



# THE CHITRAPUR SUNBEAM चित्रापुर रविकिरण

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तव पादाम्बुजे नित्यं निश्चला भक्तिरस्तु मे ।

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- दक्षिणास्यसमारम्भा शङ्कराचार्यमध्यमा ।  
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Janmotsava 2026 at Karla



**Bhajana Seva - Janmotsava 2026**



**HH Swamiji lighting a diya during Janmotsava 2026**



**Palki Utsava**



**Prarthana before the launch of Parijnanalahari Mahotsava**

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# प्रस्तावना

The Saraswat Bhushanam Awards were instituted by H.H. Shrimat Sadyojat Shankarashram Swamiji to honour those Sadhaka-s who have served the Math tirelessly and those who have excelled in their professions and have received national and international fame and prestigious awards, thus doing our Samaja proud.

The 13<sup>th</sup> of June, 2026, was a very significant day when eminent luminaries were bestowed the Saraswat Bhushanam Awards at the Shri Durgaparameshwari Temple, Karla. It indeed was a unique function where H.H. Swamiji greatly appreciated these awardees and blessed them.

On 14<sup>th</sup> June, the Shrimad Bhagavadgita Recitation competition prizes and certificates, along with Abhivyakti certificates and Girvanapratishtha certificates, were distributed at the Lotus Hands of H. H. Swamiji, alongside a special felicitation ceremony honouring senior Girvanapratishtha teachers.

15<sup>th</sup> June, 2026, marked the 79<sup>th</sup> Janmadivasa of H.H. Shrimat Parijnanashram Swamiji III, which was celebrated with fervour and joy at Shri Chitrapur Math, Karla.

The years 2026 and 2027 herald a Triveni Sangama—a celebration of three auspicious occasions in our hallowed Guruparampara: the 80<sup>th</sup> Janmadivasa of H.H. Shrimat Parijnanashram Swamiji III on 15<sup>th</sup> June 2027, the 30<sup>th</sup> Pattabhisheka Vardhanti of H.H. Shrimat Sadyojat Shankarashram Swamiji on 27<sup>th</sup> February 2027, and the 60<sup>th</sup> Pattabhisheka Vardhanti of H.H. Shrimat Parijnanashram Swamiji III on 12<sup>th</sup> October 2027.

To commemorate these significant milestones, the 18-month-Parijnanalahari Mahotsava commenced on 15<sup>th</sup> June 2026 and will run through this period till 12<sup>th</sup> October 2027.

Along with Vaiyaktik and Samuhik sadhana-s by the laity, many different programs and activities have been planned during this auspicious Mahotsava.

The present Sunbeam issue features a report of the three-day Janmotsava festival held in Karla.

This year, H.H. Swamiji will be observing the Chaturmasa Vrata at the sacred Shrimath Ananteshwar Temple in Vittal. A variety of programmes are being planned during the two-month period.

The Chitrapur Sunbeam will continue to feature reports and articles on the upcoming festivals and sacred occasions.

Dr. Chaitanya Gulvady

## गुरुवचनम्

### सार्थ शिवानन्दलहरी

विरिञ्चिर्दीर्घायुर्भवतु भवता तत्परशिर-  
श्चतुष्कं संरक्ष्यं स खलु भुवि दैन्यं लिखितवान् ।

विचारः को वा मां विशदकृपया पाति शिव ते  
कटाक्षव्यापारः स्वयमपि च दीनावनपरः ॥१६॥

ब्रह्माने आप्णाक ह्या लोकांतुं दैन्यं बरयिलें उपकाराकचि ज्ञाल्लें म्हुणु भक्तु  
सांग्ता - हे शिवा, ब्रह्मु चिरंजीवी ज्ञावो. तुंवें तागेलिं वर्ललिं चारी शीर्ष  
राककाति । इत्याक म्हळ्यारि माक्का ह्या लोकांतुं दैन्यं बरयिलें तात्रेचि न्हयि वे ?  
स्वभावतः दीनरक्षणांतुं तत्पर ज्ञावु आशिल्लें तुगेलें कटाक्षवीक्षण अव्याजकृपेने  
माक्का दीनाक रक्षण कर्ता । हांवें भविष्याचो विचारु इत्याक कोर्का ! (हांवें  
दीनु ज्ञावु तुगेल्या दीनरक्षणपर कृपाकटाक्षाक पात्र ज्ञांवाक ब्रह्मुचि कारण  
ज्ञाल्लेल्मितिं हांव ताक्का कृतज्ञ ज्ञावु आस्स ।)

- परम पूज्य श्रीमद् आनन्दाश्रम स्वामीजी

# स्तवनम्



By Shri Krishnanand Mankikar

We have often heard our Vaidika Purohita Mam-s chanting certain shloka-s usually at the end of the morning sessions, when H.H. Swamiji is seated after offering prayers at the Samadhi-s of our Guru-s and Devata Sannidhi-s.

These verses convey some of the most profound truths propounded in our Sanatana Dharma, in our Upanishad-s (**Kaivalya Upanishad** and **Mahararayana Upanishad**). They focus on the path of renunciation, the nature of the internal Self, and the Supreme Reality. These have deep meaning and significance, which will help a sadhaka contemplate upon these. Let us take these up today.

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ॐ श्री सद्गुरवे नमः

This page is sponsored by Smt. Shiroor Chitra Shankar.

**Mantra 1**

न कर्मणा न प्रजया धनेन  
त्यागेनैके अमृतत्वमानशुः ।

परेण नाकं निहितं गुहायां  
विभ्राजते यद्यतयो विशन्ति ॥

न कर्मणा Not by religious duties alone, न प्रजया nor by extending one's family, न धनेन nor by amassing wealth, (one attains happiness) but एके some (Very few) आनशुः attain अमृतत्वम् immortality (i.e. liberation from the cycle of birth and death), एके some (very few), त्यागेन by renunciation. The (ultimate Truth which is) विभ्राजते shining, यद्यतयो विशन्ति which the Yati-s enter into, निहितं that is hidden, गुहायां in the (secret) cave, (the tiny space within one's heart called *दहराकाश*) / (It is even conceptually) नाकं परेण beyond the heavens.

**Mantra 2**

वेदान्तविज्ञानसुनिश्चितार्थाः  
सन्न्यासयोगाद्यतयः शुद्धसत्त्वाः ।

ते ब्रह्मलोकेषु परान्तकाले  
परामृतात्परिमुच्यन्ति सर्वे ॥

सुनिश्चितार्थाः The seekers who have well-ascertained the meaning, वेदान्तविज्ञान of the Vedantic wisdom, and यतयः those Yati-s, शुद्धसत्त्वाः who have purified their minds सन्न्यासयोगात् through the yoga of renunciation, सर्वे are all, परिमुच्यन्ति liberated, (from the cycle of rebirth and death), परामृतात् because of the Grace of the Supreme Immortality, ब्रह्मलोकेषु in the abodes of Para-Brahman, परान्तकाले at the final moment of their physical existence.

**Mantra 3**

दहरं विपापं परमेऽस्मिन् भूते  
 यत्पुण्डरीकं पुरमध्यसंस्थम् ।  
 तत्रापि दहरं गगनं विशोकं  
 तस्मिन्यदन्तस्तदुपासितव्यम् ॥

अस्मिन् परमे भूते (शरीरे) In this supreme creation (my body), यत् विपापं the sinless दहरं small पुण्डरीकम् lotus (the heart) situated (अस्ति) मध्यसंस्थम् in the center of पुर the “city” - तत्रापि even within that lotus, there dwells विशोकं a sorrowless दहरं गगनं small space (the inner sky); तस्मिन् यत् अन्तः whatever is inside तत् that space is उपासितव्यम् what must be meditated upon.

**Mantra 4**

यो वेदादौ स्वरः प्रोक्तो  
 वेदान्ते च प्रतिष्ठितः ।  
 तस्य प्रकृतिलीनस्य  
 यः परः स महेश्वरः ॥

“यः स्वरः That sacred syllable (Om) प्रोक्तो which is uttered वेदादौ at the beginning of the Veda-s and प्रतिष्ठितः is firmly established वेदान्ते च in the Vedanta (the Upanishad-s)—that Swara, the Omkara प्रकृतिलीनस्य is merged in the Prakriti and तस्य यः परः one who is (even) beyond that swara, is स महेश्वरः Maheshvara (*He is the Maheshwara, the Purushah*).

These need deep contemplation and विमर्श.

# शुश्रूषा

## Ashirvachana

### H.H. Shrimad Anandashram Swamiji



Dharma has been defined as that which possesses the nature and power of regulating the world. Right conduct (**sadachar**) has been prescribed for so regulating the world. Such conduct also leads to peace of mind. The essence of Dharma has been stated by Vyasa to be to desist from doing to others what is harmful to oneself. Manu has specified the fundamental elements of Dharma as harmlessness, truth, uncovetousness, purity (both mental and physical) and self-control.

Vyasa has declared that the root of Dharma is to realise that the Paramatman is in all beings. According to the Bhagavata, to know this Paramatman as forming the five classes, namely, Gods, Rishis, Pitris, Bhutas and Men, and to worship Him through oblations, study of the scriptures, offering of water to the manes, food-offering and hospitality, respectively constitute the **Panchamahayajnas**. It may not be possible, in present conditions, to observe all these rites properly, but there is Manu's statement to the effect that outer display is not the means to Dharma and that Dharma should be observed to the best of one's power.

It is well-known that ours is the Bhagavata tradition. It is stated

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**O DEVA, my Pranams at Your Divine Feet.  
Let my Pranams be in my Deeds.  
To offer our Pranams & this Prayer,  
we sponsor this page—Smt. Uma & Shri Arun S. Bolangdy.**

that the basis of this tradition is the Dharma preached by Shri Krishna to Uddhava in the Bhagavata and to Arjuna in the Gita. In keeping with the spirit of this Bhagavata Dharma is the prevalent practice of beginning each action prescribed in the Vedas with the **Sankalpa** that one is going to do it to please the Supreme Lord (**Shri Parameshvara prityartham**) and of ending it by making an offering of it to Shri Krishna (**Krishnarpanam**).

As the Bhagavata Dharma attaches great importance to the repetition of the name of God, it may appear as if right conduct finds no place in it. Shri Shankaracharya has declared on the authority of the Rig Veda that repetition of the name is a method prescribed in the Vedas. He has also expressed the opinion that it is the means to the attainment of all objects of human existence; that it secures much fruit with but little toil; that it involves no harm and requires no wealth, etc; that it does not need another's help or impose restrictions as to place and time; and that it is accordingly superior to all other means. It is essential to remember, however, that it is implicit in this description that those who repeat the name should observe the ethical principle of harmlessness, etc. If, in the prevailing circumstances, it is not possible to observe all the prescribed lines of right conduct, no room should be given for evil conduct at any rate. While Dharma is known as SANATANA or eternal because ordinary duties like harmlessness remain the same for all time, special duties do change according to place, time and circumstance.

**(Source: Chitrapur Sunbeam, March 1976)**

## Ashirvachana

### H.H. Shrimat Parijnanashram Swamiji III



#### BE DEVOTED TO SAGUNA SWARUP

If you keep on doing *Karma* in the spirit of an offering, you will be on the path to attain Lord Krishna, and understanding of your goal begins to dawn on you.

