



"तस्य भासा सर्वमिदं विभाति"

# चिन्मय आदेश

Monthly Newsletter of Chinmaya Mission Mulund

नवविंशति: (XXIX) स्रोतः

MARCH - 2022

त्रिणि (III) रश्मिः





Chinmaya Mission Mulund  
celebrates



# *Maha Shivaratri*

Rudrabhishek by chanting of  
Sri Rudram 11 times

On Tuesday, 1st March 2022  
5.00 pm to 8.00 pm



Venue: Chinmaya Shreeram, First floor,  
Aroto House, P. K. Road, Mulund (W).

All are Welcome.

[www.ChinmayaMissionMulund.com](http://www.ChinmayaMissionMulund.com)



# SHREE RAM NAVARATRI MAHOTSAVA

CHINMAYA SHREERAM 19<sup>TH</sup> PRATISHTHAPANA DAY

2<sup>ND</sup> APRIL TO 10<sup>TH</sup> APRIL 2022

## DAILY PROGRAMME (2<sup>ND</sup> APRIL TO 9<sup>TH</sup> APRIL 2022)

DATE	DAY	TIME	PROGRAMME
2 <sup>nd</sup> April to 9 <sup>th</sup> April	Saturday to Saturday	6.30 a.m. to 6.30 p.m.	Akhanda Shree Ram Naam Japa
		7.30 a.m. to 8.30 a.m.	Morning Special Pooja
		5.45 p.m. to 6.30 p.m.	Evening Special Pooja

## EVENING PROGRAMME (7.00 PM TO 8.00 PM)

DATE	DAY	PROGRAMME
2 <sup>nd</sup> April	Saturday	Nrutya Seva Divyanjali (A Bharata Natyam Dance Presentation) by Kanaka Sabha Dance Ensemble
3 <sup>rd</sup> April	Sunday	Programme by Balavihar children based on Ramayanam
4 <sup>th</sup> April	Monday	Bhajan Sandhya 'मन में बसे श्रीराम' by Shri. Vivek ji and Sushri. Varsha ji CM Dombivili
5 <sup>th</sup> April	Tuesday	Satsang in Hindi on 'श्रीराम स्तुती' by Swamini Nishkalananda ji CM Kalyan
6 <sup>th</sup> April	Wednesday	Satsang in Hindi on 'सुग्रीव शरणागति' by Br. Nilesh ji

## EVENING PROGRAMME (7.00 PM TO 8.30 PM)

DATE	DAY	PROGRAMME
7 <sup>th</sup> April	Thursday	Chanting of 'हरि पाठ'
8 <sup>th</sup> April	Friday	Sundarkanda Parayanam

### SHREE RAM SAHASRANAMA ARCHANA

9<sup>th</sup> April 2022, Saturday, 6.00 p.m. to 8.00 p.m.

- ❖ Devotees wishing to participate have to register their names in advance.
- ❖ To register your names please contact:  
Vaijayanti Sanzgiri: 9152258427  
Shruti Shetty: 9619269909

### SHREE RAM NAVAMI DAY PROGRAMME

10<sup>TH</sup> APRIL 2022, SUNDAY

PROGRAMME	TIME
Akhanda Shree Ram Naam Japa	6.30 am to 12.00 noon
Vedic Mantra Pathan	6.30 am to 8.00 am
Shodashopachara Pooja	8.30 am to 10.00 am
11 times Shreeram Raksha Stotram Chanting	10.15 am to 11.45 am
Maha Arati	12.00 noon
Bhajans	12.30 noon
Mahaprasad	12.30 noon
Evening pooja	5.45 pm to 6.30 pm

*All are cordially invited for the  
Programme and Mahaprasad*

# SHREE RAM NAVRATRI OFFERINGS

**Ramnavami day – 10<sup>th</sup> April 2022, Sunday**

SEVA	OFFERINGS
Mukhya Yajamana for Shodashopachara Pooja	10,000/-
Annadana for 50 persons	2,500/-
Annadana for 25 persons	1,500/-

