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।। प्रसन्नोऽस्तु गुरु सदा ।।



Kashi Mathadhipati Shrimat Samyamindra Teertha Swamiji arriving at SCM, Bengaluru on 24-11-2023.

(Photo: Sanjana Bantwal)



Both the Mathadhipatis on the stage at SCM, Bengaluru on 24-11-2023. (Photo: Sanjana Bantwal)



Awaiting arrival of P.P.Swamiji at SCM Bengaluru on 23-11-2023



P. P. Swamiji arrives at SCM, Bengaluru on 23-11-2023

THE CHITRAPUR SUNBEAM :- NOVEMBER 2023

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PRAYERS, PRAISES & PSALMS THE UPANISHADS

THE STORY OF SATYAKAMA

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

स ह हारिद्रमुतं गौतममेत्योवाच - ब्रह्मचर्य भगवित वत्स्यामि। उपेयां भगवन्तम् - इति।।

Satyakāma approached Gautama, son of Haridrumata, and said: I desire to lead the life of a religious student under you, Sir. May I approach you, Sir?

तं होवाच - किंगोत्रोनु सोम्यासि - इति। स होवाच नाहमेतद्वेद भो यद्गोत्रोऽहमस्मि। अपृच्छं मातरम्। सा मा प्रत्यब्रवीत्।।

To him Gautama said: To which Gotra do you belong? Satyakama said: I do not know this, to what Gotra I belong. I asked my mother. This is what she replied to me. Satyakama gave the information he had received from his mother.

'ॐ श्री सद्गुरवे नम:' This page is sponsored by Smt. Shiroor Chitra Shankar.

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तं होवाच - नेतदब्राह्मणो विवक्तुमर्हति। समिधं सोम्याहर। उप त्वा नेष्ये। न सत्यादगा: - इति।।

To him he said: One who is not a Brahmin is not able to speak out like this. 0 beloved one, bring sacrificial fuel. I shall initiate you. You have not swerved from truth.

(Conlinued)

(Chandogya Upanishad)

November 2023

	FESTIVALS IN DECEMBER 2023				
06	Wednesday	Samaradhana at SCM, Mangaluru - Shri Vamanashram Sannidhi			
06	Wednesday	Vanabhojana, Deepotsava at Shri Bhandikari Math, Gokarn			
14	Thursday	Dhwajarohans at Shrimath Ananteshwar Temple, Vittal			
15	Friday	Vardhanti at Vittal - Swami Parijnanashram-III Pãdukã Sannidhi			
17	Sunday	Mrigabete Utsava at Vittal			
18	Monday	Champã Shashti , Rathotsava at Vittal, Bankikodla and Nilekani			
20	Wednesday	Dhanurvyatipata			
22	Friday	Uttarayana Prãrambha, Gita Jayanti			
26	Tuesday	Datta Jayanti			

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TEACHINGS OF SWAMI ANANDASHRAM

(Ashirvachan on the occasion of SHISHYA SWEEKAR CEREMONY on 1-3-1959)

THE PROGRAMME of Shishya Sweekar with its essential ceremonials was first chalked out in detail by the Vaidiks of the Math, and then sent to Bombay for the careful consideration of the members of the Standing Committee. They included in it certain additional items which they thought to be worthwhile from the laymen's point of view, and sent it back to us for approval. The additional items which they suggested included our benedictory speeches both in the morning and evening today. As a speech was specifically fixed up for the evening's programme, there was really no need for the present speech in the morning over again. but we thought mat me uommrcree may nave wisnea for a few remarks from us at the immediate close of the ceremony by the way of an auspicious invocation (Mangala); and in that light, we approved of this present item. Moreover, as there is no scope for individual Padapujas today, a suggestion has been received to allow opportunity to visitors from the mofussil who intend to leave the city tomorrow, at least to offer their Kanik before they go. So, they will have to be allowed to do so before distribution of light refreshments. As such,

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.

we shall restrict ourselves to addressing only a few words by way of Mangala.

At the outset, it is necessary to clarify one or two points in this connection. Naturally, we ought to have invited to this function the Gowd Saraswat disciples of Kaivalya, Kashi and Gokarn Maths. But the very reason, namely want of accommodation, lack of other facilities for a large congregation, etc. which necessitated the selection of the city of Bombay in preference of Shirali (Chitrapur), ideally suited for such a ceremony, made us abandon the idea of inviting them on this occasion.

Moreover, we thought that by inviting the heads of their Maths and proffering to them all proper honour, we would be honouring their respective followers also; and accordingly, we decided to extend invitations to those Dharmagurus. The head of Kaivalya Math being now in Khanapur, could not be invited. But an invitation was sent to the head of the Kashi Math as he was in Bombay a few days ago. It was also sent to the head of Gokarn Math on the expectation that he would come to Bombay by now. Rnt din to the nreRsenre of the devotees, still in Belgaum. The head of the Kashi Math having arrived this morning in Bombay, we expect that he would grace the function here in the evening. In short, the only reason for our not inviting the Gowd Saraswat public for the occasion was want of accommodation, and we hope that people will not think otherwise.

Another point which needs clarification is that an occasion like this should have had its fitting consummation (Mangala) by way of a feast (Santarpana). But, as it was not a practical proposition in a big city like Bombay, the members of the Standing Committee had intended to distribute sweets only as Prasad. We, however, suggested that at least light refreshments should be served. Though they were afraid that it might prove rather an impossible task to carry through, they have undertaken responsibility of distributing light refreshments by reason of our pressure. Therefore, in view of the fact that the members of the Standing Committee on whom the task devolves are your own representatives, and as this is arranged on behalf of the Math which is your own home, we wish that you would all overlook such defects and shortcomings as may occur in carrying it out.

Before the establishment of our Samsthan (Math), the leaders of our community were mostly under the patronage of the Nagar Kingdom. The people of those times were under the impression that only members of the community who had Dharmagurus of their own were leading virtuous lives, while those who had no such religious heads were undisciplined in their ways of life. It is generally held that the absence of separate Dharmaguru for our community was hindering the recognition of our people from their legitimate status, and that it was mainly for this political reason that our people strove to establish a Dharma-peetha. The conditions have now changed. Viewed from the political aspect, there now seems to be no need for a Dharma-peetha. It is observed in these days that there is ample State protection and recognition for all except those who come under the category of Brahmins! But, it does not appear that

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our people got the Dharma-peetha established merely for political reasons. Past records reveal that our people were inspired by devoted attachment (Nishtha) to Dharma, and they established the Dharma-peetha (Math) as being necessary for the spiritual way of thought and act. Moreover, tradition has it that even before the establishment of this separate Math for themselves, our people in South Kanara were attached to the Pejawar Math (one of the eight Maths of Udipi), and those In North Kanara to Kaivalya Math.

The Shruti says, "Dharma is the prop of the whole universe; and people go to the man of religion to obtain his grace and wisdom. By practice of Dharma, the man of religion wards off sin. Dharma is the foundation of all happiness (both material and spiritual). Dharma is, therefore, said to be the greatest (the most pre-eminent)". The Smriti says, "Dharma is so called because it upholds people. It is an established conclusion (Siddhanta) that, only that which is equipped with the quality of upholding, is Dharma." Dharma consists of two parts, namely Pravritti (active) and Nivritti (tranquil or restful). The Pravritti-Dharma while yielding prosperity to the individual also gives peace and welfare to society and sustains it. The Nivritti Dharma secures for the jeeva the attainment of the Supreme Goal of Eternal Joy, which is really its original Atma-Swarupa; and it also keeps him secure in this high state and prevents his decline. And the prevention of such a decline is also a sort of upholding (Dharma). Thus, by this quality of upholding, the word "Dharma" applies to both Pravritti and Nivritti Dharma.

Since material prosperity and spiritual peace and happiness which are obtainable from Dharma, are things worth seeking for by people at all times, it may well be said that there is a need for such a Dharma and Dharma-peethas for ever. It is for this reason that this function of Shishya Sweekar has been performed to keep the Math going in the future for ever and ever, according to the wishes of the disciples.

