



“तस्य भासा सर्वमिदं विभाति”

चिन्मय आदेश

Monthly Newsletter of Chinmaya Mission Mulund

त्रिंशत् (XXX) स्रोतः

MARCH - 2023

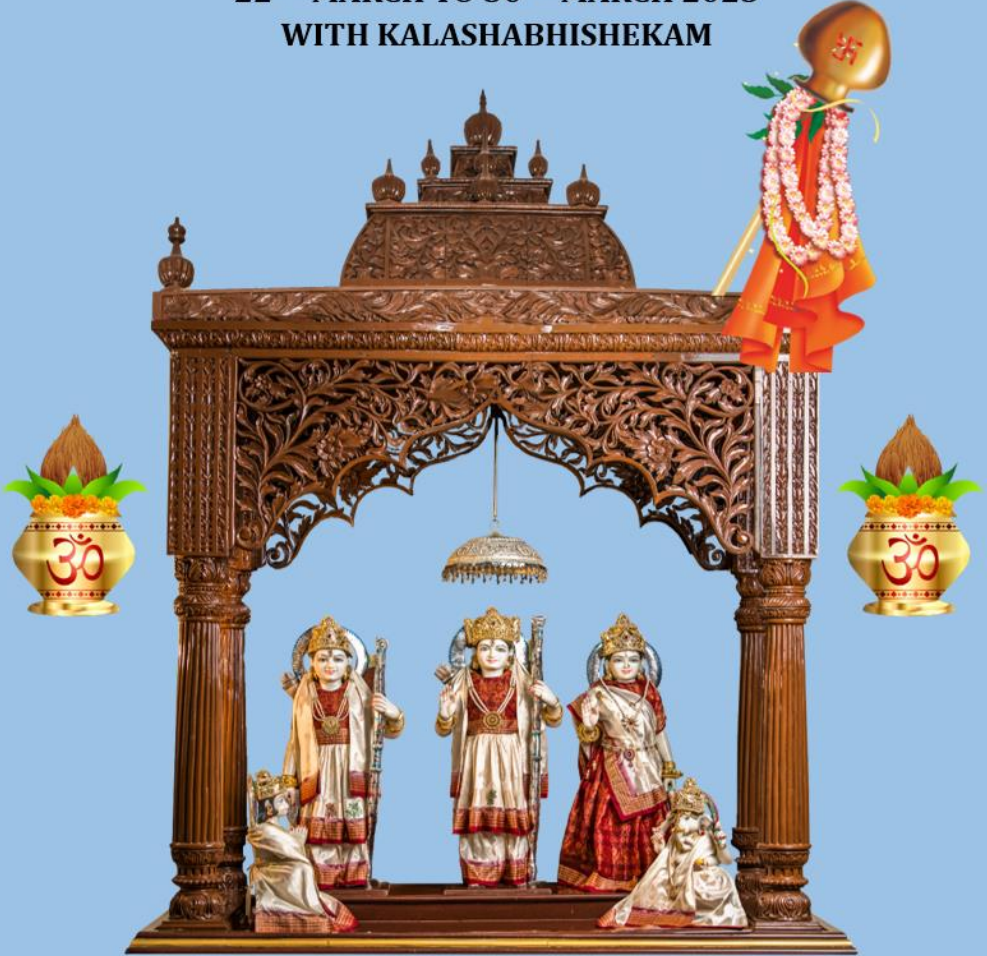
त्रिणि (III) रश्मिः

SHREE RAM NAVARATRI MAHOTSAVA

CHINMAYA SHREERAM 20TH PRATISHTHAPANA DAY

22ND MARCH TO 30TH MARCH 2023

WITH KALASHABHISHEKAM



वन्दे चिन्मयश्रीरामं सीतालक्ष्मणसंयुतम्।
अग्रे गणेशहनुमन्तौ आत्मारामः पुनातु मे ॥



Chinmaya Mission Mulund

Organises

Three Days Satsang

on

Gems from Sundarkand

in English

by Swami Aparajitananda Saraswati

(CM Mangaluru)

From: 14th to 16th March 2023

Time: 7.00 pm to 8.30 pm

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

Contact: 9820085372

All are cordially invited.





SHREE RAM NAVARATRI MAHOTSAVA CHINMAYA SHREERAM 20TH PRATISHTHAPANA DAY 22ND TO 30TH MARCH 2023 WITH KALASHABHISHEKAM



DAILY PROGRAMME

DATE	DAY	TIME	PROGRAMME
22 to 29 March	Wed to Wed	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.

22ND TO 28TH MARCH, EVENING PROGRAMME

22nd
March

7.00 to
8.30 pm

Satsang on 'Ishwar Kripa'
In Hindi
By Br. Archit Chaitanya ji
CM Mulund



Satsang on 'Dharma' based
on Ramayana in English
By Swami Swatmananda ji
CM Mumbai

7.00 to
8.30 pm

23rd &
24th
March

25th &
26th
March

7.00 to
8.30 pm

Satsang on 'Shree Ram - Bali
Samvada' in Hindi
By Swamini Anaghananda ji
CM Thane



Satsang on 'Tukaramanche
Abhang' in Marathi
By Swami Medhajananda ji
CM Khopoli

7.00 to
8.30 pm

27th
March

28th
March

7.00 to
8.30 pm

'Sangeet Seva' on
Geet Ramayana
By Shri. Vivek ji and
Sushri. Varsha ji in Hindi
CM Dombivili



SHREE RAM SAHASRANAMA ARCHANA

29th March, Wednesday, 6.00 pm to 8.00 pm

- Devotees wishing to participate in Shree Ram Sahasranama Archana must register their names in advance.
- Kindly register your name in advance at Chinmaya Shreeram.

