



THE CHITRĀPUR SUNBEAM चित्रापुर रविकिरण

VOL NO. XXXIII

September-October 2026



Guru Pūrṇimā, Viṭṭal
Maṇḍala Pūjā and Shrī Vedavyāsa Pūjā by H.H. Swāmiji

॥ सभा-प्रारम्भ-प्रार्थना ॥

दक्षिणास्यसमारम्भा शङ्कराचार्यमध्यमा ।

अस्मदाचार्यपर्यन्ता स्मर्या गुरुपरम्परा ॥ १ ॥

श्रुतिस्मृतिपुराणानामालयं करुणालयम् ।

नमामि भगवत्पादं शङ्करैल्लोकशङ्करम् ॥ २ ॥

शङ्करं शङ्कराचार्यं केशवं बादरायणम् ।

सूत्रभाष्यकृतौ वन्दे भगवन्तौ पुनः पुनः ॥ ३ ॥

ईश्वरो गुरुरात्मेति मूर्तिभेदविभागिने ।

व्योमवद् - व्याप्तदेहाय दक्षिणामूर्तये नमः ॥ ४ ॥

परिज्ञानाश्रम श्रीगुरुशङ्कर परिज्ञानाश्रम शङ्करसद्गुरु ।

केशव वामन कृष्ण पाण्डुरङ्ग आनन्द परिज्ञानगुरु ।

सद्योजात शङ्करसद्गुरु ॥ ५ ॥

गुरुब्रह्मा गुरुर्विष्णुर्गुरुर्देवो महेश्वरः ।

गुरुस्साक्षात् परब्रह्म तस्मै श्रीगुरवे नमः ॥ ६ ॥

ॐ सह नावतु । सह नौ भुनक्तु । सहवीर्यं करवावहै ॥

तेजस्विनावधीतमस्तु मा विद्विषावहै ॥

ॐ शान्तिः शान्तिः शान्तिः ॥ ७ ॥



05.09.2024

(Tithi- Bhadrapada masa Shukla Paksha, Tritiya)

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

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

शतजन्मींच्या पूर्वपुण्ये।
नरदेह दुर्लभ प्राप्त होणे।
याची जन्मीं परमार्थ साधणे।
कर्तव्य असे मानवाचें॥

Human birth is rare and is obtained as a result of good deeds done in hundreds of previous births. Therefore it is the duty of every human being to realise the Ultimate Truth in this 'very' life.

(Source: -Shri Chitrapur Guruparampara Charitra)

www.chitrapurmath.net



H.H. Swāmījī at Shrī Bhaṇḍikerī Math, Gokarṇ



H.H. Swāmījī at Shrī Guru Math, Mallāpur



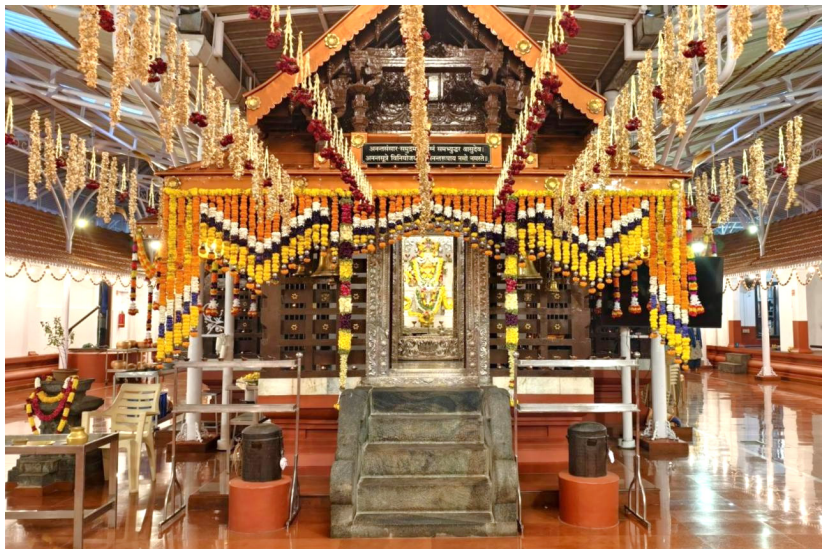
H.H. Swāmījī offering prayers at the Sannidhi of H.H. Shrīmad Vāmanāshram Swāmījī at Maṅgaḷūru



Prārthanā for Chāturmasā Vrata



Release of Chāturmāsa 2026 Memento



Shrīmath Anantheshwar Devasthānam



Parijñānalaharī Mahotsavaḥ - Sāmūhika Shrī-Lalitā-sahasranāma-stotraṁ
Lakṣha-kuṅkumārchanā



Vṛkṣhāropana by H.H. Swāmījī



Maṇḍala Pūjā by H.H. Swāmījī



VIṬṬAL CHĀTURMĀSA
2026
Shrimath Anantheshwar Temple Vittal

Shrī Shiva Pūjana by H.H. Swāmījī

Editorial Board

Editor: Dr. Chaitanya Gulvādy
 Sub-Editor: Smt. Devyānī Bijoor

Members

Shrī Krishṇānand Maṅkīkar
 Smt. Āshā Awasthī
 Smt. Deepā Murḍeshwar
 Smt. Jyothī Divgī

Diacritical Marking Team

Smt. Archanā Kumṭā (Team Lead)
 Smt. Saṅgeetā Kalyāṇpur
 Smt. Namratā Herañjal
 Smt. Bhakti Haṭṭaṅgaḍī

Correspondence

The Chitrapur Sunbeam
 Shri Anandashram, 16th Road, Khar, Mumbai 400052

E-mail:

sunbeam@chitrapurmath.net.in

Visit Shrī Chitrāpur Math

Shri Chitrapur Math, SHIRALI – 581 354
 (DIST. UTTARA KANNADA, KARNATAKA)
 Tel. No. : (STD Code 08385) – 258368 & 258756
 E-mail : admin@chitrapurmath.in & seva@chitrapurmath.in
 (Both for booking Seva & Accommodation)

Picture credits – Shrī Chitrāpur Math Website

अनुक्रमणिका

प्रस्तावना (Editor's Note)	11
स्तवनम् (Prārthanā)	13
शुश्रूषा (Āshīrvachana-s)	16
• H.H. Shrīmad Ānandāshram Swāmījī	17
• H.H. Shrīmat Parijñānāshram Swāmījī III	21
• H.H. Shrīmat Sadyojāt Shaṅkarāshram Swāmījī	23
हंसवाहिनी - May my heart be Your Pādukā-s	37
भावाञ्जलि: (Articles)	43
• Gleanings from Subālopanishad	44
• Why Study Upanishad-s - 2 – Kena Upanishad	50
• Summary of Chapter 3 – Shrīmad Bhagawadgītā	53
• Kumārikā Pūjana at Shrī Chitrāpur Math, Kārlā	57
• Project Parivartinī	65
वृत्तान्ता: (Reports)	71
• H.H. Swāmījī's visit to Hubbaḷlī – Four Days of Divine Grace	72
• H.H. Swāmījī's Visit to Bangalore – July 2026	75
• Sāmūhika Shrī-Lalitā-Sahasranāma-Stotraṁ Lakṣha-Kuṅkumārchanā at Viṭṭal on Guru Pūrṇimā	83
हिंदी विभाग (Hindi Section)	85
• हंसवाहिनी - मेरा हृदय आपकी पादुका बने	86
• काव्यकथा - बब्बर शेर और लंगड़ा भेड़िया	90
• चातुर्मास्य का महत्त्व	92
उत्सवा: (Festival List)	97
उद्घोषणानि (Announcements)	100
• Viṭṭal Chāturmāsa 2026	101
• Chāturmāsa Sevā Programme - Baṅgalore Local Sabhā	107
• Shrīmad Bhagawadgītā Recitation Competition	108
• Vaiyaktika Sāadhanā-s for Chāturmāsa 2026	109

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

प्रस्तावना

Guru Pūrṇimā on 29th July 2026 marked the commencement of the two-month period of Chāturmāsa. H.H. Shrīmat Sadyojāt Shaṅkarāshram Swāmījī performed the Vyāsa Maṇḍala Pūjā at The Shrīmath Anantheshwar Temple, Viṭṭla, Karnāṭaka. In His Anugraha Bhāshāṇam, H.H. Swāmījī exhorted the laity to observe intense austerities during this sacred period. The Guru Pūrṇimā Āshīrvachana features in this issue of The Chitrāpur Sunbeam. The Hindī section carries an article on the significance of Chāturmāsa by Shrī V. Rājgopāl Bhaṭmām.

This issue also features reports of H.H. Swāmījī's visit to the Beṅgaḷūru Math, Shrī Shivakṛshṇa Mandir, Hubbaḷī, and the Shrī Lalitāsahasranāma Kuṅkumārchana undertaken as part of the Parijñānalaharī initiative.

With the Divine Grace and Blessings of H.H. Swāmījī, we have commenced the use of diacritical markings for all the contents of The Chitrāpur Sunbeam. A Diacritical Marking Team, has also been formed, led by Smt. Archanā Kumṭā. We deeply appreciate the team's support and sevā in this endeavour.

Dr. Chaitanya Gulvāḍy
Dharmaprachāraka – Shrī Chitrāpur Math

स्तवनम्



शिवसङ्कल्प स्तोत्रम् (सूक्तम्), शुक्ल-यजुर्वेदः,

३४.६ (अध्यायः ३४, मन्त्रः ६) (वाजसनेयी संहिता)

Shivasankalpa Sūktam

Shukla-Yajurvedaḥ, 34.6

(Adhyāya 34, Mantra 6) (Vājasaneyī Saṁhitā)

ॐ श्री सद्गुरवे नमः

This page is sponsored by Smt. Shirūr Chitrā Shaṅkar.

॥ शिवसङ्कल्प स्तोत्रम् (सूक्तम्) ॥

यज्जाग्रतो दूरमुदैति दैवं तदु सुप्तस्य तथैवैति ।
दूरङ्गमं ज्योतिषां ज्योतिरेकं तन्मे मनः शिवसङ्कल्पमस्तु ॥ १ ॥

अन्वयः

यत् दैवं मनः जाग्रतः (देहस्य) दूरम् उदैति, तत् उ सुप्तस्य तथैव एति । (तत् मे मनः यत्) दूरङ्गमं (तथा च) ज्योतिषां ज्योतिः एकं, तन्मे मनः शिवसङ्कल्पमस्तु ॥१॥
“यत् That mind, दैवं which is divine, दूरमुदैति which travels far away while जाग्रतो a person is awake, and the same mind तथैव which, likewise, एति returns, सुप्तस्य to the one who is asleep, (and moves within its own realm); दूरङ्गमम् that mind which is capable of travelling far and wide, ज्योतिषां ज्योतिः the light of all lights, and एकम् which is the One and only (which illumines every light), तन्मे मनः शिवसङ्कल्पमस्तु may that mind of mine have auspicious resolves..”

येन कर्माण्यपसो मनीषिणो यज्ञे कृण्वन्ति विदथेषु धीराः ।
यदपूर्वं यक्षमन्तः प्रजानां तन्मे मनः शिवसङ्कल्पम् अस्तु ॥ २ ॥

अन्वयः

येन (मनसा) मनीषिणः अपसः कर्माणि कृण्वन्ति, येन विदथेषु धीराः यज्ञे (कर्माणि) कृण्वन्ति, यत् अपूर्वं यक्षम् प्रजानाम् अन्तः (अस्ति), तन्मे मनः शिवसङ्कल्पम् अस्तु ॥ २ ॥

येन (मनसा) By which (mind), मनीषिणः the wise and discerning people अपसः कर्माणि कृण्वन्ति perform the sacred rites (enjoined in the Veda-s), येन by which Karma-s, धीराः the Sages who are the supreme, विदथेषु among the knowledgeable ones, यज्ञे (कर्माणि) कृण्वन्ति perform sacrifices, यत् अपूर्वं that primordial, and यक्षम् wondrous mystery, प्रजानाम् अन्तः (अस्ति), which is dwelling within all beings, तन्मे मनः may that mind of mine, शिवसङ्कल्पम् अस्तु have auspicious resolves.

To be continued ---

शुश्रूषा

Āshīrvachana

H.H. Shrīmad Ānandāshram Swāmījī

उपदेशपंचक



शंकराचार्यागेल्या कृतिंतुं उपदेशपंचक म्हणु एक पांच श्लोकांचे सान प्रकरण आस्स। हें साधनपंचक रत्नपंचक, सोपानपंचक ह्या नांवांनीयी प्रसिद्ध आस्स। हांतुं आचार्यांनी क्रमेण स्वरूपसाक्षात्कार, जीवन्मुक्ति प्राप्त कोर्नु घेंच्चाक अवश्य आशिश्लिं साधनं थोडेचि शब्दांभित्तिर गोमटें कोर्नु प्रथन केल्ल्यांति। संस्कृत भाषेचें ज्ञान नात्तिल्यांखातिर हाज्जें विवरण ह्या लेखांतुं दिल्यां।

वेदो नित्यमधीयतां तदुदितं कर्म स्वनुष्ठीयतां
तेनेशस्य विधीयतामपचितिः काम्ये मतिस्त्यज्यताम्।
पापौघः परिधूयतां भवसुखे दोषोऽनुसन्धीयताम्
आत्मेच्छा व्यवसीयतां निजगृहात्तूर्णं विनिर्गम्यताम् ॥ १ ॥

गीतेंतुं सांगिल्लेप्रकार कार्य खंचें अकार्य खंचें ह्या व्यवस्थेक शास्त्रचि प्रमाण। शास्त्र ह्या शब्दाचों मुख्य अर्थु वेदु। वेदमूलक ऋषिप्रणीत ग्रंथयि शास्त्र म्होणु घेत्ताति। आपणागेल्या कर्तव्यज्ञानाखातिर नित्याकयि वेद-शास्त्रांचों व्यासंगु (स्वाध्यायु) कोर्का। वेदांतुं सांगिल्लिं नित्य नैमित्तिक कर्म योग्य रीतिने अनुष्ठान कोर्काति, त्या कर्मानुष्ठानाने ईश्वरागेलें पूजन कोर्का। 'यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम्'। स्वकर्मणा तमभ्यर्च्य' म्हणु गीतेंतुं सांगिल्लेवारि आपणागेलिं कर्म साक्षात् अथवा परंपरेने त्या विश्वात्मक परमात्मागेलि सेवा जावु आस्सति ह्या भावनेने-ईश्वरार्पणबुद्धिने-केल्यारि तें कर्मानुष्ठान ईश्वरागेलें पूजन जात्ता। ह्या लोकांतुल्या अथवा परलोकांतुल्या सुखांक साधन जाल्लेल्या तस्त्या काम्य कर्मांतुं मन दीव्रये। काम्यकर्मांचें अनुष्ठान कोर्नये। निष्काम जावु आणि ईश्वरार्पणबुद्धिनें केल्लेल्या ह्या कर्मानुष्ठानाने आपणागेलों पापांचों समूह धूर कोर्का – चित्तशुद्धि संपादन कोर्का। त्या शुद्ध चित्तानें संसारसुखाच्या अनित्यत्व वगैरे दोषांचें चिंतन-

O DEVA, 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 Arun S. Bolaṅgdy

विचारू-कोर्का । ह्या दोषचिंतनानें संसारविषयांतुं वैराग्य प्राप्त जाता । ताज्जेनंतर आत्मप्राप्तिची इच्छा कोर्का । आत्मप्राप्ति कोर्नु घेंवच्या विषयांतुं निर्धारू कोर्का । ह्या निर्धाराने योग्य गुरुगेल्या शोधाखातिर वग्विचि घरांथावु भाग्र सोर्का । आत्मप्राप्तिक साधन जाल्लेल्या ज्ञाननिष्ठेक संन्यासाश्रमु चडावत अनुकूल आशिल्लिमितिं आचार्यानी संन्यासयुक्त ज्ञानसाधनाचो मुख्य पक्षु मनांतुं दव्वोर्नु घेवु मुखेवेलो उपदेशु केल्लेलवारि दिस्ता । जाल्यारि ब्रह्मचारि आणि गृहस्थ (वानप्रस्थाश्रमु आतं प्रचारांतु ना ।) हात्रि सुद्दायिं अनासक्ति-वैराग्य-युक्त जावु आपणागेल्या आश्रमाच्या कर्तव्यांक विरोधु जायनाशि मुखेवेलिं साधनं संपादन कोर्नु श्रवण मनन वगैरे ज्ञानसाधनांचें अनुष्ठान केल्यारि तांकांयि आत्मप्राप्ति – सिद्धि जाता, हों गौण पक्षुयि आचार्यानी 'कर्मणैव हि संसिद्धिमास्थिता जनकादयः ।' ह्या गीतावचनाच्या भाष्यांतुं मान्य केल्ला ।

**सङ्गः सत्सु विधीयतां भगवतो भक्तिर्दृढाधीयतां
शान्त्यादिः परिचीयतां दृढतरं कर्माशु सन्त्यज्यताम् ।
सद्विद्वानुपसर्प्यतां प्रतिदिनं तत्पादुका सेव्यतां
ब्रह्मैकाक्षरमर्थ्यतां श्रुतिशिरोवाक्यं समाकर्ण्यताम् ॥ २ ॥**

सत्पुरुषांगेलो सहवासु कोर्का । शुद्ध जाल्लेलें तस्लें अंतःकरण एकाग्र कोर्चेखातिर भगवंतांगेलि स्थिर जावु आशिल्ली तस्ली भक्ति – प्रेमपूर्वक स्मरण कीर्तन वगैरे – कोर्का । शमादि ६ साधनांचो दृढतर अभ्यासु कोर्का । शमु-अंतःकरणाचो निग्रहु । दमु – चक्षुरादि बाह्य इंद्रियांचो निग्रहु । तितिक्षा – दुसऱ्यानिं केल्लेलि पीडा प्रतिकार कर्नास्तना, बेजार पात्रास्तना सहन कोर्चे । उपरति – व्यवहारांतुं प्रवृत्ति पात्रास्तना आस्चें, श्रद्धा – शास्त्रांतुं आनि गुरुगेल्या वाक्यांतुं दृढविश्वासु । समाधान – चित्त स्थिर आणि एकाग्र जावु आत्मस्वरूपांतुं, आत्मचिंतनांतुं दव्वोर्चे । हींचि शमादि ६ साधनं । हाज्जेनंतर वग्विचि संन्यासु कोर्का । श्रोत्रियु आणि ब्रह्मनिष्ठ – शास्त्रज्ञानानें आनि आत्मानुभवाने युक्त – जाल्लले तस्ल्या गुरूंक शरण वोच्चा, प्रतिनित्य तांगेलि शुश्रूषा – सेंवा कोर्का । अद्वितीय आनि नाशरहित ब्रह्माच्या उपदेशाखातिर तांचेलागि प्रार्थना कोर्का । तांचेलागिथावु वेदांताचें श्रवण कोर्का ।

**वाक्यार्थश्च विचार्यतां श्रुतिशिरः पक्षः समाश्रीयतां
दुस्तर्कात्सुविरम्यतां श्रुतिमतस्तर्कोऽनुसन्धीयताम् ।
ब्रह्मास्मीति विभाव्यतामहरहर्गर्वः परित्यज्यतां
देहेऽहं मतिरुज्ज्यतां बुधजनैर्वादिः परित्यज्यताम् ॥ ३ ॥**

