

The Chitrapur Sunbeam

चित्रापुर राविकिरण
ಚಿತ್ರಾಪುರ ರವಿಕಿರಣ

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VOL. VI. NO. 2

APRIL 1959

SERIAL NO. 22

CONTENTS

Gist of Upanishads (6)

Shishya-Sweekar

In Retrospect

Our Sacred Heritage

शिष्य स्वीकार—धार्मिक विधानांचे वृत्तांत

शिष्य स्वीकार आनि आमगेले कर्तव्य

Math News and Notes

Shri Chitrapur Guruparampara

जय चित्रापुर भवानिशंकर परमपरात्पर शिव हर नाथ ।

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ಜಯ ಶ್ರೀಯತಿವರ ಕರುಣಾಸಾಗರ ಆನಂದಾಶ್ರಮ ಸದ್ಗುರುನಾಥ ॥

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GIST OF UPANISHADS (6)

Mandukya:—

The word OM is the Imperishable, and all else is its manifestation. Past, present, future, and whatever transcends these three divisions of time — that is OM.

There is nothing that is not Spirit.

The personal self (which is impersonal Spirit) has four conditions:

(1) Material or waking condition, with perception turned outward, and the self enjoying coarse matter through senses and elements; (2) Mental or dreaming condition, with perception turned inward, and the self enjoying subtle matter independently of the senses; (3) Intellectual condition or the condition of undreaming sleep, in which he has union and knowledge of the Self, and his mind is illuminated; and (4) Turiya, in which the world disappears in the Self, and the only proof of His existence is union with Him. It is the peaceful, the good and most worthy condition, the one without a second.

These four conditions correspond respectively to the A, U, M (being the three parts of OM), and to OM as one. Thus OM is nothing but Self. He who understands this, merges himself into the impersonal Self, with the help of his personal self.

— Adapted from Shri Purohit Swami

ಶಿವ ಹರಿ ಬ್ರಹ್ಮ ವಸಿಷ್ಠ ಶಾಕಿ ಪರಾಶರಮುನಿ ವ್ಯಾಸ ಶುಕ ।

ಗೌಡಪಾದ ಗೋವಿಂದ ಶಂಕರ ಪನ್ನಪಾದ ಹಸ್ತಾಮಲಕ ॥

ತೊಟಕ ಶಂಕರಶಿಷ್ಯ-ಸುರೇಶ್ವರ ಅಚ್ಯುತಾಶ್ರಮ ಆನಂದಗುರು ।

ಕೈವಲ್ಯ ನೃಸಿಂಹ ಕೇಶವ ವಾಮನ ಕೃಷ್ಣ ಪಾಂಡುರಂಗ ಸ್ವಾಮಿವರು ॥

ಪರಿಜ್ಞಾನಾಶ್ರಮ ಶ್ರೀಗುರುಶಂಕರ ಪರಿಜ್ಞಾನಾಶ್ರಮ ಶಂಕರಸದ್ಗುರು ।

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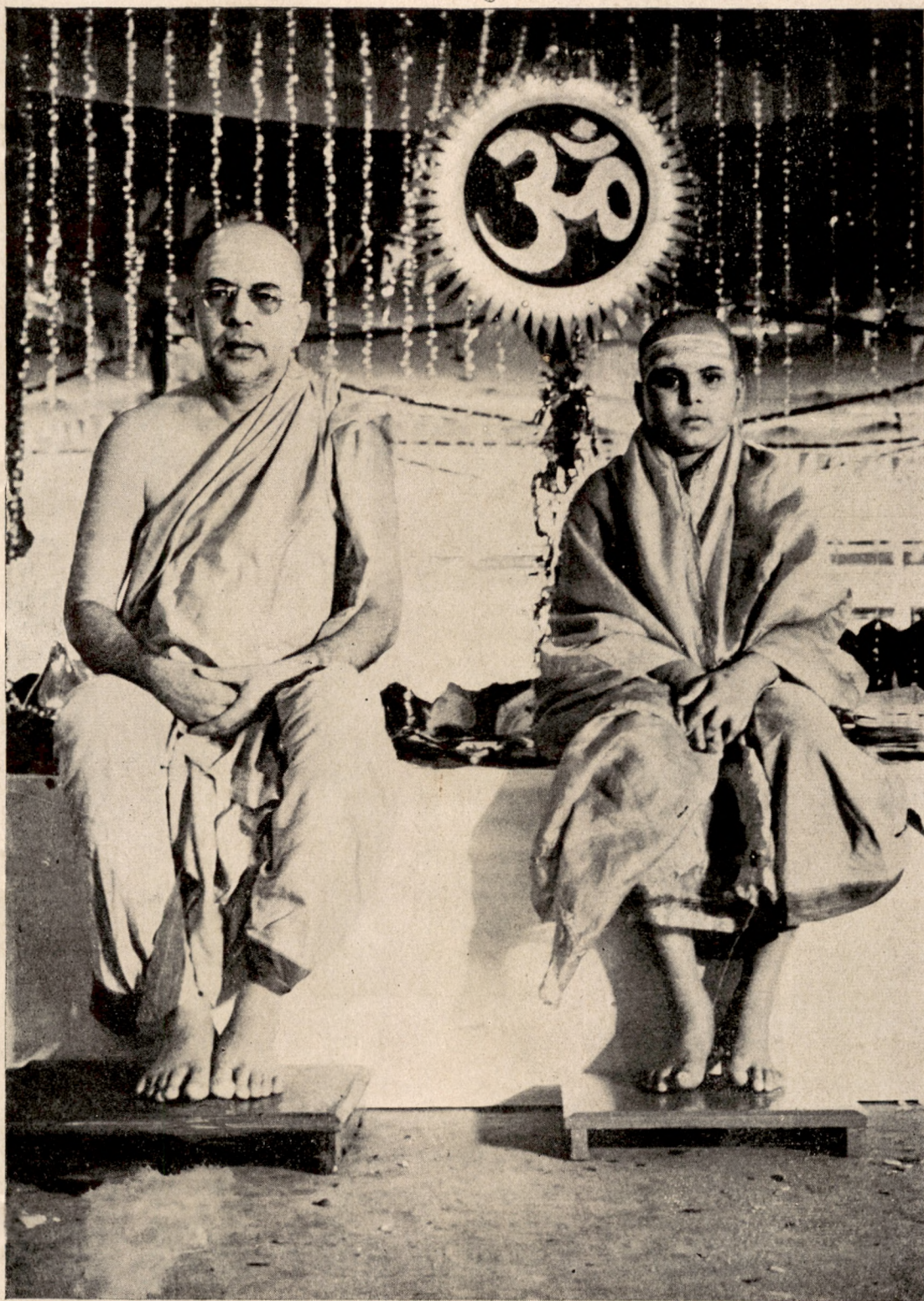
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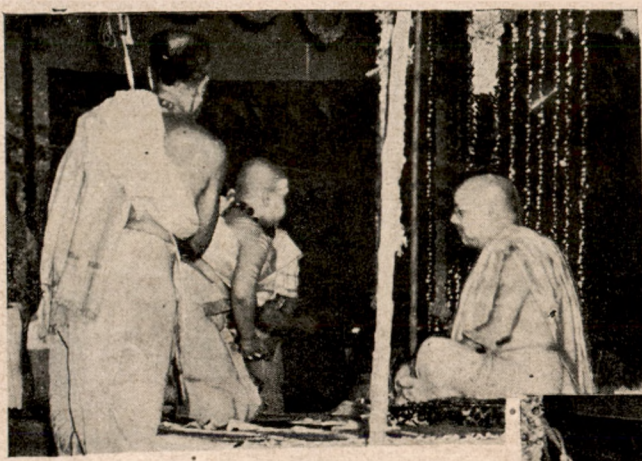
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H. H. Shrimat Anandashrama Swamiji

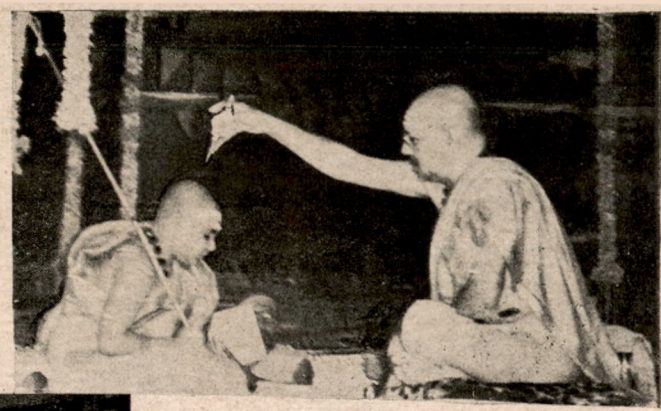
H. H. Shrimat Parijnanashrama Shishya Swamiji

Photo taken immediately after Shishya Sweekar on 1st March



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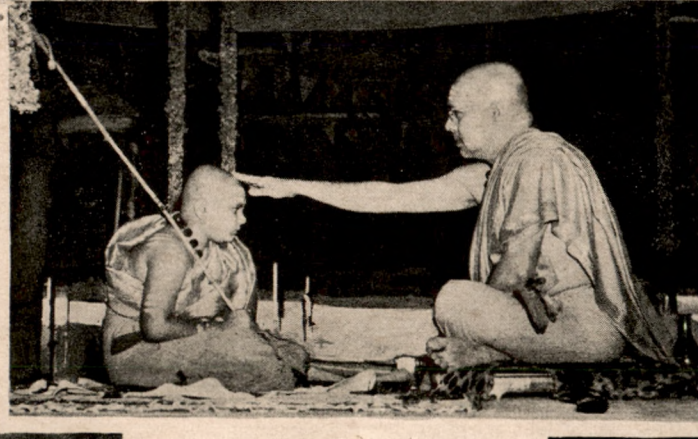
1. Shri Guru Prarthana in Garuda Mudra;

2. Abhisheka;

3. Shantipatha;

4. Hridayalambhana;

5. Padapuja to H. H. Guru Swami by H. H. Shishya Swami.



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SHISHYA-SWEEKAR

BY

HIS HOLINESS SHRIMAT ANANDASHRAMA SWAMIJI

(Gist of the speech delivered by His Holiness in the evening on 1st March 1959)

In our speech delivered this morning, we had said that people always wish for the benefits obtainable from Dharma (Religion), viz., material prosperity and spiritual peace and happiness, and therefore, Dharma and Dharma-peethas are always a necessity. This we stated from the matter-of-fact view. But reality is one thing and its understanding by the people is another. For instance, a patient is in need of medicine and diet; and though this is the truth, one cannot say as a rule that all patients do take such a treatment and diet. Similarly, one can observe such a decline in faith in Varnashrama Dharma and its prescribed restraints, not only in our people but in other communities as well. And, looking to all this, the question naturally arises whether there is really a need for the institutions (Maths) which are to follow the rules of such Dharma. The present is the time when people think of eliminating distinctions of caste, and though it looks to be most helpful to the institutions of the Veerashaiva and Bouddha and other creeds which do not recognise caste distinctions, it does not seem to be favourable to the religious institutions which observe the distinctions of Varnas such as Brahmins, Kshatriyas etc. We were, therefore, not so very enthusiastic towards Shishya Sweekar in order to see to the future continuity of this Samsthan. But, as we shall presently narrate, the fact that people voluntarily came forward to raise the Math in material well-being though we stood indifferent to its declining monetary state of affairs, and the accomplishment of this function through our hands, though we had not given a serious thought to the subject or come to any decision about it, as if in conformity with Shri Krishna's saying to Arjuna, "What you do not wish to do through delusion, even that you will do as if forced by others", make us feel that the holy intention of our ancestors who established the Math and the divine hand that helped them in their undertaking were really at the back of these events.

Our Guru used to look to the management of the Math himself during his time, and the disciples had no hand in the affairs. After his emancipation (Samadhi), the laity made strenuous efforts to have a hand in the management on the ground that it was not a very satisfactory state of things to leave the whole management only to the Math people. They also urged that the rule of ex-communication imposed by the Math in the matter of foreign travel and Ekikaran Parishad should be withdrawn. But those in the Math did not accede to these popular demands on the ground that it would not be proper for them, during the

time of our minority, to make any change in the system handed down from our previous Gurus. We too were then not in a position to shoulder the responsibility of changing the previous arrangements. This created in the people a feeling of indifference towards the Math and led to the gradual diminution in Vantiga collection. This, in turn, gave rise to progressive increase in the burden of debts, as it was not possible to check the annual expenditure and make both ends meet. Our position then was of one who stood on the river bank and helplessly looked to the tearing away of even deep-rooted trees in the heavy floods. As we had previously not paid heed to the people's suggestions, we could not, on our own initiative, now raise before them the question of improving the monetary status of the Math. It was under such circumstances that, as if ordained by Providence, two leading pleaders of Karwar, viz. Manjunath Rao Chandavarkar and late Raghavendra Rao Gangolli, came to see us at our Gokarn camp in about the month of March 1932, and raised the above question. According to their suggestion, a conference of the leaders of our community was held in Gokarn in the month of May. As recommended by this conference, a consultative committee was appointed in October. They formed two sub-committees — one to consider the reforms in religious matters (viz. regarding the restraints imposed in connection with foreign travel, *Ekikarana*, etc.) and the second, to prepare a constitution for the management of the Math. After discussing the necessary matters, the committee also recommended the calling of a Mahasabha, both to consider about the religious reforms and to sanction the draft constitution. A Mahasabha was accordingly called in December 1932. Under the constitution sanctioned therein, the people themselves have now been conducting the Math management on our behalf. Formerly, the work of Vantiga collection was mostly done during the periodical tours of the Gurus. But, under the system of Local Sabhas adopted by this Mahasabha, the members of these Local Sabhas have been looking to the work of Vantiga collection every month. In this way, the people themselves came forward and improved the monetary conditions of the Math, and brought the institution to its present satisfactory condition.

