

THE CHITRAPUR SUNBEAM

चक्षुर्विन्द्यै तनूभ्यः
॥ श्री चित्रापुर मठः श्रीवत्सी ॥

TOTAL PAGES : 55

VOL. NO. XXXI

DECEMBER 2024

ISSUE NO. 12



RATHOTSAVA AT VITTAL



The new silver Mahādwāra Bandha for Shrimat Ananteshwar Temple, Vittal donated by Shri Ashok and Smt. Mangala Chandavarkar.



At Ādi-Sthala at Vittal - Mrittikā-haran on 2-12-2024.
(Photos of this event by Prashant Haridas and Ashwin Cherka)



At Ādi-Sthala at Vittal - Mrittikā-haran on 2-12-2024.
(Photos of this event by Prashant Haridas and Ashwin Cherka)



**Samuhika prārtana at Srimath Ananteshwara Temple Vittal
before Dhwajarahana (Kodi).**



Getting ready for Dhvajārohan in Vittal on 3-12-2024.
(Photos by Ashwin Cherkal, Prashant Haridas and others)



Dhwajārohan over.



Lord Subrahmanya on one side of the Dhwaja.
On the other side (not seen here) is Ananta.



H. H. Swamiji going up on the Ratha on 7-12-2024 at Vittal.
(Photo by Shri Damble Ganesh Rao)



H. H. Swamiji in the Ratha.
(Photo by Shri Damble Ganesh Rao)



H. H. Swamiji getting down from the Ratha.
(Photo by Shri Damble Ganesh Rao)



Rathotsava at Vittal.
(Photo by Shri Damble Ganesh Rao)



At Vittal on 7-12-2024.
(Photo by Shri Damble Ganesh Rao)



Dharmasabha at Vittal on 7-12-2024. Shri Praveen Kadle, President, Standing Committee addressing the gathering.
(Photo by Shri Damble Ganesh Rao)



Dharmasabha at Vittal on 7-12-2024. Shri Bhavanishankar Kandlur, Chairman of the Shashti Organising Committee, addressing the gathering.
(Photo by Shri Damble Ganesh Rao)



Visit to SCM Mangaluru on 5-12-2024.
(Photo by Shri Damble Ganesh Rao)



At Shri UmaMaheshwar Sannidhi on 5-12-2024.
(Photo by Shri Damble Ganesh Rao)



At Shri Venugopal Sannidhi on 5-12-2024.
(Photo by Shri Damble Ganesh Rao)



At Shri Vamanashram Sannidhi on 5-12-2024.
(Photo by Shri Damble Ganesh Rao)



**Beautifully decorated Paalki ready for Hagalu Utsava (daytime Utsava)
at Mangaluru on 14-12-2024.
(Photo by Shri Damble Ganesh Rao)**



**Lord Dattatreya to be placed in the Pälki.
(Photo by Shri Damble Ganesh Rao)**



Palki Utsava - Datta Jayanti at Mangaluru.
(Photo by Shri Dample Ganesh Rao)



Palki Utsava - Datta Jayanti at Mangaluru.
(Photo by Shri Dample Ganesh Rao)



Shri Dattatreya Sannidhi at SCM Mangaluru.
(Photo by Shri Damble Ganesh Rao)



A view of SCM Mangaluru - Palki Utsava in progress.
(Photo by Shri Damble Ganesh Rao)



Shri Dattamandir, Talmakiwadi on Datta Jayanti, 14-12-2024.



Datta Jayanti Pälki Utsav on 14-12-2024 at Talmakiwadi.

THE CHITRAPUR SUNBEAM :- DECEMBER 2024

EDITORIAL COMMITTEE:

V. RAJAGOPAL BHAT, EDITOR

DR. CHAITANYA GULVADY, MEMBER

ARUN S. BOLANGDY, MEMBER

CONTENTS	Page No.
Prayers, Praises and Psalms	16
Swami Anandashram - Unforgettable Reminiscences	17
Festivals in January 2025	23
Teachings of Swami Parijnanashram	24
Teachings of P. P. Shrimat Sadyojat Shankarashram Swamiji	26
Jagadguru Speaks	33
Vardhanti Utsava at SCM, Shirali on 6-2-2025	34
H. H. Swamiji's Travel and Amavasyaa Ekānt Dates - Announcement	35
Book - Parijnāna Sahavāsa - Announcement	36
Renovation of Portico at SCM, SHIRALI - Article	36
Little Ravikiran	37

Cover Photo by Shri Damble Ganesh Rao, Mangaluru.

