

THE CHITRAPUR SUNBEAM



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SHRIMAT ANANTESHWAR, VITTAL



Arrival at Shrimat Ananteshwar Temple, Vittal on 11-12-2023.
(Courtesy: Anushravas)



Poojan at Ādi Sthal, Vokkettoor on 13-12-2023 prior to Mrittikāharan.
(Courtesy: Anushravas)



Mrittikāharan (taking the sacred soil from Ādisthal) on 13-12-2023.
(Courtesy: Anushravas)



Pujan prior to Dhvajārohan at Shrimat Ananteshwar Temple, Vittal on 14-12- 2023.
(Courtesy: Anushravas)



The Dhwaja featuring Lord Subrahmanya on one side.
(Courtesy: Anushravas)



Vardhanti of Paduka Sannidhi of P. P. Swami Parijnanashram-III
at Shrimat Ananteshwar Temple, Vittal on 15-12-2023.
(Courtesy: Anushravas)



Paduka Sannidhi.
(Courtesy: Anushravas)



The silver Mantapa inaugurated by P. P. Swamiji on 15-12-2023 at Vittal.
(Photo by Shri Sadashiva Bana)



Shiva Poojan at Vittal on 17-12-2023.
(Courtesy: Anushravas)



Mrigabete Utsav at Vittal on 17-12-2023.
(Courtesy: Anushravas)



Mrigabete Utsav at Vittal on 17-12-2023.
(Courtesy: Anushravas)



The Ratha at Vittal.
(Courtesy: Anushravas)



Poornaahuti - Homa at Vittal.
(Courtesy: Anushravas)



On way to the Ratha at Vittal on 18-12-2023.
(Courtesy: Anushravas)



Near the Ratha.
(Courtesy: Anushravas)



Near the Ratha.
(Courtesy: Anushravas)



P. P. Swamiji in the Ratha.
(Courtesy: Anushravas)



Coming down the Ratha at Vittal on 18-12-2023.
(Courtesy: Anushravas)

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

Mobile or SMS : 9867518574 (Arun S. Bolangdy)

WhatsApp No. : 9892229574 (Uma Arun Bolangdy)

E-mail : sunbeam.seva@gmail.com

Address of Shri Chitrapur Math :

SHRI CHITRAPUR MATH, SHIRALI – 581 354

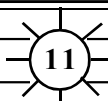
(DIST. UTTARA KANNADA, KARNATAKA)

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

**E-mail : seva@chitrapurmamath.in
(Both for booking Seva & Accommodation)**

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The Chitrapur Sunbeam



December 2023

“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.

तमुपनीय कृशानामबलानां चतुःशता गा
निराकृत्योवाच — इमाःसोम्यानुसंव्रज — इति ।।

After initiating Satyakama, Gautama brought out four hundred lean cows, bereft of strength and said : O beloved one, follow these.

ता अभिप्रस्थापयन्नुवाच — नासहस्रेणा वर्तय — इति ।

स ह वर्षगणं प्रोवास ता यदा सहस्रं संभेदुः ।।

Starting them, Gautama said (again) : Do not return without a thousand cows. Satyakama stayed away for a number of years, till the cows became a thousand.

अथ हैनमृषभोऽभ्युवाद — सत्यकाम — इति ।

भगवः — इति ह प्रतिशुश्राव । प्राप्तः सोम्य सहस्रं स्मः ।

प्रापय नः आचार्यकुलम् ।

(Many months passed) Then to him a bull said : O Satyakama, we have now become a thousand. Take us to the teacher's house.

प्राप हाचार्यकुलम् । तमाचार्योऽभ्युवाद — सत्यकाम — इति ।

भगवः — इति ह प्रति-शुश्राव ।।

He reached the abode of Gautama, the Acharya. Gautama said : O Satyakama, “yes, Sir” replied Satyakama.

(Continued) (Chândogya Upanishad)

‘ॐ श्री सद्गुरवे नमः’

This page is sponsored by Smt. Shiroor Chitra Shankar.



TEACHINGS OF SWAMI ANANDASHRAM

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

In our speech delivered this morning, we had said that people always wish for the benefits obtainable from Dharma (Religion), viz..material prosperity and spiritual peace and happiness, and therefore, Dharma and Dharma-peethas are always a necessity. This we stated from the matter-of-fact view. But reality is one thing and its understanding by the people is another. For instance, a patient is in need of medicine and diet; and though that is the truth, one cannot say as a rule that all patients do take such a treatment and diet. Similarly, one can observe such a decline in faith in Varnashrama Dharma and its prescribed restraints, not only in our people but in other communities as well. And, looking to all this, the question naturally arises whether there is really a need for the institutions (Maths) which are to follow the rules of such Dharma. The present is the time when people think of eliminating distinctions of caste, and though it looks to be most helpful to the institutions of the Veerashaiva and Bouddha and other creeds which do not recognize caste distinctions, it does not seem to be favourable to the religious institutions which observe the distinctions of Varnas such as Brahmins,

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.

Kshatriyas etc. We were, therefore, not so very enthusiastic towards Shishya Sweekar in order to see the future continuity of this Samsthan. But, as we shall presently narrate, people voluntarily came forward to raise the Math in material well-being though we stood indifferent to its declining monetary state of affairs, and the accomplishment of this function through our hands, though we had not given a serious thought to the subject or come to any decision about it - all this as if in conformity with Shri Krishna's saying to Arjuna, "What you do not wish to do through delusion, even that you will do as if forced by others", makes us feel that the holy intention of our ancestors who established the Math and the divine hand that helped them in their undertaking were really at the back of these events.

