

# THE CHITRAPUR SUNBEAM



TOTAL PAGES : 69

VOL. NO. XXX

JULY 2023

ISSUE NO. 7



॥ प्रसन्नोऽस्तु गुरुः सदा ॥



**Chāturmās 2023 Prārambha at Shirali.**  
(Courtesy: Anushravas)



**Chāturmās 2023 - Guru Poornima at Shirali on 3-7-2023.**

# THE CHITRAPUR SUNBEAM :- JULY 2023

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## **SUNBEAM available on our MATH website – [chitrapurmath.net](http://chitrapurmath.net)**

**For any Correspondence: Shri Arun S. Bolangdy, Flat No. 10, Mira House, 255/1, Mogal Lane, Mahim (W), Mumbai 400016.**

**Mobile or SMS : 9867518574 (Arun S. Bolangdy)**

**WhatsApp No. : 9892229574 (Uma Arun Bolangdy)**

**E-mail : [sunbeam.seva@gmail.com](mailto:sunbeam.seva@gmail.com)**

**Address of Shri Chitrapur Math :**

**SHRI CHITRAPUR MATH, SHIRALI – 581 354**

**(DIST. UTTARA KANNADA, KARNATAKA)**

**Tel. No. : (STD Code 08385) – 258368 & 258756**

**E-mail : [seva@chitrapurmath.in](mailto:seva@chitrapurmath.in)  
(Both for booking Seva & Accommodation)**

**For Swamiji's latest Itinerary, please visit [www.chitrapurmath.net](http://www.chitrapurmath.net)**



PRAYERS, PRAISES & PSALMS  
THE UPANISHADS

प्राणं देवा अनुप्राणन्ति मनुष्याः पशवश्च ये ।  
प्राणो हि भूतानामायुः तस्मात् सर्वायुषमुच्यते ।।

The gods, men and beasts - all subsist by drawing in the vital breath. Indeed, breath is the life of all beings. Therefore, it is spoken of as the life of all.

यतो वाचो निर्वर्तन्ते अप्राप्य मनसा सह ।  
आनन्दं ब्रह्मणो विद्वान् न बिभेति कदाचन ।।

When words return along with the mind, not attaining Him - he who knows that bliss of Brahman fears not at any time.

विज्ञानं यज्ञं तनुते कर्माणि तनुतेऽपि च ।  
विज्ञानं देवाः सर्वे ब्रह्मा ज्येष्ठमुपासते ।।

All actions including sacrifice are performed through intellect. Even the gods pay homage to Brahman employing their intellects.

- *Taittiriya Upanishad*)

‘ॐ श्री सद्गुरवे नमः’

This page is sponsored by Smt. Shiroor Chitra Shankar.





## TEACHINGS OF SWAMI ANANDASHRAM

### INTER-MARRIAGES AMONGST GOWD SARASWAT SUB-SECTS

In the Address just presented, reference has been made to the fact that we had agreed to inter-marriages amongst the different classes of Brahmanas with a view to achieving their unification. But the credit for it is not due to us. We merely concurred in the suggestion made by leaders of our community that, if differences of opinion within the Community should recede and the Community should advance, such reforms were essential. **Although, in practice, we are being termed Chitrapnr Saraswats, all of us belonged to one single Community at the source.** It appears from old documents that, our people formerly described themselves as the "Gowd Saraswat Brahmana Ten." Although the Gowd Saraswat Community was thus one, difference in tradition and in the territory of occupation created different sections among them. Inter-dining and inter-marriage also ceased. Thereafter, when the *Ekikaran* movement was started a few years ago, amongst those who opposed it, our Math too was one. But we not only endorsed the opinion of the Mahasabha of our people held in 1932 that the ban on *Ekikaran* should be removed

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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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as it led to differences in the Community, but we also suggested removal of the ban on both inter-dining and inter-marriage as well. Later, when we were at Madras in 1929, on the occasion of a reception by the local Samyukta Gowd Saraswat Sabha, Dr. C. Rama Kamath suggested, in the course of his speech, that it was desirable that the different subsects of Gowd Saraswat Brahmanas should resort not only to inter-dining but also to inter-marriage, and that Dharma-Gurus might give the necessary inspiration to the people in this regard. To this we replied that our Math had already given its concurrence on this point as stated above. Later still, in 1941, we extended this principle to some extent and made it clear that, if marriages took place between members of our Community and those of the ten classes of Brahmanas, the Math would take no exception. **On the whole, credit for this reform belongs only to leaders of the Community.**

In the speech now delivered by Shri Dwarakanath Tirtha Swamiji, He has instructed students at length that they should go in for plain living devoid of bad habits and embodying high thinking, that they should have a passion for study and for the service of the feet of the Lord, instead of a passion for bidis, cigarettes and the like. Hence it is not necessary for us to say much on this subject. As, according to the Constitution, ours is a secular State, it is not clear how far religious instruction can be imparted in Government-aided schools. Nevertheless, it is essential to instil faith in God and adherence to Dharma in the hearts of children at a tender age. Hence we feel that Government restrictions will not come in the way if students are taught at least the

principles inherent in all religions, namely, that there is a Lord who controls this Universe; that, by His grace, we can achieve success in this life and spiritual happiness and peace; that one should, accordingly, seek shelter in Him and be devoted to Him, and should also practise values like truth, non-violence, etc. Through such values and the feeling which is part of devotion to the Lord, namely, that He himself abides in the hearts of all, individual uplift will take place, differences and disputes in society will diminish, love and friendship will increase, and solidarity and peace will result. As we understand that attempts at religious instruction have been made in this school from earlier times, we suggest that they should be kept up to the extent possible in future as well.

You have stated in the Address that the late Arnembal Subba Rao Pai, the founder of this school, advocated and worked for the unification of sub-sects of the Gowd Saraswat Community. Today's programme of reception to the two Mathadhipatis appears to have been arranged with that object of his mainly in view. We conclude this little speech with a prayer to the Paramatma that your object may be fulfilled, that mutual love, friendship and feeling of oneness amongst the sub-sects of the Gowd Saraswat Community may grow, that all may derive the benefit arising from such solidarity, and that He may bless you accordingly.

*(Summary of the Ashirvachan delivered at the  
Carrara High School, Mangalore,  
on 23rd February, 1956.)*



## TEACHINGS OF SWAMI PARIJNANASHRAM

### A SIMPLE DHARMA FOR THE FAMILY

Dharma is like eyes which show us where we should go, which guide you to the right road from the wrong one, keep you away from thorny bushes etc. Once you have decided to lead a spiritual life, you must adopt for yourself a particular path of Sadhana according to your aptitude, your circumstance etc. and that path becomes your very own. That itself constitutes Dharma. Dharma, if pursued with all faith, prevents you from committing sins and this in turn saves you from rebirth. Then, you are not affected by the pains and sorrows of the world and remain untouched by the passing scene. Dharma is the unfailing guide to the aspirant in all circumstances. The scriptures tell us to practise at least some of the Dharmic teachings and bring them into our daily lives. Today, many people do not know what is real Dharma. We imagine that going to the temple, observing certain rituals alone constitutes Dharma, such as wearing a Dhoti while accepting tirtha etc. We have to go deeper into these rituals and study what they are intended to signify and take their main import. We should see for ourselves how the Dharmic teachings are relevant to the present time in which we live. The scriptures tell us in simple terms what are the basic rules of Dharma, which can be observed at any time anywhere. Even if we cannot do all the other rituals prescribed by

our elders, it is sufficient if we observe these basic rules which were specially laid down by the ancients who too knew that times would change and that an age would come when it would no longer be possible for man to observe the elaborate rituals.

The basic rules of Dharma laid down by our forefathers are: **Revere your parents and teacher**, मातृदेवो भव, पितृदेवो भव, आचार्यदेवो भव - This is the primary Dharma.

**Do not criticize others.** That itself is Dharma. It is human nature to put a spoke in the wheel of another who is doing some good according to his or her own vision. The Upanishads tell us that we should not malign or run down another, who is doing good according to his own lights.

**Pursue you own duties.** That too constitutes Dharma.

**Be kind and gentle towards all.** There are some people who have no sense of gratitude and whose only purpose in life is to do ill to others, No matter however much good you might do to them, they are so ungracious that they will try to do ill to you in return. Be merciful yourself to all such people, taking them as only thoughtless children. Speak gently and nicely to all people. Be understanding towards all your fellow-creatures. That in itself constitutes Dharma.

**Do not harm other creatures, animals, etc.** Be kind and considerate towards animals and do not harm them. They are born as animals because of their past Karma. Let us show proper respect to

them. Being gentle to the dumb creatures is also Dharma.

