



“तस्य भारा सर्वमिदं विभ्रति”

चिन्मय आदेश

Monthly Newsletter of Chinmaya Mission Mulund

द्वात्रिंशत् (XXXII) स्रोतः

OCTOBER - 2025

दशम (X) रश्मिः

Shubh Deepavali





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 25th and
26th, 2025
(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 Mission Mulund
invites you to participate in

ESSAY COMPETITION

on the occasion of Amrut Mahotsava



Based on 15th Chapter of Shrimad Bhagavad Gita
in Marathi and English

On any one of the topics

1. Cutting down of Samsar Vruksh (verse 1 to 5)
2. Transmigration of individuality (verse 7 to 10)
3. Purushottam (verse 16 to 19)

You may refer to the commentary on Shrimad Bhagavad Gita,
Chapter 15 and Art of Manmaking II - Meet chapter 15
by Swami Chinmayananda

Age groups

Category 1: 14 - 22 yrs

Category 2: 23 - 50 yrs

Category 3: 50+ yrs

Size - 400 words

Entry fee -

Age group 1 - Rs. 50/-

Age group 2, 3 - Rs. 100/-



Please submit your essay with entry fee in a closed envelope
mentioning your name, mobile no. and language of essay from
8th to 12th October 2025 between 5 to 7 pm at Chinmaya Shreeram,
1st Floor, Aroto House, P. K. Road, Mulund West.

For Guidance you may contact:

Smt. Jyoti Shirgurkar - 99690 35957

Smt. Damayanti Amrute - 98333 91627

www.ChinmayaMissionMulund.com



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CHINMAYA MISSION MULUND

BALAVIHAR



Starting from 4th OCTOBER

**Sowing the Seeds of
Spirituality and Values
in young ones**

**For Children of
5 to 12 years**

**Learn Values and Culture in a fun way
through Stories from our scriptures**



**Chanting of
Bhajans
Shlokas
& Stotras**



Games, Quiz

Every Saturday : 6.00 pm to 7.00 pm

Chinmaya Amruta Balavihar

**Venue: Community Hall, Shubh Labh CHS,
90 Feet Road, Mulund (E)**

Contact: 8369227193, 8108077111

ENTRY IS FREE



Chinmaya Mission Mulund

VIDEO QUIZ



Bhagawad Geeta Chapter - XV

PURUṢOTTAMA YOGAḤ
THE YOGA OF SUPREME SPIRIT

ON

16th Nov 2025, Sunday, 7.00 pm to 8.30 pm

“ Watch attentively one-hour video of Pujya Gurudev Swami Chinmayananda based on 15th 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



EDITORIAL COLUMN

Harih Om!

Dear Readers,

ॐ नमस्ते गणपतये । त्वमेव प्रत्यक्षं तत्त्वमसि । त्वमेव सर्वं खल्विदं ब्रह्मासि । त्वं साक्षादात्माऽसि नित्यम् ...

Realising the transcendental yet immanent universal oneness as our true nature is the highest attainment of humanity in Sanatana Dharma. All our customs and festivals are aligned and oriented towards the same One Great Grand Goal. Ganeshotsav was celebrated on Wednesday 27th August with Shri Ganesha Shodashopachaara Pooja in the morning, Ganapati Atharvasheersha chanting, Bhajans and Arati in the evening and Ganesha Visarjan on 28th August. We are led from the form to the formless, the known to the unknown, the Ultimate Imperishable Truth, our True Self.

The highlight of the month of September was the Chinmaya Geeta Chanting Competitions - 2025. 'Chant- Study- Know- Live' was the vision of Pujya Gurudev Swami

Chinmayananda when he started the Geeta Chanting Competitions for children decades back. We, at Mulund Centre, have been conducting the competitions on a big scale, year on year, with the participation of children from schools and Balavihars of Mulund and Bhandup. We have also added competitions for elders and other events based on the Geeta along the years.

