



“तस्य भासा सर्वमिदं विभाति”

# चिन्मय आदेश

Monthly Newsletter of Chinmaya Mission Mulund

एकत्रिंशत् (XXXI) स्रोतः

FEBRUARY - 2024

द्वे (II) रश्मिः





Chinmaya Mission Mulund  
welcomes you to



*Transforming*  
**INDIANS**  
to Transform  
**INDIA**

**Session on Intellectual Transformation**

**Date: Saturday, 3rd Feb 2024**

**Time: 7.00 pm to 8.30 pm**

**Eligibility: Everyone above 16 years**

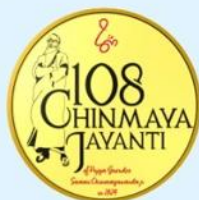
**Facilitator: K G Mahadevan**

**Contact: 9619023953**

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

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

# Chinmaya Mission Mulund



Organises

**Gnana Yajna**



*by Swami Ramakrishnananda Ji*

## **INSPIRATIONS FROM RAMAYANA FOR SUCCESS**

From: 10<sup>th</sup> to 14<sup>th</sup> Feb. 2024

Evening : 7.00 pm. to 8.30 pm (in English)

## **BHAGAVAD GEETA CHAPTER 4**

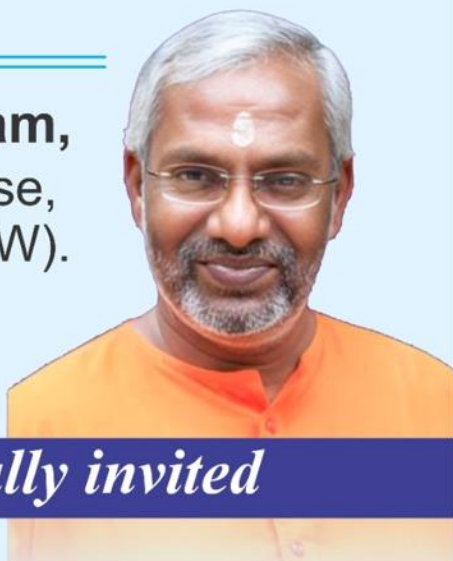
From: 11<sup>th</sup> to 15<sup>th</sup> Feb. 2024

Morning : 7.00 am. to 8.15 am. (in Tamil)

### **VENUE**

**Chinmaya Shreeram,**  
1st Floor, Aroto House,  
P. K. Road, Mulund (W).

Contact: 8879717030  
9769587375



*All are cordially invited*





**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](http://www.ChinmayaMission.com)



## EDITORIAL COLUMN

*Harih Om!*

Dear Readers,

As is the practice, we start the coverage of events from where we left in the last month's edition. Our 7<sup>th</sup> Balavihar camp at Chinmaya Mauli, Pune from 24th to 26th December 2023 was a great success. The theme of the camp was *Namami Vishwaroopam* - Divinity in Diversity based on the 11<sup>th</sup> Chapter of the Bhagawad Geeta. 31 children in the grades 3-9 from various parts of Mumbai participated in the camp. The camp included sessions on Understanding God, Lessons from *Vishwaroopa Darshanam*, Qualifications for *Vishwaroopa Darshana* giving the Importance of devotion and *Satsanga*, Attitude towards *Vishwaroopa*, *Vibhootis* of the Lord, Fun with Sanskrit, sessions by Brni. Maitreyi ji on devotees of the Lord, games and fun activities and a guided visit to Alandi and Dehu. The parents were kept updated of the camp

activities through pictures and reports on WhatsApp. The camp was well received by the campers and the parents alike. The meticulous planning and execution by the Camp Coordinator Smt. Pavitra Shetty along with the dedicated efforts of the facilitators and volunteers, the loving support of Maitreyiji and her team at Chinmaya Mauli and above all the Grace of Pujya Gurudev made the camp a big success.

The year 2023 ended with the customary Vishnu Sahasranama Archana on New Year's Eve, which was well attended.

The New Year 2024 ushered in a lot of events at the Centre. On 7<sup>th</sup> January was the last event of the Geeta Fest 2023 viz. the video quiz. 30 participants gathered to watch a video of Pujya Gurudev Swami Chinmayananda ji on the 4<sup>th</sup> chapter of the Geeta and then attempted a question paper based on the video. 8 prizes have been announced for the video quiz and will be distributed at the hands of

Swami Ramakrishnanandaji on 11<sup>th</sup> February at Chinmaya Shreeram during his forthcoming Yajna.

