

चित्रापुर रविकिरण

THE CHITRAPUR SUNBEAM. अत्रुअुठ रररररर

VOLUME XX (2) • SERIAL NO. 78 • APRIL 1973

RATHOTSAVA SPECIAL



The Chitrapur Sunbeam

Volume XX (2)

April 1973

Serial No. 78

(Courtesy: The front cover of this issue bears the jacket design by artist Raobail (Bailangady Prabhakar Rao) from the book, 'Shri Chitrapura Rathotsava' by Shri Santoshkumar Gulvady, published by Mahesh Publications)

सा मां पातु सरस्वती

Text of Ashirvachan by His Holiness on the Mangala day of Rathotsav

Revival of Rathotsav — A Report

Gleanings from Vaishnava Upanishads—IX ** गुरुस्मरण विस्मरण करू नको मना

Reflections on Sanatana Dharma—VII ** श्री सद्गुरु सच्चिदानन्दलहरी

Chitrapur Saraswat Temples and Shrines—X

God and We

Savita, The Solar Creator

नवरात्रीचे रहस्य ** धन्य जगि झालो सद्गुरुदर्शनीं

ओळखा हा कोण मी?? ** ज्ञानगुरु दर्शन या मजला

साधन व साधक

धेनुवच्छ प्रेम ** होतसे भास ** गुरुसेवा

ಬ್ರಹ್ಮೀಭೂತ ಶ್ರೀಮತ್ ಆನಂದಾಶ್ರಮ ಸ್ವಾಮೀಜಿ

ಸಂಸ್ಕಾರಗಳು-೭ ** ಗ್ರಂಥ ಪರಿಚಯ

Ravikiran Question Box

Ravikiran Bal-Vibhag

Mahasamadhi of H.H. Shrimath Dwarkanath Teerth Swamiji

Directory of Chitrapur Saraswat Purohits, Archaks and Paricharaks

List of Special Contributions Received during 1971-72

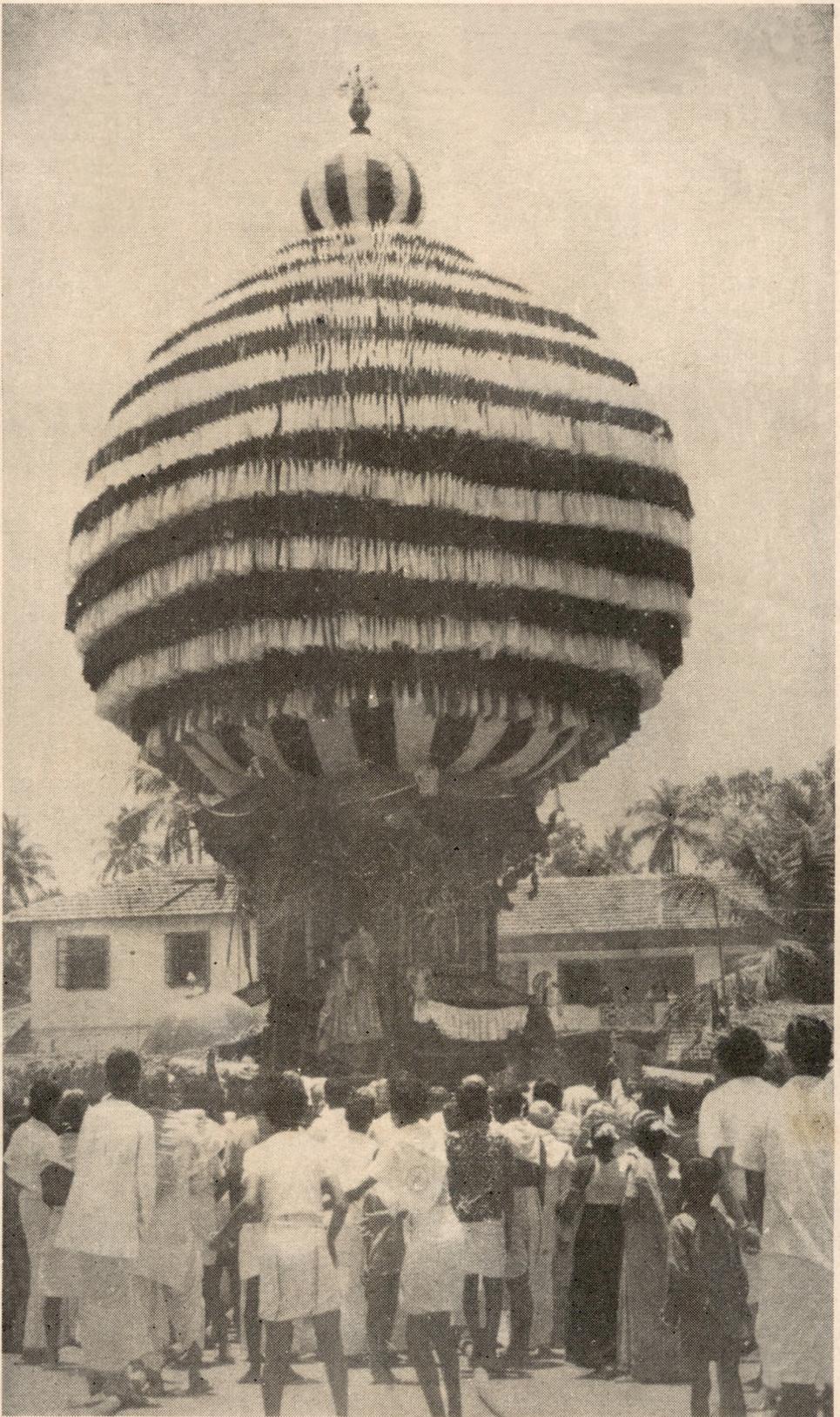
Corrections in the Directory of Vantiga-payeers 1971-72

The Call Divine

Free to all who pay Vantiga or Vantiga Capital

The views expressed in the articles published in this journal are those of the contributors and not necessarily those of Shri Chitrapur Math.

(1)



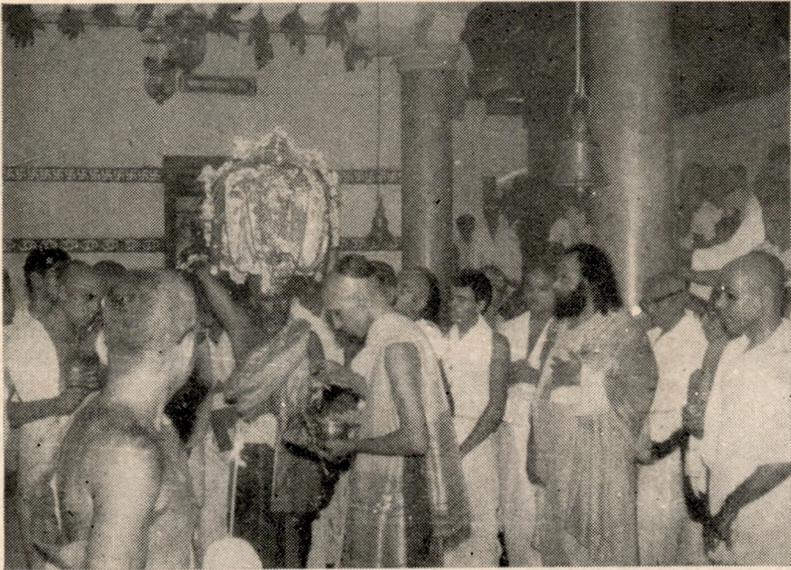
H.H. Shrimath Parijnanashram Swamiji alighting from the Rath after the Ratharohana ceremony on Chaitra Purnima (Tuesday, April 17, 1973)

(2)



In the august presence of His Holiness, the *Dh̄wajarahana* took place on Chaitra Shuddha Dashami (Thursday, April 12, 1973). On the left of H.H. is Shri T. S. Shrinivasa Shastri, the renowned Sanskrit scholar.

(3)



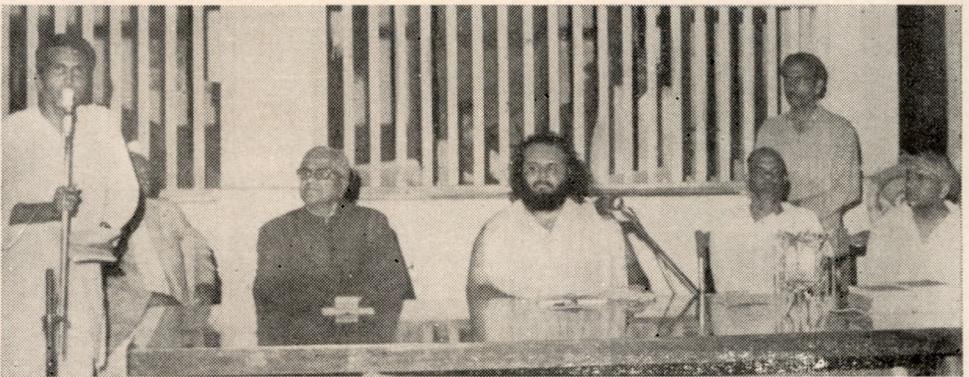
Bali and Panchavadya Pradakshina were important Agama *vidhis* during the Rathotsava.

(4)



Lord Bhavan'shankar was taken around in procession everynight in the decorated silver Lalki. Among such *utsavas*, the Mrigabete Utsav on 18-4-1973 was the most colorful.

(5)



His Holiness inaugurated the book 'Shri Chitrapur Rathotsava' written by Santoshkumar Gulvady immediately after the Rathotsava. Padmashree Dr. T. M. A. Pai (right of H.H.) was the 'Chief Guest. Ved. Shri Krishna Bhat (left of H.H.) spoke on 'The Significance of Rathotsava'. The author is seen at the mike.

SHRI CHITRAPUR MUSEUM AND ART GALLERY

(6)

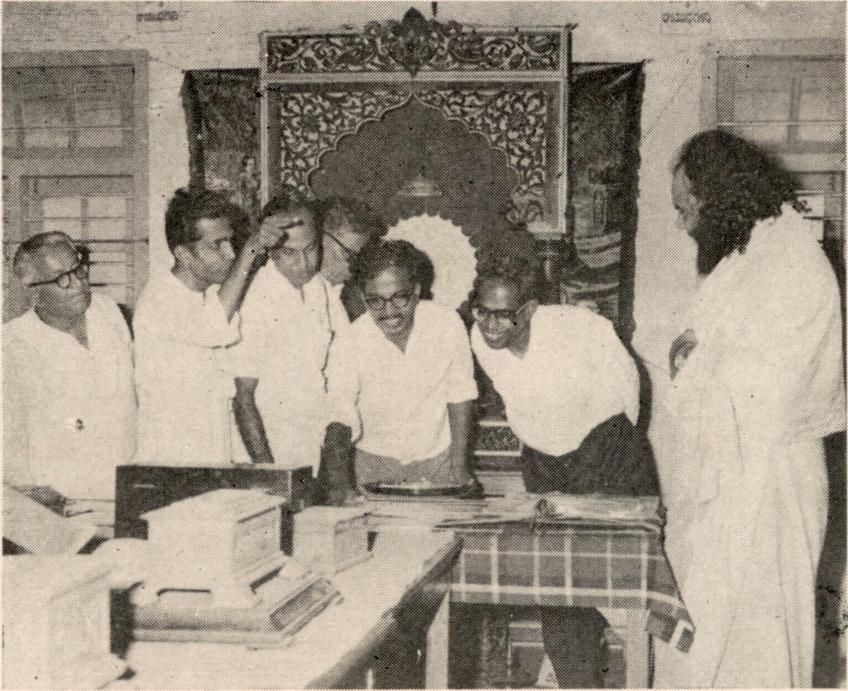
The finest piece in the Shri Chitrapur Museum and Art Gallery is the 5-feet high Keshava in black stone. It is a beautiful specimen of Kalyani Chalukya period (10th century)



(7)

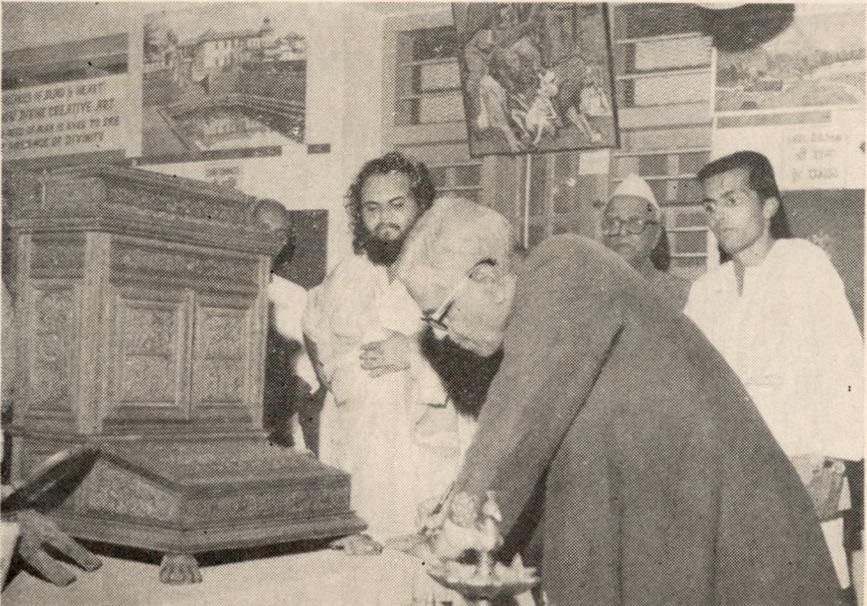
Dr. P. Gururaja Bhatta, Principal, Milagris College, Kalyanpur (S.K.), a leading Indologist and Historian, inaugurated Shri Chitrapur Museum and Art Gallery on 16-4-1973

(8)



While Dr. Bhatta and the Chief Guest Shri M. Mukunda Prabhu, Numismatist and Research Scholar in History, keenly observe the items on display Prof. Shekhar Idya and Shri Gulvady are seen explaining the various rare records recently discovered in the Math. A beautifully carved wooden Mantap — the artistic handiwork of Nadkarni Brothers of Nimkar Society, Mulund — donated to the Math by Thana Sabha forms the backdrop.

(9)



Padmashree Dr. T. M. A. Pai, who visited the Museum, was elated to see its magnificent development in such a short period.

(10)

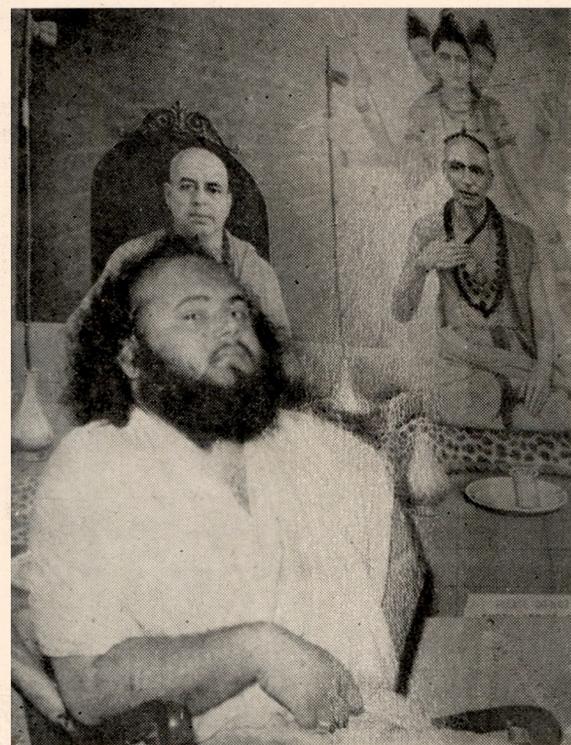


An elephant was specially sent from Honnavar to participate in the Rathotsava. Before the Rathotsava commenced, the *Gaja-ratna* paid its obeisance to Lord Bhavanishankar and Revered Swamiji.

(11)



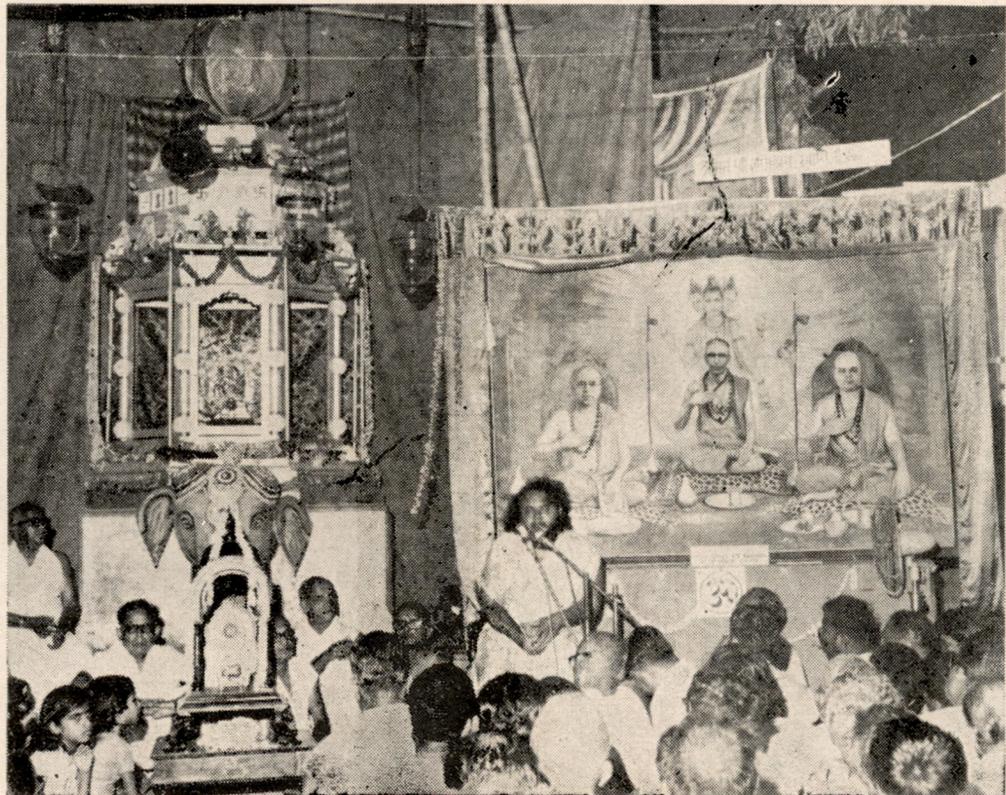
A record crowd of 35,000 witnessed the Bhuvanotsava i.e. the Rathotsava.



(12) A visibly moved Swamiji while delivering the Ashirvachan on the Mangala day.



(13) Avabhrita Snana (Okkuli)



(14) The brief Ashirvachan was an unforgettable experience to one and all.

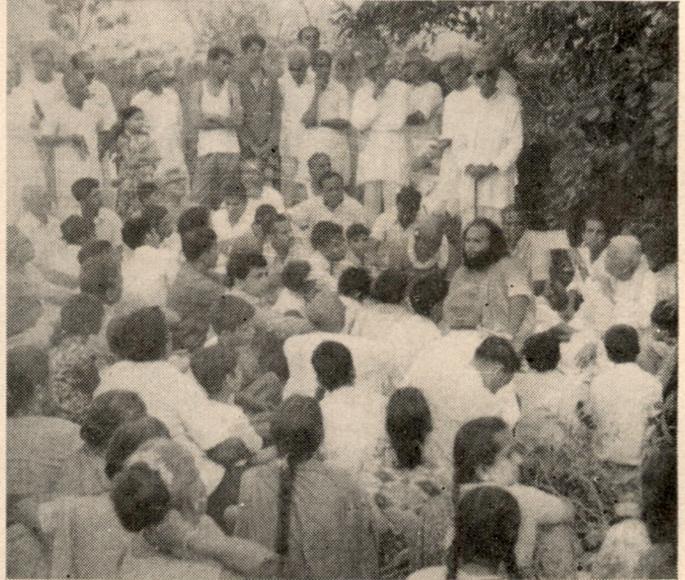


(15)

H.H. was honoured by the Gowd Saraswat community at Shri Ganapathy-Mahamaya Temple, Shirali. Shri R. P. Prabhu presented Swamiji with a Manapatra.

(16)

Shri N. S. Nagarkatti, Retd. Agricultural Officer, who is now supervising the Kembre Farm, gave a talk on the development of this 'golden field'.



(17)

'Bhcori Bhojan' to the farmers (Vokkaligara Oota)

(Courtesy: Photos Nos. 3, 10 and 13 are by Shri Atmaram B. Hattangadi; The rest in this issue are by Shri Shivanjan G. Gulvady).





A Sacred task completed

A holy resolve fulfilled

“सा मां पातु सरस्वती”



घण्टाशूलहलानि शङ्खमुसले चक्रं धनुः सायकं
हस्ताञ्जैर्द्धृतीं घनान्तविलसच्छीतांशुतुल्यप्रभाम् ।
गौरीदेह समुद्भवां त्रिजगतामाधारभृतां महा-
पूर्वामत्र सरस्वतीमनुभजे शुम्भादिदैत्यादिनीम् ॥

I adore Goddess Maha Saraswati, who sports in Her Lotus-Hands the bell, spear and the plough as also the conch, mace, discus, bow and the arrow; who radiates a soothing glow like the moon in autumn; who emanated from the body of Gouri; who is the support and the substratum of the three realms and is the Annihilator of demons like Shumbha, Nishumbha and others of their ilk.

(*Durga Saptashati, V—1*)

सरस्वती ! जगन्मातः ! शब्दब्रह्माधिदेवते !
दुष्कर्मकरणात् पापात् पाहि मां परमेश्वरि ! ॥

O Saraswati! Universal Mother! Thou art the Presiding Goddess of the Vedas. Pray guard me against sinful actions, O Almighty Mother!

(*Shatatapa Smriti*)

परमपूज्य श्रीमत् परिज्ञानाश्रम स्वाम्यांगेले

रथोत्सवाचे संदर्भाचेरि दिलेले

आशीर्वचन

ह्या शुभप्रसंगाचेरि आम्गेलो इष्टदेव जांवु आशिलतस्लो भवानीशंकर, तशीचि आमगेले परमपूज्य आनंदाश्रम स्वाम्यांगेले उगडासु कोर्नु आम्मी दोनी शब्द आशीर्वाद दिवचें अशिश लेकल्यां. हो कार्यक्रम कडेरि आशिलो, जाल्यारि थोडे लोकांक वगि वरुचें आशिलमिती बाकीचे आगमा कार्यक्रमा-मदेंतु आम्मी हो पैलो दवरललो जावु आस्स.

आम्गेली मस्त इच्छा आशिली चार-पांच वर्स धोर्नु, की समाजाक, देशाक, सर्वांकई कल्याणाखातिर खंचो की हो रथोत्सवु आस्स, तो शिराले गावांतु जांक्का म्हणु. ह्या प्रमाणे भवानी-शंकरागेत्या दयेने आनी गुरुगेत्या कुपेने आजि इत्लो गोम्टो जावु जाल्लो आमका भारी समाधान जावु आस्स. आम्मि विंगडसुतु आशिर्वाद दिवका म्हणु ना, इत्याम्हळ्यारि ह्या कार्यक्रमांतु कोण-कोण की भाग घेतिलो आस्स, तांकां सगळ्यांकयी भवानीशंकराने पैलेंची आशीर्वाद दीवु दवरललो जावु आस्स.

हो कार्यक्रम सुरु कोर्का जांवचे पशी फूडे आमका मस्त नमून्याचेरि कष्ट आठियले आस्सती; हो रथोत्सवु जात्ता की जाइना; अशि मस्त नमून्याचेरी अनुमान लोकांतु आशीले. एक खंचकी आम्मी १९७२ भाषणांतु सांगीले, कशिश जातलो व्हया म्हणु आमकांई काळजी आशिली. मस्त लोक हो आम्मी केल्लेलो म्हणु म्हणत आसति. जाल्यारी आम्मि निज्जावु हांतु कस्लोई हाथु घेनी. भवानीशंकरागेले दयेनेचि हो आजि पूर्ण जावु जाल्लो आस्स. ह्या विशयांतु आजि आमका शब्द यानाति, लोकांगेले उत्साहु, सहकार पोळोनु आमका भारी समा-धान जाल्लो आस्स.

रथोत्सवा कार्यक्रमांतु सहाय कोरुक मस्त जनानी भागु घेतिल आस्स. आमका राकडाचे मस्त वांट आशिलें. रथोत्सव स्थगित जावु ३५ वर्स जाल्ली हाज्जे काम आमका मस्त आशिलें. भवानी-शंकरागेले प्रेरणेने म्हणके आमचिगेले रेंजर (Ranger) भटकळ गावांतु आइलो. आनि तागले हात्तानेमिती इतले थाई आमका राकडा विषयांतु सहायु जाल्लो की ताज्जे श्रेय आम्मी भवानी-शंकराकचि दिवका.

तशीचि मस्त नमून्याचेरि कांम हांगा जात्ताति की जायनाति म्हणु आम्मि अनुमान केल्लो. मुख्य म्हळ्यारि आत्तांचे दुष्काळ परिस्थितींतु मस्त नमून्याचेरि आमका त्रास जांवच्या फाव आसति, जेवणा विषयांतु जावो, उदका विषयांतु जावो, म्हणु आम्मि लेकिले. जाल्यारि देवाले दयेने कारवार डिस्ट्रिकटाचो D. C. ताने इत्ले थाई आमका सहायु केल्लो. आम्मि ताक्का सोमारा वचूनु मेळका, ताच्यागि उल्लोका म्हणु लेकिलें. जाल्यारि दोनि दिवस फूडेचि तो भटकळ आइलो आनि मठांतु आमका फोन केलें की माक्षि फांता आपण मठाक आइलो, जालेरि स्वाम्यांक आपण मेळनीशिलो, आत्तं स्वामी मठांतूचि आस्सति म्हणु आइकलें, तेमिती स्वाम्यांक आपण मेळचो आस्स, म्हणु. आम्मी तक्षण जायद म्हळ्ळे, आनी तशीचि शनिवारा ११ घंट्यारि तो मठाक आयलो, देवागेलें दर्शन घेवु आमका

मेळूक आयलों. आनी तुमका म्हळ्यारि फट्टि दिसद , बाकीचा म्हणके जास्त तादलेगि आमकां उल्लोका पडणि, आमगेल्या लोकां लागी आमका जास्ती उल्लोकां पळ्ळे रथोत्सवा विषयांतु. ताणे जावु आमका सांगलें, की तुम्हीं कसलेयीं भोवनाकाती, तीनि ते धा हजार जानांक तुम्ही जेवण दिव्येद आनि आपण तुमकां पर्मिशन दितां म्हणु. जालेरि दुसरो दीवसु आयतारु आशिलो, आपणे हांगा कसलेंयी हाण्णी. सोमवारा तुम्ही साडे आठ घंथ्यारि आपणा मेळाती आपण दितां म्हणु. ताणे पर्मिशन दिल्ले तुम्ही वाचूनु आसू फाव आसती. अथवा कोणाकयि इच्छा आसलेरि तान्नि आम्लागथावु ते पोळोवयेद. आमका दिस्ता पैले फंता गवट्मैलागी थावुनु ब्लॅक चेक (Blank cheque) म्हणताती, तेनमुन्याचेरि ताणे आमका पर्मिशन दिल्लें. धा तारीक धोर्नु वीस तारीक थाई तुम्ही खंचेई प्रोहिबिटेड फुड (prohibited food) हाडयेद, लोकांक वाडयेद, कसलेंयीं कोर्पेद. म्हणु त्या नमूनेचेरि ताणे आमका पर्मिशन दिले. ताजें श्रेय भवानी शंकरागेलेचि अशि आमकां दिस्ता.

