



“तस्य भासा सर्वमिदं विभाति”

# चिन्मय आदेश

Monthly Newsletter of Chinmaya Mission Mulund

नवविंशति: (XXIX) स्रोतः

MAY - 2022

पञ्च (v) रश्मिः





Chinmaya Mission Mulund  
celebrates



# Adi Shankara Jayanti

On Friday, 6th May 2022

## Programmes

- Shodashopachara Pooja - 5.30 pm
- Chinmaya Shreeram Arati - 6.30 pm
- Satsang by Br. Nileshji in Hindi - 7.00 to 8.00 pm

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

For details Contact- Vaijayanti Sanzgiri: 9152258427

All are welcome

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



Chinmaya Mission Mulund  
celebrates

**Pujya Gurudev Swami Chinmayananda's  
106th Jayanti**

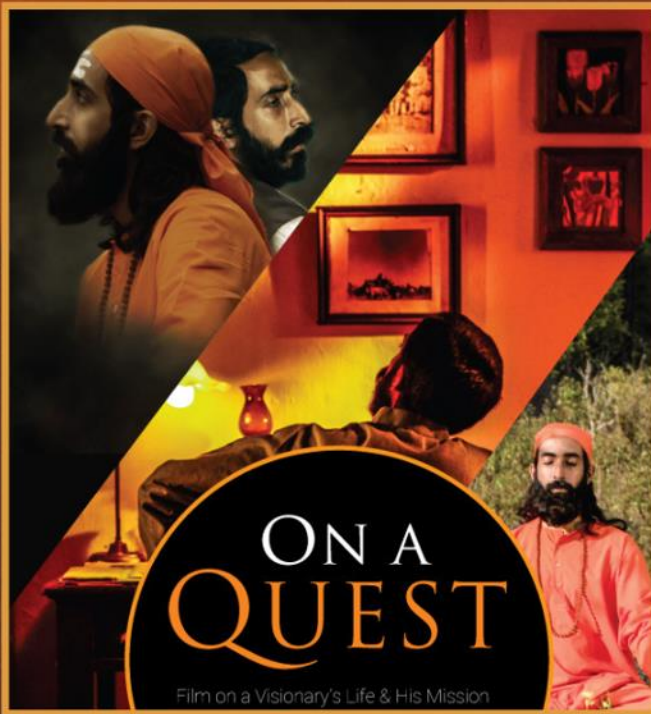
**On Sunday, 8th May 2022**

**Programme:**

Shodashopachar pooja - 5.15 pm

Chinmaya Shreeram Arati - 6.15 pm

Movie screening on Pujya Gurudev's life (in Hindi) - 6.30 to 8.30 pm



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

For details Contact- Vaijayanti Sanzgiri: 9152258427

**All are welcome**

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



Chinmaya Mission Mulund  
celebrates



# Sita Navami

On Tuesday, 10th May 2022

-Programme-

- *Shodashopachar pooja - 4.30 pm*
- *16 times chanting of Sri Suktam - 5.30 pm*
- *Chinmaya Shreeram Arati - 6.30 pm*
- *Satsang by Sushri. Varshaji in Hindi - 7.00 to 8.00 pm*

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

For details Contact- **Vaijayanti Sanzgiri: 9152258427**

All are welcome

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



Chinmaya Mission Mulund  
organizes



# Fly High

a 3-day Residential Camp for Children



## CAMP HIGHLIGHTS

- \*High Rope Course
- \*Interactive sessions
- \*Obstacle Course
- \*Bhajans
- \*Rappelling
- \*Jungle Trek
- \*Wall Climbing
- \*Camp Fire

*Join us for a fun filled adventure and invoke  
Lord Hanuman ji in YOU!*

27th May to 29th May 2022 (Fri- Sun)

@ Zbac Adventures, Kolad

Eligibility: Children (2nd std to 8th std)



*Transport facility available To and Fro from Mulund.*

Register at: [www.chinmayamissionmulund.com/fly-high-camp/](http://www.chinmayamissionmulund.com/fly-high-camp/)

