

# THE CHITRAPUR SUNBEAM

चक्षुर्विन्द्यै तनूभ्यः  
॥ श्री चित्रापुर मठः श्रीवल्ली ॥

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**Chāturmas 2025 at Shirali - Sāmoohika Prārthanā on 10-7-2025.**  
(Courtesy: Anushravas)



**Vyāsa Pooja - 10-7-2025.**  
(Courtesy: Anushravas)



**Vyāsa Pooja - 10-7-2025.**  
(Courtesy: Anushravas)



**Phala Samarpan and a pledge to ensure a pleasant,  
successful Chāturmas.**  
(Courtesy: Anushravas)





**Welcome address by Shri Jaydev Nilekeni, Convenor, Chāturmās 2025.**  
(Courtesy: Anushravas)



**Padma Bhushan Shri Ananth Nag being felicitated.**  
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**Kanakābhisheka.**  
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**Pādukā Poojan.**  
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**Arrival at Shri Bhandikeri Math, Gokarna on 6-7-2025.**  
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**At Shri Bhandikeri Math, Gokarna on 6-7-2025.**  
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**Jalābhisheka at Shri Bhandikeri Math, Gokarna on 6-7-2025.**  
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**At Shri Veera Māruti Sannidhi at Shri Bhandikeri Math, Gokarna  
on 6-7-2025**  
*(Courtesy: Anushravas)*





**Arrival at Shri Guru Math, Mallapur on 6-7-2025.**  
(Courtesy: Anushravas)



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## THE CHITRAPUR SUNBEAM :- JULY 2025

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CONTENTS	Page No.
Prayers, Praises and Psalms	10
Swami Anandashram - Unforgettable Reminiscences	11
Teachings of Swami Parijnanashram	16
Teachings of P. P. Shrimat Sadyojat Shankarashram Swamiji	18
Festivals in August 2025	23
Jagadguru Speaks	24
Teachings of Swami Iswarananda Giriji Maharaj	26
Various Announcements	32
Little Ravikiran	39

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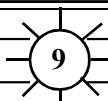
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“सा मां पातु सरस्वती”

PRAYERS, PRAISES & PSALMS

A HYMN TO SHIVA - वेदसारशिवस्तोत्रम्

पशूनां पतिं पापनाशं परेशं  
गजेन्द्रस्य कृत्तिं वसानं वरेण्यम् ।

जटाजूटमध्ये स्फुरद्गाङ्गवारिं  
महादेवमेकं स्मरामि स्मरामि ॥ १ ॥

I Contemplate on Mahadeva alone, the destroyer of Cupid, the Lord of beings, the destroyer of sin, the Supreme Lord, the Adorable One, clothed in elephant's skin, the water of the Ganges surging in His matted hair.

महेशं सुरेशं सुरारातिनाशं  
विभुं विश्वनाथं विभूत्यङ्गभूषम् ।  
विरूपाक्षमिन्दुर्वह्नित्रिनेत्रं  
सदानन्दमीडे प्रभुं पञ्चवक्त्रम् ॥ २ ॥

I adore the Lord, who is ever blissful, who has five faces, the great God, the Lord of gods, the destroyer of the enemies of gods, the All-pervading One, the Lord of the universe, besmeared with ashes, of unusual eyes, whose three eyes are the moon, the sun and the fire.

(Continued)

‘ॐ श्री सद्गुरवे नमः’

This page is sponsored by Smt. Shiroor Chitra Shankar.





# SWAMI ANANDASHRAM

## UNFORGETTABLE REMINISCENCES

### THE SAGE OF SHIRALI

– V. P. HATTIANGADI

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

Shrimad Anandashram Swamy’s spiritual height can only be compared to the crest of the Himalayas, serene, fascinating and awe-inspiring. The grandeur of His spiritual attainment was hidden by the tenderness of a loving mother. Even after attaining such erudite scholarship, He was so humble as to acknowledge that Subraya Bhat has better knowledge of grammar and has studied more.

Swamiji explained how a grihasta can meditate on Narayan all the time. “If you deal with various persons you come in contact in your worldly affairs with the conviction that they are the images of Narayan, your action is akin to thinking of Narayan always”

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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.**

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Teaching by silence is the traditional way of conveying spiritual grace from the Guru to the Shishya. Dakshinamurti taught thus and the sage of Tiruvannamalai followed the same technique.

Swamiji felt that the Vedantic teachings about higher knowledge should not confuse us into neglect of duties and indifference about discipline of mind and control of senses. Philosophical learning without discipline of conduct is more to be dreaded than even ritualism without knowledge of Vedanta. Without the restraint of senses higher enlightenment is impossible. Our Sadguru devoted His entire life for the spiritual upliftment of the laity.

On hearing the news that H.H. Pandurangashram Swamiji has decided to adopt Him as His Shishya. Shantamurti was calm and resigned. He replied “If Swamiji has selected me, His will be done.” Regarding the difficulty of obtaining Danda, Senior Swamiji recalled that one Danda was still securely packed and hung over the fire place to prevent attack by wood-worms. Miraculously the Danda which was hung horizontally slipped down as if in readiness to proceed to His Holiness.

Upadesha by Guru Swami (Swami Pandurangashram) was most poignant.

“Child, listen carefully to these words and remember them always. All these days you were with your parents in their home. From now on Lord Bhavanishankar is your mother, father,

brother, sister, friend and all. He will protect you. Have full faith in Him. Strive to be alert and do your duty with love and determination. Always be impartial without regard to wealth, position or any other considerations. Do justice according to Dharma and without any doubt in mind. To guide you, Lord Bhavanishankar is on your right and entire hierarchy of our Great Gurus is on your left. You have thus the support of the great and benevolent Lord and of all your predecessors. Let truth and nothing but the truth be your guide. And now may the Lord take care of you.”