May the Paramatman vouchsafe to this Shishya a long life, sound health, a keen intellect and deep wisdom, and may the disciples continue to get the benefits of the Math through him for ever, — this is our prayer at His Feet on this auspicious occasion. With these words, we conclude this short Ashirvachan.

Jai Shanker,

Elsewhere in this issue we have an invitation for the annual Shashti Festival at Shrimat Ananteshwar Temple, Vittal.

Devotees who want to do any Shashti Seva, can send the seva amount through NEFT (details given in Shashti invite) or may contact Arunkumar Rammohan Trikannad Vahiyatdar

Shrimath Anantheshwar Temple, Vittal

Mobile No. : 9867404073 WhatsApp No.: 9372520643

TEACHINGS OF SWAMI PARIJNANASHRAM

आद्य शंकराचार्यांगेले साधनापंचक

[Ashirvachan delivered on the concluding day (30-12-1970) of Sadhana Saptaha at Shirali.]

माक्षीच्या महासभेनंतर साधना-सप्ताहु हांगा शिराली जांवचो योग आयलो. भो बरें जाल्ले. संप्रदाया प्रमाणे आजि थायि प्रवचन, कीर्तन, भजन इत्यादिकांनी देवागली सेवा भोचि गोम्ट्या रितीरि जानु आजि ह्या सप्ताहाची मंगलाचो दिवसु जानु आस्स. आम्गल्या खंच्येई भाषणांतु आम्मि स्वतंत्र जानु खंच्येई धार्मिक विषयांचेरि मत माण्डनाति. होडस्वाम्यानी प्रवचनांतु घेत्तिलो विषयूचि सारांशाने घेनु आम्मी उल्लौंब्वे आस्ता. ह्या सप्ताहाक आम्मी आद्य श्री शंकराचार्यांनीं केल्लेल्तस्त्या "साधनापंचक" ह्या पांच श्लोकांचो अर्थ सांगूनु आशिर्वादा भाषण संपूर्ण कोर्या अश्शि लेक्त्यां. हे पांच श्लोक मठाच्या नियमावल्लीतुल्या प्रात:काळाचेरि कोर्च्यतस्त्या प्रार्थनेंतु प्रथम जानु येत्ताति. साधकागल्या आचारा विषयांतु उपदेश को्चें हें श्लोक भोचि गोम्टे, तशीची उद्बोधक, जानु आस्सित. आचार्य पैल्या श्लोकांत सांगताति.

वेदो नित्यमधीयतां तदुदितं कर्म स्वनुष्ठीयतां तेनेशस्य विधीयतामपचिति: काम्ये मतिस्त्यज्यताम् । पापौघ: परिधूयतां भवसुखे दोषोऽनुसंधीयता-मात्मेच्छा व्यवसीयतां निजगृहातूर्णं विनिर्गम्यताम् ।।१।।

साधकाने प्रतिनित्य वेदाध्ययन कोर्का. आयच्या कालांतु चारी वेदांचे न्है, एक्का वेदाचे अध्ययन कोर्चे कष्टकारक. संध्यावंदनेंतु प्रतिवेदाचे मंत्र अर्न्तगत जाव्यु आस्सित. वेदाध्ययन न्है जालतरी संध्यावंदन प्रतिनित्य केल्यारि तांतुल्या मंत्रान्मितीं वेदाध्ययन केल्लेल्याचे श्रेय मेळता. अध्ययन मात्र कोर्यु नोप्रो. आचार्य मुखारी सांगताति "तदुदितं कर्म स्वनुष्ठीयतां" त्या वेदांतु अथवा तत्सम ग्रन्थांतु सांगील्या आचारा (कर्मा) चे आचारणिह कोर्का. विधि, नियम ह्या दृष्टीनें तीं कर्म कोर्का अशिश न्है. किंतु तीं ईश्वरागलीची एकि पूजा-अर्चा ह्या दृष्टिनें त्या कर्माचे आचरण दवर्का. कर्म म्हळळेल तत्क्षण थंई फलेच्छा ही येत्ताति. साधकाक फलेच्छा, फलकामना, ही ध्येयाक अडथळो हाडयूतल् तस्लीं जालु आस्सिति. त्या खातीर आचार्य "काम्ये मितस्त्यज्यता" अशी सांगूक विस्सर्नीति. काम्यकर्मांतु अर्थात् फलकामनासहित कर्मातु अथवा फलकामनेंतु बुद्धि (विचार-मन) दवोर्नयें, स्विगसिध्द्यप्सरादिकांचि ऐटवर्याच इच्छा कर्तची कर्म आचारणेंतु ह्एण्णाकाति हो सारांशु, "पापौघ: परिधूयतां" मनुष्य म्हण्णाफुडे जाणतां अजाणतां तो मस्त पापं करता. किंबहुना जन्मु हेचि एक महत्पाप. तस्त्या त्या पापांथाळु (जन्ममरणांथानु) रहित जाय्या, अर्थात ते पाप आत्मचितनाने धूनु घेळ्का. तशीचि "भवसुखे दोषीष्नुसंधीयतां" तस्ल्या त्या आत्मचितने खातीर संसार मार्गु म्हळ्यारि आम्गल्या ह्या संसारांतु दिसचीं खंचेकि क्षणिक सुखाभास अस्सति ते सदोष अर्थात् आत्यंतिक न्है, अश्शि दृष्टि दवरा. तांतुले दोष समजून घेना फुडे "आत्मेच्छा व्यवसीयतां" आत्मस्वरूपाक समजूनू घेंन्वे खातीर आत्मांतु तादात्म्य पांवच्यांक प्रयत्न करा. हाक्का सहाय्यक जालन् "निजगृहत्तूर्णं विनिर्गम्यतां" निजगृहांथाव्नु शीप्न भायर पडा. हांगा निजगृहात् म्हळ्यारि स्वत:गल्या घरांथालु अश्शि एकु अर्थु घेव्येद जालतरी, हें आपणागलें, अश्शि समजून तांतूचि रममाण जाल्लेल्या मनाक त्या त्या गृहांथानु (इंद्रिय, शरीर, अहं, बाह्यप्रपंच) हांतुथालु भाय पड अशिश हो अर्थूचे च५ड अन्वर्थक जाता. दुसऱ्या श्लोकांतु आचार्य सांगताती.

> संग: सत्सु विधीयतां भगवतो भिक्तदृढाऽऽधीयतां शांत्यदि:परिचीयतां दृढतरं कर्माशु संत्यज्यताम् । सिद्धद्रानुपसृप्यतां प्रतिदिनं तत्पादुका सेव्यतां ब्रह्मीकाक्षरमर्थ्यतां श्रुतिशिरोवाक्यं समाकण्यताम् ।।२।।

"संग: सत्सु विधीयतां" संत सज्जन लोकांगलें सान्निध्य-संगु दवोर्जु घेय्या. तशीची "भगवतो भिक्त दृढऽधीयतां" त्या भक्तवत्सल परमात्म्यागल्या विषयांतु पूर्ण श्रध्दा- भिक्त-प्रेम दवरा आणि "शांत्यादि: परिचीयतां" शमदमादि षड्गुणांचो आपणालाग्गी केन्नायि संग्रह दवोर्नु घेय्या. "दृढतरं कर्माशु संत्यज्यंता" दुःखदायक कर्म जीं आस्पति तीं निश्चयपूर्वक त्यागु करा. "सिद्वद्रनुपसृप्यतां" जे आपणापेक्षा ज्ञानी आस्पति वयाने सान्न आशिलतरी विद्वान् आस्पती तांगलो आश्रयु घेन्नु "तत् पादुका सेव्यतां, ब्रह्मैकाक्षरमर्थ्यतां, श्रुतिशिरोवाक्यं समाकर्ण्यतां" तांगल्या चरणांची सेवा कोर, तांतलाधा अक्षरब्रह्माची याचना करा तशीची उपनिषदं, तांतुले महावाक्यं हाज्जेंयि श्रवण विद्वांना लाग्गी थानुषिच करा. म्हळ्यारीची तुम्गल्या साध्य मेंळोच्या प्रयत्नातु यश मेळतलें.

