

"तस्य भासा सर्वमिदं विभ्वात्त"

चिन्मय आदेश

Monthly Newsletter of Chinmaya Mission Mulund

त्रिंशत् (XXX) स्रोतः

NOVEMBER - 2023

एकादश (Xi) रश्मिः



शुभ
दीपावली

Chinmaya Mission Mulund is back with a **Residential Camp for Children** at Chinmaya Mauli, Pune



CHINMAYA MISSION MULUND
organises

7th BALAVIHAR CAMP

NAMAAMI VISHWAROOPAM
Divinity in Diversity

{Based on chapter 11 of Bhagavad Gita}

A 3-day Residential Camp for Children

When

**24th,
25th,26th
December
2023**

Highlights

**Guided visit to
Alandi & Dehu**

**Sessions by
Brni.Maitreyiji
(Acharya Chinmaya
Mauli)**

**Learning through
Interactive Sessions
& Fun Activities**

Indoor games

Where

**Chinmaya
Mauli
PUNE**

Eligibility

**3rd std
to
8th std**

Contact

**9867338832
or
9769587375**

Register at: www.chinmayamissionmulund.com
or Scan the QR Code

(Last date of Registration: 15th December)

Transport facility available to and fro from Mulund



Date: Dec 24-26, 2023

Eligibility: 3rd to 8th Std

Contact: 9867338832/9769587375

Register at

<https://chinmayamissionmulund.com/namami-viswaroopam/>



shishu Vihar
chinmaya mission
baby steps to divinity



Chinmaya Shishu Vihar

*Introducing infants and toddlers along with their parents to
cultural and spiritual education*



**Classes
commence
9th Dec 2023!**

Class details: Every Saturday | 11:00 am - 12:00 pm

Age group: 3 to 5 years, accompanied by a parent / guardian

Venue: Chinmaya Shreeram, 8 Aroto House, P K Road, Mulund (W), Mumbai - 80

Contact: Uma +91 98692 21004

www.ChinmayaMission.com



Chinmaya Mission Mulund CHINMAYA GEETA FEST - 2023



Bhagwad Geeta Chapter - IV

JÑĀNA-KARMA-SANNYĀSA YŌGAḤ

THE YOGA OF RENUNCIATION OF ACTION IN KNOWLEDGE

- ✦ **GEETA CHANTING FOR CHILDREN**
- ✦ **GEETA CHANTING FOR ELDERS**
- ✦ **ELOCUTION (FOR AGE 16 AND ABOVE)**
- ✦ **VIDEO QUIZ (FOR AGE 16 AND ABOVE)**

For more details visit:

www.chinmayamissionmulund.com/geeta-chanting-competition

For any queries contact:

Vasantha Balan - 8879717030

Lakshmi Kumar - 9820590472



Chinmaya Mission Mulund

CHINMAYA GEETA CHANTING COMPETITION
FOR CHILDREN - 2023



Bhagwad Geeta Chapter - IV

JÑĀNA-KARMA-SANNYĀSA YŌGAḤ
THE YOGA OF RENUNCIATION OF ACTION IN KNOWLEDGE

PRELIMINARY ROUND ON
SUNDAY, 3RD DECEMBER 2023

CHANT GEETA



ENCHANT KRISHNA

For more details regarding
Portion, Dates, etc.

www.chinmayamissionmulund.com/geeta-chanting-competition

For any queries contact: **Vasantha Balan - 8879717030**
Lakshmi Kumar - 9820590472



Chinmaya Mission Mulund

CHINMAYA GEETA CHANTING COMPETITION
FOR ELDERS - 2023



ON

Bhagwad Geeta Chapter - IV

JÑĀNA-KARMA-SANNYĀSA YŌGAḤ
THE YOGA OF RENUNCIATION OF ACTION IN KNOWLEDGE

PRELIMINARY ROUND ON
SUNDAY, 26TH NOVEMBER 2023,
9.30 AM TO 12.00 NOON

CHANT GEETA



ENCHANT KRISHNA

For more details regarding portion, dates, etc. visit:
www.chinmayamissionmulund.com/geeta-chanting-competition

Vasantha Balan - 8879717030
Lakshmi Kumar - 9820590472

Last date of registration for Preliminary round:
20th Nov 2023



Chinmaya Mission Mulund

GEETA ELOCUTION COMPETITION - 2023



ON

Bhagwad Geeta Chapter - IV

JÑĀNA-KARMA-SANNYĀSA YŌGAḤ

THE YOGA OF RENUNCIATION OF ACTION IN KNOWLEDGE

In English & Marathi

17th Dec 2023, Sunday, 10.00 am To 11.30 am

Group	Eligibility	Topic*	Time Limit
F, G, H, I, J	Age 16 and above	1) Avatar Rahasya (V-5 to V-9) OR 2) Gnana Mahima (V-34 to V-38)	Max. 7 Mins

