

“तस्य भासा सर्वमिदं विभाति”

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# चिन्मय आदेश

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AUGUST - 2020

अष्ट (VIII) रश्मिः





Chinmaya Mission Mulund

# Chinmaya Aradhana Day



On 3rd August 2020

- Programme -



Watch the video once attentively  
and answer the questions

(Quiz link will be active till 5.00 pm)

Online Satsang with Br. Nileshji  
at 7.00 pm

Contact: Shruti Shetty-9619269909

For video, quiz and satsang links visit:

[www.chinmayamissionmulund.com/chinmaya-aradhana-day](http://www.chinmayamissionmulund.com/chinmaya-aradhana-day)

To offer Gurudakshina visit:

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



Chinmaya Mission presents  
Talks in English by  
**Swami Tejomayananda** on

## *Hamsa Gita*

A beautiful episode of  
imparting Self-knowledge from  
Shrimad Bhagawatam

**Friday 7 August 2020 onwards**  
**7:30 AM to 8:00 AM (IST) daily**

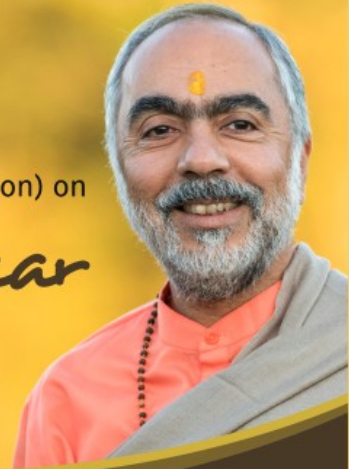
Live on Chinmaya Channel **You Tube**  
[www.chinmayamission.com](http://www.chinmayamission.com)



Chinmaya Mission presents  
Talks in English by  
**Swami Swaroopananda**  
(Global Head, Chinmaya Mission) on

## *Upadesh Saar*

**By Shri Ramana Maharshi**



**Friday 7 August 2020 onwards**  
**7:30 PM to 8:00 PM (IST) daily**

Live on Chinmaya Channel **You Tube** [www.chinmayamission.com](http://www.chinmayamission.com)





## EDITORIAL COLUMN

*Harih Om!*

Once, an old lady was searching for a lost needle outside her hut. A gentleman passing by saw this and wanting to help the old lady, joined the search. After some time, the man asked the lady as to where she had lost the needle. She replied that she had lost it inside her hut. Then why was she searching for it out? Because there was light outside and it was dark inside.

This may sound absurd and amusing to us but this has been our story too for countless lives. We have been searching happiness in the things, beings and situations of the world outside since that is apparently bright to us and the real source of happiness within, our Self has been, as though, veiled, hence dark and unknown to us. Our scriptures give us this eternal Self-knowledge but it requires a Guru, a spiritual master to teach us the true import of the scriptures and turn our attention within.

We are indeed fortunate that we are blessed with a Sadguru in this life and are under the

loving care and guidance of the Guru Parampara. But for the master, this would have been just another ordinary life “from the womb to the tomb” (in our Pujya Gurudev's words). We are deeply indebted to our master for putting us on a Quest for the Truth and being a beacon light on the Great Grand Road. How do we show our gratitude? The best way is to follow His teachings sincerely, consistently and alertly. The Guru Poornima is a very special day for spiritual seekers. It is a day when we re-express our gratitude to the Guru Parampara and reinforce our commitment to the spiritual goal.

Guru Poornima, this year was celebrated on Sunday, 5th July by the devotees of our Centre with an *Akhanda Naama Japa* of "Om Shree Chinmaya Sadgurave Namaha" from 7 am to 7 pm. The venue of the celebration may have shifted from Chinmaya Shreeram to our homes due to the prevailing pandemic situation but the religious fervour and devotion only grew more



fervent. The pictures of beautifully decorated altars, the offerings, the pretty flowers, the families in prayer said it all. "Vande Nityam Gurum Shivam" the Guru Poornima celebrations of the Central Chinmaya Mission Trust was broadcast live on YouTube. It was heartening to participate in the Guru Paduka Pooja by Pujya Guruji Swami Tejomayanandaji at Sandeepany Sadhanalaya, Powai followed by the recitation of the entire Guru Geeta, an extract of the Skanda Purana, in which Lord Shiva extols the greatness and importance of the Guru Tattva to Mata Parvati. The three chapters were recited in a relay from Powai, Chinmaya International foundation, Kochi and Coimbatore. Most of our Sevaks/Sevikas are now conducting Balvihar/Pre-CHYK and CHYK classes online so that the children/youth do not miss out on this great value education scheme that our Pujya Gurudev envisioned for us. We continue to be blessed with online Satsangs and study classes. After detailed discourses on Kathopanishad and Prahlada

Stuti from Srimad Bhagavatam, Pujya Guruji blessed us with his talks on the Guru Paduka Stotram composed by the 33rd pontiff of Sringeri Mutt, Jagadguru Shree Sacchidananda Shivabhinava Narasimha Bharati Mahaswamiji from 30th June to 13th July, 2020. From 14th July to 22nd July, he spoke on the Shree Guru Tattva Ashtottara Naamavali, the garland of 108 names of the essence of the Guru Tattva which he had picked up from the fragrant gardens of the Guru Geeta, Bhagawad Geeta, Vishnu Sahasranaama, Maneesha Panchakam, Viveka Choodamani etc. Both the talks were very enlightening.

In this auspicious month of Shravan, we have the Maha Samadhi day of Pujya Gurudev coming up on 3rd August, which is worshipped as Aradhana day by Chinmaya Mission centres and devotees all over the world.

We invoke the blessings of Pujya Gurudev and Lord Shreeram on all and pray for physical immunity, mental strength and spiritual stamina.

*"Lokah Samastah Sukhino Bhavantu"*

*Harih Om!*

# GURU POORNIMA CELEBRATIONS - 2020



- Br. Nileshji performing Paduka Pooja at Chinmaya Shreeram.
- Akhanda Naam Japa by devotees in their homes.



