



“तस्य भासा सर्वमिदं विभाति”

चिन्मय आदेश

Monthly Newsletter of Chinmaya Mission Mulund

त्रयस्त्रिंशत् (XXXIII) स्रोतः

OCTOBER - 2026

दशम (X) रश्मिः



सर्वमङ्गलमाङ्गल्ये शिवे सर्वार्थसाधिके ।
शरण्ये त्र्यम्बके गौरि नारायणि नमोऽस्तु ते ॥



CHINMAYA MISSION MULUND

organises



CHINMAYA GARBHA SAMSKARA

A pre-natal course based on the
wisdom of our scriptures

For whom?

For married couples
who are expecting a baby or
planning to have a baby
some time



When?

October 3rd and
4th, 2026
(Saturday & Sunday)
Time: 3 to 5 pm

Where?

Venue: Chinmaya Shreeram, 8, Aroto
House, P.K. Road, Mulund West

**HAPPY PARENTS MAKE HAPPY BABIES AND
HAPPY BABIES MAKE A HAPPY WORLD!**



REGISTRATION
IS COMPULSORY

For details,

contact **Lakshmi Kumar on 9820590472**

www.chinmayamissionmulund.com



Why should young couples attend
the Chinmaya Garbha Samskara
Course?



- Every prospective parent wants a happy and healthy child who will grow up to be a noble human being. Do we know that a lot of that depends on the preparation and mental well-being of the parents?
- Do we realize that we are essentially divine and so is the child that is going to come into the world?
- Do we know that the unfoldment of the child starts in the womb itself?
- Our rich Vedic culture gives us many ways to ensure a safe pregnancy and prepare us for child birth. Are we aware of our precious scriptures and this great tradition and heritage of Bharat?
- Have we realized the power of prayer?

**To discover all these and more, come, join us in this programme
spanning 2 hours on Saturday & Sunday for making this beautiful
phase of our lives a meaningful and happy journey.**



Scan QR code for quick registration

ENTRY IS FREE
REGISTRATION IS COMPULSORY
Visit www.chinmayamissionmulund.com



Chinmaya Yuva Kendra,
Mulund
presents

Chyk
Mulund

Game of Life

Question
deeply.

Think
clearly.



FACE LIFE FEARLESSLY!



7 pm to 8 pm



Every Wednesday

A weekly CHYK class

Entry free, but
through
registration!





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

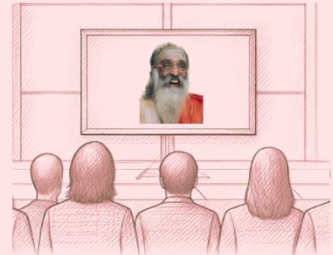
Bhagwad Geeta Chapter - XII

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,

The highlights of the month of September were the kick off and the conduct of the largest event of the Chinmaya Fest - 2026. Chapter 12 of the Geeta viz. Bhakti Yogah (the Yoga of Devotion) is the theme for the Geeta Fest this year. The Fest started with the preliminary round of the Elders Chanting Competition on Sunday, 20th September at Chinmaya Shreeram. We had three age-wise groups for elders; viz. Group ‘G’ for 18 to 40 years, Group ‘H’ for 41 to 63 years, Group ‘I’ for 64 years and above, thus providing all age-groups a chance to participate in the competitions. As usual, to encourage maximum participation, the participants were allowed to see the book for their portions in the preliminary round. 117 people registered, of which 69 attended the competition. It was heartening to see elders – young and old

gather to chant the Geeta to their best. 40 of them have been selected for the final round to be held on 4th October at Chinmaya Shreeram, in which they will have to chant their portions by heart.

