

THE CHITRAPUR SUNBEAM

॥ श्री चित्रापुर मठः श्रीविक्रमः ॥

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॥ ध्यानैकनिस्ताङ्गाय सद्योजाताय ते नमः ॥



Peetha for P. P. Shrimat Parijnanashram-III Swamiji was unveiled by P. P. Shrimat Sadyojat Shankarashram Swamiji at Shri Guru Math, Mallapur on 26-8-2021

Photo by Shri Naresh Gangolli

THE CHITRAPUR SUNBEAM :- SEPTEMBER 2021

V. RAJAGOPAL BHAT, Editor

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“सा मां पातु सरस्वती”



PRAYERS, PRAISES & PSALMS THE UPANISHADS

Yagnavalkya tells Janaka:

छन्दांसि क्रतवो ब्रतानि
भूतं भव्यं यच्च वेदा वदन्ति ।
अस्मान् मायी सृजते विश्वमेतत् तस्मिन् ।
चान्यो मायया सन्निरुद्धः ॥

The Vedaas, the sacrifices, the rituals, the observances, the past, the future and whatever is declared in the Vedaas - the illusionist God spins out the universe from Himself. The 'other' (jeeva, individual soul) is held captive by His illusion.

मायां तु प्रकृतिं विद्यात् मायिनं तु महेश्वरम् ।
अस्यावयवभूतैस्तु व्याप्तं सर्वमिदं जगत् ॥

Know Prakriti (Nature) to be Maya and Lord Maheshvara to be the wielder of Maya. The names and forms pervading this universe are like His limbs.

(Shvetashvatara Upanishad)

...Continued

‘ॐ श्री सद्गुरवे नमः’

This page is sponsored by Smt. Shiroor Chitra Shankar.



TEACHINGS OF SWAMI ANANDASHRAM SAINTS AND MIRACLES

(Delivered at Shirali in December 1940, and
published in Kanara Saraswat in February 1941.)

That lives of saints teem with miracles is a fact known to you all. In the history of Gora, the potter, the hero of the Harikirtan just finished, you must have noticed one or two miracles of the kind. In the opinion of a few moderns, propagation of such tales leads to blind faith amongst people, kills out their critical faculty, and clouds their understanding, and the tales should therefore not be propagated. They used to be narrated hitherto only by Puraniks, Haridasâs and followers of the path of devotion. Now, however, cinema companies have been broadcasting them extensively through *Sant Tukaram*, *Jnaneshvar* and other talkies, and opponents too have started an intensive campaign of speeches and writings against them. Hence it is the purpose of today's discourse to declare our views as to whether such incidents are probable or are products of mere poetic fancy; whether they are useful even if they are probable; and whether it is necessary, as contended by moderns, to expunge them from lives of saints and to make such lives simple and understandable like those of ordinary men, or whether it is possible to retain them and at

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

- Shalini, Uma & Arun Bolangdy.

the same time overcome the objections raised.

Let us first consider what our Shastras say about it. In explaining the nature of the mind, the *Yoga Vâsishtha* says: "It is the nature of mind to comprise power and the capacity to achieve all. As this mind thinketh, so all will happen." It propounds the view that the mind which abandons distortions and modifications and is pure and one-pointed, acquires the power to achieve whatever is wanted by steady thought alone. In his *Yoga Sutra*, Patanjali has described many siddhies of this kind, for example, the power to see minute, hidden and distant objects; to see and converse with deities; to read the thoughts of others; to make one's body invisible to others; to see siddhas who are themselves invisible; to enter a different physical body. Similarly, Shri Krishna says in the *Bhâgavata* : "The Yogi who has subdued his senses, steadied his understanding, controlled his breath, and placed his heart firmly in Me, obtains the siddhies," Although the main theme of these works is knowledge, yoga and devotion respectively, all three of them are unanimous in regard to the siddhies. What is more, the siddhies described therein are more or less of the same character. The powers detailed above are obtainable mostly through mind control or yoga. There are other kinds of power as well. Patanjali declares that siddhies arise from birth, from herbs, from incantations, from austerity and from deep meditation. Of these, the power of birds to fly in the air is due to birth; prolongation of life by means of elixirs etc. is due to herbs; the power of yoga is itself due to deep meditation. Thus our

Shastras are agreed that such siddhies-otherwise known as miracles-are probable.

The subject has so far been dealt with on the authority of the written word. It is possible to establish it by reference to direct perception as well. Many seemingly wonderful deeds come to the notice of people from time to time. In the matter of enslaving evil spirits with spells and performing wonderful things through them, we are reminded of the experience related by a resident of Mangalore who had been the victim of the mischief of such a spirit. His foes are believed to have directed against him, by means of charms, a spirit named Kallurti. Sudden disappearance of money etc. from the house, showers of useless stuff within it, tearing of clothes to shreds where they were kept, and several other surprising things are said to have taken place in consequence. These, however, relate to an evil spirit. Then there is the example of Ekanath to show how God, pleased with His devotees, disports Himself to enhance their greatness. It is related that Shri Krishna worked as his servant under the name Shrikhandya. Although this matter is merely one of tradition at present, it is possible to see signs of it even now. When we visited Paithan some time back, we were shown a reservoir which Shri Krishna is believed to have been filling with water in Ekanath's compound. We heard that the reservoir, which requires some 100 to 150 pitchers to fill it at other times, overflows once a year with but one or two pitchers from Alandi, and that there are people from other towns who have verified

the statement.

Further, as regards yogic powers, we may cite the Yogi named Sadashivendra Saraswati who lived in Southern India some 150 years ago. A perusal of his works indicates that he was a great Yogi. The late Jagadguru of Shringeri, himself an adept of a high order, has sung the marvellous history of this Yogi in hymns of praise. The present Jagadguru also, according to the statements of his followers, looks upon this Sadashivendra as his model, and frequently expresses the one desire that he may share the intoxication of the joy of the Self which the Yogi possessed. In view of all this, it is not possible to reject the famous miracles in the Yogi's life as being without foundation. We shall mention just one of them. It is related that, while he was once wandering about in the height of intoxication of the joy of the Self, he happened to enter the harem of a Nawab, unconscious of the external world; that the Nawab, who became blind with fury when he saw him entering in the garb of an ascetic, chopped off one of his shoulders with a dagger. And yet, he did not return to body consciousness, and was moving on to another place. The Nawab, who understood his greatness from this, thought that it would not be good for himself if he did not seek his forgiveness, and so followed him. A little later, the Yogi, who had regained consciousness of the external world but was observing silence, asked the Nawab by signs why he was following him. The Nawab narrated what had happened and begged his pardon. Then Sadashivendra indicated by signs that he had forgiven

him, and he had hardly touched the lacerated part with the other hand when a new shoulder appeared in the proper place. Similarly, all know that the life of Bhatkal Appayya Samartha included many a miracle. Finally, we recall to memory a well-known incident in regard to Guru Shankarashrama II of our own line. He was a great Yogi. It was his habit to take conjee after his daily worship. Once, on the occasion of the *samârâdhanâ* of his Guru, his disciple Keshavashrama is understood to have instructed the cook that it was not necessary to prepare conjee on that day. The Guru finished his worship, went to the kitchen as usual, knew the fact, and returned to rest himself. At the other end, the *vadâs* which were being prepared for the *samârâdhanâ* refused to get fried and rise to the top, all attempts notwithstanding. Finally, it was realised that this was due to the disregard shown to the Guru, conjee was prepared and offered to him, and the *vadâs* got fried and rose to the surface all right.

If the faithful explain such incidents in one way, moderns may explain them in another. Nevertheless, this does not affect the view that seemingly wonderful things do occur in this world. The power of the Paramatman is unbounded. It can bring about strange occurrences. Hence, if a miracle takes place, it is in consonance with the nature of that power, and is therefore natural. Similarly, there are ever so many laws of nature not yet known to us, and it is possible that incidents which appear miraculous to us are in harmony with such laws. Accordingly, when

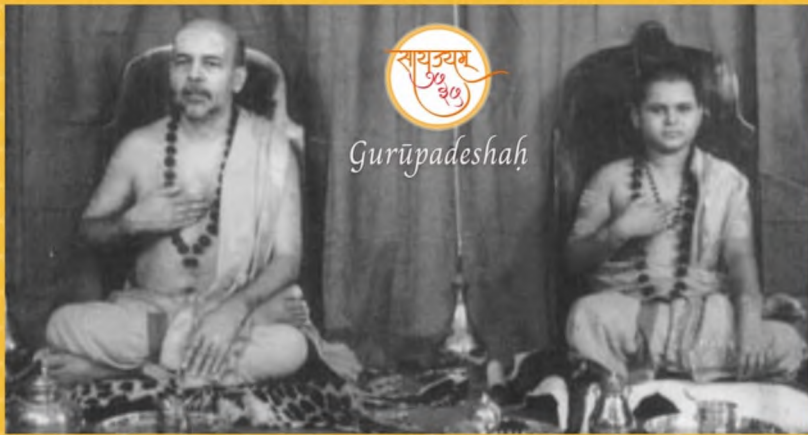
a seeming miracle occurs, we can only infer that it must be in accordance with a law of nature not yet known to us, and it will not be right to deny it merely because it does not fall within the compass of our limited experience.

It is also useful to retain such incidents in the lives of saints. Saints do not themselves attach any value to powers of the kind. It is no doubt also true that the educated among the public measure the worth of saints in the light of their knowledge, dispassion etc., and not in the light of their miracles. All the same, if the teachings of these saints are to make headway amongst the uneducated, it is necessary, in the first instance, to attract their minds and, in so doing their miracles themselves may be more helpful than their knowledge, dispassion etc. Thus, where the propagation of the teachings of saints is to become general, even the miracles in their lives have their use.

If the accounts of siddhies in the lives of the saints of old are retained and propagated, some pseudosadhus of the present day may make a show of them, draw uneducated people into their nets and deceive them. This fear in the minds of moderns is not groundless. But, even so, it is not necessary, for this reason, to expunge from the lives of olden saints, miracles which have really taken place and which are useful as explained above. If, in our dealings with present-day sadhus, we do not seek such siddhies, but make it a rule to see how far the knowledge and dispassion taught by them have taken root in their own conduct, the chances of getting

cheated by them will be very few. Even if they have real siddhies, we shall not lose by disregarding the siddhies. The cleverness of hypocrites who make a show of siddhies, is, of course, not likely to deceive us in that case. The rule will facilitate our interaction with genuine saints adorned with knowledge, dispassion etc., and help us to benefit thereby. It will also lessen blind faith.

We conclude this discourse by declaring our opinion that it is possible, in this way, not only to retain the miracles in the lives of olden saints and to believe them, but also to escape the harm which may arise from hypocrites desiring to make capital out of such belief.



