

THE CHITRAPUR SUNBEAM

चक्षुर्विन्द्यै तनूभ्यः
॥ श्री चित्रापुर मठः श्रीवत्की ॥

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Shankara Jayanti was on 12-05-2024



Shankara Jayanti at SCM, Shirali on 12-05-2024.
(Courtesy: Anushravas)



Shodashopachāra Puja at Hodi Samādhi at SCM, Shirali on 6-05-2024.
(Courtesy: Anushravas)



On 6-05-2024 at SCM, Shirali.
(Courtesy: Anushravas)

THE CHITRAPUR SUNBEAM :- MAY 2024

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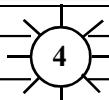
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“सा मां पातु सरस्वती”



PRAYERS, PRAISES & PSALMS
THE UPANISHADS
Uddalaka tells Shvetaketu :

इमाः सोम्य नद्यः पुरस्तात् प्राच्यः स्यन्वन्ते पश्चात् प्रतीच्यः ।

ताः समुद्रात् समुद्रमेवापियन्ति । स समुद्र एव भवति । ता यथा तत्र न विदुः
इयमहमस्मि इयमहमस्मि इति एवमेव खलु सोम्येमाः सर्वाः प्रजाः सत आगम्य न
विदुः सत आगच्छामहे इति ।

O beloved one, these rivers flow, the eastern to the east and the western to the west. From the ocean they reach the ocean. They even become the ocean. Just as they do not know there, "I am this, I am this" in the same way O beloved one, all these creatures come from the Real and yet do not know that they have come from the Real.

न्यग्रोधफलमत आहर - इति । इवं भगवः-इति । भिद्धि - इति । भिन्नं
भगवः - इति । किमत्र पश्यसि - इति । अण्व्य इवेमा धाना भगवः - इति ।
आसामड्डैकां भिद्धि - इति । भिन्ना भगवः - इति । किमत्र पश्यसि - इति ।
न किड्बन भगवः - इति ।

(The father) : "Please bring a banyan berry". (The son): "Here, venerable sir." "Please cut it". "It is cut, venerable sir." "What do you see there?" "O venerable sir, these that look like small seeds." "Dear one, please cut one of these." "It is cut, venerable sir." "What do you see there?" "Nothing at all, venerable sir."

(Continued) (Chāndogya Upanishad)

‘ॐ श्री सद्गुरवे नमः’

This page is sponsored by Smt. Shiroor Chitra Shankar.



SWAMI ANANDASHRAM

UNFORGETTABLE REMINISCENCES

MEETINGS WITH
SWAMI ANANDASHRAM

- LATE DR. GOPAL S. HATTIANGADI

The Sage of Chitrapur, Swami Anandashram, is the most understanding person I have ever known. In his presence, I felt secure and at ease. I shall not see the like of him in my lifetime.

From the vast and unforgettable saga of his life, I intend to touch on two events: my first and last meetings with him.

My first meeting :

January 21, 1927 is a date enshrined in my heart. A week prior to that, my father announced: "We are shifting to the servants quarters. For the next few days, our residence (at Clive Road, New Delhi) will be set apart for a Special Guest." Anticipating my inquiry, he added briefly, "God is coming. God in human form."

My fifth birthday had been celebrated only the previous month. I was far too young to know who or what "God is; and far too timid to ask whether one should love or fear God". Father's additional admonitions petrified me: God is not to be disturbed. No prying into God's room. No rambling on your tricycle." Then came the soothing balm: God is kind.

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.

God is loving. Do not be afraid.° With the suggestion of a smile, he patted me gently on the back.

Father had taken leave of absence to wait on the Special Guest: a very unique phenomenon, for I had never seen him stay away from work even when he was quite unwell.

At an opportune moment, curiosity got the better of me. Slowly and silently, I went on my tricycle to the forbidden area, and peeped into each one of the rooms. Finally, I saw "God in human form." He was The One to whom I prayed daily (and do so even now): "Swami, Dayyā, Pāmpā"!

Swami, Dayyā, Pāmpā was alone, seated on a mattress, erect but but relaxed, reading a book. Presently, he kept the book aside, shut his eyes, and seemed to ponder over something. After a short time, as he was about to pick up the book, he looked in the direction of the door and saw me. With a benign smile, he beckoned me to enter. I was at the crossroads Should I beat a hasty retreat and displease "Swami, Dayya,' or disobey father's mandate and invite a fully deserved caning?

As though sensing my dilemma, the Swami arose, walked with measured footsteps towards the door, held my hand, led me to the mattress, and asked me to sit down beside him. He spoke softly and tenderly, but, at this distance of time, I cannot recall a single word of what he said. He gave me an apple to eat and I vividly remember requesting him to share it with me.

Panic-stricken that father might enter the room at any moment, I was anxious to run away; but not

before noticing that the Swami, though always smiling, had a sad faraway look. After I had prostrated and sought permission to leave (I was well-mannered in those days), the Swami made me sit on his lap and embraced me. The love he emanated, kindled in me an everlasting bond of devotion.

During the next forty years, I had the privilege of meeting this Man of God on numerous occasions at various venues, of sitting at his feet in silence, and, above all, of trying to learn from him the right way of life.

My last meeting :

What eventually turned out to be my last meeting with Swami Anandashram before he left his body was at Bangalore on August 21, 1966. He must have been ailing and weak that day because, unlike his customary habit of sitting on an armchair he was reclining on his bed. I stood close by, speechless and paralysed with fear that he might say softly at any moment: "My work is done, I am withdrawing."

We looked at each other in silence for a prolonged period. Ultimately, when I bowed down on bended knees, rested my head near his feet, and whispered if I had his permission to return to Bombay, he inquired by gestures at what time the airplane was scheduled to depart. Glancing at his pocket-watch kept beside his pillow, he signalled me to sit down. I did so, shut my eyes, and did not utter a word. In those moments of uneasy quiet, several thoughts passed through my mind; primarily, that I should have learnt much more from this adored Teacher.

After January 1927, I did not meet Swami

Anandashram for almost ten years; he rarely moved outside the Kanaras, whereas I kept shuttling between New Delhi and Simla to settle down finally in Bombay. Thus, the second opportunity which I had of seeing him was at Shirali in summer of 1936; I had passed the Matriculation examination of the University of Bombay with a measure of success, and father suggested that we both went to offer our obeisance and seek blessings before I entered the college portals. With father's reticence in speech and value of time, we were both in and out of Swami's room within seconds (having travelled three days, from Bombay to Shirali).

I went again with father in 1940, this time to Satara where Swami Anandashram had retreated for observing Chaturmasya. Later, I joined Swami's retinue and accompanied him on visits to Sajjangadh, Paithan and Audumbar. Two years earlier, in 1938, he had asked me to go with him to Alandi, Chinchwad and Dehu. The few words of spiritual wisdom which the Swami imparted to me during the journeys to these holy places far outweighed the "knowledge" I had gained in the preceding decade, reading scores of books written by seeming scholars.

The next visit to Shirali was with my wife and son in the summer of 1947, to seek Swami's blessings prior to my departure to the U.S.A. for post-doctoral studies. He was away at that time; but He gave us a very pleasant surprise by halting at Kumta and granting us an audience.

I was unable to meet Swami Anandashram as frequently and for as long as I desired during the

next decade. I was selected by a multinational company overseas for a senior managerial position, and I went almost from the pier to a factory on my return to India.

My father, who "rendered twenty-five years of service to the Math, always looking ahead and working silently with steadfast faith in the Guru", passed away in 1957. Six years later, Shripad L Hemmady, "the last of a generation that is now but a memory", also joined the great majority. The loss in quick succession of two able men of honesty and integrity grieved even the serene renunciant, Swami Anandashram.

The end of 1955 marked the beginning of dissensions in the establishment. Swami Anandashram summoned me twice to indicate that I should take an active interest in Math administration. In 1962, my entreaty was to wait and see, and to avoid precipitancy; in 1963, weighing the gravity of the situation, I submitted to his superior judgment and prayed: "I am overwhelmed with the faith and trust which you repose in me. I am totally inexperienced, and seek no power except that of your grace." The Swami simply smiled and raised his palm in blessing. This timeless scene reminded me of a rishi of an ancient aeon. I was formally inducted into a secretarial position in December 1963, but functioned in a variety of roles, from peon upwards. Much of what I did, wise or otherwise, is sufficiently well-known to be repeated. Except perhaps two little-known facts: Swami Anandashram desired that I should be the President of the Mahasabha held in December 1965, and again asked

me to take over as President of the Standing Committee after the demise of A.V. Shankar Rau in January 1966. When I beseeched him on both occasions to excuse me, he graciously nodded assent: and I was happy that he had read my mind correctly.

The stream of thoughts then flowed gently along its sacred course. In that placid ambience, many gems of Swami Anandashram's spiritual advice touched the right chords of my heart. I recalled them to memory in later years, composed some in the form of blank verse, and am reproducing a few below in remembrance of this "God in human form."

- 1) What is really vital is faith in God: The unknown invisible Supreme Spirit. God is without a beginning or an end; God is The First Cause of everything.
- 2) God is one: absolute and inscrutable; God is indeed without a name or form. God is very near and also far beyond; God is inside and outside us as well.
- 3) Time cannot erase the concept of God; Which is neither mythical nor modern. God is the Seer revered by all seers; Prayer leads us to that Supreme Seer.
- 4) God is Light because neither is seen; Only their manifestations are beheld. God's light outshines a million suns; It is the glow of the Supreme Spirit.
- 5) Spiritual Wisdom is a godly treasure; It is bestowed only on worthy people. Imparting it to one who is unknowing; Is like presenting a gem

to a monkey.

