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। दुर्गे दुर्घट भारी तुजविण संसारी ।

। अनाथनाथे अंबे करुणा विस्तारी ॥



Devi Alankar, Day 9, at Karla.
(Courtesy: Anushravas)



Devi Alankar, Day 10, at Karla.
(Courtesy: Anushravas)



Kumarika Poojan at Karla.
(Courtesy: Anushravas)



Palki Utsav at Karla on 24-10-2023.
(Courtesy: Anushravas)

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“सा मां पातु सरस्वती”



PRAYERS, PRAISES & PSALMS

THE UPANISHADS

THE STORY OF SATYAKAMA

In the following story, faith and penance are shown as necessary antecedents of Brahman-knowledge.

सत्यकामो ह जाबालो जबालां मातरमामन्त्रयाञ्जक्रे ब्रह्मचर्यं भवति विवत्स्यामि ।

किं गोत्रो न्वहमस्मि - इति ।।

Satyakama, the son of Jabala, addressed his mother: Venerable lady, I desire to lead the life of a religious student. To what Gotra do I belong?

सा हैनमुवाच - नाहमेतद्वेद तात यद्गोत्रस्त्वमसि । बहुहं चरन्ती परिचारिणी

यौवने त्वामलभे । साहमेतन्न वेद यद्गोत्रस्त्वमसि । जबाला तु नामाहमस्मि ।

सत्यकामो नाम त्वमसि । स सत्यकाम एव जाबालो ब्रुवीथाः - इति ।।

She said to him: O son, I do not know this, to what Gotra you belong. In my youth when I was moving about much and when I was a maid-servant, I obtained you. So I do not know to what Gotra you belong. I am Jabala by name; and you are Satyakama by name. Therefore you say that you are Satyakama, son of Jabala.

(Continued)

(Chandogya Upanishad)

‘ॐ श्री सद्गुरुवे नमः’

This page is sponsored by Smt. Shiroor Chitra Shankar.



TEACHINGS OF SWAMI ANANDASHRAM

PRAVRITTI DHARMA

*An extract from the translation of the
Ashirvachan delivered by P.P. Shrimat
Anandashram Swamiji at Shivaji Park,
Bombay, on 3 January 1965.*

When A. V. Shankar Rau visited Bombay about two years ago, he apparently discussed with Karnad Dayanand the subject of the Golden Jubilee Celebrations. He mentioned this to us when he came to Shirali some time later. The Silver Jubilee of our Ordination had been celebrated with some austerity. Accordingly, we felt that the Golden Jubilee Celebrations would also take place without much ado, and hence we agreed to the proposal. Had we known at that time that the present celebrations would be on this large scale, we would not have given our consent because we consider that we do not deserve it. Although from our point of view these celebrations are unnecessary, we concede that one good point has emerged from it. We refer to the proposal to commence a Scholarship Fund to commemorate the occasion. We console ourselves that at least this one gesture has made the celebrations worthwhile.

As stated earlier, we do not consider ourselves worthy of a function such as today's, but the love

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.

and regard with which we are held by the laity is manifested by the magnitude of the gathering. There are two aspects of love which are contrary in nature. **One is blind love**, in that state, one cannot see the shortcomings or defects in the person who is adored. **The other aspect of love involves exaggeration.** In this case, even the insignificant virtues of the beloved person are magnified. Regarding good souls, Bhartrihari says:

परगुणपरमाणून् पर्वतीकृत्य नित्यम्
निजहृदिविकसन्तः सन्ति सन्तः कियन्तः ।।

["How many good souls are there who see mountains in the molehills of insignificant virtues in others and take pleasure?"] Such good souls are rare, is the implication. Bhartrihari is of the view that most people underestimate good qualities in others. **We feel that he would not have raised the above question had he known our Community!**

We take it that the homage paid to us today is an expression of the love and regard you have for the Math and our religion. In manifesting joy on the completion of 50 years since our ordination, we feel that you have expressed in no uncertain terms your desire to perpetuate this institution. **The Math was established by our ancestors to propagate āchār and vichār.** The propagation of knowledge (*vichār*) is being done by several institutions. Hence, for this purpose alone, we do not feel there is any need for a separate institution. **However, there is a need for an institution to propagate Pravritti Dharma (āchār).** Hence, we feel that it may be opportune now for us to say a few words on the subject of

Pravritti Dharma.

In Pravritti Dharma, the main essentials are Sandhyavandan and other daily rituals as well as the ceremonies performed subsequent to one's birth, for example, cradling etc. Some such essential ceremonies and rituals are mentioned not only in our Vedic Dharma but also in other religions. If one notes the importance given in the Bhagavad-Gita to the modes of behaviour of different castes and family traditions obtaining in a given country, one finds how important daily religious performances are from the viewpoint of *Varnāshrama Dharma*. While describing the evils of war to Lord Krishna, Arjuna says:

कुलक्षये प्रणश्यन्ति कुलधर्माः सनातनाः ।

धर्मे नष्टे कुलं कृत्स्नमधर्मोऽभिभवत्युत ॥

दोषैरेतैः कुलघ्नानां वर्णसङ्करकारकैः ।

उत्साद्यन्ते जातिधर्माः कुलधर्माश्च शाश्वताः

["Destruction of families leads to the destruction of the families' ancient Dharmic traditions. By the destruction of one's Dharma, impiety results. By these misdeeds of the destroyers of the family, bringing about the confusion of castes, the ancient religious traditions of caste and family are destroyed."] These words were spoken by Arjuna. As Lord Krishna did not comment thereon, one can safely infer that the views expressed by Arjuna on the importance of the Dharmic traditions of castes and families are valid. In every deed, there are imperfections; so too are there imperfections in wars as pointed out by Arjuna. Nevertheless, being a holy war for the preservation of righteousness, Lord Krishna succeeded in persuading Arjuna to fight

the battle, and not because he had no faith in the religious principles concerning castes and families. The religious scriptures have laid down the observance of many daily rituals and other ceremonies. Nowadays, it is not possible to observe all of them. Hence, only the most important of these are now in vogue. Considering the present circumstances, the observance of at least these minimum rituals and ceremonies would help in the propagation and perpetuation of Dharma.

