



“तस्य भासा सर्वमिदं विभक्ति”

Price ₹10/-

चिन्मय आदेश

Monthly Newsletter of Chinmaya Mission Mulund

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

सप्तविंशति: (xxvii) स्रोतः

JULY - 2020

सप्त (vii) रश्मिः





Chinmaya Mission Mulund
celebrates



Guru Poornima

BY

Akhanda Naam Japa of

*"Om Shri Chinmaya
Sadgurave Namaha"*



Sunday, 5th July 2020, 7am to 7pm

Venue: Our home in front of the Altar/
Gurudev's picture

If you wish to participate and chant in a
particular time slot

Contact    Vaijayanti Sanzgiri:

022-25636402/9833576860

To offer gurudakshina visit:

[www.chinmayamissionmulund.com/guru-
poornima-offerings](http://www.chinmayamissionmulund.com/guru-poornima-offerings)

*Let's express our gratitude towards our Guru
Parampara for being the guiding light of our life.*



Hymn to the Holy Padukas of Shri Guru

Talks in English by

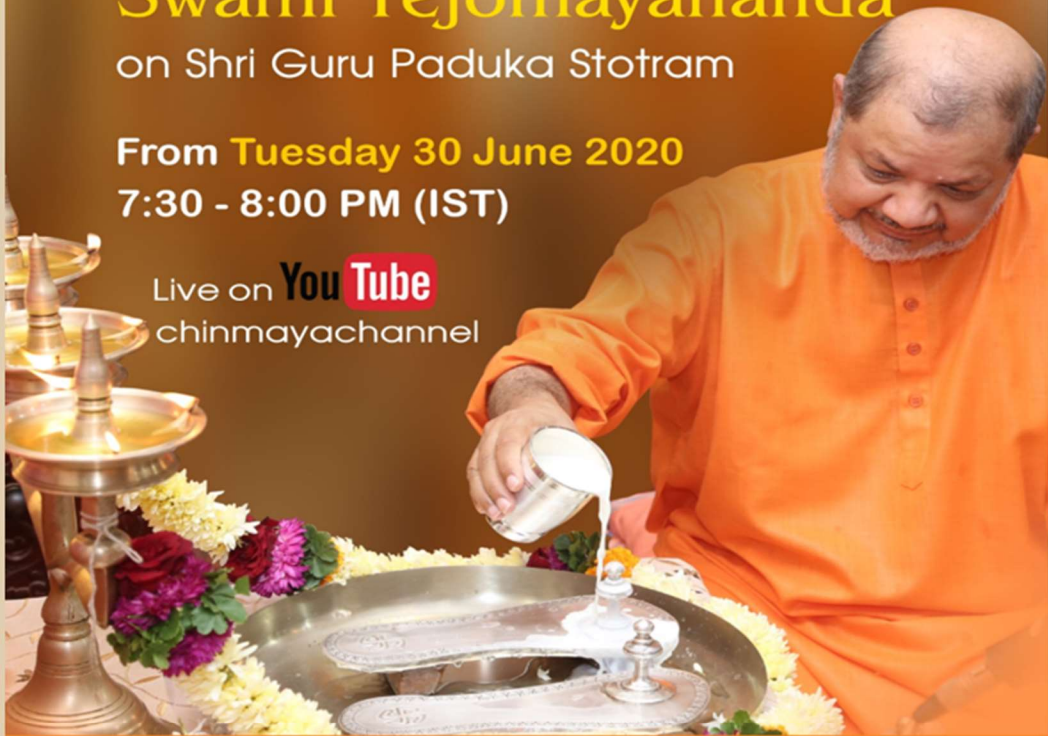
Swami Tejomayananda

on Shri Guru Paduka Stotram

From **Tuesday 30 June 2020**

7:30 - 8:00 PM (IST)

Live on **You Tube**
chinmayachannel



namo namaḥ śrīgurupādukābhyām
www.chinmayamission.com



EDITORIAL COLUMN

Harih Om!