SUNBEAM available on our MATH website – chitrapurmath.net

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

Mobile or SMS : 9867518574 (Arun S. Bolangdy)

WhatsApp No. : 9892229574 (Uma Arun Bolangdy)

E-mail : sunbeam.seva@gmail.com

Address of Shri Chitrapur Math :

SHRI CHITRAPUR MATH, SHIRALI – 581 354

(DIST. UTTARA KANNADA, KARNATAKA)

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

E-mail : seva@chitrapurmath.in

(Both for booking Seva & Accommodation)

For Swamiji's latest Itinerary, please visit www.chitrapurmath.net

“सा मां पातु सरस्वती”



PRAYERS, PRAISES & PSALMS
THE UPANISHADS

YAJNAVALKYA AND MAITREYI

यत्र हि द्वैतमिव भवति तदितर इतरं विजानाति । यत्र वा अस्य
सर्वमात्मैवाभूत् तत् केन कं विजानीयात् । येनेदं सर्वं विजानाति
तं केन विजानीयात् । विज्ञातारमरे केन विजानीयात् ।

As long as there is duality, one knows the other. But, when for the illumined soul, everything is dissolved in the Self, who is there to be seen and by whom? How can He be known and by what means? He by whom one knows all this? By whom shall the knower be known?

इयं पृथिव्यै सर्वेषां भूतानां मधु । अस्यै पृथिव्यै सवाणि भूतानि
मधु । यश्चायं अस्यां पृथिव्यां तेजोमयोऽमृतमयः पुरुषोऽयमेव स
योऽयमात्मा । इदममृतम् । इदं ब्रह्म । इदं सर्वम् ।

This earth is honey for all beings and all beings are honey for this earth. The soul of the earth, luminous and immortal, is also, verily, the soul in everyone. He is Brahman, He is all this.

(Continued) (Brihadaranyaka Upanishad)

‘ॐ श्री सद्गुरवे नमः’

This page is sponsored by Smt. Shiroor Chitra Shankar.



SWAMI ANANDASHRAM

UNFORGETTABLE REMINISCENCES

**SWAMI ANANDASHRAM
AND SWAMI RAMDAS**

- Late Shri Sriram Trikannad

Pujya Papa (Swami Ramdas) of Anandashram, Ramnagar, had always had the highest regard for the illustrious Swamijis of Sri Chitrapur Math. In one of his writings, Pujya Papa has spoken glowingly of the influence exerted on him by His Holiness Srimad Pandurangashram Swamiji whose Darshan he had when he was yet a boy of tender years. Writing of that experience, Papa said: "Then another great spiritual event in his life was the visit of the Swami of Chitrapur Math. Chitrapur Math is a spiritual institution belonging to the Saraswat Community in which Ramdas had his birth. The spiritual head of this Math and the community was at the time touring in the district. Ramdas had His darshan and young though he was, he was keen on knowing all the details of the austere life of this great Swami. He used to watch the spiritual practices, the usual routine activities of the Swami, with great keenness and interest. Sometimes, a desire would creep into his mind that since he found the Swami's life was the ideal life, he should one day become like Him. Of course this was to be taken as a boyish

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.

fancy, as generally children who have some ambitions agitating their hearts, naturally wish to be like some great man whom they meet in the course of their boyhood days. But, there is significance in every little bit of experience and every contact that comes to us in our lives. Ramdas used to go for the darshan of this Swami two or three times every day and he felt that the Swami was exerting on him a strange but powerful fascination" (Early life of Swami Ramdas. The Vision, Vol-33:154). That childhood desire to emulate the example of Srimad Pandurangashram Swamiji was to bear fruit years later when Pujya Papa adopted Sannyas himself in his 39th year and, snapping all worldly ties, attained universal vision, seeing his Beloved Ram in everyone and everywhere.

Between Pujya Papa and His Holiness Swami Anandashram also there always existed a strong bond of mutual love and regard. They met for the first time in Kasargod in the year 1929 and Papa saw in Swami Anandashram (again, to quote his own words): "A pure and illumined personality, ever radiating the light of high spiritual attainment. Although the Swamiji represents a particular community, his vision is universal, since the views he holds in religious matters are enlightened with the rapidly evolved spirit of the times." (The Vision. Vol 1.72). Swami Anandashram too expressed his own love and regard for Pujya Papa most beautifully and feelingly in the poem in Sanskrit composed by Him in 1947 for Pujya Papa's Sannyas Silver Jubilee Souvenir. The poem concludes thus: "From Ramdas,

ocean of wisdom, love, happiness and the like, may the world, deriving bliss for long, attain to blessedness."

