

“ हंवा - आम्मि ”

HĀNVA | ĀMMI

by

—: श्रीहर्ष :—

SHRĪHARSHA

(Parama Pūjya Shrīmat Parijñānāshram Swāmī III)



Koṅkaṇī, with English translation and explanatory notes by
Dr. Sudhā Tinaikar



हांव - आम्हें

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Hānva – Ām̄mi

I - We

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P r e f a c e

It was the grace of Īshwara and our Guruparamparā due to which I chanced upon this short but beautiful work of our H.H. Swāmī Parijñānāshram III. Though I started reading it casually, as I proceeded, I was struck by the depth of H.H. Swāmījī's knowledge of our scriptures. He had interpreted some of the most difficult and terse Vedāntic concepts so simply and beautifully that I could not keep the book aside till I completed it.

When I shared my views with H.H. Sadyojāt Shaṅkarāshram Swāmījī, He was as inspired as I was, and gave me His wholehearted blessings to go ahead with this work. In this work, I have tried to present H.H. Shrīmat Parijñānāshram III Swāmījī's thoughts as close as possible to those conveyed in the original Koṅkaṇī version (written in Devanāgarī script) with translations and explanatory notes in English on the deeper Vedāntic truths expressed there. I consider this opportunity to attempt this work as a Sevā to our revered Guruparamparā of Shrī Chitrāpur Math.

Hānva-Āmmi was written when Swāmījī (henceforth, Swāmījī will refer to H.H. Shrīmat Parijñānāshram Swāmījī III throughout this

work) was in R̥shikesh in 1977 wherein, He narrated the story of the Self (*Ātman*) in its pristine form and the same Self manifesting as an individual body-mind complex (*Jīva*). While talking about the *Jīva*, He chose to easily weave the story of Ādi Shaṅkarāchārya who was considered to be an *Avatāra* of Lord Shiva Himself. The whole narration is in first person which enhances the poetic and lyrical beauty of the text. Swāmījī navigates across the narrations of the *Ātman* to *Jīva* with such ease that unless the reader is very alert, one would miss these nuances. Swāmījī's mastery over the Koṅkaṇī language is amazing. Every word is carefully thought about, simple, lyrical, apt and not a single word seems superfluous or out of place. Swāmījī's mastery over the material world and His commitment to leading the *śiṣhya*-s to the Ultimate Truth is subtly and gently revealed in this first person narration of Ādi Shaṅkara's life hence a "Sadguru" (सत् प्रकाशयते इति सद्गुरुः). I consider this opportunity to translate this text into English with specific explanatory notes on the *Vedānta vichāra* portions of the text as a blessing from our entire Guruparamparā and pray for Swāmījī's guidance at every step.

Latikā Heb̄e pāchī, in her book *Swarnasmṛti*, has described in detail the *dṛṣṭānta* which prompted and motivated Swāmījī to pen this work under the pseudonym *Shrīharṣha*. The original manuscript in Swāmījī's own handwriting was offered to H.H. Sadyojāt Shaṅkarāshram Swāmījī in 2014 which is also a part of this e-book. The manuscript appears to have ended abruptly in December 1977

and I have attempted to translate and comment only on the original work made available to me.

I sincerely wish and pray that we find the remaining chapters of the original manuscript for the benefit of all sādḥaka-s and jijñāsu-s on their spiritual journey.

NOTE:

The regular font is the translation from Koṅkaṇī of Swāmījī's exact words as in the original text, and the parts written in italics are the explanatory notes on the Vedāntic concepts detailed by Swāmījī.

CHAPTER 1

JANUARY 1977

1.

for January-77.

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" हांव - आग्नि "

- श्रीहर्षः -

अस्य रुद्रस्य प्रक्षयस्य अनुष्टुप् छंदस्य अघोत्राभिः संकर्षणमूर्तिः स्वल्पे योसावादित्यः परमपुरुषस्य एव रूपे देवता..... मस्त धूर्याव्कु येवच्या सुमधुर स्वरलहरिणीं हांव हळूहळू प्रहृतादात्म्याच्या स्पदाथाव्नु जीवांतु-ताका संबंध पाविल्या मयिंतु- चिह्नं गंधींतु निस्सरतऽ निस्सर्तऽऽ चेत आस्स.

सुगंधीत पुष्पांचे रजोक्वण तांगले अकौकिक व्यक्त स्वभावाचे भान घ्राणेंद्रिया द्वारा मनाक, अंतर्मनाक जागोव्नु मगल्या जडात्मक देहांतु ' हांव ' म्हळेंनें एक किंचित् स्पष्टात्मक ज्ञान आभेव्यक्त कोर्नु, अस्तित्व दाकोव्नु वचऽत उगस्स. हजार वर्स धोरुं समाधि अवस्थेंतु हांव आशिशको हें भानई, कालातीत जाळील तरी उत्पत्ति स्थितिच्या व्यक्तस्वरूपांतु भासमान जांतच्या ह्या शरीराच्या अग्नि म्हळेंल्या मनेवल्पांद्वाारा माझा कोव्नु आयलें.

मी, तीचि पृथ्वि.... जडात्मक अणुरेणुंनि व्याप्त जाळेलि. तें, तेंचि उदक.... जडत्वांथाव्नु किंचित् विंगड जाव्नु प्रसारण-स्पर्श-माधुर्यानी युक्त जाळेंले. ती, तीचि सूर्यप्रकाशु.... अनादिकालु धोरुं आपणागल्या अस्तित्वानें नास्तिकांगल्या मनांतु आई प्रचंड भीति आनि ताज्या सांगातीचि आपणागळे उपकारित्व दाकोव्नु दिस्तळ्त्सले. ते, तीचि पवनु.... दोळ्यांक दिस्तनाशि स्पर्शज्ञानानें सर्वांगलें जीवित समबल दवरतळ्त्सले. हें, तेंचि आकाश.... चराचर सकल अहंतांतु भोरुई उरलें तसलें..... ह्याचि पंचमहाभूतांक हांवें तांच्या तांच्या त्रितरीचि लयत्वाक व्हेरुं, जगताच्या अश्रित्या भूत कारणाक रत जाळेंल्या त्या मयिंतुई हांव मरतमाझी कीत जाव्नु स्वस्वरूपाच्या अनुभवांतु तदाकार पाविलीं.

कर्तु-अकर्तु समर्थ त्या मगल्या तत्वाचि लीला अगाध! त्याचि प्रमाणें प्रायासंवांची व्यवहारांतु ऐक्य पाव्नु तान्ने कोच्या सृष्टिनिर्मितीचें लीलाजाळई अगाध! वेद-अभिषदादि द्वारा हें हें-तें हें म्हणतऽचि स्वतः निर्मित जाव्नु, स्वस्वरूपांतु सुरवात्मक अनुभव सुबज्जाव्नु घेवचें हेवई चानुर्य त्या मगल्याचि तत्वागलें!

निर्मित भावनेनें सर्वजत संयोगाक पाव्नु, अखिल चराचरांतु व्याप्त जाव्नुई प्रतीएक सादात्म्यरूपादि श्रियं-ज्ञपं-नाम जाव्नु भेदाभेद दाकोव्नु दिवच्या तागल्या ठीकेंप्रीतीं आज पुनः हांव. उल्हानाक चेत आस्सरों दिस्ता. ते शब्द, ते परिमल, तीं दृष्यं, तो स्पर्श, ते भान परत त्याच्या इंद्रियांद्वारा अनुभूतींतु चेतऽ आस्सात माझा.

समाधींथाव्नु वटिभुवन जाव्नु, बाह्य प्रपंचाचि एके-एके सृष्टि सृजन

जायत आस्स... त्याज्जींनी... पूर्वसंस्काराच्यो घड्यो धूपदानींथांनु चेंऽत आशिल्ल्या धूम्रवल्यांमूणके एक-एक जांनु आकार घेतऽ आस्सति.....

त्या वेव्हारि साऽनु हांव... आवसूगली प्रीति स्तनपानासांगातीचि ती अंतःकरणांनु, देहांतु भर्तऽ आशिल्लि. हांव म्हळ्यारि- एकु दागु सुध्दां बिंगड दवोकक- तिकू, मगळ्या आवसूक जायनाशिल्ले. मगळ्या कामांनु सहर्ष स्वतःक निरसइतालि ती. पीवयी, खावयी - न्हाणयी, धूयी - ईशसेवेंतुली प्रसादु लायी, गोंडऽ पदमूणताचि निदकारयी, उंयूं उंयूं केळ्यारि झंब्बयी.... तिगळ्या त्या दगुईल्ल्या शरीराक जवजात अर्भकागलीं कामें त्यावेव्हारि प्रस्त समाधान दितालीं म्हळेंले तिगळ्या मुख-चर्चेवेल्यानं माक्का कीळु येत्ताले.

तिगळ्या सतेज जाल्तरी काळ्या लोंडारि ईशप्रसादान्चो एकु गंधा-टीळे, माक्का त्यावेव्हारि ताज्जेक कीवूहल शिल्ले... कादक्या रातींतु चंद्राने त्रोग्शील वारि ! तिगळे तो मात्पारि घेतिल्ले पदऽक माक्का एके गम्पति शिल्ले... मगळ्या सांस्तानं हात्तांनीं त्या पदराक कितलेचि फंता पाड्यलतरी ' नाक्क रेऽ मांऽऽ ' कर्तचि तिज्जे तो परत मात्पारि- थांनु दवोर्नु घेणु, माक्का स्तनपान करईतनां तिगली गंभीरमुद्रा पोळोणु हांवई दोन्नी हात्तांनीं त्या स्तनाक धोर्नु प्यक् प्यक् कर्तऽचि निद्राधीन जातालो.

देळे चिमि कीर्चे-भित्तारि आन्नेक एक लोंडं, रूप हांव पळोतालो... मगळ्या उडासांतु वर्लेले! मगळ्या मनामूखारि येत्ताले....

भस्म-चर्चित भव्य कपाळ... सतेज डोळे... त्या दोळ्यांतुली अतीवात्सल्याचे भाव... गळ्याक काळ्या मळ्यांचि माला... जमः शिवाय इनमः शिवाय म्हणतले ते दोनि होडु वऽट... त्या वड्यांनींचि प्रीतीनें मगले खुबन घेत्ताले ते. मगळ्या आवसू इस्तीचि हांव म्हळ्यारि प्रीति आशिल्ले लंका. जाळ्यारि तें रूप धोळ्या दिवसांनींचि अदृश्य जाल्ले. हांव कड्डेरि शंबयीं पळेनि तें रूप.. ती मुद्रा.. तेंहास्य.. आनि वात्सल्य.

ते रूप अदृश्य जाल्लेल्या दिवसू आवसूनेयीं मजमूणकेचि रड्ळेंले हांवें पैल्फता पळेतालो... माक्का पोटीळु घेणु तिगळ्या जेत्रोदकानें माक्का न्हाणईतनां, माक्का त्या- वेव्हारि खंच्येई आवना व्यक्त कीरक जायनाशिल्लो. आं उं कर्तऽचि तिगळ्या कंडाक हांवें कंटु दिल्लेले पोळोणु ती जास्तीचि भावनावेशांतु वचूंक रडताली. आषी त्या खानिर हांव कड्डेरि गप जांनु तिगळ्या उबदार स्पर्शानु निद्राधीन जातालो.

मंगल्याच्या मंगल्या अवरुधेतुई हांव देनि जगत अनुभवु कतीसों. वाहू जगत् आशि
आंतरिक जगत, त्यावेवगारि आंतरिक जगतांतु हांवे पांचचे भित्तिरि थंयी वाहू जगताचो
लेखात्र स्पृशु सुध्दाई आस्सना. मंगल्या आंतरिक जगतांतु माक्का प्रतीवुक कोत्रक जाताले.

त्यावेवगारि हांव... जिणे शिवाय उक्तेताले, नेत्रांशिवाय पळेताले, शरीराशिवाय
स्पृशानुभूति कतीले, कर्णाशिवाय आयकताले, द्याणाशिवाय आघ्राण कतीले... थंचे
वारतव्यचि विंगडशिळें मगले.

मुशोभित हिमशिखरांच्या लटबंदी वातावरणांतु केलास ह्या नावांने प्रसिध्दीक
पाविले मगले स्वतंत्र राज्य आशिल्लें. मंगल्या तपोनिष्ठ कर्तव्यांनीं पूजित जाळें
पावन जाळें एक स्वतंत्र राज्य... त्या राज्याक उगठित भक्तमंडळीचि प्रजा...
भक्ताग्रगण्य नंदी तेमो मगलो विश्वासाई जाणु मक्कागी सेवकभावनेनें काम
कतीले... गृहकुल्यांतु कस्लीची उणीवता पोडूक दीनाशि स्वगतभावभक्तिनें पूर्णत्वाक
पाविले मगली सहधर्मचारिणी उभा सदाकाल माक्का संतुष्ट दवतीले. तें तिगले
सोदरे.. तिगल्या सत्कर्तव्यांक सुध्दाई लाजेतकतसलें आशिल्लें.. ते तिगले
आकर्ण लाडिले लेजोमय शुभ्र दौळे, मंगल्या प्रसिध्द लेजि दौळ्यांच्या समानतेंतु
सुध्दाई उणिवत्वाक पाव्जाराळें. तें तिगलें मुखमंडळ मंगल्या भालस्थ चंद्रामंड-
काकई काळेभिले कतीले. तो केशसंभ्राक तिगल्या नितंबभारारि थाणु तगु
येणु, पावलांक स्पृशुकीकु पुजित जाताले.

तस्त्या तिका. सदाकाल मंगल्या डोव्या पाय्यारि वसकारेणु घेणु हांबई स्वतः
स्वतःक विस्वरताले.

“ नाथ, हांवे लागी आस्तनां आत्मसुखांतु अंतर्मुख जांचे योग्य वे ? ”
ह्या तिगल्या प्रश्नाक अर्धनिमित्तित दौळ्यांनीं तिकागी कौतुकाने पळेंतचि
वशिवाय माक्का ले - ध्यानमग्न आस्सति वया - छुणु लेकुणु हगूर मंगल्या
पाय्यारि थाणु जुगोडूक भायसर्तनां हांव तिगल्या करिक मंगल्या हात्तांनीं
बध्द केणु - घाई घोणु तिगल्या दाडिमपुष्प सदृश मृदू ओष्ठद्वयांचे पान कर्तचि
सांगतालीं

“ महामाये, तुंवे सांगाती आस्तनाचि आत्मसुखांतु रत जांचेपाक प्रयत्न
कीच्योतुंचे खंचे एक सुख आस्स तें तुंवे लागी नास्तनां आत्मसुखांतु

42.

* (add.)

इहं, ही अवस्था हवे जेम्मे घेवच फडे धोम्मे
 आशिल्ली. सद्योदित हांव ह्येचि आंतरिक
 जगतांतु वास्तव्य दवेनु आस्ताली. =

January 77

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संचारक कर्तव्यां सुधर्कई प्राप्त जायना ॥

आणि हांव तिज्यांतुं परिपूर्ण लीज जास्तलीं.. ऐक्य पावतालीं ^{add} [^]
 कर्णमधूर घांटे शब्दांमितीं हळूहळू हांव आंतरिक जगतांथांनु बाह्य जगतांनु
 पदार्पण कर्ता. तें साज कूड... देवाकूडांथांनु मंत्रांचे उद्घोष कान्तार पडतात...
 धव्यां वस्त्रांच्या शोब्ये-पाव्यांतुलीं हांव उं उं कर्ता... वास्तव्ययुक्त दोनि हात माझा
 उव्वारनु घेतात.. 'मगले पीक उठायली' म्हळेंले शब्द आयकतात. निर्यो पळेळ्या
 तोंडाचो स्पर्श मगल्या मगळ्या उ तोंडारि थांनु धांवता.

कडेरि न्हाणोवंचे.. धुवोवंचे.. पुसचे.. प्रसादु जांवचे.. पिवोवंचे.. सांबोवंचे.... हे
 जित्याचे मगले सकालारि जांवचे-पुक्कु नास्तना जांवचे-अनुभव... हांतुंचि हांव
 हेतु जायत आस्स.. शवाशवाक वाडुत आस्स.

आनं पाव्या अभ्यासु ना, पीठो चुक्रींनु मस्त कानु जाळा.. धारिण गोटुश्याचि
 कचि लागल्या, आवसुगल्या उत्रांचो अर्धु कौकूक लागल्यात. दोनि-तीनि
 वाक्यांचो उचचार अनायासाने जाता. इष्टपरिवारांगलो घुर्तु कब्ता. मगले
 घर आंगण मंदीर नदीपात्र विंगड विंगड पशुपाक्ष हाज्जी श्रेदु कौकूक सुरु
 जाळा.

देवाक पांयपोडका, म्हालेगज्यांक नमस्कार कौकीति, सांजे दिवजावणे वेळारि
 परवडि म्हणका, आम्राने शिकेळ्या स्त्रीत्रांक -तिका नियाकतऽचि- आयकुंका
 म्हणच्याक प्रयत्न कौका हे सर्व विचार आपोआप माझा येनच्याक लागल्यात.
 मनाने वाडुळ्या सांगातींचि देहई वाडतऽ आस्स मगले...

नियतीच्या विदिष्ट दृष्टि कौठांथांनु पळेळ्यारि मगले जन्मु ही एकु
 आंतरीक प्रेरणेची मूलमंत्रु जांनु आशिल्ले. अव्यक्त वास्तव्यांथांनु व्यक्त जांवचे
 ही नियतीगल्या बांदुनु दिळेळ्या कार्यघटकांचोचि एकु उद्देशु जांनु आशिल्ले.
 नियतीई मगलीचि जांनु आशिल्ली.

कांहीं वेदां अस्लीं कर्तव्यं अव्यक्त स्वरुपांथांनु केवल इच्छित प्रसारणाद्वाराने-
 चि व्यक्तगत प्रदार्थां द्वारा कौगेणु हाडूक हांव कांयां असमर्थु न्हे; इच्छापात्राने
 सृष्टि-स्थिति-लयक कावण जायशि हांवे कर्तव्यं कार्य विदिशकडे थांनु-
 आशिकूकडे थांनु-कौकक समर्थ आस्स.

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कार्य-कारण ज्ञानाच्या परिक्षेक देवित्वल्या-देवतल्या मानव प्राण्यांक अस्मितेचें ज्ञान
 कीर्तु दिव्का जाल्यारि, व्यक्तजोवु कीर्त्याणु जें पीकष तें निर्गुण-अव्यक्त देवतु
 अनुभवाक येता हें कीर्तीचें ह्मणज्ञानांत. /

तस्मात् स्वेच्छया लीलया हांव पंचभूतांतर्गत सृष्टीचें दास्यत्व स्वीकारुं अभिव्यक्त
 जाल्लेलां. आंतरिक जगतांतुल्या महामयिगल्या सहवासाम्हणके ह्या बाह्य जगतांतुली
 मायाचि मगकी सहधर्मचारिणी शी सहवासु देवीनु घेवु आदिनां. मात्र ह्मण, थंच्या
 म्हणकेचि हांजई ही माया मगच्या प्रत्येक आदेशाक उपदेशुसो गृहण कीर्तु
 त्या प्रकार परिपालन कर्तालि.. आचरण कर्तालि.. अनुसरवु येतालि.

आनि ह्या स्वातंत्र मगले आंतरिक जीवन आनि बाह्य जीवन हांनु मस्त साम्य
 व्यक्त जात्ताले.... आपणाइतल्याक... !

(क्रमशः)

6.

५. ममस्वा त्या पुढे स्वरूप साधवीगळे गाव विशिष्टा....
 आर्यावर्ष अंशी म्हणतात तिका शिव गुरु हे
 तिगळे पात देवु ज् जावुं आशिषा.

I slowly woke up to the chanting of rudra-prashna, coming from a distance. It seemed beautiful and lilting like silently flowing water. I found Myself gradually slipping out of that state of total oneness with My own self, where there was nothing else but Myself alone. I found Myself slowly dragged into the world by Māyā. I was now slowly getting that awareness of My individual self. I was slowly sliding into the thought world.

Notes:

In these few initial paragraphs, Swāmījī is talking from the point of view of Ātman.

The scriptures describe three states of existence for the Jīva (individualized consciousness with a body-mind-intellect complex). In the deep-sleep state, the individual mind and all other sense organs fold up and the sleeper experiences that one-ness with Ātman. The whole world of objects disappears in this state. When the individual wakes up, the folded-up mind with all its instruments like the organs of perception and action (jñānendriya-s and karmendriya-s) wake up; just like an umbrella opened. Once the individual wakes up, this waker is completely enveloped by the world of objects and his own mind-body complex which is the natural consequence of Māyā.

I am now smelling the fragrance of flowers by my organ of sense of smell (*ghrāṇendriya*) and as this fragrance is experienced, I am aware of that “I” feeling spreading throughout my body. Slowly, this “I” feeling is giving me an awareness of an identity for myself - in this otherwise inert body. That Ātmā which I have been - in its most pristine form for eons, beyond confines of time and space in its unmanifest form is now manifesting itself as this very

body-mind and at the same time marking its presence felt as “I am-----I am----- I am” all the time.

Notes:

The scriptures ‘Sṛṣṭi Prakaraṇa-s’ in all the Upaniṣhad-s talk about the sat-chit-ānanda brahma/ātmā exists by itself in its pristine form without a second (Chāndogya Upaniṣhad chapter 6). At the time of creation, this very Brahman with the help of its own power, Māyā, manifests into myriad life forms and also the entire objective world. The scriptures explain that Brahman is the very material and the intelligent cause of this universe (Taittirīya Upaniṣhad 2-1, Bṛhadārṇyaka Upaniṣhad 1-4-7, Brahmasūtra 1-1-2). However, this basic cause of the universe Brahman remains untainted and remains without undergoing any change. It gives the very existence, consciousness and fullness to the entire creation. This is explained in detail in Bhagawadgītā Chapter 7 most important shloka-s here being 7-4, 7-5, and especially verse 7 which talks about Brahman being like a thread passing through each and every object in the universe.

Oh! It is the same earth pervaded by inert molecules; it is the same water a little less gross than earth and having the capacity to spread, with its unique soft feel and taste. I can see the same sunlight shining for the last million years as if mocking those people who do not believe in the existence of God and at the same time nourishing every object in the creation. Now I am feeling the same air, not available for sight but making its presence felt by its soft touch and keeping every living being alive. Oh yes! It is the same space pervading the entire creation and still freely available. I had long back transcended these five elements one after the other and become one with that Māyā who was projecting this ephemeral world of objects.

Notes:

Swāmījī here is talking about the five elements or pañchabhūta-s as they are known. The scriptures talk about the order of creation where Brahman with its inseparable Māyāshakti manifested first as space and time. From space, the other five elements were born one after the other in a sort of cause-effect manner. (Taittirīya Upaniṣhad 2-1, Bhagawadgītā 7-4). The Upaniṣhad-s also talk about how a knower of the Truth has to travel back in the same order to realize his ātma-swarūpam. This is called as kārya-kāraṇa pravilāpana explained in great detail in the Brahmānandavallī of Taittirīya Upaniṣhad- 2-8 and also in the Kathopanishad 1-3-10, 11.

I am capable of doing anything and not doing anything either. This is the miracle of My existence. I can be the cause of the act of My own Māyāshakti in the process of creation and at the same time be totally unaffected, untainted by it. Veda-s and Upaniṣhad-s call Me the cause of this entire creation (Jagadkāraṇa Brahma), at the same time say I am ‘not this--- not this’. Being the very lifeline lending existence and consciousness to the handiwork of Māyā, I am still untouched by the very creation, content and happy in my own true nature of *sat, chit and ānanda*.

Notes:

Here Swāmījī is talking as the very Ātman itself. Though the scriptures give Brahman the status of the creator of creation, they clearly indicate that Brahman is a vivarta-nimitta-upādāna kāraṇa where the cause manifests itself as effect without undergoing any change in its basic nature. The very same Upaniṣhad-s at the end while instructing an advanced mumukṣhu totally releases the same Brahman of even the cause-ness. This is an important methodology adopted for teaching the Upaniṣhad-s called the Adhyāropa-Apavāda Prakriyā of teaching.

I am totally uninvolved, detached from everything, still I pervade the entire sentient and non-sentient universe totally. I am in and through the whole world of objects, like the warp and woof in a cloth. Yet, I am the very substratum of every name and form. Being the very substance of every name and form, I manifest as the variegated universe.

From this state of wholeness- oneness, I am as if waking up to the sounds, sights, touch and smells of this world picked up by the sense organs. As I awake from this deep state of Samādhi (one-ness with the Self), I am aware of the slowly unfolding manifestation. I am manifesting as a Jīva with all its past impressions, just like fumes slowly arise and take different shapes from an incense stick.

Notes:

According to the Upaniṣad-s, Brahman is one and only support of the entire manifest universe. In any object we see five aspects: existence, awareness or consciousness, happiness, name and form (Drk-Dr̥shya Viveka, verse 20.) The first three of these are the very nature of Brahman and the latter two belong to the objects of the world. However, in our preoccupation with the name and form, we just do not see the very support of the universe. Is it not the līlā or sport of Brahman? The very same Brahman manifests as a Jīva, acquiring a body-mind-sense complex based on the previous impressions and my previous actions (karmaphala).

In the coming few paragraphs, Swāmījī talks about Himself as a Jīva. As an infant who feels the universe in his own way. His utter helplessness, total dependence and surrender to the mother are expressed beautifully. Swāmījī expresses all the emotions and feelings that an infant goes through!

I was a tiny infant then. My mother was nourishing me not only with milk, but with it she was filling my entire being with love. She was not able to keep away from me even for a few moments.

She would forget herself in taking care of all my needs. Feeding me, bathing me, cleaning me, applying the pūjā-prasāda on my body, singing lullabies to make me sleep and if I even stirred slightly in my sleep, patting me back to sleep gave her a unique sense of happiness in spite of being physically tired by her daily chores. I could easily see this contentment on her face.

Her face though dark was lustrous. There was that bright mark on her forehead which made me very curious. It resembled the shining moon on a clear dark night. She had her sārī draped on her head which always intrigued me. I would try to pull it with my little unsteady hands and she would say ... ‘No—No darling’ and drape the sārī back on her head. At times, I could see her face turn serious as she fed me and I would just drift off to sleep.

The moment I drifted off to sleep I was aware of another face...and yes, I remembered that face which came frequently on the screen of my mind. Its broad forehead was prominent with ash smeared on it---bright eyes---extreme compassion in those eyes was looking at me. Black beads adorned his neck. His prominent lips were uttering “Om Namaḥ Shivāya---Om Namaḥ Shivāya”. The very same lips would kiss me with love and compassion. I felt the same compassion and love in this face as I did in my mother’s. Gradually this face faded away in a few days. I never saw this beautiful, compassionate face ever again.

Notes:

It is said that infants and young children dream of the impressions (vāsanā-s) of their past lives, till their minds are able to record the fresh impressions of the present life.

The day that face disappeared from my mind, I saw for the first time my mother also crying like me. When she cuddled me and wet me with her tears, I was not able to express anything. But I

remember sobbing and clinging tightly to her which made her shed more tears. Slowly I fell asleep clinging to her.

Even then, I was experiencing two distinct worlds. I can name them as the outside world (in the waking state) and an inside world (during sleep/ dream states). Once I slipped into this private world of mine, I did not experience anything from the outside world. Strangely I was able to know everything in this small private world of mine. I was able to talk without actually talking, see without actually seeing with my eyes, feeling everything without my body, listening without actually listening. The reality of that inner world of me was totally different.

Notes:

Shvetāshvatara Upanishad verse 3-19 describes Ātman being a mover without hands and feet, a seer without eyes, a hearer without ears. *Kenopanishad* verse 1-2 describes the very same Ātman as the eye of the eye, ear of the ear, speech of the speech and breath of the breath.

Bṛhadārṇyaka Upanishad talks about the state of being absorbed in one's own true self (Ātman) where it says that a thinker becomes a non-thinker, a listener a non-listener, seer a non-seer, doer a non-doer, mother a non-mother (*tatra mātā amātā bhavati, pitā apitā bhavati, mantā amantā bhavati*----etc). At the same time, He knows everything, absorbs everything because He becomes everything. He does not need any instruments of knowing due to the state of *sarvatvam* that He is.

In this paragraph *Swāmījī* talks about Himself as an infant who is in its *ātma-swarūpam* most of the time. This kind of back and forth smooth transition keeps going on till the infant develops its own clear separate-ness or individuality which we call "*ahaṅkāra*".

Among the golden peaks, a place known as Kailāsa was My own empire. This place was sacred and pure due to thousands of years of My penance. In that empire were countless people who were seriously devoted to Me. The best among them - Nandī, was my most trusted confidant and remained very close to me, taking care of all my needs. My *sahadharmachārīṇī* (*dharmapatnī*) Umā took utmost care of home with a sense of extreme dedication and devotion. There was nothing lacking in her home-making task. Her beauty was indescribable. Her large eyes whose corners reached almost her ears made my well known three eyes look dull. That moon on My forehead was nothing compared to her beautiful face. It looked as though her face darkened that moon on My forehead. Her long dark hair fell in cascades up to her ankles, as if making the ground on which she walked sacred! I always had her sit on my left lap and her presence would make me forget myself.

Notes:

*The scriptural concept of Shiva-shakti, Ardha-Narīshwara concept is being explained here. Sāmbashiva (Shiva with His Māyāshakti) are closely associated in the task of creation of this world. In spite of Māyā being almost integral to Brahman, (represented here as Shiva), He is not affected by the handiwork of Māyā. Scriptures explain that Māyā-sahita Brahman (known as Īshwara) caused this entire manifest Jagat to appear as it is. Māyā is the basic, matter principle also called Prakṛti, who projects herself into the variegated world borrowing existence and consciousness from Brahman. This, very Māyā causes confusion about one's own self in a Jīva, but cannot affect That very Brahman who is the support (*adhishthānam*) of Māyā also. Lord Kṛṣṇa says this in Bhagawadgītā—I appeared keeping My Māyā under My control (Bhagawadgītā 4-6, 7-4, 7-5, 7-6, 7-7).*

Swāmījī here dramatizes the Shiva-Shakti or Brahman-Māyā concept in the form of a dialogue between Shiva and Umā.

“My Dearest One, when I am in Your presence, is it appropriate for You to be totally engrossed in Yourself?”

To this question, I was about to answer Her with my eyes half open and saw Her slowly slip out of my lap as if She did not wish to disturb Me from My meditative state. I held her slim waist and drew her closer to me. Enjoying her closeness, I whispered to her, “Dear One, that fullness and bliss I get in self-absorption in Your presence is not there even when I am fully absorbed in Myself”. Thus, I would get completely absorbed in her, yet remain unaffected. Yes, this state was there even before I manifested into this world.

Notes:

The Ardha-Narīshwara concept is well known in our scriptures and purāṇa-s. Shiva as the intelligent conscious principle, all knowledge is the intelligent cause of this universe, known as Nimitta kāraṇa. The matter principle or Shakti, also known as Prakṛti or Māyā—the material cause of this creation is such an integral part of this conscious principle without which Brahman is not able to do anything (Saundarya Laharī verse 1).

They are presented as inseparable spirit-matter combination. However, Brahman though utilizes Māyā for the projection of the world; it does not get affected by Māyā and remains in its purest form as sat-chit-ānanda swarūpam. This is what Swāmījī is expressing here.

Now Swāmījī goes back to His narration from the point of view of a Jīva.

The infant who starts getting more and more involved and surrounded by the outer world which He called *bāhya jagat* and

slowly gets disconnected with that inner world of the self which he called *āntar jagat*.

The sound of the bell in the pūjā room is slowly pulling Me out from My inner world to the world outside. I am now aware of the small room where I am and able to hear the lilting notes of vedic chanting from somewhere around Me. I am lying in a cloth cradle waiting to be picked up by those familiar hands. I hear the words, “My little one has woken up” as two loving hands pick me up. I can feel the face full of wrinkles as it brushes across my face.

Then the routine of bathing, drying, applying the Prasāda on my forehead, feeding and patting me back to sleep goes on as usual. This routine gives me an experience of continuity and habit and I am growing day by day.

Now I have been shifted out of the cradle, my mother no longer breast feeds me. I have developed a taste for warm cow’s milk. I am now able to understand what my mother says. I am also able to speak a few small words. I can recognize all the people who are around me. I am slowly able to distinguish my immediate environment from others. I can also see the difference between things and people.

I am slightly older now. I know that I have to prostrate before the Lord, touch the feet of elders, listen to the hymns that are chanted by my mother in the evenings while lighting the lamp and try to learn them by heart. Now, my mind is also growing, learning, grasping new things every day. I can see that my body is also growing.

If looked from the point of view of nature or Prakṛti, my birth was nothing but an inspiration from Me. It is the law of Prakṛti to create a manifest universe from an unmanifest form. After all, Prakṛti is under My control.

Note:

In this preceding paragraph, Swāmījī talks as Brahman. As per the scriptures, creation is not something created afresh. It is just a manifestation from an unmanifest form. The whole universe exists in potential form. When Brahman as though wishes to create, His Māyāshakti projects the whole universe of name and form, just like a seed sprouting into a plant (Dakṣiṇāmūrti stotram shloka 2). Anything and everything that is here and yet to come is all present in a potential form in Prakṛti.

Taittirīya Upaniṣhad explains it in an interesting way “He, the Brahman desired that He may become many and create a universe, and did penance (tapas) and having done this jñānamaya tapas created everything using the power of His Māyā. Not only did He create the universe, but also entered the very creation as its substratum. (Taittirīya Upaniṣhad 2-6). The same has been explained in detail in Chāndogya Upaniṣhad also in Sṛṣṭi Prakaraṇa.

I am not incapable of bringing forth this manifest world from the unmanifest. By My mere wish I am able to create-sustain-resolve anything in this world. Anyone who wants to get into the roots of cause-effect aspect of this universe needs Me to manifest Myself into a manifest form and I am fully capable of it.

Notes:

In the Sāṅkhya system of philosophy, Brahman is considered to be incapable of doing anything. This system gives all credit of creation to the Mahat principle which is nothing but the Prakṛti, our scriptures talk about. Here, Swāmījī also is talking about Brahman being the cause and the manifest world being the effect. Brahmasūtra 1-1-2 explains in detail, the jagat kāraṇatvam of Brahman and chapter 2 of the same treatise negates the Sāṅkhya philosophy of Brahman being a useless and impotent appendage to Mahat or Prakṛti.

Thus, by my own wish, as a play or līlā I accepted the creatorship of this universe which started from the five elements. (*Taittirīya Upaniṣhad* 2-2, *Chāndogya Upaniṣhad*, *Bṛhadārṇyaka Upaniṣhad* 1-4-7) and I expressed Myself as this whole world of objects and Jīva-s. As Māyā was always My constant companion in My inner world, She remained loyal to Me in the world We manifested together. Just like there, here also She followed My every instruction and wish. She followed Me like a shadow, inseparable yet distinct from Me. Thus, there was not much difference between My inner world and the outer world.

Notes:

As per the scriptures, there is no difference in the cause Brahman and the effect world. Scriptures say, “Sarvam khalvidam brahma” -- all this is verily Brahman. The only difference is the addition of name and form. Upaniṣhad-s say that whatever is- is nothing but that Brahman (Kathopanishad 3-2-2, Taittirīya Upaniṣhad 2-2,). All scriptures talking about the Sṛṣṭi Prakaraṇa (topic of the creation of the manifest universe) are unanimous about this fact.

CHAPTER 2

FEBRUARY 1977

For: February 77

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" हांव - आम्नि "

: श्रीहर्ष :-

* मंत्रांच्या प्रतीत्यांवरून आवस्युगले नांव विविष्टा आणि पितागले त्रिभुक्ते.

कालटी गावांतु तूण आस्वदित एक स्नान जाळ्यारि गोमटेऽ घर .. सान्न जगलीचे .. विज्ञान आंगणाचे .. पाचव्या हितलांचे!

प्रजातसमयारि अरुणप्रभेच्या स्वर्णकांतींतु न्हावतु स्वर्णिमजल कि म्हळ्ळें त्रिका उत्पन्न कीर्चि तस्लि व्हांयि .. नदि ! घराच्या इद्रावेल्या चिकेधूर जाव्यारि धावतु कर्णमधूर द्वाव्हांनीं स्वठवठेत - सकसकेत आपणागल्याचि मंद गतिरि वोच्यितस्की - त्या नदीपात्रांतु त्रिकाल इनाजाचो नियमु मंत्रांच्या आवसु-वापसुनीं दवेतु वैत्तिकी पुर्वपरंपरागत शिवदेवते विषयांतुल्या आकंठ भंतींतु मुडुतु पवित्र जांवचोई नियमु दोगांगली.

त्रिकाल संध्या, कद्रावर्तना, ईशपूजा, उपवास-नियम इत्यादिकांनि संपन्न आशिल्ल्या तांका स्वंच्याचोई- स्वंच्यांतुई कर्मिपण जाशिल्ले: आपणागलीं दिननि त्याचो कर्तव्य यथोचित कालोचित जावतु शिवार्पण बुध्दिनें कर्तव्य कालयापना कर्तकृतस्ल्या तांकां वृध्दाप्या गेवो केन्ना दांडुलो म्हळ्ळेंई स्मरणंतु येनि.

" देव, तुमजाल्या सर्व कार्यांतु सहभागि जावतु, स्वंच्याई कष्टांचो अनुभव घेतास्त ना आज्याई हांवें पतिसेवा ईशसेवा ह्या देव्नी सेवेंतु मजले तनुमन ध्यान अर्पण केळ्ळें. जाळ्यारि

" विशिष्टा.... है, तुंवें हीणच्याचो उद्देशु मगल्या लक्षांतु आयलो. जाळ्यारि देवायत्तं म्हुणु हांवें त्या विषयांतु तुळुगी चर्चा करानि. मगल्याई मनांतु आशा ना आशिश दिस्तऽ आस्स वया तुका? मरणीत्तर ... पिंड दिवच्याक कोवीई ना जाळ्यारि किम्लीई सत्कर्म केळ्ळेतरी तीं त्रिंशंकुवत् मध्यास्थितंतु अपूर्ण आशीच्या रज्जुपाशांतु हनाश जावतु अव्यक्त शशिरांनीं दुःख भोगतात म्हळ्ळेंई माका गौतुना म्हुणु लेकल्यां वया तुंवें? कि

" तदिशान्हे आर्य.... वागलांतु स्वतःगल्या हात्तांनीं घाळ्ळ्या वृक्षांक झाडांक फळपुष्प थंवांचें पोखेवतु पुनेकफता मजले मन उदास जाता... मगल्या निमित्ताने तुमका हे असह्य त्रासु... तुमी सहन कर्तऽ आशिल्लें हांवई जेंव आशिश तुमगली समजूत आसळ्यारि ती चुकीची. सर्वप्रयत्न आम्नि दोगानीं केवन ईश्वर साक्ष दवेतु केळ्यात... तरी स्वंच्या जन्मांतुल्या स्वंच्या पापांमतीं

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पुत्रमुत्र आम्हा पिढींच्याक जायना म्हळेंचि माक्का कळना..... ”

“ पळे, आशिश पाप पाप मुणु स्वतः गळ्या स्वातीर स्वतः उच्चारु मुद्दई कीर्तिः देवी शक्तिचेरी श्रवसो वेध्दा दवर्तल्यांनीं हताश जाणु वचूनये... शिवेच्छित जरि अशाचि जांवका मुणु आसत त्यवेकारि आम्ही देवगानीयां हाज्जे धैर्यानें संतोषानें सहन कोर्का... ”

“ म्है... शिवेच्छ शिवागळ्या उपासनानें - उग्रतर मपः साधनानें आम्हा जायशि कीर्तु घेवच्याक जायना वें? श्रक्तवत्सल परमात्मा लागीं आम्ही देवगानीई ह्या एक पुत्रफल प्राप्तिरवातिर कष्टतर साधना सुरु केल्यारि तो केन्नाई आम्हाले ईप्सित काणु घेवना.. आम्हा सोळु दीशना.. त्याम्हीतीं.... ”

“ जायद जायद तुगळ्या इच्छेप्रमाणें जावो. आजि धीर्दृष्टी आम्ही लागींच्या स्वयंभूर्देवांमंदिरांतु विशिष्ट सेवा साधना उपासनादिकानीं दिनाक संतुष्ट कोर्या. आशुतोष म्हळेंचि तागले नांव तो निरर्थक केन्नाकई करीशना..... ”

आणि ^{आत्म्या} आंतरिक अवस्थेंतुल्या माक्का ह्या देवजावांगळ्या भावना, साधना, उपासना कोळु येत्ताळ्यो.

