



“तस्य भासा सर्वमिदं विभाति”

चिन्मय आदेश

Monthly Newsletter of Chinmaya Mission Mulund

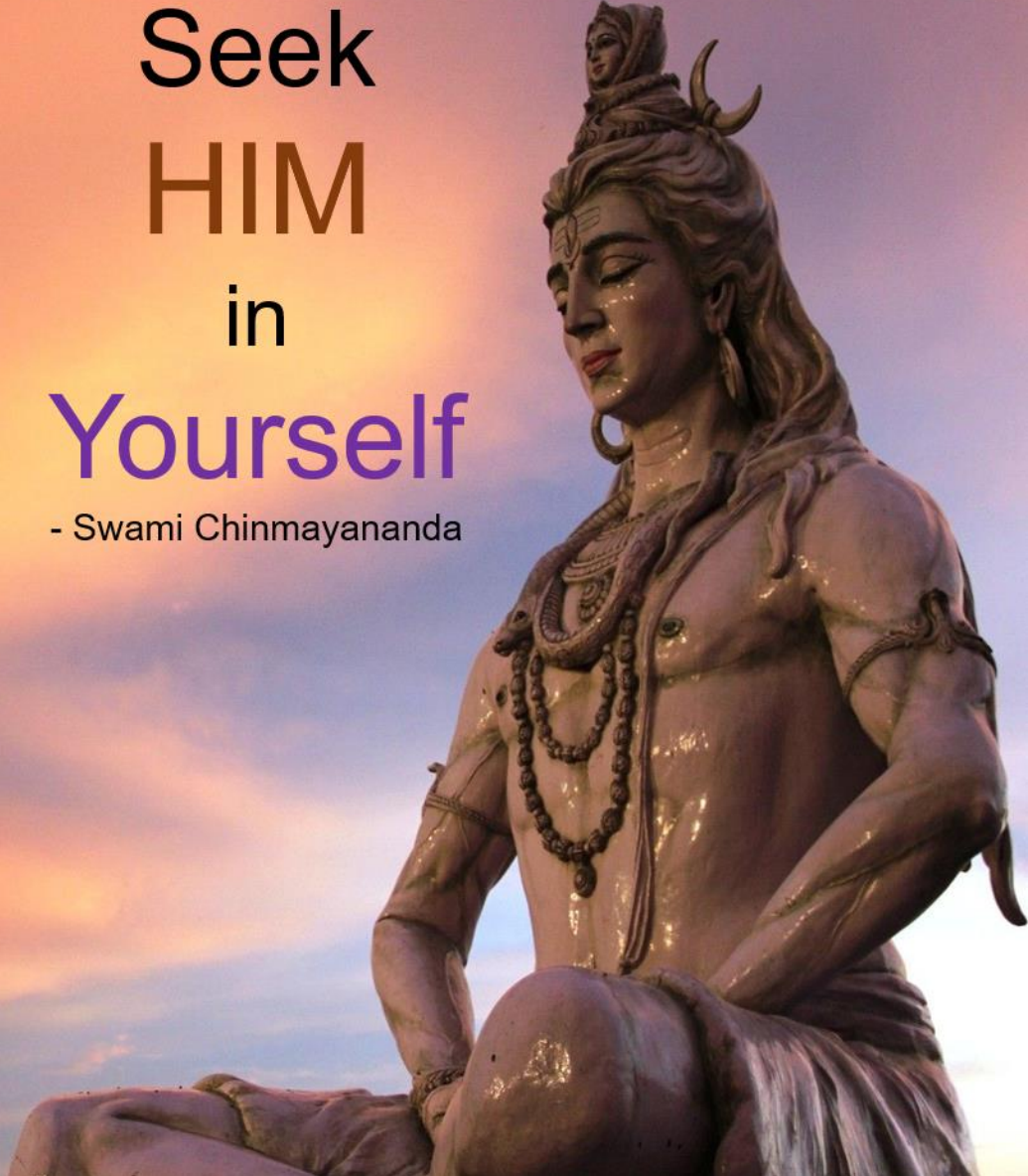
अष्टाविंशतिः (XXVIII) स्रोतः

MARCH - 2021

त्रिणि (III) रश्मिः

Seek
HIM
in
Yourself

- Swami Chinmayananda



SHIVA PANCHAKSHARA STOTRAM

SWAMI SWAROOPANANDA

GLOBAL HEAD, CHINMAYA MISSION

7:15 PM to 8:00 PM IST

4TH TO 9TH MARCH 2021

ON  CHINMAYA CHANNEL



Shri Adi Shankaracharya's

Shatpadi

A Devotional Hymn to Lord Vishnu

Satsang in English by

Swami Tejomayananda

From Wednesday 17 March

to Sunday 21 March 2021

7:30 PM to 8:00 PM IST

on  Chinmaya Channel





EDITORIAL COLUMN

Harih Om!

By the Grace of the Lord and Blessings of our Guru Parampara, the online Geeta Chanting Competition based on Chapter 2 – Sankhya Yoga i.e. The Yoga of Knowledge, was a grand success. As we had covered in the last issue, about 200 children and 60 elders participated in the preliminary round in January 2021 by registering for the competition online along with uploading a video recording of their chanting of the prescribed portion as per their respective groups. Of these, 133 children and 46 elders were shortlisted for the final round which was held on 31st January for the children and 14th February for the elders. The finals were conducted exactly as it used to be conducted in the past, the only difference being that the participants and judges came together virtually on a Zoom platform. It was heartening to see the sincerity, enthusiasm and fervour of the young and old alike in

memorising the verses and trying to chant them to perfection. The results were announced within a couple of days after the competitions. In the children's category, standard-wise prizes within each group were given as has been the practice in the last few years. 58 children and 18 elders won prizes. The children's prizes were distributed at Chinmaya Shreeram on 14th February. Children in masks, walked in with the proud parents and collected their prizes at the hands of senior members of the Mission in the time slot allotted to them, following the safety norms of the pandemic. The elders' prizes will be distributed