



“तस्य भासा सर्वमिदं विभाति”

# चिन्मय आदेश

Monthly Newsletter of Chinmaya Mission Mulund

एकत्रिंशत् (XXXI) स्रोतः

JUNE - 2024

षट् (VI) रश्मिः



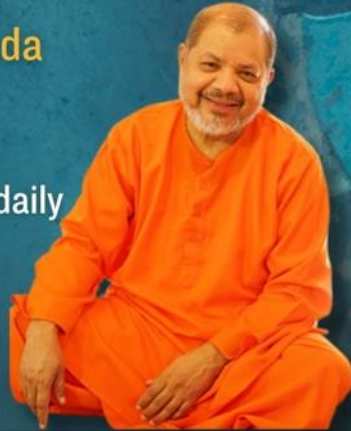
CHINMAYA MISSION PRESENTS

# BHAGAVAD GITA CHAPTER 15

Talks in English by  
**Swami Tejomayananda**

01 - 07 June 2024  
7.30 PM - 8.30 PM IST daily

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## EDITORIAL COLUMN

*Harih Om!*

Dear Readers,

May 2024 was a very eventful month for the entire Chinmaya family worldwide with the 108<sup>th</sup> Jayanti of Pujya Gurudev on 8<sup>th</sup> May followed by the Adi Sankara Jayanti on 12<sup>th</sup> May. A five-day mega event '*Chinmaya Sankaram*' was celebrated at Ernakulam, the very birth place of the two spiritual luminaries, Bhagawan Adi Sankaracharya and Pujya Gurudev. The five-day event was graced by the presence of Pujya Guruji Swami Tejomayanandaji and Pujya Swami Swaroopanandaji and packed with a variety of spiritual and cultural programmes including lectures by eminent people, talks by Swamijis, Gayatri Havan, Yati Puja of 108 Sanyasins, Nagarasankeertanam, Mass Bhagavad Gita and Soundarya Lahiri Parayanam, special celebrations at Adi Sankaracharya's birthplace at Adi

Sankara Nilayam, Veliyanad etc. and the much awaited inauguration of the new campus of Chinmaya Vishwavidyapeeth (deemed to be University) at Onakkoor near Piravom.

We, at Chinmaya Mission Mulund also celebrated the 108<sup>th</sup> Chinmaya Jayanti with a five-day programme. On 8<sup>th</sup> May was the *Samashti Paduka Puja* followed by a scintillating *Bhajan Sandhya* by Satish and Santosh Sundaram and party. On 9<sup>th</sup> May, devotees watched the screening of ‘On a Quest’-the biopic on the life and teachings of Pujya Gurudev. On 10<sup>th</sup> May, Swamimi Nishkalanandaji from CM Kalyan spoke on ‘*Om Ajaaya Namah*-the birth of the birthless one’. On 11<sup>th</sup> May, Swamini Anaghanandaji, CM Thane blessed us with a Satsang on ‘*Vande Guru Paramparaam*’. Adi Sankara Jayanti on 12<sup>th</sup> May was celebrated with *Paduka Puja* and online Satsang by Br. Architji on ‘Great values of Bhagawan Adi Sankara’. Our Balavihar children also celebrated Pujya

Gurudev's 108<sup>th</sup> Jayanti with *Paduka Puja*, bhajans, stotras and activities on Sunday, 12<sup>th</sup> May.

In addition to the above, the Shrimad Bhagavata Katha in Hindi that followed later in the month by Swami Medhajanandaji, CM Khopoli was a stupendous success and a truly befitting manner to celebrate the 108<sup>th</sup> Chinmaya Jayanti. Swamiji gave in-depth discourses on the Shrimad Bhagavata Mahapurana from 21<sup>st</sup> to 29<sup>th</sup> May at Chinmaya Shreeram from 1.30 to 6.30 pm everyday followed by the Arati. There used to be a short-break in between for tea and snacks during which the *Nitya Paatha* was chanted. The episodes of *Krishna Jananam*, *Govardhana Leela*, *Raasa Leela* and *Rukmini Vivaha* were celebrated with great joy and reverence. The *Poornahuti* was performed with the *Parayanam* of Sampoorna Bhagavad Geeta and Vishnu Sahasranamam on 30<sup>th</sup> May. Swamiji sprinkled the sacred *Kalash Jal* on all the devotees after the *Poornahuti*.