Among the daily rituals and the five essential ceremonies may be mentioned *Sandhyavandan*, *Pitra* and *Manushya yajna*. Meditation of the Lord Almighty is achieved by the performance of *Gayatri japa*. Manu says (in Manu Smriti) that this japa is very important for all Brahmins:

जाप्येनैव तु संसिध्येद् ब्राह्मणो नात्र संशयः ।

कुर्यदन्यन्नवा कुर्यान्मैत्रो ब्राह्मण उच्यते ॥

["A Brahmin achieves his goal by performing *japa* alone. There is no doubt about this. He may or may not perform other deeds. A real friend is regarded as Brahmin."] A true Brahmin is one who deserves eternal salvation. For this reason, he should befriend all. He should hate none. In attempting to amass wealth by hoarding large stocks of grain and other supplies, he causes hardships to others and thus incurs their enmity. This is not conducive to fostering friendship. **For *japa*, only two things are needed : speech and heart.** These do not adversely affect others. Thus, Manu is of the view that meditation through japa is most important to Brahmins. Daily observance of *Pitra yajna* is now

not in vogue. **But the performance without fail of annual obsequies is essential.** Manu says that the debt owed by children to their parents for giving birth to them, for hardships undergone in bringing them up, and for giving them education etc. can never be repaid even if they serve them well during their entire lifetime. Therefore, it is necessary as also beneficial to perform the annual obsequies in memory of the various benefits received from the parents who are no more. **Manushya yajna means hospitality.** It is inherent in our people to offer hospitality to their guests. This hospitality, if performed religiously instead of as a social duty, becomes *Manushya yajna*. The deity contemplated in *Sandhyavandan* is the same as the one served through the observance of the five essential ceremonies. Manu enumerates the benefits of performing the five essential ceremonies, along with other rituals, as follows:

महायज्ञैश्च यज्ञश्च ब्राह्मीयं क्रियते तनुः ।

["The state of mind necessary to achieve salvation can be attained by performing the five essential ceremonies."]

Among the occasional ceremonies, mention may be made of cradling, thread ceremony, marriage and the last rites. **In this context, the word Sanskara has two connotations: one to ward off defects and the other to foster virtues.** On this subject, Manu observes as follows:

"The various essential ceremonies, concerning Brahmins to purify them in this world and in future lives, should be performed by the chanting of auspicious Vedic mantras. By the performance of

certain rituals-such as those of *Jātakarma*, tonsular ceremony, thread ceremony etc- a Brahmin cleanses paternal (*baijik*) as well as maternal (*garbhik*) impurities.”

If the laity perform these ceremonies properly and regularly, they will not only derive benefits therefrom but also support the Vaidiks. On this occasions, it is pertinent to make a suggestion. The laity, while performing thread ceremonies and marriages, grudge offering suitable emoluments to Vaidiks but spend lavishly on non-essential entertainment. This is not proper. It seems justifiable to limit one's expenses on entertainment in order to adequately compensate the Vaidiks. They have no fixed monthly income. It is through these earnings alone that they have to see through the entire year's expenses.

Today, the Shishya (Swami Parijnanashram) has delivered a speech paying homage to us. He has a keener intellect and memory than we have. If he means it, he could run this institution better than we have been able to do. That God may be pleased to bless him is our earnest prayer.

May the religious fervour manifested at this gathering endure and increase. May your religious conduct bring you prosperity. May your reverence for the Math ever increase and bring you the choicest blessings. This is our prayer at the feet of the Paramatman.

(First published in Sunbeam in April 1965)



TEACHINGS OF SWAMI PARIJNANASHRAM

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

(Continued)

Shreya is Atma Tatva. It is the Self. It is without beginning and without end. It always is. When we drop our body, the Self lives on. When we speak of one man killing another, it is actually only one body striking against another - the Self does not kill nor does it get killed. The so called killer as well as the man who is killed is pervaded by the same Self that pervades all universe and the worlds beyond. Thus, step by step, the **Kathopanishad** takes us to the concept of Atma Tatva. We show our children the sky by pointing a finger above. But, we do not in the beginning tell the children about the nature of the sky, the great void that fills up everything within and without, we do not speak of “mathākāsh” or “ghathākāsh” and go on. So, also, with Atma Tatva, where we are taught what it is by easy stages.

The first things that we see in our body are the five senses, namely, the eyes, ears, nose, mouth etc. Bigger than these five senses of the body - the “pancha Jnāna indriyās” - are the sense objects which they help us to perceive or grasp. But, greater still than the sense objects is the mind which helps us to realise what the objects of our senses are. Yet greater than the mind is the intellect which teaches us to discriminate between the right and the wrong

and which helps us to control the mind. Greater than the intellect is the soul, the Jivātmā, but there is something greater than Jivātmā and that is creation, this vast universe which is greater than our individual soul. Greater than creation, greater than everything else is the Creator, the Parama Purusha, the Brahman. There is nothing and none beyond Him. He is our goal. He is the object of all our striving.

What is Jivātmā swarup? Now, we see a beautiful form, we see it with our eyes and our mind registers the vision and we take pleasure in that sight. The person who derives that sort of pleasure from his senses is the Jivātmā. When we wake up from deep slumber, we feel refreshed and we say that we had very good sleep. In that condition all the senses are dormant and only Jivātmā remains. One who experiences that restful state of sleep is himself Jivātmā. From Jivātmā we rise to creation and from creation to Paramatman. In reverse order, now, the Upanishads tell us how Brahman, the Supreme Being, was once in a sportive mood and brought forth this creation. Upanishads tell us how we can easily attain Atma Tatva or the Self by identifying that we are not the body, we are not the senses, nor are we the sense objects, we are not the mind and so on. When we have thus dissociated ourselves from every finite object, what remains is Atma Tatva.

If only we could sit still for five minutes and dwell on Atma Tatva! But that is not possible for us. It is because God, when He created us, positioned all our senses with their direction outside us. So, with the help of the senses, we can only perceive external

objects, we cannot go within. Now, if you want to go closer to God, who has created this creation we too should reverse ourselves - in other words, we should project our vision within instead of outside. The Upanishads exhort us “Close your eyes and go within.” It actually means - draw all your senses within and then dwell on your true Self. **Kathopanishad** speaks of a beautiful simile to tell us the relationship of our body to God, and to help us with our Sādhana. Atma is Paramatman, the all-pervading eternal Nirguna Swarup. This body of ours is likened to a chariot and the Supreme Lord of Lords is seated in the chariot. Intellect is the charioteer who knows where to go and how to reach there. Mind is the whip which the charioteer uses to control the senses which are the horses. The road by which the chariot traverses is this world of sense objects. If we want to reach Atma Tatva, we have to follow the above simile, allow the Lord to take charge of our body, which is His vehicle, and let our “Buddhi” (intellect) guide us along the right path. How can we go forward? He tells us - one who does not discriminate between right and wrong, between real and the false and who is not bothered either on this account, such a one cannot control his “indriyas” or the senses. He is like charioteer who has got untrained horses running wild all the time. On the other hand, one who knows what is what, what is Atma Tatva, is like the charioteer who has got well-trained horses and can go swiftly to his goal.