From 11<sup>th</sup> to 17<sup>th</sup> January was the Jnana Yajna by Swami Pratyayanandaji, CM Nanded, at Maratha Mandal, Mulund East on the 4<sup>th</sup> chapter of the Bhagawad Geeta in Marathi. The Yajna saw a good attendance of about 300 people every evening. In the mornings, Swamiji spoke on *Atmabodha* in Hindi which was attended by about 80 seekers. On Saturday, 13<sup>th</sup> January, Swamiji took a session for Balavihar children at Chinmaya Shreeram. On Sunday 14<sup>th</sup> January, Swamiji addressed the youth on the topic ‘Meditation – a tool for success’ which was attended by about 35 youth. On the last day of the Yajna i.e. 17<sup>th</sup> January which coincided with the Punya Thithi of Pujya Swami Purushottamanandaji, Swami Pratyayanandaji fondly remembered the contribution and compassion of Swami Purushottamanandaji.

The customary *Ayyappa Puja* was performed on the *Makar Sankranti* day i.e 15<sup>th</sup> January. Chinmaya Shreeram reverberated with the *Sharana Ghosham of 'Swamiye Sharanam Ayyappa'*.

The monthly Sampoorna Geeta Parayanam was conducted from 3.30 to 6.30 pm on Sunday 21<sup>st</sup> January followed by the *Arati*.

'आज हमारे राम आ गए हैं' said the Prime Minister Shri Narendra Modi emotionally in the commencement of his address to the nation on the consecration of *Lord Shri Ram Lalla* at Ayodhya. 22<sup>nd</sup> January 2024 will indeed be a red-letter day in the history of Bharat and Sanatana Dharma. The *Prana Pratishtha* of *Shri Ram Lalla* at his own *Janma Bhumi* Ayodhya for which the country had to wait for nearly 500 years happened in the new, magnificent Ram Mandir at the hands of our Honourable Prime Minister Shri Narendra Modi in the presence of saints from all disciplines and distinguished guests representing every sphere of Indian society. As the country at



large celebrated, we at Chinmaya Shreeram, the abode of the Shree Ram Parivar, performed *Shodashopachaara Puja*, chanted *Rama Raksha Stotram* 3 times, sang bhajans and chanted *Rama Naama* as we watched the live telecast of the *Prana Pratishta* from Ayodhya on the big screen. It was a memorable occasion. *Deepotsava* was celebrated in the evening with chanting and *Arati*.

Now a quick peep into the forthcoming events in the coming month. On Saturday 3<sup>rd</sup> February, there will be a session on ‘Intellectual Transformation’ under the ‘Transforming Indians to Transform India’ initiative. All above 16 years are welcome to attend and benefit from the session. We also look forward to the Jnana Yajna by Swami Ramakrishnanandaji, CM Nagapattinam at Chinmaya Shreeram. Swamiji will speak on ‘Inspirations from Ramayana for Success’ in English in the evenings from 10<sup>th</sup> to 14<sup>th</sup> February and on Bhagawad Geeta

Chapter 4 in the mornings from 11<sup>th</sup> to 15<sup>th</sup> February. Swamiji is a great orator and teacher of our scriptures with a jovial and unique style. All are invited with family and friends for the talks.

*Lokah Samasthah Sukhinoh Bhavantu!*

*Smt. Lakshmi Kumar*

*Editor - Chinmaya Adesh*

*Dated 26th January 2024*

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## **CHINMAYA GEETA VIDEO QUIZ 2023 PRIZE WINNERS LIST**

NAME	PRIZE
JYOTHIKA PUTUVAL	FIRST
RIA BHARAT TANNA	SECOND
BISWAJIT GUPTA	THIRD
KAVITHA PUTUVAL	THIRD
MRUNAL THORAT	CONSOLATION
GOPAL VASUDEVAN	CONSOLATION
LATHA SOMANATHAN	CONSOLATION
JITAL CHHEDA	CONSOLATION

# Book of the Month

## (गीता तात्पर्य बोधिनी)

### गीता पर व्याख्या

प्रस्थानत्रयी - श्रीमद् भगवद्गीता, उपनिषद् ब्रह्मसूत्र - इस वांग्मय आधारशिला पर सनातन वैदिक धर्म चिरस्थित है। इनमें से श्रीमद् भगवद्गीता मानव जीवन के हर स्तर की समस्याओं के समाधान को उजागर करती हुई सभी साधकों को आध्यात्मिक साधना की गहराई को छूने के लिए मार्गदर्शन करती हुई भवद्वेषिणी के रूप में प्रस्तुत है।