Swami Anandashram and Pujya Papa met, in all, five or six times. Each tryst of theirs provided a rare spiritual enlightenment for the assembled devotees. The two divinities met not only in Anandashram but also in places like Kasargad and Bangalore when both happened to be in town at the same time. This was how Pujya Papa described their first meeting in Kasargod in 1929: "Swami Anandashram, the spiritual head of the Saraswat community, arrived at Kasargod and took his residence in the precincts of Sri Pandurang Temple. Of course, the members of the Saraswat community went in large numbers for his darshan. At the repeated pressure of a friend among them, Ramdas was also taken over to him for darshan. Ramdas was made to take his seat opposite to him in an armchair in a small room on the first floor of a house. The elite of the community had also assembled at the place. Ramdas duly honouring the Swamiji with salutation took his seat. At the first glance he discovered the Swamiji to be a pure and great soul. His handsome feature radiated the glow of spiritual light Ramdas felt perfectly free and blissful in his company. Without ceremony Ramdas started recounting to him the incidents of his trip to Kashmir and Amarnath. In a few words Swamiji discoursed upon the siddhanta of Kashmiris, that is, of Shiva and Shakti. Soon after, Ramdas, taking leave of the Swamiji, returned to the Ashram. A few days later,

Swamiji in company with his disciples paid a visit to Anandashram. The occasion was characteristic of his broad mindedness and kind and affable nature. After spending an hour or there- abouts in Ramdas' company, during which Ramdas alone spoke a few words on the value of solitude and satsang, the Swamiji left the ashram and went back to the temple." (*In the Vision of God, Vol. II:285*).

The next tryst of the two saints took place 15 years later, on 3rd December, when His Holiness with retinue paid a visit to Anandashram at Kanhangad in response to an invitation from Pujya Papa and Mataji and stayed for four days. A right royal reception was accorded to H.H. and he was taken in a procession amidst the singing of Ramnam chorus to the Ashram hall where Swami. Ramdas awaited him and received him with love and joy. During this four-day sojourn. H.H. took delight in climbing the towering Manjapati hill behind the Ashram and visiting the Ashram goshala, Vidyalaya and Industrial School founded by Pujya Papa. The visit was highlighted by a discourse in Konkani by H.H. when He dwelt at length on Jnana Yoga and Bhakti Yoga, quoting several appropriate shlokas of Bhagavad Gita and said that while all the Yogas led to God realization, Bhakti Yoga was easiest to follow. H.H. departure was also marked by scenes of great devotional fervour with the Ashram bungalow where H.H. had camped thronged with Ashramites and other devotees who came, one by one and paid their

homage to His Holiness. Last came Pujya Papa and Mataji and offered their love and respects to H.H. by bowing and touching His feet. Their next meeting was in Bangalore on 1-11-1953 when both Papa, Mataji and Swami Anandashram happened to be in that city at the same time in course of their respective tours to the North. Pujya Papa and Mataji called on His Holiness at the Math in Bangalore and were received by H.H. in His room adjacent to the verandah. After salutations, Pujya Papa was asked by Swamiji to take his seat on another sofa provided there facing Swamiji's right. They spoke with each other for some time and, then, saluting H.H. again, Papa and Mataji left the Math for their own camp (*Gospel of Swami Ramdas*).

Swami Anandashram's second visit to the Ashram at Kanhangad came almost 11 years after the first one when on 1st December 1957, he came to the Ashram in response to an invitation from Pujya Papa and Mataji and, this time, stayed here for a full week. Those were days of great rejoicing among the assembled devotees, and each day provided a new vista of spiritual fervour, gaiety and bliss. Reporting the event, "The vision," the Ashram magazine, said thus : 'Papa enjoys meeting saints. He often says that he has great reverence for Sannyasins and whenever he meets them, he prostrates before them and touches their holy feet. Asked why he should do so. Papa replied, Ramdas is after all their child. Further, he receives thousands of Namaskaras from

thousands of devotees daily. Whenever he finds a Sannyasin, Ramdas passes all those Namaskars to him. The Sannyasins shower their love on Ramdas. In the company of saints, he get his huge vessel filled with spiritual wealth and later he distributes it all to those who come to him. Before the vessel becomes empty, some other saint comes and fills it." (Gospel of Swami Ramdas). Another five years were to pass before Swami Anandashram, this time along with the Shishya Swami. Swami Parijnanashram visited the Ashram again on April 14, 1962. On the eve of their arrival, Pujya Papa expressed to an Ashram inmate: "Coming events cast their shadows before. Nay, there are no shadows here: in this case, the coming event has cast its aura like the rays of the rising sun that fill the sky just before the hour of the dawn." (The Vision, Vol: 29:297). Once again the same scenes of the loving welcome accorded by Papa and Mataji to The Holiness, again the spontaneous greetings by hundreds of Ashram workers lining the path leading to the Bhajan Mandir on either side and, once again, the scenes of rejoicing everywhere. This time also Swami Anandashram gave a discourse in Konkani. The Swamiji prefaced his talk with touching reference to Pujya Papa. Quoting from the Bhagvad Gita, HH said: यावानर्थ उदपाने सर्वतः संप्लुतोदके । तावान् सर्वेषु वेदेषु ब्राह्मणस्य विजानतः ॥

(A Brahmin who has obtained enlightenment has as much use for all the Vedas as one who has for a well or a pond in a place flooded with water on all

sides : (Gita 11-46). But, as Papa had requested him to say a few words, he would say something. His Holiness then discoursed on the path of Bhakti as laid down by Lord Krishna in the Gita - the path which called for wholehearted devotion and surrender to the Lord.