He who does not know this truth, who has no taste for this path, is subject to all the waverings of the mind. He remains immersed in this Sansar and the endless cycle of births and deaths. Take the

example of the car or the chariot. When it has done its journey, it has a resting place. Whenever we have traversed a lot, we have a place to rest. Is there no resting place for the Sansari? There is, but he should first realise the nature of this creation, without nursing any bitterness or enmity or jealousy towards anyone. Once he attains Brahma Swarup, the buffets of life worry him not, he has reached his resting place and he retains an equilibrium of mind in all conditions and circumstances.

As we explained earlier, real happiness does not lie in external pleasures. You may have heard of the example of the man who ate laddoos, which we have cited often in our addresses. He enjoys every laddoo that he eats till he comes to the 15th laddoo when he gets a tinge of distaste but goes on eating. His 16th laddoo brings him positive revulsion for the laddoo which gave him so much pleasure in the beginning. If the 16th laddoo brought him distaste and revulsion it means that every one of the preceding 15 laddoos carried 1/16th of that sense of displeasure. This is the case with all the worldly pleasures that we hanker after. Every worldly object carries in it misery and unhappiness. We have to visit great saints and learn at their feet how to control our mind, how to progress from Jivātmā to Prakriti to Paramatman. Then, there is no return for us, we will have reached the final state where we can get lost in eternal happiness. He will then have vindicated his human birth. But, he who does not realise all this remains lost in the world of transitory pleasures. So, we are asked to ponder over what we have heard, to see God not only in this Ganapati temple but in everything, everyone and everywhere.

We should know why we are here, where we have to go and how.

We are glad to have met all of you here in this Ganapati temple. We pray to Lord Ganapati to bless all with sound intellect and hasten their progress in Sādhana.

FESTIVALS IN NOVEMBER 2023

NOVEMBER 2023

11 Saturday	Jalapoorana
12 Sunday	Naraka Chaturdashi, Abhyanga Snāna, Shree Lakshmi Pujā, Bali Pujā
13 Monday	Janma Divasa of P. P. Shrimat Sadyojat Shankarashram Swamiji (as per English Calender)
14 Tuesday	Go-Pujā
15 Wednesday	Yama Dvitiyā, Bhau-bija
21 Tuesday	Janmadinotsava of P. P. Shrimat Sadyojat Shankarashram Swamiji (as per Tithi)
23 Thursday	JagaraniEkādash (Prabodhinee)
24 Friday	Prabodhotsava, Tulasi Pujā
27 Monday	Vanabhojana - Deepotsava at Shri Chitrapur Math, Shirali, Shri Guru Math, Mallapur, Shrimat Ananteshwar Temple, Vittal, Shri Sacchidanand Dattatreya Sannidhi, Kundapura
29 Wednesday	Vanabhojana - Deepotsava at Shri UmaMaheshwar Temple, Mangaluru



Teachings of P. P. Shrimat Sadyojat Shankarashram Swamiji

NAVASPANDANA

Devi-as Prakrti

We invoked Her, invited Her as the Prakrti, the Root Cause, so that heaven etc., can also be attained. The One Who has been addressed as the Brahmayidyaswarupini by the Brahmarshis, in that Devi we take refuge. And what is She like? The One Who manifested from the Nirguna (the Attributeless) like a flower which has not yet blossomed completely. You cannot differentiate Her from Shiva and at the same time you cannot make Her very mundane also. I offered so many sweets here and worshiped Her, so my business went on well. Not limiting my interaction with the Devi, only to this level, please let me know, Who are You? What is Your Real Nature? What is Your Substratum? Your Support? With this one desire, when mantra-japa, etc., begins, interaction increases, then what will She do? She has to reveal Her True Self! At that level, the Mauna, Silence and such start fructifying and life starts becoming meaningful. We only pray Her that. Accomplished, you excel! We have no complaints anywhere in your working. Gradual progress is also happening. Remember, now, there is much more to be done. Within a year you will see how much you have progressed. Do not give up the connection, increase your commitment, but do not get worried about it. Connection should

become more firm. Even while working with introversion that connection must become stronger. Therefore take a Sankalpa, resolutely work going forward. This is all We say.

– Karla, 1st March 2022

Brahmavidyaswarupini - the bestower of Knowledge

We see creation around us and try to understand- Who has created this? From the point when creation started, the cause for that creation- is called Brahman- at one level. In this Shloka, it is said That (Brahman) is the cause of creating this Universe. That is the Divine Shakti. And Rshis call it Prakrti. Subsequently, one gets into Self-enquiry and when listening to Vedanta- She is referred as Brahmavidya. That Vidya-rupi Shakti- that is Devi Herself. There is no distinction. Understand? Will people understand? If you are a Saraswat, then you will definitely understand. Devi is the bestower of Knowledge. She is Saraswati, Brahmavidya swarupini. Not just as Knowledge but as Creativity also. May She bestow Creativity too. She also brings soulfulness.

In this Shloka, when the Devi is glorified thus – “You are Prakrti Herself!; You bring about Srishti, Stithi, Laya; You Devi are Vidya swarupini, to the extent You are the One who bestows Brahmavidya.” And ardha pallavita Shankar rupa mudra- just like when a rose blooms, it has not yet bloomed completely. Ardha pallavita – You alone are the name and form of Shankar, You are that. There is sweetness in that and hence also room for progress.

It has not wilted yet, not completely crinkled. Understand? In this way, one has some qualities and moving ahead, much more can be done. We worship that Shakti who gives us such impetus. From Devi Saraswati in that form, we want Rasata. Not just Knowledge. Getting good marks in Physics, Chemistry and Maths- that is not the only objective. We worship Saraswati, who is Brahmavidya swarupini – May She bestow creativity too!

