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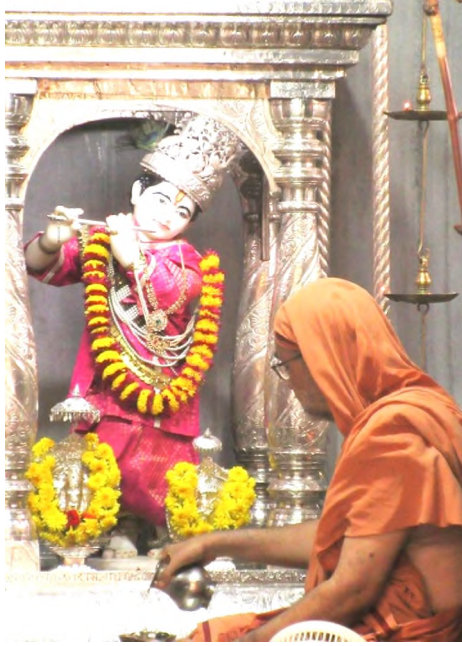
ॐ नमो भगवते परिज्ञानाश्रमाय ॐ



Jalābhisheka at Shri Vamanashram Sannidhi, Mangaluru on 5-8-2024.
(Photo by Shri Ganesh Rao Damble , Mangaluru)



Jalābhisheka at Shri UmaMaheshwar Sannidhi, Mangaluru on 5-8-2024.
(Photo by Shri Ganesh Rao Damble , Mangaluru)



Jalābhisheka at Shri Venugopal Sannidhi, Mangaluru on 5-8-2024.
(Photo by Shri Ganesh Rao Damble , Mangaluru)



Laghu Rudra Havan - Kodial Chaaturmaas 2024.
(Photo by Shri Ganesh Rao Damble , Mangaluru)



Shiva Poojan - Kodial Chaturmas 2024.
(Photo by Shri Ganesh Rao Damble , Mangaluru)



॥ प्रसन्नोऽस्तु गुरुः सदा ॥
(Photo by Shri Ganesh Rao Damble , Mangaluru)

THE CHITRAPUR SUNBEAM :- AUGUST 2024

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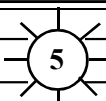
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“सा मां पातु सरस्वती”



PRAYERS, PRAISES & PSALMS
THE UPANISHADS

Sanatkumara continued :

यो वै भूमा तत् सुखम् । नाल्पे सुखमस्ति ।

भूमैव सुखम् । भूमा त्वेव विजिज्ञासितव्यः- इति ।।

What is infinite is bliss. There is no bliss in the small. The infinite itself is bliss. The infinite itself is to be desired to be known.

(Then there is a description of the infinite as that where one sees nothing else, hears nothing else and understands nothing else.)

Sanatkumara concludes the teaching thus:

न पश्यो मृत्युं पश्यति न रोगं नोत दुःखताम् ।

सर्वं ह पश्यः पश्यति सर्वमाप्नोति सर्वशः ।।

He who (really) sees, sees no death, no illness nor even pain. He who (really) sees sees everything and attains every thing in every way.

आहारशुद्धौ सत्त्वशुद्धिः । सत्त्वशुद्धौ ध्रुवा स्मृति ।

स्मृतिलभ्ते सर्वग्रन्थीनां विप्रमोक्षः ।।

Through purity of food results purity of intellect; through purity of intellect results steady memory; through the attainment of recollection all the knots are completely broken.

(Chândogya Upanishad)

‘ॐ श्री सद्गुरवे नमः’

This page is sponsored by Smt. Shiroor Chitra Shankar.



SWAMI ANANDASHRAM

UNFORGETTABLE REMINISCENCES

– LATE SHRI SADANAND B. NAGARKATTI

To be asked to pen a few lines in the sacred memory of our great Master, H.H. Shrimat Anandashram Swamiji, is like being invited to a sumptuous spiritual feast. It is a continuous sadhana of constant remembrance of Him whose height of compassion, greatness, magnanimity and spirituality cannot ever be gauged, but can only be experienced. A great saint has summed up the Sadguru's supremacy in his following Abhariga:

“माझी देव पूजा । पाय तुझे गुरुराजा ॥१॥
गुरुचरणांचि माती । तीच गंगा-भागीरथी ॥२॥
गुरुचरणांचा बिंदु । तोचि माझा क्षीरसिंधु ॥३॥
गुरुचरणांचे ध्यान । हेचि माझे संध्या-स्नान ॥४॥
शिवदिनि-केसरि पाही । सद्गुरु वांचुनि दैवत नाही ॥५॥”

For us to speak and constanly remember our great Master is like verily undergoing the spiritual exercises such as Snāna, Sandhyā, Poojā, meditation and all. There isno divinity greater than the Sadguru. He is our all-in-all.

Recalling the unforgettable glories of the nest

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.

relating to our Master, is by itself a spiritual exercise by which one can elevate one-self, And it is in this context that an attempt is made to place before Master's innumerable devotees two memorable incidents worthy of mention on this occasion through the columns of this popular magazine.

1959: It was the occasion of Shishya-sweekar to be held at Bombay. Master had gone into the minutest details of items for the ceremony., His generous heart did not fail to think of the Math staff and their kin. Who would not long to witness the rarest phenomenon in the history of the Math? Whoever from among the staff that desired to witness the ceremony at Bombay, was given the to-and-fro travelling fare + pocket money, whatever the number in the family from the Master's personal funds. It was a gesture for those who could ill-afford to go to far-off Bombay. In ordinary circumstances, they would have well witnessed the ceremony at the Shirali Math itself. Not only the staff but also several ardent, deserving devotees got that rare 'prasad' from the Master. But, the 'left-hand wouldn't know what the right hand did'! The receiver alone would feel the bounty and beauty of it.

As the time was fast approaching for the Master and the retinue to leave for Bombay. Master called me. The list of retinue was finalized. It was necessarily a sizable number befitting the coming event, larger than during official tours of the Master. The rest of the staff were supposed to go separately.

Consequently, only a handful of Math staff remained in the Math. It particularly so happened, in practice, that one Archak and one Paricharak looked after the day-and night pujas in all Samadhis and Ganapati shrine, daily, one after another. There were other chores also to be attended to, such as Ashtavadhana Seva, Durganamaskara Seva, etc. A mention must be made here: the privileged Archak happened to be our late Shukla Anant Bhat and the Paricharak, Devdhar Ganesh Murdeshwar.

As for me, Master was pleased to direct that I might so plan my trip to Bombay as to see that I came back on the very night after the Shishya-sweekar ceremony. Master further directed me to engage a force of Police from Bhatkal to keep the day-and-night vigil in the precincts of the Math, during my brief absence.

It just struck me to put a submission before the Master whether, in the circumstances, it would be alright if I stayed in the Math. At this, Masters' spontaneous reaction coupled with an inner joy and satisfaction was, to quote His own words, as under: " If you stay here, we will be extremely at ease, as if, we ourselves are here: in that case, there need be no police shibbandi...".

I prostrated and made a solemn promise to Him that until Master's return to Shirali, I would not stir out of the compound of the Math. It was a rare reaction of the Master that I witnessed - of such confidence, happiness and satisfaction! I felt thrilled

and blessed. The great Shishya-sweekar ceremony was over. Soon, a telegram was received from Bombay after the ceremony that the event had gone off successfully. It was addressed to the Manager. But, in the evening, there was another telegram, a letter-like telegram, express, in my personal name, describing the event, with "Swami Anandashram" at the end! What a joy and what a treasure! It confirms a great saint's saying, "It is because the Lord remembered you First that you remember Him". My 'Vrata' of remaining in the compound of the Math ended, with gracious return of our Master with the Shishya-swami amidst gaiety and great rejoicing.

1962: The country was facing a precarious situation during the Chinese aggression. Government at all levels was desperately collecting funds from the public. Collection drives in all nooks and corners of cities, towns, villages, etc. were in full swing. Government officials, and even Ministers were touring all around; and Shirali village and the Math were no exception.