This was the last time that Pujya Papa and Swami Anandashram met, for 15 months after this epochal visit of Their Holinesses, Pujya Papa shed his physical body on 25th July 1963. Among the first messages to be received in the orphaned Ashram was a telegram from Swami Anandashram blessing that all the activities founded by Pujya Papa go on as before in future as well. Swamiji also paid a visit to the Ashram within two months, on 5th September 1963, and gave his blessing in person.

(First published in Sunbeam, September, 1981)

FESTIVALS IN JANUARY 2025

JANUARY 2025

05 Sunday	Dhanurvyatipāta
13 Monday	Vardhanti of Keelu Devatā installed near Go-Shālā at SCM, Shirali
14 Tuesday	Vardhanti at SCM, Bengaluru - Nāgdevatā/Annammā/Chāmundā/ Mārikāmbā Sannidhis
14 Tuesday	Makara Sankramana/Tilgul
31 Friday	Samārāadhanā at SCM, Mallapur - Swami Shankarashram -II Sannidhi



TEACHINGS OF SWAMI PARIJNANASHRAM

CHOOSE THE PATH THAT SUITS YOU BEST

In our childhood, at this Bangalore Math, we used to hear many addresses of His Holiness (Srimat Anandashram Swamiji). We would also hear the people praise His Holiness's addresses, saying "How wonderfully Swamiji has spoken, what a grand Pravachan" and so on. But when we asked any of the listeners what exactly Swamiji spoke, none could tell us. All they could say was that it was a splendid discourse and so on. Why so? Because, the listeners were heedless and did not bother to understand and imbibe the words of advice spoken by His Holiness. **They only heard but failed to heed.** In this life of ours, we need an oasis, a haven from worldly pains and difficulties and to fulfill this need or ours, our elders have laid down different methods of attaining peace of mind like Moorti Puja, Nama Japa etc. Idol worship is not necessary for people who have already progressed on the spiritual path and have realized the true purpose of life but worship of a Name and Form is needed for those caught in the whirlpool of worldly existence. Such people need "tranquilizers" so that they can become immune to worldly trials and travails.

Ramnam, Krishna Nam is such a panacea and tranquiliser even for greatest of difficulties. This single remedy helps to banish all fear and gives one courage

and fortitude to face the vicissitudes of life. Once the devotee has captured the sweetness of the Nama and acquired a taste for Sadhana, he is ready for the next step on the spiritual path. He is then told that he has to march ahead on the spiritual path alone, that nobody will come with him and that he will have only Guru for his guide and companion and should trust him wholeheartedly.

As we said before, many are the paths laid down before man to choose from and he should decide for himself which is best suited to him, according to his aptitude, circumstance etc. All the paths laid down by our elders are equally good. It is for us to make our choice and, having done so, to faithfully carry out the injunctions laid down. We should realize that same Shakti motivates and activates every being, the same Shakti prevails over the entire Universe. To attain the supreme goal, you need a Guru, Vedic teachings etc., as a guide. Hence, it has become traditional for all spiritual teachers to preach. But, alas, the preceptors go on preaching, the people go on doing things their own way, paying little heed to the former. As Veda Vyasa says, he has been crying out with his both hands raised, trying to draw the attention of the people to the eternal truths, but it has been of little use.

God has given man an intellect and grasping powers and he should use them to attain Him in his heart. We have been pleased with all the devotion shown by the laity here and offer the same at the Feet of Lord Bhavani Shankar with the prayer that He grant you all your prayers.

(Ashirvachan at Bengaluru on 26.01.1976)



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

NEVER GIVE ROOM FOR ANGER

Man has an inherent desire to be happy, and justifiably so. However, circumstances may change and events may not always pan out as he wishes. Someone or the other will keep troubling him, and that would make him furious too. He feels his efforts are nullified because of the trouble. As he thinks more on these lines, he gets even more infuriated.

In such a situation, he should remain with extreme caution, forget briefly the person causing trouble and reflect instead on his own disgruntlement.