Similarly, as regards *Shishya Sweekar*, though we were not personally inclined towards it, we are somehow finding ourselves engaged in it. The gentleman from among our people who first raised this subject before us was the late Manjeshwar Anant Rao of Puttur. A year or two before the Silver Jubilee Celebration of our Sannyas Ashram, while he was the Chairman of the Supervising Board, he brought forward this suggestion and said that our own adoption of Sannyas Ashram had taken place only at the fag-end of the physical life of our Guru, and, we could not get the benefit of his company or experience; and so, we must see to it that this state of things should not happen again, and for this purpose, we must thenceforward bear the subject of *Shishya Sweekar* in mind. But, we did not give its due weight to the responsibility involved therein, under the impression that it was a matter which would arise at some distant future. And, in that light, we replied to him that we would keep that subject in our mind. Thereafter, the late Karkal Sadashiv Bhat, who was a member of the Standing Committee, sometime previous to the Silver Jubilee Celebration, told us that by reason of the impending Silver Jubilee Celebration, people had a notion of the time elapsed in our regime, and they were expecting us to make some announcement about the *Shishya Sweekar* on the occasion of that Celebration, and that such an announcement would keep

the people content on the point. We accordingly made the following announcement during the Silver Jubilee Celebration: 'We understand that people were ardent on the point of *Shishya Sweekar* and it is natural to feel that way. But, this is not a thing to be accomplished in a short time. Moreover, we do not feel inclined to hasten the event, in view of the fact that Government are eager to interfere in the management of religious institutions and to impose restrictions even on the heads of Maths. Also, we do not at present seem to possess the necessary power of penance (*Tapobala*) to take up a *Shishya* and train him in the proper way. If, therefore, you leave the matter to our own discretion, we would carry it out later on, at the proper time. However, in case you wish it to happen in the early future, we would perform the function at any time if you select and bring a proper lad for the purpose'. After this announcement, Hattiangadi Deva Rao took up the matter; and every time we went to Vittal, he kept on inquiring as to when we proposed to perform *Shishya Sweekar*. We used to tell him in reply: "Astrologers have told us that we are likely to make spiritual progress during our *Kuja-dasha* period; so, *Shishya Sweekar* would have to wait till after *Kuja-dasha* is over." According to the older system of astrology, *Kuja-dasha* was due to expire in the year 1955. As the *Shishya Sweekar* Ceremony would have to be undertaken thereafter as stated to the people, we spent the *Chaturmasya* of 1954 at Gokarn, as a propitious help to the occasion. People came to know that we were thinking about the *Shishya Sweekar*. Though we had not decided about the time for the function, people somehow came to think that the ceremony would take place soon after that *Chaturmasya*. Their eagerness that *Shishya Sweekar* must be performed, and that too speedily, might probably be at the root of this wrong impression. In order to correct this erroneous impression, in our benedictory speech on the occasion of the *Mangala* of the Maharudra performed at Shirali on Math's behalf in October, we informed the audience that though *Shishya Sweekar* was certainly going to be performed, it may not be held so early. Though the news of the announcement reached the people in Bombay, they were not aware of its details; so, according to the suggestion of the late Hattiangadi Shankar Rau, the same announcement was repeated during the Sadhana Week in December. Thereafter, in December 1955, a Mahasabha was called at Madras to consider the starting of a Fund to meet the expenses of *Shishya Sweekar* Ceremony. There also we expressed that, though the *Shishya Sweekar* would surely be made, it would take time and it could not be held in the nearest future. Thereafter, Hattiangadi Shankar Rau and Hemmady Shripad Rao were inquiring about the probable time of the *Shishya Sweekar*, in order to enable them to decide about the duration for which the funds collected for that purpose could be deposited, so that they could be made available at the right time for disposal. And, as often stated to them by us, the function had to be performed at this time, that is, after the *Chaturmasya* of 1958.

In the matter of selecting the *Shishya* or of adopting him as such, also, we did not experience as much difficulty as we had anticipated. With a view to set the ball rolling, as far back as in October 1953, we had asked Baidur Shankar Bhat, the Math Astrologer, and Kallianpur Vishweshwar Bhat, who had then come over from Bangalore to Shirali, to scrutinise the horoscopes of two lads selected from two branches of the family of Shukla Bhats of Shirali, with special reference to the qualities necessary for one who was to occupy this place. The boys were so selected from these families, in deference to the promise given by our ances-

tors to the father of Shrimat Shankarashrama I that, if a suitable lad could be found in Shukla Bhats' family, he would be given preference in the selection. Baindur Shankar Bhat gave his opinion that Ravindra's horoscope was more suitable for the purpose. Thereafter, his horoscope, along with that of another lad was shown to other astrologers, and it was again found that his (Ravindra's) horoscope was the more suitable. After this, we made no further attempts about it, under the conviction that there was a lad available if the need arose. Nor did we decide for certain about accepting him only. As he was yet very young, we had also a notion in our mind that we could consider the selection of some other suitable boy somewhat older in age, if such a one came in view. But no such boy came under our notice. This function was to be carried out after the Chaturmasya of 1958 as told to Hemmady Shripad Rao. Therefore, when we were camping in Bombay in June last, we opened this topic before Ravindra's parents and they acceded to our suggestion saying that they would never go against our wishes in this matter.

In view of all this, we think that there is behind this ceremony the force of the holy intention of our ancestors and also the hand of the Deity in whom they took shelter.

There is a general rule of restraint that *Sannyasa*, *Agnihotra*, etc. should not be undertaken 5,000 years after the commencement of the Kali Yuga; and this 5,000 years' period has already elapsed. But, there is an exception to this rule allowing Sannyas etc. in the Kali Yuga, so long as there are the distinctions of Brahmana and other Varnas; and the Vedas are in vogue through study etc. As regards our own community, it may be said that the proper duration for the existence of the Math would last so long as people do feel the need of this *Samsthan*. At present, the majority of our people are of opinion that the Math should be kept going, and for that purpose there must also be *Shishya Sweekar*, and they are strongly insistent on the point. Therefore, whatever may be our individual view in the matter, this function has been carried out in deference to the people's wishes. If they do preserve the Dharma, the continuity of the Samsthan would be justified; otherwise, it would turn out to be a mere farce. Regarding this point, we remember the following remark made by Shri Phadke Shastri (who is now present amongst us) in the course of his speech during a previous Sadhana Week:-

'I am indeed happy to find in the people deep love for God and Guru. But my suggestion to them is that they should not rest content with that much only, but in addition, they should keep up the practice of *Sandhyavandana*, etc. and to a small extent the study of the Vedas, in order to justify their being called Brahmins'.

It is true that it is not possible in these times to practise Dharma in all its implications; but it is necessary to preserve it at least in its main part to the extent possible. *Sandhyavandana* should be performed every day, both morning and evening; and if time is lacking, at least the *Japa* of the basic Gayatri Mantra should be unfailingly made. This Mantra is the means by which to meditate on God, and such meditation is the essence of Dharma. Similarly, the performance of *Pancha-maha-yajnas* (five kinds of daily sacrifices) are prescribed for a *Grihastha*. Manu says that by means of their practice, his body and senses become fit for the

Sadhanas required for the attainment of the Brahmic state. Of course, it is not possible for the majority of people in these days to perform all the rituals, in all their details. But one might perform at least some of them in the possible manner. For example, *Swadhyaya* (Vedadhyayana) is prescribed as being a fit sacrifice to the Rishis. If this is not possible, one might keep up the practice of reading Sanskrit or Prakrit books containing the principles of *Dharma* and *Adhyatma* (i.e. Religion and Philosophy) dealt with in the Vedas, every day or when time permits. Similarly, the daily *Tarpan* is prescribed as a proper sacrifice to the ancestors; and, if that is found to be impossible, one should unfailingly perform the anniversaries (annual *shraddhas*) of the elders with due love and faith. Hospitality is a fit sacrifice to human kind. This is already in common practice among us; but, it will be a sacrifice if one has the feeling (while offering the hospitality) that God Himself has come to accept our service in the form of the guests, and one is worshipping the all-pervasive God through them. If this much at least is kept in regular practice, one will derive the benefit yielded by the five sacrifices (*Pancha-maha-yajnas*). The *samskaras* (as connoted by that term) will remove such defects in the body and senses as may hinder the spiritual practice, and will give rise to qualities which are helpful on the spiritual path. They are not all in vogue now; but one must preserve at least the main *samskaras* which are in current practice. By their performance, the householders will not only achieve their own good, but will also be helping the Purohits and Vaidiks in maintaining themselves. If the Community feels the need of the Math, it will also require the priestly class which helps the performance of Dharmic rituals prescribed by this institution. The existence of a mere *Samsthan* without the priestly class is of no use. If the Vaidiks were to take to other pursuits in life, they too might earn a prosperous livelihood like the laity. But, instead of that, in order to afford religious services to the community, they have to adopt a simple living. Even such a simple living has now become very difficult for them. It is, therefore, necessary that *Grihasthas* should freely and liberally remunerate the priests on occasions like Upanayana, Vivaha, etc., and thereby help them in their livelihood, instead of spending too much on non-essential items such as dance, music, etc..

We pray to the Compassionate Paramatman that you all may get the benefits from the Math for all time and that, by means of the practice of *Dharma*, you may become fit to attain both material prosperity and spiritual end.

Earlier, in the morning, in the course of the *Mangala* speech, His Holiness explained how the programme was chalked out and clarified that it was entirely due to the want of accommodation and lack of facilities for a large congregation that made him to abandon the idea of inviting Goud Saraswat disciples of Kaivalya, Kashi & Gokarn Maths, but that this was sought to be made up by inviting the heads of the respective Maths and proffering to them all proper honour.

Another point which he clarified was that an occasion like this should have had its fitting consummation (*Mangala*) by way of feast (*Santarpana*); but that as it was not a practical proposition in a big city like Bombay, the members of the Standing Committee had intended to distribute sweets only as *Prasad*. He however suggested that at least refreshments should be served. This was accordingly being

done and He asked all present to overlook any defects and shortcomings as might occur, in view of the members of the Standing Committee being their own representatives and the Math their own home.

He then proceeded:—

“Before the establishment of our *Samsthan* (Math), the leaders of our community were mostly under the patronage of the Nagara kingdom. The people of those times were under the impression that only members of the community who had Dharmagurus of their own were leading virtuous lives, while those who had no such religious heads were undisciplined in their ways of life. It is generally held that the absence of a separate Dharmaguru for our community was hindering the recognition of our people for their legitimate status, and that it was mainly for this political reason that our people strove to establish a Dharma-peetha. The conditions have now changed. Viewed from the political aspect, there now seems to be no need for a Dharma-peetha. It is observed in these days that there is ample state protection and recognition for all except those who come under the category of Brahmins. But, it does not appear that our people got the Dharma-peetha established merely for political reasons. Past records reveal that our people were inspired by devoted attachment (*Nishtha*) to Dharma, and they established the Dharma-peetha (Math) as being necessary for the spiritual way of thought and act. Moreover, tradition has it that even before the establishment of this separate Math for themselves, our people in South Kanara were attached to the Pejavar Math (one of the eight Maths of Udipi), and those in North Kanara, to Kaivalya Math.

“The Shruti says, ‘Dharma is the prop of the whole universe; and people go to the Man of Religion to obtain his grace and wisdom. By practice of Dharma, the Man of Religion wards off sin. Dharma is the foundation of all happiness (both material and spiritual). Dharma is, therefore, said to be the greatest (the most pre-eminent)’. The Smriti says, ‘Dharma is so called because it upholds people. It is an established conclusion (*Siddhanta*) that, only that which is equipped with the quality of upholding, is Dharma’. Dharma consists of two parts, viz., Pravritti (active) and Nivritti (tranquil or restful). The Pravritti-Dharma while yielding prosperity to the individual also gives peace and welfare to society and sustains it. The Nivritti-Dharma secures for the *Jeeva* the attainment of the Supreme Goal of Eternal Joy, which is really its original *Atma-Swarupa*; and it also keeps him secure in this high state and prevents his decline. And the prevention from such a decline is also a sort of upholding (Dharana). Thus, by this quality of upholding, the word ‘Dharma’ applies to both Pravritti and Nivritti Dharma.

“Since material prosperity and spiritual peace and happiness which are obtainable from Dharma, are things worth seeking for by people at all times, it may well be said that there is a need for such a Dharma and Dharma-peethas for ever. It is for this reason that this function of Shishya Sweekar has been performed to keep the Math going in the future for ever and ever, according to the wishes of the disciples.

“May the Lord Paramatman vouchsafe to this Shishya a long life, sound health, a keen intellect and deep wisdom, and may the disciples continue to get the benefits of the Math through him for ever, — this is our prayer at His feet on this auspicious occasion. With these words, we conclude this short speech.”

IN RETROSPECT

BY

Shri K. GURU DUTT, President of the Standing Committee of the Mahasabha

*(A summarised version of the Konkani speech delivered by him on 1-3-1959).

It is in the fitness of things that our programme of speeches this afternoon has commenced with the reading of invocatory verses by Ved. Ganesh Shastri, and will close with a speech by Ved. Kalyanpur Vishveshvar Bhatji, ex-President of the Vaidik Sabha. We laymen come in between; and the whole will be crowned by His Holiness's Benediction. May this be a symbol of our resolve on this auspicious occasion to tread the path of the *Vaidik Dharma*, led and backed up by our Purohita (*Purohita* in Sanskrit means guide and leader), in the sunshine of the Grace of our beloved Guru! Ved. Vishveshvar Bhatji represents the older generation among our Vaidiks, and Ved. Ganesh Shastri the younger. When the latter explained those beautiful *Shlokas*, he did not mention that they were his own composition. Let me disclose that, and add how proud we are to have among us still priests who combine *Vidya* with *Vinaya*, scholarship with modesty.

