

THE CHITRAPUR SUNBEAM

चक्षुर्विन्द्यै तनूभ्यः
॥ श्री चित्रापुर मठः श्रीवत्की ॥

TOTAL PAGES : 86

VOL. NO. XXXII

FEBRUARY 2025

ISSUE NO. 2



आनन्दाश्रम शिष्यारयं स्वानन्दांबुधिमज्जितम् ।
आनन्दाश्रमिणं वन्दे परिज्ञानाश्रमं गुरुम् ॥



Palki Utsav at Karla on March First, 2025.
(Photo by Dinesh Karkal)



Palki Utsav at Karla on March First, 2025.
(Photo by Dinesh Karkal)



Shivaratri Utsav at Shri UmaMaheshwar Temple, Mangaluru.
(Photo by Ashwin Cherkal)



Shri UmaMaheshwara Utsava Moorti.
(Photo by Ashwin Cherkal)



**Prārthanā and inauguration of the new Bandi at
Shri UmaMaheshwar Temple, Mangaluru on 27-2-2025.**
(Photo Courtesy: Ashwin Cherkal and Ganesh Rao Damble)



Inauguration of the new Bandi.
(Photo Courtesy: Ashwin Cherkal and Ganesh Rao Damble)



Arriving at Shri Bhadrabikeshwar Temple, Manki-Madi on 21-2-2025.
(Courtesy: Anushravas)



Brahmakalashābhisheka at Shri Bhadrabikeshwar Temple., Manki-Madi.
(Courtesy: Anushravas)



**At Shri Bhadrabikeshwar Temple, Manki-Madi on 21-2-2025.
(Courtesy: Anushravas)**



**Shri Bhadrabikeshwar Sannidhi, Manki-Madi.
(Courtesy: Anushravas)**



Arrival at Shri Shivakrishna Mandir, Hubli on 21-2-2025.
(Courtesy: Anushravas)



Arrival at Shri Shivakrishna Mandir, Hubli on 21-2-2025.
(Courtesy: Anushravas)



Swāgata Sabhā at Shri Shivakrishna Mandir, Hubli on 21-2-2025.
(Courtesy: Anushravas)



Swāgata Sabhā at Shri Shivakrishna Mandir, Hubli on 21-2-2025.
(Courtesy: Anushravas)



**Jalābhisheka and Shodashopachāra Poojā at
Shri Shivakrishna Mandir, Hubli on 26-2-2025.**
(Courtesy: Anushravas)



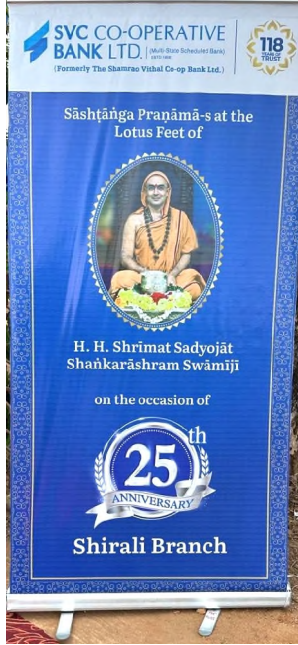
At Shri Shivakrishna Mandir, Hubli.
(Courtesy: Anushravas)



**Inauguration of URVARYA Compost Shed
at Kembre Farm on 19-2-2025.
(Courtesy: Anushravas)**



**Inauguration of URVARYA Compost Shed
at Kembre Farm on 19-2-2025.
(Courtesy: Anushravas)**



25th Anniversary of SVC Bank, Chitrapur Shirali Branch on 19-2-2025.
(Courtesy: Anushravas)



At SVC Bank, Chitrapur Shirali Branch.
(Courtesy: Anushravas)



Pādūkā Poojan at SCM, Shirali on 19-2-2025.
(Courtesy: Anushravas)



Jalābhisheka and Shodashopachāra Poojā on the occasion of Vardhanti of Swami Shankarashram- I Sannidhi and Swami Keshavashram Sannidhi on 18-2-2025.
(Courtesy: Anushravas)

THE CHITRAPUR SUNBEAM :- FEBRUARY 2025

EDITORIAL COMMITTEE:

V. RAJAGOPAL BHAT, EDITOR

DR. CHAITANYA GULVADY, MEMBER

ARUN S. BOLANGDY, MEMBER

CONTENTS	Page No.
Prayers, Praises and Psalms	15
Swami Anandashram - Unforgettable Reminiscences	16
Teachings of Swami Parijnanashram	24
Teachings of P. P. Shrimat Sadyojat Shankarashram Swamiji	26
Jagadguru Speaks	31
Teachings of Swami Iswarananda Giriji Maharaj	33
Festivals in March 2025	36
Kara Seva Shivir - A Report	37
Brahmakalashanga Rathotsava at VITTAL - Invitation	45
Chitrapura Rathotsava - Invitation	51
Girvana Patrika - Announcement	53
Various Announcements	54
Little Ravikiran	64

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 tells Ushasta:

न दृष्टेद्रष्टारं पश्येः ।
न विज्ञातेर्विज्ञातारं विजानीथाः ।
एष त आत्मा सर्वान्तरः ।
अतोऽन्यदार्तम् ॥

You cannot see the seer of the sight, you cannot know the knower of the known. This is that Self of yours which is within all. Everything else (other than the Self) perishes.

Yajnavalkya tells Ushasta:

त आत्मा सर्वान्तरो योऽशनायापिपासे शोकं मोहं जरां मृत्युमत्येति

The Self of yours which is within all is beyond hunger, thirst, grief, delusion, decay and death.

(Continued) (Brihadaranyaka Upanishad)

‘ॐ श्री सद्गुरवे नमः’

This page is sponsored by Smt. Shiroor Chitra Shankar.



SWAMI ANANDASHRAM

REVERENTIAL PRANAMS TO SHRIMAD ANANDASHRAM SWAMI

- Late SHRI PRABHAKAR S. SIRUR

तैसैं श्रीगुरुचें महिमान । आकळितें कें असे साधना । हें जाणोनिमियां नमन ।
निगत केलें ।। तरी प्रज्ञेचेनि आधिले पणें । श्री गुरुसमर्थारूप करूं म्हणें ।
तरी मोतियासी भिंग देणें ऐसेंचि होईल ।।

"What means is there to understand the greatness of the Guru? (there is none) Knowing this I quietly bow down to Him. If, on the strength of one's intellect, a person were to try to describe the greatness of the Guru, his action will be like applying a coat of mica over a pearl!" ... Sri Dyaneshwari.

In the words of Sri Dynaneshwar, quoted above, it is impossible to correctly describe the greatness of Guru, and such an attempt will be only ludicrous. Therefore instead of attempting the impossible, I will describe the impact and impression which His Personality made on my mind.

I had an occasion to see the crest of the Himalayas from the hill-station Mussourie. The different crests were pointed out to me as Mount Everest, Kanchanjunga and a few others. The weather was misty and so the mountain tops were rather

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.

vague. Still the sight was majestic, soul-stirring and awe-inspiring. When I think of Shrimad Anandashram's spiritual height, the picture that presents itself before my misty mind is akin to the crest of the Himalayas, vague, serene, fascinating and awe-inspiring. But the grandeur of His spiritual attainment was hidden by a tenderness, like the tenderness of a loving mother, to such an extent, that the disciples forgot His Greatness, and approached Him like children running to the mother for succour and protection. But His innate purity and dignity prevented anyone from taking undue advantage of His kindness or taking liberty with Him.

I had an interesting experience of this tenderness of feeling, on the part of Srimad Anandashram. His Holiness visited Chitradurga in October, 1943, and I had the rare good fortune of having Him as my guest in my house. That was the first time I met Swamiji as I had no opportunity to see Him before that. His Holiness with His staff of three priests arrived in the evening at about 8.30 P.M.. After about an hour when Swamiji and I were sitting in the verandah, the priests Subraya Bhat, Surya Bhat and another came from the inner room. Swamiji asked Subraya Bhat, " What did you do inside?" Subraya Bhat replied, "We were having a hearty tiffin of coffee and other eatables," "That was all, is it?" said Swamiji with a hearty laugh. I was intrigued. What was there to laugh on being told that the priests had a satisfying meal? Some years after this incident, I was reading the Dyaneshwari and I came across a passage in which Sri Dyaneshwar writes "There are only two individuals existing in this world

who are utterly unselfish and who rejoice at the happiness of others. One, the mother who feels happy at seeing her child feeding to its satisfaction, and the other the Guru, who feels happy at seeing his disciple attaining spiritual fulfillment." When I read the passage I suddenly remembered Swamiji's laugh on hearing that the priests had eaten a full meal. I said to myself "Here is the explanation of Swamiji's laugh. It is the laugh of the Mother seeing the child satisfied after a feed." Anyone who has seen Swamiji's simple and pure laugh, unmixed with baser emotions like sarcasm, envy, anger etc., will, I have no doubt, agree with my above conclusion. His laugh, in the words of Gita was आत्मबुद्धि प्रसादजम् "Born of the serene understanding of the Self".

After Swamiji had light refreshment of milk and fruits, I approached Him with a prayer to guide me in a difficult situation in which I found myself. I told him that I had installed the Sri Chakra in my house at the end of the previous year, and ever since then I had been having business troubles, financial loss, sickness in the family etc., I had heard that mistakes or irregularities in the worship of the Sri Chakra brought on such calamities, and I desired Swamiji to advise me whether I should give up worship of the Sri Chakra or continue it. Swamiji replied, "Sri Gunda Shastri has initiated you into the Mantra which his Guru had given him. Therefore, we do not think that the Mantra and Pooja will harm you. We think that you may continue with the worship of Sri Chakra." His Konkani words are very expressive आम्का श्रीचक्राची पूजा तुम्मी कोर्नु होर्येद म्होणु दिस्ता He did not order me to continue with it, but said, " You may continue to do

it." This freedom given to the disciple to use his discretion is a sure sign of supreme wisdom in the Guru and His perfect understanding of the spiritual needs of the disciple. This is well illustrated in the words of Sri Krishna in the Gita:

विमृश्यैतदशेषेण यथेच्छिसि तथा कुरु

Well Sri Krishna, after delivering the Gita to Arjuna, does not order him straight away to fight, but says "reflecting on it fully, act as you will." Then Swamiji said "regarding your other two questions we will consider them tomorrow after tea." The next morning after tea was over, He called me and asked "What are the two questions which you want to be explained?" I replied: "Vidyaranya has explained the meaning of the Gayatri Mantra in five shlokas. I desire to hear His Holiness expound these five shlokas in further detail." I brought the book containing these verses and Swamiji began explaining them in His inimitably lucid style. When He came to the third verse, He mentioned a word contained in the verse and said that the word was grammatically incorrect. "Perhaps it has been copied incorrectly from the original printed book. We do not know much about grammar. Subraya Bhat has a better knowledge of grammar than we have." Calling Subraya Bhat He asked him, "Subraya, is this word correct?" "No" replied Subraya Bhat. "It ought to be like this" mentioning a slightly different word. "We also thought so, but as Subraya has studied more, we referred to him for confirmation." I marveled at His sublime humility, untarnished by the slightest trace of the sense of ego. It was not merely the words which He spoke, but the way in which He

said them, conveying to the listener a sense of conviction, sincerity and truth, but in such an impersonal manner, that one could feel that He was the embodiment of the ultimate Truth. Swamiji then said, "regarding your second question, we will speak after Bhiksha." (Midday meal of a Sanyasi is called Bhiksha) I bowed down in agreement. Shortly after an hour, about five or six of our merchants who were doing cotton business with us, came to have Darshan of Swamiji. After offering garlands and fruits to Swamiji, they told Him that they had landed themselves in trouble by entering into contracts of cotton, against the wishes and advice to the contrary of Prabhakar Rao, and had put him also in serious difficulties by failing to fulfill the contracts. They prayed to Swamiji to save them from financial loss, and what was more important, loss of credit. Swamiji told them that their prayer would be conveyed to Lord Bhavanishankar, and the Lord would save them from the difficulties facing them. Strange to say, circumstances came to pass in such a way, that within two months the merchants were able to fulfill their contracts, and the merchants and I were out of the woods without much financial loss or loss of credit. This successful and satisfactory termination of a very difficult situation was, I am certain, due to the Grace and Blessing of Srimad Anandashram Swamiji. The same afternoon, immediately after Bhiksha, Swamiji called me and asked me what my second question was. I told Him. "In the Chandogyopanishad, there is a Mantra, सर्व खल्विदं ब्रह्म तज्जलानीति शान्त उपासीत I pray to have the Mantra explained to me". The Upanishad was brought and Swamiji expounded the meaning for about an hour. Then He

said "We have to leave early as we have to be in Shirali tomorrow morning. If there is any delay in starting, we will be stuck up in Sirsi or in the forest." I felt unhappy and said " I have been guilty of not allowing your Holiness to have rest after bhiksha." **Swamiji replied, "Is there any greater rest than meditating or discoursing on Brahman?" I was thrilled and said to myself "Swamiji could not have expressed these words unless He has experienced Brahman within Him."**

Just before leaving, Swamiji delivered a benedictory discourse on the subject:

आलोड्य सर्व शास्त्राणि विचार्य च पुनः पुनः ।
इदमेकं सुनिष्पन्नं ध्येयो नारायणः सदा ॥

Swamiji said " the meaning of this verse is that after reading all scriptures and reflecting on them, we have come to the conclusion that Narayana should be meditated upon at all the times. Now how can we meditate on God all the time? Are we to wear silk cloth (अनवाळें) and sit in the prayer room all the twenty four hours of the day? This is not possible for even Sanyasis like us. How can it be possible for householders? The solution to this difficulty is this. When you are engaged in wordly affairs that you have to perform, you come into contact with a number of persons. If you deal with these people with Truth, Impartiality and Dharma with the conviction that they are images of Narayana, your action is skin to thinking of Narayana always. In like manner if a woman does her work allotted to her with respect for elders, love for youngsters, gives food to the hungry and care for the sick, not forgetting that there is

Narayana in the body of every being, her action is meditation of Narayana all the day, according to the spirit of the verse which we quoted at the beginning of our talk." I was under the impression that Heads of orthodox Maths always laid emphasis on Sandhya, worship and other rituals. But Swamiji's outlook on how we can perform every action of ours into an act of worship of God came as a revelation to me, and from that time my devotion to His Divine Personality never wavered. There was another incident which confirmed my faith that Srimad Anandashram Swamiji was Divinity in human form. He told me, in a matter-of-fact manner, as if He did not attach much importance to the occasion, that he was offered to be taken on a journey to Kashmir. But as He regarded the world as unreal. He was not keen on going to see sights and visit places, however beautiful. Compare these words of Swamiji with the passage in Dnyaneshwari in which the Lord Sri Krishna says "O Arjuna, even I, the Omniscient Lord, pay respect to the knowledge of the person who has realised this world as unreal. Who can describe the greatness of the person who has realized this world as unreal?"

Last but not the least, I record the homage paid by a saint named Shaktanand - a devotee of the Divine Mother-to Srimad Anandashram Swami.

On seeing Swamiji's photo in my nephew's (Sri Kallianpur Mohan) prayer room, Shaktanand asked Mohan whose photo it was. Mohan replied that it was the photo of the Guru of our Saraswat Community and Head of the Chitrapur Math. Shaktanand said "You Saraswats are very fortunate

to have such a great person as your Guru. I have one advice to give you. As soon as you get up from sleep every morning, just rinse your mouth without bothering to wash your face fully, sit on the bed where you were sleeping and meditate on the Feet of Srimad Anandashram Swamiji. Imagine that a ray of light issues from the right toe of Swamiji and touches your heart. Meditate like this for fifteen or twenty minutes. NO other Sadhana is needed for your salvation. **Treat this advice of mine as not merely meant for you, but for all the members of your Saraswat Community. You can tell this to anyone who is interested in spiritual welfare.**"

There is an Abhang of Tukaram "आपुलें मरण पाहिले म्यां डोळा" Want of space prevents me from quoting the Abhang in full. Anyone interested in it can find it in Tukaram's Gāthā (गाथा). My object in referring to this Abhang is to emphasize that Srimad Anandashram Swami was the embodiment and demonstration of the spirit of this Abhang.

There is a verse in Sanskrit which says "Anyone who considers an idol as a piece of stone, and the Guru as a human being, goes to perdition."

I lay these words written by me at the Feet of Sadguru Shrimad Anandashram Swami.

OM TAT SAT

(Sunbeam, September, 1981)



TEACHINGS OF SWAMI PARIJNANASHRAM

THE GLORY OF THE DIVINE NAME

(Ashirvachan by Parama Pujya Swami Parijnanashram at Anandashram, Ramnagar, Kanhangad on 23rd January, 1991, on the 2nd Maha-samadhi day of Pujya Mataji Krishnabai)

(Continued...)

ॐ श्री राम जयराम जयजय राम ॥१॥
ऐसे निशी दिनि नाम गातां ।
प्रेम स्वयेंचि येईल हातां ॥
निजपदिं पावावे आराम ॥१॥

विषयां पासुनि सुटेल ।
केवळ संसारासी विटेल ।
मनहे होईल निष्काम म्हणतां ।
ॐ श्री राम जयराम जयजय राम ॥२॥

सोहिरा म्हणे शिवस्मरतो ।
वाल्मिकी पतीत पावन होतो ॥
ऐसे सकळा तारक नाम ॥ ॐ श्रीराम ॥

This Ovi tells us that by chanting Ramnam, we can get our beloved Ram's darshan. Ramnam can help us merge into Ram and attain perfection,

This page is sponsored by V. Rajagopal Bhat - 6th February, 85th Birthday. (Receipt no. 364)

becoming one with Him. What is the best means of achieving this state? The best means is in Ramnam—Om Sri Ram Jai Ram Jai Jai Ram. I do not have to extol the glory of Ramnam here. You all here chant Ramnam all day and night. I know how much importance Papa attached to Ramnam. He hoped whoever came here would chant Ramnam more and more. I am also here for the same purpose.

What is life, after all? It is of a short duration. Everything you do in this life constitutes samsār, every breath you take, seeing an object is also samsār, whether you are a saint or anyone else. See Ram within you and forget you are the body. There is a saying in Hindi "When I went looking for you, I did not find you. When I finally found you, I lost myself." This is a saying pregnant with deep meaning. After coming into this world, one's wants and desires go on mounting. That is why we are asked to chant Ramnam, by which the desire for sense objects wanes. We are told 'to gain Shiva, become Shiva ourselves.' We have to realise that we ourselves are divine.

For this, this Ovi asks us to sing Bhajans and also tells us that he who chants Om Sri Ram Jai Ram Jai Jai Ram gets saved, the sinner gets purified. He who does not take the Name does not get his work fulfilled. We are told that those who have taken the Name absolve themselves of all their sins. It is not my desire alone but the wish of Papa and Mataji also that we all keep chanting Om Sri Ram Jai Ram Jai Jai Ram, till our last breath. If we always chant the Name, only then it will be in our mind at the last moment when we pass away.

(Continued)



Teachings of P. P. Shrimat Sadyojat Shankarashram Swamiji

NAVASPANDANA

Sādhanā – the multi dimensional path

A spiritual aspirant's practice should ideally not be uni-dimensional. Uni dimensional would be – I sing devotional songs. That's more than enough. Why would I need to study spiritual texts? Some might advocate seva – it is seva that yields the desired result. It is seva that purifies.' Well true but should that sadhaka say 'I only perform seva, I do not do japa because it bores me.' That would be uni-dimensional sadhana. Just as food is beneficial if nutritious, but too much of it, then... and so exercise is required as well. Sadhana has many facets – some elements make you aware of a spiritual concept; some like seva, help you process what you have grasped, and japa is required to assimilate it. So, devotional songs, worship, seva, and our daily practices such as our anushthana, japa, all become essential aspects of our sadhana.

– *Mumbai 2013*

Anushāsana in Sādhanā

There is this teacher, may be a music teacher or any other, He wants to rest in the afternoon. There are two rooms, he is resting. In the other room his disciples are sitting. He knows their nature, so tells them – “Do not talk loudly. Allow me to rest a bit for a couple of hours. Do not talk

loudly, you sit in that room.” So they talk softly. Someone else enters. “Oh, he is such a famous singer, where is he?” “He is inside.” “Ok, I shall wait. I want to meet him.” “Fine, I shall wait. I want to meet him.” Then he asks. As soon as he talks a little loudly, they say – “Be quiet, Guruji has said, do not talk loudly.” “So be it!” But this man is not used to sitting, waiting for two hours, without talking. He says, “Ok, let us not talk. Shall we sing a bhajana?” What do we say to this! He starts singing loudly, in all swaras, off key swaras too. Why? The teacher is singer, is it not? He assumes that he will be very happy. The Shishyas have a doubt. “What has the Guruji told? We should not talk, he did not say whether we can sing a bhajana or not! What to do?” This is the doubt – a very gross example. If such a doubt arises, then Shishyatva has not yet developed. Anushasana has not been imbibed. The meaning has not been understood! He has remained as raw as ever! We have been told not to talk, so we do not talk. We have not been told not to make any other noise, so we can make noise! But you understand? A very simple example. That is the calibre, that is the level of Anushasana. Some instructions can be given – this is to be done, that is not to be done, and then as maturity develops, then teaching is also received. Why is this told? This is to be done! After that has been imbibed, he understands – Oh this is so. If something that has been banned, is done, then we make a mess. And if we do not do what has to be done, then a kind of weakness sets in. Whatever is told to be done, that builds up strength. He starts experiencing all this completely. A shishya living in

the ashrama who has attained a level of maturity with such experiences, is told, “Now go forth!” You have to enter the community. Prajatantum mā vyavachchetsih! Where? Get married. Beget children! Samskaras have to be propagated in the community, therefore, they are sent out with such blessings. Anushasanam comes from the heart. Otherwise, you do only whatever is told, and if not instructed ... you have not understood the purport of the Anushasana of the Adesha. Do you understand? This should not happen.