At short notice, a public meeting was held in the compound of the Math. The Minister and local leaders appealed for funds. Prior to the meeting, the Minister had sought the darshan and blessings of the Swamiji. The response of the public, together with the Math's contribution added to the collections, was good, Master was watching the proceedings from upstairs. At the time of the Minister's departure. Master bade me bring him up. A packet was handed to the

Minister through me. **It was a personal munificent contribution of the Master to the cause of the country, but, to remain anonymous.** The Minister was overwhelmed to receive a rare gesture. He knelt down before the Master and choked with emotions said, "This is my most precious collection, which I hold dearer than my life". **He was a Muslim.**

How nice and wonderful it is to remember our great Master and His noble deeds on an occasion like this! He is verily with us, inside us and everywhere around us. We have only to be receptive. All glory be to our Master, the Jagdguru!!

मन्नाथः श्रीजगन्नाथो, मदुरुश्री जगद्गुरुः ।
ममात्मा सर्वभूतात्मा, तस्मै श्री गुरवे नमः ।।

“OM TAT SAT”

(First published in Sunbeam, September 1983)

FESTIVALS IN SEPTEMBER 2024

SEPTEMBER 2024

05 Thursday	Samārāadhanā at SCM, SHIRALI - Swami Anandashram Sannidhi
06 Friday	Swarna Gauri Vratam, Hartālikā
07 Saturday	Shri Ganesh Chaturthi
08 Sunday	Rshi Panchami
17 Tuesday	Ananta Chaturdashi, Nompī
18 Wednesday	Chāturmāsa Vrata Samāpti, Seemollanghan, Mahālaya Paksha Prārambha
27 Friday	Samārāadhanā at SCM, Shirali - Swami Parijnānashram -II Sannidhi



TEACHINGS OF SWAMI PARIJNANASHRAM

(Summary of the Ashirvachan delivered by
His Holiness at Mulund on 21-12-1975)

We have already explained wherever we have gone why we have come on this Official Tour. We are particularly glad to have come here, for, this is a small Sabha, far from Bombay though in Bombay, and people here have to go long distances to go to their work etc. By our coming here, people here have been able to meet us -- in the last two years, whenever we came to Bombay for health reasons etc., many of you could not meet us even if you visited the Khar Math, coming from long distances. So, when we decided on this official tour, we felt we must visit Mulund. We are aware of the love and devotion of the devotees of Mulund. Whatever the circumstances, when the devotee calls, we will always respond and come.

Two points mentioned by your President in his devout sentiments, expressed this morning, still ring in our ears. One, that we love children very much, two, today is Sankashti Chaturthi and that Swamiji has been welcomed with the thought of Ganapati in your minds. We thought of speaking to you today on both these points taking them as the theme for this Ashirvachan.

It is not that we alone love children. Everyone loves children and love springs in everyone for those

they call their own. They are, indeed, God's blossoms in this garden called His creation. Actually, they are buds that have yet to flower, and you have to take every care to see that the buds do not wither away before their prime. If you take this care, you will have realised what is Vishwaprem (universal love). We were glad to hear of the reference to our love for children. Those who look on this world as God's garden look on all living here as children and not merely small children themselves. In fact, those whose minds are yet to develop fully are like children and we want to see that they do not "wither" away before they have blossomed fully. They are indeed, all of them, buds in God's garden. That is why we love children.

But, just as we love children, those who brought them into this world, the parents, should also see to it that these buds do not wither away. What do we mean by withering away? It means that we should allow our children to develop their faculties fully. For this, parental effort is very much necessary. Many parents claim that they do take care of the children but that the children do not listen and go their own ways, that they are too playful and not attentive enough to their studies etc. Parents think that they are grown-ups, full of wisdom, and that their children are small and ignorant. Usually, in the eyes of parents, children are always small. But, children are shaped as the parents make them. Unless the parents discipline themselves, they cannot mould their children's minds and lives. Our Upanishads tell us how we should rear our children. If you follow these tenets, we have no doubt, your

children will attain wisdom and knowledge. Not only that, you will take pride in their achievements and then come to take pride in the achievements of other children as well.

What are the Upanishadic tenets to be taught to children by the parents observing them themselves? Firstly, Satyam Vada: Speak the truth and truth alone. Many parents are in the habit of telling lies imagining that the children do not know about it but, in reality, children are very perceptive and know full well when they hear parents lie to them. So, parents should tell the truth always to impress the importance of telling truth on their children. Secondly, Dharmam Chara: At the time of the thread ceremony, the small boy of eight years or so sits on the father's lap to hear the Upadesha whispered into his ears. Now-a-days, the father first whispers to the purohit asking him what is Gayatri-japa and then whispers it back into the ears of his child! Unless the father observes Gayatri recitation himself, he cannot impart it to his child. Parents should teach in simple and easy-to-understand terms what is Dharma. It will enable their children to attain the wisdom of their elders. Thirdly, Swādhyāya This speaks of the importance of reading sacred books which help one in God remembrance. You may call it homework, because it is intended to make you remember God within your own home. Keep on performing your Swādhyāya and train your children on how to conduct themselves in their day-to-day life. The child has to be taught how to behave before his teacher, his friends and even before animals, taught not to hurt any living creatures, why God

should be worshipped, his conduct towards mother, father and elders and what are his duties to them. He has to be told how to conduct himself before his guests and what are his various duties as he grows up in life. He has to be taught how to give. When you give, you should give not for the sake of giving, but give with all heart and sincerity, give according to the needs of the recipient who is standing before you, realising why he has come to you. When you do not know what to do, consult your elders and take their cooperation and help in all your actions. It is our duty to tell you what we know but it is for you to grasp and understand according to your individual abilities and, accordingly, mould the lives of your children. We are known as *Sāraswats* or *Saraswatiputrās* and we must live up to the ideal that this title signifies. Only then can we bring up our children so that they can shine as *Saraswatiputrās* and we can take pride in their achievements.

As we mentioned earlier, today is Sankashti Chaturthi, when many people worship Ganapati, an we want to speak on this theme. Ganapati is described by the Scriptures as "one who has added to the divine lustre on the face of His mother." He is also described as Gajanan who gives freely to each one according to his prayers and wishes. Let us today remember Him. There is a wealth of meaning behind this scriptural description of Ganapati. He is called Eka-danta, Vakra-tunda etc. Eka-danta does not mean single tusked. In Puranas and other sacred books, Ganapati is defined as the Creator, Preserver and Protector of the Ganas or the people. In no

other name of the Lord do we see both His Maya aspect and Divine aspect conjoined. But, in the name of Ganapati, you see both, namely: Gana, that is Māyā, and Pati, that is Brahma Manifest. We are exhorted to adulate the Eka-danta, to keep Him always in our mind, to pray to Him and to attain divine knowledge. Māyā is said to entice us and entrap us, keeping us pinned to worldly distractions. “Ek” stands for Māyā, the enticer, while “Danta” means the queller of such a Māyā, portrays the Lord as the subduing force. Thus, Eka-Danta is One who subdues the Māyā for our sake and liberates us. The Lord Himself creates this Māyā for the sake of His divine sport (Lila) and then rescues on from its snare as the Saviour.

Ganapati is also called “Vakra tunda” or One with the twisted trunk. Its real significance is that because of Māyā, we cannot see His true form. In fact, we cannot see what is His Māyā and what is His real Self. Here, Māyā is represented by the word "vakra" but, for saving His devotees, He keeps the trunk in the centre so that the devotee can see Him for what He is what His true form is. The idols are as the devotees imagine their Lord to be. Murti puja or idol worship is necessary for one who is starting on his spiritual path and it helps him to attain concentration. We pray to Lord Bhavanishankar to increase your devotion and tender the same at His Feet.



