



THE CHITRAPUR SUNBEAM चित्रापुर रविकिरण

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तव पादाम्बुजे नित्यं निश्चला भक्तिरस्तु मे ॥

Mahashivaratri Chaar Yaama Pujana at
Shri Vishveshwara Venugopala Temple, Karkala

॥ सभा-प्रारम्भ-प्रार्थना ॥

- दक्षिणास्यसमारम्भा शङ्कराचार्यमध्यमा ।
अस्मदाचार्यपर्यन्ता स्मर्या गुरुपरम्परा ॥ १ ॥
- श्रुतिस्मृतिपुराणानामालयं करुणालयम् ।
नमामि भगवत्पादं शङ्करैल्लोकशङ्करम् ॥ २ ॥
- शङ्करं शङ्कराचार्यं केशवं बादरायणम् ।
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- ईश्वरो गुरुरात्मेति मूर्तिभेदविभागिने ।
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- परिज्ञानाश्रम श्रीगुरुशङ्कर परिज्ञानाश्रम शङ्करसद्गुरु ।
केशव वामन कृष्ण पाण्डुरङ्ग आनन्द परिज्ञानगुरु ।
सद्योजात शङ्करसद्गुरु ॥ ५ ॥
- गुरुब्रह्मा गुरुर्विष्णुर्गुरुर्देवो महेश्वरः ।
गुरुस्साक्षात् परब्रह्म तस्मै श्रीगुरवे नमः ॥ ६ ॥
- ॐ सह नावतु । सह नौ भुनक्तु । सहवीर्यं करवावहै ॥
तेजस्विनावधीतमस्तु मा विद्विषावहै ॥
ॐ शान्तिः शान्तिः शान्तिः ॥ ७ ॥

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unless otherwise stated.



Shri Bhavanishankara - Aradhya Devata



HH Shrimat Sadyojat Shankarashram Swamiji



Shri Vishveshwara Venugopala Temple, Karkala



Samuhika Prarthana



Swagat Sabha

(Phoyo Courtesy : Shri Arun Kailaje)



Purnahuti

(Photo Courtesy : Shri Shriram Shirali)



**Purnahuti in the Presence of HH Swamiji at Shri Vishveshwara
Venugopala Temple**
(Photo Courtesy : Shri Shiram Shirali)



Vanabhojana at Karkala

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We welcome your valuable feedback on this issue.
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प्रस्तावना

Om Shree Gurubhyo Namaha

ध्यानमूलं गुरोर्मूर्तिः पूजामूलं गुरोः पदम् ।

मन्त्रमूलं गुरोर्वाक्यं मोक्षमूलं गुरोः कृपा ॥

As I pen this प्रस्तावना (Editor's Note), my thoughts run to the 30 years of almost singular contribution of Shri V. Rajgopal Bhat mam as the Editor of The Chitrapur Sunbeam. Thanks to his efforts, Sunbeam stands as a masterpiece journal in the spiritual literary sphere. It is with a little apprehension that I take over editorial duties but the Guru Anugraha bestows upon us a strong confidence to ensure that this legacy continues with more strength and vigour.

The Chitrapur Sunbeam will continue to be published online but with a bi-monthly frequency. An Editorial team has been set up with Smt. Devyani Bijoor as Sub-Editor and Smt. Asha Awasthi, Smt. Deepa Murdeshwar, Smt. Jyoti Bharat Divgi and Shri Krishnanand Mankikar as members of the Editorial Committee. The new Chitrapur Sunbeam bears a fresh beautiful cover page designed by Smt. Vandana Balwally. The Ashirvachana series will continue with regular article series from Shri Krishnanand Mankikar and Smt. Sudha Tinaikar. In this issue, Shri Rajgopal Bhat takes us down memory lane of the events during his editorial tenure. Reports of the Vardhanti Utsav in Shri Chitrapur Math, Shirali and the Mahashivaratri celebrations in Karkala also feature in this issue.

The Chitrapur Sunbeam team looks forward to your continued readership and hopes to cultivate and generate spiritual interest among all.

Dr. Chaitanya Gulvady

स्तवनम्

By Shri Krishnanand Mankikar



Two मङ्गलाचरण श्लोक-s by Kalidasa, are reproduced below to invoke the blessings of the almighty for this inaugural issue of The Chitrapur Sunbeam in its new bimonthly edition. Both the shloka-s invoke the blessings of Shri Bhavanishankara.

We pray to Bhavanishankar Deva

श्लोकः

वागर्थाविव संपुक्तौ वागर्थप्रतिपत्तये ॥
जगतः पितरौ वन्दे पार्वतीपरमेश्वरौ ॥ १.०१ ॥ (रघुवंशम्)

ॐ श्री सद्गुरवे नमः

This page is sponsored by Smt. Shiroor Chitra Shankar.

अन्वयः

वागर्थाविव (परस्परम्) संपृक्तौ जगतः पितरौ पार्वतीपरमेश्वरौ वागर्थप्रतिपत्तये (अहम्) वन्दे ॥

I bow down to the Parents of the entire world, Parvati and Parameshwara, who are (inseparably) blended together in each other, as (blended) are the speech and its meaning, so that I may clearly understand the meaning of whatever words I may say or come across.

Below, we pray to Shiva manifested in His अष्टमूर्ति रूप.

या सृष्टिः स्रष्टुराद्या वहति विधिहुतं या हविर्या च होत्री
 ये द्वे कालं विधत्तः श्रुतिविषयगुणा या स्थिता व्याप्य विश्वम् ।
 यामाहुः सर्वबीजप्रकृतिरिति यया प्राणिनः प्राणवन्तः
 प्रत्यक्षाभिः प्रपन्नस्तनुभिरवतु वस्ताभिरष्टाभिरीशः ॥ १.०१ ॥ (अभिज्ञान शाकुन्तलम्)

अन्वयः-

या स्रष्टुः आद्या सृष्टिः, या विधिहुतं हविः वहति, या च होत्री, ये द्वे कालं विधत्तः, श्रुतिविषयगुणा या विश्वं व्याप्य स्थिता, यां 'सर्वबीजप्रकृतिः' इति आहुः, यया प्राणिनः प्राणवन्तः, ताभिः प्रत्यक्षाभिः अष्टाभिः तनुभिः प्रपन्नः ईशः वः अवतु ॥ १.०१ ॥

Meaning

(Water), which is the first creation of the Creator, (Fire) which carries (to the Gods) the oblations placed unto it, according to the laid down rituals during the Sacrifices, (The yajamana) who is the one performing the sacrifice, the two (the Sun and the Moon) who control the Time, (The Ether -- Akasha) which is the carrier of the sound, and which pervades the entire Universe, (the earth) which is called the source of all the seeds, (The air) because of whom all living beings breathe, with these eight direct manifestation of Himself, may Ishwara protect you all.

शुश्रूषा

Ashirvachana
H.H. Shrimad Anandashram Swamiji



VEDA VYASA ON DHARMA

There are two sayings of Vyasa on the subject of Dharma which, we think, may well be recalled today. They are:

ऊर्ध्वबाहुर्विरोम्येष न च कश्चिच्छृणोति मे ।
धर्मादर्थश्च कामश्च स किमर्थं न सेव्यते ॥
न जातु कामान्न भयान्न लोभाद् धर्मं त्यजेज्जीवितस्यापि हेतोः ।
धर्मो नित्यः सुखदुःखे त्वनित्ये जीवो नित्यो हेतुरस्य त्वनित्यः ॥

“With uplifted arms I proclaim, but alas, none pays any heed to my words: Dharma verily leads to artha (wealth) and Kama (satisfaction of desire). Why then do people neglect its observance?”

“Dharma should never be abandoned on the score of kama or bhaya or lobha or even of jivita itself. For Dharma is eternal while sukha and dukha are passing. Jiva, too, is eternal, but the cause of its plight is transient.”

People might possibly be tempted to forsake Dharma if it were an obstacle to the acquisition of wealth or the satisfaction of desire. Hence, it is stressed that Dharma is conducive to the fulfilment of both these. If so, it might look somewhat inconsistent that people should overlook Dharma in the interests of artha and kama. But the artha and kama resulting from the

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.

following of Dharma accrue only in the future. Whereas the pretext for forsaking of Dharma is the hankering for artha and kama in the immediate present. Thus, there is no inconsistency.

Along with artha and kama mentioned in this statement as the grounds for the giving up of Dharma are coupled bhaya and jivita in the next verse. There, artha is implied in the word lobha. The point is that Dharma should not be abandoned out of bhaya such, for example, as may be caused by members of hostile faiths, or in view of the hazards to life which may arise from the observance of Dharma. Artha and kama are sought after in order to secure pleasure and avoid pain. But since these objectives could also be encompassed by secular means, the doubt may arise: why bother about Dharma? The answer is: the fruit of Dharma is moksha which is nitya, while pleasure and pain are anitya. It is therefore not wise that Dharma which yields eternal fruit should be sacrificed for the sake of transient pleasure and pain, which are as unstable as waves on the ocean.

Again, although the fruit might be eternal, it would be futile if the enjoyer (jiva) was himself anitya. Hence, it is stated that jiva is also a nitya. Once again, a doubt raises its head:

If jiva were eternal, it would follow that its sad plight known as samsara would also be everlasting and hence Dharma would be purposeless. Hence it is declared that ajnana which is the cause of samsara is itself anitya. The observance of Dharma leads to chittashuddhi and ultimately to the attainment of atmanjnana. When that is achieved, ajnana is dispelled and along with it, its effect, the deplorable state of samsara. The jiva shines forth in his true form as nitya-sukha, which is the fulfilment of Dharma. At the same time, he will not miss the secondary aims of Dharma i.e. artha and kama during the experience of samsara. Thus it is Vyasa's view that Dharma should be unceasingly followed.

(Ashirvachan at Bangalore on 30-12-1965)

Ashirvachana

H.H. Shrimat Parijnanashram Swamiji III



These official tours have become traditional for the benefit of the laity as well as the Guru because, in these times, it is not possible for the people, with their worldly preoccupations, to come to Shirali, especially for old people etc. So, instead, We come and live in their midst for four or five days, bringing Lord Bhavanishankar with us. That is why We are here today. You have arranged many programmes of music etc., but what pleased us most was Kilpady Gurudutt's address wherein he spoke on Sampradaya, March First etc. We too have never asked anyone to give up what has been handed down by our elders and go entirely modern. As Gurudutt said, all We have asked is: **do not develop thick heads, reflect on what you have heard and what you are practising. It makes little difference whether you take cow's milk or buffalo milk. Likewise, if you are repeating Gayatri Mantra, do not merely be content with the repetition, go deep into the meaning of this Mantra.** If We were to preach Dharma, people would find it difficult in the context of present-day conditions. So, We have to devise new ways of teaching the people according to their ability to grasp and understand, just as you offer a child a chocolate to induce him to take cough mixture. So also, first We have to win the confidence of the listeners and then convey to them whatever Dharmik teachings We want to teach them. That is why, We always say - it doesn't matter if you have many new ideas or go by new paths, what matters is, with the intelligence given to you by God, how much

of our ancient truths you are able to imbibe.

As We said, Gurudutt spoke of the importance of March First and stressed the importance of following the Guru. The Vedas tell us that the Guru's feet are holy, because they show us the path by which one must tread. But, it is not enough to worship the Guru's feet, you must also follow those feet, you must walk by the path by which the Guru's feet have walked showing you the way. That is why the Guru's feet are worshipped more than any other part of his sacred person. They are our guides and our pathfinders. That is why, We said: March first. God is there, Guru is there and Sâdhanâ Shakti is also there. We are moving ahead and, if you all follow us, you will not be sorry.

We do not ask you to accept everything blindly. Reflect on what We have said, on what the elders have said and accept it only if you firmly believe in it. Man is always in search of happiness. In Our address at Matunga, We had said that one's Sâdhanâ should not consist only of bookish knowledge read and acquired by him. He should also have mental Sâdhanâ which is the real Sâdhanâ. We should instal God in our mind, think of Him always and worship Him in our mind. Nobody is wholly free from the entanglements of Sansâr. Our elders tell us in the scriptures repeatedly "wake up, wake up." When you have to wake up a child in the morning, it is not enough to just tell him to wake up, he will not get up. You have to shake him repeatedly, telling him to wake up. Similarly, our scriptures tell us:

जन्म दुःखं जरा दुःखं मृत्युर्दुःखं पुनःपुनः ।
संसार सागरे दुःखं तस्मात् जागृहि जागृहि ॥

That is the meaning of the repeated emphasis on "जागृहि जागृहि".

All of us can attain eternal happiness, but most of us do not attain it. Why? It is because our vision is veiled by the pall of sorrow. Happiness is of two kinds, one is the shadow, the other the substance, one the unreal and the other the real happiness. We are too busy chasing the shadows of happiness in our pursuit of worldly pleasures to bother about real happiness. We are seeking happiness outside, forgetting its source within us. We have spoken at several places of the Sport of Brahman, how this creation came into being. The Brahman we refer to here is different from the Brahma of the Trinity (Brahma, Vishnu and Maheshwar). He is the Supreme Being, the Primordial Being. He is without beginning and without end, without name or form. That Supreme Being felt like having divine Sport-Leela, So Brahman created what we might call a split personality, called Ādi Shakti. That Shakti deliberated deeply why She was created and realised that Brahman wanted to have divine sport and that She must carry out His wishes. So, She, in turn created Brahma, Vishnu and Maheshwar and assigned them the three respective functions of creation, preservation and destruction. The same Shakti or divine power pervades all the three functions. The same Shakti has been carrying on this Leela all the while till now and will continue to do so in future as well. That is what the Shastras have always told us, but to explain it in simpler terms: a man wakes up, carries on his daily routine and then goes to sleep again at the end of the day. These three functions represent creation, preservation and destruction and while carrying out all the three, the same Shakti works through every individual. So, Shakti is at work in every living creature and all over the world. Such a Shakti can be realised by us in many ways such as Jnana, Karma or Bhakti paths. If we look upon Her as the Divine Mother and surrender ourselves to Her, placing ourselves at Her feet, She sheds Her veil of Mâyâ and reveals Herself to us

as Ādi Shakti Herself and liberates us from the coils of a mortal existence. We all have our worldly goals, our mundane aims and ends and in their pursuit we allow this precious human life to be frittered away.