श्रवण केल्लेल्या महावाक्य वगैरे शास्त्रवचनांच्या अर्थाचो युक्ति, दृष्टांत इत्यादिंच्या सहायानें विचार – मनन कोर्का। विचारपूर्वक उपनिषत्प्रतिपाद्य मतचि स्वीकार कोर्का। तर्कानें – अनुमानप्रमाणाने – खंचेंयि मत स्थापन कोरुक अथवा खंडन कोरुक जाता। तैमितिचि तर्कु अप्रतिष्ठ म्होणु म्हणताति। आत्मस्वरूप मोक्ष वगैरे अलौकिक विषयांतुं वेदुचि मुख्य प्रमाण। थंयि ह्या अस्थिर तर्काक प्राधान्य दिंव्याक साध्य ना। अतः विचार कर्तना वेदाक अनुकूल आशिल्ल्या तर्काचोचि उपयोग कोर्का, विरुद्ध तर्कु सोणु दिव्का। हेंचि आचार्य सांग्ताति – दुष्ट तर्काथावु निवृत्ति पांव्का, श्रुतिसम्मत – वेदानुकूल तर्काचोचि विचार कोर्का। प्रतिनित्य आप्पण ब्रह्मचि जावु आस्सं अशिशि चिंतन, निदिध्यासन कोर्का। अध्यात्ममार्गांतुं आप्पण बाकींच्यापेक्षां प्रगति पाव्ळां म्होणु कदाचित् गर्व येव्वाक फाव आस्स, तस्लें गर्व कोर्नये। देह इंद्रियं वगैरेंतुं आशिशिलि अहंता ममता सोणु दिव्का। पंडितांलागि वादविवादु कोर्चे सोड्का।

**क्षुद् - व्याधिश्च चिकित्स्यतां प्रतिदिनं भिक्षौषधं भुज्यतां
स्वाद्भन्नं न तु याच्यतां विधिवशात्प्राप्तेन सन्तुष्यताम्।
शीतोष्णादि विषह्यतां न तु वृथा वाक्यं समुच्चार्यताम् –
औदासीन्यमभीप्स्यतां जनकृपानैष्ठुर्यमुत्सृज्यताम् ॥ ४ ॥**

भूक म्हळ्ळेल्या रोगाचि चिकित्सा कोर्का। (कशिशि की रोगाची चिकित्सा कर्तना पथ्य औषध वगैरे रुचिदिकाक दृष्टि दीनास्तना परिमित सेवन कर्ताति, तशिशि रसनेन्द्रियाच्या तृप्तिदिकानें लक्ष दीनात्तिलें केवल क्षुधानिवृत्तिखातिर – देहधारणार्थ – हित आणि पवित्र जावु आशिल्लतस्लें अन्न आहार वगैरे हाव्त्तारि सेवन कोर्का।) त्याखातिर नित्याकयि भिक्षौषध – भिक्षान्न – स्वीकार कोर्का। शास्त्र सांग्ता –

**'तावज्जितेन्द्रियो न स्याद्विजितान्येन्द्रियः पुमान्।
न जयेद्रसनं यावज्जितं सर्वं जिते रसे ॥'**

बाकिंचि इंद्रियं जिंकिल्लतरी रसनेन्द्रिय जिंकनेजाल्यारि मनुष्यु जितेंद्रियु जाय्ना। रसनेन्द्रिय जिंकल्यारि सर्व इंद्रियं जिंकिल्लेवारि जाता। अतः आचार्य म्हणताति – मिष्टान्नाचि अपेक्षा कोर्नये, प्रारब्धवशात् मेळ्ळेल्या अन्नाने संतोषु पांव्का। शीत उष्ण इत्यादि द्वंद्वांच्या परिहारांतुंचि चड लक्ष्य दीन्नये, अधिक वस्त्रं वगैरेचो परिग्रह कोर्चो हें संन्याशांक – निवृत्ति मार्गाच्यांक – उचित न्हयि। श्रीकृष्ण परमात्मु सांग्ता –

**'मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः ।
आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत' ॥**

'इंद्रियांक आणि विषयांक जांव्ं संयोग शीत उष्ण इत्यादि द्वंद्वांच्या प्राप्तिक आणि तन्मूलक सुखदुःखांक कारण जाताति । जाल्यार ते चिरकाल आस्सनाति, उत्पन्न जाताति, तशीचि नष्ट जाताति, अर्थात् अनित्य जावु आस्सति । तें तूं सहन करि । जाल्मिति आचार्य सांगताति – शीत उष्ण इत्यादि द्वंद्व सहन कोर्काति । मुमुक्षुक अध्यात्मविद्या सोण्णु बाकीच्या विषयांतुं भाषण, गोष्टी इत्यादिचें प्रयोजन ना । श्रुति सांग्ता – तमेवैकं जानथ आत्मानमन्या वाचो विमुञ्चथ' 'त्या एका आत्माकचि समजूयाति, अन्य (आत्मविषयक न्हयि जाल्लेल्लस्लि) वचनं सोण्णु दिव्याति ।' 'नानुध्यायाद्बहून् शब्दान्वाचो विग्लापनं हि तत्' (आत्मविषयक थोडेचि शब्दनंतां) चडावत शब्दांचें चिंतन कथन वगैरे कोर्नये । तें – बहुशब्द कथन – केवल वागिंद्रियाक श्रमदायक जावु आस्स । तेन्मिति आचार्य उपदेशु कर्ताति – निष्प्रयोजन जाल्लेल्लस्लें वाक्य उच्चार कोर्नये । उदासीन भावु – तटस्थवृत्ति स्वीकार कोर्का । उदासीन भावाचेंचि विवरण कर्ताति – लोकांतुं थोडे जणांचेरि कृपा कोर्ची, आनि थोडे जणांचेरि निष्ठुर जांव्ं, अस्लि प्रवृत्ति सोण्णु दिंका ।

**एकान्ते सुखमास्यतां परतरे चेतः समाधीयतां
पूर्णात्मा सुसमीक्ष्यतां जगदिदं तद्वाधितं दृश्यताम् ।
प्राक्कर्म प्रविलाप्यतां चित्तिबलान्नाप्युत्तरैः श्लिष्यतां
प्रारब्धं त्विह भुज्यतामथ परब्रह्मात्मना स्थीयताम् ॥ ५ ॥**

एकांतांतुं सुखानें बोस्का – आसनस्थ जांक्का – परमात्मांतुं चित्त दव्कोर्का – तागेलें ध्यान कोर्का । परिपूर्ण परमात्मा गेलें सम्यग्दर्शन – अनुभव ज्ञान कोर्नु घेंक्का । कश्शि की आरोपित रज्जुसर्पु रज्जुदर्शनाने बाधित जाता तश्शि अविद्यारोपित ह्या जगाचो परमात्मदर्शनाने बाधु जाल्लेलो पोळोक्का । आत्मज्ञानाच्या बलानें पूर्वकर्माचो नाशु कोर्का आनि आगामि कर्माचो लेपु जाय्नाशि कोर्का । अवशिष्ट – प्रारब्धकर्माचो भोगु ह्या जन्मांतुंचि घेंक्का – प्रारब्धकर्माचो भोगाने क्षयु कोर्का – ताज्जे नंतर परब्रह्मरूपाने आस्का – विदेहमुक्ति पांक्का ।

॥ ॐ तत्सत् ॥

Āshīrvachana H.H. Shrīmat Parijñānāshram Swāmījī III



THE GLORY OF NĀMASMARAṆA

More than the Purāṇa-s, one's mind must go into Nāmasmaraṇa. So, we just now listened to Nāmasmaraṇa, which is most elevating and important. Only devotion to the Lord can give us God-experience and help us to attain spiritual strength and power. Every sādḥaka should devote all his twenty-four hours in God-remembrance in His service. This may not be possible for a householder, but he should give as much of his time as possible to remembering the Almighty. While repeating the name, we must give Him our mind, our tongue, our hands and all our thoughts. If we do this, we attain such happiness as is not there anywhere else.

Our ancients had the Veda-s for this very reason. If one were to recite the Veda-s, it would take a whole lifetime. The idea was that we should spend all our life remembering God. We should meditate on God as much as possible. We should not merely recite the Veda-s—this itself would not suffice—the ancients introduced different kinds of Swara for recitation of Veda-s, namely, Uchcha Swara, Madhyama Swara, etc. The same text could thus be recited in different ways; it could even be sung as a song by the sādḥaka-s. This was to make sādḥaka-s take interest in the Veda-s and, having taken interest, that they should get engrossed in them and understand their Self. God is called as Vedapurusha. When you recite the Ṛg Veda, Yajur

Veda, Sāma Veda, you will realise how differently the Veda-s are recited, from Veda to Veda. The main object of our ancients was that every moment should be spent in Nāmasmaraṇa, that they should remember God even while doing their routine duties. That is why the Veda-s were revealed.

Now in Kali Yuga, our people do not know the importance of Swara. Our ancients, our Ṛshi-s and Muni-s, used to preach about Swara Shāstra, what should be chanted at a lower pitch and so on. The reason was only this, namely, it is easier for every man, for every sādḥaka, to take his mind within if he chants a hymn in the form of a song, as the ears are attuned to music. But, for people these days, only Nāmasmaraṇa or Bhajana can help them take their minds within. As they go on singing or listening to Nāmasmaraṇa or Bhajana, they become so engrossed in it that they forget everything else. So, we always say, if we hear Nāmasmaraṇa, Bhajana-s, etc., we feel like keeping on hearing it. Even Purāṇa-s, Veda-s, Shāstra-s recede into the background before Nāmasmaraṇa and Bhajana. These days, only Nāmasmaraṇa can help the sādḥaka control his wavering mind and take it inside.

Really speaking, all the Purāṇa-s you will find in Nāmasmaraṇa because the words in praise of the Lord sung by the devotees in Nāmasmaraṇa describe the Lord's Līlā, which is also the object of the Purāṇa-s. The main thing is that the Lord's Līlā should be propagated. That is why the Purāṇa-s were born.

(Adapted from the discourse given at Shri Ānandāshram, Khār, on 20-7-1977)

(Source: Sunbeam December 2006)

**Āshīrvachana by
H. H. Shrīmat Sadyojāt Shaṅkarāshram
Swāmījī on Guru Pūrṇimā,
29th July 2026 at Viṭṭal**



कर्णस्वर्णविलोलकुण्डलधरामापीनवक्षोरुहां
मुक्ताहारविभूषणां परिलसद्भूमिल्लसम्मल्लिकाम् ।
लीलालोलितलोचनां शशिमुखीमाबद्धकाञ्चीस्रजं
दीव्यन्तीं भुवनेश्वरीमनुदिनं वन्दामहे मातरम् ॥

आनन्दाश्रमशिष्याग्र्यं स्वानन्दाम्बुधिमज्जितम् ।
आनन्दाश्रमिणं वन्दे परिज्ञानाश्रमं गुरुम् ॥

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

चातुर्मास व्रतानुष्ठान संपन्न जात आस्स, बऱ्या रीतीरि आजि व्यासपूजा केल्ली ।

एकि परम्परा आस्ता । तुम्गेली कश्शि एकि कुल-परंपरा आस्स, your ancestors, they have been intimately connected with the Guruparamparā.

म्होणुचि, एकु मठु म्हणु आय्ला । Otherwise there would have been a Guruparamparā and just a Shishya or two... एक श्रोत्रिय, ब्रह्मनिष्ठ गुरु, आनि तांगेल्लें शिष्य, माग्गीरी तांगेल्लें शिष्य, तश्शी । गुरुपरंपरा आनि कुल परंपरा दोन्नी खंयिं अँकडें मेळ्ळु यँत्ताति, थंयिं एकु मठ संप्रदायु सुरु जात्ता.

तुम्कां गोत्तस्स, turn of the last century, a hundred and fifty years ago, probably...hundred and thirty years ago मस्तचि हिंदू समाजांतुं एक उथल पुथल जाल्लेलें. मस्त युक्ति वापोर्नु समाजाचें विघटन करतशिल्यो शक्त्यो आयिल्यो, आनि त्या परिस्थितींतुं, विशेष कोर्नु मठांक मस्त त्रासु जाल्लेलो । नवीनीकरण कोरच्या एका उत्सुकतेनें समाजानें विद्रोह केल्लो, आनि त्या वेंळारि, पांडुरंगाश्रम स्वाम्यांनीं “आम्मी शिष्य घेनाति,” म्हळ्ळेलें ।

मठ म्हळ्यारि कल्लें ? पैले कालांतुं, खंचोइ एकु ब्राह्मणु आस्स बा । तागेलें आनु-आम्मा आस्तातीचि, जाल्ल्यारि, खंचें मठाचों म्होणु निम्मितालिं । कल्ल्याक म्हळ्यारि तागेल्या आचरणांतुं, कल्लीइ एकि त्रुटि आयलि म्होणु जाल्ल्यारि, दुसऱ्यांनिं ताका बोडुंव्वें आस्सना, तागेलें गुरु आस्ताति, तांकां complaint सांगचें आस्ता. Then the Guru would step in. So तशिंश एकु मठ संप्रदायु आशिशिलों । केंद्रा समाजाच्या लोकांनीं सांगलें, आमकां हें स्वीकार्य ना, तें स्वीकार्य ना । शास्त्रांतुं आस्सु फाव आस्स, जाल्ल्यारि आमकां स्वीकार्य ना ! ताव्वळि त्या परिस्थितींतुं, बहिष्कार म्होणु जांव्व्याक सुरु जाल्लों । बहिष्कार म्हळ्यारि ... तूं आय्कना, get lost ! म्होणु तशिंश बहिष्कार न्हंयि. I am not responsible for this person because he refuses to go by the Shāstra-s that I propound. मगलॉ एकुहों सिद्धांतु आस्स । म्होणु त्या परिस्थितींतुं विघटन जाल्लें समाजांतुं । जाल्ल्यारि, ताव्वळि सुद्दायि, मल्लापुरचें शंकराश्रम स्वामी, तीं एक व्यवस्थापक शीं आस्सति आमोल्या समाजांतुं; तात्रीं प्रत्यक्ष जावु येवु, पांडुरंगाश्रम स्वाम्यांक सूचना दिल्ली, आनि ताबडतोब पांडुरंगाश्रम स्वाम्यांनीं, He could change His decision.

वस्तुतः कशिंश आस्स, पांडुरंगाश्रम स्वाम्यांगेलि “वाक् सिद्धि” आशिशिलि. तात्रीं एकफंतां खडाखंडित कस्लें म्हळ्ळें, ताव्वळि तें बदलची साध्यता नाशिलि । म्होणु तात्री आपणागेलि सगळी वाणी भवानीशंकर दॅवाक अर्पण केल्ली... आनि भवानीशंकर दॅवाक सांगलें - अशिंश सूचना आयल्या पूर्वाचार्यांगेलि, आत्तें... तुमकांचि आप्पण वाणी वापस कोर्नु, ती परंपरा चलयितां ! म्होणु शिष्य स्वीकार जाल्लों । आमकां आनंदाश्रम स्वामी मेळ्ळें ।

तशिंश विचित्र परिस्थित्यां येताति... तांतुं आमि म्हणताति, कशिंश एकि मठ परंपरा आस्स, तुमगेली कुल परंपरा आस्स, मेळ्ळु मठु आस्स । ताज्जें संरक्षण कर्तली एकि शक्ति आस्स । तें काश्मीर आनि थावु परत invoke कोर्का पळ्ळेलें ।

ताका संप्रदाय म्हणताति । परंपरा आस्स, गुरु आस्सति, शिष्य आस्सति. शिष्यांक थायि ज्ञान पांवका न्हवें, शिष्यांतुं एकि उत्सुकता आस्का न्हवें ज्ञान घेवंची. आणि तें एक “संप्रदान” जाव्का — सम्यक् प्रदीयते अनेन...

सम्यक् — बर्या रीतीने। दीयते न्हंयि – प्रदीयते। दिव्वें। अनेन, ह्या क्रमानें.
 There is a way also of giving that knowledge. It's not that just there's a course material and we have the syllabus. You come, you learn, if you are intelligent, you get it. No! The shishya has to be prepared for that jñāna and then it has to be given and then the shishya should feel the benefits of that, to whatever extent he can absorb. But yes, ताज्जें फल मेळ्ळा, ताका संप्रदाय म्हणताति। So परंपरा आस्ल्यारि नांपरां, एक संप्रदाय सुद्दांयि आस्ता, खंच्या माध्यमानें, खंचे रीत्या, खंच्या रीतीनें, ज्ञान सुद्दांयि दिव्वें जात्ता — ताका संप्रदाय म्हणताति।

आम्मी जम्मू वचुलेलीं, I think जयपुर वचुगेलेल्या ताव्वळि, तों 'संप्रदाय' शब्दु येत्तालो and I took it up in IIM also. There I had been asked to speak. All youngsters अर्द निद्दांतुं आशिलीं, ज़ल्यारि आय्कलें!

सम्यक् प्रदीयते अनेन इति सम्प्रदायः, ताज्जें आम्मी विशेष लक्ष्य दव्वोर्का पडता। अशिशि एका उत्सवाक आम्मि केंद्रा येत्ताति, गुरु पूर्णिमेचि एकि पूजा कोर्नु, हें दोनि मास आम्मी कल्लें अनुष्ठान कर्ताति, आम्मि सेंवा कर्ताति म्होणु तुम्मि उत्सुकता दाकैताति, तें पोळोव्नु, आम्मि सांगताति। एक core, एक लक्ष्य आस्स! दॅवागेलां अनुभवु आम्कां जायि, दॅवागेल्या अनुग्रहाचो अनुभवु जायि। म्हणु तशिशि एकि कट्टरता you have to maintain. Then whatever else you do, will only reinforce that.

“Oh, I am going to learn this.” Fine! “I am going to learn how to do pūjā.” Excellent! “Irrespective of what others think about my musical talents, I am going to sing bhajana-s!” Fantastic! Go ahead. ज़ल्ल्यारि, for what? Finally, for what? Finally, because I want to touch the Feet of God! तशिशि एक लक्ष्य केंद्रित कोर्नु, आम्मि कल्ले व्यवहार कर्ताति, आनि तांतुं मार्गदर्शन मेळ्ता। आतें हें गुरुपूजनेचें पुस्तक विमोचन केल्लें, तें कल्लें? It could have just been a document... No! We use it! आम्मि ताज्जेरी मनन कर्ताति. It is not just the mantra-s, we

have the meanings of the mantra, the chintana that has been done, the beauty of the mantra! They are very sweet mantra-s! They are Paurāṇika mantra-s... they are applicable to all and usable by anybody. Not so, if they were Vaidika mantra-s. Vaidika mantra-s, you have to enter a pāṭhashālā, you have to learn how to... because one intonation here or there, if you make a mistake, the whole mantra goes haywire and it can have repercussions. That is what the Veda-s say.

वेदाङ्गातुं, वेद शिक्षातुं, तें सांगल्यां। उच्चारण कर्तना थंयिं खेळु खेळुक जायना. you can't put it to some tune or musical कोरुक जायना. Whereas Paurāṇika mantra-s, you can just recite it staccato, or you can put it to a certain tune, a certain lilt, which makes it easily understandable and followable, everybody can follow... we can do it together! So तश्शि मन्त्रांचो एकु संग्रह आस्स. तें पुस्तक विमोचन केल्लें. आम्कां दोनि week पैलें दाकिलें. भो गॉमटें केल्ल्यां हो! तां एकु उल्लेखु मात्र ना! संभवतः तें काणें तें पटचित्र केल्ल्यां, the artist who has made the, whatever design, the cover and the back page. Beautiful! But it is a combined effort. You have collated information. 1999 तुं, आम्मि खंक्की एक आशीर्वचन दिल्लेलें, तें सोदुनु काण्णु, transcription, transliteration कोर्नु, तें प्रस्तुत केल्ल्यां, तीनि भाषेंतुं, It's a good beginning! आम्मी तें release केल्लें। एक हें संप्रदाय चलतऽ आस्स। कल्ल्याक कोर्का? कश्शि कोर्का? ताज्जां अर्थु कल्लो ? ही एकी जिज्ञासा घेवु, शिकतऽ आस्स समाज। आनि शिकयतऽ आस्स ! Volunteers are doing that work. That is what I can say, a clear indication that we have a Sampradāya also. We have a Paramparā, no doubt about it. We extol, we go ga-ga over it. But, if there is no sampradāya, its बस like a dead... entity शें आस्सति. तश्शि ना हांगा. एकी जीवित परंपरा आस्स! आनि संप्रदाय आस्स! म्हणूचि आमकां एकी खुशी व्यक्त कोरुक आजि...

