

THE CHITRAPUR SUNBEAM

चक्षुर्विन्द्यै तनूभ्यः
॥ श्री चित्रापुर मठः श्रीवत्सी ॥

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आनन्दाश्रमशिष्याग्रं स्वानन्दाम्बुधिमज्जितम् ।
आनन्दाश्रमिणं वन्दे परिज्ञानाश्रमं गुरुम् ॥



Day 1, 5-3-2025, PoorNa Kumbha Swāgata at Surat.
(Courtesy: Anushravas)



Day 1, Arrival at Surat.
(Courtesy: Anushravas)



Day 1, Arrival at Surat.
(Courtesy: Anushravas)



Day 1, Visit to Trimandir, Dada Bhagvan Sankul (Kamrej).
(Courtesy: Anushravas)



Day 2, 6-3-2025, Swāgat Dharma Sabhā.
(Courtesy: Anushravas)



Day 3, 7-3-2025 Visit to Bhairavnath Mandir, Tapti River, Bhairav Village.
(Courtesy: Anushravas)



Day 3, At Tapti River, Bhairav Village.
(Courtesy: Anushravas)



Poorna Kumbha Swāgata at Chittorgarh on 9-3-2025.
(Courtesy: Anushravas)



Poorna Kumbha Swāgata at Chittorgarh on 9-3-2025.
(Courtesy: Anushravas)



Welcome Address by Shri Mahendra Joshi on 10-3-2025.
(Courtesy: Anushravas)



Swāgata Dharma Sabhā on 10-3-2025.
(Courtesy: Anushravas)



Shiva Poojan on 10-3-2025.
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Visit to Sanwariya Seth Temple on 11-3-2025.
(Courtesy: Anushravas)



Visit to Kumbha Shyam Mandir on 11-3-2025.
(Courtesy: Anushravas)



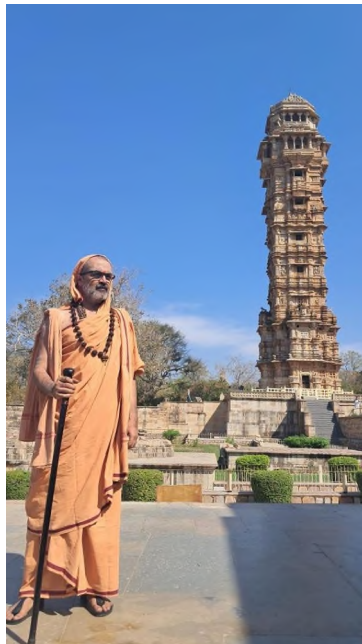
Visit to Rānā Kumbh Fort on 11-3-2025.
(Courtesy: Anushravas)



Visit to Meerābai kā Mandir on 11-3-2025.
(Courtesy: Anushravas)



Meerābai kā Mandir, Chittorgarh.
(Courtesy: Anushravas)



At Vijaya Stambha, Chittorgarh on 11-3-2025.
(Courtesy: Anushravas)

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ब्राह्मण संदेश

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Day 4, 8-3-2025, just before boarding the bus from Surat to Chittorgarh.
(Courtesy: Anushravas)



Swamiji's visit to Bharatpur on 17-3-2025 enroute to Mathura.
(Courtesy: Anushravas)



At Bharatpur.
(Courtesy: Anushravas)



Swamiji's arrival at Jaipur on 13-3-2025.
(Courtesy: Anushravas)



Swāgata Dharma Sabhā on 13-3-2025.
(Courtesy: Anushravas)



Swāgata Dharma Sabhā on 13-3-2025.
(Courtesy: Anushravas)



Holi with HH Swamiji on 14-03-2025.
(Courtesy: Anushravas)



Holi with HH Swamiji on 14-03-2025.
(Courtesy: Anushravas)



Holi with HH Swamiji on 14-03-2025.
(Courtesy: Anushravas)



Devi Poojan on 14-3-2025.
(Courtesy: Anushravas)



Presentation by Dharma Prachārak Dr. Chaitanya Gulvady on 15-3-2025.
(Courtesy: Anushravas)



Informal interaction with Swamiji on 16-3-2025.
(Courtesy: Anushravas)



Volunteers go sightseeing at Jaipur on 16-3-2025.
(Courtesy: Anushravas)

THE CHITRAPUR SUNBEAM :- MARCH 2025

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“सा मां पातु सरस्वती”



PRAYERS, PRAISES & PSALMS
THE UPANISHADS

Yajnavalkya tells Kahola:

एतं वै तमात्मानं विदित्वा ब्राह्मणाः पुत्रेषणायाश्च वितेषणायाश्च
लोकैषणायाश्च व्युत्थाय अथ भिक्षाचर्यं चरन्ति...

Having realized the Self, the Knowers of Brahman renounce the craving for progeny, wealth and name and fame and live the life of the mendicants.

ब्राह्मणः पाण्डित्यं निर्विद्य बाल्येन तिष्ठासेत्

The knower of Brahman should grow dispassionate about mere scholarship and learn to abide with the simplicity and innocence of a child.

Yajnavalkya tells Gargi:

एतत् वै तदक्षरं गार्गी ब्राह्मणाः अभिवदन्ति अस्थूलमनणुः ।

यो वा एतदक्षरमविदित्वा अस्मिन् लोके यजेत अन्तवदेव अस्य तत् भवति ॥

O Gargi, Brahmins call that the immutable, neither gross nor subtle. He who, without knowing this akshara (immutable) performs sacrifices in this world, gains little merit indeed.

(Continued) (Brihadaranyaka Upanishad)

‘ॐ श्री सद्गुरवे नमः’

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SWAMI ANANDASHRAM

AN IMMORTAL MEMORY

- Late Shri SUNDER RAO R. HEMMAD

The sudden passing away of our most beloved Guru has left the Chitrapur Saraswat Community orphaned and heart-broken. Verily, there hath passed away a glory from the earth.

