
Sri Sai Baba more than any other saint actively participates in the joys and sorrows of His devotees and by His extraordinary spiritual powers brings relief and solace to His devotees, and grants their various wishes, saying "I am granting them what they want so that they may eventually want what I want."

As Justice M. B. Rege writes, "I have always considered Baba as the Absolute Sat-Chit-Anand Brahman, limited by His physical body to some extent while alive, but unlimited after His Maha Samadhi."

That is why more and more is being written about Baba. This book is a good addition to Sai Literature which is, in fact, endless.



THE SCIENCE OF RELIGION

Swami Chinmayananda

2. Religion and Life

It is quite evident that a religion is possible only among the living. But is religion so essential to life ? Such a doubt is obvious especially in these days, when we try to live a life which is not defined by ourselves and we live a religion which is unknown to us. Very rarely do people have any definite understanding of what religion is, or what constitutes life.

If life be a continuous exertion to redeem ourselves from our sorrows and in this process to bring about confusion and unhappiness around and about us, then religion seems to have no place at all in that scheme of living. Life as it is observed by us seems to be an endless and exhaustive perspiration rather than an inspiration. But is life only a series of struggles ? The scriptures of the world unanimously declare that life is something sacred which can be made, or marred, by the wisdom, or folly, of the living creatures. Great and deep thinkers of the past, called the Rishis, have declared that life is a series of experiences. For an intimate understanding of life we must make an exhaustive study of the working and the constitution of each experience.

The Yogic seers of India experimented upon "Life" for purposes of study. When they came across this unit of life they did not hesitate to dissect it in order to discover its contents. In their exhaustive treatment of the subject they came upon a scientific truth that an experience is not possible without its three fundamental factors, viz. (1) the "Experiencer" — the Subject; (2) "Experienced" — the Object and (3) a relationship between the two known as "Experiencing."

The better these three are readjusted and governed, the healthier can our life be. All secular activities are an attempt at remodelling and reconstituting the world of objects to a more efficient pattern wherein the largest number of experiencers may find it convenient to establish easily the necessary relationship in order to produce a feeling of joy or happiness.

When secular efforts of world governments are struggling thus to bring more and more happiness into life through planning and revival of the world of objects, religion's consistent effort is in producing a healthier and more integrated personality in the experiencer. If there be thus a scientific and healthy scheme by which we can rear up a generation of competent "experiencers," we should certainly come to rule the world of objects. That science which tells us how we can integrate our inner personality is called the Science of Religion, which, unfortunately, has fallen in these days of acute ignorance to be a bundle of mere superstitions and blind beliefs. Scriptures of the world are all expositions of this Science of Life.

Certainly, if there be thus a Science, which can teach us methods by which our inner instrument of mind and intellect with which we actually come to earn our experiences be integrated and strengthened, there cannot be a greater practical science than this technique of self-development. Therefore if religion is not possible without life, life is impossible without religion. We can call it either Religion or the Science of True Living.

When we dispassionately study the history of Religions, we find that from time to time, restatements of Religion in the context of the growing social conditions and moral values of the age have been made. To fight in the name of religion is a battle of ignorance. They can evidently discover in the declarations of Masters that each great Teacher came into the society to guide and lead generations out of the wrong values of life into which they had fallen at that time. Fundamentally, all religions rest upon the same scientific truth that by co-ordinating a well developed mind and intellect in the individual — the "experiencer" — he comes to gain a better balance and equilibrium in all the vicissitudes of life caused by the ever-changing strings of the objects experienced. A mere readjustment of the world of objects in the outer world, as conceived by the materialistic civilisations, cannot in itself bring about a larger share of happiness to mankind. Happiness is in true living

and not in increasing the items of life. A mere attempt at production, or redistribution of wealth, cannot in itself bring an enduring peace, or happiness, into the individual's bosom, nor into the society, unless these efforts are equally supported by an unbroken effort at raising the mental and intellectual character and health of the people. The beams of true victory and constant happiness can reach us only when, in the bosom of each individual, there is that intellectual tranquility and mental clarity which are the signs of true living.

Shrouded in the foliage of ritualism and un-understandable formalities, the true value of religion has come to be lost.

No other generation has been so fit to make independent enquiries and understand the Science of Religion, as the present one. Ours is a generation which has no patience with blind beliefs and superstitious rituals. We enquire. We search. Unless the query is answered satisfactorily we do not rest content. We are not the kind that would blindly follow a great text book or a great man.

Of all the philosophies of the world, the pure Science of Religion is found to have been discussed exhaustively in Vedanta. Vedanta, therefore, is the foundation of all theories of self-perfection. The techniques may differ from place to place, and from master to master. Whenever a new religion has been established we find that they differ from the earlier ones only in technique. The Goal, the self-mastery, seems to be the same whatever be the language in which the scripture has been written.

We must now strive to approach religion in a pure spirit of research and scholarship, so that we may trim the over-growths and learn to respect this sacred science which labours to bring in more order and harmony into our every-day life.

When once an individual has mastered himself, he becomes a ruler of his circumstances, and no more a victim of them. We shall go deeper into it and analyse all the techniques by and by.

Courtesy -: CENTRAL CHINMAYA MISSION TRUST.

THE MARATHI ENCYCLOPAEDIA OF PHILOSOPHY

By :- Prof : S. R. Parasnis.

The readers of Shri Sai Leela will be interested to know of this project and hence I am giving below the necessary information.

I begin this article by first quoting what eminent authorities in the realm of philosophy have to say about this project. Prof. R. Ramanujachari, Madras, says "A prodigious work done with marvellous thoroughness and exactitude with puctilious care even for the minutest details by a band of experts under Prof. Vadekar's leadership Kindly accept my hearty congratulations on your superb achievement and convey my thankful feelings to your associates who have so far whole-heartedly co-operated with you in this colossal venture." (4-8-1971)

Bharat-ratna S. Radhakrishnan, Ex-President of India and a reputed Professor of Philosophy and the author of a number of treatises and books on philosophy, writes, "I have looked through the M. E. P. scheme. It seems to be quite sound, and you have my best wishes for the sucess of your undertaking." (19-12-1963).