For queries contact: Pavitra - 9867338832, Shruti - 9619269909



Chinmaya Mission Mulund  
organizes

# *Fly High*

a 3-day Residential Camp for Adults



*Talk series on  
Hanuman Chalisa  
in Hindi by Br. Nileshji*

## CAMP HIGHLIGHTS

- \*Obstacle Course
- \*Interactive sessions
- \*Rappelling
- \*Group Discussions
- \*Wall Climbing
- \*Bhajans
- \*Jungle Trek
- \*Camp Fire

27th May to 29th May 2022 (Fri- Sun)

@ Zbac Adventures, Kolad

Age: 18 to 55 years



*Transport facility available To and Fro from Mulund.*

Register at: [www.chinmayamissionmulund.com/fly-high-camp/](http://www.chinmayamissionmulund.com/fly-high-camp/)

For queries contact: Pavitra - 9867338832, Shruti - 9619269909



CHINMAYA MISSION PRESENTS

Shri Adi Shankaracharya's

# Dhanyashatakam

An Exposition on Blessedness

Talks in English by


Swami Tejomayananda


30 April - 6 May 2022


7.30PM - 8.00PM IST daily

Talks conclude on Shri Adi Shankaracharya Jayanti

Tune Into **You Tube** Chinmaya Channel

 [chinmayamission.com](http://chinmayamission.com)

 [ccmt@chinmayamission.com](mailto:ccmt@chinmayamission.com)

 +91-84229 98968



## EDITORIAL COLUMN

*Harih Om!*

The Shree Ram Navaratri Mahotsava 2022 was the highlight of the month. With the Government of Maharashtra calling off all the Covid restrictions, the Navaratri Mahotsava from 2<sup>nd</sup> to 10<sup>th</sup> April, was celebrated in the usual grand manner after a gap of two years.

The altar was decorated with fresh flowers everyday by different devotees, mainly study class members who shared the pleasant responsibility. The Ram Parivar, draped in attractive finery each day was a sight to behold. As is the custom, we had Akhanda Rama Naama Japa from 6.30 in the morning to 6.30 in the evening on all the days. Devotees with family and friends came to participate in the chanting. There were special poojas—shodashopachaara in the mornings and panchopachaara in the evenings with yajamans registering for the poojas in advance.



There was a variety of programmes in the evenings. Kanaka Sabha Performing Arts centre offered a Nrutya Seva – Divyanjali on 2<sup>nd</sup> April. Performers ranging from children to teenagers and adults who were the teachers came up with excellent dances portraying the divine Leelas and Gunas of the various forms of the Lord as sung by the saints. The final piece enacting Hanuman Chalisa sung by M. S. Subbalakshmi Amma was a grand finale to the Nrutya Seva. On 3<sup>rd</sup> April, more than 75 children from Balavihars across Mulund, performed skits, dances, bhajans, chants etc. on the theme of Ramayanam. The Surpanakha episode, Sita Swayamvara etc. were beautifully enacted. The evening of 4<sup>th</sup> April was a melodious one - a Bhajan Sandhya on the theme “Man Mein Basey Shri Ram” by Shri Vivekji with supporting explanation by Sushri Varshaji, CM Dombivili. Swamini Nishkalanaji, CM Kalyan enthralled the audience on 5<sup>th</sup> April with a Satsang in Hindi on “Shriram Stuti” based on Tulsidasji’s

composition “Shri Ram Chandra Krupalu Bhaja Manu...”. On 6<sup>th</sup> April, Br. Nileshji spoke on “Sugriva Sharanagati” in Hindi and how it relates to the seeker in us. On 7<sup>th</sup> April, Shri. Srinivasan, Thane and the L.E. Brothers Satish and Santosh Sundaram performed Sant Dhyaneshwar’s “Hari Path”. Chinmaya Shreeram reverberated with the chorus of “Hari Mukhe Mhana, Hari Mukhe Mhana, Punyachi Ganana Kaun Kari”. On 8<sup>th</sup> April, devotees did the Parayanam of Sundara Kadam from Ram Charit Manas.