– Shirali 2019

**Sādhanā – “I shall do as you say!” –
the major milestone**

Don't settle for one or two miracles. They do happen. There might have been a situation, a miracle may have taken place and things might have worked out. That's very good. May God Bless you. But where is the Guru in all this? No. Something of tremendous value has to be received, such that we have the spirit to say, “I shall do as You say!” Our spiritual effort has to be splendrous! As long as we have an ego, the ‘I’ which binds us, that identification with ‘I’ and ‘me’ there is both the ‘doing’ and the ‘experiencing.’ It is with the ‘doing’ and the ‘experiencing’ that we set out to do good work and also seek God. Which is why the – ‘I shall do.’ What shall I do? I am obliged to act. Since the individual soul is cloaked by ‘doership’ I am obliged to act. But what kind of action must I perform? I shall do those actions as set by You. I shall do. But as You say. The courage to say this must arise. That is when we can confidently say

that our spiritual pursuit during Chaturmasa is bearing fruit. Oh, but there is joy in this! A unique joy! The mind begins to become calm. You feel a sense of fulfillment. True. God does shower His blessings as well – both without and within. The Guru’s Grace comes as clear guidance, protection and other such. So, what is the grace bestowed by the Self? That is the atmaprasada – when the spiritual path begins to appeal to us, we develop the faith in our efforts, and the confidence, “I too shall succeed!” That Divine state established in which saints and great souls have spoken, expressed their devotion to God, sung songs and hymns. That state is possible even for me!’ This becomes the staunch belief. That is when we can truly say that our spiritual efforts are right on track.

– Mangaluru 2013

Sāadhanā – dealing with Chintā and Vilāpa

Chintā – worry, anxiety, apprehension

Vilāpa – to lament, to feel regret, remorse or guilt;

If told to give up chinta and vilapa, most people ask how that is even possible. That’s exactly where you get stuck. So, ‘No I have been told, I will make the attempt. I will relinquish these two.’ When the effort to do this starts, the sadhaka begins to realise – As long as I do not take the support of the form of the Lord I’m drawn to, of the Guru Shakti, as long as I do not turn towards the Divine, I cannot expect to let go of both chinta and vilapa.’ That does not mean that you do not make the attempt! I will attempt. I will sincerely attempt ... and in the process, what will happen is a spiritual

dimension will unfold. My connection with God, my connection with my Ishta Devata, Guru, becomes very, very palpable when I just attempt to control chinta and vilapa. It is a beautiful thing. Or else one needs to be an absolute thickhead. Nothing would cause such a one any worry! For a sadhaka, even when doing something, to not be anxious about the future, and to not grieve or complain about things in the past, can only be possible when he has surrendered to the Divine. So, when a seemingly impossible task has been given – persevere, endure, do not retaliate – it is understood. We teach this to our children in a cultured society – ‘Did you need to retaliate so sharply and quickly when he said this? You could have exhibited some control over your words!’ Over and above this, to let go off chinta and vilapa is a spiritual discipline. For spiritual goals to be achieved, we should acutely sense the Divine presence within our own selves, and work towards understanding what our connection is with Guru and God. That is when chinta and vilapa drop off, the cleansing takes place and with it, comes the clarity. The japa that you do – that mantra has its own Deity. Its own Divine Power. (Mantra-japa) pleases the Shakti. When that Deity is pleased, Your life will truly be made wondrous! You will receive every reassurance!

– Mangaluru 2013

(Transcribed by Shrikala Kodikal)

JAGADGURU SPEAKS

H.H. Sri Bharati Tirtha Mahaswamiji

DHARMA ALONE CONFERS PEACE

Shāstrās are guidelines for man to steer his life in dhārmic (righteous) ways. The validity and value-based advice of the Shāstrās remain unchanged whether anyone accepts them or not.

The Shāstrā's stated.

न सीदन्नपि धर्मेण मनोऽधर्मे निवेशयेत् ।
अधार्मिकाणां पापानामाशु पश्यन्विपर्ययम् ॥

One must not think of opting for adharma, even when struggling, owing to difficulties experienced while engaging in the performance of dharma. This is because those bent on adharma are seen to be subject to total destruction, as what initially appeared as gain turns into total loss.

Some may however feel, "Even those who resort to adharma are seen as prosperous. Then what is wrong in indulging in adharma?" Those who feel so must reflect on the following verse-

अधर्मेणैधते पूर्व ततो भद्राणि पश्यति ।
ततः सपत्नान् जयति समूलस्तु विनश्यति ॥

The man resorting to adharma will seem to prosper initially, and even win over his enemies.

However, eventually, he will meet with total destruction. For this, the shining examples are Rāvana and Duryodhana.

Shri Shankara Bhagavatpāda says-

शास्त्रात् एतावदेव भवति- इदमिष्टसाधनम्
इदमनिष्टसाधनमिति साध्यसाधनसम्बन्धविशेषाभिव्यक्तिः

प्रदीपादिवत् तमसि रूपादिज्ञानम् ; न तु शास्त्रं भृत्यानिव
बलात् निवर्तयति नियोजयत् वा ।

The meaning is - The Shāstrās venture to point out what leads to one's beneficial good, and what leads to suffering, thereby indicating the particular relationship that exists between the end and the means. Just as a lamp that helps to reveal forms in the dark, the Shāstrās neither hinder nor direct a person by force, as if we were slaves."

If one leads his life of dharma as stipulated by the sastras, his life will become sacred and fulfilled. It should be remembered that dharma alone confers peace.

We bless everyone to stick to dharma and experience true joy and peace.

(Courtsey : Tattvaloka)



www.chitrapurmath.net


Gurupadeshah

In our Parampara of Sanyasis, we give importance to Vyasacharya who is the Guru of all Sanyasis. So, we regard Vyasa Poornima as Guru Poornima. The Lord felt like creating one who could explain the Puranas, the Eternal Truth, to man and so He took birth as Vyasacharya.



- H.H Shrimat Parijnanashram Swamiji III

**TEACHINGS OF
SWAMI ISWARANANDA GIRIJI
MAHARAJ**

**108 NAMES OF
DIVINE MASTER
SHRI DAKSHINAMURTI**

(Continued)

74) मेघश्याममनोहरः

Vishnu in his characteristic dark hue resembles a rain-cloud, so he is called Megha Shyāma. His heart is 'stolen' by Lord Shiva and so the latter is Megha Shyāma Manohara. This name refers to the incident in which Vishnu witnesses the Ānanda Tāndava of Shiva at eventide (pradosha) and is so overwhelmed that he literally melts in joy. Brahma standing nearby collects the dripping essence of Hari in his water-pot (Kamandalu) and the liquid later on becomes the holy Ganga. Such is the Ānanda-svarupa of Shiva and so intense is the rapport between him and Vishnu. Indeed they are one essence in different flavors, one divinity in different duties. All the scriptures proclaim aloud that there is no difference between Hara and Hari. To prove their inseparableness, Shiva takes the form of Harihara in which we find Vishnu in the left half of his body, the same place that he gives to Devi, as Ardhanārishvara. The Meghashyām here may mean in particular either Rama or Krishna. Both of them are historically known to have been great devotees of Lord Shiva.

If we use the Bahuvrihi Samāsa, the word's meaning can be reversed to imply him whose heart is won by Vishnu. It is true that Shiva too is as much attracted to Vishnu as Vishnu is to him. We have interesting mythological account of Vishnu showing his Mohini form and making Shiva to melt and merge in him, leading to the birth of Shasta (worshipped in Kerala as an incarnation called Ayyappa).

By employing the Dvandva-samāsa we may interpret this name in yet another way: as the one who is Meghashyama and Manohara. The dark hue of the rain cloud seen in the throat of Shiva, like a beauty spot, accentuates the general effect of his fair complexion, which captivates the heart of devotees. Apart from this aesthetic beauty of form, the reason for this becoming black in the throat is his utter compassion, self-effacing and unprecedented, which makes the heart of the worshipers to melt. The significance of Nilkantha is elaborated in name hundred and seven.

75) मेधांकुरालवालाग्रयः

The most excellent source of spiritual power (medhā).

76) मेधापक्वफलद्रमः

The tree that yields the ripe of fruit of medhā.

The entire work (of ashtottara-stotra) is based upon a twenty-four lettered mantra of Dakshinamurti which is meant to develop medhā for the attainment of Brahmajnana. The present two mantras are important in as much as they deal with medhā.

In the first name, medhā is a sprout and in the second it is a fruit, between them Dakshinamurti

forms the basis of entire spiritual growth. To the sprout he is the well-prepared plot-ground (ālavāla), and to the fruit he is verily the tree of established sadhana-tradition nurturing and bringing medhā to sweet fullness. This tree, it must be noted, is also rooted in that ground, both are interdependent, perhaps one and the same. Dakshinamurti represents (in name seventy-five) a social culture which allows the spiritual sense to sprout. Such a spiritually oriented culture alone can afford to have sturdy trees of mystical tradition like the four Yogas mentioned earlier which bring the spiritual sense to fruition through experience of the ultimate-spiritual truth. That tree of tradition (in name of seventy-six) is the Dakshinamurti only, since it is not a system or organization but the living Truth itself.

By using the word 'ankura' and 'phala', the mantras convey the idea of medhā as a developed gradual growth. Like agriculture, horticulture etc. this is a spiritual culture that has its implication in the social and can be controlled and refined through a scientific process. From ancient times Indian scientists experimented with the discovery and development of this intuitive power called medhā which accounts for efficiency in all fields of arts, crafts, science and yoga. The ancient seers found that, three things- mani (मणि), (special gems), mantra (sacred word symbols) and oshadhi (chemicals or drugs derived from plants) can be employed for this purpose. The first and the last were considered inferior, undependable, even dangerous means of medhā.

(Continued)

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

FESTIVALS IN MARCH 2025

MARCH 2025

01 Saturday	Shishya Sweekar Divasa of Shrimat Parijnānashram Swamiji-III
02 Sunday	Vardhanti at SCM Shirali - Swami Krishnashram Sannidhi
04 Tuesday	Vardhanti at Karla - Shri Durga Parameshwari Sannidhi
09 Sunday	Vardhanti at Karla - Swami Parijnānashram-III Sannidhi
13 Thursday	Holikaa, Kāmadahana
16 Sunday	Vardhanti at SCM Mangaluru - Shri UmaMaheshwar Sannidhi
17 Monday	Vardhanti at Gokarn - Shri UmaMaheshwar Sannidhi
29 Ssturday	Krodhi Samvatsara Samāpti
30 Sunday	Yugādi , Vishvāvasu Samvatsara Prārambha

GOLDEN SAYINGS OF P. P. SWAMI ANANDASHRAM

Vantiga :

If all paid Vantiga at the rate 1% of income, the daily as well as occasional services of the Math could be performed without any anxiety and the Sadhana contemplated by Us could be accomplished with peace of mind.