Keeping in line with the Amrit Utsav – the celebration of 75 years of Chinmaya Mission in the coming year, Chapter 15 of the Geeta viz. Purushottama Yogah (the Yoga of the Supreme Spirit), the chapter which is declared by Lord Krishna Himself to be a Shastra in itself and therefore selected as the theme worldwide for the celebration, was the chapter for the Geeta Chanting Competitions – 2025. The preliminary round for the children was conducted on Sunday, 14th September at Sri Sri Ravi Shankar Vidya Mandir (SSRSVM), Mulund West. This year, a record-high 2877 children had registered from schools and

Balavihars of Mulund and Bhandup. 1577 children attended which was also the largest ever so far- about 400 children over the last year. There were 6 groups for children according to their grades. Children had to by heart their portions for the preliminary round. Lord Krishna and His Vani, Geeta Maiyya must have been pleased with multitudes – children, parents, volunteers, judges, school staff - who had set aside a day for this event. The event, as is the usual practice, started with the Arati to Geeta Maiyya and Pujya Gurudev at the beautifully decorated altar created on the ground floor of the school which already resembles a temple with altars and continuous chanting of Vishnu Sahasranamam. The school was bustling with activity on that Sunday – volunteers at the entrance ushering children and parents as they entered the venue, parents seated or going through book stalls or information desks while children went with their hall tickets to the different floors according to

their groups, guided by volunteers on the way, volunteers at registration desks recording their presence and then guided to the respective rooms for the competitions, soft, medium to loud chants emanating from each room, judges listening with rapt attention as they dodged the participants with their shlokas, children sent back with certificates as if to pat their backs for participating in this mega event, chanting the Geeta and enchanting the Lord. Of those who participated, 341 children were selected for the final round which is scheduled to be conducted on Sunday, 5th October at the same venue. These were the children who scored 85 percent and more in the preliminary round.

This year, the Elders Chanting Competition was conducted on the same day as the children's competition at the same venue i.e. SSRSVM. 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 66

years and above. To encourage maximum participation, the participants were allowed to see the book for their portions in the preliminary round. 117 people registered, of which 85 attended the competition. It was heartening to see elders – young and old trying to chant the Geeta to their best. 70 of them were shortlisted for the final round on 5th October, in which they will have to chant their portions by heart.

Earlier in the month, the monthly Sampurna Geeta Parayanam was conducted from 3.30 to 6.30 pm on Sunday 7th September followed by the Arati.

Chinmaya Mission Mulund conducted a Sadhana Camp in Omkareshwar, Madhya Pradesh from 15th to 20th September. A detailed report on the Camp by Smt. Malati Majumdar has been included in this issue.

Jai Jai Raghudev Samarth! Shri Makarand Buva Ramdasi from Samarth Seva Mandal, Sajjangad, a well-known Keertankar, Bhagawata exponent and a disciple of the

Ramdasi tradition visited the Centre on Friday, 26th September. Buva ji is known for his deep understanding of the scriptures, eloquent oratory and blend of spiritual wisdom with humour and music. He was welcomed with the Poorna Kumbha at Chinmaya Shreeram. He blessed the devotees gathered with a short talk on the importance of Sadhana and self- effort to progress in our life's goal of Self-realisation. Constant remembrance of the goal and continuous Nididhayasana is essential for liberation from our entangling Vasanas, asserted Pujya Buva ji. As the month of September ends, the beautiful Sharad Navaratri celebration is in progress where the divine mother is being celebrated in her various forms and glories by people all over the country. At Chinmaya Shreeram, too, the Kalash Sthapana was done on the first day of Navaratri. A Durga Saptashati Parayanam was organised on Friday 26th September. Many devotees turned up to do a Sampoorna Parayanam of this divine text which is a part

of the Markandeya Purana extolling the glory of the Divine Mother as the Supreme Reality and her victory over the evil forces.

At the instance of Swami Purushottamananda ji, the Mulund East Study Class team led by Smt. Savita Chakravarti had taken up the compiling of a revised edition of the Marathi translation of the Holy Geeta, Puja Gurudev's commentary on the Bhagavad Geeta which was successfully completed. Guided by Br. Architji and assisted by volunteers at Chinmaya Shreeram, the Himalayan task was completed which will benefit countless seekers.

We are glad to announce the commencement of a new Balavihar in Mulund East every Saturday 6 to 7 pm. Please refer to the flyer at the beginning of this issue for details.

We have scheduled this year's Chinmaya Garbha Samskar sessions on October 25th and 26th 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.

An essay competition in English and Marathi has been announced with topics based on the 15th chapter of the Bhagawad Geeta. This has also been detailed in a flyer in the beginning of the issue. Please share the details with your family and friends so that maximum can participate and benefit from the study and reflection on this priceless wisdom.