The syllable 'Shri' is of great significance to me.
 'Pujya-Shri' is Pujya Anandashram Swamiji, and
 'Priya-Shri' is the Devi - Shri Rajarajeshwari.

(- H.H Shrimat Parjnanashram Swamiji III)

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TEACHINGS OF SWAMI PARIJNANASHRAM

**(Summary of a talk with His Holiness
Shrimat Parijnanashram Swamiji at
“Shri Anandashram”, Khar,
on Sunday 28-09-1978)**

Question: We are supposed to be Rigvedi Smârta Brahmins and our community deity is Lord Bhavanishankar. Yet, our tradition is Bhâgavad Dharma. How is it so?

His Holiness: Our tradition is to show equal reverence to all gods. Even among Smârtâs, there are pure Smârtâs and the Smârta Bhâgavats. Generally we follow the tradition laid down by Adi Shankaracharya who initiated Panchâyatan Puja with the following words :

**आदित्यम् अंबिकां विष्णुं गणनाथं महेश्वरम्।
पंच यज्ञपरो नित्यं पंचदेवान् प्रपूजयेत्॥**

Adityam here stands for the sun, Ambika for Shakti, Vishnu, Gananatha for Ganapati the Lord Protector and Maheshwara for Shiva. They are the five murtis we are asked to worship. So, also, we are exhorted to perform five Yagnas or Panchayagnas which are : Manushya Yagna (service of guests), Deva Yagna (worship of the Deity), Rishi Yagna (Veda-Pathan), Pitru Yagna (offerings to the manes) and Bhuta Yagna (feeding the birds and animals like cows, crows, and other creatures).

Our tradition of Bhâgavad Dharma was given to us by Adi Shankara himself. We came to worship Lord Bhavanishankar because His idol was installed by Adi Parijnanashram and He gave us Bhavanishankar as our Ishta-devata.

Question : What is the relevance of Bhâgavad Dharma to the present times and how can we who live in towns and

cities follow its tenets?

His Holiness : As Parampujya Anandashram Swamiji taught us, in our daily life, whatever we do let us take it that we are doing only in service of God. If we can practice this in our day-to-day life, no matter where we are situated, we will be practising Bhāgavad Dharma itself. Whatever we see before us we should take as forms of God. If we can do this, this itself is Bhāgavad Dharma. But, we should practise this daily, we should have Abhyāsa. We should repose firm faith in Guru's word and carry out this tenet in daily life. The fruit of Bhāgavad Dharma is Moksha or liberation which is attainment of Brahman. Repose, therefore, the greatest faith in Shāstrās and the Guru and learn to see Him in all. Once we come to realise that the cause of action, action and the actor are one and the same, we begin to enjoy the first fruits of Bhāgavad Dharma as a matter of course. The most difficult of all is to see God in others. But, as we strive for this vision, it becomes easier and easier. Just as we show eagerness for worldly objects, so also we come to replace this with eagerness for God and it makes us see God in all. And, once we reach this state, God sees to it that there is no fall from it. A man who begins to see God in everyone sees God in his persecutors also. Even if the evil-doers do him any harm, he sees no wrong, takes it that it is God who has done it and that God has done it for his own good. This state of complete surrender to God is the highest state a Sadhaka can attain. In that state, Karma even does not affect him.

Question : What is the real significance of the Gayatri mantra and what does the Gayatri stand for?

His Holiness : Gayatri has been with us from time immemorial. It is said that this mantra was handed down by Brahma Himself. As for its meaning, it is as follows :

Savitur : One who is the Cause of creation, preservation and destruction, Who is all-pervading, all-knowing and all-protecting;

Tat-varenyam : The most adorable Brahman, Who is the

Self in all creatures, One Who is the goal of all, the state which all have to reach;

Devasya Bhargaha : He is the radiant One Who removes all darkness and brings forth light of Self-knowledge (Atma Jnana), Who is Lustre Himself and before Whom all darkness flees;

Dhimahi : I contemplate on such a Tatwa, such a Truth Eternal;

Dhiyo yo naha : He is the Buddhi (intellect) in us;

Prachodayaat : Let our intellect turn inward towards Him. Let me be one with such a Swaroop.

The Gayatri is the essence of all life. It should become the essence of our life too. When we attain this state we get liberation from all sins and attain divine knowledge. We have to chant the Gayatri with this “bhâvanâ”. The Vedas tell us “Yo Arthadnyaha Sakalam Bhadramashnute”. If we follow all the rules of Gayatri repetition, we can realise the fruits of Gayatri japa sooner. Gayatri is a Vedic mantra, and we are asked to do 24 lakhs of Gayatri to attain its spiritual fruit of Self-knowledge. Those who cannot do all the Japa, are advised (as Pujya Anandashram Swamiji used to say) to do at least five Gayatri japas daily with all devotion and sincerity. That is sufficient to take us to the goal. Just as a child always looks upto its mother for everything, we should do the Gayatri japa like a child remembering his mother. Gayatri is, indeed, our Mother.

Question : What is Pujya Swamiji’s main advice to the community today?

His Holiness : Our main teaching is only this - we should endeavour to perform Panchayatan puja as illustrated earlier (above), we should do Gayatri japa, and learn to see Paramatman in all. Then we will attain Brahma Tatwa or knowledge of the Brahman. This is all that we have to say.

(Continued)



Excerpts of Ashirvachan by P. P. Shrimat Sadyojat Shankarashram Swamiji on the Occasion of Yugadi at Shirali on 13th April 2021

कर्णस्वर्णविलोककुण्डलधराम् आपीनवक्षोरुहां
मुक्ताहारविभूषणां परिलसत् धम्मिल्लसम्मल्लिकाम् ।
लीलालोलितलोचनां शशीमुखीम् आबद्धकाञ्चीस्रजं
दीव्यन्तीं भुवनेश्वरीम् अनुदिनं वन्दामहे मातरम् ॥
आनन्दाश्रम शिष्याग्रं स्वानन्दाम्बुधिमज्जितम् ।
आनन्दाश्रमिणं वन्दे परिज्ञानाश्रमं गुरुम् ॥

ॐ श्री गुरुभ्यो नमः
श्री भवानीशङ्कराय नमः
श्री मात्रे नमः

प्लव नाम संवत्सर जाल्ला त्या निमित्त आम्मी हांगा एकत्रित जाल्यांति विशेष प्रार्थना कोरूक. विशेष कल्ले उत्सव आस्ताति पूजा आस्ताति तांतुं भाग घेव्च्यांक. गत वर्ष परिस्थिति चित्र विचित्र आशिलि आत्तंयि एक स्पष्टतया मुखारि **lockdown** जात्ता की **immunity** वाड्ता की इत्यादि सगळे संशय आशिलमिति हॉड्ड हॉड्ड कस्लेयि कार्यक्रम आयोजित कोरू जायनति. मठा दृष्टीने आम्मी उल्लयत आसति. हें एक **Covid Pandemic** म्हळ्यारि हें सगळे भौगोलिक एक विचित्र परिस्थिति निर्मित जाल्या. काळजी भय्य हें **lockdown** आनि सुरू जायना फुडे आम्मी म्हळ्ळेलें की ह्या परिस्थितितुं सुद्धायिं साधक जावु आशिलें लोक आनी आपणालि साधना धैर्यपूर्वक मुखारि वत आसति. वस्तुतः मृत्यु मुखारि आयलो म्हळ्यारि कल्लें? **advance notice** दीवु वे मृत्यु? “आम्मी चारी वर्सां नंतर मेळ्या” आपण येत्ता म्होणु आस्स वे? **Most unexpected** म्होणु सुभाषितांतु “अजरामरवत् प्राज्ञो

विद्याम् अर्थं च चिंतयेत् । गृहीत इव केशेषु मृत्युना धर्मम् आचरेत्". म्होणु सांगल्यां हितोपदेशान्तु. अजर अमरवत्.... अजर म्हळ्यारि कल्लें **problem** जाय्ना. अमर शाश्वत मगलें जीवन अशिश एक **conviction** दोर्वोनु प्राज्ञः बुद्धिमान मनुष्य ताणे विद्याम् अर्थं च चिन्तयेत्. विद्याचें अर्जन आन्नि अर्थाचे अर्जन कोर्का. **it has to be done very systematically** तशीचि धनार्जन सुद्धांयिं **has to be done very systematically** हगूर गोमटे कोर्नु कोर्का. पूर्वापार हें माक्का जायि वे हे न्यायपूर्वक वे हें आळ्यारि बरें जातवे हाज्जाने लाभ मेळतवे इत्यादि मस्त सगळे विचार कोर्नु गोमटें कोर्नु. एक **master plan** शें आस्का. अंवरसांतुं कोरू जाय्ना. जाल्यारि तशीचि प्राज्ञः बुद्धिमान मनुष्याने गृहीत इव केशेषु मृत्युना धर्मम् आचरेत्....मृत्यु आस्स पळे तो यमदेवू तान्ने आण्णाले केस धर्ल्यां, शेंडी धर्ल्यां हातांतुं म्होणु तशिश एक काळजी दवोर्नु धर्मम् आचरेत् खयि. आस्सो हगूर कोर्या आतं एकदम धर्माचे पालन कोर्का म्होणु ना. एक **retire** आय्नाफुडे सुरू कोर्येद म्होणु तशिश **postpone** कोर्नाक्काति म्होणु. मस्त मार्मिक हो हितोपदेशु. हाज्जें चिंतन कराति. कोणालें लक्षण ? प्राज्ञः बुद्धिमान मनुष्य. आम्मी सगळीं बुद्धंत न्हवे ?**So**, कशिश हे गुण येताति पोळोंयां. हांगायि आस्स गृहीत इव केशेषु....केसांक धर्ले मृत्युने.केन्ना तो **Hello!** म्हणता म्होणु गोला, कोणाकयि सांगु जात्ता वे?**pandemic** जांक्का म्होणुना. जाल्यारि मृत्यु येता म्हळ्यारि सांगुन येना आन्नि **most unexpected** आस्ता इत्यादि एक वास्तविक परिस्थिति. आतं गृहीत मृत्युनां इव केशेषु म्हळ्यारि कल्लें ? मृत्युने केसा धर्ल्यां आन्नि तशिश वगि वगि धर्माचे आचरण कराति. विद्येचे फडपुशी नाक्का. आन्नि वगि कशिपुणि कोर्नु पैशे कोर्या म्होणु तशिश सुद्धांयिं न्हयि. धर्म आचरण मात्र तशिश एक अंवरस आतं कोर्का, फायि नाक्का,अर्थु कल्लो ? **what is the image that is conjured up?** मृत्युने केस धर्ल्याति म्हळ्यारि कल्लें तुम्कां **image** येताति ? **It is an example., it is a दृष्टांत.**