**Remember your friends.** We get many friends in our lives. We should not forget such friends. We should remind ourselves that we have at one time or the other benefited from such friends and try and do good to them in return. Do not think ill of your friends even if they may not always do good to you. Be friendly towards all and regard all as your friends. That is also Dharma.

**Be hospitable.** Treat all those who come to your house as God and conduct yourselves accordingly with them. Be hospitable to them. That too is Dharma.

**Be generous.** Donate what you can afford to help another. That is also Dharma.

**Keep your brotherly ties.** Sometimes, brothers and sisters break away and do not maintain their relations as close as they should. Brothers and sisters should always stay united. So also, our ties with other relations. That too is Dharma.

**Be respectful to your betters.** There are many people whom we meet in our lives, who are more intelligent and wiser than us. We should always show proper respect to such people and behave respectfully towards them. The scriptures tell us to observe all the above rules of human conduct and attain our true Self. These rules are meant to bring us nearer our goal and while observing these rules, we should never lose sight of our ultimate goal, namely Self-realization.





# Teachings of P. P. Shrimat Sadyojat Shankarashram Swamiji

## NAVASPANDANA

### **Guru's Prabhutva – A Shishya's Perspective**

Math is not just about a place, or about arrangements to be made or about just a few buildings, or about people or community. The Community comes with Faith. But they have problems. I felt that if I tried to solve their problems, it would be troublesome for me. Now, that too the Guru is getting done. A transformation is happening. Now, that is becoming clear- Guru kshetra is growing from Individual to Math, Math to Community. All this is Yours. That is why we must transact with due respect. That has started. Once this starts, the richness follows. This place belongs to the Guru- We accept this. It is extending and growing. That is why, those who come here with pride in our Guru and in our Math, they are embraced into the fold. He has that capacity. Swamiji showers His Grace on all. Despite that, We accept this kshetra as a place for expression, a place for testing. And in fact, the internal territory is Swamiji's upasana kshetra. Whatever is Divine is His territory and He has Lordship over it. And in this We have absolutely no doubt.

*(Courtesy: SCM Anushravas)*

## **Gurushakti-Guru's Apār Karuṇā**

We offer our Prayers at the Lotus Feet of the Guru. Yes Their infinite compassion is always there. But at the same time, there is close monitoring also. And since this is no ordinary Shakti, we should not try to inveigle and take advantage of it. Only Their (Gurushakti's) sankalpa which is for the benefit of the samaja and Math, will fructify. If you are in tune with it, then everything will be grand. May that intellectual maturity trigger quickly. Only then can seva, bhakti, tapa, etc., commence.

– Mumbai 2013

### **My Guru- Love and Generosity Personified**

We have come to know of two occasions when Swamiji (Parama Puja Shrimat Parijnanashram Swamiji III) displayed anger. We must have given Puja Swamiji so many reasons to get angry. Once when He was staying here in this room, one afternoon, coming out of His room, He saw a mendicant sitting there. Swamiji enquired whether arrangements had been made for his bhiksha. He was told that lunch had already been cooked and served by the time the mendicant came and the kitchen was closed. At this He got angry. Straightaway He came downstairs, took him along, got food cooked again and served it to him. So, that was one occasion. And the second time there was some other issue. Can we call it His generous nature? We dare not talk about His nature, but He

displayed His love and generosity. From such instances, we get ample guidance and accordingly the Math prospers. Otherwise nothing is under Our control. Naught can be achieved through mere ambition. Earlier I have been asked, “Swamiji, what’s Your vision?” When will My vision get unfolded? When Guru’s Grace starts manifesting completely. As soon as I arrived here, His protection started reaching out to Me. Or else things would have gone haywire in 1997 itself. I received His complete protection. Then gradually He started revealing His nature and now, not only His nature, but His entire personality too has been unfolded! Now His glory is being revealed and experienced.

– Shirali Rathotsava, 19th April 2019

**(Transcribed by Shrikala Kodikal)**

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### FESTIVALS IN AUGUST 2023

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16	Wednesday	Adhika Shrāvana Samāpti
17	Thursday	Nija Shrāvana Prārambha
21	Monday	Nāga Panchami
25	Friday	Shri Varalakshmi Vrata
29	Tuesday	Rg Upākarma

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### LEST WE FORGET

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

**“If all paid Vantiga at the rate 1% of income, the daily as well as occasional services of the Math could be performed without any anxiety and the Sadhana contemplated by Us could be accomplished with peace of mind”**

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# JAGADGURU SPEAKS .....

H.H. Sri Bharati Tirtha Mahaswamiji

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## ISHVARA, MĀYĀ AND MAN'S GOAL

Ishvara is that supremely intelligent ultimate cause, who through His *shakti*, termed *māyā*, brings forth the universe. It is in Him that the universe exists, and it is into Him the universe ultimately dissolves (like the magic of a magician).

This is the real concept of *Ishvara*. He is the source as well as the goal. His formless, attribute-less reality is termed *Nirguna Brahman*.

As mentioned, *Ishvara* brings about origination, sustenance and dissolution of universe through *māyā*. However, from the standpoint of the absolute truth i.e. *Brahman*, *māyā* and the universe have no reality.

From the standpoint of logic, *māyā* cannot be described as either real or unreal. It is not real because it is negated by *Atma Jnana*, and yet it is not unreal because the world and the activities therein conjured up by it are perceived and interacted with. Its empirical utility is unquestionable.

नासती दृश्यमाना सा बाध्यमाना न वा सती ।

*Māyā* just defies description, and the *shāstrās* call it as अनिर्वचनीय. Sri Shankara Bhagavatpada lucidly explains in his *Bhāshya* -

सर्वव्यवहाराणामेव प्रारब्धत्वात्मताविज्ञानात् सत्यत्वोपपत्तेः,

स्वप्नव्यवहारस्येव प्राक्प्रबोधात् ।

Prior to the realisation of *Brahman*, all activities can justly be real, just as activities in a dream seem real before waking up. This means that until *Atma Jnana* dawns, one is very much within the ambit of the tentative reality of the world, and all prescribed *karmas* have to be done and their results also are reaped. It is said,

निद्रया दर्शितान् अर्थान न पश्यति यथोत्थितः ।

सम्यग्ज्ञानोदयादूर्ध्वं तथा विश्वं न पश्यति ॥

Just as, when awake, a man sees not the things which were presented to his view during sleep, so too subsequent to the dawn of right knowledge, he sees not the universe.

Our *Shastras* show us the way to reach the goal through *bhakti*, (*nishkama*) *karma yoga* and *vichara* (enquiry and analysis).

Hence, with firm faith in *Ishvara* and with a firm resolve to escape from the cycle of births and deaths, a sincere seeker should assiduously perform all prescribed *karmas*, in a spirit of dedication to God, achieve *chitta shuddhi*, and make oneself competent to revel in transcendental reality.

A realised Guru's blessings and guidance are very important for such a quantum leap into the beyond.

We bless every seeker of truth to understand this and reach the goal.

(Courtesy: *Tattvaloka*)

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# CLARION VOICE OF THE GITA

*By Swami Ramdas*

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The Bhagavad Gita is a veritable mosaic of eternal wisdom. It has not left unsolved a single problem pertaining to the conduct of human life, both in its spiritual and physical spheres. For the highest truths of philosophy and also for a perfect light on practical side of life, one has to go to this great work. The message of the entire Gita is to reveal the harmony and identity of the soul with God and of God with Nature.

It must be within the experience of every student of the Gita that the majority of the commentators on this great scripture have drawn out such truths from it as would coincide with their own views and predilections, and have presented them to the world as the whole secret of this many-sided and all comprehensive mine of Wisdom. Some read into the Gita an emphatic call to renounce all action in the world as the ultimate goal. Some others argue that the Gita holds devotion to a personal God as the essential creed of it. Some would have it that the Gita urges the soul to plunge into action, making that alone the sole criterion and the one necessary condition of human existence. Again some others, taking the Mahabharata war including the Gita as only an allegorical exposition of the eternal truths, interpret the teachings from their viewpoint as embodying an uncompromising cult of Ahimsa. Each one of these expounders of the Gita is right from the



angle of vision by which he has struggled to understand the scripture. But the whole truth enshrined in its eighteen chapters is all that they have said put together and much more besides. For an all-round authoritative, conclusive and comprehensive treatise on the Gita, among the commentaries of the present day, one has to turn to the illuminating and inspiring volumes of “The Essays on the Gita” by Sri Aurobindo.

To understand life and realise its glory integrally, one has to study the Gita in all its phases and from all standpoints. To have a partial view of a particular aspect of it alone, and to hold forth that as the whole truth, has been the cause of imperfection in spiritual experience.

