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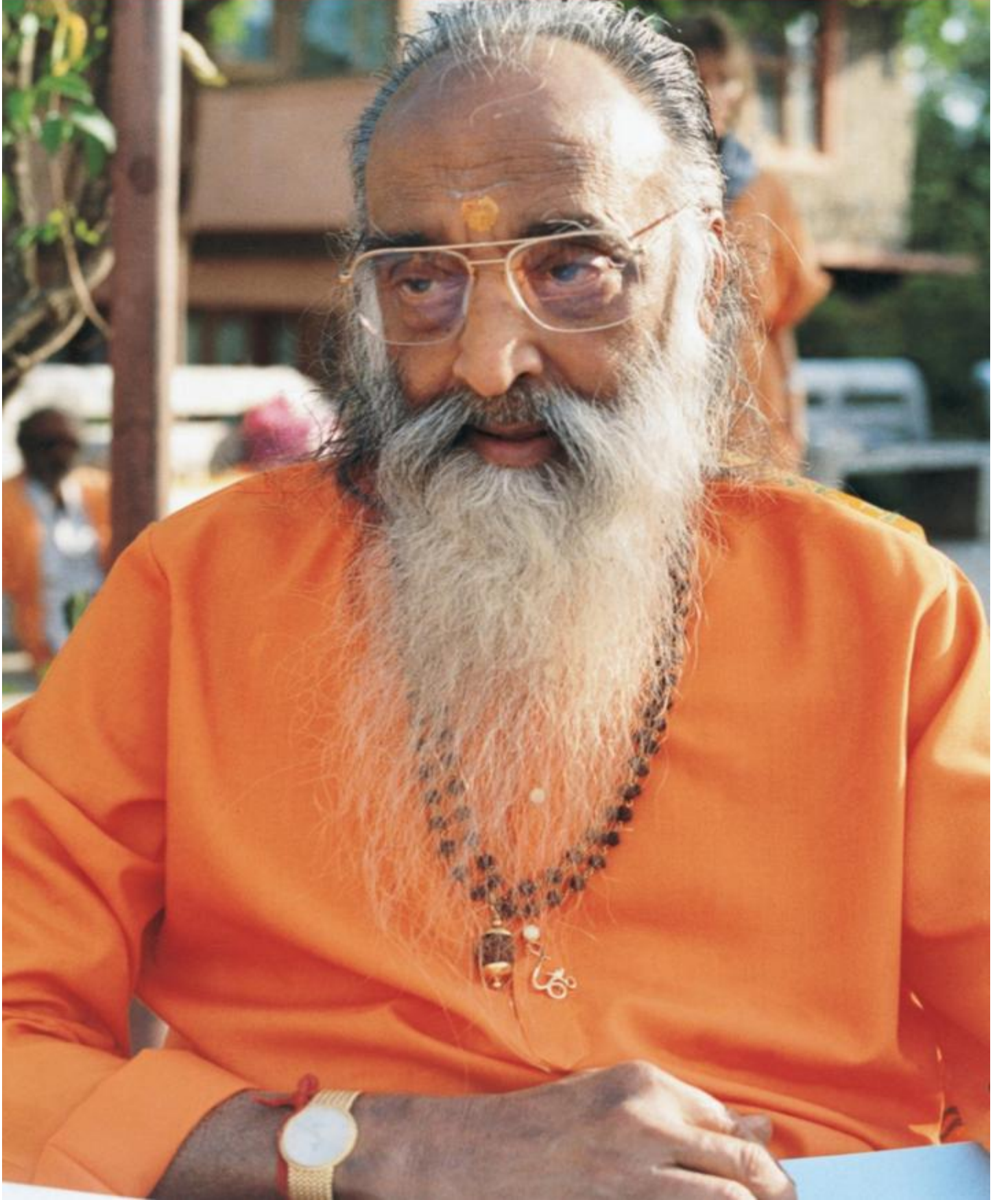
Monthly Newsletter of Chinmaya Mission Mulund

