



"तस्य भासा सर्वमिदं विभाति"

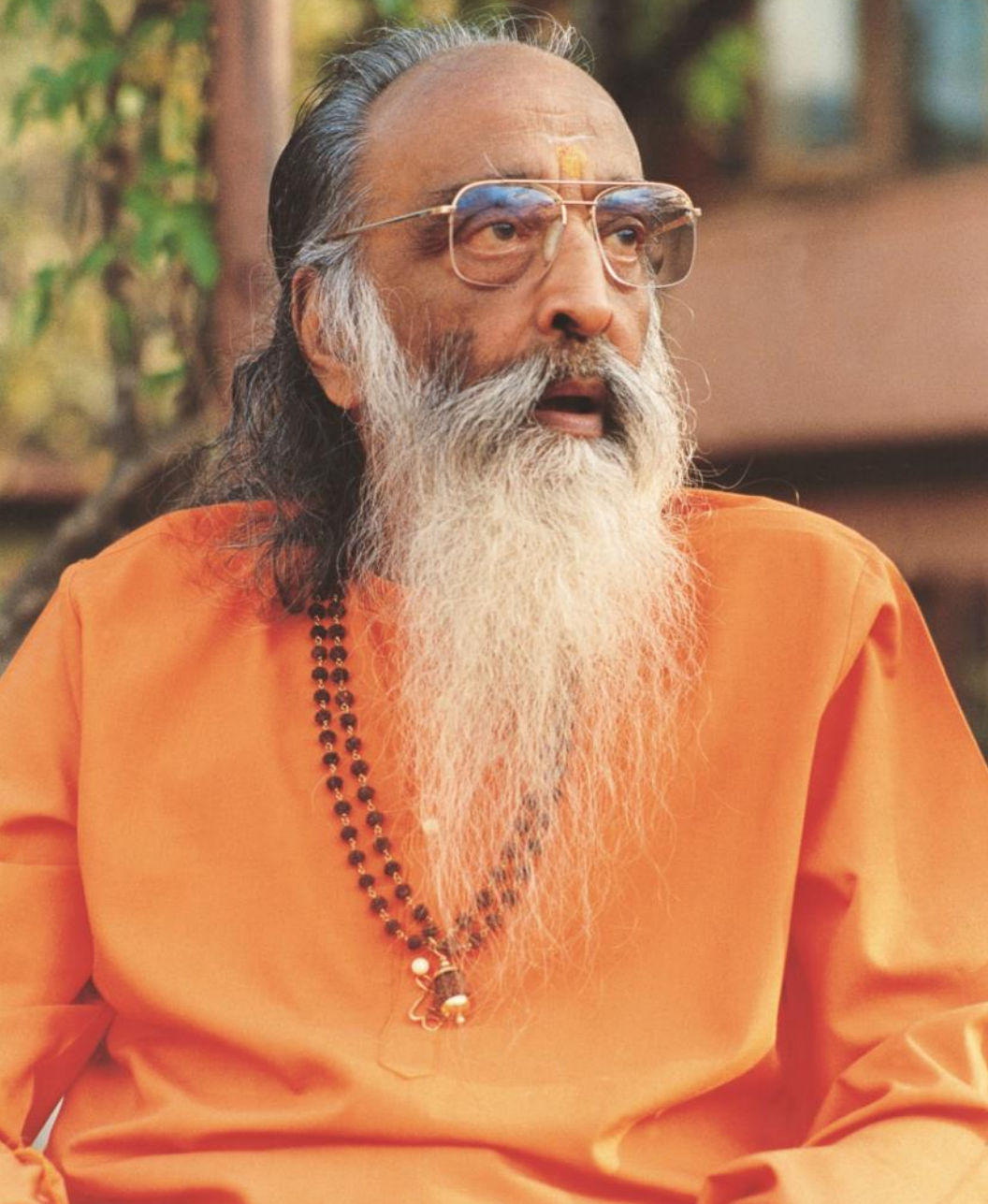
चिन्मय आदेश

Monthly Newsletter of Chinmaya Mission Mulund

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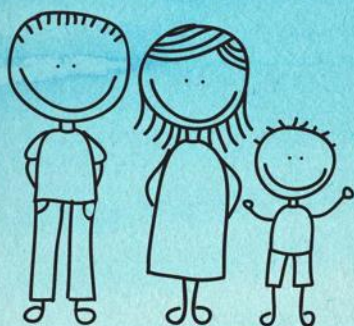


