

# THE CHITRAPUR SUNBEAM

चक्षुर्विन्द्यै तनूभ्यः  
॥ श्री चित्रापुर मठः श्रीवल्ली ॥

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आनन्दाश्रमशिष्याग्रं स्वानन्दाम्बुधिमज्जितम् ।  
आनन्दाश्रमिणं वन्दे परिज्ञानाश्रमं गुरुम् ॥



**Mahashivaratri Pujan at Shri Dungargarh on 18-2-2023.**  
(Courtesy: Anushravas)



**P. P. Swamiji delivering Ashirvachan at Shri Dungargarh on 21-2-2023**  
**during Shiva Aradhana Mahotsav**  
(Courtesy: Anushravas)



**P. P. Swamiji at Shree Gopala Goushala, Shri Dungargarh on 22-2-2023.**  
(Courtesy: Anushravas)



**P. P. Swamiji being received at Haridwar by Kashi Mathadhipati  
Shri Samyamindra Tirtha Swamiji on 24-2-2023.**  
(Courtesy: Anushravas)

## THE CHITRAPUR SUNBEAM :- MARCH 2023

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“सा मां पातु सरस्वती”



PRAYERS, PRAISES & PSALMS

THE UPANISHADS

केनेषितं पतति प्रेषितं मनः केन प्राणः प्रथमः प्रैति युक्तः।

केनेषितां वाचमिमां वदन्ति चक्षुः श्रोत्रं क उ देवो युनक्ति॥

At whose behest does the mind think? What bids the body to live? What prompts men to speak? The eye and the ear, which god indeed directs?

श्रोत्रस्य श्रोत्रं मनसो मनो यद्वाचो ह वाचं स उ प्राणस्य प्राणः।

चक्षुषश्चक्षुरतिमुच्य धीराः प्रेत्यास्माल्लोकादमृता भवन्ति॥

The Self is the ear of the ear, mind of the mind and speech of the speech. He is also the breath of the breath and eye of the eye. Having given up the false identification of the Self with the senses and the mind, (and knowing the Self to be Brahman) the wise, on departing from this world, become immortal.

न तत्र चक्षुर्गच्छति न वाग्गच्छति नो मनः।

न विद्मो न विजानीमो यथैतदनुशिष्यात्॥

There the eye does not go, neither the speech nor the mind. We do not know, we do not understand, how one can teach this!

(Kena Upanishad 1-1/3)

‘ॐ श्री सद्गुरवे नमः’

This page is sponsored by Smt. Shiroor Chitra Shankar.



# TEACHINGS OF SWAMI ANANDASHRAM

## RELIGION A MATTER FOR PRACTICE AND EXPERIENCE

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

That reason should be given the first place in teaching religious topics, is an idea which has of late been gaining strength. But if, among such topics, rebirth and the like must be taught from experience alone, is there any way, to do so by dying first to gain it? Hence, in matters beyond the powers of reason, it is necessary to accept trustworthy statements as authority. Don't we refrain from taking poison on the authority of such statements without testing them to obtain the experience?

It is not to be understood from this that reason should be ignored altogether. It must be given due weight if only to scotch the evils arising in society from blind mistaken faith. Accordingly, the authority of reason and the Scriptures alike will be relied upon in dealing with today's subject.

Is religion a mere matter of speculation? The question may be interpreted in two ways:

(1) When strenuous efforts have proved fruitless, to believe, in order to soothe one's grief, that God

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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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will bestow the reward at least in a future birth, is pure speculation; in other words, a mental attitude, assumed for the sake of mental peace, in the absence of any actual experience of God or of rebirth.

(2) Intellectual perception of truths relating to God and religion, is enough: practice is unnecessary. Whatsoever the practice, good will result from the mere fact that the mind is directed towards religion.

That neither of these contentions is sound will be clear from the following explanations:

(1) Says Manu (VI-67): “If dirty water has to be purified, it is absolutely no use calling the clearing nut aloud times without number. The water is rendered pure only when the nut is actually obtained and put into it. Similarly, the fruits of religion can be obtained only by practising it.” This disposes of the first contention.

(2) Says Sureshvaracharya (*Naishkarmyasiddhi*, IV-62): “If the wise may be wicked, what is the difference between dogs and such wise men?” Again, as the Upanishads put it, “He who does not leave wickedness aside cannot attain salvation from the knowledge of Brahman.” Hence the second contention also falls to the ground.

It follows from the above that religion is not a matter of speculation alone, but a matter for practice. Whether it is also a matter for experience will now be considered.

The religious doctrine of rebirth has been established in the *Gita* and the Upanishads. Gautama maintains that it is a result of the habit of previous

births that the new-born calf seeks its mother's teats straightway to have its fill of milk and does not search for it elsewhere; as also the fact the cow is frightened at the very sight of the tiger, realising that it is her mortal foe. According to the *Patanjali Yogasutras* (III-18), a particular type of *yogasadhana* enables one to recall past births. It may therefore be inferred that rebirth is a matter capable of being tested by experience.

Similar, the *Patanjali Yogasutras* themselves (II-44) hold that a study of the Scriptures enables one to realise the *Ishtadevata*. It may be understood from this that the gods too are not outside the scope of human experience.

Again, the Upanishads declare that the ultimate goal of religion, namely, the attainment of the Self, is possible through intense meditation. Even the Parabrahman, then is an object capable of being realised. Yajnyavalkya too (1-8) accepts this.

On the whole, it is clear that religion is not a matter of mere speculation but definitely one for practice and experience.

The utility of such a religion will now be briefly explained, although the question is not strictly relevant to the subject in hand.

That the well-being of society must rest on a foundation of ethics, is a proposition which few will deny. But ethical truths will not easily sprout in selfish hearts unless there is a religious feeling. Universal religious truths are not dissociated from ethics. Manu says (X-63) that harmlessness, truth,



uprightness, purity and self-control should be practised by all alike. Is it necessary to add that religious tenets embodying such ethical teaching are a source of the society's well-being? "It is the function of religion to support the subjects and save them from a fall," says Vyasa. The injunctions against the satisfaction of the sexual instinct otherwise than through a wedded life, as also against the eating of flesh and the drinking of liquor otherwise than as prescribed in connection with laborious sacrifices, were doubtless meant to regulate man's natural propensities in an orderly fashion. According to the *Bhagavata* (VI-5-41), "The element of evil in the objects of sense cannot be appreciated without experience. Hence the man who adopts the life of the householder, experiences sorrow in due course from such objects, acquires dispassion, and adopts the path of *nivritti*", the path that leads to ultimate good. Of the four *ashramas*, *brahmacharya*, *vanaprastha* and *sanyas* obviously follow this path, while even that of *grihastha* may be said to follow it to a large extent, being strictly regulated in various ways, for example, the prohibition of sexual intercourse except at prescribed periods.

"The Paramatman who is in all is One and to worship Him is the eternal religion." A feeling of this kind is a great help in the observance of tenets regarding harmlessness etc. Again, "Just as different rivers join the one ocean, the different faiths leads to the One Paramatman," indicating that a tolerant attitude towards other religions can result in nothing but good.



## TEACHINGS OF SWAMI PARIJNANASHRAM

### IMPORTANCE OF MARCH FIRST

These official tours have become traditional for the benefit of the laity as well as the Guru because, in these times, it is not possible for the people, with their worldly preoccupations, to come to Shirali, especially for old people etc. So, instead, we come and live in their midst for four or five days, bringing Lord Bhavani-shankar with us. That is why we are here today. You have arranged many programmes of music etc., but what pleased us most was Kilpady Gurudutt's address wherein he spoke on *Sampradaya, March First etc.* We too have never asked anyone to give up what has been handed down by our elders and go entirely modern. As Gurudutt said, all we have asked is : **do not develop thick heads, reflect on what you have heard and what you are practising. It makes little difference whether you take cow's milk or buffalo milk. Likewise, if you are repeating Gayatri Mantra, do not merely be content with the repetition, go deep into the meaning of this Mantra.** If we were to preach Dharma, people would find it difficult in the context of present-day conditions. So, we have to devise new ways of teaching the people according to their ability to grasp and understand, just as you offer a child a chocolate to induce him to take cough mixture. So, also, first we have to win the confidence of the listeners and then convey to them whatever Dharmik teachings we want to teach them. That is why, we always say - it doesn't matter if you have many new ideas or go by new paths,

what matters is, with the intelligence given to you by God, how much of our ancient truths you are able to imbibe.

As we said, Gurudutt spoke of the importance of *March First* and stressed the importance of following the Guru. The Vedas tell us that the Guru's feet are holy, because they show us the path by which one must tread. But, it is not enough to worship the Guru's feet, you must also follow those feet, you must walk by the path by which the Guru's feet have walked showing you the way. That is why the Guru's feet are worshipped more than any other part of his sacred person. They are our guides and our pathfinders. That is why, We said: *March first*. God is there, Guru is there and Sâdhanâ Shakti is also there. *We are moving ahead and, if you all follow us, you will not be sorry.*

We do not ask you to accept everything blindly. Reflect on what we have said, on what the elders have said and accept it only if you firmly believe in it. Man is always in search of happiness. In our address at Matunga, we had said that one's Sâdhanâ should not consist only of bookish knowledge read and acquired by him. He should also have mental Sâdhanâ which is the real Sâdhanâ. We should instal God in our mind, think of Him always and worship Him in our mind. Nobody is wholly free from the entanglements of Sansâr. Our elders tell us in the scriptures repeatedly "wake up, wake up." When you have to wake up a child in the morning, it is not enough to just tell him to wake up, he will not get up. You have to shake him repeatedly, telling him to wake up. Similarly, our scriptures tell us :

जन्म दुःखं जरा दुःखं मृत्युर्दुःखं पुनःपुनः ।  
संसार सागरे दुःखं तस्मात् जागृहि जागृहि ॥

That is the meaning of the repeated emphasis on “जागृहि जागृहि”.