in a similar fashion on 28th February. Kudos to the CHYKs and Setukari members who did a commendable job in designing, setting up and volunteering for the online Geeta Chanting Competition under the able guidance of Br. Nileshji and the Geeta Fest Coordinator Smt. Vasanta Balan. We once again thank our Sevikas for coordinating with the school representatives and conducting the

online guidance lectures for the participants. Our thanks are also due to the judges who gave their valuable time for judging the participants in the preliminary and final rounds of the competition.

Online Satsangs continue to bless us in these pandemic times. For those of you who missed out on Br. Nileshji's online Geeta talks last month under the title "Guna Traya Vibhaga", you can access the entire talk-series in the YouTube Channel of Chinmaya Mission Mulund. The various important aspects of our personality and life determined by the Trigunas (Sattva, Rajas and Tamas) as elucidated by the Geetacharya Lord Krishna in Chapter 14, 17 and 18 of the Bhagawad Geeta were analysed and explained in a systematic manner in the talks. The gist of the talks has been compiled into a Prasad Pustika, the link of which is available in the description box of the last day's talks. It would be of immense benefit and a great treasure to spiritual seekers.

We continue to get to hear capsules of Pujya Gurudev Swami Chinmayanandaji's Geeta talks on a daily basis in the Gita 365 App presented by Chinmaya Mission Houston. We seem to get answers for our daily issues and doubts from the Master in the daily talks.

“Kshantavyo me अपराadhah Shiva Shiva Shiva bho Shri Mahaadeva Shambho!” We are indeed blessed to get to hear Pujya Guruji Swami Tejomayanandaji's ongoing discourses titled “Forgive Me” on Shri Shiva Aparadha Kshamapana Stotram composed by Bhagawan Adi Sankaracharyaji. The discourses from February 19th to March 1st, being aired live on the YouTube - Chinmaya Channel are a prelude to the Mahashivaratri Celebrations of Sandeepany Sadhanalaya, Powai next month. We pray to Lord Chinmaya Shreeram to bestow physical, mental and spiritual strength on all.