PARENTING

The Journey of a Lifetime

JUNE 5 - 14, 2021 | 7:30 PM IST

CHINMAYA CHANNEL  YouTube



Embark on the journey to discover the secrets of effective parenting with

Pujya Swami Swaroopananda

Global Head, Chinmaya Mission

- **Prenatal Insights : 5-6th June**
- **Parenting Newborns : 7th June**
- **Parenting Toddlers : 8th June**
- **Parenting Primary kids : 9-10th June**
- **Parenting Teens : 11-12th June**
- **Self Parenting : 13-14th June**

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EDITORIAL COLUMN

Harih Om!

नासै रोग हरे सब पीरा, जपत निरंतर हनुमत बीरा।

“All the ailments, diseases and afflictions vanish when Sri Hanumanji’s name is repeated regularly” assures Goswami Tulsidasji in the Hanuman Chalisa. We at Chinmaya Mission, Mulund took a *Sankalpa* to collectively chant the Hanuman Chalisa 1008 times on the auspicious occasion of Hanuman Jayanti on Tuesday 27th April 2021. By the Grace of the Lord and Pujya Gurudev, there was an overwhelming response from devotees. More than 400 devotees took part in this great *Stotra Yajna* and clocked up a total of over 5100 chants.

समस्त जन कल्याणे निरतं करुणामयम् ।

नमामि चिन्मयं देवं सद्गुरुं ब्रह्मविद्वरम् ॥

Salutations to Pujya Gurudev Swami Chinmayanandaji, who is Pure Knowledge, Effulgence, the most exalted knower of Brahman, full of compassion and ever

engaged in the welfare of the entire humanity. 8th May, 2021 was the 105th birth anniversary of Pujya Gurudev. On this auspicious occasion, Paduka Puja was performed as usual at Chinmaya Shreeram invoking the blessings of Pujya Gurudev on all seekers. Starting from this glorious day, in the evenings we are indeed blessed to participate in the 18-day Geeta Jnana Yajna by the master himself on the 7th chapter of the Bhagawad Geeta- the Jnana Vijnana Yogah - The Yoga of Knowledge and Wisdom, from the comfort of our own homes. It feels as though the master is very much with us with his laughter and love to wake us up from the slumber of ignorance and indolence, to reinstate our spiritual goals and fill our lives with wisdom and fulfilment. The programme was inaugurated by an inspiring message from our Honourable Prime Minister Shri Narendra Modiji which was read out by Pujya Swami Swaroopanandaji, the head of Chinmaya Mision Worldwide. “*Om Bharata Gauravaya Namah*” Salutations to the

One who is the pride of our motherland indeed. For those who have missed these insightful talks of Pujya Gurudev, please catch up on the YouTube Chinmaya Channel.

Then came another memorable occasion, Bhagawan Adi Sankaracharyaji's 1233rd Jayanti on the Shukla Paksha Panchami of the month of Vaisakha which fell on 17th May this year.

सदाशिव समारम्भाम् शंकराचार्य मध्यमाम् ।

अस्मद् आचार्य पर्यन्ताम् वंदे गुरु परम्पराम् ॥

“Beginning with the Lord, through Adi Shankaracharya in between and upto my own preceptor, I bow with reverence to the entire tradition of preceptors.” When we remember the entire Guru Parampara from the Lord upto our own Guru in one breath, we do not fail to mention the name of Bhagawan Adi Sankara which shows how important a link he is in our Guru Parampara. Rightly so, for, but for him and his *Bhasyas* (commentaries), we would not have been able to understand the true import of the Gita and the Upanishads.

