



“तस्य भासा सर्वमिदं विभाति”

# चिन्मय आदेश

Monthly Newsletter of Chinmaya Mission Mulund

त्रिंशत् (XXX) स्रोतः

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CHINMAYA MISSION PRESENTS

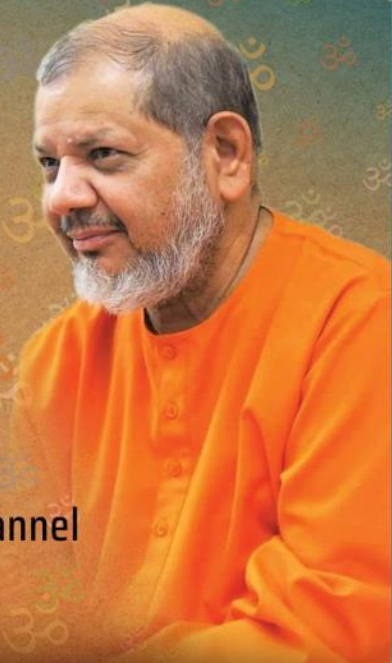
# UPANISHAD *Vidya Sara*

Essence of the Upanishads

Talks in English by  
**Swami Tejomayananda**

12 - 25 April 2023  
7.30 PM - 8.00 PM IST daily

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## EDITORIAL COLUMN

*Harih Om!*

वन्दे चिन्मयश्रीरामं सीतालक्ष्मण संयुतम ।

अग्रे गणेशहनुमन्तौ आत्मारामः पुनातु मे ॥

The month ended with the grand celebration of the *Shree Rama Navaratri Mahotsava* at Chinmaya Shreeram from 22<sup>nd</sup> to 30<sup>th</sup> March. The celebration began on the *Gudi Padwa* day with the *Akhanda Deepa Prajwalanam* followed by the *puja* and *hoisting* of the *Omkar Dhwaja* and the *Gudi*.

Chinmaya Shreeram reverberated with the *Akhanda Shree Rama Nama Japa* on all the nine days from morning to evening. Devotees came in large numbers to chant the Lord's name. The *Shree Ram Parivar* was worshipped by special *pujas* in the mornings and evenings for which many *Yajmans* had registered in advance.

There were *Satsangs* in the evenings. On 22<sup>nd</sup> March, our resident Acharya, Br. Archit Chaitanya ji spoke on “*Ishwar Kripa*”. Archit ji

explained the greatness of the Lord's Grace, what it can do and the importance of invoking the same.

On 23<sup>rd</sup> and 24<sup>th</sup> March, Swami Swatmananda ji, CM Mumbai gave talks on “*Dharma* based on *Ramayana*”. He focussed on the human side of the Lord's *Avatar* to bring home the point that there are great values that can be practically imbibed from the Lord's manifestation and followed by us.

Swamini Anaghananda ji from CM Thane gave discourses on *Shree Ram- Bali Samwada* from *Tulsi Ramayana* in Hindi on the 25<sup>th</sup> and 26<sup>th</sup> March. She stressed on the importance of devotion and unconditional surrender to the Lord as the sole means of spiritual progress.

On 27<sup>th</sup> March was the Satsang with Swami Medhajananda ji, CM Khopoli on “*Tukaramanche Abhang*” in Marathi. Swamiji explained the importance of devotion and *Naama Smaranam* highlighted in *Tukoba Maharaj's Abhangs*.

On 28<sup>th</sup> March, Shri. Vivek ji and

Sushri. Varsha ji, CM Dombivili (our former Acharyas) enthralled the audiences with their “Sangeet Seva” on Geet Ramayan. Vivek ji’s melodious and soulful singing was beautifully complemented by Varsha ji’s thought-provoking commentary. They presented selected songs from the Geet Ramayan which they called Jeevan Ramayan as they gave life lessons for humanity.

On 29<sup>th</sup> March was the much awaited *Shree Rama Sahasranama Archana*. Devotees had registered in advance and turned up in large numbers for performing *Archana* and *Puja* to the Lord chanting the thousand names of the Lord.

30<sup>th</sup> March, the Ram Navami Day coincided with the 20<sup>th</sup> Pratishtapana day of Chinmaya Shreeram. The highlight this year was the *Kalashabhiskam* to the Lord which is performed once in 5 years. Devotees had booked for the *Ganga Jal* and milk *abhishekams*. There was *Veda Parayanam*, *Shodashopachara Puja*, 11 times chanting of

*Shree Rama Raksha Stotram* and then the *Maha Arati* at 12 noon, the time of the Lord's *Avatara*. The altar was beautifully decorated; the charming deities with their benevolent smiles, in their sparkling silk robes, their resplendent ornaments, the flower decorations- all of them were a divine sight to behold. Ram Lulla's *Paalna* was beautifully decorated. After the *Arati*, bhajans were rendered as the devotees in a queue came up to take *darshan*, rocked Ram Lulla's *Paalna* and collected their Mahaprasad. Over 1500 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.Archit ji and the participation of the devotees in large numbers, the *Ram Navaratri Mahotsava* was a grand success.

