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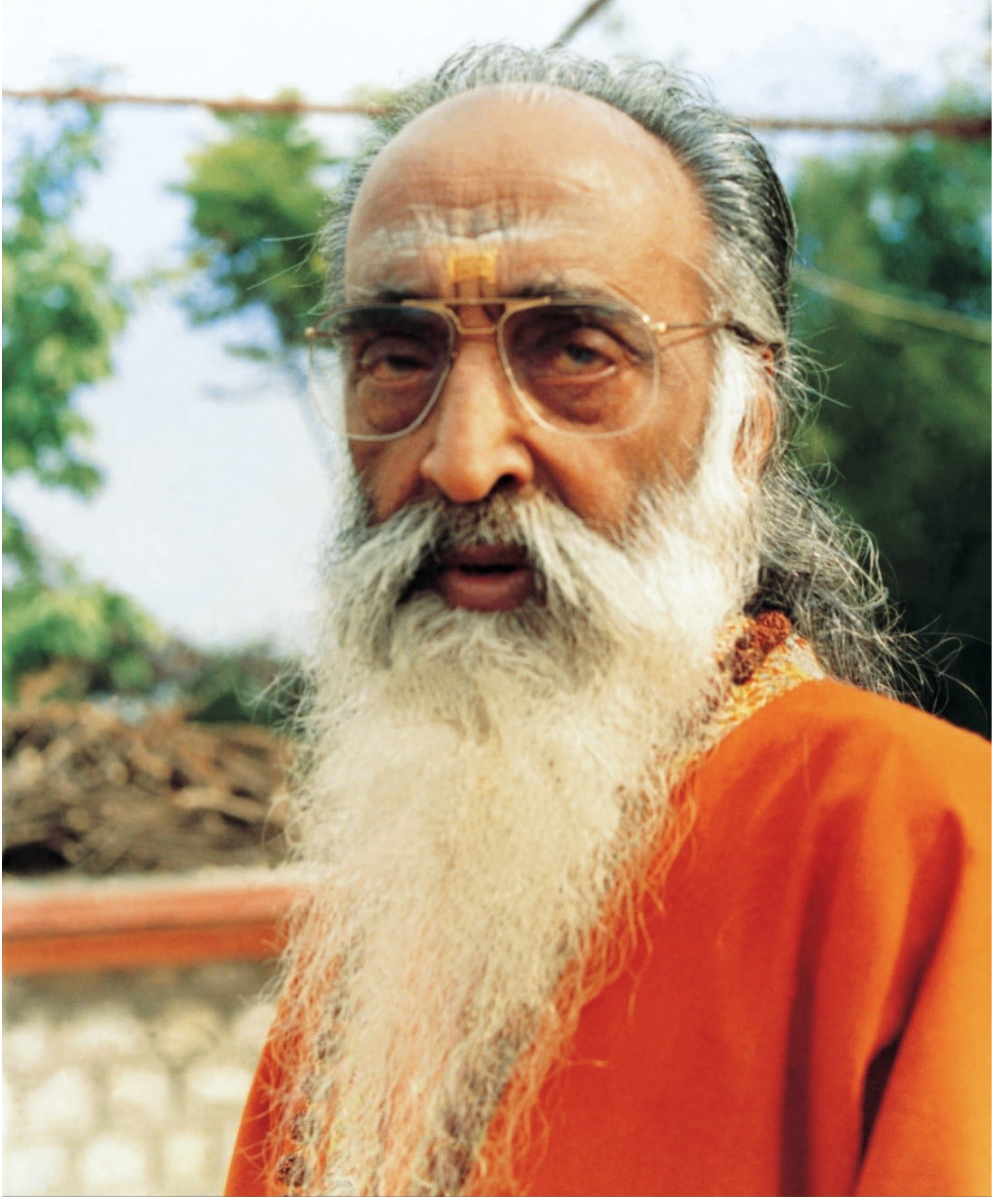
Monthly Newsletter of Chinmaya Mission Mulund

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सप्तविंशति: (XXVII) स्रोतः

APRIL - 2020

चत्वारि (IV) रश्मिः





Bhagawan Adi Shankaracharyaji Jayanti
Tuesday, 28th April 2020

Paduka Pooja and Satsang – 5.30 pm onwards



Sita Navami Celebrations Friday, 1st May 2020

- Shodashopachara Pooja – 5.30 pm
- 11 times Sri Suktam Chanting – 7.00 pm



EDITORIAL COLUMN

Harih Om!