Subscription: One year- ₹ 100/- Two years- ₹ 200/- Five years- ₹ 500/-

सप्तविंशति: (XXVII) स्रोतः

JUNE - 2020

षट् (VI) रश्मिः






chinmaya mission

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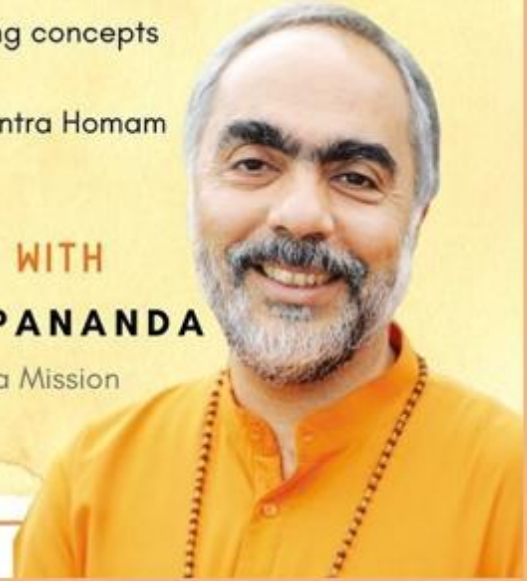
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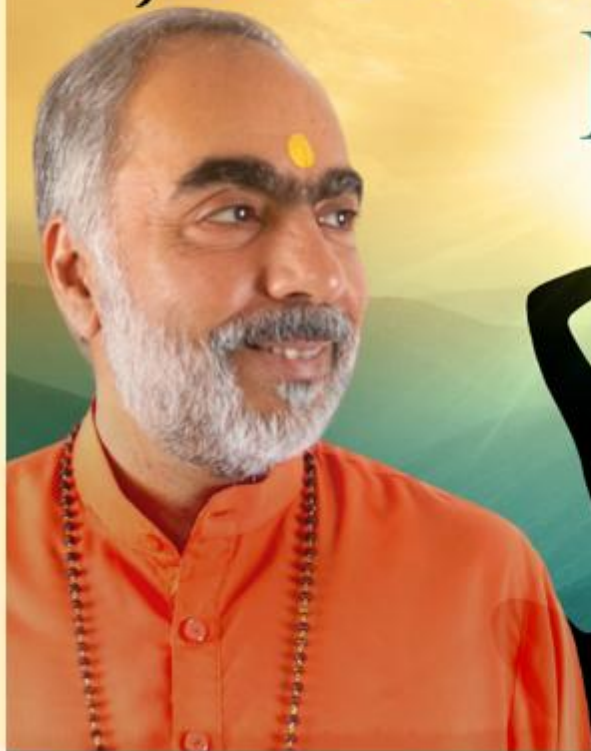
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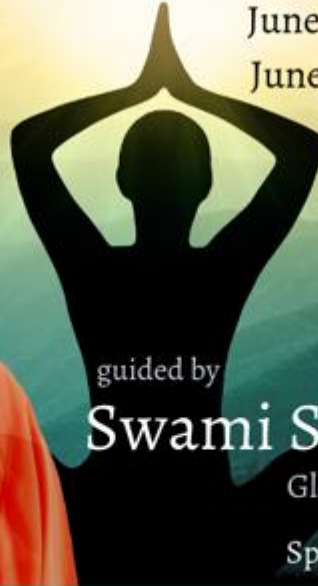
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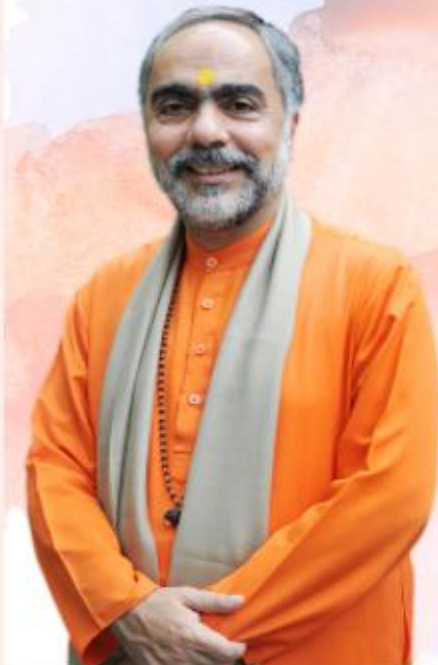
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EDITORIAL COLUMN

Harih Om!

Once upon a time, there was a king. He had a minister who always said, “Everything that happens is for good.”

Once, the king hurt his finger badly. As the royal physicians were dressing up the king’s wound and the others around sympathizing, the minister said “This is also for good”. The king was furious and banished the minister.

After a few days, the king went for hunting. Deep in the jungle, some tribals, who were in search of a healthy man fit for being sacrificed to their Goddess, caught hold of the King. As they were getting ready to offer him as “Nara-bali”, one of them observed his injured finger. The one offered to the Goddess had to be without a blemish. So they released the King. The King came back to the palace pondering over and convinced about the wisdom of the minister. He summoned back the minister.

The minister was reinstated and the king asked him, “I now understood how my wound was good for me. But I fail to

understand how your banishment was good for you. The minister humbly replied, “Had you not sacked me, O King, I would have been with you when you went hunting. Seeing you unfit for the sacrifice, the tribals would have sacrificed me to the Goddess. So indeed, everything is for good.”

Can we say this now at a time when the world is gripped by the worst ever pandemic and a diminutive virus is dictating terms to the entire mankind, the roof and crown of creation. The ones infected, their kith and kin, the medical fraternity and the others in society who are battling the pandemic at the forefront, the daily wage-earners who are deprived of their source of livelihood, people separated from their near and dear ones are among the worst hit. We, in India have been in lockdown for two and a half months with no certainty about the future course of events, considering that the curve is yet to start flattening.

We however should not forget that nothing in this cosmos happens accidentally. Everything works as per a divine cosmic order with the Omniscient Lord,

being the *Karmaadhyaksha* and *Karmaphaladaata* who is not only fair and just but is also truly compassionate. The prevailing situation can only be attributed to the Vyashti and Samashti Karmas of man and like all situations; these are also for our evolution alone. We, in our limited knowledge may not understand, but the Lord in his infinite wisdom knows what to give us. This situation will also pass away, sanctifying and edifying us.

There have been a lot of corrections with the environment getting purer, people spending more time with their families, people learning to be minimalistic in their wants. It also makes us appreciate the ephemerality of the world more than ever before and turn our attention to the Eternal within us, which is the only source of happiness and peace. For spiritual seekers, it is abundant Grace in the form of several opportunities for online Satsangs, Study Classes and Sadhana.

We are blessed to get to study the Kathopanishad daily and systematically with Pujya Guruji Swami Tejomayanandaji. It has been a long Jnana Yajna which

has become a daily routine we look forward to and revel in.

Chinmaya Yugapurushaya Namah - Salutations to the Sage of All Ages. Pujya Gurudev's 104th Jayanthi Celebrations on May 8th were one of a kind this year-the grandest Rajopachaara offered at His feet - a global online outpouring of gratitude by devotees and Acharyas of Mission Centres across the globe. Children, youth and elders all participated with their offering of bhajans, dances, chanting and words of gratitude with the paduka puja performed by Pujya Guruji and Pujya Swamiji Swaroopanandaji. It felt overwhelming to be a part of the great global Chinmaya Family and to be under the loving care and guidance of the Guru Parampara.