But, we should realise once and for all that we are not here merely to work out the effects of our past actions or sow seeds of new actions but to realise the true purpose of our life, namely, to liberate ourselves and attain eternal happiness. In other words, we came from Shiva originally but, forgetting this fact, we have become “Shava” or mortal. We must now go back to our original state in Shiva.

(Summary of the ashirvachan delivered at Bengaluru on 26-1-1976)

**Invitation for articles (dharmic only)
from members of the laity**

The Chitrapur Sunbeam invites members of the laity to share articles for publication in forthcoming issues. The article must be in Word format, not exceeding 500 words. The articles can be in English, Hindi, or Sanskrit. Please use the Sanskrit Text font for Hindi and Sanskrit articles and provide English translation for the Sanskrit articles. The Editorial Team retains sole discretion over the publication of submitted articles.

Email your article to sunbeam@chitrapurmath.net.in.

Ashirvachana by H.H. Shrimat Sadyojat Shankarashram Swamiji

(Location: Jodhpur Date: 21st December, 2025)



ॐ

कर्णस्वर्णविलोलकुण्डलधराम् आपीनवक्षोरुहाम् ,
मुक्ताहारविभूषणां परिलसत् धम्मिल्लसम्मल्लिकाम्
लीलालोलितलोचनां शशिमुखीम् आबद्धकाञ्चीस्रजम् ,
दीव्यन्तीं भुवनेश्वरीम् अनुदिनं वन्दामहे मातरम् ॥

आनन्दाश्रमशिष्याग्र्यं स्वानन्दाम्बुधिमज्जितम्
आनन्दाश्रमिणं वन्दे परिज्ञानाश्रमं गुरुम् ॥

॥ ॐ श्री गुरुभ्यो नमः ॥

॥ श्री भवानीशङ्कराय नमः ॥

॥ श्री मात्रे नमः ॥

बडी प्रसन्नता हो रही है आप सब लोगों को देखकर। बहुत महत्वपूर्ण एक संकल्प लेकर आप लोग यहां पर उपस्थित हुए हो। बधाई हो... सारस्वत सम्मेलन कई हो चुके हैं और राजस्थान, यहाँ तो मेरा यहां आना, इस सूर्य नगरी में बहुत हो चुका है। जब मैं परम पूज्य ईश्वरानंद गिरी जी महाराज की सेवा में था, 1986 में, कह सकते हैं, उस समय यहाँ आया करता था।

अभी कुछ वर्ष पूर्व जोधपुर के सारस्वतों का निमंत्रण स्वीकार करके यहां पर आना हुआ था और अब अभी आए हैं इस सम्मेलन के लिए। तो गत वर्ष पिछली बार जो आए थे और अब की तुलना कर सकते हैं। आए थे सारस्वत, पर इस बार उसी स्थान पर ज्यादा 'साधक' हमें दिखने लगे। इसको देख के वस्तुतः बडी प्रसन्नता होती है।

अभी यहां पर स्टॉल्स लगाए गए हैं। इस मंच का कार्यक्रम हो जाए, उसके उपरांत हम वह भी देखने जाएंगे। तो यह सारस्वतों की उर्वरता का एक लक्षण

है, ऐसा समझिए। प्रत्येक क्षेत्र में जो बड़ा ओजस्वी कार्य करते आए हैं, उसका लक्षण है - एक डेमोन्स्ट्रेशन वहां पर है। सही बात ना ? अभी देखे नहीं है स्टॉल्स, तो कोई उल्लेख नहीं कर पाते हम। पर वह लक्षण तो वही है। इस प्रकार से एक समृद्ध सचेत सारस्वत समाज है। यह एग्जिबिशन जो है, वह उसका द्योतक है। और कई अच्छे-अच्छे विषयों पर बहुत चिंतन हुआ, सारस्वत संगठन भी बहुत अच्छा रहा।

अब हम कहेंगे, आप मठाधिपतियों को भी बुलाते हो, तो हम किस क्षेत्र में प्रवेश करें - नीति को लेकर या तो फाइनेंस को या किसको ? तो बस अपना, अपना जो है, वही हम प्रस्तुत करेंगे और फिर देखें, हमारे यहां आने में कोई सार्थकता थी या नहीं।

हम ऐसे कहते हैं कि यह “सारस्वत” लेकर जो हम कर रहे हैं, यह एक केवल जाति को लेकर के नहीं है। यद्यपि सारस्वत कहलाते हो, उसमें स्वाभिमान है, बहुत अच्छा। पर सारस्वत के लक्षण यदि गढ़ने लगे एक व्यक्ति में, तो फिर वह धन्य, उसका कुटुंब धन्य और यह संपूर्ण समाज भी धन्य है। उस दृष्टि से थोड़ा सा चिंतन करना था। अभी कल और परसों अमावस्या के कारण हमारा एकांत था। उससे पहले तीन दिन सत्संग हुआ, लघु सत्संग था। २५-५० लोग आए। जोधपुर के सारस्वतों ने हमें पिछली बार भी निमंत्रित किया था, अच्छा रहा। क्या बताया था ? जब साधक मिलते हैं और मैं यह कहूं कि सारस्वत मिलते हैं, इस प्रकार के कार्यक्रम में, तो कुछ तो अंश आने ही चाहिए। किसको लेकर? सरस्वती को लेकर हम आ रहे हैं, ठीक है। कश्मीर को लेकर आ रहे हैं, वह भी ठीक है, स्वीकार्य है। सरस्वती नदी, उस दृष्टि से, सरस्वती के उपासक होने से, ज्ञान की पिपासा रख कर यह समाज पनप रहा है। और उस ज्ञान, उस सरस्वती, उस संपूर्ण भूमि की उपासना करना भी सारस्वत का कर्तव्य रहता है। जब उपासना करते हैं, तब जाके जो कनेक्ट है, उसको हम अच्छी तरह से पहचान सकेंगे और उसमें कोई मतलब रहेगा। केवल कहना कि भाई, इस वंश में मैं उत्पन्न हुआ हूं, वही मेरी गरिमा है। तो उसमें जो तत्त्व आए हैं, उनको भी अपनाना, अपने जीवन में उतारना, हृदयंगम करना, यह प्रयास जो है, इसको हम आध्यात्मिक प्रयास कहेंगे।

So I am sure you have a lot of stalls here. Have you had a look? It is to do with Banking, the Legal, what else?... I was not shown. I am supposed to visit it later. So all those are expressions

of the vitality, virility of the samaj. They are all very good, they are expressions. समझ रहे हो ? यह एक प्रस्तुतीकरण है, एक प्रकटन है, उर्वरता का। तो उस उर्वरता का जो स्रोत है, वहां तक हमें जाना है। समझ में आया ? सरल सी बात है। यह सारा प्रकटन है। प्रकटन होना चाहिए। You do not have to exhibit but let it manifest. मेरे हृदय में खुशी हो, तो मैं ऐसे थोड़े ही बैटूंगा ! चेहरे पर एक मुस्कान तो आएगी ही। समृद्धि हो, तो वह प्रकट होगी। पर किस बात को लेकर खुशी है, उसको नहीं भूलना है। वह एक आंतरिक प्रक्रिया है और उस प्रक्रिया को समझ कर उस पथ पर चलने वाला वस्तुतः सारस्वत कहलाएगा। यह आध्यात्मिक प्रक्रिया है। उन प्रक्रियाओं में कुछ कुंठाएं आई हुई हैं। तो इन सम्मेलनों में हमें फिर से वह जागृति लाकर, जो मालिन्य है, उसको दूर करना है। जो शक्ति आपको परंपरागत प्राप्त है, उसको पुनः जागृत करना है। और यह साबित करना है, you have to prove to yourself कि मैं पात्र हूँ, उस अनुग्रह का, उस प्रवाह का। तो इस आध्यात्मिक प्रक्रिया को बनाए रखना प्रत्येक सारस्वत का कर्तव्य है।

प्रांतीय भाषाएं अलग हैं। भोजन इत्यादि अलग-अलग रहता है। फिर भी हम मिलकर आ रहे हैं। क्या केवल नाम को लेकर ? ना ...एक अनुग्रह प्राप्त हुआ है। पूर्वजों को प्राप्त था, आप लोगों तक पहुंचा है। उसको पुनः जागृत करना, यह एक आध्यात्मिक दृष्टिकोण है। तो उसको लेकर हम कह रहे हैं। अभी यहां आए, यह भी एक संस्कृति का ही प्रतीक है। इसे संस्कृति ही कहेंगे। पहले गणेश आराधना हुई। वहां पर हमने फूल चढाए। दीप प्रज्वलन हुआ। “दीपो ज्योतिः परब्रह्म दीपो ज्योतिर्जनार्दन। दीपो हरतु मे ध्वान्तम्, संविद्दीप नमोऽस्तुते” ऐसी प्रार्थना करते हुए एक दीप जलाने में हम यही प्रार्थना करते हैं - जो अज्ञान है, वह हमारे हृदय से निकल जाए। यह एक संस्कृति है, seeing not just the gross physical, but pray for the spiritual. और एक बीच में अंश आता है, जो अत्यंत प्रभावशाली है और उस पर जरा आग्रह है - मंत्रात्मक। यदि मंत्र छूटे, तो फिर देवता प्रसन्न नहीं होंगे। इसीलिए मंत्र बोलते बोलते यह सारे उपचार हमने किए। प्रतीक यहां पर है, कितना सुंदर ! गणेश जी हैं, जो निर्विघ्नता लाएं। महर्षि परशुराम हैं। क्या यह क्षेत्र परशुराम क्षेत्र कहलाता है ? ना...कोई वैदिक है ? पुरोहित है ? संकल्प के समय क्या लेते हो यहां पर ? कौन सा क्षेत्र है यह ? हमारा जो मठ है, गोवा से नीचे, मुर्डेश्वर वगैरह, the West coast of India, somewhere between, from Goa right upto Kerala, Western Coast है। उसको परशुराम क्षेत्र कहते हैं। सुना होगा

आपने। परशुराम महर्षि अवतारी थे। उनका कार्य हो गया, फिर उन्होंने क्या किया ? यज्ञ किया और सब कुछ जो है, दान में दे दिया। भूमि भी दे दी। फिर कहने लगे, चिरंजीवी हूं। कहां रहूं मैं ? समुद्र से प्रार्थना की। भूमि चाहिए। वरुण देवता नमस्कार करके आए – भगवन, आप पूछ रहे हो, तो अवश्य मिलेगी। So, it is said, the sea-bed उभर के आया, ऊपर आया और वह जो भूमि है, जिसको अभी Western Coast of India कहते हैं, वह परशुराम क्षेत्र हो गया। और वह वरदान देते समय वरुण देवता, समुद्र के अधिपति, उन्होंने बस एक प्रार्थना की - यह नीचे से जो आ रही है यह भूमि, इसमें कई देवी देवता हैं। बस प्रार्थना यही है, मानव इस भूमि पर जब पैर रखे, तो उन देवी देवताओं की उपासना करे। उनकी पूजा करे। Acknowledge their presence. इसीलिए वह एक विलक्षण क्षेत्र है।

इसमें कई हैं, नाग देवता इत्यादि, और हमने देखा अभी २५ साल हुए, एक कुटुंब यदि तीन पीढी चार पीढी से ज्यादा एक क्षेत्र में रहे और वहां के जो देव देवता कहलाते हैं, उनकी पूजा संक्षिप्त नहीं हुई, तो उनको कष्ट होने लगता है और फिर से पूजा शुरू करें, तो ठीक होने लगता है। तो इस प्रकार से भूमि में भी एक आध्यात्मिक चेतसू है। यदि आप उसको समझ पाए, तो वह भूमि आपके लिए उर्वरता से आपको एक प्रसाद देगी। उस प्रकार से हमने यहां परशुराम जी का भी स्मरण किया और सरस्वती का। सारस्वत हो, तो फिर, सरस्वती कहते ही विद्या के साथ रसता और सरस्वती की उपासना। यह कोई छोटी मोटी बात नहीं है। बच्चों को भी हम संस्कार देते हैं। Exams हैं, तो पहले सरस्वती से प्रार्थना करना, अच्छे मार्क मिलें। ये संस्कार हैं। फिर जैसे जैसे प्रौढता आती है, तो संस्कार भी दृढ़ हों ...let them yield, let them give fruit।

इन संस्कारों को लेकर ही आगे काम करना है। उस पर हम आग्रह करेंगे, सरस्वती की यदि आराधना करनी हो। वेदों में सरस्वती का ही प्रचुर मात्रा में स्तवन हुआ है। स्तुति हुई है। दुर्गा इत्यादि का पौराणिक स्तर पर प्रकटन हुआ है। वरना वेदों में सरस्वती का ही उल्लेख है। आप समझिए, उपनिषदों में भी सूत्र दिया है। यदि आप सरस्वती की आराधना करते हैं, तो आपका केवल बौद्धिक ज्ञान ही वर्धन हुआ, ऐसे नहीं समझना। और एक अंश आएगा, एक रसता भी आएगी जीवन में। कलाएं प्रस्तुत होने लगेंगी, प्रकट होने लगेंगी। तब जाके सरस्वती का पुत्र, सरस्वती का आराधक, सारस्वत कहलाएगा। आपका इस पर अधिकार है। सरस्वती की आराधना कैसे करें ? यह तो बहुत सूक्ष्म हुआ।

एक मंत्र को लेकर चिंतन करें..... “यदेव विद्यया करोति श्रद्धया उपनिषदा

तदेव वीर्यवत्तरम् भवति।” कार्य करना है। कार्य करने बहुत लोग आते हैं। फिर हमने उनसे पूछा, सही सही बताओ, आगे का क्या कार्यक्रम है ? उत्तर मिला, यह तो मैं नहीं जानता ! कार्य वीर्यवत्तर नहीं हुआ। Enthusiasm है। पर if you want to escort me, तो पहले रास्ता कौन सा है, स्वामीजी को कहां ले जाना है, समझ लो, तब जो करोगे, वीर्यवत् होगा और वीर्यवत्तर होना है, तो फिर अनुशासन भी लाना सभा में।

