

मनोगत

This year it's Swamiji's 77th birth anniversary. We used to celebrate HIS birthday at 12 o'clock at night on 14th June. But since we started celebrating it in Parijnan Chaya we are celebrating it on 15th June itself because we can not expect the seniors to stay awake till midnight. Now we publish Prajnya in digital format and hope to reach more people. People find it convenient to read digital magazines. We get mixed reactions in that more number approves of digital issue. Only seniors find it difficult in reading it. Suggestions in this regard are always welcome.

After travelling long through a forest, Kalidasa reached a village. He felt very thirsty and looked around for water. He saw an old woman drawing water from a well. He went up to her and asked her for water. She agreed to give him water, but asked him, 'WHO ARE YOU ? Introduce yourself.'

Now Kalidasa, who was a renowned and revered scholar of his time, thought that an ordinary and old village woman was not worthy of knowing who great Kalidasa was.

So he said, 'I am a traveller'.

But the old lady replied, 'No, you cannot be a traveller. In this world there are only 2 travellers – the Sun and the Moon. Both Rise and Set every day and keep travelling perpetually.'

WHO ARE YOU ?

Thirsty Kalidasa said, 'Alright then, treat me as a guest.'

Old lady promptly replied, 'No you cannot be a guest, son. In this world there are only 2 guests – Youth and Wealth ... both are temporary and do not stay even if you plead with them a million times, and hence can only they be called as guests.'

WHO ARE YOU ?

Thirsty but now quite intrigued with the profoundness of this old lady, Kalidasa said, 'I am a TOLERANT Person, mother'. Now the old lady replied, 'You don't quite look tolerant, young man. In this world only 2 truly know the meaning of Tolerance, Bhoomi (Earth) and Tree. How much ever you stamp the earth or throw stones at the tree (for the fruits), both continue to nurture us.'

So, WHO ARE YOU ?

With unquenched thirst, Kalidasa was increasingly becoming irritable. He said, 'Fine then, consider me a Stubborn Person.'

The lady smiled and said, "No my child, you are not that stubborn".

There are only 2 truly stubborn personalities, our nails and our hair. We keep cutting them non-stop, but they continue to grow."

So WHO ARE YOU ?

Kalidasa had been patient so far, but now in anger he said, "Alright, I am a Fool".

Now the lady gave a wide smile and said, 'There are only 2 kinds of fools in this world, A King who rules without having any capability or knowledge & a Minister who is a sycophant to such a King and lavishes praises on such a useless king.'

WHO ARE YOU ?

Kalidasa realised that he had been outsmarted by an old illiterate village woman. In complete awe and humility, he fell at the feet of the lady, saying, 'O mother! How ignorant I was to think that I know myself. I am ashamed of myself. Pardon my ignorance. Show mercy, and grant me water, I beg of you'.

When he touched her feet and then got up, whom did he see?...

Saraswati the Goddess of Learning and Wisdom.

She said, "Kalidasa, you are wise. But only if you know yourself do you become a true Manushya (human being). Your EGO has overshadowed your achievements. You are educated, but you are also given to arrogance. Hence, I had to come to guide you. The mark of a true human being is not his knowledge, but his humility".

Your Intellect, Your Education is of NO USE IF IT ONLY FEEDS YOUR EGO.

Jai Parijnan!



प्रबुद्ध प्रज्ञा

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जून २०२४

आशीर्तचन आठवे गुरू श्रीमद पांडुरंगाश्रम स्वामीजी (क्रमशः)

या करिता श्री. सुब्रायभटजी व इतर काही मंडळी त्यांना शोधण्याकरिता गेली. शांतमूर्ती गोपालकृष्णाच्या देवळात फुले, तुळशी वगैरे आणून ते वेचित बसले होते. सुब्रायभटजी पुढे जाऊन शांतमूर्तींना म्हणाले, 'आमच्या श्री गुरूस्वामींनी शिष्य-स्वीकार करण्याचे ठरविले आहे व ही एक आनंदाची गोष्ट आहे'. तेव्हा शांतमूर्ती म्हणाले, 'श्री गुरूस्वामींनी शिष्य म्हणून कोणाची निवड केली आहे ? बहुतेक मंगेश मामांच्या मुलांपैकी एखादा असावा असे मला वाटते; नाही काही ?' त्यावर सुब्रायभटजी म्हणाले, 'मंगेश मामांनी आपल्या मुलांपैकी एकालाही देण्यास त्यांनी संमति दिली नाही. म्हणून श्रीस्वामींनी शिष्य म्हणून आपलीच निवड केली आहे,' असे वे. सुब्रायभटजी म्हणाले. 'श्रीगुरूस्वामींनी माझीच निवड केली आहे काय ? तसे त्यांनी स्पष्ट सांगितले आहे का ?' असे म्हणून हातांतील काम बाजूस सारून शांतपणे थोडावेळ विचार करून 'श्रीगुरूस्वामींनी माझीच निवड केली असल्यास व परमेश्वराचीही तशीच इच्छा असल्यास, त्याला आपली संमति नाही असे कोणाच्यानेही म्हणवणार नाही' असे शांतमूर्ती म्हणाले, हे ऐकून वे. सुब्रायभटजींना व इतर लोकांना फारच आनंद झाला, लगेच ते लगबगीने श्रीगुरूस्वामींकडे गेले व इत्थंभूत हकीकत त्यांना कळविली. हे ऐकून 'असे असेल तर शिष्य-स्वीकार करण्याची तयारी लवकर करा अशी श्रीगुरूस्वामींनी वे. सुब्रायभटजींना आज्ञा केली. 'आज मुहूर्त चांगला नाही' असा थोडासा आक्षेप घेतला असता, 'सुब्राया, आमच्या देहाचा भरवसा तू देतोस कां । ते काही नाही 'शुभस्य शीघ्रम्' आजच शिष्य-स्वीकाराची तयारी झाली पाहिजे; शेवटचे विधान मात्र पुढे केव्हा तरी चांगला दिवस पाहून करता येईल.' अशी श्रीगुरूस्वामींची आज्ञा झाली.

