THE CHITRĀPUR SUNBEAM

चित्रापुर रविकिरण

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“ध्यानमूलं गुरोर्मूर्तिः पूजामूलं गुरोः पदम्।
मन्त्रमूलं गुरोर्वाक्यं मोक्षमूलं गुरोः कृपा॥”

॥ सभा-प्रारम्भ-प्रार्थना ॥

दक्षिणास्यसमारम्भा शङ्कराचार्यमध्यमा ।
अस्मदाचार्यपर्यन्ता स्मर्या गुरुपरम्परा ॥१॥

श्रुतिस्मृतिपुराणानामालयं करुणालयम् ।
नमामि भगवत्पादं शङ्करँल्लोकशङ्करम् ॥२॥

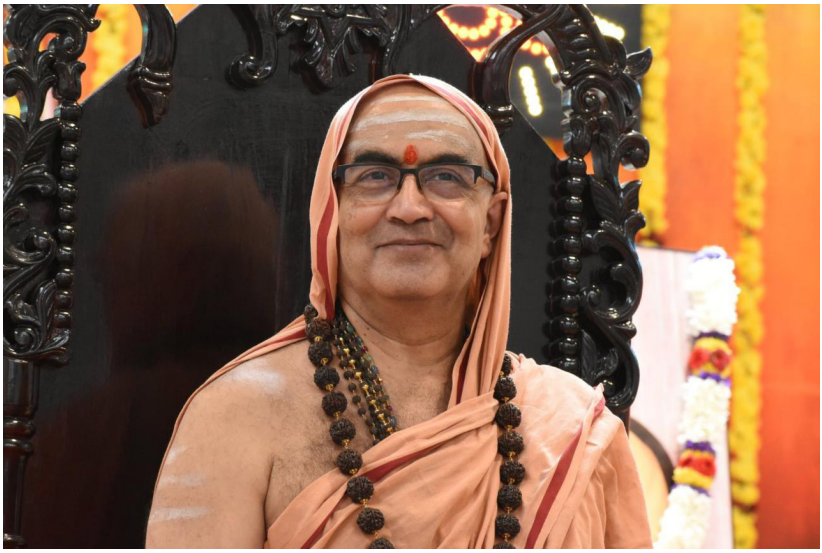
शङ्करं शङ्कराचार्यं केशवं बादरायणम् ।
सूत्रभाष्यकृतौ वन्दे भगवन्तौ पुनः पुनः ॥३॥

ईश्वरो गुरुरात्मेति मूर्तिभेदविभागिने ।
व्योमवद् - व्याप्तदेहाय दक्षिणामूर्तये नमः ॥४॥

परिज्ञानाश्रम श्रीगुरुशङ्कर परिज्ञानाश्रम शङ्करसद्गुरु ।
केशव वामन कृष्ण पाण्डुरङ्ग आनन्द परिज्ञानगुरु ।
सद्योजात शङ्करसद्गुरु ॥५॥

गुरुर्ब्रह्मा गुरुर्विष्णुर्गुरुर्देवो महेश्वरः ।
गुरुस्साक्षात् परब्रह्म तस्मै श्रीगुरवे नमः ॥६॥

ॐ सह नाववतु । सह नौ भुनक्तु । सहवीर्यं करवावहै ॥
तेजस्विनावधीतमस्तु मा विद्विषावहै ॥
ॐ शान्तिः शान्तिः शान्तिः ॥७॥



Dharma Sabhā



Dharma Sabhā - Kanakābhisheka by Chāturmāsa 2026 Organising Committee and President, Standing Committee-SCM





Felicitation of members of the Organising Committee, Chāturmāsa 2026





Felicitation of members of the Organising Committee, Chāturmāsa 2026





Felicitation of members of the Organising Committee, Chāturmāsa 2026





Felicitation of members of the Organising Committee, Chāturmāsa 2026



Phalasamarpaṇa by Organising Committee
at conclusion of Chāturmāsa 2026



Lifetime Achievement Award to Ved. Viṭṭal Vijaykumār Bhaṭ



Ādi Shaṅkarāchārya Pūjana
by H.H. Shrīmat Sadyojāt Shaṅkarāshram Swāmījī



Gaṅgā Pūjana



Sīmollaṅghana







Shobhā Yātrā





Shobhā Yātrā





Visit to Pañchaliṅgeshwara Temple

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We welcome your valuable feedback on this issue.
Email your feedback at sunbeam@chitrapurmath.net.in

प्रस्तावना

Dear Sādhaka-s,

The Chaturmāsa Vrata at Viṭṭal concluded on 26th September at Shrīmath Anantheshwar Temple, Viṭṭal. It witnessed many epoch-making events such as the inauguration of the beautiful Āchārya Nivāsa for H.H. Swāmījī and a new guest house with AC rooms to accommodate devotees. Daily evening pūjana-s by H.H. Swāmījī, and a host of cultural and music programs added to the spiritual fervour and festive spirit of the occasion. A grand Digvijaya Shobhā Yātrā followed the Sīmollaṅghana through the winding lanes of Viṭṭal. After the successful completion of Chaturmāsa Vrata at Viṭṭal, H.H. Swāmījī arrived at Shrī Chitrāpur Math, Kārlā, for the Shāradīya Navarātri Utsava.

The Navarātri Utsava was celebrated with great grandeur and successfully organised by the Yuvadhārā. The Trishatī and Sahasranāmāvali Kuṅkumārchana-s were also performed by a large number of sādhaka-s at Kārlā and elsewhere. The surprise Upadesha by H.H. Swāmījī on Lalitā Pañchamī, following the Sāmūhika Trishatī Nāmāvali Kuṅkumārchana, captivated the entire audience. This Upadesha will be featured in the next issue of The Chitrāpur Sunbeam.

Many sacred festivals, including Sharada Pūrṇimā, Dīpāvalī, Kārtika Pūrṇimā, and Shashthī at Viṭṭal, will be celebrated in the coming months as we look forward to H.H. Swāmījī's long-anticipated visit to Sāntācrūz, Mumbaī, from 19th to 26th December, 2026.

We would like to take a moment to express our heartfelt gratitude to Smt. Āshā Awasthī for her valuable sevā to The Chitrāpur Sunbeam. As she steps back from the team for health reasons, we deeply appreciate her dedicated service and wish her good health and well-being. With the Blessings of H.H. Swāmījī, we warmly welcome Smt. Saṅgītā Pawār to the team and look forward to her sevā.

Dr. Chaitanya Gulvāḍy
Dharmaprachāraka – Shrī Chitrāpur Math

स्तवनम्



Shivasaṅkalpa Sūktam Shukla Yajur Veda 34.6 – Adhyāya 34, Mantra 6 (Vājasaneyī Saṁhitā).

॥ शिवसङ्कल्प स्तोत्रम् (सूक्तम्) ॥ Shloka-s 3 and 4.

यत्प्रज्ञानमुत चेतो धृतिश्च यज्ज्योतिरन्तरमृतं प्रजासु। यस्मान्न ऋते किञ्चन कर्म क्रियते तन्मे मनः शिवसङ्कल्पमस्तु॥ ३ ॥

अन्वयः

यत् मनः प्रज्ञानम्, उत चेतः, धृतिः च; यत् प्रजासु अन्तः अमृतं ज्योतिः; यस्मात् मनसः ऋते किञ्चन कर्म न क्रियते; तत् मे मनः शिवसङ्कल्पमस्तु॥ ३ ॥

ॐ श्री सद्गुरवे नमः

This page is sponsored by Smt. Shirūr Chitrā Shaṅkar.

"That mind, which is प्रज्ञानम् - the supreme knowledge, wisdom चेतः- which is consciousness, and धृतिः- self-control and courage (steadfast resolve); that, अमृतं ज्योतिः - which is the immortal light, यत् प्रजासु अन्तः- that is innermost in all beings; यस्मात् मनसः ऋते - that mind, without which, किञ्चन कर्म न क्रियते - no action whatsoever is performed; तन्मे मनः शिवसङ्कल्पमस्तु - may that mind of mine have auspicious resolves."

येनेदं भूतं भुवनं भविष्यत्परिगृहीतममृतेन सर्वम्। येन यज्ञस्तायते सप्तहोता तन्मे मनः शिवसङ्कल्पमस्तु॥ ४॥

अन्वयः

येन अमृतेन इदं सर्वं भूतं भुवनं भविष्यत् परिगृहीतम्, येन सप्तहोता यज्ञः तायते, तत् मे मनः शिवसङ्कल्पमस्तु॥ ४॥

"येन अमृतेन इदं सर्वं - By which immortal principle all this, भूतं भुवनं भविष्यत् - past, present, and future, परिगृहीतम् - is encompassed; येन सप्तहोता यज्ञः - by which, the "seven-hotṛ" sacrifice (presided over by the seven priests) तायते - is carried forward; तन्मे मनः शिवसङ्कल्पमस्तु - may that mind of mine have auspicious resolves."

To be continued ---

गुरुवचनम्

Guru is like the mother. We owe our spiritual birth – ādhyātmika janma – to Guru. Physical birth is painful to the mother as well as to the child. So is the spiritual birth. The Guru casts us in His own image and broods over us protectively every moment. He gives us the elixir of bhakti as a nourishing drink.

H.H. Shrīmat Sadyojāt Shaṅkarāshram Swāmījī
Muluṇḍ, Mumbaī, 15th January 1999

शुश्रूषा

Āshīrvachana
H.H. Shrīmad Ānandāshram Swāmījī



UPANISHADIC VISION

Our sages have held in the Upanishad-s that the emancipation of our soul lies in its realising the ultimate truth of our existence. When we know the multiplicity of things as the final truth, we try to augment ourselves by the external possession of them; but when we know the Infinite Self as the final truth, then, through our union with it, we realise the joy of our Soul. Our sages could not think of our surroundings as separate or inimical. Their view of truth did not emphasise the difference, but rather the unity of all things. They uttered their faith in these words: Yadidaṁ kiñcha sarvaṁ prāṇa niḥsṛtam (All this around us has emanated from the Cosmic Life).

(Courtesy: Kănarā Sāraswat, Feb. 1956)

THE HINDU WAY OF LIFE

The Hindu way of life is essentially based on the supremacy of spiritual outlook and that too for quite a good reason. The physical body is a product of Karma and carries with it its inseparable concomitants of pain and pleasure, joys and sorrows. If we yearn for worldly pleasures, we must be prepared for worldly

O' Dĕvā, my praṇāma-s at Your Divine Feet
Let my praṇāma-s be in my deeds
To offer our praṇāma-s & this prayer,
we sponsor this page – Smt. Umā & Shrī Aruṇ S. Bolaṅgḍy

miseries also, as they are integral parts and alternate phases of the same phenomenon. It is when we rise above the duality of pain and pleasure that we come to experience Eternal Bliss – Nitya Sukha. It is, therefore, incumbent upon us to transcend both the priya and the apriya (pleasant and the unpleasant) aspects of temporal life and aim at that final goal, which is, deliverance from the bonds of duality. In other words, we have to achieve permanent and unbroken felicity, and such a state can be made a living reality – Jīvanmukta Sthiti. But that does not mean the neglect of the practical side of life, which has its own importance in the scheme of things. All that is meant is that there should be a harmony between the spiritual and the temporal aspects of life and, if God and Dharma are placed first in the order of priorities, that harmony can be successfully and fruitfully established.

(Courtesy: Kănarā Sāraswat, Nov. 1956)

गुरुवचनम्

The agility of body and mind, team spirit, sense of discipline – these are all worthy qualities which sports and physical education impart to its votaries, and from this point of view, it goes without saying that physical training needs top priority. But we should also realise that a sound body is essential for the practice of Dharma also. There is a close connection between mind and body, and a weak body does not tend to a strong mind or a strong spirit. It is, therefore, in the fitness of things that physical education of boys and girls should be the foundation of a proper scheme of development.

H.H. Shrīmad Ānandāshram Swāmījī
Chitrāpur Sunbeam, September 2003



Āshīrvachana
H.H. Shrīmat Parijñānāshram Swāmījī III

सुख, समृद्धि, आनि समाधान

सुख, समृद्धि अथवा समाधान म्हळ्ळेकी, थोडे ह्या विषयांतु उल्लोयां अश्शी दिस्ता. कारण कस्ले म्हळ्यारी, प्रत्येक मनुषु सुखाखातीर समाधानाखातीर अथवा त्या सुखाचे, समाधानाचे, समृद्धि, अभिवृद्धि कोर्चें खात्तीरची प्रयत्न कर्त आस्ता. आजि मात्र न्हंयिं, आय्च्या कालांतुं मात्र न्हंयिं, माक्षी धोर्नु केद्राकी ही सृष्टी निर्माण ज़ाल्ली, प्रतिएकळॉ प्राणि सुखाखातीर तळ्मळ्त आस्ता. ज़ाल्यारी अस्ल्या ह्या सुखाविषयांतु कोणियि जास्ती विचारू कर्नाति.

केद्राकी एकु जन्मु ज़ात्ता, तो जन्मु ज़ाल्लेल्या नंतर एक स-सात म्हयने थायी, त्या चेर्डागेलें मन ताज्यांतु अथवा तागेल्या आहारांतु अथवा एकि आव्सु तिल्ल्यांतु लीन आस्ता, वय वाड्डील तशीची ताक्का बाह्य सृष्टीचे मस्त नमुन्याचेरी अनुभव यॅत्ताति. आण्णागेले घर, आण्णागेलो बाप्पुसु आण्णाक मोगु कर्तलो, हे आण्णागेले खेळ्णे, खेळु अश्शी ताक्का अनुभव आयींलतक्षण, ते खंचकी आंतरिक जाव्नु आशिलतस्लें मन आस्स, हें भायर यॅत्त आस्ता आनि पांच-स वर्सांतुं जास्तींतु जास्ती वचुनु, तें चेर्डुं हॉड जाय्नाफुडे, वयस्क जाय्नाफुडे, त्या मनाक एकु नमुन्या अभ्यासु लाग्गील आस्ता की आण्णागल्या सुखाखातीर खंचेकी पदार्थ आस्सती ते पूरायि भायर आस्ताति, आण्णाच्यांतु आस्सशिनाति, भायर आस्ताति, अश्शि कोर्नु तस्ली ती व्यक्ति बाह्य जगतांतु भायर सुखाखातीर धडपड कर्त आस्ता.

ज़ाल्यारी बाह्य खंचेकी तें सुख आस्स तें निज ज़ाव्नु न्हंयिं, सुखाच़ो आभासु मात्र म्हळ्ळेले ताक्का लक्षांतु वच़ना, कारण कस्लेकी म्हळ्यारी सुखदुःख खंचेकी अनुभव आस्सती, तॅं त्या व्यक्तिच्या मानसिक एक स्तर म्हण्ताती, अथवा एक मानसिक स्तर म्हळ्यारी आम्चीगल्या भाषेंतु सम उग्डासु ज़ाव्का शब्दु - मानसिक

एकि पातळी, एकि मनाची स्थिति, तस्ल्या त्या सुखामितिं ज़ावो दुःखामितिं, त्या त्या व्यक्तीच्या अथवा त्या त्या व्यक्तिगल्या आंतरिकांतुंचि आस्ता.