Earlier in the month, we were blessed with a special three-day *Satsang* by Swami Aparajitananda ji, CM Mangaluru on 'Gems

from Sundarakandam' in English from 14<sup>th</sup> to 16<sup>th</sup> March. More than 100 devotees attended on all the days. Swamiji not only kept the audiences spell bound by his narration of the absorbing Leelas of Hanumanji in the Sundara Kandam but also highlighted the life lessons hidden like gems in the great *Itihaasa* recounted by Tulsidas ji.

The monthly Sampurna Geeta Parayanam was also held from 3.30 to 6.30 pm on Sunday 12<sup>th</sup> March followed by the Arati, which was well attended.

When Ramji arrives, Hanumanji has to follow. Shri Hanuman Jayanti will be celebrated on 6<sup>th</sup> April 2023 with Shri Hanuman ji *Puja* at 6.30 am followed by 108 times chanting of Hanuman Chalisa, which will go on during the day. All are invited with family and friends to come and chant the Hanuman Chalisa on this auspicious day.

May the Ram Parivar bless us all with unconditional devotion, dispassion and Self Knowledge.

*Lokah Samasthah Sukhinoh Bhavantu!*

*Smt. Lakshmi Kumar  
Editor - Chinmaya Adesh*

*Dated 1<sup>st</sup> April 2023*

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**CHINMAYA SHREERAM NAVARATRI MAHOTSAVA 2023**





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## Knowledge and Wisdom

H. H. Swami Chinmayananda

However fertile they may be, vast stretches of land, now abounding with wild weeds, are not wealth that is enjoyable at present. Futile flow of waters can constitute a perennial river, watering liberally its two banks, but it cannot, as it is, bless the dry stretches that lie parched on both sides of it. Study of the Scriptures can give us *understanding and knowledge*, but they are idle and unproductive until they become "wisdom" in us.

The wild jungle-land, when cleanly weeded out and well ploughed, can become prepared fields to receive healthy seeds. A rich harvest can be surely expected from such fields when intelligently cultivated.

The purposeless waters habitually flowing down the river-bed, when disciplined and conserved, can give us a water reservoir from which, through a network of canals

intelligently cut, we can take the waters to irrigate the distant stretches of the fallow fields on both sides of the river. The naked earth can thereby be clothed with a rich luxury of valuable verdure.

The knowledge of the Scriptures, conserved through study, reflection, discussion and meditation, can be really put to profitable use in self-evolution only when it is brought down to irrigate the fields of our thoughts and actions. The irrigation canals that can bring this conserved life-giving knowledge to water the fields of our day-to-day activities are prepared through our individual spiritual practices ... *sadhana*.

Enthusiastic 'living' of the *Knowledge* ... to bring the light of *Knowledge* into our everyday life of thought and action, to strive to be intensively conscious of our Scriptural Knowledge and philosophical understanding while our minds and bodies continuously surge out to act and to live ... is the highest *sadhana*.

Even though we have the *Knowledge*, it is rarely applied in our everyday life. While acting in the world, while meeting life's various problems and situations, we totally forget the ideals we have accepted, the Principles of Existence we have recognised, the footprints of our great *rishis* that are so carefully traced by us. When we thus lose sight of the pole-star, the ship of our life, like a rudderless boat, becomes a toy for the caprice of every passing breeze to play with. Life thereafter has no purpose, no determined direction, no harbour to call at, no destination towards which it must be steered. It becomes a plaything in the hands of the mad winds, until it gets smashed against some hidden rock, and wrecks itself.

Even when a seeker successfully brings the conserved *Knowledge* in him into the fields of his feeling and action, it does not guarantee for him, or the world outside, any added joy, peace or progress. The irrigational canals may bring waters into my land, but the waters

themselves cannot promise me a rich harvest. If I fail to attend to the cultivation of the land, I can only watch a healthier growth of the weeds in my watered land!

Through *sadhana* our Scriptural Knowledge can be brought into our worlds of emotion and action. And yet, with all these, we will only make ourselves spectacular Ravanas of the age with our *tapascharya*, if our hearts are not tuned up properly. All *rakshasic* minds, when they bring their inner dynamism into their unprepared and uncultivated minds, rear up only a luxurious jungle of poisonous weeds, infested with hooded serpents, howling jackals and prowling beasts of endless hunger and cruelty. Cultivation of the mind is to be taken up hand in hand with the bringing of our *Knowledge* in to our personal, intimate lives.