गीतापाठेऽर्थजिज्ञासा ततो ज्ञानं भविष्यति ।

कृतार्थता हि ज्ञानेन तस्माद् गीतां पठेन्नरः ॥

"From the recitation of the Bhagawad Geeta arises the desire to know its meaning, which in time matures into Knowledge that results in total fulfilment." These words of Pujya Guruji Swami Tejomayanandaji seem to echo the vision of Pujya Gurudev Swami Chinmayanandaji - "Chant - Study - Know - Live", when He initiated the Geeta Chanting Competition for children worldwide. One chapter of the Geeta has been conventionally taken up for study every year.

The practice of chanting and study of the Geeta leads one to listen to or read the discourses on the Geeta by spiritual masters. When the meaning of the great message of the Lord is grasped, one is inspired to live the Geeta-way of intelligent living by which one gradually evolves to accomplish the Highest Goal of life.

The Song-Divine given out by Lord Krishna as a teaching to

the Pandava prince, Arjuna on the battlefield of Kurukshetra is a manual of life for the entire humanity. The Varaha Purana and other scriptures extol the great merits of chanting, studying or teaching the Bhagawad Geeta, which is the quintessence of the entire teachings of the Vedas, the Knowledge of the Reality. Being in Sanskrit, the divine mother of all languages, its study also helps to improve pronunciation, phonetics, memory and concentration for the students.

Keeping in line with the world-wide initiative of the Chinmaya Mission, our Centre has also been organising Geeta Chanting Competitions for several years. It started with the chanting competition for children and in the recent years has grown to be a great fest with chanting competition for elders, essay competition, video quiz etc., so that all can participate and benefit irrespective of age or background.

The details of the Chinmaya Geeta Fest-2020 have been announced. Chapter 2 - Sankhya Yoga - The Yoga of

Knowledge has been selected for the Geeta Fest this year. The book containing the instructions for all the competitions, the verses of Chapter-2, the group-wise portions etc. and the audio recordings according to the group-wise portions have been uploaded on our website and can be accessed using the following link:

<https://chinmayamissionmulund.com/geeta-chanting-competition/>

Children and elders are requested to start their preparations using the audio learning aid files. When the prevailing COVID-19 situation improves and schools as well as places of worship are allowed to reopen, we can then complete the registration process for the competitions. Till then, as we stay home, stay safe, following all the prescribed precautions and restrictions, we wish you all the best for your preparations for the competitions to CHANT GEETA and ENCHANT KRISHNA.

At these times of uncertainty and challenges due to the pandemic, our mental strength

and spiritual stamina comes of great help to stand the test of these times and boost our physical immunity too. We are blessed to be under the loving care and guidance of the Guru Parampara. After the great opportunity to hear Pujya Guruji's exposition of the profound wisdom of the Kathopanishad, we were blessed to revel in the nectar-like sweet devotion of Bhakta Prahlada in Pujya Guruji's talks on the Prahlada Stuti that were aired daily. We are once again fortunate that Pujya Guruji is going to give discourses on the Guru Paduka Stotram beginning 30th June live on the Chinmaya Channel on YouTube. Lot of online satsangs by other spiritual teachers too and online study classes etc. ensure that we are continuously reminded of the Self, the Lord, the Goal.

We pray to Lord Chinmaya Shreeram to bestow total health- physical, mental and spiritual on all.

“Lokah Samastah Sukhino Bhavantu”

Harih Om!



The Omniscience of the Lord

H. H. Swami Tejomayananda

There are one thousand names of the Lord and each name indicates the Lord's absolute nature; or the nature of the Lord associated with certain conditionings, His virtues, qualities, glories, stories or incarnations. Some names are popular in the world, some are known only through the *Vedas* or *Puranic* literature. Each name, if remembered continuously, has a purifying effect on the mind; it is called *nama smarana*. If we contemplate on the meaning of the names, it can be very uplifting and it has the power to turn our minds towards the Lord, drawing us into meditation. So these are a thousand ways of meditating on the Lord. This kind of remembrance and meditation can empower us on our spiritual path and also in all our secular worldly activities. If we have to know

God, we have to become like God. With our devilish qualities and impure mind we cannot know what God is. So, when we meditate on His virtues, we must try to imbibe some of those qualities and virtues.

