

THE CHITRAPUR SUNBEAM

चक्षुर्विन्द्यै तनूभ्यः
॥ श्री चित्रापुर मठः श्रीवत्सी ॥

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P. P. Swami Iswarananda Giriji Maharaj
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Shashtyabdapurti Utsava at Shirali on 10-11-2024.
(Courtesy: Anushravas)



Shashtyabdapurti Utsava at Shirali - Deepotsava on 10-11-2024.
(Courtesy: Anushravas)



Shashtyabdapurti Utsava at Shirali - Deepotsava on 10-11-2024.
(Courtesy: Anushravas)



Shashtyabdapurti Utsava at Shirali - Bandi Utsava on 10-11-2024.
(Courtesy: Anushravas)



Kartik Purnav at Shrimath Ananteshwar Temple, Vittal on 15-11-2024.
(Photo by Shri Dumble Ganesh Rao)



**Kartik Deepotsav at Shrimath UmaMaheshwar Temple,
Mangaluru on 18-11-2024.
(Photo by Shri Dumble Ganesh Rao)**



**Kartik Deepotsav at Shrimath UmaMaheshwar Temple,
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**H.H. Swamiji's visit to Kacholi on 20-11-2024,
Punar Prakatya Divasa of P. P. Swami Iswarananda Giriji Maharaj.**
(Courtesy: Anushravas)



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Samvit Guru Upasatti Shivr, Sant Sarovar, Inauguration, 21-11-2024.
(Courtesy: Anushravas)



Inauguration of the Shivr.
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At Sant Sarovar, 21-11-2024.
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At Sant Sarovar, 21-11-2024.
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**Samuhika Durga Namaskar Seva at SCM,
Bengaluru on Kartka Poornima.
(Courtesy: Anushravas)**



Shashtyabdapurti Utsava at Karla, Day 1 (9-11-2024).
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Märkandeya Havan in progress. Day 2 at Karla.
(Courtesy: Anushravas)



Märkandeya Havan Poornahuti - Day 2 at Karla.
(Courtesy: Anushravas)



Vimochan of the book SHIVA SAYUJYAM - Day 2 at Karla.
(Courtesy: Anushravas)



Vimochan of the book Hrllekha and Pariprashna by Shri Praveen Kadle,
President, Standing Committee - Day 2 at Karla.
(Courtesy: Anushravas)



**Pandit Vinayak Hegde (Vocalist) flanked by Pandit Yogesh Samshi (Tabla maestro) and Pandit Sudhir Nayak (Harmonium maestro) on day 4 (12-11-2024) at Karla.
(Courtesy: Anushravas)**



**Kirtan by Dharmapracharak Dr. Chaitanya Gulvady - Day 4 at Karla.
(Courtesy: Anushravas)**



Day 5 at Karla.
(Courtesy: Anushravas)



Day 5 at Karla
(Courtesy: Anushravas)



Vidyarthi Bhojan - Day 5 at Karla.
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Day 6 at Karla - Havan in progress.
(Courtesy: Anushravas)



Day 6 at Karla - A view of Varuna Kalasha-s.
(Courtesy: Anushravas)



Kartik Punnav Palki Utsav at Karla, Day 7.
(Courtesy: Anushravas)



Day 8 at Karla - A cute little participant reciting Gita to receive her Pramānapatra.
(Courtesy: Anushravas)



Day 8 - A cute little boy receiving the Gita Competition Pramānapatra.
(Courtesy: Anushravas)



Day 9 at Karla.
(Courtesy: Anushravas)

THE CHITRAPUR SUNBEAM :- NOVEMBER 2024

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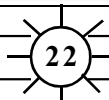
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“सा मां पातु सरस्वती”



PRAYERS, PRAISES & PSALMS
THE UPANISHADS

YAJNAVALKYA AND MAITREYI

आत्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यः ।

मैत्रेयि आत्मनो वा अरे दर्शनेन मत्या विज्ञानेन इदं सर्वं विदितम् ॥

Lo, it is indeed, the Self that is to be seen, that is to be heard of, that is to be thought about, that is to be meditated on. Lo, Maitreyi, indeed by the sight of the Self, by its being heard of, by its being thought about, by its being known, all this becomes known.

सर्वं तं परादाद्योऽन्यत्रात्मनः सर्वं वेद । इदं सर्वं यदयमात्मा । एतेभ्यो भूतेभ्यः

समुत्थाय तान्येवानुविनश्यति । न प्रेत्य संज्ञास्ति-इति होवाच याज्ञवल्क्यः ॥

Everything will desert him who knows everything other than the Self. All this is this Self. Rising above his identification with the elements (the separateness of the self) disappears. After departing, there is no consciousness of particularity. Thus said Yajnavalkya.

सा होवाच मैत्रेयि - अत्रैव मा भगवानममूहत् न प्रेत्य संज्ञास्ति इति ।

स होवाच याज्ञवल्क्यः न वा अरेऽहं मोहं ब्रवीमि । अलं वा अरे इदं विज्ञानाय ॥

Maitreyi said: Just here you have confounded me, Sir, in saying: "After departing, there is no consciousness of individuality." Yajnavalkya said: Lo, I do not indeed say what confounds. Lo, enough, indeed, is this for understanding (Pray reflect upon it).

(Continued) (Brihadaranyaka Upanishad)

‘ॐ श्री सद्गुरवे नमः’

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SWAMI ANANDASHRAM

UNFORGETTABLE REMINISCENCES

- LATE SHRI M. R. SUJIR

1) Eyes Scream !!

I am reminded of Sri Swamiji's bewitching smile and happy fortunate days that I basked in His glorious presence, whenever I happen to recall my younger days, or even come across His photograph.

H.H. used to visit Udipi, invariably, during summer holidays in the 30's, and it was customary for H.H. to stay with my uncle, (late) Sujir Sanjiva Rao, during such sojourns.

My uncle owned a soda factory and he had just newly purchased an ice-cream box (manually operating). We were only too keen to offer the first attempt of ice-cream to H.H. The ice-cream was till then not known at all in Udipi. I was hardly eight at the time, but was enthusiastic to prepare the cream myself, under my uncle's guidance.

As the box was too heavy for me, uncle suggested rolling of the drum on the floor over a new mattress for nearly three-quarters of an hour. So wearing a pitambar, I started rolling it until the mixture inside got thick and ready.

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.

H.H. had then proceeded to Sri Shankarnarayan Temple for the evening to meet the laity of the place, and for the evening Puja.

I filled a silver plate with the ice-cream and offered it to H.H. in the retiring room, at the temple premises. H.H. asked me whether I tasted it, which I said I would, after His Holiness tried it, and quietly came away.

By the time, I reached the spot where the ice-cream box had been placed, all who were gathered there, as were keen to taste the preparation for the first time, had savoured to the last, and the drum polished clean. Tears started welling in my eyes, but I was not prepared to cry in front of others. Hence I quietly moved into the Garbhagudi to hide my disappointment behind the door frame.

In the meantime, H.H. divined the situation and two Bhatjis were sent to fetch me to His room. One of them slowly caught me by chance and led me in the presence of the holy Prince. H.H. ordered me to sit on His Anushthan Manai (अनुष्ठान माणाई) and made me partake ice-cream from another plate which a Bhatji had just procured, nearly half the quantity from His own plate.

H.H. then casually asked what it was being called. "Ice-cream". He pinned on the word - "I scream, eyes scream". H.H. was beaming a sweet smile!! "Guru Mātā's love" was enchanting.

Twelve years later, I visited Him in Bangalore. He was effusing with loving eyes, enquired of me when I had arrived in Bangalore and that I could as well

stay in the camp. And then as His car just started, He suddenly asked me how was the Ice-cream. Bhatjis, as well H.H., with a twinkle in His eyes roared with laughter.