इस गीता के तात्पर्य का अवबोधन जगद्गुरु भगवन श्रीकृष्ण के हृदय के साथ तदाकारता हुए बिना बड़ा कठिन है। यह तात्पर्य चिन्मय मिशन सिद्धबाड़ी के ब्रह्मलीन पूज्य स्वामी सुबोधानंदजी के प्रवचनों की विद्वत्तापूर्ण शैली से सुदृढ साधकों को अवगत होता है। पूज्य स्वामीजी के गहन गंभीर चिंतनशील प्रवचनों के संग्रह की प्रथम से दशम तक की कड़ियाँ श्रीगुरुतत्त्व को समर्पित करते हैं।

यह पुस्तक रुपी व्याख्यानमालाएं चिन्मय श्रीराम पुस्तकालय में उपलब्ध हैं।



Balavihar Camp captured in pictures



Vishnu Sahasranama Archana on New Year's Eve



## Geeta Fest 2023 - Video Quiz



## Mulund East Jnana Yajna in Hindi and Marathi





Swami Pratyayananda ji addressing the youth



Ayyappa Pooja on Makar Sankranti



Celebration of Shri Ram Lalla's Prana Pratishtha at Ayodhya



## Means to spiritual perfection - sadhana

H. H. Swami Tejomayananda

When man is desirous of achieving any goal, he must have a means or method for reaching that goal. This necessity of a means is equally true in the material as well as the spiritual world. To reach anywhere, there must be a “way”. Means, in themselves, however, do not guarantee the reaching, or achievement of a desired goal. Success lies in how the person uses the means given. Proper use of the appropriate means presupposes, and necessitates, intelligence. In spiritual pursuits, the means themselves are *jada*, or inert, and it is the aspirant who is endowed with the power of intelligence. An intelligent use of the correct means for achieving a desired goal brings success.

The goal is called *sadhya*; the spiritual aspirant or one who is desirous of reaching the *sadhya* – is called a *sadhaka*; and the

process, or means, by which the sadhya is reached is called *sadhana*.

“Practice makes a man perfect” is a common proverb. However, in its deeper meaning, these words are not wholly true when applied to a spiritual goal. What do we mean when we say “practice makes a man perfect”? Practice of an action or actions at the physical level leads to mechanical behaviour; precision may be achieved in the action taken, but the behaviour will remain mechanical. To bring out the in-depth significance or the “secret” of an action, there must be correct understanding as a basis for the activity at hand. The correct understanding is really a rare phenomenon. In terms of material achievement, mere mechanical action may be adequate to meet a desired end; however, when one examines spiritual *sadhyas*, the correct understanding (as to why specific actions are being done) is *essential*. In spiritual *sadhana*, conscious and not mechanical use must be made of the means.

What are the various means, or *sadhanas*, employed to reach spiritual perfection? And what is meant by “Spiritual Perfection” itself? Spiritual *sadhanas* are of two types:

- (a) Those *sadhanas* used to gain *antahkarana suddhi*, or purified inner equipment,
- (b) Those *sadhanas* used to remove *avidya* or ignorance of the true nature of oneself.

In order to gain the Higher, to develop *sattvic* qualities within himself or herself, the spiritual *sadhak* must undertake various forms of *sadhana* which will bring about purification at the mental and intellectual levels (physical purity is taken for granted as being brought about as best as is possible – *i.e.* clean body, clean clothing and personal habits etc.). *Japa, yoga, tapas* or austerities (penance), *yatras* or pilgrimages, *puja* or worship and other activities such as *dana* or charity and dedicated selfless work are *sadhanas* which are employed to purify the *antahkarana*. As was stated earlier, mere

mechanical action is fruitless; in spiritual *sadhana* right use and understanding of the means is unavoidable if success is to be achieved. For example, when one is doing *puja*, the Murti must be seen as the “Truth” it represents; the *Para Brahman*. Performing worship of an idol with the frame of mind that it is merely a piece of stone is fruitless. We must see the ideal in the idol. *Puja* may be done beautifully; *pujari* may be perfect in his actions and the flowers, incense etc. used may be wonderful, but if the mind of the one doing the *puja* is not centred on the Lord with devotion, there is no purification gained.

The second type of *sadhana*, which when correctly undertaken, brings about the removal of ignorance of the Self is basically of three types – viz. *sravana*, *manana* and *nididhyasana*.

