



"तस्य भासा सर्वमिदं विभाति"

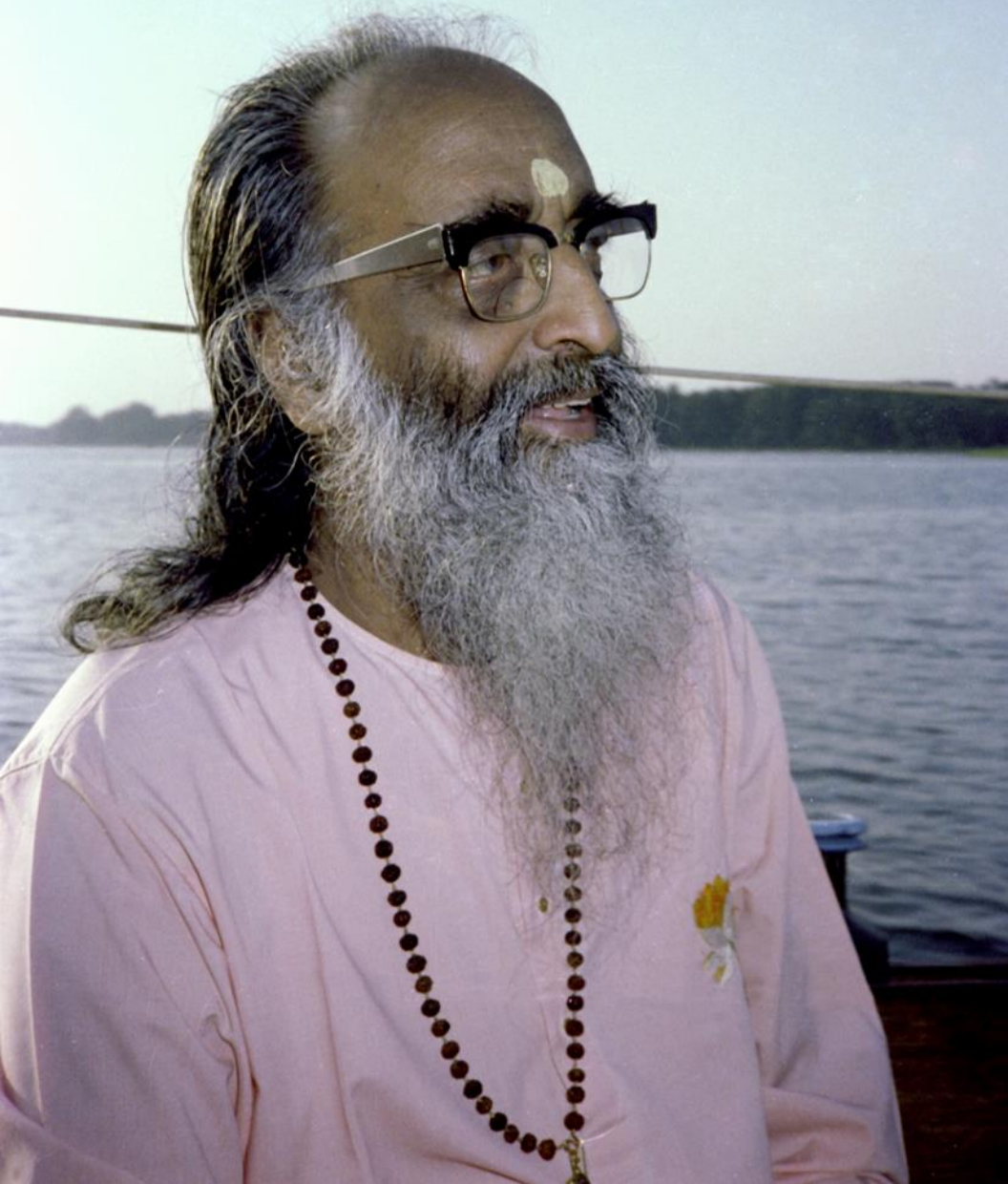
चिन्मय आदेश

Monthly Newsletter of Chinmaya Mission Mulund

नवविंशति: (XXIX) स्रोतः

FEBRUARY - 2022

द्वे (II) रश्मिः





Announcement



*Chinmaya Mission Mulund
requires 1BHK flat (Outright
purchase) in Mulund in a well
maintained building with lift
facility for the residence of our
residential Acharya.*

Kindly contact following:

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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.’

