

THE CHITRAPUR SUNBEAM

चक्षुर्विन्द्यै तनूभ्यः
॥ श्री चित्रापुर मठः श्रीवल्ली ॥

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॥ ॐ नमो भगवते परिज्ञानाश्रमाय ॥

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“सा मां पातु सरस्वती”

PRAYERS, PRAISES & PSALMS

THE UPANISHADS

भृगुर्वै वारुणिर्वरुणं पितरमुपससार अधीहि भगवो ब्रह्म इति ।

तस्मा एतत् प्रोवाच- अन्नं प्राणं चक्षुः श्रोत्रं मनो वाचम्-इति ।।

Bhrigu, son of Varuna, approached his father Varuna with the request: “Venerable Sir, teach me Brahman.” Varuna explained to him this: “food, vital breath, the eye, the ear (senses), the mind and the word (are approaches to Brahman)”.

तं होवाच- यतो वा इमानि भूतानि जायन्ते, येन जातानि जीवन्ति, यत्

प्रयन्ति अभिसंविशन्ति, तत् विजिज्ञासस्व । तत् ब्रह्म-इति ।।

Varuna further said to Bhrigu: That, verily, is Brahman, from whom all these beings are born, that by whom they live, and that into whom, at death, they enter. Seek to understand this Brahman.

स तपोऽतप्यत । आनन्दो ब्रह्म इति व्यजानात् । आनन्दादेव खलु इमानि

भूतानि जायन्ते । आनन्देन जातानि जीवन्ति ।

आनन्दं प्रयन्ति अभिसंविशन्ति इति ।।

Bhrigu performed penance. After performing

‘ॐ श्री सद्गुरवे नमः’

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penance, he had this realization: Brahman (God, Absolute, Ultimate Reality) is Bliss. It is from bliss that all beings are born. They live by bliss. On departing (at the time of death) they enter bliss.

(Bhrigu Valli, Taittiriya Upanishad)

FESTIVALS IN OCTOBER 2023

09 Monday	Samārāadhanā at Shirali - Swami Parijnanashram-II Sannidhi
14 Saturday	Mahālaya Amavāsyā
15 Sunday	NavRātri prarambha - Devi Ghata Sthāpanā
19 Thursday	Shri Lalitā Panchami
20 Friday	Samārāadhanā at Shirali - Swami Shankarashram-I Sannidhi
20 Friday	Shri Shāradā Sthāpanā
22 Sunday	Durgāshṭami - Durgā Homa at Shirali
23 Monday	Mahānavami - Chandikā Hom at Shirali
24 Tuesday	Devi Ghata Visarjana, Vijaya Dashami, Shami Poojā, Vāhana Poojā, Harijāgara Prārambha
28 Saturday	Kojāgari, Shri Lakshmi Poojana
28 Saturday	Bhoomi Poojan, Navānna Bhojana
28 Saturday	Chandra Grahan (Sparsha 1-05 a.m. and Moksha at 2.23 a.m. Bhojana Nishiddha after 3.11 p.m. upto Grahana Moksha) (Arishta for Mrsha, Makara, Kanyā and Vrishaba Rāshi)



TEACHINGS OF SWAMI ANANDASHRAM

*(Ashirvachan during GOLDEN JUBILEE
ORDINATION CELEBRATIONS in 1965)*

Man's ultimate object is to acquire a knowledge of the Paramatman-to realize Him-thus to achieve everlasting happiness and attain salvation. As far as possible, one should always be engrossed in the meditation of the Lord, and this is an easy means of realizing Him. In the Bhagavad Gita, Lord Krishna says :

अनन्यचेताः सततं यो मां स्मरति नित्यशः ।
तस्याहं सुलभं पार्थ नित्ययुक्तस्य योगिनः ॥

["O Partha, one who meditates on Me with single-minded devotion, constantly and daily, to such a devotee who is unwaveringly and always meditating on Me, I am easy to approach."] Here, meditation has been qualified by two adjectives: constant and daily. Both these aspects are essential. Constantly means without a break, and daily means literally every day. One person meditates for a short while without a break but later gives it up; such meditation is constant but not daily. Another person meditates daily for a little while and then completely forgets

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.

the Lord at other times; such meditation is no doubt daily but it is not constant. Therefore, in order to stress the need for meditating on the Lord as far as possible, throughout one's life-time, and without a break, the two adjectives, namely, constant and daily, have been used.

Such meditation, without any means or support, is possible only for those devotees who are of a high order. For others, some means are necessary. Hymns on the Lord and the Lord's name are indeed the best means. There is an intimate connection between a word and its meaning. Immediately on uttering a word, we become cognizant of its meaning. This cognisance, when continued like a stream for a long time, is called meditation. When we are chanting hymns or the Lord's names, we are reminded again and again of the Lord who is invoked by the hymns or the true meaning of the names. In this way, words become a means to meditation. **Patanjali**, in his Yoga Sutras, after explaining the characteristics of God, says:

१) तस्य वाचकः प्रणवः

२) तज्जपस्तदर्थभावनम्

[“The word Om is the name of the Lord; the chanting of the word Om means meditation of the Lord invoked by it.”] Thus, it is made clear that a word becomes a means of meditation. The reasoning, applicable to Om, is also applicable to such other things as the chanting of hymns, singing of the Lord's names and bhajans, and reading of Stotras.

In this context, we think two Mantras from the Upanishads may be cited. For describing meditation, they give the following example; Sharavedha (releasing an arrow) and Arani-manthan (rubbing of one piece of wood against another for production of fire for a Yajna)

प्रणवो धनुः शरो ह्यात्मा ब्रह्म तल्लक्ष्यमुच्यते ।
अप्रमत्तेन वेद्म्यं शरवत्तन्मयो भवेत् ॥

["Om is the bow; the soul of the devotee is the arrow; the Brahman is the target for this arrow; the arrow should be released with alertness; then; just as an arrow merges into its target, similarly the soul of the devotee becomes one with the Brahman."] The conclusion is that, just as an arrow, with the means of a bow, joins its target, similarly the devotee, meditating on the Brahman with one-pointed mind, with the means of the word Om, becomes one with the Brahman.

स्वदेहमरणिं कृत्वा प्रणवं चोत्तरारणिम् ।
ध्याननिर्मथानाभ्यासाद्देव पश्येन्निगूढवत् ॥

["One's body, that is heart, is the bottom piece of wood, and the word Om is the upper piece of wood. Just as the latent fire in the two pieces of wood becomes visible by rubbing them over and over again, similarly by meditation one gets the vision of the Lord who resides hidden in all living beings."] The substance of this is that if, by means of the word Om, one meditates with his mind and heart on the Lord for a long while, the Lord reveals Himself.

How performance of Japa, singing of prayers, etc. are of great help in meditation has been suggested by Lord Krishna in the Bhagawad Gita :

सततं कीर्तयन्तो मां यतन्तश्च दृढव्रताः ।

नमस्यन्तश्च मां भक्त्या नित्ययुक्ता उपासते ॥

["Devotees always lovingly offering prayers to Me and endeavoring to attain Me by observing their vow of worship or by firmly protecting their good way of life; likewise, offering salutations to Me and always engrossed in meditating on Me; they worship Me."]

The three-fold worship done by speech, body and mind is implied in the words Kirtayantah, Namasyantah and Nityayuktâh.

In the present context, the people who have gathered here, both women and men,- by performing Japa, meditation, singing the Lord's name, bhajan, and voluntary service such as carrying water, serving food, clearing used leaves, sweeping floors, and, in the kitchen, cutting vegetables, grating, etc- appear to have performed three-fold service referred to earlier from the Bhagawad Gita. Similarly, by coming here in this hot summer from faraway places, undergoing several difficulties, and by taking part in the Golden Jubilee celebrations of the ordination of their Dharma-Guru, by performing Gayatri Japa, etc, they have proved their unshaken faith in Dharma. That the Paramatman who ever loves His devotees may grant all your desires, ensure your ever-increasing prosperity and salvation, and always protect you, is our prayer at His Lotus Feet, and we bless you accordingly.



TEACHINGS OF SWAMI PARIJNANASHRAM

**(Summary of the Discourse delivered by
His Holiness at Ganapati Temple,
New York on June 16, 1979)**

It is two weeks since we came here. We usually speak on Bhakti and Jnana but, while coming here, we brought with us some Shlokās. A couple of days back, we spoke on Yoga Vashishta. Yesterday, at Arun Heble's, it was a small audience and we spoke on Bhakti. Today, rather unexpectedly, we have been asked to speak to you in this Ganapati temple and we have thought of speaking to you on Brahma Tatva and Atma Tatva.

The Upanishads tell us in a meaningful Shloka that we have all come into the world assuming various forms of Prakriti and once having been born in this unfortunate condition, we should not strive for external things alone. We are not born only to commit one deed after another, good or bad. We must endeavour to find out why we have taken this human birth, what is our true goal in life, we must try to understand what is the inner Self, our Atma Shakti. If we do not do this, the Upanishads say, we will continue to rotate in this cycle of birth and death, we will continue to commit sins and suffer travails. If we do not realise the Self, our human birth is not vindicated. What should we, then, do to realise the Atman? We should try to understand that the Supreme Being, Paramatman, is in every creature and object in this world. If we realise this truth, our being born in this human body will have been

vindicated. It is very easy to speak about the Self, the Atma Tatva, but it is difficult to realise. Vedas speak in difficult terms, but the Upanishads have simplified the Truth for us so that we can understand it easily. Of all the Upanishads, the **Kathopanishad** explains in the simplest of language which even a child can understand. Today, we will speak to you on the **Kathopanishad** which starts with the story of a small boy.

