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VANAMĀLĀ

మాత్రమే

VEMPATY KUTUMBA SASTRY

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by

Vempaty Kutumba Sastry

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Dr. Vempati Kutumba Sastri is closely associated with us for a long time. He is a well known scholar in the sastras. Not only he is a sastraic scholar but also a poet too. We felt happy by going through his poetic compositions. "Srisavimsati" "Sriguruprapatti" and "Dhanyastakam." His devotion towards his gurus and the God is made known through these poems. This may stand as a model for all orthodox people and may strengthen their devotion towards their gurus and God. Sri Sastri may continue his efforts of composing poems and through them, may lead the people in the path of devotion. Our blessings to him.

Narayanasmiti
विषयसूचिका

Acknowledgements
The Warmth of words

Dr. I. Panduranga Rao

Preface

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This book is dedicated to the memory of my parents, Srimati Vempati Rajyalakshmi and Sri Vempati Jagannadham, who were embodiments of love, patience, straightforwardness, penance, justice and piety and who, placing the burden of the household at the feet of the Almighty, made me what I am today, at the cost of their personal comforts.
Acknowledgements

I offer my sāstāṅga-pranāms at the feet of Their Holiness Sri Jayendrasarasvati Swamy varu and Sri Sankaravijayendrasarasvati Swamy varu the Sankaracharyas of Sri Kanchi Kamakoti Peetham, for their blessings in the form of Śrimukham.

I remain deeply indebted to Dr. I Panduranga Rao, formerly Director, Bharatiya Jnanapith, Bharatiya Bhasha Parishad and Union Public Service Commission, for his kind “Warmth of Words” which I deem more as the outpourings of his unfathomable sahṛdayatā than the merit in my poems.

I express my thankfulness to Dr. V. Subba Rao, IAS, the Executive Officer, and to the authorities of the Tirumala Tirupati Devasthanams, Tirupati for their generous grant of Rs. 6,277 as aid to publish this book.

I express my deep sense of gratitude to Prof. P Balasubramanian, formerly Chairman, Indian Council of Philosophical Research, New Delhi, Prof. S. B. Raghunathacharya, formerly vice-chancellor, Rashtriya Sanskrit Vidyapeetha, Tirupati for their help and encouragement in undertaking and accomplishing the publication of these poems.

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I shall ever remain grateful to Dr. Sujata Vijayaraghavan, Senior Lecturer, Dept. of English, Pondicherry University for her laudable efforts in bestowing charm and form to my English translation. I remain thankful to Dr. V. Vizialakshmi, Head, Dept. of Hindi, Pondicherry University for her kind efforts to refine my Telugu translation and to bring it to the shape as would appear in the following pages. My thanks are also due to my wife Smt. Jyotshna who prepared the press copy for more than once and extended all possible help and co-operation. I offer my thanks to Mrs. Annapurna Graphics, Tirupati, for their prompt and neat execution of the type setting and printing.

V. Kutumba Sastry
THE WARMTH OF WORDS

It was with great pleasure and blissful bloom within that I went through the poem ‘Guruprapatti’ with ‘Dhanyāstakam’ appended to it. While going through these poems (about 76) I was reminded of a similar work ‘Gurupraśasti’ of late Sri Jatavallabhula Purushottam, also a close devotee of His Holiness Paramacharya Swami, which I had the fortune of rendering into English. I felt in my heart of hearts that this ‘prapatti’ is a valuable continuation of the same line of ‘Guruvandana’ and a substantial contribution to the genre projected and promoted from time to time by the time-honoured poets, seers and saints of this land. I went through these verses in a single sitting without any punctuation in my assimilation of the word-culture behind the sense conveyed with genuine heart.

Prof. Sastry rightly drew inspiration from the great devotee Dhrupa of Śrīmad Bhāgavatam when he quoted his lines in one of these words to admit that his preceptor Sri Chandrasekharendra Saraswati, the treasure-house of the eternal power of internal bliss, himself seated in his heart of hearts kindled his latent power and made him compose these poems. In fact, the most of the masterpieces of the world literature found their glorious self expression only when the writer feels within that what is said is only retold after hearing or overhearing some unheard voices. This is the secret behind the sweetness of the poem ‘Guruprapatti’ and its appendix ‘Dhanyāstakam’ reaffirms this.

The other two pieces ‘Śrīśavīṁśati’ and ‘Śrījagannāthaśodāsi’ are also equally elegant and expressive of the language of the soul which Prof. Sastry tried to express through his heart well trained in the art of articulation. One need not go to Tirumalai to see the Lord if one can carefully go through the 20 verses of Śrīśavīṁśati with the same
wavelength of devotion and dedication. The verses present the Lord before the reader with all the vibrations the temple and the idol impart in the Sanctum-Sanctorum.

Śrī Jagannāthaḥaśodaśi is a fine blend of temple-culture and the composite culture contemplated by the constitutional authorities in our country. The way Lord Jagannatha exercises natural control over the whole universe bringing the whole creation under one roof without any effort is very well brought out in these 16 verses ending with the most popular tone addressing the Lord:

"Jagannātha! tvam me gatiragatikasyaśi bhagavan!"

This reminds us of the popular tune sung by the masses devoted to Lord Jagannatha:

"Jagannāthasvāmī nayanapathagāmī bhavatu me"

While concluding my words of warmth on going through the three to four poems composed by Prof. Sastry and sent to me for appraisal, I would only pray to the Lord of my heart to accommodate this promising devotional poet in His heart of hearts as He is already seated in the heart of all living beings. He should only extend His habitation to the inanimate world of words and breath life into them so that the world at large may live in peace.