Bhāgavata Dharma :

In keeping with the spirit of the Bhāgavata Dharma is the prevalent practice of beginning each action with sankalpa that we are performing it to please the Lord Parameshwara and concluding it by making an offering to Shri Krishna (Krishnārpanam).

Economy :

There is doubtless need for economy. The amounts spent on receptions accorded to us and the floral tributes offered to us at nearly every step from morn till night make us uneasy. May not some thought be bestowed on such extravagance? Our nature is simple and we are satisfied with devotion, pure and simple.

॥ Om Shrī Gurubhyo Namaḥ ॥

॥ Shrī Bhavānīshaṅkarāya Namaḥ ॥

॥ Shrī Mātre Namaḥ ॥

Report on Kara Sevā Shivir, 2024 at Shrī Chitrāpur Math, Shirālī

Participating in the Shrī Chitrāpur Math Kara Sevā Shivir from 22nd to 29th December, 2024 has been a deeply transformative and spiritually uplifting experience for us. It was a journey not just of physical service but also of inner growth; inspired by the divine Grace of our beloved Guru and Mathādhīsha H.H. Shrīmat Sadyojāt Shaṅkarāshram Swāmījī and the vibrant community spirit of Chitrāpur, Shirālī.

Our Shivir began with H.H. Swāmījī's inaugural Āshīrvachana, a moment that filled every shivirārthī-s' heart with immense gratitude and purpose. H.H. Swāmījī's presence and divine words set the tone for the days to come, filling us with inspiration and devotion. He emphasized the importance of accountability and responsibility, essential traits that build strong leadership qualities among the Yuvā-s. H.H. Swāmījī reminded us of our vital role as the torch bearers of the community, entrusted with upholding and nurturing the values that have been passed down to us.

A particularly profound teaching during the Āshīrvachana was H.H. Swāmījī's emphasis on the act of praying to the setting Sun—Chāyā Nātha, the one who disperses all shadows. H.H. Swāmījī explained how the Sun, a symbol of divine energy and knowledge, is a constant source of light, hope, and positivity. In the same way that the Sun illuminates the world and removes

the darkness, we were urged to pray for the Blessings that would dispel negativity and ignorance from our lives. H.H. Swāmījī's words reminded us that through prayer and the Guru's Grace, we can bring the light of knowledge and clarity into our minds, enabling us to walk on the path of righteousness and truth.

This invocation to the Sun was not merely symbolic but also a spiritual call to action. H.H. Swāmījī explained how our inner light—fueled by knowledge, humility, and devotion—has the power to illuminate the lives of those around us. His teachings inspired us to see sevā not just as an external act but as a means of spreading positivity and light within our community and beyond.

H.H. Swāmījī's Āshīrvachana left an indelible mark on each one of us, encouraging us to approach our responsibilities with devotion and discipline. His teachings on balance, accountability, and the transformative power of light became guiding principles as we embarked on our journey of sevā during the Shivar.

Saṁvit Sudhā Workshop

Our visit to the Saṁvit Sudhā fabric unit and paper products workshop was a testament to the self-sustaining ecosystem nurtured by the Math. Lakṣhmī Shiroor pāchī and Beenā Savkūr pāchī explained the process of how the workshop functions. The women workforce, hailing from villages around Chitrāpur and Shirālī, demonstrated immense dedication in creating eco-friendly products like bags, paper accessories, and books. Witnessing their meticulous craftsmanship filled us with admiration for their efforts to support the community sustainably.

Kara Sevā at Kembre

For three days, our group of 33 Yuvā-s immersed ourselves in farming activities at Kembre. The Yuvā-s were divided into three smaller groups. Under the guidance of Pawan Shirālī mām and his team we worked rigorously and completed tasks like:

- De-weeding 2 acres of paddy crop-
- Shifting 4000 bundles of hay to the Goshālā-
- Winnowing 16 quintals of grains-

Each task brought us closer to understanding the challenges and joys of agrarian life. As the villagers expressed their gratitude, we felt a profound connection to the land and the cycle of nature that sustains us all.

Srivali High School Visit

The visit to Srivali High School was both inspiring and humbling. The students' discipline and their flawless recitation of the Bhagawadgītā left us awestruck. The school, looked after with great care, serves as a beacon of hope and learning in the community. It was heartening to see the values of our tradition being nurtured in these young minds.

Clay Modeling

Engaging in clay modeling was a joyful experience where we molded clay with our hands, letting creativity flow. Sameer Kilpāḍy dādā and Kalyāṇī Kilpāḍy ākku showed us a step-by-step method of molding the clay to form a vighraha of Vighnahartā Shrī Gaṇesha. A few days later, we painted the prepared clay models, adding value with vibrant colors and life to our creations. The process taught us patience and mindfulness, as every step required focus and dedication.

Conducted Meditation by H.H. Swāmījī

H.H. Swāmījī's conducted meditation session, held early in the serene hours of the morning at Pañchavaṭī, was a cornerstone of our spiritual journey during the Shivir. H.H. Swāmījī detailed the physical and spiritual aspects of meditation during this session. The calmness of Pañchavaṭī coupled with the presence of our Guru guiding us was a divine experience.

Gāyatrī Anushthāna / Devī Anushthāna

The male Shivirārthī-s performed Shrī Gāyatrī Anushthāna at the Math while the female shivirārthī-s performed Shrī' Devī Anushthāna in the Dhyāna Mandir. This session helped us center ourselves, reminding us of the importance of maintaining inner calm amidst life's chaos. H.H. Swāmījī's guidance on offering our anxieties and challenges at the feet of the Guru brought immense solace to our hearts.

HMPP Visit

The visit to the Handmade Paper Products (HMPP) facility near Kembre left us in awe of the discipline and precision of the women workforce. Using recycled materials to create exquisite paper products, the facility embodies the principles of sustainability and meticulous craftsmanship.

Goshālā Visit

At the new Goshālā in Kembre, Dr. Gourīsh Paḍukoṇe mām introduced us to indigenous breeds of cows. For many of us from metropolitan cities, this was a rare and cherished experience. Spending time with the gentle calves and learning about the care and effort involved in nurturing them was deeply fulfilling.

Parimochan

The Parimochan project exemplifies the spirit of a true

family—one where every member looks out for the well-being of others. Sheelā Kumbīe pāchī, CEO of Parimochan Federation, explained the foundation's work in empowering women from the villages in and around Chitrāpur. We also got a chance to interact with Bhārathī Mañjunāth Nāik pāchī of Gurupāda Saṅgha, a beneficiary of the project. This project in Shirālī is a glowing example of how compassion and community can create lasting prosperity.

Slacklining and Juggling Sessions

The slacklining and juggling sessions by Omkār Dhāreshwar dādā were undoubtedly one of the most engaging and thought-provoking parts of the Shivir. On the surface, these activities seemed like fun and physically challenging exercises. However, as we delved into them under H.H. Swāmījī's insightful guidance, we began to realize their deeper significance in our lives.

Slacklining, where we attempted to walk across a narrow, wobbly line suspended just above the ground, tested not only our physical balance but also our mental focus. Each step required us to let go of distractions, steady our breath, and keep our minds singularly focused on maintaining equilibrium. H.H. Swāmījī explained how this activity is a beautiful metaphor for life itself—teaching us to find balance amidst the chaos, stay grounded even when things around us seem unstable, and trust the process of moving forward, one careful step at a time.

The experience of slacklining also taught us how important it is to embrace failures as part of the learning process. Many of us stumbled, fell, and had to start over several times before finding the right rhythm. Yet, each fall was an opportunity to reflect, adjust, and persevere. H.H. Swāmījī's gentle

encouragement reminded us that life, too, will test our patience and resilience, but it is through these very challenges that we grow stronger and more centered.

The juggling sessions added another layer to this learning. As we practiced juggling multiple objects, we were reminded of the many responsibilities and priorities we often juggle in our daily lives. H.H. Swāmījī emphasized that the key to successful juggling—both during the activity of juggling as well as in life—is to maintain focus on the present moment while being aware of the rhythm and flow of everything around us. Letting go of stress and overthinking allowed us to find a sense of ease and joy in the process, even when things didn't go perfectly.

These sessions also highlighted the importance of being mindful of our periphery—understanding when to focus intently on one thing and when to widen our awareness to include everything happening around us. This balance between concentration and peripheral vision is crucial not only in physical activities like slacklining and juggling but also in navigating the complexities of life.

H.H. Swāmījī's profound teachings during these sessions left a lasting impression on all of us. We realized that true stability and focus come from within, and by cultivating a sense of calm and presence, we can gracefully handle the uncertainties and challenges that life presents. The lessons we learned on the slackline and through juggling are ones we will carry with us, serving as gentle reminders to find balance, embrace the flow, and approach life with steadiness and joy.

These activities, simple yet profound, became powerful tools for self-reflection and growth. They reminded us that with patience, determination, and the guidance of our Guru, we can overcome any obstacle and find harmony even amidst the most

turbulent of times.

Conclusion

The Kara Sevā Shivir at Shrī Chitrāpur Math was more than an opportunity to serve—it was a journey of self-discovery, discipline, and spiritual awakening. Guided by H.H. Swāmījī's Grace, we learned the profound importance of sevā, balance, and accountability in our lives. As we reflect on this transformative experience, our heart is filled with gratitude for our vibrant community and the divine energy that binds us all.

The Shivir reminded us that with our Guru's Blessings, no challenge is insurmountable, and no service is too small. Together, as a community, we can achieve boundless growth, prosperity, and harmony.

OM̐ NAMAḤ PĀRVATĪ PATAYE HARA HARA MAHĀDEVA!

- By Srīkar Molahaālī, Ābhā Kārkaāl and Vaishṇav Muḍbhaṭkaāl





SHRIMATH ANANTHESHWAR TEMPLE

Vittal-574 243, Bantwal Taluk, D.K. 08255-239203

Email: satvittal@gmail.com



BRAHMAKALASHĀNGA RATHOTSAVA

From 28-04-2025 to 06-05-2025

In the divine presence of
Shrī Chitrāpur Mathādhipati
H.H. Shrīmat Sadyojāt Shaṅkarāshram Swāmījī

SHRIMATH ANANTHESHWAR TEMPLE

VITTAL – 574243

☎ 08255 239203 | Email: satvittal@gmail.com

BRAHMAKALASHĀNGA RATHOTSAVA

Invitation

Dear Devotees,

Invoking the Blessings of Lord Shrīmath Anantheshwar and H.H. Shrīmat Sadyojāt Shaṅkarāshram Swāmījī, the Brahmakalasha Committee cordially invites you to participate in the '**Brahmakalashānga Rathotsava**' to be celebrated from 28th April to 6th May 2025, along with your family and friends and partake of the munificent grace and blessings of the Lord.