The purpose of the Gita is to proclaim that human life is essentially Divine-spiritually, mentally and physically. Its one aim is to prove that spirit and matter are one and the same, Activity in the world, whatever form it might take, as circumstances and conditions demand, is not a thing to be shunned or renounced. What is needed is to divinise Life through the attainment of freedom from the individuated sense by the emergence of it into God, who is at once the soul, the universe and the all-transcendent and all-inclusive Truth.

The soul whose life is thus liberated, the Gita says, is utterly Divine in all his movements — significant as well as insignificant. Now action for him is but a natural and spontaneous flow of Divine

energy acting through him. As God's supreme will determines, this energy works through him equally to create, to preserve and to destroy. Since this illumined personality intuitively bases his actions on the vision of the universal Reality and performs them in a state entirely bereft of the individual sense, they do not affect him for good or evil. So long as the soul misses this acme of attainment, he flounders in the morass of conflicting dualities — good and evil, virtue and sin, Ahimsa and Hinsa and pleasure and pain.

The Divine Shakti works in the universe both for constructive and destructive purposes. Only when the Supreme Power acts in man, through his lower nature, it is vitiated with greed, lust and selfishness. In this state, in whatever manner he acts, his works are tainted. For personal aggrandisement, such as for wealth, power and glory, he would launch into any kind of action irrespective of its nature as Ahimsa or Himsa. Whereas the same Shakti when She acts in a man, freed entirely from every egoistic impulse or ambition, does so for the uplift and protection of the oppressed and innocent humanity. Here Shakti may work through the purified medium or vehicle, creatively or destructively. Creation and destruction are concomitant movements. We can never separate them. Every new creation has at its basis the destruction of the old. This is the law of Nature universally applicable. We cannot palliate, shirk or ignore this law of God controlling all the activities of Nature, including those of human beings. It is ever

there, facing us at every turn. The saving grace for man, in the field of action, lies only in his acting as an instrument of the Divine — in a state of utter freedom from the touch and recoil of action. Here, what is essential is complete dedication of life's actions to the will and power of the Almighty, dwelling in the hearts of all beings, creatures and things. Else, if we move only in the vicious circle of harassing Dwandwas — good and evil — and attempt to cling to one of them for attainment of true freedom and peace, we can never reach the goal. Doubts and fears will ever rise in the mind of such a man, and he will become a scared creature, always a prey to impatience, suspicion and despair. Therefore, the command of Sri Krishna is: "Rise beyond the dualities, rise beyond the Dharmas of the Gunas, i.e. rise beyond all conditioned states of existence, conceived of and set up as standards by the fettered mind and intellect, and be one with Me — the all-transcendent Reality — and then act in life as My instrument, as My Vibhuti — Myself revealed in and as your form and body. This is the deliverance that I offer you; this is the supreme blessedness in which I grant you the bliss of immortality."

Spontaneity of life born of an egoless purity and innocence, and a consciousness of immortal freedom and a condition of perfect Divine ecstasy and peace is the one supreme note and refrain of the Voice that rings through the Gita.

*(Courtesy: The Vision)*

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# SANTA ĀRUR UMĀBĀI BODHĀMRIT

## - V. RAJAGOPAL BHAT

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### CHAPTER FIFTY THREE (Contd)

जेणें जाणिलें निजस्वरूपासी । तो परब्रह्मचि होय परियेसीं ।  
त्यावरीच जग हे निश्चयेंसी । भासे जाणा तुम्ही हो ॥१५॥

He, who realises his own true nature, abides as Brahman only. Indeed, to him this universe appears as Brahman only.

तें असे जगाचें अस्तित्व । तेंचि अधिष्ठानस्वरूप नांव ।  
नामरूपविरहित सदैव । असे जें तेंचि निजस्वरूप ॥१६॥

Brahman is the basis of universal existence. He is beyond name and form forever.

रज्जूवरी दिसे जो सर्प । असत्य त्याचें नामरूप ।  
परि अस्तित्वाचा न होय लोप । ज्ञानहोतां निश्चयेंसी ॥१७॥

When a rope appears like a snake, the name and form of this 'snake' are not true. But, the underlying existence of the rope suffers no loss whatsoever.

त्वां कैसैं तें सानूं आतां । रज्जूवरी सर्पभासतां ।  
भय कंप होय चित्ता । मंदांधकारें करोनियां ॥१८॥

Oh how can I explain this to you? In the dim light when the rope appears like a snake, fear and trepidation set in the mind of the observer.

जेव्हां नेला दीप हस्तीं । जाय सारी त्याची भीती ।  
परि रज्जू तेथें आहे निश्चितीं । न होय लोप अस्तित्वाचा ॥१९॥

When he takes a lamp in hand, all his fear will go away. But, he will know that the rope is there and its existence has not lessened at all.

दीपे होतां रज्जुज्ञान । सर्पभ्रान्ति होय निरसन ।

परि रज्जुचें अस्तित्व अधिष्ठान । न च जाय सर्वथा ॥२०॥

With the knowledge of the rope, thanks to the lamp, the illusion of the snake will go away. But, the basis of that illusion, the rope, will not go away.

तैसें येथें जग हें सारे । परब्रह्मावरी भासें निर्धारें ।

ज्ञानदिवा हातीं येतां त्वरें । मिथ्या होय नामरूप ॥२१॥

Likewise, this sprawling universe is, indeed, an appearance on Brahman. When you have in hand the lamp of knowledge, the name and form of the universe will appear deceptive.

सुवर्णमाजीं अलङ्कार । नामरूप आलें साचार ।

त्याचा त्याग केलीयावर । उरे सुवर्ण एकचि पै ॥२४॥

When gold is moulded into ornaments, name and form of the ornaments appear before us. When they are given up, what remains is gold alone.

तैसें येथें केवल परब्रह्म । त्यांत जग हें रूपनाम ।

तें त्यागितां उरे परम । ब्रह्मस्वरूप हेंचि पै ॥२५॥

Likewise, here, what is, is Brahman only. The name and form of the universe constitute an appearance. By setting aside name and form, what remains is Brahman only.

अलङ्काराचा करितां त्याग । सुवर्ण आहे म्हणतो मग ।

तैसें त्यागितां नामरूप । उरे अस्तित्व एकचि ॥२६॥

When ornaments are given up, we say what remains is gold only. Likewise, when we give up the name and form of the world-appearance, what remains is Existence pure and simple. It is Brahman.

(Continued)

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## **A VIBRANT WEEK OF KARA SEVA SHIBIR - 2023**

- Vinaya Nadkarni & Atul Prasad

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Some things in life are irreplaceable and immeasurable – like the fruits of being in the Divine presence of our Gurushakti at our Gurukshetra - Shri Chitrapur Math. The experience was even more palpable and rewarding when after a four-year pause owing to the pandemic, the 7- day Kara Seva Shibir took place in Shirali from 7th to 14th May 2023.

A shibir where new friendships were forged and existing ones cemented, new memories were etched into the minds of the shibirarathi-s while participating in the sessions and interacting with our Beloved Guru H.H. Shrimat Sadyojat Shankarashram Swamiji. On the day of arrival, the shibirarathi-s were gently initiated into the program with the registration, a briefing, and an icebreaker session which got all the participants excited for the week to follow. The shibirarathi-s were split into 5 groups which by the end of the shibir served to build unity and friendship among them. Dipaprajwalana was performed to indicate the initiation of the Shibir and Pratijna was taken by all shibirarathi-s to signify their commitment in the Divine presence of H.H. Swamiji. After this, our senior sanchalaka-s briefed the yuva-s about the Shrines and the Mahasamadhi Sannidhi-s within



the temple. They were also shown other vital structures of our Math, like the Dhawaja Stambha, Shivaganga Sarovara, Goshala and so on. This was day 1 and it left the yuva-s and upasanchalaka-s wanting more. The following days were packed with activities and sessions and the shibirarathi-s found themselves following a busy schedule over the next 7 days. Wake up time was at 5am and the shibirarathi-s would freshen up and assemble by 6am for warm up sessions post tea.

### **Shri Balakrishna Shetty's session:**

The first exercise session of the shibir was conducted by Shri Balakrishna Shetty - known to us as Bala maam, as he has been closely associated with the Math and shibir-s for many years. He is an 8-times national Muay Thai champion and a Jujitsu and Mixed Martial Arts (MMA) fighter. He runs the Total Combat Fitness centre in Mumbai which advocates mixed workouts and MMA classes. He spoke about ancient schools of martial arts in India and had a wealth of knowledge to share about martial arts and fighting techniques. He displayed a few such self-defence techniques followed by a warm up session that invigorated the shibirarathi-s for the kara seva activities that were to follow.