Aashutosh Bholenath Bhagawan Shivji must have been verily pleased at the sight of our Balavihar and Pre-CHYK children devotedly performing *shodashopachaara pooja*, and milk *abhishekam* to Lord Shiva therein, amidst loud chants of the *Maha Mrutyunjaya Mantra* as part of the special Shivaratri Celebration for children held on Sunday, 23rd February 2020.

Talking about Chinmaya Balavihars, one of the grassroot activities pioneered by Pujya Gurudev, it is a very effective platform to share our knowledge about our rich culture and heritage to our younger generation who are the future of the society. Working as Pujya Gurudev's hands, it is a great *Sadhana* for our self-purification. Children are a bundle of love and joy and teaching them is a truly fulfilling and enjoyable experience.

Here is a golden opportunity for those of you who would like to become a Balavihar Sevak/Sevika. A series of training workshops are being scheduled shortly.

In the new academic year, we will be commencing the training of school children for the Annual Geeta Chanting Competition. You could also become a Geeta Chanting Sevak/Sevika - the surest way to learn to chant the Geeta flawlessly. Lord Krishna has said in Chapter 18 of the Geeta that there is no one more dear to Him than the one who teaches the Geeta; he is the one who does the most loving service to the Lord.

If you are interested in becoming a Sevak/Sevika for Balavihar or Geeta chanting, do get in touch with us at your earliest. Do not miss this divine opportunity to be a part of Pujya Gurudev's vision.

Till mid-March, we were joyously gearing up for the biggest event of the year at Chinmaya Shreeram, the Shree Ram Navaratri Mahotsava scheduled from 25th March to 2nd April and packed with a host of devotional events like the Akhanda Shree Rama Nama Japa, special morning and evening poojas, Jnana Yajna by Swami Aparajitanandaji, Nrutya Seva, Bhajan Sandhya, the customary

Shree Ram Sahasranama Archana and the grand finale—the Ram Janma Mahotsava on 2nd April, the Ram Navami Day. However, with the prevailing COVID-19 (coronavirus) threat becoming the talk of the town and the world, the Executive Committee in its meeting held on 14th March decided that as a precautionary measure and keeping in line with the Maharashtra Government directives to avoid public gatherings, the Shree Ram Navaratri Celebrations of Chinmaya Mission, Mulund stand cancelled.

That said, as spiritual seekers and responsible citizens of the country, in addition to the physical preventive measures, it is our duty to step up our Sadhana, do Shree Rama Nama Japa as much as possible at home and pray for the well-being of all. Swami Swaroopananadaji, the current head of Chinmaya Mission Worldwide, in his

communication to the centres and members worldwide has suggested, for the good health of everyone and restoration of world peace, to chant daily the Hanuman Chalisa and the Shanti Mantra,

“Om Sarve Bhavantu Sukhinah
Sarve Santu Niraamayaah
Sarve Bhadraani Pashyantu
Maa-kashchit dukha-bhak bhavet
Om Shaantih! Shaantih! Shantih!”

Subject to the official notification that the risk level has decreased and normalcy can be restored, the following important forthcoming programmes are scheduled: the Bhagawan Adi Shankaracharyaji Jayanti on 28th April, Sita Navami on 1st May and Pujya Gurudev's Jayanti on 8th May. We seek the Lord's Grace so that our country and the world may soon get over this prevailing health threat and get back to normalcy and peace.

Harih Om!

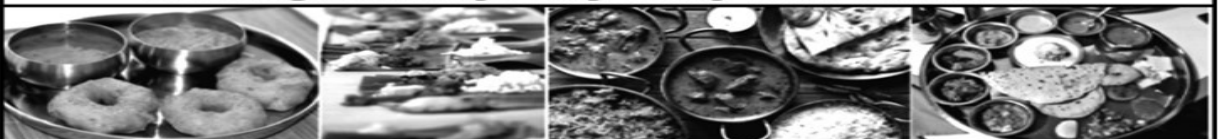
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Cause and Effect

H. H. Swami Chinmayananda

The modern man with a scientific intellect of scientific precision, has observed the contribution of religion to society and he has come to the conclusion that religion is redundant, if it is not necessary.