OM

Śāntiḥ Śāntiḥ Śāntiḥ

I. Panduranga Rao
PREFACE

Those were the days of early 1993, when I was compelled to travel to and fro Madras to pursue the matters with my advocate more or less every week in connection with the writ petition filed by my former colleague against my selection for the post of Professor and Head of the Department of Samskrit, Pondicherry University. (Now it stands dismissed). Added to the physical strain, there was mental strain of pursuing the case on one hand and addressing myself to the problems of service and settlement on the other. For a person who spent all his time without any trace of such strain in the past, such a period of turbulence and turmoil became almost unbearable. This state of mind drove me to fasten myself strongly to the feet of my Acharya H.H.Sri ChandrasekharendraSarasvati Swamy varu of Sri Kanchi Kamakoti Peetham and my Lord, Sri Venkatesvara and gave rise to a stream of poems during those bus travels. Thus came quite a few poems of Guruprapatti and Śrīśavīṁśati into existence. Later on, I added my effort to the spontaneity and completed both the poems mostly during those travels. Every object in the pocket, including the bus-ticket, became the ground to mark the verbal impressions of the unknown voice heard from an unknown corner of my heart.

When I look back now, I feel I should invite such “troublesome” periods many more times again as it gave me, despite all the worries and anxieties, an amṛtaphala, a fruit of nectar, an immortal result, in the form of my maiden poems which are presented in the following pages and which made me taste the experience of surrender to God.

The Acharya attained siddhi. It caused an inexplicable grief in me and curiously, a sense of fulfilment of my life too as I was able to see him, listen to him, talk to him, walk along with him, in short, even to have been a younger contemporary to him. These feelings took the verbal form of “Dhanyāṣṭakam”. Śrijagannāthaśoḍaśi has been composed very recently and added to the other poems.

I feel compelled to mention an unforgettable experience. After the siddhi of the Acharya, strangely, the flow of the Guruprapatti verses became thinner and came to a standstill after some time, though I was able to compose several other poems. As the verses of Guruprapatti
were scribbled on all kinds and sizes of papers, I was not sure of their total number, though I carried a feeling that the number should be around seventy. I was intending to make them hundred. But, as I said earlier, the flow was disrupted and I was unable to proceed. Meanwhile, I thought of publishing them. I contemplated editing the verses carefully and retaining fifty verses for publication under the name, "Prapattipančāśat" after dropping verses which carried repetitive or similar ideas. Indeed, I did it. At this stage I presented a press copy to His Holiness Sri Jayendrasarasvati Swamy. His Holiness arranged to send a letter to me to go ahead with my plan. Meanwhile, during a casual chat, I mentioned this to one of my well wishers Prof. T.B. Siddhalingaih. He immediately suggested that I publish sixty eight of the verses if they are around seventy. I wondered about the significance of the number sixty eight and recalling the case of "Varadarājapaṇcāśat" thought of a collection of only fifty verses. Then he reminded me that the Acharya being the sixty-eighth pontiff in the line of Sri Kanchi Kamakoti Peetham the number would be appropriate. I went back home and counted all the verses carefully from the slips of paper only to find that they were exactly sixty-eight in number, neither one less nor one more! I was stunned and once again I surrendered myself to the feet of Acharya!

I prepared a second copy for the press with all sixty eight verses and presented them to His Holiness Sri Sankaravijayendrasarasvati Swamy varu during one of his visits to Pondicherry. During a day of hectic travel and activity, His Holiness stopped his vehicle near a mango-grove somewhere near Cuddalore and blessed me by going through all the verses, suggesting three corrections and instructing me to explain two verses to the devotees gathered around him. He also asked me to send these poems to Dr. I. Panduranga Rao and arranged to get his address. Then came the idea to translate them into English. It took sometime. I approached the Tirumala Tirupati Devasthanams for financial aid to publish them along with the other three poems. They were generous in granting me Rs. 6,277. Type setting was over. I then thought of translating them into Telugu. I am now happy to publish and place them in the hands of Their Holiness and the sahrdayas.

V. Kutumba Sastry
श्रीशर्विश्वतिः

श्रीश ! प्रभो तव हि भक्तजनस्य नाथ !
किं साधुकृत्वमसि ? नेत्ययि ? शायते मे।
चित्त; यतो भवदेवेस्वरणबद्धतुष्णा
वैकुण्ठवासविमुखं क्रमशः करोषि ॥

ŚRĪŚAVIMŚATI

O! lord of Goddess Lakṣmī! O! Almighty! My lord! my mind doubts whether you do good to your devotees or not. For, you gradually turn away my mind - which possesses an insatiable thirst to look at your form - even from residing in Vaikuṇṭha.

శ్రీచాండం

శ్రీ! (అందు! నామ) మాహాత్రణుగా అధికారించే శ్రీ
రామదేవుడు (శర్మాదేవుడు తిరుచేసేమో నామానాధికారి)
ప్రారంభం మాంసాహాయ హయం. క్వామేఖలో, తావిస్తున్నమే
పై పనిచేసినందును నిశాంతం చేసేందును, అందు వుండ
చింతణందును అమలం మారి తిమి మానంపలు? అందా? అంద
నిసరగం మాదగాటి రాబాంభం.
My mind which is used to having your resplendent proximity is now in distress because of its separation from you. How can a tiny fish, which is used to the ever-overflowing waters of the Gangā, withstand life on its banks?

మన మనం రింటే ఉపసర్పం జీవించబడిన విస్తీర్ణం అనుభవించి దుస్త్రితి ఉంది, మనం ద్వారా మట్టానికి వచ్చడం, ఉత్తరించడం రింటే నిషిద్ధం. మనం ద్వారా జీవించడం (ఉత్తరించడం) రింటే నిషిద్ధం మాట్లాడడం ఉంది నిషిద్ధం?
O! lord! it is beyond me to describe your form inside the sanctum sanctorum. It pulls at my neck which turns back without any effort. The abundance of your auspicious qualities that are without blemish, is truly the culprit, but my neck is punished.
O! Lord! to the person who reaches your golden door, you give peace of mind. You create in him curiosity to know more of you. You lift him to the state of Brahman. You relieve him of the awareness of the body. Indeed, in this very world you make him taste the joy of the state of liberation.
O! God! how immeasurable is your compassion! For, you bestow the experience of the ultimate Reality on one and all, even to the lowliest of men on account of their merely approaching your golden door. This experience is otherwise attained only by the study and practice of the eight limbed yoga of Patañjali by renouncing the world, and by the accumulated merits of previous births.