असळ्या पवित्र ब्राह्मण दंपतीगळ्या उदरांतु व्यक्तस्वरुपांतु येन्चें हें वें एक अव्यक्त स्वरुपाच्ये भाव्य!

संभवामि युगे युगे म्हळेंच्यो हांवें विशिष्टागळ्या उदरांतु संभव पांवचो वेळु त्यवेकारि आयझो... सुगचक्राने नवीन गतिक प्रारंभु केळ्हेली... गृहगोलकांक तांगतांगळ्या स्थानारि श्रमण पांवच्याक स्फूर्ति आयझी...!

गंगाहंशिं त्या दिवसु सुदीरि आशिल्ली... सुर्योदयुई वगीचि जाळ्हेली... हतानेष्टित वृक्षांनीं-स्वपुष्पांक फुळांवु-परिमलांनीं वातानरण पवित्र मंगलभय केळ्हेलें... नूतन सृष्टि, विस्मयानें उन्नतींतु वचून मगळ्या संभवाचे गुणगान पद्मांद्वाया सर्वत्र प्रसारण कर्ताली.

म्है, हांवें अव्यक्तांथाणु अन्य बाह्य सृष्टींभूणकेचि व्यक्त जातनां-तांगळ्यासांगानीं सृष्टिंतु येत्तनां- तांका अवर्तनीय आनंदु जायनास्तना कशिशि शब्द ?

तांगले वाचाभगीचर स्तुतिकाव्य मगळ्या सृष्टिरुप मनाच्या स्पंदनारि येणु मगळ्याई उन्नतांतु स्पंद निम्रण कर्ताले. स्वसंतोषात्मकाचि पुष्पं मगळ्या

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चरणारि ती सृष्टि अर्पण कर्ताली... म्हद्दू हास्य कर्ताली... सांगातू दिसाली....

आणि विश्रव नांवांच्या संवत्सरांतु वैशाख शुक्ल दशमी दिवसु हांब मध्याह्ण कालारि अन्य चैर्डवां म्हणकेचि जन्मु घेतिले. त्या विशिष्टासाईगल्या उदरांयांतु मगले आविर्भावु जाळिले. शिवगुरुक हांबे पितरस्यान दिळेने. दोग्गांगल्या कठिण उपासनेंतु अंतिम सुखप्राप्ति द्वाय पुत्रफल प्राप्ति हांबे मगल्याचि इच्छेने घडोळु हाळ्हेली.

मायिक समजुनु घेवुनु, सृष्टि-स्थिति-लयाचे आंतर्य, सूक्ष्मसंबंध, कार्यकारणभाव जाणुनु घेतल्यारि स्वतःजने मात्र न्हे, स्वतःगल्या जगताच्या मात्रने अरिबळ कुळावळचो गुंतुनु वचुगलेल्यो गांठयो आपोआप सुटताति.. आपणाइतल्याक निसरपाज जाताति म्हळेले हे खरेचि. ही साहं झानाचिचि पुकी परिपक्व स्थिति! ही अहमसिद्धसाहमसि म्हळेल्या साधनेची अंतिम स्थिति! पूर्वगत संस्कार रवेच्याई संस्काराक थई आस्पद जायनाति.

इतले खरे - संचित संचित म्हणु-कळनाडि त्या संस्कारांक ऽचि संचितांतु ऐक्य केल्यारि मात्र स्वप्रयत्न आणि जन्माचे उद्देश्य आग्ल्या हाचांतु आस्सनाति.

संचिता सांगति संस्कार, संस्कारां सांगति संचित हाज्जो काडुंक जायनातिली गांठी आपटाइतल्याक गुंतुनु वता.. घाट्टे जाता आणि ऊर्णनाभि वारि त्या संचितसंस्कारांतुचि - आपले निर्माण केल्लेल्या बंधनांतुचि - हो जीवु बध्द जाता. ताका सोडोंच्याकई साध्य ना, सोडोळु घेवंच्याकई जायना.

हांबे देह घेनापडे मगले संचित विंगड म्हणु नाडिल्ले. जाल्यारि जन्मदात्र्यांगले संस्कार मात्र मज्जांतु परिपूर्ण भोर्नु गेळिले. त्या संस्कारायाळुचि मगले वाड हांबे चमकुंकां पडताति.

आंतरिक जीवनाचे संस्कार आणि मातापितांगले संस्कार हांब सारबरेंतुली गोडसाणी री करतलामलकवत् पळैलली. सारबरे खड्यांतु जडत्वान्यो भासु आनी गोडसाणियो तांतु केल्लेो विचित्र आभासु दोन्नीई त्यावेकारि हांब विंगड विंगड पळैताके. संस्कार ऽचि ताडिआडिले मगले.

मस्तफंता मगल्या बालीकेंतु त्या सूक्ष्म संस्कारांनीती त्रेद माळा केळु आयकतरी मगले वर्तन वचन दुसया, सांगाती लोकांक विप्रभु उत्पन्न कर्तकतसे

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जातले. आणि त्यान्मोती अरुल्या परस्परभिन्न दोन संस्कारांच्या संग्रामांतु हंन पळोवतनां अन्य लोकांवापरि वर्तन देवेक, अन्य बाह्य व्यावहारिक घटकां म्हणकिये, पंचश्रुतात्मक शरीरेंद्रियाच्या क्रियांक हंन सांगानु दीवु तदनुकूल आचरण आचरणेंतु हाडूक मरु केलेले.

“ आम्हा, मगले आनु इत्याक नां ? ”

द्विनिर्त्यक्षणांतु आजिफाई अजिफाई विचारका विचारका ह्या आलोचनेंतु आशिल्या हंन एकु दिवसु विचारु सौद्धेले.. आम्हालागी.

“ बाबा... हंन आस्स न्हेमां तुका... हंनचि आनु हंनचि आम्हा.... ”

आपणागव्याचि अधूनिं आपणागले देले तिंबयुतऽ तिन्ने माक्का लागी घेतचि सांगीले.

“ देवाक जांवका मुणु दिसले कि तो आपणु व्हता मां ” तिन्ने म्हळ्ळे.

मरण ह्या शब्दकौनुहल चो कानु तो माक्का ! मरण आणि आपोवु होरचे म्हळ्यारि एकुचि वे ह्या मगल्या प्रश्नाक - दिसच्या शरीरांतु एकु जीवु आस्ता. त्या जीवागलीं कर्तव्यं पूर्ण जाळीं कि देवु तागल्या राज्यांतु ताका आपणुव्हता. म्हळ्यारि जीवु हें शरीर सौवु वत्ता. ताकाचि मरण म्हणतानि.... हें सांगतनां तिन्ने दोव्यांक पदक लायलीले पोवोवु हंन एकु विषयारि थानु आन्नेक विषयारि पायु दर्तेलेले.

“ देवागले राज्य खई आस्स आम्हां ? ”

मरत धूर... धूसर मुणु तिन्ने बोट दाकैलकडे हंन नजर व्हेलेली...

निराश्र आकाशु... मेघावीं ओनु आपणागले एक विशिष्ट तेजस्स प्रकार कर्तऽ आशिल्ले थई... साळ दोव्यांतु ओनु घिंवच्याक जायनासिले वरतु तो !

अंत अस्तंगत सूर्यागव्या प्रचंड स्वर्णमिथिन तेजीवल्यानीं भोडक भांगरा-कापुसु सो कोनु अंतरासंतरारि सौद्धेले... ✓

नीलनभंतु निज्जावु एक प्रकाराप्रय राज्य आस्स..भांगरागांतु आस्स..भांगराची न्हाये आस्स.. भांगरा मनुष्य आस्सति.. ह्या कल्पनेने हंन सभाधान पावऽचि सटकने म्हळ्ळे

“ आम्हाई वंच्या थई ? ”

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आणि सांजलावठी वेळारि दिवलावणी समष्टारि हांवे करले की उक्तींजये वें उक्तींजये-
मृद्धें, हे साक्या आसागल्या पुक्क मारांतु कीवतु आयले.

विशाल - त्या आंगरा देवागल्या - भांगरा राज्यांतु - आम्हीइ इत्याक वचूनये? ...

वचून मगल्या आन्नाक परत इत्याक पीकींजये? ... उक्तींजये, मोगुकीवु घेवये?

मृद्धेल्यो मगल्यो कल्पना यंच्याथई इत्यब्ध जाळिल्यो... शठांतु नाश जाळिल्यो.

हे विषयु ह्या प्रसंगांतु न्हे जाळतरी मुबवारि आम्हालागी थावतु जावतु घेवका
कीवतु घेवका मृद्धेलि इच्छाई हांवे ह्याचि वेळारि उगडासांतु दवीवु घेतिली. आतं
हट कीरची वेवु न्हे शिल्लो...

(क्रमशः)

Now, Swāmījī gives a first-person narration of Himself born as an exalted Jīva- as Bhagawān Ādi Shaṅkarāchārya. From now till the available end of this work, the life of Ādi Shaṅkara is sketched in a story woven with scriptural teachings, beautifully blending with each other. The beauty of the language used and the depth of the scriptural tenets expressed are a treat to the readers.

She was called Vishishṭa--- also known as Āryāmbā. Āryāmbā was a pious woman, lived with her husband Shivaguru in Kālaṭi (now in the state of Keraḷa). They lived in a thatched hut surrounded by a large courtyard full of trees and creepers. Very close to their home flowed the river Pūrṇā with its crystal-clear waters, bathed in sun light. The waves were as though dancing on making soft music which was soothing to the ears. The elderly couple Vishishṭa and Shivaguru regularly bathed in this river thrice daily. They spent all their time in worship and meditation on Lord Shiva. Trikāla Sandhyā (*sandhyā vandana performed early morning at sun rise, in the afternoon when the sun is literally on top of one's head and at the time of sun set*), Rudrāvartana (*repeated chanting of Rudra Prashna*), regular Shoḍasha upachāra pūjā to Lord Shiva, certain forms of *tapas* like religious fasting were regularly followed by the couple. They lived happily and had no wants. Years passed and the couple did not realize when they grew old. But there was one want which was nagging them both.

Notes:

Shivaguru was a great scholar. He belonged to Atri Gotra, Kṛṣṇa Yajurveda, Taittirīya Shākhā. (ref: Mādhaviya Shaṅkara Digvijaya by Swāmī Vidyāraṇya, Yuga Puruṣha Shaṅkara by Vidwān Raṅganātha Sharmā)

“I have been a dutiful and faithful wife to you and never ever slipped in my duty towards our regular religious way of life as prescribed by tradition.... Even then, why has that Lord not blessed us with a child?” This was a valid question expressed by Vishishṭa.

“I can understand dear wife, maybe it is the will of the Lord. Do you think I have not hankered for a child? Our tradition says that if there is no one to do the last rites on the death of a person, he may not get any benefit of all the good deeds and spiritual practices that he has followed. Do you think I am not aware of this?”

“When I see the shrubs and trees, planted by these very hands, are flowering and giving fruit, I feel sad. Sometimes, I blame myself for causing this problem to you! I do not know which bad deed of which life is denying us progeny.”

“Let us not talk of *pāpa* (*negative results accrued from past deeds*). Trust in God’s will is the only way to face it. If it is meant to be this way, we have to accept it gracefully.”

“Is there any way in which we can intensify our *tapas* and *sāadhanā* and pray for progeny? Will not that All Merciful Lord grant us this one single wish? We have never prayed for anything all these years. I am sure Lord Shiva will not deny us this one intense wish.”

“Yes, I see your point. From today itself, let us start doing more intense *upāsana-s* (*meditation practices*) and *karma-s* (*performing certain types of pūjā-s and yajña-s*) which are prescribed. Lord Shiva is called Āshutoṣha... one who grants a devotee’s wishes instantly. He will not disappoint us.”

In My meditative state in My own true nature I was able to understand the feelings and accept the various means (*sāadhanā-s* and *upāsana-s*) that this elderly couple was following with utmost sincerity and trust. And, I knew that to manifest Myself through this devout and blessed couple would be My good fortune.

Notes:

In this paragraph Swāmījī is talking as that unmanifest Brahman waiting to manifest as a Jīva. It is said that the unmanifest Prakṛti is also waiting to manifest itself in the form of a deserving Jīva and finds fulfillment in such manifestation.

As promised by Me “*sambhavāmi yuge yuge*” time had come for Me to manifest in the womb of Vishishṭa. The time principle had started a new cycle. All the planets were happily and favourably moving in their orbits. The sacred river, Gaṅgā, was flowing enthusiastically that day. The sun had risen unusually early that day. The flowers were in full bloom, the trees spreading the fragrance of their flowers and fruits. The birds were chirping happily as though they were announcing My arrival. It was as though Mother Nature was at Her best, waiting to receive the special and rare visitor in Her midst.

And yes, I manifested Myself as a Jīva- just like any other ordinary life form manifests, following the same order and laws of nature in the Vibhava saṁvatsara, Vaishākha māsa, Shukla Dashamī afternoon. I was able to perceive the warm welcome the entire sr̥ṣṭi (*creation*) was offering Me. That nature, My own Prakṛti was helping Me, following Me closely, welcoming into this manifest world at every step by being born from Vishishṭa’s womb and giving Shivaguru the status of being my father. Hence, fulfilled the wish of this devout couple who were practicing difficult upāsana-s

Notes:

Ādi Shaṅkara has been accepted as an Avatāra Puruṣha (Lord Shiva Himself). At the time of His birth the vaidika dharma had almost collapsed and other newer philosophies had emerged which were trying to destroy the original scriptural purport of vaidika dharma. The Upanishad-s and Brahmasūtra-s were totally misinterpreted by these biased newer religious sects. The very sanctity of Veda-s was in

danger. At such a dark time, there was a need to re-establish the vaidika dharma and preserve the sanctity and purity of the scriptures. So, Lord Shiva, Himself took Avatāra as Shaṅkara. Shaṅkara's birth was like a rising sun in those dark times. (ref: Mādhavīya Shaṅkara Digvijaya, and Yugapurusha Shaṅkara).

In the next few lines Swāmījī gives Upadesha to the seekers of the highest Truth. This is the highest form of teaching, the very cream of teachings of all the Upaniṣhad-s which has to be given by a Guru.

When one tries to understand the nature of Prakṛti or Māyā with the connections between creation-sustenance-dissolution (*sṛṣṭi-sthiti-laya*) and the truth of this Jagat as cause-effect (*kāraṇa-kārya*), this knowledge unties the secrets of the entire creation and one's role in it like a simple knot. This knowledge is the peak of understanding the "Soham" and "Ahaṁ Brahmāsmi". In this knowledge all the past impressions (*saṁskāra-s*) are burnt to ashes.

Notes:

*This is the actual, ultimate teaching of all the vedāntic texts or prasthāna traya. One-ness of the individual self with the universal self (Ātma-Brahma Aikyam). The Upaniṣhad-s choose different modules of teaching to reach this point. Creation-sustenance-resolution (*sṛṣṭi-sthiti-laya*) module, kāraṇa-kārya module, Dṛk-Dṛshya module or Pañchakosha module are few of the Prakriyā-s (methods) the scriptures use to drive this point home to a mumukṣhu (seeker of self-knowledge). In this knowledge all the past karmas and their effects are burnt away and such a jñānī is called a Jīvana Mukta (free from the shackles of saṁsāra).*

What is this knot that binds the Jīva back into saṁsāra again and again? It is definite that every impression of the Jīva gets into

the large bundle of *sañchita karma* (bank of accumulated *karmaphala-s* yet to fructify) and vice versa – the *sañchita* gets entangled with the fresh impressions (*saṁskāra-s*) which together form a tight knot which cannot be released and which gets tighter and more difficult with every life. Alas, the *Jīva* gets caught in a web of his own creation like a spider (*ūrṇanābhi*) gets caught in its own web. Getting out of this mess is not only difficult but also impossible, unless a compassionate Guru, by the grace of *Īshwara* comes into one's life and helps one to understand the knot of *sañchita-saṁskāra-s* first and then leads one to free himself from that knot.

Notes:

Here Swāmījī talks about the karma concept. All the actions done in one's life give their own results and one life is not long enough to experience these results. The unexperienced karmaphala-s accrues to the Jīva's account exactly like a deposit in a bank. In his next manifestation the Jīva adds another batch of karmaphala-s which join the already existing account of sañchita. The sañchita karma-s form the saṁskāra-s for the future lives of the Jīva, where a part of the sañchita is worked out (this portion of sañchita karma which fructifies in the current life is called the prārabdha karma). Thus, this cycle of depositing and expending the karmaphala-s continues ad infinitum. This is the very cause of multiple lives of a Jīva. It is said that a Jīva is born 1,84,000 times in one cycle of creation (kalpa). It is beyond imagination how one can exhaust this huge knot of karma. Upaniṣad-s say that knowing the Self is the only way one can cut through this knot.

When I took birth, I did not have any *sañchita* behind Me. But as a *Jīva* I was absorbing the *saṁskāra-s* of My parents and I had to find My way through those borrowed *saṁskāra-s*.

Notes:

Īshwara has no karmaphala accumulating in His account- He, being the all-knowing cause of the world. Īshwara is actually described in the scriptures as Karmādhyaśha/Karmaphaladātā (Shvetāshvatara Upaniśhad 6-11) who appropriates respective karmaphala-s to the Jīva-s as they deserve. Shaṅkara being an Avatāra, has no bundle of sañchita karma pushing him to become this Jīva. However, the saṁskāra-s of the parents and the environment are absorbed by the Jīva which just drop away when the Avatāra ends. Kṛṣṇa says in Bhagawadgītā—I appeared as a human being keeping My Māyā under My control which has the same meaning.

I was able to clearly distinguish between the sañchita and acquired saṁskāra-s like the sweetness in sugar. I could distinctly see the difference in the inert sugar crystal and the reflection of sweetness in it. That is how sensitive my saṁskāra-s were. Due to this capacity to see things clearly even at such a young age, my behaviour and my words used to sound very different from other children of my age. I did not want to create any confusion in people around me and cooperated with Prakṛti and grew up as any other normal child.

“Mother, where is my father?” I, once asked my mother thus.

(Shivaguru died when Shaṅkara is just 3-year-old --- ref: Mādhavīya Shaṅkara Digvijaya)

“Child, I am there dear, both a father and mother to you” said my mother. At that time, I saw her eyes fill with tears and she hastily wiped them and hugged me. “God calls people to His world whenever He wants”, she added.

I was very curious about death at that time. I asked her if dying and “being taken away by God” meant the same. She told me in a simple way that there is a Jīva in this body which you see. When

the duties of that Jīva are completed, God calls that Jīva back to His world and the Jīva leaves this body. This is called death. While explaining this in this simple way that I could understand, I saw her wiping her tears again.

“Where is that world of God, Mother?”

“Very far away from here”, she indicated upwards with her finger and looked where she pointed. I saw there, a cloudless clear blue sky which was shining with bright light which these small eyes could not grasp. The setting sun had spread its golden hue to a few white clouds that were floating here and there like golden coloured cotton fibres. I imagined that in this blue sky there is a bright golden city where golden rivers flow and people there are made of gold. I asked my mother with excitement, “Shall we also go there?”

It was twilight time, when lamps were being lit and my question was answered by her with a slap. With this slap my idea of going to this golden city in the sky to meet and talk to my father suddenly disappeared. I realized that this was not the time to talk any more on this topic, but decided that sometime in future I will ask for explanation on death from her.

CHAPTER 3

MARCH 1977

“ हांव - आम्हि ”

-: श्रीहर्ष :-

शरीरांतुं एकु जीवु आस्स. बिडिष्ट प्रकाराचें एक चैतन्य आस्स. त्यान्मीतीं शरीर वाडता, वृक्ष जाता. शरीराचें प्रत्येक इंद्रियंद्दारा जांवची कामं त्या जीवागल्या इच्छेन्नितींचिं... त्या जीवागल्या अस्तित्वामितीं चि. जांवचें सुख जांवचें दुःख तो जीवुचें अनुभवु घेता. आणि त्यान्मितीं हांव मगलें म्हळ्ळें एकि भावना सद्देगित आस्स जावु. ह्या शरीरांतानु केन्नाई सोणु वचना.

जो हांव तो जीवुचें म्हळ्ळें एकु सूत्र मगल्या मनांतु - मनांतानु अंतःकरणानु घाट्टि बडिडिलें ते ह्यावेळारीचि !

ह्या सूत्रमथनानें सृष्टि पोळेंवच्याक माक्का त्यावेळारि एकि विंगड दृष्टि आयलेली.

इतर इतर, उदाक, पाथर, मात्तिहेडे ह्या सर्वांतुई जीवु म्हळ्ळें एकु चैतन्य आस्काजसचि इतर कोही पशुपक्ष्यांतु आडिशलं म्हणके आम्का त्या जीवाचें सूक्ष्म ज्ञान कोवु घेंवच्याक जायना. आळी त्यान्मितीं तांगले परस्पर जांवचे व्यवहार, उत्रं, भव, सुख दुःख आम्का कोळु घेनाति. ह्या दृष्टिनें हांव विचार करीतों ताळ्ळि.

आणि ह्याचि वेळारि, मगल्या आज्ञागलें मरण जाळेंलें म्हळ्यारि करलें जाळेंलें होवई अस्पष्ट भावना उदेवच्याक लागील्लो.

शरीरांतगत जीवु सोणु वता म्हळ्यारि कोठाक सोणु वता, सोणु र्वई वता, धूर वता म्हळ्यारि कितलें धूर वता, आपुणु नहरता म्हळ्यारि कोठा आपुंच्याक येता, स्वर्गु म्हळ्यारि र्वई आस्ता - देवु म्हळ्यारि र्वई रावता ह्या अज्ञान-प्रक्षाचे उत्तर माक्का ह्यूर ह्यूर सोडेंवच्याक जातालें.

देवु म्हळ्यारि एकि होडि शक्ति, जीवु म्हळ्यारि त्या देवागलो सेवकु, अर्थात त्या जीवापेदां हीडु तो देवु आस्का, तागलें वास्तव्य आकाशांतु म्हळ्यारि सर्वकडे...

आर्त्र, भित्तिरि, वैडरि तणु, हांगा-यंडे अगदी सर्वकडे... इतलें चि, आमगल्या अज्ञानमितीं * कश्चिकी रुक पाट्टांतुल्या जीवाक थारि कोळु घेंवच्याक आमका साध्य ना ताडि आमगल्या अज्ञानाने ह्या जीवांक आळी ह्या जीवांगल्या देवाक जावु घेंवच्याक आमका साध्य ना म्हळ्ळें ह्याचि जालवजांतु हांवें गणित घाल्लें:

मात्र न्हे त्या गणिताच्या उत्तर शोधनेंतु पत्रयम हांवें सुई केळेंलो. कदना म्हळेंकि ना आडि न्हे, कसल्याक कदना ? कोळका जाल्यारि करलें कोमका ?

कसले केलेले मिते कीडुक येऽद हाज्जेई शोधु हांब त्यावेवारी घेऽत आशिके।

शंबच्याई वस्तुचें ज्ञान कीर्तु घेंवचें ह्या शुईरि कण् ष्ठीं. आशकि आस्का, विचार आस्काति, मनन जांवका, आनि ह्या सर्वाक संस्कारई आस्काति. असल्या सुसंस्कृत मनानें प्रतीपुक्काचो शोधु अजायासानें घेंवच्याक साध्य आस्स. हाज्जे प्रथम गांठि हांनं मनांतु घालनु दवेनु वेत्तिली.

आणि सूगूचि सृष्टि-स्थिति-लय ह्या सूक्ष्म विचारांचे मनन हांब क्षणासणाक कर्ताळें क्षण वत्ताले.. घंटे वत्ताले.. राति जात्ताले.. फाल्लें जात्ताले.. दिवस वत्ताले तिद्वी मास वर्स धांवतालीं अगदी नियमीत ! सांगुनु दिलेल्या ^{सेवकाडे} ~~येच्याने~~ कामं केलेकवारि !

ह्णे...तांकई शंबच्याकि एकु देवानें- शंबच्याकि एकुा शक्तिने सांगूचि आस्का-नियम घालनु वेणु आस्का... ह्णे जाळ्यारि इतल नियमीत तीं कामं कर्ताळें कि ? सूक्ष्मगळे उदमु-अस्तु, चंद्रागळे पूर्वत्व-लीनत्व, पावसागळे नियमीत आगमन, अन्य स्रष्टुगळें वेवारी गमनागमन, त्या गमनान्मीतीं वन्य सृष्टिंतु जांवचे बदल... हेंबें सांगुनु दिल्लेकवारि जांवच्याक कोणु की एकु मत्ताधारि हांच्या वेऽरि आस्स हें कोणेई सांगजास्तनाचि तावळि कळिलें माक्का.

कांहीं गहन प्रश्नाचे उत्तर, माक्का कळनात्तिले प्रश्न आम्हालागती विचारल्यारि ती बावटि पोना, तान्नीं आत्तं आसल्यारि तुक्का ते पुताई निबय सोडोऽवुन सांगतले- शिल्ले... माक्का तितलें ज्ञान ना रे मांड म्हणताले.

मगल्या प्रती प्रश्नांक मगल्या आन्नागळे उगडासु कीर्तु तिनने दुःख पांवचे पळेळ्यारि हांब मज्जांतुंचे कडुरि अंतर्मुख जात्ताळें.

“ ह्णे... तुजले मोंजीबंधन कीर्तु तुक्का वग्गीचि गुरुकुलांतु पेटोव्का. थंई तुगल्या असल्या सर्व प्रश्नांक सर्वजाणें उत्तरं दित्तलींचि हं ”

आदेश म्हणतचि तिनने माक्का समाधानाचे उत्तर- सर्व प्रश्नांक कडुरुचें उत्तर- दिवचे आशिके. आणि तो कानुई आयळे म्हणुयां !

फालफाल्यावेव्याच्या त्या थंड-संथ व्हांवच्या पवलांतुले एक विंगडट अलौकिक पावित्र्याचे स्पंद अंतःकरणाक जांनका जांवका शे दिस्ताळे...

मलकुंडांतुलो तृप्त जाळेलो आग्नि, यथेच्छ आज्य खावुनु, समाधानारि वहाभरि ताज्जे परिमल विस्तारईतालो...

अग्रहारांतु थावु आंयल्या आनिधींगल्या तोंहारि विशिष्ट आनंदाचो ~~पर्वका~~ पर्वकानु
उत्पन्न जाक्रे को...

आम्हागली तेमई गडबडी सांगचि नाका. निक्का केन्नां फाळ्ळें जाक्रे लें - हें माक्कायाई
करुनिशिळें. तिगलें समाधान, उत्साह, संतोष इतुलवसीपेदां आजि दुस्रा रवतरवतो सो
वेरिवेडरि येवु वचुनु वचुक प्रयत्न कर्त आसस कि म्हळ्ळो भासु माक्का येतालो. मस्त
वसां नंतर ती येतन्यपूर्व दिस्तानि.

मंत्रोक केशवपन, मंत्रोक गोमय शुद्धिस्नान, मंत्रोक लक्ष्मीस्नान, मंत्रोक प्रभुमार्चन-
आज्यहवन, कौपीनधारण, दंडग्रहण, दिव्य गायत्री मंत्राचें उपदेश श्रवण, वैदिकांनीं
सांगिल्या मंत्रांचें तांगेल्याचि उदात्त-अनुदात्त-स्वरित स्वरान्च्या उच्चारणां सांगली-
चि हांवें वैदिक कर्मांगांतुं, ऐहिक जीवनांतुं, साध्य साधनेंतुं विशिष्ट आधिकार,
संपादन करुं घेतिलो त्या दिवसु.

'जन्मना जायते शुद्धः संस्कारात् द्विज उच्यते' ह्या प्रमाण वाक्यांचेरि विश्वासु
दवर्तलो हांव त्या दिवसु द्विजत्वाक पाविलो.

अशी भांगार आंगारि धारणकोरुं घेवंच्याक साध्य ना - कीलीं धारणकोरुं
घेवति - विशिष्ट स्वरकारागळगी पावुं, तांगेल्या हातांतुं पोवुं त्या भांगरांक
तापीवुं, धाडुवुं, ताठुं कुडके कोरुं ताका योग्य आयु-आकार दीनापडेचि
ते कश्चिक धारणोक योग्य जाता तशें हे उपनयनादि संस्कार म्हालगड्यानीं
कोरुं दवर्तानि मस... होवें एक विचार संथ मनांतुं मथनाक आस्पद दीवुं
वचुगलो.

तांगतांगलें कर्तव्य ह्या सांगिल्या संस्कारांक मानु दीवुं कर्त वचुगल्यारि
प्रतापुक व्यक्तीगळे जीवन विशिष्ट येकीनांयावुं सुरवीत जावुं सुलभसाध्य
जावुं मुखारि मुखारि वता, मात्र जै त्या व्यक्तीगल्या इप्सित प्राप्तिक ताका
कष्ट जायनानि रवेचेंई त्रास जायनानि.

अशे विचार कर्तल्यानि, तांगेल्या पीडीक कित्ले गोष्टे सुगमु मार्गु ह्या
संस्कारांनीं घालु दिळ्ळो आसस! धन्य ते म्हालगडे! म्हळ्ळो श्रध्दा
त्या दिवसु मगल्या अंतःकरणांतुं घाट्टि बशिके.

संस्कार भेदान्नातिं वर्णभेद; वर्णभेदांतुं आधुन भेद. तज्जन्यजनित न्यायानं

जगत्प्रति मांडईल्याति त्रिवायु जालीय त्रैदांतु आसति म्हालग्नांनि दवःनि हेवे' ह्याचि श्रद्धेन्मीतीं माक्का कीळ्णु आयले.

हैं... त्या परमात्मलग्ना सृष्टिंतु झाडं ही एक जाति... तिर्यक जाति. जाल्यारि तांच्यांतुल्या प्रतीपुक संस्कारन्मीतींचि न्हेंवं तांका आम्मी हीं आंब्या झाडं - आंबे दिताति... हीं केळी झाडं - केळीं दिताति... हीं कार्या झाडं - कार्याफळं दिताति.. अशिश भेटु कीर्ची? वृक्षगत संस्कार त्या फळांक संस्कृत कीर्तु तज्जन्य माधुर्य, तिक, आम्ल, विष ह्या आयल्या गुणान्मीतींचि प्रथक कर्ताति वे आम्मी? आनि त्या प्रथकत्वानेचि आम्मी तीं झाडं विंगडविंगड जातीचि मुणु म्हावाति वे?

तशिश संस्कार हे, प्रथक प्रथक व्यक्तीलग्ना प्रथकप्रथक गुणांनि कार्यानीं जीवनांतु विंगडविंगड हो श्रोतु गेल्याति. आनि त्या रवांतर वर्गीक्षमाचे महत्व म्हालग्ने कंतशोध कीर्तु सांगताति. ह्या विषय विचारांतु छिन अशिशले हंव....

“ अय्योऽ.... अशिश ध्यानांतु वसल्यारि तूं साक्षात् गोविंदगोडपादाचार्य - स्वाभ्यांवारि दिस्ता रेऽ... दृष्टि काडका तुगली ” ह्या वाक्यांनीं - आम्हालग्ना उत्रांनीं एकदम दोळे सोळ्ळे हावे.

“ गोविंदाचार्य म्हळ्यारि कोण आम्मा? ” हांवे विचारले.

“ ह्या श्रुमंडळारि सर्वपवित्र सन्याश्यां पेशां वेंले अधिकार पाविंले सन्यासी म्हा ते. तांचरुले पूज्य सन्यासी ह्या जगांतु आनि र्वई नाति. सर्वसंग परितागु कीर्तु सद्बोधित त्या भक्तवत्सल परमात्माले अखंड चिंतनांतुऽचि आस्तलतस्ले ते काष्पायांबर धारि जाणु दण्डमंडित करांनीं भक्तांक केन्नाई उपदेशु दिताति ते ”

तिन्ने माक्का लागी घेऽत, फलाकुडकी धरलेले तिगले हांतु मगल्या तोडोलागी व्हरऽत सांगीले.

“ अंहुं.... हांवे भिक्षांदेहि म्हळ्ळेंततर तुंवे स्वावच्याक दिंवचे आम्मा... वट्टुनियम परिपालन कोर्ताति हें आतं हांवे? ... भाक्षि म्हळके मनांतु पट्टेल वेव्कारि मनांतु आयलेले स्वावनें भिक्षापात्र घेणु भवति भिक्षांदेहि. भवान भिक्षां ददातु म्हावापडे भिक्षापात्रांतु पट्टेले हात भक्षण कोर्ता....

ते वें गो ग्रामु प्रथम दीव्नु ... हो त्या वैदिकांनीं माझा दिल्ले उपदेशु
आयकऽनि आम्हा तुंवें ? ”

“ हांव ही शिक्षा झुगुचि तुझा स्वबैता वे पीरा ... ” म्हवतऽ आशिल्ल्या
तिगल्या इद्दारि हांवें भवान् शिक्षां ददानु म्हळ्ळ्या वाक्यांचो धाट्टि उच्चारु
कर्तऽपि मगलें भिक्षापात्र इदुर केळ्ले.

आनि दोग्गानीई स्मितवदनानें, समाधानानें भिक्षादान भिक्षाग्रहण कोर्नु
सुखाऽऽचो दिवसु पळ्ळो.

कावेवस्त्रानें कासु मार्तु निस्सुळ, देवाकूडंतुल्या मगल्या आन्नागल्या आसनादि
बोयसुळ, दाटऽ विश्रुति पाट थाप्पुनु दीव्नु, आन्नागळ्योचि रुद्रादासमाका
धारण कोर्नु देवागळे अश्रिपेनु कर्तऽ बोसचें म्हळ्यारि मगलें एक वर्णनाती
त समाधान दिल्लें तें त्यावेळारि.

(क्रमशः)

There is a conscious being residing in this body vibrating with sentience. This is commonly known as the *Jīva*. It is this conscious *Jīva* that makes this body conscious and do all the functions of perception and action. It is this sentience that makes the body grow according to an invisible internal program. Every sense organ performs in its own field of activity only because of this *Jīva*. Even the happiness and unhappiness in various situations is experienced by this *Jīva* only. It is this *Jīva* that gives individuality, a separate identity, to the body-mind complex as “I”. This individuality or identification with a particular body as “I” never leaves till death. At that time itself I knew that “I” the *Ātman* and “I” the *Jīva* were one and the same. This knowledge was very firmly established in me even at that age.

Notes:

The body of a Jīva is a complex of three layers named as sthūla sharīra (gross body), sūkshma sharīra (subtle body) and kāraṇa sharīra (causal body). It is the sūkshma sharīra which reflects the consciousness of the all-pervading Brahman, becoming sentient itself and subsequently relaying the consciousness/sentiency to the gross body. The reflection of Brahman in the sūkshma sharīra is called the Chidābhāsa (ābhāsa means reflection). This Chidābhāsa with the sentient sūkshma-sthūla sharīra complex is technically called Jīva.

The scriptures explain that the sat-chit-ānanda Ātman, the very cause of this body-mind complex as though enters into its very creation in the form of Jīva. (Anupravesha Bhāshya in Taittirīya Upaniṣhad and Brhadāraṇyaka Upaniṣhad). This so-called entry is not really to be taken verbatim. The all-pervading Ātman/ Brahman, gets reflected in the buddhi part of the sūkshma sharīra which is already called Chidābhāsa. What we usually call Ahankāra is the Chidābhāsa-mind combination.

Without the backing of the Chidābhāsa-sūkshma sharīra, the gross body is as good as dead. This is what happens at the time of death when this sentience lending part leaves the physical body.

The entire purport of all scriptures is to point out the one-ness of "I", the Brahman, and "I", the Jīva. The same Brahman/Ātman is available in every body-mind complex as the Jīva.

This is what is explained by the Mahā-vākya-s "Tat Twam Asi (Chāndogya Upanishad), "Aham Brahma Asmi" (Bṛhadārṇyaka Upanishad), "Prajñānam Brahma" (Aitareya Upanishad), "Ayam Ātma Brahma" (Māṇḍukya Upanishad). These are just four sample Mahā-vākya-s culled out of the four Veda-s, but the scriptures have thousands of such Mahā-vākya-s.

With the understanding of the Brahma-Jīva one-ness, I was able to look at the entire creation with a different perspective. I thought that every living creature in this creation should have a Jīva, even plants must have their own primitive Jīvatwam. Sometimes, I wondered if even water, rocks, earth had their own minimal Jīvatwam. We may not be able to connect to them and understand how the other Jīva-s communicate and interact with each other. This was my stream of thoughts when I lost my father and I was able to understand this very hazily.

When it is said that the Jīva located in the body leaves at the time of death - who does it leave behind, where does it go, how far does it go? As mother said - who takes this Jīva away from the body? Where is this place - called Swarga? Where does this so-called God live? Does He have a defined place? Such questions were constantly bothering Me, but I was to some extent able to find the answers by Myself.

At that time my idea of God and Jīva was--- God is a great store house of power and the Jīva must be His servant. God must be greater than that Jīva. God must be existing everywhere, in the

space which is endless – outside – inside – up – down – here - there and everywhere and anywhere you think of. Due to ignorance, as I am not able to perceive the primitive Jīva in a stone, so, am I not able to know the other Jīva-s and the one God of all the Jīva-s. I had already started enquiring into this fact. I was also questioning myself as to why am I not able to understand this? What should I do to know this? How should I go about solving this mystery? And I was slowly able to find the answers.

Notes:

The scriptures clearly describe the one all-pervading Ātman/Brahman. The plurality of Jīva-s that we see in the creation is only due to the different body-mind complexes (known by the name Upādhi or Kārya-karaṇa saṅghāta). It is the same consciousness which gets reflected in multitudes of body-mind complexes and manifests itself as many. Ignorance of this truth makes us take different body-minds as different beings. Actually, it is one and only sat-chit-ānanda Ātmā without a second - which was, which is and which will be. All the plurality that is experienced is only a misunderstanding (Chāndogya Upaniṣhad 6-1). Śaṅkara, even at the age of three, was able to appreciate this. After all, He was Lord Shiva in a human form!

It is not difficult to know anything here. One must have that intense desire to enquire and know. One should ruminate over these things. But for this, there must be strong saṁskāra-s and a sharp mind capable of enquiry. With this combination-enquiry is not difficult. This fact was very clear to me at that time itself. With the same zest to know, I was thinking seriously about creation-sustenance-resolution of the manifest world (*śṛṣṭi-sthiti-laya*). Hours would pass, days would turn to nights and months to years in an orderly fashion as if someone was controlling this whole cycle with an iron hand.

Yes, all things in the creation are happening in a certain order and it must be so because some intelligent power is in charge. Otherwise, how could we expect such perfect order in everything that we experience? The Sun rising and setting, moon waxing and waning, seasons following each other in perfect harmony, rains blessing the earth with all its glory, the appearance of fauna and flora in each specific region- could any of these happen without a *sūtradhāra* who is conducting the orchestra of this creation so perfectly? I was able to understand this too, by myself.

Notes:

The Upanishad-s describe this Brahman as the Niyantā or controller of the laws of this universe. This is also explained as Brahman being the Sthiti kāraṇam. Upanishad-s explain the concept in a very interesting way. In Kathopanishad 3-3-2,3 verses it says that this Brahman is present with vajrāyudha held in its hand which makes everything in this universe run in an orderly fashion. It says that the fire principle burns out of fear of this controller, Sun rises and sets as though out of fear of Him, all the Deva-s like Indra and Vāyu do Their jobs out of fear and Death runs here and there ceaselessly out of this fear.

