

# THE CHITRAPUR SUNBEAM

चक्षुर्विन्द्यै तनूभ्यः  
॥ श्री चित्रापुर मठः श्रीवल्ली ॥

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**P. P. Swamiji at Shankarlok, Ahmedabad on 13-02-2023.**  
(Courtesy: Anushravas)



**Shobha Yatra at Sri Dungargarh on 17-02-2023.**  
(Courtesy: Anushravas)



**Lord Mahabaleshwar of Gokarn 'visited' our Shri Bhandikeri Math  
on 19-02-2023.**

*(Photo by Shri Naveen Nadkarni of Bankikodla)*

# THE CHITRAPUR SUNBEAM :- FEBRUARY 2023

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“सा मां पातु सरस्वती”

## PRAYERS, PRAISES & PSALMS THE UPANISHADS

पूषन् एकर्षे यम सूर्य प्राजापत्य व्यूह रश्मीन् समूह ।  
तेजो यत् ते रूपं कल्याणतमं तत् ते पश्यामि योऽसावसौ पुरुषः सोऽहमस्मि ॥

O Nourisher, Witness of all (one and the only Seer), Controller of all, O Illumining Sun, Fountain of life for all, pray withhold Thy light, gather together Thy rays. May I behold through Thy grace Thy most blessed form. The Being that dwells therein - that Being am I.

वायुरनिलममृतमथेदं भस्मान्तं शरीरम् ।  
ॐ क्रतो स्मर कृतं स्मर क्रतो स्मर कृतं स्मर ॥

Let my life now merge in the all-pervading life. My body is doomed to be reduced to ashes. Om, O mind, remember thy past deeds; O mind, remember thy past deeds.

अग्ने नय सुपथा राये अस्मान्, विश्वानि देव वयुनानि विद्वान् ।  
युयोध्यस्मत् जुहुराणमेनो, भूयिष्ठां ते नमउक्तिं विधेम ॥

O Agni, lead us to supreme felicity. Thou knowest all our deeds. Keep us away from deceitful sin. To Thee we offer our salutations galore again and yet again.

(Isha Upanishad 16, 17, 18)

‘ॐ श्री सद्गुरवे नमः’

This page is sponsored by Smt. Shiroor Chitra Shankar.



# TEACHINGS OF SWAMI ANANDASHRAM

## THE VEDÂS ARE NOT THE WORK OF MAN

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

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

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

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

The discoveries which modern scientists say they have made, may be found embedded in the Vedas at least in embryo. Inasmuch as such an extraordinary storehouse of knowledge could not possibly have been created by mere man, Shri Shankaracharya declares in his *Bhashya* that the omniscient Ishvara alone must have created it (*Brahmasutra*. 1-1-3), On the other hand, with their extreme zeal for the

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**O DEVA, my Pranams at Your Divine Feet.**

**Let my Pranams be in my Deeds.**

**To offer our Pranams & this Prayer, we sponsor this page**

**— Smt. Uma & Shri Arun S. Bolangdy.**

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authority of the Vedas, Mimamsakas hold that Ishvara could not have been free to create the Vedas and that they are eternal (*Jaiminisutra*, 1-1-23)-an opinion held by the Sankhya school as well. The Vedas describe themselves as the breath of Ishvara; seeing that breathing is an effortless process, they must have emanated from Ishvara without any effort on His part; the knowledge of the Vedas which existed in the previous Kalpa, came to Ishvara after the Deluge; hence the Vedas are eternal and not a new creation : so argue the Seshvara Mimamsakas. Even the Naiyayikas acknowledge that the Vedas are the creation of Purushottama or the Supreme Spirit and not of ordinary mortals.

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

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

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

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

Even when viewed from this standpoint, the greatness of the Vedas does not depend upon whether they are or are not the creation of man. It is acknowledged by all that, so far as is

known at present, they represent the most ancient body of extant literature on earth. That this great literature, so full of the essence of truth, should have become widely known in the old days when modern facilities for the spread of education and knowledge were nil and the art of writing was unknown; that regulations should have been made to preserve it untainted through a succession of Rishis etc.; that, by fixing the exact intonation and otherwise, it should have been carefully secured from change and has actually survived to this day-these things alone may well lead one to believe that in the Vedas there is a power divine.

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

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## FESTIVALS IN FEBRUARY 2023

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### FEBRUARY 2023

- |    |           |   |
|----|-----------|---|
| 22 | Wednesday | Vardhanti at Shirali -<br>Swami Krishnashram Sannidhi     |
| 24 | Friday    | Vardhanti at Karla -<br>Shree Durgā Parameshwari Sannidhi |

### MARCH 2023

- |    |           |  |
|----|-----------|--|
| 01 | Wednesday | Shishya-Sweekāra day of<br>P. P. Shrimat Parijnanashram III Swamiji        |
| 01 | Wednesday | Vardhanti at Karla -<br>Swami Parijnanashram III Sannidhi                  |
| 06 | Monday    | Holikā, Kāmadahana   |
| 09 | Thursday  | Vardhanti at Shri Samādhi Math, Mangaluru -<br>Shri UmaMaheshwara Sannidhi |
| 10 | Friday    | Vardhanti at Shri Chitrapur Math, Gokarna -<br>Shri UmaMaheshwara Sannidhi |
| 21 | Tuesday   | Shubhakratu Samvatsara Samāpti   |
| 22 | Wednesday | Shobhanakratu Samvatsara Prārambha,<br>Yugādi                              |





## TEACHINGS OF SWAMI PARIJNANASHRAM

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**(Summary of the Ashirvachan delivered by His  
Holiness at Shri Chitrapur Math,  
Bengaluru on 8-10-1978)**

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We do not know whether we should mention this, perhaps we may mention it after all. You at least have us to whom you can come and tell all your troubles, your problems and seek solace. To whom can we ourselves turn but to God Himself? So, we tell Him all our problems and, we may tell you, He has never let us down. He has always stood by us. So, also, God always stands by anyone who turns to Him and trusts Him. So, do turn to the Lord in your hour of need and, rest assured, He will help you attain peace. And, now we will take up questions. Whenever we had any problems or questions on religious matters, we used to ask His Holiness (Shrimad Anandashram Swamiji) and Swamiji used to solve all our doubts. Then, we had been to Kashi for what you may call as “higher studies.” We were only sorry all this while that there was none in our community forthcoming with questions on religious matters that we would love to answer. In Bombay, no doubt, we were asked some questions but they were not as deep as the ones being asked here. That is why, we are really happy with the questions you have posed today and we will answer them as best as the Lord makes us to.

**Question :** What is the difference between Shrutis and Smritis?

**H. H. :** Shrutis are what our sages have spoken advising us of the spiritual path while Smritis are for our daily way of life, Smritis teach us how to conduct ourselves.

**Question :** Why did Rama have to hide behind seven trees to kill Vâli? Was it right for Him to do so?

**H. H. :** There are many meanings to this episode. Sometimes, in the performance of one's duty, whether one is an Emperor, a Swami or anybody, he needs to hide not behind seven but even seventy trees! No doubt, when Ravana abducted Sita and Rama pursued him to Lanka, He fought Ravana face to face and killed him. Then, why should Rama have concealed Himself behind some trees to kill Vali? One cannot explain away this action easily but, one thing we should remember is that Rama was ever just, He did always the right thing. Because of suspicions voiced by a Dhobi, He even abandoned his wife Sita who was then pregnant and who had already been purified by emerging unscathed from the fire on her rescue from Lanka. Rama teaches us that no matter what we are, a King, a Swami or an ordinary person we must always do our duty. Even though it was only a washerman who voiced suspicions about Sita, Rama felt duty-bound to pay due heed to him and to ask Sita to undergo another test of her purity and chastity. If He were not a king and Emperor, perhaps He would not have abandoned Sita. We all worship Him today because of such acts of his, in spite of his doing this. Valmiki Ramayan does not give any reasons for various actions that Rama did. Then, how can we give any reasons. We would say that even Brahma may not be able to say why, except that Rama did His duty.

**Question :** Detractors and mischief-mongers live in comfort and with plenty while the devout and the pious ones have to undergo great difficulties. Why is it so?