Note: The eight limbs of yoga as described by Patañjali are: yama (universal moral commandments) niyama (self purification by discipline) asana (posture) prānāyāma (rhythmic control of breath) pratyāhāra (withdrawal of the mind) dharāna (concentration) dhyāna (meditation) and samadhi (fulfilment of yoga in the form of unifying with the object meditated upon).
My mind desires, to stay forever at your golder door, to sing your *suprabhātam* which is finely composed and to dwell upon your *viśvarūpa* form embellished with gold and diamonds in the early hours of the morning. It desires nothing else.

Note: the *darśan* which immediately follows the recitation of the *suprabhātam* is called *viśvarūpadarśan*.
Your golden door, which is auspicious and which is the only passage to entry to behold you, is more pleasing to me, sometimes, than you. For, sometimes, to the lover in a far off place, longing for one glimpse of her beloved, the mediator who shows her beloved to her is greatly pleasing.
By suffering a long wait in the queues, by tonsuring the head, by bearing with the unmanusualy gestures of the officials who control and regulate the crowd of devotees, the devotees thus offer their ego at your feet.
In you, in one place, you show us the presence of the Divine Mother, of Śiva, of Viśṇu who is the protector of the world, of Subrahmaṇya who is the commander-in-chief of the divine army, through your form, your ornaments, your acceptance of worship with bilva leaves, through the time and season selected for the celebration of Brahmotsavam and your gracious acceptance of the symbols of lions on the walls of your temple.

విభాగా అధిష్ఠానం, స్వయం రాత్రిసమయం, వీషిక, సన్నియత్తి సమయం, గ్రామసమయం చేస్తుంది, మినమాణం మస్తుంది వస్తుంది సంతానం, సాన్నియత్తి సమయం ప్రతి వేలుగా సంచారం మాత్రమే సంచారం సంచారం.
O! Lord! Ruler of the universe! You receive money offerings in crores which you return to us. Besides, you reciprocate the gesture by providing us with comforts, such as good food and good shelter. Yet, again and again your treasury is replenished. Thus you stand as a model to Governments.
When finally beholding you, one forgets the hardships that one has endured, such as, sitting for long in the sheds, suffering physical strain in the crowds, bearing with the harsh behaviour of the temple authorities and inching along the queues that are similar to the serpentine road leading to your hill.
When a thing is repeatedly seen for several times, people lose interest to see it any more. But, in spite of beholding you several times repeatedly, I do not feel satiated. What could the reason be? I am unable to understand.
13

While standing in front of you, I feel that you look at me lovingly with a smile as though you were enquiring after my welfare. I do not know whether it is right or wrong on my part to feel so and to give expression to my experience that you are my relative in a living human body.

While standing in front of you, I feel that you look at me lovingly with a smile as though you were enquiring after my welfare. I do not know whether it is right or wrong on my part to feel so and to give expression to my experience that you are my relative in a living human body.
14

నాథ! త్విదుల పదంయుధమంత్రింతాన్ సహస్రశిశ్రహి
తనం చోభయను భువనాష్టి దుర్యోగానం
ప్రేమా ప్రమూదయసి తానూ; తద్భుచా ప్రశస్తి ఇ

O! Lord! Thousands and thousands of people throng to your place from all directions longingly to have darśan of your lotus feet. You too make them happy by lovingly blessing them with happiness in this world and in the world after death. Indeed, both you and your devotees are great.
O! my Lord! I long to have sense of fulfilment of life
merely by reaching your place and standing in front
of you, by prostrating before you, dropping down
like a stick, and by crying out O! Govinda! O! Lord of
seven hills! O! Dispeller of all difficulties!

O! my Lord! I long to have sense of
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of you, by prostrating before you, dropping down
like a stick, and by crying out O! Govinda! O! Lord of
seven hills! O! Dispeller of all difficulties!
O! Lord! My mind - having beholden your smile, your array of most precious jewels, your lotus-like face overflowing with compassion and your majesty in form, indeed, your peerless form - is not inclined to see any other form.
Amidst the chanting of the Vedas and Divyaprabandham, your darśan during the abhiṣekasevā (Snapanatirumañjanam) which is performed on every friday with milk and the holy waters brought specially for the occasion from Ākāśagangatīrtha which are mixed with the paste of musk and sandal and the sight of which is inaccessible even for gods in the other world is, indeed, accessible for the people of this world.
During early hours of the day, people in hundreds, wrapped in wet clothes, shivering because of the cold and the winds, perform anigapradaksinam of your temple by rolling on the floor with a desire to avoid rolling repeatedly in the cycle of births.
O! Lord of gods! O! repository of eternal and auspicious qualities! O! Lord of the mountain Vṛṣabhādri! O! refuge of all! O! Venkaṭeṣa! O! ocean of nectar of compassion! Protect me who has fallen at your feet and who is pitiable, in an appropriate and befitting way.
20

శక్తినంత; చతురత పద్తానం కాదు;
ప్రాగల్భమస్తి న; ధనం న చ; పాణిండితి వా ।
ివం కర్తుసం కాలదం వృష్టిశేలనాథ !
మతంకరు; ని తత్తో మమ కాపి చింతా ఇల్.

O! Lord of the mountain Vṛṣabhādri! I do not possess power, cleverness, intellectual expertise, dynamism, money or scholarship. But, I have you who are my protector and my hereditary wealth. Hence I do not feel any sense of want.

ం తినా చేటీ తిందింది తింయా; అత్తియంపై చేసే విచారం యుతింయా,
చింత, ప్రపంచం చింత; [అంగులం విచారం; గుండమ చింత;]
ఇతర చేతుల చింత. నా క ప్రాణం! మా అద్భుతం,
మాయావంతం, ని హదించే పిలివుతాయ. ధనం నంతర
ఉపవసాన విచిత్రం చింతా.

