

# THE CHITRAPUR SUNBEAM

चक्षुर्विन्द्यै तनूभ्यः  
॥ श्री चित्रापुर मठः श्रीवल्ली ॥

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॥ ॐ नमो भगवते परिज्ञानाश्रमाय ॥



HH's arrival at SCM Bengaluru on 19-6-2025.  
(Courtesy: Anushravas)





**Janmotsav 2025 at Karla.**  
(Photo credit: Shri Dinesh Karkal)



**Janmotsav 2025 at Karla.**  
(Photo credit: Shri Dinesh Karkal)





Janmotsav 2025 at Shirali.  
(Courtesy: Anushravas)



**Janmotsav 2025 at Shirali.**  
*(Courtesy: Anushravas)*



**Janmotsav 2025 at Shirali - Musical homage to our Parama Guru  
by Ved. Vijay Bhatmam (Sudhatanaya).**  
*(Courtesy: Anushravas)*





**P. P. Swamiji's visit to Swami Parijnānāshram Educational and Vocational Centre for the Divyang in Bolinj, Virar on 16-6-2025.**



**Computer Lab inaugurated by His Holiness.**



**At the Computer Lab.**



**Dr.Mohan Mankikarmam, a Founding Member of the Centre, was felicitated by Pujya Swamiji.**





Pādukā Poojan in progress.



Pujya Swamiji with the teachers and other staff at SPEVC for the Handicapped (for Divyang),Bolinj, Virar on 16-6-2025.

## THE CHITRAPUR SUNBEAM :- JUNE 2025

### **EDITORIAL COMMITTEE:**

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<b>CONTENTS</b>	<b>Page No.</b>
Prayers, Praises and Psalms	11
Swami Anandashram - Unforgettable Reminiscences	12
Teachings of Swami Parijnanashram	18
Teachings of P. P. Shrimat Sadyojat Shankarashram Swamiji	22
Festivals in July 2025	27
Jagadguru Speaks	28
Teachings of Swami Iswarananda Giriji Maharaj	29
Santa Arur Umabai Bodhamrit	32
Chaturmas 2025 – Invitation	37
Various Announcements	41
Little Ravikiran	45

### **SUNBEAM available on our MATH website – [chitrapurmamath.net](http://chitrapurmamath.net)**

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

**Mobile or SMS : 9867518574 (Arun S. Bolangdy)**

**WhatsApp No. : 9892229574 (Uma Arun Bolangdy)**

**E-mail : [sunbeam.seva@gmail.com](mailto:sunbeam.seva@gmail.com)**

### **Address of Shri Chitrapur Math :**

**SHRI CHITRAPUR MATH, SHIRALI – 581 354**

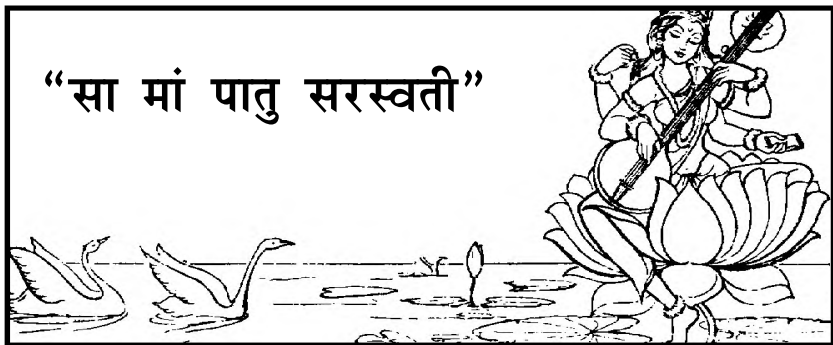
**(DIST. UTTARA KANNADA, KARNATAKA)**

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

**E-mail : [seva@chitrapurmamath.in](mailto:seva@chitrapurmamath.in)  
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PRAYERS, PRAISES & PSALMS  
THE UPANISHADS

**Yajnavalkya tells King Janaka:**

अथ वै तेऽहं तद् वक्ष्यामि यत्र गमिष्यसि इति.

Now I shall tell you where you will go.

**Janaka: ब्रवीतु भगवान्**

**Venerable Sir, Please tell me.**

**Yagnavalkya Says:**

स एष नेति नेति आत्मा । अगृह्यो न हि गृह्यते ।  
न व्यथते न रिष्यति । अभयं वै जनक प्राप्तोऽसि ।

That Self is not this, not this. It is not grasped, being ungraspable. It is not pained nor injured. O Janaka, You have reached the stage of fearlessness.

*(Continued) (Brihadaranyaka Upanishad)*

‘ॐ श्री सद्गुरवे नमः’

This page is sponsored by Smt. Shiroor Chitra Shankar.



# SWAMI ANANDASHRAM

## UNFORGETABLE REMINISCENCES

### A HUMBLE TRIBUTE TO SADGURU

– NARENDRA NARAYAN UBHAYAKAR

Our Brahmibhuta Parampujya Shrimat Anandashram Swami was a Living God. True to His name He was a personification of Bliss or Sat Chit Ananda. His entire life from the tender age of 13 was sacrificed for the spiritual welfare not only of the Chitrapur Saraswat but also for each and every person who came under His influence. Several anecdotes narrated to me by the elders as well as my own experiences come gushing forth in my mind like the Holy Ganges.

