



“तस्य भासा सर्वमिदं विभाति”

चिन्मय आदेश

Monthly Newsletter of Chinmaya Mission Mulund

अष्टाविंशतिः (XXVIII) स्रोतः

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द्वे (II) रश्मिः





EDITORIAL COLUMN

Harih Om!

क्षणं प्रतिक्षणं यन्नवं नवं, तच्च सुन्दरं सच्च तच्छिवम् ।

वर्ष नूतनं ते शुभं मुदं, उत्तरोत्तरं भवतु सिद्धिदम् ॥

‘Beauty is that which is fresh and new at every moment. Indeed such is Truth and verily that alone is auspicious. May this New Year be auspicious, delightful and bring greater and greater achievements and well-being for you.’ With this lovely message of greetings, wishes and blessings, Pujya Guruji Swami Tejomayanandaji ushered in the New Year 2021 for the entire Chinmaya Family worldwide. The beautiful New Year Programme with Vishnu Sahasranama Stotram, Rajopachara, Sankirtan, New Year message by Swami Swaroopanandaji followed by Satsang and Kirtan with Pujya Guruji, welcoming of the New Year and Arati was telecast live on YouTube - Chinmaya Channel. There could not have been a better way to bid goodbye to the challenging 2020 and usher in

the year 2021 full of hope and auspiciousness. At Chinmaya Shreeram too, we bade adieu to 2020 and welcomed the New Year with the customary Vishnu Sahasra Nama Archana on New Year's Eve.

To commemorate the Punya Diwas of the Mahasamadhi of Param Pujya Swami Purushottamanandaji, Br.Nileshji conducted an online Geeta Jnana Yajna in Hindi under the title “Guna Traya Vibhaga” from 10th to 20th January 2021 which was premiered live on our YouTube Channel from 7 to 7.30 pm daily. The different wings of Chinmaya Mission Mulund rendered melodious bhajans every day before the talks. Br.Nileshji, in his usual lucid style, analysed the various important aspects of our personality and life based on the Trigunas (Sattva, Rajas and Tamas) as elucidated by the Lord in Chapter 14, 17 and 18 of the Bhagawad Geeta. The topics covered were Aahaar(food), Tyaaga(sacrifice), Tapas(austerities), Dhriti(fortitude), Karta(doer),

Daanam(charity), Karma(actions),
Buddhi(understanding), Sukham(pleasure),
Jnanam(knowledge) and Shraddha(faith).
“Nitya Sattvasthaha Bhava” says the Lord to
Arjuna in Chapter 2. We should try to drop
the Rajasic and Tamasic traits in us and
replace them with the Sattvic traits which
alone will augment our spiritual progress and
overall well-being. Br. Nileshji stressed that
these pointers of personality traits should be
used for our own self-introspection and
spiritual unfoldment and not to judge others.
The gist of the talks have been compiled into
a Prasad Pustika in English which is available
online at the link given below:

<https://rb.gy/g5ugkq>

The entire talk series can also be accessed on
the YouTube Channel of Chinmaya Mission
Mulund.

Another important event in the New Year was
the preliminary round of the Geeta Chanting
Competition for children and elders. This
year, keeping with the times, the competition

was conducted online. Chapter-2 – Sankhya Yoga - the Yoga of Knowledge was selected for this year's competition. The participants had to submit a video of their chanting along with their online registration. About 200 children and 60 elders participated in the preliminary round of which 133 children and 46 elders have been shortlisted for the final round on January 31st for the children and Feb.14th for the elders. The finals will be conducted exactly as it used to be conducted in the past, the only difference being that the participants and judges will meet up virtually on a Zoom platform. The CHYKs and Setukari members have done a commendable job in designing and setting up the online Geeta Chanting Competition under the able guidance of Br. Nileshji and the Geeta Fest Co-ordinator Smt. Vasanta Balan, which deserves a special mention. We also thank our Sevikas for conducting the online guidance lectures for the participants and the judges who gave their valuable time for judging the