**Venue: Friends' Academy, LBS Marg,
Opp Vasant Oscar, Mulund(W).**

Eligibility: Age 16 and above

Last date of registration - 10 Dec 2023

Registration form fee - Rs. 100/-

**For any queries contact: Vasantha Balan - 8879717030
Lakshmi Kumar - 9820590472**



Chinmaya Mission Mulund

VIDEO QUIZ

Bhagwad Geeta Chapter - IV

JÑĀNA-KARMA-SANNYĀSA YŌGAḤ

THE YOGA OF RENUNCIATION OF ACTION IN KNOWLEDGE

ON

7th Jan 2024, Sunday, 7.00 pm to 8.30 pm



“ Watch attentively one-hour video of Pujya Gurudev Swami Chinmayananda's based on 4th chapter and answer the Questionnaire in English based on the video. ”



Eligibility: Age 16 and above

Registration form fee: Rs. 50 /-

For any queries contact: Vasantha Balan - 8879717030

Lakshmi Kumar - 9820590472

**Venue: Chinmaya Shreeram, Aroto House, First Floor,
P K Road, Mulund(W)**

DEAR GEETA LOVERS

The grand vision behind the Geeta Fest, is that chanting initially introduces one to the world renowned Bhagawad Geeta. Naturally this leads to the study of the text, resulting in the gain of the knowledge revealed therein.

We invite all of you to be a part of the Geeta Fest and request parents and well-wishers to contribute and donate generously towards this noble endeavor.

Sponsorship for 10 Children	Rs. 300 /-
Sponsorship for 25 Children	Rs. 750 /-
Sponsorship for 50 Children	Rs. 1500 /-
Certificate Sponsorship	Rs. 1000 /-
Prize Sponsorship	Rs. 2500 /-

To donate visit:

<https://chinmayamissionmulund.com/geeta-chanting-competition-sponsorship/>

Contact: Smt. Vasantha Balan – 8879717030



EDITORIAL COLUMN

Harih Om!

या देवी सर्वभूतेषु मातृरूपेण संस्थिता ।

नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥

“To that Devi who abides in the form of the Mother in all beings, Salutations to Her, Salutations to Her, Salutations to Her, Salutations again and again.”

Navaratri is the time of the year to specially worship the divinity in the form of the Mother. Navaratri was celebrated in the Centre from 15th to 24th October with the *Kalasha Sthapana* on the first day and special chanting of *Lalita Sahasranama* and *Devi Stotrams* every day in addition to the *Nitya Path* and *Arati*. On Sunday, 20th October, there was *Durga Saptashati Parayanam* followed by *Bhajans* and *Arati* which was well attended.

Earlier in the month, Chinmaya Mission Mumbai conducted an online training programme on 5th October especially for Sevaks/Sevikas from Mulund/Bhandup who

are interested in starting / facilitating Shishu Vihar classes. 18 persons attended the training. We wish to start Shishu Vihar classes for the age group 2.5 to 5 years shortly in Mulund and Bhandup.

Chinmaya Mission Mulund had organised a Sadhana Camp in Hindi at Chinmaya Sharada Tapovan Ashram, Kotapatnam, Andhra Pradesh from 4th to 11th October. The camp Acharya was Swami Pratyayananda, CM Nanded and the topics covered included Amrita Bindu Upanishad, Chapter 6 of the Bhagawad Geeta i.e Dhyana Yoga and guided meditation. The group also visited the Srisailam Jyotirlinga and other temples in Kotapatnam. A detailed report of the camp by one of the participants has been featured in this newsletter.

We have uploaded the videos of the talk series in English on Bharatiya Samskriti by Swami Sharadananda Saraswati ji, CIF, Kochi held at Chinmaya Mission Mulund from 22nd to 26th February 2023. Click on the link

given below of the playlist to watch the discourses on very relevant topics like the purpose and duties of Life, history of temples, life after death, concept of God and many more.

<https://www.youtube.com/playlist?list=PLmHorvn360nb-8Jw0KeYfKhY22VsNvzn9>

The monthly *Sampoorna Geeta Parayanam* will be held on Saturday, 28th October from 3.30 to 6.30 pm followed by the *Arati*. On Sunday 29th October, we shall celebrate the *Matru Pooja* where children will perform *Pooja* for their mothers.

Chinmaya Mission Mulund is back with a Residential Camp for Children at Chinmaya Mauli, Pune from 24th to 26th December 2023 for the Grades 3 to 8. This is the 7th Balavihar Camp. The theme is *Namami Vishwaroopam - Divinity in Diversity*. The camp will offer valuable lessons and values from the 11th chapter of *Bhagavad Gita*, sessions by Brni. Maitreyi ji, a mix of indoor sessions, fun activities, guided visit to Alandi and Dehu and

a lot more.... Those interested can contact on 9867338832/9769587375. For registration use the following link: <https://chinmayamissionmulund.com/namam-i-viswaroopam/>

We invoke the blessings of the Divine Mother to destroy our negative tendencies, endow us with the wealth of virtues and give us abundance in Self Knowledge in this very life itself.

Lokah Samasthah Sukhino Bhavantu!