*sarvagah sarvavidbhanuh
visvakseno janardanah,
vedo vedavidavyango
vedango vedavit kavih.*

Sarvagah means 'all pervading'. *Gah* means 'gone' and *sarva* means 'everywhere'. *Sarvatra gacchati iti sarvagah* - the Lord who has gone everywhere. That which has gone everywhere cannot have a particular form. He permeates this entire world, because He is the very cause of this world. The cause alone pervades the entire effect. The Lord is of the nature of Existence; think of anything – it exists. As Existence, the Lord pervades the entire world. It is because

of Him that the world 'is', it 'exists'. When we meditate on that Lord who is all pervading, our mind also expands and our littleness of mind goes away.

Sarvavidbhanuh is a single word, meaning 'one who knows everything' - *sarvam vetti iti sarvavit*. Since He is of the nature of Light (*bhanuh*) or Consciousness, He illuminates everything. He is the 'All Knower'. One meaning of *bhanuh* is *suryah* - the sun. The sun illuminates the whole world and knows everything. So the Lord is all pervading as Existence and all knowing as Consciousness.

Visvaksenah - the word *visvak* is indeclinable in Sanskrit and always remains in the same form, unlike words that can be declined (e.g. *ramah ramau ramah*), which change their form with the case endings.

Visvak means everywhere and *senah* means army - the Lord's army is everywhere, to discipline everyone, to take care of every-body. An army need not always attack and fight, it can also be used for defensive purposes and for

preventing disaster. Bhagavan's army is present every-where in different ways, for different purposes. Sometimes it controls the wicked; in front of His army all the demonic forces, even wicked thoughts, run helter skelter. His army ensures that order is maintained in this universe. Bhagavan also has an army of saints and sages, who bring about inner transformation in people.

The word *Janardana* has many meanings. One meaning is 'He who is sought after by devotees'. *Jana* means people; here it implies bhaktas. All devotees want Him. It also means *maya* or the power of illusion and ignorance, which casts a spell on people. He who annihilates this *maya* is called *Janardana*. Another meaning of this name is 'He who disciplines the wicked'. He blesses devotees, disciplines wicked people and also annihilates our illusions. Those who understand these meanings will not hesitate to name their children after Him.

Vedah — Bhagavan is *Veda*

svarupa, the very form of Knowledge. The *Vedas* that we think of as books, are the very form of the Lord. Further, He makes other people think, know and understand – *vedayati*. He is also *Vedavit* – the Knower of the *Veda mantras* and the Knowledge contained therein. People are often called *vedavit* because they can recite all the *Vedic mantras*, but most of them do not know the meanings; they are *sabdavit*, but not *arthavit*. The Lord is *tattvarthavit*, one who knows the Truth revealed by the *Vedas*; He is also the very nature of that Truth. This name is used twice in this same *sloka*, but different meanings can be given to it. *Veda* deals with two subjects; one is *Dharma* and the other *Brahma*. The Lord knows and is both. As *Vedavit* He not only knows the *Vedas*, but also inspires other people to think of the meanings contained in the *Vedas* and makes them also Knowers of the *Vedas*. Some people are very knowledgeable, but they cannot inspire and motivate

others, teach them or make them think. However, the Lord is the Knower of the *Vedas* and also inspires the students from within.

Avyangah – *vyanga* means some kind of incompleteness or deformity, but the Lord is *avyangah*, without any deformity or incompleteness. He is complete in every sense of the term, with no incompleteness or deformity in any aspect, especially in terms of knowledge in this context.

Vedangah – *Vedas* form the very limbs of the Lord. He is *veda mantra rupa*, so He is called *Vedangah*. Also, to study and understand the *Vedas* completely, you have to know other subjects too. If you want to go to Russia to study medicine, you must first study the Russian language, and to learn this language, you must study Russian grammar as well. In the same way, if you wish to study *Vedanta*, you must learn Sanskrit. Of course, translations are available, but if you study Sanskrit, you can appreciate the original thoughts better.