## Live up to the Vision, then the Mission cannot Die

H. H. Swami Chinmayananda

God alone does nothing, He is non-doer (Akarta). Human beings alone can strive to improve the world. A human being alone, also would not be able to do anything. He needs the blessings of God - the blessings of Nature.

Many things we do today cannot be done without organisation. Even to bless the society and to spread the values of life requires the framework of organization. But in the Vedic days organisations were not there; there is no sanction for the organisation of religion in the Vedic books. The Vedic seers knew that spirituality and religion could not be organised, that spiritual vitality can be unfolded within the heart of an individual only in perfect liberty and freedom. But as people multiplied and the problems of the

community increased, religion could no longer respond to the need of the community.

That the Puranic days came when religion first started conforming itself to an organisation, centered in the various temples of India. But even at that time there were only a few of them - Badrinath, Benaras, Rameshwaram and Dwaraka. Then in five hundred B.C. organisation became more urgently needed and Lord Buddha became the first Hindu who brought organisation in the religion. Buddha organised his team of workers, unified as bikus, through centres called Buddha Vihars. Within the next six or seven centuries, Buddhism flourished and then gradually decayed. Thus, the Indian spiritual atmosphere became very chaotic. Hinduism



decayed, Buddhism decayed, and spiritual values also decayed.

It was then that Adi Shankara appeared on the scene and brought about a rapid reorganisation of Hinduism. Temples were founded and built, and as temples became prominent in society they became instrumental in, inspiring the entire community. The temples became that centre from where spiritual ideas and thoughts were spread into the community. But in time even these temples could no longer inspire the members of the community and they also reached a point of decadence.

In the nineteenth century, Swami Vivekananda again tried to organise Hinduism and the Ramakrishna Mission came into being. These missions are nuclei for developing, perpetuating, and spreading spiritual and ethical values, religious and moral ideals. There are missions of many denominations. We see them as organizations in which inspired people come together to work and serve in

the society for the spread of the spiritual values and improve the moral quality of the community. After Ramkrishna and Vivekananda many great teachers followed their example. They founded similar missions, and each teacher was able to inspire large numbers of people to organize themselves for the purpose of their own self-development and to become more effective in their work.

These Missions were established through much idealism and human efforts, with a tremendous amount of sincerity behind it. Many social and material sacrifices went into creating temples, schools, hospitals, colleges. But when the master leaves, the mission collapses because its members' loyalty was to the individual personalities and not the ideal. The mission's members did not have the vision, but only the membership of the mission. The members are not inspired by the ideal that the teachers stood for.

We need a fundamental change of attitude. We need to

understand that an old vision may not suit modern times. We must adapt the vision to the new requirements of modern life. If that elasticity is not there in our vision, then the mission will fail. Missions can succeed if there is proper vision. Only a vision and its mission will succeed if it is adaptable enough to meet the new demands of the community.

Adaptability has always been the quality of Hinduism. Hinduism has constantly changed, has always embraced the new dimensions and demands of society. When cultural institutions lose this elasticity they die. Society drops them. Look at the Roman, Greek, or Egyptian cultures and religions. They were right for their societies, in their times. But as time marched on, and when the once-right ideas could not change, they were left behind. Our culture has this living vivacity to answer the new throbs of society. Hinduism has constantly changed according to the needs of the society. The vision of the

rishis always kept expanding and reflected the needs of the people; therefore, they could accommodate and reorganize to suit new ideas and ambitions and inspirations of the community.

During the Vedic period, there was a culture. A time came, when the Vedic society changed. Population increased and power politics brought new customs and rituals during the puranic age. Even that had changed during the Buddhist time. Again in Mahavira's time it changed. By Adi Shankara's time, it made new dimensions. By Ramakrishna's time it changed further. The fundamentals remained the same, but its application was adapted to the changing needs of the community it served. This flexibility and adaptability is what kept Hinduism vibrantly alive.

Late in the nineteenth century, Swami Vivekananda, the great master, decided in his wisdom to reach out to Hindus in the West. He went to America, to preach not to the Americans, but to preach

Hinduism to Hindus in America.

Many of the Indian intelligentsia were looking to the West at that time, because India was still a colony. I am telling you this history of the development to point out that there is a throbbing liveliness in our Indian culture, a liveliness which is also in Hinduism, and that is why the Indian culture and Hinduism have survived political breakup, economic strife, underdevelopment and worse.

In spite of secularization, of corruption, immorality and irreligion, Hindu culture is not gone. Today's masters know it, and they know that there are large numbers of people to follow them if only they can lead properly. Therefore these masters start missions. But we, as members of it, can serve our masters only if our vision is clear. We must remember the principles that the Master has taught. We must keep the vision in our hearts. A mission without a vision is a sheer waste of time. Only when we see our

vision clearly, and develop an attitude based on our vision, can we do what needs to be done - save our fellow human beings through schools, hospitals, dispensaries, or any other needed institutions and social welfare centres. If we keep our vision clear in our minds and hearts, we know that we can be effective in our communities.

The world around is not organised by us. The circumstances that we find ourselves in are not ordered by ourselves. Various factors contribute towards it. We have to adjust ourselves in such a way that we can meet these challenges, efficiently and capably. Our only freedom is to attune ourselves to the world around us. This tuning and adjusting and conditioning is not possible unless there is complete integration within ourselves. Thus, when we develop faith in a higher reality, God, then the ideal, the goal, becomes ever clearer.

The picture of the ideal is the concept of God for a devotee, namely supreme love,



supreme kindness, supreme mercy, beauty of beauty, strength of strength. When this concept of the ideal is maintained in our minds, we are able to understand how far we are diverging from that ideal, be that in our physical behaviour, in our feelings or emotions, or in intellectual judgement. When we compromise with the ideal, and we act immorally, our intellect questions the mind and says, "Fool, why did you do it?" Our mind has no answer to this pang of self-accusation. We have insulted our own wisdom. This angle of vision is called the prick of conscience.