ह्या विषयांतुं इतिहासांतुं थोडे माक्षिगेल्यारि एकी खबरी अदिश सांगयेद म्हणु दिसता. स्वाभ्यांगेले एक स्वतः हस्ताक्षरान्तु बरइलें कागद रेकोर्डीतु आमका मेळ्ळे. तांगेले प्रीतीक पात्र आशिल्लतस्ले बेंगळूरचे एक शिष्याक पूज्य आनन्दाश्रम स्वाभ्यांनी बरईले कागद तें. रथोत्सवाबद्दल तांतुं तान्नीं एक तांगेलो अभिप्रायु व्यक्त केल्ला. आम्मि तें कागद येदोळु म्मुझियमांतु जावो भायर् दाकयनी. कोणाकई पोळोवचें आसलेरि कडेरि आमका येवु मेळ्ळेरि आम्मी दाकोंचाक तयार आसती. गुळंनी तय्यार केलेल तस्ले हो रथोत्सवु आम्मी बंद कोरका पळ्ळो म्हणु तांगेल्या मनांतु वेदना जी आस्स, तांगेल्या मनाक किल्ले दुःख जालें, हे तान्नीं व्यक्त केल्यां. जाल्यारि त्या वेळाचे आडळितेदार, हान्नी मठाक लोन (Loan) आदिशले पोळोवुनु मस्त सहायु केल्लो, त्या सहायु केल्ले एक उपकाराक म्हणताती, त्या दृष्टीने तान्नीं तांगेले उत्तर मान्य कोर्नु रथोत्सवु राब्वईलो, जाल्यारि हें तांगेल्या मनांतु निजजावुनु ना शिल्ले अशी हे कागदांतु व्यक्त जाल्लें आस्स. तें कागद तीनि वर्स माक्षि स्वाभ्यांगेल्या कपाटांतु आमकां मेळ्ळे. आमकाई माक्षि धोर्नु रथोत्सवु सूरु कोरका म्हणु दिसतालें, इत्याम्हळ्यारि साधना सप्ताह सुरु केल्लो. जाल्यारि साधना किल्ली मट्टाक जात्ताली हे आमका गोत्ताशिल्लें. रथोत्सव म्हळ्ळेरि तदशी नथीं. फक्ता आमचिगेले लोकांक मात्र न्हयीं, काली तुम्ही पोळोवुनु आसका, सगळे सौत नार्त केनराचे लोक हांगा जमीले, राब्वूक थाई जागो नाशिलो. देवाने आसचें, देवागेली कृपा, फक्ता आमगेले कम्प्युनिटीक मात्र नथीं हांगा आशील्लेंतस्ले समस्त लोकांक अथवा सगळे देशाक ताज्जो उपयोग जांवका म्हळ्ळे दृष्टीने आम्मी हो एक विचारु दवल्लो. ताका समजायशी आमका केदूनकी हे कागद मेळ्ळे आम्मी दट्ट निर्धारु केल्लो की आमचे खातिर न्हयीं, लोकां खातिर न्हयीं, स्वाभ्यांगेले इच्छे खातिर पुणी आम्मी हो रथोत्सवु सुरु कोरका. आनि त्याप्रमाणे आजी इतले गोमटे रितीरि तांगेलेचि आशिर्वादाने जाल्लो, आमका भारी समाधान जाल्ले. आणि आजी खंचो की हो रथोत्सवु सुरु केलेलो आस्स लोकांगेल्या सहकार्याने जाल्ललो अस्स. आचंद्रार्कपर्यंत सूर्य-चंद्रु आस्स तेदुम्हणसरी लोकांनी हो चल्लोनु दिंवका म्हणु आमगेली एकी इच्छा आस्स. आनी ह्या शुभ प्रसंगाचेरि भवानी शंकरागेले चरणांतु आनी गुंरुगेले चरणांतु ही इच्छा आम्मी व्यक्त कर्ताती. ह्या प्रकार तुम्ही चोल्लोनु दिंवका.

आनी विशेष आशीर्वाद म्हणु आमी दिंवचे नाति. हांगाचे चैतन्य सगळेचि आशीर्वादाने भोर्नु गेल्लें आस्स. आमका जालतकी आजी भारी समाधान जाल्ले आस्स, सांगूक जायना, शब्द नाती, ते खातिर हे दोन शब्द इत्लेरीचि बंद कोर्नु आशीर्वाद दिताती.

**ಪರಮಪೂಜ್ಯ ಶ್ರೀಮತ್ ಪರಿಜ್ಞಾನಾಶ್ರಮ ಸ್ವಾಮ್ಯಾಂಗಲೆ
ರಥೋತ್ಸವನಾಚೆ ಸಂದರ್ಭಾಚೇರಿ ದಿಲ್ಲೆಲೆ ಆಶೀರ್ವಚನ**

ಹ್ಯಾ ಶುಭ ಪ್ರಸಂಗಾಚೆರಿ ಆಮ್ಗೆಲೊ ಇಷ್ಟದೇವು ಜಾವ್ನು ಆಶಿಲ್ತಸ್ಲೊ ಭವಾನೀಶಂಕರು, ತಶೀಚಿ ಆಮ್ಗೆಲೆ ಪರಮಪೂಜ್ಯ ಆನಂದಾಶ್ರಮ ಸ್ವಾಮ್ಯಾಂಗಲೆಲೊ ಉಗ್ಡಾಸು ಕೋರ್ನು ಆಮ್ಚಿ ದೋನಿ ಶಬ್ದ ಆಶೀರ್ವಾದ ದಿಂವ್ಚೆ ಆಶಿ ಲೆಕ್ಲಾಂ. ಹೊ ಕಾರ್ಯಕ್ರಮು ಕಡೇರಿ ಆಶಿಲೊ. ಜಾಲ್ಯಾರಿ ಥೊಡೆ ಲೋಕಾಂತು ವಗ್ಗಿ ವಚ್ಚೆ ಆಶಿಲ್ತೆಚಿ ಬಾಕೆಚಿ ಆಗನಾ ಕಾರ್ಯಕ್ರಮಾನುದ್ದೇಂತು ಆಮ್ಚಿ ಹೊ ಸೈಲೊ ದರ್ಲಲೊ ಜಾವ್ನು ಆಸ್ಸ.

ಆಮ್ಗೆಲಿ ಮಸ್ತ ಇಚ್ಛಾ ಆಶಿಲಿ ಚಾರ-ಸಾಂಚ ವರ್ಸಧೋರ್ನು, ಕೀ ಸಮಾಜಾಕ, ದೇಶಾಕ, ಸರ್ವಾಂಕಯಿ ಕಲ್ಯಾಣಾಖಾತಿರ ಖಂಚೊ ಕೀ ಹೊ ರಥೋತ್ಸವು ಆಸ್ಸ, ತೊ ಶಿರಾಲೆಗಾವಾಂತು ಜಾಂವ್ನಾ ಮ್ಹಣು. ಹ್ಯಾ ಪ್ರವಾಣೆ ಭವಾನೀಶಂಕರಾಗೆಲೆ ದಯೆನೆ ಆನಿ ಗುರೂಂಗಲ್ಯಾ ದಯೆನೆ ಇತ್ಲೊ ಗೊವ್ಚೊ ಜಾವ್ನು ಜಾಲ್ಲಲೊ ಆಮ್ಚಾ ಭಾರೀ ಸಮಾಧಾನ ಜಾವ್ನು ಆಸ್ಸ. ಆಮ್ಚಿ ವಿಂಗಡ್ಲೊನು ಆಶೀರ್ವಾದ ದಿಂವ್ಚಾ ಮ್ಹಣು ನಾ. ಇತ್ಯಾವ್ಚ್ಯಾಂಚಿ ಹ್ಯಾ ಕಾರ್ಯಕ್ರಮಾಂತು ಕೊಣಕೊಣಕೆ ಭಾಗ ಘೆತ್ಲಿಲೊ ಆಸ್ಸ, ತಾಂಕಾ ಸಗ್ಳೆಂಕಯಿ ಭವಾನೀಶಂಕರಾನೆ ಸೈಲೆಂಚಿ ಆಶೀರ್ವಾದ ದಿಂವ್ನು ದರ್ಲಲೊ ಜಾವ್ನು ಆಸ್ಸ.

ಹೊ ಕಾರ್ಯಕ್ರಮು ಸೂರುಕೊರ್ಕಾ ಜಾಂವ್ಚೆಫಶಿ ಫೂಡೆ ಆಮ್ಚಾ ಮಸ್ತ ನಮೂನ್ಯಾಚೆರಿ ಕಷ್ಟ ಆಯಿಲೆ ಆಸ್ಸತಿ. ಹೊ ರಥೋತ್ಸವು ಜಾತ್ಲಾ ಕೀ ಜಾಯ್ನಾ ಆಶಿ ಮಸ್ತ ನಮೂನ್ಯಾಚೆರಿ ಅನುಮಾನ ಲೋಕಾಂತು ಆಶಿಲೆ. ಏಕ ಖಂಚಕೀ ಆಮ್ಚಿ 1972 ಭಾಷಣಾಂತು ಸಾಂಗಿಲೆ, ಕಶ್ಚಿ ಜಾತ್ಲೊ ವ್ಹಯಾ ಮ್ಹಣು ಆಮ್ಚಾಯಿ ಕಾಳಜಿ ಆಶಿಲಿ. ಮಸ್ತ ಲೋಕ ಹೊ ಆಮ್ಚಿ ಕೆಲ್ಲೆಲೊ ಮ್ಹಣು ಮ್ಹಣತ ಆಸ್ಸತಿ. ಜಾಲ್ಯಾರಿ ಆಮ್ಚಿ ನಿಜ್ಜಾವ್ನು ಹಾಂತು ಕಸ್ಲೊಯಿ ಹಾತು ಘೇನಿ. ಭವಾನೀಶಂಕರಾಗೆಲೆ ದಯೆನೆಚಿ ಹೊ ಆಜಿ ಪೂರ್ಣ ಜಾವ್ನು ಜಾಲ್ಲಲೊ ಆಸ್ಸ. ಹ್ಯಾ ವಿಷಯಾಂತು ಆಜಿ ಆಮ್ಚಾ ಶಬ್ದ ಯಾನಾತಿ. ಲೋಕಾಂಗೆಲೊ ಉತ್ಸಾಹು, ಸಹಕಾರು ಪೊಳೊನು ಆಮ್ಚಾ ಭಾರಿ ಸಮಾಧಾನ ಜಾಲ್ಲಲೊ ಆಸ್ಸ.

ರಥೋತ್ಸವಾ ಕಾರ್ಯಕ್ರಮಾಂತು ಸಹಾಯ ಕೋರೂಕ ಮಸ್ತ ಜನಾನಿ ಭಾಗು ಘೆತ್ಲಿಲ ಆಸ್ಸ. ಆಮ್ಚಾ ರಾಕ್ಡಾಚಿ ಮಸ್ತ ವಾಂಟಿ ಆಶಿಲೆ. ರಥೋತ್ಸವು ಸ್ಥಗಿತ ಜಾವ್ನು 35 ವರ್ಸ ಜಾಲ್ಲಿ. ಹಾಚ್ಚೆ ಕಾಮು ಮಸ್ತ ಆಶಿಲೆ. ಭವಾನೀಶಂಕರಾಗೆಲೆ ಪ್ರೇರಣೆನೆ ಮ್ಹಣ್ಚೆ ಆಮ್ಚಿಗಲೊ ರೇಂಜರು ಭಟ್ಟುಳಗಾಂವಾಂತು ಆಯಿಲೊ. ಆನಿ ತಾಗಲೆ ಹಾತ್ಯಾನ್ಶಿತಿ ಇತ್ಲೆಥಾಯಿ ಆಮ್ಚಾ ರಾಕಡಾ ವಿಷಯಾಂತು ಸಹಾಯ ಜಾಲ್ಲೊ ಕೀ ತಾಚ್ಚೆ ಶ್ರೇಯ ಆಮ್ಚಿ ಭವಾನೀಶಂಕರಾಕೆ ದಿಂವ್ಚಾ.

ತಶೀಚಿ ಮಸ್ತ ನಮೂನ್ಯಾಚೆರಿ ಕಾಮು ಹಾಂಗಾ ಜಾತ್ಯಾತಿ ಕೀ ಜಾಯ್ನಾತಿ ಮ್ಹಣು ಅನುಮಾನ ಕೆಲ್ಲಲೊ. ಮುಖ್ಯ ಮ್ಹಳ್ಯಾರಿ ಆತ್ಯಾಂಚೆ ದುಷ್ಟಾಳ ಪರಿಸ್ಥಿತಿಂತು ಮಸ್ತ ನಮೂನ್ಯಾಚೆರಿ ಆಮ್ಚಾ ತ್ರಾಸು ಜಾಂವ್ಚಾ ಫಾವ ಆಸತಿ, ಜೆನ್ಣಾವಿಷಯಾಂತು ಜಾವೊ, ಉದಕಾ ವಿಷಯಾಂತು ಜಾವೊ, ಮ್ಹಣು ಆಮ್ಚಿ ಲೆಕ್ಲೆಲೆ. ಜಾಲ್ಯಾರಿ ದೇವಾಲೆ ದಯೆನೆ ಕಾರ್ಪಾರ ಡಿಸ್ಟ್ರಿಕ್ಟಾಚೊ ಡಿ. ಸಿ. ತಾನೆ ಇತ್ಲೆಥಾಯಿ ಆಮ್ಚಾ ಸಹಾಯ ಕೆಲ್ಲೊ. ಆಮ್ಚಿ ತಾಕ್ಚಾ ಸೋಮಾರಾ ವಚೊನು ಮೆಳ್ಳಾ, ತಾಲ್ಗಾ ಉಲ್ಲೊಂಕಾ ಮ್ಹಣು ಲೆಕ್ಲೆಲೆ. ಜಾಲ್ಯಾರಿ ದೋನಿ ದಿವಸ ಫೂಡೆಚಿ ತೊ ಭಟ್ಟುಳ ಆಯಿಲೊ ಆನಿ ಮಠಾಂತು ಆಮ್ಚಾ ಘೋನ ಕೆಲ್ಲೆ ಕೀ ಮಾಕ್ಲೆ ಫಂತಾ ಆಪಣ ಮಠಾಕ ಆಯಿಲೊ, ಜಾಲ್ಯಾರಿ ಸ್ವಾಮ್ಯಾಂಕ ಆಪಣ ಮೇಳ್ಚಿ ಶಿಲೊ, ಆತ್ಮ ಸ್ವಾಮಿ ಮಠಾಂತೂಚಿ ಆಸ್ಸತಿ ಮ್ಹಣು ಆಯ್ಕಿಲೆ. ತ್ಯಾಮಿತಿ ಸ್ವಾಮ್ಯಾಂಕ ಆಪ್ಪಣ ಮೆಳ್ಳೊ ಆಸ್ಸ, ಮ್ಹಣು. ಆಮ್ಚಿ ತಕ್ಷಣ ಜಾಯ್ನು ಮ್ಹಳೆ. ಆನಿ ತಶೀಚಿ ಶನಿವಾರಾ 11 ಘಂಟ್ಯಾರಿ ತೊ ಮಠಾಕ ಆಯ್ಲೊ. ದೇವಾಗೆಲೆ ದರ್ಶನ ಘೇವ್ನು ಆಮ್ಚಾ ಮೇಳೂಕ ಆಯ್ಲೊ. ಆನಿ ತುಮ್ಮಾ ಮ್ಹಳೆರಿ ಫಟ್ಟಿ ದಿಸದ, ಬಾಕೆಚಾಮ್ಹಣ್ಚೆ ಜಾಸ್ತಿ ತಾಡ್ಲೆಗಿ ಆಮ್ಚಾ ಉಲ್ಲೊಂಕಾ ಪಣಿ. ಆಮ್ಗೆಲ್ಯಾ ಲೋಕಾಲಾಗ್ಲಿ ಆಮ್ಚಾ ಜಾಸ್ತಿ ಉಲ್ಲೊಂಕಾ ಪಳೆ ರಥೋತ್ಸವಾ ವಿಷಯಾಂತು. ತಾಣೆ ಜಾವ್ನು ಆಮ್ಚಾ ಸಾಂಗ್ಲೆ ಕೀ, ತುಮ್ಮಿ ಕಸ್ಲೆಯಿ ಭೇನ್ಕಾತಿ. ತೀನಿ ತೆ ಧಾ ಹಜಾರ್ ಜನಾಂಕ ತುಮ್ಮಿ ಜೇವಣ ದಿವ್ಯೆದ ಆನಿ ಆಪ್ಪಣ

ತುನ್ಯಾ ಪರ್ಮಿಶನ್ ದಿತ್ತಾ ವ್ವಣು. ಜಾಲಾರಿ ದುಸ್ತ್ರೊ ದಿವಸು ಆಯ್ತಾರು ಆಶೀಲ್ಮಿತಿ ಆಪ್ಲೆ ಹಾಂಗಾ ಕಸ್ಲೆಯಿ ಹಾಣೆ. ಸೊಮಾರಾ ತುನ್ಮಿ ಸಾಡೆಆಲ ಘಂಟ್ಯಾರಿ ಆಪ್ಲಾ ಮೆಳಾತಿ ಆಪ್ಲಣ ದಿತ್ತಾ ವ್ವಣು. ತಾಣೆ ಪರ್ಮಿಶನ್ ದಿಲ್ಲೆ. ತುನ್ಮಿ ವಾಚ್ಚೊನು ಆಸ್ತುಫಾವಾಸತಿ ಅಥವಾ ಕೊಣಾಕಯಿ ಇಚ್ಚಾ ಆಸ್ಲಾರಿ ತಾನ್ನಿ ಆಮ್ತಾನ್ಲಾಧಾವ್ನು ತೆ ಪೊಳೊಯೆದ. ಆಮಕಾ ದಿಸ್ತಾ ಪೈಲೆ ಫಂತಾ ಗವರ್ನಮೆಂಟಾಲಾಗ್ಗಿ ಧಾವ್ನು ಬ್ಲಾಂಕ್ ಚೆಕ್ ವ್ವಣ್ತಾತಿ, ತೆ ನಮೂನ್ಯಾಚೆರಿ ತಾಣೆ ಆಮ್ತಾ ಪರ್ಮಿಶನ್ ದಿಲ್ಲೆ. ಧಾ ತಾರೀಕ ಧೋರ್ನು ವೀಸ್ ತಾರೀಕಧಾಯಿ ತುನ್ಮಿ ಖಂಚಿಯಿ ಪ್ರೊಹಿಬಿಟೆಡ್ ಫುಡ್ ಸರ್ವ (serve) ಕೊರ್ಯೆದ, ಹಾಡ್ಯೆದ, ಕಸ್ಲೆಯಿ ಕೊರ್ಯೆದ ವ್ವಣು. ತ್ಯಾ ನಮೂನೆಚೆರಿ ತಾಣೆ ಆಮ್ತಾ ಪರ್ಮಿಶನ್ ದಿಲ್ಲೆ. ತಾಚ್ಚೆ ಶ್ರೇಯ ಭವಾನೀಶಂಕರಾಗೆಲೆಂಚಿ ಅಶ್ಚಿ ಆಮ್ತಾ ದಿಸ್ತಾ.

ಹ್ಯಾವಿಷಯಾಂತು ಇತಿಹಾಸಾಂತು ಥೊಡೆ ಮಾಸ್ತಿ ಗೆಲ್ಯಾರಿ ಏಕೆ ಖಬ್ಬರಿ ಅಶ್ಚಿ ಸಾಂಗ್ಲೆದ ವ್ವಣು ದಿಸ್ತಾ. ಸ್ವಾಮ್ಯಾಂಗೆಲೆ ಏಕ ಸ್ವತಃ ಹಸ್ತಾಕ್ಷಾರಾಂತು ಬರಯಿಲೆ ಕಾಗದ ರೆಕೊರ್ಡಾಂತು ಆಮ್ತಾ ಮೆಳ್ಳೆ. ತಾಂಗೆಲೆ ಪ್ರೀತೀಕ ಪಾತ್ರ ಆಶಿಲ್ತಸ್ಲೆ ಬೆಂಗಳೂರೈ ಏಕ ಶಿಷ್ಯಾಕ ಪೂಜ್ಯ ಆನಂದಾಶ್ರಮ ಸ್ವಾಮ್ಯಾನ್ಲಿ ಬರಯಿಲೆ ಕಾಗದ ತೆ. ರಥೋತ್ಸವಾ ಬದ್ದಲ ತಾಂತು ತಾನ್ನಿ ಏಕು ತಾಂಗೆಲೊ ಅಭಿಪ್ರಾಯು ವ್ಯಕ್ತ ಕೆಲ್ಲಾ. ಆಮ್ಲಿ ತೆ ಕಾಗದ ಪೊಳೊನು ಮ್ಯೂಸಿಯಮಾಂತು ಜಾವೊ ಭಾಯ್ರು ದಾಕಯ್ಲಿ. ಕೊಣಾಕಯಿ ಪೊಳೊಂಚಿ ಆಸ್ಲೆರಿ ಕಡೇರಿ ಆಮ್ತಾ ಯೆವ್ನು ಮೆಳ್ಳೆರಿ ಆಮ್ಲಿ ದಾಕೊಂಚಾಕ ತಯ್ಯಾರ ಆಸ್ಲತಿ. ಗುರೂನ್ಲಿ ತಯ್ಯಾರ ಕೆಲ್ಲೆಲ್ತಸ್ಲೆ ಹೊ ರಥೋತ್ಸವು ಆಮ್ಲಿ ಬಂದಕೊರ್ಕಾ ಪಳೊ ವ್ವಣು ತಾಂಗೆಲ್ಯಾ ಮನಾಂತು ನೆದನಾ ಜಿ ಆಸ್ಲ ತಾಂಗೆಲ್ಯಾ ಮನಾಕ ಕಿತ್ಲೆ ದುಃಖ ಜಾಲ್ಲೆ, ಹೆ ತಾನ್ನಿ ವ್ಯಕ್ತಕೆಲ್ಯಾ. ಜಾಲ್ಯಾರಿ ತ್ಯಾ ನೆಳೆಚಿ ಆಡಳಿತಿದಾರ ಹಾನ್ನಿ ಮಠಾಕ ಲೋನ (loan) ಆಶ್ಚಿಲೆ ಪೊಳೊನು ಮಸ್ತ ಸಹಾಯ ಕೆಲ್ಲೊ, ತ್ಯಾ ಸಹಾಯ ಕೆಲ್ಲೆಲೆ ಏಕ ಉಪಕಾರಾಕ ವ್ವಣ್ತಾತಿ, ತ್ಯಾ ದೃಷ್ಟಿನೆ ತಾನ್ನಿ ತಾಂಗೆಲೆ ಉತ್ತರ ಮಾನ್ಯಕೋರ್ನು ರಥೋತ್ಸವು ರಾಬ್ಬಯಿಲೊ. ಜಾಲ್ಯಾರಿ ಹೆ ತಾಂಗೆಲ್ಯಾ ಮನಾಂತು ನಿಜಜಾವ್ನು ನಾಶಿಲೆ, ಅಶ್ಚಿ ಹೆ ಕಾಗದಾಂತು ವ್ಯಕ್ತ ಜಾಲ್ಲಲೆ ಆಸ್ಲ. ತೆ ಕಾಗದ ತೀನಿ ವರ್ಸ ಮಾಸ್ತಿ ಸ್ವಾಮ್ಯಾಂಗೆಲೆ ಕಪಾಟಾಂತು ಆಮ್ತಾ ಮೆಳ್ಳೆಂ. ಆಮ್ತಾಯಿ ಮಾಸ್ತಿಧೋರ್ನು ರಥೋತ್ಸವು ಸೂರುಕೊರ್ಕಾ ವ್ವಣು ದಿಸ್ತಾಲೆ, ಇತ್ಯಾ ವ್ವಳ್ಕಾರಿ ಸಾಧನಾ ಸಪ್ತಾಹು ಸೂರು ಕೆಲ್ಲೊ ಜಾಲ್ಯಾರಿ ಸಾಧನಾ ಕಿತ್ಲೆಮಟ್ಟಾಕ ಜಾತ್ತಾಲಿ ಹೆ ಆಮ್ತಾ ಗೊತ್ತಶಿಲೆ. ರಥೋತ್ಸವು ವ್ವಳ್ಕಾರಿ ತಶ್ಚಿ ನಯಿ. ಫಕ್ತಾ ಆಮ್ಲಿಗಲೆ ಲೋಕಾಂಕ ಮಾತ್ರ ನಯಿ, ಕಾಲಿ ತುನ್ಮಿ ಪೊಳೊನಾಸ್ತಾ ಸಗಲೆ ಸೌತ ನೋರ್ತ ಕೆನರಾಚಿ ಲೋಕ ಹಾಂಗಾ ಜಮ್ಲಿಲೆ, ರಾಬ್ಬಾಕಧಾಯಿ ಜಾಗೊ ನಾಶಿಲೊ ದೇವಾನೆ ಆಶ್ಚೆ, ದೇವಾಗೆಲಿ ಕೃಪಾ, ಫಕ್ತಾ ಆಮ್ಲೆಲೆ ಕಮ್ಲೂನಿ- ಟೀಕಮಾತ್ರ ನಯಿ, ಹಾಂಗಾ ಆಶಿಲ್ತಸ್ಲೆ ಸಮಸ್ತ ಲೋಕಾಂಕ ಅಥವಾ ಸಗಲೆ ದೇಶಾಕ ತಾಚ್ಚೊ ಉಪಯೋಗು ಜಾಂವ್ತಾ ವ್ವಳ್ಲೆಲೆ ದೃಷ್ಟಿನೆ ಆಮ್ಲಿ ಹೊ ಏಕು ವಿಚಾರು ದವರ್ಲಲೊ. ತಾಕ್ಚಾ ಸಮ- ಜಾಯ್ತಿ ಆಮ್ತಾ ಕೆದ್ನುಕಿ ಹೆ ಕಾಗದ ಮೆಳ್ಳೆ, ಆಮ್ಲಿ ಧೃಢನಿರ್ಧಾರು ಕೆಲ್ಲೊ ಕೀ ಆಮ್ಲೆ ಖಾತಿರ ನ್ಲಯಿ, ಲೋಕಾಂ ಖಾತಿರ ನ್ಲಯಿ, ಸ್ವಾಮ್ಯಾಂಗೆಲೆ ಇಚ್ಚೆ ಖಾತಿರ ಪುಣೆ ಆಮ್ಲಿ ಹೊ ರಥೋತ್ಸವು ಸೂರು ಕೊರ್ಕಾ. ಆನಿ ತ್ಯಾ ಪ್ರಮಾಣೆ ಆಜಿ ಇತ್ಯಾ ಗೊಮ್ಲೆ ರೀತಿ ತಾಂಗಲೆಚಿ ಅಶಿರ್ವಾದಾನೆ ಜಾಲ್ಲೊ. ಆಮ್ತಾ ಭಾರಿ ಸಮಾಧಾನ ಜಾಲ್ಲೆ ಆನಿ ಆಜಿ ಖಂಚೊಕೀ ರಥೋತ್ಸವು ಸೂರು ಕೆಲ್ಲೆಲೊ ಆಸ್ಲ, ತೊ ಲೋಕಾಂಗಲೆ ಸಹಕಾರಾನೆ ಜಾಲ್ಲಲೊ ಆಸ್ಲ. ಆ ಚಂದ್ರಾರ್ಕ ಪರ್ಯಂತ (ಸೂರ್ಯ ಚಂದ್ರು ಆಸ್ಲ ತೆದ್ಲವ್ವಣುಸರಿ) ಲೋಕಾನಿ ಹೊ ಚಲ್ಲೊನು ದಿಂವ್ತಾ ವ್ವಣು ಆಮ್ಲೆಲಿ ಏಕೆ ಇಚ್ಚಾ ಆಸ್ಲ. ಆನಿ ಹ್ಯಾ ಶುಭ ಪ್ರಸಂಗಾಚೆರಿ ಭವಾನೀಶಂಕರಾಗೆಲೆ ಚರಣಾಂತು ಆನಿ ಗುರುಂಗಲೆ ಚರಣಾಂತು ಹೀ ಇಚ್ಚಾ ಆಮ್ಲಿ ವ್ಯಕ್ತ ಕರ್ತಾತಿ. ಹ್ಯಾ ಪ್ರಕಾರ ತುನ್ಮಿ ಚಲ್ಲೊವ್ನು ದಿಂವ್ತಾ.