Let us not, however, forget that it is not enough if our Purohita pray for us. That is a duty which cannot be delegated, nor can it be merely casual and occasional. The whole of life should be one of continual recollection, of prayer and dedication; perhaps one lifetime is insufficient. At the outset, therefore, let us fervently pray: with firm limbs, let us praise the *Devas* for the full span of life allotted to us! In the words of the Veda:

स्थिरैरङ्गैस्तुष्टुवांसस्तनूभिर्व्यशेम देवहितं यदायुः ॥

This is a day of heartfelt thanksgiving. The assurance held out to us by our Guru at the Madras Mahasabha four years ago has today been fulfilled. We are truly blessed (*Dhanya*). We have witnessed scenes of universal rejoicing, the festival of a lifetime. This function was arranged at Bombay for the convenience of the majority of our people, at our Guru's bidding, and on behalf of the Math. That it has been a great success is in the first instance entirely due to the inspiration of our Guru; then to the tireless enthusiasm of our volunteers, and finally to the unceasing co-operation of you all. For all this, I have to voice the gratitude of the Standing Committee, which has been no more than an instrument (*Nimitta*). We are fully aware that there have been defects and shortcomings. For them we take the full responsibility; and humbly pray for forgiveness through our Guru, who is the embodiment of compassion.

On this solemn occasion, we have a threefold debt to acknowledge: to the Guru who is the form of the formless *Parabrahma*, to God (*Ishvara*) in his endless forms, and to our beloved ancestors to whom we owe our physical life and welfare, and even more, the spiritual continuity represented by our *Guru-parampara*. First let us pray to the Guru with the familiar Mantra with which *Padapuja* is usually commenced:

वंदे गुरुपदद्वंद्वमवाङ्मनसगोचरम् ।

रक्तशुक्लप्रभामिश्रमतर्क्यं त्रैपुरं महः ॥

*By Courtesy of The Kanara Saraswat.

Reverently we bow (*Vande*) to the glory (*Mahah*) of the duality of the Guru's lotus feet (*Gurupada-dvandva*). But today it would be felicitous if we take *Pada dvandva* also to mean that our *Gurupeetha* has taken the twin shape of *Guruswami* and *Shishyaswami*.

This glory is described as a synthesis which pervades and transcends the three levels of human experience, waking, dream and deep sleep (*Traipuram*), and reconciles the negative and positive attributes: negatively as unapproachable by speech and the mind (*Avangmanasa-gocharam*), not even by the reason (*Atarkyam*) and again positively as a brightness (*Prabha*) compounded (*Mishram*) of the red (*Rakta*) and the white (*Shukla*), suggestive of *Bhakti* and *Jnana* intermingled.

Indeed, is there not a peculiar appropriateness (*Auchitya*) in applying this balanced description to our own *Gurupeetha*? Our tradition is called *Bhagvata Sampradaya* which reveres Vishnu and Shiva equally, and makes no distinction between them. How can we miss the association of Vishnu with *Bhakti*, or of Shiva with the heights of *Jnana* and *Vairagya*? The names in our *Guruparampara* also continually remind us of this: the first four: Parijnana and Shankara repeated are pre-eminently Shaiva in context, while the next four: Keshava, Vamana, Krishna and Panduranga, are obviously Vaishnava. These two sacred streams, like the Ganga and the Yamuna, also similarly associated with Shiva and Vishnu, unite and plunge into the ocean of Ananda. Today this ocean has overflowed its bounds; and our joy is comparable only to that in heaven when Kamadhenu brought forth Nandini!

Our first Guru's name was Parijnanashrama. In every sense of the word he was a "Godsend" to us. With him commenced a new epoch in our history. That our newly ordained Shishyaswami should bear the same name is significant. May it be the earnest of a new era (*Nava-yuga*) of spiritual endeavour, and a starting point for the renewal of our pledges to keep to the path of *Sanatana Vaidika Dharma* through service to our Guru and our Math. The name Parijnana itself is unique; and, so far as I am aware, not common in any other *Parampara*. It is of interest to note that in the earliest document available, dated about 1720, the name of our first Guru is mentioned as Parijnanananda Ashrama, which hints at an intimate connection between the names of Parijnana and Ananda. This affinity which was implicit has become explicit for us today. I may here refer to the belief that our people originally, as well as our first Guru later on, hailed from Kashmir. That in the philosophical terminology of Kashmir Advaita, *Parijnana* is a key-word, lends support to this view. Perhaps the story that when our first Guru paid a visit to Sringeri, there was some initial reluctance to recognise his status suggests a slight difference in tradition. That very soon he was accorded plenary honours may point to the personal greatness of our Guru as well as to the basic identity of the doctrines. Let me however add that this is merely conjectural.

Let us pass on to our second great debt, to Ishvara. Our Gurus have worshipped Him as Bhavani-Shankara. He is the Guardian of our well-being (*Ishta-devata*). Through His bounty our *Guruparampara* commenced, and is now assured of its continuity. This gracious form symbolizes the union of Shiva and Shakti. In a magnificent verse our Master-poet Kalidasa has invoked Him:

एकैश्वर्ये स्थितोऽपि प्रणतब्रह्मफले यस्स्वय कृत्तिवासाः ।
 कांतामंमिश्रदेहोऽप्यविषयमनसां यः पुरस्ताद्यतीनाम् ॥
 अष्टाभिर्यस्य कृत्स्नं जगदपि तनुमिर्बिभ्रतो नाभिमानः ।
 सन्मार्गालोकनाय व्यपनयतु स वस्तामसीं वृत्तिमीशः ॥

The Supreme Lord is here depicted as the harmony of apparently opposed characteristics. Although Himself the Sole Ruler of the Universe, and bountiful beyond measure to his devotees, He Himself is content to go about like a beggar clad in skins; although in continual union with His Shakti, sharing half of His own divine form with Her, yet He is the foremost among those who have controlled their senses; and although through His eight aspects He pervades the World, nevertheless He remains unidentified with it. What a marvellous reconciliation of generous power with contented poverty, of *Bhoga* with *Yoga*, of pervasion and non-identification! Kalidasa prays that the Lord (*Ishah*) may remove the veil of darkness from our eyes, so that we may be able to discern the right path (*Sanmarga*). Let us join him in that prayer.

Along with the *Ishtadevata* come the *Kuladevatas*: Shantadurga and Mangesh principally, and Palavi Mahalakshmi and others. When in the remote legendary past, our ancestors headed by Devasharma, Lomasharma, Shivasharma and others, migrated from the North, it is said they bore on their heads the caskets containing the images of their deities as their most valued possession, and established their shrines at Gomantaka. It is to that sacred spot we still go for family pilgrimages (*Kutumba-yatra*). Mangesh, let us remember, is not other than Bhavani-Shankar. Shantadurga is *Adi-Shakti*, the Divine Mother in her special role as reconciler of the dispute between Shiva and Vishnu. This is pictured in the image used during *Abhisheka*. She may stand for that single-minded Bhakti which reveres Shiva and Vishnu equally, Shanker and Narayana as in the refrain of our Math song, the *Bhagavata Dharma*, referred to already. These *Kuladevatas* are our vital link with our ancestry, and also with our Saraswat kindred beyond our immediate fold. To them is due our most profound obeisance. May their grace rest on us and our posterity for all time.

Thus we have come to our third and last obligation (*Rina*), which is also not the least; for as Manu says, our *Pitris* have priority even over the *Devas*. There is no truer saying than that we owe all our well-being to the merit of our elders (*Mhalgadyangele Punya*). Our *Kuladevatas* are one facet of this holy legacy. The other is our *Guru-pectha*. Our mind goes back to that more recent crisis 250 years ago when our devout forefathers fasted and practised austerities before Shri Mahabaleshvara of Gokarna. It is with a thrill that we visualise how our first Guru revealed himself to them, exactly as vouchsafed in their vision. All honour to them. We can never fully discharge our debt to them. The utmost we can do is to try and fulfil those objectives which they cherished in their hearts. The early documents, of which you will find copies in the *Ordination Jubilee Souvenir*, give us the names of our leaders of those days. On this occasion, how I wish I could read out all their names to you! But time does not permit it, and I can only refer to them and pass on. Let us not forget that it is only by a continuation of their

Sat-sankalpa that we have been blessed with a Shishyaswami today. Our gratitude goes out to them. May we prove worthy of our ancestors.

During the time of our first two Gurus, our ancestors executed some documents and bound themselves by solemn vows to adhere to the stipulations. But times changed and it was not always possible for their descendants to keep to the letter of the pledges. The fault was not wholly theirs. It is said in the *Mahabharata* that the character of the times depends mainly on the attitude of the secular authorities:

राजा कालस्य कारणम् ।

We may point to an instance. The quest for a Guru was started at the instance of our people then settled in the principality of Nagar. They were high up in the official hierarchy; and local jealousies sought to lower them in the estimation of the Ruler by hinting that they were not pure Brahmans as they did not belong to any recognised Math. The Ruler challenged them to vindicate their status. It was at this juncture that they appealed to our elders at Gokarna, with results which are well known. Thus they simultaneously established their Brahmanhood, and restored their official prestige. But today, what a *volte face*! The mere admission that one is a Brahman is sure to damage his secular prospects! In such circumstances we can only take a realistic view, and live through the changes. Our people survived many such in the course of their migrations. Life in Goa in the sixteenth century must have been a notable time of trial. Today we will put our trust in God and our Guru and go ahead undismayed.

The main pledge related to unwavering allegiance to the *Guruparampara*. That we have kept in the spirit. Indeed, forty years ago, it looked as if it was on the verge of collapsing. But under our Guru's divine Grace (*Anugraha*), we have rallied round completely. This mighty and unprecedented celebration is but one visible proof of it. It is our great good fortune. We are justly proud of it. But let us take care that we deserve it. It is not enough if we possess a great Guru and have enthusiastic demonstrations, sincere enough for the time being when the Guru is in our midst, and then revert to our characteristic light-heartedness. It is not enough if we beat our own records for *Vantiga* collections. I would go further and venture to say that even devotion to the person of the Guru is no substitute for lack of faith in the principles and observances of the Vaidik Dharma represented by our Math.

Of course, I am fully aware that the tempo of modern urban life makes it impossible for us meticulously to stick to all the old rituals. Not far from Bangalore there is a sacred spot called Vidurashvattha, with a sacred peepul tree reputed to have been planted by the saintly Vidura. Its old branches fall off and decay but new ones sprout and the tree lives on in full vigour through the ages. Such is the vitality of our Dharma. Even if the tree should disappear, there is every hope while we retain its seed. The scriptures proclaim with one voice that the *Gayatri* is the seed of the Veda. Her form is the all-pervading *Chaitanya*. She is the primal *Vidya*. Let us incessantly meditate on Her so that our *Buddhi* may be illumined and inspired. In the words of the *Devi Bhagavata*:

सर्वचैतन्यरूपां तामाद्यां विद्यां च धीमहि ।

बुद्धिं या नः प्रचोदयात् ॥

The Guru's Sacred Feet are the symbol of this Supreme Shakti. Let us seek our refuge there! Let us cling to them and leave the rest to God. Today what can we offer in return for the gracious protection we have received? Permit me, as your representative, to lay at His Sacred Feet this solemn pledge of allegiance to the Dharma on behalf of all present here, of those who are absent, yea, even of those not yet born!

You may recollect that in a well-known song (commencing यनगु आणे कृष्णा निनगु आणे) Purandardas, while making repeated vows to be faithful in his devotion, lays his God also under a vow to protect him; and Saint Tukaram affirms that even though God should abandon him, the devotee would never cease to love Him. This suggests that God the Father may at times appear indifferent; but the Guru is verily our Mother (*Maauli*). What need is there for us to demand a pledge from our own Mother?

It is pleasing to recollect that one of the pledges given by our ancestors, that a successor to the *Peetha* would be taken from the Shukla family if a worthy scion was forthcoming, has once again been redeemed today. I take this occasion on behalf of the entire community to express our gratitude to Shri Shankara-narayana Shukla and his *Dharmapatni* for the great and generous sacrifice they have made in offering their eldest born to be consecrated as our Shishyaswami. They have laid our people under a debt which can never be repaid. May God shower on this devout couple His choicest blessings!

There have been dark periods in our country's history. But India's indomitable spirit has always survived and surmounted such times. Whenever the Dharma was in danger, God Himself has come to its rescue. The epoch when we were blessed with our first Guru was one such. There was insecurity throughout the land. The sun of the Moghul Empire had set, and the battle of Plassey was yet to be fought. Yet throughout the length and breadth of this sacred land there were numberless groups of cultured people who kept the torch of the spirit alight. Writing in 1730 exactly in the middle of this very troubled period, the great Southern scholar and *Siddha*, Bhaskararaya, who established his all-India reputation at Banares addresses one of his valuable works to those cultured groups (*Vidvat-samaaja*) scattered over the length and breadth of India: from the plains of Assam (*Kamarupa*) inundated by the floods of the mighty Brahmaputra in the East, to Kandahar (*Gandhara*) and the shores of the Arabian Sea (*Sindhu*) in the West, from the *Setu* in the extreme South hallowed by the touch of Shri Ramachandra's feet to Kedara in the North engulfed in its eternal snows. It is to their appreciation that he appeals; the masses of the unregenerate do not count. Note the play on the words *Samaaja*, meaning spiritually cultured groups, and *Samaja* — herds of cattle. The sonorous verse runs:

आप्राचः कामरूपाद्दुहिणसुतनदप्लावितादाप्रतीचो ।

गांधारात्सिंधुसांद्राद्रघुवरचरितादाच सेतोरवाचः ॥

आकेदारादुदीचस्तुहिनगहनतस्संति विद्वत्समाजा ।

ये ये तानेषयत्नस्सुखयतु समजान्कश्चमत्कर्तुमीष्टे ॥

I love to think that our *Samaaja* was then one such cultural group. It is my fond hope that it will continue to be that in the times to come.