प्राज्ञ म्हळ्यारि, मुमुक्षु, एक उच्च कोटिचो साधकु. सामान्य जीवनांतुं आम्मी मृत्युचो विचार कर्ताति, अमंगल म्होणु लेक्ताति, भय्य सुरु जाता, व्हय की ना ? अचानक कोणयि मृत्युचे चिंतन कोरु सुरु केल्ले म्हळ्यारि तो डिप्रेसनांतु वतलो. व्हय की ना ? डॉक्टरा लागि पेटेंको जातलें. जाल्यारि प्राज्ञाने हें चिंतन कोर्का म्होणु सांगल्या. म्हळ्यारि निश्चित रूपेण तान्ने **depressed** जांक्का भयभीत जावु कोर्का म्होणु हांगा तात्पर्य न्हयी. वस्तुतः ही एकी परिपाकाचि परिस्थिति. वेदान्त चिंतन कोर्चे, बरे संस्कार आसति म्हळ्यारि अधिकार कल्ले सांगल्या ? पयलें विचार कोर्का, आप्पण कोण, आप्णालें लक्ष्य कल्लें, जीवनाचें लक्ष्य कल्लें, सत्संग जाल्लेलमितिं कल्लें, हेंवयिं मज्जमितिं साध्य आस्स वे ह्या जीवनांतुंचि ? मानव शरीर दुर्लभ खंयिं, आन्नि मुखारि एकदम **guarantee** ना मानव शरीर मेळता म्होणु. **So**, ह्या जीवनांतुंचि कल्ले एक आध्यात्मिक प्रगति जांक्का, देवाल्या चरणांचे स्पर्श जांक्का आत्मज्ञान जांक्का म्होणु तश्शि एक विचार कोर्का. मागेरि विचार कश्शि ? नश्वर आस्स संसार इत्यादि म्हणताति ताक्का विवेक कोर्का. विवेक सत्संग कर्तचि उपासना केल्यारि तांतुं एक परिपाक येता, वैराग्य म्हणताति. वैराग्य येता. एक तात्कालिक वैराग्ययि आस्स. अचानक कस्लेंयिं जाल्ले, एक दुर्घटना जाल्लि, कल्लें मस्त **ambition** आशिलें, मेळताचि पदवी म्होणु लेक्किलें, पदवी मेळणी म्होणु जाल्यारि अय्यो कल्ले उपयोग ना म्होणु एक क्षणिक वैराग्य आस्ता. **This is not very desirable**. एक परिपाकांतुं कस्ले वैराग्य येता तें आम्कां अभीष्ट आस्स. **So**, “गृहीत इव केशेषु मृत्युना” म्हळ्यारि ती एक परिपाकाचि स्थिति, भयभीत जावु न्हयी. माक्का दुःखीजावनु हांवे राबचेना, कल्याक ? सच्चिदानंद स्वरूप मगलें म्होणु सांगल्या, त्या आनंदाचो कल्लो अनुभव जांव्यो म्होणु ना वे ? शरीर सुद्धायिं घेवु चिंतन जातना, वैराग्य येतना, हगूर हांव ह्या शरीराच्यापरे जावु आस्स, मगलें बदिच एक सन्निकर्ष केन्ना गुरू सांगाती

जाता, केन्ना मगल एक अहंकार आस्सो कल्लें आस्सो शुद्ध जाल्ला आन्नि गुरू चरणीं अर्पण जात आस्स. तिल्ल एक हगूर हगूर तें संपर्क वाड्त आस्स म्हळ्यारि वैराग्य सुरक्षित जात आस्स. **Then**, शरीर आस्सो इन्द्रिय आस्सो भायचि परिस्थिति आस्सो आप्णालें म्हळेलें आस्सो समाजांतुं प्रतिष्ठा आस्सो व्यवसाय आस्सो सगळें हांतुं एक औचित्य येव्ज्या सूरु जाता. **This much and no more will I give this importance.** अर्थु जात आस्स ? हां तिल्लें एक **Why? because, you are constantly aware that anything can change anytime** अर्थु जाता ? म्होणु भीन्नाक्काति. नचिकेताने यम देवाल्यागि वोचुनुचि ब्रह्मज्ञान प्राप्त केल्लें. हो परिपाकु आन्नि मृत्युक साक्षी जावु आस्स तो. **If there is anything that is 100% guaranteed in life म्हळ्यारि it's Death.** आन्नि कल्लें म्होणचें ? **So**, साधकू feels the immediacy of Death anytime, but he is not obsessed with Death तो मृत्युलि न्हयी मृत्युञ्जयालि आराधना कर्त आस्स. भीवु कर्त आसति वे तांक्कां मृत्यु मात्र दिस्ता. वस्तुतः आमाल उद्देशु म्हळ्यारि मृत्युच्या परे कस्लें तत्व आत्तं पुणि ताज्ज दिक्काने लक्ष वोचो. हे नश्वर संसारांतुचि तिल्ल एक आसक्ति दवर्त्यारि त्या मृत्युंजयालें केन्ना ध्यान जातलें. मृत्युचें भय्य उत्पन्न जाल्यारि मात्र मृत्युंजया दिक्काने दृष्टी वत्ता. हें तात्पर्य. आम्मी पळय्त आसति. प्रचुर मात्रांतुं संस्कृतांचे आस्सो, प्रार्थना वर्गाचे आस्सो, युवांगले तुमालें आस्सो, मेळूक जाय्ना, येव्ज्याक जाय्ना, सगळें virtual कोर्का, जाल्यारि किल्लें गोमटे कोर्नु कर्त आसति. संकल्प घेवु अनुष्ठान कर्त आसति. समाजांतुं तिल्ली एक जागृति आयल्या. म्होणु आम्कां मस्त खुशीचि. As a Math, as an Institution a connection with the Samaj, involving all Members of the Samaj जात आस्स एक उत्साहपूर्वक वैयक्तिक साधना आस्सो तांतुं तीव्रता हाणु नियमित रूपेण कोर्चे इत्यादि आम्मी पळयल्यां. तावळी निश्चित रूपेण आम्मी म्होणयेद गृहीत केशेषु इव.... म्हळ्यारि

तें मृत्युले भय्येने न्हयी, **but** मृत्युज्जयालें एक **awareness** आशिलमितिं तें सान्निध्य आनि चड जांक्का म्होणु आग्रह आशिलमितिं आमाल उपासना जात आस्स. **Understand it in the correct context**, एक नमुन्याचें **relief** मेळतलें काळजी सुटतलिमनांतुं. एक बल येतलें. भीवु भीवु केन्नायि जीवन साध्य ना. **If I take myself for granted, if I don't try to discover myself and try to go through life.** तावळी कल्लें जांवचें आस्स निरर्थक हे जीवन. हांव कोण कोणालो देवालो आनि मगलो कल्लें संबंध्यु हो विचारु येनी. देवा तूं हें समऽ कोर्नु दी.पूरो. तिल्लें मात्र बस्त्यारि कल्लें आस्तलें.मृत्यु मात्र दिस्तलो. ना आतं आम्मी एक संकल्प घेत्ला, हाज्जे परे हांव विचार कर्ता, एक शाश्वत तत्व कल्लें आस्स, खंचेयि रूपेण, देवी रूपेण पोळोयेद, गुरु रूपेण पोळोयेद, अनुग्रह म्होणु सान्निध्याचो अनुभव कोर्येद....निश्चित रूपेण ह्या यम देवाल्या परे कस्ल आस्स तो मृत्युज्जय तागल हांव आराधना कर्त आस्स अनि तें कर्तना हांवें इत्ल जपू केल्ला आतं ५० वर्स पुणि आसति न्हवे म्होणु तश्शि निम्नूका म्होणु ना. एक एक क्षण **Am I living** की **I am living in fear. If that fear is gone.** मृत्युज्जयालि आराधना जात आस्स म्होणु निश्चित पोळोयेद. ताज्ज खातिर प्राणायाम आस्सो व्यायाम आस्सो एक **correction**, सत्संग कोर्चे आण्णालि उपासना वाड्डोचि आनि सद् विचारुयि जांक्का. इत्लें केल्लें ते धन्यतेक आम्मी अनुभव कोर्चे आम्कां अधिकार आस्स आनि समाजाक घेवु केल्लें वे तावळी तरी एक प्रशंसनीयचि हें. आम्कां तश्शि अनुभव जात आस्स आम्मी हें सगळें गुरु चरणीं अर्पण कर्ताति. काळजी परे सुद्धायिं वोच्वें साध्य आस्स. आनि तेंचि आमालें लक्ष्य. खंच्ची परिस्थिति येता तांतुं मृत्युज्जयालो स्पर्श जांक्का. शाश्वत कल्लें आस्स तें स्पर्श जांक्का. तिल्लि तीवृता परिस्थिति हाडत आस्स म्हळ्यारि आम्मी धन्य. आतं आमालें कल्लें कार्य एक तांतुं परिपाक

हाडचें भय्येने न्हयी. म्होणु मृत्युञ्जयालि आराधना आवाहन कोर्चे. तिल्लेंचि गोम्टें कोर्नु कोर्चे.

प्लव नाम संवत्सर एक तारण कर्तलो संवत्सर, **swim across** संसारसागर. तशी न्हवे प्रार्थना कोर्चि एक तात्कालिक सगळें बरें जावो, आम्मी परत खेळणु मेळणु आस्का म्होणु, तिल्लेंचि मात्र न्हयी एक विकट परिस्थिति घेव्नुचि आमाल ती प्रार्थनेंतु तीव्रता मुक्ति खातिर वाड्डोंचें. दुसरे सगळें बरेपण जांक्का इत्यादि आस्ताचि. प्रार्थना आस्ता, आम्मी कर्ताति **but having surmounted, crossed this, we should not be in the same position as we were earlier**. एक आत्मबल वाड्ल्यां, देवा सांगाती तें कल्लें एक **connection** आशिलें तें आन्नि स्पष्ट जाल्यां अशिश एक आम्कां विश्वासू उत्पन्न जांक्का, अनुभव सिद्ध जांक्का म्होणु आम्मी सगळ्यांगले लेक्काने प्रार्थना कर्ताति गोम्टें कोर्नु कोर्या.