*Sravana* is the listening to the *sruti* from a guru. This is not merely hearing of words, but rather attentively, extremely single pointed listening to the true import of the guru’s



words. Real listening is “putting the ears in the mind”, meaning that the mind is one hundred percent behind the ears and not dissipated into any other field of thought.

This true *sravana* must have degree of *antahkarana suddhi* as a pre-requisite, in that the mind must be calm and non-dissipating to some extent before such an attentive listening is possible. Hence, we see the need for *antahkarana suddhi*.

*Manana* is literally “reflection upon what has been heard”. *Manana* is really the process of making concrete what the teacher has thought. This “making the knowledge one’s own” is a pre-requisite before the third *sadhana* of this type, *nididhyasana*, can be undertaken.

*Nididhyasana* is meditation or contemplation, *i.e.* coming to “know” for oneself through direct experience what has been discussed. This process is the conversion of objective intellectual knowledge (the theory) to subjective experiences.

We now come to the question of what is meant by “spiritual perfection” itself. What is meant by perfection? The goal to be reached is by nature already perfect, while the means, the *sadhana*, for reaching that goal are imperfect. All actions, by their very nature, are imperfect. There appears to be a paradox here; true goal is perfect, yet *sadhana*, the means, is imperfect!

We can resolve this confusion by examining the nature of *avidya* and the goal, the Self. The Self is already perfect. *Sadhana* undertaken does not “make the Self more perfect”... the Self is already *sat* (existence) *chit* (awareness/knowledge) and Ananda (perfect bliss). Actions are imperfect by nature. *Sadhana* actions help to purify the mind and prepare it for the revelation of the Self that it is already there in all perfection. We can understand this better through some examples. *Avidya* may be regarded as a veil of ignorance. It is like dust on a mirror. When we dust off the dirt from the mirror’s surface

(through *sadhana*) the essential nature of the clear mirror is revealed. The dusting itself did not endow the reflective capacity to the mirror as the reflective capacity is the very nature of the mirror itself. It is like clouds covering the rays of the sun. the sun is always there shining fully, but because of the clouds we think the sun is not there and we can see only darkness. Swami Vivekananda gave an example of this removal of the veil of *avidya* and revealing of the Self. When a statue or a picture is about to be unveiled at a first public showing, the statue or picture is already there behind the covering. If we make a small hole in the cloth covering, we can see a small area of the picture and as we cut the hole to a larger size (*viz.* through more and more *sadhana*) more and more of the picture is “revealed” to us. We do not create the picture as it is there already. Only the veil prevents our direct vision of it.

In order to achieve any end, it has already been propounded that understanding and

single-pointedness of effort are necessary. In essence, what is really required is devotion. Devotion brings about real success. Devotion is defined as love at the supreme level of the work undertaken – love for a higher ideal. Devotion is the key to spiritual *sadhana*. In this attitude of reverent devotion, the *sadhak* carries out his work as *karma yoga* with all the fruits of action dedicated to the Lord of his heart. As the *karma phalas* come, he gladly and humbly accepts the results in an attitude of *prasada buddhi* taking all *karma phalas* as *prasadam* from the Lord. *Karma yoga* is thus done as worship with *Isvarasmaranam*.

Hence, we see that the means to spiritual perfection is *sadhana* for (a) purification of the inner equipments and (b) removal of ignorance, as the basis. When impurity and ignorance are removed, and the *sadhak* surrenders to the Lord in all devotion, the Self reveals itself in all its perfection. This is the means to spiritual perfection.



## हरिमीडे स्तोत्रम् परम पूज्य स्वामी तेजोमयानंद

सत्याचा साक्षात्कार कसा करून घ्यावा यासंबंधीचे काही निर्देश-

मात्रातीतं स्वात्मविकासात्मविबोधं  
ज्ञेयातीतं ज्ञानमयं हृद्युपलभ्यम् ।

भावग्राह्यानन्दमनन्यं च विदुर्यं

तं संसारध्वान्तविनाशं हरिमीडे ॥८॥

अर्थ - जे संसारांधकाराचे विध्वंसक आहेत, जे सर्व इंद्रिये व ज्ञानाची साधने यांच्या अतीत आहेत, जे स्वतःच चैतन्य आहेत व आपल्या हृदयात चैतन्याने प्रकाशित केलेल्या बुद्धीद्वारे ते जाणले जाते, ज्याला भक्तीने आनंदस्वरूप आणि अनन्य म्हणून साधक जाणतात, त्या श्रीहरिंची मी पूजा करतो.