The incident was minor, but H.H. could recall after 12 years to make a joke of it. All those who had gathered there were only keen to share the joke.

When I narrated the incident, everyone could share in the happiness of the moment.

2) Jokes on the spur of the moment

Whilst H.H. was travelling to Udipi with retinue, Sri Kadle Narayanrao and Baidur Ramdas Subrao nick-named Bai-Ra-Su (initial syllables) were also travelling together. Whilst crossing rivers, the car and the members travelling in, used to be transported on the “Jungal” (known then for the Bus ferry as used in Goa). Sri Kadle was standing in the fore part of the jungal. Suddenly, a big wave splashed over the jungal and Sri Kadle got wet. Immediately, H.H. asked Sri Baidur, "Ramdas, please rush to Narayan's side and hold him firmly" and Bai-Ra-Su rushed to Kadle's side to steady him. Bhatjis could understand the meaning all right, and all smiled.

H.H. meant as Kadle (चणो) got wet. Bai-Ra-Su (towel) could dry him by embracing him. This incident was shared by Sujir Sundarmhant (my uncle), who was a part of H.H. retinue.

Subtle jokes of this kind were quite common, and as these innocent jokes were not meant to hurt anyone, they were enjoyed by all.



TEACHINGS OF SWAMI PARIJNANASHRAM

(Summary of the Ashirvachan delivered by
His Holiness at Madras on 26-1-1976)

This is the last Ashirvachan of our present official tour which has lasted two to two-and-half months. It was not possible for us, during the tour, to visit every devotee's house but at the Sabhas we met all the devotees, individually as well as collectively, heard their difficulties, gave them spiritual advice and guidance as necessary and tried to encourage them on the path of Bhakti and how to attain lasting peace of mind. This has always been the tradition of official tours of our Guru-s in the past. When we conclude our Ashirvachan here today, our official tour will also have ended.

Vaidic Ashirvachan is intended to remove doubts from the minds of the listeners, the laity, strengthen their convictions and bless them with both material and spiritual prosperity. On our official tour, we have given some 22 to 23 Addresses and wherever we have gone, we have spoken on Dharma, Karma, Bhakti and Jnana. But, in all our Ashirvachan, our emphasis has been on Bhakti and God-remembrance rather than Dharma, Jnana etc. You may have heard of the well-known story of Swami Vivekananda, who, on his return to India from a successful lecture tour abroad, was asked by a devotee why he did not speak here on our ancient culture, religion and preach to our people what he had preached to

foreigners abroad. His reply was that he did not feel it proper to preach to the people of this country about Vaidic rites and rituals and Dharma etc., when they were so much immersed in poverty and misery or tell them how they should worship, observe the scriptural rules etc. What they needed more was guidance on how they could overcome their miseries and wordly travails and attain happiness. This quotation of Swami Vivekananda is apt here and illustrates why the emphasis in all our Ashirvachans has been more on the practical side of how the householder can follow the path of Bhakti in his every-day life through God-remembrance etc. Moreover, in present-day times and the hectic lives led by most people, few are interested in mere expositions on what is Brahman, what is Kundalini Shakti etc. Therefore, we have been speaking everywhere on how our people can follow simple rules of Dharma, Japa and Sadhana in their day-to-day life, whereby they can elevate their life as a whole and march on the Godward path.

Firstly, we should have faith in God. We do not always retain a firm rocklike faith in God. Therefore, we should first recognise that there is God, there is Guru, there is Dharma etc. Each one's Sadhana or spiritual effort depends on his own capacity. Who is this God of whom we speak, whom we refer to as Shakti, Brahma Tattwa, etc.,? He is one Paramatman, one Divine Power who runs the whole universe, who controls our destinies and makes us perform both good and "bad" deeds. The scriptures describe such a Supreme Being thus - "He is with form, He is without form; He is with attributes, He is attributelss;

He is an Eternal Power who is Beginningless and beyond the confines of time and space; He is Universal, Omnipresent, and even time and space are His creation, used by Him for His Divine sport." Such a Divine Power should not be merely accepted by us as existing but should be realised within ourselves, in our mind and heart. We cannot 'measure Him in terms of time and space as He is infinite. He can be experienced by us in the fullness of spiritual experience, no matter what path we pursue, for He is all, in all and beyond all. All paths are His and lead only to Him. In fact, He is very close to us, being within ourselves, much nearer to us than we can even imagine. All our effort should be to attain such a Divine Power. We call him as Rama, Krishna, Dattatreya etc. No doubt, these Avatars did take birth on this earth to lead mankind to salvation. But, Brahma, Vishnu and Shiva were the names and forms that our ancients gave to the triple functions of the Supreme Being, namely, Creation, Preservation and Destruction which is taking place all the while. Brahma, Vishnu and Shiva were themselves children of Adi Shakti who were entrusted by Her with the three functions mentioned above, for the sake of Her divine sport. Yet, Adi Shakti has Herself remained above and beyond this cycle of creation, preservation and destruction.

To give an example, when a man wakes up from deep sleep, he gradually becomes aware of his surroundings, of his possessions like 'my cot,' 'my room,' 'My house,' 'my people' and so on. Then, when he goes out of the house, his consciousness widens as he identifies himself with the town or city

where he lives, the country and the people with whom he works or moves. **The first awareness on waking up is creation, the identification of oneself with the wider world is preservation and going back to sleep and becoming "dead" to the world at large is destruction.** Thus, the cycle of waking up, movement and going back to sleep goes on all the time and symbolises creation, preservation and destruction. It also illustrates how man forgets his true Self and gets himself involved in mundane pursuits and activity.

There is another example. The newborn infant, if you look at it, you will see is completely lost in its own bliss, unmindful of the rest of the world. A few months older, the infant becomes aware of his prized possessions like his mother, father, brothers, sisters, milk bottle etc., and the sense of possessions and “my-ness” grows in him as he grows older. Later, in his adult life, the person's vision is drawn more and more externally, on external objects and he completely forgets his inner Self? Why should he do that? That is because, this is part of God's scheme of things for this creation of His. When God created each one of us, He sent us into this world to pursue our own individual destiny and the predestined functions and roles. However, if we realise this and know that all our activity owes its driving power to the Adi Shakti, we will have liberated ourselves from the cycle of birth and death and attained our ultimate destiny, namely, reunion with the Supreme Being from whom we have all emerged.

It is patent that we cannot realise God by mere

ritualistic worship, like visiting temples on Saturdays, observing periodical fasts etc., without realising the true significance of these observances. It might no doubt give us some temporary spiritual satisfaction that we have done something but cannot grant us lasting spiritual experience. We can realise God only within ourselves and that too only through intense God-remembrance. God reveals Himself to His devotee when the latter becomes desperate and hungers and pines for His Darshan as if it is a matter of life and death for him. But, that does not mean that whatever little Sadhana we do is wasted. If not in this life, in some future life it will help us to attain God-realisation, when all our Sadhanas are bound to bear fruit. Because, the Brahma Tatwa is not something to be "realised" as such. It is already within us. All we have to do is to remove the veil from our inner vision and realise our true Self and all our Sadhanas are directed to this end.

The easiest path to attain God is the path of Bhakti. Bhakti can take any form like offering of coconuts, flowers etc., but, once again, these acts by themselves do not grant as lasting peace of mind. The mind remains restless and wayward. We should have firm faith in the path shown to us by our preceptors and try to achieve concentration of mind on our goal. Only then, will the restlessness of the mind cease. The nature of the human mind is such that it does not allow us to sit still but if we, on our part, still the mind by keeping it occupied, it leaves as alone and allows us also to be still. So, all Sadhana is directed towards stilling the restless mind. The easiest way to do as is through Japa. To make a

beginning, it is enough if you devote even five minutes to sit in a fixed place, in a fixed position and at a fixed time every day and chant the Name of the Lord. Don't worry if your mind darts here and there and thinks all sorts of "evil" thoughts. There is a limit to what you can record on a tape, likewise there is a limit even to the extent to which one's mind can become wayward. Sooner or later, as you continue with your daily Japa, the mind will become still and get attuned to the sweet Name of the Lord. And, when this happens, you will have achieved real meditation. This is not our teaching alone, it is the advice of our ancients also.