Pujya Swami graciously used to spend summers at Bangalore and my grandfather, the late Devrao Shivaram Ubhayakar had the good fortune of hosting and serving Swamiji (महापुरुषसंश्रयः). Likewise, H.H. observed some Chaturmasya Vratas at Bangalore. Amongst various experiences, some we rejoice by keeping to ourselves and some by sharing with other devotees and thus multiplying the joy. My father used to narrate to us very often his nostalgic memories of Swamiji. His Holiness Shri Jagadguru Shri Chandrashekhara

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**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.**



Bharati Mahaswamiji invariably used to make enquires about Pujya Swami every time my father went to Sringeri. The senior Maharani of Mysore, endowed with a religious bent of mind used to come for Swamiji's Darshan to our place. Swamiji gave Darshan to her in the same manner as He would give to poorest of the poor, with His benevolent smile and वृणादृष्टि. Once after my grandfather's passing away, H.H. sent word to my grandmother whether it would be alright if He came to our place. My grandmother immediately sent word that we could make arrangements for Swamyi's stay as before and that He should positively come to our place and bless us. During His stay a mango tree, Malgovala variety which usually has an insect inside the seed, yielded fruit without a single insect. Likewise, in the Bangalore Math where Swamy spent His last one year, all the plants and trees yielded plenty of flowers and fruits.

His Holiness used to go by our car up to the Cubbon Park or any other quiet location in Bangalore for evening walk regularly. His wit and humour interspersed with philosophical "Bodha" and His informal conversations and characteristic laughter are unforgettable. On one such occasion in 1965-66 one of the gardeners working there was overwhelmed on seeing Swamiji, rushed up to Him, touched His feet and prostrated before the great Mahatma who performed no miracles but whose life itself was a guiding light to His

devotees. Whenever I am reminded of this incident, I always say Swamii stood still like Shri Vithoba's Murti of Pandharpur. He then looked towards the gardener and slightly bent His head and then moved on. On another occasion in Cubbon Park some street urchins walking behind us were passing disrespectful remarks. But Swamiji was walking unconcerned. All of us who were accompanying, H.H. walked alongside silently and after a while those boys went their way. The स्थितप्रज्ञ was affected neither by praise nor by criticism.

Swami liked to listen to vocal and instrumental classical music on AIR before His shayana. One could see only His Lotus Feet below the curtain, gently holding t  l. Early morning after completing ablutions He would come to Puja room with only one small folded Bairas on His shoulder even in the biting cold of Bangalore. At Shirali, H.H. would have a wash near the Goshala using cashew leaves to cleanse His mouth. One could then hear the sound of Padukas approaching inside. He would then offer namaskars to all the 6 Shrines to the accompaniment of Shehnai.

Several devotees came regularly to the Bangalore Math every morning for Swamiji's Darshan. Thereafter, the doors of His room would be closed for some time while He performed yogasanas. It was a divine sight watching Swami wear his clothes after sn  na near Shrimat Pandurangashram Swamyi's Samadhi at Shirali and in the Puja room at Bangalore. Anushthan

then followed. He would be absorbed in deep meditation, at times slightly opening His eyes (अर्धोन्मीलित नेत्र) and then withdrawing into Himself almost instantaneously. I vividly recollect with moistened eyes Swami waiting during Teertha with 'Kasho' in hand for the grand old lady Basrur Shantiakka coming as hurriedly as possible drawing her saree 'sharagu' over herself. She would be in the kitchen laying out the Bhiksha thali for Swami whom she referred to as "मगलोदेवु". Invariably one of H.H.'s retinue had to go and tell Shantiakka to come soon for Teertha. Swamiji once gave Darshan to my mother with a halo like the full-moon behind His head. This indeed is her good fortune and reward for her austerities and sacrifices.

Swamiji has composed a beautiful Stotra on Param Pujya Shrimat Pandurangashram Swamy. The Stotra commences by praising His Guru as a reservoir of Jnana, Vairagya and Bhakti and repository of Karuna, praying that His Guru's Sannidhi may always be in His heart. Hattiangadi Gopalmam, a luminary and a proud son of a devout father has done us a great favour by reproducing a facsimile of this gem in his book 'Pandurang Pandurang'. Swamiji's devotion to His mother was exemplary. During her last days Swamiji did not move out of Shirali. He has kindly written to my grandfather in His own handwriting a letter, so nicely worded. Just before the charitable soul Jankibai who gave her son



Shantamurti for the welfare of Chitrapur Saraswats, breathed her last, the son walked barefooted to her bedside and across a curtain gave Teertha to the mother. Adi Shankaracharya prayed to Lord Krishna who gave Darshan to his Holy mother Aryamba.

It was the inauguration ceremony of the Shirali Branch of Jayalaxmi Bank. Nainpally Ramaraomam, Chairman of the Bank, performed Padapuja. He narrated His experience to my father that in the Saint's presence, as he washed Swamiji's feet, he was so moved that he could not hold back his tears. He wondered how others performed Padapuja just like that. Words fail to describe such experiences and one has only to experience this Bliss which flowed alike towards all.

A couple of months after the Golden Jubilee celebrations at Shirali in May 1965, Swamiji came to Bangalore for treatment as He was not keeping good health. H.H. Shrimat Parijnanashram came down to Bangalore in December. | consider my stay in our Shri Bangalore Math after my Upanayanam in 1964 as the golden period in my life. At night after Phalahar, the lock on the door of the Puja room would make a gentle noise when Swamiji opened the door. Shishya Swamiji would partake of the Prasad first and the rest of us would follow. It was a sight for the gods in Heaven to watch Swamiji perform Puja. Every flower, tulasi and bilva would be meticulously examined by

Swamiji before He offered it in worship to the Lord.

Swamiji accepted Burde Dattamam's invitation to the Gandhi Bhavan sometime in July/August 1966 against doctor's advice. The Shloka He chose for His Pravachan was .. Ananyachetah satatam yo mam smarati nityashah (भगवद्गीता) Swamiji stressed the need for daily and constant contemplation as it was an easy Sadhana for God-realization. Towards the end of His Ashirvachan Swamiji had some discomfort. He was hurriedly taken to Shri Math for medical attention.