Kathopanishad speaks of a Rishi named Vājashravas who was engaged in performing the **Vishwajeet Yāga**. This **Yāga** means giving away whatever one loves most in life, what we regard as our dearest possessions. He who performs this **Yāga** thus gives to the Brahmins all his worldly possessions. Vājashravas is depicted as giving away cows, rice, ghee and so many other things to the Brahmins. As he goes on performing the "havan" and donating these articles, his eight-year-old son Nachiketa sits in a corner watching the **Yāga**. Though of tender years and uneducated, this son of Vājashravas is endowed with keen perceptivity and he is distressed to see his father give away to the Brahmins barren cows, cows which cannot even chew grass. Seeing this, Nachiketa felt sad. He knew that only one's dearest possessions should be given away while doing such a **Yāga**. He also knew that he was his father's pet, his dearest possession. So, he went up to his father and asked him whom he was going to give away his son Nachiketa. Vājashravas, busy with the rites, told Nachiketa not to disturb him but to go and sit in a corner. Nachiketa obeyed him but, after some time, he again went to his father and asked him the same question: Father, whom are you going

to give me? Again, he was asked to go to the corner and sit there and not to disturb the father. This went on twice or thrice and, when Nachiketa popped the question once again, his father lost his temper and burst out: "I am giving you to Yama, the god of death". This was just as we sometimes use curse words, when we lose our temper. But, here, any utterance while performing a **Yāga** became a vow, which had to be fulfilled. Nachiketa himself was very happy to hear his father's words. For, though death is something dreaded by the whole world (in fact death is what everyone is most afraid of), Nachiketa, though so young, was very happy that he was to be sent to Yama because he looked on this as an opportunity to know what was death and mortality. When Nachiketa goes there, he finds Yama is out and is not back for three days. According to convention, when you go to someone's house and you find he has gone out, you have to wait outside the door or go back the way you have come. When Yama returns, he thus finds Nachiketa waiting outside his door, this lustrous little "vatu", and Yama asks him what is the matter. Nachiketa narrates all that had happened. When Yama hears that he had to wait for three days outside his door, he washes his feet and seeks his pardon for having made him wait.


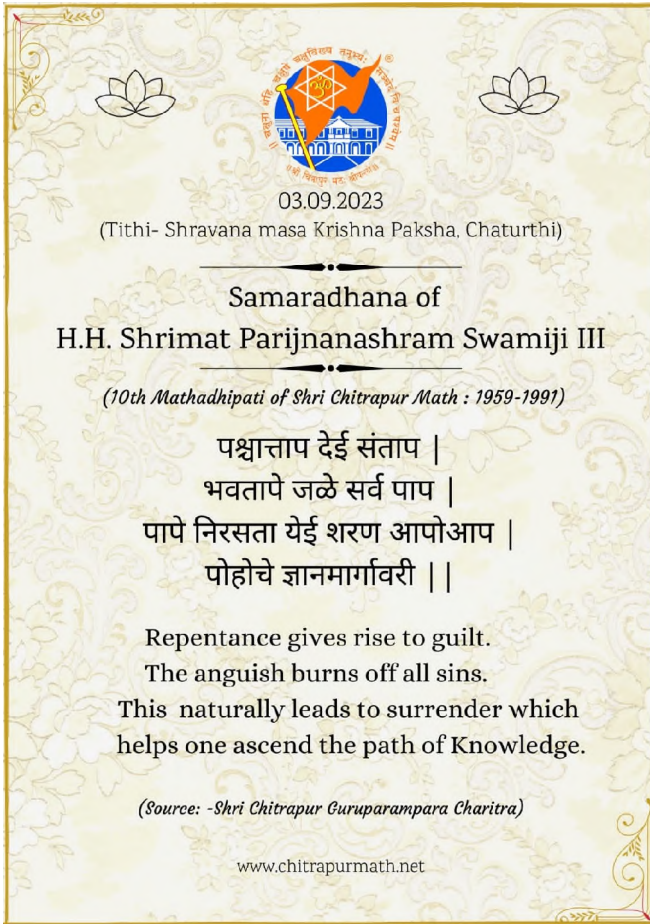
Yama tells his young visitor "I have never made any visitor to my domain wait like this. So, by way of penitence, I want to confer three boons on you. Ask what you will, you can have it." Nachiketa then firstly seeks peace of mind for his father and then also seeks welfare and prosperity of his father. By way of the third boon, Nachiketa asks Yama what is

Atma Tatva. When a man dies, what happens to his soul? Does the record of his good and bad deeds performed while on earth attach itself to his soul from birth to birth? Yama, loath to reveal the secrets of life, tries to distract the boy by offering him Apsaras, promising him long life, untold wealth etc. and begs of him to ask for one of these as boons. Nachiketa tells Yama: As long as you are there, people are bound to be scared of you and I too will have to come back to you some day or the other. Instead, now that I am already with you, you can tell me what is Self and how to attain it.

The Upanishad then speaks of Self-knowledge or Atma Jnana in three or four shlokas, as spoken by Yama to Nachiketa. Firstly, he says, Self-realization is such a state which, once having been attained, does not disappear nor do you, in that blissful state, ever feel like emerging from it. That Self-realization is not derived from external objects. What is it then? He speaks of **Shreya** and **Preya** as the two paths before man. He who follows the path of **Shreya** will be, in the words of the Upanishads, "Atha Satyam Asti". He will fare well in life, he will be well provided for and he will end up by realising God. But, he who goes by the path of **Preya** will get only transitory pleasures and ends up by losing everything. **Shreya** and **Preya** are Nivriti Marga and Pravriti Marga respectively. He who keeps his mind transfixed on his goal, who does not allow his mind to become restless, who remains cool and calm in all circumstances, is said to have chosen **Shreya** and such a man wants to make the most of this human birth itself without waiting for another. He takes

this life as the only one he is ever going to have and pursues his goal with single-mindedness. On the other hand, he who goes after worldly pleasures is said to have opted for **Preya**. **Shreya** means Eternal Happiness while **Preya** means transitory pleasures. **Kathopanishad**, having identified these two paths, then tell us that we should always go by the path of **Shreya**.

(Continued)



03.09.2023
(Tithi- Shravana masa Krishna Paksha, Chaturthi)

—•—

Samaradhana of
H.H. Shrimat Parijnanashram Swamiji III

—•—

(10th Mathadhipati of Shri Chitrapur Math : 1959-1991)

पश्चात्ताप देई संताप |
भवतापे जळे सर्व पाप |
पापे निरसता येई शरण आपोआप |
पोहोचे ज्ञानमार्गावरी | |

Repentance gives rise to guilt.
The anguish burns off all sins.
This naturally leads to surrender which
helps one ascend the path of Knowledge.

(Source: -Shri Chitrapur Guruparampara Charitra)

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Teachings of P. P. Shrimat Sadyojat Shankarashram Swamiji

NAVASPANDANA

Anandashram Swamiji the Sthitaprajna

He was described as being serene and firmly established in wisdom. Everybody, those in Kashi or elsewhere- the moment they saw Him, they may have been learned, or the devoted or the unlettered; all of them, the instant they saw Him or were introduced to Him, would say, "The qualities describing a Sthitaprajna in the Shrimad Bhagvad Gita are so evident in Him! And so that is how we visualize Param Pujya Anandashram Swamiji when we bring Him to mind.

– Mumbai 2013

Ashrama - Significance of this Sanyasa name

Saraswati, Puri, Bharati, Giri, Ashrama- these are called Yogapattas, just as there are surnames. Adi Shankaracharya gave the Sannyasa class its structure. The Sannyasa lineage has been there since ancient times, but He organized it better. So we have the 10 Sannyasa lineage names. Ours is Ashrama. Asamantat- it would mean 'all directions' and also 'all around.' So, there is a Pitha- a Sacred Seat and that is Auspicious, Peaceful and Non-dual. No activity there. Not because it is dormant, but it is the source of all power. If it is described as without characteristics; without a form', you would

be baffled. But it holds everything in itself. Manifestation is around it. So, asamantat shrama. There is effort taking place all around. Effort does not mean that it fatigues. Excellent work is being done. All the effort, all the exultation- whatever we can share- what do we share? What do you share? I would not know! You may share eatables, or share your sorrows – but you won't get friends then! They will listen to you for a couple of times and then disappear! You really want to get and keep friends? You share whatever good has happened. Isn't that so? That's good. So that is what we share. So, that is how this Divine Power brings about that in your life – something you can share, something good. So, there is that 'good' happening. So, आसमन्तात् श्रमः. There is the effort, the activity. Good work is being done. The Divine gets it done. But that Pitha is not to be identified by that shrama. That is at that level only. We have elevated our field of activity to the field of the Guru, where this effort is happening. But Shiva in Himself, sorry, He is untouched by it. He cannot be graded by it. That is Shiva- principle. We do not have a direct and an easy entry into this Tattwa. If that should happen, we'd suddenly go blank. If I cannot understand Shiva by way of His accomplishments or other such, how do I understand? That is the only way I understand my world! So though the Guru is Shiva, the Soul-element, the One without characteristics or form- we take hold of the Manifestation and convert our field of activity into the Guru's domain. This is definitely the sphere of the Guru, where you better purify your action.