To live in devotion to an ideal, and to develop this self-discipline in ourselves is the true back-bone of all religions. Whoever does it is the true member of any mission. A mission can sustain itself and endure and serve the society only when the members are tenderly and strongly holding on to that vision.

The ideal of a vision, the devotion to a vision has become lost in our society,

not only in Hinduism, but in all religions of the world. And because we have allowed that to happen, we cannot pass these ideals to younger generations. The reverence is lost; they think it is only another organization with vested interest.

Learn to have an ideal, to keep a vision. Discover it in yourself. No one else can give it to you. True heroism is to live true to your ideal. The world may threaten you. The community will not easily leave you alone. But the true hero stands defiantly, firmly rooted, in his or her own convictions. That one, even a single individual, inspires the entire population. Such uncompromising heroism of living up to the ideal is the very core of our Avatars.

A Krishna, a Rama, what is that we glorify in them? They had heroism in their life. Otherwise they were like other human beings. We worship them, we revere them because they had heroism to live up to their ideal. Living up to their ideals was not easy. Jesus was crucified. Mahatma

Gandhi was shot by an assassin. What does it matter? One day everyone has to die. We have not taken a contract that we will die in a hospital bed, surrounded by wife and children. Once we have found the joy and glory, why not die and live for that ideal? That consciousness can arise in us when the vision is clear. One who has a vision rises to the highest. That vision is not a

contract, it is not written in paper. It must be enshrined in the heart and mind of the visionary. And where there is a vision, when even a single person has developed and cultivated this courage, this heroism to live up to the vision, then the mission cannot die. This kind of mission can serve the society, the community, and the world at large.

## पुण्यस्मरण



चिन्मय मिशन मुलुंडचे ज्येष्ठ कार्यकर्ते श्री. बाळकृष्ण लक्ष्मण मनवाडकर यांना १७ जुलै रोजी देवाज्ञा झाली. त्यांच्या आत्म्यास शांती लाभो हीच चिन्मय मिशन सभासदांची प्रार्थना.

श्री. मानवाडकर काका यांचा चिन्मय मिशनशी संबंध त्यांच्या कॉलेज दिवसांपासूनचा आहे. तेव्हा ते पूज्य गुरुदेवांची प्रवचने आवर्जून ऐकत असत. त्यानंतर ग्रंथांचा अभ्यास चालूच होता. मुलुंड मिशनमध्ये आल्यावर त्यांनी वेगवेगळ्या प्रकारे आपले योगदान दिले. ते काही वर्षे इंटर्नल ऑडिटर म्हणून काम पाहात होते. यज्ञाच्या वेळी बुक स्टॉलवर त्यांची उपस्थिती हमखास असायचीच. अन्य ठिकाणीही त्यांचा सहभाग असे. या शांत व प्रसन्न व्यक्तित्वाची अनुपस्थिती सर्वाना नक्कीच जाणवत राहिल.



## Pure Mind – Why and How

### H. H. Swami Tejomayananda

A reproduction of the introduction in his book, *Manah Sodhanam*

In Sanskrit, *manah* means mind and *sodhanam* means purification. *Purification of Mind*, the title of this composition, is a topic; which has relevance in all walks of life: secular or spiritual, individual or communal. Impurity of mind is the cause of sorrow and agitation in us, and this in turn is reflected in the society as well. In modern life particularly, we give too much importance either to our body, (in the way of tasty food, comforts and physical appearance) or to our intellect (through the gathering of secular knowledge, information, and the pursuit of many academic degrees). However, between the physical and intellectual aspects of our personality there exists another factor - the mind - which we tend to

neglect to a great extent. According to, *Vedanta*, the mind is the seat of emotions. Unfortunately, the only time we seem to pay attention to the mind is when we are going through an emotional crisis, and then too only when we are told by someone else that our problem is a psychological one. We do not understand the cause of our problems, which is why there is so much depression and conflict at every level of our society, national and international. One must finally see that these conflicts are born out of our own likes, dislikes, passions, hatred, racial discrimination and other prejudices. War and strife exist because we cannot tolerate a different skin colour, a different religion, or a different political ideology. Although we may generally be



very rational beings, our sense of reason disappears when our mind gets clouded by such narrow prejudices. Sometimes we are very patient and helpful towards the rest of the world, but not at all towards our immediate family members! Let us consider these problems of the mind more deeply.

#### Power and purity of mind

Social leaders who have a great deal of knowledge, but not enough purity of mind often misuse or abuse their knowledge. Without purity of mind, political power becomes tyranny. Whether a society is democratic, dictatorial, or has any other form of government, the purity of thought of its leaders plays a vital role in bringing happiness to its members.

We may gain physical, financial, political, or intellectual power, but how many of us use our respective powers for welfare of society? The jungle law of "might is right" still prevails, and though people suffer under such a system, the leaders tend to use or abuse their

powers as long as possible. Consequently, a vast amount of sorrow is created in society not by the poor but by the rich, not by the uneducated but by the learned, not by the powerless but by the powerful. There is nothing wrong in having money, education, power, or intellectual accomplishments, but we must realize that they are not ends in themselves. They become meaningless, and even harmful, when there is no purity of mind in the one who possesses them. In contrast, there have been great people whose minds were so selfless and pure that whatever power they had they used for the welfare of all.

#### Freedom from Anger

The numerous mental problems of the average person today make it difficult for him or her to live happily and peacefully. Who then is a truly happy person? A beautiful verse in the fifth chapter of the *Bhagavad Gita* answers this question: "The one who can withstand and overcome the storm of passion and anger that rises in the

mind alone is a happy person". We may listen to many lectures on the *Upanishads* and *Brahmasutras* (subtle *Vedantic* philosophy), but until the mind is understood, our day-to-day problems will remain unanswered. During question and answer sessions, the most common questions people ask are "How do I control my anger?" and "How do we deal with our children?" When completely exasperated with their efforts, some people ask "Is everything predestined, including my anger? Is that why I cannot get rid of it?" Such questions about destiny, however, only show one's mental fatigue!