We are grateful to H.H. Swāmījī for having accepted our invitation to grace this unique occasion and also for the Guidance given to us for conducting all related Temple activities.

Shrīmath Anantheshwar Temple is the oldest, divine heritage of our community. Built in the 1600s, the Temple is on the threshold of **completing 475 glorious years**. All our revered and hallowed Sadguru-s, from H.H. Shrīmat Keshavāshram Swāmījī onwards, have been closely associated with the development and progress of the Temple. The various rituals performed over last 200 years, were conducted with Their Blessings and under Their Guidance. With the Temple renovation / repairs already underway and to be completed to coincide with this memorable event, along with the **renovated Garbhaguḍī**, it was decided to celebrate the '**Brahmakalashānga Rathotsava**' during May this year.

Brahmakalasha is a rejuvenation and replenishment of the Divine Sannidhi.

The various renovation / repair works of the Outer Parikramā which includes the Anantha Sadana, etc was started in phases and partially completed before the start of the '**Brahmakalashānga Rathotsava**'.

It is proposed to finance this project and cover the cost of 'Brahmakalashāṅga Rathotsava' on the basis of the following:

Kalashābhisheka on 3rd May 2025

Pradhāna Kalasha ***	₹ 75 Lakhs
Durgā Pradhāna Kalasha and Nāga Pradhāna Kalasha **	₹ 50 Lakhs
Adhivedatā, Pratidevatā, Tattvakāla and Shakti Kalasha **	₹ 10 Lakhs
Dravya Kalasha**	₹ 2 Lakhs
Varuṇa Kalasha	₹ 5000

MEMENTOS

We propose to offer to the devotees 2 types of Mementos based on the Kalasha sevā offered.

◆***Golden ◆**Silver

We invoke Lord Anantheshwar and our Beloved Sadguru's choicest Blessings for your health, wealth and all round progress.

Donations / Contributions can be remitted under intimation to the Manager of the Temple, either by cheque or demand draft , favouring –

'Shrīmath Anantheshwar Temple – Renovation A/c'

ACCOUNT NUMBER : 107003130004018

IFSC CODE : SVCB0000070

BANK & BRANCH : The Shamrao Vithal Co-op. Bank
Crystal Arcade, Balmatta Road, Mangalore



FOREIGN PASSPORT HOLDERS may please contact

donor.facilitation@chitrapurmath.net.in to send make donations and sevā contributions.

In your email, please convey the Name of the Sevā, Date of Sevā, Full name of the Sevākartā, Mobile Number, E-mail ID, Full postal address, transaction reference number (UTR/UPI) and send to the email ID: satvittal@gmail.com to enable us to send the Sevā Prasādam.

A detailed **List of Programmes** is given in the subsequent pages.

Yours, in the service of Lord Anantheshwar, Holy Guru Paramparā and our Sadguru H.H. Shrīmat Sadyojāt Shaṅkarāshram Swāmījī

Shrīmath Anantheshwar Brahmakalasha Committee 2025

Shrī Bhavānīshāṅker Kaṅḍlur

Shrī Aruṅ Koṅaje
Secretary
72594 02626

Convener
+41 798771301

Shrī Jaikisan Kaṅḍlur
Treasurer
98694 78130

Shrī Ananth Ashok Moodbidri
Joint Secretary
96207 98563

Shrī Viṭṭal Sathya Sundar Bhaṭ
Joint Secretary
73870 16789

Ms. Sunilā Tonse
Joint Treasurer
98924 65475

Shrī Vinod Bonḍāl
Trustee
99805 54601

Shrī Deepak Gulvādy
Trustee
94483 94947

Shrī Brahmānand Kaṅḍlur
Trustee
98450 83198

Shrī Aruṅ Tirkannāḍ
Vahivatdāra
98674 04073

Shrī Guruprasād Kāltōḍ
Manager
97316 91258

PROGRAMME

28-04-2025, Monday Early Morning	Mṛttikā Haraṇa from Ādisthala, Sāmūhika Prārthanā, Koshāgāra Pūjā, Gaṇahoma at Shṛī Mahā Gaṇapati Sannidhi, Mahāpūjā and Maṅgalārati, Nāgatāmbila (at Nāgākaṭṭe)
29-04-2025, Tuesday	Dhwajadevatā Adhivasādi Kārya, Navachaṇḍī Havana, Mahāpūjā and Maṅgalārati Nāgatāmbila (at Nāgākaṭṭe)
30-04-2025, Wednesday	Guru Mantra Havana, Dhwajārohaṇa , Mahāpūjā, Maṅgalārati and Utsava
01-05-2025, Thursday	Havanādhikārya at Shṛī Umāmaheshwara Sannidhi, Maṅgalārati and Utsava
02-05-2025, Friday	Brahmakalasha Sthāpanā, Mahāpūjā, Maṅgalārati and Utsava
03-05-2025, Saturday Morning 9:00 p.m. onwards	Sahasra Kalashābhisheka Mahāpūjā, Maṅgalārati, Mṛgabeiṭe Utsava
04.05.2025, Sunday 12.00 Noon	Havana at Shṛī Hanumanta and Shṛī Garuḍa Sannidhi Mahā Rathotsava , Dharma Sabhā, Bhaṇḍi Utsava
05-05-2025, Monday 8.00 am	Avabhṛthotsava Dhwajāvarohaṇa, Mahāpūjā, Maṅgalārati, Sāmūhika Prārthanā, Aṅkura Prasāda Vitarāṇa Nāgatāmbila (at Nāgākaṭṭe)
06-05-2025, Tuesday Morning Evening	Āshleshā Bali Nāgatāmbila (at Nāgākaṭṭe)

Note :

- 1) At noon – Mahābhisheka, Pūjā, Nitya Bali and Santarpaṇa on all days.
- 2) In the evening – 5:00 p.m. to 7:00 p.m. – Cultural Programmes, Bhajana-s, Dipanamaskāra

We are pleased to inform you that during the Brahmakalashāṅga Rathotsava all devotees are allowed to offer their prayers at the Ratha.

The dress code prescribed by Shṛī Chitṛapur Maṭh should be adhered to.

A detailed List of Programmes is given in the subsequent pages.

SPECIAL SEVĀS FOR BRAHMAKALASH 2025

No.	Sevā	Sevā available on	Sevā Rate*
1	Nāgatāmbila	28 th , 29 th April, 5 th , 6 th May 2025	₹1,200/-
2	Raṅga Pūjā	28 th April - 3 rd May 2025	₹4,000/-
3	Tulābhāra (Excluding Material Cost)	29 th April - 1 st May 2025	₹1,500/-
4	Gaṇa Homa - 1 Coconut	28 th April 2025	₹1,500/-
5	Bōmbē-Çhavara (Lālakṣhī) Utsava	1 st May 2025	₹15,000/-
6	Dīpotsava at Kumāra-tirtha	3 rd May 2025	₹5,000/-
7	Malige-Pujā	3 rd May 2025	₹50,000/-
8	Mrgabeṭe Utsava	3 rd May 2025	₹50,000/-
9	Kavalige-Kaṭṭe	3 rd May 2025	₹50,000/-
10	Ratha Flower decoration	4 th May 2025	₹50,000/-
11	Bhaṇḍī Utsava	4 th May 2025	₹25,000/-
12	Nāgākṭṭe Flower Decoration	6 th May 2025	₹10,000/-
13	All Sannidhi Sevā	28 th April - 6 th May 2025	₹900/-
14	Vasanta Pūjā (Panvār Pūjā)	30 th April - 4 th May 2025	₹7,500/-
15	Santarpana	28 th April - 6 th May 2025	₹15,000/-
16	Flower Decoration	28 th April - 6 th May 2025	₹10,000/-
17	Pālakṣhī Utsava	28 th , 30 th April - 5 th May 2025	₹10,000/-

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

BRAHMA KALASHOTSAV 2025 28.04.2025 to 06.05.2025

Sevā Packages

Package	Date	Day	Total Sevā Rate
1. Pratiṭpadā	28.04.2025	Monday	₹9,000
2. Dvitiyā	29.04.2025	Tuesday	₹10,000
3. Tṛtiyā	30.04.2025	Wednesday	₹12,000
4. Chaturthī	01.05.2025	Thursday	₹12,000
5. Pañchamī	02.05.2025	Friday	₹10,000
6. Shashthī	03.05.2025	Saturday	₹8,000
7. Saptamī	04.05.2025	Sunday	₹8,000
8. Aṣṭamī	05.05.2025	Monday	₹3,000
9. Navamī	06.05.2025	Tuesday	₹6,000

Sevā Packages - Details of sevā-s included in each Package

Pratiṭpadā - 28.04.2025 - Monday		PACKAGE - DAY 1 - ₹9,000/-
Sevā	Sevā Time	Sevā at
Kshirābhisheka	Morning	Nāgākṭṭe
Pañchāmṛtābhisheka	Morning	Nāgākṭṭe
Shiyāābhisheka	Morning	Shrīmath Anantheshwar Sannidhi
Gaṇahoma	Morning	Shrī Mahāgaṇapati Sannidhi
Appa Kājīyā	Morning	Shrī Mahāgaṇapati Sannidhi
All Sannidhi Sevā	Afternoon	All Sannidhi-s
Kārtika Pūjā	Evening	Shrīmath Anantheshwar Sannidhi
NāgaTāmbila	Evening	Nāgākṭṭe
Raṅga Pūjā	Evening	Shrī Mahāgaṇapati Sannidhi
Dvitiyā - 29.04.2025 - Tuesday		PACKAGE - DAY 2 - ₹10,000/-
Sevā	Sevā Time	Sevā at
Phalasarpana	Morning	Shrīmath Anantheshwar Sannidhi
Nava Çandīkā Homa	Morning	Shrī Mahālakṣhmī Sannidhi
All Sannidhi Sevā	Afternoon	All Sannidhi-s
Kārtika Pūjā	Evening	Shrīmath Anantheshwar Sannidhi
Nāgatāmbila	Evening	Nāgākṭṭe
Raṅga Pūjā	Evening	Shrī Mahālakṣhmī Sannidhi

Trītyā - 30.04.2025 – Wednesday		PACKAGE - DAY 3 - ₹12,000/-
Sevā	Sevā Time	Sevā at
Gurumantra Havana Sevā	Morning	Pādukā Sannidhi
Phalasarpana	Morning	Shrīmath Anantheshwar Sannidhi
All Sannidhi Sevā	Afternoon	All Sannidhi-s
Kārtika Pūjā	Evening	Shrīmath Anantheshwar Sannidhi
Rāṅga Pūjā	Evening	H.H. Shrīmat Anandāshram Pādukā Sannidhi
Rāṅga Pūjā	Evening	H.H. Shrīmat Parijñānāshram Pādukā Sannidhi

