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Navaratri Photo - Shirali



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CONTENTS

Page No.

Prayers, Praises and Psalms	4
Teachings of Swami Anandashram	5
Festivals in October & November 2022	7
Teachings of Swami Parijnanashram	9
Excerpt of Ashirvachan by P. P. Shrimat Sadyojat Shankarashram Swamiji on the Occasion of Guru Purnima at Karla on 13 July 2022	11
Jagadguru Speaks	17
Teachings of Swami Iswarananda Giriji Maharaj	18
Annual Shashti Festival - Announcement	22
Prarthana Varga – Dr. Chaitanya Gulvady	26
Little Ravikiran	30

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“सा मां पातु सरस्वती”



PRAYERS, PRAISES & PSALMS THE UPANISHADS

विश्वेश्वर नमस्तुभ्यं विश्वात्मा विश्वकर्मकृत्
विश्वभुग्विश्वमायुस्त्वं विश्वक्रीडारतिप्रभुः ।।

Obeisance to Thee, O Lord of the universe. “Thou art the soul and the architect of the universe. Thou art the enjoyer of the universe. Thou, verily, art the Lord sporting in the creation of the universe.

(MaitrayaNi Upanishad IV-14)

नमः शान्तात्मने तुभ्यं नमो गुह्यतमाय च ।
अचिन्त्यायाप्रमेयाय अनादिनिधनाय च ।।

I bow to Thee, O Thou Blissful Self. I bow to Thee, O Secret of secrets. Thou art beyond all thought and limitation. Thou art without beginning and without end. I bow to Thee.

(MaitrayaNi Upanishad IV-15)

‘ॐ श्री सद्गुरवे नमः’

This page is sponsored by Smt. Shiroor Chitra Shankar.



TEACHINGS OF SWAMI ANANDASHRAM

NAVARATRA

(Delivered in Manki, in November 1939, and
published in Kanara Saraswat in same month)

It is related in the Kenopanishad that, in a fight between gods and demons, the former once scored a victory through the Power of the Parabrahman. Pride of victory led Agni to boast that the success was due to his power. Vayu ascribed it to his own and in the same way, the different gods began to praise their respective strength. Then the Parabrahman assumed the form of Yaksha, stood before the gods, and examined their powers one by one. Agni, who boasted that he could burn down the universe with his power, found that he could not, with all his might, burn down even a blade of grass. Similarly, not all the attempts of Vayu could so much as move the blade. The gods, who had thus to pocket their pride, then sent Indra before the said Yaksha, who took the form of Uma, daughter of Himavat, and told Indra that victory was due to the Power of the Parabrahman alone.

People attain perfection by worshipping, in the form of Gayatri, the Power thus described. The worship of this Power, which is not distinct from the Parabrahman, is the main thing in the procedure prescribed for the Navaratra. And this worship gives

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.**

no room for any distinction as between Shaivas and Vaishnavas, and is thus a convenient means of creating harmony.

Shri Shankaracharya installed Sharada at Shringeri, and has thereby spread the cult of Shakti worship. But it does not appear that there is any trace of animal sacrifice or of the use of liquor or flesh in the course of the worship at that place. The **Prapanchasâra** of Shri Shankaracharya mentions a variety of modes of worship, but does not prescribe the use of liquor anywhere. The **Vaikritikarahasya** of the **Saptashati** clearly says : “Nowhere is prescribed the method of worship with this sacrifice, liquor, flesh etc.” The Smritis reckon the drinking of liquor as one of the five great sins. Hence it is desirable that Brâhmans should, in accordance with Dharmashastra, give up the use of liquor in the course of worship.

Some people maintain that, if this method is given up, it results in the displeasure of the Deity. But will the feeling of such displeasure remain when the prohibition programme initiated by present Government is universally adopted? Those who call themselves the Sanâtanists of the Community do not seem of defy the Sârdâ Act. Again, to give up the use of liquor in accordance with Dharmashastra is far better than to abandon it through fear of the law. And as Bhartrihari says, to give up, of one’s own accord, an object which must go some day, would bring peace of mind as well.

At the same time, it is a matter of consideration from the spiritual point of view, that all will strive to establish the reputation that there is no one in the Community who drinks liquor in any shape or form.

It has been made clear before that there is no room whatever in the **Bhâgavata Dharma** for such evil practices. Accordingly, no one need be under the impression that this practice is in keeping with the Bhagavata tradition.

May the Paramatman grant that all may secure happiness and liberation by worshipping Shakti with leaves, flowers, fruits and the like alone in accordance with the views expressed by Shri Shankaracharya!

FESTIVALS IN OCTOBER & NOVEMBER 2022

October 2022

23 Sunday	Jalapoorana
24 Monday	Naraka Chaturdashi, Abhyanga Snâna, Lakshmi Poojâ, Bali Poojâ
25 Tuesday	Khandagrâsa Sooryagrahan, Sparsha 5.04 p.m. Moksha 6.03 p.m. Bhojana Nishidda from 11 a.m.till Grahana M.
26 Wednesday	Go-poojâ
27 Thursday	Yama Dvitiya, Bhau-Beej

November 2022

02 Wednesday	Janmadinotsava of Shrimat Sadyojat Shankarashram Swamiji (as per Tithi).
04 Friday	Jâgarani Ekâdashi (Prabodhini).
05 Saturday	Prabodhotsava, Tulasi Puja
07 Monday	Vanabhojana-Dipotsava at Shri Guru Math, Mallapur, Shri Ananteshwar Temple, Vittal and Shri Sacchidananda Dattatreya Sannidhi, Kundapura

08 Tuesday	Chandragrahana (Sparsha 2.39 p.m. Moksha 6.19 p.m. Bhojana Nishidda from 9.23 a.m. till Moksha).
10 Thursday	Vanabhोजना - Dipotsava at Shri UmaMaheshwar Temple, Mangaluru
13 Sunday	Janma Divasa of Shrimat Sadyojat Shankarashram Swamiji (as per English calendar).
17 Thursday	Samārāadhanā at Mangaluru - Swami Vamanashram Sannidhi
18 Friday	Vanabhोजना - Dipotsava at Shri Bhandikeri Math, Gokarn
25 Friday	Dhwajarojana at Shrimat Ananteshwar Temple, Vittal
26 Saturday	Vardhanti of Pādukā Sannidhis of Swami Pandurangashram and Swami Parijnanashram-III at Shrimat Ananteshwar Temple, Vittal
28 Monday	Mrigabete Utsava at Vittal
29 Tuesday	Champa/Subrahmanya Shashti, Rathotsava at Vittal, Bankikodla and Nilekani

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 SWAMI PARIJNANASHRAM SHRADDHÂ

WHY WE NEED A MATH AND THE GURU

In the life of every man, Sadhana is needed to achieve happiness and progress. Every man must adopt a particular way of life for his own good and for the good of his family, for his eternal happiness and for his peace of mind.