The mega event of the Fest viz. the preliminary round of the Geeta Chanting Competition for the children was conducted on Sunday, 27th September at Sri Sri Ravi Shankar Vidya Mandir (SSRVM), Mulund West. This year, 2075 children had registered from schools and Balavihars of Mulund and Bhandup of which 1245 children attended. There were 6 groups for children according to their grades. Children had to by heart their portions for the preliminary round. The event, as is the usual practice, started with the Arati to Geeta Maiyya and Pujya Gurudev at the beautifully decorated altar created in the lobby of the school which already resembles a temple with altars sanctifying the premises. A large number of volunteers showed up to assist in various tasks pre-allotted to them

and ensure the smooth conduct of the competition. This year, being the 75th year of the Chinmaya Movement celebrated all over the globe as the Chinmaya Amrit Mahotsava, our Acharyas have selected five important verses from the Gita called the Gita Panchamrit. We had organised a special exhibition on the Gita Panchamrit for the parents with activities like chanting and quiz for them. The response of the parents to the Gita Panchamrit initiative was very encouraging. The school, as every year extended great cooperation and support for the conduct of the event. The results of the preliminary round will be declared on our website and the final round is scheduled to be conducted on Sunday, 11th October at the same venue.

There will also be an Essay Competition for all above 16 years on the same day i.e. 11th October at the same venue (SSRVM) in three languages-English, Marathi and Kannada. The topics are given at the time of registration to

help study and preparation. Guidance lectures for the essay participants are also arranged. We invite all elders to come forward and register for the essay competition which is the surest way to acquaint ourselves with the teaching of this great scripture and benefit from it. For details, please refer to the flyer included in this issue.

Earlier in the month, Gokulashtami was celebrated on Friday, 4th September with Vishnu Sahasranaama Archana. Our Shishu Vihar children dressed up as Krishna and Radha celebrated Gokulashtami in their Saturday class on 5th September with enacting the birth of Lord Krishna, Vasudeva taking baby Krishna in a basket across the Yamuna, leaving him in Gokul with Yashoda Maiyya and returning with the baby girl, Yogamaya born to Yashoda Maiyya, Dahi Handi with Amul butter sachets, singing and dancing, colouring activity etc.

Balavihar Children also had a grand celebration of Gokulashtami on Sunday, 6th

September, where more than 100 children from Balavihars of Bhandup and Mulund participated. Each Balavihar presented a skit or dance on the Leelas of Lord Krishna and then participated in a simulated Dahi Handi amidst singing and dancing celebrating the birth of blue-eyed boy of Brindavan. ‘Nandotsava’ recreated indeed. कृष्णस्तु भगवान् स्वयम् - says the Srimad Bhagavata Mahapurana. Krishna is not only the Lord of the Universe but the best friend of every child. One wonders, if this is the jubilation in celebrating the Lord’s birth every year in every nook and corner of the country after 7000 plus years, how much more would it have been in Nandbaba’s Gokul when the Lord actually arrived!

In the evening on the same day, i.e. Sunday 6th September, the monthly Sampoorana Geeta Parayanam was conducted from 3.30 to 6.30 pm followed by the Arati.

‘*Mumukshu*’ is understood by us as one with a burning desire for liberation. It is also the

name of a life simulation board game based on Bharatiya culture and knowledge systems, prepared and presented by a Mumbai CHYK Sahil Raje, which was played at our Centre on Sunday, 13th. A report on the same by our CHYK Sreeram Somanathan has been featured in this issue. Earlier in the day, our young CHYKs (mostly our Senior Balavihar children graduated into CHYKs) visited Sandeepany Sadhanalaya and sought the blessings of Pujya Guruji Swami Tejomayananda ji for their new CHYK study class, that will commence from Wednesday 30th September. For details, please refer to the flyer appearing with this issue.

Shri Ganesh Chaturthi was celebrated on Monday, 14th September with Shri Ganesha Shodashopachaara Pooja in the morning, Ganapati Atharvasheersha chanting, Bhajans and Arati in the evening and Ganesha Visarjan on 15th September, symbolising the transition from the form to the formless, the known to the unknown, the Ultimate Imperishable

Truth, our True Self.

Our tiny tots also celebrated Ganesha Chaturthi in two Saturday Shishu Vihar classes which came during the 10 day Ganesha festival. They were taught the significance, Stotras, bhajans, activities and stories of Lord Ganesha.