The germ of a longing to attain *Jnana* sprouts in your heart. When a man, though living in *Sansar*, does all his *Karma* as offering and then stands apart, then such a *Sadhana* grants him ceaseless remembrance of Lord Krishna. Then, he remains away from the world, and even if difficulties and struggles beset him, he remains unaffected and ever blissful.

Vyasa says beautifully how to pray to the Lord: ***Om Namo Bhagavatey Vasudevaya***. He teaches us how to meditate. People of these times have desire only for food and the day's tasks. Their mind is restless and will become even more so in the days to come. The prospect for the future is, indeed, frightening. Then, we read Newspapers and get even more alarmed. We become slaves of this worldly knowledge and keep our minds distracted and restless. Actually, such worldly knowledge is useless to our greater goal in view. We too read papers, you too read papers, and we all know it becomes difficult to concentrate this restless mind of ours. Hence, we should first control the mind and concentrate it on our goal. So, Vyasa says,

“O Lord Vasudeva, I prostrate before Thee”. For men with such restless minds, it is not possible to go into **Nirguna Brahman** directly. That is an experience that one alone can have; it is not something that can be imparted to another. So, **Saguna Swarup** is shown to us, because this is something that can be imparted to another and is based on duality. Take any idol or image. If you ask different people to describe it, each one has his own experience and describes **Saguna Swarup** differently. Be it Brahma, Vishnu, Krishna, or the **Dashavatars**, the **Saguna Swarup** of the Lord appears before us in the form we worship Him. As we told you earlier about **Nirguna** and **Saguna**, **Saguna Tattva** or idol worship is possible for everyone.

Shri Ramakrishna Paramhansa and other great saints, though they had divine vision, they did not try to achieve knowledge of **Nirguna Rupa**. So far as I can see, no saint or **Mahapurush** of our times has tried to experience **Nirguna Rupa**; they have been content to remain in **Saguna Swarup** of the Lord. Therefore, nobody has described what **Nirguna** is. It is in fact indescribable.

*(Adapted from a discourse given at Shri Anandashram, Khar on 24-7-1977)*

**(Source: Chitrapur Sunbeam, July 2007)**

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## गुरुवचनम्

“Happiness is a state of mind. Real happiness does not depend on external objects of fulfillment; it comes from within, when the Self reveals Itself.”

– H. H. Shrimat Parijnanashram Swamiji III

**Ashirvachana by  
H. H. Shrimat Sadyojat Shankarashram  
Swamiji on Guru Poornima,  
13<sup>th</sup> July 2003 at Shirali**



आनन्दाश्रम शिष्याग्रं स्वानन्दाम्बुधिमज्जितम् ।

आनन्दाश्रमिणं वन्दे परिज्ञानाश्रमं गुरुम् ॥

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

This is a very auspicious occasion. This is the sacred Gurusthaan, the abode of Gurushakti. We are commencing Our Chaturmasya *anushthaan*. Sanyasins have been instructed to be always on the move and not to stay for a long while at one spot. For Us, a *kutir* has been built here, and We can comfortably stay there for long. But We are not so inclined. We, as *parivrajaks*, should be moving from one place to another. However, it is enjoined upon all Yatis to stay only at one place for two months during Chaturmas and observe rigorous *anushthaans*. There are many reasons. The earth teems with plenty of *krimi* and *keeta* during monsoon, and a Sanyasi is sure to trample upon them and cause *himsa* or injury. So, he suspends his *parivrajana* for the time being. There is another positive aspect too. In the rainy season, there is a certain *snigdhatta* or *ghanata* (density) in the atmosphere, and this tends to make a Sadhaka more meditative, more contemplative and inward-looking. The poets have glorified this aspect of the monsoon. The Sadhaka gets a lot of inspiration (*sphoorti*) and, if he is doing Japa, it gains

more *teevrata*, more intensity. Ekanta or solitude is sought after by the Sadhaka. He feels a spontaneous urge to intensify his Sadhana. So, if certain rigorous *anushtans* are to be pursued at one place, Chaturmas is recommended as the ideal season. This, in essence, is the rationale of Chaturmas. We will be here for two months. You have been witness to the Sankalpa ceremony. You, as hosts, gave an assurance that you will be too happy to have Us in your midst, and you all prayed that We observe Our Chaturmasya here. Accordingly, We did our Sankalpa. We also invoked the Gurushakti to crown Our Sankalpa with success. We also prayed to the Almighty for His *Anugraha* upon one and all.

This day is known as Guru Poornima and also as Vyasa Poornima. One who dispels ignorance is Guru. Vyasa represents Gurutattva. He is the ideal Guru. Guru also means heavy or weighty, grave or *gambheera*. You can't touch it superficially. If you are attuned to it, slowly, in proportion to the pace and intensity of your Sadhana, the majesty, the Gurutva, begins to sink into your consciousness, begins to take hold of you and possess you. Bhagavan Vedavyas is an eloquent *prateka* (symbol) and *pratinidhi* (representative) of this Gurushakti.

Guru-Shishya Sambandha is very sacred. It is *divya*, divine. The sacred books have extolled it. Krishna-Arjuna relationship is an example of this *pleasant (madhura) sambandha*. Initially, Arjuna looked upon Krishna only as a friend. When plunged in deep distress, Arjuna looks at Krishna differently. He turns into a humble disciple and beseeches Krishna to be his Guru and instruct him. Krishna assumes his Narayana aspect and instructs him.

What do we all chant at the start of the Sabha? We say:

दक्षिणास्य समारम्भा शङ्कराचार्य मध्यमा । अस्मदाचार्यपर्यन्ता स्मर्या गुरुपरम्परा ॥

Our Guruparampara begins with Dakshinamoorthy. He is hailed as ‘divyougha Guru’ – Guru with divine form, not a mortal human body. His disciples were Sanaka, Sanandana, Sanatana and Sanatkumara. They had intense (*teevra*) *mumukshutva* (longing for liberation). They were Sadhaks of the highest calibre. Purity of mind, purity internal and external, was their hallmark. So, no sooner did the Guru Dakshinamoorthy display Chinmudra (the joining together of thumb and forefinger) than they grasped the ultimate Truth and attained Mukti. It was a sermon in silence, but it was understood by Sanaka, etc. They were so mature!

This strategy of silent sermon (*mouna vyakhya*) did not work in the medieval times (*madhyakaala*). Even after plenty of reading and study of the Shastras, the real purport eluded the grasp of the Sadhaks. So, Lord Shankara had to come down, and He came down as Adi Shankara. He lucidly explained the Upanishads, Brahma Sutra and Gita. He composed soul-stirring *stotras* in praise of various Ishtadevataas. He explained how Upasana should be performed. He re-established Advaita. He founded Maths to propagate Dharma and Adhyatma. He laboured hard for the uplift of the common man. He was, indeed, a pathbreaker.

This morning, we all chanted an Ashtaka in praise of Vedavyasa. It tells us all about the versatile genius that he was. We include him in our Guru Parampara. Who were his Shishya-s? Everyone – not just the *uttama* and the *madhyama* variety, but even lesser mortals like Dhritarashtra. The advent of Vedavyasa was

for preserving our glorious Bharatiya culture. Varied was his contribution, and he responded to every call from everyone who sought his help. First, what did he do?

कलिमलास्तविवेकदिवाकरं समवलोक्य तमोवलितं जनम् ।  
करुणया भुवि दर्शितविग्रहं मुनिवरं गुरुव्यासमहं भजे ॥

We salute the memory of Vedavyasa. In Satya Yuga, people were doing a lot of Shastra-chintan. Their *medhashakti*—retentive power—was superb, not just of the sages but even the common man. Alas, in later times, our faculties declined. Shastra-chintan did not appeal to the masses. So, Vedavyasa had to come. “I offer salutations to Him” – *aham bhajey*.

Let us now take the example of Dhritarashtra. He had the *yogyata*, the capability. It was, however, overshadowed by a consuming ambition – a *jigeershaa* as it is called – to win. Everyone in life wants to be an achiever. None says, “I don’t mind if I fail”. But a sense of proportion should be there. Over-attachment to his children at the expense of Dharma blinded him. All his sons died one after another, and the old couple retired to a forest grove, worn down by the bereavement. Even there, Vedavyasa calls on them, fulfils the wish of Gandhari to see her sons. They are summoned from the Great Beyond. Gandhari asks the children: “O dear ones, how sorely I miss you all. How do you do?” Rather than speak lovingly with the mother, Duryodhana sternly chides the doting mother for needlessly ‘disturbing’ him and his brothers from the cosy comfort of the heaven. This drama, made possible by the Yogic power of Vedavyasa, was an eye-opener. The mists of *moha* clear away from the eyes of

Gandhari and Dhritarashtra. Vairagya sprouts in them. To this Vedavyasa, my salutation – *aham bhajey*.

In this way, Vedavyasa is a *vilakshana*, a unique phenomenon. He answered the call of every needy seeker, coming down to his plane. A Guru has to be versatile, modifying his strategy to suit the Sadhakas of different calibre, ranging from the *uttama* and *madhyama* variety down to the most immature ones. A stereotyped, one-track approach won't do. That's why we seek inspiration from Vedavyasa, the supreme symbol of Gurushakti, Gurushakti that confers not only *mukti*, but *bhukti* (material welfare) too.

This time, we have with us a *vigraha* of Goddess Rajarajeshwari. This morning, the Gurushakti was invoked in that *vigraha*. We shall commence from today the proper (*samyak*) worship of Rajarajeshwari. Today is Full Moon (Poornima). On Amavasya (New Moon), there is no *chandrakala*. Then, day by day, the digits (*kala*) increase and attain *poornakala* on Full Moon. In this way, may the Gurushakti, the *anugraha* of Rajarajeshwari, manifest in our lives, digit by digit, in an ascending order. May this *shakti* be 'awakened' (*jaagrana*) in the hearts of one and all – this is Our prayer on this sacred day. We will attain peace; we will have *shiva-praapti* only if we are *shakti-sampanna*, endowed with *shakti*.

Sadhaks were consulting Us often as to what they can do during Navaratra. Reading methodically the entire Sapatashati is a bit difficult. So, We selected the main chants and recited them. The same is available to you today as an audiocassette and a

CD. The chants are brought out in a book form, too. We are confident you will make the best use of it and do your bit to 'awaken the shakti' (*shakti jaagran*). Make the beginning now, in this Chaturmas period, and you will have the self-confidence to chant properly during Navaratra. May Gurushakti crown your efforts with success! This is Our prayer, on your behalf, to the Lord.

A lot of *kaarya* is taking place here for the betterment of Samaj. The situation is constantly changing. Lest We are swept off Our feet by the sweeping changes, Gurusmaran becomes necessary again and again so that we are all firmly anchored. All these changes affect everyone, the Samaj, the ecosystem, and we all have to keep pace with the changes in such a way that the pursuit of Purushaartha is not hindered. Dharma, Artha, Kama and Moksha – these are your Purushaarthaas. Moksha is and should be the paramount Purushaartha. All We have been discoursing so long is to enable you to realise this primary Purushaartha, to tell you how Bhagavan Vedavyasa laboured to achieve this end.

