

मनोगत

या पेंडमिक मुळे सगळ्या लोकांचा उत्साहच मावळला आहे. अवघ्या विश्वाची घडीच विस्कटली आहे. परिस्थिती पुर्ववत होईल तेव्हा होईल, पण या घडीला सकारात्मक मानसिकता ठेऊन जगणं आपल्या हातात आहे, तेव्हा आपण करायचं. परिज्ञान छाया हळूहळू आकार घेत आहे. विचारणा होत आहेत. स्वामिजींच्या इच्छेनुसार आम्ही जातीचे बंधन ठेवलेले नाही. तुम्ही सुद्धा तुमच्या परिचयात तसेच नात्यागोत्यात कोणाला अशा आधाराची गरज असेल त्यांना आमच्या या प्रकल्पाची माहिती द्या. कामशेतमध्ये उभारलेल्या एका अद्ययावत हॉस्पिटलची साथ लाभल्यामुळे परिज्ञान छायाला हत्तीचे बळ मिळाले आहे.

एकदा ब्रह्मदेव द्वंद्वत सापडले. 'मनुष्य जेव्हा संकटात सापडतो तेव्हाच फक्त त्याला देवाची आठवण येते आणि तेव्हाच तो ईश्वराकडे धाव घेतो आणि त्याला आपल्या अडचणी सांगून, त्याच्याकडे काही न काही मागतो'. म्हणून त्यांनी ही समस्या सोडविण्यासाठी सर्व देव देवतांची सभा बोलवली आणि ते म्हणाले, "देवांनी, मनुष्याची निर्मिती करून मी खूप संकटात सापडलो आहे. प्रत्येक वेळी कोणी ना कोणी मनुष्य तक्रारच करताना आढळतो. मी त्यांच्या कर्मानुसार त्यांना सगळं देत असतो. तरीपण छोट्याश्या संकटात सुद्धा ते माझ्याकडे येतात. त्यामुळे नाही मी कुठे शांततेत राहू शकतो, ना ही तप करू शकतो. कृपया तुम्ही सर्वांनी मला असे ठिकाण सुचवा जिथे मनुष्य प्राणी कधीच पोहोचू शकणार नाही."

ब्रह्मदेवांच्या विचारांचा मान ठेवत, देवांनी आपापले विचार सांगितले. कोणी म्हणाले, "आपण हिमालय पर्वताच्या शिखरावर जा."

ब्रह्मदेव म्हणाले, "हे ही ठिकाण मनुष्याच्या आवाक्यातील आहे. त्याला तिथे पोहोचायला जास्त वेळ लागणार नाही."

काही देवांनी सल्ला दिला की, "तुम्ही समुद्रात लपून रहा."

ब्रह्मदेवांनी त्यालाही नकार दिला आणि म्हणाले, "मनुष्य बुडी मारून तिथेही मला शोधायला येईल."

मग काहींनी सल्ला दिला की, "आपण अंतराळात लपून बसावे."

ब्रह्मदेव म्हणाले, "एक दिवस मनुष्य तिथेही नक्कीच पोहोचेल."

आता ब्रह्मदेव खूप हताश झाले. त्यांनी मनातल्या मनात विचार केला की 'माझ्यासाठी कोणतच असं गुप्त ठिकाण नाही का, जिथे मी शांततेत राहू शकेन?'

शेवटी विष्णुदेव म्हणाले, "आपण असे करा की मनुष्याच्या हृदयातच जाऊन बसा. मनुष्य अनेक ठिकाणी तुम्हाला शोधण्यात मग्न राहील, परंतु तुम्ही त्याच्या आतच आहात हे त्याच्या कधी लक्षातच येणार नाही."

ब्रह्मदेवांना देवाचा हा सल्ला खूपच आवडला. त्यांनी तसेच केले आणि ते मनुष्याच्या हृदयात जाऊन बसले. तेव्हापासून मनुष्य आपले दुःख सांगायला परमेश्वराला देवळात, वर-खाली, आकाश पाताळात सगळीकडे शोधत आहे. परंतु मनुष्य कधीच आपल्या आत- "हृदयरूपी देवळात" बसलेल्या ईश्वराला अनुभवण्याचा प्रयत्न करीत नाही. ईश्वर आपल्या हृदयातच आहे. आपल्याला फक्त आपल्या आत डोकाविण्याची गरज आहे.

नांदतो देव हा आपुल्या अंतरी.

जय परिज्ञान !

आशीर्वचन

(Summary of the address delivered by His Holiness Swami Parijnanashram at Karnataka Colony, Mahim on 25th December 1977).

