

## मनोगत

मार्च फ़र्स्ट, मार्च अहेड ह्या स्वामीजींच्या संदेशाचे आम्ही तंतोतंत पालन करीत असतो. आम्ही करोनाला मागे सोडले आहे आणि पुढे वाटचाल सुरु केली आहे. करोनाला मागे सोडले असले तरी कोविड-१९ चे शिष्टाचार (Protocol) पाळणे सोडले नाही. कोणीच ते सोडू नये. त्याच्यातच आपल्या सगळ्यांचे हित आहे. हळूहळू जनजीवन पूर्वपदावर येत आहे. स्वामीजी आपल्या पाठीशी आहेतच तरी देखील कुठल्याही प्रकारचा निष्काळजीपणा आपल्याला घातक ठरू शकतो. आपण सर्व जबाबदार नागरिकाप्रमाणे वागू या.

एक महिला दररोज मंदिरात जायची. एके दिवशी बाईंनी पुजाऱ्याला सांगितले की आता मी मंदिरात येणार नाही.

यावर पुजाऱ्याने विचारले - का ?

ती बाई म्हणाली, 'मी लोकांना मंदिराच्या आवारात त्यांच्या फोनवर त्यांच्या व्यवसायाबद्दल बोलताना बघते ! काहींनी गप्पा मारण्याचे ठिकाण म्हणून मंदिराची निवड केली आहे. काही लोक पूजा, होम हवन प्रामाणिकपणे कमी करतात, आणि दिखावा अधिक' !

यावर पुजारी काही काळ गप्प राहिला आणि नंतर म्हणाला - ते बरोबर आहे ! पण तुमचा अंतिम निर्णय घेण्यापूर्वी, मी जे सांगतो ते तुम्ही करू शकाल का !

बाई म्हणाल्या, 'तुम्ही मला सांगा मी काय करावे' ?

पुजारी म्हणाले, 'तुम्ही एक ग्लास पाण्याने भरून घ्या आणि तो हातात धरून मंदिराच्या आवारात दोन प्रदक्षिणा काढा. अट अशी आहे की त्या ग्लासातील पाण्याचा एकही थेंब खाली पडता कामा नये'.

बाई म्हणाल्या, 'मी हे करू शकेन' !

मग थोड्याच वेळात तिने पुजाऱ्याला सांगितल्याप्रमाणे प्रदक्षिणा काढल्या व ती पुजाऱ्या समोर येऊन उभी राहिली. पुजाऱ्याने त्या महिलेला ३ प्रश्न विचारले,

“१. तुम्हाला कोणी फोनवर बोलताना दिसले का ?

२. तुम्हाला मंदिरात कोणी गप्पा मारताना दिसले का ?

३. तुम्हाला कोणी दिखावा करताना दिसले का ?”

बाई म्हणाली, 'नाही मी काहीच पाहिले नाही !'

तेव्हा पुजारी म्हणाले, जेव्हा तुम्ही प्रदक्षिणा काढत होता, तेव्हा तुमचे सर्व लक्ष ग्लासावर होते जेणेकरून त्यातून पाणी पडू नये, म्हणून तुम्हाला काहीही दिसले नाही.

आता जेव्हा तुम्ही मंदिरात याल तेव्हा तुमचे लक्ष फक्त परमपिता परमात्म्याकडे केंद्रित करा, मग तुम्हाला काहीही दिसणार नाही. सर्वत्र फक्त देवच दिसेल.

जशी ज्याची भावना देव त्यातच आहे ना.”

जय परिज्ञान !

## आशीर्वचन

(Delivered by H.H. Shrimat Anandashram Swamiji in 1938 at Puttur).

The search for happiness is universal. Every one desires happiness. Every one pursues happiness. But no one succeeds to the extent he desires. The fact is that what we believe to be happiness is not real happiness. Hence even if we get the particular thing we desire, we do not secure lasting happiness thereby.

In the universe there is a twofold division- *Atma (Parabrahma)* and *Anatma (Prapancha)*. The former is also termed *Chetana*, While the latter is referred to as *Jada* (inert). Happiness is related really to Parabrahma. The nature of Parabrahma is threefold- *sat* (existence), *chit* (knowledge) and *ananda* (bliss). This last is the real happiness.

*Prapancha* consists of *nama* (name) and *rupa* (form). It has no real existence; it is like the proverbial reflection of the money-bag in the mirror. So the happiness which we believe to be derived from *prapancha* is not in any way connected with it. There is the instance of the dog and the bone, which brings home the truth to us. The bone smells of blood but does not contain any blood. The dog is carried away by the smell and chews the dry bone. Its hardness hurts the dog's teeth which begin to bleed. The dog then sees and tastes real blood which, however, it believes to be the blood yielded by the bone. Its appetite is thereby whetted, and it continues to chew the bone more and more vigorously. Just so is the happiness we believe we derive from the physical world.

This world is not the real seat or source of happiness. If it is, it should be so with respect to the past, the present and the future alike. Also, it should be sweet to all. But what was sweet yesterday may be bitter tomorrow, and what is sweet to one is bitter to another, and vice versa.

We know what great happiness is given by *Sushupti* or dreamless sleep. When does it come? Such sleep postulates the total exclusion of the outer world and the objects of so-called enjoyment. If it is these objects that yield the happiness, how can sound sleep produce such happiness? The truth is that, during sound sleep, the mind is merged in to the innermost self, the *Atma*. That is where the happiness comes from. We have to grasp this secret.