All of us can attain eternal happiness, but most of us do not attain it. Why? It is because our vision is veiled by the pall of sorrow. Happiness is of two kinds, one is the shadow, the other the substance, one the unreal and the other the real happiness. We are too busy chasing the shadows of happiness in our pursuit of wordly pleasures to bother about real happiness. We are seeking happiness outside, forgetting its source within us. We have spoken at several places of the Sport of Brahman, how this creation came into being. The Brahman we refer to here is different from the Brahma of the Trinity (Brahma, Vishnu and Maheshwar). He is the Supreme Being, the Primordial Being. He is without beginning and without end, without name or form. That Supreme Being felt like having divine Sport-Leela, So Brahman created what we might call a split personality, called Ādi Shakti. That Shakti deliberated deeply why She was created and realised that Brahman wanted to have divine sport and that She must carry out His wishes. So, She, in turn created Brahma, Vishnu and Maheshwar and assigned them the three respective functions of creation, preservation and destruction. The same Shakti or divine power pervades all the three functions. The same Shakti has been carrying on this Leela all the while till now and will continue to do so in future as well. That is what the Shastras have always told us, but to explain it in simpler



terms : a man wakes up, carries on his daily routine and then goes to sleep again at the end of the day. These three functions represent creation, preservation and destruction and while carrying out all the three, the same Shakti works through every individual. So, Shakti is at work in every living creature and all over the world. Such a Shakti can be realised by us in many ways such as Jnana, Karma or Bhakti paths. If we look upon Her as the Divine Mother and surrender ourselves to Her, placing ourselves at Her feet, She sheds her veil of Mâyâ and reveals Herself to us as Ādi Shakti Herself and liberates us from the coils of a mortal existence. We all have our worldly goals, our mundane aims and ends and in their pursuit we allow this precious human life to be frittered away.

**But, we should realise once and for all that we are not here merely to work out the effects of our past actions or sow seeds of new actions but to realise the true purpose of our life, namely, to liberate ourselves and attain eternal happiness. In other words, we came from Shiva originally but, forgetting this fact, we have become "Shava" or mortal. We must now go back to our original state in Shiva.**

*(Summary of the ashirvachan delivered at Bengaluru on 26-1-1976)*

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### **LEST WE FORGET**

***P. P. Shrimat Anandashram Swamiji on Vantiga***

“If all paid Vantiga at the rate of 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”



Excerpt of Ashirvachan by  
P. P. Shrimat Sadyojat Shankarashram  
Swamiji on the Occasion of Gururanjani  
Celebrations at Santacruz on  
18th December 2016.

कर्णस्वर्णविलोलकुण्डलधराम् 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

मस्त कल्लें आमकां सांग्घें ना. वेळ जाल्ला. तुम्मि हांग्गा  
आम्मि आयिल तावळी श्रद्धा भक्ति पूर्वक सगळे कार्यक्रमांतुं भाग  
घेत्ताति, व्यस्त आस्ल्यारि सुद्धांयिं ह्या दोन दिवसां खातिर पुणि  
हांग्गा येव्नु भाग घेत्ताति, युवा पीढी सुद्धांयिं, तशीचि तुमालें  
एक कर्तव्य जानु आस्स मठा तर्फे. मठांतुं रथोत्सव जातना येव्चें  
एक होड तुमालें कर्तव्य. थंयीं ती एक जागृति येत्त आस्स आम्मि  
परत परत सांग्ताति. आत्तं कल्लें जाल्यां म्हळ्यारि आम्मि बॉम्बे  
येव्चें जात्ता, कार्ला येव्चें जात्ता, थंयीं आम्मि मेळ्चें जात्ता so,  
oh शिराली म्होणु चिकेची एक option शें दवर्ताति. वर्सा एक  
फांत्तां येव्चों संकल्प कराति. एक्क सोसायटींतुं राबताति तावळी  
चिकेचि निर्णय घेव्येद. “आत्त आमालिं इत्ली representatives

पुणि रथोत्सवाक वत्तलिं.” अशिश केल्यारि मस्त लाभ आस्स तांतुं. तुमालें ते एक connection आस्स देवा सांगाती. देवाल शक्ति कल्लें म्होण्चें? ताज्जें वर्णन कोरु जातवे? देवाक केन्ना थंयिं आवाहन केल्यां, देवाक प्रतिष्ठित केल्ल्यां मठाचो प्रधान देवता म्होणु तावळी तो आण्णाली व्यवस्था कोर्नु घेता भवानीशंकर देवु. तागेलो अनुग्रह प्राप्त जात आस्स म्हळ्यारि थंयीं भवानीशंकर देवु प्रसन्न जात आस्स. देवालि प्रसन्नता एक स्तरारि आस्ता. प्रतिष्ठित जायनाफुडे देवाक, “हे देवा, तूं सर्वव्यापी आस्स, हांवें तुक्का नैवेद्य दिव्का म्होणु आस्सवें? तूं खंच्चेयि हॉटेलांतुं वोचुनु घेव्येद म्होणु तशिश म्हण्तातिवे? प्रतिष्ठा जाल्या म्हळ्यारि मगल तुगलो एक संबंध आस्स आन्नि हांव कशिश तुगलि उपासना कर्ता तदनुसार you’ll reveal your grandeur, एक एक विंगड विंगड स्तरारि तुगल अनुग्रह माक्का प्राप्त जातले. The pure spiritual I can’t even conceive of it. It’s indescribable, it is incomprehensible म्हण्ताति तशिश. तुम्मि कस्लेंयिं एक define वेग्लेंवें it becomes the unspiritual, the limited. Spiritual म्हळ्यारि all encompassing. So there are various stages, physical आस्ता emotional आस्ता, mental आस्ता बुद्धि स्तरारि आस्ता. व्हय की ना? तशिश आस्तना एक सूक्ष्म दैव स्तर आस्स थंयीं ती जागृति जात आस्स म्होणु तुम्कां हांगगा ताज्जो लाभ मेळत आस्स तुम्मि हांगगा कर्त आसति म्होणु. भवानीशंकर देवाले पीठ थंयीं आशिलमितिं रथोत्सवाक आन्नि आय्लीं म्होणु जाल्यारि वस्तुतः बरेपण जात हो. ताक्कायि खुशी जात तुमालेंयिं बरेपण जात. आमकां गोत्तस आत्तं परिस्थिति बदल्या leave आन्नि मेळना. जाल्यारि एक अशिश जागृत समाज. हें तान्नि decide कोर्येद आमाल प्रतिनिधि रूपेण इत्ले लोकांनि पुणि वोचेद पाल्की धोरुक आस्सो भजन कोरुक आस्सो. I take it seriously

कल्या म्हळ्यारि आन्नि आन्नि ती जागृति आम्मि पळ्यत आसति.

जाग्रद्बोध सुधामयूखनिचयैराप्लाव्य सर्वादिशो  
यस्याः कापिकला कलङ्करहिता षट् चक्रमाक्रामति ।  
दैन्यध्वान्तविदारणैकचतुरा वाचं परां तन्वती ।  
सा नित्या भुवनेश्वरी विहरतां हंसीव मन्मानसे ॥

जागृतिचो एक बोध जात आस्स. कल्लें अशीचि जागी जाल्लों आन्नि हावं खंयीं आस्स खर्पुन घेतऽचि. ना, तश्शि न्हयी, सचेत जाल्लु awakened. आन्नि मगलें कर्तव्य कल्लें आस्स ताज्ज खातिर सज्ज जातलो बोधु. जागृत बोध आन्नि तें एक त्रास कर्ना. उट्टांन्व भित्तरि अयोबा Sunday म्होणु लेक्किलें, हो Monday आतं ऑफिसाक वोच्का खंयिं. म्हळ्यारि उट्टावनु सुद्धायिं दुःख. तश्शि न्हयी. सुधामयूखनिचयैः...आनंद येत आस्स. ही जागृति कल्लि? You are discovering the Divine. तो स्पर्श जाल्ला आन्नि you are awakening to the Shiva Sparsh within हें कर्म क्षेत्रांतुं सुद्धायिं एक जागृति येत आस्स. आंतरिक जागृति येत आस्स, शिव स्पर्श जात आस्स आन्नि ती जागृति सतर्कता येक्काचि सेवा कर्तना. बोध जात आस्स, गुरु वचनाचो अर्थु जात आस्स आन्नि कश्शि आस्स? आमृत सदृश जात आस्स. थंयिं कर्कशता येना. हा हा जायना, त्रास जायना. आनंदाचो अनुभव जात आस्स हें तिन्नि अंश येताति. तश्शि साधकाक शिष्याक बोध प्राप्त जात आस्स. थंयीं आन्नि विलक्षण एक तेज. आन्नि तो बोधु गुरु आन्नि शिष्य संबंधाचो बोधु आशिलमितिं तें अमृतस्त्राव जात आस्ता थंयीं. Something is being told and something is being received, understood, it's a dialogue both the ways. तें किरण प्रकाश किरण now that light, that तेज cannot be contained, you'll only light up this much म्हळ्ळेल वारि जाता वे तें? once you light up incandescent bars,