इंद्रियांच्या अतीत - मात्रातीतम् - ज्याच्या सहाय्याने आपण मोजमापन करतो त्याला मात्रा असे म्हणतात-



(मीयन्ते आभिः इति मात्राः। भगवद्-गीता भाष्य २.१४). येथे ज्ञानेंद्रिये व कर्मेंद्रिये यांना मात्रा असे म्हटले आहे. कारण यांच्याद्वारे आपण जगाचे मापन आणि ग्रहण करतो. सत्य आपल्याला डोळ्यांनी दिसत नाही (डोळे हे सर्व ज्ञानेंद्रियांचे प्रतिनिधित्व करतात). तसेच त्याचे वर्णन वाणीने करता येत नाही (येथे वाणी सर्व कर्मेंद्रियांचे प्रतिनिधित्व करते).

ज्ञानेंद्रियांद्वारे जग जाणण्याची आपल्याला इतकी सवय झालेली असते की एखाद्या वस्तूचे ग्रहण होत नसेल तर त्याच्या अस्तित्वाची आपल्याला शंकाही येत नाही. काही लोकांना वाटते पाहणे याचाच अर्थ विश्वास ठेवणे. तथापि, आपल्याला माहित असते की प्रत्येक ज्ञानेंद्रियाचा आपला विषय असतो. ते इंद्रिय केवळ तोच विषय ग्रहण करते; अन्य नाही. उदाहरणार्थ, कानांना अन्नाचा स्वाद घेता येत नाही, पण शास्त्रीय संगीताचा आस्वाद घेता येतो. वास्तविक कानांना ऐकताही येत नाही. डोळ्यांना ध्वनी ऐकू येत नाही, डोळ्यांना आपल्यातील किंवा इतरांमधील

वेदना पाहता येत नाही, केवळ आपल्या हावभावावरून ती ठरवली जाते. आपण प्रेमाला स्पर्श करू शकत नाही, पण दुसऱ्यांच्या प्रेमाने आपण भावूक बनतो. अशी ही आपली इंद्रिये जे आपले स्वतःचे विचार किंवा भावना जाणू शकत नाहीत ते मनाच्या अतीत असलेले सत्य कसे काय जाणू शकतील ?

ज्ञाताच्या पलीकडे तरीसुद्धा बुद्धीला गम्य असलेले- ज्ञेयातीतम्, स्वात्म-विकास-आत्मा-विबोधं- आत्मा/सत्य हा ह्या वाक्यातील कर्ता आहे. तो ज्ञानाचा विषय कधीही बनू शकत नाही. म्हणून तो नेहमी ज्ञाताच्या अतीत असतो. याचा अर्थ असा घ्यायचा का की तो अज्ञेय आहे ? तो मनाच्या अतीत असल्याने त्याच्याबद्दल विचार करण्यात आपण वेळ का घालवावा ?

वेदान्त सांगतो की आत्मा अज्ञात आहे, पण अज्ञेय नाही; जरी तो ज्ञेयातीत असला तरी. हे विधान विरोधाभासात्मक आणि गोंधळात टाकणारे वाटेल पण ते तसे नाही.

आत्म्याविषयीचे अज्ञान 'मी शरीर, मन, बुद्धी आहे' या

मिथ्या ज्ञानाने व्यक्त होते. या चुकीच्या कल्पना 'मी अनंत सत्य आहे' या योग्य ज्ञानाने काढून टाकता येतात. या चुकीच्या कल्पना आणि खरे ज्ञान हे दोन्ही सत्याकडून प्रकाशित केले जाते. ते सत्य सदैव आत्मरूपाने असते. तेथपर्यंत विचारांची झेप जात नाही. म्हणून सत्य मनाकडून जाणले गेल्यावत् असते तरी सुद्धा ते सर्व ज्ञात वस्तूंच्या पलीकडे असते. श्रीकृष्ण म्हणतात, "सत्य हे इंद्रियांच्या अतीत आहे पण बुद्धीने ते जाणता येते"- (बुद्धिग्राह्यमतीन्द्रियम् - भगवद्-गीता ६.२१) आणि उपनिषद् सांगते, 'सत्य केवळ मनाने जाणता येते'- (मनसैवेदमाप्तव्यं - कठोपनिषद्- २.४.११).