Pujya Guruji has beautifully summed up his reflections on the prevailing situation in his composition "*Mangalaayatano Harih*" (reproduced later in this newsletter) where he concludes by advising us that at all times, we should remember and meditate upon the Guru and the Lord in our heart - the Abode of all Auspiciousness.

Harih Om!



मंगलायतनो हरिः

H. H. Swami Tejomayananda

अचिन्त्यशक्तिः सर्वेशः सर्वज्ञो सर्वगो वशी ।

किं करोति किमर्थं च वयं ज्ञातुं न शक्नुमः ॥१॥

acintyaśaktiḥ sarveśaḥ sarvajña sarvago vaśī |
kiṁ karoti kimarthaṁ ca vyaṁ jñātuṁ na śaknumaḥ ||1||

स एव सर्वजीवानां ज्ञाता विविधजन्मनाम् ।

तेषां च कृतकार्याणां फलदाता स न्यायतः ॥२॥

sa eva sarvajīvanāṁ jñātā vividhajanmanām |
teṣāṁ ca kṛtakāryāṇāṁ phaladātā sa nyāyataḥ ||2||

को जीवः कर्मणा केन किं फलं लभते कथम् ।

अज्ञात्वेदं वयं सर्वं भवामो बहुविस्मिताः ॥३॥

ko jīvaḥ karmaṇā kena kiṁ phalaṁ labhate katham |
ajñātvedaṁ vyaṁ sarvaṁ bhavāmo bahuvismitāḥ ||3||

यथाश्रुतं यथाकर्म जीवो याति गतिं तथा ।

देवदानवमानुष्यपशुवृक्षेषु योनिषु ॥४॥

yathāśrutaṁ yathākarma jīvo yāti gatiṁ tathā |
devadānavamānuṣyapaśuvṛkṣeṣu yoniṣu ||4||

भूतं भावि च यच्चास्ति सर्वं जानाति स प्रभुः ।

यथैकस्य च जीवस्य समष्टिजगतस्तथा ॥५॥

bhūtaṁ bhāvi ca yaccāsti sarvaṁ jānāti sa prabhuḥ |
yathaikasya ca jīvasya samaṣṭijagatastathā ||5||

कर्माध्यक्षो न्यायकर्ता तथापि करुणश्च सः ।

पश्यति प्रीतिभावेन सर्वजीवान् यथा पिता ॥६॥

karmādhyaḥśo nyāyakartā tathāpi karuṇaśca saḥ |
paśyati prītibhāvena sarvajīvān yathā pitā ||6||

यदेव जीविते व्यष्टेः समष्टिजगतीह वा ।

भवेत्तदखिलं सर्वं यथा विधिविधानतः ॥७॥

yadeva jīvite vyasteḥ samaṣṭijagatīha vā |
bhavettadakhilam sarvaṁ yathā vidhividhānataḥ ||7||

यदा कदापि पश्यामो लोकं शोकहतं यदि ।

तथापीह न द्रष्टव्यो दोषः सर्वात्मनीश्वरे ॥८॥

yadā kadāpi paśyāmo lokaṁ śokahataṁ yadi |
tathāpīha na draṣṭavyo doṣaḥ sarvātmanīśvare ||8||

दुःखरूपं वर्तमाने भाति तत्सत्यमेव हि ।

मंगलं परिणामे तु भविष्यति न संशयः ॥९॥

duḥkharūpaṁ vartamāne bhāti tatsatyameva hi |
maṅgalaṁ pariṇāme tu bhaviṣyati na saṁśayaḥ ||9||

अस्माभिः सर्वदा सर्वैः स्मर्तव्यो भगवान् गरुः ।

स एव हृदये ध्येयो मंगलायतनो हरिः ॥१०॥

asmābhiḥ sarvadā sarvaiḥ smartavyo bhagavān guruḥ |
sa eva hṛdaye dhyeyo maṅgalāyatano hariḥ ||10||

- २५ एप्रिल २०२०

Meaning:

1. The Omniscient, Omnipresent Lord of all is of incomprehensible powers under whose control is the whole world.
2. HE alone is the Knower of all jeevas, their births and karmas according to which HE gives them results with full justice.
3. Not knowing which jeeva gets how and what result because of which karma we keep wondering at it.
4. A jeeva goes to an embodiment of Gods, demon, human, animal or trees according to his karmas and knowledge.
5. The Lord knows all the past, present and future of individual jeevas and the total world.
6. Even though HE presides over all karmas and dispenses justice but HE is also very compassionate and looks upon all jeevas with love like a father.
7. Whatever happens in the life of an individual jeeva and the total world is according to the laws of Nature made by God.
8. Even if now and then we see the world stricken with sorrow, we should not see any fault in the Lord – the Self of all beings.
9. It is true that what is happening in present time is sorrowful but in the end the result will be auspicious without a doubt.
10. All of us at all times should remember God and Guru. HE alone should be meditated upon in our heart – Hari the abode of auspiciousness.