On 9<sup>th</sup> April, was the popular Shree Rama Sahasranama Archana. Almost 100 devotees had registered in advance and performed Archana with religious fervour. The Rama Navami day, 10<sup>th</sup> April, coinciding with the 19<sup>th</sup> Pratisthapana day of Chinmaya Shreeram started with Veda Parayanam and Shodasopachara Pooja followed by 11 times chanting of Sree Rama Raksha Stotram, a brief address by Br. Nileshji and the grand Maha Arati at the stroke of 12 noon, the birth time

of the Lord. Bhajans were rendered as the devotees in a queue came up to take darshan, rocked baby Ramji's cradle and collected their Mahaprasad. About 850 devotees turned up on this auspicious day to be a recipient of Lord Ramji's blessings. Thanks to the sincere services of the members and volunteers under the continued support and guidance of Br. Nileshji and the participation of the devotees in large numbers, the Ram Navaratri Mahotsava was a grand success.

When Ramji arrives, Hanumanji cannot be far behind. Hanuman Jayanti this year fell on Saturday 16<sup>th</sup> April. As is customary, the day started with Shri Hanuman Pooja at 6.30 am followed by 108 times chanting of Goswami Tulsidasji's "Hanuman Chalisa". Devotees came in large numbers with family and friends and chanted the Chalisa as many times as they could. Everyone, by turn, got a chance to chant in front of the altar. The function concluded with the Arati at 6.30 pm.

Our forthcoming camp for children and elders

at Z-Bac Adventures, Kolad is scheduled from 27<sup>th</sup> to 29<sup>th</sup> May, the theme of the camp being “Fly High with Hanumanji”. There will be sessions based on the great virtues of Hanumanji for children. Br. Nileshji will take sessions for the elders on “Hanuman Chalisa”. Both children and elders will have lots of activities and games at this beautiful locale. Do not miss an opportunity for a great spiritual retreat at this amazing destination on the lap of Mother Nature. Do visit our website [www.chinmayamissionmulund.com](http://www.chinmayamissionmulund.com) for details and registration.

We are pleased to inform that the following videos have been uploaded in the YouTube Channel of Chinmaya Mission Mulund:

1. Glimpses of Ramnavami Celebrations 2022
2. ‘Man Mein Basesy Shri Ram’ by Shri Vivekji and Sushri Varshaji
3. ‘Shriram Stuti’ by Swamini Nishkalananjaji
4. ‘Sugriva Sharanagati’ by Br. Nileshji
5. Chanting of ‘Hari Path’
6. Sundarkanda Parayanam

7. Sangeet Seva of 27th March '22  
*Lokah Samasthah Sukhino Bhavantu!*

*Smt. Lakshmi Kumar*  
*Editor - Chinmaya Adesh*

*Dated 28th April '22*

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**CHINMAYA SHREERAM NAVARATRI  
MAHOTSAVA 2022**



ॐकार-ध्वज पूजा



गुढी पूजा



श्रीराम षोडशोपचार पूजा

# CHINMAYA SHREERAM NAVARATRI MAHOTSAVA 2022



Nrutya Seva- Divyanjali  
(A Bharata Natyam Dance Presentation)  
By Kanaka Sabha Dance Ensemble



Programme by Balavihar children based on Ramayanam

## CHINMAYA SHREERAM NAVARATRI MAHOTSAVA 2022



Bhajan Sandhya 'मन में बसे श्रीराम'  
by Shri. Vivek ji and Sushri. Varsha ji



Satsang in Hindi on 'श्रीराम स्तुती'  
by Swamini Nishkalananda ji



Satsang in Hindi on 'सुग्रीव शरणागति'  
by Br. Nilesh ji

## CHINMAYA SHREERAM NAVARATRI MAHOTSAVA 2022



Chanting of 'हरि पाठ'



Sundarkanda Parayanam



Shree Ram Sahasranama Archana



## CHINMAYA SHREERAM NAVARATRI MAHOTSAVA 2022



Shree Ram Navami Day-10<sup>th</sup> April 2022

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Hanuman Jayanti Celebrations at  
Chinmaya Shreeram-16<sup>th</sup> April 2022



## Listen, Reflect, Meditate

### H. H. Swami Tejomayananda

Words like *sravanam*, *mananam* and *nididhyasanam* are literally translated into English as listening, reflection and meditation. In spirituality, these words are used in a special sense, they don't convey just the ordinary dictionary meaning. Let us see what they mean from the spiritual standpoint.