वाक्यार्थश्च विचार्यतां श्रुतिशिर :पश्च: समाश्रीयतां दुस्तर्कात्सुविरम्यतां श्रुतिमतस्तर्को ५नुसंधीयताम् । ब्रह्मस्मीति विभाव्यतांमहरहर्गर्व: परित्यज्यतां देहेऽहंमतिरुज्यतां बुधजनैर्वाद: परित्यज्यताम् ।।३।।

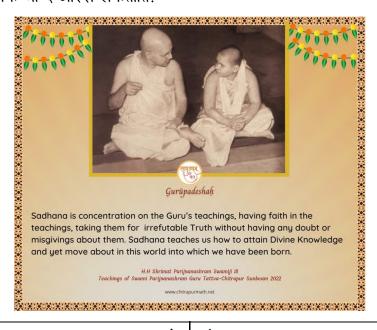
"वाक्यार्थश्विचार्यतां" अहे ब्रह्मास्मि, तत्वमिस, अयमात्मा ब्रह्म इत्यादिक मह्यवाक्याचे चिंतन, अर्थानुसंधान सतत कराति. तशीची श्रुतिशिर: पक्ष: म्हळ्चारि वेदांताचोचि पक्षु मान्य करा. दुसरो पक्षु त्यागु कोर्लु वेदप्रमाण मतांचेरी श्रध्दा दवरा. "स्तर्कात् सुविरम्यतां" दुस्तर्क (कुतर्क) हांतु तुम्मी प्रवेश जानाकाति. धूरऽचि राब्बा आनि वेदप्रमाण तर्काक मात्र तुम्मी आश्रय दिव्का. तत्वत: हांव ब्रह्मस्वरूपची जाल आस्स अशिश नित्य, प्रतीक्षणाक भावना दवोर्लु घेय्या. आप्पण हांव अशिश गर्व केन्नायिं कोर्नाका. देहाविषयांतु आश्शीली जी अहं भावना (देहऽचि आप्पण ताज्या सुखाकऽचि प्रयत्न कोर्का म्हळेल जी भावना) ती दवोर्नु घेन्नाका. म्हाल्गडे, ज्ञानी, लोकांलागी विनाकारण तर्क कर्त्त पच बोयसूनाक्काती. वितंडवाद कोर्नाकाति. अश्शी सांगूनु आचार्य चवथो श्लोकु सांगताति कि.....

क्षुह्याधिथ चिकित्स्यतां प्रतिदिनं भिक्षीषधं भुज्यतां स्वादून्नं नतु याच्यतां विधिवशातप्राप्तेन संतुष्यताम् । शीतोष्णादि विषद्यतां न तु दृथा वाक्यं समुच्चार्यता मौदासीन्यमभीप्स्यतां जनकृपा नैष्ठुर्यमुत्सृज्यताम् ।।४।।

क्षुधा म्हळ्यारि भूक. ती एकी व्याधि म्हणु समजूंका आणि त्या व्याधीचे उपशमन म्हळ्यारि आहारू एक वक्कद (औषध) ह्या दृष्टीने मात्र सेवन करा. औषधाचो उपयोग ज्या प्रमाणें रोगनिवारणा खातीर मात्र कर्ताति तर ? शि भूकिनवारणा पूर्ते आहाराचे सेवन कोर्का विनहा आहारू उचि एक जीवन ह्या दृष्टिरी ताज्जें सेवन कोर्नये. स्वादु म्हळ्यारि रूचकर अन्नाची केन्नाइ याचना कोर्नयें. दैववशात् मेळळेल्यांतूंत्वी समाधान पाल आस्का. थंड- उष्ण, सुख-दु:ख इत्यादि जी इन्द्र आस्सती ती दृढतेनें सहन कोर्का. विनाकारण उल्लैत:चि बोयसू नयें. सत्याय भितभाषिणां अशी रघुवशांतु कालीदासानें रघुकुलाची शिफारस केल्या. चुक्कूनु खंई फट्टी वाक्य येद ह्या भय्येनें ते मितभाषि जानु आश्शिले खंई. तशी बडबडत्बोस्वें बलपूर्वक त्याग कोर्का. तशीची औदासिन्य दवोर्जु घेंच्का. म्हळ्यारि उदासीन भाव केन्नायि दवोर्लु घेंन्का. मनाचि वृत्ति चंचल जावच्याक दीनयें. लोकांलाग्गी निष्ठूरपणाने केन्नायी वर्तणूक दवोर्नु घेन्यये. लोकानीं आमोलि स्तुति कोर्का आम्चेरि कृपा कोर्का अशि भावना घेनास्तना कुणी निंदा कुणी वंदा आम्हा स्विहताचा धंदा हांतु केन्नायि तत्पर जानु आस्का.

एकान्ते सुखमास्यतां परतरे चेत: समाधीयतां पूर्णात्मा सुसमीक्ष्यतां जगदिदं तद्वाधितं दूश्यताम् ।। प्राक्कर्म प्रविलाप्यतां चितिबलातनाप्युत्तरै: शलिष्यतां प्रारब्धं त्विह भुज्यतां अथ परब्रह्मात्मना स्थीयताम् ।।५।।

लोकांगलो संपर्कू जास्ति दवोर्नु घेनास्तना एकान्तान्तु वचूनु आसनस्थ जानु परब्रह्मस्वरूप जानु आश्शिल्या तत्वांतु आत्मांतु चित्त लीन कोर्च्याक प्रयत्न कोर्का. पूर्णब्रह्मस्वरूपाचो साक्षात्कार कोर्नु घेंक्का, हें जें दिसचें जगत् आस्स तें बाधित जानु आस्स अश्शि विचार पूर्वक चिंतन कों सत्यस्वरूपाक प्राधान्य दिक्का. अंधकारांतु आशिलो राज्जु, किश्शिक सर्पु न्हें म्होणु कळनाफुडे सर्पबृद्धिचो बाध जात्ता म्हळ्यारि प्रथम राज्जूचि सर्पु म्होणु लेक्किलें फिट्ट म्होणु दिस्ता तिश्शि जगत् हें ब्रह्मस्वरूप साक्षात्कारानें तत्बाधित जानु पोळोंक्का. साक्षात्कारानें संचित जे कर्म आस्स ताज्जो नाश कोर्नु घेंक्का. चिति बलात् म्हळ्यारि ज्ञानबलाने मुखावेल्या कर्मांचेयि बंधन लालु घेन्नये आनि जें बलवत्तर प्रारब्ध आस्स तें भोग्गूनूचि पूर्ण कोर्का. आनि सदा सर्वकाळ परब्रह्मांतुची लीन जानु आनंदाने कालयापन कोर्का. अश्शि शंकराचार्यांनी ही अमूल्य उपदेशाची वाक्यं साधकांक सांगल्यांति. सात दिवसा खातीर मात्र साधनं सांगनास्तना साधकांने आपणागल्या जीवनांतु प्रतीक्षणांक आचारणेंतु हाडचीतस्ली साधने-आचार हांतु आस्सित. प्रती एकळ्यानीं तीं साध्य आश्शिल्या मट्टाक आचारणेंतु हाड्काति. आनि हाळ्यारीचि आजि आम्मी आशीर्वाद पर भाषण दिल्लेल्याचें सार्थक जाय्द अश्शि लेकताति.





Teachings of P. P. Shrimat Sadyojat Shankarashram Swamiji

NAVASPANDANA

Guru Upasatti

Dikshitam Shishya moksharthe sakshatkrta mahatpadam dakshinamukha devansham brahmanishtham gurum bhaje Aham bhaje! Brahmanishtham Gurum bhaje!