The Fall of Man

H. H. Swami Chinmayananda

In the following verses of the *Bhagavad Gita*, Vedanta's theory of the psychological fall of mankind from a divine status is explained: *When a man thinks of objects, attachment for them arises. From attachment desire is born, from desire arises anger. From anger comes delusion, from delusion loss of memory. From loss of memory comes the destruction of discrimination, and from the destruction of discrimination he perishes. (III:62-63)*

The ladder of fall is very beautifully described here. The path of destruction for a seeker is so elaborately detailed in these two verses that, fallen as we are, we shall know how to get back to our intrinsic perfection. The source of evil begins with our own wrong thinking or false imagination. Thought is

creative. It can make us or mar us. If rightly harnessed, it can be used for constructive purposes; if misused, it can totally destroy us. When we constantly think of a sense object, the consistency of thought creates an attachment for the object of our thought, and when more and more thoughts flow toward the object of attachment, they crystallize to form a burning desire to possess the object of attachment. The same force of emotion, when directed toward obstacles that threaten the fulfilment of our desires, is called anger (*krodha*).

An intellect colored with anger comes to experience delusion. The deluded intellect has no power of discrimination because it loses its wisdom gained from memories of the past. When a person is filled with anger, he or she is likely

to commit regrettable acts, having totally forgotten himself and his relationship with others.

Thus, when an individual, through wrong channels of thinking, becomes attached to an object, the attachment grows into a burning desire to possess that object. The mental disturbance caused by the emotion deludes the intellect and makes the individual forget, his sense of proportion and his sense of relationship with things and beings around him. Such a deluded intellect forgets its dignity of culture and loses its discriminating power, its conscience. Conscience is the knowledge used to differentiate good from evil and to warn the mind against sensuousness and animalism. Once the conscience is dulled, the human being becomes a two-legged creature with little sense of proportion, and with no ears for the subtler call in him. Thereby he is guaranteeing destruction for himself - destruction, insofar as an impure heart cannot

come to perceive or strive for the higher and nobler in life. However, the person who can go with perfect self-control through life and its infinite number of sense objects, each trying to bind him with its charms, and who can approach them with neither love nor aversion - comes to enjoy peace.

Desire

Desire cannot arise in the mind of one who is fulfilled. Desire can arise only in one who fails to feel his infinitude and consequently expresses himself as the limited ego (*jiva*). Forgetting one's own divine nature and identifying with the unreal values of life, one develops a hunger for peace and happiness. Numerous desires arise in him and, seeking a fulfilment of desires, he indulges in sense gratification.

Desire is an expression of the finite ego when the seeker seeks satisfaction and fulfilment through sense enjoyments. Negative tendencies such as greed, hypocrisy, and conceit

naturally arise, and the individual ceaselessly strives to satisfy the unending demands of his own unbridled desires. The ego, desperately struggling to gain inner peace, forsakes all consideration for others, ignores all noble values of life, and enters into the fields of activity shamelessly intolerant, inconsiderate, and even brutal. Thus Lord Krishna answered Arjuna's original question of "what impels us to commit sin" with the assertion:

It is desire, it is anger born out of all-sinful rajas. Know this as the foe here- (III:37)

Desire for the possession of anything becomes an obsession when it grows out of proportion. When this desire is thwarted, the desire takes the form of anger toward the obstruction. Anger has the capacity to distort our vision of life and the noble traits such as justice, honesty, and uprightness cannot express themselves. We then become ready to compromise and even justify our default with a hundred hollow arguments.

Desire and anger arise from *rajoguna*. A sense of incompleteness makes the mind restless to acquire, possess, and enjoy the objects of the world in a futile attempt to discover a sense of fulfilment in life. These desires to possess and enjoy are by their very nature insatiable. The more we satisfy them, the more they multiply. There is no end to the mind's demands and desires. These desires and subsequent anger prompt individuals, communities, and even nations to commit crimes against one another. It has made history a meaningless and shameful story of the destruction of mankind.

This obsessive desire, otherwise expressed as anger, is the greatest enemy of humanity. Every cultured individual strives to live a noble and great life as he or she understands it. He wants to live in love and peace, distributing and sharing cheer and service with all around him. But when he allows himself to be conquered by the lower desires, his life soon

becomes a compromise, a mere caricature of what he knows and believes. Therefore, the Satan in us is not some terrible inexplicable force, lying in wait before us, but our own animal urges expressing themselves as the desire in our hearts.

All human beings have these desire-prompted urges in them. That is the work of nature. When desires mount to an excess, they obscure our thinking power and veil the wisdom in us. This veiling of intelligence by desire is of varying thickness: sometimes it is thin and misty, but at other times it is thick and dark.

Enveloped, O son of Kunti, is wisdom by this constant enemy of the wise in the form of desire, which is as difficult to appease as fire. (III.39)

Every human being has some notion of what is right and wrong. Though we may have the knowledge, we still grope in darkness, because the light of wisdom in us is often shrouded by the clouding intensity of our own passions. Furthermore, the unending

psychological demands are insatiable. The more we gratify our desires, the more they multiply. Never can desires for things end by accommodating and fulfilling them; they only multiply in quick succession each time they are satisfied.

Passion has its headquarters in three main centers – in the sense-organs, in the mind, and in the intellect. Desire does not itself execute its follies; it deludes the sense-organs or the mind or the intellect and orders them to do the mischiefs in our lives. The sense-organs, the mind, and the intellect always function in the light of the rational knowledge we have. As long as our discrimination is alert, these instruments cannot function to the detriment of the individual ego. But the mist of desires has the capacity to swirl around the wisdom in us and veil our light of discrimination. In the resultant darkness, under the heat of the prevailing passions, man acts as an animal, without any discriminative intelligence to

guide his life and direct his behavior.