In the programme, there is Ashirvachan today but We haven't prepared any Ashirvachan. However We thought of talking to you on all that had happened since this morning in the meeting of Delegates of Mahasabha 1974 and to express Our views on it. The draft Trust scheme was discussed today and it was decided to implement the same. Once this has been achieved, We are very happy. For this scheme and to all those who supported this scheme, We offer our thanks. We are confident that the Scheme will work out smoothly. All that We wanted to speak has already been spoken by Nalkur Shripad and there is not much left for Us to speak. Only this, why was this scheme thought of? Even in the past, His Holiness (Guru Swami) had to undergo great difficulties. We had spoken to you during last Mahasabha about them. As an individual, We can bear any amount of difficulties. Our main concern was that nothing that happens should hit the Guru Parampara. For the last 17 years, We have been carrying out His Holiness's wishes. Whatever His own views, His Holiness's one main wish was that our community should remain one and united. We were Sannyasi and We had thought that a Sannyasi meant that he should give up everything and stand aloof from everything (निरलिप्त), but this was not a duty of the Mathadhipati. The Mathadhipati's main task, on the other hand, was to live with His people and guide them spiritually. This task was performed so beautifully by His Holiness whose only concern was the service of God and His people. On all the happenings that took place in the Math, He closed His eyes and allowed the Standing Committee to do what it liked. Having lived with His Holiness, We knew at close hand what His ideas and wishes were about the Standing Committee, about our community and Math. He had only one objective that our community was a small one and it should not be divided into fragments. Even if anyone did any wrong, they were our own people, like members of one family and we should continue to be one. With this objective, His Holiness would address the community and His one and only advice to us was that our community should remain united. Even then there were about 18000 of us and Swamiji had preached that even if there were any differences, the community should remain one and go forward unitedly.

After His Holiness's Mahasamadhi, We tried Our best to understand our community. However, Our experience was that our people only liked to speak of what the Mathadhipati should do instead of following the teachings of Mathadhipati. We have ourselves not given many speeches nor have We preferred much advice. But, the guidelines laid down by His Holiness Swami Anandashram were there. He had advised us all to do Gayatri japa etc. But majority of our people did not follow what His Holiness taught us, they were only interested in observing and talking of what the Mathadhipati should do. This fact We have come to know by observation. So, We decided to put one foot forward. You need not call Us a Guru, even if you needed Us as a guide, as a leader, then such a guide or a leader should be at least ten paces ahead of his people and not linger behind. He should remain behind his people. Seeing this, We who were behind went 20 paces forward. Our object was

only the betterment and welfare of our people and that they too should progress. Because of these ideas of ours, We had to undergo great difficulties, all sorts of stories started going around and We realised what our people were indeed like.

We remember, We have spoken on this from this very stage namely, once you have a Guru, you should follow what He says. Even if you are not prepared to accept Him as a Guru, then at least accept Him as the Shishya nominated by your Guru as part of the Guru Parampara. Whether you call Him as a Guru or as a Shishya, you must realise that such a Guru will never show His people the wrong path. He will guide them only on the right path. We feel now, We went ahead a little too fast. The present Standing Committee has had many problems, many old issues to be cleared up. Yet, all sorts of stories went around, that there were differences between Us and Nalkur. We feel tired of all this. We felt that nobody wanted a Guru and that We should stand apart from everything and offer guidance and direction only to those who come to Us for it. That is why We wrote to Nalkur that We want to give up Peetha and so on.

However, We have since decided to remain on the Peetha for, it should not be said that We left the Peetha out of fear of court cases. So we will not give up the Peetha. We will face all the problems and meet them squarely. Hence, this scheme. It is not to avoid legal liability. It is for the future administration of the Math because We cannot say what anyone will do tomorrow. By God's grace and by His Holiness's blessings, We will carry the scheme forward. People should bear in mind that giving up Sole Trusteeship, does not mean giving up Mathadhipatya. So, even after giving up Sole Trusteeship, We can remain on the Peetha. We are still thinking how many Trustees to have. We will follow the guidelines laid down by HIS Holiness in all these matters.

Meanwhile, We want to make one thing clear. This Trust scheme is Our very own. It has not been imposed on Us by Nalkur. Please banish this thought from your minds if you are thinking of it. All We have to tell you is that this scheme has gone through smoothly and the people accept it gracefully. In this scheme, provision has been made for social and cultural activities and other things in the list of objects of the Trust. Recently, our Math has donated Rs.5001/ for Andhra cyclone relief. If we were to be a purely religious Trust, then it would not have been possible for us to make such donations. Hence 'social and cultural' have been added to the list of objects so that We can help all those who are in need of help.

Today, as you all know, is the birthday of Jesus Christ. You know what finally happened to Christ. Any good man should not be afraid of facing any kind of trouble or problem. Only, there should not be any slur on the Peetha. With that object, We have decided to continue on the Peetha. We have changed our idea of giving up the Peetha. We pray to God to give Us strength and on behalf of all the devotees, We pray that their sentiments about God and the Math should continue as before. They should continue their Vantiga contributions as before and not lessen them. This Math of our elders should continue to function smoothly. It should continue to be a refuge and haven to all. With these words, We close our Address and pray to Lord Bhavanishankar for the welfare of you all.



IN QUEST OF GOD - 2

- Swami Ramdas

O RAM, THE TRUTH - THE LOVE – THE GOAL OF HUMAN PERFECTION – ALL HAIL - ALL HAIL!