The chief object that every man seeks is peace of mind and he wants to know how to achieve that peace of mind living in this Sansar. As we said before, every man needs Sadhana and if he perseveres with that Sadhana, he will definitely attain that goal in life. From our experience, We may tell you that the Sadhana that We ourselves did like Japa, Anushtan, etc., was instituted by our elders for very good reasons. Having been instructed on this path by Our Guru, We experienced all that We were to experience and We also experienced Bliss Eternal Ourselves, may be not fully but substantially.

Our elders teach us that Brahman alone is real and that all world is Unreal (Brahma Satyam Jagat Mithya). We have experienced the truth of this exhortation, because we pursued Sadhana. What is, after all, Sadhana? Sadhana is concentration on the Guru's teachings, having faith in the teachings, taking them for Gospel Truth without having any doubt or misgivings about them, Sadhana teaches us how to attain Divine Knowledge and yet move

about in this world into which we have been born. We know, having been born into this world, man has to face many vicissitudes in life. When such occasions come, if man is firmly rooted in his Sadhana, no matter what adversities and misfortunes beset him, he remains unaffected and, ultimately, he attains Mukti (liberation) by power of that Sadhana alone.

Hence, there are Gurus, Maths, etc, so that they could act as path-finders to confer peace of mind to the distressed.

The hearts of all God-realised souls are soft and, when they see before their very eyes people crying, undergoing difficulties without any apparent reason, they are moved. When you go to see a tragedy on the screen, you buy your own ticket and, then when you see the film, you shed tears. One who is outside the theatre sees you paying and crying like this and is amused. So, also, the Guru and the elders, by their precept and practice, have established Dharma and they teach the people that if they pursue that path shown by them, they will not cry or fall prey to Sansar but will progress onward in life. That is why Maths and Gurus have been vouchsafed to us to teach people according to the time and clime.

GURUPADESHAH

The Lord is both the cause and effect. He is knowledge personified. Even the greatest Jnanis cannot understand His full dimensions. He is both Karya Rupa and Karan Rupa. Cause personified and Effect personified.

– P. P. Swami Parijnanashram-III



Excerpt of Ashirvachan by P. P. Shrimat Sadyojat Shankarashram Swamiji on the Occasion of Guru Purnima at Karla on 13 July 2022

कर्णस्वर्णविलोलकुण्डलधराम् आपीनवक्षोरुहां
मुक्ताहारविभूषणां परिलसत् धम्मिल्लसम्मल्लिकाम् ।
लीलालोलितलोचनां शशीमुखीम् आबद्धकाञ्चीस्रजं
दीव्यन्तीम् भुवनेश्वरीम् अनुदिनम् वन्दामहे मातरम् ॥
आनन्दाश्रम शिष्याग्रं स्वानन्दाम्बुधिमज्जितम् ।
आनन्दाश्रमिणं वन्दे परिज्ञानाश्रमं गुरुम् ॥

ॐ श्री गुरुभ्यो नमः

श्री भवानीशङ्कराय नमः

श्री मात्रे नमः

अत्यंत एक महत्त्वपूर्ण अवसर हो एक संधी म्होण्येद. संध्यावन्दन कश्शि कर्ताति तश्शि तत् सदृश एक अवसरु गुरु पूर्णिमा. म्हळ्यारि दोन म्हैन्यांचो अवकाश मेळता आम्कां कल्लें होंड अनुष्ठान कोर्चे. आन्नि आम्मी आम्माल परिवारा सांग्गाति येत्ताति ताज्जी व्यवस्था तुम्का कोर्का पड्ता जबरदस्ती. तुम्कांयिं अनुष्ठान कोर्चे सेवा कोर्चि एक अवकाश मेळता. ह्या सन्निधींतुं ह्या वातावरणांतुं हें अनुष्ठान कोर्का म्होणु मगल मस्त इच्छा आशिलि आन्नि दोन वर्स समाजा सांग्गाति चड सम्पर्कु जाय्नी. क्रमेण आम्मालें चातुर्मास्य शिरालींतुं जाक्काशिलें जाल्यारि ह्या फांत्ता हांग्गा केल्यारि बऽरें म्होणु आम्मी विचार केल्लो. प्रवीणमाम्माने दुर्गेशमाम्माने मस्त आग्रह केल्लें आम्कांयिं हें उपयुक्त म्होणु दिस्लें म्होणु प्रार्थना कोर्नु हांग्गा चातुर्मास आरंभ केल्ला. तश्शि आम्मी सकाळीं

नमस्काराक येत्ताति माग्गेरि रात्तीचें पूजा आस्तलि दीपनमस्कार जांव्व भित्तारि. आन्नि माग्गेरि शन्वारा आय्तारा पादुका पूजन इत्यादि स्वीकार कोरुक् येव्वें आस्तले. आन्नि थोडे Cultural Programmes आस्ताति, आयिल साधक प्रस्तुत कर्तलिं तांतुं भाग घेतलिं. आन्नि Cultural Programmes इत्यादि नात्तिल तावळी आम्मी विचार केल्ला ह्या फांतां तोगु येवु बोस्चें म्होणु. कोण आयल्यां की सदस्यांनि तात्री येवु बोश्येद. कल्लें formal एक interview आन्नि सगळें प्रति फांतां कोर्का म्होणु ना. एक आम्मि सांगिलें मुख्य आप्णालोंजपू. हाज्जे एक संकल्प घेयाति. आत्तं वेळ तुम्मी किल्लो घाल्ताति एक तास बोस्चो अभ्यासु आस्स म्हळ्यारि आन्नि एक अर्ध तास बोस्चें संकल्प कोर्नु बय्साति. तश्शि मूलतः आम्मी तें सांग्चें ह्या चातुर्मासांतुं प्रयत्न कराति You may have to increase the duration to bring about that necessary intensity. You may have to, well, नियम का कुछ पालन कर सकते हैं चातुर्मास के समय में. अभी बताया गया था वर्षाऋतु में आना जाना जरा पहले जमानेमें से तो बहुत ही कठिन रहता था। अभी भी कठिनाइयां होती है. एक स्थान पे रहते हैं वहां पे अनुष्ठान वगैरे होता है, मिलके करते है तो उसमें तीव्रता बढ़ाने का प्रयत्न प्रधान रहता है. तो उस तीव्रता को बढ़ाना है. नियमित रूप से जो हम जप वगैरे करते हैं मिलके करते है तो उस जपमें तीव्रता आए यह हमारा प्रयत्न रहेगा. नियमित रूपका जप होता है वह सुबह कर लें, रात को कुछ समय बैठके करे. स्नान नहीं किया तो हाथ मुंह धोके कमसे कम एक घंटा बैठके बस एक घंटा मैं बैठूंगा या तो आधा घंटा कमसे कम बैठना है. इस प्रकार से कोई संकल्प लिया जाए तो बहुत अच्छा रहेगा. तीव्रता को बढ़ाना है ना ? तो तीव्रता यदि बढ़ानी हो तो क्या करें और क्या कर सकते हैं. विधान के कोई नियम दिए जाते हैं उन नियमों का आप पालन करें एक शारीरिक स्तरपर कुछ तपस्या हो दूसरा आहार में कोई संयम लाएं, उसमे भी एक पीड़ा उत्पन्न होती है. You want to skip a meal, fine! Have a fruit or something, something like that, something intelligent, you can even check out with some good doctor or Nutrition