Our CHYKs released a series of short reels on Lord Ganesha titled ‘12 names, 12 lessons’ in their Instagram handle during the Ganesh festival period, explaining the significance of the names of the 12 names of Lord Ganesha and how we can transform and benefit by their reflection and practice.

We have scheduled this year’s Chinmaya Garbha Samskar sessions on 3rd and 4th October at Chinmaya Shreeram. Chinmaya Garbha Samskar is an initiative to share the precious Vedic wisdom to couples expecting or planning a baby to ensure happy babies through happy parents who will make a happy world. For details, please refer to the flyer appearing in this issue.

We are looking forward to the grand finale to the Chinmaya Amrit Mahotsava viz the Global Sammelan at Bharat Mandapam, New Delhi from 23rd to 25th October. Many devotees from our Centre including CHYKS have registered for participating in the great, grand, once-in-a-life-time opportunity event. Do hurry up and register if you have not.

Registration link:

<https://chinmaya@75.org/amrit/register>

(Please see the flyer for the details)

Lokah Samasthah Sukhino Bhavantu!

Smt. Lakshmi Kumar

Editor - Chinmaya Adesh

Dated 29th September 2026

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Shishu Vihar Gokulashtami Celebration



Gokulashtami - Vishnu Sahasranaama Archana



Joint Balavihar Gokulashtami Celebration



Children's Geeta Chanting Competition



Elders Geeta Chanting Competition



Shishu Vihar Ganesh Chaturthi Celebration

MUMUKSHU – A BOARD GAME

(A report by CHYK Sreeram Somanathan)

We were invited, by Sahil Raje, the founder and CEO of ‘*Mumukshu*’, a 4 player- board game based on living the ideal *Dharmic* life, for testing out audience reaction to his game. The board game was played at Chinmaya Shreeram on Sunday, 13th September. About 20 players, majorly CHYKs came to participate in the board game.

Mumukshu simulates how a Hindu lives an ideal life, while adhering to the four *Purusharthas*, as the players travel all over Bharat. We can get married, enjoy life, earn money, using our selected professions, resolve our *Pitru Rnam* (obligation we owe our elders and ancestors) and much more.

Sahil first introduced us to the complex rules of the game. The participants were divided into four groups, where we all played the game after understanding the rules. All of us played together until we had a winner.

Overall, the board game brings us back to our roots, and teaches us a lot about our heritage.

The game looks very complex initially, but once you start playing, it becomes a unique and wonderful experience you always come back to.



MUMUKSHU

Craft & live your ideal life



Scan to join our team
or to just let us know
your thoughts!



Sahil: 93266 43061

What is MUMUKSHU?

Mumukshu is life simulation game based on Indian civilisation, culture & way of life. Mumukshu essentially means seeker of moksha, that's what the game is about, the game is about living a life which balances 4 Purusharthas, seek moksha while fulfilling Arthik (economic wellbeing) & Kamik (pleasure & desires) goals in a dharmic (righteous) way.

1. Movement

Player moves through different ashrams (phases of life) while exploring Bharatvarsha, learning about its individual cultures, heroes & its glorious history. Imagine learning about history & culture of Assam as a Mumbaikar or beautiful Tulu culture as a Gujrati etc.

2. Preparing for Life

Player gets margadarshan/guidance from Guru & protection from Ishta devata who you can please through spiritual endeavours, thus gaining their grace & some super powers to go ahead in this race towards moksha.

3. Resources

Two critical resources in the game are money & grace points.

- Earn money through your profession to do karma & complete life objectives.
- Objectives can be mandatory or optional.

4. Grace

Grace points as the name suggests is Gods grace in life, which helps us in :

- Increasing actions per turn.
- Manipulating dice roll.
- Unlock Siddhis (Super Powers).

5. How to win!

Just like real life, your karma (completed objectives) decide whether you win & attain moksha. Every turn would be about making the right choice between earning money, fulfilling various objectives & getting grace points, all while your opponents seek one mistake to strike you with their siddhis/superpowers granted to them by their Ishta(God).

6. Objectives

Objectives range from fulfilling family needs to supporting local Artists or for contributing towards Civilisational causes & funding histoical researches.