In the *Upanishad* it is said, *atma va are drastavyah*. You must realize the Self, know Thyself. How will I know? Firstly it is said *srotavyah*. You must listen; listen to the Scriptures from a competent teacher. Then *mantavyah*, you should reflect on it. And then you should meditate on it, *nididhyasitavyah*. So first these three words should be understood properly. These words have a technical meaning in *Vedanta*.

## Listening

The word ‘listening’ does not only mean listening with our ears. It is not just hearing. Listening refers here to determining the main theme of the subject matter of the Scriptures. Suppose someone says, “I have heard this *Upanishad* a lot, it is very good.” When you ask him what is said in the *Upanishad*, he doesn’t have the foggiest idea. That is not listening. You must be able to grasp the essence of what is said there. According to *Advaita Vedanta shastra*, listening means to determine the theme that this individual Self is the Infinite Reality. This is the main theme of the *Upanishads*. In the state of ignorance we think that we are finite individuals but the *Upanishads* say that we are the Infinite Reality. To determine this clearly is called ‘listening’.

## Reflection

Once we come to know this Truth given out by the *Upanishads*, doubts and questions may

crop up. “How can this be? How can that Brahman be me, for I think I am a finite individual.” This is the time to do *mananam* or reflection. We reflect on the teachings of the *Upanishads* with the help of logic and reasoning. That logic and reasoning must be founded on the Scriptures. When we are given statements like ‘There is no happiness in sense objects’, we have to reflect and ascertain for ourselves whether it is true. If happiness were there in the object, then all people should be happy with it, but we know that no object makes everybody happy. Happiness is not there in any object, the way sweetness is in sugar. Anyone who eats sugar will taste the sweetness, whether he likes it or not. Sweetness is the nature of sugar, but happiness is not the nature of any object. *Shastra*, logic and our own experience prove it.

*Vedanta* says you are not the body. One wonders how that could be. You are the ‘see-er’ of the body, knower of the body,

owner of the body. The knower and owner of a thing have to be then different from that thing. And then logically the thought follows: How can I have birth? How can I have death? Birth and death belong to the body and I am not the body. If the body is suffering because of something I should be able to watch that body objectively. Even if I shout with pain I should be able to watch the pain as well as the shouting. In reflection we should analyse logically every statement that is made, see the truth of it and accordingly change our life. Only then reflection is meaningful.

So in listening (*sravanam*), the focus is on determining the very theme of the *shastras*. In reflection (*mananam*), the focus is on clarifying all our doubts and questions about this theme logically, rationally. Here reasoning plays an important role.

## **Meditation**

When the doubts have been clarified and questions answered, then you must verify the

Truth for yourself and abide in this knowledge. Actually if you have done *sravanam* and *mananam* properly, automatically verification will be there. However, a person must see the Truth for himself so that there will be no further questions or doubts. So the knowledge has to be clarified. One must also gain abidance in that knowledge. This is the purpose of meditation. In listening, one determines the theme with the help of a teacher; the teacher explains it. Then, in reflection, logic plays a more important role; by reasoning we clarify our doubts about the theme. In meditation, there are no questions about the theme of the *Upanishads*, there are no doubts, one just abides. In meditation, the awareness of this knowledge is brought to the mind again and again. Meditation is awareness of this Truth. No logic, no questioning, no doubts. If a person sits down to meditate and has all sorts of doubts, he is not fit for meditation. Meditation is awareness of this knowledge,

which is already gained by us. It is awareness of the Self, and abidance in that.

## Contemplation

The process of reaching that constant awareness is called ‘contemplation’. You can take a *mantra* or a statement from the *Upanishad* and try to see the truth of it. This is what the *Geeta* means by *tattva jnanat darsanam*. For example you can take up the mantra ‘*satyam jnanam anantam brahma*’ and revolve it in your heart – you don’t have doubts or questions, you just see the Truth. To give a grosser example, try to see the silence, which is always there, which you are not aware of. Bring that silence to your awareness. Make a noise and then stay silent. You become intensely aware of it, the silence was there earlier also, but you were not aware of it. When a particular sound is going on, say the air-conditioner or refrigerator, and suddenly it stops, you become aware of the silence. Contemplation is done with the help

of some *mantra* which you recite mentally, just seeing the meaning of it.