Swami Kartikananda, Editor of "Prabuddha Bharat," Mayawati, writes :- "I am extremely delighted at the monumental work you are engaged in now. The scheme is exhaustive enough, and when it is complete, you will have made a distinguished contribution not only to the Marathi speaking people but to others also. It will be a model to follow for other languages also." (25-2-64)

These are only a few excerpts of opinions received on the M E P plan.

The reader of this periodical will naturally be eager to know as to what this M E P scheme is.

M E P is an abbreviated form standing for "The Marathi Eneyelopaedia of Philosophy." The idea of compiling and editing the M E P occurred to and was thought out by Prof. D. D.

Vadekar towards the end of his active career as Professor and Head of the Department of Philosophy and was taken up for implementation by him on his retirement in June 1962.

I shall now proceed to state in short what this MEP scheme is before acquainting the readers how it was implemented, financed and worked out by a band of scholars from all parts of India and even from scholars abroad.

The MEP plan at a glance

Sector I :—Five central Branches of Philosophy :

- (i) Epistemology, (ii) Logic, (iii) Meta-physics, (iv) Philosophy of Religion, (v) Ethics ;

Sub-Sec. 1. Philosophy General,

2. Indian Philosophy,

3. Euro-American Philosophy.

Sector II—Nine other disciplines of Philosophy, namely,

- (i) Methodology (ii) Axiology (iii) Social Philosophy
- (iv) Political Philosophy (v) Philosophy of History
- (vi) Philosophy of Law (vii) Philosophy of Education
- (viii) Philosophy of Science (ix) Philosophy of Art.

Sector III —Philosophy in six other areas :

- (i) Egypto – Assyro – Babylonian.
- (ii) Hebrew – Jewish.
- (iii) Perso – Arabic.
- (iv) Chinese.
- (v) Japanese.
- (vi) Russian.

Sector IV— Indian Philosophy in fourteen modern Indian languages—

- 1. Marathi 2. Gujarati 3. Panjabi 4. Hindi 5. Kash-
- miri 6. Bangali 7. Assamese 8. Oriya 9. Kannada
- 10. Telugu 11. Tamil 12. Malayalam 13. Urdu
- 14. English.

Sector V- Philosophy in the twelve religions of the World :

1. Hinduism 2. Buddhism 3. Jainism 4. Judaism
5. Christianity. 6. Islam 7. Zoroastrianism 8. Taoism
9. Shintoism 10. Sikhism 11. Vira Saivism 12. Confucianism.

It will be seen that the MEP scheme is ambitious, but Prof. Vadekar has been able to secure the spontaneous help of scholars spread all over the world. It is an index to the organising capacity and tact of Prof. Vadekar.

The work of MEP was started in 1962 and it was completed in a record period of 10 years.

It was on 15-8-72, Independence Day, that the inauguration ceremony of MEP printing was held at the auspicious hands of Dr. G. S. Mahajani, the present Vice-Chancellor of the Poona University and once the Principal of the Fergusson College where Prof. Vadekar worked as Professor of Philosophy and earned a name for himself as a reputed teacher of that subject.

The MEP is to be published in three volumes. The cost of printing has been carefully worked out and it is in the neighbourhood of Rs. 2,38,000/-.

During the ten years when the MEP scheme was being worked out, the MEP council, which is a registered body under the Societies Registration Act of 1860 of the Central Government and the Bombay Public Trusts Act of the State Government, has received grants-in-aid/Donations totalling Rs. 1,98,526 from such bodies as (i) University Grants Commission (ii) University of Poona (iii) Ministry of Cultural Affairs, Central Government (iv) State Government

(a) Board of Literature & culture and

(b) Education Department.

But the unexpected development regarding the Bangla Desh refugees and the consequent Indo-Pak war made the Central and State Governments effect economies in their Budgets and they are not coming forward with their generous donations as promised.

Hence the MEP council is appealing to the Public to help this cause. The printing of the first volume has already begun as stated above and the MEP council has been able to make financial arrangements for the same. It is hoped that with the generous help of the public the MEP council will be able to take up the printing and publication of the remaining two volumes.

Donations from persons interested in this scheme will be gratefully accepted by Prof. D. D. Vadekar, the Chief Editor of the MEP, and should be sent to the following address :-

Prof. D. D. Vadekar,
Saraswati Prasad,
1603, Sadashiva Peth,
Tilak Road,
Poona -30.

The work of MEP is of such importance that a suggestion has been made to publish an English version of the same.

The Hindi Granth Academy of Patna (Bihar) has under its active consideration the proposal of having a Hindi Version of the M E P.

SAMARTH RAMDAS SWAMY

By S. B. Sukhtankar, Advocate.

The role of Samarth Ramdas Swamy against the background of exponents of Bhakti cult was peculiar in that it largely contributed to the political emancipation of Maharashtra in the seventeenth century. He galvanised the people in his times from the slough of despair and lethargy which had settled down on them as a result of centuries of alien rule.

Ramadas Swamy's aim was not merely to take the people towards God by the path of devotion (Bhakti Marg), but to build up the spiritual strength and courage of the people to make them fit instruments to free Maharashtra from its bondage of centuries. At the tender age of five, the boy Ramdas, or Narayan as he was then known, was alone in the house (at Jamb, a village in Maharashtra) when a troupe of monkeys entered the house and one of them carried away the young boy Narayan to the forest on its shoulders, where he saw Prabhu Ramachandra and Sitamai in a palanquin surrounded by various attendants. Prabhu Ramachandra called the young Narayan near, fondled him and put a letter in his hand and thereafter the whole assembly gradually vanished. When his anxious parents found him, he was in a state of exaltation and behaving like one possessed. They carried the young Narayan home in that state and were wondering whether to send for a Mantrik, when it was noticed that one of his fists was closed. On opening the fist and reading the letter, both Narayan and his elder brother Gangadhar went into a trance and his father Suryajipant died the same day. Outwardly the young Narayan behaved thereafter in the same way, and there is no doubt that this spiritual experience must have completely transformed him.