### **Kara seva sessions:**

The most awaited activity would take place in the morning. The shibirarathi-s would eagerly get onto the bus at 6:30am which took them to Kembre

farms, accompanied by sanchalaka-s. One of the field activities required the shibirathi-s to shovel dried leaves into baskets and spread them evenly onto the fields which would then serve as manure. Another activity included, cleaning a pond which was clogged with silt, mud and leaves. This is required to be done before every monsoon so that the pond has sufficient depth to collect rain water through the season. This activity continued over the next 3-4 mornings and by the end of the fourth day the youngsters had enjoyed this activity so much that some happily talked about how they had shed their inhibitions of getting into the water and some were hesitant to come out of the water when it was time to get back! It's not everyday that one gets to do farm activities like these. After a good wash the shibirarathi-s were treated to freshly peeled jackfruit that tasted like no other produce elsewhere, along with local mangoes, bananas and other snacks.

### **Carpentry sessions:**

Shibirarathi-s in group-wise rotation participated wholeheartedly in a 2-hour session of carpentry with Harin Hattangadi mam and a few sanchalaka-s who volunteered to help. The carpentry lab of Srivali High School is an elaborately stocked workplace with all possible hand-held tools and machines that makes carpentry an extremely fruitful and rewarding experience. Shibirarathi-s would come back from the session with a product entirely made by them – labelled with their names

of course. From key holders to clothes hangers, the shibirarathi-s had a choice of products to make under supervision and using safety gear.

### **Pranayama and Ninada sessions:**

These sessions were conducted by Sharayu Haldipur pachi who emphasised that these Pranayama and Ninada techniques are a 'Prasada' from our beloved Guru H.H. Shrimat Sadyojat Shankarashram Swamiji. Devised by H.H. Swamiji Himself, these extremely effective breathing exercises are simple to follow. Techniques like Kapalabhati, Bhastrika with Kumbhaka and Ninada were taught at a calm and relaxing pace by Sharayu pachi. The shibirarathi-s said that these techniques were one of the key take-aways from the shibir.

### **Sanskrit Sambhashana (Spoken Sanskrit):**

Sanskrit is one of the oldest living languages and learning it brings an array of benefits. Sanskrit can be taught and learnt in a fun and simple way, was what Shilpa Mudur pachi and Sangita Pawar pachi brought forth with their session on Sanskrit Sambhashana. Shibirarathi-s felt it was a much simpler and an exciting way to learn than how it is usually taught in school. With this session being an eye-opener, a few of them felt eager enough to enroll for the Sanskrit Sambhashana class (Girvanapratishtha - Girvanavaikhari course).

### **Guruparampara sessions:**

Our Guruparampara is rich and vast as elucidated

in the book 'Shri Chitrapur Guruparampara Charitra'. These 1-hour sessions were spread over 3 days and the speakers of the session (Shivani Kallianpur pachi and Vinaya Nadkarni pachi) shared excerpts from the revered text. With the help of stories that enrich our history, they made a presentation filled with pictures, which the shibirarathi-s appreciated and answered the quiz at the end of every session enthusiastically. By the end of the shibir, the participants felt truly blessed to be connected to such a glorious Guruparampara, blessed with the Anugraha of 11 Guru-s.

### **Careers in Defence:**

With most of the shibirarathi-s just graduating from school and college and eager to meet the world outside, it was essential to enlighten the yuva-s on career opportunities and life in service of our country. Captain Chinmay Kallianpur, conducted a session on opportunities in the Defence Services, highlighting the scope of work in the Indian Navy. The presentations included videos showcasing advanced engineering, various job profiles, and eligibility options. The session did more than just pique the interest of the shibirarathi-s, who watched the presentation with rapt attention.

### **Importance of Cyber Security:**

A much-needed session on cyber security by Tanmay Mudur maam was an eye opener for all. The various categories of cyber crime and a detailed

list of solutions on how to avoid becoming a victim of cyber crime was brought out in these sessions. Our young audience could relate easily to what was being discussed, given the usage of social media and online payments. Tanmay Mudur maam is associated with the cyber security team of SVC Bank.

### **Chaturmasa 2023:**

The convenor for the Chaturmas 2023 - Satish Tonse maam, addressed the yuva-s and discussed briefly his plans for this Chaturmasa and urged the yuva-s to provide their inputs and to participate wholeheartedly.

### **Padaprakshalana to Phalamantrakshata:**

An information packed session by Dr. Chaitanya Gulvady maam, the Dharmapracharaka of Shri Chitrapur Math kept the youngsters alert and enthusiastic through an entirely interactive session.

### **Vimarsha:**

A Vimarsha session was conducted by senior yuvati and upasanchalika, Ankita Karnad pachi who ensured that all the shibirarathi-s took turns in contributing their understanding of the beautiful verse given to them. The verse was aptly chosen keeping in mind the young group that was participating in the Vimarsha.

## **Importance of seva:**

The word 'seva' is often misinterpreted and it often takes a true devotee to explain its importance, and it was Maithili Padukone pachi who presented a crisp and interactive session on the opportunities and importance of seva to the shibirarathi-s. Having attended many Kara Seva Shibir-s as a shibirarathi as well as a sanchalika herself, she caught the pulse of the audience by sharing what one can expect out of attending shibir-s and being in seva. Through her own experiences and wit, she highlighted that seva does lead to the transformation of the sadhaka or yuva into very capable mature individuals under the grace of our Guru's Anugraha.

## **Climate Change and Forests:**

The world today is progressing at breakneck speed and one of the worst affected in this process are the forests and greenery that play a key role in helping the earth breathe. The growth and development of each city sadly leads to the depletion of forests and wildlife that help maintain the balance of nature. Praveen Basrur maam, known for his role and contribution in the Forest Department of Karnataka, made a presentation that spoke about the growing concerns over the loss of tree cover and increasing temperatures in the metropolitan cities of India.

## **Shri Devi Anushtana:**

Although Kara Seva largely involves field work, visits



and informative presentations, important forms of sadhana are also taught to the yuva-s during the shibir. This session was meticulously conducted by Sangita Pawar pachi. She provided important information on how the Shri Devi Anushthana serves as a powerful form of sadhana to propitiate the Devi and also shared details on how to perform it correctly.

### **Sankshipta Sandhyavandanam:**

This session was conducted by Dr Chaitanya Gulvady maam for the boys. He emphasised the importance of doing Sandhyavandanam daily and presented a method which would help to complete the Sandhyavandanam in just 7 minutes.

### **Shri Guru Pujana and Shri Paduka Pujana:**

On Thursday, 11th May, the shibirarathi-s performed Shri Guru Pujana in the Divine Presence of H.H. Swamiji. Each of them was provided with a paleru for Shri Paduka Pujana. Some of them eagerly took turns to offer bhajana seva during Shri Paduka Pujana and Tirtha vitarana.

### **Srivali High School Visit:**

A number of institutional and site visits kept the shibirarathi-s busy. One morning they were taken to Srivali High School. Smt. Mamta Bhatkal, the Principal of Srivali High School explained how the students of the school are young achievers and excel

in every field be it academics, sports, art or culture. A brief mention of their achievements had the shibirarathi-s sitting up and taking note. An icebreaker game was conducted by one of our senior sanchalika-s, Priti Panemanglor pachi, which got the school children and our shibirarathi-s interacting and executing the game plan in no time. A quick round of icecream was followed by an escorted walk-through of the school. The varied talents of the students displayed in the art gallery, and on the notice and display boards of the school left our youngsters spellbound.

### **Visit to the museum:**

A visit to the Shrimat Parijnanashram Vastu Sangrahalaya was a unique experience with the beautiful Ratha taking centre stage. The shibirarathi-s admired the intricate wood work of the Ratha, and they also spent time reading about the various rare artifacts and idols displayed here.

### **Visits to HMPP unit, Kembre Goshala and Samvit Sudha:**

Over the past 26 years our Guru has put in consistent efforts to make this world a more sustainable and environment friendly place.

As per our hallowed traditions, the cow represents purity and motherhood. The yuva-s were excited to visit the goshala, where they got to interact with calves as young as 14 days old, to the oldest of the cows and bulls. During this visit, the backbone

of all our goshalas, Dr. Gourish Padukone, educated the yuva-s on the different breeds of cows and bulls present there and what goes into the upkeep of the cattle and the goshala. He also showed the yuva-s how our Math is taking steps towards self sustainability with biogas and the use of manure for the farms at Kembre.