it'll radiate, प्रचंड सुधामयूखनिचयैः जाल्यारि तें अमृत सदृश clusters of rays म्होण्येद, सर्वत्र प्रसारित जात आसति, तांतुं कल्लो एक द्वेष ना let there be darkness, here only I want lightning. अशिश ना. सर्वत्र because there is this abundance. कृपण ना म्हळ्यारि miser ना म्हळ्यारि कल्लें? Who is a miser, how do you define a miser? पैशे नात्तिलो miser वे? ना. पैशे नात्तिलो you will say he is poor. Miser म्हळ्यारि कल्ले? He who thinks he is poor, is a miser. व्हय की ना? He has got lot of money, but he thinks he is terribly poor. He is a miser. तशिश miserliness येना ह्या संबंधांतुं. एक नमुन्यारि उत्साह येता. Liberally, lavishly आनंदु प्रकट जांव्या सूरु जाता. साधक स्वतः प्रेरित जाताति. आप्लाव्य सर्वादिशो, it engulfs, it inundates सगळें directions म्हणताति. तशिश एक बोध दितऽचि ती जगत् जननी ह्या शरीरांतुं प्रकट जात आस्स. यस्या काऽपि कला कलंकरहिता षट्चक्रमाक्रामति भुवनेश्वरी जाव्नु देवी आस्स, सृष्टी स्थिति लय कर्तलि, आत्तं गुरुंगले अनुग्रहाने समचि अनुष्ठान केल्लेलमिति तिगल माक्का अनुग्रह जातऽ आस्स ह्या शरीरांतुं. गुरुंगलें मार्गदर्शन प्राप्त जात आस्स आन्नि एक खुशी तांतुं प्राप्त जात आस्स माक्काचि अनुभव जात आस्स त्या संयोगाचो, एक अमृताचो स्नाव मगल शरीरांतुं, माक्का ताज्जो अनुभव जात आस्स. प्रकाशमय तो. त्या शक्तिची एक कला one kalâ is enough. सगळीं सृष्टी स्थिति लय परत कोर्चि आस्स वे? ना. तिगल समचि अनुभव जांव्का that kalâ we want, an aspect, a part, a glimpse of Her is enough. कलंकरहिता शुद्ध कला. षट्चक्रमाक्रामति मगलें स्थूल शरीर, तांतुं सूक्ष्म अंश आस्ता आन्नि सूक्ष्मतम अंश म्होण्येद ही सुषुम्ना नाडी आन्नि तांतुं संचार जात आस्स ह्या शक्तिलो, चिति शक्तिलो. So, ती कला अत्यंत सूक्ष्म शक्तिलो एक अंशु ह्या

शरीरांतुं जागृत जाल्या. गुरुंगलो उपदेशु प्राप्त जाल्ला, खुशीने तदनुसार हांवें अनुष्ठान केल्लें आनि प्रसन्न जावु ह्या शरीरांतुं जागृत ती जाल्ल्या अज्ञानांतुं घालुक न्हयी, सृष्टी मात्र कोरुक न्हयी, निग्रह कोरुक न्हयी. शिव ऐक्य प्राप्त कर्त आस्स. षट्चक्रमाक्रामति..कर्तना कस्लें जात्ता? मगल जीवनांतुं कल्लें परिवर्तन येत्ता? दैन्यध्वांत विदारणैक चतुरा... दैन्य again a miser, दीनता भय आस्स express कोरुक धैर्य ना, कोरुक सामर्थ्य आस्तना सुद्धायिं प्रेरित जायना. कल्लेंयिं कारण आस्सो तमोगुण आस्सो. एक block बस्त्यां हें एक दैन्य भाव दैन्य रूपी ध्वांत जावु आस्स अंधकार जावु आस्स. किल्ल प्रयत्न केल्ल्यारि आमच्चितिं वचना. मोहित जाल्ला एक चल्लो एक चल्ली म्हळ्यारि किल्लेंयिं सांग्ल्यारि उपयोग ना. तिन्ने जागृत जावु मात्र तें काडू जात्ता तें अज्ञान. न्हय की ना? दैन्यध्वांत विदारणैक चतुरा...तें विदारण कोर्चातुं, तो परदो आस्स तो अंधकार आस्स, तो सर्वथा जोळोनु घाल्यांतुं ही कला विदारणैक चतरा...आत्तं तिगलें एक कार्य to dispel my ignorance, dispel my unhappiness. Once She is invoked ती अज्ञान दूर कोर्चातुं एक मात्र संकल्प घेवु आशिलि, चतुर सुद्धायिं आशिलि. वाचं परां तन्वती सा नित्या भुवनेश्वरी विहरतां हंसीवमन्मानसे. परा वाणी ती विस्तृत कर्ता. आम्मलि एक वैखरी वाणी आस्स, ताज्ज स्तरारि आम्मि जप कर्तना अनुभव कर्ताति. परा वाणी तिगलें क्षेत्र विस्तार कर्ता. परावाणी आस्स, सूक्ष्म आस्स, अशिश आम्मि सांग्ताति. वस्तुतः सर्वत्र परावाणी जावु आस्स म्होणु हगूर साधकाक त्या परावाणीचो अनुभव जांन्व्या सूरु जात्ता. सर्वत्र व्याप्त जावु आस्स ती वाणी. माग्गेरि ताज्जो अनुभव जात्तना हावं एक मगल वैखरी वाणीने स्तुति कर्ता, जाल्यारि ती शाश्वत आस्स, सर्वत्र व्याप्त जावु आस्स म्होणु तशिश बोध ती दिवय्ता. बरें कार्य कर्नाफुडे, अर्पण कर्नाफुडे, एक मनांतुं संतोषाचो अनुभव जात्ता a deep sense of satisfaction. तावळी कस्लेंयि एक मावका

जांक्का, मगली प्रशंसा जांक्का म्होणु भावना आस्सना. It is so beautiful, ते अहम् म्हळ्ळेलें थंयीं ना. दितल्यालें ना त्या घेतल्यालें ना. तश्शि एक आम्मि क्षणिक अनुभव कर्ताति आन्नि मागोरि अय्यो तें आस्स व्हयी जाल्यारि जग सत्य न्हवे म्होणु तश्शि बस्ताति. आन्नि ही केन्ना ती परावाणी तन्वती विस्तृत कर्ता तावळी तें शाश्वत आस्स आन्नि हें म्हळ्ळेलें अशाश्वत जात्ता. तें एक तत्कालिक, I can deal with it म्होणु जांव्या सूरु जात्ता. कळत आस्स की तुम्कां? हें आम्ब खातिर एक लक्ष्य प्रस्तुत केल्यां आचार्यानि आन्नि हो अनुभव आस्स आचार्यगलो. तित्लें एक धैर्य दवोर्नु आम्मि ह्या मार्गारि मुखारि वत्त आसति. कळत आस्स तुम्कां?.....आम्मालें दुःख निवारण आणि आम्कां कस्लें जायी सुख तें निश्चित रूपेण प्रार्थना कर्ताति आम्मि. एक वेळ येव्का, विवश जालु न्हयी दुखी जालु न्हयी एक आनंदांतुं आन्नि माक्का कल्लें निम्मांकापऽणा देवा लागी. विश्वास दवराति, साध्य आस्स. तुम्ब पैकी सुमार लोकांक हाज्जो अनुभव जात आस्स. शाश्वत जाय्नी जाल्यारि तेंवयिं साध्य आस्स म्होणु तश्शि एक गुरु चरणीं श्रद्धा दवोर्नु आम्मि सगळीं कार्य कर्ताति हो. अपार सामर्थ्य आशिल ही परंपरा, स्वाम्यांगल तरी आत्तं संकल्यु कार्य कोरोनु घेत आस्स. तांतुं उत्साहपूर्वक धैर्यपूर्वक आम्मि केन्ना भाग घेताति तांक्कां मस्त प्रसन्नता जात्ता. तुम्मि साधना आनि सेवा कर्त आसति तुम्च्यान्तु ती देवी कला आंतरिक स्तरारि जाग्रत जांव्या सूरु जावो म्होणु आम्मि गुरु चरणीं प्रार्थना कर्ताति

एक भजन कोर्या...

“लागो तुझे पायीं ध्यान दयाळा.....”

॥ॐ नमः पार्वती पतये हर हर महादेव॥

(Transcribed by Shrikala Kodikal)

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# JAGADGURU SPEAKS .....

*H.H. Sri Bharati Tirtha Mahaswamiji*

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## PRUDENCE MUST PRECEDE ANY ACTIVITY

The purpose of life for every man is the attainment of joy and peace. To achieve this, he makes use of every chance, in every possible way by performing various types of karmas (actions). In the process, his mind starts craving for impossibilities, and compliance to the demands of his craving mind and senses can cause his fall.

Hence, like a benign father, our shastras advise man to exercise a bit of caution and think about the pros and cons while performing karma. Prudence and mind control are necessary for any activity, be it spiritual or otherwise.

One who has not conquered his senses will be driven to engage often in bad karmas, even if he does not like it. He eventually gets covered, like a silkworm, with the twists and turns of bad karma with no means of extricating himself.

देहज्ञोऽजितषड्वर्गो नेच्छन् कर्माणि कार्यते ।

कोशकार इवात्मानं कर्मणाऽऽछाद्य मुह्यति ।।

It is also a known fact in accordance with the extent of dharma and adharma that a person has engaged in, he or she will proportionately enjoy and suffer in the life hereafter.

येन यावान् यथाऽधर्मो धर्मो वेह समिहितः ।

स एव तत्फलं भुङ्क्ते तथा तावदमुत्र वै ।।

Hence before engaging in any karma, it is advisable

to ponder over the effects it will produce. Tuning the mind into a satvic mode and doing their karmas in a spirit of surrender to the Almighty will yield a wise man a clear perception. Thence, his quest for joy and peace will well up to fulfillment by itself.