Matha represents a *vyavastha*, a *saamaajik vyavastha*, a social organisation. Its *kaarya* has two dimensions – Ishta and Poorta. Japa, Pooja, various modes of worship (like Maharudra, Shatachandi) – all these serve to please and adore your Ishtadevata. They are spiritually elevating. These comprise the dimension of Ishta. It won't do to devote exclusively to these activities. You also have to spare a thought for the less fortunate, those who are in distress. Only if that is attended to, even they can be brought into the mainstream of Upasana. Social welfare

projects – digging wells, *annadaan* (giving food to the hungry poor), *dharmashala* and opening schools – all this, too, is part and parcel of Our vision for the Math. Attending to your individual spiritual needs (*vayyaktik sadhana*) and also doing what We can to promote social wellbeing – both dimensions are necessary. The latter is called Poorta. It fulfils and completes (*aapoorti*) the former. Both are essential.

Chaturmas is a period of self-renewal. Redouble your efforts for a month or two. Intensify your Sadhana. Do more Japa, more Swadhyaya. If you are doing Japa of only one round (*maalaa*), raise it to two, three and so on. Pray to Gurushakti to give you strength and stamina to fulfil your holy Sankalpa. “Ask, and ye shall be given”. Gurushakti will hasten to help you. Fear not. Nothing is impossible. Go forward with confidence. Everyday, you will experience the elation of doing your Sadhana successfully. We are all open to that Grace. Let us all do it together (*aammi melnu koryaa*).

In between, whenever you can make it, do come to Shirali and take part in this Utsav, this Mahotsav, celebrating the Gurushakti. She is *bhukti-mukti pradaatri*. She bestows physical well-being and spiritual uplift. May She confer Her *anugraha* on you all. This is Our prayer at Her Lotus Feet on behalf of you all.

Om Namah Parvatipataye Hara Hara Mahadev

(Tr. Shri V. Rajagopal Bhat)

**(Source: Chitrapur Sunbeam, August 2003)**

# हंसवाहिनी



## Sayujya

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

त्वदीयं सौन्दर्यं तुहिनगिरिकन्ये तुलयितुं  
कवीन्द्राः कल्पन्ते कथमपि विरिञ्चिप्रभृतयः ।

यदालोकौत्सुक्यादमरललना यान्ति मनसा  
तपोभिर्दुष्प्रापामपि गिरिशसायुज्यपदवीम् ॥

The subtlest philosophy of Advaita Vedanta has been brought out in this beautiful shloka from the *Saundaryalahari*, its essence being *Sayujya* – complete union with the Divine.

To experience or dwell in the Divine Presence is, in itself, a form of *Sayujya*, oneness with the Divine.

Shiva Tattva is not grasped through ordinary perception. Shiva is realized only through deep contemplation and direct inner

knowledge. The direct realization of Shiva cannot happen through mere sensory perception. It becomes possible only through *aparoksha jnana* – the direct realization – *Aham Brahmasmi*.

But the Divine Mother, out of Her pure Grace and Compassion as Jagat Janani, the Mother of the Universe, makes Herself accessible even in our everyday lives as the very Shakti within as well as all around us. Yet the contemplation of Shiva *tattva* is of an altogether different order. It cannot be known in the way one knows any other subject or technical knowledge.

Generally in knowing, there is always the *triputi* – the knower, the object to be known and the process of knowing. But in the realization of Shiva, this three-fold division dissolves. Only pure awareness remains, “I... I alone...”

The seeker realizes, “I am of the nature of the Ekam, Adwiteeyam, Sat-Chit-Ananda – that is, the One and Only Non-dual Existence, Consciousness and Bliss.” So, what is known then? The Real Self alone which Itself is the Shiva Tattva. That is Shiva *prapti*.

Then what is Shakti and where is She? In fact all activity and all manifestation belong to the realm of Shakti. This entire creation, along with all action is possible because of Her. Between Shiva and Shakti there is no separation. Devi is Shiva’s Shakti, His Power. When one meditates upon the Devi, She ultimately reveals Her own true Self, which is Shiva Himself beyond all name and form.

If, amidst the events and experiences of life, one begins to feel that there exists a protective Shakti constantly watching over and

guiding them, then it may be understood that one has begun to experience *Sannidhya*, the Divine Presence. That sacred Shakti, that Higher Power, is ever beside us, constantly accompanying us. Whenever *anusandhana*, constant contemplation of the Divine, is practiced, and if one can deeply feel That Presence, then know that *Sayujya* is happening.

Through this growing awareness of the Divine Presence, the journey toward *Sayujya*, oneness with the Divine, gradually begins to unfold. Slowly, the constant sense of “I” and “me” starts to diminish.

And the most beautiful aspect of this journey is that the Divine never abandons us. It never betrays us. The Shakti does not let go. In fact, it protects us even from our own weaknesses and impurities, from negative traits such as jealousy, pettiness and other lower tendencies that cloud the mind and heart. It awakens us, uplifts us, carries us all through the journey and purifies us along the way.

Therefore, it is essential that we strive toward the realisation of this *Sayujya* with complete openness, fearlessness and wholehearted devotion. The single-minded effort to inwardly receive and embrace the Divine Presence as one’s very own essence, as *Aham Brahmasmi*, this itself is the process of *Sayujya*. Ultimately, this realization must awaken within as direct inner knowledge, the understanding that the Divine is not separate from the Self, but is eternally present within as Pure Consciousness itself.

“त्वदीयं सौन्दर्यं...” thus begins a profound contemplation in this 12<sup>th</sup> shloka of the *Saundaryalahari*, composed by Shri Adi Shankaracharya.

In this verse, the Acharya reflects upon the Divine Mother, the *Avyakta Shakti*, the unmanifest cosmic energy, Who, out of Her infinite compassion, assumes name and form so that we may worship and relate to Her, yet in truth, She transcends all name and form.

How then, is one to meditate upon That which exists as every image and description and also beyond them? It is no simple task. Even those blessed with Her direct vision find it difficult to articulate Her beauty. Words prove inadequate, for the Divine Shakti is *atindriya*, beyond the grasp of the senses.

The *Purana-s*, the *Itihasa-s*, the great epics and Vedanta itself glorify the Mother with devotion and reverence. Through sacred *stuti-s* and timeless stories, seekers through the ages have sought to celebrate the greatness of the Divine Mother.

The Acharya further says, “O Devi, Daughter of the Himalaya-s, of the snowclad mountains! You are Parvati, the daughter of Himavan himself. How can one possibly compare Your beauty? To whom can it be compared? It is incomparable!”

The great sages, the *Rishivarya-s*, who were blessed with Your Divine vision, have attempted to describe Your boundless beauty. Having emerged from the depths of meditation, they searched earnestly for words that could convey even a glimpse of Your radiance. They reached for comparisons, saying that Your eyes resemble lotus petals, Your face the brilliance of the moon and such... Yet every metaphor fell short.

Nothing in this world can truly capture the magnificence of Your Divine *Saundarya*, O Devi.

Even the *Deva-s* and *Devata-s* – Brahma, Vishnu, Agni, Vayu, the celestial beings and the great poets while worshipping You, O Devi, actually receive the *vatsalya* of Bhavanishankara, the loving Grace of the Divine as a vision of Your Divine Presence. Yet even they are unable to fully describe what they experience. All fall silent before Your splendour, for words are too limited to express the grandeur of Your infinite beauty.

Even the celestial *apsara-s*, regarded as the very standard of celestial beauty, become curious and filled with wonder. “Who is this whose beauty is praised so greatly? Can anyone truly be more beautiful than we are?” they ask. Drawn by this mystery, even they turn toward the Divine with devotion, humility and deep meditation upon that extraordinary Shakti. Such is the intense longing to behold Her that the celestial maidens aspire, through severe austerities and profound meditation upon the Devi, to attain Her Divine vision! As their meditation deepens, their minds become completely absorbed in Her presence. And what do they ultimately attain?

They attain the exalted *Sayujya* with Girisha – with Shiva Himself!

They attain That where all separation disappears and realisation dawns that the devotee and the Divine are indeed One!

Those seekers who begin by intensely meditating upon the Devi, do not merely receive a fleeting glimpse of Her form. The Devi becomes so deeply pleased by their total devotion that She reveals not Her Form, but Her own innermost essence, Shiva Himself!

Girisha is Shankara, Ishwara, the Supreme Shiva. Adi Shankaracharya says that those who meditate deeply upon

the Devi are blessed not merely with Her vision, but with Her *Atmaswarupa*, the oneness with Shiva.

This is an extremely profound and subtle truth – through the worship of Shakti, one attains Shiva. Such is the Grace of the Divine Mother. Her Grace leads to Shiva!

May *Sayujya Mukti* not remain merely a philosophical concept, but become something deeply felt and personally experienced in our daily lives. May we truly attain and live the essence of *Sayujya* in every moment of our lives.

❖ **Hamsavahini Video Link -**

<https://youtu.be/m6wmRz-Vx0c?si=bjkVbCEFXwPaYJ-c>

❖ **Mother Video Link -**

<https://youtu.be/eQaAqwRRuoY?si=nN06z0TypdVDgK63>

❖ **Mother Video Title -** H.H. Swamiji's visit to Shri Shankara Narayana Dattatreya Temple, Udupi (30 October 2025)

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## गुरुवचनम्

When we accept sukha and dukkha as designed by the Lord for bringing about a maturity (paripaaka) in us, then it marks the dawn of dhairya (courage).

– H.H. Shrimat Sadyojat Shankarashram Swamiji

Hubli 13<sup>th</sup> March 2002

# भावाञ्जलिः

## Gleanings from Bahvrichopanishad (बह्वचोपनिषद्)

By Shri V. Rajgopal Bhat

The Shaanti Mantra is वाङ्मे मनसि प्रतिष्ठिता मनो मे वाचि प्रतिष्ठितम्....  
This is a Shaakta (Devi) Upanishad.

01. महात्रिपुरसुन्दरी वै प्रत्यक् चितिः । सैव पुरत्रयं शरीरत्रयं व्याप्य  
बहिरन्तरवभासयन्ती स्थिता ।

01. Devi MahaaTripurasundari is the Consciousness within.  
She abides by pervading, within and without, the three bodies.  
These bodies are themselves visualised as three cities.

**NOTE:** The three bodies are the gross Physical body (sthoola shareera), subtle Astral body

(Sookshma Shareera) and the Causal body (Kaarana shareera).

02. सैवात्मा ततोऽन्यदसत्यम् अनात्मा ।

02. She Herself is Aatman. Everything else is Unreal and Not-Self.

03. अत एषा सच्चिदानन्दलहरी महात्रिपुरसुन्दरी बहिरन्तः अनुप्रविश्य स्वयमेकैव  
विभाति ।

03. She is a wave of existence, consciousness and bliss. Entering  
within and without, She shines alone in solitary splendour.

04. यदस्ति सन्मात्रम् । यद्विभाति चिन्मात्रम् । यत् प्रियम् आनन्दं तदेतत् सर्वाकारा  
महात्रिपुरसुन्दरी ।

04. What is, is Her सत् aspect. Awareness of what is, is Chit. A  
thing being dear to us and affording joy, is (Her third aspect)

आनन्दम् । All this is Omnipresent MahaaTripurasundari.