लगेच वे. सुब्रायभटजींनी मठांतील परिवार जनांना व चित्रापुरांतील सर्व लोकांना जमविले, वाद्ये, पालखी वगैरे सर्व बरोबर घेऊन ते गोपालकृष्णाच्या देवालयाकडे गेले, शिष्य म्हणून ज्यांची निवड झाली होती त्या शांतमूर्तींना पालखीत बसवून मठाकडे मोठ्या समारंभाने बोलावून आणले. त्याचप्रमाणे शिष्य-स्वीकाराच्या सर्व कार्यांना प्रारंभ झाला. शिष्य होणाऱ्या मुलाला शिष्यस्वीकाराचे अगोदर त्याचे आप्त, इष्ट, स्नेही वगैरे लोकांनी आपापल्या घरी बोलावून नेऊन पंचपक्वान्नांचे जेवण घालण्याची पुष्कळ दिवसांची प्रथा असे. गुरुदेवांची प्रकृती अस्वस्थ असल्यामुळे व फारच त्वरेने शिष्यस्वीकार व्हावयाचा असल्यामुळे शांतमूर्तींच्या बाबतींत ही वहिवाट चुकली.

असो; शिष्यस्वीकाराच्या कामी एक अपूर्व प्रकार घडून आला.

नवीन स्वामींना नवीन दंडाची आवश्यकता असते. दंड म्हणजे काही सर्वसामान्य यष्टि नव्हे. वळवाच्या जातीपैकीच ती एक विशिष्ट जात होय; व संन्याशांनी उपयोग करण्याची ती एकच जात. तशा तऱ्हेचा दंड लगेच कसा मिळेल हीच चिंता सुब्रायभटजींना लागली. त्यावेळी श्री. गुरुदेवांना एक आकस्मिक गोष्ट आठवली. त्यांचा स्वतःचा शिष्य-स्वीकार होते वेळी दोन प्रबुद्ध प्रज्ञा

दंड आणले होते म्हणे, त्यापैकी एका दंडाचा उपयोग करून दुसरा दंड कीड लागू नये म्हणून स्वयंपाकघरांत टांगून ठेवला होता. तेव्हापासून आतांपर्यंत तो दंड कोणाच्याही दृष्टीस न पडतां ठेवल्या जागीच जशाचा तसाच होता. तेथे जाऊन पाहतां त्या दंडाला बांधलेली दोरी सैल होऊन तो अगदीं पडण्याच्या बेतांत होता. तेव्हां तो दंड आणवून शिष्यस्वीकाराच्या पुढील कार्यास सुरवात झाली. अशाप्रकारें बहुतेक विधान संपवून, शिष्य-स्वामींना उपदेश देण्याचे शिष्यस्वीकाराच्या समारंभापैकी शेवटचे विधान तेवढे शुभ मुहूर्तावर व्हावयाचे असल्यामुळे ते राक्षस संवत्सराच्या (शंक १८३७) वैशाख वद्य अष्टमीच्या दिवशी (१९१५) करावे असे ठरले. तसेच त्या दिवशी हजर राहण्यास सर्व लोकांना तारेने कळविले, हा शिष्यस्वीकाराचा समारंभ फारच मनोवेधक झाला. त्या दिवशी श्रीगुरुदेवांनी शिष्य-स्वामींना 'आनंदाश्रम' असे अभिधान देऊन श्रीभवानीशंकराच्या देवळांत जाऊन विशेष प्रकारची प्रार्थना करून शिष्यस्वामींच्या मस्तकावर वरदहस्त ठेवून पुढे लिहिल्याप्रमाणे त्यांना उपदेश केला.

‘तू आजपर्यंत आपल्या आईबापांचा मुलगा होतास. आता यानंतर श्री भवानीशंकर देवच तुझे आईबाप, तुझे बंधू, तुझे मित्र आहेत असे समज. परमेश्वरावर पूर्ण विश्वास ठेऊन दक्षतेने तुझे कर्तव्यकर्म कर. तुझ्या मनाला जे योग्य वाटेल ते करण्यांत कोणत्याही कारणास्तव रतिभरही माघार घेऊं नकोस. श्रीमंती अथवा मोठी पदवी यांकडे मुळीच लक्ष न देता सर्वांचे ठिकाणी समदृष्टि ठेव व निःपक्षपातीपणाने वाग. धर्मानेच न्याय-निवाडा कर. तुझ्या उजव्या बाजूस श्रीभवानीशंकर व तुझ्या डाव्या बाजूस तुझे पूर्वीचे गुरुदेव तुझ्या सहाय्याकरितां तुजजवळ राहून योग्य रीतीने वागण्याचे कामी तुला नेहमी मदत करतील असा दृढविश्वास ठेव. केवळ सत्यच तुझा मार्गदर्शक होऊ दे. ‘येथे शिष्य-स्वीकाराचा विधि संपला. तेथे जमलेल्या सर्व लोकांनी हा सर्व प्रकार समक्ष पाहिला. शिष्यस्वीकार झाला म्हणून सगळ्यांना आनंद झाला; पण श्रीगुरुदेवांच्या अस्वस्थतेबद्दल दुःख होऊन सर्वांचे डोळे पाण्याने भरून आले.