Parijnan Foundation, an affiliate Trust of Shri Chitrapur Math has nurtured a Hand Made Paper unit run entirely by women, that provides materials to its main vertical - Samvit Sudha. Here yuva-s, saw how handmade paper and fabric are made into finished products before being shipped to the store located beside the beautiful Shri Datteshwar Mandira in Shirali. Anjani Karnad pachi and Beena Savkur pachi briefed the youngsters on the meticulous process by which the fabric and paper products are made. Screen printing and embossing of paper was being done which captivated the attention of the shibirarathi-s. The Samvit Sudha sales store saw good sales when the visiting yuva-s picked beautiful and neatly crafted products for themselves, their friends, and family.

### **Interactions with our beloved Guru H.H. Shrimat Sadyojat Shankarashram Swamiji:**

The first interaction that the shibirathi-s had with H.H. Swamiji was on the 9th of May. The Kutira lawns served as a perfect evening setting under the lush trees and enticing fragrance of lemongrass. As the leaves rustled in the breeze and the gentle evening sunlight filtered through the branches, the

shibirarthis gave an account of the sessions that they had attended so far. It was no surprise that the youngsters found the carpentry and pond-cleaning sessions to be the most exciting and Pranayama-Ninada sessions to be utmost essential. With a few good laughs and an icecream in hand, the sanchalika-s enjoyed their discussion with H.H. Swamiji. His Holiness ensured that each of the sanchalika-s took turns to speak and those who were shy or hesitant were not missed out. The second interaction took place in the peaceful setting of Panchavati with the soothing sounds of birds chirping in the evening sun. Some even spotted a family of peacocks. H.H. Swamiji and everyone else was seated in front of the Dhyana Mandira. Delicious snacks were served along with kokum sharbat and icecream. The shibirarthis had some questions for His Holiness and Pujya Swamiji spent over an hour with the youngsters. The shibirarthis had some spiritual, as well as general questions. H.H. Swamiji also stressed upon the importance of doing Japa Pranayama-Ninada and physical exercise daily. This cherished interaction took place on Friday 12th of May. The yuva-s then got back to the Math premises and after freshening up, got ready in their traditional attire to attend the Shri Devi Pujana performed by H.H. Swamiji after Dipanamaskara which was a divine experience for all. On Saturday morning, Swamiji conducted a session where He emphasised on japa and meditation, correct posture and form, basic back stretches and relaxation of the neck, shoulder and back muscles, visualisation and breathing

techniques along with some preliminary steps that help to make the japa or meditation process more intense and meaningful. A short round of meditation was also conducted by Swamiji which concluded with a beautiful bhajana.

### **Juggling and Slack lining:**

Omkar Dhareshwar, a senior yuva had come to the shibir to teach the shibirarathi-s a thing or two about rope walking, juggling and 'flow chakra'. This session took place at Panchavati. Omkar is a master juggler who also effortlessly balances himself on the 'slack line'- a flat rope that is tied across two trees- while juggling as well! The youngsters were awestruck and were eager to try their hand at juggling, flow chakra and walking the tight rope. Omkar emphasised on how these skills are almost meditative, require balance, whole body coordination and focus. He pointed out how the principles of these skills can be applied to our daily lives. This session took place a second time at Panchavati, where each shibirarathi attempted rope walking at least once and tried their hand at juggling and flow chakra again. However, this time it was even more special and memorable as H.H. Swamiji drove up to Panchavati to grace the session! The yuva-s demonstrated to H.H. Swamiji what they had learnt.

### **A session with Shri Sanjay Shetty:**

Very rarely do we come across a person who has trained defence personnel in Germany, Austria,

Hongkong, The UK's MI5, and also holds the distinction of being the only non-Jewish trainer to the Shin Bet, Israel's internal security service. On the last day of the shibir, shibirarthis attended a much awaited session by Sanjay Shetty maam who has been associated with H.H. Swamiji and Shri Chitrapur Math over many years. He works with the Indian Army and trains the Prime Minister's body guard and military intelligence. With this jaw-dropping introduction it was no surprise that the shibirarthis watched Sanjay maam's display of self-defence tactics with rapt attention. The youngsters threw many 'what if' questions at him and he had all the answers on how to tackle and bring down an attacker. How to disarm an attacker who could be wielding a knife, a gun or a rod was demonstrated and techniques to safeguard oneself in case of assault too. A couple of yuva-s volunteered for the demonstration with a degree of nervousness much to the amusement of others. It was an extremely rewarding and eye-opening session with innumerable insights.

As the days progressed, there was an overwhelming emotion building up as the end of the first Kara Seva Shibir of 2023 was coming to an end. To mark the finalé of this shibir, the shibirarthis planned a memorable **cultural program and a valedictory function**. The yuva-s were split into groups according to their skill set - music, dance and drama. Upasanchalaka-s Shivani Kallianpur and Atul Prasad were instrumental in putting together

a musical performance with a medley of old and new songs rendered by a group of shibirarthis. The program concluded with the vote of thanks by one of the senior sanchalika-s, Sabita Harite pachi, and Kshamayachana by upasanchalaka Sameer Masurkar. A few shibirarthis gave an abhivyakti - a personal account of experience at the Shibir. After H.H. Swamiji's Ashirvachana, participants came up to receive their Pramana Patra (certificate of participation), Phalamantrakshata, and blessings from H.H. Swamiji.

### **Until Next time:**

This brought within all of us - sanchalaka-s, upasanchalaka-s, shibirarthis, an overwhelming emotion and with a heavy heart one said goodbye to a memorable week of Kara Seva at Shri Chitrapur Math, Shirali. A place that was resonating with the sounds of all who had come, suddenly fell silent. A place we all had embraced as home. Our Gurukshetra with the presence of our beloved Guru, H.H. Shrimat Sadyojat Shankarashram Swamiji, has sent us back to our lives with a sense of responsibility, discipline and faith. We are extremely thankful and grateful to our Gurushakti for being the pivotal driving force through thick and thin and showing us the way to a graceful life.

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**Carpentry sessions by Harin Hattangady Maam.**



**Cyber security session by Tanmay Mudur maam.**





Deepa prajwala by HH Swamiji to mark the commencement of the Kara Seva Shibir 2023.



Group photo of shibirarthis and sanchalaks with HH Swamiji.



Guru Parampara session by Shivani Haldipur Kallianpur.



Guru Parampara session by Vinaya Nadkarni.



Happy Kara Seva Shibirarthis and Sanchalaks.



Importance of Seva by Maithili Padukone.





Interaction with HH Swamiji.



Juggling session by Omkar Dhareshwar.



**Kara Seva- Manure Spreading.**





**Kara Seva - Pond Cleaning.**



**Padaprakshalan to Phalamantrakshat session  
by Dharma Pracharak Chaitanya Gulwadi maam**



Paduka Pujana by Shibirarthi.



Sanskrit Sambhashan by Shilpa Mudur Pachi.





Self defence session by Sanjay Shetty maam.



Session on climate change by Praveen Basrur maam.





Shibirarthis try out juggling.



Shibirarthis try out slacklining.



Visit to Srivali High School.



Srivali High School - Art Gallery Visit.





Tour of the Goshala with Dr Gourish Padukone maam.



Vimarsha by Ankita Karnad.



Visit to HMPP.



Visit to HMPP conversion unit.





Visit to recycled paper composting pit.



Warm up exercise and introduction to Kickboxing by Bala Shetty Maam.



## SHRĪ CHITRĀPUR MATH

Chāturmāsa - 2023, Shirālī

### *Invitation*



Updated : 11<sup>th</sup> July 2023



# SHRĪ CHITRĀPUR MATH

## Chāturmāsa - 2023, Shirālī

Dear Sādhaka,  
Jai Shaṅkar!

H. H. Shrīmat Sadyojāt Shaṅkarāshram Swāmījī has graciously consented to observe the *Chāturmāsa Vrata, Shobhana Saṁvatsara* from *Āshādha-Shukla-Pūrṇimā* (Monday, 3<sup>rd</sup> July 2023) to *Bhādrapada-Shukla-Pūrṇimā* (Friday, 29<sup>th</sup> September 2023) at Shrī Chitrāpur Math, Shirālī.

The Sannidhi of our Guru-s graces the Divine Shrī Chitrāpur Math - Shirālī, making it the perfect *puṇya-kshetra* for a spiritually enriching experience for every *sādhaka*. We invite you to participate in all programmes with wholehearted enthusiasm and enhance your sādhanā during this spiritual *parva*. Your generous contribution through various *sevā*-s will help us accomplish the various activities planned in these three months. Please feel free to contact our coordinators for further details. The names and contact information of the coordinators and the *sevā* list are on page 4.