आम्मी प्रार्थना कर्ताति अभीष्ट जें आस्स सुख शांति समृद्धि स्वास्थ्य आरोग्य गुरुंगल अनुग्रहाने सगळ्यांक प्राप्त जांक्का आन्नि अत्यंत कस्लें आम्मी एक मार्मिक चिंतन केल्यां ती एक भक्ति एक परानिष्ठा परा भक्ति प्रत्येक साधकाक प्राप्त जांक्का. मस्त प्रयत्न कर्त आसति लोक काळजी दूर दवोरूक. आप्णामितिं किल्ली सेवा कोरू जात्ता देश विदेशांतुं खंयी आस्सेति सागळिं सारस्वत जाव्नु हें कर्त आसति. ते पोळोनु हे आशुतोषाने भवानीशंकर देवाने सगळ्यांचेर अनुग्रह कोर्का म्होणु आम्मी गुरू चरणीं प्रार्थना कर्ताति.

आत्तं एक भजन कोर्या, “भवानीधर हर....”

(Closing Prayers)

॥ ॐ नमः पार्वती पतये हर हर महादेव ॥

- *Transcribed by Shrikala Kodikal*

Little Ravikiran – Shrāvaṇa 2021

Swāmījī says:

Wherever there is excellence, the second you sense it, the Goddess has to be recalled to mind with the words, '**O Bhagavati, this artistry has been gifted by You!**' You will be saved from feeling the envy that naturally raises its head, and truly appreciate what you see.

Story Time: Challenge to Chandrī

The sun had set and a blanket of darkness was slowly covering the forest. The birds had retired to their nests. But in the Madhur Mice Colony, things were stirring.

Chandrī woke up bright and early. She jumped high and squeaked, “Āmmā! I am going out to the garden with Nītu and Ratnī. I'll see you in some time!”

Ratnī was already waiting outside. Chandrī scampered out rushing as if she had to catch the train. Āmmā smiled as she busied herself with the daily chores around the nest, muttering to herself, “Children, these days, are always in a tearing hurry!” Ājjī who was sitting in a corner guffawed and said, “My dear daughter, you were exactly like this when you were Chandrī's age!”

Ratnī, Chandrī and Nītu were good friends ever since they were babies. The three



little mice ran to the garden and began to play their favourite game.

Just as they had warmed up to the game - along came Sonu, the



little bully of the mice-burrows. Usually, all the little mice would scurry away and hide on seeing Sonu because he was always boasting and bullying the younger ones. He was as old as Chandrī and Ratnī but he was a large mouse. He swaggered in, his whiskers twitching up and down. He looked down on the three friends and said rudely, “All you know is this just one game. I'll challenge you – can you race with me and jump up as high as I can?”

Chandrī at once rose to face Sonu. “Oh, yes, Sonu. I bet I can do better than you in any competition that you suggest. Only condition - If I win, you will stop bullying the little mice of our colony. Do you agree to this?”

Ratnī and Nītu tugged at Chandrī and whispered, “Let's get back home, Chandrī! Don't rise to the bait of this nasty mouse!”

Chandrī told her friends, “Someone has to get Sonu to behave himself. Please don't worry. I know I can defeat him!” replied a confident Chandrī.

Sonu sniggered when he saw the three friends whispering. “Got cold feet, haven't you, Chandrī!”

Chandrī stood on her hind legs and looked at Sonu and said, “Let's start. We will get Raffu to be the umpire.” Raffu was a wise and a

senior mouse of the Madhur colony. Raffu agreed to be the umpire. Chandrī offered her prayers to her favourite Lord Gaṇeṣha and was ready. The competition began. Ratnī and Nītu were nervous but Chandrī was brimming with confidence.

And lo behold! Racing, jumping, climbing vertical rock surface – one after another – Chan drī beat Sonu hollow. If Sonu jumped 18 cms -Chandrī touched a 23! Chandrī raced past Sonu in the vertical rock climb. In every type of race – Chandrī emerged the winner! Ratnī and Nītu couldn't believe their eyes. What was happening here? Their little friend was turning out to be a great champ! Whoa!!!

Ratnī exclaimed, “Indeed, the Grace of Lord Gaṇeṣha has given so much strength to our dear friend!” Nītu agreed.

True enough, when Raffu declared that Chandrī was the WINNER – she at once closed her eyes and thanked the Lord for giving her the courage and the confidence to stand up to the big bully.

As for Sonu, he realised he had to change into a new and a better mouse and promised the little mice – who by now had gathered in large volume to watch the competition – that he'll turn over a new leaf from that very moment!

Fun Facts: Wise Mice

- Mice are nocturnal animals – they prowl around hunting for food after sunset. They have poor eyesight but excellent hearing and smelling ability.
- They have voracious appetites and need anywhere between 15 to 20 meals a day.

- There are different types of mice- the house mouse, the field mouse, the deer mouse, the yellow necked mouse, the cotton mouse ... the list goes on!
- A male mouse is called a 'buck' while a female is called a 'doe'. Babies are called pinkies – they are bright pink in colour!
- Mice use their whiskers to feel the surface as they scamper around.
- Did you know their tails can grow as long as their bodies?
- Mice are intelligent creatures – they build complex burrows with long entrances and many escape routes. They have separate areas to store food and sleeping.
- Mice are brilliant climbers, jumpers and swimmers!
- The heart of a mouse can beat 632 times a minute! (Human heart beats 80 to 100 times per minute)
- Poor mice - just see the predators who hunt for them – cats, wild dogs, raptors(birds of prey) and snakes !
- A wood mouse will shed its tail if the tail is caught by a predator.
- They are the most used animals for experiments in laboratories.
- In 1928 – Walt Disney's Mickey Mouse – the cute little mouse character – opened a new world of entertainment



and brought in excitement.

- Pañchatantra, from our own country, dates back even further – 200 BC – and was written by Pandit Vishnu Sharma and contains many stories starring mice! (There's one in this issue for you!)

Āmchī World: Unduru and more

1. mouse – unduru
2. bully – guṇḍā
3. bullying – balajbārī
4. whiskers – mīshe
5. winner – vijayī
6. climbing – ārohaṇa

Activity Time: Have a Mice Day!





Riddle time: Punny and Mice!

1. Which cheese does Chandrī like?
Mouserella!
2. Why did Āmmā oil Chandrī?
Because she was squeaking a bit too much!
3. Why did the Council of Mice meet?
To 'ratify' the resolution!

Ponder Awhile: God-given gifts

A little mouse went out for a walk
One very sunny day
' Minkoo!' he called out to his friend
' It's a gorgeous day to play!'

Dompi and Minkoo skipped along
And soon came to the blue lake's shore
Upon a boat abandoned there
Upon its jagged oar

Was perched a blue kingfisher
His wings shimmering in the sun
He rose in the air to perch on a branch
Then towards the lake he spun



Dompi and Minkoo watched with awe
As the kingfisher split the lake
waters and then swooshed out again
To perch upon a stake

Gripped in his beak, a wriggling fish
To feed his family

'What an awesome feat! A God-given gift!'
Squeaked Minkoo and Dompi



The kingfisher turned his bright blue head
He'd heard the admiring words
'Ah! Generosity of spirit. Also God-given!'
Thought the king amongst fisher birds.

Long long ago:The mice and the elephants

A Pañchatantra tale

Many many years ago, there was a beautiful village on the banks of a large and deep lake. The residents of the village were very happy. They had fields and orchards, crops and cattle and had more than enough to fulfil their basic needs. Some people from the village, went to visit the city. 'It's wonderful there!' they exclaimed to the others when they had come back home. 'There are horses and carriages, market places and theatres!' The others were intrigued. In time,

family after family left for the city to make it their home. They took their cattle, and their cats and dogs. Everyone left. But for the mice. The mice were thrilled. They had lovely homes to stay in, fruit from the orchards, and roots from the overrun gardens. What more could they ask for?

One monsoon season, the rains failed. The forest close to the mice-village was home to many animals. The small lakes in the forest had dried up. The Queen of the Elephant clan sent out her troops. 'Go look for a water source. Without water we will all die!' The young elephants soon found the large deep lake near the village. Happy at their discovery, the Queen and her large family trumpeted and rushed towards the lake. They were terribly thirsty. In their hurry, they didn't realize that they had trampled several mice under their feet. The mice were in a panic.

In a trice the Queen of Mice went to the Queen of Elephants. 'I lost many of my clan today,' she said sorrowfully and explained what had happened when the elephants came through their village. The Queen of Elephants was full of remorse. 'We shall be careful from now onwards. No more mice will die. I am extremely sorry for what we have done.'

The Queen of Mice said, 'It was done unknowingly. Thank you for your understanding. Do think of us in your time of need. We'll be there to help.'



Years passed. One day there was a huge commotion in the forest. Traps had been set out for the elephants by some king of some neighbouring kingdom. The Queen Elephant and several of her clan had been caught. The king's men came the next day and tied the elephants down with strong ropes. 'We'll be back tomorrow!' they said, and then left the forest happy at their accomplishment. The Queen Elephant called out to one of her young troopers who had escaped the traps. 'Go to the mice village. Tell the Queen of Mice the predicament that we are in.' Within the hour, an army of mice had come to the forest. They pounced upon the ropes and began nibbling away. The elephants were free before sunrise. Thanking the Queen of Mice and her huge army, the elephants silently left the forest before the king's men arrived. And the Queen of Mice and her clan went back to their village home, happy that they were able to keep a promise made years ago.

Heritage Time: Karṇī Mātā Mandir

Karṇī Mātā Mandir is famous by the name 'Temple of Rats.' Situated around 30 kms from Bikāner in Rājasthān, thousands of rats live here and are worshipped by the devotees who throng the temple. The devotees eat the food nibbled by the rats as 'prasāda'.



We welcome your feedback at littlelavikiran@gmail.com

Your feedback is important to us!

Credits:

Illustrations: Veeṇā Chandāwarkar

Image: Arian Zwegers - Deshnok, Kar ṇ Mātā Temple, CC BY 2.0,
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Editors: Dilīp Basrūr and Dr. Gaurīsh Paḍ ukone

Little Ravikiran created with love by Archanā Savṇ āl and Jyothi
Bharat Divgi



**Update from the President – Shri Chitrapur Math Standing Committee
At the Virtual Standing Committee Meeting - Tuesday 29th June 2021 at 6:00PM IST**

1. Chairman of the meeting: Shri Praveen P. Kadle, President of the Standing Committee took the Chair..
2. Commencement: The meeting commenced with Sabhā Prārambha Prārthanā.
3. The members of the Standing Committee observed one minute silence in the memory of all those members of our community who passed away during the last few months on account of various reasons. The President made a special mention of Shri Bhavānīshaṅkar G. Kailāje, a long time functionary of Shri Chitrapur Math who served the Math in various capacities for almost two decades.
4. The President provided an over view of the events/ developments at Shri Chitrapur Math & Affiliated Institutions. **Please refer to the copy of the power-point presentation attached..**
5. Samparka-4: The President informed that the 4th Session of Samparka will be held online at 6:30 PM IST on Sunday, 18th July 2021. He invited all to view the Samparka and derive benefit and blessings by listening to the Āshīrvachana of Parama Pūjya Swāmiji
6. Chāturmasā 2021: The President informed that this year (2021), H.H. Swāmiji will be observing Chāturmasā Vrita in Shri Guru Math, at Mallāpur from 24th July 2021 (Saturday Āshāḍha Shukla 15) till 20th September 2021 (Monday, Bhādrapada Shukla 15). Shri Durgesh Chandāvarkar, is the Convenor for this year's Chāturmasā. The President informed that due to the present uncertain situation, it has been decided that there will be no gathering of laity and devotees at Shri Guru Math for the Chāturmasā period. There will be no Shobhā Yātrā this year. Therefore he advised all the laity and devotees to observe their individual sādhanā from the safety of their own homes and sought their understanding and cooperation in the matter. He informed that the Sevā Section is working on the Sevā-s to be conducted during the Chāturmasā period and a circular will be put on the Math website soon.
7. The meeting concluded with Sabhā Samāpti Prārthanā.