It was about two years ago (in 1920) that Ram first kindled in the heart of His humble slave, Ramdas, a keen desire to realise His Infinite Love. To strive to approach, and understand Ram is to recede from the world of vanishing forms, because Ram is the only Truth - the only Reality. Ram is a subtle and mysterious power that pervades and sustains the whole universe. Birthless and deathless is He. He is present in all things and in all creatures who only appear as separate entities, due to their ever-changing forms. To wake up from this illusion of forms is to realise at once the Unity or Love of Ram. Love of Ram means Love of all beings, all creatures, all things in this world; because Ram is in all and all is in Ram, and Ram is all in all. To realise this great Truth we, who, through ignorance, feel as separate individuals, should submit ourselves to the will and working of that Infinite Power - that Infinite Love - Ram - who is one and all-pervading. By a complete surrender to the will of Ram, we lose consciousness of the body which keeps us aloof from Him, and find ourselves in a state of complete identification and union with Ram, who is in us and everywhere around us.

In this condition, hatred which means consciousness of diversity, ceases, and Love, consciousness of Unity, is realised. This Divine Love can be attained by humbling ourselves to such a degree as to totally subdue our egoism, our self-assertion as a separate individual existence. Having reached this stage, we, by the awakened consciousness of Unity or Love, are naturally prompted to sacrifice all the interests that concern the body, for the welfare of our fellow-men and fellow-creatures who are all manifestations of the same Ram. This was the great sacrifice of Buddha, of Jesus Christ and has been of Mahatma Gandhi in our own times. These three great men are the fullest manifestations of Ram - the Great Truth - the Infinite Love. Om Sri Ram!



DASHARA, Dasha Hara is a Sanskrit word which means removal of ten bad qualities within you -

काम वासना (Lust)
क्रोध (Anger)
मोह (Attachment)
लोभ (Greed)
मद (Over Pride)
मत्सर (Jealousy)
स्वार्थ (Selfishness)
अन्याय (Injustice)
अमानवता (Cruelty)
अहंकार (Ego)

It's also known as 'Vijayadashami' which means Vijaya over these ten bad qualities.

प्रबुद्ध प्रज्ञा

NINE FORMS OF MAA DURGA IN NAVRATRI

1. Shailaputri (शैलपुत्री)
2. Brahmacharini (ब्रह्मचारिणी)
3. Chandraghanta (चंद्रघंटा)
4. Kushmanda (कुष्मांडा)
5. Skandamata (स्कंदमाता)
6. Katyayani (कात्यायनी)
7. Kaalratri (कालरात्री)
8. Mahagauri (महागौरी)
9. Siddhidatri (सिद्धीदात्री)

1st day is devoted to the Goddess Shailaputri, or we know maa by the name of daughter of the Himalayas, another form of Shakti, wife of Lord Shiva. Shailaputri literally means the daughter (putri) of the mountains (shaila). Various known as Sati Bhavani, Parvati or Hemavati, the daughter of the king of the Himalayas, she is the first among Navadurgas as she is a daughter of Giriraj Himalayas. She rides a bull and carries a trident and a lotus in her two hands. By the worship of Maa Shailaputri, devotee gets all blessings of good life and prosperity.

2nd day is dedicated to Goddess Brahmacharini. Parvati took birth in the home of Daksha Prajapati who had a deep contempt for Lord Shiva. Her maiden form is worshipped as Brahmacharini. The Goddess undertook severe penance to get a good father in her next birth who would respect Lord Shiva. She walked barefoot and did several thousands of years of penance to attain Lord Shiva in marriage. She lived on flowers and fruits and later only leaves and stopped even that eventually, living on mere air. Therefore, Brahmacharini came to be called Aparna too (one who lived even without leaves").

3rd day is dedicated to Goddess Chandraghanta, one of the nine forms of Goddess Durga. As per Hindu scriptures, she is the married form of Goddess Parvati, as, after marrying Lord Shiva, Goddess started adorning half Chandra on her forehead and ever since then, she is also known as Chandraghanta. As per Hindu belief, planet Shukra is governed by Goddess Chandraghanta and those who worship her on Tritiya tithi of Navratri, get rid of all obstacles, worries, pain, etc. The goddess comes on her savari, which is a tigress and holding significant items in her ten hands such as Trishul, Kamandal, Lotus, Gada, Sword, Bow, Arrow, Japa Mala and Abhaymudra. She has a third eye on her forehead and is a symbol of bravery.

4th day is dedicated to Maa Kushmanda. When the universe was non-existent, she produced this "little cosmic egg" with her smile and brought light. Then with her left eye, she created Mahakali, her center eye, Mahalakshmi, and her right eye, Mahasaraswati. Her name which is made up of "Ku" (little) "Ushma" (energy) and "Anda" (egg) suggests she is the creator of this "little cosmic egg", called universe.

On the 5th day of Chaitra Navratri, Maa Skandamata is worshipped.

Tarakasura, a demon was creating a menace as he had a boon from Bhola Shankar that only Lord Shiva or his child could kill him. The combined energy of Shiva and Parvati produced a fiery seed, Lord Kartikeya, who eventually slayed Tarakasura and brought peace in the Prithvi. Born out of an effusing (Skanda in Sanskrit) heated seed, he came to be known as Skanda and Maa Parvati as Skandamata.

6th day of Navratri is dedicated to Maa Katyayani. Maa Katyayani rides a lion and has four hands. She carries lotus flower and sword in her left hands while keeping her right hands in Abhaya and Varada Mudras. Considered the destroyer of evil, it is believed that the planet Brihaspati is governed by Goddess Katyayani. She symbolizes intelligence and peace. She is also known as Mahishasurmardini, as she killed the demon. The slaying of Mahishasura is celebrated as Durga Pooja in many parts of India.