There are six limbs of the *Vedas* to be studied:

- a) *Siksa* – the science of phonetics, letters, svaras, pronunciation etc.
- b) *kalpa* – the know-how of the rituals to be performed, the materials needed etc.
- c) *vyakaranam* – grammar, which is generally regarded as a dry subject, but which is essential for a proper understanding of the language.
- d) *niruktam* – etymology or the derivation of words.
- e) *gyotisam* – which refers mainly to astronomy, though sometimes it refers to astrology also. For example, the correct time for performing rituals, the auspicious times for various activities etc. have to be calculated. A knowledge of astronomy is essential for that.

f) *chandasa* – the metres which are used in verse. There are different metres for *laukika* (worldly) and *vaidika* (scriptural) literature. *Anustubh*, *tristubh*, *brhati*, *jagati*, *pankti* etc. Nowadays people do not like to write metrical compositions and consequently a new *chandasa* has been recognised; it is called *mukta chanda*, meaning free style.

Thus *Vedas* form His body, or He is of the nature of the six limbs of the *Vedas*. Through a study of these, we can realise God.

Kavir means poet or omniscient. This word is used in *Ishavasya Upanishad* also – *kavirmanisi paribhuh svayambhuh*. He is a *krantadarsi*, meaning one who is a seer of all that has gone past, and of the future and present too; He is omniscient.



Success requires work. Work must be backed by knowledge. Knowledge must be efficiently applied to produce result.

H. H. Swami Tejomayananda



Tuning Up

H. H. Swami Chinmayananda

If humanity is not to grow sufficiently strong to become a master of the machines that it makes, the present civilization of slavery to iron wheels pounding to the rhythm of lust shall stand, indeed, condemned. But in case we can grow into a self-mastery in ourselves, sufficient to rule over the forces of nature that we have released, certainly we shall preserve our secular endowments and come to live served by them as a Sultan of Destiny. If the melody of joy and success does not constantly flow out of you, there must be some loosening of the minor chords of your true character. Short-sightedness in life, is a tragedy; maintain a balanced vision of life and be ever happy and successful in your own divine right.

Change the unhealthy, ulcerated bleeding values of

lust, greed, selfishness and "extrovert" desires, and come to live the glorious life - giving permanent values of love, charity, tolerance and "introvert" meditation - all is then done. The individual, shedding his mortal weakness, thereby rises in his essential nature to Godhood! Control the licentious sense-organs; the cause of the disease is arrested. Watch the mind and its modifications, the thoughts. Curb their mad lusty flow. When thought disturbances cease, the mind is no more the mint of sorrow that it was. The death of the mind is the birth of the gnani — the perfect man.

Introspect daily, detect diligently, negate ruthlessly, substitute wisely, grow steadily, and be happy, a free immortal — a God-Man. Live in continuous and un-broken God remembrance and

intelligent detachment, in self-control and purity, always cheerful and always happy, regular in meditation and in charity, ever playing the allotted part in life, but never taking it seriously to heart — this is the secret way of serving as a true man of realisation. Strive hard. Act diligently. Meditate regularly. Discriminate continuously. Be good. Be kind. Be tolerant, merciful and all-loving. Eradicate weaknesses steadily. Grow in your own inner strength. Keep brahmacharya as a good company and good health. Even when threatened with death renounce dishonesty, deception, lust and passion. And then meditate. The only factor that can bring us all together — that can hold the South and the North in one embrace, that can bring the Naga chieftains and the Kerala youths on the same platform as the Kazhagamites of Tamil Nadu and nationalists of Kashmir — is our respect for and reverence to our distinct national culture The dissemination of

these fundamental ideas of our culture is therefore, imperative in the context of our fast collapsing present day history. Be bold. Be upright, studiously learn, sincerely live, lovingly interpret, serve others selflessly and thus serve Him who is the one Effulgent Truth behind all this world panorama. Use the main righteous path; avoid the bylanes, the narrow thorny, unrighteous path. We must start and constantly keep on to the right path, to reach the Supreme, our Goal. If our course be in the right direction, then we shall certainly reach in time our destination, the Supreme. Never mind. Take heart. Be a hero. By living rightly today, by the Divine values of love, kindness, tolerance, mercy, etc., we shall order a nobler pattern for our future. Be careful. By self-policing detect the wrong tendencies in you; eliminate them through constant and willful effort; develop positively and thus come to be the God of your own future life. Be a God. Stick to sadhana. Be good. Be

