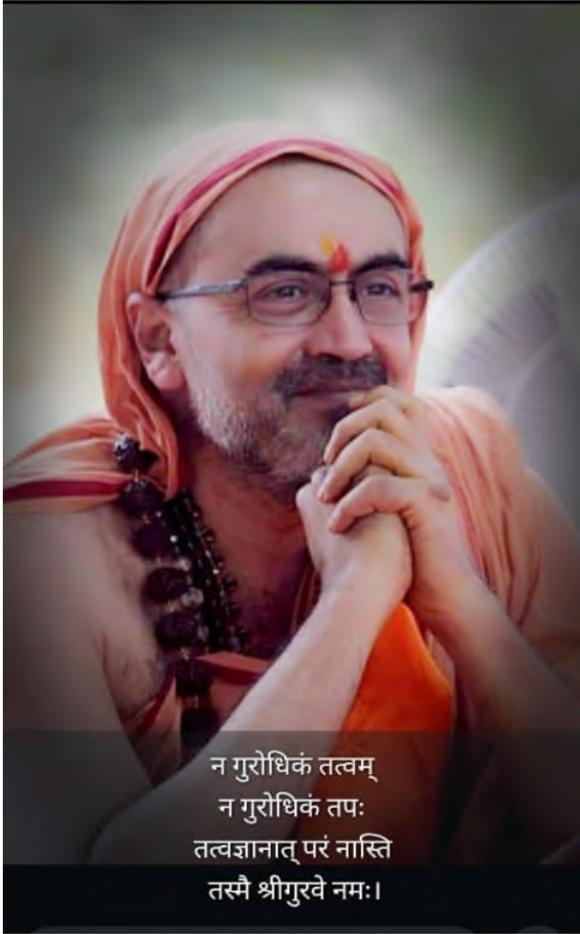
By Acharya Vinoba Bhave

The purpose of the Gita is to remove the delusion that stands between us and our Swadharma. Arjuna was confused about his Dharma. He was gripped by a delusion about his Swadharma. When Krishna castigates him, he admits it. The Gita's main task is to remove that delusion, that attachment. The Lord asked at the end of the Gita, : O Arjuna! Has your delusion gone now?" And Arjuna replies, Yes, Lord. The delusion has fled away. I have realized what my Swadharma is. Thus taking into consideration both the beginning and end of the Gita, it is clear that the removal of delusion is the central message. This is the purpose of the Gita, as well as the whole of the Mahabharata.

This introduction of Arjuna's condition helps greatly in understanding the rest of the Gita. We should be grateful for this. It also helps us in another way. It reveals Arjuna's straight-forwardness and honesty. The word 'Arjuna', in fact, means one who is honest and straightforward in nature. He candidly told Krishna all that he felt and thought, hid nothing from Him and ultimately surrendered to Him totally. In fact, he was already His devotee. When he made Krishna his charioteer and entrusted to Him the reins of his horses, he had got ready to give into His hands the reins of his mind also. Let us do likewise. Let us not think that unlike Arjuna, we do not have Krishna to guide us. Let us not get caught in the fallacy that

Krishna was a historical person. Everybody has Krishna residing in his heart as the indwelling Self. He is nearer to us than the nearest. Let us bare our heart, with all its impurities and weaknesses, before Him and say, “ O Lord! I take refuge in you. You are my sole guide, my master. Show me the right path and I shall follow it.” If we do so, Arjuna’s charioteer will be our charioteer too. We shall hear the Gita from His own lips and He will lead us to victory.

- Source: Talks On The Gita





**Ashtabandha Pratishthā at SCM Shirali
on 29-1-2026 - Sāmoohika Prārthanā
(Courtesy: Anushravas)**



**Ashtabandha Pratishthā rituals.
(Courtesy: Anushravas)**



Ashtabandha Pratishthā.
(Courtesy: Anushravas)



Shrimat Pandurangashram Sannidhi Punarpratishthā
at SCM Shirali on 4-2-2026.
(Courtesy: Anushravas)



Shrimat Pandurangashram Sannidhi Punarpratishthā
at SCM Shirali on 4-2-2026.
(Courtesy: Anushravas)



**29th Pattābhisheka Vardhanti Utsava of
Shrimat Sadyojat Shankarashram Swamiji
at SCM Shirali on 6-2-2026.
(Courtesy: Anushravas)**



Vardhanti of Shrimath Shankarashram Swami-I Sannidhi on 7-2-2026.
(Courtesy: Anushravas)



Vardhanti of Shrimat Keshavashram Sannidhi at Shirali on 7-2-2026.
(Courtesy: Anushravas)

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Uttara Kannaḍa Dist
Karnāṭaka State
PIN: 581 354



01 February 2026

Jai Shankar *Colleagues,*

Shri V Rajgopal Bhat mam who served as Editor of Sunbeam for over 30 years has expressed his desire to step down from the post due to old age and health reasons post February 2026 issue.