The paths of Action and Devotion constitute the methods involved, the techniques applicable, the processes recommended and the means recognized for an intelligent and

efficient husbandry of the mind. The path of Knowledge discovers the reservoir of *Knowledge*, prepares the labyrinth of canals to water every corner of one's mental field. An integral *sadhana*, intelligently assimilating the salient features of all the three paths of Work, Devotion and Knowledge, would constitute the total scheme of self-resurrection, of self-rediscovery.

Knowledge assimilated is man's understanding. Understanding when brought into the fields of our life to enrich its contents becomes "wisdom". The *acharyas* and *rishis*, the prophets and masters, their Scriptures and Bibles, all can help us only to discover the reservoir in ourselves. They may at best supply us with a "blue-print" of the canal layout.

Bringing the waters of our own *Knowledge*, conserved in our understanding, into the plains of our mind and heart is the work of *sadhana*, and the *sadhaka* himself will have to weed out, plough, sow, water and watch over

the cultivation of his spiritual values in his life. This needs courage, consistency of purpose, heroism, industry and vigilance. The heroes who have them are the real followers of true religion. Religion is not meant for cowards; spiritual evolution is a myth and a dream to all those who are unheroic, sleepy and irresponsible.

Be a dynamic diligent *yogi*.

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Satsang by Swami Aparajitanandaji





## आध्यात्मिक परिपूर्णतेचा मार्ग-साधना परम पूज्य स्वामी तेजोमयानंद

जेव्हा माणूस कोणतेही ध्येय प्राप्त करण्याची इच्छा करतो तेव्हा त्याच्याकडे त्या ध्येयापर्यंत पोहोचण्याची साधने किंवा पद्धती असल्या पाहिजेत. साधनांची आवश्यकता ही भौतिक तसेच आध्यात्मिक जगतात सारखीच असते. कोणत्याही ठिकाणी पोहोचायचे असेल तर 'मार्ग' असायलाच हवा. तथापि, मार्ग स्वतःच तेथे पोहोचण्याची किंवा इच्छित ध्येय प्राप्त करण्याची निश्चिती देत नाहीत. उपलब्ध असलेल्या मार्गांचा कोणी व्यक्ती कसा उपयोग करतो यावर त्याचे यश अवलंबून असते. उचित मार्गाचा योग्य उपयोग करण्यासाठी बुद्धीची पूर्वपीठिका असणे आवश्यक असते. आध्यात्मिक ध्येयमार्गात साधने ही जड असतात आणि त्याचा अवलंब करणारा जो साधक असतो त्याच्याकडे बुद्धीच्या शक्तीचे वरदान असते. इच्छित ध्येय प्राप्त करण्यासाठी उचित साधनांचा बुद्धिपूर्वक

उपयोग केल्याने यश प्राप्त होते.

ध्येयाला 'साध्य' असे म्हणतात आणि आध्यात्मिक मार्गाचा अवलंब करणाऱ्याला किंवा ध्येयाप्रत पोहोचण्याची इच्छा असणाऱ्याला 'साधक' असे म्हणतात. साध्याकडे ज्या करणांनी किंवा प्रक्रियेने पोहोचतो त्याला 'साधना' म्हणतात.

'केल्याने होत आहे रे' ही म्हण प्रचलित आहे. तथापि, त्याचा खोलवर अर्थ केवळ या शब्दांनी पूर्णपणे प्रतीत होत नाही - विशेष करून जेव्हा त्यांचा उपयोग अध्यात्म क्षेत्रात करतात. सराव माणसाला पूर्णत्व देतो असे म्हणण्याचा अर्थ काय? एखाद्या कृतीचे किंवा कृतींचे शारीरिक स्तरावर कृत्रिम आचरण केले जाते तेव्हा त्याला सराव म्हणतात. तो केल्याने कृतीत नेमकेपणाही आणता येतो. परंतु बहुतेक वेळा आचरण यांत्रिक राहते. त्या म्हणीत खोल दडलेला अर्थ प्रकट करण्यासाठी किंवा कर्माचे रहस्य व्यक्त करण्यासाठी हातात असलेल्या कर्माचा आधार म्हणून त्याचे यथार्थ ज्ञान असणे

आवश्यक असते. यथार्थ ज्ञान हे खरोखरीच दुर्मिळतेने पाहावयास मिळते. भौतिक उपलब्धींच्या बाबतीत इच्छित परिणाम मिळवण्यासाठी यांत्रिक कृती पुरेशी होऊ शकेल. परंतु जेव्हा आपण आध्यात्मिक साध्यांचे परिशीलन करतो तेव्हा एक विशिष्ट कृती का करावी अशा प्रकारच्या निर्णयांची योग्य समज असणे गरजेचे आहे. आध्यात्मिक साधनेत अवलंबिलेले मार्ग जाणीवपूर्वक, हेतुपुरस्सर आणि यांत्रिकतेचा अभाव असलेले असे असावेत.