श्रीगुरुदेवांची प्रकृति दिवसेंदिवस बिघडत जाऊन शिष्यस्वीकारानंतर केवळ आठ दिवसांनीच म्हणजे ज्येष्ठ शुद्ध द्वितीयेच्या दिवशीं सायंकाळी ६ वाजतां (इ. स. १९१५) श्रीगुरुदेवांनी देह ठेवला. ही दुःखदायक बातमी भटकळ, बैदूर, मुर्देश्वर वगैरे जवळच्या गांवी लगेच पोचली व तेथील सर्व लोक एका तासाच्या आत तेथे येऊन पोहोचले. एका आरामखुर्चीवर त्यांचा देह ठेऊन गांवाच्या सभोवार त्यांची मिरवणूक काढली. रात्री दहा वाजतां मिरवणुकीस प्रारंभ होऊन ग्रामस्थांनी आपापल्या दरवाजापुढे केलेल्या आरत्यांचा स्वीकार करीत रात्री २ वाजण्याच्या सुमारास ती मिरवणूक मठास परत आली. त्या अवधीत श्रीगुरुदेवांच्या समाधिकरितां मठामध्ये गणपतीच्या उजव्या बाजूस खळगा खणून सर्व सिद्धता केली होती. मिरवणूक परत आल्याबरोबर पद्मासन घातलेल्या स्थितींत तो पवित्र देह त्या खळगांत ठेऊन चंदन कापूर वगैरे सुगंधि द्रव्ये घालून त्यांच्या मस्तकावर एक शाळीग्राम ठेऊन झाल्यानंतर त्यासंबंधीचीं सर्व विधानें पूर्ण झाली. अशाप्रकारें श्रीगुरुस्वामींची परिशुद्ध जीवनयात्रा संपली.



क्रमश ...

प्रबुद्ध प्रज्ञा

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जून २०२४

DEEPA ANDAR'S SPEECH ON 28.02.2023 AT THE SARASWAT MAHILA SAMAJ EVENT.

Jai Parijnan, HH Swami Parijnanashram III - Amgelo Devu - as all know was taken as Shishya at the young age of 12 and after Guruswami HH Anandashram Swamiji's Mahasamadhi, the entire load of guiding and steering the Bhanap community towards a spiritual future came on the tender shoulders of Parijnanashram Swamiji. HE was very wise and forward thinking even at that young age. Despite being burdened at this age to administer the Math and accomplish all its religious and social activities, HE developed the surroundings of Shirali and made the Math fairly self sufficient. HIS large loving heart held a special place for the differently abled and hence HE started a school for them at Virar. Taking definite steps to solve the financial problems of the Math, HE also restarted the Rathotsava at Shirali in 1973. But HIS pet project was to provide a HOME for the aged and hence he started Anandashray with HIS padakanika, at Shirali.

HE moved to Karla and here too HIS compassion and seva bhav towards every needy continued. He tried to instill that quality of compassion and seva in his devotees as well. After the Mahasamadhi of HH Swami Parijnanashram some of us like minded people came together to form the Parijnan Parivar Trust, and continued some social work that HE had started - the objectives of the Trust were mostly to work for social causes while coming together to celebrate a few special religious functions. We somehow knew that walking the path he had shown us would give him pleasure and all of us samadhan. Funds collected from devotees on religious occasions, were disbursed to the needy in the form of medical and distress relief. We also spent some money on educating children who could not afford an education, and we continue to do so.

We are proud to say that over the span of eleven years the Parivar has disbursed in the form of distress, medical and education fund more than Rupees 50 lakhs. The Parivar has helped other NGOs - by donating windmills, electricity producing cycles, bore wells, books, desks and benches, study material, and computers to village schools. We thank Col Vivek Mundkur who helped us with these projects. With the help of Dr Uday ANDAR, a nursing school run by the ITM - Institute Of Health Science, Panvel, Doctors of Terna Hospital and Medical College, doctors of Bhatia hospital and a few volunteers the Parijnan Parivar started to hold regular medical camps in and around Mumbai, Pune, and interiors of Maharashtra. We also had a medical camp in parts of Gujarat with the help of Shri Himanshu Dholakia.

Adivasis in these little hamlets would also get, besides medical aid, new clothes, vessels, cooking essentials, ponchos to work in the rain, solar lamps and blankets. More than 1000 solar lanterns have been distributed and over 200 for Assam flood victims where parivar targeted 3 completely washed out

villages. Thanks to Vision Foundation we were able to get patients identified at eye camps operated for cataract and laser surgery. With Parijnanashram Swamiji's inspiration the Parijnan Parivar decided to invest their meager funds and abundant enthusiasm into starting another HOME for the aged at Dahivali, PARIJNAN CHAYA - in HIS sannidhya, near HIS Sanjeevani Samdhi Math. It's aptly named as we know that one is safe and comfortable under HIS Chaya.