Lokah Samasthah Sukhinoh Bhavantu!

Smt. Lakshmi Kumar
Editor - Chinmaya Adesh



गृहस्थी जीवन परम पूज्य स्वामी तेजोमयानंद

विवाह वेगवेगळ्या प्रकारचे असतात. लोक जेव्हा मला विचारतात की ठरवलेला विवाह चांगला की प्रेमविवाह चांगला तेव्हा मी त्यांना सांगतो, “यशस्वी विवाह उत्तम.” विवाहांचे यश ते ठरवलेले आहेत यावर अवलंबून नसते. कारण दोन्ही प्रकारच्या विवाहात यशापयशाची उदाहरणे आहेत. मुख्य मुद्दा, परस्परांविषयी प्रेम, आदर आणि त्याग करण्याची दोघांची तयारी, हा आहे. गृहस्थी जीवनात हा आदर्श असला पाहिजे आणि जेव्हा दोघांच्याही मनामध्ये हा आदर्श असतो तेव्हा विवाह यशस्वी होतो. परंतु जेव्हा एक व्यक्ती दुसऱ्यांकडून मागण्याच करीत राहते तेव्हा तेथे समस्या असतेच.

गृहस्थांच्या जीवनासाठी अनेक कर्तव्यकर्मे सांगितली गेली आहेत. जरी आपण त्यांची सविस्तर चर्चा येथे करू

शकत नसलो तरी एक मुद्दा ठळकपणे मांडलाच पाहिजे जो शास्त्रांनी सांगितलेला आहे. 'जेथे स्त्रियांचा मान-सन्मान केला जातो त्या घरांमध्ये देवाचा निवास असतो. जेथे स्त्रियांचा मान-सन्मान राखला जात नाही तेथे जे काही केले जाते ते व्यर्थच असते.' दुसऱ्या शब्दात, जर घरातील स्त्री दुःखी असेल, तिला वॉईट वर्तणूक दिली जात असेल तर कोणतेही काम यशस्वी होत नाही. त्या घरात समृद्धी येत नाही. दुसरा एक श्लोक सांगतो, 'आपल्या पत्नीला सुखी ठेवण्याची जबाबदारी पतीची असते आणि पत्नीची जबाबदारी पती सुखी आहे हे बघण्याची असते. जेव्हा दोघेही परस्परांना सुखी करतात तेव्हा तेथे सर्व घरासाठी मांगल्य व कल्याण नांदते.' गृहस्थ जीवनाचा हा आदर्श आहे. जेव्हा या आदर्शाचा पती-पत्नींकडून आदर केला जात नाही तेव्हा त्यांच्यामध्ये संघर्ष होतो आणि जेव्हा मुले वारंवार हे चित्र बघतात तेव्हा ते सुद्धा भांडाभांडी, मारामाऱ्या करू लागतात. असे घर हिंसामय होते. अलीकडे अशा

प्रकारच्या घटना दिसून येतात, ज्यात अनेक घरे विस्कळित होतात - अविवाहित माता, एक-पालक घरे आणि अशाच प्रकारच्या वाढत्या समस्यांनी घेरलेली दिसून येतात. एकच व्यक्ती दुसऱ्यांकडून मागण्या करत राहिल तर भविष्यातही अशा समस्या अस्तित्वात राहतीलच.

गृहस्थांना आणखी सूचना अन्नासंबंधी दिलेली आहे - 'अन्नाची निंदा करू नका, अन्न वाया घालवू नका, अधिक धान्य पिकवा.' अन्न सर्वसाधारण संपत्ती व समृद्धी यांचेही प्रतीक आहे. म्हणून वरील सूचनेचा अर्थ, भौतिक समृद्धीला कधीही तुच्छ मानू नये, ती वाया घालवू नये; तर ती अधिक वाढवावी, दुसऱ्यांबरोबर सहभाजित करावी. गृहस्थाने एकट्याने तिचा उपभोग घेऊ नये. तैत्तिरीय उपनिषदात म्हटले आहे, 'तुमच्याकडे कोणी अन्न आणि आसरा मागत असेल तर त्याला रिकाम्या हाताने माघारी पाठवू नका.' हे व्रत आहे. म्हणून प्रत्येकाने कुठल्याही साधनांनी अधिक धान्य मिळवले पाहिजे.