SHREE RAM NAVAMI DAY PROGRAMME

30TH MARCH, THURSDAY

PROGRAMME	TIME
Akhanda Shree Ram Nama Japa	6.30 a.m. to 12.00 noon
Ved Mantra Pathan	6.30 a.m. to 8.00 a.m.
KALASHABHISHEKAM	7.30 A.M. TO 9.30 A.M.
Shodashopachara Pooja	8.30 a.m. to 10.00 a.m.
11 times Shreeram Raksha Stotram Chanting	10.15 a.m. to 11.45 a.m.
Maha Arati	12.00 noon
Bhajans	12.30 pm
Mahaprasad	12.30 pm
Evening Special Pooja	5.45 pm

All are invited for the Programme and Mahaprasad



FORTHCOMING PROGRAMME

Shri Hanuman Jayanti

- Date: 6th April 2023, Thursday
- Shri Hanumanji Pooja – 6.30 am
- 108 times Hanuman Chalisa Chanting – 8.00 am onwards

SHREE RAM NAVARATRI OFFERINGS

Ramnavami day – 30th March, Thursday

SEVA	OFFERINGS
Mukhya Yajamana for Shodashopachara Pooja	15,000/-
Annadana for 50 persons	2,500/-
Annadana for 25 persons	1,500/-

Kalashabhishekam – 30th March, Thursday

ABHISHEKA	OFFERINGS
Ganga Jal Abhisheka	500/-
Milk Abhisheka	750/-

Shreeram Sahasranama Archana - 29th March, Wed

SEVA	OFFERINGS
Mukhya Yajamana	7,500/-
Flowers	2,000/-
Chinmaya Shreeram Sahasranama Archana	250/-

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/-

- Donations can be made by cheques drawn in favor of “CCMT A/c Chinmaya Mission Mulund”, payable at Mumbai.
- Donations are exempt under section 80G of Income tax.
- Donations / Offerings are acceptable at Chinmaya Shreeram every day from 5.00 pm to 7.30 pm.
- Kindly scan QR code for Donations / Offerings.



CHINMAYA MISSION MULUND

Chinmaya Shreeram, First floor, Aroto House, P.K. Road, Mulund (West)

Tel.: 022 25671381 (Between 5.00 pm to 7.30 pm)

WhatsApp: +91 22 2567 1381 www.chinmayamissionmulund.com



Chinmaya Mission Mumbai



Balavihar Family Camp - May 2023

Divine Super Heroes

भारत के श्रेष्ठ भक्त

with

Swami Swatmananda



Bond this summer over:

1. Daily satsang with Swami Swatmanandaji.
2. Kishora bhakti - Skits on the life of child devotees.
3. Learn qualities of devotees from Geeta Chapter 12 with Br Archit Chaitanya in Hindi.
4. Experience singing the glories of the Lord during Nagar Sankeertan.
5. Fun under the sun - Surya Namaskar, Dancercise.
6. Bioscope - see through stories.
7. Virtual reality videos
8. Get into the costume and dress up as a child devotee and more....



For whom:

- *Shishuvihar - 3 to 5 years,
- *Balavihar - 5 to 12 years,
- *Pre Chyk - 13 to 17 years and Parents.



May 4, 2023 till May 7, 2023



@Chinmaya Vibhooti, Kolwan.

Register at: bit.ly/Familycamp2023

Contact: 9820300281/9819353626 | ChinmayaMissionMumbai.com



EDITORIAL COLUMN

Harih Om!

सत्संगत्वे निस्संगत्वं, निस्संगत्वे निर्मोहत्वं।

निर्मोहत्वे निश्चलतत्त्वं, निश्चलतत्त्वे जीवन्मुक्तिः॥

Regular Satsanga is the only way for spiritual progress. We were blessed with 2 Gnana Yagnas in the month of February. Swami Ramakrishnananda ji from CM Nagapattinam gave talks on Kamba Ramayanam - Ayodhya Kandam in Tamil from 4th to 9th February. Swamiji is his humorous style, and with picturesque presentations highlighted the poetic beauty and devotion portrayed in the Ramayanam composed by the 12th Century Tamil poet Kamban. In the mornings, Swamiji covered the 7th chapter of the Bhagawad Geeta- Gnana Vignana Yogah in Tamil. The talks were well received by the Tamil audiences who turned up in large numbers (about 120 in the evenings and 50 in the mornings).

Swami Sharadananda ji from Chinmaya

International Foundation, Veliyanad in Kochi, Kerala gave talks in English on various topics under the theme “Bhartiya Samskriti” covering the purpose and duties of life, spiritual practices and temples, Varnashrama Vyavastha, Life after death, Reincarnation and ceremonies and concepts of God, Avatar and Guru. More than 100 people turned up in the mornings for the talks which were from 22nd to 26th February. Swamiji captivated the audiences with his lucid and interesting style of speech. The topics also answered many basic questions that arise in the minds of Hindus about their culture. It would hopefully inspire them to know more and practise the culture. From 21st to 25th February, in the evenings, Swamiji gave discourses in Malayalam on Kaivalya Upanishad. It was indeed a spiritual treat for the seekers to learn this beautiful Upanishad. Swamiji also conducted a special session on Puja –the purpose, philosophy and practice where he explained the why, when and how of Puja

with actual demonstration followed by a QnA session where he cleared the practical doubts of the listener devotees.

