



“तस्य भासा सर्वमिदं विभाति”

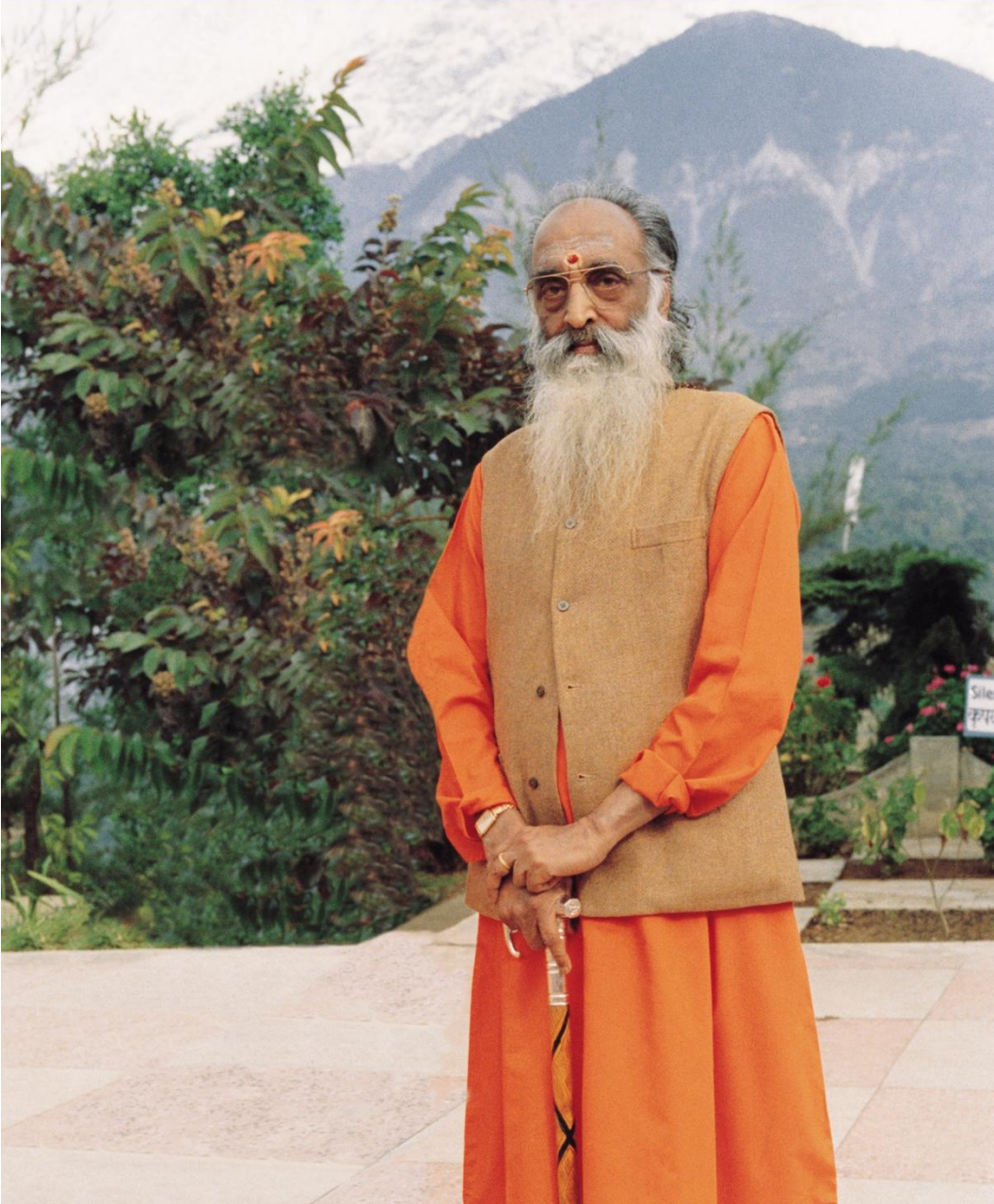
चिन्मय आदेश

Monthly Newsletter of Chinmaya Mission Mulund

त्रयस्त्रिंशत् (XXXIII) स्रोतः

AUGUST - 2026

अष्ट (VIII) रश्मिः





Chinmaya Mission Mulund

CHINMAYA GEETA FEST - 2026



Bhagwad Geeta Chapter - XII

BHAKTI YŌGAḤ
THE YOGA OF DEVOTION

- * INTERNATIONAL GEETA CHANTING FOR CHILDREN
- * GEETA CHANTING FOR ELDERS
- * ESSAY WRITING
- * VIDEO QUIZ (FOR AGE 16 AND ABOVE)

