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Acknowledge-Permission: Prof. Vempatikutumbashastri, Sampurnananda Sanskrit Vishvavidyala, Varanasi
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Send corrections to: sanskrit@cheerful.com

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I take refuge in the preceptor Shri ChandrashekharendrasarasvatI, the greatest pontiff of Shri KAnchI KAmakoTi PITham, because of the dust of whose lotus-feet this great land of India is made pious and is repeatedly blessed.

Note: The AchArya travelled on foot and made several circumambulations of our motherland on foot. (1)

I take refuge in the preceptor Shri ChandrashekharendrasarasvatI, who is well served by his disciple Shri Jayendrasarasvati and by his disciple’s disciple Sri Vijayendrasarasvati. (2)
जिनकी मूर्ति (शरीर) कठोर तप के कारण समुच्छयण प्राप्त कर ब्रह्मप्राप्ति की योग्यता प्राप्त कर चुकी है।। "मूर्ति मोहसमुच्छयणोः" धातु से मूर्ति शायद बनता है, अतः यह अर्थ धातव्य के अनुगत है। जिनका तनु, तप के कारण विचारवंश का विस्तार करने में सर्वथा सक्षम होने से अनभिमनीय है, जिनकी दृष्टि प्रसादायुक्त एवं करुणामयी है, जिनके अन्तःकरण में जीव-श्रावण का स्कृत्रण हो रहा है, ऐसे श्री चन्द्रशेखरवेन्द्र सरस्वती जी हमारी शरण हैं, मैं प्रपतिपूर्वक उनकी शरण में जा रहा हूँ।। ३॥

I take refuge in the preceptor Shri Chandrashekhararendra Sarasvat, whose form is lean because of strenuous austerities and who is yet indomitable, whose look is peaceful, sweet and full of compassion and whose contemplation is on the supreme Reality. (3)

I take refuge in the preceptor Shri Chandrashekhararendra Sarasvat, whose appearance is peaceful, whose manner of speech is peaceful, whose mind is peaceful, whose gait and smile is peaceful, and whose eyes are peaceful and filled with compassion. (4)
I take refuge in the preceptor Shri Chandrashekarendra SarasvatI, who is accessible because of his sweet and gentle manner of speech and soft glances, and yet who seems invincible because of his strenous and awe-inspiring practice of yama and samyama.

Note: yama is a technical term of YogashAstra; ahimsa = non-violence, satyam= speaking truth, asteyam = non-stealing, brahmacharyam = celibacy, and aparigrahah = non-acceptance of offerings; these are called yamas in the YogashAstra; saMyama means self control. (5)

“मूत तपः”, प्रसरणात्मक एष धर्मः:
“ढानं हि गन्तु”, “चलनात्मकमस्ति तेजः”।

इत्यथ क्षमयं कलयं जना अजयं
श्रीचन्द्रशेखरुपुरुष दारण्य प्रपधे।।

जो तप के मूतरूप हैं, जो गतिशील धर्म की मूर्ति हैं, जो गामन करनेवाले डाराँ हैं, जो चलनात्मक तेज हैं। इस प्रकार जिनके बारे में लोक निर्देश आकस्मिक किया करते हैं, उन श्री चन्द्रशेखरुपुरुष सरस्वतीरूप गुरु की शरण में में प्रपतिपूर्वक गामन करता हैं।।

I take refuge in the preceptor Shri Chandrashekarendra SarasvatI, whom people feel to be tapas embodied, dharma that is living and moving, knowledge that walks and effulgence that moves. (6)

लोकाभिरक्षणपरामभयात्मिकं यो
I take refuge in the preceptor Shri ChandrashekharendrasarasvatI, who remains established forever in the supreme Reality, who is peaceful, who rises one hand in protection of all mankind, and holds the monk’s staff in the other.

Note: The AchArya was consistently very particular in holding the staff as ordained in the shAstras. (7)

I take refuge in the preceptor Shri ChandrashekharendrasarasvatI, on whose neck are rows of sacred rudrAkSha necklaces, on whose forehead is the auspicious ash, on whose head is tulasi and in whose hand is a water-pot made of wood.