experts, correct? So don't start something drastic which can damage your system. But yes, a little control over आहार, or whatever, breakfast, lunch, dinner. So, in-between, हांवें जेवण सोळ्या जाल्यारि तें मस्त तान्नेक जात आस्ता ऐसे नहीं. में तो दिन में बस एक ही बार भोजन करता हूं, रात को कुछ नहीं. लेता पर दिन भर क्या करते हो. So, जो मिले वो खा लेते हैं. इस प्रकार से नहीं पेट खाली रखना भी सीखें. उससे पहले थोड़ीसी व्यथा होगी पर उस समय जो हित है फल इत्यादि उसका सेवन करें. उससे भी एक तीव्रता आने लगती है जिसको हम अपने अध्यात्म प्रगति में उंडेल देना चाहते हैं. भोजन का चिंतन बंद हो जाएगा कुछ समय के बाद. यदि एक भोजन का त्याग करें या तो बहुत पसंद है कमसे कम उस पदार्थ का त्याग किया दो महीने के लिए. आत्तं दोन म्हैने हांवं करतांचि म्होणु तश्शि कल्लें एक विचार कोर्नु संकल्प घेत्यारि तीव्रता वाड्डता. चातुर्मासा पय्लें हें एक महा विचित्र म्होण्येद अवस्था भौगोलिक अवस्था कौविडाचि आशिलि. त्या परिस्थितितुं आम्मी पळ्यतालिं. कोई ऐसा व्यक्ति नहीं कोई परिवार नहीं जिसके जीवन में एक आघात ना पहुंचा हो कोविड के समय. परिचित रिश्तेदार हों अत्यंत निकट के मित्र मंडली का कोई हो उसका स्वर्गवास हुआ. इस प्रकार से दुःख professional business में बहुत प्रहार हुआ. हमें ये इच्छा नहीं है कि बस उस दुःख का संस्मरण करते रहे लोग. पर हमने कहा था उस समय संपर्क प्रारंभ किया था. हम कह रहे थे देखो उच्च कोटि का साधक रहता है वैराग्यपूर्ण होता है और उसको एक ही अभिलाषा रहती है ब्रह्मज्ञान कहें आत्मज्ञान कहें या कहे जो गुरु वचन वो हृदयसंगम हो जाए उसका पूर्ण बोध मुझे मिले कैसा मेरा अधिकार ये तीव्रता रहती है. श्रेष्ठ साधक जो है वो ऐसा व्यवहार रहता है उसका जैसे कि मृत्युने उसकी शिखासे उसे पकड रखा हो. The immediacy of death confronts a sadhaka. मुखारि पोळोंयां आगे जाके साधना करेंगे इस प्रकार की भावना उसमे आ नहीं सकती क्योंकि उसका विचार से प्रबोधित वैराग्य है. कितने ही जन्म मैंने लिए हैं ले चुका हूं सुख भी भोगा दुःख भी भोग खूब

और जे शाश्वत था वो प्राप्त नहीं हुआ अब तक. अभी भी एक प्रकार का ढीलापन मैं रखूं याने spiritual tone नहीं हो पता नहीं कब जाके भगवान के दर्शन होंगे. तो ऐसे भय से बड़ी तीव्रता अपने जीवन में लाता है. तो मैंने कहा था you have been forced into a situation like that and ऐसी समस्या थी परिस्थिति थी. ये कोविड में पता नही अगले दिन कौन जाए फोन करने में संकोच करते थे लोग क्योंकि फोन किया तो पूछते थे बात तो तो होती थी फिर कहते थे “Checking out if I am still around? What guarantee you are around next week? It was like that, it was so bad.. सामने मृत्यु मृत्युकी झलकें मिल रही थी हमें ऐसे glimpses so to say. तो उस मृत्युञ्जय की पिपासा बढ़ने लगी. और यदि सचमुच आधात हो भविष्य नहीं देख रहा आगे कुछ है ही नहीं इस प्रकार के दुःख के कारण अनुभव हो रहा है past कहते हैं भूत भी नजदीक आ जाता है. माक्षी केल्लेलें it has no value because there is no future at all. so, the past and the future crunches you into the present. Isn't it? When you see a person who has just received a bad shock or something, you have to get their attention, draw their attention to something in front, start off, उद्वाक दिल्लें हगूर दिल्लें nothing is making sense. हगूर, then they can open up. So, it was a forced thing, but we realize how fragile is this life. So, atleast let us remember that and then use that to bring that intensity, and then आम्मल साधनेंतुं एक व्रताचरण कोर्नु तीव्रता हाड्का ताज्ज खातिर हैं सगळें चातुर्मास व्रत. Then we can be joyous, कल्याक I have learnt my lesson, so it's going to be Divine, आम्मल साधना कल्लि आस्स तांतुं एक तीव्रता येंव्वी आस्स आन्नि ह्या चातुर्मासांतुंचि माक्का कल्लें ना जाल्यारि कल्लें तें strong अनुग्रहाचें एक बोध मेळ्का म्होणु तश्शि एक आग्रह दवोर्नु कराति. आहाराचें आन्नि नियम पालन कर्तना कश्शि चिकेचि पय्लें त्रास जांन्व्या फावस्स तशीचि बय्स्सुनु कर्तना

नाकाऽ म्होणु दिस्ता जाल्यारि कराति, Experiment कोर्चे आसल्यारि अभ्यास ना जाल्यारि time it out. तुम्मी जप कर्ताति १५ मिनिटं बस्ताति जाल्यारि ४५ ... बोस्चेँ एक १० दिवसां खातिर पुणि take a sankalp starting from tomorrow or whatever. स्तोत्र पाठयि कोर्का आनि कवच इत्यादि.