He established *mathas* in several parts of the country which to this date have Sankaracharyas working relentlessly for the spread of the knowledge of the scriptures and welfare of humanity. At Chinmaya Shreeram, Paduka Puja was performed on this auspicious occasion followed by a special programme of Online Parayanam of few of the great works of Bhagawan viz. Bhaja Govindam, Sadhana Panchakam, Atmabodh, Maneesha Panchakam and the Dakshinamurthy Stotram. The programme concluded with the chanting of the Totakashtakam, a beautiful hymn composed by Totakacharyaji, one of the foremost disciples of Bhagawan. The texts were displayed on the screen along with the chanting, so devotees could chant along, remaining in their homes. The online Parayanam programme, telecast live on the YouTube Channel of Chinmaya Mission Mulund was well received by the devotees.

ॐ रामभाययै विद्महे भूमिजायै च धीमहि तन्नः सीता प्रचोदयात् “We meditate on Mother Sita, the consort of Lord Rama and daughter of Mother Earth: may she illumine our intellect.” Sita Navami was celebrated on 21st May at Chinmaya Shreeram with the *Shodashopachara Puja*. The pandemic has induced restrictions, but the spirit and reverence with which the festivals and great days are observed remains unabated.

Lokah Samasthah Sukhinoh Bhavantu!

Smt. Lakshmi Kumar

Editor - Chinmaya Adesh



Hanuman Jayanti Celebration at
Chinmaya Shreeram



Chinmaya Jayanti Celebration at
Chinmaya Shreeram



Bhagawan Adi Shankaracharya Jayanti
Celebrations at Chinmaya Shreeram



Living Upto One's Ideals

H. H. Swami Chinmayananda

When we try to critically judge our generation and its sad failure to make itself blessed by religious wisdom, we discover that the failure is not so much due to ignorance of spiritual truths, but mainly to our growing incapacity to live up to the ideals that we already know.

There seems to be an endless conflict between our head and heart. Though the blessings of the higher values of life are wholly convincing to the discriminating intellect, our hearts lack the courage and heroism to translate these ideas into our everyday thoughts and actions. We know truth, but we are not truthful. We appreciate love, but we hardly live in love. A hardened criminal can give beautiful discourses on the divine qualities of the higher nature, and yet in daily life he acts like a preposterous, irredeemable animal.

All spiritual literature glorifies truthfulness as one of the most important aspects of a perfect life. In Shankara's commentaries, truth is defined as "a conformity of thoughts with actions". In its subjective application, this definition implies that a truthful heart throbs to the dictates of the intellect. To summarise, the more we attune ourselves in our actions to our intellectual convictions, the more we are spiritually truthful.

In an era of materialism, the heart does not easily accommodate the dictates of the intellect. In such an era, therefore, we find that the noble values and ideals taught in spirituality cannot come to bless the generation. This occurs due to our failure to live religion, and it is not due to a lack of capacity and efficiency in religion.

A philosophy, however great, cannot of its own accord bless humanity. We know that aspirin can cure a headache, but that knowledge by itself is not a guarantee against a headache. If we are suffering, we will have

to buy the medicine, take it, and wait patiently until the medicine becomes completely absorbed into our system. Similarly any philosophy, whether political, economic, or spiritual, can bless a generation only to the degree to which that generation, in its behaviour and transactions in life, attunes itself to those intellectually accepted philosophical truths. *Philosophy lived in day-to-day life is called religion. Religion is not just in temples; it is in our hearts, to be faithfully followed at all times in our life.*

Different facets of an individual

To the great spiritual philosophers (the Rishis), an individual is not merely a physical entity. According to them a person certainly has physical existence, but there are also mental, intellectual and spiritual aspects to one's individuality. These four facets are, as it were, telescoped into each other so that for the purpose of cultural analysis, an individual is considered to be four entities in one.

Materialism tries to create an outer world of favourable environments in which the physical body can feel completely happy. Materialism recognises only the physical personality. However, when the basic needs of the body are met, the mind and intellect begin to demand their satisfaction. They demand satisfaction of their inborn thirst for love, kindness, beauty, knowledge, and for perfection.