When you go to your specific field of operation also, take back that strength, take back that incessant longing for the Divine to manifest in your life out of strength. That makes your Karmakshetra a Gurukshetra. At least it will stop it from becoming Kurukshetra – a battlefield. So, with whatever assurance you get, the strength you receive, the capacity to bear, etc., etc., you can make and work, miracles also there, and still aspire to make it Gurukshetra! It is in coming to the Gurukshetra, with the desire to be touched by Shiva- the Auspicious Divinity - that we are part of that activity which surrounds this. Just a manifestation – that Tattwa is not defined by this. Definitely not. It is not limited also. But our eager involvement in activity with the employment of parameters that we understand, ensures that goodness is ushered in. That goodness - happiness, peace, prosperity, honour, all that should be yours. You want to aspire, you want to do good – do good! Something I didn't understand, but I think Swamiji said, keep quiet, don't fight or something. No, much more! You have to do, achieve, but remember that there is that element of Shiva in you – very, very peaceful. You don't have to go hunting for it.

– Karla 2018

The Math a Living Entity

What is a Math? What is a person? Can you define? To describe the physical – a person has bones, flesh etc. – does that make one a person? A person has Consciousness, does he not? In a similar manner, the Math is an establishment – it

may have buildings, land and much else. And it has Consciousness - It is a living entity. I have earlier said how you need to be alert and sensitive when interacting with someone. A friend can take whatever you say to his face but should you speak behind his back, will that not hurt him? So the Math too has Chaitanya. That Chaitanya is called the Pitha-Shakti - The Sacred Seat's Divine Force. That Pitha is not inert. She is continuously involved in action. The minute one enters the Math-environment, She rouses those Divinities who report to Her and begins the internal purification of that individual - provided he has come there with faith and devotion. That then is a kshetra. When that happens, much good comes to you. You will increase your effort in your spiritual pursuit and you will make quick headway. So, if one were to make unnecessary allegations, or were to be disrespectful (of the Math), that causes the Chaitanya much anguish. The Chaitanya is like a person. There is no need to complicate the matter. Understood? Do we not say, "You could have told me instead of telling somebody else." And so, henceforth you will need to keep yourself in control - should you see some mismanagement, your response should be - "This is my Math, This should not happen in the Math." And you should report that to the correct authority - 'How can we bring about change in this? I don't think this is correct.' Should you respond in this manner, you will have done seva-service. If you were to bring up the topic in some casual conversation, then that's it. I cannot do anything then. Though I might perform Anushtans and send you Mantrakshata to ensure

your welfare and protection, and to see that you do not go through difficulties. If the Fundamental Source Herself has been hurt, then how can I even put forward an appeal? I pray, "Protect so and so." And then I do not know why the protection that I have given, ceases to work. I wonder why this man is still going through trouble. After I investigate, I find out that he has spoken (about the Math) with disrespect. He has commented thoughtlessly. The Shakti has retreated "No, I won't." What can I do then? Having seen this happen time and again in the past two years, I am presenting this to you again. The Math is a sacred seat, a Divine Force, a Sacred Institution, a Consciousness, which is understanding, accepting and helping. There are other things like the Trusts, etc., which we have to deal with. There is construction, renovation, and other such. What is the Math? The Math is where our Guruparampara is and where it acts. None of these exceptional Ascetics were personally driven to take over the Pitha and station themselves as Mathadhipatis. What extraordinary capabilities are Their's! But because They had taken up this responsibility for the community, then certain norms come into place. So, you just try and think. Yes, it is accepting, It is understanding. And unfortunately, no one has to tattle about you, the second you have spoken ill, it is registered. That is the only difference.

– Karla 2016

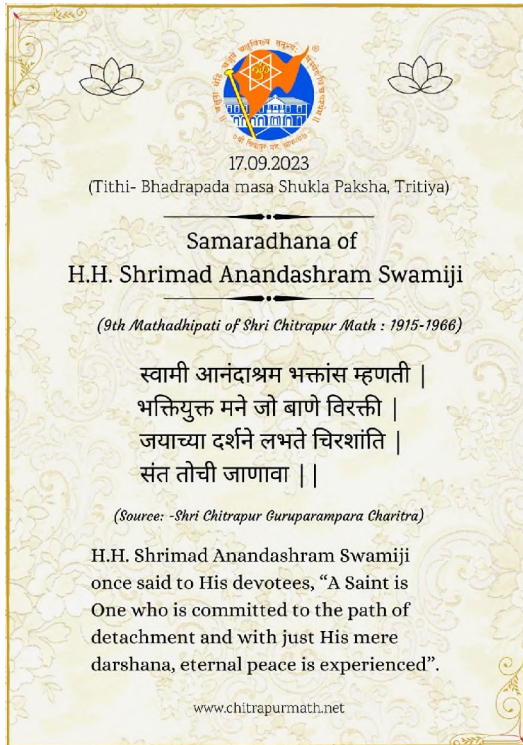
Parijnanashram Swamiji – The Destroyer of all ill.

My Guru was such that He used to take on others' suffering. There's proof of this. He's done

so much - not just removed, it but has burnt it off with His spiritual prowess. Those symptoms used to manifest in His body, and then He used to burn it off. And there the ill person would say, “It seemed as if Swami had materialized before me!” Or he might not even have been aware and others would say, “He miraculously got better!” Many such experiences have taken place. For me to serve such a Guru means that I have to do it with great reverence. And He gives me the ability to work and to guide.

– Mangaluru 2013

(Transcribed by Shrikala Kodikal)



JAGADGURU SPEAKS

H.H. Sri Bharati Tirtha Mahaswamiji

INNATE QUALITIES FOR IDEAL LIFE

Some qualities of man are inborn; they cannot be acquired by learning. The chief among them is benevolence. Some people have the helping tendency even at a very early age. We cannot inculcate this quality in anybody by force.

Similar is the inclination to utter sweet words. Not all are conscious that their words should not hurt others. It is possible for some alone. Obviously, this can only be inborn.

Another such quality is determination. Remaining resolute in trying situation and facing it with steadfastness is essential for man. If he loses courage at such time his life will be ruined. Such resoluteness is a natural disposition and only some are endowed with it.

One more attribute is the ability to adjust to the circumstances. We face different situations in our lives. We have to act according to the demands of the situation. We cannot behave in the same way at all times.

These qualities must come naturally to person; they cannot just be taught. If by God's grace a person possesses all these four qualities, his life will be ideal. Let us pray that the Lord bestows it on all people.

दातृत्वं प्रियवक्तृत्वं धीरत्वमुचितज्ञता ।
अभ्यासेन न लभ्यन्ते चत्वारस्सहजा गुणाः ।।

(Courtesy: Tattvaloka)

**TEACHINGS OF
SWAMI ISWARANANDA GIRIJI
MAHARAJ**

THE WHEEL AND THE WEB

Upâsanâ

We are about to give the final touches to the Upanishadic theme. The core of the matter is the Divine without beginning and end. We studied that principle of Divinity as the united prasâda of the Guru and the Deva.

The whole work of *Shvetâshvatara* ends on the final note of *prasâda*. *Shvetâshvatara Rishi* has given us this eternal legacy, this wealth of wisdom he earned through the proper channel of traditions to be inherited now by us. Just as *Rishi Shvetâshvatara* got this knowledge of the Brahman, so will others get it in the same way. So both *prabhâva* and *prasâda* have to be always borne, acquired and exercised. *Prabhâva* of *sadhana* has something to do with us personally and *prasâda* manifests in the Lord accordingly and in response to it, as it were. The soul shall execute its duty and the Lord shall also execute His. But it is not actually His duty, it is His nature.

Prasannatâ, clarity, stillness, satiation, peace -- all these ideas go to crystallise the word '*prasâda*'. *Gita* says: "That which puts an end to all sorrow is *prasâda*." This *prasâda* can be given only by the Deva, the Being of all beings. Therefore, towards the

end of the *Gita*, the Lord says: “You surrender your all and I shall free you from the sorrow.”

Viniyoga

Shvetâshvatara Rishi goes on to say in the first half of the fourth mantra: “Having initiated oneself into the *tatkarma*, one should complete the Activity by pouring into it all the *bhâva*, all the emotional movements of the heart. And this should be a ‘*viniyoga*’, a very discrete harmonious Offering according to the *guna* of one’s own nature. “Here, one is expected to blend with the acts of duty, one’s emotions and let them flow to God, their rightful source and their ultimate goal. This *viniyoga* makes *sadhana* an emotional fulfilment. This is the path of *Bhakti*.

The fifth *mantra* says, take to that Deva who is established in the heart of seeker. Try to experience him as the primordial cause of all connections and happenings. The path of *Bhakti* is a gradual unravelling of the *Devatattva* through the awakening of all facets of *bhâva*.

Bhakti Yoga

The *Shvetâshvatara* gives the clue to the *bhakti yoga* in *Bhagavat Gita*. “Only through *Bhakti* can I be known truly as I am and in my entirety. Having realised my essential nature, the devotee enters into me forthwith.”