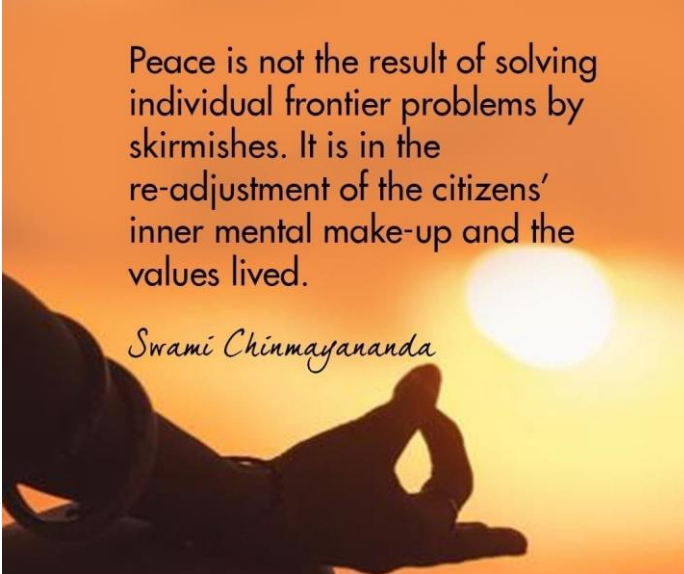
participants.

We are gearing up for the final round of the Geeta Chanting Competition which we will cover in the next issue of Chinmaya Adesh. As per the Government directive of gradual unlock, Chinmaya Shreeram is open for darshan from 5 to 7 pm. The daily chanting and Arati is also resumed. We invoke the blessings of Lord Shree Ram and Pujya Gurudev for a peaceful and spiritually glowing year ahead.

Lokah Samasthah Sukhinoh Bhavantu!

Smt. Lakshmi Kumar

Editor - Chinmaya Adesh





Means to spiritual perfection - Sadhana

H. H. Swami Tejomayananda

When man is desirous of achieving any goal, he must have a means or method for reaching that goal. This necessity of a means is equally true in the material as well as the spiritual world. To reach anywhere, there must be a "way". Means, in themselves, however, do not guarantee the reaching, or achievement of a desired goal. Success lies in how the person uses the means given. Proper use of the appropriate means presupposes, and necessitates, intelligence. In spiritual pursuits, the means themselves are *jada*, or inert, and it is the aspirant who is endowed with the power of intelligence. An intelligent use of the correct means for achieving a desired goal brings success.

The goal is called *sadhya*; the spiritual aspirant or one who is desirous of reaching the *sadhya* – is called a *sadhaka*; and the

process, or means, by which the *sadhya* is reached is called *sadhana*.

"Practice makes a man perfect" is a common proverb. However, in its deeper meaning, these words are not wholly true when applied to a spiritual goal. What do we mean when we say "practice makes a man perfect"? Practice of an action or actions at the physical level leads to mechanical behaviour; precision may be achieved in the action taken, but the behaviour will remain mechanical. To bring out the in-depth significance or the "secret" of an action, there must be correct understanding as a basis for the activity at hand. The correct understanding is really a rare phenomenon. In terms of material achievement, mere mechanical action may be adequate to meet a desired end; however, when one examines spiritual *sadhyas*, the correct understanding (as to why specific actions are being done) is *essential*. In spiritual *sadhana*, conscious calculated and not mechanical use must be made of means

employed.

What are the various means, or *sadhanas*, employed to reach spiritual perfection? And what is meant by "Spiritual Perfection" itself? Spiritual *sadhanas* are of two types:

- (a) those *sadhanas* used to gain *antahkarana suddhi*, or purified inner equipment,
- (b) those *sadhanas* used to remove *avidya* or ignorance of the true nature of oneself.

In order to gain the Higher, to develop *sattvic* qualities within himself or herself, the spiritual *sadhak* must undertake various forms of *sadhana* which will bring about purification at the mental and intellectual levels (physical purity is taken for granted as being brought about as best as is possible - i.e. clean body, clean clothing and personal habits etc.). *Japa*, *yoga*, *tapas* or austerities (penance), *yatras* or pilgrimages, *puja* or worship and other activities such as *dana* or charity and dedicated selfless work are *sadhanas* which are employed to purify the *antahkarana*. As was stated earlier mere

mechanical action is fruitless; in spiritual *sadhana* right use and understanding of the means is unavoidable if success is to be achieved. For example, when one is doing *puja*, the *Murti* must be seen as the “Truth,” it represents; the *Para Brahman*. Performing worship of an idol with the frame of mind that it is merely a piece of stone is fruitless. We must see the ideal in the idol. *Puja* may be done beautifully; *pujari* may be perfect in his actions and the flowers, incense etc. used may be wonderful, but if the mind of the one doing the *puja* is not centred on the Lord with devotion, there is no purification gained.