The scientific men today have studied all philosophies, Jainism, Hinduism, Buddhism etc., and looking at the historical picture of mankind from the prehistoric days onward, they came to the conclusion that religion is no more necessary. Scientists who might have done an experiment for years together are honest enough to admit it as a failure if it doesn't succeed and begin again. Similarly, it is time, now that religion as a great experiment has not contributed its maximum to humanity, to wipe clean the slate and declare that religion has failed and now re-do the experiment.

This is necessary because never was there a time when religion was not with man from the earliest days onward. All

religious prophets of every generation have preached the same thing love, love each other; live in peace with your neighbour. All the scriptures have declared and cried out with man: live in joy and comfort, goodness and peace. The one common factor in religion is love. But in spite of that thousands of years' experiment of man, even today in this chaotic world there is sorrow only.

Religion so far has only created one Buddha, one Christ, one Ramana Maharshi, one great Mahapurusha here and there, but universally it has not helped, for only one of these came out when an accidental development took place. Can you say that religion has had an influence on mankind when an accidental development only took place here and there? Because it has not been a universal influence, one glorious occurrence which may be an accident cannot be called a scientific influence as there is no chance in the cosmic

movement.

Now these observations are correct, but their diagnosis and conclusions are wrong. Such a thing can happen in science also. One Doctor looks at a patient and diagnoses one disease. Another gives still a different diagnosis. The observations in each case are correct, but the conclusions are wrong. How do you say that? Can it ever be possible that with the data available the intellect can accept a final wrong conclusion? When we are observing phenomena, pure intellect is sufficient.

But in the case of life, and life's incidents, it is not only the intellect but another instrument that comes into play called the heart. Wherever the intellect and the heart are coming together, the logical conclusions may not often indicate the true conclusions of the heart.

The great prophets tell us: Walk and thou shalt reach. It is not that they have not given the reward. They have promised us - but we do not know how to take it. It is a pilgrimage each one has to walk for himself. Each must have the necessary adventure in himself, the necessary dexterity to reach the perfection in himself. A scientific minded

man through the intellect and the poignancy of heart can find perfection within himself.

When the modern scientist tries to understand the universe, the most readily available question that arises in the human intellect is: 'what must be the cause of all this?' He wants to know from where comes life and all phenomena. Now he has found out DNA and puts it in a test tube and he says, 'we have understood and discovered what is life.' Now after 21 centuries, the modern world asks the question: 'of what are the DNA molecules made?' How, why, where, when, from what is the life manufactured in it? - because man's intellect logically runs after the question of the cause of all things.

This method of investigation and inquiry was done not only by modern scientists, but by the old philosophers as well. Just like the modern scientists, they tried to understand from where has world come, what is its reality, where was it before it was created, etc. They searched for the ultimate reality. After a long time they came to a logical conclusion that everything in this universe has a relationship, *karya-karana sambandha* they

called it - cause and effect relation. When they analysed the relationship, they discovered that everything exists in the world because of a cause. Nothing "can exist without a cause of the thing. The flower must have been a seed at first, etc. Slowly they analysed this cause-effect and slowly observed everything to see what was behind it, from where everything has come. But, unintelligent men and women like us, we just look at it, but we don't see it. They observed, but we don't see. Thus when the apple fell down, Newton saw it. Our forefathers also saw the apple coming down, but they too duly looked at it. Like us, they didn't see. They just went and ate it, but Newton went and collected it to gather and understand. He started seeing something which is not known to him. Instead of seeing it as an ordinary fruit falling down, he saw it in the vision of a scientist. Thus scientists, when they observe the cause-effect relation in the world, they see so many factors which you and I do not see.

These ancient scientist-philosophers observed that there

were 3 or 4 laws of cause-effect relationship - that govern the relation between the two. The cause of a pot is mud, the effects are pots. When effects arise and I see pots, there must be mud, the cause before the pot was made. Without the cause, effect is not possible. Wherever there is pot there must have been the condition of mud before the pot was made. Without mud, is pot ever possible? Therefore, law no. 1: no effect is possible without a cause. (Gold is the cause of ornaments, ocean of waves, etc.) Then they had realised that the effects may be different, depending upon the name and form (pot, jug, cup, etc.). When the effects have risen from the cause, they came to the second law that effects are nothing other than the cause in different forms and shapes. The cause in different forms is nothing but the effects.