You should discipline your wayward mind and teach it to concentrate on God by keeping apart a certain period of your day for His remembrance. Side by side with Japa, there are certain observances also necessary. They are:

Firstly, non-violence and non-killing. You should not harm any living creature.

Secondly, speak the Truth always. Do not utter falsehood at any cost or for any benefit.

Thirdly, do not covet another's possessions, or become envious.

Fourthly, do not think ill of another or wish another ill.

Fifthly, do not allow your-self to be carried away by worldly pleasures or sorrows but retain your equanimity under all circumstances and take everything that happens in your stride.

We remember, His Holiness (Srimad Anandashram Swamiji) used to persuade the devotees to chant Gayatri Japa at least five times a day. What he meant was that if you devote even this little time to God-remembrance regularly, daily, you will not only have the satisfaction of pursuing Sadhana but you will also, in the long run, train your mind to think of God and, automatically, God-remembrance will increase. As for the 'āsan' (posture) you should adopt while sitting for Japa or meditation, it is for you to decide which position is most comfortable, and then stick to that position daily while sitting for Japa. Pranayama is also helpful, not only as a means of controlling the mind but also purifying ourselves through breath control. To help concentration of mind on Him, we should dwell mentally on the attributes of our Ishta Devata, be He Rama, Krishna or any other form, so that His composite image remains fixed in our mind. That is real meditation. We should also be fired with resolution and determination to attain God in this life itself. We should realise for ourselves what is Dharma, what is Sadhana and achieve spiritual experience in all its rich fulness. Dharma does not lie in performing miracles. Dharma lies in realising our oneness with the Supreme Being and, in making an effort in this direction, our ancient spiritual lore and culture can be of every help.

We tender at the Feet of Lord Bhavanishankar all your devotion and pray to Him that He grants your aspirations and Your prayers.



Teachings of P. P. Shrimat Sadyojat Shankarashram Swamiji

NAVASPANDANA

Upāsana – Worship – with the Non-Dual as the Goal

Do you know who a Guru is? It is said असम्प्रदायवित् मूर्खवदेव उपेक्षणीयः. He who has no lineage is like a foolish person, though he may be learned. He should be disregarded. So the lineage is the Advaita tradition - that of Adi Shankaracharya. Do you understand? So, the guidance, the first discipline was what I received from Pujya Shri – Ishwaranand Giriji Maharaj. When the time was right, I was sent here to Shri Chitrapur Math and I have taken forward what I have learnt. The spiritual lineage is the same. And should there be the guidance of the Guru, there is a cascade of Grace. So, in Samvit Sadhana. The word Samvit is seen in the Southern tradition, in the books of Tyagaraja etc., in commentaries, explanations and compositions. Otherwise Samvit is a pure Wisdom or Self-recognition and as such mentioned in traditional works of Kashmir on Shiva and the Goddess. To be freshly inspired and even while acknowledging the Attributeless Absolute to not become insipid and dry who presented this to the world, now at this age in these times? Pujya Shri. Ofcourse there

are those who pronounce ‘Worshiping God is only action-oriented. We just want to go into the Attributeless and Formless’. But as long as there is the ‘doing’ and the ‘experiencing’ one has to act. So, act with the intention of connecting to the Divine. Our Worship of the Divine is not simply a ritual. Through it we identify with the Divine and go towards it. We Worship the Divine with the Non-dual Absolute as the Goal. It is not with the intent to gain some powers to raise money, or do something like that. So, the goal will determine whether your upasana is pure or if it is corrupt or of little consequence. Do you understand? We need to know all of this.

– Shirali February 2020

Worshiping the Form of the Formless

It is so extraordinary ... the Rajarajeshwara Bhavanishankara whom we glorify, whose grandeur we see, we see that expanding into worship too. What is this Tatva, inquiring into this is very essential so that when we sit for Dhyana, one after another the curtains are removed. There is Avidya - Ignorance in us and also there is this web of Maya created by Ishwara. Removing both these curtains is not possible for us but the obstacles which come, it is necessary to understand, how these obstacles are removed in Upasana. Otherwise we may even disrespect Ishwara. “Ishwara has only this Form”... if we hold on to this notion, then we

are rejecting the very Anugraha for showering which He had adopted this form ... by insisting this and this is all that is God ... a particular form, that's all! By raising that this and this is all that is God. A particular rupa, बस् that is all. We have been granted that you can worship Him in this Vighraha. In this rupa (form) because you are not yet ... you are conditioned ...So, you are unable to enter into That which is unconditioned essentially Nirguna, without any attributes, Nirakara, bereft of any form. Then you may accept Him only in this one form. But with growing concentration, pray to Ishwara Himself – This is all a web of Maya. You are beyond any form. If you are restricted to the Form, then you become limited. Then your indivisibility has succumbed to division. This I will not accept. Your very nature is of one Integral Whole in which I too am a miniscule element and I want to melt into that Whole. I don't even want to maintain my individuality. With that conviction we do the upasana of Lord Bhavanishankara. So, the insistence on rupa is not ...needed. At the same time, take the Form as a support and then pray to Ishwara – Give me the knowledge of Your Real nature also which is beyond this form. So, with the objective, we do the chintana, the inquiry into the Stuti, the Shiva-Mahimna-Stotra here.

– Shirali 2022

Significance and purpose of chanting stotras

You see, we follow the Advaita Vedanta philosophy. To recognize “Oneself” is our goal in life. People study Vedanta also. If you have the necessary qualifications, then direct and instant understanding that “I am Brahman” is possible. But the intrinsic quality of our Parampara is that – the Guidance we receive – whether from a stotra or from a bhajana, is always Vedanta oriented. The bhajanas etc., that we sing with fervor, we then go onto contemplate upon them and the same concepts slowly begin to reveal themselves. We receive Guidance. This way we grasp this knowledge. Stotras, without a doubt, helps to worship the Aradhya-Devata describing the form, contemplation and eventually establishing “Oneness” which is their sole purpose. The significance of these stotras.

– Shankarlok 2023

Understanding our culture - a perspective for the younger generation

आरोहणम् आक्रमणं जीवतो जीवतो अयनम्

This is a Vaidika Mantra which we teach the younger generation. So, what does Swamiji want? Please understand. You understand Arohana, to ascend. A child ascends. He comes to the third standard. He now must go to the fourth. If he does not pass? He was not able to move up. You ascend, whatever level you may have reached – there you

survey all around and then get to the crux, towards progress – that is what is akramanam. That is the understanding of our culture. You learn, you understand, and you stabilize that knowledge. Not like – I have heard something, I understood and when I am asked about it ... then I am not able to verbalize. It must be assimilated. That knowledge must be assimilated and converted to conviction so that I can experiment with it. This is Saraswat culture. We must ascend and progress in this manner. Having understood the culture, we then express it correctly. Or else understand and then assimilate it. As action or as upasana, if you want to increase that, then definitely do so. We insist on this element.