I am meditating on the Guru who is Shiva Himself, I am singing His Glory, I am trying to imbibe His virtues. I am meditating on the Guru who is Shiva Himself, I am singing His Glory, I am trying to imbibe His virtues.

Sakshatkrta mahatpadam – In His life Pujya Swamiji (Param Pujya Shrimat Parijnanashram Swamiji III) had attained an exalted stature through Guru Upasatti – through understanding His Own Guru! This has been made amply obvious to us. He had attained the Highest! He arrived in the Math as a Shishya, attained Gurutva, the Highest Glory, became an Acharya ... A Teacher... We understand all this even while chanting our Shri Chitrapur Guru Parampara Charitra. So much Love and Protection was showered! He was dakshinamukha devansham – a Guru Who was a manifestation of Dakshinamurti

This page is sponsored seeking Blessings from **Our Guruparampara** on the 46th Wedding Anniversary of **Shilpa & Mahesh B.Kalawar** on 22-11-2023.

Himself, One Who is providing guidance even through mauna ...silence! To the extent that my mind gains quietude, to that extent, I begin to get guidance with more and more clarity. Once the Shishya understands this, he can appreciate not just the tandava, the activities manifesting through the Guru, but also the Mahamauna ... the Ultimate Silence!

- Shirali 2019

Guru Sannidhi - touch of the Divine

If someone in front of you suddenly becomes invisible or God appears in some other form - this is not what We mean by "to experience the touch of the Divine." This may happen during japa. Even in the mundane, experiencing the touch of the Divine or feeling the presence of God makes our mind stronger, instills fortitude. May we be inspired to do good work. And those who take good sankalpas(resolutions), may we also be inspired by them to do the same. And it is innate and natural for the mind to vacillate - between the pair of opposites - attachment and aversion. May this also be resolved. On what grounds? On the basis of that Gurushakti's strength which we experience accomplishes everything. This is what We mean by bringing the spiritual in our mundane life.

- Mumbai 2013

Guru Sannidhi - that everlasting treasure

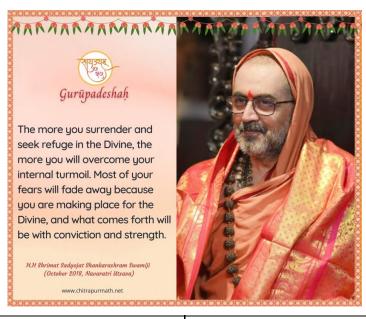
On the occasion of Navaratri, we pray to the Goddess. Basically, we should always have that Samvit(Ultimate Truth) perspective. Samvit drshti means it is the Vision of Knowledge. Without

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realizing, one may demand for that temporary Bliss. It is meaningless to hanker for such. Samvit Drshti means, as I express my inner strength(atmabal) in my life - that is when I start receiving guidelines(margadarshana). When seated at the Feet of the Brahm-nishtha Guru, we should not yearn for knowledge about the mundane or insignificant things from Him. His Treasure- that is what we cherish, because He is Brahmanishtha. Reaching there is not very easy. That is why we have been shown the Samvit perspective. What is your life's goal? Always be aware of that. Keep that in mind. At every stage we should be able to demand inspiration. That is, we yearn for that Guru Sannidhi - Sannidhi - this means - That Everlasting Treasure.

- Jodhpur 2019

(Transcribed by Shrikala Kodikal)



JAGADGURU SPEAKS

H.H. Sri Bharati Tirtha Mahaswamiji

BE EVER INTENT TO HELP

Man must clearly understand the course of life. Nobody can determine what will happen to him tomorrow. Nothing is permanent. Hence, when one is comfortably placed, he must have the inclination to donate at least a little as charity. One should not amass everything to oneself callously disregarding and denying succour to needy. It is ideal to understand others' plight and help the deserving even before help is sought.

This *dharma* will elevate the helper to a higher world. He will have peace of mind and his *punya* will treble.

Some render help only when sought. Otherwise, they will remain quiet. This is acceptable to some extent. But some will not help even if they are aware of the suffering of others who seek help. They will turn a deaf ear and ignore it. They are called *adhama* or inferior people.

उत्तमोऽप्रार्थितो दत्ते मध्यम: प्रार्थित: पुन:। याचकैर्याच्यमानोऽपि दत्ते न त्वधमाधम:1।।

Some others promise to help, but seldom honour their promise and turn away without offering anything. Their words have no value. A poet compares them to roaring clouds that move away without yielding a drop of rain and the one seeking help to a disappointed thirsty *chātaka* bird.

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उच्चीकृतग्रीवमहो मुधैव किं याचसे चातकपोत मेघम्। अत्यूर्जितं गर्जितमात्रमस्मिन् अम्भोधरे बिन्दुलवस्तु दूरे ।।

Hence, if an afflicted man earnestly prays, God himself will send a person of helpful nature to save him.

We bless all to cultivate this unshakeable faith in God.

(Courtsery: Tattvaloka)

SHRĪ CHITRĀPUR MATH - ALL MUMBAI LOCAL SABHĀS

Saraswat Colony, Santacruz (West), Mumbai - 400 054 Public Trust Reg. No. A/347 Karwar



02-11-2023

To The Trustees Shri Anandashram, Khar Mumbai

Sub: SAYUJYOTSAVA

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

Dear Sir,

At the request of All Mumbaī Local Sabhā-s, H.H. Shrīmat Sadyojāt Shaṅkarāshram Swāmījī had graciously consented to visit Mumbaī from Thursday, 23rd March 2023 to Tuesday, 28th March 2023 and the SĀYUJYOTSAVA was held on the foregrounds of Sāraswat Colony, Sāntācruz (West).

At the first meeting of the SĀYUJYOTSAVA committee held on 1st January 2023 at Shri Anandashram, Khar, it was unanimously decided that the balance amount from the collections received from the devotees of All Mumbai Local Sabhas after meeting the entire expenses for the Utsava & Paada Kaanika of Rs. 26,00,000/- to H.H. Swamiji, would be handed over to Shri Anandashram, Khar to meet the Major Repairs of the Building.

With reference to our letter dated 20/04/2023 wherein we had forwarded a Cheque of Rs. 15 Lakhs vide Cheque No. 670316 dated 20/04/23, we are now enclosing an amount of Rs. 1,45,000/- vide Cheque no. 670318 dated 02/11/2023 favouring Shri Anandashram. Please find the enclosed cheque.

Yours in the service of the Math, the Guru & the Revered Guruparampara



(Dr. Chaitanya Gulvady) Convenor, Sayujyotsava

Shirālī Uttara Kannada, Karnataka, India, 581354 Tel: 08385-258368 Fax: 08385-258612 E-mail: admin@chitrapurmath.in Website: www.chitrapurmath.net

TEACHINGS OF SWAMI ISWARANANDA GIRIJI MAHARAJ

DIVINE MASTER SHRI DAKSHINAMURTI

MEDITATION ON LORD DAKSHINAMURTI SEATED AT THE FOOT OF THE BANYAN TREE

Let this Lord be meditated upon as the imperishable truth that is the beginning of all creation.

श्री तत्त्वसुधायाम् -

मौनव्याख्याप्रकटितपरब्रह्मतत्त्वं युवानं वर्षिष्ठान्ते वसद्त्रहषिगणैरावृतं ब्रह्मानिष्ठै: । आचार्येन्द्रं करकलितचिन्मुद्रमानन्दमूर्ति स्वात्मारामं मुदितवदनं दक्षिणामूर्तिमीडे ।।

"I worship Shri Dakshinamurti, the youthful one, who reveals the knowledge of supreme Brahman in and through silence, who is surrounded by disciples who are themselves aged seers adept in the lore of Brahman, who is the Teacher of teachers, whose hand is held in chinmudra - sign of wisdom supreme- whose nature is Bliss, who ever revels in His own Self, and whose face is gay and serene."