According to the Vamana Purana, she was created from the combined energies of the gods Brahma, Vishnu, and Shiva when their anger at the demon Mahishasura manifested itself in the form of energy rays. The rays crystallized in the hermitage of Katyayana Rishi, who gave it proper form. This is the reason she is also called Katyayani or daughter of Katyayana.

7th day of Navratri is dedicated to Goddess Kalaratri. She is believed to be the fiercest and violent appearance of Goddess Durga which is worshipped on the seventh day of Navratri. It is said that Goddess Kalaratri emerged when Parvati peeled off her divine golden skin to kill the demons Shumbha and Nishumbha. She is known as the vanquisher of all fear, negative forces, ghosts, and evil. She is believed to be benevolent in protecting her devotees and fulfil all their wishes because of which she is also known as Shubhankari. As per the pictorial depiction of Goddess Kalaratri, she is of dark complexion and mounted on a donkey. She carries a sword and the deadly iron hook in her two hands and keeps the other two hands in Abhaya and Varada Mudra.

On the 8th day of Chaitra Navratri Goddess Mahagauri is worshipped. Mahagauri represents wisdom, purity and austerity. Devotees believe that praying to Mahagauri helps them overcome all obstacles. It is believed that the planet Rahu is governed by Goddess Mahagauri. Goddess Mahagauri is depicted with four hands; she has the Trishul or trident in one right hand and her second right hand is in Abhaya Mudra. Mahagauri holds the Damaru in one left hand and the other left hand is in Varada Mudra. Goddess Mahagauri is fair and wears white clothes and that is why she is also known as Shwetambardhara."

9th day of Navratri belongs to Maa Siddhidatri. She is manifestation of Goddess Durga. The goddess's name is derived from siddhi (supernatural powers) and dhatri (giver) and she is said to bestow all kinds of knowledge upon her worshippers. It is said that Lord Shiva received all his siddhis from Maa Siddhidatri, who possesses eight Siddhis. It is believed that one side of Lord Siva's body is that of Goddess Siddhidatri. Therefore, he is also known as Ardhanarishwar.



MAYA AND ILLUSION - 2

(Lecture delivered by "SWAMI VIVEKANANDA" in London)

We see this world with the five senses but if we had another sense, we would see in it something more. If we had yet another sense, it would appear as something still different. It has, therefore, no real existence; it has no unchangeable, immovable, infinite existence. Nor can it be called non-existence, seeing that it exists, and we slave to work in and through it. It is a mixture of existence and non-existence.

Coming from abstractions to the common, everyday details of our lives, we find that our whole life is a contradiction, a mixture of existence and non-existence. There is this contradiction in knowledge. It seems that man can know everything, if he only wants to know; but before he has gone a few steps, he finds an adamant wall which he cannot pass. All his work is in a circle, and he cannot go beyond that circle. The problems which are nearest and dearest to him are impelling him on and calling, day and night, for a solution, but he cannot solve them, because he cannot go beyond his intellect. And yet that desire is implanted strongly in him. Still we know that the only good is to be obtained by controlling and checking it. With every breath, every impulse of our heart asks us to be selfish. At the same time, there is some power beyond us which says that it is unselfishness alone which is good. Every child is a born optimist; he dreams golden dreams. In youth he becomes still more optimistic. It is hard for a young man to believe that there is such a thing as death, such a thing as defeat or degradation. Old age comes, and life is a mass of ruins. Dreams have vanished into the air, and the man becomes a pessimist. Thus we go from one extreme to another, buffeted by nature, without knowing where we are going. It reminds me of a celebrated song in the *Lalita Vistara*, the biography of Buddha. Buddha was born, says the book, as the saviour of mankind, but he forgot himself in the luxuries of his palace. Some angels came and sang a song to rouse him. And the burden of the whole song is that we are floating down the river of life which is continually changing with no stop and no rest. So are our lives, going on and on without knowing any rest. What are we to do? The man who has enough to eat and drink is an optimist, and he avoids all mention of misery, for it frightens him. Tell not to him of the sorrows and the sufferings of the world; go to him and tell that it is all good. "Yes, I am safe," says he. "Look at me! I have a nice house to live in. I do not fear cold and hunger; therefore do not bring these horrible pictures before me." But, on the other hand, there are others dying of cold and hunger. If you go and teach *them* that it is all good, they will not hear you. How can they wish others to be happy when they are miserable? Thus we are oscillating between optimism and pessimism.

Then, there is the tremendous fact of death. The whole world is going towards death; everything dies. All our progress, our vanities, our reforms, our luxuries, our wealth, our knowledge, have that one end — death. That is

all that is certain. Cities come and go, empires rise and fall, planets break into pieces and crumble into dust, to be blown about by the atmospheres of other planets. Thus it has been going on from time without beginning. Death is the end of everything. Death is the end of life, of beauty, of wealth, of power, of virtue too. Saints die and sinners die, kings die and beggars die. They are all going to death, and yet this tremendous clinging on to life exists. Somehow, we do not know why, we cling to life; we cannot give it up. And this is Maya.



