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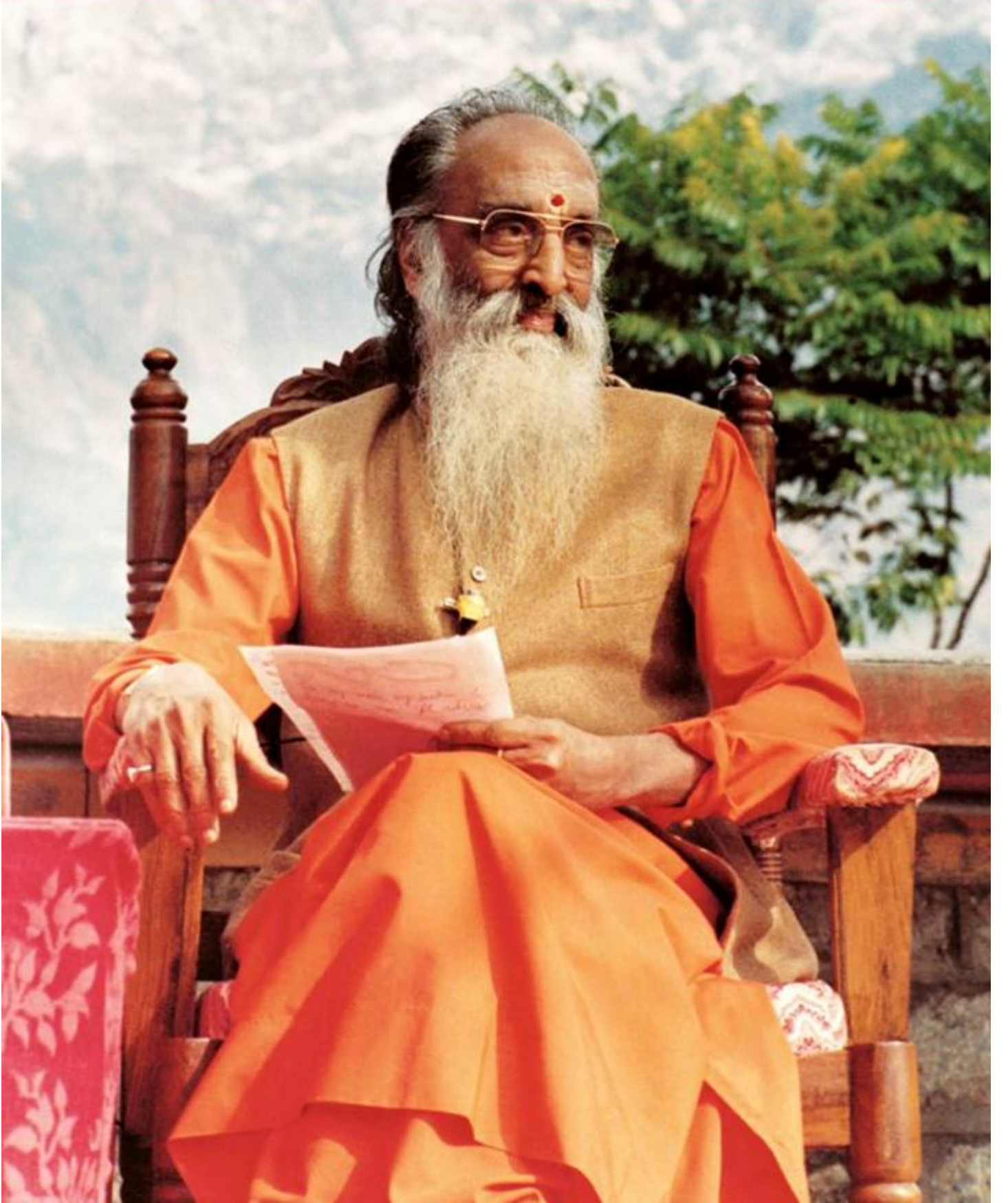
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MAY - 2020

पञ्च (V) रश्मिः





A Global Online Chinmaya Family Celebration

Chinmaya Yugapurushaya Namah

Salutations to the Sage of all Ages



**Pujya Gurudev
Swami Chinmayananda's
104th Jayanti**



Friday 8th May 2020

7.00-10.00 AM (IST)

& 6.00-9.00 PM (IST)

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Pujya Guruji Swami Tejomayananda,
Pujya Swami Swaroopananda
and the entire global Chinmaya family

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EDITORIAL COLUMN

Harih Om!

