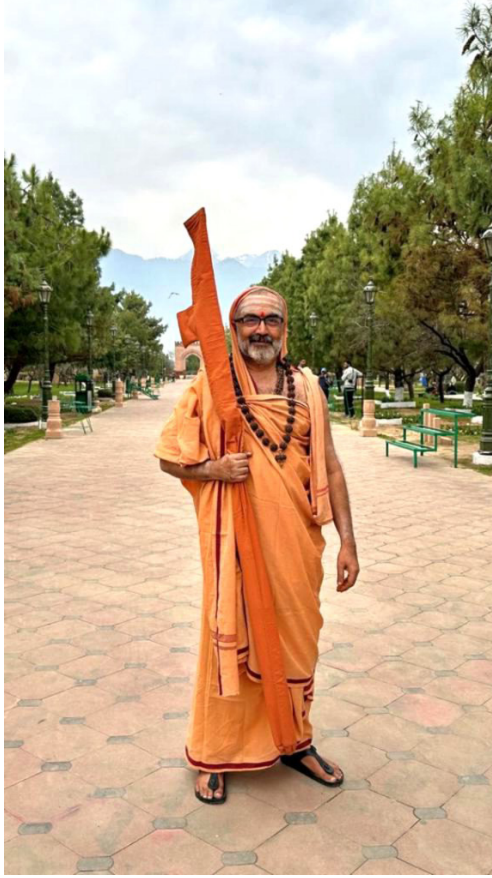




# THE CHITRAPUR SUNBEAM चित्रापुर रविकिरण

VOL NO. XXXIII

May-June 2026



तव पादाम्बुजे नित्यं निश्चला भक्तिरस्तु मे ॥  
॥ धर्मरक्षणसिद्धयर्थं दण्डं धारयन्तुरुः ॥

## ॥ सभा-प्रारम्भ-प्रार्थना ॥

- दक्षिणास्यसमारम्भा शङ्कराचार्यमध्यमा ।  
अस्मदाचार्यपर्यन्ता स्मर्या गुरुपरम्परा ॥ १ ॥
- श्रुतिस्मृतिपुराणानामालयं करुणालयम् ।  
नमामि भगवत्पादं शङ्करैल्लोकशङ्करम् ॥ २ ॥
- शङ्करं शङ्कराचार्यं केशवं बादरायणम् ।  
सूत्रभाष्यकृतौ वन्दे भगवन्तौ पुनः पुनः ॥ ३ ॥
- ईश्वरो गुरुरात्मेति मूर्तिभेदविभागिने ।  
व्योमवद् - व्याप्तदेहाय दक्षिणामूर्तये नमः ॥ ४ ॥
- 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 ॥



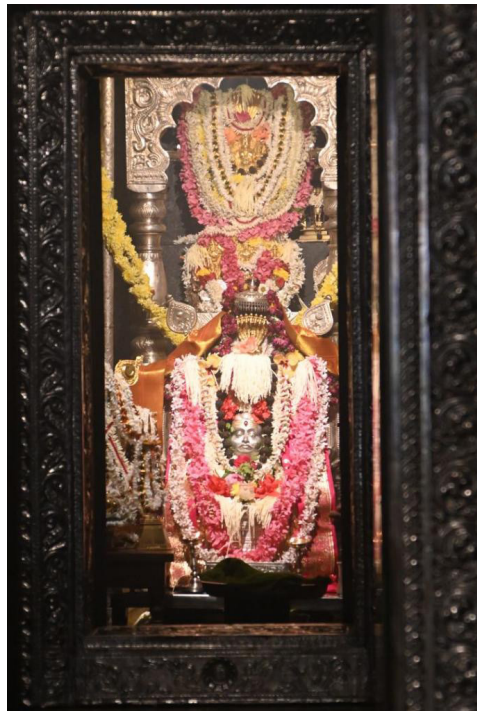
**165<sup>th</sup> Shri Chitrapur Rathotsava 2026**



**The Beautiful Rathotsava**  
*(Picture Credit - Shri Guru Kadle)*



Palki Utsava

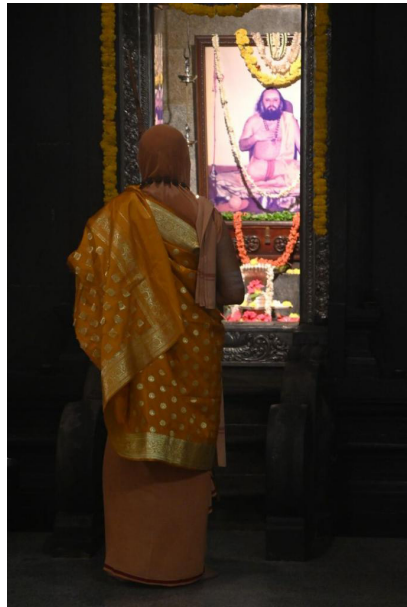


Mahamangalarti



**H.H. Swamiji alighting from the Ratha**

*(Picture Credit - Shri Abhinav Kalla)*



**Shri Gurubhyo Namah**

*(Picture Credit - Shri Dinesh Karkal)*



**H.H. Swamiji showering blessings**  
*(Picture Credit - Shri Abhinav Kalla)*



**What a glorious scene!**  
*(Picture Credit - Shri Guru Kadle)*



**Ratha Shuddhi Homa**  
*(Picture Credit - Shri Dinesh Karkal)*



**Traditional chende players/drummers**  
*(Picture Credit - Shri Dinesh Karkal)*



**Dharma Sabha - Dr. Sunayana Padbidri**



**Advocate Shri K. P. Vasudev Rao, Mangaluru —  
Receiving the Saraswata Bhushana Award  
(Picture Credit - Shri Abhinav Kalla)**



**Advocate Shri Shridhar Prabhu —  
Receiving the Saraswata Bhushana Award**  
*(Picture Credit - Shri Abhinav Kalla)*



**Shri Farooque Ahmed Keli, Sub-registrar Bhatkal —  
Receiving the Saraswata Bhushana Award**  
*(Picture Credit - Shri Abhinav Kalla)*

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**Members**

Shri. Krishnanand Mankikar  
Smt. Asha Awasthi  
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---

**Correspondence**

The Chitrapur Sunbeam  
Shri Anandashram, 16<sup>th</sup> Road, Khar, Mumbai 400052

**E-mail:**

[sunbeam@chitrapurmath.net.in](mailto:sunbeam@chitrapurmath.net.in)

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**Visit Shri Chitrapur Math**

Shri Chitrapur Math, SHIRALI – 581 354  
(DIST. UTTARA KANNADA, KARNATAKA)  
Tel. No. : (STD Code 08385) – 258368 & 258756  
E-mail : [admin@chitrapurmath.in](mailto:admin@chitrapurmath.in) & [seva@chitrapurmath.in](mailto:seva@chitrapurmath.in)  
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We welcome your valuable feedback on this issue.  
Email your feedback at [sunbeam@chitrapurmath.net.in](mailto:sunbeam@chitrapurmath.net.in)

# प्रस्तावना

## ॥ Om Shri Gurubhyo Namah ॥

The years 2026-27 have ushered in a Triveni Sangam of three auspicious events in our Guruparampara. The samaja will be observing a 15-month utsava, fittingly named “ Parijnanalahari” by H.H. Swamiji. This utsava will be celebrated, with great austerity and fanfare, with vaiyaktik and samuhik sadhana-s commencing 15<sup>th</sup> June 2026.

H.H. Swamiji performed Uttara Bharat Yatra with special focus on Kashmir, the original lands of our ancestors on the banks of the river Saraswati. A detailed report has been included in this issue.

The Rathotsava this year also witnessed the launch of the Digital Vantiga Receipt System (DVRS). This system, created and launched by yuvas of Yuvadharma, led by Kapnadak Pavan mam will usher in a digital system for Vantiga collection. Reports on DVRS and Rathotsava also feature in this issue. H.H. Swamiji’s Ashirvachana-s in Jaipur and Jammu, focusing on “Sampradaya”, also feature in this issue.

The Editorial team invites you to read and savour this issue of The Chitrapur Sunbeam and partake of the Anugraha of the Guruparampara.

Dr. Chaitanya Gulvady

# स्तवनम्



By Shri Krishnanand Mankikar

In the last issue of The Sunbeam we saw two “Mangalaacharana Shloka-s” Let us look at one which is a मङ्गलाचरण श्लोक from “अलङ्कारकौस्तुभ” a treatise on काव्यशास्त्र, by श्री विश्वेश्वर पण्डित, and the other occurs in the form of a dialogue in the beautiful Krishnastuti कृष्णस्तुति named “Krishnakarnamruta” कृष्णकर्णामृत by the famous poet Leelashuka लीलाशुक also known as Bilvamangala Thakur बिल्वमङ्गल ठाकुर.

Let us see the first verse: मङ्गलाचरण श्लोक from the treatise on काव्यशास्त्र, “अलङ्कारकौस्तुभ” of श्री विश्वेश्वर पण्डित, Visualise the scene where Parvati Devi is breast-feeding Kartikeya and Ganesha.

ॐ श्री सद्गुरवे नमः

This page is sponsored by Smt. Shiroor Chitra Shankar.

दत्तस्तन्यरसं कराग्रिमभुवा वक्रान्तरेष्वादरात्  
दोर्विक्षेपनिषिद्धकुम्भविचरन्मत्तद्विरेफोत्करम् ।

अम्बायाःधयतोःपयोधरयुगं तिर्यग्मिथःपश्यतो-  
बाल्यस्नेहविजृम्भितं विजयते द्वैमातुरस्कन्दयोः ॥

अन्वय --

वक्रान्तरेषु आदरात् कराग्रिमभुवा दत्तस्तन्यरसं, (तथा च,) दोः विक्षेप-निषिद्ध-  
कुम्भ-विचरत् मत्तद्विरेफ उत्करम्, (एवं रूपम्) अम्बायाःपयोधरयुगं धयतोः (तथा  
च) तिर्यग्मिथः पश्यतोः द्वैमातुरस्कन्दयोः बाल्यस्नेह-विजृम्भितं विजयते ।

While Parvati is breast-feeding (both Ganesha and Kartikeya), Ganesha notices that while one of the mouths of Kartikeya is having milk the other mouths are eagerly awaiting their turn. Hence with his trunk कराग्रिमभुवा Ganesha feeds दत्तस्तन्यरसं the other five वक्रान्तरेषु (one by one) with the respect due to the elder brother Kartikeya, आदरात्.

Kartikeya in turn returns the favour to Ganesha, by waving his arms दोर्विक्षेप and wards off निषिद्ध the swarm उत्करम् of bees द्विरेफ which are attracted by the oozing fragrant secretion (from the sides of Ganesha's forehead), मत्त, and moving around (the temple of Ganesha) विचरत् thus may the display विजृम्भितं of childlike play, full of love बाल्यस्नेह of Ganesha द्वैमातुर and Kartikeya स्कन्द, looking askance तिर्यक् पश्यतोः at each other, मिथः be victorious विजयते ।

The beauty of this Shloka is that in most of the मङ्गलाचरण श्लोक-s normally the Deity is praised. Here the loving child play of Ganesha and Kartikeya is paid obeisance to.

The second Shloka, from "Krishnakarnamruta" कृष्णकर्णामृत by the famous poet Leelashuka लीलाशुक is a conversation between

Yashoda and बाल-कृष्ण. Waking up from sleep, Krishna says,

“मातः”! किं यदुनाथ? “देहि चषकं” “किं तेन ?” “पातुं पयः”

“तन्नास्त्यद्य” “कदास्ति” “वा निशि” “निशा का” “वाऽन्धकारोदये” ।

आमील्याक्षियुगं “निशाप्युपगता देहि” इति मातुर्मुहु-

र्वक्षोजांशुककर्षणोद्यतकरः कृष्णस्य पुष्पातु नः ॥ २.५९ ॥ कृष्णकर्णामृतम् ।

Krishna calls his mother Yashoda, Oh mother, “मातः”! What is it Yadunatha? asks Yasoda, किं यदुनाथ? Krishna says, Please give me a tumbler. “देहि चषकं” Yashoda asks, What for? “किं तेन ?” Krishna answers, to drink milk “पातुं पयः”. Yashoda --Not today “तन्नास्त्यद्य” Krishna asks - When do I get it then? “कदास्ति” Yashoda replies, May be at night. “वा निशि” Krishna asks What is night? “निशा का” Yashoda--When the darkness reigns “वाऽन्धकारोदये” ।

At this point, closing His both the eyes tightly, आमील्याक्षियुगं Krishna says, Oh (It is dark now) it is nightfall । “निशाप्युपगता” Give the tumbler to me, he tells his mother, give (the tumbler)! “देहि इति मातुर्मुहुः”-repeatedly मुहुः, tugging कर्षण with his raised hand उद्यतकरः the end of her garment वक्षोजांशुक, may that hand nourish us. कृष्णस्य करःपुष्पातु नः ।

Please note the beautiful usage of कृष्णस्य करःपुष्पातु नः:May His hand NOURISH us! The poet is asking Krishna who stole butter to feed his friends the Gopala-s to also nourish us (both our physical and spiritual hunger!)

It is said by a scholar that learn Sanskrit at least in order to appreciate beautiful verses like these!

@@@

# शुश्रूषा

## Ashirvachana H.H. Shrimad Anandashram Swamiji



### MESSAGE TO THE SUCCESSFUL STUDENTS (Part 1)

Many of you have arrived at a stage when you discontinue your studies to take up some employment and settle down in life. Nevertheless, you should continue to be students in a broader sense throughout your lives, for your acquisition of knowledge of humanities or sciences is far from complete. Your studies should also hereafter extend to the Quest of Truth and Spiritual Knowledge.

Securing jobs is becoming more and more difficult everyday, and under these hard conditions, simplicity of life, assiduous application to your work and the practice of thrift are to be specially emphasised. Expenditure on articles of luxury, cinemas and hotels should be reduced to the barest minimum.

Devote a part of your time for rendering social service. When working in this field, your angularities will get rounded off by your constant contact with people of different views, opinions and experiences, and you will then learn to understand and appreciate their point of view. Such contacts will enable you to work with them in harmony and co-operation for a common purpose in life.

---

**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.**

When you decide to enter the Grihastha stage of life, do not demand dowries, because many parents of girls can ill afford to pay them. These extravagant claims have ruined many poor parents. Insisting on a dowry is worse than begging, and you should learn to be content with and be proud of your own earnings (small though they be) by the sweat of your brow. If all want to marry handsome girls, educated and accomplished in fine arts, what will be the fate of girls less endowed by nature?. After all, beauty is skin-deep and is a relative term. It is said that in the opinion of the wives of the Vanara chiefs - monkey chieftains in Ramayana - even Sitadevi's beauty did not come up to any of their standards! Pay then more attention to the beauty of the soul - Character.

By accepting a girl who unfortunately cannot boast of good looks, erudition or other acquisitions, you will, in addition, be doing a great service to her parents, bring light and happiness into her life, and her response will more than compensate the small sacrifice on your part.

You should have an ideal in your life. You should live an exemplary and selfless life, pay reverence where it is due - to God, Guru and parents, cultivate love and sympathy for all mankind and living beings and should strive after the Supreme Ideal: **Ishwara Nishtha**. Have a living faith in the unseen power responsible for all creation, preservation and annihilation and endeavour to acquire the knowledge of the Self with fervency and zeal.

Try to understand the Divine Plan in the universe, the real meaning and purpose of life. Regulate your conduct of life accordingly and live a full and rich life - **Samarasa Jeevana** (समरसजीवन).

*(Courtesy: Kanara Saraswat, July 1956 | Chitrapur Sunbeam, September 2007)*

**MESSAGE TO THE SUCCESSFUL STUDENTS (Part 2)**

*(Continued)*

The world today is in a state of terrible flux, an unprecedented revolution that is threatening to root out the old ideals and traditions. The change is startling, and no one knows for sure where it will lead to. It is not that there were no radical changes in the past. For example, the institution of Yajna, very popular and widespread during Vedic period, disappeared almost entirely in later times, giving place to ideas of self-control, service and meditation. Gita propounded subtler forms of Yajna. So, change has been there even in the past, but what is taking place now has no parallel. For individuals like Us, with an orthodox, conservative outlook, it is frankly difficult to keep pace with the sweeping change. This, indeed, makes us wonder whether we are quite the kind of person who can do justice to the task of advising students.

We can do no better than invite the attention of the students to the good old Upanishadic precepts; the celebrated advice that the Acharyas of old gave to pupils upon their completion of Gurukul studies.

These pupils, before taking leave for entering the stage of householders, were advised by the Acharyas as under:

Satyam Vada—Speak always the truth.

Dharmam Chara—Adhere to the path of Dharma or Righteousness.

Maatrudevo Bhava—Look upon your mother as divine.

Pitrudevo Bhava—Look upon your father as divine.

Acharyadevo Bhava—Look upon your Preceptor as divine.

These and many other teachings found in the Shikshavalli of Taittiriya Upanishad formed the bedrock of a successful and happy worldly career. They were conducive to peace, harmony and happiness at home in the family and also at a social level. One should respect one's teachers even if they impart only secular education. Such an attitude and conduct are highly profitable to us in the same way in that a cow, when tended lovingly, yields good and nourishing milk to us. Now-a-days, it is observed that Acharyas are themselves afraid of students, and this is quite undesirable. Under such conditions, the Acharyas don't feel encouraged to give their very best to the students. It is only when they enjoy the love, affection and respect of the students that the latter (students) can derive the maximum benefit from the former (teachers).

Similarly, the students should always respect and revere their parents, however high their (i.e. students') station in life and whatever be the drawbacks of the parents. It has been rightly stated by Manu, the ancient lawgiver, that the debt one owes to his parents can never, never be repaid. Ahamkara and Abhimana—egoism and pride—are the besetting sins of mankind today, and they are responsible for the discourtesy and disrespect shown by students towards their parents and teachers.

We exhort upon all students to avoid this pitfall.

*(From Ashirvachana at Talmakiwadi on 22-9-1957)*

*(Courtesy: Kanara Saraswat, September 1957, Chitrapur Sunbeam, October 2007))*

## Ashirvachana

### H.H. Shrimat Parijnanashram Swamiji III



*(Summary of the Ashirvachana delivered on the completion of Rathotsava on Tuesday, April 25, 1978, at Shri Chitrapur Math, Shirali.)*

Dharma has many connotations. We all know and speak of Dharma, Artha, Kama and Moksha. But everyone seems to have discarded both Dharma and Moksha and are clinging only to Artha and Kama. In spite of this, we propose to speak to you on Dharma.

When we speak of Dharma, we have to take note not only of Dharma as such but its many facets, such as Bhakti, Jnana and Karma. We want to speak to you mainly on Bhakti today, for the sake of the people present here and because of the atmosphere prevailing. You all have come here now for the Rathotsava and have remained here for seven days or ten days. During this brief period, more than at any other time, you all have been steeped in a spiritual atmosphere. You have been dwelling in God and God alone during your stay here.

Man carries on many activities as part of his Samsara, etc., but if he wants to attain eternal happiness, to obtain full satisfaction and contentment in his mind, he cannot derive this from worldly activities. Therefore, our ancients, our Rishi-s, laid down that if you want everlasting happiness which is not conditioned by any external conditions, you should have an ideal, an Ishta Devata in life and think of that Murti and none else, devote your time and energy in dwelling on that Ishta Devata irrespective of time,

circumstance and clime and you will get eternal happiness. Now, from dawn to late in the night, you all have been engaged here in the last few days in God-remembrance alone, thinking of nothing else, and you have derived great contentment from this. Our ancients tell us that if you can do this in your daily lives, do this Sadhana of bringing the image of your Ishta Devata, of God Himself, in your mind and thinking all the time of Him alone, instead of only for the period of Rathotsava, then, you can be always happy. This is one of the many attributes of Bhakti.

It is quite befitting that you all should have offered so much devotion and worship here during the Rathotsava. But, you should do this not only here but in your own homes as well. You should keep His image before your mind and in your heart and dwell on Him every day, nay, every moment, through Bhajana and Pujana and attain happiness. When the devotee, forgetting all his sorrows, hardships and problems, seeks happiness, he needs a means of attaining that happiness. When he craves for a happiness and contentment which cannot be found in worldly activity, when he has exhausted all worldly means in pursuit of that happiness, the resolute devotion and dedication to Him that finally dawns in his mind is known as "Prapatti". Prapatti and Bhakti are one and the same. If one has to attain happiness, he has to follow the path of Prapatti; there is no other path. It is total self-surrender, telling the Lord, "I am Thine and Thine alone." Then, God, our beloved Ishta Devata, does not let us down; He does not fail us.

Self-surrender is the real path of devotion. Many people do not know what is devotion, what is Nama-Mahima, what is Bhakti. All the paths lead to the same goal, but each devotee, looking

to his own state of development and evolution, has to choose his path for himself. However, for most people these days, we feel Bhakti is the ideal path. You should develop your faith in God by a threefold path, namely, “Tavaivaaham (तवैवाहम् – तव एव अहम्), Mamaivaasau (ममैवासौ – मम एव असौ), and Sa-evaaham (स एवाहम् – स एव अहम्)”. The first step is to say Tavaivaaham or I am Thine and Thine alone. Tell the Lord this and, no matter what hardships come your way, keep this one thought all the time in your mind and remember God. God will then never let you down. Then you come to the next step, where you start saying “Mamaivaasau”, or He is mine. This idea then dawns in the mind of the sadhaka. It is one more step toward total self-surrender, where you identify the Lord even more closely with yourself. The third and final stage of sadhana is when you say “Sa-evaaham or He is I. When he realises this truth, when he identifies himself with the whole universe, his sadhana is complete, and he goes beyond.

Prahlad, Hanuman and other great devotees of the Lord teach us the path of “Tavaivaaham”. You all are aware of the story of Prahlada. No matter what hardships were inflicted upon him, he survived everything; God came to his rescue every time. Surdas, the blind devotee of Lord, is an example of “Mamaivaasau.” There is a story from his life that best illustrates the spirit of Mamaivaasau or the feeling of You are mine. Surdas lived in Kashi. In those days, there were no trains or buses, and if you wanted to travel from one place to another, you could only go on foot. Surdas wants to go to Gokul and Mathura, to touch the soil of the place where Lord Krishna had sported and played His divine Lila. Walking along the road, the blind saint falls into an old disused well. So resolute and firm was his devotion to

Krishna that even after falling into the well, he continued to meditate on Him. Yet, because of his faith and devotion, Krishna comes to the scene and brings him out. Now, even a touch of Lord Krishna is said to be enough to open one's inner eyes-Jnana-chakshu. That fleeting touch of the Lord's hands when He lifted Surdas up was sufficient to open Surdas' inner vision, and he realised that his rescuer was none other than Lord Himself. Immediately, he falls into a trance meditating on Krishna, telling him, "You are the Lord of my heart, You are the Eternal Lord," etc. Krishna realises that Surdas has made out His identity and seen through His disguise (for he had gone there disguised as an ordinary boy) and tries to run away, loosening His hold over Surdas' hand. Then, Surdas tells Krishna in a beautiful song:

"Krishna, You may give up hold over my hand and run away. This is nothing so great. But, if you are so powerful, try and see if You can run away from my heart wherein I have enshrined You." This is an outstanding example of the state of Mamaivassau, or You are mine.

The third and final stage of sadhana, as We said before, is to realise that everyone and everything has become yourself or Sa-evaaham. Mirabai lived in this state all the time. There is a beautiful couplet composed by Mirabai which brings out this idea clearly. It is like this:

लाली मेरे लाल की, जित देखी तित लाल ।  
लाली देखन मैं चली, मैं भी हो गयी लाल ॥

It means "the divine lustre of my Lord fills the whole place through and through. When I set out to find out what that divine lustre is, I too became filled with it."

Each time and age has its own tenets, and these tenets constitute the Dharma. Today, Samskriti or culture has become a trite expression and is often used in a loose sense. So, if you speak about ancient culture, they do not understand what exactly it is. But Bhakti is easy to understand, and path of Tavaivaaham, Mamaivaasau and Sa-evaaham are easy to follow and lead one to eternal happiness. From all the devotion you all have shown here, it does not seem that you need to be told what is Bhakti or devotion. But, having come here and imbibed this atmosphere, all of you should, on your return to your own homes, devote at least half an hour daily for devotion to God and thus gradually lose yourself in His remembrance. We are sure you will not fail to do this sadhana in your homes.

We have spoken to you about Bhakti. The Rathotsava has taken place as in the past and is also over now. You have come here in such numbers and from so many far-off places and offered so much of devotion. All that devotion tendered by you, We, in turn, render at the feet of Lord Bhavanishankar Himself. Once man has realised what is Jagat, what is Tattva, what is Brahman, he is not afraid of anyone or anything; he does not run away from sorrow or run after pleasure. He faces everything that comes to him with equanimity. We are all here to attain this goal, and our happiness lies this way. When we have reached this goal, only then will our having taken this human birth be vindicated. We do not know when again we will attain a human body. Seek your goal in every fibre of your being and, having attained the goal, keep faith in your Guru and in your Math. That is the real goal of human life. With these few words, we conclude our Ashirvachana.