Our Guru used to look to the management of the Math himself during his regime, and the disciples had no hand in the affairs. After his emancipation (Samadhi), the laity made strenuous efforts to have a hand in the management on the ground that it was not a very satisfactory state of things to leave the whole management only to the Math people. They also urged that the rule of excommunication imposed by the Math in the matter of foreign travel and Ekikaran Parishad should be withdrawn. But those in the Math did not accede to these popular demands on the ground that it would not be proper for them, during the time of our minority, to make any change in the system handed down from our previous Gurus. We too were then not in a position to shoulder the responsibility of changing the previous arrangements. This created in the people a feeling of indifference towards the Math and led to the

gradual diminution in Vantiga collection. This, in turn, gave rise to progressive increase in the burden of debts, as it was not possible to check the annual expenditure and make both ends meet. **Our position then was of one who stood on the river bank and helplessly looked to the tearing away of even deep-rooted trees in the heavy floods.** As we had previously not paid heed to the people's suggestions, we could not, on our own initiative, now raise before them the question of improving the monetary status of the Math. It was under such circumstances that, as if ordained by Providence, two leading pleaders of Karwar, viz. Manjunath Rao Chandavarkar and late Raghvendra Rao Gangolli, came to see us at our Gokarn camp in the month of March 1932, and raised the above question. According to their suggestion, a conference of the leaders of our community was held in Gokarn in the month of May. As recommended by this conference, a consultative committee was appointed in October. They formed two sub-committees- one to consider the reforms in religious matters (viz: regarding the restraints imposed in connection with foreign travel, Ekikarana, etc.) and second, to prepare a Constitution for management of the Math. After discussing the necessary matters, the committee also commended the calling of a Mahasabha, both to consider about the religious reforms and to sanction the draft Constitution. A Mahasabha was accordingly called in December 1932. Under the constitution sanctioned therein, the people themselves have now been conducting the Math management on our behalf. Formerly the work of Vantiga collection was mostly done during the periodical tours of the Gurus. But,

under the system of Local Sabhas adopted by this Mahasabha, the members of these Local Sabhas have been looking to the work of Vantiga collection every month. In this way, the people themselves came forward and improved the monetary conditions of the Math, and brought the institution to its present satisfactory condition.

Similarly, as regards Shishya Sweekar, though we were not personally inclined towards it, we are somehow finding ourselves engaged in it. The gentleman who first raised this subject before us was the late Manjeshwar Anant Rao of Puttur. A year or two before the Silver Jubilee Celebration of our Sannyas, while he was the Chairman of the Supervising Board, he brought forward this suggestion and said that our own adoption of Sanyas, had taken place only at the fag-end of the physical life of our Guru, and, we could not get the benefit of His company or experience; and so, we must see to it that this state of things should not happen again, and for this purpose, we must hence forward bear the subject of Shishya Sweekar in mind. But, we did not give undue weight to the responsibility involved therein, under the impression that it was a matter which would arise at some distant future. And, in that light, we replied to him that we would keep that subject in our mind. Thereafter, the late Karkal Sadashiv Bhat who was a member of the Standing Committee, sometime previous to the Silver Jubilee Celebration, told us that by reason of the impending Silver Jubilee Celebration, people had a notion of time elapsed in our regime and they were expecting us to make some announcement about the Shishya Sweekar on the occasion of that

Celebration, and that such an announcement would make the people content on the point, We accordingly made the following announcement during the Silver Jubilee Celebration. "We understand that people were ardent on the point of Shishya Sweekar and it is natural to feel that way. But, this is not a thing to be accomplished in a short time. Moreover, we do not feel inclined to hasten the event, in view of the fact that Government is eager to interfere in the management of religious institutions and to impose restrictions even on the heads of Maths. **Also, we do not at present seem to possess the necessary power of penance (Tapobala) to take up a Shishya and train him in the proper way. If, therefore, you leave the matter to our own discretion, we would carry it out later on, at the proper time. However, in case you wish it to happen in the early future, we would perform the function at any time if you select and bring a proper lad for the purpose**'. After this announcement, Hattiangadi Deva Rao took up the matter; and every time we went to Vittal, he kept on inquiring as to when we proposed to perform Shishya Sweekar. We used to tell him in reply: "Astrologers have told us that we are likely to make spiritual progress during our Kuja-Dasha period, so, the Shishya Sweekar would have to wait till Kuja-Dasha is over." According to the older system of astrology, the Kuja-Dasha was due to expire in 1955. As the Shishya Sweekar Ceremony would have to be undertaken thereafter as stated to the people, we spent the Chaturmasya of 1954 at Gokarn, as a propitious help to the occasion. People came to know that we were thinking about Shishya Sweekar. Though we had not decided about the time for the

function, people somehow came to think that the ceremony would take place soon after that Chaturmasya. Their eagerness that Shishya Sweekar must be performed, and that too speedily, might probably be at the root of this wrong impression. In order to correct this erroneous impression, in our benedictory speech on the occasion of the Mangala of the Maharudra performed at Shirali on Math's behalf in October, we informed the audience that though Shishya Sweekar was certainly going to be performed, it may not be held so early. Though the news of announcement reached the people in Bombay, they were not aware of its details; so, according to the suggestion of the late Hattiangadi Shankar Rau, the same announcement was repeated during the Sadhana Week in December. Thereafter, in December 1955, a Mahasabha was called at Madras to consider the starting of Fund to meet the expenses of Shishya Sweekar Ceremony. There also we expressed that, though the Shishya Sweekar would surely be made, it would take time and could not be held in the nearest future. Thereafter, Hattiangadi Shankar Rau and Hemmady Shripad Rao were inquiring about the probable time of the Shishya Sweekar, in order to enable them to decide about the duration for which the funds collected for that purpose could be deposited, so that they could be made available at the right time for disposal. And, as often stated to them by us, the function had to be performed at this time, that is after the Chaturmasya of 1958.

In the matter of selecting the Shishya or of adopting him as such, also, we did not experience as much difficulty as we had anticipated. With a

view to set the ball rolling, as far back as in October 1953, we had asked Baindur Shankar Bhat, the Math Astrologer, and Kallianpur Vishweshwar Bhat, who had then come over from Bangalore to Shirali, to scrutinize the horoscopes of two lads selected from two branches of the family of Shukla Bhats of Shirali, with special reference to the qualities necessary for one who was to occupy this place. The boys were so selected from these families, in deference to the promise given by our ancestors to the father of Shrimat Shankarashram-1 that, if a suitable lad could be found in Shukla Bhats' family, he would be given preference in the selection. Baindur Shankar Bhat gave his opinion that Ravindra's horoscope was more suitable for the purpose. Thereafter, his horoscope, along with that of another lad was shown to other astrologers, and it was again found that his (Ravindra's) horoscope was more suitable. After this, we made no further attempts about it, under the conviction that there was a lad available if the need arose. Nor did we decide for certain about accepting him only. As he was yet very young, we had also a notion in our mind that we could consider the selection of some other suitable boy somewhat older in age, if such a one came in view. But no such boy came under our notice. This function was to be carried out after the Chaturmasya of 1958 as told to Hemmady Shripad Rao. Therefore, when we were camping in Bombay in June last, we opened this topic before Ravindra's parents and they acceded to our suggestion saying that they would never go against our wishes in this matter.