We, at Chinmaya Shreeram, bade adieu to 2021 and ushered in the New Year 2022 with the customary Vishnu Sahasra Nama Archana from 5 to 7 pm on New Year’s Eve.

तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु ते मयि सन्तु।

May all the Dharmas/virtues extolled by the Upanishads shine in me, who am intent on knowing the Self. May they shine in me!

The Shanti Mantra of Kenopanishad beginning with ॐ आप्यायन्तु ममाङ्गानि has this prayer for being blessed with the divine virtues of a

spiritual seeker. This shows the importance of these values for spiritual progress.

The highlight of the New Year for our Centre has been the launch of a video series of talks by Br. Nileshji based on the Bhagawad Geeta titled ‘Daivi Sampatti’ - the spiritual wealth to be acquired by a seeker. The talks in short capsules are being posted in the YouTube channel of Chinmaya Mission Mulund, one a day from 3rd January 2022 and will go on for about over a month.

Lord Krishna, the Geetacharya has enumerated 26 values in Chapter 16 of the Bhagawad Geeta – ‘Daivaasura Sampat Vibhaaga Yogah’ starting with “Abhayam, Sattwa Samshuddhih....” Chapter 13 – ‘Kshetrakshetrajna Vibhaaga Yogah’ starting with Verse 7 (Amanitwam, Adambhitam....) lists 20 virtues which have been termed as Jnanam itself because they are pre-requisites for Knowledge. Similarly, the Lord has extolled the virtues of a devotee, who is truly dear to him in Chapter 12 (Bhakti Yoga)

beginning with Verse 13 (Adweshta sarvabhootanaam, Maitrah, Karuna Eva cha). Then there are the universal virtues of Asangata, Samata, Nirmamata which have been emphasised by the Lord throughout the Bhagawad Geeta. Br. Nileshji has taken all the above qualities one by one and based on Adi Sankara Bhaashya and his own rich reflections, given us a clear exposition of these eternal values, what do they mean and how they can be implemented, giving useful and practical tips for seekers. The qualities so far expounded have been Vairagyam, Maitri, Nirmamatwam, Apaishunam, Adambhitwam, Nirahankara, Tejah, Amanitwam, Aarjavam, Asangata, Karmaphalatyaaga, Karmaasanga, Samadarshitwam, Samata, Purushaartha, Aloluptwam, Achaapalam, Maardavam, Hrih, Karuna, Santosha, Kshama, Acharyopasanam, Dakshaha and Sthairyam.

Those who have missed the talks can catch up with the videos on the YouTube Channel of Chinmaya Mission Mulund. To help reflect and

assimilate better, we are also posting anecdotes, comments, questions, polls etc. in the community tab of the Channel. Do subscribe to the channel, click the bell icon and choose ‘All’ to receive notifications of all posts. You may also use the following link to visit our community tab and give your comments/answers/votes. :

<https://www.youtube.com/c/ChinmayaMissionMulund/community>

Pujya Swami Purushottamanandaji was fondly remembered and homage was paid to him on the Punya Diwas of the His Mahasamadhi on 17th January, before Nileshji’s talk that day. In fact, the ongoing Geeta Jnana Yajna is entirely a tribute to Pujya Swamiji (who attained Mahasamadhi in Mulund in January 2011) as is the customary practice in Chinmaya Mission Mulund every January.

We once again wish our readers a very happy, healthy and peaceful New Year. We invoke the blessings of Lord Chinmaya Shreeram and Pujya Gurudev for good physical and mental

health and spiritual progress to all.
Lokah Samasthah Sukhino Bhavantu!