Both the Yagnas were a great success thanks to the planning, coordination and sincere execution by the Yagna Committee members under the guidance of Br. Architji.

Two new study classes in Marathi have been started as a fallout of the response after the Marathi Yagna in January. After the February Yagnas, some have joined the existing English study classes too.

Maha Shivaratri was celebrated with the usual reverence on 18th February. Rudrabhishekam was performed with 11 times chanting of Sri Rudram. Chinmaya Shreeram reverberated with the Vedic chants. The Balavihar Celebration of Shivaratri was held on Sunday, 19th February. It was heartening to watch the children performing milk Abhishekam and Shodashopachaara Puja to Lord Shiva. They were explained the significance of the form of the Lord. Parents appreciated the initiative

and efforts of the Mission to inculcate right values in the children and teach them about our rich culture.

The monthly Sampurna Geeta Parayanam was also held from 3.30 to 6.30 pm on 19th February followed by the Arati.

Swami Aparajitananda ji from CM Mangaluru will be conducting a three day Satsang on ‘Gems from Sundarakandam’ in English from 14th to 16th March. Swamiji, who has been conducting discourses at our Centre for several years, is a favourite with all age groups. Do not miss the talks.

Preparations have started for the upcoming Shree Ram Navaratri Celebrations from 22nd to 30th March coinciding with the 20th Pratishtapana day of Chinmaya Shreeram. “यज्ञानां जपयज्ञोऽस्मि” says the Lord in the Geeta. Chinmaya Shreeram will reverberate with the Akhanda Shree Rama Nama Japa on all the nine days. Do book your time slots for participating in the Japa. The Shree Ram Parivar will also be worshipped by special

poojas in the mornings and evenings, for which, you can choose to be a Yajman.

We are once again fortunate to have Satsangs with various Acharyas/Swamijis from 22nd to 28th March. The most popular event, the customary Shree Ram Sahasranama Archana is on 29th March and the grand finale of the Mahotsava on 30th March, the Ram Navami Day. This year we will have the Kalashabhishekam which is done every five years. Devotees can book for Ganga Jal or Milk Abhishekam and perform the Abhishekam themselves.

We cordially invite you with family and friends to participate in all the programmes on all the nine days of the Shree Ram Navaratri Mahotsava including the Mahaprasad on the Ram Navami Day and be a recipient of Shree Ramji's blessings.

Lokah Samasthah Sukhinoh Bhavantu!

Smt. Lakshmi Kumar

Editor - Chinmaya Adesh

Dated 1st March 2023



Vegetarianism

H. H. Swami Tejomayananda

A question often asked by people concerns vegetarianism and non-vegetarianism. This is a relevant topic because it involves the value of *ahimsa*, which is an important aspect of *sanatana dharma*.

What is the position of *manu smruti* on the question of eating meat? The general commandment given (called a *samanya*) is: “Do not eat meat.” There are a number of reasons why this injunction is given. One is from the spiritual standpoint, that there is one Self or one Life that pulsates in all beings; since all beings want to live happily in this world, we do not have the moral right to take away a life or to cause any unhappiness or sorrow to others. This is a simple *dharma* to understand.

The second reason is that the greatness and dignity of human beings is their ability to

sacrifice their lives for others. The person who sacrifices his comforts or wealth, his happiness, or even his life, in order to protect, sustain, and help others, is considered great. Therefore, if we destroy other beings for the sake of our own pleasure, we are cutting the very root of the glory of human life and degrading ourselves.

In recent times, several organisations have been formed to protect wildlife and forestry. A movement of this kind is necessary nowadays because there are so many greedy and cruel people who are concerned only with their own acquisitions and pleasure and are ready to destroy anything for their own sake. Human beings should sacrifice for others, not sacrifice others for their own personal comforts, pleasures or other pursuits.

A third reason for not eating meat is given with respect to an argument put forth by some non-vegetarians. If all beings have life and vegetarians kill and eat plant-life, why should we not eat animals also? However this

argument is really a fallacious one, for if we extend this reasoning a little further, we would then be asking why we cannot eat human beings also. If it is necessary to destroy life no matter what we eat, then why not kill our old people when there is a shortage of food? But, of course, everyone would reply, “Oh, that is horrible! How can you say that?” No one will agree with the argument when it is taken that far.

Even though there is life in all beings, in both vegetable and animal kingdoms, there are degrees of evolution and of the manifestation of intelligence. The degree of feeling and understanding, of mental and physical pain, is much less developed in plant-life as compared to animal-life. According to our *dharma sastra*, the purpose of human life is to know the Truth. In order to know the Truth, we must sustain our lives, but it needs to be done with proper discrimination.

When a patient goes to a doctor, the doctor

will try to treat the patient with as little medicine as possible and without an operation. However, if an operation is necessary, the doctor performs it, generally with anesthesia, so as to give the least amount of pain and discomfort to the patient.

In the same way, although life must be sustained with life, it should be done by causing the least pain and disturbance to nature. This means that even when eating vegetarian food, we should eat moderately and with discrimination. Even from an anatomical point of view, the body-structure of a carnivorous animal is meant for eating meat whereas the human body is not. From a medical standpoint also, many people today are advised to reduce their fat and cholesterol intake, which generally means the reduction of red meat in the diet. It is needless to explain here that not only meat-eating, but excessive eating of any kind is not good for physical health.