– Ghaziabad, Uttar Pradesh 2022

Eka Tattva Nānātva Rupa – Distinct Flavor of Our Saraswat Culture

When the Devata is worshipped, for example Shiva, He loves Abhisheka. There is chanting of the Rudra, or chant japa of ‘Om Namah Shivaya, Om Namah Shivaya.’ Or while chanting a Shiva Stotra, the abhisheka is performed. With this Shiva is pleased. He is pleased if Bhasma (ashes) or wild flowers or bel leaves are offered. This is a sequence which that Devata accepts with certainty. That is when you are showered with His complete Grace. When Vishnu or Krishna Bhagwan is propitiated with Tulasi. Where? She is revered in the front

courtyard. When worshipped with a sprig of Tulasi, He is pleased. Hence some distinction should be maintained. Do you understand? Getting everything mixed up is not acceptable. You will not enjoy it then. There is beauty even in diversity. This flavor is distinct. This has a unique taste. In the same manner, for whose sake does This One Essence (Tattva) appear in myriad of forms (rupa)? For the Bhakta. One revered Acharya said, “bhaktyartham kalpitam dvaitam advaitadapi sundaram.” This is the knowledge of Advaita (Non-dual). Ishwara pervades everywhere. This kind of knowledge is difficult to absorb. So, what do we do? We accept God (Ishwara) in one manifested form of our Ishta-Devata. So, when we propitiate the Ishta-Devata, we give the same offerings that are acceptable to Him which He enjoys. Ganapati is offered the sweet modakas(laddu) which He loves. Sweets and Durva are offered. Then we know ... yes. That is when the impressions are embedded and we start feeling the connection. When you see Durva, you know Ganapati is worshipped. The moment you see Bel leaves, Shiva is being worshipped while Tulasi means Krishna is being propitiated. We begin to understand and connecting becomes easy. If you do not understand, you just do not. Just like you would not understand a language. Accepting this kind of diversity brings about an understanding of the richness in our culture. The Divine can come in varied forms – recognize it. What will you call

this kind of culture? Literally Saraswat culture. You are all Saraswats, hence I am telling you. To identify that One Tattva in all the many myriad forms, that is our culture.

– Shri Dungargarh 2023

Invoking Saraswati's Grace

Excellent qualities and worthy thoughts should surface and be expressed. Give me the competence to do that Devi! Such is the prayer of a Saraswat. A Saraswat is one who worships Saraswati. He is Saraswati's disciple. He is Saraswati's child. Which is why the term 'Saraswat.' Which is why he is completely entitled to say – "Brahma meditated upon You so that He would be able to create. I am Yours, and so I pray to You – 'saralam s̄araswatam dehi me yasya āmmodam udirayanti pulakaih antargatāh devatāh' Then all the Divine forces within me will be roused awake and whether it is expressing myself through speech, good thoughts, writing or my actions in society, I will be able to do them all because Saraswat's grace would have begun to make an impact at every level. Make my life resplendent in this way Devi.' Every Saraswat may appeal to Her in this manner because he has the right to do so. It is not only the written and spoken word, but it is also making his entire life meaningful which marks a Saraswat.

– Goa 2016

(Transcribed by Shrikala Kodikal)

JAGADGURU SPEAKS

H.H. Sri Bharati Tirtha Mahaswamiji

FOCUS ON DHARMIC ACTS

The Shāstrās are for the welfare of mankind. They emphatically maintain that one's Karmas alone are the causes for the enjoyments and sufferings of mankind.

सुखस्य दुःखस्य न कोऽपि दाता परो ददातीति कुबुद्धिरेषा ।

अहं करोमीति वृथाऽभिमानः स्वकर्मसूत्रग्रथितो हि लोकः ॥

A man's joy and sorrow is not caused by another person (but by his own karma only). To think that they are caused by others is a wrong perception. Equally vain is to think of oneself as the doer of everything. One's world is set up by one's own Karma only.

It logically follows that a happy life is preceded by good karmas (dharmic acts) alone. If the present condition is due to one's own past karmas, naturally his future state will depend on the person's present thoughts and actions only.

Hence our scriptures direct all to harbour good thoughts and act good to reap good results in future. That means karmas alone make a man to create his own destiny. This is the only logical explanation for the disparity between man and man, as well as between the environments and experiences of different people.

The Shāstrās reiterate this in many instances-

सुखदुःखप्रदो नान्यः पुरुषस्यात्मविभ्रमः ।
मित्रोदासीनरिपवः संसारस्तमसः कृतः ॥

That is, samsara producing happiness and misery due to the distinction of friend, foe and neutral is the delusion of the mind. It is entirely the product of ignorance. Sufferings and enjoyments are not caused by the outside factors, but by one's own karmas alone. The following aspect must be noted-

मृतं शरीरमुत्सृज्य काष्ठलोष्टसमं क्षितौ ।
विमुखा बान्धवा यान्ति धर्मस्तमनुगच्छति ॥

Having discarded the body, which upon death is akin to a log of wood or clod of mud, relatives turn and go away. However, the dharmic and adharmic acts of the departed jiva accompany him.

Hence it is necessary to spend energy in accumulating the store of dharmas alone to lead a better, peaceful and prosperous life. We bless everyone to understand this and lead a purposeful life.

(Courtsey : Tattvaloka)

2nd November 2024
Jai Shankar!

This is for the information of all devotees.

From 10th to 20th of December 2024:
H.H. Shrimat Sadyojat Shankarashram Swamiji Are
on Tour.

FESTIVALS IN DECEMBER 2024

DECEMBER 2024

03 Tuesday	Dhwajarahana at Shrimat Ananteshwar Temple, Vittal
04 Wednesday	Vardhanti at Vittal - Swami Parijnānashram-III Pādukā Sannidhi
06 Friday	Mrigabete Utsava at Vittal
07 Saturday	Shashti शशस्ती at Vittal, Bankikodla and Nilekani
08 Sunday	Avabhrita Utsava (Okkuli) at Vittal
11 Wednesday	Gita Jayanti
14 Saturday	Datta Jayanti
21 Saturday	Uttarāyana Prārambha
23 Monday	Samārāadhanā at Shirali - Swami Krishnashram Sannidhi
24 Tuesday	Samaaraadhaanaa at Shirali - Swami Keshavashram Sannidhi

ANNOUNCEMENT REGARDING UPCOMING SHIVIRS FOR YUVA-S:

- ✍ Registration for the Samvit Guru Upasatti Shivir in Mount Abu (November 2024) is now closed.
- ✍ Registration for the Kara Seva Shivir in Shirali (22 - 29 Dec 2024) is open, and interested Yuva-s can register here: <https://bit.ly/4fmCrfx>
- ✍ For any queries regarding, send an e-mail to chitrapurshibirs@gmail.com

**TEACHINGS OF
SWAMI ISWARANANDA GIRIJI
MAHARAJ**

**108 NAMES OF
DIVINE MASTER
SHRI DAKSHINAMURTI**

(Continued)

60) यमसंयमसंयुत :

Endowed with the yogic disciplines of Yama and Samyama.

The eight steps of yogas systematized by Patanjali are Yama, Niyama, Āsana, Prānāyāma, Pratyāhāra, Dhāranā, Dhyāna and Samādhi. Yama is a set of mental disciplines, the foremost of them being Ahimsa, Satya, Asteya, Brahmacharya and Asangraha (non-violence, truth-speaking, non-covetousness, continence and non-hoarding). Niyama is a set of physical disciplines that form a part of one's personal routine: worship, repetition of mantras, contentment in simple living, facing hardship with fortitude etc. The next three steps of yoga refer to disciplines prescribed by yoga texts for the use of body, breath and senses respectively. These along with Yama and Niyama-form the foundations of any moral and social culture- and also form the five steps of preparations for the ultimate realization of Yoga. The last three steps -Dharana, Dhyana and Samadhi are to be considered as one unit. forming the main body of Yoga. Patanjali gives to this unit the name Samyama.

These three steps signify concentration on a particular object, entering into the reality of the object, and finally becoming one with it by losing the objectivity. When Samyama is applied to the ultimate goal of life, which is the realization of the Soul-Truth, the mind attains the perfect state of poise or nirodha where Brahman is comprehended.