We bless everyone to understand this while performing allotted duties and make life meaningful

*(Courtesy : Tattvâlôka)*

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## FESTIVALS IN APRIL 2023

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01 Saturday	Dhwajârohana at SCM, Shirali
06 Thursday	Rathotsava at SCM, Shirali
06 Thursday	Hanuman Jayanti, Vadhanti of Shri Veera Māruti Sannidhi at Shri Bhandikeri Math, Gokarn
07 Friday	Mrigabete Utsava at SCM, Shirali
08 Saturday	Avabhrita (Okkuli) at SCM, Shirali
12 Wednesday	Vardhanti at SCM, Shirali - Swami Pandurangashram Sannidhi
13 Thursday	Vardhanti at Karla - Nāgālaya
14 Friday	Vardhanti of Nāgabana at Aadisthala, Vittal
15 Saturday	Vardhanti of Nāgālaya at SCM, Shirali
18 Tuesday	Samārāadhanā at Shri Bhandikeri Math, Gokarn - Swami Parijnanashram-I Sannidhi
22 Saturday	Akshaya Tritēyā
22 Saturday	Rathotsava at Shri Gopalakrishna Temple, Honnavar
25 Tuesday	Shankara Jayanti
25 Tuesday	Vardhanti at Kembre Farm - Nāga and Parivāra Devatās
26 Wednesday	Vardhantis of Sannidhis at Shrimat Ananteshwar Temple, Vittal

# TEACHINGS OF SWAMI ISWARANANDA GIRIJI MAHARAJ

## THE WHEEL AND THE WEB

(Continued from last issue:)

### Action and Repose

The *Shruti* gives us an intoxication of the Divine. We find that in the third and the fourth *mantras* the regular battle field is laid. But before that we have to gaze, and this gazing does not end. It continues through all the strengthening and waning of the relationship between the Divine and the soul. Rather, this gazing deepens further and sustains even in the aftermath of realisation. Perhaps this is the only thing a *Jivan Mukta* does -- just sit and gaze.

What he gazes at are the elements, the face of the beautiful that never gets scarred. The elements also change, but every change is an improvisation of beauty, whereas what is mortal, what is finite will shudder at every touch of time. The fact remains: Birth, death, old age, disease, misery -- are all that we can see in a finite thing.

Turn your gaze from the apparent to the underlying, unchanging reality. Then you will see the Birthless (*Ajanma*), Deathless (*Amrutya*), Ageless (*Ajara*) reality. This reality will sustain you through the tribulations of life. The more troublesome life is, the more glorious the relationship will be.

That is why we practise gazing at the picture of



the divine, this beautiful *Jagat Chitram*, which the Divine Painter has painted with the substanceless colour of his own *rāga*, with the unseen brush on the canvas of his own existence. He is going to sell it for nothing. He only wants understanding, appreciation and pure devotion. In the third *mantra*, we go to the field of action.

तत्कर्म कृत्वा विनिवर्त्य भूयः  
तत्त्वस्य तत्त्वेन समेत्य योगम् ।  
एकेन द्वाभ्यां त्रिभिरष्टभिर्वा  
कालेन चैवात्मगुणैश्च सूक्ष्मैः ॥

## Tat Karma

In a very smart way through a quick succession of steps, spiritual life begins. The steps come, one by one, because an intense eagerness or aspiration awakens. We cannot stop now. We have to begin now, with *Karma*, action. But it should be *Tat Karma*. *Om Tat Sat* are all names of *Brahman*. The first meaning of *Tat Karma* is they are the deeds which have been commanded by the *Shāstrās* and recommended or prescribed for the good of the soul.

In the spiritual field, *Dharma* is a well-designed technical means which the Master Engineer has designed. It looks so elaborate, sometimes burdensome. But every element of *dharma*, every duty (*kartavya*), is designed in such a way as to distribute the stresses of life. To disregard this engineering will be a calamity. A perfect design can never fail.

## ***Shâstriya Karma***

Following the spiritual laws, consciously or unconsciously, you gain a clarity and strength to face the realities of life. This is the relevance of *Shastriya karma*.

*Shastriya karma* gives you two important results: it gives you strength of a spiritual character; it opens up chances to create new fields for new powers to be awakened. Your emotions, ideas and aspirations need channels. *Karma* channels them.

Then *karma* creates new fields for greater emotions. If such a process is not followed, everything becomes a burden, this very body becomes a burden. You need the faith that this is the work of the Lord. Faith enables you to meet sorrows with dignity, strengthening you and lifting you up.

Therefore, *Tat karma* is that action which brings maturity to you, which takes you towards God. In *karma*, you are tested for the strength you have gained, not for your achievements. In *Karma Yoga*, one is ready to lay down the work any moment and go ahead in peace.

### **Attentive Silence**

Act in such a way that you can discard the act and still be quite intact any moment. That is the test of acting in and for God. This is the quality of a dedicated act, attentive silence. Silence is nothing but an elimination of all other attentions; and attention is nothing but a concentration of that silence, of bringing it to such a focus that it bursts

out in the revelation of a Divine message. If this silence and this attention can come into your work, then it is *Karma Yoga*. All other actions are bondages.

Activity, to be meaningful, should have a purpose. Every achievement is a cessation of activity, and hence a form of repose. In an ocean, the waves will ever be rising and falling in its vastness! These *Tat karmas* are divine actions. Here the tendency to act is an impulse of the ocean's greatness and hence is a song of Divine glory. This alone is working for God. Here the working is itself the fulfilment.

### **Expression of Ego**

All physical noise means only an expression of ego. There is no silent action because of the ego. Such an activity is definitely not *Tat karma*. To maintain activity in silence, every act must tend to reduce the ego and strengthen the spirit. Then we can enter into the reality of the Truth and be established there.

This is the ultimate in the strengthening of the spirit. How this is done is told in the latter half of the verse: (*ekena*) singly, (*dvabhyam*) by the double effort, (*tribhih*) by the triple method and (*ashtabhih*) by the eight-fold path. All these methods are open to us. We will see in the next chapter how all these can be integrated into the one path, that is *Samvit Sādhānā*.

(Continued)

(Courtesy: *Samvit Sadhanayana, Mt. Abu*)

## FORM IV

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I, Vittal Rajagopal Bhat, hereby declare that the the particulars given above are true to the best of my knowledge and belief.

Sd/-

V. Rajagopal Bhat

Signature of Publisher

Dated : 20th March 2023

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## GIRVANAPRATISHTHA ACTIVITIES

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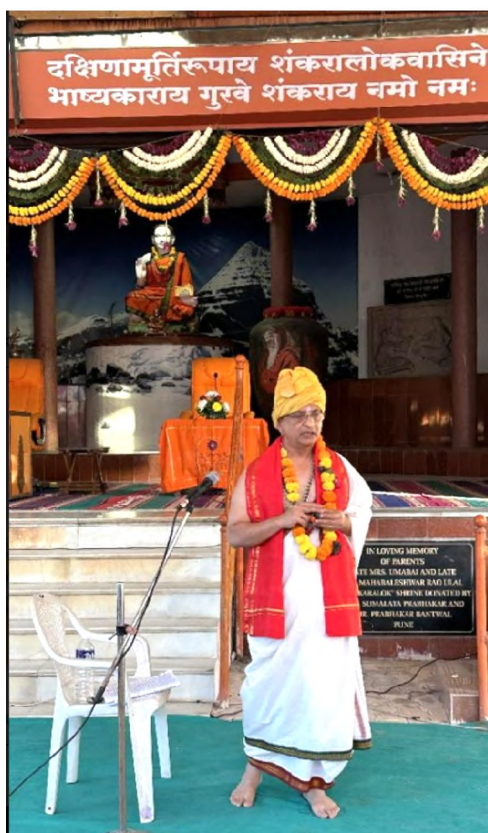
Some Girvanapratishtha teachers joined Puja Swamiji's North India Yatra. During the yatra, whenever possible, Sanskrit Sambhashana Varga is conducted. Puja Swamiji wants people to learn the Devabhasha. In HIS Ashirvachana's, Puja Swamiji often urges people to learn Sanskrit. Smt. Shilpa Mudur conducted Sanskrit Sambhashana Varga at Shankaralok, Ahmedabad for all the sadhaka-s. At Shri Dungargarh, Rajasthan, Shilpa pachi conducted a Sanskrit Sambhashan Varga for the local children. More than 200 children were present for the Sanskrit Sambhashan Varga. The children also presented few items after Shilpa pachi's varga. Shri. Chaitanya Gulwady, Adhyaksha of Girvanapratishtha, conducted Kirtana in Shankaralok, Ahmedabad.



