



“तस्य भासा सर्वमिदं विभाति”

चिन्मय आदेश

Monthly Newsletter of Chinmaya Mission Mulund

एकत्रिंशत् (XXXI) स्रोतः

APRIL - 2024

चत्वारि (IV) रश्मिः

SHREE RAM NAVARATRI MAHOTSAVA

CHINMAYA SHREERAM 21ST PRATISHTHAPANA DAY

9TH APRIL TO 17TH APRIL 2024



वन्दे चिन्मयश्रीरामं सीतालक्ष्मणसंयुतम्।
अग्रे गणेशहनुमन्तौ आत्मारामः पुनातु मे॥

CHINMAYA MISSION PRESENTS

Roadmap to Truth

Based on Bhagavad Gita Chapter 4

Talks in English by

Swami Swaroopananda

Global Head, Chinmaya Mission



Join Free!

05 April - 30 April 2024

7.30PM - 8.00PM IST daily

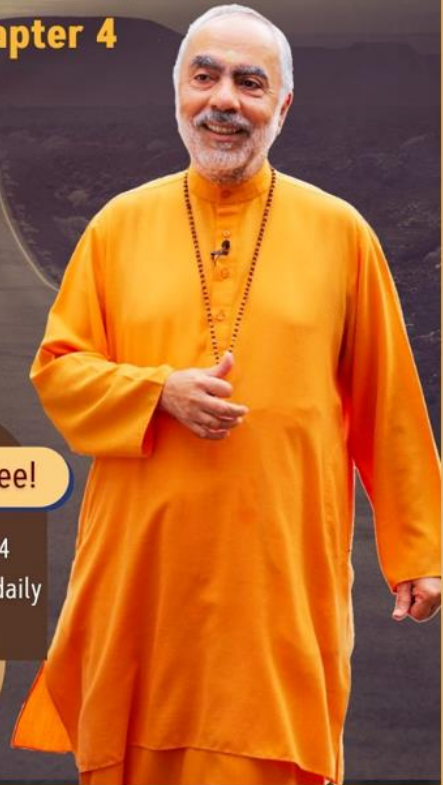


Tune Into

YouTube

Chinmaya Channel

chinmayamission.com





SHREE RAM NAVARATRI MAHOTSAVA

CHINMAYA SHREERAM 21ST PRATISHTHAPANA DAY

9TH APRIL TO 17TH APRIL 2024

DAILY PROGRAMME

DATE	DAY	TIME	PROGRAMME
9 th April to 16 th April	Tuesday to Tuesday	6.30 a.m. to 6.30 p.m.	Akhanda Shree Ram Naam Japa
		7.30 a.m. to 8.30 a.m.	Morning Special Pooja
			5.45 p.m. to 6.30 p.m.

EVENING PROGRAMME at Chinmaya Shreeram

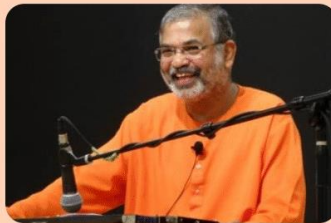
9TH APRIL TO 15TH APRIL 2024



9th
April

7.00 to
8.00 pm

‘Ramajayam Gurunamajayam’
A dance tribute to Lord Shree
Rama and Param Pujya Gurudev
by Kanaka Sabha
Performing Arts Centre



10th to
14th April

7.00 to
8.30 pm

Satsang on ‘Purajana Geeta’
(Doha No. 42 to 47-Uttara Kaanda)
in Hindi
By Pujya Swami Advaitananda ji
CM Nashik

15th
April

7.00 to
8.30 pm

‘Sangeet Seva -
Ek Shaam Ramji ke naam’
By Swami Advaitananda ji
CM Nashik

SHREE RAM SAHASRANAMA ARCHANA

16TH APRIL 2024, TUESDAY, 6.00 PM TO 8.00 PM

- Devotees wishing to participate in Shree Ram Sahasranama Archana must register their names in advance at Chinmaya Shreeram.
- For queries, contact: 9867338832

SHREE RAM NAVAMI DAY PROGRAMME

17TH APRIL 2024, WEDNESDAY

PROGRAMME	TIME
Akhanda Shree Ram Nama Japa	6.30 a.m. to 12.00 noon
Ved Mantra Pathan	6.30 a.m. to 8.00 a.m.
Shodashopachara Pooja	8.00 a.m. to 9.45 a.m.
Shreeram Raksha Stotram Chanting	9.45 a.m. to 11.15 a.m.
Satsang in Hindi with Acharya Vivekji CM Dombivli	11.15 a.m. to 11.59 a.m.
Maha Arati	12.00 noon
Bhajans by Devotees	12.30 p.m.
Mahaprasad	12.30 p.m.
Evening Special Pooja	5.45 p.m.