In 1963, His Holiness visited Tiruchirapalli and had a meeting with Jagadguru Shankaracharya of Kanchi Kamakoti Peetha who was observing Mounavrita at the time. Our Swamiji had mental communion with Him. As He was about to leave Jagadguru presented to His Holiness a Rudraksha Rosary which had been sanctified by Japa.

To Mr. Fredrick Bushnell, who was fully satisfied and overwhelmed with the replies by H.H. to his questions, movingly said “Now that I have seen you. I regard you to be my master. I have come all the way to see you, to pay respects to you and to learn from you. You are my Master.”

There was pin-drop-silence. His Holiness replied “We are an ordinary Sanyasi. However, we accept the devotion, regard and reverence you have offered and tender it at the feet of the Lord Almighty who is seated in your heart and everywhere.”

### **Swamiji’s tact Saved the day:**

In Manjeshwar, Swamiji’s host (in the sense,



he had footed the entire bill for Swamiji's camp) had been excommunicated along with his relations during the earlier regime as he had crossed the seven seas.

The priest who was performing the Pooja at the residence of this host, objected to the host taking meals along with the rest of the guests. Naturally these aggrieved persons were most disappointed. Swamiji on learning about their discomfiture sent for them to take food with Him as, He, a Sanyasi, does not belong to any caste nor has He a sacred thread and therefore they can take food along with Him. What a magnanimous gesture on His part!

He has been stressing two great precepts viz: "Bear no ill-will towards anybody whatever he may do"; the other is "Do your duty and surrender yourself completely to the Paramatman.

There have been tributes galore. But if one analyses on a philosophical plane, one comes to the inevitable conclusion that Samadhi is only for the body. The soul, the spirit, is always there though one may not see it.

I am reminded of the last words of Cyrus on his death bed:

"Do not suppose, my dearest sons, that when I have left you I shall be nowhere and no one. For even when I was with you, you did not see my soul, but I knew that it was in this body of mine from what I did. Believe then that it is still the same, even though you see it not. Death is like sleep. I quit life as I would an inn, not as I would

a home. For nature has given us a place of entertainment, not of residence. Oh glorious day when I shall set out to join that heavenly conclave and company of souls and depart from the turmoil and impurities of this world.”

Parampoojya Anandashram Swamiji has been looked upon as an AVATAR. Let us make an earnest attempt to implement what He has said and thereby pay Him the highest tribute.

**In His speech delivered in the evening on the occasion of Shishya Sweekar, His Holiness said “It is true that it is not possible in these times to practise Dharma in all its implications, but it is necessary to preserve it at least in its main part to the extent possible. Sandhyavandana should be performed every day, morning and evening and if time is lacking, at least the Japa of the basic Gayatri Mantra should be unfailingly made. This Mantra is the means by which to meditate on God and such meditation is the essence of Dharma.**

**“The existence of a mere Samsthan without the priestly class is of no use. It is therefore necessary the Grihasthas should freely and liberally remunerate the priests on occasions like Upanayana, Vivaha etc., and thereby help them in their livelihood, instead of spending too much on non-essential items such as dance, music etc.”**

Let us remember Him always and, as offering, practise what He preached.

*(First published in Sunbeam, September 1984)*



## TEACHINGS OF SWAMI PARIJNANASHRAM

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(Summary of the talks as recorded at His camp  
at Virar on Saturday, April 12, 1980.)

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**Question:** In recent times, one sees an increasing spate of violence and disturbances in the country and the rest of the world. Innocents get attacked for no reason, womenfolk are molested and even elders are not spared. What does all this portend for the future? Why is God keeping quiet?

**His Holiness:** Lord Krishna has assured in the Gita: “Whenever there is decay of righteousness, O Bharata, and there is exaltation of unrighteousness, then I Myself come forth; For the protection of the good, for the destruction of evil- doers, for the sake of firmly establishing righteousness, I am born from age to age.” The outburst of violence that one sees around makes one feel that the coming of the Blessed Lord is not far off, as assured by Him in the Gita. The time is drawing close for Him to take Avatar again on this earth. You may remember the story of Shishupala. Krishna had vowed that he would go on forgiving him all his wrongs as many as one hundred times. Krishna kept his word and it was only when Shishupala committed his one hundred and first wrong that Krishna destroyed him with His chakra. So also, the present situation of violence. The Lord is apparently waiting for the violence and evil-doing to reach one hundred per



cent. When it crosses this limit, the Lord will surely intervene and destroy the evil-doers and protect the righteous. What are we to do in the present situation? Instead of frittering away this precious human birth of ours in inane pursuits, let us develop our Satwic qualities from now on itself. There are two aspects to your question; The answer to one is that Lord Krishna is bound to come on the earth as an Avatar as per His solemn assurance. Till that moment comes, the present Adharma will go on and this gives us all an opportunity to develop our Satwic qualities and this can benefit not only the world at large but the individual also in his own spiritual progress. This is particularly what all right-thinking people should do. They should remember God with greater intensity and pray for peace and harmony in the world and, by so praying intensely, they will also be taking themselves closer to Him.

