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॥ भव शङ्कर देशिक मे शरणम् ॥

(Shree Shankaracharya Sannidhi at SCM, Shirali)



Before shifting the deities from Bālālaya to Garbhagudi on 23-4-2025.
(Photo by Shri Damble Ganesh Rao, Mangaluru)



After Punah Pratishthā in the Garbhagudi on 23-4-2025 at Vittal.
(Photo by Shri Damble Ganesh Rao, Mangaluru)



Golden Nāga Pratishthā by His Holiness at Vittal on 26-4-2025.
(Photo by Shri Damble Ganesh Rao, Mangaluru)



Proceeding to Ādisthal (Moolasthān) on 28-4-2028 for Mr̥ittikāharan.
(Photo by Shri Damble Ganesh Rao, Mangaluru)



Returning from Ādisthal at Vokkettoor, near Vittal on 28-4-2025.
(Photo by Shri Damble Ganesh Rao, Mangaluru)



Dhwajārohan at Vittal on 30-4-2025.
(Photo by Shri Damble Ganesh Rao, Mangaluru)



Rudra Hawan and Mrityunjaya Hawan at Vittal on 1-5-2025.
(Photo by Shri Damble Ganesh Rao, Mangaluru)



Brahma Kalasha Sthāpana at Vittal on 3-5-2025.
(Photo by Shri Damble Ganesh Rao, Mangaluru)



Havan before Sahasra Kalashābhisheka on 3-5-2025.
(Photo by Shri Damble Ganesh Rao, Mangaluru)



Sahasra Kalashābhisheka at Vittal by His Holiness on 3-5-2025.
(Photo by Shri Kishan Kallianpur)



**Shikhara Kalashābhisheka on 3-5-2025 to mark the conclusion
of Sahasra Kalashābhisheka.**
(Photo by Shri Damble Ganesh Rao, Mangaluru)



The deities being taken to Yajñashālā on 3-5-2025 for Yajna and Ārati.
(Photo by Shri Damble Ganesh Rao, Mangaluru)



Rathotsava at Vittal on 4-5-2025.
(Photo by Shri Sadashiva Bana)

THE CHITRAPUR SUNBEAM :- MAY 2025

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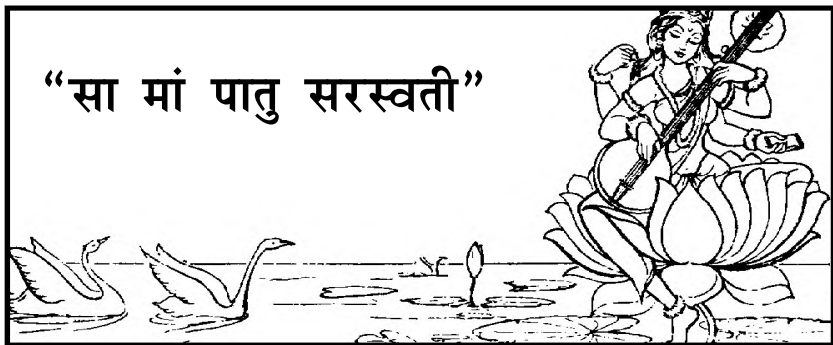
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“सा मां पातु सरस्वती”

PRAYERS, PRAISES & PSALMS
THE UPANISHADS

Yajnavalkya tells King Janaka:

यथा वै सम्राट् महान्तमध्वानमेष्यन्
रथं वा नावं वो समाददीत एवमेवैताभिः
उपनिषद्भिः समाहितात्मासि, एवं वृन्दारक
आढ्यः सन् अधीतवेद उक्तोपनिषत्कः इतो
विमुच्यमानः क्व गमिष्यसि-इति

Your Majesty, as a person, wishing to make a long journey, furnishes himself with a chariot or a boat, so have you equipped your mind with Upanishadic wisdom. You are honourable and wealthy. You have studied the Vedas and the Upanishads. Whither then shall you go when you leave this body?

नाहं तद् भगवन् वेद यत्र गमिष्यामि इति ।

The King said: Venerable Sir, I do not know whither I shall go.

(Continued) (Brihadaranyaka Upanishad)

‘ॐ श्री सद्गुरवे नमः’

This page is sponsored by Smt. Shiroor Chitra Shankar.



SWAMI ANANDASHRAM

GURU MAULI'S DIVINE GRACE

– Late Smt. Usha Dinkar Karnad
(Nee Seeta Bhat), Kolhapur

This incident took place when I was quite young. The whole family used to be unhappy since we could not attend any religious functions and, in particular, the week long 'Gokulashtam1' celebrations at the Sri Krishna temple, Karkala. When I asked my father why we could not do so, he replied that, as one of his relatives had gone to England for studies, we were excommunicated.

We felt blessed when H.H. Anandashram Swami took us back in the community. My father- Kasarkod Sadashiv Bhat, being a lawyer, was asked to look into legal matters concerning the Math. H.H. Swamiji used to spend the summer at our bungalow at Kallakuppe, a suburb of Karkala.

Once, a large monitor lizard entered our house at Karkala from the front door and went out from the back door. People considered this a bad omen and hence advised us to vacate the house — at least for six months. As it was the rainy season, it was inconvenient for us to do so. There may have been some apprehensions in the minds of some of our elders due to this incident.