*(Courtesy: The Chitrapur Sunbeam, April & May 2020)*

आशीर्वचन  
परम पूज्य श्रीमत् सद्योजात शंकराश्रम स्वामीजी द्वारा  
गुरु वंदना महोत्सव, स्वागत सभा, जयपुर  
२७ फरवरी, २०२६



आनन्दाश्रम शिष्याग्रं स्वानन्दाम्बुधिमज्जितम् ।

आनन्दाश्रमिणं वन्दे परिज्ञानाश्रमं गुरुम् ॥

॥ ॐ श्री गुरुभ्यो नमः ॥ श्री भवानीशङ्कराय नमः ॥ श्री मात्रे नमः ॥

साधकों को बड़ी उत्सुकता थी। साधक आए। तो कार्यक्रम आयोजित किए गए हैं और इस बार भी जैसे पहले, पिछले वर्ष हुआ था। पिछले साल भी ऐसे ही हुआ था, हम होली के समय पहुंचे। प्रेम से करेंगे।

तीन तारीख को चंद्र ग्रहण होने के कारण यहीं पर रुक कर अनुष्ठान करके मौन रहेगा। चार तारीख को यहां से प्रस्थान करना होगा। तो कार्यक्रम के अंतर्गत सारे विषय आएंगे, स्वाध्याय होगा, पूजन, इस बार विमर्श भी होगा। संस्कृत प्रशिक्षण, संस्कृत में बोलने का साहस करेंगे लोग, बड़े प्रेम से करेंगे।

अभी जहां रुक कर आए, वह तो 40 किलोमीटर था, अपने चित्तौड़गढ़ से, पर कल लोग आए थे। सत्संग हुआ हमें भी काफी समय मिला अनुष्ठान इत्यादि के लिए। गौशाला देखकर आए, और आज सारस्वत भवन चित्तौड़गढ़ का, वो भी देख कर आए, काफी कुछ वहां पर हो रहा है। पिछली बार वह पोस्टर था, जरा स्थगित सा हो गया था ना कई वर्ष? अब कमरे बने, hall है, potential दो floors हैं। very nice. और वहां पर भगवती के, कम से कम शिखर के दर्शन हुए। मंदिर में प्रवेश करने से पहले शिखर मंदिर का देखें तो जैसे कि भगवान के दर्शन हो गए। फिर जाकर स्नान वगैरह करके अंदर जाते हैं। तो वैसे कालिका देवी के दर्शन हुए। अधिष्ठात्री देवी हैं वहां की। तो उनसे भी प्रार्थना की, रक्षण करना।

सारस्वत एक संप्रदाय नहीं है। वैसे संप्रदाय भी है। उसी पर हम आग्रह अभी कर रहे हैं। एक संस्कृति है। संस्कृति तो आप जानते हो, जिसको culture कह सकते हैं। है ना? केवल जातिवाद को लेकर नहीं है, सनातन संस्कृति। धर्म जिसको कहते हैं,

उसी को हम सारस्वत संस्कृति कहते हैं। संस्कृति और संप्रदाय में क्या कुछ तालमेल है? सारस्वत ... भारतीय संस्कृति तो कुछ हम समझ सकते हैं। है ना? एक पाश्चात्य संस्कृति है। उसको हम विकृति समझते हैं। क्योंकि आधुनिक परंपराएं हैं, अनुभव ज्यादा नहीं है। पाश्चात्य जन तो नया नया कुछ try करके अभी वापस आ रहे हैं। जैसे एक परिवार रहता है। उसकी क्या आवश्यकता है? एक व्यक्तित्व का निर्माण होना है, तो परिवार जैसा बंधन है। यह सब बंधन है। छोड़ दिया जाए, तो फिर वह व्यक्तित्व नहीं रहता है। विघटन होने लगता है। इसको वे बहुत बुरी तरह से सीख रहे हैं। तो हमारी जो एक संस्कृति है, ज्येष्ठ लोगों, वरिष्ठ लोगों का सम्मान करना इत्यादि, जिम्मेदारी संभालना, यह हमारी संस्कृति है। अत्यंत स्थूल स्तर पर हम ऐसे इसको समझ सकते हैं। फिर लेकर अध्यात्म में प्रवेश करवाने वाली हमारी संस्कृति है। सही बात ना? इतना तो हम स्वीकार करते हैं। फिर उसका अन्वेषण करेंगे। उसको और समझने का प्रयत्न करेंगे।

तो संप्रदाय - कहां पर आता है यह शब्द? आप समझ रहे हो? कोई तो बोलो। कई बार ले चुके हैं हम। संप्रदाय सुना है? ये कौन से संप्रदाय के हैं? इस संप्रदाय के, अद्वैत संप्रदाय के हैं। तो इस प्रकार से हम कहते हैं। तो संप्रदाय यानी क्या, आपको समझना है। तब जाकर ऐसे शिविरों का कोई अर्थ निकलेगा। सही बात? हम उसको पहचानना चाहते हैं। हम एक आध्यात्मिक तत्व अपने जीवन में लाना चाहते हैं। और उस आध्यात्मिक तत्व को लेकर हमारे जीवन में जो सुखदुःख, दुःख निवारण, सुख की प्राप्ति, शांति की प्राप्ति, धन-ऐश्वर्य चाहिए, वो सब भी चाहते हैं। पर संस्कृति को लेकर। सही बात? तब जाकर व्यक्तित्व का विकास होगा। कुंठित नहीं होगा। केवल भोग में नहीं चला जाएगा।

तो संप्रदाय कहां पर आया? Anybody? I have taken this word. संप्रदाय ... एक प्रकार से परंपरा भी कहते हैं। परंपरा है ना? पर्यायवाची शब्द, जैसे परंपरा है। पर परंपरा कब सिद्ध होती है? वहां पर संप्रदाय हो तो... ऐसे समझ लीजिए। तो संप्रदाय का अर्थ है - “सम्यक् प्रदीयते अनेन”। “सम्यक्” यानी अच्छी तरह से “प्रदीयते ... दीयते” यानी दिया जाता है। प्रदीयते, अच्छी तरह से दिया जाता है जिससे, उसको संप्रदाय कहते हैं। आपके पास एक विद्या है। आप अपने पुत्र को वह देना चाहते हैं, तो, ये ले विद्या, ऐसे थोड़े ही दी जाएगी! उसको (पुत्र को) तैयार करना पड़ेगा। उस विद्या के प्रति उसमें एक आस्था लानी पड़ेगी। एक respect कहते हैं। फिर जाके धीरे-धीरे उसको .... यदि वो एक विलक्षण विद्या हो, तो यूँ ही नहीं दी जाएगी। So जिस प्रक्रिया से वो विद्या दी जाती है, उसको संप्रदाय कहते

हैं। तो हर एक पीढ़ी का यह कर्तव्य रहता है। संप्रदान भी सीखना, ताकि हमें जो प्राप्त हुआ है वो आगे भी हम अच्छी तरह से दे सकें और देने में क्या होता है? आपको जो प्राप्त था, वह आप में दृढ़ होने लगता है। मानते हो आप बात ? संस्कृत सीख रहे हो ना ? हां। तीन साल से मैं सीख रही हूं। आराधना, फिर साधना। ठीक है। अब सिखाना शुरू करो। कैसे सिखाऊं मैं ? तो जब सिखाने लगते हो, तब जाकर वो (जो) सीखा (हुआ है वह) और दृढ़ होता है और उसमें एक विश्वास आने लगता है। एक सामान्य बात, भाषा भी सीखनी हो (तो) सिखाने का प्रयत्न करें, तब जाकर वस्तुतः सीखना सिद्ध होने लगता है। नहीं तो कुछ जानते हैं, पर संशय हमेशा बना रहता है। इसी प्रकार से इस संप्रदाय को लेते हैं हम। एक प्रकार से वह एक cult जैसे नहीं है। एक संप्रदाय है। अच्छी तरह से हम देने का प्रयत्न कर रहे हैं। अपने आप में उसे बिखेरने का, वितरण करने का, आगे की पीढ़ी को भी देने का एक प्रयत्न यहां पर हो रहा है। ये आप स्वीकार करते हो ? हम तो स्वीकार करते हैं। अभी 26 साल हुए मठ में आए हुए, हम स्वीकार कर सकते हैं। क्यों ? क्योंकि आगे की पीढ़ी भी तैयार हो रही है। उन संस्कारों को लेकर और शीघ्र गति से मठ के कार्य में भी नियुक्त हो रही है। संस्कार दिख रहे हैं।

आधुनिक जीवन व्यतीत करते हुए भी इस प्रकार से हमको प्रयत्न करना है। तो यही एक मुख्य प्रयोजन रहेगा इन शिविरों का। अपने आप में वो आध्यात्मिक बल लाना, सीखना। There are individual topics like संस्कृत सीखेंगे, भजन सीखेंगे, सत्संग करेंगे, ज्ञान होगा, पुण्य कमाएंगे, भगवान के दर्शन होंगे, पूजा में भाग लेंगे। सही बात। तो उससे कितना पाप प्रक्षालन होगा। एक आश्वासन मिलेगा। जीवन में सुख शांति मिलेगी। हमारी जो अभिलाषा है, वो भी पूर्ण होगी। और सुरक्षित रूप से हमारा जीवन आगे जाएगा। संगठित रूप से हम आगे जाएंगे। सही बात। ये तो है ही। पर एक जिम्मेदारी की बात आ रही है। आप सबों पर हम थोप रहे हैं। सम्प्रदान भी सीखना पड़ेगा। आगे देने की जो कला है, सीखनी पड़ेगी। तब जाके अंदर बहुत ही, unconscious स्तर पर एक अधिकार आने लगता है। When you have to give, then you will really have to learn. Isn't it? Any mom knows, any Parent knows. "I have learnt", but when you have to deliver, how careful you are! You have to stabilize that knowledge and then give. You will have to calculate all the pros and cons, the repercussions, consequences, not just the result of anything. Isn't it? Then that vidya, actually stabilizes in you

and that youngster also gets it ... and he has witnessed your struggle in giving that. So he is also aware!

जो मैं प्राप्त कर रहा हूँ, वो बहुमूल्य है। मुफ्त में नहीं मिलता है। उसके प्रति एक आदर रखें, तो फिर श्रद्धा आती है। निष्ठा आती है। भगवत् प्रसाद मिलता है। बड़े प्रेम से करेंगे। हमें पता चला, कई चित्रापुर सारस्वत आए हैं यहां पर। आश्चर्य हुआ। ऐसा क्या आपका चमत्कार है? इतने लोग कार्ला में हमसे मिलने नहीं आते, शिराली में भी। पर जयपुर आए। पिछली बार इतना बढ़िया हुआ था, उसको देख कर आए और फिर एक दो तीन दिन यहां पर, पिक सिटी वगैरह है, वो भी देखना। मंजूर? बहुत खुश। प्रेम से कीजिएगा। Enjoy also, enjoy intelligently, I am very happy.

(इसके पश्चात् - हे पञ्च वदन हिमगिरि सदन ... यह भजन गाया गया)

येषां परं न कुलदैवतमम्बिके त्वं  
तेषां गिरा मम गिरो न भवन्तु मिश्राः ।

तैस्तु क्षणं परिचिते विषयेऽपि वासो  
मा भूत्कदाचिदिति सन्ततमर्थये त्वाम् ॥

(इस श्लोक के साथ परम पूज्य स्वामीजी ने आशीर्वचन का समापन किया )

नन्दन्तु साधकास्सर्वे विनश्यन्तु विदूषकाः ।  
अवस्था शाम्भवी मेऽस्तु प्रसन्नोऽस्तु गुरुस्सदा ॥

सर्वे भवन्तु सुखिनः सर्वे सन्तु निरामयाः ।  
सर्वे भद्राणि पश्यन्तु मा कश्चित् दुखमाप्नुयात् ॥

॥ ॐ शांतिः शांतिः शांतिः ॥

॥ ॐ नमः पार्वतीपतये हर हर महादेव ॥

**(Transcribed by Smt. Shrikala Kodikal)**

## गुरुवचनम्



### MESSAGE

My Devotions to Lord Bhairavishankar and the Holy Guru Parampara.

We have been requested by the editor of your journal for a message. As you are all aware, we have ascended the Peetha only a month ago and are now in the process of familiarising ourselves with the processes of various rituals and customs of the Matha, and in interacting with the members of our Samaja in regard to their problems, their aspirations, what they expect from the Matha etc. In these circumstances we would like to pen a few thoughts which occur to us at the moment.

वेदान्तविज्ञानानिर्गन्तव्ये  
 'शैवजीवस्सकलजगत्कम् ।  
 शब्दरूपवाङ्मयैरेवमौक्तम्  
 श्रुतश्रुतसमाप्तम् ॥

The ultimate goal of everyone of us is, or should be, the realization of the Self. This is all the more necessary for a Samaja like ours. But merely being born in our Samaja

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does not automatically confer upon us the Bliss of Brahman. On the other hand, it places on us an added responsibility to diligently pursue this goal. One of the steps in this direction is the fruitful observance of basic anushthanas such as Gayatri Upasana, offering puja to the Peta Devata etc and also following a way of life which does the maximum good and inflicts the minimum pain on anyone who comes in contact with us.

स्वोकार्थेन सर्वकामे, यदुक्तं ब्रह्मगीते श्री ।  
नरोपकारे पुण्यम्, पापाय परहीनम् ॥

Every act of yours should be treated as an offering to the Lord.

You are aware that our Revered, Anantashram Swamiji and Parjānāshram Swamiji have also exhorted us repeatedly to follow these very tenets of Brahmanasiva. In this process we would like to assure everyone of you once again that the guru and the math are behind you in helping you achieve this laudable objective. But this does not mean that you can just transfer your responsibility on them: the need for intense participation, personal involvement is imperative.

We pray to Lord Bhuvanishankar and our Holy Guru Parampara to inspire and guide you in following this path of devotion and living a Satic way of life.

With love and blessings,

श्रीगुरुदेवकृतः शुकः ॥

# हंसवाहिनी



## ‘श्रीः’ - The Ultimate Fulfillment

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

H.H. Shrimat Sadyojat Shankarashram Swamiji explains the following shloka from Vidura Niti (3:51) that remains relevant even today.

श्रीःमङ्गलात् प्रभवति प्रागल्भ्यात् सम्प्रवर्धते ।  
दाक्ष्यात् तु कुरुते मूलं संयमात् प्रतितिष्ठति ॥

Where a good resolve is sanctified by purity of purpose, there श्रीः is born, for, from a pure intention arises true abundance. The श्रीः; the Divine radiance, splendour, prosperity and the abundance of inner wholeness arises from auspiciousness, unfolding from the soul's own fullness.

If the intention is good, even if it is not fully clear at first, it gradually becomes more defined through action and in the process, the person who is learning, is steadily getting refined.

A बल, an innate strength which wants to express itself, needs to be channelised and established!

For instance, wishing to help those less fortunate or to support the empowerment of women is meaningful in itself, but merely having such intentions or resolves, without action, does not bring about real change.

Otherwise, one may keep talking about it and only create a bigger mess. Start working! Take an auspicious, noble and firm सङ्कल्प. Align it with the शिव सङ्कल्पः - शिवं मङ्गलम् and pursue it with determined action towards श्रीः - success.

Not every undertaking may succeed in visible terms. Yet a true शिव सङ्कल्प will not die down. It deepens and becomes stronger. Why is this so? Because प्रागल्भ्य, the spirit of confident initiative and courageous forward movement, causes the श्रीः success to grow and flourish. Without प्रागल्भ्य, even a good resolve remains little more than a passing thought, 'I want to be a good man...' and that is where it ends. But one must rise beyond the quiet comfort of merely appearing good to oneself. This is only the beginning. प्रागल्भ्य must awaken and find expression in action.

Then if there is a मङ्गल सङ्कल्प followed by meaningful, right action, there is a possibility that the श्रीः, the ultimate fulfilment will be received as प्रसाद.

What is प्रागल्भ्य or प्रगल्भता? It is that ability to push forward, the courage to take risks too but that has to be refined again with maturity.

दाक्ष्यात् तु कुरुते मूलम् - This is not limited to just one सङ्कल्प. For a साधक, it needs to pervade his every action. So in the process, दक्षता - skill and efficiency, must be brought in. It has to be exercised, applied, and brought into one's daily life and work.

प्रागल्भ्य is an essential element in this. At times, what is to be done may be entirely new, with no precedent to follow. One may wonder, 'Should I do this or not?' Others may point to the risks and question the need for it. In such moments, one must engage in मन्थन, deeply reflect, rightly recognise the divine urge and then give it expression.

At times a person is merely आरम्भशूर, strong in the beginning, full of enthusiasm, but lacking steadiness and persistence. There is the impulse, 'I will do this, I will do that...' and something goes wrong.

प्रागल्भ्य has value. It carries a certain "Yes" from within, you know it is possible and मङ्गलता is present in it. But it becomes truly effective only when it is accompanied by दक्षता.

And दक्षता means efficiency. The capacity to sustain, organize, and effectively execute an action.

When does दक्षता blossom? When, in the course of doing good work, with a good intention, one exerts oneself and discovers how much there is still to learn. If one remains willing to learn and to streamline the entire process inside out, including within oneself, then दक्षता has a real chance to develop.

No book or teaching can fully prepare you for any actual project once you begin the work because every circumstance is prone to change. It is in that actual engagement, when you cultivate resilience, permit the force to act upon you too, and learn to offer your effort with a selfless commitment, with minimal friction, that the output emerges well, then दक्षता, or true efficiency, begins to develop. This becomes especially important when dealing with people, relationships, and human interactions. It carries a profound spiritual component, one that gives सेवा its deeper meaning and turns it into सेवन.

Moreover, when you hold a good and common ideal, work with people who embody certain values and when you consciously encourage those values, the समाज in general also benefits through the spread of that collective goodness. In time, people may also begin to look to you as a source of guidance.

The श्री: we seek in life is not merely wealth. It is goodness and prosperity in all its aspects. In order to fructify, श्री: must be accompanied by all the elements mentioned. It begins with a noble सङ्कल्प, indeed, a शिव सङ्कल्प, but must be followed by sincere effort and dedicated, perseverant action with dignity. Where money is involved, it must be handled with integrity, free from corruption, so that its purity is preserved. Then, through such right intention and right conduct, दक्षता, true efficiency and skill in action, begins to arise.

दाक्ष्यात् तु कुरुते मूलम् - Through दक्षता, the श्री: takes root. Then comes संयमात् प्रतितिष्ठति - through संयम, or restraint, it becomes firmly established, attains true standing. When rewards begin to come, it is restraint that determines how they are received with the right perspective and correctly used, especially in the use of money. It is then that a quiet sense of worth, fulfilment is experienced.

Ideally, this is the path a human being is meant to follow - to recognise the शिव सङ्कल्प, to apply oneself with sincerity and maturity, and with right efforts, work with an inclusive spirit, a learning attitude. When one works with others, friction is possible, but it must be handled with maturity while the कार्य is carried out competently, using one's skill-sets in both work and relationships, making constant attempts to understand, accept and purify, keeping alive the initial intent.

Let शिवत्व, मङ्गलता - goodness prevail!

Hamsavahini Video Link -


<https://youtu.be/bNZu-PXI-CU?si=dFOPaJuXcoJMQQH0>

Mother Video Link -

<https://youtu.be/4WatShlPmxs?si=rTYm60SlGaRxBq76>


Mother Video Title - HH Swamiji's visit to Shri Janardhana Temple & Inauguration of LOLA Boutique Hotel, Manki-22/3/2024

## गुरुवचनम्



*Gurupadeshah*

All that is needed is total surrender. And, once man has attained the Brahman, he is no longer affected by the past, present or future. He has no regrets over the past, no tension over the present and no worries for the future. He becomes a witness to the passing phenomenon of life, without being an actual participant in it or being affected by what he sees.



H.H Shrimat Parjnanashram Swamiji III  
(Vakola, 20.12.1975)

www.chitrapurmath.net

## गुरुवचनम्

**Swami Parijnanashram**

'Jnananand'  
Karla Hotel Compound, At & Post Karla  
Kambhet, Village Maval,  
Pin. 410 405.



PHONE : 73

Post Box No. 12,  
LONAVALA  
410 401

DATE १५ - ५ - १९९०.

“ नारायणस्मरणम् ”

आम्हांच्या अखिल आर्यवत समाजाक प्रबोधक जावु, ज्ञानप्रसर्धक जावु  
- वामीप्रवर्तक जावु तशीची मुख्यप्राप्ती जावु आम्हांच्या गुरुजनांच्या  
अर्थात श्री श्री श्री वरुण पूज्य आनंदश्रम स्वामीजीगणा खेड्यान्तु,  
तांणी वीढाशेपती जावु ७५ वर्षे पूर्ण जाताती, ह्या उदासा खातीर  
केनया आर्यवताचो येवो अंक काडताती म्हणू तुम्हांच्या कागदान्तु  
दाड्डुनु मन अतीव आनंदमय जाल्ले आनि भस्त वर्षाजिंतार तांन्हांच्या  
शिष्यालांखावु ह्या केनया आर्यवत अंकाक, आशीर्वातु जांका म्हळेतो  
आशायुशी करुणो.

भद्रगुरू विषयान्तु आम्हांच्या अती ककककीच्या अर्थदेने-भक्तीने  
प्रेमाने, हे कामे तुम्ही हातांतु घेतीले जावु आर्यम. तांचले उपदेश  
आनि हातूरी केनया आर्यवत अंकांतु दिल्लेले अर्थदेन्य मानवार्थक  
आहित्य (नेख) हे जरी आम्ही हातूरील आर्यवत लोकांनी मनन-  
चितनाप्राय आचरणान्तु हाक्याची आशयच्या अती जाटिल  
अंशांवांखावु घुक्कोळु येवुनु तदनन्तर मनाक अकथनीय सुख  
प्राप्ति जाता. ह्या विषयान्तु अंशांयु जा.

धर्मु हो, कलकलकीत अवधु जायत आस्ता, परिवर्तन  
पावत ss आस्ता जाळ्याची ताजणे आशायु बीज रूपाने प्रतीक  
कर्तव्यान्तु यत जावु आस्ता

“ स्वकर्मजातमर्थार्थ सिद्धिन् विदति मनवः ”

- ह्या एक श्रीकृष्ण परमात्म्यागणा वल्ल्यान्चेची अनेकशिलीने श्रीचुंकनी  
अर्थक ज्ञानांयुती दिल्लेली जावु आर्यम इश्टाची आम्हांच्या तशीची प्राप्त  
प्राप्तिशीतीतु स्वकर्तव्याने, स्वधर्माने (धरणांत धर्म ह्याहाडु) परमेश्वराने  
अर्चना केळ्याचे अवे मानव जाति तांण तांगलां ह्ण्टासीदेद प्राप्त कौनु येताअर्ची  
तुम्हालां हो अंकु बहुगुण विस्तारित ज्ञान- विचार- आचार- प्रवावकु  
जावु म्हणु आम्ही श्री आनंदश्रम स्वामीगणा चयन कर्मलक्ष्मी नतमस्केक  
जावु प्राशेनाकौनु आशीर्वादि दितली.

स्वामीपरिश्रमाक्षर,

# भावाञ्जलिः

## Vajrasoochi Upanishad – Who is a Brahmana

By Shri V. Rajagopal Bhat

ॐ श्री गुरुभ्यो नमः । ॐ श्री भवानीशङ्कराय नमः । ॐ श्री मात्रे नमः ।

This is a small Upanishad belonging to Sama Veda. Except for the first Mantra, the rest is prose. It asks: Who is a Brahmana and answers it. Its Shanti Mantra is ॐ आप्यायन्तु ममाङ्गानि वाक्प्राणश्चक्षुः श्रोत्रमथो बलमिन्द्रियाणि च सर्वाणि । सर्वं ब्रह्मोपनिषदं माऽहं ब्रह्म निराकुर्यां मा मा ब्रह्म निराकरोदनिराकरणमस्त्वनिराकरणं मेऽस्तु । तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु ते मयि सन्तु । ॐ शान्तिःशान्तिःशान्तिः The meaning is explained at the end of the explanation of Upanishad

The name of the Upanishad means a diamond-tipped needle or a needle that can penetrate even a diamond—the hardest of the materials. This needle tears asunder ignorance about the concept of Brahminhood (ब्राह्मण्य).

01. वज्रसूचीं प्रवक्ष्यामि शास्त्रमज्ञानभेदनम् । दूषणं ज्ञानहीनानां भूषणं ज्ञानचक्षुषाम् । ।

01. I will expound the scripture called Vajrasoochi. It tears asunder ignorance. It deplores the ignorant and is an ornament for those with the eyes of Knowledge.

02. ब्रह्म क्षत्रिय वैश्य शूद्रा इति चत्वारो वर्णाः; तेषां वर्णानां ब्राह्मण एव प्रधान इति वेदवचनानुरूपं स्मृतिभिरप्युक्तम् । तत्र चोद्यमस्ति को वा ब्राम्हणो नाम किं जीवः किं देहः किं जातिः किं ज्ञानं किं कर्म किं धार्मिक इति ।

02. There are four Varna-s, namely Brahmana, Kshatriya, Vaishya and Shudra. It is said by Veda-s as well as Smriti (Dharma-shastra) that Brahmana is the chief amongst them. Now it is to be enquired as to who is entitled to be called a Brahmana - is he the soul, the body, the caste, the knowledge, actions or being religious?

03. तत्र प्रथमो जीवो ब्राह्मण इति चेत् न । अतीत अनागत अनेक देहानां जीवस्य एकरूपत्वात् एकस्यापि कर्मवशादनेकदेह संभवात् सर्वशरीराणां जीवस्य एकरूपत्वात् च । तस्मात् जीवो न ब्राह्मण इति ।

03. The JEEVA (soul) cannot be called a Brahmana because it is same in the bodies that are past and those that will come in future. One and the same soul gets many bodies thanks to their Karma, and the soul is the same in all such bodies. Therefore, the JEEVA cannot be Brahmana. (His Karma may cause him to be born in a वर्ण other than ब्राह्मण).

04. तर्हि देहो ब्राह्मण इति चेत् न। आचाण्डालादिपर्यन्तानां मनुष्याणां पाञ्चभौतिकत्वेन देहस्य एकरूपत्वात् जरामरणधर्माधर्मादि साम्यदर्शनात् ब्राह्मणः श्वेतवर्णः क्षत्रियो रक्तवर्णो वैश्यः पीतवर्णः शूद्रः कृष्णवर्णः इति नियमाभावात्। तस्मात् न देहो ब्राह्मण इति।

04. Then, shall we say the BODY is Brahmana? No. All human beings, up to and including the depressed classes, have the same type of body, composed of the same five elements. They are also subject to the same vagaries of body, like old age, death, etc., alike. There is no such rule in nature that the complexion of Brahmana is fair, of Kshatriya it is red, of Vaishya yellow or the Shudra black, because of the absence of any such rule.

05. तर्हि जाति ब्राह्मण इति चेत् न। तत्र जात्यन्तर जन्तुषु अनेक जातिसम्भवा महर्षयो बहवः सन्ति। ऋष्यशृङ्गो मृग्या; कौशिकः कुशात्, जाम्बूको जम्बूकात्, वाल्मीको वल्मीकात्, व्यासः कैवर्तकन्यकायां, शशपृष्ठात् गौतम; वसिष्ठ उर्वश्यां, अगस्त्यः कलशे जात इति श्रुतत्वात्। तस्मात् न जातिब्राम्हण इति।

05. Then, let it be that CASTE decides who is a Brahmana. No. Thus, among the beings born in different castes, there are many great sages born in different castes and creeds. Sage Rishyashringa was born of a female deer, Koushika, from a blade of दर्भा grass, sage Jambooka from a fox, Valmeeki from an anthill, Vyasa from a daughter of a boatman, Gautama from a rabbit, Vasishtha from Urvashi and Agastya in a pot - thus have we heard (in the पुराण-s). So, CASTE can't be the deciding factor as to who is a Brahmana.