*“Bipra dhenu sura santa hita,
linha manuja avataara, nija
icchaa nirmita tanu, maaya guna
go paara” Siyaavar Raamchandra
Ki Jai!*

Shree Ram Janmotsava Pooja was performed by Br.Nileshji at Chinmaya Shreeram on 2nd April, the Ram Navami day on behalf of all the devotees who conventionally throng the Chinmaya Shreeram on this auspicious day. Devotees who received pictures of the altar and the pooja on that day felt delighted like a newly wedded girl in her in-laws’ place would feel on receiving updates about her parents’ place.

“SANJEEVAN HANUMAN: For Strength We Pray, For Unity We Relay” was the theme of the one-of-a-kind Hanuman Jayanti Celebration on 8th April with a 24-hour global online relay chanting of Hanuman Chalisa by Mission centres and devotees across the globe.

On the auspicious occasion of Bhagawan Adi Shankaracharyaji Jayanti on 28th April, devotees were blessed to watch the

shodashopachaara pooja and *rajopachara* live from Bhagavan’s birth-room at Adi Sankara Nilayam in Veliyanad, Ernakulam.

The venue of the celebrations of these auspicious occasions for devotees has changed to their “home-sweet homes” but the spirit and devotional fervour remains unreduced. Some of our Balavihar, Pre-CHYK, CHYK and Study classes have risen to the occasion and are being conducted online with many more gearing up for the same.

We are coming to the end of the second extension of the national lockdown owing to the outbreak of the COVID-19 pandemic, with news that the lockdown is likely to be extended for another 15 days up to May 18th. In addition to the general disruptions and inconveniences faced by all, we may have individual trials and tribulations too. This is the time for us to exercise and improve “*Titiksha*”, our capacity of tolerance and forbearance; cheerfully and quietly co-operating with the authorities without any

complaint or anxiety and doing whatever service we can to others with whatever we have. One is reminded of Pujya Gurudev's quote "Can a painting ever quarrel with the painter?"

That said, as seekers, it is indeed 'Opportunity in Adversity'. As we strictly comply with the safety instructions and precautions issued by the Government and fulfill our obligatory duties, we still have ample time for prayer, study, reflection and meditation. The avenues and resources are also flooding us from all sides. Online satsangs have become the order of the day. Pujya Swami Swaroopanandaji's discourses on Bhaja Govindam titled "Out-Think Uncertainty" and Pujya Guruji Swami Tejomayanandaji's classes on the "Kathopanishad" are webcasted live on the Chinmaya Channel of YouTube daily. Pujya Gurudev's daily words of wisdom on the Bhagawad Gita have already been coming to us from Chinmaya Mission Houston in pre-digested capsules through the Gita 365 App. In addition to this Swamijis from other Centres are also conducting online webinars and exercises on a variety of

scriptural texts, open for all to join and benefit.

Our children are also enjoying "Story-Time" with Swami Swaroopanandaji who takes a weekly story session for children where he narrates the story of Lord Krishna in a manner that enchants not only kids but the "kid" in us too.

Sri Sita Navami on 1st May and Pujya Gurudev Swami Chinmayanandaji Jayanti on 8th May are some of the important auspicious occasions in the coming month. We can continue to celebrate them staying safely at our homes, specially remembering the great and special manifestations and forms of the Lord and the Guru Parampara, bowing in prayer and gratitude, reinforcing our Sadhana and our spiritual Goal. We continue to pray and seek the Almighty's Grace so that the country and the world may soon get over the prevailing crisis and bounce back to normalcy and peace. We can hear Pujya Gurudev telling us "Even this will pass away".

"Lokaah Samastaah Sukhino Bhavantu"

Harih Om!



Why did God create the world?

H. H. Swami Tejomayananda

In satsangs or in Personal discussions, one of the common questions asked by many is -why did God create the world? Since this is a topic of common interest, we shall now discuss it in detail.

The question asked by various people may be the same, but their reason for asking, or the actual questions in their minds vary. Let us see why people ask- why did God create the world?

1. The question may not arise out of curiosity or quest as the person has already concluded that this world is meaningless and creating it a waste. Based on these thoughts he remarks - why did God create the world?

2. A person may be drowning in sorrow or pain. He sees no solution to his problems and in despair asks - why did God create the world? His actual

question is - why am I so unhappy? If all were well, the question would not arise. When life is fun, the world appears wonderful. We even thank God for creating it and giving us the desired objects of the world.