This is more of a resort for our seniors than a home for the aged. - Here we try to give them a comfortable and loving home. Someone said recently - 'They are not senior citizens they are recycled teenagers' - This statement is true as here seniors are free to do what they want and when they want - there are very few restrictions. Here they can interact with persons who are like minded and of similar age with similar interests. Children don't feel guilty to drop their parents off here - short term or for long term stay. Children can visit their parents here anytime and also take them out on outings and vacations. Swamiji always said that when one's intention is pure then the whole universe helps in the cause. Our Swamiji also told us never to worry if funds or resources were short - he said 'if you take just one step forward I will take the rest of the steps and meet you more than half way - making a success of any project undertaken.' And truly as HE said funds do come in.

Swamiji's words gave us immense confidence and Parijnan Parivar plunged into this project taking on the colossal responsibility of caring for the old. Parijnanashram Swamiji is our inspiration and our guiding force. Otherwise a handful of us would never have envisaged this huge dream. Of course at this point the Parivar cannot forget ALL the hands that have helped in building this dream - volunteers, workers, contractors, donors and well wishers. Blessings started pouring in from all quarters and continue to do so - All by HIS grace.

At Parijnan Chaya we try our best to give all the residents a fairly comfortable and loving life. We support and handle their mental, physical and emotional states with loving care. Though our prime focus is Parijnan Chaya the Parivar does a lot of other social work wherever and whenever possible. The ride has not been easy but all the same a lot of fun. Everyday is a new learning experience.

We thank all associated with this project and ask for blessings from Lord Bhavanishankar and our Guruparampara to continue to shower their blessings on Parijnan Chaya and give the Parivaris strength to continue this much needed service for years to come.

Credit to PARIJNANASHRAM Swamiji's dream and guidance and to all volunteers and staff who tirelessly work towards this cause.

We Pray that more people join us and we together serve humanity as inspired by our dear Swami PARIJNANASHRAM.

Jai Parijnan!



प्रबुद्ध प्रज्ञा

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जून २०२४

MAYA AND FREEDOM – 1

(Lecture delivered by "SWAMI VIVEKANANDA" in London)

In one form or another, we are all in it. It is a most difficult and intricate state of things to understand. It has been preached in every country, taught everywhere, but only believed in by a few, because until we get the experiences ourselves we cannot believe in it. What does it show? Something very terrible. For it is all futile. Time, the avenger of everything, comes, and nothing is left. He swallows up the saint and the sinner, the king and the peasant, the beautiful and the ugly; he leaves nothing. Everything is rushing towards that one goal destruction. Our knowledge, our arts, our sciences, everything is rushing towards it. None can stem the tide, none can hold it back for a minute.

We may try to forget it, in the same way that persons in a plague-stricken city try to create oblivion by drinking, dancing, and other vain attempts, and so becoming paralyzed. So we are trying to forget, trying to create oblivion by all sorts of sense pleasures. And this is Maya. Two ways have been proposed. One method, which everyone knows, is very common, and that is: "It may be very true, but do not think of it. 'Make hay while the sun shines,' as the proverb says. It is all true, it is a fact, but don't mind it. Seize the few pleasures you can, do what little you can, do not look at the dark side of the picture, but always towards the hopeful, the positive side." There is some truth in this, but there is also a danger. The truth is that it is a good motive power. Hope and a positive ideal are very good motive powers for our lives, but there is a certain danger in them. The danger lies in our giving up the struggle in despair.

Such is the case with those who preach, "Take the world as it is, sit down as calmly and comfortably as you can and be contented with all these miseries. When you receive blows, say they are not blows but flowers; and when you are driven about like slaves, say that you are free. Day and night tell lies to others and to your own souls, because that is the only way to live happily." This is what is called

practical wisdom, and never was it more prevalent in the world than in this nineteenth century; because never were harder blows hit than at the present time, never was competition keener, never were men so cruel to their fellow-men as now; and, therefore, this consolation must be offered. It is put forward in the strongest way at the present time; but it fails, as it always must fail. We cannot hide a carrion with roses; it is impossible. It would not avail long; for soon the roses would fade, and the carrion would be worse than ever before. So with our lives. We may try to cover our old and festering sores with cloth of gold, but there comes a day when the cloth of gold is removed, and the sore in all its ugliness is revealed. Is there no hope then? True it is that we are all slaves of Maya, born in Maya, and live in Maya.

Is there then no way out, no hope? That we are all miserable, that this world is really a prison, that even our so-called trailing beauty is but a prison-house, and that even our intellects and minds are prison-houses, have been known for ages upon ages. There has never been a man, there has never been a human soul, who has not felt this sometime or other, however he may talk. And the old people feel it most, because in they are the accumulated experience of a whole life, because they cannot be easily cheated by the lies of nature. Is there no way out? We find that with all this, with this terrible fact before us, in the midst of sorrow and suffering, even in this world where life and death are synonymous, even here, there is a still small voice that is ringing through all ages, through every country, and in every heart: & quot;

This My Maya is divine, made up of qualities, and very difficult to cross. Yet those who come unto Me, cross the river of life." & quot; Come unto Me all ye that labor and are heavy laden and I will give you rest." This is the voice that is leading us forward. Man has heard it, and is hearing it all through the ages. This voice comes to men when everything seems to be lost and hope has fled, when man's dependence on his own strength has been crushed down and everything seems to melt away between his fingers, and life is a hopeless ruin. Then he hears it. This is called religion.