Lets Collaborate

Scan the above QR code to be a part of team Mumukshu, contribute to the game & get latest updates about the game. Also an interesting opportunity to intern & to write Mumukshu Trivia book !



Tracing the Course of One Desire **H. H. Swami Chinmayananda**

(Excerpts from ‘Meditation and Life’ by
Pujya Gurudev Swami Chinmayananda –
Continued from ‘An inquiry into peace’
in the last issue)

We know that in every one of us there are, at any given moment, a hundred desires simultaneously struggling for fulfillment. Those fortunate ones who attain seeing fulfillment of some desires will find that each fulfillment provides the breeding ground for a dozen other new desires, each attempting to complete the imperfections of the phantom joy achieved through the fulfillment of the earlier desires.

Let us analyse a desire and observe what happens. “If only I had a son.” This desire in a man is the beginning of an unending chain of lifelong self-tortures. His desire is an unconscious effort on his part to have a fuller

expression of himself. One desire – the desire for a son – is but a localized disturbance in his mental lake.

The desire for a son produces the agitating problem whether to marry or not, and if the decision is to marry, the question of “who” crops up. As though by magic, at each leisure moment, a million castles-in-the-air spring up to paint in the void, the would-be life of man and wife in intricate detail – beauty, comforts, conveniences, and more. The thoughts feed the original desire.

When these thoughts find their expression, there happens, the seeking, the meeting, the talk, the transaction, the procession, and the wedding! Mentally strained and physically exhausted, the fellow and his bride hurry through the usual processes to breed. The one desire for a son, which caused the inner whirlwind and consequent rush of activity, at last condemns him to the thorny fields of fatherhood: “My son! He has arrived!”

The deep joy of fatherhood is reached, but only for a fleeting moment. The joy is immediately followed by his constant run for the baby's formula and feeding bottle, for the doctor, the nurse, and the pharmacist. Soon the beleaguered father is shuttled between the toy shop and home, the theater, the bookshop, and the school. Every day that very source of joy, "my son" provides the father with a hundred hopes, tremblings, plans, failures, disappointments, and sorrows. One may be tempted to ask, "But at least in that sacred moment when he cried out, 'My son!' don't you think he had a taste of real joy?" Another may say, "If there is any joy content in sense objects, why not arrest the moment and prolong it to any desired length of time?" Let us patiently continue our inquiry, and we may come to discover the secret of permanent joy.

We observed how the desire for a son caused a storm of thoughts, how they manifested in the world outside as action, and how the

desire for a son was finally objectified. Let us see what happens to the father when he knows that his desire for a son has been fulfilled, say, at the moment of the last rending cry of the mother and the first cry of the child, or when the small infant is first laid in the father's lap. The inner ripples of agitation suddenly settle down. The thought disturbances caused by the desire for a son sink down, and for a split moment the mental stuff in its liquid clearness reflects the glory within. But the next moment the state of peace is gone! A thousand new desires arise regarding the son and his comforts and the mother and her health, disturbing the mind that had been stilled for one blissful moment. The mind is at once the breeding ground of desire, the dung-heap of contending thoughts, and also the glorious castle of perfect joy. When the mind is stilled – when it ceases erupting its scorching lava of thoughts – peace is the subjective experience of the possessor of that thoughtless mind. Peace is joy. That is

why in peaceful, dreamless sleep every living creature feels nothing but joy.

From what we have so far observed it can be inferred that the father's joy was not in the son, but in the particular condition within that the birth of the son occasioned. Thus, the source of joy is not in the external world of objects, but is deep within us; and whenever the mind is at perfect rest, we experience an effulgent flood of inner bliss. The struggle and the urgency of the individual to fulfill his desires represent the urge of Truth to assert Itself.

Renounce desire: thoughts will end. When the desire agitations are hushed, eternal peace is experienced. This experiencing of full satisfaction and contentment is independent of the external world and the day-to-day circumstances created around the subject by the world of objects. It is a perfect and achievable goal of life.