– Ghaziabad, Uttar Pradesh 2022

Brahmavidyaswarupini - She Who Herself is the Ultimate Knowledge

In our little way, we are trying to build up our atma-bala, mental strength and we see lack of bala, strength. We made so many mistakes and over the years with that increasing strength, we are able to take on so much work. Somethings we would have thrown a tantrum and now we can tolerate three, four people throwing tantrums, knowing that they will also make the grade. And the best part is, each one of us knows, we still have a long way to go. So, this discipline is coming. Do not try to make yourself indispensable. Very dangerous! Then you'll become insecure. I know and I do this, and only I should do this – Give up that insistence! Master it! Do it well and then delegate. And any time you can take. That will open up something for you. It is not that you have relinquished or you have given up your coveted position or whatever you think it is. But there will be such a sense of release, you will float. You will go higher. That happens. Cherish these things. We have seen in all these years, exactly what we were talking about. Volunteers

come, intuitively they know what to do. Even first timers. Okay, say second timers. They fall in line. It happens beautifully. That is because sanchalakas, coordinators, who have been doing this since many years, they are giving that liberty, freedom also. When this happens, the worry in their mind goes away. Antarmukhata, introversion increases. Practise that, it is very difficult. That is where we invariably trip. There if you wish to increase your introversion, no matter how much seva you do, “I must experience that while doing my japa, I must get that essence.” If you pray like this, your vak, your vani, your speech- which means the meaning embedded in your mantra will start manifesting in your heart! Not only the external meaning, but also the deeper one in the heart. What is this Shiva-tatva? She Herself will take you there. She is hidden in His left half. Her manifestation itself is only to manifest Iswara’s Aishwarya, His Abundance! When I worship Her, If my prayer is to fulfill my wishes, to project myself, I am fed up of this! In that situation, if we ask, what do you want to tell me. What will she say? Vidyeti yam shruti-rahasya-vido vadanti. She teaches through Silence, but because we are not yet qualified to understand the meaning in Her Silent teaching, She is the Brahmavidya-swarupini, Who imparts that Knowledge to us making it easy to understand!

– Karla, 1st March 2022

(Transcribed by Shrikala Kodikal)

JAGADGURU SPEAKS

H.H. Sri Bharati Tirtha Mahaswamiji

DEDICATE YOUR ACTIONS TO GOD AND EXCEL

For life to be satisfactory or fruitful, man must cultivate devotion to God while performing regularly the duties specified for him. He who surrenders all his actions as an offering to God, knowing that the all knowing and all-powerful God bestows results commensurate with his actions, will certainly attain *shreyas*.

He who neglects worship of God will be gripped by fear of enemies even if he is living alone in a forest as he has within himself the six foes of desire, anger, greed, delusion, pride and jealousy. On the other hand, for a wise man who has controlled his senses and is fully devoted to God, will a householder's life be a hindrance? No, not at all.

भयं प्रमत्तस्य वनेष्वपि स्याद्यतः स आस्ते सह षट्सपत्नः।

जितेन्द्रियस्यात्मरतेर्बुधस्य गृहाश्रमः किं नु करोत्यवद्यम्।।

Therefore, for everybody it is good to perform his karma with dedication to Ishvara. In due course, infatuations spoiling the mind will fade away. The mind also becomes pure. Devas dwell in him with all good qualities.

यस्यास्ति भक्तिर्भगवत्यकिञ्चना सर्वैगुणैस्तत्र समासतेः सुराः।

We bless all to realize this well and act with devotion to God.

(Courtsey : Tattvaloka)

TEACHINGS OF SWAMI ISWARANANDA GIRIJI MAHARAJ

THE WHEEL AND THE WEB

Bhakti Attitude to Others

Bhakti is cultured by exercising specific attitudes towards certain groups or categories that engage a devotee's attention.

First and foremost is God himself. Then, there are a few other devotees, co-travellers on the same path of devotion. The third category comprises others in the society interested only in the "toys" of worldly objects - - "childish". There is a fourth category which is actively opposed to God and godly ways of life -- "detestors".

These are the four definite categories every aspirant has to deal with. They cannot be eliminated nor overlooked. Your attitude towards them is important, as it will either mar or enhance your love of the Lord. So, four distinct attitudes are prescribed here: *Prema* (love) towards the Lord, *Maitri* (friendliness) towards the devout, *Kripa* (compassion) towards the ignorant and *Upeksha* (indifference) towards the detestors and the confirmed agnostic.

Of the four, the first is taken for granted. Love for God is common to all forms and levels of *bhakti*. Special attention is to be given to the rest. *Maitri*, *kripa* and *upeksha* are recommended through a deep psychological insight into the emotional self.

Real problems come when you have the last category of aggressive neighbours, the "detestors," who oppose

you. You will have to exert yourself to refrain from any negative reaction on your part. The only productive attitude to have is “*upeksha*”, a holy indifference without disgust or ire.

Many believe that *Bhakti Yoga* is the easiest, because love is natural to us and all mundane forms of love are only God’s love. Until a man has seen the Being of all beings, he cannot say that all his emotions are equally pure and Divine. And love is the purest, untouched by any trace of sensuality or ego. None other than the Lord can be or should be its object.

The simple truth is, *Bhakti Yoga* has to be preceded by a thorough cleansing of the heart. If equanimity is lost, it affects the undeviating nature of *bhakti*. Love, as we have seen, can only be towards the *Atman*. If it is directed towards anything apart from the *Atman* -- even if it be your own body -- know that it is just as attachment.

We achieve real devotion when we have eliminated all other aspirations. The union with God becomes realised and stabilised when the *sadhaka* enters the third and supreme stage of *bhakti* -- *Uttama Bhakti*. *Bhagavata* calls such a *sâdhaka* a *Bhâgavatottama* and defines him as, ‘the one who worships the Lord’s spirit in all beings and sees all beings as established in God’. Here, the *uttama bhakti* merges into *jnana* and initiates the last stage mentioned by the Lord in the Gita:

“Knowing me in Truth, he enters into Me”. *Uttama bhakti* develops some such unaccountable power which spiritually senses even that Undivided one which is beyond.”

“To those who are ever engaged in *sâdhanâ* and worship me with love, I bestow the inward light by which they realise me. Out of sheer compassion for them, I enter into their soulfulness to light the bright lamp of wisdom and destroy the darkness of ignorance.”

Epilogue

The talks based on the first ten *mantrâs* of the sixth chapter of *Shvetâshvatarâ Upanishad* barely cover the essential points contained in the first five *mantrâs*. Here we say something about the remaining ten *mantrâs*, which we recommend to *sâdhakâs*, as a complete picture of the *Upanishadic Brahma -Samvit*, and the *sâdhanâ* leading to its realisation.