Many people sincerely want to get rid of their anger but do not know how to do so, for anger is impossible to remove unless its cause is understood. Some people try taking cold showers or fasting in order to overcome their anger. But please do not even try the latter method, for when one is hungry one gets even more angry! Others ignore their problem,

believing their anger will just disappear in due course of time. But this never works, for the moment one feels one has freed oneself from anger, it comes back with a vengeance!

### The Mind - Our best friend and worst enemy

Now let us consider the mind at the spiritual level. Regardless of whether a spiritual seeker is following the path of action, devotion, knowledge, meditation, or renunciation, the sole obstacle is one's own mind. As we have seen, this is equally true in the secular field. All our spiritual practices aim at tackling the mind. Otherwise, knowledge by itself is so simple. The scriptures say that we are not the limited body or mind but we are the infinite Self, *Atman*, of the nature of absolute Bliss. I do not have to produce the blissful Self; it is already me. I must only drop my identification with the body and mind and recognize this fact. Yet the mind does not allow this to happen very easily, and as long as we do not understand our true nature, we continue to condemn the

mind.

In the *Bhagavad Gita* and *Upanishads* it is clearly said that the mind alone is our best friend and our worst enemy. The mind is the cause of our bondage and is also the means of our liberation. One should not think either of fighting or of conquering the mind, for such ideas inherently make it one's enemy. What we really need to do is make the mind our friend, which it already is in reality; we just do not realize it. All ideas of fighting, winning over, or conquering the mind are nothing but our attempts to understand it. When we do understand it, all impurities vanish. The person possessing a pure mind will be the most successful in any given field of life. Therefore, as spiritual seekers, we need to pay much more attention to this fact.

One thing that I have learned from my own experience is that every aspect of life demands attention; nothing happens automatically. We may study *Vedanta*, the *Upanishads* or other

scriptures, but if we do not pay any attention to our physical health then we will definitely suffer from physical problems. Just because one is a *Vedantin* does not mean that one is physically healthy. Similarly, if one pays a lot of attention to the physical body and not to the mind, one may be physically healthy but not necessarily mentally fit.

It is generally true that when we pay attention to any particular aspect of life we gain success in that field. For instance, there are those who are excellent sportsmen but have no intellectual accomplishments because they have not paid attention to that aspect of themselves. Similarly, India is traditionally considered to be a very spiritual or religious country, but it is materially poor because so little effort has been directed toward material advancement. In contrast, in other parts of the world where people primarily seek material prosperity, they gain wealth but lack inner mental peace. Thus, wherever one's attention is focused,



there is sure to be achievement.

Similarly, in the spiritual field, many of us have the idea that studying Vedanta will purify our minds automatically. But knowledge alone will not purify the mind. Special attention must be paid to the process of purification, or else there will always be contradictions in our lives. For instance, there are many people in whom Vedantic knowledge and feelings of anger co-exist. Despite scriptural studies, sometimes no change is visible in a person's behaviour. However, this does not mean that Vedanta is useless, although some may jump to this conclusion. If a person is unable to put forth effort and improve his or her character,

why should we blame Vedanta? The situation is similar to that of a patient who goes to a hospital for treatment but refuses to take the medicines prescribed to him. Then, when his health does not improve, he thinks that medical science itself is useless! Such logic is fallacious. In short, if we pay attention to our body, mind, and intellect equally, there will be a total and perfect integration of our personality. For this integration to take place, the only solution is to understand our own mind. When we do so, a great peace will be experienced which cannot be described in words. Once the mind is purified for the highest spiritual purpose of life, all other purposes are automatically taken care of.



*Duties that come to us unasked according to our status in life are to be understood as God sent.*

*Their performance frees us from personal likes and dislikes.*

H. H. Swami Tejomayananda



## गीता - गुंजन

अध्याय १५ - पुरुषोत्तम योग

### "हृदयात प्रभू माझा"

तू सांग या जगाला, हृदयात प्रभू माझा ।  
 तू सांग मानवाला, हृदयात प्रभू त्याचा ।  
 इतुके तरी स्मरावे, इतुकेच आठवावे,  
 त्याच्याच हृदयी आहे, साक्षात प्रभू त्याचा ॥१॥  
 संसार-वृक्ष मोहक, त्यानेच निर्मिलेला  
 वरती मुळें जयाची, खाली ते पर्ण-शाखा  
 घे शस्त्र असंगाचे, तोडि कर्म-बंधनाला ॥१॥  
 ज्याला न मान मोह, ज्याला न संगदोष  
 नाशूनि कामनांना, अध्यात्म-ज्ञान नित्य  
 जेथूनि नाही येणे, तद्धाम मिळे त्याला ॥२॥  
 तो सूर्य, तोचि चंद्र, धारण या धरेचे  
 तो रस वनस्पतीचा, वरदान ते स्मृतींचे  
 तो ज्ञान, तोचि ज्ञाता, तो "जेय" जानियांचा ॥३॥  
 अक्षर-क्षर दोन, तत्वे या जगीं असतीं  
 अक्षर-जीव भरतो, चैतन्य क्षर-देहीं  
 याहूनि श्रेष्ठ उत्तम, आहे तो परम-आत्मा ॥४॥  
 हे गूढ गहन ज्ञान, पार्थास प्रभू देई  
 हे ज्ञान अमृता परी, मानव्य फुलुनि येई  
 हे ज्ञान ज्यांस झाले, कृतकृत्य तोचि झाला ॥५॥  
 तू सांग या जगाला, हृदयात प्रभू माझा ॥