The second type of *sadhana*, which when correctly undertaken, brings about the removal of ignorance of the Self is basically of three types - viz. *sravana*, *manana* and *nididhyasana*.

Sravana is the listening to the *sruti* from a *guru*. This is not merely hearing of words, but rather attentively, extremely single pointed listening to the true import of the *guru's*

words. Real listening is “putting the ears in the mind”, meaning that the mind is one hundred percent behind the ears and not dissipated into any other field of thought.

This true *sravana* must have a degree of *antahkarana shuddi* as a pre-requisite, in that the mind must be calm and non-dissipating to some extent before such an attentive listening is possible. Hence, we see the need for *antahkarana shuddi*.

Manana is literally "reflection upon what has been heard". *Manana* is really the process of making concrete what the teacher has taught. This "making the knowledge one's own" is a pre-requisite before the third *sadhana* of this type, *nididhyasana*, can be undertaken.

Nididhyasana is meditation or contemplation, i.e. coming to "know" for oneself through direct experience what has been discussed. This process is the conversion of objective intellectual knowledge (the theory) to subjective experiences.

We now come to the question of what is

meant by "spiritual perfection" itself. What is meant by perfection? The goal to be reached is by nature already perfect, while the means, the *sadhana*, for reaching that goal are imperfect. All actions, by their very nature, are imperfect. There appears to be a paradox here; true goal is perfect, yet *sadhana*, the means, is imperfect!

We can resolve this confusion by examining the nature of *avidya* and the goal, the Self. The Self is already perfect. *Sadhana* undertaken does not "make the Self more perfect".... the Self is already *sat* (existence) *chit* (awareness/knowledge) and *ananda* (perfect bliss). Actions are imperfect by nature. *Sadhana* actions help to purify the mind and prepare it for the revelation of the Self that it is already there in all perfection. We can understand this better through some examples. *Avidya* may be regarded as a veil of ignorance. It is like dust on a mirror. When we dust off the dirt from the mirror's surface (through *sadhana*) the essential nature of the

clear mirror is revealed. The dusting itself did not endow the reflective capacity to the mirror as the reflective capacity is the very nature of the mirror itself. It is like clouds covering the rays of the sun. The sun is always there shining fully, but because of the clouds we think the sun is not there and we can see only darkness. Swami Vivekananda gave an example of this removal of the veil of *avidya* and revealing of the Self. When a statue or a picture is about to be unveiled at a first public showing, the statue or picture is already there behind the covering. If we make a small hole in the cloth covering we can see a small area of the picture and as we cut the hole to a larger size, (viz. through more and more *sadhana*) more and more of the picture is “revealed” to us. We do not create the picture as it is there already. Only the veil prevents our direct vision of it.

In order to achieve any end, it has already been propounded that understanding and single-pointedness of effort are necessary. In

essence, what is really required is devotion. Devotion brings about real success. Devotion is defined as love at the supreme level of the work undertaken - love for a higher ideal. Devotion is the key to spiritual *sadhana*. In this attitude of reverent devotion, the *sadhak* carries out his work as *karma yoga* with all the fruits of actions dedicated to the Lord of his heart. As the *karma phalas* come, he gladly and humbly accepts the results in an attitude of *prasada buddhi* taking all *karma phalas* as *prasadam* from the Lord. *Karma yoga* is thus done as worship with *Isvarasmaranam*.

Hence we see that the means to spiritual perfection is *sadhana* for (a) purification of the inner equipments and (b) removal of ignorance, as the basis. When impurity and ignorance are removed, and the *sadhak* surrenders to the Lord in all devotion, the Self reveals itself in all its perfection. This is the means to spiritual perfection.