When all causes are removed from the effects, what exists? Nothing. I will sell the gold and give the chain. When the cause is removed, the effects cannot exist; the effects are but a zero.

When these three laws are added together, in scientific modern language, we say that the effects

are concurrent and inherent in the cause.

When the *rishis* applied these laws to the whole universe, they concluded that there must be a world. Then why should there be a cause? Because the world exists. If there is an effect there must be a cause. If cause is removed from the world, you and I are zero. This cause is called in all religions as G.O.D. That cause without which the universe cannot be. When the universe has emerged out from Him, that universe must be the same Cause in different forms - When that Cause is removed, I will be zero. It is like a bangle asking, 'what is gold?' Now how to explain to the bangle what is gold? "O, bangle, that from which you are existing, in which you are existing, into which you will go back, without which you cannot exist, in which alone you have your existence - that is called gold." Similarly, whatever be the great mighty reality, whatever may be its cause in the universe, it should be the very essence, the very material, that cause, the very substance of I, of me, of you.

Injustice is the way of our world; what is your world? - the world of pots. The holiness of the

Ganges pot cannot add anything to the pot. The pot is identifying with its contents. I have nothing to do with the sweetness of the honey pot. You have nothing to do with the pot in the spittoon pot - only with the mud in you. Once you have dissociated with the contents in you and identified with the essence, understand you are nothing but the mud, the mud alone is the reality of the pots. Once you have understood that mud you are dissociate with the contents in it. Then with that mud vision, look at it - all pots are mud.

There is no tranquility in the world. There is no peace nation to nation. All are ready to fight. There is no harmony community to community or within the nation. Because each one is thinking of "I" and "Mine." I and Mine can be sublimated if we enquire and rediscover and understand the cause, a greater reality which itself becomes the world of plurality. You and I have forgotten this holy fact in us, this reverential great glory in ourselves because we are identified with BMI and thus, becoming identified with it, we have forgotten the truth.

The existentialists today are

correct who say that the intellect we have now got cannot cross-over. It has reached a boundary. But an intellect trained in a process of logical thinking, let it explode, or grow wings, as it were - and this winged intellect in contemplation can dash through the dark abysmal depths which the intellect could not cross beyond before. With the strength of your own experience, this unique reality, the very cause from which this entire universe has emerged out, you will become.

This is the theory that has been propounded so wonderfully, and in order to make us comprehend this fundamental conclusion propounded by them, there is the entire bulk of scriptural knowledge of the world whether it is the Bible, Koran or any book of the great religions. One of them is pointing out to his father in heaven, or to Buddha. This great reality, this mighty Paramatma whose play is the whole universe, just as the mud is the reality in the play of all the mud pots - as gold is the only reality in the world of ornaments, as the ocean is the only reality in the world of

waves. Similarly, in this universe there is this ultimate reality. To rediscover the reality, to comprehend that reality, come to have an identification with it. We individuals come to realise it. The final goal is indicated by all these great scriptures.

Based upon these is the *Upanishadic* declarations and the entire *Geeta* is given out wherein Arjuna is confused by the differences of the world outside. He is slowly trained to see the one golden cord that binds us all together into a garland of beauty. Your personality, his personality, her personality are all different, no doubt, but the buds, the flowers of different shape and colour are all held together by an unseen cord of beauty, and this great cause which is the reality in him, her and you, in all living creatures, this reality is essentially being indicated to Arjuna and thus lifting him away from the pluralistic phenomenal perception and consequent confusions in his mind.