He should realise that his anger will not only destroy his peace of mind but, if allowed to aggaravate, will also hinder any achievement. Further, it is detrimental to Dharma, Artha, Kama and Moksha and, does no good to anyone. Even grievous misdeeds could be averted if he were to control wrath.

If one were to reflect so, he would turn calm and quiet. If he then prays to the Lord with faith and calmness, the situation would become favourable. The person bothering him will also change for the better. Even if the other person were to trouble him again, he will understand that it was only due to his *pāpa karma* (sins) and that they are not binding on him in anyway.

No one has the power to avert what one rightfully deserves. A person who troubles others will perish by his own actions. His fall is as certain as a tree on the banks of a river slowly sliding and falling by itself on its side, thus averting the need to chop it.

अपकारिषु मा पापं चिन्तय त्वं कदाचन ।

स्वयमेव पतिष्यन्ति कूलजाता इव द्रुमाः ॥

Our blessings for everyone to understand this well, not giving room to any indignation under any circumstance, and stay clam with firm faith in the Lord.

(Courtsey : Tattvaloka)



Shri Chitrapur Math, Shirali

Vardhantyutsava-sevā 6th February 2025, Māgha Shukla Navamī

The Vardhantyutsava of the pratishthā of Shrivallī Bhuvaneshwarī Sannidhi, Shri Mahāganapati Sannidhi, Shrimad Ādi Shaṅkarāchārya Sannidhi, Shri Gurupādukā Sannidhi and Shri Rāmāñjaneya Sannidhi is being celebrated on Thursday, 6th February 2025- Māgha Shukla Navamī.

The following rituals will be performed during these days for the *shreyas* of the entire *samāja*.

- 5 Coconut *Gaṇahoma* at the Shri Mahāganapati Sannidhi
- Dwādasha kalasha kalābhivṛddhi at:
 - Shrivallī Bhuvaneshwarī Sannidhi,
 - Shri Mahāganapati Sannidhi
 - Shrimad Ādi Shaṅkarāchārya Sannidhi
 - H.H. Shrimat Parijñānāshram Swāmījī III Pādukā Sannidhi
 - Shri Rāmāñjaneya Sannidhi

Sādhaka-s, with an offering of Rs 30,000/- as kāṇika, may perform the above homa-s as yajamāna-s. Should one not be in a position to be personally present, one may nominate another to officiate. In the event of no nomination, one may still perform the Yajamāna Sevā in absentia, in which case the *prasāda* will be sent by post/courier.

Sādhaka-s desirous of participating may kindly contact Shri Nārāyaṇ Mallāpur mām, General Manager - Shri Chitrapur Math, Shirali:

Phone number: 08385-258756 / 08385 - 258368

Email: seva@chitrapurmath.in

Postal Address: The General Manager, Shri Chitrapur Math, Shirali – 581354

The following details should be included in all written communication: Name, gotra, address, phone numbers

In sevā, Praveṇ Kaḍḍē
President
Standing Committee
Shri Chitrapur Math, Shirali

**H. H. SHRIMAT SADYOJAT SHANKARASHRAM
SWAMIJI'S TRAVEL AND AMAVASYA
EKANT DATES**

Jai Shankar!

For information to all devotees regarding H. H. Shrimat Sadyojat Shankarashram Swamiji's Travel and Amavasya Ekant dates:

December 2024 -

- From 5th to 8th of December : In Vittla
- 9th of December : Dep. From Vittla to SCM Shirali
- From 10th to 20th of December : On tour
- From 21st to 31st of December: In Shirali.

Amavasya ekants : 29th and 30th of December 2024

January 2025 -

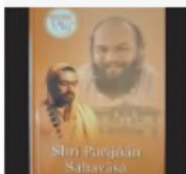
- 1st of January: In Shirali
- From 2nd to 7th of January : In SCM Bangaluru
- From 8th to 16th of January : On tour
- From 17th to 20th of January : In SCM Mangaluru
- From 21st to 31st of January : On tour.

Amavasya ekants : 28th and 29th of January 2025

February 2025 -

- From 1st to 20th of February: In Shirali
- From 21st to 27th of February: In Hubli
- 28th of February: Departure from Hubli to Karla.

Amavasya ekants : 26th to 28th of February 2025



Shri Chitrapur Math - Official on Instagram:
"Shri Parijnan Sahavasa Over the last, wondro...
55 likes, 2 comments - shrichitrapurmath on January
11, 2024: "Shri Parijnan Sahavasa Over the last,
www.instagram.com

<https://www.instagram.com/p/C19NxDbPa7p/?igsh=bmxtcW16dnQzbWZo>

Shri Parijnan Sahavasa

An invaluable document of the mammoth effort put in by our indefatigable Swamiji to transform every aspect and section of the samaja, this book deserves pride of place in every Saraswat home.

