

THE CHITRAPUR SUNBEAM

चक्षुर्विन्द्यै तनूभ्यः
॥ श्री चित्रापुर मठः श्रीवल्ली ॥

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CHITRAPURA RATHOTSAVA 2025



Rama Navami Utsav at SCM, Shirali on 6-4-2025.
(Courtesy: Anushravas)



Swamiji's visit on 7-4-2025 to Kembre-Aleman traditional sugarcane crushing and processing unit.
(Courtesy: Anushravas)



Chitrapura Rathotsava, 7-14 April 2025, Day 1, Dhwajarohan.
(Courtesy: Anushravas)



Day 1, Palki Utsav.
(Courtesy: Anushravas)



Day 2, Nitya Bali.
(Courtesy: Anushravas)



Day 2, Palki readied for Utsav.
(Courtesy: Anushravas)



Day 3, Palki Utsav to Kadle Math.
(Courtesy: Anushravas)



Day 3, Kadle Math.
(Courtesy: Anushravas)



Day 3, Palki at Haridas Katte.
(Courtesy: Anushravas)



Day 3, Shri Gopalakrishna Temple, Haridas Math - Palki came here too.
(Courtesy: Anushravas)



Day 4, Inauguration of the New Guest House, Shirali.
(Photo by Shri Dinesh Karkal)



Day 4, Kalasha Ratharohan.
(Photo by Shri Dinesh Karkal)



Day 4, Lalki Utsav.
(Photo by Shri Dinesh Karkal)



Day 5, Palki Utsav to Shree Durga Parameshwari Temple, Baddukuli.
(Photo by Shri Dinesh Karkal)



Day 5, Shree Durga Parameshwari Temple, Baddukuli
(Photo by Shri Dinesh Karkal)



Day 6, Lord Bhavanishankar on way to the Ratha.
(Courtesy: Anushravas)



Day 6, Pujya Swamiji getting down the Ratha.
(Courtesy: Anushravas)



Day 6, Dharma Sabha.
(Courtesy: Anushravas)



**Day 6, Shri Praveen Kadle, President, Standing Committee
addressing the Dharma Sabha.**
(Courtesy: Anushravas)



Rangoli decoration on Hanuman Jayanti at Shri Bhandikeri Math, Gokarn
by Ved. Shri Kiran Bhat.



Day 7, Mrigabete Utsav, HH at Panchavati.
(Courtesy: Anushravas)



Day 7, Mrigabete Utsava, 'tigers' roaming on Panchavati.
(Courtesy: Anushravas)



Day 7, Mrigabete Utsav, Pooja and Ashtavadhana Seva at Panchavati.
(Courtesy: Anushravas)



Day 7, Mrigabete Utsav, Bhajan Seva at Panchavati.
(Courtesy: Anushravas)



Day 8, Choornotsav at Olaga Mantap.
(Courtesy: Anushravas)



Day 8, Dhwaja Avarohan.
(Courtesy: Anushravas)



Day 8, Palki Utsav inside (inner parikrama).
(Courtesy: Anushravas)



Day 8(14-4-2025) Samuhik Prarthana, offering gratitude
to Lord Bhavanishankar for the smooth and successful
conclusion of the Rathotsava festival.
(Courtesy: Anushravas)

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“सा मां पातु सरस्वती”

PRAYERS, PRAISES & PSALMS
THE UPANISHADS

Yajnavalkya tells Gargi:

अथ य एतदक्षरं विदित्वा अस्मात् लोकात् प्रैति स ब्राह्मणः

But, he, who, knowing this immutable Brahman, departs from this world, is, indeed, a Brahmin (Knower of Brahman).

तत् वा एतदक्षरं गार्गि अदृष्टं दृष्टं अश्रुतं श्रोतृ
अमतं मन्तृ अविज्ञातं विज्ञातृ।

This Akshara (the immutable) is unseen, but is the Seer, is unheard but is the hearer, is unthinkable but is the thinker, is unknown but is the Knower.

नान्यदतोऽस्ति दृष्टं नान्यदतोऽस्ति श्रोतृ
नान्यदतोऽस्ति मन्तृ नान्यदतोऽस्ति विज्ञातृ।
एतस्मिन् खलु अक्षरे गार्गि आकश ओतश्च प्रोतश्च।

There is no seer but he, no hearer but he, no thinker but he and no knower but he. In Akshara (the Immutable), verily, O Gargi, the ether is woven like warp and woof.

(Continued) (Brihadaranyaka Upanishad)

‘ॐ श्री सद्गुरवे नमः’

This page is sponsored by Smt. Shiroor Chitra Shankar.



SWAMI ANANDASHRAM

AN IMMORTAL MEMORY

- Late DR. ADUR SITARATNA

When I was twelve years old (1932-1933) or so, I first had Darshan of Swami Anandashram at Samadhi Math, Mangalore. On that day the foreign-returned people were taken back into the fold of the Chitrapur Math by the Mathadhipati of Chitrapur Math. On that occasion a grand sumptuous lunch was given by the Math and that evening the Pravachan by Poojya Anandashram Swamiji was arranged.

When His Holiness got up on the dais I could only see light and not His form. When He started His Pravachan I could see the form. After the Pravachan there was Deepa Namaskar and I returned home with my parents. Then I asked my mother who is the Guru and why we respect Him. My mother told me that Guru is God in human form. I said I could not understand what He spoke-was the speech given in Konkani or any other language? She said it was Konkani and mixed with Sanskrit and that is why "you could not follow. When you grow up you will be able to follow and understand".

My next Darshan of Swamiji was in 1938 at Madras when I was studying in Medical College, I

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.

used to attend the Pooja etc.

In May 1959, I visited Bangalore to have Darshan of Swamiji and His Shishya Parijnanashram-III and then I had a short interview at Chitrapur Math, Bangalore. At that time, I had lot of problems both at my work spot and home. I only prayed to Swamiji that I want peace at home and at work spot. Then I did Namaskar and returned to Madras, my work spot.

To my surprise I found a letter from the concerned person from Health Department confirming my post of Professor in the Medical College on the subject which I had specialized. All the hurdles were overcome due to H.H.'s Blessings. On the same day I had the blessings from the Shishya Swamiji Parijnanashram also.

Next I had Darshan of Swami Anandashram and His Shishya Parijnanashram-III at Dinkar Rao Memorial Hall, Madras in December 1959. On the day of departure of H. H. and His retinue with Shishya Swami, all the ladies were asked to stay in Q and come near and do Namaskar to Swamiji. **Prior to that we ladies could do Namaskar standing on the same place where we sat.**

As my turn came to do Namaskar to Pujya Swamiji, I felt as though some current passed through me and when I returned home I told my experience to my mother and she said it is a good sign. Then I asked Why Swamiji's skin shines like yellow Velvet and has Golden hue. She said it is "Brahma Tejas" I did not know what she meant at that time. Now I know that the knower of Brahman is Brahman Himself. Brahmaveda Brahma eva bhavati. There is no doubt that He was an incarnation of Ishwara, Our Devata Sri Bhavanishankar of Chitrapur Math.