गीता - गुंजन

अध्याय ११ - विश्वरूपदर्शन योग

"पाहि रे! विराट मम रूप"

वदतो ss पार्था भगवंत, पाहि रे! विराट मम रूप ।
 देतसे दिव्य दृष्टि तुजला, पाहण्या विराट मम रूप ॥१॥
 अलौकिक रूप असे माझें, त्यांत हे त्रिलोक सामावले
 माणसे, पशु पक्षी प्राणी, त्यातुनी अब्जावधि उपजले
 सहस्त्रावधी रंग आकार, कोटी कोटि नाम-रूपं ॥१॥
 स्वरूपें ऐश्वर्ये नटली, सजली दिव्य अलंकारें
 असंख्य नेत्र मुखे होती, दर्शनें भरली आश्चर्ये
 धारिलीं दिव्य माळा वस्त्रें, दरवळे दैवि मधुर गंध ॥२॥
 वर्णितो संजय हा सोहळा, सांगतो नृप धृतराष्ट्रास
 उगवले सूर्य सहस्त्रच ते, जणूं या विश्वाकाशात
 चकित तो रोमांचित अर्जुन, वंदितो प्रभू विश्वरूप ॥३॥
 पाहतो ब्रह्मदेव शंकर, ऋषींसह नानाविध सर्प
 प्रभू तू विश्वाचा स्वामी, तुला ना आदि-मध्य-अंत
 तू ss जगताचा आधार, तू रे पुरुष सनातन ॥४॥
 असंख्य सिद्ध महर्षी ही, प्रभु तव स्तुति स्तोत्रें गातीं
 पाहुनी कराल तव रूप, देव गण, भयभीत होतीं
 विनवितो अर्जुन भगवंता, प्रभू तू होई आता शांत ॥५॥
 देतसे दिव्य दृष्टि तुजला, पाहण्या विराट मम रूप ॥

"हे योगेश्वर ! हे सर्वेश्वर !!"

हे योगेश्वर ! हे सर्वेश्वर !! हे अनादि हे अनंत ईश्वर ।
हे कमलाकर, हे करुणाकर ! हे परमात्मा, हे परमेश्वर ॥

तूच गती तू, प्रभू नि भर्ता
तू निवास अन् सुहृद शरण तू ।
तूच पिता माता नि पितामह,
ऋक साम यजू, तू ओंकार ॥१॥

असामान्य तू, तरीही असतो
माझ्या संगे सातत्याने ।

कृतज्ञ मी तव चरणीं माझे
विनम्र हे मन, बुद्धी अंतर ॥२॥

तुझ्या कृपेने ज्ञान प्राप्ति हो
प्रेम प्राप्ति हो, भाव प्राप्ति हो ।
प्रभू तुझ्याहुन अधिक न काही,
तूच जिवाचा, शिव ही शुभंकर ॥३॥

"चराचराचा जनक, प्रभू तू
सर्वश्रेष्ठ गुरू, पूजनीय तू ।
अता दावि हे, विश्वस्वरूपा,

रूप चतुर्भुज, सौम्य, मनोहर ॥४॥

हे योगेश्वर ! हे सर्वेश्वर !! हे अनादि हे अनंत ईश्वर ॥

सौ. उषा जपे,
ऋतु पार्क, ठाणे.



श्री स्वामी तपोवनम् प्रकरण ७ - परमेश्वर व त्याच्या अभिव्यक्ती

सुब्रमण्य पालघाटला असताना त्यांच्या अनेक सुशिक्षित मित्रांनी सुचवले की सुब्रमण्य यांनी जनता जनार्दनासाठी काहीतरी केले पाहिजे. हा विचार 'गोपाल कृष्ण गोखले' नावाच्या नियतकालिकाच्या रूपाने मूर्त झाला. राजकीय नेत्याचे नाव असलेल्या या नियतकालिकात राजकीय प्रश्न मात्र टाळले जात. सामाजिक सुधारणा, नैतिकता, धर्म या विषयींचे लिखाण त्यात असे. सुब्रमण्य ह्या मासिकाचे संपादक व प्रकाशक होते.

'गोखले' च्या कामानिमित्त सुब्रमण्य यांनी त्यांचा मुक्काम पालघाटमध्ये ठेवला होता. कामातून वेळ मिळे तेव्हा ते निर्जन जंगलात जात असत. त्यांचा दिनक्रम —पहाटे ३ वाजता उठणे, नदीवर स्नानासाठी २ मैल चालत जाणे, एकांतस्थळी

भगवंतांच्या पवित्र नामाचा जप करीत व तासन तास ध्यानामध्ये घालवल्यानंतर पुन्हा आपल्या कामासाठी घरी परतणे, असा होता. दैनंदिन अन्य कर्मे करतानासुद्धा त्यांचे मन ईश्वरावरच केंद्रित असे. त्यांचे काही विलासी वृत्तीचे व नास्तिक मित्र त्यांना त्यांच्या आत्मसाक्षात्काराच्या मार्गावरून ढळवू शकले नाहीत. त्यांचे मन पूर्णपणे निरासक्त व वैराग्य यांनी भरलेले होते.