दुपारचा सूर्य आपल्याला केवळ आपल्या डोळ्यांनी पाहता येतो. तथापि, डोळे जेव्हा प्रत्यक्ष सूर्याकडे वळतात तेव्हा सूर्याचा प्रकाश त्यांना प्रभावीत करतो आणि आपण डोळे मिटून घेतो. ज्याला सूर्याचे दृश्य म्हटले जाते ते 'मी सूर्य पाहिला नाही' किंवा 'सूर्य पाहिला जात नाही' या कल्पना खोडून काढते. त्याचप्रमाणे सत्य बुद्धीकडून

जाणले जाते (मी अनंत आहे या विचाराद्वारे). पण सत्य अनंत आणि साधकाचा आत्मा असल्याने तो विचार खोटी कल्पना पुसून टाकल्यानंतर अदृश्य होतो. अज्ञानाने आवृत्त असलेले सत्य साधकाचा आत्मा म्हणून प्रकट होते. सत्य हे ज्ञानाच्या विषयाप्रमाणे जाणले जात नाही, तर ते नेहमीच ज्ञाता असते. हा साक्षात्कार आहे. येथे आपण आत्म्याला/सत्याला वस्तुनिष्ठ करत नाही.

**चैतन्य अंतरात प्राप्त होते** - ज्ञानमयं हृदि उपलभ्यम् - प्रकाशक हा नेहमीच चैतन्य असल्याने आणि प्रकाश्य जड असल्याने प्रकाशक जणू काही आत असल्याप्रमाणे असतो आणि प्रकाशित प्रकाशकाच्या बाहेर असल्याप्रमाणे असतो. सत्य हे चैतन्य आहे आणि सर्वांचा आत्मा आहे. स्वाभाविकपणे सत्य/आत्मा सर्वांच्या हृदयामध्ये उपलब्ध आहे किंवा प्राप्त आहे.

**सुखासाठी प्रेम** - भाव-ग्राह्य-आनन्दम्- प्रेम सुख देते आणि भक्ती आनंद देते. खरे प्रेम आपल्याला सर्व बंधनातून मुक्त करते आणि सर्व दुःखातून सोडवते. याचे

कारण खरे प्रेम नेहमीच, सर्वत्र, सर्व वस्तूंमध्ये, परिस्थितींमध्ये विनाकारण, अशर्त आणि परिपूर्ण असते. ईश्वराचे असे प्रेम त्याला प्राप्त करून घेण्यास आपली मदत करते - तो ईश्वर आपल्यातील आनंदस्वरूप आत्मा आहे - (भावशून्यसद्भावसुस्थितिः। भावनाबलाद्भक्तिरूत्तमा ॥ - उपदेश सार - ९).

प्रत्येक वस्तू सत्मुळे अस्तित्वात असते. अपरिवर्तनीय अस्तित्व जे सर्व वस्तूंमध्ये असते (भाव-ग्राह्य) ते सत्य म्हणून अनुभवायचे असते. परिवर्तनामुळे नाश, सीमितता आणि दुःख ओढवते. म्हणून अपरिवर्तनीय अस्तित्व आनंदस्वरूप आहे.

**भेदांविना जाणता येणारे-** अनन्यं विदुः- सत्याशिवाय काहीही अस्तित्वात नसल्यामुळे जे जे काही अस्तित्वात आहे ते सत्यच आहे. आपल्या बुद्धीनेही आपल्याला चुकीच्या कल्पनांचा अंधकार काढून टाकण्यास मदत करावी आणि आपल्या हृदयात सत्-चित्-आनंदस्वरूप श्रीहरिंचा साक्षात्कार करावा.



## Daivi Sampatti Adhyatma-Gnana-Nityatvam (Constancy in Spiritual Practice)

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

In the 13<sup>th</sup> Chapter, the Lord reveals the quality of अध्यात्म-ज्ञान-नित्यत्वम् i.e. Constancy in Spiritual Practice. In the 15<sup>th</sup> Chapter too it is said:

निर्मानमोहा जितसङ्गदोषा अध्यात्मनित्या विनिवृत्तकामाः ।

द्वन्द्वैर्विमुक्ताः सुखदुःखसंज्ञैर्गच्छन्त्यमूढाः पदमव्ययं तत् ॥5॥

niḥ—free from; māna—vanity; mohāḥ—delusion; jita—having overcome; saṅga—attachment; doṣhāḥ—evils; adhyātma-nityāḥ—dwelling constantly on the self and on God; vinivṛitta—free from; kāmāḥ—desire

to enjoy senses; dvandvaiḥ—from the dualities; vimuktāḥ—liberated; sukha-duḥkha—pleasure and pain; samjñaiḥ—known as; gachchhanti—attain; amūḍhāḥ—unbewildered; padam—abode; avyayam—eternal; tat—that