**H. H. :** That is because those who are humble, God-fearing and devout are wanted quickly back by the Lord. Those who sin and do nothing but sin may, on the outside, appear as though they are living in comfort and doing well. But, really speaking, they enjoy no peace of mind, they cannot get sleep at nights whereas those who are devotees of the Lord may actually be enjoying the difficulties through which they pass. Take the example of our own Pandurang Shastri (at Shirali Math). He laughs, he cries but he may be regarded as a real Yogi as he remains unaffected by passing

events of life. That is why we too pray to the Lord that if we are born again, we should be born in Shirali and be like Pandurang. We are reminded of the Hindi couplet which runs thus : “The world calls me mad, I call the world mad; but, O Lord, let me remain forever mad.” The devotees of God do not consider their privations as difficulties. They welcome it with open arms.

**Question :** When doing Japa or Dhyana, is it necessary to sit on the floor?

**H. H. :** We have always said that to do Japa or Dhyana (meditation), you can do it anyway, sitting on your bed, on your cot, on the floor or in any pose. The main thing is that you should be able to achieve concentration of mind. So, we say, you can do your Japa or Dhyana even sitting on a cot. What matters is how quickly you can achieve concentration of mind.

**Question :** Why should there be obstacles and all kinds of hurdles in doing good deeds? Why should our own children oppose us?

**H. H. :** We do not know why one should suffer more when he is engaged in only doing good to others. **One thing we can say from our own experience is that the Lord tests us all the time**, He wants us to prove ourselves. Sometimes, our own children may raise obstructions to our doing good but that should not deter us. In our own case, when we set out to do something good, all kinds of obstacles and difficulties come in the way, we even have to hear all sorts of things said about us, but we do not mind. Therefore, he who has undertaken to do something good should go ahead with all courage and fortitude, undeterred by whatever befalls him.

**Question :** Can anyone render selfless service or is it only saints who can do selfless service?

**H. H. :** Usually, the ordinary person strives for himself and his own comforts alone. But, he should strive to render

selfless service to others as well. As for saints, they are saints because of their selfless lives and their continuous service of the whole humanity in whom they see their Lord. A saint never thinks of himself, his own comforts etc. Man, by nature, is an egoistic creature, he works only for himself and his own good. On the otherhand, **if he were to dedicate all his acts to God and takes it that he does everything by the Grace of God, then automatically he starts rendering selfless service.** In our case, for example, sitting on this Peetha and giving Phalmantrakshat is one kind of service. But, real service is to help those in need, help the homeless with a roof over their heads, help parents of unmarried girls find husbands, help the jobless get jobs and a means of livelihood etc. All such acts of service can be called selfless service. A saint is one who looks upon all creatures, an old man, a girl, a woman, the poor, the disabled, nay, everyone, with equal vision. He serves them all equally. Even people living and moving in the world can render selfless service.

**Question :** Is God the cause of natural calamities like earthquakes, famines, cyclones etc? If so, how can He be called as Ever Compassionate? Then, there are many Yagnas performed to avert disasters. Does God respond to them?

**H. H. :** Earthquakes, famines and other natural calamities are nothing but the phenomena of our solar system. Krishna assures us in the Gita that whenever the forces of evil become dominant and truth becomes oppressed, He takes birth from time to time to protect the pious and destroy evil forces. You may see for yourselves that no disaster ususally touches the place where God-realized souls reside. No natural calamity can touch such a spot. God has three aspects, as Brahma He is the Creator, as Vishnu He is the Preserver and as Shiva He is the Destroyer. Our own Ishta-Devata is Shiva. Shiva does as He pleases. It is not proper that we should find fault with anything that Shiva does. Everything happens by His will. Even here, there can be an earthquake tomorrow--and we can only submit to His will. As for the second question whether God will respond to the yagnas, the answer would be that we



must trust God. Whether we can develop such a faith and trust in Him through Yagnas depends on how sincere are our prayers. We should pray to Him with all our heart, with single-minded devotion. Krishna assures us in the Gita that he who prays with single-minded devotion can face any amount of troubles or calamities with equanimity. Man must only first be brave in his mind but in order to get that kind of mental fortitude, we must cease regarding our mind as ours but dedicate it at the feet of the Lord. It is said truly, to attain Shiva you have to become Shiva yourself. Therefore, pray to Him in all humility and sincerity. It does not matter in what form you worship Him but He will surely respond to your prayers.

**Question :** God is known as the world's Sutradhâri. Then, where is there room for Viveka?

**H. H. :** He is the Sutradhâri not merely of our world but of all creation--of plants, animals and everything in the universe. We must first learn to accept this truth. Then, we will have no difficulty in pursuing our Dharma. If everyone were to listen to his own heart, he will be performing his Dharma. For doing the right Dharma, we must first instal God in our heart and keep Him firmly enthroned therein. Then, you will become a true devotee, a Sadhaka and will go forward. Keep God in any form you like in your heart. Then, there is the question, if we take everything as happening by God's will, can we give up our Vivek Buddhi and sit still? This question is not properly worded. **Viveka Buddhi comes to us by God's Grace.** What is the sense, therefore in abandoning it and sitting still? We must use our God-given intelligence to turn ourselves to Him who made us. Then, we will truly realise that everything happens by His will alone.



Excerpt of Āshirvachan by P. P. Shrimat  
Sadyojat Shankarashram Swamiji  
at Borivali (Mumbai)  
on 19th December 2014

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

ॐ श्री गुरुभ्यो नमः  
श्री भवानीशङ्कराय नमः  
श्री मात्रे नमः

“गुरु महिम्न उत्सव” न्हवे? ... महिम्नोत्सव, ... महिमा कल्लि म्हळ्यारि केवल ‘आ’ कोर्नु पोळोंचें न्हयी. ईश्वरालि महिमा पोळोंचि आस्त्वयारि पोळोयेद. अरे बापरे! ... माक्का जीव भावांतुं घाल्ला आन्नि तो सर्वज्ञ सर्वशक्ति संपन्न जान्नु आशिलो सगळें हें कर्त आस्स, केवल कौतुक कोर्चें आन्नि नतमस्तक जांन्वें. गुरु ती शक्ति आस्स, प्रचंड शक्ति, ताज्ज महिम्नेचो उत्सव कोर्चें आस्स, स्तव कोर्चें आस्स, स्तुति कोर्चि आस्स म्हळ्यारि participation is a must. It cannot be viewed objectively. आणांतुं तें केन्ना प्रकट जांव्या सूरु जात्ता आन्नि

‘ॐ श्री सद्गुरवे नमः’

This page is sponsored by Shri V. RAJAGOPAL BHAT,  
(Birthday 6-Feb). (Receipt No. 357)

केवल आपणांतुं न्हयी आप्णाल्या परिवेशांतुं समाजांतुं तें झंवूत जातूत आस्स, एक शक्ति संचार जातूत आस्स म्होणु केन्ना अनुभव जातूत तावळि आम्मि म्होण्येद वस्तुतः गुरु महिमेचें एक स्तवन जातूत आस्स, उत्सव जातूत आस्स तुमोल जीवनांतुं म्होणु. You will be touched by it, you will be uplifted, you will be purified, you will be strengthened and in the process, because it is the small petty 'you' getting dissolved, you will be able to see it on a much, much larger scale, if you want to. तितलें जाल्यारी वस्तुतः तें एक जागरण कर्तलि शुद्धिकरण कर्तलि मोक्ष प्रदान कर्तलि शक्ति कशिश कार्य कर्त आस्स म्होणु तांतुं कौतुक मात्र न्हयी ताज्जो अनुभव कोर्चो गुरु महिमेचो उत्सव म्हण्टाति आम्मि. So, केन्ना आप्णालें निज कल्लि एक शक्ति आस्स, तें घेवु कर्ताति कर्त कर्तना बापरे आन्नि मस्त प्रेरणा मेळत आस्स, कितलें की भय्य आशिलें कितलो की संकोच आशिलो, कसलें सगळें आशिलें तें हूळणु वचुलें, स्वस्थ जाल्लें चित्त म्होणु अनुभव जातूत आस्स म्हळ्यारि वस्तुतः गुरु महिमेचो उत्सव जाल्लो. आन्नि आम्कां अनुभव जाल्लो, हांगा सभेंतुं जातूत आस्स म्होणु मस्त खुशी जातूत. तेंचि घेवु सूत्रवत् (aphorism) एक श्लोकाचेरि मनन कोर्या.