One night around 10.00 p.m. amidst heavy rain,

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.

we suddenly heard a familiar conch like horn. We ran out and were pleasantly surprised to see our beloved Swami. It seems Swamy was to cross the river Gangolli on the way to Shirali. However, the river was in spate and in those times, there were no bridges. H.H. could have rested in Udipi or Kundapur, but He insisted on staying at Shiv Bhat's house. At such a short notice, we were unable to make arrangements for Swamii and His retinue at Kallakuppe. We arranged for Swamiji's stay at Karkala house on the first floor.

In this house, there was a way to the bathroom through the verandah. Next morning, H.H. could have certainly gone through this convenient path but instead, He entered the front door, traversing the same path as the monitor lizard had done. We were busy until H.H. left after breakfast. It then struck us that H.H. had followed the same path that the monitor had taken as if to clear our doubts and misgivings and to ward off any evil, if any, which we were apprehensive about.

I consider myself really fortunate to have been blessed by Swamii's presence during my wedding. I had lost my father a couple of years back and my only brother also could not come for the marriage. I felt that He came especially to make up for their absence and bless us. After our wedding, we were fortunate enough to be allowed to perform "Pada Pooja" together.

I can feel the grace of our "Guru Parampara" even now. H.H. Sadyojat Shankarashram Swamy blesses us by staying at our house occasionally. With His benevolent Grace, I feel utterly blessed.

(First Published in July 2002)



TEACHINGS OF SWAMI PARIJNANASHRAM

(Summary of the Discourse delivered
by His Holiness at Ganapati Temple,
New York on June 16, 1979.)

The Upanishads tell us in a meaningful Shloka that we have all come into the world assuming various forms of Prakriti and once having been born in this unfortunate condition, we should not strive for external things alone. We are not born only to commit one deed after another, good or bad. We must endeavour to find out why we have taken this human birth, what is our true goal in life, we must try to understand what is the inner Self, our Atma Shakti. If we do not do this, the Upanishads say, we will continue to rotate in this cycle of birth and death, we will continue to commit sins and suffer travails. If we do not realise the Self, our human birth is not vindicated. What should we, then, do to realise the Atman? We should try to understand that the Supreme Being, Paramatman, is in every creature and object in this world. If we realise this truth, our being born in this human body will have been vindicated. It is very easy to speak about the Self, the Atma Tatva, but it is difficult to realise. Vedas speak in difficult terms, but the Upanishads have simplified the Truth for us so that we can understand it easily. Of all the Upanishads, the **Kathopanishad** explains in the simplest of language which even a child can understand. Today, we will speak to you on the **Kathopanishad** which starts with the story of a small boy.

Kathopanishad speaks of a Rishi named Vājashravas who was engaged in performing the **Vishwajeet Yāga**. This **Yāga** means giving away whatever one loves most in life, what we regard as our dearest possessions. He who performs this **Yāga** thus gives to the Brahmins all his worldly possessions. Vajashravas is depicted as giving away cows, rice, ghee and so many other things to the Brahmins. As he goes on performing the “havan” and donating these articles, his eight-year-old son Nachiketa sits in a corner watching the **Yāga**. Though of tender years and uneducated, this son of Vajashravas is endowed with keen perceptivity and he is distressed to see his father give away to the Brahmins barren cows, cows which cannot even chew grass. Seeing this, Nachiketa felt sad. He knew that only one’s dearest possessions should be given away while doing such a **Yāga**. He also knew that he was his father’s pet, his dearest possession. So, he went up to his father and asked him whom he was going to give away his son Nachiketa. Vajashravas, busy with the rites, told Nachiketa not to disturb him but to go and and sit in a corner. Nachiketa obeyed him but, after some time, he again went to his father and asked him the same question: Father, whom are you going to give me? Again, he was asked to go to the corner and sit there and not to disturb the father. This went on twice or thrice and, when Nachiketa popped the question once again, his father lost his temper and burst out: “I am giving you to Yama, the God of death”. This was just as we sometimes use curse words, when we lose our temper. But, here, any utterance while performing a **Yāga** became a vow, which had to be fulfilled. Nachiketa himself was very happy to hear his father’s words. For, though

death is something dreaded by the whole world, in fact death is what everyone is most afraid of, Nachiketa, though so young, was very happy that he was to be sent to Yama because he looked on this as an opportunity to know what was death and mortality. When Nachiketa goes there, he finds Yama is out and is not back for three days. According to convention, when you go to someone's house and you find he has gone out, you have to wait outside the door or go back the way you have come. When Yama returns, he thus finds Nachiketa waiting outside his door, this lustrous little "vatu", and Yama asks him what is the matter. Nachiketa narrates all that had happened. When Yama hears that he had to wait for three days outside his door, he washes his feet and seeks his pardon for having made him wait.

Yama tells his young visitor "I have never made any visitor to my domain wait like this. So, by way of penitence, I want to confer three boons on you. Ask what you will, you can have it." Nachiketa then firstly seeks peace of mind for his father and then also seeks welfare and prosperity of his father. By way of the third boon, Nachiketa asks Yama what is Atma Tatva. When a man dies, what happens to his soul? Does the record of his good and bad deeds performed while on earth attach itself to his soul from birth to birth? Yama, loath to reveal the secrets of life, tries to distract the boy by offering his Apsaras, promising him long life, untold wealth etc. and begs of him to ask for one of these as boons. Nachiketa tells Yama: "As long as you are there, people are bound to be scared of you and I too will have to come back to you some day or the other. Instead, now that I am already with you, you can tell me

what is Self and how to attain it.”