Mahaprasad was distributed on the last day. More than 125 devotees came on all the days to participate in the Shrimad Bhagavata Yajna. Swamiji's excellent and lucid style of narration of the sacred Purana filled with devotion and knowledge and interspersed with *Namasmaranam* was well received by the audiences. Swamiji's captivating exposition, the meticulous planning and execution of the event Coordinator Smt. Savita Chakravarti, the dedicated support of the volunteers, the enthusiastic participation of the devotees and above all the abundant Grace of Pujya Gurudev and the Lord ensured the grand success of the mega event. There could not have been a better way to celebrate Pujya Gurudev's Jayanti than this Bhagavata Yajna which gave a tremendous opportunity for purification of the mind and reflection on the Highest Truth.

Earlier in the month, the monthly *Sampoorna Geeta Parayanam* was conducted from 3.30 to 6.30 pm on Sunday 5<sup>th</sup> May, followed by the

*Arati*, which was well attended.

Sita Navami was celebrated with great devotional fervour on Thursday, 16th May with *Shodashopachaara Puja* and 16 times chanting of *Sri Suktam*.

On 19<sup>th</sup> May, the second session of the Balavihar Sevak/Sevika training programme was conducted. Smt. Usha Sundaresan from CM Thane enthralled the participants with innovative ways of storytelling and teaching bhajans.

The Geeta Chanting Competition 2024 has been announced. As is the practice every year, Sevikas will go to schools and teach children. A Sevak/Sevika training programme has been organised on 22<sup>nd</sup> June. Those interested in this great Seva may contact the mission centre.

*Lokah Samasthah Sukhinoh Bhavantu!*

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

*Dated 30th May 2024*





## 108th Gurudev Jayanti Celebration



## Satsang with Swamini Nishkalanandaji





Satsang with Swamini Anaghanandaji



Adi Sankara Jayanti Celebration



Balavihar Celebration of Gurudev Jayanti



Sita Navami Celebration



## **The need for a spiritual vision**

### **H. H. Swami Tejomayananda**

[This a reproduction of excerpts of an interview of Swami Tejomayananda conducted by **Vanamala Parthasarathy**, Deputy Director, Ananthacharya Indological Research Institute, Mumbai. The need of the day is to create a self-contemplative person within us for which we need a ‘spiritual vision’. This vision, Vanamala says, has been employed by Swami Tejomayananda to thread his pearls of wisdom.]

**VP: There are supposed to be four types of men: the rational, the emotional, the mystical and the worker. The most important thing in our lives is to find spiritual redress, irrespective of the category we belong to. Taking into consideration all the four, what would you prescribe?**

**Swamiji:** All our actions and responses depend on our vision of life. Unless there is a basic change in our vision or value system, we cannot change our lives. Spirituality too is a vision; a vision to understand the oneness of total life. When we comprehend that oneness and our oneness with the totality, our perspective of life and the world changes.

When people are classified as worker, rational, emotional and mystical, their lives are examined only from a particular angle. We are mistaken in concentrating on one factor alone and regarding it as representative of the individual's total life.

Real spirituality involves understanding the totality of life along with the oneness of existence. Often certain rituals are misconstrued as the essence of spirituality. One must understand the meaning of spirituality before one can be expected to behave in a spiritual manner.