Even though He is all pervasive as Nirguna Brahman, He had taken a form for the uplift of Chitrapur Saraswats, to take them to Supreme Reality. During my Pilgrimage to Badrinath in August 1977, I also had a vision. Both Swami Anandashram and Swami Parijnanashram along with Swami Pandurangashram appeared to me as trinity merged into one form as Dattatreya and I also had a vision of Adi Shankaracharya under Banyan Tree. I thought that was a signal for me to go for Jnanayoga and I resorted to it. This vision appeared in answer to my Prayer: "I do not know whether God exists. People talk about Brahma, Vishnu, Ishwara. If really God exists, I must have Drishtanth here, in this place (Badrinath) which is a sacred place because it is believed that Adi Shankaracharya continues to manifest his presence here."

Why did Pujya Anandashram Swamiji initiate me into Brahma Tatwa? I asked for peace in May 1959 (I had Darshan at Bangalore) when I had problems both at my work spot and at home. That was Anitya Sukha. Probably H.H. wanted me to experience Nitya Sukha. Brahma Jnana alone gives Nitya Sukha. But I had forgotten this. But H.H. Anandashram remembered that I asked for peace of mind. Hence He must have promptly done this. That shows His sharp memory and alertness and His desire to uplift us into that Supreme Reality "Brahman".

I am very grateful to Pujya Anandashram Swamiji for initiating me into Brahma Tatwa because of which I was driven to Jnanayoga.

My Koti Koti Pranams at His Lotus Feet.

OM TAT SAT



TEACHINGS OF SWAMI PARIJNANASHRAM

THE GLORY OF THE DIVINE NAME

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

(Continued...)

Ovi 4:

एकतत्त्व नाम दृढधरी मना।
हरिसी करुणा येईल तुझी॥१॥
तें नाम सोपेरें रामकृष्ण गोविंद।
वाचेसी सद्गद जपें आदी॥१॥
नामापरतें तत्त्व नाहीं रे अन्यथा।
वाया आणिकां पंथा, जाशी झणी॥२॥
ज्ञानदेव मौन जपमाळ अंतरी।
धरोनि श्रीहरी जपे सदा॥३॥

To say more than the above is needless. But, the thing is, there is no Truth other than Ramnam. There is only Ramnam and nothing else. We are asked to take the Name with determination. This Ovi is by Dnyandev and it asks us to cling to the Name, to Ramnam. Now, many people take initiation from their Guru, chant the Name for three or four days

and then give it up. That is why, at the outset, I had said that Nama Japa should be like Taila-dhara (stream of oil), unbroken. We should seek the company of saints and imbibe their teachings. All saints extol the glory of the Name. Follow their teachings and you will find yourselves greatly benefited. Saints never mislead us and we can benefit from their experience.

Ovi 5:

उदार तुम्हीं संत मायबाप कृपावंत॥धृ॥

केवढा केला उपकार।

काय वानुं मी पामर॥१॥

जड जीवा उद्धार केला

मार्ग दाविला सुपंथ॥२॥

सेना म्हणें उतराई

होतां काही दिसेना॥३॥

Immeasurable is the gratitude that the world owes to these saints like Papa, Mataji, Sri Chidanandji, Satchidanand and others. We have to admit the good work done by them. This Abhang tells us what all the saints have done for us, how gracious they are, in directing the devotees on the right path. Papa giving us Ramnam is also his graciousness to us. So, chant Ramnam and do Ram Bhajan. This is the teaching of all saints and sages and we have to follow the path shown by them, whatever happens to this body. The highest tapasya is that shown to us by the saints. We should fall at

the feet of these saints and beg of them to show us the path. Saints are always good and kind and our salutations to them all. This concludes the Ovis we wanted to speak to you about.

Today is Mother Krishna-bai's second Punyatithi. Hence we are all assembled here. There is a beautiful definition of 'Mā' in Soundarya Lahari. In one place, it says: "Mother, do not give us sorrow, give us happiness." But, Adi Shankaracharya declares that to know the true meaning of "Mā", one does not need a long Shloka. If you just utter or call out "Mā", even once, she rushes to you, she fulfills all your prayers.

You do not even have to give voice to your wishes. Just call out to her "Mā" and the response is immediate. Your mind should be pure. Even this purity is granted by Her.

I have taken a little time more than I should have. I am not used to speaking in Hindi, Hence, a little more time was needed. Today, let us all pray to Mataji, to Papa Swamiji Ramdas, to make us walk on the path they have shown us all these years. Let us pledge that we will practise throughout our lives all that they have taught us. It is not enough to merely speak in this manner. From our heart, we should pledge to walk on the path shown by Papa and Mataji, and pray to them to keep an eye on us. Papa and Mataji advised us all to chant Om Sri Ram Jai Ram Jai Jai Ram. Let us keep chanting this Mantra. May Papa and

Mataji's Grace be upon us all, may they grant us all salvation and reveal themselves in our hearts, may they help us to cross this samsār-sāgar and attain their own Swarup. Laying these prayers at the feet of Sri Ramdas Swamiji and Mataji, I now conclude these words here, with this Abhang by Swami Ramdas:

माते, तुझिया वदनीं विलसत दिव्य किती हीं स्मिते।
अनंत तुझिया कृपारसाचे प्रेम-चिल्ल भासते॥६॥
माते, कोमल स्पर्श कराचा तुझ्या किती हा असे।
शीतल औषधिपरि दुःखांते मृदुल शांतवीतसे॥
माते, किती ही पवित्रता गे विमल तुझ्या अंतरी।
उत्कंठा ज्या लक्ष्यासम शर कधी शिरे अंतरी॥
माते, मंजुळ बोल तुझे हे प्रमोद-स्त्रव भासती।
असंख्य लहरि ज्यांच्या, हृदयीं पुनः पुनः उसळती॥
माते, कोमलता बाहूंची तुझिया आलिंगिते।
अखिल संकटे निजभक्तांची निवारुनी रक्षिते॥
माते करुणा, प्रेमळता तव अखंड-रस-वर्षिणी।
सुख-निर्भर हा बाल निरंतर तुझिया संरक्षिणी॥

What more do we want? (Ram is with us, Gurudev is with us).

Om Sri Ram Jai Ram Jai Jai Ram

(The abhangs quoted above were sung during His Holiness's Pravachan by Srikrishna R. Udipi at H.H.'s behest.)