## "पुरुषोत्तम पद प्राप्ती होवो"

पुरुषोत्तम पद प्राप्ती होवो, या ध्यासातच मन राहो ।  
मी तर आहे अंश प्रभूचा, हा अभिमान भरुनि राहो ॥१॥  
संसाराचा वृक्ष हा अद्भुत, प्रभुने स्वयेचि निर्मियला ।  
ज्याची असतीं ऊर्ध्वमुळे अन्, खाली ती पाने शाखा  
अव्यय भासे, तरी अश्वत्थ, ही जाणीव मनीं राहो ॥१॥  
या सृष्टीच्या कणाकणातुन, प्रभूच आहे वसलेला ।  
सूर्य, चंद्र, धरती वैश्वानर, या रूपें दिसतो सकलां  
तोच ज्ञान, तो स्मृती -विस्मृती, ही जाणीव मनी राहो ॥२॥  
ज्याने त्यजिला मान-मोह अन्, इंद्रिय संयम साध्य जया  
अध्यात्माचा ध्यास निरंतर, स्पर्श नसे कामनांचा ।  
द्वंद्व जिंकिले पूर्ण पणाने, तो अविनाशि पदीं जावो ॥३॥  
क्षर-अक्षर ही तत्वे दोन, याहुन श्रेष्ठ तो पुरुषोत्तम ।  
क्षर-अक्षर यांच्या साह्याने, जाणुन घ्यावा पुरुषोत्तम  
हेच गुह्यतम शास्त्र जाणुनी, कृतकृत्य मानव होवो ॥४॥  
पुरुषोत्तम पद प्राप्ती होवो, या ध्यासातच मन राहो ।

सौ. उषा जपे  
ऋतु पार्क, ठाणे.



The real Guru is the pure intellect within; and the  
purified, deeply aspiring mind is the discipline.

H. H. Swami Chinmayananda



## श्री स्वामी तपोवनम्

### प्रकरण १० - संन्यास मार्गावर

ज्ञानस्वरूप नित्य आत्मा, ह्या दृश्य जगतात आणि जड शरीरात, साक्षी म्हणून निवास करतो. आत्म्याच्या उपस्थितीमुळेच नेत्र, कान इत्यादी ज्ञानेंद्रिये आणि मन त्यांची कार्ये करण्यास उद्युक्त होतात. आत्म्यामुळेच सजीव प्राणी श्वासोच्छ्वास करतात. आत्मा नित्यशुध्द, नित्यज्ञानस्वरूप व नित्यमुक्त आहे. तो काहीही करत नाही व कशाचाही भोग घेत नाही. त्याला कुठलीही इच्छा नाही व कर्तव्यकर्म नाही. तेथे ज्ञानाचा अभाव नाही व चूकीचे आरोपही नाहीत. त्याच्यात जाग्रत-स्वप्न – सुषुप्ती ह्या अवस्था नाहीत. हा आत्मा म्हणजेच परमात्मा. ऐहिक जगातील चढ-उतार यात संभवत नाहीत. आत्मा एकमेवाद्वितीय आहे, आनंदस्वरूप आहे. हा आत्मा म्हणजेच ईश्वर जो भ्रांती निर्माण करून ह्या जगताची उत्पत्ती करतो. अलौकिक पुरुष शांत एकांत स्थळी बसून शांत चित्ताने वैराग्य व

सातत्याच्या सुबुध्द प्रयत्नाने दृढ ध्यान व चिंतनाद्वारे परमात्म्याचा साक्षात्कार करून घेतात. अर्धवट शहाणे लोक जीवनाच्या खऱ्या ध्येयावर विचार न करता जीवनातील आडवाटा, गल्ल्या-बोळ यांमध्ये भटकत राहतात व थकून भागून नाश पावतात. याविरुध्द, सुज्ञ लोक जाणतात की आत्मसाक्षात्कार हेच जीवनाचे उद्दिष्ट आहे व अंतर्मनात त्याचा शोध घेण्यासाठी ते श्रध्देने परिश्रम करतात व अंततः त्याचा शोध घेतात. ज्याच्याकडे तीक्ष्ण बुध्दी व दृढ श्रध्दा आहे अशा साधकाला आत्मसाक्षात्कार सहजतेने होतो. म्हणून सर्व प्रामाणिक साधकांनी त्यांची मने ह्या आवृत्त व उदात्त आत्म्यावर एककेंद्रित करावी व अखंड जलधारावत् आपले प्रयत्न चालू ठेवावेत.

महान आध्यात्मिक गुरू त्यांच्या दयापूर्णतेने योग्य साधकांना सत्याच्या ज्ञानाचा उपदेश करतात व त्यांना

आध्यात्मिक साधनांची दीक्षा देतात. परंतु, अशा योग्य साधकाने सुध्दा ह्या उपदेशाचे अनुसरण स्वतःच केले पाहिजे व स्वतःमध्ये दैवीगुण प्रयत्नपूर्वक बिंबवले पाहिजेत. जर सत्यतत्त्वात प्रतिष्ठित झालेल्या महान गुरूंना, जड व्यक्तींचा त्यांना परिश्रम न घ्यावे लागता दुःखरूप संसार सागरातून उध्दार करणे शक्य झाले असते, तर, जे स्वभावतःच दयाळू असतात त्या गुरूंनी जनावरांना दुःखमय योनीतून ज्ञान देऊन उध्दरले नसते का? यावरून स्पष्ट होते की अविश्रांत व्यक्तिगत परिश्रमांनी मिळवलेले ज्ञानच संसाराचा अंत करू शकते. याला अन्य पर्याय उपलब्ध नाही. संसाराच्या मूळावर ज्ञानाच्या कुठारीने घाव घाला व त्याच्या पाळामूळांचा कायमचा नाश करून टाका.

चिद्विलासना या सत्याची जाणीव फार आधीपासून होती. म्हणून ते आळशीपणात अजिबात वेळ न घालवता खूप प्रयत्नपूर्वक व प्राधान्य देऊन आध्यात्मिक साधना करीत असत. ब्रह्मज्ञान्यांच्या संगतीमुळे त्यांना ही सत्ये अवगत झालेली होती.