06. तर्हि ज्ञानं ब्राह्मण इति चेत् न । क्षत्रियादयोऽपि परमार्थदर्शिनोऽभिज्ञा बहवः सन्ति । तस्मात् न ज्ञानं ब्राह्मण इति ।

06. Then, maybe that KNOWLEDGE decides who a Brahmana is. No. There are many born in royal (Kshatriya) families who were spiritually advanced and very knowledgeable. (like King Janaka). Therefore, KNOWLEDGE does not entitle one to be called a Brahmana.

07. तर्हि कर्म ब्राह्मण इति चेत् न । सर्वेषां प्राणिनां प्रारब्ध सञ्चित आगामिकर्मसाधर्म्यं दर्शनात् कर्मभिः प्रेरिताः सन्तो जनाः क्रियाः कुर्वन्ति इति । तस्मात् न कर्म ब्राह्मण इति ।

07. Then, shall we say KARMA decides who a Brahmana is? No. All beings are alike subject to the three-fold Karma - that which has already begun to fructify (prarabdha प्रारब्ध), that which is in store, but yet to fructify (sanchita सञ्चित), and that is waiting to fructify (आगामि) - and all people act impelled by. So, KARMA is ruled out as the deciding factor as to who is a Brahmana.

08. तर्हि धार्मिको ब्राह्मण इति चेत् न । क्षत्रियादयो हिरण्यदातारो बहवः सन्ति । तस्मात् न धार्मिको ब्राह्मण इति ।

08. Then, let us grant that a RELIGIOUS person is a Brahmana. No, there are many royals etc known for gifting away gold. So, to be charitable (दानधर्म) is not to say he is a Brahmana.

**NOTE:** During philosophical debates in the royal courts, kings like Janaka gifted away hundreds of cows with gold tied to their horns - this is described in Upanishads. In the above passage, Dharma is equated with charity.

09. तर्हि को वा ब्राह्मणो नाम । यः कश्चिद् आत्मानम् अद्वितीयं षडूर्मिषङ्गाव इत्यादि सर्वदोषरहितं सत्यज्ञानानन्दानन्तस्वरूपं स्वयं निर्विकल्पम् अशेषकल्पाधारम् अशेष भूतान्तर्यामित्वेन वर्तमानम् अन्तर्बहिश्च आकाशवदनुस्यूतम् अखण्डानन्दस्वभावम् अप्रमेयम् अनुभवैकवेद्यम् अपरोक्षतया करतलामलकवत् साक्षाद् अपरोक्षीकृत्य कृतार्थतया कामरागादिदोषरहितः शमदमादिसम्पन्नो मात्सर्यं तृष्णा आशा

मोहादिरहितो दम्भाहङ्कारादिभिः असंस्पृष्टचेता वर्तते एवमुक्तलक्षणो यः स एव ब्राह्मण इति श्रुतिस्मृतिपुराणेतिहासानामभिप्रायः। अन्यथा हि ब्राह्मणत्वसिद्धिर्नास्त्येव। सच्चिदानन्दमात्मानमद्वितीयं ब्रह्म भावयेदात्मानं सच्चिदानन्दं ब्रह्म भावयेदित्युपनिषत्।

09. Then, who is a Brahmana? (His portrait now follows): One who REALISES the Self (Atman) (Brahman) is a Brahmana. How is this Self?

1. One without a second (अद्वितीयम्)
2. Free from the six waves (षडूर्मिरहितम् -- षट् ऊर्मि रहितम्) - the six waves are hunger, thirst, sorrow, infatuation, old age, death (क्षुधा तृषा शोक मोह जरा मृत्यु).
3. Free from the six modifications (षड् भाव) - Comes into being, birth, growth, organic changes like puberty, physical and mental decline, death, अस्ति (in mother's womb), जायते, वर्धते, विपरिणमते, क्षीयते, नश्यति.
4. Free from all sorts of blemishes (सर्वदोषरहितम्)
5. Self is Truth, Knowledge, bliss and infinite. (सत्यज्ञानानन्दानन्तस्वरूपं)
6. Self has no confusing alternative options (स्वयं निर्विकल्पम्).
7. Self is the support of all the universes that are created (अशेषकल्पाधारम्).
8. Self is the indweller of all beings (अशेष भू तान्तर्यामित्वेन वर्तमानम्वर्तमानम्).
9. Pervasive within and without like the sky (अन्तर्बहिश्च आकाशवदनुस्यूतम्)
10. Self is totally - no parts - blissful by nature. (अखण्डानन्दस्वभावम्).
11. Self is beyond the means of proof (accepted in logic like Pratyaksha, Anumana, etc.). (अप्रमेयम्).
12. Self is amenable only to one's direct realisation (अनुभवैकवेद्यम् अपरोक्षतया भासमानम्)

13. One becomes content and fulfilled when one realises the Self vividly and directly, as though seeing a berry on a palm (करतलामलकवत् साक्षादपरोक्षीकृत्य कृतार्थता).

09. We were told what Atman/Brahman is. Now is the turn to know about the qualifications of the साधक who aspires for Self-Realisation. Here's his profile:

1. He is free from blemishes like lust, attachment, etc. (कामरागादिदोषरहितः).

2. He is endowed with a peaceful mind, control over senses, etc. (शमदमादिसम्पन्नः).

3. He is free from envy, craving, desire, infatuation, etc. (मात्सर्य, तृष्णा, आशा, मोहादिरहितः)

4. He is untouched by arrogance, egoism etc. (दम्भाहंकारादिभिः असंस्पृष्टचेता.

य एवमुक्तलक्षणो वर्तेत स एव ब्राह्मण इति श्रुति स्मृति पुराण इतिहासानाम् अभिप्रायः । अन्यथा हि ब्राह्मणत्वसिद्धिः नास्त्येव ।

He, who is as above, is alone a Brahmana - this is the verdict of Veda, Dharmashastra, Purana and Historical chronicles (like रामायण, महाभारत etc). There is no other way to define and establish who a Brahmana is.

10. सच्चिदानन्दमात्मानम् अद्वितीयं ब्रह्म भावयेद् । आत्मानं सच्चिदानन्दं ब्रह्म भावयेदित्युपनिषत् ।

10. One should look upon oneself as the non-dual Brahman, who is Existence, Consciousness and Bliss. This is the instruction of this Upanishad.

### Meaning of the Shantipatha

Om! May my organs and limbs, my speech, my breath, my strength and my sense organs like the ear, the eyes etc., be well nourished.


Everything is Brahman as propounded clearly in the Upanishads. May I never deny Brahman. May Brahman never deny me. Let there be no denial at all (of Brahman). Let there be no denial for me (of Brahman).

May I also pray that the virtues (as described in the Upanishads) of those wise men who dwell in the Ātma (or the Soul) become part of me and reside in me.


Om, Shantih Shantih Shantih!

GLEANINGS FROM VAJRA SOOCHIKA UPANISHAD CONCLUDED


## गुरुवचनम्



*Gurūpadēshah*



Upasana becomes meaningful when it is oriented towards the spiritual - Jnana. In everything that we do, we should get the bliss of having done it as Upasana with the right Bhavana. Then when we sit and do Ram Nam we should be able to do it even mentally.



*H.H. Shrimat Sadyojat Shankarashram Swamiji  
(Kanhagad-February 2019)*

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

## Madalasa Swapika (Swapika/Cradlesong)

By Shri Krishnanand Mankikar

There is a famous philosophical Swapika said to be sung by Queen Madalasa मदालसा to her first three children. These three children renounced the kingdom, as a result of the teachings by Madalasa. Let us do a little chintana about this episode.

The narrative occurs in the Markandeya Purana, not in the form of a Swapika but as a normal set of Puranic verses concerning Queen Madalasa, **(Markandeya Purana (chapters 25–28))**:

- Madalasa was one of the spiritually advanced scholars of yore. She was the **wife of king R̥utadhvaja ऋतध्वज (also called Kuvalayashva कुवलायाश्व)**.
- She was the **daughter of the Gandharva king Vishvasu (विश्ववसु)**.
- She is described as a **woman established in Brahma-jnana**.

Given below is the famous Swapika said to be based on her sayings to her three children successively. The king wished his sons to become powerful rulers. But, Madalasa, established in **Advaita knowledge**, sang spiritual teachings while rocking the cradle of the young ones (and also may be much later taught them Advaita philosophy).

The three children Vikranta, Subahu and Shatrumardana, after hearing her teachings, realized the unreality of worldly life and **renounced the kingdom**.

When the fourth son was born, Madalasa's husband the King, requested Madalasa to teach Rajadharma (Duties pertaining to a king/ruler) to the fourth child so that he may rule the

kingdom after the King lays down his life. The fourth son, was named Alarka. As requested by the king, Madalasa instructed Alarka in **political and ethical duties instead of renunciation**. He, reportedly became a wise and virtuous ruler.

### Madalasa Swapika

शुद्धोऽसि बुद्धोऽसि निरञ्जनोऽसि संसारमाया-परित्यजोसि ।  
संसारस्वप्नं त्यज मोहनिद्रां मदालसा वाक्यमुवाच पुत्रम् ॥ १ ॥

“शुद्धोऽसि, You are pure, बुद्धोऽसि, you are awakened, , निरञ्जनोऽसि, you are bereft of any contamination, परित्यजोसि संसारमाया, You have abandoned the illusion of the worldly existence. संसारस्वप्नं त्यज, Please give up the dream of saṃsāra and त्यज मोहनिद्रां the slumber of delusion.” thus मदालसा वाक्यमुवाच पुत्रम् spake Madalasa to her son.

नायं जनो नायमहो न देहो न त्वं कुमारो न च तेऽस्ति जन्म ।  
अज्ञानबन्धःखलु कर्मबन्धःतं त्यज स्वात्मानमवेहि पुत्र ॥ २ ॥

“नायं जनो, This (you) is not truly a person न देहो, neither it is a body, न त्वं कुमारो, You are not just the child, न च तेऽस्ति जन्म, nor you have got a birth (now – meaning there might have been births earlier or being eternal how can you have “birth”?), अज्ञानबन्धः खलु कर्मबन्धः Bondage arises from ignorance and binding action. तं त्यज Free yourself from that bondage and स्वात्मानमवेहि पुत्र, realize your own Self,, my son.”

अयं शरीरं क्षणभङ्गुरं ते न त्वं शरीरं न च तेऽस्ति नाशः ।  
चैतन्यमात्रः परमः स्वभावः तं विद्धि नित्यं स्वमवेहि पुत्र ॥ ३ ॥

“अयं शरीरं क्षणभङ्गुरं ते, This body of yours is evanescent, is momentary and perishable. न त्वं शरीरं, But you are neither the body, न च तेऽस्ति नाशः or are you subject to destruction. चैतन्यमात्रः परमः स्वभावः तं विद्धि नित्यं स्वमवेहि पुत्र Your true nature is pure consciousness. Know your own self to be that eternal Self, Oh my son!”

न तेऽस्ति नाम न कुलं न जातिः न ते पिता नापि च ते जनित्री ।  
चिद्रूपमात्रोऽसि निरामयोऽसि ब्रह्मासि पुत्र त्वमवेहि सत्यं ॥ ४ ॥

“न तेऽस्ति नाम, You are nameless, न कुलं, you have no family lineage, न जातिः nor you belong to any caste. You have neither a father nor a mother. चिद्रूपमात्रोऽसि, You are only pure consciousness, निरामयोऽसि, free from any afflictions. ब्रह्मासि पुत्र, You are Brahman Itself, my son, — त्वमवेहि सत्यं, know this supreme truth.

It may be noted that when madalasa says “शुद्धोऽसि बुद्धोऽसि निरञ्जनोऽसि” and so on, she is highlighting the चैतन्य within, to the जीवात्मा. When at the end of the fourth stanza, she says, पुत्र त्वमवेहि सत्यं, it is the जीवात्मा whom she exhorts “know thy pure Self.”

We find striking similarity in the above stanza and the 5<sup>th</sup> shloka of famous “निर्वाणषट्कम्” by भगवत्पाद श्री आदिशङ्कराचार्य ।

न मृत्युर्न शङ्का न मे जातिभेदः पिता नैव मे नैव माता न (जन्म) ।, for the first line above, “न तेऽस्ति नाम न कुलं न जातिः न ते पिता नापि च ते जनित्री ।” and, for चिद्रूपमात्रोऽसि we have चिदानन्दरूपः शिवोऽहं शिवोऽहम् from निर्वाणषट्कम् So also, we have similarities like for ब्रह्मासि पुत्र त्वमवेहि सत्यं we have तत्त्वमसि and सर्वं खल्विदं ब्रह्म from the Upanishads. So we note how the essence of one of the most important principles of Advaita Vedanta is encapsulated in the above four stanzas by Madalasa based on Markandeya Purana narration.

The above Swapika and the related story highlights points as below -

1. There is no “starting age” for our imparting संस्कार-s to our children Here we also remember the story of Abhimanyu, from Mahabharata who partly learnt about the चक्रव्यूह while still in the womb.

2. If Madalasa sang the Swapika incorporating one of the main tenets of अद्वैत philosophy to her sons, from the cradle onwards, just imagine what knowledge and orientation she must have given to the children such that while growing up they became disinterested in संसार, and opted for renunciation.
3. Advaita has many concepts and tenets. Here the idea of the जीवात्मा and परमात्मा is presented succinctly in a few verses. However, to understand, imbibe and internalise the main principles of अद्वैत, one needs proper study, a Guru and उपासना as well.
4. The जीवात्मा परमात्मा pair is graphically stated in the oft-quoted mantra “द्वा सुपर्णा सयुजा सखाया” (मुण्डकोपनिषद् 3.1.1). It may interest you to see this with the commentary of Shri Adi Shankaracharya, for further understanding. This mantra is so important that it appears in Rigveda, Mundaka, Shvetashvatara and in some variants of Atharva Veda too!
5. Our womenfolk of yore were equally well versed in the religious thought of the highest level and were also keen to impart the knowledge to others.
6. It may also be noted that this Swapika is a later creation, while the original मार्कण्डेय पुराण has a simple narrative not in the Swapika form, the essence remaining more or less the same. This is proof of the Queen not only grasping the essence of the Advaita philosophy, but also with great निष्ठा -- Nishtha in it, exposing and teaching her children the same ! But the points 1 to 3 above may be kept in mind .


It also may be kept in mind that as per the King's desire, Madalasa instructed her fourth child in राजधर्म so that he could become a good ruler. This shows that the knowledge of Madalasa, was

not limited to अद्वैत philosophy, but she was adept in worldly affairs as well. Moreover, the confidence her husband had in her knowledge and ability, such that he not only did not come in the way of Madalasa teaching her first three sons the futility of running after material pursuits, more importantly, he assigned the responsibility of training the fourth one in राजधर्म to Madalasa herself .

May the above little episode and the four shloka-s prompt us into delving deeper into our ancient philosophy and our sacred heritage.


शुभं भवतु ।

## गुरुवचनम्




*Gurūpadēshah*

As vairagya develops through intelligent thinking, the aspirant also develops visheshā raga - bhakti - love for the Divine. This comes through the Punya of the past janmas and satsang. Therefore, satsang is extremely important.



H.H. Shrimat Sadgajat Shankarashram Swamiji  
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www.chitrapurmath.net



## Chapterwise Summary of Srimad Bhagawadgita

### Chapter One – प्रथमोऽध्यायः

By Dr. Sudha Tinaikar

Shrimad Bhagavad-Gita is a smṛiti gr̥n̥th (स्मृति ग्रंथ), which means a treatise based entirely on the Veda-s. Shreemad Bhagavadgeeta, occurring in Mahabharata, is a compendium of the dialogue between Shri Krishna and the Pandava prince Arjuna, which takes place in a disastrous situation of a fratricidal war. This war, being unavoidable and for the sake of establishing Dharma in the society, had to be fought, and the most valiant of all, Arjuna, who had this responsibility on his shoulders, hesitated in the last moment, overcome by attachment to his own people, whom he saw on both sides of the armies. What follows is a dialogue of 700 verses where Shri Krishna, as the Paramatma, teaches Arjuna the ultimate goal of human life - "Moksha मोक्ष". Behind the entire story of Mahabharata, this dialogue is the essence of all Vedanta and hence called Moksha Shastra. The purpose of this teaching was to teach the entire mankind about the ultimate pursuit of every human being, which should be - Ultimate Freedom from samsara (Moksha). In this manner, Bhagawan Krishna, through the instrument of Arjuna, is the Jagadguru or Gita-Acharya. This is the reason that this text of 700 verses condensed into 18 chapters by Bhagawan Vyasa is one of the Prasthan Trayi (प्रस्थान-त्रयी), which has the same importance as that of Vedanta and Brahmasutra-s.

Let us now get into the summary of the first chapter.

In this chapter, there is no teaching from Shri Krishna. In fact, Shri Krishna being the sarathi (Charioteer) of Arjuna is a silent spectator but who wants to bring out the fundamental human problem of Samsara.

The chapter starts with the war arrangements and a few details of important warriors on both sides of the armies. It also talks about how the Kaurava princes were doubtful of their strength in spite of a larger army. Some details about the beginning of the war also are given. These details continue till the 20<sup>th</sup> verse; setting the stage for the Guru and Shishya to come together.

The twist starts hereafter when Arjuna wants to inspect both sides of the armies who have gathered in the Kurukshetra to fight on behalf of the Pandavas and Kauravas. Bhagawan Krishna brings about this nimitta so that Arjuna's samsara of attachment (raga राग)-sorrow (shoka शोक) delusion (moha मोह) are brought out. At Arjuna's request, He parks the ratha (रथ Chariot) of Arjuna in the middle of the two armies. However, Shri Krishna being the Jagadguru, sees an opportunity in this request and parks the ratha right in front of Acharya Drona, Pitamaha Bheeshma and Guru Kripachaarya. The powerful and valiant prince loses his resolve to fight the dharma-yuddha seeing his own family on either side. He, for a moment, forgets his duty (swadharma स्वधर्म) and starts seeing the consequences of the war.

"Krishna, I do not want to fight this war. I am not interested in winning this land at the cost of all these people dear to me. I do not care even if I become the emperor of this entire earth. What will winning of this war give me? I would rather leave the war field and live a life of a mendicant on alms."

"I do not see anything good coming out of it. I can only see the negative effects of this war on the society. Loss of lives, widowed women, orphaned children and a total collapse of the social order. Even killing these sons of Dhritarashtra, though they are absolutely adharmic (आततायी), will only accrue papa (पाप) to me. I am ready to be even slayed by these cousins of mine, but cannot incur the sin (पाप) of bringing a great social disorder in the society."

Here, Arjuna is not speaking out of understanding. He has forgotten his swadharma; his intellect is totally deluded and clouded by raga-shoka-moha. He is helpless and unable to distinguish the right from wrong. Even at this time, Shri Krishna does not speak a word. He allows Arjuna to vent all his samsara- and listens; all the time smiling, indicating that Arjuna's samsara is veiling his intellect as it does to all of us. Shri Krishna does not advise anything to Arjuna until, out of complete helplessness, Arjuna surrenders to his friend Krishna and accepts him as his Guru.

Arjuna's sorrow continues for a few verses in the next chapter, also. The sorrow or Vishada (विषाद) of Arjuna is the sorrow of every one of us. We are all fighting our own wars day in and day out, confused, not knowing what the best course is. Thus, in this chapter, the basic human problem is highlighted, and the rest of the Gita is the solution to this problem.

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## LEST WE FORGET

***H.H. Shrimad Anandashram Swamiji on Vantiga***

“If all paid Vantiga at the rate 1% of income, the daily as well as occasional services of the Math could be performed without any anxiety and the Sadhana contemplated by Us could be accomplished with peace of mind.”

## SHRI-NRISIMHA-BHUJANGAM

Composed by Shri Shankaracharya

*(Published for the first time alongside the English translation  
of the original manuscript)*

By Shri Ankur Nagpal (Delhi)

सदा दुग्धसिन्धुस्थितश्चेतभूमौ  
लसद्रत्नदेवालये रम्यचित्रे ।

शशाङ्काभरत्नान्विते सिंहपीठेऽ-  
हिशय्यायातपत्रं नृसिंहं स्मरामि ॥1 ॥

1. I perpetually meditate upon Lord Nrisimha, who is seated upon a throne adorned with Moon-like lustrous gems, within a magnificent, multi-hued, jewel-encrusted temple on the White Island (Śveta-Dvīpa) in the Ocean of Milk; He, over whom Shesha-Naaga extends as a vast, sheltering umbrella.

जगज्जन्मभङ्गस्थितौ हेतुभूतं  
स्वरूपापरिज्ञानतो वा स्तुवन्तम् ।  
स्वतो निर्विकारं ध्रुवं शान्तमूर्तिं  
परब्रह्मरूपं नृसिंहं स्मरामि ॥2 ॥

2. I meditate upon Lord Nrisimha, the Supreme Brahman, the sole cause of the world's creation, sustenance, and dissolution; He who is praised even by those lacking full self-realisation [perceiving Him as distinct due to ignorance]; He who is inherently immutable, eternal, who is calmness and quietitude personified and beyond the veil of Maya.

असङ्गं सदा निर्भयं शुद्धसंवित्-  
स्वरूपं निराधारमाकारशून्यम् ।  
निरस्ताखिलानर्थमात्मानमेकं  
सदाऽऽनन्दरूपं नृसिंहं स्मरामि ॥3 ॥

3. I perpetually meditate upon Lord Nrisimha, who is unattached (untouched by Maya) and eternally fearless; whose very essence is Pure Consciousness; who is foundationless [being the ultimate foundation of all]; who is formless and infinite; in whom all worldly afflictions are annulled; who is non-dual, the very Self (Atman), and the embodiment of Eternal Bliss.

न गम्यं प्रमाणान्तरैर्निगुणत्वाद्धि-  
धानेतराभ्यां श्रुतिर्बोधयेद्यम् ।  
विनिद्रं विशोकं सदा मोहदूरं  
ध्रुवालम्बनं ते नृसिंहं स्मरामि ॥4 ॥

4. I meditate upon Lord Nrisimha, the steadfast and unshakable support, who—being devoid of material attributes—cannot be apprehended through direct perception or inference, but is revealed by the Vedas through the dialectics of percepts and prohibitions; He who is devoid of the sleep of ignorance, free from sorrow, and forever beyond delusion.

समस्तां त्रिलोकीं सृजत्यत्ति पाति  
स्व उद्गाहयत्युद्ग्रहं यः करोति ।  
स्वयं निर्विकारोऽद्वितीयः प्रसन्नः  
स्वमायोग्ररूपं नृसिंहं स्मरामि ॥5 ॥

5. I meditate upon Lord Nrisimha who creates, sustains, and consumes the three worlds, manifesting and withdrawing this cosmic artifice within Himself; who remains immutable despite [being the substratum of all changes]; who is peerless and serene, yet assumes a fierce form through His Divine Play for the sake of His devotees.

न नक्तं दिनं नापि शस्त्रैर्न भूमौ  
अवध्यं वरात्सर्वतोऽस्त्रेण धातुः ।  
सुदृप्तं नखाग्रैस्तु यो दैत्यराजं  
ददारातिवीरं नृसिंहं स्मरामि ॥6 ॥

6. I meditate upon Lord Nrisimha, the Supreme Hero, who—with the mere tips of His claws—torn promptly the King of demons (Hiraṇyakaśipu), who had become arrogant due to Brahmā's boon, rendering him inviolable by day or night, by weapons or arms, on earth or in the sky.

सदा स्वर्गमर्त्यातलादिप्रपञ्चं  
परिव्याप्य सर्वात्मनाऽवस्थितो यः ।  
नभोवत्सुसूक्ष्मापरिच्छिन्नमन्त-  
र्महाविष्णुरूपं नृसिंहं स्मरामि ॥7 ॥

7. I meditate upon Lord Nrisimha in His form as Mahā-Viṣṇu, who—as the Indwelling Soul—pervades the entire cosmos, from the celestial realms to the earthly plane and the netherworlds [Atala, etc.]; who is as subtle and all-encompassing, and one unbroken continuous as the ether.

ज्वलन्नर्कचन्द्राग्निभादिप्रविश्य  
स्वतेजोबलात्तेषु शक्तिं निधाय ।  
सदा ज्वालयेद्यः स्वतो निष्प्रकम्प-  
स्तमाद्यं ज्वलन्तं नृसिंहं स्मरामि ॥8 ॥

8. I meditate upon the Primordial, Effulgent Lord Nrisimha, who is inherently motionless yet, entering the Sun, Moon, and Fire, empowers them with His vital energy and causes them to shine perpetually.

अनक्षोऽपि सर्वत्रगः सर्वभोक्ता  
प्रवृत्त्याऽददीत स्पृशत्युत्सृजेच्च ।  
विजानाति वेद्यं स्वतो सर्वतो वै  
मुखं विश्वरूपं नृसिंहं स्मरामि ॥9 ॥

9. I meditate upon Lord Nrisimha, the Universal Entity, who—though devoid of material senses—reaches everywhere and experiences all; who touches and relinquishes all by mere intent; and who, by His very nature, possesses omniscience regarding all that is knowable.

नराद्धं मृगेन्द्राद्धिदेहं गृहीत्वा  
स्वभक्तप्रणीतं प्रमाणीचिकीर्षुः ।

रुषा निर्गतस्तम्भतो गर्जमानो  
विचित्राकृतिं तं नृसिंहं स्मरामि ॥10 ॥

10. I meditate upon Lord Nrisimha of wondrous form, who—  
desiring to validate the words of His devotee (Prahāda)—  
assumed a body half-human and half-lion, and emerged from  
the pillar with a thundering roar in divine fury.

सदा यद्भयाद्वाति साम्यं नभःस्वा-  
नुदेत्यस्तमेति स्वकाले विवस्वान् ।

पचत्यग्निरिन्द्रः करोत्येव वृष्टिं  
महाभीषणं तं नृसिंहं स्मरामि ॥11 ॥

11. I meditate upon the formidable Lord Nrisimha [the  
personification of Time], through whose fear the wind blows  
with regularity, the Sun rises and sets at its appointed hour, fire  
performs its function of cooking, and Indra showers rain.

यमाश्रित्य सर्वे शुभं प्राप्नुवन्ति  
श्रिया पुत्रपौत्राद्यविच्छिन्नयेह ।

शरीरे विलीने विशन्ति स्वरूपं  
परं भद्ररूपं नृसिंहं स्मरामि ॥12 ॥

12. I meditate upon Lord Nrisimha, the embodiment of supreme  
auspiciousness, by whose grace beings attain uninterrupted  
prosperity [—both material enjoyment and spiritual devotion]  
in the form of progeny and wealth, and upon the falling of the  
body, attain liberation in their true essential Self.