Astonishingly, all religions or philosophies avowedly pledge themselves to Truth, Fullness and undiluted Bliss, the same *Satchidananda* sought by all beings.

As it is a very popular pathway, *Bhakti-yoga* runs the risk of being diluted to mere sentimentality. But then, if we try to eliminate it as a weakness of the mind, instead of sentimentality, we will have sterility of *sadhana*, which is even more dangerous. Therefore, to string *sadhana* to the correct pitch and derive the richness of spirituality, *Bhakti yoga* has to be understood properly.

“*Bhakti* is love, that movement of the soul towards *amritatva*, sweetness.” The experience of this sweetness manifests as love. *Bhakti* is the flowing of the soul towards the adorable sweetness; and that sweetness must be your own soul.

Various things are experienced as “lovely”; what is common between them? The *Rishi* say: It is you. You give your *âtmiyatâ* to something and allow it to be expressed or reflected by that thing. Whenever and wherever it happens, you experience love. Your self-awareness gives it a permanent base. Just as sweetness is established, not in *laddu*, but in sugar, even so all emotions of joy derive their essence not from things, but from soulfulness.

The soul is hungering for the ultimate in love, for the ultimate in knowledge. *Vairagya* is needed to recognise this fact. We have already seen that *vairagya* is not a negative force but something that helps you to uplift life to a spiritual level. Having realised this, the *sadhaka* avoids these mis-experiments and dedicates himself to the proper path of love. As the *Upanishad* says: ‘*Vijnanam Anandam Brahma*’. He is the source of all true knowledge and undiluted bliss, the two main things that form the basis of life’s search.

Ishvara in Guru

Having grasped the concept of the *Guru*, as we have already seen, now you must gaze into that concept; because *Guru* is the mirror of God. You see a face appearing in it, and this face flashing in the heart of the *Guru* is *Ishvara* until the mirror called *Guru* comes in front of you.

Vedanta holds: “By God’s grace alone man can get an idea of *advaita*.” *Advaita* cannot be given to you. But to make you realise the *advaita* in you, you need an idea or sense of it. It is something which none can give. But the Lord creates this *advaitavâsanâ* through his own inscrutable power of benediction. This benediction will be valid only if the soul is steeped in *Ishvara bhakti*. If *jnana* is cognition, *bhakti* is the condition for that, a sort of pre-cognition. *Bhakti* is the “sense of seeing”, the *divya-vâsanâ*.

Scriptures talk about three main categories of *bhakti*: The *prâkrita*, the *madhyama* and the *parâ* or *uttama*. The first is an ordinary crude form of *bhakti*, the second is a cultured one and the third is superfine and divine. We may consider them as three stages of *bhakti* a *sâdhaka* has to pass through.

(Continued)

(Courtesy : Samvit Sadhanayana, Mt. Abu)

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”

TRIPLE FILTER OF SOCRATES

In ancient Greece, Socrates was held in high esteem for his knowledge and wisdom. One day an acquaintance met the great philosopher and said, 'Socrates, do you know what I just heard about your friend?'

'Hold on a minute,' Socrates replied. 'Before telling me anything I'd like you to pass a little test. It's called the Triple Filter Test.'

'Triple filter?'

'That's right,' Socrates continued. 'Before you talk to me about my friend, it might be a good idea to take a moment and filter what you're going to say. The first filter is Truth. Have you made absolutely sure that what you are about to tell me is true?'

'No,' the man said, 'actually I just heard about it and...'

'All right,' said Socrates. 'So you don't really know if it's true or not. Now let's try the second filter, the filter of Goodness. Is what you are about to tell me about my friend something good?'

'No, on the contrary...'

'So,' Socrates continued, 'you want to tell me something bad about him, but you're not certain it's true. You may still pass the test though, because there's one filter left: the filter of Happiness. Is what you want to tell me about my friend going to make me happy?'

'No, not really.'

'Well,' concluded Socrates, 'if what you want to tell me is neither true nor good, nor will it make me happy, why tell it to me at all?'

(Courtesy The Vision)

SHRĪ CHITRĀPUR MATH

Sevā-s during Chāturmāsā 2023, Shirālī



Chāturmāsā 2023 Sevā-s can be booked, and payment made online through
<https://rzp.io/l/SCMChaturmasa2023>

SEVĀ	Seva Price (In INR)	Seva Price (In USD)
Chāturmāsā-Poshaka Sevā 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, Mangalūru, Vittlā and Kārlā), One Day Breakfast and Prasāda bhojana, Shri Padukā Pūjana, Shri Bhikshā Sevā	₹. 35,000/-	450
Yajamāna Sevā Includes the following: Sarva Samādhi and Devatā Sevā (For all Sannidhi-s at Shirālī, Gokarna, Mallāpur, Mangalūru, Vittlā and Kārlā), One Day Breakfast and Prasāda Bhojana, Shri Padukā Pūjana, Shri Bhikshā Sevā	₹. 25,000/-	325
Santarpana Sevā Includes the following: Sarva Samādhi and Devatā Sevā (For all Sannidhi-s at Shirālī, Gokarna, Mallāpur, Mangalūru, Vittlā and Kārlā), One Day Prasāda Bhojana, Shri Padukā Pūjana, Shri Bhikshā Sevā	₹. 20,000/-	250
One-day Breakfast and Prasāda Bhojana Includes the following: Srīvallī Sarva Sevā (For Sannidhi-s at Shirālī), One Day Breakfast and Prasāda Bhojana, Shri Padukā Pūjana, Shri Bhikshā Sevā	₹. 15,000/-	200
One-day Prasāda Bhojana Includes the following: Srīvallī Sarva Sevā (For Sannidhi-s at Shirālī), One Day Prasāda Bhojana, Shri Padukā Pūjana, Shri Bhikshā Sevā	₹. 10,000/-	125
One-day Breakfast Includes the following: Srīvallī Sarva Sevā (For Sannidhi-s at Shirālī), One Day Breakfast, Shri Padukā Pūjana, Shri Bhikshā Sevā	₹. 6,000/-	75
Srīvallī Sarva Sevā and Guru Sevā Includes the following: Srīvallī Sarva Sevā (For Sannidhi-s at Shirālī), Shri Padukā Pūjana, Shri Bhikshā Sevā	₹. 2,000/-	25

Bank account details for contributions by NEFT/RTGS:

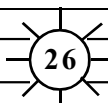
Name of Beneficiary: Shri Chitrapur Math, Shirālī

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

Account Number: 107120960000009

IFSC Code: SVCB00000071

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 at seva@chitrapurmath.in.



SHRIMATH ANANTHESHWAR TEMPLE



VIṬṬĻĀ - 574243, DAKSHINĀ KANNADA
TEL: (08255) 239203, Email: satvittal@gmail.com

THE ANNUAL SHASHTHĪ FESTIVAL

will be celebrated from
13th December to 19th December 2023

With the blessings of

H.H. Shrīmat Sadyojāt Shaṅkarāshram Swāmījī
Mathādhipati, Shrī Chitrāpur Math, Shirālī

PROGRAMME

13.12.2023	Wednesday	Mārgashīrṣha-Shuddha-Pratipadā	6.00 a.m. Mṛttikā-Haraṇa from Ādisthala 9.00 a.m. Kōṣhāgāra-Pūjā
14.12.2023	Thursday	Mārgashīrṣha-Shuddha-Dvitiyā	9:00 a.m. Sāmūhika-Prārthanā 12.00 noon Dhvajārohaṇa, Mahāpūjā 8.00 p.m. Maṅgalārati and Utsava
15.12.2023	Friday	Mārgashīrṣha-Shuddha-Tṛtīyā HH-Shrīmat Parijñānāshram Guru Pādukā Sannidhi-Pratiṣṭhā Vardhanti	8.30 a.m. Mahāpūjā, Maṅgalārati 8.00 p.m. Maṅgalārati and Utsava 9.00p.m. Shrīmat Parijñānāshram Pādukā Sannidhi Pūjā
16.12.2023	Saturday	Mārgashīrṣha-Shuddha-Chaturthī	9.30 a.m. Mahāpūjā, Maṅgalārati 8.00 p.m. Maṅgalārati and Utsava
17.12.2023	Sunday	Mārgashīrṣha-Shuddha-Pañchamī	8.30 p.m. Mahāpūjā, Maṅgalārati 9:00 p.m. onwards Mrgabeṭe-Utsava
18.12.2023	Monday	Mārgashīrṣha-Shuddha-Shashthī	9.30 a.m. Mahāpūjā, Maṅgalārati 12.00 noon Mahā-Rathotsava 9.00 p.m. Bhaṇḍi Utsava 10.00 p.m. Mahāpūjā, Maṅgalārati
19.12.2023	Tuesday	Mārgashīrṣha-Shuddha-Saptamī	8.00 a.m. Avabhṛthotsava 12.00 noon Dhvajārohaṇa, Mahāpūjā, Maṅgalārati, Sāmūhika-Prārthanā, Ankura-Prasāda-Vitarāṇa 5.30 p.m. Nāga-Tāmbila at Nāgākṣṭhe
16.01.2024	Tuesday	Pushya-Shuddha-Shashthī	Kirishashthī

Note: 1) At noon - Mahābhīṣheka, Pūjā, NityaBali and Santarpana on all days
2) In the evening - 5:30 p.m. to 7:30 p.m. - Bhajana-s, Dipanamakāra, 8:00 p.m. onwards - Raṅga Pūjā and Utsava on all days.
3) Devotees' meeting will be held on 17.12.2023 at 4:00 p.m.