05. त्वं च अहं च सर्वं विश्वं सर्वं देवता, इतरत् सर्वं महात्रिपुरसुन्दरी ।

05. You, me, all this universe, all gods - everything else, too, is MahaaTripurasundari only.

06. सत्यमेकं ललिताख्यं वस्तु । तद् अद्वितीयम् अखण्डार्थं परं ब्रह्म ।

06. The Truth is One called Lalitaa. She is the Non-Dual Brahman, partless and Supreme.

07. प्रज्ञानं ब्रह्मेति वा अहं ब्रह्मास्मीति वा तत् त्वमसीति वा अयमात्मा ब्रह्मेति वा सोऽहमस्मीति वा या भाष्यते सैषा षोडशी श्रीविद्या पञ्चदशाक्षरी श्री महात्रिपुरसुन्दरी .. भुवनेश्वरीति चामुण्डेति मातङ्गीति सावित्री सरस्वती ।

07. She is the central purport of the Great Sayings like Consciousness is Brahman, I am Brahman, That thou art, This self is Brahman, He I am, etc. She is the subject of the 16-syllabled Mantra; She is Shree Vidya; She is the 15-syllabled Mantra of MahaaTripurasundari. She is hailed by various names like Bhuvaneshwari, ChaamunDaa, Maatangee, Saavitree, Saraswati, etc.


08. ऋचो अक्षरे परमे व्योमन्  
यस्मिन् देवा अधि विश्वे निषेदुः ।  
यस्तन्न वेद किमृचा करिष्यति,  
य एतद् विदुः त इमे समासते ॥

08. Her abode is in the Supreme Sky, wherein reside, too, all the gods.

What will he (the votary) do with the chant, if he knows not the meaning? Those, however, who know the meaning, live happily.

**NOTE:** This, though quoted in this Upanishad, is actually from the RgVeda (1-164-39). It stresses the importance of understanding what we chant. (यो अर्थज्ञः सः सकलं भद्रमश्नुते says Maharshi Yaaska in his treatise called निरुक्त) (1-6-17).

The Supreme Sky is a recurring phrase in the Upanishads. It just highlights the transcendental aspect of God, the Most High.



24.01.2023  
(Tithi- Magha masa Shukla Paksha, Tritiya)

**Samaradhana of**  
**H.H. Shrimat Shankarashram Swamiji II**

*(4th Mathadhipati of Shri Chitrapur Math: 1770-1785)*

सुख अथवा दुःख ज्ञे ज्ञे  
येईल आपुल्या सन्मुख ।  
ते तें भोगावें तेव्हांचि देख ।  
अकर्ता अभोक्ता समज्ञोनि ॥४॥

*( 15:49 Shri Chitrapur Guruparampara Charitra)*

Joy or sorrow, pleasure or pain,  
whatever falls to our lot from  
moment to moment,  
should be experienced by us  
inwardly convinced that we are  
neither the doer nor the enjoyer.

*(Source: -Sadguru Bodhamrta, SCM Publications, 2009)*

www.chitrapurmath.net

## Why Study Upanishad-s?

By Shri Krishnanand Mankikar

Why do we eat? Certainly, for enjoyment at times—but fundamentally to nourish and sustain the body. Likewise, to nourish and expand our inner mindset, we need nourishment in the form of spiritual and philosophical reflection.

In the light of the question above, please pose the title of the article as a question to yourselves, and the answer would be obvious: to sustain and develop our mental vision towards our life, we need some means. Our scriptures—more so the books like the Upanishad-s have been perceived by many people to be one such powerful help to us in this direction.

It is an age-old quest of mankind to find what is the aim of human life. Are we born with a purpose or is there no specific purpose in our life, and we just live through life as we please and depart? This, precisely, is the question addressed by our Seers.

The Vedas, among humanity’s most ancient sacred texts, form the spiritual foundation of Indian thought. The Upanishad-s form a part of the end portions of the Veda-s. It is traditionally known that the word **“Upanishad” signifies sitting near the teacher to receive transformative wisdom.**

For most modern readers, direct engagement with the main Veda Samhita-s is difficult. The Upanishad-s provide an accessible gateway to the philosophical essence of the Veda-s.

If we really want to find a purpose beyond the necessary responsibilities of life, such as making a career, raising a family, providing for our progeny, and engaging in social life, and so on, then it is the study and understanding of Upanishad-s as well as the Shrimad Bhagavadgita that provide us a very traversable

path towards this goal. That is the reason we must look at Upanishad-s and study our scriptures.

Traditionally, 108 Upanishad-s are mentioned. Out of these, eleven commented upon by Shri Adi Shankaracharya are regarded as principal Upanishad-s. Of these, nine are relatively small while two (Brihadaranyaka and Chhandogya) are fairly big.

In the series on Upanishad-s, we will be looking at the gist of each of the nine Upanishad-s in a layman's language, and it is hoped that this presentation will generate interest among those who really wish to expand their quest in their search for the true meaning in their lives beyond – as we said above – the daily mundane living.

### Ishavasya Upanishad

Please note, in the following narration, what we are aiming at is only looking for getting a glimpse of the Upanishad-s while not going over shloka by shloka. Also, though small, this Upanishad is extremely deep in philosophy, and it is not possible to summarise this in a page or two. Moreover, to comment upon it one has to have undergone years of serious study under the sacred feet of a learned Guru. However, the summary is just by way of opening the door to have a glimpse of the vast treasure stored within the room, so to say.

Ishavasya Upanishad with 18 shlokas is the most concise, profound, and widely studied of the Upanishads.

Although, Ishavasya Upanishad, which is a part of the **Shukla Yajurveda**, is a short Upanishad, however, it addresses such complex issues as, the Divine pervading everything everywhere, ethical living, doing your कर्म with त्याग and without कर्मबन्धन, the paradox of विद्या/अविद्या and सम्भूति/विनाश, seeing the world within oneself and oneself as a part of the world (self vision) and acting

without hatred and malice. At the end, the Upanishad requests पूषन and अग्नि to reveal the effulgent face of the Supreme Truth to us, thus helping us progress on the righteous path.

The Upanishad starts with a profound statement –

ईशावास्यमिदं सर्वं यत्किञ्च जगत्यां जगत् ।  
तेन त्यक्तेन भुञ्जीथाः मा गृधः कस्यस्विद्धनम् ॥ १ ॥

**“The whole universe is pervaded by the Divine; therefore, live with restraint and do not covet what belongs to another.”**

Further, it says,

कुर्वन्नेवेह कर्माणि जिजीविषेत् शतं समाः ।  
एवं त्वयि नान्यथेतोऽस्ति, न कर्म लिप्यते नरे ॥ २ ॥

**“One should aspire to live for one hundred years doing one’s duty; there is no other way out, and the duty done by one (without attachment) does not stick to one.”**

Here the theory of कर्म and the effect of Karma, which attaches oneself to the doer, is pithily enunciated. This, verily, is one of the important tenets of Sanatana Dharma.

In the next two shloka-s, the nature of the Paramatma Tattva is explained, stating that it moves but is stationary, and though the Tattva is stationary, it is faster than one’s mind. Though stationary, it outpaces any running person. It is within every being. **“The Upanishad says that even the shining faculties (deva-s, interpreted by Bhagavatpada Adi Shankaracharya as the senses) cannot grasp that Reality, for it is prior to all cognition.”**

Then the Upanishad goes on to tell

यस्तु सर्वाणि भूतानि आत्मन्येवानुपश्यति ।  
सर्वभूतेषु चात्मानं ततो न विजुगुप्सते ॥ ६ ॥

and

यस्मिन्सर्वाणि भूतानि आत्मैवाभूद्विजानतः तत्र को मोहः कः शोकः एकत्वमनुपश्यतः ॥ ७ ॥

These two signify that “one who sees oneself in all beings and all beings in oneself transcends hatred, sorrow, and delusion.”

This is one of the most important teachings of ईशावास्य उपनिषद् ।

One who sees oneself in everything and everything in oneself does not hate or despise anyone. “This beautifully echoes the opening declaration of the Divine pervading all existence.”

Again, there is the elaboration of the Ishwara Tattva, which is radiant, all-pervading, without any sinews, pure, in full control of its actions, and is controlling all that is and has been around us, forever.

A set of four shloka-s follows, which talks about विद्या-अविद्या and सम्भूति (creation) and विनाश. It goes on to say that getting involved in only one entity of either of the pairs ends in one entering deep darkness.

There is the prayer to पूषन in the next two shloka-s that he may uncover the golden disc covering the effulgent face of the Truth to reveal the face fully to us.

The last two shloka-s, the most poignant ones, tell the sadhaka that the body is evanescent and ends in ashes, so “**remember the Yajna-s and the deeds done by you (during the lifetime), and a prayer to Agni the Fire God to show us the righteous path forward**”.

Thus ends the Upanishad by reminding us about the all-pervasiveness of the Supreme Principle which controls everything; the importance of त्याग, कर्म, the need to differentiate between विद्या and अविद्या, and सम्भूति and विनाश to remain without शोक and मोह, and, finally, requesting Pushan and Agni to help us


see the magnanimous effulgent face of the Truth and help us stay on the righteous path.

There are no pompous statements, no confusing doctrines, but simple, straightforward sayings which hide more than they reveal, and to understand the hidden meaning, we must have कृपादृष्टि of Guru and our own साधना.

शुभं भवतु ।


Shown below is a list of the most important Upanishad-s on the text of which Bhagavatpada Adi Shankaracharya has written Bhashya-s (commentaries).

Isha, Kena, Katha, Mundaka, Prashna, Aitareya, Taittiriya, Mandukya, Shwetashwatara, Chandogya, and Brihadaranyaka.




*Gurupadeshah*

As vairagya develops through intelligent thinking, the aspirant also develops vishesha 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 Sadyojat Shankarashram Swamiji  
(Kanhagad-February 2019)

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



## Summary of the 2<sup>nd</sup> Chapter of Shrimad Bhagawadgita—Sankhya Yoga

By Dr. Sudha Tinaikar

The second chapter of Shrimad Bhagawadgita, named Sankhya Yoga, is a sleek preview of what is going to come in the next 14 chapters; the 18<sup>th</sup> chapter again is the final summary.

Being of the nature of summarising what is to come, the second chapter deals with the entire moksha shastra in the form of –

1. A samsari jiva turning to be a mumukshu who surrenders with total shraddha to the Guru. Here, Arjuna, representing any of us, has gone through sufficient conflict and experiences a helplessness that he cannot deal with. He realises that there must be some way of getting out of this helplessness and surrenders to his dearest friend Bhagawan Krishna (sharanagati), willing to take help from Him.
2. Once the purushartha nischaya of moksha is made, then one has to go through the preparation of the mind-intellect in the form of Karmayoga and Upasana yoga.
3. With adequate Chitta Shuddhi and Chittanaishchalyam (absolute requirements), the journey of Jnanayoga begins. Here, the mumukshu is exposed to the valid pramanas of the Veda-s through an active teaching process involving a trained Guru.
4. The final result of this whole journey, called Moksha, is freedom from sorrow and conflict. Such a person who abides in Moksha without coming back to his earlier life of suffering is called a Jivanmukta or a Sthitaprajna.