All are cordially invited for the Programme and Mahaprasad



FORTHCOMING PROGRAMME

Shri Hanuman Jayanti

- Date: 23rd April 2024, Tuesday
- Shri Hanumanji Pooja – 6.30 am
- 108 times Hanuman Chalisa Chanting – 8.00 am onwards

SHREE RAM NAVARATRI OFFERINGS

RAMNAVAMI DAY – 17th APRIL, WEDNESDAY

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

SHREE RAM SAHASRANAMA ARCHANA – 16th APRIL, TUESDAY

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

OTHER SEVAS –

SEVA	OFFERINGS
Chinmaya Shreeram Suvarnalankar	10,000/-
Chinmaya Shreeram Vastralankar	5,000/-
Akhanda Deep for Navaratri	2,100/-
Daily Flower Decoration	1,000/-

Donations can be made in any of the following methods:

- Cheques drawn in favor of “CCMT A/C Chinmaya Mission Mulund”, payable at Mumbai.

- Personally, at Chinmaya Shreeram every day from 5.00 pm to 7.30 pm.

- Scan the QR code for donations/offerings.

(Donations above Rs. 500/- are exempted under section 80G of Income tax)



FOR DETAILS PLEASE CONTACT

CHINMAYA MISSION MULUND,

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

Ph.: 9820085372, 9867338832

☎ : +91 22 2567 1381

www.chinmayamissionmulund.com



EDITORIAL COLUMN

Harih Om!

Dear Readers,

Once in Kailasa, Mother Parvati asked Lord Shiva as to what worship pleases him the most. The Lord replied that the fourteenth night of Krishna Paksha in the Phalguna month known as Shivaratri is his favourite *tithi and Upavasa, Jagran and Puja* on that day pleases him the most. The Lord also narrated the story of the hunter who unwittingly did all this on a Shivaratri day and was blessed. Shivaratri, this year fell on 8th March and was celebrated at Chinmaya Shreeram in the usual revered manner with 11 times chanting of Sri Rudram and Rudrabhishekam. Balavihar children celebrated Shivaratri on Sunday 10th March individually performing guided *Shodashopachara Puja* with milk *abhishekam*. Children were told the significance of Shivaratri and also taught *bhajans* and *stotras*. The tiny toddlers of our Shishu Vihar at

Chinmaya Shreeram were no less when it came to celebrating Shivaratri. They with their parents also performed *Shodashopachara Puja* with *vibhuti abhishekam* and *bhajans* in their Saturday class following Shivaratri. Lord Shiva must have been pleased, indeed.

We were blessed with a Jnana Yajna in Malayalam by Swami Jitatmananda ji from CM, Kozhikode from 9th to 15th March on Chapter 13 of the Bhagawad Geeta. In the mornings, Swamiji gave discourses on Aitreya Upanishad. About 70 people attended in the evenings and around 30 in the mornings.

A Balavihar Sevak/Sevika training was conducted on Sunday, 17th March which was well participated by about 12 persons, many of whom were new to the Mission. They were introduced to the vision of Chinmaya Mission and Balavihar, guidelines for starting and conducting a Balavihar class and then a mock Balavihar class with *stotra* chanting, funtime, storytelling, *bhajans* etc. This will be followed

up with workshops on each of the aspects in the coming months for a deeper understanding.

Earlier in the month, the monthly *Sampoorna Geeta Parayanam* was conducted from 3.30 to 6.30 pm on Sunday 3rd March, followed by the *Arati*.

We are all set to celebrate the grandest festival of the year at Chinmaya Shreeram—undoubtedly the Shree Rama Navaratri Mahotsava commemorating the birth of our Lord Shree Rama in Ayodhya. Can the eternal changeless Lord ever be born?