बाह्य सुख आस्स अथवा बाह्य दुःख आस्स म्हळ्ळेले खंचेकी-आण्णाक सुख आस्स, आण्णाक दुःख आस्स-खंचकी लेक्ता तो तें हें भायर धाव्वु मेळ्त आस्स म्हणु लेक्ता तो ज़ाल्यारी निज ज़ाव्वु हें सुख ज़ावो अथवा दुःख ज़ावो, तें या त्या व्यक्तिंतुंची, त्या मनांतुंची परिपूर्ण जाव्वु आशिशल आस्ता, तस्लें तें परिपूर्ण ज़ाव्वु आश्शिल सुख तो खयंकी भायर सोद्दुक वत्ता, अथवा दुस्रकडे धाव्वु मेळ्ळ्याखातीर प्रयत्न कोरुक वत्ता, तें इंद्रियांमिती अथवा बाह्य जड पदार्थामिती तात्कालिक तें सुख आभासु ज़ांव्ल्या फाव आस्स. ज़ाल्यारी तें निज ज़ाव्वु सुख म्हळ्ळेलें निज ज़ाव्वु सुखाचो तो अनुभव आस्सना, तागल्या मनाचीचि ती एकी स्थिती आस्ता, अस्ल्या ह्या सुखाखातीर प्रति एक मनुषु-म्हळ्यारी ताक्का मन बुद्धिचे़ विचार आयीलनंतर अथवा तित्लें परिपूर्ण ज़ाल्लनंतर-भायर सोद्दुक वत्ता.

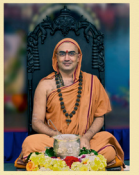
ज़ाल्यारी आजि, आजिथायी आम्गेल्या ऋषीमुनींनी खंचकी अमोल सुख आस्स खंचकी एक सुख स्वरुप म्हणु सांगिले तत्त्व आस्स तें येंव्का ज़ाल्यारी प्रत्येक मनुष्याने, तान्नेची अभ्यासु कोर्का, शिवाय बाह्य जगांतुं तान्ने सोद्दुक वचुक नज़्ञ, मानसिकची, मनाकची एक नमुन्याची वाट दाक्कोव्वु मनांतुची विचार विमर्श कोर्नु, तस्ल्या त्या सुखाखात्तीर तान्ने एक्कडे बैसुनु ध्यान वगैरे कोर्नु तान्ने तें सुख म्हळ्ळेलें कस्लें म्हणु अनुभव म्हळ्ळेलें आजी थायी ऋषीमुनी मस्त मार्गानि सांगत आस्सती.

तस्ल्या त्या सुखाखातीर, अथवा सुखस्वरुप ज़ाव्वु आश्शिल त्या आत्मतत्त्वाच्या खातीर मस्त नमुन्याचे मार्ग सांगीले आस्सती, त्या त्या साधकागल्या अधिकारानुसार त्या त्या देशाच्या क्रियेनुसार वगैरे सांगीले आस्सती.

(क्रमशः)

(Courtesy: The Chitrāpur Sunbeam, June 2003)

Āshīrvachana by H. H. Shrīmat Sadyojāt Shaṅkarāshram Swāmījī (Sīmollaṅghana) on Saturday, 26th September 2026



कर्णस्वर्णविलोलकुण्डलधरामापीनवक्षोरुहां
मुक्ताहारविभूषणां परिलसद्धम्मिल्लसम्मल्लिकाम् ।
लीलालोलितलोचनां शशिमुखीमाबद्धकाञ्चीस्रजं
दीव्यन्तीं भुवनेश्वरीमनुदिनं वन्दामहे मातरम् ॥

आनन्दाश्रमशिष्याग्र्यं स्वानन्दाम्बुधिमज्जितम् ।
आनन्दाश्रमिणं वन्दे परिज्ञानाश्रमं गुरुम् ॥

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

श्रीमद् अनन्तेश्वर सन्निधींतु हें एक चातुर्मास सम्पन्न ज़ाल्लें, विलक्षणची म्होंण्का! वैयक्तिक स्तरारी सुद्दांयिं, आम्मी सांग्चें आस्ल्यारी ... हें एक विलक्षण चातुर्मास ज़ाल्यां... आम्गल्या एक, अनुष्ठानांतु एक परिवर्तनाचो वेळु आशिलो, अनन्तेश्वर सन्निधिंतु, तान्ने सांभाळ्नु व्हॅल्ल्यां आनि दुस्रें कार्यक्रम हांगा ज़ाल्ले आम्मी पळैत आसति...

दोनि महिने... तीनी महिने येव्नु हांगा राब्बूनु... वॉलंटियरसांनिं सेवा केल्या.. आम्मी पूजेंतु उपस्थित आसती... मागिरी आम्मी वळा थयीं उब्रलेंली आस्ताती... बस... तिल्लेंची एक एक... इत्-इल्लेंची acknowledgement केल्यारी तांकां संतोषू.

खयीं थांव्नु येत्ता ही तीव्रता?... Complete dedication... आम्कां वेळु ज़ायी, आम्कां कल्की सांग्चें आस्स, आम्कां निम्गुंव्चें आस्स... कस्लैं ना... कर्तS आय्ल्यांति... अश्शी सग्ळें, एक चमत्कारची आम्मी पळैताति ह्या चातुर्मासांतु... मस्त खुशी ज़ात्ता...

कार्यक्रम सग्ळें भो बरे रीतीरी ज़ाल्लें... कॉण कॉण आयलॅ की... book दवरल्यां न्हवॅ तुम्मी?... feedback-book म्हणु?... तांतु प्रमाण आस्स... तान्नी sign केल्यां... but आम्कांई तेंची सांग्तलीं... इल्ली बरी व्यवस्था आनि सग्ळे प्रीती-ने...

कल्लें ज़ाव्का? आनि कल्लेंयिं ज़ावंका वॅ... इत्यादि लक्ष दीव्नू सगळी व्यवस्था केल्लेली... हें अत्यन्त श्लाघनीय... अनन्तेश्वर-देवागेलो पूर्ण एक कृपा-कटाक्ष तुम्चेरी आस्सो... अशीची मार्गदर्शन, जीवनांतु एक ओजस्विता यॅवो म्हणु आम्मी, गुरु-चरणीं, प्रार्थना कर्तांति!

ह्या चातुर्मासांतु, आम्मी गुरु पौर्णिमेक, सांगिलें:

अनन्तसंसारसमुद्रमध्ये मग्नं समभ्युद्धर वासुदेव ।
अनन्तसूत्रे विनियोजयस्व अनन्तरूपाय नमो नमस्ते ॥

ताज्ेरी घेव्नू आम्मी चिंतन केल्लेलें... हें अनन्त अनन्त अनन्त... आस्स... संसारूयि अनन्त... आनि तुगलें रूप यि अनन्त... आनंद यि अनन्त... संसारांथाव्नु उब्बार्नु येव्नू, तुगलें दर्शन ज़ाव्नू, ते आनंदाक प्राप्त कोर्चें -- एकि प्रक्रियाशी आम्मी, ताज्ेरी व्याख्या केल्लेली. माग्गिरी हांगा चातुर्मासांतु प्रति सांजे भवानीशंकर देवाक हांगा हाण्णु... आम्मी पूज़ा केल्या. So, आजी थोडेंची तें एक शिव-तत्त्वाचेरी चिके चिंतन कोर्यां, संक्षेपानें... वेळू जाल्ला... ज़ाल्यारी कोर्यां म्हणु आम्गेली एक इच्छा आस्स. आनि देवीलें. ज़ाय्द की...?

कल्लें म्होण्चें? शिवतत्त्व... "प्रपञ्चोपशमं शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः"... उपनिषदांतुलें वाक्य म्हळ्यारी तश्शी... हें शिवतत्त्व म्हळ्यारी कल्लें? हें परोक्ष. हाज्ें ज्ञान ज़ायना... साक्षात् अपरोक्ष-ची ज़ांव्का... अहम् रूपेण हाज्ें ज्ञान ज़ात्ता म्हणु थईं संकेत दिल्यां. वस्तुतः आम्कां थंयीं पांव्वें आस्स... तँ श्रवण कर्तनाची तँ ज्ञान ज़ाव्का म्हणु... ज़ाल्यारी तश्शी अर्थू ज़ायना... आम्कां आराधना कोर्चे आस्स... आम्कां भक्तिपूर्वक देवागलॉ एक स्पर्शु ज़ांव्का म्हणु आम्मी लालायित ज़ात्ताति.

ताज्या खात्तीर,आम्गल्या परंपरेंतु, आचार्य-परंपरेंतु एक व्यवस्था केल्या... तेंची शिव-तत्त्व कित्ले रूपान्तु तुम्मी आराधना कर्ताती... दक्षिणामूर्ती म्हणु आईकल्यां की? व्हई न्हवें ? दक्षिणास्य समारम्भा... थईं तेंची शिव-तत्त्व, गुरु-रूपेणें येव्नू, उच्चकोटी साधकांक मौनांतु ज्ञान दित्ता... तेंची शिव-तत्त्व, चिदम्बरमांतु, आनि आम्कां, नटराज-रूपेण, ताज्ची आम्मी आराधना कर्ताती... it's the same. ज़ाल्यारी एक-एक... some facet is highlighted... but otherwise the पूर्णता is there in all the रूपा-s.

दक्षिणामूर्ती म्हळ्यारी एक परिपाक येव्नू माग्गिरी शिव-तत्त्वांतु लीन ज़ावंचें... the Ultimate Guru. कळ्त आस्स वे? तशीची, नटराज म्हळ्यारी... तो पञ्चकृत्यपरायण ज़ाव्नू आस्सा... सृष्टि, स्थिति, लय, निग्रह, अनुग्रह द्योतित कर्तलें तागेलें एक रूप तें... नटराजागेलें... सग्ळें आस्स तांतु...

So, तश्शी आम्गेली ही परंपरा आस्स, आम्गेली संस्कृती आस्स, तांतु माग्गेरी एक विलक्षण्य हाड्का आम्मी म्हण्ताति. आम्गले कल्लें needs, necessities आस्सती हें पूर्ण कोर्का देवाने म्हणु आम्मी आराधना कर्ताती. जाल्यारी एक चिके परिपाकु येना-फुडे, हाज्जेपेक्षा कल्की एक त्वरा आस्स... आम्कां तें ज्ञान ज़ाई... माग्गिरी तें देवागलेंची चरणाची स्पर्श ज़ाई म्हणु केन्ना बुद्धी जागृत ज़ांवच्याक सुरू ज़ात्ता, त्या-वेळ्यारी देवा हांव तुज्या खात्तिर इतलें केलें, आनि तूं माक्का इत्लें दीन्नाका... हें एक विनिमय म्हण्ताति... business हें, एक चिकेची कम्मी ज़ांव्वाक सुरू ज़ाय्ना-फुडे... विरक्ति येना फुडे ...विरक्ति म्हळ्यारी... कित्लें मेळ्यारी माक्का संतोष ज़ांव्ज़ो ना... माक्का तॉ एकु संतोष ज़ांव्का म्हळ्यारी, तुगलेंची माक्का दर्शन ज़ांव्का.

सांग्ल्यां उपनिषदांतु, अहं रूपेण तें ज्ञान ज़ाल्यारी मात्र, मोक्ष... ना ज़ाल्यारी, पुनरपि जननम्, पुनरपि मरणम्. तशी आस्तना, साधकु तय्यार ज़ात्त आस्ता. थईं तय्यारिंतु सुद्दांयिं... आम्मी घेत्ल्यां हें -- ज़ाल्यारी आम्का एक विलक्षण दिस्ता... शिव-तत्त्वांतु, तो स्मशानवासी, भस्म धारण कोर्नु घेत्लो म्हणु एक अमंगलता हाण्णु... मंगलतेची पराकाष्ठा प्रस्तुत केल्या... हाज्जेरी आम्मी मस्त-फंता चिंतन

केल्यां... शिव-तत्त्व is that which is untouched by duality. So, all our perception is good or bad - in the त्रिगुणात्मिका माया स्तर पर है... उसके परे जो है... वह उस भस्म को धारण कर सकता है. वह कैसे लगता है? कि आ कर वह स्मशान मे भी मैं नृत्य करता हूँ. आपके लिये वह तो परि-समाप्ति है. हो गया करके. उसके परे जो तत्त्व है, वह मैं हूँ. तो भस्म को भी धारण करता है. उसका वह आभूषण बन जाता है.

ज़ाल्यारी... ईश्वरागेलि आराधना कर्तना, अमंगल आशीलें म्हणु दिस्ता... ज़ाल्यारी तागले नावं... शिव-स्मरण केल्यारी मंगलता प्रदान कर्तलॉ-तो. म्हणु शिव-मन्त्र ज़पु आम्मी मस्तची करैताती, सांगाती तुम्मी कराती म्हणु. Transcendental आस्स, ताज्जे विषय द्योतित कश्शी कोर्चें? देवाक आभरण, देवांगलें भांगार, व्हयी... but देव ताज्जे अधिन आस्स वे ? आम्मी आस्सू फाव् आस्सती... आम्कां भांगार म्हळ्यारी बरेंची... व्हयी-की-ना? वज्राचें सग्ळें ज़ाव्का... So, आम्मी देवाक दित्ताती.

देवागली सुद्दांयिं तश्शीची calculation वे? ना... तागले कल्लें? ताज्जे परे ज़ाव्नू आस्स...हें शिव-तत्त्वांतु, शिवागले आराधनांतु, भवानीशंकर-देवागले आराधनांतु... स्पष्ट रूपानें येत्ता. आम्मी पूज़ा कर्तना एक मन्त्र म्हणताती... भस्म-अर्पण कर्ताती न्हवें... भस्मकणान् अर्पयामि म्हणु... व्हयी न्हवें? पूजेंतु... कल्ल आस्स? तें मन्त्र खंच आस्स?

अग्निहोत्रसमुद्भूतं विरजाहोमपावितम् ।
गृहाण भस्म हे स्वामिन् भक्तानां भूतिदायक॥

तो स्मशान क्रीडा कर्ता, ताज्जे परे ज़ाव्नु आस्स, हे मायाचें परे ज़ाव्नु आस्स म्हणु द्योतित कोरुक, ज़ाल्यारी आम्मी आम्गले जीवन घेव्नू कर्तना, हे देवा, तुज्जांतुची सग्ळें हांव समर्पण कर्त आस्स. आनि प्रत्येक स्तरारी जीवनांतु एक बरेपण माक्का ज़ाई, तुल्ल्यागि थाव्नु मेळ्ता. आप ही से मुझे वह प्राप्त होगा जो जीवन में सुख, शांति, समृद्धि चाहिए। इस उद्देश से जब उपासना होती है, तो यह श्लोक खिलने लगता है।

अग्निहोत्रसमुद्भूतं... यह भस्म जो है, हम अर्पण करते हैं भवानीशंकर को... यह श्मशान से लाया हुआ भस्म नहीं है. उस प्रकार की यदि साधना हो रही हो, तो फिर कोई वह धारण करे! पर यहाँ पर जो आते हैं, सद्गृहस्थ आते हैं, वे जीवन मे एक मंगलता चाहते हैं... फिर भी भस्म अर्पण करना ही है ईश्वर को... भस्मधारी हैं वे। विभूति धारण करने-वाला।

अग्निहोत्रसमुद्भूतं... घरों में जो अग्निहोत्र हुआ करता था, जो हवन वगैरह होते हैं अभी... हमारी जो परम्परा है उसको ले कर करते हैं... उस हवन कुंड में जो उत्पन्न हुआ भस्म है — अग्निहोत्रसमुद्भूतं, फिर जा कर विरजाहोमपावितम्...

यह गृहस्थ के जीवन में, सुख-शांति-समृद्धि लाने के लिए जो मार्गदर्शन किया है, जो पूजा-विधान का वगैरह बताया है, उसके अनुसार उसका जीवन मंगल कार्य करते समय, हवन वगैरह होता है... तो उस हवन कुंड का भस्म जो है, हम अर्पण करते हैं... इस प्रकार से है... और जीवन में एक मंगलता आती रहती है...