- 6) Light and Wisdom direct one to Truth, Of which there are two diverse forms. One is based on datum of experiments; The second on devotional experiences.
- 7) Much truth is spoken, more is hidden; It needs no proem, it reveals itself. When praying to God, speak the truth, As that is the most sacred of duties.
- 8) Recompose the mind for concentration; Orchestrate the heart for meditation; Harmonise the soul for contemplation; Any hour of the day is the Hour of the God.

(Courtesy : Reproduced from the book ANANDI-ANANDA)

YOUR ATTENTION PLEASE - A CORRECTION



On page 11 of April 2024 issue of Sunbeam, the above photo was featured, but, the surname was wrongly given as Chandavarkar by oversight.

The correct name is Shri Gurunandan Padukone. The error is regretted.



TEACHINGS OF SWAMI PARIJNANASHRAM

IMPORTANCE OF SHRADDHA

(Summary of the Ashirvachan delivered by
His Holiness at Calcutta on 18-11-1975)

It is necessary for the people to visit Math, temples etc., but in the present-day society, it is not possible for all people to do so. So the Mathadhipati himself goes to meet the laity and give them blessings and a few words of advice. We have been wanting to come here on such a tour for a long time now, but could do so only now, with our responsibilities at the Math having lightened, enabling Us to step out. It has also been part of the tradition to give an Ashirvachan at the conclusion of such a visit. We remember accompanying His Holiness (Swami Anandashram) when He came here in 1965 and we sat here on this stage with Him, listening to His Holiness's Ashirvachan. Today, ten years later, we are again seated on this stage before you in the same reverential spirit.

Shankaracharya has told us that spiritual progress is possible for man only if God's Grace is there. His attaining human birth itself is due to God's Grace and the result of the good deeds of many past births performed by him. If he would only stop to contemplate, he would realise that he has been given this human body to realise his divine heritage and not to fritter away his time like cats and dogs in pursuit of transient pleasures. He must liberate himself from the cycle of birth and death. What is

the type of spiritual practice that he should undergo to achieve this liberation? For those who would want to progress on the spiritual path, the guidance of Guru is essential. The Guru's main purpose is to save the devotee, to steer him on to the right path suited to each disciple according to his abilities and temperament. The Guru only wants the disciple's good.

Every man in the world seeks happiness. This is a universal fact. As soon as intelligence dawns in him as a child, he starts looking for happiness. However, leaving aside the real source of happiness within him, man looks for his happiness outside in the delusion that his joy depends on attainments of external objects of his desire. **Happiness is of two kinds, one is the shadow of happiness which is illusory and the other is the real and abiding happiness that lies within us.** That is why, our ancients have told us that we can achieve lasting happiness only if we attain Self. But, because of his human nature, man does not go within himself. All his senses and all his faculties are directed outside on external objects. He has to realise that there is one God who is all-pervading, who is seated not only in the hearts of others but within him also. God is omniscient and omnipresent in all His creation. He is also known as Nirguna, or One who has no Gunas. How can you meditate on such a Supreme Being who is formless? What or Who is that Power? Before all creation took place, there was only God, the Supreme Brahman and nothing else and there was no way by which He could enjoy Himself. So, He

decided for the sake of Leela or divine sport to project from Himself all this creation for the sake of His mays. He first projected forth His Shakti Swarupa, whom we call as Adi Shakti, Brahma Shakti.. As soon as She was projected, She knew why She was there, that She had to carry out the wishes of Brahman and bring forth creation. So, She, in turn, created the three forces of Satva, Rajas and Tamas as embodied in Brahma, Vishnu and Shiva and entrusted them with the functions aligned to these three states, namely, creation, preservation and destruction. These three states today condition and govern all existence and even within man himself, the three forces are at work all the time, whether he is aware of it or not.

This is the City of Kali who is portrayed as standing with a string of human skulls round Her neck and Her tongue protruding out. Why is She portrayed thus? It is said that because man is mortal, when his "Kaal (time) comes, he has to go, to shed his mortal frame, the body which has separated him from the Supreme Being. Kali embodies that Kaala Shakti. She wears the garland of skulls to remind us and to make us realise that we are not the mortal bodies we have assumed but that we have emanated from Adi Shakti. As We said before, every man wants happiness but he doesn't attain it. The Upanishads tell us that we should seek out the real source of happiness that was ours before we assumed the human form which has brought us all the ills of human existence. For that, we have to know what is Moksha or liberation. It means attaining the Self by

realising that we are not the body but the real Self seated in all beings and creatures. Once you have attained Truth, you will have attained the real object of your life and be free from the cycle of birth and death.

There are many paths to Him, the paths of Jndna Yoga, Bhakti Yoga, Rita Yoga and Karma. Yoga. We have to first understand what is Dharma. It is the divine law of creation. Once you are born in the world, your human nature compels you to perform action. But, if you do your duty according to the Dharma, then its results do not attach themselves to you. Dharma then means doing one's duty. The concept of Dharma may change with the times but its basic tenets remain the same. In the olden times, it was believed that Dharma meant getting up early in the morning, observing Sandhyavandana, wearing a tuft, etc. The Dharma of 100 years ago no longer prevails today. If the old practices have ceased to be, it does not mean that we have abandoned Dharma. Today, it is not observances because the pattern of life has changed so vastly. Even Vaidiks find it difficult to pursue the prescribed discipline laid down for them. Even so, there is the basic Dharma laid down for all householders who need not give up all the good practices that have come down from olden days. Each one has to pursue his duty. He should perform his duty according to his limitations, within his own sphere with all his heart. Dharma teaches us to be kind and considerate to all around us, not to harm other living creatures, to look on other people as our own brothers and sisters, because we are all from

the same Mother and therefore to seek only good of others. There are many paths that lead to the Supreme Being. Each one has to follow the path for which he is mentally equipped. He must realise that his happiness does not lie in worldly pursuits. All Sadhakas have to realise that the God they seek is within them and concentrate their efforts on attaining Him. We now conclude our brief Ashirvachan and pray to Lord Bhavanishankar to bless you all with the fulfilment of your desires.

FESTIVALS IN JUNE 2024

JUNE 2024

01	SATURDAY	VARDHANTI AT GOKARN - SWAMI PARIJNANASHRAM -I SANNIDHI
08	SATURDAY	SAMĀRĀDHANĀ AT SHIRALI - SWAMI PANDURANGASHRAM SANNIDHI
12	WEDNESDAY	VARDHANTI AT SHIRALI - SWAMI ANANDASHRAM SANNIDHI
13	THURSDAY	VARDHANTI AT MANGALURU - SWAMI VAMANASHRAM SANNIDHI
15	SATURDAY	JANMADIVASA OF SWAMI PARIJNANASHRAM-III
15	SATURDAY	VARDHANTI AT MALLAPUR - SWAMI SHANKARASHRAM-II SANNIDHI
16	SUNDAY	VARDHANTI AT KUNDAPURA - SHRI SACCHIDANANDA DATTATREYA SANNIDHI
21	FRIDAY	DAKSHINĀYANA PRĀRAMBHA, VATA SAAVITRI VRATAM
26	WEDNESDAY	VARDHANTI AT KUNDAPURA - SHRI JOGAYYA VENKATARAMANA SANNIDHI



Teachings of P. P. Shrimat Sadyojat Shankarashram Swamiji

(Excerpt from August 2013 issue)

कार्त्तु आमि पालकी उत्सव जात्तना समाधी मुखारिउब्रलेलिं. थंयिं आनंदाश्रम स्वाम्यानि शिष्य स्वीकार कोर्चे जी प्रसिद्ध एक photo आस्स तें पळयतना मस्त इच्छा जाल्लि”खेळतुझे जीव घेणे पाहण्या तू ध्यान मग्न हें स्वाम्यानि रचित भजनेचेरिचिंतन कोर्का म्होणु. केल्ले. आत्तंयि थोडें कोर्या वे? **Basically it goes like this...**

खेळ तुझे जीवघेणे पाहण्या तू ध्यानमग्न
अव्यक्ताशी सख्य तुझे व्यक्त करी जगी आम्हा॥१॥

प्रतिलेखा आम्ही जाणे ब्रह्मानंदी येत विघ्न
मायेशी सख्य तुझे भिन्न माया दावी आम्हा॥१॥
दृष्ट जग लेणे तुझे रूपे भासी का विछिन्न
अदृष्टाशी सख्य तूझे कष्टमय दावी आम्हा॥२॥

कर्ता क्रिया स्वयं होणे आणिक तू कर्माध्यक्ष
कर्त्यापायी सख्य तुझे संचिताचे ओझे आम्हा॥३॥

कैंची देवा ही करणी सांग मी तू का रे भिन्न
चक्षुपरी सख्य तुझे मूढ म्हणे गूढ आम्हा॥४॥

तुक्का एक कल्कि गम्मति येत्ता आम्का त्रास दिंज्यांतु. साऽनशिष्य सांगत आसति गुसंक. खेळ तुझे जीव घेणे पाहण्या तू ध्यानमग्न .. गुरु थंयिं अनुष्ठान कर्ताति, ध्यानांतु बस्ताति तास घट्लेने, तें शिष्याक कल्लें