Passion veils wisdom, and the resulting darkness confuses the sense organs, the mind, and the intellect and forces them to act in a manner detrimental to themselves. This desire springs in us mainly out of the conflict of the sense-organs with their respective sense objects. We perceive a thing and our sense-organs are tempted; feelings of desire arise in our mind and we start contemplating upon the means of acquiring and enjoying the object of temptation.

Attachments and aversions of the sense-organs for their respective sense objects are instinctive and natural. But the sense objects by themselves are incapable of bringing any agitation to the mind. We get agitated and disturbed not in the sense-organs, but in our minds. The mind gets disturbed because when the sense-stimuli reach the mind, it accepts certain types of stimuli as good and their

opposites as bad. Thereafter, it gets attached to the stimuli it experiences as good and develops an aversion to the stimuli it experiences as bad. Now the mind is forced to suffer the agonies of the world of plurality. Whenever it comes in contact with the infinite number of objects outside, it pants to court the objects of its desire and labours to run away from the objects of its aversion. This excitement of the mind is truly its tragedy.

Lack of discrimination

Bewildered by many a fancy, entangled in the snare of delusion, addicted to the gratification of lust, they fall into a foul hell. (XVI:16)

When an individual's mind, as a result of its false philosophy, gets dissipated in dreams, his intellect also falls into a deplorable condition. His power of judgement and discrimination gets ensnared in a web of delusions and false values. Cut off from its permanent moorings, the intellect has no platform of its own by which to correctly judge and evaluate life. It fails

to recognize the permanent harmony of life and, instead, recognizes only its own egocentric vanities. Life looked at through such a disturbed equipment appears distorted.

When an individual's intellect is thus clouded, his mind gets agitated and his sense organs, which are the instruments through which the mind-intellect has to express itself behave erratically. Naturally, therefore, such an individual becomes a victim of passion and sense gratification.

We need not have to be great philosophers to understand that such an individual, tired physically, upset mentally, and confused intellectually, lives in a self-created hell, distributing his woes to others around him. A man can make a heaven of hell or a hell of heaven by the harmony or discord in his mind. A subjectively shattered personality cannot find peace or fulfilment in any situation. Even if the environment is conducive to harmony, his mental sufferings create dissonance wherever he goes.

If a single individual who has these false values discovers for himself a world of sorrow, even in the midst of happy surroundings, we can understand what the condition of the world would be when a majority of us have, in varying degrees, the same false values. Hell and heaven are simply the proportion of discord or harmony that we cultivate in our inner personality.

Maya

Essentially godly and divine, the human mind seems to fall under a self delusion, which, when analyzed, becomes perfectly evident by its effects. The cause of delusion is conceived of as the indescribable power called *Maya*. Like un-manifested electricity, *Maya* in itself is not perceptible except in its various manifestations. It is a phenomenon that can be fully estimated and accounted for only through its varied expressions.

Observing and analyzing the effects of *Maya* within the constitution of all individualized and embodied souls, the Vedantic masters

concluded that it comes to play in two distinct modes of expression, at two different levels of the human personality. Thus, at the intellectual level it expresses itself as a film of doubt and hesitation; the intellect's capacity to understand or experience the higher is thwarted. This expression of *Maya* is termed by the masters as the veiling power (*avarana sakti*)

Due to this mist of ignorance that envelops the intellect when it is unconscious of the spiritual reality behind it, the mind starts projecting forth the world of the not-self and superimposes upon it two firm ideas: (a) that "it is real" and (b) that "I am nothing but the body, mind, and intellect." This is *Maya's* expression as the "projecting – power" (*viksepa sakti*). Because of these two effects of *Maya*, the intellect, ignorant of its spiritual destiny, surges forward seeking satisfaction among the finite sense objects of the world. When we act in the world, the resulting reactions and impressions get

stored as *vasanas* in our subconscious personality. The *vasanas* manifest as our individual habits and desires, and they perpetuate our continuous struggle of seeking fulfilment in an unpredictable world.

But when the intellect discovers in itself an ability to pierce the veil of ignorance, it comes to live its own real nature of infinite bliss. Each fleeting moment of joy in the sense-world only sharpens its appetite for the infinite bliss that is its real nature. When the clouds have moved away and the sun has emerged, he who is warming himself at the fireside moves away from the fireplace and walks into the open to bask in the all-enveloping warmth of the blazing sun. Similarly, the illusion of ignorance melts away in an integrated intellect, and wanderings in the sensuous world are curtailed.

Ordinarily, our entire attention is always engaged with the sense-organs and their respective objects. When the intellect is purified and withdrawn from its

preoccupation with the world outside, the Self shines forth in its own resplendency. That which makes us strangers to ourselves is our preoccupation with our false identity and our wasteful play with the senses. Once we emerge from that preoccupation, just as the sun emerges from behind the clouds, the Self shines forth to assert itself.

Mind is *Maya* at play. Therefore, conquest of the mind is the conquest of *Maya*; and unless one constantly turns one's attention to the higher Self within, unless one has a deep devotion to the Lord, unless one learns to glimpse His glory in the world of beings around, one must necessarily succumb to the enhancements of one's own mind. But when one is

inspired with deep devotion to the Self and pursues the self alone, one is no more a victim of the sensuous pleasures and worldly preoccupations and all the illusions created by the mind.

Vedantic scriptures teach that the purest form of ethical living can exist only when individual has understood the root cause of social disharmony. The ancient Vedic masters were very much concerned with the question of social happiness, and their inquiries took them to a deeper level. Social happiness is attainable only where individual happiness exists and individual happiness is assured only when one discovers the intrinsic harmony of his higher Self.



Faith is, 'To believe what you do not see',

The reward of which is, "you see what you believed".

