

वैकुंठवासी हरि भक्त परायण शिवराम ज्ञानदेव नलवडे(बापू)  
यांचे स्मृतीस अर्पण

# ज्ञानदीपोत्सव



ज्ञानेश्वर माऊली भक्ती सेवा मंडळ, मोहरे,  
ता. पन्हाळा, जि. कोल्हापूर.



ज्ञानदीपोत्सव

श्री. आदिनाथ शिवराम नलवडे

मोहरे, ता. पन्हाळा,

जि. कोल्हापूर

मो. ९६२३२३२०२०

संपादक

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## ज्ञानदीपोत्सव

दीपोत्सव म्हणजे दीपावली. भारतीयांचा सर्वात मोठा सण. गोवत्सबारस, धनत्रयोदशी, लक्ष्मीपूजन, बलिप्रतिपदा व भाऊबीज अशी पाच दिवसांची ही दिवाळी. या दिवाळीचे खास वैशिष्ट्य म्हणजे परमात्म्याने संस्कृतीच्या मारेकऱ्यांचा नाश करून आया- बहिर्गीना, साधुसंत, सज्जनांना संरक्षण देऊन अभय दिले; त्यांचा आत्मविश्वास जागा केला. त्यानिमित्ताने आपण सर्व लोक असंख्य दिव्यांच्या प्रकाशाने आसमंत उजळून टाकतो, दिव्यांचा उत्सव साजरा करतो. परमात्मा संस्कृती, धर्म, चराचर जीवन वाचवतो व आपणास सुख- समाधानाचे दिवस येतात म्हणून त्या संस्कृतीचे व त्या परमात्म्याचे कृतज्ञतापूर्वक आचरण, स्मरण करणे हा दीपोत्सवाचा हेतू. अज्ञानरूपी अंधःकाराला नाहीसा करण्यासाठी ज्ञानरूपी दीपकांचा सोहळा, उत्सव करणे म्हणजे दीपोत्सव. हाच घागा पकडून श्रीसंत ज्ञानेश्वर महाराजांनी ज्ञानेश्वरीमध्ये दीप विषयक अनेक ओव्या दिलेल्या आहेत. पारायणाच्या सांगते नंतर आपण सर्व भागवतभक्त श्री ज्ञानेश्वरीतील साहित्यिक दीप लावून ज्ञानरूपी प्रकाशाकडे जाऊया... बिघडलेल्या तमाम मानव जातीस सुसंस्कारित करून विटेवर कर कटावर ठेवून उभ्या असलेल्या परमात्म्याला अपेक्षित संस्कृती घडवूया. माऊलीच्या प्रत्येक दीपोत्सव ओवीत एकेक बिघडलेला मनुष्य दुरुस्त करण्याचे सामर्थ्य आहे. आपल्या मनावरील अज्ञानाची, अविवेकाची काजळी आपण प्रयत्नाने टाकली तर ज्ञानाचा दीप नव्हे, परब्रह्म तत्त्व नव्हे तर तो मीच आहे असा अनुभव येतो. माझ्याशिवाय, भगवंताशिवाय या जगतात काहीच नाही हा अनुभव जेव्हा भक्ताला येतो; तेव्हा त्याच्यासाठी ती निरंतर दिवाळीच असते. माऊलींचा दीपोत्सव हा खेड्यात, शहरात, श्रीमंतांच्या हवेलीत, गरिबांच्या झोपडीत सारख्याच तेजाने उजळलेला असतो. त्याचे काम एकच आणि ते म्हणजे अंधार दूर करणे, मग तो आतला असो किंवा बाहेरचा असो. अंधःकार दूर होऊन सर्वत्र प्रकाशच प्रकाश भरून राहिला पाहिजे. असा प्रकाशोत्सव, आनंदोत्सव साजरा करताना माऊली म्हणतात