Lokah Samasthah Sukhino Bhavantu!

Smt. Lakshmi Kumar

Editor - Chinmaya Adesh

Dated 29th September 2025

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Ganeshotsav at Chinmaya Shreeram



Glimpses from Geeta Chanting Competition for Children and Elders



Durga Saptashati Parayanam during Navaratri

Report on the Sadhana Camp - 2025 in MP



The Annual Sadhana Camp for 2025 was organized by Chinmaya Mission Mulund from Monday, September 15th to Saturday, September 20th. The location selected this year were the two Jyotirlingas in MP - Omkareshwar and Mahakaleshwar.

The first destination was the Art of Living Sri Sri Omkareshwar Ashram, Dist Kandwa, Madhya Pradesh. The 14-acre Ashram, located in the Banks of the Narmada River was a haven of tranquility, lush greenery, with spacious well-maintained accommodation, venue for Satsang. The Campus also has a Gurukul -

residential school for children pursuing spiritual studies – hosting around 40 young students and 4 teachers. A Goshala with around 60 well cared Gir cows, calves added to the serene ambience of the Ashram.

Br. Kaushik Chaitanya Ji of Chinmaya Mission Lucknow was the revered speaker for the discourse selected for the Camp -

श्रीशिवापराधक्षमापणस्तोत्रम् (Shivaparadha

Kshamapana Stotra). Having just made an arduous journey back from the Kailash Mansarovar Yatra, Br. Kaushik Chaitanya Ji reached the venue late evening on 15th, flying down from Kathmandu – New Delhi – Indore and strenuous 6 hour drive to Omkareshwar ashram. Fighting travel fatigue, physical pain and exhaustion, Br. Kaushik Ji displayed immense fortitude as he expounded on the profound composition by Sri Adi Shankaracharya Ji.

The Shiva Aparadha Kshamapana Stotram is a prayer attributed to Shri Adi Shankaracharya Ji that seeks forgiveness from Lord Shiva for all

the sins, errors, and devotional shortcomings committed throughout a person's life. The devotee acknowledges failures in proper worship, the distracting nature of worldly pleasures, and the impact of ignorance and age on spiritual devotion, ultimately pleading for Shiva's grace and protection to escape the cycle of life and death.

The three-day stay at Omkareshwar in addition to the discourse, included celebration of the birthday of R Jayalakshmi Ji, visit to Mamaleshwar Jyotirlinga Temple, Omkareshwar Jyotirlinga Temple dedicated to Lord Shiva, boat ride in Narmada River, offering prayers to Narmada river, bathing in the Holy River, Guru Paduka Puja. And the bonus was listening to the highlights of Br. Kaushik Ji's Kailash Mansarovar Yatra – witnessing the celestial lights at Mansarovar – and being blessed with holy water from Mansarovar.

The next destination was a one-night halt at Ujjain – located around 140 km north of Omkareshwar. Mahakaleshwar Jyotirlinga is

situated on the side of the holy river Shipra. The presiding deity, Shiva in the lingam form is believed to be Swayambhu, deriving currents of power (Shakti) from within itself.

Heading out to Indore (final destination) – located around 55 km south of Ujjain, making halts along the way to visit Kal Bhairav Temple (The deity's image is a face in form of a rock layered with kumkuma), Sandipani Ashram – renowned for its association with Maharishi Sandipani, the revered guru of Lord Krishna, Balarama, and Sudama.

Reaching Chinmaya Mission Indore around 8:30 pm, despite the long journey, and the late hour, enthusiasm ran high to visit Sarafa Bazaar, famous for its lively night market atmosphere, offering a unique combination of street food and jewelry. It transforms from a jewelry market during the day to a vibrant street food after sunset, featuring iconic local dishes like Bhutte ka Kees, Dahi Vada, and sweets such as Jalebi with Rabri, alongside diverse vegetarian chaats and traditional snacks. It was a truly delectable

gastronomic experience that is etched in our memory!

We were 40 members, largely senior citizens, who spent around 40 hours in journey on wretched roads, & inclement weather. The Yatra concluded safely with the immense grace of God and Gurudev. Overall, it was a well-organized camp and an enriching experience for all.