**VP:** Are religion, spirituality and God three different entities?

**Swamiji:** It depends on the way one perceives the three. When people think of God, they always think of an entity distinct from the real world, dictating terms, rewarding a few and punishing many. A religion is identified by its founder along with the specific scriptures, modes of worship and traditions. Spirituality is considered the renunciation of the world by a person, who spends the rest of his life meditating in solitary retreat.

In Vedanta and the Upanishads, God is defined as “that which is the Self of all beings”, the essence in everything and the support and substratum of the entire Universe and not a person or an individual entity. When we speak of a vision of this spirit, we mean God.

If you understand religion to mean a set of rituals, it would be distinct from spirituality. But actually, these rituals are only ways of purifying our minds to help us understand concepts of universality or the oneness of life. God, religion and spirituality are not different

or isolated entities. They are one and the same.

We have limited ideas about God and religion, believe all religions are different and impose our faith on others, sometimes by coercion. Vedanta and the Upanishads acknowledge no such division. All rituals and practices purify the mind and so are essential to understand the vision of oneself.

**VP: If we accept the Karma theory, and resign ourselves to our so-called fate, aren't we adopting a fatalistic attitude? Does this help an individual in a positive manner?**

**Swamiji:** If what I get is the result of my karma where does fatalism come in? Who performed the karma in the first place? I, isn't it? If I suffer because of bad karma, can't I compensate now? Suppose I overeat, I can either say it is my karma and suffer, or cure myself with medication and lead a healthier life. Once I understand that my suffering is because of my karma, I can undo it.

**VP: Is there a hope for a better deal in the next janma?**

**Swamiji:** People generally have erroneous notions about karma and of karma phala. Whenever an action is performed, it is followed by a result in the physical sense, but this result may not be instantaneous.

If, on a visit to someone else's house, I entertain the evil thought of stealing something, my agitation begins immediately. My mind is restless and it is the direct result of the thought. This restlessness however does not persist if I banish the thought from my mind. Again, the results are immediate. Now if I allow the thought to flourish and I steal, I may not be caught and punished instantly, but am sure to be apprehended sooner or later. But the guilt and fear I feel, remain with me from the moment I commit the act of stealing. Our ideas regarding the results of our actions are thus flawed and at fault.

People have yet to grasp the concept of karma



and rebirth. They have understood half the truth but believe they know it all.

**VP: As we grow older, we are tormented by the fear of loneliness, disease and death. How does one overcome these fears?**

**Swamiji:** Fear is an integral part of our lives and tends to increase with age but it is only a symptom and not a disease. Vedanta has analysed it and says:

‘Fear arises at the empirical level: from our attachment, our likes and dislikes.’

We dislike all that we are afraid of – diseases and the loss of life or wealth. We also want to hold on to some other things and fear losing them. But the world is ever changing and transient.

The most subtle cause of fear is the alienation, the sense of otherness. All attachments arise from our attachment to people and things. The fear of losing all that one values and of getting afflicted by disease increases with age. A person who is free from attachments is

unaffected by this. As Bhartrhari says, Vairagya meva abhaya – fearlessness is the result of a dispassionate mind.

**VP: What spiritual exercises would help overcome fear – meditation or absolute devotion to God?**

**Swamiji:** For atheists, a spiritual vision is the only remedy. In the ocean, small waves are invariably swallowed by bigger waves. Suppose a wave knows it is only a form and its essential nature is water, then which wave can kill water? Big waves cannot swallow water and so cannot swallow small waves either. Fear is obliterated when identification with the form is dropped and knowledge of the essence takes place.

What we generally see is only the appearance. But the Essential Truth is imperishable. This realization and acceptance of age as a natural process relieves fear.

**VP: Contemplation has been regarded as one of the hallmarks of old age. Can such an exercise have a negative influence on**

## **the individual?**

**Swamiji:** This depends on the individual. Let us assume someone has a cold. You ask him about it and are told that it's because of a change in the weather. But since such a change is universal, everyone in the area should have also been similarly afflicted. This is therefore because of the individual's weakness. For my own part, if I introspect and find negative thoughts overpowering me, I will have to cleanse myself and discard these thoughts.