For more details visit:

www.chinmayamissionmulund.com/geeta-chanting-competition

For any queries contact:

Vasantha Balan - 8879717030

Lakshmi Kumar - 9820590472



Chinmaya Mission Mulund

CHINMAYA INTERNATIONAL GEETA CHANTING
COMPETITION FOR CHILDREN - 2026



Bhagwad Geeta Chapter - XII

BHAKTI YŌGAḤ
THE YOGA OF DEVOTION

PRELIMINARY ROUND ON
SUNDAY, 27TH SEPTEMBER 2026

CHANT GEETA



ENCHANT KRISHNA

For more details regarding
Portion, Dates, etc. visit:

www.chinmayamissionmulund.com/geeta-chanting-competition

For any queries contact: Vasantha Balan - 8879717030

Lakshmi Kumar - 9820590472



Chinmaya Mission Mulund
CHINMAYA GEETA CHANTING COMPETITION
FOR ELDERS - 2026



Bhagwad Geeta Chapter - XII
BHAKTI YŌGAḤ
THE YOGA OF DEVOTION

PRELIMINARY ROUND ON
SUNDAY, 20TH SEPTEMBER 2026,
9.30 AM TO 12.30 NOON AT CHINMAYA SHREERAM
CHANT GEETA



ENCHANT KRISHNA

For more details regarding portion, dates, etc. visit:
www.chinmayamissionmulund.com/geeta-chanting-competition

Vasantha Balan - 8879717030
Lakshmi Kumar - 9820590472

Last date of registration for Preliminary round:
15th Sep 2026



Chinmaya Mission Mulund
CHINMAYA GEETA ESSAY COMPETITION



Bhagwad Geeta Chapter - XII

BHAKTI YŌGAḤ
THE YOGA OF DEVOTION

IN
ENGLISH, MARATHI, KANNADA
ON
11th Oct 2026, Sunday, 10.00 am to 11.30 am

Eligibility: Age 16 and above

Registration Fee: Rs. 100 /-

Study Material for the competition will be given free of cost
Guidance on 12th Chapter will be provided to the participants

Last Date of Registration: 4th Oct 2026

Venue: Sri Sri Ravishankar Vidya Mandir, Mulund(W)

For more details contact:

For Marathi, Savita Chakravarti - 77388 20898

For English, Vasantha Balan - 88797 17030

For Kannada, Girija Shetty - 90043 07593



Chinmaya Mission Mulund

VIDEO QUIZ

Bhagwad Geeta Chapter - XII

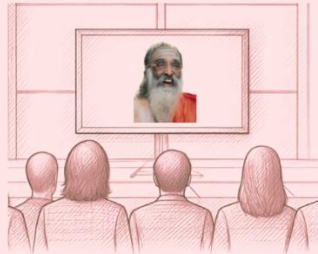
BHAKTI YŌGAḤ
THE YOGA OF DEVOTION

ON

6th Dec 2026, Sunday, 7.00 pm to 8.30 pm



“ Watch attentively one-hour video of Pujya Gurudev Swami Chinmayananda based on 12th chapter and answer the Questionnaire in English based on the video. ”



Eligibility: Age 16 and above

Registration form fee: Rs. 50 /-

For any queries contact: Vasantha Balan - 8879717030

Lakshmi Kumar - 9820590472

**Venue: Chinmaya Shreeram, Aroto House, First Floor,
P K Road, Mulund(W)**

DEAR GEETA LOVERS

The grand vision behind the Geeta Fest, is that chanting initially introduces one to the world renowned Bhagawad Geeta. Naturally this leads to the study of the text, resulting in the gain of the knowledge revealed therein.

We invite all of you to be a part of the Geeta Fest and request parents and well-wishers to contribute and donate generously towards this noble endeavor.

Sponsorship for 10 Children	Rs. 300 /-
Sponsorship for 25 Children	Rs. 750 /-
Sponsorship for 50 Children	Rs. 1500 /-
Certificate Sponsorship	Rs. 1000 /-
Prize Sponsorship	Rs. 2500 /-

To donate visit:

<https://chinmayamissionmulund.com/geeta-chanting-competition-sponsorship/>

Contact: Smt. Vasantha Balan – 8879717030

CHINMAYA
AMRIT MAHOTSAV



One Movement
Beyond Boundaries
Eternally Inspired

An expression of devotion and gratitude that unites thousands across the globe through spiritual and cultural offerings – a once-in-a-generation gathering for three days of reflection, devotion and inspiration.