In life, He was the supreme embodiment of serenity, the living fountain of love and compassion. His voice was soft and His bearing was noble yet subdued as befitted one who had conquered the self. His face shone with the light of divine wisdom. His was a radiant personality. He was truly Anandashram, the Abode of Bliss, at whose feet one found shelter and solace from the stresses and storms of life. His kind eyes were deep wells of compassion for those who faltered and erred. Love and forgiveness came spontaneously from His understanding heart. There is hardly any instance of His having uttered a harsh or angry rebuke to anyone. He had the unique gift of conquering men's hearts. He was a beacon of light to those in search of peace- a perfect Shāntamurti. He taught many the way to Self-realisation through inner illumination and, in His presence the "light within", however dim

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.

it might have been, gained a new luminosity. So many have borne testimony to this illuminating power of our Sadguru. He guided with unerring insight and profound wisdom the footsteps of those who stumbled on the path in their life's journey. He spoke to them of God's infinite mercy towards those who have faith and even to those who rejected Him. God's love knows no barriers and so it was with our beloved Guru. He was a yogi who had discovered the path of Truth, सत्यस्य पन्था, as the Vedas put it; yet He was vibrantly human, responsive like a delicately-wrought and sensitive instrument to the sorrows and troubles of those who came to Him for succour. His mind was alert, superbly balanced and deep as the very depth of Truth, for He could in a moment unwrap the false from the true and make Truth's glory shine more gloriously than ever before. He lived, in a deep sense, alone; in His own world of spiritual values; for, if ever there was a saint on this earth to whom the presence of God was a close and constant reality, it was our beloved Guru. Yet, the world's ceaseless battle, the noise, the fret and fever of existence, and the struggle constantly being waged on this earthly Kurukshetra were ever close to Him, for He always regarded it as His mission to redeem this samsara from the evils that beset it. He was not a recluse in the rigid sense of the term. Life, He said, is also a gift and it is our dharma to use it in the service of God and our fellowmen. This was His constant exhortation to the shishyavarga. In this keen awareness of the needs and difficulties of His people, He followed the path shown by His own illustrious predecessor, that incomparable yogi, Pujya Pandurangashram Swami.

Our Guru satisfied all the qualities required of a saint: insight into Truth, freedom from all attachments, and universal compassion and love. The Vedas refer to these saints as seers. The **Mundaka Upanishad** says that a true seer is one who has been liberated from all desires of the heart, has shaken off the perplexing dualities of life, and is pure. The **Katha Upanishad** says more or less the same thing but in negative terms; no one who has not been liberated from desire, nor is not calm and serene, nor incapable of concentration or mental poise and orderliness, can reach this Self through knowledge. The **Bhagavad-Gita** speaks of these qualities of the Sthitaprajna (who is firm of mind); the Gunāteeta (who transcends the three Gunās), the yogi (who has perfect control over the mind); the Bhakta (who surrenders himself to the Supreme); and the Brahma-bhuta (who has attained God-realisation).

Our Guru, being an ideal yogi, was a perfect spiritual leader. He had an uncanny perceptive power, an incredible capacity to "look into the life of things," and a large heart that could "watch and receive". The Math prospered not only because some great leaders of the Community had the vision and courage to take up the responsibility and burden of recognizing the administration and finance of the institution, but more because of the Guru's own intuitive awareness of what was good for the Math and the community. He was an ardent advocate of enlightenment, not of obscurantism. To Him, religion was essentially a way of life to enrich the spirit and not merely a bundle of doctrines or a rigid programme

of rituals. It is amazing that He should have grasped with unerring intuition the trends of development in the Community, and where they were necessary and helpful to the spiritual and material progress of the Community, He gave His unstinted support. No one could have been more tolerant or more progressive. But He stood like a rock when it came to the fundamentals. To Him, tolerance was not just indifference or weakness, but a positive, creative acceptance of the relentless sovereignty which time and changing circumstances impose on men and human societies. It is the imperative law of history that any challenge must have its appropriate response. Otherwise, the result is either sterility or chaos. That was why, under His inspiring guidance, the Chitrapur Saraswat Community gained a new prestige, a new strength and a new vision.

The abrupt ending of His earthly mission does not bring to an end the perennial influence flowing from Him. He has now become an immortal memory. He lived a blameless and pure life- the life of an illumined saint and a perfect man (Purushottama). In death, He has become a shining star and His spirit which, when it was encased in the body, laboured incessantly without rest or respite on earth, will now strive for ever to guide and uplift us. His message can never cease to be valid. It came to us without any of the trappings of obscure theology or the pedantry of oppressive learning. It had the purity, simplicity and freshness of truth, its strength and authority as well. His pravachans were delivered in an unhurried manner, free from all the usual mannerisms of oratory. He spoke direct to the heart.

His language was simple and unadorned, but not bare and insipid. It was packed with elevated thoughts. The tone was always calm, the argument persuasive, and the exhortation simple but urgent and in its very simplicity and urgency, sublime. He constantly spoke of God's grace which never fails, of the sacredness of मानवत्त्व, of our human destiny, of the purifying influence of our various samskārās, duties and obligations, of the paramount need in this age of ethical values for inner discipline, of the transitory nature of wordly things, of the One that remains and the "many" that change and pass, and the supreme value and beauty of the Spirit. He laid great emphasis on discrimination and reflection (Viveka and Vichāra) and the power of intuition which comes from साधना and निष्ठा. He constantly spoke of the Gita ideal of निष्काम कर्म, because such action alone makes men free and creative. He often spoke of the beauty of selflessness, of the nobility of self-sacrifice, of the corroding and destructive effect of physical and mental sloth, and invariably ended His discourses with a sublime exhortation to surrender everything to God. Though He was progressive and refreshingly liberal in His attitudes, His liberalism was not an airy, insubstantial sentiment. He ardently believed in the "roots" of things- which nourish and sustain life. The old samskārās, the ancient नित्या नेम and आचार have their own significance and validity and their own part to play in the development of the individual and the Community, and each group in the social hierarchy should fulfill its destiny in the true spirit of service. Each man, He said, is a yogi, for life itself is yoga, not a chaotic meaningless affair

but a creation of God's sankalpa. He always said that God's victory is always assured, however powerful the forces of evil may appear to be. True Brahminhood is a discipline and noble way of life- a life of meditation, illumination, devotion and good works. The Chitrapur Saraswat Community has a rich Vedic and spiritual heritage which should not be allowed to weaken under the sway of so-called modernism. His discourses were, therefore, serene, inspiring and instructive. He took the audience calmly, step by step, through simple logical propositions to the inevitable conclusion, illustrating His profound meaning by apt quotations from scriptures-with a few flashes of humour like sunlight that dimples sparkingly on dancing wavelets... and an enchanting smile now and then.