3. There may not be personal sorrow in one's life. But when he looks at the world and sees the disparity amongst people, the rich and the poor, natural disasters, innocent people being exploited, killed or suffering, injustice, cruelty etc., he questions in anger - why did God create the world? He feels that God is supposed to be just, kind and loving. How can He watch all the sorrow in the world? Why does He not do something about it? Why did He create suffering in the first place?

4. A student of science, theology or philosophy has an

academic interest in discovering the cause of the world. If God is postulated as the cause of the world then the question arises - why did God create the world? "Prayojanam anuddishya mando pi na pravartate". Even a dull-witted person does not act without a purpose. What then was the motive behind creation? Einstein said - "I wish to know the mind of God. The rest is all detail."

Such a question will not strike an atheist. He may ask - what is the world? How did it come into existence? Why is it in this particular way etc. The theist already believes that there is a God and that He has created the world. He already has some concept of God and some vague theory of how the world is created. He thereafter wants to know 'why' He created the world.

You may be thinking that I have just come back from a meeting with God and that He has told me the motive behind the Creation and that I am going to reveal that

secret to you. Sorry to disappoint you. I have no such answers. In fact I must frankly admit that I too do not really know why God created the world and I do not feel bad about admitting it also.

Once Marconi was explaining in detail how the radio works. He finally admits to his friend - "I know how it works, but I don't know why it works"

Let us explore the common answers given to explain the motive behind the Creation and our response to them.

1. "Ask Him, He knows best." The motive behind an action is best known to the one who does the action. Others can only infer, guess or imagine the motive. Hence logically speaking, this question should be put to God. Such an answer obviously does not satisfy us. One may think that the person does not know and is hence avoiding giving a direct answer.

2. "For His recreation" - as a sport. This creates more questions and even indignation. When we are

suffering, He is enjoying. And why does He need recreation?

3. "He wanted to manifest His potential to create." Then why did He not create in another way? Why did He want to manifest His potential?

4. "He wished to become many as He was all alone." Why did He wish to become many, and why so many?

5. "He wished to manifest His glories." How can a Perfect God create such imperfection? Everything in this creation is not glorious.

We see that every answer produces counter questions.

This is because we already have a certain concept of God as a person, sitting somewhere and creating the world. Thus we land up questioning and justifying our own notions.

Now let us give up all our preconceived notions, prejudices, likes and dislikes and enter into the discussion with an open and attentive mind. Let us use logic (yukti), supported by valid means of knowledge (sruti) and our own experience (anubhuti). Let us not take things for

granted and build our arguments on false basis. This way we will try to understand the essence of the question.

We will first try to understand, what the world is and who God is? We will then see why He created the world.

Vedanta has a knack of classifying everything into the minimum categories.

Elaborate explanations are abridged into aphorisms (sutra) of a few words. Infinite varieties are reduced into a few groups. Let us classify the world into its minimum components.

The world consists of innumerable human beings, animals, plants, insects, trees, mountains, rivers, clouds, the sun, the moon, stars, the wind, cities, villages etc. These are all names given to forms with qualities. Forms cannot exist without qualities. Names are given to forms, and forms are recognized by names. All three are interdependent. The world is therefore names (nama), forms (rupa), and qualities (guna). That which existed before creation, must

therefore logically be nameless (anaama), formless (arupa), and qualityless (aguna). That entity is called God in religion and Truth in philosophy. God is therefore neither a man nor a woman. Any name, form or quality attributed to God must be part of creation and not that which existed before creation. Also, the world consists of innumerable objects. Now let us think whether time and space are a part of creation or apart from it. It is clear that they too are a part of creation. Objects cannot exist without time and space, nor time without space and objects, nor space without objects and time. Time, space and objects are interdependent. Time (kala), space (desa) and objects (vastu) are a part of creation. Therefore that which existed before creation must be timeless (akaala), spaceless (adesa) and objectless (avastu). Also something cannot come out of nothing. The world cannot come out of a void (shunya). Hence something has to exist before creation.

That something we have seen, should be formless, nameless, qualityless, timeless, spaceless and objectless. It is therefore of the nature of Pure Being or Existence, and, one without a second (advaita).

Now if we see the nature of Truth or God, from Its standpoint, creation is a logical and actual impossibility. The world as we see is constantly changing. How can a changing entity emerge from a changeless entity? How can the Changeless modify to become the world? Being one without a second, how can it produce the world as a separate entity like a potter makes a pot?

No individual was ever born as it is not possible. Nothing was ever born from that Reality. That is the highest truth.