Highlights

- Chinmaya Amrit **Yatra Conclusion** and Grand commemorative ceremonies
- **Vedic Chanting** by Swamins and Brahmacharins
- **Enlightening Sessions**
- **Chinmaya Amrit Musical**
- Special Programme on '**Non Dualism for World Understanding**'
- Immersive '**Chinmaya Experience**' exhibition – Heritage Artefacts, Digital Storytelling
- Global participation: **India and 25+ Countries**

Register Now : chinmaya75.org/amrit/register



23-25

October
2026

Bharat Mandapam

Pragati Maidan, New Delhi, Delhi 110001



EDITORIAL COLUMN

Harih Om!

Dear Readers,

आषाढी कार्तिकी भक्तजन येती । पंढरीच्या वाळवंटी
संत गोळा होती ॥

चोखा म्हणे नाम घेता भक्त होती दंग । नाथा घरी नाचे
माझा सखा पांडुरंग ॥

While all *Ekadashis* (the eleventh day of every fortnight) hold a lot of significance for spiritual observances, the *Ekadashi* falling in the bright fortnight of the *Ashada Masa* called *Ashadi Ekadashi* also known as *Devshayani Ekadashi*, is considered very special for spiritual *Sadhanas* and *Vratas*. This auspicious day, coinciding with the beginning of the auspicious *Chaaturmaasya* and also the culmination of the *Pandharpur Wari*, a pilgrimage of devotees from all parts of Maharashtra to the Vitthal-Rakumai temple in Pandharpur, was observed on Saturday, 25th July this year. It was celebrated with great

reverence at Chinmaya Shreeram with the mass chanting of *Hari Path*, the collection of twenty-eight insightful *abhangas* revealed to the thirteenth century Marathi Saint, Sant Dnyaneshwar followed by the *Arati*.

Our tiny tots of Shishu Vihar had a grand celebration of *Ashada Ekadashi* in the morning. All dressed up as *Warkaris* with caps, girls holding *tulsi* plant props, boys with a *dhol*, all waving flags, singing and dancing to abhangs, participated in a *Wari* to Pandharpur simulated in our own Chinmaya Shreeram. More than 40 toddlers with their parents participated. It felt as if we were there, in the auspicious *Pandhari Kshetra* shouting '*Vittal, Vittal*'.

Earlier in the month, the monthly *Sampoorna Geeta Parayanam* was conducted from 3.30 pm on Sunday, 12th July, followed by the *Arati*. Devotees gathered in large numbers for the *Geeta Parayanam*.

About 18 people from our Centre undertook the memorable Kailash Manasarovar Yatra in

June-July. A detailed account of the Yatra by Mr. Rajesh Shastry, a study class member and Balavihar Sevak has been featured in this issue.

अचतुर्वदनो ब्रह्मा द्विबाहुरपरो हरिः ।

अभाललोचनः शम्भुर्भगवान् बादरायणः ॥

‘Bhagawan Badarayana or Veda Vyasa is verily Brahmaji without 4 heads, Lord Vishnu with 2 hands and Lord Shiva without a third eye.’ Salutations to that Bhagawan Veda Vyasa who compiled the Vedas, composed the Puranas and the Mahabharata, wherein he incorporated the timeless teaching of the Bhagawad Geeta - the quintessence of the Upanishads and wrote the Brahma Sutras, the comprehensive science of Vedanta Shastra. Bhagawan Veda Vyasa, being the most important link in the Advaita Vedanta Guru Parampara, it is just befitting that his Jayanti is celebrated as Guru Poornima, a day very special for spiritual seekers to offer our gratitude to the entire Guru Parampara. We are blessed to have the Grace of the Guru

Parampara and through them the Shastras that give us the purpose of our life and the way to an intelligent and fulfilling life. Guru Poornima will be celebrated on Wednesday, 29th July with *Paduka Puja* followed by the Arati and a special *Satsang* titled ‘Guru Hi Ishwar’ in Hindi by Br. Samarth Chaitanya, CM Kharghar.

Preparations are in full swing for the Geeta Chanting Competitions 2026 to start in September for school children and elders. Details have been provided in the flyers. We invite all, young and old to be a part of this Geeta Fest.

The great grand Chinmaya Amrit Mahotsav Global Sammelan at New Delhi from 23rd to 25th October, 2026 is not far away. If not already registered, do register at your earliest on <http://chinmaya75.org/amrit/register>

Lokah Samasthah Sukhino Bhavantu

Smt. Lakshmi Kumar

Editor - Chinmaya Adesh

Dated 25th July 2026

High Altitude, Higher Purpose: The Kailash Mansarovar Journey

It was May when activities for Kailash Mansarovar Yatra (KMY) started firming up at Chinmaya Mission Mulund. There was palpable excitement in the air. 18 individuals had signed up for the yatra. We all wanted to be there, see Kailash, experience the inexplicable. There were a series of discussions with our Kathmandu & Nagpur based agents, Basecamp Tours to thrash out the nitty gritty.