Teachings of P. P. Shrimat Sadyojat Shankarashram Swamiji

NAVASPANDANA

Shraddha – a prerequisite for awakening the samskaras

When we say samskaras (Impressions), as prescribed by the shastras, should be inculcated – it is to awaken them. I should follow this with shraddha (firm belief) according to the Shrutis. Hence, Guru Shashtra vachaneshu atyanta āstikya buddhi – what is shraddha? It could be belief. At a mundane level, we use the word ‘faith.’ Having faith in this person, we can have a business transaction etc., with him. What is shraddha? To have absolute belief / faith in the words of the Guru and the scriptures (shastras). To have that unflinching faith – is called shraddha. In the words of the Guru and scriptures, one might find some upadesha which helps even in our mundane transactions. But upadesha for the spiritual goal, that cannot be proven through any other means of Knowledge. People who claim, “If God is seen, I will believe in God”- for such people shraddha is impossible to develop. It is beyond the faculties of perception. That Tattva is even beyond the mind. Where will one attain the Knowledge or move in that direction? How to perform the upasanas etc., - where is this available? From the Shastras – the means of Knowledge. Which Shashtra? One which

is applicable to the sadhaka. Who gives the upadesha? The Guru. Keeping absolute faith in our shastras and in the words of the Guru, inculcating the samskaras given by them and awakening them while moving forward – this is our practice.

– Shri Vyas Ashram, Haridwar 2023

Shraddha and Nishttha - Role in Vimarsha

It is a quality - in a Sadhaka it is called Nishttha. A steadfast conviction. Shraddha increases. When Nishtha is talked about – that is it. That is a prime requirement. But even to inculcate nishtha, one needs to think deeply. It will not happen by just sheer obstinacy. It is like this – God puts us to the test. Different situations confront us which should not be ignored. For Nishtha to be established, a lot of contemplation needs to be done. Having performed satsanga, taking one's experience into consideration, such contemplation is called vimarsha. Without vimarsha, you will be like animals – prakrti baddha (bound by instinct). Similarly we even conduct vimarsha for children. Taking one word or one shloka or maybe even one sentence. Where does that sentence or that word come from? From the Shastras. So, it is this way. So, first, we must accept that with devotion. Yes, we accept this. But it seems difficult. So how do I make it applicable? That is how the process of vimarsh is inculcated. That is of paramount importance. Even in Shiva – tattva Shiva is considered Light, Pure Knowledge. Vimarsh is the experiential or expressed knowledge. So it is there.

There is something. Now I know- that spark ignites. That is vimarsha. So, your self-effort also comes into play. So as you do the आराधना (worship) of the Shiva-tattva, there the Shakti awakens as well and nishtha is estsblished. But it must be assimilated. Is it not? It should be applicable. My life should be touched by the spark of the Divine. Because of that Shakti, wellbeing should set in. When there is such insistence there is necessity to do vimarsha. There is a need for contemplation. Similarly, this “I don’t know. Things will get better in the future. The Gods and the Shastras have expounded” – is not enough. You are supposed to feel the transformation in this life. “Now nothing is happening, later” We do not do this. That is how it is. We do accept Heaven etc. But that is also momentary. Compared to becoming One (with the Supreme) That is Eternal. That should happen in this lifetime – that is my demand. With both these – with bhakti and Shraddha which increases converting to nishtha having gone through this with lot of thought whatever corrections are necessary for us, we allow to happen.

– Hubbali 2023

Nishtha-conviction - the culmination of faith

We have to be driven by Nishtha. Nishtha – conviction- is a quality I regard as supreme. It is greatly required. This is my understanding. A continuous steadfast state. Devotion and the six treasures of spiritual practice – I speak of them, yes we do require them. But as you move forward, in

every situation or when you are confronted you wonder, “What do I do at this time?” And whom does this impact? Not, the spiritual aspirant, but the disciple. A sadhaka has already got his preconceived ideas. So it affects the shishya. ‘How can I do this, so that the Guru will be happy with me?’ Simple. That is how the disciple is. In such situations only nishtha helps. What is our devotion like? Devotion is seen when bhajans are sung and devotees gather. Else most times, there is an insipid dryness. So, it is just an emotion. It has not become robust. If you have been connected for years and if you have maintained your spiritual practices, then I would say that your nishtha is growing in intensity. So, if it is not yet nishtha, then it is called shraddha – faith. Gurushastra vachaneshu atyanta astikya- buddhih. This is shraddha. A belief in the Guru and the sacred scriptures – that is, ‘Yes, this is how it is. Why is it so? That I do not know. My Guru has said so. And He has said that on the basis of shastras.’ The faith that leads you to arrive at this state of understanding is shraddha. This is the first stage. We have to deepen our shraddha. Situations will arise, and we will make the attempt – ‘I have heard of this, but I don’t know, I can’t seem to apply it in this situation. But still Swamiji has spoken of it, and so, though I have not understood myself, the situation and the instruction, so what will I go by? By the situation? I am finished. By my understanding? I am totally lost. So, I have to understand from how I have interpreted it. But it doesn’t seem that I can apply

it here, so I need to think about the instruction and consider all its aspects.' Deliberation has its own power, and that processing is shraddha. Intelligently we have to understand, 'How can I make it applicable here?' And definitely as Samvit sadhakas also, we are not satisfied with theory, we want to see it happening in our lives. When we work together, these corrections come to us. That's a great thing. So, shraddha needs to be intensified. At some point, that conviction comes in. It is not just faith. It is shraddha at it's highest. It's culmination. A continuous steadfast state. Then you'll find a peace coming in that strength. Then the inspirations will come to you, and you will receive the Guru's guidance. That is what is known as nishtha.

– Shirali 2020

Nishtha – the state of unshakeable conviction

Stitha asmi. I am now steady and stable. Sthitah. What is the opposite of being stable? I am agitated. I do not know what to do. You are guiding me, but I do not hear. That is not how I am anymore. I used to be like that. But now I am sthitah. I have stabilized. It is not just faith. Believing has led to conviction- nishtha – nitarām sthithi – an unshakeable state of being. I am convinced. Sthito'smi gatasandehah. My doubts have disintegrated. I do not have a single doubt anymore. Is what you are telling me the truth? This what you are telling me, this guidance You give, does it apply to me?' All such doubts have now been

put to rest. I am anchored. This quality of steadiness is that of the mind and intellect. Sthito'smi gatasandehah. This means that I am not perturbed. My intellect is keenly focused, is powerful and is assimilating (what it should). Sthitah asmi gatasandehah, What comes next? 'I shall do as You say.' Now I am ready to do what You tell me to do. I am ready, I say it with joy! What has to be done has been told. So I will have to do it.' It is not like that at all. 'We are walking together, You are guiding me.' That is what begins to happen! The Guru Shakti is not in some remote place saying, " You will come across a well. Don't fall in it!" The Guru Shakti is walking alongside us. It is to that Guru Shakti is showing us the way, pointing every step of the way, who is constantly with us, that Arjuna spoke these words – ' I am ready to do whatever You say I should! What is good, what is bad, what are the difficulties, what are the dangers – You are aware of them all, and You are keeping me clear off the dangers. I know that. So, I shall do as You say.' It is this that infuses soulfulness and splendour in spiritual effort!

– Mangaluru 2013


Titikshā and Tapas disciplines to be cultivated


What do you mean by tapa? Facing challenges in life – that is one type of austerity. During one's duty- that itself is one huge penance. But that we call forbearance (titiksha). So whatever your duties, responsibilities – the difficulty involved is fulfilling, that is what we would classify as titiksha. Sahanam

sarva dukham, apratikara poorvakam chinta vilapa rahitam – Worry – what is going to happen next? By giving up these two emotions when performing our duties, that is called titiksha. As for tapa, when a new resolution is taken up by a cultured society (samaja) I will perform so many anushthanas every day. I will do my japa. When such disciplines are taken up, then we put it in the tapa category. There is requirement for that.

– Utsav Bhavana Ghaziabad (Uttar Pradesh) 2022


(Transcribed by Shrikala Kodikal)




Gurupadeshaḥ

When the mind holds on
to the mantra, it becomes
peaceful and calm
and is not ruffled by the
sorrows and difficulties of the
external world.