* * *
श्रीजगन्नाथशोधासि

O! Almighty! O! Lord Jagannatha! By accepting a body consecrated with all kinds of rituals, by partaking of food specially prescribed for convalescents, by undertaking a tour to your mother’s abode and by retiring to privacy for a long time due to indisposition, you have made it clear that possession of the body does not stand in the way of being a God. O! Lord of the Universe! You are my refuge, for I am forlorn otherwise.

తూ అమలించినినప్పటి

ఎందుకు సంసారము సంస్థానం దిశ ఇంకా కలదు, ఆమె మహామతి మనం మనం సాధించిన బంధం ఇంకా మనం సాధించిన బంధం ఉంది, ప్రత్యేకంగా “యాటారు” రాకు కలదు సంసారము (మనం సమర్పించిని) చిత్తు సాధించడానికి రాకు మనం ఆయను! నేరు నేరు! మామ పదార్థాన్ని ఎందుకు నేరు నేరు! నేరు నేరు!
To bless and protect the untouchables and downtrodden who have been barred from entering the temple by mindless people and have been deceived several times in several ways by crafty people and are hence sorrowful, you, the embodiment of compassion, have come down to the threshold of your temple to stand there beside your door-keeper. O! Lord of the Universe! You are my refuge, for I am forlorn otherwise.
Peerless you are, making yourself accessible by coming out from the sanctum sanctorum, you bestow not only the pleasure of beholding you to meritorious people who have been able to win your proximity, but you grant also the joy of touching you to each and every one in the ocean of people who have thronged to your presence. O! Lord of the Universe! You are my refuge, for I am forlorn otherwise.
While the other Gods proclaim grant of protection and bestowing the desired boons by the signs of their hands, you are the only one who stands always with out-stretched hands, showing your willingness to give up yourself to your devotees. O! lord of the Universe! You are my refuge, for I am forlorn otherwise.
Peerless you are, who do not bear weapons which instill fear in the hearts of beholders, yet the protection you offer through the mere splendour and grace of your eyes is always unfailing. Thus, the intense adoration of your devotees is cultured not in fear but in love. O! Lord of the Universe! You are my refuge, for I am forlorn otherwise.
Seeking the people who toil immensely in this endless chain of births and deaths which is an eternal abode of various kinds of difficulties, you bear two eyes that are unblinking, indeed, without eyelids. Content to bear the eyes that look for devotees and the hands that protect them, you do not reveal the other limbs in your form. O! Lord of the Universe! You are my refuge, for I am forlorn otherwise.
You always keep your hands lifted as if to welcome all humanity. You always sport a smile as if graciously enquiring about the welfare of those that come to you. You feed them with varied and tasty food. Thus, you seem to belong to their kith and kin. O! Lord of the Universe! You are my refuge, for I am forlorn otherwise.
Peerless you are, who accompanies the mighty brother Balarāma and Subhadrā who is the embodiment of auspiciousness; the absence of your consort seems to proclaim the greatness of fraternity, over and above all other relations. O! Lord of the Universe! You are my refuge, for I am forlorn otherwise.
O! Lotus-eyed Lord! You are the only one capable of witnessing the pleasure and pain of good people because of the match-less splendour of your large eyes. Thus, you are the only one who can remove all our sorrows. O! Lord of the Universe! You are my refuge, for I am forlorn otherwise.
Your **prasāda** is great which, distributed equally among all, dispells differences among the humanity; your conduct, which is great and human, is easily experienced by your devotees; your looks are great for they destroy the chain of birth and death. O! Lord of the Universe! You are truly great and so are your servants.
Peerless you are who accepts a new body after every twelve years, allowing the old body to be ritualistically discarded. Through this playful disposition of you, you dispel the fear of death from the hearts of the people. O! Lord of the Universe! You are my refuge, for I am forlorn otherwise.
Peerless is your *rathayātra*, during which time we wonder if the earth has, in an instant, put forth a vast congregation of people and which in turn shows us clearly your *virāt* (gross) form, your form which constitutes the entire universe. O! Lord of the Universe! You are my refuge, for I am forlorn otherwise.
Matchless, indeed, is your _rathayātra_ which brings peace to people whose mind is otherwise corrupt on account of observing various kinds of differences, which wipes out the ego even of kings, which dispels differences born of cast and creed, which develops love in the minds of people and which also kindles a feeling of relationship with you in our minds. O! Lord of the Universe! You are my refuge, for I am forlorn otherwise.

"Bhāṣyā" अन्तःरात्रिः। तस्माद मृत्युं ममात्मां धृतिः। तस्माद्य प्राण्यते मात्र सन्तोषः। यथावत् प्रभुः मृत्युः। श्रीधरां निरोध्यते। साधनो भयो। नीर्माणं न करयो। ब्रह्मचारी निरीक्षितः। न करो निर्भयो। तस्माद कामना तेन विद्यां। तस्माद निरोध्यते।
O! Lord! How is it possible for you to have a mother, you who are never born; how is it possible for you to have a desire to see her when you yourself are the witness-consciousness of all; how is it possible for you, who are all-pervasive, to move from one place to another; thus your rathayātrā seems to take place with the sole intent of delighting your devotees. O! Lord of The Universe! You are my refuge, for I am forlorn otherwise.
Sometimes you appear as Krishna, at other times you appear as Ganesha, yet other times you appear as Rama, who is the embodiment of all virtues that are desired to be aquired by all. Thus you, who possess no form what-so-ever in reality, establish that truth is beyond the forms. O! Lord of the Universe! You are my refuge, for I am forlorn otherwise.
O! Jagannatha! You are my lord who bestows everything that my mind longs for; O! Jagannatha! You are the dispeller of all my sorrows; O! Jagannatha! You are the ultimate reality and essence of all objects for me. O! Lord of the Universe! You are my refuge, for I am forlorn otherwise.
SRI GURUPRAPATTI

I take refuge in the preceptor Sri Candraśekharendraśarvasvati, the greatest pontiff of Sri Kāñci Kāmakoṭi Pitham, because of the dust of whose lotus-feet this great land of India is made pious and is repeatedly blessed.