Silent Call of the Spirit

We find that even a well-accomplished person, who has effected the well being of his physical, mental and intellectual personalities, still has a need to seek greater happiness. There is the silent call of the spirit! The spiritual entity within is not satisfied. It looks ahead irresistibly to the beyond: beyond the body, mind, and intellect. It wants to break all the limitations imposed upon it by the frail body, the doubting mind, and the limited intellect. This eternal thirst of a fully developed individual is called,

in the spiritual literature, "the unrest of the soul."

‘The Song of the Soul’

If the four wheels of a car were not synchronised properly, imagine what the fate of the car would be. If each of the four horses harnessed to a chariot were to take its own path, certainly the chariot would be wrecked! Similarly, unless the four distinct facets of the individual's personality are integrated properly, the harmony of life will be missed.

The song of the Soul can be heard and lived only by one who has learned to live an integrated life. This perfect integration shall certainly come to everyone when nature in her slow method takes and moulds us. It may take several million years before we reach that state of perfection. But to the mature individual who seeks a method by which to move forward toward the goal, religion advises the great techniques of self-perfection, the intellectual and psychological processes by which an individual can thus hasten

his evolution.

The four groups and the four paths

When analysing a person's motivations, we find that each person is influenced by two different phenomena, namely, the head and the heart. On the basis of these two instruments, the Rishis classified all of humanity into four groups: (a) persons of pure heart; (b) individuals of pure head; (c) individuals of head and heart equally developed and (d) individuals with less evolved head and heart.

In order to subtly and fully satisfy the mental attitudes, the emotional tastes, and the intellectual stature of these groups, we have the four paths. Devotion or love (*Bhakti Yoga*) is the path for the person of the heart; the path of knowledge (*Jnana Yoga*) satisfies the person of the head; the path of action (*Karma Yoga*) is for the persons of head-heart temperament; and the path of mysticism (*Hatha Yoga*) will help the last group to evolve and make them fit for entering into

any one of the other three groups.

In the four paths so far discussed, we need not be great psychologists to understand that the attempt is to gain a greater control over mind. A practitioner on any one of the above mentioned paths will certainly come to have a greater mastery over his mind, which will end in a greater and surer integration of his personality. The more integrated one's mind, the more dynamic becomes one's intellect.

Integration of Personality

Though the four paths seem to be different, they are only different in their early stages of application. In fact, all four paths meet at one and the same junction, technically called *Pratyahara*. *Pratyahara* is a stage wherein the seekers treading the different paths gain a mental capacity, to withdraw the whole mind from its wanderings and to apply the entire mental energy to a single thought or a line of thought. Having reached this stage of mental dexterity in withdrawal and application, thereafter all students of every Yoga walk

hand in hand in the spiritual path, covering in their pilgrimage the same stages known as concentration (*Dharana*), meditation (*Dhyana*) and the final realisation.

Pratyahara is the beginning point of personality integration. A person is what his thoughts make him to be. This has been fully explained in modern psychology. If an individual's thoughts are running through negative thought channels, and he gets lost in this maze, he becomes ineffective with no dynamism at all in life. To rehabilitate such a person, to discover his full potential and strength is the essential function of Vedanta. *To supply an individual with the right attitudes of living, to help him discover the energies required to live these new values, to encourage him constantly in his endeavour to grow, this is the entire scheme of all religions.* The above described paths accomplish this; each-one of them is a direct method which helps a seeker to rediscover himself. Thus purified, the mind and intellect gain greater efficiency and

greater power of flight. Making use of such a prepared pair of "wings" the individual soars higher into the brighter realms of spiritual perfection.

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❀ **New Study class** ❀

On Sadhana Panchakam

In Marathi

Every Thursday from 5.00 p.m. to 5.45 p.m.