The Upanishad then speaks of Self-knowledge or Atma Jnana in three or four shlokas, as spoken by Yama to Nachiketa. Firstly, he says, Self-realization is such a state which, once having been attained, does not disappear nor do you, in that blissful state, ever feel like emerging from it. That Self-realization is not derived from external objects. What is it then? He speaks of **Shreya** and **Preya** as the two paths before man. He who follows the path of **Shreya** will be, in the words of the Upanishads, “Atha Satyam Asti”. He will fare well in life, he will be well provided for and he will end up by realising God. But, he who goes by the path of **Preya** will get only transitory pleasures and ends up by losing everything. **Shreya** and **Preya** are Nivriti Marga and Pravriti Marga respectively. He who keeps his mind transfixed on his goal, who does not allow his mind to become restless, who remains cool and calm in all circumstances, is said to have chosen **Shreya** and such a man wants to make the most of this human birth itself without waiting for another. He takes this life as the only one he is ever going to have and pursues his goal with single-mindedness. On the other hand, he who goes after worldly pleasures is said to have opted for **Preya**. **Shreya** means Eternal Happiness while **Preya** means transitory pleasures. **Kathopanishad**, having identified these two paths, then tell us that we should always go by the path of **Shreya**. What is **Shreya**? We know from the foregoing that it is good for us, it is the right path for us and that it is also the path upheld by the Upanishads and not **Preya**.

(Continued)



Teachings of P. P. Shrimat Sadyojat Shankarashram Swamiji

NAVASPANDANA

Subrahmanya, the Shiva-Guru

The way We explain – from vaikhari it goes into the madhyama, from madhyama it becomes even more subtle. It can be described thus, they are just sign posts, do not get excited and cling on to that. I have crossed this, I have crossed this It can be understood in this manner. Much much more ... still that Triputi, 'I am experiencing' is there. Till that goes, till Shivoham happens, we pray and go forward. In that, the breakthrough that we need, for that, we pray to Subrahmanya – You are present in the form of the coiled serpent – Kundalini. Now reveal that, give me that Knowledge. You are certainly One with Shiva. Do you want a story? Take one more – a responsibility was given to Subrahmanya – do not allow anyone to come in. He accepted and stood guard. Devas keep coming – Brahma comes – a lot of administrative problems have cropped up. I need to consult Ishwara ... but He was not allowed to enter. Why? He complained – This son of Yours, Shanmukha, did not allow! He is Deva-senapati, nothing can be done by Brahma. He has four heads. This one has six! Why was he not allowed? He was called – Why did you not allow? Brahma is so Senior ... I asked Him. What do You know? Do You know the meaning of Omkara? He

said He did not know. Everything has emerged out of Omkara. Vedas only emerge from my mouth but I do not know the meaning of Omkara. So I banished Him as He did not qualify. Oh .. Oh .. Ishwara is thrilled ... My Son, do you know? It seems He said, Yes. He asked the Father – do You know? Ishwara said, the story goes – no don't – I will tell ... ok, tell me ... No it cannot be told in this manner. Guru is shreshtha and He sits at a higher level. And I (Shanmukha) am so tiny ... So Ishwara propped him on His shoulder. Then the Upadesha was given. Hence He is called Shiva-Guru ... The One who gives Upadesha even to Ishwara. What is meant by Omkara? what is the Brahma-tatva? The One who tells this, is Subrahmanya. A story! You can connect but finally you can bring it in your personal upasanaall that wealth of emotion, not unbridled emotion, very, very focused emotion. Bring it in your upasana. Do you understand? Take that richness!

– Talmakiwadi, Mumbai 2023

Enrich Upasana to Connect with The Ishta

Shadaja sugarvita Ganap sutoshita ... Ganapati is intelligent, Shiva is pleased! and this, Deva Senapati, carries out heroic deeds, demolishes asuras, guides the entire army of Devas Bhavanishankar feels proud looking at his deeds. Do you understand? Relate to any of that. As Ganapati what do I do, seeing that He is happy (as Shanmukha) whatever purushartha I am doing, seeing that, Lord Bhavanishankar says – wah, you are Mine! Connect to that. That is how upasana is

done, that is called upasana! Bhakti is there. Very intelligently generate it and not sporadic, sustain it because after all that is what is going to propel you. Vairagya will compel you into – not wanting this – but then what? There Bhakti helps and then you are prepared. Once you qualify, Guru Has to give! Knowledge is obtained, Oneness happens! So Shivoham is not chanted like a mantra. Rather it is an exclamation – This I have understood! I am Blessed! Even at that level while we do the mantrajapa, whatever be your mantra, do not argue with it! I have not realized it Yet, Still not understood etc., that element which keeps repeating – I have not yet understood, we drop that and go forward. So, till I understand, “I have not got it,” this too must be given up. This is a subtle thought process, called cognitive. I have understood, comes later. It is the poor ego which says, “I don’t understand.” Do not make a big thing of it! Tell it to shut up! You won’t understand and still the ‘I’ is aspiring for the Shiva Tatva. Aham ... Shivoham! Do you understand? At that level as you can let go of arguments, you will be able to let go. If you can, then you will be able to let go of your self-obsession also and the Pure Self will shine through! Kashika!!!