Later on Ramdas Swamy settled at Takli near Nasik. Here he practised penance for twelve years, after which Shri Ram Himself blessed him and bade him spend the rest of his life in the service of the people. Ramdas then toured the whole of India for another

twelve years, keenly observing the plight of the people under alien rule. One day, a young Brahmin widow, who was accompanying her husband's body on its last journey to the river bank for cremation, came to him and invoked his blessings. Spontaneously Ramdas Swamy blessed her with the usual words : 'Ashtaputra Soubhagyavati Bhava.' (Thou be blessed with long married life and do thou beget eight sons.)

Amazed by the impossibility of such an event in the present life, she still inquired whether it was meant for this birth or the next. On close examination, Swamy Ramdas soon realised his mistake, but felt that his words should not go waste. He, therefore, asked the corpse to be brought to him and in the name of Ram sprinkled water on it. This turned into a miracle and the corpse came to life. A very puzzled young man got up and surveyed the whole situation with gaping eyes. Ramdas Swamy then told the erstwhile fear-stricken widow that by his blessings she would get ten, and not eight, sons; and this also came to pass in course of time. The young couple dedicated their first son to Ramdas Swamy and he became the Swamy's leading disciple Uddhav. The family adopted the name Dashputre and there are still members of that family extant at Takli.

At one of Ramdas Swamy's discourses a man from Jamb recognised him and rebuked him for his callousness in deserting his family and not seeing them for so many years. He told him that his mother had cried her eyes out for Narayan, so much so that she had become blind and her health had been shattered by sorrow at the loss of her son. Ramdas Swamy then and there went to Jamb and presented himself at his own doorstep. Thinking that he was some wandering Sadhu, his mother asked alms to be given to her son, and it was then that Ramdas Swamy disclosed his identity. One can well imagine the joy of a mother's heart on meeting her son whom she had long given up as lost after a period of twenty-eight years. Her only complaint was that she could

not see her son with her own eyes. Ramdas Swamy, by the power of Yoga, restored her eyesight there and then. After bidding an affectionate farewell to his mother and brother, Ramdas Swamy left for his life-mission. While leaving, his mother extracted a promise from him that he should be at her side during her last moments; which promise also the Swamy fulfilled. When he came to know by Yogic insight that his mother was dying, Ramdas Swamy asked his disciples to look after his Math for 15 days and after that was done, he quickly went to Jamb to fulfil his pledge. He came back after performing the funeral obsequies of his mother, and only by his shaven head did his disciples learn where the Guru had been the previous two weeks.

Soon many disciples received their initiation from the Swamy and as their number increased, the Swamy established Maths in various parts of the country, some as far as Kashi, for the propagation of Sanatana Dharma. At the head of each monastery was a trusted disciple who was directed to devise ways and means for propagating and revitalising Hinduism. Ranganath Swamy of Nirgudi, Jayaram Swamy of Vadgaon, Anandmurti of Brahmanal and Keshav Swamy of Bhaganagar were his chief disciples, and, with Ramdas Swamy, they are known as "Samartha Panchayatan."

Of late, there has emerged a challenge from some quarters to the role that the Swamy played in the political field of his times. But it must be remembered that all these 250 years the memory of the great Saint has been held in high respect not only in Maharashtra, but at several outposts of Marathi culture, like Gwalior, Indore, Baroda and Tanjora, which evidently shows his recognised association with the foundation of the Maratha power in India.



My Experiences about Sai Baba

—Mrs. Chellammal Ramaswamy.

I am an ardent devotee of Baba. When I was 12 years old I heard a lecture about Baba, delivered by Sri Narasimha Swamy. From that day onwards I used to pray to Baba and chant Sai Ashtotharam daily. He used to appear in my dreams and guide me in times of need. I feel very much thrilling while writing this. Some years back my husband's name was delisted from the Promotion list, just one day before it was to be released, though his name was recommended by the full Board. Both of us were very much worried. The same night Baba came in my dreams. He used to appear in his usual dress—just like the one in the picture. He took both of us to an office where my husband's promotion list and other files were kept. He took one from the heaps of the files and showed it to us saying, "I have kept your paper at the top. Now nobody can change it. You will get your promotion in March." Immediately I got up and told this to my husband. The same day at about 9 O' clock in the morning my husband met one of the Officers who recommended his name. To his surprise, the Officers told him that he got a D/O from the Government that the cases of the delisted persons should be placed on the top for the next list. If the Board wanted to add the names of more persons for promotion they must be kept below. Accordingly my husband got his promotion in March.

2. Once my husband was away from home. Only myself and my small daughter were at home. At that time I had no money. I had very severe pain in my spine, so I couldn't move about. All the provision tins were empty. There was no rice for the next morning. I was worried and started praying Baba, saying why such things should happen in my life when I was solely depending on Him only. To my great surprise the door was knocked. Opening it I saw somebody with a big rice gunny-bag on his head. He told me, "Elumalai Chettiar has sent this rice for you." I was

very much astonished. Elumalai Chettiar was our shop-keeper who didn't care to send me even the weekly rations for the past two months, in spite of my repeated requests. The moment I started praying Baba the rice was at my door. So also a number of my prayers were granted.

3. Once my husband had gone to Lucknow. He had to board the train one afternoon so that two days later he could reach Madras. There was a pooja at home for which he had brought Ganges water to be filled in the kalasham. But he couldn't get the reservation. If he had missed the train he could not have reached home just in time for the pooja. Having lost all hopes, he started praying Baba, while he was waiting at the station. To his surprise one first class compartment stopped just in front of him and one man peeped out and called him saying, "There is one seat vacant up-to Nagpur. You can occupy it." My husband did so. But nobody boarded at Nagpur also. So my husband reached Madras in time. See how our fervent prayers are answered.