This is the immortal heritage that His Holiness Shrimat Anandashram Swamiji has left to us. We shall miss the incomparable tejas of His serene countenance- the calm, unruffled manner with which He spoke and acted, the beautiful poise and sublime detachment which were an integral part of His unique personality, But the essence of all that He was, stood for, and lived for, shall remain enshrined in the sacred annals of our Guruparampara. His life was a great and exciting story of amazing achievement. It was a momentous journey of the spirit where every step was an encounter with Lord Bhavanishankar and a communion with God...

OM TAT SAT

(Sunbeam, October, 1966)



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...)

मंगलमय नाम तुझे सतत गावुदें॥१॥

दूर्बल्या हृदयांतुनि चंचल या चित्तांतुनि।

झुरझुरत्या नेत्रांतुनि स्वरूप पाहुदे॥१॥

अंधार्या निर्जनवनि विषयाच्या काट्यांतुनि।

चौर्याशी गोठ्यातुनि पार होऊंदे॥२॥

संतांचि पाय धुळी लागो या दहकुळी।

बोधाच्या प्रेमजळी मत्स्य होऊंदे॥३॥

मनमानस मंदिरांत सिंहासन तव प्रशांत।

सोहं ध्वनि गात गात रंगी रंगुदे॥४॥

भवसागर कठिन घोर षड्पि हे करिति जोर।

तुकड्याचि नावं पार स्थीर होऊंदे॥५॥

In this song we are told that the Name is most auspicious, Ramnam is most auspicious and should remain in our mind always. We are asked to come out of our weak and fickle mind and see our Lord within, through eyes "afire with Love." Our throat might get choked up, eyes filled up with tears, as we

go on chanting Ramnam, and we gather this experience as we come nearer and nearer to the saints. He meets us or we meet Him. Let us therefore cherish the idol of Ram in our heart always. We are told that we are given this human birth, this precious human birth, after eighty four lakhs of lives in other forms. If we do not spend this precious life taking His name, we will have wasted this opportunity. Tukdya (Sant Tukdoji) says in this song 'Let the sweet characteristics of the saints take hold of the body.' He asks us to avail of the opportunity to touch the feet of as many saints as we can get in this world. When we chant Ramnam, we get purified through and through and tears of joy flow from our eyes. After the tears have poured forth, meditate with the same eyes on Him who is in your heart. We are also told that it is only by chanting Ramnam that we can gain control over the five senses. When we begin to say "सोऽहं" (I am That). It only means that Ram has revealed Himself in our heart, that we have become Ram Murthi itself. Let His divine Forms always dwell in our heart. It is Ramnam alone that can thus deliver us from this bhavasagar, this ocean of the world. Sri Ramji is always kindly disposed towards us. There is a Kannada Abhang which says thus: "Neenyaako ninna hangyaako, Ninna naamada balavondiddare saako." (Who needs Your power or Your Majesty, it is enough that I have the power of Your Name with me). In these words of love, the devotee tells the Lord: "What can You do, what can Your power do, when Your Name is on my lips always."

(Continued)



Teachings of P. P. Shrimat Sadyojat Shankarashram Swamiji

NAVASPANDANA

Sharanagati- Attitude to Surrender

“I have no other refuge. I take refuge in You. I have decided. Not out of frustration but with great conviction, strength and commitment. Mother, there is no other refuge.” This is a declaration. “No one listens to me. You are the only One left. Ok, let us take a chance. You please liberate me.” Not this type of lament. Having tested everything, there is nobody other than You. I will not surrender anywhere else. When such a declaration is made, all this begins to happen. You are everything.

You bestow all the satisfaction, happiness in our mundane life. What else can I say? I take refuge only in You.

We will be able to express this outpouring to the extent that we make an attempt to connect. Or strengthen our connection. Occasionally, you feel disconnected. There could be many reasons for this: May be your own fault, the situation may be such, may be destined to go through negativity or inauspiciousness. We cannot understand. Then we must develop patience, toleration, increase our japa and offer it. And then, that phase passes. You realize that you have been elevated. It is at a different level you are connecting. If patience, endurance have increased, then your sadhana will expand without any obstruction. Your progress will

be exponential. This is our prayer at the Feet of our Guru.

– Bangalore 2015

Sharanagati - When Surrender is meaningful

Only a strong person can surrender. A weak man can never surrender. A weak person will surrender for all wrong things, and suffer. Our faith, devotion, all these are words. Devotion. What do we understand by devotion? Even against Guru people go, if it is not favorable to them or whatever. So, our devotion is very fleeting. Sometimes, some deep disappointment or some tragedy or something, all that devotion is gone. So devotion definitely is not an emotional content alone. What is shraddha, faith? Shraddha also is very, very demanding. So, I find a composite way. Devotion which will protect you from the harsh realities, but not just imagination running wild. That is required. A deep commitment. And then, when we go through life, when we have stuck by the truth or whatever, that gives us strength. “Oh I was saved,” so, that builds your faith. It is experience. Practical experience. When these are becoming strong, when they become strong, then you learn that this world has only that much to offer, and it is not the be all and end all. So, don’t sacrifice yourself for it. Then this surrender becomes meaningful. I have fooled myself, I have fooled others, I have let others fool me. No, enough is enough, let me be honest to myself. To myself. When that comes, where will you, what will you do, whom will you appeal to? There you’ll start surrendering to God. There surrender comes into play. So it is at that level surrender

appears. You can't pretend to surrender. An honest seeker will not pretend. So, he will say, "Surrender is not happening." Surrender does not happen if there is still confusion. Who does the work – Do I do, or God does? Then somebody says, "God does everything" But even if I have to eat, I have to decide whether to eat or not to eat. How is God? All this rubbish has to go away. This is all because of the clutches of ignorance. You think you are doing everything. Doesn't matter. You think you are a person, you don't realize you are Shiva. Doesn't matter. That is because of ignorance. But then there is a way of going about it. So that the impact of Shiva will start beating and you will become aware that there is a Presence. Then when your intellect, it becomes jagrta, awakened, then you will say, "I have to now surrender. I want the whole truth only. I want to be led by truth." There surrender begins. Till then there is no need for surrender.