Note: The AchArya introduced wooden utensils for his personal use. Also, he is used to wear huge number of garlands of tulasi, bilva and lemons on his head in his own characteristic way. (8)
I take refuge in the preceptor Shri Chandrashekhararendra Sarasvati who remains always in meditation sitting in the corner of a room constraining his body and revealing only a part of it through some window or the other as though out of fear from people, though he has attained the state of fearlessness.

Note: During the Acharya’s stay at shivAsthAnam his near invisible posture became wellknown to his devotees. (9)

I take refuge in the preceptor Shri Chandrashekhararendra Sarasvati the revered one, who having dissolved the gross bodies such as annamayakosha etc., into the subtle one and having fixed himself steadily in the most subtle ether called ‘dahara’ shines forth embracing the one reality without a second.

Note: In the Taittiriyopanisad five sheaths namely, annamaya, prANamaya, manomaya, vijnAnamaya and Anandamaya are described in detail. It is also described that every succeeding sheath is internal and subtle with regard to the previous sheath. Dahara is the cavity in the heart. Meditation of it as Brahman is enjoined in the Upanisads. (10)
I take refuge in the preceptor Shri Chandrashekhearendra Sarasvati, whose uncommon looks and smile reveal his inward experience of the ultimate reality that is one without a second, that is transcendentally real and attained dissolving the gross world into it. (11)

यस्येव वामनशरीरपूतो गुणाद्वे
खेत्तिकमो हि महिमा विशालीकरोति ।
ब्रह्मस्य दीस्यस्य महिमातिरिकं
श्रीचन्द्रशेखरगुंरुः शरणं प्रपधे ॥ १२ ॥

I take refuge in the preceptor Shri Chandrashekhearendra Sarasvati, the ocean of good and auspicious qualities, who possesses a small and short figure, but whose greatness which fills all the three regions, establishes the glory of severe penance made on Brahman.
Note: The terms ‘vAmana’ and ‘trivikrama’ signify two forms of one and the same Vishnu in his fifth incarnation. The first one is short and the second one is so vast that it filled all the three worlds. These terms are used to describe the physical form and the glory of the AchArya respectively. (12)

ओारतत्चमनिशं हृदि भावयन यः:
प्राणातिरिक्षं हृदि सुरस्थिरकायद्धि:
निर्वाचतीर्थ इव भाति सुदीमूर्ति:
श्रीचन्द्रशेखरजगुरुं दारणं प्रपये ॥ १३ ॥

I take refuge in the preceptor Shri Chandrashekarendra SarasvatI, who shines steadily poised like the flame of a lamp that is undisturbed in the absence of wind, and whose form is thus effulgent on account of his stopping the breath through prANAYama and attaining steadiness in body and looks, and who remains in contemplation upon the supreme reality which is revealed in the letter ‘OM’ in his mind. (13)

निवायिधेवहिभवं शतपूणमायुः:
साधीव दर्शयति यो गुरुयोगसिद्धि: ॥
नानश्रायोष्टिनं न च केवलमस्वत्तथः
श्रीचन्द्रशेखरजगुरुं दारणं प्रपये ॥ १४ ॥

I take refuge in the preceptor Shri Chandrashekarendra SarasvatI, who having lived a full life of hundred years demonstrates the greatness of yoga which is attained only by one who is neither indulgent in worldly objects nor shies away from them, putting them to the uses of necessity. (14)
I take refuge in the preceptor Shri ChandrashekharendrasarasvatI, whose looks are transworldly, peaceful, fully adorned with sattvaguna, radiant and overflowing with compassion. (15)

I take refuge in the preceptor Shri ChandrashekharendrasarasvatI, who sports an inexplicable smile and whose eyes are effuigent because of the joy of having established himself in the reality which is of the nature of consciousness, which is the eternal truth without any attribute, which is one without a second and which is the content of the Upanisadic teachings. (16)
I take refuge in the preceptor Shri ChandrashekharendrasarasvatI, who stands as an exceptional and matchless example of the ‘muni-hood’ described in the purANas, shAstras and the RAmAyaNa and who exemplifies the code of conduct of a sannyAsin during the present times of kali. (17)