The entire 10th chapter in Bhagawadgītā is dedicated to the presence of the Lord in each and every function of the world.

There were many questions for which I was not able to find an answer myself. I would often question my mother about such doubts. My poor mother, she was so innocent that she would say, “Dear child, how I wish your father was here. He would have answered all your questions. I really do not have any idea what you are asking, my dear.” Seeing her disturbed with the memories of my father at such times, I stopped asking her any such questions. I would try to seek answers to such doubts by losing Myself into My inner most Self.

One day she said, “I think it is the right time for your upanayanam saṁskāra. After that you can go to your Guru and there you will certainly find all answers to your questions.” This was her stock answer to any of my awkward questions. Of course, that time of Upanayanam also arrived.

That day, the wind was flowing with a different pace, as if it was trying to keep my mind relaxed. Agni (*fire*) looked very pleasant and had a happy look about Him in the yajña-kuṇḍa (*a small well like structure built with bricks with certain specific measurements into which oblations are given to the deities during any special occasion—and upanayanam is a very special occasion in the life of a person*). All the neighbors were there with satisfied look on their faces. My mother, of course, was moving about with great vigor and enthusiasm. God knows when she got up that day. Her face reflected a happiness and enthusiasm which I had never seen before. I saw her really happy after so many years.

I went through the rituals like shaving of the head, cleansing with gomaya (*cowdung*), bath in the river, application of sacred ash, wearing the loin cloth, acquiring the daṇḍa (*a stick of a particular type of tree which a vaṭu is given at the time of this upanayana saṁskāra*), yajñopavīta dhāraṇam and Gāyatrī Mantra upadesha—all of which were done with the background of vedic mantra chanting. With this ritual, I had become a vaidika, a dwija and acquired certain rights for performance of special duties to attain the desired ends in this life. It is said that everyone is born a shūdra but becomes a dwija by saṁskāra-s (*janmanā jāyate shūdraḥ, saṁskārāt dwija uchchate*). That day I became a dwija.

Notes:

Upanayanam is one of the many saṁskāra-s or special karma-s that a human being is supposed to perform in his life. At birth, all are born shūdra-s as everyone is a Prākṛta puruṣha (following an instinctive

lifestyle). Upanayanam is known to be a ritual which converts a Prākṛta puruṣha to a Saṃskṛta puruṣha. This has to start in childhood itself and our scriptures prescribe this important saṃskāra to be performed at the age of 8 years for a child born in a Brahmin family. Other varṇa-s also have this saṃskāra but age at the time of the ritual; as well as the way this ritual is performed vary depending on the particular varṇa that the child is born into.

Upanayanam grants formal permission for this child to start learning the scriptures in a methodical manner for which the child is sent to a Guru.

The most important part of this saṃskāra is wearing of the yajñopavītam, a cotton fibre cord containing three strands. The three strands remind the wearer that he has certain obligations (ṛṇa) towards a) guru, b) pitṛ-s or ancestors and c) ṛshi-s. The yajñopavītam reminds the brahmachārī to lead a regulated and disciplined life - having purity in thought, words, and deeds - guided by the Veda-s. The knot which unites the three strands represents the all-pervading Brahman in which everything rises, remains, and dissolves. Some scholars say that the yajñopavītam represents the three Shakti-s—Lakshmī, Saraswatī and Pārvatī. The three strands also represent the three Veda-s. Upanayanam gives the brahmachārī the most important discipline or nityakarma which is in the form of performing Trikāla Sandhyā with the sacred Gāyatrī Mantra. With this, the brahmachārī becomes a dwija (twice born—from Prākṛta puruṣha to a Saṃskṛta puruṣha).

No one can wear just gold (ore) on oneself. Gold has to go through the hands of a jeweler, pass through fire, experience a few hits by the hammer, get pulled through small pores, get a certain shape based on intended utility and then only is that gold fit to be worn. Similarly, the upanayanam saṃskāra has been brought into the way of life by the elders to convert raw gold into a beautiful jewel. Blessed is the child whose ancestors have handed over such

wonderful saṁskāra-s from generation to generation. On that day I was enveloped with a deep faith in those saṁskāra-s practiced and handed down for generations.

It is the difference in the saṁskāra-s which give rise to differences in varṇa-s (*division of society based on one's own natural tendencies*). In the varṇa-s, there is again an āshrama division (*stages of life are called āshrama-s*). The varṇa-āshrama dharma was purely based on the inherent tendencies based on the predominance of the three guṇa-s of Sattva, Rajas and Tamas and it was never ever based on caste as it is portrayed today.

Yes, in this creation of Īshwara, there are different life forms—plants, animals, myriad forms of life. It is a particular saṁskāra which makes a plant what it is. A mango tree can only give mangoes, not bananas - and it is the saṁskāra or guṇa of that mango tree. This difference in life forms is natural, needed, and wonderful. Similarly, the very saṁskāra-s in different individuals manifest as different guṇa-s. This was the very basis of division of humanity into different varṇa-s and āshrama-s.

I was deeply into this enquiry of saṁskāra-s, guṇa-s, varṇa and ashrama dharma when I was suddenly jolted back to reality by my mother's voice.

“The way you are sitting in deep concentration, you remind me of Swāmī Govinda Bhagawadpādāchārya—may not any evil eye fall on you.”

“Mother, who is this Govinda Āchārya?”

“He is supposed to be the most revered Swāmī (*sannyāsī*) in this land. He has renounced everything and found all the time to be absorbed in God. He wears ochre robes, has a daṇḍa in his hand and dedicates his life to instructing scriptural knowledge to his devotees and disciples.”

She pulled me close to her and tried to feed me with a fruit she had in her hand.

“No, no Mother! I have to ask you for Bhikshā and then only you have to give me something to eat. Don’t you think I should follow the rules prescribed for a vaṭu? I am not supposed to eat whatever I want, whenever I want. I have to beg for food and whatever is kept in my bhikshā vessel, I am supposed to eat with gratitude. This is what the vaidika-s told me during the upanayanam ceremony.”

“Alright, think that whatever I am giving you is that Bhikshā itself.” And both of us smiled and I ate the fruit she gave happily.

Once my upanayana saṁskāra was over, I would wear an ochre robe, sit on my father’s seat near the altar and smear my forehead with thick lines of ashes. I would even wear my father’s rudrāksha mālā and do abhisheka to the Lord. These activities gave me a great satisfaction.

CHAPTER 4

APRIL 1977

“ हांब - आम्नि ”

श्रीहर्ष :- 60

मनु मनुष्यांगल्या मनाक, चंचल जायनाशि - एकुऽ स्थानाई आस्मदी जांवका-
जाळ्याई खंचोई एकु गहन विषयु जांवका जाता. आळि एकाग्रतेक खंचे विषय
कि सहायक जास्ताने लाक्याचि गहन विषय म्हणताति.

मार्ग आस्सति, अश्व आस्सन्नि म्हुणु धांवडांनु धांवडांनु कितले म्हुणु धांवडायतले?
अथवा त्या धांवडांने लाक्या प्राप्त तरी कसले जातले? त्या बदलाक शिवाक
श्रम.. श्रमान्नितीं दुःखऽचि लागल्या अनुभवाक - वांट्याक येतले - शिवाय
विनाकारण अन्य बाह्य विषय - दुःखाक कारण जांवचे विषय घेवचे पैसां, मन
एकाग्र जांवु स्थिर जांवु स्वस्थानावेचि वरऽशि कीर्त्तस्ले उपाय साधना
विचारवंतानीं मांगूळीं आस्सति.. अग्नि, ईशपूजनेंनु हांबे लागलेकनंतर
माक्या कोवु आयलीं.

मौलीबंधनाच्या दुसर्जाऽदिनसु धोर्तु मगल्या आचारांनु वैदिकांगल्या उपदेशानु-
सार मस्त बदल हांबेऽचि कोर्तु घेतिले.

त्रिकाल स्नान, त्रिकाल पूजा, नियमित संध्यावंदन आगि भिशा ह्या कार्यांनु हांबे
स्वसंतोषाने स्वतःकचि अर्पण कोर्तु घेतिले. त्रिकरणांनीं युक्त जांवु हांबे
उपासना कीर्त्या प्रयत्नांनु आदिशले. आनि ते संध्या ते पूजन ते नियम हे उपाय
मगल्या मनाक अती संतोष कारक जातले.

शिवु - जीवु - देह ... ह्या देहांनु स्थूल - सूक्ष्म - कारण हे त्रैद ... ह्यांनीं कारण पाविल्लो
जाग्रत - स्वप्न - सुषुप्ति ह्यो अवस्था... ह्या अवस्थेनु सत्व - रज - तम हे न्यक्तिगत
गुण भाव... ह्या भावांतूचि उत्पत्ति - स्थिति - लय हे अन्तर्भाव ... ह्या अंतर्भावांनु
एके चैतन्यस्वरूप शक्ति... ती शक्तीचि ध्येय... तिका जावु घेवच्या उपायांकचि
म्होटाचे ध्यान... आगे हे कर्तव्यस्त्रे ध्याता... ती अहंवृत्ति...

ह्यो तीनतीनींच्यो वृत्त्यो, हे त्रिपुलकरवा संध्यावंदनेच्या मगल्या त्रिपुंड्राने -
भस्माच्या तीन पाट्यांनीं - तशांचि उपविताच्या तीनि सूत्रात्मक उपाधीनीं
मस्त मस्त विचारक कोकक प्रसंग उपस्थित कर्तिल्लो. आगे हांबेई माक्या कवनाशि
ह्या विचारांनु तादात्म्य पावताळें. तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि...
धियो यो नः प्रचोदयात् ह्या गायत्रीमतेगल्या प्रतीक जांवु आदिशल्या त्या
सूर्योपासनेंनु हांबे चऽड आकृष्ट जायत आदिशले.

आप- जगतांतु दोळ्यांक दिसचो अमोघतेजाचो गोलकु म्हळ्यार सूर्य! प्रतीवस्तुंतु
श्रेयशेद पळेतास्तना सभाव किरणवृष्टि करतक तागले गुण कितले महान!

प्रती ग्रहगोलकांक आपणागळ्या तेजाने तेजोमय कोर्नु, आपणागळ्याचे सौरशाक्तीने
तांका तांका गाने दीळु, आपणागळ्याचे वक्रयांतु आकर्षण कोर्चि तागली शाके..
मज्जस्ल्याक आकृष्ट कोर्चे म्हळ्यार विशेष कशेई ह्ये शिक्ते.

किंबहुना ह्या अदृश्य आकर्षणशाक्ति द्वाराचे प्रती म प्रालिमात्रांतु तांले एक
अव्यक्त संबधाचे सूत्र शोधित कोर्नु दवल्ल्यां आस्का. परस्परक कळनात्तिल तश्लें!
ह्या अमोघ शाक्तियुक्त तागळ्या शाक्तिनितींचि आजि आपणागळ्या दोळ्यां रेझारि हे
चित्रविचित्र जग आस्तत्वांतु आस्स.. दोळ्यांक दिसत आस्स.

ह्याचे कारणसंबधानें त्या दनिक, भगीक उपासनां द्वारा आगळ्या बुद्धि शाक्तींतु
यौशे, तागली चेतना येते, तागली शाक्ति येते, पदार्थगत तागले सूक्ष्म संबंध
कोळोते म्हणु म्हाकगळ्यानीं मुक्तकंठानें तागलें स्तवन कोर्नु, तूंचि आंवु तूंचि शाक्ति
तूंचि प्राणु तूंचि देवु म्हणु आपणांगली श्रध्दा वृद्धिंगत कोर्नु दवोर्नु आस्काज.

देवु- प्राणु म्हणु उपासना कोर्चि घेदां आंवु- शाक्ति म्हणु साधना कोर्चि मानवांक
अति सुकभ.

प्रती विषयांतु आन्ना की-चड आंवुक महत्व दीळु, तिळागि हट कोर्चे प्रत्येक
चेडेवांगले जन्मजात गुण कशिकाके तशेही ह्या भगीक गायत्रीदेवि- आंवु म्हणु
कल्पना कोर्नु- प्रतीक मान्नुतु तिगलें बुद्धिरूप सानिध्द हृदयांतु सदाकाल प्रकषानें
उदित जावो म्हळेंच्या तंत्राने ही उपासना-चेडेवांक-सान्न आस्तता धोर्नु- लावनु
दिव-त्पा होडांगळ्या प्रयत्नांक हांवें स्तुत्य उपक्रमु म्हणु ठेकिलें.

गायत्री शाक्तींतु, आनि भौतिक-विद्रुम-हेम-नील-धवन ह्या सूर्यगळ्याचे
भिन्न भिन्न प्रकाशांतु हांवें अनुसंधान दवोर्नु ऐक्य पळेलेले.

आनि ह्या कारणाभरीतींचि आस्सुक फावआस्स.... गूढ विन्चांशंचें गूढ शाक्तिचें
एक वक्रम मज्जांतु दवाहावाक सभाविए जायत आस्सार्कि म्हळेंलो अनुभवु हांवें
हंवें त्या वेळार- त्या प्रायेरि घेसन आशिलो.

आमि त्या रवातेर मज्जांतु, गायत्रींतु त्या सूर्यांतु एक संबंधु आपणागळ्यांक
घाई जायत आशिलो.. दिनेदिने आकारु घेत आशिलो.

ह्या परिस्थितींतूनच असंख्य प्रश्न स्वतःबद्दल उपस्थित जातात. आणि गुरुकुलांतु वचका, कवनातिले कवळु घेव्हा, गोलु आश्रित्यांक गुरु कौर्तु घेव्हा आणि ह्या मनुष्यजन्माचो गुट्टु, उदैयु, हाजले कारण सोडूनु काणु, त्या संस्काराने प्रेरित जावु मुखारि वचका ही तुजे आज्ञा - उक्त इच्छा मगल्या मनाक 'योग्यकर्तव्य' म्हण्टेले सांगूनु वतालि.

असल्या चिंतनेंतु आस्तनाचि ' पौराऽ हांब आत्तं म्हांतारि जाळि रे... तुजले लवन कौर्तु जातरांगली तीडं केन्ना पर्विनऽऽ तांका केन्नां रेवेकेनंऽऽ सुणु जाव्यां वाच माझा तुजवार्तिर चळ्मे सोदकारि आत्तं ' हीं वाक्यं तात्पार्याक मगल्या काळारि पोट्टक सूरु जाळि. गुरुकुलांतु पेटोन्का - गुरुकुलांतु पेटोन्का म्हणतल्या आम्हाजले विचार अचानक ह्या नमुन्यारि घुर्विलेले पोडोवुन माझा आश्चर्य जाळें.

सान्न घरांतु रावुनु, म्हांतारपवांतु म्हण्टेलवारि मगल्या प्राणी रवातिर आनसु- वापसुनी काट्टेले उपास तपास, तेदऽ म्हवाऽ सारि तान्न भोग्गिले दुःखकष्ट, मगल्या प्राणीनंतर अचानक जाळिले आनसुगले वैधव्य, त्या वैधव्यांतु तिगले तळमेऽत आसचे/मन - जाजतिर नवीन नवीन आकांक्षापात्रांतु पोणु तिल्ले पांचवे वांट हे सवे हांब सूकमनाचे अनुभवु करीऽत आशिलेले तानदि.... वठारंतुले अन्य संसार, संसाराचे आर् त्यावेकारि हांब देळ्ळत आशिलेले.

“ लवन कौर्तु घेतल्यारीचि सुख मेवतावे आम्हा? ... ” वेदु पोडोवुनु निमगीले हांबे.

“ आनीऽ?... एकव्याने आस्ल्यारि कितले वांट वाय्यांतु पडताति हाजले अनुभवु ना तुका... ”

“ आम्हा... तूं लवनकौर्तु घेवु सुखी आस्स वे....? ” जांबकाहुणु केद्रूंयळें हांबे.

“ व्हे मांऽऽ... हांब कितल्या समाधानाऽरि आस्स पडे... ”

हे तिल्ले म्हणतनां माझा म्हण्टेल प्रयत्न केळ्ळेतरी आयले तिगले दोव्यांतुले जगविदु सी सुखी - समाधानी आस्स कि ना म्हण्टेनि प्रचीति माझा दीवुनु गेळ्ळे. साश्री दीवुनु गेळ्ळे.

“ आम्हा, तूंवे - माझा गुरुकुलांतु पेटोन्का, मगल्या प्रश्नांचि ठत्तरं कुकंकाणी थावु समजुवुन घेव्हा सुणु - वागी म्हांजि वांदीले न्हे माझा...? ”

“ तुका पेटोळ्यारि माझा पर्वेतले कौवा मां कडोरि....? ”

“ उपनयना घेंले. तुंवे ताशे कसल्याक म्हळ्हेल तरी?... ”

“ साव्यांक मोंजीबंधना फुडे ताशे दिसता... ताशे म्हणतात... जाव्यारि... ”

“ जाव्यारि आम्हा... मोंजीबंधना फुडे माझा काशेगके दिसतलें तशीचि आतंई गुकुकुंनु वचका, संन्यासु घेंका, गुकसेना कोंनु मगल्या अगणित प्रश्नांक उत्तर प्राप्त कोंनु घेंवकती आशे आतंई माझा दिसत आसत... ”

“ शी... शी... संन्यासु संन्यासु घेंका मुणु तुका कोवें सांगलें?... ”

“ न्हे... पोरि हांवें ध्यानाक बशिल वेव्हारि त्या मतिवरी गोविंद आचार्यांक पडिल म्हणके दिसता... ते संन्यासी... सर्वसंग पार त्यागु कोंनु अखंड भगवत् चिंतनेतु आस्पाव म्हळ्हेलें तुवांचे म्हळ्हेलें न्हे?... ”

“ पडिल म्हणके दिसता म्हळ्हेकतरी ताशे जांवका मुणु म्हळ्यांवें हांवें? ”

“ इत्याक जावचें आम्हां? ”

त्या मगल्या प्रश्नाक नाका नाका म्हणतचि तिने गहन विचारांतु पडलें मगल्या ध्यानांतु आयलें. आनि हांवें विंगड विचारांतु ध्यानमग्न जाळें.

संस्कारान्निती कि विचार संबंजान्निती कि मगली बुध्दि सावासार विचारक कोकक त्या वेव्हारि पळ जाळेली.

उत्पत्ति-स्थिति-लयान्चे आंतर्य, तांच्या अन्तारे आशिल्लें सशब्द-सत्य हे हांवें आयकून पोळोवु विचारकोळेंतु मगकोऽचि एक निर्धार कोंनु घेतिली.

शंचोई वस्तु उत्पन्न जातनां लयान्चि (नाशान्चि) वज्रमुष्टि गळ्यांतु घालु घेवुचि ह्या स्थित्यातक जगांतु प्रवेशु कती. शंच्या वेव्हारि ही लयमुष्टि बीधुऽ

जावु, ह्या दिसच्या स्थितींघावु उत्पन्न वस्तुक “ आपोवु न्हरेऽद ” म्हळ्हेलें कोणान्नितीई सांगूक जायना. स्थितिच्या अवस्थेंतु मात्र उत्पन्नपूर्व आधी

कयाजंतरचि वस्तुस्थिति कसली म्हळ्हेलेंई विचारवंतांगल्या उत्रांनीं कोळु येता. तसल्या त्या वस्तुस्थितींतुचि प्रत्येकांगळें सुरव नाऽ मऽ? त्या रवातीश्ची

प्रती अनुष्ठाने प्रयत्न इत्याक कोनयेले ?

स्वप्नवत्, स्वप्नोत्पत्तिपूर्व आनि स्वप्न लयानंतर एक विंगड प्रपंचु काशेगकी आम्हा पडतात ताशे उत्पत्ति पूर्व आनि लया नंतर एक अवलंबीय अवस्था अर्थात वाचाभगौचर स्थिति आस्का, ती सोदुका ह्या निर्वासिचारे माई

If one needs to avoid excessive wandering of the mind, one needs to concentrate upon something deep and serious and whatever helps this mind to focus and concentrate is called a serious matter. Just because one has horses and there are roads - does one need to race those horses? Even if one does so, what does he achieve except physical exertion and mental exhaustion? Instead, if one can focus the mind on oneself and remain focused there it would be such a fruitful exercise! And certainly, there must be many means (sādhanā-s) for such a meditative process. These were some of the insights which I had, when I started my daily worship as a vaṭu.

Notes:

Upanayanam as explained before is to direct the vaṭu towards contemplation upon oneself which the scriptures call Ātma-vichāra or Brahma-vichāra. Kathopaniṣhad gives a beautiful imagery - the body being a chariot, the master of the chariot being the Jīva, the Sārathi (driver) of the chariot being the intellect (buddhi), the reins being the mind, the horses being the sense organs and the roads being the various sense objects. The Upaniṣhad says that a sārathi who is deluded simply races the horses without reining them properly and lands into perpetuating saṁsāra, whereas an intelligent sārathi knows how to rein in the horses and concentrate on what is useful. The life of a dwija is supposed to be one of restraint and discipline. The sacred thread constantly reminds him of that.

This value is highlighted here by Swāmījī in the words and thoughts of Shaṅkara.

From the day of my upanayanam, I had adopted the lifestyle of a vaidika in my daily routine as I was advised. Having a bath in the river thrice daily, sandhyāvandana three times daily and partaking of Bhikṣhā had become my routine which I followed happily. I involved myself in the three-fold upāsanā vidhi (prayer

and meditation by the body - organ of speech and mind). I experienced an ethereal bliss in my sādhanā.

There is this triad of Īshwara-Jīva-Body... this body again being in three layers, the *sthūla sharīra (gross body)*, *sūkshma sharīra (subtle body)* and *kāraṇa sharīra (causal body)*. Now, this three-fold body has the three *avasthā-s (states of being)* - the waking, dreaming and deep-sleep states (*avasthā-s*). In these very *avasthā-s* exist the combination of the three *guṇa-s (sattva, rajas and tamas)*. In these very *guṇa-s* is the constant cycle of creation, sustenance, and resolution. And in this very *utpatti, sthiti and laya* is the existence of this Consciousness. That very Consciousness was the object (*dhyeya*) of my focus and meditation. I, the meditator (*dhyātā*) used means (*dhyāna*) to achieve this *dhyeya*. This ultimate “I”- thought is the *aham-vṛtti*.

Notes:

Jīva is a composite of Ātma-tattva and Anātmā. The body-mind-sense complex is by nature insentient as we have seen earlier. Being insentient, it is a part of the world of objects. Being an object, it undergoes changes which the Upanishad-s call vikāritvam. It has a date of birth, undergoes different changes (śaḍbhāva vikāra-s) and disappears. It is this anātmā body-mind complex that is made up of three bodies, and each layer of the body manifests itself in three states of consciousness in the form of waker, dreamer and sleeper in deep-sleep state. Māṇḍukya Upanishad dedicates itself to these three states of being. At the same time, the body-mind complex also has three guṇa-s which belong to the Prakṛti or one’s own nature. All these layers of bodies, avasthā-s and guṇa-s are temporary and mutually exclusive (one cannot be in two avasthā-s at the same time).

But the Self or Ātman is imminent at the same time transcendent of all these changing situations. The basic vedāntic text Tattvabodha

describes ātman/brahman as “that which is other than the three bodies, that which is apart from the five sheaths, that which is a witness to all the three states of being and that which is not tainted by any guṇa”. In other words, the Self is nothing but the very substratum or support of all the changing bodies and states of being. It is this very Ātmā which reflects in the Buddhi of every being and gives rise to the “I” thought or “ahaṁ-vṛtti” as explained by Swāmījī in this section.

The enquiry about these sets of three, the manifestation of Myself as a *Tripuṭī* (the three-fold cognition process) was represented by the three horizontal lines of sacred ash on my forehead and also the three threads of the *yajñopavīta*. I was also getting involved in this enquiry more and more. Along with this, I found that the sacred *Gāyatrī* Mantra chanting was making me more and more involved in meditation on *Sūrya Bhagawān*.

The brightest object that the eye can see in this world is the Sun. That source of light shines impartially upon everything without any differentiation; what a great quality would it be to emulate! He not only shines and reveals every planet in His family, but also gives the strength of movement and at the same time keeps them tightly under His control, in specific orbits. This very miracle of the Sun attracted Me immensely towards *Sūrya Upāsana*.

It is this natural attraction to the Sun in all living forms that forms an inexplicable thread of life between them. He not only nourishes every being, but also specifically is in charge of the faculty of sight.

It is this unexplained connection between a being and that Sun that the *Mahāgāyatrī* Mantra invokes as “may your tremendous brightness brighten our intellects”. It is the same reason for which our *Veda-s* have hundreds of hymns dedicated to Lord Sun where He is considered to be the nourishing mother, supporting father,

the very sap and breath of life and thought to be Īshwara in a visible form. Many upāsanā-s are directed to this form of the Lord.

Notes:

Our scriptures consider the Sun as the very manifest Lord. Karmakāṇḍa of the Veda-s go into great details of various forms of prayers and meditation on the Sun. In Bhagawadgītā, Lord Kṛṣṇa explains that He is the very brightness that is present in the Sun. In the 15th chapter He says that He nourishes the whole universe in the form of the sap in every plant. In Dakṣiṇāmūrti Stotram, Jagadguru Ādi Shaṅkarāchārya includes the Sun as an important component of the Aṣṭamūrti (eight-fold universe). Sun is worshipped as Hiraṇyagarbha (total subtle body) in many Upāsanā-s. In Shukla Yajurveda and Sāmaveda, worship of Sun forms a large portion of the text. Gāyatrī Mantra which is a universal Mantra chanted by an adhikārī (the one who has the yajñopavītam) prays for the sharpness of intellect by worshipping Lord Sun. A jñānī meditates over the Sun “yaḥ asau puruṣaḥ so aham asmi” (that consciousness in you and the consciousness in I are identical).

In all aspects of life, the mother is given priority compared to the father. This is because the child naturally is drawn towards its mother for the fulfillment of all its wants. In the Gāyatrī Mantra, Devī Gāyatrī is considered Mother incarnate of the very consciousness seen as brightness in the Sun. The vaṭu asks for the constant presence of her buddhi in his heart even at that tender age of eight. What a great culture this is! Gāyatrī is described to have five faces with different hues and all those colours represent the different phases of the light of Sun during the entire day. I was able to see this one-ness clearly during my daily Sandhyā-vandana.

It must be due to this deep understanding and meditation on Gāyatrī that I felt I was infused with a certain power of the secret knowledge which infused great energy into me, of which I was

aware of even at that tender age. I found Myself merging into that Gāyatrī, that Sun and the bond was becoming stronger day by day. My countless questions regarding the secrets of the universe were getting sorted by themselves. A strong desire to approach a Guru and learn whatever I did not know was making its presence in me. “I must find the right teacher and learn the secrets and purpose of this human birth.” This thought was constantly nagging me.

As my *jijñāsā* (*intense desire to know*) was getting established, my mother had different plans for me. She would often say, “I am getting older dear. I want to see you settled in marriage before I die. I must enjoy the company of my grandchildren; don’t you think so?” How did my mother’s idea of sending me to the Gurukulam for education suddenly change? I was surprised by this sudden turn of events.

My parents, who were strict *vaidika*-s, had done difficult penance and worship to get me as their son. My mother had undergone the pangs of widowhood shortly after I was born. She had brought me up alone and with great difficulty. I was aware of her sacrifice and her difficulty. At the same time, I was also observing the family lives and married lives of my neighbors.

“Does marriage give happiness, Mother?” I asked her once when she was in a pleasant mood.

“Of course! You do not know how difficult it is to manage alone.”

“Mother, were you happy being married?”

“Yes dear, can’t you see how satisfied I am?” In spite of these assuring words, I could see her eyes getting wet which answered my question.

“Mother, you had told me that after my upanayanam you would send me to a gurukulam so that I could learn about scriptures”

“If you go away, who will look after me, Dear?”

“Then why did you promise me that earlier?”

“Every parent says that, but---”

“But... Mother I still long to go to the gurukulam just as I did before my upanayanam. I want to be a sannyāsī (*renunciate*), serve my Guru and get answers to all my questions.”

“Oh no! Who told you that you must take to sannyāsa?”

“When I was meditating the other day, I saw that great Āchārya, Guru Govinda Bhagawadpāda, that sannyāsī, who has given up all attachments to worldly objects and who is absorbed in the Self ceaselessly. You, yourself had told Me about Him.”

“Just because you saw Him (as though); it need not happen in real life.”

“Why not Mother?”

My mother was silent and looked as though she was in deep thought. I was also lost in my own thoughts. Whether, it was due to my saṁskāra-s or due to my constant rumination over my questions that I was able to think in a coherent manner.

By constantly ruminating over the common thread between the three states of sṛṣṭi-sthiti-laya, I had come to a conclusion out of deep understanding.

Anything that is born, has its end also programmed into it. The moment appearance or birth takes place - the journey towards the

end has already begun. End is slowly working towards its manifestation. When the end manifests and “takes away” the born entity - is beyond anybody’s guess. What was it before manifesting itself at birth and what will it be after going back into unmanifest form also cannot be explained by even the most well-informed person. The so-called happiness is only in that present state of existence. Does this not mean that every person should try to find his peace and happiness in the present situation?

Just like in a dream, how we see a different world -before and after the dream - there is an inexplicable, mysterious state before the birth and death of anything. This state is beyond the field of words and mind. I must try to know this. This was my firm decision.

Notes:

Sṛṣṭi-sthiti-laya are not different phases which come one after another. All the three occur simultaneously in a cyclical order. Certain philosophies talk about the last moment before birth (prāg utpatteḥ charama kṣhaṇa) and the first moment after laya (layasya prathama kṣhaṇa). These are not possible to be experienced by anybody because, though the Ātman is present in and through all stages, there is no ‘experiencer’ to experience these moments of so-called non-existence. This fact is used as an argument by that system of philosophy to negate the continuity of consciousness or Ātmā. (ref; Advaita Makaranda of Lakṣmīdhara Kavi). This is an important tenet of Tarka Shāstra.

Now, I was following the lifestyle of a dwija perfectly- as per the scriptural injunctions. Worship of our family deity, Chandra Maulīshwara, was going on as per the custom. Initially I needed the help of my mother during the pūjā vidhi. Now, I was able to manage by myself. Seeing my capacity to learn anything by heart quickly she would teach me to chant three or four hymns daily. I was able to by heart and keep in memory at least one hundred hymns daily.

In one year, I was able to learn by rote all the verses manifesting in the Saṁskṛta dictionary (*Amarakosha*). My first Guru who taught me Sāhitya, Vyākaraṇa (*grammar*) etc was my mother. She had to speak and I had to listen, she had to teach and I had to learn and this is how we spent our entire days – learning together.

Notes:

The biography of Ādi Shaṅkara as explained in Mādhavīya Shaṅkara Digvijaya, Shaṅkara underwent His upanayanam saṁskāra at the age of five and He was sent to a well-known veda-saṁskṛta pāṭhashālā. Due to His extraordinary memory and capacity to learn instantly, He picked up the language and grammar of Saṁskṛta, became a scholar in Tarka Shāstra, and absorbed to memory the entire Veda-s. The teachers of the pāṭhashālā were so flabbergasted that they sent Him back home saying that they had nothing more to teach Him. He had already learnt what was meant to be learnt in a very short time.

In this work, Swāmījī is not giving a biography of Shaṅkara but narrating Shaṅkara's life story from His point of view. Therefore, some facts about Shaṅkara's life may be Swāmījī's interpretation of the same.

CHAPTER 5

MAY 1977

“ हांव - आम्हि ”

.. शिष्टी :-

संसार सुखांतु अर्धु ना! प्रतीलुक प्रतीनित्य एकनाएक दुःखकळ मनाक त्रासु दिता. आजि थारि असल्या संसार सुखांतु 'आपण सुखी आस्म' आशि कोणेई हेथारि हातु दवोर्नु अंतःकरणापूर्वक म्हळेलें ना. प्रतीलुककोई सुख सुख झुणु थाणाशाक विंगड विंगड प्रयत्न करीत आशिल्ले हांव पळैतालो.

होडु होडु पुस्तकांतु ह्या सुखा खातीर म्हा-हवन विविध वळि तरेरे सांगीतेंई आनि माका समजावु होडु होडु वेदिकांनी दिनचित्य होम कोर्च्येई चोडतालो. जाळ्यारि तांगेल्या मुखचर्चे बेळ्याने अथवा व्यवहारांने, आजि थारि तांकां सुख म्हळें कसलें हें कळने म्हळेंई अनुभवांतु हाडतालो.

ह्या जन्मांतु मेळच्या सुखाखातीर प्रयत्न करि, मरणा नंतरच्या स्वर्गा खातीर अर्थांत स्वर्गगत सुखा खातीर पुण्य करि, 'क्षीणे पुण्ये भर्त्यलोकं विद्वांसि' ह्या गीतिका वचना आधारांर परत ह्या मर्त्यलोकान्तु उत्पत्तीक यो, पुनः सुखा खातीर प्रयत्न करि, स्वर्गप्राप्ति खातीर पुण्य संपादन करि... आशि हें चक्र जरि पुनः पुनः वेरि तगु-तगु वेडरि जांवचे आसल्यारि हाजी अंतीम स्थिती कस्ली... तें चक्र आमकां सदैमाड पावयतले... कि अन्य चक्रां म्हणकेचि केवल धुंवतान्चि रावचेंचि आमकां कर्तव्य वे... हें हांवें विचार केळें तितल्या की चडड कठिन दिस्त आशिल्लें.

आणि हांतु थान्नाचि हांवें एकु विंगड प्रार्थु साडुनु काडिल्ले.

पूर्वजांने अनुभवई पुस्तकां द्वारां हांवें प्राप्त कोर्नु घेवु, वस्तुस्थितीच्या अनेक होडु होडु मार्गीक चुकौनु, सुखप्राप्ति खातीर एकि शानि तरी कठीण पायवाट हांवें मगळ्या स्वतःखातीर पोळोवु दवरिल्ले. आनि त्या शकतार मार्गांरि वचचे खातीर हांव प्रयत्न दीन जाल्लो.

सन्ध्यासु म्हळें कि शब्दगत अर्थानुसार 'सर्व सोळेली' आशि कळना आयलतरी खरे तत्व स्वाधिन केळेलो, पूर्णपणानें सोणु दिळेलो, निनचूक दवरिल्लो, सोडयलेको, सर्व संबंदाकई लावु घेतिल्ले आशि भिन्न भिन्न अर्थ मगळ्या त्या वेळच्या पठनानें हांवें मेळिल्ले.

साम्यक व्यस्त ह्या शब्दाक हांवें - सर्व संबंदांक सांग्वात घेवुन्चि, खरे तत्व स्वाधिन कोच्या खातीर, जगताक-सोडयलें/ अर्थांत चित्रवत् पोळोवु मगले विचार हांवें (मे) निनचूक दवोर्नु घेवुका - ह्या निश्चयानेचि सन्ध्यासु म्हळाची कांशा हाडोवु घेतिल्ली.

‘सर्व सोडू’ हा शब्दांमधील इतली चमत्कृती आरल्या कि, पॅनें मेळोवु घेवु-
-छागे आस कोवु घेवु - कडेरी सोडका पडता. नासिलें- ना जाणें सोडूक जाताने ?
हा मस परस्पर विरुध्द धर्मांचे, विरुध्द शब्दांचे, विरुध्द घटकांचे अवलोकन हांवें
-मेळोवु घेवुचे कसले ? आनि सोडूचे कसले अर्थात् संबंघु लावु घेनास्तना आसचें
काडें ? आदि काक कुरु केळी.

मींजीबंघनाने प्रत्येक कर्मांतु माक्का अधिकार प्राप्त जाव्हेले. जाव्यारि तीं कर्मां सर्व
मरण-जनन रूपि देवी-चक्रांतु केवल भ्रमणाक मात्र कारवा करतालीं. आनि हेंचि माक्का
जाक्काशिलें.

जाव्यारि अधिकार प्राप्त जायनापडे कर्मां कर्नाये शब्दूक साध्व आसने ? ‘अकरवे
प्रत्यायः’ म्हणु श्रुति कंठशोष कोवु पापभ्रंति सांगतालि. आनि दुकफंता कर्मांक
ब्राह्म वचुगलेच्या अंतर तज्जन्यफलप्राप्ति जाक्का म्हणुवूक साध्व आसने ?

ह्या द्विधा परिस्थितींतु, पुष्यकारि उदकांतु-तीर्थांतु पुष्यस्नानावतीर वचुगलेच्यागले
पाय सिसरीने उदकांतोत्तरीथावु धरलेल्या अवस्थेवारी अवस्था प्रगळी जाव्हेलि.
हेकडे पुष्य स्नानइ नां... हेकडे उदकांतोत्तरी येवु जीवु नांचोवच्याक साध्वइ ना !

आलि प्रगळ्या विचारांक ही उपमा ही स्थिती कसलेकी ऽ सांगुणु वचुगळी...
मनाने निर्धारु केळी.. सन्यास गृहणाचि अनुमति मगळ्या आनसूकावगी थावु मेळयि
कष हें जावु आशिल्ल्या हांवें मगळ्या प्रगतिपर पथारि अनायास आक्रमण
केळक एक साज जाटक केळी पळें.

गांनु भारि गोजी ऽ गोजी... शंकराने स्नानाक वचुगलेच्या वेळारि तागले पाय सिसरीने
धीवु दवळ्ळीति... शंकरु आकांत कर्त ऽ आस्य म्हुणु.

मगळ्या इतर मित्र परिवाराने मगळ्या आम्हाकडे.. पाडप.. म्हेंयींलावगी थारि हाडि.
हाडि म्होवल्या पेक्षां पुत्रागळ्या जीव-संकराने, संकटेवु ती घावु आयलि.

“ आम्हां ऽऽऽ

हांवें आक्रोशु कोवु, मगळ्या तेंडारि अयंकर भयेंचि छाग हाडोवु घेवु सांगले...

“ पळे आम्हा.. माक्का ही सिसरी सौळा. मगळें स्नानइ जायाने, माक्का उदकांथावु
वेसरि येवच्याकडे जायना...”

देवा, देवा, कोवु धाम्पेतचि, रडतचि आयल्या तिकु सिसरी आलि तिनने धरलेले

मगले उदका भित्तवेने पाय मात्र दिसले. आणे तेंवई एकू केरबाजे मगल्या पश्याक चि पळे म्होगयां !

“ तुंवे सन्यासु घेंवच्याक माक्का अनुमति दिव्यारोचि ही सोसरि माक्का जीवदान दिता रेवं. न्हे जाळ्यारि पळे आम्हा... माक्का भित्तरे तागतऽ आस्स... ”

हांवे भयंकर भिल्लेव्या निकु भित्तभितऽ मांगत सांगळ्ळितनाचि

“ जायदरे मांड कर्लेई करि वू, मात्र जिवानशी एक फंता वेंरियो ” आशे तिगळ्या सुरवांघांनु आयलें वाक्य आयकुंचे भित्तरे हांन नदींथाळु नेंसरि मेळु, तिगळ्या चरठांक प्रथम स्पर्धु कौर्तु दंडवत दाळ्ळे.

“ वांचलो वे मां तुं..., खेंच्या मगल्या पुळ्यारिने तुक्का पोळीवंचे भाव्य परत माक्का आस्स जाळ्ळे... देवाऽऽ ” म्हणतऽ चि तिन्ने माक्का लाग्गी कौर्तु घेतनां, वस्तुस्थितीचें हास्य, संन्यासगृहवाच्या ध्येयाक भिल्लेव्या अनुमतिने संतोषु, आणे तिगले तें दुयतीय रूप पोळीवु मगल्या डोळ्यांघांनु आयलीं उदकं हाजें एकीकरण थई सरलेव्या न जनांकई पोळीवंच्याक मेळु आस्का !