H. H. Swami Chinmayananda



गीता - गुंजन

अध्याय १३ - क्षेत्र क्षेत्रज्ञ विभाग योग

"देहच आहे क्षेत्र हे सुंदर।"

देहच आहे क्षेत्र हे सुंदर।

यांत रुजवुया, ज्ञान निरंतर॥

क्षेत्र असे हे भगवंताचे

त्याची इच्छा, शिरीं-माथ्यावर ॥धृ॥

पंच महाभूतांनी घडला, अहंकार मन-बुद्धीने सजला ।
दश-इंद्रिय विषय त्यांचे, सुख दुःख, इच्छा द्वेषे नटला ।
आकर्षक किती रूप मनोहर, यांत रुजवुया ज्ञान निरंतर ॥१॥

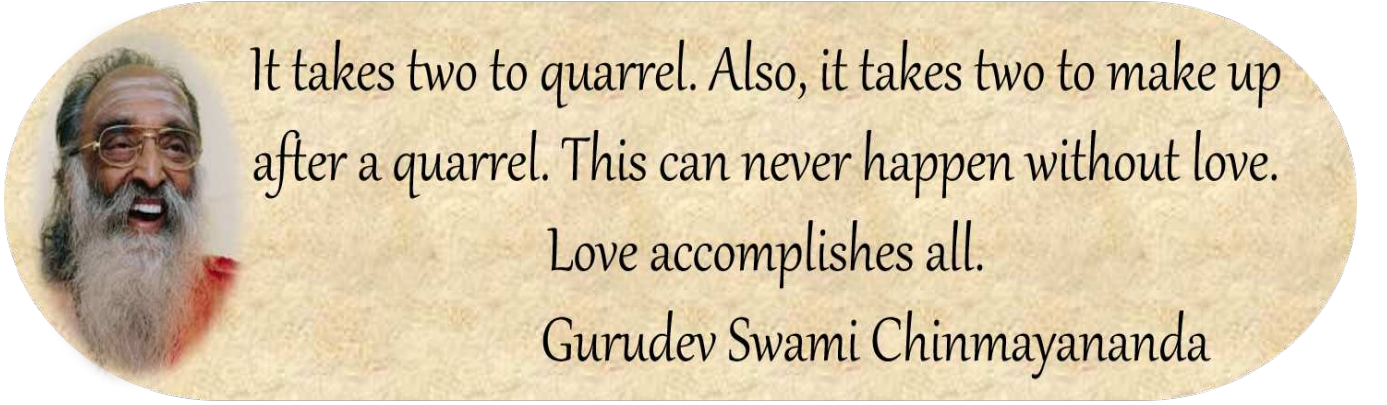
अमानित्व, अदंभित्व, क्षान्ति आर्जव, हवी अहिंसा ।
श्रद्धा, भक्तीने गुरुसेवा, अंतर्बाह्य हवी ती शुचिता ।
स्थिर राहो हे, सदैव, अंतर, यांत रुजवुया ज्ञान निरंतर ॥२॥

पुत्र-स्त्री-घर, धन संपत्ती, नकोच यांची कधि आसक्ती ।
आवड, नावड, ममता त्याग, चिती समतोलाची वृत्ती ।
अव्यभिचारिणी भक्ति प्रभूवर, यांत रुजवुया ज्ञान निरंतर ॥३॥

अध्यात्म विद्येचा अभ्यास, तत्वज्ञानाचा हि ध्यास ।
अज्ञानाचा नाश करुनी, एकच राहो प्रभूची आस ।
तोच विश्वव्यापी विश्वेश्वर, यांत रुजवुया ज्ञान निरंतर ॥४॥

ब्रम्हा होऊनी, निर्मिती करतो, विष्णू रूपे पालन करतो ।
रुद्र होऊनी करी संहार, तरीही सकलां हृदयी वसतो ।
सच्चिदानंद घन हाच महेश्वर, यांत रुजवुया ज्ञान निरंतर ॥५॥
देहच आहे क्षेत्र हे सुंदर, यांत रुजवुया, ज्ञान निरंतर ॥

सौ. उषा जपे,
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श्री स्वामी तपोवनम् प्रकरण ९ (१) - चिद्विलास

या दृश्य अमर्याद विश्वात दुःखाचा कलंक नसलेली शाश्वत सुखाची स्थिती काय असू शकते? जोपर्यंत माणसाच्या मनात विवेक जागृत होत नाही तोपर्यंत तो कामनांचा दास झालेला असतो. लौकिक अस्तित्वाची लक्षणे असमाधान व अशांतता ही आहेत. हे म्हणजे दुःखाचे दुसरे नाव. ऐहिक वस्तू असत आणि पाप निर्माण करणाऱ्या असतात. हे माणसाला माहीत असूनही तो माहीत नसल्याप्रमाणे त्यांना पकडून ठेवतो. शिवाय तो स्वतःला कर्मांमध्ये कायमचे बुडवून घेतो. अशा प्रकारे परमेश्वर कर्माच्या दोरखंडाने हे विश्वचक्र कायम गतिमान ठेवतो. इच्छा ठेवून केलेले कर्म, संसार निर्माण करते. कृतिविना कामना ही सुध्दा संसाराचे कारण आहे. परंतु कामनेविना कर्म, म्हणजेच फलाची