I take refuge in the preceptor Shri ChandrashekharendrasarasvatI, who is truly Shankara come again inspiring all good people to perform various rituals enjoined in the Vedas and explaining the dharma envisaged in the Vedas and making known the significance of the Agamas and the Tantras. (18)

I take refuge in the preceptor Shri ChandrashekharendrasarasvatI, who is truly Shankara come again explaining the faultless truth of Advaita and establishing a multitude of disciples in all directions of the world. (19)
भूमि भ्रमण प्रचुरयन सकलां बैदान।
आद्वैतमेव कथयन प्रथमन स्वधर्मम्।

सम्बोधन जनतितं परशुराः यः
श्रीचन्द्रशेखरसुरुं शरणं प्रपधे॥ २१॥

सम्पूर्ण भारत-भूमि के भ्रमण के द्वारा सम्पूर्ण वेदों को समृद्ध करते हुए अद्वैत तत्त्व के उपदेश के द्वारा अपने धर्म का विस्तार करते हुए जन-समृद्ध का अधिकारिता के अनुसार उचित सम्बोधन (जागरण) करते हुए जो द्वितीय शास्त्रभगवत्याद की तरह आचरण कर रहे हैं, ऐसे श्री चन्द्रशेखरवेंद्र सरस्वती गुरुपाद की शरण में अन्त्य साधनों का तिरस्कार कर मैं प्रपतिपूर्वक गमन करता हूँ॥ २२॥

मादाधिपत्यगुरुतां गुरुणा निवृत:।
स्वीकृत्य विश्वविदितं हि मधः चक्कार
श्रीचन्द्रशेखरसुरुं शरणं प्रपधे॥ २२॥

वाल्यावस्था में दैवयोग से काशीकामकोटि-मठ का प्रक्ष्य-भार एवं गुरुव के गुरुतर भार के उद्धार के लिए गुरु की आज्ञा को स्वीकार कर जिन्होंने काशीकामकोटि-मठ को विश्वविदित
I take refuge in the preceptor Sri Candrashekarendra SarasvatI, who has been made to fulfill the arduous duty of heading the KAnchi KAmaKiTi Matha at a very young age by his guru under unexpected and accidental circumstances, and who having accepted it has, indeed, made the Matha known to the entire world. (22)

I take refuge in the preceptor Shri Chandrashekarendra SarasvatI, who has sanctified this world by his tours, who is endowed with glory and fame, who has directly experienced the reality which is described by the Upanishadic texts and who by his mere presence washes away all kinds of sins. (23)

I take refuge in the preceptor Shri Chandrashekarendra SarasvatI, for whom activity is always directed towards the furtherance of Vedic and shAstraic studies, for whom the garlands to be worn are of the holy leaves of bilva and tulasi and for whom the thing to be destroyed is the sin of his disciples. (24)
I take refuge in the preceptor Shri Chandrashekarendra Sarasvati, who is indeed an embodiment of all the tirthas, who shines forth as a person more pious than all the tirthas and who makes the tirthas themselves more pious by bathing in them, during his several pilgrimages and circumambulations of the country by foot.

Note: tirtha means places of holy water.

Cf. भविष्यः भागवतः: तीर्थभूतः: महीतले तीर्थाकुर्विन्ति तीर्थानि स्वान्तस्येन गदामृता। (25)

I take refuge in the preceptor Shri Chandrashekarendra Sarasvati, who reveals his true form of DakShiNAmUrty, the form of Shiva as wisdom incarnate, by such acts as convening eminent scholars for discussion and addressing them and by elucidating the true significance of the meaning of the Vedas and the shAstras to them.