– Talmakiwadi, Mumbai 2023

Enriching your daily japa

What is to be done while performing Japa? First, we meditate upon the Guru. O’ Guruvarya, I am doing my daily Japa, I need your permission. You get permission from the Guru. In your room, even

at home, you visualize that. Immediately a Shakti comes as Agni, a streak of fire. It goes around you with a whirl. This is called Didbandhana. Protecting the sadhaka, Guru's Initial Grace surrounds youNothing negative can affect. If someone looks at you with dislike, even a thought like this does not affect us, at this time. Protection has come from the Guru. then what do we do? We meditate upon the Gurupadukas. We worship Ishwara in a Shiva Linga, do we not? We worship Devi in a Yantra. Guru's Aradhana is done in the Padukas. So, meditate that I have placed Guru's Padukas on my head. Visualise. We sit silently. Just relaxed breathing goes on. Visualise that. Just invoking Paduka means the Shakti of the entire Parampara has manifested there. When the Shakti of the entire Parampara is invoked in our Sahasrara Chakra the Divine Shaktis which are present all around, repleased ... they come and do the abhisheka of the Padukas. Agamartham tu devanam, gamanartham tu rakshasam, ghanta nadam ... we start ringing the bell and while doing so, because we have propitiated the Guru Padukas, the evil shaktis go away, the Divine Shaktis have arrived and are doing the abhisheka of the Padukas. What happens? Abhisheka is done with Amrta, the Divine nectar and what happens? Transformed as Charanamrta, it flows to my head and cascades down. Charanamrta. And all physical afflictions and sorrow is washed away. Visualise intensely. It is not water that it will flow off. It is going through and through purifying you, when all the while slow deep breathing is going on, diaphragmatic. So, a

complete purification is happening with the Charanamrta, the mind has become calm, happy in the Guru's proximity. Now one must offer thanks, mustn't one? How do we do that? We place the vidya bija "Kleem" in the mooladhara ... kriya Shakti ... I will work intelligently ... "Kleem" ... In the Anahata, there are emotions. Fear, Jealousy, all get removed. I place the Bhuvaneshwari Bija "Hreem" there. For a moment my attention goes to the Ajna Chakra and then again I place the shreem Bija in the Sahasrara. Kriya Shakti, emotions, bhakti and jnana – all of this I again offer at the Feet of the Guru. How few seconds it takes. So, you do that. Then with a calm mind do japa of your Ishtamantra. Kleem, Hreem, Shreem Gurubhyo Namah!

(Transcribed by Shrikala Kodikal)

FESTIVALS IN JUNE 2025

JUNE 2025

01 Sunday	Vardhanti of Swami Anandashram Sannidhi at Shirali
02 Monday	Vardhanti of Swami Vamanashram Sannidhi at Mangaluru
04 Wednesday	Vardhanti of Swami Shankarashram-II Sannidhi at Mallapur
05 Thursday	Vardhanti of Sachchidananda Dattatreya Sannidhi at Kundapur and Vardhanti of Nagabana at Vittla
10 Tuesday	Vata Savitri Vrata
15 Sunday	Janmadivasa of Swami PARIJNANASHRAM -III at Karla
16 Monday	Vardhanti of Jogayya Venkataramana Sannidhi at Kundapura
21 Saturday	Dakshinayana Prarambha

JAGADGURU SPEAKS

H.H. Sri Bharati Tirtha Mahaswamiji

GREATNESS OF ĀDI SHANKARA

Of the Vibhuti Purushas born in Bharata, Shri Shankara Bhagavatpada is the foremost. It is known by all that he was an incarnation of Lord Shiva. He achieved the goal of his avatāra not by showing miracles, but with scholarship, brilliant debating and wonderful teaching.

In a short life span one can study a lot and become a scholar, or can travel throughout the country or can write a number of books. Shankaracharya did all these and a lot more.

Extensive Writing :

He wrote extensively from Brahma Sutra Bhashya to Eka Shloki. In Brahma Sutra, it is said, what was in the heart of Veda Vyasa, has been clearly explained. Adi Shankara's style of writing is unemotional, simple and flowery.

Such is his greatness that among the commentaries he wrote for great works is one for the 12 shlokas composed by his disciple Hastamalaka. He wrote such original works as Viveka Choodmani and Upadeaa Sāhasri. For the common man, he wrote many stotras in praise of all the gods and goddesses.

Reality is one

While establishing Advaita Siddhanta, he declared that the Reality is only one and the rest is unreal. That eternal truth is called Brahman. If everyone is not experiencing this Brahman, it is because of the accumulated Karma. Once all the karma is cleansed, the individual realises Brahman.

Some raised the objection, “Where is the scope for Varnāshrama Dharma in Advaita Siddhanta. By your Advaita Siddhanta you have flouted Varnāshrama Dharma.” Nowhere has Ādi Shankara slighted Varnāshrama.

The Need for Karma

For those who have not yet reached the highest state of enlightenment, Varnāshrama Dharma is very essential. It is clearly stated that performing Karma is a must for all. When the Lord, who is the ultimate cause of everything is engaged in activity, what about others.

Sri Shankara’s compassion knew no bounds. Even to the Kapalika who asked for his head, he not only agreed to sacrifice himself, but also told him to come when the disciples were not there, so that he could have his head easily.

For National Integration

A great service Adi Shankara did for the country is to think of national integration. A Namnboodri of Kerala was made the priest of Badrinath. One from Maharashtra was sent as the priest to Rameshwaram. The priests at the Pashupatinath temple in Nepal are from Karnataka. Sureshwaracharya of North India was made the pontiff of the Sringeri Math in the South. Totakacharya of the South was put in charge at Jyotirmath in the North. By doing all this, Shankara taught us that all Indians should feel that we are one.