Mantrâs six to nine elaborate upon the special nature of *Brahman* who is mentioned in the first *mantra* as the God (*Deva*). Manifestation of his greatness as the continuous universal creation, all his powers and how with all of them he is immanent in the soul, *Brahman* as *Jagat-kârana* are some of the very special themes discussed in these *mantrâs*. The *shloka* brings back the song to its initial note, the *Deva* who is the cause of creation. This it does by the analogy of the spider.

The one *Deva* covers himself by his own nature, stretched out in the form of *moola prakriti* and other causal principles that are invoked for the projection of the universe. This is similar to a spider bringing out from its own body the strands that it weaves into a web, wherein it hides, hunts and has its play. When it decides to shift somewhere else, the spider quietly swallows the web by taking the strands into itself.

This is an apt analogy to express *Brahman* being at the same time both efficient and the material cause of

the universe. The body of the spider is the material cause and its consciousness is the efficient cause. If this is compared to *Brahman* becoming the Creator, somewhere we assume the ‘embodying of *Brahman*,’ a restriction of his pure awareness. We may call it a focusing of awareness on the state of ‘Being’ or of ‘creating’. The *Upanishad* calls this a self-reviewing of *Brahman*, which initiates the process of creation. This reviewing in no way alters the nature of *Brahman*. Rather it is an impulse of self-expression. Therefore the *Shvetāshvatara* calls it *Mahimā*.

As an interesting outcome of this exercise of self expression, *Brahman* happens to cover himself. This is a typically *Samvit* expression used in the tenth *mantra*. The *Agamas* hold that *Shiva*, the Absolute awareness, in manifesting the power of his creativity, becomes ‘covered’ with name and form, which are like the radiating brilliance of the Sun. Just as the eclipsed Sun creates a drastic disturbance in the biosphere, this ‘covering’ is the cause of *samsara*’s travails. This ‘covering’, it may be noted, is not in the *Samvit* - Sun that is *Brahman*, but with reference to the seeing or experiencing ‘being’ which the *Brahman* has become. Therefore, the ‘uncovering’ is also experienced by that same being. Thus bondage and liberation are both imagination in *Samvit*.

This play is superbly portrayed in the *mantra* that speaks of *Brahman* as the spider weaving its web. The prayer tagged on to the end of it is also significant. “May the Lord grant us, the *Brahman*--imperishability.” The soul is nourished by bliss, ananda. If this world play of *Samvit* is realised, the effect is pure Self-joy.

(Concluded)

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

SHRIMATH ANANTHESHWAR TEMPLE



VIṬṬĻĀ - 574243, DAKSHINĀ KANNADĀ
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-Chatuṛthī	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. Avabhṛtotsava 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
Nāgākatṭe
Nāgākatṭe
Nāgākatṭe
Shrī Anantheshwara Sannidhi
Nāgākatṭe

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 (Lālakhī) 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.

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Email: blrsabha@chitrapurmath.net.in

Malleshwaram, Bangalore 560055

Date: 25 Oct 2023

Revised Programme of

Our Revered H.H. Shrimat Sadyojāt Shaṅkarāshram Swāmiji's Visit to Bangalore

Thursday 23rd November – Thursday 30th November 2023

Dear Sādhaka-s,
Jai Shankar,

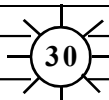
Kindly refer to our circular promulgating the visit programme of our Revered H.H. Shrimat Sadyojāt Shaṅkarāshram Swāmiji to Bangalore. The itinerary of H.H. Swāmiji has changed. H.H. Swāmiji will now be departing from Bangalore on Thursday 30th November. The revised programme is appended below.

Kindly note the salient changes in the programme schedule:

- H.H. Swāmiji will now depart on Thursday, 30th November 2023.
- The number of Mahāpūja-s remain unchanged (three in number) on Friday 24th November, Saturday 25th November, and Wednesday 29th November.
- The Dharmasabhā is on Wednesday, 29th November.
- There are two Swādhya-s on Monday 27th and Tuesday 28th November.
- There is one Parāmarsha on Tuesday 28th November.
- There are two interactions on Tuesday 28th and Wednesday 29th November. The interaction on 28th November includes interaction with the Chitrapur Saraswat Networking C.S.N. (Bangalore Chapter).
- The Vanabhojana date remains unchanged as Sunday 26th November. Details will follow in another email.

The following Sevā-s are planned during the visit. Booking for the Sevā-s will be accepted at the Local Sabhā Office in the Math via cheque or cash with effect from 16 November 2023. Sevā rates are indicated below:

Sevā Particulars	Amount in Rs.
Special Sevā-s	
1. Yajamāna Sevā (covers entire day's expenses)	15,000.00
2. Santarpana Sevā	8,000.00
3. Sevā Kartā	5,000.00
4. Pushpālankāra Sevā	1,000.00
5. Annadāna-Sevā	1000.00
6. Sāmuḥika Durgānamaskāra Sevā (on Kārtika Pūrṇimā)	250.00
7. Dipotsava (on Kārtika Pūrṇimā)	250.00
8. Donations	As convenient
Regular Sevā-s	
9. Shrī Bhikṣhā	350.00
10. Shrī Pādūkā Pūjana	50.00
11. Kuṅkumārchana	80.00
12. Pañchāmṛta Rudrābhiṣheka	80.00
13. Nandādīpa	100.00



1. Special Sevā-s 1, 2 and 3 includes all regular Sevā-s
2. Cheques to be issued in favour of “SHRI CHITRAPUR MATH - BANGALORE LOCAL SABHA”.
3. Bank account details for online Bank Transfers are as follows:

Savings Account Name: **Shri Chitrapur Math – Bangalore Local Sabha**

Account No.: **109803130001136**

SVC Bank 11th Cross, Vidyamandir Branch

IFSC Code: **SVCB0000098**

Kindly follow up the bank transfer with an email to scmblrseva@gmail.com mentioning the sevas, transaction details, your full name, gotra and nakshatra.

In Sevā,

Chaitanya Shiroor

President, Bangalore Local Sabhā

Programme Schedule – H.H. Swāmījī’s Visit to Bangalore

23 November - 30 November 2023

Note: Programmes highlighted below indicate those that H.H. Swāmījī will be gracing in person.