*('World Perfection through Self-Perfection'
to be continued in the next issue)*



When does Life begin? **H. H. Swami Tejomayananda**

(From ‘The Ah! Wisdom Book’ –
Conversations with Pujya Guruji)

A very thick parcel arrived by post for Guruji. He cut it open and pulled out pages of perfectly typed jokes.

“You have to read five hundred and you get four nice ones!” said an amused Guruji. He started to read them out aloud.

“A Swami, a priest and a rabbi are asked the question: When does life begin?

Swami: The moment of conception.

Priest: The moment of birth.

Rabbi: The moment the children are married and all the loans and mortgages have been paid off.”

“Ha! Ha!” laughed some people who were sitting there.

“This one is *okayish*, Guruji,” said one person. “It’s an interesting question!”

“Guruji, if I were to ask you,” the person continued, “what would your answer be? *When does life begin?*”

“At the moment of Self-Realisation,” replied Guruji.

“Ooooooh! That’s a lovely answer.”

“That is my answer in the *absolute* sense,” continued Guruji. “In the *relative* sense, life begins the moment you have the desire for Self-Realisation. Because, then it’s only a matter of time.”

“That’s why I keep saying, don’t worry so much about your day-to-day experiences. They are meaningless. Only when you have understood that they are meaningless, then does meaningless become meaningful.”

The desire for Self-Realisation is the turning point in the spiritual life of man. The moment he starts to question the validity of the pursuits he has been following, he becomes a seeker. Once the desire comes, it is then a natural progression to the final destination. This awakening, this urge for Self-Realisation, is the

movement of God within us. As long as we (the ego) persist, we continue to hamper this movement. It is in the dying of the little self that we attain everlasting life. And it is only then, that each moment in life becomes all that it ought to be, an ascending step, a manifestation of a brighter light from within. Just as rainwater flows through the river and merges into the sea, from where it originated; in the same way the jiva (individual ego), that has sprung from the supreme Self, rests only when it reaches its source.

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Ganesh Chaturthi Celebration



हरिमीडे स्तोत्रम् परम पूज्य स्वामी तेजोमयानंद

वेदान्त सांगतो, 'जग असत् आहे'. खरे की काय?
श्रीशंकराचार्य म्हणतात –

तावत्सर्वं सत्यमिवाभाति यदेतद्
यावत्सोऽस्मीत्यात्मनि यो ज्ञो न हि दृष्टः ।
दृष्टे यस्मिन्सर्वमसत्यं भवतीदं
तं संसारध्वान्तविनाशं हरिमीडे ॥४०॥

अर्थ :- जोपर्यंत जगाच्या ज्ञात्याला-आत्म्याला (चैतन्य)
'ते मी आहे' अशा प्रकारे आपल्या हृदयात जाणले जात
नाही तोपर्यंत जग सत् आहे असे वाटते. जेव्हा 'त्या'चा
बोध होतो तेव्हा जग असत् असे जाणले जाते.
संसारबंधकाराचा नाश करणाऱ्या श्रीहरिंची मी स्तुती गातो.

खरोखरच असत्? – मला माझा स्वतःचा अनुभवच खरा
वाटतो. वेदान्त, शास्त्र व गुरू हे जेव्हा आपल्या
अनुभवाच्या विरुद्ध काही तरी सांगतात तेव्हा आपल्याला

त्यांच्यासंबंधी शंका वाटू लागते. जग असत् आहे हा विचार मला आवडत नाही कारण मला तेच एक अनुभवास येते. जर त्याला (माझ्यापासून) दूर केले तर मी काय असणार, माझे जीवन काय असणार आणि मी ज्यांच्यावर प्रेम करतो आणि ज्यांच्याविषयी संवेदनशील असतो त्यांचे काय? माझी कीर्ती, सामर्थ्य, पैसा, पद आणि मालमत्ता यांचे काय होणार?

