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SEPTEMBER - 2020

नवम (IX) रश्मिः





Chinmaya Mission presents

# Shrimad Bhagavata Sandesh

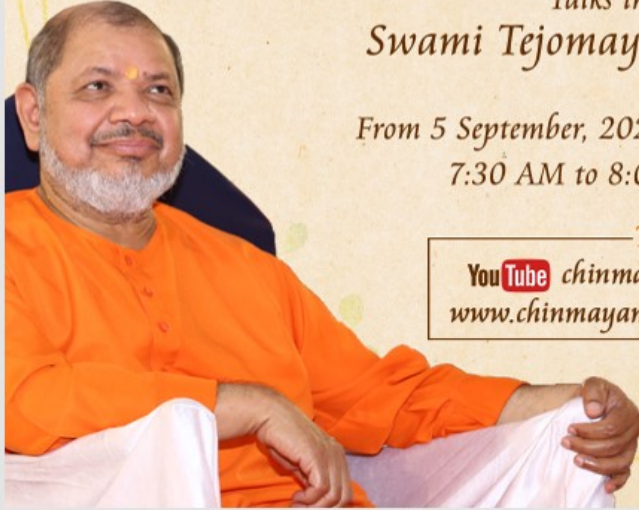
Messages from Shrimad Bhagavata

Talks in Hindi by  
Swami Tejomayananda

From 5 September, 2020 onwards  
7:30 AM to 8:00 AM IST

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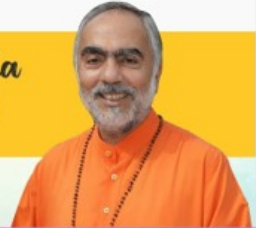
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CHINMAYA INTERNATIONAL FOUNDATION

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# 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/>



## EDITORIAL COLUMN

*Harih Om!*

*“Haathi Ghoda Paalki, Jai Ho Nandlal Ki, Braj Mein Anand Bhayo, Jai Kanhaiya Lal Ki”*

Nandbaba’s Brijbhoomi as though came alive again in Mulund as our Balavihar and Pre-CHYK children celebrated Krishna Janmashtami online on Sunday, 16<sup>th</sup> August 2020. The programme titled “Masti time with Krishna” was a feather in the cap of our CHYKs who superbly planned, coordinated and conducted the programme under the guidance of Br. Nileshji and the Balavihar Co-ordinator Smt. Pavitra Shetty.

The online celebration via zoom had over 100 participants and featured a Bhajan session, story time and a quiz with several exciting rounds on the birth, the glory and *Leelas* of Lord Krishna. The grand culmination of the programme was the ‘Dahi Handi’ session in which

children dressed traditionally as Krishna or Gopas and Gopis danced joyously in their homes with the pots that they had decorated beautifully prior to the programme.

Earlier in the month, on 3<sup>rd</sup> August, the Chinmaya Aradhana day to commemorate the Mahasamadhi of Pujya Gurudev Swami Chinmayanandaji was remembered in a unique manner with a special online programme. This included a video quiz i.e. submitting answers to a questionnaire based on a video of Pujya Gurudev’s detailed explanation of the BMI Chart, a unique contribution of Pujya Gurudev to the study of Vedanta.

This was followed by an online Satsang by Br. Nileshji via Google Meet. Basing his talk on Verse 36 of Chapter 11 of the Bhagawad Geeta, “Sthaane Hrishiksha.....”, Nileshji, in his lucid style spoke on the importance of –

1. accepting whatever happens

around us as just and right being presided over by the omniscient Lord who is the *Karmaphaladaata*

2. placing reliance on duties, noble actions, devotion and Sadhana to develop fearlessness and a sense of security for that is going to take us ahead in our spiritual journey

3. seeing the blessing in every happening.

There was an overwhelming response for both the video quiz and the online Satsang.

Br. Nileshji conducted the customary puja at Chinmaya Shreeram on the Aradhana Day as well as on the occasion of Gokulashtami on 11<sup>th</sup> August and Ganesh Chaturthi on 22<sup>nd</sup> August.

It is said “Necessity is the mother of invention”. As online programmes have become a way of life due to the pandemic situation, the show goes on. The religious fervour and spirit of the festivals remains unabated.

Most of our Balavihars, Pre-CHYK, CHYK and study classes are being conducted online, enabling participants

to attend the sessions in the convenience of their homes. Seekers are invited to check out on our website ([www.chinmayamissionmulund.com](http://www.chinmayamissionmulund.com)) for classes suitable to them and join them as per their convenience of timings. These are the grass root activities of the Mission envisioned by Pujya Gurudev for the spiritual progress of people in all ages. As it is said, “Every cloud has a silver lining”, online Satsangs and classes has been one of the silver linings of the pandemic. We should take full advantage of this situation and make use of the opportunities for the study of our scriptures and our rich heritage.