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।
अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥ (Gita 4.7)

परित्राणाय साधूनाम् विनाशाय च दुष्कृताम् ।
धर्मसंस्थापनार्थाय सम्भवामि युगे युगे ॥ (Gita 4.8)

Bhagawan, while expounding his *Avatara Rahasya* in the Gita says that from time to time he, though unborn and changeless uses his Maya Shakti and incarnates to protect *Dharma*. The Lord's *Avataras* can be classified into:

1. *Archaavatara* – where he manifests for a divine purpose and remains permanently to bless humanity e.g. Lord Vithala, Lord Balaji, Jyotirlingas, even *Prana Pratishtas* in temples.
2. *Amshaavatara* – for a specific purpose e.g. Parasurama Avatara, Bhagavan Veda Vyasa
3. *Aveshaavatara* – Lord manifests in a particular situation for blessing his devotees. e.g. Narasimha Avatara, Vamana Avatara
4. *Purnaavatara* – Lord takes a human form and lives a whole life on earth thereby teaching humanity the art of living e.g. Lord Rama, Lord Krishna
5. *Nityaavatara* - These are the Mahapurushas i.e saints and spiritual masters who manifest at all times to guide seekers on the spiritual path.

The Lord's Avatars give devotees an enchanting form to worship, countless virtues to imbibe and divine *Leelas* to dwell upon and

purify their hearts. The birthday of the Lord is therefore celebrated with the same reverence even after thousands of years. Rama Navami this year falls on 17th April and Shree Rama Navaratri Mahotsava will be celebrated from 9th to 17th April. At Chinmaya Shreeram, as is customary, there will be *Akhanda Rama Nama Japa* on all the days from 6.30 am to 6.30 pm. There will be special pujas on all the days in the mornings and evenings. Special programmes are lined up for the evenings. We have a dance programme on 9th April by Kanaka Sabha Performing Arts Centre on the theme '*Rama Jayam, Gurunamajayam*'. From 10th to 14th April will be Satsangs by Swami Advaitananda ji, CM Nashik in Hindi on '*Purajana Gita*' from *Uttara Kanda* of *Tulsi Ramayana* and a *Sangeet Seva* by Swamiji on 15th April. On 16th April is the much looked forward to - *Rama Sahasranama Archana*. Devotees wishing to participate in the Archana must register their names in advance. The grand finale on the Rama

Navami day will include *Veda Parayanam*, *Shodashopachaara Puja*, *Shree Rama Raksha Stotram* chanting, *Satsang* in Hindi by Archarya Vivekji, CM Dombivili and Maha Arati at 12 noon, the time when the Lord manifested. This will be followed by bhajans and *Mahaprasad*.

We invite each one of you to participate with family and friends in all the events of the Rama Navaratri Mahotsava and be a recipient of Lords Rama's blessings.

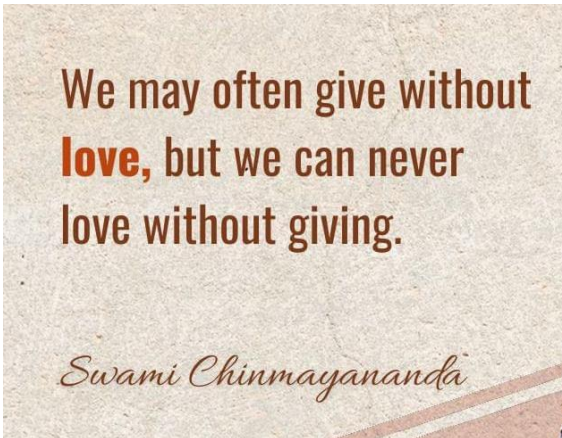
Lokah Samasthah Sukhino Bhavantu!