कल्लेइ तांतुं एक दाक्षण जाय्ना । आनि मस्त आजि कल्लेइ उल्लोव्वे ना ।

सो आप लोग जो यहाँ पर आए हैं... कहाँ हैं? बीकानेर मंडली? वहाँ पर बैठे हैं। ठीक है। सुनाई तो दे रहा है ना? बढिया! तो कल कुछ उल्लेख किया था, यह सुब्रह्मण्य है, यह अनन्तेश्वर है। नाग जो है, वह शक्ति का प्रतीक रहता है। जिसमें सारी शक्तियों का समावेश हो, ऐसा एक नाग अनन्तेश्वर कहलाता है। तो अनन्तेश्वर भी जिसपर आरूढ होता है, वह 'शेष' है। उनकी प्रतिष्ठा यहाँ पर होनेवाली है। और वह प्रतिष्ठा ही है, यद्यपि वह लकड़ी का विग्रह रहेगा। सात फुट बड़ा, एकदम भयंकर जैसे, जिससे भय लगे। Because it is the avyakta, it is not even the 'accounted for' punya. 'Accounted for' punya is your prārabdha. Many lives you have led, lot of pāpa-punya कमाया है। इस जन्म में, जो एक प्रकार से विनियोग के लिये दिया गया है, उस कर्म को हम प्रारब्ध कर्म कहते हैं। तो सभी लोगों का जो कर्म है, वह असंख्य रहेगा। उस के प्रतीक हैं, वे शेष भगवान अर्थात् 'आदिशेष'। और फिर जाकर, उसपर, एक कल्प के लिये जो कर्म है, उस को लेकर स्थिति करनेवाले 'अनन्तेश्वर' हैं। So go into the depths, understand this. These are just points that I am giving since yesterday. When it comes to - नमस्कार करते हैं, फिर गुरुस्तुति जो होती है, 'ॐ नमोऽस्त्वनन्ताय सहस्रमूर्तये ...' उससे भी अनन्त की स्तुति हो सकती है। या तो फिर यहाँ नमस्कार करने जाते हो, ऊपर आप को एक श्लोक बहुत अच्छी तरह से लिखा हुआ, print किया हुआ दिखेगा।

‘अनन्त संसार-समुद्रमध्ये मग्नं समभ्युद्धर वासुदेव ।
अनन्तसूत्रे विनियोजयस्व अनन्तरूपाय नमो नमस्ते ॥’

अनन्त संसार-समुद्रमध्ये मग्नं समभ्युद्धर । मां समभ्युद्धर - तो उसमें यह पहला पद है। अनंत - तो हमारे लिये अनंत क्या है ? अनंत संसार है। यह बहुत पहले से, जब से होश संभाले, तब से एक संसार चल रहा है... यह करना है... वह करना है। कभी इसमें निराश हो गये, उसमें हताश हो गये, कभी यहाँ पर कुछ उपलब्धि हुई, इसको संसार कहते हैं। इसका कोई अंत नहीं है। न आदि है, न अंत दिख

रहा है। तो यह अनंत है। और फिर यह संसार भी है। संसार अर्थात् संसरति... just goes on. जब तक हम भूले हुए हैं अपने आप को, तो गाड़ी अच्छी तरह से चल रही है। आज नहीं तो कल, कुछ तो मिलेगा ही। और जितना मिला उसमें मैं खुश रह सकता हूँ। पर जब जगत का अनुभव होता है, देखते हैं, कितना स्वार्थ है! मैं भी कितना कपट करता हूँ लोगों से। इस प्रकार की भावना जब आती है, एक प्रकार का वैराग्य आने लगता है। क्या कोई सही ढंग है जीने का?

Is there a way of living where you don't compromise yourself or you don't let others down? It seems so difficult. Because there is so much covering and deceit in the world you see and even in your relationships, it's not that you can just be open every time. Even saṁsāra, it demands.

So, तश्शि जाल्लेले मितिं, where can I be truly myself? तश्शि एक जिज्ञासा यॅनाफुडें, तें एक वैराग्य यॅत्ता, then you start connecting to something that is common to everybody. उसको ब्रह्म कहें, उसको भगवान कहें, उसे अपनी आत्मा कहें, क्योंकि मैं अपनी आत्मा के रूप में उसको समझना चाहता हूँ, not as something distinct from myself. सो उसी प्रकार से, उतनी ही आत्मीयता से उसकी उपासना करनी रहती है। हां, हमें नौकरी चाहिये, पैसा चाहिये, सुख, शांति, समृद्धि चाहिये, बड़ा अच्छा स्वास्थ्य चाहिये, इसलिये हम प्रार्थना करते हैं। पर वस्तुतः ऐसे क्षेत्र में, जहां इस प्रकार की एक शक्ति है, संप्रदाय को बनाये रखना, संप्रदाय का रक्षण करना, इस क्षेत्र की महिमा है। तो यहां पर प्रार्थना किस प्रकार से करोगे? अनन्तसंसारसमुद्रमध्ये मग्नः अहम्! अनंत संसार है यह। तो मुझे इतना तो भान हुआ है, इतना तो अनुभव हुआ है, इतनी तो बुद्धि जाग्रत हुई है कि जो भी मुझे मिले, वह पर्याप्त नहीं होगा। और यदि अभी पर्याप्त लगे, तो भी वह शाश्वत नहीं रहेगा। फिर कुछ मांगें उठेंगी। फिर कुछ भूख लगेगी, पिपासा लगेगी। तो इसमें एक complete संतोष, satisfaction and lasting permanent solution नहीं है। पर उसको लेकर हताश नहीं होना है। You do not have to go into depression, but you

have to understand, there is something. The Shāstra-s do speak about something that is eternal. उसको मुझे पकड़ना है। उस उद्देश्य से जब हम करते हैं, तब जाके अनंत भगवान प्रसन्न होते हैं। तो साधक की प्रार्थना समझें, ताकि हमारी प्रार्थना भी थोड़ी - “मेरे लिए यह कर दो या वह कर दो” उसके ऊपर उभर कर आयेगी। Something higher, something more ! And do not just ask for Brahmajñāna! It won't work out! That is another concept. भ्रम ज्ञान होने लगेगा, क्योंकि अभी तक अधिकार कहाँ है? अधिकार तो यही है... ‘अनन्तसंसारसमुद्रमध्ये मग्नः अहम् !’, “मैं इस संसार में मग्न हूँ। कोई भी ऐसा तरीका नहीं दिख रहा है, ऐसा कुछ सूझ नहीं रहा है, कि मैं इससे उभर आऊँ, शाश्वत शांति मुझे प्राप्त हो।”

अपरिपक्व साधक जो है, वह सीधे वेदान्त में प्रवेश करता है। गुरुजी से तीन बार मिल लिया, चौथी बार तो वही गुरुजी को सिखायेगा - ‘मुझे ब्रह्मज्ञान दो’! अरे ब्रह्मज्ञान क्या है? कहाँ है? अभी तो कुछ सौष्ठव नहीं आया, कुछ सेवा हुई नहीं है, अभी तक बुद्धि स्थिर नहीं हुई है। दो घण्टे बैठ सकते हो जप में? मध्यमा स्तर पर जिस का उल्लेख हम कर रहे थे!... तो फिर कहाँ यह संसार छूटेगा? इस भ्रम को छोड़ो, पहले अपने आप को पहचानो!

अनन्तसंसारसमुद्रमध्ये, मग्न हूँ। तो यहाँ पर यह साधक है, भक्त नहीं। साधक प्रार्थना करता है - “हे भगवान! इतना तो मैं जानता हूँ, इस अनंत संसार में मैं मग्न हो रहा हूँ” - I may be relishing it. I may be tired of it. But I can't get rid of it. Either which way, I am immersed in it. I cannot reach the bank of this river because it's a samudra! It is infinite. There is no place where I can exist without struggling. I have to struggle to keep afloat. So, is there a place where I can touch the bank, where I am secure? मेरे पैरों के तले मुझे भूमि मिलेगी? या तो समुद्र में ही मैं इसी प्रकार से जूझता रहूँगा - एक तळमळचें म्हणताति, तश्शिः? अनन्तसंसारसमुद्रमध्ये मग्नः, this is my status right now. So, with that I still dare to say, अनन्तसंसारसमुद्रमध्ये मग्नः अहम्। तादृशो अहम्। अहं

मग्नः, मां समभ्युद्धर वासुदेव! मेरा उद्धार करना हे भगवन् ! ये प्रार्थना भी हम समझ सकते हैं।

थोड़ा सा श्रवण किया, सत्संग किया। हे भगवान, तू ही मेरा उद्धार कर! मैं तो कुछ नहीं कर सकता हूँ। देखो, शास्त्र में भी कहा है, ये ज्ञान जो है, केवल अनुग्रह रूप से आ सकता है। Again you want a quick resort, I mean some password मिल गया!... समभ्युद्धर - तो समभ्युद्धर का भी अर्थ समझें - 'हर' अर्थात् ले जाना। 'उद्धर', उठाना। Lift me out of this saṁsāra! अभी तो जिस प्रकार का है 'उद्धर', थोड़ा सा छोड़ा, पकड़ा, खींचा, ऊपर लाया, पर फिर भी अभी पैर पानी में ही हैं। No! Lift me Completely out of it! If it was the ocean, think of it like that. High enough so that the sharks don't think you are bait and go 'klonk' at your feet. समभ्युद्धर!... सम्यक् means उठाकर फिर से उसी में डालना नहीं ! सम्यक्! Don't let me down again. अभितः completely – उत्-धर lift! Lift me completely out of this and forever, eternally, lift me out of this संसार! My status is bad. I have understood that. I am not griping... With great ओजस्विता, I am doing my work, I am doing my सेवा. But I know as a result of my सेवा, I am not going to get ज्ञान. I don't know how to get ज्ञान. And You Can lift me out. You Can give me that knowledge, which I seek - the Oneness with God! So that is the second पङ्क्ति.

वहाँ तक जब समझे, फिर जाकर - अनन्तसूत्रे विनियोजयस्व - ये साधक प्रायः बड़ी आतुरता से भगवान से प्रार्थना करते हैं, गुरुजी के पास जाते हैं, वेदान्त का ज्ञान दे दो, बेड़ा पार हो जाएगा! आपकी क्या कमी होगी उसमें ! इस प्रकार से पूछते हैं ! बेवकूफी की भी कोई हद होती है ! फिर से वे कुछ संसार में डूब जाते हैं, फिर जरा प्रौढ़ता आती है, तब विनम्रतापूर्वक आकर पूछेंगे - अनन्तसूत्रे विनियोजयस्व - इस संसार में भी there are moments of bliss, there are moments of deep understanding, there are moments of peace and those moments of peace and depth of understanding that

can just flash in your heart are not necessarily victories for you! You may have understood that you have been very नीच or something and that understanding, “Oh God, how did I do this? I can be a better person”, is an understanding and suddenly these flashes come or something more beautiful, some intuition that flashes in your heart. So connect me to these! मगलँ जीवनातुँ तेँ येँवॉ, a better understanding - more than the superficial one, which is just how to survive and it's a matter of being more cunning than the other person. No! this is wisdom! So we seek that! अनन्त सूत्रे विनियोजयस्व - May I understand with greater and greater clarity, that something which is palpable, which brings about a transformation in me! मेरे जीवन में क्या, मेरे में ही एक प्रकार का परिवर्तन आये! मैं एक अच्छा साधक बनूँ, नेक साधक बनूँ, संयम मेरे जीवन में आये और दूसरों के लिये भी मैं कार्य करूँ - बिना अपने आप को खतम किए हुए। Not at the expense of your soul or don't deplete yourself even in trying to help anybody. Because you have to touch the source of this 'help', this 'strength' and then you can give it. Because you have abundance right now, you don't just dish out without connecting to the स्रोत. That अनन्त सूत्रे - सूत्रवत्, through all that, it is like जो माला में धागा रहता है, उस धागे को मैं पहचानना चाहता हूँ, जो एक एक मणि में अनुस्यूत है और तभी एक माला बनती है। नहीं तो फिर बिखरी हुई मणियाँ मिलती हैं हमको, थोड़ा मिला unexpectedly... No! There is a continuity, so that continuity, that sūtra that runs through our life, That we want and आप यहाँ आ रहे हो बार बार। We people are coming here repeatedly. We are seeking more and more satsaṅga. Because we know there is something good, in the material as well as in the spiritual that we can attain. With that conviction we come.

So the third पद of the shloka – अनन्त सूत्रे विनियोजयस्व - इस को ध्यान में रखना चाहिये। As I said, as an individual, I demand that I get more and more opportunities to contact That Truth, which will bring some extraordinary, other worldly I can say, bliss! Understanding in my own क्षेत्र – it can be in व्यवहार that I chasten myself and I come out strong. I have been extraordinarily rude or aggressive and I can handle the situation in a much stronger, firmer way. कळतऽ आस्स न्हवँ ? Aspire for this! Don't think this is only material. It is in the material, this is our कर्मक्षेत्र, we are making it our गुरुक्षेत्र and here we want to see the change coming in us. And then we know, we have got onto some sūtra, some lifeline has been sent to us and we can come out of this संसार! So you cling to that!

अनन्त सूत्रे... मेरा विनियोग करना हे भगवान! मुझे ऐसे मौके देना, मुझे और भी ऐसे अवकाश देना ताकि I will be able to grasp another handful of that rope and then I am pulling myself. In as much as the Lord is pulling you towards Him, we also are making our own efforts and exulting in that. अनन्त सूत्रे विनियोजयस्व! डूब रहा हूँ, यह मुझे पता है, उद्धार आप करनेवाले हो, यह भी मुझे पता है, पर अब करना क्या है? अनंत सूत्र को मुझे पहचानना है। मेरे जीवन में कुछ एक झलक सी आती है, एक ज्ञान होता है जिसके कारण मेरे जीवन में परिवर्तन आता है, मेरे में एक परिवर्तन आता है, उसकी मुझे एक लालसा है! अनन्त सूत्रे विनियोजयस्व... Give me opportunities, connect me to That! Because it's very easy to forget and then meander and then again come back. So let me not waste my time in these eddy currents, I say. You get stuck somewhere, you just are wallowing in that. Then there is a huge deluge and again you are pushed into the mainstream and your sādhanā begins again!

सो 'अनन्तसूत्रे विनियोजयस्व' - चौथा पद है... then you will have the authority, then you will be granted that vision where you will say अनन्तरूपाय नमो नमस्ते! सभी जगह आप ही का मुझे स्पर्श हो रहा है। In every transaction, in anything that I do, I know that You are with me, एक सान्निध्य का अनुभव हो रहा है। And I know that You are guiding me through this. More and more of the sānnidhya and the relevance of the material, जिसको हम कुरुक्षेत्र कहते हैं, उसको गुरुक्षेत्र बना पाओगे, but it has only that much value. This sūtra becomes stronger and not the मणियाँ, if you want to take it like that. Because that is what connects – अनुस्यूत है। That is what keeps us connected. तो अनन्तसूत्रे विनियोजयस्व... फिर बार बार सत्संग हुआ, बार बार कुछ उपलब्धि हुई, आंतरिक उपलब्धि हुई, और समझ बढ़ी, एक गांभीर्य आया, रसता आयी। और हमारे लिये एक barometer यह है - आप ध्यान में जब बैठोगे, तो आपको ज्यादा समय बैठने की इच्छा होगी, बैठ पाओगे और उस में समय का भी भान नहीं रहेगा! उस प्रकार की एक स्थिति, हे भगवन्, मध्यमा स्तर पर, मेरे लिये जल्दी लाना! Atleast that. फिर - पश्यन्ती - वहाँ पर शुद्ध अनुग्रह से मन एकाग्र होता है। Your attention goes from the very gross repetition of that mantra to letting it happen because you are just very focused on the mantra. At the same time any distracting thought is just discarded automatically by the mind. संस्कार दिल्ल्याति त्या मनाक, that This is not relevant. And for people who are busy, who are achievers, who get a lot of inspiration, I always say, keep a small notepad and a pen next to you and if you get some really good idea, take a breath... the mantra will continue, just make a note, a brief note and keep it there. Some three points, bullet points जैसे. And after you have finished your japa, attend to it because they are inspirations! They are good ideas and they are not to be discarded as random thoughts. They come from the depths of your heart, where you

touch the Feet of the Guru. हृदयांतुं न्हवें गुरुस्पर्शु जांन्वौ ! भाग्र एक प्रतीक रूपेण करताति, आनि मागिरि ताज्जें एक पुण्य मॅळ्णाफुडें, हृदयांतुं आम्कां गुरुपादुका मॅळ्ताति. So that is the pashyantī level, where there is a strong element of Anugraha! Because beyond madhyamā, you can't just get into it. There has to be a protection, there has to be sānnidhya, then at that level we can say, we have really attracted the attention of Anantheshwara. And He is looking at us, He is graciously giving us that strength! Then it's a major upheaval in your life. सारा जीवन जो है, परिवर्तित होता है। बहुत ही वहाँ पर ओजस्विता आयेगी, विस्मित हो जायेंगे लोग, ऐसा कैसे परिवर्तन आया? आता है! अनुग्रह से आये, पर अनुग्रह आने से हमारी यह वर्तमान स्थिति, भगवान की क्षमता और उस क्षमता के लिये हम जो अपना धर्म करते हैं, ईश्वरार्पण बुद्ध्या, वह first, second और third पद में आ गया, ताकि हम अबाधित एक अनुसंधान करते हुए, बिना विघ्न के, we can enjoy that. Correct na?

अनन्तसूत्रे विनियोजयस्व अनन्तरूपाय नमो नमस्ते! In every situation may I see Your Grace. If it is an adverse situation, I handle it correctly. I used to panic, I used to get angry. Now, I didn't – that is an accomplishment! Offer it... immediately offer it to the Lord! This is Your prasāda! सो प्रसाद, प्रसाद, प्रसाद रूप से आने लगता है, तब जाकर आप कह सकते हो - अनन्तरूपाय नमो नमस्ते ! नाना रूपों में आप आ रहे हो! आपणागेलें एक खड्डूसपण आशिलें, तें सुटलें वें? अहंकार तरी पैलेंचि वोच्का, अहंकार आसल्यारि, इत्लां प्रवेशुचि जाय्ना, आपणाल्या हठानें हें कोर्नु लिग्गाड काडताति। मुखावैल्या किल्या खंच्या जन्मांतुं एकु अवकाशु मॅळ्ता की ! अशिं जात्रज्ज काँणाकयि, काँण येंत्ताति की तांकाँ, म्होणु आम्मि गुरु चरणीं प्रार्थना करतऽ आस्ताति. शाश्वत शीघ्रातिशीघ्र 'अनन्तसूत्रे विनियोजयस्व' म्होणु तुम्गेलि कल्लि प्रार्थना आस्स, ती देंवानें सिद्ध कोर्नु दिंक्का, मध्यमांथावु आनि एक स्तर मुखारि, use your own talents, it can be नादोपासना. Something that appeals to you. That can also take you very swiftly, briskly into

that अनुसंधान stage where the अनुग्रह begins to flow, your कर्तृत्व fades off. व्हयिकी ना? आम्हि grossest example दिताति - when a young child is being taught how to write with pencil, either the pencil lead breaks or the inscription is visible in two layers of pages! तिल्लें pressure घाल्लु बरयिताति. But with practice, it just gracefully flows. So there also...तें कर्तृत्वचि। पैलें कर्तृत्व जांक्का, to stop the mind from going all over. But, तें कर्तृत्व सुद्रुक सुरु जात्ता, एकी सहजता येत्ता. गुरूगॅलें इंगित अर्थ, संकेत दिल्लेलें, कळताति and you can progress. अहंकार वोक्का ताज्या खात्तिर. And that शुद्ध जाल्लेलो अहंकार, मागिरि अनन्तसूत्रे विनियोजयस्व म्होणु प्रार्थना करता and it is very facile – responses fast जात्ताति.