Smt. Lakshmi Kumar
Editor - Chinmaya Adesh

Dated 25th Jan.'22

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Vishnu Sahasra Nama Archana on
New Year's Eve at Chinmaya Shreeram



Prepare to Win

H. H. Swami Chinmayananda

Peace or war, life is a challenge at once to the individual and to the nation. Peace time problems and the exigencies of a war-time life are both to be met with determination and understanding. And no nation has historically grown into strength and beauty without marching up through the precipitous climbs of peace, and down the slippery slopes of warring valleys. War is not unnatural - it is only unusual.

In the modern times, in all the principal nations of the world, the panacea prescribed for all the sorrows of social and national life is some economic programme for progress. Indeed, ours is an age of programme-minded leadership. But there is a great fact that seems to escape the attention of all promoters of these programmes. No doubt, in peacetime, the Government of a country is the

assurance behind all programmes of that country. In war-time the programme is the strength behind the Government. And at all times, the people of the country alone can determine the dynamic vitality behind all programmes of concerted efforts be it programmes to meet the unnatural situations of a war-time challenge, or be it programmes to meet the unusual problems of a peace-time growth.

During periods of emergency the social and national programmes should be dynamic, and a purposeful Government should be ever alert and watchful to keep the mass enthusiasm ever all-time high. But all these become totally ineffectual if the people have not the essential spirit of freedom, have nor readiness to sacrifice everything they possess- wealth, institutions, and even national traditions – for the sake of meeting successfully the challenge that is threatening the very existence of the nation.

Such a whole-hearted, all-giving, devoted, love

for the nation cannot spring forth in the hearts of the people either by any admirable programme or by any well-intentioned welfare Government, however strong that Government may be, however benign that administration may be, however well-conceived the plans may be. The national fervor required to bind the people together, and make them bring out their best as their dedicated offering at the altar of the national victory can come only when the people feel in themselves a great reverence for their past.

To see the present in the richness of the past alone is the secret of all inspiration to a people. In this newly revealed inspiration, the people will discover in themselves a sense of self-respect and will readily come to appreciate the wealth of their past. They need no more be told that they must make all sacrifices to maintain their honour, which stands, indeed, rooted in their own reverence for their past. To maintain their sacred past, they will then readily bring forth by

themselves a splendid spirit of self-sacrifice - a spirit with which all national achievements are assured, and without which no achievement is ever possible for any nation.

The awareness of an adorable past is that whichever supplies man with his inspiration to strive now, in the present. To any student of history, it is not difficult to understand that the future glories of a country are built with the present efforts.

Institutions and programmes, public service both civil and military, leaders, workers, volunteers - all of them do, at best, only direct the happenings of a nation, the aspirations of its people; the momentum of its history. But the true dynamism must spring forth from a united, inspired, heroic generation, that people the very country. All plans to generate such a national inspiration, and to discover a fervent love for the country in the hearts of the people must be explored by all secular Governments, as their sacred duty, not only in peace-time but urgently so in wartime.

Incentives of economic and commercial profits alone may not help us much in this field. Any ideal preached can gather a vibrant assertion and a glowing beauty only when the preachers of the idealism come to live the very ideal in their own life. The average man ever seeking for himself and his family, social and economic security, is not readily available for making any personal sacrifice especially in the uncertain times of psychological storms and gloomy war-clouds, unless he sees national idealisms vividly practised by those very leaders who are so vehemently preaching them.

The ideal of sacrifice may become a part of the national thought when large number of people voluntarily come to live values of thrift and austerities, and yet, at best, it can only be a dead habit, and not a living, determined way-of- life, accepted by the nation, unless they are conscious of their rich past, proud of their national culture and feel self-congratulated by the achievements of the

national genius. In short, the vastness and beauty, the depths and heights of our past, must be brought vividly home to our people so that they may understand the sanctity and glory of their nation. Once the sacredness of our land is brought home to them they shall no more feel any sacrifice too great in protecting their revered motherland.