YOU AND I

(Lord Krishna to His devotee)

I came to you
But you did not see ;
Alas !

You did not see !
I came to you ;
With the gentle notes of sparrows
Echoed in the Thundering ;
You did not hear !

* * *

I came to you !
In the bashful belle's charming blush ;
You did not see !
In the glossy look
Of forlorn fragile forefathers ;
You did not feel !!
I came in the pearls of tears ;
I came in the dark night ;
Unhindered by curious gaze :
You felt not my heart - beats
In our embrace !

* * *

Seek not in the labyrinths
Of your own making ;
I am waiting at your threshold !!
Unwilling—you hesitate
To jump into ME
Out of the nets of TIME.....
O ! If you can but leap
Once for all !
Once for all !

—Diwakar.

THE KOEL

Asked the gardener of the Koel,
Singing so sweet and well,
How she felt happy and gay
On a wintry day.

The Koel with a merry twinkle
Replied, "My joy and thrill
Are the result of a sweet kiss
By a Fakir and I enjoy the bliss.
He was dancing and singing,
Free from sorrow and sting
Of life and enjoying ecstasy
In the company of Allah, behold and see !

There was magic in the eyes
Of the sage, seer and wise,
And I sat on his shoulder
Enjoying his charm and wonder !
He was so gentle and sweet
And gave me a nice treat !
He stroked and kissed me
And gave me joy and glee,
And instantly my worry and woe
Of the winter disappeared, behold and lo !"

The gardener asked, "Where's the Fakir
Who stopped your sob and tear ?
How did you meet the seer
Who gave you joy and cheer ?"

"There was sweet fragrance in the air
Which led me to the Fakir fair !

He's sitting in the mosque at Shirdi,"
Replied the Koel sweetly,

"Smoking a chellum and inwardly musing
On the Eternal, dancing and singing

Sweet hymns in prase of Allah and Ishwar,
Or performing miracles and wonder.
As the people gather and gaze
On him wondrous are His ways !
He hears the prayer
And grants the favour
To His devotee in distress;
Such's the power of His grace !
Go to Sai Baba of Shirdi, dear gardener,
And, who knows, He may turn you a Governor !"
So saying the Koel began to sing a sweet melody
And the gardener was perplexed to hear the wonderful
story !

BAKHT N. MOOLCHANDANI.

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श्रीसाईबाबांचा फोटो

आपणाजवळ नाही काय ?

मुंबईतील प्रसिद्ध ब्लॉकमेकर श्री. डी. डी. नेरॉय यांनी तयार केलेल्या ब्लॉक्सवरून छापलेले खालील प्रकारचे व आकारांचे फोटो श्रीसाईबाबा संस्थानच्या मुंबई व शिरडी येथील कार्यालयांत उपलब्ध आहेत, ते आपण पहा व आपणांस पसंत पडेल तो फोटो खरेदी करा :—

प्रकार	रंग	आकार सें. मी.	प्रत्येक प्रतीची किंमत रु.
१ शिल्लेवर बसलेले बाबा	विविध रंगी	३५.५६×५०.८	१.५०
२ " "	काळा व पांढरा	" "	१.२५
३ " "	" "	२२.८६×३३.०२	०.५०
४ द्वारकामाईत बसलेले बाबा	" "	" "	०.५०

५ खाली नमूद केलेल्या आकारांत आशीर्वाद फोटो मिळतील.

रु. पैसे

१४" × २०"	१ . ५०
१०" × १४"	१ . ००
८" × १०"	० . ५०
२ $\frac{३}{४}$ " × ३ $\frac{३}{४}$ "	० . २०

शिरडी दर्शन (६६ फोटोचा आल्बम) ३ . ००

श्रीसाईबाबा संस्थानच्या कार्यालयांचे पत्ते :

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दादर, मुंबई नं. १४

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संपादक व प्रकाशक : श्री. का. सी. पाठक, 'साई निकेतन', डॉ. आंबेडकर रोड,
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श्री साइलीला

फेब्रुवारी

किंमत
एक
रुपया

१९७३

अनुक्रमणिका फेब्रुवारी १९७३

१. श्रीसाई वाक्सुधा
२. साइनाथः सुशोभते
भक्ताची प्रार्थना
३. संपादकीय
नाथमहाराजांचे एक गोड पद.
४. श्री साई कीर्तनमाला पुष्प ५ वें
५. देव कुठे आहे ?
६. श्री गोंदवलेकर महाराज (व्यक्तिदर्शन) ले. २. पु. मु. अत्रे.
७. विद्यार्थ्यांची वळवळ
८. दत्तावतार श्रीपाद श्रीवल्लभ, भाग ३
९. सत्संगाचा प्रभाव
१०. ज्योतिषशास्त्र, लेखांक ७ वा
११. बाबांची कृपा
श्री साई प्रसाद
एक सत्य अनुभव
१२. कविता :- (१) समर्पण
(२) प्रभूचा पहारा
१३. शिरडी वृत्त, डिसेंबर १९७२.
१४. देणगीदारांची यादी, शिरडी, डिसेंबर १९७२.

पां. द. खाडिलकर
शाम जुवळे

ह. भ. प. (प्रा.) द. दि. परचुरे
डाँ. माधवराव दाभाडे.

द. शं. टिपणीस.

सच्चिदानंद के. दाणी.
वि. के. छत्रे.

शरद द. उपाध्ये

एक साईभक्त महिला
सौ. लीलावती म. शहा
सौ. प्रमोदिनी पोतनीस
श्री. चिपळूणकर गुरुजी.
तु. गं. चव्हाण

हिंदी विभाग

१. सहकार
२. विदर्भके श्रेष्ठ संत
३. मुक्तिकी चाह
४. वंदना

रा. वि. गाडगीळ

श्री. ना. हुदार्

राधाकृष्ण गुप्ता 'चितन'

सौ. धनकुंवरदेवी गुप्ता.