म्हणून ते घरी असतानाही रात्रंदिवस एकाग्रतेने परमात्म्याचे ध्यान करीत. त्यांचे सर्व विचार ईश्वरासंबंधीतच असत व जगाच्या व्यवहारात त्यांची रुची केवळ नाममात्रच होती. त्यांचा आहार-विहार पूर्णपणे संयमात होता. म्हणूनच शरीर शुष्क वृक्षासारखे झाले तरी साधनेतील रुची कमी झाली नव्हती. दीर्घकाळ व एकाग्र चित्ताने केलेल्या साधना व पूर्व जन्मात अर्जन केलेल्या पुण्यांमुळे त्यांनी निर्विकल्प समाधीमध्ये प्रवेश केला व त्यातच ते रममाण होऊ लागले. त्यांनी प्रत्यगात्मा व परमात्मा यांच्यामधील ऐक्याचा अनुभव - 'अयमहमस्मि' - पूर्णत्वाने घेतला होता. त्यानंतर त्यांचे भौतिक जगातील अनुभवही याच रंगात रंगले. चिद्विलास यांना जाणवले की त्यांच्या जीवनाचे उद्दिष्ट सफल झाले आहे.

ध्यान व अन्य साधना यांच्याबरोबरच त्यांच्या मनाची ओढ शास्त्रग्रंथांचे वाचन व निसर्गसौंदर्याचे अवलोकन इकडे होती.

एकदा ते मुकांबिका मंदिरास भेट देण्यासाठी गेले होते. तेथे शिवसहचारिणी अंबिका देवीची पूजा करण्यात चिद्विलास यांनी ३-४

दिवस घालवले. यानंतर बऱ्याच कालांतराने हृषीकेश येथे वास्तव्य असताना मुकांबिका देवीने त्यांना स्वप्नात दर्शन दिले. देवीच्या महामंत्राचे त्यांनी श्रद्धायुक्तभावाने अनुष्ठान केले.

उत्तर भारतातून परत आलेल्याला ३ वर्षे उलटली होती. त्या दरम्यान त्यांचा धाकटा भाऊ शंकर कायद्याचा पदवीधर होऊन आपल्या व्यवसायात स्थिरावला होता. एका श्रीमंत व सुविद्य मुलीशी त्याचा विवाहही झाला होता. याच वेळेसाठी चिद्विलास यांनी आपली संन्यास घेण्याची इच्छा दाबून ठेवली होती. आता तो हेतू सिध्द झालेला असल्यामुळे संन्यासी जीवनाची दीक्षा घेण्याचे कार्य लांबणीवर टाकण्याचे काहीच प्रयोजन नव्हते. म्हणून चिद्विलास यांनी आपल्या महाप्रयाणाची तयारी गुप्तपणे करण्यास सुरुवात केली, तरी नातेवाईकांना त्याचा सुगावा लागलाच. चिद्विलास यांनी घराच्या व आर्थिक जबाबदाऱ्या आपल्या भावावर सोपवून स्वतःची मुक्तता करून घेतली.

एक दिवस त्यांनी आपल्या भावाला सांगितले, “पुढच्या कृष्णाष्टमीच्या

दिवशी मी म्हैसूर राज्यातील शृंगेरी मठाजवळच्या तुंगभद्रा किनारी असलेल्या सुप्रसिध्द हरिहर मंदिराकडे जाण्याची इच्छा करतो. मला अनुमती दे”. ह्यावर शंकर काय बोलणार? कृष्णाष्टमीच्या शुभ दिवशी चिद्विलास यांनी घरातील मुलांसमवेत आनंदाने भोजन केले आणि ते गुपचुप जवळच असलेल्या ओलावक्कोड या रेल्वे स्टेशनवर जाण्यास निघाले, बरोबर त्यांचा भाऊ होता. चिद्विलास गाडीत बसले आणि गाडी हलली. शंकरने साश्रू नयनाने व भरलेल्या अंतःकरणाने त्यांना घरी लवकर परतण्याची विनंती केली. उत्तर मिळाले नाही. त्यांच्या संन्यासी होण्याच्या इच्छेचे मूळ पूर्वजन्मींच्या संस्कारांमध्ये होते. योग्य वेळी त्याला कोंब फुटले, ते वाढीस लागले, ते अंकुरित झाले, त्याला पालवी फुटली, फुले धरली पण फळे मात्र आता लागली. ‘मी हे शरीर नाही, मी ह्या शरीराशी संबंधितही नाही, मी ब्रह्म आहे, हे संपूर्ण जगत् माझे आहे मग मला भय वाटण्यासारखे काय आहे?’ जर कोणा व्यक्तीची निःशंकपणे खात्री झाली असेल व त्याने स्वतःला



बंधमुक्त करण्यासाठी व आध्यात्मिक आनंद घेण्यासाठी संन्यास घ्यावयाचे ठरवले तर त्याच्या मार्गात या पृथ्वीवरील कोण बरे अडथळा आणू शकेल? त्याला कोण थांबवू शकेल? सर्व ईश्वर आहे. जेव्हा हे सत्य कोणा व्यक्तीच्या मनात प्रकाशित होते तेव्हा अज्ञानातून निर्माण होणाऱ्या 'मी' आणि 'माझे' ह्या प्रकारच्या कल्पना, सूर्य उगवल्यावर जसे काजवे अदृश्य होतात त्याप्रमाणे, नाहीशा होतात. ब्रह्मसाक्षात्काराच्या सर्वोत्कृष्ट आनंदाचा ज्याने अनुभव घेतला आहे त्याला क्षुल्लक गोष्टींचे काय आकर्षण वाटणार? ज्याने 'आत्मा सांत आहे' या संकल्पनेचा त्याग केला आहे आणि आत्म्याच्या एकत्वाचा — परमात्म्याचा साक्षात्कार करून घेतला आहे तो त्यानंतर 'मी' आणि 'माझे', 'तो' आणि 'त्याचे' अशा प्रकारचे विचार करणार नाही. पूर्वकाळाप्रमाणे आधुनिक काळातही अशी माणसे होऊन गेली की ज्यांनी ऐहिकता अनिष्ट आहे ह्या दृढ धारणेतून किंवा सत्याच्या साक्षात्कारातून वैराग्य व अनासक्ती मिळवलेली आहे. बाह्य कर्मांमधून जरी त्यांनी स्वतःला