Smt. Lakshmi Kumar

Editor - Chinmaya Adesh

Dated 28th March 2024

-----XXXXX-----



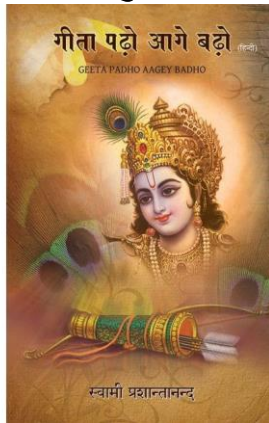
Book of the Month

गीता पढ़ो, आगे बढ़ो

प्रत्येक मानव जीवन में सुख और शांति चाहता है। आगे बढ़ना चाहता है, औरों की अपेक्षा अधिक तथा शीघ्र आगे बढ़ना चाहता है। यह हम सबकी सहज, स्वाभाविक मांग है। तथापि सभी को इसका उचित उपाय, आगे बढ़ने का सही मंतव्य ज्ञात नहीं होता है। परिणामस्वरूप धन-संचय की अंधी-दौड़ में वे सब ऐसे उलझ जाते हैं की उनका जीवन तनाव ग्रस्त हो जाता है, बुद्धि विक्षिप्त हो जाती है और मनोबल टूटने लगता है।

इन सबसे छूटने का, अपनी स्वाभाविक मांग को पूर्ण करने का, आंतरिक विकास का सुनिश्चित उपाय हमें श्रीमद् भगवद्गीता से प्राप्त होता है। उसी का सरल व व्यावहारिक रूप हमें स्वामी प्रशान्तानन्दजी द्वारा विरचित “गीता पढ़ो, आगे बढ़ो” नामक पुस्तिका में उपलब्ध है।

यह पुस्तिका चिन्मय श्रीराम पुस्तकालय में उपलब्ध हैं।





When does life begin?

H. H. Swami Tejomayananda

The theme chosen for today's talk is very dear to my heart. It is the need of the hour; a topic discussed at length in various forums. We learn from the media, as well as one's own experiences that there is a great deal of pollution in the world today. The environment has become highly polluted. Even in an advanced society like America, at a few places people find it difficult to breathe. Water in our rivers is not clean. It is not potable. The levels of noise pollution are on the increase. Mother Nature is being exploited without mercy. Our cities today are concrete cement jungles giving rise to phenomena like rising temperatures and depletion of the ozone layer.

Today people the world over are becoming conscious of this environmental crisis. Efforts are being undertaken to reverse the

degradation of nature. Unfortunately, due to lethargy and delay in reacting to the problem, it has reached mammoth proportions. Though a beginning has been made, unfortunately enough has not been done.

If we revert back to the *Vedas* (a storehouse of knowledge) we find the roots of our ancient culture steeped in the adoration and veneration of Mother Nature. From pre-*vedic* times; from far back in recorded history, the Hindus have worshipped trees, rivers and the elements. We have sought and continue to seek the forgiveness of Mother Nature for the atrocities we heap on her.

Why do Hindus worship the various forms of Nature? By and large the spiritual context has not been understood and the worship of Nature has been taken to be mere superstition, an act of cowardice at times. The Hindu worship of Mother Nature is the acknowledgement of the presence of the Lord everywhere and at all times. We see the Lord in all beings, all forms

– animate and inanimate and worship Him in all of them.

Through the ancient culture of the Hindus came the message of living in harmony with Mother Earth, following the inherent melody and rhythm present therein, whereas the present day message is one of aggression. How to win over Nature and subjugate her. We should however, know that progress can be made by obeying the laws of Nature. It is not necessary to plunder and decimate at will. If it is the latter route that we follow, then suffering is very much on the cards. One cannot go against the laws of Nature and escape scot-free. The price of plunder and loot must be paid.

Our culture has been to worship Nature, living in total harmony with her. In the final analysis it is this attitude that will be the winner. The message is very clear. Do not exploit Nature. Give back to her what you take from her. If we do not follow this policy, we will have to pay for our sins. Nature

brooks no denials; the compensation has to be made. The more the aggression the greater will be her retribution. In any sphere, it is the vision which is important. The *Vedas* have a vision of the Lord. Heaven is His head, the earth His feet, the sun and moon His eyes and the *Vedas* His speech. The scriptures have found fit to see and venerate the Lord everywhere.

Today's man tends to take things for granted. We have developed unnatural habits of eating, incorrectly sleeping and wrong thinking patterns which is not in keeping with Nature's way. Our minds are filled with greed, hatred and jealousy; cut-throat competition prevails everywhere. In the market place today, it is each man for himself. All these negativities contribute to the mental pollution prevalent in society today. It is this pollution which leads to the outer pollution. Our vision needs correction.