## **VP: What advice would you give people on the threshold of old age?**

**Swamiji:** At this stage in your life, there is no time to waste. You have nothing to fear even if you have been consistently doing 'wrong'. The Lord's name is the panacea to all wrongs. The only antidote.

One has to accept the ways of the Maker and accept them without trying to fight against His judgement. Be prepared to die with no regrets or misgivings.

**VP: Can creative activities reduce this fear?**

**Swamiji:** I don't think so. I feel only the right vision can allay fear. How can creative activities help? While creative activities can keep a person's mind occupied for a while, the person will eventually succumb to fear. Only the right vision and the knowledge of Truth can render a person fearless.

It is said in the Upanishads that when a person accepts the 'Real Truth', he fears nothing. But the moment he strays from this path, his fears become alive and manifest.

**VP: Can peace of mind be achieved through the development of self dignity, self resolution or auto suggestion?**

**Swamiji:** All these are very helpful but must be geared towards the 'Real Truth'. These qualities can be found in various people in different areas. A good orator does not fear large audiences and a soldier does not fear the battlefield. These people may be very confident in their respective areas of

excellence. But we must concern ourselves with the totality of life and not be restricted to a particular field to the exclusion of all else. Thus, we constantly return to the theme of total understanding. That is why the Upanishads state ‘By knowledge alone comes Liberation’. Liberation is freedom from grief, illusion and fear and freedom from slavery to our minds.

**VP: In short, it is “Spiritual Vision” that is important. Isn’t it?**

**Swamiji:** Yes. People have this erroneous belief that spirituality means ‘running away from this world’ or ‘sitting somewhere alone and isolated’. Spiritual vision is all encompassing, all inclusive and understands life in its totality.

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Balavihar Sevika Training - Session 2 - Bhajan and Story-telling



## हरिमीडे स्तोत्रम् परम पूज्य स्वामी तेजोमयानंद

वेदान्त समजून घेताना, विचारात असलेल्या विधानामागची भूमिका समजावून घेणे फार महत्त्वाचे असते. तसे न करता नुसती विधाने आणि शब्द परस्पर विरोधी आणि गोंधळात टाकणारी वाटतात. येथील श्लोकात विरोधाभासातून सत्य दर्शित केले आहे.

सर्वत्रास्ते सर्वशरीरी न च सर्वः

सर्वं वेत्येवेह न यं वेत्ति च सर्वः ।

सर्वत्रान्तर्यामितयेत्थं यमयन्य-

स्तं संसारध्वान्तविनाशं हरिमीडे ॥१२॥

अर्थ - 'जो' सर्वत्र आहे, सर्व शरीरांमध्ये स्थित आहे, परंतु तेवढेच नाही, तर 'तो' येथील सर्वकाही जाणतो पण सर्व 'त्या'ला जाणत नाही, अशा प्रकारे सर्वत्र अंतर्नियामक म्हणून सर्वांचे नियंत्रण करतो 'त्या' संसारांधकाराचा नाश करणाऱ्या श्रीहरिंची मी स्तुती करतो.



सर्वत्र अस्तित्वात असतो, सर्वांमध्ये, तरीही सर्वत्र नाही - अस्तित्व सर्वत्र असते - सर्व व्यक्ती आणि सर्व वस्तूंमध्ये - (सर्वत्र अस्ति). तसेच चैतन्यप्रकाश सर्व जीवांमध्ये (सर्वशरीरी) असतो. सत्य हे सर्व वस्तूंमधील अस्तित्व आहे, परंतु 'ते' सर्व नाही किंवा कुठलीही वस्तू नाही. सत्य-चैतन्य प्रत्येकाचे शरीर-मन-बुद्धी प्रकाशित करते. परंतु ते जड आणि परिवर्तनशील शरीर-मन-बुद्धी नाही- (न सर्वः). उदाहरणार्थ- रज्जू त्याच्यावर भासित होणाऱ्या सर्पाला अस्तित्व आणि जीवत्व देते. पण तो सर्प नसतो.