**Shreeram Sahasranama Archana day - 9<sup>th</sup> April 2022, Saturday**

SEVA	OFFERINGS
Mukhya Yajamana	5,000/-
Flowers	2,000/-
Chinmaya Shreeram Sahasranama Archana	101/-

**Other Sevas:**

SEVA	OFFERINGS
Chinmaya Shreeram Suvarnalankar	10,000/-
Chinmaya Shreeram Vastralankar	5,000/-
Akhanda Deep for Navaratri	2,100/-
Flower Decoration for Navaratri	1,000/-

**Note:**

- Donations can be made online:  
[www.chinmayamissionmulund.com/shreeram-navami-2022-offerings/](http://www.chinmayamissionmulund.com/shreeram-navami-2022-offerings/)
- Donations can be made by cheques drawn in favor of “CCMT A/C Chinmaya Mission Mulund”, payable at Mumbai.
- Donations are exempted under section 80G of Income tax.
- Donations/offerings are acceptable at Chinmaya Shreeram every day from 5.00 pm to 7.30 pm.
- Kindly follow all Covid protocols while visiting the temple.



## EDITORIAL COLUMN

*Harih Om!*

We are indeed blessed to belong to a tradition, the hallmark of which is its rich cultural and spiritual heritage. Now and then, we have festivals and important days which offer moments to celebrate; to remember the Lord and His Leelas, the spiritual masters and their teachings. They serve as a means to reinforce our Sadhana and move closer to our goal, the Lord in our hearts.

The month of March this year brings in its wake the Maha Shivaratri and Holi. While the festival of colours packs fun and religious fervour for us, Maha Shivaratri is time for Rudrabhishekham. As usual, we shall have the Rudrabhishekham with chanting of Sri Rudram 11 times on Tuesday, 1<sup>st</sup> March from 5 to 8 pm at Chinmaya Shreeram. The Maha Shivaratri celebration for Balavihar children has been scheduled on Sunday, 6<sup>th</sup> March at Chinmaya Sheeram where

children will individually perform puja to Bholenathji.

We have immense pleasure in informing that after a gap of 2 years (owing to the pandemic condition) Shree Ram Navaratri Mahotsav 2022 will be celebrated in the customary manner on a grand scale from 2<sup>nd</sup> to 10<sup>th</sup> April. There will be Akhanda Shree Raama Naama from dawn to dusk, special pujas in the morning and evening, Satsangs, cultural programmes, Parayanam etc. The popular Shree Ram Sahasra Nama Archana is slated for 9<sup>th</sup> April. The Ram Navami Day on 10<sup>th</sup> April will be the grand finale with Shodasopachara puja, Arati, and Mahaprasad on the Rama Navami day, which marks the 19<sup>th</sup> Pratishtapana day of the Shree Ram Parivar at Chinmaya Shreeram. The details of the programmes are given in this issue.

We cordially invite our readers with family and friends to participate in all the programmes during the Ram Navaratri and

be a recipient of Shree Ramji's blessings.

*Lokah Samasthah Sukhinoh Bhavantu!*

*Smt. Lakshmi Kumar*

*Editor - Chinmaya Adesh*

*Dated 28th Feb.'22*

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## *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:

Shri. Deepak Gupte: 9820085372

Shri. Guhaprasath: 9769587375





**Leela Purushottama**  
**H. H. Swami Tejomayananda**

*Leela* means sport. We are familiar with words like *shishu-leela* and *bala-leela*. Whatever a child does is considered a *leela*. He or she may cry, laugh, get angry or play pranks; everything is looked upon as *leela*. This is because in the child's actions there is no doership, no enjoyership. A child is free from *dharma* and *adharma*. But if a grown up does anything, he is held responsible for it. When people act on stage or in a movie, that is also called *leela*. Remember, it is an act, not an action. They are putting up an act. So they are not punished or rewarded for the things they do in the movie. They assume a role and play according to it. There is no doership or enjoyership. It is called *leela*. Rama assumed the role of a human being and did many things. It is called *Rama leela*. Everything that Sri Krishna did was also *leela*. There was

no doership, no enjoyership. When a person realizes the Truth, he also becomes free from all kinds of *papa* (sins), *punya* (merits), *vidhi* (codes of conduct) and *nishedha* (actions to be avoided). That being so, when Paramatma Himself is performing His *leela*, it is an eternal wonder.