kind. Be sincere. Purify the motives. Build upon the enduring values of love, mercy, charity and purity. Through constant remembrance of the Lord rise in spiritualism. Self-perfection alone can pave the way for world perfection. In our own redemption lies the world redemption. Sit up! Awake! Prove yourself worthy of the glorious heritage. Unlock the doors of the wonderful Treasure-House. Make India regain her great spiritual Empire: "Let us be Hindu". Live in constant remembrance of the Lord. Fight down the wrong, negative values in your psychological make-up. Lead a pure life of positivity. Serve all. Love all. Be kind. Be pure. Be patient. Be tolerant. Be sincere. Bathe your life in unrestricted, limitless love. Surrender to Him and thus eliminate all selfishness. Rise to your own Divine Nature. A person who practises meditation intelligently, reaches Godhood here and now and not after death somewhere. Perfection is not a post-mortem state. It is here now and this is the birth right

of every living man. The time limit of its achievement is only directly proportionate to the amount of sincere effort and correct application put forth by the seeker. Regularity, sincerity and right understanding are the three key steps in the Castle of Perfection. Discriminate between the right and the wrong. Whatever may be your relationship in the outside world, no matter to which faith you belong, it is the truth alone you have to contemplate upon. Rivers have different names and forms so long as they run along the plains. The moment they reach the ocean they become one with the cool embrace of the ocean. It may be a steeple or dome, it may be a temple or church, but they all stand for one Truth - the Almighty. That Truth dwells in your heart. Discover that heart - that divine Heart - all your problems will smile and shake hands with you. Resolve, determine afresh, to become a new man - a new woman - to cast off the old negativities of the mind; to direct the mind along the right channel; to make it

subservient to the intellect; to sublimate its thoughts. Worry, anxiety, desire, selfishness, jealousy, hatred, etc are the dirt that lie heaped within us, accumulated during the millions of births which each one of us lived in our various embodiments. This accumulated dirt has now turned the Lord out of the Inner Temple. Empty His home, clean it, purify it, sanctify it with devotion, invoke Him, He shall enter in, and then glory to the God-Man-Bhaktha. This is what Draupadi gained, Radha accomplished, Meera experienced. Even today many are living the joys of Lord's griha-pravesham. Darshan consists not so much in seeing as in reading to what you have seen; Sravan is not mere hearing so much as reacting to what you have heard; Manan is not mere reflection but reacting to the reflections; and Nididhyasan is not mere meditation but reacting to the actual meditation. Be in your own sweet garments of love and confidence, clarity of thinking

and purity of heart, optimism in the goodness of the path spiritual. Adorn yourself with the ornaments of sagacity, sincerity and faith and devotion. Live in the inner temple of Godliness. Sweep your home clean every moment day after day, of all its rubbish and misunderstandings. Meditate and live in the inner silence which is the true ashram built on the banks of the Ganges – of thought currents. Around your ashram then the twittering birds shall start their orchestra—the Veda Vakyas. But let them. You stay as the mere hearer of the mental war, the seer of the Advaita ideas rising in your mind. Bask in the rising golden orb of the sun above the hills on the opposite side of the 'River of Thoughts'. Watch on, watch in and watch out. Remain in krutha-kruthyatha (fulfilment) in santosha (happiness) with samadhana (peace). This is the sacred sadhana. This quiet, silent divine life is Ishwara Darshanam. Booted in love, spurred with devotion,

dressed in sympathy, riding on compassion, armed with understanding, wielding the might of faith, dash on in the world of beings and things and demand your right to save and uplift them. There shall be no escape for them but to fight their own sorrows and dance to the inward joy of the fuller life. Love all. Expand in your love to feel equally for everyone's suffering; be joyous in everybody's joy. When one reaches this maximum self-expansion, his occasion to be in sorrow can only be the minimum (nil). Detect weaknesses; steadily remove them one by one. Develop noble and enduring qualities. Watch in others weaknesses which you should guard against in yourself. Love all. Pump into yourself at every leisure moment serene thoughts of the Divine and the conscious joy of Pure Living. If you have made these a habit with you, you have equipped yourself for the entire life's journey. Thereafter you are the King of Circumstances wherever