मनुष्यांजालि आशा चि आशे आपता कि त्या आशे मुरवारि तांका सांग्गीने प्रतिपु ई न्हे दिता. आशेने बध्द जाळ्ळे मनुष्यु प्रतिपुक्का कार्यांनु स्वतःगने अस्तित्व अथवा निजस्थितीक संपूर्ण निस्सरता म्हळेने फट्टि न्हे ! कडुवे ती आशा चांग-कर्तव्यां बध्द आस्सो अथवा वायट कर्तव्यां खातिर आस्सो ! आशापाशांतुले मनुष्यु, तागळ्या लाग्गी आशिल्ल्या, ताक्का बध्द केल्लेव्या पाशांक थई निस्सीनु-त्यागु कौर्तु शोडता म्हळेने हें कौर्तु ना म्हण्डानावे.

त्या नाटक घटनेंतुळां मगल्या आवयने मगल्या जीवाच्या एकूऽ आशेभौति तिगले अनेकानेक अन्य पाश ती निस्सरलेली. आणे त्याचवेकारि मगल्या संन्यासगृहाच्या बलवत्तर आशेभौति हांन तिगले पाश, तिगळ्या जालनांचे पाश हाज्जे त्यागु कौर्तु पळेको ...

मगल्या जीवाच्या एकूऽ आकांताने तिन्ने स्त्रियेक, मजमीतीं मेळ्च्या तिगळ्या अन्य सुरवांक तिकांजालि दिळ्ळे तशे हांवे मगल्या ध्येयप्राप्तीच्या एकूऽ कारवाखातिर मगल्या अन्यवाद्य सुरवांक हांवे तिकांजालि दीवु पुजित जाळ्ळे, मगल्या पायवाटेरि पाविल्ले, कर्मोशाचो अधिकारक - यजमानत्व हांवे जावु ✓

सोद्धिने, तज्जन्य ऐहिकामुष्मिक सुखांक मगल्या मनांवांणु काणु सोद्धिने....
एक चिंतनीय निधीराने... खैच्छिक उत्साहाने... आणी अनुपम संतोषाने.

• केनापि देवेन हृदिस्थितेन यथा नियुक्तोऽसि तथा करोमि • ह्या दुर्घटनागळ्या विचारपूर्व उक्तीक हांव मगले मतेक्य दितालोचि. आणे भिन्न भिन्न सुष्टिने स्वपनां वेंतडाचि मुखासुंणु वचने अथवा अंतिम स्थितीक पांवच्याक प्रयत्नशील आसाचि क्रिया मनन केल्यारि मज्जांतु, अवसंतु, चराचर सकल प्राणिमाज्जांतु, सुष्टिंतु देव्यांक देऊ नातिने हात्ताक मेळनातिने एकु सांगूक जायनातिने संबंधु आस्य, एकसुत्रता आस्य म्हळ्ळे मगल्या पूर्वसंस्कारपुनित मनाक कोवणु येतालें.

शरीरांतर्गत 'हांव' ? हांव म्हळ्यारि कोणु ?... जीणु आसच्याक कारण ना. इत्याक म्हळ्यारि 'हांव' म्हळ्ळे भान सुफुत्तावस्थेंतु ना जाळ्ळे आसा. जाल्यारिई श्वसन उश्वासनादि क्रियेने ~~अस्मि~~ शरीर सचेतन चि आस्ता, त्या अनस्थेंतु. 'हांव' म्हळ्ळे शिबुई आसच्याकारणा. शरीरांतर्गत 'हांव' शिबु अर्थात् जीवागळे मन यजमानु जाणु आशिल्लें जाल्यारि, कर्तु-अकर्तु-अन्यथाकर्तु सामर्थ्य ताजांतु ना. तें सामर्थ्य आशिल्लें हें जाल्यारि सृष्टिच्या अनेकानेक गुणांक आपणे म्हळ्ळेतशिरे वेवोवु तांचेरे अधिकारु प्राप्त कीर्तु घेंवच्याक ताका साध्य जातलें शिल्लें. तें अनुभवांतु न्हय ना.

ह्या गुणाने विशिष्ट त्या तत्वाक- त्या देवाक- हांवें लेळिल्या संबंधाक सम ss पोळींका जाल्यारि स्वंच्या साधने द्वारा ताकागींथाई वच्याक जातलें ह्या बहुमुख विचाराने हांवें पिश्टी सो जाळ्ळे त्या वेव्यारि !

तनु साध्य साधनेंचो उक्तेसु आशिल्ल्या ग्रंथांचे, गीतौक वचनांचे मननपूर्वक गान्न आणे वाचनाचे विशिष्टयासन आपणाइतल्याक मज्जांतु जायत आशिल्लें.

सान्पवांतुले बरी गुण ज्याप्रमाणें अनुष्णाक मुखवेव्या सुखरूप सागुष्णाक सहायक जाताति ताशेरे चरांतुल्या वातावरणांमीतीं म्हणु जावो, अग्रहारांतुल्या अन्य दृष्य प्रसंगांमीतीं म्हणु जावो - सान्पवांघेणु सांगाति आयको निराने हो गूण मगल्या उर्वरित आयुष्णाक फलकारी जाणु मस्त उपयोगाक पड्ळे.

उपनिषदादि वाक्यानि, प्रत्येक वस्तुंयाणु भिन्न जाणुई त-विभिन्न जाणुई आशिल्ल्या त्या तत्वाक स्तः 'अस्मि' उतिष्ठत, जायत प्राप-

वसान्विबोधत' ह्या सागंशमय केल्ल्या पदांनि हांव भाजित्तुल्याक अर्धु शोध
कोकक आसूनसलेलीं.

पंचशैतिक शरीराच्या घटकांनी उत्पन्न जांवच्या ह्या 'हांव' ह्या स्फुरीक
वावाभशेचर एक बंधन आस्का, त्या बंधनानींती ती 'हांव' निज्जांनु हांव सौ
आभासु प्रती एकव्यांक काळजी जायत आस्का. त्या काळजीत 'हांव' म्हळ्ळ्या
तलाक हांवें ऽचि सम पोकोंका जाल्यारि प्रथम तें बंधन हांनिचि धूर केल्यारि
जो 'हांव' तें तत्व हांवें सासाकारु कौनु वेव्ह्याक साध्य आसु म्हळ्ळ्या ह्या
काळजीतें हांव प्रसन्न जाल्लो... समाधानि जाल्लो... त्या दिवसु
आणि ह्या भावनेने अंतर्मनाक उरकारोवु, मज्जांतुल्या ह्या 'हांव' तलाक
जाग्रत कोरच्याक हांवें पायु सुरवारि दवरलेंली...

(कथन.)

Material happiness has no meaning, including family life. It only gives rise to unhappiness - from one event or the other. Has anyone said boldly that he is blissful in his family life? I see how people are running after something or the other, for the so-called momentary happiness. I have seen the big books giving the know-how of various rituals for material happiness. Accordingly, the vaidika-s are doing those rituals for happiness and security - not only in this world but also for the after-death world. In spite of this, I have not seen that bliss on their faces or in their lifestyles.

This whole cycle of trying for happiness is so ridiculous! First try for happiness in this world, then right here, ensure that you go to the right *loka* after death - like heaven - once that *Puṇya* is over, come back again to this sphere and try again! This endless wheel of bondage goes on and on. Where can this type of never-ending cycle of *saṁsāra* lead me? The more I thought about it, the more disheartening it was.

Notes:

Human beings are naturally drawn towards physical and material prosperity. Desire for security and happiness makes them do many things. This is because they do not know the true source of the peace, security and happiness that they are looking for. The Veda-s, in the Karmakāṇḍa (ritualistic portion of the Veda-s), give various sādhanā-sādhyā-s (means and ends) for all possible human desires. Human desires can be basically grouped into three groups: Putra-eṣṭhāṇa (desire for progeny), Vitta-eṣṭhāṇa (desire for money and security) and Loka-eṣṭhāṇa (desire for conducive situations in life). Man, not only wants to enjoy them here in this world, but wants to ensure that after death also, he reaches a loka where he is happy and secure.

Hence, he follows the means given by the Veda-s to attain his desires. However, these rituals give rise to temporary happiness or puṇya (merit) which is short-lived and makes one come back again and again into the never-ending wheel of saṁsāra. But, the actual purpose of the Karmakāṇḍa is to make a person see the futility of the whole thing and bring detachment in his life.

In spite of these traditional means of getting happiness, I knew that there was only one permanent source of happiness and completeness for which I have to travel on a different path. This path was narrow, difficult and slippery but I was convinced and was trying to walk that path.

Notes:

A mature intellect which understands the futility of temporary means of happiness, tries to find a solution to end this never-ending wheel of saṁsāra. He realizes that there is a straight path to that destination which is the very abode of peace, security and happiness. But he also knows that the path is extremely difficult to traverse as one has to literally flow against the current. Kathopanishad (1-2-13, 1-2-14) says that this path is like a razor's edge and difficult to tread without the help of a Guru who has already traversed this path. Shaṅkara without any help was already aware of this fact, but needed a Guru to guide Him forward.

The word sannyāsa is understood differently in different contexts. As per exact word meaning, it may appear to point to a person 'who has given up everything'. But actually, the meaning of this word is much deeper. It points to a person who has understood His own true Self, a person who has given up, out of fulfillment, a person who is perfect, a person who finds the same essence in Himself and in everything else. These meanings are contextual.

Samyak nyastha (one who is totally detached or uninvolved) was the word for which I had my own explanation. Taking all my

associations with me and at the same time understanding Myself and seeing that Self in everything around me was my idea of sannyāsa. I was convinced of this and had decided to take up sannyāsa.

‘Giving up everything’ this phrase is interesting. Initially, one begets what he never had in the first place, makes whatever he begets close to him and ultimately decides to give it up. Can one give up what was not his at all, that which came incidentally sometime later? Is this not contradictory? What does one beget and what does one really give up? Is this not just an illusion due to attachment and involvement? If one does not get involved with anything whatsoever, where is the need to give up and what is to be given up?

With the upanayana saṁskāra, I had acquired the right to be a performer of many rituals (karma-s). However, all these karma-s bind the performer in the cycle of birth and death which I did not want. But as per the scriptures, once a person gets the adhikāra for certain rights, one cannot omit to do them. Not doing what one is enjoined to do, gives rise to a type of *Pāpa* called *Pratyvāya* (*akarāṇe pratyavāya is what the scriptures say*). Once one gets involved in compulsory karma-s as per the injunctions of the Vedas, one cannot escape its results. I was caught in this conflict. My state was like a person who has entered into a holy river at an auspicious time - for a holy bath who is caught by a crocodile. There is neither the possibility of auspicious bath nor saving his life.

Notes:

Any karma, be it vaidika (scripturally enjoined) or laukika (worldly), will attract its result in the form of karmaphala. Karmaphala is the momentum which perpetuates the cycle of birth and death forever. There is only one way of jumping out of this wheel of saṁsāra and that is- the knowledge of the Self which burns away all the

karmaphala-s. This is because, the knowledge that the Self is neither a doer nor an enjoyer, nullifies the jñānī's kartṛtvam-bhoktṛtvam. The doership-enjoyership attributed to the Self is only out of ignorance and the knowledge of the Self actually cuts the very ignorance. (ref: Bhagwadgītā chapter 15-3, chapter 4-19)

I realized that getting permission from my mother for sannyāsa was impossible. At the same time, I had to do it, as it was my deepest calling. To escape this situation, I had to enact a short drama.

The entire village was running in fear. People were shouting "Shaṅkara is caught by a crocodile in the river". Some people brought my mother to the riverbank. She must have literally run across - knowing that I was caught by a crocodile.

"Mother-----"I screamed. Mother, this crocodile is not leaving me and I have not even completed my bath. I cannot come out without taking the bath." Mother was looking aghast at my legs caught by the crocodile.

"Mother, if you permit me to take up sannyāsa, this crocodile will let go of me. Please give me the permission quickly-- I am getting pulled deeper into the river".

"I agree to your request child, I just want to see you alive. Please come out of water. You have my permission to do what you wish to do." The moment she said this, I came out the river and fell and prostrated at her feet.

"Thank God, you are alive!" and pulled me towards her hugging me.

I was shedding tears which were a mixed reaction to the comedy of the enacted scene, the happiness of getting the permission for sannyāsa and my mother's helplessness. All the people gathered there must have also seen the tears in my eyes.

Human beings are so strongly bound by desire that they are ready to believe in anything for the fulfillment of that desire. They even forget their own selves and fail to see reason at that time. The desire may be right or wrong, it makes no difference. For the sake of fulfilling one strong desire, one may forget those, others, who have bound them.

In this situation which was more of an illusion than reality, the strong desire for my life made my mother forget all her other desires of seeing me married, her being taken care of by me etc. I was at the same time ready to break away from her strong desires because of my single and strong desire of taking to the sannyāsa way of life.

Just as she had given up all the desires for that one desire to see me alive, I had also given up all my worldly desires to that one goal which was my priority (... and that was to take up sannyāsa, take instructions under Govinda Bhagawadpādāchārya and know the ultimate Truth). I was now free to walk that path which I had found long ago in my meditation. I had that day - given up the *adhikāra (right)* to perform various karma-s (*rituals as a vaidika*) to attain happiness in this world and the world after, of my own accord and happily too!

Duryodhana says in Mahābhārata — ‘there is someone who is sitting in my heart and directing me to do what I am doing’. It is so true! If the whole creation is looked at carefully, every form of life is progressing in its life in a definite manner - there is something which is binding each and every thing with its presence. It cannot be seen, nor can it be grasped, but it pushes everything to its logical end. I was aware of such a single *sūtra (thread)* which guided and gave shape to every moment considering all the possible consequences.

Notes:

In Mahābhārata, Duryodhana, the villain of the plot, is also an educated, saṁskṛta puruṣha. He also knows that some of his actions towards his own cousins are not in keeping with dharma. He says that “Jānāmi dharmam, jānāmi adharmam cha, kenāpi devena hṛdi sthitena yathā niyuktosmi tathā karomi”. Duryodhana is only playing a role in the entire Mahābhārata. All the characters are only nimitta mātra directed by some unseen force towards what has to ultimately happen. Does this mean that the human being does not have any free will? The discussion between free will and fate is out of context here. What Swāmijī wants to convey here, is that, the whole creation with all its Jīva-s is moving towards its logical end and everyone is directed and pushed by that divine thread which makes every individual play his role in the drama of life.

“I” am in this body.... who is this “I”? Could this “I” be the Jīva? It cannot be - because in deep sleep, the feeling of “I” is not present. However, the body is kept alive by the breathing activity. Then could this “I” be Īshwara - the Lord of the Jīva? It cannot be - because this “I” does not have the total freedom “to do”, “not to do” or “do it otherwise”. If it was possible, then that “I” could have had the freedom to change things in this creation by his mere wish! This is not so. So, what is that reality - that Lord who resides in me? What are the means which will help take me to this reality? I was literally getting mad thinking about this “I”. I was already studying those scriptures and Bhagawadgītā seriously, ruminating over what I had gathered very seriously and also contemplating over it all the time.

Notes:

When one says “I”, it includes the insentient body-mind-sense complex (Anātmā) and the consciousness principle (Ātmā or Sākshichaitanya). The Anātmā being insentient (jaḍa) is incapable of any

action. The Ātmā being akartā-abhoktā (neither a doer nor enjoyer) is not capable of any transaction. It is a very peculiar mixture called “ahankāra” which actually is the doer, seer, listener, enjoyer, observer etc. According to the scriptures, the Sākshī-chaitanya Ātmā automatically gets reflected in the Buddhi of every Jīva. This reflection is called the “Chidābhāsa”. It is this Chidābhāsa which lends the existence and consciousness to the inert body-mind complex. The Chidābhāsa with the body-mind complex is actually the Jīva. The Jīvatwam gives the separateness and individuality “I” and which is the actual doer of all actions. It is the reflected consciousness that really runs the individual activities. So, this Chidābhāsa sahita buddhi is the one which is causing all the confusion. Self-knowledge involves understanding that the Chidābhāsa is an ephemeral reality (mithyā) and that Sākshī-chaitanya in its pure and pristine form is the real “I”. This knowledge can be had only from the scriptures, explained by a Guru. The listener of this knowledge has to do a lot of sādhanā in the form of Shravaṇa (consistent listening to the scriptures for a considerable length of time through a competent āchārya), Manana (process of ruminating over what is heard to remove the doubts) and Nididhyāsana (contemplation on that knowledge till it becomes the truth for the sādhanaka).

The good values that one has inherited from childhood help one towards a fruitful life. Similarly, the environment at home and neighborhood also contributes towards certain attitudes in a person. I had developed an extreme detachment to the worldly objects and happiness due to these very factors. This value of *vairāgya* or detachment steered my future life as a sannyāsī and to know that Truth. The Upaniṣhad-s command “Wake up, get up, seek the best among men and learn from them”. I had started on my journey for the very same reason, to find that Truth which is in and through everything - yet unaffected by anything.

Notes:

Kathopanishad has a beautiful verse which says that every human being is fortunate to be born as a human. This is the only life form which is capable of understanding this Truth which is imminent in everything, at the same time transcends everything. The *Upanishad* literally wakes up the humanity which is in the slumber of delusion and says “*uttishthata, jāgrata, prāpya varān nibodhata*”. It also says that if one misses the chance to know this Truth in this life, it is a terrible waste of life (*mahatī vinaśṭi*). *Kenopanishad* also has the same mantra. This shows the importance and urgency of knowing the nature of Myself - as urgent as – if your hair had caught fire.

This body which is made up of the five elements is inert. Still if it feels the “I-ness” in it, there must be some conscious principle connected to it. Because of this connection with this unseen something, the body-mind must feel like it is pulsating with this “I-ness”. If I have to understand this principle clearly, I have to see it clearly, understand it clearly. I had started my journey towards knowing this.

Notes:

In the “*Yājñavalkya-Maitreyī Samvāda Prakaraṇa*” in *Bṛhadārṇyaka Upanishad*, *Yājñavalkya* tells his wife *Maitreyī* — “*Ātma vā arre dṛṣṭavyaḥ, shrotavyo mantavyo nididhyāsitavyaḥ*”. This Truth - the *Ātmā* has to be seen, heard about, ruminated on and contemplated on, dear *Maitreyī*, and this can happen only when a person is an intense *mumukshu* (intense desire for freedom from *saṃsāra*).

CHAPTER 6

JUNE 1977

-26-

for June 77

“ हंवे - आम्हे ”

श्रीहर्ष... 70

आणि निश्चयात्मक भावनेने

“ आम्हा, वच्युनु बुदवंतु जाळु येतां तुगळे आदिर्बाद देी.... ” खुणु म्होणु, एकि साले झोडि तांतु संव्हांवंदनेक उपचोगु कौर्कि झोडि पात्रं, एक शिक्षा पात्र आणि भगवत्गीतेचें अद्वयीय पुस्तक हाज्या सांग्गति हंवे प्रयाण कौर्च्यो फुडे, आम्हागळ्या चरणांक व स्पष्टु कर्तनां तिगलो, गड्ढु तिगळ्या हुंकारांवाळु येतालो कि हुंकारां मड्ढु गड्ढांवाळु येतालो म्हळेंवे माक्का कळना झिळें.

सजल नेत्रांतु ल्याने जेंवचे वात्सल्यबंध मगळ्या निर्धारि मनाक * धर सोडणु वत्ता...? म्हळेंवे प्रश्न करताले.... वच्युनाक्का, ह्या म्हांतरपणांतु माक्का तुज शिवाय आनि पळितलें कोण? म्हळेंवे भावना व्यक्त करताले.

तिन्ने प्रीतीने माक्का पोडोळु घेतनां तिगळ्या हातांचे कप, इतली निष्पूर कसळ्याक जांवकाशिर्ने मूने...? ह्याचि शरीराचें न्हें मुक्का नव म्हेंनेयाई अतिकषांने पेंनें संखाडु कौर्कु असांतु आश्रय दिळेंलो... ह्या शरीराचेंयेरीई मुक्का ममल नां? म्हुणु माक्का निचाारतड आशेले.

तिगळे उष्ण श्वासाच्यो उष्ण्यो तिज्यांमुं जायत आशिकी तळमळ तोंडफुट्टुम सांगताले... तिगळें कृपापूरित सैतल वदन त्या दिवसु गहल लाग्गळ्या नेकाये जांवचे म्हणके उर्द कृष्णकर्णकी जाळेंले... उळ्ळींची इत्की शक्तिरे तिज्यांवाळु प्राय जाळेंली... कसलें की सांगत मे म्हळेंवे तिगळ्या औषुकपनांने मात्र कौर्का झिळें दिनाच... ह्या शंभोर वसंतांतु तिगली वारु डाके सदिशके काम कर्नाशिळी तदिशचि मगकीई श्वंचिई इनांजियं काम कर्ता शिळीं. मगळ्या आयुष्यांतु येवचो अति दुःखाचो प्रसंगु ही म्हळेंवे तिका - माक्का सांगतिर्नी कोळु आयलें.

जीवनांतु आयकतंते हंवे तिजदिनाई आनि कोणाचेरीई - कोळकोणाचेरीई विश्वासु तितले प्रेम, तितको आदर दवर्ने झिळें. आन्नागळ्या वात्सल्यांवाळु हंवे मुक जाळुं - आन्नागळे वात्सल्य माक्का तां म्हळेंली तिलमात्र विचारु - बेजाक मगळ्या ह्या व्यक्तीपणांतु तिन्ने येवंच्यांक दोनि. दिनेदिने द्विगुणित जांवच्या तिगळ्या वात्सल्यांवाळु सहज - निधीशने तिका सोणु सन्मासगृहणाक वचचें हें कितलें कठिण जाळु आयस म्हळेंवे माक्का त्या क्षणाक कौळु आयलें.

कितलेंई म्हळेंकतरी आवसु.. आवसुचि! तिगळ्या वात्सल्याक उपमा दिंवका जाळ्यात हा जगांतु तें अतिकठिण. त्या वात्सल्याचो परिपूर्व अनुभवु वेत्तिल्यांक मात्र त्या

वात्सल्या विषयांतु मूक गाचीने सांगुका पडुंद !

है... तिगल्या विषयांतु आदिवाली अस्त्रकित निष्ठा, त्या क्षणाक माझा निष्ठुर करतली..
ध्येयान्या एकुऽ आदीने आदिवाली माझा तिगल्या वात्सल्ये मुरु पाडांतु वध्य कोकक एकैक
माझिचे - तिगल्या सहवासाने - प्रिती प्रसंग मगल्या इतरारे येवु थेंयथेंयादु कती ले...
देवाऽरि धितीने आपोवु रानांचे... पुराणांतुल्यो काव्यो सांगतऽचि माझा निदकारोवु घेंवचे.
मगल्या हटांक संभाळुंचेवु माझा समाधान कोरचे... निव्धारवंतांगल्या उच्च विचारांक
कथाकप दीवु बरेऽ संस्कार मगल्या मनांतु ओरींचे... देवादिकांगल्या विषयांतु रगतः
आरथा दवीनु माझाई क्षणक्षणाक आस्था ठसवु जायरी कोरचे... एकने दोनिने ?...
तिगल्या त्या त्रेगांतु मोहंतु माझा आठवत वर्स करीत पूर्ण जाळुं हें सुखाई माझा
कसनि शिळें:

आपि ह्य सर्वांचेवु हांचे स्वतःक भेडोवु पैका... संसारपाडा म्हळ्यारि अशीचि
संभ संन्या क्षणाक संन्या स्वरुपांने इतरारे राबतीद हें धांयुक सायना.
कलींचित क्षणींचित संदर्भिक श्रुतकाळांतु न्हेरनु, वर्तमान-श्रुतकालाक गांरि घालतः
बसळ्यारि श्रविष्यतकाळु कसलें करदु... कसली जावु इतरारे राबदः म्हदेलेई सांगुक.
जायना. ह्या विचारान्नीतीं मन घट्टे दनेनु घेंवचो प्रयलु हांचे त्यानेव्कारि केळोचि.

तिगल्या कपित हस्तद्वयांचे, जाल्यारि पुनित अंतःकरणांचावु आयल्या प्रचंड
आशिर्वादक गृहण कोरुं, तिगल्या दृष्टिक मगली दृष्टि प्रतनेकुयाई दनेनु घेनासनां
तिगल्या चरवांचे पवित्र धूलिकण मगल्या हातांनीं मगल्या मात्पारि धारण कोरुं घेवु
मगदुद अंतःकरणाने हांचे घरा भाजु पायु काडुंले.

“ येईऽऽ मगल्या मरण काळारि पुनिं - कडुवेको श्वासु आस्तानां पुनिं - लुंवे माझा येवु
पोळोका ही एकुचि शोक मागतां ये तुल्यारि... ” म्हणु तिन्ने कडुवे लळेवु,
बळ्या दोळ्यांनीं, दोळी हात निरुता पात्रां हों घोरुं, मगल्या इतरारे कोरुं सांगतनां
“ जायद आममा... लूं मगलो ठळसु करि.. हांव त्या क्षणाक तुझ्याी येवु पावतां... ”
हें वचन दीवु, प्रादि पळेंनासनां हांचे मार्गक्रपण केहेले.

तिगले संस्कार, वात्सल्य, आकांक्षा, पात्र, श्रव पूगई सावली श्री मगल्या प्रादी
येऽत आस्पाती हें श्रुती आस्कुनु, स्वतःक नियंत्रणांतु दनेनु घेंवच्या प्रयत्नांतु
हांवे आवसु - घर - बठार - अग्रहार मगल्याबाक सायंदार हांका प्रादी घाडीलें.

अर्थात् इन्द्रावैकी एकू रस्तो हांवें एकव्यानेऽचे चमकूंक शिकी. श्रीनासना... चिंत
कर्नास्तनां... निरसनास्तनां !

जीवनं हें कोडूक लागील नंतर आत सुंदर जावु रेलक जावु अनुभवाक येता, हांनु संशय
नां न्हंयानें समुद्रा दिकानें धाबिक वारि, पतंगानें फुडूंक सोडिलवारि हें मन आपसागळ्या
सांगातीच्या इंद्रावांक घेवु अखंडमंडकाकार जगतांतु खंडपाडईनास्तनां अप्रवाक आप्र-
शरत. सुरवारि वत्तांवत्तां अनुभवांतु आयल्ले पदार्थ माझे पडतात, वर्तमान पदार्थांनिं
भूत पदार्थांक बगलेक दुर्बले आस्तात आनी इन्द्रारियेंबचे प्रत्यक्ष जांवचे पदार्थ
वर्तमान कार्मेल पदार्थांक-वस्तुस्थितेक, नियोगात्मक जावु परिणाम पावतात.

आनी ह्यामीतीं जीवनं हें असंख्य अनुभवांनें सुंदर जावु गीर्णेंऽ जावु आसमान
जाळिलतरी तांतु नियोगात्मक खंडा मूलतः मिश्र जावु आस्तात हें त्या वेळारि-जीवनाचो
अनुभन घेतनां - कोणाकडे लग्नांतु येना.

जन्माक येवचे म्हळ्ळेको ही एकु योगु कादेशकी तशीचि जीवन म्हळ्ळे हें एकु नियोगु
हें योगयोगानेचि निवारनांतक कोडु येता.

आवसुगळ्या उदरांतु पिंडभूत गर्भाक आयु आकार मेतयेतनाऽचे नियोगात्मक एक
देऊनातिळें सूत्रई त्या पिंडा सांगातीचि बद्ध जावु कार्यमेत आळिळें आस्ता.

ह्यावा झळाचो नियोगु, पूर्व पिंडगत आकार नियोगु, उदरांतुळ्या श्याजाचो नियोगु,
नाल नियोगु, बाह्यशरीरगत रूपानचो नियोगु किंबहुना त्या जन्मवेतिल्या व्यक्तीजनें
पंचत्वांतु केन जायसारी ही नियोगु ताका सोळां.

आनी हें निर्वाणायक बुद्धिने अंतःस्थ कीर्तु घेतिल्या व्यक्तींक जगतांतुळ्या किंवा
जीवनाच्या बहुप्रकार नियोगाचें विशेष महल दिखना... न्हें; ते, असल्या नियोगांक महल
दीनाति.

गांवच्या, न्हंयीच्या तीरांरि थालु नयवीचो मुष्टिसौंदर्याचो अनुभनु घेतऽचि हांव
एकू एकू सान-हेट्टें गावांक माझे घालतऽचि आशिल्लें. 'मरुतलवासः करतलभिदा'
हें धोरण हांवें दकोर्तु घेतिलमितीं खंचीई परिश्रिते मनकी सहधर्मचारिणी जावुचि
मगळ्या इन्द्रारि जेतानि.

खण-शेत, अंधकार-प्रकाशु हाज्जे भेद हांवें सानपणांघोर्तु अनुभवांतु हाळ्ळतरी
ह्या विरुद्ध धर्माच्या मुष्टि उपहासंक हांव अनुभनु घेतना भेद पळीनाशिल्लें.

जीवनांतु अत्रेदंतेदं बुद्धि आस्ता हं गीत्तु आशिल्लकारि अत्रेदंतेदं वस्तुस्थिति ज्ञानि
संन्यायिक अत्रेदंतेदं अत्रेदंतेदं वस्तुस्थिति ती हावे मगल्या संस्कारानें आत्मसात केलेली आनि
त्यात्मीती सर्वतंत्र-स्वतंत्र जावु हांव संस्कारकर्तृत्वस्ते जाळ्हेलीं.

आम्हानें एक फंता गुरुगोविंदपादाचार्याजको उद्देशु केलेली. त्या प्रसंगंतु हावे तांच्य
मूलाकेचि इत्याक जावनचें हो प्रश्नई तिक्का जाळ्हेली हावे त्यावेळारि. आनि तोचि प्रश्नु - तींचि
उत्तं आत्तं मंत्रल्या इत्तारि प्रश्नात्मक जावु आयल्याति.

सर्वसंग परित्यागानें सुरवानुश्चरि मेळता हें मज्जि आपुसु सात्र न्हे... अल्पवैष्य निवारवत
ज्ञानी मान न्हे. वेदुई सांगता. श्रुतिई सांगता. 'न कर्मणा न प्रजया धनेन त्यागि नैकेनैव अपुतन
मानशुः' मुठु.

त्यागानें मेळच्या सुरवा खातिर लोक प्रयत्न करीति मुठुचि न्हे श्रुतिद्वारा उपदेशु, गुणं
द्वारा अनुभुक्ता हाजे कयत्र प्रपंचांतु प्रचारांतु आयल्यां? मनुष्य प्राण्यानें सतत सुरवा
खातिर कीचि प्रयत्न पर्येळ्यारि प्रतीक सुरव जांवका सदेदित जांवका हें निर्विवाद.

जाव्यारि सुरवांतु आशिल्ले अत्रे पर्येळ्यारि श्रुत्युक्त उपनिषदुक्त सुरव आनि जीवनांतु
अनुभव घेवनचे सुरव हीं दोन विंगडविंगड अशे विंगडसुणु कोवीई सांगका मुठुतां.

जीवनांतु तांकांतांका जांवका जाळ्हेल्या सुरवांतु ते ते प्रयत्न करताति. तान जाळ्हेली
उदाकचि पित्त शिवाय मृष्टान्न औजनांनं तान बच्यना. अथवा ह्या उलट - थूक जाळ्हेल्याक
उदक पान हें तितलें सुरव देना.

तशेच ह्या श्रुत्युक्त अखंड सुरवाचि इच्छा आशिल्ल्यानचि अदुर्भावे गुणं गाले सेवा सुख
सधुषा कोर्नु सुरवाचो गुडु समज्जु घेवका सुरवा जांवका शिवाय जीवन गत सुरवा निषयांतु
हावूक जाळ्हेल्यांक हें श्रुत्युक्त सुरव सांगुनुई प्रयोजन नां, प्राप्त जावुनुई प्रयोजन नां.

मान्ने चेटवं मान्न सान्न सेवाच्या वस्तुंतु तळ्ळीन जावु सेवांत आस्ताति.
तांन्ने सेवाक मुठुचि तांगळीं आदसुबापुसु तांकां ती हावु दिताति. असलीं सेवां
घेवु पेलें फंतां सेवांतनां तांतु अवर्णनीय सुरव मेळता. किल्लें...? बेजारु योऽसि.
कडेरि तींचि सेवां तांकां दुख दायक जाताति. दुःखाक करवा जाताति. आनि
तद्दुःखतिरिक्त वस्तुंखातिर तांगळीं मन हकहकलें आस्ता.. अशे जीवनांतु प्रतीनसु
जारे अनुभव घेत वस्तुवारि जांवका जाळ्हेलें सुरव संन्या अंतिम वस्तुंतु आत्म
हें सांगुक जायनाति को विषयु हीं.

त्या कारणांनीच एकफंता प्राप्त जालेले वस्तु अथवा तत्त्वतन्म सुख, नाश जायनास्तनां अनुभवांनु संशोधित बोरका ह्या उद्देशाने-महान उद्देशाने श्रुति स्मृति गुरु कंठशीर्ष कर्तव्ये साधना दामोळु दितकंतरले जातात.

आज हे जावतुं निचे हाने गोविंद भगवत्पादांजले आश्रयु वेतनो निघोरु केलेले. हाका आनेक अनेक कारणे आस्य आवेदी म्होणयेद.

'मन एव प्रमुखाणां कारणं बंध मोक्षयोः' ह्या वचनाचे अर्थ हाने 'मगल्या ~~मन~~ मननांनु सुमार फंतां हाकेले. मुगदान नातिल्या वेकांवादि अथवा कलाप्र नातिल्या वेकांवादि दिक्क नातिलेचि देक्किलकडे धांवचे मन बंधनाक कारण जाता हें निघोरु कोठेई सांशुळुचि जालतु वेका हें वयोमान मगले जालेले. दीक्षवाच्ये काकु वचुनु यौवनाचे प्रेहो हाने चडत आस्य म्हडेले वट्टिल्यो तन्यो भीडो माझा हगूर सांगताल्यो.

(कमशः)

“**M**other, I will go to my Guru and come back as a learned person. Please bless me.”

I was on my way out of my home. My only possessions at that time were a small cloth bag with my sandhyā-vandana pātra, bhikṣhā pātra and a copy of the Bhagawadgītā. I could hear her hard and labored breathing. Her voice was choked. Her teary eyes were as if asking me, “Are you really leaving this home?” “Don’t go Dear, don’t leave me alone in this old age. Who will take care of me?”

When she hugged me with all her love, I could feel her shaking hands asking me, “Do you need to be so merciless? Is it not this body which carried you for nine months, supporting you all the way? Is it not this body that brought you up till now - alone - facing so many problems?”

Her hot breath was expressing her disturbed mind. Her usually bright face looked like the eclipsed moon. Her lips were trembling as if she wanted to say something but was not able to say. Just as she was not able to express anything, I was also stunned; my sense organs seemed to have just halted. Both of us at that time knew that this would be the most difficult and unhappy event of our lives.

I never had as much love and trust in any other person in my life as much as I had in her. My respect for her was beyond words. I never felt the absence of my father. She had given me all the love and care - of both the parents, single handed. How difficult it was to tear myself away from that mother, even though my goal of sannyāsa was so strong!

After all, a mother is a mother. Her love and compassion are incomparable. Only those who have partaken in that love can understand it! I was totally committed to my goal. Even then, every moment of our togetherness was trying to bind me to her and stray me from my goal. My entire life so far was almost dancing in front of me showing me all those routine things this great mother had done contributing to my physical and mental growth. After all, I had spent almost eight-nine years of my life in the circle of love and care of this woman!

Imagine, I have to release myself out of these bonds of love. One never knows how and when such moments will appear in my mind. If one continues to go back into the past and ties the past to the present, what can the future do? How can the future manifest itself? I had to be strong - I could not allow the past to interfere with my present moment - and I succeeded.

I received that powerful blessing which came out of her pure heart and trembling hands. I did not look at her in her eyes - as I was not sure of myself. I fell at her feet, applied the dust of her feet on my head and headed out of my home.

“Dear child, I have only one request. At least at the time of my death, when I am breathing my last, please come and be with me.” She spread her hands in front of me with tears in her eyes, as if she was begging me for this.

“I will definitely be by your side when you remember me, Mother.” I assured her and walked out without looking back. I was aware that her love, expectations and disappointment were following me like a shadow. With great effort, I left behind my mother, my home, my neighbors, my childhood friends and walked ahead with only my goal in front of me. This path that I had chosen had to be walked alone only by me. I could not afford to be afraid or worried, nor could I afford to forget the only goal of my life.

Once, one starts understanding life, it appears very attractive. As the river flows naturally towards the ocean, as the butterflies fly towards the flowers, this mind along with the sense organs tries to wander in this world. As the mind gets involved in this world, the experiences of the past recede; the present experiences push the past ones into the background. The impending future tries to take the place of the present. Thus, even though this life appears to be an unfolding of beautiful events - disconnection and separation form an important part of this life. However, this fact is generally not observed by us.

Taking birth is an association and every moment of life is dissociation from the previous moment - is known only by those who think on these aspects of life. When the foetus takes shape in the womb of the mother, an unseen dissociation has already begun. Every moment is a moment of new association and simultaneous dissociation from the previous one. One day the foetus has to dissociate from the womb itself, the very umbilical cord which nourished the foetus has to dissociate itself from the new born. The "child" body has to dissociate itself to give place to the growing body of boyhood. The continuous process of dissociation goes on till the body dies and becomes one with the elements. For people who have understood this natural process of dissociation - no event in life is disturbing! Actually, such people do not give any importance to any such naturally-happening dissociation in life.

I was walking, putting behind me small and big villages and at the same time absorbed in the beauty of nature. As I had understood the meaning of *"tarutala vāsa, karatala bhikṣhā"* (resting under the tree and eating whatever falls into my hands), no situation was able to disturb me. Every situation followed me like a dutiful *sahadharmachārīṇī* (wife).

Notes:

When one is clear about one's goal in life, situations also fall into place and help one to reach the goal. This is more so, in a sādhanā's life. A Teevra Mumukshu finds that the circumstances fall in place and make way for his sādhanā, without disturbing him. This is the grace of Īshwara which always follows a Mumukshu. Lord Kṛshṇa in Bhagawadgītā chapter 9-22, promises to take care of all the needs of a person who is a serious Mumukshu.

Manifest world is full of polar opposites. Heat and cold, light and darkness, such opposites are experienced by everyone with a difference. Even though I saw the difference in them, I saw that some common connection existed between the opposite experiences. Even as a child I was able to perceive this non-difference. In every difference there is a substratum of non-difference and in every single entity there is a possibility of difference. Thus, I was able to move about independently even though dependent on so many situations.

Mother had once talked to me about Guru Govinda Bhagawadpāda. At that time, I had a vague thought – maybe, I can also become like Him one day and I had expressed this to her. That very thought was strongly appearing before Me now.

Total detachment from all worldly associations gives that completeness to a person. This was not only My mother's view, but that of all great thinkers. The Veda-s also say that unanimously. The Upanishad-s say that one can be immortal only by renunciation and not by any karma, progeny or wealth. What one gets by renunciation of attachment to worldly objects is the very purpose of human life. But alas! How many people work for this? This is the reason why the Veda-s strongly recommends the study of scriptures under a Guru. All the life forms try to find happiness in some way or the other. They do not understand that the happiness

they find in worldly objects and relationships is so different from that completeness that the Upaniṣhad-s talks about.

Notes:

Mahānārāyaṇa Upaniṣhad and Kaivalya Upaniṣhad have a mantra which says “Na karmaṇā, na prajāyā dhanena tyāgena eke amṛtatwam ānashuḥ”. This means no amount of wealth, progeny or rituals can give one that immortality which is achieved by total detachment. Taittirīya Upaniṣhad in its “Ānanda Mīmāṃsā” portion talks about how a person with total detachment has the same amount of happiness (pūrṇatwam) that is experienced by Chaturmukha Brahma. It is not the attainment of the objective world that gives happiness, but it is the depth of detachment which reflects in the form of that completeness.

Every living being tries to find happiness in its own sphere of life in whatever manner it wants. A thirsty person goes after water and not after a hearty meal. A hungry person, on the contrary, looks for food rather than water. Thus, for a person who craves for this total uninhibited happiness or completeness, the Upaniṣhad-s direct him to go to a competent Guru, serve Him and ask for this knowledge. People lost in worldly pleasures can never find this completeness.