The happiness which appears to be derived from the pursuit of worldly pleasures is not real. Only that is real happiness which does not have to depend on the existence of any worldly objects. As it does not depend on any such objects, it is permanent; even without the objects there is happiness.

The happiness supposed to be connected with enjoyment of objects of sense is not positive happiness, but may, if at all, be regarded as negative in character, like getting rid of a burden, a trouble or an inconvenience. According to *Bhartrihari*, all so-called happiness is negative, like that derived by the supply of water to a thirsty man or of food to a hungry one. It is thus only temporary. The thirst or hunger will return again and demand satisfaction once more.

Bhartrihari says also that even though we may guard a thing very carefully, we are apt to lose it sooner or later. Why not give it up then of our own accord? If we give it up ourselves, we shall not feel sorry at our want of it. That is therefore the better way. The joy derived from renunciation is permanent. The joy of acquisition is temporary.

Here is Shri Krishna's classification of the different types of happiness; "That is which one by practice rejoiceth, and which putteth an end to pain; which at first is as venom but in the end is as nectar; that pleasure is said to be *Satvic*, born of the blissful knowledge of the Self. That which, from the union of the senses with their objects, at first is as nectar, but in the end is like venom, is accounted *rajasic*. That pleasure which both at first and afterwards is delusive of the Self, arising from sleep, indolence and heedlessness, that is declared *tamsic*". (Bhagvad Gita, XVIII- 36 to 39)

Devotion is also very helpful. The highest type of devotion is *Atmanivedana* or complete surrender of oneself to God, reposing unquestioning faith and unwavering confidence in Him : Such an attitude sustains us in adversity, Kunti, the mother of the Pandvas, is said to have prayed to Shri Krishna for repeated calamities in order that she might thereby be blessed with a vision of the Lord.

May the *Paramatman* give all of you that tranquil attitude which treats difficulties with contempt and steadily pursues the one true path leading to perpetual happiness in realisation!



## गुरुवरा त्राही मज या क्षणी ।

गुरुवरा त्राहे मज या क्षणी ।  
कृपा करी रे मजवरी ऐसी करितसे विनवणी ॥१॥  
सुखभोगाच्या मृगजळी गुंतुनी । विस्मय पडला मज तव नामीं ॥  
दयाघना हे समस्त विसरुनी ।  
घे मज तव चरणीं ॥१॥  
धन दौलतिशी प्रेम हे जडले । व्यसनां पथिके मन हे वळले ॥  
सर्वनाश मज पदरी पडतां ।  
आलो तुज शरणीं ॥२॥  
तव चरणीं मज स्थान न देसी । सदा हृदयीं बंधित होसी ॥  
'सुधातनय' हा तव चरणांवरी ।  
घाले लोटांगणी ॥३॥

- सुधातनय

## IN QUEST OF GOD - 3

- Swami Ramdas

### Struggle and Initiation.

For nearly a year, Ramdas struggled on in a world full of cares, anxieties and pains. It was a period of terrible stress and restlessness, - all of his own making. in this utterly helpless condition, full of misery, "Where was relief: Where was rest?" This was the heart's cry of Ramdas. The cry was heard, and from the Great Void came the voice "Despair not! Trust Me and thou shalt be free!" - and this was the voice of Ram. These encouraging words of Ram proved like a plank thrown towards a man struggling for very life in the stormy waves of a raging sea. The great assurance soothed the acting heart of helpless Ramdas, like gentle rain on thirsting Earth. Thenceforward, a part of the time that was formerly totally devoted to worldly affairs was taken up for the meditation of Ram who, for that period, gave Ramdas real peace and relief, Gradually, love for Ram-the Giver of Peace-increased. The more Ramdas meditated on and uttered. His name the greater relief and pleasure he felt. Nights, free as they are from worldly duties, were, in course of time, utilised for *Rambhajan* with scarcely one or two hours' rest. Ramdas' devotion for Ram progressed by leaps and bounds. During the day, when cares and anxieties were besetting Ramdas due to monetary and other troubles, Ram was coming to his aid in unexpected ways. So, whenever free from wordly duties for even so small a period Ramdas would meditate on and utter the name of Ram. Walking in the streets he would be uttering, "Ram, Ram." Ramadas was now losing attraction for the objects of the world. Sleep, except for one or two hours in the night, was given up for the sake of Ram. Fineries in clothes and dress were replaced by coarse Khaddar. Beds substituted by a bare mat. Food, -first two meals reduced to one meal a day and after sometimes this too was given up for plantains and boiled potatoes-chillies and salt were totally eschewed. No taste but for Ram; meditation of Ram continued apace. It encroached upon the hours of the day and the so called worldly duties. At this stage one day, Ramdas' father came to him, sent by Ram, and calling him aside, gave him the *Upadesh* of Ram Matram-"Sri Ram, Jai Ram, Jai Jai Ram!" assuring Ramdas that by repeating this mantram at all times, Ram would give him eternal happiness. This initiation from the father-who has there-after been looked upon as *Gurudev* hastened on the aspirant in his spiritual progress. Off and on Ramdas was prompted by Ram to read the teachings of Sri Krishna-The "Bhagavad Gita," Buddha-The "Light of Asia," Jesus Christ-The "New Testament"-Mahatma Gandhi-"Young plant of Bhakti in Ram was thus nurtured in the electric atmosphere created by the influence of these great men on the mind of humble Ramdas. It was at this time that it slowly dawned upon the mind of Ramdas that Ram was the only reality and all else was false. Whilst desires for the enjoyment of worldly things were fast falling off-the consideration of me and mine were also wearing out. The sense of possession and relationship was vanishing. All thought, all mind, all heart, all soul was being concentrated on Ram-Ram covering up and absorbing everything.