– H.H Shrimat Par||nanashram
Swamiji III


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JAGADGURU SPEAKS

H.H. Sri Bharati Tirtha Mahaswamiji

CULTIVATE CONTENTMENT FOR HAPPINESS TO BLOSSOM

It is with the sole intent to ensure man lives in happiness, that our sages have formulated several guidelines in proper living. If man abides by these norms, he can very well lead a joyful life.

The prime obstacle to a happy life, however, is excessive desire. One who harbours endless desires in his mind will distance himself from contentment and the consequent happiness. Further, he leads a wasted life trying to satiate unbridled desires that stem out of envy. Association with a person who is ever discontent will not allow others also to experience happiness.

That is why the Shastras instruct man for his own welfare: "Lessen your desires and nurture a sense of contentment." However, even those persons who are well-informed, free of doubts, blessed with scholarship and have a great standing in society, meet their downfall as a result of being dissatisfied with what they have.

पणिङता बहवो राजन्बहुज्ञाः संशयच्छिदः।

सदसस्पतयोऽप्येके असन्तोषात्पतन्त्यधः॥

To one who sports an ever-cheerful mood of contentment, life would be pleasant on all fronts- just as a person who protects his feet with footwear can walk comfortably without being hurt by pebbles, thorns and the like.

सदा सन्तुष्टमनसः सर्वाः सुखमया दिशः।

शर्कराकण्टकादिभ्यो यथोपानत्पदः शिवम्॥

Our blessings for all to understand this well, cut down on excessive desires and cultivate contentment for a life full of happiness.

(Courtsey : Tattvaloka)

**TEACHINGS OF
SWAMI ISWARANANDA GIRIJI
MAHARAJ**

**108 NAMES OF
DIVINE MASTER
SHRI DAKSHINAMURTI**

(Continued)

53) तरुणादित्यसंकाश :

The red-hued one resembling the rising sun. Shiva is usually pictured in white and compared to Karpura (camphor) or the kunda flower. But very often we come across reference to Rudra-Shiva flaming like a fire. The red colour as referred to earlier, stands for revelation, alertness and creative activity. It symbolizes the vimarsha-shakti of Brahman that accounts for all creation.

But the stress in the name may not be so much on the colour as on the function of the rising sun. The name used here for the Sun is 'Aditya, meaning 'born of Aditi', Diti is that which divides. Aditi is the Deva-Mātā married to Kashyapa, Rshi and she stands for all that unites or avoids division. Therefore she gives birth to the twelve Adityas, Sungods. Solar energy is a wholesome symbol for the spiritual creative force of Brahman. Apart from the function of removing darkness (name fifty one) it illustrates the positive role of the Guru who manifests in the released soul, the light of Truth that creates and reveals the meaningful harmony of things. Shri

Dakshinamurti is the Samvit Aditya just risen in the sadhaka's awakened soul.

54) तन्त्रीवादनतत्पर :

Intent on playing the stringed instrument.

This name refers to one of the prominent forms of the Lord known as 'Vinā Dakshinamurti'. The Dakshnimurti-Upanishad describes it as the Lord displaying in his four hands the jnana-mudra, akshamala, Vina and Pustaka, beginning from the right lower hand in the clock-wise sequence. The significance of the Vina, held in the Lord's upper left hand, has been elaborated in name thirty. The present name may be taken as restatement of the same. But on close scrutiny one may also discover a very subtle difference.

Here the Lord is depicted as 'playing' on the instrument, not just holding or displaying it. Playing on the Vina is not possible with one hand. So, here we have a different version of Dakshinamurti where he abandons his jnanamudra and starts sounding the strings of his beloved instrument and gets absorbed in his own music, in the most beautiful expression of his soul.

In name thirty, we have observed that the mudras indicate the shravana-manana-nididhyasana sadhanas of knowledge. Playing on the instrument and becoming 'intent' on it is the ultimate of nididhyasana, and depicts the fully enlightened jivan-mukta. We may note that as the teacher, Dakshinamurti manifests shravana. He does manna as the shishya, and as the siddha, the enlightened sadhaka, he is lost in nididhyasana, which is not

closing eyes in meditation but being in complete rapport with the truth within. That is the picture we have here.

We may now scrutinize the word 'Tantri' used for the Vina, the stringed-instrument. It stands apart from the other two kinds of musical instruments- viz. the percussion and reed. These three are fundamental modes of making musical sounds, or for that matter, creating any meaningful sound, like speaking, with which we are familiar. The vocal cords, the tongue and the nose function similar to these three instruments. Taking the word 'Tantri' as an indication (upalakshana) of the other instruments also, or merely of the vocal-cords, we get the present name to mean that the Lord is intent on creating speech. He is the inward Chiti Shakti which impels man to express his knowledge in articulate or orchestrated sounds. The Kenopanishad defines Brahman as the impeller of speech. Dhruva's famous prayer also describes the parama purusha as the luminous power that enters within the human body and awakens the slumbering speech and inspires all other organs of action and perception. That is why the Gurumurti, just like Goddesses Saraswati and Matangi, is said to play on it. Nataraja prefers the Damaru beat, and Krshna the flute.

55) तरुमूलैकनिलय :

Who is ever attached to residing at the foot of the tree.

The English word 'tree' is another form of the popular Sanskrit one 'taru'. It is derived from the root Tr (त्) which means 'to float', to carry across water'.

From the beginning of human civilization logs of wood have been used as ferries. So the tree was recognized 'Tam' and it symbolizes all the natural means to cross over the miseries of life. The tree is aptly the symbol of everlasting life. Therefore it is equally reasonable to conceive of the Divine Lord of everlasting blessedness as seated at the root or beginning of this universal evolution. According to Vedanta, knowledge alone can liberate a soul from the ocean of samsara. Wisdom is the tree; presided over by the Master.

In the Dakshinamurti context, the tree in question is the banyan tree. Its Sanskrit name is Nyagrodha (न्यग्रोधः) meaning nthat which defies all obstructions. It is also called Vata (वटः) because it spreads by dividing itself and dropping roots from its branches. It stands for the psychic force that plays a central role in Cosmic evolution, finding its acute focus in man. It is significant that Dakshinamurti should always be found seated at its root.

Hindu tradition is replete with arboreal worship. Certain trees are reputed for their particular psychic efficacy, the Vatavrksha is one such. Demigods called yakshas are supposed to reside in it. The name yaksha (implying one with indefinite form) is applied in the Upanishads for Brahman or Shiva. Shiva is identified with and worshipped in the banyan tree.

(Continued)

(Courtesy: Samvit Sāadhanāyana, Santa Sorovar, Mt. Abu)

॥ Shrī Gurubhyo Namaḥ ॥
॥ Shrī Bhavānīshaṅkarāya Namaḥ ॥
॥ Shrī Mātre Namaḥ ॥

SHIBIR ANNOUNCEMENT

With the Blessings of H.H. Shrīmat Sadyojāt Shaṅkarāshram Swāmījī, a Yuvā Shibir will be held at Mt. Ābū, for Yuvā Sādhaka-s as per details given below:

- **Venue:** Sant Sarovar, Mt. Ābū, Rājasthān
- **Dates:** Wednesday, November 20th to Saturday, November 23rd 2024
- **Reporting:** On Tuesday, November 19th 2024, at Sant Sarovar, Mt. Ābū.
- **Departure:** Sunday, November 24th 2024 after 0930 hrs.
- **Eligibility:** Yuvā-s between 15 and 35 years of age.
- The last date for registration is 20th October 2024
- The detailed program of the Shibir will follow shortly.
- Shibirārthī-s are urged to make their train bookings early to avoid the holiday rush.

For registration forms and all correspondence:

Send email to chitrapurshibirs@gmail.com

The link for the online form will be sent to you, which needs to be filled.

For any information please contact:

Sabitā Hariṭe 9822152308, Prīti Pāṇemaṅglor 9822021630, Dr. Chaitanya Gulvāḍy 9820815394,
Chaitanya Shiroor 8310231946,
Pramukha Sañchālaka: Krishṇānand Hebḷekar 9822116926

Yuvā-s are urged to avail of this opportunity to seek the Blessings of our glorious Guruparamparā.