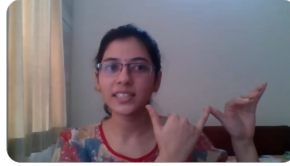
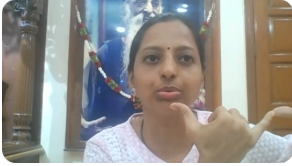
We now have Pujya Guruji in the mornings on YouTube Chinmaya Channel expounding the “Hamsa Gita”- the beautiful episode of imparting Self-Knowledge by the Lord in the Srimad Bhagavatham. Pujya Swaroopanandaji gives discourses on Bhagawan Ramana Maharshi’s “Upadesha Saara”. Swamiji earlier delivered discourses on

Krishna's Powerful Instructions from the Bhagawad Gita. "Chinmaya Samarpan"- 'Gratitude unto the One who lights up our path' was the heartwarming online offering from Chinmaya Mission West on behalf of Central Chinmaya Mission on the 27th Maha Samadhi Day of Pujya Gurudev. The Krishna Jayanti Celebrations were aired live from Deenabandhu Devasthanam, Chinmaya Mission Bengaluru and Paramdham, Chinmaya Mission Ahmedabad. The Online Ganesh Chaturthi Celebrations were telecast live

from Chinmaya Vibhooti at Kolwan which houses the majestic Pranav Ganesh Mandir. We missed Swami Aparajitanandaji's talks which were scheduled at Chinmaya Shreeram for Ram Navami due to the lockdown but we were blessed to participate in Swamiji's week-long online Geeta Jnana Yajna on Assurances from the Geeta. In addition to these, the online talks and Satsangs of Swamijis from various Chinmaya Mission Centres are available to all seekers.

*'Lokah Samasthah Sukhino Bhavantu.'*

*Harih Om!*



Our CHYKs (Varsha, Netravati, Yashveen, Shruti, Shabarish and Pavithra) along with our Balavihar Co-ordinator Smt. Pavitra Shetty organised and conducted the Online Balavihar Gokulashtami Celebration.



A section of the children during the  
online Balavihar Gokulashtami Celebration



## Swamiji's voice

H. H. Swami Chinmayananda

*Kirtan*, *japa*, meditation should be short and intense. It should be thrilling. Keep the memory of the *sadhana* for a longer time during the day.

Remove all anxiety. Revel in *Narayana smarana*. The burdens of *samsara* are all our own subjective making.

Tolerance, mercy, kindness and love must be cultivated.

At least begin with your group members. When a clash comes, treat it as a disease.

Tolerate it as you would the delirious ravings of a sick man.

When bad temper is exhibited by someone, treat him with patience. Bad temper is an ulcer for anybody.

Beware of it. We must become ashamed of ourselves each time we lose our temper.

If this attempt is sincere we will surely grow towards perfection. Essentially our efforts must be silent, yet spreading. Our *sadhana* need

not be spectacular. The knowledge that the *prathyagathman* is the *Paramathma* is real knowledge. This knowledge is the real sacred thread, *yagnopaveetham*. To be in an uninterrupted awareness of *paramathma* is real *brahmanatwam*. The sacred thread is a sign of this awareness. The inner awareness is permanent. The external thread is ephemeral. Know the usefulness of *sadhana* and practise it with tranquility. Blind belief does not last long, and it should not be the spring-board of our spiritual efforts at reconstructing ourselves. The usefulness of any practice must be understood. Know the usefulness of *sadhana* and meditation. When you are trying to meditate, remember we are not yet *yogis*. Considerable

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*sadhana* is necessary. In the path of *gnana* what is important is not the length of time but the depth or intensity of meditation. If you can keep up the memory of the meditation for four hours, it is much more glorious than trying to extend the actual meditation. Try to outshine each day your own depth of experience of the previous day. Try to have and cherish in memory that divine experience for a longer period of time. That is why we have three *sandhyas* prescribed in our *sastras*.

Be honest in criticising yourself. This is no easy task. We are generally sympathetic with our own weaknesses and very unsympathetic with others' weaknesses. Be always your own watch and ward. Nobody else is there to watch over you, and indeed, nobody can. In this way if you take up these policies as your own way of life, you will understand, what you study. Otherwise as stated in the *Brihadaranyaka Upanishad*, your head will burst! You will find more and more excuses for your own

cruelties. Therefore *sadhana* is of utmost importance. Let the fragrance of meditation be always about you.

Do you know why a *Brahmin* does the *sandhya* thrice a day? It is for the same purpose. His morning meditation lingers on till noon. By that time, his mundane activities must have brought disturbances into his mind and shattered his inner equilibrium. So he does the *madhyanika*. This enables him to preserve the serenity of his mind till evening and again, by evening, to undo his mental agitations and revel in the glory of his meditation-experiences, he performs his *sandhya*.