## MAYA AND ILLUSION - 3

(Lecture delivered by "SWAMI VIVEKANANDA" in London)

The mother is nursing a child with great care; all her soul, her life, is in that child. The child grows, becomes a man, and perchance becomes a blackguard and a brute, kicks her and beats her every day; and yet the mother clings to the child; and when her reason awakes, she covers it up with the idea of love. She little thinks that it is not love, that it is something which has got hold of her nerves, which she cannot shake off; however she may try, she cannot shake off the bondage she is in. And this is Maya.

We are all after the Golden Fleece. Every one of us thinks that this will be his. Every reasonable man sees that his chance is, perhaps, one in twenty millions, yet everyone struggles for it. And this is Maya.

Death is stalking day and night over this earth of ours, but at the same time we think we shall live eternally. A question was once asked of King Yudhishtira, "What is the most wonderful thing on this earth?" And the king replied, "Every day people are dying around us, and yet men think they will never die." And this is Maya.

These tremendous contradictions in our intellect, in our knowledge, yea, in all the facts of our life face us on all sides. A reformer arises and wants to remedy the evils that are existing in a certain nation; and before they have been remedied, a thousand other evils arise in another place. It is like an old house that is falling; you patch it up in one place and the ruin extends to another. In India, our reformers cry and preach against the evils of enforced widowhood. In the West, non-marriage is the great evil. Help the unmarried on one side; they are suffering. Help the widows on the other; they are suffering. It is like chronic rheumatism: you drive from the head, and it goes to the body; you drive it from there, and it goes to the feet. Reformers arise and preach that learning, wealth, and culture should not be in the hands of a select few; and they do their best to make them accessible to all. These may bring more happiness to some, but, perhaps, as culture comes, physical happiness lessens. The knowledge of happiness brings the knowledge of unhappiness. Which way then shall we go? The least amount of material prosperity that we enjoy is causing the same amount of misery elsewhere. This is the law. The young, perhaps, do not see it clearly, but those who have lived long enough and those who have struggled enough will understand it. And this is Maya. These things are going on, day and night, and to find a solution of this problem is impossible. Why should it be so? It is impossible to answer this, because the question cannot be logically formulated. There is neither *how* nor *why* in fact; we only know that it *is* and that we cannot help it. Even to grasp it, to draw an exact image of it in our own mind, is beyond our power. How can we solve it then?

Maya is a statement of the fact of this universe, of how it is going on. People generally get frightened when these things are told to them. But bold we must be. Hiding facts is not the way to find a remedy. As you all know, a

hare hunted by dogs puts its head down and thinks itself safe; so, when we run into optimism; we do just like the hare, but that is no remedy. There are objections against this, but you may remark that they are generally from people who possess many of the good things of life. In this country (England) it is very difficult to become a pessimist. Everyone tells me how wonderfully the world is going on, how progressive; but what he himself is, is his own world. Old questions arise: Christianity must be the only true religion of the world because Christian nations are prosperous! But that assertion contradicts itself, because the prosperity of the Christian nation depends on the misfortune of non-Christian nations. There must be some to prey on. Suppose the whole world were to become Christian, then the Christian nations would become poor, because there would be no non-Christian nations for them to prey upon. Thus the argument kills itself. Animals are living upon plants, men upon animals and, worst of all, upon one another, the strong upon the weak. This is going on everywhere. And this is Maya. What solution do you find for this? We hear every day many explanations, and are told that in the long run all will be good. Taking it for granted that this is possible, why should there be this diabolical way of doing good? Why cannot good be done through good, instead of through these diabolical methods? The descendants of the human beings of today will be happy; but why must there be all this suffering now? There is no solution. This is Maya.



## आनंदलहरी

ज्ञानभास्करा शांतीसागरा । भक्तमनहरा मुकुंदा परम उदार भवभयहरा ।  
 रखमाईवरा सुखकंदा पाप ताप दुरितादी हराया ।  
 तूचि समर्थ यदुराया म्हणोनी तुजसी ऐकोभावे ।  
 शरणमी आलो यदुराया । कंठी निशिदिनी नाम वसो । चित्ती अखंड प्रेम ठसो ।  
 श्यामसुंदरा सर्वकाळ मज । तुझे सगुण रूप दिसो । तू माउली मी लेकरु देवा ।  
 तू स्वामी मी चाकरु । मी पान तू तरुवरु देवा । तू धेनु मी वासरु ।  
 तू पावन मी पतित देवा । तू दाता मी याचका । तू फूल मी सुवास देवा ।  
 तू मालक मी सेवक । तू गुळ मी गोडी देवा । तू धनुष्य मी बाण ।  
 तू डोंगर मी चारा देवा । तू चंदन मी सहाण । तू चंद्रमा मी चकोर देवा ।  
 मी कला तू पूर्णिमा । तुझ्या वर्णनासी नाही सीमा । असा अगाध तुझा महिमा ।  
 तू जल मी बर्फ देवा । तू सागर मी लहरी ।  
 तुजविण क्षण मज युगसम वाटो हेची मागणे श्रीहरी । वत्स गाय बाला माय ।  
 तेवी मजला तू आई । काया वाचा मनी सदोदित । तव पदी सेवा मज दे ।  
 ध्यास नसों दे विषयांचा मज । तुझ्या पाई मन सतत रमो । दृढ तर भावे तव गुण गाता ।  
 कोठे माझे मन न गमो । अनंत रूपा ऐकोभावे । करितो अनंत नमस्कार ।  
 दासपणाचे सुखसोहळे भोगवि । प्रभो निरंतर नको मजवारी ।  
 राहू उदास धावत येई यदुराया । तव दर्शनेविण । दूजी न आस धावत येई यदुराया ।  
 - कलावती आई