On 16" September 1966 when preparations for Shri Gouri Ganesh festival were being made, H.H. asked for Kalya Phovu to be prepared for Phalahar. Later on, at 9.10. p.m. beloved Swamiji loudly recited Omkar and left His mortal body. The cot on which Swamiji attained Mahasamadhi was a humble offering by my paternal grandmother to the Saint of Chitrapur who now dwells in the hearts of His Bhaktas. His all embracing Compassion, Knowledge of the Parabrahman and countless other attributes are now enshrined in the Holy Samadhi where Parama Puja Shrimat Sadyojat Shankarashram Swamiji now offers worship everyday while at Shirali. In conclusion, I offer this small tribute in the form of a पुष्पांजलि at the Lotus Feet of the महापुरुष Rememberinbg the Bhajan "Guru Hamare Dhan Doulat Hai, Guru Hamare Pran."

*(First published in 2002)*



## TEACHINGS OF SWAMI PARIJNANASHRAM

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

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*(Continued)*

**Shreya** is Atma Tatva. It is the Self. It is without beginning and without end. It always is. When we drop our body, the Self lives on. When we speak of one man killing another, it is actually only one body striking against another - the Self does not kill nor does it get killed. The so-called killer as well as the man who is killed is pervaded by the same Self that pervades all universe and the worlds beyond. Thus, step by step, the **Kathopanishad** takes us to the concept of Atma Tatva. We show our children the sky by pointing a finger above. But, we do not in the beginning tell the children about the nature of the sky, the great void that fills up everything within and without, we do not speak of “मठाकाश” or “घटाकाश” and so on. So, also, with Atma Tatva, where we are taught what it is by easy stages.

The first things that we see in our body are the five senses, namely, the eyes, ears, nose, mouth etc. Bigger than these five senses of the body - the “pancha Jnana indriyas” - are the sense objects which they help us to perceive or grasp. But, greater still than the sense objects is the mind which helps us to realise what the objects of our senses are. Yet greater than the mind is the intellect which teaches us to discriminate between the right and the wrong and which helps us to control the mind. Greater than the



intellect is the soul, the Jiva-atma, but there is something greater than Jiva-atma and that is creation, this vast universe which is greater than our individual soul. Greater than creation, greater than everything else is the Creator, the Parama Purusha, the Brahman. There is nothing and none beyond Him. He is our goal. He is the object of all our striving.

What is Jivatma swarup? Now, we see a beautiful form, we see it with our eyes and our mind registers the vision and we take pleasure in that sight. The person who derives that sort of pleasure from his senses is the Jivatma. When we wake up from deep slumber, we feel refreshed and we say that we had very good sleep. In that condition all the senses are dormant and only Jivatma remains. One who experiences that restful state of sleep is himself Jivatma. From Jivatma we rise to creation and from creation to Paramatman. In reverse order, now, the Upanishads tell us how Brahman, the Supreme Being, was once in a sportive mood and brought forth this creation. Upanishads tell us how we can easily attain Atma Tatva or the Self by identifying that we are not the body, we are not the senses, nor are we the sense objects, we are not the mind and so on. When we have thus dissociated ourselves from every finite object, what remains is Atma Tatva.

If only we could sit still for five minutes and dwell on Atma Tatva! But that is not possible for us. It is because God, when He created us, positioned all our senses with their direction outside us. So, with the help of the senses, we can only perceive external objects, we cannot go within. Now, if you want to go closer to God, who has created this creation we too should reverse ourselves - in other words, we should

project our vision within instead of outside. The Upanishads exhort us “Close your eyes and go within.” It actually means - draw all your senses within and then dwell on your true Self. **Kathopanishad** speaks of a beautiful simile to tell us the relationship of our body to God, and to help us with our Sadhana. Atma is Paramatman, the all-pervading eternal Nirguna Swarup. This body of ours is likened to a chariot and the Supreme Lord of Lords is seated in the chariot. Intellect is the charioteer who knows where to go and how to reach there. Mind is the whip which the charioteer uses to control the senses which are the horses. The road by which the chariot traverses is this world of sense objects. If we want to reach Atma Tatva, we have to follow the above simile, allow the Lord to take charge of our body, which is His vehicle, and let our “Buddhi” (intellect) guide us along the right path. How can we go forward? He tells us - one who does not discriminate between right and wrong, between real and the false and who is not bothered either on this account, such a one cannot control his “indriyas” or the senses. He is like charioteer who has got untrained horses running wild all the time. On the other hand, one who knows what is what, what is Atma Tatva, is like the charioteer who has got well-trained horses and can go swiftly to his goal.

He who does not know this truth, who has no taste for this path, is subject to all the waverings of the mind. He remains immersed in this Sansar and the endless cycle of births and deaths. Take the example of the car or the chariot. When it has done its journey, it has a resting place. Whenever we have traversed a lot, we have a place to rest. Is there no resting place for the Sansari? There is, but he should

first realise the nature of this creation, without nursing any bitterness or enmity or jealousy towards anyone. Once he attains Brahma Swarup, the buffets of life worry him not, he has reached his resting place and he retains an equilibrium of mind in all conditions and circumstances.

As we explained earlier, real happiness does not lie in external pleasures. You may have heard of the example of the man who ate laddoos, which we have cited often in our addresses. He enjoys every laddoo that he eats till he comes to the 15th laddoo when he gets a tinge of distaste but goes on eating. His 16th laddoo brings him positive revulsion for the laddoo which gave him so much pleasure in the beginning. If the 16th laddoo brought him distaste and revulsion it means that every one of the preceding 15 laddoos carried 1/16th of that sense of displeasure. This is the case with all the worldly pleasures that we hanker after. Every worldly object carries in it misery and unhappiness. We have to visit great saints and learn at their feet how to control our mind, how to progress from Jivatma to Prakriti to Paramatman. Then, there is no return for us, we will have reached the final state where we can get lost in eternal happiness. He will then have vindicated his human birth. But, he who does not realise all this remains lost in the world of transitory pleasures. So, we are asked to ponder over what we have heard, to see God not only in this Ganapati temple but in everything, everyone and everywhere. We should know why we are here, where we have to go and how.