याच कालादरम्यान ते 'मनोरमा' ह्या प्रस्थापित वर्तमानपत्रातून लेखमाला लिहित असत. अधून-मधून लोकांच्या विनंतीला मान देऊन ते त्यांना सभामधून नैतिकता आणि धर्म या विषयांवर संबोधत असत. त्यांचा मृदू आवाज, सुसंस्कृतता आणि सुबोध भाषा यांच्या बळावर ते

मोठमोठे गुंतागुंतीचे विषयसुध्दा सगळ्यांना समजतील अशा प्रकारे उलगडून मांडत. अर्थातच त्यांची कीर्ती झपाट्याने पसरू लागली. त्यांचे विषय वाङ्मय, सामाजिक सुधारणा, धर्म आणि संस्कृती अशासारखे होते. प्रसंगी ते राष्ट्रभक्तीपूर्णतेने राजकारणावरही बोलत. या दरम्यान एकदा त्यांना महात्मा गांधी आणि कविवर्य रविंद्रनाथ टागोर यांच्या सभामधून स्वागतपर अथवा आभार प्रदर्शनाची भाषणे करण्याची संधीही प्राप्त झाली. साहित्य परिषदेच्या एका सत्रात 'वाङ्मयाचे अंतिम उद्दिष्ट' यावर भाषण देऊन आपल्या या पैलूला विराम दिला व उपलब्ध वेळ आध्यात्मिक ग्रंथाचे अध्ययन आणि आध्यात्मिक चर्चा यासाठी लावला. सर्व कर्मांच्या मूळाशी कामना असते, मग ती कर्मे शुभ असोत का अशुभ. विरागी माणसाच्या मनात कामना नसतात. ज्या माणसाचे एकमेव उद्दिष्ट, सत्याचा साक्षात्कार करून घेणे, हे आहे त्याला कर्माचा काय

उपयोग? जो कर्मांशी आसक्त आहे पण त्यांच्या फळांशी आसक्त नाही त्यानेच कर्मांचे जीवन जगावे. ते त्याला मनाची शुध्दता मिळवण्यास उपयोगी पडेल. जो मनाने शुध्द आहे आणि ज्याचे मन ब्रह्मानंदाच्या विचारात एकाग्र झालेले आहे, जो त्यात रममाण झालेला आहे त्याला कर्मासंबंधीच्या नियमांचे पालन करण्याची आवश्यकता नाही. अशा व्यक्तीने काय केले पाहिजे तर त्याचे किंवा तिचे मन जे वैराग्याने, शांततेने व संयमाने व्यापलेले आहे ते सत्यशोधनाच्या ध्येयात लावले पाहिजे. ज्याने मनाची शुध्दता मिळवली आहे तो आपले मन कर्माकडे वळवत नाही जे केवळ क्षोभ निर्माण करते. ते त्यांच्या संस्कारानुसार, जगताच्या कल्याणासाठी कर्मे करतील अथवा करणार नाहीत. पण तेही जोपर्यंत ती त्यांच्या आध्यात्मिक साधनेत, ब्रह्मज्ञानात आणि ब्रह्मनिष्ठेत अडथळा आणत नाहीत तोपर्यंत. जरी त्यांनी या जगतात कर्मे केली

तरी त्यांचा 'मी कर्ता आहे' असा भाव कधीच असत नाही. त्यांना अन्य कशाहीपेक्षा आत्मनिष्ठा उदात्तर व कर्माहून अधिक महत्त्वाची वाटते. तीही विश्वकल्याणाच्या दृष्टीने अनुकूल अशी.

वेदांताशी चांगल्या प्रकारे अभ्यस्त असलेल्या साधू-जनांच्या संगतीत राहण्याच्या औत्सुक्याने सुब्रमण्य मद्रासला व अन्य शहरात जात असत. मद्रासमध्ये ते आपल्या कॉलेजमध्ये शिकणाऱ्या भावाबरोबर राहात असत. तेथे त्यांना रामकृष्ण मठाचे अध्यक्ष स्वामी शर्वानंद यांची प्रवचने ऐकण्याची संधी मिळाली.