That we must organise our work can never be over emphasised. The available moral and social stamina in our country must be improved. We must give out, teach and spread what we know. By expressing our own thoughts we get greatly corrected. We should not think that we are doing service through preaching. Remember what you have learned, again and again. Let

us talk to ourselves a little loudly. We are benefited. Others will also be benefited. Others should be encouraged to feel grateful to the ideas and not to you. Do not try to teach others. Talk to your own mind and convince it. The doubt in the hearts of others too will drop off. Identify with the other man's doubts, make them your own and answer them. For example regarding *Punarjanma*, I do not remember the past nor do I know the future. But every day there is a sense of continuation. From birth to death there is a non-stop continuity. So death cannot be an end or a stop. There is irresistible continuation. So rebirth is implied - thus talk to your mind and this will answer the question.

Always talk to your own mind, else quarrels will follow. Discussions are necessary. We wish to bring in more men into this 'Movement of Better Thinking'. So there must be some pooja, reading, etc. before we start our

discussions. One is not against the other. Gain a control over your mind and make it more and more serene. A serene mind is a mountain of strength.

Start Mission branches. Talk to the members in the beginning on general ideas of life and its imperfections. Drown the audience with ideas and in the end ask if there is a goal of life. Then start about the attainments of the *rishis*, the necessity for the control of the mind (*japa*) and the necessity for corrections in the Hindus. The bosoms of the members must be sowed with the seeds of the Hindu culture. The zeal must be kept up when the Swami is away, not when he is here amidst you. *Vedanta* must be lived and not preached. Learn from others' mistakes.

It is wrong to say that the *antarathman* is realised merely because of being in the company of good men. The experience of joy and goodness in the company of good men is only a borrowed light which will give only a temporary glow.

To those who are consistently treading the right path, philosophy has much to promise, although it never does.

Spiritual growth is possible only when the *sastras* are rightly understood, assimilated and practised.

Many a slip can take place even in the highest stage. Apologise for the mistakes done. A member who realises he has wronged another or hurt him should touch the feet of that person. Feel the divine presence in each other and respect each other.

A feeling of dissatisfaction can come even after 10 years of practice. Doing *sadhana* merely for one hour in the morning, in itself is nothing. The spiritual development will come subjectively when

you start living constantly upto it. To live fully at least what little you know of, to adjust your words and to cut down your negative actions and behaviour in your contact with others and to express the perfections you are devoted to, are some of the trainings that should be given to the mind and intellect.

In your thinking and in your contact with the outside, integrate yourself very dynamically. Try to live vitally. The essential principle is your own goodness. The reaction to evil must be tempered with love.

The Mission will not take us very far if we try to just digest the ideas in life. One has to live it in life. Make your life a *sadhana*.



*A Sadhak knows no failure.*

*To pour out yourself fully, ardently, completely in every activity is spiritualism. Learn spirituality through life.*

*Gurudev Swami Chinmayananda*



## Satsang with H. H. Swami Tejomayananda

❖ *Swamiji, when we attend the camps, satsang etc. we feel very elevated, but after going back home we get involved in worldly affairs, and are not able to do the sadhana regularly. Please advise us.*

You should maintain a regular schedule for sadhana. Try to wake up early and devote at least half an hour to your spiritual practices every day before starting your other tasks. Every morning after bathing, do one or two rounds of japa, after that read from scriptures like the Bhagavatam or the Bhagavad Gita. Our publication division has brought out a book on the Bhagavatam, based on my talks, and it is very simple and easy to understand. Initially you can read this, and later read the actual Purana. But you must read it regularly, say two pages daily, and study the entire text. It is very important that you do it before starting your work.

Follow this practice wherever you go.

Similarly, do your japa regularly, and if it is not possible to do it on any given day, double the number of malas the next day. This way you will definitely be more committed and regular in sadhana.

This is only a sample; you need not restrict yourself to just this much. In fact, there can be no limit for spiritual sadhana. It depends on the individual and his circumstances. But don't incorporate too many things in the daily routine, because you may not be able to complete all of them every day, and that will make you feel guilty and unhappy. If you take a vow of doing 1000 malas of gayatri japa every day, you are setting yourself up for disappointment. You must undertake only as much as you can do regularly without too much strain.

❖ *Even though we are spiritual*

*and attend satsang, we do falter and commit mistakes in life. At such times, because of this background, there is more censure from the people around. How can we avoid making mistakes?*

Mistakes happen because of three reasons - avidya (primal ignorance); over-powering vasanas or strong desires which veil the intellect and lead to wrong actions; and finally, a lack of alertness. Mistakes arising from avidya, or basic ignorance, cannot be avoided easily. For example, even in accounting, if one tries to maintain the books without a thorough knowledge of the subject, one will definitely make mistakes. Another person may be an expert in accountancy, but may manipulate the accounts for personal gain. Yet another individual may be honest and know the subject well, but may make mistakes because of carelessness.