His request has been accepted and with the Blessings of Parama Pujya Swamiji a new Sunbeam Editorial Committee will be constituted to have the following members:

Dr. Chaitanya Gulvady, Editor, Sunbeam

Editorial Board:

- Smt. Devyani Bijoor, Sub-Editor
- Smt. Asha Awasthi
- Shri Krishnanand Mankikar
- Smt. Deepa Murdeshwar
- Smt. Jyoti Divgi

I take this opportunity to thank Rajgopal maam for his dedicated contribution to Sunbeam and Shri Chitrapur Math and to pray for his good health.

I also take the opportunity to wish all the best to Dr. Chaitanya Gulvady maam and members of the Editorial Board.

With regards,

Praveen P Kadle

Praveen P Kadle
President
Standing Committee

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Contact: 9892348721

PROGRAMMES BEING CELEBRATED AT SHRI ANANDASHRAM, KHAR MATH,

IN THE MONTH OF MARCH 2026

6th MARCH 2026 (FRIDAY)

VARDHANTI

8:00 a.m. to 9:00 a.m.

Tea / Coffee and Snacks

9:00 a.m. to 11:00 a.m.

Durga Havan with Purnahuti

11:00 a.m. to 12:00 noon

Kirtan by Smt. Padma Chikermane
"Devachiya Dwari Ubha Kshana Bhari"

12:00 noon

Ārti

12:30 p.m. onwards

Prasad Bhojan

19th MARCH 2026

GUDI PADVA

4:00 p.m. to 5:00 p.m.

Panchang Vāchan
By Ved. Anand Ulman Bhat

TRUSTEES



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Khagrāsa Grastodaya Chandra Graha oa in Vishwāvasu Samvatsara

Khagrāsa Grastodaya Chandra Grahana is set to take place on Phālguna Shukla Purnimā,

Tuesday, 03-03-2026.

Sparsha - 03:20 p.m. (03-03-2026)

Moksha - 06:47 p.m. (03-03-2026)

Bhojana Nishiddha after 09:47 a.m 03-03-2026 till Grahaoa Moksha. Aged persons, children, those suffering from illness may consume food before 12:45 p.m. on 03-03-2026.

Ashubha/Dosha is indicated for:

Nakshatra : Hubba (Purvā Phālguni)

Rāshi-s : Simha, Makara, Vrsabha and Kanyā.

Dosha Parihāra Sevā-s:

A) Grahaoa Shānti - Rs.4000.00

B) Ekādasha Rudra at Bhavānīshankar Sannidhi - Rs.600.00

C) Pañchāmṛta Rudrābhisheka - Rs.100.00

D) Mrtyuñjaya Japa 1000 times - Rs.175.00

Last date for accepting Graha na Shānti Sevā-s for Chandra Grahana is 01-03-2026. Rest of the sevā-s can be requested till 02-03-2026.

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

Name of Beneficiary: SHRI CHITRAPUR MATH,

ADDRESS: CHITRAPUR, SHIRALI 581354

Name and address of Bankers: S V C BANK LTD, Chitrapur, Shirali

Type of A/c: OD(Overdraft)

A/c No 107120960000009

IFSC Code: SVCB0000071

E-MAIL Id: seva@chitrapurmath.in

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

For any queries, devotees may contact seva@chitrapurmath.in or landline Number 08385 258 756 or 08385 258 368.

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PIN:581354



Reconstitution of the Legal Cell, Shri Chitrapur Math Shirali (SCM):

Dear Presidents of Local Sabhas, Members of Standing Committee, and Vahivatdaars of SCM Properties,
Jai Shankar

The Legal Cell SCM Shirali is hereby reconstituted and details of the new Members of the Legal Cell, Duties and Responsibilities are given below.