- Malati Majumdar

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Makarand Buva ji's Satsang

SHRADDHANJALI

Smt. Saroja Krishnamurthy took final refuge at the feet of Pujya Gurudev on 27th September 2025. She was 83 years old.

Saroja Amma was an active member in Chinmaya Mission Mulund in the '80s. She hosted and coordinated the Ganesh Society Balavihar which was a very active Balavihar in those days with lots of children. She played an active part in the very first Balamahotsav in Mulund. She was an epitome of strength, positivity and service against all odds. She will be fondly remembered by many who were introduced to the Chinmaya Movement by her. The Chinmaya Mission Mulund Family will remain ever indebted to the exemplary service of Saroja Amma and offers its deepest condolences to the bereaved family.



**From the Mount of the Absolute
(WISDOM FROM THE UPANISHADS)**

H. H. Swami Chinmayananda

Of the nature of *Parabrahman* am I. I am the supreme bliss. I am solely of the nature of divine wisdom. I am the sole supreme, the cold quiescence, the sole *Chinmaya* the unconditioned, the sole permanent and the sole *Sattva*.

I am the 'I' that has given up 'I'. I am one that is without anything. I am full of *Chidakasa*. I am the sole fourth one. I am the one above the fourth (state of *turiya*). I am of the nature of pure consciousness. I am ever of the nature of the bliss-consciousness. I am of the nature of the non-dual.

My real nature is indescribable, of endless bliss, the bliss above *Sat*, and *Chit* and the interior of the interior. I am beyond reach of mind and speech. I am without beginning, middle, or end. I am ever without speech.

I am ever replete with consciousness, without attachment of body, without thought, without

the modifications of *chitta*, the sole essence of *Chidatma*, beyond the visibility of all and of the form of vision. I am ‘I’. I shine by myself, have my own spiritual effulgence, am my own greatness.

I am *Brahman* that is *Sat*, and bliss, and the ancient. The word ‘thou’ and the word ‘that’ are not different from me. I am beyond the nature of existence. As there is nothing that can witness me, I am without the state of witness. Being purely of the nature of *Brahman*, I am the eternal *Atma* . . .

Therefore How can I with such a nature become *asat*? I am *Kutastha*, the great Guru and *Sachidananda* alone. I am this born universe. I am the only essence full of *chit*. I am of the nature of all latent and the all witness.

I alone am the whole universe and the highest seat, have crossed the *gunas* and am greater than the great, the supreme *Brahman*, *Guru of Gurus*, the support of all and the bliss of bliss.

-*Tejobindu Upanishad*



Sri Ganapati - Vinayaka

H. H. Swami Chinmayananda

Lord Shiva's first son is described as the Supreme Leader (Vinayaka) or as the Leader of the "Ganas" (Ganapati) who attends upon and follows at all times Lord Shiva, or as the Lord of all obstacles (Vighneswara). These names clearly show that He is a Master of all circumstances and not even the divine forces can ever obstruct His path. Since He is thus the Lord of all obstacles, no Hindu ritual or auspicious act is ever undertaken without invoking Him. With His grace, it is believed that no undertaking can fail due to subjective or objective obstacles.

Ganapati is said to have two spouses, *Buddhi* (Intellect) and *Siddhi* (Achievement). Thus, He is the Master of Knowledge and Achievement.

In this characterization, Sri Ganapati represents a possessor of Perfect Wisdom, and a Fully-Realised *Vedantin*. Westerners are shocked to

notice that Hindus revere a divine form which to them seems quite absurd. But the Elephant-Headed Lord of all difficulties in life indeed represents the highest and the best that have ever been given in our Scriptures. To a *Vedantic* student, since his “path of Knowledge” is essentially intellectual, he must have a great head to conceive and understand the logic of *Vedantic* thought and, in fact, the truth of *Vedanta* can be comprehended only through listening to a Teacher and, therefore, *sravana* (listening) is the initial stage to be mastered by the new initiate. Therefore, Sri Ganapati has large ears representing continuous and intelligent listening to the Teacher.

After “listening” (*sravana*) to the truths of the *Upanishads*, the *Vedantic* student must independently “reflect” (*manana*) upon what he has heard, for which he needs a sensitive intelligence with ample sympathy to discover in himself sufficient accommodation for all living creatures in the universe.