I have been talking about this. Cues that you will get in your life... अश्शि कोर्का, अश्शि कोर्का म्होणु। Out of lethargy, laziness if you let go of that, then those cues will die off. If you persist, you will get inspirations and guidance also. This is what I am praying for, that all of you can get to understand ह्या चातुर्मासांतुं।

दुसरें सगळें लौकिक कल्लें आस्स - सुख, शान्ति, समृद्धि, स्वास्थ्य, ताज्जे खात्तिर प्रार्थना करताति, ताज्जे खात्तिर पूजा करताति, ताज्जे खात्तिर आम्हिइ तुमच्या खात्तिर प्रार्थना करताति! जाल्ल्यारि, जायनाफुडें हात्तांतुं कल्लेंयि वर्ना, if you do not connect to That. So अनन्तसूत्रे विनियोजयस्व, आनि अनन्तरूपाय नमो नमस्ते, ही प्रार्थना। यह प्रार्थना आप के जीवन में लागू हो, ऐसी हम आज प्रार्थना करते हैं, गुरुचरणीं! आज का जो पूजा विधान था, वहां पर हमने परंपरा के आचार्यों का आवाहन किया, परंपरा के, एक क्रम से होता है वह... श्रेष्ठ आचार्यों के अपने चार शिष्यों के समेत पंचक, पंचक, पंचक करके, और उसी मंडल में आत्म-पंचक भी रहता है। मैं, मेरी अंतरात्मा, there is conscious, there is an unconscious, there is a sub-conscious, whatever you can put it like that. But it is more clearly defined in our systems.

So all levels of me, me, me, me... the 'crazy me' which is very distracted, a 'sombre me' which has understood the meaning and from the very depth something beautiful comes out, which is always the Truth – that 'me' also, I place, I invoke, on the mandala, and I pray so that परंपरेंथावु येवु, माक्का थायि प्राप्त जाता । It has been depicted on the Gurumaṇḍala Pūjā. The same thing then is invoked within, सो तुम्गेल्या घारा वोचुनु केंद्रा तुम्मि अनुष्ठान सुरु करताति, उगडासु द्ववोर्नु घेय्याति, आम्मि कालि सांगिलें. Visualize! हांगा आय्लीं, पैलें ह्या ध्वजस्तंभाक नमस्कार केल्लो, भित्तरि वोचुगेलीं, देवांगेलें दर्शन केल्लें, तशीची एकी परिक्रमा केल्ली, मागिरि last, स्वाम्यांगेल्या चरणीं सर्वस्व अर्पण कोर्नु, परत देवांगेलें दर्शन कर्तना थंयिं गोम्टी आर्ति जातऽ आस्स । विभिन्न देवांगेल्यां विभिन्न मुद्रा आस्सति, depicted by the नागाचें विग्रह आस्सति, नरसिंह सुदायि आस्स । मगलें रक्षण करि म्होणु प्रार्थना कोर्नु, then... nothing more that I can tell. ताव्वळि तुम्कां... तुम्गेलां जपु deep जाल्लेलां आस्ता आनि तुम्कां स्वतः तुम्गेल्या प्रकृति अनुसार, स्वभावानुसार, बऱ्यो बऱ्यो प्रेरणा येल्ल्यो. It will be an आश्चर्य! आमकां सुदायि, वाह ! म्होणु जातलें । थंयि ती एकि creativity म्हणताति, प्रस्फुटित जांव्याक सुरु जाता । तश्शी जाव्वो ! May it be charmed, the sādhanā that you do! Not a very laboured one. अय्यो किल्लें दिवस वल्योति? समऽ जेव्णाक आनि भाग्र वोचुक, म्होणु तश्शि जाव्रज्ज. You will have overcome that in the first three, four days or ten days, and that vigour in the sādhanā will have stepped in!

(The Āshīrvachana concluded with the bhajana -

मनभावन मेरो सद्गुरु नाम...)

हंसवाहिनी



May my heart be Your Pādukā-s

by Deepā Murḍeshwar, based on H.H. Swāmījī's Āshīrvachana; the reference appears at the end of the article.

वक्षस्ताडनमन्तकस्य कठिनापस्मारसम्मर्दनं
भूभृत्पर्यटनं नमस्सुरशिरः कोटीरसङ्घर्षणम् ।

कर्मदं मृदुलस्य तावकपदद्वन्द्वस्य किं वोचितं
मच्चेतोमणिपादुकाविहरणं शम्भो सदाङ्गीकुरु ॥६४॥

Shrī Shivānandalaharī - verse 64

Before the birth of the Sage Mārkaṇḍeya, his parents received a divine boon with a condition, that they would be blessed with an extraordinary son, but with a condition that his lifespan would be short. He would live for only sixteen years.

Mārkaṇḍeya was indeed a radiant and exceptional child. From his earliest days, he immersed himself in the worship of

Bhagawān Shiva. His life was dedicated to Shiva alone and he remained constantly absorbed in Him.

When the destined end of his earthly life approached, Yamadeva came to claim him. But even Yama hesitated, seeing the young boy completely engrossed in the worship of his Ārādhyā Shiva. Yet He was bound to fulfill His cosmic duty and so He came close to take Mārkaṇḍeya away. Frightened at the sight of the vicious-looking hard hearted Yamadeva, the bhakta in total surrender embraced the Shivaliṅga, crying out for help!

At that very moment, Shiva manifested from the Shivaliṅga itself. Filled with divine wrath at the sight of His devotee being threatened, He, the Mr̥tyuñjaya, struck Yama squarely on the chest with His foot, driving him away and saving Mārkaṇḍeya.

It is this sublime episode that Jagadguru Ādi Shaṅkarāchārya evokes with extraordinary devotion in this 64th verse of Shivānandalaharī - 'The Waves of Divine Bliss', a stuti that beautifully connects the inner world of a sādḥaka with his Isṭa Devatā with the very essence of bhakti.

The sādḥaka now reflects upon this episode as he sits absorbed in meditation, contemplating on Shivalīlā, the Divine play. In that contemplative state, he reflects upon the verse, वक्षस्ताडनमन्तकस्य कठिनापस्मारसम्मर्दनम्... "O Lord! How much You do for Your devotees, for all those who take refuge in You."

Antaka refers to Yama, the Ruler, Adhipati of Death. Even Yama himself was driven away by Shiva. "You struck Yama upon his chest with Your sacred Foot!"

Then another thought arises in his heart, "But, O Lord, how tender Your Feet must be!"

The verse continues, कठिनापस्मारसम्मर्दनम्... When Lord Naṭarāja performs His Cosmic dance, one of His Feet rests upon Apasmāra, the dwarf-demon who symbolizes Vismṛti. The name itself is deeply symbolic. Smaraṇa means remembrance, while apasmāra signifies forgetfulness. The seeker reflects, “That Apasmāra is none other than my own forgetfulness. I have forgotten my true nature. I mistake myself for a limited individual (jīva), forgetting that my essential nature is Shiva Himself.”

Thus, when Lord Shiva showers His Anugraha upon the sādhaṅka, the very first thing His Anugrahātmikā Shakti does is subdue Apasmāra, the self-forgetfulness that causes ignorance. He crushes that forgetfulness so that true remembrance may awaken within us.

“Who am I?” The answer arises from within, Aham? - Shivoham! - I am Shiva. To awaken the re-cognition, Pratyabhijñā, of one’s true Self, Shiva tramples upon Apasmāra.

The sādhaṅka therefore contemplates, “You kicked Yama in the chest... You crushed Apasmāra beneath Your Feet...”

And then another tender concern fills his heart, “You wander freely over the rough, uneven, sharp, rocky terrain of the Himālayan mountains. How much pain Your soft, tender, delicate Feet must endure! O Lord, grant me at least the privilege of serving Your sacred Feet.”

This sentiment blossoms fully in the culminating line of this verse of the Shivānandalaharī, मञ्चेतोमणिपादुकाविहरणं शम्भो सदाङ्गीकुरु । “O Shambho! Please accept my mind as Your bejewelled Pādukā-s Wear them always, wherever You go.”

The sādḥaka prays, “I offer my mind as a pair of ornate Pādukā-s for Your Feet. Please wear them at all times, wherever You may wander, so that Your Feet may never be hurt. And then my mind will rest forever at Your Lotus Feet.”- A win-win situation for both!

An ordinary devotee may meditate upon the Lord’s Feet seeking protection, believing, “By remembering His Feet, I myself shall be protected.”

But a seeker of the highest order thinks differently. His love has become so profound that he no longer worries about his own welfare and comfort. Having become a true disciple, his first concern is the comfort of His Swāmī. “My Master’s Feet must not suffer. Let me protect them first. My own protection will naturally come through sevā, but before that, let me care for His sacred Feet.” Such is the intensity of his devotion.

With this feeling, the uchcha-koṭi sādḥaka offers his mind completely to Īshwara. He then explains why he considers his mind worthy of becoming those jewelled sandals.

“My mind is now alert, purified and steadfast. I have constantly contemplated on Shiva. I have recited the Shiva Kavacha. I have repeated His Divine name and remained absorbed in His remembrance. My mind is now prepared and wholly dedicated.”

Therefore, he prays once more, “O Shambho, I present my mind to You as a pair of Pādukā-s for Your Divine Feet. Wherever You walk, may Your Feet rest upon my mind.”

In this offering, the Lord finds delight and the sādḥaka’s mind becomes forever firmly surrendered to Him.

The constant endeavour of every sincere sādḥaka is to maintain an unbroken inner connection with Īshwara. This shloka may appear to be a playful attempt by the sādḥaka to keep Him ever near, but it is nothing other than pure, selfless and boundless love for Him!

❖ **Hamsavahini Video Link -**

<https://youtu.be/8lcgqZQze4Y?si=hCaBtTIm57urwRU9>

**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.

भावाञ्जलिः

Gleanings from Subālopanishad

By Shrī V. Rājgopāl Bhaṭ

This is affiliated to Shukla Yajurveda and its Shānti Mantra is
ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते...

01. असद्वा इदमग्र आसीत् अजातम् अभूतम् अप्रतिष्ठितम्

अशब्दम् अस्पर्शम् अरूपम् अरसम् अगन्धम् अव्ययम् अजम् आत्मानं मत्वा धीरो
न शोचति ।

01. In the beginning, there was the unmanifest formless Brahman, unborn, non-elemental, supportless, beyond sound, touch, form, taste and smell, immutable and origin-less. The spiritually brave person, conceiving this Brahman as his own Ātman, doesn't grieve at all.

02. एतद्वै सत्येन दानेन तपसा अनाशकेन ब्रह्मचर्येण निर्वेदेन

साधयेदेतत् त्रयं वीक्षेत दमं दानं दयामिति न तस्य प्राणाः

उत्क्रामन्ति अत्रैव समवलीयन्ते ब्रह्मैव सन् ब्रह्माप्येति य एवं वेद ।

02. One should endeavour to attain Brahman by following means: truthfulness, charity, penance, fasting, celibacy and dispassion (Vairāgya). One should also look upon sense-control, charity and compassion (as means to Self-Realisation). (When his death draws near) his vital airs don't rise above and exit. Here itself they merge. Being Brahman, now he attains Brahman, He, who knows thus.

NOTE: Everyone is essentially Brahman alone, but is unaware of this due to Avidyā. When this veil is removed, he discovers himself.

03. The metaphysics of deep sleep.

हृद्याकाशे परे कोशे दिव्यो अयम् आत्मा स्वपिति यत्र सुप्तो न
कञ्चन कामं कामयते न कञ्चन स्वप्नं पश्यति न तत्र देवा न देवलोका न यज्ञा वा
न माता न पिता न बन्धुर्न बान्धवो न स्तेनो न ब्रह्महा तेजस्कायम् अमृतं सलिलम्
एवेदम् ।

03. In the ether of the heart, as in a sheath, the radiant Jīvātman (self) sleeps. There, asleep, he has no desire whatsoever; he dreams not, there are no gods nor the kingdom of gods, no sacrifices, no mother, no father, no kith and kin. There, he is neither a thief nor a Brāhmaṇa-killer. His form is radiant. In place of water, he has nectar to drink.

04. यो हृद्याकाशे एतस्मिन् सर्वस्मिन् अन्तरे
सञ्चरति सोऽयमात्मा तमात्मानम् उपासीत अजरम् अमृतम्
अभयम् अशोकम् अनन्तम् । एष सर्वज्ञ एष सर्वेश्वर एष
सर्वाधिपतिरेषो अन्तर्यामी एष योनिः सर्वस्य ।

04. In the ether of the heart in one and all there moves the Ātman. This Ātman is to be adored. This Ātman is ageless, immortal, fearless, sorrowless and infinite. He is omniscient. He is the Īshwara; He rules over all; He is the Inner monitor; He is the origin of all.

05. Nārāyaṇa is Everything. Brahman is referred to as Nārāyaṇa.

दिव्यं देव एको नारायणः चक्षुः द्रष्टव्यं च नारायणः । श्रोत्रं च श्रोतव्यं च नारायणः
। घ्राणं च घ्रातव्यं च नारायणः । जिह्वा च रसयितव्यं च नारायणः । त्वक् च
स्पर्शयितव्यं च नारायणः ।

मतश्च मन्तव्यश्च नारायणः । बुद्धिश्च बोद्धव्यं च नारायणः ।

वाक् च वक्तव्यं च नारायणः ।

Likewise, all motor organs and their functions are said to be Nārāyaṇa.

05. The One God, Nārāyaṇa, is all the organs of perception (ज्ञानेन्द्रियाणि) and their functions. Likewise, speech, mind and intellect and their functions are Nārāyaṇa.

06. नारायणो धाता विधाता कर्ता विकर्ता नारायण आदित्या

रुद्रा मरुतो वसवो अश्विनौ ऋचो यजूषि सामानि मन्त्रो अग्निः

आज्याहुतिः नारायणः उद्भवः सम्भवः देव एको नारायणः ।

नारायणो माता पिता भ्राता निवासः शरणं सुहृत् गतिः । देव एको नारायणः गर्जति गायति वाति वर्षति अधश्च ऊर्ध्वं दिशश्च सर्वं नारायणः ।

06. Nārāyaṇa is the sustainer, ordainer, creator, and destroyer. Nārāyaṇa is the 12 Āditya-s, 11 Rudra-s, 7 Marut-s, 8 Vasu-s, 2 Ashwinī Kumāra-s. Nārāyaṇa is the four Veda-s. Nārāyaṇa is the Mantra, fire, and the libation (आहुति) of ghee. Nārāyaṇa is origin and every happening. Nārāyaṇa is our mother, father, brother, home, shelter, friend, and destination. The One Nārāyaṇa thunders (being a cloud), sings (as a singer), blows (as a wind), rains (as a rain-bearing cloud). Below and above is Nārāyaṇa. All the directions are Nārāyaṇa.

07. पुरुष एवेदं सर्वं यद्भूतं यच्च भव्यम् ।

उतामृतस्येशानो यदन्नेनातिरोहति ॥

तद्विष्णोः परमं पदं सदा पश्यन्ति सूरयः ।

दिवीव चक्षुराततम् ॥

तद्विप्रासो विपन्यवो जागृवांसः समिन्धते ।

विष्णोर्यत्परमं पदम् ॥

07. All this is Purusha alone, what was and what is yet to be. He is the Lord of immortality. He surpasses (atirohati) matter

(annam). The wise always behold the supreme state of Vishṇu as clearly as an eye seeing an object in the wide sky. The Knowers, free from passion, and awake and alert, attain that supreme abode of Vishṇu.

08. अन्तःशरीरे निहितो गुहायाम् अज एको नित्यो यस्य पृथिवी
शरीरं यः पृथिवीमन्तरे सञ्चरन् यं पृथिवीं न वेद ।

08. He is embedded in the cave within - One, Eternal, Unborn - who has earth as the body, who moves within the earth and whom the earth knows not. In the same way as above, in place of Earth follow Water (आपः), Fire (तेजः), Air (वायुः), Ether (आकाशः), Mind (मनः), Intellect (बुद्धिः), Ego (अहङ्कारः), Chitta (Memory etc), Avyakta (Prakṛti), Deity of Death (मृत्युः).

09. स एष सर्वभूतान्तरात्मा अपहतपाप्मा दिव्यो देव एको नारायणः ।

09. He is the radiant God, One, stainless and who resides within all beings - He is Nārāyaṇa.

10. अन्तः शरीरे निहितो गुहायाम् शुद्धः सोऽयमात्मा सर्वस्य

मेदोमांसक्लेदावकीर्णे शरीरमध्ये अत्यन्तोपहते चित्रभित्तिप्रतीकाशे गान्धर्वनगरोपमे
कदलीगर्भवन्निः स्सारे

जलबुद्बुदवत् चञ्चले निःसृतमात्मानम् अचिन्त्यरूपं

दिव्यम् देवम् अङ्गं शुद्धम् अरूपं सर्वेश्वरम्

अचिन्त्यम् अशरीरम् अमृतं बिभ्राजमानम्

आनन्दं तं पश्यन्ति विद्वांसः ॥

10. The Self of all is in the cave (of the heart). He is pure, but the body he is in, is impure, there being marrow, flesh, fluids,

etc. This body is transient, like a picture drawn on the wall or a castle in the air. It is essenceless like the pith of the plantain tree and restless like bubbles in water. In contrast, the Ātman within transcends thought. It is radiant, divine, unattached, pure, formless, lord of all, unthinkable, immortal, resplendent, and blissful. The Knowers 'see' Him.

11. य एवं निर्बीजं वेद निर्बीज एव स भवति । न जायते न म्रियते
न मुह्यति न भिद्यते न दह्यते न छिद्यते न कम्पते न कुप्यति ।

सर्वदहनोऽयमात्मा इत्याचक्षते । नैवमात्मा प्रवचनशतेनापि लभ्यते न बहुश्रुतेन न मेधया न वेदैः न यज्ञैः न तपोभिः उग्रैः न अन्यैः आत्मानम् उपलभन्ते । शान्तो दान्त उपरतः तितिक्षुः

समाहितो भूत्वा आत्मन्येव आत्मानं पश्यति सर्वस्य आत्मा भवति य एवं वेद ॥

11. He, who knows this seedless(causeless) Ātman becomes himself seedless (goes beyond birth). He is not born, nor does he die. He is not deluded. He cannot be broken, burnt, or cut. He trembles not. He doesn't get angry. It is said he burns down everything (that is negative). This Ātman is not accessible by listening to hundreds of discourses, nor by great scholarship, nor intellectually, nor by Veda-s, nor sacrifices, nor severe penance, nor by any other means. He alone sees Him in himself - he, who is calm and composed, has senses under control, is an introvert, has forbearance and is self-possessed. He realises himself as the Self in all. He who knows thus.