स्मृतो भक्तियुक्तैःसदा मारयेद्योऽ-  
पमृत्युं च मृत्युं स्वकालेऽतिकाले ।

जरामृत्युशून्यं तुरीयं पुराणं  
विभुं मृत्युमृत्युं नृसिंहं स्मरामि ॥13 ॥

13. I meditate upon Lord Nrisimha, the Great Omnipresent and Death unto Death itself; He who—when remembered with devotion—annihilates untimely death as well as death that comes at the appointed or prolonged hour; He who is beyond decay and mortality, the Fourth State (Turīya), the Ancient yet Ever-new, and the All-pervading Lord.

सुरा दानवा मानवाः सिद्धसङ्घा  
नमन्ति प्रपन्नाःसदा तत्परा यम् ।

अपारं भवाब्धिं तरीतुं प्रवृत्ता  
नमस्कार्यरूपं नृसिंहं स्मरामि ॥14 ॥

14. I meditate upon Lord Nrisimha, the [only] worthy subject of all salutations, to whom hosts of Deities, Demons, Humans, and Saints bow in total surrender, striving to cross the boundless ocean of worldly existence.

किरीटप्रभाभासिताशेषलोकं  
स्फुरन्मौलिदिव्यस्रजं नीलकण्ठम् ।

रणत्कङ्कणालङ्कृतं मुद्रिकाभिः  
परिभ्राजमानं नृसिंहं स्मरामि ॥15 ॥

15. I meditate upon Lord Nrisimha, whose crown's effulgence illuminates all realms; whose head is adorned with a celestial garland; whose throat is auspiciously blue; and whose hands, embellished with rings, shine with the movement of tinkling bracelets.

तडिद्वर्णकौशेयवासोवसानं  
स्फुरन्मेखलाकुण्डलं सुष्ठुनासम् ।

स्वभक्तारिदावानलं कुन्दगौरं  
शशाङ्गार्धमौलिं नृसिंहं स्मरामि ॥16 ॥

16. I meditate upon Lord Nrisimha, who is clad in yellow silk robes brilliant as lightning; whose ears are adorned with

shimmering pendants; who possesses a beautiful nose; who is like a forest fire to the enemies of His devotees; who is fair as the jasmine flower and bears the crescent moon upon His head.

पिनाकाभयाभीष्टचक्राङ्कहस्तं  
कटिप्रोल्लसत्किङ्किणीजालमालम् ।

क्वणन्नूपुरानर्घ्यकेयूरहारश्रिया  
शोभितं श्रीनृसिंहं स्मरामि ॥17 ॥

17. I meditate upon Lord Nrisimha, whose hands bear the Pināka bow, the gestures of fearlessness and boons, and the Sudarśana Chakra; whose waist is adorned with a captivating waistband of tinkling bells; and who is beautified by the splendor of resounding anklets, priceless armlets, and divine necklaces.

नखोदीर्णदैत्याशनिप्रख्यवक्षः  
क्षरद्रक्तसेकारुणाशेषगात्रम् ।

प्रलम्बान्त्रमालं महाभीमद्रंष्ट्रं  
महारौद्ररूपं नृसिंहं स्मरामि ॥18 ॥

18. I meditate upon Lord Nrisimha in His exceedingly terrifying form, whose entire body is bathed in the crimson blood flowing from the thunderbolt-hard chest of the demon (Hiraṇyakaśipu) torn by His claws; who wears the demon's long entrails as a garland and possesses formidable fangs.

सटाभारसञ्छादिताशेषगात्रं  
ललज्जिह्वघोराट्टहासोग्रवक्रम् ।

रवीन्द्रग्निनेत्रत्रयाद्भोरवह्निं  
वमन्तं ह्यघोरं नृसिंहं स्मरामि ॥19 ॥

19. I meditate upon the benignly-fierce Lord Nrisimha, whose body is covered by the mass of His mane; whose mouth features a lolling tongue and a terrifying laugh; and who exhales the fierce fire of dissolution from His three eyes—the Sun, Moon, and Fire.

सशेषा विधीन्द्रादयो न प्रवक्तुं  
गुणं ते समर्थाः कुतोऽयं मनुष्यः ।

तवाऽनुग्रहात्त्वद्वचप्रेरितोऽहं  
प्रवृत्तोऽपराधं क्षमस्वादिदेव ॥20 ॥

20. O Primordial Lord! When even Śeṣa, Brahmā, Indra, and others are unable to fully recount Your qualities, how then can a mere mortal like me! Yet, inspired by Your grace and Your divine command, I have ventured to describe You. Pray, forgive my transgression.

पुराऽनेकजन्मन्यखण्डात्मबोधं  
समुद्दिश्य चीर्णं तपोलक्षणं यत् ।

तवानुग्रहो वाऽन्यथा स्वे कुतस्तत्प्र-  
पन्नार्तिहारिन्नमस्ते नृसिंह ॥21 ॥

21. Whatever austerities I performed in numerous past lives for the sake of attaining unbroken Self-knowledge were but the fruit of Your grace; otherwise, how could such a thing be possible for me? O Destroyer of the afflictions of the surrendered, salutations unto You, O Nrishimha!

सदा प्रातरुत्थाय यः श्रीनृसिंहं  
स्मरन् मानवो भक्तियुक्तः प्रपन्नः ।

जलारण्यभूम्यग्निशैलातलादौ  
न हि श्वादिभूताद्भयं तस्य किञ्चित् ॥22 ॥

22. Anyone who, having surrendered, rises early every morning and remembers Lord Nrisimha with devotion, shall fear nothing—neither in water, nor in forest, nor on earth, nor in fire, nor on mountains, nor in netherworlds—and shall be protected from all beings, such as wild animals.

इमं संस्तवं यःपठेदर्थपूर्वं  
 स भुक्तवेह भोगान् यथाकाममन्ते ।  
 शरीरे विलीने नृसिंहप्रसादा-  
 दखण्डात्मबोधं विशेषात्मतत्त्वम् ॥23 ॥

23. He who recites this hymn while reflecting upon its profound meaning shall, by the grace of Lord Nrisimha, enjoy his heart's desires in this world, and upon the dissolution of the body, merge into the essential Self—the state of Unbroken Consciousness.

इयं स्तोत्रमाला कृता पद्यसूत्रा  
 तदुग्राहिजप्यप्रसूनैर्विचित्रा ।  
 परब्रह्मणि श्रद्धयाऽऽत्मस्वरूपे  
 नृसिंहेऽर्पिताऽसौ त्रिलोकीं पुनातु ॥24 ॥

24. May this wondrous garland of verses, (woven upon the thread of the Bhujanga-prayata meter) and comprised of the flowers of sacred recitation, offered with deep faith unto Lord Nrisimha—the Supreme Brahman and the Indwelling Self—sanctify the three worlds.

॥ इति श्रीशङ्कराचार्यविरचितं नृसिंहभुजङ्गस्तोत्रं सम्पूर्णम् ॥

Here concludes Shri-Nrisimha-Bhujanga-Stotram,  
 composed by Shri Shankaracharya

**Original Sanskrit Manuscript:**

Stotra-M552,

Hastalikhita-Sangraha,

Kavikulguru Kalidas Sanskrit University (Ramtek)

# वृत्तान्ताः

## **Guru Vandana Mahotsava 2026, Jaipur - The Colours We Carried Home!**

**Reported by Yuvati Divya Ramdeo**

The evening of 27<sup>th</sup> February, 2026, was one we had all been waiting for with eager hearts.

There is always an indescribable joyous thrill that fills the air in the moments just before H.H. Swamiji's arrival. The atmosphere comes alive with a beautiful blend of anticipation and devotion. The gentle bustle, the last-minute preparations, the whispered coordination amongst volunteers... everything carries a special energy. It is the wait for that divine moment when, after what feels like an eternity, we will finally be blessed with the Darshana of our Guru.

Finally, the long-awaited moment arrived! H.H. Swamiji and the retinue entered, and it felt as though a shower of joy had descended upon every heart. Waves of happiness rippled through the gathering; every soul seemed to bloom with devotion and gratitude.

The ladies, gracefully adorned in beautiful red Bandhej sari-s, stood ready to welcome H.H. Swamiji with Purna Kumbha. Shri Jagannath Saraswatji performed the Padaprakshalana.

The air echoed with Jaijaikara-s as everyone welcomed H.H. Swamiji. Faces were filled with bright smiles, eyes sparkled with joy, and every heart was full of love and longing to receive the Blessings of their Guru.

H.H. Swamiji's arrival was followed by a warm and informal gathering with everyone present. Dheeraj Kaushik mam expressed gratitude to H.H. Swamiji for once again blessing Jaipur with His Divine Presence and Sannidhya. This was followed by H.H. Swamiji's Ashirvachana, and thereafter by Dipanamaskara.

Click here to watch the video of H.H. Swamiji's Arrival and Swagata Ashirvachana -

<https://youtu.be/9RsWcBX7IVA?si=jWI332iP8m9yBRWN>

### **Reflections on Kailash Yatra**

Dr. Chaitanya Gulvady mam presented a beautiful glimpse into H.H. Swamiji's Kailash Manasarovar Yatra.

**28<sup>th</sup> February 2026**

### **An Auspicious Beginning of the Day with Pranayama**

The morning began with Suprabhatam, Pranayama, and Ninada conducted by the volunteers.

Click here to watch the video of Swadhyaya, Day 1-

<https://youtu.be/y6kil7v-whA?si=cD5NO8Hd08Zp3Hv4>

Following the Swadhyaya, everyone was blessed with the Darshana of our Aradhya Deva Shri Bhavanishankar and had the opportunity to witness the Mahapuja.

The Dharma Sabha commenced with the Sabha Prarambha Prarthana led by the emcee, yuva Nakshatra Saraswat. This was followed by a warm welcome address by Shri Neel Kamal Shuklaji. H.H. Swamiji then blessed everyone with His Ashirvachana. The organising committee performed Shri Guru Paduka Pujana, which was followed by Tirtha Vitarana by H.H. Swamiji.

Click here to watch the video of Swagata Dharma Sabha -

<https://youtu.be/Q9ymNhz006g?si=kHdK3PVxY0vZEOg5>

Click here to watch the video of H.H. Swamiji's Ashirvachana

<https://youtu.be/u4FwsO6UTbc?si=Y66siDvNh7BGyruB>

In the evening, Shri Devi Anushthana Prashikshana and Sanskrit Sambhashana were conducted by the volunteers.

After Dipanamaskara, the evening was further enlivened by Shiva Katha and Kirtana by Dr. Chaitanya Gulvady mam.

**1<sup>st</sup> March 2026**

### **Shishya Swikara Diwasa**

The morning began with Suprabhatam, Pranayama, and Ninada led by the volunteers.

Click here to watch the video of Swadhyaya, Day 2-

<https://youtu.be/5oU799epF-k?si=lwhSRq3sMvVoMxEk>

After the Swadhyaya, the sadhaka-s offered Sadhana Panchakam. Later, the Mahapujana was performed by the Vaidika-s.

On the occasion of Shishya Swikara Diwasa, a special Sabha was organised. The Sabha began with the Shodashopachara Shiva Pujana performed by Pujya Swamiji, followed by the Sabha Prarambha Prarthana led by the emcee, yuva Nakshatra Saraswat. This was followed by the Vimochana of the first issue of The Chitrapur Sunbeam, a bimonthly, under the new editorial board and a brief talk about it by Dr. Chaitanya Gulvady mam.

The Sabha continued with Ashirvachana by H.H. Swamiji, blessing everyone with His Divine Guidance.

Click here to watch the video of Shodashopachara Shiva Pujana by H.H. Swamiji -

<https://youtu.be/ATC8uyTel3s?si=PDdl667a-FTZsZON>

Click here to watch the video of Vishesh Sabha and Ashirvachana by H.H. Swamiji on Shishya Swikara Diwasa-

[https://youtu.be/53bol\\_NDZ5M?si=Ja8gPEokfC\\_HqBO8](https://youtu.be/53bol_NDZ5M?si=Ja8gPEokfC_HqBO8)

In the evening, Sanskrit Sambhashana was conducted by volunteers, followed by an insightful presentation on "Saraswati, Saraswata-s and Kashmir" by Dr. Chaitanya Gulvady mam. His presentation offered a thoughtful glimpse into the rich heritage

and spiritual roots of the Saraswata community.

Click here to watch the video of Shri Shiva Pujana by H.H. Swamiji

[https://youtu.be/qq7\\_HtJg7KM?si=TXGvqTdK74GB1748](https://youtu.be/qq7_HtJg7KM?si=TXGvqTdK74GB1748)

## 2<sup>nd</sup> March 2026

The morning began with Suprabhatam, Pranayama, and Ninada led by the volunteers. This was followed by Swadhyaya conducted by H.H. Swamiji on Shri Devi Aparadha Kshamapana Stotram, and later the Mahapuja was performed by the Vaidika-s.

Click here to watch the video of Swadhyaya, Day 3 -

<https://youtu.be/qOBoqaekXhM?si=CQXQEPD0MSIZ9WSO>

The concluding Dharma Sabha began with the Sabha Prarambha Prarthana led by the emcee, yuvati Krityasudha Vyas. This was followed by a heartfelt Vote of Thanks by Shri Rajat Saraswatji and Kshama Yachana by Shri Nishant Sharmaji. Vaidika Sambhavana was then presented to the Vaidika-s, acknowledging their sacred role in the ceremonies.

Thereafter, H.H. Swamiji blessed the gathering with His Ashirvachana.

Click here to watch the video of concluding Dharma Sabha

<https://youtu.be/zHRANAWAXtU?si=gVMWnq9YiEhjUuar>

Click here to watch the video of Ashirvachana by H.H. Swamiji

<https://youtu.be/r3P5O3gl0cM?si=uCBsq9yPfd1D1P3Xw>

The Sabha concluded with Tirtha Vitarana.

In the evening, yuvati Ayushi Bohra conducted a Vimarsha on the following Shloka-

“विद्या ददाति विनयं विनयाद्याति पात्रताम् ।  
पात्रत्वाद्धनमाप्नोति धनाद्धर्मं ततः सुखम् ॥”

After Dipanamaskara, an informal interaction with H.H. Swamiji brought everyone together in a warm atmosphere. Some expressed their deep gratitude for the opportunity to serve, while others humbly presented their questions, seeking Guidance. The young volunteers from Jaipur shared their experiences with great joy and sincerity.

And when one is in Rajasthan during the time of Holi, how can the festival pass without celebration? The evening soon blossomed into a joyful and colourful gathering as everyone was blessed to celebrate Holi in the presence of H.H. Swamiji. Flowers filled the air with vibrant colours, Gulal offered with love, the rhythms of Rajasthani folk music brought smiles to every face, and the sweetness of Thandai added warmth to the celebration.

In many ways, it felt like a beautiful full circle... from last year's Holi celebrations to this year's. Over the past year, the bonds have deepened, the connection has grown stronger, and the affection within the community has flourished. That love and togetherness were visible everywhere that evening, making the celebration even more special and unforgettable.

### **3<sup>rd</sup> March 2026**

H.H. Swamiji observed Ekanta at Jaipur.

### **4<sup>th</sup> March 2026**

The locals bid farewell to H.H. Swamiji and the retinue early in the morning with prayer, hope and a gentle anticipation of welcoming Him again at the next Guru Vandana Mahotsava in the coming year.

Until then, it is time for everyone to absorb all that we have received, to reflect upon His teachings, to practise in our daily

lives what we have learnt, and to deepen our bond with our beloved Guru and the Math.

### **Young Volunteers at Work**

It was heartwarming to witness the youngsters of Rajasthan, some as young as ten years old, and Chitrapur Yuvadhara coming together with such enthusiasm in every session. They wholeheartedly offered seva from the very first day until the concluding moments. Whether it was decorating the venue, taping the carpets, sorting flowers, rushing to the market for last-minute needs, arranging the footwear, writing the daily schedule and menu on the board, making announcements before each session, or serving food, they did it all with joy and dedication.

They eagerly took upon themselves the responsibility of learning and reciting the Jaijaikara-s, Sabha Prarambha Prarthana, Shri Guru Paduka Stotram and Shri Parijnanashram Trayodashi. The Jaijaikara-s chanted in Konkani flowed with such confidence that it was hard to believe they were being recited by yuva-s who do not speak Konkani. Their sincerity, energy and love for Pujya Swamiji were truly inspiring, and their presence added a beautiful warmth to the entire celebration.

As this Guru Vandana Mahotsava concluded, it left behind not just memories, but a renewed sense of devotion, unity and purpose. The days spent in the divine presence of H.H. Swamiji filled everyone with inspiration. The prayers, the learning, the seva and the togetherness will continue to live on in the hearts of everyone, gently guiding us, until the blessed moment when we once again gather at the Lotus Feet of our Guru.

Om Namaḥ Parvatipataye Hara Hara Mahadeva!

## Introduction of the Digital Vantiga Receipt System

Reported by Dr. Chaitanya Gulvady

Payment of annual Vantiga is a sacred duty of every adult Chitrapur Saraswat sadhaka. It is more than three hundred and twenty-five years since our samaja was blessed by the advent of H.H. Shrimat Parijnanashram Swamiji I at Koti Teertha in Gokarna. Soon, the Bhandikere Math was established to house the divine vigraha of Shri Bhavanishankar Deva and conduct activities for the spiritual welfare of the samaja. The Guru Shishya parampara continued, and subsequently Math-s were set up at Chitrapur - Shirali, Mallapur, Mangalore, Bengaluru, Karla and Khar (Mumbai). The samaj made monetary contributions on occasions for the Viniyoga-s and upkeep of the Math. But it was during the reign of H.H. Shrimat Pandurangashram Swamiji that a decision was taken for all adult earning sadhaka-s to make an annual contribution to the Math as their bounden duty. All the subsequent Guruvarya-s constantly urged the sadhaka-s to offer their annual Vantiga to the Math. A system was set up to collect Vantiga through Local Sabha Pratinidhi-s and then remit the same to Shri Chitrapur Math, Shirali.

However, there were certain discrepancies in the manual receipt system, due to which reconciliation of data regarding Vantiga between Vantiga payers, Sabha Pratinidhi-s, Local Sabha-s and Math became very cumbersome.

Recently, the Government has also enacted the Digital Personal Data Protection (DPDP) Act to ensure protection of Data Privacy of all its citizens, which warrants compliance.

This issue was discussed and taken up with H.H. Shrimat Sadyojat Shankarashram Swamiji for resolution. A team of yuva-s from Yuvadharma, headed by Pavan Kapnadak, took up

the mantle. They devised a new Digital Vantiga Receipt System to conform to all requirements. The Digital System was to be made accessible to all Sabha Pratinidhi-s and the Local Sabha Treasurers. The Vantiga Pratinidhi would enter the details of the Vantiga payer and his/her Vantiga payment transaction into the DVRS system on his/her cell phone. A Digital Receipt gets automatically sent by the system to the Vantiga payer via email/ WhatsApp, upon confirmation of receipt of payment. There is also a provision to receive and document Math Maryada from non-Chitrapur Saraswat sadhaka-s.

The Vantiga transaction details are received by the Local Sabha Treasurer and the Math Central office in Shirali. The Local Sabha Treasurer is able to track and maintain all Vantiga payment transactions and also maintain Statistical data of the Vantiga payers in the Sabha. Similarly, the Math Central Office is also able to track and monitor all Vantiga payment transactions simultaneously. The system also contains a provision to obtain Consent/ Denial of the Vantiga payers for online publishing of their data and conforms to the requirements of the DPDP Act.

H.H. Swamiji considered and approved the proposal, and the DVRS project was taken forward. Meetings with Local Sabha Vantiga Pratinidhi-s were organised and successfully conducted in Mumbai at the KSA Hall, Talmakiwadi & Shri Anadashram Hall, Khar on 14<sup>th</sup> & 15<sup>th</sup> March 2026. 50-60 Mumbai Local Sabha Vantiga Pratinidhi-s were present at each of the venues. Chickermane Mangeshmam made a PowerPoint presentation elaborating the need for the Digital Vantiga Receipt System (DVRS) and explained its salient features. Yuva-s from Yuvadhara, namely - Kaustubh Shirali & Vibha Shirali, presented/ demonstrated the DVRS at both the venues.

Subsequently, Mangeshmam conducted a similar session in Pune on Monday, the 16<sup>th</sup> evening, when around 20 Pune Local Sabha Vantiga Pratinidhi-s were present.

A session was conducted in Bengaluru at the Shri Chitrapur Math, Malleshwaram, on the evening of Saturday, 21<sup>st</sup> March. Around 20-25 Vantiga Pratinidhi-s attended the session. Mangeshmam presented the ppt & yuva-s - Sharmila Nagarkatti & Samvit Kaikini presented the DVRS.

However, the smaller Sabha-s spread all over India had also to be familiarised with the DVRS. Therefore, on Sunday, the 22<sup>nd</sup> of March, two online sessions were conducted, one each in the morning & evening. As usual, Mangesh mam presented the PPT, whilst yuva-s - Sharmila Nagarkatte, Tarun Kapnadak, Omkar Yederi & Samvit Kaikini presented the DVRS. Almost 60+ Pratinidhi-s attended each session.


An additional session was held in Bengaluru on 21<sup>st</sup> March. 25 Pratinidhi-s attended the session. Again, yuva-s - Sharmila Nagarkatti & Prithvish Kumble demonstrated the DVRS after Mangesh mam's PPT.

All sessions were very successfully conducted. Queries from Sabha Pratinidhi-s were handled very adroitly by the Yuva-s who had done conducted the presentation of DVRS excellently. Queries raised by Pratinidhi-s were mainly relating to the need for the new system, the schedule for the roll-out of the system and its implementation, payment transaction process, need for historical Vantiga data, Compliance with DPDP Act, etc.

Subsequently, details of Sabha Vantiga Pratinidhi-s have been obtained from all sabha-s, and each Pratinidhi has been given a password to access the DVRS App on their mobile phones. The Yuva team is working hard to ensure the smooth implementation of DVRS.

With the blessings of H.H. Swamiji, the support of all Local Sabha-s and the Vantiga Pratinidhi-s, we hope and expect the Digital Vantiga Receipt System will be highly successful and streamline the entire Vantiga payment process.

## गुरुवचनम्



30.08.2022  
(Tithi- Bhadrapada masa Shukla Paksha, Tritiya)

**Samaradhana of  
H.H. Shrimad Anandashram Swamiji**

*(9th Mathadipati of Shri Chitrapur Math : 1915-1966)*

सकल भूतांचिये देही ।  
वसे नित्य परमात्मा पाहीं ।  
तयाविण दुर्जे कांहीं त्रैलोक्यीहीं नसेची ॥

*( 62:45 Shri Chitrapur Guruparampara Charitra)*

Know that the Paramatma, the Supreme,  
lives eternally in the bodies of all beings.  
Indeed, except Him, there is nothing else  
in the entire Universe !

*(Source: -Shri Chitrapur Guruparampara Charitra)*

www.chitrapurmath.net

## Shri Chitrapur Rathotsava 2026

Reported by Yuvati Nishtha Naimpally

This year marked the 165<sup>th</sup> year of the Shri Chitrapur Rathotsava, the most-awaited celebration of Shri Chitrapur Math in the serene environs of Shirali. The Utsava commenced on 28<sup>th</sup> March 2026 (Chaitra Shukla Dashami) with the Dhvajarohana, when the ceremonial flag bearing the insignia of Nandi ascended the incandescent copper dhwaja-stambha, marking the beginning of the Rathotsava.

The five days preceding Chaitra Purnima witnessed an ever-building crescendo of devotion and celebration. Shri Bhavanishankar Deva, the Pradhana Devata of the Math, was reverentially brought forth from the sanctified precincts of the garbha gruha—a moment that never fails to move the heart, no matter how many times one has witnessed it. Seated in a beautifully adorned palki or a gently swaying lalki, the vigraha of the Devata was carried through the precincts each day, blessing all who gathered to receive His Darshana. The otherwise quiet alleys of Chitrapur were transformed into a canvas of celebration—vibrant rangolis adorned each threshold, colourful torans swayed in the gentle coastal breeze, and every doorstep seemed to radiate a warm, welcoming light in His honour. The Math itself brimmed with sadhaka-s who had journeyed from far and near, from across India and beyond, drawn by the magnetic Grace of H.H. Shrimat Sadyojat Shankarashram Swamiji and the Blessings of our Aradhya Devata. Cultural programmes brought together talent from within the community, while the Parikrama Utsava and Bali to the Shiva-ganas were observed with deep devotion and meticulous adherence to tradition.

Despite ongoing disturbances in various parts of the world, the celebrations remained unaffected. The local villagers came with the annual Horkanike—an offering of their agricultural produce to Shri Bhavanishankar Deva and H.H. Swamiji in sheer gratitude. The Math Bhojanashala served prasada bhojana to all devotees with great warmth. The Santarpana - gaon-jevana (a feast for all) also witnessed abundant participation from the local community.

The day of the Rathotsava dawned with the magnificent crimson-and-white Ratha (Chariot) standing tall against the blue sky. The Ratha was beautifully decked and ready to carry Shri Bhavanishankar Deva. As this auspicious day also marked Hanuman Jayanti, the celebrations commenced with H.H. Swamiji performing puja of Ramanjaneya. The air was soon filled with the thunderous rhythm of the chende (drums) and the sacred cadence of Vedic chants, as devotees gathered to witness Shri Bhavanishankar Deva being enthroned inside the Ratha.

There are moments in the life of a sadhaka that leave an indelible mark, and witnessing H.H. Swamiji worship Shri Bhavanishankar Deva atop the Ratha is undeniably one of them. An overwhelming wave of gratitude and elation swept across the gadde (field). As evening deepened, the air rang with thunderous jayajayakara-s, joy and jubilation, and devotees, young and old, longtime sadhaka-s and first-time visitors came together to pull the Ratha to the end of the gadde and back.

The Dharmasabha that followed began with the felicitation of three notable doctors of repute for their tireless and meticulous seva to the community. Dr. Sunayana Padbidri, Dr. Sandeep Rao Padbidri, and Dr. Chaitanya Gulvady were felicitated by His Holiness for working round the clock, treating and counselling

patients and their families, providing feedback on medical matters, including reviewing reports, and following up with other doctors referred to sadhaka-s with medical ailments. Apart from this, their initiatives in organising and conducting medical and health camps, and in providing world-class facilities in the rural setup of Shirali and the surrounding villages, were commended and honoured.

Dr Sunayna Padbidri briefed the audience about the recently held Swasthya Shivar for Human Papillomavirus (HPV) among women in the rural environs of Shirali. Early detection of the HPV virus can prevent future development of Cancer. Around 250 women were checked at the Shivar held in Shrivalli School. After reports were received, the women were counselled and treatment undertaken.