Preservation of Dharma

The sacred duty of the Maths he established is to protect, preserve and spread Sanatana Dharma. The Sringeri Math is doing its best to discharge its duty by having various activities such as establishing Pathshalas, supporting Veda Pundits, encouraging students of Veda, conducting the Veda Sabha and so on.’

(Courtesy: Tattvaloka)

Shankara: The Jnāna Avatāra

Our core spiritual texts, called *Prasthanā Traya*, consisting of the *Upanishads*, *Brahmasutras* and *Bhagavad Gita*, were made available by the grace of Sri Veda Vyasa, an avatara of Lord Narayana himself. If these texts have stood the test of time and become the invaluable fundamental texts of Hinduism, it is solely because of the lucid and profound *Bhashyas* on them by the *Lokaguru Bhagavadpada Shankaracharya*, and by numerous other acharyas following in his footsteps. *Shankara Vijaya* eulogises the *Bhashyas* thus:

सतां हृदब्जानि विकासयन्ती तमांसि गाढानि विदारयन्ती ।

प्रत्यर्थ्युलूकान् प्रविलापयन्ती भाष्यप्रभाभाद्यतिवर्यभानोः ॥

“Making the lotus hearts of the wise ones bloom forth, piercing the deep darkness of ignorance and making the owl-like opponents disappear, the brilliance of the *Bhashya* of this sun-like *yatishrestha* (best among renunciates) spreads all over.”

There is a beautiful shloka in the *Madhaviya Shankara Vyayam* which speaks volumes about Sri Shankara’s contribution through his *Bhashyas*:

व्यासो दर्शयति स्म सूत्रकलित न्यायौघरत्नावली-

रर्थात्लाभवशान्न कैरपि बुधैरेता गृहीताश्चिरम् ।

अर्थाप्या सुलभाभिराभिरधुना ते मण्डिताः पण्डिताः

व्यासश्चाऽऽपकृतार्थतां यतिपतेरौदार्यमाश्चर्यकृत् ॥

“Sage Vyasa presented the *Brahmasutra* twined with rows of gems in the form of perfect logic. For a

long time this was not taken up (bought) by scholars (traders) due to lack of (availability of wealth) comprehension of its meaning. Sri Shankara, the best among sages, made them easily available by making the *Sutras* understandable, and the scholars thereby became contented. Sri Vyasacharya also felt fulfilled. The magnanimity of Sri Shankaracharya is wondrous indeed.”

This beautiful verse explains with poetic excellence and metaphorical suggestions how Adi Shankara made the treasures of *Brahmasutra* available for all. It also points out the dearth of scholars in those times, who could unravel the profound depth of meaning in the *Brahmasutra*.

Only an affluent trader can afford to deal with the invaluable necklace of gems, and the buyer has to be equally affluent and aware of the value of the gems. Providentially, if such a rich gemmologist comes by and is magnanimous enough to distribute the gems freely too, imagine the feelings of those to whom they were inaccessible earlier!

In the same way, Sage Vyasa wove the rich garland of *Brahmasutra*, based on *Shruti* (the Upanishads), *yukti* (reasoning) and *anubhavam* (experience), but unfortunately there were no takers, no one scholarly enough to understand and appreciate these sutras. So they remained unheeded for long. Then came Sri Shankara as the sunshine to illuminate the treasure of the *Brahmasutras* and reveal the rich colours and the various facets of the gems therein. He wrote the lucid, but profound Bhashyas, making the sutras open up their deep and hidden meanings, thereby delighting the scholars. Thus Shri Shankara expressed

his gratitude to Sage Vyasa, the father of Hinduism, who in turn felt fulfilled. Such is the glory of Sri Shankara.

One can't but reminisce with awe and reverence the blessing that Shankara was, especially to the dark period of Hinduism, when he chose to descend on this earth. He took up the stupendous task of setting right the entire system and restore it to its pristine glory. It is said that the entire lot of the wicked and the impious were rooted out completely. Condemning strongly the *brahmanas* who were not true to *Brāhmīc* values, Sri Shankara brought under his influence the Bhattas or the *Mīmāṃsakās* also, by establishing that *karma* alone will not lead to *moksha*. In conclusion, it is but proper to reiterate the words of the great ones thus:

कुलं पवित्रं जननी कृतार्था वसुन्धरा पुण्यवती च तेन ।
अपार संवित्सुखसागरेऽस्मिन् लीनं परे ब्रह्मणि यस्य चेतः ॥

“Sanctified indeed is the family, fulfilled is the mother and blessed indeed is the earth, wherein is born the sage who is an endless ocean of knowledge and bliss, and whose mind has merged in the supreme Brahman.”

Shiva's incarnation as Acharya Shankara was meant not for the physical annihilation of the wicked, but for the annihilation and correction of the mental aberrations of ignorant people and for establishing the supremacy of *Advaita Vedānta*. It was a unique *Avatāra* — a *jnāna avatāra*.

(Shankara Jayanti was on 2-5-2025.)

(Courtesy: Tattvaloka)

**TEACHINGS OF
SWAMI ISWARANANDA GIRIJI
MAHARAJ**

**108 NAMES OF
DIVINE MASTER
SHRI DAKSHINAMURTI**

(Continued)

81) प्रबोधोद्गारदीपश्रीः

The beauty of the lamp that emits light of knowledge.