छोटी सी बात है। तो सारस्वत होने के नाते हम बुद्धि का प्रयोग करते हैं। हृदय से कर रहे हैं। भावना भी है। तभी जाकर वह रसता आएगी, तभी सरस्वती प्रसन्न होगी। पर अभी हम चाहते हैं, सरस्वती ही हमें और भी विद्या दे। तो फिर किसकी पूजा करें ? यह जो स्टॉल्स में रखा है या आपके Certificates हैं, यह तो फल स्वरूप प्रकट हुआ है। उसकी पूजा नहीं होती। उसकी आराधना नहीं हो सकती। वह तो एक प्रसाद है। It is a manifestation of Grace. सीधी सी बात है। मेरे पास इतना पैसा है, तो मैं बस उसको लिपट के थोड़े ही बैठूंगा ! उसका प्रयोग करूंगा। कहां से आया यह पैसा ? आपने मेहनत की। मेहनत कैसे की ? खूब पुरुषार्थ किया, मां-बाप ने अच्छे संस्कार दिए थे। अच्छे स्कूल वगैरह में भेजा। कहां से यह विद्या आई ? इस प्रकार से धीरे धीरे जब हम चिंतन करते हैं तब जाकर सरस्वती की आराधना साध्य है। अंतर्मुख होना पड़ेगा। अंतर्मुख यानी बस आंखें बंद करके बैठना नहीं। वह भी एक अंश है अंतर्मुखता का, पर अंतर्मुख होना पड़ेगा तब जाके हमारे जीवन में संतुलन आने लगेगा।

“यदेव विद्यया करोति श्रद्धया उपनिषदा तदेव वीर्यवत्तरम् भवति”। इसे आप एक सूत्र की तरह से समझ लीजिये इस प्रसंग में हम इसी सूत्र पर चिंतन करना चाहते हैं। यदेव विद्यया करोति ... जो भी कार्य एक व्यक्ति करता है, विद्या पूर्वक करता है, सोच समझ के करता है, यह कार्य क्या है, कैसे करना है, इसका फल क्या है ? ये सारे अंश विद्या के अंतर्गत आते हैं। मैं भी करना चाहता हूं। क्या मेरा अधिकार है ? सोच समझ के, विद्यया, विद्या पूर्वक जिस कार्य में एक व्यक्ति लगता है, तो अच्छा कार्य होगा। यदेव विद्यया करोति।

केवल उतना ही नहीं, ऋषिवर्य कह रहे हैं, श्रद्धया - बड़ी श्रद्धा से। थोड़ा सा प्रयत्न किया, फिर छोड़ दिया कि यह मेरे से नहीं होगा। पर आत्मविश्वास रखे, अपने आप को सचेत करे। don't get disheartened at initial lack of success। इस प्रकार से आत्मबल बढ़ाते हुए, सोचते हुए, समझते हुए कार्य करेगा। फिर कार्य शुरू हुआ, अच्छी तरह से चल रहा है। पर सोचा भी नहीं

था, इस प्रकार से विघ्न आने लगे, तो भी जो हताश नहीं हुआ, उसमें आत्मबल आया है। श्रद्धया करोति, श्रद्धा - अपने आप में, जो प्रक्रिया है, उसमें और जो उपदेश दे रहा है, उसमें भी श्रद्धा रखकर जो कार्य करे, तो विद्या पूर्वक, श्रद्धा पूर्वक कार्य कर रहा है।

और एक सूक्ष्म बात आई, “उपनिषदा”। उपनिषद - इसके कई अर्थ हैं। इस संदर्भ में इसका अर्थ है - रहस्य। रहस्य को समझते हुए जो कार्य करे, “तदेव वीर्यवत्तरम् भवति”। वही कार्य केवल वीर्यवत् नहीं होगा, “वीर्यवत्तरम् भवति”। Okay, so what have you achieved? OK, अच्छा किया, excellent! तो excellence जिसको कहते हैं, उस प्रकार “वीर्यवत्तरम् भवति”।

तो यह मार्गदर्शन है और इसी का पालन करने में हम समझते हैं कि यह व्यक्ति सारस्वत कहलाएगा। विद्या का उपयोग ठीक से करेगा। प्रकटन मात्र से वह संतुष्ट नहीं होगा। आज मैंने इतना कमाया, कल उससे दुगना कमाऊंगा, यह प्रकटन है। यदि अंतर्मुख नहीं हुआ, तो संतुलन नहीं रहेगा। विषय में ऐसे फंस जाओगे कि towards the end, ‘यह मैं क्या कर बैठा’ इस प्रकार की एक हताशा होने की संभावना है। इसीलिए कृतज्ञता को बढ़ाते हुए प्रार्थना पूर्वक हम कार्य करते हैं। एक अलौकिक शक्ति है जिसने मुझे इस कुटुंब में जन्म दिलवाया है। जिस शक्ति ने मुझसे अच्छा कार्य करवाया। बहुत संतोष है, मेरा अच्छा हो रहा है। अन्य लोगों का भी अच्छा हो रहा है। I can be an example of how one should conduct one’s life पर मैं इसी में सीमित नहीं रहना चाहता। यह कहां से आया ? यह प्रेरणा कहां से आई ? यह यश मुझे किसने दिया ? मैं उसको समझना चाहता हूं, ऐसी जो अभिलाषा करे, उसको कहते हैं सारस्वत।

अंतर्मुखता बढ़ाने का एक मानसिक संकल्प भी करें even the orientation is extremely important, otherwise we will just be fooled. We will be gazing at our looks, our money or whatever achievements. It is good but not at the expense of your own soul। समाज में समृद्धि चाहिये। वीर्यवत् कार्य करना है। इस मंत्र का वही अर्थ है। “वीर्यवत्तरम् भवति,” ऐसी गारंटी दी है। पर मैं अपने आप को खो के, अपने आप को बेच के इस कार्य में नहीं लगूंगा। तो अपने आप को सुरक्षित बनाते हुए, विद्या पूर्वक, श्रद्धा पूर्वक कार्य करना। अच्छा कार्य हो रहा है, पर इस कार्य को करने में जो सतर्कता मुझे चाहिए, उथल-पुथल होगी, उसका विचार भी नहीं किया था। ऐसे विघ्न आ सकते हैं। मेरे ही लोग मेरा विरोध करने लगेंगे, हो सकता है। सभी

कार्यों में होता ही है। jealousy कहते हैं – असूया। यह तो स्वाभाविक है। पर उससे मैं हताश नहीं होऊंगा। इसके लिए बहुत आध्यात्मिक बल चाहिए। वरना क्या होगा? इसने मुझसे ऐसे किया। अब उसका समय आएगा, तो मैं भी उसके साथ ऐसे करूंगा। इस लौकिक चिंतन से ऊपर आकर आत्मबल प्रकट करते हुए कार्य जो करे, वह श्रद्धा से कार्य कर रहा है। क्यों? क्योंकि कार्य के फल मात्र में नहीं, वह स्रोत से जुड़ रहा है, श्रद्धा के साथ। हे भगवती, हे गुरुवर्य, आपकी शक्ति है। मेरे मन का संतुलन बनाए रखती है। मेरे हाथों इतना बढिया कार्य करवा रहे हो, मैं धन्य हूँ। मैं तेरा ही हूँ। बस इस प्रकार से धीरे धीरे अंतर्मुखता जब बढ़ती है, तब जाकर उस व्यक्ति में जो “सारस्वत” है वह प्रकट होने लगता है।

सारस्वत ब्राह्मण कहलाते हैं। भाष्य में भी कहा गया है, “ब्रह्मा ब्राह्मणत्वस्य रक्षणार्थम्”। भगवान का अवतरण क्यों होता है? किसी एक ब्राह्मण या किसी एक समाज के लिए नहीं। ब्राह्मणत्व जहां पर प्रकट हो रहा है, वहां उस ब्राह्मणत्व का रक्षण करने के लिए भगवान को अवतरित होना पड़ता है। यानी मात्र अपने कुटुंब या अपनी जाति को लेके नहीं, उससे भी परे जाना पड़ेगा। ब्राह्मणत्व का अर्थ समझना और जीवन में प्रकट करना, यही हमें करना है। अंतर्मुखता जैसे जैसे बढ़ेगी, कुछ समय अपने आप के साथ, अपने इष्ट देवता के साथ बैठने का भी धैर्य करना पड़ेगा। कई लोग प्रायः कहते हैं, मैं इतना कार्य कर रहा हूँ। I am so busy in my work, industry etc, मुझे बैठने के लिए समय नहीं है। वस्तुतः देखें, तो वह व्यक्ति अभी तक अपने आप को सहन नहीं कर पा रहा। यदि कहें कि प्रतिदिन सुबह पांच मिनट शांत होकर बैठो, तो भी मन में विक्षेप आता है। I am very busy, मन का चांचल्य नहीं दूर होता। मान लीजिए चांचल्य दूर हुआ, फिर भी आगे की चिंता नहीं गई। पीछे की बात को लेकर दुःख, खेद, guilt इत्यादि मन में आता है। इसलिए बैठ नहीं सकता। उससे भी परे जो जाए, वहां पर भी एक संतुलन लाए, वह वस्तुतः सारस्वत कहलाएगा।

फिर से वही बात आ गई। अभी सुबह, दोपहर, शाम नहीं, पुरुष वर्ग हो, तो कम से कम दिन में एक बार बैठ के संध्या वंदन करे, मातृ वर्ग हो तो जप, इस प्रकार से कुछ नियम अपनाए। बस वह है सारस्वत। विद्यया करोति, श्रद्धया करोति... जो कार्य विद्या पूर्वक श्रद्धा पूर्वक होता है और तीसरा, उपनिषदा ...तब उपनिषद खुलने लगेगा ... उपनिषद यानी रहस्य। उपनिषद यानी वह रहस्य जिससे आत्मज्ञान हो, उपनिषद कह सकते हैं। इसके कई अर्थ हैं। उस रहस्य को भी समझने का जो प्रयत्न करे, वह सारस्वत।

अत्यंत स्थूल दृष्टि से कहें, तो कुछ भी कार्य हम बताएंगे, गुरु बताएंगे, “वह करो”, तो सेवक वह करे। एक नहीं, दो तीन कार्य बताएं और फिर दो सप्ताह के बाद कहें, “अभी तुम जानते हो ना, क्या करना है, बस तुम ही कर लो।” तब जाकर उस शिष्य को जो बताया था, उसको याद रख के विद्या पूर्वक, अपने आप में श्रद्धा रख के करना पड़ेगा। गुरु प्रत्येक कदम पर नहीं बता रहे। यदि शिष्य डर गया कि पहले मुझे बताते थे, अभी पता नहीं। यदि वह शिष्य आत्म संतुलन बनाए रखे, तो एक आध गलती होगी, फिर भी वह स्मरण करते हुए कार्य करे, तब श्रद्धा जागृत होगी। गुरु ने बताया, शिष्य में प्रेम है, उसने किया। पर जब स्वातंत्र्य दिया जा रहा है कि धीरे-धीरे अभी बुद्धि पूर्वक करो, तो बुद्धि पूर्वक यदि करने लगेगा, तब जाकर उसमें आत्म श्रद्धा होगी। यह जो कार्य कर रहा हूं, सही कर रहा हूं। इस प्रकार से एक भावना उत्पन्न होगी। यदि वह कार्य श्रेष्ठ हुआ है और वह उपासना भी कर रहा है यानी प्राणायाम इत्यादि करके गायत्री जप हो, अपने इष्ट मंत्र का जप हो, प्रति नित्य कर रहा है, तो वह एक संवाद बनाए रखता है। प्रयत्न करता है। संसार में रहते हुए अपने इष्ट देवता के साथ, अपनी गुरु शक्ति के साथ, तब जाकर उसके जीवन में रहस्य खुलने लगेगा। भले ही परिस्थितियां क्यों ना बदली हों, फिर भी आगे क्या करना है, उसको प्रेरणा मिलने लगेगी और परिणाम भी। वह रसता जो है, वह प्रत्येक साधक में परम आवश्यक है।

अब यहां कश्मीर से लोग आए हैं, पंडित आए हैं, तो चर्चा तो होगी। वहां पर क्या हुआ था ? प्रयत्न करना है। फिर से हमें वहाँ जाना है। वहां पर कितना अन्याय हुआ था। उस समय जो हुआ था 1991 में, मुझे पता है, मैं सेवा में था। वहां के अंश सुनने में आते थे, ऐसा गुस्सा आता था, सहन नहीं होता था। क्या करें, सन्यास लेकर बैठे हैं। हाथ में कुछ लूं, जाऊं, कुछ करूं, ऐसे एक उद्वेग सा मन में आता था। सेवा में था, इसलिए वह जो उद्वेग है, उसे जप में परिणत करके बस, मन को स्थिर करो, ऐसा उपदेश मिला। वैसे ही करते आया। वह एक अलग परिस्थिति हो गई। अभी आपसे पूछते हैं, उस समय जो वहां से आए, कितने वर्ष हुए ? 30 years 40 years? ... When was the last exodus? around '91 में हुआ था। उसकी याद मैं दिलाना नहीं चाहता। क्या दुख था ! पर अभी २५-३५ वर्ष हो गए। अभी मुंबई में, पुणे में, यहां पर, मिलते हैं लोग। कई सारस्वत हैं जो वहां से आए हैं। अभी उनके बच्चे जो हैं, अच्छी नौकरी वगैरह मिली है, मुंबई, पुणे वगैरह में। तो आप जो बोलोगे, यदि आप उस समय का दुःख मात्र प्रकट करोगे, तो आपको सुनने कितने लोग आएंगे ? बहुत कम।

युवा पीढी तो कहे, “छोड़ो, मुझे अभी यहां पर नौकरी मिली है। हो गया जो हो चुका”। ऐसा होता है। तो हम उस दुःख को फिर से नहीं ले आना चाहते। पर ऐसा फिर से ना हो, इस प्रकार से एक प्रतिज्ञा तो करें। वह जोश लाना है कि हम कदापि फिर वैसे नहीं होने देंगे, किसी भी प्रांत में।