Let us conclude with the peace-chant from the Rigveda. The Mantras are familiar, occurring as they do, in our daily *Sandhyavandana*.

ओं तच्छंभोरावृणीमहे । गातुं यज्ञाय । गातुं यज्ञपतये ।
 दैवीत्वस्तिरस्तु नः । स्वरितर्मानुषेभ्यः ।
 ऊर्ध्वं जिगातु भेषजम् । शं नो अस्तु द्विपदे शं चतुष्पदे ।
 ओं शान्तिश्शान्तिश्शान्तिः ॥

We pray for happiness (*Sham*) through Sacrifice (*Yajna*) and through the Grace of the Lord of the Sacrifice (*Yajna-pati*), not only for mankind but for all living creation, for the medicine (*Bheshajam*) which heals the sick in mind and body, for physical as well as spiritual welfare (*Daivisvasti*).

Then again let us pray to those great Divine Elements who pervade our faculties and live through our most immediate experience.

ओं नमो ब्रह्मणे नमोऽस्त्वग्नये नमः पृथिव्यै नम ओषधीभ्यः
 नमो वाचे नमो वाचस्पतये नमो विष्णवे महते करोमि ।
 ब्रह्म भूर्भुवस्स्वरोम् ।
 ओं शान्तिश्शान्तिश्शान्तिः ओं ॥

First to the Veda (*Brahma*) the source of all Dharma; to Agni who is the sustainer of the physical and mental life, the vital fire as well as the fire of intelligence; to Mother Earth who is the foundation (*Bhumika*) of our mundane as well as heavenly life, to the *Oshadhis*, who are food as well as medicine, to Speech in whom all conscious thought is centred, to the Lord of Speech; and to the mighty Vishnu, the All-Pervader. Then follow the three sacred syllables (*Vyahritis*): May the triple peace descend on us.

Additions occasioned by Shishya-Sweekar

to (१) श्रीगुरुवन्दनम् (दीपनमस्कार)
 खब्रह्माविष्टदयान् द्वैतध्वान्तदिवाकरान् ॥
 प्रशांतदांतोपरतान् परिज्ञानाश्रमान् गुरुन् ॥ १५ ॥

(2) Shriganapa Goureekumaraka
 (शंकरनारायणगीतम्)

शिष्यवृन्दाज्ञानतिमिरविनाशनोद्यद्रविवरम् ।
 शिष्टजनसंघातवारिधिशारदेंदुनिभं गुरुम् ॥
 धर्मसंस्थितिहेतवे वरचरममाश्रममाश्रितम् ।
 ब्रह्मणि स्थितमानसं प्रणमे परिज्ञानाश्रमं ॥ १६ ॥

OUR SACRED HERITAGE

In His infinite mercy, God Shree Bhavanishankar has vouchsafed to us the undisturbed continuance of our spiritual heritage through an incomparable *Guruparampara*.

There are many among us today who have still a vivid recollection of the poignant circumstances which brought about the initiation of our Revered Guru H. H. Shrimat Anandashram Swamiji into *sannyasa deeksha*. It was a matter of touch-and-go and one waited with bated breath till all the prescribed ceremonies were gone through! How spell-bound was the audience when the *Poojya* Guru Swamiji uttered in deep and measured tones the moving Benediction! The late Shri Shankar Narayan Koppikar has left for us a record of this historical event in the following words:-

“... The last one (ceremony) of giving *Upadesha* and laying the hand on the head was postponed to an auspicious day (Rakshasha, Vaishakh Bahul 8). Telegrams were sent to all important centres about the adoption of a Shishya. The concluding ceremony was most pathetic. After the usual ordination the Swamiji prayed to God and said to the Shishya, ‘So long you were the son of your parents, but now God Shri Bhavanishankar is your father, mother, brother, friend and all in all. Have full faith in Him, and do your duty. Be loyal to your honest convictions of heart and soul. Always be impartial without regard to wealth, position or any other consideration. Do justice according to your Dharma. Believe that God Shri Bhavanishankar is on your right and that all your predecessors are on your left to guide you. You have thus the help of the great God and the Swamies. Let truth and nothing but the truth be your guide.’ Thus ended the ceremony. The people assembled were moved to tears of joy at the adoption and of sorrow at the illness of old Swami.”

In pleasing contrast, the Shishya-sweekar ceremony of His Holiness’ revered predecessor was an occasion of pomp and circumstance, performed at leisure with the minutest details worked out by prominent Shastries as befitting the ancient Order of Parivrajakas tracing its origin from Lord Shiva Himself. The imposing ceremony, it is recorded, took place at Kadre in Mangalore, the acknowledged centre of Chitrapur Saraswats of those times. Almost a century later, history repeated itself at Shivaji Park in a suburb of Bombay where an enthusiastic but reverently restrained concourse of Chitrapur Saraswats — easily ten thousand strong — assembled on the 27th and 28th February and, more particularly, on the 1st March, 1959, having been brought together from the four quarters of India to attend and participate in the epochmaking ceremonial adoption of Kumar Ravindra Shankarnarayan Shukla as Shishya Swami of Shri Chitrapur Math by His Revered Holiness Shrimat Anandashram Swamiji, amid universal rejoicings.

Even the staid ‘Times of India’ was moved into paeans of praise of the singularly austere but strikingly impressive ceremony typically illustrated by a photograph of their Holinesses, in *Varadahasta pose*, during the Initiation, while

at least three Marathi journals — one a popular Daily, another a Weekly and the third a reputed Monthly Digest — prominently featured the event with photographs and biographical accounts of both Their Holinesses in glowing terms, a rare occurrence, indeed, in a cosmopolitan city, like Bombay, with pronounced secular leanings. The enterprising Editors of The Kanara Saraswat, not to be left behind, are bringing out a Special Number in commemoration of Shishya Sweekar, dealing exclusively and exhaustively with this absorbing subject — to our immense satisfaction.

In the light of these rejoicings, it should be easy to visualize the raptures experienced by our forefathers when, after intense yearning and severe austerities, they had not only a divine glimpse but an abiding grace and assurance of spiritual protection by our very First Guru at the gracious command of our Guardian Deity, Shree Bhavanishankar. The political background was only a pretext, but a challenging one at that, and proved the mettle of which our gifted Guru, H. H. Shrimat Parijnanashram (I) Swamiji was wrought. A mere recital of those trying incidents is enough to bring to our eyes gushing tears of gratefulness at the divine deliverance of the entire Community from an impending catastrophe. That was admittedly a miracle in direct answer to the fervent prayers of the devout souls who recreated in holy Gokarn in the precincts of Shree Mahabaleshwar Temple, the temper and atmosphere of the ancient *ashramas* on the banks of the sacred Saraswati. Words can hardly express our sense of gratefulness and pride for our revered ancestors who had the grit and the spiritual power to impel Shree Bhavanishankar to concede their moving prayer for a Guru of their own — a Guru who in his confident manner could not only wrest obeisance from the haughty chief of Nagar but also honoured recognition from H. H. Shree Jagadguru of the Shringeri Math — albeit after a spiritual tussle involving the attraction and restoration of the Divine Principle from the venerated Idol of Shree Sharadamba installed by no less a person than the Adi Shankaracharya!

That was in 1708 A.D. — exactly 250 years ago. How many among us will be prepared to concede that a miracle of no less import has just been enacted in our very midst in an environment hardly conducive to the accomplishment of such an other-worldly event. The miracle in 1708 had only set in motion an intermittent chain-reaction which made itself felt, with more or less intensity, ever so often during the past regimes in our *Guruparampara*. All through the chequered course of our Hierarchy, there have arisen extraordinarily diverse occasions which presaged either dire catastrophes or baffling stalemates. And yet, when everything seemed lost in the surrounding gloom, our Elders with their potent prayers, supported by severe austerities, invariably proved successful in invoking the guiding light of our Guardian Deity, Lord Shree Bhavanishankar, and His glorious handi-work, the *Guruparampara* — call it a miracle or a mere fortuitous happening. Those who have neither the imagination nor the patience to look back two and a half centuries, can surely cast a casual glance at the first two decades of this very century, when circumstances so conspired that it was taken for a certainty that the ancient line of our Hierarchy would abruptly snap beyond repair! Our pious elders of the time decided, once again, to stand the difficult test. Their firm and patient resolve took the form of fervent prayers and vigil, accompanied with age-old austerities,

which had rescued their own distressed elders before them; and, whether one believes it or not, it was this simple but earnest faith which has made it possible for us to be favoured with the supreme blessing in the form of our beloved Sadguru, H. H. Shrimat Anandashram Swamiji—the very embodiment of Bliss Incarnate.

In our own time, we have seen how, in the face of unending obstacles and overwhelming obstructions dogging his path, our beloved Guru has triumphed in his quiet way—the spiritual way. It would be no exaggeration to say that His Holiness' regime is a striking epitome of the trials and triumphs of all the preceding regimes; and it has been given to us to witness the soul-elevating spectacle of so much accumulated dross among us evaporating into thin air at His very touch. How thrilling it was to watch in action the enthusiastic co-operation of the once apathetic—almost antagonistic—laity, in the solemn rites designed to perpetuate the glorious *Guruparampara*—the only sure way to resuscitate the fast declining virtue, so effectively wielded by our elders in the past, and get ourselves fortified against the coming dark age. Only a miracle could convert the universal apathy into enthusiastic co-operation, the huge load of debt into a comfortable asset, the choking inefficiency in the administration into a model to be emulated, the showy ceremonials into steadying spiritual practices, the decaying buildings into elegant structures and the indifferent staff and service into a trained cadre of proficient servants of God. At the inspiration of His Holiness, no less formidable problems assailing from outside, such as, stifling Trust Legislation, varying Land Tenancy Acts, threatened legislation restraining child sannyasa, etc., etc., have been successfully tackled, if not surmounted, with the quiet ease that issues from an accomplished Yogin. Crowning all this is the universally applauded choice of the Shishya Swami and his ceremonial adoption amidst unprecedented rejoicings in the very heart of the much-maligned secular Bombay. The royal reception accorded at Talmakiwadi on the 11th March 1959 to the Mathadhipatis of the Gowd Saraswat community, viz: H. H. Shrimat Dwarkanath Teertha of Shree Gokarn Partgali Math and H. H. Shrimat Sudhindra Teertha of Shree Kashi Math in fulfilment of H. H. Shrimat Anandashram Swamiji's promise on the 1st March 1959 and following His own visit with H. H. Shishya Swami to Wadala a week earlier, was a unique event which will remain ever-green in the memory of the Saraswat public of Bombay.

May the accumulated merit of our sage-like Elders, the unfailing blessing of our venerated benign *Guruparampara* and the ever protective Grace of Lord Shree Bhavanishankar, give us the strength of enlightened faith to deserve, hold and hand down to posterity, undimmed and resplendent, our Sacred Heritage—the Eternal Torch of Spirituality—of which we are today the fortunate inheritors.

★ शिष्यस्वीकार

धार्मिक विधानांचो संक्षिप्त वृत्तांत

चित्रापूर सारस्वत समाजाच्या इतिहासांत महत्वाचो, अप्रुबायेचो अश्ली खंचोय धार्मिक पर्वकाल आसल्यार तो श्री चित्रापूर-मठाभिशांनि केल्ल्या शिष्यस्वीकाराचोचि. दूर दूर गांवातु व्यवसायु, शिक्षण इत्यादि निमित्ताने पाविल्ले मठानुयायि हो महत्वाचो समारंभु पोळोंवच्याक मुबयितु एकडे जाल्ले. सुमार १०,००० जानांनि “याचि देहीं याचि डोळा” म्हणशि हो समारंभु प्रत्यक्ष पळयिलो. ह्या विषयांतु दुसरेकडे इंग्रजींतु वर्णन आम्मि दिल्यां. जाल्यारि शिष्यस्वीकाराक संबंघ पावु जीं अनेक धार्मिक विधानं आचरणांतु आयलिं, तांच्या संबंघाचें विवरण खुद्द मातृभाषेंतु केल्यारि चडांतु चड वाचकां-गेल्या कळिताक येद अशिश अभिप्रायु जावु आम्मी ह्या विषयांतु मातृभाषेनेचि बोरोंव्चो निर्णयु केल्ला.

फेब्रुवारीच्या दि. २२ क श्रीसन्निसींगेले तालमस्कीवाडींतु सुमार ११-१५ घंटयारि सकाळिं समा-रंभाचेरि आगमन जाल्लें. अनेक रितीरि शृंगारलेल्या वेदिकेचेरि श्रीसन्निसींनि स्थानापन्न जायनाफुडे श्रीचित्रापूर मठाच्या स्थायी समितीच्या अध्यक्षाने समाजातर्फें सांगरितीरि अग्रपूजा कोर्नु तांगेले यथो-चित स्वागत केल्लें. नंतर सकाळिंभोर्नु दर्शनाखातिर राक्कून बद्दशीले तस्त्या ह्जारो लोकांनि संप्रदाया-नुसार फलसमर्पण पूर्वक धूळभेटि घेतलि. ताज्जे उपरांतें महापूजा, मंगलरती, तीर्थप्रसादु वगैरे नित्यनेम जाल्ले. नंतर सांजे कार्यक्रमानुसार भजन, दीपनमस्कार, पूजा, आरती, अष्टावधन अशिश कार्यक्रम जाल्ले. ही कार्यावळि, म्हळ्यारि महापूजा, भिक्षा, हे सर्व सकाळिं-सांजेचे कार्यक्रम नित्यनेम जावु आदिशले.