When creation itself is not there, where is the question of the motive behind creation? This may seem impossible to stomach for us who are well grounded in this world and who give it an absolute reality. For us the absolute Truth

seems unreal, remote or at the most an intellectual concept. But if we reflect on this again and again, we might appreciate it.

One may say, but what of creation? It is experienced by us, so it must exist. What is its relation to God/Truth? What has it come from and why was it created?

True, the world is experienced by us. Every effect must have a cause. An effect cannot be a cause of itself and a finite effect cannot be a cause of the infinite universe. Therefore God/Truth alone can be the cause of the world. The Truth cannot produce the world remaining different from it, (as it alone is) nor can it modify to become the world, (as it is changeless). The only other possibility is that the Truth, remaining as It is, appears as the world. The world is an appearance or a Projection on the Truth. A snake is seen on the rope. The rope appears as a snake, without itself undergoing any change. The mind projects the entire dream world. The

dreamer experiences joys and sorrows, has likes and dislikes, lives lifetimes, travels widely... all in the dream. For him, the experiences are real and his dream world solidly real. Only on waking is everything realized to be an appearance.

But why does the mind project the dream world? We may give many reasons for the same, but finally we would come to the conclusion that it is the nature of the mind to do so. 'Why does fire burn? What is its motive behind burning?' It is its nature to do so. In the cause-effect chain one ultimately comes to the conclusion that the Truth/God Projects the world because it is its nature to do so.

It is the nature of the Truth (to project the world) as the fulfilled (Infinite) can have no craving (desire to create out of incompleteness).

'If the world is an appearance, it cannot be real. But it is experienced, so it cannot be totally unreal. Then what is It, real or unreal? Also it does not seem to satisfy us that the

purpose of creating the world is that it is the nature of Truth to do so. Could this be explained differently?

True. The world cannot be absolutely real as the real (sat) is that which is always present. The world gets negated in our deep sleep state. Also the world cannot be totally unreal (asat) as it is experienced by us. It is only relatively real (mithya) and therefore an appearance. Then what is absolutely real? 'I' the experiencer of the world never gets negated. I can never experience my absence. Hence the Self alone is absolutely real. Vedanta says that you (not as a name and form) as pure Existence are the Absolute Truth (Tat Tvam Asi). Since you are the cause of the world, you have within you all the answers about creation. Enquire deeply and discover that Truth – all else will become clear. Do not wait for answers from others.

It is said that all that there is in the totality exists also in the individual (yatha pinde tatha brahmande). So let us think

how we create something. Initially we become conscious of our potential to create. Once we are aware of our ability, we cannot help but express it. When a child realises that it can talk, it prattles on endlessly without purpose. Having expressed our creative ability we identify with it, get attached and then suffer, e.g. a child is born and I call it my child, get attached to it and then suffer. Also for example, I perchance become aware that I can sing. Initially I sing in the bathroom for the sheer joy of it. Later I sing to others and once I become a professional, I seek applause and money, where once I sought neither. For example I become rich and realise that I can build my own house. I plan and build one. I start living in it and then become a "householder". That is, "one who is held-by his house". I become a prisoner of my own creation

God being infinite has infinite potential (maya). This power is not different from Him. He became aware of it. He

thereafter spontaneously and naturally manifested the same as this world. He sported in it. Till then all was fine. He later identified with a finite part of His creation, thought of himself as different from the rest and got infatuated by His creation. Thus from the Creator, He became a Creator, the individual. When we lose sight of the Infinite Self, identify with the finite and consider the world different from us, we suffer. Thus suffering is of our own making. For God or for one who knows the pure Self, creation is a sport, a manifestation of the infinite Creative Power.

The question arises, "What then is the purpose of the world for the individual, the jiva? Is the creation meant for his or her recreation also or is there some more meaning to it? Also why does the world become a problem to him?"

God's creation is vast, beautiful, joy-giving and works according to His laws (natural laws). In His creation we create our own little world of likes and dislikes, tensions,

worries, competition, jealousy, pollution, noise, concrete jungles, traffic jams, wars etc. Clearly it is the latter alone that is problematic. If we stop projecting our own ego-centric world caused due to identification, we too would find life to be a sport (lila).

"I" the individual finite being is the centre of my world. We must discover our own purpose of life on earth and try to fulfill it. It was said, 'Find a purpose, the means will follow.' If man seeks more and more of the same, he remains in the rat race of life. Even if he wins the race, he still remains a rat! When he starts seeking a higher and higher purpose/ there is greater fulfilment and joy. Gradually he realises that the purpose of life and the world is to realise the truth of the world and not just pleasure seeking (jivasya tattva jijnasa nartho yasceha karmabhih).