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108 NAMES OF THE DIVINE MASTER

- 1) ओंकार सिंह -सर्वेन्द्र : Omkara Simha Sarvendrah The Lord of all who is cognized as/or through the all-effacing power of the sacred word ॐ.
- 2) ओंकारोद्यानकोकिल : Omkarodyankokilah He whose blissful nature expresses itself through the upasana of the Omkara.
- 3) ओंकार -नीड-शुकराज : Omkara needa shukarajah He who is supremely established in the meaning of the primordial wordform, ॐ.
- 4) ओंकारारण्य-कुझर : Omkararanya -kunjarah He whose might and majesty are manifest in the vast dimensions of the mystical symbol ॐ.

The above set of four names is based upon the connection of Dakshinamurti Svarupa as Para Brahman, with the well known (OM). This single syllabled sacred word has been uniformly upheld in Vedic literature as the nearest approximation to a sound symbol of Brahman, the highest truth. Texts, like the Mandukya Upanishad, are exclusively dedicated to the exposition of the Omkara as an unfailing means to Self-knowledge. According to these texts everything emanated from Om: all that is, was and shall be. Om also indicated that truth which transcends these triple measurements of time. The intrinsic structure of this syllable, as the sadhaka meditates on it, unravels the entire gamut of creation, sustenance and dissolution of the universe. It also joins the individual awareness to the universal. Ultimately, when an aspirant is established in the total effect of Omkara-upasana, it completely obliterates the apparent reality of all duality, giving rise to the pure, non-dual awareness that knows no beginning and end. This is called Prapanchopashama and Shiva. This obliteration is expressed through the use of the word Simha in the first name.

Omkara is the Simha, the Lion. The Lion is called Panchanana, the one with the wide mouth, it devours everything. Therefore Omkara which has the Prapancha in its mouth is likened to a lion.

Secondly, as the roar of the lion silences the sound of all other animals, the utterance of Om removes the restlessness of the mind. The lion is Mrugendra, the king of the forest beasts. Omkara is Sarvendra, the Lord of all creation, the Ishvara.

This word can also be interpreted to mean that Omkara is the lion-like carrier, on which the universal awareness comes riding. The word Dakshinamurti itself implies the universal awareness that is perceived through a particual state of mind, Brahmakara Vritti, which is called Dakshin.a or Shemushi (that which hides everything).

Omkara has the power to induce the Brahmakara Vritti, in which the Brahman is experienced.

The various aspects of Omkara Upasana, and different subtle shades of its connections with Brahman, are artistically brought forth in this set of four names, with four different analogies. The effect is best realised by studying them together.

In the second name, Omkara is the udydna - the pleasure garden in which the Lord is Kokila (cuckoo). In the third, Omkara is compared to a nest for

Dakshinamurthi, the parrot. In the last name, the Omkara is a veritable wilderness in which wanders the great tusker, Sri Dakshinamurthi. it is to be noted that the garden is created by constant care and tending, where as the forest grows by itself. The former has its own cultured charm and the latter its wild beauty. In these two aspects of upasana, the Lord's manifestations are different - one speaks of His sweetness and the other is His majestic power.

The analogy of the parrot obviously conveys a sense of swift colourful flight. The parrot does not build its nest but takes abode in a natural hole in the tree trunk. Omkara is like that little space in which the Self has its rest and from which it takes off its mystic flight.

One may perceive, in the last three names, the shabda, rupa and kriya aspects of truth-manifestation. The Omkara also appears in different aspects, as a spiritual culture, a natural word-symbol and a vast dimension of creativity.

- 5) नगराजसुताजानि : Nagaraja sutajanih The Lord of the daughter of mountains
- 6) नगराजनिजालय : Nagaraja nijalayah He who is housed in the Himalayas.

Shiva is inextricably connected with the Himalayas, the God-like manifestation standing at the Northernmost frontiers of this land of Bharata. To Dakshinamurthi, who is ever envisaged in the Northern direction, there can be no more fitting abode. We have always looked to the Himalayas, for spiritual inspirations and sustenance of savik life. Apart from this geographical and historical fact, the king of mountains (Nagaraja) symbolizes the psychic

excellence in the human being. While identifying the universal pattern within the human body we are asked to look upon the bones as mountain ranges. The most important of them, is the back bone. Within the spinal cord is the sushumna nadi, the subtle path, through which the mind is led towards ultimate illumination and liberation. The Brahma Vidya, so achieved is likened to Parvati (नगराजसूता) born of the Himalayas.

`Naga' means the one who does not move. The best way of being the unmoved, is to be the all-pervading space, which has nowhere to go; this is the Nagaraja. Dakshinamurti has his svarupa residing in this all pervading nature of truth.

7) नवमाणिक्य मालाढ्य : Navamanikya - maladhyah Adorned with necklaces of precious gems.

Manikya is the name of ruby. The Lord's divine form is bedecked with freshly cut (नव) rubies, whose gleaming red colour sets off to good effect, the white lustre of Shiva's frame. These ornaments symbolise divine powers, siddhis or aishwaryas:

The word 'Nava' may also mean the digit nine. In that case, manikya stands for not only ruby but all precious gems, of which nine are considered most eminent. The nine gems (नवरन) here may stand for the well-known Ashtha siddhis of Hatha Yoga, along with the higher spiritual achievement of Sarvatma Bhava which is the ninth (See the 10th verse of Sri Dakshinamurti Stotra).

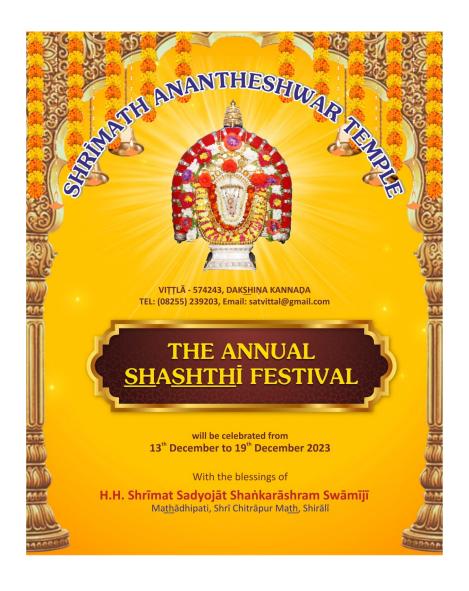
8) नवचन्द्रशिखामणि : Navachandrashikharnanih He who has the second digit of the moon as his diadem. Mythologically this refers to the Moon-god being cursed with the deadly disease of consumption, for a sin he committed. To be saved from it, Chandradeva performed penance to propitiate Lord Shiva at the holy Prabhasa Tirtha. Lord Ashutosha redeemed the repentant devotee, accepting him as his head-ornament, so that the divine touch could rejuvenate the moon every time he was about to be totally extinguished by the curse. That is how the waxing and waning of the moon is interpreted by this story, revealing the efficacy of true penitence and penance of the devotee and the mercifulness of the Lord.

Placed amongst a number of names indicating upsurge of spiritual power, this name may aptly be taken to indicate the blossoming of new (नव) spiritual talents that manifest the joy of the soul. The word Chandra means one who gives joy. Nava-chandra, could also mean fresh or ever-new joy. Dakshinamurti is that full enlightenment on whose crest gleams the eternal joy of the spirit.

The second digit of the moon is a very subtle streak of light that is observed only for a short period before nightfall. It symbolizes the sprout of divine love, the forerunner of all spiritual development and fulfillment. Its very sighting is considered auspicious. Shiva as Sarvatma-bhava vigraha is artistically described as having this crescent as his crest jewel.