**Smt. Shilpa Mudur, Shankaralok, Ahmedabad**



Shankaralok, Ahmedabad



Shri. Chaitanya Gulwady, Shankaralok, Ahmedabad



**Smt. Shilpa Mudur, Shri Dungargarh, Rajasthan**



**Local Children presenting stotras, Shri Dungargarh, Rajasthan**





**Shri Dungargarh, Rajasthan**



**Shri Dungargarh,  
Rajasthan**



**Sahabhajana after Pujya Swamiji's Ashirvachana,  
Shri Dungargarh, Rajasthan**



## सभी समाज एक-दूसरे का सहयोग करें, अपने ईष्ट को याद कर आगे बढ़ें: संत सधोजात



भीलवाड़ा। सारस्वत सेवा मंडल की ओर से टाउन हॉल में संत सधोजात शंकराचार्य स्वामी का कार्यक्रम।

### टाउन हॉल में हुआ आयोजन

भास्कर न्यूज़ | भीलवाड़ा

चित्रापुर के मंडापीत एवं सारस्वत समाज के संत सधोजात शंकराश्रम स्वामी रविवार को यहां पहुंचे। सारस्वत सेवा मंडल ने महाराज के स्वागत सम्मान में टाउन हॉल में कार्यक्रम किया। संत सधोजात शंकराश्रम स्वामी ने दीप प्रज्वलित कर कार्यक्रम की शुरुवात

की। उन्होंने कर्मों पर आधारित अपना जीवन जीने का मार्गदर्शन दिया। सभी समाजों को समर्पण भाव से एक-दूसरे के सहयोग की भावना का संदेश दिया। स्वामी ने ईष्ट देव गुरु को याद कर जीवन जीने एवं अपने कर्मों पर विश्वास कर आगे बढ़ने की प्रेरणा दी। सारस्वत सेवा मंडल के सदस्य रामानुज सारस्वत ने बताया कि सभापति राकेश पाठक ने महाराज का शालि ओढ़ा कर स्वागत किया। कार्यक्रम में सारस्वत समाज के दिनेश

ओझा, ओम जोशी, अक्षय सारस्वत, सुरेश ओझा, गोविंद पाठक, देवेंद्र सारस्वत, मनोज भोंडव, राजकुमार ओझा, उमेश ओझा, सुशील भोंडव, हेमंत बोहरा, दिलीप ढोंचा, शेखर सारस्वत, रघु शर्मा, राघव ओझा, जुगल बोहरा, यशवंत बोहरा एवं नरेंद्र पाठक ने भी महाराज का आशीर्वाद लिया। सेवा मंडल के सदस्य राकेश ओझा ने धन्यवाद ज्ञापित किया। कार्यक्रम का संचालन पंडित अशोक व्यास ने किया।



बीकानेर जिला 23-02-2023  
राजू हीरावत

## शंकराश्रम ने गोशाला का किया अवलोकन और गाय को बताया सकारात्मक शक्ति

भास्कर न्यूज़ | श्रीङ्गरगढ़

कस्बे में आयोजित शिव आराधना महोत्सव के अंतिम दिन मंडापीत श्रीमत सधोजात शंकराश्रम स्वामी ने प्रतिदिन कस्बेवासियों को अध्यात्म का रसास्वादन करवाया। बुधवार को स्वामीजी के पवन साक्षिण्य में श्रद्धालुओं ने पादुका पूजन किया गया। तत्पश्चात स्वामीजी ने भक्तों को प्रसाद वितरण किया गया। कार्यक्रम में श्रीमत सधोजात स्वामी ने समुपस्थित भक्तों को प्रेरणा पाथेय प्रदान करते हुए कहा कि व्यक्ति को सद्मार्ग पर प्रस्थित होना चाहिए। सद्मार्ग पर चलने पर आने वाली बाधाओं से बिना श्रवण प्रभु का स्मरण करते हुए अपने कर्तव्य पथ पर अग्रसर रहना चाहिए।

श्रीमत सधोजात स्वामी के पवन प्रवास को सफल बनाने में कार्यक्रम के संस्थापक श्रीमलकर जुटे रहे। स्वामी के दर्शनार्थ देश के विभिन्न हिस्सों से सहित विदेशों से



समागत अनुयायियों और स्थानीय श्रद्धालुओं के लिए आवास, भोजन, फंडाल, यातायात, सस्त्रंग सहित अनेक व्यवस्थाओं को समुचित रूप से निष्पादित करने और आयोजित अनेक कार्यक्रम में व्यवस्था करने के लिए कार्यकर्ताओं ने कर्मठता दिखाई। श्रीमत सधोजात स्वामी ने श्रीङ्गरगढ़ कस्बे की गोपाल गोशाला का अवलोकन किया।

इस दौरान स्वामी ने अपने हस्तों से गोवंश को गुड़ खिलाया और कहा कि गो के दूध से निर्मित हर एक वस्तु अमृत तुल्य है। देसी गायों का दूध, घी, दही, मखन,

छाछ मूत्र और गोबर सभी ऐसी औषधि है जो हर एक बीमारी को ठीक करने में कारगर है। कार्यक्रम में सांवर मल सारस्वत, जयचंद कायल, मनोज शास्त्री, राजेश शर्मा, किशन कायल, रमेश शर्मा, मुरली ओझा, डॉ. कन्हैया लाल सारस्वत, रमेश तावगिया, कैलाश शर्मा, कैलाश सारस्वत, रामनिवास तावगिया, पुजा सारस्वत, जयश्री तावगिया, दिव्या सारस्वत, धनेश्वरी तावगिया, मोनिका, लीला, आरती, गुंजन, सुमन, लीला तावगिया को प्रतीक चिह्न देकर श्रीमत स्वामी ने आशीर्वाद दिया।

# अतिरुद्र हवन में अरणी मंथन से अग्नि का आह्वान

परिक्रमा रिपोर्टर

जोधपुर। परमहंस परिव्रजकाचार्य स्वामी ईश्वरानंद गिरि महाराज द्वारा रईना तलाक कलनी में स्थित संवित धाम आश्रम में 41 कुंडीय अतिरुद्र हवन के लिए अरणी मंथन से अग्नि का आवाह्न हुआ।

संत सरोवर अर्बुदाचल के मठाधिपति स्वामी नारायण गिरि महाराज तथा शिराली कर्नाटक चित्रापुर के मठाधिपति सद्योजात शंकराश्रम स्वामी व अन्य संत महात्माओं की संनिधि में आचार्य अग्निहोत्रो पंडित नरवन्त काश व वेदपाठी ब्रह्मर्षी के समूहिक वेद मंत्रों के बीच दो काह को अरणी को अपस से घर्षण कर प्रगट हुई अग्नि से प्रधान कुंड में समिधा प्रज्ज्वलित की गई। प्रधान यजमान राजेंद्र एवं ने दुसरे पहले गुरु आज्ञा लेकर हवन पूजन का काम प्रारंभ किया। संवित साधनायन संस्थान की अध्यक्ष

रानी उषा देवी व सचिव भरत जोशी ने बताया कि प्राचीन ऋषियों के समय होने वाले यज्ञ की ही भाँति पूर्णतः वैदिक व शास्त्रीय विधि से अतिरुद्र हवन का शुभारंभ हुआ जिसमें पाँचों दिन 31 से ज्यादा विद्वान पंडित वैदिक मंत्रों का

संस्थान के उपाध्यक्ष डा. सी.एस. काश व सी.सी. विरपल ने बताया कि अतिरुद्र हवन के लिए 7 मार्च को संत सरोवर अर्बुदाचल के मठाधिपति स्वामी नारायण गिरि महाराज, शिराली कर्नाटक चित्रापुर के मठाधिपति सद्योजात शंकराश्रम



सामूहिक रूप से उच्चारण करेंगे। हवन प्रातः 7 बजे से सायं 5 बजे तक चलेगा। प्रथम दिन प्रातः गुरु मण्डन प्रणेत, गणपति आदि पीठ पूजन, नवग्रह पूजन, षोडश भाजका पूजन, सप्तधन भाजका पूजन, आधार पूजन व प्रधान कुंड पूजन किया गया। अतिरुद्र हवन की पूर्णाहुति 12 मार्च को सायं 4 बजे होगी।

स्वामी व अन्य संत महात्मा जोधपुर पहुंचे जहाँ उनका स्वागत किया गया। मंथनकार को स्वामी नारायण गिरि महाराज मेहरानगर दुर्ग स्थित जोधपुर की अष्टाश्वी मां चामुण्डा मंदिर पहुंचे तथा अतिरुद्र यज्ञ की अनुज्ञा ली। नाम को संवित धाम आश्रम में संत महात्माओं ने संवित श्रवण पहारकर कार्यक्रम का शुभारंभ किया।

## जोधपुर

5

जोधपुर, रविवार 12 मार्च, 2023

## 51 संस्थाओं ने किया सद्योजात शंकराश्रम स्वामी का नागरिक अभिनंदन

हुबननामा समाचार

जोधपुर।

परमहंस परिव्रजकाचार्य स्वामी ईश्वरानंद गिरि महाराज के सन्यासी शिष्य चित्रापुर सारस्वत शिराली कर्नाटक के मठाधिपति सद्योजात शंकराश्रम महाराज के पीठारोहण के रजत जयंती के उपलक्ष्य में जूना खेड़ापति हनुमान मंदिर में नागरिक अभिनंदन समारोह आयोजित किया गया। संवित साधनायन संस्थान, संवित धाम आश्रम, सारस्वत समाज जोधपुर और जूना खेड़ापति हनुमान मंदिर के संयुक्त तत्वावधान में आयोजित नागरिक अभिनंदन समारोह में शहर की 51 से ज्यादा धार्मिक, सामाजिक संस्थाओं ने स्वागत किया। संत सरोवर, सोमाश्रम, अर्बुदाचल के मठाधिपति स्वामी संवित नारायण गिरि महाराज ने अध्यक्षता की जबकि मुख्य अतिथि महारानी हेमलता राजे



थी। ऋतंभरा वसिष्ठ, त्रिपुरा वसिष्ठ, हेमांगी वसिष्ठ, प्रमोद किशन, सुनील दाधीच, विमल सोनू ने मंगलाचरण गान व संकीर्तन प्रस्तुत किया। समारोह का संचालन संवित साधनायन संस्थान के सचिव भरत जोशी ने किया। संस्थान के उपाध्यक्ष डॉ. सी.एस. कल्ला ने धन्यवाद ज्ञापित किया। इससे पहले स्वामी सद्योजात

शंकराश्रम स्वामी के जूना खेड़ापति मंदिर पहुंचने पर वेदपाठी ब्राह्मणों ने वैदिक मंत्रोच्चार करते हुए तथा शंख ध्वनि के साथ स्वागत किया। उसके बाद सुमंगली महिलाओं व बालिकाओं ने पुष्प वर्षा कर संतों का अभिनंदन किया। सर्वप्रथम महारानी हेमलता राजे, स्वामी नारायण गिरि महाराज, संवित साधनायन संस्थान की अध्यक्ष रानी उषा देवी, सारस्वत समाज के अध्यक्ष आर के ओझा, जूना खेड़ापति हनुमान मंदिर के अध्यक्ष कमलेश पुरोहित ने शाल ओढ़ाकर स्वागत किया। प्रसिद्ध शिक्षाविद प्रोफेसर डा. गणेशीलाल सुथार ने संस्कृत भाषा में तथा भरत जोशी ने हिंदी भाषा में अभिनंदन पत्र का वाचन किया। उसके पश्चात शहर की 51 संस्थाओं की तरफ से शाल ओढ़ाकर और श्रीफल भेंट कर अभिनंदन किया।

# **SHRI ANANDASHRAM**

Regd. No. E-3590 (Bom) under Bombay Public Trusts Act 1950)

Plot No.497, 16th Road, Khar (West), Mumbai - 400 052.