दुख तो एक शक्ति का प्रकटन है। तो उस शक्ति को हम फिर से अंदर लेकर मार्गदर्शन चाहेंगे कि हम क्या करें? निश्चित रूप से हमें कश्मीर जाना है। हमारी गुरु परंपरा भी कश्मीर से शुरू हुई थी। हम जानते हैं। वहां पर हमारे पूर्वाचार्य पता नहीं कितने हजारों साल पहले, आक्रमणों से पहले, वहां से नीचे काशी तक पहुंचे थे। तो वहां पर भी जाने की इच्छा है। हम जाएंगे, पर सामर्थ्य लेके जाना है। यदि युवा पीढी को प्रस्तुत करना है, तो उस दुख की गाथाएं बता के नहीं, पर ऐसे कि अपना आत्मबल बढाओ ताकि आपको और कोई ना कुचल दे। अपना स्वाभिमान बनाए रखो।

आध्यात्मिक बल, कश्मीर में जागृति, किससे आई? श्रीनगर में ही भैरवों के आठ स्थान हैं। पर सात मिलते हैं। वहां पर 2014 तक आतंक होता था और न्यूज़ पेपर में नहीं आता है क्योंकि वहां जो व्यक्ति हैं, मानव हैं, किसी भी धर्म का आचरण करते हों, वे जानते हैं, यदि वे शक्तियां जागृत हो गईं, तो सनातन धर्म ही रहेगा। शक्ति की यह बात आप शायद समझ नहीं पाएँ। पर सबों को समझना है। इस क्षेत्र की अधिष्ठात्री देवी कौन है, यदि उसकी अनुमति नहीं मिली, तो यहां पर जो भी करो, वीर्यवत्तर नहीं होगा। वीर्यवत् तो होगा। बस अच्छा कार्य होगा, आनंद आएगा। कुछ Collaborations भी होंगे और कुछ संगठन बनेंगे। Financial, Institutional और Educational, पर वह वीर्यवत्तर जो कार्य है, उससे हम वंचित रह जाएंगे।

यदि हम उपासना नहीं कर रहे हैं और भूमि की शक्ति को जागृत करके उसको पहचान कर, पूर्वजों का जो मार्गदर्शन आया है, उसका पालन करते हुए हम आगे नहीं बढ़े, तो कुछ होने वाला नहीं है। उसको जागृत करना, यही एक सारस्वत का लक्षण है। यही आपके पूर्वज करते आए थे, तभी वे इतने समर्थ रहे। मन, इंद्रियों, बुद्धि के परे जो ज्ञान है, उसके द्रष्टा बनके क्रांतद्रष्टा ऋषि कहलाए। तो उन्हीं की आप यदि संतान हो, तो इस परिस्थिति में अपने आप को वंचित क्यों समझते हो? उस आध्यात्मिक चेतस् को बढाना हमारा कार्य है। “मंत्राधीनाः देवताः”। ये देवता जो हैं, ये छोटी छोटी शक्तियां हैं। बडी-बडी प्रचंड शक्तियां भी हैं। एक क्षेत्र को लेकर रक्षण करने वाली। और उनका life

span जो है, बहुत लंबा रहता है। ५०० साल, १००० साल, २००० साल हो सकता है। लेकिन you can still avail of them. You can still invoke them. यदि आप वह करें तब आपको मार्गदर्शन मिलेगा। केवल पैसा डाल कर या एक बौद्धिक प्रयत्न करके या even एक संगठन मात्र से वह जागृत नहीं होगा।

इसीलिए एक संकल्प लें - परंपरागत हमें जो प्राप्त है, पुरुष वर्ग दिन में तीन बार नहीं, तो कम से कम एक बार संध्या वंदन के निमित्त से बैठे। यदि तीन बजे, चार बजे सुबह नहीं उठ पाते, तो हम कहते हैं, स्नान तो एक बार दिन में करते हो ना?। स्नान करते ही बैठ कर अपना गायत्री जप कर ले, फिर अर्घ्य प्रदान इत्यादि, धैर्य आए तो करें। मातृ वर्ग कर रहा है, मंत्र दीक्षा लेकर, वह कर रहा है। तब जाकर वह आध्यात्मिक चेतस् जागृत होने लगता है। तब जाकर आपका जो कार्य है, इतना वीर्यवत् कार्य है, उसे वीर्यवत्तर करना है, तो वह भी होगा। इन अंशों को ना भूलें। तब जाकर प्रेरणा आएगी। हम यह भी कहते हैं।

अभी आपने प्रस्तुत किया, पीओके PoK में शारदा पीठ। अभी एक तात्कालीन व्यवस्था हो गई है। शारदा देवी का मंदिर बनाया। पर हमें वही स्थान चाहिए जहां वह प्रतिष्ठा हुई थी। हम आएंगे तो वहीं पर आएंगे। इस कट्टरता को छोड़ना नहीं। तब जाकर वीर्यवत्तर कार्य होगा। ठीक है ना?

और कई स्थान हो सकते हैं। जैसे हिंगलज माता जी का है। अभी पाकिस्तान में। अब यहां पर भी कई हैं। सही बात है ना? उन्हीं का स्मरण करके उन्हीं का एक अंश है यहां पर। हम उसकी साधना करके उपासना करते हैं। परंतु जो उनका एक भौगोलिक स्थान है, जहां था, वहीं पर हम मंदिर बनाना चाहते हैं। इस प्रकार की एक कट्टरता, हठ नहीं। एक जागृति का परिणाम है। हम कर सकते हैं, ऐसा बनाए रखें। फिर जाकर आप जो भी कार्य करोगे, वह वीर्यवत्तर ही होगा। आप सोच समझ के संकल्प दृढ़ कीजिए। And I am seriously serious about what I am saying.. यदि वह नित्य नियम जो हैं, आचमन, प्राणायाम इत्यादि ... विशेष करके, प्राणायाम, उनका पालन करें। और मंत्र सिद्ध करके, देवताओं को प्रसन्न करके, अपनी आराध्य देवता, जो है उनको प्रसन्न करके, उनकी शक्ति को लेकर यदि कार्य करने का एक संपूर्ण अंश सारस्वत समाज से छूट जाए, तो केवल बहुत लौकिक कार्य ही हो रहा है, ऐसा हम समझेंगे कि यह केवल बुद्धिमत्ता का प्रकटन है।

There are achievements but the touch of charm एक चमत्कार है, जो “सारस्वत” कहलाता है। उससे हम वंचित हो रहे हैं, तो यह संकल्प

लीजिए। चाहे आप entrepreneur हों, industrialist हों या बहुत काम कर रहे हो नौकरी में, बस फिर भी स्नान तो करते हो ! स्नान के उपरांत बैठ के उतना तो जप निश्चित कर पाओगे। फिर जाकर धैर्य आएगा। सरस्वती की जो प्रेरणा है, वह हृदय से प्रकट होती है। हृदय में उसका स्पर्श होगा। हृदय में उसको समझने का हम प्रयत्न कर रहे हैं। निश्चित रूप से वीर्यवत्तर कार्य हम सबों से सिद्ध होगा। ऐसी एक प्रतिज्ञा करें, तब जाकर सारस्वत क्या है, यह हम समझेंगे, तब आश्चर्यजनक कार्य सिद्ध होगा। यह सब समाज को लेकर हम प्रकट कर पाएंगे। बड़ी खुशी से, हमें ही आश्चर्य होने लगेगा कि हमसे ऐसा वीर्यवत्तर कार्य हुआ है।

जो सोचा था, उससे अधिक ही वह वरदान देगी, इसीलिए उसको कहते हैं, उपनिषद्, वह रहस्य है। Its not mere technology. You are touching the very source of your being. तो वह क्यों प्रसन्न नहीं होगी ! कहेगी, हां, यह मानव मेरा है। मेरी ओर देख रहा है। लेकिन केवल बाहरी कुछ प्रसाद दिया था। उसी से संतुष्ट हो रहा है, तो ठीक है, सरस्वती भी क्यों हठ करे ? But we will tell Her, "Please, we are not satisfied with the crumbs of your table. We want the real Truth." अंतर्मुख होते हैं, तब जाके एक संतुलन भी बना रहता है। और व्यवहार में जो कष्ट आए, स्पर्धाएं भी होती हैं, उनको भी आप संभाल पाओगे। संगठित होकर आगे बढ़ने की क्षमता, योग्यता वही देगी और सभी कार्यों में रसता वस्तुतः आने लगेगी। तब जाकर कह सकेंगे कि सरस्वती का प्रसाद प्रत्येक व्यक्ति को मिल रहा है। तब जाकर यह समाज "सारस्वत समाज" कहलाएगा और एक पथ प्रदर्शक होगा। हमें इसमें कोई संदेह नहीं। बड़े प्रेम से लोग कर रहे हैं।

जैसे हमने बताया, पांच साल पहले आए थे घनश्याम जी, उस समय मेयर थे। उस नवंबर में रिटायर हो गए या क्या हो गया पता नहीं। बस उस समय आए थे। तो उस समय और इस समय में आपको कुछ फर्क लगा होगा। आप तो यहां पर थे, लेकिन व्यस्त थे। पर वहां पर सचमुच बहुत अच्छा लगा। पिछली बार आठ दस लोग आते थे। अभी इस बार कई लोग आए। बड़े उत्साह, उत्सुकता से देवी अनुष्ठान इत्यादि सब में भाग लिया, यद्यपि व्यस्त थे। क्या हो रहा है ? अपना जो सारस्वत है, वह पहचान रहे हैं। नया कुछ नहीं दिया जा रहा।

अब एक भजन कर लें।

सारस्वत हैं, तो अगर सूत्र छूट जाए तो रसता नहीं आती है। सूत्र खंडित होता है। जैसे कि हम एक श्रुति को लेकर गाने वाले हैं। गला जैसे भी हो, पर

वह श्रुति नहीं छूटनी चाहिए नहीं तो बेसुरा हो जाए, अतः हम प्रार्थना करते हैं।

कश्मीर से आए हो, वहां पर लल्लेश्वरी इत्यादि संतों की गाथाएं सुनते हैं। विलक्षण शैव शास्त्र परंपराएं हैं वहां पर, उनको तो जागृत कर सकते हो। वही तो मुख्य है। यह संसार है। पर शिव जी इसको देखते हैं। क्या वे आनंदित होते हैं या वे भी दुखी होते हैं? वे तो आनंदित होते हैं। यह सोचकर कि यह तो मेरी सृष्टि है। जैसे कोई नाटक देखे। वह tragedy हो, तो क्या हुआ! You enjoy that रोते-रोते वापस आए, बहुत सुंदर था नाटक, फिर भी इतना क्यों रो रहे हो? वह मात्र एक कला थी। तो जो प्रस्तुत हुआ, उस कला को समझे, वह रसिक है। जीव भाव में हम बढ़ हैं। पर ईश्वर जैसे देखे, वैसे मैं सृष्टि को देखना चाहता हूं। वैसे मैं अनुभव करना चाहता हूं।

ऐसे प्रचंड आचार्यों की भूमि, तो वह भी आपकी धरोहर है। उसको कैसे जागृत करना, केवल बौद्धिक बल से नहीं होगा। अपने आंतरिक अनुष्ठानों से होगा। तब जाकर वह भूमि प्रसन्न होगी और जो संस्कृति थी, वह फिर से पनपने लगेगी, आवाहन करेगी। तो ऐसी एक प्रतिज्ञा लें - जितना आपने सामर्थ्य बताया है whatever has been, I am going to see those stalls, I am very proud of this. सारस्वत समाज है, इसमें कितनी उर्वरता है! In industry, technology, education, in all fields, but they have not lost the source of that! उसकी ओर भी उनका लक्ष्य बना रहता है। तब जाके आगे की पीढियां भी सुरक्षित रहेंगी। संपूर्ण समाज को उसका लाभ मिलता है, मिलेगा, ऐसे हमें आश्वासन भी मिलेगा, यदि एक प्रतिज्ञा की गई तो। और इसीलिए हमने गुरु स्मरण कर भजन किया।

सृष्टि स्थिति लय निग्रह होता रहता है। अनुग्रह भी करने वाली वह शक्ति है, जो हमारे जीवन में एक सौंदर्य लाए, रसता लाए, हमें समर्थ बनाए ताकि मांगना ना पड़े। demand what is yours..... command that much. इस प्रकार का एक बल जागृत हो, उस उद्देश्य से इस सारे सम्मेलन का आयोजन वगैरह होता है। ऐसा ही हम समझेंगे। परस्पर मिलना होता है और परस्पर एक विश्वास दिलाना कि हम अकेले नहीं हैं। हमसे बहुत अच्छा कार्य हुआ है। मिलकर और भी कर सकते हैं। पर उसमें जो सूक्ष्म सूत्र जैसे चलता रहता है, उसे कभी नहीं भूलेंगे। यह प्रतिज्ञा करें, तो यह संपूर्ण सम्मेलन जो है, यशस्वी ही कहलाएगा।

॥ ॐ नमः पार्वती पतये हर हर महादेव ॥

(Transcribed by Shrikala Kodikal)

Hamsavahini

blossoming of Stotra-s and Mantra-s



'Be brief, be bright, be gone!'

by Deepa Murdeshwar, based on H.H. Swamiji's Ashirvachana ; the reference appears at the end of the article.

This is an incident from the epic, Ramayana. Sugriva, who has been chased out of the kingdom by his elder brother Vali and hence living in exile, sees Rama and Lakshmana enter his sanctuary. Rama and Lakshmana are also in exile, searching for Sita, who was abducted. Fearing that they may be the emissaries of his enemy brother Vali, Sugriva sends Hanuman to find out who they are.

Assuming the guise of a Brahmana, Hanuman speaks with refined eloquence, introducing himself to Rama and Lakshmana while enquiring about their identity. Lakshmana, however, watches him, wary that he could be a messenger sent by Ravana

or perhaps even by Bharata.

Rama listens intently to Hanuman's words. Then noticing Lakshmana's concern, asks Lakshmana to observe Hanuman's manner of speech. He notes that only one who has mastered the four Veda-s would speak with such clarity and excellence.

Rama also draws attention to the depth of the content, observing that such excellence in speech reveals the integrity of the one addressing them. There was no way he could be a corrupt or a vile person.

By extolling the vani of Anjaneya, the refinement and clarity of his manner of speech are brought to light, by making it relevant and pertinent to us.

H.H. Shrimat Sadyojat Shankarashram Swamiji has selected two shloka-s from the Kishkindha Kanda of the epic Ramayana that remain relevant even today.