Let us discuss the topic of God as the Creator and His purpose behind the creation in another way. For every effect (kaarya), there must be

a cause (kaarana), a Creator (karta).

The Creator must have the knowledge and strength to create. A potter must have the knowledge of how to make the pot (ghatajna), and the strength to do so (ghatasaktiman). Similarly the world too must have a Creator (sarvakarta), who is Omniscient (sarvajna) and Omnipotent (sarva saktiman). The objects of the world have two causes - the material cause (upadana karana) and the efficient or intelligent cause (nimitta karana). The material cause pervades the object whereas the efficient cause remains separate from it. Clay is the material cause which pervades the clay pot. The Potter is the efficient cause, the intelligent being who remains independent of the pot. Is God the material cause, the efficient cause or both? God is inert or like some law of nature for those who think. He is only the material cause. God is like a Father in Heaven, someone far away, overseeing the world

for those who think He is only the efficient cause.

We understand that in the case of a finite object the material and the efficient causes are different. But for the infinite world, the cause has to be one alone. God Himself manifests as the world. He creates the world out of Himself. He therefore pervades the entire creation and governs it as well: being changeless, He does not undergo any intrinsic change to become the world. He is therefore the single efficient - material - unchanging cause (abhinna nimitta upadana vivarta karaana) of the world.

"Why does He manifest as the world?" God is infinite and complete. He has no desires to be fulfilled. We as the finite individuals have innumerable desires to be fulfilled. God made this world as a field where we can exhaust our inherent tendencies (vaasana). But as we fulfill our desires we create many more. We thus start the chain of action (karma) and result (karmaphala) which maintains

the cycle of birth and death (janma marana cakra) and of creation - destruction going on. This is therefore not our first birth nor is this the first creation. Instead of asking which was the first birth or first creation we should try to end this cycle. Realising the Truth behind the world and oneself, one is free from this cycle of birth and death. Knowing oneself to be the

Pure being, there is no more "becoming". Since this world is made for us, let us use it to know the Truth. May His purpose behind creating this world be fulfilled!

In conclusion let us pray to God/the Truth within us to guide us in life, give it meaning and purpose and resolve all our doubts. Om Tat Sat



Devotion to the Lord must be ever dancing in your heart, and our hands and legs must sweat in work, our head (intellect) must think well, and thus holding on to Him in love, let us use all the faculties and powers He has given us.

Gurudev Swami Chinmayananda

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गीता - गुंजन

अध्याय १२ - भक्ति योग

"भक्त तोचि मज आवडला"

जो देतो मन-बुद्धि मला । भक्त तोचि मज आवडला ॥
जो स्मरतो, दिन रात मला । भक्त तोचि मज आवडला ॥१॥
सगुण असू दे, निर्गुण असु दे, दोघे ही आहे योगी ।
दोघांना ही उद्धरितो मी, कराल ऐशा कलियुगी ।
जो समभावी रंगलेला, भक्त तोचि मज आवडला ॥१॥
भक्तीचे हे मार्ग चतुर्विध, माझ्या ठायीं मन लावी ।
याचा करी अभ्यास सदा तू, ना तरी माझे कार्य करी ।
किंवा दे अर्पुनी कर्मफलां, भक्त तोचि मज आवडला ॥२॥
जो अद्वेष्टा सर्वांप्रति हो , मैत्री करुणा मनीं ज्याच्या ।
सुख दुःखात ही सम राही जो, योगी ही संतुष्ट सदा ।
निरहंकारी, क्षमी झाला, भक्त तोचि मज आवडला ॥३॥
जो अनपेक्ष, उदासीन ही, ज्याला नाही व्यथा कसली ।
हर्ष नाही, मत्सर ही नाही, भय नाही, जो सदा शुची ।
अभिमान नसे कर्तृत्वाचा, भक्त तोचि मज आवडला ॥४॥
शत्रू-मित्र समान जयांसी, ना कोणाची आसक्ती ।
स्तुति-निंदा ही सम मानी जो, ज्याची हो अनिकेत स्थिती ।
जो प्रभूचरणीं स्थिर झाला, भक्त तोचि मज आवडला ॥५॥
जो स्मरतो दिन रात मला, भक्त तोचि मज आवडला ॥

सौ. उषा जपे
ऋतु पार्क, ठाणे.