The Reconstituted Legal Cell SCM Shirali

Name	Designation	Cell no.	Email ID
Shailesh Burde	Head Legal Cell	9110279422	shailesh.burde@chitrapurmath.net.in
Kavita Savoor	Secretary, Legal Cell	9940080387	kavita.savoor@chitrapurmath.net.in
Kishore Kumble	Member	9980122385	kishore.kumble@chitrapurmath.in
Mahesh Kalyanpur	Member	9322515884	mahesh.kalyanpur@chitrapurmath.net.in
Sanjay Kabad	Member	0427007073	sanjay.kabad@chitrapurmath.net.in
Anand Karnad	Member	9980074365	anand.karnad@chitrapurmath.net.in
Sainath Savkoor	Member	9920166696	sainath.savkoor@chitrapurmath.net.in
Satyendra Sorab	Member	9844716750	satyendra.sorab@chitrapurmath.net.in

Duties and Responsibilities

The Head Legal Cell

- Will be the SPOC to President – Standing Committee, SCM and HH Secretariat for status update on all Legal Cases, SCM Temples Trusts related issues, present Land related issues and prospective Land sale/purchase issues.
- Hold Monthly meeting of the Legal Cell, capture the minutes and distribute among the members.
- Prepare and submit President – Standing Committee, SCM and HH Secretariat a monthly update on all legal matters.
- Appraise President – Standing Committee, SCM and HH Secretariat of any emergent developments immediately.
- Interact with SPOCs of the Legal Cases, Cases pertaining to Trust Deeds, Cases pertaining to buying and selling of property and obtain a status update.
- Interact with Advocates of the respective cases where necessary,
- Understand the legal issues, any hold ups and implications thereof and escalate to the President – Standing Committee, SCM and HH Secretariat for any one, unresolved.
- Prioritise the Legal cases and cases pertaining to purchase and sale of properties.
- Get Land related information and support from Arun Pandit Maam.
- All Temple Trust and property related queries and legal queries in Dakshina Kannada, you may contact Ravindra Sorab Maam.
- For all Liaison with Government Departments/ officials, contact Cmdr. Chaitanya Shiroor Maam.

Secretary Legal Cell

- Maintain all documentation
- Reminders
- Prepare the Agenda for Meetings highlighting action points
- Minutes of Meetings

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PIN:581354



Members Legal Cell:

- All members to actively participate and ensure that all matters are addressed by the team.
- In the event of inability of the Head Legal Cell to hold the Monthly Meeting, the same will be conducted by Shri Mahesh Kalyanpur and a report sent to President – Standing Committee, SCM and to HH Secretariate.

Vahivatdaars of SCM Shirali Properties

- Intimate the Head legal Cell of any new disputes and any new developments/inputs concerning legal cases/buying or selling of Properties

This directive supersedes all earlier directions issued on this subject and this shall come into force with immediate effect.

(Praveen Kadle)
President Standing Committee
Shri Chitrapur Math Shirali

Copy to :

HH Secretariat
Presidents of Local Sabhas – for circulation
Members of Standing Committee
Vahivatdar of SCM Properties
Adv KP Vasudeva Rao Mangaluru
Adv VG Ravichandran Tiruvannamalai
Adv Shridhar Prabhu Bengaluru
Adv RV Bhat Karwar
Cmdr. Chaitanya Shiroom
Shri Arun Pandit



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Little Ravikiran - Magha 2026

Swāmījī Says...

"The Sevā you perform, not only benefits you tremendously, but also, touches the lives of those who are connected to you. That is the richness of the Guru's Anugraha."

H.H. Shrīmat Sadyojāt Shaṅkarāshram Swāmījī

Vichāru Koryā – For a vibrant discussion

Mahādeva Trophy

Shambhu was a tired but a very happy horse. He had been running around the field with his friends as they raced to see who would win all the friendly competitions. Shambhu was strong and he beat all the horses as he reached the winning post - one race after another!

Ājjā was watching Shambhu all this while with pride in his eyes. Ājjā was a veteran champion himself and had won many medals in his younger days. He told Ānnammā , "Little Shambhu will certainly win the Mahādeva Trophy this year!" Ānnammā looked at Shambhu's gleaming mane and powerful muscles and agreed, "Yes, he is strong and hardworking. He inspires all the young colts to shrug off their laziness and work hard!"