अनन्यभावनागम्यम् अभयं ज्योतिरान्तरम्।

इच्छा ज्ञानक्रियामूलम् आत्मरूपं गुरुं भजे॥

हो श्लोकु म्हण्टाति न्हवे गुरु स्तुतींतुं? ताज्जेरि मनन कराति. हेंचि तुम्मि केल्लें. भक्तिपूर्वक आम्मि ही स्तुति कर्त आसति. आम्मि तुमोलिंचि म्होणु ह्या प्रचंड शक्तिलें आवाहन कर्ताति गुरु महिमेचें. “अनन्य भावनागम्यम्” ह्या शक्तिचें ज्ञान कशिश जातूत,

कस्लें कोर्का, प्राणायाम कोर्का वे, तप कोर्का वे, अनशन कोर्का वे? कल्लें कोर्का? ... अनन्य भावना आस्का. ती भक्ति म्हळ्यारि कश्शि? ... भीव्नु एक भक्ति आस्ता. बापरे, देवाने सांगल्यां, हांवं कर्ता. कर्नी जाल्यारि देवु कोप्त म्होणु तश्शि एक तटस्थ खंय्की देवाक दवोर्नु कोर्चें भक्ति म्होण्येद. तीव्रता येनाफुडे एक क्षण सुद्धायिं माक्का ताज्जें विस्मरण जाव्ज्ज म्होणु अनुभव जायनाफुडे अनन्य भक्ति जांव्या सूरु जात्ता. साध्य आस्स की? व्यवहारांतु आस्स. कल्याक ना? भावना एक awareness म्हण्ताति तुम्मि you can develop. Lottery लागली म्हळ्यारि एक्क नमुन्या खूशि दिवसभर कस्लें कार्य कर्तना तित्ति खूशि आस्ता की ना? एक मनुष्यु मुखारि येत्ता ताक्का पळय्यारि जायना जाल्यारी त्या दिवसु गोम्टें कोर्नु उल्लय्ताति. उल्लय्नी वे? जेव्नीति वे? सगळें केल्यां. जाल्यारि त्या एक खूशींतुं. ती खूशी is all pervasive, atleast एक २४ तास १२ तास पुणि राब्ता म्होणु लेक्काति. But त्या खूशीचो अनुभव कर्तचि तुम्मि दुसरो सगळो व्यवहार केन्ना कोरु जात्ता तावळी ही अनन्य भक्ति सुद्धायिं साध्य आस्स. It is a tremendous presence that is felt. Initially आम्मि प्रयत्न कोर्का. देवा, माक्का तुगल अनुग्रह मार्गदर्शन जायी म्होणु तें एक भक्तिने केन्ना आम्मि आवाहन कर्ताति आन्नि ताज्जे उपासनेंतुं पुष्ट कर्ताति ती भक्ति अनन्य जांव्या सूरु जात्ता, without checking out जायना. अनुमति घेनात्तिलें जायना. तश्शि एक परिस्थिति येत्ता तावळी ती शक्ति प्रसन्न जाव्नु त्या साधकाल्या जीवनांतुं प्रवाहित जांव्या सूरु जात्ता. Then it is not just your attempt to feel the Guru Shakti, but simple palpable presence of the Guru Shakti. अनुभव जात्ता. तश्शि अनन्य भावेन, हांवं विंगड न्हयी, हांवं तुगलेंचि म्होणु प्रार्थना कोर्नु तुज्ज शिवाय



आग्नि कर्लें ना ढगलो उद्धार कर्तलो ढ्होणु त्या शक्तिंतुं शरण वोचुनु केन्ना आग्नि ओजस्वी कार्य कर्ताति, आग्नेल भक्ति सामान्य भक्ति न्हयी पराभक्ति जात्ता. अनन्य ढ्हळेरि आग्नि कर्लें ना, अन्य कर्लें ना. वस्तुतः तुक्का प्रसन्न कोरुक हांवें हें कर्त आस्स, तुक्का प्रसन्न कोरुक हांवें हें स्वीकार कर्त आस्स अशिश एक तीव्र संवाद देवा सांगाती जात्ता. विलक्षण तें हो. थंयीं थावुचि संसारांतुं थावु उद्धार जात्त आस्स ढ्होणु आग्नि ढ्होण्येद. अनन्य भावना ताज्जाने गम्य जावु आशिलि प्राप्त जात्तलि तिगल अनुग्रह प्राप्त जात्ता तशिश गुरु शक्ति. अभयम्. ताज्जें लक्षण कर्लें? गुरु शक्तिचो अनुभव जात्त आस्स, हांवें प्रयत्न केल्लेले सम आस्स आनि to a major extent सफल जाल्यां. अनुग्रह प्राप्त जात्त आस्स ढ्हळ्यारि अभय प्राप्त जात्ता. “अभयम्” सान्न सान्न क्षुल्लक विषयांतुं चिंता क्षीण जांव्ची निर्भिकता व्यवहारांतुं निष्कपटता इत्यादि स्पष्ट हे गुण साधकांतुं येव्च्या सूरु जात्ताति. कल्याक? अभय मेळ्ळा. कोणालो अभय मेळ्ळा? मित्रांगलो वे? मित्र कल्याक अभय दित्तलिं. बुड्ल्यारि सांगाती बुड्ताति. गुरुचि, ती गुरु शक्तिचि, अभय दित्ता तावळी तें एक निश्चिंतता येत्ता. जीवनांतुं एक transformation येत्ता, परिवर्तन येव्च्याक सम स्पष्टतया दिस्ता. अनन्य भावनाने गम्य जावु आस्स आग्नि प्रथम तिगल अनुग्रहाचें लक्षण जीवनांतुं अभयम्. “ज्योतिरान्तरम्” प्रकाश रूपेण स्फुरण जांव्च्या सूरु जात्ता. केवल एक yes, I am being guided in my better moments, अनुभव कोर्चे बदलाक अनुसंधान चड जाल्लेलमितिं जपांतुं मन लागिलमितिं जपाक बशिल तावळी मन विक्षिप्त जांव्वें or खिन्न जांव्वें or दोन माळा जायनाफुडे नीद येव्ची हें सगळें जायना, तें एक सान्निध्याचो दोळे चिमि कर्नाफुडे अनुभव जांव्या सूरु जात्ता. ज्योतिरान्तरम्. ती शक्ति मज्जांतुं आस्स ढ्होणु हें

एक conviction येत्ता. Then I can appeal to it. तावळी जपांतुं it becomes more intense. I don't have to look out, when I am doing japa, I am with God. Period! आग्नि मगल इष्ट देवता माक्का आय्कत आस्स हें एक आश्वासन मेळ्ता. ज्योतिरान्तरम्. तितलें म्हणाफुडे आत्तं तुम्मि कल्लें केल्यां तें सिद्ध जाता. “इच्छा ज्ञान क्रिया मूलम्” ... आग्नि तांतुं शुद्धि हाड्चि आस्ल्यारि आण्णाल्या इच्छेंतुं शुद्धि ज्ञानांतुं आग्नि स्पष्टता आग्नि क्रिया कर्तना आग्नि ओजस्विता हाड्चि आम्मि प्रयत्न कर्ताति. कल्या म्हळ्यारि आम्कां आत्तं कळ्ळ्यां हाज्जें स्रोत ह्या तीनि शक्त्यांचें स्रोत म्हळ्यारि आम्च्यांतुं आस्स गुरु शक्ति रूपेण. तूं माक्का प्रेरणा दी, हांवें कर्ता. Always एक कल्लें challenge आस्ल्यारि आत्तं थायी हांवें कर्नीबा, मज्जमितिं जाता की ना की, तें एक दाक्षिण्य संकोच म्हण्ताति, आम्मि सोड्ताति. निर्भीकता आस्ल्यारि प्रकाश मेळत आस्स आग्नि स्रोत तूंचि न्हवे. मज्ज द्वारा कल्लें बरे कार्य कोरुनु घेंव्वें आस्ल्यारि तूं माक्का अवश्य सफल कर्तलो. तश्शि एक विश्वास दवोर्नु साधकु कार्य कोरु सूरु कर्ता. तागल जीवनांतुं तें सिद्ध जांन्व्या सूरु जाता. This is an expression of that Bhakti, it becomes very powerful आग्नि समाहित जाल्लु अर्पण कर्तना, जप कर्तना, इच्छा, ज्ञान, क्रिया शक्ति विंगड विंगडांतुं वचचनात्तिलें ताज्जेंचि स्रोत कल्लें आस्स की गुरुचि म्होणु आम्मि तांतुं समाहित जाताति. आग्नि गुरुनेयि आण्णालें कार्य कोर्का न्हवे? ... कल्लें कार्य? ... “आत्म रूपं गुरुं भजे” ... आम्मि हांवें तुगलोंचि म्हणाफुडे हां तूं मगलो मात्र न्हयी तुज्जांतुं कल्लोयि फरक ना म्होणु साधकाक आण्णांतुं लीन कोर्नु घेत्ता. म्होणुचि “आत्मरूपं गुरुं भजे” अमुक रूपेण न्हयी अंततोगत्वा मगल मन इत्लें समाहित जाल्यां, वेदांताचि कल्लि पराकाष्ठा आस्स की, आत्मज्ञान “आत्म