Contact No. +91-9892348721 / 9820496603

## **APPEAL FOR DONATION ---- FOR RENOVATION OF KHAR MATH, MUMBAI**

Shri Anandashram Trust Building at Khar, Mumbai is popularly known as 'Khar Math' by devotees. The Temple in Khar Math has Idols of two of our Revered Gurus – H.H. Shrimath Anandashram Swamiji and H.H. Shrimath Parijnanashram Swamiji III and a Photo of our beloved Guru H.H. Shrimath Sadyojat Shankarashram Swamiji. In the year 1991, the Temple was inaugurated and the presiding deity of Lord Shiva with Mata Parvati, and Lord Ganesha were consecrated in the main sanctum whereas idols of Lord Shri Ram, Sita Mata, Lakshman and Lord Hanuman adorn the adjoining enclosure.

Khar Math is well known for its spiritual divinity as it has been the abode of our Param Guru Shrimath Parijnanashram Swamiji III. Even our present Mathadipathi H.H. Shrimath Sadyojat Shankarashram Swamiji holds camps at Khar Math for a few days, during His Mumbai visits, to bask in the hallowed memory of His beloved Guruvarya.

The Khar Math building, constructed in the year 1968, is now in urgent need of major internal and external structural repairs as per the Structural Audit Report submitted by a reputed Structural Consultancy firm - M/s. Dimensions in Oct'22. Trustees also intend to install an Elevator / Lift in the building, which will be operated only during H.H. Shrimath Swamiji's Camp at Khar Math. According to the Structural Consultants, the estimated cost of Repairs (including overhauling of Plumbing, Electrification and Painting) plus installation of Lift and allied works is to the extent of Rs. 1.25 Crores. M/s. Dimensions has been appointed by the Trust as the Project Management Consultants (PMC) for the said Repairs and Rehabilitation project.

We sincerely appeal to all Sadhakas to generously donate towards the aforesaid Project which is scheduled to commence from the first week of March'23. The Trust administration is currently in the tendering process and will be finalizing the Civil Contractor to undertake the repairs on a turnkey basis. Since the estimated repairs cost is over Rs. One crore, we make an earnest appeal to all Sadhakas to contribute generously to successfully complete this critical rehabilitation project of the building without any interruption. Donors intending to make contribution towards this noble cause can directly remit their donations through NEFT / RTGS mode to Trust's Bank Account as per details given below:

**Name of the Account : Shri Anandashram**

**Name of the Bank : SVC Co-operative Bank Ltd.**

**Branch : Bandra, Mumbai**

**Account No. : 100303130013441**

**IFSC Code : SVCB0000003**

**Note :** Kindly send an email at [shivanand.mudbidri@chitrapurmath.in](mailto:shivanand.mudbidri@chitrapurmath.in) to acknowledge your remittance.

Since Shri Anandashram is a Religious Trust, donors will not be able to avail of Income Tax rebate u/s 80G for the donation amount. But considering the overall rationale, purpose, urgency and the objective of this appeal, we sincerely request your generous donation towards this noble cause.

**Trustees**

**Shri Anandashram Trust.**

SHRĪ CHITRĀPUR MATH  
ALL MUMBAĪ LOCAL SABHĀ-S

सायुज्यात्सव

23rd MARCH TO 28th MARCH 2023



## SHRĪ CHITRĀPUR MATH - ALL MUMBAĪ LOCAL SABHĀ-S

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



Dear Sādhakā,  
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. Shrīmat 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, Sāntācruz (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 in this regard.

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

**SHRĪ PRAVEEN KAḌLE**  
President – Standing Committee

**SHRĪ DURGESH CHANDĀVARKAR**  
Vice President – Standing Committee

**DR. CHAITANYA GULVĀḌY**  
Convenor, Sāyujyotsava

### DAILY PROGRAMME

6.00 am	: Suprabhātam
6:30 - 7:30 am	: Exercises- Prāṇāyāma-Nināda
7:30 am	: Breakfast
9:30 am	: Gāyatrī Anushthāna/ Sāadhanā Pañchakam
11:00 am	: Mahāpūjā
11:00 am-1:00 pm	: Bhajana-s
4.30 – 7.30 pm	: Cultural Programmes
8.00 pm	: Dīpanamaskāra, Rātri Pūjana, Aṣṭāvadhāna Sevā, Prasāda Bhojana

## SPECIAL PROGRAMME

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

- 6.00 pm: ♦ Arrival of H.H. Swamiji at Linking Road Junction  
♦ Escorting H.H. Swamiji in a ceremonial procession to the Paṇḍāl  
♦ Pūrṇa -Kumbha- Swāgata and Ved-Ghosha  
♦ Pāda-Prakshālana by Dr. Chaitanya Gulvāḍy (Convenor)  
♦ Dharma Sabhā- Sabhā Prārambha Prārthanā, Swāgat Gīta  
♦ Shri Pādukā-Pūjana by President - Standing Committee, Vice President - Standing Committee, Core Committee Members, Convenor - Sāyujyotsava, Presidents of All Mumbai Local Sabhā-s, Chairman - Sāraswat Suburban CHS Ltd and Representatives of Local Sister Institutions.  
♦ Welcome Speech by Dr. Chaitanya Gulvāḍy - Convenor, Sāyujyotsava  
♦ **Vimochana of : Shri Chitrāpur Sarṇvit Bhajanāvali by H. H. Swāmiji.**  
♦ Upadesha by H. H. Swāmiji  
♦ Sāmudāyika Dhula Bheṭa

### FRIDAY, 24TH MARCH 2023

- 11:00 am : Bhajana Sevā by Dādar and Grant Road Sabhā-s  
11:00 am : Mahāpūjā, Shri Pādukā-Pūjana, Tīrtha-Vitarāṇa, Shri Bhikshā-Sevā, Prasāda-Bhojana  
5:00-6:00pm : Presentation on "Uttar Bhārat Yātrā" by Dharmaprachārak Dr Chaitanya Gulvāḍy.  
6.30 pm : Tablā Recital by 2 Prārthanā kids/Classical Music Recital/ Lezim by Yuvās  
8.00pm : **DĪPANAMASKĀRA, SHRI DEVĪ PŪJANA BY H.H. SWĀMĪJĪ**

### SATURDAY, 25TH MARCH 2023

- 8:30-9:30 am : **Swādhyāya by H. H. Swāmiji**  
11:00 am : Bhajana Sevā by Andherī and Goregāon Sabhā-s  
11:00 am : Mahāpūjā, Shri Pādukā-Pūjana, Tīrtha-Vitarāṇa, Shri Bhikshā-Sevā, Prasāda-Bhojana  
5:00-6:00pm : Presentation on 'Kailāsh Yātrā' by Dharmaprachārak Dr. Chaitanya Gulvāḍy  
6.00pm : Ānand Melā

### SUNDAY, 26TH MARCH 2023

- 8:30-9:30 am : **Swādhyāya by H. H. Swāmiji**  
11:00 am : Bhajana Sevā by Borivalī and Virār Sabhā-s  
11:00 am : Mahāpūjā, Shri Pādukā-Pūjana, Tīrtha-Vitarāṇa, Shri Bhikshā-Sevā, Prasāda-Bhojana  
5:00-6:15 pm : Prārthanā Varga Skit  
6.30 pm : **Āshīrvachana by H.H. Swāmiji**

**MONDAY, 27TH MARCH 2023**

**9:30am : Sāmūhika Varada Shaṅkara Vrata**

11:00 am : Bhajana Sevā by Thāṇe, Bāndrā-Khār, Vile Pārle-Vākolā & Sāntācruz Sabhā-s

11:00 am : Mahāpūjā, Shrī Pādukā-Pūjana, Tīrtha-Vitarāṇa, Shrī Bhikshā-Sevā, Prasāda-Bhojana

6:00pm : Dharma Sabhā

onwards - Speech by Shri Praveen Kaḍḍe, President-Standing Committee  
- Kshamāyāchanā by Dr. Chaitanya Gulvāḍy- Convenor- Sāyujyotsava  
- Vote of Thanks by Shri Dattānand Gulvāḍy- President, Sāntācruz Sabhā  
- Āshīrvachana by H.H. Swāmījī

**TUESDAY, 28TH MARCH 2023**

8.00am : Niropa Samārambha  
Niropa-Gīta

**Upadesha by H.H. Swāmījī**

**\*Programmes are subject to change**

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

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 COOPERATIVE BANK LTD. Branch: SANTACRUZ (WEST)

S.B. A/C NO.: 100803130020721

IFSC CODE NO.: SVCB0000008

(Sādhaka-s paying for Special Sevā-s will be entitled to perform Shri Pādukā Pūjana, Shri Bhikshā Sevā, Kuṅkumārchana & Pañchāmṛta Rudrābhisheka).