(Continued)

(Courtesy: Samvit Sadhanayana, Mt. Abu)



PROGRAMME

13.12.2023	Wednesday	Mārgashīr <u>sh</u> a-Shuddha-Pratipadā	6.00 a.m. Mṛttikā-Haraṇa from Ādisthala 9.00 a.m. Ko <u>sh</u> āgāra-Pūjā
14.12.2023	Thursday	Mārgashīr <u>sh</u> a-Shuddha-Dwitīyā	9:00 a.m. Sāmūhika-Prārthanā 12.00 noon Dhwajārohaņa, Mahāpūjā 8.00 p.m. Maṅgalāratī and Utsava
15.12.2023	Friday	Märgashīr <u>sh</u> a-Shuddha-Tṛtīyā HH-Shrīmat Parijñānāshram Guru PādukāSannidhi-Prati <u>shth</u> āVardhantī	8.30 a.m. Mahāpūjā, Maṅgalāratī 8.00 p.m. Maṅgalāratī and Utsava 9.00p.m. Shrīmat Parijñānāshram Pādukā Sannidhi Pūjā
16.12.2023	Saturday	Mārgashīr <u>sh</u> a-Shuddha-Chaturthī	9.30 a.m. Mahāpūjā, Maṅgalāratī 8.00 p.m. Maṅgalāratī and Utsava
17.12.2023	Sunday	Mārgashīr <u>sh</u> a-Shuddha-Pañchamī	8.30 p.m. Mahāpūjā, Maṅgalāratī 9:00 p.m. onwards Mṛgabeṭe-Utsava
18.12.2023	Monday	Mārgashīr <u>sh</u> a-Shuddha- <u>Sh</u> a <u>shth</u> ī	9.30 a.m. Mahāpūjā, Maṅgalāratī 12.00 noon Mahā-Rathotsava 9.00 p.m. Bhaṇḍi Utsava 10.00 p.m. Mahāpūjā, Maṅgalāratī
19.12.2023	Tuesday	Mārgashīr <u>sh</u> a-Shuddha-Saptamī	8.00 a.m. Avabhrthotsava 12.00 noon Dhwajāvarohana, Mahāpūjā, Maṅgalāratī, Sāmūhika-Prārthanā, Aṅkura-Prasāda-Vitarana 5.30 p.m. Nāga-Tāmbila at Nāgākaṭṭe
16.01.2024	Tuesday	Pu <u>sh</u> ya-Shuddha- <u>Sh</u> a <u>shth</u> ī	Kiri <u>sh</u> a <u>shth</u> ī

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

- Note: 1) At noon-Mahâbhi<u>sh</u>eka, Pûjā, NityaBali and Santarpaṇa on all days
 2) Inthe evening -5:30 p.m. to 7:30 p.m. Bhajana s, Dipanamaskāra, 8:00 p.m. onwards Raṅga Pûjā and Utsava on all days.
 3) Devotee's meeting will be held on 17.12.2023 at 4:00 p.m.

Special Seva Rates for Shashth Mahotsava 2023

함		Sevā	Sevā Time	Sevā at			
	1	K <u>sh</u> īrābhi <u>sh</u> eka	Afternoon	Nāgākaţţe			
	2	Pañchāmṛtābhi <u>sh</u> eka	Afternoon	Nāgākaţţe			
ă	3	Shiyā lābhi <u>sh</u> eka	Afternoon	Nāgākaṭṭe			
	4	All Sannidhi Sevā	Afternoon	All Sannidhi-s			
	5	KārthikaPūjā	Evening	Shrī Anantheshwar a Sannidhi			
	6	Nāgatāmbila	Evening	Nāgākaţţe			
ă	7	RaṅgaPūjā	Evening	Family Deity			
		A STATE OF THE PARTY OF THE PAR					
	D	witīyā- 14.12.2023 (Thursday)		PACKAGE-DAY 2 – Rs.7000/-			
	D	witīyā- 14.12.2023 (Thursday) Sevā	Sevā Time	PACKAGE-DAY 2 – Rs.7000/- Sevā at			
	1			The state of the s			
	1 2	Sevā	Sevā Time	Sevā at			
	1 2 3	Sevā Kāṇika for Havana	Sevā Time Morning	Sevā at Yajñashālā			
	1 2	Sevā Kāṇika for Havana All Sannidhi Sevā	Sevā Time Morning Afternoon	Sevā at Yajñashālā All Sannidhi-s			
	1 2 3	Sevā Kāṇika for Havana All Sannidhi Sevā Kuṅkumārchanā	Sevā Time Morning Afternoon Afternoon	Sevā at Yajñashālā All Sannidhi-s Shrī Mahālak <u>sh</u> mī Sannidhi			
	1 2 3 4	Sevā Kāṇika for Havana All Sannidhi Sevā Kuṅkumārchanā KāllyāUnḍo	Sevā Time Morning Afternoon Afternoon Afternoon	Sevā at Yajñashālā All Sannidhi-s Shrī Mahālak <u>sh</u> mī Sannidhi Shrīmad Ānandāshram Pādukā Sannidhi			
	1 2 3 4 5	Sevā Kāṇika for Havana All Sannidhi Sevā Kuṅkumārchanā KāllyāUndo Phala Samarpaṇa	Sevā Time Morning Afternoon Afternoon Afternoon Afternoon	Sevā at Yajñashālā All Sannidhi-s Shrī Mahālak <u>sh</u> mī Sannidhi Shrīmad Ānandāshram Pādukā Sannidhi Shrīmat Parijñānāshram Pādukā Sannidhi			

Special Sev	a Rates for Sha	shthī Mahotsava 2023
Tṛtīyā - 15.12.2023 (Friday)		PACKAGE-DAY 3 - Rs.12000/-
Sevā	Sevā Time	Sevā at
1 Kāṇika for Havana	Morning	Yajñashālā
2 All Sannidhi Sevā	Afternoon	All Sannidhi-s
3 Kuńkumārchanā	Afternoon	Shrī Mahālak <u>sh</u> mī Sannidhi
4 KāllyāUndo	Afternoon	Shrīmad Ānandāshram Pādukā Sannidhi
5 Phala Samarpaṇa	Afternoon	Shrīmat Parijñānāshram Pādukā Sannidh
6 Kārt h ikaPūjā	Evening	Shrī Anantheshwar a Sannidhi
7 RaṅgaPūjā	Evening	Shrī Mahālak <u>sh</u> mī Sannidhi
		Shrīmad Ānandāshram Pādukā Sannidhi
		Shrīmat Parijñānāshram Pādukā Sannidh
Chaturthī - 16.12.2023 (Sat	urday)	PACKAGE-DAY 4- Rs.7000/-
Sevā	Sevā Time	Sevā at
1 Kāṇika for Havana	Morning	Yajñashālā
2 All Sannidhi Sevā	Afternoon	All Sannidhi-s
3 ĀppĕKajjāya	Afternoon	Shrī Mahāgaṇapat h i Sannidhi
4 Kārt h ikaPūjā	Evening	Shrī Anantheshwar a Sannidhi
5 RaṅgaPūjā	Evening	Shrī Mahāgaṇapat h i Sannidhi
Pañchamī - 17.12.2023 (Sun	day)	PACKAGE-DAY 5- Rs.7000/-
Sevā	Sevā Time	Sevā at
1 Kāṇika for Havana	Morning	Yajñashālā
2 All Sannidhi Sevā	Afternoon	All Sannidhi-s
3 KārthikaPūjā	Evening	Shrī Anantheshwara Sannidhi
4 RaṅgaPūjā	Evening	Shrī Lak <u>sh</u> mī - Narasimha Sannidhi
<u>Shashth</u> ī - 18.12.2023 (Mon	**	PACKAGE-DAY 6 - Rs.7000/-
Sevā	Sevā Time	Sevā at
1 Kāṇika for Havana	Morning	Yajñashālā
2 All Sannidhi Sevā	Afternoon	All Sannidhi-s
3 KārthikaPūjā	Evening	Shrī Anantheshwara Sannidhi
4 RaṅgaPūjā	Evening	Shrī Anantheshwar a Sannidhi
Saptamī - 19.12.2023 (Tuesc		PACKAGE-DAY 7 - Rs.6000/-
Sevā	Sevā Time	Sevā at
1 All Sannidhi Sevā	Afternoon	All Sannidhi-s
2 K <u>sh</u> īrābhi <u>sh</u> eka	Afternoon	Nāgākaṭṭe
3 Shiyālābhi <u>sh</u> eka	Afternoon	Nāgākaṭṭe
4 Pañchāmṛtābhi <u>sh</u> eka	Afternoon	Nāgākaṭṭe
5 KārthikaPūjā	Evening	Shrī Anantheshwar a Sannidhi
6 Nāgatāmbila	Evening	Nāgākaṭṭe