शिष्यस्वीकाराक संबंघसुनु धार्मिक विधानांचें पयलें अंग म्हळ्यारि फेब्रुवारी दिनांक २३ आनि २४ ह्या दोनि दिवसांतु कार्यक्रमाच्या नियमादलितु सूचना केल्लेलप्रमाणे शिष्य जातल्या बट्टने आपणांतु संन्यास-ग्रहणाचि योग्यता येवचेखातिर गायत्रिपुरश्चरण, रुद्रानुष्ठान वगैरे कोर्का म्होणु सांगल्यां. त्या विधानाक सम जावु स्वतः कोर्चें तल्लें कालमानपरिस्थितिक सम जावु हें अनुष्ठान ब्राह्मणद्वारा यथाविधि कोर्नु ताज्जे श्रेय संन्यास घेतल्या बट्टक दिवच्यांतु आयलें. तशीचि फेब्रुवारी दिनांक २५ ह्या दिवसु लवुरुद्राचें अनु-ष्ठान कोर्नु रुद्रजपु केल्लेल्या ब्राह्मणद्वारा त्या रुद्रकलशाच्या पवित्र जलानें समंत्रक अभिषेकुयि कोर्नु ताज्जे भेययि यथाविधि बट्टक पावयशि केल्लें. लेक्काने ह्या अनुष्ठानांचें मुख्य प्रयोजन वयरी सांगिल्लेप्रमाणें संन्यासदीक्षा घेवच्याक योग्यता प्राप्त जांव्चि. जाल्यारि संन्यासाश्रमु घेवच्या पयलें गायत्री, रुद्र, इत्यादि देवतारुप सगुण परमेश्वरागेल्या प्रित्यर्थ नित्यनेमानें जपानुष्ठान कोर्का आनि तांगेल्या अनुग्रहाक पात्र जांव्का अश्ली सांगिल्याक सम जावु तांगेले आराधन यथाशक्ति करीत अदिशल्लेरि संन्यासदीक्षा घेतिले नंतर ह्या सर्व देवतांगेलो संबंघु विशेष वर्ना म्होणु जावो, येदोळथायि आराधन करीत आयिल्या देवतांगेल्या ऋणांथानु विमोचन जांवच्याक म्होणु जावो, हीं अनुष्ठानं हांगा ह्या वेळारि विशेषजावु कोरच्याक सांगुनु आसु पुरो.

ह्या नमुन्यारि मन, वाक्, शरिर ह्या तिन्निची शुद्धि जाल्यारि मात्र संन्यासदीक्षा घेव्चो अधिकार प्राप्त जाता. त्याखातिर जावु चारि प्राजापत्य कुच्छ्रात्मक प्रायश्चित्तं सांगल्यांति. तीनि दिवस सकाळिंचें मात्र, नंतर तीनि दिवस रातीचें मात्र जेवु, आनि तीनि दिवस आपणें जावु कोणालागि माग्ग-नासिल्लें दुसऱ्यांनि जावु दिल्लेले तल्लें खावु नंतर आनि तीनि दिवस कल्लें ध्यानासिल्लें केवल उपोषण कोर्चा तस्त्या ह्या बारा दिवसांच्या व्रताक एक कुच्छ्र प्रायश्चित्त म्हणताति. संन्यासदीक्षा घेव्का जाल्यारि अस्सी चारि कुच्छ्र कोर्का म्होणु सांगल्यां. ह्यानंता ह्या व्रताक अंग जावु गायत्री-जपु वगैरे इतर

नियमयि सांगिल्ले आससति. जाल्यारि खंचेयि कारणानें हीं मुख्य व्रतं आचरण करुंक साध्य जायना जाल्यारि एकेका कृच्छ्रांखातिर एकेकि सवस गायि दान दिव्का जात्ता. हेंवयि साध्य ना जाल्यारि एका गायिचें मोल पुणी दिव्का अदिश विधान आस. प्रकृत हांतुलो तिसरो पक्ष घेवु चारि कृच्छ्रांखातिर चारि गायंगेलें मोल दीवु तद्द्वारा हिं चारि व्रतं आचरणांतु हाळ्ळि आनि हें काम अष्टश्राद्धांपयलें आचरणेंतु हाळ्ळें.

फेब्रुआरि दिनांक २६ सांजे चारीक, गुरुवारा, स्थायि समितीचो अध्यक्ष आनि समितीचे सभासद वे. हळदीपूर गणेश शास्त्री हांकां आपोवु घेवु श्री शंकरनारायण शुक्ल हांगेल्या घारा वोचुगेले. थंयि सौ. शांताबाई शुक्ल म्हळ्यारि शंकरनारायण शुक्ल हांगेल्या धर्मपत्नीनें शिष्य जातल्या बटूक मंगलाक्षतांनि तिलो कोर्नु, प्राशनेक दूध दिवु पंचार्ति दाकेयिलि. नंतर बटुकोरोनु अध्यक्षांनें आवसुक, बापसुक, आज्ञो, आज्ञी, भावंडांक यथोचित उडगेरि दिवोवु तांगेले आशीर्वाद बटुक दिवेयिले; आनी तांगेल्या कुलदेवागेलि प्रार्थना कोर्नु वाजपाचेरि स्वागत स्थानाचेरि येवच्याक भायर सलें. सांजे साडे पांचांक तालमस्कीवाडींतु येवु पाव्नाफुडे हजारो लोकानि बटुगेलें समारंभाचेरि स्वागत केल्लें. स्थायी समितीच्या अध्यक्षागेल्या धर्मपत्नीनें महाद्वारांतु बटूक राटउदाक दाकेयिलें, आनि अध्यक्षांनें पुष्पहार अर्पण केल्लो. नंतर वैदिकानि वेदघोषाचेरि स्वागत कोर्नु सालंकृत वेदिकेचेरि बटुक बसेयिलो आनि थंयिथावु देवालाग्गी, गुरुलाग्गी व्होर्नु तांगेलें दर्शन करेयिलें. तशीचि पुनः वेदिकेचेरि बसकारोवु हजारो लोकांक दर्शन दिवयिलें. अदशी हो समारंभु भारि उत्सवाचेरि, साडेस घंठ्यारि संपूर्ण जाल्लो. ह्या मंगलोत्सवाच्या निमित्ताने एकडे जालेल्या लोकांक स्थायी समितीतर्फेंन पेटे वांटुनु सर्वांगेलें तोंड गोड केल्लें.

फेब्रुआरि दिनांक २७ सकाळि अरुणोदयाक सम जावु शिवाजीपार्कांतु ह्या शिष्यस्वीकार समारंभाखातिरचि म्होणु मुद्दाम तय्यार केल्लेलेतस्त्या श्रीमत् पांडुरंगाश्रमनगर म्हळ्ळेल्या मंडपांतु मुखारसोनु मठाचो परिवार वोचुनु पावलो. आनि श्रीसन्निधींगेलि सवारि साडेआटांक येवु पावलि. नंतर, निश्चय केल्लेल्याप्रमाणे नऊ घंठ्यारि दीक्षांग विधान आरंभु कोर्चेखातिर पुर्वपद्धतिक सम जावु एकळाक मंगलार्थ देवालागि सामुहिक प्रार्थना आरंभ केल्लि. श्रीसन्निधीनि समवेत जावु समाजाने केल्लेलेतस्त्या ह्या प्रार्थनेचो सारांशु—

इष्टदेव, कुलदेव आनि गुरुदेवांगलें स्मरणात्मक आनि वंदनात्मक श्लोकांनीं स्मरण आनि वंदन कोर्नु सर्वांगेल्यातर्फेंन वे. हळदीपूर गणेश शास्त्री हांनीं तग्गू नमूद केल्लेली प्रार्थना केल्ली. “श्री भवानीशंकरागेल्या आनि सद्गुरूगेल्या सन्निधानांतु आमगेल्या समाजातर्फेंन आजि हांगा उपस्थित आदिशल्या स्थायी समितीन आनि एकडे जालेल्या भक्तवृन्दानि मेळुनु नम्रपूर्वक कोर्ची तस्ली सफल प्रार्थना कस्ली की म्हळ्यारि, सर्व पुरुषार्थाकयि धर्मूचि मूल कारण आनि सर्व अनर्थाक अधर्मूचि मूलहेतु म्होणु नम्रुवु आशिलेतस्त्या आनि धर्मूचि प्राण, तपचि धन, अदशी लेकुनु चळत आदिशिलेतस्त्या आमगेल्या पूज्य पुर्वजांचेरि सर्वधर्माक आधार जावु आनि साधन जावु आदिशिलेतस्त्या ब्राम्हण्याचेरि ‘तुमी ब्राम्हण न्हयि, व्हयि जाल्यारि तुमगेल्या धर्मगुरुक हाणु सिद्ध कन्याति’ अदशी म्होणु आक्षेप आयलो म्हणाफुडे ते अत्यंत कंगाल जाल्ले. आनि ताज्जेखातिर सर्वस्व त्याग करुंक तयार जाल्लें, जाल्यारि धर्मु सोडूंक तयार जायनेति. मात्र न्हयि, ताज्या रक्षणेखातिर देहाचि पर्वा सुदांयि कर्नातिलें अन्नोदकथायि सोणु आयले तस्लें संकट निवारण जायसरी हें स्थान सोण्णाति म्होणु दृढ निश्चय कोर्नु श्रीमहाबळेश्वराक अनन्य भावानें शरण गेल्ले. आनि तागेलो पूर्ण अनुग्रहु जायसरी आग्रहु धोर्नु थंयीचि बस्ले. या परिस्थितींतु तांचेरि दया पावु श्रीमहाबळेश्वराने पूर्ण अनुग्रहु कोर्नु सर्व

संकटांथाव्नुयि पार कर्तल्या तस्ल्या एका योग्य यतिरुप धर्मगुरूक प्राप्त कोर्नु दिल्लो, आनि तांगेल्या द्वारा समाजाचेरि आयिले तस्ल्या सर्व संकटांचें निवारण जायशि केल्लें. मात्र न्हयि, तांगेल्या नम्र प्रार्थनेक सम जाव्नु हें संस्थान आनि हें पवित्र गुरुपीठ म्हालगड्यांगेल्या शुभ संकल्पानुसार त्या लागायत अजिधायि अनुस्यूत जाव्नु चल्लत आयलें. ह्या संदर्भांतु हें गुरुपीठ अशीचि ह्या मुखारि जाल्लेले तरि अखंड जाव्नु चल्लशि कोर्च्या उद्देशाने आमगेल्या समाजाच्या पुढाऱ्यानि संघशः आनि व्यक्तिशः श्रीगुरुसन्निधानांतु शिष्यस्वीकाराखातिर माक्षि मस्तफांता निवेदन कोर्नु घेतिलें आनि योग्यवेळारि आम्मी हें कार्य कर्ताति अशी आमकां श्रीसन्निधिलागीथाव्नु आश्वासन मेळ्ळेलें. त्याप्रमाणें आमगेलो शुभसंकल्प सफल कोर्चेखातिर श्रीगुरुसन्निधानाथाव्नु येवच्या माघ वद्य सप्तमी, रविवार, ह्या दिवसु मीन लग्नाच्या सुमुहूर्ताचेरि शिष्यस्वीकार कोर्का म्होणु श्रीसन्निधीनी निश्चय केल्ला.

“आनि ताज्जे अंग जाव्नु कोर्चें तस्लीं शास्त्रोक्त विधानं आजि धोर्नु आरंभु कोर्का अशी विचार केल्ला. त्या त्या वेळारि जांविच तस्लीं तीं सर्व कार्ये योग्यरितीन जायशि अनुग्रहु कोर्का आनि श्रीसन्निधिनीं स्वीकार कोर्चेतस्ल्या शिष्याक ह्या संस्थानाचो गुरुतर भार वाहन करशि शक्ति, सामर्थ्य आनि अगत्य आदिशिले तस्ली परापर विद्या आनि त्या विद्येचें ग्रहण आनि धारण कोर्चें तस्लें सामर्थ्य वगैरे संपादन कोर्नु दीशि कोर्का आनि तन्मूलक संस्थानाचें गौरव आनि पावित्र्य दिने दिने वृद्धिगत जायशि कोर्का. तशीचि तन्मूलक शिष्यवर्गाक इहपरांतुयि बरेपण जायशि पूर्ण अनुग्रहु कोर्नु तुंवें चल्लोव्नु दीशि कृपा कोर्का. मात्र न्हयि गुरुशिष्यांक दीर्घ आयुष्य, संपूर्ण आरोग्य प्राप्त जाव्नु तन्मूलक शिष्यवर्गांतु धर्मजाग्रता आस्स जाव्नु, तांच्यांतुं सदाचार, सद्दिचार, सद्धर्म आनि सत्कर्म हीं दिने दिने वृद्धिगत जाव्नु संपूर्ण सुख आनि शाश्वत शांति मेळशि दया कोर्नु चल्लोव्नु दिव्का म्होणु तुगेल्या दिव्य चरणांतु प्रार्थना करताति. त्याप्रमाणें आमगेल्या सर्वोंगेलो मनोरथ सफल जायशि पूर्ण अनुग्रहु कोर्नु चल्लोव्नु दी.”