विवाह के समय हवन हुआ और किसी समय पूजा की... वह सारा भस्म इकट्ठा करके... All the stages of life... जहाँ पूजा होती है विधिवत्, जहाँ हवन होता है... वह भस्म मैं अर्पण करता हूँ। That is the proof that हवन हुआ है। शास्त्र के अनुसार हमारी, परंपरा के अनुसार हम देव-कार्य में संलग्न हैं।

विरजाहोमपावितम्... विरजाहोम क्या है? संन्यास लेने से पहले जो अंतिम एक हवन किया जाता है... सर्वस्व उसमें त्याग किया जाता है... विरजाहोमपावितम्... अग्निहोत्रसमुद्भूतं, अग्निहोत्र इत्यादि... प्रारंभिक हवनों में जो भस्म उत्पन्न हुआ, वहाँ से लेकर, विरजाहोमपावितम्... अंतिम जो एक संस्कार का है... भस्म जिसमें उत्पन्न हुई है - हवन कुंड में - वह भस्म इकट्ठा करके हम आपके चरणों में अर्पण करते हैं... क्योंकि आपको वह भस्म आवश्यक है... जो बिल्कुल ही, जिसमें कुछ परिवर्तन नहीं आ सकता... जिसमें कुछ खराब होने की बात नहीं है... जिसमें कोई मालिन्य नहीं आ सकता... ऐसा भस्म है वह ... तो इस भस्म को हम अर्पण करते हैं।

तो हमारी पूजा के समय भी हम अपने संपूर्ण जीवन को भगवान में अर्पित कर रहे हैं... कह रहे हैं कि हमारा जो मालिन्य है वह छूट रहा है... हवन के द्वारा भस्म उत्पन्न हो रहा है। और यह पराकाष्ठा...

विरजाहोम तक लेकर वह भस्म जो है, वह अर्पण कर रहे हैं। हे भगवान, हमारा जीवन सौन्दर्यमय रहे, मंगल रहे, और आप भी संतुष्ट हो जाएँ... आपको वह भस्म प्राप्त हो... अर्थ हो रहा है?

Understand the beauty of this. It is so powerful... जीवन में, मैं जो भी वैदिक कार्य करता हूँ, अच्छे-अच्छे occasions कहते हैं... उत्सवों पर जो होता है... उसका एक प्रमाण... भस्म हम आपके चरणों में अर्पण कर रहे हैं क्योंकि आप विभूति धारण करने वाले हो।

गृहाण भस्म हे स्वामिन् भक्तानां भूतिदायक...

आपको किसी की आवश्यकता नहीं है... परे हो... यही तो द्योतित करने के लिए नाग-भूषण हो, भस्म धारण करते हो... पर 'भक्तानां भूतिदायक' हो तुम। आपकी जो आराधना करे उनके लिए भूतिदायक... विभूतिदायक... विभूति यानी यहाँ पर ऐश्वर्य-इत्यादि प्रदान करने वाले हो... इस उद्देश्य से हम आपकी आराधना करते हैं।

ऐसे आराधना करने से... भगवान का प्रसाद भी मिलता है, और उस प्रसाद को लेकर अटकने की सम्भावना भी छूट जाती है... क्योंकि पर्याप्त मात्रा में, प्रति स्तर पर एक वैराग्य, एक नूतन दृष्टिकोण भगवान देते हैं! Making sense? It is not that I have been coming here for so many years, last time हें पूज़ा केल्ली, हें मॅळ्ळँ, again I am coming, I will get something else... मॅळ्ळँ, but मज्जांतु एक प्रगति ज़ाव्का... ती एक आतुरता आस्स. Let me also blossom; let my connection with God become strong! So, that is brought out by depicting all three levels of हवन-s and the भस्म being offered... That is the ultimate... nothing... we have no use

for भस्म; what can we do? It is gone... तांतु कल्लैं फूल वर्नी, कल्लैं वर्नी. But, तें ईश्वराक प्रीती म्हणु आम्मी दित्ताती, आनि तो भूति-दायक ज़ाव्वू ज़ात्ता... अनुग्रह कर्ता...

So, तश्शी एक वैराग्य आनि कार्य आम्गले... completely offering of all our work to God. There is nothing left in that... So, it doesn't become a cause for bondage... आम्गले कर्म. One कर्म leads to another... causations ज़ात्त अस्ता... to cut that, the भस्म is offered. There, there is a connect with God, and there is a slow... very, very powerful disconnect with the कर्म-बंधन...

तें कर्म-बंधन सुट्टा म्हणु आम्मी भस्म अर्पण कर्तांति... आनि तो प्रसन्न ज़ाव्वू विभूति आम्का अर्पण करता... ही एक प्रक्रिया आम्मी हें कर्त-आईलेंती चातुर्मासांतु... म्हणु प्रतिनित्य भवानीशंकर-देवागली आराधना केल्लीमिती ह्या एक्का श्लोकाचेरी आम्मी विचार कोर्यां म्हणु लेक्लें... देवीगेलें आत्त कल्लें सांग्चें? शुक्रवार... मंगळवार कर्त आय्ल्यांति...

ऐन्दव्याकलयावतंसितशिरोविस्तारिनादात्मकं
तद्रूपं जननि स्मरामि परमं सन्मात्रमेकं तव ॥

हाज्जेरी हांवें व्याख्या केल्या... but तुम्मी विचार कराती... **"ऐन्दव्याकलयावतंसितशिरो"**... इन्दुकला... इन्दुकला जो धारण किया है. मुकुट पर आपका है... भगवती का ध्यान करते हुए भक्त कह रहा है... दर्शन कर रहा है।

ऐन्दव्याकला यह भी हो सकता है - जो तुरीय है... जिस श्रेणी में हम भगवान को देखते हैं प्रपञ्चोपशमम्... ईश्वर, वही कला देवी की है... फिर उसमें से हम रूप देखने लगते हैं देवी की...

"ऐन्दव्याकलयावतंसितशिरो"... मुकुट में आपके इन्दुकला है... वह रास्ता दे... एक जीवन में माधुर्य दे... विस्तारि नादात्मकम्... वह कला आते ही आपका स्वरूप का अनुसंधान एक रूप को नहीं, नाद को लेकर मैं कर रहा हूँ... साधक

बोलने लगता है... जो मन्त्र-जप आपका गूँजने लगता है... उस नाद में मन लग रहा है... नाम और रूप के परे... फिर जाके नाम-रूप में प्रकटन होगा।

आदि तो

ऐन्दव्याकलयावतंसितशिरो विस्तारी नादात्मकं ।
तद्रूपं जननि स्मरामि परमं सन्मात्रमेकं तव ॥

यह जो है नादात्मक रूप है, वह तो बिल्कुल एक घनिष्ठ संबंध है परब्रह्म के साथ... First, प्रकटन नाद में होता है... इसीलिए वह सत्-रूप से, मैं उसकी आराधना करता हूँ... फिर जब वह मंत्र-जप गूँजने लगता है... मैं जीवन में उसका एक अवतरण ला सकता हूँ... तुम्मी कर्तांति न्हवे...? परा, पश्यन्ती, मध्यमा, वैखरी आनि आम्मी इत्ले सग्ळे सांग्ताती...पहले उच्चारण मात्र होता है... फिर श्वास से संबंधित जो जप होता है, केवल मानसिक स्तर पर होने लगता है और उसकी पराकाष्ठा पश्यन्ती स्तर पर या यही बताया है... भगवती रूप में, भुवनेश्वरी रूप में देखने से पहले, विस्तारि नादात्मकं तद्रूपं... सत् रूप से, मैं उसको पकड़ता हूँ...

तद् रूपं जननि स्मरामि परमं सन्मात्रमेकं तव...
फिर जाके वह –
यत्रोदेति पराभिधा भगवती भासां हि तासां पदं
पश्यन्तीमनु मध्यमा विहरति स्वैरं च सा वैखरी

भगवती की आराधना की... पूजा की... पूजा के बाद जप में बैठते हैं... तब जाकर नाद में हम मन ले जाते हैं... सही बात ना? एक ऐं, ह्रीं, श्रीं करके, धीरे-धीरे मन को संस्कार दिला रहे हैं...

यह नाम-रूप के परे, यह शक्ति है... अचिंत्य शक्ति है... यह शक्ति की ही लीला है... तब वह समझ में आने लगता है कि यह निर्गुण निराकार भी है, सगुण होने लगती है, धीरे-धीरे-धीरे विकसित होने लगती है और अंतिम उसका प्रकटन वैखरी से ही होता है... मेरी वैखरी पर मैं कब्ज़ा लाऊँ... थोड़ा सा control लाऊँ... मध्यमा स्तर पर ले जाऊँ... फिर जाकर भगवती का जो रूप है,

सूक्ष्माति-सूक्ष्म वह हमें अनुभव में आने लगता है।

यह हमारी प्रक्रिया है... स्थूल से लेकर, सूक्ष्म में ले जाना... So, इस प्रकार से हमने हमारे चातुर्मास में एक आचरण किया है। बड़े प्रेम से श्रद्धा से सब लोग आकर भाग लिए हैं... तो हम यही प्रार्थना करते हैं... भक्ति आपकी बढ़े, निष्ठा आपकी बढ़े, वैराग्य, सही तरीकेका जो वैराग्य है, वह भी बढ़े... ताके हम विषय में नहीं अटकें।

विषय को लें, तो भी वह भगवान के प्रसाद रूप से लें, और हमारा आंतरिक विकास श्री के माध्यम से, भगवती के माध्यम से और सूक्ष्म स्तर पर भगवान का अनुसंधान होने लगे। बाहर कुछ अच्छा हुआ, फिर भगवान का स्मरण हुआ, केवल इतने मात्र में हम सीमित नहीं रहना चाहते हैं... चैतन्य का स्पन्दन हो रहा है और फिर जाकर प्रकटन हो रहा है तो उस चैतन्य स्पन्दन, उस नाद के स्तर पर ही हम पहचानना चाहते हैं - हमारे आराध्य देवता को... यह हमारी खूबी है... अनन्तेश्वर के आराधना की...

नोम्पीक तरी कित्लें गोम्टें कोर्नु ज़ाल्लेले... कालि... आनि कल्लें? ईश्वरागेली आराधना केल्ली आनि... शक्ति-ली... शिव, शक्ति और विष्णु... तीनों को लेकर हमारी संस्कृति पनपती है, मुख्य, प्रधानतया...

फिर तो पंचायतन की भी पूजा होती है तो हमारी एक... जो हमको दिया गया है, उसी क्रम में हमने भगवान की आराधना की, सेवा भी खूब हुई... Participation हुआ...

सुसंस्कृत कार्यक्रम भी आयोजित किए गए तो मन में एक संतोष हो रहा है कि यह जो चातुर्मास है, it has come out very well. I have seen... हम यहाँ पूजा करके जाते हैं साढ़े नौ बजे... यह जो मुख्य कार्यकर्ता हैं... आते हैं, बैठाते हैं, कल का क्या क्रम है, और कल का menu क्या है, यह भी हमें बताते हैं... प्रति-दिन ऐसे हो रहा है... यहाँ पर हमने देखा... तो participation जहाँ पर हुआ तो भगवान प्रसन्न हुऐ ही हैं... इसमें हमें कोई संदेह नहीं।

So, मस्त खुशी ज़ात्तस तुम्मी केल्लेल्याचें पोळोव्नु... समाजांतु एक जागरण हाड्ता हें... जागृति हाड्ता... कॉणाक येंव्वाक ज़ाल्यां... खुशीने... तांकायि लाभु मेळ्ता... कॉण videos पळयताती तांकाई तॉ लाभु मेळ्ता... They are also touched with this level of commitment because there is no other choice.

It is a divine spark... नहीं तो sustain कैसे करें? क्या प्रलोभन? क्या? किसको लेकर?

बस two months, you be here, म्हळ्यारी... people have come... if they have been able to come for just four days... fifth day when they are leaving. No, we don't want to leave... I said you are happy here? Very happy! Look at that... तश्शी एक वातावरण तुम्मी तयार केल्लें... प्रसाद-रूपेण मेळ्ळें देवालें... ताज्जे एक ओजस्विता पळैल्यारी, हां... यशस्वी ज़ाल्ला चातुर्मासू म्होणूक आम्का संतोष ज़ात्ता... गोम्टें कोर्नु कराती... मुखारी कार्यक्रम आस्स... भाग घेयाती... आनि मुख्यतया... प्रधानतया... आम्कां आत्त परिज्ञानलहरी म्हणु कल्लें आस्स, तांतु भाग घेयाती, हें एक विलक्षण स्फुरण ज़ाल्यां आनन्दाश्रम स्वाम्यांगलॉ एक संकल्पु म्होणयेद आम्कां दिल्ल्यां एक रत्न... स्वाम्यांगले... स्वामी-रूप.. तांगलॉ विचार कोर्नु, स्मरण कोर्नु एक वर्षाची कस्ले कार्यक्रमू तुम्मी आयोजित केल्यां मस्त विचार कोर्नु, तांतु भाग घेतल्यारी... घारा बैसूनु कोरू-जात्ता, सान्न एक ग्रूपांतुं सुद्दांयिं कोरूक ज़ात्ता, आनि तीन-चारी कडे खयीं शिरालींतु, Bangalore, इत्यादी... कार्लांतु ज़ाव्वें आस्स... तांतु भाग घेतल्यारी, तें परंपरेचें पूर्ण एक अनुग्रह तुम्का निश्चित रूपेणें मेळ्ता हो.

So तेंवयि आजी आम्मी तुम्का आजी उग्डासू कोर्नु दित्त आसती. चातुर्मास ज़ाल्ले म्हळ्यारी आत्त next कल्लें? आत्त च़ल्तस... षष्ठीक येंव्वें आस्स... कार्यक्रम आस्सती... भाग घेयाती... हॉ एकु बरॉ विषयु... विश्वांतु म्हळ्ळ्यारी एक मस्त परिवर्तन येत्तस.

अनायासेन देवागलें चिंतन सुद्दे संभावना आस्स... पळयिल्यारी बाप रे म्हणु दिस्ता... ज़ाल्यारी संघटित ज़ाव्नू काम कर्तना, सुरक्षित वर्ता समाज... म्हणुची अश्शी सग्ळें होड-होड्डु कार्यक्रम आयोजित केल्ले आस्ताती. हांतु कस्ली प्रेरणा मेळ्यां, हांतु कस्लें ओजस्विता आय्ल्यां प्रत्येक साधकाक प्राप्त ज़ावो म्हणु आम्मी गुरु-चरणी प्रार्थना कर्ताती...

ॐ...

भजन : साम्ब सदाशिव साम्ब सदाशिव

हांगा भवानीशंकर देवाली आम्मी पूज़ा कर्त आय्ल्यांति... तोची, निर्गुण, निराकार ज़ाव्नू आस्स... तें एक दाकोन्चाक... स्मशानांतु विहरण कर्तालॉ म्होणु... हांगा आम्गली आराधना स्वीकार कोरुक तो राजराजेश्वर ज़ाव्नू तो येता...म्हणूची तो तिल्लें ऐश्वर्य, भांगार इत्यादी... म्हणु... अर्थु ज़ात्तस नवे तुम्का?

पञ्चकृत्यपरायण आस्स, नटराजालें रूपई दाकोंवच्याक फाव आस्स... सौम्य ज़ाव्नू, शांत ज़ाव्नू, प्रसन्न ज़ाव्नू, तुम्मी आय्ल्यारी... दक्षिणामूर्ती रूपेण मौनांतु ज्ञान दिंव्याकई सिद्ध आस्स तो... ज़ाल्यारी आत्त भवानीशंकर ज़ाव्नू, जीवनांतु आपण दित्ता... तुम्का... विभूति म्हणु प्रकट कोरुक आम्गल्या आचार्य-परंपरेनी जे हाड्तना ताका त्या रूपांतु... भवानीशंकर देवागलें रूपांतु हाळ्यां...So, तुम्गले जीवनांतु मंगलता येवो... परिवर्तनाचॉ वेळू म्हळें आम्मी... हें सग्ळें वैयक्तिक... सांग्येद न्हवे ज़ाल्यारी?