Special Seva Rates for Shashthī Mahotsava 2023

Pratipadā - 13.12.2023 (Wednesday) PACKAGE-DAY 1 – Rs.7000/-

Sevā	Sevā Time	Sevā at
1 Kshīrābhīṣheka	Afternoon	Nāgākṣṭhe
2 Pañchāmṛtābhīṣheka	Afternoon	Nāgākṣṭhe
3 Shiyābhīṣheka	Afternoon	Nāgākṣṭhe
4 All Sannidhi Sevā	Afternoon	All Sannidhi-s
5 KārthikaPūjā	Evening	Shrī Ananteshwara Sannidhi
6 Nāgatāmbila	Evening	Nāgākṣṭhe
7 RaṅgaPūjā	Evening	Family Deity

Dvitiyā- 14.12.2023 (Thursday)

Sevā	Sevā Time	PACKAGE-DAY 2 – Rs.7000/- Sevā at
1 Kānika for Havana	Morning	Yajñashālā
2 All Sannidhi Sevā	Afternoon	All Sannidhi-s
3 Kuṅkumārchanā	Afternoon	Shrī Mahālakṣhmī Sannidhi
4 Kālyāṇḍo	Afternoon	Shrīmad Ānandāshram Pādukā Sannidhi
5 Phala Samarpana	Afternoon	Shrīmat Parijñānāshram Pādukā Sannidhi
6 KārthikaPūjā	Evening	Shrī Ananteshwara Sannidhi
7 RaṅgaPūjā	Evening	Shrī Umāmaheshwara Sannidhi

Special Seva Rates for Shashthi Mahotsava 2023

Tṛtiyā - 15.12.2023 (Friday)

Sevā	Sevā Time
1 Kāṇika for Havana	Morning
2 All Sannidhi Sevā	Afternoon
3 Kuṅkumārchanā	Afternoon
4 KālyāṆa	Afternoon
5 Phala Samarpaṇa	Afternoon
6 KārthikaPūjā	Evening
7 RaṅgaPūjā	Evening

PACKAGE-DAY 3 - Rs.12000/-

Sevā at
Yajñashālā
All Sannidhi-s
Shrī Mahālakṣmī Sannidhi
Shrīmad Ānandāshram Pādukā Sannidhi
Shrīmat Parijñānāshram Pādukā Sannidhi
Shrī Anantheshwara Sannidhi
Shrī Mahālakṣmī Sannidhi
Shrīmad Ānandāshram Pādukā Sannidhi
Shrīmat Parijñānāshram Pādukā Sannidhi

Chaturthī - 16.12.2023 (Saturday)

Sevā	Sevā Time
1 Kāṇika for Havana	Morning
2 All Sannidhi Sevā	Afternoon
3 ĀppēKajjāya	Afternoon
4 KārthikaPūjā	Evening
5 RaṅgaPūjā	Evening

PACKAGE-DAY 4 - Rs.7000/-

Sevā at
Yajñashālā
All Sannidhi-s
Shrī Mahāgaṇapathi Sannidhi
Shrī Anantheshwara Sannidhi
Shrī Mahāgaṇapathi Sannidhi

Pañchamī - 17.12.2023 (Sunday)

Sevā	Sevā Time
1 Kāṇika for Havana	Morning
2 All Sannidhi Sevā	Afternoon
3 KārthikaPūjā	Evening
4 RaṅgaPūjā	Evening

PACKAGE-DAY 5 - Rs.7000/-

Sevā at
Yajñashālā
All Sannidhi-s
Shrī Anantheshwara Sannidhi
Shrī Lakṣmī - Narasimha Sannidhi

Shashthī - 18.12.2023 (Monday)

Sevā	Sevā Time
1 Kāṇika for Havana	Morning
2 All Sannidhi Sevā	Afternoon
3 KārthikaPūjā	Evening
4 RaṅgaPūjā	Evening

PACKAGE-DAY 6 - Rs.7000/-

Sevā at
Yajñashālā
All Sannidhi-s
Shrī Anantheshwara Sannidhi
Shrī Anantheshwara Sannidhi

Saptamī - 19.12.2023 (Tuesday)

Sevā	Sevā Time
1 All Sannidhi Sevā	Afternoon
2 Kṣhīrābhishheka	Afternoon
3 Shiyālābhishheka	Afternoon
4 Pañchāmṛtābhishheka	Afternoon
5 KārthikaPūjā	Evening
6 Nāgatāmbila	Evening

PACKAGE-DAY 7 - Rs.6000/-

Sevā at
All Sannidhi-s
Nāgakaṭṭe
Nāgakaṭṭe
Nāgakaṭṭe
Shrī Anantheshwara Sannidhi
Nāgakaṭṭe

SPECIAL SEVĀS FOR SHASHTHĪ MAHOTSAVA 2023

No.	Sevā	Sevā available on	Sevā Rate*
1	Nāgatāmbila Sevā	11 th 12 th 13 th & 19 th Dec. 2023	Rs. 1,000/-
2	Raṅga Pūjā Sevā	14 th to 18 th December 2023	Rs. 3,000/-
3	Tulābhāra Sevā (excluding material cost)	15 th to 17 th December 2023	Rs. 1,500/-
4	Gaṇa Homa – 1 coconut	16 th December 2023	Rs. 1,500/-
5	Bōmbē-Ḍavara (Lālakṣī) Utsava Sevā	16 th December 2023	Rs. 15,000/-
6	Dipotsava at Kumāra-tīrtha	17 th December 2023	Rs. 5,000/-
7	Malige-Pujā Sevā	17 th December 2023	Rs. 50,000/-
8	Mrgabete Utsava Sevā	17 th December 2023	Rs. 50,000/-
9	Kavalige-Kaṭṭe Sevā	17 th December 2023	Rs. 50,000/-
10	Ratha Flower decoration	18 th December 2023	Rs. 50,000/-
11	Bhaṇḍi Utsava Sevā	18 th December 2023	Rs. 25,000/-
12	Nāgakaṭṭe Flower Decoration Sevā	19 th December 2023	Rs. 10,000/-
13	All SannidhiSevā	11 th to 19 th December 2023	Rs. 800/-
14	Vasanta Pūjā (Panvār Pūjā)	14 th to 18 th December 2023,	Rs. 7,500/-
15	Santarpaṇa Sevā	11 th to 19 th December 2023	Rs. 15,000/-
16	Flower Decoration Sevā (All Sannidhi and Anantheshwar-Guḍi)	11th to 19th December 2023	Rs. 10,000/-
17	Pālakhī Utsava Sevā	13 th to 15 th & 17 th to 19 th Dec 2023	Rs. 10,000/-

***Sevā Rate applicable is for One Sevā on any one day**

Sevā-s Rupees 25,000/- and above are entitled to All Sannidhi Sevā Prasāda.

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

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

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

Board of Management

VARSHAANTIK /VARSHIK SHRAADH FACILITIES IN MUMBAI FOR MEMBERS OF OUR COMMUNITY

Of late, the Seva Section of SCM, Shirali, has been receiving enquiries from some members of our community whether the rituals pertaining to VARSHAANTIK / VARSHIK SHRAADH can be performed at the Math. The persons making such enquiries are those who do not have the wherewithal to perform these rituals.

Since SCM , Shirali, and our other Maths cannot perform such rituals ,we have ascertained that the following institutions provide such facilities in Mumbai (where a majority of our community members are residing) :

(A) SRI ADAMAR MATH

1. Location: 115-H , S. V. Road, Near Fire Brigade, Irla Bridge, Andheri (West), MUMBAI-400058.
2. Contact Details : Shri P.V. Rajesh Rao , Manager, Mob No.902 963 1530
Office Landline No. 022- 2620 6623
Timings : 9-00 AM to 12 Noon and 4-00 PM to 7-00 PM.
3. Capacity and Rates :
There are various Halls available on hire ranging from Rs. 3,000/- (for 10 persons) to Rs.8,000/- (for 50 persons) and to Rs. 10,000/- (for 100 persons). Cost includes post – ritual cleaning charges. Some rooms are on the First Floor and there is no Lift available.
4. Car Parking : About 20 cars can be parked in the compound and approach road.
5. Advance booking is advisable, especially in the wedding season.
6. Lunch charges are Rs. 250/- per plate. Menu is fixed. Additional items at extra cost . Office should be advised in advance. Sweet / Laddoo packets, if arranged by the seva-karta, will not be served in the plate, but will be handed over to the guests as they leave.
7. Cost of hiring the services of the Math’ s Vaidik (Dakshina) will be Rs. 3,000/- (including cost of Saamagri)for the Annual Shraadh (VARSHIK). For the First Year Shraadh (VARSHAANTIK) ,the cost will be Rs. 6,000/- (including saamagri plus Santarpana for 2 Brahmins).
8. Timings for performing the rituals will be between 9-00 AM and 12 -00 Noon.
9. A male member of the family of the deceased has to perform the Shraadh rituals. If a male member in the family of the deceased is not available , a Sa – gotra can be asked to perform the rituals by the seva- karta.(Any male Brahmin belonging to the same gotra as that of the deceased, but NOT related to the family, is a Sa- gotra.)
10. At least one relative (male or female) of the deceased has to be present during the rituals.
11. At the end of the rituals, a symbolic “Pinda Visarjana “ will be performed. No Vaidik shall accompany the person who has performed the rituals to the Juhu / Versova Beach for the actual immersion.
12. There is no Capital Contribution Scheme. Booking has to be done every year at the prevailing rates.