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1. Science of Religion
2. Review—Jeevitacharitramu (Telugu)
3. Experiences
4. Apostle of Love
5. Genuine Devotion
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Swami Chinmayananda

T. Mohan Ram

Smt. Mani Sahukar

From 'Sai Bliss'



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इंद्रियनिग्रह निरहंकारिता । यांचा आचरिता दुर्लभ ॥८५॥
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करी जें न तारागण अनंत । संपादी भास्वत एकला ॥८६॥
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यांतीलचि एक साईमहंत । ऐश्वर्यवंत श्रीमंत ।
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साईसच्चरित, अध्याय ९.

श्रीसाईलीला

[शिरडी संस्थानचे अधिकृत मासिक]

वर्ष ५१ वे]

फेब्रुवारी १९७३

[अंक ११]

: संपादक :

श्री. का. सी. पाठक

: कार्यकारी संपादक :

(प्रा.) द. दि. परचुरे, एम्. ए., प्रवीण.

वार्षिक वर्गणी रु. १० (ट. ख. सह)

टे. नं. ४४३३६१



: कार्यालय :

साईनिकेतन, प्लॉट नं. ८०४ बी, डॉ. आंबेडकर रोड, दादर, मुंबई १४.

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येन प्रज्वालिता दीपा विना तैलं निजस्थले ।

अद्भुतं दर्शितं येन साइनाथः सुशोभते ॥३॥

दर्शनं यस्य संतोषो भाषणं यस्य शान्तिदम् ।

स्पर्शो यस्य विमोक्षाय साइनाथः सुशोभते ॥४॥

कृपादानेन हे साधो धन्यं माम् कुरु पीडितम् ।

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— पां. द. खाडिलकर.

• • •

भक्ताची प्रार्थना

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देवाचेच प्रेम । ठसावे अंतरीं ।

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देवाचे स्मरण । हेच संध्या-स्नान ।

अन्य काही भान । असों नये ॥३॥

देवाचीच वाणी । यावी श्रवणांत ।

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— शाम जुवळ.

संपादकीय

हैं प्रतिज्ञोत्तर माझे

भारताने मागील पंचवीस वर्षांच्या स्वातंत्र्याच्या काळांत काय काय प्रगती केली व अजून कोणकोणत्या बाबतींत आपल्याला प्रगती करावयाची आहे, याचें दिग्दर्शन आम्ही यापूर्वी बरेचदा केले आहे. आम्ही राजकारणाबद्दल लिहीत आहों असें नव्हे. तर सर्वसामान्य भारतीयांचें हिताहित कशांत आहे याबद्दल निःपक्ष दृष्टीनें बोलत आहोंत. साईबाबांचे अनुयायी हे भारताचे निष्ठावंत नागरिक आहेत, व या दृष्टीनें भारताच्या कल्याणाची त्यांना अहर्निश आस्था आहे. पक्षीय राजकारणाची चिखलफेंक आम्हाला करावयाची नसून केवळ लोककल्याणाच्या दृष्टीनेंच देशांतील घटनांकडे आम्हांस पहावयाचें आहे.

मागच्या स्वतंत्र्यदिनाचे वेळीं प्रख्यात विद्वान् श्री. एन्. ए. पालखीवाला यांनी आपल्या भाषणांत सांगितलें कीं देशाला आज पांच गोष्टींची अत्यंत गरज आहे.

१. खाजगी, सार्वजनिक व राजकीय जीवनांत काहीं स्थिर मूल्यें स्थापन करणें.
२. दीर्घ पारतंत्र्यानंतर आपल्याला प्राप्त झालेलें स्वातंत्र्य टिकवून ठेवणें.
३. सर्वतंत्र स्वतंत्र अशी न्यायसंस्था निर्माण करणें.
४. प्रमाणाबाहेर वाढत चाललेल्या राज्यशासनाच्या अधिकारांवर नियंत्रण घालणें.
५. बुद्धिवादाच्या कसोटीवर कोणतीही गोष्ट पारखून घेणें.

या पांच गोष्टी संपादन करण्यासाठीं त्यांनी देशांतील सर्व लोकांना, पक्षांना, व विशेषतः तरुणांना, आवाहन केलें. अर्थात् साईभक्तांनाही हें आवाहन आहेच. यांत कोणतेंही पक्षीय राजकारण येत नाहीं.

या देशाची थोर परंपरा व संस्कृति या गोष्टींकडे दुर्लक्ष करून आपण नकली पाश्चात्य संस्कृतीचें अधिकाधिक अनुकरण करीत आहों याबद्दल श्री. पालखीवाला यांनी दुःख व्यक्त केलें. ते म्हणाले कीं ज्या नेत्यांनी परंपरा व संस्कृति यांच्या बळावर भारताच्या स्वातंत्र्याची उभारणी केली ते आज स्थानभ्रष्ट झाले असून त्यांची जागा घंदेवाईक तुंबडीभरू 'फुड्या'नी घेतली आहे. हे सत्तालोलुप पुढारी, अव्यवहार्य कल्पना पसरविणारे वेडे ध्येयवादी, व पेट्रोलसारखे भडकणारे बेशिस्त कामगार या तिघांनी आपलें स्वातंत्र्य धोक्यांत आणले आहे.

देशाच्या धारणेसाठी "Law of Dharma and the Substitution of goodwill for hatred" या गोष्टींची निकडीची आवश्यकता आहे, हे श्री. पालखीवाला यांचे मत हेच बाबांच्या शिकवणीचें सार होय. त्याचाच प्रसार देशाला तारील हा श्री. पालखीवाला यांचा विचार अत्यंत चिन्तनीय आहे :-

"If this is done, you will experience the greatest transformation. This is the first task before the youth and they alone can do this and give back to India her soul."