This pattern is followed in the 2<sup>nd</sup> chapter of the Gita, where we

see all the above four aspects summarised in a set of 72 verses, although in a slightly different order. Jnanayoga is summarised before the Karmayoga, probably because Bhagawan Krishna wanted to present Atmajnanam as the immediate cause of Moksha. Also, Arjuna had also asked for the ultimate good (Shreyas) as a solution to his problem.

Let us briefly go through the same with respect to the verses.

1. The first 10 verses do not have any teaching from Bhagawan Krishna. Here, Arjuna continues to pour out his precarious situation of conflict and confusion as to whether he should proceed with the war or not. In the 7<sup>th</sup> and 8<sup>th</sup> verses, he specifically mentions that he is so confused and helpless (karpanya dosha) that he is not able to differentiate the right from the wrong. To fight the war or not, is it dharma or adharma that is going to unfold (dharma sammudha chetas). Out of Bhagawan Krishna's grace, seeing his smiling and calm face, Arjuna realises that the only way out for him is to surrender to Bhagawan Krishna. Arjuna knows that his friend is someone more than a mere friend and the only one who can bring him out of this helpless state. Arjuna's sharanagati is the culmination of this section.
2. From the 11<sup>th</sup> verse, the actual teaching starts. Till the 30<sup>th</sup> verse, Bhagawan Krishna wants to say something profound: "Nothing deserves sorrow. Our sorrow is a delusion born out of avidya (maya). Though every one of us is the Witness Consciousness which is neither born, nor goes through any change, we consider ourselves to be the perishable body-mind-senses and suffer limitations of all kinds." In these profound verses, Bhagawan Krishna talks about the ultimate reality of ourselves as the never-changing, "One Without

a Second” consciousness (Paramarthika Swarupam). All the other swarupa lakshana-s of Atma, as explained in the Upanishad-s, are brought out verse by verse. The description of Brahman/Atma explained in the Upanishad-s is called “Sankhya,” from which this chapter gets its name. Bhagawan Krishna says that the one who knows this truth, which is the eternal wisdom of the Veda-s (that this Atma is the Real I and I am Brahman), is free from all sorrow and limitations.

3. However, for this knowledge to take place, it is necessary to prepare the mind and the intellect. This preparation is called Chittashuddhi (managing the natural instinctive thinking of the mind). This process can happen only through the process of Karmayoga. Verses 38 to 54 talk about Karmayoga. As per our scriptures, Karmayoga means “Right action with the Right Attitude”. How does Bhagawan Krishna explain this?

Following one’s own dharma (swadharma), which means doing what one must do in one’s position in society with the best of intentions and the best of efforts. He calls it “Karmasu Kaushalam”. The next important part of Karmayoga is reducing desire-based actions (kama karma-s) as much as possible and doing what one is supposed to do without any entanglement with either the action or the results of actions. He explains it in a simple way that the attitude of Karmayoga is “Ishvararpana Buddhi during any action and Ishvara Prasada Buddhi in receiving the results of actions”. The most significant verses in this section are 47, 48 and 50, which describe the doing of Nishkama karma with the attitude of Karmayoga. These verses have to be studied and understood in detail. A lot of contemplation is needed

in absorbing these verses. In the last two or three verses of this section, Bhagawan Krishna gives the phalam of Karmayoga as “Peace of mind” and “Preparation of mind for assimilating the Ultimate Knowledge”, talked about in the Jnanayoga section described in section 2.

4. Who is a Sthitaprajna or a Mukta? A person who is completely free from the imposed limitations of samsara. Bhagawan Krishna describes him as a person not swayed by any binding desires, who takes life with its polar opposites happily in his stride, and who does not complain about anything in life. He sees himself as The Consciousness behind the entire universe. He is not held captive by emotions. Verse 54 onwards, Bhagawan Krishna describes the Jnani or a Sthitaprajna and how such a person conducts himself in this world and how he is free despite living in the same world as before.

Ultimately, Bhagawan Krishna describes the Jnani as the one who is awake to the Ultimate Reality of the world and himself. He names Moksha also as Brahmi sthiti, abidance in one’s true nature, which is none other than Brahman.

There are, of course, a few verses in between these four compartments which connect them in a beautiful manner, including the ethical behaviour of a warrior, etc. Being a summary, every verse cannot be explained in detail here. In conclusion, the second chapter of Shrimad Bhagawadgita is a profound Upakrama or Prologue to the entire Gita.

Note: As the 2<sup>nd</sup> chapter of the Gita is elaborate and each verse from the 11<sup>th</sup> onwards is a packed verse, this summary is only a short pointer for a detailed study by the reader.

## **Real Greatness: A Tribute to H. H. Shrimat Parijnanashram Swamiji III**

**By Prof. Adya Rangacharya**

I went in a huff, determined to scoff, but returned elated, bursting with admiration.

This is how and where it happened. In April 1976, I was invited to be the chief guest at a literary conference organised by the Swamiji of Chitrapur Math at Shirali. This conference is supposed to be an item in the week-long Rathotsava festival.

Born in a small and orthodoxy-ridden community, I had developed a kind of allergy to Swamis and Maths. Even as a young writer, 50 years ago (this article was written in 1976 – Editor), I was loud with my protest against these establishments. So, I was not keen to accept the invitation (to visit Shirali). I suspected the literary conference to be a ruse to show the modern outlook and wider interest.

When, ultimately, I could not avoid the invitation, I decided to take the opportunity to speak out. And I went by plane from Bangalore to Mangalore and by car from there. The Swamiji was reported to be at the Manipal Hospital for treatment of a minor complaint. On our way, we went to meet Him. It was a shock and a very pleasant one to find a smiling young man full of courtesy and regard for His guest. Suddenly, I felt small and smaller still when the young Swamiji spoke to me of his appreciation of my “Geeta Darpana,” a recent publication. I deflated. What chance have you to ‘speak out’ when the Swamiji considers Himself not as the Holy High but as the servant-guide of others? Though, as the occupant of the Pitha, His duty is to His congregation, He says that means first to His congregation and then to all. It was but natural for one holding such views to bring together on one

platform in the conference an orthodox Vaidik Shastri, a Muslim to speak on Geeta, and an anarchist like myself.

The Math is situated at a short distance from Shirali amidst beautiful surroundings. Comfortable guest houses are built. On a high hillock, the Swamiji, interested in physical sciences, has maintained a pathological laboratory and a wireless station. There is a deer park so that kids who come with their parents may divert themselves (these parents may choose to stay for the whole duration of the Rathotsava). But the most interesting feature (one of which we should feel proud of the Swamiji) is the construction of a number of small but convenient cottages where old parents (likely to be deserted by their modern children) may stay at nominal rents.

But that is not all. The Swamiji has thought out a brilliant idea, least likely to be expected of a Swamiji, and that is a Museum. Relics of centuries ago, rare ones, idols, ornaments, costumes, anything and everything that has a historical value is brought to the museum. What an unusually novel way to preserve the best in our tradition!

The star function for me was the Abhinava conference. I have rarely addressed a meeting since Independence, where 4000-5000 people, all educated and cultured, assembled with interest and discipline. Though all were educated and cultured, it is possible they included a few illiterate ones among them. And that is a typically Indian audience. **Those who persist in believing that Religion is an instrument to exploit the weaker ones must go to Shirali and Shri Chitrapur Math to see how Religion alone can make for man a real democracy, in which man is equal to man in his fervour, not merely for his rights but also for his duties.**

My humble respects to a Swami who has, for the first time in modern days, revealed the real greatness of what is commonly called Hindu tradition.

*(Prof. Adya Rangacharya, better known as Sri Ranga, who was the chief guest at the Third Abhinava Sammelan, was an outstanding Kannada Playwright of national stature. Through his plays, he has been a crusader for over four decades against social, religious, and political evils. His enthusiasm, probing analysis, and rational approach were remarkable. He passed away in 1984 after winning many coveted Awards.)*

**(Source: Chitrapur Sunbeam, August 2012)**

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## Salutations to H.H. Shrimat Parijnanashram Swamiji III

**By Shri P. R. Kaikini**

Oh my noble, gentle Master,  
 I bow to Thee in uttermost surrender.  
 Knowing that it is Thy blazing wisdom  
 That illumines the crevices of my ignorance  
 And dispels the murky gloom of my despondence, unbelief.  
 Oh my gentle, noble Master,  
 I bring to Thee homage from the three worlds  
 Whose mystery only the Vedas can unravel,  
 With divine knowledge conquer the crocodile of desire, delusion  
 That I may bask in Thy spiritual radiance for ever and aye.

**(Source: Chitrapur Sunbeam, July 1972)**

## Upakarma or Avani Avittam

By Shri V. P. Hattiangadi

Upakarma or Avani Avittam is a Holy day, especially with Brahmans. It always falls on the day when the moon is in the asterism of Srovishta in the fifth lunar month of Avani – July and August. It is the day of the annual renewal of the Sacred thread of Brahmans, Kshatriyas and Vaishyas. This year it falls on Sunday 17<sup>th</sup> August. This is a symbol of the obligation of the twice-born. After the usual morning prayers, as a preparatory rite to Sravani ceremony, the Brahman repeats the usual Kamokarshit prayer. This prayer affirms that for each individual who recites it, all his sins of omission and commission originate from anger and passion and that his soul, which is pure by nature, is not responsible for them. This prayer he repeats 108 times. This is the morning ceremony of Sravani Day. The priest dictates a Sankalpa followed by a dip or plunge in the river or tank. After bath, the new sacred thread is worn, and the old one is removed and cast away.

This means that the Brahman commences his religious life anew from the Sravani Day. The propitiation of the Manes by the offerings of water and sesamum and of god by oblations of ghee in the fire finish the Sravani ceremony. The Brahman is supposed to renew his sacred studies – he casts off all sins traced to passion or anger, commences and finishes the Vedas themselves and declares himself to be a pure Brahman. On this special account the Sravani is also termed as the Upakarma – the commencement of the study of Vedas. Upakarma Homa and change of sacred thread are held at most of the Bhanap Centres.

Upakarma day is also called Nariel Poornima Day when fishermen offer coconuts to Lord Varuna for enabling them to brave the seas

and catch fish. This day is also celebrated as Rakhee Bandhan Day when the brother visits his sister, who ties an amulet (Rakhee) to his wrist, and he assures her of full support. It is a day of rejoicing.

**(Source: Chitrapur Sunbeam, August 1997)**

**Note:**

- This year Upakarma, also called Sutta Punnav, falls on August 26, 2026.
- Click here to watch a video on how the sacred thread is changed every year on this day:

[Upakarma / Sutta Punnav - Nutan Yajnopavita Dharanam](#)

**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).**

# वृत्तान्ताः

## Janmotsava 2026

**Reported by Yuvati Nishtha Naimpally**

Not all milestones are measured by the passage of time; some are measured by the depth of gratitude which they awaken. This year's Janmotsava celebrations at Karla were a representation of this, as they also marked the commencement of Parijnanalahari — a sacred sixteen-month commemoration of reverence, reflection, and gratitude.