Yours in the Sevā of the Math, the Guru and the Guruparamparā
Krishṇānand Hebḷekar
Chief Coordinator, Shibir-s

KARA SEVĀ SHIBIR
Shirālī, 22nd to 29th December 2024
Held under the aegis of Shrī Chitrāpur Math, Shirālī

II Shrī Gurubhyo Namaḥ II
II Shrī Bhavānīshaṅkarāya Namaḥ II
II Shrī Mātre Namaḥ II

SHIBIR ANNOUNCEMENT

Jai Shaṅkar

With the Blessings of H.H. Shrīmat Sadyojāt Shaṅkarāshram Swāmījī, the Kara Sevā Shibir, 2024 will be held for Chitrāpur Sāraswat youth as per details given below:
The Shibir is being co-ordinated by Shrī Krishṇānand Heblekar, (Pune) and organized by Smt. Priti Pānemaṅglor (Pune).

- **Venue:** Shrī Chitrāpur Math, Shirālī
 - **Dates:** Sunday, 22nd to Sunday, 29th December 2024
 - **Reporting:** By Saturday evening December 21st or latest by early morning December 22nd 2024 at Shrī Chitrāpur Math, Shirālī. Shibirārthī-s are urged to make their train, flight, or bus bookings early to avoid the holiday rush.
 - **Departure:** December) 29th 2024 after 1500 hrs.
 - **Eligibility:** Yuvā-s between 15 and 35 years of age.
 - **Objective:** The primary objective will be Kara Sevā in the Math premises and farms at Kembre and Bengre and participation in all the daily Math activities and rituals.
 - Activities will include introduction to the various initiatives of the Math in Women Empowerment and Education, with visits to Srivali High School, Samvit Sudhā and the Handmade Paper Unit
- The last date for registration is November 30th 2024.

For registration forms and all correspondence: -

Send email to chitrapurshibirs@gmail.com

The link for the online form will be sent to you, which needs to be filled.

Pramukha Sañchalaka: Krishṇānand Heblekar +91 9822116926,

Contact persons for information: Sabitā Harite +91 9822152308, Priti Pānemaṅglor +91 9822021630, Dr Chaitanya Gulvādy +91 9820815394

Yuvā-s both within the country and out of India are urged to avail of this opportunity to connect with our Math, involve themselves in the various initiatives, and seek the Blessings of our glorious Guruparamparā.

Yours in the Sevā of the Math, the Guru and the Guruparamparā
Krishṇānand Heblekar,
(Chief Coordinator, Shibir-s)

Prepared by
Krishnanand Heblekar

Date: 22.05.24

FOR INFORMATION TO ALL DEVOTEES / LAITY

H. H. Swamiji's Ekanta (Mauna) Dates August 2024 – March 2025

This is to inform all devotees / laity that H.H. Swamiji will be 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>

EKANTA (MAUNA) DATES

Date and Day, 2024 - 2025	Tithi
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
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

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CATEGORY	TARIFF
Deluxe Single	Rs.3,500/-
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Jai Shankar!

21st June 2024

Girvanapratishtha announces it's June - 2024 issue of Girvanapatrika, a quarterly Sanskrit e-magazine for all learners and lovers of the Devabhasha.

Click here to access this lively mix of stories, articles, Subhashita-s, humorous anecdotes, riddles and more:

<https://chitrapurmath.net/site/activities-girvanaprathistha-patrika>

Also visit:

Girvanpratishtha Picture Lessons:

<https://chitrapurmath.net/site/activities-girvanaprathistha-cards>

Girvanpatrika:

<https://chitrapurmath.net/site/activities-girvanaprathistha-patrika>

KODIAL CHATURMAS 2024 - CULTURAL PROGRAMMES

12-Aug-24	Monday		5pm-6.45pm	Pramila Kundapur - Vocal			
13-Aug-24	Tuesday						
14-Aug-24	Wednesday						PP Swamiji's Ekanta
15-Aug-24	Thursday	Vocal	5pm-6.45pm	Chitrapur Bhajana Mandali-Shirali	9pm-11pm	Ruchira Kedar	
16-Aug-24	Friday						
17-Aug-24	Saturday	Vocal	5pm-6.45pm	Aparna Ullal	9pm-11pm	Nityanand Haldipur - Flute Recital	Swadhyay 9am to 10.30am
18-Aug-24	Sunday	Vocal	5pm-6.45pm	Sampada Marballi	9pm-11pm	Upendra Bhat	
19-Aug-24	Monday						
20-Aug-24	Tuesday						
21-Aug-24	Wednesday						
22-Aug-24	Thursday		5pm-6.30pm	Guruprasad Kalthode	9pm-11pm	Gita Parijnan by Ved. Vijay Bhat mam	PARIJNANSHRAM III - Punyatithi
22-Aug-24	Thursday	Dance Program	6.30pm-7pm	Prarthana and Ananth Hattiangady			
23-Aug-24	Friday	Vocal					
24-Aug-24	Saturday	Vocal	5pm-6.45pm	Goregaon Sabha	9pm-11pm	Dattatreya Velankar	Swadhyay 9am to 10.30am
25-Aug-24	Sunday	Vocal	5pm-6.45pm	Sachin Shashital			
26-Aug-24	Monday						Shri Krishna Janmashtami
27-Aug-24	Tuesday		5pm-6.45pm	Vittal Rajgopal Bhat			
28-Aug-24	Wednesday						
29-Aug-24	Thursday		5pm-6.45pm	Vittal Rajgopal Bhat			
30-Aug-24	Friday		5pm-6.45pm	Dr. S P Gurudas - Life and Message of Shri Shankar Bagavatpada-(Harikata Satsang in English)			
31-Aug-24	Saturday	Vocal	5pm-6.45pm	Pratiksha Kadle	9pm-11pm	**Tulsi Jalandara Powranika Drama	** Konkani Drama by Ramdas Gulvady and Team
01-Sep-24	Sunday	Vocal	5pm-6.45pm	Sangeetha Batkal	9pm-11pm	Medha Bhat	
02-Sep-24	Monday						PP Swamiji's Ekanta
03-Sep-24	Tuesday						PP Swamiji's Ekanta

KODIAL CHATURMAS 2024 - CULTURAL PROGRAMMES

04-Sep-24	Wednesday	Vocal	5pm-6.45pm	Chandrama Bijur			
05-Sep-24	Thursday	Vocal	5pm-6.45pm	Chandrama Bijur & Mandakini Group			
06-Sep-24	Friday						<i>Gowri Tritiya</i>
07-Sep-24	Saturday	<i>Shri Ganesha Chaturthi</i>					<i>Swadhyay 9am to 10.30am</i>
08-Sep-24	Sunday		5pm-6.45pm	Alka Lajmi - Bharatanatyam Classical Dance			
09-Sep-24	Monday						
10-Sep-24	Tuesday						
11-Sep-24	Wednesday	Harikirtan	5pm-6.45pm	Chaitanya Gulvady			
12-Sep-24	Thursday		5pm-6.45pm	Nishta Naimpally			<i>PP Swamiji's Ekanta</i>
13-Sep-24	Friday	Harikirtan	5pm-6.45pm	Chaitanya Gulvady	9pm-11pm	Supriya Hegde	
14-Sep-24	Saturday	Vocal	5pm-6.45pm	Anaga Kalbag	9pm-11pm	Aaradhana Hegde	<i>Swadhyay 9am to 10.30am</i>
15-Sep-24	Sunday	Vocal	5pm-6.45pm	Bhavani Nayal & Group (Classical Dance)	9pm-11pm	Vinayak Hegde	
16-Sep-24	Monday	Harikirtan	5pm-6.45pm	Chaitanya Gulvady			
17-Sep-24	Tuesday						<i>Anantha Chaturdashi</i>
18-Sep-24	Wednesday						<i>Purnima</i>



Parijnan Home - Parijnan Foundation

www.parijnanfoundation.in

Jai Shankar!