आध्यात्मिक परिपूर्णता मिळवण्यासाठी कोणत्या साधना किंवा विविध मार्ग अवलंबता येतात? आध्यात्मिक परिपूर्णतेचा अर्थ काय?

आध्यात्मिक साधना दोन प्रकारच्या असतात-

अ) ज्या साधना अंतःकरण शुद्धीसाठी - आंतरिक उपकरणांच्या शुद्धीसाठी केल्या जातात त्या.

ब) ज्या साधना आपल्या मूळ स्वभावाचे अज्ञान किंवा अविद्या घालविण्यासाठी केल्या जातात त्या.

उच्चतराची प्राप्ती करून घेण्यासाठी व्यक्तीने स्वतःमध्ये

सात्त्विक गुणांचे विकसन केले पाहिजे. आध्यात्मिक साधकाने विविध प्रकारच्या साधना केल्या पाहिजेत. ज्या त्याच्यामध्ये मानसिक व भौतिक स्तरावर शुद्धी आणतात. (येथे शारीरिक शुद्धी अभिप्रेत आहे. ती अधिकतम पाळायची असते. उदाहरणार्थ, शरीर स्वच्छ ठेवणे, स्वच्छ कपडे परिधान करणे आणि स्वतःला स्वच्छतेच्या सवयी लावून घेणे.) जपयोग, तप, यात्रा, पूजा आणि अन्य, दानादी, निःस्वार्थ कर्मे अशा प्रकारच्या साधना अंतःकरणाच्या शुद्धीसाठी केल्या जातात. आपण आधी पाहिल्याप्रमाणे केवळ यांत्रिक कर्मे निष्फळ ठरतात. आध्यात्मिक साधनेत यश प्राप्त करून घ्यावयाचे असेल तर साधनेचा योग्य प्रकारे उपयोग योग्य ज्ञानासहित केला पाहिजे. यशासाठी हे असे करणे अनिवार्य आहे. उदाहरणार्थ, जेव्हा कोणी व्यक्ती पूजा करीत असेल तेव्हा ती मूर्ती सत्य म्हणून जाणली पाहिजे. ती परब्रह्माचे प्रत्यक्ष प्रतीक असते. मूर्तीची पूजा करताना ती मूर्ती म्हणजे केवळ दगड आहे अशा प्रकारची मनोवृत्ती ठेवणे बाधक

ठरते. मूर्तीमध्ये आपण आपला आदर्श पाहिला पाहिजे. पूजा खूप सुंदर प्रकारे केलेली असेल, पुजारी त्याची कर्मे करण्यात कुशल असेल, फुले, उदबत्ती उत्तम असतील पण पूजा करणाऱ्या यजमानाचे मन विपरीत असेल, ते परमेश्वरावर भक्तिभावाने केंद्रित नसेल तर शुद्धिकरण होत नाही.

दुसऱ्या प्रकारची साधना म्हणजे- श्रवण, मनन, निदिध्यासन- जी योग्य प्रकारे अवलंबिली असता आत्म्याचे अज्ञान दूर होते.

**श्रवण** म्हणजे गुरुंकडून श्रुतींचे श्रवण करणे. याचा अर्थ ते शब्द केवळ कानाने ऐकणे असा नसून लक्षपूर्वक, एकाग्रचित्ताने गुरुंच्या शब्दांची आपल्या बुद्धीत नोंद करून घेणे व त्यांचा योग्य अर्थ समजून घेणे. खरे श्रवण म्हणजे 'कानात मन ठेवणे'. याचा अर्थ कानांच्या समवेत मन शंभर टक्के उपस्थित ठेवणे; अन्य कुठल्याही क्षेत्रात त्यांचे गमन न होऊ देणे.

योग्य श्रवणासाठीही काही प्रमाणात तरी अंतःकरण शुद्धी

ही पूर्वावश्यकता असते. ते मन काही प्रमाणात शांत व अपव्ययित न होणारे असावे लागते. आधी जर मन थोड्याफार प्रमाणात तयार असेल तरच श्रवण होऊ शकते. अशा प्रकारे अंतःकरण शुद्धीची आवश्यकता लक्षात येते.

**मनन** याचा शब्दशः अर्थ 'जे ऐकलेले असेल त्यावर चिंतन करणे.' मनन ही ती प्रक्रिया, जी, गुरुंनी जे शिकवले, ते दृढ करणे. निदिध्यासन ही तिसरी साधना करण्यापूर्वीची प्रक्रिया म्हणजे गुरुंनी दिलेले ज्ञान स्वतःचे करणे - मनन.

**निदिध्यासन** याचा अर्थ ध्यान. गुरुंनी जे शिकवलेले असते त्याचा प्रत्यक्ष स्वतः घेतलेला अनुभव. ही प्रक्रिया म्हणजे वस्तुनिष्ठ बौद्धिक ज्ञानाचे आत्मनिष्ठ अनुभवात परिवर्तन करणे.