श्री स्वामी तपोवनम् प्रकरण ८ - परिभ्रमण

संसारिक कामना बंधनरूप असतात. त्याच बंधनाचे कारण असतात. घर, कुटुंब, सोने, स्त्री आणि अशा प्रकारच्या वस्तूंबद्दलच्या कामना माणसाला अदृश्य दोऱ्यांनी किंवा साखळ्यांनी बांधून ठेवतात. तो माणूस बुंध्याला बांधलेल्या हत्तीसारखा असतो. दोरखंडाच्या दुसऱ्या टोकाच्या पलीकडे तो जाऊ शकत नाही. त्याला ते स्वातंत्र्य नसते आणि तरीही त्याला स्वतःच्या स्वातंत्र्याचा अभिमान असतो. मोहाचे जाल मोठेच आश्चर्यकारक आहे. देव हाच खरा सूत्रधार आहे. सर्व चल आणि अचल वस्तू त्याच्याकडून आसक्तीच्या दोऱ्यामध्ये हाराप्रमाणे एकत्रित गुंफलेल्या आहेत. हारातील फुले गळून पडली तरी धागा टिकून असतो. त्याचप्रमाणे शरीरे शुष्क होऊन गेली किंवा नाश

पावली तरी आसक्ती तशीच परिणामरहित असते. वैषयिक वस्तूंना घट्ट धरून ठेवण्याची ही वृत्ती हेच दुःखाचे मूळ आहे. तेच संसाराचे कारण आहे, जे अशुभाची निर्मिती करते. आसक्ती काढून टाकली की व्यक्तीला मुक्तीचा शोध लागतो. सर्व आसुरी आचरणाची मूळे आसक्तीपासून निघालेली असतात. आसक्तीचा त्याग केला की अशा प्रकारच्या प्रवृत्तींचा तत्क्षणी लोप होतो. कामना, क्रोध, लोभ, अभिमान, हेवा, सूडबुद्धी, दुःख, भय आणि इतर काही या सर्वांची बीजे आसक्तीत असतात. वस्तूला चिटकवलेला सुंदरतेचा खोटा गुण माणसाला मानसिक आसक्तीत पोहचवतो. कोणीही व्यक्ती विवेकाची जोपासना आणि साधना करून आसक्ती सोडू शकते. मन बहिर्मुखी असते तोपर्यंत

आसक्ती असते. परंतु आध्यात्मिक साधना माणसाला हळूहळू सर्वतोपरी वैराग्यभाव विकसित करण्यास मदत करते. जर तुम्ही तुमचे मन सोन्यातून काढून घेतले तर ते स्त्रीकडे धावेल. जर तुम्ही स्त्रीतून मन काढून घेतले तर ते नाव आणि प्रसिध्दीच्या मागे लागेल. तुमच्या स्वच्छंदी मनाला तुम्ही सावकाशपणे व विवेकशक्तीचा उपयोग करून पूर्ण संयमाखाली आणलेच पाहिजे. व्यक्तीच्या संस्कारांच्या जोरामुळे ज्ञानेंद्रिये आसक्तीला अनुसरून घोड्यांप्रमाणे बाह्य जगात धावत जातात. जर ज्ञानेंद्रिये वादळात गोल गोल फिरणाऱ्या शुष्क पर्णाप्रमाणे असतील तर कोणा व्यक्तीला स्वातंत्र्याचा आनंद कसा घेता येईल? इंद्रियांना संयमित करणे हे एखाद्या नरभक्षकाला संयमित करण्यापेक्षा दुष्कर आहे. जो कठीण व धोक्याचे कार्य संपन्न करतो तो खरोखरच नायक असतो. या विरुद्ध, जो आपल्या मनाला विषयांच्या मागे वाटेल तिथे भटकू देतो तो शेपूट व

शिंग नसलेल्या गाईप्रमाणे असतो. ऐहिकतेच्या ह्या प्रचंड मोठ्या वृक्षाच्या मूळावर विवेकाच्या कुऱ्हाडीचा घाव घाला आणि त्याला कायमचे कापून टाका. जो माणूस असे करतो त्यालाच या जगात शांती व आनंद प्राप्त होतात.

सुब्रमण्य लहान असल्यापासूनच जाणत होते की ऐहिक वस्तूंची आसक्ती हे दुःखाचे मूळ आहे म्हणूनच त्यांनी लहान वयापासूनच त्यांच्या संस्कारांनुसार आध्यात्मिक साधनांकडे अधिकाधिक लक्ष पुरवले होते व वैषयिक विचारांना कमीत कमी दोन हात लांब ठेवले होते. वैराग्य भाव प्रवृद्ध करून एका परमहंसाप्रमाणे त्यांनी सर्वत्र स्वातंत्र्य मिळवले होते व ते त्याचा आनंद जीवनात प्रत्येक क्षणी घेत होते. त्यांना अंतर्यामी अथवा बाह्य जगात बंधनाचा अनुभव येत नव्हता. म्हणून त्यांनी पवित्र मंदिरांना भेटी देणे आणि साधू-जनांच्या संपर्कात राहणे हे चालू ठेवले होते.