On the auspicious occasion of Guru Purnima, the Parijnan Foundation website, now with an elegant makeover, was launched at the Holy Hands of H.H. Shrimat Sadyojat Shankarashram Swamiji at the Dharma Sabha in Mangaluru.

You can check the Parijnan Foundation website here:

<https://www.Parijnanfoundation.in>

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Namaste!

Bharatiya Vidya Bhavan and Infosys Foundation are proud to present a Cultural Outreach Program, commemorating Vishva Samskrita Divas (World Sanskrit Day), in association with Shri Chitrapur Math, Shirali, Girvanaprathishtna.

Join us for an enchanting Sanskrit Play, Dutavakyam, on:

- Monday, 19th August 2024, at 6:00 PM
- Khincha Auditorium, Bharatiya Vidya Bhavan, Race Course Road, Bangalore

Entry is free.

You can also tune in to our BVB Bengaluru YouTube channel for a live stream
[BVB Bengaluru YouTube Channel]

<https://m.youtube.com/@bvbbengaluru/streams>

We eagerly await your presence.

(FOR INFORMATION ONLY)

SL.No	SHRĪ CHITRĀPUR MATH – SHIRĀLĪ SEVĀ RATES FROM 01-08-2024	Revised RATE
ABHISHEKA		
1	Panchamrit Rudrabhisheka	100.00
2	Chandanabhisheka	90.00
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6	Laghurudra Abhisheka	7,000.00
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12	Ashtottarashata Tulasidala Samarpene / Archana	100.00
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17	Sahasra Tilakshata Samarpene / Archana	200.00
18	Sahasra Tulasidala Samarpene / Archana	200.00
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27	Naga Puja for family Naga	350.00
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47	Gograsa	500.00
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52	Patri Gouri	650.00
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74	Sapallava Saptashati Parayana with Beeja Mantra	300.00
75	Saptashati Parayana Vṛitta	400.00
76	Ghaṇṭābandhana Pārāyaṇa & Balī	7,000.00
77	Gaṇapati Upanishad Pārāyaṇa (108 times in 1 day)	2,000.00
78	Any Parayana (Stotra, Sūkta, Sahasranāma etc)	180.00
79	Guru Parampara Charitra Parayana	4,000.00
VRATA-S		
80	Ananta Vrata	3,000.00
81	Any Vrata-s with Sarva seva at all Shrines (Satyanārāyaṇa vrata, Satya Gaṇapati vrata, Vara Mahālakṣmī vrata, Varada Shaṅkara vrata etc)	6,000.00
SHĀNTI, HOMA etc		
82	Ganahoma	1,000.00
83	Durga Homa	1,500.00
84	Durva Homa	1,500.00

85	Grahan Shanti	4,000.00
86	Chandika Havana	20,000.00
87	Laghurudra Homa	18,000.00
88	Upanayana	20,000.00
89	Mrityunjaya Shanti	25,000.00
90	Sthabhida Shanti	35,000.00
91	Maharuda	100,000.00
92	Shatachandi Homa	80,000.00
SEVĀ-S to HH		
93	Shrī GuruPādukā Pūjā	300.00
94	Shrī Bhikṣā	350.00
95	Kanakābhīṣā	50,000.00

SL.No	SEVĀ RATES AT UMĀMAHESHWARA DEVASTHĀNA FROM 01-08-2024	Revised RATE
UMĀMAHESHWARA-SANNIDHI		
1	Shiyālābhisheka	100.00
2	Ashṭottara-shata-kuṅkumārarchana	100.00
3	Ashṭottara-shata-bilvārarchana	100.00
4	Sahasra-pushpa-samarpaṇa	200.00
5	Sahasra-bilva-samarpaṇa	200.00
6	Ekādasha-Rudra -	600.00
7	Nandādīpa-sevā	400.00
8	Pañchāmṛta-Rudrābhisheka	100.00
9	Jalābhisheka with Karpūra-āratī	20.00
10	Kshīrābhisheka (Devotees bring milk)	10.00
11	Phala samarpane in one temple	70.00
SHRI DATTATREYA SANNIDHI		
1	Shiyālābhisheka	100.00
2	Nandādīpa-sevā	400.00
3	Sahasra-pushpa-samarpaṇa	200.00
4	Pañchāmṛta-Rudrābhisheka	100.00
5	Guru-pūjā at Dattātreyasannidhi	150.00
6	Jalābhisheka with Karpūra-āratī	20.00
7	Kshīrābhisheka (Devotees bring milk)	10.00
8	Phala samarpane in one temple	70.00

SL.No	SEVĀ RATES AT ANANTHESHWAR TEMPLE - VIṬṬAL FROM 01-08-2024	Revised RATE
1	Ashtottara Bilvarchana	100.00
2	Ashtottara Durvarchana	100.00
3	Ashṭottara-kumkumarchana	100.00
4	Ashtottara Tulasi Samarpana	100.00
5	Durganamaskara Saptashati Parayana Sahit	750.00
6	Ekadasha Rudra	600.00
7	Gana Homa 1 Coconut	1000.00
8	Garuda Kavacha Parayana	200.00
9	Kallya Unde	100.00
10	Panchakhadya	100.00
11	Panchamrutabhisheka / Ksheerabhisheka	100.00
12	Prarthana / Phalasamarpana	70.00
13	Sahasra Mrutyunjaya Japa	175.00
14	Saptashati Parayana	200.00
15	Shani-Stotra Parayana	200.00
16	Subrahmanya Sahasranama Parayana	200.00
17	Sahasra Subrahmanya Japa	175.00
18	Deeparadhana Pooja or Karthika Pooja	2000.00
19	Vasantha Pooja	4000.00
20	Ranga Pooja at Shri Ananteshwar	4000.00
21	Ranga Pooja at Mahalakshmi	4000.00
22	Ranga Pooja at Maha Ganapati	4000.00
23	Ranga Pooja at Uma Maheshwar Sannidhi	4000.00
24	Chandanabhishek	90.00
25	Appakajya	300.00
26	Sindhura Lepana	120.00
27	SAT Ashwatha Pooja	750.00
28	Shani Pooja	1500.00
29	Tulabhara - Excluding Material Cost	1500.00
30	Brahmana Suhasini Pooja in Navaratri	350.00
31	SAT Sarva Sannidhi Pooja -	900.00
32	11000 Maha Mrutyunjaya Japa	3000.00
33	Pavamana Abhisheka	750.00
34	Naga Tambil Regular	1200.00
35	Naga Tambil Special	1800.00
36	Sarvajanik Gana Havana	200.00
37	Sarvajanik Sankashti Pooja	100.00
38	Sarvajanik Satyanarayana Pooja	300.00

SL.No	SEVĀ RATES AT DURGĀ PARAMESHWARĪ TEMPLE – KĀRLA FROM 01-08-2024	Revised RATE
DEVĪ-SANNIDH		
1	Kumkumarchana	125.00
2	Vhanti (In person)	250.00
3	Phala Samarpana	80.00
4	Nandadeepa	500.00
5	Saptashati Parayana	250.00
6	Saptashati Parayana with Durga Namaskar	1500.00
7	Durga Japa 1000 times	250.00
8	Ratri Deeparadhana	300.00
SAMADHI SANNIDHI		
1	Panchamruta Rudrabhisheka	150.00
2	Phala Samarpana	80.00
3	Nandadeepa	500.00
4	Paduka Poojan	150.00
5	Shiyala Abhisheka	150.00
NAGA		
1	Nagabhisheka	200.00
2	Shiyala Abhisheka	150.00
OTHER POOJAS		
1	Ganahoma	2000.00
2	Navagraha Pooja	250.00
3	Mahapooja	2500.00
4	Ganapati Abhisheka	150.00
5	Sarva Samadhi and Devata Seva (Taken from SCM)	3000.00

Circular

Date: 31/07/2024

Sub: Change in Bank accounts for Sevas booked at Kārlā Temple

Jai Shāṅkarī!