Note: The Ācārya travelled on foot and made several circumambulations of our motherland on foot.
I take refuge in the preceptor Śrī Candraśekharendraśarasvatī, who is well served by his desciple Śrī Jayendraśarasvatī and by his desciple’s desciple Śrī Vijayendraśarasvatī.
I take refuge in the preceptor Śrī Candrasekharendra Sarasvatī, 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.
I take refuge in the preceptor, Śrī Candraśekharendrasarasvati, 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.
I take refuge in the preceptor Śri Candrasekharendra Sarasvati, who is accessible because of his sweet and gentle manner of speech and soft glances, and yet who seems invincible because of his strenuous and awe-inspiring practice of yama and samyama.

Note: yama is a technical term of Yogaśāstra; ahiṁsā = non-injury, satyam = speaking truth, asteya = non-stealing, brahmacaryam = celibacy, and aparigrahah = non-acceptance of offerings; these are called yamas in the Yogaśāstra; samyama means self control.
I take refuge in the preceptor Śrī Candrasekharendra Sarasvatī, whom people feel to be tapas embodied, dharma that is living and moving, knowledge that walks and effulgence that moves.
I take refuge in the preceptor Śrī Candraśekharendraśarasvatī, 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 Ācārya was consistently very particular in holding the staff as ordained in the śāstras.
I take refuge in the preceptor Śri Candrasekharendra Sarasvatī, on whose neck are rows of sacred rudrākṣa 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 Ācārya 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.


I take refuge in the preceptor Śrī Candrasekhararendrasarasvati who remains always in meditation on the supreme Reality 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 Ācārya’s stay at Śivāsthānam his near invisible posture became wellknown to his devotees.

మే రాతిని చక్కలు కూడా గౌరి నిర్ణయించిన వారి, మనం మనం మనం అప్పుడు బేటాలు చూసేందుకు, వారి వారి వారి వారి బేటాలు చూసేందుకు. మనం మనం మనం అప్పుడు ఆడవాడను చూసేందుకు వారి వారి వారి బేటాలు చూసేందుకు.
I take refuge in the preceptor Śrī Candraśekharendraśarasvati the revered one, who having dissolved the gross bodies such as annamayakosa 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 Taittiriyopaniṣad five sheaths namely, annamaya, prāṇamaya, manomaya, vijñānamaya, and ānandamaya 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 ā: ā Upaniṣads.
I take refuge in the preceptor Śrī Candrasekharendra Sarasvatī 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 by dissolving the gross world into it.
12

YSVÊV WAMANISRIRSHOTTU GUNÂBHYE:
TRâVIKRAMO HI MAHIMA VISHIDIKAROTI
BRAHMSY DîMÂTTAPSO MAHIMAÂTIRIKâN
SHRÎCHANDRASâKHEGURÚNG SHARâN PRAPÂDE

I take refuge in the preceptor Śri Candraśekharendraśarasvatî, 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 “vâmana” and “trîvikrama” signify two forms of one and the same Viṣṇu 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 Ācārya respectively.
13

敖גיע�त्वमनिः नः धर्म भावतम् यः?
प्राणात्मिकुण्य हदी सुस्थिरकायवृद्धि:।
निर्वाकंदीप इव भाति सुदीस्मृति:
श्रीचाद्रेश्वरगुरुं शरणं प्रपधे॥

I take refuge in the preceptor Śrī Candrasekharendra Sarasvatī 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 prāṇāyāma 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.
I take refuge in the preceptor Śri Candrasekharendra 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.
I take refuge in the preceptor Śrī Candraśekharendraśarasvati whose looks are transworldly, peaceful, fully adorned with sattvaguna, radiant and overflowing with compassion.
I take refuge in the preceptor Śrī Candraśekharendraśarasvati who sports an inexplicable smile and whose eyes are effulgent 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 Upaniṣadic teachings.
I take refuge in the preceptor Śrī Candrasekharendra Sarasvatī, who stands as an exceptional and matchless example of the "muni-hood" described in the Purāṇas, Śāstras, and the Rāmāyāna and who exemplifies the code of conduct of a sannyāsin during the present times of kali.
I take refuge in the preceptor Śri Candraśekharendra Sarasvatī, who is truly Śaṅkara 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 Āgamas and the Tantras.
take refuge in the preceptor Śrī Candraśekharendraśarvasvātī who is truly Śaṅkara come again explaining the faultless truth of Advaita and establishing a multitude of disciples in all directions of the world.

चाह नेत्राम, योगसंगमन्तर श्रवण श्रुत्युषु माम | प्रोक्ता भक्ति संन्यासन महाशिवाच सिद्धोऽस्मि | इत्यादि १५ शिक्षांतृत १५ विद्वान भृगुनिष्ठे ॥ १५॥

Translation

Let our eyes be clothed, let our union with the yogis take place through hearing and listening to me. I possess the qualities of the worshipped Lord Shiva, and I have been established in munificence by these teachings. Further...

55
I take refuge in the preceptor Śri Candraśekharendra Sarasvatī, who is truly Śaṅkara come again inculcating the sense of unity among people by propagating the auspicious sanātana dharma and thus reminding the people of their commonness who otherwise stand divided by distinctions of language, caste and several other factors.

The preceptor, in the essence of Śaṅkara, propounds the valuable theme of first the positional and then the functional relationships (dharma) as defined by the various schools. Therefore, if all Śaṅkarīya philosophers (śiṣyas) have agreed to this, the teachings of Śaṅkara are certainly true.
21

I take refuge in the preceptor Śrī Candrasekharasarasvati, who is truly Śaṅkara come again and who tours the nation, popularises Vedic studies, preaches Advaita, establishes svadharma and enlightens the common man.
वाल्ये च दैवघटनातु सुभकामकोटि -
माठाधिपत्यगुरुता गुरुणा नियुक्तः ।
स्वीकृत्य विश्वविदितं हि मथं चकार
श्रीचन्द्रशेखरगुरुं शरणं प्रपधे ॥

I take refuge in the preceptor Śrī Candraśekharendra Sarasvati, who has been made to fulfill the arduous duty of heading the Kāṇci Kāmakoti Maṭh at a very young age by his guru under unexpected and accidental circumstances, and who having accepted it has, indeed, made the Maṭh known to the entire world.