अविस्तरम् असन्दिग्धम् अविलम्बितम् अदृष्टम् ।
उरस्थं कण्ठगं वाक्यं वर्तते मध्यमे स्वरे ॥

अनया चित्रया वाचा त्रिस्थानव्यञ्जनस्थया ।
कस्य नाराध्यते चित्तमुद्यतासेरेरपि ॥

अविस्तरम् refers to expressing ideas succinctly, in a concise manner, without straying into irrelevant or excessive detail. So 'avistaram' is refraining from unnecessary elaboration and not being so brief as to make our speech curt and create confusion.

असन्दिग्धम् implies that in the attempt to be अविस्तरम् (concise), one must be careful to not eliminate essential details, as doing so could create ambiguity for the listener. Striking the right balance, clarity and brevity is therefore essential.

अविलम्बितम् refers to ensuring that speech is not stretched out or slow, so that it does not become boring.

अदृढतम् at the same time, is to not speak too fast.

Effective communication depends on the right balance of content, delivery, and speed. What matters in communication is whether it makes sense to the one receiving it. Content matters!

Importantly, उरस्थम् does not imply speaking emotionally or impulsively. Rather, it calls for taking a deep breath and presenting one's words meaningfully with the right volume and thoughtful modulation.

उरस्थं कण्ठगं वाक्यं वर्तते मध्यमे स्वरे indicates that speech arising from the chest and throat is delivered in a medium pitch. One's voice should be neither too low to be inaudible nor so high-pitched that it becomes jarring to others. It should be maintained at a madhyama swara, a balanced, moderate volume. Hence sadhaka-s are often reminded to practise pranayama and ninada regularly for this very reason. To communicate intelligently in this manner requires considerable discipline.

All the hallmarks of an effective communicator are brought out by none other than Shri Ramachandra Himself, as He extols the speech, the vani of His dearest devotee, Anjaneya.

Moving further, we come upon the shloka that states -

अनया चित्रया वाचा त्रिस्थानव्यञ्जनस्थया ।
कस्य नाराध्यते चित्तमुद्यतासेरेरेरपि ॥

With the qualities described above, when speech emerges from the हृदय, कण्ठ, and is uttered बुद्धिपूर्वक in a balanced, moderate tone, who indeed would not be pleased? Speech should be cultivated in such a way that even if one is not favourably disposed towards the speaker, there is a certain charm that compels the listener to think, "Let me listen to this first. There is a polish and beauty in the way this person is presenting something; I will then decide on my course of action."

Such is the power of refined speech that even an enemy

rushing forward with a raised sword would be moved to pause, listen, and lower the weapon. This is the profound effect of a well-articulated speech. Therefore, these qualities must be consciously cultivated by anyone who seeks to communicate effectively.

Here, H.H. Shrimat Sadyojat Shankarashram Swamiji brings together all the elements of अविस्तरम्, असन्दिग्धम्, अविलम्बितम्, अदृढम् उरस्थं कण्ठगं वाक्यं वर्तते मध्यमे स्वरे into a single, succinct principle, a sutra which He has been emphasizing all along, 'Be brief, be bright, be gone!'

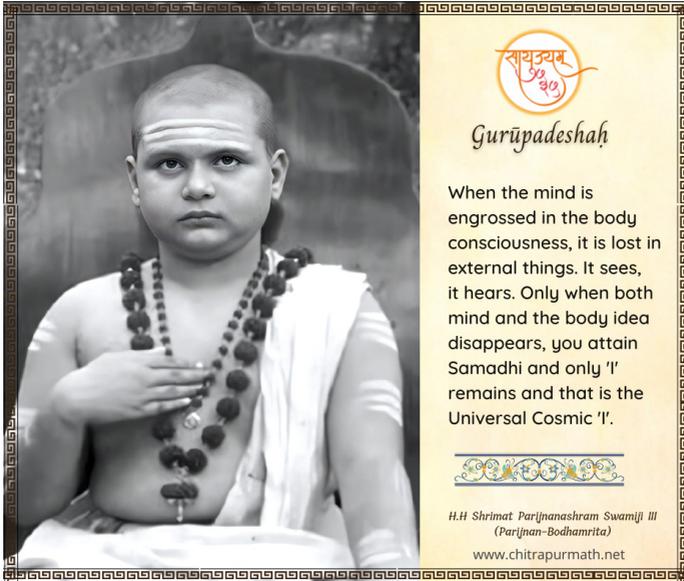
- **Hamsavahini Video Link -**

<https://youtu.be/uKzqhNKPOCo?si=dPh85yDEI2Joqwn>

- **Mother Video Link -**

<https://youtu.be/VX7itqMKxMM?si=Qo9H0d6SykPFsTcM>

- **Mother Video Title -** Karla Janmotsava - Dharma Sabha and Ashirvachana by H.H. Swamiji on 15th June 2023.



भावाञ्जलिः

The Chitrapur Sunbeam - In Retrospect

By Shri V. Rajagopal Bhat

In 1947, the Standing Committee of Shri Chitrapur Math decided to start a Quarterly magazine of the Math. Citing paper shortage as a reason, permission was not granted by the Government. Till December 1953, the Kanara Saraswat magazine featured English summaries of Ashirvachana-s by H.H. Shrimad Anandashram Swamiji, Math News & Notes, etc.

In January 1954, the first quarterly issue (January-March) came out with the Blessings of His Holiness. Its policy was clearly spelt out: "Its objectives are the propagation of Dharma, publication of Math news and notes, Swamiji's writings, etc." It was hoped that the Sunbeam Magazine would give light without heat and would not engage in controversies of any kind.

The first Editor was Shri H. Shankar Rao, the financial wizard who had stabilised the Finances of Shri Chitrapur Math. His Holiness Shrimad Anandashram Swamiji regularly contributed His articles in Amchi Konkani. Later, these were compiled together and brought out in book form as ANANDA BODHAMRITA-PART TWO.

In those days, Sunbeam was given free to every household. Copies were sent to Local Sabha-s and they were supposed to take care of the distribution. This arrangement worked smoothly in the first flush of enthusiasm, but, later, apathy took over, and there were not even complaints of non-receipt from Vantiga-payers. H.H. Shrimat Parijnanashram Swamiji III said: "Whatever is given free has no value", and, under His instruction, a life-membership fee of Rs. 200 was levied. Under H.H. Swamiji's Directions, Sunbeam ceased to be a Quarterly

and became a Monthly. Later, during the reign of our present Gurudev, H.H. Shrimat Sadyojat Shankarashram Swamiji, the life subscription was raised to Rs.500/-.

Due to certain unavoidable circumstances, the publication of Sunbeam was suspended effective August 1985 and was revived in May 1991, thanks to the untiring efforts of the late Shri Hattiangadi Vasantmam. Truly Vasantmam was a 'man for all seasons'. His Seva was variegated - he served as Secretary of the Standing Committee, its President and later as Editor of Sunbeam, and he 'adorned everything he touched'. He and his 'shakti' Lata pachi totally identified themselves with the Sunbeam. Readers may recall the serene sight of this revered couple sitting on a bench at all venues in Mumbai and Shirali on festive occasions like H.H. Swamiji's visit, with the Sunbeam banner fluttering overhead, a pile of old issues spread out, motivating newcomers to subscribe for Sunbeam life-membership.

As suggested by H.H. Shrimat Sadyojat Shankarashram Swamiji, Sunbeam now has a Children's section called LITTLE RAVIKIRAN.

When the COVID-19 epidemic struck all, it took a toll on Sunbeam printing too. Press workers went to their native places and never came back. Printing of hard copy of Sunbeam became difficult. With the Approval of His Holiness, Sunbeam went digital. Now it is open to all everywhere. Previously, some devotees were wondering how to dispose of old issues since they carried H.H. Swamiji's photographs, some had problems with the letter-font and we had a problem with a large number of copies coming back undelivered, more from overseas subscribers. All these problems are now a thing of the past.

Now, a little about myself. I became the Editor of Sunbeam

in 1971 (and again, much later, in 2002) following the resignation of the late Dr. Gopal S. Hattiangadi Mam. H.H. Shrimat Parijnanashram III was in Varanasi for Adhyayana (studies). When He got the first copy (January 1971), believe it or not, He wrote to me a letter dated 20th February 1971, in beautiful Kannada, in appreciation. He wrote: "Gopal has left, have we not got Rajagopal!" I have laminated this letter as a souvenir.

In 1997, our present Gurudev ascended the Peetha as Mathadhipati. On reading my article on Shraddha and Vishwas, He wrote to me on 31-10-1997 in His own beautiful hand: "It is a pleasure to read your articles in the Sunbeam. The one on श्रद्धा and विश्वास was beautiful, the scholarliness softened by a deep Bhakti and an understanding born of विमर्श on the Guru's words". I have laminated this letter too and have kept it as a souvenir. I am thus twice-blessed - by my Parama Guru and my Guru.

Thus, I could offer Seva as the Editor for many, many years - and as a Dharmapracharak, too - and now I conclude gratefully with the Shloka from Guru Bhajan Stotra:

मज्जन्मजन्मसाफल्यम् अहो जातमयत्नतः ।
यदङ्घ्रिरेणुसंस्पर्शात् तमानन्दं गुरुं भजे ॥

गुरुवचनम्

Regularity in Upāsana and Manana on the words of the Acharyas bring to this awakened mind a state of poise and peace in the clear conviction of त्वेवास्मि! - I belong to You and to You alone. The culmination of this Shivarādhana is reached by the Grace of the Guru where this mind is sublimated in the realization शिवोऽहम् !

Message by H.H. Shrimat Sadyojat Shankarashram Swamiji at Hubballi on the occasion of Mahashivaratri in February 2020.

Shri Chitrapur Math Logo

By Shri Krishnanand Mankikar



चक्षुर्नो धेहि चक्षुषे चक्षुर्विख्यैः तनूभ्यः सञ्चेदं वि च पश्येम ॥
(RV 10.158.4)

History of our Math Emblem and the बोधवाक्य on it.

On Vijayadashami day, in 1998, H.H. Shrimat Sadyojat Shankarashram Swamiji unveiled the emblem of our Shri Chitrapur Math, designed by Shilpa Naḍkarṇi Pachchi of Santacruz. This was selected as the best entry among the invited entries for the competition of the Emblem. The mantra was added to the emblem in 2001 by H.H. Swāmījī.

The Mantra

This prayer to Surya Devata, is taken from Ṛgveda Maṇḍala 10-Sukta158 - Richa 4

When placed in अन्वय (prose order), this shloka reads as follows:

(हे सूर्य देवता,) नः चक्षुषे, चक्षुः धेहि । (नः) तनूभ्यः (च) चक्षुः विख्यैः । (यतः वयम्) इदं (सर्वजगत्) च संविपश्येम ।

The Meaning

“हे सूर्य देवता (Oh Surya Devata), चक्षुः धेहि (Please do give the sight). नः चक्षुषे (to our eyes), च and, विख्यैः (please illuminate), चक्षुः (sight), नः तनूभ्यः (to all our limbs). यतः वयम् (such that), इदं सर्वजगत् संविपश्येम च । (may we ‘see’ this world in its entirety - completely, correctly).”

(In Vedic Sanskrit, the preposition was separated from the verb it qualified, so, सञ्चेदं वि च पश्येम becomes इदं च संविपश्येम in classical Sanskrit, which we currently follow).

Some thoughts about the Mantra

What a beautiful prayer this is! The Sun in our scripture is described as the Seer-of the world. So we pray to Him for sight. This prayer not only asks for the sight to our eyes, it says ‘give sight to our bodies’ meaning, give sight to all our limbs. What is meant by *sight to the limbs*? It means **correct perception**. May my ears hear well. Here, ‘hearing well’ signifies, ‘may we hear only good auspicious and worthy words not inauspicious, quarrelsome or harsh ones’. Similarly, may my mind always have (perceive) good thoughts. As we say in our गायत्री मन्त्र, ‘धियो यो नः प्रचोदयात्’ । Gayatri mantra again is a prayer to Surya Devata. Same is the prayer expressed here. “May all my sense organs perceive well and clearly.”

The last part of our मठ बोधवाक्य says, सञ्चेदं वि च पश्येम । This conveys that may we ‘experience’ this world around us in its entirety, correctly, and completely. Please note the meaning of the syllable ‘सं’ which means ‘in entirety’ and ‘वि’ which means ‘correctly and completely’. This implies again that may we utilise all our capabilities not only to have रसता in our experiences and activities, but, also to pray, “Oh Surya Devata, make us able enough to contribute with our powers for the betterment of

this world” – We can see the world as a good place, ‘only if WE keep the world around us good and well’, is the underlying meaning.

To understand this shloka in its correct perspective, the complete Sukta in which it appears is given at the end. Please see the majesty of thought, the connect with the environment and the underlying sense of gratitude to the Universal Elements. It prays to the Sun, the Wind, the Mountains, the Creator, and, comes back to the Sun and the human eyes for which the ‘sight’ is prayed for to begin with.

Seeing well and working for the Gods

H.H. Shrimat Sadyojat Shankarashram Swamiji, explained to us the shloka in the Ashirvachana-s, “भद्रं कर्णेभिः शृणुयाम देवाः । भद्रं पश्येमाक्षभिर्यजत्राः । स्थिरैरङ्गैस्तुष्टुवांसस्तनूभिः व्यशेम देवहितं यदायुः ।” This shloka explicitly states “May we hear good words with our ears, and may we see good things with our eyes. May our limbs be stable (efficient) with a happy body, and **may we spend our lives working for the good of the Deva-s**”

Our H.H. Swamiji, in almost all *Their* आशीर्वचन-s exhort us time and again to have रसता while doing our jobs. They tell us, “बरे कोर्नु कोरयां” Let us do our jobs well!. Thus,

1. Keeping this advice in our mind,
2. Doing मनन of the ‘स्थिरैरङ्गैस्तुष्टुवांसस्तनूभिः व्यशेम देवहितं यदायुः’ part of the shloka above, and,
3. By contemplating on the motto of our Math, the मठबोधवाक्यम् as seen above, we shall develop a better perspective to lead our lives more meaningfully, Let us adopt this as a त्रिसूत्री a threefold guiding principle, in our daily lives.