श्रीसाईलीला मासिकातर्फे अशाच विचारांचा प्रसार करण्यासाठी आम्ही प्रतिज्ञाबद्ध आहोत.

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वाचकांस विनंति

जानेवारी अंकांत निवेदन केल्याप्रमाणे श्रीसाईलीला मासिक आपल्याला कोणत्या भाषेत पाहिजे हे वाचकांनी आम्हांस त्वरित कळवावे.

नाथमहाराजांचे एक गोड पद

- संत आला घरा म्हणुनी काय बोलुन शिणवावा ?
 उंस झाला गोड तरी काय मुळासकट खावा ? - - - १.
 उज्ज्वल दीप झाला म्हणुन काय वळचणीस ठेवावा ?
 प्रीतिचा सोयरा झाला म्हणुन काय बहुत दिवस रहावा ? - - - २.
 गांवचा प्रभु झाला म्हणुन काय गांवचि लुटावे ?
 व्याजबट्टा देतो तरी काय मुदलचि बुडवावे ? - - - ३.
 चंदन शीतल झाले म्हणुन काय उगाळून प्यावे ?
 वडिल रागा आले म्हणुन काय जिवेंच मारावे ? - - - ४.
 सुंदर स्त्री झाली म्हणुन काय बळेंच भोगावी ?
 इष्टमित्र झाला म्हणुन काय त्याची बाईल मागावी ? - - - ५.
 सोन्याची सुरी झाली म्हणुन काय उरींच खुपसावी ?
 मखमल झाली पैजार म्हणुन काय शिरींच बांधावी ? - - - ६.
 नित्य भेटतो देव म्हणुन काय जनांस सांगावा ?
 एका जनार्दन म्हणे देव तो गुप्त ओळखावा - - - ७.



श्रीसाई कीर्तन माला

पुष्प पांचवें

लेखक ह. भ. प. (प्रा.) द. दि. परचुरे

शिव आणि विष्णु एकचि प्रतिमा । ऐसा ज्यांचा प्रेमा सदोदित ॥१॥

धन्य ते संसारीं नर आणि नारी । वाचे हर हरी उच्चारिती ॥२॥

नाहीं भेद कांहीं, अवघा अभेद । द्वेषाद्वेष संबंध उरीं नुरे ॥३॥

सोनार नरहरी न देखेचि द्वैत । अवघा मूर्तिमंत एकरूप ॥४॥

नरहरी सोनारांचा हा अभंग आहे. हे पंढरपुरचे राहणारे. सोनाराचा धंदा. कट्टर शिवभक्त. पंढरपुरच्या एका सावकाराने पांडुरंगाला नवस केला होता कीं मला मुलगा झाला तर तुला सोन्याचा करगोटा घालीन. त्याप्रमाणे मुलगा झाल्या-नंतर पांडुरंगाला करगोटा करून घेण्यासाठी सावकार नरहरी सोनारांकडे गेला. नरहरी म्हणाले, “तुम्ही सांगाल त्या मापाचा करगोटा कट्टरून देईन, पण पांडुरंगाच्या कमरेचे माप मी घेणार नाहीं. तें तुम्ही आणून द्या. कारण पांडुरंग म्हणजे विष्णू. त्याचे तोंड आम्ही शिवभक्त पाहाणार नाहीं ! ” केवढी कट्टरता पहा. शेवटी सावकाराने माप आणून दिलें. पण करगोटा घालायला जावे तों तो दोन बोटे कमी भरावा असें तीन वेळा झालें. नरहरीबाबांनी करगोटा दरवेळीं दोन बोटे वाढवून द्यावा तरी आपला पांडुरंगाच्या कमरेला येईना. शेवटी सावकाराच्या विनंती वरून नरहरी बाबा स्वतः माप घेण्यास गेले, पण एका अटीवर कीं ‘मी फडक्याने डोळे बांधून माप घेईन’ झालें. नरहरी बाबा डोळे बांधून जों माप घेऊं लागले तों विठ्ठलाच्या जागी त्यांना शिवाची मूर्ति दिसू लागली. डोळे सोडून पाहतात तों विठ्ठल. असें जेव्हां वारंवार झालें तेव्हां नरहरी सोनार मर्म समजले, आणि म्हणाले, “शिव आणि विष्णू एकचि प्रतिमा”. त्यांच्या लक्षांत आलें कीं विठोवाच्या डोक्यावरच मुळीं शिवाची पिंडी आहे. “शिवस्य हृदये विष्णुः, विष्णोश्च हृदये शिवः ।” हरिहरांत अभेद आहे असें नरहरी बाबांना दिसून आलें व त्या नंतर त्यांनी भागवत धर्माचे मोठे कार्य केलें. पंत त्यांचा महिमा वर्णन करतांना म्हणतात :-

(आर्या)

नरहरि नामा पावे संत न सोनार दास मान कसा ?

तरला करुनि भवाचा अंत, नसो नारदासमान कसा ?

पंत स्वतः रामभक्तखरे. पण देवदेवतांच्या बाबतींत त्यांची दृष्टि विशाल होती. 'केकावली'त पंत सांगतात

(पृथ्वी) -

तुम्हां हरि हरांत ज्यां दिसतसे दिसो वास्तव
प्रबुद्ध म्हणती नसे किमपि भेद, मी यास्तव ॥
म्हणें मनिं 'यथार्थ' जें स्वमत वर्णितो शैव तें
न'; वैष्णव दुराग्रही; परम मुख्य हों दैवतें ॥

खरोखर शिव आणि विष्णू हीं वैदिकांचीं दोन मुख्य दैवतें होत. वैदिक वाङ्-
मयांत विष्णू प्रथम पासून आहे, परंतु रुद्र वराच नंतर येतो. हे रुद्र वरेच असून त्यां-
तला शिव किंवा शंकर (कल्याण करणारा) हा मुख्य होय. याचें कारण असें
वाटतें कीं रुद्र ही अनार्याची देवता आर्यांनीं स्वीकारली, व तिला मानाचें स्थान
देऊन ती आपल्यात रूढ करून टाकली. महाभारतांत शांतिपर्व अ. २८४।४५मध्ये
शिवाची स्तुति करतांना म्हटलें आहे कीं, घंटोऽघंटो, घंटी घंटी चरुचेली मिलीमिली।
ब्रह्मकायिक मग्नीनां दंडी मुंड स्त्रिदंड धृक् ॥