– *Tiruvanmalai 2019*

**Sharanagati – Hanuman –
an icon of strength and surrender**

Bade Swamiji – Ishwarananda Giriji Maharaj used to tell us. After having completely destroyed the Ashoka Garden and with such fervor, Hanuman also defeated the soldiers dispatched to deal with him. More trooped in. Then Ravana sent his son. Such were the arrows that were shot at Anjaneya! He could have destroyed them in one breath. But he as a mark of respect for the weapon used upon him, allowed himself to be captured. Then what happened? Anjaneya was taken to the court of

Ravana. Ravana was seated on his high throne. Anjaneya looked at him and he suddenly decided, “See, I have come here as the messenger of Rama. Why should I be fearful?” Because he was not frightened at all. “Why should I just stand here like this? This man, this asura is asking me some questions. Let me make myself comfortable first.” So, he extended his tail, made a nice high throne of it and sat on it. Then he said, “Yes, what do you want?” Then he was questioned. Then we know the rest. Even at that time, when he was asked – “Who are you?” When Anjaneya was asked, “Who are you?” What a brilliant answer he gave! Daso’ham Kosalendrasya Ramasya Aklishta - karmanah. Hanuman Nihanta shatrusainyanam, Hanuman Marutatmajah. To, ‘Who are you?’ It was not the usual, ‘I am so and so.’ How did he answer this? Daso’ham Kosalendrasya Ramasya Aklishta - karmanah. Hanuman Nihanta shatrusainyanam Nihanta Marutatmajah. That was how he introduced himself. You’ve understood anything that I’ve said? Yes! So, when he was asked ‘Who are you?’ The last thing that came out - Daso’ham Kosalendrasya. ‘I am the servant of Shri Ramachandra.’ That is his identification. And who is Shri Ramachandra? Nihanta shatrusainyanam Aklishta – karmanah. Aklishta – karmanah is ...klishta is difficult. Klishta means difficult. Karma is Karma. So, Aklishta-karma is a person for whom nothing is difficult. He can achieve anything. That is his prowess. So, Anjaneya’s self introduction in the court of Ravana where there are all frightful asuras, he says ‘Daso’ham!’ All the courtiers must have felt very happy – “Oh he is surrendering to Ravana saying

'I'm your servant!' Nothing. He said, "Daso'ham Kosalendrasya Ramasya. I am Rama's messenger. Not yours." Aklishta – karmanah. And how is Rama? He is Aklishta – karma. I am the servant of the One Who is Aklishta – karma, for Whom nothing is impossible. I am the servant of such a Shri Ramachandra. Hanuman shatrusainyanam Nihanta Marutatmajah. Then came the reference to himself. How am I? I am Hanuman. Hanu – the chin. Determined. There is a narrative in the Puranas. Hanuman had got into so much mischief, that he was once boxed on his chin. And so the name, Hanuman. The one with the determined chin. Do we not say – "He's got a weak chin!" Or "Oh! This man! See his jawline! See how determined he is!" Isn't that how we say? So, he says, "I am Hanuman myself, and the servant of Shri Ramachandra, for whom nothing is impossible! Now you want to know who I am? Okay. I will tell you. I am Hanuman. I am also equally determined." Hanuman shatrusainyanam Nihanta – I am the destroyer of enemies. I am Marutatma. I am the son of the Wind-God. This comes last. Just see how the identification should be! He introduced himself in such an exceptional manner, even when the circumstances were difficult and challenging. The beauty of the self-introduction displays Anjaneya's self-identification. He cannot think of himself as Hanuman, as Marutatmaja, as Nihanta, as destroyer of enemies. He can only think of himself as the servant of Shri Ramachandra. That's it! For whom nothing is impossible. The cautioning had been given. He's going to come here and He's going to make mincemeat of you. Remember that. He's

already declared. And then, he himself. I may be weak. I am useless; but my Guru, no, or my Lord, no. He's like that. Nothing. First my Lord is great and I'm no less. That is surrender. There is so much strength in that! He first introduced Shri Ramachandra to the asuras. And then he gave his own introduction as we would have given. I am Hanuman, and I am the destroyer of enemies, and the son of the Wind! Fantastic!

– Tiruvanmalai 2019

Self-Control fostering excellence

Self-control. This becomes a spiritual discipline in these difficult circumstances. 'Do not go out. Keep your social interaction to a minimum. When you come here, wash your hands before you do anything else.' This is one form of self-control. Then there is self-control in speech, in which there is the recitation of stotras, It is also Navratri. So, whether the recitation of stotras or your japa, do increase it. If we are able to restrain the usually unchecked anguish, causing speech that erupts from a fearful heart, then we will not only get across these difficult times, but also achieve personal distinction. I have specifically asked this of the Guru for all of us. Be loving towards one another, be safe, achieve the highest. We will meet again.

– Shirali 2020

(Transcribed by Shrikala Kodikal)

JAGADGURU SPEAKS

H.H. Sri Bharati Tirtha Mahaswamiji

GAIN KNOWLEDGE, TRANSCEND REBIRTH CYCLE

The cycle of birth and death is unavoidable for every human being. In spite of this, most people are afraid of death. For such people, our ancestors have given a kind caution:

मृत्योर्बिभेषि किं मूढ भीतं मुञ्चति किं यमः ।
अजातं नैव गृह्णाति कुरु यत्नमजन्मनि ॥

The meaning of the verse is: “O Fool! Why are you afraid of death? Will Yama exempt you from death merely because you are afraid? Hence, seek the way to avoid the need to be born, as death cannot seize the one who is not born”.

The only way to avoid birth is to attain moksha (liberation).

Rebirth does not exist for one who has attained moksha.

Atma-Jnana (Self-Knowledge) alone is the cause for moksha.

For attaining आत्म ज्ञान, साधना such as Shravana (hearing the tenets of Vedanta Shāstra at the lotus feet of a realised Guru), manana (reflection), and nididhyāsana (contemplation) etc. are very much essential. These sādhanās will fructify only for the one who has attained chitta-suddhi i.e. purity of mind.

ज्ञानादेव तु कैवल्यं प्राप्ते येन मुच्यते ।

Without chitta-suddhi, all his efforts and sādhanās will be futile. The performance of prescribed karmas, as directed by the Shāstrās alone, can enhance the purity of mind of the seeker.

It is said, चित्तस्य शुद्धये कर्म Bhagavan Veda Vyasa has clearly stated in the Brahmasutras, विहितत्वात् चाश्रमकर्मापि, meaning the prescribed karmās have to be diligently per-

formed.

Hence, nobody should think that karmās have no role to play in attaining आत्म ज्ञान. Everyone should adhere to the injunctions by the diligent performance of the prescribed karmās selflessly (without expectation of results), as an offering to Ishvara and to attain chitta-suddhi. Thereafter, pursuing sādhanās like shravana, manana etc., one should attain atma-jnana. This is the royal path for liberation.

We bless everyone to practise this sādhanā and attain shreyas.