Teachings of P. P. Shrimat Sadyojat Shankarashram Swamiji

NAVASPANDANA

My Guru – Love and Generosity personified

We have come to know of two occasions when Swamiji (Parama Pujya Shrimat Parijnanashram Swamiji-III) displayed anger. We must have given Pujya Swamiji so many reasons to get angry. Once when He was staying here, in this room, one afternoon, coming out of His room, He saw a mendicant sitting there. Swamiji enquired whether arrangements had been made for his Bhiksha. He was told that lunch had already been cooked and served by the time the mendicant came and the kitchen was closed. At this He got angry. Straightaway He came downstairs, took him along, got food cooked again and served to him. So that was one occasion. And the second time there was some other issue. Can we call it His generous 'nature'? We dare not talk about His nature, but He displayed His love and generosity. From such instances, We get ample guidance and accordingly, the Math prospers. Otherwise, nothing is under Our control. Naught can be achieved through mere ambition. When will my vision get unfolded? When Guru's Grace starts manifesting completely! As soon as I arrived here, His protection started reaching out to me or else things would have gone haywire in 1997 itself. I received His complete protection.

Then gradually He started revealing His nature and now, not only His nature but His entire personality too has been unfolded! Now His glory is being revealed and experienced.

– Shirali 2019

A Sadhaka's Prayer for Protection

Yeshām param na kuladaivatam ambike tvam,
teshām girā mama giro na bhavantu mishrāh
taistu kshanam parichite vishayopi vāso,
mābhoot kadachidapi santatam arthaye tvam

I am ignorant, but I am Only Yours. When I have accepted that much, You have also accepted me. There is none other than You. In day-to-day interactions, on the face of it, it seems that some people have lot of shraddha in You, bhakti is there, some people have no faith in You. There are also people who say there is no God. I have to interact with both types of people. Mostly, I have to interact more with people who are called Nastika. In that interaction, the conviction which has just sprouted, the devotion, that should not be crushed, that should not be damaged! So, first let my interaction with such people be less, may it remain at that level only, without any arguments, discussions. But now my confidence is increasing. Because of that, even if an argument happens, whatever they have done, they have built walls, crippled the Atma ... the jiva having experienced sorrow, has made this resolution that there is no God, they are exhibiting that itself as their superiority. If I have occasion to interact with such people, or if they have the good

fortune to interact with me, may My conviction strengthen even further. May a doubt arise in them too! Regarding what? Not towards God, but towards their own logic!

– Talmakiwadi, Mumbai 2023

Make it a Living Upasana

Regulation of breath.... In fact prāna nirodha actually means regulation of breath. By doing that, the Prāna Shakti begins to gain an equipoise. It is a trigunatmika level only. Because of that, the intellect becomes poised, the mind calms down and the purport of the Guru's teaching is understood in a flash. For this breakthrough, we invoke an amazing power – Subrahmanya! Taking this, bring a richness into your individual upasana. Whatever pleasure the ahankara feels, accept that but don't be dazzled by that... leaving it there itself, I have to go beyond this where there is no Triputi... objectively I don't want to enjoy that. In the doctrine of Yoga, it is called Rasāsvāda. There are different levels of Samadhi. Each level brighter than the next and in the higher levels, Ananda is also varied. Still you have not reached the goal. Learn to discriminate, go beyond that, right up to where Triputi disappears. That is our goal! Even in our Pauranic stories, it is like this. We have our Peethās and great Temples. They have the capacity to impart the Knowledge and to prepare the sadhakas for this. We have received plenty from Our Parampara. Learn to consolidate all that. Bring all those elements in your upasana.... make it a Living Upasana!

– Talmakiwadi, Mumbai 2023

Final Breakthrough – Invoke Subramanya

That Subramanya, we do His आराधना. Jagarana – I am thus Ganapati in the mooladhara, mooladharaika, is it not, even while chanting the Atharvashirsha. He starts it – let the jagarana (awakening) happen, piercing the Brahmagranthi, may He initiate the jagarana ... for this we invoke this Shiva-putra in the mooladhara. Gradually as the jagarana (awakening) starts, having regulated the breath through pranayama in the morning, breathing is now relaxed, so that your mind is very happy. Either it is visualizing, or it is very placid and your buddhi becomes sharp while doing the japa. Motivated, propelled by your upasana, guided by your Vedanta Chintana, it has become one-pointed. From the Vedanta perspective, it is called Brahmākāra Vritti. Having listened and contemplated on it having removed all doubts, while doing nididhyasana (contemplating on the mahavakyas) – Aham, Aham enough of intellectualization, logic etc., that was a different area ... Aham! and I don't want to see something, I do not want to understand myself objectively ... I Am ... I am not this ... 'I Am' ... hanging on to this conviction happens in the Ajna Chakra. Ajna means, literally you just wait – I have done everything I have to, now I wait for the Ajna of the Guru – to go beyond this. Being a jiva, how do I go beyond the jiva bhava on my own? I am a jiva because I identify with my doership (karttrva) and experience enjoyment (bhoktrva). Using this, I can't come out of it. I am letting go of it, now take me beyond this ... focusing on this in the Ajna Chakra

is a process. Swamiji had given this, Upadesha. We have asked you to use it judiciously. At that time there is no mantra japa either. Just keeping the attention between the eyebrows, one must sit for some time. Five or ten minutes are of no use, the other things don't settle down also; If you have the capacity to sit for an hour ...It is not shoonya. It is a state of poise, of not feverish expectation, but just waiting, relentlessly waiting, to go beyond ... I want to be taken beyond. At that level, one can pray to Subrahmanya. Taking your vela (spear), one point, not Trishula, with that, pierce this Rudra-granthi. Piercing it, take me beyond this ajnana (ignorance) into the sahasrara where there is Shiva-Shakti Sāmarasya ... Oneness is realized there. In your upasana too, Subrahmanya has to be invoked thus!

– Talmakiwadi, Mumbai 2023

(Transcribed by Shrikala Kodikal)

FESTIVALS IN MAY 2025

MAY 2025

02 Friday	Shri Shankara Jayanti
02 Friday	Vardhanti of Nāga and other Parivāra Daiva Sannidhis at Kembre Farm, Shirali
03 Saturday	Vardhanti at Vittal - Shrimat Ananteshwar Sannidhi
14 Wednesday	Vardhanti at Vittal - Rakteshwari Sannidhi
22 Thursday	Vardhanti at Gokarn - Swami Parijnanashram-I Sannidhi
28 Wednesday	Samārāadhanā at Shirali - Swami Pandurangashram Sannidhi

JAGADGURU SPEAKS

H.H. Sri Bharati Tirtha Mahaswamiji

ISHVARA IS BEYOND LOVE AND HATRED

Bhagavan is the cause of the mysterious phenomenal creation, presevation and dissolution of this world.

He is All-Knowing in general (Sarvajna - Knowing the essence of all creation) as well as All-Knowing in particular (Sarvavit - Knowing every entity in creation). Consequently, Bhagavan is the dispenser of the fruits of all actions done by living beings, in appropriate and varying measure.

However some skeptics, holding on to unreasonable arguments say that Bhagavan too like any other human being has love and hatred. They reason that is so, is because according to them, Bhagavan creates an unjust world by making some people miserable and some others joyful.