This is to inform all Sadhakas that effective 1st August 2024 all sevas at Karla Durga Parmeshwari Mandir will be booked and performed under Shri Chitrapur Math Karla (SCM Karla).

Devotees are requested to make a note of the new account so that any remittances towards Sevā-s are made to the new account with SVC Bank only.

Remittance information:

1) Shri Chitrapur Math – Karla – for Sevā bookings only.

Account Title	Shri Chitrapur Math Karla
Account No	300003000034522
Account Type	Savings
Bank Name	SVC Cooperative Bank Limited
Bank Branch	Kothrud, Pune
IFSC Code	SVCB00000104

Devotees sending remittances are requested to inform the details of remittances by email to karla@chitrapurmath.in.

You are requested to convey this message to the devotees in your Sabhā to ensure that the amount is remitted to the correct account.

Yours in the Service of the Math, Guru and the Guruparamparā.

Praveen P. Kadje
Trustee

SHRĪ LAKSHMĪ GAṆAPATĪ HOMA

With the Blessings of His Holiness Shrīmat Sadyojāt Shaṅkarāshram Swāmījī (during Chāturmāsa at Mallāpur) Shrī Lakshmi Gaṇapatī Homa was first performed on Shrāvan Shukla Paksha Chaturthi, 12th August 2021, at the Divine Mahagaṇapati Sannidhi at Shirālī.

Since then, Shrī Lakshmi Gaṇapatī Homa is performed regularly in Shrī Chitrāpur Math, Shirālī on Shukla Paksha Chaturthī and Kṛṣṇa Paksha Chaturthī. H.H. Swāmījī has blessed the sādha-s with an opportunity to sponsor this sevā. Sādha-s can now take saṅkalpa as Yajamāna with prayers to Shrī Lakshmi Gaṇapatī Devatā to solve problems of health, business, getting suitable alliance for boys/girls, santāna prāpti, betterment in education and job, career growth, family well-being, positive energy, peace of mind etc.

This Homa sevā can be performed by one Yajamāna at a time (on a first come first serve basis) in person or in absentia. In case, Yajamāna is unable to attend, Homa Prasāda will be sent to the address by speed post.

Charges for Homa - Rs.15,000/-

Homa Sevā consists of:

1. Phalasamarpaṇa pūrvaka Prārthanā at Guru Samādhi-s and Shrines in Shirālī
2. Navagraha pūrvaka 1008 Shrī Lakshmi Gaṇapatī mantra Japa and 4 Dravya Homa
3. Five Dampatti Pūjana / Santarpana.
4. Rātri Ranga Pūjā at Shrī Mahagaṇapati Sannidhi.

Those interested can mail their request on Math Sevā Section mail ID "seva@chitrapurmath.in" or send their request by a letter to-
The General Manager,
Shrī Chitrāpur Math, SHIRALI-581354.

The Charges for Sevā can be remitted by Cheque in favour of Shrī Chitrāpur Math. Funds can also be remitted by Indian Citizens (Passport holders) through NEFT/IMPS etc for credit of our following account and inform the details of remittance to above email ID :

Account Number for Remittance by INDIAN NATIONALS

Name of Beneficiary	: SHRI CHITRAPUR MATH
ADDRESS	: CHITRAPUR, SHIRALI 581354
Name, address of Bankers	: SVC BANK LTD, Chitrapur, Shirali
Type of A/c	: OD(Overdraft)
A/C No	: 107120960000009
IFSC Code	: SVCB0000071

In case of Foreign Nationals wishing to sponsor the sevā, kindly contact the Sevā Department via email at seva@chitrapurmath.in

GENERAL MANAGER

Published by Shrī Chitrāpur Math- Shirālī, Uttara Kannaḍa, Kamātaka, India 581354
www.chitrapurmath.net

Annadāna Scheme 2020

Our Shāstra-s extol the virtues of Annadāna (pronounced Annadaana). The Taittirīya Upanishad says अन्नं हि भूतानां ज्येष्ठम्। To enable devotees undertake this noble deed, Shri Chitrāpur Math has introduced the Annadāna Scheme 2020 with immediate effect for a Capital contribution of Rs. 25,000 only. This non-refundable deposit will remain with the Math and the interest earned thereon will be utilized towards Prasāda bhojana on any day as specified by the devotee. Annadāna can be offered on special occasions like birthdays, anniversaries or even in the memory of a loved one. Devotees will receive an intimation by email/post on the day the offering is made.

Annadāna being an offering in itself, there will be no linkage with other sevā-s.

Devotees desirous of performing sevā-s can do so by

- i. subscribing to a Permanent Sevā Capital Contribution -revised, or
- ii. make a specific payment to any of the Sevā-s in the Sevā List- including Sevā Packages such as Shrivallī Sarva Sevā or Sarva Samādhi Devatā Sevā or Puṇya Smaraṇa Sevā, Ānanda Smaraṇa Sevā etc.

With the introduction of the Annadāna Scheme 2020, the Annapūrṇa Scheme 1998 and the Annapūrṇa Scheme 2014 have been discontinued and no new subscriptions will be accepted. However, the Annapūrṇa Sevā-s already accepted under the 1998 Scheme as well as the 2014 Scheme will continue to be honoured and will take place without any changes.

Contributions to the Annadāna Scheme 2020 under Shri Chitrāpur Math are not eligible for 80G exemption under the Income Tax Act.

For further details please contact seva@chitrapurmath.in

Shri Praveen Kadle
President, Standing Committee

Published by Shri Chitrāpur Math- Shirālī, Uttara Kannada, Karnataka, India 581354
www.chitrapurmath.net



SHRĪ CHITRĀPUR MATH

Mumbai (Grant Road) Local Sabhā
Announces

BHAGAWADGĪTĀ RECITATION COMPETITION

In Memory of Late Smt. Ambabai Heble

AND ABHIVYAKTI

On Sunday 27th October 2024 at 2.30 p.m.

At Smt. Indirabai Kallianpurkar Hall, Balak Vrinda Education Society,
Off Talmakiwadi, J.D. Marg, Mumbai 400007

Certificate and Prize Distribution at Karla on Friday 15th November 2024
at the divine hands of Parama Pūjya Swāmiji

Shlokās for Bhagawadgītā Recitation

Adhyāya 14, Shlokās 15 to 27

Shlokās for Abhivyakti

१. बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते ।
तस्माद्योगाय युज्यस्व योगः कर्मसु कौशलम् ॥ २.५० ॥
२. यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ।
स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥ ३.२१ ॥
३. आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन ।
सुखं वा यदि वा दुःखं स योगी परमो मतः ॥ ६.३२ ॥
४. अहमात्मा गुडाकेश सर्वभूताशयस्थितः ।
अहमादिश्च मध्यं च भूतानामन्त एव च ॥ १०.२० ॥
५. मनःप्रसादः सौम्यत्वं मौनमात्मविनिग्रहः ।
भावसंशुद्धिरित्येतत्तपो मानसमुच्यते ॥ १७.१६ ॥

Participants must submit their names and age to their teachers or the Sabhā President.

Participants for Abhivyakti must be aged 15 or above

The teacher / Sabhā President / office bearer must send the list
for the Bhagawadgītā competition and Abhivyakti to:

SMITA MAVINKURVE

SHANTA HOSKOTE

WhatsApp +91 98202 24652

WhatsApp +91 97697 36555

Teachers are requested to share the participants list by 20th October, 2024

On the Competition Day registrations begin at 1.15 pm

Participants must be present at the venue by 2.00 p.m.

Little Ravikiran – Shravan 2024

Swamiji Says...

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

- H.H. Shrimat Sadyojat Shankarashram Swamiji

Vichaar Koryaan – For a vibrant discussion

Mohan had been sitting under the mango tree in the garden waiting for his friends. Sunita aunty waved enthusiastically from her balcony and came over to talk to him. "Hello Beta! How are you?" she said cheerily. "My sister's son has Learning Disability. Now his exams are coming up and he needs a writer. Would you consider doing it? Due to the rules, it has to be someone junior. Talk to your parents, teacher and think about it. You have to submit permission papers, school documents..."