या श्लोकांत येणारे चरुचेली व मिलीमिली हे संपूर्ण द्राविडी शब्द आहेत. चरु-
चेली म्हणजे चराचराशीं सोंगट्यांप्रमाणें खेळणारा, व मिलीमिली म्हणजे कारणा-
चेंहि कारण, अर्थात् आदि कारण. हें शंकर दैवत लोकांत इतकें रूढ झालें आहे कीं
प्रत्येक गांवच्या वेशीवर इतर कोण्या देवतेचें देऊळ नसलें तरी शंकराचें देऊळ असायचें
हें ठरूनच गेलें आहे. हें दैवत सामान्य लोकांचें म्हणजे गोरगरिवांचें होतें, व तें
'आशुतोष' म्हणजे लवकर संतुष्ट होणारें होतें. म्हणून 'शिवपूजनं प्रतिदिनं'
हें 'धन्यो गृहस्थाश्रमः'चें एक आवश्यक लक्षणच होऊन बसलें. सगळ्या संपत्तीचा
सांठा जो हिमालय तो यांचा सासरा. बरें, यांना दिलेली जी पार्वती ती हिमावयाची
एकुलती एक मुलगी. तेव्हां या जांवयाला काय कमी होतें ? पण नाही. सगळें
ऐश्वर्य सोडून हे आपले अंगाला राख फासून, चामडें कमरेला गुंडाळून स्मशानांत
पडलेले. कालिदासानें म्हटलें आहे-एकैश्वर्ये स्थितोऽपि प्रणतबहुफलो यः स्वयं
कृत्तिवासाः (मालविकाग्निमित्र १।१) .

परंतु आपण स्वतः निर्धन आणि निरिच्छ राहून दुसऱ्यांचें मात्र सदैव कल्याण
करणारे हे शंकर किंवा सदाशिव म्हणजे लोक सेवकाचें आदर्श उदाहरण होय.
शंभूच्या आराधनेंत सर्व कांहीं आलें असें एका प्रसिद्ध श्लोकांत म्हटलें आहे
तो श्लोक असा :-

आत्मा त्वं गिरजापतिः, सहचराः प्राणाः, शरीरं गृहम् ।
पूजा ते विषयोपभोगरचना, निद्रा समाधि स्थितिः ॥

संचारः पदयोः प्रदक्षिण विधिः, स्तोत्राणि सर्वाः गिरः ।
यद्यत्कर्म करोमि तत्तदखिलं शंभो तवाराधनम् ॥

तसेंच शंकरांची लोकप्रियता दाखविणारे आणखीहि कित्येक श्लोक लोकांच्या नित्य पठणांत आहेत. पहा—

(राग—शंकरा; ताल—झपताल).

कैलासराणा शिवचंद्र मौळी । फणींद्र माथां मुकुटीं झळाळी ॥
कारुण्य सिंधू भवदुःख हारी । तुजवीण शंभो मज कोण तारी ? ॥१॥
कर्पूर गौरं करुणावतारं । संसार सारं भुजगेंद्र हारम् ।
सदा वसन्तं हृदयारविंदे । भवं भवानी सहितं नमामि ॥२॥

कुटुंबकलहानें त्रस्त झालेल्या माणसाला योग्य दैवत शंकरच. कारण ते स्वतःच तसे आहेत. यांच्या कुटुंबांतील मंडळी म्हणजे पार्वती, गणपति, कार्तिकेय, मोर, उंदीर, सर्प, सिंह, चंद्र आणि गंगा. सगळीं चांगलीं माणसें. पण एकमेकांचा प्राण घेण्यासाठीं सगळीं कशीं टपून वसलीं आहेत ! तेव्हां हें सर्व दृश्य पाहून शंकर हाला-हल विष प्याले ! कवि म्हणतो —

अत्तुं वांछति वाहनं गणपतेः आरब्धं क्षुधार्तः फणी ।
तं च क्रौंचपतेः शिखी च गिरिजासिंहोऽपि नागाननम् ॥
गौरी जन्हुसुतामसूयति कलानाथं कपालानलः ।
निर्विण्णः स पपौ कुटुंबकलहात् ईशोऽपि हालाहलम् ॥

यांतला विनोद सोडून द्या. परंतु शंकर हे वैराग्याचेंच मूर्तिमंत दैवत आहेत. राम, कृष्ण, विष्णु इत्यादि देवता शृङ्गार व भोगप्रिय. पण शंकर त्या पासून अगदीं अलिप्त. म्हणून ज्याला एकान्त साधून तप करावयाचें आहे त्याला आदर्श स्थान म्हणजे शिवमंदिर.

“शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः । (भ.गी. ६-११)

यावर भाष्य करतांना ज्ञानोबाराय म्हणतात —

परी आवश्यक पांडवा । ऐसा ठाव जोडावा ।
तेथ निगूढ मठ होआवा । कां शिवालय ॥

या शिवदैवताला आर्यांनी किती उच्च आणि पवित्र स्थान दिलें आहे पहा. शंकराचार्य म्हणतात :-

मनोबुद्धयहंकारचित्तानि नाहं । न च श्रोत्र जिह्वे न च घ्राण नेत्रे ।
न च व्योम भूमिः न तेजो न वायुः । चिदानंदरूपः शिवोऽहं शिवोऽहम् ॥

ते मानू लागले कीं जीवाची परमोच्च दशा किंवा परिणत दशा म्हणजे शिवत्व समर्थ म्हणतात कीं जिवाशिवाचें ऐक्य घडवून आणणें हेंच सद्गुरूंचें मुख्य कार्य :-

“जो ब्रह्मज्ञान उपदेशी । अज्ञान अंधार निरसी ।
जीवात्मया शिवात्मया पार्शी । ऐक्यता करी ॥”

विश्वात्मक देव मानणारे ज्ञानेश्वरही सांगतात -

“जीव हा शिव करीं ऐसें करुनी राहे ।
राम नाम मंत्र ध्वनि कळिकाळ वास न पाहे ॥

अशी ही देवता कीं जिच्या दर्शनानेच मनांत शिवत्व यावें व मुमुक्षुदशा प्राप्त व्हावी.