म्होणु कळना. पाहण्या तू ध्यान मग्न. कल्याक? अव्यक्ताशी सख्य तुझे ... तूं आण्णालो अव्यक्त स्वरूपांत आस्स,तुक्का प्रपञ्चाच कस्ले लेश लेप सुद्धांयिं जायना. अव्यक्ताशी सख्य तुझे आनि व्यक्त करी जगी आम्हा. आम्का हांग्गा संसारांतु बुड्डयता. तश्श एक लांछन आरोप सो आस्स. जाल्यारि आमिहें इल्लें सांग्चें प्रत्येक श्लोक अश्श आस्स जाल्यारि सावधान!आमोली रडडी ही न्हयि. आण्णालें किल्लें दुःख आस्स की तिल्लेंचि **complete** एक **reversal** गुरुंगलें सामर्थ्य थंयिं शिष्य पळ्यतआस्स. हांवं दुखी तूं दुखी न्हयि. हांवं दुखी आस्स जाल्यारि तूं ह्या दुखा परे आस्स. व्यक्त करी जगी आम्हा ... तावळी अव्यक्ताशी सख्य तुझे हे गुरुवर्य म्होणु तें पळ्यत आस्स शिष्यु. ताज्जें महिमा. **The Shishya has developed the sensitivity to recognise the greatness in the Guru Shakti. That is to be highlighted, not the weeping. We don't require this.** “प्रतिलेखा आमि जाणें ब्रह्मानंदी येत विघ्न,मायेशी सख्य तुझे भिन्न माया दावी आम्हा.” प्रतिलेखा आमिजाणे ... प्रतिलेखा म्हळ्यारि कल्लें बरय्लेलें पय्लेंचि. लिखा हुआ है क्या करें म्हणताति सगळीं रड्ताति. सगळीं रड्ताति म्हळ्यारिहिन्दु प्रारब्ध म्होणु रड्ताति दुसरे **destiny** म्हणताति आनि थोडे लोक नसीब म्हणताति. भगवाने लिखा हुआ ... भगवान क्यों लिखेगा? एकळ्याक सुखी, एकळ्याक दुखी. तश्श कल्याक कर्तलो देवु? ना. आमि प्रारब्ध आण्णाल जबाबदारी म्होणु घेत्तातिआनि माग्गेरि तांतुल्याने कश्श एक बरें जांक्का म्होणु प्रयत्नकर्ताति. हांग्गा साधक म्हणता, स्वामी सांग्त आसति, “प्रतिलेखाआमि जाणे” ... आम्का प्रारब्ध म्हळ्यारि अनुभव येत्त आस्स,आम्का कळत आस्स. आनि तें कल्लें कर्ता प्रारब्ध? ब्रह्मानंदी येत विघ्न ... आमाल साधनेंतु बाधक जावु आस्स. आनि हें कल्याक? माया

शक्तिमितिं. जाल्यारि ती माया जी आस्स मायेशी सख्य तुझे ... हे गुरुवर्य, तुक्का **you are कल्लें friends with** माया **so to say**. म्हळ्यारि माया तुक्का त्रास दीना. आनि आम्का “भिन्न माया दावी आम्हा” आम्का मस्त इल्ल मायाचक्करांतु तूं घाल्ता आनि तूं त्या माया परे आस्स हे गुरुवर्य.

“कर्ता क्रिया स्वयं होणे आणिक तू कर्माध्यक्ष, कर्त्या पाशी सख्य तुझे संचिताचें ओझे आम्हा.” ... साधकालि गति अजुनिकयिहांवं कोर्का इत्यादि म्होणु. तें एक कर्तृत्व आस्स तावळी प्रारब्धम्हळ्ळेले वारि. कर्ता आनि क्रिया हें चल्ल आस्ता. हांवं मनुष्यु म्होणचे भितरि कार्य कर्त आस्ता. एक क्षण सुद्धायिं काम कर्नातिलें बय्मुक असाध्य. कालि म्हळ्ळेलें न्हयि **even the sankalpa that I won't do anything is a kriya, it is a karma only.** “गहना कर्मणो गति” म्होणु सांगल्यां गीतेंतु. कर्ता आनिक्रिया, हांवं कर्ता हो अनुभव जांव्यो आनि कर्म कोर्चे हें आस्ता.हाज्ज परे माक्का वोच्चें आस्स. कल्याक? कल्या म्हळ्यारिसाधकाक शिष्याक हो समऽचि अनुभवु जाल्ला किल्लेंयि केल्लें म्होणु जाल्यारि किल्लेंयि सुख मेळ्ळें म्होणु जाल्यारि तें अशाश्वत.म्होणुचि **if I have the potential to discover something that will never fail, that will never diminish, then I want it.** शास्त्रांतु सांगल्यां अशिश एक आनंद आस्स तो केन्नायिक्षीण जाय्ना. आनि आम्कायि ह्या जगांतु कस्लो आनंदु प्राप्त जाताकी तें एक १०% आनंद आस्सु फावस्स न्हयि. ९०% दुःखचिवळवळेचि आस्ताति म्होणु. एद, साधक म्हणता माक्का तें जायि. जाल्यारि थंयिं पांक्का म्होणु जाल्यारि ह्या कर्तृत्वांतु एक शुद्धियेंक्का. “कर्ता क्रिया स्वयं होणे” ... आनि गुरुंक पळय्ल्यारि त्यागुरु शक्तिचें

ध्यान कर्तना “कर्त्या पाशी सख्य तुझे म्होणु” माक्काकर्माध्यक्ष तूं म्होणु माक्का दिस्त आस्स. कर्माचो अध्यक्ष जावु आशिलो तूं आनि हांवं त्या कर्मांतुचि शिर्कलां म्होणु माक्का हो अनुभव जात आस्स हे गुरुवर्य हांवें कल्लें कोर्चे? ... मागिरिगीतेंतुलो उपदेश हांग्गा लागू जांव्या सूरु जाता. “ईश्वरः सर्व भूतानां हृद्देशेऽर्जुन तिष्ठति, भ्रामयन् सर्व भूतानि यंत्रारूढानि मायया”... हें सगळें आयलें त्या श्लोकांतुं. मायाशक्ति सगळ्यांकयि नांचयतआस्स हो. साधाकागेलें जें कर्तृत्व आस्स तें तो अर्पण कोरूक शिक्ता आनि तें एक बरे कार्याक सुद्धायि use जाता. तावळा ताक्का एक शुद्धिचो अनुभव जाता, नाजाल्यारि त्रास सूरु जाता. मगलें हें **potential** आस्स, कर्तृत्व हे गुरुवर्य, हें हांवं तुक्का अर्पण कर्ता **use this; because I know when you use it I'll become a nimitta and I'll be fulfilled.** हें बंधनजें आस्स कर्माचें तांतुल्याने हांवं सुटतलों. मगल प्रयत्नामितिं साध्यना हें. अत्यंत ओजस्वी हें एक दृष्टीकोन अत्यंत सूक्ष्म साधना.भक्ति प्रेम नाजाल्यारि हें जायना आनि गुरुगलें तें मार्गदर्शनाचिएक पिपासा इल तीव्र आस्का तावळी तें सिद्ध जाता. कल्याम्हळ्यारि तुमलें आमोलें कल्लें लौकिक कर्तव्य आस्ता तें घेवुचिप्रेरित कर्ता ती शक्ति. जाल्यारि दृष्टीकोन विंगड जाल्लेल आस्ता,तांतु आमि शिर्कनाति. आनि ताज्जें परे आशिलें एक तत्वाक प्राप्तजांव्वें साध्य आस्स. “हांवं हांग्गा शिर्कला आनि तुमि मुक्तआसति. माक्का त्रास आस्स आनि तुमि आनंदाचो अनुभव कर्त आसति. हांवं कर्मांतु शिर्कलां. संचिताचें ओझे आम्हा” ...म्हळ्यारि प्रारब्ध कर्म माक्का बाधित कर्त आस्स आनि हे गुरुवर्य तूं कर्माध्यक्ष जावु आस्स, तूं कर्माच्या परे आस्स म्होणु अरिश एक **comparison** शें. वस्तुतः कल्लें जात आस्स म्हळ्यारि हांवं मगलें दुःख ही भावनाचि सुटत आस्स साधकालि **this is a point.** साधनेंतु आमि परलें हांवें कोर्का, **achieve**