माणसाने असे म्हटले पाहिजे, 'अन्न तयार आहे.' जर अन्न उत्कृष्ट पद्धतीने बनवले असेल, तर ते यजमानाला सुद्धा उत्तम प्रकारेच मिळालेले असेल. जर अन्न मध्यम प्रकारे बनवलेले असेल तर ते त्याला मध्यम प्रकारेच मिळालेले असेल. जर अन्न कनिष्ठ प्रकाराने तयार केले असेल तर ते त्याला कनिष्ठ प्रकारानेच मिळालेले असेल. जो हे अशा प्रकारे जाणतो त्याला वर उल्लेखलेले सर्व पुण्य प्राप्त होते - तैत्तिरीय उपनिषद् (iii :10)

येथे असे म्हटले आहे की घरात जेव्हा कोणी अतिथी येतो तेव्हा त्याला माघारी पाठवू नये; आपण त्याला आरामदायी आसन दिले पाहिजे, सन्मानपूर्वक अन्न दिले पाहिजे. उपनिषदे पुढे हेही सांगतात की, जेव्हा आपण अतिथीला आदरपूर्वक अन्न देतो, तेव्हा आपल्याला सुद्धा आदरपूर्वक वस्तू दिल्या जातात. परंतु जर आपण अन्न एखाद्या व्यक्तीला अपमानपूर्वक किंवा फेकल्याप्रमाणे दिले तर आपल्यालाही परतफेड त्याच प्रकारे मिळते.

ब्रह्मचारी व संन्यासी यांची काळजी वाहण्याचे कर्तव्य

गृहस्थांचे आहे. मनुस्मृतीमध्ये असे स्पष्टपणे म्हटले आहे की, चार आश्रमांपैकी गृहस्थजीवन हे सर्वश्रेष्ठ आहे. कारण उरलेले तीन आश्रम, त्यांची काळजी वाहण्यासाठी व ते सुस्थितीत राहण्यासाठी गृहस्थांवर अवलंबून असतात.

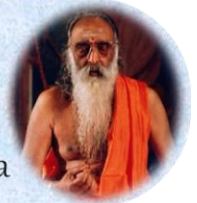
वर उल्लेखलेल्या सर्व सूचना जेव्हा विचारात घेतल्या जातात तेव्हा गृहस्थजीवन अर्थपूर्ण होते. गृहस्थांनी त्यांच्या वैषयिक जीवनात गढून राहून आपल्या कर्तव्याकडे दुर्लक्ष करू नये. त्यांनी सत्संगात राहून जीवनाच्या पुढच्या पायरीवर जाण्यासाठी मनाची तयारी केली पाहिजे. गृहस्थी जीवनाचा हेतू, म्हणूनच, गृहस्थाश्रमाला चिकटून राहणे हा नाही, तर, सावकाशपणे त्याहून उंच उठणे आणि विश्वाशी एकरूप होण्यासाठी आपली उच्चतर, ज्ञानाची दृष्टी विकसित करणे, हा आहे. या तयारीला 'वानप्रस्थाश्रम' असे म्हणतात.