Injunctions and concessions

When we hear these spiritual injunctions, we may wonder whether people were eating meat in the *Vedic* period. Yes, people were eating meat then, as they are now, and they also will be in the future. Under certain circumstances even the *Vedas* and the *dharma sastra* gave this permission. But an important distinction should be clear – that we should not eat meat is the injunction given to us and it is our *dharma*. The permission to eat meat in other situations is only a concession due to our human weaknesses, which sometimes make us incapable of living up to a higher ideal.

The purpose of the scriptures in giving this concession may be illustrated by the following example. Suppose, a person who is highly diabetic goes to a doctor. Ordinarily, the doctor's prescription would be to forbid the patient to have any sweets at all, for this is the correct *dharma* for the patient and is the best remedy for his physical condition.

However, if the doctor knows that the patient has a strong craving for sweets and by forbidding them completely the patient will most likely eat them on the sly, the intelligent doctor tells the patient, “All right, you can eat sweet once a month”. Therefore, in this case, the permission to eat sweets once a month is not an injunction but a concession.

In the same way, people in the world develop strong desires or cravings for things, and when they are suddenly prohibited from having them, there is a tendency to revolt against those injunctions and to find illegal or wrong ways of obtaining and enjoying the things they want. Therefore, in order to control their urges and desires, the *dharma sastra* sometimes gives concessions for the highly *tamasic* people. Yet, at the same time, the *sastra* places many conditions on a particular action. It explains, for instance, which animals can be eaten, the days of the month when eating meat is prohibited, and what special rituals are to be performed

before eating. But the very fact that so many restrictions are laid down shows that the ideal in the *sastra* is to rise above this craving. Non-vegetarian food was also allowed for a particular class of people, the *ksatriyas*, rulers of kingdoms. For other classes, such as those in business (*vaisyas*) or philosophers/teachers (*brahmins*), hunting and eating meat was not allowed. Why was this distinction made? Because the *ksatriyas*' type of work required that they have the strength to fight to protect the nation. They underwent training in defence (hunting) and needed animal protein for physical strength (which again with modern research is losing its significance).

Even today the science of training and diet will be appreciated by the medical field, as doctors prescribe different diets for different people, depending on the type of work they do or the need to correct a vitamin deficiency. People with tendencies for spiritual or scholarly studies were not allowed to eat

meat because their mind needs to be very quiet and subtle for this type of work, whereas the *ksatriya* warriors needed a lot of *rajo guna* (passionate-active nature) to have the ambition and ability to fight. Yet the *ksatriyas* were told that after a certain age even they should renounce that type of life, undertake *vanaprastha* (retirement) and later take *sanyasa* (the order of renunciation) and spend the rest of their lives in the forest or in seclusion for contemplation.

In summary, the injunction given in the scriptures is ‘not to eat meat’; and when special permission is given to eat it, this is only a concession depending on the nature of the seeker, the time, the place and so on. The main point is that we should not be confused as to which is the injunction and which is the concession. This, in fact, is the greatness of the scriptures – they understand the weakness of the human mind and are able to give instructions according to individual needs. Yet it is up to us to use, misuse or

abuse it depending on our awareness as to whom we are cheating – the system or ourselves!

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Tamil Yajna by Sw. Ramakrishnananda ji
captured in pictures



English and Malayalam Yajna by
Sw. Sharadananda ji



तपस् - आंतरिक दोष निर्मूलन परम पूज्य गुरुदेव स्वामी चिन्मयानंद

आंतरिक उपकरणाची दुरुस्ती व समायोजन करण्याच्या हेतूने त्याच्यावरचे झाकण उघडण्याचे साधन म्हणजे तपस्. पाना व स्क्रू ड्रायव्हर यांच्या सहाय्याने योग्य ती कृती केल्यानंतर आपण इंजिन सुरू करतो. त्याचप्रमाणे सुखसोयी, सवयी आणि आसक्ती यांना अव्हेरून आपण आध्यात्मिक प्रवास करतो.

आत्मसंयमनात राहण्याचा प्रयत्न, बाह्य जगाशी ठेवल्या जाणाऱ्या प्रत्येक संपर्कात जेव्हा आपले सर्व प्रयत्न स्वतःला दिव्य व्यक्ती म्हणून उन्नत करण्याच्या उदात्त हेतूने समर्पित केले जातात तेव्हा त्याला तपस् म्हणतात. तीर्थयात्रा आणि उपवास यापासून ते जप आणि ध्यान यापर्यंतच्या अध्यात्म साधनात लागणारा आत्मसंयम म्हणजे वेगवेगळ्या प्रकारचे तपस् आहे.

तपस् हे इंद्रियदमन आहे. ते मन व त्याचे विविध गुण

यावर पूर्ण ताबा ठेवण्याच्या हेतूने आचरले जाते.

जेव्हा तीव्र तपस् करण्याची वेळ येते तेव्हा तुम्हाला एकांतवासात जाण्याची गरज नाही कारण तेव्हा तुम्हीच स्वतःला एकांतवासात असल्याचे जाणाल. हा दिव्य नियम आहे. जेव्हा मुलाची पूर्ण वाढ होते तेव्हा त्याला गर्भातून बाहेर येण्यासाठी प्रयास करावे लागत नाहीत. गर्भाचे कवच जे त्याचे संरक्षण करीत असते तेच त्याला बाहेर ढकलते. मुलाला फक्त पूर्ण परिपक्व होण्यापर्यंत त्या दिवसाची वाट पाहावी लागते. त्याचप्रमाणे प्रत्येक साधकाला 'त्याच्या दिवसाची' धीर ठेवून वाट बघावी लागते. हे वाट बघण्याचे नियम म्हणजेच दिव्य जीवनाचे नियम.