The Kauravas as well as Arjuna and other Pandavas both saw Lord Krishna. But, to the former, He came as the divine retribution for all the Adharma done by them while to the Pandavas He was the saviour, guide and philosopher. There is a lesson for us in this: whatever Adharma might prevail in this world, instead of surrendering to it meekly, we can instead surrender to Dharma and go by the path of Dharma and attain God-realisation. For this, we do not have to wait for the coming of the Lord's Avatar. We can start right now cultivating Satwic qualities in ourselves.

*(Continued)*



# Teachings of P. P. Shrimat Sadyojat Shankarashram Swamiji

## NAVASPANDANA

### MAHALAKSHMI – THE SHAKTI AND HER GRACE IN OUR LIFE

#### Remove Negativity through Viparita Bhavana

Bring that richness! You have seen a murti of God – We tell you – If your disinterest has to be removed, visualize. I have come into this temple, this is the Mahadwara, if in Shirali, start from the Dhvajasthamha. If in Karla, I enter, I had darshana of the Devi, then of Ganapati. I take permission standing in front of Swamiji. Having received His approval, once again I come to Devi Durga Parameshwari. Arati is going on there. At that instance, I offer plenty of vastra, ornaments ... you can visualize that too. So invoking a feeling that I am offering Her the best of everything. I visualize doing japa sitting there itself. And if there is some discord, then what do we say? Right there while entering, whosoever I have dispute with, he or she or they are also seated there. I greet them – Jai Shankar! They also greet you – Jai Shankar! Resolve it there, then go ahead. Yesterday what we covered was from the Upāsānā perspective, where you say – regulating the inhalation – exhalation of the breath. Without getting into the argument – you

delete that because it has no value. It is momentary, in one life. I am resolving a crisis which has come from anadi (beginningless) times and may eventually go on for ananta kāl (endless times) also. So, in this moment, attend to this moment alone! No, none of those arguments. Do it mercilessly. Here, invoke a feeling – why I have come for this, you have also come for this. Remember that all this. Not that I am privileged, you are equally privileged. Then the raga dwesha dissolves. Finally, there is only Shiva ... there is no other jiva. If my individuality is not there, others are not there either, only You. You will continue to suffer but I will be liberated. If you think in this manner- you have not started upasana or even seva as yet. Atleast then – when you sit and you are being disturbed by those thoughts, bring this feeling called Viparita bhavana – as described in Yoga. Whenever the mind vacillates. If sorrow or anger arises, extinguish that through viparita bhavana. That may not be possible. But transacting with the upasana perspective, it is definitely possible. There is a huge surge of emotion – positive, very well directed. Not simply break down.

– Talmakiwadi, Mumbai 2023

### **H. H. Swamiji's ĀSHIRVĀDA FOR OUR SAMĀJA**

May you get Guidance every second of your life! May you be Protected. We pray for this at the Feet of Our Guru. The four types of Purusharthas must be realized in life. May you

get Happiness, Peace, Prosperity, etc. Finally, since you have aligned yourself with the Guru, going forward, may the moksha purushartha also be realized by you in this life itself ... May you be Guided towards this! One has some so-called superficial goals too in life ... attaining that, May you get Happiness and in that happiness or even in sorrow, may you not get distracted from the Ultimate Goal! It is said that, keeping That in mind, then all else, everything falls into its place. May that happen! This is what We pray at Our Guru's Feet!

– Talmakiwadi, Mumbai 2023

### **Enrich Upāsanā to Connect with The Ishta**

षडज सुगर्वित गणप सुशोभित... 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 Digbandhana. Protecting the sadhaka, Guru’s Initial Grace surrounds you ....Nothing



negative can affect. If someone looks t 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, are pleased ... they come and do the abhisheka of the Padukas. आगमार्थं तु देवानां गमनार्थं तु रक्षसाम् घण्टा नादम्... 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. Aleem, Hreem, Shreem Gurubhyo Namah!

– Bandiwade, Goa 2024

***(Transcribed by Shrikala Kodikal)***

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## FESTIVALS IN AUGUST 2025

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### AUGUST 2025

01 Friday	Vara Mahalakshmi Vrata
09 Saturday	Rg Upākarma
12 Tuesday	Samārāadhanā at Karla - Swami Parijnanashram -III Sannidhi
15 Friday	Shri Krishna Janmāshtami
25 Monday	Samārāadhanā at Shirali - Swami Anandashram Sannidhi
26 Tuesday	Swarna Gowri Vrata, Haratālikā
27 Wednesday	Shri Ganesh Chaturthi
28 Thursday	Rshi Panchami

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# JAGADGURU SPEAKS .....

*H.H. Sri Bharati Tirtha Mahaswamiji*

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## SURRENDER TO GURU

The All-Pervading Ishvara's glory and powers are endless. He is the supreme magician who is the creator of the world. Nonetheless, he is not affected by the world. In fact, He is the Truth behind this shadowy world.

A devotee's mind is purified by total surrender to Him alone. By whole-hearted surrender, his union with Ishvara takes place and there will be the end of all his sufferings. For this merger with the Lord to happen, the devotee's mind should be purified by constantly meditating on Him, through Love, bhajan, nishkāma karma or Vedantic enquiry.

But in the process, there may be certain obstacles needed to be removed such as attachment to objects, lack of sharpness of intellect, wrong reasoning and futile obstinacy.

प्रतिबन्धो वर्तमानो विषयासक्तिलक्षणः ।

प्रज्ञामान्द्यं कुतर्कश्च विपर्ययदुराग्रहः ।।

As no one can underestimate the power of the senses to lead even a diligent aspirant astray, by digressing to false justification and unnecessary compromise, it is always proper to seek the upadesha of a realised Guru.