ये-हवी तरी मी मूर्ख । जरी जहाला अविवेकु ।

तरी संतकृपा दीपकु । सोज्वळू असे ॥

सहज पाहिले असता जरी मी अज्ञानी व विवेकहीन असलो तरीही संतकृपारूपी दीप सोजवळ सदा तेवता आहे. त्याला मालवून मग अंधारात चालू लागले तर चांगल्या जागीही अडखळण्याचा प्रसंग येतो, ज्याप्रमाणे दिव्यावर झडप घालून पतंगाचा (फुलपाखरु) आत्मनाश ठरलेला, त्याप्रमाणे संत कृपेच्या दिव्याला बाजूला ठेवले तर मानवी जीवनाचा आत्मनाश निश्चित आहे. दिव्याची ज्योत लहान असते पण प्रकाश मोठा पाडते. तशी संतकृपा अल्प असली तरी तिचा फायदा मोठा असतो. दिवा आणि प्रकाश यांच्यात एकत्व असते तसेच संत आणि परमात्मा ऐक्यतेने आहेत. जसा एका दिव्याने दुसरा दिवा लावावा तसा संताने संत निर्माण करावा. दिवा जसा आपल्यांना प्रकाश द्यावा व परक्यांना अंधार पडावा हे जाणत नाही तसा संतपरमात्मा आपले परके मानत नसून सर्वावर समत्वदृष्टी ठेवतो. दीपोत्सवात जसे अनेक दिवे असले तरी त्या सर्वांचे तेज एकच असते तसे अनादि अनंत असा परमेश्वर जळी' काष्टी, पाषाणी सर्वत्र ओतप्रोत भरलेला आहे. अंधारात



ठेवलेली वस्तू दिसावी म्हणून जसा हातात दिवा घ्यावा लागतो .हातातील दिव्याने जशी अंधारातील वस्तू दृष्टीस पडते तशी संतकृपेने चराचरातील निराकार, निर्गूण असा परमात्मा दृष्टीस पडतो. ज्याप्रमाणे रिकाम्या घागरीने नदीत ,समुद्रात प्रवेश केला तर ती पाण्याने भरून निघते त्याचप्रमाणे अविवेकी, अज्ञानी मानवाने संतपरिवारात प्रवेश करताच ज्ञानरूपाने अंतर्बाह्य पावन होतो. ज्याप्रमाणे वनातून प्रवास करताना बलवान सोबती असावा त्याप्रमाणे संसारसागर तरून जाण्यासाठी परमार्थरूपी नातलग बरोबर असावा. दिवा जसा प्रकाशाने अंतर्बाह्य भरलेला असतो त्याप्रमाणे हे जग परमात्म्याने ओतप्रोत भरलेले आहे. या परमात्म्याचे पंढरपूरला कीर्तन -प्रवचनांच्या माध्यमातून संतांनी ज्ञानाचे दीप लावले. विठ्ठलभक्तीच्या एका धाग्यात सर्व जाती धर्माचे लोक बांधले. येथे द्वैत नाही.आपला -परका, ज्ञानी - अज्ञानी, संत -भक्त, आत्मा- परमात्मा ,श्रेष्ठ -कनिष्ठ, श्रीमंत -गरीब, लहान- मोठा, स्त्री-पुरुष असा भेदभाव नाही. वारकरी ज्यावेळी आषाढी ,कार्तिकीला विठुरायाकडे जातात त्यावेळी किती आनंदात असतात. चंद्रभागेच्या वाळवंटात कुठलीही सुविधा नसताना विठोबाच्या, परमात्म्याच्या नावात दंग होऊन नाचत असतात. वाळवंटात संतांचे विचार ऐकल्याने आपल्या मनातील अविवेकाची षड्दीपूंची, निराशेची, दुःखाची काजळी दूर होऊन ज्ञानरूपी परमात्म्याचे दर्शन होते. संतांची शिकवण म्हणजे जणू जीवनाची वाट दाखवणारा दिवा. विठोबाच्या राज्यात कायम सत्संग असतो म्हणून तिथे कायम दिवाळीच असते. संतांचे विचार, दैनंदिन उपासना या माध्यमातून सर्वांच्या जीवनात रोज दीपावली साजरी होत असते. म्हणून माऊली म्हणतात.

"दुरितांचे तिमिर जावो । विश्व स्वधर्म सूर्य पावो । जो जे वांच्छिल तो ते लाहो ।प्राणिजात ॥" आणि म्हणून आपणदेखील सद्गुरुप्रति, भगवंतप्रति हीच प्रार्थना करूयात.

संभोवताली घनदाट अंधःकार असेल, बाह्य वातावरणात किंवा अंतर्मनात वादळ उठले असेल तर सत्याचा, ज्ञानाचा दिवा लावला जावा .कारण त्याचा प्रकाश अंतर्बाह्य पवित्रता निर्माण करणारा असतो. त्या दिव्याला तपश्चर्येचे, तपाचे, साधनेचे तेल टाकावे. त्या दिव्याची वात दयेची असावी आणि ज्योत क्षमतेची. आज समाजात पसरलेल्या अंधाराला नष्ट करायचे असेल तर असाच माऊलींचा दीप मनामनात प्रज्वलित करण्याची आवश्यकता आहे. भगवंत करो.. आपल्या सर्वांच्या जीवनात हा अनुभव येवो....!