इच्छा न ठेवलेले कर्म संसाराची निर्मिती करित नाही; ते मुक्तीचे साधन बनते. कामनेने उद्युक्त होऊन माणूस स्वतःला सतत कर्मांमध्ये व्यग्र ठेवतो. जरी त्याने स्वतःच्या बाह्य इंद्रियांना संयमित केले आणि तो कर्मापासून विरक्त राहिला तरी, जोपर्यंत तो कामना बाळगतो तोपर्यंत, त्याच्या विचारांमध्ये कर्म होतच असते. कर्माच्या क्षेत्रापासून तो सुटत नाही. अशा माणसाला गीता 'मिथ्याचारी' म्हणते. तो म्हणजे निद्रिस्त ज्वालामुखीसारखा असतो. त्याचे अंतरंग सतत उकळत असते. जोपर्यंत त्याची बाह्य इंद्रिये कर्मशील असतात तोपर्यंत तो एका क्षणासाठी सुध्दा काहीही कर्म न करता राहू शकत नाही. प्रकृतीच्या वशामुळे सर्वच माणसे काही ना काही कर्म करण्यात गुंतलेली असतात. जर कोणी व्यक्तीने

आपली बाहेर धावणारी इंद्रिये बलपूर्वक संयमित केली, तर जेव्हा संयम सुटतो तेव्हा संधी मिळताच तो माणूस संयमित न करता येण्यासारख्या वेगाने विषयवस्तूंकडे धावतो. अशा परिस्थितीत जर कोणी मनुष्य दृढ निश्चयाने आपल्या विवेकशक्तीची मदत घेऊन इंद्रियांना आवर घालील व स्वतःला योग्य कर्मांमध्ये फलासक्ती न ठेवता गुंतवून घेईल तर तो माणूस आदर्श ठरेल. शुध्द आणि चांगली कर्मेसुध्दा जर कर्मफलाशेने केली तर ती दोषयुक्त होतात व अशांतता निर्माण करतात. सत्कर्मे जर पूजाभावाने केली तर ती कर्त्याला शांती व समाधान देतात. कर्म म्हणजे ऐहिकतेचा प्राणवायू. कर्म संसाराला गतिशील ठेवते. जर कोणी माणूस श्रम, कष्ट इत्यादींच्या अनिच्छेने कर्माचा त्याग करत असेल तर त्याचे ते अकर्म दुष्ट परिणाम निर्माण करते. कर्माचा त्याग विश्वाच्या सुस्थितीमध्ये व्यवधान निर्माण करतो, विश्वाच्या कल्याणामध्ये संकट उभे करतो. जो

माणूस कर्म करत नाही त्यालाही त्याचे दुःख भोगावेच लागते. म्हणून प्रत्येक व्यक्तीने, चित्तशुध्दीसाठी व विश्वकल्याणासाठी स्वतःला कर्मात फलाशा न ठेवता गुंतवून ठेवले पाहिजे.

मोठमोठ्या सभांमध्ये वक्ता म्हणून नावाजले गेलेले सुब्रमण्य वयाने लहान असले तरी ज्ञानवृध्द होते. ते शास्त्राचे तत्त्व उपदेशाच्या स्वरूपात विनम्र शब्दांतून श्रोत्यांसमोर प्रस्तुत करीत असत. मित्र, अनुयायी यांनाही ते आध्यात्मिक जीवनाबद्दल मोलाचा उपदेश करीत. कधी ते मित्रांच्या विनंतीवरून गीता व उपनिषदे यावरही प्रवचने करीत आणि अधूनमधून धार्मिक जीवनाचे काटेकोर पालन करणाऱ्या ज्ञानीजनांच्या संगतीत राहात. यामागचे कारण, अविनाशी सत्याच्या वारंवार अभ्यासाने मनाला सुदृढ करणे, हे होते.

एक दिवस उत्तर भारतातून एक परिव्राजक संन्यासी अचानक त्यांच्या घरी आले. त्यांनी सुब्रमण्य यांचे -

चेहरा व अवयवांचे – थोडा वेळ लक्षपूर्वक निरीक्षण केले व नंतर गहन विचारात मग्न झाले. समाधीतून जागे झाल्याप्रमाणे, “निर्मात्या ब्रह्मदेवांनी तुमच्यासाठी वैवाहिक जीवन किंवा इंद्रियसुखे नियोजिलेली नाहीत. थोड्याच दिवसात तुम्ही धर्मसंन्यासी होणार आहात. तुम्ही तुमचे प्रिय राहते घर सोडून पर्वत रांगांवरच्या जंगलांमध्ये घालवणार आहात”, असे म्हणून ते जायला उठले. सुब्रमण्य यांनी त्यांना नमस्कार केला व त्यांची काय सेवा करू शकतो असे विचारले. संन्यासी महाराजांनी रामेश्वरमूला जाण्याची इच्छा प्रकट केली. सुब्रमण्य यांनी त्यांना प्रवासात पुरतील इतके पैसे दक्षिणेच्या रूपात दिले व त्यांना आदरपूर्वक निरोप दिला.

एके दिवशी श्री शांत्यानंद सरस्वती यांच्याकडून त्यांना उदात्त उपदेशांनी युक्त असे पत्र आले. त्यात त्यांनी लिहिले होते, ‘जर इच्छा असेल तर तू कलकत्याला ये. माझ्या निवासस्थानी सर्व प्रकारच्या सुविधा

उपलब्ध आहेत. तुला येथे प्रत्येक दिवशी ज्ञानी व सद्गुणी लोकांच्या संपर्कात येऊन तुझे आध्यात्मिक ज्ञान वाढवता येईल’ या आमंत्रणाने सुब्रमण्य यांचे मन अपार आनंदाने भरून गेले. त्यांनी तेथे लवकरात लवकर जाण्याचा निश्चय केला.