Smt. Lakshmi Kumar

Editor - Chinmaya Adesh

Dated 24th October 2023

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Balavihar children performing Matru Puja

KOTHAPATNAM SADHANA CAMP
ORGANISED BY CHINMAYA MISSION MULUND
(03.10.2023 to 10.10.2023)

Hari OM!

The devotees from Chinmaya Shree Ram, Mulund left Mumbai on 3rd October morning for an eight-day camp. After reaching Hyderabad airport, they took a reserved bus for Sri Sailam, the temple town. The bus went winding through dense forests and alongside the flowing Krishna River. The campers were full of enthusiasm singing bhajans & chanting the Lord's name as they travelled towards Sri Sailam. The town allows visitors to enter before 7.0 p.m. as it is a designated forest area. Fortunately, our bus reached Sri Sailam in time. After a good night sleep, the campers woke early and felt the vibrations from the 2nd Jyotirling. Everyone felt blessed as they had a good darshan of Malikaarjuna Swami & various other Gods & Goddesses.

Later in the day, the campers took the rope way from the hill top to reach the banks of

the Krishna River. The belief is that a dip in the river Krishna washes away all the diseases. So all went for a dip or waded in the water. Indeed, as you step in the river water, hundreds of small fishes tickle your feet and take away the dead skin. The rope way was very thrilling experience for everyone.

We left Sri Sailam around noon and reached Chinmaya Sharada Tapovan Ashram by evening. The Ashram beauty captivated the campers as they walked into the Satsang hall for the inauguration and Deep Prajwalan. Swami Pratyayanand Saraswati Ji from Nanded and resident Swamini Seelananda Ji lighted the lamp and addressed the campers.

The next day the session started with guided meditation at 6.0 a.m. The days in the camp used to be very absorbing with lessons from the Amrut Bindu Upanishad in the morning and Srimad Bhagwad Geeta Chapter VI in the afternoon and in the evening.

The first evening the campers had a walk to the local beach which was very thrilling.

Swami Ji divided the campers into five groups. They were kept busy with Q & A sessions and the group had to make daily presentations. The text was really rubbed into the campers. Daily morning Shodashopachar pooja was performed in the Krishna temple. The devotees from Mulund took part in the same. Later in the evening the campers sang bhajans at the temple and danced before Lord Krishna.

On the 9th, the campers went out of the Ashram to visit Kotappakonda Trikooteshwar. The temple is on a hill & the story says that Lord Shiva did penance. The temple and the surrounding were indeed very beautiful. We had to hire jeeps to go up the hill. Here we had darshan of Lord Dakshina Moorty and did abhishek as a group. Thanks to the local Chinmaya mission centre, Chinmaya Aranyam, who made all the arrangements. This ashram was around 100kms away from Kothapatnam. The land was a barren land when Gurudev handed it to the local devotees. However,

later Gurudev invoked the blessings of Lord Shiva and the first borewell of the entire region was successfully dug to the great joy of everyone.

On 10th of October early morning the campers left with a heavy heart from Kothapatnam and reached Vijaywada where we had darshan of Kanak Durga mata. The local Chinmaya mission member from Vijaywada guided us throughout. After darshan and lunch, we reached the airport and to our joy the flight was also on time. We reached our home in Mumbai by late night and thanked the Lord for a hassle free and satisfying camp and Yatra.

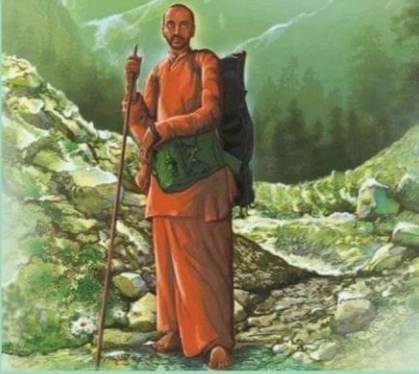
– Seema Gupte



Book of the Month

MY TREK THROUGH UTTARAKHAND

SWAMI CHINMAYANANDA



A spiritual aspirant's journey is sprinkled with many battles overcoming mind over matter through different sādhanās (spiritual practices). One such sādhanā is going on a pilgrimage, which provides challenges for the body, mind and intellect.

In 1948, a young sādhanā embarked on a rare pilgrimage of discovery through the splendour of Uttarakhand. Often going without food, sleeping where he put his bundle down for the night, lashed by the cold northern wind, he established a deep communion with nature.

This memoir penned by the sādhanā at the end of each long and treacherous day, is interspersed with humour, sketches and poetry inspired by the majestic surroundings.

This young sādhanā was Swami Chinmayananda.

My Trek through Uttarakhand is personal and delectable narrative of Pujya Gurudev, Swami Chinmayananda's trek across the Himalayan terrain. A book not only for trekking enthusiasts who dare to tread the unbeaten path but also a subtle and deeply insightful account for any aspirant on a spiritual journey.



Chinmaya Mission books are available at
Mission centres as well as online at
<http://eshop.chinmayamission.com/>



Life's Greatest Fulfilment

H. H. Swami Chinmayananda

To the modern individual, the words spoken by Sir Arthur Eddington, the British mathematician and physicist, in his American lectures (1934) at Cornell University may seem startling. He raises the question: “Why should anyone suppose that all that matters to human nature can be assessed with the measuring rod?” He then answers: “The nature of all reality is spiritual.” Many scientists in our century have found the courage to acknowledge and declare that which their counterparts of the last generation would never have considered worth their serious thought.