In view of all this, we think that there is behind

this ceremony the force of the holy intention of our ancestors and also the hand of the Deity in whom they took shelter.

There is a general rule of restraint that Sannyasa, Agnihotrta, etc. should not be undertaken 5,000 years after the commencement of the Kali Yuga; and this 5,000 years' period has already elapsed. But, there is an exception to this rule allowing Sannyas etc, in the Kali Yuga, so long as there are the distinctions of Brahmin and other Varnas; and the Vedas are in vogue through study etc. **As regards our own community, it may be said that the proper duration for the existence of the Math would last so long as people do feel the need of this Samsthan.** At present, the majority of our people are of opinion that the Math should be kept going, and for that purpose there must also be Shishya Sweekar, and they are strongly insistent on the point. Therefore, whatever may be our individual view in the matter, this function has been carried out in deference to the people's wishes. **If they do preserve the Dharma, the continuity of the Samsthan would be justified; otherwise, it would turn out to be a mere farce.** Regarding this point, we remember the following remark made by **Shri Phadke Shastri** (who is now present amongst us) in course of his speech during a previous Sadhana Week.

'I am indeed happy to find in the people deep love for God and Guru. But my suggestion to them is that they should not rest content with that much only, but in addition, they should keep up the practice of Sandhyavandana, etc. and to a small extent the study of the Vedas, in order to justify their being called Brahmins.'

It is true that it is not possible in these times to practice Dharma in all its implications; but it is necessary to preserve it at least in its main part to the extent possible. Sandhyavandana should be performed every day, both morning and evening; and if time is lacking, at least the japa of the basic Gayatri Mantra should be unfailingly made. This Mantra is the means by which to meditate on God, and such meditation is essence of Dharma. Similarly, the performance of pancha-maha-yajnas (five kinds of daily sacrifices) is prescribed for a Grihastha. Manu says that by means of their practice, his body and senses become fit for the Sadhana required for the attainment of the Brahmic state. Of course, it is not possible for the majority of people in these days to perform all the rituals, in all their details. But one might perform at least some of them in the best possible manner. For example,

Swadhyaya (Vedadhyayana) is prescribed as being a fit sacrifice to the Rishis. If this is not possible, one might keep up the practice of reading Sanskrit or Prakrit books containing the principles of Dharma and Adhyatma (i.e. Religion and Philosophy) dealt with in the Vedas, every day or when time permits. Similarly, the daily Tarpan is prescribed as a proper sacrifice to the ancestors; and, if that is found to be impossible, one should unfailingly perform the anniversaries (annual shraddhas) of the elders with due love and faith. Hospitality is a fit sacrifice if one has the feeling (while offering the hospitality) that God Himself has come to accept our service in the form of the guests, and one is worshipping the all-pervasive God through them. If this much at least is kept in regular practice, one will derive the benefit

yielded by the five sacrifices (pancha-maha-yajnas). The samskaras (as connoted by that term) will remove such defects in the body and senses as may hinder the spiritual path. They are not all in vogue now; but, one must preserve at least the main Samskaras which are in current practice. By their performance, the householders will not only achieve their own good, but will also be helping the Purohitas and Vaidiks in maintaining themselves. If the Community feels the need of the Math, it will also require the priestly class which helps performance of Dharmic rituals prescribed by this institution. The existence of mere Samsthan without the priestly class is of no use. If the Vaidiks were to take other pursuits in life, they too might earn a prosperous livelihood like the laity. But, instead of that, in order to afford religious services to the community, they have to adopt a simple living. Even such a simple living has now become difficult for them. It is, therefore, necessary that Grihasthas should freely and liberally remunerate the priests on occasion like Upanayana, Vivaha, etc. and thereby help them in their livelihood, instead of spending too much on non-essential items such as dance, music, etc.

We pray to the Compassionate Paramatman that you all may get the benefits from the Math for all time and that, by means of the practice of Dharma, you may become fit to attain both material prosperity and spiritual well being.

(First published in April 1959)



TEACHINGS OF SWAMI PARIJNANASHRAM

(Summary of the Ashirvachan delivered by
His Holiness at Vile Parle on 15-12-1976)

Adi Shankaracharya, in a beautiful verse, gives the simile of the loving efforts made by a mother to stop her infant from crying.

स्वंबालं रोदमानं चिरतरसमयं शान्तिमानेतुमग्रे
द्राक्षं खार्जूरमागं सुकदलमथवा योजयत्यंबिकाऽस्य ।
तहच्चेतोऽतिमूढं बहुजननभवान्मौढ्यसंस्कारयोगात्
बोधोपायौरनेकैरवशमुपनिषद बोधयामास सम्यक् ।।

She places before the crying child a variety of fruits like grapes, mangoes, plantains, date and other sweets so that the child might be drawn by any of the fruits and stop crying. Likewise, the Upanishads preach the paths of Bhakti, Karma, Jnana and so on which have been kept before us by our ancients so that man who is lost in Sansar will stop crying and attain Knowledge. So, the Vedas and Upanishads have been revealed to us mainly to grant contentment to man. Like the child who is crying for some minor cause, so also man is constantly crying for one thing or the other, because he cannot be happy all the time. By means of the Vedas and Upanishads our ancient sages wanted to save man from himself and make him attain eternal happiness. Upanishads are the essence of Vedas, they tell you what your duties are in this world and how you can discharge the same and at the same time

keep yourself free from the coils of Sansar. These cannot be dismissed lightly as works of fiction or imagination. Our ancients received the Vedas under divine inspiration and they contained what they had actually experienced, the joy of God-realizaion.