In order to avoid mistakes born of ignorance, one must acquire the necessary knowledge first. Mistakes that are the result of strong vasanas can be avoided by purification of the mind.

And to avoid mistakes of the third type, one must be extremely alert.

Even after all this, you might commit mistakes. Though we know how to walk, we do fall sometimes! Then we simply get up and start walking again. The best method is to accept your mistake and not brood over it. One should be like a rubber ball which bounces back when it falls, and not like an iron ball which drops with a thud and remains there. It is impossible to be faultless.

❖ *Swamiji, sometimes under the influence of vasanas, we commit mistakes and then pray to God for punishment. What should be the form of punishment?*

The punishment will depend on God. A thief cannot decide what sentence the judge should pronounce on him. If you have made a mistake, the Lord will decide on the appropriate punishment. Similarly, if you are supposed to receive a reward, the nature of that reward will be decided by Him. Whether it is a penalty or a prize, its nature or content cannot be in your hands.

❖ *Swamiji, bhakti is a state of mind, beyond thought and action. Can bhakti be cultivated? After all, bhakti (devotion) is love for God, and love cannot be cultivated.*

Yes, love cannot be cultivated, but one can definitely create an environment where there is a possibility of love being cultivated. Satsang offers such an environment, and you can make a conscious decision to attend more satsangs.

You can do japa every day. In Hindi there are two words - 'nem' (niyam or regular practice of religious observances) and 'prem' (love). When you spend time everyday uttering His name and remembering Him, you will gradually develop love for Him. But you must not be anxious or impatient about the result. Just continue to do your sadhana and learn to enjoy it. Success always has two factors behind it - one is effort, and the other is the patience to allow it to happen. You can make the effort of cooking and eating, but you have to allow the food to be digested. Nature takes care of the latter. You should do the sadhana, be in an

environment where you can develop bhakti and then leave it to God.

❖ *Why do people who have a lot of bhakti get problems and sickness?*

There is no cause and effect relation between bhakti and problems or sickness. Suppose a person has a lot of devotion, but also tends to eat uncontrollably, he will naturally develop problems related to overeating. Devotion will not prevent those problems. If a devotee meets with a road accident, it could be because of his own carelessness, or somebody's reckless driving. Bhakti does not guarantee a trouble-free life, but it does result in a calm state of mind that helps one to maintain one's composure through all kinds of problems. A devotee does not complain; he always remembers the Lord's name.

❖ *In daily sadhana, sometimes our interest changes. For example, initially I used to love chanting and doing puja, but now I feel like doing japa and, meditation. What should be my focus?*

Puja, japa and chintan

(reflection) - all are important. Try to apportion your time according to your state of mind. For example, in a span of 60 minutes, you may spend 40 minutes on puja and 20 minutes on japa, or just 20 minutes on puja and 40 minutes on japa. Both are important. Do not give up the earlier way of sadhana altogether. It is only the wrong habits that one should give up completely. In sadhana, never give up what you have been doing, though you may reduce the time spent on it. When I am in the ashram, I do puja also. I have a puja room and I love to spend time in puja. But when I am travelling, I do japa. Never think of giving up one for the other. The purpose is to keep the mind-focused on the Lord. Generally the mind cannot concentrate on one thing for a long time; that is why different types of

sadhanas are given.

❖ *Will fasting and other vratas be an aid in sadhana?*

The entire world is there to help us, everyone is a Guru - vishvam gururmama. Even those who are troublesome or wicked help us, because in dealing with them we can test ourselves to see how much love, fortitude, forgiveness and other such qualities we have developed. The whole world can teach me things, if I am but willing to learn. I must know how to make use of all the available resources - vrata (religious vows), tapa (austerity), dana (charity), upavasa (fasting) everything can be an aid to your sadhana.

One should not be rigid, or consider any thing or situation an obstacle to sadhana. Whatever situations or circumstances we are faced with can be converted into useful tools of sadhana, if we are creative and have the right attitude.



By meditating on the form of Lord,  
the Lord graces us with  
the knowledge of non-dual Reality.