As the editor of the book Shailaja Ganguly pachi lovingly puts it - Buy One and Gift One Free today!

Find your copies at the SCM Publications counters in Shirali, KDPT Karla and Bengaluru Math.

15th December 2024
Jai Shankar!

The renovation of the portico at Shri Chitrapur Math, Shirali, is not a mere reconstruction. This is an expression, a manifestation of our beloved Gurus' Anugraha!

To read the detailed article generously illustrated with photographs, click here:

**'The Portico - Shri Chitrapur Math, Shirali' by -
Smt. Deepa Murdeshwar:**

<https://chitrapurmath.net/news/default/story?id=282>

Little Ravikiran – Margashirsha 2024

Swamiji Says...

"The more you surrender and seek refuge in the Divine, the more you will overcome your internal turmoil. Most of your fears will fade away because you are making place for the Divine, and what comes forth will be with conviction and strength."

- H. H. Shrimat Sadyojat Shankarashram Swamiji

Vichaar Koryaan – For a vibrant discussion

It was Arnav's first day at Saraswati Vidyalaya. He nervously stood outside his classroom, hesitating to enter. After changing three schools in five years, one would have expected this transition to be easy. But not so! Arnav was overwhelmed by the new city, new house, new neighbours, new school, new rules, new books — new everything! He felt like a fish out of water... again!!

Arnav always felt anxious while meeting new people. He had struggled to fit in at his earlier school. After spending a whole year there, when he had just started making friends, his Pappa had announced his transfer to a new city! So, here he was again, standing outside another new classroom of another new school with the same worry — will I fit in?

When the bell rang, Arnav was left with no choice but to enter. As he shuffled awkwardly into the classroom, he could feel all 40 pairs of eyes piercing through him. His heart raced as he searched for an empty spot, avoiding all eye contact. Arnav looked

for a seat at the back of the classroom where he could disappear behind a tall person and be forgotten for the rest of the year. Alas! The only available place was in the front row — right under the teacher's nose! Arnav reluctantly lowered himself into his seat and smiled timidly at the boy sitting next to him.

When the teacher asked Arnav to introduce himself, he stuttered. In another class, he fumbled while answering a simple question. Arnav's face turned red with embarrassment! By lunchtime, Arnav was filled with anxiety — 'I have made such a fool of myself! Nobody will want to be friends with me. I will have to sit all alone to eat now. I will have nobody to play with during P.T. I am doomed!' The voice in his head became so loud that he could not hear anything else. He hung his head low and pretended to search for his lunchbox while he fought back his tears and waited for everyone to leave the classroom. When he could not hold his tears back any longer, he reached into his pocket for his hanky. What he found instead was a chit. Startled, he opened it to find a hand-written note from his dear Amma:

Swamiji Says...

The more you surrender and seek refuge in the Divine, the more you will overcome your internal turmoil. Most of your fears will fade away because you are making place for the Divine, and what comes forth will be with conviction and strength.

It felt like Pujya Swamiji Himself had thrown Arnav a lifeline through this note. Instantly, Arnav's mind was flooded with

memories of Pujya Swamiji's loving and reassuring smile. He remembered how loved and accepted it made him feel every single time. He closed his eyes and took a few deep breaths. With every breath, he could feel his body relaxing.

As he calmed down, Arnav remembered what his Amma always told him to do when he felt anxious: "Catch, Check, Change. Catch the thought. Check — 'Is it realistic? Is it helpful?' If the answer is no, change the thought."

Arnav realised that his anxious thoughts were neither realistic nor helpful, so he decided to change them. He visualised himself enveloped by the ever-protecting Grace of the Guru and said to himself, 'There are so many children in this school. With Swamiji's Grace, I will surely make a friend or two.'

Now, let us discuss...

- What is anxiety?
- Do you ever feel anxious about anything? If yes, what do you feel anxious about? What do you do when you feel anxious?
- What can you do differently the next time you feel anxious?