Praveeṇ mām? कलंई पुनी अर्पण कोर्का नवे? कलंई त्याग कोर्का न्हवे? तुम्मी कोर्नु आस्का न्हवे?

खाण-पानाचेरि सुमारु अंकुश दवर्लेलें आस्ता. आत्तं सीमोल्लंघन ज़ावंचे भितर कल्लें ज़ात्ता गोला... ज़ाल्यारी हें दोनी महिने ताळ्विक... केल्लें म्हणु... मस्त ताप.. हगुर हगुर एक... व्हयि... So, तश्शी आनि सुमारु आस्ता...

आत्तं आम्मी लेक्लें आम्मी कल्लें त्याग कोर्का? आत्तं कल्लें त्याग कोर्चें म्हणु? So,

चिकेची discuss केल्लें, विचार केल्लो आम्मी ची... कोपू त्याग कोर्यां म्हणु एक विचार केल्यां... आत्तं... अयो हांगा इत्ली खुशी... आम्मी तित्ले कोण्नालीं वे? तुम्का खर्यीं अनुभव आस्स कॉप्पाचॉ...?

कार्य कर्तल्यांक गोतस्स... कोण्नाती... कुट्टी मेळ्ता म्हणु...

So, हे चातुर्मासांतु, एक कोपू... irritation म्हण्ताति, impatience, त्याग कोर्का म्हणु एक संकल्प घेत्तिलो. आम्का कोपू हाडौ नाकाती आत्तं... So, तश्शी कस्लेंयिं एक दीव्वू सोडाती... कस्लेंयिं कळ्ना ज़ाल्यारी, दुसऱ्यांक ताज्जाने त्रासु ज़ात्ता म्हल्यारी, एक कस्लेंयिं त्याग केल्यारी देवूई प्रसन्न... तें भस्म, व्हयि-की-ना?

ज़ाल्लें ताज्जे आत्तं... कस्लेंयिं वर्नी ताज्जे... तश्शी एक संकल्प घेव्वू जीवनांतु, केनाई... एक सॉमारा सुद्दांयिं तुम्मी कस्लेंयिं विचार कोर्नु तुम्मी कस्लेंयिं त्याग कोर्येद... आण्णाचांतु कल्लें विकार सो आस्स, दुसऱ्यांक त्रासु ज़ात्ता, प्रामाणिक आस्स कल्की म्हणु कळ्ळ्यां तें दिव्वाक केल्यारी... तें विभूति.. भस्म, अर्पण केल्लेल्या म्हणके ज़ात्ता... after that it has no effect on you... no control on you... तश्शी एक भस्म सुद्दांयिं अर्पण कोर्चें आस्ता. इत्ले ऐश्वर्यांतु आय्ला देवू... इत्ले विभूति दित्तस... ताक्का आम्मी कस्ले कोर्चे? कस्ले दिव्चे?

मगले लोकांकयी कस्लॉ त्रासु ज़ात्ता, तेंची हांव दिल्यारी, थर्यीं एक मनाक शांती सग्ळ्यांक ज़ात्ता, संकोच ज़ाय्ना उल्लोंचांतु, आनि तश्शी एक संकल्प घेव्वू हें केल्लें...

Utilize your own... intelligently do your साधना. कळ्ळें नवे? कल्लें एक कोर्चें, संकल्प घेव्वू कोर्चे, कल्लें सोडचें... तँवयि एक correctly केल्यारी, देवू प्रसन्न ज़ात्ता. Be creative in your साधना also... but with that same... remember... वज्र कल्की दिल्लें... okay... देवाक खुशी-ची, ज़ाल्यारी हांव कस्लें दित्ता तें वापस घेंव्वाक ज़ाय्ना... तें भस्म ज़ाव्वू वचुगेलें... तश्शी भावनेनें दिल्यारी, सार्थक ज़ात्ता. तुम्मी भस्म अर्पण केल्लें ज़ात्ता, ताक्काई संतोषु आनि विभूति-दायक तो तुम्गले जीवनांतु येत्ता.

ॐ नन्दन्तु साधकाः सर्वे विनश्यन्तु विदूषकाः ।
अवस्था शाम्भवी मेऽस्तु प्रसन्नोऽस्तु गुरुः सदा ॥
सर्वे भवन्तु सुखिनः ।
सर्वे सन्तु निरामयाः ।
सर्वे भद्राणि पश्यन्तु ।
मा कश्चिद् दुःखमाप्नुयात् ।
ॐ नमः पार्वतीपतये, हर हर महादेव ॥

Transcribed by Smt. Archanā Kumṭā and Shrī Milind Kopikar

गुरुवचनम्

We should have faith in the Guru, in the Shāstra and in ourselves. If we do not have faith in the scriptures, we will be unable to do chintana (reflection) on the Lord properly. Unless we have faith in the Guru, who shows us the way, we will not progress. Finally, we should have a robust self-confidence. "Yes, I have the capacity, and I can do it. If I am found wanting in capacity, I can generate it by dedicated efforts" - this sort of faith in ourselves is the third component of Shraddhā.

H.H. Shrīmat Sadyojāt Shaṅkarāshram Swāmījī
Vilepārle, Mumbaī, 26th December 1998

गुरुवचनम्

The glory of Gurusevā – nothing is unattainable by devoted and dedicated Gurusevā. The highest objective – parama lakshya – of our life becomes easy of fulfilment through Gurusevā.

H.H. Shrīmat Sadyojāt Shaṅkarāshram Swāmījī
Dahisar, Mumbaī, 23rd January 1999

भावाञ्जलिः

Summary of Chapter 4 – Shrīmad Bhagawadgītā

By Dr. Sudhā Tinaikar

This chapter is named Jñāna-karma-sannyāsa Yoga. Jñāna here means the knowledge of the Self as Akartā. Karma stands for all types of actions.

When kartṛtwam is given up by the knowledge the 'Self', it is called Jñāna-karma sannyāsa. **ज्ञानेन कर्म सन्नयास.**

This chapter can be summarized into

1. The glory of this knowledge: Shrī Kṛshṇa talks about how this knowledge was given by Him as Īshwara to the Sūryavaṁsha progenitor Vivasvān. Then how it came down along both the branches of Sūrya and Chandra vaṁsha-s. Bhagawān also reiterated that every time the world got diluted with respect to Dharma, Shrī Vishṇu manifested in various forms as per the need of that time to save the world from adharma. This is the very concept of Avatāra.

2. In the entire mid-section of the chapter, Shrī Kṛshṇa gives the core of Vedānta teaching from the Upanishad-s and the rest of the Gītā in the form of the Ātma swarūpam. The whole section talks about Ātmā as Akartā-Abhoktā, Nirguṇa, Nirvikāra, Sat-Chit-Ānanda swarūpa. This is the true nature of every living being. It is our ajñānam about our swarūpam that makes us identify with our body-mind-sense complex and makes us kartā-bhoktā-s. Once we understand the Truth, the person is free from all the sañchita-karma-s (accumulated over millions of lives). Future or Āgāmi karma does not accrue any more,

as there is no doer at all. This is called Sadyomukti or Jīvanamukti. The Jñānī is totally and forever freed from the saṁsāra of coming and going. Here, Shrī Kṛshṇa makes it clear that Karma or action is not the problem. It is the avidyā regarding the nature of the Self.

3. In the next section, Bhagawān talks about Karma-Yoga as an initial and absolutely necessary step to Jñāna-Yoga. Karma-Yoga is proper action done with a proper attitude. When everyday life is converted into a life of Yajña as mentioned in the 3rd chapter, it gives two advantages to a Karma yogī. It makes his life a life of worship and offering to Īshwara, and at the same time prepares one for this knowledge.

4. In the important verse of this chapter, **ब्रह्मार्पणं ब्रह्म हवि;** the attitude of a Jñānī is clearly mentioned, where every limb of a Yajña is seen to be inseparable from Brahman. This is called **कारक उपमर्दनम्** in Vedānta. With this attitude, everything, including the normal activities of the day, becomes a sacred yajña. Such a life is the ideal preparation to Mokṣha or ultimate psychological freedom from saṁsāra.

5. In the final verses, Shrī Kṛshṇa emphasizes the absolute role of a Shrotriya-Brahmanishtha Guru who alone can give this subtle and secret knowledge. The Shiṣhya should have Shraddhā and Āstikya-Buddhi in the Shāstra and Guru. A mumukṣhu should approach such a Guru appropriately as mentioned in the Veda-s and ask for this knowledge. This kind of teaching is always in the form of a dialogue.

6. The result is neither new knowledge nor a new experience. It is the ultimate unveiling of the darkness of ignorance. "I am not a limited jīva, but a Nitya-Shuddha-Buddha-Mukta-Akartā-Ātma Brahma. I'm the consciousness in and through the entire universe".

NOTE: Chapter 4 is a very deep and subtle teaching on one's true nature. Listening to the verse-by-verse explanation is the only way of understanding the teaching.

Invitation for articles (dhārmic only) from members of the laity

The Chitrāpur Sunbeam invites devotees to submit articles for publication in forthcoming issues. Articles (maximum 500 words) should be submitted in Microsoft Word format and may be in English (Calibri font), Hindī or Sanskrit. The Hindī and Sanskrit articles must be in Sanskrit Text font and must include an English translation for Sanskrit submissions.

Images, if any, should be of high resolution, with captions and credits included in the document. Please also email the images separately.

Articles and accompanying images must reach Team Sunbeam by the 20th of January, March, May, July, September or November. The Editorial Team reserves the sole discretion to accept and/or edit any submission for publication.

Email your article to sunbeam@chitrapurmath.net.in

Go-mātā

By Smt. Chandrimā Kalbāg

India has inherently been an agrarian society, so nature has not only been nurtured but revered since time immemorial. In keeping with this ethos, Guru sevā and Go-sevā are considered equally important in the Gurukula tradition. Among the many meanings of the word गो (like the earth, the ray of light, the इन्द्रिय-s, and so on), the word गो in Sanskrit importantly connotes cow. In the Hindū tradition, the cow is revered as a mother or is commonly called Go-mātā.

In Upanishad-s we have the following instances:

Ṛshi Gautama handed over four hundred emaciated cows to Jābāla Satyakāma, who with tender and dedicated care, increased the flock into one thousand milch cows with scientific cattle management, establishing his ability to follow the instructions given by the Guru to the last word.

Upamanyu was the disciple of Ṛshi Dhaumya. After the intense tapashcharyā of tending cattle as per his Guru's direction, the disciple subsisted on wild leaves. Having accidentally consumed arka leaves - which cause blindness if consumed - he became blind and fell into a well. The Guru always guides and protects His disciples. Pleased with Upamanyu's nishthā and Go-sevā, the Guru ensured that the Ashwinī Kumāra-s revived him.

King Janaka bestowed one thousand cows upon Yājñavalkya after he established himself as Brahma shreshtha in dialogues with various Ṛshi-s, including Brahmavādinī Gārgī.

Our Purāṇa-s are replete with stories of Shrī Kṛshṇa's love for cows. The endearing, butter-smeared Govinda Gopāla Kṛshṇa as a cowherd churning curds to butter represents manthana, symbolically leading to Higher Knowledge. Cows are represented as the repository of the Upanishad-s and Veda-s, with Shrī Kṛshṇa milking the crux of it into the Bhagawadgītā.

Kāmadhenu, the wish-fulfilling divine cow, emerged during 'samudramanthana' (churning of the Kshīrasāgara by the Deva-s and the Asura-s). Her white complexion denotes purity, her body houses the Deva-s, her legs symbolise the four Veda-s, and her teats–the four Purushārtha-s (Dharma, Artha, Kāma, Moksha - the four goals of human life.)

Nandinī (Kāmadhenu's daughter) was loved and cherished in the goshālā of Ṛshi Vasishtha. King Kaushika coveted her and waged a war upon the Gurukula. So Nandinī, with her divine abilities, conjured up an army and defeated him. The king practised intense tapashcharyā dedicated to Bhagawān Shiva to obtain the power to conquer his inner weakness. The result was the transformation of the brave King Kaushika into Ṛshi Vishwāmitra.

In Yajña Kārya (sacrifices) and Pūjā-s, Pañchāmṛta (milk, curds, ghee, honey and sugarcane juice) or the purificatory Pañchagavya (milk, curds, ghee, cow dung and urine) are essential elements. Hence, our scriptures recommend that a portion of our daily food be offered as 'Go-grāsa' to the cows in reverence in our Nitya-Karma (daily duties). The period when cows return to their cowsheds in the evening is called 'Go-raja Muhūrtam'

due to the dust raised by their hooves. It is considered to be so sacred that Go-raja Snāna (to bathe in this dust) is akin to a holy bath, while 'Godhūli Muhūrtam' is considered to be one of the auspicious muhūrta-s for marriage ceremonies.

Cows are revered as Go-mātā, or mother, because they have been bestowing their benediction selflessly upon mankind - nutritious cow milk like mother's milk, cow dung and urine as fuel (or biogas), and the slurry as fertiliser. Due to its medicinal and anti-bacterial value, in many village homes of India, the floor and walls are smeared with cow-dung paste.

Tending cows, the living embodiment of motherhood and Dharma, is deemed a form of tapasyā (penance) leading to Ātmajñāna. Our scriptures have earmarked special worship of cows, or Go-pūjā during Dīpāvalī, on the day of Bali Pratipadā (or on Govardhana pūjā in some parts of India, since Shrī Kṛshṇa lifted the Govardhana parvata to shield the cows and villagers during torrential rain). Cows are bedecked with flowers, decorative cloth, ornaments, and offered naivedya and ārati. By honouring them with compassion and gratitude, one pays respect to the presiding deities of Dīpāvalī, Shrī Kṛshṇa and Devī Lakshmī, who are believed to appear on this day in the form of cows to provide for yajña-s and to wash off sins.

In the tradition of honouring cows and their auspiciousness, Shrī Chitrāpur Math has goshālā-s at Shirālī, Kārlā and Kembre farms. Previously, varied breeds of cows were being maintained here, but at the recommendation of Shrīmad Īshwarānandagiri Swāmījī, only indigenous breeds are favoured. At Kārlā, the goshālā has Gīr, Sāhīwāl and the local Amṛt Mahal breeds.

Predominantly, Gīr, Kāṅkrej and their cross-breeds are tended at the goshālā-s at Shirālī, while Malnāḍ giḍḍā, a local breed, also graces the Kembre farm.

It has been found that cross-bred Gīr and Kāṅkrej are best suited to the coastal hot and humid climate at Shirālī. They are more resistant to disease, and the daily yield of milk is also better. The fertility rate has improved, and many calves are born. The livestock thrives under Dr. Gaurīsh Paḍukoṇe's watchful eye.

The goshālā-s at our Math-s are not-for-profit enterprises, meant only to offer Go-sevā. The milk and milk products are offered for the daily viniyoga-s or special Pūjā-s at the Math and temples. Sādhaka-s can enjoy the delicious milk, curds and buttermilk at the Bhojanashālā-s. The cow dung is used as manure and for generating gobar gas to fuel the pākashālā-s, bringing down the consumption of and dependence upon LPG gas cylinders. H.H. Shrīmat Sadyojāt Shaṅkarāshram Swāmījī's vision of sustainable, environment-friendly operations continues to inspire and motivate these efforts.

Above all, the cows calling out eagerly to H.H. Swāmījī whenever He visits the goshālā, and the fondness He reciprocates, is the embodiment of Divyatā and Maṅgalatā, which envelop the surroundings with positivity.

Sources:

- Sunbeam archives with inputs from Dr. Gaurīsh Paḍukoṇe
- Shrī Chitrāpur Math Website:
  Samparka (Goshālā - The Storehouse of Auspiciousness)

Chāturmāsa Sevā Saptāha at Viṭṭal

By Smt. Maithilī Sirūr

Some experiences are difficult to put into words. They are not merely events that we participate in, but moments that quietly transform something within us. My sevā saptāha at Shrīmath Anantheshwar Temple during Chāturmāsa 2026 at Viṭṭal was one such experience.