*Leela* brings forth the hidden emotions in the minds of those who watch the *leela*. Finer feelings surface as we listen to the story of Rama, Lakshmana, Sita and Bharata and we shed tears. When we see a vulgar movie, hidden passions come out and we may become agitated. When we watch a movie about Bhagat Singh, our patriotism becomes manifest, we feel overwhelmed by love for our country.

However, he who performs the *leela* is above all this, being free from doership and enjoyership. Among those who watch, different emotions may manifest according to the state of their minds. Seeing a *leela*, some get deluded and some become enlightened.

After watching *Rama leela*, some people may want to become like Ravana. “What a mighty person Ravana was! He made even God come down to the earth!” The ideals you identify with will be according to the nature of your mind.

Bhagawan’s *leela* is meant to detach people’s mind from worldly things and attract them to Himself. Many people watched Sri Krishna, his *bala leela*, *raasa leela* and other *leelas*. Their love for Him went on increasing. But there were some who hated Krishna also, hated Him so intensely that their attention was focused on Him all the time. When a person becomes single-pointed towards the Lord, thinking of Him alone, even if it be in hatred, the Lord blesses him!

In Krishna *avatara*, the Lord came down as Bhagawan Himself, displaying all His *ishwaratva*. *Krishnastu bhagawan swayam*. In Rama *avatara*, Bhagawan was hiding all His *ishwaratva*. In *Valmiki Ramayana*, there is an interesting episode. Sri Rama was cutting off

the heads of Ravana, but new heads kept coming up and He became worried – *chintagrasta*. He was lost in thought, wondering what to do. The commentators give a very interesting explanation. Bhagawan was not worried because Ravana was not dying. He was worried about how to kill Ravana, without displaying His *ishwaratva*, His Lordship. He had to act like a *manava*, a man. In Krishna *avatara*, He displayed His *ishwaratva* everywhere, and yet there were some who doubted it and thought it was just magic! Hence Krishna is called *Leela Purushottama*.

Bhagawan Sri Krishna has said,

*na mam karmani limpanti*

*na me karmaphale sprha*

*iti mam yo vijanati*

*karmabhir na sa badhyate* (Geeta 4:14)

“Arjuna, these *karmas* do not bind me because I don’t have any attachment to the *karma phala* (fruits of actions).” There is no sense of doership or enjoyership.

*janma karma ca me divyam  
 evam yo vetti tattvatah  
 tyaktva deham punarjanma  
 naiti mameti so 'rjuna* (Geeta 4:9)

“Arjuna, the one who understands my *janma* and *karma* as *divya*, as divine *leela*, is liberated from all bondages of *samsara*.”

*Krishnastu Bhagawan swayam*. Knowing Him to be the *Leela Purushottama*, there is great joy in listening to His stories, watching His divine nature revealing itself through His actions. When we say Bhagawan, everything is included in that. And at the same time, He is beyond everything also. Some people question it, “How can you accept Krishna as Bhagawan? I am ready to accept him as a great man, a *yogi* etc., but not as Bhagawan.” How contradictory! You know about Krishna’s existence only from *Bhagavatam* and *Mahabharata*, but you deny their statement about His Divinity! This is called *ardhajani nyaya*. It is like somebody saying that from head to waist he is 25 years old and

waist downwards he is 50 years old. It is illogical. If you take *Bhagavatam* as the *pramana* (proof) for Sri Krishna's existence, you have to accept Him as God also because it says *Krishnastu Bhagawan swayam*. Not that your acceptance or non-acceptance makes any difference to Krishna or His devotees!

So Krishna is Bhagawan and all that He did was *leela*. Just as a child's spontaneous actions entertain everyone, the Lord's sport gives joy to all who watch and listen. Sometimes when you watch a movie or a play, some values are inculcated along with the entertainment. Similarly, Sri Krishna's *leela* had a purpose – to enlighten everybody, to bring all people to the path of *dharma*, to liberate everyone. That was His *avatara kaarya*, the purpose of his incarnation :

*Dharma samsthapanarthaya*

*Sambhavami yuge yuge* (Geeta 4:8)

The sole purpose of His *leela* was to establish the kingdom of righteousness.