The complete Sūkta is reproduced below for your reference.

(R̥g Veda Maṇḍala 10 Sūkta.158.1 to 5)

सूर्यो नो दिवस् पातु वातो अन्तरिक्षात् । अग्निर्नः पार्थिवेभ्यः ॥ १ ॥

जोषा सवितर्यस्य ते हरः शतं सवानर्हति । पाहि नो दिद्युतः पतन्त्याः ॥ २ ॥

चक्षुर्नो देवः सविता चक्षुर्न उत पर्वतः । चक्षुर्धाता दधातु नः ॥ ३ ॥

चक्षुर्नो धेहि चक्षुषे चक्षुर्विख्यै तनूभ्यः । सञ्जेदं वि च पश्येम ॥ ४ ॥

सुसन्दृशं त्वा वयं प्रतिपश्येम सूर्य । वि पश्येमनृचक्षसः ॥ ५ ॥

1. May Surya protect us from all kinds of negativities – outside the heavens (Swarga), Vata (Vayu) in the Antariksha between the heaven and the Earth, and Agni– in the places on the Earth.

2. Thou Oh, Savita (Surya) whose flames deserve hundreds of salutations, be pleased: Please keep us safe from the falling lightning.

3. May Savita the Devata, and may Parvata also give us sight; May the Creator give us sight.

4. Give sight unto our eyes, give thou our bodies sight that they may see: May we correctly perceive /discern this world. (This is the बोधवाक्य of our मठ.)

5. Thus, Surya, may we look upon thee), who is the most lovely to behold, May we see clearly with the human eyes.

॥ शुभं भवतु ॥

The Role of Scriptures and the Guru, in the Journey of a Mumukshu (मुमुक्षु)

By Dr. Sudha Tinaikar

A mumukshu (मुमुक्षु) is a person, who has understood the futility of the life of chasing objects of the world for his happiness. He is a jiva within samsara and wants to get out of it once and for all. In this pursuit, it is only the Shastra and the Guru which guide him/her in the right direction.

Scriptures are the only source or the Pramana(प्रमाण) which address the fundamental problem of the jiva (samsara) and show the way out of it. The scriptures clearly indicate a 3-step approach where they categorically say knowledge leads to moksha and moksha is end of samsara (शास्त्रात् ज्ञानम् , ज्ञानात् मोक्षः, मोक्षात् संसारनिवृत्तिः).

A mumukshu cannot, with his mind and intellect, understand the cryptic statements of the shastra-s. A spiritual teacher (Guru) is like the key who can unlock this vast treasure of the cryptic statements of shastra, which leads to the clear knowledge of the jiva, jagat and Ishwara. This knowledge is called the “self-knowledge or आत्मज्ञानम्”. The Guru makes the shastra a living Pramana (प्रमाण). Guru and Shastra are inseparable; neither is optional for a mumukshu. The shastra talks about what is bondage, how is it sustained, what is self-ignorance (avidya), how to get out of it, what is moksha and what are the sadhana-s for the mumukshu (मुमुक्षु), in his journey from bondage to freedom.

What then is the role of a Guru? The Guru is absolutely true to the shastra. He/she has no choice of giving anything of his/her own idea in the name of being creative. The Guru is just a link in the transfer of this knowledge from generation to generation

in exactly the way he/she received it from the Guruparampara. When the Guru speaks, it is Ishwara giving out the shastra through this instrument. A Guru without a Parampara backing him/her is to be avoided as per Bhagavan Shankaracharya. The Guru also provides a systematic way of learning the scriptures with a very tightly knit syllabus which covers the Vedas, Smriti grantha-s, Prakarana grantha-s and, taking help as and when needed of the references from Purana-s too.

If shastra and Guru are the two inseparable means for a mumukshu for release from samsara, what is it that the mumukshu has to do on his/her part?

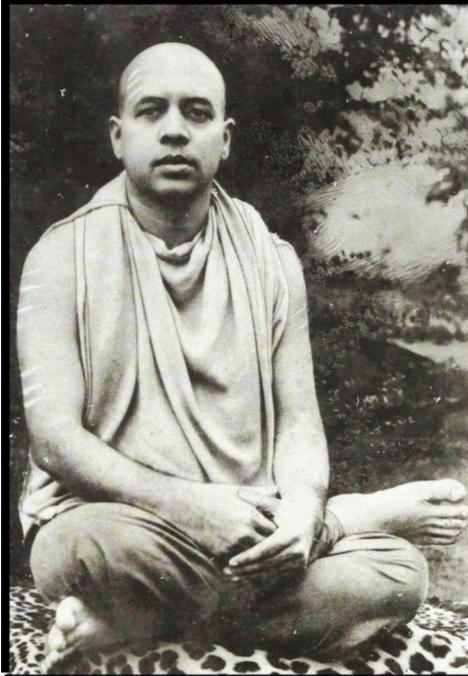
1. Place absolute trust and shraddha in the words of shastra-Guru. This is the first requirement.
2. Approach the Guru in the right way, with seriousness and humility.
3. Have willingness to serve the Guru and wait for the Guru to give this knowledge at the right time.
4. Ask the right questions, not to test the Guru but to genuinely understand the subject.
5. Have willingness to wait. Atmajnanam is not an instant recipe for freedom from bondage. It is an effort of many lifetimes. Hurry and impatience have no place here.
6. The entire process of learning is in the form of listening (श्रवणम्), removing the doubts from the knowledge received from the Guru and the shastra-s, by going over it again and again (मननम्) and by constant contemplation, to internalise the teaching (निदिध्यासनम्), under the guidance of the Guru.

This is exactly what Lord Krishna talked to Arjuna about the release from samsara, which Bhagawan Vedavyasa elaborated

over 18 chapters in the most precious Smriti grantha- Shrimad Bhagavad-Gita. Lord Krishna, though Ishwara Himself, spoke exactly what the shastra-s talk about.

For an initial understanding of this journey, we can take up a brief study of Srimad Bhagavad-Gita, in the form of a summary of each chapter, taking a few important verses of each chapter, in every forthcoming issue.

“Om Tat Sat”



Gurūpadeshah

The highest type of devotion is Atmanivedana or complete surrender of oneself to God, reposing unquestioning faith and unwavering confidence in Him. Such an attitude sustains us in adversity.

- H.H. Swami Anandashram
Puttur, December 1938

www.chitrapurmath.net

HISTORY OF THE HOLY PADUKAS
(By Late Shri Gourang Kodical, Bangalore)

ॐ

SHREE GURUBHYO NAMAHA
SHREE BHAVANISHANKARAYA NAMAHA



पालनाद्दुरितच्छेदात् कामितार्थ-प्रपूरणात् ।
पादुका-मन्त्रशब्दार्थं विमृशन् मूर्ध्नि पूजयेत् ॥

On the 28th of February 1977, a group of nine of us from Bangalore (group photo at the end of this article) representing CYMA—Chitrapur Young Men's Association—a volunteer body in Bangalore, initiated and blessed by PP Parijnanashrama Swamiji, reached Rishikesh after a long journey. The purpose of our visit was to pray to HH Parijnanashrama Swamiji III to kindly reconsider His decision to renounce the *Mathadhipatya*.

At the end of our brief stay of two days in the holy city, even though we were abundantly blessed by being in the Divine Presence of Beloved Swamiji, our actual mission had not been accomplished. Envisaging this contingency, we had taken with us from Bangalore, a Shawl to be presented to Poojya Swamiji, a blow up of Swamiji's photograph to be brought back with His

autograph, and a set of new *Padukas* to be brought back as *Prasadik* after getting them blessed by Swamiji.

In the morning of 1st of March—coincidentally Poojya Parijnanashrama Swamiji's Ordination Day—the Shawl was draped on Him by Durganand Mullerpatan. Then, the ever compassionate Swamiji placed His autograph on the photograph we had taken... and also blessed the *Padukas* by keeping His Lotus Feet on them.

We left Rishikesh early on 2nd March bringing with us the sacred *Padukas* to Bangalore. On *Ugadi* day, 20th March 1977, CYMA organised an *Utsav* with the Photograph and the *Padukas*. The *palki* was taken in a grand procession from Canara Union to Shri Chitrapur Math. The *Padukas* were then kept in the custody of Vidyanand & Durganand Mullerpatan (two of the nine devotees from our group and office bearers of CYMA), at their residence. (Sometime at a later date, when Durganand casually asked Swamiji where the *Padukas* should be kept eventually, He had spontaneously replied that naturally, they should be kept in the Math!).

Many of the devotees in Bangalore, especially the members of CYMA, started taking the *Padukas* to their homes for worship on special occasions like *Satyanarayana Vrata* and *Saptahas*. So much so, that for four or five years after Swamiji attained *Maha Samadhi* in August 1991, a group of devotees from Talmakiwadi, Mumbai used to take the *Padukas* all the way from Bangalore for Datta Jayanti celebrations. At all other times, the *Padukas* remained with the Mullerpatan brothers and they regularly offered the daily Pooja with great fervour.

In January 1998, when the office bearers of CYMA met Parama Poojya Sadyojata Shankarashrama Swamiji, they apprised Swamiji of these sacred *Padukas*. Poojya Swamiji then expressed His wish to have them in His possession for worship. CYMA members were only too happy to offer them to Swamiji. On

the auspicious day of Sankranti, 15th January 1998, the *Padukas* were handed over to Poojya Swamiji at the *Pavitra Sthana* of the *Samadhi* of our Adi Guru, Shrimat Parijnanashrama I - Bhandikeri Math, Gokarn.

Now, after nearly 31 years, **these very *Padukas*** will be taken first to Karla, and after a ceremonial Pooja there, will be taken with the *Guru Jyoti* to Gokarn via Goa. In the final lap of the journey, the *Padukas* will be carried with pomp and pageantry from Bhandikeri Math, Gokarn to Shri Chitrapur Math, Shirali, a distance of 90+ kilometres. The *Padukas* will be escorted by the devotees on foot, led by Parama Poojya Sadyojata Shankarashrama Swamiji, to the accompaniment of Jaijaikars, Bhajans and Namasankeertan.

This stupendous journey on foot between Gokarn and Shirali, termed *Guru Jyoti Pada Yatra*, a pet vision of our Poojya Swamiji, has been meticulously planned out by Lt. Gen. Prakash Gokarn and his team. This will be the inaugural event, and the most important function of the Tercentenary celebrations of our Math and the *Guru Parampara*.

The padayatra will commence from Shri Bhandikeri Math, Gokarn at 07:00 Hrs. on Wednesday, 13th February 2008 and will culminate at Shirali in the morning of Friday, 15th February 2008. The *Dindi* (in *Varkari* style), will make halts at designated places for rest and refreshments. The Holy *Padukas* will then be installed (*pratishta*) in their rightful place, a *Sannidhi* created specially for THEM in our Math at Shirali - a truly befitting homage to His Guru, by the 11th Guru in our illustrious *Guru Parampara*.

(On Ashadha Ekadashi - 26th July 2007, Divgi Jayashri pachi of Pune handed over to Poojya Swamiji at Karla, the Prasadik Padukas of Poojya Parijnanashrama Swamiji given to her by Swami Parijnanashrama soon after giving her the Mantra Deeksha in the year 1972. She had been worshipping these

ever since. When Poojya Sadyojata Shankarashrama Swamiji expressed His pleasure at this magnanimous gesture of hers, Jayashri pachi simply said that it was quite commonplace for devotees to offer fruits and flowers to the Guru, but she considered it her extreme good fortune to be in a position to offer this veritable treasure to her Guru.

These Padukas were reverentially accepted by Poojya Swamiji and have now been placed among Swamiji's personal deities for His Upasana).



Sitting (l to r): Baindur Krishnarao, Vinay Kallianpur, Vidyanand & Durganand Mullerpatan

Standing (l to r): Bhalchandra Naimpally, Gourang Kodical, Vasant Bijur, Gurunandan Kallianpur, Maruthi Naimpally and Raghavendra (Appu) Hattangady-PA to H H

****Both photographs (of Charans/*Padukas* & the group) by Vidyanand Mullerpatan in Hrishikesh****

!! JAI GURUDEV !!

[Source: Chitrapur Sunbeam, Pgs 27-30, August 2007]

वृत्तान्ताः

Vardhanti - Shrivalli Bhuvaneshwari Devi Sannidhi, Shirali

Preparations had begun in eager earnest at Shri Chitrapur Math, Shirali, for the 18th Vardhanti of the four Sannidhis of Shri Bhuvaneshwari Devi, Shri Maha Ganapati, Adi Shankaracharya, Shri Guru Paduka Sannidhi and Shri Ramanjaneya, due on 27th January 2026. Sadhakas had begun streaming into the Math from various places, like Bengaluru, Mumbai, Pune, Goa and other places.

Sanskrit teachers of Girvana Pratishtha also arrived in large numbers to attend the Stara Vardhana Shivar organised by Girvana Pratishtha, the Sanskrit Vibhag of Shri Chitrapur Math, to coincide with the Vardhanti Utsava. On the Shubha muhurta of Ratha Saptami, the 25th of January, 2026, which is also the Guru Praapti Divas for our Samaja, a bus load of Sadhakas accompanied H.H. Sadyojat Shankarashram Swamiji and His entourage to Gokarna, in the early hours of the morning. It was at Koti Teertha in Gokarna that our Samaja was blessed with the Aagamanam of Adi Parijnanashram Swamiji, who had brought along with Him, a Panchaloha Vighramurti of Shri Bhavanishankara, in His Jhola. H.H. Swamiji performed the Jalabhisheka at the Holy Samadhi of Shrimat Parijnanashram Swamiji I, at the UmaMaheshwara Sannidhi and the Anjaneya Maruti Sannidhi. The assembled Sadhakas, including some from Gokarna and Bankikodla, watched the Pujas with great devotion. After a hearty prasada bhojan, the Sadhakas returned to Shirali along with H.H. Swamiji.

The Stara Vardhana Shivar commenced on the same afternoon, with the Deepa Prajwalana by H.H. Swamiji, who then blessed

the Shikshakas with a beautiful Sanskrit Ashirvachan and subsequently also participated in the first session of the Shivir. The sessions continued in the evening and on the following day.