ಆನಿ ವಿಶೇಷ ಆಶೀರ್ವಾದವ್ವಣು ದಿಂವ್ಲೆನಾತಿ, ಹಾಂಗಾಚಿ ಚೈತನ್ಯ ಚಿ ಸಗಲೆಚಿ ಆಶೀರ್ವಾದಾನೆ ಧೋರ್ನು ಗೆಲ್ಲೆಲೆ ಆಸ್ಲ. ಆಮ್ತಾ ಜಾಲ್ತರಿ ಆಜಿ ಭಾರೀ ಸಮಾಧಾನ ಜಾಲ್ಲಲೆ ಆಸ್ಲ, ಸಾಂಗೂಕ ಜಾಯ್ತಾ, ಶಬ್ದ ಯಾನಾತೀ ತೆ ಖಾತಿರ ದೋನಿ ಶಬ್ದ ಇತ್ಲೆ ರೀತಿ ಬಂದ ಕೋರ್ನು ಆಶೀರ್ವಾದ ದಿತ್ತಾತಿ.

THE REVIVAL OF RATHOTSAVA — A REPORT

SANTOSHKUMAR GULVADY

It was Lord Bhavanishankar's will; Parama Poojya Anandashram Swamiji's long-cherished wish; and Parama Poojya Parijnanashram Swamiji's work of wonder. The 112-year old Chaitra Poornima Rathotsava celebrations were revived after a yawning gap of 34 years at Shri Chitrapur Math in 1973 and celebrated with unprecedented success.

Following the historic announcement by H.H. about the revival of the car festival at Santacruz on April 30, 1972, the topic of Rathotsava was very much in news. When one witnessed the festival at Chitrapur it was evident that God Bhavanishankar had certainly willed it. For all the rumours about the feasibility of the car festival that circulated during the last several months and even till the beginning of the festival melted like water balloons.

The seven-day Rathotsava celebrations are known as *Bhuvanotsava* (सप्तद्वैत भौवनं तथा) and Chitrapur looked like a Bhokailasa during those seven sacred days. The unparalleled occasion was to be witnessed to be believed. It was a great dream realised and a gigantic task accomplished against many odds. The Rathotsava of Pramadi Samvatsara (1973) thus set a historic record to be written in golden letters.

Right from Holi Poornima day, the sacred precincts of the Math were buzzing with activity. Chitrapur, which is otherwise a dormant, dreamy village woke up with vigour and as days drew nearer to the festival, dynamism was intensified. Slogans such as 'Parvati Pate Hara Hara Mahadev' and 'Shrimat Parijnanashram Swami Maharaj Ki Jai' rent the air turning the atmosphere into a divine one. Those who went to Chitrapur certainly felt these vibrations within themselves and were thrilled.

The Rathotsava, as it was celebrated this year, was nothing short of a miracle. It was simply incredible. Help came in from several unexpected sources. Unknown Bhaktas came as god-sent sevakas. A Saraswat forest ranger was transferred to Bhatkal right in time. He helped in every way to get the required timber for the Rath repairs and the *Dhwajastambha*. Bhanap community should ever remain grateful to Shri Ugran Mohan Rao, Forest Ranger, who did selfless seva to our Math. Groups of villagers came forward voluntarily and offered their free services, their labour of love. Who else could inspire these kindred souls but God and Guru?

The greatest impediment, however, were the conditions of drought and scarcity in parts of Mysore State. The intensification of guest control order by the Government made the problem still worse. Under the circumstances there was no other way but *Gurukripa*. A written permission from the Deputy Commissioner, Karwar was obtained dramatically under most miraculous circumstances. All obstacles overcome, the legendary Rathotsava celebrations became a fact of reality.

Prayaschitta Vidhis

Since the Rathotsava was discontinued for 34 long years and the Rath and *Dhwajasthambhu* were kept idle, several *Agamokta* rituals were performed before the commencement of the main festival.

The Deeksha — On Shivaratri day (Magha Vadya Chaturdashi—Saturday, March 3, 1973) H.H. Swamiji initiated Vedamurthy Shukla Durgadas Bhat as *Brahma* to perform Pooja, Bali, Utsava etc. according to *Agama Pramanas*.

Prayaschitta — On Phalguna Bahula Dashami (Thursday, March 20, 1973) *Aghorastra Japa* — *Havana, Shanti-Havana, Bhahma Kalasha* etc. were performed.

Dhwaja Pratistha — The old *Dhwajasthambha* (Kodi Khambo in Konkani) was in a dilapidated condition and a new one was made as per *Agamokta Vidhi*. This was installed in front of the Math in the august presence of H.H. between 6-27—6-30 a.m. on Chaitra Shuddha Bidige (Thursday, April 5, 1973). Contrary to the old practice, where the *Dhwajasthambha* was installed every year, the new *Dhwajasthambha* will have a copper plate and will be installed on a permanent Peetha in due course. The *Sthambha* is adorned by a bronze Nandi at the top.

Rathadivasa — As if waiting for the revival, the Rath was in excellent conditions excepting for its six wheels and the two axle rods. These were newly made according to the *Agama* specifications; so also the Mantapa was repainted and the Patakas etc. were got ready. In view of these repairs *Prayaschitta Homa, Disha Homa, Brahma Kalasha, Adhivasa Homa, Devatavahana* etc. were performed for *Rathashuddhi*—the purifactory rituals on Chaitra Shuddha Saptami (Monday April 9, 1973).

The presiding Priests over these and the ensuing Rathotsava rituals according to the *Agama Pramanas* were trained by Vedmoorthy Shirali Krishna Bhat following H.H.'s announcement to revive the festival. The following were nominated by H.H. to perform the specific Vidhis—

1. Ved. Baddukuli Venkatesh Bhat—*Acharya*
2. Ved. Sukla Durgadas Bhat—*Brahma*
3. Ved. Baddukuli Bhaskar Bhat—*Vachaka*
4. Ved. Shukla Ananda Bhat—*Yajamana*
5. Ved. Shirali Krishna Bhat—*Sadasya*

Ved. Upponi Venugopal Bhat was *Trishuladhari*. Shri Vaknally Manohar was *Devadhar*. Vedamoorthy Aldangdy Vasanth Bhat was the organiser.

Following is a brief report of the daily celebrations of Rathotsava. (Touching every aspect and every tantric Vidhi of the festival is beyond the scope of this report. Therefore only important features of the festival are given)

FIRST DAY

Chaitra Shuddha Dashami Thursday

12-4-1973

Conches blew, the nagara roared and bells pealed. Early morning at 9 a.m. in the venerable presence of H.H. all the Vaidiks and the laity assembled in front of the *Hodi Samadhi*. Vedamurthy Haldipur Ganesh Shastri lead the *Samo-hika Prarthana* and invoked success for the festival. That was a touching scene.

With the fervent prayers of all opened a new chapter in the history of our Math and community: "May Lord forgive us for suspending the festival which was started by our great Gurus for the welfare of all and may this festival continue uninterruptedly for ever. May Lord Bhavanishankar bless our young and dynamic Guru, who is endowed with universal vision, with good health and longevity. may He give wisdom to the laity to congregate around the Guru unanimously....." All eyes anxious to see the historic moments of the ensuing days were moist.

Important Vidhis of the day were *Mrathika Harana*, which was brought in a decorated Palanquin and *Ankuraropana* was done. That was followed by *Dhwajarahana* in the holy presence of H.H. Bali was offered with *Panchavadya Pradakshina* following the *Bheritadana*, inviting the Shivanaganas.

The usual night Utsav went to Chitrapur Bazaar and came back to the Volaga Mantapa in the Rajangana where Ashtavadham and Bhajans were sung.

SECOND DAY

Chaitra Shuddha Ekadashi — Friday 13-4-1973

After *Punyahavachana* etc. several *Homas* such as *Nitya Homa*, *Pradhana Homa*, *Gana Homa* were performed. There were also *Tatwa Homa*, *Kala Homa*, *Shanti Homa* etc. That evening the Utsava went to Shri Keshavanarayana Temple and up to Haridas Gopalakrishna Temple.

There was a special unveiling ceremony of a unique portrait of our three Gurus. This portrait measuring 8' × 5½' which was very significant was painted by Shri Badakere Shantaram, a popular artist and was a donation from Shri Krishna Bhajana Mandali of Bombay. With the glowing backdrop of the Prana-vakshara and Dattatreya, manifested in the divine forms of our three Gurus—H.H. Pandurangashram, H.H. Anandashram and H.H. Parijnanashram, it looked all the more noteworthy. The painting was unveiled by Shree D. D. Yennemadi, President, Standing Committee in the presence of H.H. Shri Kallianpur Narahari Bhat spoke on the occasion and gave a brief background of the festival. Shrimathi Trasi Rama Vasanth Rao gave a vote of thanks on behalf of the Bhajana Mandali.

THIRD DAY

Chaitra Shuddha Dwadashi — Saturday 14-4-1973

The important Homa of the day was *Tatwa Homa*. In the evening the utsava was taken up to Kadle Math and came back Via Shirali Pete.

FOURTH DAY

Chaitra Shuddha Trayodshi — Sunday 15-4-1973

The important Homas of the day were *Shakti Homa*, *Shanti Homa*, *Shanti Kalashabhisheka*. The utsav went up to Shivalingeshwar Temple near Mavinakatte and Panditkar's Golikatte.

There were Several fervent prayers by individuals to H. H. and Special Samoohika Prarthana lead by Shri N. S. Rao, appealing Swamiji to revive the Padapooja with the auspicious revival of the Rathotsava and have the laity the fortune of His Padateertha.

A special Yakshagana Puppet show (ಜೊಂಜೆ ಪೇಟೆ in Konkani) by Shri Ganesh Yakshagana Mandali, Uppinakudum, Coondapoor (S.K.) was arranged in the night. This is the only troupe of its kind in India where wooden puppets come to life and dance to the rhythm like living beings. It was presented by the troupe leader Shri Kogga Devanna Kamath. The *prasangas* were 'Naramurakasura Vadha and Garuda Garva Bhanga' which was very much appreciated by one and all. H.H. was present throughout the show and enjoyed it very much.

FIFTH DAY

Chaitra Shuddha Chaturdashi — Monday 16-4-1973

The important Homa of the day was *Kala* (कला) Homa. The utsava was taken near Baddukuli Durga Parameshwari Temple via Shukla Bhats' Home.

SHRI CHITRAPUR MUSEUM AND ART GALLERY

The museum was inaugurated by Dr. P. Gururaja Bhatta, Indologist and History Scholar, Principal, Milagris College, Kallianpur (S.K.) Shri M. Mukunda Prabhu, Historian and well known Numismatist was the chief guest.

It was with the inspiration and incessant efforts of H.H. this first ever Museum and Art Gallery in India under the auspices of a Math has been set up. The story of the Museum is as interesting as is the Museum.

Hundreds of icons and idols of Gods have become "dead stock" in the Hindu temples and there have been many such in the attic (Malo-Konkani) of the Math. There were also many ancient lamps, *Aaratis*, *Deepa Mallikas*, *Lambana Divve*, *Prabhavalis* etc. which were excellent antique pieces. Similar icons and articles were found in many Saraswat temples, uncared for, not worshipped. These are now exhibited to the public—the historians, art lovers and connoisseurs. There are several unique antique pieces in the museum such as Stree Ganesha of 12-13th century, Lambodara, Bhalachandra-Balamuri Ganapathy, Keshava of Kallyani Chalukya period (10th century), Mahishasura Mardini of same period, Shri Krishna (12-13th century), Kalyana Sundara Moorthy, Laxmi-Yoganarasimha, etc., etc.

Several old records in origin of our Math were also on display at the museum. Other interesting items were rare lamps, *Deepa Mallikas* of 18th century, a music box of H.H. Pandurangashram Swamiji, a Nagara and Damaru of His time etc. Many Ayudhas were also on display. The coin collection of the museum is equally exhaustive. It will be interesting to note that H.H. and His predecessors had the hobby of coin collection.

At the inaugural function, H.H. said in His brief pravachan, that such a museum is a modern Temple where people can come and worship. He narrated under what conditions of negligence, these items were found and brought to light. This new temple, He said, may well attract many intellectuals and draw them to our Math.

Shri Santoshkumar Gulvady, who was associated with this project of H.H. right from its inception, welcomed the chief guests and gave the background of setting up of this museum. He said H.H. is setting up record and making history particularly in 1973 with installing the wireless shack, the Museum and Art Gal-

lery and to crown all these, the revival of the Rathotsava. This Museum and Art Gallery would serve several purposes, he said. It will attract attention of intellectuals, historians and artists and even the foreigners. It will educate all those who are earnest about it; it would help save our ancient treasures. But for a Mathadhipathi who else could do this act to save the Hindu cultural heritage?

Dr. Gururaja Bhatta, in his inaugural address wished this Museum to grow into a great nucleus of culture under the patronage of H.H. The concept of a Museum under the auspices of a Math in itself is revolutionary, he said. He lauded H.H.'s efforts in building this Museum within a short period of three months, particularly at a time when He was extremely busy with preparations of the Rathotsava and many other pressing problems.

Shri M. Mukunda Prabhu said that all right thinking and progressive minded people should welcome the great achievements of Swamiji at such a young age. He said, he was personally impressed with the dynamism and wide ranged interests of H.H.

Both Dr. Bhatta and Shree Prabhu had lent their helping hands in setting up of the Museum. They had helped to decipher the dates of the icons; sorting of the old coins etc. and have been giving guidelines to develop the Museum.

Prof. Shekar Iddya, lecturer in English, Shri Govindraj College, Surathkal who is an expert on display and exhibitions came all the way and arranged the Museum, and also acted as chief guide, explaining the items to the visiting crowds.

Shri Nadkarni Devidas Rao, Jt. Hon. Secretary, Standing Committee proposed vote of thanks. Dr. Gururaja Bhatta later inaugurated the Museum in the presence of H.H. by lighting the lamp in a Deepa Mallika. Shri M. Mukunda Prabhu and Shri Santoshkumar Gulvady also lit lamps simultaneously to signify the beginning of a new era.

There are several paintings in the Museum. The artists who contributed these are—Shris P. G. Sirur, Badakere Shantaram, Raobail (Prabhakar Bailangady), Geeta Naimpally, Asha Nadkarni, K. G. Shenoy (of 'Shringai' Udipi), Ashok Shirali, Geeta Adur, Ranjan Adur and late L. K. Shevgoor. Several other artists have expressed desire to donate their paintings to this new growing gallery.

The Museum and Art Gallery have already become centres of attraction and every day people come in groups to see this, since it is the first ever Museum in the North Kanara District, and so far as the collection of rare and ancient icons, is the leading one.

Konkani stage crafts of Bombay presented the historic drama "Shri Chitrapur Vaibhav" (written by Shri Surkund Annaji Rao and late Shri Talgeri Pandurang Rao) was enacted under the direction of veteran, Shri Talageri Venkat Rao. A huge open air stage was erected, facing the 'Panchavati' building on the Govardhan hill, resembling one of the Greek open air theatres. The drama was all the more significant and was appreciated with great enthusiasm.

SIXTH DAY

Chaitra Shuddha Poornima — Rathotsava — Tuesday 17-4-1973

In the morning was the *Rathadivasa Homa*. After Mahapooja and Mahabali, the Palanquin with Lord Bhavanishankar was taken to the Rath. H.H. walked along with Palanquin. There was a Bali near the Rath, followed by *Syandana Prarthana* (स्यंदन प्रार्थना) and the *Ratharohana*.

A decorated elephant was specially sent from Honnavar to participate in the festival. It paid obeisance to the Lord and H.H. in front of the Rath. H.H. performed Pooja in the Rath and after *Idagayi* (breaking of coconut on the wheels of the Rath) the Rath was drawn a few steps (*Dhada Chukkonchi*—Konkani). That was followed by Phala Samarpana and Rathakanika.

The Rathotsava was performed (the actual dragging of the car) at about 6-20 p.m., from east to west in the field, in front of the Math, and a record crowd of over 35,000 witnessed the historic ceremony. The Rath was illuminated and in the dusk looked like a fairyland chariot.

A fitting contribution to the significant occasion was the book "Shri Chitrapur Rathotsava" written by Santoshkumar Gulvady; It was inaugurated by H.H. In His inaugural speech He said that like the Rathotsava, the book on Rathotsava also was an act of inspiration from the Lord. He recommended that this book should be found in every Saraswat home.

Padmashree Dr. T. M. A. Pai, Registrar, Academy of General Education, Manipal was the chief guest. He was introduced by Shri Bhikkappa Mahale who narrated his reminiscences of Rathotsava during H.H. Pandurangashram and H.H. Anandashram Swamiji and said that he was particularly lucky to participate in the revived festival.

Vedamurthy Shri Shirali Krishna Bhat spoke brilliantly on "the significance of Rathotsava". He said, celebrating and participating in the Rathotsava endows one with the Punya of performing Ashwamedha Yaga.

The author of the book Shri Gulvady gave a brief account of the contents of the book which contains old and rare photographs and records related to the Rathotsava.

Dr. T. M. A. Pai congratulated H.H. for His bold steps in ushering an all out renaissance among Saraswats. By Gurukripa, nothing is impossible in this world he emphasised. The Rathotsava and the book on that are evident of this, he remarked.

The Utsavamurthy was then brought to the Vasantha Mantapa, where there was Asthavadhana, Bhajans, *Shayana Pooja* etc. There was *Kshetrapala Pooja* and *Bhootabati* in the night.

Artistes from Bombay staged a Konkani drama "Atma Vanchan" (adaptation of "Thuja Ahe Thujha Pashi") directed by Shri Mavinkurve Gopal Rao (Dada).

SEVENTH DAY

Chaitra Bahula Padya — Wednesday 18-4-1973 — Mangal

Yatra Homa was a special Vidhi on the day. In the night was the most colourful utsava—the *Mriga Bete*—hunting expedition of Lord Bhavanishankar to the “Panchavati”, Govardhan Hill. In the midst of skyrating sounds of Nagara, chande, footoori, kahala and the band, the decorated silver-plated lalki was carried in procession with jai-jaikars. H.H. Swamiji walked along the route.

At the top of the hill was a grand display of fire works. That was followed by the hunting expedition in which several volunteers disguised in ‘Vagavesu’ (tiger form) and Pretavesa (spirit form) participated.

The Utsavamoorthy was seated there the whole night and two dramas were presented to the public. “Seetha Parinaya” was a geeta nataka in Kannada, staged by the young students of Shri Anandashram Vidya Mandir, Chitrapur. The author is Shri Ramayya Patagara. Artistes from Coondapoor under the auspices of the well known troupe “Rooparanga” presented a Kannada drama “Yaru Nannavaru” adopted from “Mazha Kona Mhanu Me (माझा कोण म्हणू मी?)

The utsava returned back to the Math in the morning. The okuli play was inaugurated by H.H. in a unique way. All applied Shri Gandha and colour on His forehead. Two hours after there was a great merry making, when no one was spared and all forgot the age differences. The ‘*Avabhrita Snana*’ was practically an *Amrita Snana*, which relieved off the heat and exhaustion. During the *Avabhrita Snana* the act of *Kankana Visarjana* signified the end of the Vrita. After *Poornahuti*, the ‘nandi *Dhwaja Avarohana* marked the end of the festival.

The Ashirvachan of H.H. (the text in Devanagari and Kannada scripts appears elsewhere in this issue) although brief was a historic one. Shri Amembal Sundar Rao, Vice-President of the Standing Committee proposed a vote of thanks. His was a moving speech. He said that many more significant achievements will be blessed by H.H. in the days to come. Vedamoorthy Ganesh Shastri Haldipur gave a brief but fitting and concluding speech which very well may be termed as ‘Bharata Vakya’. He said that Lord Bhavanishankars’ will has been achieved with glorious success.

There was an interesting dialogue between Shiva and Parvathi (*Dwarabandha*) which was ably delivered in Konkani by Sri Naganand Gulvady (Shiva) and Vedamoorthy Baddakuli Venkatesh Bhat (Parvati).

The important vidhis of the day were *Dhyanaavanadi Pooja*, *Chandeshvara Pooja* and *Samoohika Prarthana*. H.H. gave Phalamantrakshata.

There was a Yakshagana Bayalata “Meenakshi Kalyana” on that night by “Rooparanga” Coondapoor.

A picnic—a Padayatra was lead by H.H. on 20th Thursday to Kembre farm, about 1½ miles from the Math in the early morning at 7-30. Elderly people were taken in cars. That was a homely get-together. Shri Nagarkatte Narayanrao,

Retd. Agricultural Officer, who is responsible for the Kembre development gave a brief account of this "gold mine" of Chitrapur Math. Kalya Unde and Panak were served to all.

In the evening H.H. was honoured by the Gowd Saraswat Community at Shri Ganapathy—Mahamaya Temple and a silk shawl was presented to Him with the Manapatra. Shri R. P. Prabhu had organised the function. Several GSB leaders eulogized the leadership of H.H. and thanked Him for reviving the Rathotsava, which has been household word for ages in the Kanaras.

There was an estimated Bhanap crowd of over 3,000 and cosmopolitan crowd of over 35,000 during the Rathotsava. Excellent arrangements, sumptuous meals and tiffin arrangements were praiseworthy. To put in Shri Ammembal Sunder-
rao's words the work of volunteers should be 'written in golden letters'.

'There is an atmosphere of Chaitanya seen everywhere'. H.H. had remarked in His Ashirvachan. The thrill of this Chaitanya was felt by everyone who had participated in the great festival that has heralded a new era which would lead us from Darkness to Light.

— :oOo: —

"SHRI CHITRAPUR RATHOTSAVA"

By

Santoshkumar Gulvady

The Kannada book with over 50 rare photos and historic documents, published for the first time regarding the Rathotsava, deals with the historic and ritualistic aspects of the Festival. Added attractions of intrinsic value in the book are the poem, 'Ratha Bandha' by H.H. Shrimath Parijnanashram Swamiji and an old Konkani song 'Chitrapura Khelu' by Bankikodla Shivar-
rama Swamy. With the four-colour photo of Lord Bhavanishankar and an attractive jacket by artist Raobail, the book fittingly commemorates the revival of the Rathotsava.

The book was inaugurated by H.H. Swamiji on the Rathotsava day and He has recommended it as a 'must' in every Bhanap home.

PRICE : Rs. 8/-

Local Sabhas may please place their requirements (with advance payment) or buy direct from : MAHESH PUBLICATIONS, B/5, Guruprasad Co-op. Hsg. Society, Hanuman Road, Vile Parle (E), Bombay-400057.