॥ गुरुराया तव चरणदास मी ॥

गुरुराया तव चरणदास मी मर्जी ऐकावी ।।

दयाळा मर्जी ऐकावी ।।धृ ।।

मी अनाथ मज सनाथ करुनी लज्जा रक्षावी ।

दयाळा लज्जा रक्षावी ।

अनंत अपराधाची रास मी उपेक्षा नसावी ।

दयाळा उपेक्षा नसावी ।

तवपदकमली अनन्य भक्ती सतत दृढसावी ।

दयाळा सतत दृढसावी ।।१ ।। गुरुराया तव ।।

विषय सुखाची इच्छा कदापि न मला स्पर्शावी ।

दयाळा न मला स्पर्शावी ।

तव दिव्य ज्ञान बोधामृती मम मती घर्षावी ।

दयाळा मम मती घर्षावी ।

तुज वाचुनिया अन्य दैवते कधी नच नवसावी ।

दयाळा कधी नच नवसावी ।।२ ।। गुरुराया तव ।।

मी, माझे ही द्वैत बुद्धी स्वप्नी न वसावी ।

दयाळा स्वप्नी न वसावी ।

स्वस्वरूपाचा अनुभव देऊनी भ्रांती निरसावी ।

दयाळा भ्रांती निरसावी ।

कलिमलदहना परमपावना तव कृपा ऐसावी ।

दयाळा तव कृपा ऐसावी ।।३ ।। गुरुराया तव ।।

- कलावती आई

THE CHIDAKASHA GITA OF BHAGAWAN NITYANANDA OF GANESHPURI

(With Commentary by Acharya Kedarji)

3. Where these three nerves meet is the heart space. As we go on practicing yoga, the Bindu-sound is heard in the head. This sound is one, indivisible.

Commentary: The Ida, Pingala and Sushumna paths within your being all merge in the Crown chakra at the top of your head. When your witnessing awareness expands to the point where you are able to direct your entire witnessing awareness to become absorbed in this Crown chakra, there is a sound that is heard on a constant basis. This sound is called Bindu Nada or point of vibration. Some sages refer to it as the ten different kinds of sound emanating from the Sahasrar. This sound is the Vibration of Divine Consciousness known as Spanda or Chiti. It is called “one” or “indivisible” because it is the very frequency of the inner Self from which this entire cosmos is manifested. On becoming absorbed in this sound, one sees the Light of Divine Consciousness that falls downward from the Sahasrar. This is Prakasha, Lord Shiva’s Pratibha (light). It is most excellent.

4. Just as camphor is consumed by the flames of fire, so also, mind must be consumed by soul-fire.

Commentary: When camphor is consumed by flames, it burns completely and not even the seed of camphor remains. In the same way, for a spiritual seeker who wants to merge with his/her natural, free state of being, the restless mind must be burned in the fire of the Shiva-Shakti power. When the mind is silent, the impressions left behind on the mind still remain in subtle form. These impressions rise over and over again to make the mind restless. In the fire of a devotee’s daily spiritual practice, by the Grace of a Sadguru, these impressions left behind on the mind are destroyed completely and the mind also dissolves in the fire of the inner Self.

5. The copra, detached from the shell, makes a dull sound when shaken; so also the body and soul must be thought of as separate. The first is light; by that light, all vices are consumed.

Commentary: When we remove the coconut kernel (copra) from the coconut shell, we do not mistake the shell for the kernel. We know that the copra is not its shell. In the same way, a person seeking to know the Truth should cultivate the understanding that the physical body and the internal soul are separate. One is a reflection of the other. The internal soul is actually the light of Divine Consciousness. The body is merely a shell that this internal soul parades around in. When a devotee has this realization on a constant basis, all the ego attachments created by the false sense of individuality are destroyed.



श्री ब्रह्मचैतन्य गोंदवलेकर महाराज यांची अमृतवाणी

आपल्याला साधायचे काय हे ध्यानात धरले पाहिजे. परमात्मा साधायचा आहे, आणि शरीर आणि प्रपंच ही साधने आहेत, हे पक्के समजावे. आपण साधनाला साध्य आणि साध्याला साधन मानतो, म्हणून आपले चुकते. एका गृहस्थाला मुलाबाळांसह मुंबईला जायचे होते. आता आगगाडीत बसायला मिळेल या आनंदात मुले गाडीत बसली, पण मुंबईस जाण्यासाठी गृहस्थ गाडीत बसला. गाडीतून उतरताना मुलांना वाईट वाटले, त्या गृहस्थाला नाही तसे वाटले.