THE CHIDAKASHA GITA OF BHAGAWAN NITYANANDA OF GANESHPURI

With Commentary by Sadguru Kedarji

5. It is not the body that exists nor disappears. He is the ONE who is the supreme doer. It is the breath that man brings here at birth and it is the breath that man takes with him when he leaves this world. Property and fame are here only. There, everything is one. Duality exists here only. On the other side, there is no duality. A perfect man (Avadhoota) is the greatest of men. Yogis and Sanyasis want some Siddhi, ie, power acquired through yoga or tapas. An Avadhoota does not want anything.

Commentary: There is only one Universal Experience. It is this same ONE God who comes and goes in the body and on the breath of every living creature. He alone is the one who experiences. This world-appearance is His play. There is no duality in this Supreme Doer. Property and fame do not exist in this Supreme Being who is the body of Supreme Consciousness on which the play of worldliness is superimposed. Duality and distinctions are manifestations of the limitation of the Ego. They are imaginary and, in fact, do not exist. Supernatural powers, the money, fame and power to dominate others, these are desires of one who is still tainted with the impurity of individuality. A perfected being has merged with the Truth and wants nothing else.

6. When SAT unites with CHIT, Ananda (bliss) is the result. This Ananda is Paramananda, Sri Satchitananda. Paramananda is experienced in the head. In the head is in the Brahma-nadi. Brahmananda is Paramananda. Jiva enjoys this bliss when he is one with Paramatman. This bliss is also called Shivananda. Paramananda is experienced in the head. This state is eternal joy. This state is Jivanmukti.

Commentary: Sat-Chit-Ananda means Being-Awareness and Bliss. When your witnessing awareness unites with Chiti, the independent Shakti of Shiva, Bliss is the result. This Bliss is the ever-present Joy of the Self. When you allow your mind to turn on itself in meditation and there are no thoughts, this is the experience of your own sweet Bliss. When you continuously direct that awareness to the Sahasrar, to Shiva Dvadashanta, the spiritual center that is reflected in the head, you become one with this Bliss. This is the Bliss of Shiva known as Shivananda. This is the Joy of the Absolute known as Paramananda. It is experienced in the Brahma-nadi, the heart center that is reflected in the head. A Jivanmukta, one who is Liberated, experiences this state of Jivanmukti all the time. It can be reached by the instruction of a Siddha.

7. He is a Jnani who has given up worldly pleasures and, by practicing yoga, seen God. Ananda (bliss) is not in what you hear. Bliss is a matter of experience. Such a man is called a Mahatma. Those who have seen earthen and stone images do not become Mahatmas. He is a Mahatma who knows himself.

Commentary: A Jnani is a knower of the Self. One can only know the Self, one can only know God, by giving up all expectations of sense pleasures and worldly pleasures and by ending the mad search for these. Then, with Steady

spiritual practice, one sees God. The Bliss of Shiva cannot be experienced by listening to what others say they have experienced. It can only be experienced for oneself by going inside. It cannot be had from the worship of statues either. To know God, you have to experience that inside your own being. The one who does so continuously is a Mahatma, a King of kings.

8. An Avadhoota has conquered death and birth. He has no Consciousness of the body. An Avadhoota has gone beyond all Gunas (qualities). He is the knower of the “Omniscient Light.” He has no consciousness of the “I.” Such is a Raja Yogi, not a Hatha Yogi. When he comes to a village, he feels glad, whoever he may see. He has no consciousness of duality though he moves here and there. He has no hunger. He eats abundantly if he gets plenty of eatables. If he does not get, he will not ask anybody. Those who give to him poison and those who give to him milk are the same to him. Those who beat him and those who love him are the same to him. To an Avadhoota, the universe is the father, the mother, and the relationship. He becomes the universe and the universe becomes he. The universe is merged in him. Note: At times, in his spontaneous talks, Bhagawan Nityananda would describe some of the qualities of a spiritually-perfected Love being so that people could understand how to recognize such a Self-realized being. This is one of those moments.

Commentary: An Avadhoota is a Self-realized being, a perfected master of yoga. When we say Yoga, we are not talking about Hatha Yoga (the yoga of postures and stretching). Yoga is only that practice that causes you to be Liberated, Self-realized. Such a person is not attached to the body. And, although a Self-realized being may appear to be ordinary, he/she is alone consciousness of Shiva and recognizes his body as the expression of that Shiva-Shakti power, not mere flesh. An Avadhoota is one who is no longer bound by the three Gunas (Sattva, Rajas, Tamas), having risen above virtue and vice, pleasure and pain. The activity of the Gunas does not affect such a being because she has given up the craving for sense pleasures. Such a person accepts what comes to him unsought. His equilibrium is not affected by changes in his circumstances from good to bad or bad to good. An Avadhoota considers all people to be God, whether they are friend or foe. Such a being does not differentiate between those who beat her and those who love her. To such a Siddha, only God exists everywhere and God is the father, mother and all the relations. To an Avadhoota, the relationship between husband and wife does not exist. It is a relationship between Shiva and Shiva. To a Siddha, the relationship between father and son does not exist. It is a relationship between God and God. An Avadhoota is a liberated being who has realized that the entire The universe is contained within himself and is reflected on his own inner screen. This state is the result of Raja Yoga practiced under the direction guidance of a living Master, and is not attainable by Hatha Yoga alone. Such a being is merged in God, regardless of his outward appearance and manner.



Contd. ...