His intellect must have such depth and width in

order to embrace in his vision the entire world of plurality. Not only must he, in his visualization, embrace the whole cosmos, but he must have the subtle discriminative power (*Viveka*) in him to distinguish the changing, perishable, matter-vestures from the Eternal, Immutable, All-Pervading Consciousness, the Spirit. This discrimination is possible only when the intellect of the student has consciously cultivated this power to a large degree of perfection.

The trunk, coming down the forehead of the elephant-face, has a peculiar efficiency and beats all achievements of man and his ingenuity in the mechanical and scientific world. Here is a “tool” which can at once uproot a tree or pick up a pin from the ground. The elephant can lift and pull heavy weights with his trunk and, at the same time, it is so sensitive at its tip that the same instrument can be employed by the elephant to pluck a blade of grass. The mechanical instruments cannot have this range of adaptability. The spanner that is used for tightening the bolts of a gigantic

wheel cannot be used to repair a lady's watch. Like the elephant's trunk, the discriminative faculty of an evolved intellect should be perfect so that it can use its discrimination fully in the outer world for resolving gross problems and, at the same time, efficiently employ its discrimination in the subtle realms of the inner personality layers.

The discriminative power in us can function only where there are two factors to discriminate between; these two factors are represented by the tusks of the elephant as the trunk is between them. Between good and evil, right and wrong, and all other dualities must we discriminate and come to our own judgements and conclusions in life. Sri Vinayaka is represented as having lost one of His tusks in a quarrel with Parasurama, a great disciple of Lord Shiva. This broken tusk indicates that a real *Vedantic* student of subjective experience is one who has gone beyond the pairs-of-opposites (*dwandwaatita*).

He has the widest mouth and the largest

appetite. In Kubera's palace, He cured Kubera's vanity that in his riches he had become the 'Treasurer of the Heavens'. When Kubera offered Him a dinner, He ate up all the food prepared for the dinner. Thereafter, He started eating the utensils and then the decorative pandal, and still He was not satiated. Then His Father, Lord Shiva, approached Him and gave Him a handful of "puffed rice". Eating this up He became satisfied.

The above story narrated in the *Puranas* is very significant. A Man of Perfection has an endless appetite for life – he lives in the Consciousness and to him every experience, good or bad, is only a play of the Infinite through him. Lord Shiva, the Teacher, alone can satisfy the hunger of sincere students by giving them a handful of "roasted rice", representing the "baked *vasanas*", burnt in the Fire of Knowledge. When one's *vasanas* are burnt up, the inordinate enthusiasm for experiencing life is also quietened.

To be continued in the next issue...



हरिमीडे स्तोत्रम् परम पूज्य स्वामी तेजोमयानंद

श्री शंकराचार्य येथे ब्रह्मसूत्रांचा संदर्भ देत आहेत.

युक्त्यालोड्य व्यासवचांस्यत्र हि लभ्यः

क्षेत्रक्षेत्रज्ञान्तरविद्धिः पुरुषाख्यः ।

योऽहं सोऽसौ सोऽस्म्यहमेवेति विदुर्यं

तं संसारध्वान्तविनाशं हरिमीडे ॥२८॥

अर्थ :- आध्यात्मिक साधक भगवान वेदव्यास यांनी ग्रथित केलेल्या ब्रह्मसूत्रातील वचनांवर मनन करतात आणि क्षेत्र आणि क्षेत्रज्ञ यांच्यातील फरक ओळखून ते परमात्मा पुरुषाला जाणतात. या पुरुषालाच साधक 'मी तो आहे'. 'तो मी आहे' आणि 'केवळ मीच आहे' अशा प्रकारे जाणतात - त्या संसारांधकाराचा नाश करणाऱ्या श्रीहरिंची मी स्तुती गातो.

प्रस्थानत्रयी - आधी उल्लेखल्यानुसार उपनिषदे, गीता आणि ब्रह्मसूत्रे मिळून वेदान्तात वर्णिलेली प्रस्थानत्रयी

आहे. वेदांचाच भाग असल्यामुळे उपनिषदांना 'श्रुति प्रस्थान' असे म्हणतात. गीता स्मृती विभागात असल्यामुळे तिला स्मृति प्रस्थान म्हणतात आणि ब्रह्मसूत्रे वेदान्ताचे वर्णन तर्कानुसार करीत असल्यामुळे त्यांना न्याय प्रस्थान असे म्हणतात. विद्वानांच्या मते ज्यांनी या तिन्हींवर भाष्य लिहिलेले आहे त्यांना 'आचार्य' म्हणून संबोधित करतात.