अशा प्रकारे आपण पाहिल्यानुसार गृहस्थाश्रमाची कर्मे अनेकविध आहेत. कोणी व्यक्ती जर ही सारभूत तत्त्वे

मनात बाळगील तर त्याला स्वतःची विशिष्ट कर्तव्ये आपोआपच समजून येतील. पालकांनी मुलाला जन्म घालणे इतकेच पुरेसे नाही. त्यांनी त्यांच्या मुलांना सुप्रजा बनवणे, चांगली पिढी निर्माण करणे हेही त्यांचेच कर्तव्य आहे. कुटुंब जीवनाच्या या पैलूसाठी अधिक वेळ दिला गेला पाहिजे. सर्वसाधारणपणे एका गृहस्थाचा वेळ धनार्जनात खर्च केला जातो. अधिक महत्त्वाचे म्हणजे पैसा मिळवण्यापेक्षा स्वतःला उदात्त व्यक्ती बनवणे, हे आहे. कारण एक उदात्त व्यक्ती भविष्यात सर्व प्रकारच्या समृद्धी मिळवू शकेल - भौतिक आणि आध्यात्मिक - त्याच्या स्वतःसाठी, कुटुंबासाठी आणि समाजासाठी. आप्तेष्ट आणि अन्य तीन आश्रमवासी यांची सेवा करून गृहस्थाश्रमी व्यक्तीने तिची किंवा त्याची दृष्टी विस्तारित केली पाहिजे आणि अहंकार, स्वार्थीभाव यांच्यातून वर उठण्यास शिकले पाहिजे.

Meditation is the final gateway that leads to the discovery of the Supreme within.

H. H. Swami Chinmayananda





Japa Yoga

H. H. Swami Chinmayananda

You may wonder why a student of *Vedanta* listening and reflecting upon discourses on the *Upanishads* or the *Geeta* should care to take up any method of *sadhana* other than pure meditation. It is natural for seekers in their blind enthusiasm to question the importance of *japa* for a *Vedantic* seeker. This doubt arises out of confusion in the understanding of *japa yoga*.

Japa is a training by which the ever-dancing rays of the mind are compelled to behave in some order and rhythm, and bring out of their co-operative effort a single melody of repeated *mantra*-chanting.

In thus practising, the mind becomes extremely single pointed. In fact, *japa* properly done can more effectively bring about a sustained single-pointedness than all the hasty methods of meditation. A mind

seasoned with *japa* is like tinned food which is ready for consumption after a few seconds of warming-up on the fire. A short period of meditation can take a *japa*-conditioned mind to unimaginable heights in an impossibly short time.

Japa is training for the mind in fixing itself to a single line of thinking. We cannot say a word without a thought-form rising up immediately in us; nor can we have a thought-form without its corresponding name. Try! Can you repeat the word 'pen' without its form? Can you? In this close connection between the name and the 'form' lies the underlying principle in the technique of *japa*.

Again, love is not generated where sufficient thought is not bestowed. You love your near and dear relatives more than your uncle's sister-in-law's nephew, whom you had probably seen and even admired; yet you do not feel deep love for him; for, you have not spent sufficient thought over that child. Thus,

the *japa* in a prayer-room is performed in all intensity, training oneself to repeat the *japa* mentally. His names uttered constantly during the wakeful hours, is the sure way of developing *bhakti*. It is always the repetition of thinking that brings about fastness in all attachments. The less one thinks of a thing, the less one gets attracted to it. No wonder it is often said – out of sight, out of mind. The opposite is also equally true: the more one thinks of a thing the more one gets attached to it:

The Supreme Reality is experienced through meditation alone. But the boat to reach the goal, viz. meditation, is rigged with the practice of devotion through *japa*. In meditation one is wingless if one has not acquired a reasonable degree of concentration power and a good knowledge of how to fix one's mind at will at a single point for some length of time. Meditation is keeping the mind hitched on to one line of thought, to the complete exclusion of all other

dissimilar thought currents. To succeed in this we must learn to stop at will, all other "dissimilar thought currents". This mental capacity is gained through *japa*, when intelligently practiced along with a regulation of the normal life lived.