रामरहस्योपनिषद्

अथ ध्यानम्

कालांभोधरकान्तिकान्तमनिशं वीरासनाध्यासितं
मुद्रां ज्ञानमयीं दधानमपरं हस्तम्बुजं जानुनि ।
सीतां पार्श्वगतां सरोरुहकरां विद्युन्निभाम् राघवं
पश्यन्तं मुकुटाङ्गदादिविधाऽकल्पोज्ज्वलाङ्ग भजे ॥१॥
केयूराङ्गदकङ्कणैर्मणिगतैर्विद्योतमानं सदा
रामं पार्वणचन्द्रकोटीसदृशच्छत्रेण वै राजितम् ।
हेमस्तम्भसहस्रषोडशयुते मध्ये महामण्डपे
देवेशं भरतादिभिः परिवृतं रामं भजे श्यामलम् ॥२॥

* * *

सनकाद्या मुनयो हनूमन्तं पप्रच्छुः । श्रीराममन्त्रार्थमनुब्रूहीति ।

हनूमान् होवाच

सर्वेषु राममन्त्रेषु मन्त्रराजः षडक्षरः । षडक्षरस्य माहात्म्यं शिवो जानाति तत्त्वतः ॥
श्रीराममन्त्रराजस्य सम्यगर्थोऽयमुच्यते । नारायणाष्टाक्षरे च शिवपञ्चाक्षरे तथा ॥
सार्थकार्णद्वयं रामो रमन्ते यत्र योगिनः । रकारो वन्हिवचनः प्रकाशे पर्यवस्यति ॥

सच्चिदानन्दरूपोऽस्य परमात्मार्थ उच्यते ।

मकारोऽभ्युदयार्थत्वात् स मायेति च कीर्त्यते । सोऽयं बीजं स्वकं यस्मात् समायं ब्रह्म चोच्यते ॥
अग्नीषोमात्मकं रूपं रामबीजे प्रतिष्ठितम् । यथैव वटबीजस्थः प्राकृतश्च महाद्रुमः ॥
तथैव रामबीजस्थं जगदेतच्चराचरम् । बीजोक्तमुभयार्थत्वं रामनामनि दृश्यते ॥
बीजं मायाविनिर्मुक्तं परं ब्रह्मेति कीर्त्यते । मुक्तिदं साधकानां च मकारो मुक्तिदो मतः ॥

मारूपत्वादतो रामो भुक्तिमुक्तिफलप्रदः ।

आद्यो रा तत्पदार्थः स्यान्मकारस्त्वम्पदार्थवान् । तयोः संयोजनमसीत्यर्थे तत्त्वविदो विदुः ॥
नमस्त्वमर्थो विज्ञेयो रामस्तत्पदमुच्यते । असीत्यर्थे चतुर्थी स्यादेवं मन्त्रेषु योजयेत् ॥
मनुष्वेतेषु सर्वेषामधिकारोऽस्ति देहिनाम् । राममन्त्रार्थविज्ञानी जीवन्मुक्तो न संशयः ॥
सदा राम रामोऽहमस्मी तत्त्वतः प्रवदन्ति ये । न ते संसारिणो नूनं राम एव न संशयः ॥

RAMARAHASYOPANISHAD (Continued from October, 1972 issue)

Let us meditate as follows:

1. I adore for ever Raghava, glistening like a lustrous dark cloud, seated in the Virasana posture, sporting the Chin-Mudra gesture with his right hand, while his lotus-like left hand is resting on his (left) knee. Possessed of limbs radiant with the gleaming crown, bracelets and other jewels, Rama is casting fond glances at Sita, seated beside him and who is sporting a lotus flower in her right hand and is dazzling like a flashy lightening.
2. I adore Shri Rama, the god of gods, of the complexion of the cloud. resplendent with shining bracelets, armllets, wristlets and clusters of gems, and seated, under a canopy glistening like myriads of Full Moons, in a Mandapa supported by sixteen thousand pillars of gold, surrounded by Bharata and others.

Sages such as Sanaka and many others implored Hanuman: "Please explain to us the true import of the Mantra of Shri Rama."

Hanuman Replied :

Of all Mantras of Shri Rama, the six-syllabled one (रामाय नमः with रं, वलीं, ह्रीं, ऐं, श्रीं or ॐ prefixed to it) is verily the prince. Even Lord Shiva cannot fathom the true glory of that Mantra. I shall, however, explain to you all the import of that Mantra.

- (1) The Name 'Rama' is the synthesis of 'Ra' occurring in the eight-syllabled Narayana Mantra (Om Namō Narayanaya) and 'Ma' culled out from the sacred Shiva Panchakshari (Om Namah Shivaya).
- (2) The Name 'Rama' also stands for the Bliss of the Supreme wherein all the Yogis sport (*ramante*).
- (3) The consonant 'Ra' signifies Fire. Its ultimate significance is Effulgence (i.e. the *chit-prakasha*) of the Consciousness of Brahman. Nay, its underlying significance is Sat-Chit-Ananda or Existence-Consciousness-Bliss of God. The consonant 'Ma' signifies Maya, the Creative Power, from which has sprung up the plurality of Names and Forms. Hence, 'Ra' compounded with 'Ma' signifies Brahman endowed with the Creative Power of Maya.
- (4) It is also explained that 'Ra' and 'Ma' respectively signify 'Agni' (Fire) and 'Soma' (Moon), which are esoteric epithets of Energy and Matter. Just as the sprawling banyan tree is latent in its tiny seed wherefrom it springs, this vast universe consisting of moving and unmoving objects is the play of Matter and Energy.
- (5) The solitary 'Ra' bereft of 'Ma' signifies Parabrahman unqualified by Maya. Restored to 'Ma' it implies Saguna Brahman, the Supreme qualified by Maya. Both these strands of significance — Nirguna and Saguna Brahman — are embedded in the Name 'Rama'.

- (6) 'Ma' stands for 'Mukti' and implies that Rama Nama will confer liberation on its votaries. 'Ma' also implies 'Maya' and means that, to those devotees who aspire for worldly affluence, it will confer 'Bhukti' or Enjoyment.
- (7) The Mantra 'Ramaya Namah' epitomises the famous Mahavakya, *Tat tvam asi* (That thou art) also. 'Ra' stands for That (तत्) and 'Ma' for Thou (त्वम्). Conjunction of these two consonants signifies 'art' (अस्मि). Thus construed, the Divine Name of Rama proclaims the basic identity between soul and the Lord.
- (8) 'Rama' stands for 'That' (तत्) and 'Namah' for 'Thou' (त्वम्), while the dative case (*Chaturthi Vibhakti* in the word 'Ramaya') signifies 'art' (अस्मि). We can derive the Mahavakya in this manner too.

Rama Mantras are open to all. All embodied beings are eligible to chant them. Whosoever grasps the true import of the Rama Mantra becomes liberated even while in flesh. Let there be no doubt about it. Whosoever proclaims 'I am Rama' ever and anon from the depths of his Realisation will never be drawn into the vortex of Samsara. Verily, he will shine forth as Rama alone. Let there be no doubt about it.

* * *

Recitation of any Divine Name or Mantra should be reinforced by a comprehension of its meaning. This is what Sage Patanjali meant when he said, तज्जपः तदर्थभावनम्.

The more the meaning we pack into our favourite Name or Mantra, the greater will be its spell on our evolving consciousness. Hence, our sages have employed their boundless ingenuity to weave out as many interpretations as possible from a Divine Name or a Mantra. To the true votary of the Name of God, there is absolute identity or तादात्म्य between the Name and the Lord. The interpretations such as those given above are invaluable aids to fostering this sense of identity or तादात्म्य, the secret of Nama Yoga.

—: oOo :—

गुरुस्मरण विस्मरण करु नको मना

- गुरु स्मरण विस्मरण करु नको मना ॥
 गुरु नाम रात्रंदिन । जप करि मना ॥ १ ॥
 गुरु ध्याता चित्ती तू । सुखी होसी मना ॥
 गुरु पायां पडतांची । तुटे भव बंधना ॥ १ ॥
 गुरु संग जडतांची शांत होय मना ॥
 गुरु सेवा करितांची मुक्ति मिळे मना ॥ २ ॥
 गुरु वचनमाला । दृढ धरी मना ॥
 गुरु मूर्ति पाहुनी कमला करिते वंदना ॥ ३ ॥

श्रीमती कमलाबाई खंभडकोण

REFLECTIONS ON SANATANA DHARMA — VII

K. Guru Dutt

III—THE GAYATRI MANTRA (contd)

You spoke of the intimate connection between Savitar and light. What about the darkness ?

We have to come to terms with that too. That is the twilight of Sandhya. But more explicitly, the light which the supreme principle represents does not set. It has been described as the light of all lights: *Tat jyotisham jyotih*. By its light all other lights shine: *Tasya bhase sarvam idam vibhati*. Primarily its locus is in the Buddhi.

Is the word Buddhi mentioned in the Upanishads ?

Yes. Notably in the Katha Upanishad in the beautiful simile of the body as the chariot with the Buddhi as charioteer.

How is the simile completed ?

The senses are the horses, and mind the reins. The self is pictured as riding in the chariot. In combination with the senses (*Indriya*) and the mind (*Manas*) he is the enjoyer (*Bhokta*).

What does the simile aim at ?

To make out that he who has understanding (*Vijnana*), and is mindful and pure will reach the ultimate goal of all spiritual endeavour. It is noteworthy that after mentioning Buddhi once to start with, the word *Vijnana* is used as its equivalent five times consecutively.

What does Vijnana signify ?

Dr. Radhakrishnan explains it as follows: "Manas (mind) is the faculty of perception. At the stage of Manas we accept authority which is external; at the stage of Vijnana internal growth is effected." In other words, it is a level of understanding where truths are not inferred, but become self-evident, and cannot be invalidated by ordinary reason; it is characterized by directness and immediacy. It is a synonym for DHI.

Has the nature of Vijnana been described anywhere ?

Yes; for example in the Taittiriya Upanishad. Here, Vijnana is stated to be the penultimate sheath (*Kosha*) of the Self, and personified as follows: Faith (*Shraddha*) is its head; order (*Ritam*) the right side; truth (*Satyam*) the left side; contemplation (*Yoga*) the body; and the great one (*Mahas*), the substratum. Mahas, we may

observe, is the principle of Mahat, Buddhi considered as a cosmic principle.

Is Vijnana so comprehensive ?

The Taittiriya itself cites the authority of some ancient texts in support of the position:

Understanding directs the sacrifice;

And deeds also it directs.

'Tis understanding that all the gods

Do worship as Brahma, as chief'.

If one knows Brahma as understanding,

And if he is not heedless thereto,

He leaves his sins in the body

And attains all desires.

The original is worth transcribing:

*Vijnanam yajnam tanute, karmani tanute' pi cha, vijnanam devas sarve
brahma jyeshtham upasate, Vijnanam brahma ched veda, tasmad chet
na pramadyati sharire papmanam hitva, sarvan kaman samashnute.*

What is the connection with the Gayatri ?

Meditation on the Gayatri leads to the attainment of Vijnana, whereby one may transcend the Veda itself. Hence it is designated the Mother of the Vedas. It is fully capable of encompassing what is meant by Brahmanya.

Is mere repetition effective ?

It is traditionally held to be, and not without some justification. We may go into this at a subsequent stage. But it is agreed on all hands that repetition accompanied by dwelling on the significance is superior. As the Yoga Sutra says in connection with the Pranava (*Omka*), *Tajjapah, tadartha-bhavanam*. In the Upanishads too, the word Vidya is often used as a synonym for Vijnana. The Chandogya says: *Yad eva vidyaya karoti...tad eva viryavat-teram bhavati*. Shankaracharya commenting on this explains that Vidya is Vijnana, and that whatever is done with understanding becomes more effective (*Viryavat-taram*). Shankara, however, hastens to add; "By saying that Karma accompanied by understanding is *more* effective, it is implied that the Karma of those who lack understanding is also effective (*Viryavat*), and that they are not debarred from engaging in Karma." This is significant.

Taking Japa, which is so much advocated, is it not mere mechanical repetition ?

It is curious that living, as we do, in a world almost wholly dependent on mechanisms, and priding itself on them, the word "mechanical" should be a term of deprecation. Well, it is beyond doubt that the

body as well as the mind, for all their flexibility and freedom, do possess relatively permanent structures, and respond to automatisms. Like exercise and drill for the body, it is thinkable that mere repetition and the like have their utility in the control and development of the mind, especially the subconscious, or the unconscious.

What is our equivalent for the idea of the subconscious ?

Samskara or Purva-samskara; Adrishta

Has Shri Swamiji said anything about Japa ?

Yes, on innumerable occasions. I will notice one of the utterances. "Meditation of the Lord Almighty is achieved by the performance of Gayatri Japa. Manu says that this Japa is very important for all Brahmanas: *Japyenaiva tu samsiddhyed brahmano natra samshayah/ Kuryad anyan na va kuryad maitro brahmana uchyate.*

Shri Swamiji added: "for Japa only two things are needed: (purity of) speech and heart." This seems to be the minimum qualification for Brahmanya; all the rest are optional.

Regarding Japa (or Karma generally) apart from understanding, are any other factors necessary ?

The passage from the Chandogya referred to above which stressed the need for understanding (*Vidya* or *Vijnana*) mentions two other elements also: Shradha & Upanishad.

Shradha is familiar, but what does "Upanishad" signify in such a context ?

Shankara explains it as "Yoga" or contemplation; and we saw above that Yoga was said to be the body of personified Vijnana. The word Upanishad means also "Secret" or "mystery" (*Rahasya*). It may mean that here too: that fruitful sense of wonder and mystery in which all religion and philosophy originated; the feeling that after all explanation has been done, the mystery remains. As regards Shradha, although the term is familiar, the usual rendering of it as faith is altogether inadequate.

How can the full significance be grasped ?

One way would be to watch the applications of this word in the Gita, where it occurs in one or other form (including words indicating absence of Shradha) over 25 times. The whole of Chapter XVII is devoted to the consideration of the application of the threefold classification of Shradha (as Sattvika, Rajasika, and Tamasika) to the three fundamental activities viz., Yajna, Dana and Tapas.

What is the fundamental teaching here ?

That the Shradha of each is shaped to his own nature. A man con-

sists of his Shraddha; that which his Shraddha is, he is even that. The verse is memorable:

Sattvanurupa sarvasya shraddha bhavati Bharata, Shraddhamayo'yam purusho yo yacchraddhah sa eva sah

In all contexts where the need for Shraddha is inculcated or its absence deplored, it is always Sattvika Shraddha that is meant. It is noteworthy that in most places Shankara leaves the word as it is, but wherever he has considered it necessary to give an equivalent, he has used the term Astikya. The definition of Shraddha given by an eminent French Sanskritist, Professor Louis Renou, as the conviction which the believer has regarding the efficacy of ritual, is in line with this.

How is Shraddha dealt with elsewhere ?

Its importance is nowhere lost sight of. Shraddha is one of the deities in the Veda, to whom oblation is offered. There is a famous Upanishadic passage relating to symbolic Yajna performed by a "Knower", which commences: *Tasyaivam vidusho yajnasya atma yajamanah shraddha patni* . . . "The Self is verily the sacrificer and Shraddha is his wife . . . In the Puranas and the Mahabharata Shraddha figures as one of the daughters of Daksha, who was the wife of the Rishi Dharma. In the Yoga Sutra, Shraddha is foremost among the antecedents of Samprajnata Samadhi, the next being Virya which proceeds from it. We have seen what Virya is. The commentary of Vyasa explains Shraddha as *Chetasah samprasadah* which is difficult to translate. The illustration given is illuminating. Shraddha is said to protect the aspirant like an auspicious mother (*Jananiva kalyani*).

—:oOo:—

ॐ

श्री सद्गुरु सच्चिदानंदलहरी

अनिर्वाच्य तें सौख्य सेवूं सदाही । गुरुवीण कैवल्य कोटेंहि नाही ॥१॥

गुरुभक्तिने लाभते शीघ्र मुक्ती । गुरुध्यानिं लामेल चैतन्यशक्ती ॥ २॥

गुरुचे कृपें होइ स्वानंदप्राप्ती । गुरुही परब्रह्म स्वानंदमूर्ती ॥३॥

निवारी गुरुभक्तिनें सर्वप्रांती । मिळे सर्वदा चित्तिं चित्सौख्यशांती ॥४॥

परब्रह्ममूर्ती दिसे ठायीं ठायीं । गुरुप्रेमभक्ती मनीं नित्य वाही ॥५॥

जिवाची शिवाची घडे ऐक्य चित्तीं । गुरु चालवी धर्मसिद्धान्त नीती ॥६॥

पळोनी मनांतोनि षड्वैरि जाती । स्वपुण्याइनें होइ बैकुंठ प्राप्ती ॥७॥

विचारांतिं होई समाधिस्तवृत्ती । निराकारब्रह्मीं स्थिरावे निवृत्ती ॥८॥

धरावा सदोदीत विश्वास पायीं । गुरुभक्तिवांचूनि सार्थक्य नाही ॥९॥

गुरुवीण ना देव ह्या विश्वि कोटें । गुरुभक्ति सिद्धांत हें सार मोटें ॥१०॥

॥ जयजय गुरुदेव समर्थ ॥

डॉ. मंगळूर रामराव

CHITRAPUR SARASWAT TEMPLES AND SHRINES — X

UGRAN SUNDAR RAO

SHRI GOPALAKRISHNA TEMPLE, HATTIANGADI

At first there was only Shri Shankar Narayana temple at Hattiangadi where two Gosavis, Gangadhardas and Umavallabhdas, disciples of Sant Ramavallabhdas, had settled down and had been conducting the Gokulashtami Vrita as laid down by Sant Ramavallabhdas.

After a lapse of some time it occurred to them that being Gosavis it was not proper for them to continue to remain at one place for a long time, but they should be on the move visiting the various pilgrim centres in the country. They, therefore, decided between themselves to leave the place and gift the temple to Hattiangadikars who were prominent residents in that village and request them to look after the daily *viniyogas* and conduct the Krishna Jayanti Vrita annually. On the evening previous to their intended departure, they called the Hattiangadikars and expressed their desire. The Hattiangadikars were taken by surprise at this sudden decision and were at a loss to know what to do and how to carry on the Vrita without any experience of the rituals to be observed. They also had no issues to continue the Vrita after them. Therefore, with tears in their eyes, they explained the position to the Gosavis and persuaded them not to leave the place. The Gosavis consoled them that even if they left, they need not worry as their Moolaguru would come there and guide them. As for progeny, they would be blessed with children. Umavallabhdas advised them that if their children are christened with the names of Gangadhardas and their Moolaguru Gopaldas, they would prosper. It is, therefore, customary in the Hattiangady family to christen their children with the names of Gangadhar and Gopal after the Gosavis for good luck and prosperity.

The same night the Gosavis got a dream in which they were told by Lord Krishna not to leave the place but continue to remain there and carry on the Vrita. The following day when the residents assembled in the temple premises to bid them farewell, the Gosavis told them about their dream and the injunctions given to them by the Lord on the previous night. The Hattiangadikars felt very much relieved and were delighted at the turn of events. The Gosavis, however, were reluctant to remain at Shri Shankar Narayana temple as they gifted it to the Hattiangadikars the previous evening. Hence, Hattiangadikars offered their own house to Gosavis for residence. They were again not inclined to remain in a private house. That night they got a dream in which they were told that there was an idol in a particular place (which was indicated) at Gersappe, which they should arrange to get and have it installed for worship. They were also told that the Peetha which would properly fit the idol was at Guppegudde at Basrur. Accordingly, the Hattiangadikars arranged to get both the idol and the Peetha which were installed in a new temple built for the purpose. This temple came to be known as Shri Gopalakrishna temple. The Prabhavali of the Peetha contains pictures of Dashavataras (ten incarnations of God) carved on it

and is considered a rare piece of art. The Gosavis occupied this temple and continued the Vrata. After the passing away of the Gosavis, they were given Samadhi in the compound of Shri Gopalakrishna temple.

As foretold by them, their Moolaguru Gosavi Gopaldas, who was also a disciple of Sant Ramavallabhdas, came to Hattiangadi much to the delight of Hattiangadikars' family. Under his guidance, they conducted the Vrita in the proper manner. His Samadhi is in Shri Shankar Narayana temple.

The festivals observed in these temples are: Vasant Utsav in Chaitra, Vardhanti on Chaitra Bahula Navami, Genesh Chaturthi, Ananta Chaturdashi, Hari Jagara Pooja, Tulsi Pooja, Deepotsav on Kartik Bahula Amavasya and Vanabhojana.

The Krishna Jayanti Vrita is the main festival being performed every year. The programme extends for thirteen days. The Vrita starts on Shravan Bahula I (*padvo*) and continues upto Trayodashi. There is daily Bhajan as laid down by Sant Ramavallabhdas which continues till after midnight apart from the usual *pooja* in the morning and evening. Gita Homa is performed on Dashami. Then there is Janma Katha, Avabhrita and Mangala. A Yakshagana (field drama) is the attraction for the last day. On this occasion, there is a poor-feeding and about 800 people are fed. The whole festival costs nearly Rs. 2000/-.

As the temple was renovated about 80 years ago, the three *powlies* and the *garbhagriha* were rebuilt a few years ago. The *garbhagriha* is copper-plated. The re-building of the front portion, that is the prayer hall, still remains to be done.

Dr. Kundapoor Manjunath, who is a medical practitioner in Mandya (Mysore State), a descendant of the Hattiangadi family and nephew of late Justice K. Shankarnarayana Rao, is looking after the upkeep and maintenance of these two temples (i.e. Shri Shankara Narayana and Shri Gopalakrishna temples).

SHRI SHIVAMUNISHWAR TEMPLE, HATTIANGADI

This temple was built by King Shivaraya and Queen Muni, rulers of the principality of Vasupur (Basrur). Being Shaivites, they had a Shiva Linga installed for worship. To perpetuate their memory, the temple was named after them and called Shivamunishwar Temple. Members of Hattiangadi Annayya Bhat's family of Koundinya *gotra* were conducting the Pooja and managing the temple. After their descendants migrated to other places in North Kanara, the worship at the temple passed into the hands of Hattiangadi Bhat of Kaushik *gotra*.

The festivals observed are Gokulashtami, Ganesh Chaturthi, Navaratri and Shivaratri.

The present Archak is Ved. Hattiangadi Vasudeo Bhatji.

H. H. Skrimath Anandashram Swamiji once paid visits to these three temples at Hattiangadi.

In the following lines I am attempting to place before those that are trying to realise God a well-defined 'Sadhana' which anyone, whether man or woman, educated or uneducated, can practise. This is recommended by Swami Ramdas of Kanhangad. If there is any mistake in my understanding of Swamiji's teachings or in my laying them out before the reader, the mistake is entirely mine.

God alone is; nothing else is: i.e. in other words, the universe and everything contained therein, moveable or immoveable, visible or invisible, is nothing but a manifestation of the Divine Being. Before the Universe came into existence, God alone existed in His pristine glory. Nothing extraneous to God or other than God existed. It so happened that the One desired to be many and became many. "Ekoham Bahusyâm". As nothing else existed, God could not have created the universe from something extraneous to Him.

The Consciousness-Bliss, that God has all along been, generated a power, a Shakti — call it the Divine Mother if you like — which manipulated itself into the myriad forms which the universe is. God is thus not merely the efficient cause but also the material cause of the universe. This is the real state of affairs. This is the Truth.

Now Swamiji exhorts us constantly to revolve in our mind this truth and act in consonance with it. We are advised to understand and keep in our minds that God has two aspects: (1) one—the unmanifest, quiescent, the infinite ocean of bliss constituting itself into pure consciousness and (2) the other—the active, dynamic, ever-changing universe full of duads or pairs of opposites, like joy and sorrow, heat and cold, beauty and ugliness, etc. The former is unmanifest God and the latter, manifest God.

Meditation on the unmanifest God is a very powerful means of God-Realisation. But, we are common people moving about in the work-a-day world and cannot devote more than two or three hours a day for such meditation. We are, therefore, advised during the other hours of our working period to practise being consciously aware of the presence of God not merely outside us, but inside us, not merely in some nook and corner of our insides but in every particle of our whole being. We are asked constantly to revolve in our mind, that everything is God, we are breathing God, our very life principle is God; the food we eat, the wind that blows against our bodies, the sunlight, the rivers, in fact everything is God. And you have to do this not as some poetic fancy but as the truth. In this, 'Namasmarana' will be of immense help. Each repetition of God's Name will bring into your mind the unmanifest bliss "swaroop" when you are alone and the manifest "Swaroop" at other times.

Thought is a powerful instrument. Constant thinking — as constant as possible — will automatically destroy the six enemies viz. Kâma, Krodh, etc. If you practise seeing God not only in everything but as everything it will automatically eliminate anger, hatred, etc. as you will find it impossible to hate God or be angry with God.

Further, if you go on thinking that not merely your body but everything within you is God, there will be no room for your ego to exist. The feeling of a separate individualism will vanish and you will come to realise, first intellectually and then, by constant practice, in every particle of your being, that "Vasudeva sarvamiti" i.e. everything is Vasudev or God or "Sarvam khalu idam Brahma", all this universe is nothing but Brahman.

Of course, all this will require constant practice. But, if earnest and persistent efforts are made one will experience both the manifest and unmanifest aspects of God. One will not only feel "*Na dehoham*" but also "*Na jeevoham*" negatively, and, later on, affirmatively as "*Shivoham*" and ultimately the "*aham*" portion in "*Shivoham*" will also drop out leaving only "*Shiva*" in effulgent radiance, bliss, peace and harmony. The last trace of dualism will vanish.

Swamiji gives us this advice from his own experience and practice. This experience is also that of other great sages and realised souls like Swami Shivanand of Rhishikesh and scores of others.

Proof of the pudding is in eating it. Proof of the efficacy of this method lies in actually practising it for at least a fairly considerable length of time. This method is, firstly meditation on the bliss-swaroop for some three hours preferably in the early hours of the morning, secondly, practising being consciously aware of God's presence in everything at other times. God and His power are eternally together; they can never be separate. If you feel God's power even in the process of digestion, in your ability to see or hear, in your blood circulation, in fact in everything concerning you, it means you are feeling God Himself in His aspect of power and activity.

Nama-smarana is of immense value in keeping constantly glowing the consciousness of God's presence. God is not something hazy, inchoate and distant. Let your concept of God have a distinct and a perceivable content and then the search for God will not be a mere groping in the dark or merely a sort of a gamble. The above mentioned "sâdhanâ" will give you incalculable peace and joy in addition to confidence which is usually lacking in most of us.

God manifest is universe; the unmanifest universe is God in His bliss "swaroop".