Note: It is in the good experience of Pandits that quite often they were unable to answer the questions posed by the AchArya during shAstraic conventions. At the end he used to clarify them himself. (26)
I take refuge in the preceptor Shri Chandrashekharendra SarasvatI, who has manifested himself in this world to teach us the Advaita (i) which was propounded by Shri Shankara, (ii) which is the most auspicious of all philosophies, (iii) which alone is competent refuting the difference between the jIvAtman and the paramAtman, (iv) which is as sweet as nectar and (v) which is established by the Upanisads. (27)

I take refuge in the preceptor Shri Chandrashekharendra SarasvatI, who always worships and meditates upon the divine feet of Kamaksi, who fulfills all the desires (kamas) of his devotees, who heads the KAmA KoTi PIta and who yet remains without any desire. (28)
I take refuge in the preceptor Shri Chandrashekhararendra SarasvatI, who possesses unique uniformity of thought, word and action, and who gives messages of good counsel prompted by his own convictions and practice in a unique way. Indeed, he exists forever as Advaita personified. (29)

I take refuge in the preceptor Shri Chandrashekhararendra SarasvatI, serving whose feet endows one with the most unattainable and coveted positions, seeing whom is to see all that is to be seen, contemplating upon whom gives one all auspiciousness and enables one to attain all that is desired. (30)
I take refuge in the preceptor Shri Chandrashekarendra SarasvatI, who is the AchArya par excellence, who possesses the power of tapas in abundance, whose face is both majestic and beautiful with bliss permeating through every pore, who is indulgent in offering the boon of fearlessness to his disciples, and who is great in every way. (31)

I take refuge in the preceptor Shri Chandrashekarendra SarasvatI, who having turned his eyes inward, experiences the entire world as a dream and who yet performs all his actions, distancing himself as the witness of his own good deeds performed by his physical and mental faculties. (32)

I take refuge in me preceptor Shri Chandrashekarendra SarasvatI, who is manifest as the personification of qualities like sama and dama, who has been adored by all his disciples as well as by others, and who maintains silence; and who has thus silenced his critics, by exhibiting his uniform and consistent life-style.

Note : Control of the internal organ (mind) is called shama and control of the external organs such as eye etc. is called dama. (33)
I take refuge in the preceptor Shri ChandrashekharendrasarasvatI, whose life is totally committed to the protection and propagation of sanAtana dharma, whose life most competently protects our spiritual wealth and whose life stands as witness to the full span of the twentieth century. (34)

I take refuge in the preceptor Shri ChandrashekharendrasarasvatI, who has cut asunder the knot of samsAra, for the sake of relieving the people who have been afflicted by the disease of samsAra and whose looks are warm and friendly with compassion overflowing them. (35)
I take refuge in the preceptor Shri Chandrashekharendra Sarasvati, who cares equally for the wealthy and the poor, the scholar and the illiterate, the young and the old, whatever one may be, only if he is of good conduct. (36)

I take refuge in the preceptor Shri Chandrashekharendra Sarasvati, who listens to the woes of his disciples, who contemplates on remedies to relieve them of their sorrows and who instructs the disciples accordingly and is indeed, therefore, the head of a large family though he remains a sannyasin himself. (37)

I take refuge in the preceptor Shri Chandrashekharendra Sarasvati, who being a mendicant, considers the world for his family, because of his constant travel and access to funds, collecting and then giving away for the welfare of all as father does his children. (38)
I take refuge in the preceptor Shri Chandrashekharendra Sarasvati, who being liberated himself, performs, in a detached manner, actions that are good to all people, with a view to teach the world the truth about dispassionate action and who thereby justifies his status as jagadguru or the teacher of the world. (39)

I take refuge in the preceptor Shri Chandrashekharendra Sarasvati, whose life of a hundred years is complete, whose counselling is complete, whose penance is complete, whose exposition of the supreme being (paramAtman) is complete, whose actions are complete and who is himself in every way complete. (40)
I take refuge in the preceptor Shri ChandrashekhardrasarasvatI, who performs only those actions that are necessary to sustain his body and which cause good to all humanity, who offers his devotion to the manifest form (SaguNa Brahma) in the form of Lord Siva and whose wisdom is centered round the pure consciousness which is revealed only in one’s own experience. (41)

I take refuge in the preceptor Shri ChandrashekhardrasarasvatI, who is considered an exemplar of Karmayoga because of the actions he performs for the good of the society, who is considered an exemplar of bhaktiyoga because of his surrender to Lord Shiva and who is considered an exemplar of jnAnayoga because of his direct perception and experience of the atman.