संपादक-प्रा.डॉ. सर्जेराव सदाशिव जाधव,  
यशवंतराव चव्हाण वारणा महाविद्यालय,  
वारणानगर मो. ८९७५७५६९००





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**Dr. Rangarao Pandurang Kavane**  
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# FISH Pathology

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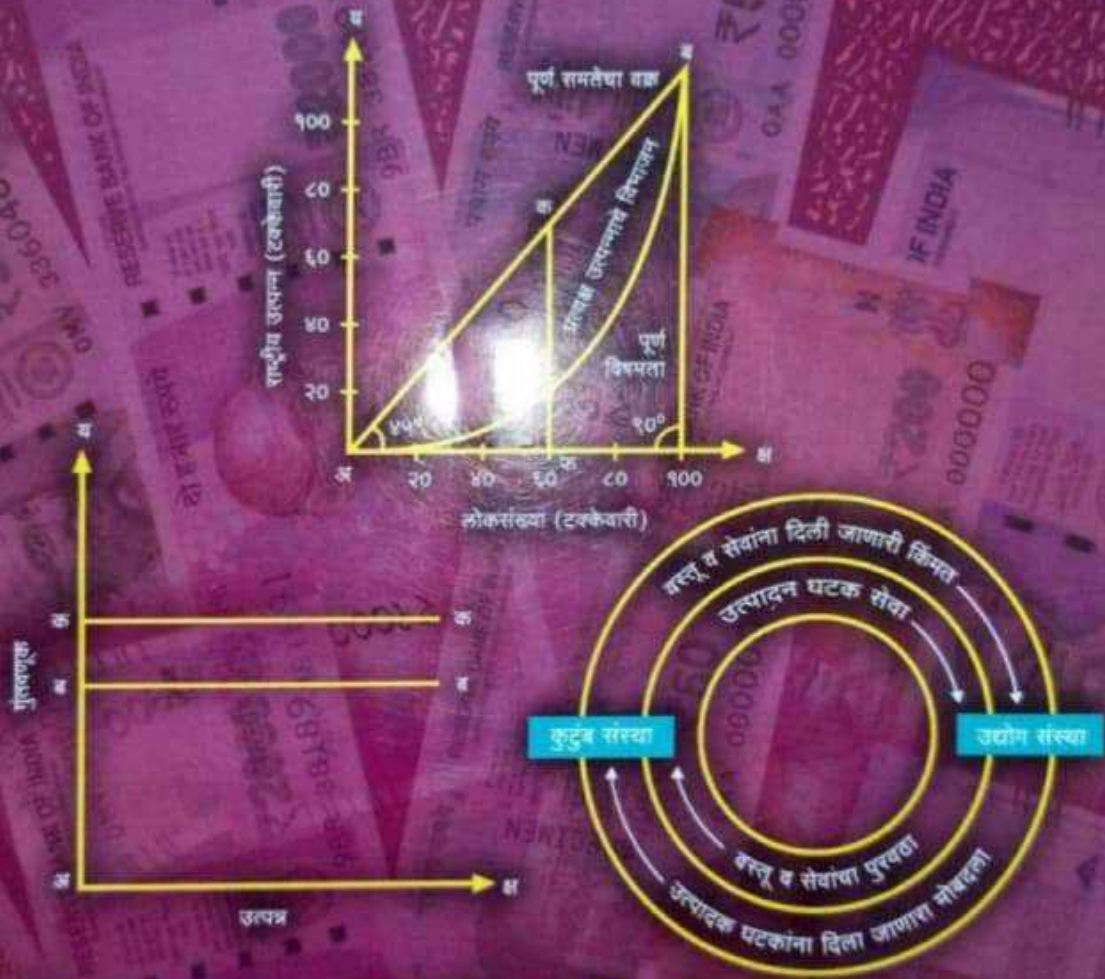


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# स्थूल अर्थशास्त्र

## भाग ९



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# स्थूल अर्थशास्त्र

## भाग १

[ MACRO ECONOMICS PART I ]