प्रसिद्धीपासून दूर राहिलेले महान संत

– नीला बलसेकर

संत कवयित्री सोयराबाई (क्रमशः)

देही असूनी तू विदेही । सदा समाधिस्त पाही। पहाते पहाणे गेले दुरी,

म्हणे चोख्याची महारी ॥

मनांत उठलेल्या भावना अभंगांच्या रूपाने बाहेर पडत, पण त्यांच्या अभंगांतून फक्त ६२ अभंग आता मिळतात. तेदेखील कुण्या जाणा महात्म्याने लिहून ठेवले असतील म्हणून! देवाचे दर्शन झाले, पतिलाच गुरु मानले, त्यांच्या सुखात सुख बहुश दुःख भोगले, पण पूर्ण 'ब्रम्हज्ञान' विठूरायाने त्या अश्राप जीवाला बहाल के जे मोठ मोठ्या योग्यांना देखील अनंत वर्षांच्या तपाने लाभते. सोयराबाई अभंग भक्तिप्रेमाने ओतप्रोत व व्यवहारी जगाच्या सोवळ्या ओवळ्याच भ्रामक कल्पनांच्या पलीकडे आहेत. प्रभू व भक्त यांच्या मीलनाच्या आद जात, धर्म, वय काही येत नाही हे जाणल्यावर त्या म्हणतात: –

देहासी विटाळ म्हणती सकळ – आत्मा तो शुध्दबध्द देहाचा विटाळ देहीच जन्माला –
सोवळा तो झाला कवण धर्म? विटाळा वाचोनी उत्पातिचे स्थान कोणी देह निर्माण
नाही जगी । म्हणूनी पांडुरंगा– वानितसे थोरी – विटाळ देहांतरी बसतसे । देहीचा
विटाळ देहीच निर्धारी – म्हणतसे महारी चोखीयाची ॥

चोखोबांसारख्या संत श्रेष्ठांच्या सावलीत सोयराच्या जीवनाचे सोने कधी झाले हे तिलादेखील जाणवले नसेल. चोखोबांच्या समाधीनंतर सोयराने आपले तनमन सारेच विठूरायाला अर्पण केले. भक्त कर्ममेळाने आईला सावरले असेल व चोखामेळांच्या पुण्याईच्या जोरावर, विठूनामाच्या भजनात उरलेले आयुष्य काढले.



मज दे तव पदी आस, गुरूवरा

मज दे तव पदी आस, गुरूवरा

मज दे तव पदी आस ॥ धृ ॥

लक्ष चौऱ्यांशीं भ्रमता भ्रमता ।

शिणलो या जगताऽऽस ॥ गुरूवरा ॥१॥

काम क्रोध मद मत्सर हे मज

घडी घडी देती त्रास ।

हे त्रिगुणातीत भव भय माता

दे मज तू अभयाऽऽस ॥ गुरूवरा ॥२॥

पराभक्तित्व देवूनी मज प्रभू

नेई तम विलयास

शांतातनय हा विनवीतसे तुज

आनंदा तव हा दाऽऽस ॥ गुरूवरा ॥३॥

– स्वामी परिज्ञानाश्रम

FALLEN FLOWERS

Running is a normal activity. But the beauty of running is that I see life happening around me. Every morning, I would see an elderly gentleman picking up flowers fallen under a tree and placing them in a basket prepared to visit the temple. His activity was making me curious.

One morning, I saw him again and decided to put my curiosity to rest, about why he picked up fallen flowers while other elderly people pluck fresh flowers.

I asked him, "Uncle, I always see you picking up these freshly fallen flowers from the ground. What do you do with them?"

"I offer these flowers at the feet of the deities in the temple at home," he answered very calmly.

This was the first time I had heard something like this. So, I asked him again, "If you don't mind, may I ask why you offer fallen flowers to God when there are so many flowers on the tree?"

"I help the flowers fulfill their purpose - of being with God in their last days. They have life too; like us, they also want to be with God in their final days, don't they?" he asked me. I nodded.

Then he said, "Some people pluck buds that have not yet bloomed and some only pluck buds that have just blossomed, not even letting them release their fragrance. Everyone takes what is beautiful and takes away the plant's beauty from it. See how these plants look, colorless and deserted."

He continued, "Every flower has a purpose, to be with God. While everyone takes the flowers that are still on the plants, I do not choose those. It is not the flowers' fault that they fell off. They also deserve to be with God. You should try it too, it will give you peace and happiness...just as it gives me. I cannot support anyone in this old age, but I can at least help these flowers achieve their goal."

I just nodded, smiled, wished him all the best and kept on running. When I was running, my mind was racing too. With this new inspiration and idea, I decided that I should also try to collect fallen flowers for worship.

I crossed a hibiscus tree and saw some flowers falling under the tree. As I bent down to pick them up, I heard a voice.

"You cannot offer fallen flowers to God," my mother told me inside my head, and again I stopped for a moment.

"God is only looking for your feeling and devotion, so go ahead and pick up," my mind said.

After a few moments of this turmoil, I picked up the flowers and placed them on my palms. As soon as I placed the flowers on my palms, I got goosebumps and my heart began to race. It was a very different kind of love that I was feeling for these flowers inside my body.

I brought those flowers home, washed them and put them where they should be, at the feet of the Lord!

The whole experience was just wonderful. I felt great within. I felt as if I had saved someone's life or helped someone come out of his misery. I had never felt this kind of satisfaction with flowers ever before. And I think I will continue to do so. *Pick up what has fallen.*

In life, we always want to be around good and beautiful people. We want to see ourselves with people who are of our stature, and those who are below our stature, we want to see them below us.

But, the real satisfaction comes when we help someone and make their life better. Be it human, animal, bird or any other form of life.

So why not flowers?