**SHRĪ CHITRĀPUR MATH® - Shirālī**  
**SHIRĀLĪ-Kānara -581354, Uttara Kannaḍa Dist, Karnāṭaka State**

**SHRĪ BHAVĀNĪSHĀṆKARĀYA NAMAH**

**SHOBHANA SĀMVATSARA SHAKA 1945**

## **162<sup>nd</sup> SHRĪ CHITRĀPUR-RATHOTSAVA - 2023**

Dear Devotee,

With the Divine Blessings and Guidance of **H.H. Shrimat Sadyojāt Shaṅkarāshram Swāmiji**, the auspicious rituals and festivities of **SHRĪ CHITRĀPUR-RATHOTSAVA** commence on Friday, 1<sup>st</sup> April 2023, Chaitra Shukla Ekādashī. We take this opportunity to invite you, your family and friends to join us on this joyous and spiritually uplifting occasion and participate in various religious and devotional programmes to receive the blessings of Lord Shri Bhavānishaṅkar and H.H. Shrimat Sadyojāt Shaṅkarāshram Swāmiji.

SHIRĀLĪ

Date: 01-03-2023

General Manager

Shrī Chitrāpur Math

### **RATHOTSAVA PROGRAMMES**

1-April-2023 Sat Ch. Sh. 11	08.00 am 10.30 am 06.30 pm	Sāmūhika-Prārthanā <b>DHWAJĀROHANA</b> Pālakhī Utsava up to Shāntādurgā, Temple Bappanakoḍlu
2-April-2023 Sun Ch. Sh. 12	06.30 pm	Pālakhī-Utsava upto Shukla Nāmadeva Bhaṭ Compound and Shrī Chenna Keshava Nārāyaṇā Temple
3-April-2023 Mon Ch.Sh.13	06.00 pm	Pālakhī-Utsava upto Kaḍḍe Math and Haridās-Kaṭṭe
4-April-2023 Tue Ch.Sh.13	08.00 am 05.00 pm	<b>RATHA KALASHĀROHANA</b> Lālakhī-Utsava upto Māvinkatte
5-April-2023 Wed Ch.Sh.14	05.30 pm	Pālakhī-Utsava upto Baḍḍukulī Temple and Ānandāshraya

6-April-2023 Thu Ch.Sh.15	12.00 noon	<b>RATHĀROHAṆA</b>
	05.00 pm	<b>RATHOTSAVA</b>
	06.00 pm	<b>DHARMA-SABHĀ</b>
7-April-2023 Fri Ch.Kr.01	1.30 pm	<b>ANNA--SANTARPAṆE</b>
	7.00 pm	<b>Dīpanamaskāra, Maṅgalārati,</b>
	10.30 pm	<b>MĠGABEṬE-UTSAVA at Pañchavaṭi</b> <b>Followed by Bhajana-Sevā-s</b>
8-April-2023 Sat Ch. Kr. 02	6.00 am	Avabhṛta Snāna (Okkuṭi)
	11.00 am	<b>DHWAJĀVAROHAṆA</b>

### DAILY PROGRAMMES

From : 01-04-2023 to 08-04-2023

- 06.00 am Suprabhātam, Prārthanā, Pañchāṅga-Vāchana
- 08.00 am Sāmūhika-Sādhana
- 11.30 am Mahāpūjā, Maṅgalārati, Bali, Sevā-Prasāda-Vitarāṇa, Tirtha-Vitarāṇa, Santarpaṇe
- 05.00 pm Devotional and Cultural Programmes  
**After return of Pālakhī**
- Dīpanamaskāra, Ashtāvadhāna-Sevā, Rātri-Bali, Parikramā-Utsava, Maṅgalārati, Prasāda-Vitarāṇa

Please Note: Announcement about Shri Pādapūjā, Shri Bhikṣhā will be made on respective days.  
For enquiries, please contact

- on Phone : 08385-258368 / 258756
- by E-mail : [seva@chitrapurmath.in](mailto:seva@chitrapurmath.in) or [admin@chitrapurmath.in](mailto:admin@chitrapurmath.in)
- For accommodation: E-mail : [accommodation@chitrapurmath.net.in](mailto:accommodation@chitrapurmath.net.in)
- by post addressed to General Manager

Other Cultural and Devotional Programmes will be announced Later

# Little Ravikiran – Phalguna 2023

## Swamiji Says...

"Do not have any regrets for whatever might have happened in the past. What we should do is to see that only good things are done by us. So don't look back; think only of the present and shape your life accordingly."

— Parama Pujya Shrimat Parijnanashram Swamiji III

## Story Time: Vajra takes on the world!

It was a crisp February morning at Chetak Riding Academy. At the crack of dawn, Vajra, the youngest colt at the academy, stepped out of his stall, led by his caretaker. It was his first day of riding with the academy students. As he walked proudly across the stable, his friends cheered him on. Vajra could hear his trainer's voice at a distance, and his heart pounded with excitement. He had watched Amma and the other horses train for hours with the students. He had heard so many stories about their numerous friends that he could not wait to make friends of his own!

As he approached the training pen, he could hear the chatter of children nearby. They seemed to be just as excited as he was! While Vajra waited in sweet anticipation of the journey ahead, his glistening black coat caught the attention of a sprightly young boy, and he dashed towards Vajra. As he proceeded to pat Vajra's head, he squealed in excitement. Unaccustomed to children and caught completely unawares, Vajra leapt forward out of sheer fright. The ensuing commotion forced the trainer to abort Vajra's training session.

Vajra returned to his stall in utter disbelief. What an anticlimactic end to what should have been the most glorious event of his life! Vajra was startled by the unexpected turn of events. The enquiries of his friends agitated him further, and he stomped the ground indignantly. Amma tried to calm him down, but Vajra was not in a receptive mood. Unfortunately for Vajra, his caretaker decided that he needed some disciplining. Not one to give up without a fight, Vajra stood his ground.

Word soon spread around and everyone at the academy branded him unruly. What is worse, poor Vajra started believing them. For days, he watched as his friends were led to the training pen for their riding lessons while he remained confined to his stall. When they returned, they eagerly exchanged stories of their experiences. The more he heard them, the more he longed to be out there, training with the children. Unfortunately, it seemed like an impossible dream now. Vajra's trainer tried to work on him, but to no avail. It seemed like Vajra had given up on himself.

One evening, when Amma returned to the stable, she found Vajra sulking in the corner. He had not eaten all day.

"What is the matter, Vajra?" she asked softly.

"I wanted to be every child's favourite horse, Amma. As it turns out, I am just the unruly one," said Vajra ruefully.

"It was an honest mistake, my child. The boy approached you from your blind spot and



startled you," Amma consoled Vajra.

"But I behaved so awfully after that," he countered.

"Yes, you sure did. You made a bad choice in a fit of anger. We all make mistakes, dear, but our mistakes do not define us. What defines us is how we deal with our mistakes. Instead of brooding over them, we must learn from them and grow!" said Amma.

As Amma continued to explain, Vajra listened attentively and absorbed every word of what she said. He silently resolved to start afresh and not stop until he had achieved his goal. The next day, he woke up bright-eyed and bushy-tailed, ready to take on the world.

### **Riddle Time: Horsing around!**

- Why was Vajra sent to the stable in disgrace?  
Because he was 'horsing' around!
- Why didn't Vajra sing at the concert?  
Because his throat was a bit 'hoarse'!
- Why is Vajra twice as bad as you when he has a sore throat?  
Because he is a hoarse horse!!!!
- What is Vajra's favourite game?  
Stable Tennis!
- Who lived next door to Vajra?  
His 'NEIGH'bour!



- What is the difference between Vajra and Varsha (rain)?  
Vajra is reigned up – Varsha rains down!!!
- What kind of horses roam at nights?  
Nightmares!

## Fun Facts - Horsey Facts

1. A horse sleeps while it is standing!
2. Horses love company! The ones which live in the wild, live in small herds, and domestic horses feel more comfortable if they have companions too.
3. A foal is a baby horse. After it is weaned, it is called a weanling. They are called fillies (female) or colts (male) until they are four years of age. A male horse is called a stallion and a female horse is a mare.
4. Baby horses can walk and run after just a few hours of being born.
5. The eyes of a horse are bigger than those of any other land mammal, and the fact they are located on the side of their heads means they can see almost 360 degrees.
6. Studies showed that horses have excellent memories – possibly even better than that of an elephant!



## Our Heritage: Chetak

Chetak was Maharana Pratap's favourite horse. He became an epitome of loyalty, bravery and courage.

Chetak was from the indigenous Marwari breed of horses, characterised by their inward turned ears, short stature, elegance, grace, beauty, speed, sturdiness and spirit. He was called Mayur greeva, neck like a peacock, stood at 14.2 – 15.2 hands height, (short compared to Arabian horses), a very dark black colour which appeared tinted with blue, Eloquent shining eyes and aggressive nature. Legend says that Chetak chose Maharana Pratap as his master by allowing him to ride, forging a bond for life.

Swift as the wind and as brave as his master, Chetak had fought many battles with the Maharana, even carrying him to safety when required. Those were the times when the Rajputs had to fend off the Mughals and incursions from Central Asian tribes while fighting devious battles amongst themselves. It should be remembered that it was Maharana Pratap's father, Maharana Udai Singh who had been rescued by Panna dhai at the cost of sacrificing her own son.