They even ascribe the false charges of pitilessness and extreme cruelty to the ever-merciful Bhagavan. This is a wrong conclusion based on mistaken understanding.

Bhagavan takes into account the karmas (sins and virtues) that an individual has engaged in. Creation is observed to be unequal because it is brought about in conformity with the various Karmas of the creatures that are born or about to be born. Sri Sankara Bhagavatpada has explained this very lucidly:

तदेव च ईश्वरस्य, फलहेतुत्वम्, यत् स्वकर्मानुरूपाः प्रजाः सृजति।

Bhagavan bestows results precisely in accordance with the past merits (noble acts or punya) and demerits (condemned acts or pāpa) of individuals. The smritis also state emphatically that Bhagavan's dispensation of favour

and disfavour is proportional to the specific merits or demerits of the various karmas done by each creature -

स्मृतिरपि प्राणिकर्मविशेषापेक्षमेवेश्वरस्यानुग्रहीतृत्वं निग्रहीतृत्वं च दर्शयति ।

All Karmas, good or bad, will yield results, conditioned by time and space. Sometimes a good Karma performed by an individual may not give immediate results. This will be the case if the good Karma is obstructed in some manner by some newly fructified result of a bad Karma done in the past. The fruition of the good Karma will then occur at the earliest, from the concurrence of time and place.

Hence, blaming Bhagavan when encountering hardship is wrong. Justice and compassion find perfect consummation in Him. No one can escape God's Law of Karma. No Karma can fade by itself without yielding the corresponding results. It is said-

नाधर्मश्चरितो लोके सद्यः फलति गौरिव ।

शनैरावर्तमानस्तु कर्तुर्मूलानि कृन्तति ।।

That is - adharmic acts done(i.e. sins committed) do not give results instantly unlike a cow(that readily gives milk). These acts fructify gradually (like the wrong seeds sown in the ground) and in due course completely destroy the person who engaged in them.

Hence our Shastras always exhort people to think good and do good so that good fruits can be reaped.

Since Bhagavan is the Supreme Force, attaining Him (by doing good deeds) alone is the ultimate attainment.

We bless everyone to understand this and make their lives fruitful.

(Courtesy : Tattvaloka)

**TEACHINGS OF
SWAMI ISWARANANDA GIRIJI
MAHARAJ**

**108 NAMES OF
DIVINE MASTER
SHRI DAKSHINAMURTI**

(Continued)

79) धामत्रयनिजारामः

He who sports in the garden of the triple radiance.

The Sun, Moon, and Fire are three aspects of light that pervades the univers. Mention has already been made of this with reference to more than one name of this stotra and Gita shlokas twelve to fourteen of the fifteenth chapter. The Gita reference is particularly useful in discovering the relevance of the three-light to the Vedantic theme. Shri Krishna, in the ninteenth shloka of the fifteenth chapter of the Gita, expounds the Brahman as dwelling in the heart of all things and as the very ground of all perception and non-perception, but, before that, in the previous three verses, advises us to consider that Brahman as the light of creativity that accounts for all life processes. This can be taken as an Upāsānā, or an elevated form of mystical contemplation. The name of Dakshinamurti under consideration can also be taken in this light. This helps one to develop the capacity to feel the presence of That which resides

in the 'cave' of the virtuous impelling them to seek and realize the Truth.

The word 'ārāma' means a garden. The three-fold aspects of creative energy spreads out in creation like a well-developed pleasure garden, for the Absolute Awareness to revel in manifoldness, only to feel its own unity and power.

The word 'dhāman' also means residence or body. In this sense, the name would mean the Paramatman who revels in the garden of the three-fold bodies (gross, subtle, causal), or of the three states of waking, dream and sleep.

80) धर्मोत्तममनोरथः

The desire of the best of the virtuous.

The adjective 'uttama' (best) placed in the middle of the word may apply to either of the two words on both sides. It can be Uttamamanoratha of Dharma or manoratha of dharmottama. In the first case the 'best desire' or highest aspiration of Dharma can only be the welfare and freedom (abhyudaya, nihshreyasa) of all men irrespective of caste, creed or country. Compared to this, the aspiration for individual gain of earthly and heavenly gifts promised by Dharma are inferior. This uttam-manoratha is expressed in the well-known verse:

सर्वे भवन्तु सुखिनः सर्वे सन्तु निरामयाः ।
सर्वे भद्राणि पश्यन्तु मा कश्चिद् दुःखभागभवेत् ॥

In the second sense the dharmottama are those who have evolved through dharma and reached such a high culturing and purification of emotion that no desire can rise in them at all. Like Prahlada, if at all they are forced to wish, all that they can say is, "I pray that desire may never sprout in me". This is so, because desire for things destroys love of God and aspirants like Prahlada have one and only emotion or ambition to motivate their lives- that they be offered to God once and for all. This is indeed Bhakti. What is Dharma, if it does not lead to devotion to God? It will cease to be dharmottama and remain a mere moral principle.

There is a third meaning which can be perceived in this name, the manoratha which is dharmottama- the human aspiration which is the highest duty, is Self-realization. There is no gain greater than that of the Self (आत्मलाभात् परं नास्ति) and Smrtikaras have no hesitation in declaring: "The supreme Dharma is to set oneself to the path of Self-realization (अयं तु परमो धर्मः यद्योगेनात्मदर्शनम्).

In the final analysis, the name here presents Dakshinamurti as the fulfillment of the highest aspirations of man on the path of righteousness - for which the Lord comes as compassion to all beings, love of God and the intense all-devouring passion to realize oneself.

(Continued)

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



Arrival at Varaha Venkatesh Temple, Nagpur on 28-3-2025.
(Courtesy: Anushravas)



Arrival at Varaha Venkatesh Temple, Nagpur on 28-3-2025.
(Courtesy: Anushravas)



Varaha Venkatesh Sannidhi, Nagpur.
(Courtesy: Anushravas)



Swādhyāya on 29-3-2025.
(Courtesy: Anushravas)



Swamiji meets Local and GSB Volunteers on 29-3-2025.
(Courtesy: Anushravas)



Deva Darshan on 30-3-2025.
(Courtesy: Anushravas)



Vimochana of SCM Calendar for 2025-2026 on 30-3-2025.
(Courtesy: Anushravas)



**Panchāṅg Vāchan by Ved. Jagadish Bhat
and Ved. Lakshman Bhat on 30-3-2025.**
(Courtesy: Anushravas)



Shiva Poojan on 30-3-2025.
(Courtesy: Anushravas)