ईश्वर संकल्पनेबाबत विविध धारणा डोक्यात ठेवून लोका लोकांमध्ये विभाजन करून घेतात. काहीजण म्हणतात, देव सगुण साकार आहे व तोच कर्ता आहे. तर दुसरे काहीजण तितकेच ठाम प्रतिपादन करतात की तो निर्गुण, निराकार व अकर्ता आहे. ईश्वर निराकार आहे हे निश्चित. पण रूप धारण करण्यास त्याला कोण

प्रतिबंध करू शकणार? आकार नसलेले द्रव काही देशात व विशिष्ट वातावरणात गोठते व आकार घेते. तसेच, सर्वशक्तिमान परमेश्वर त्याच्या भक्तांना आनंद देण्यासाठी काही काही वेळी, कोणत्या तरी स्थळी कोणते तरी रूप धारण करतो. देवामध्ये गुण नाही हे खरेच आहे. पण ज्याप्रमाणे आपण गंध व सुंदर रंग नसलेल्या रानटी फुलांकडे दुर्लक्ष करतो त्याप्रमाणे त्यांच्याकडे दुर्लक्ष कोण करील? याविरुद्ध सर्वजण उत्सुकतेने परमेश्वराची आराधना करीत असतात कारण तो गुणालय आहे, अतुलनीय, असामान्य व अनंत आहे. ज्याप्रमाणे तळपत्या सूर्याच्या उन्हाने घामाघूम झालेला, थकला-भागलेला प्रवासी झाडाच्या थंडगार छायेचा आश्रय शोधतो, त्याचप्रमाणे ऐहिक जीवनात दुःख व दुर्दैव यांच्या ओझ्यामुळे कण्हणारा माणूस दयामूर्ती व विश्वपिता परमेश्वराच्या चरणांना शरण जातो. हे सत्य कोणाला माहित नाही? सत्यस्वरूप परमात्मा हा अकर्ता असतो तरीसुद्धा, ज्याने

आपला राजमुकुट उतरवून ठेवला आहे व तपस्या करण्यासाठी घनदाट जंगलामध्ये प्रयाण केलेले आहे अशा राजाप्रमाणे त्याच्याकडे दुर्लक्ष करता येत नाही. कारण तो सर्वांचा संरक्षणकर्ता आहे. तोच सर्वांच्या कर्मांची फळे देत असतो.

एकदा मद्रासहून परतत असताना त्यांनी चिदंबरम् येथील शिव मंदिराला भेट दिली. ती वेळ आर्द्रा उत्सवाची होती. खूपशा साधू-जनांची भेट होईल अशी सुब्रमण्य यांची अपेक्षा होती. या मंदिराला भेट देऊन तेथील सुवर्ण गर्भागारातील परमेश्वराची पूजा करायची अशी सुब्रमण्य यांची कळकळीची इच्छा होती. ती त्यांची इच्छा पूर्ण झाली. त्यांना तेथे भेटलेल्या अनेक संन्याशांपैकी एकाचा उल्लेख आवर्जून केला पाहिजे. हे संन्यासी अवधूत होते. ते चट्टी स्वामी म्हणून ओळखले जात. कारण ते आपल्या डोक्यावर एक मातीचा वाडगा - चट्टी उपडा ठेवीत असत. या चट्टीचा उपयोग ते भिक्षापात्र म्हणूनही करीत

असत. अंग झाकण्यासाठी ते केवळ कौपिन वापरीत. धूळीने माखलेले सुदृढ शरीर, मोठे पोट, केसांच्या जटा बांधलेल्या, चेहऱ्यावर अत्यंत उदासीनता, उन्मत्तवत् दिसणारे, न थांबता भराभर चालणारे, दुसऱ्यांच्या चेहऱ्याकडे किंवा बोलण्याकडे कधीही लक्ष न देण्याची सवय असलेले, ह्या क्षणभंगूर जगात त्यांच्यासाठी कोणतेही कर्तव्य नाही असे सूचित आचरण असलेले असे ते म्हणजे मूर्तिमंत वैराग्य होते. त्यांचे दर्शन झाल्याबरोबर सुब्रमण्य यांची खात्री पटली की त्यांनी आपल्या जीवनाचे उद्दिष्ट साध्य केले होते. सुब्रमण्यंना त्यांच्याशी बोलण्याची इच्छा होती. पण ती पूर्ण झाली नाही. येथे अनेक संतांच्या गाठीभेटी घेऊन ते रामेश्वरम्ला आले. त्यांनी तेथे श्रीरामचंद्र भगवंतांनी स्थापलेल्या शिवलिंगाची व अन्य मूर्तींची भक्तिभावाने पूजा केली. एकूण त्यांचा हा काळ आनंद, भक्ती व आश्चर्य यांनी युक्त असा होता. तेथून ते सेतुबंध येथे आले. मंद