Kavyanjali – Surrender to the Divine

Dust veiled what lay ahead
A lot was conveyed without being said
Flags fluttered in the restless gale
Arrived a moment that could twist the tale

One chariot moved as he wanted to see
He intended to fight and not flee
In front of him, what did he see?
The faces of his brothers and family

Despite his laurels, his confidence did waver
Which army would be blessed with fate's favour?
Looks of fright and terror he thought he would
savour

Though this was a battle of *Dharma* and not about
who's braver

Lightning flashed through dark clouds that grumbled
Even before the battle, the brave warrior crumbled
He froze, he grimaced, he cried
For all those whom he loved stood on both sides

A mighty hero, now undone,
Sought refuge in only One
At the height of his turmoil, he did render
In his Guru, he did surrender

For who else would lead when one goes astray
Apart from the Guru, whom we cherish and pray

Shashthi Special

Exquisite palanquins decorated with every hue
Fireworks that light up the midnight blue
With joyous *jayjyakaars* and devotion true
We celebrate Champa Shashthi
To venerate Lord Anantheshwar and our Guru

In the leap of the Pilli Vesha
And the rhythm of the Chende beat

In this glorious celebration of thine
I feel blessed,
I feel complete

Purpose in Thy Presence
Peace in Thy Grace

Through the vicissitudes of life
In Thee, I find strength
In Thee, I find solace

Jyotirlinga - Bhimashankar

Bhima, a vicious *rakshasa*, lived in the Sahyadri Mountains with his mother Karkati. He would harass all the living beings and disrupt the Vedic rites and rituals taking place.

While still a boy, Bhima asked his mother, "Where is my father? Tell me about my family!" Karkati replied, "You are the son of Kumbhakarna — the younger brother of Ravana. Rama killed your father in the war of Lanka." Bhima was angered, "We have suffered because of Vishnu! I shall harass him to avenge my father"

Bhima performed intense *tapashcharya* dedicated to Brahma for many years, till the *tapa* of his penance scorched even the *Deva*-s. Brahma was forced to grant him a boon. Bhima asked for unequalled strength.

Puffed up with pride, Bhima wreaked havoc upon the *Deva*-s, including Indra and Vishnu, and defeated them in battle. Then he set out to conquer the kingdoms of the earth and swooped down upon King Sudakshina of Kamarupa. After a fierce battle, he captured the entire kingdom and threw the king in jail.

Sudakshina was a great devotee of Shiva. In captivity, the king did not lose heart but surrendered to Shiva and created a *parthiva* Shivalinga. He and his devout wife Dakshina constantly offered worship to Shiva and performed *japa* with the Panchakshari Mantra – *Namah Shivaya*.

Bhima continued to annex various kingdoms, insulting the *Deva*-s and destroying the *puja*-s of devotees. Plagued by his

atrocities, the *Deva-s* and *Rishi-s* prayed to Shiva for deliverance. Shiva told them, "King Sudakshina of Kamarupa is My devotee. Let him continue to pray with unshakable devotion."

While the king continued his practices faithfully, unknown to him, Shiva and His *gana-s* concealed themselves in the vicinity to protect him. Bhima rushed to the jail with a sword when he heard about Sudakshina's practices. Seeing the Shivalinga, he roared, "I shall kill you if you do not tell me what you are doing!"

Sudakshina thought, 'Whatever is destined shall happen. Everything is determined by our actions and dispensed by Shiva, who has promised to protect His devotees. So why should I fear?' Meditating upon Shiva, Sudakshina told Bhima the truth.

The *rakshasa* arrogantly thundered, "What can your Shiva do to me?" Sneeringly, he said, "That *yogi* begs with a bowl! Do you think he is capable of protecting you against me?" The king replied fearlessly, "I shall never forsake Shiva!"

Infuriated by these words, the *rakshasa* hurled his mighty sword at the Shivalinga. Immediately, Shiva manifested out of it as Bhimeshwara. He split the sword in two with His Pinaka and a tremendous war started. The *rakshasa-s* threw spears and shot arrows at Shiva's *gana-s*, which Shiva destroyed effortlessly. The intensity of the war threatened the entire Creation and even the *Deva-s* trembled.

Narada reverentially requested Shiva, "O Lord! Please put an end to the wicked *rakshasa* quickly."

Shiva reduced the *rakshasa* army to ashes with just a 'Hum' — His *humkara* weapon. The fiery flames of Shiva's anger reduced the *rakshasa-s* to ashes and spread through the forest,

removing all negativity. Beneficial herbs and plants grew there instead. The *Deva*-s and devotees prayed to Shiva, "Remain here as the Bhimashankara Linga to remove distress, avert mishaps, protect the region and fulfill desires."

The benevolent Shiva complied. Devotees throng to the temple of Bhimashankar Jyotirlinga even today, to pray for alleviation of their troubles.

Ammi Shikyaan – Why do we ring the ghanta?

Why do we ring the bell or *ghanta*?

When we go to a friend's or neighbour's house, we ring the door-bell instead of just barging in. In the same way, when we go to the temple, we ring the big bell or *ghanta*, usually placed near the entrance. This is to seek permission to enter the temple and invoke the Lord's blessings.

Bell-making is a special science that ensures a high-quality bell, reverberating to the auspicious sound of 'Om.' The ring of a good bell must echo for 7 seconds or more, to harmonise the *chakras* in our body and drown out any inauspicious sounds or words. Thus, with a peaceful mind, one can focus upon the Deity and the worship.