Man may not cry aloud like a child, but he cries within his heart and mind, because he sees only misery looming large before him. Ninety-nine per cent of the people are like that, who have one sorrow or the other and are in constant distress. They should stop this crying, they should attain everlasting peace and contentment. Hence, the simile cited by Shankaracharya, of a Divine Mother anxious to stop Her child's cries, offering him the Upanishads, the Shastras which would enable the people to forget once and for all worldly miseries. It is not necessary to specify what is sorrow and what is happiness. Both are matters of experience. Shankaracharya mentions the names of different fruits like grapes, plantains, mangoes, dates etc., to denote so many kinds of sweetness. Only, the mother knows which sweet is what and which sweet would make the child stop crying. All that the mother does is to place the various fruits before the child which is as good as placing different kinds of sweetness before the child. So, also the Upanishads and the Vedas offer man happiness of different kinds on tasting which, man will cease to hanker for lesser kinds of pleasures. These are words of the Vedas and are the Eternal Truth. We must repose full faith and trust in these words and they will help us overcome our worldly miseries and grant us happiness.

But as long as man's senses are directed on external objects, he does not attain eternal happiness, the real happiness that is greater than all other joys of life. Forgetting his true Self, man pursues external objects, believing that he has no source of happiness in himself and must look outside for it. The Upanishads cite the example of a dog who imagines that the dry bone contains blood and goes on chewing it with his teeth till he cuts through it and cuts his own tongue and tastes his own blood and thinks that it is from the bone, and derives hollow satisfaction from this feeling. Similarly, man craves for external objects of pleasures, fondly imagining that the transitory joy that he gets is real happiness. The Upanishads tell us repeatedly to think for ourselves, to reason out and realise the hollowness of the worldly objects of pleasure, to realise once and for all that the source of real happiness lies in our own Self. Attaining that happiness is itself attaining Brahman. Once man has reached that height of happiness, there is no return for him to the old ways of life. In fact, he becomes a symbol of that happiness. This is what our ancient rishis, having attained that happiness in themselves, have written for our benefit.

For most people, it is not easy to attain that experience because they are immersed in Sansar, they have worldly diversions and distractions, mundane fears and obsessions. All these may be mere shadows but they appear very real, just as the nightmare one gets in sleep appears, for the moment, very real and fearsome.

We have spoken on the theme of happiness


wherever We have gone. **We truly feel that whatever We have spoken at every Sabha visited by Us has been inspired in Us by Our Guru Mavuli and what He has taught Us.**

No man is free from the law of Karma, but he ceases to feel enmeshed in it if he understands it for what it is, namely, the fruits of past actions. To liberate himself, he can tread the path of Jnana Yoga, Bhakti Yoga or Karma Yoga, the three paths of spiritual practice. Jnana Yoga is not meant for all. It requires tremendous amount of concentration and will-power as well as severe austerities as one dwells on the Nameless Formless aspect of the Divine firmly believing in the concept "I am Brahman" or Aham Brahma'smi. Usually, man needs an image of God or God's Name to help him develop powers of concentration but in the case of Jnana Yoga, he has to concentrate on the Nirguna Swamp which is very difficult for most people.

Lord Krishna in His Gita asks us to fix our mind on Him and dedicate all our actions to Him. That is Karma Yoga and it helps one to attain the Lord, Paramatman. But, this consciousness should be constant and uninterrupted. Man, by nature, is subject to all transitory ups and downs of life. He should develop in himself self-confidence and an inner strength which can withstand these knocks and make him face up to whatever befalls to his lot with equanimity, realising that he is not alone in such suffering and that it is part of the human birth given to him.

Having been born a Brahmin, having inherited the

heritage of Brahminhood by the mere birth, what is the kind of karma one should perform? He should not remain content by the mere fact of his being born a Brahmin. **Real Brahmin-hood means leading a life of goodness and walking on the path to self-enlightenment. A Brahmin should practise Compassion, Tolerance, Austerity and Devotion, which take him nearer to God. Only such a one has a right to style himself a Brahmin.**



06.12.2023
(Tithi- Kartik masa Krishna Paksha, Ashtami)

Samaradhana of
H.H. Shrimad Vamanashram Swamiji
(6th Mathadhipati of Shri Chitrapur Math : 1823-1839)

तुमचें न होय वाईट कांहीं ।
गुरुभक्ति तुमची खरी पाहीं ।
व्यर्थ न होय ती कदापिही ।
अणुमात्र ज़री चुकतांचि ॥

(23:46 Shri Chitrapur Guruparampara Charitra)

No ill befalls you if your devotion to the Guru
is true. It will never be futile as it always
comes to our rescue – if we stray even
slightly from the path.

(Source: -Sadguru Bodhanvrita, SCM Publication, 2009)

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Teachings of P. P. Shrimat Sadyojat Shankarashram Swamiji

NAVASPANDANA

Bhuvaneshwari - as Vishwabija, the Cosmic

विश्वबीजा विश्वधात्री विश्वप्रलयकारिणी
विश्व चक्रेशी विमोचनी जयति श्रीभुवनेश्वरी

Vishwabija, here is the identifying reference. She is in the form of the seed. The seed sprouts and the tree grows. Then from it comes the associated images- shade, fruits and flowers. So, here the attributes of a tree are brought out. Who then is She? She is Vishwabija. Everything emerges from Her. All those concepts that have been spoken of in the Vedanta, try to link them here. Vedanta, explains the abhinna nimitta upadana karana, doesn't it? You do have some exposure to Vedanta study, don't you? So you need to go into the source. When there is a problem and we want to get rid of it, we can hardly shoo that problem away as we do when we kiss away a child's pain! What has caused that problem? It is only when you go to the source of that problem can you attend to the pain. So, when you eventually conclude that this worldly cycle is never ending, and when you have achieved some dispassion, then you ask what is the source of all this – well, that Source is She as Viswabija. 'Oh! So everything comes from Her then!' I can