वीज सर्व विजेच्या उपकरणांमध्ये असते आणि त्यांना कार्य करण्याची क्षमता देते, तथापि, विद्युत म्हणजे पंखा, बल्ब किंवा हिटर नाही. त्याचप्रमाणे चैतन्य सर्व शरीरांमध्ये असते, ज्याच्यामुळे त्यांत जीवन असते आणि कर्म घडत असते. परंतु शरीरे म्हणजे चैतन्य नाही. शरीराच्या दृष्टीने चैतन्य सर्व जीवांमध्ये आहे. परंतु चैतन्याच्या दृष्टीने सर्व जीव म्हणजे ते नाही.

त्याचप्रमाणे 'सर्व'ची कल्पना कितीही मोठी असली तरी ती सांतच आहे. ती काळ, आकाश आणि वस्तू यांना व्यापून आहे, तरीही सत्य काळ, आकाश आणि विश्वातल्या वस्तू यांच्याहून फार फार व्यापक आहे. म्हणून आपण ज्याची कल्पना करतो ते म्हणजे सर्व नाही. **सर्वांना जाणतो पण त्याला कोणी जाणत नाही** - एक बुरखाधारी स्त्री सर्वांना पाहते पण तिला कोणी पाहत नाही. त्याचप्रमाणे द्रष्टारूप सत्य सर्वांना जाणते किंवा प्रकाशित करते आणि दृश्यांपैकी शरीर-मन-बुद्धी यापैकी कोणीही 'त्याला' जाणू किंवा प्रकाशित करू शकत नाही. श्रीकृष्ण म्हणतात, "हे अर्जुन मी सर्वकाही जाणतो - सर्व जीवांचे भूत-वर्तमान आणि भविष्य आणि तरीही मला कोणी जाणत नाही. (वेदाहं समतीतानि वर्तमानानि चार्जुन। भविष्याणि च भूतानि मां तु वेद न कश्चन ॥ - भगवद्-गीता ७.२६). मन आणि इंद्रिये केवळ बाह्य जग पाहू शकत असल्यामुळे ज्ञात्याचा आत्मा म्हणून अंतर्दामी गुप्त राहतो. आत्म्याला जाणणे म्हणजे आत्मा होणे.

म्हणून कोणीही त्याच्यापासून भिन्न राहून त्याला जाणू शकत नाही.’’

एक गरीब माणूस विनोदाने त्याच्या स्थितीची तुलना सत्य आणि ज्ञानी महात्म्याशी करतो. तो म्हणतो, ‘हे दरिद्र्या, मी तुला नमस्कार करतो कारण आता तुझ्या कृपेने मी ज्ञानी पुरुष झालो आहे. मी संपूर्ण जगाला पाहतो पण मला कोणी पाहत नाही आणि जसे ज्ञानी पुरुषाला कोणीही ओळखत नाही त्याचप्रमाणे मला कोणीही ओळखत नाही’- (भो दरिद्र्य! नमस्तुभ्यं सिद्धोऽहं त्वत्प्रसादतः । पश्याम्यहं जगत्सर्वं न मां पश्यति कश्चन ॥ - संस्कृत सुभाषित).