Sir Eddington goes even further by declaring that he is “not sure that the mathematician understands this world of ours better than the poet and the mystic.” All true artists, poets, literary persons and scientists come to

apprehend the presence of a great rhythm in existence. This vague comprehension surprises some, staggers a few, and excites the curiosity of others. But very rarely do Western scientists feel sufficiently provoked to pursue the theme and endeavor to live in harmony with this spiritual oneness.

The sages of the Upanishads have been the messengers of this inner harmony. They investigated it, observed its play, and systematized their knowledge into a subjective science, complete with its theoretic explanation and practical methods. To the Eastern thinker, nature is not an unwieldy and alien arrangement of things. To him it is but the expression of the very harmony that exists everywhere, which is at once the core and the substance of the entire universe. Everything exists in it and everyone must seek his fulfillment in it.

THE JOY OF HARMONY

To discover this harmony, to live in attunement with it, is to master life. One who

has so perfected himself will have no tensions or strains while living with his day-to-day problems. Unfortunately, to the majority of us this harmony is an accidental vision, an unpredicted divine visitation. Even when this harmony is felt, we know not how to persuade it to remain with us; it comes at its own sweet will, woos us for a moment, then like the buzzing courtiers of flowers, it leaves us to pine for its next visit.

In their study, the subjective scientists of the Upanishads observed the favorable conditions that produce and maintain this elation and ecstasy, and they gave us a perfect picture of the conditions and causes which dim this spiritual glory. “This deity of harmony, itself seen manifested in all of the activities of the universe, always dwells in the hearts of human beings as the Supreme Self. Those who realize it through the immediate perception of the heart attain immortality,” this is the roar of the Upanishads. To live in attunement with this general harmony, in a

close-knit bond of love between the individual and the universe around him, is the happiest fulfillment that life can ever offer to humanity. This life of rhythm and joy is the goal, of perfect living, the state of God-realization which knows no fatigue, recognizes no failure, perceives no discord. To live this divine life, one must end all spirit of antagonism with the outer world of things and beings. Hate none. Love all. With this love you will conquer even the most brutal of forces around you.

The message of Vedanta thunders, “You are of one nature, the substance of God, one soul with your fellow human beings. Awake and progress toward your absolute divinity; live for the God in yourself and in others.”

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Durga Saptashati Parayanam during Navaratri



हरिमीडे स्तोत्रम् परम पूज्य स्वामी तेजोमयानंद

हे ज्ञान ग्रहण करण्यास खूप कठीण वाटते. सत्याचे गुणधर्म पहिल्या चार श्लोकात निर्देशित केल्यानंतर श्रीशंकराचार्य आता आध्यात्मिक साधनांचे वर्णन करीत आहेत ज्यांच्यामुळे आपल्याला साक्षात्कार करून घेणे शक्य आहे.

आचार्येभ्यो लब्धसुसूक्ष्माच्युततत्त्वा

वैराग्येणाभ्यासबलाच्चैव द्रढिम्ना ।

भवत्यैकाग्रध्यानपरां यं विदुरीशं

तं संसारध्वान्तविनाशं हरिमीडे ॥५॥

अर्थ - मी त्या श्रीहरिंची पूजा करतो, जे संसारांधकाराचे विनाशक आहेत - ज्यांनी आपल्या गुरुंकडून अच्युत परमात्म्याच्या सूक्ष्म तत्त्वाचे ज्ञान मिळवले आहे, ज्यांच्यामध्ये तीव्र वैराग्य आणि ज्ञानाभ्यास करण्याचे सामर्थ्य आहे आणि जे भक्तिपूर्वक एकाग्रचित्ताने ध्यान

करण्यात मग्न झालेले आहे.

अधिकारित्व आणि साक्षात्कार - विदुः - जेव्हा आपण एखादी गोष्ट जाणू शकत नाही तेव्हा आपल्याला वाटते दुसऱ्यांनाही ती तशीच कठीण वाटत असेल. पुष्कळ लोकांना वेदान्त खूप अवघड वाटतो. एक माणूस विनोदाने म्हणाला, वेदान्त ऐकता ऐकता मी बेदान्त (दंतहीन) झालो आहे आणि अजूनही मला तो कळलेला नाही, त्याचा साक्षात्कार झालेला नाही. सत्य मनाच्या पलीकडे आहे असे म्हटले जाते आणि ते खरोखरीच आपल्या पलीकडे आहे असे वाटते. पण त्यातील चांगला भाग मात्र असा आहे की, त्याचा साक्षात्कार होऊ शकतो - आता किंवा नंतर - योग्यता व अधिकारित्व यांच्या सहाय्याने.