ब्रह्मसूत्र - याची रचना भगवान वेदव्यास यांनी केलेली असल्यामुळे याला बादरायण सूत्र असेही म्हणतात. या व्यतिरिक्त वेदांत सूत्र, शारीरिक सूत्र (कारण शरीर धारण केलेल्या व्यक्तीचे स्वरूप व दैव यांच्या बाबतीत असल्यामुळे), भिक्षु सूत्र (संन्यासींशी संबंधित असल्यामुळे) आणि उत्तर मिमांसा (वेदांच्या उत्तर भागाविषयी शोधन असल्यामुळे) त्याला तशी नावे मिळालेली आहेत. त्यात चार अध्याय असून प्रत्येकाचे चार पाद आहेत. प्रत्येक पादामध्ये अनेक विभाग असून, त्यांना अधिकरण असे म्हणतात. प्रत्येक अधिकरणात एक

किंवा अनेक सूत्रे आहेत. सूत्रांची संख्या ५५५ इतकी आहे. ही सूत्रे अतिशय संक्षिप्त, निःसंदिग्धः, अर्थगर्भित, अनेक अर्थानी युक्त आगंतुक शब्दविरहित व काटेकोर असतात.

अल्पाक्षरम् असन्दिग्धं सारवत् विश्वतोमुखम् ।

अस्तोभम् अनवद्यं च सूत्रं सूत्रविदो विदुः ॥

यातील पहिला अध्याय - समन्वय अध्याय - अद्वैत सत्याचे स्वरूप सांगतो. तो निर्णायकरीत्या वेदांना अभिप्रेत असलेले अद्वैत सत्य प्रस्थापित करतो. दुसरा अध्याय म्हणजे अविरोध अध्याय - दुसऱ्या सर्व दर्शनांचे खंडन करतो आणि वेदान्ताविरुद्ध जेवढे काही प्रतिवाद आहेत त्या सर्वांना उत्तर देतो. तिसरा अध्याय साधन अध्याय हा आहे. तो सत्य जाणून घेण्याच्या सर्व साधनांची चर्चा करतो. फल अध्याय हा चवथा अध्याय या ज्ञानाचे फळ सांगतो.

अविरोध सत्य - वेदान्त असे प्रतिपादन करतो की सत्यतत्त्व हेच एक सत्य आहे आणि जगत मिथ्या आहे.

ज्ञानेंद्रियांद्वारे आपण द्वित्वाचा आणि अनेकत्वाचा अनुभव घेत असताना अद्वैत हेच एक सत्य आहे असे कसे म्हणता येईल? अशा स्थितीत सत्य किंवा सत्यतत्त्व यांची व्याख्या तरी कशी करता येईल?

अ) इंद्रियगोचरता हेच एक सत्य आहे – आपल्या दृष्टीने, डोळ्यांनी पाहणे हेच विश्वसनीय असते. जर एखादी वस्तू असत्य असेल तर आपण तिला पाहू, ऐकू, स्पर्श करू शकत नाही किंवा तिची चव घेऊ शकत नाही वा गंध ग्रहण करू शकत नाही. पण असे नेहमीच असू शकत नाही. आपण सूर्योदय पाहतो पण सूर्योदय होत नाही. आपण भूताचा एखादा अवयव कृत्रिम असल्याचे पाहतो व त्याची पीडा जाणतो पण ते सत्य नसते.

ब) बहुमत सत्यतत्त्व ठरवते – जर जग भ्रम असते तर प्रत्येकाला तसे कळले असते, परंतु बहुसंख्यांना ते सत्य वाटते. बहुसंख्य चुकीचे मत धारण करणार नाहीत. म्हणून ते सत्य आहे.

परंतु ते तसे नाही. पाश्चात्य देशात बहुसंख्य लोकांना

पृथ्वी सपाट आहे असे वाटत होते. परंतु गॅलिलिओने तो सिद्धांत चुकीचा ठरवला. सध्याच्या युगात काही तुरळक अपवाद वगळता ज्यांना इतर लोक शहाणे समजतात त्या सर्वांना माहीत आहे की पृथ्वी सपाट नाही.