Once we had some certainty on the logistics and programme, we were on our way in different batches to Kathmandu. Some left on the 15th of June & some like me on the 17th. Kathmandu welcomed us with both hands. The weather was warm and the hotel was cosy.

To start with, we made multiple trips to the famous Pashupatinath temple, through the morning crowd of devotees and evening aarti. The temple was so full of devotion and vibes that we enjoyed the ambience thoroughly. The vibrant ghats and the infinite presence of lingas (in the temple and outside people's homes)

brought forth the presence of strong Sanatan culture in Nepal. The linga in Pashupatinath is in a Panchmukha (4 in each direction and one on the top) form representing the 5 elements. One can see the bare form of Lord Shiva in the morning & the decorated form during the evening aarti.



Pashupathinath Temple,
Kathmandu

As we were eagerly looking forward for our yatra to start, there were some glitches in terms of delays towards processing of Chinese visa. We had to wait as there is little that the agents could do. So, we utilised our time to visit some more sacred locations like the Shaktipeeth, Doleshwar Maharaj temple where we packed ourselves with loads of rudraksha, sleeping Visnu temple, Kaal Bhairav temple, Sesh Narayan temple and many other. Each one of them gave us further insights into Nepal had evolved and how entrenched was

Hinduism & Buddhism in day-to-day life of people.

Alongside, a scheduled webcast was held by Swami Swatmanandji on his trip to Kailash in the early part of June, which was an eye opener and very informative. Finally, the D-day arrived and off we were on our journey. The roads on Nepal side were terrible to say the least. Hats off to the driver for his skill as we navigated rugged paths, on many occasions literally on the edge..just a few centimetres and we all for sure, would be having a good swim in the Trishuli river. Our first overnight stop was Rasuwa Besi, a small hamlet before we got to the Chinese immigration the next day.

The area outside the immigration was a sea of people, each intently waiting to be called in. We were lucky to be summoned much ahead of the other groups. The process took a couple of hours & finally we were into China. A Chinese guide was allotted to the group who would stay with us throughout till we were back to the immigration office on the way back. And lo and

behold, we were on our way on the finest roads built by the Chinese government.

The next stop was Kairon. The hotel was modern with wonderful facilities. Full marks to our sherpas (doubling up as cooks) who worked tirelessly to provide breakfast, lunch and dinner to the entire group. We were travelling long distances, which gave them very little time to set up the kitchen and start cooking once we got to the designated hotel. But they all did a fantastic job with a happy smile on their face. May Mahadev bless them for all that they did day in and day out!

Saga followed after a long drive. All through, the Himalayan landscape was stunning to say the least. It changed at regular intervals from barren ground to hills with some vegetation to rocky areas and snow-capped mountains. All through, there were police check points at regular intervals which added some delay but we just had to reconcile with that.

We started at 4300ft at Kathmandu and we were steadily going up. Saga was an intermediate place to test your stamina and

whether you could breathe with some level of comfort instead of gasping. After a night in Saga, we moved to Mansarovar. The journey to Mansarovar was a long one, close to 10 hours. I was also discussing with some of our elderly co-passengers from CM how Swami Tapovan Maharaj visited Kailash by foot all the way back in 1925. No fancy roads, no buses, no hotels. Just walking all the way in harsh weather and surviving on bhiksha. What a glowing example of Titiksha!

Time flew and before we realised we were at the lake having the 1st darshan of KAILASH!

After having travelled close to 800kms already, it was absolutely overwhelming to say the least. A lot of us just fell to the ground and prostrated to the abode of SHIVA. Geographically, Kailash is said to be at the centre of earth in terms of measurement. It was also fascinating to see how a snow-capped structure stood single and tall with everything else around situated below it. We had a parikrama by bus of the lake and had a brief halt to collect the sacred water of Mansarovar

and offer our salutations to our ancestors from the banks.

The accommodation was neat at Mansarovar with comfortable bunker beds. After settling in, some from our group decided to make a visit to the lake during the bramha muhurtha time the next morning as we all had heard stories of celestial beings visiting for a bath. A lot of people from various other groups had already assembled there with the same intent. It was the full moon night (Poornima). Kailash looked



Kailashji as seen from
Manasarovar Lake

amazing in the silver moon light. We waited by the lake for a couple of hours, offered our prayers and returned back to our hotel bunker beds.

Mansarovar was also a location where yatris had to decide how they intended to

complete the parikrama – in full or do parts of it. Also, the decision had to be taken if one needed a porter or horse or they would manage independently without any assistance. I decided to go with a porter just in case I needed some help. In hindsight, it was the right decision. Will explain why in the next section.