Chetak died at Haldighati on 18 June 1576, in a battle against emperor Akbar. The emperor's army under the leadership of Maharaja Man Singh, intended to attack



and capture Mewar from the western front. When Maharana Pratap came to know, he marshaled his armies at Haldighati, a narrow pass in the Aravalli range at Rajasthan. A fierce battle ensued. Chetak reared up and planted his hooves on Maharaja Man Singh 's elephant while Maharana Pratap threw his spear at the adversary. In the twists and turns of battle maneuvers, the Mahout of the elephant died as the spear struck a deadly blow. The elephant gorged Chetak's leg with its massive trunk.

Even in that condition, Chetak escaped with the Maharana and took him to safety. It jumped over a 25 feet deep river with a broken leg to protect his friend, the king. Chetak succumbed to his injuries and died on the spot, while the tearful Maharana bid a fond farewell.

The king lived to fight another day, where he continued to battle for the safety and protection of his people. Eventually, he was able to recover and defend most of his lost Empire. Legend says that Akbar shed a tear for the bravery of Maharana Pratap at his death, so valiant was he.

A legend in his lifetime, the heritage of Chetak continues in folklore and poetry. His bravery and loyalty have been immortalized in a poem by Shyam Narayan Pandey, called "Chetak ki Veerta"

रण बीच चौकड़ी भर-भर कर  
चेतक बन गया निराला था  
राणाप्रताप के घोड़े से  
पड़ गया हवा का पाला था



## LONG AGO: Horses in ancient India


- There are repeated references to the horse the *Vedas* (c. 1500 - 500 BC), especially the *Rigveda*.
- The Ashvins are divine twins named for their horsemanship.
- Surya Dev rides a chariot pulled by seven magnificent horses, marshaled by Aruna, the charioteer



- Hayagriva, an *avatar* of Lord Vishnu, is depicted with a horse's head and is worshipped for wisdom and knowledge.
- Uchchaisravas was the first horse to emerge from the depths of the ocean during *Samudra Manthan*. The beautiful, winged, white horse was claimed by Lord Indra as his celestial steed.
- Historical evidence suggests that in the Bronze Age, horses were used as draught animals, with references to war horses only in the Iron Age.

### Activity Time: Bandhanwar

The Sun God or Surya Dev is revered as a source of light, life and knowledge. Our very existence depends upon sunlight. The spring equinox marks the beginning of the new year. Special prayers are offered to Surya Dev on this day. The house is decorated with Torans, Bandhanwar, Rangoli and other auspicious items.

		
<p>Materials: Old bangles (plastic or metal, not glass), glue, coloured yarns or threads, beads, feathers/ tassels or other decorative materials, rough paper, pencil, chalk (optional), scissors</p>	<p>Cut a circle out of the rough paper in the same size as the bangles. Fold it into 6 or 8 parts. Make a loop of yarn for hanging the Bandhanwar. The materials shown here are for ideas. You can use any material you have.</p>	<p>Take a thick bangle or stick a few together to make a strong frame. Cut out a cardboard ring if you don't have bangles. Tie the loop of yarn and stick the ends in place neatly.</p>
		
<p>Wrap the yarn around the bangles to cover it completely. Tie the ends and stick in place. Mark the points using chalk, with the help of the folded paper.</p>	<p>Take the same or a different colour yarn and make knots at the points marked. Once the round is complete, continue tying the yarn to the centre of the previous thread. Tie it off and secure it with glue.</p>	<p>Thread the tassel on to a piece of yarn. Place some beads and tie the string opposite to the loop. Stick some decorative flowers or shubhlabh at the centre (optional). Hang it up by the door.</p>
		

Caution: If you are using needles or scissors, make sure of adult supervision. Always spread a newspaper to catch the scraps and clean-up after your project is done.



We welcome your feedback at [littlelavikiran@gmail.com](mailto:littlelavikiran@gmail.com)  
Your feedback is important to us!

Credits:

Editors: Dilīp Basrūr and Dr. Gaurīsh Paḍukone  
Little Ravikiran created with love by Chandrima Kalbag,  
Namrata Heranjal and Jyothi Bharat Divgi

<https://vibeindian.in/chetak-horse-maharana-pratap/>

By unknown author - [https://www.britishmuseum.org/collection/object/A\\_1940-0713-0-36](https://www.britishmuseum.org/collection/object/A_1940-0713-0-36),  
Public Domain,



**Vishwa Saraswat Sammelen, Haridwar on 25-26 Feb, 2023**  
**- DeepaPrajvalan.**  
*(Courtesy: Anushravas)*



**At Shri Brahma Temple, Pushkar - Camp at Pushkar - 3 to 6 March, 2023.**  
*(Courtesy: Anushravas)*



**At Shri Atamateshwar Temple, Pushkar.**  
(Courtesy: Anushravas)



**Poorna Kumbha Swagat at Samvit Dham, Jodhpur on 7-3-2023.**  
(Courtesy: Anushravas)





At Girirajeshwari Temple, Samvit Dham, Jodhpur.  
(Courtesy: Anushravas)



Devi Pujan at Samvit Dham, Jodhpur.  
(Courtesy: Anushravas)



Offering flowers to Pradhana Kalasha during Atirudra Yajna  
at Samvit Dham, Jodhpur on 12-3-2023.

(Courtesy: Anushravas)

॥ श्री गिरिराजेश्वर्यै नमः ॥

॥ श्रीसंति मुरवे नमः ॥

**नागरिक अभिनन्दन**

प्रिय साधकजन्म, अत्यन्त हर्ष के साथ सूचित कर रहे हैं कि संविदा साधनायन संस्थापक श्रीमत् परमहंस परिराजकाचार्य परम पूज्य श्रीस्वामी ईश्वरानन्द गिरिजी महाराज के संन्यासी शिष्य परम पूज्य श्रीस्वामी सद्योजित शंकराश्रम महाराज जिनका पीठारोहण अभिषेकपुर मठ, गिराजी, कर्नाटक में मठाधिपति के रूप में आज से 25 वर्ष पूर्व हुआ। पूज्यपाद चित्रापुर सारस्वत मठाधिपति परिकुल भूषण श्रीस्वामी सद्योजित शंकराश्रम महाराज, के श्री चित्रापुर मठ मठाधिपति पीठारोहण के रजत जयन्ती वर्ष के उपलक्ष्य में संविदा साधनायन संस्थान, संविदा धाम आश्रम, दईजर, लाडा बासनी, जोधपुर के तत्वाधान में वैश्व कुल्य धर्म, जिनकार, 11 मार्च 2023 को नागरिक अभिनन्दन समारोह का आयोजन किया जा रहा है। नागरिक अभिनन्दन समारोह श्रीस्वामी संविदा नारायण गिरिजी महाराज, मठाधिपति, श्री सोमनाथ महादेव मन्दिर, सन सरोवर, अर्द्धराजल को अध्यक्षता में आयोजित किया जा रहा है। जिसमें जोधपुर शहर के गणमान्य नागरिक व सामाजिक संस्थाओं द्वारा श्रीस्वामी सद्योजित शंकराश्रम महाराज का नागरिक अभिनन्दन किया जायेगा।

अतः सभी संविदा साधकों व धर्मविलम्बी नागरिकों से अनुरोध है कि कृपया इस नागरिक अभिनन्दन समारोह में पधारकर संत महाराजों के आशीर्चन अवलोकन से अपने जीवन व महोत्सव को सफल बनाने में सहयोग प्रदान करावें।

**नागरिक अभिनन्दन समारोह कार्यक्रम**

निधी : शनिवार, 11 मार्च 2023

समय : सांघ 6.15 बजे से

स्थान : श्रीजना छोड़ुवति हनुमान मन्दिर, कमला नेहरू नगर, चोपासनी रोड, जोधपुर

निवेदक- नागरिक अभिनन्दन समिति

<p><b>चनप्रशाम ओझा</b></p> <p>पुरी मण्डल - जोधपुर नगर निगम</p> <p>आरक्षक - सारस्वत समाज, जोधपुर</p> <p>883381-95006</p>	<p><b>कमलेश पुरोहित</b></p> <p>आचार्य</p> <p>पीठुल चोपारी हनुमान मन्दिर, जोधपुर</p> <p>84141-95006</p>	<p><b>डॉ. सी एस कल्ला</b></p> <p>ज्योतिष</p> <p>संविदा साधनायन संस्थान</p> <p>781402-93007</p>	<p><b>भरत जोशी</b></p> <p>संविदा</p> <p>संविदा साधनायन संस्थान</p> <p>98089-90717</p>	<p><b>रानी उमा देवी</b></p> <p>आचार्य</p> <p>संविदा साधनायन संस्थान</p>
<p><b>आर के जोषा</b></p> <p>आचार्य सारस्वत समाज, जोधपुर</p> <p>883381-95006</p>	<p><b>कैलाश सारस्वत</b></p> <p>संविदा साधनायन संस्थान</p> <p>83141-91239</p>	<p><b>ब्रजेश हर्ष</b></p> <p>संविदा साधनायन संस्थान</p> <p>84141-95006</p>	<p><b>रामराज पुरोहित</b></p> <p>संविदा साधनायन संस्थान</p> <p>84141-91239</p>	<p><b>अश्विनी गायत</b></p> <p>संविदा साधनायन संस्थान</p> <p>883381-95006</p>

**संविदा साधनायन संस्थान** संविदा धाम, दईजर-लाडा बासनी जोधपुर

Nagarika Abhinandan Programme at Jodhpur on 11-3-2023.  
(Courtesy: Anushravas)



**Shri Vyasashram, Haridwar.**  
(Courtesy: Anushravas)