**सर्वांचे नियमन करतो** - एखादे यंत्र, व्यवस्था किंवा व्यक्ती जेव्हा अंतर्भागातून नियंत्रित केली जाते तेव्हा ती बाह्य नियंत्रणापेक्षा अधिक प्रगत समजली जाते. उदाहरणार्थ एखादे अणुकेंद्र बंद करण्याची स्वायत्त व्यवस्था. सर्व सजीवांचे बाह्यतः नियमन परिस्थिती व नैसर्गिक शक्ती यांच्याद्वारे केले जाते. मृत्यू हा महान

नियामक आणि संयमक आहे- (..... यमः संयमतामहम् ॥- भगवद्-गीता १०.२९). मृत्यूचे भय आणि जीवनाचा धोका आपल्याला काहीही करायला लावतात. असे असूनही, सगळ्यात महत्त्वाचे हे आहे की मनुष्य असल्याने आपल्याकडे सदसद्विवेकबुद्धी आहे जी आपल्या विचारांचे आणि आचरणाचे मार्गदर्शन करते. कोणाच्याही अधिक्षणाशिवाय आपल्या हृदयाचे ठोके पडत असतात आणि अन्नाचे पचन होत असते. सर्व कर्मांचा कर्ता ईश्वर आहे, त्यासाठी आपण आपल्याकडे काहीही श्रेय घेऊ शकत नाही.

**बृहदारण्यक उपनिषद्-** एक छान रोचक गोष्ट सांगते- एकदा जनक महाराजांच्या दरबारात शास्त्रार्थ करण्यासाठी अनेक विद्वान जमले होते. जनक महाराजांनी जाहीर केले की जो कोणी ब्रह्मवित्- सत्य जाणणारा असेल त्याला ते एक हजार दुभत्या धष्टपुष्ट, रेशमी वस्त्र पांघरलेल्या, शिंगे हिच्या-मोत्यांनी मढवलेल्या गायी देतील. याज्ञवल्क्य ऋषींनी आपल्या एका शिष्याला गायींना आपल्या

आश्रमाकडे घेऊन जाण्यास सांगितले. विद्वानांना खूप राग आला आणि त्यांनी त्यांना विचारले की, ते स्वतःला ब्रह्मवित् समजतात का? त्यावर याज्ञवल्क्य ऋषी म्हणाले, “मी ब्रह्मवित् असल्याचा दावा करत नाही. परंतु माझा प्रचंड मोठा आश्रम चालवण्यासाठी या गायींची मला आवश्यकता आहे, म्हणून घेत आहे.” त्यानंतर विद्वानांनी त्यांना अनेक प्रश्न विचारले व त्यांनी त्या प्रश्नांची उत्तरे समाधानकारक देऊन आपण सत्य जाणत असल्याचे सिद्ध केले.

**उद्दालकाच्या प्रश्नाला** - ‘सर्वांना एकत्रित धारण करणारा कोण आहे आणि सर्वांचे नियमन करणारा कोण आहे?’ याज्ञवल्क्य ऋषींनी उत्तर दिले- ते शाश्वत सत्य आहे जे सूत्रात्मा आहे आणि तेच सर्वांना एकत्रित धारण करते आणि अंतर्र्यामीचा नियामक म्हणून (सर्वांतर्यामी) सर्वांचे नियमन करतो. मोत्यांना एकत्र बांधून ठेवणाऱ्या सूत्राविना मोत्याच्या हारातील मोती इतस्ततः विखुरले जातील. त्याचप्रमाणे सत्याने हे जगत आणि अन्य लोक

सर्व जीवांमधील प्राणवायूच्या रूपाने धारण केले आहे. त्याच्याविना इंद्रिये आणि शरीर यांची जीवनधारणा होऊ शकणार नाही आणि ते एकत्रित राहू शकणार नाहीत.

अंतर्त्यामीचा नियामक म्हणून सत्य आत्मधून पंचमहाभूते, अधिष्ठात्र्या देवता, सर्व जीव त्यांची स्थूल आणि सूक्ष्म शरीरे यांना आपापली विशिष्ट कर्मे करण्यास नियमित करते व त्यांचे मार्गदर्शन करते. हा अंतर्त्यामीचा नियामक म्हणजेच शाश्वत आत्मा-सर्वांच्या अंतर्त्यामातील, तरीही सर्वांपासून भिन्न (अन्तर्यामिब्राह्मणम् बृहदारण्यक-उपनिषद ३.७)

सर्वत्र असलेल्या, सर्वांमध्ये असलेल्या आणि तरीही सर्व काही नसलेल्या श्रीहरिंची मी पूजा, स्तुती आणि प्रार्थना करतो, जे सर्व काही जाणतात आणि सर्वांच्या अंतर्त्यामातील नियामक म्हणून विरोध, संशय आणि गोंधळ यांचा नाश करून ज्ञानाच्या प्रकाशाचा अनुग्रह करतात.