*asango 'ham asango 'ham  
asango 'ham punarpunah|  
saccidananda svarupo 'ham  
ahamevaham avyayah ||*

Bring this *mantra* in front of your mind's eye and become intensely aware of its meaning. Then even the chanting drops away, one abides in the Self. That is called meditation.

## **Concentration**

Concentration is different from contemplation. Concentration is single pointedness of the mind, *chitta ekagrata*. Focusing the mind on something, withdrawing your attention from everything else, excluding all other thoughts, is called concentration. Concentration can be on an external object also, like the flame of a candle, an image or a sound. Many people practise such concentration but this is not meditation. Concentration of mind, the ability to focus on a single point, purity of mind,



these are all very helpful and necessary, but they cannot be called meditation. In meditation, even while doing other things, the knowledge does not disappear, whereas in concentration the focus is on one thing alone. You have to concentrate on your work, concentrate on your study, concentrate on what you are doing. Then all other attention is completely withdrawn, you concentrate to the exclusion of everything else. It can be a mechanical process also. You can concentrate on one of the many external objects. *Atma* is not one of the objects of this world. It is the Truth, it is the very substratum; the awareness of this Truth is called meditation.

## Conclusion

In listening, the teacher and the scriptures play an important role because the teacher is expounding the scriptures and you are just following it. In reflection, your own rational thinking is important; of course the logic, the *tarka* is given by the scriptures and the

teacher, and with the help of that you clarify all your doubts and questions. But in meditation, there is no *tarka* or reasoning, no doubts or questions, you only become aware of your own Self through contemplation; by bringing some *mantra* to your mind, you see the Truth.

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Br. Nileshji presenting a bouquet of flowers to Shri. V.M.Tawdeji who served as the Secretary of Chinmaya Mission Mulund for more than 20 years. He will continue as member of the Executive Committee as Shri. Guhaprasath takes over as Secretary for the year 2022-23.



## जीवन साधनामय बनवा परम पूज्य गुरुदेव स्वामी चिन्मयानंद

सावध राहा! आपल्या नीचतर मनाला उच्चतर मूल्यांकडे दुर्लक्ष करू देऊ नका. जेव्हा तुम्ही एका कमकुवतपणाची हकालपट्टी करता तेव्हा उरलेल्या बहुतेक सगळ्या कमकुवतता नाहीशा होतात. परंतु तो पहिला दोष सहजपणे घालवता येत नाही. दोषांच्या गुच्छातील प्रत्येक दोष इतरांशी संबंधित असतो. उदाहरण म्हणून क्रोध घ्या. क्रोध हा दुसऱ्या कशामुळे तरी आलेला असतो, तो दुसऱ्या कशाशी तरी संबंधित असतो आणि तो पुन्हा आणखी कशाशी तरी संबंधित होतो. जेव्हा आपण क्रोध काढून टाकतो तेव्हा त्याच्या समवेत ८० टक्के दोष निघून जातात.

जेव्हा आपण एक नकारात्मक विचार वरवर छाटून टाकतो तेव्हा दुसरे आणखी डझनभर तत्सम विचार डोके काढतात आणि आपण निराश होतो. साधना करण्यापूर्वी

आपण जसे होतो त्याहून आणखी वाईट झाल्यासारखे वाटते. व्यक्त दोषांचा पूर्ण शेवट केवळ चुकीच्या कल्पना व आसक्ती यांना मूळापासून कापून टाकल्यानेच होऊ शकतो. याचा अर्थ असा नव्हे की आपण जगतावर प्रेमच करू नये. जगतावर प्रेम करायचा प्रयत्न करा .....

पण आसक्ती सोडून. तसे करणे शक्य होत नसेल तर जगतावर अजिबात प्रेम न केलेले चांगले. आसक्ती न ठेवता जगाचा द्वेष करणे शक्य होत असेल तर तसे करून बघा. आसक्ती ठेवून जगावर प्रेम करण्यापेक्षा हे नक्कीच चांगले. ताण आणि गर्व यांच्या समृद्ध पिकाला आसक्ती जन्म देते.