Even among those who watched His *leela*,

many did not understand who He was. He had 16000 wives according to *Bhagavatam*, and it is said that all of them did not know his divine nature. They are called *manda Bhagya* – they were with God all the time and yet did not know it! Each one thought He was attached to her alone. Others like Bhishmacharya and Vidura knew who Sri Krishna was. So when they saw Him and talked to Him, their joy was something special.

It is important to know the true identity of Sri Krishna, before we listen to His *charitra*, His glories.

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Anger is nothing but an attachment for an object, when expressed towards an obstacle between ourselves and the object of our attachment.

*Swami Chinmayananda*

## *Shraddhanjali*



Shri. R. Vishwanathan attained the lotus feet of Pujya Gurudev on 6th February 2022 at Pune. He started attending Pujya Gurudev's discourses during the 70s and the 1984 Yajna at Mulund drew him to becoming an active member in Chinmaya Mission Mulund. A loving Balavihar Sevak, a sincere study group member, an active member of the Executive Committee, Vishwanathanji will be missed by one and all in Chinmaya Mission Mulund. He had the privilege of being the Secretary of the Yajna Committee during Gurudev's Mulund Yajnas in 1987 and 1991.

He was a resident Sevak at Chinmaya Vibhooti, Kolwan from 2009 to 2020.





## भौतिक प्रगती परम पूज्य गुरुदेव स्वामी चिन्मयानंद

सर्व जगातील राजनीतिज्ञ, अर्थशास्त्रज्ञ आणि शास्त्रज्ञ, त्यांच्या बहिर्मुखी प्रवृत्तीमुळे अशा निर्णयाप्रत येतात की जगात जेव्हा सुधारणा होते, तेव्हा व्यक्ती सुरक्षित होतात. त्यासाठी त्यांनी राजनैतिक विचारांमध्ये साहसी प्रयोग सुरू केले, आर्थिक क्षेत्रात धाडसी उपक्रमांचा पाठपुरावा केला आणि शास्त्राच्या क्षेत्रात नेत्रदीपक उपलब्धी मिळवल्या. राजनीतिज्ञ सामाजिक जीवनात सुसंवाद आणणे, देशाची संपत्ती वाढवणे व तिचे समानतेने न्यायपूर्वक वितरण करणे यासाठी योजनांचा विचार करताना खूप मेहनत घेतात. शास्त्रज्ञ निःस्वार्थी समर्पण वृत्तीने सतत निसर्गमातेमध्ये उपलब्ध असलेला आणि दडलेला समृद्ध ठेवा शोधण्यासाठी प्रयत्न करतात. लोकांची जीवने अधिक सुखी, समृद्ध व आरामदायी करण्यासाठी ते शक्तीचे स्रोत शोधून निसर्गाला सौम्य

बनवण्याचा प्रयत्न करतात. समाजामध्ये अशी व्यवस्था निर्माण करून, आर्थिक नियोजनाद्वारे राष्ट्राची संपत्ती विकसित करण्यासाठी आणि शास्त्राचे ज्ञान वापरून लोकांचे राहणीमान उंचावण्यासाठी, भौतिकता प्रयत्न करीत असते.

गरिबीची दुःखे, आजारपणाच्या व्यथा, संकुचित जीवनाच्या गैरसोयी, ज्या विकसनशील देशात दिसून येतात त्या, भौतिकतेचे वरदान नाहीशा करू शकते हे उघड आहे. परंतु बुद्धिगम्य तर्काद्वारे, तत्त्वज्ञानी असे स्पष्ट करतात की देशामध्ये समाजासाठी निर्माण केलेले उच्च राहणीमान असतानासुद्धा माणूस त्याच्या महत्त्वाकांक्षेमुळे आनंदाचा अनुभव घेऊ शकत नाही. शांतिपूर्ण आणि सक्षम राष्ट्रीय जीवन उपभोगण्यासाठी जरी त्याच्याकडे भरपूर अन्न, कपडे, आश्रय या सुखसोयी असल्या, तरीसुद्धा, त्याला दुसऱ्यांशी असलेल्या संपर्कातून समाधान मिळत नाही.