Dharmapracharaka Dr. Chaitanya Gulvady informed the sabha about the Digital Vantiga Receipt System (DVRS) initiative, launched with the Blessings of H.H. Swamiji on the divine occasion of the Rathotsava. This new system is aligned with the digital era and modern modes of transactions, in a manner befitting our times. Under the Guidance and Direction of H.H. Swamiji, a team of Yuva-s was instrumental in bringing forth this novel system.

H.H. Swamiji bestowed the prestigious Saraswata Bhushana Award upon selected individuals whose contributions to the Math have been exemplary. Advocate K. P. Vasudev Rao of Mangaluru, Advocate V. G. Ravichandran of Tiruvannamalai, and Advocate Shridhar Prabhu were honoured for their expert legal guidance and steadfast representation of the Math's interests in civil, land, and other litigation matters and securing several significant judgements in favour of Shri Chitrapur Math (SCM). Shri Farooq Ahmad Keli, an experienced sub-registrar

at Bhatkal, was felicitated for consistently facilitating smooth registrations and approvals for SCM-related matters. Shri Nagendra Kolashetty, Tahsildar of Bhatkal Taluk, was honoured for his unwavering administrative support across the Math's various endeavours. Shri Satish Tonse was also felicitated by His Holiness for his constant guidance, including on transformative SCM initiatives such as the Samarth Bhanap Yojana, and for his tireless, wholehearted commitment to the Math.

The following day witnessed the Mrigabete Utsava at Panchavati, punctuated by the vibrant and energetic Vagha-vesu, or the Tiger Dance. The midnight sky was illuminated with fireworks before Shri Bhavanishankar Deva was ceremoniously brought back to the Raajangana of the Math, where the bhajana seva commenced, which continued through the night. Sadhaka-s were Blessed by the presence of both our Aradhya Devata and H.H. Swamiji throughout the night and had the opportunity to offer melodious renditions. Yuvadhara took on the responsibility of cleaning the Ratha Gadde after the Rathotsava celebrations under the moonlit sky.

Before the night had fully given way to dawn, yet another significant, enjoyable ritual takes place – the traditional Shiva-Parvati Samvada with Shri Bhavanishankar Deva seeking entry into the Math and Parvati playfully refusing to open the door on the pretext of not recognising Him! (As She is upset at His spending the night outside.)

The next morning, drums filled with coloured water heralded the joyous Okkuli celebrations—one of the most beloved and playful moments of the Rathotsava, with sadhaka-s drenching each other. Shri Bhavanishankar Deva was worshipped at the Shivaganga Sarovar, followed by the Dhwaja-avarohana (taking down the flag) marking the conclusion of the Rathotsava.

Sadhaka-s, once again with glistening eyes, witnessed their Aradhya Deva, Shri Bhavanishankar, grace the Pushparatha for the final parikrama-s before retiring into the garbha gruha.

The Shri Chitrapur Rathotsava stands as a profound confluence of devotion, tradition, community, and continuity. Beyond its grandeur and ritualistic splendour, it embodies a deep spiritual connection that unites generations of sadhaka-s under the Guiding Grace of H.H. Swamiji and Shri Bhavanishankar Deva. This celebration reflects a living tradition—one that evolves with time while remaining rooted in unwavering faith in the Gurushakti. As the echoes of chants fade and the Ratha rests, what lingers is a quiet yet powerful sense of fulfilment, gratitude, strength, connection, and collective belonging that continues to inspire long after the festivities conclude.

**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](mailto:sunbeam@chitrapurmath.net.in).**

## Uttara Bharat Yatra – 2026

Reported by Cmde Chaitanya Shiroor

At the very outset, my Sashtanga Pranama-s at the Lotus Feet of our Sadguru Swamiji, without Whose Blessings this Yatra was not possible.

The idea of Uttara Bharat Yatra 2026 (UBY 2026) was intimated to Members of the Yatra Logistics Team (Kishan Chandavarkar mam, Atul Rao mam and me) at Jaipur in February 2025 during the Uttara Bharat Yatra 2025. H.H. Swamiji had indicated that He wanted to visit a few specific temples in Srinagar.

The planning for UBY 2026 commenced in June 2025. UBY 2026 was a challenge because I did not know anything about temples in Jammu and Kashmir!! Thankfully, Google and ChatGPT gave me a lot of information (history, location and the present status) of the Shakti sthala-s in Jammu and Kashmir. The information was shared with Shankar Bhat mam, who placed it at the Lotus Feet of H.H. Swamiji. I also had the opportunity to discuss these temples with H.H. Swamiji at Shirali. H.H. Swamiji gave me the exact names of the temples He wished to visit in Kashmir. They were Shakti sthala-s located in Kulgam (South Kashmir) and Handwara (North Kashmir), besides those located in Srinagar itself:

- Shri Kulawageshwari (Kulgam)
- Shri Tripurasundari (Kulgam)
- Shri Katyayani (Kulgam)
- Shri Bhadrakali (Handwara)
- Shri Kheer Bhavani (Ganderbal)
- Shri Sharika Devi (Srinagar)

These inputs cleared the pitch for the Yatra, and the planning commenced. The Yatra Logistics team was re-energised, and two more members were added to the Team. Nandita Madhav pachi who is the IT member of the Team, created the UBY 2026 WhatsApp group and the Gmail account <UBY2026@gmail.com>. The following members were part of the Logistics Team:

- Atul Rao (Transport, Logistics and Accommodation)
- Kishan Chandavarkar (Finance)
- Nandita Madhav (IT Support)
- Sameer Gaur (Recce of North Destinations)
- Shekhar Gundil (Recce of North Destinations)
- Chaitanya Shiroor (Planning and Admin functions)

The logistics team was quite familiar with the basic requirements of the Yatra, such as the daily requirements for the pujana, simple yet neat and clean accommodation, parking requirements, driver comfort, etc. Recce was the most important facet of Planning as this alone ensures that all our requirements are met.

There is a limited window for the scheduling of the Yatra because we have to consider that it does not interfere with major events such as Mahashivaratri, Rathotsava, Chaturmasa, etc., and importantly, the weather should be comfortable and free from rain. Lastly, we have to ensure driver comfort, and the daily travel should not exceed 500 to 600 km.

It turned out that planning a yatra to Jammu and Kashmir was completely different from planning a yatra to any other part of our country. At this point, I would like to remind the readers that right from 1947 onwards, Jammu and Kashmir has been a

disturbed state and continues to be so. During 1986–1990, many Kashmiri Hindu families had to flee from their homes in Kashmir and became refugees in their own country. All the temples located in Kashmir had also been burnt down. The present Government, with Army support, has been able to reconstruct the temples. Each of these temples is now guarded by the J&K police or by the Army 24/7.

H.H. Swamiji had stated that whatever the state of the temple and even if the temple is burnt down, the Sthana-mahima remains, and this mandated a visit to Jammu and Kashmir temples.

In view of the above, planning and organising a yatra in Jammu and Kashmir required a different set of rules and criteria!! Administrative approvals from the District Administration and Police, Security escorts, and Police bandobast were primary requirements for movement within Jammu and Kashmir. Our team members and I were completely clueless about finding solutions to these requirements. This is where H.H. Swamiji's Blessings gave us a solution and a way ahead (H.H. Swamiji always states - Devu aamka sanketa ditta ani wata dakkaiyta).

One evening, I was speaking to Shekhar Gundil mam (President, Delhi Local Sabha and a member of the Logistics Team) and mentioned to him about the intended yatra of H.H. Swamiji to J&K. He mentioned to me that H.H. Swamiji of Kashi Math had already undertaken two Kashmir yatra-s and they were organised by Shri Ganesh Mallya from Delhi. This was a great input, as I knew Ganesh Mallya mam very well. Ganesh mam gave me all the details of the two visits made by H.H. Swamiji of Kashi Math.

I made a few calls to our contacts about our H.H. Swamiji wanting to visit a few specific temples in Srinagar, and gave them all the details. They were very happy to know this and said that they would get all the necessary Administrative approvals, Security cover, Police escorts and Police bandobast for H.H. Swamiji's visit. They even stated that accommodation for about 150 to 200 sadhaka-s could be arranged. This was great news and gave me great relief to know of friends who could get things done. This was conveyed to H.H. Swamiji.

The logistics team made two attempts to go to Srinagar for a recce visit, but they failed because of the security issues in April/May 2025 and unprecedented heavy rains in July 2025.

By October 2025, the itinerary and dates for the UBY 2026 were provisionally finalised. We had decided to spend seven days in Srinagar, excluding the travel time. The itinerary was decided (Karla – Baroda – Chittorgarh – Jaipur – Ludhiana – Jammu – Srinagar – Jammu – Delhi – Ujjain – Nasik – Huballi – Shirali), and the tentative dates were the end of February/March 2026. With the approval and Blessings of H.H. Swamiji, we had decided to take 150 sadhaka-s to Jaipur and Srinagar.

We had to start working on making this visit happen. With the Blessings of our revered H.H. Swamiji, three members of the logistics team (Kishan mam, Atul mam, and I) proceeded to Jammu and Srinagar in October 2025 for our first recce. One of my friends had deputed his elder son to accompany us for the recce and show us around. He was a great help. He received us at Jammu, organised transport and had made all arrangements for our stay at Trikuta Niwas in Jammu and at Ishwar Ashram in Srinagar.

We stayed for three days in Jammu and for six days in Srinagar and visited all the temples that were located in and around Jammu and Srinagar. The first recce centred around the feasibility of the Yatra. We looked for accommodation, distances to travel, time taken, traffic, parking spaces, crowd management, etc. During this period, Sameer mam and Shekhar mam undertook a recce of Chittorgarh, Jaipur and Ludhiana and gave me feedback about accommodation, daily requirements and catering, etc.

The complete responsibility for the Jaipur visit was taken up by Dheeraj Kaushik mam and Divya Ramdeo pachi. I had mentioned to Dheeraj mam that the number of sadhaka-s wanting to visit Jaipur would be around 150. Dheeraj mam confirmed to me that this would not be a problem. Accommodation, catering, and day-to-day pujana requirements would all be arranged in good time. Shri Mahendra Joshi had confirmed the accommodation and catering requirements at Sanwariya Seth Dharamshala, Chittorgarh.

With the completion of the first round of recce, the logistics team had gained confidence to take up the Yatra. The Yatra Itinerary and daily Programme details at each of the places were finalised. After tying up all loose ends and with the Blessings of H.H. Swamiji, the details of Uttara Bharat Yatra 2026 were broadcast on Anushravas on 15 November 2025. Sadhaka-s were given the option to come to Jaipur and/or Srinagar. We had limited the count to 150 on a first cum first served basis. A nominal charge of Rs. 1000 per day was considered (this included accommodation, food and transport). We had to foreclose the subscription on 22 November due to over-subscription.

Kishan mam and Atul mam, along with our friend, undertook the second recce visit of Jammu and Kashmir in the dead winter of January 2026. During this visit, advances were paid

for accommodation, catering and transport. One more round of visits to temples was undertaken. As per H.H. Swamiji's instructions, two more temples (Shri Kalabhairava temples) were added in Srinagar.

During the second recce of Jammu and Srinagar, H.H. Swamiji intimated to us that it was not a good idea to take 150 sadhaka-s to Srinagar because of security concerns. As per the directive of H.H. Swamiji, the Srinagar leg of UBY 2026 was cancelled for sadhaka-s and the ticket cancellation charges were reimbursed. In hindsight, H.H. Swamiji's premonition proved right as we saw very strict security arrangements there.

We completed the planning phase in good time (by the end of January 2026), and I placed our readiness to commence the yatra at the Lotus Feet of our H.H. Swamiji and received His Blessings. As the journey was long and involved many halts, a separate itinerary was prepared for the Logistics Team. It was ensured that at least one Member of the Logistics Team would be present two days in advance at each location to resolve any pending issues and to receive H.H. Swamiji and the retinue.

The Uttara Bharat Yatra commenced on 23<sup>rd</sup> February from Karla to Baroda. Baroda was a rest and recoup halt for one day only. Atul mam and Kishan mam had made all arrangements for receiving H.H. Swamiji and retinue at Baroda. No Sabha activities were planned at Baroda.

The next halt was at Chittorgarh on 25<sup>th</sup> February. Sameer mam and Shekhar mam had arrived at Chittorgarh on 23<sup>rd</sup> February and got down to organising and tying up many loose ends at the Sanwariya Seth Dharmashala. The halt at Chittorgarh was just 1 ½ days, but went off well. Shri Mahendra Joshiji was the SPOC at Chittorgarh.



### Sanwaria Seth, Chittorgarh

The next halt was at Jaipur, commencing on 27<sup>th</sup> February. This was a major halt for four days. The complete preparatory activities, accommodation, pandals, caterer, food menu, transport, etc., were handled by Dheeraj Kaushik mam and Divya Ramdeo pachi. About 150 sadhaka-s had opted to come to Jaipur to attend the programme. The accommodation, the daily programme and food arrangements were made at the Rajasthan Brahman Mahasabha and at Jangid Bhavan. Vidyadharnagar, Jaipur. Nandita pachi and I arrived in Jaipur on 25<sup>th</sup> March (two days in advance of H.H. Swamiji's arrival). Nandita pachi allocated the accommodation and the transport requirements of the sadhaka-s. Sadhaka-s were very happy with the arrangements.



### Rajasthan Brahman Mahasabha, Jaipur

The daily programmes were very well attended. I will not go into the details of each day's programme as they have been amply covered by Divya Ramdeo pachi in her report, but suffice it to state that 1<sup>st</sup> March Shishya Sweekar Diwasa, Shiva pujana, daily Swadhyaya-s, Holi celebrations and Garba were the highlights of the Jaipur visit. Dheeraj mam and Divya pachi (under the chatra chaya of Shri Jagannathji) had put in great efforts to ensure a perfect Jaipur visit for H.H. Swamiji, retinue and the sadhaka-s.

Just before the commencement of the Uttara Bharat Yatra, it came to be known that 3<sup>rd</sup> March was Chandragrahana. This resulted in a minor change in the travel programme. H.H. Swamiji and retinue started for Ludhiana on 4<sup>th</sup> March (after the Chandra grahana) instead of 3<sup>rd</sup> March.

It was my turn to receive H.H. Swamiji and Retinue at Ludhiana. The Ludhiana pit stop was a great breather for everyone, and particularly the drivers. We left for Jammu on 5<sup>th</sup> March. This halt at Jammu was also a rest and recoup halt of one day. Atul mam and Kishan mam were present at Jammu to receive H.H. Swamiji along with some friends and the retinue at Trikuta Amarnath Yatri Niwas. H.H. Swamiji and retinue left for Srinagar on 6<sup>th</sup> March.

The journey to Srinagar from Jammu by road was breathtaking. Beautiful wide roads and world-class tunnels of over 10 km. enroute. We stopped for lunch at Ramban at the NHPC Baglihar Project Guest House. We reached Srinagar on the evening of 6<sup>th</sup> March. Enroute, our Liaison Officer (LO) from J&K Police got into our car and remained with us throughout our stay at Srinagar. He was a nice person, was always present with us on time and always alert during all our travels in Srinagar.



#### Jammu to Srinagar drive

Regarding our choice of the dates of 6<sup>th</sup> to 14<sup>th</sup> March for our Srinagar temples visit, I must mention that I had suggested to H.H. Swamiji to shift the Yatra to April (after Rathotsava)

to avoid the Kashmir winter. H.H. Swamiji had directed us to stick to these dates, and this turned out to be a big Blessing!! The weather was unusually warm in Srinagar. None of the vaidika-s wore anything other than mundu-s and angvastra-s!! Ramadan was in progress, and as a result, the streets were completely empty in the mornings. Another 10 days hence, the tulip festival would commence, and this would have resulted in heavy movement of locals with heavy tourist inflows and the consequent traffic jams.

As stated earlier, Srinagar is different from the rest of our country. Every five steps, there is an army/police checkpost with gun-toting jawan-s patrolling the road. The first thing I did was to discuss security-related issues with our Liaison Officer (LO). It was decided to use normal SUVs for travel. We did ask for minimal security cover. Our LO accepted our request.

The daily programme schedule at Srinagar was kept at a leisurely pace. On the first day (7<sup>th</sup> March), H.H. Swamiji and a few members from the retinue visited the Shri Sharika Devi temple located in Hari Parbat. Shri Sharika Devi is the Gram Devata of Srinagar, and the name Srinagar is derived from the Shri Yantra located in the Temple.

There is also an interesting story about Shri Sharika Devi. The ancient Kashmir was a massive lake named Satisar inhabited by a demon named Jalodbhava, who terrorised people. Sage Kashyap prayed to Goddess Parvati to save them from the Demon. Goddess Parvati took the form of a bird (Maina / Sharika), dropped a pebble on the demon and killed him.

This pebble grew and became Hari Parbat, the abode of Shri Sharika Devi, protector of Kashmir. The deity is worshipped as a naturally formed large rock. The rock represents the three-dimensional Shri Chakra. The name Srinagar is derived from this

Shri Chakra. We all proceeded to the covered verandah adjacent to the temple and sang bhajans!!



**Shri Sharika Devi Temple, Srinagar**

The daily afternoon visits were planned around 4 p.m. to nearby locations in Srinagar. They would be completed by 7 p.m., after which H.H. Swamiji would meet people and dignitaries. On the first day, in the afternoon (7<sup>th</sup> March), a meeting was organised with the non-migrant Kashmiri Pandits (non-migrant Kashmiri Pandits are Pandits who continued to stay in Kashmir and did not migrate to other parts of our country). There are around 700 non-migrant Hindu families who have continued to stay in Kashmir despite all odds. H.H. Swamiji felt that we could help them by creating women self-help groups and creating employment for women on the lines of Samvit Sudha

Later in the day, visits were planned to the Shri Ananteshwar Bhairav and Shri Ganpatyar temple. These are located in the densely populated old city of Srinagar, and it was a herculean effort for the police to manage the traffic and get us to reach these temples. The drivers of the vehicles also displayed great manoeuvring skills. On the way back, H.H. Swamiji had desired to do the “Jala Sparsha”, and this was made possible at the Shri Pandrethan Shiva temple located inside the Army Cantonment at Badami Bagh. It is a well-preserved 10<sup>th</sup>-century temple of early Kashmiri architecture made out of stone.



**Shri Anandeshwar Bhairav**



**Shri Pandrethan Temple (Jalaspasha), Srinagar**

On the second day (8<sup>th</sup> March), H.H. Swamiji and retinue visited the Shankaracharya Hill. H.H. Swamiji were able to meditate in the cave where Shri Shankaracharya had meditated. The climb to the Shankaracharya hill was quite steep, but everyone made it.



**Shri Shankaracharya Hill**

On 8<sup>th</sup> March, afternoon visits were made to the Shri Mangleshwar Bhairav and to the Shri Kaliveer temple. The Shri

Mangleshwar Bhairav temple is located in the Jhelum River, and we had to take a boat to reach the temple. Initially, travel to the Shri Kaliveer temple was by boat, but at the last minute, it was decided to go by road. The Kali Nag temple is now only a wall and is located at the rear end of the Khanqah-e-Moula Dargah on the shore of the Jhelum River (Vitesta River).



**Shri Mangleshwar Bhairav**



**Shri Kaliveer**

On 9<sup>th</sup> March, the visit to the Shri Bhadrakali temple was planned. It is located at Handwara, which is a four-hour drive from Srinagar. The temple is located on a hill, deep inside a forest at Handwara. The location is pristine and ethereal.

The Army is safeguarding the temple. We had carried a packed lunch with us. H.H. Swamiji sang “Jaya Jagadambe Saraswati Adi Parashakti palaya mam”. Legend has it that the temple had been burnt down along with a Chinar tree under which the Idol was located. Since the Tree was burnt, people decided to cut down the burnt tree, and blood started oozing out of the tree. The burnt tree, therefore, remains as it is, and the new temple is constructed around it!!



**Shri Bhadrakali**

10<sup>th</sup> March temple visits were the most important because these were the temples where H.H. Swamiji were to visit, perform puja and meditate. The day started early. We commenced with the Shri Katyayani temple at Kulgam, the Shri Kulawageshwari temple at Katran, and the Shri Tripurasundari temple at Kulgam. At each of these temples, H.H. Swamiji spent 10 to 15 minutes each, offered prayers and meditated.



**Shri Kulawageshwari**



**Shri Katyayani**

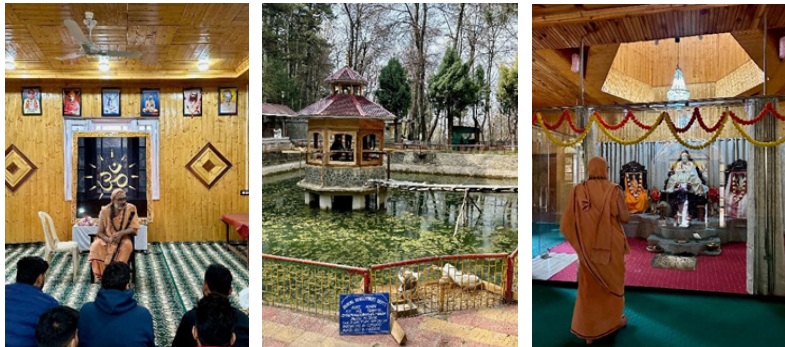


**Shri Tripurasundari**

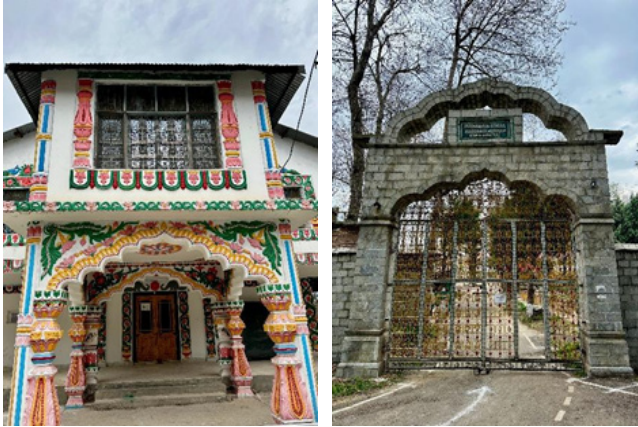
H.H. Swamiji then proceeded to the Devasar Martand Sun temple in Anantnag. It was built by King Lalitaditya Muktapida of the Karkota dynasty in the 8<sup>th</sup> century and destroyed by Sultan Sikandar Shah Miri in the 15<sup>th</sup> century. This is presently in ruins, but one can gauge the beauty of the Architecture and also the reverence of the Kashmiri-s for the Sun God. We had a lunch break at the Swami Vivekananda Kendra, Nagdandi, after which H.H. Swamiji interacted with Kashmiri Pandit Yuva-s. H.H. Swamiji listened to them and was proud of them for having remained in Kashmir through all odds. H.H. Swamiji gave them His Blessings. H.H. Swamiji was very appreciative and asked them to come to Shirali and interact with our Yuvadhara.



Shri Martanda Sun Temple, Anantnag



Swami Vivekananda Kendra, Nagadandi



**Swami Vivekananda Kendra, Nagadandi**

On the way back to Srinagar, H.H. Swamiji had a brief stopover at Anantnag Shri Lalleshwari Devi Sthala, Pampore. Shri Lalleshwari Devi is a 14<sup>th</sup>-century Yogini respected both by all locals and called Lal Ded (Ded – Grandmother).



**Shri Lalleshwari Sthana**

The 11<sup>th</sup> March visit was to the Shri Kheer Bhavani temple at Ganderbal. It is a two-hour drive from Srinagar. It had started raining, and with that, it had become a little cold as well. This is one of the important Devi sthala-s of Kashmir. A hexagonal spring surrounds the temple. Legend has it that the colour of the water changes to indicate the situation in Kashmir. If the situation is normal, the colour is white/pink and if it

is troubled or inauspicious, then the water changes colour to red/black. H.H. Swamiji and all of us sat in the shed in front of the temple, and H.H. Swamiji sang “Jaya Jaya Devi dayalahari”.



**Shri Kheer Bhavani, Ganderbal**

We got back to Ishwar Ashram in good time, thanks to the Police escort who weaved us through the choc o’ block traffic. Post lunch, H.H. Swamiji was taken to the Heritage Woodcraft Industries emporium. The owner, Shri Khurshid of the Heritage Woodcraft Industry, had a long meeting with H.H. Swamiji and explained the various types of wood available in Kashmir and the types of wood suitable for woodcraft, furniture, etc.



**Heritage Woodcraft Industry, Srinagar Visit**

Later in the evening, H.H. Swamiji and all the retinue were taken for a Shikara boat ride on the Dal Lake. This boat ride was arranged by the J&K Police.



**Dal Lake, Srinagar, Shikara ride**

With this, the Srinagar visit came to an end. The visit was a success only because of H.H. Swamiji's Blessings, and we were blessed that we were able to meet all the requirements of

H.H. Swamiji. On the 12<sup>th</sup> March morning, we left Srinagar for Jammu. Before departure, H.H. Swamiji called for our Liaison Officer. I was present. H.H. Swamiji blessed him and gave him Phalamantrakshata.

On the return journey, we again stopped at the NHPC Baglihar Project Guest house, Ramban and reached Jammu in good time. In Jammu, H.H. Swamiji interacted with Dr Mahesh Kaul, an expert on Kashmiri Shaivism. He also met with representatives of the Jammu Federation of Industries and the Jammu Co-operative Bank. H.H. Swamiji advised them to get in touch with our Industry representatives and find mutually beneficial solutions.

On 13<sup>th</sup> March, H.H. Swamiji visited the Shri Bawe Wali Mata Mandir and the Koul Kondol temples in the morning. This was followed by an afternoon visit to the Suchetgarh border BSF Outpost. At the border outpost, H.H. Swamiji interacted with the BSF officers and staff, praised them for the good work they were doing and gave Phalamantrakshata to each one of them.



**Shri Bawe Wali Mata Temple, Jammu**



Shri Bawe Wali Mata Temple, Jammu



Shri Koul Kandoli Temple, Jammu



### Suchetgarh Indo-Pak Border

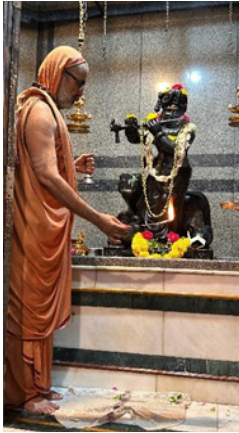
On the 14<sup>th</sup> March morning, H.H. Swamiji was invited to IIM Jammu. IIM Jammu has a beautiful campus on the outskirts of Jammu. H.H. Swamiji talked to the students and faculty on the topic “Sampradaya”. This was followed by an informal interaction with a few students and a visit to the IIM Library. In the evening, H.H. Swamiji performed the Shiva Pujana at Trikuta Yatri Niwas. The Jammu visit ended with the Shiva Pujana. On the morning of 15<sup>th</sup> March, H.H. Swamiji and retinue departed for Delhi.