परावृत्त केलेले असले तरी ते आत्म्याकडे कधीही दुर्लक्ष करीत नाहीत. संन्यास हे आळशी माणसाचे आश्रयस्थान नाही. उलटपक्षी, ती स्थिती, जे काही करण्यायोग्य आहे ते सर्व चांगल्या, पवित्र आणि अनुकूल मार्गांनी केल्यांनंतरची, असते. श्री बुध्द, श्री शंकर, श्री रामानुज, श्री ख्रिस्त आणि इतर आदर्श व्यक्ती ह्या संन्यासाच्या जीवनपध्दतीची उत्तम उदाहरणे आहेत. ते आळशी नव्हते. त्यांनी शारीरिक श्रम करावेत, अन्यथा त्यांचे जीवन व्यर्थ आहे, असे म्हणता येत नाही. जशा क्षमता बदलतात तशी कर्तव्ये बदलतात. ह्या दृष्टीने, चतुर्थाश्रम हा सर्वात उदात्त आहे कारण आचरण व प्रसार याद्वारे त्या महात्म्याचे लक्ष केवळ सत्याच्या साक्षात्कारावर केंद्रित असते. असा साक्षात्कार देवानांही दुर्लभ आहे. घर सोडून गाडीत बसल्यानंतर दुसऱ्या दिवशी सकाळी ते बंगलोर येथे आले. तेथे श्री रामकृष्ण मठामध्ये गादीवर आरूढ झालेले महान संन्यासी स्वामी निर्मलानंद यांची त्यांनी भेट घेतली. संन्याशांच्या भेटी व स्वामीजींशी चर्चा यामुळे त्यांना आंतरिक उत्थापन

झाल्यासारखे वाटले.

बंगलोर सोडून चिद्विलास हरिहर मंदिराला भेट देऊन नाशिकला आले. तेथे त्यांची भेट परमहंस हृदयानंद यांच्याशी झाली. त्यांनी तेथे 'योगदर्शन' 'माण्डुक्यकारिका व भाष्ये' यांचा अभ्यास स्वामीजींच्या मार्गदर्शनात केला. अध्ययन, सत्संग, साधना यांमध्ये दिवस जात असताना त्यांचा पुढीलप्रमाणे स्वामीजींशी संवाद झाला.

चिद्विलास – संन्यासात प्रवेश करण्याच्या इच्छेने, माझ्या धर्माच्या रक्षणार्थ मी घराचा त्याग केलेला आहे. त्यामुळेच माझे अंतिम ध्येय साध्य होणार आहे. कृपा करून मी संन्यास केव्हा, कोठे आणि कोणत्या गुरूंकडून घ्यावा याबद्दल मार्गदर्शन करावे.

स्वामीजी – तुमच्यासारख्या, संन्यासभावात, वैराग्य व अन्य उदात्त गुण यात समृद्ध असलेल्याने संन्यास स्वीकारला तर ते संन्यासाश्रमाला, संन्यासी मंडळींना भूषणावह व आनंदास्पद आहे – असे आमचे मत आहे. ते तुम्हालाही अनेक अकथित आशीर्वाद देणारे असेल हे आम्ही

वेगळे सांगण्याची गरज नाही. संन्यास स्वीकारण्याविषयी शास्त्रग्रंथांचा नियम असा आहे – कोणा व्यक्तीला संन्यास दीक्षा उत्तरायण काळात शास्त्रपारंगत व ब्रह्म जाणणाऱ्या गुरूंकडून दिली जावी. पण हा नियम तुमच्यासाठी बंधनकारक नाही. जे जाणण्यायोग्य आहे ते तुम्ही आधीच जाणलेले आहे. तुम्ही तुमच्या इच्छेनुसार कुठेही, केव्हाही संन्यास घेऊ शकता.

चिद्विलास यांनी त्यांना संन्यास दीक्षेसाठी आपले आचार्य होण्याची विनंती केली. परंतु चिद्विलास यांनी खूप महान अशा गुरूंची सेवा केलेली असल्यामुळे स्वामी हृदयानंद यांनी त्यांची विनंती स्वीकारली नाही. स्वामीजी त्यांना पुढे म्हणाले, “ तुम्ही 'मी' आणि 'माझे' या सर्वांचा त्याग केलेला असल्यामुळे विद्वत् संन्यास घेण्यासाठी अधिकारी आहात. विद्वत् संन्यासास शास्त्रांचे नियम, विधी आणि औपचारिकता यांचा विचार करण्याची आवश्यकता नसते. सर्व कर्मांचा साक्षी असलेल्या आणि वेदांचे व्यक्त रूप असलेल्या सूर्य देवाला साक्षी ठेवून तुम्ही 'ॐ भुः संन्यस्तं मया' या मंत्राचे उच्चारण करून

भक्तीपूर्वक संन्याशांचे चिन्ह असलेली भगवी वस्त्रे परिधान करा व संन्याशांना सन्मान व आदर देणाऱ्या कोणा व्यक्तीकडून तुमची भिक्षा स्वीकारा. अशा प्रकारे देवांनाही दुर्लभ असलेले तपस्येचे पवित्र जीवन जगण्यास तुम्ही आरंभ करू शकता. तुम्ही ब्रह्मविद्येचा मार्ग अनुसरू शकता. केवळ तोच शाश्वत आनंद देतो. या मार्गाचे अवलंबन अथकपणे एकाग्र भक्तीने करा”

लवकरच चिद्विलास आपला निर्णय कळवण्यासाठी स्वामीजींकडे गेले व स्वामीजींनी त्यांना मोठ्या प्रेमाने उपदेश व आशीर्वाद दिला. नंतर ते शिवांना प्रिय असलेल्या नर्मदा नदीच्या दिशेने निघाले. दुसऱ्या दिवशी सकाळी ९ वाजण्याच्या सुमारास ते सोमकन्या नर्मदेच्या तीरी आले. त्यांनी नर्मदेला मातेप्रमाणे नमस्कार केला व तिच्या सर्वपापहरा जलात स्नान केले. आवश्यक असलेल्या सर्व पूजा व विधी त्यांनी अनुसरल्या. त्यानंतर सूर्य देवाला साक्षी ठेवून व गुरू मानून गुह्य प्रैष मंत्राचे उच्चारण करित त्यांनी भगवी वस्त्रे परिधान केली. परमहंसांचा वेश धारण केल्यावर सर्व