माणूस जर एक प्राणी असता तर त्याला शारीरिक

सुखसोयी व सुरक्षितता यांच्या व्यतिरिक्त कशाचीही गरज भासली नसती. परंतु एक उच्च प्रतीचा उन्नत व मानसिकदृष्ट्या विकसित जीव म्हणून त्याला भावनिक समाधान हवे असते आणि अतिशय बुद्धिमान असल्यामुळे तो त्याच्या अपूर्णतांमुळे बेचैन व अधीर झालेला असतो. तो म्हणजे केवळ शरीराचा सांगाडा नव्हे; त्याला मन-बुद्धीही असते. शरीराच्या भौतिक गरजा फक्त शरीर स्तरावर असलेल्या माणसालाच समाधान देऊ शकतात. हा त्याच्या व्यक्तिमत्त्वाचा केवळ एक तृतीयांश भाग असतो. जेव्हा भौतिकता समाजातील मूलभूत गरजाच भागवण्याचा प्रयत्न करते तेव्हा व्यक्तीच्या व्यक्तिमत्त्वातील दोन तृतीयांश भाग दुर्लक्षित राहतो.

थोडक्यात, आधुनिक जग भौतिकदृष्टीने माणसाच्या भोवतालचे जग सुधारून त्याचे राहणीमान उंचावण्याचा प्रयत्न करित असते, त्याचवेळी, शास्त्राचा सखोल विचार करणारे आणि तार्किक बुद्धीचे तत्त्वज्ञानी निर्णयाकरीत्या

सूचित करतात की समाजाची महानता राहणीमानावर अवलंबून नसते, तर व्यक्ती ज्या प्रकारचे जीवन जगतात त्या जीवनमानावर अवलंबून असते.

भौतिकता आश्चर्यजनक आहे यात काहीच शंका नाही, पण ती माणसाच्या डोक्यावर, अगणित काळज्या आणि अधिकाधिक साठवणूक करण्याची, मिळवण्याची आणि आसक्तीच्या गुलामीचे जीवन जगण्याची, तीव्र इच्छा यांचा बोजा टाकते.

अशा प्रकारे आपल्या क्षणिक, अविचारी, असंयमी, शारीरिक तृषा, मानसिक आग्रह आणि बौद्धिक क्षुधा शमवण्याचे मनुष्य जे प्रयत्न करतो ते संयुक्तिक आहेत का? आजच्या काळात माणसे कामापेक्षा जास्ती काळज्यांनी मरत आहेत, ते खरे आहे ना? माणूस, आधुनिक संस्कृतीबद्दलच्या चुकीच्या धारणांमुळे, त्याच्या स्वतःचा, त्याच्या मौल्यवान वेळेचा अपव्यय अनावश्यक बाबींमध्ये, ताणांमध्ये खर्च करण्यास शिकला आहे.

आपल्यापैकी प्रत्येकाचे साध्य एकच आहे. आपल्या

सर्वांना विशुद्ध, अखंड परमानंद आणि शांती भोगवस्तुंमधून म्हणजेच आपल्या जागृत अवस्थेच्या जगतातून पाहिजे असते याव्यतिरिक्त काहीही नाही. भौतिक वस्तुंमध्ये आनंदाची खोटी चमक असते. तो आनंद लवकरच नाहीसा होतो. असा आनंद नाहीसा झाला की भौतिकवादाने अंध झालेले साधक अधिकाधिक त्याच प्रकारचा क्षणिक आनंद विकत घेण्यासाठी आपल्या क्षमता वाढविण्याचा प्रयत्न करतात.