you are - at home, among your children, with your family or in the world outside. Disappointments can come only to those who make appointments with the future. Do make appointments, but only with the present. Then disappointments can never, never come. By the colour of the clothes the heart is not purified; nor the wrong vasanas annihilated. Keep on meditating and doing japa regularly. Read, reread and again read the scriptures. Think, reflect... and meditate. Try to come out of your binding vasanas. Learn to smile more. Brood less. Keep cheerful. Mix well. Adapt. Adjust. Live in self-control. And serve all. The most intelligent thing is to act as the occasion demands, always truthfully, honestly, straightforwardly, without ego, vanity or boastfulness. Meekly as the servant of the Great Master, act. Act because we are His servants, and the action is only in the accomplishment of His plans. The greater our surrender

unto His will, the greater is the intensity of our devotion for Him. The more constant our mental remembrance of Him, the surer we shall be acting parallel to His will. And His will ever works itself out to a success. Every good thought sent out rebounds with hundred times its force upon the sender himself; so too bad thoughts. So, let us avoid sending out even a single bad thought. Else sure enough, they will reach us with a multiple strength, gathered during its travel. At all times send out thoughts of love to all; kindness to all; blessings to all. Soon you shall find that "the all", including your enemies, are compelled to come to thee and shower thee with their love. Go slow, but steady. Keep cheerful, allow no worry to stick on to you and take root within. Carry it as an upper-cloth, or as a hat. As soon as you come home throw it away on the dressing table. Never brood over things that have

happened or worry over things yet to happen. Live in the present intelligently. Face life with a tranquil heart full of prayer and Iswara Smarana. Good thoughts and noble actions add to your inner personality and make you a greater man each day. Spiritual growth should not be of hasty revolutions but a slow and progressive unfoldment at each stage of growth to give enough time to consolidate the acquisition. Ego is never eliminated – it is impossible in this plane of existence – but it can be sublimated; it can be divinised. Change the bhavana. Substitute the 'I' and 'My' bhavana by Ishwara bhavana. In and through work, repeat Hari Om. Do not expect miracle cures for mental and cultural growths. Be slow, but steady. Keep cheerful. Live through life's vagaries. Learn to smile at everything. Be bold. Face every experience with a Krishna smile on your face.



Man can change his destiny - not by wishing for it, but by working for it.

Gurudev Swami Chinmayananda



श्री स्वामी तपोवनम् प्रकरण ९ (२) - चिद्विलास

(कलकत्याहून निघाल्या नंतर.....)
तेथून पुढे ते गंगा यमुनेचा सुंदर संगम असलेल्या प्रयाग क्षेत्री गेले. तेथील निसर्ग लक्ष वेधून घेणारा आणि अत्यंत शांत आहे. संगमात स्नान करून मन, बुद्धी उल्लसित झालेल्या चिद्विलास यांनी हरिद्वारकडे प्रयाण केले. तेथे ब्रह्मकुंडात स्नान केल्यानंतर त्यांनी जवळच्या मंदिरामध्ये पूजा केल्या व तेथील महान संन्याशांना प्रणिपात करून ते हृषीकेशला आले. हृषीकेश ही धार्मिक तपस्येची भूमी आहे. विविध पंथाच्या अनेक संन्याशांनी तपस्या करण्यासाठी येथे वास्तव्य केलेले आहे. ऐहिक कर्मापासून निवृत्त झालेल्या जीवनांसाठी ही निर्जन जागा सर्वोत्कृष्ट आहे. येथे आल्यावर चिद्विलास यांचे मन आनंदाने भरून गेले. ज्यांनी आपल्या मनावर व

शरीरावर संयम मिळविलेला आहे आणि विकारांना पूर्णपणे घालवून टाकलेले आहे, अशा महात्म्यांच्या संगतीत राहण्याची इच्छा बाळगणाऱ्या पुरुषांसाठी, हृषीकेश हे आदर्श स्थान आहे. तेथील तीर्थात स्नान करून त्यांनी श्रीरामचंद्र, भरत, लक्ष्मण, शत्रुघ्न यांच्या मंदिरात पूजा केली. तेथे एका दंडी स्वामींनी चिद्विलास यांना मल्याळी असल्याचे ओळखले व आपल्या आश्रमात येऊन राहण्याचा आग्रह केला. त्यांना आपण ब्राह्मण असल्याचा फार अभिमान होता. त्यांचे अंतरंगही साधना व ज्ञान या दृष्टीने रिकामेच होते. परंतु चिद्विलास यांच्या संगतीत त्यांना अभ्यासाची आवड उत्पन्न झाली. तसेच वेदांताचे पाठ ऐकून थोडेफार ज्ञानही प्राप्त झाले. संध्याकाळच्या वेळी ते मायाकुंडावर जात व आपल्या शरीर-मनास