Sevak: Shri. Deepak Gupte

Contact: 9820085372 / 9004053370



Sita Navami Celebration at Chinmaya Shreeram



दृष्टी आनंदाची परम पूज्य स्वामी तेजोमयानंद

जीवन म्हणजे, बाह्य जगातील ज्ञान व त्यांना दिलेला प्रतिसाद यांची मालिका, याहून अन्य काहीही नाही. आपला प्रतिसाद, आपली जीवनाविषयीची दृष्टी व त्यासंबंधीची समज आणि भगवद्गीतेच्या अठराव्या अध्यायात सांगितलेली गुणव्यवस्था यावर, अवलंबून असते. भगवान श्रीकृष्ण, सुख आणि स्वातंत्र्याकडे घेऊन जाणारी दृष्टी आणि बंधनाकडे नेणारी दृष्टी यात फरक करतात.

सगळ्यात उदात्त किंवा सात्त्विक जीवनदृष्टी म्हणजे ती जिच्याद्वारे आपण सर्व सजीवांमध्ये एकच अविनाशी सत्यतत्त्व पाहतो. तसे करताना त्यांची नामे, गुण आणि गुणधर्म विचारात घेतले जात नाहीत. तथापि, आपल्या इंद्रियांद्वारे बघितले गेलेले जगत् पूर्णपणे वेगळे भासते. कोणत्याही दोन वस्तू एकसारख्या नसतात. सर्व

जीवांमध्ये एकच सत्यतत्त्व किंवा एकत्व पाहणे कसे शक्य आहे? ज्याप्रमाणे सर्व बल्बमध्ये एकच विद्युत्शक्ती असते त्याचप्रमाणे, एकच जीवन, तेच तत्त्व, सर्व सजीवांमध्ये प्रकाशते. मध्यम प्रतीची किंवा राजसिक दृष्टी म्हणजे ती जिच्याद्वारे आपण सर्व वस्तू व व्यक्ती भिन्न आहेत असे समजतो. तुलनात्मक अभ्यास करत असताना आपण म्हणतो, “हिंदू धर्म आणि ख्रिश्चन धर्म यांत फरक काय आहे?” जेव्हा लक्ष फरकांवर केंद्रित केले जाते तेव्हा अनेक असमानता दिसून येतात आणि त्या दुसरे धर्म, संस्कृती आणि देश यांच्या विषयीचा नकारात्मक दृष्टिकोन बनवतात. एकत्वाची दृष्टी एकात्मता आणते आणि विभक्ततेची दृष्टी अनेकानेक विभाजने निर्माण करते.

हे सर्वकाळ आपल्या घराघरांतून आणि लोकालोकांमध्ये घडताना आपण पाहतो. पती-पत्नी, मित्र-मित्र आणि समाजांमध्ये अशा प्रकारच्या घटनांची सुरुवात एका क्षुल्लक मतभेदाने होते. दोन भाऊ संपत्तीचा अधिक वाटा

मिळावा म्हणून एकमेकांशी भांडत राहतात. त्यावेळी ते, आपण एकाच कुटुंबातले आहोत हे, विसरून जातात. एकत्वाची दृष्टी एकदा हरपली की भेद दिसू लागतात जे संघर्ष निर्माण करतात व अधिकाधिक आवडीनिवडी निर्माण करतात. असा माणूस स्वतः शांती व आनंदात राहत नाही आणि दुसऱ्यांनाही राहू देत नाही.

तामसिक दृष्टी ही सगळ्यात निकृष्ट प्रतीची असते. ज्यामुळे व्यक्ती हटवादीपणे, दुसऱ्यांकडे लक्ष न देता जगातील एकाच प्रकारच्या वस्तू, व्यक्ती, अनुभव, आदर्श यांच्याशी आसक्त होऊन राहतात. एकच क्षुल्लक, सीमित आसक्ती 'पूर्ण' म्हणून मानली जाते. काही लोक पैशाच्या बाबतीत वेडे आणि लोभी होतात, तर दुसरे काही लोक सत्ता किंवा जीवनातील सुखे यांच्या बाबतीत दुराग्रही असतात. या जगातील अनेक वस्तूपैकी, जेव्हा लोक एखाद्याच वस्तूला अधिक महत्त्व देतात, तेव्हा ते जरी, त्या विशिष्ट क्षेत्रात खूप यशस्वी झाल्यासारखे वाटत असले तरी, त्यांचे संपूर्ण जीवन तितकेसे चांगले नसते.