IIM Jammu

The drive to Delhi had to be slowed down because of traffic and heavy rain, combined with icicles enroute. The entourage reached the Sanskruti Bhavan by 1 a.m. on 16<sup>th</sup> morning. The Delhi programme was a four-day stay from 16<sup>th</sup> March up to 19<sup>th</sup> March, out of which 18<sup>th</sup> and 19<sup>th</sup> March were Amavasya, and H.H. Swamiji was observing Ekanta (Mauna). The Delhi Sabha had beautifully organised all the programmes with able support from the GSB counterparts. H.H. Swamiji delivered

Ashirvachana on both days. On 19<sup>th</sup> March (Ugadi), H.H. Swamiji performed the Jalabhishek of Gopalkrishna, did Vimochana of our Shri Chitrapur Math Parabhava Nama Samvatsara Calendar and gave Phalamantrakshata to all who were present. H.H. Swamiji and entourage departed for Ujjain on the morning of 20<sup>th</sup> March. H.H. Swamiji recalled that He was visiting Ujjain after 20 years. His previous visit had been in 2006 with Pujya Bade Swamiji.



Sanskriti Bhavan, Delhi

Three members of the logistics team (Atul mam, Kishan mam and I) left for Ujjain by train on the evening of 16<sup>th</sup> March. The Anees villa facility was a nice property just right for us. At Ujjain, the darshan at the Shri Mahakal temple, Shri Harsiddhi Devi temple and Shri Kalabhairav temple were programmed. As our luck would have it, the Chief Minister of Madhya Pradesh was in Ujjain on 16<sup>th</sup> and 17<sup>th</sup> March, and therefore, the whole District Administration was busy with the CM's visit. I again remembered H.H. Swamiji's statement – Devu Sanket ditta and waata dakaityata. With the Blessings of H.H. Swamiji, we managed to obtain the approvals for VIP Darshan for H.H. Swamiji, plus five retinue staff and also the police escort. The crowds at the temples were huge, and the police escort was a godsend because they were able to clear the traffic and escort H.H. Swamiji to the temple in the best possible manner.

H.H. Swamiji and Shivgopal Bhat mam were escorted to the Sanctum Sanctorum of the Shri Mahakal temple for the Bhasma-arati, and five of us from the retinue were given vantage seats on the podium on the 1<sup>st</sup> floor. The Bhasma-arati was completed around 6 a.m., and H.H. Swamiji were taken to the Shri Harsiddhi temple (Shakti sthala) and the Shri Kalabhairav temple. The Bhasma-arati was a great experience. The rest of the retinue was taken to these temples in the evening under police escort.

On the morning of 22<sup>nd</sup> March, H.H. Swamiji visited and offered prayers at the Shri Gadkhalika Mata temple, which is another Shakti Sthala located in Ujjain. A legend has it that poet Kalidasa, who was originally a simple and illiterate person, was abandoned by his wife, and he undertook intense meditation and worship of Goddess Kali at the Shri Gadkhalika Temple. Goddess Kali was pleased with his devotion and appeared before him, and she wrote the beejakshara-s on his tongue, converting him from an illiterate simpleton into a genius poet!



**Shri Mahakal Temple, Ujjain, Bhasma Arati**



**Shri Harsiddhi Shakti Sthala, Ujjain**



**Shri Kalbhairav Temple, Ujjain**



**Shri Gadhkalika Shakti Sthala, Ujjain**

At around 9:30 a.m., H.H. Swamiji and the retinue left for Nasik. With this, the Uttara Bharat Yatra 2026 concluded at Ujjain. Sashtanga Pranama-s to Sadguru Mauli H.H. Swamiji, without Whose Blessings this yatra would not be possible.

॥ Om Namah Parvatipataye Hara Hara Mahadeva ॥

# हिंदी विभाग

## गुरु वंदना महोत्सव - साधना, सेवा, समरसता का संगम - शरयू हल्दीपुर

गुरुकृपा से जयपुर में हुआ पुनः पावन आयोजन,  
श्रद्धा-भक्ति से आलोकित हर क्षण, हर स्पंदन ।

स्वामीजी के मंगल आशीर्वचनों की अमृतधारा,  
उज्वल हुआ हर अंतर्मन जिनके पावन श्रवण द्वारा ।

स्वाध्याय के मधुर प्रवाह में लीन हो गये सब साधक,  
अनौपचारिक भेंटों में मिली गुरुवर के स्नेह की झलक ।

मठ की ओर से भावपूर्ण प्रस्तुतियों का उपहार,  
सेवा-संस्कारों का सजीव और प्रेरक विस्तार ।

प्राणायाम, निनाद ने भर दिया साधकों में जोश,  
विमर्श ने दूर किए मन के संशय और क्लेश ।

शिवपूजन, पादुकापूजन, अनुष्ठान और महापूजा की साधना,  
हर हृदय में जाग उठी गुरुपरंपरा के प्रति सम्मान की भावना ।

युवावर्ग और ज्येष्ठ स्वयंसेवकों की सेवा अनन्य,  
लगन, समर्पण और प्रेम से हुआ आयोजन धन्य ।

और अंत में होली उत्सव के रंगों की मधुर छटा,  
सद्गुरुकृपा से हर मन में उमड़ी आनंद की निर्मल आभा ।

॥ ॐ नमः पार्वती पतये हर हर महादेव ॥

## हंसवाहिनी

स्तोत्र एवं मंत्रों का निखार



### ‘श्रीः’ – पूर्ति की पराकाष्ठा

दीपा मुर्डेधर द्वारा, परम पूज्य स्वामीजी के आशीर्वचन पर आधारित, हिंदी अनुवाद  
- आशा अवस्थी; संदर्भ इस लेख के अंत में देखें

विदुर नीति (३:५१) से उद्धरित निम्नलिखित श्लोक को परम पूज्य श्रीमत् सद्योजात शंकराश्रम स्वामीजी जिस स्पष्टता से समझाते हैं, उससे यह आज के युग में भी उपयुक्त सिद्ध होता है -

श्रीः मङ्गलात् प्रभवति प्रागल्भ्यात् सम्प्रवर्धते ।  
दाक्ष्यात् तु कुरुते मूलं संयमात् प्रतितिष्ठति ॥

जब शुद्ध लक्ष्य से प्रेरित कोई पवित्र, हितकारी संकल्प लिया जाता है, तब ‘श्रीः’ का उद्भव होता है क्योंकि अभिप्राय की शुद्धता से ही वास्तविक ऐश्वर्य जन्म लेता है। आत्मा की मंगलता, परिपूर्णता से ही ‘श्रीः’ अर्थात् दिव्यता, वैभव, समृद्धि एवं आंतरिक पूर्णता का शनैः शनैः प्रकटन संभव है।

यदि अभिप्राय में मंगलता है, तो आरंभ में भले ही वह पूरी तरह से न समझ में आए, कर्म करते करते वह धीरे धीरे स्पष्ट होने लगता है। इस प्रक्रिया में जो व्यक्ति

कुछ सीखने का प्रयत्न कर रहा है, वह निश्चित रूप से परिष्कृत होने लगता है। परंतु इससे जो बल अर्थात् आंतरिक शक्ति प्रकट होना चाहती है, उसे दृढ़तापूर्वक सही दिशा देना आवश्यक है।

उदाहरण के लिए, अपने से कम भाग्यवान व्यक्ति की सहायता करना अथवा महिलाओं का सशक्तिकरण अपने आप में बहुत मायने रखता है, लेकिन केवल ऐसी इच्छा रखने या संकल्पमात्र से, कर्म किए बगैर सही बदलाव लाना असंभव है। अन्यथा आप केवल इस विषय में बातें ही करते रहेंगे और उसका कोई निष्कर्ष नहीं निकलेगा। कार्य करना आरंभ करें ! एक मंगलकारी, आदर्श एवं दृढ़ संकल्प लें, उसे शिव-संकल्प से जोड़ें – शिवं मङ्गलम् ! फिर उसका निश्चयपूर्वक श्रीः अर्थात् सफलता की दिशा में क्रियान्वयन करें। प्रत्येक कार्य की सफलता दृष्टिगोचर ही हो, यह आवश्यक नहीं। सच्चा शिव संकल्प कभी नष्ट नहीं होगा, अपितु वह अधिकाधिक गहन एवं बलशाली होता जाएगा। ऐसा क्यों ? क्योंकि प्रागल्भ्य, अर्थात् आत्मविश्वास से परिपूर्ण जोश एवं साहसपूर्ण गति श्रीः या सफलता को आगे बढ़ाती है, उसे निरंतर विकसित करती है। प्रागल्भ्य के बिना कोई शुभ संकल्प भी केवल एक क्षणिक विचारमात्र रह जाता है। जैसे कि – ‘मैं एक अच्छा इंसान बनना चाहता हूँ’ और बस कर्म के अभाव में यह विचार वहीं पर समाप्त हो जाएगा। किन्तु अपने आपको ‘अच्छा’ समझने की केवल इस सांत्वनाजनक सोच से आपको ऊपर उठना है। यह तो केवल एक शुभारंभ है। अब प्रागल्भ्य को जागरित कर उसे कार्य में प्रकट करना है।

फिर यदि किसी शुभ संकल्प का सार्थक सही क्रियान्वयन किया गया, तब ही श्रीः या पूर्ति की पराकाष्ठा प्रसाद रूप से पाने की संभावना हो सकती है। तो क्या है यह प्रागल्भ्य या प्रगल्भता ? यह वह सामर्थ्य है जो हमें निरंतर आगे बढ़ते रहने एवं खतरों का सामना करने का साहस भी देता है। किन्तु इसे प्रौढ़ता, परिपक्वतापूर्वक परिष्कृत करना होगा।

दाक्ष्यात् तु कुरुते मूलम् – यह किसी एक ही संकल्प तक सीमित नहीं है। साधक के लिए उसके प्रत्येक कार्य में इसका समावेश आवश्यक है। अतः इस प्रक्रिया में, दक्षता अर्थात् कार्य करने का हुनर और निपुणता भी लानी पड़ेगी। इस दक्षता को अपने दैनिक जीवन और दैनंदिन कार्यों में लागू करना होगा।

प्रागल्भ्य इसका एक आवश्यक अंग है। कभी कभी किसी नितांत नूतन कार्य को करना पड़ सकता है जिसका कोई पूर्व उदाहरण न हो। तब आपको आशंका हो सकती है – ‘मैं इसे करूँ या न करूँ?’ अन्य साधक भी उस कार्य में निहित खतरों और उसकी आवश्यकता पर शंका उठा सकते हैं। इन परिस्थितियों में अपने आप

में मंथन करना होगा, गहन चिंतन कर अपनी आंतरिक प्रेरणा को सही तौर पर पहचान कर फिर उसे प्रकट करना होगा।

कभी कभी ऐसा भी हो सकता है कि कोई व्यक्ति केवल 'आरंभशूर' है – आरंभ में अत्यंत बलशाली, उत्साह से परिपूर्ण किन्तु उसमें दृढ़ता एवं हठपूर्वक आगे बढ़ते रहने की भावना दुर्बल है। केवल यह सोच कि 'मैं यह करूंगा, मैं वह करूंगा', और उसके आगे कुछ नहीं !

प्रागल्भ्य का एक महत्वपूर्ण गुण होता है। उसमें एक आंतरिक सहकार होता है, आप जानते हैं कि यह संभव है और इसमें मंगलता भी है। किन्तु यह पूरी तरह सार्थक तब होता है जब इसके साथ साथ दक्षता भी हो।

और दक्षता अर्थात् निपुणता। बाधाओं के बावजूद किसी कार्य को लगातार करते रहने, उसका सही रूप से आयोजन कर सार्थकतापूर्वक उसका क्रियान्वयन करने की क्षमता।

दक्षता कब खिलती है? जब अच्छा कार्य करने की प्रक्रिया में, शुभ अभिप्राय के साथ आप प्रयत्न करते हैं और समझ पाते हैं कि अभी कितना और सीखना बाकी है। यदि आप सीखने हेतु तैयार रहते हैं – अपनी आंतरिक भावनाओं सहित पूरी प्रक्रिया को पूर्ण रूप से समझने हेतु, वस्तुतः तब ही दक्षता के विकास की संभावना हो सकती है।

कोई भी पुस्तक या पढ़ाई आपको किसी प्रकल्प के लिए पूरी तरह से तैयार नहीं कर सकती क्योंकि आपके कार्य आरंभ करने पर प्रत्येक परिस्थिति परिवर्तित हो सकती है। उस वास्तविक कार्यशीलता में जब आप एक लचक विकसित कर सकते हैं, उस दिव्य शक्ति को स्वयं अपने में भी परिवर्तन लाने देते हैं और निस्वार्थ भाव से, न्यूनतम घर्षण के साथ अपना प्रयास अर्पित करना सीखते हैं, तब ही कार्य अच्छी तरह से सिद्ध होता है, तब ही दक्षता, वस्तुतः निपुणता विकसित होने लगती है। यह और भी अधिक महत्वपूर्ण हो जाता है जब आप अन्य साधकों, संबंधों एवं मनुष्यों के साथ व्यवहार करते हैं। इसमें एक गूढ आध्यात्मिक अंश का समावेश होता है जो आपकी 'सेवा' को एक गहन अर्थ प्रदान कर उसे 'सेवन' में परिवर्तित कर देता है।

इसके अतिरिक्त जब आप एक शुभ, सार्वजनिक आदर्श लेकर ऐसे साधकों के साथ मिलकर सेवा करते हैं, जो कुछ विशेष मूल्यों को निभा रहे हैं और जब आप सजग होकर उन मूल्यों को प्रोत्साहित करते हैं, तब उन मूल्यों के सार्वजनिक प्रसार से सामान्यतः समस्त समाज भी लाभान्वित होता है। हो सकता है कि कुछ समय बाद लोग आपको मार्गदर्शन के स्रोत के रूप में भी निहारने लगे !

जो श्री: हम जीवन में चाहते हैं, वह केवल धन-संपत्ति नहीं है। यह दिव्य मंगलता और समृद्धि अपने प्रत्येक पहलू में हमें चाहिए। इस श्री: को फलान्वित करने हेतु ये सभी अंश आवश्यक हैं। यह श्री: शुभ संकल्प से आरंभ होती है – एक शिव संकल्प से, किन्तु इसका अनुसरण हार्दिक प्रयत्न एवं पूर्ण रूप से समर्पित, निरंतर मर्यादापूर्वक क्रियान्वयन के साथ हो। जहां तक धन का प्रश्न है, उसका निर्वहन ईमानदारी से, भ्रष्टाचाररहित होकर किया जाना चाहिए, जिससे उसकी पवित्रता बनी रहे। तब ऐसे सही अभिप्राय एवं सही व्यवहार से किसी भी कार्य में हुनर, दक्षता, वास्तविक निपुणता उभरने लगेगी।

दाक्ष्यात् तु कुरुते मूलम् – यह श्री: दक्षता से जड़ पकड़ती है, फिर 'संयमात् प्रतिष्ठिति' – संयम के द्वारा अर्थात् सही नियंत्रण से दृढ़ होकर सही स्तर पर प्रतिष्ठित होती है। जब प्रयत्नों के प्रतिफल मिलने लगते हैं, तब संयम ही निश्चित करता है कि उन्हें सही दृष्टिकोण से किस प्रकार स्वीकार करना चाहिए और विशेष रूप से धन के संदर्भ में, उसका सही ढंग से किस प्रकार उपयोग करना चाहिए। ऐसा करने पर ही आपको अपनी अस्मिता के प्रति एक शांत परिपूर्णाता का अनुभव होता है।

आदर्श रूप से प्रत्येक मनुष्य को इसी पथ का अनुसरण करना चाहिए – शिव संकल्प को पहचाने; सच्चाई, परिपक्वता एवं सही प्रयत्नों के साथ मिलजुल कर, सीखने के दृष्टिकोण को लेकर, सही कार्यों में अपने आप को संलग्न करे। सामूहिक रूप से कार्य करते समय घर्षण होना स्वाभाविक है, किन्तु प्रौढ़ता, परिपक्वता से उस घर्षण का सामना कर, कार्य तथा पारस्परिक संबंधों को निभाने में अपने हुनर का उपयोग करते हुए, सभी उजागर न्यूनताओं को समझने, स्वीकार करने एवं परिष्कृत करने का निरंतर प्रयत्न करते हुए, मूल संकल्प को जाग्रत रखते हुए, कार्य को निपुणता से पूरा करे।

शिवत्व, मंगलता – भद्रता की सर्वदा विजय हो।

\* हंसवाहिनी विडिओ, संपर्क सूत्र -

<https://youtu.be/bNZu-PXI-CU?si=dFOPaJuXcoJMQQH0>

\* परमपूज्यस्वामीजीकाश्रीजनार्दनमंदिरमेंपावनआगमनएवंलोलाबुतीकहोटल का उद्घाटन, मंकी – २२.३.२०२४ - संपूर्ण विडिओ देखने के लिए संपर्क सूत्र -

<https://youtu.be/4WatShIPmxs?si=rTYm60SlGaRxBq76>

## संप्रदाय विषय पर आध्यात्मिक प्रवचन, श्री चित्रापुर मठ के परम पूज्य श्रीमत् सद्योजात शंकराश्रम स्वामीजी द्वारा भारतीय प्रबंधन संस्थान जम्मू में (दिनांक: 14 मार्च 2026)

भारतीय प्रबंधन संस्थान जम्मू में शनिवार, १४ मार्च २०२६ को मंडपम, भारतीय प्रबंधन संस्थान जम्मू सभागार में परमपूज्य श्रीमद् सद्योजात शंकराश्रम स्वामीजी, जो श्री चित्रापुर मठ के पूज्य आध्यात्मिक प्रमुख हैं, द्वारा “सम्प्रदाय” विषय पर एक अत्यंत प्रेरणादायी एवं आध्यात्मिक व्याख्यान आयोजित किया गया। इस व्याख्यान का आयोजन आनन्दम् प्रसन्नता केंद्र के सहयोग से किया गया, जो विद्यार्थियों और संकाय सदस्यों के बीच कल्याण, सजगता और मूल्याधारित शिक्षण को प्रोत्साहित करने की एक पहल है। कार्यक्रम की अध्यक्षता प्रो. विद्या शंकर सहाय, निदेशक, भारतीय प्रबंधन संस्थान जम्मू ने की।

अपने गहन और आध्यात्मिक रूप से प्रेरणादायी प्रवचन में परमपूज्य स्वामीजी ने “सम्प्रदाय” की अवधारणा को स्पष्ट करते हुए बताया कि परंपरा केवल रीति-रिवाजों या प्रथाओं की निरंतरता मात्र नहीं है, बल्कि यह ज्ञान, अनुशासन और आंतरिक जागरण की एक जीवंत धारा है जो पीढ़ियों को जोड़ती है। उन्होंने कहा कि सम्प्रदाय गुरु-शिष्य परंपरा के माध्यम से ज्ञान और मूल्यों की पवित्र परंपरा का संचार करता है, जो बौद्धिक विकास के साथ-साथ आध्यात्मिक चेतना का भी पोषण करता है।

स्वामीजी ने आगे कहा कि जहाँ आधुनिक शिक्षा व्यक्ति को बाह्य संसार में सफलता प्राप्त करने के लिए आवश्यक कौशल प्रदान करती है, वहीं आध्यात्मिक परंपराओं में निहित ज्ञान व्यक्ति को आंतरिक संतुलन, विचारों की स्पष्टता और करुणामय आचरण की दिशा में मार्गदर्शन प्रदान करता है। संस्कृत मंत्रोच्चारण और गहन विचारों के माध्यम से उन्होंने परंपरा के गहरे अर्थ को समझाया और सम्प्रदाय को एक ऐसी जीवंत पद्धति बताया जिसके माध्यम से ज्ञान, अनुभव और मूल्य पीढ़ी दर पीढ़ी सार्थक रूप से संप्रेषित होते हैं।

जीवन और प्रबंधन के संदर्भों से उदाहरण प्रस्तुत करते हुए उन्होंने बताया कि गुरु-शिष्य परंपरा अनुभव और मार्गदर्शन के माध्यम से सीखने की एक समय-परीक्षित पद्धति है। उन्होंने जीवन की परिस्थितियों को स्पष्टता के साथ समझने और संतुलित समाधान खोजने के व्यावहारिक उपाय भी साझा किए।

सत्र के दौरान स्वामीजी ने कुछ सरल किन्तु प्रभावशाली श्वास अभ्यासों जैसे उदर श्वसन, तथा मध्यपट श्वसन का प्रदर्शन किया और बताया कि ये अभ्यास मन को

शांत करने, एकाग्रता बढ़ाने तथा आंतरिक प्रसन्नता और संतुलन को बढ़ावा देने में सहायक होते हैं। भारत की आध्यात्मिक विरासत की शाश्वत प्रासंगिकता पर बल देते हुए उन्होंने कहा कि परंपराएँ केवल संरक्षण से नहीं, बल्कि जागरूक समझ और सच्चे अभ्यास से जीवित रहती हैं। उन्होंने युवाओं को इस ज्ञान को अपनाने और आने वाली पीढ़ियों तक पहुँचाने के लिए प्रेरित किया।

इस अवसर पर प्रो. विद्या शंकर सहाय, निदेशक, भारतीय प्रबंधन संस्थान जम्मू ने कहा कि संस्थान के लिए यह अत्यंत गौरव और सौभाग्य की बात है कि परमपूज्य श्रीमद् सद्योजात शंकराश्रम स्वामीजी, श्री चित्रापुर मठ से भारतीय प्रबंधन संस्थान जम्मू पधारे और उन्होंने विद्यार्थियों तथा संकाय सदस्यों के साथ संवाद किया। उन्होंने बताया कि संस्थान ने कोविड-19 महामारी के दौरान विद्यार्थियों के समग्र विकास और आंतरिक संतुलन को प्रोत्साहित करने के उद्देश्य से आनन्दम् प्रसन्नता केंद्र की स्थापना की थी। इस पहल का उद्घाटन आध्यात्मिक गुरु श्री श्री रविशंकर, आर्ट ऑफ लिविंग फाउंडेशन के संस्थापक; श्री रमेश पोखरियाल, पूर्व केंद्रीय शिक्षा मंत्री; श्री मनोज सिन्हा, जम्मू-कश्मीर संघ शासित प्रदेश के माननीय उपराज्यपाल; तथा पद्मश्री डॉ. मिलिंद पी. कांबले, अध्यक्ष, बोर्ड ऑफ गवर्नर्स, भारतीय प्रबंधन संस्थान जम्मू द्वारा किया गया था।

उन्होंने आगे कहा कि भारत की संस्कृति और परंपराएँ उसकी सभ्यतागत शक्ति की आधारशिला हैं और इन्हें संरक्षित तथा उत्सव के रूप में मनाया जाना चाहिए। उन्होंने कहा कि श्री नरेन्द्र मोदी जी, भारत के माननीय प्रधानमंत्री के दूरदर्शी नेतृत्व में भारत की समृद्ध सांस्कृतिक विरासत को वैश्विक मंचों पर नई पहचान मिल रही है, जिससे राष्ट्रीय गौरव और सांस्कृतिक आत्मविश्वास और अधिक सुदृढ़ हुआ है। उन्होंने यह भी कहा कि भारतीय प्रबंधन संस्थान जम्मू में शिक्षा के साथ-साथ आंतरिक संतुलन और प्रसन्नता को भी समान महत्व दिया जाता है। आनन्दम् - प्रसन्नता केंद्र जैसी पहलों के माध्यम से संस्थान पेशेवर उत्कृष्टता के साथ आत्म-जागरूकता, नैतिक मूल्यों और अपनी जड़ों की गहरी समझ को विकसित करने का प्रयास करता है।

उन्होंने कहा कि परमपूज्य स्वामीजी की शिक्षाएँ युवा पीढ़ी के लिए अत्यंत प्रासंगिक हैं और विद्यार्थियों को राष्ट्र की समृद्ध सांस्कृतिक विरासत पर गर्व करते हुए समाज के प्रति सार्थक योगदान देने के लिए प्रेरित करती हैं। अंत में उन्होंने परमपूज्य स्वामीजी तथा श्री चित्रापुर मठ के प्रति संस्थान की ओर से हार्दिक आभार व्यक्त किया।

कार्यक्रम में कमोडोर (निवृत्त) श्री चैतन्य शिरूर ने श्री चित्रापुर मठ की आध्यात्मिक परंपरा और परमपूज्य श्रीमद् सद्योजात शंकराश्रम स्वामीजी की आध्यात्मिक विरासत का परिचय देते हुए मठ की समृद्ध परंपरा और गुरु-शिष्य परंपरा की निरंतरता पर प्रकाश डाला। प्रो. श्याम नारायण लाल, अध्यक्ष, आनन्दम् - प्रसन्नता केंद्र; तथा प्रो. (ब्रिगेडियर--निवृत्त) श्री नीरज सोनी, सह-अध्यक्ष, आनन्दम्, भारतीय प्रबंधन संस्थान जम्मू सहित संस्थान के अधिकारी, कर्मचारी और विद्यार्थी उपस्थित रहे।

कार्यक्रम का प्रारंभ प्रो. (ब्रिगेडियर -- निवृत्त) श्री नीरज सोनी के उद्घाटन वक्तव्य से हुआ, जिसमें उन्होंने भावी नेतृत्व को संतुलित दृष्टिकोण प्रदान करने में आध्यात्मिक चिंतकों के साथ संवाद के महत्व पर प्रकाश डाला। यह व्याख्यान उपस्थित विद्यार्थियों और प्रतिभागियों के लिए अत्यंत प्रेरणादायक रहा और उन्हें आधुनिक शिक्षा, आंतरिक संतुलन तथा शाश्वत आध्यात्मिक ज्ञान के समन्वय पर चिंतन करने का अवसर प्रदान किया।

कार्यक्रम का समापन विजय अनंत कांबले, प्रशासनिक अधिकारी-परियोजनाएँ, भारतीय प्रबंधन संस्थान जम्मू द्वारा प्रस्तुत धन्यवाद ज्ञापन के साथ हुआ। उन्होंने परमपूज्य श्रीमद् सद्योजात शंकराश्रम स्वामीजी के प्रेरणादायी प्रवचन के लिए हार्दिक आभार व्यक्त किया तथा सभी अतिथियों, संकाय सदस्यों, विद्यार्थियों और आयोजकों का कार्यक्रम को सफल बनाने में सहयोग के लिए धन्यवाद दिया।

सत्र के पश्चात एक रोचक संवाद एवं प्रश्नोत्तर सत्र भी आयोजित किया गया, जिसमें विद्यार्थियों ने स्वामीजी से परंपरा, आध्यात्मिकता और समकालीन जीवन से जुड़े विभिन्न विषयों पर मार्गदर्शन प्राप्त किया। स्वामीजी ने प्रतिभागियों से व्यक्तिगत रूप से भी संवाद किया। अपने संस्थान प्रवास के दौरान उन्होंने भारतीय प्रबंधन संस्थान जम्मू परिसर का भ्रमण किया, जिसमें नालंदा पुस्तकालय और आधुनिक कक्षाएँ शामिल थीं। उन्होंने परिसर के प्रांगण में रुद्राक्ष का एक पौधा भी रोपित किया, जो आध्यात्मिक विकास और पर्यावरणीय चेतना का प्रतीक है।

यह आयोजन भारतीय प्रबंधन संस्थान जम्मू की समग्र शिक्षा के प्रति प्रतिबद्धता को पुनः स्थापित करता है, जिसमें प्रबंधन शिक्षा के साथ दार्शनिक दृष्टि, सांस्कृतिक ज्ञान और आंतरिक प्रसन्नता की खोज को भी समान महत्व दिया जाता है।

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## गुरु वंदना महोत्सव २०२६, जयपुर - मन मन में रच, बस गई मधुर स्मृतियाँ ....