'तो' आता आपल्या जीवनातला सुगंध असतो. आपण जितके अधिक शुद्ध जीवन जगतो तितके अधिक 'त्या'चे चैतन्य आपल्यामधून डोकावू लागते. 'त्या'चा उत्सव उत्तम प्रकारे साजरा करणे, म्हणजे, आपल्या हृदयात आपण उत्तम प्रकारे नेहमीच केलेल्या कर्तव्यांच्या

प्रामाणिक तपाचा, प्रासाद बांधणे.

केवळ तपश्चर्या मग ती कितीही परिणामी वाटली तरी तेवढीच पुरेशी नसते. जगातल्या वस्तूंचा त्याग करणे म्हणजे खरा त्याग नाही. त्यांच्याविषयीच्या आपल्या कामनांचा त्याग करणे, हा खरा त्याग आहे. त्या कामना शुष्क करण्यासाठी आपण आपल्या व्यक्तित्वातून या तीव्र इच्छांचे निर्मूलन केले पाहिजे. इंद्रियांच्या स्तरावर निग्रह करणे ही साधना आहे यात काहीच शंका नाही. परंतु आनंदाच्या तृषेचा सुद्धा पूर्णपणे त्याग करणे, हे ध्येय आहे. 'आत्मबोध'मध्ये श्रीशंकराचार्य जोर देऊन विधान करतात की, आध्यात्मिक साधकाने, 'बाह्य जगातील वस्तूंपासून उद्भूत होणाऱ्या आनंदाविषयी संपूर्णतया दृढ आसक्तीचा त्याग केलाच पाहिजे.'

इंद्रियनिग्रह हा जरी आवश्यक असला तरीसुद्धा योग्य परिणाम मिळण्यासाठी उत्कृष्ट मानसिक शुद्धता असण्याची गरज आहे. या मुद्द्याची भरपूर उदाहरणे राक्षसांनी केलेल्या तपाच्या पौराणिक कथांमधून मिळतात.

राक्षसांनी त्यांच्या तपाद्वारे काय प्राप्त केले तर केवळ आत्मघात जो त्यांनी त्यांच्या स्वतःच्या उपभोगी वृत्तींद्वारे ओढवून घेतला होता.

अशा प्रकारे बाह्यात्कारी तपाचरण करणाऱ्या परंतु इंद्रिय उपभोगांमध्ये मानसिक शक्ती अपव्ययित करणाऱ्या अशा लोकांना गीताचार्य 'मिथ्याचारी' असे म्हणतात. केवळ शारीरिक स्तरावराचा इंद्रियनिग्रह उपयोगाचा नाही. मानसिक स्तरावरसुद्धा त्या कामनांचा त्याग झाला पाहिजे. तसे न झाल्यास सर्व तपश्चर्या म्हणजे मानसिक क्लेश आहेत. तपश्चर्येद्वारे शक्तींचा संचय केला जातो, जो, तपश्चर्येअभावी उपभोगांद्वारे अपव्ययित होऊन जातो. तथापि त्या शक्तिसंचयाचा सृजनात्मक उपयोग केला नाही तर इंद्रियनिग्रह हा मनाला घातक व दडपणारा होतो. आत्मनिग्रहाद्वारे आपण स्वतःमध्ये शोधून काढलेल्या शक्तींचा पुनर्वापर सकारात्मक प्रगती व आध्यात्मिक विकसन यांद्वारे करणे म्हणजेच आपल्या नैसर्गिक प्रवृत्तींचे उन्नयन करणे.

भक्तिपूर्ण गृहस्थांच्या जीवनात तपश्चर्येचे स्थान काय आहे? धर्माचे पालन करणारे साधक तीर्थयात्रेला जातात, व्रताचरण करतात आणि दान करतात. ही सगळी जीवनाविषयीची सुदृढ दृष्टी विकसन करण्याची उत्तम साधने आहेत. तसेच ती अध्ययन व चिंतन या मार्गावरही उपयोगी पडतात. परंतु सर्वसाधारणपणे गृहस्थ साधनांनाच ध्येय समजण्याचा गोंधळ करतात. या चुकीच्या समजाचा श्रीशंकराचार्य उपहास करतात.

काशी रामेश्वराची यात्रा श्रद्धा व समर्पण भावनेने, भक्तिभावाने आणि प्रामाणिकपणे आचरणाच्या व्यक्तीला, विशेषतः पूर्वी करत होते तशा पदयात्रा करताना, अनेक प्रकारचे अनुभव देतात. परंतु अनन्त सत्याच्या ज्ञानाच्या अभावात हजारो जन्म जरी घालवले तरीसुद्धा आपल्याला सान्ततेच्या भावातून मुक्ती मिळणे अशक्य आहे, असे प्रतिपादन श्रीशंकराचार्य करतात. उपनिषदातसुद्धा हाच विचार आपल्याला वारंवार दिसून येतो - जीवनाच्या अनन्त एकत्वाचा अनुभव घेतल्याशिवाय जीवनाच्या

शृंखलांतून मुक्ती मिळू शकत नाही.