We also made a short visit to Ashtapad, the place where the Lord Rishabdev, 1st Jain tirthankara got Nirvana. We were right in between flowing waters facing Kailash and the whole location was extremely serene and divine.

Next halt was Darchen before we were scheduled to officially start the parikrama of Kailash. Packing was done, with just the rug sack containing the essentials for 3 days. Everything else was left in the duffle back provided by Basecamp Tours to be loaded in a different transport vehicle, which would be accessible only on our way back after completion of the parikrama.

We left after breakfast the next day. All yatris are expected to cross the Yam Dwar before

they started the journey for day1. Yam Dwar indicated a transition – moving from the physical mortal world to the abode of Mahadev. Chanting Har Har Mahadev and praying for successful completion of the parikrama, I crossed over.

The weather was warm and there were substantial amount of people who were on the path. It was a pleasant journey accompanied by fantastic views of Kailash covering its different faces. The flowing waters from the melting glaciers only made the walk more enriching. It took close to 6 hours to cover the distance of 12kms. With some breaks and halts we managed to reach Dirapuk by evening. The accommodation here was pretty basic with 10 of us in a room. The other facilities were as good as missing, but the view of Kailash was the closest we could get. Absolutely stunning!

Day 2 was expected to be physically demanding considering the trajectory. Other members in the group, many of them being senior citizens too, decided to wait after the first day Parikrama and not proceed. I started early with

my porter, my Hanuman (Pemba). I had decided that I will take it easy with regular breaks so that I can manage the 22kms without much fatigue. Much of the road was an elevation and there were stretches which were filled with boulders. So, one had to literally walk over these boulders or take the route of the horses at the risk of frequently bumping into them. A coffee point mid-way offered an opportunity to have some hot refreshing tea before starting again. It had rained and snowed earlier in the day and hence the path was all white. Finally, I reached the last stretch of 0.5kms which would take me to Dolmala pass, at an elevation of 18000ft. This was the highest point in the whole yatra. The oxygen was extremely thin at this juncture and it took me 2.5hrs to cover this distance. I relied extensively on my Sherpa to guide me, motivate me & I liberally leaned on him to get through. I had to stop every 15 steps to take in oxygen as I was gasping for breath. Once at the highest point, I crossed over & began descending. The view of Gauri Kund on the other side was mind

blowing. The water was emerald green and partially frozen. It is said that Mata Parvati brought Ganesha to life at this very place and hence water from here was spiritually uplifting like Mansarovar. Though I couldn't go down to Gauri Kund considering the very steep descent, I did get some water from a sherpa who had been there.

The walk down from Dolmala pass was manageable and not as difficult as the way up. Was happy that the most difficult stretch of day 2 was behind me. But little did I know that the walk to Zutulpuk (the destination) on a straight road was a long long one. We walked and walked. Our legs had literally given way and the accommodation was no where in sight. Finally after 12-13 hours of walking from the start of the day, we managed to get there. Again, here the facilities were very basic, But all I cared was to crash and catch on some sleep because day 3 would start at 5:30am.

Day 3 was the shortest. We walked for about 2 to 3 hours, again on a straight road and reached Darchen- a distance of 8 kms. Beautiful

views greeted us in the morning. This was a culmination of the parikrama and we prostrated in shastang namaskar with heart full of gratitude that we could complete this yatra in full without much impediments. **This would not have been possible without the grace of Mahadev and the willingness of my Sherpa to see me through!**

The bus was already waiting for us. We got to the hotel for a quick wash and breakfast. Post that we were already on our way to Saga. The next day we had a long journey directly to Kathmandu via the immigration. This took close to 14 hrs, the longest I have sat in a bus in this trip.

But all's well that ends well! I took the Air India flight the following morning to Mumbai enjoying the view of Mount Everest (Sagarmatha) as we flew above it.

This has been a journey of calling. I look forward to visiting Nepal again for covering places I missed and meeting its wonderful people. But, before I wind up, my huge respect to all the Tibetan devotees who undertake

Kailash Mansarovar Yatra through prostrations on the ground; covering the entire distance over 30 days. It was a very humbling experience seeing this.

Om Namah Shivaya!