– दिव्या रामदेव

२७ फरवरी २०२६ की वह संध्या, जिसकी हम सभी अत्यंत उत्सुकता से प्रतीक्षा कर रहे थे....अंततः हमारे समक्ष साकार हुई।

श्री चित्रापुर मठ के मठाधिपति परम पूज्य श्रीमत् सद्योजात शंकराश्रम स्वामीजी के आगमन से पूर्व के क्षणों में सदैव एक अवर्णनीय आनंद और उत्साह वातावरण को परिपूर्ण कर देता है। संपूर्ण परिवेश अपेक्षा और भक्ति के सुंदर समन्वय से सजीव हो उठता है। मंद चहल-पहल, तैयारियाँ, स्वयंसेवकों के मध्य मृदु समन्वय... प्रत्येक वस्तु में एक विशेष ऊर्जा होती है। यह उस दिव्य क्षण की प्रतीक्षा होती है, जब मानो अनंत काल के पश्चात् हमें अपने गुरु के दर्शन का सौभाग्य प्राप्त होगा।



हमारे प्रिय गुरुदेव का आगमन

...और वह बहुप्रतीक्षित क्षण आ गया! परम पूज्य स्वामीजी तथा सेवकगणों ने प्रवेश किया, ऐसा प्रतीत हुआ मानो प्रत्येक हृदय पर आनंद की वर्षा हो गई हो। समस्त सभा में हर्ष की तरंगें व्याप्त हो उठीं, प्रत्येक आत्मा भक्ति और कृतज्ञता से पुष्पित होती प्रतीत हुई।

सुशोभित लाल बंधेज साड़ियों में अलंकृत महिलाएँ पूर्णकुंभ के साथ स्वामीजी के स्वागत हेतु खड़ी थीं। श्री जगन्नाथ सारस्वतजी ने पादप्रक्षालन किया।

संपूर्ण वातावरण जयजयकार से गूँज उठा, जब सभी ने परम पूज्य स्वामीजी का स्वागत किया। सभी के चेहरे मुस्कानों से आलोकित थे, नेत्र आनंद से चमक रहे थे, और प्रत्येक हृदय प्रेम से अपने गुरु के आशीर्वाद को प्राप्त करने के लिए आतुर था।



एक धन्य संवाद

परम पूज्य स्वामीजी के आगमन के पश्चात् उपस्थित सभी जनों के साथ एक अनौपचारिक संवाद हुआ। पुनः जयपुर को अपनी दिव्य उपस्थिति तथा सान्निध्य से अनुग्रहित करने हेतु धीरज कौशिक माम ने परम पूज्य स्वामीजी के प्रति कृतज्ञता व्यक्त की। इसके पश्चात् परम पूज्य स्वामीजी ने आशीर्वचन से आशीर्वाद प्रदान किया, तत्पश्चात् दीपनमस्कार हुआ।

परम पूज्य स्वामीजी के आगमन तथा स्वागत-आशीर्वचन का वीडियो देखने हेतु यहाँ क्लिक करें -

<https://youtu.be/9RsWcBX7IVA?si=jWI332iP8m9yBRWN>



डॉ. चैतन्य गुलवाड़ी माम द्वारा परम पूज्य स्वामीजी की कैलाश मानसरोवर यात्रा पर एक सुंदर प्रस्तुतीकरण किया गया ।

२८ फरवरी २०२६



प्राणायाम के साथ दिन का शुभ आरंभ

प्रातःकाल स्वयंसेवकों द्वारा श्री भवानीशंकर सुप्रभातं, प्राणायाम तथा निनाद प्रशिक्षण संपन्न हुआ ।



परम पूज्य स्वामीजी द्वारा श्री देवी अपराध क्षमापन स्तोत्र पर स्वाध्याय  
स्वाध्याय, दिवस १ का वीडियो देखने हेतु यहाँ क्लिक करें -  
<https://youtu.be/y6kil7v-whA?si=cD5NO8Hd08Zp3Hv4>



### महापूजा

स्वाध्याय के पश्चात् सभी को हमारे आराध्यदेव श्री भवानीशंकर के दर्शन का सौभाग्य प्राप्त हुआ तथा वैदिकों द्वारा आचरित महापूजा में भाग लेने का सुअवसर प्राप्त हुआ।

धर्मसभा के क्षण -



श्री नीलकमल शुक्लाजी द्वारा स्वागत भाषण



परम पूज्य स्वामीजी द्वारा आशीर्वचन



आयोजक समिति द्वारा श्री गुरुपादुका पूजन

धर्मसभा का शुभारंभ सभाप्रारंभ प्रार्थना से हुआ, सभा का संचालन युवा नक्षत्र सारस्वत ने किया। इसके पश्चात् श्री नीलकमल शुक्लाजी द्वारा स्नेहपूर्ण स्वागत भाषण प्रस्तुत किया गया। तत्पश्चात् परम पूज्य स्वामीजी ने अपने आशीर्वचन से सभी को अनुग्रहित किया। आयोजन समिति द्वारा श्री गुरुपादुका पूजन संपन्न किया गया, जिसके पश्चात् परम पूज्य स्वामीजी द्वारा तीर्थवितरण किया गया।

स्वागत धर्मसभा का वीडियो देखने हेतु यहाँ क्लिक करें -

<https://youtu.be/Q9ymNhZ006g?si=kHdK3PVxY0vZEOg5>

परम पूज्य स्वामीजी के आशीर्वचन का वीडियो देखने हेतु यहाँ क्लिक करें -

<https://youtu.be/u4FwsO6UTbc?si=Y66siDvNh7BGyruB>



श्री देवी अनुष्ठान प्रशिक्षण



संस्कृत संभाषण

सायंकाल में स्वयंसेवकों द्वारा श्री देवी अनुष्ठान प्रशिक्षण तथा संस्कृत संभाषण संपन्न हुआ ।



### शिव कीर्तन

दीपनमस्कार के पश्चात् सायंकाल में डॉ. चैतन्य गुलवाड़ी माम द्वारा शिव कथा कीर्तन से वातावरण और अधिक शिवमय बन गया।

१ मार्च २०२६

शिष्य स्वीकार दिवस - परम पूज्य श्रीमत् परिज्ञानाश्रम स्वामीजी (तृतीय)



### प्रातःकालीन प्राणायाम तथा निनाद सत्र

प्रातःकाल स्वयंसेवकों के नेतृत्व में श्री भवानीशंकर सुप्रभातम्, प्राणायाम तथा निनाद प्रशिक्षण संपन्न हुआ।



परम पूज्य स्वामीजी द्वारा श्री देवी अपराध क्षमापन स्तोत्र पर स्वाध्याय - दिवस २

स्वाध्याय, दिवस २ का दृश्यावलोकन करने हेतु यहाँ क्लिक करें -

<https://youtu.be/5oU799epF-k?si=lwhSRq3sMvVoMxEk>

स्वाध्याय के पश्चात् साधकों द्वारा साधनापञ्चकम् का पाठ किया गया। तत्पश्चात् वैदिकों द्वारा महापूजा संपन्न की गई।



परम पूज्य स्वामीजी द्वारा षोडशोपचार श्री शिवपूजन



चित्रापुर सनबीम (रविकिरण) का विमोचन



शिष्य स्वीकार दिवस के पुनीत अवसर पर एक विशेष सभा का आयोजन किया गया। सभा का प्रारंभ पूज्य स्वामीजी द्वारा संपन्न षोडशोपचार श्री शिवपूजन से हुआ, तत्पश्चात् सूत्रधार युवा नक्षत्र सारस्वत द्वारा सभाप्रारंभ प्रार्थना हुई। इसके पश्चात् चित्रापुर सनबीम (रविकिरण) का विमोचन किया गया तथा डॉ. चैतन्य गुलवाड़ी माम द्वारा इस विषय पर संक्षिप्त उद्बोधन प्रस्तुत किया गया।

सभा का क्रम परम पूज्य स्वामीजी के आशीर्वचन के साथ आगे बढ़ा, जिसमें उन्होंने अपने दिव्य मार्गदर्शन द्वारा सभी को अनुग्रहित किया।

परम पूज्य स्वामीजी द्वारा षोडशोपचार श्री शिवपूजन का वीडियो देखने हेतु यहाँ क्लिक करें -

<https://youtu.be/ATC8uyTel3s?si=PDdl667a-FTZsZON>

शिष्यस्वीकार दिवस पर विशेष सभा तथा परम पूज्य स्वामीजी के आशीर्वचन का वीडियो देखने हेतु यहाँ क्लिक करें -

[https://youtu.be/53bol\\_NDZ5M?si=Ja8gPEokfC\\_HqBO8](https://youtu.be/53bol_NDZ5M?si=Ja8gPEokfC_HqBO8)



साधकों द्वारा श्री गुरुपादुका पूजन संपन्न किया गया तथा परम पूज्य स्वामीजी द्वारा तीर्थ वितरण किया गया।



हमारे मूल स्थान - कश्मीर की एक झलक

सायंकाल में स्वयंसेवकों द्वारा संस्कृत संभाषण संपन्न हुआ, तत्पश्चात् “सारस्वती, सारस्वत तथा कश्मीर” विषय पर डॉ. चैतन्य गुलवाड़ी माम द्वारा एक ज्ञानवर्धक प्रस्तुति की गई। उनकी प्रस्तुति ने सारस्वत समुदाय की समृद्ध परंपरा तथा आध्यात्मिक मूलों का एक मंथनकारी दर्शन प्रस्तुत किया।



दीपनमस्कार के पश्चात् परम पूज्य स्वामीजी द्वारा श्री शिवपूजन संपन्न किया गया, जिसने सभी को मंत्रमुग्ध कर दिया तथा एक गहन तृप्ति की अनुभूति से परिपूर्ण कर दिया।

परम पूज्य स्वामीजी द्वारा श्री शिव पूजन का वीडियो देखने हेतु यहाँ क्लिक करें -  
[https://youtu.be/qq7\\_HtJg7KM?si=TXGvqTdK74GB1748](https://youtu.be/qq7_HtJg7KM?si=TXGvqTdK74GB1748)

२ मार्च २०२६



स्वाध्याय - दिवस ३

प्रातःकाल स्वयंसेवकों के नेतृत्व में श्री भवानीशंकर सुप्रभातं, प्राणायाम तथा निनाद प्रशिक्षण संपन्न हुआ। इसके पश्चात् परम पूज्य स्वामीजी द्वारा श्री देवी अपराध क्षमापन स्तोत्र पर स्वाध्याय लिया गया, तत्पश्चात् वैदिकों द्वारा महापूजा संपन्न की गई।

स्वाध्याय, दिवस ३ का वीडियो देखने हेतु यहाँ क्लिक करें -

<https://youtu.be/qOBoqaekXhM?si=CQXQEPD0MSIZ9WSO>

समापन धर्मसभा -



श्री रजत सारस्वतजी द्वारा आभार प्रदर्शन



श्री रजत सारस्वतजी द्वारा आभार प्रदर्शन

समापन धर्मसभा का प्रारंभ संचालिका कृत्यसुधा व्यास द्वारा सभाप्रारंभ प्रार्थना से हुआ। इसके पश्चात् श्री रजत सारस्वतजी द्वारा हृदयस्पर्शी आभार प्रदर्शन किया गया तथा श्री निशांत सारस्वतजी द्वारा क्षमा याचना की गई। तत्पश्चात् वैदिक संभावना की पावन विधि संपन्न हुई, जिसमें उनके पवित्र योगदान का सम्मान किया गया।

तत्पश्चात् परम पूज्य स्वामीजी ने अपने आशीर्वचन से समस्त सभा को आशीर्वाद प्रदान किया।

समापन धर्मसभा का वीडियो देखने हेतु यहाँ क्लिक करें -

<https://youtu.be/zHRANAWAXtU?si=gVMWnq9YiEhjUuar>

परम पूज्य स्वामीजी के आशीर्वचन का वीडियो देखने हेतु यहाँ क्लिक करें -

<https://youtu.be/r3P5O3gl0cM?si=uCBsq9yPfd1P3Xw>



परम पूज्य स्वामीजी द्वारा मुख्य समिति,  
आयोजकों तथा स्वयंसेवकों को आशीर्वाद प्रदान किया गया।

सभा का समापन तीर्थवितरण के साथ हुआ।

सायंकाल में युवती आयुषी बोहरा द्वारा निम्नलिखित श्लोक पर एक विमर्श प्रस्तुत किया गया -

“विद्या ददाति विनयं विनयाद्याति पात्रताम्।  
पात्रत्वाद्धनमाप्नोति धनाद्धर्मं ततः सुखम्।।”

दीपनमस्कार के पश्चात् परम पूज्य स्वामीजी के साथ एक अनौपचारिक संवाद ने सभी को एक स्नेहपूर्ण वातावरण में समाविष्ट कर लिया। कुछ साधकों ने सेवा के अवसर प्रदान करने हेतु स्वामीजी के प्रति अपनी गहन कृतज्ञता व्यक्त की; अन्योंने विनम्रतापूर्वक अपने प्रश्न प्रस्तुत कर मार्गदर्शन की याचना की। जयपुर के युवा स्वयंसेवकों ने अपने अनुभव अत्यंत आनंद और प्रेम के साथ साझा किए।

और जब होली के समय राजस्थान में हों, तो यह पर्व रंगोत्सव से कैसे अछूता रह सकता है !! शीघ्र ही सायंकाल एक आनंदमय एवं रंगमय संगम में परिवर्तित हो गया, जब सभी को परम पूज्य स्वामीजी की उपस्थिति में होली उत्सव मनाने का सौभाग्य प्राप्त हुआ। पुष्पों ने स्थान को विविध वर्णों से परिपूर्ण कर दिया, प्रेमपूर्वक अर्पित गुलाल, राजस्थानी लोकसंगीत की लय ने प्रत्येक मुख पर मुस्कान बिखेर दी, ठंडाई की मिठास ने होली के उत्सव को और भी अधिक मधुर बना दिया।

अनेक आयामों में यह उत्सव एक सुंदर पूर्णता का अनुभव प्रतीत हुआ... गत वर्ष की होली से लेकर इस वर्ष तक... इस एक साल में रिश्ते और मजबूत हुए, जुड़ाव और गहरा हुआ, और समाज में स्नेह और अधिक बढ़ा। उस शाम हर जगह प्रेम और एकता स्पष्ट अनुभव हो रही थी, जिसने इस उत्सव को और भी विशिष्ट तथा अविस्मरणीय बना दिया।

### ३ मार्च २०२६

परम पूज्य स्वामीजी एकांतवास में रहे।

### ४ मार्च २०२६

प्रातःकाल स्थानीय जनों ने, अगले वर्ष फिर से गुरु वंदना महोत्सव में स्वामीजी का स्वागत करने की इच्छा प्रकट करते हुए, परम पूज्य स्वामीजी और उनके साथ

आए सभी साधकों को विदाई दी।

अब समय है कि हमें जो कुछ प्राप्त हुआ है, उसको आत्मसात् करने का प्रयास करें, परम पूज्य स्वामीजी के उपदेशों पर मनन करें, अपने दैनिक जीवन में सीखी हुई बातों का आचरण करें, तथा अपने प्रिय गुरुदेव और मठ के साथ अपने संबंध को दृढ़तर करें।



कार्यरत युवा स्वयंसेवक



सेवा तथा मुस्कानों में एक साथ

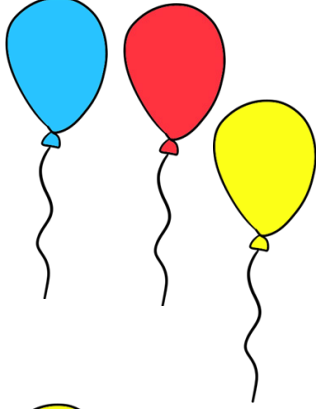
राजस्थान के नवयुवकों को, जिनमें से कुछ मात्र दस वर्ष के भी थे, तथा उनके साथ चित्रापुर युवधारा को प्रत्येक सत्र में ऐसे उत्साह के साथ एकत्रित होते देखना हृदयस्पर्शी था। उन्होंने प्रथम दिवस से लेकर समापन तक पूर्ण मन से सेवा अर्पित की। मंच एवं सभागृह सजाना, दरी बिछाना, फूलों को छाँटना, आखिरी समय की जरूरतों के लिए बाजार जाना, जूते-चप्पल व्यवस्थित रखना, रोज का कार्यक्रम और भोजन सूची लिखना, हर सत्र से पहले घोषणा करना अथवा भोजन परोसना..... उन्होंने प्रत्येक कार्य को आनंद तथा समर्पण के साथ संपन्न किया।

उन्होंने उत्साहपूर्वक जयजयकार, सभाप्रारंभ प्रार्थना, श्री गुरुपादुका स्तोत्र तथा श्री परिज्ञानाश्रम त्रयोदशी के पाठ करने का उत्तरदायित्व लिया। कोंकणी भाषा में जयजयकार इतने आत्मविश्वास से किए गए कि विश्वास करना मुश्किल था कि ये वे युवा हैं जो आमतौर पर कोंकणी नहीं बोलते। उनकी निष्कपटता तथा पूज्य स्वामीजी के प्रति प्रेम प्रेरणादायी था। युवाओं की सेवा, सहयोग ने संपूर्ण उत्सव में एक सकारात्मक ऊर्जा का संचार किया।

जब यह गुरु वंदना महोत्सव संपन्न हुआ, तब हमारे संग केवल स्मृतियाँ ही नहीं, अपितु भक्ति, एकता और एक नए उद्देश्य की भावना की छाप भी छोड़ गया। पूज्य स्वामीजी की दिव्य उपस्थिति में बिताए ये दिन सभी को नूतन प्रेरणा देकर गए। प्रार्थना, सीख, सेवा और एकता के ये भाव प्रत्येक हृदय में सदैव जीवित रहकर हमें मृदु रूप से मार्गदर्शन करते रहेंगे। यही वह आध्यात्मिक चुंबकीय शक्ति है जो हमें पुनः अपने गुरु के चरणकमलों में एकत्रित होने के लिए प्रेरित करती है।

ॐ नमः पार्वतीपतये हर हर महादेव!

## काव्यकथा



### मेरा जन्मदिन

आज के दिन होऊँगा मैं - बरस सात से आठ,  
आओ ना, मिलकर मनाएँ सब, मेरी वर्षगांठ!

पिज़्जा, सैंडविच, केक, पेस्ट्री और नूतन उपहार,  
पताके, फीते, गुब्बारोंकी हर कमरे में बहार!

नए पुराने खेलों का मचा शोर ही शोर,  
नाचना गाना, संगीत बजाना, गप-शप चारों ओर!

अब देखो! टेबल पर आये चॉकलेट, केक, मिठाई,  
अरे जरा रुको! क्या मेरी माँ मोम बत्ती भूल गई?





मेरे चेहरे पर बेचैनी, अम्मा ने है भाँपी,  
बोली वह आई है, ऐसी भी क्या घोर बिपत्ति..  
खूब मना सकते हैं यह दिन बिना बुझाए मोमबत्ती!



थूँक फूँक मारकर हम क्यों मोमबत्ती बुझायें,  
आओ, साज, संगीता, हम कुछ साज-संगीत बजायें।

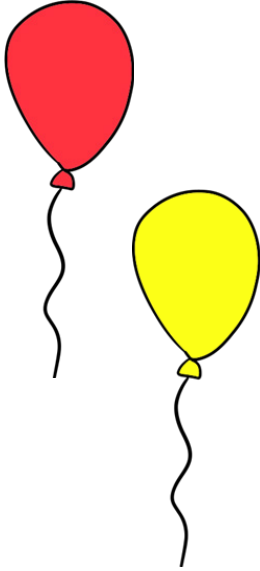
अपने \*इष्टदेव के सम्मुख पावन दीप जलायें  
उदासी, आलस, अंधकार को जो है दूर भगाये।  
\*इष्टदेव - ईश्वर का वह रूप जो हमें सबसे ज्यादा प्रिय है



प्रसन्न मुख, तुम मार पालथी, भोजन करने बैठो,  
भोजन से सेहत का पूरा लाभ लेकर ही उठो।



हो भोजन ऐसा जो तन मन का हो पोषणकर्ता,  
खाओ चाहे स्वाद हो कड़वा, नमकीन, तीखा या मीठा।



व्यर्थ करना अन्न को, है सरासर विपरीत प्रकृति,  
लो, जितना है जरूरी, यही हमारी शुभ संस्कृति।

में भोजन, नजर टीवी पर, अनमन हो मत खाना,  
गाजर, मटर, फलियों पर कभी नाक मत सिकोड़ना।

मेरे नन्हें शक्तिमान, धूमधाम से पार्टी मनाओ,  
बधाई हो तुम्हें जन्मदिन की, जाओ झूमो, नाचो-गाओ!

मूल कविता – टीम काव्यकथा  
चित्रीकरण – नमिता बैदूर एवं निवेदिता बैदूर  
हिंदी भाषांतर – अनुवाद समिति



# उत्सवाः

## FESTIVALS IN MAY AND JUNE 2026

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### May 2026

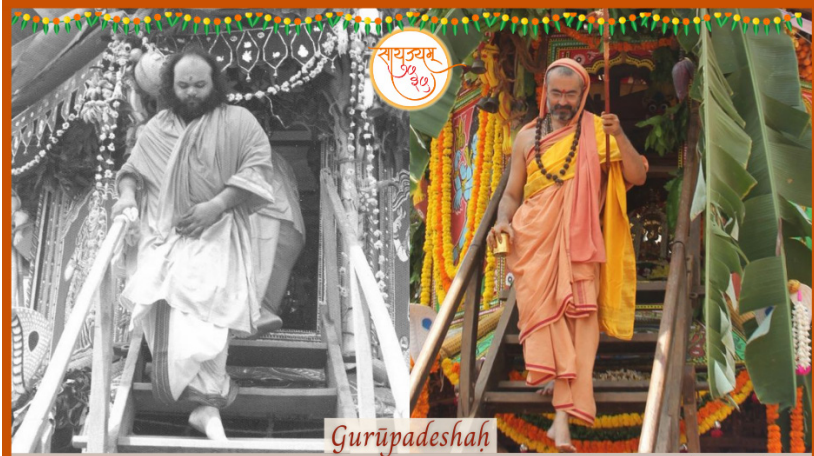
- 03 – Sunday – Vaishakh-Krishna – Dwitiya(2)  
**Vardhanti at Vittal – Rakteshwari Sannidhi**
- 12 – Tuesday – Vaishakh-Krishna – Dashami(10)  
**Vardhanti at Gokarn –**  
**H.H. Shrimat Parijnanashram Swamiji - I Sannidhi**
- 17 – Sunday – Adhika Jyeshtha-Shukla – Prathama(1)  
**Adhika Jyeshtha Prarambha**

### June 2026

- 15 – Monday – (As per English Date-15 June)  
**Janmadivas of H.H. Shrimat Parijnanashram Swamiji III**
- 15 – Monday – Adhika Jyeshtha-Krishna/Shukla – Amavasya/Prathama  
**Adhika Jyeshtha Samapti**
- 16 – Tuesday – Nija Jyeshtha-Shukla – Dwitiya(2)  
**a. Nija Jyeshtha Prarambha**  
**b. Samaradhana at Shirali - H.H. Shrimat Pandurangashram Swamiji Sannidhi**
- 20 – Saturday – Nija Jyeshtha-Shukla – Shashthi(6) :-  
**Vardhanti at Shirali – H.H. Shrimad Anandashram Swamiji Sannidhi**
- 21 – Sunday – Nija Jyeshtha-Shukla – Saptami(7) :-  
**a. Vardhanti at Mangaluru –**  
**H.H. Shrimad Vamanashram Swamiji Sannidhi**  
**b. Dakshinayana Prarambha**
- 23 – Tuesday – Nija Jyeshtha-Shukla – Navami(9) :-  
**Vardhanti at Mallapur –**  
**H.H. Shrimat Shankarashram Swamiji II Sannidhi**

**June 2026**

- 24 – Wednesday – Nija Jyeshtha-Shukla – Dashami(10)  
**Vardhanti at Kundapur –**  
**Shri Sacchidanand Dattatreya Sannidhi & Vittal Nagabana**
- 29 – Monday – Nija Jyeshtha-Shukla – Chaturdashi(14)  
**Vata Savitri Vrata**

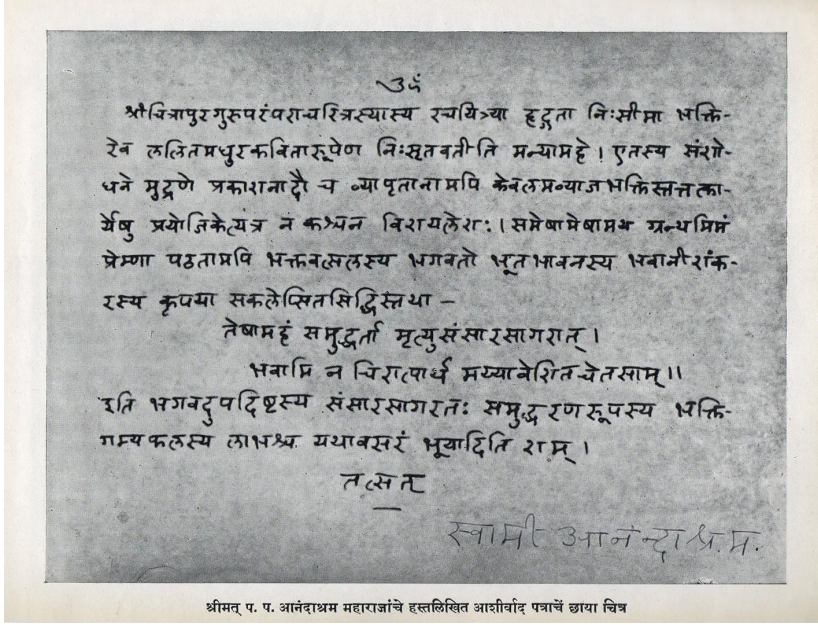
**गुरुवचनम्**

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

We know that the Grace of our Parampara, our spiritual lineage, is always with us and we always acknowledge that. And yet, Lord Bhavanishankar is also enthroned, in Shirali. Even when we reflect based on Vedanta, where should it lead us? It must lead us into our Oneness with the Supreme... Aham Brahmasmi. I am The Brahman!