If a question is raised, "How can the Infinite and Changeless be also the finite and ever-changing", it might mean we are denying to the Supreme His omnipotence. Just as ocean means and includes the silent motionless depths as well as the noisy restless surface, God means and includes the unchanging eternal bliss-swaroop as well as the everchanging active power-swaroop. They are two aspects of the same Being.

The word Savita comes from the same root as Surya, and means one who creates, generates or produces. Savita enlightens the mind and thoughts, and is the divinity invoked in the famous Gayatri *mantra*.

The Vedic seer-poets depict Savita as follows.

अदाभ्यः व्रतानि देवः सविता अभिरक्षते (ऋ. ४-५३-४) हिरण्येन सविता रथेन आ देवः याति भुवनानि पश्यन् (ऋ. १-३५-२) आ देवः याति सविता अप विश्वा दुरिता बाधमानः (ऋ. १-३५-३) सविता देवः आगात् दधत् रत्ना दाशुषे वार्याणि (ऋ. १-३५-८) आगन् देवः ऋतुभिः वर्धतु क्षयं दधातु नः सविता सुप्रजां इषम् (ऋ. ४-५३-७)

The irrepressible and luminous Savita protects all acts consecrated to the Divine. The luminous Savita comes in the Movement of Truth and surveys the universes. The luminous Savita comes and dispels all undesirable thoughts. The luminous Savita has come with desirable ecstasies which are bestowed on the deserving. May the luminous Savita, having come with the Order of Truth, develop our body and bestow on us noble thoughts and food for contemplation.

नृचक्षा एषः दिवः मध्ये आस्ते आ पप्रिवान् रोदसी अन्तरिक्षम् (ऋ. १०-१३९-२) यंत्रैः पृथिवीं अरम्णात् अस्कभने सविता द्यां अदृहत् (ऋ. १०-१४९-१) देवः सविता सत्यधर्मा तस्थौ समरे धनानाम् (ऋ. १०-१३९-३) देवः सविता यः रत्ना पुरुवसुः दधाति (ऋ. ७-३८-१) हिरण्यपाणिः सविता विचर्षणिः उभे द्यावा पृथिवी अन्तः ईयते (ऋ. १-३५-९)

With divine vision, this luminous Savita, who abides in the Centre of Pure Thought, encompasses both the physical and spiritual planes. By centrifugal force, Savita has fixed the orbit of the earth and steadied the stellar bodies without any support. The luminous Savita, who is the Upholder of Truth, supports one's stand in the struggle for gaining riches of knowledge. The luminous Savita, who is the Master of Riches of Knowledge, bestows ecstatic delight. Savita, the Upholder of Truth and the All-seeing One, pervades both the physical and spiritual planes.

अभूत् देवः सविता वन्द्यः (ऋ. ४-५४-१) सः हि रत्नानि दाशुषे सुवाति सविता भगः (ऋ. ५-८२-३) कविः प्रासावीत् भद्रं द्विपदे चतुष्पदे सविता वरेण्यः (ऋ. ५-८१-२) हिरण्यपाणिं ऊतये सवितारं उपवह्ये (ऋ. १-२२-५) विभक्तारं हवामहे वसोः चित्रस्य राधसः सवितारं नृचक्षसम् (ऋ. १-२२-७)

The luminous Savita is worthy of adoration. That One, indeed, bestows ecstatic delight on the deserving. That Savita is the Lord of Delight. Savita, who is supremely desirable and is omniscient, creates happiness for men and beasts alike. I invoke Savita, the Upholder of Truth, for our protection. We invoke Savita who has divine vision and distributes the richly variegated treasures of delight.

अपां नपातं अवसे सवितारं उपस्तुहि तस्य व्रतानि उद्मसि (ऋ. १-२२-६) स्वस्ति हुवे
 देवं सवितारं नमोभिः (ऋ. २-३८-९) देवं नरः सवितारं विप्राः सुवृत्किभिः यज्ञैः नमस्यंति
 (ऋ. ३-६२-१२) अद्या नः देव सवितर् प्रजावत् सावीः सौभगं परा दुःश्वप्न्यं सुव
 (ऋ. ५-८२-४) गावः इव ग्रामं, पतिः इव जायां, अभि नः एतु धर्ता दिवः सविता विश्ववारः
 (ऋ. १०-१४९-४)

Laud Savita, the Fire in the Waters, for protection. We desire Its divine acts. By prostrations of surrender, I invoke the luminous Savita for peace. Learned men and illumined seers bow down before the luminous Savita with acts of self-surrender and hymning lauds of praise. O luminous Savita! Now, create for us happiness and noble though's, and dispel ugly visions. Even as cattle repair to a village and as a husband goes to his wife, so also may Savita, who is the Upholder of Pure Thoughts and is sought after by all, come towards us.

वामं अद्य सवितर् वामं श्वः दिवेदिवे वामं अस्मभ्यं सावीः (ऋ. ६-७१-६) विश्वानि देव
 सवितर् दुरितानि परासुव यत् भद्रं तत् नः आसुव (ऋ. ५-८२-५) आ देवः यातु सविता निवेश-
 यन् च प्रसुवन् च भूम (ऋ. ७-४५-१) सूर्यरश्मिः हरिकेशः पुरस्तात् सविता ज्योतिः उदयान्
 अजस्रम् (ऋ. १०-१३९-१) सः नः देवः सविता शर्म यच्छतु (ऋ. ४-५३-६)

O Savita! Give us happiness today! Give us happiness tomorrow! Give us happiness day after day! O luminous Savita! Dispel all undesirable thoughts and bestow upon us only that which gives happiness. May the luminous Savita, who creates everything and assigns their roles, come towards us. With brilliant rays and refulgent beams, the Light of Savita always rises in front! May the luminous Savita give us peace and bliss.

नः अद्य पथिभिः सुगेभिः रक्षा च नः अधि च ब्रूहि देव (ऋ. १-३५-११) प्रियाः
 देवस्य सवितुः स्याम (ऋ. २-३८-१०)

O luminous Savita! Now, by thine way which is easy to follow, do thou protect us and instruct us. May we ever remain endeared to the luminous Savita!

In conclusion, it is appropriate that we recall the sage Vishvamitra's famous Gayatri *mantra* in which Savita is invoked thus:

तत् सवितुः वरेण्यं । भर्गो देवस्य धीमहि । धियो यो नः प्रचोदयात् ॥ (ऋ. ३-६२-१०)

That luminous Savita who is supremely desirable → we meditate on Its divine splendour! May That One enlighten our minds!



नवरात्रीचें रहस्य

वेदमूर्ति श्री हळदीपुर गणेशशास्त्री

श्रीगेल्या अनुज्ञानुसार आजि (१७-१०-१९७२) ह्या नवरात्री उत्सवाचा मङ्गला निमित्त-
जावु चारि शब्द उल्लोकांमहोणु लेकल्यां. हो नवरात्री उत्सवु म्हळ्यारि कसलो, ताज्जो उद्देशु कसलो,
आनि ताज्जेमिति फलु कसलो म्होणु थोडक्यान्तु सांगता.

श्रुतिवचन आसः : (श्वेताश्वतरोपनिषत्)

“एको देवो सर्वभूतेषु गूढः सर्वव्यापी सर्वभूतान्तरात्मा ।
कर्माध्यक्षः सर्वभूताधिवासः साक्षी चेता केवलो निर्गुणश्च ॥”

आम्मी सर्वांनी उपासनाकोर्च्या त्या देवाले स्वरुप ह्या मन्त्रान्तु वर्णन केल्यां. “एको देवः”- तो
परमात्सु एकळोचि, अर्थात् विष्णु, महेश्वरु, गणपति, दुर्गा इत्यादि रूपानीं आम्मी उपासन कोर्चो तो
देवु एकळोचि आसुनु तीं सर्वई रूपं तागलींचि. आनि “तो देवु खई आस्ता?” म्हळ्यारि सर्व प्राणि-
मात्रान्तु आनि सर्व चराचर पदार्थान्तु, सर्वांगेल्यां हृदयान्तुल्या दहराकाशान्तु भासमानजात्ता. तो
“गूढः”, म्हळ्यारि, गुप्तरीतीने आस्ता.

तरी, “गुप्तरीतीने आदिशल्या त्या देवाक कशशी प्राप्त कोर्नु घेवयेद?” - ताका श्रुति सांगता
(कठोपनिषत्)

“दृश्यते त्वग्रया बुद्ध्या सूक्ष्मया सूक्ष्मदर्शिभिः ॥”

साधन चतुष्टयाने कोर्नु शुद्ध जाल्लतसल्या तीक्ष्ण बुद्धीने - गुरुंगेल्या अनुग्रहाने-प्राप्तकोर्नु घेव्वाक जात्ता
तसलो तो देवु “सर्वव्यापी”, अर्थात्, “अंतर्ब्रह्मिश्च तत्सर्वं व्याप्य नारायणः स्थितः”, म्हळ्यारि भायरई
भित्तरीई, सर्वविश्वान्तु व्यापन कोर्नु चराचर विश्वान्तु ओतप्रोत जावु - आस्ता. तसलो तो देवु खंचेरु-
पाने आस्ता?” म्हळ्यारि, साक्षीरूपाने, अर्थात् सर्वबरे वायटसुद्धा - कर्म, वाचा, विचार, बुद्धीक साक्षी-
जावु, तथा चैतन्यरुप जावु, प्रचोदन कर्तलो जावु आस. आनि तशशी आसुनु सुद्धां तो निर्गुण
जावु आस.

सत्व, रज, तम-हीं त्रिगुणचि मायेचे स्वरुप. त्या त्रिगुणांनीं कोर्नुचि ती माया हें दृश्य जग
उत्पादन कर्ता. आनि ती, त्रिगुणात्मकमाया, जी जगत्कारण जावु आस, त्या परमात्माच्या आधीन
जावु आस. तरीकई तो परमात्सु “केवल”, म्हळ्यारि, निर्लेप जावु-कर्तृत्व, भोक्तृत्व नात्तिलें-
“ निर्गुण ” - त्रिगुणातीत जावु आस.

तसल्या त्या देवाच्या चैतन्यरुपाचीचि उपासना ह्या नवरात्रीच्या पूजनेचें मूलतत्व. त्या
चैतन्यरुपाचीचि वर्णना सप्तशतीन्तु आनि देवीभागवतान्तु आस. त्या स्तोत्र, मन्त्रादीनें, पूजा
पारायण मूलक त्या जगदाधाररुपी चैतन्याचे उपासनेचो प्रकार, तथा हेतु, आनि फळ, सप्तशतीन्तुल्या
एक श्लोकान्तु व्यक्त केल्या :

या मुक्तिहेतुरविचिन्त्यमहाव्रता त्वं-

मभ्यस्यसे सुनियतेन्द्रियतत्त्वसारैः ।

मोक्षार्थिभिर्मुनिभिरस्त समस्त दोषै-

र्विद्यासि सा भगवती परमा हि देवी ॥ (IV-9)

जी देवि सर्वप्राणिमात्रांक मोक्षप्रदान कर्ता, त्या देवीगेली आम्ही उपासना कर्ताति. ती उपासना इन्द्रियांचें पटुत्व विषयवासना इत्यादि दोष निमूलन कोर्नु, भक्तिपूर्वक, त्या ब्रह्मविद्यारूप विश्वचैतन्याक शरणागतिद्वारा केल्यारि ती देवि मोक्षप्रदान कर्ता.

आत्तं “ तो मोक्षु म्हळेलो कसलो ? ” म्होणु विचारु कोर्का. मोक्षु हो प्रत्येक भाय्थांनु येंवचो वस्तु न्हई. योगवासिष्ठान्तु सांगल्यां -

“ न मोक्षो नभसः पृष्ठे न पाताले न भूतले ।
अज्ञान हृदयग्रन्थेर्नाशो मोक्ष इति स्मृतः ॥ ”

मोक्षु स्वर्गारि अथवा पातालान्तु अथवा भूतलाचेरि खंयीपुणी मेळचो वस्तु न्हयीं. हृदयातुलें अज्ञान अविद्या संपूर्णनाशजांचोचि खरो मोक्षु, म्हळ्यारि, जीव-ब्रह्मैक्य शानाची प्राप्ति.

“ बन्धाय विषयासक्तं मुक्त्यै निर्विषयं मनः ” म्होणु सांगल्यां. बन्धाक कारण जावु आदिशल्तस्ली विषयासक्ति काणु घालुनु मन निर्विषय केल्यारि मोक्षाक कारण जात्ता. ताज्जो फलु म्हळ्यारि

“ भिद्यते हृदयग्रन्थिः छिद्यन्ते सर्वसंशयाः ।
क्षीयन्ते चास्य कर्माणि तस्मिन्दृष्टे परावरे ॥ (मुण्डकोपनिषद्)

त्या परमात्माल्या सगुण आनि निर्गुण स्वरूप समजाळमिति साधकाली “ हृदयग्रन्थि ”- अज्ञानाची गांठि-तशीचि सर्वसंशय आनि तागेलें कर्मसंचय नाश जात्ता. अर्थात् स्वयंसिद्ध आत्मतत्व अनुभवाक येत्ता.

तस्ली ती स्वयंसिद्ध मुक्ति अनुभवाक येंव्चाक मुख्य साधनचि उपासना. आनि तीचि उपासना, स्मरण-कीर्तन-पारायण-जपु-पूजा इत्यादि इत्यादि ह्या नवरात्रीच्या उत्सवाचें ध्येय.

श्रीकृष्णपरमात्मु गीतेन्तु सांगता (VIII-6)

“ यं यं चापि वापि स्मरन्भावं त्यजत्यन्ते कलेवरम् ।

तं तमैवेति कौन्तेय सदा तद्भावभावितः ॥

ह्या प्रकार बरें चिन्तन केल्लेलो बरी गति पावता. आनि वायट चिन्तन केल्लेलो वायट गति पावता. तरी श्रीगुरूंगेल्या उपदेशाप्रकार धर्माचरण दवोर्नु भक्तिपूर्वक उपासनेद्वारा ताका प्राप्त कोर्नु वेदिश सर्वाकयि तो भक्तवत्सलु भवानी शंकर प्रेरणा कोरो म्होणु माग्गुनु घेत्तां.

—:oOo:—

धन्य जगिं झालों सद्गुरु शनी

राग : दुर्गा

ताल : केरवा

धन्य जगिं झालों सद्गुरु दर्शनी ॥ धन्यजगिं ॥

आनंदाश्रम श्रीगुरुचरणी ॥ भक्ति प्रेम भाव सदा राहो मारिं ॥

लक्ष लाओनियां श्रीगुरु चरणीं ॥ नित्य निर्मल ते गंगोदक जलें ॥

प्रक्षाळिलें स्वामि चरण कमलें ॥ धन्यजगिं ॥

चित्त चैतन्य तें मिळोनि एकत्र झालें तें स्वतंत्र गुरुरूप ॥

अंतरीं बाहेरीं दिसे तुझि मूर्ति ॥ असो तुझि कीर्ति शांत मूर्ति ॥

आनदि आनंदु जगिं तोचि भरला ॥ अहंभाव माझा विरुनि गेला ॥

- वेदमूर्ति बेंदूर गोपाळकृष्ण भटजी

ओळखा हा कोण मी ??

लाडका मी स्वामिजींचा काय मजला हो कमी ।
 राहतो चित्रापुरी मी, ओळखा हा कोण मी ?
 बाळपणी मज स्वामिजींनी आणिले चित्रापुरी ।
 नाठवे मम जन्मदाता, माय माझी ही खरी ।
 देवकीचा कृष्ण जैसा वाढला नंदाश्रमी ॥

ओळखा हा कोण मी ?

निजवुनी मांडीवर मज थेंब क्षीराचे दिले ।
 घेउनी आपुल्या कुशीतच, चुंबिता कुरवाळिले ।
 नांव माझे ठेविले—जे आपुले पूर्वाश्रमी ॥

ओळखा हा कोण मी ?

वर्ण माझा गोजिरा तांबूस, ठिपके पांढरे ।
 लोचनांना लोक भुलले, चपळ मी जगती खरे ।
 चाल ही गंभीर माझी, सद्गुरूंचा दास मी ॥

ओळखा हा कोण मी ?

वंश माझा अति सनातन, गाजलो ही युगत्रयी ।
 ऋषि-मुनींच्या आश्रमी हो वंश आमुचा आश्रमी ॥
 धन्य झालो कलियुगी, सद्गुरुवरांच्या आश्रमी ॥

ओळखा हा कोण मी ???

सद्गुरुपदपङ्कजभृङ्ग
 “सुधातनय”

(उत्तर : ‘रवि’ हरीण
 शिराली, चित्रापुर मठ)

—: oOo :—

ज्ञानगुरु दर्शन द्या मजला

ज्ञानगुरु दर्शन द्या मजला
 अपराधी मी पदरीं घाला ॥४॥
 झाल्या असतील बहुतही चुका
 कोठे सूर्य कुठे मी इतुका
 व्यथित मनाला फुंकर घाला ॥४॥
 वर्षासाठी चातक शिणतो
 मेघ गर्जतां मोर नाचतो
 धरतीचा अंकुर मोहरतो
 प्रीति फुलोरा फुलवायाला ॥४॥

आभाळा कुणि गवसणि घालिल
 विमल धवल सकलां तें सलील
 जळांत वसते अलग कमलदल
 तशी महति त्या गुरुचरणाळा ॥४॥
 भावफुलांच्या मुग्ध या कळ्या
 फुलण्यासाठी त्या आतुरल्या
 म्हणती कलिका गहिवरलेल्या
 या हो गुरुराज पदसेवेला ॥४॥

— रमेश बुडे

—: oOo :—

साधन व साधक

श्रीमती मित्राबाई कवाड

“ बोल बोलतां वाटे सोपें । करणी करिता छाती फाटे । ” श्री तुकाराम महाराजांचा अभंग आहे हा ! सर्वांत सोपी गोष्ट म्हणजे, परमार्थाचे बोल बोलण्याची ! आपण परमार्थाचे बोल बोलून, तिथेच पूर्णविराम ठोकित असतो. आणि अभंगाची पुढची ओळ म्हणजे— “ करणी करितां छाती फाटे । ” ह्या ओळी प्रमाणे, करणी म्हणजे—आचरण करण्याकडे आपण पाठ फिरवीत असतो. त्यामुळे ‘छाती फाटण्याची’ वेळ आपल्यावर येत नसते. “आधीं केलें मग सांगितलें । ” असे श्री समर्थाचें वचन आहे. या तत्वाप्रमाणे श्री ज्ञानेश्वर, श्री तुकाराम, श्री समर्थ, हे आधीं तसे वागले. मग त्यांना जगास उपदेश करण्याचा अधिकार प्राप्त झाला. हें आपण जरूर लक्षांत ठेवावें.

बहुतेक आपण जन्मभर बोलतच राहतो. त्यामुळे बोलल्याप्रमाणे आचरण करण्यास आपल्यास फुरसत मिळत नसते. बोलण्यांतच आपले संबंध आयुष्य खर्ची पडलेले असते. मग आचरण करण्यास वेळ कुठला ? परमार्थ आचरणांत आणणाऱ्या महत्त्याला बोलण्यास सवड नसते व नुसतें बोलणाऱ्याला, करण्याची फुरसत नसते. एकूण करणाऱ्याच्या व बोलणाऱ्याच्या मध्ये, उत्तरधृव व दक्षिणधृवाइतकें अंतर असतें. हें कटु सत्य आहे.

परमार्थ ह्या विषयावर आपण खूप बोललो म्हणजे आपल्यास वाटू लागतें कीं, परमार्थ या विषयावर आपण खूप अभ्यास केला आहे. पण आपला अभ्यास बोलण्याबद्दलचा झाला. आचरणाचा अभ्यास आपण ठेवीत नाही. हें कबूल करण्यांत आपण तयार नसतो. आत्मनिरीक्षणाशिवाय सत्य कबूल करतां येत नाही एवढें खरें, आपण बोलतो मात्र खूप. पण बोलल्याप्रमाणे आपल्या हातून आचरण कांहींच घडलें जात नाही. हें जरी आपण कबूल केलें तरीसुद्धां आपली मोठीच प्रगति होईल यांत शंका नाही. पण सहसा ही गोष्ट घडून येत नाही. कारण कबूल करण्यांत आपल्याला कमीपणा वाटत असतो. ज्ञान संपादन करण्याची गोष्ट दूर राहिली. पण तत्व आचरणाच्या साधनेशिवाय आपल्यास साधकही बनतां येणार नाही.

तत्व आचरणाशिवाय जर, आपण साधक आहोंत असें जर आपल्यास वाटत असेल तर, तो केवळ भास आहे असें म्हणावें लागेल. त्यासाठी श्री तुकाराम महाराज म्हणतात— “ बोलें तैसा चाले त्याची वंदावी पाऊलें ॥ ” आचरणाचें साधन ठेवल्यानें, आपण साधक बनत असतो. नुसतें बोलण्याचा अभ्यास ठेवल्यानें नव्हे, असें संत प्रतिपादन करीत असतात. “ब्रह्मज्ञान नव्हे लेंकुराच्या, गोष्टी। व्हावा पोटी खरा अनुताप।” असें श्री तुकोबाराय म्हणतात, “इथे पाहिजे जातीचें। येरगवाळाचें काम ना हे ।” असें पण श्री तुकाराम महाराजांचें वचन आहे.

ॐ तत् सत्

“धेनुवृच्छ प्रेम”

दर्शन दे मज सदगुरु आई ।
 न मागे मी आणिक काहीं ॥
 तुझ्या कृपेची शीत साउली ।
 रक्षितसे पाऊलो पाऊली ।
 परि मजला तू न दिसे काहीं ॥ १॥
 निर्गुणरूपे ब्रम्ह तु अससी ।
 जरि सगुणत्वे दर्शन देसी ।
 मस्तक ठेविन मी तव पार्यां ॥ २ ॥
 तव चरणांचे दर्शन घडतां ।
 होइन मी पावन सुखदाता ।
 कृपादृष्टिने क्षणभरी पाही ॥३॥
 अज्ञ बाळ मी तुझे लेकरू ।
 तुजविण कैसे मनि धीर धरू ।
 हाक मारिते “आई ! आई” ॥४॥

होतसे भास !

तुझ्या पाऊलांचा होई भास
 येशी कारे वाटे ही आस ।
 विरहाकुल दुःखी मन
 शमविण्या झडकरी दे दर्शना ॥१॥
 जीवींचा तूं जिव्हाळा
 नयनीं न दिससी गोपाळा ।
 हृदय मंदिर झालें उध्वस्त
 तुजविण वाटे सुने समस्त ॥२॥
 मन उदास कां न येशी अजुनी
 निराशा दाटे रे माझ्या मनीं ।
 धीर धरी मना तो आहे तुझाच
 जीवन अर्पिन तव चरणांस ॥३॥

—सौ. लीला माविनकुवं

—:oOo:—

—श्रीमती मित्राबाई कवाड

:- गुरुसेवा :-

परिज्ञानाश्रम देवा
 पाहिले, परिज्ञानाश्रम देव पावले ।
 पावनतेच्या पूज्य पदावर
 परिज्ञानाश्रम गुरुवर्यावर
 पवित्र पावन परंपरेवर
 परमात्मा समजू या

परिज्ञानाश्रम देव पावले । पाहिले

पारिजात फुल पदकमलावर
 प्रसन्नतेच्या आनंद मुखावर
 पूर्व जन्माचा योग पीठेवर
 परमावधी वर्षे राहिल

परिज्ञानाश्रम देव पावले । पाहिले

परम भाग्यपद पाहुनियां तव
 परमानंद मनीं वर्षला
 परोपकारी प्रभू दयानिधी
 परमेश्वर तुम्हींच देवा

परिज्ञानाश्रम देव पावले । पाहिले

— सौ. स्नेहलता कुलकर्णी

—:oOo:—

ಬ್ರಹ್ಮೀಭೂತ ಶ್ರೀಮತ್ ಆನಂದಾಶ್ರಮ ಸ್ವಾಮೀಜಿ

ಸತ್ಯಂ ಸೌಂದರ್ಯಂ ಶಾಂತಿಯುಂ ನೆಲೆಯಾಗಿರ್ಪೆಡೆ ಆನಂದಂ ಉದಯಮುಪ್ಪುದು. ಅಂತಹ ದಿವ್ಯ ನಾಮದಿಂದಂ ಶ್ರೀಮತ್ ಪರಮಹಂಸೇತ್ಯಾದಿ ಬಿರುದಾಂಕಿತ ಆನಂದಾಶ್ರಮ ಸ್ವಾಮೀಜಿ ಪ್ರಪಂಚವನೆ ಬೆಳಗಿದರೆನಲ್ ಚೋದಿಗಮಲ್ಲ. ಪೂರ್ವಾಶ್ರಮನಾಮ ಶಾಂತಮೂರ್ತಿಯೆ ಕರಗಿ ಎರಕಗೊಂಡು ಶ್ರೀಮತ್ ಆನಂದಾಶ್ರಮನಾದುದು ದೈವೀಸಂಕಲ್ಪಂ; ಮಹಾದೇವನ ಸಂಕಲ್ಪಂ! ಸಕಲ ಮಾನವ ಕುಲ ಉತ್ಥಾನಕ್ಕೆ ಕಾರಣನಾದುದು ಪ್ರಪಂಚದ ಮಹಾ ಭಾಗ್ಯಂ!

ಶ್ರೀ ಚಿತ್ರಾಪುರ ಮಠದ ಮುಂಭಾಗದೊಳ್ ದೈವೀ ಪ್ರೇರಣೆಯಿಂ ಶ್ರೀ ಗೋಪಾಲಕೃಷ್ಣನ ಅರ್ಚಕವೃತ್ತಿಯಿಂ ಬಾಳುತ್ತಿರ್ಪ ಹರಿದಾಸ ಕುಟುಂಬದೊಳ್ ಅವತಾರವೆತ್ತ ಶಾಂತಮೂರ್ತಿ, ಶ್ರೀಮತ್ ಪರಮಹಂಸೇತ್ಯಾದಿ ಬಿರುದು ಬಾವಲಿಗಳಿಂ ಆನಂದಾಶ್ರಮ ಸ್ವಾಮೀಜಿಯೆನಿಸಿ, ದೇಶ ವಿದೇಶಗಳಲಿ ನೆಲೆಯಾಗಿರ್ಪ ಸಾರಸ್ವತ ಬುದ್ಧಿಜೀವಿಗಳ ಪ್ರಬುದ್ಧ ಗುರುವೆನಿಸಿ, ಕೀರ್ತಿಕಾಮನೆಗೆ ತಿಲಾಂಜಲಿಯಿತ್ತರೂ ಕೀರ್ತಿಯೇ ಪುಡುಕುತ್ತ ಪೊಡಮಡುತ್ತ ಬಂದಂತೆ ಕೀರ್ತಿಕಾಯರಾದರು ಶ್ರೀಮತ್ ಆನಂದಾಶ್ರಮ ಸ್ವಾಮೀಜಿ. ಪನಾಡಪುರುಷರಲ್ಲವರ್; ಸಿದ್ಧಪುರುಷರು! ಸಿದ್ಧಿ ಸಾಧನೆಗಾಗಿ ಹಗಲಿರುಳ್ ತಪಗೈದರು. ತಾಪಸಾಂಬುಜ ದಿನಸರಂತೆ ಶೋಭಿಸಿದರು. ಮಾನವ ಕುಲದ ಕಲ್ಯಾಣದ ಕಾಯಕದೊಳ್ ಕಾಯಮಂ ಸವೆಸಿದರು.