एकदा ते कालडीला यात्रेनिमित्त गेले

होते. कालडी हे श्री शंकराचार्यांचे जन्मस्थान. श्री शंकराचार्यांच्या असामान्य जीवन व असामान्य कार्याबद्दल त्यांनी ऐकलेले होते. श्रद्धा व भक्तीने त्यांचे मन भरून आले होते. वेदांताचे प्रणेते यांच्या अवतारामुळे पवित्र झालेल्या या ठिकाणी, भेट देण्याच्या उत्सुकतेपुढे त्यांना उन्हाळ्याचा तापसुद्धा जाणवला नव्हता. तेथे, जिला शरण गेल्यावर तिचा प्रसाद प्राप्त होतो त्या शारदामातेची पूजा केल्यावर सुब्रमण्य श्री शंकराचार्यांच्या मंदिरात येऊन पोहोचले. श्री शंकराचार्यांप्रमाणे जीवन जगण्याच्या इच्छेने त्यांच्या मनाचा ताबा घेतला. संन्यास आश्रमाचे जे संस्थापक त्यांच्या आठवणीने सुब्रमण्य यांचे हृदय भरून आले. श्री शंकराचार्यांच्या आशीर्वादामुळे नंतरच्या काळात ते संन्यासासाठी योग्य होण्याची, ब्रह्मनिष्ठा प्राप्त करण्याची, पर्वत शिखरांवर भ्रमण करण्याची व अन्य महत्वाकांक्षा पूर्ण करू शकले. मंदिराच्याजवळ पूर्णा नदी वाहते. ती

पेरियार या नावानेही प्रसिध्द आहे. तिचे पाणी अतिशय पारदर्शक आहे. असे सांगितले जाते की या नदीत स्नान करित असताना नदीला पूर आला व एका मगरीने बाल शंकराचार्यांचा पाय जबड्यात पकडला. सुब्रमण्य नदीत स्नान करून झाल्यावर नदी काठावर मौन ध्यानात मग्न झाले त्यावेळी त्यांना शब्दातीत स्वर्गीय आनंदाचा अनुभव आला. कडक उन्हाळा, उन्हात भाजली गेलेली ओसाड जमीन व आसपास विश्रांतिगृह किंवा भोजनालयाचा अभाव यामुळे त्यांचे तेथील वास्तव्य फारच अल्पकाळ होते. त्यानंतर ते आलुवा येथे नारायण गुरू यांच्या आश्रमात गेले. परंतु स्वामी दुसऱ्या काही कार्यासाठी बाहेरगावी गेलेले असल्यामुळे त्यांची भेट होऊ शकली नाही. अन्यवेळी सुब्रमण्य यांना श्री पद्मनाभ मंदिराला भेट देण्याची इच्छा झाली. तेथे जाताना आजुबाजूचे अप्रतिम सौंदर्य न्याहाळत ते आनंदाच्या स्थितीत पोहोचले. अशा प्रकारचा दिव्य आनंद फक्त योग्यांना गहन

ध्यानाच्या वेळी येतो. तेथील मंदिरात अनंतनागाच्या भव्य शय्येवर सुंदर अलंकार व मुकुट धारण केलेले श्री पद्मनाभ विराजमान आहेत. श्रीपद्मनाभ यांना सुब्रमण्य यांनी भक्तिभावाने नमस्कार केला.

श्री पद्मनाभ हे सर्व चर व अचर सृष्टीचे आत्मा आहेत. ते सच्चिदानंद स्वरूप आहेत. ते सर्वव्यापी आहेत. अनंत भगवान सांत रूपात या मंदिरात कसे काय पडले आहेत, अशा शंका निरर्थक आहेत. आपल्या ज्ञानवंत पूर्वजांनी अशी रूपे जाणीवपूर्वक आपल्यासमोर ठेवलेली आहेत. याचे कारण जे लोक आत्मनिरीक्षण करण्यास अक्षम आहेत त्यांना त्यांचे विचार ईश्वरावर केंद्रित करण्यास सहाय्यभूत व्हावे. ज्ञानी जन अज्ञानी जनांची मने कधीच गोंधळात व कोडयात टाकत नाहीत तसेच त्यांची श्रद्धा ढळू देत नाहीत. ज्यांना ज्ञान प्राप्त झालेले नाही त्यांना या मूर्तीची फुले, फळे इत्यादी अर्पण करून खुशाल पूजा करू द्यावी.