Meanwhile, Shambhu and his friends went off to the bubbly sparkling stream near the farm. Though in their hearts they all knew that Shambhu was going to win the Trophy, the colts were bent upon teasing their friend.

Rājā said in jest, "Shambhu! Please don't think we are going to let you win the Trophy so easily! Keep dreaming, my friend! But I am going to win the Trophy this time!"

Chintū joined in, "Of course, it is going to be very, very tough

– we are all going to put in our best. So, watch out, dear Shambhu! Just look at my rippling muscles!"

Shambhu retorted smartly, "Chinṭū, just look at yourself in the mirror! Those are not muscles – that is pure fat! Let us have a competition right now– just the two of us - I'll make you eat your words!"

Rājā laughed, "Then, he'll put on more weight!"

Laughing and making fun of each other, the colts raced to the stream and had a good time before heading back to the stables. The colts were very fond of Shambhu because he was always encouraging the others to put in their best. He was a very loyal friend and had always stood by them in times of need. Shambhu looked after every pony with love and care. He treated all the seniors with great respect. No wonder he was so popular!

Days flew by and the day of the competition loomed nearer and nearer till it was just a day ahead.

All the horses in the neighbouring farms looked forward to the various competitions that were held every summer. The best horse was crowned with this magnificent Trophy. This year all were sure that Shambhu would get it.

Soon it was nightfall and all was quiet except for the croaking of the frogs in the farm pond and the loud chirruping of the night insects. Suddenly, Shambhu woke up sweating and feeling hot and uneasy. Then suddenly like a whiplash, Shambhu felt a terrible pain in his stomach. He began to writhe in pain. He went on his back and drew his legs towards his body to ease the pain. But the pain did not ease.

Ānammā, who was a light sleeper, woke up to find Shambhu on his back. She gasped, "Oh dear, looks like Shambhu has a colic attack!"

Ājjā too woke up and looked anxiously at his grandson. Shambhu was sweating profusely and in severe pain. Poor Shambhu! It was awful to see him in that position -on his back and groaning away. Ānammā and Ājjā tried to make him as comfortable as possible.

The next morning the doctor came and began the treatment. Shambhu was advised rest till he recovered. When his friends came to see why Shambhu had not turned up on the fields, they were aghast! "Shambhu, what happened to you? If you are unable to participate in today's competition, how will our farm win the Trophy?"

Shambhu gave a watery smile and shoed them away, "Off you go friends and do your best! See that our farm wins the Trophy!"

That afternoon, Shambhu started responding to the treatment and the pain eased quite a bit. Ājjā asked Shambhu, "Child, are you feeling bad that you were not able to participate in the races today? Are you brooding about it?"

Shambhu smiled and said, "No, Ājjā! I was counting my blessings – I really was! Look how lucky I am to have Ānammā and you – both of you stayed with me through the night, giving me courage and standing by me. The doctor was so kind to me – he gave me medicine without any delay. My friends too have been so concerned about me. It was so sweet of them to have come here in search of me."

Ājjā smiled and said, "So true, child! We have a lot to learn from you!"

That evening, his friends came over and Shambhu had a large smile on his face when he saw that Chintū had actually managed to win the Mahādeva Trophy!

(Adapted from Little Ravikiran April 2016)

Now, let us discuss...

1. What qualities in Shambhu made him popular with his friends in the farm?
2. How do you help members in your family, your class and your neighbourhood?
3. 'Doing sevā helps everyone around you' – Can you explain how?

Kāvyañjali - Vyādha – the Hunter

The hunt was long, the hunt was tiring
Despite the futility, yet aspiring
It was a pursuit relentless all the way
As Vyādha roamed at length all day

Far from the noisy world around
The jungle was bereft of sound
Vyādha hunted for the evasive prey
Hours passed by - it was the end of the day

As twilight touched the forest trail
The dark sky adorned the night like a veil
Stars twinkled and the moon waned
With a faint crescent, the night reigned

Consumed by hunger he deciphered in the dark
One tall tree and to climb it he did embark
Secured himself up at a lofty height
Devised a plan to keep himself awake all night

Fatigue, hunger and thirst he did ignore
Plucked leaves and dropped them on the forest floor

The night was long and consistently he went on
Vyādha dropped leaves right until dawn

Blissfully oblivious and blessed was he
For he had spent the night on a Bilva tree
All night, he had performed unknowingly
Bilvārchanā - on an ancient Shivaliṅga inadvertently

For it was the austere night of Mahāshivarātri
The Vyādha was blessed by the Almighty!