A lamp may have an exquisite design and is artistically shaped out of precious material, but if it cannot be lighted and used to illumine its surroundings, its 'beauty' is not as a lamp but only as a piece of decoration. The eminence of a lamp is to be judged by the bright and sustained light emitted and the ease and efficiency of lighting. Dakshinamurti is the best of the lamps of wisdom since He is the direct approach to the Self, sustained by what Shri Krishna refers to in Gita as the Atmabhava. Any other bhava will be weak, intermittent and unreliable.

The sadhaka himself becomes the lamp through his sadhana and the Lord manifests as the beauty or wealth or meaningfulness (श्रीः) of it. We have description of this lamp in connection with sadhana in the following mantra used in daily puja:

वैराग्यतैलसम्पूर्णे भक्तिवर्तिसमन्विते ।
विवेकपूर्णपात्रेऽहं बोधदीपं प्रदर्शये ॥

“Viveka (discrimination of Sat-asat) is the receptacle in which I have filled the oil of vairagya (dispassion). Soaked in it is the wick of single minded devotion. I present this ready lamp to be lighted by the touch of the Divine Fire of Lord’s grace.” It is to be noted that this sadhana implies a beautiful integration of viveka, vairagya and bhakti. Viveka must have a stable basis and provide ample space to receive continuous supply of vairagya; and this vairagya should not be ‘dry’ state of non interest in things but a viscous rich fluid capable of sustaining the fire in the wick. Both viveka and vairagya are developed through *nishkama karma*. This is part of chitta-shuddhi, purification of mind. But to gain chitta-sthirata, steadiness of mind, one has to practise *nishkama bhakti* also. The third factor is the capacity of mind to discriminate between Atma-anatma, sat-asat etc., and this is achieved by doing regular satsang involving hearing (shravana) of the truth expounded in shastras and the teachings of holy men. This is the receptacle (पात्र). Pātratā alone is able to unify nishkāmanā, karma, and bhakti into something that is transformed by the Lord into enlightenment, prabodha.

82) प्रकाशितजगत्त्रयः

He who enlightens the three worlds.

Dakshinamurti illumines not only the disciple’s mind but also the three worlds. That is how the *sadhaka* sees His light. Samvit is defined by *Shankaracharya* as: that which is the witness in all

living things, from the highest Brahma to the humblest ant; that which spreads as the experience in all the three states of waking, dream and deep-sleep. The three states of waking, dream and deep-sleep, the ‘three worlds’ in the present name should be interpreted in both senses- the cosmic and the individual.

83) प्रज्ञाचन्द्रशिलाचन्द्रः

He who makes the highest perception to manifest.

This is a very beautiful subtle name that employs the illustration of a fabulous “moon-stone” (चन्द्रशिला) which is supposed to ‘melt’ and allow fine drops of pure water to ooze out on exposure to moon-light. Every soul embodied as a human is a potential *prajñā-shilā*, rock of awareness. But it is covered with encrustation of ignorance, abuse and misuse of awareness. A few intellectuals are able to bring the rock to its native form. But then, it is carved into an artificial figure and exhibited as art in museums of world-approbation or installed in the dark chamber of ego- worship. Rarely does one realize that it is *chandra-shilā* and that the best offering to it is an exposure to moon-shine. The Master of masters is the full-moon in whose mere presence the rock of awareness becomes a melting sweetness, the ultimate gift of human life, the panacea for worldliness.

(Continued)

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



A group photo before start of Mrigabete Utsav at Vittal on 4-5-2025.
(Photo by Sadashiva Bana)



Mrigabete Utsava starts.
(Photo by Sadashiva Bana)



Operation Vāgāvesu at Vittal during Mrigabete Utsav.
(Photo by Shri Sadashiva Bana)



Poojā at Kavalige Katte during Mrigabete Utsav.
(Photo by Shri Sadashiva Bana)



Dharmasabhā at Vittal on 4-5-2025.
(Photo by Shri Sadashiva Bana)



Punarpratishthā of Shri Hanumanta Dev and Shri Lakshminarayan Dev
at Bhatkal on 9-5-2025.
(Courtesy: Anushravas)



**Punarpratishthā of Shri Hanumanta Dev and Shri Lakshminarayan Dev
at Bhatkal on 9-5-2025.
(Courtesy: Anushravas)**

To All Concerned

All of you are aware of the sad demise of Nārāyaṇ Mallāpur Mām, General Manager of Shri Chitrāpur Math (SCM) Shirālī on 3rd May, 2025.

On behalf of the Standing Committee, SCM, I place on record our appreciation of the significant contribution made by the Late Nārāyaṇ Mām to SCM and its affiliated institutions over the last than twelve years and more. We pray to Lord Shri Bhavānishaṅkar for Sadgati to his ātmā.

With Blessings from H.H. Swāmijī, I would like to announce that Sūraj Balwaḷī Mām, Deputy General Manager at SCM Shirālī will take the charge of the SCM administration with immediate effect. Sūraj Balwaḷī Mām will continue to hold the position of Deputy General Manager until further notice.

All the Heads of Departments at Shirālī and at other SCM locations will now onwards work with Sūraj Balwaḷī Mām for the smooth functioning of Math administration. Sūraj Balwaḷī Mām will report to the undersigned.

All are requested to extend full cooperation to Sūraj Balwaḷī Mām in carrying out his new responsibilities.