कोर्का, म्होणु आमि कर्ताति. लौकिक कश्शि कल्लें एक **achievement** आस्ता, लक्ष्य आस्ता, तशीचि शुद्धि येत्तना एक विलक्षण परिवर्तनयेव्या सूरु जाता, साधकाल जीवनांतु आनि मागिरि तें एक शरणागति सूरु जाता. त्या वेळारि मगलें व्यक्तित्व हांव म्हळ्ळें हाज्जेरि चिंतन कम्मि जाताचि. सुट्टु सूरु जाता **it is a nuisance** म्होणु सुट्टु सूरु जाता. **There is so much within me**, इल्लें बरें मज्जमिति साध्य जाता, हांव मगलें एक कुंठित **personality** घेवु आण्णाकचि कल्याक क्षुद्र कोर्का? म्होणु तश्शि एक विलक्षण परिवर्तन येव्या सूरु जाता साधकांतु. **So**, एक दृष्टीने गुरुंगल अनुग्रहाचो चडड अनुभव जात आस्स, आण्णालें **self-imposed** किल्लकी जन्माचें हो आत्ताचें न्हयि **constraints** आसति, बंधन आसति हें ताज्जेरि आग्रह सोड्चें एक तें प्रक्रिया जात आस्स आनि तें एक **a sense of release** चो आनंद येत आस्स. ताज्ज पराकाष्ठा दुसरे अंतिम श्लोकांतु स्वाम्यानि सांगल्यां. तांगेलें सामर्थ्य तांगेल अधिकार आस्स. “कैचि देवा ही करणी सांग मी तू का रे भिन्न, चक्षु परि सख्य तुझे मूढ म्हणे गूढआम्हा.” कैचि देवा ही करणी? कश्शि देवा हें तुगलें? आतं थायि हो भेदु तो भेदु म्होणु सांगत आशिलो. वस्तुतः तूं सांग, तुज्जांतु मज्जांतु कल्लो भेद आस्स वे? हांव तुगलोंचि न्हेवे? तश्शि म्होणु घेव्येद. ऐक्य जांव्य पय्लें. कल्याक हें ... कल्लें हें विलक्षणमाया, मोह हें एक भेद दिस्त आस्स? सांग मी तू का रे भिन्न. हें लोकांक कळणा मूढ म्हणे गूढ आम्हा. मूढ म्हळ्यारि कल्लें अज्ञानी. म्हळ्यारि कल्लें विशेष एक दुष्ट आस्का म्होणु न्हयि. एक परिस्थितितु न्हयि आमि उल्लेख कर्ताति. ना जाल्यारि मूढ म्हळ्यारि जड बुद्धि आशिलो अथवा सांग्ल्यारि सुद्धायि कळणा आण्णालें एक आग्रह घेवु बस्ला ताक्का मूढ म्हणताति. मूढ म्हणे गूढ आम्हा .. आम्का कळणा. आमि हें विचार कर्तना हीं चारी स्तरारि

पळय्ताति. गुरु शिष्यांगल ऐक्याचें स्तर एक शरणागतिचिही पराकाष्ठाचें एक स्तर, सांग मीं तू का रे भिन्न म्हळ्ळेलें. आनिआम्का परंपरा म्होणु कस्लि एक शक्ति प्राप्त जातत की कल्लें तें? ... गुरु तांगल शिष्य तांगले शिष्य म्होणु तश्श आम्का एक प्राप्त जाता तांतु आमि खंच्चे एक शक्तिचें आराधना कर्त आसतिती विंगड विंगडवे? ... एक्कीचि. देश काल आमि तश्श तुलनाकर्त आशिलमिति आमि भेद पळय्ताति. वस्तुतः एक शक्ति कार्य कर्त आस्स आनि ती आम्का प्राप्त जाता. तें प्रवाह जें प्रत्येक साधकाक आम्का मेळत आस्स ती एक शक्ति हो ... तें आम्काखंच्च माध्यमाने मेळ्यां थंयिं आमि परंपरा म्होणु स्वीकार कर्ताति.ना जाल्यारि तांतु भेद ना. म्होणुचि स्वाम्यानि उल्लयतना “आमि” म्हणताति. “आमि” म्हळ्यारि **not in the royal sense**; संपूर्ण परंपरेचें हांतु निश्चित एक संकल्प आस्स. आमोले वैयक्तिक संकल्प न्हयि म्होणु. तिल्ल एक परंपरेक मर्याद दीवु तें “आमि” म्होणु प्रयोग आस्ता. “आमि” म्हणताति म्हळ्यारि एक होडपणआस्ता म्होणु न्हयि. तश्श कोणाक अनुभव आस्स स्वाम्यांक त्यास्वाम्यांगल आमि चिंतन कर्त आसति आनि कृतकृत्य जांच्चें अनिवार्य हो. आंतरिक आस्सो, बाह्य आस्सो, समाजांतु आस्सो, जें एक परिवर्तन एक शक्ति संचार करयत आसति ती एक परंपराती एकी शक्ति प्राप्त जाल्या गुरु रूपेण. तांगलें आजि आमि स्मरण कोर्नु हीचि प्रार्थना कोर्चि की आमोल कल्ल एक पुरुषार्थ आस्स, तानि स्वीकार कोर्का, आमोलें कल्लें दुःख आस्स तें निवारण कोर्का. आमोल्याचि एक अबुद्ध अवस्थेमिति जडबुद्धिमिति आमिचि आम्का दुखी कोर्नु बस्ताति. तिवयि एक बुद्धिसमऽ कोर्नु एक स्वच्छता हाणु दुराग्रह कम्मि कोर्नु तांगल ऐश्वर्याचो अनुभव कोर्चें एक सामर्थ्य दिंक्का म्होणु गुरु लागि हीचि प्रार्थनाकोर्चि हो ... देवाल्या प्रार्थना कर्तना आमि सांग्ताति “देवा, तूं चऽड कल्ले विचार कोर्नाक्का. हांव इल्ल होडि पूजा

कर्ता, माक्काकल्लें जांक्का तें दी.” **Period!!** गुरुल्या आमि तश्शि कर्ताति.माक्का कल्लें जांक्का म्होणु सुद्धांयि अजुनिकयि गोला. माक्कापदार्थ जायि, माक्का विषय जायि, माक्का **achievements** जायिति, जाल्यारि तांतु माक्का शिरकुंचें ना ताज्जा परे वोच्चें आस्स. माक्का खंयिं शिरकाव्कका. म्होणु तश्शि एक प्रार्थनाकोर्नु केन्ना कर्ताति एक प्रचंड शक्ति मार्गदर्शन कोरु सूरु कर्ता.शरणागति **is a very dynamic process.** अब हम शरण आगए हैं, अभी आप ही बेडा पार करवा दीजिए. तश्शि **liabilities** आनि घेव्नु शरण वोच्चे प्रसंग येना. ओजस्वी कार्य कर्तऽ शरणवोच्चें साध्य आस्स. तश्शि आमि एक प्रतिज्ञा कोर्या. कोर्येद न्हेवे आजि? ... विलक्षण दिवसु, स्थानयि विलक्षण,ेद आनिआमोलेंयि चिकेचि उत्साह वाड्तलें. सोळा वरसं जाल्लिं आनिमुखारि कल्लें की म्होणु आमि चिंता करश्नाति. तुमि सांग्ल्यारितू **us do it collectively.** म्होणु ह्या शक्तिचें एक जागरणआनि प्रसारण म्हणताति आंतरिक आनि बाह्य रूपेण. तांतु जे एक आनंद येत्ता शीघ्र प्रत्येक साधकाक प्राप्त जांक्का म्होणु आमिगुरु चरणीं पुनः पुनः प्रार्थना कर्ताति. म्होणु ती प्रकृति जाव्नु येत्ता,आमाल प्रारब्ध जाव्नु येत्ता, ती ब्रह्म विद्या स्वरूपिणि जाव्नु येत्ताआनि मागेरि आण्णाल्याचि आनंदाक उद्घाटित कर्ता. तश्शि त्यागुरु शक्तिक देवीक आमि शरण वत्त आसति. ती आमोलें मार्गदर्शन कोरो.

गोम्टें कोर्नु कोर्या, श्रद्धा भक्ति पुर्रसर कोर्या. वगि श्रद्धाजी आस्स निष्ठा जावो. तांतु आमि प्रतिष्ठित जांव्यां. आनि हें पूर्ण एक लाभ जो आमका प्राप्त जात आस्स ताज्जें पात्र जांव्यां.

(Concluding Prayers)

(Transcribed by Shrikala Kodikal)

JAGADGURU SPEAKS

H.H. Sri Bharati Tirtha Mahaswamiji

GREATNESS OF ĀDI SHANKARA

Of the Vibhuti Purushas born in Bharata, Shri Shankara Bhagavatpada is the foremost. It is known by all that he was an incarnation of Lord Shiva. He achieved the goal of his avatdra not by showing miracles, but with scholarship, brilliant debating and wonderful teaching. In a short life span one can study a lot and become a scholar, or can travel throughout the country or can write a number of books. Shankaracharya did all these and a lot more.

Extensive Writing :

He wrote extensively from Brahma Sutra Bhashya to Eka Shloki. In Brahma Sutra, it is said, what was in the heart of Veda Vyasa, has been clearly explained. Adi Shankara's style of writing is unemotional, simple and flowery. Such is his greatness that among the commentaries he wrote for great works is one for the 12 shlokas composed by his disciple Hastamalaka.

He wrote such original works as Viveka Choodmani and Upadeaa Sahasri. For the common, man, he wrote many stotras in praise of all the gods and goddesses.

Reality is one

While establishing Advaita Siddhanta, he declared that the Reality is only one and the rest is unreal. That eternal truth is called Brahman. If everyone is not experiencing this Brahman, it is because of the accumulated Karma. Once all the karma is cleansed, the individual realises Brahman.

Some raised the objection, "Where is the scope for Varnashrama Dharma in Advaita Siddhanta. By your Advaita Siddhanta you have flouted Varnashrqama Dharma." Nowhere has Adi Shankara slighted

Varnashrama.

The Need for Karma

For those who have not yet reached the highest state of enlightenment, Varnashrama Dharma is very essential. It is clearly stated that performing Karma is a must for all. When the Lord, who is the ultimate cause of everything is engaged in activity, what about others.

Sri Shankara's compassion knew no bounds. Even to the Kapalika who asked for his head, he not only agreed to sacrifice himself, but also told him to come when the disciples were not there, so that he could have his head easily.