अहंकाराचा खोटा भाव घालवलाच पाहिजे. त्याच्यामध्ये शरीराविषयी वाटणारी चुकीची आसक्ती असते. या दोन्हींना घालवणे केवळ ध्यानाद्वारे शक्य आहे. उरलेल्या वेळात आपण आपला अहंकार वाढवण्याचा प्रयत्न करू नये. तुमच्या साधनेत नियमित राहायचा प्रयत्न करा. कोणत्याही कारणास्तव तुमची दैनंदिन साधना थांबू

देऊ नका.

काही लोकांना जाणवते की कमतरता अंतर्यामातून उफाळून येतात आणि एका अज्ञात क्षणी हल्ला करतात. काही लोकांना असे वाटते की, कमतरता नष्ट करण्याचा जितका पाठपुरावा करावा तितक्या त्या अधिक दृढ होतात. अशा लोकांनी प्रतिदिनी २५ ते ५० सूर्य नमस्कार घालावेत. शारीरिक तपश्चर्या अशा लोकांसाठी अतिशय चांगली असते. जे लोक आपण ठरवलेले वर्तन करित नाहीत आणि ते केल्यावर त्यांना स्वतःची लाज वाटू लागते अशा लोकांसाठी थोडी शारीरिक तपश्चर्या गरजेची असते. सूर्य नमस्कार ही साधना त्यांच्यासाठी अगदी योग्य असते. जर सूर्य नमस्कार पूरे पडत नसतील तर प्रत्येक सोमवारी अनशन व्रत ठेवा. मनाला समजू देत की, तू नीट वागत नाहीस म्हणून तुला काहीएक खुराक मिळणार नाही. तुमच्यातील दोष जाईपर्यंत प्रत्येक सोमवारी ही साधना करा.

स्वतःमध्ये काहीतरी दोष आहे म्हणून स्वतःला अतिशय

वाईट समजू नका. तुम्ही स्वतःला रुग्ण समजले पाहिजे. मनाला योग्य उपचारांची गरज आहे. नीचतर मनाला कुठलेही प्रतिपादन करू देऊ नका. सुरुवातीला ते तुमच्यावर अधिकार जमवेल. त्याच्यावर कायम लक्ष ठेवणे गरजेचे आहे. लक्ष ठेवा आणि विश्लेषण करा. त्याच्या सुस्वास्थ्याचा विचार करा.

सुरुवातीला, आपण जितका अधिक वेळ ध्यान करतो, तितके स्वतःतील अधिक दोष व्यक्त होतात. कारण खोलवर दडलेल्या सुप्त वासना वर येतात. साधक जितका अधिक महान आणि जितका अधिक वेळ ध्यानात राहतो तितकी अधिक ईश्वर श्रद्धा त्याने वाढवली पाहिजे. प्रभावी साधनेनंतर मन जेव्हा पुन्हा कार्यक्षेत्रात येते तेव्हा ते राक्षसासारखे वागू लागते. तप केल्यानंतर क्रोध वाढू देऊ नये. कारण तो तुमचाच नाश करतो असे नव्हे तर तुमच्या आजूबाजूच्या लोकांनाही घातक ठरतो.

तुम्ही तुमच्या अंतरात चांगले राहा आणि बाहेरच्या जगाच्या संपर्कातही. स्वतःला सुसंघटित करा आणि

कर्मशील राहा. जीवन जगणे याचा अर्थ बाह्य जगातील सर्वांच्या संपर्कात राहणे. 'माझा आत्मा हाच सर्वांचा आत्मा आहे' (मदात्मा सर्वभूतात्मा) असे प्रवचन ऐकल्यानंतर तसेच म्हणणे फार सोपे आहे. पण कृती व व्यवहार करताना आपण कोलमडून पडतो. हृषीकेशमध्ये सुद्धा लोक भांडतात. साधुजनांचा संग आणि तीर्थक्षेत्रे तुम्हाला दिव्य बनवणार नाहीत. तो म्हणजे नुसता उसना प्रकाश असतो. जेव्हा तो प्रकाश विझतो तेव्हा ते जखमेचे व्रण उघडे पडतात. गुरुंना किंवा तत्त्वज्ञानींना दोष देऊ नका. कारण जोपर्यंत तुम्ही तुमची स्वतःची मदत करत नाही तोपर्यंत ते तुमची मदत करू शकत नाहीत, जसे, कोणतेही औषध तुम्ही स्वतःवर त्याचा उपयोग केल्याशिवाय तुम्हाला बरे करू शकत नाही. या वस्तुस्थितीवर शास्त्र पुनः पुन्हा जोर देते.