Enclosures: 1) copy of presentation



श्री चित्रपुर मठ, शिराली

SHRI CHITRAPUR MATH, SHIRALI



Jyestha Kr. Shashthi,
Plava Samvatsar
Tuesday, June 29, 2021 6.00 pm
Standing Committee Virtual meeting



Agenda



1. Sabha Prarambha Prarthana
2. Requesting Shri Praveen P. Kadle - President of the Standing Committee SCM, to take the Chair and conduct the meeting
3. Attendance and leave of absence
4. Confirmation and adoption of the minutes of the previous meeting held on 29th March 2021 via online MS Teams
5. Condolence on passing away of Late Shri B.G. Kailaje maam, 30-05-2021
6. Briefing on decision taken regarding payment gateways options proposed to facilitate 'on-line' payments by devotees / laity
7. Overall review of the year gone by
8. Overview of the Covid Relief Activities undertaken by SCM along with the affiliated institutions
9. Contracts signed with M/s Varuni Systems
10. Resignation of the old internal auditors (CA Kiron Mallapur maam & his team) and appointment of C.A. Vaishali S. Ladi (nee Kundapurkar) as the new internal auditor
11. Engaging on part-time basis, C.A. Vithal Chatre in South Kanara, to help in accounts and finance related matters of Saraswat Education Society-Mangaluru, Shrimath Anantheshwar Temple-Vitla, Sri Uma Maheshwar Devasthan-Mangaluru and Shri Seetharam Temple-Ullal
12. Any other matter with the permission of the Chair
13. Sabha Samapti Prarthana



Vision announced in Mahasabha 2017



1. Doubling Vantiga collection to Rs.5 crore by 2021-22
2. Establish strong connection of the Chitrapur Saraswat community with the Math
3. Establish strong connection of the Math with society at large
4. Project execution within the timelines and cost estimates
5. Establish strong Math Governance structure



Vantiga for the Year (Rs. In lakh)

[Actual remittances-net of Sabha Retention]



Particulars	01-Apr-19	01-Apr-20	%	FY 2020-21	FY 2021-22
	to	to	increase	01-Apr-20	01-Apr-21
	31-Mar-20	31-Mar-21	over PY	25-Jun-20	25-Jun-21
Grand Total [A+B]	320.27	469.21	47%	98.05	58.63
A. Vantiga - NRIs	72.30	192.92	167%	2.63	0.00
ANZ Sabha	11.94	14.04	17.64%	1.80	0.00
USA Sabha	51.27	161.11	214.24%	0.13	0.00
U K Sabha	6.44	9.09	41.20%	0.05	0.00
Canada Sabha	2.65	8.68	227.24%	0.65	0.00
Singapore Sabha	0.00	0.00		0.00	0.00
B. Vantiga - R Is	247.98	276.29	11.42%	95.43	58.63
Ahmedabad Sabha	2.26	2.19	-3.10%	0.00	0.00
Bangalore Sabha	48.18	50.75	5.33%	12.05	9.58
Belgaum Local Sabha	0.00	1.99		0.00	0.00
Chennai Sabha	2.58	2.85	10.73%	0.60	0.00
Dharwad Sabha	0.61	0.94	53.18%	0.00	0.00
Direct Remittances	2.22	1.74	-21.44%	0.86	0.44
Goa Sabha	3.01	2.68	-11.01%	0.00	0.00
Gokarn Sabha	0.71	0.70	-1.00%	0.00	0.01



Vantiga for the Year (Rs. In lakh) [Actual remittances-net of Sabha Retention]



Particulars	01-Apr-19	01-Apr-20	% increase over PY	FY 2020-21	FY 2021-22
	to	to		01-Apr-20	01-Apr-21
	31-Mar-20	31-Mar-21		25-Jun-20	25-Jun-21
B. Vantiga - R Is	247.98	276.29	11.42%	95.43	58.63
Gujarat [South] Sabha	2.99	2.51	-16.14%	0.00	0.00
Honavar Sabha	0.71	0.87	22.55%	0.00	0.00
Hubli Sabha	2.90	3.09	6.35%	1.50	0.00
Hyderabad Sabha	2.43	3.04	24.94%	0.00	0.00
Kolhapur Sabha	0.13	0.23	78.02%	0.00	0.00
Kumta Mallapur Sabha	0.28	0.45	59.58%	0.00	0.00
Kundapur Sabha	0.12	0.13	10.54%	0.00	0.00
Mangalore Sabha	5.43	6.42	18.30%	0.00	0.00
Mumbai [Andheri] Sabha	12.92	25.68	98.70%	15.00	4.50
Mumbai [Bandra-Khar] Sabha	5.49	4.88	-11.01%	1.65	0.00
Mumbai [Borivli] Sabha	17.27	17.13	-0.82%	2.73	4.51
Mumbai [Dadar] Sabha	13.81	14.77	6.89%	6.76	6.58
Mumbai [Goregaon] Sabha	12.43	13.90	11.77%	7.00	7.11
Mumbai [Grant Road] Sabha	15.84	18.36	15.88%	8.50	3.50
Mumbai [Santacruz] Sabha	18.31	18.12	-1.04%	6.71	0.00



Vantiga for the Year (Rs. In lakh) [Actual remittances-net of Sabha Retention]



Particulars	01-Apr-19	01-Apr-20	% increase over PY	FY 2020-21	FY 2021-22
	to	to		01-Apr-20	01-Apr-21
	31-Mar-20	31-Mar-21		25-Jun-20	25-Jun-21
B. Vantiga - R Is	247.98	276.29	11.42%	95.43	58.63
Mumbai [Thane] Sabha	17.98	19.51	8.46%	9.25	7.50
Mumbai [Vileparle] Sabha	10.20	10.10	-0.91%	5.08	4.65
Mumbai [Virar] Sabha	3.41	3.40	-0.36%	2.05	0.00
Mysore Sabha	0.83	0.71	-14.26%	0.00	0.08
Nagpur Sabha	0.45	0.32	-27.92%	0.00	0.00
Nashik Sabha	0.82	0.81	-0.59%	0.00	0.00
New Delhi Sabha	3.24	3.76	16.05%	1.59	0.00
Pune Sabha	30.58	33.69	10.17%	12.52	9.17
Sagar Sabha	0.98	1.11	13.07%	0.00	0.00
Shirali Sabha	2.46	3.69	50.01%	1.58	1.00
Udupi Sabha	1.22	1.22	0.22%	0.00	0.00
Vantiga Capital	5.18	4.56	-11.84%	0.00	0.00
Grand Total [A+B] - above	320.27	469.21	47%	98.05	58.63



Vantiga collection



- During FY 2020-21 total vantiga collection was Rs.4.69 crore against collection of Rs.3.20 crore in FY 2019-20 (Increase of 47%)
- Apart from the Vantiga, non Chitrapur Saraswat devotees have remitted Math Maryada of Rs.413,890/- during FY 2020-21
- Most of the sabhas remitted more vantiga during FY 21 as compared to previous year
- During current year till 25 June we have received vantiga of Rs.58.63 lakh (PY Rs.98.05 lakh)
- Sabhas are requested to keep the same momentum as last year and collect maximum vantiga in the first half of the year and remit the same to Math office
- As informed earlier from FY 2021-22 onwards Sabhas can retain 5% of vantiga collected instead of 6% earlier



EVENTS



Punar Pratishtha and Kalasha Sthapana at Guru Math, Mallapur 14 Feb 2021





Brahmakalashotsavah - Shirali 15-19 April 2021





Brahmakalashotsavah - Shirali 15-19 April 2021





Brahmakalashotsavah - Shirali 15-19 April 2021





Dridha Samprokshana at Shri Guru Math, Mallapur on 2nd April 2021





EDUCATION

Trusts Affiliated to Shri Chitrapur Math Carrying out Charitable Activity in the Educational Field

- Srivali Trust, Shirali - 386 students
- Saraswat Education Society, Mangaluru - 1468 students
- Guruprasad Education Society, Mallapur - 213 students
- Shree Trust, Virar - 291 students
- Karla Education Trust, Karla - 415 students

**TOTAL NUMBER OF
STUDENTS ~ 2800**



**SWAMI PARIJNANASHRAM
EDUCATIONAL AND VOCATIONAL
CENTRE FOR THE HANDICAPPED
(VIRAR)**

Established : 1985



VISION

To see ability in disability

MISSION

We aim to love the
unloved, help the helpless
and bring hope to the
hopeless

Facilities Provided

1. Free Midday meal
2. Free Transportation
3. Free Education
4. Day school

Admission Criteria

1. Intellectual Disability (ID)
2. Hearing Impaired (HI)
3. Multiple Disability (Cerebral palsy and Autism)
4. Early Intervention

SECTIONS

Early intervention
0-6 years
5 students
Therapeutic interventions

Education (ID)
5 to 18 years
100 students
Pre-primary to NIOS

Education (HI)
3 years and above
75 Students
Pre-primary to 7th grade

Vocation (ID)
Above 18 years
100 students
Skill Development

TOTAL STUDENTS - 291

CURRICULAR AND EXTRA- CURRICULAR ACTIVITIES CONDUCTED VIRTUALLY



VOCATION SECTION



PRE-PRIMARY CLASSES



VIRTUAL FANCY DRESS



CARE GROUP CLASS



**LIFE SKILL ACTIVITIES
HEARING IMPAIRED**



**NIOS CLASS
(Pratham A and B level)**

3) This is _____ table.
4) That is _____ ball.
5) This is _____ egg.
6) That is _____ fan.
7) This is _____ book.
8) This is _____ dog.
9) That is _____ ball.
10) This is _____ inkpot.
11) Fill in the blanks correctly.
12) you _____ a soldier.
13) These _____ children.