Chaturthī - 01.05.2025 – Thursday		PACKAGE - DAY 4 - ₹12,000/-
Sevā	Sevā Time	Sevā at
Rudra Homa Sevā	Morning	Shrī Umāmaheshwara Sannidhi
Mṛtyuñjaya Homa Sevā	Morning	Shrī Umāmaheshwara Sannidhi
Kāṅika for Havana	Morning	Yajñashālā
All Sannidhi Sevā	Afternoon	All Sannidhi-s
Kārtika Pūjā	Evening	Shrīmath Anantheshwar Sannidhi
Rāṅga Pūjā	Evening	Shrī Umāmaheshwara Sannidhi

Pañchamī - 02.05.2025 – Friday		PACKAGE - DAY 5 - ₹10,000/-
Sevā	Sevā Time	Sevā at
Chakrabjī Pūjā Sevā	Morning	Shrī Lakshminarasimha Sannidhi
Kāṅika for Havana	Morning	Yajñashālā
All Sannidhi Sevā	Afternoon	All Sannidhi-s
Kārtika Pūjā	Evening	Shrīmath Anantheshwar Sannidhi
Rāṅga Pūjā	Evening	Shrī Lakshminarasimha Sannidhi

Shashthī - 03.05.2025 – Saturday		PACKAGE - DAY 6 - ₹8,000/-
Sevā	Sevā Time	Sevā at
Kāṅika for Havana	Morning	Yajñashālā
All Sannidhi Sevā	Afternoon	All Sannidhi-s
Kārtika Pūjā	Evening	Shrīmath Anantheshwar Sannidhi
Rāṅga Pūjā	Evening	Shrīmath Anantheshwar Sannidhi

Saptamī - 04.05.2025 – Sunday		PACKAGE - DAY 7 - ₹8,000/-
Sevā	Sevā Time	Sevā at
Kshīrābhisheka	Morning	Nāgākatte
Pañchāmṛtābhisheka	Morning	Nāgākatte
Shiyālābhisheka	Morning	Shrīmath Anantheshwar Sannidhi
Kāṅika for Havana	Morning	Shrī Hanumanta/ Garuda Sannidhi
All Sannidhi Sevā	Afternoon	All Sannidhi-s
Kārtika Pūjā	Evening	Shrīmath Anantheshwar Sannidhi
Rāṅga Pūjā	Evening	Shrīmath Anantheshwar Sannidhi

Ashtamī - 05.05.2025 – Monday		PACKAGE - DAY 8 - ₹3,000/-
Sevā	Sevā Time	Sevā at
Kshīrābhisheka	Morning	Nāgākatte
Pañchāmṛtābhisheka	Morning	Nāgākatte
Shiyālābhisheka	Morning	Shrīmath Anantheshwar Sannidhi
All Sannidhi Sevā	Afternoon	All Sannidhi-s
Kārtika Pūjā	Evening	Shrīmath Anantheshwar Sannidhi
Nāgatāmbilā	Evening	Nāgākatte

Navamī - 06.05.2025 – Tuesday		PACKAGE - DAY 9 - ₹6,000/-
Sevā	Sevā Time	Sevā at
Āshleshā Bali Sevā	Morning	Nāgākatte
Pañchāmṛtābhisheka	Morning	Nāgākatte
Shiyālābhisheka	Morning	Shrīmath Anantheshwar Sannidhi
Kshīrābhisheka	Morning	Nāgākatte
All Sannidhi Sevā	Afternoon	All Sannidhi-s
Nāgatāmbilā	Evening	Nāgākatte
Kārtika Pūjā	Evening	Shrīmath Anantheshwar Sannidhi



SHRĪ CHITRĀPUR MATH - Shirali

Srimat Swami Pandurangashram Marg, Shirali,
Dist: Uttar Kannada, Karnataka - 581354

॥ OM SHRĪ GURUBHYO NAMAḤ ॥
॥ SHRĪ BHAVĀNĪSHAṅKARĀYA NAMAḤ ॥
॥ SHRĪ MĀTRE NAMAḤ ॥

VISHWĀVASU SĀMVATSARA SHAKA 1947

164th SHRĪ CHITRĀPUR-RATHOTSAVA - 2025

Dear Devotee,

With the Divine Blessings and Guidance of H.H. Shrimat Sadyojāt Shaṅkarāshram Swāmījī, the auspicious rituals and festivities of SHRĪ CHITRĀPUR-RATHOTSAVA commence on 7th April 2025, Monday, Chaitra Shukla Dashamī. We take this opportunity to invite you, your family and friends to join us on this joyous and spiritually uplifting occasion and participate in various religious and devotional programmes to receive the Blessings of Lord Shri Bhavānīshaṅkar and H.H. Shrimat Sadyojāt Shaṅkarāshram Swāmījī.

SHIRĀLĪ
Date:01-03-2025

General Manager
Shri Chitrapur Math

RATHOTSAVA PROGRAMMES

07-April-2025 Monday Ch. Sh. 10	08.00 a.m. 10.30 a.m.	Sāmūhika Prārthanā DHWAJĀROHANA
	06.30 p.m.	Pālakhī Utsava up to Shāntādurgā Temple Bappankodlu
08-April-2025 Tuesday Ch. Sh. 11	06.30 p.m.	Pālakhī Utsava upto Shukla Nāmadeva Bhaṭ Compound, Shri Chenna Keshava - Nārāyaṇa Temple
9-April-2025 Wednesday Ch.Sh.12	06.00 p.m.	Pālakhī Utsava upto Kaḍḍe Math and Haridās Kaṭṭe

10-April-2025 Thursday Ch.Sh.13	08.00 a.m. 05.00 p.m.	RATHA KALASHĀROHAṆA Lālakhī Utsava up to Māvinkatte
11-April-2025 Friday Ch.Sh.14	05.30 p.m.	Pālakhī Utsava up to Baḍḍukulī Temple and Ānandāshraya
12-April-2025 Saturday Ch.Sh.15	12.00 noon 05.00 p.m. 06.00 p.m.	RATHĀROHAṆA RATHOTSAVA DHARMA SABHĀ
13-April-2025 Sunday Ch.Kr.01	01.30 p.m. 07.00 p.m. 10.30 p.m.	ANNASAṆTARPAṆA Dīpanamaskāra, Maṅgalārati, MṘGABEṬE UTSAVA at Pañchavaṭī followed by Bhajana Sevā-s
14-April-2025 Monday Ch. Kr. 01	06.00 a.m. 11.00 a.m.	Avabhṛta Snāna (Okkulī) DHWAJĀVAROHAṆA Pushpa Ratha Utsava (Inner Parikramā)

DAILY PROGRAMMES
From : 07-04-2025 to 14-04-2025

- 06.00 a.m. Suprabhātam, Prārthanā, Pañchāṅga Vāchana
- 08.00 a.m. Sāmūhika Sādhanā
- 11.30 a.m. Mahāpūjā, Maṅgalārati, Bali, Sevā prasāda Vitarāṇa,
Tīrtha Vitarāṇa, Santarpane
- 05.00 p.m. Devotional and Cultural Programmes
- **After return of Pālakhī :**
Dīpanamaskāra, Aṣṭāvadhāna Sevā, Rātri Bali,
Parikramā Utsava, Maṅgalārati, Prasāda Vitarāṇa.

Please Note: Announcement about Shṛī Pādukā pūjana, Shṛī Bhikṣhā sevā will be made on respective days. Details of other devotional and cultural programmes will be announced separately.

RATHOTSAVA SPECIAL SEVĀ

• Rathotsava Yajamāna Sevā = RS.2,50,000.00

For Sevā enquiries, please contact

- on Phone: 08385-258368 / 258756
- by E-mail: seva@chitrapurmath.in or admin@chitrapurmath.in
- Non Indian passport holders may kindly contact Donor Facilitation Cell at donor.facilitation@chitrapurmath.net.in
- For accommodation:

Fill this form: <https://chitrapurmath.net/site/contact-accommodation>
OR E-mail: accommodation@chitrapurmath.net.in

Gīrvāṇapratishthā - Gīrvāṇapatrikā

26th February 2025

Jai Shankar!

Girvanpratishtha announces a very special edition of Girvanapatrika - the quarterly Sanskrit e-magazine!

Read all about the Shashtyabdapurti Utsava in this edition, and lots more!

Click here to access it:

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

Also visit:

Girvanpratishtha Picture Lessons:

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

Girvanpatrika:

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



SCM's latest Publication

Mahashivaratri Anushtanam - Puja Vidhih in Devnagari and Kannada is now available in a single spiral-bound Volume. Buy it at our counters in Karla, Shirali, Bengaluru and Hubballi at Rs 150/-

Shashtyabdapurti Signature Tune

Divya -	जनम जनम का ये है नाता, शिव सायुज्य का वरदान
Apama -	हर नाम रूप में तुझे है पूजा, कभी शङ्कर, कभी परिज्ञान
Amit -	कभी शङ्कर, कभी परिज्ञान
Navin & Arjun -	(तेरा मैं, मेरा तू) - 2
Shivani -	थामा है तेरा ही हाथ, (छूटे ना कभी तेरा साथ) - 2
Rachit -	तुझी से बाँधी ये गाँठ, (छूटे ना कभी तेरा साथ) - 2
Chorus -	(तेरा साथ, तेरा साथ) - 4

Sharmila -	(मुखमे झलकता तेज पाया है, वचन से मिलता आशिर्वाद) - 2
Arya -	स्वर से स्पन्दित, माया से मोहित
Chorus -	नि सारे म म म, सारे म प प प, रे म प नि नि नि, प प म प
Divya -	स्वर से स्पन्दित, माया से मोहित
Arjun -	तुझमें बसी कायनात, (छूटे ना कभी तेरा साथ) - 2
Chorus -	(तेरा साथ, तेरा साथ) - 4

Apama -	(मन में मेरे तू ही बसा है, मन्त्र जपा ये, तेरी दुआ है) - 2
Sharmila -	मन में तू, मन्त्र में तू, मेरे मन्थन में तू
Arya -	सौंस में तू, शब्द भी तू, मेरे क्षण क्षण में तू
Shivani -	जड़ भी तू, जग भी तू, मेरा जीवन है तू आदि तू, अनन्त भी तू, मेरा अस्तित्व तू
Divya -	जाने तू मेरे जज़्बात, (छूटे ना कभी तेरा साथ) - 2
Chorus -	(तेरा साथ, तेरा साथ) - 4

Nirmit -	(पाया है सब कुछ तेरी कृपा से, फिर भी मैं माँगूँ झोली कैला के) - 2
Rachit -	मैं ह्रक से माँगूँ Chorus - तेरा साथ
Rachit -	हर दम मैं माँगूँ Chorus - तेरा साथ
Nirmit -	अन्तः से माँगूँ Chorus - तेरा साथ
Nirmit -	अम्बर से माँगूँ Chorus - तेरा साथ
Amit -	(जपत रहूँ मैं दिन रात, छूटे ना कभी तेरा साथ) - 2
Arjun -	(छूटे ना कभी तेरा साथ) - 2
Rachit -	(छूटे ना कभी तेरा साथ) - 2
Chorus -	(तेरा साथ, तेरा साथ)
Shivani -	जाने तू मेरे जज़्बात
Sharmila -	थामा है तेरा ही हाथ
Apama -	शिव सायुज्य सौगात
Amit -	गूँज उठे कायनात
Rachit -	गूँज उठे कायनात
Nirmit -	गूँज उठे कायनात
Chorus -	गूँज उठे कायनात
Chorus -	(छूटे ना कभी तेरा साथ) - 3
Divya & Amit -	छूटे ना..... तेरा साथ

Song Written and Composed by :

Maithili Padukone

Song Arrangement :

Aparna Ullal

Musicians :

Harmonium : Kedar Bhagwat

Flute : Sachin Dhumal

Harmony, Vibraphone, Base Guitar : Avinash Chandrachud

Tabla : Prithvish Kumble and Pratap Rath

Dholak : Arun Mohite

Harp and Percussions : Pratap Rath

Singers (according to appearance) :

Divya Bijur

Aparna Ullal

Amit Savkur

Navin Bijur

Arjun Rao

Shivani Kallianpur

Rachit Mavinkurve

Sharmila Nagarkatti

Arya Dhareshwar

Nirmit Kumta

Sound Recording Studio :

Shirali Studios (Bandra)

Song Recording :

Sharad Shirali

Yatin Ullal

Song Designing, Mixing and Mastering :

Yatin Ullal

HH SADYOJAT SHANKARASHRAM SWAMIJI'S UTTAR BHARAT YATRA 2025

Dear Sadhaka,

Jaishankar.