(Courtsey : Tattvaloka)

FESTIVALS IN APRIL 2025

APRIL 2025

April 05	Saturday	Vardhanti at Shirali - Swami Parijnānāshram-II Sannidhi
April 06	Sunday	Raam Navami
April 07	Monday	Dhwajārohana at Shirali
April 12	Saturday	Hanuman Jayanti, Chitrapura RATHOTSAVA
April 12	Saturday	Vardhanti at SCM Gokarn - Veera Māruti Sannidhi
April 13	Sunday	Mrigabete Utsava at Shirali
April 14	Monday	Avabhrita (okkuli) at Shirali
April 20	Sunday	Vardhanti at Shirali - Swami Pāndurangāshram Sannidhi
April 21	Monday	Vardhanti of Nāgālaya at Karla
April 22	Tuesday	Vardhanti of Nāgabana at Vittal
April 26	Saturday	Punyatithi at Gokarn - Swami Parijnānāshram-I Sannidhi
April 30	Wednesday	Akshayā Triteeyā
April 30	Wednesday	Rathotsava at Shri Gopalkrishna Temple, Honavar

**TEACHINGS OF
SWAMI ISWARANANDA GIRIJI
MAHARAJ**

**108 NAMES OF
DIVINE MASTER
SHRI DAKSHINAMURTI**

(Continued)

77) धार्मिकान्तर्गुहावासः

He who dwells in the hearts of the virtuous.

78) धर्ममार्गप्रवर्तकः

The initiator of the path of Dharma.

Both these names refer to the role the Guru plays in the field of Dharma. He initiates the path at the beginning of every phase of human culture, which undergoes periodical inevitable decline. Standard scriptures like Bhagvadgita, contribute to the theory of the Divine Descent or Avatara, in which Lord the creator, embodies Himself at such crucial times to rejuvenate and re-establish dharma that is about to be extinct. Since this is the main purpose of avatars, everyone of them is by necessity an incarnation of the Guru-shakti, because the nature of Sanatana Dharma is such that it cannot be put forth, imposed or upheld by force of law; or by fear of punishment, or by lure of postmortem pleasures. As the well-known saying goes सत्यादुत्पद्यते धर्मः- "Dharma is born of Truth", it is a question of having faith in and fervent dedication to Truth. These qualities of shraddha-

bhakti like the ordinary human emotion of friendship and love are induced by a living touch, an ultimate contact with or exposure to an inspiring source. Avatars do exactly this. Their martial adventures are nothing compared to the tidal waves of shraddha-bhakti which they create and which persist for ages to come in a secondary measure, every age produces its own great men, the acharyas who propound dharma afresh and prevent it from swooning, all these are also, in a minor sense, avatars of the Gurushakti. In a third and very general sense, the dharma-pravartana can be attributed in every person's life to his own awakening and conviction. Here also it is Dakshinamurti seated in the person's heart that impels him towards this correct approach and affiliation. That is what is conveyed in name seventy-seven.

Law-givers like Manu have said that there are four things that form the basis of Dharma. (i) Vedas (ii) The smrtis, written by the knowers of the Vedic truth, (iii) The instructions of enlightened people who are leaders of men (iv) One's own conscience, sense of rightness that is natural to the pure self (not the corrupt mind). Of these four, the last is given the utmost stress and Manu insists that any work however holy will not become dharma if it does not arise out of your own conviction and yield atma-tushti in its execution. In his famous sayings Yudhisthira says: "It is very difficult to decide about dharma from the Vedas or the commands of the ancient masters. The great ones in front of you show you dharma by their very 'going' (life). But you can follow only from within yourself, because Dharma is hidden in the

heart- Dharmasya tatvam nihitam guhayam "(धर्मस्य तत्त्वं निहितं गुहायाम्)" This is very similar to the name used here.

"Antar-Guha" in name seventy-seven holds another significance which Vidyaranya Swami elaborates. According to him the panchakosha (five sheaths) of embodied soul are the five guhits (caves).

अन्नादभ्यन्तरं प्राणः, प्राणादाभ्यन्तरं मनः ।

ततः कर्ता ततो भोक्ता गुहा सेयं परंपरा ॥

The physical sheath, the vital, the mental, the volitional and emotional functions of the ego- these are the five 'caves' one within the other. Taittiriya and other Upanishads give detailed descriptions of the sheaths. According to them the fourth cave is called Vignanamaya and the fifth the Anandamaya. This last is the 'antargruha' mentioned in name seventy-seven- because anandamaya's very base (पुच्छं प्रतिष्ठा) is the Brahman, the ultimate principle. Brahman is everywhere, particularly embodied in every human being. But until He is realized, that body, instead of being His dwelling, becomes a prison. Therefore it is told that only the dhārmikās by their dedication to Truth, can manifest the Brahman within themselves and hence Brahman dwells only in the antarguha of the dhārmikās.

(Continued)

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

Jai Shankar!

Arbuda Spandah Shiviram - June 2025

There has been an overwhelming response for the Shivir and we have exceeded the maximum number. **The Registration is thereby closed.**

FORM IV

STATEMENT ABOUT OWNERSHIP AND OTHER PARTICULARS ABOUT 'THE CHITRAPUR SUNBEAM'

1. Place of Publication : 'Anandashram', 16th Road, Khar, Mumbai - 400052.
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partners, etc. who own the news- (Dist. Uttara Kannada, Karnataka)
paper and/or share-holdings Registered Public Trust.
more than one percent of the H. H. Shrimat Sadyojat Shankarashram
total capital. Swamiji of Shri Chitrapur Math is the
Sole Trustee

I, Vittal Rajagopal Bhat, hereby declare that the the particulars given above are true to the best of my knowledge and belief.

Sd/-

V. Rajagopal Bhat

Signature of Publisher

Dated : 20th March 2025

GRACE AWAKENS US

By Swami Ramdas

Many people think that we are doing everything by our own will and strength. This is utterly false. It is the Divine grace alone, it is the Divine power alone, that is responsible for our doing everything. Since we do not know that Divine grace is working through us. We think that we are doing everything ourselves, thus all our actions, thoughts and feelings get vitiated. When we root out the ego-sense and God's light and power flow in us, we become conscious that the Divine power is responsible for all our movements and actions.