कारण बाकीच्या बाबी दुर्लक्षित राहिलेल्या असतात. तामसिक दृष्टी असलेली व्यक्ती ही कधीही शांत आणि सुखी असू शकत नाही.

सात्त्विक दृष्टी असलेल्या एखाद्या व्यक्तीच्या जीवनात एकच भावना प्रबळ असते आणि ती म्हणजे शुद्ध प्रेमाची. लहानपणापासून आपल्याला असे सांगितले आणि शिकवले गेलेले असते की, “सर्वांवर प्रेम करा; सगळ्या सजीवांवर प्रेम करता येत नसेल तर निदान तुमच्या शेजाऱ्यांवर प्रेम करा.” शेजारी या शब्दाचा अर्थ शब्दशः - तुमच्या घराला लागून असलेले लोक- इतकाच घेतला जाऊ नये, तर, जे तुम्हाला जवळचे वाटतात ते.

दुर्दैवाने अधिकतर लोकांना प्रेम म्हणजे काय हेच माहीत नसते. त्यांना त्याचा अर्थही माहीत नसतो. सर्वसाधारणपणे ते जसे समजले जाते त्याहून अगदी वेगळे असते. आपल्या शरीराचेच उदाहरण घ्या - जरी मी माझ्या शरीराचे अनेक भाग पाहात असलो तरी, ‘या

सर्व भागांमध्ये एकच सत्य आहे आणि ते म्हणजे 'मी' आहे - सर्वत्र, सर्वांमध्ये उपस्थित असलेला.' म्हणून शरीराच्या सर्व भागांवर माझे सारखेच प्रेम असते; त्यात पक्षपातीपणा नसतो. मी असे म्हणत नाही, "माझ्या डोक्याला काही दुखापत झाली तर मी त्याची काळजी घेईन, पण पायाला काही झाले तर मी त्याच्याकडे बघणार नाही." माझ्या शरीराच्या सर्व भागांची पूर्ण समर्पणभावाने आणि प्रेमाने सेवा करण्यासाठी मी सदैव तत्पर असतो.

एकत्वाची दृष्टी, प्रेम व सर्वांची सेवा करण्याची तयारी विकसित करते आणि ती क्षमेचा दृष्टिकोन निर्माण करते. खाताना किती वेळा तुमची जीभ तुमच्या दातांकडून चावली जाते! तुम्ही त्यांना कधी शिक्षा करता का? दातांना शिक्षा करण्याचा विचार तुमच्या मनाला कधी शिवला तरी का? चुकून तुमचे बोट डोळ्यात गेले तर तुमचे बोट म्हणते, 'सॉरी' आणि ते अश्रू पुसायला सुरुवात करते.

एक गोष्ट लक्षात घ्या, जेव्हा आपल्याला एखादी व्यक्ती आवडत नसते तेव्हा वास्तविक आपणच स्वतःला आवडत नसतो, कारण ती दुसरी व्यक्ती आपल्याहून भिन्न नसते. कोणत्याही दृष्टीने बघा - सर्व शरीरे पंचमहाभूतांपासून बनलेली असतात. त्यामुळे आपले सर्वांचे उपादान कारण सारखेच आहे. एकच जीवनतत्त्व मला व इतरांना जीवन देत आहे. मग फरक कुठे आहे? तर मग कोण कुणाला इजा पोहोचवतो?