Just as three sacred rivers converge to form a confluence of immeasurable sanctity, this year's Janmotsava heralded a spiritual Triveni Sangama within Shri Chitrapur Math. Over the course of sixteen blessed months, sadhaka-s will have the privilege of commemorating three momentous milestones in our hallowed lineage, viz. the 80<sup>th</sup> Janmadivasa of H.H. Shrimat Parijnanashram Swamiji (Trtiya), the 30<sup>th</sup> Pattabhisheka Vardhanti of H.H. Shrimat Sadyojat Shankarashram Swamiji, and the 60<sup>th</sup> Pattabhisheka Vardhanti of H.H. Shrimat Parijnanashram Swamiji (Trtiya).

The festivities began on Saturday, the 13<sup>th</sup> of June, at Shri Chitrapur Math, Karla. Devotees thronged the sacred precincts of the Karla Durgaparameshwari Temple to witness and participate in the Janmotsava of H.H. Shrimat Parijnanashrama Swamiji III. As an ode to the Gurushakti that has guided, inspired, graced, and blessed the samaja, stalwarts were invited and honoured with the 'Saraswata Bhushanam' awards at the Divine Hands of H.H. Shrimat Sadyojat Shankarashram Swamiji. The first set of

Saraswata Bhushanam awardees were outstanding individuals who have, time and again, helped the Math in many complex matters, contributing their immense expertise and professional acumen in their respective fields of law, finance and medicine - Mrs. Zia Mody, Shri Dinesh Kanabar, and Dr. Rajiv Chintaman Sharangpani.

Stalwarts who have distinguished themselves through mastery in their respective fields and earned widespread acclaim were also honoured with the Saraswata Bhushanam Awards. The awardees included Shri Anant Nag, the acclaimed actor, director, and theatre luminary whose contributions have enriched Indian performing arts for decades; Shri Prakash Padukone, the badminton legend whose achievements brought India unprecedented international acclaim; Shri Shekhar Hattangadi, journalist-turned-lawyer, and filmmaker whose work has incisively examined the interplay of law and religion in contemporary India; Pandit Yogesh Samsi, the well-acclaimed tabla virtuoso celebrated for his consummate artistry and mastery of rhythm; and Shri Shiv Aroor, the eminent journalist, television anchor, and best-selling author, renowned for his authoritative reporting on defence, military, and national security affairs from some of the world's most challenging conflict zones.

This was followed by the Kanara Saraswat Association-Chitrapur Saraswat Network (KSA-CSN) Awards. Shri Prabhav Kodialmaam was honoured with the Entrepreneur of the Year Award in recognition of his exemplary leadership and entrepreneurial

achievements, while Shri Rajiv Kallianpur maam was felicitated for his stellar contributions to KSA-CSN. Shri Gurudas Trasi maam and Smt. Kirti Karopady Mulay were recipients of awards for being top performers for KSA-CSN.

The Dharmasabha then proceeded with the next set of informal, special felicitations for exemplary Seva, including members of the document scanning team—Smt. Smita Baljekar pachi and Shri Aniruddh Baljekar maam, Smt. Geeta Hervatte pachi and Smt Sudha Vinekar pachi, followed by Smt. Varsha Kotphode from Bhandarkar Oriental Research Institute, for not only her guidance to the document scanning team but also her contribution to the conscientious maintenance of old records and artefacts of the Swami Parijnanashram Vastu Sangrahalaya; Shri Chaitanya Shiroom maam—for the meticulous organisation and arrangement of the Yatra-s undertaken by H.H. Swamiji and volunteers, especially in the North and Smt. Meera Balsavar pachi - for her guidance in elucidating the intricacies of both music and the beauty of Konkani language. Smt. Shailaja Ganguly pachi was then felicitated for her notable literary, editorial, and creative contributions to the community. The versatile composer, singer, artist, and dedicated teacher that he was, touching countless lives through his bhajana-s and his patient mentorship of students both young and old, the late Shri Vasant Hosangady maam was also honoured. Shri Gunjan Hosangady maam was called forth to receive the honours. Last but not least came Shri Nitish Bharadwaj maam, acclaimed actor and cultural icon, whose portrayal of Shri Krishna in B.R.

Chopra's Mahabharat has left an indelible mark in the hearts and minds of the Indian audience.

On 14<sup>th</sup> June 2026 (Adhika Jyeshtha Krishna Chaturdashi), the eve of the grand and auspicious celebration of the Janmotsava, the day began in the tranquil hours of dawn with Suprabhatam. Following this, the Sapta Prahara-s commenced at 6:00 a.m., which would extend until 6:00 a.m. the next day (15<sup>th</sup> June 2026). All Sabha-s were allocated designated Prahara-s for chanting the Nityapatha, performing Shri Gurupujana and rendering devotional bhajana-s in unified participation. The afternoon Prahara witnessed prize distribution to the sadhaka-s who enthusiastically participated in the Shrimad Bhagavadgita Recitation Competition as well as Abhivyakti, at the Divine Hands of H.H. Swamiji. This was followed by the Pramana-patra vitarana to successful students of Girvanapratishtha courses—Aradhana, Sadhana, Dharana and Vaikhari.

The evening of 14<sup>th</sup> June witnessed the Shri Devi Pujana performed by H.H. Swamiji, and the mandira remained steeped in stillness and prayer until the mangalapada marked the approach of midnight. A cake-cutting celebration at the sacred Sanjeevani Samadhi Sannidhi of H.H. Shrimat Parijnanashram Swamiji III marked the zenith of the celebration, which gracefully transcended into Garba, transforming the still sanctity of the night into a vibrant, radiant expression of devotion. The Sapta Prahara-s continued uninterrupted through the night until the horizon beckoned the arrival of a new, glorious day, the 79<sup>th</sup> Janmadivasa of H.H. Shrimat Parijnanashram Swamiji

III, wherein they concluded with Suprabhatam at 6:00 a.m on 15<sup>th</sup> June. Many more sadhaka-s joined in, and from 12:30 pm onwards, amidst the resonance of bhajana-s and jaijainkara-s, the beautifully adorned Palki emerged and became the focal point of reverence. Sadhaka-s indulged in the rejoicing of the Palki Utsava. The celebrations culminated in Samuhika Prarthana, to mark the beginning of Parijnanalahari, wherein the entire gathering of sadhaka-s united in prayerful silence and invocation, offering a collective sankalpa at the feet of the Gurushakti. The Dharamapracharaka of Shri Chitrapur Math, Dr. Chaitanya Gulvady maam, then announced the commencement of the Parijnanalahari and shared with sadhaka-s the Vaiyaktika and Samuhika Sadhana-s earmarked for the entire samaja to partake in as an offering in the Gurushakti's Divine Sannidhi for the next sixteen months until 12<sup>th</sup> October 2027.

The Janmotsava celebrations of 2026 thus unfolded as far more than a confluence of ritual -observances and ceremonial grandeur. Rooted in unwavering faith and sustained by the eternal cascade of the Gurushakti, every moment of the celebrations reflected Its living Presence. As the echoes of bhajana-s gradually faded and the sacred precincts of Karla returned to stillness, what remained in the heart of every sadhaka was an abiding sense of Grace—subtle yet profound, intimate yet infinite, and a remembrance that did not end with the celebration, but which quietly began within.

# हिंदी विभाग

## हंसवाहिनी

स्तोत्र एवं मंत्रों का निखार



### सायुज्य

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

त्वदीयं सौन्दर्यं तुहिनगिरिकन्ये तुलयितुं  
कवीन्द्राः कल्पन्ते कथमपि विरिञ्चिप्रभृतयः ।

यदालोकौत्सुक्यादमरललना यान्ति मनसा  
तपोभिर्दुष्प्रापामपि गिरिशसायुज्यपदवीम् ॥

अद्वैत वेदांत का सूक्ष्म दर्शन 'सौंदर्यलहरी' के इस सुंदर श्लोक में निहित है, जिसका सार है – सायुज्य अर्थात् दिव्यता के साथ पूर्ण ऐक्य। दिव्यता के अस्तित्व एवं सान्निध्य का अनुभव अथवा उसका गूढ चिंतन अपने आप में उसके साथ ऐक्य का ही एक पहलू कहा जा सकता है।

शिव तत्त्व को साधारण विषयों की तरह ग्रहण नहीं किया जा सकता। वह केवल गूढ चिंतन एवं वेदान्त पर आधारित सूक्ष्म ज्ञान के फलस्वरूप ही ग्राह्य हो सकता है। वह ज्ञान मात्र इंद्रियों द्वारा संभव नहीं है। 'अहं ब्रह्मास्मि' या 'मैं ही ब्रह्म हूँ' – यह अपरोक्ष ज्ञान ही साक्षात् शिवानुभूति है।

किन्तु समस्त विश्व की वह दिव्य जगत्जननी माता अपने पूर्ण अनुग्रह एवं करुणावश हमारे दैनंदिन जीवन में हमारे भीतर तथा बाहर भी चहुँ ओर शक्ति रूप से स्वयं को सहज ही उपलब्ध कराती है। लेकिन शिवतत्त्व का अनुसंधान दूसरे ही स्तर पर होता है। उसे अन्य किसी भी विषय अथवा तकनीकी ज्ञान की तरह प्राप्त नहीं किया जा सकता।

किसी भी विषय को 'जानने' में सर्वदा त्रिपुटि आवश्यक होती है – अर्थात् ज्ञाता (जानने वाला), ज्ञेय वस्तु (जिसे जानना हो) और ज्ञान (जानने) की प्रक्रिया। किन्तु शिव को जानने में यह त्रिविध विभाजन विलीन हो जाता है। शेष रह जाता है, केवल शुद्ध अभिज्ञान, "मैं, बस मैं ही...."

साधक जान जाता है, "एकम्, अद्वितीयम्, सत्-चित्-आनंद अर्थात् केवल एक ही अद्वितीय (अन्य कोई नहीं), शुद्ध सत्य, चैतन्य, आनंद, यह मेरा ही आत्म-स्वरूप है। तो फिर यहां किसे जाना गया? अपने ही सत्य स्वरूप को, जो स्वयं ही शिव तत्त्व है। वास्तव में यह आत्मज्ञान ही 'शिव-प्राप्ति' है !