राजगोपाल भटमाम्मालें एक निवेदन आशिलें इत्ल वर्स धर्मप्रचारक जालु आशिलें आप्पण, आत्तं at this age जाय्ना. Officially जाय्द आम्मी स्वीकार कर्ताति Resignation म्होणु. जाल्यारि सहजतया जात्त आस्तलें कार्य राजगोपाल भटमाम्मालें. In 1997, समाज कस्लें म्होणु गोल्ना मद्रू कस्लें म्होणु गोल्ना तश्शि आमालि परिस्थिति आशिलि आन्नि हें Sunbeam विषय अयिल तावळी आम्कां सांगलें राजगोपाल भटमाम म्होणु आस्स ताक्का सांग्येद आम्मी मेळणीशीलीं सुद्धायिं But, तावळी धोर्नु. ताणे कल्लें कार्य केल्यां अद्भुत कार्य केल्यां. बरेंचि Religious, Spiritual Content, no controversy इत्यादि maintain कोर्नु strict discipline. प्रत्येक क्षेत्रांतुं विलक्षण कार्य केल्यां आम्कां ताज्जो मस्त अभिमान आस्स. आम्मी तें सगळें गुरु चरणीं अर्पण कर्ताति आन्नि तशीचि आत्तं दुस्त्रेकयि train कोर्का व्हय न्हवे. एक टीम सज्ज जात्त आस्स तीवांयि मुखारि व्हर्तलिं तें मार्गदर्शन केन्नायि आस्का राजगोपालभट माम्मालें.

So, ऐसी एक प्रतिज्ञा करें इस दिन वैसे आप अभी तो शुरू करोगे कुछ अनुष्ठान पर घर पहुंचने के बाद आहार में थोडासा संयम भोजन वाणीमें संयम ताकि सरस्वती देवी प्रसन्न होवो संतुष्ट होवो संतुष्ट हो जाएगी हम अनर्गल ना बोलें तो प्रसन्न हो जाएगी जब हम अच्छी ही कुछ बोलें. तो संस्कृत में बात करना सीख सकते हैं. online classes हैं और फिर स्तोत्रों का पाठ किया जा सकता है. तब सरस्वती वस्तुतः प्रसन्न होती है. स्तुति की वैखरीसे फिर समाहित होके अंतस्थ हृदय में अपना जप किया तो गुरु बहुत ही प्रसन्न होते हैं. वो जो हमने सुना है कुछ अनुभव किया है उसको हृदयसंगम करना है और इस जीवन में ही उस पूर्णता को हमें प्राप्त करनी है।

गुरुके वचनों का श्रवणकरके उसपे मनन करके जो संशय है उसको निकालना निदिध्यासन करना याने तीव्र जप करके इत्यादि जो विपरीत भावना है उसे भी हटाना और जो सत्य है प्रत्येक स्तर पे उसका अनुभव करना ये मैं करुंगा ही. इस प्रकार का संकल्प चातुर्मास के इस दिन गुरु पूर्णिमा को लिया जाता है. सभी आचार्योंका आवाहन करके उनकी पूजा करके और क्या कर सकते हैं.. हम ..इतना तो वचन दे सकते हैं हम निभाएंगे और तीव्रता बढ़ाके निभाएंगे और बुद्धिपूर्वक निभाएंगे. वैयक्तिक और मिलके सब संघटित होके सामुहिक साधना भी अच्छी तरह से करेंगे. आप सभी के ओर से मैं ऐसी प्रार्थना कर रहा हूं, अनुभव खूब मिले हैं हमें जीवन क्या है और इस जीवन में हमें एक हमारा गन्तव्य हैं प्राप्तव्य है तो इन दो महिनों के लिए ये उसके लिए प्रबल प्रयास हम करेंगे. इस प्रकार से ये सिद्ध हो ऐसी हम प्रार्थना करते हैं गुरु चरणी.

आत्तं एक भजन कोर्या. तश्शि गुरुंगले एक वात्सल्य वातावरणांतुं सनिधितुं आम्मी हैं कर्त आसति म्होणु तीव्रता येँक्का जाल्यारि तांगलें एक वात्सल्याचोयि अनुभव जावो तावळी तें एक it will be truly a spiritual experience. तप जाँक्का but let us not get burnt out in the process of intensifying our tapas, let us not lose the spiritual muscle tone. So, let it be something that is very enduring whatever we gain in these two months, so that you can say, yes, really these two months have mattered and my life, I see in a different manner. There is some transformation that has happened. मेरे जीवन में एक परिवर्तन मेरे में परिवर्तन आया है ऐसा अनुभव आप प्रत्येक साधक को हो, ऐसी हम प्रार्थना गुरु चरणों में आज कर रहे हैं.

(Closing Prayers)

॥ ॐ नमः पार्वतीपतये हर हर महादेव ॥

(Transcribed by Shrikala Kodikal)

JAGADGURU SPEAKS

H.H. Sri Bharati Tirtha Mahaswamiji

WAKE UP TO ÂTMA JNÂNA

A spiritual life gives happiness to man in this as well as the other world. It consists of devotion to God, unshakable faith, prayer and satsanga. Those with a taste for Vedantic inquiry go a step further.

**सर्वव्यवहारणामेव प्राग्ब्रह्मात्मताविज्ञानात् सत्यत्वोपपत्तेः।
स्वप्नव्यवहारस्येव प्राक्प्रबोधात्...**

Just as while dreaming one does not feel that all occurrences in the dream are not real but appear to be real, so also to one immersed in *ajnâna*, this world and its happenings, living beings, all appear to be true, till the dawn of knowledge of Atman.

Just as, after waking up, a man sees not the scenes which were presented to him during dream, so too, subsequent to the dawn of right knowledge, he sees not the universe (as real, thereafter).