क) उपयोगिता म्हणजेच सत्यता - एखादी वस्तू उपयोगी आहे, हेच सिद्ध करते की, ती सत्य आहे. मृगजळ आपली तहान भागवू शकत नाही. जगत आणि त्यातील सर्व काही त्याच्या हेतूसाठी कार्य करते व त्याची सेवा करते म्हणून ते खरे आहे. अन्न आपली भूक शमवते आणि पुस्तके आपल्या विचारांना खाद्य पुरवतात.

पण नेहमीच ते तसे नसते. मुलाला गृहपाठ करण्यासाठी आई, 'दाढीवाला साधुबाबा अभ्यास केला नाहीस तर तुला पळवून नेईल', अशी धमकी देऊन त्याला घाबरवते. धमकी आपले काम करते, पण त्यामुळे साधुबाबा मुलांना पळवणारा होत नाही.

ड) सत्य अखंडनीय आहे - तथापि, सत्याची व्याख्या, ते ज्याचे खंडन कोणाकडूनही, कधीही, कोणत्याही

परिस्थितीत, कोणत्याही मान्य ज्ञान प्रमाणांद्वारे खंडित केले जाऊ शकत नाही, अशी केलेली आहे. सर्वातीत अद्वैत सत्य नेहमीच अविरोध असते आणि केवळ तेच परमसत्य आहे.

तर्क आणि श्रद्धा - काही लोकांना आपल्या तर्कावर किंवा बुद्धीवर अधिक विश्वास असतो. त्यांच्या स्वतःच्या किंवा दुसऱ्या कोणाच्या तरी तर्काधारे ते जे काही म्हणतात त्यावर विश्वास ठेवतात आणि शास्त्रातील विधानांचे ओढून-ताणून प्रमाण देऊन त्यांना शास्त्रसंयुत आहेत असे दाखवण्याचा प्रयत्न करतात. जर शास्त्र त्यांच्या विचारांना मान्यता देत नसेल तर ते शास्त्रांना दूर सारतात आणि आपल्या विश्वासांचे अनुगमन करतात. काही लोकांना शास्त्रावर विश्वासच नसतो तर दुसरे काही जण आपल्या सोयीनुसार त्यांचा उपयोग करतात. काही लोकांना शास्त्रावर व त्यातील ज्ञानावर विश्वास नसतो आणि तरीसुद्धा रिकामपणाचा उद्योग म्हणून ते प्रश्न करतात, “प्रेमविवाहाबद्दल शास्त्राचे काय म्हणणे आहे?”

किंवा “ऐच्छिक मरणाला शास्त्र मान्यता देते का?” अशा प्रकारचे प्रश्न अर्थशून्य आहेत कारण प्रश्नकर्त्याने आधीच आपला निश्चय केलेला असतो व तो अन्य कोणत्याही उत्तराचा विचारही इच्छित नाही.

ज्यांना शास्त्रामध्ये अधिक श्रद्धा असते ते शास्त्रविरोधी मताबाबत त्यांच्या स्वतःच्या तर्कासंबंधी विचार करतात, त्यांनी प्राप्त केलेल्या व्यावहारिक ज्ञानाबद्दल अधिक सखोल शोधन करतात. श्री शंकराचार्य आपल्याला असा सल्ला देतात की आपण चुकीच्या तर्कापासून स्वतःला दूर ठेवावे व शास्त्रसंमत तर्काचे अवलंबन करावे.

ज्ञाता, ज्ञान आणि त्याच्या अतीत- यशासाठी विवेकशक्ती महत्त्वाची आहे, विशेषतः आध्यात्मिक साधकांसाठी कारण त्याच्या अभावातच आपण स्वतःला सांत म्हणून ठरवतो. क्षेत्र आणि क्षेत्रज्ञ यातील विवेक आपल्याला आपण शरीर, मन, बुद्धी नाही तर त्याचा ज्ञाता जीव आहोत असे जाणण्याच्या पहिल्या पायरीप्रत नेतो. अधिक विचारणा केली असता आपल्या लक्षात येते

की जीव हा सांत, चैतन्याचे प्रतिबिंब आहे. प्रत्येक व्यक्ती त्याच्या विचाराबरोबर एक वेगळेच व्यक्तिमत्त्व प्रस्तुत करीत असतो. तो म्हणजे खरा मी नाही. जेव्हा हे कृत्रिम व्यक्तिमत्त्व अभावित केले जाते तेव्हा आत्मा (पुरुष), जो खरा मी आहे तो आणि अंतर्यामातील अपरिवर्तनशील निवासी अशा प्रकारे जाणला जातो तेव्हा ती व्यक्ती सर्व प्रकृतिबंधनातून मुक्त होते.