Note: These three yoga which are considered to be mutually complimentary are well described in the texts like the BhagavadgitA. The AchArya is described as an exemplar of all the three yogas. (42)
I take refuge in the preceptor Shri ChandrashekharendrasarasvatI, who is peerless and can be matched with himself alone in his mastery of the many kinds of yoga, in his protection of the varied and great traditions and in his possession of an abundance of virtues such as Sama and dama. (43)

I take refuge in the preceptor Shri ChandrashekharendrasarasvatI, who is intolerant of pomp and show, who is disinterested in politics, who does not accept service rendered to him with self-interest, who is pleased to accept only such services rendered to him by all the three instruments of services, namely, mind, speech and body. (44)
I take refuge in the preceptor Shri Chandrashekarendra Sarasvati, whose preference is to enjoy solitude, but who stays in crowded cities also for long periods often, in order to guide mankind which is in distress because of its loss of direction in life. (45)

I take refuge in the preceptor Shri Chandrashekarendra Sarasvati, perceiving whom one is convinced of the truth of Shri Shankara's life which is otherwise so wondorous and superhuman that it might be considered a myth by people. (46)
always contemplates upon the incident to understand the philosophical significance of the divine robber, Hara. (47)

I take refuge in the preceptor Shri Chandrashekharendra Sarasvati, who having taken the responsibility of being the head of the great KAnchi PIta having been consecrated at a tender age of thirteen, holds his office strictly according to the prescriptions. (48)

I take refuge in the preceptor Shri Chandrashekharendra SarasvatI, who having cut the knot of samsAra feels compassion for people who, like the cat that has put its head into the milkpot greedily, and then rolls on the floor and struggles for life, have entangled themselves in samsAra and are struggling to be free. (49)
I take refuge in the preceptor Shri ChandrashekharendrasarasvatI, who was indifferent to
the throne, the colourful garments, the many types of necklaces and the crown, even though
the heads of the mathas are permitted to put them to use. (50)

I take refuge in the preceptor Shri ChandrashekharendrasarasvatI, who in spite of having
entered the fourth Ashrama, the state of sannyAsa, extended his blessings to the struggle
for the freedom of our country by wearing clothes of khAdi, the cloth that is held in high
esteem, an effective tool for the liberation from slavery, and which is the best for the welfare
of the society.

Note: The AchArya wore exclusively KhAdi clothes till he attained siddhi. (51)
I take refuge in the preceptor Shri Chandrashekhararendra SarasvatI, who being intent in protecting the Vedas is most competent in doing so, has constituted a huge trust for this purpose, who has inspired many to undertake the adhyayana of shAkhAs that are on the verge of extinction and who has thereby succeeded in protecting several such SakhAs. (52)

यस्सर्वधर्मसमभावनायातिधर्मी
धर्मं स्वकेदभिरतिमेव सदामिच्छेद्।
धर्मान्तरग्रहणकर्मणि हेतुभावात्।
श्रीचन्द्रशेखरगुप्ते शारणं प्रपधेः॥५३॥

I take refuge in the preceptor Shri Chandrashekhararendra SarasvatI, who having transcended all dharmas and who holds all religions in all equal vision, always propogates one’s pursuance of one’s own specific religion alone, for want of any good reason to convert from one religion to another. (53)

वर्णाणात्वन्तरविभागशतेषु सत्सु
वैविध्यादिदर्पणो दिशाति स्वके यः।
सहस्रसंवेगवृद्धिमयेक्षमाणः
श्रीचन्द्रशेखरगुप्ते शारणं प्रपधेः॥५४॥