# THE CHIDAKASHA GITA OF BHAGAWAN NITYANANDA OF GANESHPURI

(With Commentary by Acharya Kedarji)

**6. Just as we draw water from a well, we should draw breath. When we breathe out, it should be like letting down the bucket into the well. When we breathe out, it is the carbon (the impurities of the body); when we breathe in, it is the breath of Omkar. Breath of Omkar is the manas (mind).**

Commentary: In our approach, the breath is called Prana Shakti. The internal soul comes and goes on the movement of this Prana Shakti within your being. When you breathe in, the mind is born and creation manifests. When you exhale, the mind begins to calm down as the impurities of the body and the attachments of the mind are expelled from your being. The primordial sound, the mantra OM, is the cause of the manifestation of this Universe. When you breathe in, this act of manifestation occurs within your being, through ideation, due to the vibration of this same Omkar. The coming and going of Prana Shakti inside your being is the manifestation, sustenance and withdrawal of this world-appearance.

**7. Manas is Jiva; but their positions are different. Jivatman is Paramatman.**

Commentary: In our approach, Manas is a word for the Mind. The mind is considered to be the Jiva, the individual bound soul. When, by the Grace of a Sadguru and your own daily spiritual practice, you are able to turn the mind within to make it merge with the Supreme Principle, the mind becomes Jivatman, the reflection of the formless Absolute in the body. One who has fully realized the inner Self by merging his/her mind into That, is said to be Paramatman or Jivanmukti, Self-realized while still in the body.

**8. A man or woman should be educated. What is education? Jiva should know the secret that He is the Paramatman.**

Commentary: Education in mundane life is limited knowledge. True education is complete knowledge and experience of That by whose light all things shine. This is the only real knowledge since it is by this knowledge that all other things are understood. Every individual should embark upon the path that will uncover the secret that he/she is really God himself.

**9. Paramatman is in Jivatman. The real Mukti is to know the subtle in the gross.**

Commentary: The one Universal Experient, the Self that is worshipped by so many different names, is actually the same one who takes the form of the individual bound soul. There are spiritual paths that espouse that Mukti or Liberation occurs when you achieve complete silence of mind while sitting for meditation. This is not Liberation. It is not Mukti. Mukti is the *constant awareness* that the subtle, the Supreme Principle, is contained in all the gross objects of this world. Mukti is the constant awareness of that fact.



## श्री ब्रह्मचैतन्य गोंदवलेकर महाराज यांची अमृतवाणी

नाम म्हणजे भगवंताचे नांव. साधन या दृष्टीने देवाच्या निरनिराळ्या नांवांत फरक नाही. नाम हा जीव आणि शिव यांच्यामधला दुवा आहे. नाम हे साधनही आहे आणि साध्यही आहे. नाम सगुण आहे आणि निर्गुणही आहे. नामाचा आरंभ सगुणात आहे तर शेवट निर्गुणात आहे. आरंभ सगुणात आहे असे म्हणण्याचे कारण हे की भगवंत मुळात जो निर्गुण निराकार आहे तो जेव्हा सगुणात आला तेव्हाच त्याला नामरूप लागले आणि सगुणरूप नाहीसे झाले तरी नाम शिल्लकच राहिले म्हणून ते निर्गुणही आहे. तेव्हा सगुण आणि निर्गुण भक्तीला आधार नामाचाच आहे. नाम हा सत्संगाचा पया आहे आणि कळसही आहे. नाम म्हणजे आपली वृत्ती आणि भगवंत यांना जोडणारी साखळीच आहे. वृत्ती नामरूप बनली पाहिजे. नाम हे अत्यंत सूक्ष्म आहे वृत्तिसुद्धा सूक्ष्म आहे म्हणून नाम घेण्याने वृत्ती सुधारेल, वृत्ती सुधारली की चित्त शांत होईल, चित्त शांत झाले की निष्ठा उत्पन्न होईल. सगळ्यांचा भावार्थ एकच आहे.

अन्नाला स्वतःची चव असते त्यात आपणच आपली गोडी आणि आवड घालून नंतर ते खातो पण नामाला स्वतःची अशी चव नाही. त्यात आपणच आपली गोडी आणि आवड घालून ते घेतले पाहिजे. आपण जितकी जास्त गोडी त्यात घालू तितके ते अधिक गोड वाटेल. पंढरपूरला जायला पुष्कळ रस्ते आहेत परंतु सर्वांना शेवटी बारीतून जाऊनच दर्शन घ्यावे लागते त्याप्रमाणे इतर साधने जरी केली तरी नामसाधन केल्यावरच आत्मस्वरूपाची प्राप्ती होते. आपण नाम घ्यावे ते आपणच नामसाधनेतला आनंदाचा मार्ग आहे.