Mount Kailash along with Nandi ...from Ashtapad



North face of Kailashji

- By Mr.Rajesh Shastry, a study class member and Balavihar Sevak





The Hydra-Headed Monster

H. H. Swami Chinmayananda

(Excerpts from ‘Meditation and Life’ by Pujya Gurudev Swami Chinmayananda)

In reality, we are ever this Life Center, but having fallen into an inexplicable misunderstanding, we identify ourselves with one or another of our outer envelopments (sheaths) and believe ourselves to be the corresponding individualities. Thus, at one moment we are the body, as when we say, “I am short”; at another moment we are the mind, as when we say, “I am doubtful” or “I am worried”; and yet at another moment we consider ourselves to be the intellect, as when we say, “I have an idea.”

The world of the subject is ever dancing in confusion, seeking after a profusion of desires: one moment, we think ourselves to be a mere body searching for its comforts; now, we are a bundle of sentiments and emotions; at another moment, vibrant

and dynamic, we follow an ideology that the intellect has dictated; and at some other rare moments, we crackle to break the shackles of life and conquer the realm of the spirit.

Each of the personalities demands its individual satisfaction and distinct values. That which is satisfactory to the physical body may not be acceptable to the psychological personality. You may like to eat a lot of sweets – certainly a craving of the mind. But the doctor who cares for your body may advise a smaller intake of sugar because of the diabetic condition of the physical person in you. Intellectually, you may have convictions that corruption is bad, but the mind, riddled with desires, may give you enough sentimental arguments to justify going after illicit gains. In each one of us there seems to be a multiheaded personality, each head demanding its own satisfaction and possessing its own tastes, standards, and values. Ordinary people attempt to gain a

sense of complete happiness by acquiring, organizing, preserving and playing with the sense objects of the world. However, as soon as one of the four personalities has found its happiness, the others revolt in dissatisfaction. Thus, the hydra-headed monster seeks happiness by drinking from a single cup, when there are four parched throats, each demanding a different beverage altogether.

Obviously, there is a crowd of personalities in each of us. When we identify with one or another of the envelopments, we come to suffer the consequent sense of limitation, sorrow and unrest. In this sense, *samsara* – the sorrow-ridden cycle of birth, death, and rebirth to which we are subject as long as we remain ignorant of our higher nature – is our own creation, and the responsibility for our sense of limitations is our own.

In spite of the profusion of personalities within us, we are ready to sacrifice the outer for the satisfaction of the inner sheaths. A

gangrenous wound in the fore-arm of a person will cause unremitting mental torture. A surgeon's advice that the arm be amputated is very readily accepted. The person allows his gross body to be chopped off to cure the pain and agitation in his mind. In another instance, when a religious or a political ideal takes possession of a person's intellect, he is ready to suffer great physical discomfort and even mental torture for the sake of his cherished convictions. Thus, when we identify with our intellect, for the satisfaction thereof, we are prepared to ignore the demands of all our grosser sheaths.

Therefore, it is easy to understand the great prophets and masters, who after discovering their real nature to be nothing but the *Atman*, cheerfully suffered mental pains and mortification of the flesh. Christ crucified could sincerely and magnanimously pray, "Father, forgive them; for they know not what they do." Mahatma Gandhi in our own time, collapsing with bullets in his chest, could still

chant the name of God, “Ram, Ram.”

The masters of the Upanishads declared that their observations on our multiple personalities need not dishearten us. Instead, these facts should encourage us to venture forth into a closer and more diligent observation of life. The rishis explained a method of self-effort by which we can dissociate ourselves from the false attachments and wrong identifications with the matter envelopments and rediscover ourselves to be in essence nothing but the eternally sweet spirit. The process by which this consummation can finally take place is meditation.

It is said that Alexander the Great, during his victorious march along the plains of India, met a great master of North India who cared not to do obeisance to him, a mere temporal victor. The saint was jailed. The next day Alexander went to the captive and introducing himself as the victorious emperor, commanded him to ask for any boon. The

saint, it is reported, looked scornfully into the monarch's face and, with the serenity born of true wisdom, replied, "You obstruct the sun's light; please move over a little. This is all the boon I ask of you."

Rediscovery of the Self does not only end all our confusions and our sense of imperfection, but it is an ascent into a state of supermanhood or Godhood. The Upanishadic seers dreamed of a people, every one of them a superman, who would be masters of all circumstances and situations around and within them. We must attempt to make this dream come true. Let us offer our animal values of life as oblations to the fires of our discrimination. This is *jnana yoga*, the way of the discriminating mind. Blind faith born of fear and thriving on ignorance is a veritable chain of slavery! Knowledge alone lends an edge and gives a positive direction to our spiritual quest.

(‘An inquiry into peace’..... to be continued in the next issue)



Peace - Our True Nature

(A story appearing in the Katha Aangan – the Courtyard of Stories in Swanubhooti Vatika at Chinmaya Vibhooti, Kolwan)

On the shores of a vast peaceful lake a class was in progress in a Gurukul. The Guru took a small stone that was lying nearby and flung it into the calm waters of the lake. It fell with a splash and created a huge ripple on the surface.