It is by God's grace alone that our mind turns towards God. We become conscious of His grace and that is because of His grace. How can we otherwise remember God? We do not remember Him and are not conscious of Him for several years in our life and suddenly a day comes when our mind turns towards Him. It is He who awakens us. Some attribute it to our past Samskaras. Ramdas can say that by Divine grace alone we are drawn towards Him. It is rightly said by a devotee, "Oh God, I remember You because You remembered me first". If He had not remembered us first it would not have been possible for us to remember Him.

So His grace must work in us so as to make us seek Him and ultimately realise Him. Even the first glimmer of the desire to find Him comes to us by His grace. If we want to make His grace work with greater force in us, we must contact a saint and accept him as our Guru. He teaches us that we are mere instruments and that God is the sole doer.

God and Guru are not different. Many people think that the Guru they have accepted is only a human being. In fact, God who has awakened you from within has come in a human form to guide you on the path, to infuse into you spiritual strength so that you may know the fullness and supremacy of grace. Surrender comes automatically by grace.

As the grace begins to work in you and as you become more and more conscious about it, your ego-sense leaves you, just as darkness is dispelled by light. So, grace comes to you from God within you and also God without you. God without is your Guru. They are one and the same. It is their combined grace that removes all obstacles on the way and dispelling all darkness and ignorance in you makes you an illumined being. So, grace is all that you need and you can get it by contact of saints. In some cases when you are not awakened within, contact of saints awakens you. In the presence of a saint you become a changed person. From that time on, your only aim will be to realise God.

If you are sincere and earnest in your aspiration for Him you will surely come in contact with a saint who will shower his grace on you and awaken you. He will guide you on the path till you reach the goal. When you go to a Saint, keep the window of your heart open so that his influence, his grace may enter into you and dispelling darkness give you inner illumination. You must be humble and guileless, then you will certainly receive the light that you seek.

(Courtesy: The Vision, March 2019)



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 Swāmiji, 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 Swāmiji.

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.	RATHA KALASHĀROHAṆA
	05.00 p.m.	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	RATHĀROHAṆA
	05.00 p.m.	RATHOTSAVA
	06.00 p.m.	DHARMA SABHĀ
13-April-2025 Sunday Ch.Kr.01	01.30 p.m.	ANNASAṆTARPAṆA
	07.00 p.m.	Dīpanamaskāra, Maṅgalārati,
	10.30 p.m.	MṘGABEṬE UTSAVA at Pañchavaṭī followed by Bhajana Sevā-s
14-April-2025 Monday Ch. Kr. 01	06.00 a.m.	Avabhṛta Snāna (Okkulī)
	11.00 a.m.	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 Pādūkā pūjana, Shṛī Bhikṣhā sevā will be made on respective days. Details of other devotional and cultural programmes will be announced separately.

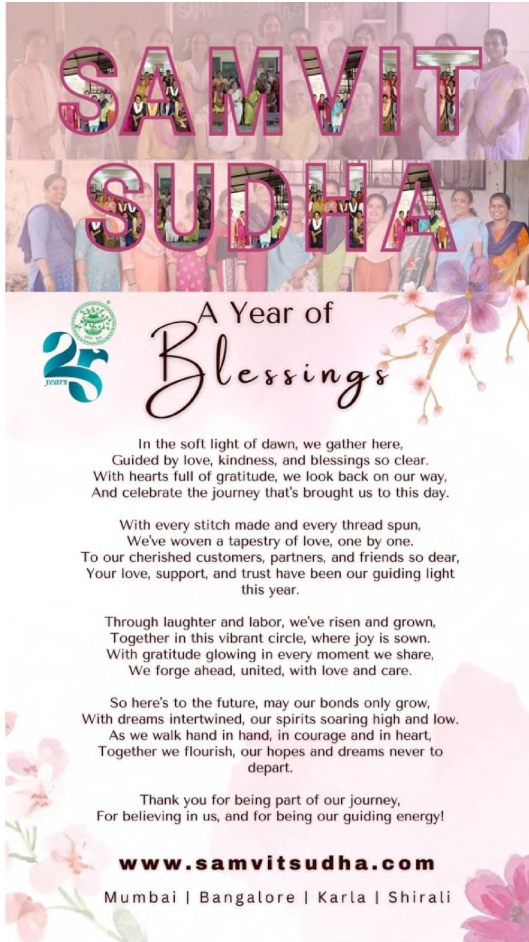
RATHOTSAVA SPECIAL SEVĀ

• 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



In the soft light of dawn, we gather here,
Guided by love, kindness, and blessings so clear.
With hearts full of gratitude, we look back on our way,
And celebrate the journey that's brought us to this day.

With every stitch made and every thread spun,
We've woven a tapestry of love, one by one.
To our cherished customers, partners, and friends so dear,
Your love, support, and trust have been our guiding light
this year.

Through laughter and labor, we've risen and grown,
Together in this vibrant circle, where joy is sown.
With gratitude glowing in every moment we share,
We forge ahead, united, with love and care.

So here's to the future, may our bonds only grow,
With dreams intertwined, our spirits soaring high and low.
As we walk hand in hand, in courage and in heart,
Together we flourish, our hopes and dreams never to
depart.

Thank you for being part of our journey,
For believing in us, and for being our guiding energy!

www.samvitsudha.com

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Dear Friends,

This Women's Day, we have a remarkable reason to rejoice! Samvit Sudha proudly marks 25 years of empowering rural women through sustainable livelihoods and handcrafted excellence. It's also a year since the launch of our online store - www.samvitsudha.com. Thank you for being part of this journey. Your support has helped transform lives, and we look forward to continuing this mission together!

Team Samvit Sudha

SHRIMATH ANANTHESHWAR TEMPLE

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BRAHMAKALASHANGA RATHOTSAVA



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

PROGRAMME

28-04-2025, Monday Early Morning	Mṛttikā Harāṇa from Ādīsthala, Sāmūhika Prārthanā, Koṣhāgāra Pūjā, Gaṇāhoma at Shrī Mahā Gaṇapati Sannidhi, Mahāpūjā and Maṅgalārati, Nāgatāmbila (at Nāgākāṭṭe)
29-04-2025, Tuesday	Dhwajadevatā Adhivasādi Kārya, Navachanḍī Havana, Mahāpūjā and Maṅgalārati, Nāgatāmbila (at Nāgākāṭṭe)
30-04-2025, Wednesday	Guru Mantra Havana, Dhwajārohaṇa , Mahāpūjā, Maṅgalārati and Utsava
01-05-2025, Thursday	Havanādhikārya at Shrī 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, Mrgabeṭe Utsava
04-05-2025, Sunday 12.00 Noon	Havana at Shrī Hanumanta and Shrī Garuda Sannidhi Mahā Rathotsava , Dharma Sabhā, Bhaṇḍī Utsava
05-05-2025, Monday 8.00 am	Avabhr̥thotsava, Dhwajāvarohaṇa, Mahāpūjā, Maṅgalārati, Sāmūhika Prārthanā, Aṅkura Prasāda Vitarāṇa , Nāgatāmbila (at Nāgākāṭṭe)
06-05-2025, Tuesday Morning Evening	Āshleshā Bali, Nāgatāmbila (at Nāgākāṭṭe)