शुध्द करीत. याठिकाणी राहणारे कैलासमठाचे श्री प्रकाशानंद स्वामी, तेथून जवळच राहणारे श्रीमंगलनाथ व झारी येथील श्री श्रीमूल सिंह स्वामी हे महात्मे विशेष स्मरणीय आहेत. चिद्विलास त्यांच्या संपर्कात आले. त्यांना हिंदी येत नसल्यामुळे या सर्वांची चर्चा संस्कृतमधूनच होत असे. चिद्विलास यांचे संस्कृत भाषेवरील प्रभुत्व, सहजता आणि माधुर्य यामुळे तिन्ही स्वामींना फार आनंद होत असे. तेथे, या चर्चांना उपस्थित राहणाऱ्या एका महिलेला वाटत होते की चिद्विलास आपले मत प्रतिपादन करण्यासाठी जोरजोरात वाद करतात पण स्वामी प्रकाशानंद यांनी तिचा भ्रमनिरास केला. पुढे चिद्विलास यांनी संन्यास ग्रहण केल्यानंतर ही महिला त्यांच्या सत्संगांना व प्रवचनांना आवर्जून उपस्थित राहात असे.

हृषीकेशच्या जवळ असलेल्या झारी येथील स्वामी श्रीमूलसिंह यांच्यासारख्या महात्म्यांची निवासस्थाने चिद्विलास यांना मनापासून आवडत. ती चारी बाजूंनी

गंगेने व विरळ जंगलांनी वेढलेली होती. उत्तर प्रदेशातील हा भाग विरागी संन्याशांचे निवासस्थान म्हणून प्रसिध्द होता. तेथील कुट्यांवर वाळलेले गवत पसरलेले असे, जे वैराग्याचे द्योतक आहे. हे ठिकाण पाहिल्यावर चिद्विलास यांना आपल्याला येथे कधी राहण्यास व तपस् करण्यास मिळेल असे वाटू लागले.

तेथे केरळ व तामिळनाडूच्या संन्याशांना चिद्विलास वरचेवर भेटी देत. या संन्याशांचे प्रमुख एक केरळमधील महात्मा गोविंदगिरी हे होते. त्यांचा स्वभाव धार्मिक, नम्र व अहंकाररहित होता. त्यांची वाणी मधुर होती. कोणा साधूंना काही गरज असेल तर त्यांची सेवा करण्यात गोविंदगिरींना खूप आनंद वाटत असे. नव्याने उभारलेल्या रमणाश्रमाचे ते अध्यक्ष होते. चिद्विलास त्यांना भेटायला गेले तेव्हा त्यांना त्यांनी मोठ्या प्रेमाची व सन्मानाची वागणूक दिली. त्यांनी चिद्विलास यांना आश्रमातील जीवनपध्दती, स्नान, अन्नग्रहण, पूजा इत्यादी आचरणाच्या

नियमांविषयी अभ्यस्त केले. त्यावरून चिद्विलास यांना हृषीकेश याथील कठीण जीवनपध्दतीविषयी चांगली कल्पना आली. पण त्यामुळे ते हतोत्साहित झाले नाहीत. गोविंदगिरी त्यांना म्हणाले, “तुम्हाला जर येथे राहणे पसंत असेल तर आम्ही सेवेसाठी तत्पर आहोत.” त्याक्षणी हा प्रस्ताव स्वीकारणे चिद्विलासना शक्य नव्हते. स्नान, पूजा, सत्संग, प्रवचने, ध्यान, मौन इत्यादी साधनांचा मनसोक्त आनंद घेत काही दिवस घालवल्यानंतर चिद्विलास यांनी हिमवान् व गंगा यांची प्रार्थना केली की आणखी पूजा व तपस् करण्यासाठी आपल्याला लवकरात लवकर येथे परत यायला मिळो व ते हरिद्वारला परत आले. तेथेही अशाच प्रकारे सत्संगादि कार्यक्रमांमध्ये दिवस घालवल्यानंतर ते अनिच्छेने व ऐहिक व्यवहाराच्या दडपणामुळे घरी येण्यास निघाले. हरिद्वारहून इंद्रप्रस्थ, दिल्लीद्वारे ते आग्याला आले. ताजमहालला भेट देऊन ते भगवान श्रीकृष्णांच्या नगरीत येऊन पोहोचले. भगवान