We are glad to have met all of you here in this Ganapati temple. We pray to Lord Ganapati to bless all with sound intellect and hasten their progress in Sadhana.



# Teachings of P. P. Shrimat Sadyojat Shankarashram Swamiji

## NAVASPANDANA

### **Mahalakshmi – The Shakti and Her Grace in our life**

Lakshmi, Mahalakshmi! What does Lakshmi mean? One who has Lakshana. She is a Shakti with Divine Lakshana. We want just that in our lives. Is it not? An intelligent person and a genius, there is a difference. Is it not? There are many intelligent people. Genius has a spark which you may not be able to define. That exactly is the Lakshana. Whatever we are supposed to or expected to do, we do it. But if Her one Glance falls on us, a miracle begins to happen in that .... We are thrilled! That is what we want. We keep trying to achieve our goals in life but with human effort, we can only succeed up to a limit. To succeed completely in our goal, with the aim that everyone should get the benefit, complete benefit of that, we do the aradhana of Devi. In fact, it is Her Shakti only. By a Vyakti, we mean a person who has some intelligence, a Shakti to think, he has ज्ञान Shakti. Is it not so? That is how you will define. Is this alive, it is not alive – inanimate. I am ofcourse, I am alive. Why? I can think, I have भावना, I have



emotions. I am not just a computer. And I can work. I have Ichcha Shakti, Jnana Shakti, Kriya Shakti. With these I try to work for the betterment of all. These also have been given by Her. These Shaktis present in a human being are bestowed by Her only – She is The Mahalakshmi Shakti. So, while praying to Her we say. There is this temple of Yours, we come and worship here. May my life be auspicious, may goodness pervade the lives of my family members, of all my people. Whatever inauspicious is there, may that be alleviated and then we sing bhajans, vaidikas chant mantras. We chant mantras, pauranika mantras, sing bhajans. It is all Kriya. We also express our emotions through the bhajanas. Then sitting silently for two minutes, you should do japa. You focus. Kriya – there is a lot of activity, lot of thinking too. Then you just bring it to the emotional state and then we pray – just as You have been given a place here, in the same way, You have a place in my heart too O Devi, now I want to experience Your presence in my heart. Praying thus, we do the japa. Is it not? If a person does that, then he is called a Saraswat. Then the bliss bestowed by Her will be seen more and more clearly in your life, in your behaviour. Of course we do want Lakshmi – wealth, but even in that wealth She infuses an auspiciousness and so whatever we do, it turns out good.

– Bandiwade, Goa 2024

## Upasana of Devi – going beyond Karmakanda

ददाति प्रतिगृह्णाति नान्यथैषा प्रसीदति ... You know where it comes, is it not? There is a mantra called Kilaka Mantra. Have you heard about the Saptashati? Saptashati – 700 shlokas! It is called Devi Saptashati or Durga Saptashati. Its Parayana is done, Havana is done chanting the mantras one by one. You do japa, in capsule form etc. In the Satya Yuga, all wishes were getting fulfilled by listening to the chanting of Saptashati. Whatever was desired, was being obtained. So what happened? A disorder began to manifest in the Universe. What will happen if desires get fulfilled by mere performance of an action? Something is amiss! महादेवेन कीलितम्! By observing that, it is said that Ishwara locked the yield of Saptashati – held in abeyance! And He said – Whosoever does the chanting of Saptashati with devotion, surrendering completely, only such a person will obtain the fruit of its chanting. Thus, it was locked. Its held back! How do we unlock it? On an auspicious day, on Chaturdashi, etc, as mentioned there, a sadhaka offers this chanting everyday. What does he do? Dadati! Gives ... kah dadati? Who gives? Sadhaka. Whatever I call mine, I mentally offer all that to Devi. I meditate upon Devi for two minutes. And then Pratigrhanti ... He takes it back! You bring fruits. After the puja, the archaka gives it back to you as prasada, is it not? That is a ritual under the Karmakanda. What does a sadhaka do in upasana? Me and Mine, I offer

everything unto You. What is meant by – “I am offering everything?” “I am offering even my Prarabdha. Whatever happiness, sorrow I am destined to confront, all that also I offer at Your Feet O Devi.” And for two minutes I meditate upon Her. Then I take back everything as prasada! When we take it back as prasada, She returns it after quickly purifying whatever is inauspicious in our prarabdha. Is it not so? Suppose we are sitting ... a child comes (holding an apple), ready to eat it. He drops it. Then he picks it up again and give to us. He then wants it back. Do we gives it to him just like that? We wash it and give. Naturally! Is it not? In the same way whatever is given to Devi, She returns after cleaning it a bit. Whatever our misdeeds, we offer them all, even those while taking back, She purifies. Even if you are destined to suffer, “I will give you the intelligence. You infuse them into your tapasya. You won’t be just suffering, you will come out stronger!” She begins to give such inspirations. Because happiness and sorrow keep coming in life whether or not you do Devi’s Aradhana. But She will help you, Guide you. Same with sorrow too. You do not have to bear with sorrow stupidly (like a donkey). Use it – okay, I will become stronger, I won’t complain. O Devi, tell me, something has to be done with this. It is Your desire- something greater I have to do because You are making me stronger. Understand? So, you invite that, but as Prasada. Then with Devi, I will be able

to work much, much better! This is a कला! (an art). This is called Upasana. It is beyond Karmakanda.