कोणी व्यक्तीने पाकक्रिया कितीही व्यवस्थितपणे आणि सुंदर रीतीने केली तरी तो पदार्थ जोपर्यंत त्या व्यक्तीच्या पोटात जात नाही तोपर्यंत त्याच्या क्षुधेचे दुःख शमत नाही. तीर्थयात्रा, व्रतवैकल्ये आणि दानादी साधना साधकाच्या मनाला ध्यानाच्या महामार्गावर चालण्यासाठी तयार करतात. ध्यानाद्वारे उच्चतमाची म्हणजेच ज्ञानाची जोपर्यंत प्राप्ती होत नाही तोपर्यंत माणसाच्या स्वाभाविक कमजोरींपासून कधीच - शेकडो जन्म गेले तरीसुद्धा, जन्मशतेन - मुक्ती मिळू शकत नाही. वेदान्ताचे गतकाळातील गुरु आपल्याला सांगत असत- “दोरीवर तुमच्या मुखपणामुळे दिसणारा साप गरूड मंत्राने नाहीसा होऊ शकत नाही. त्याचप्रमाणे स्थाणूवर तुम्ही अध्यारोप केलेले भूत तुमच्या घंटा वाजवण्यामुळे पळून जात नाही.”

बुद्धीला उच्चतर आदर्शांना धरून ठेवण्यासाठी शिक्षित करणे, निश्चयाचे परिपालन करण्यासाठी मनाला प्रशिक्षित

करणे, आपले निश्चयच धारदार करणे आणि मनाला त्यांचा वापर करण्यासाठी शिकवणे या सर्व खऱ्या अर्थी व शाश्वत अशा व्रतसाधनेच्या उपलब्धी आहेत. दृढनिश्चयाने आणि व्यक्तिगत तीव्र इच्छेने जेव्हा व्यक्ती आज्ञा देते की, काही ठराविक काळापर्यंत ज्ञानेंद्रियांना काही उपभोग विशेषतः, जे त्यांचे अत्यंत आवडते आहेत ते मिळणार नाहीत, तेव्हा त्यामध्ये व्रताचे पूर्ण घटक सामावलेले असतात. जेव्हा ते परमेश्वर-समर्पणाच्या भावाने केले जाते आणि संपूर्ण मन परमेश्वराकडे वळवले जाते तेव्हा ते, मनाची पुनर्घडण करण्यात अतिशय सक्षम असे मानसिक प्रशिक्षण होते. अशा प्रकारे ते धार्मिक व्रत बनते. विविध प्रकारचे भौतिक परिणाम प्राप्त करून घेण्यासाठी आपल्याला विविध कृती कराव्या लागतात. आपला अनुभव दाखवून देतो की, ध्येय जितके उच्चतर तितके ते प्राप्त करण्यासाठी लागणारे प्रयत्न अधिक. म्हणून, परमात्म्याची प्राप्ती करून घेण्यासाठी अति-मानवी प्रयत्नांची गरज असते, यावर आपण विश्वास ठेवतो.

आपल्या विषयीचे अज्ञान हेच स्वतःविषयीचे आपल्या सर्व समस्यांचे कारण आहे. कर्म अज्ञानाला कधीच घालवून टाकू शकत नाहीत. परमानंद प्राप्त करण्यासाठी आपण आपले खरे स्वरूप जाणले पाहिजे. केवळ ज्ञानच अज्ञानाला निवारू शकते. आत्मशोधन केल्यामुळे ज्ञान प्रकट होते. हे मोठेच तपस् आहे. हा उपाय इतका सोपा आणि सरळ आहे यावर आपण विश्वास ठेवू शकत नाही. आपल्या गूढ वाङ्मय- पुराणांमधून व इतिहासांमधून आपल्याला अनेक ऋषींबद्दल माहिती कळते की तेव्हाच्या ऋषींनी शेकडो-हजारो वर्षे तप केलेले होते. तप याचा अर्थ सर्वसाधारणपणे आपण शारीरिक यातना असे समजतो. अशी तपश्चर्या कोणत्याही व्यक्तीला खरा आनंद व शांती देऊ शकत नाही. काही वेळा इच्छापूर्ती न झाल्याच्या दडपणामुळे मानसिक चंचलता वाढते, तसेच, काही वेळा, 'मी खूप मोठा साधू आहे', अशा प्रकारच्या अहंकारी कल्पनाही बळावतात.

मानसिक कर्मांसाठी अधिक एकाग्रतेची गरज

असते. म्हणून ती सूक्ष्मतर व शारीरिक कृतीपेक्षा उच्च दर्जाची कर्मे असतात. मानसिक कर्मांमध्ये सुद्धा वस्तूंबद्दल, त्यांच्या संबंधांबद्दल, गुणवत्तांबद्दल आणि प्रसंगांबद्दल विचार करणे हे अमूर्त कल्पनांबद्दल किंवा विचारांबद्दल विचार करणे यापेक्षा सोपे आहे. विचारांच्या मूळावर विचार करणे, जे स्वतःच विचारापलीकडे आहे, त्यासाठी अधिकतम एकाग्रता लागते. म्हणूनच आत्मशोधन आणि आत्मसाक्षात्कार हे सर्वोच्च तपस् आहे. अशा प्रकारचे तप अहंकाराचा नाश करते, ते अहंकाराला पोसत नाही व वाढूही देत नाही. अहंकाराव्यतिरिक्त आत्मशोधन हे फार मोठे तपस् आहे, जे आत्मा प्रकट करते. हे आत्मसाक्षात्काराचे सत्य रमण महर्षींनी सांगितले आहे. भगवान रमण महर्षी आत्मसाक्षात्काराच्या उच्च स्थितीवरून उपनिषदात सांगितलेल्या सत्यांविषयी आपल्या सोप्या पण आकर्षक शैलीतून उद्घोषित करतात. ते म्हणतात, “अहंकारविरहित स्वप्न शुद्ध चैतन्य हेच तप आहे आणि

म्हणून तेच एक असे तप आहे की जे अहंकार नाश करणारे व शुद्ध आत्म्याला प्रकट करणारे असे जाणले जाते.”