Our Revered HH Sadyojat Shankarashram Swamiji will be proceeding on the Uttar Bharat Yatra during Mar 2025. The Yatra commences at Karla on 05 Mar 2025 and concludes at Karla on 01 Apr 2025. The itinerary of the yatra is given below. Around 175 Sadhakas have registered and will be accompanying HH Swamiji on the Yatra.

ITINERARY

Date and Time	Itinerary
0800 05 Mar - 2000 05 Mar	Karla to Surat
06 Mar – 08 Mar	At Surat
0800 09 Mar - 2200 09 Mar	Surat to Chittorgarh
10 Mar – 12 Mar	At Chittorgarh
0800 13 Mar - 1400 13 Mar	Chittorgarh to Jaipur
14 Mar – 16 Mar	At Jaipur
0800 17 Mar - 1130 17 Mar	Jaipur to Bharatpur
1130 17 Mar – 1900 17 Mar	At Bharatpur
1930 17 Mar – 2030 17 Mar	Bharatpur to Mathura
18 Mar – 21 Mar	At Mathura
0800 22 Mar – 1300 22 Mar	Mathura to Lucknow
1600 22 Mar - 1900 22 Mar	Lucknow to Ayodhya
23 Mar – 24 Mar	At Ayodhya
0800 25 Mar - 1300 25 Mar	Ayodhya to Varanasi
26 Mar – 27 Mar	At Varanasi
0800 28 Mar - 2330 28 Mar	Varanasi to Nagpur
29 Mar – 31 Mar	At Nagpur
0800 01 Apr - 2330 01 Apr	Nagpur to Karla

PRERANĀ VARGA - ANNOUNCEMENT.

There have been many requests from Chitrapur Saraswats residing overseas for an Online class for children between the ages of 12 to 15 years, to inculcate cultural and spiritual values and establish a connection with Shri Chitrapur Math and our Guruparampara.

With the kind consent and blessings of H.H Shrimat Sadyojat Shankarashram Swamiji, a new Online class, "**Prerana Varga**", for eligible children in India and abroad, under the aegis of Shri Chitrapur Math, has been planned to commence soon.

Smt Ranjana S. Hosangadi will be the Chief Coordinator for the Prerana Varga.

Interested parents may contact -

Email - preranavarga@chitrapurmath.net.in

Note - Eligible children from Prarthana Varga will also be shifted to the Prerana Varga on recommendation of teachers.

In Seva,
Praveen Kadle
President, Standing Committee

Dr Chaitanya Gulvady
Dharmapracharak

On the auspicious occasion of
Mahāshivarātri



Order online at
www.samvitsudha.com



₹ 500/-
ONLY

SHIVASĀYUJYAM
60 Stories of Shiva

PICK YOUR PRECIOUS COPY TODAY!

Available at all Samvit Sudha outlets:

BENGALURU • SHIRALI • KARLA • MUMBAI

Mumbai Store,

1/1-2, Talmakiwadi, Javji Dadaji Marg, Tardeo, Mumbai 400 007

Mobile+91 98336 68982 Tel: 022-23804440

Timings: Monday to Saturday: 11am to 7pm Sunday closed

SAMVIT SUDHA®

A division of



an initiative towards
empowerment of rural women



Celebrating
MARCH 1ST

LIMITED EDITION



Buy
now!

On the occasion of March 1st, Samvit Sudha
introduces the exclusive limited-edition

Quilted Cushion Covers

in summery cotton prints and pastel colours,
adorned with applique work and beads!

Grab yours before they're gone!

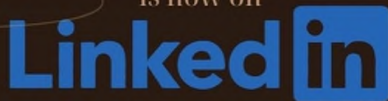


Available exclusively @Karla Hub!
Contact: Sheela Bijur (+91 9049046189)



SAMVIT SUDHA

is now on



Follow us and be part of our journey of
creativity, resilience, and impact.

#Empowerment #SamvitSudha #25YearsStrong #FollowUs

www.samvitsudha.com

Jai Shankar!
17th February 2025

That momentous, historic day of 1997 captured in a series of unforgettable Photographs... Relive the exciting moments once again!

<https://chitrapurmath.net/gallery>

Album: Pattabhisheka Mahotasva of HH Shrimat Sadyojat Shankarashram Swamiji (Shirali, Feb 25-27, 1997)

6th February 2025
Jai Shankar!

On the Auspicious occasion of Vardhanti Utsava today at SCM - Shirali, the all-new website of Chitrapur Heritage Foundation, USA was launched at the Divine hands of H.H. Shrimat Sadyojat Shankarashram Swamiji.

Access it here:
<https://new.chfusa.org/>

6th February 2025
Jai Shankar!

Tera Saath - Signature Tune of Shashtyabdapurti Utsava 2024 written and composed by Yuvati Maithili Padukone can be accessed in the audio section under tab Others.

It can also be accessed through the Highlights box on the homepage at <https://chitrapurmath.net/>



KANARA
SARASWAT
ASSOCIATION



CHITRAPUR
SARASWAT
NETWORK

First KSA-CSN Conclave at Mumbai

FOR BHANAP
ENTREPRENEURS

Block Your Date

19th and 20th April, 2025

Venue: KSA Talmakiwadi, Tardeo

Entrepreneurs | Consultants | Professionals
Admirer | Supporters

↓ Register Here ↓



<https://shorturl.at/h2MVk>

Little Ravikiran – Magha 2025

Swamiji Says...

When *japa* is done intensely, the Divine Shakti will burn away all the fears and the corruptions of the mind with Her Grace. Tremendous strength, conviction and love will be exhibited and that also not because you want to exhibit it, it will just radiate.

- H.H. Shrimat Sadyojat Shankarashram Swamiji

Vichaar Koryaan – For a vibrant discussion

It was an exciting afternoon for Suraj and his friends. After three days of rain, the Sun was finally out and the playground was dry enough for a game of cricket. Suraj became so engrossed in his game that he lost track of time. "Suraj!" Amma called out from the kitchen window, "It's almost sundown... time for your *sandhya-vandana!*" "Amma, give me 5 more minutes... pleeeeeease," begged Suraj. Amma sighed. She knew that this would continue for another half hour at least!

When Suraj finally returned home, he plonked himself on the sofa and turned on the TV. "What about your *sandhya-vandana?*" asked Amma. "I'm really tired. I need to rest for a while," said Suraj. 'Who would believe this is the same boy who was so excited about his *Upanayanam (munji)* just a few months ago?' thought Amma as she shook her head in exasperation.

True indeed! When Amma and Pappa had told Suraj about his *Upanayanam* that summer, he had jumped with joy! He would finally sit next to Pappa and Ajju for *sandhya-vandana...* like a grown-up! He imagined his world would change dramatically after this rite of passage into 'grown-up-hood.' 'No more being told what to do!' he thought and rejoiced silently. But slowly,

Suraj began to realise that there was just this addition of *sandhya-vandana* to the list of things he must do.

At first, Suraj eagerly looked forward to offering *sandhya-vandana* with Pappa in the mornings. But as time passed, his enthusiasm wore off, leaving behind a long list of excuses — "I want to sleep for 10 more minutes." "I am late for school." "I am hungry." "My friends are waiting for me." "I have lots of homework to do." "I just finished my homework. I need some me-time." "I have a tummyache."

So, when Suraj finally turned the TV off, Amma stood before him, looking at him intently. Realising that he would not be let off the hook easily, he began to complain, "I have a project submission this week and a debate on Friday. I have so much to do, Amma. School, homework, projects, after-school activities, exams, competitions... where is the time for *sandhya-vandana*?!"

"Very well then, do your project work. But take care not to end up like that woodcutter," warned Amma.

"Which woodcutter?" asked Suraj, puzzled.

"Haven't you heard that story? There was once a woodcutter who was chopping wood. He used all his might and worked for many hours, but he made very little progress. When his wife saw him struggling, she reminded him to sharpen his axe. 'I have so much wood to chop! Where is the time to sharpen the axe?' he retorted."

"But that is silly!" Suraj exclaimed, "How can one chop wood with a blunt axe?!"

"That's right," smiled Amma with a twinkle in her eye, "Likewise, no matter how busy we are, we too must take time out to 'sharpen our axe.' While the *sadhana* that we do — be it *japa*, *sandhya-vandana*, *stotra-pathana* or *Deepanamaskara* —

is for strengthening our connection with the Divine, it also helps us 'sharpen our axe.' Just by committing to a task daily, we develop discipline. It gives us a sense of accomplishment and builds our self-confidence. Further, when we do our *sadhana* regularly and sincerely, we develop focus, willpower, mental clarity, conviction, emotional resilience and much more! All these will help us succeed in every sphere of life. So, tell me, will you sharpen your axe today?"

Now, let's discuss ...

- What *sadhana* do you do? Are you regular in your *sadhana*?
- What stops us from being regular in our *sadhana*?
- How can we overcome the resistance to doing our *sadhana*?

Kavyanjali – Markandeya

Sage Markandu and Marudmati took up penance intense,
For a child, they prayed with faith and devotion immense.

Shiva, with the couple's *bhakti*, was pleased,
He granted them a boon upon being appeased!

"A son with a long life, would you rather choose,
or a child par excellence, whom at 16 years you will lose?"

Despite the dilemma, the wise couple decided
To raise a son over whom excellence presided.

Thus came Markandeya - a child divine!
In him virtues and intellect were enshrined.