For National Integration

A great service Adi Shankara did for the country is to think of national integration. A Namnoodri of Kerala was made the priest of Badrinath. One from Maharashtra was sent as the priest to Rameshwaram. The priests at the Pashupatinath temple in Nepal are from Karnataka. Sureshwaracharya of North India was made the pontiff of the Sringeri Math in the South. Totakacharya of the South was put in charge at Jyotirmath in the North. By doing all this, Shankara taught us that all Indians should feel that we are one.

Preservation of Dharma

The sacred duty of the Maths he established is to protect, preserve and spread Sanatana Dharma. The Sringeri Math is doing its best to discharge its duty by having various activities such as establishing Pathshalas, supporting Veda Pundits, encouraging students of Veda, conducting the Veda Sabha and so on.'

(Courtsey : Tattvaloka)

FOR INFORMATION TO ALL DEVOTEES / LAITY

H. H. Swamiji's Travel and Ekanta (Mauna) Dates May 2024 – March 2025

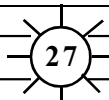
This is to inform all devotees / laity that H.H. Swamiji will be travelling and observing Ekanta (Mauna) on the following dates. Devotees / laity are requested to take note of the same while planning their travel. For further updates, kindly visit <https://chitrapurmath.net/events>

TRAVEL DATES

3rd June (Mon - Vaishaka Kr 12)	: From Shirali to Karla
19th June (Wed - Jyeshtha Sh 12)	: From Karla to Bangalore
1st July (Mon - Jyeshtha Kr 10)	: Departure from Bangalore
8th July (Mon - Ashada Sh 3)	: Departure to Shirali.
11th July (Thur - Ashada Sh 5)	: From Shirali to Sringeri
13th July (Sat - Ashada Sh 7)	: From Sringeri to Shirali.

EKANTA (MAUNA) DATES

Date and Day, 2024	Tithi
7 th May, Tuesday	Chaitra Kr 14 (Amavasya)
8 th May, Wednesday	Chaitra Kr 30 (Amavasya)
10 th May, Friday	Vaishaka Sh 3 (Akshay Trtiya)
17 th May, Friday	Vaishaka Sh 9 (Shukla Navami)
5 th June, Wednesday	Vaishaka Kr 14
6 th June, Thursday	Vaishaka Kr 30
15 th June, Saturday	Jyeshtha Sh 9
21 st June, Friday	Jyeshtha Sh14 (Dakshinayana prarambha)
22 nd June, Saturday	Jyeshtha Sh.15/Kr1
4 th July, Thursday	Jyeshtha Kr 14
5 th July, Friday	Jyeshtha Kr 30
15 th July, Monday	Ashada Sh 9
3 rd August, Saturday	Ashada Kr 14
4 th August, Sunday	Ashada Kr 30
14 th August, Wednesday	Shravana Sh 9
2 nd September, Monday	Shravana Kr 30
3 rd September, Tuesday	Shravana Kr 30
12 th September, Thursday	Bhadrapada Sh 9
1 st October, Tuesday	Bhadrapada Kr 14
2 nd October, Wednesday	Bhadrapada Kr 30
12 th October, Saturday	Ashwija Sh 9
31 st October, Thursday	Ashwija Kr 14
1 st November, Friday	Ashwija Kr 30
30 th November, Saturday	Kartika Kr 14
1 st December, Sunday	Kartika Kr 30
9 th December, Monday	Margashira Sh 8 / 9
30 th December, Monday	Margashira Kr 30
31 st December, Tuesday	Pushya Sh 1



Date and Day, 2025	Tithi
8 th January, Wednesday	Pushya Sh 9
28 th January, Tuesday	Pushya Kr 14
29 th January, Wednesday	Pushya Kr 30
6 th February, Thursday	Magha Sh 9
26 th February, Wednesday	Magha Kr 13
27 th February, Thursday	Magha Kr 14/30
28 th February, Friday	Phalguna Sh 1
8 th March, Saturday	Phalguna Sh 9
28 th March, Friday	Phalguna Kr 14
29 th March, Saturday	Phalguna Kr 30
16 th March, Sunday	Phalguna Kr 2
17 th March, Monday	Phalguna Kr 3





Shrī Chitrāpur Math - Bangalore Local Sabhā

(Public Trust Reg. No. A/347 Karwar)

Phone: +91 80 23348790

68, 15th Cross, Canara Union Road

Email: blr.ls.comm@gmail.com

Chitrapur Circle, Malleshwaram, Bangalore 560055

Date: 17 May 2024

HH Swāmījī 's Visit Programme to Bangalore

19 June – 01 July 2024

Dear Sādhaka-s,

Jai Shankar

HH Swāmījī has kindly accepted our invitation to camp in our Bangalore Math from 19 June upto 01 July 2024. The detailed programme is appended below.

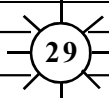
Kindly note that HH Swāmījī and entourage will be arriving from Kārlā on 19 June (late night). **However, all Local Sabhā programmes and activities will commence only from Sunday 23 June.** There are no activities scheduled on 20 June, 21 June and 22 June. (HH Swāmījī will be in Ekaant on 21 June and 22 June).

Some salient points included in the programme are as follows:

- Mahāpujā, Shri Pādūkā Pujana, Tirtha vitarāoa, Shri Bhikshā Sevā, are scheduled on 3 days - Sunday 23 June, Thursday 27 June and Sunday 30 June.
- Sanskrit Play Duta Vākyam is being staged at 5.30pm on Sunday 23 June.
- HH Swāmījī have been requested to conduct Swādhyāya on 3 days – Monday 24 June, Tuesday 25 June and Wednesday 26 June
- HH Swāmījī have been requested to conduct one Parāmarsha on 26 June.
- HH Swāmījī have been requested to conduct the Shiva Pujana on Monday 24 June and the Devi Pujana on Friday 28 June
- A Rudra Homa is scheduled on Sunday 23 June for the wellbeing of our HH Swāmījī
- Vanabhojana is scheduled on Saturday 29 June
- Dharma Sabhā is scheduled on Sunday 30 June.

The following Sevā-s can be done during the visit.

(Booking for the Sevā-s will be accepted at the Local Sabhā Office in the Math by cheque or cash with effect from Saturday 08 June; Sevā rates are indicated below:



Special Sevās	Amount in Rs.	Remarks
Yajamāna for Rudra Homa	20,000	1. Rudra Homa is being performed for the wellbeing of HH Swāmiji. 2. Yajamāna will be able to participate in the Homa and perform the puroāhuti.
Yajamāna Sevā (covers entire day's expenses)	15,000	This Sevā includes all regular Sevā-s
Santarpāoa Sevā	8,000	This Sevā includes all regular Sevā-s
Sevā Kartā	5,000	This Sevā includes all regular Sevā-s
Pushpālankāra Sevā	1,000	
Innadāna -Sevā	1,000	
Rudra Homa Sevā	300	
Donations as convenient		

Regular Sevās	Amount in Rs.	Remarks
Shri Pādūkā Pujana	300	Palēru with fruits and flowers is included and will be provided
Shri Bhikshā Sevā	350	
Kunkumārchana	80	
Pañchāmṛta Rudrābhisheka	80	
Nandādīpa	250	

Payment Mode:

Payment can be made either by cash or by cheque or by bank transfer.

Payment either by cash or cheque must be made in the Math Office and receipt is to be obtained.

Cheques to be issued in favour of "SHRI CHITRAPUR MATH - BANGALORE LOCAL SABHA";

For Bank Transfers, details are as follows:

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

Account No.: **109803130001136**

SVC Bank 11th Cross, Vidyamandir Branch

IFSC Code: **SVCB0000098**

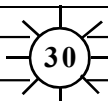
Kindly follow up the bank transfer with an email to scmblrseva@gmail.com mentioning the Sevā-s, transaction details, your full name, gotra and nakshatra.

Please Note: Online Transfers of Seva amounts will be allowed only upto 21st June. No Online Transfers on or after 22nd June will be allowed. Thereafter, it will be only through Cash/Cheque at the Math Office.

In Sevā,

Chaitanya Shiroor

President, Bangalore Local Sabhā



Programme Schedule - HH Swāmiji 's Visit to Bangalore
19 June – 01 July 2024

(Please note- All programmes highlighted in yellow are in HH Swāmiji's Presence.)