जसे आपले आपलेपण आपल्या नांवात आहे तसे देवाचे देवपण त्याच्या नामात आहे. आपण आज जे नाम घेतो तेच नाम शेवटपर्यंत कायम राहते परंतु देहबुद्धी जसजशी कमी होत जाईल तसतसे नाम अधिकाधिक व्यापक आणि अर्थगर्भ बनत जाते आणि शेवटी नाम हे परमात्मस्वरूपच आहे असा अनुभव येतो. पाणी हे जसे शरीराचे जीवन आहे तसे नाम हे मनाचे जीवन बनले पाहिजे. नाम इतके खोल गेले पाहिजे की प्राणाबरोबर ते बाहेर पडावे. अंतकाळी अगदी शेवटी सुटणारी वस्तू म्हणजे भगवंताचे नाम पाहिजे. नामातच शेवटचा श्वास गेला पाहिजे.



India is the meeting place of the religions and among these Hinduism alone is by itself vast and complex thing, not so much a religion as a great diversified and yet unified mass of spiritual thought, realisation and aspiration.

The Upanishads are at once profound religious scriptures - for they are a record of deepest spiritual experiences - documents of revelatory and intuitive philosophy of an inexhaustible light, power and largeness and whether written in verse or condensed prose, spiritual poems of an absolute, an unfailing, inspiration inevitable in phrase, wonderful in rhythm and expression.

- Sri Aurobindo

## अंगारक संकष्टीचे महत्त्व

पौर्णिमेनंतर जी चतुर्थी येते, तिला संकष्टी चतुर्थी म्हणतात. अमावास्येनंतर जी चतुर्थी येते, तिला वनायकी चतुर्थी म्हटले जाते. संकष्टी चतुर्थी ज्या दिवशी मंगळवारी येते, त्या संकष्टीला अंगारकी संकष्टी म्हटले जाते. ही अंगारकी संकष्टी विशेष अशी आहे. सर्व संकष्टींमध्ये तिचे महत्त्व अधिक मानले जाते. ही अंगारकी संकष्टी कल्याणप्रद आणि शुभदायक अशी मानली जाते. त्यामुळे तिचे माहात्म्य अधिक मानले जाते. अंगारकी संकष्टीचा उपवास आणि व्रत भाविकतेने केले जाते.

मुद्गल पुराणात अंगारकी संकष्टीचे माहात्म्य सांगणारी कथा आहे. त्यातून अंगारकी संकष्टीचा प्रारंभ कसा झाला, याची माहिती मिळते. मुद्गल पुराणाप्रमाणे गणेश पुराणातही अंगारकी संकष्टीसंबंधीची कथा आहे.

मुद्गल पुराण आणि गणेश पुराण यात सांगितलेली कथा अशी - वेदविद्या पारंगत, प्रख्यात गणेशभक्त भारद्वाज ऋषी हे अवंतीनगरीत वास्तव्यास होते. त्यांचा पुत्र अंगारक. आपल्या पुत्राला त्यांनी गणेशमंत्र दिला. गणेश उपासना करायला सांगितले. अंगारकाने अरण्यात जाऊन तपसाधना केली. त्याला श्री गणेश प्रसन्न झाले. त्यांनी या मुलाला - अंगारकाला दर्शन दिले. त्याला वर मागायला सांगितले. तेव्हा अंगारकाने वर मागितला. त्रिखंडात माझे नाव प्रख्यात व्हावे. आज जी तिथी आहे, ती माझ्या नावाने विख्यात व्हावी. ती तिथी सर्वांचे कल्याण करणारी व्हावी. जे या तिथीला व्रताचरण करतील, त्यांचे मनोरथ आणि मनोकामना पूर्ण होवोत, असा वर त्याने श्री गणेशाकडे मागितला. तेव्हा श्री गणरायाने अंगारकाला वर दिला. तू भूमिपुत्र आहेस. म्हणून तुझे नाव आता भौम म्हणून प्रसिद्ध होईल. तुला नभांगणातील ग्रहमालेत स्थान मिळेल आणि मंगळ ग्रह म्हणून तो ग्रह ओळखला जाईल. तू लाल वर्णीय असल्याने अंगारक हे तुझे नाव वर्णाप्रमाणे रूढ होईल. आजच्या तिथीला अंगारकी असे संबोधन राहील आणि आज जे अंगारकी संकष्टीचे व्रत करतील, ते ऋणमुक्त होतील आणि या व्रताचरणाने भक्तांचे कल्याण होईल, असे वरदान आणि आशीर्वाद श्री गणेशाने अंगारकाला दिले.

अंगारकी संकष्टीचे व्रत करणाऱ्या भक्ताला एकवीस संकष्टी केल्याचे पुण्य मिळेल, असेही वरदान श्री गणेशाने अंगारकाला दिले. श्री गणेशाच्या या वरदानाने अंगारकी संकष्टीला विशेष महत्त्व प्राप्त झाले आहे.

या कथेमुळे नवग्रहातील मंगल ग्रहाला अंगारक असेही नाव मिळाले असून, भौम नावानेही हा ग्रह ओळखला जातो. मंगळ ग्रह ऋणमोचक मानला जातो व मंगळाचे ऋणमोचक स्तोत्रही प्रसिद्ध आहे. असा हा अंगारकी संकष्टीचा महिमा आहे. या व्रतादिवशी सकाळपासून उपोषण करावे. सायंकाळी चंद्रोदयानंतर श्री गणेशाची पूजा करावी. पूजाविधीत दूर्वा आणि लाल फुले श्रद्धापूर्वक अर्पण करावीत. गणेश स्तोत्र, अथर्वशीर्ष यांचे पठण करावे. पूजेनंतर आरती, मंत्रपुष्पांजली

झाल्यावर २१ उकडीच्या मोदकांचा नैवेद्य दाखवावा, नंतर कुटुंबीयांसमवेत आनंदाने भोजन करावे. अशाप्रकारे हे व्रत करावयाचे आहे.