It is significant that Dakshinamurti, and not the sadhaka, has been referred to here as being endowed with the disciplines of Yoga, Because, the yoga-process is so subtle and subjective that Yoga texts themselves declare: "It is not possible to learn Yoga by external means. Yoga should be learnt by Yoga." Acharya Sureshvara states: "Guru's grace alone can give you the Ashtanga Yoga." Therefore, Dakshinamurti comes to us as the Yogamurti to demonstrate and deliver yoga to us.

61) यतिरूपधरो मौनी :

The silent one in the garb of a monk.

62) यतीन्द्रोपास्यविग्रह :

Whose form is adored by the foremost among the monks. These two names present Dakshnamurti as a Yati or Sanyasi (monk). As referred to in the introduction, the nivr̥tti-parampara has sprung from Him. Only a sannyasi can initiate another into Sannyasa. Therefore in giving the initiation to Sanatkumara, in the beginning of creation, Dakshinamurti appears as Yatirupadhara. The prav̥rtti-parampara of Brahma-vidya is traced to Bhagvan Narayana. It went to Brahma, Vasishta etc. through the father-son lineage (पुत्र-परम्परा), but even in this Shuka the son of Vyasa turned out to be an

all-renouncing avadhuta; and thus the tradition of enlightenment after him turned into nivr̥tti-parampara, in which Gaudapada appears as an illustrious figure. He directly influenced and inspired his grand-disciple Acharya Shankara, who is considered an avatara of Dakshinamurti. The name Yatirupadhara may easily be attributed to Shankara himself instead of to Dakshinanurti. To avoid this the adjective Mauna (the silent one) is given. Shankara, as we all know, was a prolific preacher and hence mukhara. In name sixty-two, the 'Yatindra may be taken as a general reference to all heads of Sannyasi traditions, or may refer in particular to Acharya Shankara. This is more fitting, because it was Acharya Shankara who revived Dakshinamurti tradition of Upasana. Secondly, he argued most eloquently and emphatically to prove the necessity of Sannyasa, for the attainment of liberation. Without doubt, Shankara is the Yatindra of our age.

63) मन्दारहाररुचिर :

Adorned with garlands of Mandara flowers.

64) मदनायुतसुन्दर :

With the beauty of ten-thousand Cupids.

65) मन्दस्मितलसद्वक्त्र :

With the tender smile playing on his face.

66) मधुराधरपल्लव :

Whose lower lip is sweetly beautiful.

67) मंजीरमंजुपादाब्ज :

Whose lovely lotus feet are decorated with anklets.

68) मणिपट्टोलसत्कटि :

He who wears a belt of gems around his waist.

The present six names describe the divine forms of the Lord in such a way as to dispel the idea that His monasticism involves sack-cloth and ashes or any such disfiguring self-torture. He is seen here endowed with majestic beauty and splendour of body, mind and soul. This alone makes his *tyāga* dynamic and meaningful. When the capacity and chance for enjoyment are not there, the giving up of that enjoyment is a farce or a frustration. In the Vedic concept, both *nivratti* and *pravratti* are natural paths of human progress that open out through an understanding of life's values and not because of stress and strain of a depravity within and without. The 'mandasmita' of name sixty-five may be connected with the 'darahasa' of name thirty-eight in order to get a comparison of two Vedic paths.

(Continued)

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

9th October 2024

Jai Shankar!

H.H. Shrimat Sadyojat Shankarashram Swamiji will observe Ekant on the following Amavasya dates:

31st October, 1st November, 30th November, 1st December, 29th December, and 30th December 2024

For H.H. Swamiji's updated itinerary, visit

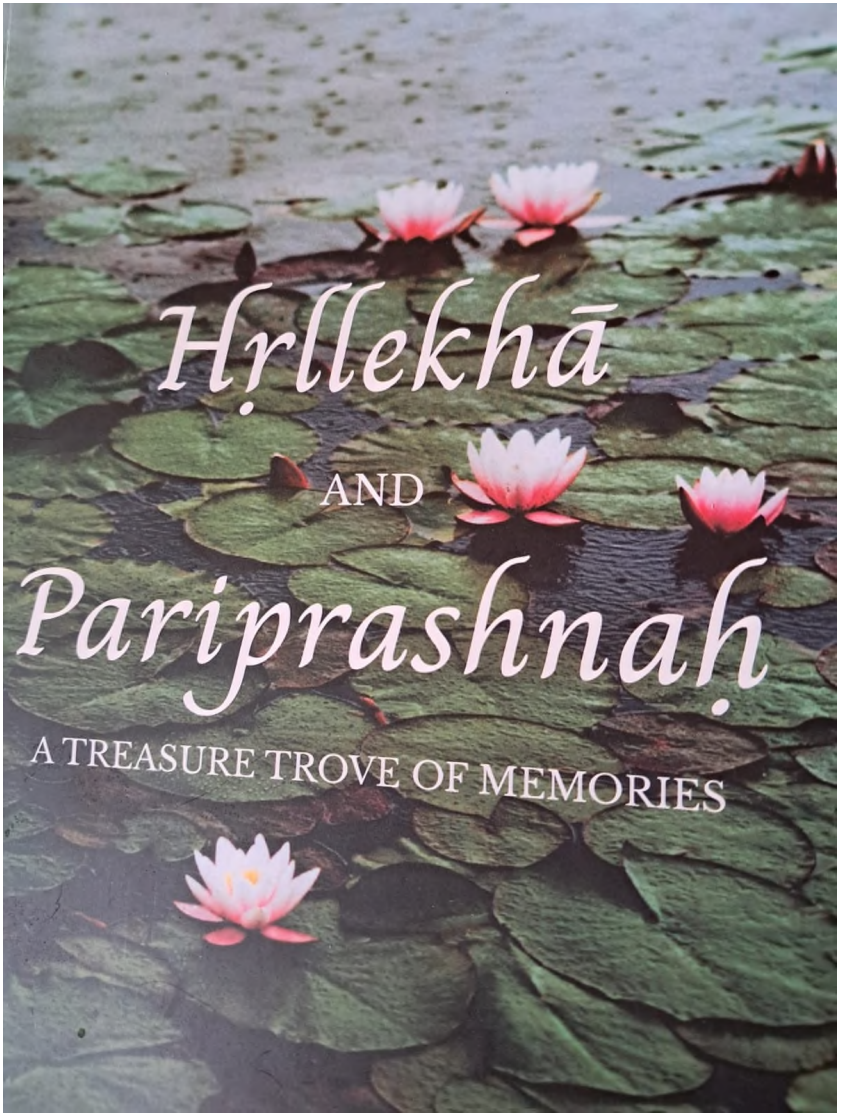
<https://chitrapurmath.net/events>

A Solemn Pledge

To commemorate the Shashtybdapurti Utsava of His Holiness Shrimat Sadyojat Shankarashram Swamiji, our beloved 11th Mathadhipati of Shri Chitrapur Math, we collectively pledged to cultivate mindfulness in thought, word and deed, so that we become truly worthy and deserving of the abundance showered on us by a glorious 300-year-plus lineage of revered and beloved Gurus.

We Chitrapur Saraswats draw inspiration and invaluable life-lessons from our vast mythology and the magnificence of our Devi-Devatas documented in our great epics. Belittling or caricaturing their divinity is, therefore, unacceptable. We collectively apologise for any frivolous presentation that has distorted the sacrosanct values and traditions upheld by our Math. As true Sadhaka-s we also resolve to be responsible and accountable for how we present ourselves both locally and globally; as it is our individual and collective deeds and decorum that will reflect in every which way the wisdom that our untiring Masters continually try to instill in us.

Praveen P. Kadle
President - Standing Committee
Shri Chitrapur Math



H̥llekḥa and Pariprashnaḥ

A TREASURE TROVE OF MEMORIES

The above book was released on 10-11-2024 at Karla by Shri Praveen Kadle, President, Standing Committee. It is a free gift per family and hundreds who were at Karla for the Shashtyabdapurti Utsava gladly went home with this priceless takeaway.