रूपं गुरुं भजे” म्होणु उद्गार आम्मि व्यक्त कर्ताति. हें आमोलें लक्ष्य. तांतुं इच्छा, ज्ञान, क्रिया शक्तिंचो अशिश प्रसंगाचेरि समऽचि प्रयोग जाल्लो म्होणु जाल्यारि कर्तल्या साधकांक, तांतुं भाग घेतिल्या साधकांक आन्नि अशीचि आयिल्या आगन्तुक लोकांक सुद्धायिं एक बरेपण जांव्या सूरु जात्ता. Motivation मेळता, guidance मेळता, पुण्य मेळता म्होणुचि हे कार्यक्रम अत्यंत श्लाघनीय जाव्नु आसति. अंततोगत्वा माग्गेरि अर्पण कोर्नु हृदयांतर्गत गुरुंक हें सगळें समर्पित कोर्चें. Then you will reap the full benefit of that. ही शक्ति आन्नि खंयीं ना, माक्का केन्नायि सोणु घाल्ना हो विश्वासु जात्ता.

एक भजन कोर्या “लागो तुझे पायीं .....” हीचि प्रार्थना. आणि “न मागो मी काहीं कृपाळा”. अशिश आमालि स्थिति जांव्का. आन्नि कसलें निमूंचें गरज ना. कल्याक? ... तूंचि सगळें करय्त आस्स, तूंचि सगळें दित्त आस्स, तित्तलो माक्का अनुभव जाल्ला म्होणुचि प्रार्थना म्हळ्ळेलि एककीचि की तुगल चरणांतुं मगलें मन लीन जावो. अत्यंत ओजस्वी साधना बरे रीतेरि हांगगा संपन्न जात्त आस्स more participation expected, demanded of all of you, at a sabha level आन्नि overall मठ level. Better coordination, reporting etc., also; whatever we have been discussing in the last few days, share it आन्नि गोम्टें कोर्नु कोर्या. ताज्जो सगळो लाभू पूर्ण लाभू स्वाम्यांगल अनुग्रहाचो प्रत्येक साधकाक मेळो म्होणु आम्मि गुरु चरणीं प्रार्थना कर्ताति.

(Closing Prayers.)

(Transcribed by Shrikala Kodikal)

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# JAGADGURU SPEAKS .....

*H.H. Sri Bharati Tirtha Mahaswamiji*

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## SHÂSTRÂS STRESS PURITY OF SPEECH

*Shâstrâs* teach man many subtle matters. Subtle here means matters not within his analytical acumen to grasp. They may, in fact, appear even ordinary to some people. However, there is the possibility that man overlooks some matters in his haste.

For example, when a man gets angry or when something unpleasant happens, he will invariably blame others. He might also lash out a stream of coarse invective. Only later, when he cools down, he will realise that he should have controlled his outburst and should have been more temperate in his language.

But, even before that, the person at the receiving end would be heart-broken. Hard hit by words, he will be in constant sorrowful mien day and night. The sorrow would even be deeply etched in his heart. Hence, nobody should wound others with shafts of sharp words.

**वाक्सायका वदनान्निष्पतन्ति यैराहतश्शोचति रात्र्यहानि ।**

**परस्य नामर्मसु ते पतन्ति तान् पण्डितो नावसृजेत् परेभ्यः ॥**

That is why the *Shâstrâs* stress that man should have *vâkshuddhi* (purity of speech) at all times. In fact, a wound caused by an arrow will soon heal; even a tree in the forest axed down might grow again, but a heart impaled by harsh words will not heal.

**रोहते सायकैर्विद्धं वनं परशुना हतम् ।**

**वाचा दुरुक्तं बीभत्सं न संरोहति वाक्क्षतम् ॥**

We bless all to understand this clearly and avoid hurting others in anyway.

*(Courtesy : Tattvâlôka)*



# TEACHINGS OF SWAMI ISWARANANDA GIRIJI MAHARAJ

## THE WHEEL AND THE WEB

### The Great Glory

The sixth chapter of the *Shvetashvatara Upanishad* emphasises the idea of Godhood and pictures a pathway to realising it. Both acts are profusely spiced with mystic intuitions. Through intuitions, what appears as insoluble questions of philosophy can be understood in an incredibly easy way.

A flower can convey to you what the most scholarly academician cannot. If we cannot learn from this, you cannot learn from anything else. That is the *Samvit* way. Life alone can teach you. The formless has taken form in this. This universe is the flower of God. To God it is just like this tiny flower. But we need the *Samvit* Master to show it to us and enlighten us through an intuition.

The two concepts of time and nature are insufficient to reveal the ultimate cause of the universe. In the *Gita*, when the vision of time was given to Arjuna, the Lord makes it clear that this was not the ultimate. The Lord asks Arjuna to “enter into” the vision. It is the *Deva* of *Shvetashvatara* which the *Gita* names as Purushottama. This connection is brought out very clearly in the sixth chapter’s sixth *mantra* where the *Upanishad* states: “Beyond the form of the tree of life and of time, stands the Supreme by which this Universe is set in motion.”

येनावृतं नित्यमिदं हि सर्वं  
ज्ञः कालकालो गुणी सर्वविद्यः ।  
तेनेशितं कर्म विवर्ततेऽह  
पृथ्व्यापतेजोऽनिलखानि चिन्त्यम् ।

Above **second mantra** explains it: “Every moment, and eternally, all things are covered and permeated by this

selfconscious, all-knowing presence, which is timer of the time, and the nurturer of nature. In His command, the creation of the five fundamental elements comes into being.”

God is the source of *jnana shakti* and *kriya shakti*. As he releases the *kriya shakti* that pulsates as life-activity, the clockwork of universeal time is set to motion.

### **Ashtamurti Upasana**

“Look upon all the world as the dance of the five elements, sun, moon, and self-awareness.” This is the concept of *Ashtamurti*. This process is done through the *Ashtamurti Upasana*, explained in the *âgama*s.

The *Durga Saptashati* says: “*Mahamaya*, the *Deva-shakti*, drags down even the minds of the great *Jnanis* into the abysmal pit of delusion.” Sureshvaracharya points out in his *Manasollasa* that this can be overcome “by *Ishvara Upasana*, for which the *Ashtamurti Upasana* is most universally, easily and effectively available to all.”

This is the most natural and most desirable approach to *Ishvara Upasana*. It helps us develop a worshipful attitude to our environment.

In any *Upasana*, we insist on two things, the elevation and expansion of awareness. The rootcause of our problems in spiritual or mundane life is a narrow mentality. One has to feel an expansion within and without; first, without.

We are told that Leo Tolstoy, tortured by the meaninglessness of life, could not be convinced of the existence of God and contemplated suicide. He walked into the woods and cast one last look around. Suddenly he found God everywhere. Life itself was the proof of immaculate power and glory--*Devasyaisha Mahima*. A sudden faith revived and he was saved.

### **The Elements**

That is what *Ashamurti* does to you. Wherever you are, whatever you see, every bit of creation has come out of these principles. The earth (*Prithvi*), water (*apa*), fire (*teja*), air (*vayu*) and space (*akasha*) provide the field; *surya* and *chandra*

surcharge it with power: the eighth is the soul--the doer, experiencer, the master--the *Yajamāna*.

All the elements are internally within you as *rupa, rasa, gandha, shabda, sparsha, prana, apana* and the *Atman*. These are the internal *ashtamurtis*. These are the soul beams--sights, sound, smell, touch, mental functions, intellectual functions and the ego. The *Bhagavad Gita* calls them *Ashta prakriti*. This is the internal *Ashta* which we are always carrying, and we call their play 'life'.

This is a fine illustration of the *mantra*'s instruction: How to tackle the world as God's *mahima* and be a medium for His acts and for His glory. In *Samvit sadhana*, senses are the *Savmit* deities (*Devas*). When we handle them as such, they will lead us to the *Deva-deva*, the *Atman*. If you can feel in this way, then alone will it become *Ashtamurti Upasana*. This form of *Ishvara upasana* will take you beyond *Mahamaya*. Now let us see how the world-experience can be transformed by the purified senses, mind, intellect and ego, so that we can go beyond the senses. This takes us directly into *Karma Yoga* and *Jnana Yoga* mentioned in the third *mantra*.