तो फिर शक्ति क्या है, और वह कहाँ है? यथार्थ में समस्त सृष्टि में सारी क्रियाएँ एवं सारा प्रकटन शक्ति का ही क्षेत्र है। यह समस्त सृष्टि, अपनी सारी क्रियाओं सहित उस शक्ति के कारण ही संभव है। शिव और शक्ति में कोई भेद नहीं है। 'देवी' वास्तव में शिव की ही शक्ति है, उसकी ही ऊर्जा ! जब देवी का चिंतन किया जाता है, तब वह अंततोगत्वा अपने ही आत्मस्वरूप को प्रगट करती है, जो स्वयं शिव ही हैं, सारे नाम-रूप से परे।

जीवन की सारी घटनाओं एवं अनुभवों के बीच यदि किसी में यह भावना जाग्रत होती है कि हमारे इर्द-गिर्द कोई ऐसी सुरक्षात्मक शक्ति अवश्य विद्यमान है जो सदैव हमारा ध्यान रखते हुए हमारा मार्गदर्शन करती है, तो ऐसा समझना चाहिए कि उस व्यक्ति को उस दिव्य सान्निध्य का अनुभव होने लगा है। वह पवित्र, वरेण्य शक्ति सदा हमारे पास, हमारे साथ ही है ! जब कभी दिव्यता का अनुसंधान अर्थात् निरंतर चिंतन होता है, और हम उसके अस्तित्व का गहन अनुभव करते हैं, तो यह जानें कि वास्तव में 'सायुज्य' हो रहा है।

उस दिव्य अस्तित्व के प्रति इस निरंतर बढ़ती हुई जागरूकता के माध्यम से सायुज्य के लक्ष्य की ओर हमारी यात्रा, दिव्यता के साथ ऐक्य का मार्ग, क्रमशः खुलने लगता है। शनैः शनैः 'मैं' एवं 'मेरा' का भाव द्रवित होने लगता है।

और इस यात्रा का सर्वाधिक सुंदर पहलू यह है कि वह 'दिव्यता' कभी हमारा त्याग नहीं करती। वह कभी हमारे साथ छल नहीं करती। शक्ति कभी हमें अपने से अलग नहीं करती। अपितु वह हमारी बुद्धि और हृदय को भ्रमित करने वाली – ईर्ष्या, मानसिक संकीर्णता एवं ऐसी ही अन्य नकारात्मक प्रवृत्तियों से अर्थात् हमारी अपनी ही क्षुद्रताओं तथा मलिनताओं से हमारी रक्षा करती है। वह हमें जाग्रत करती है, हमारा आध्यात्मिक उत्थान करती है और मार्ग में सतत हमारा शुद्धिकरण करते हुए इस पूरी यात्रा में हमें संभालती है।

इसलिए यह आवश्यक है कि हम इस सायुज्य की सिद्धि हेतु पूर्ण निष्कपटता, हार्दिक भक्ति एवं निर्भयतापूर्वक प्रयास करें। आंतरिक स्तर पर दिव्यता के अस्तित्व को स्वयं के आत्मस्वरूप के रूप में, अहं ब्रह्मास्मि समझते हुए स्वीकार कर हृदयंगम करने के लिए एकाग्रता से प्रयत्न करना ही अपने आप में सायुज्य की प्रक्रिया है। अंततोगत्वा यह अनुभूति अपने अंतर में साक्षात् अपरोक्ष ज्ञान के रूप में जाग्रत होनी

चाहिए कि दिव्यता मुझ से अलग नहीं है, अपितु शुद्ध चैतन्य के रूप में मुझमें ही सर्वदा उपस्थित है।

“त्वदीयं सौन्दर्य...” – इन शब्दों से श्री आदि शंकराचार्य कृत ‘सौन्दर्यलहरी’ के बारहवें श्लोक में गहन चिंतन आरंभ होता है।

इस श्लोक में आचार्य भगवती का, उस अव्यक्त जागतिक शक्ति का, चिंतन कर रहे हैं जो अपनी अपार करुणावश नाम एवं रूप धारण करती है, जिससे हम उसकी आराधना कर सकें, उससे संबंध स्थापित कर सकें। फिर भी, यथार्थ में वह सारे नाम-रूपों के परे है। फिर कोई उस शक्ति का चिंतन कैसे करे, जो प्रत्येक छवि और विवरण के रूप में विद्यमान है और उनसे परे भी ? यह कोई सरल विषय नहीं है !

जो उसके साक्षात्कार से अनुग्रहित हैं, उनके लिए भी उसके सौंदर्य का वर्णन करना अत्यंत कठिन है। शब्द अपर्याप्त साबित होते हैं क्योंकि वह दिव्य शक्ति अतींद्रिय है, अर्थात् इंद्रियों की पहुँच के परे है।

पुराण, इतिहास, महाकाव्य और वेदान्त भी उस जगत्जननी की बड़ी ही भक्ति एवं श्रद्धा से स्तुति करते हैं। पवित्र स्तुतियों एवं चिंतन कथाओं के माध्यम से साधकवृंद चिरकाल से जगन्माता की महिमा का गुणगान करने का प्रयत्न करते आए हैं।

आचार्य आगे कहते हैं, “हे देवी, हे हिमकन्या (हिमाच्छादित हिमालय पर्वत की पुत्री)! आप ही पार्वती हैं, साक्षात् हिमवान की बेटी! आपके सौन्दर्य की तुलना भला कौन कर सकता है! किससे कर सकता है! वह तो अतुलनीय है !

वे महान ऋषिवर्य, जिन्होंने आपके दिव्य दर्शन का वरदान प्राप्त किया था, उन्होंने आपके असीमित सौन्दर्य का वर्णन करने का प्रयास किया। ध्यान की गहराइयों से उभरकर उन्होंने हृत्पूर्वक ऐसे शब्दों की खोज की जिनके द्वारा आपकी तेजस्विता की एक झलक भी दी जा

सके। उन्होंने तुलनात्मक प्रयत्न किए....यह कहकर कि आपके नेत्र कमल की पंखुड़ियों जैसे हैं, आपके मुख की कांति चंद्रप्रभा जैसी है, इत्यादि। किन्तु हर उपमा अपर्याप्त ही रही !

हे देवी, आपके सौन्दर्य की भव्यता को व्यक्त करने की क्षमता इस संसार में किसी में भी नहीं है। ब्रह्मा, विष्णु, अग्नि, वायु जैसे अलौकिक देवी-देवता और महान कविगण भी आपकी आराधना करते समय वास्तव में, आपके अस्तित्व के दिव्य दर्शन के रूप में, भगवान भवानीशंकर के वात्सल्य, उनके प्रीतिपूर्ण अनुग्रह को ही प्राप्त करते हैं। फिर भी वे अपने अनुभव का सम्पूर्ण वर्णन करने में सर्वथा असमर्थ रहते हैं। आपके वैभव के समक्ष सभी मौन हो जाते हैं क्योंकि आपके असीमित सौंदर्य के ऐश्वर्य की व्याख्या करने हेतु शब्द अत्यंत सीमित हो जाते हैं। दैवी अप्सराएँ भी जोकि दैवी सौन्दर्य की मानक मानी जाती हैं, कौतूहल और विस्मयपूर्ण होकर पूछती हैं – कौन है यह जिसके सौंदर्य की इतनी अद्भुत स्तुति हो रही है ? क्या वास्तव में हमसे भी अधिक सुंदर कोई हो सकता है ? इस रहस्य से आकर्षित होकर वे भी भक्ति एवं विनम्रतापूर्वक उस विलक्षण शक्ति पर गहन ध्यान करते हुए दिव्यता की ओर प्रेरित हो जाती हैं। देवी का दर्शन करने की उनकी इच्छा इतनी उत्कट होती है कि वे अप्सराएँ देवी के साक्षात्कार हेतु कठोर तपस्या और गहन ध्यान में रत हो जाती हैं। जैसे जैसे उनके ध्यान की गहराई बढ़ती है, उनका मन देवी के अस्तित्व में पूरी तरह लीन हो जाता है। और फिर उन्हें किसकी प्राप्ति होती है ?

उन्हें गिरीश अर्थात् स्वयं शिव के साथ 'सायुज्य' प्राप्त हो जाता है ! उन्हें वह प्राप्त हो जाता है जहाँ सारा द्वैत, सारी पृथक्ता विलीन हो जाती है एवं इस ज्ञान का उद्भव होता है कि भक्त और भगवान वास्तव में एक ही हैं !

वे साधक जो तीव्रता से भगवती का ध्यान आरंभ करते हैं, वे देवी के रूप की केवल एक क्षणिक झलकमात्र ही प्राप्त नहीं करते। देवी

उनके पूर्ण समर्पण से इतनी प्रसन्न होती हैं कि वे केवल अपना रूप ही नहीं दर्शातीं, अपितु अपना गूढतम स्वरूप, अपनी प्रत्यगात्मा, साक्षात् शिव का ही दर्शन करवाती हैं – उन गिरीश का, जो स्वयं श्री शंकर, साक्षात् ईश्वर अर्थात् परम शिव ही हैं। श्री आदि शंकराचार्यजी कहते हैं कि जो साधक देवी का गहन ध्यान करते हैं, वे उनके अनुग्रहस्वरूप न केवल देवी का दर्शन प्राप्त करते हैं, अपितु उनके आत्मस्वरूप, शिव के साथ ऐक्य का आशीर्वाद प्राप्त करते हैं।

यह एक अत्यंत गूढ एवं सूक्ष्म सत्य है – शक्ति की आराधना के माध्यम से शिव प्राप्ति होती है। जगत्जननी का अनुग्रह ऐसा विलक्षण है। उनका अनुग्रह साधक को शिव तक पहुंचाता है !

आइये प्रार्थना करें कि *सायुज्य मुक्ति* एक दार्शनिक विचारमात्र न रहे, अपितु प्रत्येक साधक के दैनंदिन जीवन में गहराई से अनुभव की जाने वाली व्यक्तिगत अनुभूति बने। ईश्वर करे कि हम वास्तव में ‘सायुज्य’ के सार को प्राप्त कर उसे प्रति क्षण अपने जीवन में जियें !

❖ हंसवाहिनी विडिओ, संपर्क सूत्र -

<https://youtu.be/m6wmRz-Vx0c?si=bjkVbCEFXwPaYJ-c>

❖ परम पूज्य स्वामीजी का श्री शंकर नारायण दत्तात्रेय मंदिर, उडुपी का दौरा (३०-१० -२०२५ ) संपूर्ण विडिओ देखने के लिए संपर्क सूत्र -

<https://youtu.be/eQaAqwRRuoY?si=nN06z0TypdVDgK63>

## गुरुवचनम्

If one-pointed devotion and self-control are there, deva-kaarya can be accomplished. It is not enough if money and resources alone are there. Nishthaa and samyama (self-control) are even more essential.

– H.H. Shrimat Sadyojat Shankarashram Swamiji

Shirali 14<sup>th</sup> March 1998

## काव्यकथा



## भूरा भालू

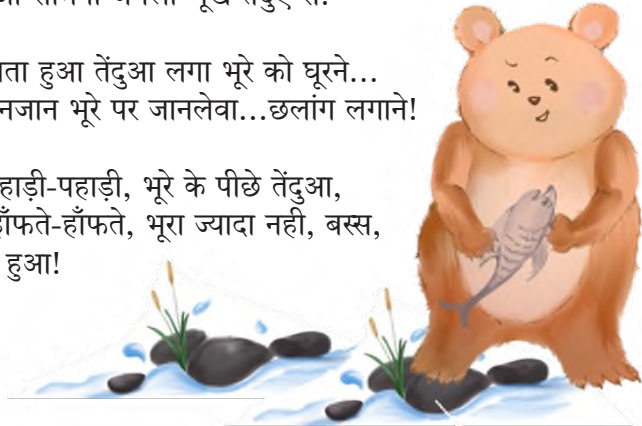
भूरा था एक पिल्लू अपनी अम्मा भूरे भालू का,  
चढ़ना उतरना पहाड़ों पर – नित्य नियम था हर दिन का।

खोदता, कभी मधु चाटता, जल से मछली सभी पकड़ता।  
रूखे, ऊँचे पेड़ों पर मस्त मगन खुजलाता रहता।  
भूख लगे तो जाकर तट पर...करता प्रतीक्षा मछली की...  
लट पट तैरती आती मछली को झट पट वह पकड़ लेता!