वसिष्ठांनी रामाला सांगितले की, “रामा, तू प्रपंचात वागताना अंतर्यामी निःसंग रहा.” ‘मी देह नसून आनंदरूप आत्मा आहे, निःसंग आहे,’ ही दृढ भावना ठेवून प्रपंच करावा. जमीन सोडून कुणाला राहता येत नाही, त्याप्रमाणे प्रपंच कुणालाच टाकता येत नाही. पण त्यात ‘राम कर्ता’ मानून वागणारा तो पारमार्थिक, ‘मी कर्ता’ असे मानून वागणारा तो प्रापंचिक. ‘मी कर्ता’ असे म्हणूनही जर प्रपंच दुःखरूप राहतो, सुखरूप होत नाही, तर त्याचा कर्ता मी नाही हे सिद्ध झाले! प्रपंच हा अर्धवट आहे, पूर्ण फक्त राम आहे. मिठाचे पोते कितीही धुतले तरी त्याचा खारटपणा जात नाही, तसे प्रपंचाचे आहे. म्हणून परमार्थ ध्येय ठेवून सुलभ असे साधन जे नामस्मरण, ते अखंड करावे. प्रपंचात आपण किती कष्ट करतो! तितका मोबदला मिळत नाही, तरीही कष्ट करतो. परमार्थात तसे नाही. परमार्थ जितका जितका करावा तितके तितके समाधान अधिकाधिक असते. आयुष्यभर प्रपंच केला तर मृत्युसमयीही प्रपंचच आठवेल. म्हणून प्रपंचाचा हव्यास धरू नये. प्रपंचातल्या वस्तू आज ना उद्या जाणार हे जाणून, त्यांच्याबाबत अलिप्तपणाने वागावे. ही वृत्ती अभ्यासाने आणि वारंवार विचाराने वाढवावी. प्रपंचात, प्राप्त झाले त्याचा हर्ष न करावा, गेल्याचा शोक न करावा. देह प्रारब्धावर टाकावा. हे साधायला एक मोठी परिणामकारक आणि सोपी युक्ति आहे; आपण रामाचे व्हावे. राम ठेवील तसे समाधानाने राहावे. हे सर्व विश्व आणि अखिल प्रपंच ईश्वराचा आहे; तो ज्याचा त्याला देऊन टाकून मोकळे व्हावे.

सर्व ईश्वराचे आहे, माझे काही नाही, असे समजणे म्हणजे ईश्वरार्पण करणे आहे. आपण भगवंताचे झालो तर सुखी होऊ, नाहीतर दुःखी होतो. धान्यातले दगड, माती, पाकड, निवडून बाजूला काढून, धान्य जे सार, ते घ्यावे; त्याचप्रमाणे, अहंकाराचे खडे, ममत्वाची माती आणि विकारांचे पाकड, आत्मस्वरूप परमार्थात मिसळल्याने दुःखरूप प्रपंच होतो. ते प्रपंचातून निवडून टाकले म्हणजे जे उरले ते सारे सुखच !

‘रामा, सर्व तुझेच आहे, तू देशील ते घेईन.’ अशी भावना ठेवावी. यानेच अत्यंत समाधान होते.

तुम्ही आपल्या बांधवांवर प्रेम करता काय ? ईश्वराला आणखी कुठे शोधाल ? हे जे सर्व गरीब, दुःखी व दुर्बल आहेत तेच ईश्वर नव्हेत काय ? आधी त्यांची पूजा का करीत नाही ? गंगेच्या काठी विहीर खणायला का म्हणून जाता ? विश्वास असू द्या की प्रेम सर्वशक्तिमान आहे. तुम्ही पूर्ण निःस्वार्थ आहात ना ? मग तुम्हाला कुणीही पराजित करू शकणार नाही. चारित्र्याचाच सर्व ठिकाणी जय होतो. मत्सर आणि अहंकार यांचा त्याग करून दुसऱ्याच्या हितासाठी एकजुटीने कार्य करण्यास शिका. याचीच आपल्या देशाला आज अत्यंत गरज आहे. धीर सोडू नका आणि मरेपर्यंत निष्ठा असू द्या, आपसात भांडू नका आणि पैशाच्या बाबतीत पूर्णपणे निर्लेप रहा. जोवर श्रद्धा, सचोटी आणि अदळ निष्ठा तुमच्या ठायी आहेत तोवर सर्व बाजूंनी तुमची भरभराटच होईल. प्रभू कृपेने जोवर तुमच्यात फुटीर वृत्ती निर्माण होत नाही तोवर तुम्हाला काहीच धोका नाही, याची मी ग्वाही देतो. हृदय उघडे करून दाखविल्याने निश्चितपणे काही चांगलेच होईल असे जर वाटत असेल तरच ते बोलून दाखवा. अगदी कट्टर शत्रूच्या बाबतीत देखील सभ्य आणि न बोचणारी, हितकारक भाषा वापरा.

- स्वामी विवेकानंद



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

Napoleon said "The world suffers a lot, not because of the violence of bad people. But because of the silence of good people!"

We have experienced this more than anyone else in the world. Our silence during the lifetime of our beloved Parijanashram Swamiji, when He was being ill-treated by our own people, to the extent at the young age of 44 years.

- Swami Parijanashram

WHAT IS RELIGION

A learned man was once asked to explain the difference between Religion and Spirituality. His response was profound:

Religion is not just one, there are many. Spirituality is one. Religion is for those who sleep.

Spirituality is for those who are awake.

Religion is for those who need someone to tell them what to do and want to be guided.

Spirituality is for those who pay attention to their inner voice.

Religion has a set of dogmatic rules.

Spirituality invites us to explore within and get attuned to the Universal Rules.

Religion threatens and frightens.

Spirituality gives inner peace.

Religion speaks of sin and guilt.

Spirituality leads us on the path of emancipation!

Religion represses everything which it considers false.

Spirituality transcends everything, it brings us closer to our Truth!

Religion invents.

Spirituality helps us to discover.

Religion does not tolerate any question.