address this if I want to. First, let me deal with the Owner, now that I know who it is!’ Agreed? So, She is the Vishwabija – the Cosmic Source. It is only with Her consent that a problem is resolved completely. Understood? There’s a lovely garden. Your Friend says, “The gate is open. Let’s go in and walk around a bit.” You ask, “Is it yours? Is it you Father’s? No. Then how can we enter? Let’s ask whose it is first, else we’ll be in trouble with the dogs!” So, Whose is all this? So, I am part of it. There your connection also has to be asserted. So, this is Yours? Okay, I am also Yours! Now teach me how I should deal with what is Yours – me as well as this – which gives me joy and can be painful also. You understand? All your teachings of humility etc., start with this, once you have accepted Her as the Bija. All is Yours alone. I do not have a special right to demand of You change this, that person is evil, remove or teach him to teach the world to really love me because I am so lovable.... And so on and so forth. All that rubbish has gone. There the ego has dissolved, the identification has dissolved. I belong. So does everything. Now teach me how to deal very intelligently with myself – biggest nuisance - and with the world. This is the sentiment that comes up when you say ‘Vishwabija’ And it is being strengthened through your japa. Remember, it is because you do your japa that these concepts, these ideas arise within you; and you, very easily begin to accept them. Without japa, without the power of upasana, it just remains at an intellectual level and

it will betray you, when you most need it. This we do not want. So, make it your own, through your spiritual practices.

– Mumbai 2019

**Bhuvaneshwari –
The Goddess's Bounteous Response**

To facilitate meditation, the Divine is given a form. Let us reflect on Bhuvaneshwari. I speak of this often – First Her feet. We take refuge there. Ah! I have found shelter! We receive fearlessness – First “I have something. I belong. I can do. I am protected.” That conviction becomes firm. Then She starts giving boons – “Oh! There is so much good in me,” - the experience of that is perceived. Why? Everything is coming because of that connection which is being strengthened. There is a force of expression. Also it is internal. It is not a demand from the external. You are not dancing to anybody else's tunes. The self - assurance has arisen from an inner joy and that is what is being expressed. Your expression might be on the stage, mic, etc., or in your life also. Incidents, situations where you feel that not having experienced Bhuvaneshwari's Grace, “I didn't deal intelligently with this situation.” But now, with greater inner strength, the same situation is transformed because I am letting it, the strength, transform me correctly. I am not getting cowed down, but (am acting) out of strength. This guidance comes from upadesha – the teaching and the capacity to take that upadesha to fruition comes

from upasana - spiritual endeavour. So, when doing Her Anushtana, we pray for not just strength, but also the opportunity to think more intelligently. She gives space and She gives strength to manoeuvre yourself more intelligently in that space. Till you realize, you are that space.

– Mumbai 2019

Bhuvaneshwari – beyond a spiritual experience

विश्वबीजा विश्वधात्री विश्वप्रलयकारिणी
विश्व चक्रेशी विमोचनी जयति श्रीभुवनेश्वरी

When we receive a mantra, it is the Guru's grace by which the link (with God and Guru) has been made. Now we are working through ... towards that and She is also responding. So, when doing our japa, it's not a one-way traffic. Don't be too obsessed with your evaluation almost on a daily basis – I did this much today, that didn't get done; all that will pass. Then through all the ups and downs also you'll find something consistent going on, that is the prized thing. So, that is why when you experience something you believe is spiritual, you should give it only that much significance. If you give it too much importance, then, in effect, you are only giving importance to yourself. It shows – The Devi's presence has not yet been discovered. "Ah! I'm so moved! I'm humbled!" But the 'me me me' is what's spilling over. Be aware – This is the ego that is keeping away Bhuvaneshwari and that is the point where contact can be made. Makes

sense? What is in it? It's an experience. What of it? What will come of it? You may have many experiences, but it's a shame if you were to lose yourself in them. And so, give only as much value to those experiences as is required – It is an indication, She is something much beyond what normally confronts me – this world of names and forms; but I am not so charmed with that experience, because the 'I' (the experiencer) is the ego. Finally I'm going to let go of that. All this reflection takes place in the mind even as you do things with devotion and because you have been listening (to the Guru's words), it is possible, while you are on the spiritual path, to effortlessly become one with the Divine. There may be many experiences, you may feel much intensity; but your insistence – "I will enjoy this as a person" - goes away. Let me go to the source from which all this is coming! The desire to come back and say, "Okay. I enjoyed this. Share it," probably brings you back to the mundane, doesn't it? Makes sense? So, I'm not going to enjoy that, I'm not going to get some benefit when I share it; let me go move ahead become one with Her.

– Mumbai 2019

Bhuvaneshwari – Her subtle forms

So, She is basically Chitswarupa. There is nothing dull, there is nothing gross in that. Her form is Chaitanya, pure Consciousness. Consciousness in itself is Shiva, immersed in His own fullness. When

He begins to create it comes out as Shakti. And we demand – “Now you are aware of me, you have created me; take care of me.” We invoke that Divine Grace. Consciousness and the profound Silence, Mahamauna. Not just an ordinary Silence, in that Mahamauna, as your mind stabilizes becomes calm and poised, She’s sensed. She was discovered in Mahamauna. She reveals Herself in Mahamauna. So also Nadaspanda. Now don’t get stuck in that – A little pressure and I will silence my mind. And a dull stupid inert silence is not desirable. So She is also Nadaspanda. Manifestation begins with Nadaspanda. First sign of creation happening. Nada. Now you are very familiar with this word, Ni Nada. Ni Nada, we practice Ni Nada. Nada is an indistinct sound. There is no particular musical note in that. Like the roar of the ocean, or the clouds, you can’t say, “This is yes, this is the Shadaja, that is the there are too many notes. Ni Nada – that which is expressed in our spiritual practice. Whatever you do, that Nada we use when we want to understand this Nadaspanda, Bhuvaneshwari. She from whom the Nada manifests and Creation comes into being. Hrim Hrim ... So it’s not just a sound. When we come down to Hrim – She is the form of the Mantra. There are definite mantras. There are names like Bhuvaneshwari. Immediately a visual can be ... you can visualize this. The minute we say ‘Durga’ – then this is Her form. The minute we say ‘Kali’ – the One with the skull, etc. But subtler than that is the mantra. So She’s Hrim Hrim ...The very

manifestation of Hrim. Aim Hrim Shrim – there are many seed-letters. Om is the most important. That is what is said in the Upanishads and the Vedanta. But there are other manifestations of Pranava – Om. There are Pranavas of the Goddess. In that, Hrim is one of the most important. Hrim is the seed-mantra of Bhuvaneshwari. That is the most fundamental mantra of Bhuvaneshwari.