ಪಾಂಡಿತ್ಯವೊಂದು ಪರ್ಮೆ ಅವರ್ಗೆ! ನಿಚ್ಚ ಕಲಿಯುತ್ತಿಪ್ಪುದೆ ನಿಚ್ಚ ನಿಯಮಗಳಲ್ಲೊಂದು. ಕಲಿಕೆಗೆ ಕಳಸಪ್ರಾಯರು. ಕಲಿಯುತ್ತಿಪ್ಪ ಮಕ್ಕಳ ಸಾಲೆಗೆ ನವನವೀನ ಭವ್ಯ ಮಂದಿರವೊದಗಿಸಿ ಆಶೀರ್ವಾದವಿತ್ತರ್. ಅದೆ ಅದೇ ಶ್ರೀ ಆನಂದಾಶ್ರಮ ವಿದ್ಯಾಮಂದಿರವೆಂದು ಮೆರೆಯುತ್ತಿಪ್ಪುದು.

ಧರ್ಮ ಧುರಂದರರ್. ಕರ್ಮಠರಿಗೆ, ಕರ್ಮಚಾರಿಗಳಿಗೆ, ಅಭಯದಾತರು. ಅನೇಕಂ ಮಹಿಮಾತೀತ ಕಾರ್ಯಂಗಳಂ ಗೈದು ಕೀರ್ತಿಕಾಯರಾದರು; ಬ್ರಹ್ಮೀಭೂತರಾದರು!

ಲೇಖಕ :—ರಾಮಯ್ಯ ಪಟಿಗಾರ, ಮುಖ್ಯಾಧ್ಯಾಪಕ,
ಶ್ರೀ ಆನಂದಾಶ್ರಮ ವಿದ್ಯಾಮಂದಿರ, ಶಿರಾಲಿ.

—:oOo:—

ಸಂಸ್ಕಾರಗಳು - 2

—ಅಧ್ಯಾತ್ಮವಿದ್ಯಾ ಪ್ರವೀಣ ಶ್ರೀ H. S. ಲಕ್ಷ್ಮಿನರಸಿಂಹ ಮೂರ್ತಿ, ಹೊಳೆನರಸೀಪುರ.

ಆಹ್ವಾನಗಳು—2

ಹಿಂದಿನ ಎರಡು ಲೇಖನಗಳಲ್ಲಿ ಸ್ನಾನದ ವಿಚಾರವಾಗಿ ತಿಳಿದುಕೊಂಡದ್ದಾಯಿತು ಈಗ ಸ್ನಾನದ ಅನಂತರ ಕರ್ಮಾರಂಭಕ್ಕಾಗಿ ಅನುಸರಿಸಬೇಕಾಗಿರುವ ಕೆಲವು ಪೂರ್ವ ಸಿದ್ಧತಿಗಳ ವಿಚಾರವನ್ನು ಮಾಡೋಣ.

ಸ್ನಾನವಾದ ಮೇಲೆ ವಸ್ತ್ರಧಾರಣ, ಅಂದರೆ ಮಡಿಬಟ್ಟೆಗಳನ್ನು ಉಟ್ಟುಕೊಳ್ಳುವುದು. ಇದರ ಬಗ್ಗೆ ಕೆಲವು ನಿಯಮಗಳಿವೆ. ಗೃಹಸ್ಥನಿಗೆ ಕನಿಷ್ಠ ಎರಡು ಬಟ್ಟೆಗಳಿರಬೇಕು. ಒಂದು ಉಡುವುದು;

ಮತ್ತೊಂದು ಹೊದೆಯುವದು. ಇವನ್ನು ಅಂತಃ ಪ್ರಾವರಣ, ಬಹಿಃ ಪ್ರಾವರಣಗಳೆನ್ನುತ್ತಾರೆ. ಬಹಿಃ ಪ್ರಾವರಣಕ್ಕೆ ಉತ್ತರೀಯವೆಂಬ ಮತ್ತೊಂದು ಹೆಸರಿರುತ್ತದೆ. ಉತ್ತರೀಯವಿಲ್ಲದೆ ಕರ್ಮಾನುಷ್ಠಾನ ಮಾಡಬಾರದೆಂಬುದು ಸಾಮಾನ್ಯನಿಯಮ. ವೇದದಲ್ಲಿರುವ ಈ ವಾಕ್ಯವನ್ನು ನೋಡಿರಿ:

“ಆಜಿನಂ ವಾಸೋ ವಾ ದಕ್ಷಿಣತ ಉಪವೀಯ ದಕ್ಷಿಣಂ ಬಾಹುಮುದ್ಧರತೇ”

“ಚರ್ಮವನ್ನಾಗಲಿ, ಬಟ್ಟೆಯನ್ನಾಗಲಿ ಬಲಕ್ಕೆ ಉಪವೀತವಾಗಿ ಧರಿಸಿ ಬಲತೋಳನ್ನು ಎತ್ತಿರಬೇಕು.”

ಎಂಬ ಈ ವಾಕ್ಯವು ಉತ್ತರೀಯವು ಹೇಗಿರಬೇಕೆಂಬುದನ್ನೂ ವಿಧಿಸಿರುತ್ತದೆ. ಅಂತೂ ಈ ಉಡುಪು ಕರ್ಮಾನುಷ್ಠಾನಕ್ಕೆ ಅವಶ್ಯವೆಂದಾಯಿತು.

ಈಗಿನ ಕಾಲದಲ್ಲಿ ಹೊಲಿದು ಸಿದ್ಧಪಡಿಸಿದ ಉಡುಪುಗಳೇ ಬಳಕೆಯಲ್ಲಿರುತ್ತವೆ. ಇವು ಗಳನ್ನೇ ಧರಿಸಿ ಕರ್ಮಮಾಡಬಾರದೇಕೆ? ಎಂದು ಕೆಲವರು ಹೇಳುವುದುಂಟು. ಆದರೆ ಹಿಂದೆ ತಿಳಿಸಿದಂತೆ “ಅಹತಂ ವಾಸಃ ಪರಿಧತ್ತೇ” ಎಂಬ ವಾಕ್ಯಕ್ಕನುಗುಣವಾಗಿ ತುಂಡುಮಾಡದೆ ಇರುವ ಬಟ್ಟೆಯನ್ನೇ ಉಪಯೋಗಿಸಬೇಕಾಗಿದೆ. ಈಗಿನ ಉಡುಪುಗಳೆಲ್ಲವೂ ಬಟ್ಟೆಯನ್ನು ತುಂಡು ತುಂಡು ಮಾಡಿ ಕೂಡಿಸಿ ಹೊಲಿದವುಗಳಾಗಿರುತ್ತವೆ. ಆದ್ದರಿಂದ ಇವು ಮಡಿಕಾಲದಲ್ಲಿ ಕರ್ಮಾನುಷ್ಠಾನಕ್ಕೆ ಯೋಗ್ಯವಲ್ಲ. ಅಲ್ಲದೆ ಇವು ತೋಳನ್ನು ಮುಚ್ಚಿಬಿಡುವುದರಿಂದ ಜನಿವಾರವನ್ನು ಕರ್ಮಕಾಲದಲ್ಲಿ ಎಡಬಲಗಳಿಗೆ ತಿರುಗಿಸಿಕೊಳ್ಳುವುದಕ್ಕೆ ಆಗುವದಿಲ್ಲ. ಆದ್ದರಿಂದ ಉಡುವ ಪಂಚಿ ಹೊದೆಯುವ ಪಂಚಿಗಳೇ ಕರ್ಮ ಕಾಲದಲ್ಲಿ ಉತ್ತಮ, ಇದು ಸೌಕರ್ಯಕ್ಕಾಗಿಯೇ ಹೊರತು ಬೇರೆಯಲ್ಲ. ವ್ಯವಹಾರ ದೃಷ್ಟಿಯಿಂದಲೂ ಇವು ಕೊಳ್ಳುವುದಕ್ಕೂ ಉಪಯೋಗಿಸುವುದಕ್ಕೂ ಸರಳವಾಗಿರುತ್ತವೆ. ಈಗಿನ ಉಡುಪುಗಳಿಗೆ ಅವಶ್ಯವಾದ ಇಸ್ತ್ರಿ ಮುಂತಾದದ್ದು ಇವಕ್ಕೆ ಬೇಕಿಲ್ಲ. ಹಾಕಲು ತೆಗೆಯಲು ಸುಲಭ. ಕಾಲವೂ ವ್ಯರ್ಥವಾಗುವದಿಲ್ಲ. ನಮ್ಮ ಭಾರತ ದೇಶವು ಉಷ್ಣ ದೇಶವಾದುದರಿಂದ ಭಾರವಾದ ಉಡುಪುಗಳ ಅವಶ್ಯಕತೆಯೂ ಕಡಿಮೆ. ಹೀಗೆ ಎಲ್ಲಾ ವಿಧದಿಂದಲೂ ಸುಲಭವಾಗಿರುವ ಈ ಪದ್ಧತಿಯನ್ನು ನಾವೇಕೆ ಬಿಡಬೇಕು? ಅಲ್ಲದೆ ಈ ಉಡುಪು ಹಾಕಿಕೊಂಡಕೂಡಲೆ ಆಹ್ನಿಕ ಮಾಡಬೇಕೆಂಬ ಪ್ರೇರಣೆಯಾಗುತ್ತೆ. ಪ್ರೇರಿಸು, ಮಿಲಿಟರಿ ಮುಂತಾದ ಇಲಾಖೆಗಳವರು ಸಮವಸ್ತ್ರವನ್ನು (uniform) ಧರಿಸುವಂತೆ ಇದು ವೈದಿಕರ ಸಮವಸ್ತ್ರವೆಂದರೆ ತಪ್ಪಾಗಲಾರದು. ವ್ಯವಹಾರದಲ್ಲೇ ಇಂಥಿಂಥ ಇಲಾಖೆಗಳಿಗೆ ಇಂಥಿಂಥ ಸಮವಸ್ತ್ರಗಳೆಂಬ ಕಾನೂನು ಇರುವಾಗ ವೈದಿಕ ಕರ್ಮಕಾಲಕ್ಕೆ ಈ ನಿಯಮವನ್ನು ಏಕೆ ಸಡಿಲಿಸಬೇಕು? ಆದ್ದರಿಂದ ಈ ಉತ್ತರೀಯ ಸಹಿತ ವಸ್ತ್ರಧಾರಣವು ಸಮಂಜಸವಾಗಿದೆ.

ಇನ್ನು ಬದ್ಧ ಶಿಖನಾಗಿರಬೇಕೆಂಬುದೊಂದು ನಿಯಮ. ಶಿಖಾಯಜ್ಞೋಪವೀತಗಳೇ ಬ್ರಾಹ್ಮಣನಿಗೆ ಲಕ್ಷಣವೆಂದು ಹೇಳಿದೆ. ಆದರೆ ಈಗ ಕ್ರಾಪು ಬಂದಿರುವುದರಿಂದ ಜುಟ್ಟಿರುವ ಬ್ರಾಹ್ಮಣರು ದೊರೆಯುವದೇ ದುರ್ಲಭವಾಗಿದೆ. ಈ ಕ್ರಾಪು ಪದ್ಧತಿಯು ನಮಗೆ ಇಂಗ್ಲಿಷರ ಅನುಕರಣೆಯಿಂದ ಬಂದದ್ದು. ಇದು ಸರಿಯಲ್ಲ. ಕರ್ಮಾನುಷ್ಠಾನಕ್ಕಂತೂ ಶಿಖೆಯಿಲ್ಲದಿರುವುದು ಒಂದು ಲೋಪವೇ ಆಗುತ್ತದೆ. ನ್ಯಾಸಾದಿಗಳನ್ನು ಮಾಡುವಾಗ ‘ಶಿಖಾಯೈ ನಮಃ’ ‘ಶಿಖಾಯೈ ವಸಟ್’ ಎಂದಾಗ ಜುಟ್ಟಿಲ್ಲದಿದ್ದರೆ ಏನನ್ನು ಮುಟ್ಟಿಕೊಳ್ಳಬೇಕು? ಯೋಚಿಸಿರಿ. ಈ ಕೆಳಗಿನ ಸ್ಮೃತಿವಾಕ್ಯವನ್ನು ನೋಡಿರಿ. (ಅರ್ಥವು ಸುಲಭವಾಗಿದೆ).

“ಅಶಿಖೋಽನುಪವೀತೀ ಚ ಯತ್ಕರೋತಿ ನ ತತ್ಕೃತಮ್”

ಆದ್ದರಿಂದ ಶಿಖೆಯು ಕರ್ಮಕಾಲಕ್ಕೆ ತುಂಬ ಅಗತ್ಯವೆಂದಾಯಿತು. ಆದರೆ ಖಾಯಿಲೆ ಮುಂತಾದವುಗಳಿಂದ ಉದುರಿ ಹೋಗಿದ್ದರೆ ಹೀಗೆ ಮಾಡಬೇಕೆಂದು ಶಾಸ್ತ್ರವು ಹೇಳುತ್ತೆ:

ಖಲ್ವಾಟಿತ್ವಾದಿ ದೋಷೇಣ ವಿಶಿಖಶ್ಚೇನ್ನರೋ ಭವೇತ್ |

ಕೌಶೀಂ ತದಾ ಧಾರಯೀತ ಬ್ರಹ್ಮಗ್ರಂಥಿಯುತಾಂ ಶಿಖಾಮ್ ||

ಕಾರ್ಯಯಂ ಸಪ್ತಭಿರ್ದರ್ಭೈರ್ಧಾರ್ಯಾ ಶ್ರೋತ್ರೇತು ದಕ್ಷಿಣೇ ||

(ಸಂಸ್ಕಾರ ರತ್ನಮಾಲಾ)

“ಬೊಕ್ಕತಲೆ (ಖಲ್ವಾಟ) ಮುಂತಾದ ಕಾರಣಗಳಿಂದ ಜುಟ್ಟಿಲ್ಲದೆ ಹೋದರೆ ಏಳು ದರ್ಭಿಗಳಿಂದ ಸಿದ್ಧಗೊಳಿಸಿದ ಬ್ರಹ್ಮಗ್ರಂಥಿಯಿಂದ ಕೂಡಿದ ಕೂರ್ಚವನ್ನು ಬಲಗಿವಿಯ ಮೇಲೆ ಸಿಕ್ಕಿಸಿಕೊಳ್ಳಬೇಕು”. ಈ ವಾಕ್ಯದ ಆಧಾರದಿಂದ ಶಿಖೆಯು ಎಷ್ಟು ಅವಶ್ಯವೆಂಬುದನ್ನೂ ಮನಗಾಣಬಹುದಾಗಿದೆ.

ಕರ್ಮಕ್ಕೆ ಅಗತ್ಯವಾದ ಮತ್ತೊಂದು ಸಿದ್ಧತೆ ಪುಂಡ್ರಧಾರಣ. ಎಂದರೆ ಬರೀ ಹಣೆಯಲ್ಲಿ ಯಾವ ಕಾರ್ಯವನ್ನೂ ಮಾಡಕೂಡದೆಂಬುದು ಸಾಮಾನ್ಯ ನಿಯಮ. ಆದ್ದರಿಂದ ತ್ರಿಪುಂಡ್ರವನ್ನು ಧರಿಸಿ ಕರ್ಮಾರಂಭವನ್ನು ಮಾಡಬೇಕು. ಈ ವಾಕ್ಯವನ್ನು ನೋಡಿರಿ :

ಲಲಾಟೇ ಹೃದಯೇ ಕಂಠೇ ಬಾಹ್ಯೋಃ ಸೃಷ್ಟ್ಯೇಽಪರೇ ಗಳೇ |

ತ್ರಿಪುಂಡ್ರಂ ಭಸ್ಮನಾ ಕುರ್ಯಾದಿಷ್ಟ ಮಂತ್ರೇಣ ಮಾನವಃ ||

(ಅಶ್ವಲಾಯನ ಸ್ಮೃತಿರತ್ನ)

ಹಣೆ, ಎದೆ, ಕುತ್ತಿಗೆ, ಎರಡು ತೋಳುಗಳು, ಉಪಕಂಠ (ಕುತ್ತಿಗೆ ಕೆಳಗೆ) ಈ ಸ್ಥಳಗಳಲ್ಲಿ ವಿಭೂತಿಯಿಂದ ತನಗೆ ಇಷ್ಟವಾದ ಮಂತ್ರದಿಂದ ತ್ರಿಪುಂಡ್ರವನ್ನು ಧರಿಸಬೇಕು. ಇಲ್ಲಿ ಇಷ್ಟಮಂತ್ರವೆಂದರೆ ತನಗೆ ಇಷ್ಟವಾದ ದೇವತೆಯ ಮಂತ್ರವೆಂದರ್ಥ. ಆದ್ದರಿಂದ ಶೈವರು ಶಿವಮಂತ್ರದಿಂದ ವೈಷ್ಣವರು ವಿಷ್ಣು ಮಂತ್ರದಿಂದ ಧಾರಣ ಮಾಡಬಹುದೆಂದರ್ಥ. ಈ ಪುಂಡ್ರಧಾರಣೆಯಲ್ಲಿ ಎರಡು ಸಂಪ್ರದಾಯಗಳಿವೆ. ಉದ್ಭವಪುಂಡ್ರ (ಮೇಲಕ್ಕೆ ಬರುವಂತೆ ಗೋಪೀಚಂದನ, ಕುಂಕುಮ, ಗಂಧ, ನಾಮದ ಉಂಡೆಗಳಿಂದ ನಾಮವನ್ನು ಹಾಕಿಕೊಳ್ಳುವುದು) ತಿರ್ಯಕ್ ಪುಂಡ್ರ (ವಿಭೂತಿ, ಗಂಧ ಇವುಗಳಿಂದ ಹಣೆಯ ಮೇಲೆ ಅಡ್ಡಡ್ಡಲಾಗಿ ಗೆರೆಯನ್ನು ಎಳೆದುಕೊಳ್ಳುವುದು) ಹೀಗೆ ಎರಡು ಕ್ರಮಗಳೂ ಇವೆ. ಆಯಾ ಮತದವರು ತಮ್ಮ ತಮ್ಮ ಪೂರ್ವಾಚಾರದಂತೆ ಧರಿಸಬಹುದು. ಇದರಿಂದ ತೊಂದರೆಯೇನಿಲ್ಲ ಕರ್ಮ ಮಾಡುವಾಗ ಬರೀ ಹಣೆಯಲ್ಲಿ ಮಾಡಬಾರದು.

ಇನ್ನು ಪವಿತ್ರ ಪಾಣಿಯಾಗಿರಬೇಕೆಂಬ ನಿಯಮ. ಅದರ ವಿವರ ಹೀಗಿದೆ :

ಸ್ನಾನೇ ದಾನೇ ಜಪೇ ಹೋಮೇ ಸ್ವಾಧ್ಯಾಯೇ ಪಿತೃಕರ್ಮಣಿ |

ಪವಿತ್ರಂ ತು ಕರೇ ಕುರ್ಯಾತ್ ಸೌವರ್ಣಂ ರಾಜತಂ ತು ವಾ ||

“ಸ್ನಾನ, ದಾನ, ಜಪ, ಹೋಮ, ವೇದಾಧ್ಯಯನ, ಪಿತೃಶ್ರಾದ್ಧಾದಿಗಳು—ಇಂಥ ಕರ್ಮಗಳ ಕಾಲದಲ್ಲಿ ಚಿನ್ನ ಅಥವಾ ಬೆಳ್ಳಿಯ ಪವಿತ್ರವನ್ನು ಧರಿಸಬೇಕು”—ಎಂದು ಹೇಳಿದೆ. ಪವಿತ್ರವನ್ನು ಬಲ ಗೈಯಿನ ಅನಾಮಿಕಾ (ಕಿರಿಬೆರಳಿನ ಪಕ್ಕದ್ದು) ಬೆರಳಿನ ಮಧ್ಯಭಾಗಕ್ಕೆ ಧರಿಸಬೇಕು. ಇದರಿಂದ ಕರ್ಮಕ್ಕೆ ವಿಘ್ನನಾಡುವಂಥ ರಾಕ್ಷಸರು ಓಡಿಹೋಗುತ್ತಾರೆಂತ ಫಲವನ್ನು ಹೇಳಿದೆ. ಈ ಪವಿತ್ರಕ್ಕೆ ಬ್ರಹ್ಮಗ್ರಂಥಿಯೆಂಬ ಗಂಟು ಇರಬೇಕು. ಚಿನ್ನ ಬೆಳ್ಳಿಯ ಪವಿತ್ರಗಳು ಇಲ್ಲದಿರುವಾಗ ದರ್ಭಿಯಿಂದ ಮಾಡಿದ ಪವಿತ್ರವನ್ನು ಧರಿಸಬೇಕು. ಈ ಪವಿತ್ರವು ಚೋಟು ಉದ್ದವಾಗಿರಬೇಕು. ದೇವತಾ ಕರ್ಮಗಳಲ್ಲಿ ನಾಲ್ಕು ಅಥವಾ ಎರಡು ದರ್ಭಿಗಳ, ಮತ್ತು ಪಿತೃಕರ್ಮಗಳಲ್ಲಿ ಮೂರು ದರ್ಭಿಗಳಿಂದ ಮಾಡಿದ ಪವಿತ್ರವು ಇರಬೇಕು. ಪವಿತ್ರ ಗ್ರಂಥಿಯ ತುದಿಗಳಿಗೆ ಬ್ರಹ್ಮ ವಿಷ್ಣು ಮಹೇಶ್ವರರು ದೇವತೆಗಳು. ಹೀಗೆ ಪವಿತ್ರದ ಅವಶ್ಯಕತೆಯನ್ನು ಹೇಳಿ ಸುವರ್ಣ ಪವಿತ್ರವು ಉಳಿದ ಎಲ್ಲಾ ಪವಿತ್ರಗಳಿಗಿಂತಲೂ ಶ್ರೇಷ್ಠವಾದುದೆಂದು ಹೇಳಿದೆ. ಪವಿತ್ರ ಶಬ್ದದ ಅವಯವಾರ್ಥವನ್ನು ಸ್ಮೃತಿಕಾರರು ಹೀಗೆ ತಿಳಿಸುತ್ತಾರೆ.

ತ್ರಾಯತೇ ಪಾಪವಿಘ್ನಾ ಭ್ಯಾಂ ಪವಿತ್ರಮಿತಿ ಗೀಯತೇ ||

ಯಥಾ ಪವಿಃ ಸುರಾನ್ ಪಾತಿ ಭೂಮಿದೇವಾನ್ ಯಥಾ ಹವಿಃ |

ತಸ್ಮಾತ್ ಪವಿತ್ರಮಿತ್ಯುಕ್ತಂ ಬಹ್ಮಣಾ ನಿರ್ಮಿತಂ ಪುರಾ ||

“ಸಾಸಗಳಿಂದಲೂ ವಿಘ್ನಗಳಿಂದಲೂ ಕಾಸಾಡುತ್ತದೆಯಾದ್ದರಿಂದ ಪವಿತ್ರವೆನಿಸಿದೆ. ಮತ್ತು ಹೇಗೆ ವಜ್ರಾಯುಧವು ದೇವತೆಗಳನ್ನೂ, ಹವಿಸ್ಸು ಬ್ರಾಹ್ಮಣರನ್ನೂ ಕಾಸಾಡುವದೋ ಹಾಗೆ ಪವಿತ್ರವು ಕಾಸಾಡುವುದರಿಂದ ಬ್ರಹ್ಮನು ನಿರ್ಮಿಸಿದ ಈ ಪವಿತ್ರವು ಪ್ರಸಿದ್ಧವಾಯಿತು” ಎಂದು ಹೊಗಳಿರುತ್ತಾರೆ. ಕರ್ಮವೆಲ್ಲವೂ ಪೂರೈಸಿದ ಅನಂತರ ಇದರ ಗ್ರಂಥಿ (ಗಂಟು) ಯನ್ನು ಬಿಚ್ಚಿ ವಿಸರ್ಜಿಸಬೇಕು - ಎಂದೂ ತಿಳಿಸುತ್ತಾರೆ. ಆದರೆ ಕರ್ಮಮಧ್ಯದಲ್ಲಿ ಪವಿತ್ರವು ಬಿದ್ದು ಹೋದರೆ, ಕಳೆದು ಹೋದರೆ, ತುಂಡಾದರೆ ಕೂಡಲೆ ಗ್ರಂಥಿಯನ್ನು ಬಿಚ್ಚಿ ಎಸೆದು ಹೊಸದನ್ನು ಧರಿಸಬೇಕು. ಮತ್ತು ಕಳೆದು ಹೋದಾಗ ಮರೆತಾಗ ಮೂರು ಪ್ರಾಣಾಯಾಮಗಳನ್ನು ಮಾಡಬೇಕು ಎಂದು ಹೇಳಿದೆ.