The smaller bell — *ghanti* is rung while offering worship to the Lord. In the Puja Purvanga, we pray to the *ghanti* with:

ॐ आगमार्थं तु देवानां गमनार्थं तु रक्षसाम् ।
घण्टानादं प्रकुर्वीत पश्चाद् घण्टां प्रपूजयेत् ॥
ॐ घण्टास्थदेवतायै नमः

This means: To welcome the Gods and bring in positivity, and to remove the evil entities or negativity, we should ring the bell and pray to it.

The *ghanti* has three important parts:

- The round frame is called the Ananta, indicating the endless nature of time
- The drop shaped clapper, also called the 'tongue.' This part strikes the sides of the Ananta to produce the ringing sound. Just as in human beings, Vaagdevi Saraswati is the presiding deity of the tongue.
- The stick-like handle, which represents the Prana Shakti, is usually topped by Hanuman, Garuda, Nandi or the Sudarshana chakra

Thus, every time we ring the bell while entering the temple or performing *puja* and *arati*, we usher in auspiciousness and keep out inauspiciousness.

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

littlelavikiran@gmail.com

Your feedback is important to us!



**185th Samaradhana Divasa of Swami Vamanashram
at Mangaluru on 24-11-2024.**
(Photo by Shri Damble Ganesh Rao)



Shrimat Vamanashram Sannidhi at Mangaluru.
(Photo by Shri Damble Ganesh Rao)



Kārtik Deepotsav at SCM Mangaluru.
(Photo by Shri Damble Ganesh Rao)



Kārtik Deepotsav at SCM Mangaluru.
(Photo by Shri Damble Ganesh Rao)



**Inauguration of Computer Lab and Robotics Lab
at Parijnana Vidyalaya, Karla on 2-12-2024.
(Courtesy: Anushravas)**



**Inauguration of Computer Lab and Robotics Lab
at Parijnana Vidyalaya, Karla on 2-12-2024.
(Courtesy: Anushravas)**



**Inauguration of Computer Lab and Robotics Lab
at Parijnana Vidyalaya, Karla on 2-12-2024.
(Courtesy: Anushravas)**



**Inauguration of Computer Lab and Robotics Lab
at Parijnana Vidyalaya, Karla on 2-12-2024.
(Courtesy: Anushravas)**



**Samvit Upasatti Shibir at Santa Sarovar, Mt Abu
in November, 2024.
(Photos by Abhinav Kalla)**



**Samvit Upasatti Shibir at Santa Sarovar, Mt Abu
in November, 2024.
(Photos by Abhinav Kalla)**



**Samvit Upasatti Shibir at Santa Sarovar, Mt Abu
in November, 2024.**
(Photos by Abhinav Kalla)



**Samvit Upasatti Shibir at Santa Sarovar, Mt Abu
in November, 2024.**
(Photos by Abhinav Kalla)



Arriving at Maharshi Karve Ashram Shālā, Kamshet on 28-11-2024.
(Courtesy: Anushravas)



Arriving at Maharshi Karve Ashram Shālā, Kamshet on 28-11-2024.
(Courtesy: Anushravas)



Arriving at Maharshi Karve Ashram Shālā, Kamshet on 28-11-2024.
(Courtesy: Anushravas)



Deepa Prajvalan at Maharshi Karve Ashram Shālā,
Kamshet on 28-11-2024.
(Courtesy: Anushravas)



At Maharshi Karve Ashram Shālā, Kamshet.
(Courtesy: Anushravas)



At Maharshi Karve Ashram Shālā, Kamshet.
(Courtesy: Anushravas)



Vanabhajana and Kaartik Deepotsava at SCM Gokarn.
(Photo by Kiran Bhat, Gokarn)



Vanabhajana and Kaartik Deepotsava at SCM Gokarn.
(Photo by Kiran Bhat, Gokarn)

SAMVIT SUDHA®

Holiday GLOW

Shop now

Nakshatra trio

Warli Lantern

Leaf Lantern

2 Mini Lanterns

2 Mini Lanterns

Nakshatra trio

Available only at our Samvit Sudha store, Tardeo, Mumbai.
Visit or Call +91 98336 68982 to order yours.

Published by : Shri V. Rajagopal Bhat on behalf of Shri Chitrapur Math.
Published at : Shri Anandashram, 16th Road, Khar, Mumbai 400052.
Editor : Shri V. Rajagopal Bhat.
Composed & PDF Generated for Publishing by :
Omkar Impressions, Shop No. 9, Blue Arch C.H.S., Justice
M. C. Chhagla Road, Vile Parle (E), Mumbai 400099.