(B) PEJAWAR MATH

- 1.Location : MADHWA BHAVAN, Behind YOGA INSTITUTE, 4th Road, PRABHAT COLONY, SANTACRUZ (EAST), MUMBAI- 400055.
- 2.Contact Details : Dr. Ramadasa Upadhyaya / Shri Niranjan,
Mob Nos. 986 966 2420 / 989 269 7670
Landline Nos. 022- 2619 3648 / 2612 6614
Timings : 9-00 AM to 2-00 PM and 5-00 PM to 9-00 PM.
3. Charges : Rs. 500/- to the Math (This includes post-ritual cleaning charges).

4. Car Parking : Outside on the road /bylanes.
5. Booking to be done at least 7 days in advance.
6. Lunch charges are Rs.220/- per plate. This shall include the “ Vaaysa paan “.Menu is fixed. Any additional items at extra cost. Exact number of guests for lunch have to be advised in advance.
7. Material for the rituals to be brought by the seva – karta on the date of the Shraadh are as follows – 3 Towels, Rs.50/- worth of change and three Rs. 50/- denomination notes. Everything else will be provided by the Math.
8. The seva – karta has to pay Dakshina to the Vaidik performing the ritual. The amount can be as per seva – karta’s wish.
9. All the other terms mentioned in Para (A) above in respect of Sri Admar Math shall be applicable to Pejavar Math also.

Devotees desirous of availing these facilities are advised to contact their Office for advance booking / further details.

Sabha Presidents and Office Bearers are requested to disseminate the contents of this Circular amongst the laity members in their jurisdiction.

In Seva,
Praveen Kadle,
President, Standing Committee.
Mumbai, 8th Sept.2023.

15th September 2023

Jai Shankar!

It's a significant event as Samvit Sudha celebrates 25 years of supporting women in India with its amazing selection of handcrafted, upcycled, and environmentally friendly goods!

Join us as we celebrate this creative, sustainable, and empowering journey, and let's keep having a positive impact on the world as a whole!

<https://www.instagram.com/reel/CxNXg80tL7r/?igshid=MzRIODBiNWFIZA==>

ANNOUNCEMENT

Ref: stdcomm/bhajans/2023

Date: 17th Sept 2023

This is to inform the laity that the following two Bhajans will be sung only by H.H. Swamiji in all Maths and Camps:

- 1) Chitswarupa Mahamauna
- 2) Bhavanidhara Hara

The earlier communication mentioning the five Bhajans to be avoided which appeared on Anushravas and the SCM Website dated 16th September 2023 hereby stands withdrawn.

In Seva,

Vittal Shankar Bhat

SHRI CHITRAPUR MATH, SHIRALI.

Shri Chitrāpur Math - Shirālī, Uttara Kannada, Kamātaka, India 581354
www.chitrapurmath.net

॥ Om Shri Gurubhyo Namaḥ ॥ ॥ Shri Bhavānīśaṅkarāya Namaḥ ॥ ॥ Shri Mātre Namaḥ ॥

**Shree Trust
and
Kārlā Durgā Parameshwarī Temple and Religious Trust**



Shārādīya-Navarātri Utsava 2023

Sunday, 15th October to Tuesday, 24th October 2023
Shri Durgā Parameshwarī Mandir, Kārlā

Jai Shaṅkar, Sādhaka-s,

We are honoured and blessed that H.H. Shrīmat Sadyojāt Shaṅkarāshram Swāmiji will be observing the Shārādiya-Navarātri Utsava 2023 in the Divine Presence of Shrī Devī Durgā Parameshwarī and in the Guru-sannidhi of H.H. Shrīmat Parijñānāshram Swāmiji III, at Kārlā.

We request you to kindly participate in the ten-day long Utsava and offer Shrī Chaṇḍikā Sevā, Shrī Durgā Sevā and other Sevā-s during this auspicious period.

We look forward to your participation and support.

In Sevā,

Trustees,

Shree Trust and Kārlā Durgā Parameshwarī Temple and Religious Trust

Shārādiya-Navarātri Utsava 2023

Special Sevā Rates for Shārādīya-Navarātri Utsava 2023

SEVĀ	RATE (Rs)
Shrī Chaṇḍikā-homa	20000.00
Shrī Durgā-homa	12500.00
Shrī Chaṇḍikā Sevā This includes: • Durgā Namaskāra; Pūrṇahuti Durgā Havana; Pūrṇahuti Chaṇḍikā homa • Kunkumārchana, Rudrābhisheka and Saptashatī Pārāyaṇa – on all the days. • Kārtika Pūjā with Puṣhpa - Sevā	7000.00
Shrī Durgā Sevā This includes • Durgā Namaskāra and Pūrṇahuti Durgā Havana • Kunkumārchana, Rudrābhisheka and Saptashatī Pārāyaṇa – on all the days.	5000.00
Shrī Yajamāna Sevā This includes Shrī Pādukā Pūjana, Shrī Bhikṣhā Sevā, Maha-Pūjana	10000.00
Anna - Santarpaṇa- Sevā	7500.00
Puṣhpa - Sevā	3000.00
Madhur - Sevā	3000.00
Special Yuvadhārā Sevā - Mahāpūjā This includes Sevā at all deities in Kārlā, Nandā Dīpa and Dīpa Ārādhana	2000.00

Regular Sevā Rates

SEVĀ	RATE (Rs)
DEVĪ SANNIDHI	
Kuṅkumārchana	100.00
Vhāṇṭi	200.00
Phala-Samarpaṇa	60.00
Nandā Dīpa	250.00
Saptashatī Pārāyaṇa	200.00
Durgā Namaskāra - Saptashatī Pārāyaṇa Sahita	1,000.00
Durgā Japa - 1000 times	200.00
SAMĀDHI SANNIDHI	
Pañchāmṛta Rudrābhisheka	100.00
Phala-Samarpaṇa	60.00
Nandā Dīpa	250.00
Shrī Pādukā Pūjana at Saṅjivani Samādhi Sannidhi	100.00
Shiyālā Abhisheka	150.00

Shārādīya-Navarātri Utsava 2023

Schedule for Shrī Durgā and Shrī Chaṇḍikā-homa

Date – Day	Tithi-s	Events	Homa
Sunday, 15th October	Pratipadā	Navarātri-Prārambha, Shrī Devi-Ghaṭasthāpanā	Shrī Chaṇḍikā-homa
Monday, 16th October	Dwitiyā		Shrī Durgā-homa
Tuesday, 17th October	Tṛtiyā		Shrī Chaṇḍikā-homa
Wednesday, 18th October	Chaturthī		Shrī Durgā-homa
Thursday, 19th October	Pañchamī	Shrī Lalitā Pañchamī	Shrī Chaṇḍikā-homa
Friday, 20th October	Shashthī	Shrī Shāradā-sthāpanā	Shrī Chaṇḍikā-homa
Saturday, 21st October	Saptamī		Shrī Chaṇḍikā-homa
Sunday, 22nd October	Ashtamī	Shrī Durgāshṭamī	Shrī Durgā-homa
Monday, 23rd October	Navamī	Mahā-Navamī	Shrī Chaṇḍikā-homa
Tuesday, 24th October	Dashamī	Vijaya-Dashamī, Shāradā Visarjana / Devi-Ghaṭa Visarjana, Shamī-pūjā, Vāhana-pūjā	Shrī Chaṇḍikā-homa

Contact for Sevā booking:

Shrī Ajay Shirālī | +91 9545417400

Email: karla@chitrapurmth.in

Bank Details

Account Title: Karla Durga Parameshwari Temple & Religious Trust

Account No: 110403130004681

Account Type: Savings | Bank Name: SVC Co-operative Bank Ltd Bank Branch-
Kothrud

IFSC Code: SVCB0000104

Contact for Accommodation:

To book your accommodation, please send your Name, Sabhā, Date and Time of
Arrival, Date and Time of Departure to
accommodation.karla@chitrapurmth.net.in

For other accommodation queries you may call **Shrī Hemant HebĒ | +91
9324062554**

Shāradiya-Navarātri Utsava 2023

Launch of SCM Affiliated School Websites

Shirali, 3rd September 2023

Jai Shankar!

The noble causes of education, and the needs of differently abled children were close to the heart of our revered Guru Swami, HH Shrimat Parijnanashram Swamiji III. Guruprasad High School in Mallapur, SPEVC in Virar, and the educational institutions of the Saraswat Education Society (Mangalore) were all graced by His everlasting, generous blessings and support.

In a tribute to the Karunamurti Guruswami on His Samaradhana Divasa (3rd Sept 2023), the websites of 9 of these educational institutions were launched from Shirali by HH Shrimat Sadyojat Shankarashram Swamiji.