Notes:

The Upaniṣhad-s call this happiness which a totally detached person finds as Pūrṇatwam or Ātmānanda. The person who deserves this Ātmānanda is the one who has understood the ephemeral and temporary nature of the objective world and ceaselessly tries to understand this Ātma-tattvam and its nature. The Upaniṣhad-s say that when one finds his unity with the all-pervading Brahman, the very nature of that person is completeness or Pūrṇatwam, a sense of total fulfillment. The words happiness or bliss cannot explain this

Pūrṇatvam experienced by a Brahmanishthaḥ (One absorbed in the Self).

Children enjoy playing with their toys. The parents also get them those toys so that the child enjoys playing with them. For the first time, the toy gives immense happiness to the child but - for how long? - till he gets bored with it. The same toy becomes a source of unhappiness for the child after a while. The child starts craving for some other toy. This is what happens to all of us. Everything when experienced for some time becomes stale and then, one wants to look for newer avenues which give happiness. Now, where is the end to this search?

It is for this reason alone, the Upaniṣhad-s and Guru-s try to tell us that it is possible to be in that total happiness which once attained is not lost, nor is there a need to search for any other form of happiness. With this sacred intention, the Shruti (*Upaniṣhad-s or Vedānta*), Smṛti (*secondary scriptures based on the Veda-s*) and the Guru-s give us different sādhanā-s and instruct us depending upon our capacity. Knowing this firmly, I had decided to take refuge under the great Guru Govinda Bhagawadpāda.

There was another reason for this decision. As is said in the Bhagawadgītā, mind alone is the cause of bondage and liberation. I was contemplating on this often. Mind is like a horse without reins, like an ox without the nose rope. It is such a mind which runs amok without any control - that is responsible for the bondage that a person experiences. Now, I was slowly entering into my youth which was showing in the form of a thin mustache sprouting above my lip. This was the time I needed that necessary control over the mind - so that it would not bind me and I craved to be under the constant guidance of a compassionate Guru.

Notes:

Scriptures talk about a deserving person, Adhikārī, who is capable of receiving this knowledge of the Self. Such an Adhikārī is expected to be a Sādhana-chatusṭaya sampanna (a person with four-fold qualifications) to receive and internalize this knowledge. Management of mind or shama is one of the most important sādhanā-s in this group. A mumukṣhu has to constantly watch himself - do certain things and avoid certain things - to attain the qualification, to be a recipient of this knowledge. The presence of a Guru goes a long way in directing and guiding a seeker of this knowledge, along the path.

CHAPTER 7

JULY 1977

“ हंन- आम्नि ”

:- श्रीहर्ष :-

यीवना निषयांतु अनुभव जन्म ज्ञान प्राक्का वा जक्केल तरि आयकूजुं- दोब्यांनिं पीळोळु-
वि-चारु कोर्नु, हे काकु म्हळ्यारि जीवनांतुल्या राजमाशीवेळी पायनि सराडि वाट म्हळ्येने
- इत्येक किबा - मगल्या मनांतु घाट्टि वशिडले. एक फंता ह्या पायनि सराडींतु पायु
निस्सली-रे-निस्सली कि थई हानु धोर्नु उब्बार्नीले साहायक कोणी येताति हेचें
मगल्या मनांतु घाट्टि वशिडले.

महागड्यानि ह्या काळारि संगांतु- साहायकु हुळुं ग्रहय्याश्रमाचो विधे आचारान्तु
घाट्टेको आम्स व्हे. जाळ्यारि ‘ अंधेनेव नीयमाना यथांधा: ’ म्हळ्येन वारि ह्या पायनि सराडि
जाळ्यारि (काळारि) लोन जाळ्ळ्या-मग्न जाळ्ळ्या येन्नी जीवांनीं निस्सीनुं कर्मकूपंतु
पोडचें, कोणान्नीतीई - चुक्येच्येक स्पष्ट आम्स वे? पडतनां इतलें समाधान कि
हंन बुक्येऽ पळ्वां... मगलीऽचि बुक्ये प्राणि अज्यांगांतल्ये पडतऽ आम्स मुणु!
अस्ल्या परपर आवनेने त्या कूपंतु पोडचें हंन केन्नाकडे मात्तनां शिक्ले.
होच्ये मगल्या दृष्टिने बंधु शिक्ले... बंधन शिक्ले.

अलेल्या मोक्षा खातिर प्रयत्न म्हळ्यारि... ताका गुरुंगलीच्ये कृपा जांवका. उपनयना
नंतर प्राप्त जाळ्ळ्या कर्मकांडाच्ये यजमानत्व कर्तव्य - चुक्येच्ये वेळु शमीर आम्स सारि
परिश्रयाने प्राप्त कर्माच्ये आचरण कोर्नुई तांतुयांतु - तज्जन्मफळां तायांतु
निर्निप शब्दूक एकूऽचि साधन म्हळ्यारि मन्यासु शिक्ले. आनि तो घेंव्का जळ्यारि
सन्ध्यास धर्मांतु परिपूर्ण मग्न जाळ्ळ्या, अंतिम-अरबंड सुवांतु रत जाळ्ळ्या,
अनुभाने ज्ञानि गुरुंगलीच्ये आश्रमु घेंव्का शिक्ले.

बंधन खांचे म्हळ्येने मजसुल्या पापराक साधारण कडेक तरि, मोक्ष निषयक
ज्ञान मगल्या मनाने जावुनु घेंव्का जळ्यारि, सिध्दहस्त गुरुंगले कृपाधरं
जास्तनां हंने गुरवारि तरि काडो कच्ये!

अनेक पर्वत, अनेक पथ, गांव अरब्ये मंदिरं हंने मादि घाळ्ळीं. सप्रयाच्या
गळींतु पठ्ठास्तनां, देहश्रमांतु कक्ष दीनास्तनां, उदरभरणाच्ये कावळि
कर्नास्तनां धेयाचो निवारु सात्र कर्तऽचि हंन, स्वतः पावेर आनि दुसयेकडे
पावेर कर्तकृतल्या अंगानदीच्या किनायीरि-तयेरि केन्ना येळु पांळीं
म्हळ्येने प्राक्काचि कवने.

आपगागळ्या झुकुझुकु मधूर दाख्यांनी नी 'कागि यो बादाऽ यो' म्हुणु माझाचि आपयत आस्स म्हळेकी आसु माझा जाळे. हांवें तडऽतु करीं. हरगंगेऽ म्हणतचि तिगळ्या पात्रांनु देह सोणु दिळें. मद्र दिवसांनि पळेळ्या त्रितीच्या अबमुगळ्या हाडीरि वेडांनि देवळी हात इगारि कोर्नु नचुगळेळ्या नारि !

मनसोक्त त्या मातेगळ्या अंगारि खेळनु भायंसंस्था वेदु पोळीवु सर्वाप्रदान कोर्नु जयसिनी यथाशक्ती गावात्रि जपाचे अनुसंधान लावनु त्या मातेगळ्याचि तीरारि खाशिलेवेव्यारि हांव अवर्णनीय समाधानांनु आशिल्ले. चमकूनु चमकूनु जाळिले देहाचो दणु, निचार कोर्नु कोर्नु जाळिले मना दणु त्या वेव्यारि रवंई माय जाळिले म्हळें मं माझा कांई कळगिशिल्लें. इशिर मन. दिशिले पदार्थ, घेतिले अनुभव. अशिशिले संस्कार तज्जन्य निचार हे कसलें नास्तन त्या वेव्यारि हांव केवल समाधानाच्या केवल एक अवर्णनीय सुरवाच्या स्थितींनु मेळतऽऽ आस्स की म्हळेळि परिस्थिती थंडी त्यावेव्यारि आस्स जाळिले.

आणि ह्याचि सप्रयारि अनरकाशांचांनु पुक्तु गंभीर जाळ्यारि मनाडु स्वक माझा आनारि हाडयतकतऽऽ जाळी..

“ ह्याचि गंगेतीशारि आंनु ईशान्य दिकाने चमक... तुंने सोदच्या गुंरुंक तूं यई एक पर्वतमध्य गुंहेतु प्राप्त कोर्नु बोडिश. तुगळे इप्सित साध्य जातने..... ”

आली ह्या वाक्यांनि हांवें पेलें मेळ्ळिले समाधान द्विगुणित कोर्नु घेतिले.

आबमुगळे सुचनात्मक आशिवीद गंगांमातेगळ्या पदकमलांनु पुनित जावु माझा वाट दाकईतकतऽऽ जाळिले. गंगांमातेगळे सहचर्य आनी पवित्र आशिवीद मजळ्या मनांतुळ्या निर्धारक सत्वयुक्त कर्तकतऽऽ जाळिले.

मातृद्वयंगळे हे उपकार मजळ्या जीवनांनु अभौतिक उपहार जावु पदगंनु पळिले. आली हांवें सांगेळी अंतस्फूर्त अतिक्रमक वंदना कोर्नु ईशान्य दिकाने पावुळं दवेकक सूक्त केळ्ळेकी. हांवें सूक्त केळ्ळेकी म्हणचे वेळां एके अंतःशाक्तीचि माझा-मजळ्या पावलांक त्या दिकाने साणतालि, न्हरतालि... लकईतालि.

देवांनि प्रती चराचरांनु ओर्नु उरलेक तत्रे - अणोरणीयान् महतीमहीयानात्माशुहायां निहितेऽ इयं जंतोः - ह्या नचनानुसार अक्स्स भनतारक त्या परमात्माले नासस्थान गुहा चि हें ह्यावेव्यारि माझा धूट जाळिले.

गुंहेतु आशिल्ल्या देवाक सादनाकार कोर्नु घेंका जाळ्यारि त्रयम गुंहेतु आशिल्ल्या गुंरुंकऽऽ

शरत् ऋतूक, शुक्र-देवु समानात्मक अतद्विज्ञान विचार, कर्तव्यता माझा, मगल्या अंतर्वाहिनने
संगीत्या एकद्वैत्या गुरुगमने नासस्थानई गुराचि हें कोळनु फिलिने मुषी जावताक ?

ह्या कारणांचेच मोलाचेय गुरुदेवांक पौढींविचि इच्छा प्रज्जंतु स्वतःपतींनु वेत्तानि.

हिमवतयांनी शिखरांरि बरि कोळु, त्या उजुंन पर्वताक झुष्टि लज्जनाशी खांपीर म्हणके,
इंद्रांरि बृहदाकार जावु राबिळो पर्वतु मजदिकाने नियाऽळु पर्वतकि म्हणुळ म्हणके
दिस्ताळो.

त्या पर्वतांरि आशु चोत्तिके अनेक वृध्दवृध्द, दूतन निर्माण जाळ्ळिया - सौवनांतु पदापन
केळ्ळिया इतर नृदांक त्या पर्वताचि म्हणी, पर्वतांरि आशिल्ल्या अनेक सिध्दपुरुषांभेळें
तपःसाधर्या, एकद्व्यानंतर एकद्व्यांक सांगतऽ आस्सनि कि आवी ते नवन अयकूनु
समाधानाने, आशे ह्या जाळ्यारि उत्तन्न जाळ्ळें सार्थक्य जाळ्ळें ह्या आनंदाने इतर सांडई
माते हांड्ळीतऽ चि ज्ञाते मऽ... होवे एकु आशु त्या झुष्टि सौंदर्याक पर्वतां माझा जाळी.

ईश्वरान्या मस्तकारि थावु देवु आयल्या गंगासाते म्हणके त्या जगकिरीत रूप
शिखरांरि थावु अन्य प्रमाणांरि प्रथम, आनि पर्वत अद्योस्थानारि निदाल म्पारि त्या
गंगेने आपलागळे स्वरूप प्रकट केळ्ळें.

तिगळ्याचि तड्डीरि थावु नतको हांन अश्लोकिक प्रकाशाने परिपूर्ण भरलेल्या त्या गुहेलांजी
पांवचं भित्तारि अघटित्र जावु उबळीं.

दाढ्यांनीं वगिन कोकक जायनातिलतस्को एकु अनुभनु... त्या अनुभवाने रोमांच...

जरी जीवनाचे सार्थक्य जांवका ते हांगा जातले... जें काहीं मेळोवु घेवका ते हांगा मेळतले...

असल्या सुरवेद स्पंदांथावु एकैक तरंग मगल्या अंतकरणांथावु मनःपरकारि प्रक्षेपित
जांवच्याक लागिले. आनि प्रती तरंग सरदी मन अंतरंगांतु संयोजु पावताले...

एकु कवचो... एकु आनु... एकु संतोषु... एकु अनुभनु... ह्या अनस्थेंतु गुरुचरणांक केळां
पेड्ळेवु घेनऽ ही एकि तान ई शिखरांक पाब्लिके...

आनि ह्याचि वेळारि भित्तारि थावु, भित्तऽरि थावु आयली दाढु विचारलेलो प्रभु
मगल्या काळारि पळो.

“ संघ्या संप्रभु ज्मळु जावु घेवु ह्या झुहेदिकाने वाट सोडुनु आयली नूं कोणु?... ”

यो भित्तारि यो... ”

प्रासादिक वाणी, तांतुई अंगीर वाणी, तांतुई गुहेभित्तारि थावु आयली वाणी... !

पैलेंच्या अवर्णनीय अनुभवांतु घाणु समस आसु येनातले हांव.. हि माहि आयकल की
देह विरमृतीच्या अवस्थेक पाविले.

अंतप्रवेद्यु कोणु त्या दिव्य मूर्तिगळ्या गुंरुंगळ्या चरणांरि सर्व विस्तोळु हांव पळिले.

त्या वेळारि मजाले सुरमा स्थिति..... ती अवस्था.... पोळोळु ताळीं परत विचारले तूं कोणु?
कोणु मा हूं ?

आली त्या अवस्थेंतु माझा कदनात्तिलेचि मजळ्या तोंड्याळु त्राळ्य भासु पडताले ... हांव जड न्हें..
पंचभूतात्मक कार्य न्हें ... हांव हांव न्हें... केवल सुख स्वरूप हांव..चिदानंदरूप: शिवोहूं.....

त्या मजळ्या उत्तरांक मंदारिमताने गुहण कर्तचि तान्नि माझा प्रेमानें फाट्टीरि घाणु
हाणु वृत्तचि सांगिले:

"आम्हा गौनु आस. नुगळी अनुभनु नुगळ्या तोंड्याने वंच्या शब्दांनीं वक्त जात्ता हें
पोळोळुचे आशिले. आम्हाई वाट पळोवले. अवळें बरें केळें. आजि प्रथम देहकार्याक
महल दी, फाई सुखोदया वेळारि आम्हाले दर्शन घे ००
मांगळ्या प्रेमळ वाक्यांनि हांव निजस्थितारि पाविले
गुंरुंगळ्या पवित्र दर्शनाचि तळपळ थई हांत फप पाविले.

अनुभनाच्या प्रवाहानें आयळ्या नेत्रोदका प्रवाहाक हांनं गुरुचरणांचेरि अर्पण केळिले.

त्या गुढेक काण्णुळु आशिल्ल्या आन्नेक सान्न गुहेंतु प्रवेद्यु कर्तनां हांव गुंरुंगळ्या
वाक्यांचे गभीतार्थ मनन कर्तल तरलो जाल्ले.

कारण प्रथम दर्शनावेळारि मज्जंतु हांव नाशिल्लें. केवल जाली आयकतळ तस्यो.. केवल
अनुभनांचो अनुभनु घेतल तरलो.. सादि अथ सो आशिल्ले. थई त्या वेळारि हांव हांव
न्हें जाणु केवल एक निमित्त सात्र सो, विंगड सो, इद्रारि खरिडळ्यांगली सेनकु सो,
पंचभौतिकांथाणु अन्न सो ह्या स्थितारि आशिल्ले.

त्या कारवानें गुंरुंगळी वाक्ये सप्त मनन करुंक त्या प्रसंगांनु हांव उबक जाल्लु
आशिल्ले. सुमार वसोंतर आयकली तीं प्रीती वाक्ये ती गुंरुंगळी वाक्ये अतं
परत परत हांव उश्टासाक हाणु मनन कर्तलो. आख्यानीं-नेनीनीं एकफंता मेळेंत
तितने तडण पैले ओणु घेणु कडुेरि निवांत एकडे व्योयशुनु संथ चर्वन केळेंतळुणके.

अन्नासूच्या - आत्मदृष्टा श्रेष्ठ व्यक्यांगली वाक्ये अन्य कौकिक व्यक्यांगळ्या वाक्यां
मळीके आसनात. दिस्पूक सहज शब्दमंडित वाक्ये म्हणु दिशिल्लतरी त्या

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शब्दं तु, वाक्यां तु महान् अर्थं भ्रूतेति आस्ताति.
 सर्वं सृष्टिचै एकमेव सूत्र-गुट्टु गौतुकोक्तुष्वेणु त्या सृष्टिनाम्नी संबंघु सृष्टिदो-
 र्वर्तनां त्या सृष्टिचै त्रीप्य, स्थिति, भाव कारणं कुरुनादि काश्चिन्नसोद? त्या त्या
 प्राप्त सृष्टि लागी, इद्वारि आयल्यां व्यक्त्यांलागी, मल्लकोक्तुई, बाह्य व्यवहारिक-हाङ्गा
 समजायशी आविष्टाल्या देहाक निश्चनीस्तनां अहंनूतीई समाननेतु हाणु ताळी
 उल्लेखनां त्या शब्दनाक्यांतु कितले की अर्थ आपणाइतल्याक निर्माण जाणु आस्ताति.
 ताश्चिळुवु, हे सूक्ष्म संबंघ हे भाव है गौतुआविष्टाल्यांक मात्र तस्या खेळ व्यक्त्यां
 गत्या उत्रांतु निष्ठीशक्तु अंश कवताति. शिवाय * समजनात्तिल्यांक तेचि
 शब्द तींचि वाक्यं तात्पुरतिक जाणु व्यवहारिक त्रै भासमान जाताति.
 आनि ह्या भूळकारणाळींनी हांचे गुरुवाक्यांचे गभीरार्थ कस्के, म्हणुल्या
 मननाक प्रारंभु केळुलो.

(प्रतिवः)

I had no personal experience of that very critical period in one's life called youth. However, I had seen, heard and ruminated over various aspects of this period of life. This time of one's life is the most slippery part that one traverses. If one slips... oh... it is like slipping all the way into an abyss. No friendly hand comes to the rescue to help one get out of this abyss. I was aware of this by observing the world around me.

The elders in the society thought that at such a slippery time in one's life, a companion would prevent the other from slipping and thus the concept of *gr̥hasthāshrama* (*life of a householder*) evolved. But, as said colloquially and also in the Upanishad-s – “blind leading the blind” - this arrangement seemed very strange and comical to me. Two unsteady unstable people, getting married, pulling each other into the abyss of karma; how would it benefit either of them? Maybe, there is a strange satisfactory reassurance in that - “I am not the only one slipping – there is someone else also who falling into the abyss with me”. I never approved of this mutual dragging of two human beings into an ever-perpetuating wheel of Saṃsāra.

Notes:

The life of a householder according to the Veda-s is that of never-ending karma-s. A vaidika has to follow forty-one saṃskāra-s throughout his life. His daily routine starts and ends with rituals of various types. Nityakarma-s, Naimittikakarma-s, Kāmyakarma-s, Parihāarakarma-s... endless is the grind! If not done, the Veda-s warn the gr̥hastha of Pratyavāyapāpa (akaraṇe pratyavāyaḥ), demerit earned out of omission. Shaṅkarāchārya very vehemently and strongly supports the sannyāsāshrama only for this reason - that any amount of karma that has to be followed by a gr̥hastha does not ultimately release him from the cycle of life and death, but binds him

more intimately into it. But gr̥hasthāshrama gives a chance to fulfil artha-kāma in a dhārmic way. It is a life where certain biological and emotional energies are channelized properly in accordance with dharma. It also provides an excellent opportunity to purify one's mind by following karmayoga. Lord Kṛṣṇa vouches for a life of a householder as it gives the person an opportunity to contribute to the world as a karmayogī.

If not the life of a gr̥hastha, there is only the path of knowledge - dedicating oneself exclusively to the knowledge of the Self, to the exclusion of everything else. For this one needs the grace of a Guru. For me, after the Upanayanam, I had earned the rights and duties of doing various karma-s till death. The only way I could escape from this life-long performance of karma-s and its consequent results was taking up sannyāsa. For this, I had to take refuge under a sannyāsī Guru, who was fully immersed in Self-absorption.

Notes:

Muṇḍaka Upanishad talks about a seeker who has realized the futility of the never-ending karma and who has developed extreme dispassion towards it, should go to a Guru for the knowledge of the Self with 'Samit' in his hands. The Guru should be a shrotriya-brahma nishtha (Muṇḍaka Upanishad 1-2-12).

Though I knew what bondage was to a large extent, the knowledge of the Self, which frees one from the cycle of birth and death, had to be gained from a competent Guru who is established in this Truth. Without the refuge under such a Guru, it was not possible to proceed further on this path.

I had walked a long way - leaving behind villages, forests and hills. Without giving a thought to the time spent, the exhaustion that the body experienced, even hunger and thirst - I walked ahead thinking only of my ultimate goal. I did not know when I had

reached the sacred banks of the river Gaṅgā. Her musical waves were as if inviting me to dip myself into her cool waters. I just jumped in saying, “Hara Gaṅge”. I felt the same happiness that a child feels when it jumps into its mother’s lap.

I spent some time playing in those cool waters, waited for the sun set, offered arghya to the Sun. I chanted the Gāyatrī Mantra as a routine, sitting on her banks. At that time, the state of my mind was one of extreme calmness, almost thoughtless. All my physical tiredness and mental exhaustion was nowhere to be felt. None of my past impressions, experiences gathered by my mind and sense organs were present there. My heart was full of that very ethereal fulfillment.

At that time of my solitude and contemplation, I heard a soft yet serious voice from within Myself. “Walk towards the north-east - on this very bank - and You will find the Guru You have been looking for. You will find Him in one of the mountain caves. Your desire is about to be fulfilled.” With this inner voice, I found my calmness had deepened. My mother’s blessings and now Mother Gaṅgā’s blessings were both guiding me. My long-cherished desire was about to be fulfilled.

Both these Mothers had contributed a great deal in my spiritual search. I mentally prostrated to them both and started walking towards the mountains. There was some unseen power which almost seemed like pushing me in that direction.

The Lord is present in every living and non-living being - the Upaniṣhad-s say - that Lord is the smallest of the small and largest of the large (*aṅoraṅīyāna mahato mahīyāna ātmā guhāyām nihitaḥ asya jantoh*), but available for perception in the cave of every Jīva’s heart; how strange that I was looking for - that Lord, in the form of My Guru, in a mountain cave!

If one has to realize that Lord in one's heart, one has to first surrender to the Guru who is also sitting in the cave. For me, the Lord and the Guru were identical. What a coincidence that I was to find my Guru also in a cave! I was exuberant with the thought of meeting that Guru for whom I was searching for years.

Layers of snow were covering the mountain which was standing tall and as if staring at me - inviting me. There were so many old trees along with young ones; it felt as if the older trees were telling the younger ones, the sacred stories of the ascetics who lived on this mountain. I felt a great satisfaction being expressed by all those trees and plants for just being there in that sacred place. Nature was at her most beautiful best. Gaṅgā Mā was looking like a scrawny stream at the peak and as she came down - spread herself to her vast self. I reached that cave and stood wonderstruck and speechless - looking at that golden aura surrounding the cave. This was an experience I could never put into words. It was the experience of a lifetime! There were mixed feelings in me. I felt a kind of anxiety, an excitement and a unique sense of fulfillment. I was just waiting to fall at the feet of my Guru.

At that very moment, I heard a compassionate voice coming from deep within the cave... "Waiting for this sandhyā time, searching for this cave - You have reached here; who are You? Come in... come"

These words were almost prophetic, the voice was deep and kind - echoing from the cave almost sent me into a trance. I almost lost the awareness of my body. I found myself walking into the cave and just dropping at the Feet of that resplendent person! The ecstatic state of my mind was inexplicable. Looking at me in that state with his compassionate eyes He said, "Who are You, Dear Child?"

Notes:

According to the biography of Ādi Shaṅkara, in the Mādhavīya Shaṅkara Digvijaya, Shaṅkara meets His Guru, Govinda Bhagawadpāda on the banks of the river Narmadā. As mentioned earlier, in this work, Swāmījī weaves the story of Shaṅkara to interpret His own experiences and feelings - about Gaṅgā Mā and the natural beauty of the mountains- when writing this text at R̥shikesh, on the banks of the river Gaṅgā.

“Who are You, Child?” the words reverberated in My ears.

Then a miracle happened. Without My volition, words just poured out of Me, “I am not inert, nor am I the effect of the five elements, I am not the “I” - I am the very infinite, I am the very consciousness, I am the very auspicious Shiva.” Listening to my words, my Guru smiled and patted my back.

Notes:

The Ātma-shaṭkam...that which we commonly hear, “Mano buddhyahāṅkāra chittānināham, na cha shrotra jihve na cha ghrāṇa netre”, was actually a composition on the nature of the Self. This well-known set of verses was composed by Ādi Shaṅkara as an answer to the question of His Guru, “who are You?” This is considered to be Nididhyāsana shloka for contemplation or vedāntic meditation by vedāntin-s. In these verses Shaṅkarāchārya brings alive the upanishadic explanation of the Self - “not this.....not this” (neti, neti) and ultimately expresses the Self to be the ultimate, infinite awaring consciousness. A similar situation arises when Ādi Shaṅkara asks a dull child brought to Him by his parents. “Who are you, where do you come from, whose child are you?” and the famous Hastāmalakīyam was composed by Shaṅkara’s shishya Hastāmalaka. What a striking similarity between the Guru and Shishya!

“I know, Dear Child, what that power is which has brought out your innermost feelings in the form of these words. I was also waiting for your arrival. Good, you are here. Today, take care of Your body, see Me tomorrow at sunrise”.

I was by then back to my normal mental and emotional state. I was calm after meeting my Guru. My tears which flowed - whether out of exhaustion or out of sheer relief of meeting my Guru - were offered at my Guru’s feet. I entered a small cave, very next to my Guru’s.

I started contemplating on the real meaning of my Guru’s words. This was because I was not Myself, when I first met Him. I was only hearing His words, merely as a witness. At that time, I was not the body-mind “I”, but absorbed His words directly. I experienced a state of dissociation between My body-mind and My consciousness. That is the reason, I was not able to interpret and understand Guru’s words properly. I was trying to remember those loving words again and again, literally like a cow chewing the cud.

Words spoken by great people who have realized their true selves are not like the words spoken by ordinary people. Though the words may appear simple, they are full of implied meaning which needs to be understood properly.

When one understands - that one undivided consciousness - which is the very warp and woof of the whole creation and also understanding the nature of creation in the form of - creation, sustenance and resolution - will He not be a knower of All? In spite of knowing this secret, keeping in touch with the body-mind complex- as a mere instrument of transaction- and using His thoughts to express whatever it is at that moment, He must be saying something which implies a very deep meaning. This real meaning of such a Self-abiding person’s words can also be interpreted only by an equally sensitive and advanced intellect. Any

common man, without such a prepared intellect, will never be able to understand the real meaning of such peoples' words. This is the reason I contemplated deeply on every word of what my Guru had spoken then.

Notes:

It is said, that a Brahma-nishtha (a person totally absorbed in his Self) is still able to balance His understanding and also the nature of Prakṛti (aparā Prakṛti as explained by Lord Kṛṣṇa in chapter 7 of Bhagawadgītā). He uses the body-mind complex as an instrument to conduct the transactions that arise in front of Him, being fully aware that, "I am not the doer... It is the sense organs which interact with the sense objects and the transaction goes on." (ref: Bhagawadgītā chapter 5-8, 9). The words and actions of such a person may look strange and different to people of ordinary intellects. It is only another prepared intellect which can understand the implied meaning of the words of such people (jñānī-s).

CHAPTER 8

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“ हांव-आमि ”

- शिबः -

निसर्ग निमित्त प्रती वस्तुंनु नो वस्तु उत्पन्न जांवच्या क्षणाच्या प्रथम क्षणानु अथवा नासिल क्षणांच्यांनु - आस्स जाळो - हो क्षण प्राप्त जांवच्या भेदे एकु काळुचि आशे आस्ता कि, त्या काळाक शब्दरूप दिवच्याक कोणान्नितीदे आनि आचि साध्य जायनि. उदाहरण र्थ एकु घडुं मुहुं म्होणका जाल्यारि, तो उत्पन्न जांवचो फुटेचो क्षण आनि घडुं ना मुहुं म्होणच्या नंतर चो क्षण, अथवा पूर्ण जागतरे न्हें, स्वभावच्याई प्राप्त जायनि तशीचि स्वभावस्थेनुद्यांनु मुखारि वचुगलेली जाल्यारि पूर्ण सुकुपिदि न्हें हो काळु ह्या असल्या क्षणाक महाकल्याती संचोई शब्दु राकुनु दवनि. ह्या कारणवशात् प्रतीएकल्यांनीं त्या पैल्या अवस्थेच्यांनु दुसरो अवस्थेनु वच्या काळाक संधि संधि आशे, कौबच्याक एकु शब्द प्रयोगु कोनु दवलेली आस्स. कि तले वस्तुनिष्ठ काळ आस्सति कि तितल्या संध्यो त्याभाशे येसाते.

माझा हो विचार येवच्याक कारण इतलेंचि शिक्लें, कि हांवें शुक्रगल्या सामान्च्यांनु पाविलो वेळु दिवसुई न्हें शिक्लो, शत्रोचि न्हें शिक्ले. हो काळुई संधिकाळुचि होणोनु घेतालो. जाल्यारि सर्वांक ज्ञात आशिल्ल्या ह्या काळाक ' जाळु घेवु ' मुहुं तांणीं म्होणका जाल्यारि हांव कायीं त्या काळारी पांका ह्या नियमानें वचुगलेलीं न्हें शिक्लें.

आंतरिक प्रेरणेनें त्या काळारि हांवें थंई पाळनां अनायासानें ती संधीकानु प्राप्त जाळिली. जाळु घेवु ह्या तांजल्या शब्दंनु निरर्थक वाकशाक उपयोगानु काशे आयली हाजो विचार कर्तनां माझा कौबु आयलें कि हे शब्द निरर्थक न्हें. मगल्या ध्येया प्रमाणें, तलाच्या चिंतनेनें मगली ' हांव ' जी आस्स ती ' हांव ' ह्या अवस्थेच्यांनु विंगड एक अवस्थेनु वच्याक भाय सरना. वचुनु पाव्लि. तन्मध्ये स्थितीनु तप जावु परिश्रमठ रूपानें ह्या शुक्रगल्या दिव्य स्पर्शाच्या तदेक इच्छेभांती इतल्यारि थोई घेवु पावला. ह्या अनर्थक हांवई पळैतली अनुभव कर्तालो. आनि मुदुवाचें तांनिं संध्यासमयु जाळु घेवु हे शब्द उच्चारलेले आस्कारि.

न्हें नवें... मगल्या शत्रोसंतर्गत ज्ञानकर्माद्रियांक वगले दवेलु, त्या इंद्रियांनीं शुद्ध जातल्या मनाकई ह अहं तलांतु कीज कौच्या प्रयत्नांनु आशिल्ल्या

माझा तो एक संघीकरूचि झिलो. इतर ५ मनुष्यांमधींचे देहगत ज्ञान देवोर्तुई
समुक्तिक जाणु हांवे मज्जांतु मीन जांबचे आणि तत्व समर्थनाच्या अवस्थेंतु
पाठलं देवोर्तुई म्हळ्यारि - अथवा ह्या अवस्थैक जडात्मक नाह्य शब्दरूप दिंबचे
आसळ्यारि - प्रथम आक्षमांयाळु अर्थात् ब्रह्मचर्याश्रमांतुयाळु मध्यमत ग्रहस्थ-
वानप्रस्थ आक्षमांकु वगळे देवोर्तुई आंतेम आक्षमाचि इच्छा - जिगमिषा देवोर्तुई
चेळु हांगायाई पाळिले हे कोळ्युचि जंबे ताळी 'संख्यासमयु जाळु चोळु'
मुणुं म्हळ्ळें ?

ह्या वाक्यांनी हांवे प्रस्त लोपु वीतिले. निरर्थक अथवा अनुपयोगी मानस असले
सिद्धीक पाळिले समुक्तिक केळ्यारि उपयोगाक हाळ्ळात म्हळ्ळेल्लम मानसांचे सत्यन
माझा कोळु आयलीने.

प्रकृते नियमां प्रभावे सर्वांगली इंद्रियं, मन किंबहुना इच्छा देहाच्या आत्र-आत्र
वत्तात. देहाभित्तारि वचूगळ्यारि जीवन व्यर्थ ह्या अस्मादिक अनुभववाच्या
एकुड भितीभिती आसुक्तफावडास. जाळ्यारिदे व्यवहारांतु कावेदिक, विद्विष्ट
अमौल्य पदार्थ घराच्या भित्तडवेल्या काळका कुडांतु पेट्यंतु भित्तारि घाळुनु
देवतांमि आळी अल्पलोककं ते पदार्थ भेदत्रयेति कुणु विंगड-विंगड बाह्य उपाय
प्रचारांतु हाळ्ळिले आस्तात, तयडी म्युन त्रारीवांतर्गत सुक्ष्मदोषे सुक्ष्म सुनिरांतर्गत
कारणत्रारेर- ह्या शरीरांतु याळुई आनि भित्तारि अवर्तनीय एक सुखा अवस्था
जन्मजात प्रतीलुकळ्यांक आस्ताचि. जाळ्यारि इल्लोचि, चेडवांक फाईसांगुनु
वेळेनवारि ह्या परमात्माने इंद्रियं-प्रन तज्जन्य अन्य सुखावास आत्र देवलीने
आस्तात. मन-इंद्रियं ह्या बाह्य पदार्थांक स्पदा कर्ताति. अनुभन कर्ताति
आणि जांबचे सुख ह्या पदार्थांतुचि आसस आदेश लेकाति. ह्या वेळारि
अनुभव जन्म सुख आपवागळ्या आंतयांतुचि आस्ता अथवा सुख आपवांतु
चि सुख आदेशिल्या ह्या सुखाक आपवाचि व्यक्त स्वरूपांतु आपवांतुची
उपल कर्ता म्हळ्ळें ज्ञान-सुक्ष्मज्ञान ह्या बाह्य पदार्थांमिती आम्हा केळुनु
येता.

आनु- आम्हागळ्या रक्तांतु आसले संस्कार तांच म्हळ्ळोचि माझा

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अंतर्मुख करताने. आपणाइतल्याक अंतर्मुख जांवचो अश्यासु माक्का सांगु
आसतना धोवु लाग्गो. विदीष्ट मर्यादित नियमांतु वत जावु उरलेले सगळे
वेळु हांव चिंतनांतु मननांतु अंतर्मांतु वळ्या प्रयत्नांतु घालतालो. आबि ह्या
अवस्थेंतुंचि माक्का अलौकिक सुखाचि परिश्रमा केल्लो.

मनुष्याक जीद ही एक सुरवाचि अवस्था. चाबोबाजूने आशिल्ले दृक्पदार्थ
आपणाइतल्याक लवाक वतात... बाह्य शब्दस्पर्श अनुभवाक येतात... मन
पैले संस्कार वलात प्रमल कर्त, आनि नंतर... आपणांतुल्याचि एक प्रयोग-
पुरीतता माडे तु वचुनु लीज जाता. आनि मनुष्याक निद्रानरण येता. तांतु त्या
आवरणाजीतीं 'हांव' म्हळ्ळी वृत्ती विस्मृतावस्थेंतु-शी- ~~वृत्ती~~ तदाकार जाता.
आनि मनुष्याने जाग्रत जाळिले नंतर ताका कौंकु येता 'सुखमहामखासा'
हांवे सुरवाते जीद काळी... म्हणु. जाळ्यारि हो अनुभु अहंनृत्तिक प्र'हांव'
जाग्रत जायनापडे भेदता अर्थात अनुमानेन हांव सुरवाते आशिल्ले, हांवें
सुरवाते निद्रा काळिले म्हळ्ळें ज्ञान त्या मनुष्याने उटायतचि सिद्ध केळ्ळें
आस्ता.

सुरवात्या अवस्थेंतुंचि जारि त्या शब्द-वस-रूप-गंध-स्पर्श गुणांन वंचित
जावु 'हांव' जाग्रत जावुई आसल्यारि त्या सुरवाचि गोंडसाण केणाक
कौंकु जायद? अनुस्यूत जावु त्या सुरवाचो अनुभु 'हांव' म्हळ्ळ्याने
जाग्रत अवस्थेंतु- आवरणा जाल्लेचि वेळु आसल्यारि ताका निद्राधीन
सुरवापेदां हे सुख महत्व पूर्ण आस्ता. होवई अनुभु मगल्या थोड्या साधना-
जीतीं हांवें एदोवु थोडें हस्तगत केळ्ळें.

आनि अजन्म सुख ह्या वाटेने वचुगल्याजीचि माक्का परिपूर्णा प्राप्त केनु
वेवंच्याक साध्य आसस म्हळ्ळें ई हांवें श्रेधापूर्वक सोदुनु काळ्ळें.
हें... ह्या अर्थाजीचि मगल्या गुरुदेवांनी ह्या गुरुदेवानें वाट सोदुनु आयल्लो
पूं केणु म्हणु विचारलें. ह्या तांगल्या गुरा म्हळ्ळ्या शब्दाक हांन
आंतरिक गुरा होचि अर्था इज्जारी दनलें. ~~पूं केणु~~ 'पूं केणु' म्हणु
प्रथु केनु 'भित्तारि यो.' ह्या वाक्यांचोई माक्का बोधु ह्याचि तांगल्या

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वाक्यांनीं उपदेशात्मक जावु प्राप्त जाल्लेले.

प्राप्त शनिवाच्या घटकांनीं उत्पन्न जाल्लेल्या अहंतूचीक समस समजुनु घेवुनु,
 व्याप्य अहं तत्वाच्या शोधने रवानार भित्तरि यो.... भित्तरि यो.... भित्तरि यो....
 ह्या वाक्यांतुकी एके शक्ति, आदेशात्मक एके स्फूर्ति मज्यांतु कितलकी परिणम
 केनु वचूगाले. हांब मगल्याची तंज्ञांतु भित्तरि भित्तरि वत्त आशिल्ले.....

अप्रतीम नीलप्रवाद रंगाचे नभोमंडळ.... त्या नीलनत्रांतु आकार घेत
 आशिल्ले आळी स्पष्टीमुखांतु व्हांवु पावईतलूतले जळबिंदु.... तीं मोडे मगल्या
 आंगारि थालु हंगर-प्रवाद जावु निस्सर्तः निस्सर्तः माझा वेगोचन दित्तलीं..
 तांतुल्या जळबिंदुनीं हांब भित्तरि थालु-माझ थालु शुद्ध जायत आशिल्ले,
 कोमल काय जायत आशिल्ले.... अनेक मंजुव जिनाद... घंटा रव... त्या जिनादां-
 सांगाती अविरत येवंचे दिव्य सुगंध.... हें.. हांब वेरि वयारि वत्त आशिल्ले
 एकु आंगारु... प्रचंड किरवांच्या प्रथ्य वस्तुलांयावु ते नीलनत्र माझा यंडईत
 चि वयारि आपुनु व्हरत आस्सति.... न्हे वयारि न्हे... हे तगु... आं... तगु
 न्हे.... उलवे दाने माझे मुखारि न्हे... न्हे वयारि वयारि.... प्रकाशप्रथम जावु
 आशिल्ल्या त्या अर्ध्यावु निस्सर्तः आस्स हांब.. न्हे निस्सर्तः आस्सवारि
 तगु वचका हांबे... जाल्यारि आं... ती नभोमंडळ मगल्या देहाच्या तगु वचडत
 आशिल्ले दित्त आस्स माझा... एके सुखाची अनुभूति.... हांब हांब न्हे नील-
 नत्रु.... नीलनत्रु न्हे प्रकाशांतर्गत अणु... अणु सांगु आस्ता... हें हांबई सांगु...
 आं... प्रतीएकु अणु हांब, त्या अर्ध्यावु मगले अस्तित्व प्रचंड वस्तुलाकारारि
 प्रकाशप्रथम जायत आस्स. हें पूरा प्रकाशु हांबाचि... हांब म्हडेनी
 श्रवना हांगा प्रती अर्ध्यावु प्रतिध्वनिन जायत आस्स... नीलनत्रु हांबाचि
 जावु विस्तारु पावत आस्स... ती सांगली गति, हे सांगले रूप ते जळबिंदु
 हे मगले अणु.... प्रकाशांतर्गत अर्ध्यावु त्या जळगत अर्ध्यावु आळी मज्यांतु
 भेदु ना वया.... ना नाचि... ते ननुल ते नभ ते तुषार ते ऐक्य ते मगले स्फूर्ति
 हांब रंवाचि नां?... हांब रंवाचि आस्स?... हांब भित्तरि... न्हे माझ.. न्हे
 सर्व कडे... न्हे देहांतु.....