After the early morning Suprabhatam chants in the Math, on the 27th of January, 2026, H.H. Swamiji arrived for the Jalabhisheka of all the four Sannidhis and Ramanjaneya. It was truly a sight to behold the Jalabhisheka, and the entire audience was transported to the day when the Pratishta of the Sannidhis had happened 18 years back.

The Guru Jyoti Padayatra had commenced from the Karla Math when H.H. Swamiji had carried the Holy Padukas of Shrimat Parijnanashram Swamiji III and the Divya Jyotis to Gokarn. The Padayatra had commenced in the early hours of the morning from Koti Teertha, Gokarn, on Guru Prapti Divas. A huge procession of Sadhakas had embarked on the two-day Padayatra to Shirali. The Shri Chitrapur Math, Shirali, had undergone major renovations and wore a new look with the creation of the four new Sannidhis. On this same day, 18 years back, the Pratishta ceremonies of the four Sannidhis were performed with great devotion and gaiety.

H.H. Swamiji arrived for the Dharma Sabha after a brief talk by Dr. Chaitanya Gulvady, Dharmapracharak and Adhyaksha-Girvana Pratishta, where he reminisced about the events related to Guru Jyoti Yatra. He also related the events leading to the foundation of Girvana Pratishta, which had propagated the Sanskrit language and grown tremendously since its inception. Senior teachers of Girvana Pratishta were then felicitated at the Holy Hands of H.H. Swamiji with a Shawl, Shree Phala and a gift. H.H. Swamiji, in His Ashirvachan, lauded the efforts of Girvana Pratishta in the propagation of the divine language, Sanskrit, in the samaj. The recorded Ashirvachan has been uploaded to the website.

In the evening, Shri Bhavanishankar ascended the beautifully decorated Pushpa Ratha and was taken around the precincts of the Math, accompanied by Sadhakas chanting bhajans. The memorable day concluded with the Ratri Puja and Ashtavidhana.

Reported by Dr. Chaitanya Gulvady



Gurūpadeshah

The main Dharma of man is to understand who he is, why he is here and where he has to go. To realise that, he has to perform Aradhana on Atma (self) and Ishta-Devata.

*H.H. Shrimat Parijnanashram Swamiji III
(Parijnan-Bodhamrita)*

www.chitrapurmath.net

Mahashivaratri Utsava, Karkala

Mahashivaratri Utsava is a celebration of the Divine Union of Shiva and Shakti. This year, the Utsava was observed for the first time at Shri Vishweshwara Venugopala Devasthanam, Karkala, from 11–15 February. Shri Kailaje Prasanna mam and the Temple Trustees had invited H.H. Srimat Sadyojat Shankarashram Swamiji to perform the Utsava at the temple premises, which H.H. Swamiji graciously accepted.



Preparations began months in advance. Although there are only two Chitrapur Saraswat families in Karkala, the entire GSB Saraswat Samaj extended its wholehearted support and cooperation for the Utsava. Major infrastructural improvements were made in the temple premises. The temple was beautifully painted and decorated with marigold garlands to welcome H.H. Swamiji and the retinue. A huge pandal with a stage was erected in the foreground, flanked by a beautiful picture of Mount Kailasa in the background. A large crowd of devotees waited ardently for the arrival of H.H. Swamiji on the evening of 11th February 2026.

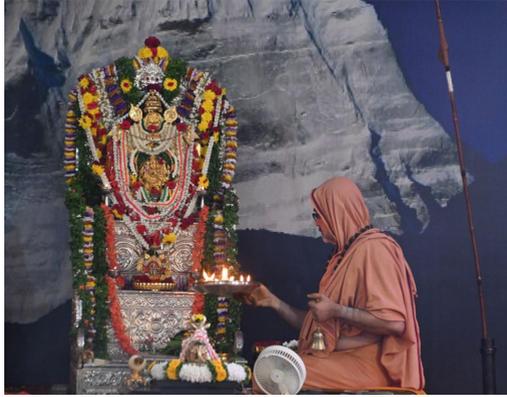
H.H. Swamiji was welcomed with jaijaikara-s, and Padaprakshalana was performed. The Swagat Sabha was held the next morning before the Shri Guru Paduka Pujana-s. H.H. Swamiji delivered a short but enlightening Ashirvachana, expressing His happiness at the arrangements as He looked forward to the ensuing programmes. A Maharudra Havana commenced the next morning in the temple, with the Sankalpa performed in the presence of a large number of Purohits who had arrived in Karkala for the Rudra Avartanas. The temple was filled with the fragrance of the Yajna smoke and resounded with the melodious chanting of the Rudras by the Purohits. On the next two mornings, H.H. Swamiji delivered Swadhyaya on the “Ardhanareeshwara Stotram” and elaborated on the significance of the One Tattwa despite the contrasting descriptions of Lord Shiva and Devi Parvati. The Swadhyaya inspired the sadhakas to reflect more deeply on the significance of the Mahashivaratri Anushthana. The detailed Swadhyaya on both days appears on the Math website.

The auspicious day of Mahashivaratri dawned, and devotees flocked to the temple. H.H. Swamiji arrived for the Jalabhisheka, followed by the Poornahuti of the Maharudra Yajna, which culminated on this day. Dr Chaitanya Gulvady, Dharmapracharaka, performed a Katha Kirtan, regaling the audience with stories of Rishi Bhringi and Rishi Markandeya, along with bhajans revisiting the Ardhanareenateshwara theme. A large gathering of devotees assembled to perform Shri Guru Paduka Pujana and offer Bhiksha at noon, after the customary Pujana of Shri Bhavanishankar.

In the evening, Dr Chaitanya Gulvady captivated the audience with a PowerPoint presentation on H.H. Swamiji’s Kailas–Manasarovar Yatra in 2001, undertaken with a group of devotees. As many devotees had enquired about the Atma Linga that H.H. Swamiji had been blessed with during the Yatra,

the presentation was organised to provide deeper insight into this significant event.

The Utsava was to culminate in the Chara Yama Shri Shiva Pujana on 15 February. The Pujana began at 10.00 pm on 15th February, and H.H. Swamiji arrived with the Atma Linga encased in a special silver casket. H.H. Swamiji commenced the first Yama Pujana after the Sankalpa. It is only on Mahashivaratri that H.H. Swamiji performs the Pujana of the Atma Linga before an assembled audience.



At midnight, as H.H. Swamiji was to observe Mouna while performing the Pujana, the second, third and fourth Yama Shri Shiva Pujanams were chanted by Karkal Mohit mam, Haldipur Purnanand mam and Kailaje Prasanna mam, respectively. Fifteen sadhakas and sadhikas performed the Pujana. The other sadhakas and sadhikas participated in each Yama to the best of their ability. Around 10–15 volunteers assisted with all the Puja arrangements and preparations between the Yamas. Those participating in the Pujana also included eight yuvas. After each Yama Pujana, devotees gathered near the stage to have Darshana of the Atma Linga. Immediately after the Chara Yama

Shri Shiva Pujana in the serene early morning. H.H. Swamiji blessed everybody with the sacred Tirtha.



Devoted volunteers set up two stalls in the pandal in seva of the Math on all days of the Utsava. Poornima and Ananthkrishna Hirebet, supported by Suman and Prakash Manjeshwar, managed the Math Publications stall, whilst Roopali Heblekar, Vinati Udiavar and Sirur Lakshmi handled the Samvit Sudha sales. Both stalls reported bumper sales, with Mahashivaratri books selling out completely. Throughout the Utsava, devotees were treated to various Amchi delicacies during the day. All devotees returned home content and blessed by the Guru's Anugraha.

A special mention must be made of the hospitality extended by Shri Kailaje Prasanna mam, his family members and his team of volunteers for not only making splendid arrangements but also graciously ensuring the comfort of all devotees during the Utsava.

Om Namah Parvatipataye Hara Hara Mahadeva!!

Reported by Mohit Karkal and Dr Chaitanya Gulvady

हिंदी विभाग

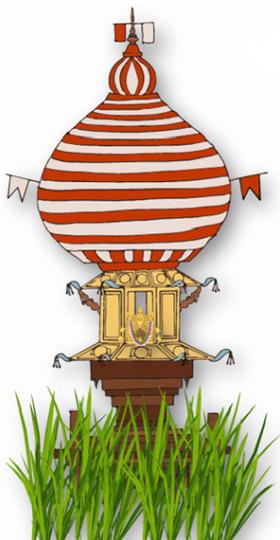


काव्यकथा

श्री चित्रापुर रथोत्सव

चैत्र पूर्णिमा की तिथि परम पावन, चित्रापुर रथोत्सव का मंगल क्षण, शिराली मठ की ओर बढ़ते श्रद्धालु जन, आह्लादित भक्त उत्सव में होते मगन।

ऐसा शुभ अवसर जब श्री भवानीशंकर गर्भगृह से हैं बाहर लाए जाते, भक्तगण अपने आराध्य देव के दुर्लभ दर्शन भी समीप से पाते।



उत्सव के शुभारंभ में होता है – ध्वजारोहण, पताका पर अंकित रहता है, शिवजी का नंदी वाहन!

फिर उत्सव मूर्ति की निकलती सवारी पालकी में, पावन सुशोभित चबूतरों पर अथवा मंदिरों में।

आतुर ग्रामवासी खड़े सेवा की प्रतीक्षा करते, इस बार क्या आयेंगे भगवान लालकी* में विराजते?!

और फिर बहुप्रतीक्षित वह दिन है आता, जब रामांजनेय* को मठ के राजांगण* में पूजा जाता, ढोलक, मृदंग, वेदघोष* और शंखनाद के बीच, श्री भवानीशंकर देव और पूज्य स्वामीजी का भव्य स्यंदन* में आरोहण होता।

आनंद, उल्लास, उत्साह, जयजयकार से संपूर्ण वातावरण भर जाता... जब इधर उधर, दूर पास से आए भक्तों द्वारा रथ है खींचा जाता!

महिलाएँ चढातीं शाक-सब्जियाँ, फल, अनाज श्रद्धा भक्ति से, प्रत्येक क्षुधित किया जाता है तृप्त – ‘अन्न संतर्पण’* की इस प्राचीन पावन परंपरागत प्रथा से!



मिठाई, हिंडोले, मुखौटे, विदूषकों से भरा मनमोहक सानंद मेला,
जनक-जननी, बालक-बालिका, शिशुओं का चहकता हुआ रेला!

जैसे जैसे दिन ढलता और रात उजागर होती, 'मृगबेटे' में शिव के आखेट की लीला भी खेली जाती!

फिर उस चाँदनी रात में जाग उठती प्रेम भक्ति पूरित भजनों की सत्संगति ।

लाल पीले फुर्तीले रंग भरे जल से फिर सब 'ओकुली'* खेलते,
साक्षात् शिवगंगा सरोवर* में भवानीशंकर-विग्रह को अमृत स्नान कराते!

ध्वजा अवरोहण के पश्चात् ही पवित्र गर्भगृह में लौट आते नंदी,
अर्धांगिनी पार्वती भी विनोदपूर्वक संवाद करतीं...
तब ही शिव को मठ में प्रवेश दिलातीं!

अहर्निश दैव*, शिवगणों* को भी मिलती उनकी अधिकृत पूजा- बलि इत्यादि...
सक्षम वैदिक, शास्त्री करते संचालित सशक्त मंत्रोच्चारण, विधानपूर्वक सारी विधि ।



हर साधक को शुभ अवसर मिलता अर्पण करे
वह सेवा,
ग्रहण करे पावन तीर्थ, मंत्राक्षत और कहे,
'बस मैं हूँ केवल तेरा!'

उपासना जब होती सुरक्षित उद्दाम तीव्रता हैं
हम सब पाते,
घर, गाँव अथवा अपने शहर लौटकर जब उन
स्वर्णिम स्मृतियों को टटोलते ।

अपने प्रिय श्री भवानीशंकर को हम विनम्र
प्रणाम हैं अर्पित करते,
उनके चरणकमलों में दृढ़ निस्वार्थभाव से
संपूर्णतया समर्पित होते!



आओ, अपने गुरु के सर्वांगीण वात्सल्य, अनुग्रह, प्रीति में निमज्जित हो, करें साथ साथ अनुभव अपने मठ का चूड़ामणि उत्सव - श्री चित्रापुर रथोत्सव!!!

पादटिप्पणी

लालकी* - वर्तुलाकार अथवा अष्टकोणी आवृत पालकी

रामांजनेय* - अंजनीपुत्र रामभक्त हनुमान

राजांगण* - श्री चित्रापुर मठ, शिराली में मठ के ठीक सामने का आँगन

वेदघोष* - विशिष्ट लय, स्वरों के साथ प्राचीन वेदिक ग्रंथों के मंत्र का उच्चारण

स्यंदन* - श्री चित्रापुर मठ में भगवान भवानीशंकर का छः चक्रों वाला भव्य रथ

अन्न संतर्पण* - श्री भवानीशंकर को अर्पित, भोग लगाने के पश्चात् प्रसादस्वरूप वितरित भोजन

ओक्कली* - जल एवं रंगों से परस्पर खेलने की प्रथा

शिवगंगा सरोवर* - श्री चित्रापुर मठ, शिराली के प्रांगण में स्थित सरोवर का नाम

दैव एवं गण* - भगवान शंकर के सेवक

मूल कविता एवं चित्रीकरण - देवयानी पडुबिद्री

हिंदी भाषांतर - अनुवाद समिति

गुरुवचनम्

We should have full faith in our God, our Ishta Devata. God is pleased with such devotion when it is accompanied with full faith.

H.H. Shrimad Anandashram Swamiji

The Chitrapur Sunbeam, June 1977

श्री चित्रापुर मठ - प्रकाशन

आइये दिव्यता का आवाहन करें !