I take refuge in the preceptor Shri Chandrashekhararendra SarasvatI, who having transcended all dharmas and who holds all religions in all equal vision, always propogates one’s pursuance of one’s own specific religion alone, for want of any good reason to convert from one religion to another. (53)
I take refuge in the preceptor Shri ChandrashekharendrasarasvatI, who advocates alliances of marriages within one’s own community in a society where several hundreds of communities exist, only with a view to protect each and every group within the larger whole of the society. (54)

I take refuge in the preceptor Shri ChandrashekharendrasarasvatI, who in spite of being committed to the protection of varNas and Ashramas, never shows any disparity in his compassion to any one and who thus reconciles his individual point of view and the social point of view in an amicable way.

Note: From the point of view of AchArya, who is liberated while living, varNas and Ashramas are irrelevant. But from the point of view of the world they are very much relevant to uphold shAstraic instructions and to maintain the equilibrium. The AchArya’s point of view is pAramArthika whereas the point of view of the world is vyAvahArika. He has reconciled both these seemingly opposite views in his own unique way. (55)
I take refuge in the preceptor Shri Chandrashekharendrasarasvati, who has called for the donation of rice and money according to one’s capacity for the offering of flowers, dhUpa and naivedya in the temples. (56)

I take refuge in the preceptor Shri ChandrashekharasarasvatI, who has helped the renovation of the dilapidated temples in KAnchIpuram by such methods as wandering in the city, and by himself staying in them for some time to highlight the greatness and auspiciousness of these temples.

Note : During the AchArya’s memorable stay at SivasthAnam, it was in the experience of the visiting devotees to enquire about the place of his stay and to search for and locate it with great difficulty. (57)
I take refuge in the preceptor Shri Chandrashekharendra SarasvatI, who advises all to perform the musical rendering of the names of Vishnu-VishnusankIrtana - which gives all things desired, which gives solace to the mind, which is suited to shruti and laya and which is the destroyer of “kali”. (58)

I take refuge in the preceptor Shri Chandrashekharendra SarasvatI, whose sudden withdrawal into silence even in the middle of conversations with visitors, leaves people around him wonder-struck. (59)

I take refuge in the preceptor Shri Chandrashekharendra SarasvatI, who continues to perform arcanA (worship) even after completion of the nAmAvali during the ritualistic worship of KAmAkShi and thereby causes the priests to chant the nAmAvali again. (60)
व्यास-पूजन के अवसर पर, अपने दोनों हाथों से व्यासदेव की प्रतिमा को अपने हृदय में समेट कर ले जाते समय जो अद्वैतमूर्ति ग़ज़ा का जल लानेवाले भगीरथ की तरह प्रतीत होते हैं, ऐसे श्री चन्द्रशेखरेन्द्र सरस्वती गुरुपाद की शरण में अन्य साधनों का तिरस्कार कर में प्रपतिपूर्वक गमन करता हूँ । विशेष- व्यास जी ने ब्रह्मसूत्र की रचना कर अद्वैत-ग़ज़ा का उद्धव किया; किन्तु यहाँ पर उसके प्रचार एवं सर्वेस्तन गमन का कार्य भगीरथ-सदन आचार्य शंकर एवं उनके अनुयायियों ने किया । यही तथ्य यहाँ स्थापित है ॥ ६१ ॥

I take refuge in the preceptor Shri Chandrashekhararendra SarasvatI, who is hailed as Bhagiratha bringing down to us the Advaita GangA, while holding the idol of VyAsa against his chest and taking it to the place of worship during VyAsa-pUjA. (61)

यः स्वामिनाथभगवान् प्रणवं स्वपित्रे
सर्वतमकाय जगतां गुरवे दिदेश ।
तस्येव रूपमपरं मनुते जनों ये
श्रीचन्द्रशेखरगुरु हर्षारणं प्रपद्ये ॥ ६२ ॥