We look forward to seeing you in Shirālī.

In service of the Math, the Guru and the Guruparaṁparā,  
**Convener**  
**Chāturmāsa Committee 2023**

- ☯ H.H. Swāmījī will observe Ekānta on Mondays, Tuesdays, and Wednesdays
- ☯ Swādhyāya-s are scheduled for every Saturday
- ☯ Shrī Pādūkā Pūjana can be offered on Thursdays and Sundays
- ☯ Evening Pūjana by H.H. Swāmījī will be webcast Live daily at 7pm on <https://chitrapurmath.net/site/live-stream>
- ☯ Chāturmāsa 2023 Sevā-s can be booked, and payment made online through <https://rzp.io/l/SCMChaturmasa2023>

## Daily Programmes (Subject to change)

	Programmes	Guru Pūrnimā	Chāturmāsā Vrata Samāpti
	Details of day-to-day programmes will be announced on the previous day	Āshādha - Shukla-Pūrnimā (Monday, 3 <sup>rd</sup> July 2023)	Bhādrapada-Shukla-Pūrnimā (Friday, 29 <sup>th</sup> Sept. 2023)
6.00 am	Suprabhātām	Suprabhātām	Suprabhātām
7.30 am	Programme details will be announced in advance.	<b>Devadarshana by H. H. Swāmiji to be followed by Sāmūhika prārthanā</b>	
8.00 am	Anushthāna including Shri Gāyatrī Anushthāna	<b>08.30 am</b> <b>Maṇḍala pūjā</b> <b>Shri Vyāsa pūjā</b> <b>by H. H. Swāmiji</b>	Sāmūhika sādhanā: Sādhana Pañchakam Shri Gāyatrī Anushthāna
9.30 am	Bhajana sevā by sādha-s		Bhajana sevā by sādha-s
11.30 am	Mahāpūjā	Mahāpūjā	Mahāpūjā
12.15 pm	<b>Shri Pādukā Pūjana*</b> <b>Tīrtha vitarana*</b> <b>Shri Bhikshā Prasāda Vitarana*</b> Santarpana	<b>DHARMA-SABHĀ</b> <b>Shri Pādukā Pūjana,</b> <b>Paṭṭakāṇikā arpana,</b> <b>Tīrtha vitarana, Shri Bhikshā prasāda vitarana, Santarpana</b>	<b>Shri Pādukā Pūjana*</b> <b>Tīrtha vitarana*</b> <b>Shri Bhikshā prasāda vitarana*</b> Santarpana
<i>*Note: Shri Pādukā Pūjana and Shri Bhikshā Sevā can be performed on Thursdays and Sundays. Satsaṅga on Saturdays (Except on days when H.H. Swāmiji is observing Ekānta)</i>			
3.00 to 4.30 pm	Guruparamparā Charitra Pathana by sādha-s, Vimarsha, Gīrvāṇapratishthā sessions		<b>4.00 pm</b>
5.00 to 7.00 pm	Cultural programmes by sādha-s and invited artists	5.30 pm to 7.00 pm Vocal Music Performance by Smt. Bhārathi Prātāp accompanied by Shri Sudhir Nayak on Harmonium and Shri Bharat Kāmath on Tablā	<b>Gaṅgā pūjana</b> Sīmolaṅghana and Shobhā yātrā
7.00 pm	Dīpanamaskāra  <b>Nitya Pūjana by H. H. Swāmiji</b>  Maṅgalārati  <u>Ashtāvadhāna sevā</u>  Prasāda bhojana	Dīpanamaskāra  Maṅgalārati  Ashtāvadhāna sevā  Prasāda bhojana	<b>After arrival of H. H. Swāmiji - DHARMA SABHĀ</b> <b>Kshamāyāchanā and expression of gratitude by the Convenor</b> <b>President's Address</b> <b>Āshirvachana by H. H. Swāmiji</b> <b>Dīpanamaskāra</b> Maṅgalārati, <u>Ashtāvadhāna sevā</u> , Prasāda bhojana



## Sevā-s during Chāturmāsā - 2023, Shirālī

SPECIAL SEVĀ-S	
<b>Chāturmāsā-Poshaka Sevā</b> Includes the following: One-day Viniyoga at all Samādhi-s and shrines, Sarva Samādhi and Devatā Sevā (For all Sannidhi-s at Shirālī, Gokarna, Mallāpur, Maṅgalūru, Viṭṭlā and Kārlā), One Day Breakfast and Prasāda bhojana, Shri Pāduka Pūjana, Shri Bhikshā Sevā	₹. 35,000/-
<b>Yajamāna Sevā</b> Includes the following: Sarva Samādhi and Devatā Sevā (For all Sannidhi-s at Shirālī, Gokarna, Mallāpur, Maṅgalūru, Viṭṭlā and Kārlā), One Day Breakfast and Prasāda Bhojana, Shri Pāduka Pūjana, Shri Bhikshā Sevā	₹. 25,000/-
<b>Santarpana Sevā</b> Includes the following: Sarva Samādhi and Devatā Sevā (For all Sannidhi-s at Shirālī, Gokarna, Mallāpur, Maṅgalūru, Viṭṭlā and Kārlā), One Day Prasāda Bhojana, Shri Pāduka Pūjana, Shri Bhikshā Sevā	₹. 20,000/-
<b>One-day Breakfast and Prasāda Bhojana</b> Includes the following: Srivallī Sarva Sevā (For Sannidhi-s at Shirālī), One Day Breakfast and Prasāda Bhojana, Shri Pāduka Pūjana, Shri Bhikshā Sevā	₹. 15,000/-
<b>One-day Prasāda Bhojana</b> Includes the following: Srivallī Sarva Sevā (For Sannidhi-s at Shirālī), One Day Prasāda Bhojana, Shri Pāduka Pūjana, Shri Bhikshā Sevā	₹. 10,000/-
<b>One-day Breakfast</b> Includes the following: Srivallī Sarva Sevā (For Sannidhi-s at Shirālī), One Day Breakfast, Shri Pāduka Pūjana, Shri Bhikshā Sevā	₹. 6,000/-
<b>Srivallī Sarva Sevā and Guru Sevā</b> Includes the following: Srivallī Sarva Sevā (For Sannidhi-s at Shirālī), Shri Pāduka Pūjana, Shri Bhikshā Sevā	₹. 2,000/-

Bank account details for contributions by NEFT/RTGS:

**Name of Beneficiary:** Shri Chitrapur Math, Shirali

**Name and address of Bank:** SVC Co-op Bank Ltd, Chitrapur, Shirali-581354

**Account Number:** 107120960000009

**IFSC Code:** SVC80000071

Chāturmāsā 2023 Sevā-s can be booked, and payment made online through

<https://rzp.io/l/SCMChaturmasa2023>

**Note:** The above payment facilities (Bank Transfer and On-line Payment) is only for Indian Residents and Indian Passport Holding NRIs. Foreign Passport Holders may please contact Sevā Department.

	Names	E-mail - ID
Convener	Shri Satish Tonse	<a href="mailto:chaturmasa2023@chitrapurmath.net.in">chaturmasa2023@chitrapurmath.net.in</a>
Sevā-s	Shri Satish Koppikar	<a href="mailto:seva@chitrapurmath.in">seva@chitrapurmath.in</a>
Accommodation	Shri Varun Balwally	<a href="mailto:accommodation@chitrapurmath.net.in">accommodation@chitrapurmath.net.in</a>
Cultural Activities	Shri Mahesh Kalyānpur And Shri Ganesh Bankeshwar	<a href="mailto:cultural.committee@chitrapurmath.net.in">cultural.committee@chitrapurmath.net.in</a>
Math Office Telephone: 08385-258368		

# APPEAL FOR DONATION

## SHRI CHITRAPUR MATH CHARITABLE TRUST



Proposed Centre for Yoga & Meditation and a Yatri Nivas in Varanasi on the banks of the sacred river Ganga at Raja Ghat



To meet the Maintenance, Renovation and Operating expenses of these properties of Shri Chitrapur Math Charitable Trust

Donors of Rs 50000/- and more may choose to donate to the Corpus of the Trust



- Shrimat Parijnanashram Vastu Sangrahalaya (Shirali) houses many rare artifacts from 300 BC onwards collected by H.H. Shrimat Parijnanashram Swamiji III



- Centre for Yoga, Meditation and Sadhana shibir-s at the foothills of the sacred Mount Arunachala (Tiruvannamalai)

AVAIL OF TAX EXEMPTION UNDER SECTION 80G OF INCOME TAX ACT 1961

CONTACT DONOR FACILITATION CELL AT scm.donor.cell@gmail.com TO MAKE YOUR DONATION

## Shrī Chitrāpur Math, Shirālī

### APPEAL TO CONTRIBUTE TOWARDS REPAIRS, ALTERATIONS AND ADDITIONS TO SHRĪ CHITRĀPUR MATH, BANGALORE

Dear Sādhaka-s,

Jai Shankar,

1. Our revered Shrī Chitrāpur Math, Bangalore is presently undergoing extensive repairs, alterations and additions. This was necessitated because of excessive rainwater leakage inside the building which, if left unattended, would have damaged and weakened the building.
2. Based on recommendations after a structural audit conducted by Ace Technocrats Pvt Ltd (ACE), the Projects Committee of the Math agreed to attend to this issue by waterproofing and replastering the floor of the terrace, fabricating a steel structure on the terrace, and covering it with a PUF insulated sheet canopy.
3. Contractors were appointed to undertake the work based on a bidding process conducted by ACE. The work commenced in March 2023 and is expected to be completed in September 2023.