The Guru then asked the students to describe the scene in front of them. Some dwelt on the ripple. Some talked about the stone. One even talked about the class being disturbed unnecessarily.

The Guru smiled and said, ‘My dear students, do you realise that instead of the beautiful larger picture you have all been drawn to one small disturbance? You all seem to have forgotten the lake. It is a mistake that we often make. We do not see the wholeness of

the picture. We start identifying with the impermanent agitation of the stone and the ripple instead of the deep calmness of the lake within us. We forget the endless sweep of our own fullness. Revel in your completeness. Know your real identity!'

(In Pujya Gurudev's words, 'Laugh ever, and smile continuously in your within')

-----XXXXX-----



Shishu Vihar children celebrating Ashada Ekadashi



हरिमीडे स्तोत्रम् परम पूज्य स्वामी तेजोमयानंद

पुढील श्लोक बृहदारण्यक उपनिषदातील मंत्राच्या
संदर्भात आहे -

मूर्तामूर्ते पूर्वमपोह्याथ समाधौ
दृश्यं सर्वं नेति च नेनीति विहाय।
चैतन्यांशे स्वात्मनि सन्तं च विदुर्यं
तं संसारध्वान्तविनाशं हरिमीडे ॥३८॥

अर्थ :- (सृष्टीच्या) पूर्वकाळी - प्रारंभी स्थूल किंवा
सूक्ष्म यांचे निर्देशन 'हे नाही', 'हे नाही' अशा प्रकारे
संपूर्ण वस्तुजगताच्या निषेधाने केले जाते. चैतन्यस्वरूप
आत्म्याला ज्ञानी पुरुष समाधीमध्ये जाणतात. त्या
संसारांधकाराचा नाश करणाऱ्या श्रीहरिंचे मी स्तुतिगान
गातो.

साकार आणि निराकार - बृहदारण्यक उपनिषदाच्या
दुसऱ्या अध्यायाच्या तृतीय विभागाला - ज्याला मधुकांड

म्हणतात त्याला 'मूर्त-अमूर्त ब्राह्मण' असेही म्हणतात. त्याचा प्रारंभ पुढील विधानाने होतो - 'खरोखरच सत्याच्या अभिव्यक्ती दोन प्रकारच्या आहेत. एक साकार (स्थूल) आणि दुसरी निराकार (सूक्ष्म) - एक मूर्त आणि दुसरे अमूर्त, एक सीमित आणि दुसरे असीम, एक इंद्रियगोचर, तर दुसरे इंद्रियागोचर.'

एकमेवाद्वितीय असे जे आहे त्याची दोन रूपे कशी काय? दोन वेगवेगळ्या प्रकारच्या पारदर्शी चष्यातून पाहिले असता एखादी वस्तू दोन वेगवेगळ्या रंगांची दिसते. त्याचप्रमाणे सत्याकडे जेव्हा सीमित उपाधींद्वारे बघितले जाते तेव्हा ते दोन परस्पर विरोधी लक्षणे असल्यासारखे भासते. जसे स्थूल आणि सूक्ष्म, इत्यादी.

पाच महाभूतांपैकी आकाश आणि वायू ही निराकार व सूक्ष्म आहेत, तर अग्नी, आप आणि पृथ्वी ही तीन साकार व स्थूल आहेत. या स्थूल आणि सूक्ष्म भूतांतून सत्यच अभिव्यक्त होते. स्थूल याचा अर्थ जे इंद्रियांकडून जाणले जाते ते आणि सूक्ष्म याचा अर्थ जे इंद्रियांकडून

जाणले जात नाही ते. ही दोन्ही इंद्रियगोचर आणि इंद्रियागोचर सत्याचीच रूपे आहेत. यांचे परिणाम सापेक्षतेने मूर्त आहेत—जसे मृद्घट. ते घडवले जातात आणि मोडलेही जातात. परंतु त्यांचे कारण सापेक्षतेने अमूर्त असते, कारण, घट असोत वा नसोत, मृत्तिका असतेच. सत्य पंचमहाभूतातून आणि त्यांच्या वेगवेगळ्या प्रकारच्या मिश्रणांतून, त्यांच्या नाम, रूप आणि गुण यांच्यासहित अभिव्यक्त होते. स्थूल आणि सूक्ष्म हे दोन्ही सांत आहेत (विकृती), परंतु त्यांचे कारण असलेली अव्यक्त स्थिती (प्रकृती) ही अनंत आहे. व्यष्टी सांत आहे तर समष्टी अनंत आहे. जणू काही लहर आणि समुद्र.