Wednesday 19 June	Jyeshtha Shukla Dwādashī	Remarks
8am	Depart from Kārlā to Bangalore	
On Irrival	HH Swāmiji is received with a Puroa Kumbha Swāgata and Pāda Prakshālana	

Thursday 20 June	Jyeshtha Shukla Trayodashī	
	Morning Programme	
6am	Suprabhātam	
7am to 8am	Prāoāyāma and exercise	
8;30am	Breakfast	
12;30pm	Prasāda Bhojana	
	Evening Programme	
5;30pm – 6;30pm	Guru pujana by Gṛhastha-s	
7pm	Dīpanamaskāra	
8pm	Prasāda Bhojana	

Friday 21 June	Jyeshtha Shukla Chaturdashī	
	Morning Programme	(HH Swāmiji will be in Ekānta)
6am	Suprabhātam	
7am to 8am	Prāoāyāma and exercise	
8;30am	Breakfast	
12;30pm	Prasāda Bhojana	
	Evening Programme	
5;30pm – 6;30pm	Devī pujana by Gṛhastha-s and Durgā Namaskāra	
7pm	Dīpanamaskāra	
8pm	Prasāda Bhojana	

Saturday 22 June	Jyeshtha Purnimā/Krshna Pratpadā	
	Morning Programme	(HH Swāmiji will be in Ekānta)
6am	Suprabhātam	
7am to 8am	Prāoāyāma and exercise	
8;30am	Breakfast	
1230pm	Prasāda Bhojana	

	<u>Evening Programme</u>	
7pm	Dipanamaskāra	
8pm	Prasāda Bhojana	

Sunday 23 June	Jyeshtha Kṛṣṇa Dwitya	
	<u>Morning Programme</u>	
6am	Suprabhātam	
7am to 8am	Prāoāyāma and exercise	
7am to 8am	Gāyatri Inus <u>hthana</u>	
8am	Breakfast	
8;30am to 12noon	Rudra Homa	For the wellbeing of HH Swāmiji
10;30am	Mahāpooja, Bhajana Sevā	
11;30am onwards	1; Welcome address by President – Bangalore Local Sabhā 2; Swāgata Gita 3; Ashirvachana by H;H; Swāmiji 4; Shri Pāduka Pujana by President - BLS 5; Shri Pāduka Pujana, Tirtha Vitaraoa, Shri Bhikshā Sevā	
12;30pm	Prasāda Bhojana	
	<u>Evening Programme</u>	
5;30pm onwards	Girvāoprats <u>hthā</u> Play (Duta Vākyam)	
7pm	Dipanamaskāra	
8pm	Prasāda Bhojana	

Monday 24 June	Jyeshtha Kṛṣṇa Tritya	
	<u>Morning Programme</u>	
6am	Suprabhātam	
7am to 8am	Prāoāyāma and exercise	
10am to 11am	Swādhyāya by HH Swāmiji	
12;30pm	Prasāda Bhojana	
	<u>Evening Programme</u>	
6;45pm	Dipanamaskāra	
7;00pm	Bhāshya Pathana	
7;30pm to 8;30pm	Shiva Pujana	
8;30pm	Prasāda Bhojana	

Tuesday 25 June	Jyeshtha Kṛṣṇa Chaturthī	
	<u>Morning Programmes</u>	
6am	Suprabhātam	
7am – 8am	Prāoāyāma and exercise	
8;30am	Breakfast	

10am to 11am	Swādhyāya by HH Swāmiji	
12:30pm	Prasāda Bhojana	
	Evening Programmes	
7pm	Dipanamaskāra	
7:30pm – 8:30pm	Interacton	
8:30pm	Prasāda Bhojana	

Wednesday 26 June	Jyeshtha Krshṇa Panchamī	
	Morning Programmes	
6am	Suprabhātām	
7am – 8am	Prāoāyāma and exercise	
8:30am	Breakfast	
10am to 11am	Swādhyāya by HH Swāmiji	
11am to 12noon	Parāmarsha with HH Swāmiji	
12:30pm	Prasāda Bhojana	
	Evening Programmes	
7pm	Dipanamaskāra	
8pm	Prasāda Bhojana	

Thursday 27 June	Jyeshtha Krshṇa Shashthī	
	Morning Programme	
	Suprabhātām	
7am to 8am	Prāoāyāma and exercise	
8:30am	Breakfast	
11am to 12:30pm	Mahāpujā, Bhajana Sevā, Shri Pādukā Pujana, Tirtha Vitarāoa, Shri Bhikshā Sevā	
12:30pm	Prasāda Bhojana	
	Evening Programme	
5:30pm to 6:30pm	Guru pujana by Gṛhastha-s	
7pm	Dipanamaskāra	
7:30pm to 8:30pm	Interacton	
8:30pm	Prasāda Bhojana	

Friday 28 June	Jyeshtha Krshṇa Saptamī	
	Morning Programme	
6am	Suprabhātām	
7am – 8am	Prāoāyāma and exercise	
8:30am	Breakfast	
10:30am- 11:30am	Shri Devi Kavacha, Sāmuḥika Kunkumārchana with Shri Lalitā Trishat	
12:30pm	Prasāda Bhojana	
	Evening Programme	
5pm to 6pm	Durgā Namaskāra	

6pm	Dipanamaskāra	
6:30pm to 7:30pm	Devi Pujana	
7:30pm to 8:30pm	Garbā	
8:30pm	Prasāda Bhojana	

Saturday 29 June	Jyeshtha Krshna Is htamī	
6am	Suprabhātām	
7am – 7:15am	Depart for Vanabhोजना	Somā Farms Doddaballāpur
8:30am	!rrive at Vanabhोजना site	
9am to 10am	Breakfast at Vanabhोजना site	
10am to 6pm	Group Games, Lunch, Rest, Karaoke, Tea and snacks	
6pm	Depart for Math_	
8:30pm	Prasāda Bhojana	

Sunday 30 June	Jyeshtha Krshna Navamī	
	Morning Programme	
6am	Suprabhātām	
7am to 8am	Prāoāyāma and exercise	
7am to 8am	Gāyatri !nus hthana	
11am	Mahāpuja, Bhajana Sevā	
12 noon	Dharma Sabhā commences	
	Sabhā Prārambha Prārthanā	
	!ddress by President BLS	
	Vaidika Sambhāvanā	
	Vote of thanks and Kshamāyāchanā	
	Ashirvachana by HH Swāmiji	
	Shri Pādukā Pujana, Tirtha Vitaraoa, Shri Bhikshā Sevā	
	Prasāda Bhojana	
	Evening Programmes	
7pm	Dipanamaskāra	
7:30pm to 8:30pm	Interacton	
8:30pm	Prasāda Bhojana	
9pm	Volunteer meetng	

Monday 01 July	Jyeshtha Krshna Dashamī	
	Morning Programme	
9am	Niropa Gita	
	Niropa-upadesha by H;H; Swāmiji	
	HH Swāmiji Departs	



KODIĀL CHĀTURMĀSA – 2024

INVITATION

28th

Chāturmāsa Vratam

Krodhī Sarāvatsara

by

**H.H. Shrīmat Sadyojāt
Shaṅkarāshram Swāmījī,
Mathādhipati**

of

**Shrī Chitrāpur Math
Shirālī**

Uttara Kannaḍa District, Karnāṭaka

21-07-2024 Sunday, Āshādha-Pūrṇimā
(Vyāsapūrṇimā / Gurupūrṇimā)

to

18-09-2024 Wednesday, Bhādrapada Pūrṇimā

at

Shrī Chitrāpur Math

Shrī Vāmanāshram Samādhi Math

Gaṇapathy Temple Road, Maṅgaḷūru – 575 001 D.K.

KODIĀL CHĀTURMĀSA COMMITTEE – 2024

Shrī Chitrāpur Math

Shrī Vāmanāshram Samādhī Math

Ganapathy Temple Road, Maṅgāūru – 575 001. ☎ 0824-242 7212 / 2441 677

E: kodialchaturmasa2024@chitrapurmath.net.in

Jai Shaṅkar, Sādhaka-s

H.H. Shrīmat Sadyojāt Shaṅkarāshram Swāmījī, Mathādhīpati, Shrī Chitrāpur Math, Shirālī have graciously consented to observe Their **28th Chāturmāsa Vratam** in the Hallowed Precincts of Samādhī Math, Maṅgāūru from **21st July 2024 to 18th September 2024**.

You are cordially invited to attend all the functions with your family and friends and receive the blessings of Lord Bhavānīshaṅkar, our revered Guruparamparā and H.H. Swāmījī.

We look forward to your enthusiastic co-operation and participation in large numbers in all the functions to make this Chāturmāsa a memorable and unforgettable event. Please refer to the list of Special Sevā-s on page 5 and book your Sevā-s.

————— **Conveners** —————

Yellore Rāmkishore Rāo

Bhavānī Shaṅkar Kaṅḍlur

AND COMMITTEE MEMBERS

PROGRAMME

SATURDAY, 20TH JULY 2024

	Purapravesha
6.30 pm	Arrival of H.H. Shrimat Sadyojāt Shaṅkarāshram Swāmījī from Shirālī. Receiving H.H. Swāmījī at Lower Carstreet with Vedaghoshā and escorting H.H. Swāmījī in procession to Samādhi Math.
7.00 pm	Arrival of H.H. Swāmījī at Samādhi Math. Pādaprakṣhālana, Pūrṇakumbha Swāgata with Vedaghoshā. Dhūī bheṭ Welcome Song Welcome Speech by Convener, Chāturmāsa Committee Āshīrvachana by H.H. Swāmījī
7.30 pm	Dīpanamaskāra
8.00 pm	Rātri Pūjā with Aṣṭāvadhāna Sevā
9.00 pm	Prasāda Bhojana

SUNDAY, 21ST JULY 2024

8.00 am	Sāmūhika Prārthanā
9.00 to 11.30 am	Maṅḍala Pūjā & Shrī Vedavyāsa Pūjā by H.H. Swāmījī
12.00 pm	Mahāpūjā, Maṅgalārati
12.15 pm	Welcome address by Convener Dharmasabhā Āshīrvachana by H.H. Swāmījī Shrī Pādukā Pūjana by Conveners of Chāturmāsa Committee & laity Tirtha Vitarāṇa Paṭṭakāṇṭhikā Arpaṇa Shrī Bhikṣhā Sevā Prasāda Bhojana
7.00 pm	Dīpanamaskāra
8.00 pm	Rātri Pūjā with Aṣṭāvadhāna Sevā
9.00 pm	Prasāda Bhojana / Phalāhāra

DAILY PROGRAMME

Special programmes will be announced on specific days

6.00 a.m.	Shrī Bhavānīshāṅkar Suprabhātam
8.00 a.m.	Gāyatrī Anushthāna
9.00-11.00 a.m.	Sādhana Pañchakam
11.00-11.45 a.m.	Bhajana Sevā by Sādhaka-s
12.00 p.m.	Mahāpūjā, Maṅgalārati
12.30 p.m.	Shrī Pādūkā Pūjana *, Tīrtha Vitarāṇa, Shrī Bhikshā Sevā *
1.00 p.m.	Prasāda Bhojana
3.00-4.30 p.m.	Guruparamparā Charitra Paṭhāna and Vimarsha by Sādhaka-s
5.00-6.30 p.m.	Cultural programmes by Sādhaka-s
7.00 p.m.	Dīpanamaskāra Shiva Pūjana / Devī Pūjana by H.H. Swāmījī
8.00 p.m.	Maṅgalārati followed by Ashvādhāna Sevā
9.00 p.m.	Prasāda Bhojana / Phalāhāra

Note: **Shrī Pādūkā Pūjana & Shrī Bhikshā Sevā can be performed on Thursdays and Sundays.