Spirituality encourages searching questions.

Religion is human. It is an organization with rules made by men.

Spirituality is Divine, without human rules..leads us to the Causeless Cause!

Religion divides between us and them.

Spirituality unites.

Religion follows the concepts of a sacred book.

Spirituality seeks the sacred in all books.

Religion feeds on fear.

Spirituality feeds on trust and faith.

Religion makes us to live in External Reality.

Spirituality lives in Inner Consciousness.

Religion deals with performing rituals.

Spirituality has to do with the Inner Self.

Religion feeds on internal ego.

Spirituality drives to transcend beyond self.

Religion makes us renounce the world to follow God.

Spirituality makes us live in God, without renouncing our existing lives.

Religion is a cult.

Spirituality is inner meditation.

Religion fills us with dreams of glory in paradise.

Spirituality makes us live the glory and paradise on earth.

Religion lives in the past and in the future.

Spirituality lives in the present.

Religion creates cloisters in our memory.

Spirituality liberates our Consciousness.

We are not human beings, who go through a spiritual experience.

We are spiritual beings, who go through a human experience.

(Source – Internet).



॥ भगवती वन्दन करु तुजला ॥

भगवती वन्दन करु तुजला । वरदहस्त मम शिरी शोभवी

प्रणाम हा केला ॥ धृ ॥

अमित गुण संपन्न देवी । सकळ गुणसंपन्न तूं घडवी ॥

ऋणानुबन्धि झालो तुजवरी । सन्मति दे मजला ॥ १ ॥

गिरिराजाची सुकुवरी तूंच । विघ्नगिरी भूसमान करिसी ॥

तव चरणांवरी देह अर्पिण्या । सुयोग दे मजला ॥ २ ॥

प्रसन्न हो ह्या बालकावरी । पुष्पवृष्टि मी करितो तुजवरी ।

बाळ तुझा गे 'सुधातनय' हा । तव चरणीं लोळला ॥ ३ ॥

- सुधातनय

गुरु वन्दना

पापान्धकारार्क परम्पराभ्यां तापत्रयाहीन्द्र खगेश्वराभ्यां ।

जाड्याब्धि संशोषण वाडवाभ्यां नमो नमः श्रीगुरुपादुकाभ्याम् ॥

अर्थ : ये असीम पापान्धकारको नष्ट करनेवाले सूर्यके समान हैं । ये संसारके तीनों ताप

(दैहिक, दैविक/प्राकृतिक, भौतिक) रूपी सर्पके विनाशक पक्षीराज गरुडके समान हैं ।

जो अज्ञानरूपी महासागरको सोखनेवाली अग्निरूप हैं । उन श्री (समृद्धिवर्धक)

गुरुदेवकी पादुकाओंको मैं बारम्बार नमस्कार करता हूं ।

Tera (13) Saath (7)

चालो वाटे आम्हा तुझाचि आधार

- Mohan D. Naimpalli

A pall of gloom has descended over the Chitrapur Saraswat community as soon as the news of the Sanjeevani Samadhi of our beloved Param Pujya Parijnanashram Swamiji was received. The purpose for which our Swamiji had taken birth had been served and H. H. Anandashram Swamiji had recalled HIS Shishya.

At Talmakiwadi where H. H. Swamiji had announced that HE will grace Datta Jayanti Utsav every year seemed to have got abruptly cut. But No, HE had planned the Padayatra much before, which was made known to me later by Vinekar Jagdishmam. Padukas of Saints, it is believed and said, are the embodiment of the Saint who wear them. This was taught to us by our elders and ingrained in our psyche to such an extent that the decision to undertake the Padayatra from the Sanjeevani Samadhi of Param Pujya Swamiji at Karla with HIS Padukas to Talmakiwadi was obviously a natural and spontaneous one.

After the decision was arrived at and announced, there were few takers. At the outset most people had discouraged us. For one, no one had undertaken such a venture before and no one knew the consequences. Secondly, even if the shortest route was taken, no one knew how many days it would take. The best and shortest route, many had advised, would be through the railway tracks. But common sense dictated that this would also mean a slow and an exhausting trek. Dr. Amladi Srikarmam came to the rescue with his detailed plan which we finally adhered to and still continue to do so. Hemant Nadkarni who was highly diabetic was the first to volunteer to accompany me followed by my nephew Amar Karnad and then by Prashant Hattiangadi. Dr. Srikarmam was aghast, that along with three fit persons, there would be Hemant who could prove to be a hindrance because of his sickness. But Hemant was so determined that I had no heart to say no to him. Dr. Srikarmam thought I was taking a big risk. Swamiji had better ideas.

The night before we were to undertake the Padayatra, my wife Purnima had arranged our family get-together to offer our prayers and Sankalp to our Swamiji. No sooner had HE heard us, a sunflower which was tucked at the back of Swamiji's black and white photograph made famous by Jothady Kishoremam, came out of its perch and landed a good four feet away. We all felt our prayers were answered and this was an omen by which Swamiji had showered HIS blessings on us and also assured the success of the Padayatra.

Dr. Srikarmam prepared a chart of medicines we were supposed to carry with us, for many of the ailments he thought we may encounter, which he drew from his own inexhaustible experiences. We had to carry our own food, clothes, water, medicines, galichas to rest upon and most importantly the Holy Padukas. Although he had warned us not to wear new footwear, the so-called fitter ones thought it otherwise. The wiser of the four of us wore his usual day to day chappals.