(Courtesy: Shivasāyujyam)

Amgele Vichāra

Little Ravikiran has been publishing stories under 'Vichāru Koryā with questions at the end of the story. Here are the answers given by our children from the Prārthanā Varga and Preraṇā Varga.

The Story:

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

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

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

Bhilū.

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

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

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

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

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

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

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

Looking down, he saw the baby monkey trembling in fear. After being startled so many times himself, Billu knew exactly what to do. He took a deep breath, puffed up his fur and with all his might, let out the loudest, fiercest shriek as he raced towards the wolf. The wolf was so startled that it yelped and dashed back into the jungle! The monkeys cheered: "Hooray for Billu, the brave little cat!"

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

Now, let us discuss...

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

ARUṆITĀ KĀRNĀḌ, 10 years

Prārthanā Varga

- Billu remembered his Āmmā's words saying that: "Don't be afraid Billu. I am always with you, guiding you. You are never alone." So, he closed his eyes and felt his mother beside him. His belief in his mother's words made him fearless and confident. This way he felt strong again.
- Yes! When we are in trouble or in stress, we need someone to show us the right path. Hence, we must pray to our loving Guru, H.H. Shrīmat Sadyojāt Shaṅkarāshram Swāmījī and feel that H.H. Swāmījī is always beside us, showing the right direction and guiding us to overcome our obstacles. His warm, loving presence makes us feel calm and gives us strength to take the right decisions.
- When I am in trouble or worried, I remember my Guru, H.H. Swāmījī and imagine Him sitting beside me. It feels very good and gives me positivity. When I think of H.H. Swāmījī, sudden ideas come to mind. This gives me comfort, happiness and peace. I feel His constant guidance and support. This is what a Divine Blessing is!

Jai Shaṅkar!

MANU VIRKKULĀ , 15 years

Preraṇā Varga

- When Billu was scared and alone in the jungle, just thinking about his mother made him feel safe and strong again.
- I think the loving and warm experience that Billu had is like the presence of God and Guru in our lives, because They help us make decisions and act as mentors. When you highly respect someone, you think about what they might do in your situation, and you try to do the same.
- When Billu could not see Āmmā beside him but still felt her guidance, it was similar to how the divine teaches us, because the divine also helps us make decisions and ensures that we do the right thing at the right time.

HARĪ VIRKKULĀ, 10 years

Prārthanā Varga

- Billu ran back to his house and to Āmmā, who gave him advice and words that made Billu feel safe. When Billu was brave enough, he walked out of the house and did not go back, even though his hands trembled. He made sure to be brave when he saved the baby monkey from the wolf.
- The warm presence is like the presence of God. I think this because the presence of our God or Guru always makes us feel safe. We pray to our Guru-s and God, and They make us feel welcome, as if They are by our side.
- When you think you cannot do something, you should believe in yourself. The divine will always give you the strength and belief you need when you are scared. Its guidance is what helps us be brave. God always knows when you are afraid, and He will help you. One day, you will do the same as Billu: you will triumph over those who make fun of you and do something to prove them wrong.

Chitrāntule Bheda Sōddāti ... Spot the 10 Differences



Quiz Time – Names of Bhagawān Shiva

This month, we celebrate Shivarātri. Can you match the names of Bhagawān Shiva with their meanings?

NAME OF SHIVA	MEANING
1) Dakṣiṇāmūrti	A) Lord of all Animals
2) Someshwara	B) The One with the Blue Throat
3) Rudra	C) The First Guru
4) Bholenātha	D) Lord of Dance
5) Pashupati	E) Creator of Om
6) Vishwanātha	F) Lord of Mount Kailāsha
7) Naṭarāja	G) Lord of the Moon
8) Omkāra	H) Supreme God
9) Mahākāla	I) The Innocent One
10) Nīlakanṭha	J) Lord of the Universe
11) Kailāshanātha	K) The Fierce One
12) Mahādeva	L) Lord of Time

Answers: 1-C; 2-G; 3-K; 4-I; 5-A; 6-J; 7-D; 8-E; 9-L; 10-B; 11-F; 12-H

Sanskrit Shikyā

A. How many Sanskrit words related to Bhagawān Shiva can you recognise? Match the words on the left with the pictures on the right –