Japa is a very effective mental discipline for spiritual progress. In recent history there is the instance of the esteemed teacher of Shivaji, Sri Ramdas, who perfected himself through the *japa yoga* of the Sree Ram-Mantra: Shree Ram Jaya Ram Jaya Jaya Ram. Bhagwan Yogeswara Krishna himself says in the Geeta, "Among the *yogas*, I am *japa yoga*". How must I start? Do *japa*, it is the way to perform *japa yoga*. What happened to the holiday-maker who waited on the sea-shore for the waves to subside so that he could take his bath comfortably? Don't waste your time in vain on the shores of life, get into the ocean of this Bliss and be refreshed.

Have a special room for your prayers, fix a charming picture of the Lord of Your heart, at

such a height from the floor that when you sit in front of it, the Lord's feet shall be in level with your eyes. Spread a plain seat - *asana* - in front of thy *ishta devata*, have a mala of 108 beads. Now start the *japa*, under closed doors to begin with, sitting on the *asana* in any comfortable legs-folded pose in the beginning and gaze at the Lord's beaming face, body, legs and feet. Now slowly raise the gaze up from the feet, legs and body to the face of the Lord. Close the eyes now, feel His Presence within thee and try to visualize the Lord exactly as in the picture. This visualization of the Lord should be done within you in your love-heart, which is exactly on the right side of the physical heart. This is the spiritual-heart-centre where, if you meditate, your success is doubly assured. Feel... feel His presence.

Now repeat your *ishta-mantra* a few times, slowly and steadily with all the love you are capable of. This prepares the *bhakti* in you to do *japa* most effectively. Take the *mala* and

search for the off-head. This is called the *meru*. Bring the tips of your ring-finger and thumb together, and let the mala be hung at this junction. Repeat fervently your *ishta mantra*; at each repetition, turn a bead with the middle finger, always allowing the index finger to stand apart. The index finger is considered to be an 'outcast' because of its language. This finger is generally used in pointing out the "other", in accusing "another", in threatening etc. Essentially the index finger is used to express duality and the otherness of things and beings!

When you have thus repeated 108 times your chosen mantra, naturally, you will come back to the *meru-bead* - you have now done one *mala*. Now be careful: don't cross the *meru*, turn the *mala* in such a way that the 109th *mantra* is counted on the bead with which the 107th *mantra* was registered. Thereafter proceed in all sincerity and finish with your second *mala* and *japa*. Thus do 20 *malas* of *japa* twice a day, once in the morning and

once in the evening.

A mantra is a word-symbol or symbols representing and expressing, as nearly as possible, a particular view of God and the universe they stand for. There is nothing secret about these *mantras*. They are in the scriptures, but when the *mantra* is given to the disciple by an illumined teacher, it becomes a living seed. The teacher, by his spiritual power, gives life to the word and, at the same time, awakens the spiritual power latent in the disciple. That is the secret of initiation by the teacher.

Om Sri Ram Jaya Ram Jaya Jaya Ram.



SANGEET SEVA - Thyagaraja Aradhana conducted by Mulund Fine Arts Society on 21st February in Chinmaya Shreeram.

CHINMAYA GEETA CHANTING COMPETITION 2020
PRIZE WINNERS LIST
CHILDREN
GROUP - A

NAME	STD	PRIZE
SWARA AJAY GOVALE	NUR	I
HEZAL HIMANSHU SOMAIYA	NUR	II
RIYANSH ROSHAN KADAM	Jr. KG	I
JIAAN CHIRAG THAKKER	Jr. KG	II
MEERA SANTOSH	Jr. KG	III
VEDIKA HIMANSHU PUNJANI	Sr. KG	I
OMKAR VINAYAK NAYAK	Sr. KG	II
ADVITA MAYUR DHURI	Sr. KG	III
SHREEYAANS VIKAS THORAT	Sr. KG	III
SPRUHA TUSHAR RANE	Sr. KG	CONS
SARTHAK SHEKHAR KATKAR	Sr. KG	CONS
NIDHI JIGNESH WAGHELA	Sr. KG	CONS