जिन्होंने स्वामीनाथ भगवान् के रूप में अवतीर्ण होकर अपने पिता एवं जगत के गुरु भगवान् शिव को प्रणवोपसना का रहस्य वतलाया, ऐसे स्वामीनाथ का ही दूसरा रूप जिसको लोग मानते हैं, ऐसे श्री चन्द्रशेखरेन्द्र सरस्वती गुरुपाद की शरण में अन्य साधनों का तिरस्कार कर में प्रपतिपूर्वक गमन करता हूँ ॥ ६२ ॥

I take refuge in the preceptor Shri Chandrashekhararendra SarasvatI, whom people consider to be a manifestation of Lord SvaminAthan who initiated his father Lord Siva, the teacher of all the worlds, into the meaning of the mystic praNavopAsana.

Note: It may be noted that the name of the AchArya before he was initiated into the sannyAsa was SvAminAthan. (62)

पन्नवा चरन भरतभूमिमनेकवारः
सम्पाद शिष्यधनमहृतसहवा यः ।
सम्भावेमेव सकलं जगतीति शासित
श्रीचन्द्रशेखरगुरु हर्षारणं प्रपद्ये ॥ ६३ ॥

इस भारतवर्ष की भूमि में अनेक बार पैदल भ्रमण कर, अद्वैत संस्कृत में शिष्यों को दीक्षित कर असम्भव को सम्भव करनेवाले जो आचार्य-चरण जगतीति और सब कुछ सम्भव ही हैं, असम्भव कुछ नहीं हैं, ऐसा उपदेश देते हैं; उन श्री चन्द्रशेखरेन्द्र सरस्वती गुरुपाद की शरण में अन्य साधनों का तिरस्कार कर में प्रपतिपूर्वक गमन करता हूँ ॥ ६३ ॥

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I take refuge in the preceptor Shri Chandrashekharendra SarasvatI, who has shown that nothing is impossible in this world by his walking across the length and breadth of this vast land on foot several times, and thus earning an abundant wealth of devotees all over the country. (63)

वेदोक्तधर्मचरणेण प्रतिपादितहानिः
विधाः सु श्रृद्धिशः प्रतिपादिताः।
ब्रह्मारोपेक्षकरणेऽखुनिदर्शनं यः
श्रीचन्द्रशेखरगुप्ताः दारणं प्रपते॥ ६४॥

वेद-प्रतिपादित धर्म का आचरण करने में, वेद से निषिद्ध का त्याग करने में, उपनिषद में प्रतिपादित विधाओं (उपासनाओं) का अभ्यर्थ हित निश्चयक ज्ञान रखने में तथा ब्रह्म का आरोपेक्षा साक्षात्कार करने में जो शोभन निदर्शन (द्वांश्य) हैं, ऐसे श्री चन्द्रशेखरेन्द्र सरस्वती गुप्ताद की शरण में अन्य साधनों का तिरस्कार कर में प्रस्तुतीपूर्वक गमन करता हूँ।॥ ६४॥

I take refuge in the preceptor Shri Chandrashekharendra SarasvatI, who is exemplary in conducting the rituals enjoined in the Vedas, in abandoning the actions condemned in the Vedas, in undertaking the upAsanAs prescribed in the Upanishads and in attaining the realisation of Brahman. (64)

यस्येव दीपकपुष्पः परमात्मकं-पूण्यात्मकं विगृहितातिकितबन्धनस्य ।
अति स्थितो हि मनुष्येऽस्मात्वसि अस्मात्ववस्ते ॥ श्रीचन्द्रशेखरगुप्ताः दारणं प्रपते॥ ६५॥

तप के कारण दीपक वपुवाले, सर्वत्र परमात्म-द्वषी रक्षनेवाले, सम्पूर्ण वन्धनों का विगृहित होने से जीवनमुक्तवस्था में विराजमान जिस यतिराज के सम्पूर्ण स्थित व्यक्ति अपने को अत्यन्त धन्य मानते हैं, ऐसे श्री चन्द्रशेखरेन्द्र सरस्वती गुप्ताद की शरण में अन्य साधनों का तिरस्कार कर में प्रस्तुतीपूर्वक गमन करता हूँ।॥ ६५॥