H̥llekḥa is "a priceless compilation of treasured memories of our beloved Gurumātā Smt. Sudhapachi M. Kodikal." In this, dear Sudhapachi, who attained the Lotus Feet of the Lord on 25-7-2024, has sketched in her inimitable style the biography of our Sadguru Shrimath Sadyojat Shankarashram Swamiji from birth till His ascension to the Guru Peetha as our 11th Mathādhipati and even thereafter.

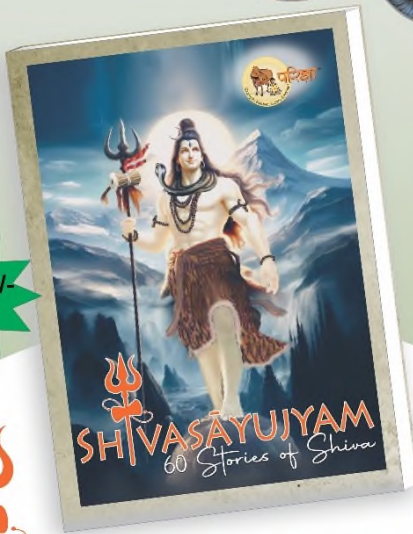
Pariprashnaḥ is a brilliant memoir penned by our Sadguru Shrimath Sadyojat Shankarashram Swamiji in the sacred Garbhagriha of the Hodi Samādhi at Shirali. It is a bouquet of His fragrant recollections at the Feet of Revered Swami Iswarananda Giriji and the Sādhu Samāja at Mt Abu and later during their visits to Shirali etc.

Both **H̥llekḥa and Pariprashnaḥ** are in the handwritten format, so legible and so beautiful.

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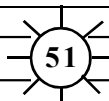
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This book 'created with love by Team Parijnā' was offered at the Holy Feet of our beloved Guru Shrimat Sadyojat Shankarashram Swamiji on 10-11-2024 at Karla on the occasion of the Shashtyabdapurti Utsava.

These stories, culled from various Puraans, help to nurture our bond with our rich, precious heritage. They help us imbibe values such as honesty, humility, gratitude, perseverance, kindness, forgiveness etc which can never become outdated. Most importantly, these stories highlight the importance of a Guru, as we navigate the uncharted waters of life.

Printed on glossy art paper with numerous photographs, this book is for all - young and old. A product of painstaking research, SHIVASĀYUJYAM is a collector's item. Price: Rs.500.



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Jai Shanker

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

Shrimath Anantheshwar temple Vittal

9867404073 what's app no

9372520643

Email - satvittal@gmail.com



PROGRAMME

02.12.2024	Monday	Mārgashīrṣha-Shuddha-Pratipadā	6.00 a.m. Mr̥ttikā-Haraṇa from Ādisthala 9.00 a.m. Koṣhāgāra-Pūjā
03.12.2024	Tuesday	Mārgashīrṣha-Shuddha-Dwitiyā	9:00 a.m. Sāmūhika-Prārthanā 12.00 noon Dhvajārohaṇa, Mahāpūjā 8.00 p.m. Maṅgalārati and Utsava
04.12.2024	Wednesday	Mārgashīrṣha-Shuddha-Tṛtīyā Shrīmat Parijñānāshram Guru PādūkāSannidhi-PratiṣṭhāVardhanti	8.30 a.m. Mahāpūjā, Maṅgalārati 9.00a.m. Shrīmat Parijñānāshram III Pādūkā Sannidhi Pūjā 8.00 p.m. Maṅgalārati and Utsava
05.12.2024	Thursday	Mārgashīrṣha-Shuddha-Chaturthī	9.30 a.m. Mahāpūjā, Maṅgalārati 8.00 p.m. Maṅgalārati and Utsava
06.12.2024	Friday	Mārgashīrṣha-Shuddha-Pañchamī	8.30 p.m. Mahāpūjā, Maṅgalārati 9:00 p.m. onwards Mrgabeṭe-Utsava
07.12.2024	Saturday	Mārgashīrṣha-Shuddha-Shashthī	9.30 a.m. Mahāpūjā, Maṅgalārati 12.00 noon Mahā-Rathotsava 9.00 p.m. Bhaṅgī Utsava 10.00 p.m. Mahāpūjā, Maṅgalārati
08.12.2024	Sunday	Mārgashīrṣha-Shuddha-Saptamī	8.00 a.m. Avabhīrotsava 12.00 noon Dhvajāvaroḥaṇa, Mahāpūjā, Maṅgalārati, Sāmūhika-Prārthanā, Ānkura-Prasāda-Vitarāṇa 5.30 p.m. Nāga-Tāmbila at Nāgākṛṭṭe
05.01.2025	Sunday	Puṣhya-Shuddha-Shashthī	Kirīshashthī

Note: 1) At noon - Mahābhīṣheka, Pūjā, Nitya Ball and Santarpaṇa on all days
2) In the evening - 5:30 p.m. to 7:30 p.m. - Bhajana-s, Dīpanamāskāra, 8:00 p.m. onwards - Raṅga Pūjā and Utsava on all days.
3) Devotees' meeting will be held on 06.12.2024 at 4:00 p.m.

Special Sevā Rates for Shashthī Mahotsava 2024

Pratipadā - 02.12.2024 (Monday)

Sevā	Sevā Time	PACKAGE-DAY 1 – Rs.11000/-
1 Kshīrābhīṣheka	Afternoon	Sevā at Nāgākṛṭṭe
2 Pañchāmṛtābhīṣheka	Afternoon	Nāgākṛṭṭe
3 Shiyālabhīṣheka	Afternoon	Nāgākṛṭṭe
4 All Sannidhi Sevā	Afternoon	All Sannidhi-s
5 Kārtika Pūjā	Evening	Shrī Anantheswar Sannidhi
6 Nāgatāmbila	Evening	Nāgākṛṭṭe
7 Raṅga Pūjā	Evening	Shrī Umāmaheshwara Sannidhi Family Deity

Dwitiyā- 03.12.2024 (Tuesday)

Sevā	Sevā Time	PACKAGE-DAY 2 – Rs.8000/-
1 Kāṇika for Havana	Morning	Sevā at Yajñashālā
2 All Sannidhi Sevā	Afternoon	All Sannidhi-s
3 Phala Samarpaṇa	Afternoon	Shrīmat Parijñānāshram Pādūkā Sannidhi
4 Kārtika Pūjā	Evening	Shrī Anantheswar Sannidhi
5 Raṅga Pūjā	Evening	Shrī Mahālakṣhmī Sannidhi

Special Sevā Rates for Shashthī Mahotsava 2024

Trtīyā - 04.12.2024 (Wednesday)

Sevā	Sevā Time	PACKAGE-DAY 3 - Rs.12000/- Sevā at
1 Kāñjika for Havana	Morning	Yajñashālā
2 All Sannidhi Sevā	Afternoon	All Sannidhi-s
3 Phala Samarpaṇa	Afternoon	Shrīmat Parijñānāshram Pādukā Sannidhi
4 Kārtika Pūjā	Evening	Shrī Anantheshwar Sannidhi
5 Raṅga Pūjā	Evening	Shrīmad Ānandāshram Pādukā Sannidhi Shrīmat Parijñānāshram Pādukā Sannidhi

Chaturthī - 05.12.2024 (Thursday)

Sevā	Sevā Time	PACKAGE-DAY 4 - Rs.8000/- Sevā at
1 Kāñjika for Havana	Morning	Yajñashālā
2 All Sannidhi Sevā	Afternoon	All Sannidhi-s
3 Āppē Kajjāya	Afternoon	Shrī Mahāgaṇapati Sannidhi
4 Kārtika Pūjā	Evening	Shrī Anantheshwar Sannidhi
5 Raṅga Pūjā	Evening	Shrī Mahāgaṇapati Sannidhi