H. H. Swami Tejomayananda



## श्री स्वामी तपोवनम् प्रकरण ११ - संन्यास आणि संन्यासी वृत्ती

ऋषी-मुनी संन्यासी जीवनाची स्तुती मुक्तकंठाने करीत असतात. परंतु काही लोक आपली उपजीविका विनासायास चालावी म्हणून या जीवनाचा स्वीकार करतात. मग त्यांना मानवी जीवनाचे ध्येय साध्य होते का? दुसऱ्या जीवनपध्दतीमध्ये जे मिळवता येत नाही ते संन्याशाचे वैशिष्ट्यपूर्ण लाभ कोणते आहेत? एक ज्ञानी पुरुष — त्याचा आश्रम कोणताही असो — त्याच्या इच्छा नष्ट करू शकतो, शरीर आणि मनावर पूर्णपणे संयम मिळवू शकतो आणि सत्यज्ञान मिळवू शकतो, हे सर्वश्रुत आहे. एक भिकारी पीसासारखा हलका असतो आणि तितकाच निरुपयोगी. असा मनुष्य मानवी जीवनाचे ध्येय कसे काय गाठू शकणार? एक गृहस्थी, दैवी गुणांची जोपासना अरण्यात राहणाऱ्या माणसाइतकी चांगल्याप्रकारे करू शकणार नाही, हे खरे आहे. ज्ञानी पुरुष 'मी देह आहे', या विचारापासून

अस्पर्शित राहून जगामध्ये वावरताना दिसतात. त्यांचे भौतिक अस्तित्वाकडे लक्षही नसते. असे साधक अपवादानेच दिसून येतात. ते ब्रह्माशी एकरूप झालेले असतात. ज्ञानाच्या प्रामाणिक साधकाने घर सोडून भ्रमण करीत राहावे किंवा मंदिर- मठात राहावे. ज्यांची मने शक्तिशाली भावनांच्या हल्ल्यामध्येही अविचल राहतात, ते खऱ्या अर्थी धैर्यशाली असतात. तर काही लोक, जगात राहिल्याने दुष्ट भावना पीडित करतील या भावनेने गृहत्याग करतात. त्यांची ही मानसिक कमजोरी गृहत्याग केल्यावरही राहू शकते. असा भित्रा माणूस कीव वाटण्यास पात्र होतो.

शुध्द आणि स्थिर मनाच्या व्यक्ती जर अज्ञानी आणि निर्बुध्द लोकांप्रमाणे ऐहिक सुखामध्ये वाहवत जात असतील तर त्या दोघांमध्ये फरक तो काय? स्थितप्रज्ञाच्या लक्षणांद्वारे निर्देशित केलेली व्यक्ती म्हणजे



मनःस्थैर्य असलेली व्यक्ती. जो ऐहिक सुखांना विषाप्रमाणे मानून त्यांकडे पाठ फिरवतो, जो सर्व इच्छांचा त्याग करतो, जो एका ठिकाणी राहात असला किंवा भटकंती करत असला तरी सत्याची अनुभूती घेत राहतो व ते सत्य सर्व सजीव वस्तूंमध्ये पाहतो, तोच खरा महात्मा होय. जर सर्व क्षोभांमध्ये माणसाचे मन शांत व स्थिर राहात असेल, जर ते समाधिस्थितीमध्ये आनंदी व सक्षम राहात असेल, जर तो निर्भय व दृढ असेल तर तो माणूस घरात राहूनही सर्व सामान्यांहून वेगळा असेल. अशा प्रकारचे आश्चर्यकारक योगभ्रष्ट पुरुष (पूर्वजन्मात योगाच्या कठोर मार्गापासून च्युत झालेले) समाधीचा आनंद घेत असतात. ते कदाचित संन्यासाचा स्वीकार आत्मसंरक्षणासाठी, सत्यज्ञानाच्या संरक्षणासाठी व ते जतन करण्यासाठी, करतात. ईश्वर शोधाच्या व आत्मसाक्षात्काराच्या स्वीकृत पुरातन पध्दतीपैकी ही पध्दत भविष्यात खूप काळापर्यंत टिकून राहिल का? या विलक्षण अशा पुरातन पध्दतीच्या प्रभावाने अनेक

सुसंस्कृत व्यक्ती आजही सर्वस्वाचा त्याग करतात, इच्छाराहित्याच्या स्तरावर पोहचतात व जीवनात या मार्गावर अग्रेसर होतात.

हृषीकेशला संन्यासी म्हणून आल्यानंतर स्वामीजी गंगा किनारी असलेल्या ब्रह्मानंदाश्रम मठात राहायला गेले. ते दिवसातून एकवेळ अन्न ग्रहण करीत असत. तेथे त्यांनी अधिक कठोर तपस्या आचारण्यास सुरुवात केली. आतापर्यंत अनुभव नसलेला कडक हिवाळा, जेवणात गव्हाच्या पोळ्या याचा त्यांच्या शरीरावर फारच परिणाम झाला. पण आपल्या तपस्येचा अनिवार्य भाग म्हणून त्यांनी त्याचा धीराने व आनंदाने स्वीकार केला. याचे कारण त्यांनी 'तानि वा एतानि अपराणि तपांसि ज्ञानसेवात्यरेचयत्' या विधानाचा अर्थ पूर्णपणे जाणलेला होता. 'तपस्' म्हणजे दुःखाची परिणती सुखात करणे. वरील व्रत स्वीकारले असता दुःख घालवण्याचा प्रयत्न करण्याची आवश्यकता काय? शरीर गोठवणाऱ्या त्या थंडीच्या काळातही गंगेच्या पाण्यात ते रोज स्नान करीत असत.