**Concluding Dharma Sabhā and Guru Kānikā Samarpan
by Local Sabhā on 31-3-2025.
(Courtesy: Anushravas)**



**Nagpur Local Sabhaa Volunteers and members
with Swamiji on 31-3-2025.
(Courtesy: Anushravas)**

SHRIMATH ANANTHESHWAR TEMPLE

Vittal-574 243, Bantwal Taluk, D.K. 08255-239203 | Email: satvittal@gmail.com



BRAHMAKALASHANGA RATHOTSAVA



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

PROGRAMME

28-04-2025, Monday Early Morning	Mrttikā Harāṇa from Ādīsthala, Sāmūhika Prārthanā, Koshāgāra Pūjā, Gaṇahoma at Shrī Mahā Gaṇapati Sannidhi, Mahāpūjā and Maṅgalārati, Nāgatāmbila (at Nāgākṣṭhe)
29-04-2025, Tuesday	Dhwajadevatā Adhivasādi Kārya, Navachandī Havana, Mahāpūjā and Maṅgalārati, Nāgatāmbila (at Nāgākṣṭhe)
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 Kalashābhishheka, Mahāpūjā, Maṅgalārati, Mrgabeṭe Utsava
04-05-2025, Sunday 12.00 Noon	Havana at Shrī Hanumanta and Shrī Garuda Sannidhi Mahā Rathotsava , Dharma Sabhā, Bhaṇḍi Utsava
05-05-2025, Monday 8.00 am	Avabhr̥thotsava, Dhwajāvarohāṇa, Mahāpūjā, Maṅgalārati, Sāmūhika Prārthanā, Aṅkura Prasāda Vitarāṇa , Nāgatāmbila (at Nāgākṣṭhe)
06-05-2025, Tuesday Morning Evening	Āshleshā Bali, Nāgatāmbila (at Nāgākṣṭhe)

SEVĀ PACKAGES

1. Pratipadā	28.04.2025	Monday	₹9,000
2. Dwitiyā	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. Shashtī	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 Nāgātāmbilā	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-Çhavera (Lālakṣhī) Utsava	2 nd May 2025	₹15,000/-
6 Dipotsava 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 Nāgākaṭṭe 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
Adhivedatā, Prativedatā, Tattvakālā 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 –

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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: satvital@gmail.com to enable us to send the Sevā Prasādam.

All are Welcome

Shrīmath Anantheshwar Brahmakalasha Committee 2025

SHRIMATH ANANTHESHWAR TEMPLE

Vittal-574 243, Bantwal Taluk, D.K. 08255-239203 | Email: satvittal@gmail.com



BRAHMAKALASHANGA RATHOTSAVA

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

CULTURAL PROGRAMMES (at VASUKI KALA MANTAPA)

26-4-25 Saturday	5pm to 6pm 6pm to 7pm 8pm to 10pm	Bhajan seva by MANGALURU LOCAL SABHA BHAJANA MANDALI, MANGALORE Saxophone recital by UDAY KASARAGOD NADABRAMHA SANGEETA TEAM, Mangalore - " BHAKTI GANA SUDHA " Singers: Sri Gajaraja Bhat, Bantwal and Veena Vadana by Gayatri Devaraj, Vittal
27-4-25 Sunday	5pm to 6pm 8pm to 10pm	Bhajan Seva by " SARASWAT MAHILA SAMAJ " Chennai Sugama Sangeet and Classical Programme by MISS. MAHALAXMI SHENOY, Jaipur
28-4-25 Monday	5pm to 7pm 8pm onwards	Sugama Sangeet by MISS SUKANYA SERAJE Bharata Natya by Kum. Poorvi Philar, Belman
29-4-25 Tuesday	5pm to 6pm 6pm to 8pm 8pm onwards	Magic show by SHANKAR JADUGAR, Udupi Sugama sangeet by GSB MAHILA MANDALI VITTAL Bhajan, light music by BHARATH BALVALLI, Mumbai
30-4-25 Wednesday	5pm to 7pm	" TEERTHA VITTALA KHSETRA VITTALA " Bhajan programme by VED. VITTAL VIJAYAKUMAR BHAT and TEAM
1-5-25 Thursday	4.45pm to 5pm 5pm to 7pm	Bharata Natya dance by Kum. Adya Kartik Bhat, Vittal Bhajans by SRI GURUDAS CHURVA and TEAM, Mangaluru
2-5-25 Friday	5pm to 6pm 6pm to 6.30pm 6.30 pm to 7pm	Bhajan seva by SRI SAURABH SAVOOR, SMT. AMRITA GULVADY SAVOOR and KUM. KRITI SAVOOR, Mumbai Dance by MISS PRARTANA and ANANTH RAJAT BHAT HATTANGDI, Vittal Programme by SRI GURUDAT KODANGE, Bengaluru
3-5-25 Saturday	5pm to 7pm	Bhajan seva by SMT. SHIVANI HALDIPUR KALYANPUR, Goa
4-5-25 Sunday	5pm to 6 pm	Katha Keertana on " KARTIKEYA/ANANTESHWARA " By Dharmapracharak Dr. Chaitanya Gulvady
5-5-25 Monday	8pm onwards	" DEVA SENANI " Kannada Yakshagana : By children of R. K. YAKSHAGANA KALA KENDRA, Vittal

To the Presidents and Office Bearers of all SCM
Local Sabha-s and Overseas Centres

Jai Shankar,

With the Blessings of Param Pujya Swamiji a SCM
Media Cell has been formed which will create, curate
and coordinate content for social media (Facebook,
Instagram) and other content platforms of Shri
Chitrapur Math

Team Name- SCM Media Cell

Lead /Chief coordinator - Maithili Padukone

Coordinator/Curator- Mohit Karkal

Facilitators- Narayan Kadle and Nitin Shingare

Special Projects/ Audio Production Supervision- Yatin
Ullal

Facilitators will directly receive from or provide videos
and photos to create required posts for social media
and other platforms to the Coordinators by uploading
on the One Drive.

Wishing the SCM Media Cell the very best in this
venture.

Praveen Kadle
President, Standing Committee

3rd April 2025
Jai Shankar!

In Parisevanam for April 2025, Shilpa Mudur, member of the Prarthana Varga Core Committee responds to some questions on the new Prarthana Varga curriculum in the article, 'What's new in the Prarthana Varga?'

<https://chitrapurmath.net/news/default/story?id=284>

For more articles from Sadhakas, visit the Parisevanam and Samparka sections of the SCM website by navigating through: Menu > Activities > Parisevanam

and Menu > Activities > Samparka

Or click here:

<https://chitrapurmath.net/news?id=9>

<https://chitrapurmath.net/news?id=10>

What's new in the Prarthana Varga?

The past year has witnessed the Prarthana Varga undergo a 'manthan', a churning, a change in the curriculum, ignited by our beloved Mathadhipati's Vision to engage our children in the discovery of our roots, our heritage in more appealing ways!

Here is Shilpa Mudur, member of the Prarthana Varga Core Committee responding to some questions on the new Prarthana Varga curriculum...

How did the new Prarthana Varga curriculum evolve?

The new Prarthana Varga curriculum evolved based on Pujya Swamiji's Vision to have uniform Prarthana Varga content across all centres, incorporating the use of audio-visual elements to engage children better and also increase participation and attendance.