वेदान्ताचे अधिष्ठान अत्यंत भक्कम अशी धर्मशास्त्रे, तर्क व साक्षात्कारी महात्म्याचा अनुभव ही असतात आणि त्यांच्या आधारे वेदान्त उद्घोष आणि सिद्ध करतो की जग असत् आहे. आपला स्वतःचा अनुभव तसाच होईपर्यंत जग आपल्याला सत्यच वाटते. याचे वर्णन करण्यासाठी वेदान्त सत्याच्या तीन स्तरांबद्दल सांगतो.

प्रातिभासिक सत्ता - ही सत्ता एका व्यक्तीकडूनच अनुभवली जाते. पण कशी? स्वप्नाप्रमाणे, केवळ आपल्या मनात, जसे दोरीवरील सर्पदृश्य किंवा भ्रम यांच्याप्रमाणे. स्वप्न पाहणाऱ्याला स्वप्नातील प्रत्येक

वस्तू आणि व्यक्ती समानतेने दिसतात व त्यांच्या अस्तित्वाबद्दल मनामध्ये काहीही शंका नसते. स्वप्नातील अन्न स्वप्नातील भूक समाधानपूर्वक भागवते आणि स्वप्न जगतातील प्रत्येक जण स्वप्नाच्या प्रत्येक दिवशी तेच स्वप्नजगत पाहतो. स्वप्नदृश्य भयाचे कारण होते. मग कोणी भ्रमित व्यक्ती त्याला दिसणारे दृश्य खरोखरीच व सत्य असल्यासारखे पाहतो. पण ते तसे नाही. स्वप्नाची असत्यता स्वप्नात राहून जाणता येत नाही. ती फक्त जागे झाल्यावरच जाणवते.

व्यावहारिक सत्ता – आपल्या सर्वांना जाग्रतावस्थेत एकाच जगाचा अनुभव येतो. निसर्ग नियम आणि मानवी नियम आपल्या सर्वांसाठी सारखेच असतात आणि सारखेच लागू पडतात. प्रत्येक सकाळी मी एकाच घरात, एकाच कुटुंबाचा सभासद म्हणून आणि एकाच देशाचा नागरिक म्हणून जागा होतो. मी माझी न्याहारी घेतो, कामाला जातो. पैसे मिळवतो व माझ्या कुटुंबाचे पोषण करतो. हे स्वप्नही नाही आणि स्वप्नाप्रमाणे भासतही नाही. हे माझ्यासाठी

प्रत्यक्ष घडणारे व खरे आहे. माझ्याप्रमाणे ते इतरांनाही तसेच वाटते.

स्वप्न बघणाऱ्याला स्वप्नजगत जितके खरे वाटते, सर्पदृश्य पाहणाऱ्याला सर्पदृश्य व भ्रमित झालेल्या व्यक्तीला भ्रम जितका खरा वाटतो तितकेच आपल्याला जग खरे वाटते. या जाग्रत स्वप्नजगतातून जेव्हा कोणी व्यक्ती जागी होते तेव्हाच त्याला ते असत्य आहे याची जाणीव होते.

भासित सत्ता – नाटकातली, चित्रपटातली व इंटरनेटमधील भासमान जगत हेही सत्याचे एक दर्शन म्हणून मानले जाते. त्याचा अनुभव बरेच लोक घेतात. परंतु तिचा स्वभाव मात्र वरवरच प्रकट होतो. एक जादूगर आणि त्याचे मदतनीस यांच्या व्यतिरिक्त प्रेक्षकातील प्रत्येकजण जादूगाराच्या जादूने मोहित होऊन जातो. मॉर्फेड प्रतिमा, ट्रिक फोटोग्राफी, बीट कॉईन्स, फेसबुकवरचे व्हर्चुअल गेमस् या व्यावहारिक जगात खेळल्या जातात. त्या एकाच वेळी खऱ्या व खोट्या अशा प्रकारे भासतात.