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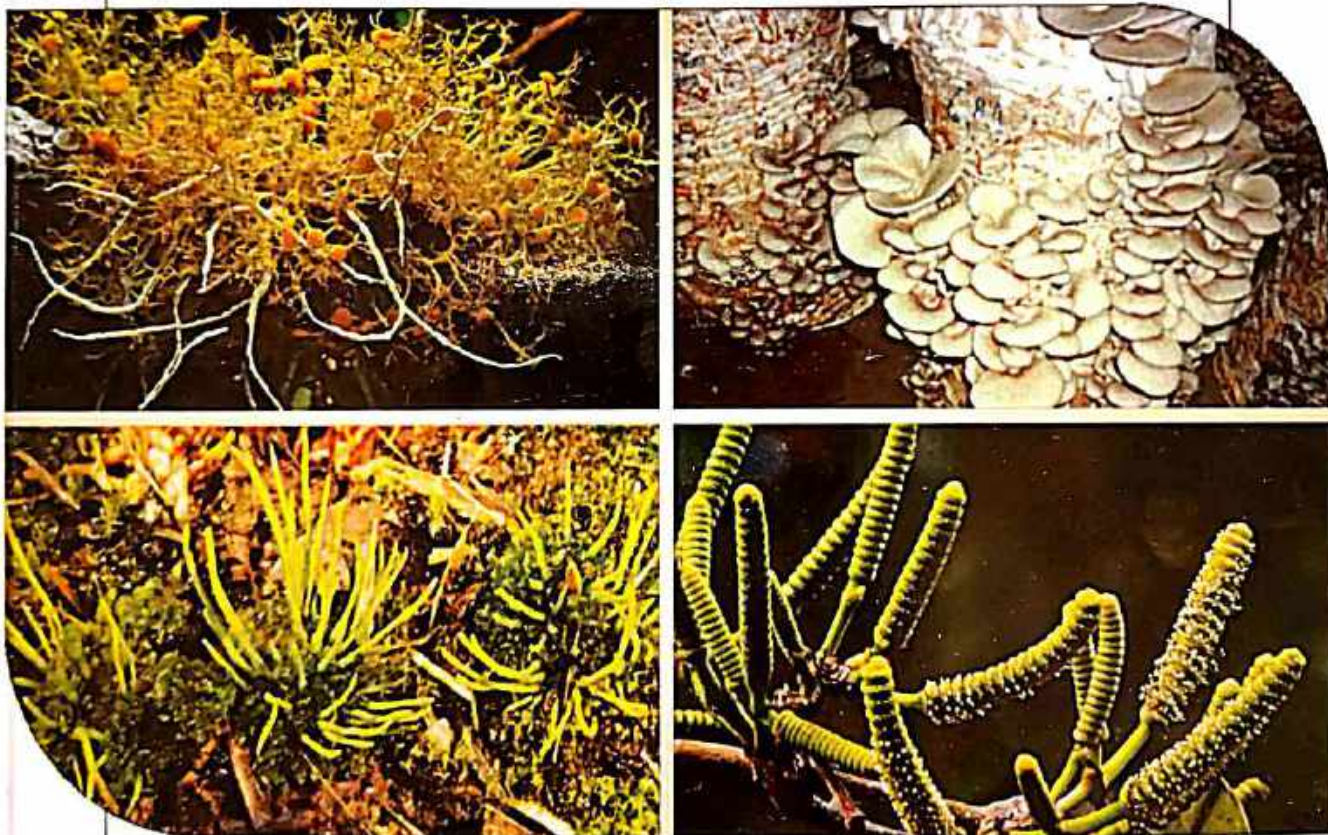
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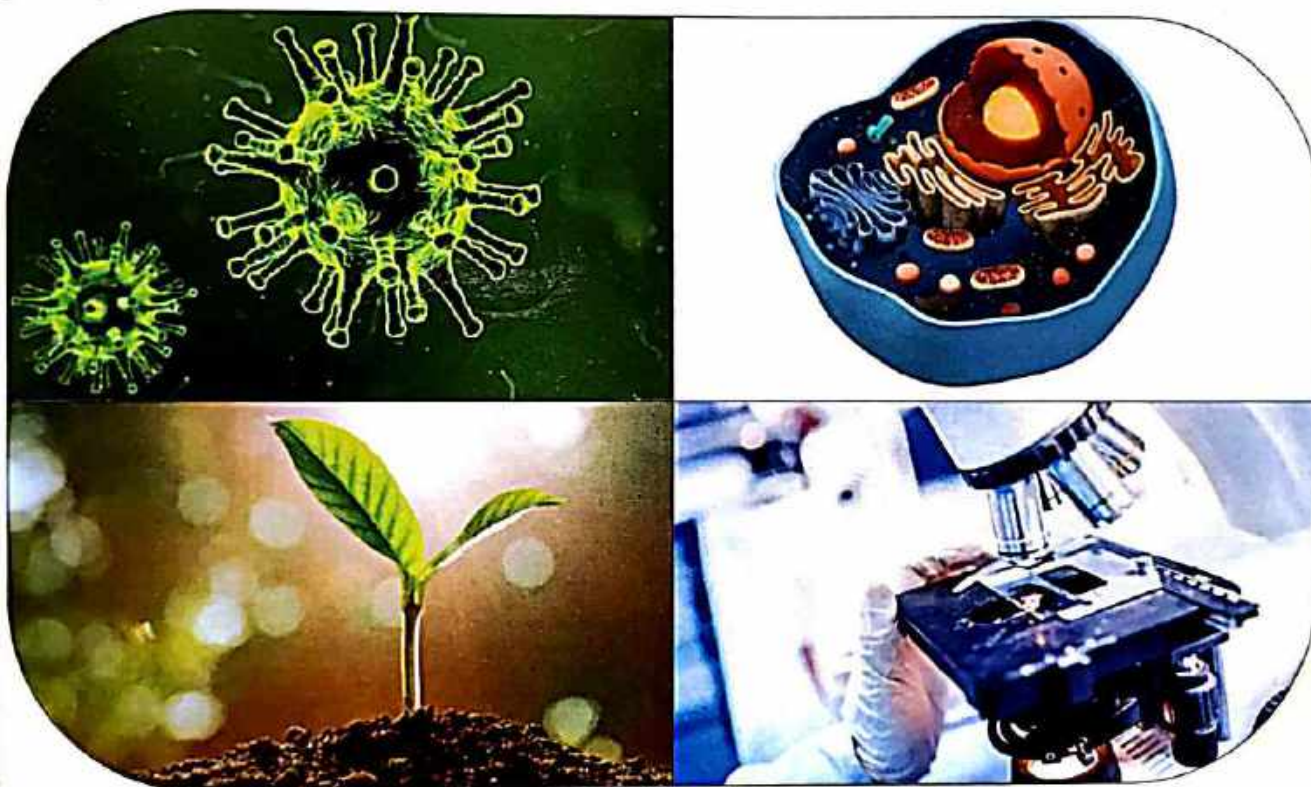