* Anandashram High School, Kotekar:

www.anandashramhighschool.in

* Ganapathy English Medium School, Mangaluru:

www.ganapathyhighschool.in

* Ganapathy Pre-University College, Mangaluru:

www.ganapathypucollege.in

* Guruprasad High School, Mallapur:

www.guruprasadhighschool.in

* Parijnan Pre-University College, Kotekar:

www.parijnanpucollege.in

* Parijnan Vidyalay, Kotekar: www.parijnanvidyalay.in

* Saraswat Education Society, Mangaluru:

www.saraswateducationsociety.in

* Srivali High School, Shirali: www.srivalihighschool.in

* Swami Parijnanashram Educational and Vocational Centre,

Virar: www.spevc.in

Inauguration of the Parama Pūjya Shrīmat Parijñānāshram Swāmījī III Children's Park, Tālmakīwāḍī

By Shri Mahesh Kalyanpur

09 September 2023 was indeed a memorable day for the Chitrāpur Sāraswat community.

Brihanmumbāi Municipal Corporation had developed an amenity space next to Saṁvit Sudhā stores at Tālmakīwāḍī society, Tārdeo for the benefit of the children in the area. The authorities decided to name the Children's Play area (Bāl Gopāl Nagarī) in honour of H.H. Shrīmat Parijñānāshram Swāmījī III and the project was inaugurated on 09 September 2023 by Shri Maṅgalprabhāt Lodhā, Minister for Skills Development, Government of Maḥarāshṭra in the presence of Shri Praveeṇ Kadle, President Standing Committee, Shri Chitrāpur Maṭh and Shri Sharad Ughāde, Asst. Commissioner, BMC D Ward. The function was attended by over 100 residents of the area.

The precincts reverberated with Jai-Jaikār-s of the Guruparamparā as soon as the silk cloth covering the name board was unveiled.

This was followed by Dīpa Prajwālana besides the photograph of H.H. Parijñānāshram Swāmījī which was decorated for the occasion, and the recitation of Shri Parijñānāshrama Trayodashī.

It was in Tālmakīwāḍī that H.H. Shrīmat Parijñānāshram III Swāmījī had commenced the Shri Datta Jayantī Utsava in 1986 with a view to encourage children and youngsters to develop devotion in God and a feeling of belonging, with a commitment to connect to the Maṭh and our Revered Guruparamparā to keep our traditions alive. Since then, Shri Datta Jayantī Utsava has been celebrated every year and residents of the area have been participating in large numbers.

After the event, Minister Shri Maṅgalprabhāt Lodhā who was instrumental in the naming of the Bāl Gopāl Nagarī after Pūjya Swāmījī, expressed his gratitude for the work undertaken by Him. He stated that for others this park may be just a children's play area but for the residents of Tālmakīwāḍī this park will be a Temple and the authorities will ensure that the sanctity of the place is maintained.











(Courtesy: Anushravas)

Little Ravikiran – Bhadrapada 2023

Swamiji Says...

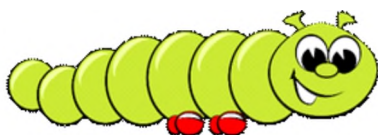
When you begin your Upasana, there are a lot of changes that are brought about in your psyche. You begin to understand yourself better, there is a lot of debris that has to be shed, you have to give up a lot, you will understand people in a better manner, your reactions will have changed, your understanding will have deepened.

- H. H. Shrimat Sadyojat Shankarashram Swamiji

Story Time: Gomtu passes with flying colours

Deep inside the Bhadra forest, under the bright green leaf of a tree, lived Gomtu - a tiny, unhatched caterpillar. He was happy inside the tiny egg - it was a perfect world. So, he continued to slumber for days on end, in a state of deep contentment.

One fine summer morning, something strange happened. He felt something funny in his tummy – was it a pang of hunger? A tiny voice inside him prompted him to eat his way out of the egg. "This is not all. There is so much more to explore," it said. "To reach your own fullness, you must step out of your comfort zone." Gomtu tried to muffle that voice and just drown it in his stupor. But the voice persisted until he awakened. Now, Gomtu was left with no choice but to nibble away at the egg.



Thus began Gomtu's journey. It was going to be a long and grinding one, but Gomtu was

happy to take it just one chomp at a time. His hunger seemed insatiable, so Gomtu scarfed his way through, until finally, he had crawled out of his egg and was greeted by the most incredible view!

There was lush greenery everywhere, with flowers of different colours. There were delicious leaves on many different trees, with birds singing and monkeys swinging under an incredibly blue sky! What's more, there were many caterpillars like him, feasting on the leaves. 'Ah! This must be paradise,' thought Gomtu, 'this is where I was meant to be.' So, he joined them in the grand fete and munched away in glee.

Gomtu made plenty of friends, but Chintu was the dearest. As if in an eating match, the two chowed down leaf after leaf. 'If you stop, you lose' seemed to be the unwritten rule. So, chomp, chomp, chomp they went... all the way through.

With every passing day, they grew plumper and longer. One day, Gomtu noticed that Chintu looked different - he had begun to shed his skin. He looked funny, but Gomtu suppressed a giggle. Yet, deep within, he could not help but gloat. 'Why shouldn't I?' he chuckled to himself, 'Afterall, don't I have the fuzziest green coat?'

A few days later, Gomtu noticed that something inside him had changed... everything felt so tight! He wondered if he too would meet the same fate as Chintu and tried to put up a fight. That is when the tiny voice inside him spoke: "You have so much more to explore! To grow into your own fullness, you must learn to let go."

By now, Gomtu knew better than to muffle that voice. So, he

listened and submitted himself to the moulting process with an open heart. He did look awkward, but he learned to grin and bear. The embarrassment he suffered taught him never to gloat again. When the moulting was over, Gomtu could not believe his eyes! For under the dead skin, he found the same fuzzy green coat, with plenty of room to move about!



As they grew bigger, Gomtu and his friends went through a series of moults. Through all those ups and downs, Gomtu learnt to be confident, yet humble and kind. One day, the most unexpected thing happened - Chintu stopped eating! He quietly hung himself upside down from a leaf and started spinning a cocoon around him.

"What is the matter, Chintu? There is so much more to eat! Why did you give up so quickly? Why this hasty retreat??" asked Gomtu. "There is much more to explore, Gomtu, a beautiful journey ahead. Sometimes, to grow into your own fullness, you must turn within instead." Gomtu was aghast! "What a silly thing to do," he scoffed. "If you had to shut yourself in again, why did you even bother to come out?!"

With his best friend withdrawing, Gomtu was perplexed. He felt lonely and abandoned, so he stuffed himself some more. Just then a beautiful bee came buzzing around! Gomtu watched in awe as she flew from flower to flower. He had so many questions for her - "Who are you? How did you learn fly?? What does one need to be able to do that? Do you think you could teach me too?" Gomtu went on and on, but all that she offered was a wise smile. "It takes great power to change oneself" she said, with a twinkle in her eye.

This left Gomtu wondering – did he have that power too? He forgot all about the eating fest, for he now had a whole new path to tread. Over many days, Gomtu remained absorbed in deep thought, he did not sleep a wink. He mulled over what the tiny voice had said – "To grow into your own fullness, you must learn to let go". Realization dawned and Gomtu finally understood what Chintu had meant.

With all the strength and courage that he could muster, Gomtu hung upside down from a twig. It was going to be a slow and lonesome journey, yet, he was willing to dive right in. He diligently spun a cocoon around himself and surrendered completely to the transformative process. There was a lot of himself that he had to dissolve, it was going to be a gooey mess! Undeterred, Gomtu forged ahead.

Days passed, but Gomtu persevered, until his commitment and dedication bore fruit. When he finally emerged from his cocoon, he had breathtakingly magnificent wings. Bathed in a riot of bright colours, Gomtu truly lived up to his name! Ecstatic over his newfound freedom, he flew as high as he could. Then he settled on a familiar branch to scan the beautiful landscape.



A beautiful butterfly fluttered by and settled right beside him. "Ah! So, you made it too, Gomtu," said he, with a knowing smile. Gomtu looked deep into those discerning eyes... there was something familiar about that mischievous grin. Recognition quickly dawned, "Chintu, is it you, my friend?!"

Gomtu could not believe how majestic Chintu looked! The two had a hearty laugh. They were filled with joy to be together again! Oh! What a long and arduous test they had taken and passed with flying colours!

Ponder Awhile: A Caterpillar Tale

With a soft fuzz, he was grubby and green
Munching on the lush leaves was his only routine

With six legs and a dozen eyes
His appetite was way beyond his size

From the moment they had hatched
He and his pals began a devouring spree
They ate away with an appetite unmatched
leaves of several bush, shrub and tree



And one fine day as he munched away
There came a bee flying by
The caterpillar was fascinated by this flying stray
And looked up towards the foliage high

How do you fly? Who are you?
Questions he had many
I would like to learn, would you teach me too?
What are the qualifications? Are there any?

The bee buzzed as she flew from flower to flower
Gobbling he forgot for a while
"To change oneself it takes great power"
she said with a smile

The grubby caterpillar began to ponder,
He started to think
Night and day he began to wonder
No, he did not sleep a wink

In solitude, he started to work on himself
For guidance and strength, he did pray
He sought to seek a change for oneself
A sign that metamorphosis was happening right away

As a nonchalant grub, he had entered a cocoon
The change was slow, the change happened in isolation
The change exceeded beyond a cycle of the moon
It was necessary for a complete transformation

And then finally on one sunny day
He emerged, adorned in the choicest of hues
He unfurled his wings, a magnificent display
For several pairs of eyes, he was a muse



Long Ago: The Banyan Tree



The Banyan tree is the National Tree of India. It features widely in Sanatana Dharma, Jainism, Buddhism and other Asian cultures. It is a drought tolerant, evergreen tree where birds, insects and small animals find refuge.