The Prarthana Varga curriculum aims to:

- Strengthen children's bond with our Chitrapur Math, Guru, and Guruparampara.
- Foster a sense of identity as Chitrapur Saraswats and build community ties.
- Instil pride and awareness of our cultural heritage.

This was implemented in Bharat from August 2024, soon after Gurupurnima.

What are some key features of this curriculum?

Some key features of the new curriculum are:

1. **Video-Based Learning:** Lessons begin with videos introducing topics like festivals, rituals, values, our Math and holy Guruparampara through stories.
2. **Anulekhana (Scope for Reflection):** Students independently write key takeaways from the video lesson in their notebooks. This record is not critiqued by the teacher as it aims to gradually promote self-reflection and self-appraisal in children.
3. **Keyword Reinforcement:** Important session keywords are displayed for better retention and future revision.
4. **Quizzes and Role-Play:** Fun quizzes and role-play activities to enhance understanding and engagement.

5. **Vimarsha (Thinking Activity):** Teachers encourage critical thinking through thought-provoking discussions.

6. **Cultural Activities:** Include stotra recitations, bhajan singing, and hands-on festival-related activities.

7. **Exercise and Well-Being:** Sessions integrate physical exercises, breathing techniques, and discussions on health and nutrition.

8. **Konkani and Sanskrit:** Videos are primarily in Konkani, with Sanskrit words integrated to enhance language familiarity.

9. **Parental Involvement:** Parents receive emails about each session and are encouraged to participate in home activities with their children.

How has the response from children and parents been?

The new curriculum has received overwhelmingly positive feedback. Children eagerly await video sessions and hands-on activities, while parents appreciate the structured and engaging approach. Overall, the revised curriculum has enhanced the learning experience in Prarthana Varga, making it more effective and appealing. Its successful implementation can be attributed to the efforts of an enthusiastic team of teachers well supported by Yuvas.

Any challenges faced and how have those been overcome?