Through childhood and youth, Markandeya thrived,
With wisdom beyond his years, he strived!

Soon 16 years sped away and the dreaded day arrived
Overpowered with fear and anguish, his parents were
terrified!

On learning the circumstances of his birth, he did seek
The Blessings of Lord Shiva, despite his fate looking bleak!

On the bank of the holy Yamuna, he made a *Linga* of clay,
He started an intense penance through night and day!

The *yamaduta-s* arrived, only to find
Markandeya meditating, unmindful of body and mind.

To awaken Markandeya, when the *yamaduta-s* did fail,
Mounted on his *vahana*, Yamadeva himself set sail.

On hearing his name, Markandeya prayed from his heart
He tightly embraced the Shivalinga and refused to part!

Angered by his impudence, Yamadeva pulled out his noose,
To drag Markandeya who was absorbed in prayer profuse!

Suddenly, from the Shivalinga, appeared a dazzling light,
Shiva Himself came to protect his *bhakta* from this plight!

Yamadeva was pushed away by Shiva's enraged might,
As Markandeya gazed upon the awe-inspiring sight!

The Lord blessed Markandeya for his devotion true
With a long life and the title of 'Chiranjivi' too!

Jyotirlinga – Vaidyanatha Jyotirlinga

Ravana, the King of Lanka, wanted the *Atmalinga* of Shiva. So, he performed penance near the Himalayan region to appease Shiva. Alas, to no avail! Undaunted, Ravana set about the task again and again. He went to Kailasa and performed intense penance and prayed ardently. In the summer, he stood amid five fires. During the monsoon, he lay on the ground, and in winter, he stood in a pool of water and single-mindedly focused on Shiva. Even after this, Shiva was unwilling to grant a boon. Then, he dug a deep ditch, lit a fire in it, installed an idol of Shiva and performed *puja* incessantly. Apart from offering scents, sandal paste, lamps and *naivedya*, he offered obeisances, *stutis*, *stotra-s*, *mudra-s*, songs and dances. He played musical instruments and did all that is laid down in the *Shastra-s*, but Shiva remained unyielding. So, Ravana offered nine of his heads to Shiva after purification. Just as he was about to sacrifice his tenth head, Shiva appeared in all His splendour in a *Jyotirlinga* and granted him the desired boon.

Ravana asked for unequalled strength and wished for Shiva's *Atmalinga*, to be carried back to Lanka. Shiva granted Ravana's wishes, but agreed to give him the *Linga* on the condition that if it was placed anywhere, it would become the permanent abode of the deity and could never be moved.

Ravana agreed. With His benign glance, Shiva reattached Ravana's severed heads like a supreme physician, so he regained his former state. Ravana bowed to the *Jyotirlinga* and requested Shiva to remain there permanently as Vaidyanatheshwara, bestowing wellbeing, worldly desires and salvation on all His devotees.

The boons granted by Shiva made Ravana extremely powerful. The *Deva-s* and *rishi-s* were wary of the consequences. They made sure that Ravana placed the *Atmalinga* on the ground at

Gokarna, renowned now as Mahabaleshwara, but could do nothing to overcome his strength. The *Deva*-s lamented, "The evil Ravana, having obtained boons from Shiva, is going to make us miserable." They asked for Narada's advice.

Narada Muni, the celestial sage, reassured them, "Do not be unhappy. With Shiva's blessings, my plan will work."

Narada went to Ravana's palace and was welcomed with due respect. He spoke reverentially to Ravana, "O great Rakshasa, I am delighted to see you. I wonder how you propitiated Shiva!"

Ravana narrated the event proudly. "And now I have untold strength! I am undefeatable!" Ravana threw his head back and laughed vainly. Narada asked, "How do you know that you have untold strength? You must try to lift Mount Kailasa and bring it to Lanka, to test it."

Ravana, blinded by arrogance, attempted to do so. The whole mountain shook, turning everything topsy-turvy, as Ravana exerted all his strength in an effort to lift Mount Kailasa.

"What is happening?" Shiva wondered. Parvati replied, "This is the result of giving Your devotee untold strength. He is misusing it."

Shiva crushed Ravana's hand by pressing the mountain down with His toe. Ravana begged forgiveness for his mistake. Shiva warned Ravana, "Your arrogance will soon be destroyed!"

Vaidyanatha Dhama proved to be a boon not only to Ravana but to all of mankind, removing ills and bestowing auspiciousness.

Ammi Shikyaan – Why must one do japa?

Japa is a dynamic process which involves the repetition of a *mantra* that your Guru has initiated you into, out of His deep love for you. A *mantra* is that which protects us when we chant

it. It protects us like an armour, a shield that we wear in a war. When one practises *japa* with sincerity and focus, systematically, intelligently, regularly, diligently and consistently, it can be very powerful.

On the outside, it can help you to –

- be aware of your duties and responsibilities
- become extremely vigilant and fine-tuned
- be stronger
- foster resilience
- sharpen sensitivity and skills, thereby increasing efficiency and enhancing your performance levels
- enhance your confidence and capacity to tackle tougher challenges
- make the right choices and respond correctly even in unfavourable circumstances
- maintain composure in the face of adversity
- reach out for bigger goals in every sphere of life
- embrace the present moment, and ultimately, lead a more fulfilling and purposeful existence

On the inside, it can help you to –

- stir within and instil deep faith, devotion and love for your favourite deity, your *Ishtadevata*
- move closer to your *Ishtadevata*
- begin to feel the presence of the Divine
- recognise correctly that the Divine is responding to your call in various ways
- sense a small spark of special strength steadily growing bigger and brighter within you

- establish a lasting bond with your eternal Divine companion
- discover the eternal spring of joy hidden deep within you
- discover your true self

Japa is the beginning of a new, more meaningful and fulfilling journey!

Game Time- Shivaratri

We observe Shivaratri in this month - find 21 names of Lord Shiva in the grid given below:

How many Shiva – Hara can you count in this grid?

S	I	S	H	I	V	A	R	A	T	R	I	S	N	S	D
H	B	H	A	V	A	N	I	S	H	A	N	K	A	R	A
I	G	A	N	G	A	D	H	A	R	A	S	H	T	P	K
V	S	B	H	A	L	A	C	H	A	N	D	R	A	A	S
M	A	H	E	S	H	A	S	T	U	A	I	B	R	N	H
R	S	U	S	H	I	V	A	S	H	G	G	H	A	C	I
U	J	A	T	A	D	H	A	R	A	E	A	O	J	H	N
T	R	I	P	U	R	A	R	I	R	S	M	L	A	A	A
Y	S	H	I	V	A	H	A	R	A	H	B	E	S	V	M
U	H	A	R	A	S	H	I	V	A	W	A	N	H	A	U
N	E	E	L	A	K	A	N	T	H	A	R	A	I	K	R
J	P	A	S	H	U	P	A	T	I	R	A	T	R	T	T
A	V	A	M	A	H	A	D	E	V	A	S	H	U	R	Y
Y	S	H	I	V	A	H	A	R	A	R	U	D	D	A	R
A	R	D	H	A	N	A	R	I	S	H	W	A	R	A	T
S	H	I	V	A	R	A	T	R	I	S	H	I	A	G	S

Shivaratri: Shiva; Mahesha; Shambhu; Bhavanishankara; Neelakantha; Gangadhara; Bholenath; Digambara; Hara; Bhalachandra; Jatadhara; Panchavakra; Pashupati; Rudra; Mahadeva; Mrutyunjaya; Tripurari; Dakshinamurty; Nataraja; Ardhanarishwara; Nageshwara

Credits:

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

Editor: Dr. Chaitanya Gulvady

We welcome your feedback at

littleravikiran@gmail.com

Your feedback is important to us!



At Shri Mathada Vinayaka Devasthāna at Salemane,
Neerkanta, Shirali on 16-2-2025.
(Courtesy: Anushravas)



At Shri Mathada Vinayaka Devasthāna at Salemane,
Neerkanta, Shirali on 16-2-2025.
(Courtesy: Anushravas)



**At Shri Mathada Vinayaka Devasthāna at Salemane,
Neerkanta, Shirali on 16-2-2025.
(Courtesy: Anushravas)**



**Pratishthā Vardhanti of Shri Venugopal Sannidhi,
SCM Mangaluru on 15-2-2025.
(Photo by Shri Balse Kartik Bhat)**



Arriving at Shree Lakshmi Venkataramana Temple,
Harikandige (Udupi District) on 14-2-2025.
(Courtesy: Anushravas)



At Shree Lakshmi Venkataramana Temple,
Harikandige (Udupi District) on 14-2-2025.
(Courtesy: Anushravas)



**At Kapadikars' Nagabrahma Moolasthana, Harikandige on 14-2-2025.
(Photo by Shri K. G. Nayak)**



**At Go-Shālā of Shri Venkataramana Temple, Karkala on 14-2-2025.
(Courtesy: Anushravas)**



Arrival at Shri Venkataramana Temple, Karkala on 13-2-2025.
(Courtesy: Anushravas)



At Shri Venkataramana Temple, Karkala on 13-2-2025.
(Courtesy: Anushravas)



Arrival at Shri Vishweshwara Venugopal Temple, Karkala on 11-2-2025.
(Courtesy: Anushravas)



At Shri Vishweshwara Venugopal Temple, Karkala on 11-2-2025.
(Courtesy: Anushravas)



At Shri Shankarnarayan Temple, Udupi on 11-2-2025.
(Photo Courtesy Shri Krishna Shirali)



At Shri Shankarnarayan Temple, Udupi on 11-2-2025.
(Photo Courtesy Shri Krishna Shirali)



Arrival at Shri Lakshmi Venkatesh Temple, Udupi on 11-2-2025.
(Photo Courtesy Shri Krishna Shirali)



At Shri Lakshmi Venkatesh Temple, Udupi on 11-2-2025.
(Photo Courtesy Shri Krishna Shirali)



Deepa Prajvalan - Inauguration of SBI Branch at Chitrapur, Shirali on 10-2-2025.
(Courtesy: Anushravas)



Inauguration of SBI Branch at Chitrapur, Shirali on 10-2-2025.
(Courtesy: Anushravas)



Vardhanti Utsava at Shirali on 6-2-2025.
(Photo Courtesy: Shri Gunjan Hosangadi)



Vardhanti Utsava.
(Photo Courtesy: Shri Gunjan Hosangadi)



Vardhanti Utsava.

(Photo Courtesy: Shri Gunjan Hosangadi)



Vardhanti Utsava.

(Photo Courtesy: Shri Gunjan Hosangadi)



Arrival at Shri Bhandikeri Math, Gokarn on 4-2-2025.
(Courtesy: Anushravas)



At Shri Bhandikeri Math, Gokarn.
(Courtesy: Anushravas)



At Shri Veera Māruti Sannidhi at Gokarn.
(Courtesy: Anushravas)



At Gokarn.
(Courtesy: Anushravas)



**Mangalore Amchi team offering Tirtha of Triveni Sangam
to Paramapoojya Swamiji**