अंगारकी संकष्टीस शक्य असल्यास श्री गणेश मंदिरात यथाशक्ती अभिषेक करावा. सुखकर्त्या, दुःखहर्त्या गणेशाची मनोभावे प्रार्थना करावी. सर्व संकष्टींमध्ये अंगारकी संकष्टी श्रेष्ठ असल्याने या संकष्टीला मनोभावे केलेल्या प्रार्थनेचे फळ विनाविलंब प्राप्त होते, असे शास्त्र सांगते. अंगारकी संकष्टीच्या व्रताने सर्व संकटे दूर होतात, मनोकामना पूर्ण होतात, कामकाजातील अडथळे दूर होतात, अशी भाविकांची श्रद्धा आहे. या श्रद्धेचा प्रत्यय निश्चितच येतो, असा अनुभव असल्याची भाविकांची भावना आहे.



### “ॐ” च्या उच्चारणाचे महत्व

- १) “ॐ” च्या उच्चारण केल्याने गळ्यात कंपन होण्यामुळे थायरॉइडचा त्रास दूर होतो.
- २) “ॐ” च्या जपाने जीव घाबरणे दूर होते.
- ३) “ॐ” चा जप केल्याने शरीरात रक्त प्रवाह योग्यरितीने होऊ लागतो.
- ४) “ॐ” चा जप केल्याने रक्तदाब सामान्य होतो आणि हृदय विकाराच्या झटक्या पासून बचाव होतो.
- ५) “ॐ” चा जप केल्याने पोटात कंपन होते आणि पचन शक्ति मजबूत होते.
- ६) “ॐ” चा जप केल्याने फुफ्फुसांना अधिक प्राणवायू मिळतो आणि त्यामुळे उत्साहात वाढ होते.
- ७) “ॐ” चा जप केल्याने थकवा दूर होतो आणि ताजेपणाचा अनुभव होतो.
- ८) “ॐ” चे उच्चारण झोपण्यापूर्वी केल्याने झोप लगेच आणि शांत लागते.
- ९) “ॐ” चा जप केल्याने मानसिक शांती मिळते आणि तणावापासून कायमची मुक्ती मिळते.
- १०) “ॐ” चा जप केल्याने पाठीच्या कण्यात कंपन होते आणि त्यामुळे पाठीचा कणा मजबूत होऊन कमरेचा त्रास दूर होतो.
- ११) “ॐ” चा उच्चार केल्याने मेंदूत कंपन होते आणि त्यामुळे एकाग्रता वाढते आणि स्मरण शक्ती वाढते.
- १२) “ॐ” चे उच्चारण अथवा जप केल्याने आपण खूप सगळे विकार दूर करू शकतो.

Source - Internet

## Tera (13) Saath (7)

गुरुमाऊली तू माऊली जगाची !

- Dayanand B. Balse

On 5<sup>th</sup> April, 1993, being a Sunday and 6<sup>th</sup> being Bank holiday due to Mahavir Jayanti, I thought of taking my grand aunt, Aroor Leela Bai of Bangalore and my sister Sharada Sajip of London to Karla for darshan of Swamiji's samadhi and of Devi Durga Parameshwari. They had not been there before. We were to leave by car at 6.00 a.m. At 4.00 a.m. I was woken up by the shrill rings of the telephone to be told that my office cum godown at Jogeshwari was on fire and that I should immediately come over. As I reached the site by 4.30, eight fire engines were already fighting the raging fire. Being chemicals that were stored, it was difficult to put out the fire. The access to the second floor was bad and the water supply poor. This added to the woes of fire fighters. I gave up all hopes of taking my relatives to Karla. My friend Avinash Mallapur had also come down on hearing of the fire and as we went round meeting the fire officers, we came across one Mr. Kulkarni, who also happened to be the Chief Fire Officer in putting out the fire at Acme Soap Works factory at Goregaon a few years ago. As I mentioned my close family/business ties with the Kallianpurs, Mr. Kulkarni was most cooperative. In fact when I told him about the cancelled trip to Karla, he assured me that the fire was almost put off and that I should go ahead with my Karla trip. This was totally unexpected and I rang up my people to be ready and that we will all be going to Karla after all. We left by 10.00, had lunch at Lonavala and reached the ashram at 1.00 p.m. We had Devi/samadhi darshan and Ved. Gurudas Bhatji offered prayers on our behalf. After partaking in the prasad, some anecdotes narrated by Yogesh Balse. We returned home by 7.00 p.m.

We were told that on 29<sup>th</sup> August 1991 at 7.00 a.m. when Shree Swamiji attained Maha Samadhi at Bangalore, the clock in Swamiji's room at Karla abruptly stopped, as if to herald the end of a great era !

Coming back to the fire incident, on 3.4.93 I had received a letter from my Bank Manager stating that our Fire policy had expired and that I should contact him immediately. So all along the route to and from Karla, I was controlled by an uncontrollable conviction, so to say, that my protection can come from one quarter only and that is from our Swamiji. The Bank Manager's letter was still nibbling at my mind. As soon as I reached home, I took out the letter and to my joy I found that the letter said your policy had expired on 22.4.93. The policy was

still in force when the fire broke out, but the bad English had given me the creeps. This was miracle no. 2.