**निद्रया दर्शितान् अर्थान् न पश्यति यथोत्थितः।
सम्यग्ज्ञानोदयादूर्ध्वं तथा विश्वं न पश्यति॥**

We bless all to attain Atma Jnana

(Courtesy : Tattvaloka)

TEACHINGS OF SWAMI ISWARANANDA GIRIJI MAHARAJ

PORTRAIT OF GURU

(Continued...)

The Samvit Fire

शश्वन्नश्वरमेव विश्वमखिलं निश्चित्य वाचा गुरोः

नित्यं ब्रह्म निरन्तरं विमृशतां निर्व्याजशान्तात्मनाम्।

भूतं भावि च दुष्कृतं प्रदहतां संविन्मये पावके

प्रारब्धाय समर्पितं स्ववपुरित्येषा मनीषा मम॥३॥

3. Having been convinced through the teachings of the master that the entire world of experience is held in a ceaseless change and thus perishes every moment, the aspirant's mind loses all its feverish cravings and turns naturally to a constant search for and recognition of the deathless Brahman. In the samvit fire of this ultimate realisation is burnt up all the volitional dirt of his past and potent future--and his whole being offers itself completely to the forces of the divine.

Such, according to my considered knowledge, is the state of the blessed master.

Having swallowed the entire universe in the experience developed through *manana*, now the aspirant proceeds to digest it through *nididhyāsana*.

Purifying Fire

This idea of the vigorous nature of spiritual attainment is graphically expressed in the second

half of the verse through another analogy, that of the sacrificial fire. *Samvit* is the fire to denote which the word *pāvaka* is used, pointing out the purifying nature of *samvit*. Fire purifies whatever it touches—wood or food.

The gross food which goes inside the body is converted by the *vaishvânarâgni* (the gastric fire) into the subtle essence of the body; further, it becomes the fuel of consciousness. The material food is transformed into the conscious mind.

अन्नमयं हि सोम्य मनः Says the *Upanishad*, “My dear, the mind is made up of food.” Here, what is meant is a manifestation and not a creation of mind. Mind becomes activated by the process of transformation of food, which strengthens the vital force (*prana*), which in its turn activates the mental stuff. Unless the mind is alert how can consciousness manifest itself?

The analogy of fire in this verse is to be taken in a subtler sense where the food is भूतं भावि च दुष्कृतम् -- the past and future ‘misdeeds,’ deeds that are enacted without understanding the Self. All these deeds arising out of *ajñāna* are for a *samvit sadhaka* a sin. In the spiritual viewpoint both *punya* and *papa* are to be overcome, transformed and transcended. Shaking off both good acts and bad ones, one attains to the stainless divine equipoise.

Action Is Inevitable

Bhāvi means what the *sādhaka* will do in the present life. So long as the body is there, some action or other is inevitable. This is what is called आगामी कर्म, *Āgāmi Karma*. ‘Bhutam’ stands for संचित कर्म, *Sanchita Karma*, the actions prior to the acquiring

of the present body. Both these have the potentiality of yielding their fruits, to receive which the soul will have to be identified with transmigration. In destroying this identification through the intensity of awareness of one's own free spiritual nature, the *sadhaka* burns up the potentialities of both these *karmas*.

Fuel of Karma

How then will you worship *samvit*? By offering the fuel of *karma* with great devotion, purity and reverence--because it is the divine cosmic fire. Such a process of offering is called *homa* or *yajna*.

This gives the complete picture of a pure mind. When this *chitta-shuddhi* is achieved the aspirant is in possession of a highly purified and elevated accumulation of impressions. Only such a mind can be offered in the next step of *sādhana*, into the fire of *samvit* to be consumed completely and once for all.

Therefore, the *pradahatā* practice if *nididhyāsana* is not possible in earlier stages. When all the *karma* and *vāsanās* are burnt, you experience *aham* without *kāra*. That is to say, you do not need an ego (*ahamkara*) to know yourself. You know the Self intuitively, continuously, without anything to infer it from. This is the conclusion of the *samvit-havana*.

Nididhyāsana is, therefore, an intensification and stretching of a momentous I-existence into eternity. It is a still lightning. It sounds impossible, but that is what *pradahatā* means--denuding the I-ness of all forms, all *ākāra*. Does *ākāsha*, the space-principle, have an *ākāra* or form? No. But you cannot understand this subtle nature of the formless without

bringing forms into space and seeing that they have no capacity to hold space.

It is space that holds them effortlessly, without penetration, without letting them touch it. In an attempt to understand *ākāsha*, you look out and see an enclosed space in front of you; you will have to go beyond that enclosure and again see that space in a wider enclosure; then go beyond that also, beyond every horizon, beyond the galaxies, and you know it is one continuous space.

I-ness Stretched

This continuity is the *nirantaratā* mentioned in the practice of *nididhyāsana* here. Your 'I-ness' stretches itself continuously and finds itself untouched, nothing to do with any form of space or time or thingness, no *ākāra*.

Realise *Guru* as *Param Brahma*, which means realise him as your own Supreme Self. But if you see the *Guru*, then see him as God, the creator, the sustainer and the destroyer of the world.

Differences Dissolved

In the flood of bliss that is released as a result of this double vision of *nididhyāsana*, of the *puṇāhuti* of the *samvit-havana*, the difference of the inside and outside is completely swept away and dissolved. Everything becomes meaningfully meaningless since everything is fulfilled. The nature of that bliss and fullness will be expressed mystically in the next couple of verses.

(Continued...)

(Courtesy: *Samvit Sāadhanāyana*, *Santa Sarovar*,
Mt. Abu)

SHRIMATH ANANTHESHWAR TEMPLE

VITTAL - 574243 (DAKSHINA KANNADA)
Tel: (08255) 239203. Email: satvittal@gmail.com

THE ANNUAL SHASHTHI FESTIVAL

will be celebrated from
24th November to 30th November 2022

With the blessings of

Parama Pūjya Shrīmat Sadyojāt Shaṅkarāshram Swāmījī
Mathādhīpati, Shrī Chitrāpur Math, Shirālī