**अध्यात्मनित्या** - adhyātma-nityāḥ—dwelling constantly on the self and on God. What does it mean to dwell constantly in spiritual practice? To explain this there is a precept in the Patanjali Yog Sutra

**स तु दीर्घकालनैरन्तर्यसत्कारासेवितो दृढभूमिः ॥१.१४॥**

सः , तु , दीर्घ , काल , नैरन्तर्य , सत्कार , आसेवितः , दृढ , भूमिः ॥

sa - that(Abhyasa); tu - but, certainly; dirgha – long; kala – time; nairantarya - uninterruptedly, continually; satkara - earnest devotion, respect, sevito - practiced, cultivated; dridha-bhoomih - firmly grounded. It (Abhyasa) becomes firmly grounded by long constant efforts, uninterruptedly, with earnest devotion.

Whenever any spiritual practice (Sadhana) is



undertaken – Suppose one starts meditation i.e Dhyāna Sadhana (ध्यान), chanting (Jaapa) or worship (pooja; पूजा). One resolves to include these practices daily as a part of routine life – this is not limited to just performing the acts for a week, month or a year. Patanjali Ji has indicated that such spiritual practices are for a long term **(दीर्घ काल)**

साधना or spiritual practice is that which is not limited to two hour, two days or two weeks.... As long as one lives, these practices are to be followed dutifully, conscientiously. That is what is meant by दीर्घकाल.

The next aspect in spiritual practice is **नैरन्तर्य (nairantarya)** i.e. uninterruptedly, continually, persistently. I will practice today.... then take a break tomorrow...this is not desired. The practice has to be undertaken daily.

The next aspect is **सत्कारासेवितो** - satkara - earnest devotion, respect, sevito - practiced, cultivated. What this means is that one should have earnest devotion and conviction. “let’s

give it a try, what do I have to lose?” Such attitude of reservation will not yield the desired outcome – One has to have total faith that if it is stated in the Scriptures (शास्त्र Shaastra) that this practice will yield this outcome, then that is what will come to fruition. The mind should have unwavering faith in the practice.

The fourth characteristic is **दृढभूमिः** (dridha-bhoomih) i.e. firmly grounded. What this means is that the practice should continue till it becomes second nature i.e. a part of life.

To reiterate, the four aspects that have been outlined for spiritual practice are:

- 1) Long Term i.e. दीर्घकाल
- 2) Repeatedly, persistently i.e. नैरन्तर्य
- 3) With earnest devotion i.e. सत्कारासेवितो
- 4) With total dedication, commitment i.e.

**दृढभूमिः**

Another way to understand steadiness in spiritual practice (अध्यात्म-ज्ञान-नित्यत्वम्) is that one must not get bored with any practice undertaken. If after a while a practice does

not seem interesting or appealing, one must not abandon the same. When does a practice no longer attracts – it is when spiritual stamina is exhausted.

For example, when one is swimming, has a target of 20 laps, but is exhausted after a few laps, this does not mean that he does not like swimming – it merely indicates that he lacks the stamina to swim for long.... Similarly, when one experiences exhaustion, boredom with any spiritual practice, it merely means that one must increase one's stamina, endurance, fortitude.

How can one go about supplementing endurance? The only way is through prudence, wisdom discrimination, judgement (विवेक). Any spiritual practice adopted is based on one's ability, capacity.

For example, a person feels that they will be able to undertake fasting (उपवास) and decides to start from Shivaratri. He decides to undertake fasting for 24 hours and carried away in enthusiasm, decides to even refrain

from taking water – somehow he manages to pass 24 hours in this severe austerity but the next day his mind is overcome with the arduous experience that all thoughts of fasting the next time is abandoned!

So if the goal is to undertake fasting without partaking food and water too (निर्जला), then one has to gradually work towards this by skipping one meal, say dinner and then increasing the time between meals...so on...ultimately succeeding to undertake anhydrous fasting with ease. With gradual increase of spiritual stamina, endurance at the physical level too is amplified over time. This way he will not lose interest, get bored with the practice.

It is best to commence a spiritual practice being mindful of one's capacity, ability and aptitude.... Start with small targets and gradually move towards greater goals.... For example, start with one round of Japa (meditative chanting) and slowly increase count.