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आणि सर्वेचि ह्या अवस्थेयावु पत देहानिमानु माझा जाग्रत जाकिली आनि
पुनहा देहांतु-तस्तुस्थितीतु ह्यं येवु पाविलें हांव.

कितलें एक सुख! आजिवरेक असल्या ह्या सुवांतु हांव ऐक्य जायनिशिल्लें.
रोमांचनाजें रोम उब्रलले तशी आस्सति. नज स्पर्शाचे इमान आंगारि थावु
अजुनि माय लायनि. त्या अहंतुने प्रती स्फुल्लिं अजुनिई मज सुतु घुवंत
आस्सति. रवंचो अकरीनीय अजुअनु हो देवा... त्या अनुअवांतुचि आद्ये-
शिर् मऽ हांवें... पुनः देहांतु अहंतुत्ति करुआक वा आयलि? ह्या देहांतुन्वा
अहंतुत्ति पैदां ती प्राप्त जाकिली अहंतुत्ति निज्जावु आबिस्सरीय! पुनः
त्या वृत्तिंतु मन इत्याक वीर्नये? त्हे साध्य आस्स.

जाल्यारि ह्याचि वेळारि गुरुदेवांगलें आन्लेक वाक्य यईजें माझा उगडासान
आयलेंलें: 'आजि प्रथम देहकार्याक महल दी' तंगल्या उपदेशाक हांवें
चुक्क्यास्तना पालन कोक.

(क) मपः)

In this creation, when anything manifests, the moment, just before its manifestation and the last moment of its non-existence - cannot be explained by anybody. We can take the example of an earthen pot. That moment, which was the last moment of its non-existence, or the first moment of its disappearance - cannot be expressed. Similarly, the transitional moment between the waking and dreaming state and that between the dreaming and deep-sleep state is not explained by any word. The best word used for such moments of transition is Sandhi (moment of transition between two states). That means, as many time frames are there, so many sandhi-s must be there.

Notes:

This concept has already been explained earlier as the tārīkika-s' concept. Every moment turns into the next with a transition - just like day turns to afternoon, afternoon to evening, seasons change, and everything in this creation changes. The moments between the two phases of transition are so minute, that they cannot be measured and cannot be named. Every manifest moment is - born...is... gone. Thus, there must be millions of sandhi-s or transitional moments in all aspects of manifest universe.

That time, when I met my Guru was also such a transition time. It was neither day nor night. I had not planned to reach there at that particular time. This time between day and night is commonly known by people as a Sandhi. But I was sure that this was not what my Guru meant. It just happened to be Sandhi-kāla, when I reached there. Then why did He say, "Knowing this sandhi time..."?

According to the goal set by me, the "I" that was known to me was about to attain a different state of being - the true meaning of "I". I had still not reached that understanding, as I was still searching for this meaning and had managed to come so far only for that final

understanding. This was the transition state - of the known “I” to realize its true nature. I was also aware of this state of transition and this was definitely a period of Sandhi.

Notes:

The Jīvātmā “I” by a process of cognition understands that the true meaning of this “I” is actually the Paramātmā “I”- the eternal, ever-fresh, clear, absolutely pure, ever-free and never-ever bound. This cognition takes place by the Mahā-vākya Vichāra explained in detail in every Upanishad. The Guru using the Upanishad-s as a pramāṇa (instrument of knowledge) deals with the Mahā-vākya-s which talk about the one-ness of the individual self with the universal Self (ātma-brahma aikya jñāna). This process is purely cognitive. This cognition can occur only in a fully-prepared intellect, which has gone through the process of shravaṇa-manana-nididhyāsana as described by the Upanishad-s. The Mahā-vākya-s “Tat Twam Asi”, “Aham Brahmasmi” etc talk about such an understanding of the true nature of one self.

Yes, definitely it was a period of transition for me. Keeping my sense organs of perception and actions (*jñānendriya-s and karmendriya-s*) under control, focusing my mind on the Self, I was trying hard to reach my goal of Self-realization. For such a situation, this time was that of a transition - I was almost there. In brief, I had kept the two intermediate āshrama-s (*grhastha and vānaprastha*) aside and was making an attempt to directly enter the fourth āshram straight from the first (*direct transition from brahmacharyāshrama to sannyāsāshrama*). This was one great leap, a significant transition in the life of a seeker. My Guru was talking about ‘this Sandhi-kāla’ and not what one routinely thinks of. A Jñānī never says anything out of context, even if it may superficially appear so.

Notes:

The varṇa-āshrama dharma is a smooth transition of a human mind from the brahmacharya āshrama through gr̥hashta and vānaprasthāshrama-s to the final sannyāsāshrama. This system gives a person, a plan - to work out one's natural tendencies and saṁskāra-s. As a householder, he is able to dhārmically fulfill his natural desires, be a karmayogī and contribute to the world in the form of pañcha-mahā yajña-s. Here, is an opportunity to do all the karma-s enjoined by the Veda-s. A gr̥hashta has the right to do certain rituals for his or his family's personal gain. Vānaprastha is a gradual withdrawal from active life of a householder which is spent mostly away from home with total involvement in upāsana (meditation). This life prepares the person for the final āshrama - of total detachment from the world and immerses himself totally in Ātma-vichāra (contemplation on the Self). The scriptures also provide for an opportunity to directly transit from Brahmacharyāshrama to Sannyāsāshrama - to a person who is prepared for a life of renunciation. This is what Lord Kṛṣṇa talks about two lifestyles (Dwividha Nishthā) in Bhagwadgītā chapter 3-3.

Nature has meant the sense organs to be looking outwards. The common understanding of any person is that, if the mind and sense organs turn inwards, it is a waste of one's life. This fear and the natural tendencies of the mind and senses - make a person constantly concentrate on the world of objects. Just as the most precious objects in the house are hidden in the darkest corners of the house in an unassuming box, similarly the most precious Ātman is covered by three layers of the manifest body—the gross, subtle and the causal. All the contentment and happiness lies in this innermost Self which is the very abode of happiness. However, just like a child is distracted by toys, the Lord seems to have kept this secret Self out of reach and directed all the sense organs outwards. This confuses the individual - that all the happiness and

contentment is in the world of objects. In fact, “I” the Ātman is the very source of peace and happiness. This knowledge remains elusive till a compassionate Guru is able to make one understand the Truth.

Notes:

In Kathopanishad, verse 2-1-1 says that Īshwara, as though, has tortured a human being - by directing the sense organs outwards. Therefore, the individual always looks outward and never at his own Self, which is the very source of happiness and immortality. A rare discriminating individual turns his vision inwards in search of that immortal “I”. A seeker of Truth needs to turn his mind inwards totally - from the outside world - and only then can he really see the Truth of himself.

It was the saṃskāra-s of my parents which also made me look antarmukha (inwards) for that contentment and happiness. It was natural for me to contemplate on the Self, looking inwards from my childhood. After completing my daily routine worship and rituals, I would spend the rest of the time in trying to go deeper into Myself. This was the only time I experienced that limitless happiness.

For a living being sleep is a natural state of uninhibited happiness. The entire world outside disappears by itself. Experience, of the outside world, stops in this state. The Jīva wanders around for some time and that too folds up into one of the one hundred-one nāḍī-s (*thin lymphatics like structures*). At that time, the individual experiences deep-sleep. In deep-sleep state, the individual “I” disappears totally; there is total ignorance of everything. It is only after waking up that one says “I slept well, it was a happy time and I did not know anything”.

Notes:

Māṇḍukya Upanishad talks about the details of the three states of mind (*avasthā-s*). In *Jāgrat* (waking) *avasthā*, the mind is functional fully and uses the gross-body to transact in the world. The *sthūla-sharīra-abhimānī Jīva*, here, is given a special name “*Vishwa*”. In the next state of dream or *swapna avasthā*, the physical body is totally out of function, the *sūkshma sharīra* alone is active. The mind uses the stored impressions in its recesses and projects a world of dreams. The *sūkshma-sharīra-abhimānī Jīva* in *swapna avasthā* is called by the name “*Taijasa*”. In deep-sleep, the mind, with all its organs of perception and action are fully withdrawn, only the *prāṇa* (breathing activity) continues keeping the *Jīva* alive. The *Jīva-s* are totally identified with the *kāraṇa sharīra* (causal body) and given the name “*Prājña*”. These three states of the mind are mutually exclusive, that is they can never occur together at one time. Deep-sleep state is a very crude likeness to the state of *moksha*.

There is no mind to experience the state of total contentment during sleep. It is only on waking that I can say that “I was so happy asleep”! Is this not the reason why everyone waits to go to sleep? If a person is able to experience that very state of contentment in a fully-awake state - without any sort of veiling - how would it be? It is the very nature of Myself, then experienced by the very same mind. This was an experience I had gathered with a little of the *sādhana* that I had done. I had total trust that this indescribable happiness and contentment is possible to experience and that too in this cave of my very heart. This was shown to me by my Guru positively, when sitting in his cave, he had asked me, “Who are you?” and simultaneously he had said, “come in”, which meant come deep into Yourself to know that You are that very abode of infinite happiness and bliss.

Notes:

In the above few paragraphs, Swāmījī is explaining the deeper meaning of every sentence that Guru Govinda Bhagawadpāda had said to Him on their first meeting. It was the very subtle and mature intellect of Shāṅkara which was able to analyze the implied meaning (lakshyārtha) of each and every word uttered. This is a unique way in which Swāmījī has explained many deep vedāntic concepts, using situations and dialogue between the Guru and Shishya.

This available physical body with its mind and intellect has its own “I” thought. It is this very “I” thought that has to do the enquiry on the Self. It is as if the very Ātman is inviting this “I” thought to come in towards it. This is what I felt when my Guru said, “come in--come in”. These words of the Guru were like a commandment, telling me to direct my “I” thought to the Self. I was finding myself going deeper and deeper into emptiness, almost into the oblivion. I was surrounded by an expanse of dark blue sky, felt my skin feeling soft drops of water in that vast expanse. The clouds were passing across me with their feathery touch. Those drops of water hidden in the clouds were cleansing me from inside-out thoroughly. I found myself becoming subtler and lighter as if I was flying. The inertia of my body was just not there at that time. I heard hundreds of beautiful soft sounds, tinkling of bells. With those words, a divine fragrance was picked up by my nostrils. Oh yes! I was going higher and higher, feeling lighter and lighter. I found myself passing across a great ball of bright rays, but never felt the heat! The vast blue sky was carrying me higher with a coolness that was so soothing! “Oh, now I am going upwards....noI am slipping now... now I am steering to the right or...is it left? I am slipping down now...if so I should be falling down.... but no, I can see Myself rising above the blue sky!” An extreme happiness, a bliss which I had never ever experienced before was enveloping Me.

“I am that blue sky with all its vastness. I am that small atom with all its limitation. I am that very large, bright round form. There is no difference between that atom “I” and that large ball of brightness “I”. Yes, I am that very light. The “I-ness” of Me is echoing, manifesting in each and every atom of existence. I am expanding in the form of that blue sky - I am that speed in the wind, I am that light that is lighting up the whole universe. There is absolutely no difference between Me and the whole universe. I am the whole and the whole is Me. I am inside, I am outside, I am everywhere, where am I not?”

Notes:

This is a beautiful narration of what is explained in the scriptures as “Sarvātma-bhāva”. When the limited mind with its limited “I” thought goes through an expansion, where one sees oneself in everything big and small - one is the very consciousness in every sentient being. One is the very light of all luminous objects; one is the very movement in the wind. This state of expansion where one sees oneself as everything in this universe is explained in the scriptures in Shatarudrīya, Lalitā Sahasranāma, Viṣṇu Sahasranāma and many such works. The same is explained by Lord Kṛṣṇa in the Bhagawadgītā in the entire chapter 10, chapter 11 and a few verses of chapter 15 verses 12, 13,14 and 15. In Sarvātma-bhāva, one sees oneself as the very content and consciousness of the whole manifest universe. These experiences can be sometimes felt for short periods of time during deep meditation, by a yogī in certain states of Samādhi. But for a Jñānī, this is the truth which He lives every moment.

Then gradually I found Myself getting out of this experience and became aware of my body. I was now aware of myself as this body-mind complex. What an experience it was! So far, I had never felt something like that. Details of the experience were thrilling me

again and again. The sparks of that state were still going around me.

“What was this experience? How did I go through it? Why did I come back to my present state? Why couldn’t I remain in that state for some more time? How limited I am in this body! That “I” which was experienced was so unique compared to this body-mind associated “I”. Will I ever experience it again? Yes, it is possible!”

As such thoughts were occupying my mind, I was woken up by my Guru’s words ... “Today take care of Your bodily needs and see me tomorrow at sunrise.”

CHAPTER 9

SEPTEMBER 1977

“ हांव - आम्ही ”

... आर्हव :-

मनाच्या भित्तेवेल्या कार्याक देहकार्य म्हणतात. मनांने इंद्रियांक संलग्न जावुन
बाह्य प्रबन्धाक ज्ञात करुन घेवंच्या क्रमिक देहकार्य म्हणतात. आतां ह्या कार्या
दिकानें आतां लक्ष देवुन फाई सूर्यादिया वेळारि हांवें गुरुदेवांगले दर्शन
घेवुंका.

सूर्यादियु... ज्ञानोदयु... ह्या प्रसंगांनु गुरुदेवांगले पवित्र दर्शन... प्रज्वल्लो
पुष्य केळ्लेले आतां कोणु वा आस्सद ह्या जगांतु? आम्हांगले आशिवुं, गंगा-
मातेगले पवित्र आदेशु पुज्य गुरुचरणांचो पवित्र स्पर्श, तीर्थांया प्रीतीनामनांचे
श्रवण.. आतां ही अवर्णनीय अनुभवु.... म्हें.. आतां देहकार्याक मुक्तताक
पाविल्लें मजालें. आतां विंगडसूत्रु देहकार्याक मजल्या मुखार न्हाय ना शिल्लें.
जगतादृष्टिनें सूर्यादियाक राकचें तिसलेंचि कर्तव्य - कार्य बाकी ठरलेले...

आतां पदांगल्या मधुर कळरानें, प्रज्ञांत पवनाच्या निनादानें
गंगाभातेगल्या प्रवाहाच्या मंजुळ ध्वनीनें गुहेंयावु येवंच्या आंकाराच्या
नादाक स्वक धरिल्लो.

आंकार नादु ह्या पदांगल्या, गंगाभातेगल्या आतां पवनाच्या संघ नादांक
आपणांतुचि लीन करुन घेवंच्याक श्राय सरलेले.

अकारोत्पत्तीचो मधुर नादु पदांगल्या नादांयावु मिश्र जावु उकाराच्या घोर-
नादाक सांगातु घेवुन गंगाभातेगल्या ह्या औघयुक्त मंजुळ नादांतु भेटुन पुनः
पवनाच्या संघ नादाक कावु घेवुन अकारात्मक अर्धमात्रेच्या स्वरान्तु विदुंतु
एकामता प्राप्त कर्तलेतसले जाल्लेले.

नादब्रह्मानें स्फुरण पाविल्लो सृष्टि हकु हकु जाग्रत जायत आशिल्लो. अंधकाराचे
साम्राज्य ह्यूर पावलांजी परतत आशिल्लें. फुळापाकळ्यांजी हास्सुक सुरु
केळ्लेले... दुसया कळ्यांक हासोवंच्याक सुरु केळ्लेले... इ रक्तद्रुकु प्रभाभित्तें
शेगेली घाकनु सूर्यदेवाजल्मा आगमनाचि तय्यारि पूर्वदिशेनें प्रारंभु केळ्लो.

वातावरणांतु प्रसन्नता आपणायिल्ल्याक उद्वेग जाल्लो.

आतां हांवें स्नान-अर्घ्य-संधोपासनेखातीर गंगाभातेगल्या साग्नेच्यांतु
नच्यो विचार, कोणु मजल्या गुहेंयाच्यो फायु दरेलेले. पृथिवमातेक,

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गुरुदेवांक प्रथम नमनं कर्तुं, प्रसन्न मनानं स्मरणं कर्तुं.
 देव निर्मितं ह्य जगत्तु कर्त्तुं प्राप्ता जायते. देवानं दिक्ष्वेत्त्या बुद्धीन्मीतीं
 त्या देवाकर्त्तुं प्राप्ता कर्त्तुं धेव्येद. जान्वापरि पवित्र विचारांनीं सुसंस्कृत जाळ्हेले
 आवसु, आनि त्या आवसु पेक्षां - आपणागळ्या शिष्याक पवित्र विचारांनीं
 सुसंस्कृत कर्त्तुं तसले गुरुदेव प्राप्ता जांवचे मानवांक अतिदुर्लभ म्होवायेद.
 मनुष्य देह घेनापडे श्रद्धायुक्त मनाक बाह्यपथारि थालु अंतर्मुख कोकी
 जान्वापरि सुविज्ञात गुरुंगली कृपा जांवकाजडाचि. गुरुंगीं प्राप्ता जाळ्हेलतरी
 ही कृपा प्राप्ता जायतेचि आश्रित सांगुंक जायना. 'यततामपि सिद्धेनां
 कश्चिन्मां वेत्ति तततः' म्हणुल म्हणुके शिष्यानें प्रथम गुरुंक तत्वतः जाणु
 घेतल्यारीचि त्या गुरुकृपेक तो शिष्यु पात्र जाता विनहा गुरु गुरु म्हणु
 आडवावाच्या पात्रांनु शिष्यानें शिष्यत्व दवोनु घेतल्यापरि गुरु गुरुत्वा
 कृपांनींचि वरता आनि शिष्यु शिष्याचांनुचि ! दोगांकई परस्पर आंतर्मुखी
 संबध साध्द जायनाति. आनि अस्व्या समयापरि गुरुकृपा गुरुंलागींचि
 वरता.

हं गौतु कर्त्तुं घेतिल्या हांवे गुरुंक शरण वचचें आनि तांनुलागींचि
 तांगेल्यातत्वाक जाणु घेचें वाई निर्धारु केलेको. ही एक साजे वाट !
 गुरुपत्वाचें, गुरुंलागीं थालुचि ज्ञान कर्त्तुं घेवंच्याक तांजेलोचि चरणांचो
 आश्रय घेवंचो. ही मगळ्या साधनेंतुकी प्रथम साधना - सुकृम साधना हांवे
 सोडुनु काडले.

'देहबुद्ध्या तु दोसोऽहं' ही एकुकीचि धूड निष्ठा हांवे दवोनु घेतिली. ह्या
 निष्केळीती 'जीवबुद्ध्या त्वदंशकः' 'आत्मबुद्ध्या तमेवाहं' ह्यो दोनि अवस्था
 गुरुंगळ्या कृपेन्मीतीं माळु साध्द जांवच्यो आश्रित्यो. तें हांवे विश्वासानें
 तांचेरीचि सोडिलें.

प्राप्ता प्रातर्निधीनें बुध्द जाळ्हेलो हांवे मंग गंगाभातेगळ्या स्नानानें
 पवित्रई जाळ्हेलो. अस्मलेपनानें पूजित जाळ्हेलो हांवे सूर्योर्ध्व घेणु
 तागळ्या अनुसंधानानें निर्मलान्तःकरवा जाळ्हेलो. मन गुरुचरवांक

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त्रिमिबिंबित कर्तले. गुरुंक पीढीं वच्याक भेटूंक अं वसर कर्तले. |

'सद्गुरुनेतव महात्मं मनीषाचा मगोच^{रु}' म्हणत राचि हाने गुरुं गल्या गूहेतुं प्रवेशु केल्लेले.

पद्मासनासि ० ध्यान स्थ जाळ्हेले गौर कांतीचे त्रिरीर आत्मसुखाच्या आनंदाने निरुधनीय जावु दिस्ताले. सूर्यशलागकी किरणें, गुरुसाजांगल्या त्या तपःतेजाक लाज्जुनु गुहेभित्तारि येवच्याक अनुमान कर्तलीं.

हांवे दृष्टवत् नमस्कार घालनु, येतनां संगती हाळेकीं सुवासीत वन्यपुष्यं गुरुचरणांतु समर्पित केळ्हेलीं. अर्धनिर्मिकित दृष्टिने पदैत राचि मंदस्मितारि सांनिं अश्रय दीवुनु कुशल विचारुं सांगीके

"बादा, ह्या जगतांतु मनुष्यत्व मेळचे तशीचि सत्संगु मेळचे आनि अपषाक समजुनु घेवनु ह्या प्रपंचाथावु निर्लिप्त रावुनु त्या स्वरूपांतु पैक पांवच्याक इच्छा आसाचि आनि दुर्लभ मां. कोरि कोरि जन्मांतु मनुष्यत्व प्राप्त जाळ्हेतरी मुमुक्षुत्व आसस कोनु चिंतच्याक पूर्व संस्कार, म्हळग आंगले पुष्य आलो. देवतांगळे अनुग्रहु आदेशिकशिवाय जायना. तुगले विचार तुगल्या भावनां पुर्वे विस्तृत करनि जालतरी तुगले आगमन, तुगले अन्तःकरण, तुगली ओषस युक्त दृष्टि आम्का सर्वई संगता. तदिश पीढींच्याक गेल्यारि ह्या प्रपंचांतु सर्वजाव निर्मितमात्र. आम्मी तूं लोक ह्या सनीक पूर्वनिर्गमित कर्मां केळ्हेल शिवाय उपाय नाति. लोकसंग्रहा न्वातिर हांगा गुरुशिष्यत्व संबंदु, ताका अनुकप जावु आदेशिलो सन्यासु आनि सन्यासाक विहित जावु आदेशिलीं कर्तयं आचरवेंतु हाडका पडताति. सन्यासत्व हें केवल काषायांबर-दृष्टग्रहणाचेरि अवलंबुनु ना. अन्य आश्रमांच्याक ह्या आश्रमाचो व्यक्ती पीढींनुचि ध्येयाचो उठासु ^{जावुना,} तालीं ह्या आश्रमावडुल आस्था दवैनु आपणागल्या तृतीय आश्रमांचावु ह्या चतुर्थ आश्रमांतु पदार्पण कोनु उर्वरित आयुष्य परमात्म चिंतनेंतु घालका आनि प्रारब्ध वशात् प्राप्त ह्या त्रिरीराचें संतोषानें त्यागु कोकी ह्या स्वार्ति राचि ह्या सन्यास-आश्रमांतु आश्रमधर्मांतु निशिष्ट वस्त्रें,

विशिष्ट वस्तु, विशिष्ट परिचयी उद्धृत केलेली आस्ता...

तुगळ्या शरीरांतुं थाळु येवंच्या दिव-उष्ण-संय तरंगांतु तुगळें ह्या विषयाचे ज्ञान कितलें आसस म्हळेंलेई आम्का काळीची ज्ञात जाळेंले. रूचीपासनेद्वारा गायत्रीमंत्राचे अनुसंधान आनि ह्या अनुसंधानांनं प्राप्त जाळेंली तुगळी तीव्र बुद्धिदाकि सहजसाधकांक प्राप्त जांवची नै. तूं एदोदुवाई ह्याच पवित्र संस्कृत बुद्धिदाकिन्मीतीं प्राप्त विषयांचे मनन कोर्नु प्राप्य तत्वाक सोड्नु कोडका म्हळेंली प्रयत्न कर्त आसस. योग्य मार्गु तूंनै इतल्या साम्नाप्रयैरिचि चमकूंल्याक सूक्त केळा. वर्षानुवर्ष ह्या मार्गारि येवंच्याक प्रयत्न कोर्चिंतूचि प्रयत्नांतु आदेशिले अन्य साधक ह्या मार्गारि येवु पाळ्ळीति. हो सुककु मार्गु गोचू आससुगुई - वचूगळ्यारि जाळें - ह्या विचाराने कमगतींतु पोणु अंतिम कालारि कष्टारि शरीर ल्यागु कर्ताति. तुगळ्या परिपक्व बुद्धिदाकिन्मीतीं तूं आज ह्या मार्गारि येवु पाव्ळा. आनि तुका रवंच्याचेचि श्रय ना. हो मार्गचि शैत्र कर. ह्या मार्गारिचि मुखारि वचूगळ्यारि तुगळ्या तत्वाक तूं पाव्ळा. तें तत्व चि तूं जाल्ता. त्या अवस्थेंतु गुरुदेवु, सदाशिवु, हो प्रापंचीकृत श्रेयआवु आससनां. सर्वई तूं जावु आस्ता. सर्वई तें तत्व जावु आस्ता. आम्मी तूं जावु आस्ताति. तुगळो ह्या शरीरांतर्गत 'हांव' आम्मी जावु आस्ताति. आम्मी सर्व जावु आस्ताति. सर्व तत्व आम्मी जावु आस्ताति...

जाल्यारि शंकरा, ह्या अवंत अनुभूतिचें वर्णन जगताच्या ह्या रवंच्यारि शब्दांनी दुसयिक प्राप्त कोर्नु दिवल्याक जायनां. स्वतःक प्राप्त जाळेंल्या ह्या अनुभवांतु दुसयि साधकांकई एकदम हाडूक जायना. प्रतीएकच्या साधकांनो प्रयत्न प्रदे प्रयत्नांवयारि प्रयत्न कर्तत आसस. साधकांनो प्रयत्न पोबोवु, तागळी वाट समड आसस हें आत्मविश्वासानें ताका कडीताक हावु ह्या वाचामगोचर तत्व पथारि यो यो कृणु प्रोत्साहु दिवचें गुरुंगले कर्तव्य आस्ता. ह्या पथारि चमकतनां साधकांनो पळ्ळाशी, चमकूनु चमकूनु वेजणु येनाशी, तान्नं मर्देनु आहु वाट घनोशी.

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शरीर प्राप्त दुःखाने-सुखाने देवूइनाशी, तागळ्या साधकांक त्या त्या वेवारी दाकोवु दीवु तांन्ने सुख स्वरुपाक येवु पावशी कर्तल्याक गुरु म्हवतात....

आनि एखाद्यावेका पूर्वसंस्कारांनी घेरीत जावु साधकांनी धरले की वाट समऽ आस हें जरि साधकांकर्द कोकनु तो जरि मुरवारि येता तस्व्या साधकांक गुरुंगली आवश्यकताई नां. सन्यासधर्माचीई जकारि आसनां. असले पूर्वसंस्कार प्रेषित साधक अती दुर्मीक, तुज्ज म्हवके. अथवा ह्या साधकांक कोकसंग्रहा शकतीर तांन्नी गुरु कोर्नु घेंवका पडता. श्री कृष्णपरमात्म्या वारि....

कारण मिश्रभ्रतांच्या विशाल पार्श्वभूमितु प्रती एकके आपवागको भागूऽचि सत्य ह्या न्यायारि कोवागकीई अनुमति, कोवागकीई उपदेशु घेनासना भागिक्रमण कोकक फावआसता. आनि तत्तत् भ्रतांच्या भंडनान्मितीं साशित्या एरु तलाक वाधु येवु ते तलऽची साधकांगळ्या अनुभवांगळु-द्युत जांवच्याक फाव आस....

(कमडाः)

The subtlest and inner-most action of the mind is called '*Deha-kārya*'. When the mind logs itself with the sense organs and perceives the external world, this process is known as '*Deha-kārya*'. As per Guru's instructions, I was supposed to concentrate on this aspect of the mind today and appear before Him tomorrow. Sunrise can symbolically mean rising of the light of knowledge and the right time to take instructions from the Guru. What a grace it was that I was about to have the first instruction from the Guru at sunrise! Mother's blessings, Gaṅgā Mātā's grace, the touch of Guru's feet, his wonderful words and this mind-expanding experience had all culminated at that time. My duties as an individual identified with this particular body-mind complex were almost coming to a stop. There weren't any more specific duties which had to be fulfilled that waited for me. Waiting for the sun to rise was the only, so called, duty that waited for me to be fulfilled.

Birds were chirping happily. Gaṅgā was flowing majestically, making lilting music as she flowed. The wind was blowing gently. Adding grace to all this was the *Omkāranāda* emerging out of my Guru's cave. All the other sounds were as if resolving into this *Omkāra*. The *akāra* (*first mātrā of Omkāra*) was as though pointing to the chirping of the birds. The *ukāra* (*second mātrā*) was merging with the sound of the flowing river and the *makāra* (*last mātrā*) with the sound of the blowing wind. All of them were together resolving in unison in the final half *mātrā* of Bindu (*silence*).

The entire creation was blessed by vibrating with *nāda-brahma*, slowly waking up to the dawn. Darkness was slowly receding. Flowers looked as if they were smiling ready to welcome the rising Sun. The eastern sky was getting ready for the arrival of her Lord by drawing red and white designs on his path. The whole atmosphere was calm, peaceful and contented.

I stepped out of my cave offering my first praṇāma-s to Mother Earth and my Guru. I wanted to go to the banks of the river for the holy dip, give *arghya* to the elements and perform my morning sandhyā-vandana. The atmosphere of the place was so great that it was conducive to attain anything by a sincere seeker.

This intellect is given by Īshwara and the same intellect can understand and attain its very giver! But to be blessed by a mother with great saṁskāra-s and have a *brahma-nishtha* Guru to guide you in your spiritual search are only got by the grace of that Lord. For a human being with his body identification, to keep the mind from wandering outside and to focus it inwards on the Self, one needs the guidance of a learned Guru. In spite of the presence of a Guru, this guidance may not be available. Lord Kṛṣṇa says in the Bhagawadgītā ... among thousands a few strive for this knowledge, out of these still fewer will really know Me (Chapter 7-3). The grace of the Guru comes only when the Shishya understands the Guru as the very Self. Just going after the Guru with pretense of respect, does not lead the Shishya anywhere. The Guru remains where he is, and the Shishya remains where he is! Unless the bonding between the two occurs at the deepest level of the Self, no learning is possible. I was determined to use this secret in reaching my goal. This is the shortcut of Guru-tattva, the way to attain that knowledge of the Self by a total surrender to that very Tattva. This would be the first step in my sādhanā henceforth.

Notes:

The scriptures talk about four types of Grace that one needs, to attain this knowledge of the Self. The first is 'Īshwara-kṛpā' or the grace of the Lord to bless the seeker with the right type of environment and mumukṣhatwa. Then, 'Shāstra-kṛpā' or the blessings of the very scriptures, in such a way that they make themselves available to the

seeker. The third type of grace is ‘Guru -kṛpā’ or the willingness of a Guru in using the valid pramāṇa of the scriptures and instruct the Shishya without withholding anything. The last but not the least, is the ‘Ātma-kṛpā’ or the blessing of my own Self, in the form of willingness to devote adequate time and effort in the pursuit of knowledge. Swāmījī talks specifically about Guru-kṛpā here, where the Guru is able to give out His best based on how strongly the Shishya is connected to Him. The connection could be in the form of total surrender or in the form of understanding the oneness of that consciousness in both. Dakṣhiṇāmūrti Stotram describes that it is that one consciousness which is perceived separately as Guru, Shishya, Īshwara etc. Initially, a mumukshu needs to totally surrender to the Guru for this knowledge. But later he understands that he and the Guru are two different individuals, but one undivided consciousness.

From the point of view of the body, I am a *dāsa* (servant). As a Jīva, I am only an *aṁsha* (part) and from that point of view of the Self, I and the Guru are one and the same. This was my firm conviction. I would be able to understand the latter two only by the grace of the Guru and I had left it to Him.

(Ref: These are the words of Hanumān, in Rāmāyaṇa, where He talks about His relationship with Lord Rāma from three different levels—as the body, as the individual Jīva and the very Ātman.)

I had purified myself with the morning duties and a holy dip in the Gaṅgā. Sacred ash had further purified me. I offered the arghya to the Lord Sun and meditated upon him with a clear intellect. My mind was focused on the feet of my Guru. I was restless to meet my Guru. I entered the cave chanting, “Oh Lord, your greatness is beyond words and mind.” (*sadguro tava mahātmyam manovāchāmagocharam*).

My Guru was in deep meditation, sitting cross-legged, with a tremendous luster on His face. He was deeply absorbed in the *pūrṇatvam* of the Self. The rays of the sun were looking dull as compared to the brightness which lighted up His face. May be, they were hesitating to enter this cave! As I prostrated at His feet, I also offered a few fragrant flowers at His feet. With half-opened eyes, He looked at me and blessed me.

His first words were “Dear one, human birth, association with men of knowledge and an intense desire to know yourself are indeed rare.” “It may take millions of cycles of birth and death to be born a human being. Even then, the desire to know the Self and free oneself comes - only from grace of the Lord, previous *saṁskāra*-s and merits of many lives. Even though you have not clearly told me your intentions, your arrival, your pure mind and the earnestness in your eyes tells me everything clearly.”

Notes:

The well-known vedāntic text Viveka Chuḍāmaṇī starts with the glorification of human birth. It says that among the myriad life forms the human birth is blessed because it is only in this form that a person can realize one’s true nature - Ātman. Not only human birth, but also the desire to know the Self (mumukṣhatvam) and association with the learned ones (mahāpuruṣha saṁshrayam) are two other important components which make up for the final result. A person who has all the three is a blessed one. It is as though Īshwara has meant him to walk on this sacred path and know his Self.

Guru Govinda Bhagawadpāda continues to talk to Shaṅkara who meets Him early morning at sunrise.

“Every person, every event in this manifest world is only a *nimitta* (instrument) of Īshwara. All of us in this world have to fulfill certain pre-determined tasks meant for us. The very Guru-Shishya relationship here, in this context, is only for the sake of that

lokasaṅgraha (worldly duty). As per that plan, even the lifestyle of *sannyāsa (renunciate)* and the duties prescribed for such a lifestyle have to be worked out. *Sannyāsa* does not mean just a change of name and attire or carrying the symbolic *daṇḍa*. A *sannyāsī* is meant to remind the people of other *āshrama-s (stages of life)*, of their priority and the final goal of their lives. The people of other *āshrama-dharma* require to have trust in this final *āshrama* of one's life and prepare themselves to gradually traverse from - *gṛhastha* to *vānaprastha* to this final stage of life - only for the sake of exclusively contemplating over the Self, to the exclusion of any other activity. This is the right way of using this human birth which has come as a blessing. The ochre robes and the lifestyle of a *sannyāsī* remind the people of this structured journey of life.

Notes:

Here, Guru Govinda Bhagawadpāda is explaining the purpose of Sannyāsāshrama. This has been explained earlier. This shows that a sannyāsī has a tremendous responsibility in the form of setting an ideal example to the people in other āshrama-s. Sannyāsāshrama is a natural phase of life which comes automatically in the journey of a human being according to the varṇāshrama dharma. However, there are sannyāsī-s who might have chosen this lifestyle somewhere in the middle of one's life time. Sannyāsa is a one-way travel. It needs tremendous strength of mind, control over the senses, withdrawal from unnecessary interactions with the world and a total commitment to the knowledge of the Self. Sannyāsa absolves one of every other duty. However, a sannyāsī also has to do certain things, not for himself - but for the sake of the world which is called Lokasaṅgraha-kārya. The sannyāsī has a responsibility to guide the society in the vaidika and religious way of life. Bhagawadgītā talks about this in detail in the last few verses of Chapter 3-verses 18,20,21,22,25.

“That depth of your knowledge in this regard, was very obvious yesterday, as you walked in. Your very personality spoke about your *dhyeya* (*goal*) and also how much of an *adhikārī* (*fit candidate*) you are for this knowledge. Years of Sūrya upāsana with Gāyatrī *anusandhāna* (*contemplation*) has enlightened your intellect beyond what is seen in a casual sādḥaka. It is with this extremely sharp intellect that you have found answers for many of the difficult questions on your own and are still ceaselessly making an effort to know the nature of the Self. You are walking on the right path even though you are so young of age. Even, sādḥaka-s who have been making a serious effort for years on end find it difficult to reach this kind of an understanding. Though this simple and straight path is available to know the Self and become free from this bondage of life and death, people are still lost in karma and give up their bodies with great difficulty only to come back again into this very wheel of saṁsāra.” (ref *Kaṭhopanishad* 1-2-7).

“It is your extremely mature intellect that has brought you to this right path. You are now totally free from any fear. You are on the right track and when you continue to walk this path without any fear - you reach your goal. That goal of yours, which is to know the Self in its pristine form, is a state of being where there is absolutely no difference between you, the Guru and Īshwara. In that state, “I” (*āmmi*) will be “you” (*Tūñ*) and “you” will be “me”. You and me will be everything and in everything”.

Notes:

In the very first instruction, the Guru, Shrī Govinda Bhagawadpāda is able to understand the maturity of the shishya. The above two passages talk about the “Mahā-vākya Vichāra” which is the very crux of entire Prasthāna Traya (Upanishad-s, Bhagawadgītā and Brahmasūtra). It is that state where there is a total understanding that there is only ONE reality and that is the Ātman. The jñānī sees

that same one in each and every thing. There is no second thing to cause any fear. This person goes beyond fear because it is only the presence of the second (another) that causes fear. There are any numbers of mantra-s in the Upaniṣhad-s which state that this person attains fearlessness (Taittirīya Upaniṣhad 2-7-1). The one who understands the Self to be one and non-dual reaches the shore of fearlessness (Kathopanishad 1-3-2, Taittirīya Upaniṣhad 2-4-1). In an important dhyāna shloka of Dakṣhiṇāmūrti stotram, the concept of one-ness between Īshwara, Guru and oneself is given and says that there is no such difference felt in the Ātman. A jñānī is like the all-pervading space where there is no difference at all between anything as there is only ONE vastu – the Ātman without second (ekam advayam brahma).

“However, Shaṅkara, this Ātma-swarūpam (the very nature of this one without a second) cannot be explained by words. That which is known by one’s own cognition and experienced, cannot be shared with others in spite of using the words. Every seeker has to get it himself. The job of the Guru is only to understand the effort that a sādḥaka is putting in; making him understand that the effort being made is in the right direction and instruct him to understand the non-communicable truth of the Ātman/Brahman in the way the shruti has handled this delicate topic. Also, the sādḥaka walking this path is likely to slip at times, get disillusioned about his own search, may get distracted by the world of objects, and may get tired by the afflictions of the body-mind complex - at such trying times, it is only the Guru who can hold the hand of the sādḥaka, encourage him and guide him to his ultimate goal.”

Notes:

All the Guru stotra-s (hymns) available are meant to know the pivotal role played by the Guru. Guru is looked upon as the very Īshwara - as the Guru directs one to the final understanding that he, the Jīva and

Īshwara, are one and the same reality. Even though the subject matter is subtle and beyond the scope of words, the Guru uses the Shāstra Pramāṇa (validity of scriptures) and teaches through implied meaning. This is the very meaning of “mounam vyākhyā prakāṭita parabrahma tattvam” (Verse 1 of dhyānashloka of Dakṣhiṇāmūrti stotram). Shaṅkarāchārya’s Gurupāduka Stotram explains the tremendous contribution made by the Guru in a sādhaḥa’s life.

“If a sādhaḥa is mature enough by his pūrva saṁskāra-s (merits of his previous lives and Īshwara’s grace), he may not even require the presence of a Guru. Such a sādhaḥa does not even need the sannyāsa way of lifestyle. But, such prepared sādhaḥa-s are very rare. You are one such rare sādhaḥa. However, for the sake of being an example to the world, such a sādhaḥa may find a Guru for himself.... just like Lord Kṛṣṇa did.”