GROUP - B

NAME	STD	PRIZE
VEDANT NIRMAL GANATRA	I STD	I
ARYAN AMEY KURDUKAR	I STD	II
KAAVYA PANKIL PAREKH	I STD	III
SHAKTI RAJKUMAR SOMANI	I STD	III
CHARVEE CHIRAG THAKKER	I STD	III
KRISHIV JITESH GANATRA	I STD	CONS
SUHANATH DITTAKAVI	I STD	CONS
AMOGH BHAT	II STD	I
ARHAM NIMIT PATEL	II STD	II
SHLOK PRASHANT PATIL	II STD	II
SAHANA KARTHIK	II STD	III

NAME	STD	PRIZE
PURVA SANJAY PRABHU	II STD	III
VEDANTH P ACHARYA	II STD	CONS
APARAJITA HITESH VYAS	II STD	CONS
VEDANT SUJIT NAIR	II STD	CONS

GROUP - C

NAME	STD	PRIZE
GARGI MAHESH KHADKE	III STD	I
DHWANI JIGNESH THAKKER	III STD	II
KHUSHI DIPEN DHIRAVANI	III STD	III
MADHURA GANESH	III STD	III
RUDRA ASHISH THAKKAR	III STD	III
VARAD BHOOSHAN BANE	III STD	CONS
SAANVI SURAJ NAIK	IV STD	I
SHAMBHAVI VARUN TIWARI	IV STD	II
DHITI ASHIT SAPARIA	IV STD	III
DURGA LAKSHMI	IV STD	CONS

GROUP - D

NAME	STD	PRIZE
AVANI TEJAS LAUD	V STD	I
VINAYA VENKATESHWARAN	V STD	II
RUJUL VAIBHAV GOYTHALE	V STD	III
NISHAD SIDDHESH JAMSANDEKAR	V STD	CONS
NEEV JAI SHARMA	VI STD	I
DHRUVI HIMANSHU PUNJANI	VI STD	II
TEJOMAY G IYER	VI STD	III
MAHATI BADRINATH	VI STD	III
VYOM NITIN NIGAM	VI STD	CONS
VRUSHTI HITESH GORI	VI STD	CONS

GROUP - E

NAME	STD	PRIZE
SREERAM SOMANATHAN	VII STD	I
MYTHILI JATIN SOMAIYA	VII STD	II
SHRAVAN GUHAPRASATH	VII STD	III
SWANANDI SANJAY BHALEKAR	VII STD	III
JYOTHIKA PUTUVAL	VIII STD	I
ARCHANA BALAJI	VIII STD	II
MAITREE VIPUL JANI	VIII STD	III
AKHILESH RAMASAMY	IX STD	I
KONAR SUGASENI NAMBI RAJAN	IX STD	CONS
SAISRI.V	X STD	I
SAISHIVRAM.V	X STD	CONS

ELDERS

GROUP - F

NAME	PRIZE
AKHILESH BADRINATH	I
SHRUTI SHETTY	II
KARTHIKA PUTUVAL	III
PREETHI K	CONS
L SHRUTI	CONS
RIA BHARAT TANNA	CONS
NETRAVATI RANJIT SHETTY	CONS

GROUP - G

NAME	PRIZE
JAI SHARMA	I
KAVITHA PUTUVAL	II
SOMANATHAN VISWANATHAN	III
REKHA MAHESH PATEL	CONS

NAME	PRIZE
JAYASHREE CHANDRAKANT JAWADEKAR	CONS
SUNEETA ANUP NAIR	CONS

GROUP - H

NAME	PRIZE
JAYSHRI SHANBAG	I
JAYALAKSHMI RAMAKRISHNAN	II
VANAJA SESHADRI	III
PRATAP DHARAMSHI DHIRAVANI	CONS
HIMAGAURI S KULKARNI	CONS

GEETA CHANTING COMPETITION 2020 MOMENTS CAPTURED



Preliminary round shortlisting

GEETA CHANTING COMPETITION 2020 MOMENTS CAPTURED



Final round in progress



Volunteers of the Geeta Fest 2020

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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