4. The estimated cost for the work is as follows:

• Civil work:	Rs. 22 Lakhs
• Fabrication work:	Rs. 32 Lakhs
• Painting / Electrical/Plumbing/ Rain water harvesting:	Rs. 7 Lakhs
<b>Total cost :</b>	<b>Rs 61 Lakhs.</b>

5. In addition to the above, it is also proposed to undertake the following work simultaneously to achieve cost and time savings. (These proposals are in the process of being put up to the Projects Committee for evaluation and approval).

- Reconstruction of the Compound wall behind the footwear stand: Rs.5 Lakhs
- Construction of a Green room behind the stage (including Toilet relocation): Rs. 6 Lakhs
- Improving the acoustics in the Ānandāshram Sabhāgrha (Main Hall) (including lighting, wiring and replacement of audio speakers etc.): Rs. 21 Lakhs

**Total cost of the proposed work: Rs. 30 Lakhs.**

6. **The grand total cost of the Project is estimated to be Rs.91 Lakhs.**

7. Sādhaka-s are aware that the Bangalore Math is a hallowed precinct. It has been the abode of our revered H. H. Shrīmad Ānandāshram Swāmiji, H. H. Shrīmat Parijñānāshram Swāmiji and our present Mathādhipati H. H. Shrīmat Sadyojāt Shankarāshram Swāmiji. H.H Shrīmad Ānandāshram Swāmiji attained Mahasamādhi here.

Our present Mathādhīpati, H.H. Shīmat Sadyojāt Shaṅkarāshram Swāmījī also undertook the pratishthāpana of Nāgadevatā, Aṇṇammā, Chāmuṇḍā and Mārikāmbā Sannidhi-s in the parikramā to enhance the spiritual divinity of the entire Math.

We, therefore, sincerely request sādhaḥka-s to contribute generously towards this Project which will not only help to strengthen but also improve the durability of the structure of the Bangalore Math, so that our future generations may continue to benefit from its spiritual environment.

8. Since SCM is a Constructive Religious Trust donors will not be able to avail Income Tax rebate u/s 80G. But considering the objective, urgency and the criticality of this Appeal, we request your generous donation towards this noble cause.

9. Sādhaḥka-s (Indian Citizens) are requested to send their contributions to the undermentioned account:  
10.

Trust	Shri Chitrapur Math
Account Title	Shri Chitrapur Math
Account No	107120960000009
Account Type	Current-OD
Bank Name	SVC Co-operative Bank Ltd.
Bank Branch	Shirali Branch
IFSC code	SVCB0000071

Kindly note:

After the remittance is sent, kindly email a scanned copy of the duly-filled Donor Direction Letter (attached) together with self - attested copies of your PAN and Aadhaar cards to [scm.accts@gmail.com](mailto:scm.accts@gmail.com). Please CC the following on the mail:  
[anand.honawar@chitrapurmath.net.in](mailto:anand.honawar@chitrapurmath.net.in)  
[scm.donor.cell@gmail.com](mailto:scm.donor.cell@gmail.com).

The receipts for the contribution will be issued by the Accounts Dept. of Shri Chitrāpur Math, Shirālī.

Sādhaḥka-s (Foreign Passports Holders) are requested to email Donor Facilitation Cell at [scm.donor.cell@gmail.com](mailto:scm.donor.cell@gmail.com) for details of the account where the donation may be credited.

Sādhaḥka-s (US Residents) can make a tax deductible donation via Chitrapur Heritage Foundation USA Inc, at [chfusa.org](http://chfusa.org) website, under Special Projects Section.

We look forward to your generous support,

With regards,

Praveeṇ Kaḍḍe  
President, Standing Committee

## Donor Direction Letter

To  
The General Manager,  
C/o Shri Chitrapur Math,  
Uttara Kannaḡa, Shirālī - 581 354

Date:

Dear Sirs,

I/We, \_\_\_\_\_ wish to donate a sum of Rs \_\_\_\_\_  
(Last Name/ Surname) (First Name) (Middle Name)

(in words \_\_\_\_\_ only) vide cheque/ Demand Draft/ NEFT/ RTGS No. \_\_\_\_\_

dated \_\_\_\_\_ drawn on \_\_\_\_\_ Bank, \_\_\_\_\_ Branch.

**The Donation should be used towards the Repairs, Alterations and Additions to Shri Chitrapur Math, Bangalore.**

I/We request you to kindly accept the donation and issue me/ us the Official receipt. We understand and accept that this donation will not qualify for deduction under section 80G of the Income Tax Act.

(i) I/We hereby certify that the sources of funds used for the purposes of making the aforesaid donation have been obtained from verifiable sources and are not a subject matter of any investigations initiated by any regulatory authority whether in India or otherwise.

(ii) I/We agree that in compliance of the requirements of the domestic regulators/tax authorities you may also be required to Inform reportable details to such relevant tax authorities.

(iii) The taxpayer identification number / functional equivalent number and the documentation in support thereof is true, correct, and complete.

We are pleased to provide our full Name and Contact details:

Name: \_\_\_\_\_  
(Last Name/ Surname) (First Name) (Middle Name)

Address for correspondence: \_\_\_\_\_

City \_\_\_\_\_ Pin code \_\_\_\_\_ State \_\_\_\_\_ Country \_\_\_\_\_

E-Mail Id (Primary): \_\_\_\_\_ (alternate): \_\_\_\_\_

Phone- Land Line : \_\_\_\_\_ Mobile Phone: \_\_\_\_\_  
(Country Code) (Area Code) (Phone Number) (Country Code) (Phone Number)

For Resident Indians: Pan Card # \_\_\_\_\_ Aadhar Card # \_\_\_\_\_  
(Kindly attach self-attested photocopies)

For Foreign Nationals/Non-Resident Indians: Passport # \_\_\_\_\_ and name of the Country \_\_\_\_\_  
(Kindly attach a self-attested photocopy of Photo page and address page)

Non-Resident Indians holding Indian Passport are required to submit copy of PAN Card apart from their passport details as above

I/We have read and accepted the Donation policy of your institution. I/ We also acknowledge that Shri Chitrapur Math is under no obligation to publish or display my/ our name/s as donors.

Thank you,  
Yours faithfully,

(Signature)

# Little Ravikiran – Ashadha 2023

## Swamiji Says:

An attempt to look too much into the future may prevent us from living in the present. The peace, the strength and generosity of the spiritual which we crave for, can be ours in this moment itself.

- H. H. Shrimat Sadyojat Shankarashram Swamiji

## Story Time: Quack! Quack!

On a fine summer morning, deep inside the Bhadra forest, Amma Duck and Pappa Drake watched their clutch of eggs with pride. "Oh! Aren't they just the perfect shape and size?!" marvelled Amma Duck. "Yes, dear. They sure are!" assured Pappa Drake.

They had built a sturdy nest under a thicket by a small pond. Amma Duck examined the nest keenly. "Do you think we have enough twigs to support so many eggs? Let me fetch some more," she said and flew away before Pappa Drake could protest. She spent the rest of the morning collecting the strongest twigs from the forest.



The next day, Amma Duck decided that the nest was not soft enough to cushion their delicate eggs. So, she sent Pappa Drake to fetch the softest grass, which she weaved into the nest. She then heaved a sigh of relief, "Now our nest is perfect for our



babies."

A few days later, Amma Duck started worrying that their eggs might not hatch on time. "What if our nest is not good enough? Let me go and check with Pammi *akka* if I have missed anything. After all, she has hatched so many clutches of eggs! I don't want to leave any stone unturned. Do watch over our babies," she instructed Pappa Drake as she flew South towards the marshes. Later that day, she returned home looking perplexed. "We seem to be doing everything right."