Pañchamī - 06.12.2024 (Friday)

Sevā	Sevā Time	PACKAGE-DAY 5 - Rs.8000/- Sevā at
1 Kāñjika for Havana	Morning	Yajñashālā
2 All Sannidhi Sevā	Afternoon	All Sannidhi-s
3 Kārtika Pūjā	Evening	Shrī Anantheshwar Sannidhi
4 Raṅga Pūjā	Evening	Shrī Lakshmi - Narasimha Sannidhi

Shashthī - 07.12.2024 (Saturday)

Sevā	Sevā Time	PACKAGE-DAY 6 - Rs.8000/- Sevā at
1 Kāñjika for Havana	Morning	Yajñashālā
2 All Sannidhi Sevā	Afternoon	All Sannidhi-s
3 Kārtika Pūjā	Evening	Shrī Anantheshwar Sannidhi
4 Raṅga Pūjā	Evening	Shrī Anantheshwar Sannidhi

Saptamī - 08.12.2024 (Sunday)

Sevā	Sevā Time	PACKAGE-DAY 7 - Rs.6000/- Sevā at
1 All Sannidhi Sevā	Afternoon	All Sannidhi-s
2 Kshīrābhishheka	Afternoon	Nāgākaṭṭe
3 Shiyāābhishheka	Afternoon	Nāgākaṭṭe
4 Pañchāmṛtābhishheka	Afternoon	Nāgākaṭṭe
5 Kārtika Pūjā	Evening	Shrī Anantheshwar Sannidhi
6 Nāgatāmbila	Evening	Nāgākaṭṭe

SPECIAL SEVĀ-S FOR SHASHTHĪ MAHOTSAVA 2024

No.	Sevā	Sevā available on	Sevā Rate*
1	Nāgatāmbila Sevā	1 st 2 nd & 8 th Dec. 2024	Rs. 1,200/-
2	Raṅga Pūjā Sevā	3 rd to 7 th December 2024	Rs. 4,000/-
3	Tulābhāra Sevā (excluding material cost)	3 rd to 6 th December 2024	Rs. 1,500/-
4	Ḡaṇa Homa – 1 coconut	5 th December 2024	Rs. 1,500/-
5	Bōmbē-Ḡavara (Lālakhi) Utsava Sevā	5 th December 2024	Rs. 15,000/-
6	Dipotsava at Kumāra-tīrtha	6 th December 2024	Rs. 5,000/-
7	Malige-Pujā Sevā	6 th December 2024	Rs. 50,000/-
8	Mrgabeṭe Utsava Sevā	6 th December 2024	Rs. 50,000/-
9	Kavaḷige-Kaṭṭe Sevā	6 th December 2024	Rs. 50,000/-
10	Ratha Flower decoration	7 th December 2024	Rs. 50,000/-
11	Bhaṇḍi Utsava Sevā	7 th December 2024	Rs. 25,000/-
12	Nāḡakaṭṭe Flower Decoration Sevā	8 th December 2024	Rs. 10,000/-
13	All Sannidhi Sevā	2 nd to 8 th December 2024	Rs. 900/-
14	Vasanta Pūjā (Panvār Pūjā)	3 rd to 7 th December 2024,	Rs. 7,500/-
15	Santarpaṇa Sevā	2 nd to 8 th December 2024	Rs. 15,000/-
16	Flower Decoration Sevā (All Sannidhi and Anantheswar-Guḍi)	1 st to 8 th December 2024	Rs. 10,000/-
17	Pālakhī Utsava Sevā	2 nd to 4 th & 6 th to 8 th Dec 2024	Rs. 10,000/-

***Sevā Rate applicable is for One Sevā on any one day**

Sevā-s Rupees 25,000/- and above are entitled to All Sannidhi Sevā Prasādam.

Donations and contributions for the Shashthi Mahotsava celebrations may please be remitted to the SB Account No.107003130000250, SVC Bank Ltd., Balmatta Road Branch, Mangalore. IFSC Code: SVCB0000070 in the name of "Shrimath Anantheswar Temple" through Cheque/DD/NEFT/IMPS and other digital channels.

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Board of Management

Little Ravikiran – Kartika 2024

Swamiji Says...

By placing an image of God before ourselves, we find it easier to engage in devotion by worshipping that image and prostrating ourselves before it. It was therefore that our forefathers introduced the system of temples wherein to worship God. They help to strengthen our devotion.

- H.H. Shrimad Anandashram Swamiji

Vichaar Koryaan – For a vibrant discussion

Shri Krishna Says...

Whoever offers to Me with devotion a leaf, a flower, a fruit or water, that I accept, which is offered by the pure-minded with devotion.

- Shrimad Bhagavadgita; Chapter 9, Shloka 26

Do you remember Priya's discussion with Ajjū about idol worship in our last issue? After Ajjū had narrated an incident in the life of Swami Vivekananda, Priya was able to understand that idols are symbolic representations that help us connect with the Divine.

However, there were still some questions lingering in her mind. She confessed, "I do not understand why we make offerings to idols. Does God really accept them? If so, why does the offering remain unchanged?"

"The act of offering is a way of focusing our devotion, Priya. God does accept our offerings, but in a non-material way. He accepts the devotion, love and sincerity of the person who is offering. In the Bhagavadgita, Shri Krishna assures us that whether it is a leaf, a flower, a fruit or water, it's the sincerity and devotion with which we offer that reaches Him," Ajjū replied.

Priya smiled with renewed understanding, but her smile soon faded as another doubt arose in her mind, "But, Ajjū, if God is the

Creator, and everything we see is His creation, how can we offer to Him that which is already His?"

Ajju then explained, "True. Everything indeed belongs to the Lord, but do we always live in that awareness? Don't you get upset with Parth when he takes 'your' things? When we make offerings to the Lord, the act of offering transforms us. It becomes an act of surrender, helping us detach from our ego and selfishness. It reminds us that everything we receive comes from the Divine, helping us cultivate gratitude and reverence. The true essence of worship lies in the inner transformation it brings, not the external rituals themselves.

"When we offer *pūja* sincerely, our thoughts, words and actions become aligned and completely focussed on the Divine, and we are filled with joy and a deep sense of fulfilment that cannot be found in any material pursuit. If you join us in today's Guru Pujan, you will get to experience it first-hand. Would you like to do that?" asked Ajju.

"Yes," Priya nodded eagerly. "This is a huge load off my mind, Ajju. Thank you," she said, as she gave her beloved Ajju a tight hug.

Ammamma, who had been listening to the conversation, said, "Wonderful! Now let's get to work. Let me teach you how to weave garlands. With so many flowers in bloom, you can weave a beautiful one!" she suggested, as she led Priya to the garden.

"But Ajju just said that it is our love and devotion that matters. Then why put in so much effort when you can just offer a leaf, a flower or some water?" Priya protested.

"When you are offering something with all your love and devotion, will you put your heart and soul into the offering or just make do with the bare minimum? If a leaf or flower is the best you can offer, by all means do so," said Ammamma with a smile. Priya grinned sheepishly in agreement.

With all her misgivings about idol worship dispelled, the spring in Priya's step returned. She joyfully helped Ammamma prepare for

the Guru Pujan. She discovered the joy of weaving garlands and weaved the most colourful one! She also realised that Ajju was right — when she offered the garland with love and reverence to Pujya Swamiji during the *pujan*, she experienced a strange sense of fulfilment that she had never experienced before!

Now, let's discuss ...

Have you ever done anything special to express your love for your mother or father? What did you do? How did you feel when you did that? How did they feel?

Kavyanjali – Samarpanam

After long, the sunrise at Chitrapur saw
Unparalleled brilliance, with a spiritual sheen
Clad in saffron, demeanour serene
Your arrival was welcomed by a community keen

With humility and gratitude, we surrender
Your very presence is warm and tender,
Jubilant *jay-jayakars* we render
You are the epitome of grace and splendour!