1	बिल्वपत्रम् bilvapatram	a	
2	अर्कपुष्पम् arkapushpam	b	
3	त्रिशूलम् trishūlam	c	
4	डमरुः ḍamaruḥ	d	
5	सर्पः sarpaḥ	e	

B. Read the following sentences carefully –

शिवाय नमः । Shivāya namaḥ .	Salutations to Shiva.
अद्य महाशिवरात्रिः अस्ति । Adya Mah āshivarātriḥ asti .	Today is Mah āshivarātri.
राघवः शिवं पूजयति । Rāghavaḥ Shivaṁ pūjayati .	Rāghavworships Shiva.
अहं बिल्वपत्राणिवहामि । Ahaṁ bilvapatrāṇi vahāmi .	I offer bilva leaves.

Answers to A

1 - e ; 2 - a ; 3 - b ; 4 - c ; 5 - d

Shrī Ādi Shaṅkarāchārya: Shrī Ādi Shaṅkarāchārya's debate with Maṇḍanamishra

In our last issue, we read about how Maharṣhi Veda Vyāsa extended Shrī Ādi Shaṅkarāchārya's life by sixteen years and blessed Him in His endeavour to spread the Advaita philosophy. The Āchārya then started on His mission — the spiritual conquest of the whole of Bhārat. He travelled to many places, beginning with Prayāga, with a view to win over a great Vedic scholar named Kumārila Bhaṭṭa.

Kumārila Bhaṭṭa was a staunch upholder of the ritualistic aspect of the Veda-s. He was an expert in performing Vedic Yajña-s. His doctrine was that Vedic rituals alone are enough to attain liberation. But Shaṅkara's philosophy was that of Jñāna or knowledge. Shrī Ādi Shaṅkarāchārya wanted to have a vartika (explanatory treatise) on His Bhāshya-s written by Kumārila. But when Shaṅkara met him, he was at the point of death. So, Kumārila directed Shaṅkara to Maṇḍanamishra, his disciple. If Shaṅkara could defeat Maṇḍanamishra, the great exponent of Vedic rituals, it would clear all obstacles in His mission. So, the Āchārya proceeded to Mahishmatī.

At Mahishmatī, on the banks of the Narmadā, Shrī Ādi Shaṅkarāchārya met Maṇḍanamishra. Shrī Ādi Shaṅkarāchārya invited Maṇḍanamishra to debate with Him on the wager that the defeated one should become the victor's disciple. Thus, a marathon debate began.

Maṇḍanamishra's wife Ubhayabhāratī, a great scholar herself, was the judge. She placed a garland each around the necks of the contestants and declared, "The one whose garland fades

is to be considered defeated." The debate went on for days. When Shrī Ādi Shaṅkarāchārya finally concluded the debate, the garland around Maṇḍanamishra's neck wilted. The venerable Āchārya had won the debate. Maṇḍanamishra fell at His Feet and sought refuge. Shrī Ādi Shaṅkarāchārya then initiated Maṇḍanamishra into Sannyāsa with the name 'Sureshwara'.

Āmmī Shikyā - Guru Prāpti Divas

We Chitrāpur Sāraswat-s celebrate Guru Prāpti Divas on Ratha Saptamī with great reverence. Ratha Saptamī is considered to be Surya Deva's birthday, and is observed on Māgha, Shukla Pakṣha, Saptamī. This is also the day that the Sun moves northward vigorously.

More than 300 years ago, the King of Nagar had ordered that the members of our Samāja must present their Guru at the Court. Otherwise, they would lose their jobs, high positions at the Court, their lands and livelihood. The members of the Samāja had, over hundreds of years, migrated from Kāshmīr to Goā through Rājasthān, Gujarāt and other lands and finally reached North - Karnāṭaka. Having faced persecution and other adversities, during the course of migration, they had left behind and gradually forgotten their Guruparamparā. Through the trials and tribulations faced by our ancestors, they realised this mistake. Though the King's order came as a mighty blow to them, it proved to be a blessing in disguise. Even in dire straits, the members of our Samāja remained undaunted with unshakeable faith in God. For seven days, they offered ardent prayers, fasting and penance at Shrī Mahābaleshwar Temple, Gokarṇa. One of the elders was blessed with a vision from Bhagawān Bhavānīshaṅkar declaring that He would appear in the form of a Sannyāsī