जीवनाची श्रेष्ठतम कृतकृत्यता परम पूज्य स्वामी चिन्मयानंद

आधुनिक व्यक्तीला, सर आर्थर एडिंग्टन या ब्रिटिश गणितज्ञाने आणि भौतिक शास्त्रज्ञाने अमेरिकेतील कॉर्नेल युनिव्हर्सिटीत (१९३४) दिलेल्या प्रवचनांमध्ये जे सांगितले ते ऐकून, आश्चर्याचा धक्काच बसेल. त्यांनी असा प्रश्न उठविला, “मानवी स्वभावावर ज्यांचा ज्यांचा परिणाम होतो, तो मोजता येणे शक्य आहे, असे कोणी गृहीत का धरावे?” याचे उत्तर त्यांनीच दिले आहे, “सर्व वास्तवतेचे स्वरूप आध्यात्मिक आहे. आपल्या शतकातील अनेक शास्त्रज्ञांना याची पावती देण्याचे आणि तसे जाहीर करण्याचे धैर्य आहे. याविरुद्ध, मागच्या पिढीतील शास्त्रज्ञांनी यावर गंभीरपणे विचार करणे सुद्धा योग्यतेचे मानले नसते.”

सर एडिंग्टन यापुढे जाऊन असेही सांगतात की, “हे आपले जगत् एक कवी किंवा जादूगार यांना जितके

समजते त्याहून अधिक गणितज्ञाला समजते याची मला खात्री वाटत नाही.” सर्व कलाकार, कवी, वाङ्मयीन व्यक्तिमत्त्वे आणि शास्त्रज्ञ यांना सातत्यामध्ये एक महान लय असल्याचे जाणवते. अस्पष्ट असे हे विधान काही लोकांना आश्चर्याचा धक्का देते, काही थोड्या लोकांना लटपटायला लावते आणि काही जणांमध्ये कुतूहल निर्माण करते. परंतु पाश्चात्य शास्त्रज्ञ क्वचितच कधी आध्यात्मिक एकात्मतेशी सुसंगतपणे जगण्याचा हा विषय उचलून धरण्यासाठी व त्यानुसार प्रयत्न करण्यासाठी प्रोत्साहित होतात.

उपनिषदाचे ऋषी या आंतरिक सुसंगतेचे संदेशवाहक आहेत. त्यांनी ती शोधून काढली, तिच्या कार्याचे निरीक्षण केले आणि व्यक्तिनिष्ठ शास्त्रात सैद्धांतिक वर्णन व व्यावहारिक पद्धती यांचा वापर करून, ते परिपूर्ण करून रचनाबद्ध केले. पौर्वात्य विचारवंतांना निसर्ग म्हणजे एक अचेतन आणि वस्तूंची विस्कळित मांडणी वाटत नाही. त्यांच्यासाठी निसर्ग हा सर्वत्र अस्तित्वात असलेल्या

सुसंगतेचे व्यक्त रूप आहे जे संपूर्ण विश्वाचा गाभा आणि सार आहे. सर्व काही त्याच्यामध्ये अस्तित्वात असते आणि प्रत्येकाने त्यातच आपली कृतकृत्यता शोधली पाहिजे.

सुसंगतेचा आनंद

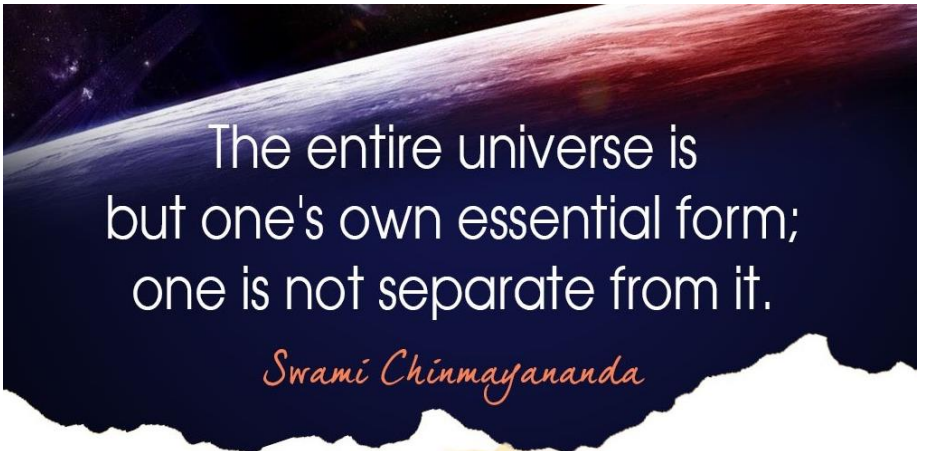
सुसंगता शोधून काढणे आणि ती जीवनात उतरवणे म्हणजे जीवनावर स्वामित्व मिळवणे. ज्या व्यक्तीने स्वतःला अशा प्रकारे परिपूर्ण बनवले आहे, त्याला जीवनातील दैनंदिन समस्यांमुळे ताणतणाव येत नाही. दुर्दैवाने, आपल्यापैकी बहुतेकांच्या बाबतीत ही सुसंगता आकस्मिकपणे दृष्टीस पडते - एक अकल्पित दैवी भेट म्हणून. जेव्हा सुसंगता जाणवते तेव्हाही ती आपल्या जवळ राहावी म्हणून तिचा पाठपुरावा कसा करावा ते आपल्याला कळत नाही. ती तिच्या इच्छेप्रमाणे येते, क्षणभरासाठी आपले प्रियाराधन करते आणि नंतर फुलांभोवती गुंजन करणाऱ्या भुंग्यांप्रमाणे, पुढच्या भेटीची खोटी आशा लावून निघून जाते.