– Bandiwade, Goa 2024

### **Subrahmanya, the Shiva Guru**

The way We explain – from vaikhari it goes into 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 tripiti “I am experiencing” is there. Till that goes, till Shivoam 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. Devatas 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 Devasenapati, 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 was thrilled. My son, do You know? It seems He said, Yes. He asked the Father – do You know? Ishwara said, the story goes – no I 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-tattva? The One who tells this, is Subrahmanya. A story! You can connect but finally you can bring it in your personal उपासना... all that wealth of emotion, not unbridled emotion, very, very, focused emotion. Bring it in your उपासना. Do you understand? Take that richness!

– Talmakiwadi, Mumbai 2023

**(Transcribed by Shrikala Kodikal)**

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## FESTIVALS IN JULY 2025

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### JULY 2025

04 Friday	Vardhanti of Nāgā Katte at Vittal
06 Sunday	Shayani Ekadashi
10 Thursday	Vyāsa Poojā, Guru Poornimā, Chāturmāsa Vrata Prārambha at Shirali
25 Friday	Shrāvana Māsa Prārambha
29 Tuesday	Nāga Panchami



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# JAGADGURU SPEAKS .....

*H.H. Sri Bharati Tirtha Mahaswamiji*

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## NURTURE VIRTUOUS QUALITIES

Nowadays, some people harbour a misconception. For instance, when asked to perform good deeds, they simply put off the request saying: “This is the Kali Yuga. What good can we do?”

At a time when assistance should be offered to a person in need, they offer excuses like:

“That is his fate. This is Kali Yuga” and without an iota of compassion (दया) or empathy. They refrain from offering help.

In a similar manner, when a certain situation demands a truthful statement, they utter falsehood and totally ruin the task.

Such people are only deceiving themselves under the pretext of ‘Kali Yuga’. This attitude is not right.

Qualities like speaking the truth, compassion and offering help to another without any expectation are considered ‘सद्गुण’ (virtuous qualities) at all times. Righteous and unrighteous people exist in all yugas. Therefore, one must not utter untruth, be devoid of compassion or refrain from helping others, citing Kali Yuga as a reason.

**सदयं हृदयं यस्य भाषितं सत्यभूषितम् ।**

**कायः परहिते यस्य कलिस्तस्य करोत् किम् ।।**

It means: What can Kali Yuga do to that person whose heart is filled with compassion, speech is ever truthful and body is ever engaged in the service of others?

When a person’s speech, mind and body are well aligned, no harm will befall him, he will be get only good. Our blessings to all to understand and practise this in their lives.

*(Courtesy: Tattvaloka)*

**TEACHINGS OF  
SWAMI ISWARANANDA GIRIJI  
MAHARAJ**

**108 NAMES OF  
DIVINE MASTER  
SHRI DAKSHINAMURTI**

(Continued)

**81) प्रज्ञामणिवराकर :**

Storehouse of gems of wisdom.

This and the last name deal with ‘*prajnā*’ while ‘*medha*’ has been taken up in the immediately preceding names. ‘*Medha*’ and ‘*Prajna*’ are the two main themes of the *Dakshinamurti moola-mantra* on which this entire work is based. Hence the present names strike a dominant note though there is not much to be explained.

Prajna (प्र + ज्ञा) literally means special or superior knowledge. It is particularly used to denote the knowledge of Self. Gita contains the well-known song of Sthita-prajnah, one established in the pure Self-awareness. Aitareya Upanishad’s exposition of prajna culminates in the Mahavakya ‘*prajnānam Brahma*’. Realization of this unity is the ultimate perception that is prayed for here as ‘*prajnā*’.

*Dakshinamurti* is the supreme source of this spiritual wealth. Therefore, prajna is compared here to a gem and the Lord to an *ākara* which may mean a ‘mine’ or an ‘ocean’. In either case it is a very challenging task, a dangerous adventure. Only the most daring and skillful and the well- equipped can venture on this digging or diving. But they are amply awarded. The following names throw a flood of light on the subtle secrets of this skill and the splendours of these rare depths.

**85) ज्ञानानन्तर-भासात्मा :**

The essence of light that shines in the completion of each knowing.

**86) ज्ञातृज्ञादिविदूरग :**

Far removed from the divisions of knower-knowing- known etc.

**87) ज्ञानज्ञाद्वैत-दिव्यांग :**

Embodiment of the non-dual awareness in which difference of knower-knowledge ceases to be.

**88) ज्ञातृज्ञादिकुलागत :**

That which yields to the difference of knower-knowledge etc.

These four names describe *Dakshinamurti* as that intrinsic principle of light of awareness that accounts

for every enlightening perception. This is the favourite theme of Vedanta which tries to impart the knowledge of the unknowable (aprameya). It seems absurd at the outset, like someone shouting 'I have no tongue'. But the ideas of calling the Atman or Brahman as unknowable is to set it apart from all objects of knowledge, which by that very act of being known are limited and hence mortal, inert and *anātman* (non-self). But absolute 'unknowability' of Brahman will render Vedanta useless and attainment of moksha impossible. Then there is the undeniable fact of the Guru- parampara of Brahmavidya which is an unbroken stream of souls getting enlightenment of Brahman. Therefore, this enlightenment is to be grasped in a special way. In this respect, Upanishads (Kena, Brihadarnyaka in particular) and Agamik works (Tripurarahasya), Dakshinamurti Stotra Shloka 3 & 4) are to be studied carefully. Above all it is sheer grace of Guru which enables one to glimpse this unseen light, get this everbegotten realization. The set of names above try to convey an approximate idea of the nature of light.