कोणत्याही व्यक्तीला पदवीधर झाल्यानंतरच प्राविण्य पदवी मिळवता येते. एक स्त्री एका मोठ्या कलाकाराच्या कला दालनात गेली आणि तिने मोठ्या आवाजात आपले मत प्रदर्शित केले, “या रंग चित्रांमध्ये मला काहीही कला

दिसत नाही.” तो चित्रकार तिच्या जवळ आला आणि म्हणाला, “अहो, आदरणीया, तुम्हाला असे वाटत नाही का की त्या चित्रातील कला तुम्हाला पाहता यावी?” संख्याविषयी फारसे ज्ञान व तर्क नसलेल्या व्यक्तीला गणित हा विषय फार कठीण वाटतो. परंतु या योग्यता विकसित करता व वाढवता येतात आणि त्याचबरोबर ज्ञानही मिळवता येते.

श्रीकृष्ण म्हणतात, “जो हे जाणतो तोच हे जाणतो (..... यः पश्यति स पश्यति ॥- भगवद्-गीता ५.५). बऱ्याच वेळा जे अगदी स्पष्ट असते, परिचयाचे असते आणि आपल्या अगदी समोर असते ते दुर्लक्षित, अपरिचित राहते. सत्य सर्वत्र आहे आणि ते आपला आत्मा म्हणून आपल्यामध्येच जाणावयाचे आहे.”

सूक्ष्मतम आणि शुद्धतम - सुसूक्ष्म - अच्युत - स्थूल वस्तूचे ग्रहण सहजतेने होते आणि ते ज्ञानाच्या अनेक प्रमाणांनी जाणता येते. अग्नी-भूत, जल-भूतापेक्षा सूक्ष्म आहे. कारण त्याची चव घेता येत नाही. चालणे, बोलणे

किंवा पाहणे यांच्या क्षमता ज्ञानेंद्रियांनी ग्रहण करता येत नाहीत, म्हणून त्या पंचमहाभूतांहून सूक्ष्म आहेत. त्याचप्रमाणे कोणताही विषय जितका अधिक अमूर्त तितका तो अधिक कठीण होत जातो. धर्माचे ज्ञान, योग्य काय व आणि अयोग्य काय, कर्माचा सिद्धांत हे सापेक्षतेचा सिद्धांत आणि अणुशास्त्र याहून अधिक सूक्ष्म आणि समजण्यास कठीण आहे. प्रकाशाच्या वेगापेक्षा अधिक वेगाने जाणारे आपले मन हेही अगदी निकट तरीही अगदी दूर आहे. ते खूप गुंतागुंतीचे आणि सूक्ष्म आहे. तसेच ते समजण्यास खूप कठीण आहे. म्हणूनच सर्वसाधारणपणे जाणणे, विश्लेषण करणे, निवाडा करणे, त्यांच्यावर टीका करणे हे आपल्या बाबतीत करण्यापेक्षा दुसऱ्यांच्या बाबतीत करणे सोपे जाते. मनापेक्षा अधिक सूक्ष्म आपल्या वासना असतात. कारण त्या अव्यक्त असतात आणि जेव्हा त्या इच्छा, गुण इत्यादींच्या रूपात व्यक्त होतात तेव्हाच जाणल्या जातात.

सत्य किंवा आत्मा सूक्ष्मतमाहून सूक्ष्मतर आहे

(सूक्ष्मात्सूक्ष्मतरं नित्यं तत्त्वमेव त्वमेव तत् । - कैवल्य-
उपनिषद-१.१६). तो खोल रुतलेल्या वासनांहून अधिक
सूक्ष्म आहे-कारण तो इंद्रियांच्या अतीत आणि मनाच्याही
अतीत आहे. ते जाणण्यास इतके कठीण आहे यात आश्चर्य
करण्यासारखे काहीच नाही.

जगामध्ये जे वर जाते किंवा उन्नत होते ते खाली पडते
किंवा अवनत होते. आपली धनसंपत्ती वर-खाली होत
राहते. काही लोक अवनत होतात आणि अवनतच
राहतात, तर दुसरे काही लोक वर जातात आणि
चमकतात तर आणखीन काही लोक खाली खाली
घसरतच राहतात. शाश्वत अपरिवर्तनशील सत्य त्याच्या
सत् स्वभावापासून कधीच खाली येत नाही. म्हणून ते
नित्य शुद्ध, अच्युत आहे.

भगवंत जेव्हा अवतार घेतात तेव्हाही ते आपल्या
स्वरूपात निश्चल असतात. अवतार म्हणजे-भौतिक
स्तरावर खाली आले (अव तरति इति अवतारः।)
तरीसुद्धा ते कधीच ढळत नाहीत (अच्युत). ते भौतिक

जीवांसारखे नसतात तर शुद्ध दिव्यत्वच असतात.