12. बाल्येन तिष्ठासेद् बालस्वभावो असङ्गो निरवद्यो मौनेन तिष्ठासेद् । स न बिभेति कुतश्चन वृक्षमिव तिष्ठासेद् न कुप्येत न कम्पेत सत्येन तिष्ठासेद् सत्योऽयमात्मा ।

12. One should be childlike (in simplicity), cultivate childlike (not childish!) nature, be detached, stainless, observe silence. He fears none, he fears nothing. He should stand like a tree (tree is a symbol of forbearance), he should not get angry nor tremble. He should abide by truth. This Ātman is truth. Truth is Ātman.

NOTE: A child is a metaphor for innocence, simplicity, transparency, lack of guile and duplicity, freedom from pride and prejudice, selflessness, freedom from duality and difference, etc. For a child, the present is the only tense. Past and the future don't haunt him. Yes, childhood is, indeed, the Kingdom of God. What an aspirant (साधक) has to acquire later with assiduous effort during his साधना, the child is blessed with this दैवी सम्पत् as a natural gift, as an inborn endowment. As the child grows, alas, notions of I and mine rear their ugly heads and spoil the game and spell misery.

गुरुवचनम्

We should keep doing our karma, but so far as the fruits of such karma-s are concerned, even if we get them, we should not allow ourselves to be affected by them; we should stay away from the fruits that flow from our actions, dedicating them all at the lotus feet of the Lord. Let us be like the lotus leaf, which, though standing in water, is still above water and remains unaffected, and does not get wet.

H.H. Shrīmat Parijñānāshram Swāmījī III

Shrī Ānandāshram, Khār, 1977

Why Study Upanishad-s - 2 – Kena Upanishad

By Shri Krishṇānand Maṅkīkar

In the last issue of The Sunbeam, we had an introductory write-up on “why study Upanishad-s” with a brief on the Īshāvāsyā Upanishad. In this issue, let us see another Upanishad – the beautiful Kena Upanishad.

Kena Upanishad consists of 34 mantra-s and belongs to the Sāmaveda. At first glance, it carries forward the main theme of Īshāvāsyā Upanishad, which says ईशावास्यमिदं सर्वं यत्किञ्च जगत्यां जगत्. Moreover, Kena has very subtle pointers which, while hinting at the deep philosophy, open up vistas for a reader to contemplate.

To begin with, the disciple asks his teacher,

केनेषितं पतति प्रेषितं मनः केन प्राणः प्रथमः प्रैति युक्तः ।
केनेषितां वाचमिमां वदन्ति चक्षुः श्रोत्रं क उ देवो युनक्ति ॥ १ ॥

“Impelled by whom does the mind move toward its objects? By whom is the foremost life-force set in motion? By whose direction do people speak? What luminous power directs the eye and the ear?”

In short, what is the power behind all powers?

The Guru answers in the next mantra, in the typical Upanishadic language, “That which is the “Ear” of the ear, the “Mind” of the mind, and the “Speech” of the speech and so on, That alone is the power behind the Prāṇa, your vital breath. That is the “Eye” of the eye, and the Muni-s (here the word for Muni-s is धीराः signifying the wise, spiritually steadfast and courageous) who have transcended beyond the identification with the physical sense organs (and have understood the Power which makes all

these work) become immortal having departed from this world. (meaning that they are freed from the cycle of birth and death.)

Next, saying that **“That can neither be perceived by the senses (eye, ear, etc.); it is different from the known and beyond the unknown.”** and **“It cannot be taught as an ordinary object of cognition.”** The Guru says, **“That which people objectify as a knowable thing to be worshipped is not the ultimate Brahman being indicated here.”**

Thereafter, Guru cautions the disciple, “If you think, ‘I know Brahman well,’ then you have understood only a very limited aspect of It.” Brahman is to be realised through every act of awareness. प्रतिबोधविदितं मतममृतत्वं हि विन्दते। आत्मना विन्दते वीर्यं विद्यया विन्दतेऽमृतम् ॥

In the second section, the Guru tells a beautiful story. The gods have all assembled after a great victory over the Asura-s, and they became proud of their victory. Realising what is going on in this assembly of the Deva-s, Brahman appeared before them in the mysterious form of a celestial Being (यक्ष).

Indra sends the Devatā of the winds, वायु, to find out “What” is it that has descended. वायु goes near the “Being” and proudly introduces himself as the one who can blow away anything on the earth! The यक्ष places a dry blade of grass in front of वायु and asks him to blow it away. वायु tries with all his might, but the blade does not move at all! Crestfallen, वायु returns. Indra then sends अग्नि, who too cannot burn that blade of grass. Then Indra himself goes to see यक्ष, as Indra approaches, the Yaksha disappears. At this stage, the resplendent Umādevī (referred to here as हैमवती – the daughter of हिमवान् the Himālaya) appears before Indra. He asks Her, who was it that disappeared just now? She tells him, “That was Brahman, **due to Whose power you all won the war.**”

The Guru concludes the story by symbolically referring to Brahman's lightning-like appearance in the form of the Yaksha, as अधिदैवत and the inner experience, in which Brahman is approached through the movement of the mind, through repeated remembrance, contemplation, and subtle inward awareness as अध्यात्म.

“Kena repeatedly reminds us that Brahman cannot be ‘known’ like an ordinary object or an idea. The true understanding lies in humble recognition of this paradox.”

In conclusion, Guru tells the shishya, “You asked me to teach you the Upanishad (the secret wisdom). I have indeed taught you the same. The foundation for attaining this wisdom is austerity, self-control, righteous action, the Veda-s and their ancillary disciplines, and, above all, Truth. Finally, The Guru concludes the teaching with “Whoever realises this teaching overcomes impurity and becomes firmly established in the highest blessed state.”

शुभं भवतु ।

गुरुवचनम्

When you have complete confidence in what the Guru says and in what the Shāstra says, there is no need any more for arguments and explanations. You accept. And when you have that conviction, you find that the Nigraha shakti of Īshwara – Lord Bhavānīshaṅkar- completely transforms into the Anugraha shakti.

H.H. Shrīmat Sadyojāt Shaṅkarāshram Swāmījī

Shirālī 1998

Summary of Chapter 3 – Shrīmad Bhagawadgītā

By Dr. Sudhā Tinaikar

Shrīmad Bhagawadgītā is the very core teaching of the Veda-s. In the 2nd chapter, the summary of the whole text was given, including *Karmayoga* and *Jñānayoga*. Arjuna's fundamental problem of "to fight the war or not" is the problem faced by all of us in our day-to-day lives; the context may be different for different people.

After the 2nd chapter, Arjuna's *Rāga*, *Shoka*, *Moha* did not disappear, and he was more confused. If knowing the imperishable Self is the answer to get rid of the three, why was Shrī Kṛṣṇa asking him to get involved with a painful duty of fighting a war against his own people? Was Shrī Kṛṣṇa not putting Arjuna in deeper saṁsāra by involving him more and more in Karma? This very relevant doubt was the reason for the unfolding of chapter 3. Here, Shrī Kṛṣṇa made it very clear that both *Ātmajñānayoga* and *Karmayoga* ultimately lead to the same result of resolution of saṁsāra. The difference is only in the lifestyle chosen by the different mindsets of the *mumukshu*-s. A *mumukshu* unprepared for this knowledge needs to be in the lifestyle of *Karmayoga* and prepare himself/herself for this ultimate knowledge. On the contrary, a person already an *uttama adhikārī*, with a prepared intellect, can choose the path of *Jñānayoga*.

Chapter 3 discusses three important aspects.

Firstly, Karma-yoga is discussed in detail in the first twenty verses.

Secondly, for the next few verses, the *shreshtha āchāra* (or the model behaviour of elders and *Jñānī*-s is given.

Thirdly, management of the bondage of desire and anger (*kāma-krodha*) is elaborated till the end of the chapter.

Let us take up the first aspect on details of *Karmayoga*. A rājasic person like Arjuna, not yet prepared for the final goal

of *Ātmajñānam*, had to be explained in detail what *Karmayoga* meant and how this lifestyle was needed at this moment for Arjuna. Shrī Kṛshṇa made it very clear that the two lifestyles are not contradictory to each other, but a serial path to be followed by every *mumukshu*. In this context, Shrī Kṛshṇa gave a detailed explanation of *Kārmayoga* and its benefits. Bhagawān made it very clear that *Karmayoga* gives *Jñāna-yogyatā*, needed for the ultimate knowledge. The explanation of the two-fold *Nishthā* was given in the 3rd verse.

From the 3rd verse onwards, Shrī Kṛshṇa explained that it is not possible for any living being to exist without doing any action. One must understand here that *Karma* in our scriptures means the *Vaidika karma-s* enjoined for each *Varṇa-āshrama* by the Veda-s. *Laukika karma-s* or day-to-day karma-s are not indicated here. From here, Shrī Kṛshṇa made it clear to Arjuna about actions which are compulsorily to be done by everyone, but without any expectation of *phala-s* (*nishkāma Karma-s*), and some actions done to fulfil common human desires (*sakāma-karma-s*), and lastly the *nishiddha karmā-s* which need to be avoided by everyone, especially a serious *mumukshu*.

Nishkāma-karma-s are the hallmark of purifying karma-s. In modern language, such karma-s which are not prompted by desire and meant only for spiritual growth can be explained as *Pañcha-Mahāyajña-s*

The *Pañcha-Mahāyajña-s* can be enumerated as *Deva-Yajña*, *Ṛshi-Yajña*, *Pitr-Yajña*, *Manushya-Yajña* and *Bhūta-Yajña*. Up to verse 20, the glory of these five types of connection with the environment and other living beings is talked about. Harmony with the environment in the form of the above *Yajña-s* makes a *mumukshu* more of a contributor and less of a consumer. This is the perfect Vedic way of living in harmony with the universe. The result of such a life is the maturity of the mind, preparation for the next step of *Jñānayoga*. Though the names of the above

were not clearly indicated, every verse talked about the above five-fold daily actions in its own way. Shrī Kṛṣṇa made it very clear that when one connects to the universe in the five-fold way, the *mumukshu* and the entire universe are benefited mutually.

From the 20th verse onwards, Shrī Kṛṣṇa talks about how a responsible person in society, following the lifestyle of *Pañcha-Mahāyajña-s*, can be a practical guide to the entire group of *mumukshu-s*. This is called *shreshtha-āchāra*. In this part, Shrī Kṛṣṇa talks about a *Jñānī*, a *Guru*, and Himself as examples of lifestyle to be followed.

He explained, “Arjuna, I have really no duties to be done, but if I myself do not follow the very teaching I teach, then the whole society goes through a moral degradation. I am always involved in something or the other, but none of my actions in any way taint me, but I lead the *mumukshu-s* by example.”

A *shreshtha* or a responsible person never creates any confusion in the minds of people. He encourages them to continue doing their actions but subtly guiding them to the way of *nishkāma-karma-s* as a *Karmayogī*. A *jñānī*, a *Guru*, knows that all actions are happening at the level of the body-mind-sense complex and have nothing to do with the real “I”. However, an *ajñānī* still thinks that “I am doing all actions”.

In such a case, what is the way an *ajñānī* releases himself from the binding of the action and its result? The answer to this is given in the most important verse of this chapter, verse no 30... where the ultimate message of *Karmayoga* is given. “Surrender all your actions unto Me (Ishwara) and be free from the action and its results. The *I-ness* अहन्ता and *My-ness* ममता in the action and its result totally disappear, and all your actions become an offering unto Me. Fight this war with the same attitude, Arjuna”. This verse is the very crux of the entire chapter and explains *Karmayoga* in a simple manner. The attitude of *Karmayoga* becomes natural to a *mumukshu* over a period of time.

The third and last part of this chapter deals with management of the bondage by *rāga-dwēsha*-s. Shrī Kṛṣṇa makes a very valid point in this section. He says that it is the very *Prakṛti* with its three *guṇa*-s that is responsible for all the emotional disturbances which occur in the human mind. Strong *vāsanā*-s which have been with us for life after life strengthen them. Beyond a certain extent, absolute control of the emotions is not possible. However, they all can be managed by knowing where they arise from and understanding how not to come under their grip. Desire and hate are basically located at the level of the sense organs and their interaction with the world outside. One can only manage them, and by mind and sense organ management, the *Karmayogī* does not get under their grip. One of the most important *sādhana*-s for the management of *rāga-dwēsha*-s is to keep oneself strictly within one's *swadharma* as per the *varṇāśrama dharma* one belongs to.

Desire and anger born out of *rajoguṇa* are the worst enemies of a *mumukshu*. Shrī Kṛṣṇa gives three examples of how they cloud one's judgement. Like smoke covering the very fire from which it arises, as dust which covers the surface of the mirror, and as the womb which covers the foetus within. The stronger these emotions, the weaker the *shama-dama*, the stronger is the clouding of judgement. Thus *shama*, *dama* and *viveka* are the three most important *sādhana*-s in managing the strong *kāma-krodha*-s for the purpose of *chitta-shuddhi*.

Concluding the third chapter, Shrī Kṛṣṇa reiterates that *Karmayoga* is the only way that all the emotions clouding the intellect can be managed. With this, the first step of *chitta-shuddhi* needed for *jñāna-yogyatā-prāpti* takes place gradually. How long should *Karmayoga* be followed? Until sufficient *chitta-shuddhi* is attained for the next step.

Om Tat Sat

Kumārikā Pūjana at Shrī Chitrāpur Math, Kārlā

By Smt. Smitā Nirañjan Nāgarkaṭṭe

Grāmabhojana is an important event held on special occasions throughout the year at the Shrī Kārlā Durgā Parameshwarī Temple of Shrī Chitrāpur Math, Kārlā. During one such Grāmabhojana held as part of the Navarātri Utsava in October 2023, children from an orphanage accompanied by their caregivers participated in the Grāmabhojana and received the blessings of H.H. Shrīmat Sadyojāt Shaṅkarāshram Swāmījī, Mathādhipati of Shrī Chitrāpur Math.

Upon further inquiry, it was found that they were associated with SOCIAL ACTION FOR MANPOWER CREATION (SAMPARC), a trust established at Village Bhāje, across Mañvalī railway station, about three to four km from Kārlā Math. SAMPARC runs an orphanage that provides accommodation for over 120 girls who attend schools nearby.

In His Āshīrvachana, H.H. Swāmījī explained that during Navarātri, as part of the sacred homa-s, Kumārikā Pūjana is traditionally performed by inviting young girls, seating them with reverence and worshipping them according to the rituals prescribed in the Shāstra-s. Kumārikā Pūjana symbolizes the invocation and worship of the Divine Mother, the Tattva manifest in the girl child. While the Divine resides in every strī, Kumārikā Pūjana offers a special opportunity to recognize and worship that Divine Presence in a young girl. Through this ritual of the Kumārikā Pūjana, Gṛhastha-s perform the act of worship to revere the Divine in human form.

H.H. Swāmījī observed that the spirit of Kumārikā Pūjana should not remain confined to ritual alone but should find expression in society through genuine care, respect and nurturing of young girls. By inviting these children to Kārlā Math, they could be exposed to a spiritually uplifting environment where they can

learn, grow and interact with dedicated and skilled volunteers. Such interactions would enrich not only the children but also their teachers and caregivers, creating opportunities for mutual learning and growth.

H.H. Swāmījī expressed a desire for a team of volunteers from the Math to guide the children in appreciating our rich culture, heritage and timeless values, reflecting the true spirit of Kumārikā Pūjana. During the Grāmabhojana, a few children also displayed a genuine curiosity to learn English. Recognising their enthusiasm, H.H. Swāmījī encouraged the volunteers to include simple conversational English as part of the programme.

H.H. Swāmījī emphasized that this is a meaningful way of reaching out to society while remaining firmly rooted in the spiritual vision of our tradition. When the Divine is recognized and honoured in every individual, Shakti Jāgaraṇa takes place within the individual, the family and society as a whole. H.H. Swāmījī's message was simple yet so profound!

After discussions between the trustees of the two institutions, it was agreed that, beginning in November 2023, around 80 - 100 girls and 10 caregivers would be invited to Kārlā Math for Prasāda Bhojana on every Shukla Navamī for a period of 12 months, through October 2024.

The Prasāda Bhojana would be followed by 60 - 75-minute interactive sessions on Stotra-s, Bhajana-s, Paurāṇika Stories, Sanskrit Sessions, Brain Gym Exercises and Games, Social Skills, and other enriching activities for the children, conducted by a team of volunteers.

Smitā Nāgarkaṭṭe pāchī served as the single point of contact (SPOC) for the initiative. While the volunteer team evolved over time, the sessions continued with the support of dedicated volunteer

pāchī-s such as Shilpā Mudūr, Deepā Udiāver, Jyothī Divgī, Deepā Murḍeshwar, and Saṅgeetā Māvinkurve, ably supported by a few dedicated Yuvā volunteers who joined whenever their schedules permitted.

These monthly sessions continued through October 2024. The associated expenses were met through the generous donations of Shrī Durgesh Chandāvarkar mām and the unstinted support of Shrī Praveeṇ Kaḍḍe mām, President, Standing Committee, Shrī Chitrāpur Math.

On another occasion, during the Shashtyabdapūrti Utsava at Kārlā in November 2024, H.H. Swāmījī was invited by the trustees of Maharshi Karve Stree Shiksha Samsthā (MKSSS), Kāmshet, who run a school for local Ādivasī children. Young girls, elegantly attired in traditional nine-yard sarees and nose rings, welcomed H.H. Swāmījī by showering rose petals along the pathway. They also performed Shrī Guru Pādukā Pūjana, while others recited the Mahishāsūramardinī Stotra from memory.

H.H. Swāmījī was deeply moved by their recitation and participation. In His Upadesha, He emphasized the importance of learning both Sanskrit and English and blessed the children. *(The video links to H.H. Swāmījī's visit and Āshīrvachana are provided at the end of the article).*

As part of an arrangement with the Trustees, since January 2025, groups of approximately 80 children have been invited each month to Kārlā Math. During these visits, they participate in a thoughtfully curated programme that includes Deva Darshana, sessions on value-based education, Sanskrit language learning, creative writing, quizzes, English action songs, Brain Gym exercises, bhajana-s and stories from the Purāṇa-s, followed by Prasāda Bhojana. The programme is facilitated by the dedicated team of volunteers mentioned above.

The children thoroughly enjoy these enriching sessions and participate with equal enthusiasm. Activities are conducted in the spacious and well-maintained premises of Parijñānāshram Vidyālaya, located adjacent to Kārlā Math, providing an ideal setting for an engaging and enriching learning experience.

This account would be incomplete without acknowledging the invaluable contribution of Late Shrī Ajay Shirālī mām, who served as the General Manager at Kārlā Math, and his dedicated team, whose unwavering support ensured the smooth conduct of these monthly events. From arranging transportation for the children between Kāmshet and Kārlā to preparing wholesome, child-friendly meals and ensuring clean premises, hygiene and safety throughout their visit, their assistance has been truly invaluable.

Above all, the volunteers express their heartfelt gratitude with humble praṇāma-s at the Divine Feet of H.H. Swāmījī for giving them this precious opportunity to render sevā. They regard it as a rare privilege and a profound blessing to offer this sevā under H. H. Swāmījī's Guidance and Blessings, an experience that has enriched and inspired each one of them.

Video Links -

- ❖ [H.H. Swamiji's visit to Maharshi Karve Stree-Shikshan Samstha Ashram Shala, Kamshet \(28th Nov 2024\)](#)
- ❖ [Ashirvachana-Maharshi Karve Stree-Shikshan Samstha Anudanit Madhyamik Ashram Shala, Kamshet-28 Nov 24](#)



H.H. Swāmījī visiting MKSSS school at Kāmshet



Shrī Guru Pādukā Pūjana offered by MKSSS children



Deva Darshana & Bhajana at the Divine Sannidhi



Personal supervision by volunteers



Dramatization in Sanskrit



Flower rangoli patterns created by girl students



Girls participating in Brain Gym activities



Prasāda Bhojana

Project Parivartinī

A Publications Recycling Initiative of Shrī Chitrāpur Math

By Smt. Nanditā Mādhav

Background...