Mohan nodded and said, "I'll get back to you, aunty." Waving goodbye, he ran off to play football with his friends.

Chintu was curious, "What were you talking to Sunita aunty about?" Mohan told them. Mani said, "That's great! You should do it!"

The other boys joined the teasing and laughter. Mohan laughed too, good naturedly and football was fun!

When he came home, he found his mother, sorting through books and toys. "What are you doing Amma? Are you giving away our old stuff?" His mother had just returned from the tuition classes that she and a few of her friends taught, for underprivileged children from the nearby slum. A kindly shopkeeper had given them some space in his godown for the classes.

"Not exactly!" replied Amma, pulling out Sheep, Pig, Rhino and two Teddy Bears, stashing them next to the stack of books. "I am

looking for educational books. They don't have all the pretty picture books and story books that you kids had. I'm going to use all these stuffed toys to teach them the names of animals. You also had a world map jigsaw puzzle. Could you fetch it for me please?"

"Amma, why do you put in so much effort? Even in the paid tuition classes they don't bother! You could start your own classes instead of teaching in that dingy little room with the rickety fan. You could earn a lot of money rather than giving it away free," said Mohan, adding crayons and puzzles to the pile.

"I am not doing this for money, *beta*. I am trying to help those who are less fortunate than us. It's just a small service for the community. Many people are willing to pay heavily for good remedial classes, but what about those who can't afford it? We say that we are all the children of the same Creator. So, out of love and regard for God, I am trying to help some of His children find a better life through better education. That's all!" smiled Amma, packing everything neatly. "Change your dirty clothes!"

"So, what are you getting out of this? Other than a chance to clear out cupboards!" asked Mohan with a glint of mischief in his eyes.

"Prized Peace!" countered Amma joining in the banter.

After dinner, looking away to hide his anxiety, Mohan asked, "Did Sunita aunty call you, Amma?"

"Yes, she did. Would you like to do it? You would have to handle the paperwork and meet the Principal of the other school too. Pappa and I will help you, of course!"

"Why should I help someone I don't even know! I will have to take all the trouble!" groaned Mohan.

Pappa said, "Don't you remember the Rama Setu story? When the bridge to Lanka was being built by the Vanara Sena, under the watchful eye of Nala, little squirrels darted to and fro, pouring sand. The mighty monkeys shouted at them to get out of the way. Rama lovingly stroked the squirrel's backs and said that the sand would hold the boulders together in the bridge. Their selfless service would go unnoticed, but was offered with love and dedication to their beloved Rama and Sita. If you want to benefit from it, then it isn't seva. It should be offered as worship to the

Guru or God."

Mohan pondered over it and went ahead with helping out the student with Learning Disability. He felt blissfully happy!

Discussion Time

- What is seva?
- What would you do in a similar situation?
- Who can perform seva and how?
- What can you do as seva?

Kavyanjali: Chintu Crow

One breezy, cloudy afternoon
Chintu flew down from the tree
Sat right next to his amma
"Please, can you answer me?"

Amma, every time you find food
And the best of the fare
You call the rest of the crows
Tell me, is it necessary to share?"

Amma told her little son,
"In my words, do trust -
Share our food with the others?
Oh, yes! We must!

Whether it's food, joy or sorrow
We crows do the same
Helping each other all the time
That's the rule of the game!"

Chintu chewed on Amma's words



As he sat on the wooden fence
'Doing good to others?'
That surely made sense!

He remembered how Chitty Warbler
Had warned the little babies
To hide from the predator
As it hovered above the trees!

Ah! There was a poor sick crow
Thought Chintu, 'I'll take some food!'
Helping others made him happy
He felt gratified and so good!



Shiva Purana – Trimbakeshwar Jyotirlinga

In the serene mountains of Brahmagiri, lived the great Rishi Gautama with his devout wife Ahalya and his disciples. They led a simple life performing *Vedic* rites, worship and penance. Suddenly, a terrible drought lasting a hundred years occurred. With no food or water, the local people, birds and animals had to seek refuge elsewhere. Gautama performed a penance dedicated to Varuna, the lord of water, for a boon. Selflessly, Gautama asked for water to benefit all the living beings there. Varuna said, "So be it! Dig a small ditch here and I shall fill it. It will become a perennial source of water." The drought was no longer unbearable, now. The forest became beautiful, fields yielded crops and *rishi*-s came in thousands with their disciples and families.

Once, Ahalya herself went to fetch water, when the wives of the other *rishi*-s turned away Gautama's disciples. Those ladies had to give way since the water source was due to Gautama's penance. This caused jealousy among them. Those small-

minded people wanted to get even with the benevolent couple. So, the *rishi-s* appeased Ganesha and asked, "We want Gautama to be turned out in disgrace!"

Ganesha replied, "Only misery and ruin would befall you if you try to harm someone who has always rendered help and service without expecting anything in return." The sages refused to see reason, so finally, Ganesha was forced to grant their wish.

Ganesha took the form of a cow and started ruining the crops of Gautama's Ashram. Unaware of the conspiracy, Gautama half-heartedly threw a handful of grass at the cow to shoo it away. It fell dead instantly! Immediately, the other *rishi-s*, as planned, came out shouting, "Look! Gautama has killed a cow!" Gautama was distressed, "The sin of cow slaughter has befallen me. What should I do to atone for it?" The others pelted the virtuous couple with stones and harsh words — "Go around the world three times announcing your sin!" "Or, take 101 rounds of the Brahmagiri mountains!" "Or bathe in the Ganga, make a crore Shivalinga-s, perform *abhisheka* with 100 pots of Ganga water."

The great Gautama replied, "I shall do all of these!" And did so with the help of his wife and disciples. Shiva, pleased with his devotion and dedication, appeared with his *gana-s* and said, "Your devotion is supreme! Choose a boon!"

Bowing and eulogising Shiva reverently, Gautama pleaded "Make me sinless!"

Shiva said, "You are pure and have been deceived by ungrateful, wicked people, who deserve to be punished."

Gautama said, "Oh no! Lord Shiva, I have gained the vision of your beautiful and blessed form. It is *my* interest that has been served!"

Shiva became installed as the Trimbakeshwar Jyotirlinga, with Ganga emerging from the Gangadwar as the river Gautami

(Now Godavari) to fulfil Gautama's *sankalpa* (promise) and has blessed mankind through the ages.

Ammi Shikyaan: Agni - Fire

Every day, we light a lamp at home or for ceremonies. Yajnas or havans are conducted by lighting the holy fire and offering oblations. The Rig Veda, the earliest Scripture, begins with the shloka *Agnimile Purohitam...* Agni is the communication channel between us and the Devas, conveying our prayers and offerings or *havis* through mantras.

Fire consumes everything it touches without distinction (*Samadarshi*) so it is considered to be all knowing. Hence, in the Gita, Jnana has been compared to Fire which reduces desires to ashes and grants enlightenment. Fire is the greatest purifier, which never gets polluted. It always rises upwards. The rise of civilisation starts with Man's discovery of Fire. Fire has always existed in nature, in the form of forest fires and volcanic eruptions. But, when mankind learnt to use it for cooking, warmth, light and protection, the transformation from hunter - gatherers to village settlements started. Therefore, Fire or Agni is one of the most ancient Deva-s of Sanatana Dharma and an important part of our puja and culture.

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

little Ravikiran@gmail.com

Your feedback is important to us!



Nāgapanchami at Shrimat Ananteshwar Temple, Vittal on 9-8-2024.
(Photo by Shri Ganesh Rao Damble, Mangaluru)



Nāgapanchami at Shrimat Ananteshwar Temple, Vittal on 9-8-2024.
(Photo by Shri Ganesh Rao Damble, Mangaluru)



P. P. Swamiji at Shri Mahabaleshwar Temple, Gokarna last year.