Srivali High School, Shirali



- Due to COVID 19, in the last academic year, there were no sports activities and cultural programs have been conducted by the Education Department.

Class	Boys	Girls	Total
8 th	49	69	118
9 th	67	70	137
10 th	72	55	127
Total	188	194	382

- The Bhatkal Taluk level Essay competition was held at Nagayakshe Sabha Bhavan under Bhagavad-Gita Abhiyana, Kum. Deepa Rajesh Achari secured 2nd prize and has been selected for district level.
- On the occasion of National voters day celebration various online competition was held. In Essay competition Kum. Harshita Masti Naik got 3rd prize and in drawing competition Kum. Harshita Lakshman Moger got 3rd prize.



Srivali High School, Shirali



- Taluka level Debate competition was organized jointly by Zilla Panchayat, Swach-Bharath Abhiyan and Scodwes Institution to create the awareness among the students regarding water and its purity & School cleanliness. In this competition our students Kum. Aishwarya M Naik and Kum. Harshita M Naik secured 1st and 2nd place respectively.
- Apart from the above, our students participated in Kalotsava Competition conducted online by the Education department,



Guruprasad High School, Mallapur



Mallapur was declared Containment Zone for a long period of time by the authorities hence the School remained shut for major part of the year



PARIJNANASHRAM VIDYALAYA, KARLA



Karla Education Trust



- Total (Usable) built up area : 5000 sq mtrs
- Playground area : 4850 sq mtrs
- Total no of classrooms : 29
- Total students : 415
- Above excludes Labs, staff rooms, board rooms, sick bay, reception and management cabins
- Fully equipped Science Lab, Robotics Lab and Computer Lab with plan for Music Room
- Grand open passages for free movement of children
- State of the art Fire Protection Systems with provisions for a staircase in each block and a Lift.
- Ample space provided in covered terrace which can be converted to activity rooms
- Futuristic Plan to accommodate 1200 students



SCIENCE LAB



ROBOTIC LAB



NEW SCHOOL BUILDING - PARIJNANASHRAM VIDYALAYA



CLASSROOM





KET initiatives and achievements

Pre-primary Section



- Teaching the little ones on-line was the biggest challenge, they were able to grasp things well when we started teaching them with the help of Google meet
- Teachers and children learnt how to use different apps for their work
- Parents used to be participants during the sessions, they were happy with the efforts taken by the school
- We as a team have imparted education to the children as well as the parents
- Children and their parents have become very tech savvy after the online learning

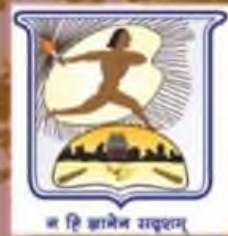


KET initiatives and achievements

Primary Section



- The Primary Section too conducted synchronous and asynchronous classes using Diksha app, Youtube videos, Teacher made videos, Google meet
- Continuous and Comprehensive training conducted for the teachers in Digital and Academic areas, leading to enhanced teaching learning process
- Most students are able to adapt to the new normal way of learning and those who find it difficult are being given continuous support
- We are gradually migrating to the domain, Office 365 to streamline communication and data storage
- A successful virtual summer camp was conducted, it was very well appreciated by the parents



SARASWAT EDUCATION SOCIETY MANGALURU

(Registered in 1920)

ಸಾರಸ್ವತ ಶಿಕ್ಷಣ ಸಂಸ್ಥೆ
SARASWATHY ENGLISH MEDIUM SCHOOL
MANGALURU

SES
Mangaluru

The infographic is set against a background image of the SES Mangaluru campus, featuring a large red-brick building with a tiled roof and a courtyard. A tree is visible in the upper right. The main title 'SES Mangaluru' is in a white circle. To the right, a large number '30,000 +' is displayed above a statement about student numbers. Below the title, a hierarchical tree structure shows the campus divisions. The 'Mangalore City Campus (1915)' branch includes 'Ganapathy English Medium School (1989)' and 'Ganapathy P U College (1971)'. The 'Kotekar Campus (1946)' branch includes 'Anandashram High School (1946)', 'Parijnan PU College (2005)', and 'Parijnan Vidyalay (2017)'.

30,000 +

Students are estimated to have passed through the portals of SES.

Mangalore City
Campus
(1915)

Kotekar Campus
(1946)

Ganapathy English
Medium School
(1989)

Ganapathy
P U College
(1971)

Anandashram
High School
(1946)

Parijnan PU
College
(2005)

Parijnan Vidyalay
(2017)



Parijnan Vidyalyay- Project Update



- Phase 2 C (2nd floor expansion on the existing school building) was completed. Only installations like water cooler, black boards, desks etc. are pending- this will be done after the lockdown.
- Phase 3 (Classes 6- 10 Building) –Bhumi Pujan was held in end March. Construction has commenced since then despite the lockdowns & incessant rains.



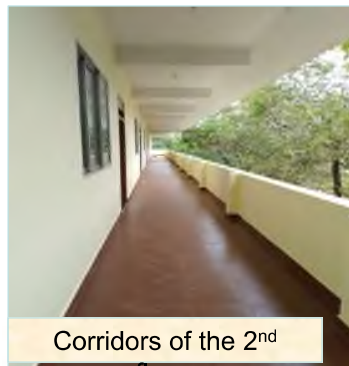
Parijnan Vidyalay- Phase 2 C



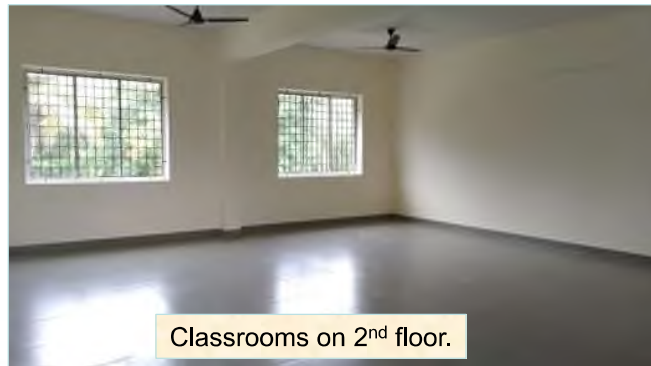
BEFORE Phase 2 C



AFTER Phase 2 C



Corridors of the 2nd
floor.



Classrooms on 2nd floor.



Toilets in the new toilet block



**We were blessed with the presence of PP Swamiji
- in both our Campuses**



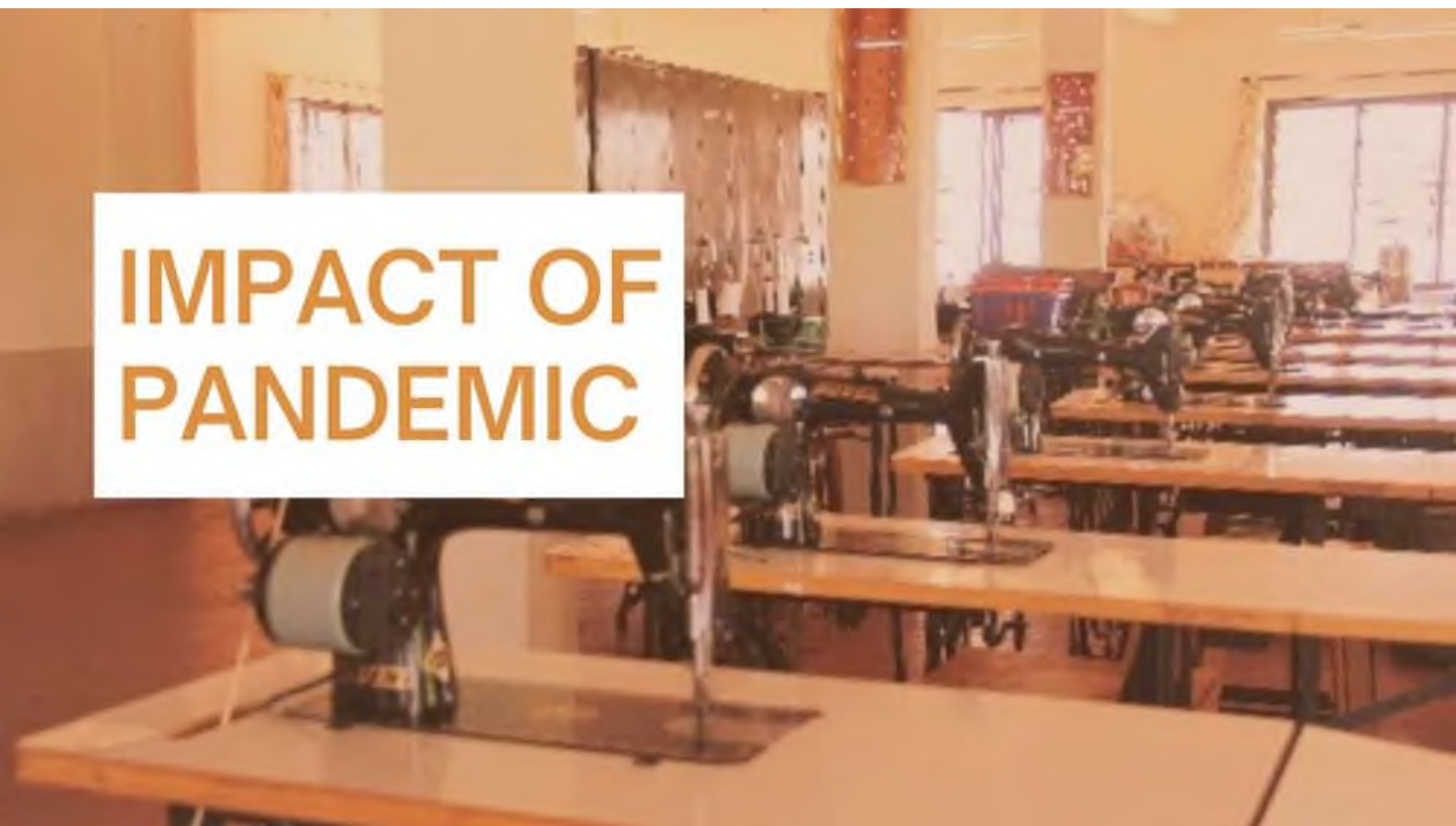
- Pujya Swamiji visited both the City Campus, Mangalore & Koteekar Campus on 20th January, 2021
- Pujya Swamiji also walked thru the completed Phase 2C & the Phase 3 site during the Mangaluru visit.