तेथून ते भूमातेचे शेवटचे टोक

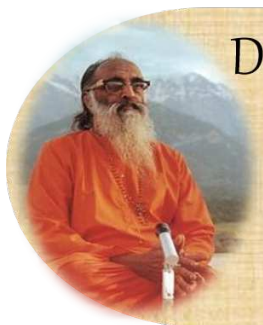
असलेल्या कन्याकुमारीला गेले. येथे हिमवानाची कन्या विश्वकल्याणासाठी विराजमान आहे. हे एक रम्य, अवर्णनीय असे नैसर्गिक सौंदर्याचे यात्रास्थान आहे. कन्याकुमारी म्हणजे मूर्तिमंत नैसर्गिक सौंदर्य. समुद्र त्याच्या लाटांनी मंदिराच्या तिन्ही बाजूंना कवटाळून घेतो. त्या सुंदर ठिकाणी कुमारी देवी भारतमातेने अर्जित केलेल्या पुण्यांचे प्रतीक म्हणून दुष्टांना दंड करीत व सुष्ट आणि पुण्यवंतांना आशीर्वाद देत उभी आहे. त्या एकांतस्थळी सुब्रमण्य यांनी काही दिवस घालवले. स्वामी विवेकानंद त्यांच्या परिभ्रमणादरम्यान एकदा या मंदिरात आलेले होते. येथेच त्यांना भारताच्या भावी ऐश्वर्याचे दर्शन झाले व त्यांना त्यांचे जीवनकार्य प्रत्यक्षात जाणवले. सुब्रमण्यना स्वामीजींनी उच्चारलेल्या जागृती आणणाऱ्या शब्दांची आठवण झाली. त्यांचे हृदय देशभक्तीने उजळून निघाले.

सतत फेसाळणाऱ्या लाटांच्या समुद्रकाठावरून चालत असताना सुब्रमण्य यांनी तांदळाच्या आकाराचे

काही छोटे छोटे शंख गोळा केले. घरी आल्यानंतर त्यांनी तांब्याच्या तारेत ते शंख ओवून एक जपमाळ बनवली. ही जपमाळ इतकी मौल्यवान ठरली की पुढे संन्यास घेतल्यानंतरसुद्धा सर्व वस्तूंचा त्यांनी त्याग केला. पण ही माळ त्यांच्याबरोबर हृषीकेश, उत्तरकाशी व हिमालयातील विविध स्थळी भ्रमण करताना होती.

त्यांच्या मनामध्ये घरगुती जीवन, धन, कीर्ती व स्त्री या विषयीच्या इच्छा उत्पन्नच होत नसत. त्यांना चांगलेच माहित होते की भौतिक आनंदाचे स्वरूप मृगजळाप्रमाणे आहे. म्हणूनच ते ध्यानमग्नतेत किंवा पवित्र ग्रंथांच्या वाचनात आपला सर्व वेळ घालवीत असत. तरीसुद्धा

पोपट, कोकिळा, कबूतर यासारखे पक्षी, जाई, कमळ यासारखी फुले त्यांना आकर्षित करित होती. वने – उपवने त्यांचे मन खेचून घेत होती. सर्व इच्छांचा त्याग केल्यानंतर आता त्यांच्या मनात परमहंस होण्याची इच्छा होती. सुब्रमण्य यांनी मद्रास येथील श्रीरामकृष्ण मिशनचे अध्यक्ष व अन्य संन्यासी यांना पत्र लिहून संन्याशांच्या आवश्यक लक्षणांविषयी व त्यांनी आचरले पाहिजेत अशा आवश्यक अशा नियमांविषयी खात्री करून घेण्यासाठी कळकळीची विचारणा केली. काही प्रसंगी ते संन्यासी जीवनातील सुखाच्या कल्पनाजगताचा आनंद घेत. हा आनंद स्वर्गातही दुर्लभ असतो.



*Daily prayers and sincere devotion for the Lord,
with an innocent loving heart, make us
achieve everything in life.*

H. H. Swami Chinmayananda

Owing to the prevailing COVID-19 situation and the consequent national lock down, all the forthcoming programmes stand suspended until further notice.