SEVĀ PACKAGES

1. Pratipadā	28.04.2025	Monday	₹9,000
2. Dwitīyā	29.04.2025	Tuesday	₹10,000
3. Tṛtīyā	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. Ashtamī	05.05.2025	Monday	₹3,000
9. Navamī	06.05.2025	Tuesday	₹6,000

SPECIAL SEVĀS FOR BRAHMAKALASH 2025

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	29 th April - 1 st May 2025	₹1,500/-
<i>(Excluding Material Cost)</i>		
4 Gaṇa Homa – 1 Coconut	28 th April 2025	₹1,500/-
5 Bōmbē-Çhavara (Lālakhī) Utsava	2 nd May 2025	₹15,000/-
6 Dīpotsava at Kumāra-tīrtha	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 Kavaṭige-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 Nāgākṣe 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 Santarpaṇa	28 th April - 6 th May 2025	₹15,000/-
16 Flower Decoration	28 th April - 6 th May 2025	₹10,000/-
17 Pālakhī Utsava	28 th , 30 th April - 1 st , 3 rd to 5 th May 2025	₹10,000/-

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

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
Adhīdevatā, Pratīdevatā, Tattvākāla and Shakti Kalasha **	₹ 10 Lakhs
Dravya Kalasha **	₹ 2 Lakhs
Varuṇa Kalasha	₹ 5000

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

◆ ***Golden ◆ **Silver



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.

All are Welcome

Shrīmath Anantheshwar Brahmakalasha Committee 2025

॥ Om Shree Gurubhyo Namah ॥



NAGPUR CAMP of

**H. H. Shrīmat Sadyojāt
Shaṅkarāshram Swāmījī**

Mathādipati

of

SHRĪ CHITRĀPUR MATH,

Shirālī,

Uttara Kannaḍa District,
Karnāṭaka.

Friday, 28th March, 2025 to Tuesday, 1st April, 2025

at

Nagpur Shree Kashi Math Venkatesh Balaji Mandir,
5, Vasundra Farm House, Near Shiv Brighton Township,
Punarvasan, New Khapri, Nagpur 441 108.

Programme Schedule

- Friday, 28th March (H H Swamiji are in Ekaant (Maunam))**
11:30 pm H H Swamiji & Retinue arrive at Nagpur from Varanasi.
Ratri Bhojan
- Saturday, 29th March (H H Swamiji are in Ekaant (Maunam))**
6:00 am Suprabhatam
8:30 am Breakfast
12:30 pm Prasad Bhojan
5:30 pm Gayatri Anushtan Prashikshan (By Dr Chaitanya Gulvady)
7:00 pm Deep Namaskar
8:30 pm Prasad Bhojan
- Sunday, 30th March**
6:00 am Suprabhatam
7:00 am - 8:00 am Conducted Meditation by H H Swamiji.
8:00 am Breakfast
9:00 am Gayatri Anushtan (By Dr Chaitanya Gulvady)
Devi Anushtan
10:30 am Mahapooja
11:00 am Dharmasabha
Welcome Speeches
Ashirvachan
Paduka Poojan
Shri Bhiksha
12:30 pm Prasad Bhojan
4:00 pm Panchang Vachan, followed by Panak Panwar (Yugadi)
6:00 pm Presentation on Projects being undertaken by SCM, Shirali
(by Dr Chaitanya Gulvady)
7:00 pm Deep Namaskar
7:30 pm Interaction with H H Swamiji.
8:30 pm Ratri Prasad Bhojan.
- Monday, 31st March**
6:00 am Suprabhatam
7:00 am - 8:00 am Conducted Meditation by H H Swamiji.
8:30 am Breakfast
10:00 am Mahapooja
11:00 am Concluding Dharmasabha
Farewell Address
Kshama Yachana
Vaidik Sambhavana
Ashirvachan
12:30 pm Prasad Bhojan
7:00 pm Deep Namaskar
8:30 pm Ratri Prasad Bhojan
- Tuesday, 01st April, 2025**
8:00 am H H Swamiji & Retinue Depart for Karla



Jai Shankar, Sadhakas!

We are indeed blessed with the upcoming Nagpur Camp of H H Shrimad Sadyojat Shankarashram Swamiji, the *Mathadipati* of Shri Chitrapur Saraswat Math, Shirali, from Friday, 28th March, 2025 to Tuesday, 1st April, 2025.

We are happy to note that we will be celebrating the auspicious New Year-*Yugadi* (*Pratipada Tithi of Chaitra, Shukla Paksha, Vikram Samvat 2082*) on Sunday, 30th March, 2025 in the *saanidhya* of P P Swamiji.

You are cordially invited to all the related functions with your families and receive the blessings of Lord Bhavanishankar, our Guruparampara and of our beloved Param Pujya Swamiji.

Let us all participate whole-heartedly in the activities and make H H Swamiji's sojourn in Nagpur a truly memorable event.

We thank GSB (Goud Saraswat Brahman) Sabha Nagpur and Nagpur Shree Kashi Math for their active support in organizing the event.

The Programme Table and list of *Sevas* in this invitation will help you book your *Sevas*.

In Seva of the Math,

Vinay Kalyanpur Bhat
President
98509 83105

Yatin S Shirali
Secretary
98906 20056

Shantaram K Bellare
Treasurer
93731 12484

Nagpur Local Sabha of Shri Chitrapur Math, Shirali

Little Ravikiran – Phalguna 2025

Swamiji Says...

Atmasantosa, inner contentment, is not dependent on external factors such as praise, but on internal – knowing that you have done something well, and that you have tackled something by giving it all you have got.