अष्टश्राद्ध

ह्या प्रार्थनेनंतर पयलें अष्टश्राद्धांचो क्रम आरंभु जाल्लो. अष्टश्राद्ध म्हळ्यारि, देव, ऋषि, दिव्य मनुष्य, भूतं, पितृ, मातृ, आनि आत्म हांका उद्देशुन कोर्का जाल्लेलिं तस्लीं जाव्नु आस्सति. ह्या एकेक श्राद्धाक स स पिंड आनि दोग-दोगजण ब्राम्हण अशी अष्टेचाळीस पिंड आनि सोळा ब्राम्हण अगत्य आस्सति. आनि ह्या श्राद्धांतु इतर श्राद्धांवारि अपसव्य, काळो तिल्लु, दमैं, दक्षिण दिशा, हांचो उपयोग कर्नाति; किंतु हांतु सव्य, तिळावदलाक जव, दर्भ्यावदलाक दूर्वां, दक्षिणदिशेवदलाक पूर्व दिशा ह्या सर्वांचो उपयोग कोर्का अशी विशेष आस्स. आनी हाज्जो मुख्य उद्देश म्हळ्यारि गर्भवासु आनि आध्यात्मिक इत्यादि तापत्रयांनि भिव्नु दुःखाचो संपर्कु नात्तिलें श्रेष्ठ जाव्नु अदिशिले तस्लें मोक्षपद पांवच्या इच्छेने सन्यासदीक्षा घेव्का जाल्यारि देव, ऋषि इत्यादिकांगेलो अनुग्रहु जाव्नु तांगेल्या ऋणांथाव्नु विमोचन पावचें जाव्नु आस्स.

वपन

फेब्रुआरिच्या दिनांक २८ सकाळि ८ घंट्यारि बटुगेलें वपन कोर्च्यांतु आयलें. वपन हें पाप-क्षालनार्थ कोर्चें तस्ल्या प्रायश्चित्ताचें एक अंग जाव्नु आस्स. जाल्यारि शिखेखातिर थोडे केस दवोर्नु कोर्का पडता. कारण ताज्जो उपयोग नंतर चोलच्या कर्मांगांतु अगत्य आस्स. नंतर जाल्ले तर्के हाज्जो त्यागुचि कोर्चो आस्ता.

ताज्जे उपरांतें बटुनें सन्यास-रीक्षेच्या ग्रहणाचो संकल्प केल्लो. संकल्प म्हळ्यारि-प्रतिज्ञा, निश्चय. “आचमन, प्राणायाम कोर्नु देश काल इत्यादिकांचे उच्चारण कोर्नु अशेष दुःखाचि निवृत्ति

जावु निरतिशय सुखरूप पुरुषार्थाच्या प्राप्तिखातिर हांव संन्यास-दिक्षेचें ग्रहण कर्ता” म्होणु निश्चयपूर्वक कोर्च्यातल्या प्रतिसेक संकल्पु म्होणु म्हणताति.

स्वस्तिवाचन

ताका संबंधसुनु आदिशिल्ले तसलें इतर कर्मांग कोर्च्यातु आयिल्लि. त्यापैकि पयलें स्वस्तिवाचन जाल्लें. म्हळ्यारि, संकल्पुसिद्धिखातिर कोर्च्या तसल्या कर्माच्या श्रेयाक भागी जायशि ब्राम्हणद्वारा अपेक्षा कोर्च्या तसल्या समंत्रक आशिर्वाद आनि शांति उदकाचो समंत्रक अभिषेकु.

ताज्या उपरांते मुखारि कोर्च्यातल्या नादिसमाराधनेच्या अंगत्वानें गौरी, पद्मा इत्यादि सोळा, ब्रम्ही महेश्वरी इत्यादि सात, अश्ली तेवीस मातुका ह्या नांवाने प्रसिद्ध आदिशल्या देवतांगेलि आराधना म्हळ्यारि मातुका-पूजन कोर्च्यातु आयलें.

ताज्या उपरांते संकल्पित कर्मसिद्धिखातिर पयलें ताज्जे अंग जावु नादिसमाराधन म्हळेल्लें हे विधान कोर्च्यातु आयलें. तांतु विशेष जावु सांगिले तसल्या देवता आनि म्हालगड्यांखातिर जावु पाय, गंध इत्यादि उपचारांनि तांगेलें पूजन कोर्चें आस्ता. हें केल्लेल्यानें देवतांक विशेष आनंद जाता.

ताज्या उपरांतें ब्रम्हयज्ञ कोर्च्यातु आयलो. ब्रम्हयज्ञ हो वेदांचें अध्ययनरूप जावु आस्स. हांतु प्रणवपूर्वक चारी वेद आनि ताज्जी शिक्षा इत्यादि स अंग, याज्ञवल्क्य इत्यादि स्मृति, भारत, रामायण इत्यादि इतिहास, जैमिनिगेली धर्ममिमांसेचि सूत्रं तशीचि वेदव्यासानें बरेयिलीं ब्रम्हमिमांसे सूत्रं हांगेली ब्रम्हांजलि कोर्नु ऋषींगेल्या प्रीत्यर्थ यथासाध्य कोर्च्यातल्या पठनाक ब्रम्हयज्ञ म्होणु म्हणताति.

सक्तुप्राशन

सर्व धान्यांतु श्रेष्ठ जावु आदिशिलें तसलें आनी सर्व पापांचें नाश करुंक समर्थ जावु आदिशल्या तसल्या जवाचि तीनि मुष्टि पिट्टी समंत्रक जावु प्राशन कोर्च्या विधानाक सक्तुप्राशन अदिश म्हणताति. खरें पळेल्यारि हें सक्तुप्राशन दीक्षांग उपवासाच्या संकल्पा पयलें करुंक सांगिल्ले जावु आस्स. जाल्यारि सर्वस्व त्यागु कोर्नु संन्यासदीक्षा घेतिल्यानें ह्यामुखारि प्राणधारणेखातिर, विशिष्ट नियमांचेरि भिक्षान्न सेवन कोर्का अदिश सांगिल्यावेल्यानें भिक्षान्न हें सर्वदा पड्डसांन युक्त आस्सुनु जायि जाल्लेलेंचि मेळता अदिश लेक्कुक साध्य ना. त्यामिति बरी तीनि मुष्टि पिट्टि मेळ्ळेलतरि तितल्यानेचि जाल्लेले तरि तृप्ति पावु आस्का जातलें ताज्जी ही पूर्व तयारि.

असलें हें सक्तुप्राशनाचें विधान जायनाफुडे बट्टनें दीक्षांग उपवासाचो यथाविधि संकल्पु कोर्नु सावित्री प्रवेश म्हळ्ळेलें एक विधान केल्लें. ह्या विधानाचो उल्लेखु कार्यक्रमच्या पत्रिकेंतु कर्नाचिलेतरी चलेले तसल्या विधानावेल्यानें होवेयि एकु कार्यक्रमु जाल्लेलो आमगेल्या कळिताक आयला. सावित्रीप्रवेश म्हळ्यारि प्रणवयुक्त भूरादि तीनि महाव्याहृतिनी समवेत जावु आदिशले तसल्या त्रिपदात्मक गायत्रीमंत्राच्या एकेका चरणाचो उच्चारु कोर्नु गायत्रीमंत्राच्या प्रतिपाद्य देवतेंतु एक जांवच्यातल्या भावनेनें प्रवेशु कोर्चें तसलें विधान.

हें विधान सगुणांथावु निर्गुणांतु ऐक्य जांवच्याक सहाय्यक जावु आस्स.

ब्रम्हान्वाधान

ताज्जे उपरांते सांजे सुर्यास्त जांवच्याफुडे मुखारि कोर्ची तसलें प्राणादि होमू हवन करुंक साधन जावु आदिशिलें तसलें प्रजापति देवतात्मक ब्रम्हान्वाधान या नांवाचे अग्निस्थापनारूप विधान कोर्च्यातु आयलें. हो अग्नि प्रतिष्ठा कर्नाफुडे त्या अग्निंतु प्रजापतिगेल्या प्रीत्यर्थ आहुतिपात्रानें चारिफंता घेतिल्या-

तस्या तुष्पाचि एक आहुति मात्र दिव्का जाता. नंतर बटुने नित्याचि संध्योपासना केल्लि. त्याचि अग्नितु अग्निकार्यं यथाविधी कोर्च्यातु आयलें. नंतर दीक्षांग जावुन ग्रहण कोर्च्यातल्या दंडादिकांचे विध्युक्त संस्कार कर्नाफुडे बटुने यथासाध्य गायत्रीजपु आनि वैदिकांनि ऋचादि वेदमंत्र आनि उपनिषद म्हणत बारा घंटेयाचि जागरण केल्लें. हाक्काचि मंत्रजागरण म्होणु नियमावलिंतु म्हळ्यां.

दीक्षांग जावुन ग्रहण कोर्चातस्लो दंडु विशिष्ट लक्षणांनि युक्त आदिशलोचि जांक्का पडता. म्होणु हो दंडु कोल्लुरलागच्या राक्षांथावुन विशेष परिश्रमाने हाडेल्लो. ह्या दंडाचि लक्षणं म्हळ्यारि तो अखंड आस्का. तशीचि कुमीक्रीटकादिकांनि खेलेले तस्लो जावनयें. मुळलागायत तुन्येथायि थोरायितु एक प्रमाणाचेरि आस्सुनु, ग्रहण कर्तल्यागेल्या मस्तक अथवा निडुळ अथवा भोंवयाक सम जावुन येत्तरु आस्का. आनी तो ब्रह्ममुद्रा आनि परशुमुद्रेने तय्यार कोर्का जाता. ह्यावेळारि उपयोगाक हाळलेलो दंडु प्रायः ह्या सगळ्या लक्षणांक सम जावुन आदिशलो.

आग्नेयस्थालीपाक

ब्राम्ही-मुहूर्तारि उटावुन बटुने स्नान संध्यादि आन्दिंक कोर्तु नंतर आग्नेय स्थालीपाकु, प्राणादि होमु, पुरुषसुक्तहोमु विरजाहोमु वगैरे कोर्नु त्या अग्निचें विध्युत्तरित्या प्राशन केल्लें.

चरु शिज्जोत्रंच्या पात्राक चरुस्थालि म्हणताती. तस्या त्या पात्रांतु अग्निरुपे देवतेखातिर चरु शिज्जोवुन कोर्च्या तस्या होमाक आग्नेयस्थालीपाक म्हणताति. आनी प्राण, अपान, इत्यादि पांच प्राणांगेल्या देवतेंक उद्देशुन संमिधा, चरु आनि आज्य (तूप) ह्या द्रव्यांनि कोर्च्यातल्या होमाक प्राणादि होमु म्होणु म्हणताति. तशीचि विराट पुरुषांगेलें वर्णन कोर्च्यातल्या पुरुषसुक्तांतुल्या १६ मंत्रांनि त्याचि विराट पुरुषांगेल्या प्रित्यर्थ संमिधा, चरु आनि आज्य ह्या द्रव्यांनि कोर्च्यातल्या होमाक पुरुषसुक्त होमु म्होणु म्हणताति. आनि ज्ञानयोगाच्या संपादनेखातिर जावुन उपपातकादि समस्त पापयि निवृत्ति जावुन आपणागेलि करचरणादि अवयवांच्या शुद्धीखातिर नारायणोपनिषदांतुल्या प्राणापान इत्यादि अठरा मंत्रांनि युक्त जावुन वयरि सांगिल्या चरु, संमिधा आनि आज्य ह्या द्रव्यांनि त्या त्या इंद्रियांच्या देवतेंगेल्या प्रित्यर्थ कोर्च्यातल्या होमाक विरजा होमु म्होणु म्हणताति. ह्या प्रमाणे दीक्षेक संबधु पाविल्ले होम जायनाफुडे त्या अग्निचो उपयोग दीक्षा घेतिल्यानंतर सन्यास्याक नात्तिलेमिति तो अग्नि प्रतिष्ठा केल्लेल्याने आपणांतूचि समावेश कोर्नु घेव्का म्होणु विधान आदिशलेमिति ताज्जें प्रतीक जावुन त्या अग्निचि ज्वाला समंत्रक जावुन तीनफंतां प्राशन कोर्का जाता म्हळ्यारि त्या ज्वालेचि हुनसाणि तिनफंता शिष्य जातल्या बटुने गिळका अश्ली सांगिल्याप्रमाणे अस्लें अग्निप्राशनरुप विधान कोर्नु तो अग्नि विसर्जन कोर्च्यातु आयलो.

निष्क्रमण

नंतर वैराग्याचें चिन्ह जावुन आदिशलें तस्लें एकमात्र कृष्णाजिन घेवुन चित्युपनिषदांतुलो उत्तर-नारायणानुवाक् म्हणत यागशालेंथावुन जलाशयालागि वच्चेतल्या विधानाक निष्क्रमण म्होणु म्हण-ताति. हें विधान नियमावलिंतु सांगिलेप्रमाणे मार्च १ तारिकेक सकाळि ७ घंठ्यारि कोर्च्यातु आयलें. हें निष्क्रमण कर्तना बटुसांगाति अनेक वैदिक तशीचि कांयि स्थायी सभेचे समासद मात्र न्हयि, अनेक लोकयि ताज्या माक्षि आदिशले.

ह्याप्रमाणे जनस्तोमाने समवेत जावुन बटुने जलाशयालागि म्हळ्यारि शिवाजी पार्क लागच्या समुद्रावेळेेरि वचनाफुडे तान्ने आशीर्वाद दिवच्याक फाव आदिशल्यांक उद्देशुनु, सर्वयि तुम्मी वेदाग्र आनि सोमयागद्वारा सोमपान कर्तलेतस्ले जावोति, तशीचि तुम्मी सर्वयि पुत्रमुख पळेतितले तस्ले, क्रमेण सन्यासग्रहण कोर्नु तद्द्वारा मोक्षाक भागि जायाति, ह्याप्रमाणे आशीर्वाद दिवचेंतस्लें विधान केल्लें.