श्रीकृष्णांचे जन्मस्थान पाहिल्यावर त्यांना आपल्या जीवनाचे उद्दिष्ट पूर्ण झाल्याचे जाणवले. नंतर ते वृंदावनात गेले. तेथे श्रीकृष्णांच्या बाललीलांचे स्मरण करीत, जेथे एके काळी भगवंतांची मनोहारी पदचिन्हे उमटली होती, त्या कालिंदीच्या विशाल वाळवंटात आले. भगवंतांच्या पदकमलांचा स्पर्श झाल्यामुळे धन्य झालेली तेथील धूळ त्यांनी आपल्या मस्तकी धारण केली. तेथे त्यांना कृतकृत्यतेचा अनुभव आला. पुष्कर येथे ब्रह्म मंदिरात ब्रह्मदेवांची पूजा करून ते भावनगरला आले. आपले जुने मित्र श्री शिवनाथ शर्मा यांच्या घरी श्रमपरिहार होईपर्यंत राहिल्यानंतर ते सुदामापुरी – प्रभास क्षेत्र, सोमनाथ या ठिकाणी गेले. संपूर्ण श्रीकृष्ण चरित्र त्यावेळी त्यांच्या मनात उभे राहिले होते. सोमनाथ येथील ज्योतिर्लिंग मंदिराचे अवशेष पाहिल्यानंतर त्यांचे मन खिन्न झाले. हिंदू संस्कृती अजून कशी काय तग धरून राहिली आहे याचे त्यांना आश्चर्य वाटू लागले. पुढे ते द्वारकेला आले व भगवान

शंकराचार्यांनी स्थापन केलेल्या सुप्रसिध्द शारदामठात आले. तेथेही त्यांना कोणा संन्याशाचे दर्शन झाले नाही.

तेथून ते बोटीने मुंबईला येण्यास निघाले. बोटीच्या कठड्यावरून अथांग सागराचे, त्याच्या सौंदर्याचे व वैभवाचे दर्शन करित असताना ते परमचैतन्यावस्थेला पोहोचले जेथे 'मी' आणि 'माझे' हे दोन्ही भाव

पूर्णपणे मावळतात. निसर्गाचे सौंदर्य हेच ब्रह्माचे सौंदर्य आहे हेच त्यांनी जाणले. दोन दिवस मुंबईत मुक्काम केल्यानंतर त्यांनी गाडीने केरळ गाठले. त्यांच्या आगमनामुळे मित्र व आप्तजनांची हृदये वियोगाचे दुःख विसरून पुनर्भेटीच्या आनंदात न्हाऊन निघाली. परंतु . . . ही पुनर्भेट म्हणजे पुढे येणाऱ्या वियोगाची नांदी होती.

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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 Geeta Fest and request parents and well wishers to contribute and donate generously towards this noble endeavor.

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सत्व, रज, तम् ज्यांस, शास्त्र म्हणतीं ॥१॥

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तमोगुणास लाभते, गती अधम

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गुणातीत होऊनी, मागावी मुक्ती ॥४॥

गुणातीत झाले तरी हवे प्रभूनाम

शेवटचा श्वास घेवो, प्रभूचेच नाम

प्रभुचरणी विलयाची ही रीती ॥५॥

सत्व, रज, तम् ज्यांस शास्त्र म्हणतीं ॥

सौ. उषा जपे, ऋतु पार्क, ठाणे.



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**In view of the prevailing COVID-19
situation, the programmes at
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