*(Continued)*

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

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# SANTA ĀRUR UMĀBĀI BODHĀMRIT

Translated by V. Rajagopal Bhat

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(Continued from October 2024 issue)

## CHAPTER FIFTY FOUR (Contd.)

अहेरादि जगीं लोकाः। करिती सकलही एकमेकां।  
ऐसे करितां आठव देखा। होय एकमेका अंतरीं॥१२४॥

124. In our daily life, people give presents to each other. This serves to remember them.

तैसे येथें उत्सवासाठीं। देतां वर्गणी उठाउठीं।  
देवही रक्षी आम्हां संकटीं। आठव चितीं धरोनियां॥१२६॥

126. Likewise, when we donate for Utsavs, Almighty God, too, remembers us and protects us.

आम्हीं करितां त्याचे स्मरण। तोही आठवी आम्हांलागून।  
त्यासी होतां आठव जाणं। अगणित पुण्य पहा तें॥१२७॥

127. When we remember Him, He, too, remembers us. This confers on us immense holy merit (पुण्य).

ज्यासी आवडे जो जो विषय। तोचि देतां त्या सुख होय।  
शंकरासी अभिषेक प्रिय। हेयं विदित असे सकलांसी॥१२९॥

129. A person is pleased when we give him what he likes. Abhisheka is dear to Lord Shiva and this is well-known.

काय हेतु कथिला म्हणाल। तरी उत्सवादि करितां सकल।  
आठव होय घडिघडी विमल। हें कथिलें असे आधींचि॥१३२॥

132. I have said already about the purpose of Utsavs.



Utsavs serve to make us remember them every moment.

आठवें वाढे प्रेम अमित। प्रेमें होय समाधान निश्चित।  
समाधानें होय प्राप्त। मोक्षपद मानवांसी॥१३३॥

133. With growing remembrance, there comes about an upsurge of love. This leads to contentment, which, in turn, paves the way to Moksha.

दिवसभरी पोटासाठी।कराव्या लागती नाना खटपटी।  
धर्मकर्म राहिलें पाठीं।उसंत न मिळे अणुमात्र ॥१३५॥

135. To be a breadwinner, one toils throughout the day and strives in many ways. In this rush, religious rites get neglected for one has no rest or respite in this daily grind.

म्हणोनि देतां वर्गणी मठासी।तेथ सत्कर्म होताति बहुवसी।  
तेंचि पुण्य आपुल्या गांठीसी।येत सहजचि पहा हो॥१३६॥

136. Hence, if we give Vantiga to the Math, many religious rites take place in the Math and, naturally, lot of पुण्य (holy merit) accrues to us.

सकाम भजतां मिळे तें फल। निष्कामें होय मन हें निर्मल ।  
मग ब्रह्मज्ञान प्राप्त होईल।सहजचि जाणा तुम्हीं हो॥१३७॥

137. If our devotion is with desire, we will get what we wish for. If it is selfless(desireless), our mind will be rendered pure and we will get ब्रह्मज्ञान - spiritual awakening - as a matter of course.

(Continued)



**Kalasha Sthāpanā and Mandala Poojā at Shrimat Ananteshwar Temple, Vittal on 3rd and 4th June, 2025.**  
(Courtesy: Anushravas)



**Kalasha Sthāpanā and Mandala Poojā at Shrimat Ananteshwar Temple, Vittal on 3rd and 4th June, 2025.**  
(Courtesy: Anushravas)





**Kalasha Sthāpanā and Mandala Poojā at Shrimat Ananteshwar Temple, Vittal on 3rd and 4th June, 2025.**  
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Dear Sādhaka,

Jai Shaṅkar!

H.H. Shrīmat Sadyojāt Shaṅkarāshram Swāmījī Has graciously consented to observe the Chāturmāsa-Vrata during Vishwāvasu saṁvatsara from Āshāḍha Shukla Pūrṇimā (Thursday, 10<sup>th</sup> July 2025) to Bhādrapada Shukla Chaturdashī (Saturday, 6<sup>th</sup> September 2025) at Shrī Chitrāpur Math, Shirālī.

The precincts at Shrī Chitrāpur Math provide the right environment to make the Chāturmāsa period a spiritually enriching experience for all sādha-s. We are blessed to have the divine presence of our Guru-s in this puṇya-kṣetra.

We invite you to participate in all programmes with your wholehearted enthusiasm and enhance your sādhanā in this spiritual parva.

Your generous contribution through various sevā-s listed hereafter will help us to accomplish all the activities planned in these two months.

Please feel free to contact our coordinators if you need any details. The names and contact details of the coordinators are provided.

We look forward to seeing you in Shirālī, during this entire auspicious period of Chāturmāsa.

Yours in service of the Math, the Guru and the Guruparamparā,

Convenor, Chāturmāsa 2025

SHRĪ CHITRĀPUR MATH, SHIRĀLĪ

## Sevā-s during Chāturmāsā - 2025, Shirālī

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Indian passport holders can book their sevā through bank transfer. The bank details are given below. After making the payment, please send an email to [seva@chitrapurmath.in](mailto:seva@chitrapurmath.in) with Sevākartā full name, Gotra, Nakshatra, mailing address and details of sevā and remittance.

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Account Number:	107120960000009
IFSC Code:	SVCB0000071

Foreign passport holders are requested to contact DFC to book their sevā-s on: [donor.facilitation@chitrapurmath.net.in](mailto:donor.facilitation@chitrapurmath.net.in)

**Kindly note :** Chaturmasa-vrata Samāpti is on 07<sup>th</sup> Sep 2025 Bhādrapada-Shukla-Pūrṇima, however, due to Grahana on this day, Simollanghana will be held on Saturday, 06<sup>th</sup> Sep 2025 Bhādrapada-Shukla-Chaturdashī (Ananta Chaturdashī).