माणुज्ञानानं शून्यं वज्रं संरक्षितं वै तत्कालः ।
प्रतिहारं नागराक्षसंश्वरं विश्वसंश्वरं
स्वीकृत्य विश्वविदितं हि मथं चकारं
श्रीचन्द्रशेखरगुरुं शरणं प्रपधे ॥
I take refuge in the preceptor Śrī Candrasekharendra Sarasvatī, 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 Upaniṣadic texts and who by his mere presence washes away all kinds of sins.
24

I take refuge in the preceptor Śrī Candrasekharendra Sarasvati, for whom activity is always directed towards the furtherance of Vedic and Śāstraic studies, for whom the garlands to be worn are of the holy leaves of bilva and tulasī and for whom the thing to be destroyed is the sin of his disciples.
I take refuge in the preceptor Śri Candraśekharendraśarasvatī, who is indeed an embodiment of all the tīrthas, who shines forth as a person more pious than all the tīrthas and who makes the tīrthas themselves more pious by bathing in them, during his several pilgrimages and circumambulations of the country by foot.

Note: tīrtha means places of holy water.

Cf. bhavadvīḍhāḥ bhāgavatāḥ tīrthaḥ bhūtāḥ mahīṭale tīrthikurvanti tīrthāṇī svāntasthena gadābhṛtā.
I take refuge in the preceptor Śrī Candrasekharendra Sarasvati, who reveals his true form of Dakṣiṇāmūrti, the form of Śiva 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 Śāstras to them.

Note: It is in the good experience of Pundits that quite often they were unable to answer the questions posed by the Ācārya during śāstraic conventions. At the end he used to clarify them himself.
I take refuge in the preceptor Śrī Candrasekharendra Sarasvati, who has manifested himself in this world to teach us the Advaita (i) which was propounded by Śrī Śaṅkara, (ii) which is the most auspicious of all philosophies, (iii) which alone is competent in refuting the difference between the jīvātman and the paramātman, (iv) which is as sweet as nectar and (v) which is established by the Upaniṣads.

7. Jñāna seṣaṁ vinābhir (bāpanaḥ sāmanda),
śaṅgunaṁ guṇaṁ bhāvanaiṁ,
prakṛtiṁ pravargyaiṁ, ātmaṁ prabhavaiṁ,
ātmaṁ bhāvanaiṁ, śaṅgunaṁ bhāvanaiṁ (nāṁsvarāṁ)
ātmaṁ tathāṁ nāṁsvarāṁ viśiṣṭātmanum. 

Conversation between Śrī Madhava and Sūrya Narasimha.
28

कामाक्षिदिव्यचरणे सततं ह्रापास्ते
कामाङ्ग्च भक्तजनताभिमतानु ददाति ।
ष: कामकोटिमठपोपिः निरस्तकामः
श्रीचन्द्रशेखरगुरुः शरणं प्रपधे ॥

I take refuge in the preceptor Śrī Candraśekharendraśarasvatī, who always worships and meditates upon the divine feet of Kāmākṣī, who fulfills all the desires (kāmas) of his devotees, who heads the Kāma Koti Pitha and who yet remains without any desire.

 naï, jñāna cakrayāśi ca prasādāḥ samāptaśeṣeṣaṁ-
mandalyaṁ, āryasvaro āryāvārī rāmaṇaṁ kāsaṁbhū
dāmaṇaṁ, nāgadānava rāmaṁśaṁ ṛgmaṅgāya abhū
dāmaṇaṁ tīṁ ṛgmaṅgāya vikramīraṁ samāptaśeṣaṁ,
āryāvārī ṛgmaṅgāya sāgaraṁ sāgaraṁ ṛgmaṅgāya saṁjña
cakrayāśiḥ ॥ ॥ ॥
I take refuge in the preceptor Śrī Candraśekharendra 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.
I take refuge in the preceptor Śri Candrasekharendra 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.
I take refuge in the preceptor Śri Candrasekharendra Sarasvati, who is the Ācārya 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.
32

आवृत्तच्छुरिह यस्तकलं प्रपञ्चं
स्वप्नात्मकं परिमृशन्तु कुरुते च कार्यम्।
साक्षीपवन्तु स्वकरणादिसुद्देष्टिनस्य
श्रीचन्द्रशेखरगुरुः शरणं प्रपण्डे॥

I take refuge in the preceptor Śrī Candraśekharendraśarvasvā, 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.

మీ నాయము, అంశాయి రూపాలు నా రామారాము నా మామలు నిర్మితము, నీకు అంశాయి రామారాము రామారాము, నీకు అంశాయి రామారాము నా మామలు నిర్మితము, నీకు అంశాయి రామారాము నా మామలు నిర్మితము.
I take refuge in the preceptor Śrī Candraśekharendra Sarasvati, who is manifest as the personification of qualities like śama 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 śama and control of the external organs such as eye etc. is called dama.
I take refuge in the preceptor Śri Candraśekharendra Sarasvatī, whose life is totally committed to the protection and propagation of sanātana dharma, whose life most competently protects our spiritual wealth and whose life stands as witness to the full span of the twentieth century.
35