उपदेशित आणि प्राप्त- आचर्येभ्यो लब्ध - सत्य हे अतिशय सूक्ष्म आहे आणि ते आपल्या बुद्धीने आणि तर्काने जाणता येत नाही. (नैषा तर्केण मतिरापनेयाकठोपनिषद्-१.२.९). धर्मशास्त्रे जेव्हा योग्य गुरुंकडून शिकवली जातात तेव्हा ती सत्य जाणण्यासाठी योग्य प्रमाण बनतात. म्हणूनच म्हटले आहे की ज्याला गुरू आहे तो ज्ञानवान होतो (..... आचार्यवान्पुरुषोवेदः - छान्दोग्य-उपनिषद् - ६.१४.२). आचार्य त्यांना म्हटले जाते जे शास्त्रांचा गर्भितार्थ योग्य प्रकारे सांगू शकतात आणि आपले जीवन धर्माच्या ज्ञानानुसार जगतात (स्वयम्-आचरति आचिनोति च शास्त्रार्थम् । - वायु पुराण). त्यांना धर्मशास्त्रे सुपरिचित असली पाहिजेत, ते सत्यामध्ये सुप्रतिष्ठित असले पाहिजे आणि ऐहिक कामनांपासून मुक्त असले पाहिजेत - (श्रोत्रियो ऽ वृजिनो ऽ कामहतो यो ब्रह्मवित्तमः। - विवेकचूडामणि- ३३). हे ज्ञान सर्वसाधारण प्रतीच्या गुरुंकडून - जे

केवळ तर्काधिष्ठित वचनांच्या आधारे शिकवतात - प्राप्त होऊ शकत नाही.

त्याचप्रमाणे शिष्याला सुद्धा धर्मशास्त्राच्या अधिकाराबाबत पूर्ण श्रद्धा असली पाहिजे, तसेच गुरुंच्या क्षमता व उदार स्वभावाबद्दल श्रद्धा असली पाहिजे. श्रद्धा असलेल्या व्यक्तीलाच ज्ञान प्राप्त होऊ शकते. म्हणून श्रद्धा ही फार महत्त्वाची आहे (श्रद्धावाँल्लभते ज्ञानं भगवद्-गीता ४.३९).

उपनिषद् हा शब्द साधकाच्या दृष्टिकोनाचे निर्देशन करतो. त्याने गुरुंच्या समीप (उप) ज्ञानाच्या तृष्णेने गेले पाहिजे, गुरुंच्या चरणांशी बसले पाहिजे आणि धर्मग्रंथांचे अध्ययन, श्रद्धा, विनय आणि निश्चय यांसहित केले पाहिजे. तसेच अज्ञानाचा नाश होईपर्यंत स्वप्रयत्न केले पाहिजेत.

वैराग्य आणि अभ्यास यांचे सामर्थ्य - वैराग्येण अभ्यास बलात् - वैराग्य याचा अर्थ राग-द्वेषविरहित मन असणे. अगदी बालपणापासून आपण आपल्या जन्मजात

राग-द्वेषांना खुराक पुरवलेला आहे आणि त्यांना बलवान केलेले आहे. इतकेच नव्हे तर आपण त्यांची संख्याही वाढवलेली आहे - 'मला हे आवडते', 'मला हे सहन होत नाही', 'मला हे नेहमीच हवे असते', 'मला हे नको आहे' इत्यादी- ही राग-द्वेष आपल्या मनावर त्यांचा रंग चढवतात आणि आपल्याला सत्य जसे आहे तसे पाहण्यात अडथळा उभा करतात. उदाहरणार्थ, आपल्याला न आवडणाऱ्या व्यक्तींमध्ये आपण केवळ दोष बघतो व आवडणाऱ्या व्यक्तींमधील ठळक दोष सुद्धा दृष्टिआड करतो. राग-द्वेष हे आसक्तींचे कारण आहेत. त्या आपल्याला असमर्थ, परावलंबी, अगतिक, विक्षेपित आणि दुःखी बनवतात. ज्यांच्याबद्दल राग-द्वेष-आसक्ती वाटते अशा वस्तूंच्या भोवती मन घुटमळत राहते. असे मन उच्चतर ध्येय मिळवण्यासाठी उपलब्ध नसते. एक खगोलशास्त्रज्ञ आपली व्यथा व्यक्त करतो, "सूर्य आणि तारे यांच्या स्थानांबद्दल मला सर्व काही माहीत आहे, पण मला माझा मुलगा कुठे आहे ते माहीत

नाही आणि माझे मन त्यात गुंतलेले आहे.” म्हणून वैराग्य हा गुण विकसनाच्या दृष्टीने अतिशय महत्त्वाचा आहे, सत्य जाणण्यासाठी तो आवश्यकच आहे, तसेच तो भौतिक शांती आणि सुख प्राप्त करण्यासाठीही. तो गुण मनाला समर्थ व भयरहित बनवतो.