आता आपण आध्यात्मिक परिपूर्णता म्हणजे काय, या प्रश्नाकडे येऊ या. परिपूर्णता म्हणजे काय? प्राप्त करावयाचे ध्येय मूळातच, स्वभावतःच परिपूर्ण असते.

पण तिकडे जाण्याचे मार्ग- साधना अपूर्ण असतात. सर्व कर्मे स्वभावतःच अपूर्ण असतात. येथे काहीतरी विरोधाभास असल्यासारखे वाटेल. खरे ध्येय हे परिपूर्णच आहे आणि तरीसुद्धा त्याच्याकडे जाण्याचे मार्ग-साधना अपूर्ण आहेत!

या गोंधळाचे उत्तर आपण अविद्येचे, ध्येयाचे आणि आत्म्याचे स्वरूप पाहून शोधू शकतो. आत्मा पूर्ण आहेच. अवलंबिलेली साधना आत्म्याला अधिक पूर्णत्व देत नाही..... आत्मा म्हणजे सत्-चित्-आनंद आहे. कर्मेच त्यांच्या स्वभावानुसार अपूर्ण आहेत. साधना-कर्मे मन शुद्ध करण्यास आणि आत्म्याचे स्वरूप जे परिपूर्ण आहे ते प्रगट होण्यास तयार करतात. आपण हे एका उदाहरणाद्वारे अधिक चांगल्या प्रकारे समजावून घेऊ. अविद्या म्हणजे अज्ञानाचे आवरण ते दर्पणावरच्या धुळीप्रमाणे असते. जेव्हा आपण दर्पणाच्या पृष्ठभागावरील धूळ पुसून काढतो (साधनेने) तेव्हा दर्पणाचा मूळ स्वभाव स्वच्छता हा प्रकट होतो. पुसून काढण्याची क्रिया दर्पणाला प्रतिबिंबित

करण्याची क्षमता प्रदान करीत नाही. कारण प्रतिबिंब उमटवण्याची क्षमता हा दर्पणाचा स्वभाव आहे. हे म्हणजे सूर्याच्या किरणांना ढगांनी आच्छादित करण्यासारखे आहे. तेजाने पूर्ण झळकणारा सूर्य तेथे आहेच. परंतु ढगामुळे आपल्याला वाटते सूर्य तेथे नाही व आपल्याला अंधकार दिसतो. स्वामी विवेकानंद यांनी अविद्येच्या आवरणाचे दूर होणे आणि आत्म्याचे प्रकट होणे यासाठी एक उदाहरण दिलेले आहे. जेव्हा एखाद्या सार्वजनिक पुतळ्याचे किंवा चित्राचे अनावरण करावयाचे असते तेव्हा तो पुतळा किंवा चित्र आवरणाच्या मागे असतोच. जर आपण त्या आवरणाला छोटेसे छिद्र पाडले तर त्या छोट्याशा जागेतून आपल्याला त्या चित्राचा किंवा पुतळ्याचा छोटासा भाग दिसतो आणि जर आपण ते छिद्र आणखी आणखी मोठे करत गेलो (अधिकाधिक साधना करून) तर त्या पुतळ्याचा किंवा चित्राचा अधिक अधिक भाग आपल्यासमोर स्पष्ट होतो. आपण चित्र निर्माण करीत नाही. ते तेथे असतेच, परंतु आच्छादन त्याला आपल्या



दृष्टीस पडू देत नाही.

कोणत्याही बाबतीत अंतिम परिणाम गाठायचा असेल तर प्रयत्नांचे योग्य ज्ञान व एकाग्रता आवश्यक आहेत हे आधीच दाखवून दिले आहे. मूळात आवश्यकता कशाची असेल तर भक्तीची. भक्तीच खरे यश मिळवून देते. भक्तीची व्याख्या कर्मावर सर्वोच्च प्रेम अशी केली जाते. ते म्हणजे उच्चतर ध्येयावरचे प्रेम असते. आध्यात्मिक साधनेची किल्ली भक्ती आहे. भक्तीच्या आदरपूर्ण दृष्टिकोनाने साधक त्याचे कर्म कर्मयोग म्हणून करतो- तो त्याची कर्मफळे त्याच्या हृदयेश्वराला समर्पित करतो. जसजशी कर्माची फळे येत असतात तसतशी तो ती आनंदाने व नम्र भावाने प्रसाद बुद्धीच्या दृष्टिकोनातून स्वीकारतो- सर्व कर्मफळे म्हणजे भगवंतांचा प्रसाद आहे या भावनेने स्वीकारतो. अशा प्रकारे तो कर्मयोग ईश्वर स्मरणासहित पूजा म्हणून करतो. म्हणून आपण, आध्यात्मिक परिपूर्णतेचा मार्ग म्हणजे साधना अ) आंतरिक उपकरणाच्या शुद्धीसाठी, ब) अविद्येच्या

निराकरणासाठी असल्याचे पाहतो. जेव्हा अशुद्धी आणि अविद्या दूर केल्या जातात आणि साधक पूर्ण भक्तीने ईश्वराला शरण जातो तेव्हा आत्मतत्त्व पूर्णत्वाने त्याच्यासमोर प्रकट होते. आध्यात्मिक परिपूर्णतेचा हा मार्ग आहे.