## Daivi Sampatti

### Aratiḥ Jana-Samsadi and Vivikta- Deśha-Sevitvam (Satsang & Solitude)

*[This column is a transcription by Smt. Malati Majumdar, a study class member, of the talks based on the Bhagawad Geeta titled ‘Daivi Sampatti’ - the spiritual wealth to be acquired by a seeker, posted in the YouTube channel of Chinmaya Mission Mulund, from 3<sup>rd</sup> January to 2<sup>nd</sup> February 2022.]*

In the 13th Chapter, the Lord says:

मयि चानन्ययोगेन भक्तिरव्यभिचारिणी ।

विविक्तदेशसेवित्वमरतिर्जनसंसदि ॥ 11 ॥

mayi chānanya-yogena bhaktir avyabhichāriṇī  
vivikta-deśha-sevitvam aratir jana-sansadi

mayi—toward Me; cha—also; ananya-  
yogena—exclusively united; bhaktiḥ—  
devotion; avyabhichāriṇī—constant; vivikta—  
solitary; deśha—places; sevitvam—inclination  
for; aratiḥ—aversion; jana-sansadi—for  
mundane society

This shloka talks about two qualities - अरतिर्जनसंसदि and विविक्त-देश-सेवित्वम्.

अरतिर्जनसंसदि (aratih—aversion; jana-sansadi—for mundane society). Aversion towards the noise, commotion of society. The Lord says that a person with this quality, dislikes crowds, gatherings. Does this mean he is reclusive? Adi Shankaracharya has clarified that there is an aversion for “Prakrit gatherings”. In other words, he does not enjoy the company of “Prakrit people”. How would one interpret this? People who talk about worldly matters, people who are rude, boisterous (अविनीत), arrogant, proud people (अभिमानी), uncultured, interested in gossip, mundane conversations (लौकिक विषय) – the seeker feels an aversion, finds no pleasure to engage in the company of such people.

While in the company of proud, conceited, arrogant people, ones behaviour tends to reflect same trend – one of haughty

superiority, condescending. This is the pitfall of association (संघ दोष Sangha-dosha).

Similarly, when discussions are about objects of desire, (विषय भोग Viṣaya bhōga) the heart will tend to veer towards such thought. (विकार). It is well advised to maintain distance from such people – do not place such people on a pedestal.

So does a seeker completely avoid congregations? No he doesn't. He just prefers association of devout people (सत्संग).

अरतिर्जनसंसदि means that a spiritual seeker should prefer the association of devout people. Satsang is a Sanskrit term derived from two roots: sat meaning "true" and sangha meaning community, company or association.

It can be translated as "associating with good people" or simply "being in the company of truth," and refers to the act of gathering with like-minded, uplifting people, especially those on a spiritual path.

There are many benefits of such an association. The most apparent benefit is that one is able to prioritise activities in life – in other words directing efforts (पुरुषार्थ) with the right discretion becomes easier. The four पुरुषार्थ are (**Dharma:** Righteousness, Duty | **Artha:** Wealth | **Kama:** Desire | **Moksha:** Liberation) – When should one engage in the pursuit of which objective becomes clear. The mind becomes inclined towards the Lord (वरण)– there is a feeling of eager restlessness (आतुर) to seek the company of the devout (सत्संग).

It is natural that the mind will tend to incline towards what one seeks – when one seeks the objects of the world, the mind too gets preoccupied with those desires.