अभ्यासाने सर्वच कौशल्ये आत्मसात करता येतात. गुरुदेव ध्यानालाही कौशल्य म्हणतात, ज्याच्या अभ्यासाने साधक पूर्णत्व प्राप्त करतो. श्रीकृष्ण अर्जुनाला सांगतात की ध्यानाभ्यास म्हणजे भटकणाऱ्या मनाला पुन्हा पुन्हा आपल्या अंतरात्म्याकडे आणणे- (यतो यतो निश्चरति मनश्चञ्चलमस्थिरम्। ततस्ततो नियम्यैतदात्मन्येव वशं नयेत्॥ - भगवद्-गीता ६.२६) अभ्यास जेव्हा नियमितपणे, बऱ्याच काळपर्यंत, प्रामाणिकपणे, योग्य ती महत्त्वबुद्धी व आदरबुद्धी ठेवून केला असता तो शाश्वत होतो. (स तु दीर्घकालनैरन्तर्यसत्कारा ऽऽ सेवितो दृढभूमिः ॥- पतञ्जली योग सूत्र- १.१४). तो अतिशय सावधानतेने, घाई न करता, योग्य ज्ञानाने आणि अपार

धीराने केला पाहिजे - (शनैः शनैरुपरमेद्बुद्ध्या धृतिगृहीतया।- भगवद्-गीता ६.२५) अशा प्रकारे आपले चंचल मन संयमित करता येते आणि अभ्यासाने व वैराग्य वाढवल्याने समर्थ करता येते - (अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥- भगवद्-गीता ६.३५). सत्यस्वरूप श्री ललिता देवी यांच्या अनेक नामांमधील एक नाम, 'ज्यांना सातत्याच्या तीव्र अभ्यासाने जाणता येते', असे आहे- (अभ्यासातिशय-ज्ञाताः - ललितासहस्रनामस्तोत्रम् - १८१).

भक्ती आणि एकाग्र ध्यान - स्वभावतः आपले मन अस्थिर आहे. सर्वसाधारणपणे ते विक्षेपित, मंद किंवा शून्य असते - विशेषतः ध्यानस्थितीत. क्वचितच कधीतरी ते शांत आणि एकाग्र असते. शिवाय, लहानपणापासून आपण कधीही एकाग्रता वाढवण्याचे काहीच प्रयत्न केले नाहीत; ते अस्थिर व मंद राहण्यासाठी भरपूर प्रयत्न झालेले आहेत (राजसिक आणि तामसिक).

तथापि, प्रेम मनाला एककेंद्री करते. मुलांना व्हिडिओ गेम्स आवडतात. ते खेळत असताना तहान-भूकेविना तासन् तास बसून राहतात. पण अभ्यास करताना मात्र अगदी सहजपणे त्यांना कंटाळा येतो, झोप येते आणि ते अस्वस्थ होतात. भक्ती म्हणजे ईश्वरावरचे प्रेम-म्हणजे 'त्या'च्याविषयी सर्व काही आवडणे (सब अच्छा लगता है।)- अर्थात 'त्या'च्याविषयीच सर्वकाळ बोलणे, ऐकणे (तच्चिन्तनं तत्कथनमन्योन्यं तत्प्रबोधनम्। पञ्चदशी तृप्ति दीप-१०६). याचा अर्थ भगवंतांना आपल्या प्रियतमाहून प्रिय मानणे, आपला श्वास मानणे, सतत त्याचे स्मरण ठेवणे आणि 'त्या'च्या अनुपस्थितीत किंवा विस्मृतीत व्याकूळ होणे (..... तद्विस्मरणे परमव्याकुलतेति ॥- नारद भक्ति- सूत्र १.१९). अशा प्रकारचे प्रेम भगवंतांशी नाते जोडून जोपासता येते - प्रियकराच्या भावाने, सखाभावाने, पुत्रभावाने इत्यादी तसेच साधकाच्या आत्मस्वरूपभावाने. भगवंतांशी जोडलेले हे प्रेम सगुण साकाराशी संबंधित असते किंवा निर्गुण

निराकार सत्याशी. अशी तीव्र भक्ती मन एकाग्र करते आणि त्यानंतर ध्यान सहजतेने होते.

भगवंतांविषयीचे प्रेम आपली जगताविषयीची आसक्ती दूर करते. वृंदावनातील गोपींच्या तीव्र भक्तीमुळे आणि योगींच्या तीव्र अभ्यासामुळे त्यांची मने ध्यानाच्या गाढ स्थितीमध्ये रममाण झाली व त्यांनी परमेश्वराला / सत्याला प्राप्त करून घेतले. भगवंतांच्या स्मृतीतून किंवा ध्यानामधून त्यांना त्यांचे मन जबरदस्तीने बाहेर काढावे लागत असे – हे आपल्या स्थितीच्या अगदी विरुद्ध आहे.

आम्ही त्या श्रीहरिंची प्रार्थना गुरुंनी शिकवलेल्या ज्ञानावरील श्रद्धेने, भक्तीने, एकाग्रचित्ताने, निश्चयपूर्वक प्रयत्नाने, परमेश्वराच्या आशीर्वादाने करतो. आम्ही 'त्यां'चे ध्यान करतो व 'त्यां'ना प्राप्त करून घेतो.

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**Imperfection cannot be the
Goal of Perfection!**

Swami Chinmayananda



Daivi Sampatti Aacharyopasanam (Devotion to the Guru)

[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 3rd January to 2nd February 2022.]

In the 13th Chapter one quality is mentioned: आचार्योपासनम् (Devotion to the Guru). आचार्य means Guru and उपासना (upāsanā) literally means "worship" and "sitting near", "attend to".