SPECIAL SEVAS FOR SHASHTI – 2022

No.	Seva	Seva on	Seva Rate
1	Nagatambila Seva	22 nd 23 rd 24 th & 30 th Nov. 2022	Rs. 1,000/-
2	Ranga Puja Seva	25 th to 29 th November 2022	Rs. 3,000/-
3	Tulabhara Seva (excluding material cost)	26 th to 28 th November 2022	Rs. 1,500/-
4	Gana Homa – 1 coconut	27 th November 2022	Rs. 1,500/-
5	Bombe-Chavara (Lalkhi) Utsava Seva	27 th November 2022	Rs. 15,000/-
6	Dipotsava at Kumara-tirtha	28 th November 2022	Rs. 5,000/-
7	Malige-Puja Seva	28 th November 2022	Rs. 50,000/-
8	Mrigabete Utsava Seva	28 th November 2022	Rs. 50,000/-
9	Kavalige-Katte Seva	28 th November 2022	Rs. 50,000/-
10	Ratha Flower decoration	29 th November 2022	Rs. 50,000/-
11	Bhandi Utsava Seva	29 th November 2022	Rs. 25,000/-
12	Nagakatte Flower Decoration Seva	30 th November 2022	Rs. 10,000/-
13	All Sannidhi Seva	All days	Rs. 800/-
14	Vasanta Puja (Panivar Puja)	All days	Rs. 7,500/-
15	Santarpna Seva	All days	Rs. 15,000/-
16	Flower Decoration Seva (All Sannidhi and Anantheshwar-Gudi)	All days	Rs. 10,000/-
17	Palakhi Utsava Seva	All days	Rs. 10,000/-

Sevas Rupees 25,000/- and above are entitled to All Sannidhi Seva prasad.

Donations and contributions for the Shashti Mahotsav celebrations may please be remitted to the SB Account No.107003130000250, SVC Bank Ltd., Balmatta Road Branch, Mangalore. IFSC Code: SVCB0000070 in the name of "Shrimath Anantheshwar Temple" through Cheque/DD/NEFT/IMPS and other digital channels.

FOREIGN PASSPORT HOLDERS may please contact scm.donor.cell@gmail.com to make donations and seva contributions

Please convey the Seva Name, Date of Seva, Full Name, Mobile Number, e-mail ID, full postal address, transaction reference number (UTR/UPI) to the email ID: satvital@gmail.com to enable us to send the prasad

Board of Management

PROGRAMME

24.11.2022	Thursday	Mārgashira-Shuddha-Pratipadā	6.00 a.m. Mr̥ttikā-Haraṇa from Ādisthala 9.00 a.m. Koshāgāra-Pūjā
25.11.2022	Friday	Mārgashira-Shuddha-Dwitiyā	9:00 a.m. Sāmūhika-Prārthanā 12.00 noon Dhvajārohaṇa, Mahāpūjā 8.00 p.m. Maṅgalārati and Utsava
26.11.2022	Saturday	Mārgashira-Shuddha-Tṛtīyā HH Shrimat Parijñānāshram Guru Pāduka Pratishṭhā Vardhanti	8.30 a.m. Mahāpūjā, Maṅgalārati 8.00 p.m. Maṅgalārati and Utsava
27.11.2022	Sunday	Mārgashira-Shuddha-Chaturthī	9.30 a.m. Mahāpūjā, Maṅgalārati 8.00 p.m. Maṅgalārati and Utsava
28.11.2022	Monday	Mārgashira-Shuddha-Pañchamī	8.30 p.m. Mahāpūjā, Maṅgalārati 9:00 p.m. onwards Mrgabete-Utsava
29.11.2022	Tuesday	Mārgashira-Shuddha-Shashthī	9.30 a.m. Mahāpūjā, Maṅgalārati 12.00 noon Mahā-Rathotsava 10.00 p.m. Mahāpūjā, Maṅgalārati
30.11.2022	Wednesday	Mārgashira-Shuddha-Saptamī	8.00 a.m. Avabhythotsava 12.00 noon Dhvajārohaṇa, Mahāpūjā, Maṅgalārati, Sāmūhika-Prārthanā, Ankura-Prasāda-Vitarana 5.30 p.m. Nāga-Tāmbila at Nāgākatṭe
28.12.2022	Wednesday		Kirishashthī

Note: 1) At noon - Mahābhīṣheka, Pūjā, Nitya-Bali and Santarpana on all days
2) In the evening - 5.30 p.m. to 7.30 p.m. - Bhajana-s, Dīpanamaskāra 8.00 p.m. onwards - Raṅga- Pūjā and Utsava on all days.
3) Devotees' meeting will be held on 28.11.2022 at 4:00 p.m.

Special Seva Rates for Shashthī Mahotsava 2022

Pratipada - 24.11.2022 (Thursday) PACKAGE-DAY 1 – Rs.7000/-

Seva	Seva Time	Seva at
1 Ksheerabhisheka	Morning	Aadisthala
2 Panchamrutabhisheka	Morning	Aadisthala
3 Shiyalabhisheka	Morning	Aadisthala
4 Kanika for Havana	Morning	Yajna Shala
5 All Sannidhi Seva	Afternoon	All Sannidhis
6 Karthika Pooja	Evening	Shri Anantheshwara Sannidhi
7 Nagatambila	Evening	Nagakatte
8 Ranga Pooja	Evening	Family Deity

Dwitiya - 25.11.2022 (Friday) PACKAGE-DAY 2 – Rs.7000/-

Seva	Seva Time	Seva at
1 Kanika for Havana	Morning	Yajna Shala
2 All Sannidhi Seva	Afternoon	All Sannidhis
3 Kumkumarchana	Afternoon	Shri Mahalakshmi Sannidhi
4 Kallye Undo	Afternoon	Shrimath Anandashram Paduka Sannidhi
5 Phala Samarpan	Afternoon	Shrimath Parijnanashram Paduka Sannidhi
6 Karthika Pooja	Evening	Shri Anantheshwara Sannidhi
7 Ranga Pooja	Evening	Shri Mahalakshmi Sannidhi

Special Seva Rates for Shashthi Mahotsava 2022

Tritiya - 26.11.2022 (Saturday)

Seva	Seva Time
1 Kanika for Havana	Morning
2 All Sannidhi Seva	Afternoon
3 Kumkumarchana	Afternoon
4 Kallye Undo	Afternoon
5 Phala Samarpan	Afternoon
6 Karthika Pooja	Evening
7 Ranga Pooja	Evening

PACKAGE-DAY 3 - Rs.7000/-

Seva at
Yajna Shala
All Sannidhis
Shri Mahalakshmi Sannidhi
Shrimath Anandashram Paduka Sannidhi
Shrimath Parijnanashram Paduka Sannidhi
Shri Anantheshwara Sannidhi
Shrimath Anandashram Paduka Sannidhi
Shrimath Parijnanashram Paduka Sannidhi