उपनिषदाचे व्यक्तिनिष्ठ शास्त्रज्ञ आनंद व उत्साह निर्माण करणाऱ्या व टिकवून ठेवणाऱ्या अनुकूल परिस्थितींचे त्यांच्या अभ्यासात निरीक्षण करतात. ते आपल्यासाठी आध्यात्मिक वैभव झाकोळणाऱ्या परिस्थिती व कारणांचे परिपूर्ण चित्रण करतात. “ही सुसंगतेची देवता स्वतःच विश्वातील सर्व कर्मांमधून अभिव्यक्त होते आणि सर्व व्यक्तींच्या हृदयात परमात्मा म्हणून नेहमीच निवास करते. जे लोक तिला आपल्या हृदयातील दर्शनाद्वारे त्वरित ओळखतात ते अमरत्वाला प्राप्त होतात,” अशी उपनिषदांची उद्घोषणा आहे. या सर्वसामान्य सुसंगतेशी एकतानतेने राहणे, व्यक्ती व त्याच्या भोवतालचे विश्व यांच्यामधील प्रेमाच्या दृढ बंधनात राहणे हीच जीवन मानवतेला देऊ शकत असलेली अधिकतम आनंदी कृतकृत्यता आहे.

परिपूर्ण जीवनामध्ये नेहमीच आनंदाची लय असते. हीच ती ईश्वर साक्षात्काराची स्थिती. त्या स्थितीला परिश्रम, अपयश माहीत नसते व तेथे बेसूरता नसते. हे दिव्य

जीवन जगण्यासाठी व्यक्तीने बाह्य जगातील सर्व वस्तू व व्यक्तींशी वैरभाव बाळगता कामा नये. कोणाचाही द्वेष करू नका. सर्वांवर प्रेम करा. या प्रेमाने तुम्ही तुमच्या भोवती असलेल्या अगदी क्रूर शक्तीवर सुद्धा विजय मिळवू शकाल.

वेदान्ताचा हा संदेश गर्जून सांगतो, “तुम्ही एकाच स्वरूपाचे आहात - ईश्वर स्वरूपाचे. तुमच्या सर्व बांधवांमध्ये - मानवांमध्ये एकच आत्मा आहे. तुमच्या पूर्ण दिव्यत्वाप्रत जागे व्हा आणि वाटचाल करा. तुमच्यामधील आणि इतरांमधील ईश्वरासाठी जीवन जगा.”





गीता जग तत्त्वांचे सार!

सौ.उषा जपे

गीता तत्त्वं आचरूनि आम्ही, भव सागर तरणार।
गीता जग तत्त्वांचे सार, गीता जग तत्त्वांचे सार ॥धृ० ॥

कर्तव्याचे ज्ञान असावे
कौशल्ये सत्कर्म करावे
कर्मफळें ती विनम्रतेने, कृष्णार्पण करणार ॥

गीता ॥१॥

देह वस्त्र आहे आत्म्याचे
होता जीर्ण टाकुन खायचे
अटळ अश्या या नश्वरतेचा ! शोक किती करणार?