From the very first morning, there was a sense of indescribable serenity. Rising early for the Suprabhātam, entering the temple while the world was still quiet, and joining in the morning prayers created a feeling of absolute peace. The temple seemed to awaken along with the prayers, and those early mornings became moments of instant connection with the Divine Shakti.

Witnessing the menfolk perform Shrī Gāyatrī Anushthāna, followed by the women offering Sādhanā Pañchakam every single day without fail, instilled in me a deep sense of discipline, devotion, and peace.

Then came the ārati-s–the ringing of the bells, the sound filling the temple, the fragrance of flowers and incense, and the sight of Shrīmath Anantheshwar adorned with beautiful garlands. These moments created an atmosphere that was almost beyond words. One could simply stand there, absorb it all, and feel grateful to be present.

The evening Shrī Shiva Pūjana and Shrī Devī Pūjana performed by H.H. Swāmījī and the Ashṭāvadhāna that followed were perhaps among the most powerful experiences of the week. There was something extraordinary in witnessing the devotion, discipline, and attention with which every aspect of the pūjana

was performed. It created a feeling of being completely immersed in something much larger than oneself.

The Ṭhūḍī Pūjā that the ladies performed on the Friday of Shrāvaṇa Māsa was another experience that stayed with me. Being authentically guided by the bhaṭmām's wife made the entire ritual even more cherished. From preparing the pūjana thālī-s with colourful ṭhūḍī -s, to drawing water from the well, performing the Tulasī Pūjana, and offering the ṭhūḍī-s in the Devatā Sannidhi-s, and to H.H. Swāmījī was so memorable. It was a beautiful reminder of how much devotion and wisdom can live within rituals that have been passed down through generations.

During the week that I stayed, we also observed Saṅkashṭī, a day to fast and turn the mind completely towards Shrī Gaṇesha in prayer and pūjana. We also got a chance to experience the Shoḍashopachāra Pūjana performed by H.H. Swāmījī in the sacred Pādukā Sannidhi of H.H. Shrīmat Parijñānāshram Swāmījī III. It was extremely special.

But perhaps the most enriching part of the sevā saptāha was the opportunity to meet and interact with different sādhaka-s. Each person brought a different experience, perspective, and way of looking at sevā and spirituality. I came away from every interaction having learnt something new. It reminded me that sometimes the greatest teachings do not come from formal conversations, but simply from observing and listening to people who walk their own spiritual path with sincerity.

Most importantly, the sevā saptāha gave me an opportunity to leave behind, even if only temporarily, the worries and noise of everyday life. Immersing myself completely in the sevā created

a much-needed distance from the concerns of the outside world. In that space, many things that seemed important began to look different. Priorities shifted. Perspectives changed. Some worries became smaller, while gratitude became much larger.

Perhaps that is the true beauty of sevā. We may begin by thinking that we are going to give our time and effort to something sacred, but somewhere along the way, we realise that we are the ones receiving much more than we give. To me, this sevā saptāha was not just a week spent in the temple. It was a week of prayer, learning, reflection, togetherness, and inner transformation.

I returned home with a heart full of gratitude, many beautiful memories, and, most importantly, a few new perspectives that I hope to carry with me long after the sevā is over.

Some weeks pass by. Some weeks remain within us. This was one such week.

गुरुवचनम्

Neither dwelling too much on oneself nor over-rating one's own sādhanā (both are traps to be avoided) but always keeping the Lord in view as the highest Lakshya. When you live in this way, you open up. The Gurushakti begins to animate all your endeavours. You take both joy and sorrow in your stride without being swept off your feet.

H.H. Shrīmat Sadyojāt Shaṅkarāshram Swāmījī

Dahisar, Mumbaī, 23rd January 1999

हंसवाहिनी

Haṁsavāhinī

blossoming of stotra-s and mantra-s



Breath- A Doorway to Her Threshold

By Smt. Deepā Murḍeshwar, based on H.H. Swāmījī's 'Haṁsavāhinī'; reference at the end of the article.

ॐ संवित्स्वरूपिणी देवि सदसद्रूपधारिणी
स्वानन्दोज्झृम्भिता भूमा स्वात्मभूति प्रतिष्ठिता।

जगत्प्रतिष्ठा स्वच्छन्दा शिवा चित्ताब्जहंसिका
शुद्धाशुद्धत्वदा स्पन्दा शक्तिसोहंजपाहृता॥

The Devī is **Saṁvit-swarūpiṇī**. She is Chitishakti, the Pure Consciousness, within me. She is my intrinsic Power. So says the Āchārya. It is only through intense sādhanā including Guru sevā, the Math sevā, that one is granted the adhikāra -the eligibility - that one prays to Her for chittashuddhi (purity of mind) to gradually develop the eligibility to perceive Her as the Āchārya himself perceived Her when He composed the above shloka in Her stuti.

She is **Sad-asad-rūpadhārinī**. She who assumes the forms to express both being and non-being. Anything that can be defined is limited. It is asat, it is not shāshwata (everlasting). It is neither anādi (without beginning) nor ananta (without end). Whatever we perceive as existing now, is temporary. So, is there anything that is eternal, everlasting? According to the Shāstra-s, it is only the Brahma-tattva, to be ultimately perceived as the Ātma-tattva that is eternal. And yet, whether It is perceived as Sat (being) or Asat (non-being), everything is Her Līlā (Divine Play). Understanding this, we should not get overwhelmed by what we perceive, for She alone is manifesting as everything in the entire Creation. These forms are temporary, appearing and disappearing within Her Līlā. It is Māyā* alone, the Shakti (Power) of Brahman which appears as the diverse forms. She manifests as all these names and forms, not merely to delude us, but through this very manifestation, She reveals Her own Aishwarya (Splendour). Realising this, “You are the One doing it, and I am in tune with You. I take refuge in You," says the sādhaka. Then, an alertness begins to permeate one’s life, prompting one to dedicate oneself -body and mind- to Her as Her Nimitta.

When one begins to act through what was earlier understood as ‘my’ senses, ‘my’ mind, and ‘my’ intellect, now recognising that all of this belongs to Her alone and one starts acting only through Her inspiration, then Her work begins to be accomplished. In that alone is one fulfilled. There is no ‘I’ left. ShivoऽSham (I am Shiva) is all that remains!

She is **Swānandojhṛmbhitābhūmā**, the Infinite Ānanda (Joy) that blossoms forth from Her own innate bliss. The tattva (essential principle) may be Nirguṇa Nirākāra (without attributes and without form), but It manifests like an exuberant expression arising from one’s own bliss. Just as a small child, when left alone in a large hall, may shout with joy and run here and there, so too She expresses Herself upon seeing Her own Aishwarya. It is Her own Aishwarya, Her abundance, even in

the names and forms expressed. One may say that it is *Asat,* and use this understanding to cultivate vairāgya (detachment). But once one is granted Her Dṛshṭi, once one experiences Her Sannidhi, Her Divine Presence, one begins to say, "I want to see things as You see them – as Your Aishwarya." If not, one will get overwhelmed by the temporary external manifestations. Her mere glance results in manifestation - Her Dṛshṭi is Sṛshṭi. We only have to tune ourselves to it.

She is **Swātmabhūti Pratishthitā**, She who is established in Her own Self. She is not seated outside. When the Swa (Self), in the form of 'Ātmabhūti' (I alone Am) -after the aham, the Ahaṅkāra (ego) has quietened, Her spandana begins to be felt within that very Aham. Know that She is within us as well. She manifests there, and ultimately, that becomes our point of contact with Her. As purification takes place, the Ahaṅkāra (ego), becomes a mere tool and the resonance, 'ShivoऽSham' (I am Shiva), begins to arise. To that Devī, Who brings everything about, Who makes everything happen, and brings everything into being, to Her I prostrate.

She is **Jagatpratishthitā** - She is firmly established in the entire Creation as the very diversity of name and form.

Yet, although a jīva (individual soul) may be compelled by prārabdha (past karma-s that have begun to bear fruit) to undergo certain experiences, She is **Swachchandā**, entirely free and acts according to Her own will. She is not limited by any compulsion. She is not bound by anything. The Devī manifests in the fullness of Her own joy and Divine Splendour.

Shiva is of the nature of Saṁvit (Pure Knowledge, Pure Consciousness). As the Shakti of Shiva, She is the Devī, **Shivā - Saṁvitswarūpiṇī,** and therefore, One may also know Her as Shiva in action.

The Devī is **Chittābjahaṁsikā**, likened to a swan dwelling in the lotus of Chitta. When one thinks of the lotus, the imagery

immediately arises, a flower emerging from the slush, yet remaining untouched by it. The slush may be dirty and the water muddy, but the flower, the Paṅkaja (a lotus, born from mud), has emerged from the Paṅka (mud or mire) itself in the presence of the Sun.

One may be in jīva-bhāva (identification with the individual self) in the midst of the world full of distractions, but one need not remain stuck there. One is always aspiring towards Shiva - Pure Knowledge, the Sun. Such is the heart which begins to blossom, to become vikasita in dedicated sādhanā. One is evolving, learning to discriminate between Sat and Asat like the proverbial Haṁsa - the swan which discriminates and takes in only the nectar of the lotus, ignoring all the muddy water surrounding it. Seeing this, She comes as Haṁsikā.

Hence, the moment one dwells upon Haṁsa, the mantra identified with the natural rhythm of the breath, expressed as haṁ-sa or soऽham (Saḥ Aham - 'I am That'), one is reminded of shwāsa-prashwāsa (inhalation and exhalation). Be aware of your breathing! Whenever there is tension or anxiety, simply breathe* deeply three times. Then whatever needs to be expressed comes forth naturally and well with strength. Let it happen. Do it happily. With effort and sincerity, we attempt to realise Haṁsa and bring saṁyama (restraint, self-mastery) into our lives. It is then that She comes effortlessly as Haṁsikā and infuses mādhurya, a joyous awareness in our lives.

- ***Māyā: Has two powers - the Āvaraṇa Shakti which makes us forget our True Self, and the Vikshepa Shakti through which She presents Herself in various forms to delude us.***
- ***Breathing: The diaphragmatic breathing as taught to us by H.H. Swāmījī.***

Haṁsavāhinī Video Link -
https://youtu.be/5QdgQM1FPos?si=NSyfCds5-HX0U11S

वृत्तान्ताः

Yuvadhārā Sammelanam

(14th to 16th August 2026)

Participating in the Yuvadhārā Sammelanam has been an experience that stays with us long after the last session concluded. It was a gentle unfolding of devotion, learning, and belonging within the sacred embrace of our Maṯh. There were 23 shivirārthī-s and 10 sañchālaka-s. The Sammelanam began at 11 a.m. on 14th August with the Dīpaprajwālana by H.H. Swāmījī.

This was followed by H.H. Swāmījī's Āshīrvachana, which set the tone for the two and a half days that lay ahead. H.H. Swāmījī spoke of our deep and abiding connection with Viṭṭal, a bond that stretches far beyond ritual, reaching into the very identity of who we are as a community. He reminded us of the importance of remaining open to learning, not as a phase we complete but as a disposition we carry through life. The invisible yet unbreakable thread that binds us to the Divine runs quietly through every act of devotion, sevā, and every gathering such as this one. It was a teaching that asked us to look beyond the surface of our routines and recognise the thread that has always been holding us close.

1. Vijay Bhaṭ mām's Session on the History of Shrīmath Anantheshwar Temple

If the Āshīrvachana opened our hearts, Vijay Bhaṭ mām's session opened our eyes to a history spanning over 450 years. He traced with remarkable clarity how the Anantheshwar Temple came to be established and how our Guruparamparā came to be so intimately woven into its history. Placing this session at the very start allowed us to root ourselves in the presence of Shrīmath Anantheshwar before anything else. Every activity that followed

carried within it a sense of grounded purpose.

What made the session unforgettable, however, was not just the history itself but the way it was told. Vijay Bhaṭ mām's storytelling had a rare quality of transporting his listeners through the stories. Each anecdote left us wanting more. He walked us through the history of the Pramukha Devatā and other Sannidhi-s that share the temple's sacred premises. By the end, the temple no longer felt like a place we had merely heard about but in some small way belonged to.

2. Icebreaker and Team Building Session

Our sessions resumed with the sañchālaka-s conducting icebreaker activities and a team-building game that helped us become part of the group almost instantly. What seemed like simple fun carried a deeper meaning. For many of us, this was the first time meeting each other; these activities, along with a steady support from the sañchālaka-s, gently helped us get familiar and learn as a unit.

3. Sanskrit Sambhāṣhaṇa

Through short, light-hearted skits and simple conversational exchanges, the Sanskrit language revealed itself to be far more approachable than we had imagined. What could easily have felt like a lesson, instead, became genuinely enjoyable for all of us.

4. Shrī Devī Anuṣhṭhāna/Saṅkṣhipta Sandhyāvandana

Saṅkṣhipta Sandhyāvandana was conducted for the boys alongside Shrī Devī Anuṣhṭhāna for the girls; these were rooted in devotion for all the shivirārthī-s. For some of us, it was the first time performing these sādhanā-s. To learn and practise these within the temple premises itself made the experience all the more profound. As the intonation of stotra-s rose around

us, we could feel their vibrations within us.

5. Exercise, Prāṇāyāma and Ninād̤a

Our mornings began with exercise, Prāṇāyāma and Ninād̤a sessions that left us feeling charged and ready long before the day's activities started. Beyond the physical benefit, these sessions carried a quieter lesson- the importance of speech and using it with intention. For many of us, this provided a newfound confidence.

6. Vimarsha on 'Ananta Saṁsāra Samudra Madhye…'

The Vimarsha session opened with a reflection on the shloka inscribed at the entrance to the sanctorum itself, a verse whose depth revealed itself slowly, layer by layer, as the discussion unfolded.

अनन्तसंसार-समुद्रमध्ये मग्नं समभ्युद्धर वासुदेव।
अनन्तसूत्रे विनियोजयस्व अनन्तरूपाय नमो नमस्ते॥

What made this Vimarsha so meaningful was listening to one another's experiences, turning inward in introspection, and finding ourselves arriving at new ideas. The central reflection stayed with us long after the session ended. We easily find ourselves adrift in the Ananta Sāgara of daily life, caught in the endless tide of activities, worries, and problems. Yet how steadying it is to remember that Shrīmath Anantheshwar, Guru Smaraṇa, Japa and meditation are always there to keep us afloat, however far the currents may seem to pull us.

7. Quiz on Shrīmath Anantheshwar

The quiz on Shrīmath Anantheshwar brought a spirit of fun to our learning. Beneath the friendly competition lay genuine insight. Each question seemed to deepen our connection with Shrīmath Anantheshwar a little further, and the answers we

discovered along the way only invoked more curiosity. It left us eager to learn even more about Him beyond the confines of the quiz.

8. Session on Digital Transformation for Sevā

Among the many sessions, the one that stood apart for its novelty was the session on 'Digital Transformation for Sevā' led by Prabhav Koḍiāl mām and graced by H.H. Swāmījī's presence. The session's guiding thought stayed with all of us that, 'Technology does not replace tradition but strengthens it for the generations to come'. Through examples of the work being done by Prabhav mām and his team, we came to understand how thoughtfully applied technology is deepening community connection, making services more accessible and streamlining the workings of the SCM ecosystem as a whole.

At the heart of it all, we learned the three simple pillars- People, Process, and Purpose- the true foundation on which every initiative rests, regardless of how advanced the tools built upon it might be. What made the session especially valuable was its accessibility - even those of us with little or no background in technology found the concepts easy to grasp. It was a testament to how clearly the ideas were presented.