Notes:

Great Avatāra-puruṣa-s like Lord Kṛṣṇa, Lord Rāma have gone through the routine practice of studying in a Gurukula, under the tutelage of a Guru. It is not because they needed a Guru - as they were the very manifestations of Īshwara, Avatāra-s - but to maintain credibility of that knowledge through the Guruparamparā tradition. Such was the case with Shaṅkara also. So as not to confuse the routine practice and to set an example of the right way of learning, he also went to a Guru. Here, both the Guru and the exalted Shishya were only playing a role - for the sake of Lokasaṅgraha.

Guru Govinda Bhagawadpāda’s dialogue with Shaṅkara continues –

“The reason for emphasis of the *Guru-shishya paramparā* by the Veda-s was to explain the possibility of - different systems of philosophy - claiming that its tenets were the right ones. Any individual can start his own school of thought and without going through any kind of traditional training - may misguide the very

purport of the Veda-s, may misinterpret the entire Shāstra and confuse the sādḥaka-s. Then, there will be hundreds of systems of philosophy without any pramāṇa (*validity*). They can interpret the scriptures however they want and defile the most sacred of the scriptures - causing extreme confusion and loss of trust in the very scriptures.”

Notes:

The scriptures are extremely cautious to ensure that they are interpreted only by a competent person belonging to a known Guru-shishya paramparā (tradition). Following a paramparā is only to prevent any confusion due to the misinterpretation of the scriptures. Such a person could create an “andha-paramparā” (a blind tradition) as the knowledge is not handed down methodically from Guru to shishya. The scriptures themselves warn a sādḥaka...“Ignore any person who does not belong to a paramparā - as a fool, even if he is a brahma-nishtha”. Scriptures demand their exact interpretation - as it is meant to be. There is no role for any individual interpretation or innovation on the part of a teacher. A Guru is not expected to have any opinions of His own. He has to interpret the scriptures, the way they have been handed down to Him by His teachers.

CHAPTER 10

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“ हांव-आम्मी ”

शीर्षक :-

वत्स, ह्याचि कारणाखातीर गुरुगली आवश्यकता परंपरागत त्रयिभूमींनी आचरोंतु हव्या. तुगले संस्कार, तुगले ध्येय, तुगल्यो साधनां, तुगली अंतःशक्ति, पदव्यापार आम्मी गुरू जांवचे अथवा तुक्का त्रिषु मुळु कौची हे निमित्तमात्र म्होवयेद. अथवा लोकसंग्रहा खातीर मुळु म्होवयेद...

तुक्का त्रिषुत्व संबंदानें आम्मी प्राप्त कौनु घेवंचें ह्या आम्गल्या देहगत वृत्तीक अस्मीमानास्पदस चि...ताज्जे एक आम्गसचि. आगे ह्या सर्व कामगानीतीं आम्मी तुगल्या इच्छेप्रकार चतुर्थादिभाचि दीक्षा दितात. ह्या दीक्षेंतु केवल तुगली इच्छा अथवा आम्गली इच्छा मात्र न्हें जावु. देवीसंकाय ई अनेक आस्साते. हेंवई आम्गले अंतर्मन सांगता. त्या प्रमाणें ईदोच्छा कादेशिकी आस्स तशीची जाचले...

चेडी.. तुगल्या हात्तानीं ह्या जगतांतु अनेक कार्य जांवची आस्सति. कर्मसंगु परित्यागु तुगल्या हात्तानें घवु. आयलतरी अनेकानेक घटित-कर्मोचो विहित आन्वारु तद्वारा संग परित्यागु तूनें जनांगल्या द्वारा कौरोचो आस्स. कर्तव्यांघावु निर्लिप्त राबका, कर्तव्यपरिपालनेचे यत्नमानत आस्सुवये हें तुगले ध्येय आशीकतरी ईदोच्छेप्रमाणें थोड्याकडानु यत्नमानत तूनें घेनास्तना निर्लिप्त रावुंक जायना. आगे हेंवें रबरोचि कि तुगल्या ह्या जनेपयोगी कर्तव्यांमीतीं यत्नमानत तुक्कागी आस्सुवुई तांतुघावु तूं निर्लिप्तुचि उरतलो. आम्गल्या आशीर्वादासांगाते प्रकवलन परमात्मगी कृपाई तुक्का तुगल्या ध्येयादिकाजें व्हरतली. त्या तल प्राप्तीच्या अंतिम अवस्थेंतु तूं तुगल्याची पाव्याजी येवु पाविली आसा. धन्य तें तल ! धन्य तो तूं ! आगे तुगल्या प्राप्तीनें धन्य ते आम्मी ! ”

शब्द ओघाच्या ~~स्व~~ स्वधत्तेमीतीं परिसरु थंड जावुलो शान जावुलो. आगे थंड हांव ह्या अभूतवाणीच्या समाधींघावु भानारि आयलीजी. आगे गुरुदेवांनीं अंतरंगांतु प्रवेश कौनु समाधी अवस्थेंतु गमन केवुले. कितलो समयु हांव तदेक चित्तानें अयकतंस व्यशिली हाज्जे भान

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माझा जायनि. मगनें साध्व सिध्व जाळ्हेनें. सन्यास धर्माच्या विस्मयवागे
 हांव आश्चर्यचकित जाळ्हेलो. तांगल्या ह्या अनुस्यूत उपदेशात्मक उत्रांतु
 कितले आकर्षण आशिल्लें! नी वाणि किन्ति अधिकार युक्त आशिल्लें!
 हांवें आज थारि विचार केल्या सर्व प्रश्नांक तांगल्या ह्या उपदेशांतु परिपूर्ण
 उत्तर माझा प्राप्त जावु जेळ्हेलां.

एकुळु थारि हांवें केळ्हेल्यो साधना चुकूनोति हें आयकूनुं माझा कितकी
 आनंदु जावु आस्का! मगल्या साधनांक विचारांक ज्ञात गुणकागोघावु
 योग्य म्हळ्हेलि, मेळ्हेलि प्रज्ञासि मगल्या जीवजांतु हांव पेंलेफेंतां अनुभवु
 कर्तु आशिल्लें. तांगल्या आशीर्वादा बलाचेर हांवें आनि मुरवारि वचपें
 आशिल्लें... आतं माझा खंचोई भीति नाशिल्ली. नै, योग्य माझु आनि
 योग्य गुरु मेळ्हेल्या हांवें शिंवचें पुणी करुल्ल्याक.. कोणाक?...
 प्रसन्न मनानें प्राणिपातु कोर्नु हांव ह्या नदी तीरारि येवु बसलां.

ओकाराच्या नादांतु हांव मगले हृदयांतुले नाद व्यक्त स्वकंपांतु पडित आस्स
 नादब्रह्माक खंच्याचेरि बंधन नां. आत्मस्वरुपा म्हणकोचि. जाव्यारि
 माझा एकुड बंधन आस्स. तें संकल्पाचें सतसंकल्पान्चें. तें संकल्प
 मगल्या वेद्वारि येवु माझा सोलीक कर्तु आस्सात. आतं लोकसंग्रह
 श्रान्तिर, निमित्त मात्र जावु हांव सन्यासु चिंत्याक तयारी कर्तु आस्स.

खरोचि गुरुदेवाचीं म्हळ्हेले... सावु आस्तनां धीर्नु सर्व संबंदां थानु
 निर्लिप्त रावुनुं ह्या चंचल मनाक आंतर्थांतु पेटोवच्या आनि थंच्या वस्तुस्थिती
 च्या ज्ञानाक प्रयत्न केल्या माझा बाह्य सन्यासग्रहण-आडंबराची आवश्यकता
 आस्स ने?... काषायंबर आनि दुष्टग्रहणाच्छितीं जारि आत्मकात्रु जातलोशिळो
 तरि मौंजी बंधना दिवसुचि माझा जांवकाशिळो न्हवें?... आरे.. माझा कावेडा
 हें ध्यानांतु येनि...? उपनयना दिवसु वेदिकांनीं काषायंबर आनि दुष्ट
 मगल्या नदु केळ्हेलो. तेंवें एक सन्यासग्रहणाचि म्हणजे शिळें न्हवें-हांवें लेक्यें
 शिळें न्हवें....? शिरवा-सुत्रं मात्र अधिक जावु विरलमान जाळ्हेलीं... जालतरी
 बाह्य आडंबरांनं आब ज्ञान जाला ह्या निश्चयानें पेटोवच्याक जेल्यारि

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त्या वेकारि मज्जे अनुभवु त्या अवस्थेंतु पाणि शिकी.

आपणाजन्मा विचारांनीं प्रयत्नांनीं जई साध्य साध्यनेंतु रत जावु निर्मित आवर्जनें जीवन कौक साध्य आस्स थई संन्यास दीक्षेचि जरुचि पुलिकस्की? आम्हा सांगतालि 'संन्यासु माक्का मां तुक्का' व्हे... ह्या विचारांनीं चि हांवें तिळागि निर्मित जावु नाबळ्यनि माक्का मुखारि ध्येय प्राप्त जायनाशिलें वया... परिच्छा प्रायश्च माक्का आडुयतले शिले कि...? हांवें ध्येयाच्या तवारि हांगा येवु पाविकों हांतु देवसंकल्पु आस्काज चि. इत्याक म्हळ्यारि सर्व कर्तव्यांक श्रीवु, कर्तव्यफांकां श्रीवु हांवें हांगायेवु संन्यास ग्रहणाचि इच्छा दवीकुं चित्त तशे ह्या संन्यास ग्रहणानंतर हांवें मस्त कर्तव्य कोचि आस्साति आशे गुरुदेवांनीं चि सांगले.

कर्तव्यांयावु कौवाकई चुकुनु सुद्धां भाउ पीडूक साध्यनां... नहि कश्चित् हावामपि ही गीतीची कितली खरी जावु आस्स फलेच्छा सोणु कर्तव्य कराती मुहु गीत चि सांगता. हांगा हांवें कोचि कर्तव्य लोकांवातीर म्हणु गुरुकन्या उवांतु अर्कु अजिप्रेत आशिकी. तस्मात् संन्यास कर्तव्यांक - जनेपयोगि कर्तव्यांक हांवें उपयोगांतु हाळ्यारि, स्वतः गन्या स्वातीर व्हे आशे लेकन्यानी तीं कर्तव्य देवसंकल्प त्पक जावुनाचि परिहास पावताति.

ह्या स्वातीर इचि हांवें संन्यास दीक्षेचि शिकी. आतं मज्जे स्वातीर व्हे जावतीर देवसंकल्प स्वातीर.. लोकां स्वातीर.. हांका उपयोगाक पीडन्या शो आ कर्तव्यां स्वातीर.

संथ व्हेवत्या त्या गंगाजलांतु तथ्येवत्या वृक्षांच्या पळेव्या प्रतिबिंबांतु तदेक दृष्टिनें हांवें पळेतालो... थईथावु आवसुगले प्रतिबिंबई माक्का निष्कलनें निरावृत्ताले. ती तिगकी दृष्टि... ते तिगले वृष्ट जोळ्हेनें शिरि... ते हास्य...

हांव बरी आस्स मां. कावजी कोनाका. तुगन्या ध्येयाक विस्मोनीका. तुगन्या हटांक तुंवें कडुरिसारि प्राप्त कोकुं चित्तले नवें...? बाका, तुगन्या सातपवांतुगन्या मस्त हटांक हांवें प्रीतीनें पूर्ण केळ्याति. हें संन्यास चेंवचे हटाई मज्जे प्रीतीं चि साध्य जाळ्हे नवें मां...? माक्का विस्मोनीका. तुगन्या ह्या संतोषांतु मज्जे उड्यासु दवीकुं घे हं...? ... ते प्रतिबिंब माक्का सांगताले.

आनि हांवें दीन्नीहातांनीं त्या प्रतिबिंबांक समाधानानें जमन केळ्हेनें.

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अंतर्वेदांयांनु उत्पन्न जाळ्हेल्या एक मूक कडवल्यानें मगल्या जेवांयांनु

जळबिंदु येळु भास्र पोडूक वाट सोदताले.... कसल्याक..?

संतोषानें, हृषीनें कि आम्हाजकी-मगल्या श्रीतेच्या आम्हाजकी उदरकु जांनु?...!

जां... हाज्जे मज्जागि उत्तर नाशिल्लें.

शरीर ममताचे बंध सोडूकमुणु जावो, शरीरमाझंयतु धर्म साधनं ह्या उक्ति प्रमावें
हांवें मुरवारि वळ्या मार्गांनु उडचव्यो येळयेति, शरीरगत धर्माक हांवें चमूकूच्य
मार्गांनु मगल्या सांगति येळु वळ्वें मात्र न्हे जांनु, वंच्याई पविरवीतींतु ते धर्म
माका साहायक जाळ्हेल्ये उपयोगांनु हाडसदि गुकंगल्या आदेशा प्रमावें हांवें
विशिष्ट योगक्रियेक मूक केळ्हेल्ले. गुकानिं सांगिल्लें...

“ ही विद्या परंपरागत जांनु आयल्या. अन्य योगाचार्यांगल्या भिन्न भिन्न
अनुकरणांनुयांनु ही विद्या आजिवरेक गुप्त स्वरूपांनु हळूहळू प्रसार जायत
आस्स. ह्या विद्येची प्रथम उक्तेरु वेदांनु त्याचि प्रमावें स्वताश्वतरादि उपनिष-
दांनु गुप्तगर्भ स्वरूपांनु केळ्हेली आस्स. महामहिन्न शेषु ह्या विद्येचो मूल
प्रसारकु गुरु. श्रीश्रीषागली पातंजाले शिष्यु. आम्हाज्या गुरुंक पातंजालीकायांनु
उपदेशु प्राप्त जाळ्हेलो. श्रीगुरुंनीं आम्हा हाज्जी सुत्रं, त्या सुत्रांक अनुरूप
अर्धु, प्रक्रिया उपदेशु केळ्हेलो. आली आज ह्याचि विद्येचो उपदेशु आम्हां
नुक्का दित्तः आस्सति. पंचमहा श्रुतांगलें गीष ह्या विद्येंतु संपूर्ण अर्धु आस्स.
ह्या गीष्याचो स्फोटु स्वतःगल्या सामर्थ्यानं अनुभवु कोर्चो आस्ता. ह्या
पंचश्रुतात्मक शरीरांनु तत्तत् स्थानापन्न त्या त्या महामुतांगलें रहस्य जावनु
वेतव्यारि, तदनैरिक्त आसचें तत्व जगन्निर्गंतूत्वानें संपन्न जाता. आबि
ह्या प्राप्त संपन्नत्वाशीतें ह्या शरीर रूपि घराक आम्हा जांवका जाळ्हेल
तारिशे उपयोगु कोर्नु घेंवच्याक साध्य जाता. आकाश तत्वाचे उद्भू-
विशाक्तत्व, द्रव्यत्व, वायुतत्वाचे संचारत्व-स्पर्शत्व, अग्नीतत्वाचे तेज-
सौर शक्तित्व, जलांतर्गत गुण, पृथिवीचे जडत्व आकषीवत्व हें सर्वई
शरीरांनु एकिक जांनु, प्राप्त कीर्तु घेंवच्याक साध्य जाता. विशिष्ट गति,
विशिष्ट कानु हाज्जे ज्ञान खान्चि विद्येन्नीती प्राप्त जाता. स्वतःगल्या

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ज्ञानांतु जीवांज्ञाने आस्तुनुदे परज्ञानेवगत धर्म, गुण, मन, क्रिया संस्कार
 हेवई प्राप्त कोर्तु. चिंतन्याक साध्य आस्ता. लुगल्या ध्येय प्राप्तीक ह्या क्रियांचो
 निश्चय सैवंद्यु नास्तिकतरी, परंपरागत विद्या सात्त्विक व्यक्तिगल्या-पुण्यरत्नरूप
 व्यक्तिगल्या हात्तांतु दवोका ह्या न्यायाने आनि ही विद्या आम्ही मुक्ता
 दिताति. नियमित अभ्यासाने ह्या विद्येच्या गोप्य-स्फोटाक वाडोवुं चें.
 ह्या विद्येंतु यज्ञा संपादन कोर्तु चें. नंतर सन्यास दिव्या दिव्यां.”
 उपदेशप्रमाणे वत्तल्या माक्का ही विद्या कठिन दिस्ताने. विद्येचें महत्व आनि
 गुरुंगली त्या त्या वेळारि मेळची आसा ह्या दोन्हीन्नीतीं प्रतीक्षणाक हांव
 ह्या विद्येंतु प्राविष्य मेळताजे. अंतःशाक्ती आनि धारणा शाक्ती हाजे महत्तर
 गुण प्रभाव माक्का ह्युरह्युर कीदूक लागीजे.

(कम शा.)

“Dear child, this is the reason our rshi-s of yore, defined the role of a traditionally qualified Guru, backed by a strong Guru-shishya paramparā. Looking at your saṁskāra-s, your determination, your sādhanā and your understanding of the Self, I do not feel that you need to be my shishya nor me to be your Guru. This whole arrangement of Guru-Shishya between us is only for playing our roles (*nimitta mātra*) or for the sake of setting an example to the world (*lokasaṅgraha*).”

“Of course, accepting you as a disciple is something to be proud of from the point of view of the world. However, the Guru here is only an instrument. I will give you the *sannyāsa-dīkshā* as desired by you. You must understand that in this granting of *sannyāsāshrama* to you, there is no personal involvement of either of us. It is entirely Īshwara’s wish - His order! Let His Will prevail!

“Dear child, there are a lot of events that are to happen through you in future, in spite of your renouncing all the karma-s and relationships. You will play a major role in making people follow the vedic injunctions, according to their status in life. Even though you do not want any kind of an *adhikāritwam* (*right*) in scriptural or worldly activities, it will be Īshwara’s order that in certain karma-s you will have to involve yourself as an active doer. But this ‘doership’ will not, in any way, affect you. It will not, in any way, bind you to this wheel of life and death. You will be totally detached, yet will do a number of activities for the benefit of the society.” (*ref: Bhagawadgītā 3-25*).

“Along with our blessings, you have the fullest grace of Īshwara. You have almost reached to the very end in your search of the Self, with your own effort and intellect. Blessed is that Self,

blessed are you and accepting you as a Shishya, I am blessed indeed”

Notes:

It is said that even a Guru is blessed when an uttama-adhikārī shishya (fully prepared, capable of understanding the subtle teaching) takes refuge in Him. This connection or bond between an exalted Guru and a competent Shishya can happen only because of divine blessing.

The surroundings were quiet and silent - as though as a result of words of such depth. I was, almost, lost in a state of Samādhi (*samādhi can be loosely translated as trance; there is actually no valid translation of this word which gives it the exact meaning*)

I felt as if Gurudeva’s words had entered into the inner recesses of my mind and led me into a state of Samādhi. I do not know how long I was sitting there and listening to this entire instruction. The way my Guru analyzed the Sannyāsa dharma, was exhilarating. How attractive were His words! Those words were authoritative yet loving. I had received the answers to all those questions; I had, for so many years in this very first instruction.

How reassuring it was to know that all the sādhanā-s done, so far, were done in the right way. Guru had, actually, praised my effort and sādhanā, of so many years! I was meant to progress further in my search - with Guru’s blessings. Now I had no doubts or fears about anything; why should there be any fear or doubt? After all, I had found the right path and the right Guru to guide me on this path!

After prostrating before Gurudeva, with a pleasant and reassured mind, I was sitting on the banks of the Gaṅgā. I was aware of the deep resonance of Omkāra-nāda in my own heart. Nāda-brahma has no limitations - just like the very Ātman. But I still find myself bound by my very own saṅkalpa (determination) of

knowing my Self. However, this determination has a very sātvic (subtle positive) influence on me. Now I am ready to take to a lifestyle of sannyāsa, for the benefit of society (lokasaṅgraha).

Gurudeva’s words were so true. From my childhood, I had remained detached from all associations, controlled the ever-wandering mind and focused it on the contemplation of that one reality. For me, there was really no need of sannyāsa. If donning ochre and carrying the symbolic daṇḍa were enough to know this Self, then I would have known it the day I became a dwija (on the completion of upanayana ceremony). After all, on that day the vaidika-s had made me wear the ochre and handed over the daṇḍa and so it was a sort of accepting a lifestyle of sannyāsa that very day! No amount of outwardly changes can give rise to the knowledge of the Self. But at that time, I was not mature enough to understand this subtle idea.

If a sādhanika is able to understand by himself the connection between sādhanā-sādhyā (means and ends) and gets fully immersed in the right sādhanā for the right sādhyā, there is really no need for sannyāsa-dīkṣhā (ceremonial acceptance of a lifestyle of sannyāsa). Mother used to tell me, “You do not need sannyāsa, Dear”. What if, I had remained detached from her and yet with her, would I have reached my goal?

Notes:

Here, Swāmījī is expressing this word “dhyeya” or “goal” very often. We must understand that the goal here means prioritizing what one wants in life. A human being has four pursuits that he can pursue. Dharma (a life of ethics and values), Artha (a life pursuing material wealth and security), Kāma (a life dedicated to sense pleasures) and Mokṣha (a life dedicated to finding out the ultimate truth about oneself and the world in which one is and get free from the bondage of the wheel of life and death.). A person has to decide what his

priority in this life is. This decision is based on one's saṁskāra-s, maturity and above all the grace of Īshwara. Choosing Mokṣha puruṣhārtha as one's dhyeya is what Swāmījī means by these words. Puruṣhārtha nishchaya is the first step in prioritizing one's life. Lord Kṛṣṇa calls this "Vyavasāyātmikā Buddhi" in Bhagawadgītā chapter 2-41.

If I had continued to stay back with mother, totally detached, could the *para-ichchā-prārabdha* (*prārabdha of others*) have come in my way?

Notes;

There is a concept of para-ichchā prārabdha in our culture. It is said that in addition to one's own prārabdha, the prārabdha karma of people and beings around can affect an individual. If other peoples' expectations and influences are extremely strong, they can to some extent, interfere or change the course of one's life. Here, Shaṅkara is thinking to Himself, whether He could have attained His puruṣhārtha nishchaya or priority of His life if He had not taken to a life of sannyāsa, stayed back in His own home with His mother.

My coming out of my home and reaching here was not only my own decision, but definitely the will of Īshwara. Even though I wanted to be totally detached to the world of karma-s and came here all the way, I am supposed to be doing a lot of karma-s even after taking up sannyāsa. This is what Gurudeva told me very clearly. One can never get out of the duties meant to be done by them. Lord Kṛṣṇa Himself, says that nobody can remain doing nothing - even for a few moments. (*Ref: Bhagawadgītā chapter 3-5*). The Lord, there, motivates one to do what needs to be done but accepting its results as *Īshwara-prasāda*. This is the actual detachment one needs to practice. As now instructed by Gurudeva, any of my actions after sannyāsa will be for the sake of contributing to the world, not personally - for my sake. This understanding will

never bind me to the results of the action. All my actions will be then, the will of Īshwara.

Notes:

Here, Swāmījī is bringing in the concept of Karmayoga. Karmayoga is doing the right action with the right attitude. While doing the action, one surrenders it to the Lord with Īshwara-arpaṇa buddhi. While receiving the results of that action, it is received as a blessing (prasāda) from the Lord. The entire Bhagawadgītā has hundreds of verses talking about Karmayoga. The most important of them being Chapter 2- 47, 48, 50 and the entire chapter 3. In the other chapters also, many verses are dedicated to Karmayoga.

My taking up sannyāsa also was not for myself. It was the very will of Īshwara and as a contribution to the world.

I was watching the reflection of the trees in the river - sitting on its banks. In those reflections, I saw mother's face vaguely. She was intensely looking at me. It was that very look, that old withering body, which I had left behind. Smiling she said, "I am doing fine Dear, do not worry about me. Do not forget your goal. Ultimately you won...didn't you? I had given into many of your tantrums in your childhood and now, to this desire for sannyāsa, also. Do not forget me in the process of reaching your goal."

I bowed down to that reflection of the mother with folded hands. An unknown anxiety arose in me; a few tears flowed out of my eyes.... why? Were the tears out of happiness or because of the memory of my mother? I had no answer to this.

Note:

Even Jñānī-s may show emotions like any ordinary ajñānī individuals because the body-mind complex is made of the pañchamahābhūta-s (five gross elements) and is Prakṛti. They too become happy, sad, cry, laugh - but what differentiates a Jñānī's emotions from an ordinary

individual is that – a Jñānī does not get attached to the emotion, lives in the moment and is always aware that all these experiences are temporary - the only permanent satyam is Ātman/Brahman.

Identification with the body can be a great obstacle to spiritual progress. But, at the same time this identification cannot be totally given up. In my path to the knowledge of the Self, I could not afford the attributes and innate tendencies of the body to interfere with my progress. I had to ensure that the body and its tendencies always helped me and never obstructed me. For this purpose, to have a total control over the body, Gurudeva had instructed me into certain special yoga practices.

Gurudeva had said, “This knowledge of yogic practices has come to me by the *Guru-shishya paramparā*. This secret knowledge has been coming out into the open gradually by some yogāchārya-s. The original source of this yogic practice is *Vedānta*. Some Upaniṣad-s, such as *Shvetāshvatara Upaniṣad*, have given this knowledge in a very cryptic way. The great Sheshu was the first Guru of this *vidyā (knowledge)*. The well-known Patañjali is the immediate disciple of Sheshu. Our Guru Gauḍapāda was directly instructed by Patañjali. My revered Guru had personally instructed me into this knowledge of yogic practices to help the body cooperate on one’s path of self-knowledge. He had explained the deepest tenets of those cryptic *sūtra-s (small verses with cryptic meaning)* to me. And today, I am going to give you the very same instruction. This is a secret knowledge where one learns the secrets of the *pañchamahābhūta-s (the five elements of which everything in this universe is made)*. One has to experience this secret by practice. Once the secrets of the five elements are known, one can, with practice, learn to be unaffected by them. This helps the yogī, to use the body - made of these five elements - to his advantage.”

“The vastness and all pervasiveness of the space, movement and touch qualities of the wind, the brightness element of the fire principle, nature of water and the gross-ness of the earth principle, have their individual effect on the body. It is possible to have control over these individual elements in one’s body. Such, a yogic practice can give one an extraordinary sense of speed and time. Remaining in one’s own body, one can know the attributes, thoughts, actions happening in another’s body-mind complex. For the accomplishment of your goal, this knowledge is very necessary, though not directly connected with your goal. Any knowledge that is acquired by a paramparā (*tradition*) has to be given to only a deserving disciple. Today, I am going to give this traditional knowledge of yogic practice to you. Practice this with sincerity and trust. Sannyāsa can wait for a while.”

I did not find this yogic practice difficult - as I was following the instructions very clearly and sincerely. The very sanctity and sacredness of this knowledge, along with timely instructions and guidance from the Guru, helped me attain the results of this practice effortlessly. I became an expert in the practice of this knowledge in a short time. I started realizing the importance of the strength of concentration and focusing power of the mind.

Notes:

*Normally the five elements control the composition and the behaviour of this body. Certain yogic practices teach a person to control individual elements in such a way that the natural laws governing the gross body and the mind can be bypassed. The commonly known ashṭa-siddhi-s like *animā*, *garimā*, *laghimā* etc, entering into another’s mind and influencing the thought process, extraordinary extra-sensory perceptions all belong to such practices. These yogic practices have to be done under the strict guidance of a competent Guru who Himself has gained this knowledge*

traditionally. Guru Govinda Bhagawadpāda was aware that this kind of yogic power was needed by Shaṅkara in the future as He had to achieve many things in a short life span. In the biography of Shaṅkara, we find many instances where these yogic powers are used by Him in extraordinary circumstances, for the benefit of the world and never for his own personal or selfish reasons.

CHAPTER 11

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“ हांव-आम्मी ”

-श्रीहर्म-

ज्ञानपदांघोर्नु अनिरत कोच्या विचारांक एकी विंगड स्फूर्ति मेळ्ळेलि. एकी विंगड शक्ति मेळ्ळेलि. ह्या शक्ति-स्फूर्तिन्नीती केन्तिक धोर्नु मनाच्या एक मुन्यांतु आशिल्ले जटिल संशय हळूच माय जांवच्याक सुरु जाल्लेले. आनि ह्या विच्येच्या उपासनांतु साधनांतु हांव सर्व विस्सलीलों. एकूच चिंतानें ध्यानांतु मग्न जातलों.

प्रथम ध्यान मग्न अवस्थेंतु मग्न विंगड, अहंवृत्ति विंगड हें ज्ञान प्राप्त जाल्लें. तेंचि मग्न अहंवृत्ती सांगाती लय कोच्यांतु, लय कोर्नुचीं अहंवृत्ति आनि मग्न पुनः भिन्न पदार्थांतु प्रवेश करीशो. कोर्नु त्या पदार्थांतु व्यक्त कोच्यांतु, मात्र न्हे त्या पदार्थांतु गुण धर्म ज्ञान कोर्नु घेवुन पुनः मग्न्या शक्तिंतु येवुन ह्या शरीर गत धर्मासांगाति तेक पांवच्या मार्गारि थर्ड हांव येवुन पाविलों. पंचमहाभूत, जडपदार्थ, प्राणि, निर्यकजाति, आणि यथोचित मानतु ह्या समुदायांक मग्न्या साधनेच्या परीक्षार्थ जावु हांव इत्तारि देवोर्नु घेतालों. अर्थांतु गुणगल्या अप्पठे प्रसन्नें चि.

आनि एकु दिवसु. मनांतें निर्धारु केळ्ळेलो. गुणगल्या अंतरांतु वच्युनु तोंगलें तत्व जावु घेंवचें. प्रथम माझा भीति उत्पन्न जाल्ले तरी हांवें प्रचल कोर्नु पोडोव्-च्याक इनें-आदि ह्या विचारानें ध्यानांतु मग्न जाल्लेलो हांव... गुणगली अनुसा घेनासतनाचि...

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आम्हाको शंकक, सर्व बंध सोडिल्या आम्हा ह्या शंकरानें हांगा आयल नंतर एक ममत्व आस जाल्लें. तलाच्या एकूच बंधनेंतु आशिल्ल्या आम्हा हो शंकक आम्हाको म्हळ्ळें एक प्रीतीचें बंधन अर्गातक जावु आस जांवका जाव्यारि ह्या धरनेंतु देवी शंकल्याचे प्रेमपात्र नासनां कश्चि उरतीद? आपणागल्या शंकल्याक फलित कोर्नु. इष्ट साध्य कोर्नु घेतनां निर्गुणांथावु सगुणांतु घेंवचें ही तलागली एक अगध लीका. त्या लीके कचि माया म्हवताति. आठो म्हूवचि ह्या शंकरा निषयांतु सांगूक जायना जांवचि तस्की एकी माया एक ममत्व आमच्यांतु उद्वेग जावु आस्का. न्हे... सदेदित त्या तलांतु मग्न आसतल्या आम्हा आरतां-आरतां शंकरानें लागीं आसल्यारि अकीर्तिक सुरतप्राप्ति जाता. ह्या अव्यक्त सुरताक आनि त्या ब्रह्म चिंतनेंतु मग्न आशिल्ल्या वेळारि प्राप्त जांवच्या सुरताक श्रेतु कोकक कसल्याक साधव जायना आध्वयमिती? हो आम्हाको प्रश्नु प्रश्नात्मक जावु ना. अत्यात्मक जावुचि आसत...

ह्या पांचमीतिक देहाच्या थोड्या कर्तव्यांक आम्ही पूर्ण करीतनां तशी दबळीले जाणु आस्सति. आत्मानंदाच्या अवस्थेंतु हीं जगतकर्तव्यं आण्णल्या हाचानां केतु पूर्ण जांवच्या बदलाक आम्ही तीं तशीचि संचितांनु व्हेतु बंद दबळीलीं आस्सति. तत्वांनु कीज जांवच्या अनुभवांनु आस्तनां कर्तव्यांनु कीज जांवचे पुढी करिती ?....

जाण्णारि अघोरित घटनेचो कातु सभयु आनं येत आस्स.

परीपूर्णे शिष्यु ही केलाई शिष्यु म्होवोवु वेना. गुरु-शिष्यु भावु थई आस्सतां. गुरुकालेचि आन्नेक व्यक्तेमत्व शिष्यांनु संबंद पाविले आस्ता. गुरु शिष्यु हीं दोनो देह विंगड आशिल्लतरी-दिशिल तरी तांगले थाचरठा, कर्तव्यं, संचित एक-रुप जाणु गेल्ले आस्सा. अर्थात आम्हले कर्तव्य शिष्यांनु पूर्ण केलेकतरी आम्हल्या ईदिक क्रियमावांथांनु संचितांथांनु आम्ही परिपूर्णे मुक्त जाड्केल म्होवोवुचि.

शंकरा असल्या परिपूर्णे बद्दक शिष्यु केतु घेतिलशिवाय आम्ही आनं कोवाजकी वाट पोळोवंची? आम्हणी उर्वरित कर्तव्यं शंकरागल्या कर्तव्यांथांनु मुक्त कोरांकादि ह्या सर्व संकल्पाभोतींचि हें मड देवेव्हेतें ह्या बद्दक-वामनाक हांगा वेंळापट्टें? आम्हल्या आश्रयांनु ताणु लडका पट्टें...? हें... देवसंकल्पाचोचि करणि ही.

समड मीश्रो फुट्टनात्तके एडो ही... जाण्णारि हाजलो नेंचार्दिक धारा प्रवाहु पळ्ळ्यारि, अनुभवी बुध्दांगल्या विचारांक धार दितालीतरले! इतल्या सान्त्प्रायेरि अगणित संज्ञया संज्ञयांक आपणागल्याचि तकादि मुले कुठार: केतु निशिए इदमित्सं ज्ञान प्राप्त केतु घेतल्यां हान्नें. गायत्रीदेवीगल्या अनुसंधानानें सूर्यांगे निशिए किरणांच्या सभ्रहांक घोर्तु जगत्कारणाक मूल तंत्र जाणु आशिल्ल्या तंतुंकचि घोर्तु घेतल्यां हान्नें. स्वरुपावस्थेच्या झाराळांगी थारि, कोवागळ्यारि.

आध्यायविना आपणागळ्यारि व्रध्दा-च्येय ह्या पास्यानीं येवु पावुना. आपणांगे मारु आपलोचि शेड्डेनु काळुं विनम्रभावानें चंक्रमल कर्तल्या ह्या वामनावताराक आणो कसलें जांका? असल्या गुणसंपन्न बद्दक सन्यास देवेंचि आनश्यकता पुणे इंडी सांगल्यां? जाण्णारि आम्हल्या संबंदा स्वानिद बिधुक्त जाणु देहा दीनास्तना वाब्दूक जायना.

लोक समुदायु आंतरीक विचार मनं पळ्ळेतानि. वास्तु आचार-रुप पोळोवु व्यक्तित्वाचो निष्कर्ष काडताति. आणो आम्हल्या शंकरा निष्यांनु कोकांकांगी

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जाणु केलाकडे औदासिन्य इच्छा कोतरे.

सन्ध्यास गृहवाचि जवाबदारि आणि ताज्जे साफल्य होजे ज्ञान, आमचेरवातिर न्हे जाळतरी जनसामान्यां श्नातिर आम्ही व्यवहारांतु दगेनु वेवका पडता. आणि इतल्या श्नातिर शंकराक दीक्षा दीवु शंकराचार्य कोनु नद्वारा कर्तल्यागले, करईतल्यागले, आले कार्य हाजे बंधनं आम्ही घालका जडचि जाणु आशिल्ले.

अंतरात्मांतु व्यग्र आस्तल्यांक हीं कर्मकांडांची कर्तव्यं केवल हास्याक कारख जाणु आस्तात. प्रापंचिक आसक्ति देवेंतु वेवु व्यवहार कर्तल्यांक तांगल्या प्रतीतुक व्यवहारांतु-कारांतु त्या जगन्निर्भता परमात्मागले उगडासु पदेपदे आसा कोनु दिवच्याक तरल्या त्या कर्तव्यांक निवकाम आवनेने आचरन कोनु कृतकर्तव्याच्या प्राप्त फलांक - कइरि ते दुःखवात्मक आस्सी सुखवात्मक आस्सी - कृपाप्रासादु सुख स्वीकार कोच्याक, मात्र न्हे असल्या कर्मांतु घाताच्या द्वारा जावची सुख प्राप्ती ही आत्यंतिक सुखप्राप्ति न्हे केवल ताज्जे आत्मांतु हें विचार विमथानें जाणु वेवनु तद्विषयक आस्था देवनीस्तनां, ह्या ब्रह्ममायेगल्या करान वक्रांतु पळ्ळास्तनां, प्रायात्यागु कोनु, जगन्निथ्या हें समऽज्ञात कोनु घेवु, केवल त्या स्फुराकारुपे ब्रह्मांतु ऐक्य पावच्याक हीं कर्मकांडीक कर्तव्यं आज्जे प्रचारांतु आयल्यांत.

धर्मज्ञानेन शोडश संस्कार मात्र न्हे, विद्युक्त आश्रम धर्म, विशिष्ट गृह-हवन ब्रह्मकर्म हीं सर्वई ह्या कर्तव्यांतुचि येतात. त्या श्नातिर शंकरागल्या सन्ध्यास-आश्रमाच्या विधिदिकानें आम्ही लक्ष दिवका दिल्ले. आश्रमग्या अथवा त्या बंधुगल्या श्नातिर न्हे जाळतरी, शूद्रयुक्त आदेशाच्या पालनांयाणु आन्का आंग काणु वेवच्याक साध्य नां.

परंपरागत जाणु आग्रच्यांतु अशिल्ली संपूर्ण दैवीशक्ति-योगशक्ति ताज्जे तुळुसफंता ग्रहा कोनु वेतल्या. कितलुकी पुरातन संबंघ आशिल्लेवारी आम्ही दोगई ह्या शक्तिंतु बंधित जाल्यात. आश्रमगले ओजस ह्या बंदुंतु प्रतिबिंबित जाल्यां. तागले तपःतेजस आश्रमगल्या हृदयांतु बिंबित जाल्यां. तागले अस्मिता आश्रमग्या अस्मितांयाणु आकार घेता.. हुंकारु दिता. दोन शरीरांतगत दिव्य प्रवाहु एकु जाणु सबसंबेत आसत.

ताका वस्तीची लागणी घेवुनू पूर्णत्वाची पुक्ती शंभे इत्याक सोडोवत ये... शंकराक वस्तीची शंकराचाच्यु इत्याक वस्तीची कोर्तु घेवत ये... शं करोति इति शंकरः सुरवाक कारव जातकैतस्की शंकर. ताज्जो चि आचार्यु जातकी... महान मुनाच्या प्रेरणेने आयल्या ताका ह्या सुरवाचो कलशु चि हातांतु दनेकी. ह्या सुरवाच्या प्राबल्याचेरि अन्य लोकिक सुरवं तान्ने उजवाडंतु हाडकाति... इच्छुकक लोकिक सुरवांचावु तान्ने ह्या पारमार्थिक तला दिकाने आकर्षक कोकी... आनि आगल्या कर्तव्यांक शैतु कोर्तु घेतल्या तान्ने ह्या दीक्षा लंघनाने आगले प्रनेरध परिपूर्त कोकीति...

हे... पैले अद्वैत मताच्या प्रसासाक तान्ने भाग्य सोरका. आम्हे लेक्किली कार्य आजि जरी जायतीति आनि केन्नाई जायश्राशिक्षि. शंकराने आतं जरी पुढाकार घेनि, आनि नंतर कोणेई पुढाकार घेतले पृथिवी वागि येस्ताशिक्षे. अशंभव्य मताच्या ह्य जगतंतु मतेक्या दृष्टिने शंकराने कार्य तय्यर जायनि, अद्वैत मताचे ऐक्य प्रसाक जडे श्रुत जायद.... जायद हे पुद्देडु जाल्यां.