व्यावहारिक बाबींसाठी त्यांनी ‘त्यागानंद’ या नावाचा स्वीकार केला. शारीरिक सुख-सुविधा व उपयोगी वस्तूंचा - चष्यासहित - एक अडचण समजून त्यांनी त्याग केला. आता त्यांच्याकडे फक्त त्यांची वस्त्रे व पाणी पिण्यासाठी कमंडलू होता. आपली इच्छा पूर्ण झाल्यामुळे ते अतिशय तृप्त झाले व स्वतःशी म्हणाले, “आज मी धन्य झालो, माझे माता-पिता, माझे कुळ, माझ जन्मदेश केरळ हेही धन्य झाले.” त्यानंतर घाटावरून परत येऊन ते भिक्षा मागण्यासाठी गेले. परंतु या बाबतीत पूर्ण अयशस्वी होऊन त्यांना साधूंना साठी आयोजित असलेल्या अन्नछत्राचा आश्रय घ्यावा लागला. यांनी प्रयागकडे प्रस्थान केले. तीन पवित्र नद्यांच्या संगमांवर स्नान केल्यानंतर ते तेथे चिंतन करण्यासाठी बसले व एकदम समाधिस्थितीत प्रविष्ट झाले.

प्रयागमध्ये ५-६ दिवस घालवल्यानंतर स्वामीजी गाडीने अयोध्येकडे जाण्यास निघाले. सरयू नदीच्या किनाऱ्यावर वसलेल्या श्रीरामचंद्र व सीतादेवी यांच्या या पवित्र शहरात स्वामीजींना विशेष

आनंद झाला. अयोध्येहून स्वामीजी फैजाबाद शहरी जाण्यास पायीच निघाले. तेथे पोहोचेपर्यंत दुपार होऊन गेली होती.

तेथून स्वामीजी गाडीने हरिद्वारला आले. ब्रह्मकुंडाच्या उत्तरेकडे असलेल्या एका केळीच्या बागेत मधोमध असलेल्या छोट्याशा आश्रमात ते राहू लागले. समाधीचा आनंद घेत त्यांनी काही दिवस तेथे घालवले व पुन्हा एकदा हिमालय प्रदेशातील जंगलामधून पायी भ्रमंती सुरू केली. ही भूमी हृषीकेश येथील संन्याशांचे निवास आहे. तेच स्वामी त्यागानंदांच्या प्रवासाचे अंतिम ठिकाण होते. तेथे आगमन झाले तेव्हा त्यांना

वाटले की आपण दूरदूरच्या प्रदेशांमधून दीर्घकाळपर्यंत फिरल्यानंतर आपल्या सुखी व समृद्ध घरात परत आलो आहोत. शारीरिक व मानसिक संयम, इच्छाराहित्य आणि तितिक्षा या क्षमता विकसित करणे तसेच ब्रह्माचे अखंड ध्यान करणे या साधनात ते पूर्णपणे अवगाहन करीत होते. स्वामी त्यागानंदांची दिनचर्या अतिशय नियमपूर्वक होती. प्रातःकाळी गंगास्नान, नंतर पूजा, ध्यान, सत्संग, शास्त्राभ्यास हा क्रम असे. आदरपूर्वक दिलेले अन्न ते ग्रहण करीत असत. हे जीवन त्यांना जास्तीत जास्त समाधान देत होते.



*The tragedy of human history is decreasing happiness in the midst of increasing comforts.*

*Gurudev Swami Chinmayananda*

**In view of the prevailing COVID-19 situation, the programmes at Chinmaya Shreeram continue to stand suspended until further notice.**

# CHINMAYA GEETA FEST - 2020

## 2<sup>nd</sup> CHAPTER - SĀNKHYA YOGAḤ

### GEETA CHANTING FOR CHILDREN

Preliminary round - 6<sup>th</sup> Dec 2020

Final round - 20<sup>th</sup> Dec 2020

GROUP	STANDARD	PRELIMINARY & FINAL ROUNDS	NO. OF SHLOKAS
A	Nursery, Jr. KG & Sr. KG	1 – 5	5
B	I <sup>st</sup> & II <sup>nd</sup>	1 – 10	10
C	III <sup>rd</sup> & IV <sup>th</sup>	1 – 16	16
D	V <sup>th</sup> & VI <sup>th</sup>	1 – 22	22
E	VII <sup>th</sup> , VIII <sup>th</sup> , IX <sup>th</sup> & X <sup>th</sup>	11 – 38	28

### Geeta Chanting for Elders-2020

Preliminary round - 29<sup>th</sup> Nov 2020

Group	Age	Shlokas for Preliminary Round	Shlokas for Final Round	No. of Shlokas
F	16 to 35	1 - 23 (Seeing the book)	1-23 (By heart)	23
G	36 to 55	11 - 35 (Seeing the book)	11 - 35 (By heart)	25
H	56 & above	11 - 30 (Seeing the book)	11 - 30 (By heart)	20

### **CHINMAYA GEETA ESSAY COMPETITION-2020**

IN

ENGLISH, MARATHI, KANNADA,  
TAMIL, MALAYALAM

📅 SUNDAY, 20<sup>TH</sup> DECEMBER 2020

🕒 11.00 AM TO 12.30 NOON



📅 SUNDAY, 13<sup>TH</sup> DECEMBER 2020

🕒 7.00 PM TO 8.30 PM

For more details contact- Vasantha Balan-8879717030 OR visit  
<http://chinmayamissionmulund.com/geeta-chanting-competition/>

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## CHINMAYA GEETA FEST - 2020

### Bhagwad Geeta Chapter - II

### SĀṆKHYA YOGAḤ

### The Yoga of Knowledge



### CHANT GEETA



### ENCHANT KRISHNA

Essay Writing | Children's & Elder's Geeta Chanting | Video Quiz

## CHINMAYA MISSION MULUND

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