I take refuge in the preceptor Śrī Candraśekharendraśarvasvati, who has cut asunder the knot of samsāra, for the sake of relieving the people who have been afflicted by the disease of samsāra and whose looks are warm and friendly with compassion overflowing them.
I take refuge in the preceptor Śrī Candrasekharendra 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.
I take refuge in the preceptor Śri Candraśekharendra 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 sannyāsin himself.
I take refuge in the preceptor Śrī Candrasekharendra Sarasvatī, who being a sannyāsin himself, has the whole world for his family, because of his perigrinations around the country, collecting and then giving away money, and making people happy as a father does his children.
I take refuge in the preceptor Śrī Candrasekharendra Sarasvatī, 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.
I take refuge in the preceptor Sri Candraśekharendra Sarasvati, whose life of a hundred years is complete, whose counselling is complete, whose penance is complete, whose exposition of the supreme Being (paramātman) is complete, whose actions are complete and who is himself in every way complete.
41

I take refuge in the preceptor Śrī Candraśekharendraśarvasvati, 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 Brahman) in the form of Lord Śiva and whose wisdom is centered round the pure consciousness which is revealed only in one's own experience.
42

I take refuge in the preceptor Śrī Candraśekharendraśarasvati, 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 Śiva and who is considered an exemplar of *jnānayoga* because of his direct perception and experience of the ātman.

Note: These three yogas which are considered to be mutually complimentary are well described in the texts like the *Bhagavadgītā*. The Ācārya is described as an exemplar of all the three yogas.
I take refuge in the preceptor Śrī Candraśekharendra Sarasvati, 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 ṣama and dama.
44

�ಡಂಬರ ನೋಡಲೇ ನೇ ರಾಜತನ್ತ್ರ್ನು
ಸ್ವೀಯಪ್ರಯೋಜನಕೃತ ಪರಿಸೇವನೊಂದು ಚಿ
ಅಧಿಕರ್ತೀ ಕರಣತ್ರಯಲಿಸೇವನೊಂದು ಯಿಸೇ
ಶ್ರೀಚಂದ್ರರೋಖರುಣು ಶರಣ ಪ್ರಪಂಚ ಇ!!

I take refuge in the preceptor Śri Candrasekharendra Sarasvatī, 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.
I take refuge in the preceptor Śrī Candrasekharendra 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.
I take refuge in the preceptor Śrī Candrasekharendra Sarasvati, perceiving whom one is convinced of the truth of Śrī Śaṅkara's life which is otherwise so wondrous and superhuman that it might be considered a myth by people.
47

Yo bālako nijaśwaranārī vibhūṣā
datta nu chārambh taptātīmeva chakre ||
Svānātē saḍa kalayētē ch harṣy tathē
Śrīchandraśeōharagūrūnā śarāṇā prabhō ||

I take refuge in the preceptor Śrī Candraśekharendraśarasvati, who in his boyhood gave away his gold bracelet to a thief, thus making the thief the owner of the jewel and who always contemplates upon the incident to understand the philosophical significance of the divine robber, Hara.
I take refuge in the preceptor Śri Candrasekharandrasarasvati, who having taken the responsibility of being the head of the great Kañci Pitha having been consecrated at a tender age of thirteen, holds his office strictly according to the prescriptions.
I take refuge in the preceptor Śrī Candrasekharasvarasvāti, who having cut the knot of samsāra feels compassion for people who, like the cat that has put its head into the milk pot, greedily, and then rolls on the floor and struggles for life, have entangled themselves in samsāra and are struggling to be free.
50

సంహారం సురహిరాలవస్తుకోం
ప్రవేయకారిణికం చ కిరితకం య:
పీఠాధిపోతితమిపి తృణాయ మేనే
శ్రీచన్ద్రశేఖరానంశం శారణం ప్రపంచం

I take refuge in the preceptor Śri Candrasekharendra Sarasvati, who was indifferent to the throne, the colourful garments, the many types of necklaces and the crown, even though the heads of the maths are permitted to put them to use.
I take refuge in the preceptor Śrī Candrasekharendra Sarasvati, who in spite of having entered the fourth āśrama, the state of sannyāsa, 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 Ācārya wore exclusively khadi clothes till he attained siddhi.
I take refuge in the preceptor Śrī Candraśekharendra Sarasvatī, who being intent in protecting the Vedaś is most competent in doing so, has constituted a huge trust for this purpose, who has inspired many to undertake the adhyayana of śākhās that are on the verge of extinction and who has thereby succeeded in protecting several such śākhās.
I take refuge in the preceptor Śrī Candraśekharendraśarasvati, 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.
I take refuge in the preceptor Sri Candrasekharendrasarasvati, 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.
I take refuge in the preceptor Śrī Candrasekharendra Sarasvati, who in spite of being committed to the protection of varṇas and āśramas, 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 Ācārya, who is liberated while living, varṇas and āśramas are irrelevant. But from the point of view of the world they are very much relevant to uphold Śāstraic instructions and to maintain the equilibrium. The Ācārya’s point of view is pāramārthika whereas the point of view of the world is vyāvahārīka. He has reconciled both these seemingly opposite views in his own unique way.
I take refuge in the preceptor Śri Candrasekharendra Sarasvati, who has called for the donation of rice and money according to one's capacity for the offering of flowers, dhūpa and naivedya in the temples.

మీ కుమారి, మీ సాధనావాసాం నిశ్చక సంస్యం తెలుసుకుని వాటి సంస్యాలు నీ సంస్యాల్లో ఇవి ఉండవచ్చును, సంస్య రోజు వాటి సంస్యంలో లేకుండా, సంస్య సంస్యం అంగం నారాయన రేత్రు డిప్పు, మీ కొత్త సంస్య రేత్రు డిప్పు వాతానిట్లో పిండి శుభాంశ సంస్యమ. 
I take refuge in the preceptor Śrī Candrasekharendra Sarasvatī, who has helped the renovation of the dilapidated temples in Kāṇḍīpuram 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 Ācārya’s memorable stay at Śivāsthānam, 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.
I take refuge in the preceptor Śrī Candrasekharendra Sarasvati, who advises all to perform the musical rendering of the names of Viṣṇu-Viṣṇuṣaṅkīrtana - which gives all things desired, which gives solace to the mind, which is suited to śruti and laya and which is the destroyer of "kali".