ಇನ್ನು ಆಚಮನ ವಿಚಾರ : ಕರ್ಮಾರಂಭದಲ್ಲಿ ಮಾಡಬೇಕಾದ ಕಾರ್ಯಗಳ ಪೈಕಿ ಇದು ಮುಖ್ಯವಾದುದು. ಆಚಮನ ಎಂಬ ಶಬ್ದಕ್ಕೆ ನೀರು ಕುಡಿಯುವದು ಎಂಬುದು ಸಾಮಾನ್ಯವಾದ ಅರ್ಥ. ಆದರೂ ಅದನ್ನು ಒಂದು ಗೊತ್ತಾದ ಶಾಸ್ತ್ರೀಯ ಕ್ರಿಯೆಗೇ ಉಪಯೋಗಿಸುವದು ವಾಡಿಕೆಯಲ್ಲಿದೆ. ಆಚಮನದಲ್ಲಿ ಶ್ರುತ್ಯಾಚಮನ, ಸ್ಮೃತ್ಯಾಚಮನ ಎಂದು ಎರಡು ವಿಧಗಳಿವೆ. ಸ್ಮೃತ್ಯಾಚಮನದ ವಿವರವು ಹೀಗಿದೆ :

ಕೇಶವಾದಿ ತ್ರಿಭಿಃ ಸೀತ್ವಾ ದ್ವಾಭ್ಯಾಂ ಪ್ರಕ್ಷಾಲಯೇತ್ ಕರೌ |
ಗಂಡೋಷ್ಣಾ ಸಂಮೃಜೇದ್ ವಿಧ್ವಾನ್ ಏಕೈಕಂ ಪಾಣಿಪಾದಯೋಃ |
ಸ್ವಾಹಾಂತಂ ಪ್ರಾಶಯೇದ್ ವಾರಿ ನನೋಽಂತಂ ಸ್ಪರ್ಶಯೇದಥ ||

ಕೇಶವ ಮುಂತಾದ ಮೂರು ನಾಮಗಳಿಂದ ಸ್ವಾಹಾ ಎಂತ ಹೇಳಿಕೊಂಡು ಮೂರು ಬಾರಿ ನೀರು ಕುಡಿದು ಇನ್ನೆರಡು ನಾಮಗಳಿಂದ ಕೈಗಳನ್ನು ತೊಳೆದುಕೊಳ್ಳಬೇಕು. ಕೆನ್ನೆ ತುಟಿಗಳನ್ನೂ ಕೈಕಾಲುಗಳನ್ನೂ ಒಂದೊಂದಾಗಿ ಸ್ಪರ್ಶಿಸಬೇಕು—ಎಂದು ಹೇಳುವುದರಿಂದ ಕೇಶವಾದಿ ಇಪ್ಪತ್ತುನಾಲ್ಕು ನಾಮಗಳಿಂದ ಆಚಮನವನ್ನು ಸಂಪ್ರದಾಯಾನುಗುಣವಾಗಿ ಮಾಡಬೇಕು. ಇನ್ನು ಶ್ರುತ್ಯಾಚಮನದ ವಿಚಾರವನ್ನು ಮುಂದಿನ ಲೇಖನದಲ್ಲಿ ವಿವರಿಸುವೆನು

(ಮುಂದುವರಿಯುವದು)

— 0 0 0 —

ಗ್ರಂಥ ಪರಿಚಯ

ಶ್ರೀ ಶಂಕರಾಚಾರ್ಯರವರ ಕೃತಿಗಳೆಂದು ಪ್ರಸಿದ್ಧವಾಗಿರುವ ಈ ಕೆಳಗಿನ ಮೂರು ಪ್ರಕರಣಗಳನ್ನು ಶ್ರೀ ಸಚ್ಚಿದಾನಂದೇಂದ್ರ ಸರಸ್ವತೀ ಸ್ವಾಮಿಗಳವರು ಮೂಲ, ಅನುವಾದ, ಟಿಪ್ಪಣಿ, ಶ್ಲೋಕಾನುಕ್ರಮಣಿಕೆ, ವಿಷಯ ವಿವೇಚನೆಯ ಪೀಠಿಕೆ, ವಿಚಾರ ಪ್ರಚೋದಕ ಪರಿಶಿಷ್ಟಗಳು (appendices)—ಈ ಸೌಕರ್ಯಗಳೊಡನೆ ಸಜ್ಜುಗೊಳಿಸಿದ್ದಾರೆ. ವೇದಾಂತ ತತ್ವ ಜಿಜ್ಞಾಸುಗಳು ಅವಶ್ಯವಾಗಿ ಮನನ ಮಾಡಬೇಕಾದ ಚಿಕ್ಕ ಪುಟ್ಟ ಪುಸ್ತಕಗಳು.

೧. ದೃಗ್ವೈಶ್ಯ ವಿವೇಕ :—ಬೆಲೆ 75 ಪೈಸೆ.

ವಿಷಯಗಳು ದೃಶ್ಯವೆ. ಇಂದ್ರಿಯಗಳು ವಿಷಯಗಳ ದೃಷ್ಟಿಯಿಂದ ದೃಶ್ಯ ಮನಸ್ಸಿನ ದೃಷ್ಟಿಯಿಂದ ದೃಶ್ಯವೂ ಆಗಿವೆ. ಹಿಗ್ಗಯೇ ಮನಸ್ಸು ಇಂದ್ರಿಯಗಳಿಗೆ ದೃಶ್ಯದರೂ ಸಾಕ್ಷಿಗೆ ದೃಶ್ಯವಾಗಿದೆ. ಸಾಕ್ಷಿಯೊಂದೇ ಪರಮಾರ್ಥ ದೃಶ್ಯ (witness). ಅದು ನಿರ್ವಿಕಾರವು, ಸ್ವಯಂಪ್ರಕಾಶವಾಗಿ ಎಲ್ಲವನ್ನು ಬೆಳಗುತ್ತಿರುವದು. ಈ ಶ್ರುತ್ಯಾತ್ಮದಲ್ಲಿಯೇ ಮನಸ್ಸುಡಬೇಕು; ನಾನುರೂಪಗಳನ್ನು ಕೈಬಿಟ್ಟು ಉಳಿದಿರುವ “ಇದೇ, ತೋರುತ್ತಿದೆ, ಪ್ರಿಯವಾಗಿದೆ” ಎಂಬೀ ಸ್ವರೂಪದ ಸಚ್ಚಿದಾನಂದ ಪರಬ್ರಹ್ಮವನ್ನೇ ಚಿಂತಿಸುತ್ತಿರಬೇಕು ಎಂಬುದನ್ನು ವಿವರಿಸಿದೆ ಈ ಪ್ರಕರಣಕ್ಕೆ “ವಾಕ್ಯ ಸುಧಾ” ಎಂಬ ಹೆಸರೂ ಪ್ರಚಾರದಲ್ಲಿದೆ.

೨. ಸ್ವಾತ್ಮ ಪ್ರಕಾಶಿಕಾ :—ಬೆಲೆ 60 ಪೈಸೆ.

ನಮ್ಮ ಆತ್ಮನಲ್ಲಿ ಯಾವ ಸಂಸಾರದ ಸೆಲೆಯೂ ಇಲ್ಲವೆಂಬುದನ್ನು ಈ ಪ್ರಕರಣದಲ್ಲಿ ಅನೇಕ ಸುಂದರ ಉಪಮಾನಗಳಿಂದ ಪ್ರತಿಪಾದಿಸಿದೆ. ಉಪಮಾನಗಳು ಆಚಾರ್ಯರ "ಆತ್ಮ ಬೋಧದ" ನೆನಪು ಮಾಡುವಂತಿವೆ ಮತ್ತು ಸಾಧಕರ ಮನಸ್ಸಿಗೆ ಹಿಡಿಸುವಂತಿವೆ.

೩. ಸರ್ವಾರ್ಥ ಸಂಚೀಕರಣ :—ಬೆಲೆ 75 ಪೈಸೆ.

ಈ ಪ್ರಕರಣಕ್ಕೆ ಶ್ರೀ ಸುರೇಶ್ವರಾಚಾರ್ಯರದ್ದೆಂದು ಪ್ರಸಿದ್ಧಿಯಿರುವ ವಾರ್ತಿಕವಿದೆ. ಈ ಪಂಚೀಕರಣವು ಆಚಾರ್ಯಕೃತವಾಗಿರಲಿ ಬಿಡಲಿ, ಇದರಲ್ಲಿರುವ ವಿಷಯವು ನೇದಾಂತ ಜಿಜ್ಞಾಸುಗಳಿಗೆ ತುಂಬ ಪ್ರಯೋಜನಕರವಾಗಿರುತ್ತದೆ. ಓಂಕಾರದ ಚಿಂತನೆಯ ಮೂಲಕ ಸಮಾಧಿಯನ್ನು ಪಡೆಯುವ ಬಗೆಯನ್ನು ಇಲ್ಲಿ ವಿವರಿಸಿದೆ. ಅದುದರಿಂದ ಅನೇಕ ಸನ್ಯಾಸಿಗಳು ಇದನ್ನು ಮಾನ್ಯವೆಂದು ಹಿಡಿದಿರುತ್ತಾರೆ. ಈ ಪುಟ್ಟ ಪ್ರಕರಣವು ಮಾಂಡೂಕ್ಯೋಪನಿಷತ್ತಿನ ಆಧಾರದಿಂದ ಹುಟ್ಟಿರುವದಾದರೂ, ಅಲ್ಲಿಲ್ಲದ ಉಪ್ಪತ್ತಿಕ್ರಮ, ಪಂಚೀಕರಣ, ಲಯಚಿಂತನೆ—ಮುಂತಾದುವುಗಳನ್ನೂ ಅಡಕಮಾಡಿಕೊಂಡಿರುತ್ತದೆ. ಶ್ರೀ ಸುರೇಶ್ವರಾಚಾರ್ಯರ ವಾರ್ತಿಕಕ್ಕೆ "ಪ್ರಣವವಾರ್ತಿಕ" ಎಂಬ ಮತ್ತೊಂದು ಹೆಸರೂ ಇದೆ. ಈ ಪ್ರಕರಣವನ್ನು ವಿಶ್ವೇಶ್ವರ ಸ್ಮೃತಿಯೇ ಮುಂತಾದ ಗ್ರಂಥಗಳಲ್ಲಿ ಗೌರವ ಪೂರ್ವಕವಾಗಿ ಉದಾಹರಿಸಿರುತ್ತದೆ.

(The above books are available at Adhyatma Prakasha Karyalaya,
Holenarsipur (Dist. Hasan), Mysore State.)

—:oOo:—

BOOK REVIEWS :—

ಶ್ರೀ ದುರ್ಗಾದತ್ತ ಭಜನಾವಳಿ : By Late Shri Santappa V. Nagarkatti of Shri Durga Datta Mandir, Mallapur (N.Kanara). (Published by: Shri Bhanishankar Subrao Nagarkatti, 450, Rasta Peth, Poona-11. Price: I Part—Rs. 3/-; II Part—Re. 1/-; III Part—Rs. 3/-; IV Part—Rs. 2; Donations and Postage extra).

The above anthology contains the devotional compositions of Late Shri Santappa V. Nagarkatti, known to many as Sant Sohiroba. The Bhajans are the outpourings of divine inspiration. The poet-saint gives an account of his divine promptings in his preface. In 1898 he had attended the Krishna Jayanti Bhajans at Mallapur. It proved a memorable experience to him. He wished that Datta Jayanti too should be celebrated in a similar manner with Bhajans extolling Lord Dattatreya. There was, however, a snag. Datta Bhajans in adequate number to cover all the days of the Saptah were not available. Sant Sohiroba felt it was not proper to worship Lord Dattatreya with the Bhajans extolling Lord Krishna, although God is One. How to meet this want? This anxiety was weighing on his mind. However, he got divine commands twice in dream that he should at once set down to composing Bhajans. He was not well-versed in Marathi. So, the prospect appeared extremely difficult. But, divine grace can make the impossible possible. So, we have very beautiful Bhajans, now nicely brought out in four parts. They are still sung at Shri Durga Datta Mandir, Mallapur (founded by Sant Sohiroba himself) during Datta Jayanti celebrations.

Like Bhatkal Appayya, Shri Shivarama Swamy of Bankikodla, Nadghar Shantabai, and a host of others, Sant Sohiroba adorns the galaxy of Bhanap poet-saints. Devotional compositions of these saints, who are the pride of our community, deserve to be better known and appreciated. The publication of these *bhajans* by Shri B. S. Nagarkatti fulfils this need in some measure. Lovers of Bhakti-sahitya would do well to possess these books.

—:oOo:—

OUR SACRED CREST: By Shri D. N. Nadkarni (Published by The All India Saraswat Foundation, 4/418, Arun Chambers, Tardeo Road, Bombay-34; Price: Rs. 2/-).

The booklet is the first to be launched in the Saraswat Sanmarg Series. It is highly appropriate that elucidation of the rationale of the crest, adopted by the AISCO and AISF, forms the substance of this maiden publication in the series. In adopting the Yajna symbol for its crest, the AISCO proclaims the Saraswat ideology of self-sacrifice for the benefit of society at large. The booklet spells out the far-reaching implications of the concept of Yajna and its immense relevance for our troubled times. It will not do to merely hail the pictorial Yajna symbol as the Badge of the Saraswat. As the author rightly says (p. 29), "the adoption of the crest implies a commitment to live up to it, to demonstrate the beneficent power of prayerful sacrifice to give light and strength to a troubled nation." The sacred crest should be vindicated in action by all who swear by it. This means that the Saraswat fraternity, in particular, needs first and foremost a clear grasp of the many facets of Yajna in our life and culture. The booklet answers the need very well.

Shri Nadkarni has a gift for eloquent elucidation and has fared extremely well in exploring the rich symbolism of Yajna. In Gita we reach the high watermark of Yajna symbolism. No wonder, Shri Nadkarni, dives again and again into Gita to come up with fresh insights into the psychological, sociological and philosophical implications of Yajna.

The reviewer (Editor) hopes that the AISF will bring forth many more booklets by Shri Nadkarni to interpret the Vedic—and hence the Saraswat—Ideals of Sanatana Dharma.

—:oOo:—

Good News to Kannada Readers

Shri Chitrapura Guruparampara Charitra of Smt. Uma Bai Arur — a Marath classic of Bhanaps, published by Popular Book Depot of Bombay— is now available in Kannada prose rendering by Sri Tadgaje Nagesh Rao of Puttur. It also includes an appendix containing later events — Shishya Sweekar, Mahasamadhi and Pattabhisheka. It is a book worthy to be kept in every Bhanap home, to be read and contemplated upon and also to know about our Glorious Guru Parampara and religion in practice. Price Rs. 15/- Postage extra.

Copies available with with —

Y. BABU RAO

Y. Rama Rao & Co., Hampankatta,

MANGALORE-1.

Ravikiran Question Box

1. Shri Ekanath Maharaj in his 'Ekanathi Bhagavata', chapter 20, says

हीनवर्णाची जे नारी । उत्तम पुरुषाचा गर्भधरी ।
ते अमुलोमज संसारी । शास्त्रकारी बोलिजे ॥३२॥
अंबष्ट आणि मूर्धावसिक्त । प्रवृत्त कायस्थ आणि सारस्वत ।
इत्यादि नांवे जे वर्तत । ते जाण समस्त अनुलोमज ॥३३॥

(If an woman of a lower Varna conceives out of union with a man of higher Varna, the offspring is pronounced by the authors of scriptures as Anulomaja. Know that communities such as Ambastha, Murdhavasikta, Pravratra, Kayastha, Saraswata, etc., are a few instances of such Anuloma progeny.) As Saraswats are counted as Anulomaja, I crave the indulgence of your comments.

— Dr. S. S. Kaikini, Goregaon.

An account of the primary and secondary Anulomas is to be found in several Smritis (e.g. Manu Smriti, Ch. 10). Later works such as *Shudra Kamalakara*, *Jati Viveka*, etc. also give bewildering lists of Anuloma and Pratiloma progeny. But, nowhere do we come across a mention of Saraswats as Anulomaja. I invite your attention to Ekanathi Bhagavata, critically edited by Shri Dhunda Maharaj Deglurkar (after consulting several editions such as Pangarkar's, Kamat's, Bapat's, etc.) and published by the Maharashtra Government some years ago. The correct rendering found there—and which is in consonance with the account given in Smritis and other religious digests — is as follows:

अंबष्ट आणि मूर्धावसिक्त । पाराशव आणि सात्वत ।
इत्यादि नांवे जे वर्तत । ते जाण समस्त अनुलोमज ॥३३॥

Editions by Shri Pangarkar and Kamath confirm the above rendering. Since 'Satvata' (one of the 12 clans of Yadavas. See Shri Deglurkar's Appendix, page 1061) and 'Saraswata' read somewhat alike, the substitution of the former with the latter may be, in all probability, due to an unintentional lapse when someone copied the original manuscript. What is worse, it may even be a deft sleight-of-hand of a crafty copy-writer who envied Saraswats and wished to invest his prejudice with the authority of Ekanath Maharaj!!

2. During Ashoucha (i.e. Holen, Sootaka) period, following death or birth in the family, can one perform Sandhya-vandan, Gayatri Japa, Vaishvadeva, etc., etc. ?

— Shri H. S. Prabhakar Rao, Mahim.

Says *Dharma Sindhu* : गायत्री जपो न कार्यः । अध्वान्ता मानसी सन्ध्या इत्युक्तेः । वैश्वदेव ब्रह्मयज्ञादयः पञ्चमहायज्ञाः न कार्याः । वेदाभ्यासो न कार्यः । Rendered into English, this passage means, “Gayatri Japa should not be performed. Sandhya-Vandan should be performed *mentally* upto Arghyapradan. Vaishvadeva and the five Mahayajnas like Brahmayajna should not be performed. One should not study the Vedas.”

3. Can you explain giving convincing reasons for the modern mind as to why we should have *Shendi* and *Jaanche* (sacred thread) ?

— Shri Umesh Gokarn, Grant Road.

I hope you will get your answers in chapters 11 and 13 of ‘OUR SAMSKARAS’, a Math publication.

—:oOo:—

OUR FORTHCOMING MATH PUBLICATION

‘SADGURU BODHAMRITA’ (Part II)

To commemorate the Punyatithi of H.H. Shrimath Pandurangashram Swamiji on June 2, 1973, we shall publish Marathi poetic compositions of Shri Dattatreya Manjunath Burde (‘Burdeji’ to his numerous admirers and friends) embodying the Upadesh of Shrimath Pandurangashram Swamiji and Shrimath Anandashram Swamiji. Shri Burdeji has summed up under significant titles the nectarean precepts of these Sadgurus. To accomplish this task, he had to piece together their Upadesh wherever it was available — prefaces to some books, independent writings, Pravachans or Dipavali Messages. Our earlier publication, ‘SADGURU BODHAMRITA’, condensed the Upadesh scattered in the ‘Shree Chitrapura Guruparampara Charitra’ of Smt. Aroor Umabai. Spiritually elevating though that Upadesh is, it is more an outpouring, divinely inspired, on the part of the poetess. In other words, the utterances ascribed to the previous Sadgurus are not historically authentic. The book under consideration, however, is an anthology of the actual precepts imparted by Shrimath Pandurangashram Swamiji and Shrimath Anandashram Swamiji through Pravachans or writings. It is thus a fitting sequel to our earlier publication.

Since the publication is entirely in Marathi, only limited copies will be printed. As usual, it is priced at Rs. 1/-. May we call upon the Local Committees (of Bombay, in particular) to intimate their requirements and remit the cost in advance to the Treasurer, Standing Committee.

(Ravikiran Bal-Vibhag रविकिरण बालविभाग)

(Commencing with this instalment we shall serialise a beautiful hymn in praise of Lord Shiva. The first letter of each verse follows in an alphabetical sequence. In other words, the first letter of the first verse is अ, of the second verse आ and so on. The name of the poet is not available. According to some, it is by Adi Shankaracharya.)

अक्षरमालिका शिवस्तोत्रम्

अद्भुतविग्रह अमराधीश्वर अगणितगुणगण अमितशिव ।
सांबसदाशिव सांबसदाशिव सांबसदाशिव सांबशिव ॥१॥

आनन्दामृत आश्रितरक्षक अत्मानन्द महेशशिव ।
सांबसदाशिव.....शिव ॥२॥

इन्दुकलाधर इन्द्रादिप्रिय सुन्दररूप सुरेशशिव ।
सांबसदाशिव.....शिव ॥३॥

ईशसुरेश महेश जनप्रिय केशवसेवितपादशिव ।
सांबसदाशिव.....शिव ॥४॥

उरगादिप्रिय उरगविभूषण नरकविनाश नटेशशिव ।
सांबसदाशिव.....शिव ॥५॥

1. O Shiva! You have a wonderful Form. You are the lord of gods, the immortal ones. You are full of countless qualities. You are limitless. (I invoke You) who are ever peaceful and are seated with the Divine Mother, Amba.
2. O Shiva! You bestow the nectar of bliss. You protect all those who seek shelter with You. You are the bliss of Atman. You are the Supreme Lord. (I invoke You) who are. . . .
3. O Shiva! You wear the Crescent Moon. You are dear to gods such as Indra. Your Form is very beautiful. You are the Lord of gods. (I invoke You) who are. . . .
4. O Shiva! You are our Lord. You are the Lord of Celestials. You are the Supreme Lord. All the beings love You. Your Feet are adored by God Vishnu. (I invoke You) who are. . . .
5. O Shiva! You are fond of serpents. Serpents are Your ornaments. You put an end to all sorrow and misery. You are a Master of Divine Dance. (I invoke You) who are. . . .

(to be continued)

MAHASAMADHI OF H. H. SHRIMATH DWARKANATH TEERTH SWAMIJI

The entire Gowd Saraswat community sustained an irreparable loss by the attainment of *samadhi* by H.H. Shreemad Dwarkanath Teerth Shreepad Vader



Swami of Gokarn Partagali Jeevottum Math at Ankola, N. Kanara, on March 25 at 10-15 a.m. Swamiji had returned only the previous day from Dharmasthal and was on his way to Goa where He was to meet the Swamijis of Shree Kashi and Kaivalya Maths in connection with a religious function. He had just finished his puja at His own Math at Ankola and was getting ready for the onward journey when He felt a sudden and severe pain in the chest. He could just muster strength to raise His hands and utter the words 'Hare Krishna' when the end came, even before

medical aid could arrive. The news spread like wild fire and thousands of devotees and well wishers from all over the Kanaras and Goa rushed to the spot. A motorcade of nearly five hundred cars left Ankola with the mortal remains at 7-15 p.m. for Partgali Math, Goa. It was past midnight when, in the presence of thousands of disciples, the Swamiji was given *samadhi* after all religious formalities were completed by Shishya Vidyadhiraj.

An erudite Sanskrit scholar, He was a learned exponent of Vedanta and Madhwa philosophy, and his learned discourses in Konkani, Marathi, Kannad and Hindi were always heard with rapt attention by thousands of his followers and other devotees.

It will be the earnest prayer of all that the Almighty may grant health, strength and long life to Shreemad Vidyadhiraj Swami, who was ordained Head of the Math on April 5, to carry on the traditions laid down by his predecessor.

(Courtesy: 'The Kanara Saraswat')

—:oOo:—

STOP—PRESS NEWS

H.H. Shrimath Parijnanashram Swamiji arrived in Bombay in the early morning on May 10, 1972 on a very short visit. H.H. will have a thorough medical check-up.