ऐसे बीते, शाम-रात-दिन नन्हे भूरे भालू के,  
अकस्मात ही हुआ सामना जंगली भूखे तेंदुए से!

गुर्राता, फड़फड़ाता हुआ तेंदुआ लगा भूरे को घूरने...  
होकर तैयार, अनजान भूरे पर जानलेवा...छलांग लगाने!

पत्थर-कंकड़, पहाड़ी-पहाड़ी, भूरे के पीछे तेंदुआ,  
पसीने-पसीने, हाँफते-हाँफते, भूरा ज्यादा नहीं, बस्स,  
थोड़ा थोड़ा डरा हुआ!





बटोरकर सारी हिम्मत अपनी भूरा लगा गुराने,  
गया डर कर भाग तेंदुआ, एक नया शिकार खोजने!

पैरों पर खड़ा, लगा ठोंकने भूरा अपनी नन्ही छाती,  
गुराहट पर ना थी उसकी, वह तो प्यारी माँ की थी!

जब भी कोई करे प्रार्थना, गुरुशक्ति है निश्चित आती,  
तत्पर माता, करुणा का आँचल है हरसू फैलाती!

चहुँ ओर हम अक्सर अपने, संकट घोर हैं पाते,  
याद रहे .....  
सदा गुरु की स्नेहमयी, सुरक्षित, शीतल छाया में ही रहते!

*मूल कविता – टीम काव्यकथा  
हिंदी भाषांतर – अनुवाद समिति  
चित्रीकरण – मृदुला मंकीकर मुर्देश्वर*



# उत्सवाः

## FESTIVALS IN JULY AND AUGUST 2026

### July 2026

05 – Sunday – Nija Jyestha – Krishna Paksha – Panchami (5)  
**Vardhanti at Kundapur – Shri Jogayya Venkataramana Sannidhi**

22 – Wednesday – Ashadha-Shukla Paksha – Navami (9)  
**Vardhanti at Vittal - Nagakatte**

25 – Saturday – Ashadha-Shukla Paksha – Ekadashi (11)  
**Shayani Ekadashi**

29 – Wednesday – Ashadha-Shukla Paksha – Purnima (15)  
**Vyasa Pooja / Guru Poornima, Chaturmasa Vrata Prarambha**

### August 2026

13 – Thursday – Shravan Shukla Paksha – Pratipada (1)  
**Shravana Masa Prarambha**

17 – Monday – Shravan Shukla Paksha – Panchami (5)  
**Naga Panchami**

21 – Friday – Shravan Shukla Paksha – Navami (9)  
**Shri Varamahalakshmi Vrata**

26 – Wednesday – Shravan Shukla Paksha – Trayodashi (13)  
**Rg-Upakarma**

31 – Monday – Shravan-Krishna Paksha - Chaturthi (4)  
**Samaradhana at Karla – H.H. Shrimat Parijnanashram Swamiji III**



**HH Swamiji at Shri Anantheshwar Sannidhi  
on Shri Narasimha Jayanti Utsava 2026**



**Shodashopachara Vishesh Puja for  
Narasimha Vighraha at Shri Anantheshwar Sannidhi  
by HH Swamiji - Shri Narasimha Jayanti Utsava 2026**



HH Swamiji's visit to Shri Bhavanishankar Temple, Puttur



Shri Narasimha Jayanti Utsava 2026 at Shrimath Anantheshwar Temple, Vittal (30 April 2026)



HH Swamiji's visit to Shri Panchalingeshwara Devasthan, Vittal

# उद्धोषणानि

**VIṬṬAL  
CHĀTURMĀSA  
2026**

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

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

To

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

at Shrīmāth Anantheshwar Temple

**VIṬṬAL CHĀTURMĀSA COMMITTEE - 2026**

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

Email: vittalchaturmasa2026@chitrapurmth.net.in

**Jai Shaṅkar, sādha-ś!**

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 Pūjā 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 Paṭhāna 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 -  
Sīmollaṅghana**

6:00 a.m.	Suprabhātām
8:00 a.m.	Gāyatrī Anushthānam
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.	Sīmollaṅghana (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>Poshaka</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—**



॥ Om Shrī Gurubhyo Namaḥ ॥ Shrī Bhavānīshankarāya Namaḥ ॥  
॥ Shrī Mātre Namaḥ ॥

## Parijñānalahaṛī Mahotsavaḥ

(15<sup>th</sup> June 2026 - 12<sup>th</sup> October 2027)

चित्ताकाशे विराजन्तौ प्रशान्तमूर्त्यौ गुरुपुङ्गवौ ।  
सर्वकलासमायुक्तौ ब्रह्मविद्याप्रकाशकौ ॥  
भक्ताभीष्टप्रदातारौ विघ्नवृन्दविनाशकौ ।  
नमामि हृदि नित्यं तौ सारस्वतोद्धारकौ ॥

*In the inner space of Consciousness (चित्ताकाश), ever shine the two exalted Guru-s—H.H. Shrīmat Parijñānāshram Swāmījī (Tṛtīya) and H.H. Shrīmat Sadyojāt Shaṅkarāshram Swāmījī - embodiments of supreme stillness and peace, perfectly endowed with all arts, wisdom, and divine faculties, radiantly revealing the light of Brahavidyā, the knowledge of the Absolute. They are the Compassionate Ones Who fulfil the deepest yearnings of devotees, and effortlessly dissolve the multitude of obstacles that veil the path. I bow to Them – गुरुद्वयम् – eternally within my heart, Who uplift, nourish, and redeem the Sāraswata lineage, guiding seekers from limitation to the realization of the Highest Truth.*

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

- i. The 80<sup>th</sup> Janmadivasa of H.H. Shrīmat Parijñānāshram Swāmījī (Tṛtīya) which falls on 15<sup>th</sup> June 2027
- ii. The 30<sup>th</sup> Paṭṭābhisheka Vardhantī of H.H. Shrīmat Sadyojāt Shaṅkarāshram Swāmījī on 27<sup>th</sup> February 2027
- iii. The 60<sup>th</sup> Paṭṭābhisheka Vardhantī of H.H. Shrīmat Parijñānāshram Swāmījī (Tṛtīya) on 12<sup>th</sup> October 2027

The laity's request to celebrate this Trivenī Saṅgama was graciously accepted by H.H. Shrīmat Sadyojāt Shaṅkarāshram Swāmījī, and Blessed with the name Parijñānalaharī. The Utsava will be observed by the samāja from 15<sup>th</sup> June 2026 to 12<sup>th</sup> October 2027.

The Sāmūhika Saṅkalpa, on behalf of the samāja, will be offered in the revered Sannidhi of H.H. Shrīmat Parijñānāshram Swāmījī (Tṛtīya) at Kārlā Math, in the Gracious Presence of H.H. Shrīmat Sadyojāt Shaṅkarāshram Swāmījī on 15<sup>th</sup> June 2026.

Sādhaka-s are invited to participate with Bhakti and Ānanda, in the 15-month 'Parijñānalaharī'- an Utsava of Satsaṅga, Sevā and Sāadhanā - by engaging in the Vaiyaktika and Sāmūhika sādhanā-s which are shared below.

An organizing committee, headed by Dr. Chaitanya Gulvāḍy, Dharmaprachāraka, Shrī Chitrāpur Math, has been constituted to coordinate these activities.

### **VAIYAKTIKA (Personal) SĀDHANĀ-S**

Sādhaka-s may perform any one or more of the following Sāadhanā-s individually:

1. Chanting Shrī Guru Pādukā Stotram and Shrī Parijñānāshram Trayodashī (Daily)
2. Additional 5 mālā-s of Ishṭa Mantra Japa (Daily)  
OR  
Chanting “Om Namaḥ Shivāya” (Daily, at least 5 mālā-s for those who have not taken Mantra Dīkshā)
3. Shrī Devī Anushthāna (At least once a week, preferably on Tuesday/Friday)

### SĀMŪHIKA (Collective) SĀDHANĀ-S

Local Sabhā-s may organise the following activities online/offline as per their convenience:

1. Sādhana Pañchakam and Shrī Guru Pūjana alternately, once a month.
2. Abhivyakti (based on H.H. Swāmījī’s Swādhyāya-s on Shivānanda Laharī shloka-s) and Vimarsha alternately, once a month. (Details of shloka-s/topics will be shared through the Sabhā Coordinator.)
3. Shrī Gāyatrī Anushthāna for Purushavarga, once a month.
4. Encourage participation as a Sabhā in Sevā Saptāha at Shrī Chitrāpur Math (SCM), Kārlā (A revised schedule including all SCM Local Sabhā-s to be provided by the Sevā Saptāha office for this period.)

**Note:** Sañkalpa to be taken for Sāmūhika Sādhana-s on 15 June 2026 at SCM, Kārlā, after Jalābhisheka.

For any suggestions, please write to us at:

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

OR Submit them through this form:

<https://forms.gle/HgwiJfCmD42LDjo28>

## गीर्वाणप्रतिष्ठा

**Girvanapratishtha announces its June 2026 edition of  
Girvanapatrika - the quarterly Sanskrit e-magazine!**

**Click here to access it:**

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## The Saraswata Bhushana Awards



Saraswata Bhushana Awards Recipient Shri Dinesh Kanabar



**Smt. Zia Mody delivered her acceptance address, virtually.**



**Saraswata Bhushana Awards Recipient Dr. Rajiv Sharangpani**



**Saraswata Bhushana Awards Recipient Shri Prakash Padukone**



**Saraswata Bhushana Awards Recipient Shri Yogesh Samsi**



**Saraswata Bhushana Awards Recipient Shri Anant Nag**



**Saraswata Bhushana Awards Recipient Shri Shekhar Hattangadi**



**Saraswata Bhushana Awards Recipient Shri Shiv Aroor**



**Special Felicitations Shri Nitish Bharadwaj**



**Special Felicitions Shri Cmde Chaitanya Shiroor**



**Special Felicitions Shri Gunjan Hosangadi**



**Special Felicitions Smita and Aniruddha Baljekar**



**Special Felicitions Varsha Kotphode from BORI**



**Special Felicitions Smt. Sudha Vinekar**



**Special Felicitions Smt. Geetha Hervatte**



**Special Felicitations Smt. Meera Balsaver**



**Special Felicitations Smt. Shailaja Ganguly**



**KSA CSN Awards Recipient Shri Gurudas Trasi**



**KSA CSN Awards Recipient Shri Rajeev Kallianpur**



**Saraswata Bhushana Awards Recipient Shri Prabhav Kodial**



**KSA CSN Awards Recipient Keerti Karopady Mule**



**A floral gift by the Parthana Varga to HH Swamiji.**



**Girvanapratishtha Pramana Patra Vitarana**

॥ 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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