Spiritual practice can be sustained only when spiritual stamina is increased. Lack of time is not an excuse to evade practice – consistency is vital to develop capability. Even if a full day is given, one’s ability to undertake the practice will be limited by one’s spiritual stamina.

During the lockdown when people were confined indoors, there was a lot of time – but what was achieved in this time? It was limited to one’s capability (सामर्थ्य).

One should not hold the notion that lack of time is the reason for our inability to practice – it is but lack of spiritual stamina that is responsible! The only solution is to enhance this strength – through intelligence, discriminate knowledge. Steadily, little-by-little, increasing targets.

The Lord exhorts that one must not abandon spiritual practices in life. At times people say “I have been studying Vendanta for 20 years – nothing happens. I have been practicing meditative chanting but the mind is still

distracted... not been able to control anger...” When such a dilemma was shared with Gurudev, he observed, “Despite doing Japa if you have not been able to control your anger, just imagine how it would have been without the practice!”

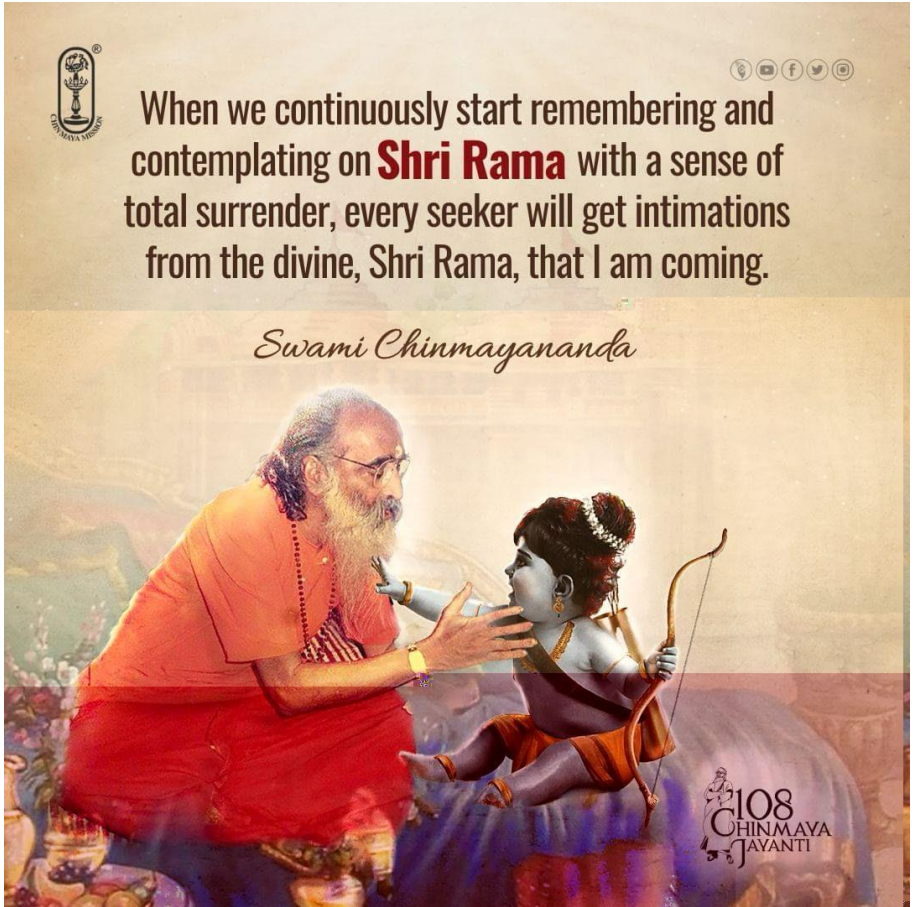
The essence is that desired outcomes cannot be predicted in stipulated time-lines – 10 years, 15 years....that is why it is important to continue the practice steadily, consistently. The practice will come to fruition.... We have to simply keep up the practice till end is achieved. Hankering after the goal will dissipate energies.

Just like frequently checking a wound covered by a bandage to see if healed, does not help – it will heal in time. The same is true with spiritual practice – it will yield desired outcome provided one does not frequently keep checking! In other words, the practice needs to be undertaken till humanly possible. One should feel like they are progressing along the path, the views of others is

immaterial.

Just like we conduct ourselves in society in the knowledge that one is a man or a woman, similarly, one's conduct in society should be guided by one's spirituality (आध्यात्मिक). External appearances are not needed – it is the mental get-up that is important.

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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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