त्यानंतर बंधुबांधवांगेल्या संबधाचो विच्छेदु कोर्चे तस्लें बंधुविस्मर्जन म्हळ्ळेलें विधान “श्रीगुरु-गेल्या अनुग्रहानें ह्या अपार संसाररुपि समुद्रांथावुन हावें पार पोडका म्होणु निश्चयु केल्ला आनि

हांवें सर्वांचेरि आशिल्ली मगेलिं म्हळ्ळेलतस्ली ही ममता आनि पुत्रेपण, वित्तपण, लोकेपण, अश्ली तिन्नीयि इच्छा त्याग केल्याति, तुम्मी मज्जेरि ममता कोर्नये आनि माक्का विघ्न जायशि कोर्नये”, ह्या प्रमाणें सांगुनु हाचांतु उदाक धोर्नु तें जलाशयांतु सोण्णु बटूने बंधुविसर्जन केल्लें.

त्यानंतर बटूने केल्लेलें, कोर्का म्होणु लेक्कीलें, आनि जायि म्होणु अपेक्षा केल्लेलें तशीचि अनुमोदन केल्लेलें हें सर्वयि विचारांतु हाण्णु तें सगळें सर्व प्राण्यांखातिर जावु दिंवच्या तस्ल्या अभयदाना-सांगाति “करवरणांनि विहार कर्तलो तस्लो हांव काया-वाचा-मनानें सुदांयि प्राण्यांक पीडा जायनाशिकोर्नु चलतां”. अश्ली सांगुनु “सर्व प्राणि आपणा विषयांतु नीर्भय जावु आस्सोति” अशिश अभयदान दिल्लें.

प्रेषोच्चारु

आचमन, प्राणायामु कोर्नु देशकाल इत्यादिकांचें संकिर्तन कोर्नु भूलोक, भुवरलोक आनि स्वर्ग-लोक अर्थात् त्रैलोक्याचोयि हांवें त्यागु केला म्होणु मंद, मध्यम आनि तीव्र स्वरांनं तीनिफंता उच्चारण कोर्नु ह्या त्रैलोक्याचोयि कोर्च्यातस्ल्या त्यागरूप संकल्पात्मक विधानाक ‘प्रेषोच्चारु’ म्होणु म्हणताति. अस्लें हें विधानयि अभयदानानंतर बटुकडच्याने कोर्च्यांतु आयलें.

हाज्या नंतर अस्ल्या ह्या प्रेषोच्चारु केल्लेल्या मात्रानेंचि त्रैलोक्याचे संबंध सुटटुनु सर्व कर्मांथावु मोकळो जाता. अशिश आशिल्लेमितिं कर्मानुष्ठानाखातिर जावु रक्षण केल्लेले तस्ल्या शिखा आनि सूत्र हांगेलो बटूने ह्यामुखारि आपणाक उपयोगु नात्तिलेमितिं तस्ली ती शिखा आनि यज्ञोपवित (जानवें) थुंटोवु काण्णु सर्व देवदेवतांक उद्देशुनु उदकासांगाति जलाशयांतु सोणु दिल्ले. हाक्काचि शिखा-सूत्र त्यागु म्हणताति.

हाज्यानंतर बटूने धारण केल्लेल्या पोर्न्या वस्त्रांचो त्यागु कोर्नु पुरोहितागेल्या विनंतीनुसार लोकसंग्रहाखातिर कौपिन, कटिसूत्र, अंगवस्त्र, हीं आनीं दंडु, कमंडलु, पादुका वोडु मंत्रयुक्त जावु घेतलें. ह्या विधीक कौपिनादिग्रहण म्हणताति.

तदनंतर समुद्रावेलेरिथावु वैदिकांसांगाति बटूने वैदिकांगेल्या मंत्रघोषांतु “श्रीमत् पांडुरंगाश्रम नगरांतु प्रवेशु केल्लो, आनि देवदर्शन घेवु गुरुंगेल्या दर्शनाखातिर तयारि केल्ली. मुद्दाम श्रृंगारल्लेल्या वेदिकेचेरि श्रीगुरु आरुढ जाल्लेले. गरुड-मुद्रेनं श्री गुरुंक प्रणाम कोर्नु बटूने तांगेली प्रार्थना केल्ली. आपण संसाराच्या तापानें पीडित जाल्लां, तांतुल्याने मुक्ति मेळशि कोर्का अश्ली बटूने प्रार्थना कर्नाफुडे श्रीगुरुनीं धैर्य दिवुनु, आश्वासन दिवुनु बटूक लागि घेतलो.

दीक्षा दिंवच्या पयलें शुद्धिखातिर जावु गंगा-यमुना आदि पवित्र महानदींतुलें जल सुवर्ण पंच-रत्नांनी बांदयिल्ल्या तस्ल्या शुद्ध शंखांतु घालु तें जल श्रीगुरुंनि बाराफंता प्रणव मंत्राने अभिमंत्रण कोर्नु शिष्यागेल्या मस्तकाचेरि त्या जलाचो अभिषेकु केल्लो. नंतर ‘शन्नोमित्र’ म्हळ्ळेलो शांतिपाठु तीनिफंता ब्राह्मणद्वारा म्होवुनु शिष्यागेल्या मस्तकारि गुरुंनि आपणागेलो पवित्र वरदहस्तु दवोर्नु पुरुषसुक्त ऋचादि मंत्रद्वारा मूर्धाभिमर्शन केल्ले. नंतर शिष्यागेल्या हृदयाचेरि हातु धोर्नु “ममव्रते” इत्यादि मंत्रद्वारा शिष्याक दीक्षादान केल्लें. मागिरि मीनलग्नाच्या सुमुहूर्ताचेरि म्हळ्यारि सकाळि ८-२६ क मंगलवाद्य, वेदघोषु चलत आस्तना शरण आयिल्ल्या शिष्याक अनुग्रहु कोर्च्याखातिर पश्चिमाभिमुख कोर्नु लागि बसोवु आपण स्वतः पूर्वाभिमुख जावु बैसुनु पयलें प्रणवोपदेश दिवुनु नंतर चारि वेदांतुल्या महा-वाक्यांचो उपदेशु कोर्नु शिष्यागेलो उद्धार जायशि केल्लो.

नंतर शिष्यजातल्याने सर्वसंग परित्यागु केल्लेलतकें लोकव्यवहाराखातिर ‘परिज्ञानाश्रम’ म्हळ्ळेलें हें आद्य गुरुंगेले नांव शिष्याक दवलें. शिष्यस्वामी हांगेलें नांव जाहीर जायनाफुडे आचार्य वे. गणेशशास्त्री हळदीपूर हार्नीं हें नांव थंयि एकडे जाल्लेल्या भक्तवृंदांगेल्या कळिताक हाळ्ळें,

आनि सगळेकडेथानु जयजयकारु जाल्ले. आचार्यानि त्याचि वेळारि सर्वे गुरुपरंपरेचो जयजयकारु केल्लो आनि भक्तवृंदाने तांकां सांगात दिल्ले.

तदनंतर श्रीशिष्यस्वामी परिज्ञानाश्रम हान्नि श्रीगुरुस्वामी श्रीमत् आनंदाश्रम हांगेलि पादपूजा केल्लि. तदनंतर श्रीगुरुस्वामी आनि श्रीशिष्यस्वामी हांगेलि शुक्ल भट, नागरकट्टी आदि कुटुंबातुले प्रतिनिधी आनि विंगविंगड संस्थांचे प्रतिनिधी हान्नी पादपूजा केल्ली.

तदनंतर १० घंठ्यारि श्रीगुरुनीं आशीर्वादपर भाषण केल्लें. ताज्जेविषयांतुं इतरत्र माहिती दिल्या. सुमार ११-३० घंठ्यारि ह्या समारंभाप्रित्यर्थ जानु हाजर आदिशल्या सर्वे भक्तवृंदाक प्रसाद-उपहार आनि शीतपेय वांटयिलें.

वेदोक्त मंत्राक्षतं श्रीसन्निधीनि ब्राम्हणद्वारा स्विकार कोर्नु स्वतः आपणेयि धारण केल्ले. आनि शिष्यागेल्या मस्तकारि ते अक्षत घालुन नंतर भक्तवृंदांगेल्या मस्तकारि घालुन ह्या समारंभाचि मुक्तायि केल्ली.

मार्च २ तारिकेक ह्या शिष्यस्वीकार समारंभाच्या मंगलार्थ ब्राम्हण संतर्पण जाल्लें. आनि सर्वे वैदिकांक शिष्यस्वामी परिज्ञानाश्रम हांगेल्या वरदहस्तानें वस्त्र, दक्षिणा वगैरे योग्य संभावना दिवोंच्यांतु आयलि.

शिष्यस्वीकार आनि आमगेलें कर्तव्य

—“साताराम”—

माघ कृष्ण ७ शके १८८०, रविवार दिनांक १ मार्च १९५९ हो शुभ दिवसु चित्रापुर सारस्वत ब्रह्मवृंदांगेल्या इतिहासांतु चिरस्मरणीय जावुन आस्तलो. गुरुकृपेची ज्योति जी आम्हां शके १६३० च्या माघ मासांतु श्रीमत्परिज्ञानाश्रमांगेल्या रूपाने प्राप्त जाल्लेली ती सतत प्रज्वलित आनी प्रकाशमान जात आसून अययावत् शिष्यगणाच्या अज्ञानतिमिराचो नाश कर्तुची आस. त्याचि ज्योतिंथानु आजि पुनश्च अड्डेशि वर्सानंतर माघ मासांतूंचि एक सान स्फुलिंग उद्भव जाल्यां. तें स्फुलिंग क्रमेण वृद्धि पावुन एकु दीसु अखंड ज्योतिर्मय जाल्लें ह्या विषयांतुं संशय ना.

शके १८६२ म्हळ्यारि १९४० इसवींतु-श्रीसंनिधिगेल्या आश्रमदिनाच्या रजतमहोत्सवावेळारि शिष्यस्वीकाराच्या विचाराचें जें बीजारोपण जाल्लें ताका सारस्वतजनसमाजाच्या धुरीणांनि तात्तावळि जलसिंचन कोर्नु आजि मूर्त स्वरूप हाडोंच्यांक साहाय्य केल्लें. शिष्यवृंदांगेलि विनंति मान्य कोर्नु श्रीसंनिधिने शिष्यस्वीकार कोर्नु आम्हां सर्वांक सदैव अनुग्रहीत केल्लें.

श्रीगुरुपरंपरेच्या नवरत्नांतुं धाव्या रत्नाचो समावेश जाल्लेल्या निमित्ताने आम्हि सर्वे हर्षातिरेकाने वेहोश जाल्ले. दोनि सताहर्षत ह्या महोत्सवाक पूर्णत्व हाडचे खातिर आबालखीपुरुष सारस्वतवृंद सयत्न जाल्ले आखेरेक ह्या उत्सवाचि पूर्ति जावुन सर्वे जनसमाज कश्चि की वोड्ड मेळ्ळेलो तशीचि हळुहळु आपआपणाल्या धारा अथवा गावांतुं परतलो. श्रींगेलि स्वारी शिष्यस्वामी आनी परिवार समेत गोकर्ण, मल्लापुर, इत्यादि क्षेत्रांचि भेट घेतचि श्रीवल्लिग्रामांतुं, खई की आमगेल्या पूर्व गुरुपैकीं पांच गुरुंगेलें वास्तव्य आस थई पावलि.

श्रीनी आमगेल्या गुरुपरंपरेक सातत्य हाडचे खातिर आपणालेल्या तपोबलाने योग्य बटुंगेलो शोध कोर्नु ताका विधियुक्त संन्यासानंतर प्रणवाचो उपदेशु दीवुन आम्हां कृतार्थ केल्लें. जाल्यारि, आम्मी कृतार्थ जांवच्याक पूर्णपणें पात्र आसति वे? आमगेलो अर्थ म्हळ्यारि शिष्यस्वीकाराचो उद्देश आम्मी संपादन केल्लो वे? शिष्यस्वीकारविधि आम्मी प्रत्यक्ष दोळयाने पळइलो अथवा त्या महोत्सवांतु आम्मी देहाने भाग घेतलो म्हळ्यारि आम्मी कृतार्थ जांवच्याक पात्र जाल्लें म्हुणु लेकचें वे? सूक्ष्म विचार

केल्यारि आमकां अशीचि दीसून येवच्या फाव आस्स कीं केदनां की श्रींनी विधियुक्त शिष्यस्वीकार केल्हो त्या क्षणाकचि आमचेरि म्हळ्यारि चित्रापुर सारस्वत जनतेचेरि एकि होडि जबरदस्त जबाबदारी येवनु पळ्ळी. खंच्या कार्यानंतर आमगेलें कर्तव्य समाप्त जाल्लें म्हुणु आमि लेकताले कीं, तेंचि कार्य आतं आमगेल्या कर्तव्याचो प्रारंभु जाल्ला म्हुणु सूचित कोरूंक कारणीभूत जावुन आस्स.