CHĀTURMĀSA VRATA SAMĀPTI PROGRAMME

Wednesday, 18th September 2024

6.00 a.m.	Shrī Bhavānīshāṅkar Suprabhātam
8.00 a.m.	Gāyatrī Anushthāna
9.00-11.00 a.m.	Sādhana Pañchakam
11.30 a.m.	H.H. Swāmījī performs Pūjana at H.H. Shrimad Vāmanāshram Swāmījī's Samādhi
12.00 Noon	Mahāpūjā, Shrī Pādūkā Pūjana, Tīrtha Vitarāṇa, Shrī Bhikshā Sevā followed by Prasāda Bhojana
5.30 p.m.	Gaṅgā Pūjana at Sultān Battery on river bank Sīmollaṅghana by boat to Taṅṅirubāvi and back
7.00 p.m.	Route: Shobhā Yātrā starts from Gaṇapathy High School, GHS Cross Road, Srī Rām Mandir, Temple Square, Field Street, Doṅgerkery Veikaṛamaṅgā Temple, New Chitrā Talkies, Basavanaguḍi Road, Chāmara Galli, Lower Car Street, Car Street, Temple Square and back to Samādhi Math
11.00 p.m.	a) Pādūkā pūjana by Convener and President, Standing Committee b) Ābhāra-pradarshana and Kshamāyāchanā by Convener c) Sambhāvanā to Vaidika-s d) Address by President, Standing Committee e) Āshīrvachana by H.H. Swāmījī f) Prasāda Bhojana / Phalāhāra

SEVĀ-S DURING CHĀTURMĀSA – 2024

MAṄGALŪRU

SPECIAL SEVĀ-S

Sl. No.	Sevā Name	Contribution
1.	Mahā Poṣhaka (Shiyāābhishheka at H.H. Shrimad Vāmanāshram Swāmiji Samādhi Sannidhi, Sevā at Shri Kṛṣṇa Sannidhi, Sevā at Shri Umāmaheshwar Sannidhi, Sevā at Shri Dattātreyā Sannidhi, Santarpaṇa Sevā, Shri Pādukā Pūjana & Shri Bhikṣhā Sevā + Memento)	₹50,000
2.	Poṣhaka (Shiyāābhishheka at H.H. Shrimad Vāmanāshram Swāmiji Samādhi Sannidhi, Sevā at Shri Kṛṣṇa Sannidhi, Sevā at Shri Umāmaheshwar Sannidhi, Santarpaṇa Sevā, Shri Pādukā Pūjana & Shri Bhikṣhā Sevā)	₹25,000
3.	Yajamāna Sevā (Shiyāābhishheka at H.H. Shrimad Vāmanāshram Swāmiji Samādhi Sannidhi, Sevā at Shri Umāmaheshwar Sannidhi, Santarpaṇa Sevā, Shri Pādukā Pūjana & Shri Bhikṣhā Sevā)	₹15,000
4.	Sevā Kartā (Shiyāābhishheka at H.H. Shrimad Vāmanāshram Swāmiji Samādhi Sannidhi, Santarpaṇa Sevā, Shri Pādukā Pūjana & Shri Bhikṣhā Sevā)	₹10,000
5.	Santarpaṇa Sevā (Santarpaṇa Sevā, Shri Pādukā Pūjana & Shri Bhikṣhā Sevā)	₹5,000
6.	Upāhāra Sevā (Breakfast, Shri Pādukā Pūjana & Shri Bhikṣhā Sevā)	₹3,000
7.	Sarva Sevā at Maṅgalūru (All Sannidhi Sevā at Samādhi Math and Shri Umāmaheshwar Temple, Maṅgalūru)	₹700

DETAILS OF ACCOUNT OF KODIĀL CHĀTURMĀSA COMMITTEE 2024

Name of Beneficiary	: Kodial Chaturmas Committee - 2024
Name & Address of Bank	: SVC Co-op Bank Ltd. GHS Road Branch, Mangalore-575001
Account Number	: 300003000010150
IFSC Code	: SVCB0000096

Note: Overseas sādhaḳa-s may send their queries to the Donor Facilitation Cell at scm.donor.cell@gmail.com

Reception & Sevā Committee	: Girish Kāpnāḍak	☎ 9113690141
Accommodation & Hospitality	: Maṅgalḍās Gulvāḍy	☎ 9448858557
Cultural Committee	: Devḍās Nāgarmat	☎ 9886316055

Conveners

Yellore Rāmkiṣhore Rāo
+91 9448144302

Bhavānī Shaṅkar Kaṅḍlur
+41798937113

Email : kodialchaturmasa2024@chitrapurmath.net.in



Shrīmad Vāmanāshram Swāmījī's Samādhi Sannidhi



Shrī Chitrapur Math
Shrī Vāmanāshram Samādhi Math
Maṅgaḷūru – 575001 Dakshīṇa Kannaḍa

Samarth Bhanap Yojana

Applications Invited!



Applications are invited for the 1st cohort of Samarth Bhanap Yojana.

Application window

Opens: **10th May 2024**

Closes: **9th Jun 2024**

Entrepreneurs from Bhanap community can apply for Seed Capital Funding, Mentoring and Support Services.

For more **details** about Samarth **Bhanap** Yojana please visit our website:

www.samarthbhanap.com

Online Application form

Visit: <https://bit.ly/3yfv9tf>

OR

Scan this QR Code



Note: A Webinar will be conducted shortly for Q&A on the process of application.

*Terms & Conditions apply.



BACK TO SCHOOL



Individuality
Empowerment



EDUCATE-A-CHILD SCHEME



Jai Shankar,

Dear well-wishers!

The children of Srivali High School, Shirali are excited about coming BACK TO SCHOOL - going to a higher class which will take them one step closer to realizing their dreams and aspirations!

The school has achieved a 100% pass percentage in the SSLC Board Examination for 2023-24 as compared to the State pass percentage of 72.83% for urban areas and 74.14% for rural areas for 2023-24.

At Srivali High School our endeavour is to open a world of opportunities to the children by giving them free education, free uniforms, free books and free mid-day meals. The school follows the Karnataka School Board curriculum, teaches Shrimad Bhagawadgita chanting and imparts vocational training in carpentry and plumbing.

One of the challenges we face every year is meeting the cost of education for every child. Your generous donations to the Educate-A-Child Scheme go a long way towards meeting this recurring expenditure.

COST OF EDUCATING A CHILD FOR ONE YEAR IS

Rs. 20,000/- or USD 250/-

EDUCATE A CHILD TODAY!

email : scm.donor.cell@gmail.com



SRI VALLI HIGH SCHOOL, SHIRALI



INDEPENDENCE DAY CELEBRATIONS AT SRI VALLI HIGH SCHOOL



VOCATIONAL WORKSHOP - CARPENTRY



SCIENCE EXHIBITION

SHRĪ CHITRĀPUR MATH SHIRĀLĪ

Accommodation Policy

1. Accommodation is provided to sādḥaka-s from our samāja who visit the Math to perform sevā-s and / or participate in the Math activities or functions.

2. Math daily activity includes, Suprabhātam, Madhyāna Pūjā/Aratī and the Aṣṭāvadhāna sevā in the evenings.

3. All sādḥaka-s planning to visit the Math and wishing to avail of accommodation have to inform the Accommodation Desk about their planned arrival and departure well in advance. Kindly fill the online form at <https://chitrapurmath.net/site/contact-accommodation> to send us the following mandatory details:

- a) Arrival date
- b) Departure date
- c) Number of persons
- d) Number of male and number of female sādḥaka-s
- e) Age of sādḥaka-s (Senior Citizens)
- f) Any special requirement such as ground floor required, or bed required.
- g) Purpose of visit

4. Accommodation is provided for a stay of three days only unless the sādḥaka is performing Homa-s or Mahārūdra, or to volunteers who come to do sevā where the number of days required to stay might be more than 3 days.

5. Separate accommodation for male and female sādḥaka-s will be provided during congregation of big groups during Rathotsava, Shibir-s or similar large Math functions.

6. Those visitors who wish to extend their stay must take permission from the Math General Manager and inform the Accommodation Desk at least 1 day in advance.

7. Accommodation to visitors not from our samāja may also be allowed at the Math Guest House provided accommodation is available.

8. Visitors not from our samāja must offer sevā-s in the Math and also participate in the Math activities.

9. Visitors/sādḥaka-s including senior volunteers who arrive at the Math, must compulsorily register themselves at the Accommodation Desk upon arrival and only then the room keys will be handed over to them. They should not call up people in the Math and take their own preferred accommodation without informing the Accommodation Desk in advance.