SAMVIT SUDHA®

A division of PARIJÑAN FOUNDATION®

IMPACT OF PANDEMIC



- Ensured timely payment of salaries to everyone every month
- Timely payment of Employee State Insurance premium
- Adopted Virtual Sales method to market our products

OUR COMMITMENT





Parijnan Foundation- Samvit Sudha



Total production figures for Fabric products

Month	No of trainees	No of products produced	Value of the products produced
Dec-20	11	268	1,93,750
Jan-21	14	477	1,47,560
Feb-21	20	991	2,95,910
Mar-21	26	1,280	2,92,375
Total	71	3,016	9,29,595

Production – Paper Production Division / Conversion Unit

Month	No of batches run at the factory	No of sheets produced	No of products converted	Value of products converted
Dec-20	16	1,435	492	67,870.00
Jan-21			765	23,405.00
Feb-21	16	1,391	1,250	44,260.00
Mar-21	4	351	11,129	55,612.50
TOTAL	36	3,177	13,636	1,91,147.50

Production - Mother and Child products

Month	No of products produced	Value of the products produced
Sep-19	453	28,900
Oct-19	2,359	1,48,600
Nov-19	75	4,770
TOTAL	2,887	1,82,270



Parijnan Foundation- Samvit Sudha



Vertical wise sales			April 2020 to March 2021				
Vertical	Master hub	Wadi	Karla	SRL 1	Pune 2	SRL 2	Grand Total in Rs
Fabric	4,49,826.00	11,64,670.00	51,480.00	1,070.00	11,350.00	7,180.00	16,85,576.00
HMPP	3,69,439.00	55,880.00	14,100.00	-	-	-	4,39,419.00
Parijna	5,200.00	44,110.00	10,260.00	-	-	-	59,570.00
Mother and Child products	1,13,700.00	6,990.00	1,220.00	-	-	-	1,21,910.00
Total	9,38,165.00	12,71,650.00	77,060.00	1,070.00	11,350.00	7,180.00	23,06,475.00

**Due to Covid lockdown the hubs were closed impacting Sales
Sales during April & May 2021 – Rs.6,72,644.60**



Charitable activity report of SCM



(Rs. In lakh)	FY 2018-19		FY 2019-20		FY 2020-21	
Scheme	No. of beneficiaries	Amount disbursed	No. of beneficiaries	Amount disbursed	No. of beneficiaries	Amount disbursed
Paridharanam	9	5.83	8	4.72	5	2.89
Medical reimbursement	18	7.00	14	7.66	10	2.87
Kanakanjali scholarship	7	14.00	3	4.00	3	5.00
Tercentenary scholarship	25	11.18	8	8.45	20	8.45
TOTAL 3 years	59	38.01	33	24.83	38	19.21

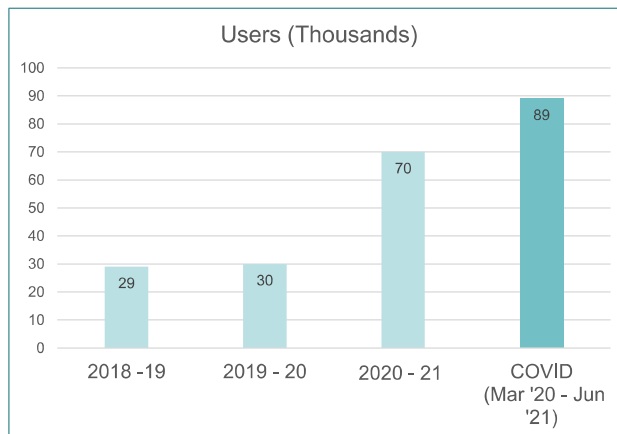
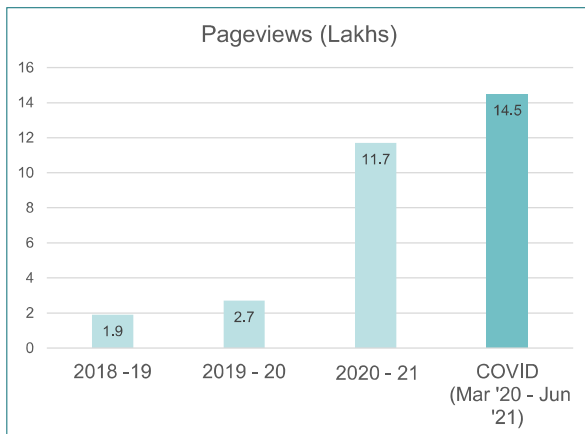


SCM Website

March 2020 – June 2021



The period since March 2020 has been a learning experience for all and the website team is no exception. With Parama Pujya Swamiji's guidance and blessings the website was able to shape a response, and from April 2020 onwards, new channels for Sadhaka-s to connect with the SCM began to open up, even as the pandemic shook us with its severity and unpredictability.



The graphs show total Pageviews and Users for each FY.

The last column shows the Sixteen month pandemic period.

Conclusion: From an average of 600 pageviews per day till March 2020, we've gone to 3150+ in June 2021, and from 70 to 460 users per day.



SCM Website

March 2020 – June 2021



Under the enlightened guidance of Parama Pujya Swamiji, the website is transforming into a Resource centre for Sadhaka-s, not just an information centre. In the era of the pandemic, it continues to provide a connect with the Math despite all restrictions.

Some Content Additions and Highlights since March 2020:

- Added over • 250 videos • 55 articles • 300 Audio tracks • 40 eBooks • 30 Photo Albums
- The Shri Chitrapur Guruparampara Pathana and Shravana
- Audio Section revamped and enhanced and is now the biggest draw on the website. It has almost all Audio CDs released by SCM so far
- Publications Section introduced with dedicated sub-sections for: •Sunbeam (archival and recent issues for download) • eBooks & Texts
•Parijna Patrika • Girvana Patrika • Little Ravikiran
- Samparka Articles Section (now has 30+ Articles)
- Article series: • Pariprashnah • Hrllekha • Janmotsava 2021
- Video Content: • The Bhagawadgita Talks • Navaspanadana • Aaarambha • Kallolah and most recently: • Kavyakatha.
- Resource pages during special occasions: • Navaratri • Sayujyam • Janmotsava
- Events Calendar: Electronic calendar with tithi-s, downloadable as PDF, and also on the website as a calendar
- SCM: • Announcements • Advisories • Seva Rates updates
- Other wings of the SCM have also added content to the website:
 - ❖ DFC now has a prominent place on the Homepage for donations (instead of "Ongoing Projects")
 - ❖ Yuvadhara created the "Avakash" Series, and is now (as part of Sayujyam) creating the monthly Webinar series "Atmabal"
 - ❖ Girvanpratishta has also forged ahead with picture lessons, and Girvan Patrika, a quarterly Sanskrit Magazine.
 - ❖ Instructional Videos for Devi Anushthana, Guru Pujana, Gayatri Anushthana, Devi Anushthana etc have also been added



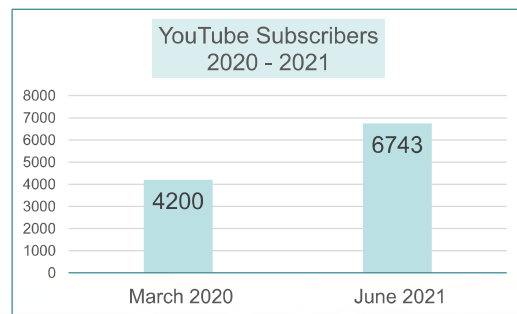
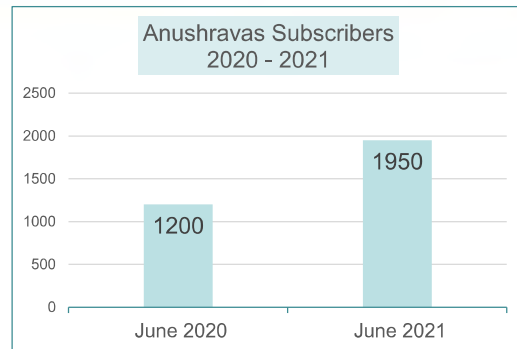
Anushravas

June 2020 – June 2021



Anushravas on Whatsapp was relaunched almost exactly a year ago on June 15th, 2020

- ❖ In the past year it has broadcast over 550 messages.
- ❖ It's possibly the quickest channel for reaching Sadhaka-s with updates from SCM in the form of advisories, announcements, Seva rates etc.
- ❖ The bulk of communication consists of website updates and is the single biggest driver of traffic to the website.
- ❖ Anushravas has also been responding (or redirecting) queries from Sadhaka-s.
- ❖ The SCM Youtube channel has been regularly making public content that potentially has a wider audience.. This is typically content in English, Hindi etc.
- ❖ Push notifications for Bhagavadgita Talks, Kallolah, Navasandana etc. thus reach subscribers regularly.





PROJECTS



Goa project



Plot A where Kutir is located



Plot B – Only Plantation



Goa project



Latest photos of Kutir at Goa



Puja Room



OVERVIEW OF THE COVID RELIEF ACTIVITIES UNDERTAKEN BY SCM ALONG WITH THE AFFILIATED INSTITUTIONS

COVID 19 Impact and Response of SCM and affiliates

- SCM earmarked INR 1 Million towards providing foodgrain supply
- Over 1000 families have been helped till date



Covid Assistance To Villagers Around Karla



Distribution of kits to villagers



Covid assistance



- Financial Assistance to needy Aamchi families (jointly with KSA)
- CHF has contributed substantially (\$15,000 ~ Rs.11,79,924/-)

Sr. No.	Category	Beneficiaries	Cost in INR
1	Food Kits to families	816	4,35,674
2	Financial aid to Samvit Sudha Trainees	51	1,90,899
3	Aamchi families given distress relief (SCM Share)	59	6,68,000
	TOTAL	926	12,94,573

- Disbursed Rs.13.70 lakh in Phase I (includes KSA share of Rs.7.00 lakh)
- Proposed Rs.40 lakh in Phase II



COVID 19 Impact and Response



- Samparka sessions by Pujya Swamiji
- Daily Viniyogas in all temples were conducted by the Priests
- Salaries paid regularly every month despite lockdown
- Salaries of SCM staff paid thanks to the generous Vantiga contribution from the laity. Vantiga for FY21 Rs.4.69 crore (FY20 Rs.3.20 crore)
- Salaries frozen in FY21 however propose increment @ 6% in FY 22



Agenda



1. Sabha Prarambha Prarthana
2. Requesting Shri Praveen P. Kadle - President of the Standing Committee SCM, to take the Chair and conduct the meeting
3. Attendance and leave of absence
4. Confirmation and adoption of the minutes of the previous meeting held on 29th March 2021 via online MS Teams
5. Condolence on passing away of Late Shri B.G. Kailaje maam, 30-05-2021
6. Briefing on decision taken regarding payment gateways options proposed to facilitate 'on-line' payments by devotees / laity
7. Overall review of the year gone by
8. Overview of the Covid Relief Activities undertaken by SCM along with the affiliated institutions
9. **Contracts signed with M/s Varuni Systems**
10. **Resignation of the old internal auditors (CA Kiron Mallapur maam & his team) and appointment of C.A. Vaishali S. Ladi (nee Kundapurkar) as the new internal auditor**
11. **Engaging on part-time basis, C.A. Vithal Chatre in South Kanara, to help in accounts and finance related matters of Saraswat Education Society-Mangaluru, Shrimath Anantheshwar Temple-Vitla, Sri Uma Maheshwar Devasthan-Mangaluru and Shri Seetharam Temple-Ullal**
12. **Any other matter with the permission of the Chair**
13. **Sabha Samapti Prarthana**



CHITRAPUR PRARTHANA, YUVADHARA, GIRVANA PRATISHTA & SAYUJYAM



Prārthanā-Varga Report from January 2021 to June 2021



Prarthana Varga currently has 36 centres, 300 children, 79 teachers in India and abroad

- Apart from stories, shloka-s, art, vimarsh, informal talk.. Importance of Healthy Environment was explained by doing a Bioenzyme Activity out of kitchen waste.
- Solar event experiment to connect with Sankranti festival.
- Craft activities- tilgul box, splat painting, make your own diary to express yourself, toran making.
- Deepa Namaskara is being taught to all children.
- Language skills- Konkani language/words- through picture talk. In May vacation Sanskrit Kallolah videos and Konkani kaani videos were sent to children to watch.
- Festivals celebrated Yugadi, Holi, Mahashivaratri, Chitrapur Teru Math videos shown on Vardhanti of Sannidhi-s.