अपनी आध्यात्मिक यात्रा एवं वैयक्तिक उपासना को श्री चित्रापुर मठ प्रकाशनों के माध्यम से और भी सुदृढ़ करें।

हमारे कुछ लोकप्रिय प्रकाशन -

१. श्री चित्रापुर स्तुति मंजरी – दैनिक पाठ/पूजन हेतु स्तोत्रों, स्तुतियों एवं पूजनों का पवित्र संकलन, (साधना पंचकम् सहित)
२. श्री चित्रापुर संवित् भजनावली – मठ में बहुधा गाये जाने वाले सुंदर भजनों का प्रेरणादायक संकलन
३. पादप्रक्षालन से फल मंत्राक्षत तक – सभा/शिविर में परम पूज्य स्वामीजी के दिव्य आगमन से शिविर के अंत तक की गतिविधियों का अर्थसहित विवरण
४. महाशिवरात्रि अनुष्ठानम् - महाशिवरात्रि को परम पूज्य स्वामीजी द्वारा आचरित चार-याम श्री शिव पूजन का सविस्तर वर्णन

श्री चित्रापुर मठ के प्रकाशन विभाग में दर्शन, प्रार्थना, पूजा संबंधी अन्य भी विविध प्रकाशन तथा देवी-देवताओं एवं पूज्य गुरुवर्यो के सुंदर छायाचित्र (घरों और वाहनों के लिए उपयुक्त रूप में) भी उपलब्ध हैं। इसके अलावा उपलब्ध है, भक्तों द्वारा दैनिक साधना में अत्युपयोगी रेशमी आसन, आचमनी, आचमन पात्र, गोमुख, रुद्राक्ष माला इत्यादि।

तो अपनी वैयक्तिक साधना हेतु अथवा प्रियजनों को उपहार स्वरूप आध्यात्मिक भेंट प्रेषित करने हेतु अवश्य पधारें – श्री चित्रापुर मठ, प्रकाशन विभाग – शिराली, बैंगलोर, कार्ला मठों में ! हमारे प्रतिनिधि आपकी सहायता हेतु सदैव तत्पर हैं।

उत्सवाः

FESTIVALS

March 2026

19th – Chandramana Yugadi - Parabhava Nama
Samvatsara Prarambha

23rd – Vardhanti - Shri Bhandikeri Math, Gokarn

26th – Vardhanti - H.H. Shrimat Parijnanashram Swamiji
II Sannidhi - Shri Chitrapur Math, Shirali

27th – Shri Ramanavami

28th – Dhwajarahana - Shri Chitrapur Math, Shirali

April 2026

2nd – Rathotsava - Shri Chitrapur Math, Shirali - Shri
Hanuman Jayanti

2nd – Vardhanti - Shri Vira Hanuman Sannidhi – Shri
Bhandikeri Math, Gokarn

3rd – Mrgabete Utsava - Shri Chitrapur Math, Shirali

4th – Avabhrta (Okkuli) - Shri Chitrapur Math, Shirali

9th – Vardhanti - H.H. Shrimat Pandurangashram
Swamiji Sannidhi - Shri Chitrapur Math, Shirali

10th – Vardhanti - Nagalaya - Shri Chitrapur Math, Karla

- 11th – Vardhanti - Adisthala, Nagabana - Vittal
- 12th – Vardhanti - Nagalaya - Shirali
- 16th – Kalabhivreddhi Havana - Shri Bhavanishankar,
Umamaheshwar and Vira Maruti Sannidhi-s - Shri
Bhandikeri Math, Gokarn
- 16th – Samaradhana - H.H. Shrimat Parijnanashram
Swamiji I - Shri Bhandikeri Math, Gokarn
- 20th – Rathotsava - Shri Gopalkrishna Temple,
Honnavar
- 20th – Akshaya Trtiya
- 21st – Shri Shankar Jayanti
- 21st – Vardhanti - Naga and other Parivara Daiva
Sannidhi-s - Kembre Farm, Shirali
- 22nd – Vardhanti- Shrimath Anantheshwar Sannidhi -
Shrimath Anantheshwar Temple, Vittal

गुरुवचनम्

The worship of the Paramatman consists in the practice of devotion with shradhdha (unfailing faith) in relation to the Supreme Lord of the Universe. According to Vyasa, the one and the only objective to be achieved by man is sincere and whole hearted devotion and realization of the Omnipresence of God.

H.H. Shrimad Anandashram Swamiji

The Chitrapur Sunbeam, June 1977

उद्धोषणानि

SHRI ANANDASHRAM TRUST

(Registered Under Bombay Public Trusts Act 1950)

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PROGRAMMES BEING CELEBRATED AT
SHRI ANANDASHRAM, KHAR MATH,
IN THE MONTH OF MARCH 2026

| | |
|--|---|
| 6th MARCH 2026 (Friday) | VARDHANTI |
| 8.00 a.m. to 9.00 a.m. | Tea / Coffee and snacks |
| 9.00 a.m. to 11.00 a.m. | Durga Havan with Purnahuti |
| 11.00 a.m. to 12.00 noon | Kirtan by Smt. Padma Chikermane “Devachiya Dwari Ubha Kshana Bhari” |
| 12.00 noon | Aarti |
| 12.30 p.m. onwards | Prasad Bhojan |
| 19th March 2026 (Thursday) | GUDI PADVA |
| 4.00 p.m. to 5.00 p.m. | Panchang Vaachan By Ved. Anand Ulman Bhat |
| 6.00 p.m. to 7.00 p.m. | Bhajan by Anand Bhajan Mandali Followed by Panak, Panvar and Pachadi Prasad |
| 26th March 2026 (Thursday) | RAMANAVAMI |
| 8.00 a.m. onwards | Viniyogas throughout the day |
| 5.00 p.m. to 7.00 p.m. | Bhajan by Anand Bhajan Mandali |

TRUSTEES

गीर्वाणप्रतिष्ठा

**Girvanapratishtha announces its March 2026 edition of
Girvanapatrika - the quarterly Sanskrit emagazine!**

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गुरुवचनम्

The calmer the mind of the disciple, the clearer will be his understanding of the Guru's instructions. He will learn to appreciate not only the Tandava – the Dance of Lord Shiva, but also the Mahamauna – the profound silence of Dakshinamurti.

H.H. Shrimat Sadyojat Shankarashram Swamiji

Shirali 19/04/2019

SHRĪ CHITRĀPUR MATH® - Shirālī**Phone: (08385)258368/258756****E-mail: stdcommpres@chitrapurmath.net.in****Shirālī - Chitrāpur****Uttara Kannaḍa Dist****Karnāṭaka State****PIN: 581 354**

01 February 2026

Jai Shankar *Colleagues,*

Shri V Rajgopal Bhat mam who served as Editor of Sunbeam for over 30 years has expressed his desire to step down from the post due to old age and health reasons post February 2026 issue.

His request has been accepted and with the Blessings of Parama Pujya Swamiji a new Sunbeam Editorial Committee will be constituted to have the following members:

Dr. Chaitanya Gulvady, Editor, Sunbeam

Editorial Board:

- Smt. Devyani Bijoor, Sub-Editor
- Smt. Asha Awasthi
- Shri Krishnanand Mankikar
- Smt. Deepa Murdeshwar
- Smt. Jyoti Divgi

I take this opportunity to thank Rajgopal maam for his dedicated contribution to Sunbeam and Shri Chitrapur Math and to pray for his good health.

I also take the opportunity to wish all the best to Dr. Chaitanya Gulvady maam and members of the Editorial Board.

With regards,

Praveen P Kadle

President

Standing Committee

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4. **From Padaprakshalana to Phalamantrakshata** – A detailed guide about activities from the arrival of H.H. Swamiji to Their departure at any Sabha or Shivar.
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II OM SHRĪ GURUBHYO NAMAḤ II

II SHRĪ BHAVĀNĪSHAṆKĀRĀYA NAMAḤ II

II SHRĪ MĀTRE NAMAḤ II

PARĀBHAVA SAṀVATSARA SHAKA 1948

165th SHRĪ CHITRĀPUR-RATHOTSAVA - 2026

Dear Devotee,

With the Divine Blessings and Guidance of H.H. Shrimat Sadyojāt Shaṅkarāshram Swāmījī, the auspicious rituals and festivities of **SHRĪ CHITRĀPUR-RATHOTSAVA** commence on 28th March 2026, Saturday, Chaitra Shukla Dashamī. We take this opportunity to invite you, your family and friends to join us on this joyous and spiritually uplifting occasion and participate in various religious and devotional programmes to receive the Blessings of Shri Bhavānīshaṅkar and H.H. Shrimat Sadyojāt Shaṅkarāshram Swāmījī.

SHIRĀLĪ
 Date:01-03-2026

General Manager
 Shri Chitrapur Math

RATHOTSAVA PROGRAMMES

| | |
|------------------------------------|--|
| 28-March-2026, Saturday Ch. Sh. 10 | 08.00 a.m. Sāmūhika Prārthanā 10.30 a.m. DHWAJĀROHANA 06.30 p.m. Pālakī Utsava up to Shāntādurgā Temple Bappankodlu |
| 29-March-2026, Sunday Ch. Sh. 11 | 06.30 p.m. Pālakī Utsava upto Shukla Nāmadeva Bhaṭ Compound, Shri Chenna Keshava Nārāyaṇa |

| | | |
|-----------------------------------|--|---|
| 30-March-2026, Monday Ch.Sh.12 | 06.00 p.m. | Pālakī Utsava up to Kaḍḍīe Math and Haridās Kaṭṭe. |
| 31-March-2026, Tuesday Ch.Sh.13 | 08.00 a.m. 05.00 p.m. | RATHA KALASHĀROHAṆA Lālakī Utsava up to Māvinkatṭe |
| 01-April-2026, Wednesday Ch.Sh.14 | 05.30 p.m. | Pālakī Utsava up to Baḍḍukuḷī Temple and Ānandāshraya |
| 02-April-2026, Thursday Ch.Sh.15 | 12.00 noon 05.00 p.m. 06.00 p.m. | RATHĀROHAṆA RATHOTSAVA DHARMA SABHĀ |
| 03-April-2026, Friday Ch.Kr.01 | 01.30 p.m. 07.00 p.m. 10.30 p.m. | ANNASANTARPAṆA Dīpanamaskāra, Maṅgalārati, MṚGABEṬE UTSAVA at Pañchavaṭī followed by Jāgaraṇa(Bhajana Sevā) |
| 04-April-2026, Saturday Ch.Kr. 02 | 07.00 a.m. 11.00 a.m. | Avabhṛta Snāna (Okkuḷī) DHWAJĀVAROHAṆA Pushpa Ratha Utsava (Inner Parikramā) |

DAILY PROGRAMMES
From : 28-03-2026 to 04.04.2026

- 06.00 a.m. Suprabhātam, Prārthanā, Pañchāṅga Vāchana
- 08.00 a.m. Sāmūhika Sādhana
- 11.30 a.m. Mahāpūjā, Maṅgalārati, Bali, Sevā Prasāda Vitarāṇa, Tirtha Vitarāṇa, Santarpaṇa
- 05.00 p.m. Devotional and Cultural Programmes
- **After return of Pālakī:**
- Dīpanamaskāra, Aṣṭāvadhāna Sevā, Rātri Bali, Parikramā Utsava, Maṅgalārati, Prasāda Vitarāṇa.

Please Note: Announcement about Shṛī Guru Pādūkā Pūjana Sevā, Shṛī Bhikṣhā Sevā will be made on respective days. Details of other devotional and cultural programmes will be announced separately .

RATHOTSAVA SPECIAL SEVĀ**• Rathotsava Yajamana Sevā = RS.2,50,000.00**

For Sevā enquiries, please contact

- on Phone: 08385-258368 / 258756
- by Email: seva@chitrapurmath.in or admin@chitrapurmath.in
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गुरुवचनम्

Sharanagati Bhakti or the path of total surrender to God is the highest type of devotion. In such a path, you surrender yourself- heart, body and soul to your Lord, regarding yourself as belonging wholly to god, and thereby attain lasting happiness. To begin with, you constantly have one thought “I am Yours” and then you tell the Lord, “You are mine”, and when these two thoughts are planted in your mind, you begin to regard everything and everyone as yours and this itself grants you Eternal Happiness.

H.H. Shrimat Parijnanashram Swamiji

The Chitrāpur Sunbeam, July 1977

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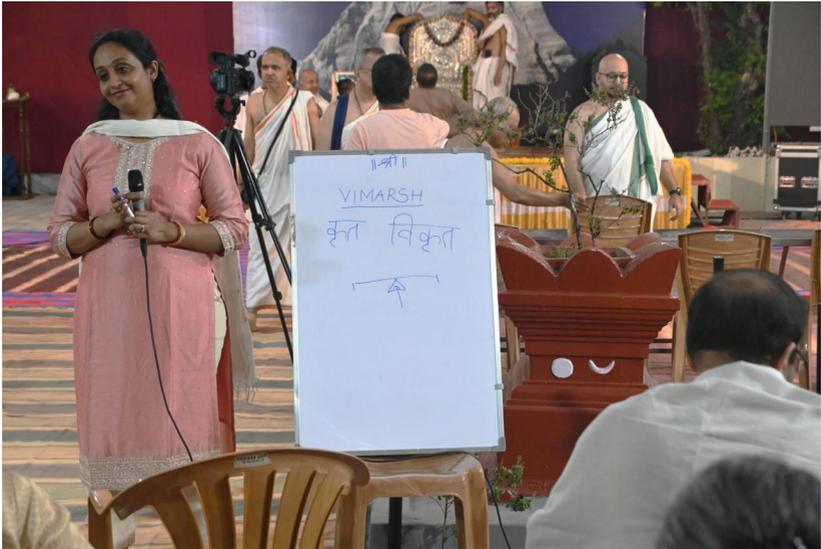
Char Yaama Shivapujana by HH Shrimat Sadyojat Shankarashram Swamiji



Pujana



Go Mata Jaya Ho!
(Photo Courtesy : Shri Arun Kailaje)



Vimarsha



Kirtana by Dr. Chaitany Gulvady



Kailas Yatra - Presentation by Dr. Chaitany Gulvady

॥ सभा समाप्ति प्रार्थना ॥

नन्दन्तु साधकाः सर्वे विनश्यन्तु विदूषकाः ।
अवस्था शाम्भवी मेऽस्तु प्रसन्नोऽस्तु गुरुस्सदा ॥ १ ॥

सर्वे भवन्तु सुखिनः सर्वे सन्तु निरामयाः ।
सर्वे भद्राणि पश्यन्तु मा कश्चिद् दुःखमाप्नुयात् ॥ २ ॥

॥ ॐ शान्तिः शान्तिः शान्तिः ॥

॥ ॐ नमः पार्वतीपतये हर हर महादेव ॥

The Chitrapur Sunbeam

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