**Contact details of coordinators**

	Name	Email Ids
Convener	Shri Jaydev U Nilekani	<a href="mailto:chaturmasa2025@chitrapurmath.net.in">chaturmasa2025@chitrapurmath.net.in</a>
Seva-s	Shri Sateesh Koppikar	<a href="mailto:seva@chitrapurmath.in">seva@chitrapurmath.in</a>
Accommodation	Smt Kalpana Kabad	<a href="https://chitrapurmath.net/site/contact-accommodation">https://chitrapurmath.net/site/contact-accommodation</a>
Cultural Activities	Shri Ganesh Bankeshwar	<a href="mailto:cultural.committee@chitrapurmath.net.in">cultural.committee@chitrapurmath.net.in</a>
Math Office Telephone: 08835-258368 /258756		

# Gīrvāṇapratishthā - Gīrvāṇapatrikā

17th June 2025

Jai Shankar!

**Girvanpratishtha announces it's June 2025 edition of Girvanapatrika - the quarterly Sanskrit e-magazine!**

Click here to access it:

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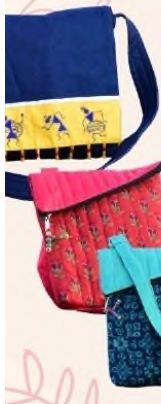
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## **Announcing - Samvit Sudha USA**

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## Little Ravikiran – Jyeshtha 2025

### Swamiji Says...

I am anchored.

I have no doubts.

I am not perturbed.

We are walking together - the Guru Shakti is constantly with me.

- **H. H. Shrimat Sadyojat Shankarashram Swamiji**

### *Vichaar Koryaan* – For a vibrant discussion

Piyu was a tiny red-whiskered bulbul who had just learnt how to flap her wings and fly around in the garden. When she discovered she could sing as sweetly as her Amma, she sang melodiously all day long! The garden was blessed with many fruit trees. There was plenty to eat and she became stronger by the day.

Piyu soon made friends with other young bulbuls and began to spend more and more time with her friends. One bright day, Chandri, who was always looking out for adventures said, "Hey! I have a terrific idea! Let's all fly to the orchards on the other side of the town tomorrow! We will start at the crack of dawn and be back here by evening."

Mina chirped, "Chandri! Our own garden is filled with such amazing fruits! Give me one reason why we should fly out so far?"

Chandri chortled, "Lazy Mina! We will fly because we are young and we are strong enough to fly that distance!"

All the other bulbuls agreed. Afterall, they wanted to test their wings too.

Piyu was the youngest and was doubtful. She piped in, "Can I join you? Am I strong enough?"

Chandri said, "Of course, Piyu! You will be able to do that distance easily."

That night, as Piyu snuggled in her warm bed, she asked Amma, "Can I join my friends tomorrow to go the orchards on the other side of the town? Am I strong enough, Amma? Do you think I will be able to fly that far?"

Amma hugged her baby and said, "Be confident, be alert and have absolute faith in your strength. You will reach your destination, Piyu!"

The next morning, all the little bulbuls set out in high spirits. Chandri started racing with Mina. The others did their best to keep pace with Chandri. Half way to the orchards, Piyu felt tired and felt like resting. But her friends were flying ahead and there was no way she could call out to them. She alighted on a twig of the nearest tree and felt tears welling up. Piyu felt she would not be able to make it. "Oh, I wish I was back home!"

"Hey, Piyu! Rest a bit and then continue! You can complete the journey!" said a voice nearby and lo! Her Amma had perched right next to her, with her encouraging smile. "This is not the time to give up. Your friends will be anxiously waiting for you!" So saying, Amma gave her a hug, and a rejuvenated Piyu went soaring!

The day went off blissfully with games and exotic fruits at the new place. Her friends were proud she could make it despite her age.

Chandri said, "Very brave of you, Piyu!" All the other bulbuls cheered and applauded her!

A very happy Piyu found that the return journey was a breeze.

As she cuddled up to her Amma that night, Piyu whispered, "Thank you so much, Amma, for being with me in those few moments when I had lost hope, and for reminding me that my strength is right within me."

Amma smiled as she hugged Piyu.

***Now, let us discuss...***

- 'Our strength lies within us' - can you explain this line?
- Have you ever felt that you are not able to cope and wondered if you should give up? What did you do after that? What would you do differently next time?

**Kavyanjali – The Seagull in the Storm**

The waves collided against the sandy shore

The dark skies looked grey evermore

The sun had bid adieu and the blue summer skies long gone

As the monsoon clouds rolled in swiftly from the horizon

A lone seagull soared the sky

His immaculate white defied the lie

"That storms could swallow both light and sound"

But anchored by conviction he took a flight profound

His ascent, a testament to mastery true

His journey a tribute to faith anchored anew

The wind wailed and the sea roared

Unperturbed the seagull soared

For it was the tempest that finally revealed  
That faith is not silence but strength unsealed  
And there — still soaring — the seagull remained  
Unshaken, unbroken, by skies unchained

## **Ammi Shikyaan – Lotus**

The lotus has been an eternal symbol of divinity, purity and beauty since ancient times in India. It grows in muddy ponds and water bodies, yet emerges unsullied, devoid of any mud or slime sticking to it. Thus, it depicts the highest knowledge or Brahma Jnana, which enables one to rise above the murkiness of mundane life and not be bogged down by attachment. Dewdrops, like dancing jewels, glowing on lotus buds and leaves at sunrise, is one of the most beautiful sights one can behold.

Hindu Deva-s and Devi-s are also associated with this exquisite flower. Lotus-eyed, Lotus-hands or -feet, Mukharavindam are a few such epithets. Lord Vishnu, in the Padmanabha Swami form, is depicted as sleeping in the Ksheer Sagar, on the coils of Adi Shesha, with a lotus emerging from His navel and Lord Brahma seated on it, heralding the beginning of creation.