With regards,

Praveen P Kaḍḷe

President - Standing Committee- Shri Chitrāpur Math , Shirālī

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



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Little Ravikiran – Vaishakha 2025

Swamiji Says...

True seva is the first step towards joyful and positive surrender. Reverence seeps into seva automatically when it is done without a selfish motive, when it is offered as worship to the Guru or God.

- H. H. Shrimat Sadyojat Shankarashram Swamiji

Vichaar Koryaan – For a vibrant discussion

The hall was abuzz with laughter, chatter and the sound of shuffling feet as the children ran about in excitement. The children were brimming with joy — H. H. Swamiji was going to visit their Sabha and a special children's program was being planned. The children were all eager to perform in front of Pujya Swamiji.

A group of children was seated on the floor, waiting for the practice session to begin. "I am acting in the skit and also reciting the Sabha Prarthana-s. What about you?" Suraj asked eagerly, his eyes sparkling with pride as he turned to his friends.

"I wanted to act in the skit too," said Shruti, fidgeting with the end of her dupatta, "but I have to play the keyboard... so I cannot be in anything else." There was a hint of disappointment in her voice.

"I am going to sing *and* dance!" exclaimed Smriti as she bounced, unable to contain her energy!

"I have given my name for the dance, but I haven't heard from them yet," Shlok muttered, looking down, "I don't think I am selected."

Amid the chatter, the children noticed that one person had not

said a word — their beloved Priya akku. Warm and smiling as always, she sat quietly, listening to them.

"What about you, Priya akku?" Smriti asked, tugging gently at Priya's kurta. Priya looked up and smiled, "I have been selected for the dance, but they are also looking for someone to play Goddess Saraswati. Let's see what happens." "You would be *perfect* for the part!" said Smriti with wide eyes, clearly awestruck. The others nodded in agreement.

Just then, Savita pachi, one of the program coordinators, clapped her hands. "Alright children, let's begin practice!" Groups began to form—singers, dancers, actors—and the children got busy. In the dance group, Priya immersed herself in learning the steps. But before long, a new discussion stirred among the program coordinators...

"We need someone to be Goddess Saraswati," Karan mam announced. "What about Krisha? She hasn't been assigned to any group yet," suggested Tara pachi. Everyone agreed readily, but there was more. "We also need someone to stand behind Krisha, to form the second pair of arms," Savita pachi added, "Any volunteers?"

The room fell silent.

The children looked at each other, but no one spoke. Some looked away, avoiding eye-contact. A few moments later, Priya's voice rang with confidence, "I can do that, pachi." Savita pachi looked up from her clipboard, concern creasing her forehead, "But you are in the dance team, ma. You can't do both."

"I can skip the dance, pachi," Priya said with a smile. "Anyway, there are many more who are interested in it."

There was a pause. "Ok," Savita pachi nodded, "That is really sweet of you, Priya. Thank you."

The practice continued for the rest of the day. Later that

evening, as the children walked back home together, they chatted about their day...

"I got selected for the skit," Shlok grumbled, "but I don't have any lines! I have to just stand in the background and nod."

"I have to chant the Sabha Prayers from the back because I am the tallest," sighed Suraj.

Smriti turned to Priya, puzzled, "But Akku, you gave up dancing, which you are so good at! Now, you'll be standing behind Krishna as her extra arms. No one will even know it is you!!"

"That's ok, Smriti," said Priya in a calm voice. "Every part we play, whether big or small, is our offering to Pujya Swamiji. It is seva. It is about serving from our heart, not about being seen."

"But this seems unfair. You should be in the front, showing your talent," Shlok protested.

Priya smiled again. "Shlok, many wanted to dance, but no one stepped up for this role. Without someone to complete the image of Goddess Saraswati, our offering to Pujya Swamiji would have felt incomplete, don't you think? I felt that my seva would be more meaningful if I did what was *needed*, not just what I *wanted*."

Priya paused and looked at the children.

"Seva is about serving with love and devotion, without any selfish motive, right? When we do that, every act—even the invisible one—is accepted by the Guru with love."

The children fell silent, absorbing Priya's words.

Now, let us discuss...

- Have you ever had to choose between what you *wanted* to do for someone and what they *needed* you to do? What did you choose?

- How do you usually feel when someone else gets the recognition you wanted? How can you deal with those feelings in a positive way?
- What is more important — being seen and appreciated or doing what is truly helpful? Why?

Kavyanjali – Brahmakalashanga Rathotsav

A thousand kalasha-s for a consecration true,
In the glory of Lord Anantheshwar, by the Divine Hands of our
Guru.

An offering eternal, in the sacred here and now,
Every drop a prayer; every moment a vow.

A vow is not bound in words or in time,
A connection eternal, sacred and prime.
May every moment be a reminder of Thee,
In every breath I take, Thy presence, may I see.

Thou art my Lord — boundless, serene and divine
At Thy will, the universe does align
Like the first streak of sunlight
Like that brilliant flash of lightning so bright
Like both flame and ember, as radiant as radiance could ever
be
Thy worship is my becoming; Thy Grace is my felicity.

As Thy Ratha takes a forward stride on this land
Drawn by devotion, not just by hand,
Not just above, but within and around,
In earth and wind, in every sound,
From flame to cloud, from sun to sea,
All sing Thy praises; all Glory to Thee.

Thy creation turns sacred, and the cosmos bows low,
As Lord Anantheshwar moves forth in His radiant golden glow.

The Brahmakalashanga Rathotsav, a festival, yes — yet, far more still,

A saga of devotion, faith and steadfast will.