This same attribute has been elaborated in Chapter 4 verse 34:

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।

उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥ 34॥

tad viddhi praṇipātena paripraśhnaena sevayā

upadekṣhyanti te jñānaṁ jñāninas tattva-
darśinaḥ

tat—the truth; viddhi—try to learn;
praṇipātena—by approaching a spiritual
master; paripraśnena—by humble inquiries;
sewayā—by rendering service;
upadekṣhyanti—can impart; te—unto you;
jñānam—knowledge; jñāninaḥ—the
enlightened; tattva-darśinaḥ—those who
have realized the truth

Translation BG 4.34: Learn the Truth by
approaching a spiritual master. Inquire from
him with reverence and render service unto
him. Such an enlightened Saint can impart
knowledge unto you because he has seen the
Truth.

This Shloka touches upon the subject of
serving the Guru. What does serving the Guru
imply? It means to act in a manner that will
win the affection (प्रीति) of the Guru. Always
being ready (तत्पर) to serve him. Always
remaining alert to his needs – what he wants
now.

Why is it important to serve the Guru? It is not because the Guru needs the service but to cement the bond | relationship between Guru and disciple. The deeper the relationship, the better will the Guru come to know his disciple and will be able to guide him based on his strengths and weaknesses.

Another way to look at serving the Guru is spending more time in his presence. Spending time is the way to develop the relationship with any person.

In the Prashnopanishad too, when six disciples approached sage Pippalada (पिप्पलाद) to seek answers to some questions, Pippalada insisted that they stay with him for a year, only then would he answer their questions!

So the more the Guru and disciple spend time together, will the Guru be able to gauge the character of the disciple and will be able to advise him accordingly. Whether they are truly deserving, eligible, competent for the knowledge (अधिकारी) is what the Guru is able

to determine.

The more time a disciple spends in proximity to his Guru, (सन्निधि) the qualities of the Guru rub off on him, effortlessly. The disciple gets to benefit from the attributes, traits that the Guru has inculcated over years of penance, practice, by just remaining in the Guru's presence.

Totakacharya was the disciple of Shankaracharya Ji. Totakacharya Ji would always be ready to be of service to Shankaracharya Ji. He had the privilege of being in the presence of Shankaracharya Ji for a considerable time and consequently the knowledge imparted by Shankaracharya Ji could be effortlessly imbibed. (अनायासेन)

What has been acquired by the Guru with great effort is gained by the disciple with relative ease. The more the proximity to the Guru, more will the student stand to benefit from his presence (सन्निधि). That is Guru-seva.

What should be the attitude behind service to the Guru? As is mentioned in the Shloka, the

attitude should be one of refuge, devotion, respect (प्रणिपात – Pranipat)

प्रणिपात (Pranipat) means शरणागति (sharanagati) – The disciple should have an attitude of surrender, refuge in the feet of the Guru.

The more he is in total submission to the Guru, the easier will it be for the disciple to acquire the qualities (गुण) and the knowledge (ज्ञान) from the Guru. Hence submission, surrendering, taking refuge in the Guru (प्रणिपात) is an essential spiritual practice (साधना).

A disciple who has this attitude of surrender, submission to the Guru, service becomes easy, natural. He will not have to struggle to serve the Guru.

For example, when a person loves someone, he will very easily undertake actions to please the person. The love automatically translates into action – He will want to give something to express the love, a gift perhaps. The act of giving becomes natural with the love,

affection in the heart. Effortlessness arises in actions.

Similarly, when a disciple harbours affection for his Guru, service to the Guru becomes simple.

The attitude of refuge is beautifully expressed in the Guru Shloka :

त्वमेव माता च पिता त्वमेव, (You alone are my mother, You alone my father)

त्वमेव बंधुश्च सखा त्वमेव (You alone are my family, You alone my friend)

त्वमेव विद्या द्रविणं त्वमेव, (You alone are my knowledge, You alone my wealth)

त्वमेव सर्वम् मम् देव देव, (You are everything to me, O Lord of Lords, You alone)

If one admires someone and wishes to imbibe his attributes, if the feeling of submission is moderate presently, then service is the way to make this attitude firm.

To reiterate, the more time is spent in the presence of the Master, the more one serves to gain the Master's affection, the more one is ready and willing to be of service to the

Master, the more will the attitude of submission become strong.

It works both ways – if the attitude of refuge is dominant, service becomes effortless and vice-versa.

To summarise, आचार्योपासनम् = Service to the Guru. Why is this important? To deepen and strengthen the relationship with the Guru. What does it mean to serve the Guru? It means to spend more time in his presence.

And why is this important? The Lord answers this - to enquire (परिप्रश्न pariprashna). So that I am able to seek clarifications to the questions that arise. What questions? Mostly spiritual questions (आध्यात्मिक). So that my Guru helps me in the journey towards self-realisation, imparts knowledge.

To gain knowledge, answers to queries, आचार्योपासनम् – service to the Guru is an effective means.

So आचार्योपासनम् is all about serving the Guru, proximity to the Guru, attitude of refuge and gaining knowledge!

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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