(Continued)

(Courtesy: Samvit Sadhanayana, Mt. Abu)



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**A RECENT FACEBOOK POST BY  
MS. SHEFALI VAIDYA, MEDIA CELEBRITY,  
FREELANCE COLUMNIST, WRITER,  
SPEAKER ON HER VISIT TO SHIRALI**

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Armchair activists who ask ‘but but but what has any Hindu Mathadhipati ever done as Sewa?’ should visit the Chitrapur Saraswat Math at Shirali.

Located in the serene village of Shirali and surrounded by greenery, the Math is an oasis of peace and serenity. Built originally in 1757, the Math houses beautiful temples dedicated to Lord Bhawani Shankar, Devi Tripursundari and Shri Adi Shankaracharya, as the Math follows Advaita Vedanta. The Math precincts also house the holy samadhis of past Mathadhipatis. The Math premises also has a small museum and a beautiful pushkarini built from laterite stones.

The current Mathadhipati of the Math, HH Shri Sadyojat Shankarashram Swamiji is carrying forward an unbroken Guru parampara of over 300 years. While the Math was established to provide guidance to the small but very accomplished and cultured Chitrapur Saraswat community, HH Sadyojat Shankarashram Swamiji has made expanded the Math activities to include a lot of Sewa projects that benefit the local community.

Swamiji has made the Math a vibrant, people-centric and outward-looking organisation that works closely with local communities of Shirali and surrounding areas irrespective of their caste, creed or background.

Chitrapur Saraswat Math runs a free school for

local children, a women empowerment program under the name of Samvit Sudha, that employs local women and imparts them skill training in embroidery, making paper products, quilts and bags. The Math also runs a school for special children in Virar in Mumbai.

Shri Chitrapur Math - SCM also runs its own handmade paper factory, employing only local women. The Math has also facilitated local women to avail of micro finance loans to start their own small home-based businesses.

Apart from that, Chitrapur Math runs one of the best free online programs to learn Sanskrit. The link of the course is given in the first comment in case anyone is interested to enroll.

I visited Shirali Math on my visit to Honnavar and had the saubhagya of getting an audience with Swamiji.

You can find out more about activities of the Chitrapur Math here should you want to help : <https://chitrapurmath.net>



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## GIRVANAPRATISHTHA ACTIVITIES

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Girvanpratishtha has four courses – Upasana (only for sambhashana), Aradhana, Sadhana and Dharana. Students who completed Dharana were keen to study further and therefore a new course ‘Vandana’ was formed under the guidance of Pujya Swamiji. Sheela Kalawarpachi and Krishnanand Mankikarmaam have worked relentlessly on the syllabus for last 2-3 year. With the blessings from Pujya Swamiji ‘Vandana’ course was inaugurated in Shirali, on 30th January 2023 on the august day of Vardhanti of Devi Bhuvaneshwari Sannidhi and Parijnanashram Swamiji’s Paduka Sannidhi. After deepa prajwalanam, Krishnanand Mankikarmaam, conducted the first session (online) on ‘Introduction to Sanskrit Kavya’. The next session was conducted by Sheela Kalawarpachi (online) on ‘Introduction to Prayaya Vichar’. The sessions were attended by 33 teachers online and 11 teachers and 10 students from Shirali.











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## REPORT OF PRARTHANA VARGA ACTIVITIES IN JANUARY 2023

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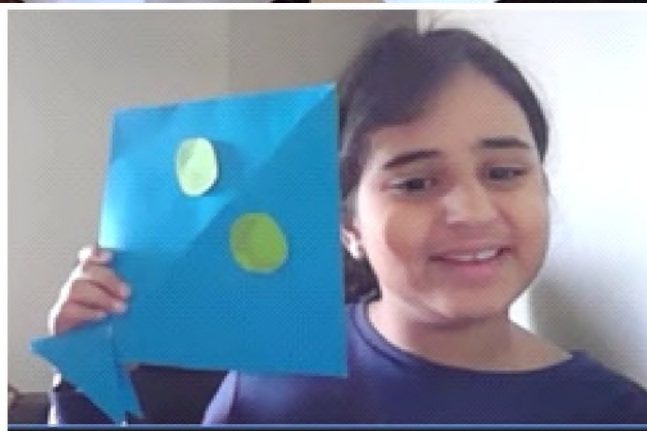
Prarthana children participated in various activities in their varga-s in the month of January 2023. Vimarsha, story narration, significance of Makara Sankranti to name a few, kept Prarthana children occupied. The highlight of this month was the sun-catcher activity done by Prarthana children.

### Sun- catcher activity by Prarthan children



## Kite making activity by Prarthana children





**We offer all these at the Lotus Feet of Pujya Swamiji.**

## SHRĪ PĀṆḌURAṄGĀSHRAM VAIDIKA PĀTHASHĀLĀ AT SHRĪ CHITRĀPUR MATH, SHIRĀLĪ

Through the ages, Vaidika-s, Purohita-s, and Bhaṭṭu-s have guided our community in performing kriyā-s, sevā-s, and daily pūjā-s at Shrī Chitrāpur Math and its affiliated institutions. Vaidika-s are therefore an essential part of our samāja, playing an important role in performing rituals which are a necessary part of our lives.

However, in recent years the number of sādḥaka-s from our community taking up this profession had been on the decline, which finally resulted in the closure of the Shrī Pāṇḍuraṅgāshram Vaidika Pāthashālā at Shrī Chitrāpur Math. The main reason for declining interest in the profession was the remuneration and other benefits, which were perceived to be unattractive when compared to other professions and avenues of employment.

Under the guidance of H.H. Shrimat Sadyojāt Shaṅkarāshram Swāmiji, the Pāthashālā has now been reopened and enhanced benefits are being provided to the vidyārthī-s. Increased remuneration and associated benefits for vaidika-s have been implemented. Additionally, all vaidika-s under the different affiliated Trusts and Temples have now been brought on the payroll of Shrī Chitrāpur Math.

At the Vaidika Pāthashālā, training for the vidyārthī-s is provided in all the required Vidhi-s, Vidhāna-s, Rituals, Sanskrit, aspects of Ṛg-Veda and other Veda-s, relevant religious texts, and many other related subjects. The full course is for 5 years. On completion, the vidyārthī would have become a full-fledged Purohita with knowledge of all vidhi-s like Upanayana, Vivāha prayoga, etc with required practical exposure. However, early exit from the course is permitted at the end of three years where the vidyārthī, as an Archaka, would have learnt to perform Devatā Pūjā and basic Homa-s like Gaṇahoma, Navagraha Homa, etc. If the vidyārthī undergoing training to become an Archaka is found to be weak in Aksharajñāna or Uchchārāṇa, his training may be extended for some more time. Similarly, if a vidyārthī training to be a Purohita, is unable to complete the course, will be required to stay longer.

Vidyārthī-s are provided free accommodation, food and a stipend:

- During the entire period of study at the Vaidika Pāthashālā, the Math takes care of all the needs / requirements of the vidyārthī-s ensuring there is no financial outgo for them.
- Vidyārthī-s are expected to follow a disciplined lifestyle. Keeping this in view, a monthly stipend of Rs 1500/- per month is earmarked, to be deposited as a lump sum in the vidyārthī's bank account on completion of the training. This monthly stipend will not be paid for the extended period after 3 or 5 years that the vidyārthī will be required to stay if he has not gained the necessary proficiency.
- In case the vidyārthī discontinues the course before its completion, the lump sum will not be paid.

- In addition to this, incentivization of the parents of vidyārthī-s is as follows: A lump sum payment of Rs 10,000 at the time of admission, and an annual lump sum payment of Rs 10,000/- at the end of each year till the completion of the course.
- On successful completion of the Vaidika Training Course, the vidyārthī will be absorbed in the service of Shrī Chitrāpur Math and will be eligible for salary and benefits, as applicable to vaidika-s.
- Per vidyārthī, the expenses borne/incurred by Shrī Chitrāpur Math towards stipend and incentives to parents, over a period of 5 years amounts to Rs 1,50,000/-
- Interested persons wishing to contribute any amount towards vidyārthī expenses, or sponsor a vidyārthī for a year or more (at Rs 30,000 per year), are welcome to contact the Donor Facilitation Cell on email scm.donor.cell@gmail.com

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20-01-2023

Published by Shrī Chitrāpur Math - Shirālī, Uttara Kannaḍa, Kamātaka, India 581354  
www.chitrapurmath.net



# SHRĪ CHITRĀPUR MATH - ALL MUMBAĪ LOCAL SABHĀS

Sāraswat Colony, Santacruz (West), Mumbai – 400 054  
Public Trust Reg. No. A/347 Kārwār



Dear Sādhakā,

Date: 11<sup>th</sup> January 2023

Jai Shaṅkar!