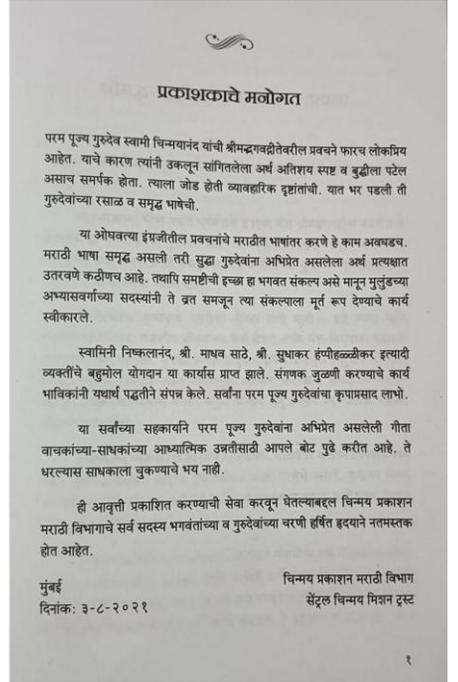
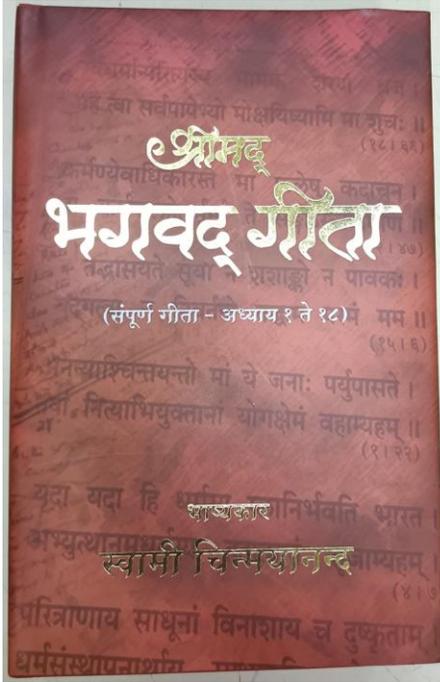
मी तो आहे, तो मी आहे – जेव्हा प्रेमिक आपल्या प्रेमास्पदाला म्हणतात की, मी तुझ्यावर प्रेम करतो / करते तेव्हा प्रेम परिपूर्ण होते. प्रेमिकांच्या त्यावेळी निःसंशयपणे लक्षात येते की, 'मी तुझ्यावर प्रेम करतो / करते आणि तू माझ्यावर प्रेम करतो / करते.' अशाच प्रकारे भक्त जेव्हा ईश्वरावर प्रेम करतो व त्याचबरोबर ईश्वर माझ्यावर प्रेम करतो असे जाणतो तेव्हा भक्त आनंदित होतो. जेव्हा त्याला कळते की, 'मी 'तो' आहे, 'तो' मी आहे' – पूर्ण एकात्मता होते तेव्हा त्याला पूर्ण परिपूर्णता वाटते.

ज्ञानाच्या भाषेत साधकाला सत्याशी पूर्ण तादात्म्य, 'मीच

अनंत सत्य आहे आणि ते सत्य म्हणजे मीच आहे', अशा प्रकारे जाणीव होते, ही एकात्मतेची निःसंशय स्थिती निर्देशित करते. एकात्मतेच्या या ज्ञानाव्यतिरिक्त मुक्तीचा अन्य मार्ग नाही.

आपणही सत्याशी आपली एकात्मता जाणू या - ते सत्य जे श्रीहरि आहेत आणि स्वतःला सर्व बंधनांपासून मुक्त करून घेऊ या.

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Revised edition of the Marathi translation of the Holy Geeta is completed

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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