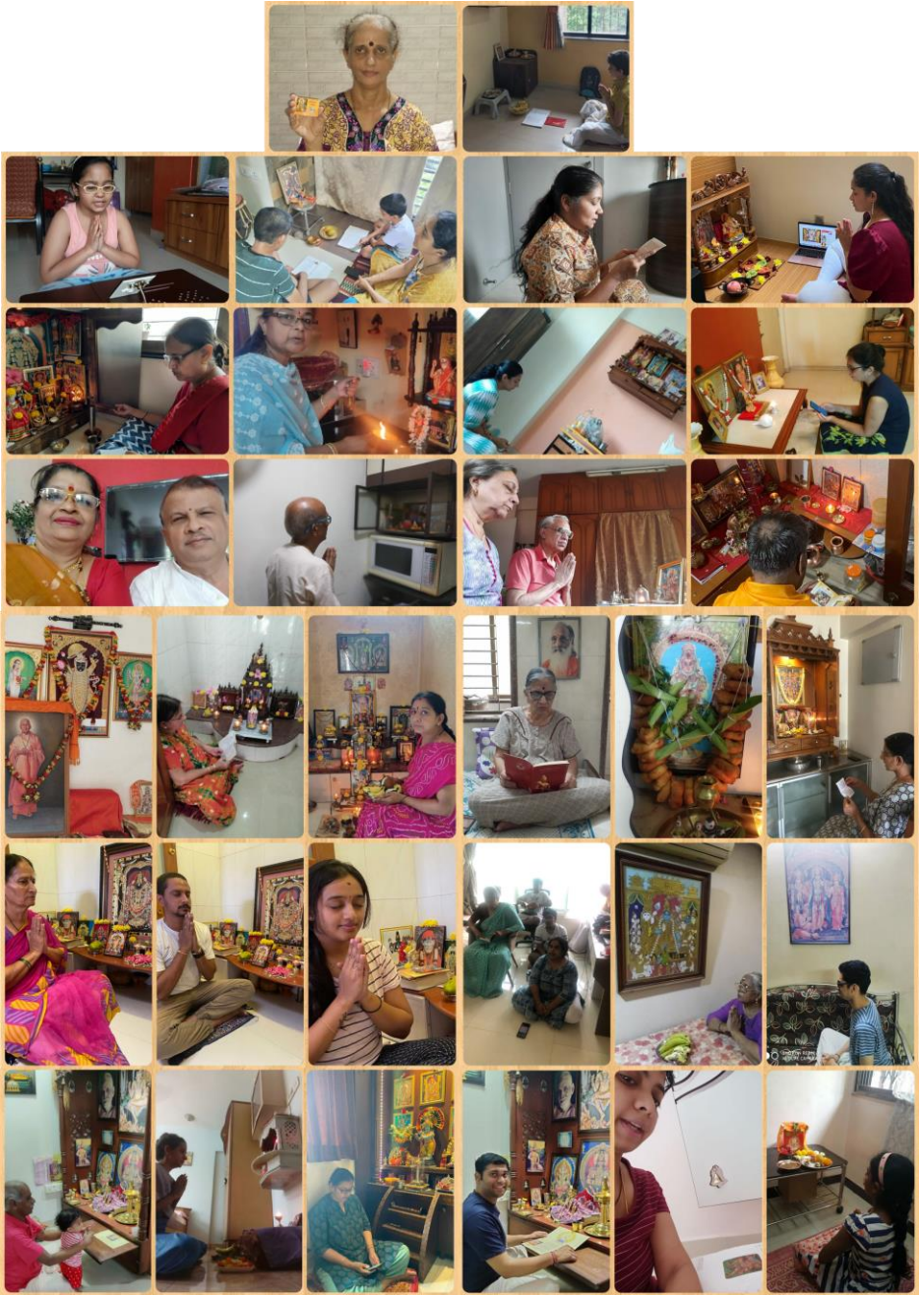
अशा एखाद्या माणसाची कल्पना करा, ज्याचे हृदय प्रेम, करुणा, क्षमा, दया इत्यादी भावनांनी भरलेले आहे. त्याच्या मनाची स्थिती कशी असेल? तो पूर्णपणे आनंदी आणि स्वतंत्र नसेल का?

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In view of the prevailing COVID -19 situation and the safety guidelines of the Government of Maharashtra, Chinmaya Shreeram is closed for darshan till further notice.

Devotees chanting Hanuman Chalisa at home as part of Hanuman Jayanti Celebrations





Young and old alike!



Deep in devotion!



All in their homes!

Chinmaya Mission Mulund



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