DIRECTORY OF CHITRAPUR SARASWAT PUROHITS, ARCHAKS & PARICHARAKS

BAILUR (N. Kanara)		
Koppikar Ganesh; Shri Laxmi-Narayan Temple	... ..	A
BANGALORE		
Baindur Gopalkrishna Bhat; Shri Pandurang Temple, Guttahalli Rd., B'lore 3	... ..	P
Kallianpur Gopalkrishna Bhat; Shri Radha-Krishna Temple; XI Main Road., Bangalore 3	... ..	P
Padukone Raghuram Bhat; Anandashram, Bangalore 3	... ..	P
BANKIKODLA (N. Kanara)		
Bankikodla Radhakrishna Sakharam Bhat	... ..	P
Bankikodla Sakharam Bhat	... ..	P
Kaikini Dattatreya Bhat	... ..	P
Kaikini Harihar Bhat	... ..	A
BANTWAL (S. Kanara)		
Kandlul Anant Bhat; Shri Sitaram Temple	... ..	P
BHATKAL (N. Kanara)		
Mudur Niranjan Laxman; Shri Nadghar Temple	... ..	A
BIJUR (S. Kanara)		
Bijur Narayan Bhat	... ..	P
BOMBAY		
Balse Narsing Bhat; 16/2 Talmakiwadi, Tardeo Road, Bombay 7	... ..	P
Chandavar Radhakrishna Bhat; 3/44 Dattatreya Bldgs., Chikalwadi, Bom 7	... ..	P
Hattiangadi Bhavanishankar Rao L; Guru Kripa, Datta Mandir, Pipe Line, Bombay 55	... ..	A
Kadle Ramachandra Bhat; Guruprasad Coop Bldgs., V Parle, Bombay 57	... ..	P
Kaikini Dattatreya Bhat; 3 & 5/7 Talmakiwadi, Tardeo Road, Bombay 7	... ..	P
Kalianpur Krishna Bhat; 123/10, Choksy Bldg., Bulsroy Colony Rd, Vakola, Bombay 55	... ..	P
Kallianpur Narayan Bhat; c/o. U. N. Kallianpur, Sundar Nivas Saraswati Baug, Jogeshwari, Bombay 60	... ..	P
Savkur Dinkar G. Bhat; 21, "Alankar" (Rambaug Estate), Mahatma Gandhi Road, Goregaon (West), Bombay 62	... ..	P
Sharma Shankar M; Shri Datta Mandir, Talmakiwadi, Tardeo Rd., Bombay 7	... ..	P
Shukla Namdev Bhat; 1, Yeshodham, 224 Bhalchandra Rd, Bombay 19	... ..	P
Ullal Ramakrishna Bhat; 3/35 Dattatraya Bldg., Chikalwadi, Bombay 7	... ..	P
Upponi Anant Bhat; 2/19 Talmakiwadi, Tardeo Road, Bombay 7	... ..	P
BRAHMAVAR (S. Kanara)		
Betrabet Anand Rao; Shri Vithoba Temple	... ..	A
Betrabet Shivashankar Rao; Shri Vithoba Temple	... ..	A
BYNDOOR (S. Kanara)		
Kumble Vithal Rao; Shri Mahakali Temple	... ..	A
Betrabet Shivashankar Rao; Shri Vithoba Temple	... ..	A
BYNDOOR (S. Kanara)		
Kumble Vithal Rao; Shri Mahakali Temple	... ..	A
COONDAPUR (S. Kanara)		
Hattiangadi Shantanand Bhat; Shri Dattatdeya Temple	... ..	P
DHARWAR		
Kadle Ganesh Bhat; Popular Hsg Soc Bldgs, Saraswatpur	... ..	P
GOKARN (N Kanara)		
Bhandikeri Ramachandra Bhat; Shri Bhandikeri Math	... ..	P

Bhandikere Ramakrishna Bhat; Shri Bhandikeri Math	...	...	P
Bhandikeri Shantaram Bhat; Shri Bhandikeri Math	...	...	P
Kaikini Ganesh Bhat; Shri Bhandikeri Math	...	...	PK
Kaikini Viithal Bhat; Shri Kashi-Vishveshwar Temple	...	...	A
Mirjan Udaya <i>alias</i> Subraya Nagesh Bhat; Shri Bhandikeri Math	...	...	P
HALDIPUR (N. Kanara)			
Nadkarni (Mavalli) Mangesh Sharma; Shri Shnta-Durga Temple	...	...	P
HATTIANGADI (S. Kanara)			
Hattiangadi Vasudeo Bhat; Shri Gopalkrishna Temple	...	...	A
HEMMAD			
Hemmad Gopalkrishna Rao, Mahamudradhikar; Hemapur Math	...	...	A
HONAVAR (N. Kanara)			
Honavar Krishna Bhat; Shri Gopalkrishna Temple	...	...	P
HUBLI			
Kailaje Shripad Bhat; Shri Shiva-Krishna Mandir	...	...	A
KAILAJE (S. Kanara)			
Kailaje Shivashankar Datt Bhat; Shri Umamaheshwar Temple, Attur, P O Kailaje, via Karkala	...	...	A
KARKALA (S. Kanara)			
Kailaje Girish Bhat; Shri Shiva-Gopalkrishna Temple	...	...	A
KARWAR (N. Kanara)			
Mirjan (Bhandikeri) Bhavanishankar V Bhat; Shri Sita-Rameshwar Temple	...	...	P
KHAMBADKONE (S. Kanara)			
Khambadkone Bhavanishankar Bhat; Shri Mahalingeshwar Temple	...	...	A
KUMTA (N. Kanara)			
Hattiangadi Pandurang Bhat; Shri Shankar-Narayan Temple, Basti Peth	...	...	P
MALLAPUR (N. Kanara)			
Hattiangadi Ramesh Bhat; Shri Guru Math	...	...	PK
Nagarkatti Vithalrao S; Shri Durga-Datta Mandir	...	...	A
Shukla Bhavanishankar Krishna Bhat; Shri Guru Math	...	...	A
Shukla Krishna Bhavani Bhat; Shri Guru Math	...	...	A
MANGALORE (S. Kanara)			
Aldangady Ramesh Bhat; Shri Umamaheshwar Temple	...	...	P
Gulvady Dattatreya Bhat; Shri Rama Temple	...	...	A
Kandlur Dattatreya Bhat; Shri Samadhi Math	...	...	P
Manjeshwar Shivaram Bhat; Shri Samadhi Math	...	...	P
Shukla Anand Bhat; Shri Samadhi Math	...	...	P
Shukla Bhavanishankar Bhat; Shri Samadhi Math	...	...	A
Sirur Krishnanand Bhat; Shri Umamaheshwar Temple	...	...	P
Savna Vittal Rao; Shri Mamaheshwar Temple	...	...	P
MANJESHWAR (Kerala)			
Devadatta Balakrishna Bhat	...	...	A
MANKI (N. Kanara)			
Soukur Ganesh Bhat; Shri Bhadrabikeshwar Temple, Manki-Madi	...	...	P
Hattiangadi Ramadas Bhat, Shri Janardhan Temple	...	...	P
MIRJAN (N. Kanara)			
Venkat Subraya Bhat, Shri Venkataramana Temple	...	...	A
MURDESHWAR (N. Kanara)			
Kaikini Ramadas Rao; Shri Shiva-Munishwar Temple	...	...	A
NAGOOR (S. Kanara)			
Trasi Dattatreya Rao, Shri Shanta-Durga Temple	...	...	A

PUTTUR (S. Kanara)		
Baddukuli Shankar Bhat; Shri Radha-Krishna Temple	...	P
SAGAR (Mysore)		
Kaikini Dattatreya Bhat Shri Shiva-Gopalkrishna Temple	...	P
SIRALI (N. Kanara)		
Aldangady Vasant Bhat; Shri Chitrapur Math/Shri Shantadurga Temple	...	P
Aldangady Anant V Bhat; Shri Chitrapur Math/Shri Shantadurga Temple	...	A
Baddukuli Bhaskar Bhat; Shri Chitrapur Math	...	A
Baddukuli Venkatesh Bhat; Shri Chitrapur Math	...	P
Baindur Shivananda Bhat; Shri Chitrapur Math	...	P
Bhatkal Dattatreya Bhat; Shri Chitrapur Math	...	A
Haldipur Ganesh Shastri; Shri Chitrapur Math	...	A
Haldipur Shripad Bhat; Shri Chitrapur Math	...	A
Haridas Gangadhar Bhat; Shri Chitrapur Math	...	A
Haridas Ramchandra Bhat; Shri Chitrapur Math	...	A
Hattiangadi Naresh Bhat; Shri Chitrapur Math	...	A
Kadle Pandurang Bhat Shri Chitrapur Math	...	P
Mallapur Anand Bhat; Shri Chitrapur Math	...	A
Manikere Nagesh Sunder; Shri Chitrapur Math	...	PK
Murdeshwar Bhavanishanker Keshav Bhat; Shri Chitrapur Math	...	A
Shukla Bhavanishankar Bhat; Shri Chitrapur Math	...	A
Shukla Chandrashekhar Bhat; Shri Chitrapur Math	...	A
Shukla Durgadas Bhat; Shri Chitrapur Math	...	P
Shukla Gurudatt Bhat; Shri Chitrapur Math	...	A
Shukla Shankaranand Bhat; Shri Chitrapur Math	...	A
Shukla Ramchandra Bhat; Shri Chitrapur Math	...	A
Shukla Suryanarayan Bhat; Shri Chitrapur Math	...	A
Upponi Venugopal Bhat; Shri Chitrapur Math	...	P
Ulman Gurunath Devidas Bhat; Shri Chitrapur Math	...	P
UDIPI (S. Kanara)		
Bantwal Radhakrishna Bhat; Shri Shankarnarayan Temple	...	A
Soukur Suresh Bhat; Shri Shankarnarayan Temple	...	P
UPPONI (N. Kanara)		
Upponi Devidas Rao; Shri Shanta-Durga Temple	...	A
VITTAL (S. Kanara)		
Koppikar Ramdas Rao; Shrimat Ananteshwar Temple	...	PK
Manjeshwar Sessa Bhat; Shrimat Ananteshwar Temple	...	P
Vittal Bhavanishankar Bhat; Shrimat Ananteshwar Temple	...	P
Vittal Vijaykumar Bhat; Shrimat Ananteshwar Temple	...	A

—oOo—

OUR SACRED OATH OF ALLEGIANCE

“With prayers to Lord Bhavanishanker and the Guruparampara of Shri Chitrapur Math, I — do hereby, of my own free will, take the Oath of Allegiance to the said Math, the Guruparampara and the reigning Gurudev, and promise that I shall ever serve them faithfully and conduct myself as true devotee and shall never do anything either by way of speech or actions, which may adversely affect them or lower their dignity in any manner whatsoever.”

SPECIAL CONTRIBUTIONS RECEIVED DURING THE YEAR 1971-72

Vantiga Capital :

	Rs. P.
Aroor Meera, Calcutta ...	500.00
Badakere Shankar R., Bombay	50.00
Bailur Gayathri A., New Delhi	500.00
Balsavar Shiva Rao, Ooty ...	10.00
Balse Murlidhar I., Bombay ...	100.00
Basrur Dayanand Rao, Bombay ...	1,000.00
Basrur Ramakrishna Rao, Bombay ...	500.00
Belthangadi Gowrang G., and Smt. Lalita G., Bombay ...	200.00
Bijoor Umabai M., Bombay ...	500.00
Chandavarkar Sitabai V., Bombay ...	500.00
-do- transferred from Perm. Seva Capital, Bombay ...	500.00
Chandavar Gurudath Rao, Kasargod ...	1,002.00
Golikeri Lalitha, Bombay ...	500.00
Gulvadi Kamalakar S., and Smt. Vimal K., Bombay ...	200.00
Hattiangadi Gopal S., Bombay ...	500.00
Hattiangadi Sunder B., New York ...	1,000.00
Hattangadi Gautam R., Bombay ...	1,000.00
Hattangadi Shashikala J., Bombay ...	1,000.00
Hattikudur M. U., Bangalore ...	151.00
Hemmadi Sunithi S., Bombay	500.00
Hirebet Murlidhar J., Mangalore ...	101.00
Karnad Kishore M., Karad ...	1,000.00
Katre Umesh G., Bombay ...	500.00
Khambadkone Anand Rao, Coimbatore ...	2,000.00
Kodange Namdev R., Bombay	250.00
Koppikar Dayashankar A., Bombay ...	2,000.00
Kuber Vasant R., Bombay ...	1,000.00
Mankikar Ramarao M., Bombay ...	2,000.00
Mangalore Leela Bai, Bombay	1,000.50
Molahalli Shantabai Bhavani- shankar, Bombay ...	500.00
Murdeshwar S. D., Bombay ...	300.00
Murdeshwar Jayashri A., Bombay ...	500.00
Nadkarni Bhaskar P., Bombay	101.00
Padubidri Shantaram Rao, Poona ...	500.00
Pandit Devidas G., and Seetabai D., Bangalore ...	20.00
Ragade Bhavanishankar Rao, Bombay ...	1,001.00
Rao Davanand N., Wadala ...	1,001.00
Saletore Kamala B., Bombay ...	500.00
Savur Radha Bai, Bombay ...	500.00
Sherbet Ramachandra Rao, Udipi ...	100.00
Shibad Ganesh Rao, Madras	500.00
Ubhayadhareshwar Sitabai,	

Bombay ...	500.00
Udiyavar Ramesh Rao, Bombay ...	1,000.00
Ullal Kishore S., Poena ...	500.00
Ullal Subbarao A/c U. B. Shankar Rao, Mangalore ...	501.00
Total ...	<u>28,088.50</u>

Permanent Seva Capital :

	Rs. P.
Shri Betrabet S., Bombay ...	500.00
Shri Bijur Vasant S., Bangalore	1,000.00
Shri Bondal Ramesh Rao, Delhi	117.00
Shri Burde Bhavanishankar Rao, Bombay ...	200.00
Smt. Chikramane Varada Bai S., Gokarna ...	134.00
Smt. Divgi Kamala Bai, Dharwar ...	400.00
Shri Gokarn Murlidhar A., Dharwar ...	500.00
Shri Hattiangadi Sunder B., New York ...	4,000.00
Shri Hattikudur Ratnabai, Bombay ...	750.00
Shri Hemmadi Ramakrishna N., and Shalini R., Bombay ...	501.00
Kum. Hosangadi S. S., Bombay	500.00
Kalyanpur Jayavant S., Bombay	500.00
Shri Karnad Mangesh Rao R., Udipi ...	121.00
Shri Konaje Vasudev Rao, Bombay ...	50.00
Smt. Kulkarni Sushila Bai N., Bombay ...	68.00
Smt. Kulkarni Vimala V., Bombay ...	650.00
Smt. Kumble Rukmabai V., Kolhapur ...	100.00
Shri Manjeshwar Ananth Rao, Bangalore ...	1,500.00
Shri Nadkarni Venkatesh N., Sholapur ...	84.00
Shri Naimpally Somashekhar A., Bombay ...	750.00
Shri Pandit Dinesh V., Bombay	100.00
Shri Pandit Mohan V., Bombay	100.00
Shri Pandit Satish V., Bombay	100.00
Shri Pandit Suresh V., Bombay	100.00
Shri Pandit Sudhir V., Bombay	100.00
Shri Sashittal Vasant B., Bombay ...	1,500.00
Smt. Sowkur Tara Bai, Bangalore ...	100.00
Shri Sujir Sunder Rao, Shirali	2,500.00
Shri Udiyavar Anant Narayan Rao, Bombay ...	1,000.00
Shri Vombatkere D. R., Bangalore ...	100.00
Total ...	<u>18,626.00</u>

Priests' Subsidy Fund :

	Rs. P.
Baindurkar Mohan S., Bombay	12.00
Balsekar Gopal D. ...	11.00
Balse Narsing Bhat ...	10.00
Bangalore Srikar A., (U.S.A.) ...	30.00
Basrur Gopal G., Bombay ...	12.00
Bhat Shankar G. ...	12.00
Hattangadi Bhasker Rao, Shirali	10.00
Hattangadi Jagannath S., Calcutta ...	125.00
Hattikudur Uma Somnath, Bombay ...	7.00
Heble Krishna N., Bombay ...	12.00
Heble Sundari Bai, Bombay ...	12.00
Heblekar Gurudath K., Bombay ...	108.00
Hosangadi Madhukar B., Bombay ...	12.00
Kadle Purushotham, Bombay ...	6.00
Kallianpur Bhasker S., Bombay ...	24.00
Kallianpur Kishore B., Bombay ...	12.00
Kallianpur Madhukar S., Bombay ...	12.00
Kallianpur Ravindra B., Bombay ...	12.00
Kilpady B. A., Bombay ...	15.00
Kombrabail B. K. Bombay ...	25.00
Kundapur Gourang S., Bombay ...	11.00
Kundapur Shankar V., Bombay ...	11.00
Kundapur Vidya S., Bombay ...	9.00
Mangalore Arvind U., Bombay ...	11.00
Mangalore Gayathri A., Bombay ...	3.00
Mavinkurve Krishnanand, Bombay ...	12.00
Nadkarni Rammohan G., Bombay ...	5.00
Nagarkatti A. D., Bombay ...	50.00
Nagarkatti Seetha Bai, Bombay	12.00
Pombatmajal Ramesh V., Bombay ...	15.00
Sajip Ramakrishna S., Bombay	25.00
Sajip Sadanand S., Bombay ...	12.00
Salukere Pandurang N. Bombay ...	30.00
Shirali Ratnakar R. Kuwait ...	200.00
Shirali Ramanand M., Bombay	12.00
Shirur Gurudas S., Bombay ...	15.30
Sthalekar Prabhakar S., Bombay ...	12.00
Shri Krishna Bhajan Mandal, Bombay ...	101.00
Sujir M. R., Bombay ...	5.00
Talgeri Venugopal, Bombay ...	12.00
Vinekar Shivanand A., Bombay	12.00
Total ...	1,054.30

Social Amelioration Fund :

Benegal D. S., Kanpur ...	101.00
Calcutta Sabha: from a Devotee ...	250.00
Hosangadi Ganesh Sunder Rao, Bombay ...	10.00
Total ...	361.00

New Samadhi Fund :

Muzumdar Kalindhi (devotee who visited the Math) ...	25.00
Pombatmajal Ramesh V., Bombay ...	10.00
Total ...	35.00

Brotherhood Fund :

Gurucharandas, Bombay ...	15.00
Koppikar N. R. ...	10.00
Nadkarni Shankar Rao, Bombay ...	5.00
Sajip Ratnakar Rao ...	2.00
Savna B. G., Cochin ...	10.00
Total ...	52.00

Donation & Contributions :

Devotee of Bombay towards Dharma Prachar Expenses ...	100.00
Karnad Dinker Rao, Manga- lore, for 2 Elec. fans for Shri Samadhi Math, Man- galore ...	660.00
Koppikar N. R., Bombay ...	40.00
Kuber Anil Anant, Madras ...	45.75
Total ...	845.75

Special Contribution :

Mrs. Kumud P. Amersey, Bombay, towards Home for Arphans etc. (amount kept in deposit) ...	250.00
--	--------

Rathotsava Fund :

Aldangady R. S., Bombay ...	18.00
Andar B. R., Bombay ...	101.00
Andheri Sabha by way of donation ...	232.00
Bailur Shivanand S., Bombay ...	10.00
Gangolli S. B., Bombay ...	2.60
G. Shambhavi Bai, New Delhi ...	3.50
Hattiangadi K. S., Bombay ...	5.00
Hattiangadi Anusuya R. ...	15.00
Hemmady D. N., Bombay ...	101.00
Hoskote Smt. and Sri Vasant B., Bangalore ...	101.00

Pathshala Expenses :

		Rs. P.
Nadkarni S. S., Bombay	...	30.00
Pandit S. R., Bombay	...	20.00
Pandit P. S., Bombay	...	20.00
Shirali Sabha's contribution	...	25.00
Shirali Sabha's collections	...	15.50
Shirali Subbarao, Bombay	...	10.00
Total	...	709.00

Shri Krishna Bhajan Mandal, Matunga, Bombay	...	25.00
Naimpalli Dinker Rao, New Delhi	...	180.00
(Towards Pathshala current expenses)	...	205.00

**Golden Jubilee
Scholarship Fund :**

Religious Instruction Fund :			
Pombatmajal Ramesh V., Bombay	...	5.00	
Shirali Ratnakar R., Kuwait	...	100.00	
Total	...	105.00	
Nagarkatti Mukund Rao, Bombay	...	40.00	
Pejawar Mohan S., Bombay	...	25.00	
Shamrao Vithal Coop. Bank Ltd., Bombay	...	1,250.00	
Total	...	1,315.00	

—: oOo :—

**CORRECTIONS IN THE VANTIGA-PAYERS' DIRECTORY 1971-72
PUBLISHED IN THE JANUARY ISSUE OF SUNBEAM**

Page	Correction nature/reason	The corrected name, address, gotra, vantiga should read as under.
143	Gotra	Baindur Laxman S; ... K — —
128	do	do Rammohan S; ... K — —
68	Address changed	Gangoli Murlidhar S; } 2/7 Shanti CHS, Mogul Ln, do Ravishankar M; } Mahim, Bombay 16
148	New address	Gulvady Dr. Narsing U; } K3, B A R C Quarters, Chembur, do Shivanand N; } Bombay 400 071
69	Address	Kagal Pandurang A; 8 Kalpataru, Dhruv CHS, Prabhadevi, Bombay 400 025.
103	do	Kalbag Anil S; } B14, Amarhind CHS, Shradhanand do Ashok S; } Vileparle, Rd Extn, do Sadanand S; } Bombay 400 057 do Geeta A; }
146	Gotra	Kalyanpur Dinkar D; ... B — —
88	Address changed	Karkal Jaganath Rao S; 41B, Diamond Court 40 L. Jagmohandas Marg, Bombay 400 036
69	Name & Gotra	Karkal Shantharam S; 7 United House ... K — —
60	Surname	Kati Nirmala G; C/o P. N. Shirali (Karnad corrected to Kati)
73	Gotra	Kodikal Bhaskar K; } ... D — — do Prashant B; } do Sheetala P; } do Jayant B; }
76	Name omitted	Kulkarni (Fig. Lt.) Sunil S; C/o Mudur A.N., 1/4 Gurudev CHS, Worli Sea-beach, Prabhadevi, Bombay 400 025 ... D 101 —

- 139 New address Kumtakar Prabhakar M; E35, ACC Colony, P.O.
Jamul Cement Works, Durg Dist., M.P.
- 146 Name omitted Mallapur Suresh A; State Bank of India, P.O.
Udhna Udyagnagar, Surat Dist., Gujarat
State ... V 51 —
- 140 do Mudabidri Devidas P; Manager, Canara Bank,
Bijaigarh, Aligarh Dist., U.P. ... K 125 —
- 146 Name omitted Mullerpattan Soumitra K; Industrial and Contracting Co.,
Kuwait (Arabian Gulf) D 400 —
- 70 Changed address Murdeshwar Umeshrao S; 14 Dhanlakshmi Bldg.
& Gotra No. 2, Mogul Ln, Bombay 400 016 ... K — —
- do Durgadas S; } 305, Bldg No. 2, Mehta Park,
do Mohan S; } Pitamber Ln, Mahim,
70 Address do Sanjiv L; } Bombay 400 016
- 141 Name omitted do Vasant L; 266/3, G H Sector 19, P.O.
Gandhinagar, Gujarat State ... V 51 —
- 91 New address Nadkarni Dinkar N; E/2, Dattaguru CHS, Deo-
narpada Rd, Deonar, Bombay 400 088
- 70 do do Nandan V; 308, Mehta Park, Bldg. No.
3, Bhagojee Keer Ln, Mahim, Bombay
400 016
- 62 Vantiga figure Nadkarni Sanjiv M; ... — 20 —
- 62 Name omitted do Sudhir G; A/37/345 MIG Qrs, G Nagar,
Bombay 400 051 ... D 15 —
- 70 Vantiga figure Nadkarni Vimala D; Vasudev, Bhuvan. ... — 12 —
- 75 Address & Padukone Arvind S; Flat 73, Panchpushpa CHS,
Gotra Sion (E), Bombay 400 022. ... V — —
- 78 Name Padukone Dattanand B & Ramdas B; 25/26
Siddhivinayak CHS
- 112 Interest omitted do Ranganath N; 203 Om Eswari (1) ... V 61 15
- 124 Gotra Ragade Raghuvir G; ... B — —
- 66 Name omitted Sashitlal Ramanath R; 4 Megha Nivas, 755
Parsi Cly, Bombay 400 014 ... V 11 —
- 135 do Swami Shivanand Tirtha, Post Office Rd., Shirali — — 60
- 77 Surname Taggerse Umesh R; 1/20 Contractor Bldg., SVS
Marg, Bombay 400 028
(Kundapur changed to Taggerse)
- 71 do Talgeri Anil D; A/2 Prashant CHS, 139 S. Bapat
Mg, Bombay 400 016 ... D 24 —
- 71 Vantiga figure do Dinkar S; do ... D 60 —
- 71 do do Anand D; do ... D 36 —
- 62 Address Trikannad Gurudatt N; A/5 Nootan Nagar,
Turner Rd.
- 95 Address Vaknalli Dayanand N; A/15 Parvati Mansion,
173/6 A, Premji Mg. Bombay 400 007
- do do Nityanand N; do
- do Name & address do Radha N; do
- do Address do Ramnanand N; do
- do do do Sadanand N; do
- do do do Shyamala D; do
- do Name & address do Yashoda N; do

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)

1. Place of Publication	...	...	"Ullhas", 17, Laburnum Road, Bombay-7.
2. Periodicity of its Publication	...	...	Quarterly — about January, April, July and October.
3. Printer's Name	...	...	Premanand M. Sirur
Nationality	...	...	Indian
Address	...	...	Sirur Printing Press, 28 Mahimwala Bungalow, Khetwadi 12th Lane, Bombay 4.
4. Publisher's Name	...	...	V. Rajagopal Bhat.
Nationality	...	...	Indian.
Address	...	...	"Ullhas", 17, Laburnum Road, Bombay-7.
5. Editor's Name	...	...	V. Rajagopal Bhat.
Nationality	...	...	Indian.
Address	...	...	"Ullhas", 17, Laburnum Road, Bombay-7.
6. Names and addresses of individuals who own the newspaper and partners or shareholders holding more than one per cent of the total capital	...	...	Shri Chitrapur Math, Shirali, North Kanara (Mysore State) — ((Registered Public Trust). His Holiness Shrimat Parijanashram Swami of Shri Chitrapur Math (Sole Trustee).

I, Rajagopal Bhat Sunder Bhat Vittal, hereby declare that the particulars given above are true to the best of my knowledge and belief.

Dated the 1st April, 1973

V. RAJAGOPAL BHAT

Signature of Publisher

गुरुमठु आम्गोली माता । देवु दिवो तिक्का शाश्वतता ॥
गुरु जीवांलो जीवनु । तोचि नंदालो नंदनु ॥
कर्ता स्वधर्मराज्य बरें । चिरकाल चोड्डो खरें ॥
मुखान्तु सदा गुरुनाम । हृदयांतु आस्सो गुरुप्रेम ॥
आम्मि माग्थां सद्गुरुदेवा । सतत करयि तुगेलि सेवा ॥

ಗುರುಮಠು ಅಮ್ಮಿಲಿ ಮಾತಾ । ದೇವು ದಿವೊ ತಿಕ್ಕಾ ಶಾಶ್ವತತಾ ॥
ಗುರು ಜೀವಾಂಲೊ ಜೀವನು । ತೋಚಿ ನಂದಾಲೊ ನಂದನು ॥
ಕರ್ತಾ ಸ್ವಧರ್ಮರಾಜ್ಯ ಬರಂ । ಚಿರಕಾಲ ಚೊಡ್ಡೊ ಖರಂ ॥
ಮುಖಾಂತುಂ ಸದಾ ಗುರುನಾಮು । ಹೃದಯಾಂತು ಅಸ್ಸೊ ಗುರುಪ್ರೇಮು ॥
ಅಮ್ಮಿ ಮಾಗ್ತ್ಯಾಂ ಸದ್ಗುರುದೇವಾ । ಸತತ ಕರಯಿ ತುಗಲಿ ಸೇವಾ ॥

THE CALL DIVINE

In misty moonlight amid starry skies
The land beyond, of sweet dreams, lies
Dreams of joy, bliss, happiness divine
O Dreamer, surely can be thine!

Such dreams can thou have in this life
scaping in slumber from worldly strife,
But musty gray become these dreams of gold
When with thy eyes open thou dost behold!

Tho' afar from us this lasting bliss be
Near the Sadguru wilt this bliss thou see
For He the path knows — it is His world;
He has come to enlighten our world.

So dreamers of dreams that last not long
Come let us for this lovely dream long,
Towards this dream world let us step true
Bow at the Lotus Feet of the Sadguru.

Follow His tenets to lasting peace find
Right in the hidden realms of our mind —
Spirituality learn, hitch ourselves to this star
Who will us guide to that realm of bliss far.

Time will fly past, anon wilt thou see
Indeed bliss everlasting all around thee —
That dream world of bliss has come near too
Making all thy fondest dreams come true!

Blest be that day when awakened we sense
The touching nearness of the Ultimate Presence!
So, dreamers, come, let's be rid of this fuss,
Let's start for that dream world beckoning to us!

— DAWN

Editor : V. Rajagopal Bhat

Printer: P. M. Sirur, Sirur Printing Press, Khetwadi 12th Lane, Bombay-4
Publisher : V. Rajagopal Bhat, "Ullhas", 17. Laburnum Road, Bombay-7
for Shri Chitrapur Math, Shirali (NK)