ह्या महोत्सवाने जरी प्रथम आमगेल्या ह्दपटलाचेरी कांई अंकित कोर्नु दवरलें आस्स तरी हें कीं आम्मी ब्राह्मण म्हुणु उत्सवाच्या प्रारंभकाला धोरुन समाप्ति जाइ सरी आमगेल्या कर्णपटलाचेरि जो वेदघोष आनि उपनिषदांतुले मंत्र आधात कर्त आदिशले ते आमकां पदोपदीं हीचि जाणीव कोर्नु दिताले कीं आमगेलो जन्मू सर्वे वर्णांतु श्रेष्ठ जावुन आदिशल्या ब्राह्मणवर्णांतु जाल्ला तरी आम्मी त्याबद्दल सार्थक जांवच्याक अर्हता प्राप्त कोर्नु घेंव्का म्हुणु. ब्राह्मणांक भूदेव अथवा भूसुर अशीई संज्ञा आस्स. म्हळ्यारि स्वर्गारि कश्की इंद्रादिदेव आस्सति तश्शीचि ह्या भूतलाचेरी ते देव ब्राह्मणरूपाने वास्तव्य कोर्नु आस्सति म्हुणु. ही पवित्र संज्ञा आमकां जन्मतः प्राप्त जाल्लेली आस्स, तरी ताज्जे अनुरूप आमगेलें वर्तन दवरुन, आमगेलें ब्राह्मण्य राक्कून, आमि त्या ब्राह्मणपदाक अर्ह जाल्यारीची सार्थकता मेळ्ळी म्होणूक कांई अड्डि ना.

“आधुनिक कालांतु धर्मतत्वांचें साधारण रीतिने सुद्रां रक्षण कोर्चें असाध्य, अदिश आस्तना तांतुं विहित जावुन आदिशल्या वर्णव्यवस्थेक राक्कून ब्राह्मण्याचें किंचित् सुद्रां रक्षण कोर्चें आनी कठिनतर न्हई वे” — म्हणु आमचे मुखारी अनेक वेळां प्रश्न उपस्थित जाल्याति आनी जात आस्सति. जाल्यारि हे अस्ले प्रश्न आजीचि अथवा ह्या कालांतुचि उद्भव जाल्याति अदिश म्होणु जायना. कालाच्या प्रत्येक खंडांतु अस्ले प्रश्न उपस्थित जाल्याति आनी त्या त्या प्रश्नांक त्या त्या वेळारि अनुभवी आनि अधिकृत पुरुषांनि आपणागेल्या अधिकारयुक्तवाणीने उत्तरई दिल्याति. इतलेंचि, कालाचें कश्चि कश्चि परिवर्तन जातं गेल्लें तश्चि तश्चि ह्या प्रश्नाचे उत्तरई त्या त्या कालाक अनुरूप अदिश जात गेल्लें. खंचेई गावांतु वचूगेल्यारि आमकां थंई एकु पुरातन अश्व थाचो रूकु मेळू फाव अस्स. थंचे रहिवासि आमकां सांगू फाव आस्सति कीं त्या रुक्काक अनेक शतमानं जाल्याति म्हुणु. जाल्यारी सुक्ष्म दृष्टिने पळ्ळ्यारि आमकां कसलें दिसून यात्ता? वृक्ष पुरातन व्हड, जाल्यारि ताका आदिशल्यो शाखा आनि पान्नं आधुनिक म्हुणु. तश्शीचि हो आमगेलो वर्णाश्रम धर्म पुरातनचि, धर्माक संबध जावुन आदिशले प्रश्नई पुरातनचि, जाल्यारि त्या प्रश्नांचो पूर्ण विचार कोर्नु तांतुं थावुन निष्कर्ष काळ्ळेलो अधिकारि पुरुष आधुनिकचि आनि तान्नि काळ्ळेलो निष्कर्षुई आधुनिकचि.

ह्या कलियुगांतु ब्राह्मण्य नष्ट जावंचो वेळु आइला अथवा तें क्षीण जात आस्स, तरी ताज्जें बीजरूपाने पुणी कश्चि रक्षण कोर्का ह्या संबधाचे विचार श्रीसंनिधिलागि थावुन आमकां तात्तावळि मेळत आस्सति. दोनि वर्सांमाक्षि श्रीगेलि वस्ति सांताक्रूजांतु आदिशल्वेळारि तान्नि थंई आशीर्वादपर भाषणांतु आमगेलें ब्राह्मण्य आमि कश्चि राक्कून घेंव्का ह्यासंबंधी आपणागेले विचार सारस्वत जनांमुखारि उद्घोषित केलेले त्याचि विचारांचि पुनरावृत्ति श्रींनी पडरी शिष्यस्वीकाराच्या आशीर्वादपर भाषणांतु आमगेल्या ब्रह्मवृंदांमुखारी पुनश्च उद्घोषित केल्लि. श्रीगेलि स्वारि आइलि आनि तांतुई श्रीगेलें प्रवचन आस्स म्हळ्यारि आमगेले लोक थंई हजारानि जमा जाताति. जाल्यारि तान्नि आपणागेल्या भाषणांतु व्यक्त केलेले विचार आचरणांतु हाडूक आमच्यापैकीं कितले जणांगेलि तयारि आस्स.? तान्नि पदोपदीं सांगिल्या पंचमहायज्ञांचे यथाशक्ति आचरणचि आमकां आमगेलें ब्राह्मण्य राक्कून दवरूक पूर्णपणें समर्थ जावुन आस्स; आनि त्या ब्राह्मण्याचें बीजरूपानें पुणी रक्षण केल्यारीचि आमि ह्या शिष्यस्वीकाराच्या महोत्सवांतु भागु घेतिल्याचें आमकां पूर्ण सार्थकत्व. श्रींनी दाक्कोनु दिलेल्या मार्गारि चलयारीचि आमि खरे कृतार्थ जाल्ले, अन्यथा आमगेलो ह्या ब्राह्मणवर्णांतु जाल्लेलो जन्म व्यर्थच अदिश त्रिवार म्होणूक कांई अड्डि ना.

(सशेष)

MATH NEWS AND NOTES

Tour Programme of His Holiness. — His Holiness Shrimat Anandashrama Swamiji accompanied by His Holiness Shrimat Parijnanashrama Shishya Swami and a small retinue arrived in Bombay on the 12th April 1959 for medical attention. After a stay of 3 weeks he left for Gokarn on the 2nd of May 1959. The visit was purely private but His Holiness kindly agreed to give public *darshan* to and bless the *Shishya Varga*. Accordingly, a function was arranged on the spacious lawns of the Scouts' Pavilion at the Shivaji Park, Dadar, Bombay 28 on the 30th April 1959 at 6.30 p.m. His Holiness' further programme is as follows:

Arrival	Place	Departure
	Bombay	May 2
May 3	Hubli	" 4
" 4	Gokarn	" 8
" 8	Shirali	" 11
" 11	Coondapur	" 12
" 12	Mangalore	" 14
" 14	Vittal	" 16
" 16	Puttur	" 18
" 18	Mysore	" 20
" 20	Bangalore	

Chaturmasya. — His Holiness the Guru Swamiji and H. H. the Shishya Swami will stay at Bangalore for the *Chaturmasya*.

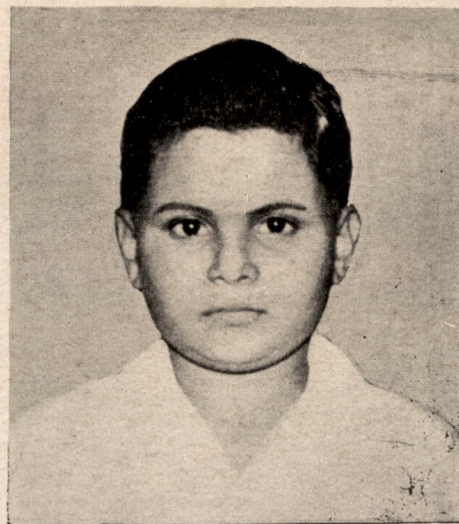
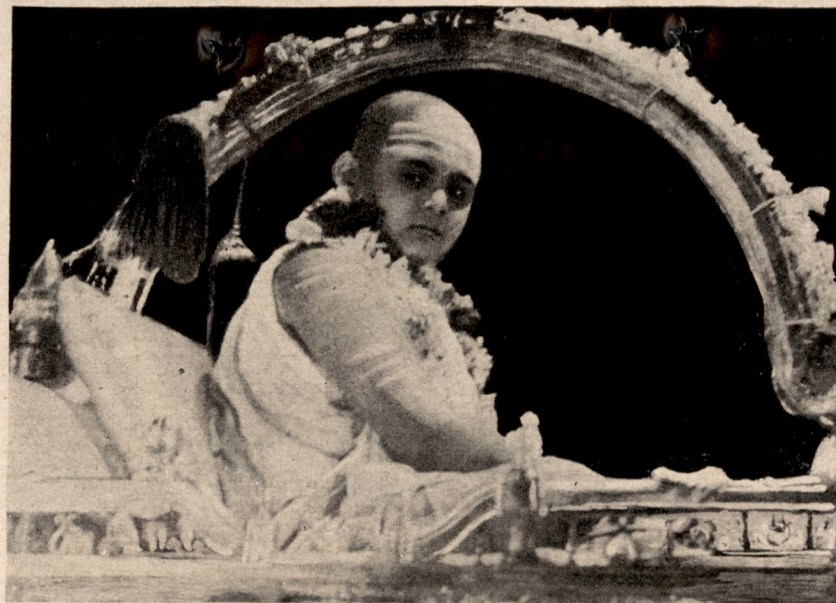
Standing Committee of the Mahasabha. — Since most of the members of the Standing Committee had gathered in Bombay to participate in the ceremonies connected with *Shishya-Sweekar* it was decided to hold a meeting. The Committee met at the residence of Shri A. S. Padukone on the 28th February 1959 to express its deep gratitude to His Holiness for adopting a Shishya and its thanks to Shri & Shrimati Shankernarayan L. Shukla for readily agreeing to give away their child for the uplift of the community.

Sub-Committee of the Standing Committee of the Mahasabha. — The Shirali Sub-Committee met at Shirali on the 29th and 30th March 1959 and will meet again at Bangalore on the 7th and 8th June 1959.

Special functions at the Math. — A *Uttam Reeti Maharudra* was performed by Shri M. U. Hattikudur, Arkonam, S. Railway in the Second week of February. Immediately on the return of His Holiness to Shirali after the *Shishya Sweekar* a *Uttam Reeti Maharudra* was performed, as thanks-giving. The month of April was full of activity. Shri G. S. Heble of Ahmedabad performed a *Uttam Reeti Shata Chandi* from the 4th to 13th April followed by a *Uttam Reeti Maharudra*. On the 9th April 1959, the *Ugadi* day His Holiness delivered a *Pravachan* by way of *Mangala* for the sevas performed by Mr. Ganpat S. Heble. At night-fall, Ved. Shukla Laxmanbhatji read the *Ugadi Phala* of *Vikari Samvatsara*. His Holiness performed the formal opening ceremony of the new Guest House on the 10th of May 1959. There were four thread ceremonies performed during the period February — May 59.



Kumar Ravindra Shankernarayan
Shukla



H. H. Shrimat Parijnanashrama
Shishya Swami





STATEMENT ABOUT OWNERSHIP AND OTHER PARTICULARS ABOUT THE CHITRAPUR SUNBEAM

(to be published in the first issue every year after the last day of February)

FORM IV

(See Rule 8 of the Registration of Newspapers (Central) Rules, 1956)

- | | | |
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| 6. Names and addresses of individuals
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His Holiness Shrimat Anandashrama Swami
of Shri Chitrapur Math (Sole Trustee). |

I, Shripad Laxmanrao Hemmady, hereby declare that the particulars given above are true to the best of my knowledge and belief.

Dated the 29th April, 1959.

S. L. HEMMADY,
Signature of Publisher.

A SACRED DUTY

Under the arrangements sanctioned by His Holiness, all members of the Community whose income exceeds Rs. 100 per month, have to pay to the Math *every year* a VANTIGA of not less than 1 per cent of their year's income.

Individual members who wish to make payments to the Math can do so in any one of the following ways:—

- (1) Pay to the Local Sabha or Committee, if one exists at the place;
- (2) remit by money order to the Manager, Shri Chitrapur Math, Shirali, North Kanara;
- (3) pay into the local Branch of the Canara Industrial & Banking Syndicate, Ltd., if one exists at the place, for credit to the current account of the Shri Chitrapur Math (No. 112) at the Bhatkal Branch of the Syndicate, intimating full particulars to the Manager of the Math at the same time; or
- (4) remit by crossed cheque to Shri S. L. Hemmady, C/7 Anandashram, Proctor Road, Bombay 7.

Local Sabha in Greater Bombay will continue to make their remittances monthly to Shri S. L. Hemmady as hitherto, while other Local Sabhas and Committee may adopt method (2), (3) or (4).

SHRI CHITRAPUR GURUPARAMPARA — THE PROLOGUE

Hoary Sages and Brahmins pure,
On Vedic Saraswati's holy land,
Were all aghast when, slow but sure,
The Waters were lost in the desert sand.

Methinks, at Saraswat Rishi's sign,
His *chelas* tasted the rare nectar
That serves preserve their struggling line,
Through storms and strains, ever after.

Excelling in Vedas, in Yajnas skilled,
They were ever and anon in great demand;
They trekked in groups and ably filled
Posts at Yajnas and Courts of the land.

Several groups had taken their stand;
In Gomantaka, the beloved of Gods,
But the vexing Cross and the *Firangi* hordes
Drove them off their hearths and land.

Some settled in Kanaras, to Nagar spread;
They progressed despite challenge.
Rivals in court did scratch their head;
They would wreak a rare revenge.

Those were days when religion played
A deciding part in affairs of men.
A cult and *Guru* were universally hailed
As marks of a genuine Brahmin.

Though Brahmins of the purest strain,
Of character, lore and understanding,
Saraswats, in their struggle to gain
A living, had lost their '*Guru-bearing*.'

The cunning rivals got the Chief
To question our creed and *Guru*:
Get time, we could, in short relief;
But find, we must, our own *Guru*!

परिज्ञानाश्रम श्रीगुरुशंकर परिज्ञानाश्रम शंकरसद्गुरु ।
केशव वामन कृष्ण पांडुरंग आनंद परिज्ञानगुरु ॥

Editor : Pandurang N. Nadkarni

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