खूप लोकांना हिंदू धर्म काय आहे ते माहित असते, पण ते त्यानुसार आचरण ठेवत नाहीत. काही वेळा ज्याला ते महात्मा समजतात, त्याचे व त्याच्या जीवनाचे, त्याच्या

दोषांसकट अनुकरण करण्याचा प्रयत्न करतात. तुम्ही अशा प्रकारच्या चुकांची पुनरावृत्ती करणार नाही, इकडे लक्ष द्या. तुम्ही शास्त्रानुसार आचरण ठेवा. काही काही वेळा घसरणे शक्य आहे. जेव्हा तुमच्या लक्षात येईल की तुम्ही चूक केली आहे, तेव्हा ताबडतोब क्षमा मागा.

तुमच्या अभ्यास वर्गात तुम्ही एकमेकांचा चरणस्पर्श केला पाहिजे. एक दुसऱ्याला दिव्य आहे असे जाणून मान दिला पाहिजे. आपण कितीही आपले ज्ञान वाढवले आणि जर ते दैनंदिन जीवनात वापरले नाही तर ते निरुपयोगी आहे आणि मग शेवटी तुम्ही म्हणाल की वेदान्त निरुपयोगी आहे. धर्माचे परिपालन कर्मशील राहून करा- तुमच्या अंतरात आणि बाह्य जगतात. ते केवळ तुम्हालाच लाभदायक आहे असे नव्हे तर जगतालाही लाभदायक आहे. एक तास साधना करणे पुरेसे नाही. मन आणि बुद्धी साधनेमध्ये बुडून गेली पाहिजे. तसे केल्याने तुम्हाला जे काही कळले आहे ते तुम्ही व्यवहारात आणू शकाल. तुमच्या कृती, आचरण आणि अन्य लोकांशी संपर्क



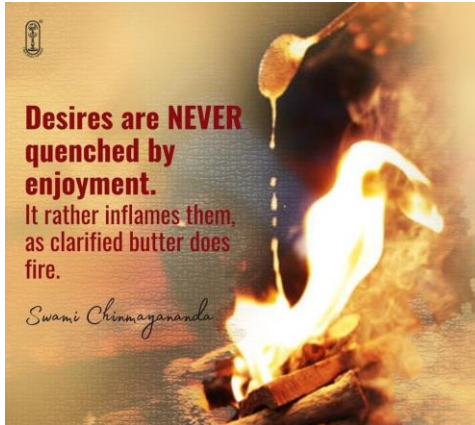
तुमच्या साधनेशी सुसंगत असायला हवा.

अंतर्बाह्य चांगले राहा. तुम्ही अत्यंत कर्मशील राहण्यासाठी सुसंघटित व्हा. उत्साहपूर्णतेने जीवन जगण्याचा प्रयत्न करा. तुमचा चांगलेपणा तुम्हाला डोईजड होऊ देऊ नका आणि दुसऱ्यांना तुमचा फायदा उठवू देऊ नका. जेव्हा तुमच्याबाबत काही वाईट घटना घडेल तेव्हा तुमच्या प्रतिक्रिया प्रेमाच्या द्रावात बुडवलेल्या असू देत.

हे विचार पचनी पाडून घेण्याचा व आत्मसात करण्याचा प्रयत्न करा. प्रत्येक व्यक्तीने हे विचार दैनंदिन जीवनात आचरण्यास शिकले पाहिजे.

तुमचे जीवन साधनामय बनवा.

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## Daivi Sampatti

### Nirmamah (Free from Attachments)

*(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. This column is a transcription of the talks by Smt. Malati Majumdar, a study class member.)*

**NIRMAMAH** : The Lord has spoken about this in Chapters 2,3,12 : Nirashi, Nirmamah bhutva !

Nirmamah means without Mamata i.e. free from attachment

So what is Mamata : it implies two things : Ahankarah & Mamakarah.