We usually keep all account books, ledgers etc. on open racks. The fire and the attendant fire spray from the hoses had completely destroyed all our records. It would have been very difficult to assess the payables/collectables partywise. It so happened that my Accountant, who comes once a week on Saturdays had taken purchase/sales register, payinslips, cheque counterfoils home that Saturday the 3.4.93. This way he could rewrite the entire ledger. This was miracle no. 3.

On 6<sup>th</sup> morning, I went to my Bank manager with the bad news. He was most sympathetic and called for the file and gave me the insurance policy. On my way to the consultant by cab, I was shocked to see that the 8.00 lakhs policy covered 'theft and burglary only'. I rushed back to the Bank Manager and he was also quite shaken. Sometimes, the Agents in order to save a penny here and there try to cut corners and I thought I was sunk. We called for the file once again and went through it with a fine tooth comb and behold, found another policy for an identical amount of Rs.8.00 lakhs, insured against fire. This was miracle no. 4.

I applied for a loan for a new gala and also put in a claim for the loss. You will not believe it that both these papers were processed so fast that I got my new gala at Vasai and my insurance claim settled in full within weeks ! Miracle no. 5.

The overloaded mezzanine floor had crashed at night. The resultant crash of tonnes of material (inflammable items included) carrying the electrical wiring with it must have caused the spark and the conflagration, since our electrical lines were 'on' at that time.

On 10<sup>th</sup> April 93, early morning at 4.00 I woke up with a start from a dream. I could clearly see Swamiji and He asked me only one question. What would you have done if this fire had taken place on 3.4.93 afternoon? I am sure some of my workers would have perished and I would have been an inconsolable wreck. My Swamiji had somehow protected all of us and seen that the fire which was inevitable, took place late in the night. There was only material loss. This was miracle no. 6.

Swamiji looks after his followers like a mother. After all she is 'Guru Mauli'. Jai Parijnan !!





## दत्त नाम का घेतो ...?

मुळात आपण अवधुत चिंतन श्री गुरुदेव दत्त असे का म्हणतो ?

तर आपण जेव्हा संकटा मध्ये असतो आणि इतर सर्व मार्ग बंद होतात तेव्हा आपण श्री दत्त महाराजांचे स्मरण करतो.

आता दत्त महाराजांचेच स्मरण का ?

तर दत्त महाराज स्मर्तृगामी आहेत.

स्मर्तृगामी म्हणजे काय ?

स्मरण करताच तत्काळ आपल्या मदतीसाठी धावून येणारे तत्त्व म्हणजे स्मर्तृगामी.

जगात अन्य कुठल्याही तत्वाला स्मर्तृगामी म्हणत नाहीत आणि म्हणून दत्त महाराज हे लवकर पावणारे दैवत आहे. काही जण विचारतील की आम्ही कुणाची सेवा करू ?

तर याचे उत्तर खुप सोपे आहे, ज्या देवतेचे स्मरण करताच तुम्हाला शहारे आले, डोळ्यात अश्रु आले.

तुमच्या अपूर्णतेला एक प्रकारची पुर्णत्वाची जाणीव झाली तर समजून घ्या की देवतेची आराधना तुम्ही करावी.

दत्त महाराज आणि स्वामी महाराज हे एकच आहेत.

श्रीपाद श्री वल्लभ चरित्रामृत किंवा स्वामी चरित्र सारामृत मध्ये याचा उल्लेख आहेच पण आताच्या काळात सुद्धा त्याची प्रचिती पदोपदी येते.

आपल्या सारख्या सामान्य सेवेकऱ्याला ह्या महावाक्याचा अर्थ कळणार नाही. पण ज्या प्रमाणे भगवान परशुराम आणि प्रभु श्री रामचन्द्र हे भगवान विष्णु यांचा अवतार असून सुद्धा त्यांचे कार्य क्षेत्र वेगळे होते, पद्धत वेगळी होती. ज्या प्रमाणे ताक दही लोणी तूप हे दूधापासून तयार होतात तरीही ते वेगवेगळे पदार्थ आहेत. त्या प्रमाणे दत्त महाराज आणि स्वामी महाराज हे एकच आहेत. आपण जेव्हा अवधुत चिंतन श्री गुरुदेव दत्त किंवा श्री स्वामी समर्थ म्हणतो आपण तेव्हा दत्त महाराजांचे स्मरण करतो, चिंतन करतो आणि जेव्हा आपण दत्त प्रभूंचे चिंतन करतो तेव्हा कुठलीच चिंता आपल्याला भेडसावत नाही.

श्री स्वामी समर्थ महाराजांच्या सेवेने सर्व देवी देवतांच्या सेवेचे फळ मिळते. पावसाचे पाणी सर्व नद्यांद्वारे समुद्रात जाऊन मिळते त्या प्रमाणे सर्व देवी देवतांची केलेली सेवा ही महाराजांच्या चरणरुजू हेते.

पितृ दोष असेल, कुंडली मध्ये दोष असेल, वास्तू दोष असेल. जगातली कुठलीही समस्या महाराजांच्या सेवेने दूर होते. एवढेच नाही तर प्रपंचामधल्या सर्व अडचणी दूर करण्यासाठी आत्मिक प्रगतिसाठी दिवसातून एकदा तरी “अवधुत चिंतन श्री गुरुदेव दत्त” हे अंतःकरण पूर्वक म्हणावे. !!