9. Rātri Pūjana by H.H. Swāmījī

Every night, H.H. Swāmījī graced us with His presence by personally performing Shrī Devī Pūjana or Shrī Shiva Pūjana. It is a sight truly worth beholding! Watching H.H. Swāmījī immersed so completely in worship was a lesson for us in devotion.

10. Interactive Session with H.H. Swāmījī - Abhivyakti

The Sammelanam drew toward its close with an interactive session with H.H. Swāmījī, centred around Abhivyakti. H.H.

Swāmījī gently urged us toward taking greater accountability and responsibility in our lives. He spoke of allowing our connection with God to deepen and percolate further within. H.H. Swāmījī also emphasised the quiet power of good communication and the importance of being truly present in order to experience the Divine. He explained that it is not an abstract idea, but something felt in the here and now. Above all, He left us with the call to cultivate 'Udāratā Bhāva', an expansiveness of heart, and to gently let go of the limitations we so often place upon ourselves.

Bhajana Sevā was offered by the Yuvadhārā during Shrī Guru Pādukā Pūjana. Many of us tried out new bhajana-s and offered them humbly at the Lotus Feet of Shrīmath Anantheshwar. Many of us also had the privilege of offering sevā in various hands-on ways throughout the Sammelanam. It was a reminder that sevā can be done in simple ways.

As the Yuvadhārā Sammelanam drew to a close, what stayed with us was not any single session but the quiet thread running through all of them. We arrived carrying our own individual questions, distractions, and daily concerns much like the Ananta Sāgara. We leave having been reminded again and again of what it means to stay afloat: through Guru Smaraṇa, Japa, Sevā and the steady presence of the Divine in our lives.

It is H.H. Swāmījī's Grace, ultimately, that made this Sammelanam what it was. We return not merely with memories but with a heightened spiritual grounding that we hope to carry forward in our homes, in our sevā and in the quiet everyday moments.

Reported by Pratīkshā Irde

हिंदी विभाग

हंसवाहिनी

स्तोत्रों और मंत्रों का प्रस्फुटन



श्वास – देवी की चौखट का प्रवेशद्वार

दीपा मुर्डेश्वर का यह लेख परम पूज्य स्वामीजी की 'हंसवाहिनी' प्रवचन पर आधारित है। वीडियो लिंक इस लेख के अंत में दिया गया है। हिंदी अनुवाद – अनुवाद समिति

ॐ संवित्स्वरूपिणी देवि सदसद्रूपधारिणी
स्वानन्दोज्ज्रम्भिता भूमा स्वात्मभूति प्रतिष्ठिता।

जगत्प्रतिष्ठा स्वच्छन्दा शिवा चित्ताब्जहंसिका
शुद्धाशुद्धत्वदा स्पन्दा शक्तिः सोहंजपाहृता॥

देवी **संवित्-स्वरूपिणी** हैं। वे चित्-शक्ति हैं, मेरे भीतर स्थित, शुद्ध चेतना। वे मेरी अंतरंग शक्ति हैं। ऐसा आचार्य कहते हैं। केवल तीव्र साधना के द्वारा जिसमें गुरु-सेवा, मठ-सेवा सम्मिलित है, व्यक्ति को वह अधिकार - वह पात्रता - अनुदत्त होती है, जिससे वह देवी से चित्तशुद्धि (मन की पवित्रता) के लिए प्रार्थना करता है, ताकि धीरे-धीरे उसमें देवी के दर्शन की वैसी ही पात्रता विकसित हो, जैसा दर्शन आचार्य ने स्वयं उनकी स्तुति में उपरोक्त श्लोक की रचना करते समय किया था।

वे **सद्-असद्-रूपधारिणी** हैं। वे सत् और असत् दोनों को व्यक्त करने हेतु रूप धारण करती हैं। जिसे परिभाषित किया जा सकता है, वह सीमित होता है। वह असत् है, वह शाश्वत् नहीं है। वह न तो अनादि है और न ही अनंत है। जो कुछ हम अभी विद्यमान रूप में देखते हैं, वह अस्थायी है। तो क्या कुछ ऐसा है जो शाश्वत् है, नित्य है? शास्त्रों के अनुसार, केवल ब्रह्म-तत्त्व ही शाश्वत् है, जिसे अंततः आत्म-तत्त्व के रूप में अनुभव किया जाना है। और फिर भी, चाहे उसे सत् के रूप में देखा जाए या असत् के रूप में, सब कुछ उनकी दिव्य लीला ही है। इसे समझते हुए, हमें जो कुछ दिखता है, उससे अभिभूत नहीं होना चाहिए, क्योंकि संपूर्ण सृष्टि में समस्त रूपों में केवल वे ही प्रकट हो रही हैं। ये रूप अस्थायी हैं, उनकी लीला में प्रकट और लुप्त होते रहते हैं। यह केवल माया ही है, ब्रह्मन् की शक्ति, जो विविध रूपों में दिखाई देती है। वे इन सभी नामों और रूपों में प्रकट होती हैं, केवल हमें भ्रमित करने के लिए नहीं, बल्कि इसी प्रकटन के माध्यम से वे अपने ही ऐश्वर्य, भव्यता को प्रकट करती हैं। इसे समझते हुए साधक कहता है, "यह सब करने वाली आप ही हैं, और मैं आपके साथ तालमेल में हूँ। मैं आपकी शरण आता हूँ।" तब जीवन में एक सजगता व्याप्त होने लगती है, जो व्यक्ति को शरीर और मन से स्वयं को उनके निमित्त के रूप में उन्हें समर्पित करने के लिए प्रेरित करती है।

जब साधक इस समझ के साथ कार्य आरंभ करता है कि जिन इंद्रियों, मन और बुद्धि को वह पहले 'मेरी' इंद्रियाँ, 'मेरा' मन और 'मेरी' बुद्धि समझता था, वे सब केवल उन्हीं के हैं और उन्हीं की प्रेरणा से कार्य करते हैं, तब (साधक द्वारा) देवी के कार्य सिद्ध होने लगते हैं। इसी बोध में वह कृतार्थ हो जाता है। अब 'मैं' शेष नहीं रहता; केवल शिवोऽहम् (मैं शिव हूँ) ही शेष रह जाता है!

वे **'स्वानन्दोज्ज्म्भिता भूमा'** हैं, अपने में ही निहित हर्ष से प्रस्फुटित होने वाला अनंत आनंद। तत्त्व (सारभूत यथार्थ) भले ही निर्गुण निराकार हो, परंतु वह अपने ही आनंद से उत्पन्न एक उल्लासपूर्ण अभिव्यक्ति की तरह प्रकट होता है। जिस प्रकार एक छोटे बालक को यदि एक बड़े कक्ष में अकेला छोड़ दिया जाए, तो अति प्रसन्नता से चिल्लाते हुए इधर-उधर दौड़ सकता है, वैसे ही देवी अपने ही ऐश्वर्य को देखकर स्वयं को अभिव्यक्त करती हैं। नाम-रूपों में व्यक्त उनका ही ऐश्वर्य है, उनकी ही समृद्धि है। ऐसा कहा जा सकता है कि यह असत् है, और वैराग्य विकसित करने के लिए, इस समझ का उपयोग किया जा सकता है। परंतु,

एक बार जब किसी को उनकी दृष्टि प्राप्त हो जाती है, जब वह उनकी सन्निधि– उनकी दिव्य उपस्थिति–का अनुभव कर लेता है, तब वह कहने लगता है, "मैं भी प्रत्येक वस्तु को उसी प्रकार देखना चाहता हूँ, जैसे आप देखती हैं–आपके ही ऐश्वर्य के रूप में।" अन्यथा, व्यक्ति बाह्य जगत में क्षणिक रूप से प्रकट होने वाले रूपों से अभिभूत हो जाएगा। उनके एक कटाक्षमात्र से ही प्रकटीकरण होता है अर्थात् उनकी दृष्टि ही सृष्टि है। हमें केवल स्वयं को उस दृष्टि से जोड़ना है।

वे **'स्वात्मभूति प्रतिष्ठिता'** हैं - वे जो अपने ही आत्म-स्वरूप में प्रतिष्ठित हैं। वे कहीं बाहर स्थापित होकर नहीं बैठी हैं। जब 'आत्मभूति' के रूप में 'स्व' - 'केवल मैं ही हूँ' - के रूप में जाग्रत होता है – अहम् के, अहंकार के शांत होने के बाद, तब उसी 'अहम्' में उनके स्पंदन का अनुभव होने लगता है। जानो कि वे हमारे भीतर भी हैं। वे वहाँ प्रकट होती हैं, और अंततः वही उनके साथ हमारा संपर्क बिंदु बन जाता है। जैसे-जैसे शुद्धिकरण होता है, अहंकार केवल एक साधन बन जाता है और 'शिवोऽहम्' (मैं ही शिव हूँ) की गूंज उठने लगती है। उन देवी को, जो सब कुछ रचती हैं, जो सब कुछ घटित कराती हैं, और सब कुछ अस्तित्व में लाती हैं, उनको मैं प्रणाम करता/करती हूँ।

वे **जगत्प्रतिष्ठा** हैं - वे संपूर्ण सृष्टि में नाम और रूप की विविधता के रूप में ही दृढ़ता से प्रतिष्ठित हैं।

यद्यपि जीव को प्रारब्ध (पूर्व कर्मफलों के भोग) के कारण कुछ अनुभवों से गुजरने के लिए बाध्य होना पड़ सकता है, परंतु वे (देवी) **'स्वच्छन्दा'** हैं, पूर्णतः स्वतंत्र हैं और अपनी इच्छानुसार ही कार्य करती हैं। वे किसी विवशता से सीमित नहीं हैं। वे किसी भी बंधन में नहीं हैं। देवी अपने ही आनंद और दिव्य वैभव की पूर्णता में प्रकट होती हैं।

शिव संवित् (शुद्ध ज्ञान, शुद्ध चेतना) स्वरूप हैं। शिव की शक्ति के रूप में, वे देवी हैं, **शिवा - संवित्-स्वरूपिणी,** और इसलिए, उन्हें क्रियाशील शिव के रूप में भी जाना जा सकता है।

देवी **चित्ताब्जहंसिका** हैं - अर्थात् चित्त-रूपी कमल में निवास करने वाली हंसिनी। कमल का स्मरण करते ही मन में एक सुंदर चित्र उभरता है - कीचड़ से उत्पन्न होने वाला, फिर भी उससे अलिप्त रहने वाला पुष्प। कीचड़ गंदा हो सकता है

और जल मटमैला, किंतु पंकज (कीचड़ में जन्म लेने वाला कमल) स्वयं उसी पंक (कीचड़ अथवा दलदल) से सूर्य की उपस्थिति में प्रकट होता है।

व्यक्ति सांसारिक विकर्षणों से भरे संसार के बीच जीव-भाव (व्यक्तिगत पहचान) में हो सकता है, परंतु उसे वहीं अटके रहने की आवश्यकता नहीं है। व्यक्ति सदैव शिव की ओर - शुद्ध ज्ञान, सूर्य की ओर - अग्रसर होने की आकांक्षा करता है। ऐसा ही हृदय समर्पित साधना में खिलने लगता है, विकसित होने लगता है। व्यक्ति का उत्कर्ष हो रहा है, वह सत् और असत् के बीच विवेकपूर्ण भेद करना सीख रहा है, उस लोक-प्रसिद्ध हंस की तरह - जो हंस स्वविवेक से, चारों ओर के मैले पानी की उपेक्षा करते हुए केवल कमल के अमृतरस को ग्रहण करता है। ऐसे साधक को देखकर वे (देवी) हंसिका के रूप में आती हैं।

अतः जिस क्षण व्यक्ति हंस पर ध्यान करता है, वह मंत्र जो श्वास की स्वाभाविक लय के रूप में पहचाना जाता है, जिसे हं-स या सोऽहम् (सः अहम् - 'मैं वही हूँ') के रूप में व्यक्त किया जाता है, उसे श्वास-प्रश्वास (अंतःश्वसन और निःश्वसन) का स्मरण होता है। अपने श्वास के प्रति सजग रहो! जब भी तनाव या चिंता हो, बस तीन बार गहरा श्वास लो। तब जो कुछ भी व्यक्त करने की आवश्यकता है, वह सहजता से और शक्तिपूर्वक अभिव्यक्त होता है। उसे प्रकट होने दो। इसे प्रसन्नता से करो। प्रयास और निष्ठा से, हम 'हंस' को अनुभव करने और अपने जीवन में संयम लाने का प्रयास करते हैं। तभी वे सहज ही हंसिका के रूप में हमारे जीवन में आती हैं और उसमें माधुर्य तथा आनंदमय चेतना का संचार करती हैं।

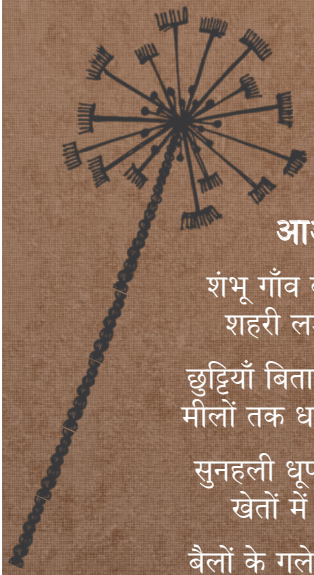
माया: इसकी दो शक्तियाँ हैं - आवरण शक्ति जो हमें अपने वास्तविक स्वरूप को भूल जाने पर विवश कर देती है, और विक्षेप शक्ति जिसके द्वारा वे (देवी) हमें मोहित करने के लिए विविध रूपों में स्वयं को प्रस्तुत करती हैं।

श्वसन क्रिया : वह निनाद से संबद्ध श्वसन (डायाफ्रामेटिक ब्रीदिंग) जैसा कि हमें परम पूज्य स्वामीजी ने सिखाया है।

हंसवाहिनी वीडियो लिंक -

https://youtu.be/5QdgQM1FPos?si=NSyfCds5-0U11S

काव्यकथा





आओ सीखें साथ-साथ

शंभू गाँव का छोरा, हरियाली का लाल,
शहरी लड़का रोहन, वैसेही संस्कार।

छुट्टियाँ बिताने रोहन, आया अपने ननिहाल,
मीलों तक धान के खेत, कल्पवृक्ष बेमिसाल!

सुनहली धूप, खुला ऽ खुला ऽ नील गगन,
खेतों में हल जोतते व्यस्त किसान।

बैलों के गले में घंटियाँ, करें मधुर झंकार...
देख रोहन यह सब, बिसरा शहरी कारोबार।

शंभू के मटमैले हाथ, आमंत्रण भरी मुस्कान,
रोक न पाया रोहन, बढ़ाया दोस्ती का हाथ।





आगे क्या होगा, इससे बेखबर थे दोनों अनजान,
बस! हो गई निर्मल दोस्ती, एक नई पहचान।

बुवाई, सिंचाई, मिलजुल दिया बहुत ही ध्यान,
नन्हे अंकुर उगे, जहाँ थी धरती पहले वीरान!

गोधूलि में पुस्तक खुली, रोहन लगा सिखाने,
लिखना, पढ़ना, बोलना सीखकर, शंभू लगा हरषाने!

छुट्टी बीती, फिर भी शंभू, विज्ञान भूगोल पढ़े,
उत्साही रोहन जाकर शहर... वृक्षारोपण करे!

कला एक 'सौगात', आपस में बाँट बाँट जो बढ़े...
हर एक होवे विकसित जब, दिल खोल विद्या साझी करे!