त्यांनी त्यांच्या दिनचर्येची ताबडतोब आखणी केली व त्याप्रमाणे आचरण ठेवले. त्यांच्या आखणीत, धार्मिक पुस्तकांचा अभ्यास, याचीही नोंद होती. ते राहात असलेल्या मठाच्याजवळ एक वाचनालय होते. ५-६ वर्षांच्या तेथील वास्तव्यात स्वामीजींनी त्या वाचनालयातील वाचनायोग्य सर्व पुस्तके एकाग्र चित्ताने वाचली व अभ्यासली. एकदा ते गंगेच्या किनाऱ्यावरून चालत असताना त्यांची गाठ जवळच्या शाळेत वेदान्त शिकवणाऱ्या श्री. राघवाचार्य या विद्वान शाळा प्रमुखांशी पडली. स्वामीजींचा तेथील कैलास मठातील अनेक परमहंस संन्याशांशी परिचय झाला. त्यांच्याशी चर्चा करण्यात स्वामीजी बराच वेळ घालवीत. हृषीकेश येथील अनुभवांवरून त्यांना कल्पना आली की या जगात संन्यासी नावाला साजेसे, दैवी गुणांनी समृद्ध असलेले खरे संन्यासी दुर्मिळच असतात. बाकीचे सर्व नाममात्र असतात. काही काळानंतर स्वामीजींनी शांत व एकांतात आध्यात्मिक साधना करण्याच्या इच्छेने उत्तरकाशी, गंगोत्री,

यमुनोत्री, केदारनाथ आणि बद्रीनाथ तसेच अन्य ठिकाणी प्रवास करण्याचे ठरवले. त्यामध्ये येणाऱ्या अडचणींविषयी स्वामीजींना कल्पना नव्हती असे नाही. परंतु 'किं दूरं व्यवसायिनाम्' - उद्यमशील व्यक्तींना असाध्य असे काय असते - या विचाराने त्यांनी प्रवासाची तयारी केली. त्याचवेळी श्री. राघवाचार्य यांनी त्यांना काही पैसे देऊन त्याचा स्वीकार करण्याची आग्रहपूर्वक विनंती केली. तसेच, काली कंबलीवाला मंदिरातून स्वामीजींना प्रवासाच्या विशेष प्रकारच्या सोयी उपलब्ध करून दिल्या. एका मंगल दिवशी स्वामीजींनी आणखी दोन दाक्षिणात्य संन्याशांच्या समवेत आपल्या यात्रेसाठी प्रस्थान केले.

हिमालयाचा अंतर्प्रदेश मोठाच विलक्षण व सुंदर आहे. इतस्ततः वसलेल्या खेड्यांमध्ये डोंगरी लोकांची वस्ती आहे. त्यांचे पेहराव व भाषा वेगळ्याच प्रकारच्या असतात. डोंगर उतारावरून वाहणारे चांदीसारखे प्रवाह निसर्गाच्या सौंदर्यात आणखीनच भर टाकतात. हिमालयाच्या हिमाच्छादित शिखरांचे दुरूनच दर्शन झाल्यावर

स्वामीजींना मानवव्याप्त भूप्रदेशाचा विसर पडला. विश्वकर्त्यांच्या ऐश्वर्य व महत्तेच्या जाणीवेत त्यांनी हृषीकेश ते उत्तरकाशी हे ९० मैलाचे अंतर झट्टिशी पार केले. उत्तरकाशीचे सविस्तर वर्णन स्वामीजींनी 'हिमगिरी विहार' मध्ये केलेले आहे. उत्तरकाशीला स्वामीजींचे आदरपूर्वक स्वागत व आतिथ्य झाले. तेथे त्यांना असाही सल्ला मिळाला की अधिक उंचीच्या ठिकाणी खूप कडाक्याची थंडी असल्यामुळे स्वामीजींनी काही काळ तिथेच वास्तव्य करावे. स्वामीजींनी तो सल्ला स्वीकारला. तेथील मंगल वातावरणामुळे आनंदित झालेल्या स्वामीजींनी तेथे लवकरच परत येण्याचा व तेथील आध्यात्मिक वातावरणाचा आनंद घेत दीर्घकाळ व्यतीत करण्याचा निश्चय केला.