मिळवणे व खर्च करणे या दमछाक करणाऱ्या संघर्षात तो दुःखी माणूस एका इच्छेकडून दुसऱ्या इच्छेकडे खेचला जातो. त्यामागे त्याची तीच शाश्वत पूर्णत्वाची स्थिती मिळवण्याची सर्वसामान्य इच्छा असते. त्यामुळे त्याची दमछाक होते, तो दुःखी होतो, निराश होतो आणि अंतरातल्या समाधान न झालेल्या हजारो कामनांच्या कल्लोळामुळे तो शरीर सोडून जातो, जे त्याचे जागृत अवस्थेतील आनंद भोगण्याचे साधन असते.

केवढा हा दुःखदायी, क्रूर, दयनीय शेवट !



## **Daivi Sampatti Vairagya (Dispassion)**

*(A series of short talks by Br. Nileshji based on the Bhagawad Geeta titled ‘Daivi Sampatti’ - the spiritual wealth to be acquired by a seeker were posted in the YouTube channel of Chinmaya Mission Mulund, one virtue a day from 3<sup>rd</sup> January to 2<sup>nd</sup> February 2022. We will publish in this column, a transcription of the talks by Smt. Malati Majumdar, a study class member and an avid supporter of the Mission activities.)*

What is Daivi Sampatti? It is a wealth that enriches a spiritual seeker.

Daivi Sampatti are the divine values, virtues that need to be cultivated by spiritual seekers.

Vairagya means absence of “Raag.”

What is Raag: It is that object that the mind gets attracted to, what the mind loves or is passionate about. The mind gets ensnared by

objects in which it perceives “happiness”: the absence of such attraction, attachment is “Vairagya”.

Vairagya is detachment or independence from the world of objects. By objects is also implied persons and situations. Dependence / craving is Raag.

When thoughts arise in the mind, “My life is incomplete without this”, “How can I live without this?” “What will I do if I don’t get this”... Absence of such thoughts is Vairagya (Dispassion)

So one definition of Vairagya is independence from the world of objects.

Another way of understanding the quality of Vairagya is absence of Shobhan Adhyas in objects (dispassion).

A brief story will help understand this concept: A Mahatma was travelling by boat, to perform a Yagna at his village. He had with him six silver pots. Two other passengers observed him and started conversing, “Look at him, he is a sanyasi, why does he need

silver pots? Can he not make do with earthen pots? What is the need for him to have expensive things?”

The Mahatma overheard this conversation and quietly dropped one of the silver pots in the river. He then challenged the men, “Now you drop one of your belongings in the river.” So what does this imply? Absence of Shobhan Adhyasa: a “Vairagi” (Dispassionate person) views an object exactly as it is.

What is “Adhyasa”: To perceive an object that is not there or something that is not actually so (super-imposition.) A classic example is a rope. If there is a rope and it is mistaken to be a snake, then it is super-imposition of a snake. Perceiving something in an object that is not there.

Shobhan Adhyasa (super-imposition) arises when objects in themselves have no power to give us pleasure | happiness & it neither does it bring security, but we, through our attachment with the objects invest them with the power to exhilarate us or



depress us.

For example, someone acquires a new vehicle, a car. A car is a means of transportation from one place to another, but if the owner starts to feel pride in the car, this is “Shobhan-Adhayasa”. The purpose of the vehicle is transportation and when it is viewed with this perspective alone, there is absence of “Shobhan - Adhayasa”. “Shobhan” means to view objects favourably - this object will bring happiness, this will make my life more comfortable, this object will bring fulfilment to my life, the emptiness in my life will be filled by this – these “feel-good” thoughts / notions attached to an object is “shobhan”. Such feelings that arise is not the “dharma” or the nature of the object as such.

In the example of the car, can the car be the cause for happiness? Someone experiences happiness when he acquires a car, someone is happy when he sells a car. Hence the experience of happiness as such is not an attribute of the car. This feeling of happiness

has been imposed on the car – that which is not present is being perceived.

Likewise, wealth is essential for life but to think that wealth will remove all sorrows and difficulties is “Shobhan-Adhyasa” (super-imposition): the feeling of security that arises from wealth is Shobhan-Adhyasa.

Going back to the story, to the Mahatma, the silver pots were mere pots and not silver. Perceiving the pots to be silver was imposed by the other men...

So what is Vairagya? It is the absence of Shobhan Adhyas. Vairagya does not mean giving up objects, neither is it the scarcity or absence of objects... Whether or not the objects are there is of little consequence to a Vairaagi.