Fire burns well after removal of the counteracting elements in the firewood. Likewise, only after the

obstacles are dispelled from the mind of a seeker, meditation becomes fruitful.

पुरुषापराधविगमे तु पुनः प्रतिबन्धकव्युदसनात् सफला ।  
मणिमन्त्रयोरपगमे तु यथा सति पावकाद्भवति धूमलता ।।

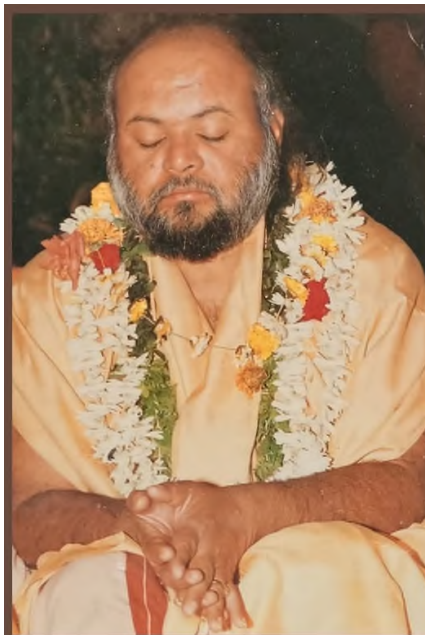
Once the defects are removed by total surrender to the Guru, the devotee's mind becomes pure and clear. He will remain contented and unconcerned by all external entitles and actions.

This opens the window for Ishvara's Grace to descend. Such grace paves way for the aspirant to remain in Truth.

Thus the door of moksha will be within reach.

We bless every aspirant to understand this and lead a fruitful life.

*(Courtesy: Tattvaloka)*



चित्रपुरमठ

Gurūpadeshah

We have all come into this world not simply to enjoy joys and sorrows, we should have some goal in life. Our Karma-s, therefore, should not be directed merely for the upkeep of our body. We should have a spiritual objective, a spiritual goal in life.

- H.H. Shrimat Parjnanashram Swamiji III  
( 10.07.1977 )

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**TEACHINGS OF  
SWAMI ISWARANANDA GIRIJI  
MAHARAJ**

**108 NAMES OF  
DIVINE MASTER  
SHRI DAKSHINAMURTI**

(Continued)

**89) प्रपन्नपारिजाताग्रः**

Who fulfills most eminently those that take shelter in him.

There is a pun on the word ‘*Pārijāta*’ which usually refers to a fabulous mythological tree that fulfills the wishes of those taking shelter under it. The Lord certainly resembles this tree since he has vowed to protect those who are ‘*Prapanna*’ (c.p. सकृदेव प्रपन्नाय.... of *Rāmāyana* मामेव ये प्रपद्यन्ते of *Gītā*).

But the speciality of *Dakshināmurti* is that he is sought after only by those who are filled with dispassion for things and the fear of death that holds sway over all our achievements. The *Upanishadic Rshi* prays: “अजात इत्येवं कश्चिदभीरुः प्रतिपद्यते। रुद्र यत्ते दक्षिणमुखं तेन मां पाहि नित्यम्॥ Lord, you are the only unborn and hence deathless light. And hence those who are afflicted with death seek your refuge. Protect me with thy benign face facing the south (direction of death) ready to welcome all who come from there”. This is real *prapatti*. And *ajāta* alone

can be the *parijata* here, for none but the *Mṛtyunjaya* can save one from *mṛtyu*. *Pārijāta* can be derived to mean ‘the one who is born everywhere’ which is a more positive way of explaining the *ajāta*. This has a close connection with the theme of the ‘unborn light’ of the previous names. Compare this with another name of Lord, ‘*Sadyojāta*, the instantly born’, in the famous *Rudra-mantra*: *Sadyojātam Prapadyāmi*. Here too the name is coupled with the idea of *prapatti*.

## 90) प्रणतार्थब्धिवाडवः

Who is like a *Vādava* Fire to the ocean of miseries of devotees.


According to mythology, deep in the seas dwells a fiery force in the shape of a horse. In its balanced or passive form it keeps the sea-waters in check and thus helps the maintenance of life on earth. But at the time of dissolution it becomes agitated and aggressive and its inflamed fervor dries up the seas and extinguishes life. In the spiritual context, *Brahman* is the *Vāḍavānala* as it resides in the world but, being latent, only helps to maintain its cycle of birth and death. Then the aspirant, through purity of mind and the awakening of discrimination, begins to feel this transmigration an unbearable misery, endless like ocean waves, he resorts to many remedies and they all prove futile. Ultimately he surrenders to the Lord of the Universe (प्रणति symbolizes this). This triggers a process of enlightenment or unravelling of the *Brhaman*-

awareness which devours the waters of ignorance, the cause of the seemingly endless worldliness.

Instead of the *Vādava Fire*, The *Yogavāsishtha* gives the example of the sun-rays which help the growth of grass in its normally dispersed state, but when passed through a lens the rays focus to a point generating enough heat to burn the grass. Even so, the Brahman that is the basis of the world becomes ‘virulent’ when focused, through the process of enlightening a student undergoes at the feet of the Guru, and that alone is capable of destroying worldliness. Therefore the stress here is on the need to do ‘*Prapatti*’ to the Guru.