Freedom, progress, and glory can be only for a nation and not for a mutually bickering team of disunited smaller principalities. And a population is not a people; the former is constituted of numbers. Today we are four hundred and fifty million weak! In order to make ourselves a people, inspired by one ideal, and striving together to reach it is to make our country four hundred and fifty million strong! To shape a nation out of a country, to make a people out of a population is the achievement of national culture. Where it is neglected for a long period of history, disintegration starts and soon the rot reaches the core.

Spiritual knowledge and dynamic religious living, as vividly expounded in the *Bhagavad Geeta*, constitute the sacred culture that is rooted in the genius of our country. A revival of it should re-set the hearts of the people in the consciousness of our rich past. Overnight we shall discover then that we have moulded ourselves into a people, mutually respectful and affectionate. Where hearts are blended, the hands shall achieve even the impossible through harmonious activities.

The only adhesive that can glue different types of people that live our sub-continent is their national culture and to ignore it totally at all levels, has become a fashion of the day. At least when our enemies are standing ready to pound down all our hopes of the future, let us throw up our unintelligent prejudices and take to remaking ourselves into a united people proud of our past, self-sacrificing in the present, and hopeful of the future.

Go back to the sacred scriptures. Live the spiritual values. Draw strength and balance

from the philosophy of right living. In fact *Satyameva Jayate* - truth alone wins - and the *rishis* positively declare in the same breath "*Na Anirtam*" - never falsehood. We alone shall ultimately win, but we must prepare ourselves to win.

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Sri Rama Navaratri will be celebrated
from 2nd to 10th April 2022.
Details will be shared shortly.



आदर्श व्यक्ती परम पूज्य स्वामी तेजोमयानंद

प्रत्येक व्यक्ती जगाकडे वेगवेगळ्या पद्धतीने बघतो. तसेच तो आपल्या स्वभावानुसार आणि जीवनाच्या दृष्टीनुसार कर्म करतो. अज्ञानी व्यक्ती आणि शहाणी व्यक्ती एकाच जगताचा अनुभव घेत असतात. पण शहाण्या व्यक्तीची दृष्टी काय असते? तो किंवा ती कशा प्रकारे विचार करतात, कशा प्रकारे भावना व्यक्त करतात आणि ते प्रत्येक परिस्थितीत कसा प्रतिसाद देतात?

एकदा एक माणूस ज्ञानी पुरुषाकडे गेला आणि त्याने विचारले, “तुम्हाला ज्ञान झालेले आहे हे मला माहीत आहे. पण तुम्ही संबंध दिवसभर काय करता?”

ज्ञानी पुरुषाने उत्तर दिले, “मी झोपतो, मी उठतो, मी आंघोळ करतो, मी खातो आणि नंतर मी काम करतो.” त्या दुसऱ्या माणसाला आश्चर्य वाटले. तो म्हणाला, “हे काही वेगळे नाही. मी पण हेच करतो.”

ज्ञानी पुरुष म्हणाला, “पण मी जेव्हा झोपतो तेव्हा झोपतो, मी जेव्हा जागा होतो तेव्हा मी जागा असतो. मी जेव्हा आंघोळ करतो तेव्हा मी आंघोळ करतो, मी जेव्हा खातो तेव्हा मी खातो आणि मी जेव्हा काम करतो तेव्हा मी काम करतो.”

तो माणूस विरोध दर्शवत म्हणाला, “मी पण हेच सर्व काही करतो. तुम्ही मला मुर्ख बनवू पाहता का?”

शहाण्या माणसाने आणखी स्पष्ट केले, “अजूनही तुला मी काय म्हणतो तो मुद्दा कळलेला नाही. जेव्हा तू झोपतोस तेव्हा तू स्वप्न बघतोस आणि जेव्हा तू जागा असतोस तेव्हाही तू झोपलेलाच असतोस. कारण तू स्वप्न जगतातच असतोस. तू जेव्हा आंघोळ करीत असतोस तेव्हा तू, तुला त्या दिवसात काय काय कामे करावयाची आहेत, याबद्दल विचार करू लागतोस. तू जेव्हा खात असतोस तेव्हा तुझे मन अन्यत्र असते आणि तू जेव्हा काम करण्यासाठी जातोस तेव्हा घराचा विचार करतोस. याच्या विरोधी विधानही तितकेच सत्य आहे. थोडक्यात,

तू जिथे असतोस तेथपासून तुझे मन कितीतरी मैल दूर असते.”