Many sādha-s have often wondered how to respectfully dispose of disused or damaged Shrī Chitrāpur Math publications such as books, photographs, calendars, Sunbeam magazines, Vantigā directories, CDs and DVDs. Since these publications frequently contain photographs of our revered Guru-s, Deities, Samādhi-s, Temples and Math-s, they cannot be discarded in the usual manner.

To address this need with due reverence while promoting environmentally responsible practices, the Publications Committee of Shrī Chitrāpur Math, then headed by Shāntīsh Nāyel mām, launched Project Parivartinī on 12th August 2022.

The initiative provides a systematic process for the respectful recycling of SCM publications and products. It covers worn-out books, outdated calendars, Sunbeam magazines, Vantigā directories, audio cassettes, CDs, DVDs, acrylic and wood-mounted products, as well as printed photographs of Guru-s, Deities, Samādhi-s, Temples, Math-s and other sacred images appearing in SCM publications. Before recycling, sādha-s are requested to separate the pages containing sacred images from the remaining printed material. While the non-photographic material is usually sent for processing through

local scrap recyclers, the text pages of Vantigā directories are shredded or burnt after removing the photographic pages, as they contain personal information. The segregated photographic material is either composted locally, handed over to the Local Sabhā, or sent to the SCM Publications Hubs at Shirālī Math, Beṅgaĩūru Math or Kārlā Math. Local Sabhā-s play an important role in this initiative by collecting the segregated photographic material from sādha-s, processing old SCM publications available with the Sabhā, recycling non-photographic material locally, and forwarding the sacred photographic material to the SCM Publications Hubs. Publications that are in good condition are often placed at giveaway counters during Sabhā gatherings.

The journey so far...

From the very beginning, all the material received under Project Parivartinī has been carefully segregated into different categories to ensure that each type is handled appropriately. Laminated and MDF-mounted photographs are separated for specialised disposal, while plastic items such as audio cassettes, DVDs, CDs and damaged Vighraha-s are earmarked for upcycling. Metal strips from calendars, staples and other recyclable scrap are sent for local recycling. Compostable materials like SCM wall calendars, photographs from publications, book covers, pocket calendars, photographs, Sunbeam pages and other sacred printed material are set aside for composting in Kembre. Non-SCM compostable material, such as photographs of other Deities, Swāmījī-s and Saṁsthāna-s, is also respectfully segregated.

At Kembre, a compost pit is prepared, into which the material is placed in layers of hay, or coconut shells, sand, and composting material in this order. It is then covered with hay or coconut shells and finally with soil before the pit is sealed. Through this simple, dignified process, the sacred printed material is respectfully returned to nature.

To date, more than 1,500 kg of materials have been processed through the good offices of the Beṅgaĩūru Sabhā and at the SCM Publications Masterhub in Shirālī. A happy spinoff from this project has been the unexpected boost the archiving project of SCM Publications has received. From rare photos and pamphlets to periodicals and books, Project Parivartini has turned up some gems and given a fillip to the digital preservation of historical material that will give future generations a glimpse of our times, and of times that have passed. We encourage sādḥaka-s to participate in this project not only for the respectful disposal of sacred materials, but also to see it as a means to ensure the preservation of Chitrāpur Sāraswat History.

Project Parivartini reflects our collective responsibility to preserve the sanctity of sacred images while embracing sustainable practices. Every sādḥaka can participate in this noble initiative by ensuring that cherished SCM publications are recycled with reverence and care. Together, we can uphold both our spiritual values and our commitment to the environment.

The accompanying photographs capture the various stages of the composting process carried out at Kembre.



The composting process begins with an initial layer of dry coconut shells in the composting pit at Kembre.



The material for composting being lowered for composting.



Final closure of the composting pit using the mud excavated while digging the pit.



Gurupadeshaḥ

When the ego is truly
sublimated, the seeker gets
charged with unconditional
love. He feels constantly
connected with the Divine
and soon, the Divine within
him takes over.

*H.H. Shrimat Sadyojat Shankarashram Swamiji
(The Speaking Tree, 21.06.2012)*

www.chitrapurmath.net



वृत्तान्ताः

H.H. Swāmījī's visit to Hubbañli - Four Days of Divine Grace

The arrival of H.H. Shrīmat Sadyojāt Shaṅkarāshram Swāmījī in Hubbañli on 16th July ushered in four spiritually uplifting days, filling the hearts of devotees with joy, devotion, and gratitude. As preparations culminated for the sacred Pratishthā Mahotsava, the Shrī Shivakrishṇa Mandir came alive with the gathering of devotees, the fragrance of sacred offerings, and an atmosphere of divine anticipation.

18th July, 2026

The celebrations commenced with the Pavamāna Homa, a sacred ritual performed to invoke purity and divine blessings. This was followed by the Pūrṇāhuti, Maṅgalārati, and the Gāyatrī Devī Kalasha Sthāpanā. Every ritual was performed with great fervour by our learned Math Vaidika-s.

19th July, 2026

The second day witnessed the Gāyatrī Havana, followed by Pūrṇāhuti and Maṅgalārati. Devotees participated with deep reverence as the rituals of Dattātreyā and Guru Pādukā Pratishthāṅga Tattva, Kalā Shakti, and Shakti Kalasha Sthāpanā and Pūjā were performed. In the evening, devotees gathered for the Swāgata Sabhā, where H.H. Swāmījī emphasised devotion, humility, and righteous living. H.H. Swāmījī also spoke about the importance of the Shrī Shivakrishṇa Mandir for the Chitrāpur Sāraswata Samāja. The programme concluded with Shrī Guru Pādukā Pūjana and Bhikshā Sevā, offering devotees the privilege of serving our revered Guru.

20th July 2026

The day began with the Navagraha Havana, Rudra Havana, Dasha Dravya Yukta Sānnidhya Havana, Tattva Havana, and Kalā Shakti Havana, filling the temple with the powerful vibrations of Vedic chanting, followed by the Pūrṇāhuti, Yajña Maṅgalārati, and Pushpāñjali in the presence of H.H. Swāmījī. Thereafter, the moment that every devotee had eagerly awaited finally arrived. At the auspicious muhūrta of 9:38 a.m., the beautiful marble vigraha of Shrī Dattātreyā was ceremoniously brought into the Garbhaguḍi and duly consecrated by the Divine hands of H.H. Swāmījī. Devotees who witnessed this will long cherish the memory of this sacred occasion.

Adding even greater significance to the occasion was the ceremonial installation of the revered Pādukā-s of H.H. Shrīmat Pāṇḍuraṅgāshram Swāmījī within the sanctum sanctorum. This sacred tribute honoured the great Guru whose divine vision and *Saṅkalpa* had inspired the establishment of Shrī Shivakrishṇa Temple more than a century ago.

All along, devotees participated with unwavering faith and devotion. The temple echoed with Vedic chanting, and every ritual reflected the sacred traditions handed down through generations. Being part of this historic milestone filled every heart with gratitude and devotion. As the celebrations concluded, devotees departed with renewed faith and cherished memories.

॥ प्रसन्नोऽस्तु गुरुस्सदा ॥

Reported by Smt. Maithilī Sirūr



Swāgata Sabhā, Hubballī



**Shrī Dattātreyā Vighraha and
Shrī Gurupādukā Pratishthā
by H.H. Swāmījī**



**Shatarudra Kalashābhisheka
and Shoḍashopachāra Pūjā
by H.H. Swāmījī**

H.H. Swāmījī's Visit to Bangalore – July 2026

The visit of our revered H.H. Swāmījī, from 9 July to 16 July 2026, to Beṅgaḷūru was celebration time for all Beṅgaḷūru sādḥaka-s.

The announcement started a chain of well-planned preparatory activities. Right from the decorations at the Math gate to welcome Him, right up to H.H. Swāmījī's visit details! A volunteers' meeting was conducted by the Head Co-ordinator with over 200 members participating. Duties and responsibilities were allotted.

9th July 2026, Thursday – The Day of Arrival

H.H. Swāmījī and Retinue arrived at 4.30 p.m. and were welcomed by members of SCM Beṅgaḷūru Managing Committee with pushpa-pāṇeru-s. Sādḥaka-s in large numbers gathered for darshana of H.H. Swāmījī singing “*Bolā Jaijaikāra Jaijaikāra Swāmīñchā*” with unbridled devotion. H.H. Swāmījī admired the beautiful Raṅgolī (Pūkalam) in the foyer. H.H. Swāmījī was offered Pūrṇa Kumbha Swāgata and Pādaprakṣhālana. The programmes for the next day were read out in Sanskrit by a yuvā.

Every day the Programme began with Suprabhātam, Prāṇāyāma and exercises.

10th July 2026, Friday – Swāgata Sabhā

Bhajana sevā was offered by Indirānagara Bhajana Maṇḍalī and students of Anāhat Naad music group. After the Sabhā Prārambha Prārthanā, BLS President Chaitanya Shiroor mām gave a welcome speech, followed by a melodious Swāgatagīta.

Aruṇ Hebḷe mām, Chairman and President of CHF USA offered a quilt to H.H. Swāmījī with patches created by 66 families in

USA, stitched together by Saṁvit Sudhā in Shirālī, marking the completion of 20 years of CHF. Two CHF volunteers displayed the quilt to all.

Thereafter, H.H. Swāmījī blessed the sād^haka-s with Āshīrvachana explaining how a sād^haka needs to practise “Antar^lakshyam Bahird^rshṭi” while doing sevā. This was followed by Shrī Guru Pādukā Pūjana and Tīrtha vitarāṇa.

The evening programme had bhajana sevā by Bhakti Bhajana Maṇḍalī and weekly Durgānamaskāra performed by Vedika Shrī Vijay Kārṇāḍ Bhaṭmām.

After Dīpanamaskāraḥ and Bhāshya Paṭhana, Shrī Devī Pūjana was performed by H.H. Swāmījī. Aṣṭāvadhāna sevā was followed by prasāda bhojana.

11th July 2026, Saturday – Yoginī Ekādashī (Samārāadhanā of Āroor Umābāi ākkā)

Bhajana sevā was offered by Vijayanagar and Chitrāpur Bhajana Maṇḍalī-s. After the Mahāpūjā, H.H. Swāmījī arrived for Shrī Guru Pādukā Pūjana and Tīrtha vitarāṇa.

In the evening, Shivashakti Bhajana Maṇḍalī offered bhajana sevā, followed by Stotra paṭhaṇa and bhajana by Utthānam Stotra and Bhajana Group.

Maṅgalārati was followed by Aṣṭāvadhāna sevā.

12th July 2026, Sunday – Concluding Dharma Sabhā

Sāmūhika Gāyatrī Anus^uthāna was conducted by Puru^usha Varga with Bhajana sevā by Gurushakti Bhajana Maṇḍalī and Yuvadhārā. The concluding Dharma Sabhā began with Sabhā Prārambha Prārthanā. BLS President Chaitanya Shiroor mām updated H.H. Swāmījī and the laity with the sabhā activities. Gīrvāṇapratish^uthā teachers and students offered a beautiful

motivational Prārthanā in Sanskrit, translated from Marāthī by Shrī Ananthakrishṇa Hirebeṭ mām. Senior Gīrvāṇapratishthā teachers were felicitated followed by Pramāṇapatra vitarāṇa by H.H. Swāmījī to successful students of Gīrvāṇapratishthā courses. Vaidika Sambhāvanā, Vote of thanks and Kshamāyāchanā followed. Thereafter H.H. Swāmījī blessed us with an illuminating Āshīrvachana.

Prārthanā Varga children collectively chanted the stotra-s and nāmasmaraṇa-s during Shrī Guru Pādukā Pūjana and Tīrtha vitarāṇa.

The evening programmes presented two comic skits Koṅkaṇī Navaruchi and Lagnā Tayyāri, written and directed by Shrī Shailesh Burḍe mām. A report was presented on the Jāgrti Shibir on personal safety skills conducted by Prārthanā teachers of Beṅgaḷūru in Srīvalī High School, Shirālī with a brief introduction and experiences.

13th July 2026, Monday – [H.H. Swāmījī were in Ekānta]

In the morning, Shrī Gurupūjana was performed under the Parijñānalaharī Sāmūhika Sāadhanā, a blissful experience, indeed!

In the evening, Saṁskṛta Sambhāshaṇa was conducted by the Gīrvāṇapratishthā teachers followed by Shrī Shiva Pūjana by gr̥hastha-s.

14th July 2026, Tuesday – [H.H. Swāmījī were in Ekānta]

In the morning, Sāadhanā Pañchakam was offered under Parijñānalaharī Sāmūhika Sāadhanā with Shrī-Lalitā-trishatī Kuṅkumārchanā. We felt blessed to have performed our first Parijñānalaharī Sāmūhika Sāadhanā-s in our Math in the sānnidhya of H.H. Swāmījī.

The Saṅkalpa Prārthanā and Kalasha sthāpanā for Rudra Homa was conducted that evening by Ved Vijay Kārṇāḍ Bhaṭmām and other vaidika-s.

15th July 2026, Wednesday

The Rudra Homa commenced at 8 am concluding with pūrṇāhuti in the upasthiti of H.H. Swāmījī.

16th July 2026, Thursday – Niropa

A touching Niropagīta was offered by sādḥaka-s. H.H. Swāmījī blessed sādḥaka-s with Niropa Upadesha.

H.H. Swāmījī and retinue departed for Hubbañi at noon.

We feel Blessed and pray for many more opportunities in future to offer sevā with Punarāgamana of H.H. Swāmījī to Beṅgaḷūru soon!

Om Namaḥ Pārvatīpataye Hara Hara Mahādeva!

Reported by Smt. Sandhyā Nāyel

गुरुवचनम्

May our lives be Parijñānamaya- represents knowledge at all levels and in all fields and the tremendous capacity to bring forth that knowledge in our action, making it a very sublime, elevating spiritual experience.

H.H. Shrīmat Sadyojāt Shaṅkarāshram Swāmījī

Mumbai 2016



Arrival of H.H. Swāmiji



Floral raṅgolī



Pādaprakshālana and Pūrṇa Kumbha Swāgata



Dharma Sabhā

A short talk by Shrī Aruṇ Hebḷe, Chairman and President, CHF USA



Quilt being displayed by CHF volunteers



H.H. Swāmījī performing Shrī Devī Pūjana



Rudra Homa



Pūrṇāhuti by Shri Hemant Mallāpur and Smt. Jasmina Mallāpur

Sāmūhika Shrī-Lalitā-Sahasranāma-Stotraṁ Laksha-Kuṅkumārchanā at Viṭṭal on Guru Pūrṇimā

Guru Pūrṇimā this year, on 29 July 2026, marked the divine beginning of the Chāturmasa Vratānushthāna at Shrīmath Anantheshwar Temple (SAT), Viṭṭal. With the Blessings of H.H. Shrīmat Sadyojāt Shaṅkarāshram Swāmījī, as a total of as many as 496 sādḥaka-s participated and performed the Sāmūhika Shrī-Lalitā-sahasranāma-stotraṁ Laksha-kuṅkumārchanā, both online and in-person.

The Laksha-kuṅkumārchanā involves chanting the Shrī-Lalitā-sahasranāma-stotraṁ, comprising the 1,000 sacred names of the Divine Mother. With 100 sādḥaka-s chanting the stotraṁ together, 1,00,000 (1 lakh) sacred names with kuṅkuma are collectively offered.

The Parijñānalaharī Core Team sought Blessings from H.H. Swāmījī to conduct the sāmūhika sādhanā alternatively with Shrī-Lalitā-trishatī-nāmāvalī Kuṅkumārchanā on special occasions over the 15-month period of the auspicious Parijñānalaharī Mahotsavaḥ.

This blessed period gives our samāja a rare and historic opportunity to collectively offer these two special sevā-s. The sacred Shrī-Lalitā-sahasranāma and Shrī-Lalitā-trishatī were very dear to our beloved Parama Guru, H.H. Shrīmat Parijñānāshram Swāmījī III, and continue to be deeply revered by H.H. Shrīmat Sadyojāt Shaṅkarāshram Swāmījī.

On the morning of the auspicious Guru Pūrṇimā, amidst the cloudy monsoon skies and rains at Viṭṭal, Nature had come alive to a lush green splendour, adding to the enthusiasm of every sādḥaka present to participate in the Shrī-Lalitā-sahasranāma-stotraṁ Laksha-kuṅkumārchanā. In all, 132 sādḥaka-s performed this sacred sādhanā at Viṭṭal, along with 364 sādḥaka-s participating

online from their respective homes across sabhā-s in India and abroad. The collective and rhythmic chanting of the sacred stotram by sādḥaka-s further charged the divine surroundings of the Shrīmath Anantheshwar Temple with devotion and sanctity.

The Viṭṭal Chātur-māsa Committee made meticulous arrangements ensuring that the sāmūhika sādhanā could take place seamlessly. The beautiful Parijñānalaharī cultural stage and its premises were made available to accommodate over 100 sādḥaka-s participating in the sacred sādhanā. The committee, along with the Shrī Chitrāpur Math (SCM) Website Team, also ensured a seamless live-webcast facility for sādḥaka-s joining online.

The chanting of the stotram and the Kuṅkumārchanā was led by a young Vaidika, Shrī Pritam Nāyak Bhaṭmām, under the guidance of Ved. Shrī Gurunāth Uīmaṇ Bhaṭmām. The sāmūhika sādhanā commenced at 8 a.m. with Sabhā Prārambha Prārthanā, followed by the Vaidika taking the Saṅkalpa on behalf of the samāja and all participating sādḥaka-s, and thereafter, followed by the chanting of the stotram with Kuṅkumārchanā.

The Parijñānalaharī Core Team extends its heartfelt gratitude to the Viṭṭal Chātur-māsa Committee, SCM Website Team, the Vaidika-varga, volunteers, and coordinators for their support, and to all the participating sādḥaka-s for their unprecedented response.

We collectively offer this sāmūhika sādhanā at the Lotus Feet of H.H. Swāmījī, our revered Guruparamparā, Ārādhyā Devatā Shrī Bhavānīshaṅkar Devū, Devī Shrī Rājarājeshwarī, and at the Divine Sannidhi of Shrīmath Anantheshwar.