Initial challenges included training teachers in digital tools and engaging young children alongside older ones. Tech-savvy Yuvaadhara members provided support, ensuring smooth technology integration. An enthusiastic Yuva team developed a Learning Management System for content access and reporting. To keep young children engaged, teachers use hands-on activities like colouring and clay modelling. For them, the focus is on memorizing

~~~~~Parisevanam~~~~~

shlokas, stotras, and bhajans while passively absorbing values through videos.

REPORT FROM OVERSEAS

A peek into our Prarthana Varga centres across the world - Australia-New Zealand, Chicago, New Jersey, Cupertino, Canada and the United Kingdom.

Archana Hattangadi, Prarthana Varga Reporting Team member, shares highlights from reports sent to the Chitrapur Prarthana Office from our centres overseas...

The 6 NRI Prarthana Varga-s, led by 14 teachers with over 40 enrolled children, conduct sessions with enthusiasm. Key events from June 2024 to January 2025 included:

- **H.H. Shrimat Parijnanashram Swamiji III's birthday commemoration** across centres, featuring Manasa Pooja demonstrations, Samuhik Sadhana via online media, and Guru Pujan performed by PV parents and teachers.
- **Guru Purnima celebrations** with online performances of shlok pathan and bhajans.
- **Seemollanghan satsang** with shloka pathan, aarti, and naivedya.
- **H.H. Shrimat Sadyojat Shankarashram Swamiji's 60th birthday** commemoration marked by Guru Pujan, bhajan singing, virtual card-making, and video contributions for the Shashtyabdapurti celebration at Karla

Parents are an integral part of the NRI Prarthana Varga. As most of the teachers are parents, they ensure that Prarthana Varga is conducted regularly and also ensure optimal attendance of children.

Various methods/media are used for making the sessions interesting:

- Videos from the Shri Chitrapur Math website (like Swami-s of Chitrapur, Kaavya Katha series, Kallolah)
- Little Ravikiran "Vichaar Karyaan"
- The book -Utsava

Prarthana Varga plays a vital role in connecting children to their Saraswat roots—Math, culture, festivals and language. Key initiatives include:

- Teaching various **shlokas and stotras**, including Bhagavad Gita recitations and Shiva Manasa Pooja.
- **Swami-s of Chitrapur videos** to introduce children to our Math and Guruparampara.
- **Vimarsha sessions** on shlokas and stories to encourage critical thinking and expression.
- **Amchigele language activities** through games like Antakshari.
- **Introduction to Math rituals** like Sadhana Panchakam, Jalabhishek, and Devi Pujan.
- **Storytelling from Puranas** to instil the right values.
- **Bhajan singing** during classes and festivals.
- **Festival celebrations** with traditional naivedya.
- **Reading the Math calendar and learning Sanskrit** through Kallolah series and Girvanapratistha.
- **Introduction to Guru Pujan** and discussions on **Hindu current affairs** like the Mahakumbh at Prayagraj.
- **Bringing together Bhanap families settled abroad.**

With 24 centres across India and abroad, around 194 children, and 59 teachers, Prarthana Varga continues to be a boon for Aamchi families!

We humbly offer all Prarthana activities at the Lotus Feet of HH Shrimat Sadyojat Shankarashram Swamiji whose foresight, constant guidance and Anugraha forever inspire the extremely grateful and fast-growing Prarthana Varga family!



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Little Ravikiran – Chaitra 2025

Swamiji Says...

Lord Bhavanishankar's Rathotsava is for the welfare of not only our community, but for that of the entire country. So, I want you to commemorate this Utsava for as long as the Sun and Moon exist.

- **H. H. Shrimat Parijnanashram Swamiji III**

Kavyanjali: Shri Chitrapura Rathotsava

A Blessing, a legacy and a consecration true,

An Utsava of Lord Bhavanishankar and the cascading love of our Guru.

On Chaitra Shukla Poornima, with jubilation, we do celebrate,

In a majestic and regal Ratha, our Lord, we do venerate.

The Dhwajaarohan marks the commencement of the Teru,

And our Math is decorated with torans and flowers of every hue.

The beats of the chende in the Raajangana do resound,

As sacred mantras echo through the environs profound.

The Aradhyadevata of Shri Chitrapur Math, from the sanctified precincts, does alight,

His presence divine and radiant, He blesses His devotees with delight.

In colourful lalkis and swaying palkis, the Lord descends with Grace,

His splendor illuminating the path, His Blessing in every space.

The Ratha is adorned in hues of crimson and white,
To every eye, it is ever so much a cherished sight!
With joy, jayjaykaars and jubilation,
Both young and old witness the Rathotsava in pure elation.

With thunderous cries of 'Mahadev!', with fervour, devotees do
pull,
To watch the Ratha's royal stride, each heart becomes ever so full.

Prashnamancha: Shri Chitrapur Rathotsava

- Shri Chitrapur Rathotsava is celebrated on:
 - Chaitra Shukla Navami
 - Magha Shukla Saptami
 - Chaitra Shukla Purnima
 - Ashadha Shukla Dvitiya
- This day is also celebrated as:
 - Hanuman Jayanti
 - Naga Panchami
 - Ratha Saptami
 - Gita Jayanti
- During the Rathotsava, which Deity is brought out of the sacred Math precincts, to enable hundreds of devotees to have a close Darshana?
 - Lord Ganesha
 - Lord Bhavanishankar
 - Lord Krishna
 - Goddess Durga

- The Dhwaja is hoisted on the Dhwajastambha how many days before the Rathotsava?
 - seven days
 - two days
 - four days
 - five days

- Where is the exquisitely-crafted Ratha placed during the week-long celebrations?
 - Kembre farm
 - Panchavati
 - the open field outside the Math
 - Shivaganga Sarovar

- What is the Ratha adorned with?
 - a glittering golden kalasha
 - red and white buntings
 - fruits and vegetables
 - all of the above

- The night-long Utsava in which Lord Bhavanishankar hunts wild animals is called:
 - Mrigabete
 - Vokkuli
 - Kojagari
 - Avabhrata

- The next morning, Lord Bhavanishankar takes a dip in the:
 - Ganga Sarovar
 - Teertha Baayeen
 - Shivaganga Sarovar
 - Kotiteertha

- The water sport that is part of the Rathotsava celebrations is called:
 - a) Mrigabete
 - b) Vokkuli
 - c) Palkhi-utsava
 - d) Kojagari

- Food for thought...

What does the hunting of wild animals by Lord Bhavanishankar symbolise?

Do you want to know the answers? You will find them (and more!) in the 'Shri Chitrapur Rathotsava' section of the book 'Ustava' [Pages 11—13, Third Edition].

Vichaar Koryaan – For a vibrant discussion

"Taata", "clickety clock", "rattatattt"...

Little Madhavi was absorbed in her storybook 'Chintu's Nose,' her favourite among the Parijna series of books. She loved the Parijna books — the drawings were so life-like that she would get an "immersive experience" whenever she would read these books. Madhavi had taken a fancy to this new addition to her vocabulary — "immersive experience" — and used it liberally whenever she could (though at times the usage was out of context, but it did not matter as long as Meenakshi, her classmate's eyes widened in awe each time Madhavi used it).

So, coming back to the rattatt and clickety clock sounds, Madhavi was so jolted from her "immersive experience" that she could literally see Chintu and his friends scampering off into the bushes. Madhavi let out a sigh, put away her beloved book carefully and drew herself up straight and tall... all four-

and-a-half feet of her — like she had watched her uncles do when the noisy cousins were a couple of decibels too high and were in for yelling from them. Putting on the sternest gaze that an eight-year-old could command, she looked around to identify the source of the noise.

At the far end of the hall, she saw her Ajja pecking away at a small metal machine, while he peered at the sheet of paper that seemed to 'grow' out of it. She watched Ajja complete a dozen rattats and clicks and, with his left hand, move something from left to right.

Off went Madhavi, with the curious cat in her wide awake, in search of Rajani Akku. She was followed by Saffy, the tom cat, for good company.

If there was anyone that Madhavi adored, it was Rajani Akku. She was the no-nonsense big sister of the whole lot of cousins. Rajani Akku was ready to share whatever she knew with her cousins. She pampered them to no end — bringing toffees once in a while when she was returning from college and generously sparing time to play or help with homework. Yet, Rajani Akku was quite firm with some of the cousins who acted as though they were the cat's whisker or the dog's tail.

Madhavi found Rajani Akku in her room, quietly tapping away at her laptop. She could feel that the room was as quiet as the keyboard and mouse that Rajani Akku was using. Rajani Akku looked up and asked Madhavi what the matter was. Madhavi told her how the noise created by Ajja was disturbing her. "Akku, what is the machine that Ajja is using? I have always seen it all wrapped up in a grey cover. I never knew that it could create so much noise!"

Rajani Akku smiled and told her that it was a 'manual typewriter' — used to type out letters and such before laptops became common. Quick to grasp, Madhavi asked,

"But when you have a laptop at home, why does Ajja use the old, noisy machine? Why does he not throw it away?"