from North India and consent to be their Guru. True to His words, our Ādi Guru H.H. Shrīmat Parijñānāshram Swāmījī I appeared at Koṭitīrtha, Gokarṇa, wearing saffron robes, carrying the daṇḍa and kamaṇḍala, with an idol of Bhagawān Bhavānīshankar. He later became the first Mathādhīpati. On the auspicious Ratha Saptamī day, the foundation of our Guruparamparā was laid in 1708 CE. We must always honour the devotion and perseverance of our ancestors, since it is because of their efforts that our Guruparamparā continues to Guide us.

On Ratha Saptamī, Sunday March 1, 1959, 250 years later, H.H. Shrīmad Ānandāshram Swāmījī named His successor as H.H. Shrīmat Parijñānāshram Swāmījī (III), in the Shishya Swīkāra ceremony.

Ratha Saptamī continues to be observed with gratitude as Guru Prāpti Divasa at Shrī Chitrāpur Math, Shirālī. All the Sannidhī-s of our Previous Guru-s are decorated with toraṇa-s. Viśheṣha Nitya Pūjā is offered with sweets, usually godhi rave, pāyasam and chitrānna, as naivedya during the mid-day Pūjā and Maṅgalārati. This Prasāda is distributed amongst the Sādhaka-s during Prasāda Bhojanam.

Usually, on Guru Prāpti Divasa H.H. Shrīmat Sadyojāt Shaṅkarāshram Swāmījī visits the Holy Samādhi of H.H. Shrīmat Parijñānāshram Swāmījī I, at Bhaṇḍikere Math, Gokarṇa to offer special reverence and prayers.

Ratha Saptamī is also connected to our Rathotsava. In 1862, H.H. Shrīmat Pāṇḍuraṅgāshram Swāmījī as shishya, sought permission from His Guru, H.H. Shrīmat Kṛshṇāshram Swāmījī, to visit Bhaṭkal to attend the Rathotsava on this day. Though the request was declined, the seeds of the annual Rathotsava at Shrī Chitrāpur Math were sown.

Thus, Ratha Saptamī holds special significance for the

Chitrāpur Sāraswat community. It is observed with profound devotion to drive away darkness (negativity) and to light up our lives with Knowledge with the shining rays of the Sun and the Blessings of our Glorious Gurupamparā.

Credits:

Little Ravikiran created with love by Nishthā Naimpāṅṅy, Shruti Baidūr, Shilpā Mudūr, Sapnā Ullāī, Pratimā Rege, Chandrimā Kalbāg, Namratā Herañjal and Jyothī Bharat Divgī

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We welcome your feedback at

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Your feedback is important to us!



Visit to SCM Gokarn on Rathasaptami day (25-1-2026).
(Courtesy: Anushravas)



Visit to SCM Gokarn on Rathasaptami (25-1-2026).
(Courtesy: Anushravas)



**Staravardhan Shivir of Sanskrit teachers of Girvanapratishthā
at Shirali on 25-1-2026.
(Courtesy: Anushravas)**



Vardhanti Utsava at Shirali (26-27 January 2026).
(Courtesy: Anushravas)



Poornāhuti on 27-1-2026.
(Courtesy: Anushravas)



Vardhanti Utsava - Sri Bhuvaneshwari Sannidhi.
(Courtesy: Anushravas)



Vardhanti Utsava - Sri Mahāganapati Sannidhi.
(Courtesy: Anushravas)



Vardhanti Utsava - Sri Ādi Shankarāchārya Sannidhi.
(Courtesy: Anushravas)



Vardhanti Utsava - Swami Parijnanashram Pādūkā Sannidhi.
(Courtesy: Anushravas)



Vardhanti Utsava - Sri Ramanjaneya Sannidhi .
(Courtesy: Anushravas)



Vardhanti Utsava - Pushpa Rathotsava at Shirali on 27-1-2026.
(Courtesy: Anushravas)



Day.02.Tuesday.19.01.26.



Day.05.Friday.19.01.26.

Devi Alankār at Shri Durga Dattamandir, Mallapur during the rescheduled Navarātri festival from 18th to 28th January 2026.
(Photo credit: Raisesh Nagarkatti)