I take refuge in the preceptor Shri Chandrashekharendra SarasvatI, who possesses a glowing physical structure, whose vision is fixed in ParamAtman, who is liberated, whose bondages of various kinds have been destroyed and standing in whose presence one feels himself as being blessed plentifully. (65)

यस्येव पूर्ण-परिपूर्त-परात्मवायुः
दीपस्य चेह सहजन्म-सहागिवामेऽ॥
धन्या चकासित जनता भुवि भारतीया
श्रीचन्द्रशेखरगुप्ते शरणं प्रपणे ॥ ६६ ॥

जो पूर्ण पवित्र परतचे के साक्षात्कार से प्रदीप हैं, जिसके कारण उनके साथ भारतभूमि में जनम लेनेवाला तथा साथ-साथ निवास करनेवाला जनसमूह अपने को हर्ष दील गोया है तथा जो भास्मान अपने स्वरूप में विराजमान हैं, ऐसे स्थी चन्द्रशेखरेण्ड्र सरस्वती गुरुपाद की शरण में अन्य साधनों का तिरस्कार कर में प्रपतिपूर्वक गमन करता हूँ ॥ ६६॥

I take refuge in the preceptor Shri Chandrashekharendra Sarasvati, whose realisation of the complete and auspicious ParamAtman has rendered him radiant, by whose contemporaneity in birth and life the humanity in India is blessed. (66)

"योस्तन्तः प्रविद्य मम वाचिमां प्रसुस्वां
सशीव्यत्त्विलशक्तिकरः स्वधास्ता।
हृदये सुपदरचने परिचोदयंस्त
श्रीचन्द्रशेखरगुप्ते शरणं प्रपणे ॥ ६७ ॥

जो सम्पूर्णा शक्तिसम्पन्न परमात्मा शरीर के भीतर प्रवेश कर अपनी शक्ति के द्वारा मेरी गाढ़-निद्रा में निमंड्र वाणी को सहीस हित करने के द्वारा सुन्दर पद्ध-रचना में प्रवृत्त कर रहा है, उस परमात्मा के स्वरूप में विराजमान श्री चन्द्रशेखरेण्ड्र सरस्वती गुरुपाद की शरण में अन्य साधनों का तिरस्कार कर में प्रपतिपूर्वक गमन करता हूँ ॥ ६७॥

I take refuge in the preceptor Shri Chandrashekharendra SarasvatI, the all-powerful, who having entered me in spirit has kindled my dormant capacity for verbal expression and has caused by his might the composition of these good poems.

Note : The first half of this verse forms the words of Dhruva in the Srimadbhagavata. (67)

यहिव्यादकमले नवपश्चिमः
सम्प्रृजितसिवतमेव शुभं शरणे ।
श्रीचन्द्रशेखरयतीन्द्रसरस्वती वो
महाय सदैव बरदायुस्तु गुरुर्गिरिंश: ॥ ६८ ॥

नव पद्ध-पुष्पों से सुपुष्पित जिनके दिव्य पादपास्मादकल्याणस्वरूप, शुभ देवनेवाले तथा
शरणागत की रक्षा करनेवाले हैं, ऐसे पादपास्मादले यत्ववर श्री चन्द्रशेखरेण्ड्र सरस्वती जी
महाराज, जो अतिदाय गरिमामय गुरु हैं, वह आप सबके लिए और मेरे लिए भी अभीष्ट की
प्राप्ति करनेवाले हों । अर्थात् हम सबको आचार्यचरण से अभीष्ट की प्राप्ति हो ॥ ६८॥
May Shri Chandrashekharendra Sarasvati, the greatest of all the preceptors, whose lotus feet are auspicious, the giver of all good things and the sole refuge and which are worshipped with the flowers of these new verses, grant to you and me all that is desired. (68)

Composed and translated in Hindi and English by
Professor Vempati Kutumba Shastri
Proofread by Vani V.

Shri Guru Prapattih
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Please send corrections to sanskrit@cheerful.com