(Continued)

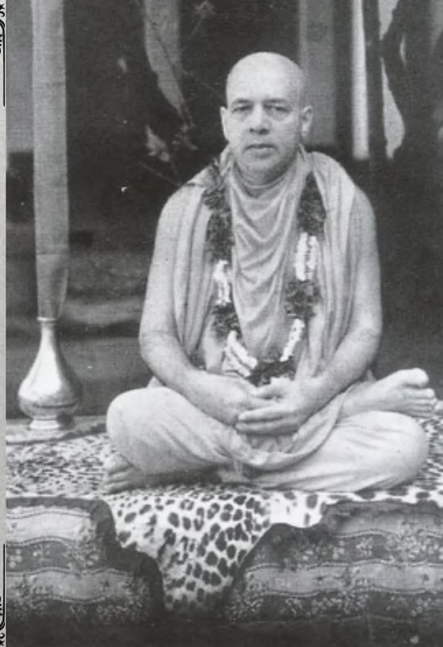
(Courtesy: Samvit Sāadhanāyana, Santa Sorovar, Mt. Abu)

  
**Gurupadeshaḥ**

When we chant hymns or the Lord's names, we are reminded again and again of the Lord who is invoked by the hymns or the true meanings of the names. This, when continued like a stream for a long time, is called meditation.

- H.H. Shrimad Anandashram Swamiji

[www.chitrapurmath.net](http://www.chitrapurmath.net)







**Prārthanā Varga programme at SCM Bengaluru on 21-6-2025 to mark the 25th Anniversary of Sri Shankara Jayanti Celebrations by them.**  
*(Courtesy: Anushravas)*



Arbuda Spandana Shiviram at Mt Abu (6-10 June 2025)  
 -- Swādhyāya session.  
 (Courtesy: Anushravas)



Shiva Pujan at Mt.Abu.  
 (Courtesy: Anushravas)





**Trekkers with Guide at Mt. Abu.**  
(Courtesy: Anushravas)



**Shivrāthis at Mt. Abu.**  
(Courtesy: Anushravas)

3rd July 2025  
Jai Shankar!

## **Kara Seva Shivir at Shirali**

(28th December 2025 to 3rd January 2026)

Click on the link below for the Invite and apply now!  
<https://www.chitrapurmath.net/short/KaraSevaShivir2025>

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Jai Shankar!

The following are the revised dates of H.H. Shrimat Sadyojat Shankarashram Swamiji's Ekants during the month of July 2025.

1] 18th July - Friday

2] 19th July - Saturday

**Please note that on 21st July - Monday, there is No Ekant**

3] 22nd July - Tuesday

**4] 23rd July - Wednesday (Please note that in view of Ekant, there will be no Shri Paduka Pujana, Teertha Vitarana and Shri Bhiksha seva)**

5] 24th July - Thursday

6] 25th July - Friday

7] 29th July - Tuesday

8] 30th July - Wednesday

9] 31st July - Thursday

16th July 2025 Jai Shankar!

Sanskrit is known as Deva-bhasha and is also extremely dear to our revered H.H. Shrimat Sadyojat Shankarashram Swamiji.

Keeping this in mind, during Chaturmasa at Shirali, Girvanapratishtha will be conducting Sanskrit Sambhashana on Wednesdays and Fridays from 11am to 12 noon. We request Sadhaka-s who will be present at Shirali, to participate in the sessions.

Please do visit Shirali in large numbers during the auspicious months of Chaturmasa and participate.

---

Jai Shankar!

### **Updated Vaiyaktika Sadhana-s for Chaturmasa 2025**

Links to chanting of Shri Subrahmanya Bhujanga Stotram by H.H. Swamiji and meditation have been added in the updated pdf.

Click here for the latest version:

<https://www.chitrapurmath.net/short/Chaturmasa2025Vaiyaktika>

.....

For Sadhana Resources click here:

<https://chitrapurmath.net/site/sadhana-resource>

.....

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Karnataka State

PIN: 581 354



## Details of Grahaṇa in Vishwāvasu Samivatsara

Khagrāsa Chandra Grahaṇa is set to take place on Bhādrapada Shukla Pūrṇimā

**Sunday, 07-09-2025**

Sparsha - 09:57 p.m. (07-09-2025)

Moksha - 01:26 a.m. (08-09-2025)

Bhojana Nishiddha after 12:30 p.m. on 07-09-2025 till Grahaṇa Moksha. However, aged people, children, those suffering from illness may take food up to 03.34 p.m. on 07-09-2025.

Dosha is indicated for:

Nakshatra : Purvābhādrā  
Rāshi-s : Kumbha, Karka, Vṛshchika and Mina.

### Dosha Parihāra Sevā-s:

- A) Grahaṇa Shānti - Rs.4000.00
- B) Ekādasha Rudra at Bhavānīshankar Sannidhi - Rs.600.00
- C) Pañchāmṛta Rudrābhishheka - Rs.100.00
- D) Mrtyuñjaya Japa 1000 times - Rs.175.00

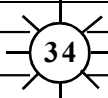
Last date for accepting Grahaṇa Shānti Sevā-s for Chandra Grahaṇa is 05.09.2025.  
Other sevā-s may be requested till the previous day i.e., 06-09-2025.

### Account Number for Remittance by INDIAN NATIONALS (Indian passport holders)

Name of Beneficiary : SHRĪ CHITRAPUR MATH,  
ADDRESS : CHITRAPUR, SHIRALI 581354  
Name and address of Bank : S V C BANK LTD, Chitrapur, Shirali  
Type of A/c : OD(Overdraft)  
A/C Number : 107120960000009  
IFSC Code : SVC00000071  
E-MAIL : [seva@chitrapurmath.in](mailto:seva@chitrapurmath.in)

Foreign passport holders may contact the FCRA Department at [fcr.team@chitrapurmath.net.in](mailto:fcr.team@chitrapurmath.net.in) or the Accounts Dept at [accts.shirali@chitrapurmath.in](mailto:accts.shirali@chitrapurmath.in) for remittance details.