The feeling of “I” ness in the Body, Mind, Intellect (BMI) – This is mine, such feelings are called Ahankar or ego.

Both Ahankar and Mamakar are feelings of “ownership”.

The feeling of “I – me- mine” pertaining to the BMI is ego and similar **feelings of ownership towards objects external** to the BMI is Mamakar.

I am this body, I am human... This is ego.

This is my..., this belongs to me... These feelings of attachment to the world of objects is Mamata (attachment, possessiveness) – This is but natural

Attachment (Mamata) as such is a way of life... It is not possible for a person to exist without attachment. As long as a person lives, he cannot be completely without feelings of attachment (Sampoorna nirmamah). Even the smallest of objects give a great sense of security to a person.

All I want is a small hut, some clothes, enough money to keep me going... all feelings that extend a great sense of security.

There is the story of Janaka Maharaja in the Upanishads – Janaka Maharaj was the King of

Janak Nagari – He went to Sage Yajnavalkya to seek Brahma Gyaan. One day Maharaj was a bit late to arrive and Sage Yajnavalkya waited for his arrival... The other students were envious and commented, “Are you waiting for him considering that he is a King?”

To make the students realise the quality of King Janak the Sage performed a small play of illusion... He projected a fire that was devouring the Kingdom of Mithila.... So when Janak Maharaj arrived at the Gurukul, someone broke the news that Mithila was burning. All eyes turned towards Janak Maharaj to see his reaction. The King remained nonplussed, “What can I do if Mithila is burning?” He remained seated – did not react.

In a while, the news arrived that the fire was now spreading and heading towards the huts where the students lived... The students panicked.... They instinctively ran towards their huts to try and save their meagre

belongings. Janak Maharaj continued to sit quietly. Upon reaching the huts, the students realised that there was no fire!

On returning back to the Gurukul, the students realised the qualities of Janak Maharaj – No matter how small or insignificant an object may be, but attachment to it becomes binding. Technically speaking it is impossible for an ordinary person to be completely devoid of attachment to objects.

Only a Gyani (enlightened person) can be totally detached – to him there is no attachment to worldly objects.

So what does detachment mean in context to a Sadhak (Seeker)?

One thing is clear, complete and total detachment from objects is not possible so how can one reduce attachment?

**One approach to reduce attachment is “Aparigrah”. Parigrah means collecting / possessing.**

The more one goes about possessing / collecting objects, the more does he becomes

ensnared in protecting them (from loss). While objects bring sense of security it also brings in fear of loss. No object can bring about 100% pure security alone!

The minimal objects one is attached to, his vulnerability will be correspondingly limited. There is this story of a Rakshash troubling a village... looting, plundering. A Mahatma visits the village and advises, “If you want to kill this demon, kill the bird that lives deep in a well”. The life of the Demon is in the Bird – Rakshas is the metaphor for Attachment and Bird represents “Objects”. As many birds are there, so will there be demons and the fear of loss.... The fewer the birds, aparigrah (control).

**What is the most effective means to enhance detachment? Bhakti – Devotion.** Shifting the attachment from the world of objects to being attached to the Divine Ishwar. The greater the devotion (bhakti) to the Divine, lesser will be the attachment to objects.

The deeper the thought gets embedded in one's mind that firstly God is mine and all else follows, the source of security shifts to the Divine! The attachment to / attraction towards worldly objects weakens considerably.

When a newly-wed bride arrives, her first connect is with her husband and then the relationship extends to other family members (secondary relationship): Like-wise when attachment, devotion to God becomes primary, then all other relationship with objects reduce, we become less vulnerable to pain, fears & insecurities.

**Nirmamo Bhutva exhorts the Lord!** Act with detachment, Arjuna: Bind yourself to Me and Me alone!

When the attachment to people you love ends / is no more, you will not experience sorrow, grief.

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Action is.... everything that we think or do.

*Swami Chinmayananda*



॥ श्रीराम जयराम जय जयराम ॥

# CHINMAYA MISSION MULUND

Branch of Central Chinmaya Mission Trust

(Regd. No. E-2776 (Bom) dated 10th July 1964)



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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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