With blessings of our Swamiji and Shantpacchi, our revered Gurumata who happened to be residing at Karla those days, the four of us started our

Padayatra with an air of confidence of tackling any problem that may be thrown at us. The Padayatra would have two unknown halts and a preplanned one at Avinash Masurekar's residence at Chembur, before the last destination. The first half would end at Khopoli, second at Panvel, third and last at Chembur. Every couple of hours we would stop, refresh ourselves and carry on with the walking.

By the time we had reached Khopoli, the downward descent of Khandala ghats had done me in with high fever, six blisters on each of my legs and exhaustion. Thanks mainly to my new footwear. Mr. Bhat, who was the General Manager of M/s Alta Laboratories Ltd. had gone to Mumbai for official work, but in his absence the Labour Officer received and hosted us for the first of our nights stay. Hemant and I were made comfortable in one of the bedrooms while Amar and Prashant in another one at the guest house. Just before I had retired for the day and after consuming a couple of Crocin tablets, I had expressed to Hemant that I may not be able to carry on with the second leg the next day. However, Hemant seemed to be confident that I will be able to do so, because the Padayatra undertaken by me he reasoned out was without expecting any rewards, with utmost humility and reverence for our Swamiji and that HE will ensure its success.

No sooner I had slept or so, I felt someone caressing my forehead with love and care and I thought it must have been Hemant whom I had expressed my anguish before going to bed. But when I woke up, I saw Hemant fast asleep and I was not able to explain to myself as to who might have been doing the caressing. After going back to sleep the caressing started all over again and once more I found Hemant fast asleep. After this I had a very sound sleep.

We all got up early at 4.30 a.m. when the security guard woke us up. To my surprise the fever had gone, the excruciating pain had mostly stopped. We all had a cold water bath and were ready to resume our Padayatra. When I narrated all that had happened during the course of night, Hemant inferred, the hand that caressed me was none other than that of Swamiji's Himself. I was so happy on hearing this that my tears of joy started rolling down.

Dr. Srikarmam had instructed us to start looking out for accommodation to stay at night at the first signs of the approaching evenings. At about 5.00 p.m. the next day we were at the junction where a new road has now been made which bypasses Panvel. On the left hand side of the road we found a lone mason working to complete a storm water drain all by himself. I met and asked him, as to where we will find a shelter for the night halt ? Without looking up, he said we must walk about a kilometer to a place where 'Janata School' was located and there ask the Principal. He further said he will definitely accommodate all of us. Even though the Principal was a Muslim, he obliged us into a newly constructed bungalow where we were the first occupants and said that he felt happy to do so. That evening he even invited us for dinner at his residence.

What happened thereafter and continues to do so during all the Padayatras is because of the blessings of Param Pujya Parijnanashram Swamiji only.

Miracles happen every second day but we must have the necessary senses to identify them. Jai Parijnyan.



संत कबीरजींचे दोहे व त्यांचा इंग्रजी अनुवाद 2

बडा हुआ तो क्या हुआ, जैसे पेड़ खजूर ।

पंथी को छाया नहीं, फल लागे अति दूर ॥

It is no use being very big or rich if you can not do any good to others. For example, Palm tree is also very tall, but it is of no use to a traveller as it provides no shade and the fruit is also at the top, so no one can eat easily.

कबीरा खडा बाजार में, सबकी मांगे खैर ।

ना काहू से दोस्ती, ना काहू से बैर ॥

Kabir says that you should always think well of everyone. Do not be over-friendly with anyone nor should you be hostile to anyone.

कहे कबीर कैसे निबाहे, केर बेर को संग ।

वह झूमत रस आपनी, उसके फाटत अंग ॥

Kabir says people of different nature can not live together. As if Banana and Ber trees are planted near each other, Ber tree will swing in air and banana tree leaves will get torn by it's thorns.

तिनका कबहूँ न निंदिये जो, पावन तर होए ।

कभू उड़ी अँखियाँ परे, तो पीर घनेरी होए ॥

Kabir says that you should not oppress the weak, as you should not trample a speck because when that weak person counter-attacks, it will be very painful just like a speck of dust in eye can cause a lot of discomfort.

साँई इतना दीजिए, जामें कुटुंब समाय ।

मैं बी भूखा ना रहूँ, साधु न भूखा जाय ॥

Kabir request God to give only as much so that he can feed his family and if any guest comes he should be able to feed him too. It means, you should only have what you need, no use having too much.

माला फेरत जुग भया, फिरा न मनका फेर ।

कर का मन का डार दे, मन का मनका फेर ॥

This is sarcasm on people who follow religion blindly. Kabir says, you spent your life turning the beads of rosary, but could not turn your own heart. Leave the rosary and try and change the evil in your heart.

पाथर पूजे हरि मिले, तो मैं पूजू पहाड ।

घर की चाकी कोई ना पूजे, जाको पीस खाए संसार ॥

Kabir says people worship idols made from stone. If it was possible to reach God this way, he would worship a Hill. Instead, no one worships home flour mill (chakki) which gives us the flour to eat.