For any queries, devotees may contact [seva@chitrapurmath.in](mailto:seva@chitrapurmath.in)  
or on landline Numbers: 08385 258 756 or 08385 258 368.





## **Shrī Chitrāpur Math** **Gīrvāṇapratishthā**

**Fresh batches of online Ārāadhanā course starting in  
July/August 2025**

Ārāadhanā introduces the elements of basic grammar, construct sentences in easy Sanskrit, understand shloka-s, subhāshita-s, write simple essays and more. The duration of this course is approximately one year. The final examination is conducted twice a year - May and November.

Medium of instruction is English or Hindī.

### **To access the Enquiry Form**

Click the link below  
<https://forms.office.com/r/ib94KxA3XA>

**OR**

Scan the QR code below







**SHRI CHITRAPUR MATH, SHIRALI**

**SCM/HR/ Appt/25-26- 3**

**10th July 2025**

**OFFICE ORDER**

With the Blessings of Param Pujya Swamiji, Shri Kishore Kumble has been appointed as General Manager of Shri Chitrapur Math and its affiliates (except Karla SCM) with immediate effect.

Shri Sailesh Bellare will be re-designated as Deputy General Manager, Administration, Facility management & Projects Management on transfer to SCM with immediate effect. He will continue to discharge his duties and responsibilities in Srivali Trust as before.

Shri Sailesh Bellare – DGM-Administration, Facility Management and Projects Management; Shri Suraj Batwalli – DGM-IT, Procurement, Land and Legal Issues, Shri Shailesh Chandavarkar – DGM-Maintenance, Agriculture and Farm Operations; Shri Sateesh Koppikar – DGM-Seva and Viniyoga, Vaidik Affairs, and Safety & Security; Shri Mohan Mundkur – DGM-Finance and Accounts; Smt. Kshama Francis – Head-HR; Smt. Tanvi Gangavali - Head Operations and Logistics, and Vahivatdars of all temples will report to Shri Kishore Kumble, General Manager.

We wish everyone the very best in their new assignments.

BY ORDER

Praveen P Kadle  
President – Standing Committee



*Srivali High School, Shirali...  
Fostering an environment for  
all-round achievement.*

## BACK TO SCHOOL

**Educate-a-Child  
Programme**

*Jai Shankar,  
dear well-wishers*



SSLC Students  
Quiz  
Competition



Rakshabandhan Programme



District Level School Volleyball Team



Library



Yoga Day Celebration

The children of Srivali High School are excited about coming BACK TO SCHOOL - stepping into a higher class that brings them closer to fulfilling their dreams and aspirations!

We are proud to share that Srivali High School has achieved a remarkable 100% pass rate in the SSLC Board Examination for 2024-25. Notably, 10 students scored more than 90%, 21 students secured distinction and 75 students achieved first class.

At Srivali High School, our endeavour is to open up a world of opportunities to the children by providing them free education, free uniforms, free books and free mid-day meals. The school follows the Karnataka State Board Curriculum. Amongst other extra-curricular activities, the students are also taught to recite Shrimad Bhagawad Gita.

One of the challenges we face every year is meeting the cost of education for every child. Your generous donations to the Educate-A-Child Programme go a long way towards meeting this recurring expenditure.

**COST OF EDUCATING A  
CHILD FOR ONE YEAR IS**

**Rs. 25,000/-  
approx. USD 300/-**

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# The Ikat Drop

by Samvit Sudha

*Ikat isn't just a weave. It's a story of our heritage, craft, and conscious choices. Celebrate it all this July with us.*

#InLoveWithIkat

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Mumbai | Bangalore | Karla | Shirali

## Little Ravikiran – Ashadha 2025

### Swamiji Says...

When you to adhere to one simple sankalpa, like getting up in the morning, you'll find that you can tackle a lot of confusion in your subconscious. It is not just intelligence but the capacity to take things, emotional strength, and that will protect your bhakti and shraddha. Your bhakti will become more profound, deeper, your shraddha will become very strong, culminating in Nishtha.

● **H. H. Shrimat Sadyojat Shankarashram Swamiji**

### Vichaar Koryaan – For a vibrant discussion

In the lily-covered pond of Dharma Forest, just across the grove of wild banana trees, lived Gopu the frog. A day-dreamer who loved to boast, Gopu was famous for his tall stories and low hops.

Gopu admired the high-flying dragonflies and wished to jump as high as they could fly, but all he could manage was a tiny leap from one lily leaf to the other. Still, he secretly dreamt of winning Dharma Forest's Great Jumping Challenge—but sadly, he never practised!!

"Ugh! My hop is too low. It is just not good enough," he would say to himself.

But that did not stop him from boasting: "Guess what? I jumped over a deer yesterday." "I jumped across the entire pond!" "I jumped so high that I landed on the back of an elephant!!"

"He only jumps in his dreams," the other frogs would whisper and giggle behind his back. But Gopu pretended not to hear them.

One evening, while Gopu sat alone, watching the dragonflies, he let out a loud sigh. "Huhhh. If only I could jump as high as them!"

"You could if you tried," said a voice behind him. Startled, Gopu turned to see Annamma. She jumped high and landed right beside him.

"My jump is too low, Annamma. It will never get better," said Gopu, hanging his head low.

"How would you know that? You have never tried!" said Annamma with a smile. "Just five hops a day, Gopu, and see how high you'll be jumping."