भेटायला येणाऱ्या लोकांबाबत स्वामीजींचे म्हणणे असे - काही लोक जन्मतःच चांगले व उदात्त स्वभावाचे असतात तर काही लोक दुष्ट व नीच असतात. अशा लोकांचे संपूर्ण आयुष्य विटंबना, उपहास व निंदा यांनी भरलेले असते. समाजातील अशा

विभाजनास सृष्टिकर्ता जबाबदार आहे, अशा प्रकारचे चूकीचे मत जगातील मूर्ख लोकांमध्ये खूप काळापासून प्रचलित आहे. समाजात कलुषित मते प्रचलित असताना समतेची अपेक्षा आपण करू शकत नाही. सर्वच लोकांचे शिक्षण किंवा ज्ञान एकाच स्थितीपर्यंत पोहचू शकत नाही. जोपर्यंत स्त्रियांना कनिष्ठतेची वागणूक दिली जाते, जोपर्यंत समाजात मूर्खांचे वर्चस्व असते तोपर्यंत बंधुभाव व मैत्रीभाव कसा काय येऊ शकेल? या नरकवत् गरीबी व अज्ञानाच्या जगात मूले केवळ किडे-मुंग्यांप्रमाणे, मरण्यासाठी, जन्माला येतात. त्यांच्या परिस्थितीत सुधारणा व्हावी, हा विचार कुणालाही नसतो. केवढी ही दयनीय स्थिती! जर कोणी त्यांना त्यांच्या दुःखातून बाहेर काढण्याचा प्रयत्न करीत असेल तर त्याला जातिबाह्य, धर्माच्या मर्यादा न पाळणारा ठरवले जाते. ही बंधने कोणी झुगारून देण्याचा प्रयत्न करीत असेल तर त्याला पापी ठरवले जाते आणि जो कोणी जुन्या व दोषास्पद रूढी अविचारीपणे पाळत असेल त्याला आदर्श मानले जाते. केवढा हा

विरोधाभास! तत्त्वतः, मानवता एक आणि अविभाज्य आहे. तुकड्या तुकड्यांमध्ये मानवतेचे विभाजन करणाऱ्या या कृत्रिम नियमांचा व चालीरीतींचा नाश करण्याची इच्छा कोण धरणार नाही? 'जे युगानुयुगे टिकून राहिल, जगाच्या सर्व भागात प्रचलित असेल आणि जे सर्व समाजाला प्रगती, समृद्धी व सुख देणारे असेल, स्वीकारार्ह असेल त्यालाच सनातन म्हणता येईल. सनातन धर्माची व्याख्या स्वामीजींनी 'गंगा स्तोत्र' या पुस्तकात केलेली आहे. दैवी गुण हे ईश्वरत्वाचे साधन आहे आणि ईश्वरत्व ही परिपूर्ती आहे. माझ्या मते हाच सनातन धर्म आहे.' जो धर्म, सर्व सज्जन लोकांमध्ये आणि चांगल्या कर्मांमध्ये स्थळ काळाच्या निरपेक्षतेने एकजिनसी व अचल राहतो केवळ तोच सनातन धर्म होय, बाकी सर्व निःसार व गौण आहे. उत्तरकाशीमध्ये २-३ आठवडे घालवल्यानंतर स्वामी त्यागानंद गंगोत्रीकडे जाण्यास निघाले. डोंगराच्या पाऊलवाटांवरून प्रवास करित असताना केरळचा एक तरुण नंबुद्रि त्यांचा सहप्रवासी होता. उंच

उंच पर्वतरांगा, घनदाट जंगले, गंगेला येऊन मिळणारे निळे निळे पारदर्शक झरे, ऋषीकुंड, केदारनाथ, जवळचे गौरीकुंड इत्यादी, स्वामीजींना सगळ्यांचेच आकर्षण वाटत होते. जी भगवान विष्णूंच्या चरणकमलांपासून प्रगट झाली आहे, अशा गंगा मातेच्या मूळापाशी ते येऊन पोहोचले. तेथील आध्यात्मिक ऐश्वर्याचा अनुभव घेत स्नान पूजा, ध्यानादि करित त्यांनी एक आठवडा घालवला.

स्वामी त्यागानंदांचे पुढचे उद्दिष्ट केदारनाथ होते. मार्गात ते 'वृद्ध केदारनाथ', 'त्रियुगी नारायणम्' या मंदिरांमध्ये गेले. आकाशाला भिडणारी हिमाच्छादित शिखरे, जंगलांनी व्यापलेल्या दऱ्या, पक्षी - प्राण्यांचे गुंजन यांचा आनंद घेत आपली दृढ श्रद्धा व भक्ती यांसहित ते केदारनाथ मंदिरात पोहोचले.

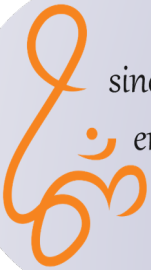
स्वामीजींचे पुढचे गंतव्य, अलकनंदा नदीच्या किनाऱ्यावर वसलेले व पुराणांमध्ये ज्याची प्रसिद्धी 'महर्षींचे पवित्र वसतिस्थान' अशी आहे, ते बदरीकाश्रम होते. दिव्य हिमालयाच्या भव्य भाळावर लावलेल्या चंदनाच्या टिळ्याप्रमाणे बंदी चमकत होते.