10. On the day of departure, visitors/sādḥaka-s have to sign out in the register at the reception, hand over the room keys and only then leave the premises. Do not hand over the keys to Pandu mam or housekeeping staff or leave without informing the Accommodation Desk.

13th January 2022

Shrī Chitrapur Math - Shirālī, Uttara Kannada, Karnataka, India 581354
www.chitrapurmath.net

Little Ravikiran – Vaishaka 2024

Swamiji Says...

"The immortal Anjaneya is an icon of ceaseless and unwavering conviction. We meditate upon Him to inculcate strength and discover what sharanagati – surrender – truly is."

H.H. Shrimat Sadyojat Shankarashram Swamiji

Vichaar Koryaan – For a vibrant discussion



Purav and Suraj simply loved Sundays. It was the day the men of the house took over the kitchen, and the children got to see the fun, goofy side of their Pappa. On the menu were Ajjū's special pav bhaji and gulab jamun. The kitchen was abuzz! Pappa and Purav were on vegetable-chopping duty, and Suraj was busy assisting Ajjū. Barely anything could be heard above the boisterous laughter in the kitchen until someone mentioned basketball.

Purav suddenly fell silent. A while later, he excused himself and went downstairs to practice his basketball shots. When he returned, it was well past lunchtime, and he barely ate. When Ajjū offered him a second helping, Purav mumbled something and went downstairs to practice again.

That evening, Pappa joined Purav on the basketball court. "Big game tomorrow?" he asked. "Yeah, it's the semi-finals. We are

playing against BGS. They are a strong team." "Ah! You have beaten them before and have practised all day. I'm sure you will do well," Pappa tried to reassure him, but that made Purav even more tense. "I think you should take a break now, buddy. You don't want to burn yourself out before the match," suggested Pappa. But Purav would not hear any of it.

After some cajoling, Purav finally opened up to Pappa. A few matches ago, Purav had missed a shot that had cost his team the tournament. He had not scored a single basket ever since. A strange fear would grip him every time he had to shoot. He would then pass the ball to avoid shooting. Purav had been practising harder to retain his position in the team. While he had become better at shooting, he had still not overcome his fear.

"Purav, you are good at this and have been practising diligently. You must stop worrying about the outcome of your game and start enjoying it like you used to," Pappa advised. "That is easier said than done," complained Purav.

"Things don't always turn out as we want them to, my child. We must learn from our mistakes and move on. Just surrender to the Almighty and play your game," said Pappa.

"Surrender?! That is for the weak and helpless!" Purav scoffed.

"Is 'weak' an adjective you would associate with Hanuman? Was anything impossible for him? Yet, He is the epitome of surrender and devotion. He is conviction personified!" said Pappa.

"Hmm...true," Purav accepted. "By praying to Him and reflecting upon His qualities, you too can grow in strength and become fearless," Pappa continued.

"I agree. But that won't happen overnight, Pappa. I still have tomorrow's match to deal with," said Purav.

Pappa thought for a while and then smiled, "Alright. Imagine this: God Himself is playing alongside you as the team's Captain. Now tell me, how will you play the game?" Just imagining this lifted a huge weight off Purav's shoulders, and he chuckled in excitement.

"If God Himself is my Captain, the match is a slam dunk! I will not

have to worry about winning. I can be carefree and enjoy the game like a child!"

"That is all you need to do, my child. God IS your Captain... always! You just have to surrender to that Captain with conviction. Have faith in yourself and play your game naturally and fearlessly tomorrow. Play with all your heart, without worrying about the outcome, in a spirit of dedication to Him" assured Pappa.

The smile returned on Purav's face. He felt lighter, and there was a spring in his step as he walked home with Pappa. That night, he slept peacefully, eagerly looking forward to the next match.

Let us discuss...

- Purav was afraid he would not be able to perform as well as he should. Are you able to empathise with Purav and what he went through?
- What are the qualities of Hanuman that can we look up to?

Kavyanjali: Jai Hanuman

From ceaseless and unwavering
connection true,
Came the strength to soar over the
ocean blue.
The Aadesh was the only guiding star,
The search for Maa Sita started both
close and far.



Through hills and valleys and plains fertile,
Through jungles and across rivers, endured the trial.
In search of Sita, abducted with a ploy so vile,
Vicissitudes did not make him deter or recoil.

And then finally they reached the southern sandy shore,
Faith and determination with undeterred strength he wore.
Between him and his mission was the ocean mighty,
Relentlessly he pursued the given Aadesh with Bhakti.

Jai Shri Ram! he valiantly roared
Across the sky, he took off, he soared.
With strength and speed beyond compare,
It certainly was a phenomenon - a sight so rare.

Obstacles many did come his way,
Not one did he allow to lead him astray.
First came Surasa, a demoness dread,
Wanted Anjaneya to enter her jaw instead.

Next came Lankini, fierce and old,
The guardian of Lanka was dealt with courage so bold.
Into the Ashok Vatika, Bajrangbali did go
Unseen by the guards did he tiptoe

Across and blossoms a forlorn Sita lay,
With tears in her eyes, she called out for Ram, through night and day.
With words of comfort, he eased her pain,
Presented to her the Mudrika, and let hope reign.

He bid the land of Lanka a fiery adieu,
With his mission accomplished, back to his Lord he flew.

Shiva Purana – Mallikārjuna - The Second Jyotirlinga

Shiva and Pārvatī led a blissfully happy life with their sons Kārtikeya and Ga?esha. Both were brilliant and served their parents lovingly. Shiva and Pārvatī decided that the boys were of marriageable age and this created some excitement! Just as brothers do, they quarrelled about who would get married first, "I shall marry!" "No! I shall!"

The parents conferred amongst themselves and came to a conclusion, "We love you both equally. Let there be a competition. Kārtikeya! Ga?esha! Both of you must circumambulate the Earth. Whoever returns first will get married first."

The powerful Kārtikeya set off at once. The task ahead was not easy. He had to traverse the seven continents, mountains, rivers and forests. He had to make haste if he were to complete the task first.

Ga?esha pondered, "I would not be able to travel as fast as Kārtikeya. I cannot even travel across the Earth, let alone faster than him! What should I do?"

After thinking it over carefully, he performed holy ablutions. Then he placed two seats for his parents and respectfully requested them to sit. He performed their pūjā and offered seven *pradaksṣinā-s* and *pra?āma-s*. Shiva and Pārvatī were pleased.

Ga?esha said, "Now you can get me married!"

Shiva and Pārvatī said, "Son, you must circumambulate the Earth! Kārtikeya has set off already."

Ga?esha explained, "By doing the *pradaksṣinā* around you, O Shiva and Pārvatī, I have circumambulated the Earth! The place of a son is at the Lotus Feet of his parents."

Shiva and Pārvatī said, "Son! You are a supreme soul with pure and intelligent thinking. A person with intelligence can overcome any hurdle. You have done all that the *shāstra-s* ask a son to do. What you have done will be an example for others to follow."

The parents dutifully engaged in arranging Gaṇeśha's marriage. Prajāpatī Vishwarūpa was overjoyed with this news. He had two beautiful daughters for whom he wanted a suitable groom. Gaṇeśha was perfect in every way for Siddhi and Buddhi, his exquisite daughters. The marriage was attended by devatā-s and ṛṣi-s.

Kārtikeya returned after completing the circumambulation of the Earth. When he heard what had happened, his feelings were hurt. So, he bowed to his parents and left Kailās. He settled on Mount Kraunchya and observed Brahmacharya. There he blessed devotees and showered benevolence upon them.

Pārvatī missed her son and Shiva comforted her. He sent devata-s and gaṇa-s to bring Kārtikeya back. But Kārtikeya refused to move from Mount Kraunchya. Finally, Pārvatī and Shiva left for Mount Kraunchya to meet their beloved son.

Shiva manifested as a Jyotirlinga - which continues to stand as Shri Mallikāṛjuna at Srīsailam.



Ammi Shikyaan - Let's learn together!

Hanuman went in search of Sita and reached Lanka. His search took

him to the Ashoka Vana, where he found Sita seated under a tree. Hanuman went and offered his pranams and gave her the finger-ring of Shri Rama to her. Sita was overcome when she met Hanuman as 'dhoota' of her beloved Rama. At this point, Hanuman asked if he could carry Sita with him right then straight to Rama. But Sita refused...

Why did Sita refuse when Hanuman said he would carry her from Lanka to Kishkindha to meet Ram?

Sita and Rama represent 'Dharma'. According to the Dharma, Rama had to rightfully fight for Sita, destroy the wicked Ravana and only then take back Sita with due honour. Dharma was on priority in the lives of Rama and Sita! No short cuts! No compromises!

Dharma represents the natural order of life – it helps us to live a life of stability and order, helps us to do the right thing, to be good and virtuous and live successfully on this earth. Dharma is the main foundation of life.

Credits:

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

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We welcome your feedback at

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Your feedback is important to us!



Vardhanti of Nāgālaya on 3-05-2024 at SCM, Shirali.
(Courtesy: Anushravas)



**Vardhanti of Swami Pandurangashram Sannidhi
at SCM, Shirali on 30-04-2024.
(Courtesy: Anushravas)**



Pujya Swamiji on way to Hodi Samādhi on 23-04-2024. Please have a good look at the renovated Dwār Mantap and the front side of the portico.
(Courtesy: Anushravas)