अनादि कानु धोर्तु चोलनु आयल्या ह्या मताक अनेक लोड्यानी रबंडन कोर्तु शून्य प्रतिपादन केल्यां. तांगेल्या निरर्थक विन्याशंच्या मंडनाग्नीते अद्वैत मत थई थई रबंडन जायत आस्स. चार्नाकागल्या तकाक तेमई मस लोकानी स्वीकृत केल्यांति. कुचित कुमाविल गृहागल्या प्रतिपादनेग्नीते कर्मकांडात्मक कर्तव्यांक बहुतेक सर्वांनी दिनत्रित्यांनु उपयोगांनु हावु अनेक बानि होम, बानि हवनं हाजे अकांडांडर घडत आस्स. नित्य हजारां वयुदि पद्युहत्या हवना नेवनां ने जायत आस्स. जैनांगल्या मतप्रसाशने अनेक जैनमतांनु वत्ताति अथवा अद्वैताबद्दल मीन चित्ताति. अयल्या मतांच्या परस्पर झगड्यांनु अद्वैत मताचो विस्सर, विस्ताररुप धारवा कर्त आस्स. ह्या विस्ताराक बांधु घालका जाल्यारि शंकराक प्रचोदना दिंका. तागल्या परिपक्व बुद्धि शास्त्रेचो, असाभाव्य तार्किक शास्त्रेचो उपयोग कोर्तु धंका आम्हे. हें आम्हा आम्हा म्हळ्यारि सर्वांकई आजे जावु जायत आस्स. देव संकल्पाचे स्फुरणार्ई हीचि जांनु आस्स. मात्र हे... व्यासमहाशुनीगली तीं उत्रं अजुनि आम्हे विस्सगीति. 'अद्वैत मताचे मार वेद-उपनिषदं. हीं बुद्धि-चानुसोप्रमाणीं अर्धु कोरुके साध्य आत्रिडाकर्मितीं विशिष्ट अर्थ-निष्पात्ति रवातर आम्हां अहसूत्रं विस्तारु

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निर्माण कौकी जाके. हाज्जे अर्धुई आजिक अनर्थीनु वृत्तः आस्सति... गौनिंदान्चर्च
 तुम्ही पारंपारिक जाणु आयली आगली ही विद्या मेळोवु घेतल्या. आगले
 सत्शिष्य शुक्रदेव, शुक्रदेवागले सत्शिष्य गौडपादाचार्य-तुम्हाली गुरु-आले
 आतं ही विद्या तुम्हागल्या हातांतु आस्स. जाल्यावेई आगले हृदगत अनुनी समः
 व्यक्त जांवच्याक नेदु आस्स. तुम्हागलेचि एकु वचस्वी शिष्यु आगल्या आंतर्गची
 शोचु घेवु, प्रज्ञांत गंभीर शीलिनं आगले रवरेऽ विचार उदयाक हाडइतलो.
 त्या सूत्रांच्या भाष्यांतु आम्हा समाधान दिस्तले. आतांचे प्रचलित अर्थ-अर्थ
 इत्यर्थीक न्हर्तलो तो. ह्या शिष्याक सामान्य मुणु लेकुनाक्याने. निरतिशय विचार
 साधर्थ्य आशिल्ल्या ह्या शिष्याक आतसुखांतुचि वत जांवच्याक दीवुनाक्याने.
 पुनः बहिर्मुख कौर्तु ह्या विषयांतु सूचना ~~ही~~ मात्रणै सन्यासुई दीवुनु तुम्हा
 वचनं तुम्हागल्या आतेतु दबोर्तु घेयाते... १

(समाप्तः)

Today, I had found a different but deep meaning and a divine strength to all my enquiries from childhood. All those daunting questions which were in a dark corner of my mind were slowly getting resolved. I was totally involved in the practice of this knowledge - the great yogic practice of keeping every element under my control and use them to my advantage. Timely instructions from Gurudeva were making this practice more and more beneficial. I was totally focused on meditative practices also.

In the first stage of meditation itself, I realized that the content of the mind was distinct from the “I” thought. I was successful in resolving the mind with the “I” thought, separating the content of the mind from “I” thought and then directing the thought into other objects, sense the attributes and nature of those objects, bring the thought back into my own mind and experience the ‘other’ through my body-mind complex... until here - I had reached. Five great elements, inert objects, animals and human beings helped me in the practice of this knowledge; I can say that I did make use of them of course under the guidance of my Guru.

One day I decided that I would get into my Guru’s mind using this very practice and learn how His mind worked. Initially I was afraid of what I was about to do. Then I decided to try it out; of course, this was without Gurudeva’s permission.

Notes:

Ahaṁ-vṛtti is the “I” thought - that which points to the observer, ahaṅkāra. This ahaṁ-vṛtti is the instrument of cognizing an object during the process of knowing. The other vṛtti that the mind sends out is the ‘īdam-vṛtti’ - the “this” thought which corresponds to the object being recognized. The “Tripuṭī” (the triad) is formed by the observer (pramātā), the observed (prameya) and the process of

cognition (*pramāṇa vyāpāra*). When the ‘*aham-vṛtti*’ is able to pick up the cognition of ‘*idam*’ as “I...know.... this”, knowledge of the object (*pramā*) takes place. Normally, the ‘*aham-vṛtti*’ can have any object as the *prameya*; the objects of the world, one’s own body, even one’s own thoughts and emotions. It is the same *aham-vṛtti* which even understands the final knowledge of “I am that”. *Prakaraṇa grantha-s* like-“*Dr̥k-Dṛshya viveka*”, “*Nāṭaka Deepa*”, Chapter 10 of “*Pañchadashī*” give detailed mechanisms of this cognitive process.

In certain yogic practices, one’s *aham-vṛtti* can make another *Jīva*’s thoughts as *idam-vṛtti* and can absorb the attributes and features of that particular mind. In spite of focusing on the other *Jīva*’s mind, the “I” thought remains focused on the observer’s thoughts only. Thus, such a *yogī* can literally grasp the functioning of another’s mind and can also transmit thoughts and make the other *Jīva* do as he wishes. These are very deep yogic practices, which need to be done under the guidance of a *Guru* who is Himself an expert in such techniques. *Vaṣhīkaraṇa* is one of such *siddhi-s* belonging to the eight-fold *siddhi-s*.

The following few passages describe how *Shaṅkara* perceives his *Guru*’s “my-thought” process. At that time, the *Guru*’s thoughts were also centred on *Shaṅkara*. Thus, *Shaṅkara* actually came to know what his *Guru*’s ideas were about him.

“Our dear *Shaṅkara*... it is strange that for a person, like me, who has been totally detached from the whole objective world, the arrival of this boy, *Shaṅkara*, has created such a *mamakāra* (*my-ness*)! The only thing that I was deeply involved in was my own Self, and now suddenly a bond of love is binding me to this child! This must be the will of the Lord, otherwise, how could this happen? To fulfill its own desire and manifest itself in form, though being formless - is the very sport of this very consciousness - *Brahman*. That very sport itself is loosely called *Māyā*. My strange feeling of

mamakāra (my-ness) with this child must be the handiwork of *Māyā*. I have been totally absorbed in my Self and of late, presence of Shaṅkara gives me a strange kind of happiness and satisfaction. Of course, this happiness is *viśhayānanda (happiness due to an object of the world)*. However, I am not able to distinguish between - that complete state of happiness, of absorption in my own Self and this happiness, which I experience in the presence of Shaṅkara. Why is this so? This question should be an answer rather than the question.”

Notes:

Happiness experienced by a being from the world of objects is only a reflection of one's own true nature. The only source of happiness is one's own Self. The world does not have even an iota of happiness inherent in it. Lord Kṛṣṇa expresses this in the Bhagawadgītā, "The Jīva-s survive on only a small portion of happiness which comes from Me". "Swarūpa-anusandhāna Aṣṭakam" of Ādi Shaṅkara says in one of its verses that the world of objects reflects only a small portion of this very Ātmānanda. Here, the Guru says that He is not able to differentiate between - the completeness He feels in the presence of His shiṣhya and the Brahmānanda which he is very familiar with. This could be because - the Guru is able to see Himself in the Shiṣhya and the Shiṣhya also sees himself in the Guru. There is no Guru-shiṣhya Bheda here. The other reason is that ultimately Shaṅkara is the very Avatāra of Lord Shiva - the very Brahma-swarūpam! How can one not feel the fullness and completeness when enveloped by that very source of happiness!

Ātman though formless, out of its own saṅkalpa decided to manifest itself into this variegated world with the help of Māyā (ref: Taittirīya Upaniṣhad 2-6-1)

“I had kept some of the *Prārabdha-karma-s* of this body in abeyance. In my total absorption in the Self, I had pushed these

karma-s to my bag of *Sañchita-karma-s* rather than work them out. How could I involve myself in fulfilling these bodily karma-s when I was so absorbed in the Self? Now, the time has come for the unfinished karma-s to be completed.”

Notes:

Every living being has three sets of karma-s. Those which manifest at the time of birth and give a blueprint of one’s life - come under the group of Prārabdha-karma-s (those which have already begun). There are a lot of them waiting for conducive circumstances to manifest themselves - like a huge deposit of resources called the Sañchita-karma-s. Then, there are karma-s that one accumulates while working out the prārabdha - called Āgāmī-karma-s. Most of the Āgāmī-karma-s cannot be worked out in the present life and get deposited into the huge collection of Sañchita. Also, if for any reason, the person is not able to work out his prārabdha in this life, the remainder also gets into this large deposit of Sañchita. The rising of Self-knowledge literally burns away all the Sañchita-karma-s. No Āgāmī-karma accrues to a Jñānī. Thus, the Jñānī only works out His prārabdha and leaves the body - never to come back again into this cycle of birth and death.

Shankara is still in the process of understanding his Guru’s thoughts, as he is experimenting with his practice of the yoga-vidyā on his teacher! Gurudeva’s mind is pouring out these thoughts.

“A completely prepared *Shishya* (*pari-pūrṇa shishya*) can never be called a *Shishya*. The difference between the two (*Guru-shishya bheda*) is not seen there. It is the same consciousness which is only manifesting in two different body-mind complexes. Though, they seem to be two different bodies, their way of life, duties and even the sañchita is similar. Thus, my *sañchita-karma* can be worked out by the *Shishya* and release the Guru from the obligations of karma. Can I wait for any other *Shishya* - other than

Shaṅkara for this? May be, all my undone duties are to be fulfilled by Shaṅkara and release me from this sañchita. Could it be the grand plan of Īshwara in sending this Shishya, par excellence, here? It must be so! This Shishya, not even out of his childhood - has such an exalted intellect! It can beat the sharpness of an experienced scholar. At such a young age, he has managed to uproot his serious doubts - with his own effort, with the right knowledge! With serious upāsana of Gāyatrī, he has literally caught hold of Lord Sun - who is the very nerve of life in this universe. He has almost reached that final state of knowledge of the Self with sheer grit and concentration - on his own! He has carved his path for himself and still comes to me with such humility - for that knowledge of oneness of the Self with everything else! Where have the Veda-s prescribed sannyāsa for such a prepared and mature intellect? Even then, I cannot deny him the *sannyāsa-dīkshā*.”

Notes:

It is said that a son or a shishya can fulfill the unfulfilled duties of his father/guru. There is a ritual in the Veda-s, when the father leaves for vānaprastha, he hands over all the karma-s that he is supposed to do as a vaidika to his son, so that they can be fulfilled by him. The Veda-s give him the adhikāritwa to perform them and release the father from obligatory karma-s. It is the same in a Guru-shishya relationship also. The Shishya is almost equal to a son and the Shishya gets the adhikāra to complete the karma-s kept in suspension by the Guru. The dīkshā is like a bond which binds him to that. We see similar concept in Guru-shishya paramparā in dance and music. The Guru ties a gaṇḍa by a specific ritual (gaṇḍa-bandhana) which obliges the shishya to continue the tradition of the teacher in every aspect. The shishya becomes the very Guru - in principle.

“The world does not bother to consider the scholarship or the preparedness of an individual. It gives importance to outward appearance and behaviour in judging a person. Our Shaṅkara should never be neglected or ignored by the world just because he has no external signs of sannyāsa on him.”

“Taking up sannyāsa and its consequences are not for the personal sake of either of us. This is meant for the world - as Shaṅkara has a great role to play. It is necessary to give *dīkshā* to Shaṅkara and make him Shaṅkarāchārya. This will complete the circle of Īshwara as the *kārayitā*, Shaṅkara as the *kartā* and his *kārya*.”

“For a person absorbed in the Self, the means and ends described in the *karma-kāṇḍa* of the Veda-s seem comical. The *karma-kāṇḍa* of the Veda-s is not superfluous. It is meant for people who still have worldly desires for wealth and enjoyment. The *karma-kāṇḍa* guides such people to fulfill their desires by performing karma-s in a certain prescribed manner. There are different means explained by the Veda-s to achieve different ends (*sādhana-sādhyā*). Ultimately the Veda-s guide such people to do these very karma-s with a sense of detachment (*nishkāma karma*) and accept the fruits of the karma-s whether good or indifferent as the very blessing (*prasāda*) from the Lord. During the performance of these various karma-s, one realizes that the happiness got out of performance of karma-s is only a temporary phase and not the ultimate happiness that one is actually searching for. Over a period of time, the very person becomes a *karmayogī* and starts searching for that permanent source of happiness and to get out of the hold of *Māyā*. He ultimately understands the concept of “*jagan mithyā*” and gets into the *sādhanā* for the understanding that very Self which is the ultimate source of happiness, peace and security. This is the actual journey of a seeker and the journey has to start from

the *karma-kāṇḍa* of the Veda-s. It is this initial instruction that makes the sādhanā prepared for the absorption in the Self.”

Notes:

Swāmījī is explaining the validity and need for the karma-kāṇḍa of the Veda-s. Many scholars have scant respect for the karma-kāṇḍa of the Veda-s. But for a raw mumukshu who is not prepared at all for this final subtle knowledge of the Self, the karma-kāṇḍa (Veda Pūrva) is an excellent steppingstone for the preparation of the intellect. Over a period of time, the karma-kāṇḍa guides a mumukshu to do his karma with as much detachment as possible with an attitude of ‘Īshwarārpaṇa’ and accept the results of action as ‘Īshwara prasāda’. This very attitude is called Karmayoga. Lord Kṛshṇa is never tired of praising karmayoga. He advises Arjuna repeatedly to become a karmayogī. He upholds karmayoga as the highest form of sādhanā to an unprepared intellect.

“Not only the shoḍasha saṁskāra-s (16 main saṁskāra-s or purifying processes an individual has to go through. Actually, there are in all 41 saṁskāra-s, which a vaidika is supposed to go through), but also the duties of the respective āshrama-s and varṇa-s, specific rituals, study of the scriptures (brahma karma) all come under the collective term called ‘karma’. Giving sannyāsa to Shaṅkara is one such karma and I cannot escape from that karma.”

“Whatever divine and yogic strength that I had received traditionally from my paramparā and also by my own effort - this boy has grasped -all at once! We are both, bound by this strength - as if for eons! The strength of my entire sādhanā (*ojas*) reflects in this Shishya already! His “I-ness” (*ahaṅkāra*) as if takes shape in me and speaks through me!”

“I should take Shaṅkara into confidence. I need to instruct him on this final knowledge of Pūrṇatvam. That one single knot - which is keeping him from knowing this Self - needs to be untied.

Shaṅkara needs to become Shaṅkarāchārya at the earliest! The very name Shaṅkara means “Sham karoti iti” (the one who spreads auspiciousness, happiness to the world) - one who is the cause of happiness. And this Shaṅkara deserves - the very source of this happiness - in whose search he has come to me! He has to be the one to direct seekers from worldly happiness to this highest form of fulfillment. At the same time, as a part of the sannyāsa-dīkshā, he is bound to fulfill the karma-s left behind by me.”

Now onwards, Guru Govinda Bhagawadpāda plans Shaṅkara’s duties as Shaṅkarāchārya. One must remember that still our Shaṅkara is secretly recording all these thoughts as they arise in his Guru’s mind.

“The first duty of Shaṅkara would be to uphold *vaidika dharma* and he should start traveling across the country. If Shaṅkara does not take the lead in this aspect, there will be nobody in the near future who will take the leadership in reviving the *vaidika dharma* and propagating *Advaita*. In this world of many systems of philosophy, Shaṅkara has to strongly establish *Advaita* philosophy. Ultimately the core of the entire Veda-s is *Advaita*. *Advaita* philosophy is already in danger and Shaṅkara needs to do this work quickly.”

Notes:

At that time, a number of philosophies especially nāstika mata-s and some āstika mata-s - which never believed in Īshwara as the very cause of universe - were establishing themselves. This will be explained by Swāmījī as we go further. Shaṅkarāchārya is considered to be the very Avatāra of Lord Shiva - for the resurrection of Advaita Vedānta.

“This timeless philosophy of *Advaita* has been attacked by the *Bauddha-s* trying to establish their *shūnya-vāda* philosophy. The *Chāruvāka-s* have successfully managed to even lure many, thinking

people about - the body, being the ultimate. They have managed to convert people into sheer materialism. *Bhāṭṭa* system of Kumāriḷa Bhaṭṭa has managed to engage people in only *karma-kāṇḁa* and made the society only ritual oriented. Animal sacrifices - advocated by this system is killing hundreds of animals daily. The *Jain-s* have their own philosophy - where they have no acceptance of *Īshwara*. Not only are these philosophies confusing people, there is tremendous infighting between the proponents of these systems of philosophy. In this confusion, the ultimate truth of *Advaita* is losing ground.”

Notes:

At the time of Shaṅkara, there were many schools of thought. There were six āstika philosophies - sāṅkhya-yoga, nyāya-vaisheshika, pūrva-mīmāṃsā, uttara-mīmāṃsā. These systems believed in the validity of Veda-s. Except the uttara- mīmāṃsā system (Advaita system), others did not believe in Īshwara - as saḁuṇa-brahma manifestation of that attributeless Brahman. Yoga system to some extent believed in the presence of a regulator of the entire universe - Īshwara. There were other Nāstika philosophies who did not believe in the very validity of Veda-s. They were Bauddha-mata with its different offshoots- Jain-mata, Chāruvāka-s, Shākta-s - who did not even accept the presence of the all-pervading Ātman/Brahman. The vaidika-dharma which was being supported by the pūrva-mīmāṃsā-s and uttara- mīmāṃsā-s had difference of opinion in the form of the former giving validity only to karma-kāṇḁa of the Veda-s and considering the Vedānta portion of the Veda-s to be only an appendage. Uttara- mīmāṃsā-s or Advaitin-s had the view that the attributeless Brahman is the very cause of this universe and this is the very source of scriptures. They gave enough validity to the karma-kāṇḁa as a preparatory phase of the mind in understanding the ultimate truth.

Though Advaita Vedānta is the very purport of all scriptures, the other systems were trying to discard this and make their own theories prominent. It was the very purpose of Shaṅkara's life - to establish Advaita system of philosophy and acknowledge the valid point in other systems - at the same time, strongly discard the nāstika-mata-s.

“Shaṅkara's highly mature intellect and his scholarship will give the right impetus in establishing Advaita-mata (mata means a system of philosophy). I still remember the words of Vyāsamunī. He had said that the very essence of Advaita was in the form of Veda-s and Upanishad-s. To interpret the Upanishad-s correctly, Vyāsāchārya had written the great Brahmasūtra-s. The same Brahmasūtra-s are being misinterpreted today by all the various systems according to their tenets. Vyāsāchārya had reminded me, at that time that I belonged to His paramparā... Shukamunī was the disciple of Vyāsāchārya, Gauḍapāda, my Guru, was the disciple of Shukamunī and I was the disciple of Guru Gauḍapāda. I was instructed by such illustrious paramparā. Vyāsamunī had told me then that his heart-felt task was yet to be done. I remember him clearly telling me that one of my Shishya-s would understand the deepest sense in which He (Vyāsamunī) had written the Brahmasūtra-s. This Shishya would write a commentary on the very sūtra-s in his profound yet simple style - revealing the exact meaning of these sūtra-s. He would sort out the confusion between the different interpretations of these sūtra-s. But did He not tell me, that this Shishya of mine would be totally absorbed in contemplation and that I need to bind him with the obligation of sannyāsa-dīkshā so that the karma to be done by him will be completed?”

Notes:

Guru Govinda Bhagawadpāda belonged to the illustrious tradition of Vyāsamunī – Shukamunī – Gaudapādācharya. This paragraph is glorifying this paramparā. Guru Govinda Bhagawadpāda remembers the dialogue He had with Vyāsamunī - where He was highly disturbed due the misinterpretation of His work, Brahmasūtra, which in 550 verses - gives a logical analysis of all the Upanishadic statements and proves that there is only one indivisible reality to the exclusion of others and it is the same reality which is the very warp and woof of this entire universe. It is the very same reality which manifests as millions of Jīva-s. The point is proved by logically arriving at the accuracy of the Upanishad-s and discarding the other systems of philosophy. It is said that Vyāsa is an incarnation of Lord Vishṇu - who could be more appropriate in writing a commentary on these sacred aphorisms - than Lord Shiva, Himself?

CHAPTER 12

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“ हांव - आम्हि ”

श्रीहर्ष.

हे... ही व्यास मुनींजली आज्ञा परिपालन कोर्का आम्हि. उदगीक प्रातः सप्रयारि शंकराक सन्यास दीक्षा दिवका. ह्या दीक्षा द्वारा आम्हाच्या कर्तव्यांनु लब्ध कोर्का. योग-विद्येंतु एकाग्रतेने लक्ष धालत आस्स ते, मात्र हे लक्ष्याक पावत आस्स ते. सणाक्षणांनु आत्मनिश्वासाच्या बळगरे ही विद्या आत्मसात करत आस्स ते. हे... अर्चई ध्यान लावनु नोयसूनु आस्का. तांगली सन्यास ग्रहणाचि इच्छा प्रातः सप्रयारि पूर्वत्वाक प्रवता ही सुरवेर सुचना आलीचि दिवका ताका... शंकरास....

आम्हि क्षणात् हांवें प्रगल्भ्या शरीरांनु पुनरपि स्थान भेद्येवु खेत्तिलें. मनमुक्त अहंवृत्तीक गुरुंगल्या शरीरगत अंतःकरणांनु पेटोवु थई ऐक्य पाविले. हांव, तांगल्या हृद्गताक मगले अनुभव शे अनुभव केलेले हांवें. तांगले मन विचार इच्छा संपूर्ण ज्ञात कोर्नु घेतिले हांवें. दोन शरीरांच्या एकात्मतेनु विशिष्ट सुख, ज्ञान पदिलें हांवें. हे अनुभव गुरुंक विदित कोरुंक आसन सौडतनांचि गुरुंगाले सवारी प्रगल्भ्या गुहेंतु पाविली.

“ चेडी... इतलबगी तुंवे इतली प्रगति केलेली आप्सी जावुनू घेतल्या. मस्त सुरवारि वचुंगाले तुं. जाल्यारि आम्हांच्या तत्वाक जावुनु घेवच्याक ह्या अंतःकरणांनु वचुनु प्रयोजन नां. अप्पुंगल्या तत्वांतूनचि चित्तवृत्ति कीज केळ्यारि मात्र तें साध्य. होचि माग्नु नू अनुसरुनु वच... आतं आम्हांच्या अंतःकरणांतुले विचार पुनः तुका विशद केचें बराने... फाईच्या प्रातः कालारि सन्यास ग्रहणाच्या निधि शास्त्राक पूर्ण कोर्नु सोड्यां. अंतर आम्हांच्या स्वयी कर्तव्यांक सुरु जातले ” आनंदाच्या प्रसंगांनु गुरुंनींची प्रगल्भ्या गुहेंतु येवु सांगील्यो ह्या तत्वांनीं हांवें प्रसन्नान्तःकरणांने तांगल्या चरणां चेरि मस्तक दवरिले.

ह्या दिवसु मगली मस्त उद्विष्टं सफल जाळिलें. सानपणांनु धोर्नु मगल्या सन्यासु सांगातांनु आशिल्ल्यो श्रद्धा-शक्ति पूर्वत्वाक पाविल्ल्यो. चरणां पावित्रं किततें पुराणं श्रुवांतोचि गुरुचरणांच्या मानसिक अर्चना द्वारा प्रगली अनुमाने समाधान गुरुंक हांवें कळिले.

प्रापंचिक सुखांदिकानें ओदासिन्य कर्तले हांव विराफे वृत्तीनेचि आशिल्ले. मानसिक रुपानें जगत्वंदांवांनु निराफे पाविल्ले हांव श्रद्धेनें प्रज्ञानें केळ्यारिचि

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सन्ध्यासु आशिशो. 'सत्रात्तुरः स्यात् मन्त्रशा वाचा न सन्ध्यासेत्' ह्या विधिने मंगल्या
घारा आसतनां धोनु हांवे वाचनेनेई आतुर सन्ध्यासु ग्रहवाक्येको. काया वाचा मन्त्रशा
एक रुप जांवच्याक कायेने- शरीराने सन्ध्यासु जांवचो दिवसु आजि उदयाक
आयकेको. गुरुंगल्या कृपांसीती.

प्रथम अष्टब्राह्मणाच्या विध्युक्त प्रसंगांतु देव, ऋषि, दिव्यमानव, पंचभूत, आत्मसु,
बापुसु हांगेली श्राध्द मनःपूर्वक श्राध्दपूर्वक हांवे केलेलीं. वै... 'श्राध्दा दीयते इति
श्राध्दं' म्हलताति जंवे... ह्या केकांकाणी थावु मंगल्या मार्गक्रमळाक असंख्य
उपकार आजेशाई घोवु आयल्याति. तसल्यांक श्राध्देने बंदन-अर्पण कराशि हांवे
काशि नावचे? तांगजे ऋषा-सुकुईनास्तना काशि नावचे? सारिक प्रमांशानाच्या
उदेश्या खातिर ह्या श्राध्दांक हांवे म्हल दिक्केले... जाव्यार ह ह्या विधींतु वि
आम श्राध्द मुळु एक विधान निर्दिष्ट केल्यां. तें श्राध्द मंगल्या स्वतः खातिर
कोर्चे आसा. हें कर्तनां मात्र मनाक शांति प्राप्त जायतिशिशो माझा. कारवा हें
श्राध्द जीवाक-आत्माक उदेश्यांतु आशिशो हें जाव्यार त्या आत्मतत्वाक असंख्य
निष्ठा निधीचे अगत्य वा हें मंगल्या विचारांक केन्नाकेकनु आयकेले. आजि
श्राध्द हीं तत्तु शरीराक उदेश्यांतु आस्वजाति हें कवनाशि आस्वतस्की हांवे
मंदुई हें शिशो.

ह्या द्विधा परिस्थितांतुल्या संशयांसीती विचलित जाडेल्या माझा, गुरुनी शृत्युक्त
प्रभावाने थंड बस्कारईली.

गुरुवाक्यांक आशिक शिरसा घारव कोनु सकुत्राशानादि आग्नेय स्थलीपाकु
बंध निसर्जन प्रेषोन्चारु वपन इत्यादि उक्त विधिने युक्त जावु, काषायंबर
मंगल्या आंगरी नित्रोवतुक अर्थाने प्राप्त जाकेले. योग्य वडांच्या स्वीकारानंतर
महावाक्यं प्रवच मंत्रांचे रहस्य कोळक गुरुनी मंगल्या अंतःकरणांतु सिजित केदेलीं.
ज्ञानमुद्रा-योगमुद्रा इत्यादिक संकेताने तत्वमासे वाक्याचो लक्ष्यांतु हृदयांतु
ध्वनित केलेली. अमौलिक वस्तुतत्वाचो बोधकोनु ताजि प्राप्त जायशी आशिवीरु
दीवु मंगको उध्दांक केलेली... आजि हांवे उध्दाक पाविली.

मिथ्याश्रुत ह्या जगतांतु इ सत्यत्व आजि मुगल्या सन्ध्यासुग्रहवाक्यांनीं जसु
धत्त आसत. अज्ञानाच्या दिव्य किराणांनीं हें जगत् परिपूर्ण श्रुति वचच्या

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एक उद्देशाने आज आम्ही तुम्हा या दुर्मिळ तत्वाचे सूत्रांचे तुम्हा हातांतु देत आस्पाते. हा सूत्रीतु ऐक्य पाळु जगताक पुढे उजवाडांतु हाडका. सहस्ररात्रिच्या हा ज्ञानाक आम्हाच्या प्रेखा प्रभावे लोक हिता खातिर प्रसार कोणु तुंबे दिव जांवका... ही आम्हाको आशिर्वादु... आज घोरु पुढे हातांतु घेतली कार्य- ती तुम्ही कार्य न्हे जावु, पारंपारिक जावुनु चोळु आयच्या गुकंगलीचि जावु आस्तिके. ती पूर्ण रूपारि पावतली. हा कार्याक चि सत संकल्पु मुळु उखासांतु दोनोर्तु घे. हा सत संकल्पाने तुम्हा घेयांतु आम्हाली सर्वांगली ध्येय पूर्णत्वाक व्हर.... १ नान्नी माझा कु लागो घेइत होवई उपदेशु दिह्लो. आशीर्वाद दिह्लो.... आणि कृतकृत्यतेने मगळे अ हृदय ओर्तु घे गेह्लो:

प्रीतीच्या आवजुक सोवु, गृहत्यागु कोणु श्राद्ध पळेणे हांव... हा दिवसु मज्जाची प्रीतीच्या गुकंगल्या अंतर्शांतु प्रवेशु केह्लो. सांगल्या कृपादृष्टिक पात्र जाह्लो. हा दिवसाचे प्रत्येक घटिका मज्जा अंतर्शांतु एक स्थान घेवु विशिल्यो. विस्तनी जांवच्यो घटिका, विस्तनी जांवच्यो दिवसु, विस्तनी जांवच्यो उध्दार.

प्रसन्न वातावरणांतुल्या त्या गुहेंतु एक भिन्न दिव्यत्व अस्तित्व अनुभवनाक येत आशिल्ले. अंतःस्फुरवेच्या तरंगांतु केन्नाई येनातिले असंख्य स्पंद, आजि कसले...? कसले विशेष?... ही ~~प्रश्ना~~ आवना जाग्रतकर्तृत्वस्ले जाह्ले. नित्याच्या एकुड स्वशरि शेंवच्या आंगारात्मक नाहांतु उतुदात उरगत स्वई ध्यानाक बाशिल्या आह्ला उद्यानदशेंनाचि राव आशे सांगताले. आजि गुकंगली अप्पणई जाह्ले. गुकंगल्या आसनाचि एकु दिव्यभूतिने बाशिल्ले पोळोवु आपणाइतल्याकाचि मजने मन विनम्र जाह्ले. त्या आसनाच्या अधोस्थानारि जोयमज्जु त्या दिव्यभूतीच्यो वागी मज्जा गुकंगली उद्वैत आशिल्ले पोळोवु आश्वर्यावांतु आपणाइतल्याक मजने हात अंजलिबद्ध जाह्ले.. प्रसन्न नम्र जाह्ले.

एहि वत्स मुळु त्या दिव्यभूतीने गृहंत आस्तनां

“ आम्हाच्या गुरुपरंपरेतुल्या हा मान्य परमेश्वरि गुकंग ~~प्रसन्न~~ वस्त्र करु, जगतु मुल्या निष्कालांकाक कर्मउपासना इमा ज्ञान प्राप्तिचे ध्येय प्रसार कोन्वर्तितानि केह्लेच्या ब्रह्मसूत्रांचे निर्माणक रचयिता हें व्यासब्रह्ममुनि. आजि आम्हाच्या गुरुशिष्य संबधांक अंतर्ज्ञानने कोळु घेवु आम्हा पावन कोन्वी दृष्टिने

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तांगले आगमन जाहने जाळु आसा. तांगली आशीनेडु घे " आशी गुरु अर्पेयु
 जायना पडे गुरुंगला चरणांक प्रथम वंदन कोणु तांका हण्डवत नमस्कार घाहने
 हांबे.

“**Y**es, now I clearly remember this instruction of Vyāsāchārya. I have to follow His instructions. Tomorrow itself, at sunrise, I should bestow *sannyāsa-dīkshā* to Shaṅkara. With this *dīkshā*, I have to make him commit to the task that Vyāsāchārya has given me. He is progressing very fast on the path of yogic practices and I should not wait any longer. Where is he? He must be sitting in contemplation – Shaṅkara, where are you...?”

With Gurudeva’s voice reaching me, I was able to bring my *ahaṁ-vṛtti* back into my own body-mind. By blending my “I” thought inseparably with my Guru’s thought, I experienced His thoughts, as if, my own. Two bodies were bridged by one thought. I wanted to share this experience with Gurudeva and just then I heard His voice.

Gurudeva said, “Child, you have progressed so well, in such a short time! But to know the Self in me - there is no point in entering into my mind. Unless you become Me, the very Self it is not possible. Continue your practice. Now I need not tell you what I have in my mind. We will complete the ritual of *sannyāsa-dīkshā* tomorrow at sunrise. Then your real work will start.” Gurudeva had Himself, come into my cave and given me this news. I prostrated at His feet with a cheerful mind.

This day many of my deep desires were fulfilled. The trust and devotion to Īshwara that I carried with me from my childhood had reached its zenith. In this happy state of mind, I performed ‘*mānasika pūjā*’ to my Guru’s feet.

I was always detached from worldly pleasures right from my childhood. Mentally and emotionally, I was a *sannyāsī* long ago. The scriptures say that one who is in a situation of hurry - can take *sannyāsa* by renouncing with his words and mind (*This is called*

ātura-sannyāsa. This is available for a person who is keen on taking up sannyāsa but is facing death-like situation). But today, bodily also I would be renouncing the world in a ritualistic manner - as enjoined by the Veda-s.

Notes:

Sannyāsa has been described to be of different types based upon the way it is taken up. A person can be a sannyāsī by knowledge of that all-pervading, one without a second - Ātman. This sannyāsa is backed by this sacred knowledge. Such a Jñānī is a sannyāsī par excellence - he does not need the external signs like ochre robes and a change of name (vidvat-sannyāsa). The other type of sannyāsa is taken up as per the guidance of scriptures in a ritualistic way where a person cuts all his connections with his past associations - even his name and clothes (vividisha-sannyāsa). Another opportunity for sannyāsa is given by the scriptures to a person who is in a hurry (ātura-sannyāsa) - either due to a critical situation in life or when faced with death-like situations.

In the first part of the ritual, I had to offer obsequies to eight relationships - gods, ṛṣhi-s, exalted human beings, mother, father and the five elements. This I did with great concentration and faith. These were the eight principles who had contributed to my physical and emotional growth in a thousand ways. It was a ritual which would free me from any obligation to any of these eight entities. In this ritual, there is a small ritual which is called 'ātma-shrāddha' which one does for his own self as the body-mind complex. At the time of performing this, I was disturbed. The obsequies were meant for the Jīva, and not for the Self (Ātmā). And if I am really that Self - do I need this at all? At the same time, the obsequies are not meant for a particular body, as the body is discarded here itself at the time of death.

When confronted with this doubt, Gurudeva cited the scriptures and I had no way of protesting. I went through all the rituals of *sannyāsa* as injunctioned in the scriptures. The rituals involved were *saktuprāshaṇa*, *ājñeya sthalīpāka*, *bandha*, *visarjana*, *praishochāra* and *vapana*. I donned the ochre with a special significance. After the symbolic *daṇḍa-grahaṇa*, the secrets of *mahā-vākya-s* and *praṇava-mantra (omkāra)* reflected in my mind from Gurudeva. He explained the implied meaning (*lakshyārtha*) of the *mahā-vākya 'tat twam asi'* using various *mudrā-s (hand symbols)* like *jñāna-mudrā* and *yonī-mudrā*. He finally blessed me with - all His strength backed by years of *anus̥thāna* and *jñāna*.

His words of wisdom - at the end of the rituals were, "In this world of make-believe, the truth is taking birth in the form of your taking *sannyāsa*. My only intention in this was to make you fill this entire world with the bright rays of Advaita. I have handed over that very light of Advaita to you. You must bring the mistaken and deluded people back into light. This knowledge in the form of thousands of rays of the bright sun has to be spread by you for the sake of the world. This is my sincere blessing to you. From today, all those *kārya-s (work or duties)* you undertake are not yours, but belong to the entire Guruparamparā. This should be your only *saṅkalpa (determination)*. May you fulfill all our goals in fulfilling yours."

I had left behind my loving mother and today I had made a place for myself in my Guru's heart. I was the recipient of his compassion and love. This day and these rituals - every moment would be remembered for ever.

There was a strange divinity in that cave that day. My mind was filled with very subtle and divine thoughts. What was this? Even the *omkāra* chanting was not taking me to the depths of

contemplation as it always did. I saw a divine figure occupying the seat of Gurudeva. This figure evoked a strange kind of devotion in me. I folded my palms in respect and bowed down.

“Come, Dear Child”, said that divine voice.

Then Gurudeva said, “Prostrate before this great Guru. He is the very first in our paramparā. He is the compassionate one - who wrote the *Brahmasūtra-s* - only to guide the serious seekers in finding that liberating knowledge after getting the required preparation via the *karma* and *upāsana* lifestyle. He is Guru Vyāsamahāmuni. After having known about our *Guru-shishya* relationship, He has come to bless us. Take his blessings.” I fell at the feet of Gurudeva first and then at the divine feet of Vyāsamahāmuni.

Notes:

The very first Brahmasūtra reads thus “athāto brahma jijñāsā”. This actually means “thereafter and therefore one should choose to know the Brahman”. The word ‘atha’ stands for thereafter – whereafter? A mumukshu, has acquired enough chittashuddhi and chitta naischalyam - by following a lifestyle of karmayoga and upāsana-yoga. The word ‘athaḥ’ means therefore - wherefore? Once an adhikārī, the natural consequence would be jijñāsā or desire to know that which is of the very nature of moksha. What is it that directly liberates a seeker from this world of saṁsāra? It is his own Self - Ātman also known as Brahman. Keeping the meaning of the first verse of Brahmasūtra - Swāmiji has said that “this great Guru wrote the Brahmasūtra-s to guide a seeker to Brahman via the lifestyle committed to karmayoga and upāsana” - when Vyāsachārya is introduced to Shaṅkara.

The word Vyāsa means the arranger or compiler of the Veda-s. In Brahmasūtra, He puts together the important concepts and tenets of Vedānta in a very orderly fashion. A sūtra is a cryptic statement

which has a lot of implied meaning to it. The 500-odd sūtra-s are divided into four chapters (adhyāya) and each chapter has four parts (pāda-s). Each pāda has a few sections (adhikaraṇa) which have specific aphorisms (sūtra-s) under them. Shāṅkara-bhāshya of the Brahmasūtra is the most accepted commentary. Many commentators before and after Shāṅkara have written commentaries on these sūtra-s. Some of the well-known commentators are Bhāskara, Nīlakaṇṭha, Rāmānuja, Keshava and Vijñāna Bhikṣu. Many tīkā-kāraḥ-s have written sub-commentaries on Shāṅkara-bhāshya, most prominent among them is Vāchaspati Mishrā's "Bhāmati". Padmapāda, one of Shāṅkara's disciples wrote a sub-commentary on His bhāshya called "Pañchapādikā".

About the Author

Dr. Sudhā Tinaikar, a medical doctor by profession, started Vedānta studies in the late 1990s. She systematically studied the Prasthāna Traya-s and Prakaraṇa Grantha-s at the Ārshavidyā Gurukulam, through both direct tutelage as well as remote learning. Since 2012, she has been sharing this wealth of knowledge with different groups of people. With the blessings of His Holiness Sadyojāt Shaṅkarāshram Swāmiji, she started weekly Vedānta classes at Shrī Chitrāpur Maṭh, Bangalore in 2014 and Prasthāna Traya Bhāshya Pathana training to an interested group in 2015. She has been contributing her translations and commentaries on various vedāntic texts to the monthly magazine, Kānarā Sāraswat Association, starting with Hānva Āmmi and then moving onto explaining the Tattva bodhaḥ and Ātma bodhaḥ. Her erudite and systematic method of teaching Vedāntic texts makes her classes very popular among interested students both young and old.