	SPECIAL SEVĀS FOR <u>S</u> ḤA <u>SḤTḤ</u> Ī 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/-		
重	2	Raṅga Pūjā Sevā	14 th to 18 th December 2023	Rs. 3,000/-		
	3	Tulābhāra Sevā (excluding material cost)	15 th to 17th December 2023	Rs. 1,500/-		
重	4	Gaṇa Homa – 1 coconut	16 th December 2023	Rs. 1,500/-		
	5	Bŏmbė-Çhavara (Lālakhī) Utsava Sevā	16 th December 2023	Rs. 15,000/-		
重	6	Dīpotsava at Kumāra-tīrtha	17 th December 2023	Rs. 5,000/-		
	7	Malige-Pujā Sevā	17 th December 2023	Rs. 50,000/-		
重	8	Mṛgabeṭe Utsava Sevā	17 th December 2023	Rs. 50,000/-		
	9	Kavalige-Kaţţe Sevā	17 th December 2023	Rs. 50,000/-		
ĕ	10	Ratha Flower decoration	18 th December 2023	Rs. 50,000/-		
	11	Bhaṇḍi Utsava Sevā	18 th December 2023	Rs. 25,000/-		
ĕ	12	Nāgākaţţe Flower Decoration Sevā	19 th December 2023	Rs. 10,000/-		
	13	All SannidhiSevā	11 th to 19 th December 2023	Rs. 800/-		
ı	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/-		
ı	16	Flower Decoration Sevā		Rs. 10,000/-		
雲		(All Sannidhi and Anantheshwar-Guḍi)	11th to 19th December 2023			
	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 $\underline{Shashth}$ T 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

BRIEF HALT OF SHOBHA YATRA OF KASHI MATH SWAMIJI AT SCM, BENGALURU ON 4-11-2023

P. P. Shrimat Samyamindra Teertha Swamiji of Kashi Math is observing Chaturmasya at Bengaluru from 7-7-2023 and this Vrata will conclude on 24-11-2023 (Kartik Dwadashi).

His last Chaturmasya in Bengaluru was in 2013.

On 4-11-2023 about 8000 GSBs of Bengaluru held a very jubilant Shobha Yatra of Swamiji.

There was a brief stopover at SCM, Bengaluru and Phala Samarpan and Mangalaarati were offered to revered Swamiji by Shri Chaitanya Shiroor, President, Bengaluru Local Sabha.

Attached are a couple of photos.



Awaiting the Yatra are Shri Chaitanya Shiroor, Shri Satyendra Sorab, Ved. Shri Karnad Vijay Bhat and others.



Shri Chaitanya Shiroor, President, Bengaluru Local Sabha offering Mangalaarati.

Jai Shankar!

To mark the beginning of Shivasayujyam – the 'Shashtyabdipurti Utsava' celebrating the 60th Janmadivasa of our beloved Guru H. H. Shrimat Sadyojat Shankarashram Swamiji – we present to you the first edition of our all-new Little Ravikiran. The Little Ravikiran now comes with four new sections:

Let us put on our thinking caps in 'Vichaar Koryaan' to have a vibrant discussion on a variety of scenarios that will help us dwell on the teachings of our Beloved Gurus.

'The Glorious Shiva Purana' will bring us knowledge in the form of stories from the Shiva Purana.

In 'Kavyanjali', we will savour the nectar of our Gurus' Teachings in the form of poetry.

Finally, we will explore the ancient wisdom behind our customs and traditions in 'Ammi Shikyaan'.

Team Little Ravikiran

Swamiji Says...

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

 H. H. Shrimat Sadyojat Shankarashram Swamiji

Vichaar Koryaan - For a vibrant discussion

Summer holidays were the best time of the year for Parth. All his cousins would spend the summer at Ammamma's place near Gokarna and they all looked forward to it. Parth loved everything about these vacations - the train journey with Amma and Priya akka, Ammamma's warm hugs and never-ending supply of Amchi delicacies, Ajja's anecdotes that would have everyone in splits, Dhruv dada's silly pranks, the visits to the Math for the Deepa Namaskar, climbing trees and picking mangoes with his cousins, swimming at the beach, and the icing on the cake — the Rathotsava at Shirali! What's more, a bumper harvest of mangoes and jackfruit promised to make this summer extra special!

A few days into their idyllic summer, Ajja took the children out for ice-cream after a game of cricket. While the children waited eagerly for their favourite Gudbud ice-cream, Ajja asked them what they wanted for their birthday this year.

Pat came the reply from Parth: "A red bicycle!"

"Done!" said Ajja with equal enthusiasm.

Parth could not believe his ears... he had been wishing for a red bicycle for so long. His wish would finally come true! He jumped with joy!

Now he could join Priya *akka* and her friends on their bicycle ride around the neighbourhood. Oh! How much fun it would be! He could even start taking the bicycle to school... But would Amma allow him? He would have to convince Pappa first. How smart he would look on his shiny red bicycle! He would choose the best bicycle

accessories to ensure that his bicycle outshined the rest. He would even wash his bicycle every day to keep it shiny... Parth's mind was racing ahead like never before!

For a long time, Parth continued to be lost in thought until Ajja patted him on the back, "Parth, are you done? Shall we leave?" When Parth looked around, he saw that everyone had finished their ice-cream. He looked at his own half-eaten, melted ice-cream. 'When did this happen?' he wondered. He could only remember waiting eagerly for his ice-cream. Parth hesitated for a moment and then replied meekly, "Okay, let's go." He trudged along with the others and remained quiet for the rest of the evening.

The next morning, Parth stayed indoors while the children picked mangoes from the trees. While they watched a movie that afternoon, he sat quietly in the corner, staring at a book. He even stopped laughing at Ajja's anecdotes! Now Ajja could not hold himself back any longer. He sat down next to him and asked, "Is everything okay, Parth? You seem very distracted. Is something bothering you?"

"No, Ajja," Parth hesitated at first. But when Ajja smiled at him reassuringly, he opened up, "I have been thinking about the bicycle, Ajja. I don't think I want it anymore."

"Why not, Parth?"

"Do you remember my friend, Shlok? Last year, he parked his bicycle outside the play-area and went to play with his friends. When he returned, his cycle was missing. He searched for it everywhere, but could not find it. He was so upset. He got it back only after one whole week! That's why I don't want the cycle anymore.

I am afraid... what if somebody takes it away or scratches it?"

Now, let us discuss...

- In the beginning, do you think Parth was enjoying his summer vacation?
- Do you think Parth was able to enjoy his favourite ice-cream? Why?
- After returning home from the ice-cream parlour, was Parth happy? What changed for him?
- Can something that makes us happy also make us sad or worried? Can you explain?
- How would you like to complete this story?

Do write to us at littleravikiran@gmail.com

The Glorious Shiva Purana

Part 1 - Prologue

The Revelation

The Shiva Purana is the Knowledge given by Lord Shiva Himself to Lord Brahma. It was revealed in the form of one hundred thousand (one lakh) *shlokas*, divided into twelve chapters or *Samhitas*. Lord Brahma then passed on the Grace of Lord Shiva contained in the Shiva Purana to His sons - Narada (the celestial sage) and the Sanata Kumaras, followed by Rishi Veda Vyasa. The learned sage Veda Vyasa, with his great accomplishments and knowledge, condensed the one lakh shlokas of the Shiva Purana into 24000 *shlokas*, divided into seven chapters,

and relayed it to Sages Suta and Shuka. This helped to bring into focus the essence of Shiva *jnana*. It also made it possible to spread this Knowledge to a wider audience, thereby benefiting not only the learned, but also the common people.