Vichaar Koryaan – For a vibrant discussion

Little Madhavi was visiting her ajja's farm house in Sholapur. This was her first visit and she was having a 'field' day. Madhavi lived in Bangalore and the vast outdoors of her Ajja's farm literally took her breath away. She made friends with the farm animals, the gardener's wife who let her pluck flowers, vegetables and fruit and of course, the plump cook who was planning a sumptuous dinner for the little guest. She liked all except the grumpy old munimji who was at his old-fashioned wooden table always peering at his thick ledger and writing something or the other. Madhavi sighed ... what a bore he seemed to be. The sweet and outgoing child that she was, Madhavi had given him a smile and had greeted him with a Namaste ji in the morning but he had merely grunted and went back to his book without even looking at her! Can you believe that!

Towards sundown, Madhavi was tired, happy, hungry and yet wanted to continue exploring, all at the same time. She finally *had* to listen to her tired legs and plonked herself on the first available cane chair that seemed to envelop her in its huge frame. Lazily she watched Bijli the dog chasing its own tail, Sumo the cat appearing sleepy but actually on high alert for

Munna the mouse. Suddenly she jumped out of her chair with a yelp and ran for help. She crashed into munimji. Trembling in fear, she clutched his hand and stammered "hhheellp...bbbutterfly...". Centi the centipede which was scurrying along minding its own business stopped and looked high up above at little Madhavi. Bijli joined in the chaos, barking his head off - not even knowing at whom or what he was barking at. Sumo silently vanished secure in the knowledge that Munna would not venture out now.

The equally startled munimji looked shortsightedly at what was troubling the choti malkin.

A small smile lightened up his face. He said "aah... tittili... butterfly."

He told her, "Don't fear child, its harmless but it's very helpful. And I will help you overcome your fear"

Scared as she was, yet Madhavi was intrigued with these words. Still clutching his hand, she looked at him as if to say, go on... I'm listening.

Munimji took a blank sheet of paper and swiftly drew a butterfly. Madhavi gasped more out of repulsion than fear. Munimji ignored her and went on to shade one of the wings with the brightest of colour pencils he could find in his desk. Quietly, he looked at Madhavi and whispered 'Do you want to colour the other wing?' Madhavi reached for the pencils and colored the other wing plus the rest of the butterfly. She even drew tiny little patterns on both the wings. She drew a rose and by the time she was done, there was a picture of a butterfly sitting on a rose and feasting on nectar. She looked expectantly at munimji. He just uttered the words 'very good' but for Madhavi those two words carried the appreciation and encouragement that munimji intended to convey.

Munimji said, 'Now you are holding a butterfly in your hands. Are you *still afraid?*' Madhavi was surprised to hear herself saying a firm 'No'

Munimji smiled and said do you know this butterfly's name? Her name is 'tittili'. She comes here often to feed on the flowers. Sometimes she comes with her friends 'bubbli' and 'chulbul'

Do you know what tittili is going to tell her friends bubbli and chulbul tonight? Madhavi did not. So, munimji smiled and continued...' tittili is going to tell her friends that she met the prettiest little girl today. In fact, that she was so pretty that for a moment tittli thought little Madhavi was a new kind of a flower and had flown close to her but ended up scaring the daylight out of her. At this point in time, Madhavi could visualise the tinkling peals of laughter coming from the three butterflies.

Munimji's voice turned a wee bit serious. He told Madhavi, 'Remember that when you face your fears instead of running away from them, then, the fears become your friends. That's what I tried to teach you today. When you drew the butterfly and colored its wings and even added patterns, did you not enjoy yourself? Why? Because you literally took your fear in your two tiny hands, looked at it squarely in the face and overcame it. In fact, you loved it so much so that you gave it the best colours you could think of.'

The cook was calling out saying that dinner was ready but before that, Madhavi had to join her grandfather for Deepanamaskar. So, she had to run along. But before that, she touched munimji's feet and ran. Had she turned around and looked at munimji, she could have seen a tiny lump in munimji's throat and a slight glimmer of tears welling up behind those thick spectacles. Both he and Madhavi had a wonderful takeaway that evening, all thanks to a little butterfly who mistook a pretty face for a lovely new flower.

Now, let's discuss...

- Have you been startled by an insect or any naughty child springing on you unexpectedly? How did you react to such an incident?
- Madhavi had preconceived notions about the old Munimji. Can we judge people by their appearance?
- Did Madhavi give her all to get rid of her fears?
- When Madhavi looked at the butterfly from a different angle – she realised her fears were unfounded. Discuss.

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

butterfly; cicada; dung-beetle; cockroach; honeybee; wasp; grasshopper; praying-mantis; stick-insect; ladybird; mosquito; bed-bug; dragon-fly; house-fly; termite; moth; ant; leaf-insect; flea; fire-fly; glow-worm; cricket; louse; ear-wig

Credits:

Little Ravikiran created with love by Nishtha Naimpally, Pratima Rege, V. Shankar Bhat, 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!



**Shata Kalashābhisheka at Shri UmaMaheshwar Temple,
Mangaluru on 16-3-2025.
(Photo Courtesy: Shri Damble Ganesh Rao)**



**Ranga Poojā at Shri UmaMaheshwar Temple, Mangaluru on 16-3-2025
on the occasion of Pratishtā Vardhanti.
(Photo Courtesy: Shri Damble Ganesh Rao)**



**Pushpa Ratha Bandi Utsava at Shri UmaMaheshwar Temple, Mangaluru
on 16-3-2025 on the occasion of Pratishtā Vardhanti
(Photo Courtesy: Shri Damble Ganesh Rao)**



Devi Durga Parameshwari on 4-3-2025 (Vardhanti Divasa).
(Courtesy: Anushravas)



Jalābhisheka and Ārati on 4-3-2025.
(Courtesy: Anushravas)



Grāma Bhojan at Karla on 3-3-2025.
(Courtesy: Anushravas)



Bāla Bhojan at Karla on 3-3-2025.
(Courtesy: Anushravas)



At Karla on 1-3-2025.
(Photo by Soham Honnavar)



Vāhana Poojā at Karla on 1-3-2025.
(Photo by Soham Honnavar)



**Nootana Vāhana Caravan gifted to HH by Shri Durgesh Chandavarkar
at Karla on 1-3-2025**
(Photo by Soham Honnavar)



**Master Ravindra Shukla (prospective Shishya) presenting himself
before Pujya Swami Anandashram for the first time
in Anandashram Hall, Talmakiwadi.**

Photo by Shri Mohan Hemmadi.



**Pujya Swami Parijnanashram with Shri Satya Sai Baba
at Whitefield, Bengaluru sometime in 1970s.**

Photo by Shri Mohan Hemmadi.