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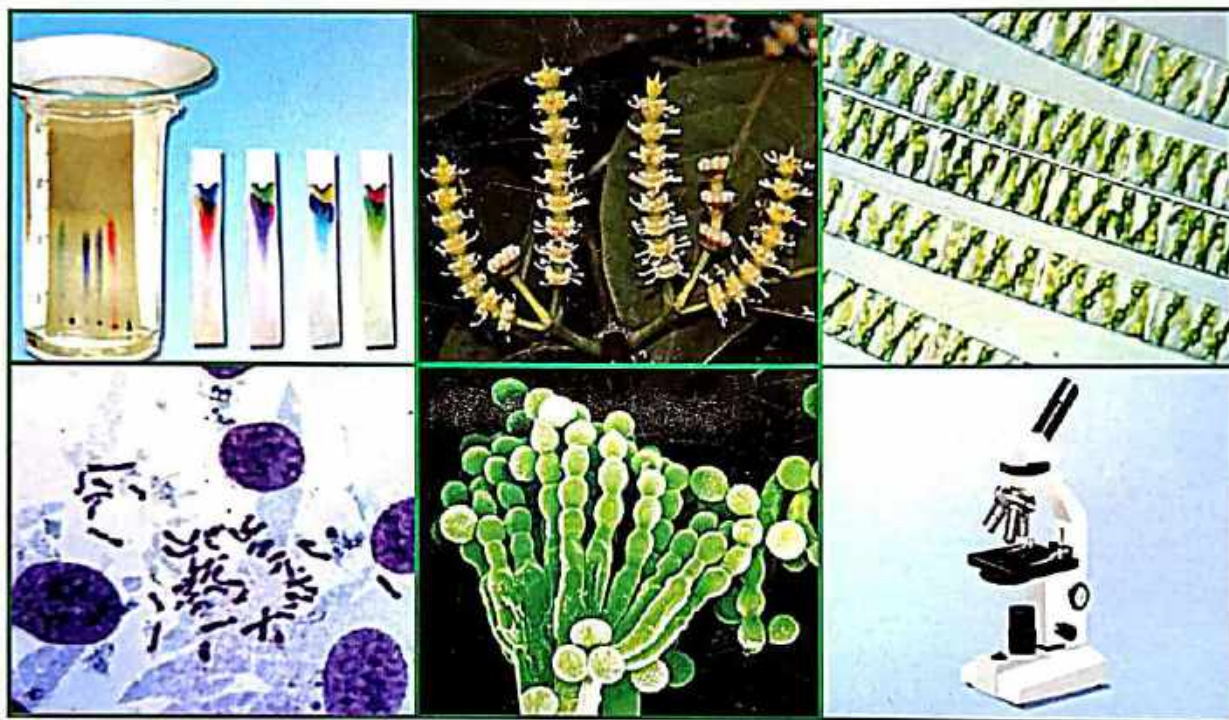
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