Gopu liked the idea and vowed to practise every day. The next morning, he woke up early to practise secretly. "One, two, three, four, and five! Yaaay!" Day after day, Gopu continued his practice in all earnest.

But one morning, a new thought crept into his mind. "You've been practising for five days. You should be able to hop over the tall grass now." He decided to give it a shot... and failed miserably!

Gopu's dreams were shattered. "What difference will five little hops make anyway?" he grumbled. The next morning, he went back to sleep. Days passed. Gopu just could not get himself to hop.

One day, Annamma asked him, "How is your practice coming along, Gopu?"

"Fine! Just fine!" replied Gopu gingerly.

He loved Annamma too much to disappoint her. But

Annamma was quick to catch the lie. "Really? Let's see you hop then!"

Gopu finally caved in. "I really tried, Annamma... but the truth is... I will never be good enough," he said, fighting back his tears.

"You concluded that after just a few days of practice?? Don't be silly, Gopu! We often overestimate what we can achieve in a day and underestimate what we can achieve in a year. The challenge is months away! Don't give up so soon!"

But Gopu was in no mood to listen—until Annamma leaned closer and said softly: "Five hops a day, Gopu. Just five. That's what made me the Jumping Queen of Lily Pond."

"You? The Queen of Lily Pond? Really?" asked Gopu, wide-eyed.

"Yes!" Annamma chuckled. "If I could do it, Gopu, so can you! Let's make a deal—just five hops a day. No more, no less. Do it every day for the rest of the year."

Gopu sat still. A dragonfly zipped by. He didn't even blink. "Five hops a day..." he whispered, "Till I jump all the way."

Gopu was filled with a new sense of purpose. "Five hops a day till I jump all the way!" he would say to himself as he hopped every day. Rain, heat, sleepiness, teasing friends—nothing could stop him. His confidence soared! To Lily Pond's surprise, Gopu even stopped boasting!

Months passed, and the Great Jumping Challenge finally arrived. Gopu was nervous—he had only practised five hops a day. Would that really be enough?

As he prepared for his turn, something amazing happened. All of Lily Pond began cheering for him! Gopu could not believe it! With his sincerity and dedication, he had won over the hearts of Lily Pond. That felt bigger than any title!

When Gopu finally jumped, he soared higher than ever before!

"One small thing, done consistently, is indeed bigger than big things never done," said Annamma with a big smile.

*Now, let us discuss...*

- What stopped Gopu from practising at first? Have you ever felt the same way?
- Have you ever given up on something too soon? What do you think would have happened if you had persisted?
- What did Annamma mean when she said, "We often overestimate what we can achieve in a day and underestimate what we can achieve in a year"?
- Gopu stopped boasting and became more sincere. What changed inside him?
- If you had to choose one small habit to practise every day, what would it be?

### **Kavyanjali: Honouring Discipline**

Wonder what would happen if the sun were slack?  
What if, instead of rising, he too hit the sack?  
The dawn would stretch into a colourless night  
The world would wither bereft of his light...

Wonder what would happen if the wind didn't blow?  
What if he decided to take a break, to lie low?  
The chimes would lose their happy song  
And the directionless clouds would drift all wrong!

What if the trees forgot what they're meant to do?



What if they were confused and searched for a cue?  
Wouldn't the jungles fall silent in complete despair  
Longing for meaning and life, which they once did bear?

What if the tides were to take a day off,  
Too grumpy to fizz and gurgle, what if they would back off?  
Wouldn't the fishermen get puzzled by the snoozing bay  
Nets in their hands, but no currents to obey

What if the mighty mountains decided to take a stroll  
Or the Moon shone daily, full and whole?  
What if the rivers got bored of their course  
And decided to flow elsewhere, with relentless force

But they don't.  
They rise, they blow, they bloom, they stay  
They play their part meticulously, everyday  
No audience, no laurels, no medals, nor applause  
They stick to their discipline, they know their cause

So, when I waver, falter and question my way,  
May the Gurushakti keep me anchored; may I never go astray  
For there is no better time, nor perfect sign  
To start honouring a discipline and call it mine!

## **Ammi Shikyaan – Chaturmasa Vrata**

Our Guru guides us through the journey of life in the worldly ways and spiritual path, directing us towards righteousness, so that we can ultimately find the Divinity within us. All the students of Vedas and Sadhaka-s pay tribute to their Guru by performing Guru Pujan on Guru Purnima in the month of Ashadha. It commemorates the birthday of Veda Vyasa, who was a great sage and had systematically divided the Vedic

knowledge into the four Vedas - Sama Veda, Rig Veda, Atharva Veda, and Yajur Veda. He also wrote the Mahabharata, the 18 Purana-s, Brahmasutra-s and was instrumental in preserving the continuity of wisdom and knowledge imparted through the Guru-Shishya Parampara. Vyasa Puja is performed on Ashadha Purnima to honour this great Guru. It also marks the beginning of the Chaturmasa Vrata, meant for intensifying one's sadhana and studies, especially of the scriptures.

Dharma Guru-s and Parivrajakacharya-s travel from place to place, not staying anywhere for long. However, during monsoon, They camp at one place for four months—Chaturmasa (Ashadha Purnima to Kartik Purnima). This is because Sannyasi-s take a vow of 'Ahimsa' or Non-violence. The monsoon season heralds new life. Grass begins to grow along with small insects and other living beings everywhere. For fear that walking on the ground may hurt the newly-growing living beings, Sannyasi-s prefer to stay in one place during Chaturmasa. We observe Chaturmasa from Ashadha Purnima to Bhadrapada Purnima, ending with Seemolanghana—crossing the nearest river.