While engaging with devout people, the seeker's attachment to the Lord is fortified. The association helps raise one's self-confidence in the spiritual journey. The company of spiritual people becomes a source

of inspiration to the seeker. The path becomes easy (सुगम).

Secondly, the notion that the path of spirituality is one that is fraught with perils – like walking on the edge of a sword – such feelings will not arise if the association is profound.

Thirdly, all the misconceptions in one's mind is dispelled in the company of the devout. The flawed belief systems with which one lives gets corrected. What are the practices to be followed, (साधना), what is the need for a specific practice, what is the underlying essence of a said practice, at what level should one practice a specified ritual – clarity on all these emerge from the association with pious people (सत्संग). One is able to attain peace in life from such an engagement. Devotion intensifies. One's perceptivity towards the Divine deepens (अनुभूति).

So what अरतिर्जनसंसदि means is that the seekers preference for the association of

devout people intensifies. That's why it is said “बहु काल करिअ सतसंगा” – any opportunity for association with pious people that comes one's way should be availed of. If one has the good fortune of meeting a Mahatma, he must try to spend as much time as possible in his proximity.

The second quality mentioned was, विविक्त-देश-सेवित्वम् meaning, विविक्त vivikta—solitary; deśha—places; sevitvam—inclination for. It means that the seeker enjoys solitude – he is comfortable alone, he likes seclusion. What the Lord means by this is that a seeker should spend some time in the day in solitude, by himself, without any resources he should sit, alone. Where should one sit? Shankaracharya Ji says that he should sit in a clean place (शुचिता). What is implied that it should be a safe, clean place – place where one has no fear of snake-bites. For example, an ideal place is a temple. One can sit in solitude in front of the idol of God – alone, without any resources – spending some time in the

company of oneself. This is विविक्त-देश-सेवित्वम्.

It is very important for a seeker to spend some time in solitude, by himself – 5-10-15 minutes. Who is said to be the greatest recluse in this day and age? Is it one who has headed to the Himalayas? It is said that an even greater recluse in this age is one who is not a slave to social media – facebook, Instagram, twitter, one who has given up Whatsapp!

It is necessary for a seeker to detach himself from these attachments and be in solitude – only then will he be able to introspect (Atma Vichara, atma chintan). Only in solitude will one be able to recognise the thoughts that surface in the mind (वृत्ति (Vritti) – what is the cause of mental turbulence at this moment, what does one need to change, one may recognise how much the mind is revolting (विरुद्ध).

Only when one is alone is one able to figure out how much his mind is supporting him

without hankering for any external means of distraction. Seclusion (एकांतवास /ekāntavāsa) helps one to understand oneself immensely. Seclusion does not mean abandoning everything and going off to an ashram.

It means spending some time in aloneness – with oneself. When one is able to spend more and more time with oneself, he begins to enjoy the privacy. Such a person will distance himself from the noise, bustle of social gatherings – he does not enjoy this – prefers to be by himself.

He is able to contemplate on the happenings during the day, the experiences of the Satsang, what he read, heard, learnt. When one is able to engage in contemplation without any external aids, such introspection becomes intense, deep. Such contemplations fortify the values in ones being, make him single-minded (दृढसंकल्पी / dṛiḍhasankalpī).

To summarize, one should be inclined to the association, engaging with devout people (Satsang) (अरतिर्जनसंसदि). Secondly he should



contemplate on the learnings from the Satsang in solitude, by himself. (विविक्त-देश-सेवित्वम्). The contemplation in solitude can be at any place, for any length of time...

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## **Bhagavat Katha captured in pictures**



## **Bhagavat Grantha Pooja**



## **Inauguration of the Bhagavat Pravachan**

## Bhagavat Katha captured in pictures



Celebration of Krishna Jananam



Celebration of Rukmini Vivah



Grand finale of the Bhagavat Katha



॥ 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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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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