साकार नाही आणि निराकार नाही – सत्य हे साकारही नाही आणि निराकारही नाही, ते स्थूल नाही की सूक्ष्मही नाही, मूर्त नाही की अमूर्त नाही, ते स्थूल नाही की सूक्ष्मही नाही, मूर्त नाही की अमूर्त नाही, सांत नाही की अनंत नाही, इंद्रियगोचर नाही की इंद्रियागोचर नाही, व्यष्टी

नाही की समष्टी नाही.

मूर्त, अमूर्त ब्राह्मण या निश्चयाप्रत येतो की, सत्याची व्याख्या हे नाही, हे नाही अशा प्रकारे केलेली आहे व 'हे नाही' या हून अधिक चांगली व्याख्या उपलब्ध नाही. त्याला सत्याचे सत्य असे नाव दिले आहे आणि ते म्हणजे सत्याचा आत्मा-जीवन आहे.

सत्य जाणण्यासाठी उपयोगात आणलेली ही निषेध पद्धती दाखवून देते की सत्य अव्याख्येय आहे, ते वाणी, मनाचे विकार किंवा बुद्धीच्या कल्पना यांच्याद्वारे होणाऱ्या वर्णनापलीकडे आहे. ते सर्व साकारांमध्ये अंतर्भूत आहे आणि त्याचबरोबर निराकार व सर्व आकारांच्या अतीतही आहे. त्याची व्याख्या त्याच्या नामाकडून किंवा त्याच्या उपाधींकडून केली जाऊ शकत नाही, तर केवळ निषेधाद्वारेच केली जाऊ शकते.

ध्यानामध्ये साक्षात्कार – समाधान या शब्दाचा अर्थ मनाला अंतर्त्यामात रोखून धरण्याची क्षमता आणि समाधी याचा अर्थ मनाला आत्म्यामध्ये स्थिर करण्याची प्रक्रिया.

यालाच ध्यान असे म्हणतात. तथापि, आत्मा-ज्यामध्ये मन रमण करते - त्यालाही समाधी असेच म्हणतात. या तादात्म्य स्थितीमध्ये जेव्हा सर्व वस्तू, व्यक्ती, स्थितींचा निषेध केला जातो तेव्हा त्या महात्म्यांना आत्म्याचा साक्षात्कार सत्यस्वरूपात होतो.

जीवनामध्ये आपण दुःख भोगतो याचे कारण मानसिक क्लेश - ताण, दुःख, तिरस्कार, आसक्ती इत्यादी आहेत (आधि). आपल्याला शारीरिक पीडाही होत असतात आणि बौद्धिक तापही होत असतात - जसे प्रतिष्ठा, अपमान (उपाधि). पदव्या किंवा किताब यांनाही उपाधी असे म्हणतात. भारतीय भाषांमध्ये उपाधी याचा अर्थ ओझे किंवा समस्या. जीवनात आधि, व्याधि आणि उपाधी या सर्वांवर एकच उपाय म्हणजे समाधी हा आहे.

निषेध केल्यानंतरचा अवशेष - पाच वजा पाच बरोबर शून्य. तर मग सत्य म्हणजे पोकळी आहे का ? कारण सर्वांचा निषेध केल्यानंतर काहीच शिल्लक राहत नाही. श्रीशंकराचार्य आपल्याला पुन्हा पुन्हा स्मरण करून देतात

की जेव्हा सर्वांचा निषेध केला जातो तेव्हा अवशेष राहते ते म्हणजे निरंश चैतन्य.

जेव्हा सर्वांचा निषेध केला जातो तेव्हा जे अवशिष्ट राहते ते म्हणजे सत्य-श्रीहरि यांची मी स्तुती गातो व त्यांनी माझ्या अज्ञानाचा व अज्ञान निर्मित संसाराचा नाश करावा अशी त्यांची प्रार्थना करतो.

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Glimpse of Ashada Ekadashi celebration at
Chinmaya Shreeram

Chinmaya Shreeram is open to devotees for darshan during daily chanting from 5pm and Arati at 6.30 pm.

Chanting schedule (5 to 6 pm):

Monday	Narayaneeyam and Shiva Stotras
Tuesday	Ganapati Atharvasheersham
Wednesday	Ramcharitmanas
Thursday	Vishnu Sahasranaam, Bhagawad Geeta & Guru Stotras
Friday	Lalita Sahasranaam & Devi Stotras
Saturday	Hanuman Chalisa & Hanumat Stotras

6pm to 6.30pm (Daily) – Ram Raksha Stotra, Shri Suktam, etc.

Chinmaya Mission Mulund



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