स्वप्नांच्या सर्व दुःखांचा नाश करण्यासाठी जागे होणे हाच एक उपाय आहे. “जागा हो, अरे जीव! तुझे अनंतस्वरूप जाणून घे. ज्यामध्ये ना प्रकृती आहे ना पुरुष. ‘ते तू आहेस. ’”

॥ ॐ तत् सत् ॥

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Children performed Shodasopachara Pooja to celebrate Shivaratri



Daivi Sampatti Samadarshi (Impartial Vision)

[A series of short talks by Br. Archit Chaitanyaji (formerly 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 3rd January to 2nd February 2022. This column is a transcription of the talks by Smt. Malati Majumdar, a study class member.]

In Chapter 5, the Lord says,

विद्याविनयसम्पन्ने ब्राह्मणे गवि हस्तिनि ।

शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥ 18॥

vidyā-vinaya-sampanne brāhmaṇe gavi
hastini

śhuni chaiva śhva-pāke cha paṇḍitāḥ sama-
darśhinaḥ

BG 5.18: The truly learned, with the eyes of divine knowledge, see with equal vision a

Brahmin, a cow, an elephant, a dog, and a dog-eater.

In Chapter 6, the Lord says :

सुहृन्मित्रार्युदासीनमध्यस्थद्वेष्यबन्धुषु ।

साधुष्वपि च पापेषु समबुद्धिर्विशिष्यते ॥ 9॥

suhṛin-mitrāryudāsīna-madhyastha-dveṣhya-bandhuṣhu

sādhuṣhvapi cha pāpeṣhu sama-buddhir viśhiṣhyate

BG 6.9: The yogis look upon all—well-wishers, friends, foes, the pious, and the sinners—with an impartial intellect. The yogi who is of equal intellect toward friend, companion, and foe, neutral among enemies and relatives, and unbiased between the righteous and sinful, is considered to be distinguished among humans.

In Chapter 14, the Lord says

समदुःखसुखः स्वस्थः समलोष्टाश्मकाञ्चनः ।

तुल्यप्रियाप्रियो धीरस्तुल्यनिन्दात्मसंस्तुतिः ॥ 24॥

मानापमानयोस्तुल्यस्तुल्यो मित्रारिपक्षयोः ।

सर्वारम्भपरित्यागी गुणातीतः स उच्यते ॥ 25॥

sama-duḥkha-sukhaḥ sva-sthaḥ sama-
 loṣṭāśhma-kāñchanaḥ
 tulya-priyāpriyo dhīras tulya-nindātma-
 sanstutiḥ
 mānāpamānayos tulyas tulyo mitrāri-
 pakṣhayoḥ

sarvāmbha-parityāgī guṇātītaḥ sa uchyate

BG 14.24-25: Those who are alike in happiness and distress; who are established in the self; who look upon a clod, a stone, and a piece of gold as of equal value; who remain the same amidst pleasant and unpleasant events; who are intelligent; who accept both blame and praise with equanimity; who remain the same in honour and dishonour; who treat both friend and foe alike; and who have abandoned all enterprises – they are said to have risen above the three guṇas.

The Lord says that a true seeker has the virtue of equitable, neutral vision – viewing everything with impartiality.

In the first instance, an enlightened person views all creatures with equal vision.

In the second instance, a gyaani looks upon all—well-wishers, friends, foes, the pious, and the sinners—with an impartial intellect. The yogi who is of equal intellect toward friend, companion, and foe, neutral among enemies and relatives, and unbiased between the righteous and sinful, is considered to be distinguished among humans.

In the third instance, the virtue is expressed as **समलोष्टाश्मकाञ्चनः** *sama-loṣṭāśhma-kāñchanah* - who are established in the self; who look upon a clod, a stone, and a piece of gold as of equal value.

Wherever the Lord has touched upon virtues of an enlightened person (Gyaani), these are pointers for seekers to imbibe and adopt these desirable qualities. These qualities help a seeker in the quest for self-purification.

To an enlightened person, impartial vision encompasses all creatures, all relations, all gross objects.

What would impartial vision imply to a seeker? When an ordinary person sees

another person, what he first perceives are the physical attributes – this person is dark complexioned or fair, tall or short, fat or lean.... On further conversation he learns more about the person, what is his nationality, where is he from, what language does he speak, what is his caste.....on deeper engagement, he is able to assess the personality too.... He is gentle, soft-spoken, compassionate, he is kind, helpful.... Such traits become the identity of the person.

Similarly, characteristics, personality traits, habits vary from person to person and is unique to the person.

So how does a seeker view such varied persons with impartiality?

The Lord says that the vision of a seeker is penetrating, powerful, insightful (भेदक/bhedaka). He is a human, his religion, his caste, clan (Jati, Kul, Gotra), how educated is he – the enquiry does not end here but goes deeper.

The probe is not limited to external

characteristics but delves deeper into the nature and more profound to seek the driving force, essence (प्रेरक /preraka) behind his spirit, conscience (अंतःकरण /antahkaraṇa), till the presence of the omniscient is reached.

Whether it is an animal or human the enlivening force behind their existence is the omnipotent, omnipresent, omniscient Almighty God. This is the unbiased vision (Sama). In other words, **the common denominator or unifying essence behind everything.** God's all-pervading presence behind everything, living & gross.

For example, we are all Indians – this is our unifying identity. On a broader perspective when people of the world are viewed, we are all human beings. Collectively all creatures share a common factor or animation, life, vitality.