सार्थ तुकाराम गाथा

अमृताची फळे अमृताची वेली।
ते चि पुढे चाली बीजाची ही॥१॥
ऐसियांचा संग देई नारायणा।
वोलावा वचना जयांचिया॥२॥
उत्तम सेवन सितळ कंठासी।
पुष्टी कांती तैसी दिसे वरी॥३॥
तुका म्हणे तैसे होइजेत संगे।
वास लागे अंगे चंदनाच्या॥४॥

श्री ब्रह्मचैतन्य गोंदवलेकर महाराज यांची अमृतवाणी खरी तळमळ लागली म्हणजे संत भेटतो.

असंताची आवड नाहीशी होईल तेव्हाच संत हवासा वाटेल. विषय आपल्याला त्रास देतात, पण ते सोडावे कसे हे समजत नाही. जंगलात सापडलेल्या माणसाप्रमाणे आपले झाले आहे. आपली वाट चुकली आहे असे ज्याला वाटेल तोच जंगलातून बाहेर पडण्याची वाट विचारतो. 'आता वय फार झाले, काळाच्या स्वाधीन होण्याची वेळ आली, रामा तूच आता तार,' अशी तळमळ लागली, तरच संतसहवास लाभेल. सत्संगत हवी असे आपण म्हणतो खरे, पण मागतो मात्र 'असत'; मग आपल्याला सत्संगत कशी मिळेल ? स्वतःला कसे विसरावे हे कळण्याकरताच संताला शरण जावे. आपले विस्मरण म्हणजे भगवंताचे स्मरण. वडील दूर आहेत, त्यांचे पत्र नाही, म्हणून काळजी करतो; पण जन्मापासून भगवंत दूर आहे, त्याची तळमळ का लागू नये ? आपण नामस्मरण करतो, पण ज्याचे नाम घेतो तो कोण, असा विचार करतो का ? विषय सोडल्याशिवाय राम कसा भेटणार ? रामही हवा आणि विषयही हवा, हे जुळणार कसे ?

मला जोपर्यंत चिमटा घेतलेला कळतो तोपर्यंत कर्ममार्गानेच जाणे जरूर आहे. कर्ममार्ग सांभाळताना, 'कर्ता मी नव्हे' ही भावना सांभाळणे जरूर आहे. जो खरा अनुभवी आहे तो बोलणारच नाही, आणि बोललाच तर तो अगदी थोडे बोलेल; तो उत्तम होय. अनुभवी खरा, पण नाइलाज म्हणून जो बोलतो तो त्याच्यापेक्षा थोडा कमी समजावा. कोणीतरी बोलल्याशिवाय लोकांना कळणार कसे, म्हणून हे लोक कमीपणा पत्करूनही पुष्कळ बोलतात. परंतु अनुभव नसताना उगीच शब्दपांडित्य करणारे हे अगदी खालच्या दर्जाचे होत. ज्याला अनुभव कमी त्याला शब्दपांडित्य फार असते. जो जगाला फसविणार नाही आणि स्वतःही फसणार नाही, असाच मनुष्य जगाला मार्गाला लावू शकेल.

कित्येक साधू दगड मारतात किंवा शिव्या देतात, तरी लोक त्यांच्या मागे लागतात, कारण त्यांच्या शिव्यादेखील आशीर्वादाप्रमाणे असतात. हे कित्येक लोकांच्या ध्यानी येत नाही. एखादा मुलगा बापाला म्हणू लागला की, 'मी इतका जवळचा, पण मला मिळतो मार; आणि तो लांबचा पोर, त्याचे मात्र लाड !' पण तो मारच आपल्या हितासाठी असतो, हे त्याला नाही समजत ! साधूच्या बोलण्यामध्ये किंवा मारण्यामध्येसुद्धा दुष्ट बुद्धी नसते. संत जे काही बोलतील ते जगाच्या कल्याणाकरताच असते. संत निःस्वार्थी असतात. ते तळमळीने सांगतात. त्यावर आपण श्रद्धा ठेवली पाहिजे. संताच्या सांगण्याचा खरा अर्थ आचरणानेच कळेल.

संतांच्या संगतीत आपण गेलो की आपले कर्तृत्व संपलं



Tera (13) Saath (7)

PARIJNANASHRAM SWAMIJI THE MERCIFUL

-Shri Sachin Nadkarni, Pune

This is one of the most remarkable incidents of my life wherein I felt Swamiji's presence and assistance at the very instant I cried for His help. Without his blessings on that day, I would not have been alive today to share this experience with you the devotees. I totally surrender myself to the Lord and thank Him for His mercy. This was in my college days in Pune during 1992-93 on weekends I used to go to Karla by train. I used to actively take part as a volunteer during all the activities/functions that used to be celebrated at Karla. It was one of the functions, Navaratri celebration that went on for 10 days. During that Navratri I was at Karla mandir from the start of the celebrations till the last day. The function went on very well and was attended by scores of devotees and we all volunteers were busy and enjoying every moment. After the function, I was to return to Pune by train from Malavali station that is close to Karla.

I remember that day walking from the Mandir to the station with few other volunteers who later went to Bombay from there. Though we all were fully stressed, we had the satisfaction of giving our best service to our Guru Parampara. It so happened that we reached the station late by around 8.00 p.m. and all the trains to Pune were late. My train was late and had almost come after an hour wherein the crowd was at its peak. Also there was not train scheduled after this one which was to be arrived in 15 minutes. Since I had to be in Pune under any circumstances I made up my mind to catch this train whatsoever may happen. Time passed and finally the train arrived almost half full. The station was so crowded that the remaining half was filled up within no time while I could barely enter the compartment. Since I was desperate I pushed and somehow managed to catch hold of the compartment bar and hang on outside with only my feet at the edge. It was like having only my hands and feet in the compartment and my whole body was dangling outside. Thinking that all went fine I stood waiting for the train to start not knowing about the danger that was to follow.