पिनाकफणिजालेन्दु भस्म संदाकिनियुता ।
पवर्ग रचिता मूर्तिः अपवर्ग प्रदायिनी ॥

वाजसनेय यजुर्वेद ३४।१.६ यांत तर असें म्हटलें आहे कीं-
तन्मे मनः शिवसंकल्पमस्तु ।

परंतु विष्णूच्या जोडीला शिव हें देवत ठेवल्यामुळें लोकांत दोन पक्ष उत्पन्न होऊन समाजांत फूट पडेल ही कल्पना प्राचीन आर्यांना निश्चितपणें होती व त्यासाठीं त्यांनी प्रथमपासूनच ‘ईश्वर एक आहे’ हें तत्त्व प्रामुख्याने लोकांपुढें ठेविलें. देव ३३ कोटी म्हणजे ३३ प्रकारचे आहेत, संख्येनें तेहेतीस कोटि नव्हेत. शतपथ ब्राह्मणांत म्हटलें आहे “त्रयस्त्रिंशत् वै देवाः”, म्हणजे देव ३३ प्रकारचे आहेत. ते म्हणजे आठ वसु, अकरा रुद्र, बारा आदित्य, इंद्र व प्रजापति. निरनिराळ्या सरकारी खात्यांचे जसे अधिकारी असतात तसे हे. पण राष्ट्राध्यक्ष एकच असतो तसा ईश्वर ! मयाध्यक्षेण प्रकृतिः सूर्यते सचराचरम् । भ. गी. ९।१०. सायणाचार्य म्हणतात कीं या देवतांचा महिमा दाखविण्यासाठीं वेदांत अनेक (३३३९) देवतांचा उल्लेख केलेला आहे. यास्काचार्यांनीही ‘नरराष्ट्रमिव’ अशी उपमा दिली आहे. म्हणजे ज्याप्रमाणें असंख्य माणसें व्यक्तिरूपांनें भिन्न असूनही राष्ट्ररूपांनें एक असतात, त्याप्रमाणें विविध रूपांनें प्रकट होणाऱ्या देवांत एकच परमात्मा आहे. निरुक्तकारही सांगतात-‘तत्तत्कर्मनुसार विविध नांवांनी पुकारले जाणारे देव एकच होत.’

बृहदारण्यकांत याज्ञवल्क्य प्रथम तीन देवांचा उल्लेख करतात. परंतु नंतर ते दोनच कसे आहेत हे सांगून शेवटीं देव एकच आहे असें निश्चयानें सांगतात. आणखी प्रमाण पहा—

एको देवः सर्वभूतेषु गूढः, सर्वव्यापी सर्वभूता-तरात्मा ।
कर्माध्यक्षः सर्वभूताधिवासः, साक्षी जेतः केवलो निर्गुणश्च ॥

— श्वेताश्वतर उप.

पुढें होऊन गेलेल्या हिंदू, मुसलमान, सूफी, ख्रिश्चन इत्यादि संतांनी अगदीं एकमुखानें सांगितलें कीं 'वाबांनो, कां भांडतां ? ईश्वर एकच आहे व तसा तो पाहाण्यास शिका.'

(पद - राग यमन; ताल धुमाळी.)

देव देव तो एक जगतमें, महंमद हो या महादेव हो -१-
जातक अथवा बाइबल पढो, बुद्ध कहो या किस्त कहो -२-
पुराण अथवा कुराण सुनिये, कासी हो या काबा हो -३-
अंतर्यामी घटघटमें वह, ईश्वर हो या अल्ला हो -४-
छोटा हो या बडा क्यों न हो, चींटी हो या चिडिया हो -५-
परमात्मा तो अन्य नहीं है, स्थावर हो या जंगम हो -६-

याचें कारण असें कीं निरनिराळ्या संतांचा परमात्मविषयक अनुभव अगदीं साखा, म्हणजे एकत्वाचाच आहे. परंतु 'भिन्नरुचिर्हि लोकः'. म्हणून महिम्न-स्तोत्रांत सांगितलें आहे—

रुचीनां वेचिळ्यात् ऋजुकुटिल नानापथजुषाम्,
नृणां एको गम्यः त्वमसि पयसां अर्णव इव.

हरिहर, शिवराम इत्यादि नांवें शिव आणि विष्णु यांचें अद्वैतच सुचवितात. फार कशाला, भीष्मांनी सांगितलेल्या विष्णूच्या सहस्रनामांत सर्वः, शर्वः, शिवः, स्थाणुः, स्वयंभूः, शंभुरादित्यः, आदिदेवः, महादेवः, रुद्रः, बहुशिराः अशीं कित्येक शंकराचीं नांवें आहेत. अर्थात् हरिहरांमध्ये भेद नाही. पद्यपुराणांत सनत्कुमारानीं नारदांना नामस्मरणाचे जे दहा अपराध सांगितले आहेत त्यांत तर 'हरिहरांत भेद करणें' हा एक अपराध सांगितला आहे. परंतु अद्वैताचें हें सूळतत्त्व विसरून शैव आणि वैष्णव हे आपापल्या मताचे केवळ कट्टर अनुयायी बनले इतकेंच नव्हे, तर एकमेकांचे कट्टर शत्रु बनले. याबद्दल एक गोष्ट सांगतो.