'Vrata' is derived from the verb 'vrn'— to choose. One chooses to observe a certain discipline and hygiene, purify oneself, perform austerities, sacred rituals and puja, and offer seva to propitiate the deity. A vrata is undertaken with a Sankalpa or sacred vow at an auspicious time and must be fulfilled—not left incomplete. Vrata being austerity or tapas, leads to self-control, by the exercising of one's will power and restraint.

Vrata-s often culminate in an Utsava, which means 'to cause to go upward.' Thus, festivities buoy up one's spirits with joy and happiness. During Chaturmasa, stotra pathana, increased

japa, swadhyaya and any other sadhana are combined with festivals like Naga Panchami, Shri Krishna Janmashtami, Raksha Bandhan, Ganesh Chaturthi and other joyous occasions for sadhaka-s to celebrate their love for the Lord. The self-improvement as a result of the sadhana and devotion is not limited to the Chaturmasa period, and overflows into every aspect of the sadhaka's life with the Blessings of the Guru.

## Prashnamancha: Guru – Shishya

Match the following:

	GURU		Shishya-s
•	Sage Vasishtha	•	Kaurava-s and Pandava-s
•	Sage Sandipani	•	Swami Vivekananda
•	Sage Parashurama	•	Lord Rama
•	Shri Dronacharya	•	Karna
•	Shri Ramakrishna Paramahansa	•	Lord Krishna

Answers: Sage Vasishtha – Lord Rama; Sage Sandipani – Lord Krishna; Sage Parashurama – Karna; Shri Dronacharya – Kaurava-s and Pandava-s; Shri Ramakrishna Paramahansa – Swami Vivekananda

## Adi Shankarcharya – 3. Shankara returns home

In our last issue, we read about Shankara's life at the Gurukula, where he proved to be a prodigy. All branches of learning, when interpreted by Shankara, revealed a new significance. Soon, Shankara completed his studies and returned home. Thenceforth, he spent his time in the devoted service of his mother, his Vedic studies and performance of daily Vedic rituals.

Shankara found that Aryamba was growing old and weak. She was accustomed to taking her bath in the Purna River, but the river had dried up near their home. She now had to walk a

long distance every day for her bath. Once, while she was going to the river in the scorching heat, Aryamba fainted from exhaustion. Anxious about her condition, Shankara wanted to make the Purna River easily accessible to her. He addressed an invocatory prayer to the Deity presiding over it, requesting Her to turn Her course. The Deity was pleased to grant the prayer. The very next morning, people were surprised to see that the stream had changed its course and was now flowing near Shankara's house. Thus, Shankara continued to serve his mother dutifully.

Soon, the reputation of this saintly boy reached the ears of the king of Kerala. Eager to see Shankara, the king sent his minister to bring him. The minister duly arrived, with rich presents and a retinue that included elephants. "The King is eager to adore your holy self. He has sent the best of his elephants to take you to his palace. Please sanctify his palace by your visit," he pleaded. "I am a Brahmacharin, engaged in the observances laid down in the Veda-s. A Brahmacharin should not leave his duties, lured by the luxury of riding an elephant or the honour bestowed by a king," Shankara politely declined. So, the king himself visited Shankara. On seeing the divine boy with his radiant form and engaging smile, he prostrated before him many times.

Many great scholars too sought Shankara for instructions in advanced texts of grammar and the like. Not only did he make them proficient in these texts, he also imparted the capacity to think and reflect upon what they had learnt, thereby increasing the profundity of their knowledge. Thus, for many days, Shankara stayed at his house, observing all the customary duties with attention and humility, to the great satisfaction of Aryamba.

## 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](mailto:little Ravikiran@gmail.com)

Your feedback is important to us!



Awaiting arrival of Pujya Swamiji at Vittal on 29-6-2025.  
(Photo by Shri Sadashiva Bana)



At Vittal on 29-6-2025.  
(Photo by Shri Sadashiva Bana)



**At Vittal on 29-6-2025.**  
(Photo by Shri Sadashiva Bana)



**At Nāgā Katte, Vittal on 29-6-2025.**  
(Photo by Shri Sadashiva Bana)





Ganesh Rao

**Arrival at SCM Mangaluru on 27-6-2025.**  
*(Photo by Shri Damble Ganesh Rao)*



**At Shri Uma Maheshwar Sannidhi upon arrival  
at SCM Mangaluru on 27-6-2025.**  
*(Photo by Shri Damble Ganesh Rao)*



**At Shri Gopalakrishna Sannidhi on 27-6-2025  
upon arrival at SCM Mangaluru.**  
(Photo by Shri Damble Ganesh Rao)



**At Shri Vamanashram Sannidhi upon arrival  
at SCM Mangaluru on 27-6-2025.**  
(Photo by Shri Damble Ganesh Rao)



Arrival at SPEVC Virar on 16-6-2025.  
(Courtesy: Anushravas)



**Inauguration of Computer Laboratory  
at SPEVC Virar on 16-6-2025.  
(Courtesy: Anushravas)**



**Swamiji showing the Ganesha photo presented  
by Shri Vinayanand Kallianpur on behalf of SPEVC Virar.  
(Courtesy: Anushravas)**





**Felicitation of Dr. Mohan Mankikarmam at Virar on 16-6-2025.**  
(Courtesy: Anushravas)



**Dr. Mohan Mankikarmam.**  
(Courtesy: Anushravas)



**Shri Ānjaneya Sannidhi, SCM Shirali.**  
(Photo by Shri Samir Adur)