When one goes beyond form and perceives the essence behind all creation, the differentiating aspects gradually dissolve. The enquiry extends beyond the gross to the very

presence of the Creator, the Higher Self or the power of God residing within the individual soul. (अंतर्यामी |Anataryami. This aspect of God is also called the Super-soul and the Paramatman (Universal or Eternal Soul).

In the Mahabharat, is story of Draupadi who sighted a beautiful flower at a distance – She asked Bhim to bring the flower. When Bhim proceeded, his path was blocked by Hanuman ji resting. “This path is not for humans; it is only for the Gods” said Hanuman ji. “I too am a son of God; I have to bring the flower for my wife, so allow me to pass.” Hanuman Ji said, “Fine, if you must pass, jump over me!” Bhim said, “I cannot do that – the Divine resides in all creatures. Leaping over you would be sidestepping God Himself. I cannot leap and proceed.... You must give me the way to pass.” Thus, it goes to say that this perspective is very much a part of our culture.

To a seeker with impartial vision, the outlook while viewing all creatures is not limited to

the common factor of being alive, but the profound knowledge of the Divine spirit that resides within. He first & foremost perceives the Divine presence – then follows the grosser aspect of form & features.

Gurudev narrates the story of a Mahatma who was travelling to a village. He was waylaid by some outlaws who assaulted him with sticks and left him badly injured. Some kind-hearted villagers who came across the injured Mahatma, came to his rescue, carried him to the village and tended to his wounds. “Maharaj who were the scoundrels who assaulted you?” they asked. “It was you”, said the Mahatma. They were taken aback, “We did not hurt you!” they protested. “You hurt me and also tended to me!” Thus, it is to say that the Divine spirit existed within the scoundrels as well as the compassionate villagers.

How does this impartial vision manifest in transactional interactions? Shankaracharya Ji mentions that in such a seeker, अव्यापृत

(Avyaaprt) buddhi becomes deep seated.

अव्यापृत (Avyaaprt) buddhi in what? In action.

Kah Kim Karma iti avyaaprt buddhi.

The seeker who is truly unbiased does not display interest in the lives of others.

Kah Kim Karma – who is doing what – is of no interest to the seeker.

Curiosity is absent – how many daughters do you have? Are they married? Are they educated? How many sons do you have? Where are they settled? Such interest in others affairs does not arise. Unless it is his bounden duty, he does not interfere in the affairs of others. He is focused on what is his duty. His motivation to act is to discharge his bounden duty. Such an attitude is truly precious.

The Lord also says that who are established in the self; who look upon a clod, a stone, and a piece of gold as of equal value. What does this mean?

It means that a true seeker exercises the same impartial vision when perceiving gross

objects. He does not super-impose value to gross objects (Shobhan-adhyas). He does not perceive a sense of security in objects. He does not assign undue importance to objects (Mahattva-buddhi).

If he has the choice between a gold-vessel and a clay-vessel, he will view both objectively based on his necessity and will accept one that best serves the end objective.

There is this popular story of a wood-cutter who was chopping wood with an iron axe. The axe slipped from his hand and fell into a river.... He was distraught God appears and offers him a gold axe – he refuses, the next axe offered was a silver axe – but the woodcutter was adamant – this was not his axe. Finally, God gave him an iron axe and he happily accepted. His need for the axe was to chop wood and for that an iron axe alone served the purpose – he was not swayed by the value of the other axes.

An enlightened seeker, when faced with gross objects will view them objectively as a means

to an end – utility, practicality. Not swayed by any other perceived value.

While engaging with animate creatures, human beings, the impartial vision would perceive the Divine presence, spirit that resides in all.

And this attitude prompts him to distance himself from unnecessary interference, prying, meddling in the lives of others. He remains steadfast to his duties, actions with single mindedness, focus. This does not mean that he will shy away from extending help when needed.

A question arises, an evolved seeker will view a pious man and a scoundrel with the same unbiased vision; he will view gold and clay with equal objectivity. So, he will behave with the wicked and the pious in the same manner. On one-hand it is advised to steer away from the company of sinners, criminals, on the other-hand it is said to view both – sinner and the pious without bias – so how does one explain this dichotomy?

Shankaracharya explains this – He is **समदर्शी** (impartial) and not **समवर्ती** /samavartī (same conduct).

What is meant here is that though the vision is neutral, impartial, it does not mean that behaviour will be similar with everyone.

For example, a seeker who is a policeman comes across a thief, he will surely punish him.... He cannot perceive divinity and condone the wrongful act. He cannot act equally with all. He is discharging his bounden duty and at the same time being steered by the spirit of compassion.

He will punish the wrong-doers but his actions will not be motivated by malice, hatred, spite. The underlying spirit will be one of fairness, compassion, objectivity.

The shlok शुभं करोति कल्याणम reads:

शुभं करोति कल्याणम आरोग्यं धनसंपदा । शत्रुबुद्धि
विनाशाय दीपज्योति नमोऽस्तुते ।

The prayer seeks to destroy (विनाशाय) the

feeling of enmity, hostility, hatred (शत्रुबुद्धि). Actions should be driven by kindness, empathy, concern – that is the human quality. Likewise while viewing gross objects through the lens of objectivity, the evolved seeker will be aware of the underlying object and not treat them the same...(gold, clay). He will exercise discernment as and when required. The Lord instructs Arjun, that when faced by un-righteous (अधर्मी), kill them you must, but not with hatred. Fight the war, but with an attitude of duty. This is one of the beauties of our culture.

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Rudrabhishekam on Shivaratri day

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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