Reported by Shrī Chaitanya Mallāpur
(On behalf of the Parijñānalaharī Core Team)

हिंदी विभाग

हंसवाहिनी



मेरा हृदय आपकी पादुका बने

दीपा मुर्देश्वर द्वारा, परम पूज्य स्वामीजी के आशीर्वचन पर आधारित ।

हिंदी अनुवाद – अनुवाद समिति ।

संदर्भ लेख के अंत में दिया गया है ।

वक्षस्ताडनमन्तकस्य कठिनापस्मारसम्मर्दनं
भूभृत्पर्यटनं नमस्सुरशिरः कोटीरसङ्घर्षणम् ।
कर्मदं मृदुलस्य तावकपदद्वन्द्वस्य किं वोचितं
मच्चेतोमणिपादुकाविहरणं शम्भो सदाङ्गीकुरु ॥६४॥

श्री शिवानंद लहरी – श्लोक ६४

ऋषि मार्कण्डेय के जन्म से पहले, उनके माता-पिता को एक शर्त पर दिव्य वरदान प्राप्त हुआ था, कि उन्हें एक विलक्षण पुत्र की प्राप्ति होगी, किंतु उसकी आयु अत्यंत अल्प होगी, वह केवल सोलह वर्ष तक ही जीवित रहेगा ।

मार्कण्डेय वास्तव में तेजस्वी और असाधारण बालक था। बचपन से ही वह भगवान शिव की उपासना में लीन रहता था। उसका संपूर्ण जीवन केवल शिव को ही अर्पित था और वह निरंतर शिव में ही मग्न रहता था।

जब पृथ्वी पर उनकी निर्धारित आयु पूर्ण होने का समय आया, तब यमदेव उन्हें ले जाने के लिए उपस्थित हुए। परंतु बालक मार्कण्डेय को अपने आराध्य भगवान शिव की उपासना में पूर्णतः तल्लीन देखकर यमदेव भी तनिक हिचकिचाए। फिर भी अपने जागतिक कर्तव्य का पालन करना उनके लिए अनिवार्य था। अतः वे मार्कण्डेय का प्राणहरण करने हेतु उसके समीप पहुँचे। यमदेव का भयानक कठोर-हृदय रूप देखकर भयभीत भक्त पूर्ण शरणागति के साथ शिवलिङ्ग का आलिंगन कर सहायता हेतु पुकार उठा।

उसी क्षण भगवान शिव स्वयं शिवलिंग से प्रगट हुए। अपने परम भक्त को संकट में देखकर दैवी क्रोध से मृत्युंजय भगवान ने यम के वक्षस्थल पर भीषण आघात कर उसे दूर भगाया एवं मार्कण्डेय की रक्षा की।

इसी अलौकिक प्रसंग का अत्यंत भावपूर्ण स्मरण जगद्गुरु आदि शंकराचार्य अपनी कृति 'शिवानंद लहरी' के ६४वें श्लोक में करते हैं। 'शिवानंद लहरी' अर्थात् 'दिव्य आनन्द की तरंगें', एक ऐसी स्तुति है जो साधक के आंतरिक जगत को बड़ी सुंदरता से उसकी भक्ति के मूल भाव के माध्यम से उसके इष्टदेवता के साथ जोड़ती है।

ध्यान में लीन साधक भगवान शिव की इस दिव्य लीला का चिंतन करते हुए इस घटना पर मनन करता है—

“वक्षस्ताडनमन्तकस्य कठिनापस्मारसम्मर्दनम्...” “हे प्रभु! अपने भक्तों के लिए, अपनी शरण में आने वालों के लिए आप कितना कुछ करते हैं!”

यहाँ 'अंतक' शब्द यमराज – शासक, मृत्यु के अधिपति, के लिए प्रयुक्त हुआ है। साधक विचार करता है -

“हे प्रभु ! आपने अपने पवित्र चरण से यमराज की छाती पर प्रहार किया!” फिर उसके हृदय में एक और भाव जागृत होता है...

“किंतु प्रभो ! आपके चरण तो कितने कोमल होंगे ...”

श्लोक में आगे कहा गया है ... “कठिनापस्मारसम्मर्दनम्...” जब भगवान नटराज दिव्य तांडव करते हैं, तब उनका एक चरण अपस्मार नामक एक बौने असुर पर रखा रहता है, जो विस्मृति का प्रतीक है।

अपस्मार, यह नाम ही बड़ा द्योतक है। ‘स्मरण’ का अर्थ है – याद रखना या स्मृति, और ‘अपस्मार’ का अर्थ है— भूलना अर्थात् विस्मृति। साधक चिंतन करता है - “यह अपस्मार कोई बाहरी असुर नहीं, अपितु मेरी अपनी आत्म-विस्मृति है। मैं अपने वास्तविक स्वरूप को भूल गया हूँ। मैं यह भूलते हुए कि मेरा वास्तविक स्वरूप स्वयं शिव ही है, स्वयं को सीमित देहस्वरूपी जीव मान बैठा हूँ।”

अतः जब भगवान शिव साधक पर अपना अनुग्रह बरसाते हैं, तो सबसे पहले उनकी यह अनुग्रहात्मिका शक्ति इस अपस्मार - अर्थात् अज्ञान की जननी - आत्म-विस्मृति का दमन करती है। वे अज्ञानरूपी उस विस्मृति को कुचल देते हैं ताकि आत्म-स्मृति का सत्य हममें पुनः जागृत हो सके।

मैं कौन हूँ ? तब भीतर से उत्तर प्रकट होता है - “अहम्? शिवोऽहम्!” “मैं? मैं शिव हूँ।” इसी प्रत्यभिज्ञा - अपने वास्तविक स्वरूप की पुनः पहचान - को जागृत करने के लिए भगवान शिव ‘अपस्मार’ का दमन करते हैं।

इसीलिए साधक चिंतन करता है... “हे प्रभु ! आपने यमराज की छाती पर प्रहार किया... आपने अपस्मार को अपने चरणों तले कुचला ...”

और तभी उसके हृदय में एक मार्मिक चिंता जाग उठती है ... “हे प्रभो ! आप हिमालय के ऊबड़-खाबड़, नुकीले, कठोर और पथरीले मार्गों पर निरंतर विचरण करते हैं। आपके कोमल, मृदुल और सुकुमार चरणों को कितनी पीड़ा सहनी पड़ती होगी ! प्रभो, मुझे कम-से-कम आपके पवित्र चरणों की सेवा करने का सौभाग्य प्रदान कीजिए।”

यही भाव इस श्लोक की अंतिम पंक्ति में पूर्ण रूप से खिल उठता है... “मच्चेतोमणिपादुकाविहरणं शम्भो सदाङ्गीकुरु।”

“हे शम्भो! कृपया मेरे मन को अपनी रत्नजटित पादुकाओं के रूप में स्वीकार कर लीजिए। जहाँ भी आप विचरण करें, सदैव उन्हें धारण कीजिए।”

साधक प्रार्थना करता है... “मैं अपना मन आपके चरणों के लिए सुसज्जित / अलंकृत पादुकाओं के रूप में अर्पित करता हूँ। आप जहाँ कहीं भी जाएँ, उन्हें सदैव धारण करें, ताकि आपके कोमल चरणों को कभी पीड़ा न पहुँचे। और तब मेरा मन भी सदा आपके श्रीचरणों में ही स्थित रहेगा।” वास्तव में यह दोनों के लिए कल्याणकारी स्थिति है।

एक सामान्य भक्त भगवान के चरणों का स्मरण अपनी रक्षा के लिए करता है, यह सोचते हुए कि, “यदि मैं उनके चरणों का स्मरण करूँगा, तो वे मेरी रक्षा करेंगे।”

किंतु उच्च कोटि का साधक भिन्न प्रकार से सोचता है। उसका प्रेम इतना गहरा हो चुका है कि उसे अपनी सुरक्षा या सुविधा की कोई चिंता नहीं रहती। एक सच्चे शिष्य के रूप में वह अपने स्वामी के सुख को ही प्राथमिकता देता है।

“मेरे प्रभु के चरणों को तनिक भी कष्ट न हो। पहले मैं उनकी रक्षा करूँ। मेरी अपनी रक्षा तो सेवा के माध्यम से स्वयं ही हो जाएगी, पर उससे पहले मुझे उनके पवित्र चरणों की सेवा करनी है।” उसकी भक्ति में ऐसी तीव्रता होती है। इसी भावना के साथ उच्च कोटि का साधक अपना संपूर्ण मन ईश्वर को समर्पित कर देता है। और फिर वह बताता है कि उसका मन दिव्य पादुका बनने के योग्य क्यों है ... “मेरा मन अब जागरूक, शुद्ध और अटल हो चुका है। मैंने निरंतर भगवान शिव का चिंतन किया है। शिवकवच का पाठ किया है। मैंने उनके दिव्य नाम का जप किया है एवं उनके स्मरण में निरंतर मग्न रहा हूँ। अब मेरा मन पूर्णतः तैयार है और समर्पित है।”

अतः वह पुनः प्रार्थना करता है... “हे शम्भो! मैं अपना मन आपके दिव्य चरणों के लिए पादुकाओं के रूप में अर्पित करता हूँ। आप जहाँ कहीं भी चलें, आपके चरण मेरे मन पर ही प्रतिष्ठित रहें।” इस समर्पण से भगवान प्रसन्न होते हैं और साधक का मन सदा-सर्वदा उनके चरणों में समर्पित रहता है।

प्रत्येक सच्चे साधक का यही निरंतर प्रयास होता है कि ईश्वर से उसका अटूट आंतरिक संबंध सदा बना रहे। ऊपरी तौर पर यह श्लोक साधक द्वारा मानो भगवान को सदैव अपने समीप रखने हेतु एक बालसुलभ प्रयास सा प्रतीत होता है, पर वास्तव में यह ईश्वर के प्रति निष्काम, निर्मल, और असीम प्रेम की अभिव्यक्ति ही है।

काव्यकथा

बब्बर शेर और लंगड़ा भेड़िया

घने पेड़ों के बीच वह चलता गया, चलता गया, सुन गुनगुनाते भँवरों के गीत, झूमता चला, झूमता चला।

तमतमाते सूरज की चिलचिलाती धूप में, इधर-उधर कुछ फल खाने को, बेसब्री से ढूँढता रहा।

जाने कब बहुत पहले छोड़ आया था वह घर अपना, इस जीवन में अब मुश्किल था उसका बंधना।

दिन भर अपने इष्ट देवता पर लगाकर ध्यान अपना, बैठ अपनी छोटी सी गुफा में करता वह प्रार्थना।

सुनी कराहट पास ही, उसने चलते चलते, मन हुआ भयभीत, रोंगटे खड़े हुए उसके!

लगाए टकटकी उसने देखा, छुपकर पेड़ के पीछे से...उफ! अनजाने ही टकरा गया था,

वह भेड़ियों की माँद से!

वह पशु जो था कभी, बलवान और खूँखार, अब गुजार रहा था दिन अपने, लंगड़ा और लाचार!

भूख से तड़प तड़प, हुई उसकी बहुत दुर्दशा! तभी अचानक उसने देखा, अनूठा एक अचंभा!

आलीशान, मस्त, एक शानदार शेर वहाँ था आ पहुँचा....अपना अधखाया शिकार वह चुपचाप खींचकर लाया!

बूढ़े लंगड़े भेड़िये के पास, शिकार अपना छोड़कर,

लौट गया फिर बब्बर शेर, बस यँ ही बेखबर होकर!

नहीं हो रहा था विश्वास, देख इस अद्भुत दृश्य को,

पर समझ अवश्य गया था वह इसके तात्पर्य को!



“हं!!! बेवस भेड़िये को ईश्वर ने जब पहुँचाया भोजन खुद ही, ऐसी ही उत्तम व्यवस्था वह अवश्य करेगा मेरे लिए भी!”

उस दिन से कभी नहीं भटका वह भोजन की तलाश में, पर भूख ने आ घेरा जब बैठना चाहा ध्यान में।

हाय!! धीरे-धीरे उसकी हालत बहुत गंभीर हुई, तभी एक आवाज धीमी सी उसके कानों पर पड़ी!

दयालु भगवान ने हस्तक्षेप करने की ठान ली ...“जानते हो, भेड़िये वाली घटना तुम्हें क्यों दिखाई दी?

असहाय भेड़िये जैसे, बैठे बैठे, भोजन कभी ना स्वीकारना, बल्कि, बनो राजसी शेर जैसे - सभी को संभालना, सभी में बाँटना!”

उमड़ते-धुमड़ते विचारों के बीच, बड़ी देर तक खड़ा रहा वह चुप्पी साधकर!
फिर लौट चला वह अपने घर, ज्ञान के प्रकाश को लेकर,
गुरु के मार्गदर्शन से खुद को धन्य-धन्य मानकर!

मूल कविता – साधना काष्किणि
हिंदी भाषांतर – अनुवाद समिति
चित्रीकरण – टीम काव्यकथा एवं देवयानी पडुबिद्री



चातुर्मास्य का महत्त्व

लेखक : श्री वी. राजगोपाल भट

चातुर्मास एक परिचित शब्द है। चातुर्मास के समय आचरण किए जाने वाले आध्यात्मिक व्रतोंके पालन को चातुर्मास्य कहा जाता है। शाब्दिक रूप से चातुर्मास का अर्थ है - चार मास। आषाढ शुक्ल एकादशी से कार्तिक शुक्ल द्वादशी तक की अवधि चातुर्मास कहलाती है।

ऐसी मान्यता है कि भगवान् विष्णु चातुर्मास-आरंभ के दिन (शयनी एकादशी) को शयन करते हैं तथा चातुर्मास के अंतिम दिन (उत्थान द्वादशी) को अपनी शेषशय्या से उठते हैं। उससे एक दिन पूर्व (प्रबोधिनी एकादशी) वे केवल जागृत होते हैं, किंतु शय्या का परित्याग अगले दिन करते हैं। इन दोनों (शयनी एकादशी और प्रबोधिनी एकादशी) के मध्य भगवान् परिवर्तिनी एकादशी के दिन हम सामान्य मनुष्यों की भाँति निद्रा में एक करवट से दूसरी करवट बदलते हैं।

“भगवान् विष्णु का शयन !” यह सुनने में कुछ विचित्र प्रतीत होता है, है न? किन्तु वस्तुतः यह वर्षा ऋतु के कारण मनुष्य के जीवन में आने वाली जड़ता को व्यक्त करने वाली एक अत्यंत सुंदर पौराणिक कल्पना है। वर्षा ऋतु के आगमन के साथ ही मानो जीवन की गति मंद पड़ जाती है। आज परिवहन और संचार के क्षेत्र में इतनी उन्नति होने पर भी यदि दो दिनों तक निरंतर वर्षा हो जाए, तो जनजीवन अस्त-व्यस्त हो जाता है। मार्ग कीचड़मय हो जाते हैं, यातायात बाधित हो जाता है और लोग घरों में ही रहने को बाध्य हो जाते हैं। अब कल्पना कीजिए कि कुछ शताब्दियों पूर्व ग्राम्य जीवन कैसा रहा होगा। यदि आधुनिक यातायात के साधनों की कल्पना को अनदेखा कर दें, तो सहज ही अनुभव किया जा सकता है कि वर्षा ऋतु में हमारे पूर्वज स्वयं को कितना असहाय और विवश अनुभव करते होंगे। ऐसे समय घर से बाहर निकलना भी कितना कठिन रहा होगा! इस प्रकार, परिस्थिति की विवशतावश निष्क्रिय रहना जीवन का एक कटु सत्य था। निष्क्रियता मनुष्य को आलस्य की ओर ले जाती है। तब रजोगुण की सक्रियता मंद पड़ जाती है और तमोगुण का प्रभाव बढ़ने लगता है - भगवान् विष्णु का शयन इसी निष्क्रियता का प्रतीक है। मानव रूप में अभिव्यक्त भगवान् का एक मनोरम उदाहरण !

परंतु भगवान् विष्णु ही क्यों, ब्रह्मा अथवा शिव क्यों नहीं? इसका उत्तर सरल है। त्रिमूर्तियों में से भगवान् विष्णु ही पालन (स्थिति) के अधिष्ठान देवता हैं। वर्षा ऋतु में उनका पालन-कार्य मानो कुछ मंद पड़ जाता है। इसके विपरीत, भगवान् ब्रह्मा, जो सृष्टि के अधिष्ठान देवता हैं, इस समय सृष्टि-रचना में निरत रहते हैं। चारों ओर हरियाली छा जाती है और कोने कोने में चैतन्य की झलक दिखाई देती है। यहाँ तक कि सूनी चट्टानों पर भी जीवन पनपने लगता है। वर्षा ऋतु अपने साथ बाढ़, प्रबल आँधी तथा मृत्यु और विनाश का दुष्प्रभाव भी लाती है। मानो इन्हीं कार्यों में भगवान् शिव भी व्यस्त रहते हैं। किन्तु भगवान् विष्णु मानो शयन कर रहे हैं, क्योंकि वर्षा ऋतु में सब कुछ अस्त-व्यस्त हो जाता है। उनके पालन कार्य में जिस व्यवस्था, स्वच्छता और संतुलन की अपेक्षा होती है, वह वर्षा ऋतु की इस अव्यवस्था में कहीं पर भी दिखाई नहीं देती। जब वर्षा ऋतु समाप्त होती है, तब आकाश पुनः उज्ज्वल हो जाता है। सूर्य अब बादलों के साथ आँख-मिचौली नहीं खेलता। अव्यवस्था दूर हो जाती है और जीवन पुनः अपनी सामान्य गति से चलने लगता है। यही भगवान् विष्णु के पुनः अपने कार्य में प्रवृत्त होने (उत्थान द्वादशी) का प्रतीक है।

भाद्रपद के मध्य तक वर्षा ऋतु अपने अंतिम चरण में पहुँच जाती है। इस स्थिति का अत्यंत सुंदर चित्रण भगवान् विष्णु के निद्रा में एक करवट से दूसरी करवट बदलने (परिवर्तन) के रूप में किया गया है, जो उनके शीघ्र ही जागृत होने का संकेत देता है।

"खाली दिमाग शैतान का घर होता है।" हमारे पूर्वज इस बात को भली-भाँति समझते थे। इसलिए उन्होंने सोच समझ कर आलस्य और उससे उत्पन्न होने वाली हानिकारक प्रवृत्तियों से बचने के लिए एक आध्यात्मिक अनुशासन का विधान किया। यथाशक्ति प्रत्येक व्यक्ति को वर्षा ऋतु के दौरान कोई न कोई व्रत धारण करने का निर्देश दिया गया। यह व्रत कुछ विशेष खाद्य पदार्थों का त्याग करने का पवित्र संकल्प भी हो सकता है - जैसे श्रावण में शाक, भाद्रपद में दही, आश्विन में दूध तथा कार्तिक में दालों का त्याग। इन्हें क्रमशः शाकव्रत, दधिव्रत, पयोव्रत तथा द्विदलव्रत कहा जाता है। इसके साथ ही संयमपूर्ण जीवन व्यतीत करना, इंद्रियभोगों का त्याग करना तथा अपना अधिकाधिक समय शास्त्राध्ययन, प्रार्थना-उपासना और ध्यान में लगाना भी अपेक्षित है। मांसाहारी लोग भी इस

अवधि में मछली तथा अन्य पशु-पक्षियों के मांस का भक्षण नहीं करते। व्रत सरल हो अथवा कठिन, उसका आरंभ आषाढ शुक्ल एकादशी, द्वादशी अथवा पूर्णिमा - इनमें से किसी एक दिन तथा उसका समापन कार्तिक शुक्ल द्वादशी को किया जाना चाहिए।

व्रत आचरण करने वाला साधक आरंभिक दिन को उपवास कर संकल्प लेता है तथा भगवान् की मूर्ति (या चित्र) के समक्ष प्रार्थना करता है - "हे प्रभु! मैंने आपको साक्षी मानकर यह व्रत धारण किया है। आपकी कृपा से यह बिना किसी विघ्न या बाधा के पूर्ण हो। यदि व्रत के बीच में ही मेरी मृत्यु हो जाए, तो आपकी कृपा से मेरा यह व्रत पूर्ण माना जाए।"

समापन के दिन व्रत धारण करने वाले साधक/साधिकाएँ प्रार्थना करती हैं - "हे प्रभु! यह व्रत मैंने आपको प्रसन्न करने के लिए धारण किया था। हे जनार्दन! यदि इसके पालन में मुझसे कोई त्रुटि रह गई हो, तो भी आपकी कृपा से यह व्रत पूर्ण माना जाए।"