At Prayag, the confluence of Ganga, Yamuna and Saraswati, where great Sages, holy men and the learned had gathered, Suta was requested to reveal the Shiva *jnana*. Explaining the potency of Shiva *jnana*, Suta said, "Reading, reciting or hearing the recitation of just one *Katha* or story, or even a part of it, let alone the whole Shiva Purana, earns the Lord's Blessings, bringing redemption, salvation and deliverance from the cycle of birth and death. The knowledge of Shiva Purana is so deep that only Lord Shiva Himself knows the true depth of it.

"The Panchakshari mantra (*Om namah Shivaya*), its power, efficacy, mode and method of chanting as well as its rewards in the *trivarga* (the group of three ideals) of *Dharma* (righteous conduct), *Artha* (creation of wealth through righteous means), *Kama* (satisfaction of legitimate desires), leading to *Moksha* (liberation) is an important part of the Shiva Purana.

"Though it is impossible to put into words the real might of the Shiva Purana, I shall try to share the knowledge that I have gained from it."

Suta demonstrated the might of the Shiva Purana with the stories of Devaraja, Chenchula and Binduga. (Stories to follow in the forthcoming issues)

२१. श्रीशिवपञ्चाक्षरस्तोत्रम्

नागेन्द्रहाराय त्रिलोचनाय भस्माङ्गरागाय महेश्वराय । नित्याय शुद्धाय दिगम्बराय तस्मै नकाराय नमः शिवाय ॥१॥

मन्दाकिनीसलिलचन्दनचर्चिताय नन्दीश्वरप्रमथनाथमहेश्वराय । मन्दारपृष्यबहपृष्यसुपुजिताय तस्मै मकाराय नमः शिवाय ॥२॥

शिवाय गौरीवदनाब्जवृन्दसूर्याय दक्षाध्वरनाशकाय । श्रीनीलकण्ठाय वृषध्वजाय तस्मै शिकाराय नमः शिवाय ॥३॥

वसिष्ठकुम्भोद्भवगौतमार्यमुनीन्द्रदेवार्चितशेखराय । चन्द्रार्कवैश्वानरलोचनाय तस्मै वकाराय नमः शिवाय ॥४॥

यक्षस्वरूपाय जटाधराय पिनाकहस्ताय सनातनाय । दिव्याय देवाय दिगम्बराय तस्मै यकाराय नमः शिवाय ॥५॥

पश्चाक्षरमिदं पुण्यं यः पठेच्छिवसन्निधौ । शिवलोकमवाप्नोति शिवेन सह मोदते ॥६॥

Kavyanjali: Buzzing Seva!

The garden was dotted with colours so bright

To one's eyes, indeed it was a sight

Oleanders in peach and blush, hibiscus in vermilion red

Rajgiras in vibrant violet, Shevantis bobbed their yellow head

Fragrant Parijatas and Shankhpushp in brilliant blue

Aromatic Mogras and Patkalis shaded with a sunset hue

Buzzing loudly, down descended the bee

Towards the blooming flowers with unmasked glee

He stooped down to collect the nectar sweet

Eavesdropping on their conversation was an added treat

The blossoms were engaged in a lively chatter

The upcoming *Utsava* was the main subject matter

During the *Utsava*, they would be involved in various ways

Some in fragrant garlands, others in the Torans that would deck the hallways

With their bustling banter, intrigued was the bee

To offer his bit as *Seva* was his reverential plea

As he went about collecting nectar, he began to think,

He finally landed on a Gulaab bright pink

Eventually, he voiced his concerns out loud
With sound advice, he was endowed
"Seva is to surrender with intentions pure
The Gurushakti will lead the way ahead for sure"
Thus, with renewed zeal, high flew the bee
From flower to flower and tree to tree

He collected nectar with diligent efficiency

He worked on meticulous consistency

As the days passed, his honey-laden hive grew

The task of harvesting it was finally due

The day of the *Utsava* finally dawned,
In vibrant flowers, the *Palkhi* was adorned

Fragrant garlands and torans bright

The honey-laden Panchamrit was an ambrosial delight!

Ammi Shikyaan - Let's learn together!

Why do we light a lamp?

We light a lamp in our *Devaa-kuda* every morning and evening. At all our auspicious functions — be it a birthday or a festival, we commence with the lighting of the lamp. Indeed, we worship light as the Lord Himself!

Knowledge removes ignorance just as light removes darkness. Further, knowledge is the greatest wealth by which all other achievements can be accomplished. Hence, we light the lamp and bow down to knowledge as the greatest of all forms of wealth.

What is the difference then, between a traditional lamp and a bulb or tube light? A flick of a switch will remove darkness, is it not?

The traditional oil lamp has a spiritual significance. The oil or ghee in the lamp symbolizes our *vaasanas* or negative tendencies and the wick, the ego. When lit by spiritual knowledge, the *vaasanas* get slowly exhausted and the ego too finally perishes. The flame of a lamp always burns upwards. Similarly, we should acquire such knowledge to take us towards higher ideals.

Whilst lighting the lamp we thus pray:

दीपो ज्योतिः परब्रह्म दीपो ज्योतिर्जनार्दनः । दीपो हरतु मे ध्वान्तं संविद्दीप नमोस्तु ते ।।

The Light of the Lamp represents the Supreme Brahman The Light of the Lamp represents Janardana May the Light of the Lamp remove my ignorance Salutations to the Light of the Lamp

When we light the lamp in the evenings, we chant the *Deepa Namaskar* and offer our reverence to our sacred *Guruparampara*. By doing this every evening regularly, right from our childhood, we are creating a very special bond with our Guru.

Credits:

Editor: Dr. Chaitanya Gulvady

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

We welcome your feedback at littleravikiran@gmail.com
Your feedback is important to us!



Palki Utsav at Talmakiwadi -Gurupasatti Utsav (3-10 Nov,2023). (Photo by Kanika Nadkarni)



Palki Utsav at Talmakiwadi. (Photo by Kanika Nadkarni)



Palki Utsav at Talmakiwadi. (Photo by Kanika Nadkarni)



At Talmakiwadi - Gurupasatti Utsav. (Photo by Kanika Nadkarni)



At Talmakiwadi - Gurupasatti Utsav. (Photo by Kanika Nadkarni)



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At Shree Shantadurga Saunsthan, Kavlem, Goa on 15-11-2023. (Courtesy: Anushravas)



At Shree Shantadurga Saunsthan, Kavlem, Goa on 15-11-2023. (Courtesy: Anushravas)



Arriving at Shree Mahalakshmi Saunsthan, Bandiwade, Ponda, Goa on17-11-2023. (Courtesy: Anushravas)



P. P. Swamiji being received at Shree Mahalakshmi Saunsthan, Bandiwade, Ponda, Goa on 17-11-2023. (Courtesy: Anushravas)



Devi Shree Mahalakshmi, Bandiwade, Ponda, Goa. (Courtesy: Anushravas)



P. P. Swamiji singing a Bhajan during Palki Utsav at Shree Mahalakshmi Saunsthan, Bandiwade, Ponda, Goa on 17-11-2023. (Courtesy: Anushravas)



Rudrāksha Mālā was offered to Lord Mangesh, Mardol, Goa by P. P. Swamiji on 19-11-2023. (Courtesy: Anushravas)



Mahã Rudra Sevã at Shri Mangeshi Saunsthan, Mardol, Goa on 19-11-2023. (Courtesy: Anushravas)



At Mangeshi Saunsthan, Mardol, Goa on 19-11-2023. (Courtesy: Anushravas)



At Mangeshi Saunsthan, Mardol, Goa on 19-11-2023. (Courtesy: Anushravas)

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