Chaturthi - 27.11.2022 (Sunday)

Seva	Seva Time
1 Kanika for Havana	Morning
2 All Sannidhi Seva	Afternoon
3 Appa Kajjaya	Afternoon
4 Karthika Pooja	Evening
5 Ranga Pooja	Evening

PACKAGE-DAY 4 - Rs.7000/-

Seva at
Yajna Shala
All Sannidhis
Shri Mahaganapathi Sannidhi
Shri Anantheshwara Sannidhi
Shri Mahaganapathi Sannidhi

Panchami - 28.11.2022 (Monday)

Seva	Seva Time
1 Kanika for Havana	Morning
2 All Sannidhi Seva	Afternoon
3 Karthika Pooja	Evening
4 Ranga Pooja	Evening

PACKAGE-DAY 5 - Rs.7000/-

Seva at
Yajna Shala
All Sannidhis
Shri Anantheshwara Sannidhi
Shri Lakshmi Narasimha Sannidhi
Shri Uma Maheshwara Sannidhi

Shashti - 29.11.2022 (Tuesday)

Seva	Seva Time
1 Kanika for Havana	Morning
2 All Sannidhi Seva	Afternoon
3 Karthika Pooja	Evening
4 Ranga Pooja	Evening

PACKAGE-DAY 6 - Rs.7000/-

Seva at
Yajna Shala
All Sannidhis
Shri Anantheshwara Sannidhi
Shri Anantheshwara Sannidhi

Sapthami - 30.11.2022 (Wednesday)

Seva	Seva Time
1 Kanika for Havana	Morning
2 All Sannidhi Seva	Afternoon
3 Ksheerabhisheka	Afternoon
4 Shiyalabhisheka	Afternoon
5 Panchamrutabhisheka	Afternoon
6 Karthika Pooja	Evening
7 Nagatambila	Evening

PACKAGE-DAY 7 - Rs.6000/-

Seva at
Yajna Shala
All Sannidhis
Nagakatte
Nagakatte
Nagakatte
Shri Anantheshwara Sannidhi
Nagakatte

Prārthanā Varga

– Dr. Chaitanya Gulvady

Bhadrapad masa and Ashwin masa – Chaturmas Vrata Samapti and Navaratri , Prarthana Centres conducted multiple activities with the children.

Canada Prarthana Varga-On Saturday, September 10th, 2022 - 40 Sadhakas attended this event including 5 Prārthanā Varga children and 2 teachers. They walked to the spot where H.H. P.P. Swamiji had performed the Seemollanghana in 1979 enroute chanting “हळूहळू चालावे, परिज्ञानना भेंटावे”. After reaching the spot a few Bhajans and Namasmārāns were chanted.



Colouring Activity – Devi Durgā



Pranav Balloor



Arjun Upponi



Amav Balloor



Anvesha Mavinkurve



Ananth
Fernandes



Adwait Mavinkurve



Anagha Manikkar



Pranavi Nadkarni-Bharadia



Avika Vijayakar



Eashan Balloor



Avika Vijayakar

Canada Prarthana Varga

On the occasion of Navaratri, Bengaluru PV showed Navaratri Kallolaha episode during the Session and did a recap of it with the children. (Photo credit Bhavani Nayel)





Ananta Chaturdashi activity at Mira Road



KallePhovu preparation at Borivali West

Little Ravikiran – Ashwija 2022

Swāmiji says:

Work out of strength. That strength comes not from arrogance or insistence but from belonging – I belong to Shiva, I belong to the Guru.

Parama Pujya Sadyojat Shankarashram Swamiji, March 2020 Karla

Story Time: Chintu and the hyenas

The Cheetah cubs chased each other as they played together



in the deep jungles. Raja and Lal were the naughtiest and created a lot of ruckus. The play became more and more boisterous. The rest of the cubs joined in with

equal vigour. However, Chintu Cheetah was the youngest and was tired of the rough play. He sat in a corner under a large tree and watched his siblings and cousins romp around the place.

In a few seconds, Chintu was fast asleep. The cubs were so busy playing, they never heard the stealthy pattering of a hyena nearby.. The leader of the pack of hyenas began to drool when he saw half a dozen of healthy cheetah cubs. "These will make a good meal for us!" he greedily thought as he turned to call the rest of the pack.

When Raja, a very alert cub smelt the enemy, he shouted out a warning. All the cubs stood poised – ready for flight. But Chintu was fast asleep. The other cubs woke him up and said, "Wake up, Chintu. We can hear the hyenas – they will eat us up if we do not hurry! Let us run back to where the family is!"



By the time Chintu registered what the others were saying, it was a tad too late. You see, all the cubs were trying to say the same thing at the same time in the loudest voice possible - and the outcome was pure noise. Chintu rubbed opened his eyes and beyond the cousins who were in front of him, in the thicket of the forest, he could see the wicked gleaming eyes of the leader of the hyenas.

Chintu at once stood up. He thought of his mother and his aunties waiting back for them back home. Amma had said, "You are the fastest on the earth- no one can catch you if you put in your best. You have the strength of the cheetah within – remember that!"

Chintu recalled Amma's words and hurriedly whispered to the others, "The hyenas are right behind – let us run this way. We

can run the fastest and here we go!" So saying Chintu turned and sped while the other cubs followed Chintu! Before the startled eyes of the hyenas, who were planning to surround and



stealthily catch the cubs – the cubs had just vanished! The leader shouted, "These are mere cubs- we can catch them in no time!" The pack moved in the direction of the cubs.

But as Amma had rightly said, "You are the fastest on the earth" – the cubs were way too fast to be caught!

Fun Facts: Cheetah Facts

- Cheetah is the fastest land animal. They can accelerate from 0 to 96 kilometres per hour - in about 3 seconds! Their claws work rather like studs on football boots for extra grip when sprinting, while their long, muscular tail acts as a rudder when chasing prey such as antelope.
- The name Cheetah comes from a Hindi word , 'chita' meaning - spotted one.
- Did you think cheetahs roar like lions and leopards?



NO!!!! Don't expect a cheetah to roar – they mew like your pet cat! They lack the special two-piece bone in the throat that allows other big cats to do - so they growl, hiss and purr.