Thursday 23 /11/2023	Kārtika Jāgarāṇī Ekādashī	Remarks
4 pm to 8 pm	Bhajana-s, Shrī Gurupūjana by Grhastha-s	Akhaṇḍa Bhajana Sevā (Jāgarāṇī Ekādashī)
On Arrival	H.H. Swāmījī is received with Pūrṇa-Kumbha, Pādaprakṣhālana	
7 pm	Dīpanamaskāra	
8 pm	Prasāda Vitarāṇa	
Friday 24/11/2023	Kārtika Shukla Dwādashī	
	<u>Morning Programmes</u>	
6 am	Suprabhātām	
7 am to 8 am	Exercise, Prāṇāyāma and Nināda	
8.30 am	Breakfast	
11 am	Mahāpooja, Bhajana Sevā	
12 noon	1. Welcome address by President – Bangalore Local Sabha 2. Swāgata Gīta 3. Āshīrvachana by H.H. Swāmījī 4. Shrī Pāduka Pūjana by President - BLS 5. Shrī Pāduka Pūjana, Tirtha Vitarāṇa, Shrī Bhikṣhā	Shrī Pāduka Pūjana, Shrī Bhikṣhā and Tirtha Vitarāṇa is kept on 3 days (Friday, Saturday, and Monday)
1 pm	Prasāda Bhojana	
	<u>Evening Programmes</u>	
5 pm to 6.30 pm	Durgā Namaskāra	
5 pm to 7 pm	Tulsī Pūjana	Durgā Namaskāra and Tulsī Pūjana will progress simultaneously

7pm onwards	Dīpanamaskāra, Bhāshya Pathana,	
	Devī Pūjana by H.H. Swāmījī	
	Ashtāvadhāna Sevā	
	Prasāda Bhojana	
Saturday 25/11/2023	Kārtika Shukla Trayodashī	
	<u>Morning Programmes</u>	
6 am	Suprabhātam	
7 am to 8 am	Exercise, Prāṇāyāma and Nināda	
8.30 am	Breakfast	
11 am onwards	Mahāpūjā, Bhajana Sevā	
12 noon	Shrī Pādukā Pūjana, Tīrtha Vitarāṇa, Shrī Bhikṣhā	
1pm	Prasāda Bhojana	
	<u>Evening Programmes</u>	
6 pm onwards	1. Gīrvānapratishthā Play (Dūtavakyam) 2. Pramāṇa Patra Vitarāṇa to Gīrvānapratishthā students, Gītā Recitation and Abhivyakti Certificates Vitarāṇa by H.H. Swāmījī	
	Prasāda Bhojana	
Sunday 26/11/2023	Kārtika Shukla Chaturdashī	
	<u>Morning Programmes</u>	
6 am	Suprabhātam	
7 am – 7.15am	Depart for Vanabhोजना	Somā Farms, Doḍḍaballāpura
8.30 am	Arrive at Vanabhोजना site	
9am – 10 am	Breakfast at Vanabhोजना site	
10 am to 6 pm	Group Games, Lunch, Rest, Karaoke, Tea, and Snacks (Organised by Yuvā-s)	
6 pm	Depart for Math	
8 pm	Arrive at Math	
Monday 27/11/2023	Kārtika Pūrṇimā	
	<u>Morning Programmes</u>	
6 am	Suprabhātam	
7 am – 8 am	Exercise, Prāṇāyāma and Nināda	
8.30 am	Breakfast	
10 am to 11 am	Swādhyāya by H.H. Swāmījī	
12.30 pm	Prasāda Bhojana	
	<u>Evening Programmes</u>	

5 pm	Sāmūhika Durgā Namaskāra, Dīpotsava, Āratī	Kartik Poornima
7 pm	Dīpanamaskāra, Prasāda Bhojana	
Tuesday 28/11/2023	Kārtika Kṛṣṇa Pratipadā	
	<u>Morning Programmes</u>	
6 am	Suprabhātām	
7 am to 8 am	Exercise, Prāṇāyāma and Nināda	
10 am to 11 am	Swādhyāya by H.H. Swāmījī	
11 am to 12 noon	Parāmarsha with H.H. Swāmījī	
12.30pm	Prasāda Bhojana	
	<u>Evening Programmes</u>	
7 pm	Dīpanamaskāra	
7.30 pm to 8.30 pm	Interaction with CSN and all present	CSN – Chitrapur Saraswat Networking, Bangalore Chapter
	Prasāda Bhojana	
Wednesday 29/11/2023	Kārtika Kṛṣṇa Dwitiya	
	<u>Morning Programmes</u>	
6 am	Suprabhātām	
7 am to 8 am	Exercise, Prāṇāyāma and Nināda	
8.30 am	Breakfast	
11 am	Mahāpūjā	
12 noon	Dharma Sabhā commences Sabhā Prārambha Prārthanā Address by President - BLS	
	Vaidika Sambhāvanā	
	Vote of thanks and Kṣhamāyāchanā Āshīrvachana by H.H. Swāmījī	
	Shrī Pādukā Pūjana, Bhajana Sevā, Tirtha Vitarana, Shrī Bhikṣhā	Mahāpūjā, Bhajana Sevā
	<u>Evening Programmes</u>	
7 pm	Dīpanamaskāra	
7.30 pm to 8.30 pm	Interaction	
8.30 pm	Prasāda Bhojana	
9.30 pm	Volunteer Meeting	
Thursday 30/11/2023	Kārtika Kṛṣṇa Tṛtiya	
	<u>Morning Programmes</u>	
9 am	Niropa Gīta	
	Niropa-upadesha by H.H. Swāmījī	



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Price Rs. 615/-



541 Nayana – Spectacle Case
(L7.5" x W3.5")
Price Rs. 110/- each



616 Kids Tote Bag
(W 12.5" x L 14")
Price Rs. 250/- each



803 Pencil Pouch
(W2.5" x 7.5")
Price Rs. 140/-

New Launches – September 2023

SARASWAT SAMUHA GAAN

24th October 2023

Jai Shankar!

The Saraswat Samuha Gaan is a celebration of the Gurushakti that binds our enlarging family with boundless Anugraha. Written by Shailaja Ganguly pachi, composed by Meera Balsaver pachi and sung by 8 Yuvas, our arranger was Kedar Pandit maam and the project was managed by Sudhir Balvalli maam.