सुमेरू, गौरीशंकर आणि कैलास ही भगवंतांची लीलास्थळे असलेली सुंदर पर्वत शिखरे आहेत. नर-नारायण, व्यास आणि शुक यांनी केलेल्या तपश्चर्येने पवित्र झालेले हे सुंदर स्थळ आहे. आपण पूर्वजन्मांमध्ये केलेल्या पुण्य कर्मांमुळे आपल्याला या पवित्र स्थळी येता आले असे स्वामी त्यागानंदांना वाटले. एका पुरोहिताच्या अतिथ्यात त्यांनी एक दिवस घालवला. परंतु संन्याशाला ठेवून घेणे आर्थिकदृष्ट्या परवडणार नाही या विचाराने त्याने दुसऱ्या दिवशी सकाळी स्वामीजींची पाठवणी केली. कुठेही जा, अनुभव एकच. शारीरिक दमन, मानसिक शमन, त्याग व तप, ऐहिक व आध्यात्मिक ज्ञान या ब्राह्मणाच्या गुणांची जागा आता कलियुगाचे गुणधर्म असलेल्या लोभ, अभिमान,

उध्दटपणा इत्यादींनी घेतलेली आहे. काय होते आणि काय आहे याची तुलना केल्यावर स्वामीजींना उदास व आश्चर्य वाटू लागले.

स्वामीजी बंद्रीमध्ये फार दिवस राहिले नाहीत. या मार्गात ते अयाचित वृत्तीने राहात होते. त्यामुळे प्रसंगी उपवासही काढावे लागत. बंद्रीहून हृषीकेशला ते १२ दिवसात येऊन पोहोचले. गुरुपौर्णिमेला १२ दिवसांचा अवकाश होता. त्यांनी ब्रह्मानंद मठात पुन्हा एकदा वास्तव्य केले.

शारीरिक व मानसिक आत्मसंयम, दयाभाव व वैराग्य अशा संन्याशांच्या गुणांना स्वामीजींनी दृढतेने अंगीकारले होते. ते नेहमी स्वतःला प्रश्न विचारीत, 'संन्यास ग्रहण करून आणि हिमालय प्रदेशात येऊन मी वेगळे असे काय मिळवू शकलो?'



*Mother Sruti guarantees that if anyone with sincerity consistently continues to pursue – the path of enquiry and concentrated meditations, - he too can come to experience “Fulfilment”.*

*Gurudev Swami Chinmayananda*



## गीता - गुंजन

अध्याय १६ - दैवासुर संपद्विभाग योग

### "घेई रे ध्यास दिव्यतेचा"

सोडूनी मोह भौतिकाचा, घेई रे ध्यास दिव्यतेचा ।  
मिळवुनी संपत्ती दैवी, होई रे अनन्य तू प्रभुचा ॥४॥

येऊ दे निर्भयता जीवनीं, होवो निर्मळ अंतर ।  
इंद्रिय-दमन, दान सात्विक, देवता गुरुजन पूजन ।  
करुनी स्वधर्म-पालन, अंतःकरणी सरलता ॥१॥

अहिंसा, सत्य नि अक्रोध, त्याग अन शांती दया येवो ।  
असावे यथार्थ प्रिय भाषण, कुणाची निंदा कधी नको ।  
नको विषयांची आसक्ती, धरावी मनी ती कोमलता ॥२॥

तेज, क्षमा, धैर्य, शुद्धी, कुणाविषयी न शत्रुभाव ।  
ना कर्तृत्वाचा अहंकार, ना मोठेपणाचा अभिमान ।  
शास्त्राविरुद्ध आचरणे, मनाला याची हवी लज्जा ॥३॥

काम, क्रोध, आणि लोभ, द्वारे तीन ही नरकाची ।  
करिती नाश ही आत्म्याचा, देती मनुजा अधोगती ।  
यांचा त्याग करुनि सत्वरी, मनुजा मिळवी तू मुक्तता ॥४॥  
सोडूनी मोह भौतिकाचा, घेई रे ध्यास दिव्यतेचा ॥

सौ. उषा जपे  
ऋतु पार्क, ठाणे.

**DEAR GEETA LOVERS,**

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.

Sponsorship for 15 Children	Rs. 250
Sponsorship for 25 Children	Rs. 500
Sponsorship for 50 Children	Rs. 1000
Certificate Sponsorship	Rs. 1500
Prize Sponsorship	Rs. 2500

Online donation:

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

Owing to the prevailing pandemic situation, the Sidhbari camp organised by Chinmaya Mission Mulund, that was scheduled from 7th October to 15th October 2020 stands cancelled.

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

# Chinmaya Mission Mulund

*Cmt*

Regular and steady  
Abhyas alone  
can reward us  
with more and  
more results.

*Swami Chinmayananda*



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