– Shirali 2020

Bhuvaneshwari – Her Expansion from Silence to Sound

Chakranilaya Varnajanani

Nilaya? Abode. So, where is She? All pervasive, at the same time where do I propitiate Her? I invoke Her. I say, “This is where if You reside now, I will be able to appeal to You, Pray to You, serve You.” So, Chakranilaya. We invoke Her in the Chakras in our body.

Varnajanani

Varna? Many meanings of this word. Colour. But here we say Varna are letters of the alphabet – Sanskrit alphabet. So, She is the Profound Silence. Then there is the first Pulse in Her. Ni Nada, Nada – an indistinct sound becomes manifest. From that Her sophisticated form of the letters – a, aa, e, ee – vowels, consonants, all these arise through which we express, we give, we receive knowledge and it is much, much, much, more than that. At a subtle level it is that pulsation of sound which brings about

the Srshti – Creation etc. So those Varnas – letters of the alphabet. She is the Mother of that.

– Shirali 2020

Bhuvaneshwari - The Confiner and the Liberator

Where may you worship the Goddess? In your heart, on the crown of your head, in every chakra, outside in an idol. A photo helps you connect to Her and to think of Her, but it does not help you perform a specific spiritual practice. That practice can definitely be done upon a yantra. There is a procedure involving a yantra – there is the mantra, A tantra means that which helps in the expansion of our consciousness. When consciousness is perceived as limited, the limiting barriers need to be removed. So, here - in Bhuvaneshwari as Vishwachakreshi, Her worship takes place in the chakra. She is the main Shakti established in the chakra. Also present are Her deity companions who surround Her. Shri Yantra is more elaborate, and so your worship there has to be done carefully. Bhuvaneshwari's is slightly simpler because She has manifested as the One who is immediately accessible. So, Bhuvaneshwari is the Empress of the Chakra. The word chakra also implies that She is the One who conjures up an illusion – She is the One who has put me into this state of experiencing myself as a separate individual entity. “There's some mischief afoot.” It's almost like that! And that too, for Her own pleasure! But when that individual

begins to reflect and investigate, he begins to realize, “Somewhere I’m being kept in this separate individual state. I’m being kept away.” That is the experience of Her nigrāha Shakti – Her restraining, imprisoning power. She creates, sustains and destroys and not only that, She confines – She deludes us and leaves us bewildered. She creates the attraction in the material world and we believe that we receive joy from that alone. So, then there emerges the dichotomy, “I should not be affected by this, I should not be affected by specific incidents. I am Eternal,” even if you were to accept this as true, the minute an incident occurs, you are overwhelmed by it. That is when you again try to back out and try to instantly quieten your mind and say. “I want none of this!” That is what begins to happen. You begin to feel the dichotomy. The Obliterator of this dichotomy is She alone. The minute She says, “You see it the way I see it. You see it with me and you will transcend!” This is when Her maternal love gushes forth and She becomes the Vimochani- the Liberator. By showing Her grace, She extracts us from this chakra saying, “I’m enjoying this! This is my creation! Why are you there? Why have you got into the arena? You come here and see this!” Something like that. “Come out and see!” The One saying that also releases you!

– Mumbai 2019

(Transcribed by Shrikala Kodikal)

JAGADGURU SPEAKS

H.H. Sri Bharati Tirtha Mahaswamiji

STUDENTS SHOULD GUARD AGAINST IMPEDIMENTS

Education, culture and wealth are important for man's progress in life. Of them, education is most important. During study period, every vidyarthi (student) should guard against becoming a slave to comfort and worldly attractions. If he does not take care, his entire study will be fruitless. He must make sure that study alone is important during that period.

सुखार्थी वा त्यजेद्विद्यां विद्यार्थी वा त्यजेत् सुखम्।

Similarly, he should not be envious of others. Instead, he must cultivate the thought that he must also study well like the others so engaged. Shastras compare jealousy to death and warn that harsh and excessive words will destroy his wealth. Likewise, lack of attention to the teacher in the class, hasty actions and pride are sworn enemies to knowledge.

असूयैकपदं मृत्युरतिवादः श्रियो वधः।

अशुश्रूषा त्वराश्लाघा विद्यायाश्शत्रवस्त्रयः।

Every student should keep away from these defects from the very beginning.

Moreover, smriti cautions students against seven blemishes. They are "Laziness, pride, waywardness,

idle gossip, obstinacy, self-conceit and unrelenting attitude.

आलस्यं मदमोही च चापलं गोष्ठिरेव च ।
स्तब्धता चाभिमानित्वं तथाउत्थागित्वमेव च ॥
एते वै सप्तदोषास्त्युः सदा विद्यार्थिनां मताः ॥

No student should give room to these seven impediments. We bless all to keep this in mind and progress in studies and life.

(Courtsey : Tattvaloka)

FESTIVALS IN DECEMBER 2023 & JANUARY 2024

DECEMBER 2023

| | |
|--------------|------------------------------------|
| 20 Wednesday | Dhanurvyatipata |
| 22 Friday | Uttarayana Prārambha, Gita Jayanti |
| 26 Tuesday | Datta Jayanti |

JANUARY 2024

| | |
|-------------|--|
| 04 Thursday | Samārāadhanā at Shirali - Swami Krishnashram Sannidhi |
| 05 Friday | Samārāadhanā at Shirali - Swami Keshavashram Sannidhi |
| 15 Monday | Makara Sankramana, Tilgul |
| 26 Friday | Vardhanti at Bengaluru - Nāgadevatā, Annammā, Chāmundā, Mārikāmbā Sannidhi-s |

REPORT ON KSA-CSN INTERACTION WITH HH SWAMIJI

By Smt. Suchita Ullal

Tuesday, November 28 was a memorable occasion for KSA-CSN. It was the day on which the Bangalore chapter of KSA-CSN (Chitrapur Saraswat Network) was given the opportunity to present to our beloved Guru HH Shrimat Sadyojat Shankarashram Swamiji the vision, purpose and progress so far of this platform that has been carved out of KSA.