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## Chinmaya Mission Mulund

celebrates

On 6th April, Thursday

*Shri  
Hanuman  
Jayanti*

Chanting of  
Hanuman Chalisa  
for 108 times

Time: Shodashopachar Pooja - 6.30 am  
Chanting - 8.00 am onwards

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



## Daivi Sampatti Samatā (Equanimity in Pairs of Opposites)

*[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 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.]*

One virtue that has been stressed upon in the Bhagavad Gita is Samata (Equanimity in pairs of opposites). There are many instances where the Lord exhorts us to maintain composure, self-control.

In Chapter 2, the Lord says

त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन ।

**निर्द्वन्द्वो** नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान् ॥ 45॥

traī-guṇya-viṣhayā      vedā      nistrai-guṇyo  
bhavārjuna

nirdvandvo nitya-sattva-stho niryoga-kṣhema  
ātmaṁvān

BG 2.45: The Vedas deal with the three modes of material nature, O Arjun. Rise above the three modes to a state of pure spiritual consciousness. **Freeing yourself from dualities, eternally fixed in Truth,** and without concern for material gain and safety, be situated in the self.

सुखदुःखे समे कृत्वा **लाभालाभौ जयाजयौ** ।

ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि ॥ 38॥

sukha-duḥkhe same kṛtvā lābhālābhau  
jayājayau

tato yuddhāya yujyasva naivaṁ pāpam  
avāpsyasi

BG 2.38: Fight for the sake of duty, **treating alike happiness and distress, loss and gain, victory and defeat.** Fulfilling your responsibility in this way, you will never incur sin.

यो न हृष्यति न द्वेष्टि न शोचति न काङ्क्षति ।

शुभाशुभपरित्यागी भक्तिमान्यः स मे प्रियः ॥ 17॥

yo na hṛiṣhyati na dveṣṭi na śhochati na  
kāṅkṣhati

śhubhāśhubha-parityāgī bhaktimān yaḥ sa me  
priyaḥ

BG 12.17: Those who neither rejoice in mundane pleasures nor despair in worldly sorrows, who neither lament for any loss nor hanker for any gain, who renounce both good and evil deeds, such persons who are full of devotion are very dear to Me.

The virtue of **समता/samatā** has been repeatedly touched upon in the Bhagwad Gita. What does **समता/samatā** mean? When a person is faced with a situation fraught with dualities, this virtue helps maintain composure, self-control – the mind is not unduly perturbed. Duality is a characteristic of contrast or opposite experiences – e.g. happiness | sorrow; fame | obscurity; respect | disrespect; hot | cold.

How will a seeker conduct himself when faced with such situations? In the face of situations that are joyous, conducive he will

not be elated, euphoric, jubilant, on cloud nine! And in the face of sorrows, challenging situations / adversity, will not become overwhelmed, miserable, despondent.

His mind is like the wind.... It flows... does not hold on to anything for long..... holds on to the fragrance of flowers as it passes over them and holds on to the malodour of a sewer for the moment it flows by.... Likewise, the heart of a seeker (Sadhak) who has composure, level-headedness, experiences the emotions for a brief moment and the mind is not swayed, deflected (विक्षेप)

There are people who react to favourable situation with exaggerated exuberance, then there are others who absorb the feelings and express with restraint – such a person has absorbed this virtue of equanimity – a very valuable trait indeed. Maintaining equipoise is the practical solution to the vicissitudes of life.

At the physical level, whether experiencing heat or cold, at the mental level whether

experiencing pleasure and pain, success or failure, at the intellectual level whether facing fame or infamy he does not get overtly affected, influenced or carried away – he embraces both equally.

How does one acquire this “Kohinoor” or virtues? In the life of one who is easily influenced by, swayed by dualities, significant time and energy is dissipated in rectifying situations – he is unable to focus on other matters. Fixing or mending situations becomes his primary preoccupation.

To save time and energy, the quality of equanimity is essential. One would have to read the entire Bhagwad Gita to figure this out – but some pointers to achieve this is given. **Firstly, to achieve composure at the gross level, our behaviour should be pleasant, agreeable, charming.** Faced with an adverse, hostile situation it is natural to feel disquiet - at the gross level the way to overcome such feelings is to attempt to make the situation conducive. The more temperate

our behaviour when dealing with people is, the lesser will be the inclination of the mind to be swayed.