Vairagya is not a situation – For eg. This person has a lot of possessions, hence he cannot be Vairaagi or this person has meagre belongings hence he is a Vairaagi... Such thoughts are incorrect.

Vairagya is an attitude..... To be

dispassionate is an outlook or nature of person.

When a person is attached to objects, feelings of sorrow arise when the object is lost – Vairaagi is not affected.

What is the difference between Vairagya and Tyaag (Sacrifice | give-up)? When one gives up or sacrifices an object, he experiences pain, but a Vairaagi remain unperturbed. His equilibrium remains unshaken. Tyaag or sacrifice is not Vairagya – it is a means to attain Vairagya.

How else can one understand Vairagya? **It can also be absence of attributing importance to an object (Mahattva-buddhi) or not giving undue importance (mahattva) to an object.**

Two people were conversing and one of them commented, “Look at this Mahatma, he is a Sanyasi but still wears silk clothes!” The other said, “It is silk to your eyes... to the Sanyasi it is just a garment.” Here undue importance was extended to the garment by

the person who viewed it to be silk.

Giving an object undue importance indicates “Raag” – when one is not overtly attributing importance to an object, he is being dispassionate.

**Vairagya does not mean running away or distancing oneself from the world of objects.** If a person runs away from the world, he may be physically distancing himself but continues to carry the attachment for objects in his mind.

A man wanted to meditate, said he would devote his life to meditation. He told his family “I will be meditating in this room.... Don’t disturb me in any manner”. Locking himself in the room, he started to meditate, it was his first day.....in a few minutes his attention went to the aroma of food being cooked, the sound of his children talking... “There is no peace here, how will I be able to meditate? I will head to a jungle and meditate in peace under a tree!” Within no time, he faced similar disturbance

“The birds are too noisy and I am unable to meditate... I will head to an isolated place and meditate”. So, he headed to a desert and tried to meditate... But it was too hot, his bottle of water kept falling in the sand ... So, all the while he kept trying to attain an “ideal situation” : while he had distanced himself from the world, he still carried the objects in his mind, how could he focus on meditation?

Vairagya thus is not mere act of sacrifice or giving up, it is a very important virtue of a seeker – a valuable attitude.

So how does one acquire Vairagya? One can obtain Vairagya through Vivek. What is “Vivek”? It is a capacity of the intellect to distinguish, categorise and recognise one thing from another - a discerning thought.

Vairagya can also be attained through a situation, but it may not last. For e.g. suppose a person has faced failure in business and say “I am no longer interested in chasing money”. This thought may be temporary in nature : if

he wins a lottery, he will be delighted! This means that his attachment to, dependence on wealth has not reduced in any way.

Vairagya will be unwavering only when backed by thought.

What thought? **Reflection on the impermanent nature of objects to determine that they have no joy as the mind tends to superimpose joy on the object.**

The desire that arises from the sense organs interacting with the world of objects will only lead to sorrows – they will become the very cause for sorrows.

Thus, **one must view objects merely from perspective of a means to fulfil a need : use them only to the extent required.** This attitude that is developed from a thought of “Dosh-Darshan” i.e. the satisfaction derived from objects is temporary, they will not remain for long and when one no longer has the object, he will experience deep sorrow.

When one engages with the world of objects with dispassionate attitude, his dependence of the object is reduced i.e. Shobhan-Adhyas is limited. Such an attitude of dispassion (Vairagya) is resolute.

Dispassion (Vairagya) arising out of realisation (Vivek) alone prevails. Lord Krishan says that while Vivek is essential for Vairagya, one must consciously practice this realisation i.e. repeated pondering over the thought that objects are the source of sorrow will ingrain the attitude of dispassion in the mind.

**Dispassion arising from discrimination** - Such an attitude of dispassion (Vairagya) becomes a wealth and **what can it buy you? Shanti – peace of mind.** Happiness that cannot be bought in the market-place.

To recap: what is Vairagya? Independence from the world of objects, limiting attachment to objects to extent of utility, not giving undue importance to objects.

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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