*H.H. Shrimat Sadyojat Shankarashram Swamiji (Shirali, April 2019)*

## गुरुवचनम्



### English Translation

OM

We feel that the limitless and heartfelt devotion alone of the writer of Shri Chitrapur Guruparampara Charitra, has issued forth in the form of sweet and rhyming poetry. There is no doubt about the artless devotion of those involved in the (activities of) proof reading, printing and publication. May those who read this book with love, have all their desires fulfilled by the Grace of Shreemat Bhavanishankar, who is always intent on the welfare of all the beings, moreover,

**“Oh Partha, I swiftly deliver those whose hearts are united with me,  
from the ocean of birth and death”**

As stated in the saying by Bhagavan Shri Krishna, above, may the fruit obtainable through the devotion, in the form of deliverance from this ocean of Samsara, be available to them as per their opportune time. May there be happiness and prosperity!

Tatsat

**Photograph of the handwritten Blessings by H.H. Shrimad Anandashram Swamiji**

# उद्धोषणानि

**VIṬṬAL  
CHĀTURMĀSA  
2026**

30<sup>th</sup> Chaturmāsa Vratam - Parābhava Sainvatsara  
By  
H.H. Shrimat Sadyojāt Shaṅkarāshram Swāmiji, Maṭhādhipati  
Of  
Shrī Chitrāpur Math, Shirali, Uttara Kannada District, Karnataka

29-07-2026 (Wednesday):  
Āshāḍha Pūrṇimā  
(Vyāsapūrṇimā / Gurupūrṇimā)

To

26-09-2026 (Saturday):  
Bhādrapada Pūrṇimā  
(Simollaṅghana)

at Shrīmath Anantheshwar Temple

**VIṬṬAL CHĀTURMĀSA COMMITTEE - 2026**

Shrimath Anantheshwar Temple Vittal (Dakshina Kannada) – 574243 | Ph.: 08255-239203

Email: vittalchaturmasa2026@chitrapurmath.net.in

**Jai Shaṅkar, sādha-ka-s!**

By the divine grace of H.H. Shrimat Sadyojāt Shaṅkarāshram Swāmiji, Mathādhipati of Shri Chitrapur Math, Shirāli, the divine observance of Their 30<sup>th</sup> Chāturmāsa Vratam will take place at the sacred Shrimath Anantheshwar Temple, Viṭṭal, from 29<sup>th</sup> July 2026 to 26<sup>th</sup> September 2026.

You are cordially invited to attend all the functions with your family and friends and receive the Blessings of Shri Bhavānishaṅkar, Shrimath Anantheshwar, our revered Guruparamparā and H.H. Shrimat Sadyojāt Shaṅkarāshram Swāmiji.

We look forward to your enthusiastic co-operation and participation in large numbers in all the functions to make this Chāturmāsa a memorable and unforgettable event. Please refer to the List of Special Sevā-s on page 5 and book your Sevā-s

Convener  
Bhavānishaṅker Kaṇḍlur,

Shrimath Anantheshwar Temple Managing Committee  
And Committee Members

**PROGRAMME****Tuesday, 28<sup>th</sup> July 2026 -  
PURAPRAVESHA**

6:30 p.m.	Arrival of <b>H.H. Shrimat Sadyojāt Shaṅkarāshram Swāmiji</b> from Shirāli. Receiving H.H. Swāmiji at <b>Chandranātha Swāmy Basadi Road</b> with Vedaghosha and escorting H.H. Swāmiji in procession to Shrimath Anantheshwar Temple
7:00 p.m.	Arrival of H.H. Swāmiji at Shrimath Anantheshwar Temple, Viṭṭal Pādaprakṣhālana, Pūrnakumbha Swāgata with Vedaghosha Dhūlbhet Welcome Song Welcome speech/address by Convener, Chāturmāsa Committee Āshīrvachana by H.H. Swāmiji
7:30 p.m.	Dipanamaskāra
8:00 p.m.	Rātri Pūja with <b>Aṣṭāvadhāna</b> Sevā
9:00 p.m.	Prasāda Bhojana/ Phalāhāra

## Wednesday, 29<sup>th</sup> July 2026 - Gurupūrṇimā

6:00 a.m.	Suprabhātām
8:00 a.m.	Sāmūhika Prārthanā
9:00 a.m. - 11:30 a.m.	Maṅḍala Pūjā & Shri Vedavyāsa Pūjā by H.H. Swāmiji
12:00 Noon	Mahāpūjā, Maṅgalārati
12:15 p.m. onwards	Dharmasabhā Āshīrvachana by H.H. Swāmiji Shri Guru Pādūkā Pūjana by Convener, Chāturmāsā Committee and laity Tirtha Vitarāṇa Shri Bhikṣhā Sevā Prasāda Bhojana
4:45 p.m. - 6:45 p.m.	Cultural Programme - Vocal Recital by Swarādhisha Dr. Bharat Balvalli
7:00 p.m.	Dīpanamaskāra
8:00 p.m.	Rātri Pūjā with Aṣṭāvadhāna Sevā
9:00 p.m.	Prasāda Bhojana/ Phalāhāra

### DAILY PROGRAMME

Special programmes will be announced on specific days

6:00 a.m.	Suprabhātām
8:00 a.m.	Shri Gāyatri Anuṣṭhānam
9:00 a.m. - 10:30 a.m.	Sādhana Pañchakam
10:30 a.m. - 11:30 a.m.	Bhajana Sevā by sādha-kas
12:00 Noon	Mahāpūjā, Maṅgalārati
12:30 p.m. onwards	Shri Guru Pādūkā Pūjana*, Tirtha Vitarāṇa Shri Bhikṣhā Sevā *
1:00 p.m.	Prasāda Bhojana
3:00 p.m. - 4:30 p.m.	Shri Guruparamparā Charitra Pāṭhāna and Vimarsha by sādha-kas
5:00 p.m. - 6:30 p.m.	Cultural Programme
7:00 p.m.	Dīpanamaskāra Shri Shiva Pūjana / Shri Devi Pūjana by H.H. Swāmiji
8:00 p.m.	Maṅgalārati followed by Aṣṭāvadhāna Sevā
9:00 p.m.	Prasāda Bhojana/ Phalāhāra

\*Shri Guru Pādūkā Pūjana & Shri Bhikṣhā Sevā can be performed on Thursdays and Sundays.  
\* Shri Bhikṣhā Sevā will not be performed on Ekādāshī Tīthi-s

### Chāturmāsā Vrata Samāpti Programme

**Saturday, 26<sup>th</sup> September 2026 -**  
**Simollaṅghana**

6:00 a.m.	Suprabhātām
8:00 a.m.	Gāyatrī Anuṣṭhānam
9:00 a.m. - 10:30 a.m.	Sādhanā Pañchakam
10:30 a.m. - 11:30 a.m.	Bhajana Sevā by Sādha-ka-s
12:00 Noon	Mahāpūjā, Maṅgalārati
12:30 p.m. onwards	Dharmasabhā Shri Guru Pādūkā Pūjana by Convenor, Chāturmāsā Committee and President, Standing Committee, Shri Chitrāpur Math, Shirālī. Address & Ābhāra pradārshana by Convenor, Chāturmāsā Committee, Address by President, Standing Committee, Shri Chitrāpur Math, Shirālī. Sambhāvanā to Vaidika-s Kṣhamāyāchana Āshīrvachana by H.H. Swāmiji Tīrtha Vitarana, Shri Bhikṣhā Sevā
1:00 p.m.	Prasāda Bhojana
5:30 p.m.	Simollaṅghana (details to be provided later)
7:00 p.m.	Dīpanamaskāra (timings to be provided later) Shobhā Yātrā details (timings to be provided later)
11:00 p.m.	Prasāda Bhojana/ Phalāhāra

**SEVĀ-S DURING CHĀTURMĀSA – 2026**

SHRĪMATH ANANTHESHWAR TEMPLE, VIṬṬAL

No.	Sevā Name	Rates (Rs.)
1	<b>Mahā Poshhaka</b> (Includes the following: One-day Viniyoga at all Sannidhi-s at Shrimath Anantheshwar Temple, Viṭṭal, Kārtika Pūjā, Nāga Tambila, One Day Breakfast, Santarpaṇa Sevā, Shri Guru Pādūkā Pūjana & Shri Bhikṣhā Sevā + Memento)	60,000/-
2	<b>Poshhaka</b> (Includes the following: One-day Viniyoga at all Sannidhi-s at Shrimath Anantheshwar Temple, Viṭṭal, Kārtika Pūjā, Nāga Tambila, One Day Breakfast, Santarpaṇa Sevā, Shri Guru Pādūkā Pūjana & Shri Bhikṣhā Sevā)	30,000/-
3	<b>Yajamāna Sevā</b> (Includes the following: One-day Viniyoga at all Sannidhi-s at Shrimath Anantheshwar Temple, Viṭṭal, Kārtika Pūjā, One Day Breakfast, Santarpaṇa Sevā, Shri Guru Pādūkā Pūjana & Shri Bhikṣhā Sevā)	25,000/-
4	<b>Upāhāra Santarpaṇa Sevā</b> (Includes the following: One-day Viniyoga at all Sannidhi-s at Shrimath Anantheshwar Temple, Viṭṭal, One Day Breakfast, Santarpaṇa Sevā, Shri Guru Pādūkā Pūjana & Shri Bhikṣhā Sevā)	20,000/-
5	<b>Santarpaṇa Sevā</b> (Includes the following: Santarpaṇa Sevā, Shri Guru Pādūkā Pūjana & Shri Bhikṣhā Sevā)	15,000/-
6	<b>Upāhāra Sevā</b> (Includes the following: One Day Breakfast, Shri Guru Pādūkā Pūjana & Shri Bhikṣhā Sevā)	10,000/-
7	<b>Sarva Sannidhi Sevā</b> (Includes the following: One-day Viniyoga at all Sannidhi-s at Shrimath Anantheshwar Temple, Viṭṭal, Shri Guru Pādūkā Pūjana & Shri Bhikṣhā Sevā + Kāṇika)	1,600/-

### Bank account details for contributions by NEFT/RTGS:

Name of Beneficiary	-	SAT VITTAL Chaturmas 2026
Name & Address of Bank	-	SVC Co-op Bank Ltd, G-7, Crystal Arc, Balmatta Road, Mangalore - 575001
Account Type	-	Savings Account
Account Number	-	300003000112026
IFSC Code	-	SVCB0000070



Please convey the Name of the Sevā, Date of Sevā, Full Name of Sevā Kartā and Gotra, Mobile Number, e-mail ID, full postal address, transaction reference number (UTR/UPI) to the email ID: satvittal@gmail.com to enable us to send the Sevā Prasāda.

**Overseas sādha-k-s may send their queries to the Donor Facilitation Cell at**  
donorfacilitation@chitrapurmath.net.in

Reception & Sevā Committee/ Cultural Committee	Maṅgaldās Gulvādy Phone#: 94488 58557
Accommodation & Hospitality	Gurudat Heble Phone#: 98906 81616
Convener	Bhavanīshaṅker Kaṅḍlur Phone#: 96860 50341

Email: vittalchaturmasa2026@chitrapurmath.net.in

**VITṬAL  
CHĀTURMĀSA  
—2026—**

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Shirālī - Chitrāpur  
Uttara Kannaḍa Dist  
Karnāṭaka State  
PIN: 581 354

**Parijñāna Laharī**

The years 2026 and 2027 herald a Trivenī Saṅgama, commemorating three auspicious occasions in our hallowed Guruparamparā:

- The 80<sup>th</sup> Janmadivasa of H.H. Shrīmat Parijñānāshram Swāmijī III which falls on 15<sup>th</sup> June 2027
- The 30<sup>th</sup> Paṭṭābhisheka Vardhanti of H.H. Shrīmat Sadyojāt Shaṅkarāshram Swāmijī on 27<sup>th</sup> February 2027
- The 60<sup>th</sup> Paṭṭābhisheka of H.H. Shrīmat Parijñānāshram Swāmijī III on 12<sup>th</sup> October 2027

The laity's request to celebrate this Trivenī Saṅgama was graciously accepted by H.H. Swāmijī. This festive period reverentially termed 'Parijñāna Laharī' will be observed by the Samāja from 15<sup>th</sup> June 2026 to 12<sup>th</sup> October 2027.

Various activities such as Shrī Devī Anushtāna, Navarātri Nityapātha, Ishta Mantra Japa, Shrī Guru Pūjana, Special Sevā-s at our Math-s and cultural programmes will be conducted by all Local Sabhā-s. Prārthanā Varga, Preraṇā Varga, Yuvadhārā and Gīrvānapratishthā will also organise special activities.

A special core team for 'Parijñāna Laharī', headed by Dr. Chaitanya Gulvāḍy, Dharmaprachāraka, Shrī Chitrāpur Math, has been constituted to coordinate these activities during this period.

All sādha-s are invited to participate in 'Parijñāna Laharī' - an Utsava of Bhakti and Ānanda, and partake of the Anugraha of the Guruparamparā.

  
Praveen Kaḍle

2<sup>nd</sup> April, 2026

President, Standing Committee

Shrī Chitrāpur Math



## SHRĪ CHITRĀPUR MATH® – Shirālī

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### CIRCULAR

#### Rollout of Digital Vantiḡā Receipt System (DVRS)

With the Blessings of H.H. Shrīmat Sadyojāt Shaṅkarāshram Swāmījī, on the auspicious occasion of Rathotsava on 2<sup>nd</sup> April 2026, we are pleased to announce the launch of the **Digital Vantiḡā Receipt System (DVRS)**.

For generations, the Chitrapur Sāraswat community has offered Vantiḡā to Shrī Chitrapur Math with devotion and gratitude. Today, as our community moves into the digital era and our modes of transaction change, we are upgrading our systems in a manner befitting our times.

#### What This Means:

Vantiḡā Pratinidhī-s will enter the details into the DVRS, a web application on their mobile phones, instead of written entry in a paper receipt book, and a Digital Receipt will be sent to the Vantiḡā payer by Email and WhatsApp. Pratinidhī-s / Local Sabhā-s will continue to collect the Vantiḡā payments from Vantiḡā Payers as done earlier (cash, cheque, or digital transfer).

#### A Humble Appeal:

To foster the spirit of personal connection with the Math, we request all earning members to make individual Vantiḡā payments. Whether you are the head of a household, a working professional, or an earning Yuvā, contributing from your own earnings makes your participation more meaningful.

Your Vantiḡā contribution towards Shrī Chitrapur Math is utilised towards Daily Viniyoga-s at all Math-s, Vaidika and Staff Salaries, Dharma Prachāra, Repairs and Maintenance, expenditures during Festivals, Shivir-s, Yātrā-s, activities under Gīrvāṇapratishthā, Prārthanā Varga, Preraṇā Varga, Yuvadhārā, and many other activities under Shrī Chitrapur Math.

Praveen Kadle  
President – Standing Committee  
Shri Chitrapur Math, Shirālī



02-Apr-2026

## SRI SHANKARANĀRĀYAṆA DATHĀTHREYA TEMPLE, UDUPI APPEAL FOR DONATIONS

### PURPOSE:

Re-construction of existing structures to contain a Kutira for H.H. Swāmiji, three residential quarters for Archaka-s, Nāga-Bana, Bhojan-Shālā, Yajña-Shālā, Naivedya Kitchen, Ugrāna, General Kitchen, and other facilities.

**Estimated Cost: Rs 2.50 Crores**

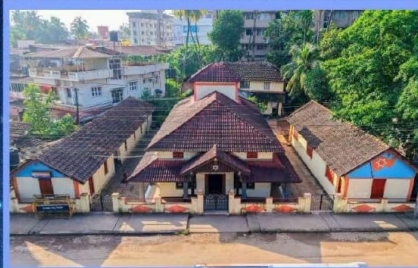
### A BRIEF ON THE TEMPLE:

The consecration of the sacred Shivaliṅgam at the Sri Shankaranārayana Dathathreya Temple (SNDT) at Udupi was performed in the Presence of H.H. Shrimat Panduraṅgashram Swāmiji in 1884, who bestowed the name Shaṅkaranārayana on this unique liṅgam that has 21 natural, symmetrical marks on either side, resembling coils.

### AN INTERESTING STORY:

The Shivaliṅgam installed here has an interesting story behind it. As the temple construction was nearing completion, one day the pony of an old brahmana passing by stopped abruptly at that spot and refused to budge despite repeated coaxing. Since it was already dusk, the brahmana sought shelter at the under-construction temple as he was carrying a rare type of Shivaliṅgam to be installed at his home. He spent a sleepless night trying to fathom the pony's adamant refusal to proceed. Realisation dawned that it was perhaps Ishwara's will that He should be installed at that very Temple rather than at the brahmana's house!

In the morning, the brahmana related the strange incident to the purohita Ved. Kalliānpur Kṛshna (Nāga) Bhat and gifted the Shivaliṅgam to the temple. Miraculously, the pony did not require any cajoling after that to go its way! A popular local legend has it that the vicinity of the temple was sparsely inhabited, with trees growing wild and believed to have been infested with evil spirits, where none dared pass that way after dark. Astonishingly, soon after the installation of Sri Shaṅkaranārayana, that area, now called Brahmasthāna, was rid of the evil spirits and the local people heaved a sigh of relief!



Existing Temple Premises



Sannidhi of the Temple – Sri Shaṅkaranārayana - flanked on the right by Sri Dathathreya and on the left by Sri Gopālākṛshna.

**Pratishtha of Sri Dathathreya Shrine:**

The shrine of Sri Dathathreya was consecrated on 10th March, 1949, in the presence of H.H. Shrimat Anandashram Swāmiji, within the temple building to the right of the main Garbha-grha. This was possible by the generous bequest of Dr. Naimpally Sripad Rao of Udupi.

**PROPOSED RECONSTRUCTION/ RENOVATION:**

As most of the existing structures at Sri Shaṅkaranārāyana Dathathreya Temple (SNDT) Udupi complex are older than 150 years, a need was felt to bring the Nāga-sthāna inside the temple compound, to repair the Kutira for H.H. Swāmiji and the Archaka quarters which are now in a dilapidated condition. The old building - Paṅduraṅgashram, Kitchen, Ugrana and Yajña-Shala of the Temple are also proposed to be renovated.

**PROJECT COST AND TIMELINES:**

The estimated cost of the project is **Rs. 2.50 crores**, and it is expected to be completed by June 2026. H.H. Shrimat Sadyojāt Shaṅkarashram Swāmiji Blessed the project, and performed the Shīla-Nyasa on Thursday, 30th October, 2025.

**APPEAL FOR DONATIONS:**

We, the Trustees request the devotees for contributions to fund the construction costs. (The shortfall, if any, will be funded from the existing resources of the Temple Trust).

The minimum contribution that can be remitted is **Rs. 10,000/-** to the account details below.

- Account Name: Sri Shaṅkaranārāyana Dathathreya Temple, Udupi - Building Fund
- Account No. 300003000083716
- IFSC code: SVCB0000170
- Bank & Branch: SVC Cooperative Bank Ltd, Udupi Branch.
- QR Code for Remittance:



H.H. Swāmiji performing Shīla-Nyasa



Proposed Kutira for H.H. Swāmiji (on the first floor) & Archaka quarters (on the ground floor)

- Sri Shaṅkaranārāyana Dathathreya Temple, Udupi, being a Religious Trust, donations are not eligible for IT exemption under Section 80-G.
- Foreign Passport Holders are not eligible to offer donations.
- The attached Donor Direction Letter may be completed and emailed to [sndtudupi@gmail.com](mailto:sndtudupi@gmail.com) with a copy to [donor.facilitation@chitrapurmath.net.in](mailto:donor.facilitation@chitrapurmath.net.in) along with the remittance details.

**SRĪ SHANKARANĀRĀYAṆA DATHĀTHREYA TEMPLE UḌUPĪ – RELIGIOUS TRUST**  
 (Registration No. UDP-4-00188-2015-16; Date: 26.09.2015)  
 Not Eligible for 80-G Exemption  
 Foreign Nationals Not Eligible to Donate  
**DONOR DIRECTION LETTER (DDL) FOR INDIVIDUALS**

Please read all the clauses under "Requirements" at the end before filling up the DDL  
 The completed DDL may be attached to or copy-pasted in your email to [snududupi@gmail.com](mailto:snududupi@gmail.com)  
 with a copy to Donor Facilitation Cell (DFC) at [donor.facilitation@chitrapurmath.net.in](mailto:donor.facilitation@chitrapurmath.net.in)

To: The Trustees  
**Srī Shankaranārāyaṇa Dathāthreya Temple Trust**  
 Kalsanka Road  
 Uḍupī  
 Distt: Uḍupī  
 Karnāṭaka – 576101

Name/s: \_\_\_\_\_  
(First Name) (Middle Name) (Surname)

PAN Card # \_\_\_\_\_ Aadhaar Card # \_\_\_\_\_ (if PAN not available)

For Indian Nationals resident abroad (NRIs) only: Indian Passport No. \_\_\_\_\_

Place/ Country of Issue \_\_\_\_\_ Date of Issue \_\_\_\_\_

Date of Birth (Optional): D \_\_\_\_\_ M \_\_\_\_\_ Y \_\_\_\_\_

Name as in PAN Card/ Passport : \_\_\_\_\_

Residential Address: \_\_\_\_\_

City \_\_\_\_\_ Pin code \_\_\_\_\_ State \_\_\_\_\_ Country \_\_\_\_\_

E-Mail Id- (Primary) \_\_\_\_\_ (Alternate) \_\_\_\_\_

Phone- Land Line # \_\_\_\_\_ Mobile Phone # \_\_\_\_\_  
(Country Code) (Area Code) (Phone Number) (Country Code) (Phone Number)

**SECTION 1: For Monetary Donations. If you are donating in KIND, skip to Section 2.**

I/We wish to donate a sum of \_\_\_\_\_  
 (in words \_\_\_\_\_ only)  
 vide Cheque/ DD/ NEFT/ RTGS/ IMPS No. \_\_\_\_\_ dated \_\_\_\_\_ drawn  
 on \_\_\_\_\_ Bank \_\_\_\_\_ Branch.

**Donation Purpose:**

1. The Donation may be freely used towards Reconstruction & Renovation of the SNTD Complex Project.

**SECTION 2: Fill in this section only if you are donating in KIND**

I/We wish to donate (Name of the article) \_\_\_\_\_

Description of the article \_\_\_\_\_

valued at approximately Rs. \_\_\_\_\_ (in words Rs. \_\_\_\_\_ only).

I/We note that donations in Kind will not qualify for deduction under section 80-G of the Income Tax Act. We also hereby confirm that the donation is being made absolutely free from any Terms and Conditions now & in future, & that the Society or the Management of the Institution, may use the same in any manner they deem fit.

I/We request you to kindly accept the donation and issue us the official receipt. I/We understand and accept that this donation will **NOT** qualify for deduction under Section 80-G of the Income Tax Act.

**Self-Declaration:**

1. I/We have read and accepted the Donation policy of your Institution. I/We also acknowledge that **Sri Shaṅkaranārāyaṇa Dathāthreya Temple Trust, Udupi** is under no obligation to publish or display my/ our name/s as donors.
2. I/We hereby certify that the sources of funds used for the purposes of making this donation have been obtained from verifiable sources / have been made from declared income, which is in compliance with the applicable Rules/Regulations.
3. I/We confirm that I/we are Indian National(s).
4. I/We confirm that the information furnished above is True, Correct and Complete.

Thank you,  
Yours sincerely,

Donor/s  
Date:  
Place:

**Requirements:**

1. If your donation is of Rs One Lakh or above, please attach to your email, the **Signed** DDL along with a photocopy/scan of your PAN Card (or Aadhaar Card, only if PAN is not available).
2. If you are an NRI (Indian National resident abroad), please attach a photocopy/scan of your Indian Passport (photo page & address page) with the **Signed** DDL.
3. For Corpus Donations all Donors should submit the completed, scanned **Signed** DDL and supporting documents from their **Personal** email ID.
4. If you are donating new articles in **Kind**, please attach the purchase invoice issued in the Donor's Name.
5. Please note: hard copies of all documents will be accepted by the Society in lieu of digital copies.



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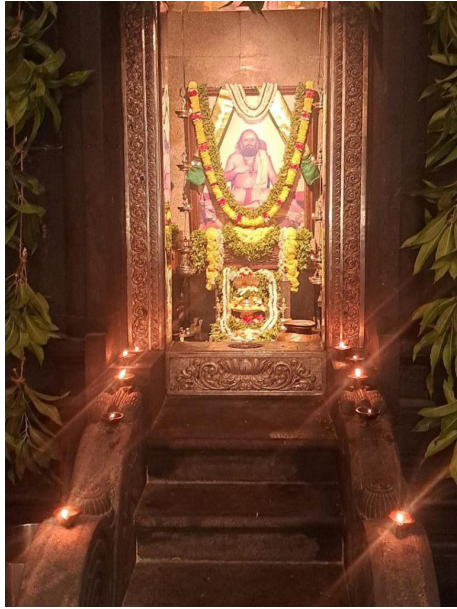
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Swagata Sabha – Camp Nashik



**Shishya Swikara Diwas at SCM Shirali**



**Shri Shivakrishna Mandir, Hubballi**



**Shri Hanuman Jayanti**  
(Picture Credit - Shri Dinesh Karkal)



**Shri Ramanjaneya**  
(Picture Credit- Shri Dinesh Karkal)

॥ 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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