You emphasize on body, mind and breath control
You inculcate the discipline of *seva* to satiate the soul
You inspire the entire community as a whole
You are the source of motivation, the path and the goal!

A manifestation of divine effulgence,
You uplift us to drive away ignorance
Many get an education, many others get independence,

Under Your ever-compassionate guidance
Institutions for education have come into existence
Woman empowerment has gained precedence
All this is a mere fragment of Your magnificence

You led the *yatra* to the river from where our lineage traces its source,

The *udgam-sthala* of Saraswati, the mighty river that changed its course

You led the odyssey from Lake Manasbal to Lake Manasarovar,

You led us to the sacrosanct shrines of the Mother,

You led us to the *Chaar Dhaam*, the sanctuaries divine,

A *parikrama* of Mt. Kailash was performed by Thee and Thine,

The Guru Jyoti Padayatra marked with humility, gratitude and remorse,

Colossal crowds of *bhaktas* participated with the *Anugraha* of Your binding force

To the resonance of Your *khadavas*, attuned our ears became

In each one's heart is the prayer same —

To be fashioned by Your hands is something I desire,

With unflinching faith, even when life goes hay-wire,

For being engaged in Your *seva* I sincerely aspire,

You are my Guru, to You I surrender,

At Your Lotus Feet, I wish to remain forever!

Shiva Purana – Kedareshwara Jyotirlinga

In the lofty Himalayas lies the ancient Badarikashram. Nara and Narayana, two *avatar*-s of Hari, performed *puja* and austerities

here to please Shiva. Every day, to offer *puja*, they would invoke Shiva, who would come to accept their worship, in response to the prayers of his devotees.

Pleased with their diligence and sincerity, Shiva said, "Ask for a boon! I am pleased with you and shall certainly grant your heart's desire."

Nara and Narayana bowed to Shiva and said, "Remain here, O Lord, for the benefit of the devotees. They can see You and worship You in Your Own form."

Shiva remained at Kedar in the form of a *Jyotirlinga*, to fulfil the boon granted. Thus, He is renowned as Kedarnath or Kedareshwara.

Worshipping Kedareshwara leads to release from the cycle of birth and death.

Ammi Shikyaan – Why is Tulasi used in Puja?

In every *puja*, *naivedya* is offered to the deity with Tulasi leaves. It is also required for *sankalpa*, purification and *samarpanam*. Every household has a Tulasi plant, where a lamp is lit in the evening. *Tulana nasti, athaiva Tulasi* – that which is incomparable in qualities is this sacred plant Tulasi. Full of medicinal, spiritual and self-purifying qualities, Tulasi is honoured as a Devi and considered to be an incarnation of Lakshmi. So, Tulasi *vivaha* – the wedding of Tulasi and Vishnu – is celebrated in most parts of India.

The *asura* king Shankhachuda wanted to become invincible. So, he performed penances to propitiate Brahma for boons. Finally, Brahma had to yield and blessed him with a divine amulet. Brahma advised him to marry Tulasi, the daughter of King Dharmadhwaaja. Shankhachuda became extremely powerful and arrogant. He defeated the Devas and usurped their positions. When the Devas appealed to Shiva for respite, Shiva went to war against Shankhachuda with His *gana*-s, led by Kartikeya and Ganesha, His Sons. The fierce battle ended when Shiva slayed

Shankhachuda with His *trishula*.

Tulasi was shocked when she heard that Shankhachuda had been killed, for she was an extra-ordinarily devout lady whose power of prayer was strong enough to shield her husband from danger, like an invisible armour. She believed that Vishnu had tricked her into sinning, due to which the armour had been pierced. She turned Vishnu into a Shaligram, but she reversed her words upon the pleas of the Devas and took the form of a plant herself. Pleased with her righteousness and devotion, Vishnu blessed the Tulasi plant saying, "You will find a place upon My head and no *puja* will be complete without you!"

Once, Satyabhama was performing Tulabhara, for she had pledged to donate wealth equal to her husband's weight in gold. Krishna was placed on one side of the weighing scale and all her enormous wealth and fabulous ornaments were piled on the other, but the scales did not balance. However much of gold, jewellery and ornaments Satyabhama offered, Krishna was still heavier. So, she appealed to Krishna's other wives to help her out. Rukmini prayed to her Lord and with total devotion, placed a Tulasi leaf on the ornaments. The scales balanced immediately, showing that a small offering with love and *bhakti* outweighs all the wealth of the world in the eyes of the Lord.

Credits:

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We welcome your feedback at

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Your feedback is important to us!



Deepa Prajvalan on 30-10-2024 at SCM, Shirali.
(Courtesy: Anushravas)



Go-Poojā and Go-Shānti at Kembre Go-shālā on 2-11-2024.
(Courtesy: Anushravas)



Kārtika Deepāṅkārā at Shri Vamanashram Samādhī Sannidhī,
Mangaluru on 3-11-2024.
(Photo by Shri Damble Ganesh Rao)



**Kārtika Deepānkāra at Shri Vamanashram Samādhī Sannidhi,
Mangaluru on 3-11-2024.
(Photo by Shri Damble Ganesh Rao)**



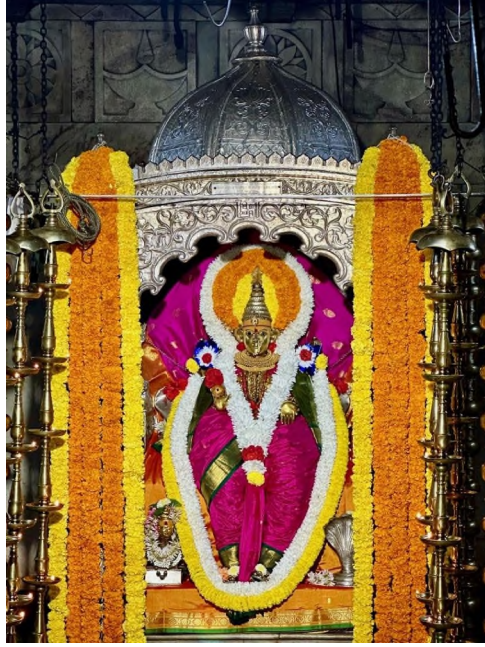
**Arrival at Shri Shantadurga Saunsthan, Kavalem,Goa on 3-11-2024.
(Courtesy: Anushravas)**



At Shri Shantadurga Saunsthan, Kavalem, Goa on 3-11-2024.
(Courtesy: Anushravas)



At Shri Shantadurga Saunsthan, Kavalem, Goa on 3-11-2024.
(Courtesy: Anushravas)



Shri Shantadurga Sannidhi, Kavalem, Goa.
(Courtesy: Anushravas)



At Shri Shantadurga Saunsthan, Kavalem, Goa on 3-11-2024.
(Courtesy: Anushravas)



Arrival at Shri Mahalakshmi Saunsthan, Goa on 5-11-2024.
(Courtesy: Anushravas)



At Shri Mahalakshmi Saunsthan, Goa on 5-11-2024.
(Courtesy: Anushravas)



Inauguration of Samvit Sudhā unit in Goa on 6-11-2024.
(Courtesy: Anushravas)



Inauguration of Samvit Sudhā unit in Goa on 6-11-2024.
(Courtesy: Anushravas)



Arrival at Shri Mangeshi Devasthan, Goa on 7-11-2024.
(Courtesy: Anushravas)



Shri Mangesh Sannidhi.
(Courtesy: Anushravas)



At Shri Mangeshi Saunsthan, Goa on 7-11-2024.
(Courtesy: Anushravas)



**H.H. Swamiji's arrival for inauguration of Samvit Sudhā Unit
in Goa on 6-11-2024.
(Courtesy: Anushravas)**