पारमार्थिक सत्ता – जाग्रत आणि जाग्रत जगत यांची,

स्वप्नद्रष्टा आणि स्वप्नजगत आणि सुषुप्तावस्थेतील व्यक्ती व त्याचा सुषुप्तीचा अनुभव यांचे अपरिवर्तनशील अधिष्ठान परम सत् हे आहे. खरे सत् हे खरोखरच सत्, सत्य असते व त्याचा कधीही निषेध करता येत नाही. रज्ज्वरील सर्पदृश्य हे भासमान आहे. रज्जू ही व्यावहारिकदृष्ट्या खरी आहे, पण तिचे अस्तित्व परमसत्य हे आहे. सर्पदृश्याचे नाम-रूप आणि रज्जू अदृश्य झाले तरी शुद्ध सत् अदृश्य होत नाही. या जाग्रत स्वप्नजगतातून जेव्हा आपण आपल्या स्वरूपाप्रत जागे होतो तेव्हा आपल्याला असत् काय आहे ते कळते जसे - स्वप्नातून जागे झाल्यावर जगत्.

सत्च्या प्रति जागे होणे - तर मग शास्त्रे, गुरू उपदेश, त्यांचे ज्ञान आणि जाणणे हे सगळे असत् आहे का? कारण हे सर्व व्यावहारिक जगात घडते. ती खरोखरच असत् आहे का? हे अर्धसत्य आहे; पूर्ण सत्य नाही.

मी स्वप्न पाहतो की मी जंगलात चालण्याचा आनंद घेत आहे. मी माझ्यासमोर एका सिंहाला माझ्याकडे रोखून

पाहताना व डरकाळी फोडताना पाहीपर्यंत सर्व काही ठीक असते. मी माझ्या स्वप्नात खूप घाबरून जातो व जागा होतो. तेव्हा माझ्या लक्षात येते की सुदैवाने सिंहासकट सर्व काही असत् होते. जंगलातील प्रत्येक गोष्ट समानतेने असत् होती. पण सिंह आणि त्याची डरकाळी यांच्यामध्ये मला जागे करण्याची विशेष क्षमता होती. त्याचप्रमाणे संपूर्ण जाग्रत विश्व हे समानतेने असत् आहे. पण धर्मशास्त्रे आणि गुरूंचा उपदेश (महावाक्य), 'तू अनंत सत्य आहेस' यामध्ये मला परम सत्याप्रत जागृत करण्याची क्षमता आहे. म्हणून उपदेश इत्यादी असत् असले तरी त्याद्वारे येणारी जाग्रतता सत् आहे. आपल्यापैकी काहीजण गाढ सुषुप्तीत असतात. त्यांना वारंवार हालवावे लागते. काहीजणांची झोप सावध असते आणि हलक्याशा शब्दोच्चाराने ते जागे होतात. परंतु एक मद्यपी मद्याच्या नशेत असेल तर त्याला मद्याच्या परिणामातून बाहेर काढून जागे करणे जवळ जवळ अशक्य आहे. त्याला जागे करण्यासाठी मद्याचा परिणाम जाईपर्यंत काही करता येत नाही. तथापि, प्रत्येक

जण जागा होईलच – आता किंवा नंतर – एका जीवनात किंवा अनेक जीवनांनंतर.

असत् स्थितीत कर्म करणे– नटाला माहीत असते की तो म्हणजे वठवीत असलेले पात्र नव्हे, नाट्य जगत हे असत् आहे, तरी सुद्धा तो त्याची भूमिका इतक्या उत्तम प्रकारे वठवीत असतो की प्रेक्षकांना खात्री पटते की तो भूमिका वठवीत नसून स्वतःचे जीवन जगत आहे आणि नाट्यजगत सत्य असल्यासारखेच वाटते. त्याचप्रमाणे साक्षात्कारी महात्मे आपण जे करतो तेच करीत असतात, ते अगदी साधे, निर्मल हृदयाचे असतात. तथापि, त्याला तो कोण आहे आणि परिवर्तनशील जगाच्या मागे अपरिवर्तनशील सत्य आहे हे माहीत असते.

त्या परमसत्याला ज्याच्याप्रत जागृत झाल्याने मी असत् असून कायमचा मुक्त होतो, त्या श्रीहरिंची मी पूजा करतो.

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Mind

is neither dependent
nor independent of
the senses.

Swami Chinmayananda

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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