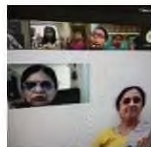
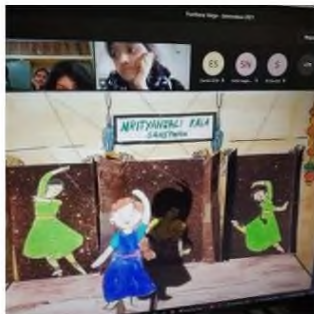
Teachers too had some online sessions such as ‘Manthan’ conducted by Tejashree Bailur and Smita Naimpally and ‘Yoga for children’ by Meenakshi Baljekar.



Prārthanā-Varga Report from January 2021 to June 2021



JANMADIWASA CELEBRATIONS



- Prarthana Teachers in all centers India and abroad performed online Guru puja in their PV on 12th and 13th June to celebrate the janmadiwasa of Pujya Parijnanashram III Swamiji.
- ‘GUROHO ANUMODANAM’, ONLINE PRARTHANA SHIBIR ON 20th JUNE TO CELEBRATE PARAMA PUJYA PARIJNANASHRAM III SWAMIJI'S JANMADIVASA. The Shibir video will be uploaded on Math website.



CHITRAPUR YUVADHARA

Activity Report

(Jan 21 – June 21)



Chitrapur Yuvadhara – Central Activities



- **Virtual Meeting of Chitrapur Yuvadhara Coordinators (7th Feb)**

Meeting was held for coordinators of all centres to get feedback & suggestions for activities in the coming year. Gurupujan was identified as one of the main activity

- **Sayujyam – Gurupujan**

- Along with Sayujyam team coordinated Guru Pujana Training for Trainers.
- Yuva-s were trained in performing Gurupujan across centres
- 4th March to 30th May: Yuva-s across local and international centers have performed 350+ Gurupujans.

- **Online Manthan Sessions**

- Manthan of Parama Puja Swamiji's Navaspandan videos conducted by Tejashree Bailur Pacchi every month via MS Teams



Chitrapur Yuvadhara – Central Activities



- **MS Teams Support and Moderation of Sampark and Sayujyam Events in coordination with respective teams.**
- **Unique offering (Animated Video) on the occasion of Hanuman Jayanti and Rathotsava 2021**
- **Chitrapur Yuvadhara - आत्मबल Series**
 - Series of online events introducing Yuva-s to different form of fitness activities and allied domains like Mental fitness, Nutrition and more
 - First of the series was Yoga session by Meenakshi Baljekar Pacchi on 30th May followed by Samoohika Yoga by Yuvas on 20th June



Chitrapur Yuvadhara – Local Activities



- Shirali – 4 day Yoga sessions conducted by Shri. Pradeep Hazar – **Jan 21**
- Pune – Trek and Pranayam session – **Jan 21**
- Thane – Conducted Guru Pujan Training for Yuva-s by Tejashree Bailur – **Feb 21**
- Bengaluru – Yuva-s visited Shirali for Fixed Asset Verification – **Feb 21**
- All Centres started Guru Pujan Training for Yuva-s – **Mar 21**
- USA - Online Samuhik Devi Anushtan – **Mar 21**
- USA – Started Gayatri Anushtan every third Saturday of each month – **Apr 21**
- Shirali – Yuva-s made a video on Rathotsava – **Apr 21**
- Bengaluru - Participation on the occasion of **Shankar Jayanti** – **May 21**
- Bengaluru – 15 Yuva-s participated in Samoohika Guru Pujana – **May 21**



Girvāṇapratishhthā



Girvanapratishta



- **Girvānapratishthā goes online** : In person online Aradhana, Sadhana and Dharana batches started in June 2020 esp in - Bengaluru, Chennai, Mumbai and Pune
- **Girvānapratishthā – Aradhana Prabodhah** : Classes inaugurated on 9th December 2020. 5 Batches in Bharat (incl. one for Taru), 3 batches in US-Canada and 2 batches for Australia, New Zealand, Malaysia, South Africa, UK
- **Girvānapratishthā Saṅskṛt Picture Cards** - For easy reference – uploaded on SCM website
- **Girvānapratishthā Final Exams**: Twice Final exam held for online classes – 27th September and 27th December 2020
- **Girvanapratishta teachers participated in Bhashya Pathana** on 1st March 2021 as Sayujyam Seva
- **Chintan** - Online discussion on Pujya Swamiji's Ashirvachana in Sanskrit for Teachers and students who have cleared Dharana level
- **Girvana-Vaikhari** : Interactive Four month duration (Focus on Conversation) classes via internet taken by Shilpā Mudur and Sangeeta Kalyanpur. Students from Bharat and Abroad. Inauguration in Shirali in January 2021. Two batches successfully completed the 4-month course and were conferred e-certificates on 15th June 2021
- **Girvana-Patrika** Online Sanskrit trimonthly magazine. First issue launched on 15th June 2021 on Shri Chitrapur Math website



Sāyujyam





Sāyujyam

27th February 2021 to 15th June 2022



- Sayujyam is 15-month coordinated programme by Sādhaka-s offering sevā-s to celebrate the Twin Anniversaries (75th Janmadivasa and 25th year of Mathādhipatya)
- The Programme hinges on 2 broad categories of sevā:
 - ❖ **Vaiyaktika Sādhanā Sevā:** Where individual sādha-s commit to performing specific sevā-s over the Sāyujyam period
 - ❖ **Sāmūhika Sādhanā Sevā:** Where the Local Sabhā-s carry out specific Sāmūhika Sevā-s over the 15-month period

The programme began with Sāyujyam - Visheshā Sādhanā from 27th February to 3rd March 2021.

- *An auspicious beginning was made on 1st March 2021.*
- *Sāmūhika Saṅkalpa in the divine precincts of Shrī Chitrāpur Math*
- *Prayers offered to Lord Bhavānīshaṅkar, Shrī Bhuvaneshwarī Devī and the Revered Guruparamparā for the Dīrgha Āyushya and Swāsthya of Parama Pūjya Swāmī*



Sāyujyam

27th February 2021 to 15th June 2022



Sāyujyam - Visheshā Sāadhanā

27th February to 3rd March 2021

- Guru paramparā Paṭhana: 27th February to 3rd March
- Shrī Devī Anushṭhāna and Shrī Gāyatrī Japa (only for male sādha-s):
1st March to 3rd March

Sāyujyam - Vaiyaktika Sāadhanā

4th March 2021 to 15th June 2022

- Ishṭa Mantra Japa: Sādhaka-s to offer 25 extra mālā-s per month
- Shrī Gāyatrī Japa (only for male sādha-s) : 25 extra mālā-s in a month
- 25 Shrī Devī Anushṭhāna-s
- One Paṭhana of Shrī Chitrāpur Guruparamparā Charitra
- 25 Navarātri Nityapāṭha or Shrīmad Bhagawadgītā (Chapters 12th and 15th)
- Learn chanting one Stotra a month from Stutimañjarī
- Shrī Guru Pūjana: at least one a month



Sāyujyam

27th February 2021 to 15th June 2022



Sāyujyam - Sāmūhika Sādhanā

15th June 2021 To 15th June 2022

- Sādhanā Pañchakam includes the following:

- Navarātri Nityapāṭhaḥ
- Shrī Devī Anushṭhāna
- Shrī Guru Pūjana or chanting of Shivamānasa Pūjā
- Recitation of 12th and 15th Chapters of Shrīmad Bhagawadgītā
- Lalitā Sahasranāma

- In addition,

- One Vimarsha will be conducted with each Sabhā during their Sādhanā Pañchakam slot.
- One Sāmūhika Shrī Gāyatrī Anushṭhāna (For Male Sādhanā-s) by each Sabhā during their Sādhanā Pañchakam slot



Sāyujyam

27th February 2021 to 15th June 2022



Sāyujyam – Activities

1st March 2021 to 29th June 2022

- Gurūpadashaḥ – every Monday through Anushravas WhatsApp
- Ātmabal – monthly webinars on different topics for all
- ONLINE Janmotsava celebration on 14th June (5pm to 8pm) with global participation in Sādhanā pañchakam
- Shrī Guru Pūjana – eBook and video release of Sadhana Panchakam
- 13-day content Rollout as a tribute to H.H. Guruswāmī starting from 14th June 2021 till 27th June 2021
 - Daily release of quotes by H.H. Guruswāmī
 - Daily release of articles by sādha-s highlighting H.H. Guruswāmī's mahimā and Their Love and Compassion for all.
 - Special episodes of Kallolaḥ and Navaspadana
 - My Guru My Universe - ebook release
 - Release of Gīrvāṇapatrikā and Sanskrit online Picture Lessons
 - Kāvya-kathā



धन्यवाद
Thank
You



Devi Swarna-Gauri Vrata at Shirali on 9-9-2021



Ganesha Chaturthi at Shirali on 10-9-2021



Nompi at Shri Chitrapura Math, Shirali on 19-9-2021



Nompi at Shrimath Ananteshwar Temple, Vittal



Nompi at Shri Bhandikeri Math, Gokarna

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Nompi at Shri UmaMaheshwar Temple, Mangaluru.
Photo by Shri Damble Ganesh Rao