KSA-CSN was created to provide a platform for the CSB community where talent, resources and experiences could be pooled through interactions for the initiation and advancement of entrepreneurs. The main goals and objectives are to help existing entrepreneurs expand their businesses and aspiring entrepreneurs to set up new businesses.

The initiative, first conceptualized and steered by Shri Rajiv Kallianpur, was kicked off in Mallapur during Guru Purnima 2019 with the launch of KSA-CSN website by Shri Praveen Kadle in the divine presence of Parama Pujya Swamiji. Shri Kishore Masurkar, President KSA, has been strongly backing KSA-CSN which is now spearheaded by Shri Gautam Amladi whose aim it is to foster a culture of entrepreneurship in the community, to help professionals and the employed

advance their careers, and to help job seekers get good placements.

One of the first steps was to create a Bhanap Yellow Pages to introduce the community to Amchi service providers and product manufacturers. Inspirational and meaningful online interactions are being organized with Amchi achievers and business persons for us to watch and be inspired.

The ultimate aim is also to promote clubs of entrepreneurs and professionals all over India, and create data banks to achieve the set goals and objectives. In this direction, next up on April 12 2023 was the official launch of the Bengaluru Chapter of KSA-CSN. In an overwhelming response, 85 entrepreneurs registered for the event, which was addressed by Shri Kishore Masurkar and Shri Gautam Amladi. A mixed panel of five that included speakers from sports, entrepreneurship and the corporate sector were invited to speak and motivate both budding and thriving entrepreneurs. Subsequently, a very interactive Bengaluru CSN WhatsApp group was formed on which queries are constantly being posted for products and services, and a significant amount of business is conducted.

With this in the background, it was a great privilege that the Bangalore Chapter of KSA-CSN was given a chance to present its activities to HH Shrimat Sadyojat Shankarashram Swamiji during his November 2023 visit to Shri Chitrapur Math Bangalore. Smt Uma Trasi opened the interaction

with a brief introduction of KSA-CSN, followed by a summary of activities and future plans by Shri Gautam Amladi. Shri Hemant Mallapur made a short but powerful PowerPoint presentation depicting important details of the Bengaluru chapter. The well designed presentation explained in detail the composition of the Bengaluru chapter according to the kind of businesses represented and even by gender. For many in the audience, the initiative was an eye opener. They were surprised to hear about the quantum of entrepreneurship that exists within the community. The interaction was also widely publicized on social media platforms.

HH Swamiji subsequently expressed happiness about CSN and its activities. In the Dharma Sabha Ashirvachan, HH Swamiji urged KSA-CSN to continue the good work by setting up a guidance panel that will guide new entrepreneurs, especially the younger ones, on the fundamentals of setting up a venture such as financial, legal, HR related aspects, and many other essentials that they need to better understand before venturing into entrepreneurship.

The Bengaluru chapter of KSA-CSN would like to thank Shri Chaitanya Shiroor for giving it the opportunity to conduct this very meaningful and fruitful interaction with HH Swamiji.



KSA-CSN interaction with P .P. Shrimat Sadyojat Shankarashram Swamiji at Bengaluru on 28-11-2023.
(Courtesy: Anushravas)



Interaction
(Courtesy: Anushravas)



Smt. Uma Trasi giving a brief introduction of KSA-CSN.
(Courtesy: Anushravas)



Shri Gautam Amladi giving a summary of activities and future plans
(Courtesy: Anushravas)

Little Ravikiran – Margashirsha 2023

Swamiji Says...

"The calmer the mind of the disciple, the clearer will be his understanding of the Guru's instruction."

- **H. H. Shrimat Sadyojat Shankarashram Swamiji**

Vichaar Koryaan – For a vibrant discussion

Beep, beeeeeeep, beep, beeeeeeep went the alarm. Any other winter morning, Priya would have treated that as a reminder to snuggle deeper under her warm and cosy blanket, but not today. Today was the day she had been preparing for zealously. It was the day of her history unit test, and Priya was excited. Yes, you read that right - she was excited!

History had never been Priya's forte. It had seemed so pointless and boring, until Ms. Sheela had started taking the class. Ms. Sheela was different – so full of energy, enthusiasm and surprises! Her classes were interactive, fun and full of learning. History was no longer limited to dynasties, dates and battles. There were plenty of soft skills and life lessons to learn too. In just a few months, Ms. Sheela had become more than a teacher to the children – she was their friend, philosopher and guide. Naturally, the grades of the children had started climbing. They all wanted to show her just how much they loved her, and Priya was no exception. She had topped the class last time and was determined to retain that position for the entire year.

After the school assembly, Priya scrambled to find her seat in

the classroom. There were a few more minutes for Ms. Sheela to arrive, and Priya wanted to revise a chapter quickly. When she was just one page short of finishing, Ms. Sheela entered the classroom with the question papers. Ms. Sheela started instructing the children while distributing the papers, but Priya remained engrossed in her book. She continued reading until Ms. Sheela arrived at her desk. "Put your books away, children. You have 30 minutes to answer the paper. Read the instructions carefully before you begin," she repeated as she handed the papers.

Priya scanned through the question paper in disbelief. There were ten long, descriptive answers to write in just thirty minutes! She only had three minutes per question!! Priya panicked. There was no time to care about neatness or presentation. This unit test was going to be all about speed. If she could answer all the questions, she would ace the paper hands-down! Priya yanked the pen out of her box and scribbled away feverishly.

The clock ticked away, and soon, only five minutes were left. Priya had two more questions to answer, but with all that frenzied writing, she had run out of paper. While waiting for the teacher to bring her more paper, Priya took a few deep breaths and looked around her. Something seemed off. Nobody was asking for extra paper. Many had finished writing. Vihaan seemed to have sufficient time to draw some fancy diagrams too! 'What is the matter? What am I missing?' Priya wondered.

She decided to go through the question paper again. Just then, she remembered what Ms. Sheela had said - *read the instructions carefully before you begin*. With a sense of dread, Priya went through the instructions carefully. Right there... hidden within the standard list of instructions was a line she had never seen in any question paper - *Answer Question No. 8, 9 and 10 only*.

Now, let us discuss...

- What was Priya's state of mind when she received the question paper? Why was it so?
- Did Priya hear what Ms. Sheela said while giving her the question paper? Why do you think she missed following her instruction?
- Why do you think Ms. Sheela had set such a question paper?
- What could Priya have done differently?
- Can you think of a time when you failed to understand or follow an important instruction? Why did that happen?
- What have you learnt from this story?