మానవుడు విశ్వామి పాణిపతి చంద్రాశీక్ష సార్స్వతి, అతను అనేక సంఘాతాలకు (ముఖ్యమైనంతే ఈ కర్తగాచేతుండి) భారతీయ సాహిత్యానికి ప్రతి పద్ధతి నిర్మించడం కలిగి ఉండే అవసరమైన విషయానికి సంబంధించి ఉండేది. కోసం అయితే తపస్సు చేసిన మన్నన పాండవాలకు సహాయం చేసే వాచకం, ప్రత్యేకించి పద్ధతి కలిగి ఉండాలి. ఇది విషయం తపస్సు చేసిన సాహిత్య పద్ధతిని ప్రతి పద్ధతి నిర్మించడం లో ప్రతి పద్ధతి నిర్మించడం కలిగి ఉండాలి.
I take refuge in the preceptor Śri Candraśekharendraśarasvatī, whose sudden withdrawal into silence even in the middle of conversations with visitors, leaves people around him wonder-struck.
I take refuge in the preceptor Śrī Candraśekharendraśarvasvati, who continues to perform arcanā (worship) even after completion of the nāmāvali during the ritualistic worship of Kāmākṣi and thereby causes the priests to chant the nāmāvali again.
I take refuge in the preceptor Śrī Candraśekharendra Sarasvatī, who is hailed as Bhagiratha bringing down to us the Advaita Gaṅgā, while holding the idol of Vyāsa against his chest and taking it to the place of worship during Vyāsa-pūjā.
I take refuge in the preceptor Śrī Candrasekharendra Sarasvati, whom people consider to be a manifestation of Lord Svāminātha who initiated his father Lord Śiva, the teacher of all the worlds, into the meaning of the mystic praṇavopāsana.

Note: It may be noted that the name of the Ācārya before he was initiated into the sāṃnyāsa was Svāmināthan.
I take refuge in the preceptor Śrī Candraśekharendraśarasvāti, 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.
I take refuge in the preceptor Śrī Candrasekharendra Sarasvati, who is exemplary in conducting the rituals enjoined in the Vedas, in abandoning the actions condemned in the Vedas, in undertaking the upāsanās prescribed in the Upaniṣads and in attaining the realisation of Brahman.
I take refuge in the preceptor Śrī Candrasekharendra Sarasvati, who possesses a glowing physical structure, whose vision is fixed in Paramātmā, who is liberated, whose bondages of various kinds have been destroyed and standing in whose presence one feels himself as being blessed plentifully.
66

यस्यैव पूर्ण-परिपूत-परत्मवोधः
दीर्घस्य चेह सहजन्म-सहाधिवास्यः।
धन्या चकासिति जनता भूवि भारतीया
श्रीचन्द्रशेखरगुरुः शरणं प्रपहे॥

I take refuge in the preceptor Śrī Candraśekharendraśarasvati, whose realisation of the complete and auspicious Paramātman has rendered him radiant, by whose contemporaneity in birth and life the humanity in India is blessed.
I take refuge in the preceptor Śrī Candraśekharendraśarasvati, 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 Śrīmadbhagavata.
May Śri Candraśekharendra 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.
DHANYĀŚṬAKAM

O! Guru! Srichandrasekharendra Sarasvati! The pontiff of Sri Kāñchi Kāmakoti Pīṭha! Blessed, indeed, are we to have been your contemporaries; you who is the incomparable embodiment of penance; you who have initiated yourself in the life-long sacrifice of upholding and re-establishing various dharmas prescribed by the Vedas.

ధాన్యాష్టకం

శ్రీ కాంచి కామకోతి పితా! భాద్రాష్ట్రాత్తి! భక్తిలో అనుసంధానం ఉంది! బహుమతించి అనుభవమంటం,
నిష్ణుతి ఉంది. నిర్మలా నీటివలి ఉంది. నామాంపర్చి, మైన మాతృపు రాయి చేసాం భక్తుడు నిలువతో దర్శనం సాధించగలండి. నిష్ణుతి నేను నిబంధించింది. మేషమవలి విశిష్టాభివృద్ధి దీనిది నేవింది నిష్ణుతి నేను నిబంధించింది.
నిష్ణుతి నేను నిబంధించింది.
O! Guru! Blessed, indeed, are we to have been your contemporaries; to see your eyes, which are moistened with compassion; which defeat the ocean in their depth (*gāmbhīrya*) which are peaceful and resplendent; which reflect your experience of the ultimate Reality, i.e. *paramātman*.
O! Guru! Blessed, indeed, are we to have been your contemporaries; to listen to your words; which are soft, low in voice, full of conviction (dhīra) and profound in their meaning; which are clear, brief in form, and which interpret scores of subtle concepts such as dharma.
O! Guru! Blessed, indeed, are we to have been your contemporaries; to talk to you about worldly matters related to the nation, about various mundane issues, about matters of personal joys and sorrows; and to receive your favours and blessings.
O! Guru! Blessed, indeed, are we to have been your contemporaries; to touch the dust of the land of great India with our heads; which is great in itself and made most pious and auspicious by the imprints of your lotus feet.
6

धन्या वर्यं ननु गुरो ! भवतः पवित्रे
सञ्चारपूतभुवने चरणे विशाले !
संसारभीतजनताश्रयदेवै नुसृत्य
गन्तु कियंति च पदानि समाकाला: ॥

O! Guru! Blessed, indeed, are we to have been your contemporaries; to walk a few steps following your feet; which are pious; which made this country sacred by their treading on it, which are large, and tend to give refuge to the entire mankind, frightened of the cycle of births and deaths.
O! Guru! Blessed, indeed, are we to have been your contemporaries; to behold your holy form; which is non-earthly, which is encircled with resplendent light, which is thin because of penance, which is quiet and peaceful, which is like moving light and which is, indeed, unique.
O! Guru! Blessed, indeed, are we by your mere presence before us; Blessed, indeed, are we by beholding you and serving you; Blessed, indeed are we by your righteous discourses; But, unfortunate, indeed, are we because of your seperation from us.