Listen to this composition released by HH Swamiji today, Vijaya Dashami 2023 at Shri Durga Parameshwari Temple, Karla:

Saraswat Samuha Gaan

<https://chitrapurmath.net/site/audio?id=6>

Please find the lyrics in the PDF attached and also in the 'eBooks, Texts' folder at :

<https://chitrapurmath.net/publications>

Jai Shankar

There is a change in schedule of Swamiji's visit to Talmakiwadi. Now Swamiji will be arriving in Talmakiwadi on 03 November and would leave for Goa on 10 November 2023. He will be in Mumbai for 8 days.

सारस्वत समूह गान

अब एक धाम है, एक लक्ष्य है, एक ही है आधार
अब एक धाम है एक लक्ष्य है एक ही है आधार - २
गुरुशक्ति से बँधे हैं हम सब - २
बाँटें निर्मल प्यार
हम सारस्वत परिवार - ४

दूर हुआ दुर्मति का अँधेरा हृदय कमल में जगा सबेरा - २
साधना क्रम के नित नव रंग में झूम उठा संसार - १
हम सारस्वत परिवार - २

भाषा जो भी क्यों न हो, बोलेंगे हम प्रेम की बोली - २
श्री गुरु ने हमें आश्रित करके कर्मों की गठरी जो ढो ली - २
नामस्मरण की नाव पे चढ़कर चलेंगे अब उस पार - १
हम सारस्वत परिवार - २

है यह घनिष्ठ पुराना नाता शिवजी पिता हैं शक्ति माता
श्रद्धा भक्ति से गुरु हाथों सौंप जो दी पतवार - २
उन्हीं के अनुग्रह से पहुँचेंगे हम मुक्ति के द्वार - १
हम सारस्वत परिवार - २
हम सारस्वत परिवार

गीतरचना - श्रीमती शैलजा गांगुली
संगीतरचना - श्रीमती मीरा बलसावर
संगीतसंयोजन - श्री केदार पंडित

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Little Ravikiran – Ashwija 2023

Swamiji Says...

True seva is the first step towards joyful and positive surrender. Reverence seeps into seva automatically when it is done without a selfish motive, when it is offered as worship to the Guru or God.

❏ H. H. Shrimat Sadyojat Shankarashram Swamiji

Story Time: Rani Leads the way

Rani was a happy infant monkey who lived deep inside the Bhadra forest with her dearest Amma. They were part of a large troop of monkeys, so Rani had plenty of friends to play with and many elders watching over her. Her favourite friends were Pihu, Chimpu, Chiku and Kuhu. They loved to play catch and also swing from the branches of shrubs, while their mothers foraged for food or groomed each other.

While the other infants were busy monkeying around, Rani would sometimes choose to just be with Amma. Amma was so special! Rani loved to watch Amma as she went about her daily routine. She was so different from others – always immersed in *seva*! She was ever ready to lend a helping hand to those in need. While the other mothers would feed only their own infants, Amma would never hesitate to feed a hungry friend of Rani's. She would sometimes round up all the infants and give them lessons in climbing up and down small



shrubs or foraging for berries. She would even be happy to groom monkeys that were neglected by the rest of the troop.

As the saying goes, monkey see, monkey do. So, it was only natural that Rani picked up most of Amma's traits. She too would do her best to help her friends. She would even run small errands for Amma or other elders while they were busy.

Once, a fight broke out between Chiku and Kuhu over a banana. They both insisted that they had seen it first! "Why don't the two of you share it?" Rani suggested. "Why should I share it? I came here first. It is mine!" insisted Kuhu. "But I picked it up first. It's mine. Why should I share it?" retorted Chiku.

"Kuhu is your friend, Chiku. What is the harm in sharing?" asked Rani. "You always talk about such strange things, Rani! It is foolish to share what is rightfully mine. Where do you get such ideas from?" Chiku asked.



"Amma says that we should always share and care for each other," explained Rani. "That is easy for you to say, Rani, because the banana is not yours," Kuhu protested. Chimpu was quick to intervene - "Not true. My mother always seems to have trouble finding enough food for me and Rani happily shares her food with me." "That's right. Rani always shares and cares. I seem to be a little slow.

Whenever I struggle to keep pace with all of you, Rani slows down and waits for me, while the rest of you don't even notice me," added Pihu. Chiku and Kuhu were left tongue-tied.

"See... Amma says that we are all creations of Mother Nature.

It is She who breathes life into us and then sustains us. She comes to us in many forms - She gives us birth and protects us in the form of our parents and nourishes us in the form of food. She even comes to us in the form of our Bhadra river - the very source of life for this forest! Everything we have is a gift from Her. We must learn to share Her gifts, because we are all Her children and She loves all of us equally. Let us joyfully take care of each other, serve each other, as a form of worship to Mother Nature. That is *seva*," explained Rani.



This struck a chord with Chiku and Kuhu, but the concept was still alien to them, so they hesitantly agreed to share the banana. Amma, who had been watching the fight all this while, beamed with pride. How quickly Rani had grown into a kind and wise monkey! But had she understood what true *seva* really meant? Amma did not have to wait for too long to find out, because Rani was put to test soon enough...

One afternoon, while Rani and her friends were playing in the forest, the sky suddenly grew overcast. Soon, torrential rain followed. While they all took shelter under a tree, Rani noticed a bird's nest on a branch nearby. There were hatchlings inside the nest, but the parents were nowhere in sight. It seemed like they were stranded elsewhere in the unexpected storm. So, Rani decided to watch over them. "Rani, do you really have to do that? You said that *seva* is taking care of *each other*. But these hatchlings are not one of our own. They won't even remember us, let alone take care of us!" said Chiku. "Oh Chiku! Our *seva* is true only when it is offered without any selfish motive, without any expectations. If you do it with the

expectation of something in return, it is not *seva*, it is just a transaction," Rani explained.

Just then a strong gust of wind threatened to topple the nest. Rani bravely swung closer to the nest and held it gently, even as the branch swayed in the wind. Soon, Pihu and Chimpu joined Rani. A few minutes later, Chiku and Kuhu joined them sheepishly. The friends huddled together around the nest and kept each other warm, while they waited for the storm to abate. They had indeed made Mother Nature proud that day!