गीता ॥२॥

सुख दुःखे येती संसारी
सम बुद्धीने ती स्वीकारी
सुयशाचा तो हर्ष नको, ना अपयशात खचणार ॥

गीता ॥३॥

धर्म आपला प्रिय सर्वांना
पर धर्माची नको कामना
धर्म रक्षिण्या साठी आम्ही, प्राणार्पण करणार ॥

गीता ॥४॥

उच्च नीच ना कोणी येथे
आत्म्याचे, आत्म्याशी नातें
एका एका ज्ञानकणातुन, हाच ध्वनी घुमणार ॥
गीता ॥५॥

समाजास जेंव्हा ये ग्लानी
भल्या बुऱ्याचा विवेक लोपुनी
धर्म स्थापने साठी प्रभु तो, स्वयेंचि अवतरणार ॥
गीता ॥६॥

दुर्जन होतीं जेंव्हा बलशाली
सज्जनतेचा कुणी न वाली
दुष्टांचे निर्दाळण करि हरी, सुष्टां देई आधार ॥
गीता ॥७॥

उदासीनता मनास येते
वाटे नको नको जगणे ते
विजिगीषु वृत्तीचे देणे, भगवंतच देणार ॥
गीता ॥८॥

ज्ञानाचा सागर ही गीता
उन्नयनाची देई संधा
दुविधावस्था नष्ट होऊनी, ध्येय स्पष्ट होणार ॥
गीता ॥९॥

आम्ही लेकरें प्रभुची सगळी
"गीताई" चे स्तन्य प्राशुनी
जन कल्याण वसा घेऊनी, दैवी जीवन जगणार ॥

गीता ॥१०॥

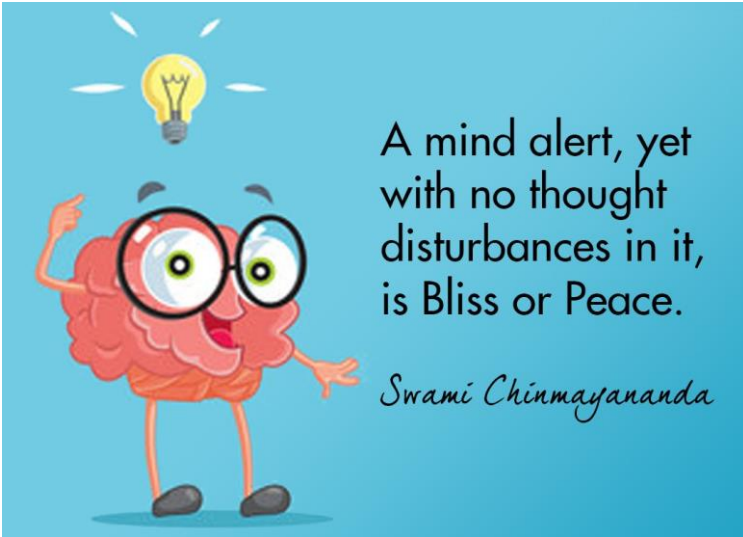
दुर्मिळ आहे जन्म मानवी
स्वार्थाधा ना वृथा घालवी
"कर्मभक्ति" ने "कृष्णभक्ति" करी, जन्म सफल होणार ॥

गीता ॥११॥

गीता ज्ञानाची ही महती
त्रिकाल बाधा यांस नसे ती
युगे युगे आली गेली तरी, हेच "सत्य" उरणार ॥

गीता ॥१२॥

गीता जग तत्त्वांचे सार, गीता जग तत्त्वांचे सार ॥



A mind alert, yet
with no thought
disturbances in it,
is Bliss or Peace.

Swami Chinmayananda

Chinmaya Shreeram is now open to devotees for darshan during daily chanting from 5pm and Arati at 6.30 pm.

Chanting schedule (5 to 6 pm):

Monday	Narayaneeyam and Shiva Stotras
Tuesday	Ganapati Atharvasheersham
Wednesday	Ramcharitmanas
Thursday	Vishnu Sahasranaam, Bhagawad Geeta & Guru Stotras
Friday	Lalita Sahasranaam & Devi Stotras
Saturday	Hanuman Chalisa & Hanumat Stotras

6pm to 6.30pm (Daily) – Ram Raksha Stotra, Shri Suktam, etc.

Chinmaya Mission Mulund



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