Sub: SĀYUJYOTSAVA

## H.H. SWĀMĪJĪ'S VISIT TO MUMBAĪ FROM 23rd MARCH 2023 TO 28th MARCH 2023

At the request of All Mumbai Local Sabhā-s, H.H. Shrimat Sadyojāt Shaṅkarāshram Swāmījī has graciously consented to visit Mumbai from Thursday, 23rd March 2023 to Tuesday, 28th March 2023 and the SĀYUJYOTSAVA shall be held on the foregrounds of Sāraswat Colony, Sāntacruz (West). We cordially invite you with your family and friends to participate in all the Satsaṅga-s during this period with whole-hearted enthusiasm, perform Gurusevā and receive the blessings of Lord Bhavānīshaṅkar and our Revered Guruparamparā.

We shall be conducting various Satsaṅga-s during the Camp and shall be required to incur considerable expenditure on Paṇḍāl, Stage, Kitchen, etc. for which we solicit your generous contributions towards various Special Sevā-s, donations and Banner Sponsorship. Hence, we appeal to one and all to come forward with your contributions, monetary and otherwise, in making this event a very blissful and memorable experience. You may contact your Local Sabhā President/Secretary listed overleaf, in this regard. The Sevā Rates have been decided as under:

### SPECIAL SEVĀ-S

Name	Rate (Rs.)
1. Mahāposhaka Sevā	50,000/-
2. Poshaka Sevā	30,000/-
3. Yajamāna Sevā	10,000/-
4. Annadāna Sevā	7,500/-
5. Pushpa Sevā	5,000/-
6. Sāmūhika Varada-Shaṅkara Vrata	1,000/-

### REGULAR SEVĀ-S

Name	Rate (Rs.)
1. Kuṅkumārchana	100/-
2. Pañchāmṛta Rudrābhisheka	100/-
3. Shrī Pādūkā Pūjana (With Paṭeru)	200/-
4. Shrī Bhikshā Sevā	350/-
5. Paṭeru	150/-

Cheques should favour "SHRI CHITRAPUR MATH – SWAMIJI'S RECEPTION FUND."

Bank Account Details (FOR INDIAN CITIZENS ONLY)

Name of Account: SHRI CHITRAPUR MATH – SWAMIJI'S RECEPTION FUND

Name of Bank: SVC CO-OPERATIVE BANK LTD.

Branch: SANTACRUZ (WEST)

S.B. A/C NO.: 100803130020721

IFSC CODE NO.: SVCB0000008

2...

( Sādhaka-s paying for Special Sevā-s will be entitled to perform Shrī Pādūkā Pūjana & Shrī Bhikṣhā Sevā).

Yours in the service of the Math, the Guru and the Revered Guruparamparā,

(SHRĪ PRAVEEN KADLE) (SHRĪ DURGESH CHANDĀVARKAR) (DR. CHAITANYA GULVĀDY)  
PRESIDENT – STANDING COMMITTEE VICE PRESIDENT – STANDING COMMITTEE CONVENOR, SĀYUJYOTSAVA

#### MUMBAĪ LOCAL SABHĀ PRESIDENTS/SECRETARIES

Sabhā-s	Mobile No.
<b>Andherī Sabhā</b>	
Shrī Vinay Māsūrkar - President	+91 9820384535
Shrī Sameer Koppikar - Secretary	+91 98206 01447
<b>Khār Bāndrā Sabhā</b>	
Smt Jayvanthy Haṭṭāṅgaḍī - President	+91 9820069433
Shrī Krishṇa Shirālī - Secretary	+91 9867717182
<b>Borivalī Sabhā</b>	
Shrī Chaitanya Chandāvarkar - President	+91 9820068261
Shrī Gauraṅ Katre – Secretary	+91 9821050298
<b>Dādar Sabhā</b>	
Dr. Chaitanya Gulvādy - President	+91 9987015394
Shrī Dinesh Kārkaī - Secretary	+91 9821196462
<b>Goregāon Sabhā</b>	
Shrī Rāisesha Nāgarkatṭī - President	+91 9819435504
Shrī Harihar (Arvind) Bāīwāly - Secretary	+91 9967502325
<b>Grant Road Sabhā</b>	
Shrī Sudhīr Bāīwāly - President	+91 9820817732
Smt Shāntā Hōskōṭe - Secretary	+91 9769736555
<b>Sāntācruz Sabhā</b>	
Shrī Dattānand Gulvādy - President	+91 8452041354
Smt Aparṇā Beṭrābeṭ - Secretary	+91 9769968690
<b>Thāne Sabhā</b>	
Shrī Dinesh Haṭṭāṅgaḍī - President	+91 9833580637, +91 9322880637
Smt Namratā Herañjal - Secretary	+91 7506265518
<b>Vile Pārle Vākolā Sabhā</b>	
Shrī Shīrīkar Talgerī - President	+91 98203 38332
Smt Shubhadā Mañjeshwar - Secretary	+91 98209 77563
<b>Virār Sabhā</b>	
Lt Col Manohar Karpe - President	+91 9860630999, 7776063385
Shrī Kishore Nādkarny - Secretary	+91 9322856493

# SHRĪ CHITRĀPUR MATH - ALL MUMBAI LOCAL SABHĀS

Sub: SĀYUJYOTSAVA

H.H. SWĀMĪJĪ'S VISIT TO MUMBAI FROM 23rd MARCH 2023 TO 28th MARCH 2023

## DAILY PROGRAMME

6:00am	Suprabhātām
6:30-7:30am	Exercises- Pranayama-Nināda
7:30am	Breakfast
9:30am	Gayatri Anushtana/Sadhana Panchakam
11:00am-1:00pm	Bhajana-s
11:30am	Mahāpūjā
4.30 – 7.30pm	Cultural Programmes
8:00pm	Dipa-Namaskāra, Ratri-Pujana, Ashtavadhana-Sevā, Prasāda-Bhojana

## SPECIAL PROGRAMME

### PROGRAMME ON ARRIVAL DAY THURSDAY, 23RD MARCH 2023

6:00pm	<p>Arrival of Parama Pujya Swamiji at Linking Road Junction Escorting Parama Pujya Swamiji in a ceremonial procession to the Pandāl Purna-Kumbha-Swagata and Ved-Ghoshā Pada-Prakshalana by Dr. Chaitanya Gulvādy (Convenor) Dharma Sabhā- Sabhā Prarambha Prarthana- Swāgat Gita Shrī Pādūkā- Pūjana by President, Standing Committee, Vice President, Standing Committee Core Committee Members, Convenor - Sayujyotsava, Presidents of All Mumbai Local Sabha-s, Chairman, Sāraswat Suburban CHS Ltd and Representatives of Local Sister Institutions.</p> <p>Welcome Speech by Dr. Chaitanya Gulvādy, Convenor, Sāyujyotsava Upadesha by Parama Pujya Swāmiji Samudāyika Dhula Bheta</p>
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### FRIDAY, 24<sup>TH</sup> MARCH 2023

11:00am	Bhajana Sevā by Dadar and Grant Road Sabha-s
11:00am	Mahāpūjā, Shrī Pādūkā- Pūjana, Tirtha-Vitarana, Shrī Bhikshā-Sevā, Prasāda -Bhojana
5:00-6:00pm	Discourse by Shrī V. Rajagopal Bhat
6:30pm	Classical Music Recital by Shrī Uihās Kashāikar
8.00pm	DIPA-NAMASKĀRA, SHRĪ DEVI PŪJANA BY PARAMA PUJYA SWAMĪJĪ

### SATURDAY, 25<sup>TH</sup> MARCH 2023

8:30-9:30am	Swadhyaya by Parama Pujya Swamiji
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11:00am	Bhajana Sevā by Andheri and Goregaon Sabhā-s
11:00am	Mahāpūja, Shri Pādūkā - Pūjana, Tirtha-Vitarana, Shri Bhiksh_ā-Sevā, Prasāda -Bhojana
5:00-6.00pm	Talk by Dharmapracharak Dr. Chaitanya Gulvady
6.00pm	Anand Mela