व्रत हमारे शारीरिक तथा आध्यात्मिक सामर्थ्य की परीक्षा है। सामान्यतः हम अपनी आदतों के दास बन कर एक निश्चित दिनचर्या में बँध जाते हैं - यंत्रवत् खाते-पीते और जीवन के सुखों का उपभोग करते रहते हैं। व्रत हमें इस दिनचर्या से बाहर निकलने की प्रेरणा देता है। यह हमारी उस क्षमता की परीक्षा और चुनौती है जिससे हम स्वेच्छापूर्वक, छोटे या बड़े, आत्मसंयम का पालन करते हुए अपनी आदतों के बंधन से ऊपर उठ सकें। यदि हम एक छोटे से व्रत का भी सफलतापूर्वक पालन कर लें, तो यह कोई छोटी उपलब्धि नहीं है। श्रीमद्भगवद्गीता के शब्दों की स्मृति दिलाते हुए कहा जा सकता है—"व्रतस्य स्वल्पमप्यस्य त्रायते महतो भयात्।" अर्थात्, "व्रत का थोड़ा-सा पालन भी हमें महान भय (विनाश) से बचाता है।" इस बढ़ते हुए आत्मविश्वास के साथ हम अगली बार और भी अधिक कठिन व्रत धारण कर सकते हैं। व्रत छोटा हो या बड़ा, महत्त्व हमारे सामर्थ्य, दृढ़ता और किसी भी परिस्थिति में अंत तक उसका पालन करते रहने के अटल संकल्प का है।

इसी संदर्भ में संन्यासी के चातुर्मास्य का विशेष महत्त्व है। सामान्य व्यक्ति को इस

अवधि में अध्यात्म की ओर प्रवृत्त होने का निर्देश दिया गया है। इसके लिए उसे एक आध्यात्मिक मार्गदर्शक की आवश्यकता होती है, और संन्यासी उसे इसमें सहायता प्रदान करते हैं।

संन्यास ग्रहण करते समय संन्यासी यह व्रत लेते हैं - "अभयं सर्वभूतेभ्यो मत्तः स्वाहा", अर्थात् "मुझसे किसी भी प्राणी को भय न हो।" संन्यासी परिव्राजक होते हैं, अर्थात् जो पैदल भ्रमण करते हुए स्थान-स्थान पर जाते हैं। वर्षा ऋतु में कीचड़ और जल से भरे मार्गों पर चलते समय उनके पैरों तले छोटे-छोटे जीव-जंतुओं को भय अथवा हानि पहुँचने की संभावना रहती है। उन्हें सावधानीपूर्वक हर कदम बढ़ाना पड़ता है। इसलिए वे एक ही स्थान पर रहने का संकल्प करते हैं। इससे गृहस्थों को भी अत्यंत प्रसन्नता होती है। गृहस्थों के लिए संन्यासी की सेवा करना तथा उनके मार्गदर्शन और निरीक्षण में श्रवण (उपदेश सुनना), मनन (चिंतन) और निदिध्यासन (ध्यान) का अभ्यास करना पुण्य का कार्य माना गया है। चातुर्मास्य के दौरान संन्यासी किसी पवित्र ग्रंथ - जैसे किसी उपनिषद्, श्रीमद्भगवद्गीता के किसी अध्याय अथवा अन्य किसी आध्यात्मिक ग्रंथ का चयन कर उस पर प्रवचन देते हैं। इस प्रकार, चातुर्मास्य वास्तव में सभी के लिए एक आध्यात्मिक साधना-काल बन जाता है।

सामान्यतः चातुर्मास चार मासों की अवधि का होता है, किंतु संन्यासियों के लिए इसमें एक छूट दी गयी है। उनके लिए चातुर्मास्य व्रत चार पक्षों तक ही रहता है - अर्थात् आषाढ शुक्ल पूर्णिमा (गुरु पूर्णिमा) से भाद्रपद शुक्ल पूर्णिमा तक। वर्षा ऋतु का सर्वाधिक प्रभाव भी इन्हीं चार पक्षों के दौरान रहता है।

जगद्गुरु वेदव्यासजी को श्रद्धांजलि अर्पण करने के पश्चात् संन्यासी अपने यजमानों को इस प्रकार संबोधित करते हैं ...

प्रायशः प्रावृषि प्राणिसंकुलं वर्त्म दृश्यते ।
 अतस्तेषाम् अहिंसार्थं मासान् वै चतुरस्त्विह ॥
 स्थास्यामश्चतुरो मासान् अत्रैवासति बाधके ।
 निवसामोऽत्र भवतामानुकूल्येन सर्वथा ॥
 जीवाङ्कुराणां जीवानां अहिंसा हेतवेऽपि च ॥

"वर्षा ऋतु में मार्ग प्रायः असंख्य छोटे-छोटे जीवों से भर जाते हैं। यात्रा के दौरान हमारे पैरों के नीचे आकर उनका नाश न हो, इसलिए यदि आपको कोई असुविधा न हो, तो हम यहाँ चार पक्षों तक निवास करना चाहते हैं। ताकि हम समस्त प्राणियों के प्रति अहिंसा के अपने व्रत का पालन कर सकें।"

इसके पश्चात् यजमान विनम्रतापूर्वक इस प्रकार निवेदन करते हैं -

**“निवसन्तु सुखैनात्र गमिष्यामो कृतार्थताम् ।
यथाशक्ति च शुश्रूषां करिष्यामो वयं मुदा” ॥**

"हे परम पूज्य ! कृपया यहाँ सुखपूर्वक निवास करें। यह हमारे लिए परम सौभाग्य और महान पुण्य का विषय है। हम अपने संपूर्ण सामर्थ्य के अनुसार प्रसन्नतापूर्वक आपकी सेवा करेंगे।"

इस प्रकार संन्यासी का चातुर्मास्य प्रारंभ होता है। इस अवधि में गृहस्थों तथा साधकों (स्त्री अथवा पुरुष) को ईश्वर तथा आध्यात्मिक विषयों का ज्ञान प्राप्त करने, अपनी शंकाओं का समाधान करने तथा जप (या वे जो भी साधना कर रहे हैं) में अधिक प्रगति के लिए व्यावहारिक मार्गदर्शन प्राप्त करने का उत्तम अवसर मिलता है। दूसरी ओर, संन्यासी भी कृतार्थता का अनुभव करते हैं। यह परस्पर संवाद जितना अधिक होता है, चातुर्मास्य उतना ही अधिक सार्थक बनता है।

(आंग्ल उद्धरण स्रोत : चित्रापुर सनबीम, अगस्त १९९८)
(हिंदी अनुवाद – अनुवाद समिति, श्री चित्रापुर मठ)

LEST WE FORGET

H.H. Shrīmad Ānandāshram Swāmījī on Vantigā

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

उत्सवाः

FESTIVALS IN SEPTEMBER AND OCTOBER 2026

September 2026

- 04 – Friday – Shrāvaṇa-Kṛ̥ṣṇa – Aṣṭamī (8)
Shrī Kṛ̥ṣṇa Janmāṣṭamī
- 13 – Sunday – Bhādrapada - Shukla – Dvitiyā (2)
Samārāadhanā at Shirālī
H.H. Shrīmad Ānandāshram Swāmījī
- 14 – Monday – Bhādrapada – Shukla – Tṛtiyā (3)
Swarna Gaurī Vrata / Haratālikā
- 14 – Monday – Bhādrapada – Shukla – Chaturthī (4)
Shrī Gaṇesha Chaturthī
- 15 – Tuesday – Bhādrapada-Shukla – Pañchamī (5)
R̥shi Pañchamī
- 25 – Friday – Bhādrapada-Shukla – Chaturdashī (14)
Shrī Ananta Chaturdashī Vrata / Nompī
- 26 – Saturday – Bhādrapada-Shukla – Pūrṇimā (15)
Chāturmasa Vrata Samāpti, Sīmollaṅghana, Gaṅgā Pūjana
- 27 – Sunday – Bhādrapada-Kṛ̥ṣṇa – Pratipadā (1)
Mahālayā Pakṣha Prārambha

October 2026

- 6 – Tuesday – Bhādrapada-Kṛ̥ṣṇa – Ekādashī (11)
Samārāadhanā at Shirālī
H.H. Shrīmat Parijñānāshram Swāmījī II

10 – Saturday – Bhādrapada-Kṛ̣ṣṇa – Amāvāsyā (15)
Mahālayā Amāvāsyā

11 – Sunday – Āshwija Shukla – Pratipadā (1)
Navarātri Prārambha, Shrī Devī Ghaṭa Sthāpanā

15 – Thursday – Āshwija Shukla – Pratipadā (5)
Shrī Lalitā Pañchamī

16 – Friday – Āshwija Shukla – Shashthī (6)
Samārādhanā at Shirālī
H.H. Shrīmat Shaṅkarāshram Swāmījī I

16 – Friday – Āshwija Shukla – Shashthī (6)
Shrī Shāradā Sthāpanā

18 – Sunday – Āshwija Shukla – Saptamī (7) , Ashtamī (8)
Durgāshṭamī, Shrī Durgā Homa at Shrī Chitrāpur Math, Shirālī

19 – Monday – Āshwija Shukla – Navamī (9)
Mahānavamī, Chaṇḍikā Homa at
Shrī Chitrāpur Math, Shirālī, Āyudha Pūjā

20 – Tuesday – Āshwija Shukla – Dashamī (10)
Vijayādashamī, Shāradā Visarjana, Shrī Devī Ghaṭa Visarjana,
Shamī Pūjā, Vāhana pūjā, Harijāgara Prārambha

25 – Sunday – Āshwija Shukla – Chaturdashī (14)
Kojāgarī Pūrṇimā, Shrī Lakshmi Pūjana

25 – Sunday – Āshwija Shukla – Pūrṇimā (15)
Bhūmi pūjana, Navānna Bhojana

उद्धोषणानि

**VITṬAL
CHĀTURMĀSA
2026**

30th Chāturmāsa Vratam - Parābhava Sainvatsara
By
H.H. Shrimat Sadyojāt Shaṅkarāshram Swāmiji, Maṭhādhipati
Of
Shri Chitrāpur Maṭh, Shirali, Uttara Kannada District, Karnataka

29-07-2026 (Wednesday):
Āshāḍha Pūrṇimā
(Vyāsapūrṇimā / Gurupūrṇimā) To 26-09-2026 (Saturday):
Bhādrapada Pūrṇimā
(Simollaṅghana)

at Shrimath Anantheshwar Temple

VIṬṬAL CHĀTURMĀSA COMMITTEE - 2026

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

Email: vittalchaturmasa2026@chitrapurmath.net.in

Jai Shaṅkar, sādha-s!

By the divine grace of H.H. Shrimat Sadyojāt Shaṅkarāshram Swāmiji, Mathādhipati of Shri Chitrapur Math, Shirālī, the divine observance of Their 30th Chāturmasa Vratam will take place at the sacred Shrimath Anantheshwar Temple, Viṭṭal, from 29th July 2026 to 26th 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 Chāturmasa a memorable and unforgettable event. Please refer to the List of Special Sevā-s on page 5 and book your Sevā-s

Convener
Bhavānishaṅkar Kaṇḍlur,

Shrimath Anantheshwar Temple Managing Committee
And Committee Members

PROGRAMME**Tuesday, 28th July 2026 -
PURAPRAVESHA**

6:30 p.m.	Arrival of H.H. Shrimat Sadyojāt Shaṅkarāshram Swāmiji from Shirālī. Receiving H.H. Swāmiji at Chandranātha Swāmy Basadi Road 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, Pūrṇakumbha Swāgata with Vedaghosha Dhūlbhet Welcome Song Welcome speech/address by Convener, Chāturmasa Committee Āshīrvachana by H.H. Swāmiji
7:30 p.m.	Dipanamaskāra
8:00 p.m.	Rātri Pūjā with Aṣṭāvadhāna Sevā
9:00 p.m.	Prasāda Bhojana/ Phalāhāra

Wednesday, 29th July 2026 – Gurupūrṇimā

6:00 a.m.	Suprabhātām
8:00 a.m.	Sāmūhika Prārthanā
9:00 a.m. - 11:30 a.m.	Maṇḍala 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 Pādukā Pūjana by Convener, Chāturmāsa 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-s
12:00 Noon	Mahāpūjā, Maṅgalārati
12:30 p.m. onwards	Shri Guru Pādukā Pūjana*, Tirtha Vitarāṇa Shri Bhikṣhā Sevā *
1:00 p.m.	Prasāda Bhojana
3:00 p.m. - 4:30 p.m.	Shri Guruparamparā Charitra Pāṭhāna and Vimarsha by sādha-s
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 Tithi-s

Chāturmāsā Vrata Samāpti Programme

Saturday, 26th September 2026 -
Simollaṅghana

6:00 a.m.	Suprabhātām
8:00 a.m.	Gāyatrī Anuṣṭhānam
9:00 a.m. - 10:30 a.m.	Sādhana Pañchakam
10:30 a.m. - 11:30 a.m.	Bhajana Sevā by Sādhaka-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 & Abhāra pradārshana by Convenor, Chāturmāsā Committee, Address by President, Standing Committee, Shri Chitrāpur Math, Shirālī. Sambhāvanā to Vaidika-s Kṣhamāyāchana Āshīrvachana by H.H. Swāmiji Tīrtha Vitarana, Shri Bhikṣhā Sevā
1:00 p.m.	Prasāda Bhojana
5:30 p.m.	Simollaṅghana (details to be provided later)
7:00 p.m.	Dīpanamaskāra (timings to be provided later) Shobhā Yātrā details (timings to be provided later)
11:00 p.m.	Prasāda Bhojana/ Phalāhāra

SEVĀ-S DURING CHĀTURMĀSA – 2026**SHRĪMATH ANANTHESHWAR TEMPLE, VIṬṬAL**

No.	Sevā Name	Rates (Rs.)
1	Mahā Poshaka (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	Poshaka (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	Yajamāna Sevā (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	Upāhāra Santarpaṇa Sevā (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	Santarpaṇa Sevā (Includes the following: Santarpaṇa Sevā, Shri Guru Pādūkā Pūjana & Shri Bhikṣhā Sevā)	15,000/-
6	Upāhāra Sevā (Includes the following: One Day Breakfast, Shri Guru Pādūkā Pūjana & Shri Bhikṣhā Sevā)	10,000/-
7	Sarva Sannidhi Sevā (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-s may send their queries to the Donor Facilitation Cell at
donor.facilitation@chitrapurmath.net.in

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

Email: vittalchaturmasa2026@chitrapurmath.net.in

**VIṬṬAL
CHĀTURMĀSA
—2026—**

Shrī Chitrāpur Math

Baṅalore Local Sabhā

Chāturmāsa Sevā Programme:

**Kathā Kīrtana by
Dr. Chaitanya Gulvāḍy
Dharmaprachāraka,
Shrī Chitrāpur Math**

Swāmī Vāsudevānanda Saraswatī

Monday, 21 September, 2026 | 7 p.m. to 8.30 p.m.

Thiru Māṇikkavāchāgar

Tuesday, 22 September, 2026 | 6 p.m. to 7.30 p.m.

Accompanying artists: Shrī Devesh Nāyel on Harmonium,
Shrī Shivarām Nāḍkarṇī on Tablā and Shrī Chaitanya Shiroor on Manjirā

Dear Sādhaka-s,
Jai Shaṅkar!

You are all requested to attend the Kathā Kīrtana by Dr. Chaitanya Gulvāḍy, Dharmaprachāraka, Shrī Chitrāpur Math, on 21 and 22 September, 2026 in large numbers.

In Sevā,
Chaitanya Shiroor,
President,
Baṅalore Local Sabhā



SHRĪ CHITRĀPUR MATH

Mumbaī (Grant Road) Local Sabhā

Announces

SHRĪMAD BHAGAWADGĪTĀ RECITATION COMPETITION

In Memory of Late Smt. Ambābāī Hebṛe

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.

Vaiyaktika Sādhana-s for Chāturmāsa 2026

Dear Sādhaka-s,

Commencing on the auspicious day of Guru-Pūrṇimā (Āshādh Shukla Pūrṇimā, July 29th, 2026) and culminating on Bhādrapada Pūrṇimā (September 26th, 2026), Chāturmāsa 2026 presents a precious window for dedicated spiritual practice and disciplined austerities.

With the Grace and Guidance of our enlightened Guru, H.H. Shrīmat Sadyojāt Shaṅkarāshram Swāmījī, this period becomes especially fruitful for sādhanā. The monsoon brings with it a distinctive 'snigdhatā' - a certain density in the atmosphere - that naturally encourages sādhaka-s to turn within, becoming more meditative and introspective. This spiritually enriching time is considered ideal for channelling material energies into spiritual pursuits.

This year, H.H. Shrīmat Sadyojāt Shaṅkarāshram Swāmījī will observe Chāturmāsa Vrata at Shrīmath Anantheshwar Temple, Viṭṭal.

Let us take a Saṅkalpa to perform the below mentioned sādhanā-s during this auspicious period for our spiritual upliftment, and for the welfare of the Maṭh and samāja.

Any of the following sādhanā-s or all of these to be performed:

1. Double our daily Mantra-japa Mālā-s
2. Read two chapters of the Shrīmad Bhagawadgītā daily. On Day One - read Chapters 1 & 2, On Day Two- read Chapters 2 & 3, on Day Three - read Chapters 3 & 4 and so on.
3. Read the Sādhana Pañchakam Stotram (Page 124 of Shrī Chitrāpur Stutimañjarī, 2025)

[Note: The Vaiyaktika Sāadhanā-s for Chāturmāsa are in addition to the Sādhaka-s' Nitya Sāadhanā-s and Parijñānalaharī Sāadhanā-s.]

Sadhana Resources are available at:

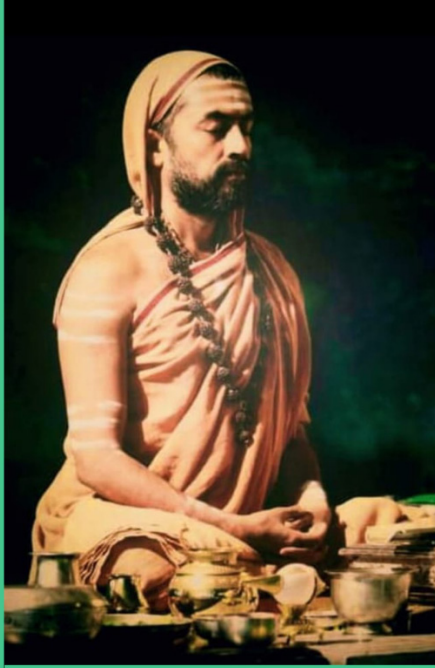
<https://www.chitrapurmath.net/site/sadhana-resource>

In Sevā,

Dr. Chaitanya Gulvāḍy

Dharmaprachāraka, Shrī Chitrāpur Math

On behalf of the Parijñānalaharī Core Team





Gurupadeshaḥ

Tapas helps to fortify your endurance, it teaches you to forsake, to sacrifice all that is irrelevant or counter-productive. For instance, learning to go against your own mind which tries its best to prevent you from getting up early to do some meditation, is also a form of tapas.



H.H. Shrimat Sadyojat Shankarashram Swamiji
(The Speaking Tree, 21.06.2012)

www.chitrapurmath.net

॥ 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 Chitrāpur Sunbeam

A Bimonthly Publication

Published online at <https://chitrapurmath.net/>

Issue Date: 1 September 2026



Published by : Dr. Chaitanya Gulvādy on behalf of
Shrī Chitrāpur Math

Published at : Shri Anandashram, 16th Road, Khar,
Mumbai-400052

Editor : Dr. Chaitanya Gulvādy

Composed & PDF Generated for Publishing by:

Omkar Impressions, Shop No. 9, Blue Arch C.H.S.,
Justice M. C. Chhagla Road, Vile Parle (E), Mumbai-400099