- Unlike the other big cats, the females are solitary, while males live together (unlike a lion pride, which has multiple females). Male cheetahs team up with their brothers or other males to form – a *coalition* – groups that defend a shared territory and team up to hunt prey.
- Unlike most cats, the cheetah mainly hunts in the day - with eyesight far keener than a human being, it can pick out prey from a distance.
- Cheetahs are under threat from the illegal wildlife trade. Demand for cheetahs as pets (particularly in the Arab countries) means cubs are often taken from the wild.
- Cheetahs could be sprinting towards extinction. They were once widespread in Africa, as well as the Arabian Peninsula and India, but research has shown that cheetahs are now found in just 9% of their historic range. More than 90% of them have disappeared since 1900, and the global population is estimated at less than 8,000. The Asian cheetah population now numbers just 50 or so animals, in one isolated pocket of Iran.

Prarthana Assignment: Cheetahs in India


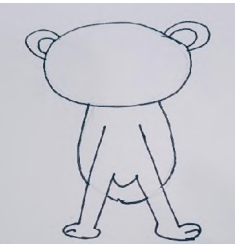



Do you know what happened on the 18th of September this year?

Eight Cheetahs were brought into India and released in the wild.

From where did they come? Where were they released?

Do find out more about this event, collect pictures and discuss in the Prarthana Class.

Activity Time: Draw a Cheetah

		
1. Draw 2 ovals in a mushroom shape	2. Draw forelegs and ears	3. Draw hind legs in a heart shape. Add nose, mouth and eyesockets
		6. Remember to leave white spaces on the chest tip of the tail and face. You can change the expression by changing the shape of the eyes.
4. Add tail, eyes and hair	5. Add random spots and distinct tear marks	7. Add shading with a pencil. Colour with pencils or paint.

Fun Time: Cheetah Riddles

- Why did the tiger lose the game?
Because he was playing with a cheetah!
- Which animal was caught by the animal-police and why?
A Cheetah because he was a cheetah!!!
- Why did the zoo stop conducting examinations?
Oh! There were too many cheetahs!
- Why does the cheetah dislike playing hide n seek?
Because he was always spotted!
- Did you hear about the cheetah who robbed a bank?
He ran away so fast that he almost got away with it, but he was spotted!

Long Ago: Cheetah in ancient India



Chitraya is a Sanskrit word meaning variegated, adorned or painted, from which the word 'Cheetah' has been derived.

There are many references to cheetahs in our ancient texts. Devi Durga, in her various forms, takes as her vahana the lion, tiger or cheetah. Lord Shiva is also depicted as wearing cheetah skin.

Cheetahs were common in the ancient and even mediaeval period in India. They were trained for

hunting by kings and emperors in those days. In 1608, a white cheetah was known to be in possession of Raja Vir Singh Deo in Orchha. This is said to be the only recorded white cheetah.

Excessive hunting and habitat destruction lead to their diminishing numbers.

Our Heritage: Vaghavesu

Tiger dance is a traditional art form, popular in many parts of India, though the style of dancing and accompanying instruments vary from region to region. The dancers dress up to look like the Big Cats - Lion, Tiger, Leopard, Cheetah. This includes painstaking body paint, hair pieces, masks, tail and elaborate makeup, which takes hours to put on. The dance reflects the graceful movements of the felines depicted, along with their bravery and agility. Dance movements include Fire breathing, Hand-walking, Handstands, gymnastics, picking up money with their mouth by bending backwards and other skills. It is usually accompanied by local kettle drums, Tasha etc. The dance is not just a display of the dancer's skills, it is also a gift of love and devotion to the deity.

Pili Vesha or Huli Vesha is the "Tiger Masque" folk dance unique to coastal Karnataka, performed during Navratri to honour the Goddess Durga, whose Vahana is the tiger or mārṇemi. It originated in Udupi District and was initially performed during the Krishna Janmashtami/ Mosaru Kudike and Ganesha Chaturthi festivals at Mangalore, Udupi, Moodabidri, Kundapur and other towns. The troops, consisting of 5 or more participants, perform until the last day of Navratri, and almost all of them form a part of the Sharada processions organised by temples such as Mangaladevi, Gokarnanatheshwara and Venkatramana temple.

In our own Shri Chitrapur Math, Shirali, during the annual Rathotosava, Vaghavesu, or the tiger dance is very popular. It is a part of the ' Mrugabet' – when Lord Bhavanishankar goes hunting to Panchvati where this dance is enacted.

Different forms of the Tiger dance popular in various parts of India are as follows.

- Puliattam - Tamil nadu
- Pilivesa | Huli Vesha - Tulu Nadu region of Karnataka and Kerala.
- Puli Kali - Kerala
- Baagh Naach - Subarnapur district, Ganjam district, Odisha
- Manavi Vagh (Human Tiger) - Nagpur, Maharashtra

Recent studies have shown that the Tiger dance has therapeutic values, especially for differently abled children facing emotional and mental health challenges. The Drum beats and coordinated movements are not only a treat to the senses, they are a true mind-body- soul experience.





We welcome your feedback at littleravikiran@gmail.com
Your feedback is important to us!

Credits:

Source:

https://en.wikipedia.org/wiki/Cheetah_reintroduction_in_India

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Editors: Dilīp Basrūr and Dr. Gaurīsh Paḍukone

Little Ravikiran created with love by Chandrima Kalbag and Jyothi Bharat Divgi



Navaratri Photo, Vittal.



Navaratri Photo - Samādhi Math, Mangaluru.
Photo by Shri Damble Ganesh Rao, Mangaluru



Navaratri Photo - Shirali - Vāhana Poojā.



Navaratri Photo - Karla



Navaratri Photo - Karla - Vāhana Poojā



Bhoomi Pujan, Navāna Bhojan, Shirali on 9-10-2022



Arriving at Shree Laxminarayan Mahāmāyā Temple,
Ankola on 11-10-2022



At Shree Laxminarayan Mahāmāyā Temple, Ankola



Pujya Swamiji's visit to Arekal Mahāsati Temple.



At Arekal Mahāsati Temple



**Aranyaksha Kutir, Kundaim, near Mangeshi, Goa inaugurated
by Pujya Swamiji on 16-10-2022**



Pravesha Dwāra Udghātana of Aranyaksha Kutir.



Pravesha Dwāra Udghātana.



Deepa Prajvalan at Aranyaksha Kutir.



Deepa Prajvalan.



At Aranyaksha Kutir.



Dr. Pramod Sawant, Chief Minister, Goa with Pujya Swamiji
at Aranyaksha Kutir on 16-10-2022

Date of Posting :
20th & 21st of
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Navaratri celebrations by the special children at Swami Parijnanashram Educational & Vocational Centre for the Handicapped, Virar.