The next day, she flew East to the stream where Suchu *akka* lived. She returned with a determined look, "Suchu *akka* suggested we add more grass to our nest." Pappa protested but spent the rest of the day looking for more grass. Days passed, Amma Duck continued moving heaven and earth to ensure that she was doing everything right. She had consulted every duck in the forest and became flustered with every passing day.

One evening, when there was still no sign of her ducklings, she gloomily watched the Sun as it set on another day. "What are we missing?" she asked Pappa Drake. "The present moment," he replied. Amma Duck looked at him, puzzled. "We have been so busy getting everything right that we have completely missed living in the present moment. Why don't we focus on hatching our eggs instead of worrying about when they will hatch? Let us just sit and watch this beautiful sunset. The ducklings will hatch when they are meant to hatch," reassured Pappa Drake.

He was so right! For the next few days, Amma Duck sat peacefully on her nest all day and all night while Pappa Drake ensured she was safe and well-fed. They watched many glorious sunsets together. One serene evening, when the full moon was up in the sky, they heard one egg crack and then another. In no time, Amma was surrounded by her ducklings! They followed

her wherever she went. She gently led them to the water, and effortlessly all her ducklings were in a row! Quack! Quack!!

## **Ponder Awhile - By Nishtha Naimpally**

What began with a single ray  
later turned into a sunny day  
To bed it had taken a blanket of mist  
The jungle woke up to a bright plot twist

The Wagtails soared and the Hornbills wailed  
Despite the cacophony peace prevailed  
A quest began in this haven remote  
By the residents who nested in the abandoned boat

Across the azure blue waters of the Lake  
In their first swim the ducklings did partake  
In a single file behind Amma who swam ahead  
With trust and conviction they went as they were led

They swam everyday under a watchful gaze  
They received chastising pecks and quacks of praise  
The repetitive routine continued for days  
Bars of expectation the ducklings did raise

With practice they did Master  
They grew stronger and swam Faster  
Amma knew they were ready for something vaster



With a loud quack she did call  
She indicated towards the mountains that stood tall  
Cold winds would soon replace the warmth of the fall

You've learnt to swim and now you will Fly  
Your focus should be steady and aim High  
For you are creatures of land water and sky

Upon receiving the wise indication  
The young ducks rose towards a novel direction  
Thus entering a new arena to find perfection

Without giving their doubts a second glance  
Yet in another crusade they did advance  
With persistent hard work they did enhance  
The required skills to soar over the blue expanse

Against challenges they did arise  
Conquered adversities despite their size  
On absolute perfection they set their eyes  
With elan they now navigated the skies

## **Saraswati Devi and the Swan**

Saraswati Devi, the goddess of Knowledge, learning, wisdom, science, art, music, and aesthetics. Saraswati Devi is also known as Vedmata (Mother of the Vedas), Shatarupa (Existence), Bharati (Eloquence), Vagdevi (Speech).

Hamsa is considered to be the Vahana of Saraswati Devi. The sacred bird can separate milk from water, which shows wisdom,

the ability to differentiate between good and evil, real and unreal, pick out what is important from the rest.

It also Implies that Saraswati Devi pervades all the three realms of air, water and land, like the Hamsa, which can swim on water, fly in the sky and walk on land.

‘Ham’ is the sound of exhalation and ‘Sah’ is the inhalation. It forms the continuous string of Ham-Sah, So-Ham - ‘I am HE’ ‘HE is I’, reiterating that Atma and Paramatma are one.

## From our Puranas: Chandra

In the Shobhana Samvatsara, Gurupurnima was on a Somwar. Purnima is a full moon. Somwar or Monday is named after the moon.

**Chandra** or **Soma** is associated with the night, plants ( medicinal herbs especially) and vegetation. He is one of the Navagraha and Dikpala (guardians of the directions).

According to the ancient Pauranik texts, Lord Chandra, Lord Dattatreya and Sage Durvasa are the sons of Sage Atri and Mata Anusuya. Chandra and Tara (daughter of Guru Brihaspati) fell in love and got married. Their son was Budha, whose son Pururavas went on to establish the Chandravansha. Shri Daksha Prajapati gave his 27 daughters in marriage to Chandra. They constitute the 27 Nakshatras.

Pauranik texts are not mere stories. They record scientific and philosophical principles. The waxing and waning moon is not only used to mark the Tithi, but also signifies the ups and downs of life.

Lord Shiva is known as Someshwara and Bhalchandra ( one who

bears the moon on His forehead), with many Pauranik stories associated.

## Our Heritage: Chandra

Lord Chandra is usually worshiped in Navagraha temples. Shrines dedicated to Chandra are famous in these temples:

- Parimala Ranganatha Perumal temple ( main deity Lord Vishnu)
- Kailasanathar Temple, Thingalur, though a Navagraha temple, the main deity is Lord Shiva.
- Chandramoulisvarar Temple, Arichandrapuram ( main deity Lord Shiva)
- ThiruVaragunamangai Perumal Temple (Nava Tirupathi Vishnu temple)

The Chandiranaar or Kailasanathaar temple of Tamil Nadu is one of the Navagraha temples, which though dedicated to Chandra, has Lord Shiva as its main idol. The original temple complex is believed to have been built by Cholas, with later structures built during the 16th century.

The three-tiered *rajagopuram* is surrounded by a single *prakaram* (closed precincts). The place is revered by the verses of *Appar*, and mentioned in 7th century text known as *Tevaram*, composed by the *Nayanars*.

The image of Chandra is located in the first precinct with an image made of black granite, usually clad in white clothes. The temple tank is named Chandrapushkarani. The *gopuram* and

the central shrine faces East, while the main entrance faces South. There are shrines for Ambal, Subramanya, Gajalakshmi and Bhairavar.

The temple is famous for *Annaprashana* or first feeding of rice to infant children. It is also visited by people suffering adverse astrological conditions.

Alongwith the daily Puja, weekly and monthly pujas are offered for Amavasya, Purnima and other significant days.



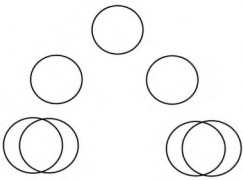
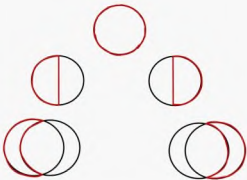
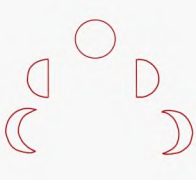

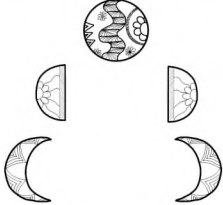

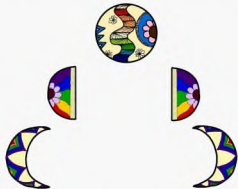
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Opaque watercolor, gold, and ink on paper



Chandran temple - Kailasanathar temple

**Fun Activity: Phases of the moon - Zentangle Art**

Guru Purnima is the brightest full moon day. The moon appears largest on this day due to its proximity to Earth.

		
<p>Draw circles using a compass or bangle for the number of phases that you want to represent.</p>	<p>Overlapping circles for the crescent moon. Vary the size of the crescent by adjusting the overlap.</p>	<p>Retaining the portion required, erase the rest of the Circle or colour it black</p> 
		
<p>Draw designs as desired. The designs need not be the same, as I have made.</p>	<p>Fill Colours in each pattern. You can use shading too.</p>	<p>Your beautiful Zentangle Art Phases of the moon picture is ready!</p>

@

We welcome your feedback at [littleravikiran@gmail.com](mailto:littleravikiran@gmail.com)

Your feedback is important to us!

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Source: <https://en.m.wikipedia.org/wiki/Chandra#:~:text=Chandra%20>

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The vast gathering of devotees at Shirali on 3-7-2023.



P. P. Swamiji's visit to Shri Mahabaleshwar Temple, Gokarn on 21-6-2023.  
(Courtesy: Anushravas)



**P. P. Shrimat Vamanashram Swamiji of Haldipur Math being received by  
Shri Mallapur Narayan mam and Ved. Shri Ulman Gurubhatmam  
on 24-6-2023.  
(Courtesy: Anushravas)**



**P. P. Shrimat Vamanashram Swamiji of Haldipur Math  
at Shri Chitrapur Math, Shirali on 24-6-2023.  
(Courtesy: Anushravas)**





Performing Pādukā Poojan.



Receiving Mantrākshata.





**P. P. Swamiji being received at Shri Mahabaleshwar Temple,  
Gokarna on 21-6-2023.  
(Courtesy: Anushravas)**