Rajani Akku's face fell. With a sigh, she led Madhavi to the sofa. Sitting comfortably, Rajani Akku told Madhavi, "Listen, child, just because something is old, it does not become useless, and we do not throw it away."

Seeing the puzzled expression on Madhavi's face, Rajani Akku said to her, "Before we decide that a particular thing is old or useless, we should first learn a bit about its history. Not all old things are useless. Ajja used to be a writer. In his younger days, there was no laptop or computer. All he had was that typewriter. God only knows how many thousands of pages Ajja had typed, churning out all kinds of writing — some good, some not so good, some that earned him a good deal of money, some that were simply torn and thrown at his face by angry editors... Ajja faced all these with a great deal of patience and understanding. The typewriter helped him earn a living. He built this house and educated our parents. In short, we are here because of Ajja and his trusty typewriter. The same is true with our elders. Just because they are not as active anymore, we cannot and should not neglect them. We need to take care of them with the same love, forgiveness and affection that they have showered upon us."

By now, the sounds from the typewriter had ceased. Both the girls tiptoed and found Ajja asleep, with his head on the table. In a hushed voice, Rajani Akku pointed out the typewriter keyboard to Madhavi. Madhavi was surprised to see the same layout as that of Rajani Akku's laptop and Pappa's smartphone.

"*The quick brown fox jumps over the lazy dog*"... Ajja's soft but quavering voice startled both the sisters. Ajja, with his toothless grin and twinkling eyes, repeated "*The quick brown*

fox jumps over the lazy dog." He continued, "It is called a *pangram*. It contains all the letters of the English Alphabet. As youngsters, we had to type away pages and pages of this one sentence without looking at the keyboard or making any mistakes. Those who could type the fastest and flawlessly could get a decent job. If you wish to type at the speed of your thoughts, try to master the keyboard layout by typing the pangram."

As if reading Madhavi's thoughts, Ajja added, "Everything we use should be well-maintained and preserved. Imagine, if there is no electricity and Rajani Akku has to type out a college essay urgently, she can do so easily on my typewriter, without worrying a bit. You see, child, everything has its use if we know when to use it."

Rajani Akku could feel Madhavi's tiny fingers clasping her hand — two pearly tears were forming in Madhavi's eyes. Quietly, she led Madhavi out of the room. The cousins could not help but notice that Ajju had fallen asleep again, but this time, he was smiling...

This interaction with Ajja had given Madhavi a different sort of 'immersive experience.' She had immersed herself in Ajja's words — and that was the best gift she could take home with her when she got into the cab with Amma the next day. Somehow, Madhavi felt that she had grown a couple of inches taller (all four feet - eight inches of her perhaps?) and a little bit wiser (like the elephant, perhaps?).

Now, let us discuss...

- Have you ever been annoyed by something an older person did, only to understand it better later? What changed your perspective?

- Can you think of something old in your house that has a story behind it? What do you think it might have meant to someone in your family?
- How can we balance the old and the new — the traditions we have inherited from our elders and the modern ways of living?

Ammi Shikyaan - Shankha

The shankha is an important element of Hinduism. It is used during puja, for purification and offering arati to the deity. While preparing the offerings for puja, the shankha is placed on the right-hand side and filled with abhimantrit water.

The shankha with a hole at the top is used as a conch shell, blown to create a resounding, melodious 'Om' sound which dispels negative energies. It is blown to indicate auspicious events, like the arrival of H.H. Swamiji. Conch shells are also blown during arati. In ancient times, blowing the shankha signalled the beginning of war too. Most notable warriors had eminent shankhas with their own inimical sounds.

Many deities are depicted holding the shankha along with their ayudhas (weapons). Lord Vishnu holds the Panchjanya shankha in His upper left hand. This depicts infinity or the Universe, while the spiral whorls represent the motion of the planets. His other hands carry the Sudarshana Chakra, gada (mace) and lotus flower. In His avatar as Krishna, the Bhagavad Gita describes Him as heralding the Kurukshetra war by blowing the Panchjanya.



Shankhas are made from the shell of a particular kind of sea snail found in the Indian Ocean. There are two types of shankhas depending upon the direction of the spiral — vamavarti or left-handed and dakshinavarti or right-handed. The Dakshinavarti shankha is considered to be the abode of Devi Lakshmi and hence associated with Lord Vishnu. It is to be used for puja. The Vamavarti shankha is more commonly found, but is not used for puja or blowing. It is associated with Lord Shiva.

The shankha is a part of every Hindu ritual and household.

Did you know?

- The Panchajanya emerged from the sea during the Samudra-manthan.
- While Lord Rama is the avatar of Lord Vishnu, Lakshmana is considered to be a part-incarnation of Shesha Naga, Bharat of the Sudarshan Chakra and Shatrughna of Panchajanya.
- The shankha is of great religious significance to other Indian faiths like Sikhism and Buddhism too.

The Bhagavad Gita mentions the names of Pandavas along with their personal shankhas. Do you know which one each belongs to? Match the columns:

S. No	Pandava	S. No.	Shankha
A.	Yudhishtir	1.	Sughosha
B.	Bhima	2.	Mani pushpaka
C.	Arjuna	3.	Ananta Vijaya
D.	Nakula	4.	Poundrakhadaga
E.	Sahadeva	5.	Devadatta

A-3, B-4, C-5, D-1, E-2

Yudhishtir - Ananta Vijaya

Bhima - Poundra khadaga

Arjuna - Devadatta

Nakula - Sughosha

Sahadeva - Mani pushpaka

Credits:

Little Ravikiran created with love by Nishtha Naimpally,
Pratima Rege, V. Shankar Bhat, Chandrima Kalbag, Namrata
Heranjal and Jyothi Bharat Divgi

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Your feedback is important to us!

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https://commons.wikimedia.org/wiki/File:Shankha_with_rosette.jpg#mw-jump-to-license

Source : <https://en.m.wikipedia.org/wiki/Shankha>



Arrival at Mathura on 17-3-2025.
(Courtesy: Anushravas)



Arrival of Swamiji and Deepa Namaskar on 17-3-2025.
(Courtesy: Anushravas)



Āshirvachan in Dharmasabhā on 18-3-2025
(Courtesy: Anushravas)



Darshan of Banke Biharilalji on 18-3-2025.
(Courtesy: Anushravas)



**Swamiji's visit to Vivekanand Group of Colleges,
Mathura Pass, Aligarh on 19-3-2025.**
(Courtesy: Anushravas)



An evening at Raskhan Samadhi Sthal on 20-3-2025.
(Courtesy: Anushravas)



An evening at Raskhan Samadhi Sthal on 20-3-2025.
(Courtesy: Anushravas)



Krishna Janmabhoomi Darshan on 20th.
(Courtesy: Anushravas)



Yatris' visit to Nandagram, Gokul on 20th.
(Courtesy: Anushravas)



Yamuna Arati on 20-3-2025.
(Courtesy: Anushravas)



At Lucknow on 22-3-2025 at Shri Gunjan Hosangadi 's residence.
(Courtesy: Anushravas)



At Hanuman Garhi Temple in Ayodhya on 23 -3-2025.
(Courtesy: Anushravas)



At Hanuman Mandir. Dr. Nitin R. Gokarn, IAS is also seen in the photo.
(Courtesy: Anushravas)



The Hanuman Mandir.
(Courtesy: Anushravas)



Presentation by Dr. Nitin R. Gokarn, IAS on the Importance of the History of Ayodhya for Sanātana Dharma at Manas Bhawan, Ayodhya on 23-3-2025.
(Courtesy: Anushravas)



Sharayu Arati at Nava Ghat, Ayodhya on 23-3-2025.
(Courtesy: Anushravas)



At Rama Janmabhoomi Tirtha Kshetra, Ayodhya on 24-3-2025.
(Courtesy: Anushravas)



**Visit to Dashrath Mahal, Kanak Bhawan, Sri Ramavallabh Kunj,
Sri Nageshwar Nath Temple, Ayodhya 24-3-2025.**
(Courtesy: Anushravas)



Arrival at Varanasi on 25-3-2025.
(Courtesy: Anushravas)



**Talk by Dr. Nitin R.Gokarn, IAS, on
 The Spiritual Heart of Sanātana Dharma on 25-3-2025.**
(Courtesy: Anushravas)



Abhisheka at Shri Kashi Vishwanath Temple, Varanasi on 25-3-2025.
(Courtesy: Anushravas)



At Kāl Bhairav Temple, Varanasi on 25-3-2025.
(Courtesy: Anushravas)



On way to Raja Ghat on 26-3-2025.
(Courtesy: Anushravas)



Swamiji and Yatri-s arrive at Raja Ghat on 26-3-2025.
(Courtesy: Anushravas)



Abhisheka at the historic Raja Ghat temples on 26-3-2025.
(Courtesy: Anushravas)



Deva Darshan on 26-3-2025.
(Courtesy: Anushravas)



Deva Darshan on 26-3-2025
(Courtesy: Anushravas)



Informal interaction with Sadhakās on 26-3-2025.
(Courtesy: Anushravas)



Informal interaction with Sadhakās on 26-3-2025.
(Courtesy: Anushravas)



Ganga Arati on 26-3-2025.
(Courtesy: Anushravas)



At Mā Vindhyāvāsinee in Mirzapur on 27-3-2025.
(Courtesy: Anushravas)



Honouring distinguished guests and organisers on 27-3-2025.
(Courtesy: Anushravas)



Departure from Varanasi on 28-3-2025.
(Courtesy: Anushravas)



Sanchalaks and Yatri-s before dispersing on 28-3-2025.
(Courtesy: Anushravas)



Chitrapura Dhvajastambha readied for Dhvajārohan.
(Courtesy: Anushravas)