Poetry time: Festival of Joy

The water of the Ganges was in its final course
It was calm and serene devoid of vigour and force

The Sundarbans basked in warmth at noon
Excitement was contagious as "Pujo" was approaching soon

The courtyard saw "alponas" of crimson and white
The pandals were erected, & decked with flowers bright

Celebrations were in full swing by
the Sabarmati river
Out came the colourful "ghagras"
embroidered in gold & silver

The clickety-clack of the dandiya
sticks became a ubiquitous tune
Hands were decked with henna in
shades of orange and maroon



Down south in Mysore, elephants were trained and fed
A grand procession of Chamundeshwari Devi, the Jumbo

Savari led

Dolls were made of clay from the fertile Cauvery bed
Celebrations for the "bombe habba" began way ahead

By the Sharavati river, pujas and Homas were made as
an offering

In the sacred shrine of Devi Bhuvaneshwari, celebrations
at Shirali were upswing

Amidst the Sahyadri Valley, by the banks of Indrayani
serene

A confluence of sadhakas at the Durga Parameshwari
temple was seen

Devotees thronged at the hallowed shrine
At Karla Math, the abode of Divine Mother

It was the time for joy, prayer and transformation
It was the time for surrender, cleansing and rejuvenation
Singing and dancing during the "Palki Utsav" with elation
The auspicious "Vijayadashami" concluded the celebration

Heritage: Durga Puja

In autumn or Sharad Ritu, Durga Puja is celebrated in many parts of India, especially in West Bengal, during Navratri. This period consists of 10 days dedicated to the Devi in Her different forms. The Devi is worshipped in the form of Shailaputri on the first day, Brahmacharini on the second, Chandraghanta on the third, Kushmanda on the fourth, Skandamata on the fifth, Katyayani on the sixth, Kalaratri on the seventh, Mahagauri on the eighth, Mahakali on the ninth, culminating with Durga on Vijaya Dashami or tenth day. The

Devi manifests as Durga to battle Mahishasura, signifying the triumph of good over evil. This event is elaborated in the Devi Mahatmyam, which is recited during Navratri. The Devi Mahatmyam, also known as Durga Saptashati or the Shata Chandi, means 'Glory of the Goddess'. It is a philosophical text describing the Goddess, known as Mahadevi or Adishakti, as the supreme power and creator of the universe. It is a part of the Markandeya Purana, with 700 shlokas divided into 13 chapters. The name Durga signifies an impassable fort, since the Devi doesn't allow evil to roam free, so She has also seen as Durgati Nashini. Hence, praying to the Devi, especially during Navaratri ensures that the inner goodness triumphs over the evil or the shadripu within, leading to the realisation of Absolute Truth.



Durga Devi pratima, made of clay pots.

LONG AGO: Glories of the Devi

The Devi Mahatmya presents the glories of the Devi in the form of a discourse given by Sage Medhas to a dispossessed king Suratha, who has lost his kingdom and a merchant named Samadhi, who is betrayed by his family. Sage Medhas' teachings lead them beyond existential suffering.

First episode

Devi as Maha-Maya, the great power of illusion, is the key to the creation of the Universe which is a continuous cycle of manifestation, destruction and re-manifestation. Two demons, Madhu and Kaitabha, arise from Lord Vishnu's earwax, while He is in Yogic slumber on the waters of the cosmic ocean. The demons terrorise Lord Brahma who sings

hymns to the Great Goddess, appealing to her to withdraw from Lord Vishnu so that He may awaken and slay the demons. Appeased, Devi withdraws, awakening Lord Vishnu, who fights the demons for five thousand years and vanquishes them. This enables Lord Brahma to continue with the task of creation of the Universe.

Middle episode

Devi in Her avatar as Durga, rescues the world from the shape-shifting Mahishasura, an evil demon who uses deception to disarm his opponents, ultimately taking the form of a buffalo. The Gods combine their powers into a single mass of light and strength which takes the form of Goddess Durga and bestow her with various weapons. Lord Vishnu gives Her His discus, Vayu gifts His bow and arrows and Himalaya provides Her with a lion for vahan or vehicle. Devi Durga rides the lion into battle slaying the buffalo demon and destroying its inner evil essence.

Final episode

Devi appears in different forms to slay demons like Shumbha, Nishumbha, Chanda, Munda, Raktabija. After the battle, the gods praise Devi with the hymn Narayani Suktam which affirms her role as the creator, preserver and destroyer of the universe.

Devi, pleased with the devas, grants them a boon that she will always destroy the demons, bringing peace and protection to the Earth. The Sage recommends that the distraught merchant and deposed King seek refuge in the Devi.

Following the sages advice, the duo offer prayers and perform penance. Pleased with them, Devi appears and grants them their wishes. The King gets his kingdom back and the merchant receives wisdom.



Credits:

Picture of the Devi: Pranjal Kalbag

Editors: Dilip Basrur and Dr. Gaurish Paḍukone

Little Ravikiran created with love by Nishtha Naimpally,
Chandrima Kalbag, Namrata Heranjal and Jyothi Bharat Divgi



**Inauguration of Parijnana Sahavasa (earlier called Arogyadham)
at Karla on 24-10-2023.
(Courtesy: Anushravas)**



**Vahan Pujan on 24-10-2023 at Karla.
(Courtesy: Anushravas)**



Shami Pujan on 24-10-2023 at Karla.
(Courtesy: Anushravas)



Nompri at Shirali on 28-9-2023.
(Courtesy: Anushravas)



Seemollanghana at Alvekodi, Shirali on 29-9-2023.
(Courtesy: Anushravas)



Shobha Yatra on 29-9-2023.
(Courtesy: Anushravas)



Shobha Yatra on 29-9-2023.
(Courtesy: Anushravas)



Devi Alankar, Day 1 (15-10-2023), at Karla.
(Courtesy: Anushravas)



Devi Alankar, Day 2, at Karla.
(Courtesy: Anushravas)



Devi Alankar, Day 3, at Karla.
(Courtesy: Anushravas)



Devi Alankar, Day 4, at Karla.
(Courtesy: Anushravas)



Devi Alankar, Day 5, at Karla.
(Courtesy: Anushravas)



Devi Alankar, Day 6, at Karla.
(Courtesy: Anushravas)



Devi Alankar, Day 7, at Karla.
(Courtesy: Anushravas)



Devi Alankar, Day 8, at Karla.
(Courtesy: Anushravas)



Shri MahaGanapati at Karla.
(Courtesy: Anushravas)



Grama Bhojan at KDPT, Karla on 26-10-2023.
(Courtesy: Anushravas)



Grama Bhojan at KDPT, Karla on 26-10-2023.
(Courtesy: Anushravas)



Shatachandi Homa at Shirali on 25-9-2023.
(Courtesy : Anushravas)