वाच्यामुळे समुद्राच्या पृष्ठभागावर नृत्य करणाऱ्या छोट्या छोट्या लाटांनी त्यांना अयोध्येचे सुंदर राजकुमार यांची आठवण करून दिली. या दृश्याने श्रीराम रूपातील निरच्छादित परब्रह्माची आठवण करून दिली. त्याचबरोबर श्रीरामचंद्रांच्या अवतार कथांचेही स्मरण करून दिले. समुद्र स्नान केल्यानंतर व ध्यानादि आचरण झाल्यानंतर त्यांची पावले श्रीरंगमूकडे वळली.

मंदिराभोवतालच्या ७ भिंती आणि उंच उंच मनोरे यामुळे त्यांचे मन आश्चर्याने भरून गेले. त्यांनी मंदिराच्या गाभाऱ्यातील अनंत नागावर पहुडलेल्या भगवान विष्णूंचे दर्शन घेतले. श्रीरंगम् हे स्थळ श्रीरामानुज या वैष्णव आचार्यांच्या चरणधूळीने पवित्र झालेले आहे. तेथून ते आपल्या राहत्या गावी परत आले.

अशाच एका प्रसंगी त्यांनी कांचीला भेट दिली होती. कांचीपुरम ही मोक्षनगरी म्हणून ओळखली जाते.

तेथे श्री कामाक्षी, श्री वरदराज पेरूमाल (विष्णू), श्री एकांबेश्वर (शिव) यांचा त्याचप्रमाणे अन्य देवतांचा वास आहे. या देवतांच्या पूजा केल्यानंतर ते तिरुवण्णामलई येथे गेले. श्री अरुणाचलेश्वर मंदिराच्याभोवती भक्तियुक्त स्तुती म्हणत प्रदक्षिणा केल्यानंतर, प्रातःकाळची साधना झाल्यानंतर ते मोठ्या उत्सुकतेने श्री रमण महर्षि यांना नमस्कार करण्यासाठी डोंगर चढू लागले. अर्धा डोंगर चढल्यानंतर त्यांना अवधूताप्रमाणे वेष केलेले ते महान ऋषी एका गुफेत बसलेले दिसले. त्यांच्या सोबत त्यांची माता व बंधू होते. त्यांच्यासमोर भक्तांनी अर्पण केलेली फळे माकडे पळवून नेत होती. पण महर्षी मात्र त्यांच्याकडे शांतपणे पाहात हालचाल न करता बसून राहिले होते. दिवसाचे उरलेले तास सुब्रमण्य यांनी त्या पवित्र स्थळी परमहंसांच्या सान्निध्यात घालवले. त्यांची खात्री झाली की शांती हेच सत्य आहे आणि शांती हेच ब्रह्म आहे. हळूहळू ते डोंगर उतरू लागले.

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Date of departure - 7th Oct and Date of arrival - 15th Oct

For registration contact - Vaijayanti Sanzgiri - 2563 6402 / 9833576860



Date	Day	Programme for April *	Time
18	Sat	Ekadashi Vedic Chanting	6.30 am
18	Sat	Ex-Committee meeting	7.00 pm
19	Sun	Geeta Parayanam	3.30 pm
28	Tue	Bhagawan Adi Shankaracharya Jayanti Paduka Pooja and Satsang	5.30 pm onwards
1 st May	Fri	Sita Navami celebrations Shodashopachar pooja and 11 times Sri Suktam chanting	5.30 pm onwards

* Subject to the official notification that the prevailing COVID -19 risk level has decreased and normalcy can be restored.



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