# SANKIRTANA - THE SUPREME HEALER

The Supreme Healer in this Iron Age is Sankirtana of the Name. It is equivalent to the Vedic sacrifice. The true sacrifice is rewarded with Krishna's feet. Sankirtana enables you to conquer sin and the world. It creates purity of soul and all kinds of Bhakti. It is not restricted to a particular place or time. It works everywhere. It bears the name of Sarva-shakti (Omnipotence). Hari's Name should always be chanted by him who is humbler than a blade of grass (which is trodden upon); who is more patient, forbearing and charitable than a tree (which does not cry out even when it is cut down and which does not beg for water even when scorched to death, but on the contrary, offers its treasure to whosoever seeks it, bears the sun and rain itself, but protects those who take shelter under it from rain and sunshine. Who, however worthy of esteem, instead of claiming respect for himself, gives respect to all (from a sense of God's immanency in all beings). He who thus takes Krishna's Name, gets Divine Love (Prema).

- Sri Swami Siwananda



अत्तराच्या व्यापाऱ्याजवळ बसलो असता, त्याने काही दिले नाही.

तरी आपल्याला फुकटचा वास घेता येतो-मिळतो.

गुरू हा त्या अत्तराच्या व्यापाऱ्यासारखा आहे.

त्यानं काही दिलं नाही, बोलला नाही, उपदेश दिला नाही, चमत्कार केला नाही,

तरी देहातून - मनातून ज्या पवित्र लहरी वा स्पंदनं बाहेर पडतात, त्यांनी आसपासचं वातावरण पवित्र झालेलं असतं.

अशा वातावरणात राहिल्यानं आपल्याही मनात पवित्र विचार येऊ लागतात, त्याचा परिणाम आपली बुद्धी व प्राक्तन यावरही होतो.

म्हणूनच म्हणतात,

**न लगे मुक्ती, धन, संपदा...**

**संत संग देई सदा...**

## PARIJNAN CHAYA

Parijnan Parivar has opened a modest home for Senior Citizens, at Gurushakti Complex in Dahivali, Karla – 'PARIJNAN CHAYA'

We have 3 single bedded rooms, 2 double bedded rooms, 4 triple bedded rooms and 1 Dormitory with 5 beds. All the rooms are self contained.

It will be open for all those above 65 years of age with no caste bar.

We aim to make this place an abode of Tender Loving Care for all those who wish to be resident here.

We have tried to make it as comfortable as possible in the limited resources we have but the care and love will be limitless till the end.

We have common Dining and TV room, Prayer Hall, Sadhana and Yoga areas. The home is surrounded by lush green mountains, has a beautiful garden and other walking areas.

There are other Bhanap residents around the home and Karla Math is 1km away.

The Place will serve healthy Vegetarian, mostly 'Aamchi' food. There are full time and part time staff for helping out in cleaning and general hospitality.

There will be a Nurse visit daily, Doctor on call, Hospital with Ambulance pickup and specialty care facilities just 10 minutes away.

We have fixed charges for the facilities made available as above, as per the Room taken.

For details please Contact: Deepa Andar on 9820180104, Shashi Balsekar on 9833635359

Any expenses over and above what is specified above will have to be borne by the individual or his admitting guardian.

Those who cannot afford charges, will have to apply for subsidy on the prescribed form, and the decision will be solely dependent on the PP Committee.

Donations are welcome:

A/c Name: Parijnan Parivar

S/B A/C No. 108303130000325

IFSC: SVCB0000083

DADAR EAST BRANCH

Saints are like trees. They do not call anyone, nor do they send anyone away. They give shelter to whoever cares to come, be it man, woman, child or an animal. If you sit under a tree it will protect you from the weather, from the scorching sun as well as from the pouring rain and it will also give you flowers and fruits. Whether a human being enjoys them or a bird tastes them matters little to the tree; it's produce is there for anyone who comes and takes it.

- Ananadmayi Ma

दुर्बल को न सताइये, जाकी मोटी हाय ।

मरी खाल की सांस से, लोह भसम हो जाय ।।

Do not suppress somebody weak thinking that he cannot do you any harm. Weak person's curse can do you great harm just like hide from a dead animal can melt even iron.

ऐसी बानी बोलिए, मनका आपा खोय ।

औरन को शीतल करे, आपहु शीतल होय ।।

One should speak in such a sweet language which makes everyone happy, not just yourself but also others who listen to you.

बोली एक अनमोल है, जो कोई बोलै जानि ।

हिये तराजू तौली के, तब मुख बाहर आनि ।।

Speech is like a priceless jewel. So when someone speaks, one must think many times and then speak.

आग जो लगी समंद में, धुंआ ना परगत होए ।

सो जाने जो जरमुआ, जाकी लागी होए ।।

The ocean is on fire, the smoke is not visible. He knows who has been there and been burnt.

आसा जीवे जग मरे, लोग मरे मर जाई ।

सोई सब संचते, सो उबरे जे खाई ।।

Hope yet lives, the world dies, people die and die again. Perish yet hoarding wealth, spend and freedom attain.

अकथ कहानी प्रेम की, कुछ कही न जाए ।

गूंगे केरी शर्करा, बैठे मुसकाए ।।

Inexpressible is the story of love, it goes without saying like the dumb guy who eat sweet sugar, he only smiles.

बुरा जो देखन मैं चला, बुरा न मिलिया कोय ।

जो मन खोजा अपना, तो मुझसे बुरा ना कोय ।।

I went on the search for the bad guy, bad guy I couldn't find. When I searched my mind, no one is nastier than me.