Those who have travelled in local trains from Lonavala to Pune will be familiar with the speed and the swings trains take while travelling between the stations. The train finally started and slowly gathered speed. The compartment started swinging along with all the commuters in it. I started feeling the tremendous pressure being exerted from the inside when the train used to swing on my side. The speed of the train increased and so was the pressure which finally became unbearable. I started shouting to the passengers next to me to help me get in a little as I could not hold on any

more and started to slip. No one could hear me with the lot of noise around. I was struggling helplessly to hold myself firm, begging and requesting the co-passengers to move inside a little. But no one obliged me. Finally the moment came when I knew that I was now going to fall down from the train. My heart beats got doubled as I realized that something horrible is going to happen. I can still feel the shivers I had that time with death standing in front of me waiting for me to fall from the train. Finally it became intolerable to hold and tears started to fall from my eyes as I knew that in seconds I will be on the track.

Finally I gave up helplessly, closing my eyes started to call Swamiji desperately for His help. This was when I almost let loose my hand from the bar I was holding. This was the very moment I got a second chance in my life as I experienced a great miracle happening in front of me. The moment I released my hand from the bar and was about to fall down, crying and begging, I found a strong grip (hand that I could not see) holding my forearm and pulling me inside the compartment that prevented me from falling. It was a very strong grip as I could feel from it's firmness that it would never loosen. Then suddenly people in front of me moved to the sides making a clear way for me to enter the compartment. These were the same people to whom I was begging with the tears in my eyes to pull me inside. As soon as I entered the compartment, the crowd behind me went on converging as if they only made way for me and then closed the route once I entered. I came inside and took a breath of great relief as I had never experienced death from such a close quarters.

After few minutes on gathering my senses, I started searching around me to thank the person who came to my rescue. I found no one as all around me were busy sleeping, standing or talking to each other. I asked a few of them whether they knew who held my forearm and pulled me inside. Everyone said they are not aware of anything that happened. I was surprised and also thrilled as it was clear to me that it was none other than Swamiji Himself who came to my rescue. I closed my eyes and prayed, thanked Swamiji deeply from my heart for showering His generosity and blessings on me that saved my life. Even now while travelling between Malavali and Pune at that very spot, I feel touched but at the same time also feel blessed to experience Swamiji's presence with me during the most critical moment of my life. Therefore it is personal experience that whenever you are in a critical and unavoidable situation and you call for Him from your heart, He will surely be at your rescue to protect you from untoward happenings and to shower His blessings.

My Humble Pranams at the Lotus feet of Swami Parijnanashram III

**संत कबीरजी के दोहे
और उनका हिंदी अनुवाद - ११**

बोली एक अनमोल है, जो कोई बोलै जानि,
हिये तराजू तौलि के, तब मुख बाहर आनि।

अर्थ: यदि कोई सही तरीके से बोलना जानता है तो उसे पता है कि वाणी एक अमूल्य रत्न है।
इसलिए वह हृदय के तराजू में तोलकर ही उसे मुंह से बाहर आने देता है।

अति का भला न बोलना, अति की भली न चूप,
अति का भला न बरसना, अति की भली न धूप।

अर्थ: न तो अधिक बोलना अच्छा है, न ही जरूरत से ज्यादा चुप रहना ही ठीक है।
जैसे बहुत अधिक वर्षा भी अच्छी नहीं और बहुत अधिक धूप भी अच्छी नहीं है।

निंदक नियरे राखिए, आँगन कुटी छवाय,
बिन पानी, साबुन बिना, निर्मल करे सुभाय।

अर्थ: जो हमारी निंदा करता है, उसे अपने अधिकाधिक पास ही रखना चाहिए। वह तो
बिना साबुन और पानी के हमारी कमियां बता कर हमारे स्वभाव को साफ़ करता है।

दुर्लभ मानुष जन्म है, देह न बारम्बार,
तरुवर ज्यों पत्ता झड़ें, बहुरि न लागे डार।

अर्थ: इस संसार में मनुष्य का जन्म मुश्किल से मिलता है। यह मानव शरीर उसी तरह बार-
बार नहीं मिलता जैसे वृक्ष से पत्ता झड़ जाए तो दोबारा डाल पर नहीं लगता।

कबीरा खड़ा बाज़ार में, मांगे सबकी खैर,
ना काहू से दोस्ती, न काहू से बैर।

अर्थ: इस संसार में आकर कबीर अपने जीवन में बस यही चाहते हैं कि सबका भला हो और
संसार में यदि किसी से दोस्ती नहीं तो दुश्मनी भी न हो !

हिन्दू कहें मोहि राम पियारा, तुर्क कहें रहमाना,
आपस में दोउ लड़ी-लड़ी मुए, मरम न कोउ जाना।

अर्थ: कबीर कहते हैं कि हिन्दू राम के भक्त हैं और तुर्क (मुस्लिम) को रहमान प्यारा है। इसी
बात पर दोनों लड़-लड़ कर मौत के मुंह में जा पहुंचे, तब भी दोनों में से कोई सच को न जान पाया।