**SUNDAY, 26<sup>TH</sup> MARCH 2023**

8:30-9:30am	Swadhyaya by Parama Pujya Swamiji
11:00am	Bhajana Sevā by Borivali and Virar Sabha-s
11:00am	Mahāpūja, Shri Pādūkā - Pūjana, Tirtha-Vitarana, Shri Bhiksh_ā-Sevā, Prasāda -Bhojana
5:00-6.15pm	Prarthana Varga Skit/Lejim
6:30pm	Ashirvachana by Parama Pujya Swāmiji

**MONDAY, 27<sup>TH</sup> MARCH 2023**

9:30am	Samuhika Varada Shankara Vrata
11:00am	Bhajana Sevā by Thane, Bandra-Khar, Vile Parle-Vakola & Santacruz Sabha-s
11:00am	Mahāpūja, Shri Pādūkā - Pūjana, Tirtha-Vitarana, Shri Bhiksh_ā-Sevā, Prasāda-Bhojana
6:00pm onwards	Dharma Sabha
	Speech by Shri Praveen Kadle, President, Standing Committee Kshamayachana by Dr. Chaitanya Gulvady, Convenor, Sāyujyotsava Vote of Thanks by Shri Dattanand Gulvady, President, Santacruz Sabhā Ashirvachana by Parama Pujya Swamiji

**TUESDAY, 28<sup>TH</sup> MARCH 2023**

11.00am	Niropa Samarambha Niropa-Gita Upadesha by Parama Pujya Swamiji
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**\*Programmes are subject to change**

	Special Sevā-s		Regular Sevā-s
1.	Mahāposhaka_Sevā - 50,000/-	1.	Kuṅkumārchanā – 100/-
2.	Poshaka Sevā - 30,000/-	2.	Pañchāmṛta Rudrābhisheka – 100/-
3.	Yajamāna Sevā - 10,000/-	3.	Shri Pādūkā Pūjana (With Paṭeru) – 200/-
4.	Annadāna Sevā - 7,500/-	4.	Shri Bhiksh_ā Sevā - 350/-
5.	Pushpa Sevā - 5,000/-	5.	Paṭeru - 150/-
		6.	Sāmūhika Varada-Shaṅkara Vrata – 1,000/-

**( Sādhaaka-s paying for Special Sevā-s will be entitled to perform Shri Pādūkā Pūjana, Shri Bhiksh\_ā Sevā, Kuṅkumārchanā & Pañchāmṛta Rudrābhisheka)**

Yours in the service of the Math, the Guru and the Revered Guruparamparā,

(SHRĪ PRAVEEN KADLE)	(SHRĪ DURGESH CHANDĀVARKAR)	(DR. CHAITANYA GULVĀDY)
PRESIDENT – STANDING COMMITTEE	VICE PRESIDENT – STANDING COMMITTEE	CONVENOR, SĀYUJYOTSAVA

# SHREE TRUST

(Regn. No E/8458 dated 02-12-1981,Mumbai)

**Blessed by : Swami Parijnanashram III**

**: Karja Unit:**

"Jnananand"

At & Post Karja Phata

Taluka-Maval, Dist.:Pune

Pin – 410 405 Mobile: 9545417400

Tel : (02114) 282273 / 280572

**: Registered Office :**

Shri Anandashram,

Plot 497, 16<sup>th</sup> Road,

Khar (West), Mumbai-400 052

Email : [stkdp1137@gmail.com](mailto:stkdp1137@gmail.com)

**: Virar Unit :**

Swami Parijnanashram Educational &

Vocational Centre for the Handicapped

Deoli Pada, Kharodi Naka, Bofinj,

Virar (West), Pin - 401303.

Mob. No: 7745873108

18 February 2023

Jai Shaṅkar,

Shree Trust was formed with the primary objective of providing education and training under one roof to multiple types of handicapped students between 5 - 18 years of age like the intellectually disabled, orthopaedically disabled, visually impaired, and hearing and speech impaired.

Swāmi Parijñānāshram Education & Vocational Centre for the Handicapped, Virār (SPEVCH), managed by Shree Trust, is a school for the handicapped and provides vocational support after the students complete their prescribed course. This institution was set up with the divine Blessings of the Spiritual Head of Chitāpur Sāraswat Samāja Shrīmat Parijñānāshram Swāmījī III in the year 1985.

The vision of the school is "To See Ability in Disability", while the primary purpose is the promotion of education and vocational training of handicapped children.

The school admits intellectually disabled students, and hearing and speech impaired children residing in and around Virār. Presently the total number of students in our school is around 300. The centre is recognized by the State Government of Mahārāshṭra.

The school provides free education, free transportation and free mid-day meals to all the students including the vocational section. We bring our students from 50-60 Villages of Vasaī Taluka by five Vasaī - Virār City Municipal Corporation Transport Buses, and even from Bhāyander to Dahāṇū Road (these students travel by train and are picked up from Virār station.) The students are picked up in the morning and dropped back in the evening at particular stops as discussed with parents.

The children are encouraged to participate in District, State and National level sports and social events and the students have won many accolades. We are proud to mention that at the special Olympics in 2019 (Dubai), one of our students won a bronze medal (as part of the Indian handball team.)

Since 1985, the school has been receiving partial aid from the Government of India, and the Government of Mahārāshṭra. The school is given grant-in-aid by the latter and is supervised by it's Social Justice and

Page 1 of 2  
18<sup>th</sup> February 2023

# SHREE TRUST

(Regn. No E/8458 dated 02-12-1981,Mumbai)

**Blessed by : Swami Parijnanashram III**

**: Karja Unit:**

"Jnananand"

At & Post Karja Phata

Taluka-Maval, Dist.:Pune

Pin – 410 405 Mobile: 9545417400

Tel : (02114) 282273 / 280572

**: Registered Office :**

Shri Anandashram,

Plot 497, 16<sup>th</sup> Road,

Khar (West), Mumbai-400 052

Email : [stkdp1137@gmail.com](mailto:stkdp1137@gmail.com)

**: Virar Unit :**

Swami Parijnanashram Educational &

Vocational Centre for the Handicapped

Deoli Pada, Kharodi Naka, Bofinj,

Virar (West), Pin - 401303.

Mob. No: 7745873108

Empowerment department. The Government of Mahārāshṭra has employed well-trained / RCI-approved special teachers, caretakers, clerical staff, psychologists, speech therapists and physiotherapists. Apart from this government staff, Shree Trust, the parent body of the school, has employed well-trained teachers for special students, a yoga teacher, cooks, caretakers, computer teachers and other persons working purely on an honorary basis for administration, finance, art and craft, and Abacus training.

Each of the 3 sections viz. Mentally Retarded section, Deaf section and vocational section have around 100 students.

To meet its day-to-day expenses, Shree Trust has proposed a "Sponsor a Student" scheme whereby donors may sponsor a student by making donations towards the expenses incurred by the school on a child. This cost presently works out to Rs.25,000/- per annum per child.

We appeal to you to sponsor a batch of children for the academic year 2023-24 by paying Rs.25,000/- per child towards annual expenses.

Shree Trust is registered for 80G exemption for donations under the IT Act, and CSR 1 under the Ministry of Corporate Affairs, Government of India.

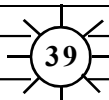
Please contact us via email on [spevc@chitrapurmath.in](mailto:spevc@chitrapurmath.in) for further details.

Thanking you

Yours truly,

Praveen P. Kadle

Trustee



# Little Ravikiran - Magha 2023

## Swamiji Says

Lord Krishna says in the Gita that our own Atma, *as a friend*, can be the cause of our happiness and our own Atma, *as an enemy*, can be the cause of our sorrow and misery.

**Parama Pujya Parijnanashram Swamiji III (Borivali 1975)**

## Story Time: Nandi Champion Cup

Veer was a happy calf. He had been running around the field with his friends.

Veer was strong and he beat all the calves as he reached the winning post - one race after another!

Ajja was watching Veer all this while with pride in his eyes. Ajja was a veteran champion himself and had won many medals in his younger days. He told Ajji, "Little Veer will certainly win the Nandi Champion Cup this year!"

Ajji looked at Veer's powerful muscles and agreed, "Yes, he is strong and hardworking. He inspires all the young calves to shrug off laziness and work hard!"

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

Raja said in jest, "Veer! Please don't think we are going to let you win the trophy so easily! Keep dreaming, my friend! But I am going to win the trophy!"

Chintu joined in, "Of course, it is going to be very, very tough – we are all going to put in our best so watch out, dear Veer! Just look at my rippling muscles!"