For instance, if there is a person with a sharp tongue, in reciprocation he will receive similar experiences. If he is not loving in his demeanour, how can he expect love in return?

The presence of a person should not evoke reactions of discomfort, awkwardness nor should there be a situation where one wants to distance themselves from unpleasant people. In other words, even if he comes across disagreeable people, his mind remains calm, unbiased. And his behaviour is such that those he encounters do not feel ill at ease.

One's behaviour should be such that it does not create enemies, adversaries. People should love me, care for me, want me – if one cultivates such behaviour, equanimity follows. So how does one behave such that love, care is received? There is a simple criterion that



the Holy Geeta gives in Chapter 6:

**आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन ।**

सुखं वा यदि वा दुःखं स योगी परमो मतः ॥ 32॥

ātmaupamyena sarvatra samam paśhyati yo  
'rjuna

sukham vā yadi vā duḥkham sa yogī paramo  
mataḥ

BG 6.32: I regard them to be perfect yogis  
**who see the true equality of all living  
beings** and respond to the joys and sorrows  
of others as if they were their own.

**Behave with others the way you would  
want them to behave with you.**

If you dislike being treated in a manner,  
refrain from behaving in the same manner  
with others. For instance, if one dislikes being  
spoken harshly, then one must learn to  
address everyone in a gentle, mellow manner.  
Presence of people with such a nature is  
always welcome.

Another way to achieve an attitude of  
equipoise is by **cultivating endurance**  
**(तितिक्षा) – ability to endure the dualities of**

**situations faced. Endurance (तितिक्षा) is a quality of patience, persistence, perseverance. An attitude that says “I will surmount the challenges”.**

For instance, one wants to visit Kedarnath. The views of others is, “It is very cold there; air is thin and one becomes breathless”. It does not sway one who has endurance; he will say, “I will figure a way out!” He is not deterred by unfavourable, challenging experiences – he is not terrified of the situation. His mind is so resolute that he is confident of facing the challenge of any situation.

The more established one is the attitude of quite confidence, the ability to remain equipoised will be heightened, boosted. The attitude that says, “I am prepared to face any eventuality” – whether or not the contingency materialises, the mental resolve needs to be in place.

**To strengthen this attitude of resolve, there are practices of fasting, vows (vrat),**

**penance (Tapasya).** When we voluntarily undertake fasting – in other words voluntarily cause discomfort to the body – such acts build up endurance (तितिक्षा). It boosts self-confidence in the ability to face any situation. Such an attitude in turn fortifies equipoise.

The third means to attain equipoise is the fact that there can be no equilibrium without action. Inaction will not bring about equanimity of the heart. I will closet myself in my house – that way I will insulate myself against all agitations and tribulation. This is not an option.

**To inculcate the attitude of equanimity one has to face the arena of actions.** Till such time he conquers his desires and aversions (Raag-dvesha) – his mind will continue to be tormented by situation. The arena of actions is vital to establish equanimity in the mind.

A life of leisure, inaction, idleness, lethargy can never cultivate the attitude of composure

in one. Even the smallest of events will disrupt his equilibrium disproportionately – even a fly, ant or an insect will be able to upset his quietude. Without action, the mind becomes unstable, nervy (Chanchal).

**In the arena of action, one whose actions are undertaken with an attitude of “duty” becomes more worthy of this virtue.** One who wages a battle, performs his duty even if it is disagreeable is surely gaining mastery over his mind – when faced with future obstacles, his mind will thus not be unduly perturbed.

In essence, actions performed with a sense of duty is a great way to cultivate mental resolve, composure, evenness.

If one is easily distracted or side-tracked, he becomes moody, inconsistent in his action – I will do this because I feel like or won't do this as it is boring... Such attitude can be overcome if sense of DUTY takes priority in actions. (Kartavya-pradhan)

The fourth means is **single-minded focus on attaining an objective**. For example, to a seeker, purifying the mind is something he aims for with unwavering commitment. The approach to attain this goal is not “casual”. Such an attitude for intense desire to fulfil an objective drives his actions and helps overcome all obstacles in the way.

For instance, one is rushing to board a train and trips over someone along the way – he will not pause to pick up a fight but will get up and keep moving to board the train. The irritants and obstacles will not deter or side-track him from the end objective to be achieved.

When the desire to attain an objective is intense, one learns to side-step impediments with ease.

Lastly, the most important means to achieve equanimity is prayer, chanting, meditation. (Pooja – Japa – Dhyana). When these practices become integral to one’s daily life, his mind becomes composed. The mind is an

instrument – it is being constantly used throughout the entire day. The mind becomes saturated with the pressures encountered while engaging with people, situations, demands at work.