मूल कविता - **ज्योति दिवगी**
हिंदी भाषांतर - **अनुवाद समिति**
चित्रीकरण - **देवयानी पडुबिद्री**

उत्सवाः

FESTIVALS IN NOVEMBER AND DECEMBER 2026

November 2026

07 – Saturday – Āshwija Kṛshṇa Trayodashī (13)
Jalapūraṇa

08 – Sunday – Āshwija Kṛshṇa Chaturdashī (14)
Naraka Chaturdashī, Abhyaṅga snāna, Bali Pūjana

08 – Sunday – Āshwija Kṛshṇa Chaturdashī (14)
Lakshmī Pūjana

10 – Tuesday – Kārtika Shukla Pratipadā (1)
Go-Pūjana

11 – Wednesday – Kārtika Shukla Dwitīyā (2)
Yama Dwitīyā, Bhāu Bīja

13 – Friday – **Janmadinotsava of H.H. Shrīmat Sadyojāt Shaṅkarāshram Swāmījī** (as per English calendar)

18 – Wednesday – Kārtika Shukla Navamī (9)
Janmadinotsava of H.H. Shrīmat Sadyojāt Shaṅkarāshram Swāmījī (as per tithi)

20 – Friday – Kārtika Shukla Ekādashī (11)
Jāgaraṇī Ekādashī (Prabodhinī)

21 – Saturday – Kārtika Shukla Dwādashī (10)
Prabhodhotsava, Tulasī Pūjana

24 – Tuesday – Kārtika Shukla Pūrṇimā (15)
Vanabhojana, Dīpotsava at Shrī Chitrāpur Math, Shirālī, Shrī Guru Math, Mallāpur, and Shrīmath Anantheshwar Temple, Viṭṭal, Shrī Satchidānanda Dattātreya Temple, Kundāpur

26 – Thursday – Kārtika Kṛshṇa Dwitīyā, (2)
Vanabhojana, Dīpotsava at Shrī Umā Maheshwara Temple, Maṅgaḷūru

December 2026

02 – Wednesday – Kārtika Kṛshṇa Navamī (9)
Samārādhanā at Maṅgaḷūru - H.H. Shrīmad Vāmanāshram Swāmījī

02 – Wednesday – Kārtika Kṛshṇa Navamī (9)
Vanabhojana at Shrī Bhaṇḍikerī Math, Gokarṇ

11 – Friday – Mārgashīrsha Shukla Dwitīyā, (2)
Dhwajārohaṇa at Shrīmath Anantheshwar Temple, Viṭṭal

12 – Saturday – Mārgashīrsha Shukla Tṛtīyā (3)
Vardhantī at Viṭṭal, H.H. Shrīmat Parijñānāshram Swāmījī III Pādukā Sannidhi

14 – Monday – Mārgashīrsha Shukla Pañchamī (5)
Mṛgabeṭe Utsava at Shrīmath Anantheshwar Temple, Viṭṭal

15 – Tuesday – Mārgashīrsha Shukla Shashthī (6)
Champā / Subrahmaṇya Shashthī, Rathotsava at Shrīmath Anantheshwar Temple (Viṭṭal), Shrī Kāshī Vishweshwara Temple (Baṅkīkoḍla), and Shrī Subrahmaṇya Temple, Nīlekaṇī (Sirsī)

16 – Wednesday – Mārgashīrsha Shukla Saptamī (7)
Avabhṛta Snāna (Okkuḷī) at Viṭṭal

20 – Sunday – Mārgashīrsha Shukla Ekādashī (11)
Gītā Jayantī

21 – Monday – Mārgashīrsha Shukla Dwādashī (12)
Uttarāyaṇa Prārambha

23 – Wednesday – Mārgashīrsha Shukla Chaturdashī (14)
Shrī Datta Jayantī

30 – Wednesday – Mārgashīrsha Kṛshṇa Saptamī (7)
Samārādhanā at Shirālī - H.H. Shrīmat Kṛshṇāshram Swāmījī

31 – Thursday – Mārgashīrsha Kṛshṇa Ashṭamī (8)
Samārādhanā at Shirālī - H.H. Shrīmat Keshavāshram Swāmījī



Samārādhanā Divasa of H.H. Shrīmat Parijñānāshram Swāmījī III - Shoḍashopachāra Pūjā at Sañjīvanī Sannidhi, SCM-Kārlā (6 Oct 2026)



Navarātri at Shrī Chitrāpur Math, Kārlā



Navarātri at Shrī Bhuvaneshwarī Sannidhi, Shrī Chitrāpur Math, Shirālī



Bhūmi Pūjana, at Shrī Chitrāpur Math, Shirālī





Grāma bhojana



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उद्घोषणानि

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Announces

SHRĪMAD BHAGAWADGĪTĀ RECITATION COMPETITION

In Memory of Late Smt. Ambābāī Hebḷe

AND ABHIVYAKTI

2026

On Sunday, 22nd November 2026

At Smt. Indirabai Kallianpurkar Hall, Balak Vrinda Education Society, Off Talmakiwadi, J. D. Marg, Mumbai 400007

Shloka-s for Shrīmad Bhagawadgītā Recitation

Dhyāna Shloka-s (first 4 Shloka-s)
Adhyāya 16, Shloka-s 1-13

Shlokaḥ for Abhivyakti

सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ ।
ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि ॥ २.३८ ॥

Participants for Abhivyakti must be aged 15 or above

All names should be submitted to

Mitālī Puthlī Mallāpur: 9867214315 or Shāntā Hoskoṭe: 9769736555 by 15th November 2026

Participants are requested to follow the prescribed tune of Shrī Chitrāpur Math for recitation.
For audio resources, kindly contact the respective teachers.

SHRIMATH ANANTHESHWAR TEMPLE



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THE ANNUAL SHASHTHĪ FESTIVAL

will be celebrated from

10th to 16th December 2026

With the Blessings of

His Holiness Shrīmat Sadyojāt Shaṅkarāshram Swāmījī

Maṯhādhipati, Shrī Chitrāpur Maṯh, Shirālī

PROGRAMME

10.12.2026	Thursday	Mārgashīrṣha Shuddha Pratipadā	6.00 a.m. Mṛttikā-Haraṇa from Ādisthala **8.35 a.m. Inauguration of new Vasantha Maṇṭapa and Sheshnāga at the Divine Hands of H.H. Shrīmat Sadyojāt Shaṅkarāshram Swāmījī** 9.00 a.m. Koshāgāra-Pūjā
11.12.2026	Friday	Mārgashīrṣha Shuddha Dwitīyā	9:00 a.m. Sāmūhika-Prārthanā 12.00 noon Dhwajārohaṇa, Mahāpūjā 8.00 p.m. Maṅgalārati and Utsava
12.12.2026	Saturday	Mārgashīrṣha Shuddha Tṛtīyā H.H. Shrīmat Parijñānāshram III Guru Pādukā Sannidhi - Pratishthā Vardhantī	8.30 a.m. Mahāpūjā, Maṅgalārati 9.00a.m. H.H.Shrīmat Parijñānāshram III Pādukā Sannidhi Pūjā 8.00 p.m. Maṅgalārati and Utsava
13.12.2026	Sunday	Mārgashīrṣha Shuddha Chaturthī	9.30 a.m. Mahāpūjā, Maṅgalārati 8.00 p.m. Maṅgalārati and Utsava
14.12.2026	Monday	Mārgashīrṣha Shuddha Pañchamī	8.30 p.m. Mahāpūjā, Maṅgalārati 9:00 p.m. onwards Mṛgabeṭe-Utsava
15.12.2026	Tuesday	Mārgashīrṣha Shuddha Shashthī	9.30 a.m. Mahāpūjā, Maṅgalārati 12.00 noon Mahā Rathotsava 9.00 p.m. Bhaṇḍī Utsava 10.00 p.m. Mahāpūjā, Maṅgalārati
16.12.2026	Wednesday	Mārgashīrṣha Shuddha Saptamī	8.00 a.m. Avabhṛthotsava 12.00 noon Dhwajāvarohaṇa, Mahāpūjā, Maṅgalārati, Sāmūhika-Prārthanā, Aṅkura Prasāda Vitaraṇa 5.30 p.m. Nāgatāmbīla at Nāgākaṭṭe
14.01.2027	Thursday	Pushya Shuddha Shashthī	Kirishashthī

Note: 1) At noon - Mahābhisheka, Pūjā, Nitya Bali and Santarpaṇa on all days
2) In the evening - 5:30 p.m. to 7:30 p.m. - Bhajana-s, Dīpanamaskāra, 8:00 p.m. onwards – Raṅga Pūjā and Utsava on all days.

Special Sevā Rates for Shashthī Mahotsava 2026

PRATIPADĀ - 10.12.2026 (THURSDAY) — **PACKAGE-DAY 1 – RS.11000/-**

	Sevā	Sevā Time	Sevā at
1	Kshīrābhisheka	Afternoon	Nāgākaṭṭe
2	Pañchāmṛtābhisheka	Afternoon	Nāgākaṭṭe
3	Shiyāḷābhisheka	Afternoon	Nāgākaṭṭe
4	All Sannidhī Sevā	Afternoon	All Sannidhi-s
5	Kārtika Pūjā	Evening	Shrī Anantheshwara Sannidhi
6	Nāgatāmbīla	Evening	Nāgākaṭṭe
7	Raṅga Pūjā	Evening	Family Deity

DWITĪYĀ- 11.12.2026 (FRIDAY) — **PACKAGE-DAY 2 – RS.8000/-**

	Sevā	Sevā Time	Sevā at
1	Kāṇika for Havana	Morning	Yajñashālā
2	All Sannidhi Sevā	Afternoon	All Sannidhi-s
3	Phala Samarpaṇa	Afternoon	H.H. Shrīmat Parijñānāshram III Pādukā Sannidhi
4	Kārtika Pūjā	Evening	Shrī Anantheshwara Sannidhi
5	Raṅga Pūjā	Evening	Shrī Mahālakshmī Sannidhi

TṚTĪYĀ - 12.12.2026 (SATURDAY)			PACKAGE-DAY 3 - RS.12000/-
	Sevā	Sevā Time	Sevā at
1	Kāṇika for Havana	Morning	Yajñashālā
2	All Sannidhi Sevā	Afternoon	All Sannidhi-s
3	Phala Samarpaṇa	Afternoon	H.H. Shrīmat Parijñānāshram III Pādukā Sannidhi
4	Kārtika Pūjā	Evening	Shrī Anantheshwara Sannidhi
5	Raṅga Pūjā	Evening	H.H. Shrīmad Ānandāshram Pādukā Sannidhi
			H.H. Shrīmat Parijñānāshram III Pādukā Sannidhi

CHATURTHĪ - 13.12.2026 (SUNDAY)			PACKAGE-DAY 4- RS.8000/-
	Sevā	Sevā Time	Sevā at
1	Kāṇika for Havana	Morning	Yajñashālā
2	All Sannidhi Sevā	Afternoon	All Sannidhi-s
3	Āppë Kajjāya	Afternoon	Shrī Mahāgaṇapati Sannidhi
4	Kārtika Pūjā	Evening	Shrī Anantheshwara Sannidhi
5	Raṅga Pūjā	Evening	Shrī Mahāgaṇapati Sannidhi

PAÑCHAMĪ - 14.12.2026 (MONDAY)			PACKAGE-DAY 5- RS.8000/-
	Sevā	Sevā Time	Sevā at
1	Kāṇika for Havana	Morning	Yajñashālā
2	All Sannidhi Sevā	Afternoon	All Sannidhi-s
3	Kārtika Pūjā	Evening	Shrī Anantheshwara Sannidhi
4	Raṅga Pūjā	Evening	Shrī Lakṣhmī- Narasiṁha Sannidhi
			Shrī Umāmaheshwara Sannidhi

SHAṢHṬHĪ - 15.12.2026 (TUESDAY)			PACKAGE-DAY 6 - RS.8000/-
	Sevā	Sevā Time	Sevā at
1	Kāṇika for Havana	Morning	Yajñashālā
2	All Sannidhi Sevā	Afternoon	All Sannidhi-s
3	Kārtika Pūjā	Evening	Shrī Anantheshwara Sannidhi
4	Raṅga Pūjā	Evening	Shrī Anantheshwara Sannidhi

SAPTAMĪ - 16.12.2026 (WEDNESDAY)			PACKAGE-DAY 7 - RS.6000/-
	Sevā	Sevā Time	Sevā at
1	All Sannidhi Sevā	Afternoon	All Sannidhi-s
2	Kṣhīrābhiṣheka	Afternoon	Nāgākaṭṭe
3	Shiyāḷābhiṣheka	Afternoon	Nāgākaṭṭe
4	Pañchāmṛtābhiṣheka	Afternoon	Nāgākaṭṭe
5	Kārtika Pūjā	Evening	Shrī Anantheshwara Sannidhi
6	Nāgatāmbila	Evening	Nāgākaṭṭe

Shrī Bhavānīshaṅker Suresh Kanḍlur
Convenor
bskandlur@hotmail.com
✆ +91 96860 50341

Shrī Aruṇ Tirkannāḍ
Vahivaṭdār
arun.trikannad@chitrapurmath.net.in
✆ 98674 04073

Board of Management
& Shrimath Anantheshwar Temple Shashti Organising Committee 2026

SHRIMATH ANANTHESHWAR TEMPLE, VITTAL

Special Sevā-s for Shashthī Mahotsava 2026

No.	Sevā	Sevā available on	Sevā Rate*
1	Nāgatāmbīla Sevā	9, 10 and 16 December 2026	₹1,200/-
2	Raṅga Pūjā Sevā	11 to 15 December 2026	₹4,000/-
3	Tulābhāra Sevā (excluding material cost)	11 to 14 December2026	₹1,500/-
4	Gaṇa Homa – 1 coconut	13 December 2026	₹1,500/-
5	Bōmbĕ-Ċhavara (Lālakī) Utsava Sevā	13 December 2026	₹15,000/-
6	Dīpotsava at Kumāra-tīrtha	14 December2026	₹5,000/-
7	Mā̆lige-Pūjā Sevā	14 December2026	₹50,000/-
8	Mṛgabeṭe Utsava Sevā	14 December2026	₹50,000/-
9	Kavā̆lige-Kaṭṭe Sevā	14 December2026	₹50,000/-
10	Ratha Flower decoration	15 December2026	₹50,000/-
11	Bhaṇḍī Utsava Sevā	15 December2026	₹25,000/-
12	Nāgākaṭṭe Flower Decoration Sevā	16 December 2026	₹10,000/-
13	All Sannidhi Sevā	10 to 16 December 2026	₹900/-
14	Vasanta Pūjā (Panvār Pūjā)	11 to 15 December2026	₹7,500/-
15	Santarpaṇa Sevā	10 to 16 December 2026	₹15,000/-
16	Flower Decoration Sevā (All Sannidhi and Anantheshwar-Guḍī)	9 to 16 December 2026	₹10,000/-
17	Pālakī Utsava Sevā	10 to 12 & 14 to 16 December 2026	₹10,000/-

*Sevā Rate applicable is for One Sevā on any One given Date

Sevā-s of Rupees 25,000/- and above are entitled to All Sannidhi Sevā Prasāda.

Donations and contributions for the Shashthī Mahotsava celebrations may please be remitted to the

SB Account No. : **107003130000250**
Branch : **SVC Bank Ltd., Balmatta Road, Mangalore**
IFSC Code : **SVCB0000070**
in the name of **"Shrimath Anantheshwar Temple"** through Cheque/ DD/NEFT/IMPS and other digital channels.