Kavyanjali: Oondo Owlet's smart idea

Oondo Owlet peeped out
He was a baby still
With his parents, on a tree,
He lived on the Dharma hill

Annu and Amma were out
Oondo was alone in the nest

To be a good owlet..
He was trying his very best!

Suddenly he heard the flap of wings
Was that a raptor around?
Oondo's heartbeat went zooming up
That was one THUMPING sound!

He thought of his Amma
"Breathe deep, my dear,
Stay calm through crisis
Vanish will, your fear!"

Though the raptor was still around
Oondo's thoughts were cool
"I know I can hide myself
The raptor I shall fool!"

Oondo looked like the bark
As he hugged the trunk of the tree
"Ahaa! Raptor, fly away
You can never see me!"

Shiva Purana - Devaraja

Once upon a time, there lived Devaraja , a Brahmin, in the town of Kirita Nagar. Neglecting his Brahmin duties of praying and learning, he was greedy and wanted to make money only to indulge his vices. He was a lecherous degenerate person, who neglected his family and created misunderstandings between friends and relatives for his own ends. The pleadings of his parents and wife to mend his ways fell on deaf ears. Abandoning his wife and family, he went to live with another

woman. She threw him out once his money was wasted and spent.

His dishonourable ways had led to ill health. He was roaming around with nowhere to go. When he was very sick and about to die, he sought shelter in a Shiva temple at Pratishtanapura. He lay on the floor unable to move, perforce listening to the recitation of Shiva Purana and religious sermons at the temple, which concluded on the day he died.

The agents of Yama came to drag his soul to hell for the sins that Devaraja had committed. However, Shiva's agents came to the rescue and took his soul to Kailasha the abode of Shiva. Yama explained to his puzzled agents that listening to the glorious Shiva Purana in his last days had washed away the sins of a lifetime and earned the Grace of Lord Shiva.

Source: Shiva Purana, Dr Mahendra Mittal, Manoj Publications, Delhi.

Ammi Shikyaan - Let's learn together!

When we meet our elders and friends in the Math or even outside, we join our palms together with a Namaste and greet, "Jai Shankar!" Right?

You'll be happy to know that all through our country, especially in our rural areas, people greet each other with a Namaste – accompanied by greetings like Ram Ram, Jai Shri Krishna, Jai Hanuman, Namo Narayana, or Jai Siya Ram. Namaste comes from the Sanskrit words, "Namah", and "te" - "Namah" means "I bow to", and "te" means "You" meaning, "I bow to you". Other words similar to Namaste are Namaskaar, Namaskaaram, and Pranaam.

What is the significance of this Namaste?

- The joining of both hands together represents unity and integrity, and that we all are one. - "The Divine is the same in you and in me". Placing the hands in the heart region signifies that when we look in our hearts, we find that we are one with everybody. We are honouring the Lord in the person we meet.
- While doing Namaste, there is no physical contact made between two individuals. Physical contact may transfer negativities. Plus, germs and diseases too. Namaste became a global way of greeting during Covid times.
- Namaste is used as an expression of gratitude for what we have achieved in our life and for all the blessings we have received. It is used during worship, while praying to God and even while asking for help from somebody.

Namaste is truly an amazing mudra – a gesture that has the capability to deliver multiple forms of powerful expressions!

Credits:

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

Editor: Dr. Chaitanya Gulvady

We welcome your feedback at littleravikiran@gmail.com

Your feedback is important to us!



Tulasi Vivaha at Shri Samadhi Math, Mangaluru on 24-11-2023.
(Photo by Shri Ganesh Damble, Mangaluru)



Tulasi Vivaha at Karla on 24-11-2023.



Tulasi Vivaha at Shrimat Ananteshwar Temple, Vittal on 24-11-2023.
(Photo by Shri Ganesh Damble, Mangaluru)



Tulsi Vivaha at SCM, Bengaluru on 24-11-2023.
(Courtesy: Anushravas)



Vanabhojana at Soma Farms, Sonnenahalli, Bengaluru on 26-11-2023.
(Courtesy: Bengaluru Local Sabha)



Vanabhojana at Soma Farms, Sonnenahalli, Bengaluru on 26-11-2023.
(Courtesy: Bengaluru Local Sabha)



Kartika Deepotsava at Vittal on 27-11-2023.
(Photo by ShriGanesh Damble, Mangaluru)



Abhishek to Shri Kartik Damodar on 27-11-23 Monday
at Dhātreete Katte, SCM Shirali.
(Courtesy: Shri Nagesh Bhatmam Haldipur)



Lord BhavaniShankar at Dhātreette Kattu, SCM Shirali on 27-11-2023.
(Courtesy: ShriNagesh Bhatmam Haldipur)



P. P. Swamiji in Shri Dakshinamurthy Temple, Tiruvannamalai - December Camp.
(Courtesy: Anushravas)



Tiruvannamalai Camp in December.
(Courtesy: Anushravas)



**A view of Arunachala from Shri Dakshinamurthy Temple,
Tiruvannamalai.**
(Courtesy: Anushravas)



**Inauguration of the new building of Parijnana Vidyalaya
at Someshwar, Mangaluru on 9-12-2023.**
(Courtesy: Anushravas)



**Deepa Prajvalan by P. P. Swamiji at Parijnana Vidyalaya,
Someshwar, Mangaluru on 9-12-2023.**
(Courtesy: Anushravas)



Deepa Prajvalan by Shri Praveen Kadle.
(Courtesy: Anushravas)



At Parijnana Vidyalaya on 9-12-2023.
(Courtesy: Anushravas)



P. P. Swamiji at Shri Panduranga Temple Kasargod on 11-12-2023.
(Courtesy: Anushravas)



Shri Panduranga Temple, Kasargod on 9-12-2023.
(Courtesy: Anushravas)



Shri Panduranga Sannidhi, Kasargod.
(Courtesy: Anushravas)



Devi Sharadamba Sannidhi, Kasargod.
(Courtesy: Anushravas)



Shri Lakshminarayan Dev of Koppikar family at Bailur.