For example, the mind was at 30% level of stress at the start of the day and as the day progressed this level rose to 70%. When he returns home at the end of the day, he is exhausted, “Don’t pester him right now, allow him to cool down” – he needs means to rest and energise himself – sleep, walk in the open, entertainment (music etc.) are ways and means. The next day morning the level of his stress reduced to say, 35% and then it keeps rising to higher levels as the day progresses. The point here is that one needs to be able to bring down the levels of composure to natural state as quickly and efficiently as possible. It is here that the rituals of prayers, meditation play a vital role.

**The quite moments invested in turning**

**attention to God, reaching out in prayer, chanting his name (rosary-beads) helps restore the mental equipoise – the mind is recharged to once again engage in action!** One must make this practice an integral part of daily routine.

When this attitude is truly ingrained, such a person is free from the vicissitudes of life, oscillations, vagaries of duality in situations, experiences. He remains unmoved by favourable situations and calm in the face of adversities. Such is the heart of one with impartial vision (Sama).

The equanimity that enables us to accept all circumstances with serenity is so praiseworthy that Shree Krishna calls it Yog, or union with the Supreme.

योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनञ्जय ।

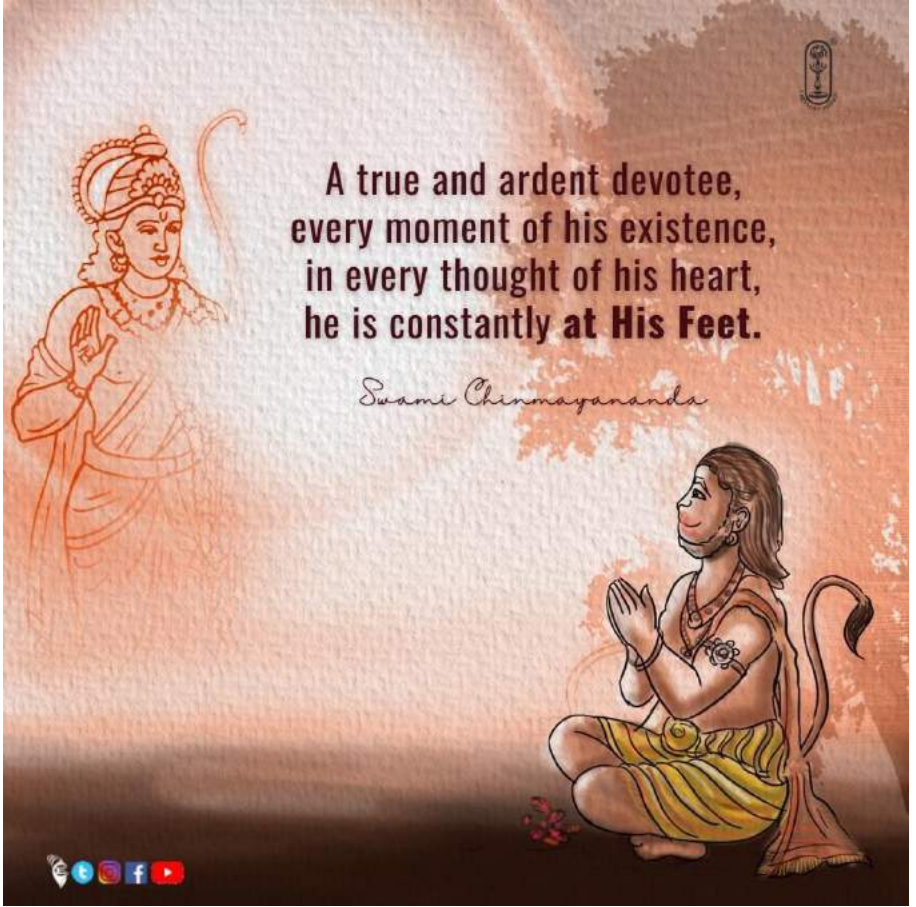
सिद्ध्यसिद्ध्योः समो भूत्वा समत्वं योग उच्यते ॥ 48॥

yoga-sthaḥ kuru karmāṇi saṅgaṁ tyaktvā  
dhanañjaya

siddhy-asiddhyoḥ samo bhūtvā samatvaṁ  
yoga uchyate

BG 2.48: Be steadfast in the performance of your duty, O Arjun, abandoning attachment to success and failure. Such equanimity is called Yog.

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Chinmaya Shreeram is open to devotees for darshan during daily chanting from 5pm and Arati at 6.30 pm.

Chanting schedule (5 to 6 pm):

Monday	Narayaneeyam and Shiva Stotras
Tuesday	Ganapati Atharvasheersham
Wednesday	Ramcharitmanas
Thursday	Vishnu Sahasranaam, Bhagawad Geeta & Guru Stotras
Friday	Lalita Sahasranaam & Devi Stotras
Saturday	Hanuman Chalisa & Hanumat Stotras

6pm to 6.30pm (Daily) – Ram Raksha Stotra, Shri Suktam, etc.


# Chinmaya Mission Mulund



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