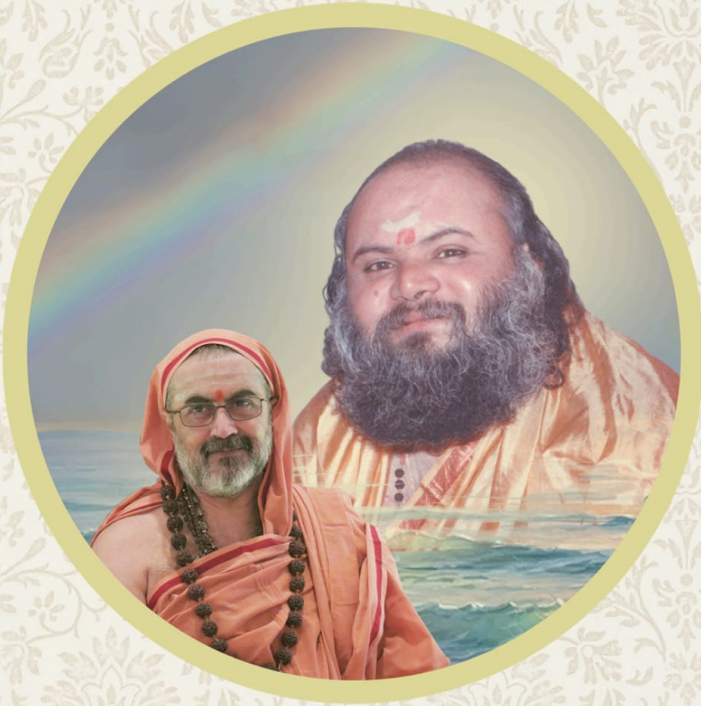
FOREIGN PASSPORT HOLDERS may please contact donor.facilitation@chitrapurmath.net.in to make donations and sevā contributions.

Please convey the Name of the Sevā, Date of Sevā, Full Name, 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.

Board of Management

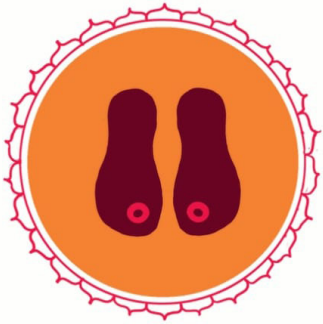
Parijñānalaharī Mahotsavaḥ

परिज्ञानलहरी महोत्सवः



19th – 26th December 2026

Sāntācrūz – Mumbaī



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

SHRĪ CHITRĀPUR MATH
ALL MUMBAĪ LOCAL SABHĀ-S & PUṆE LOCAL SABHĀ

II Oṁ Shrī Gurubhyo Namaḥ II Shrī Bhavānīshaṅkarāya Namaḥ II Shrī Mātre Namaḥ II

Parijñānalaharī Mahotsavaḥ 2026

Saturday, 19th December to Saturday, 26th December 2026

Jai Shaṅkar, Sādhaka-s,

At the request of All Mumbaī Local Sabhā-s and Puṇe Local Sabhā, H.H. Shrīmat Sadyojāt Shaṅkarāshram Swāmījī has graciously consented to visit Mumbaī from Saturday, 19th December to Saturday, 26th December 2026, as part of the ongoing Parijñānalaharī Mahotsavaḥ celebrations. This Mahotsavaḥ will be held on the foregrounds of Sāraswat Colony, Sāntācrūz, Mumbaī.

This year, the 41st Shrī Datta Jayantī Utsava will also be celebrated as part of Parijñānalaharī Mahotsavaḥ. It will be hosted by Shrī Chitrāpur Math, Mumbaī (Grant Road) Local Sabhā on Wednesday, 23rd December 2026 at Tālmakīwāḍī. Shrī Datta Jayantī Utsava was started in the year 1986, with the Anugraha and Blessings of our Parama Guru, H.H. Shrīmat Parijñānāshram Swāmījī (Tṛtīya) and has since then been celebrated every year with unwavering fervour and devotion.

We cordially invite you and your family to participate with whole-hearted enthusiasm in this Mahotsavaḥ of Satsaṅga, Sevā and Sādhanā to receive the Blessings of Bhagawān Bhavānīshaṅkar and our Revered Guruparamparā.

We plan to host various sādhanā-s, pūjā-s, and cultural programmes throughout this week-long celebration. We look forward to your generous contributions through special sevā-s and donations. We earnestly appeal to one and all for your participation and support in making this event a grand and memorable festival.

Yours in the Sevā of the Math, Guru and Revered Guruparamparā,

Shrī Praveeṇ Kaḍle
President, Standing Committee
Shrī Chitrāpur Math

Shrī Durgesh Chandāvarkar
Vice-President, Standing Committee
Shrī Chitrāpur Math

Shrī Dilīp Māviṅkurve
Vice-President, Standing Committee
Shrī Chitrāpur Math

Shrī Satīsh Tonse
Vice-President, Standing Committee
Shrī Chitrāpur Math

Shrī Ashok Chandāvarkar
Convenor,
Parijñānalaharī Mahotsavaḥ

Dr. Chaitanya Gulvāḍy
Dharmaprachāraka, Shrī Chitrāpur Math and
Chief Coordinator, Parijñānalaharī Mahotsavaḥ

Time	Daily Programmes
6:00 a.m.	Suprabhātam
6:30-7:30 a.m.	Exercises, Prāṇāyāma, Ninād a
7:30 a.m.	Breakfast
9:00 a.m.	Shrī Gāyatrī Anushthāna / Sādhanā Pañchakam
11:00 a.m. onwards	Mahāpūjā, Bhajana-s
5:00-7:00 p.m.	Cultural Programmes
7:30 p.m.	Dīpanamaskāra, Rātri Pūjana, Ashṭāvadhāna Sevā, Prasāda Bhojana

Special Programmes	
Time	**SATURDAY, 19th DECEMBER 2026**
6:00 p.m.	• **Arrival of H.H. Shrīmat Sadyojāt Shaṅkarāshram Swāmījī** at Linking Road Junction and escorting in a ceremonial procession to the paṇḍāl • Pūrṇa Kumbha Swāgata and Vedaghosha • Pādaprakshālana by Convenor - Shrī Ashok Chandāvarkar • Dharma Sabhā, Sabhā Prārambha Prārthanā, Swāgata Gīta • Shrī Guru Pādukā-Pūjana by President & Vice President - Standing Committee - SCM, Convenor & Chief Coordinator - Parijñānalaharī Mahotsavaḥ, Presidents of All Mumbaī Local Sabhā-s & Puṇe Local Sabhā, Chairman - Sāraswat Suburban CHS Ltd. and Representatives of Local Sister Institutions. • Welcome Speech by Convenor - Shrī Ashok Chandāvarkar • **Upadesha by H.H. Shrīmat Sadyojāt Shaṅkarāshram Swāmījī** • Sāmūhika Dhūḷī Bheṭ
Time	**SUNDAY, 20th DECEMBER 2026 (Shrī Gītā Jayantī - Ekādashī)**
8:30-9:30 a.m.	Sāmūhika Shrī Lalitā Sahasranāma Stotram Laksha-Kuṅkumārchana
10:00 - 11:00 a.m.	Shrīmad Bhagawadgītā Pathana
11:00 a.m. onwards	• Bhajana Sevā by Goregāon, Thāṇe and Puṇe Sabhā-s • Shrīmad Bhagawadgītā Competition Pramāṇa Patra Vitaraṇa • **Upadesha by H.H. Shrīmat Sadyojāt Shaṅkarāshram Swāmījī** • Mahāpūjā, Shrī Guru Pādukā-Pūjana, Tīrtha Vitaraṇa, Prasāda Bhojana
4:45 p.m.	Release of Parijñānalaharī Mahotsavaḥ Theme Song
5:00 p.m.	Prārthanā Varga Skit
Time	**MONDAY, 21st DECEMBER 2026**
11:00 a.m. onwards	• Bhajana Sevā by Andherī and Vile Pārle/Vākolā Sabhā-s • Mahāpūjā, Shrī Guru Pādukā Pūjana, Tīrtha Vitaraṇa, Shrī Bhikshā Sevā, Prasāda Bhojana
5:00-6:00 p.m.	Kīrtana by Dr. Chaitanya Gulvāḍy, Dharmaprachāraka - SCM
6:00-7:00 p.m.	Sanskrit skit by Gīrvāṇapratishthā
7:30 p.m.	**Dīpanamaskāra, Shrī Shiva Pūjana by H.H. Shrīmat Sadyojāt Shaṅkarāshram Swāmījī**

Time	TUESDAY, 22nd DECEMBER 2026
10:00 a.m.	Sāmūhika Varada Shaṅkara Vrata
11:00 a.m.	• Bhajana Sevā by Borīvalī and Virār Sabhā-s • Mahāpūjā, Shrī Guru Pādukā Pūjana, Tīrtha Vitaraṇa, Shrī Bhikshā Sevā, Prasāda Bhojana
5:00-6:00 p.m.	Talk by Shrī Krishṇānand Maṅkīkar
6:00-7:00 p.m.	Cultural Programme
Time	**WEDNESDAY, 23rd DECEMBER 2026 (Shrī Datta Jayantī)**
9:30 a.m.	**Arrival of H.H. Shrīmat Sadyojāt Shaṅkarāshram Swāmījī** at Tālmakīwāḍī, Granṭ Road for Shrī Datta Jayantī
10:00 a.m. onwards	• Swāgat Dharma Sabhā at Tālmakīwāḍī • Shrī Datta Yāga Havana • Bhajana Sevā by Dādar and Granṭ Road Sabhā-s • Mahāpūjā, Shrī Guru Pādukā Pūjana, Tīrtha Vitaraṇa, Shrī Bhikshā Sevā, Prasāda Bhojana
7:00 p.m. onwards	• **Dīpanamaskāra followed by Pālakī Utsava at Tālmakīwāḍī** • **Āshīrvachana by H.H. Shrīmat Sadyojāt Shaṅkarāshram Swāmījī** • Prasāda Bhojana • Departure of H.H. Swāmījī for Sāntācrūz
Time	**THURSDAY, 24th DECEMBER 2026**
11:00 a.m. onwards	• Bhajana Sevā by Bāndrā-Khār & Sāntācrūz Sabhā-s • Mahāpūjā, Shrī Guru Pādukā Pūjana, Tīrtha Vitaraṇa, Shrī Bhikshā Sevā, Prasāda Bhojana
5:00-6:30 p.m.	Classical music concert by Vocalist Smt. Kalāpinī Komkalī (Daughter of Paṇḍit Kumār Gandharva)
7:00 p.m.	• Dharma Sabhā • Shrī Guru Pādukā Pūjana by President & Vice-President - Standing Committee - SCM, Convenor & Chief Coordinator - Parijñānalaharī Mahotsavaḥ, and President - Sāntācrūz Sabhā • Speech by Shrī Praveeṇ Kaḍle, President - SCM, Standing Committee • Kṣhamāyāchanā by Dr. Chaitanya Gulvāḍy, Chief Coordinator - Parijñānalaharī Mahotsavaḥ • Vote of Thanks by Shrī Chaitanya Mallāpur - Secretary, Parijñānalaharī Mahotsavaḥ • **Āshīrvachana by H.H. Shrīmat Sadyojāt Shaṅkarāshram Swāmījī**
	FRIDAY, 25th DECEMBER 2026 (No official programme)
Time	**SATURDAY, 26th DECEMBER 2026**
8:00 a.m.	• Niropa Samārambha • Niropa-Gīta • **Upadesha by H.H. Shrīmat Sadyojāt Shaṅkarāshram Swāmījī**

Note: The programme is subject to change.

Special Sevā-s	Rate (Rs)
Mahāposhaka Sevā	50,000/-
Poshaka Sevā	30,000/-
Yajamāna Sevā	10,000/-
Annadāna Sevā	7,500/-
Pushpa Sevā	5,000/-
Regular Sevā-s	**Rate (Rs)**
Kuṅkumārchana	100/-
Pañchāmṛta Rudrābhisheka	100/-
Shrī Guru Pādukā Pūjana (With Paĺeru)	300/-
Shrī Bhikshā Sevā	350/-
Paĺeru	150/-
Sāmūhika Varada Shaṅkara Vrata	1,000/-
Shrī Datta Yāga Havana*	800/-
Shrī Satya Datta Vrata*	500/-
Audumbar Abhisheka (For ladies only)*	200/-

(Sādhaka-s paying for Special Sevā-s will be entitled to perform Shrī Guru Pādukā Pūjana, Shrī Bhikshā Sevā, Kuṅkumārchana & Pañchāmṛta Rudrābhisheka).

***Shrī Datta Yāga Havana, Shrī Satya Datta Vrata, Audumbar Abhisheka sevā-s will be offered at Tālmakīwāḍī on 23rd December 2026.**

Details for Sevā Booking

Cheques should be drawn in favour of: **SHRI CHITRAPUR MATH – SWAMIJI'S RECEPTION FUND**

Bank Account Details **FOR INDIAN CITIZENS ONLY**

Name of Account: SHRI CHITRAPUR MATH – SWAMIJI'S RECEPTION FUND
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Branch: SANTACRUZ (WEST)
C.D. A/C NO: 300080400000578
IFSC CODE NO: SVCB0000008



For Sevā-s booked via QR code/UPI, kindly share your details along with the UPI transaction ID via email.
Email: **mumsantasabha@chitrapurmath.net.in**

Contact: Shrī Dattānand Gulvāḍy, President, Sāntācrūz Local Sabhā | Mobile - 8452041354

(Foreign passport holders are requested to contact DFC for guidance at donor.facilitation@chitrapurmath.net.in)

Kara Sevā Shivir

26th December 2026 to 2nd January 2027

Jai Shaṅkar!

With the Blessings of H.H. Shrīmat Sadyojāt Shaṅkarāshram Swāmījī, the Kara Sevā Shivir, 2026 will be held for Preraṇā Varga and Chitrāpur Yuvadhāra, as per details given below:

Venue: Shri Chitrapur Math, Shirali, Uttara Kannada, Karnataka – 581354

A) Yuvadhārā

Dates: Saturday, 26th December 2026 to Saturday, 2nd January 2027

- **Reporting:** By Friday evening, 25th December 2026 or at the latest by early morning on 26th December 2026 at Shrī Chitrāpur Maṯh, Shirālī. Shivirārthī-s are urged to make their train, flight, or bus bookings early to avoid the holiday rush.
- **Departure:** 2nd January 2027 after 1400 hrs.
- **Eligibility:** Yuvā-s between 15 and 35 years of age.

B**) Preraṇā Varga**

Dates: Saturday, 26th December 2026 to Wednesday, 30th December 2026

- **Reporting:** By Friday evening, 25th December 2026 or at the latest by early morning on 26th December, 2026 at Shrī Chitrāpur Maṯh, Shirālī. Shivirārthī-s are urged to make their train, flight, or bus bookings early to avoid the holiday rush.
- **Departure:** 30th December 2026 after 1400 hrs.
- **Eligibility:** All Preraṇā Varga members.
- **Objective:** The primary objective of the Shivir is Kara

Sevā in the Math premises and farms at Kembre and Beṅgre, and participation in daily Math activities and rituals.

- **Activities:** Introduction to the initiatives of the Math in Woman Empowerment and Education, with visits to Srīvalī High School, Saṁvit Sudhā and the Handmade Paper Unit among others.

The last date for registration is 15th October 2026.

For registration forms and all correspondence: -

Application to be made vide the form:
hdps://forms.gle/gGYey4LrUMVR36dh6

On approval, the confirmation will be shared with the participants.

Pramukha Sañchālaka:
Krishṇānand Hebẽkar +91 9822116926

Contact persons for information:
Āditya Chandāvarkar +91 9869441285
Dr. Vibhā Shirālī +91 9969697691
Sharmilā Nāgarkaṭṭe +91 9611834001
Niveditā Nīlekaṇī +91 9964599030 (Preraṇā Varga)

Email: shivirs@chitrapurmath.net.in

All interested participants, both within the country and out of India, are urged to avail of this opportunity to connect with our Math, involve themselves in its initiatives, and seek the Blessings of our glorious Guruparamparā.

In the Sevā of the Math, Guru and Guruparamparā,

Krishṇānand Hebẽkar
(Chief Coordinator, Shivir-s)

॥ 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 ॥

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