In the Puranas, it has been mentioned that the churning of the ocean or Samudra Manthan revealed numerous Godly and ungodly Truths, including the poison Halahala. It was only after overcoming all of these, that the Amrita emerged. Devi Lakshmi, resplendent in red, holding a lotus in each of her upper left and right hands, emerged from the Ocean, seated on a pink lotus. She became the consort of Vishnu and is the bestower of wealth and auspiciousness.

Shweta-padmasana Devi Saraswati, embodies the sublime

knowledge of the Vedas and Vedanta. The white lotus on which She is seated symbolises the purity of mind and intellect, which leads to the Absolute Truth.

Most of the other forms of Devi are also depicted as holding the lotus amongst Her Ayudhas, i.e. weapons. This is perhaps the strongest weapon She wields, since Knowledge destroys ignorance and therefore all bonds of attachment.

The Hands and Feet of the Guru are also reverentially referred to as Lotus. We make offerings to the Lotus Feet of our Guru and Guruparampara. Their Benevolence and Guidance shows us the path of righteousness that we should follow.







In the subtle form, the human body has seven chakras, each of which is depicted as a lotus. The Devi or Devata is invoked to be seated in the Heart Lotus. The Kundalini Shakti is said to lie coiled in the Mooladhara Chakra, the four-petaled lotus at the base of the spine. Kundalini Shakti, when awakened by spiritual practices like meditation, pranayama and japa, with the Guidance and Blessings of the Guru, rises through the other chakras to reach the Sahasrara Chakra. When Kundalini Shakti reaches the thousand-petaled lotus at the top of the head, Enlightenment is achieved.

The lotus holds profound significance in our Chitrapur Saraswat tradition too. This divine flower teaches us four main lessons: the possibility of rising from humble beginnings to great glory, unconditional giving, single-minded devotion and perfect detachment.

## **Prashnamancha: Birding**

These birds fly around in gardens around us even in towns and cities.

Match the pictures and the names given below:

	Birds		Names of the birds
1.		a)	Munia
2.		b)	Bee eater
3.		c)	Magpie robin
4.		d)	Hornbill
5.		e)	Koyal
6.		f)	Minivet

## Adi Shankarcharya – The Boyhood Days of Shankara

In our last issue, we learnt how, after performing intense austerities, Shivaguru and Aryamba were blessed with a son on Vaishakha Shukla Panchami.

Shivaguru named the child 'Shankara.' Though the child was all-knowing, he nonetheless passed through all the usual stages of an infant's growth. At a tender age, he proved to be proficient in languages. He could reproduce word by word whatever he heard even once. Soon, he showed an untaught mastery of the Kavyas and Puranas. Shivaguru felt that his family was blessed with this son who equalled the Sun itself in brilliance! Unfortunately, Sivaguru was not destined to see the full development of his son's genius. He passed away when the boy was merely three years old.

Aryamba raised Shankara and, in his fifth year, performed his Upanayanam according to tradition. Now, it was time for Shankara to go to a Gurukula, to stay and study under the tutelage of a Guru. Shankara proved to be a prodigy. His fellow students could not keep pace with him. With his sharp intellect and memory, he mastered the Veda-s and the Shashtra-s within a few years. The extensiveness of his learning was so great that he seemed to be the very embodiment of Veda Vyasa. He learnt Logic, Yoga philosophy, the Samkhya philosophy of Kapila, and the Mimamsa doctrines as expounded by Bhatta assiduously. However, his interest and joy in these subjects were completely overshadowed by his tremendous enthusiasm for the Advaita philosophy of the Upanishads.

In those days, it was customary for students (Brahmacharis) to collect alms (Bhiksha) from different houses for their daily meals. Once, Shankara went with a fellow student to the house of a poor Brahmana for Bhiksha. The lady of the house



said with utmost humility, "Fortunate, indeed, is the person who gets an opportunity to offer Bhiksha to Brahmacharis like you. Unfortunately, poverty has deprived us of the resources for offering Bhiksha." But she did not want to send them back empty-handed. So, with a heavy heart, she offered them an amalaka fruit (Indian gooseberry), the only thing she could find in her kitchen. Shankara was moved by the generosity of the woman even in the face of such poverty. Instantaneously, he composed a great hymn of exquisite beauty dedicated to Goddess Lakshmi — the Kanakadhara Stotram, praying for the relief of the family.

Soon, the Goddess manifested before him. Shankara prostrated before Her and stood in all humility. The Goddess said: "I have understood what you want, but how can this couple become the object of my attention when they are devoid of any store of past meritorious acts that would make them eligible for the same?" Shankara said, "O Mother! They have made a gift of a gooseberry fruit to me. If You are pleased with me, You must bestow on them the reward for this gift of theirs." Pleased with his reply, the Goddess immediately filled the house of the Brahmana with pellets of gold that were shaped like gooseberries.

### **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

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Your feedback is important to us!



**Re-opening of Shree Pandurangashram Vaidik Pāthashālā  
at Shirali on 28-5-2025  
(Courtesy: Anushravas)**



**Re-opening of Shree Pandurangashram Vaidik Pāthashālā  
at Shirali on 28-5-2025  
(Courtesy: Anushravas)**



Jalābhisheka and Ārati at Karla on 28-5-2025.  
(Courtesy: Anushravas)





पूर्णकुम्भ स्वागत to P.P.Swamiji during His visit to Saraswat Sadan,  
GSB Samaj, Hubli on 22-5-2025  
(Courtesy: Anushravas)



Pāda Prakshālān by Shri Ramesh P. Nayak, President, GSB Samaj, Hubli.  
(Courtesy: Anushravas)



**Pāduka Poojan by Shri Ramesh P. Nayak, President, GSB Samaj, Hubli.**  
*(Courtesy: Anushravas)*



**Ashirvachan at GSB Samaj, Hubli on 22-5-2025.**  
*(Courtesy: Anushravas)*





**SCM Karla - A Scenic View**  
(Courtesy: Anushravas)