ज्ञानी पुरुष बाह्य दृष्टीने सगळ्यांसारखाच दिसतो. पण त्याची मानसिक स्थिती आपल्यापेक्षा फार वेगळी असते. काही महात्मे काहीही करत नाहीत आणि दुसरे काही कर्मशील असतात आणि काही महान आयोजक वेगवेगळ्या प्रकल्पांचे आयोजन करतात. म्हणून विचारांमध्ये खूप प्रकार असतात आणि कृतींमध्ये अनेक विविधता असतात. त्यांचे आचरण अगदी अनपेक्षित असू शकते. हे पुढील कथेद्वारे दाखवून दिले आहे. एकदा एका घरात चार भाऊ राहत होते. जेव्हा त्यांच्या वडिलांचा स्वर्गवास झाला तेव्हा त्यांची मालमत्ता भावांमध्ये समप्रमाणात विभागली गेली. चार भावांपैकी एक साधू होता. म्हणून उरलेल्या तीन भावांनी त्याच्या वाट्यासंबंधी आक्षेप घेतला. त्यांच्या मते साधूला त्याच्या मालमत्तेतील वाट्याची काही गरज नव्हती. पण त्या साधूने त्याच्या वाट्यावर हक्क शाबित केला. त्याने तेथे आश्रम बांधला.

एका शिष्याला जो, चांगला शिकला-सवरलेला होता, त्याला या साधूची महत्ता माहीत होती. पण त्याने जेव्हा पाहिले की हे तर आपल्या भावांशी भांडत आहेत. तेव्हा त्याला त्यांच्याबद्दल आश्चर्य वाटू लागले. एक दिवस जेव्हा मालमत्तेविषयी अटीतटीचा वादविवाद चालू होता तेव्हा तो आपल्या गुरुंकडे गेला आणि त्याने साधूंना विचारले, “मला गीतेतील एका वचनाचा अर्थ सांगा, क्रोध संमोहाकडे नेतो.” साधूने त्याला बाजूला घेतले आणि त्याला म्हणाले, “हे नाटक संपेपर्यंत थोडा वेळ थांब.” त्या दिवसानंतर त्या शिष्याने आपल्या गुरुंबद्दल कधीही संशय घेतला नाही. त्याच्या लक्षात आले की गुरुंचा क्रोध फक्त दाखवण्यापुरता होता आणि सर्वकाळी त्यांचा क्रोधावर पूर्ण संयम होता.

म्हणूनच असे म्हटले आहे की, ब्रह्माचा निर्देश करणे सोपे आहे, पण ब्रह्मज्ञानी पुरुषाचे वर्णन करणे खूप कठीण आहे. कारण त्यांचे वर्णन, एका विशिष्ट प्रकारांनी विचार करणारे किंवा एका विशिष्ट प्रकाराने कृती करणारे, असे

करता येत नाही. सर्व प्रकारचे तर्क आणि कल्पना दूर फेकून द्याव्या लागतात. अशा प्रकारची व्यक्ती जरी काही कर्म करताना दिसली तरी वास्तविक ती त्याच्या अतीत असते.

एकदा रमण महर्षी यांनी म्हटले होते, “एका ज्ञानी पुरुषाची स्थिती कोण जाणू शकेल किंवा त्याच्याबाबत कल्पना करू शकेल?” ज्ञानी पुरुषाची लक्षणे दुसरा ज्ञानी पुरुषच जाणू शकतो. म्हणून आपण स्वतः ज्ञानी बनणे हाच मार्ग उपलब्ध आहे.

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Chinmaya Shreeram is 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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