Ammi Shikyaan – Nandi - The Sacred Bull

The bull is a sacred symbol, signifying Divine Order in Hinduism, especially in the divine form of Nandi, the mount of Lord Shiva. Nandi is known by various names including Nandikeshwara and Nandideva, and serves as the guardian deity of Kailash (Shiva's abode). He is a prominent figure in every temple, where a seated Nandi faces the main shrine of Shiva. His eyes are fixed on the Lord, and one of his legs is folded, as if to rise instantly. Nandi personifies the ideal devotee or Shishya, who is always alert, to hear the words of his Master and carry out Seva immediately. His pointed horns indicate the consequences of not following Dharma or our sacred duty.

The bull embodies Dharma itself. Dharma is the cosmic order or moral law that governs us. The four legs of the bull symbolically represent the pillars of righteous living: Satya (truth), Dama (self-control), Dayaa (compassion), and Daana (charity). In the current Kali Yuga, Dharma is depicted as a bull standing precariously on one leg, due to the diminishing spiritual values in modern times.

This connection between Dharma and Divinity is so important that Lord Shiva Himself sits astride Nandi and bears names like Vrashaanka and Vrashabhaaroodha. Lord Shiva initiated Nandi into Shivajnana, establishing him as one of the early Acharya-s, elevating him from mere mount to spiritual

teacher. According to the Nandinatha Sampradaya, he guided eight eminent disciples namely Sanaka, Sanatana, Sanandana, Sanatkumara, Tirumular, Vyaghrapada, Patanjali, and Sivayoga Muni, who were sent in eight different directions, to spread knowledge and wisdom.

The Dhawaja Stambha in front of our Shri Chitrapur Math holds the Nandi atop, ever present in the service of Lord Bhavanishankar. During the Guru Jyoti Yatra too, it was Ram, the bull, who drew the cart carrying the Holy Paduka-s of our H.H. Shrimat Parijnanashram Swamiji and the consecrated kalasha-s.

Sanatana Dharma gives due importance to everything that exists in the universe. It is for us to understand its importance and significance.

Source: Sunbeam old editions

Prashnamancha: Vahana-s

Match the correct Vahana-s of the Devata-s and Devi-s given below:

Sr. No	Devata /Devi	Vahana
•	Ganesha	Garuda
•	Saraswati	Mayura
•	Durga	Dog
•	Lakshmi	Mooshaka
•	Vishnu	Makara
•	Kartikeya	Ulooka (owl)
•	Varuna / Ganga	Hamsa
•	Bhairava	Airavat
•	Surya Deva	Simha
•	Indra	Seven Horses

Jai Shankar, dear children!

The Shukla Panchami of this month, Vaishakha, is a very important tithi for us. Do you know why? It is the birthday, the Jayanti of Jagadguru Adi Shankaracharya. We celebrate this auspicious day as 'Shankar Jayanti'. To commemorate this auspicious occasion, the Little Ravikiran Team brings you a new series on the life and works of Adi Shankaracharya. Together, let us deepen our knowledge about this great Master—a devoted son and shishya, a fearless debater, a poet par excellence, a loving bhakta, a calm philosopher of Advaita, a prodigious religious reformer, and a visionary who unified the fragmented religious landscape of Bharat.

The Birth of Shankara

Around the 8th Century CE, in the tiny hamlet of Kaladi, on the banks of the Purna River in Kerala, there lived a pious and devout couple named Shivaguru and Aryamba. Aryamba was a pious and noble woman. Shivaguru was well-versed in the Veda-s and Shastra-s. He was constantly engaged in the performance of rituals laid down in the scriptures, chanting of the Veda-s, and charitable service. Thus, the couple lived as ideal householders for many years.

Although blessed with abundant wealth, knowledge, patience, humility and a kind heart, one wish remained unfulfilled for Shivaguru—a child. Hoping to be blessed, the couple undertook a pilgrimage to the Vadakkunathan Temple in Thrissur, dedicated to Lord Shiva. There, they performed intense austerities and prayed with deep devotion.

Moved by their ardent prayers, Lord Shiva appeared to Shivaguru in a dream and granted him a boon. When Shivaguru asked for a son, the Lord gave him a difficult choice, "Do you want an all-knowing and virtuous son who

will have a short life, or many ordinary sons who will live long?" Without hesitation, Shivaguru replied, "O Mahadeva! Grant me the wise and virtuous son even if he will not live long." The Lord was pleased with his answer and said, "You have chosen wisely, Shivaguru. I Myself shall be born as your son!"

Accepting the Divine Assurance with great faith, the couple rejoiced and returned to their village. They continued with their regular Vedic Yajna-s and acts of charity, awaiting the birth of their child.

Months passed, and on the fifth day of the bright half of Vaishakha, Aryamba gave birth to a radiant son. They named him Shankara.

Thus, on Vaishakha Shukla Panchami, Lord Shiva Himself incarnated as Shankara.

Credits:

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

Editor: Dr. Chaitanya Gulvady

We welcome your feedback at

littleravikiran@gmail.com

Your feedback is important to us!



Vardhanti of Nagalaya at SCM Shirali on 23-4-2025
(Courtesy: Anushravas)



Vardhanti of Nagalaya at SCM Shirali on 23-4-2025
(Courtesy: Anushravas)



Rathotsava at Vittal on 4-5-2025.
(Photo by Shri Sadashiva Bana)