In Indian culture, it signifies the perpetuity of the soul. Its aerial roots signify non-attachment. Sages have often been

depicted as meditating or giving discourses under the Banyan tree.

- Our Sabha Prarambha Prarthana begins with Dakshinasyasamarambha Shankaracharyamadhyama...

This refers to Adi Guru Dakshinamurti. When the Sanata Kumaras set out to find Knowledge, travelling North, they come across a sage sitting under a Banyan tree. The sage is Lord Shiva in the form of Shri Dakshinamurti, sitting on a deerskin asana facing South, with His right foot on the demon Apasmara (ignorance). The Sanata Kumaras find Him deep in Yogic meditation, overflowing with Bliss and Supreme Joy. He conveys Cosmic knowledge to them through the Chin mudra or Jnana mudra, which indicates the cycle of life and death.

- In the Mahabharata, Sage Markandeya tells King Yudhishtira about princess Savitri in the Vana parva. This brave princess brought her husband back to life, from the doorstep of Yama. Vata Amavasya vrata is observed to commemorate this event by married women, for the well-being of their husbands. King Ashvapati of Madra offered prayers and penance for a child to Devi Savitri, consort of Lord Brahma. She blessed him with a daughter with unparalleled qualities. When she grew up, her father decided that only Savitri was capable of choosing a husband for herself. On an auspicious day, she embarked upon the quest in her golden chariot, accompanied by ministers. Traversing forests, kingdoms and hermitages, she returned having chosen Satyavan, the

son of the blinded, deposed king Dyumatsena of the Shalva kingdom. Though sage Narada warned her that Satyavan was destined to die one year from the day of marriage she remained steadfast. So, King Ashvapati, Dyumatsena and sage Narada blessed the couple.

Savitri lived the life of a hermit with her husband and his family in the forest. Three days before the destined day of Satyavan's death, Savitri started observing a vow of fasting and tapascharya. On the day of Satyavan's predicted demise, she completed her vow, offered oblations to yajna fire, obeisance to Brahmins and elders. Then she set off with her husband for the woods. Growing tired chopping wood, Satyavan fell asleep with his head in Savitri's lap. When Lord Yama came to collect Satyavan's soul, she followed Him distressed and refused to go back. While following Him she discussed Dharma, satsanga, righteousness, virtuousness, compassion and virtuous conduct. Impressed with her intelligence, Lord Yama granted Savitri a boon after each of her homilies, with the proviso that she could ask for anything except her husband's life. First, she asked for King Dyumatsena's eyesight, then his kingdom and lastly for a hundred

sons. Lord Yama granted the boons.

Savitri immediately asked for Satyavan's life to be restored! Lord Yama, bound to keep His word, blessed them with long life.



Heritage: Vatavruksha

- Sage Markandeya, while meditating upon Lord Vishnu had a vision of pralaya. The whole world was submerged with only the Akshaya Vata remaining and Lord Krishna floating on a Vata leaf. This endearing picture described in the Bala Mukunda stotram, enlightened him about the cycle of birth, death and rebirth.
- A sacred Banyan tree located within the Patalpuri Temple at the Prayagraj Fort is worshipped as the Akshayavata described in ancient texts.
- The Prayagraj fort was later built by the Mughal Emperor Akbar at Allahabad in 1583 near the confluence of Yamuna and Ganga, enclosing the ancient Akshaya Vata and Patalpuri temple. In 1600, Mughal prince Salim (Jahangir), revolted against Akbar and took over the Allahabad Fort. According to local lore, he cut the Akshayavata to its roots and hammered a red-hot iron cauldron on its stump so that it would not grow again. However, within a year, the tree began to sprout anew.

Credits:

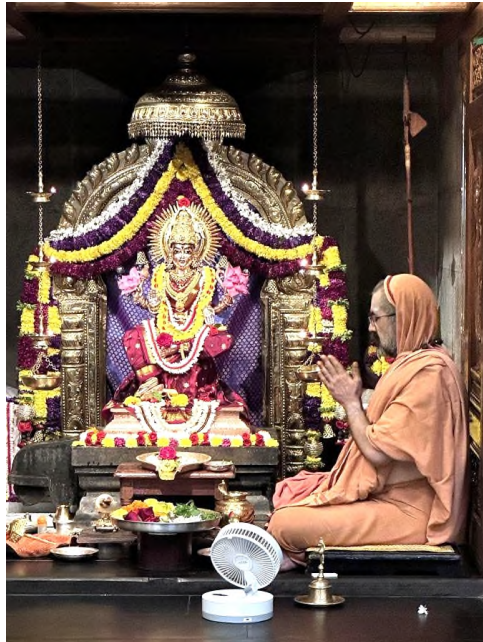
Editors: Dilip Basrur and Dr. Gaurish Paḍukone

Little Ravikiran created with love by Nishtha Naimpally,

Chandrima Kalbag, Namrata Heranjal and Jyothi Bharat Divgi



Pujana at Shri Ādya Shankaracharya Sannidhi, Shirali on 24-8-2023.
(Courtesy: Anushravas)



Pujana at Shri Bhuvaneshwari Sannidhi, Shirali on 25-8-2023.
(Courtesy: Anushravas)



**Jalābhisheka at P. P. Swami Parijnanashram-II Sannidhi,
Shirali on 28-8-2023.**
(Courtesy: Anushravas)



**At Pādukā Sannidhi of our Parama Guru at Shirali on
Samārādhana day on 3-9-2023.**
(Courtesy: Anushravas)



**Jalābhisheka at P. P. Swami Keshavashram Sannidhi,
Shirali on 4-9-2023.**
(Courtesy: Anushravas)



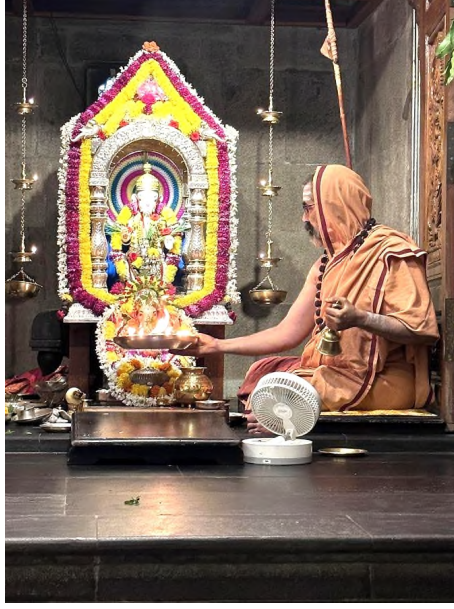
**Jalābhisheka at P. P. Swami Krishnashram Sannidhi,
Shirali on 11-9-2023.**
(Courtesy: Anushravas)



**Jalābhisheka at P. P. Shrimat Pandurangashram Sannidhi,
Shirali on 14-9-2023.**
(Courtesy: Anushravas)



Ārati at P. P. Swami Anandashram Sannidhi on 17-9-2023.
(Courtesy: Anushravas)



Ārati at Shri MahāGanapati Sannidhi, Shirali on 19-09-2023.
(Courtesy: Anushravas)



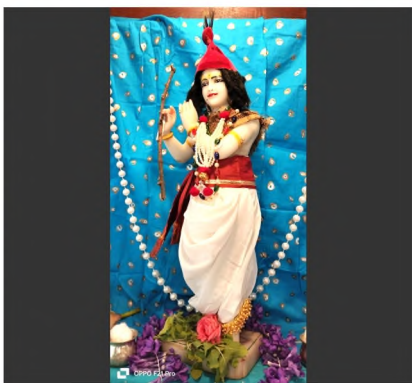
“मोदक चढ़ाना तो सरल है पर मोदक बनना बहुत मुश्किल है। तुम मोदक बनो। क्योंकि गणेश को मोदक प्रिय है तो तुम भी मोदक बनोगे और गणेश को प्रिय लगोगे। मोदक बनना असली उपासना है। यह रसमय संवित् उपासना है। मोदक माने ही आनन्द। किसी भी जन्तु को थोड़ा सा सन्तोष देना ही मोदक बनना है।”

GOKULASHTAMI ALANKAR AT SCM BENGALURU BY RADHEY RADHEY ALANKAR TEAM

Names of Radhey Radhey Alankar Team Members-

(1) Uma Trasi (2) Anupama Chandavarkar (3) Roopa Nadkarni (4) Leena Bantwal Bhat (5) Akshita Kallianpur (6) Trupti Naimpally (7) Maya Kilpady (8) Bhavani Nayel (9) Trupti Naimpally (10) Monisha Kallianpur (11) Beena Savkur (12) Deepa Savanal (13) Sandhya Nayel (14) Beena Savkur (15) Ravindra Basrur (16) Sunanda Sagar







Shri Gopalkrishna Dev at Shri Samadhi Math, Mangaluru.
(Photo: Shri Damble Ganesh Rao, Mangaluru)

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