कलकत्याला पोहोचल्यावर त्यांनी स्वामीजींचे निवासस्थान शोधून काढले. ते तेथील उपनगरात आमराईच्या मधोमध होते. स्वामीजींनी त्यांचे मोठ्या प्रेमाने स्वागत केले. स्वामी शांत्यानंद सरस्वती हे द्वारका पीठाचे श्री शंकराचार्य म्हणून पदारूढ झालेले होते. ते सर्व हिंदूंना आदरास्पद व सन्मानास्पद वाटत होते. त्यांच्याकडे संपत्तीचा भरपूर ओघही येत होता. त्यांचे जीवन राजाप्रमाणे होते तरीसुद्धा सत्संग घेण्यास, आपल्या उपस्थितीत शास्त्रचर्चा घेण्यास ते चुकत नसत. ते स्वतः त्यात सहभाग घेत. ते दुसऱ्यांची मते ऐकून घेत व नेहमीच स्वतःचे नवीन मत मांडत. अशा प्रकारे सुब्रमण्य आध्यात्मिक

ज्ञान सुनिश्चित करण्याचे कौशल्य आचरीत. मधून मधून स्वामीजींना भेटण्यासाठी व ज्ञानचर्चा करण्यासाठी जाणकार लोक येत असत. त्यांच्याशी कूट विषयावर चर्चा करण्यात व कठीण समस्यांवर उपाय शोधण्यात स्वामीजींना मोठाच आनंद होत असे. अशा चर्चा संस्कृतमधून होत असत. या चर्चांना उपस्थित राहणाऱ्यांमध्ये काहीजण पौर्वात्य तसेच पाश्चिमात्य तत्त्वज्ञानाचे गाढे पंडित होते. परंतु ज्यांनी हे ज्ञान आपल्या जीवनात उतरवले होते असे खरे महात्मे तुरळकच होते. बाकीचे सगळे उंटाप्रमाणे ज्ञानाचे ओझे वाहणारे, सर्पाप्रमाणे शीघ्रकोपी तर दुसरे काही बोकडासारखे भांडकुदळ होते. असे असतानाही ज्ञानी लोकांची सेवा करण्यात तत्पर असलेल्या सुब्रमण्य यांनी त्या आध्यात्मिक कारंजातून भरपूर रस प्राशन केला व आनंद मिळवला.

लवकरच वरिष्ठ शंकराचार्यांनी सुब्रमण्य यांना 'चिद्विलास' म्हणून संबोधण्यास सुरुवात केली. ही

कदाचित भविष्यातील घटनेची नांदी असावी असे सुब्रमण्य यांना वाटले. त्यानंतर चिद्विलास व्यावहारिक कार्यांना विराम देवून आणि सतत ब्रह्मावर लक्ष केंद्रित करून संन्याशाप्रमाणे जीवन जगू लागले.

एक दिवस त्यांनी बोटीने हुगळी नदीचे रुंद पात्र पार करून वेलूर मठात आगमन केले. हा मठ म्हणजे श्रीरामकृष्ण मिशनचे मुख्य कार्यालय आहे. स्वामी विवेकानंदांनी त्याची स्थापना केलेली आहे. त्यांनी तेथे श्रीरामकृष्ण परमहंसांचे प्रत्यक्ष शिष्य स्वामी शिवानंद यांची व अन्य काही संन्याशांची भेट घेतली. हे लोक संन्यासी असले तरी ते सेवाकार्यात रत होते. ते स्वामी विवेकानंदांनी दाखवलेल्या सेवामार्गावर वाटचाल करीत होते. दुसऱ्या दिवशी ते स्वामी ब्रह्मानंद यांना भेटण्यासाठी शहरातील एका घरात गेले. स्वामीजी आपल्या पलंगावर बसून उत्सुक श्रोत्यांशी विवेक आणि वैराग्य या विषयावर बंगाली भाषेमध्ये बोलत होते.

अशा प्रकारे चिद्विलास यांनी

कलकत्यात साधू संगतीत बराच काळ व्यतीत केला. त्यानंतर पवित्र जन व पवित्र स्थळे यांना भेटी देण्याच्या उद्देशाने उत्तर भारताच्या यात्रेला जाण्याचे ठरवले. स्वामी श्री शांत्यानंद यांची अनुमती घेऊन त्यांनी तेथून प्रस्थान केले व गयेला आले.

तेथे पवित्र गंगेत स्नान, देवतांच्या पूजा अन्य क्रियाकर्मे करून ते बोधगयेला, जेथे बुध्दांना ज्ञान प्राप्त झाले होते, त्याठिकाणी गेले. त्यांनी बुध्दांना आदरांजली अर्पण केली. बुध्द म्हणजे दया, सत्य, प्रेम,

अहिंसा इत्यादी सद्गुणांचे मूर्तिमंत रूप. बोधीवृक्षाच्या जवळ गेल्यावर तेथे त्यांची काही चिनी भिक्षूंबरोबर भेट व चर्चा झाली. तेथून ते इतिहास प्रसिध्द अशा, ज्ञानपीठ ही ओळख असलेल्या, वाराणसी नगरीत आले. हे कला व शास्त्र या दोन्हीमध्ये पारंगत असलेल्या विद्वानांचे माहेरघर म्हणून प्रसिध्द आहे. तेथे त्यांनी पूजा अर्चा करून २-३ दिवस एका पुरोहिताच्या घरात घालवले. परंतु कोणीही वैराग्यसंपन्न व ब्रह्मरमण करणारे साधू त्यांना तेथे भेटले नाहीत.



To maintain our love continuously for our chosen ideal is "self-discipline".

Gurudev Swami Chinmayananda

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