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

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

Laughing and making fun of each other, the calves raced to the stream and had a good time before heading back to the cowshed. The calves were very fond of Veer because he was always encouraging the others to put in their best. He was a very loyal friend and had always stood by them in times of need.



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

All the cows, bulls and calves in the neighbouring farms looked forward to the various competitions that were held every summer. The best calf was crowned with this magnificent trophy. This year all were sure that Veer would get it.

Soon it was nightfall, and all was quiet except for the croaking of the frogs in the farm pond and the loud chirruping of the night insects. Suddenly, Veer woke up sweating and feeling hot and uneasy. Then suddenly like a whiplash, Veer felt a terrible pain in his stomach. He began to writhe in pain. He went on his back and drew his legs towards his body to ease the pain. But the pain did not ease. Ajji, who was a light sleeper, woke up to find Veer on his back. She gasped, "Oh dear, looks like Veer has a colic attack!" Ajja too woke up and looked anxiously at his grandson. Veer was sweating profusely and in severe pain. Poor Veer. It was awful to see him in that position -on his back and groaning away. Ajji and Ajja tried to make him as comfortable as possible.

The next morning the veterinary doctor came and began the treatment. Veer was advised rest till he recovered. When his friends came to see why Veer had not turned up on the fields, they were aghast!

"Veer, what happened to you? But Ajja, if Veer is unable to participate in today's competition, how will our farm win the

NandiChampion Cup?"

Veer gave a watery smile and shooed them away, "Off you go friends and do your best! See that our farm wins the trophy!" That afternoon, Veer started responding to the treatment and the pain eased quite a bit. Ajja asked Veer, "Child, are you feeling bad that you were not able to participate in the races today? Are you brooding about it?"

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

That evening, his friends came over and Veer had a large smile on his face when he saw that Chintu had actually managed to win the Nandi Champion Cup!

### Fun time:

What do you call Veer when he singsataconcert?

AMoo-sician!

Where did Veer land when he dreamt hewasanastronaut?

On theMooooooooooooooooon!

Where did Veer take the other calvesonhisbirthday?

To theMoovies!



Why did Chintu, Veer and the other calves wear a bell around their necks?

Because their horns were yet to grow!

### Long Ago— Nandi

Nandi, Nandikeshwara or Nandideva, is the bull *vahana* of Lord Shiva. He is also the guardian deity of Kailash, the abode of Lord Shiva. Shiva temples display a seated Nandi, generally facing the main shrine. He is also one of the leaders of Lord Shiva's Gana-s.



The Cham Hindus of Vietnam believe that when they die, Nandi will come and take their soul to the holy land of India from Vietnam.

According to Nandinatha Sampradaya, a Saivite tradition, he is considered to be the Guru of eight eminent disciples, namely Sanaka, Sanatana, Sanandana, Sanatkumara, Tirumular, Vyagrapada, Patanjali, and Sivayoga Muni, who were sent in eight different directions, to spread knowledge and wisdom.

### Heritage - Dodda Basavana Gudi (the Nandi Temple)

Dodda Basavana Gudi in Bangalore is said to be one of the biggest Nandi temples in the world. The temple was built in 1537 by Kempe Gowda (the founder of Bengaluru) in the

architectural style of the Vijayanagara empire. The monolith (single



rock cut) idol of Nandi is placed on a plinth in the *Garbhagriha*. The *murthi* is approximately 15 ft (4.6 m) in height and 20 ft (6.1 m) in length. It is continually covered with layers of butter (*benne* in Kannada) and charcoal imparting the rich dark colour.

The tower over the shrine was constructed in the early 20th century and is adorned with figures of Gods and motifs. A 17th-century inscription at the base of the structure mentions that a stream called Vrishabhavathi originated here.

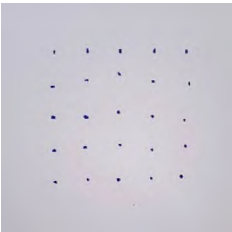
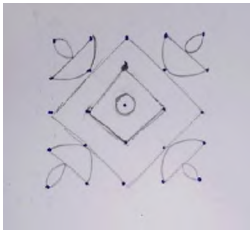


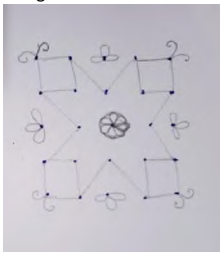


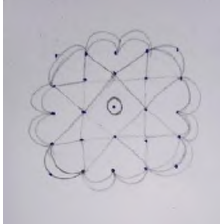
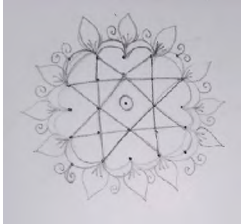
Legends say that a bull used to destroy the groundnut crops of this fertile region. Once, an enraged farmer hit the bull with a club. The bull sat stunned and was suddenly transformed into stone. The penitent farmer decided to build a temple to please the bull but was shocked to see that the bull kept growing in size. The worried farmer then prayed to Lord Shiva who advised him to retrieve a trident buried a few feet away from the bull and place the trident on the forehead of the stone statue to stop it from growing. Commemorating this event as a tradition, the farmers of BasavanaGudi organize a "groundnut fair" known as *KadalekayiParashe*, near the temple, during November - December, offering their first harvest to the bull.

## Activity Time - Rangoli

Rangoli is a traditional design drawn at the doorstep of Indian households, especially for festivals and celebrations. Usually, powdered calcite, quartz, naturally occurring coloured stones or rice powder paste have been traditionally used for drawing rangolis. Nowadays, commercially available coloured rangoli



powders are used. In different regions in India, they are called rangoli, kollam, muggu, alpona, chowkpurana. One variety of designs is based on dot designs in geometric patterns. Different designs are made by connecting the dots in particular patterns. A certain significance is attributed to some designs.

 <p>1. Make a geometric pattern of evenly spaced dots.</p>	 <p>2. Connect the dots into patterns and designs.</p>	 <p>3. Variations are possible by joining the dots differently.</p>
 <p>4. Connect the dots in lines, curves, petals.</p>	<p>Design 1</p> 	<p>Design 2</p> 
 <p>5. After # 3, continue with this pattern for another design.</p>		
<p>Make different dot patterns in square or hexagonal forms, with different numbers of dots. Create your own design.</p>	<p>You can use colour pencils and crayons to colour your Rangoli.</p>	<p>You can draw your Rangoli on the floor using chalk and fill it in with rangoli powder or rice powder paste.</p>



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<https://en.m.wikipedia.org/wiki/File:BullTemple4.jpg> by Sarvagya

[https://upload.wikimedia.org/wikipedia/commons/c/c0/Nandi\\_Temple\\_%28252276307%29.jpeg](https://upload.wikimedia.org/wikipedia/commons/c/c0/Nandi_Temple_%28252276307%29.jpeg)

by Kv Gopalakrishnan

**Editors:** Dilīp Basrūr and Dr. Gaurīsh Paḍukone

Little Ravikiran created with love by Chandrima Kalbag and Jyothi

Bharat Divgi



**Kumarika Pooja at Karla on 11-02-2023.**  
(Courtesy: Anushravas)



**Kumarika Pooja at Karla on 11-02-2023.**  
(Courtesy: Anushravas)



**A Yuvadhara participant sharing his experiences at Karla on 11-02-2023.**  
(Courtesy: Anushravas)



**Praarthana Varga kids share their experiences at Karla on 11-02-2023.**  
(Courtesy: Anushravas)





**Saamoohika Guru Poojan at Karla on 11-02-2023.**  
(Courtesy: Anushravas)



**P.P.Swamiji releasing the Hindi translation of  
FROM PADA PRAKSHALAN TO PHALAMANTRAKSHAT  
at Karla on 11-02-2023.**  
(Courtesy: Anushravas)



**P. P. Swamiji at Avadi Math, Mallapur on 24-01-2023.**  
*(Courtesy: Anushravas)*



**P.P.Swamiji at Shri Guru Math, Mallapur on 24-01-2023.**  
*(Courtesy: Anushravas)*



**Republic Day Celebration at Panchavati, Shirali on 26-01-2023.**  
(Courtesy: Anushravas)



**P. P. Swamiji at Idagunji Mahaganapati Yakshagana Mandali, Keremane on 03-02-2023. Shri Anant Nag paying respect to HH.**  
(Courtesy: Anushravas)





**Vardhanti of Shri Venugopal Sannidhi, Mangaluru on 08-02-2023.**  
(Courtesy: Anushravas)