When a person identifies with a small thing, his vision is small. When his scope of identity

is enlarged, the Divinity in him becomes greater, more evident. Man identifies with the physical body most naturally, this being the closest to him. Slightly away from him is his family, he feels a sense of oneness with members of his family. He is willing to make sacrifices for his children. If he can identify with the society around him the level of selfishness is reduced. At the national level, feeling one with the nation, being able to have a wider scope of vision, the level of selfishness drops even further. Expanded further, if the mind realizes its Oneness with the totality of the universe, the mental pollution fades away completely.

How can one who feels oneness with the totality cause harm to anyone? When the mental pollution fades, there is no one left to quarrel with. Everywhere he sees only the reflection of his own self. The *Bhagavad Geeta* re-iterates that when we take care of Nature, she blesses us. If we exploit her then we have to combat her unleashed fury.

Nature is our very own echo. By leading a life in keeping with Nature’s norms and partaking of her blessings, we can all grow harmoniously and prosper together.

-----XXXXX-----



Balavihar Shivaratri Celebration



Tiny toddlers of Shishu Vihar celebrating Shivaratri



हरिमीडे स्तोत्रम् परम पूज्य स्वामी तेजोमयानंद

या श्लोकात, ज्याचा ज्याचा म्हणून अनुभव येतो, ते सगळे सत्यच आहे, असे म्हटले आहे.

यद्यद्वेद्यं तत्तदहं नेति विहाय
स्वात्मज्योतिर्ज्ञानमयानन्दमवाप्य ।
तस्मिन्नस्मीत्यात्मविदो यं विदुरीशं
तं संसारध्वान्तविनाशं हरिमीडे ॥१०॥

अर्थ - जे जे अनात्म म्हणून आहे त्याचा त्याग करून -
चैतन्याचा प्रकाश जो आनंदस्वरूप आहे, त्याच्याशी
आत्मज्ञानी पुरुष आत्मस्वरूपाने तादात्म्य पावतात आणि
परमात्म्याला - संसारांधकाराचा नाश करणाऱ्याला
जाणतात, त्या श्रीहरिंची मी स्तुती करतो.

जशी दृष्टी तसे जग - आपण कोण आहोत, आपला
विश्वास कशात आहे, आपण कोणती मूल्ये बुद्धिगम्य
करतो किंवा त्यांचा आदर करतो, या विषयींची आपली

कल्पना आपल्याला जग कसे दिसते ते ठरवते. जेव्हा आपण स्वतःला शरीर, मन, बुद्धीशी तादात्म्य पावून सांत मनुष्य मानतो तेव्हा तो सांत जीव आणि जग आपल्याला खरे भासते. कारण आपण त्या दोघांचाही अनुभव घेत असतो. जेव्हा आपली दृष्टी बदलते आणि आपण अनंत सत्य आहोत असे स्वतःला जाणतो तेव्हा परिवर्तनशील जगाच्या मागे असलेले जे तत्त्व ते सत् आणि परमसत्य म्हणून पाहतो.

एका लहान मुलाची स्वर्गासंबंधीची कल्पना कदाचित, एक अशी जागा जेथे खूप मोठा चॉकलेट, केक यांचा साठा आहे अशी असेल तर एखाद्या तरुणाची, खूप तरुण सुंदर मुली, अशी असेल जेथे खाण्यापिण्याच्या वस्तूंचा अजिबात तोटा नाही. तर एका भक्तासाठी स्वर्ग म्हणजे जेथे देव आहे अशी जागा.

एका माणसाने एका संतांना विचारले, “मी ईश्वराची पूजा ‘तो’ निराकार सत्य असतानाही साकार रूपात करू शकतो का?” संतांनी त्याला उत्तर दिले, “तू स्वतःला

साकार समजतो की निराकार?’’ त्यावर त्याने उत्तर दिले, “अर्थातच नामरूपासहित.” संत म्हणाले, “तुला तुझे मर्यादित रूप आणि गुण मात्र ठेवायचे आहेत आणि परमेश्वराच्या दिव्य रूप, अनंत गुण आणि अमर्यादित क्षमता यांचा निषेध करावासा वाटतो? सर्व प्रथम तुझ्या रूपाचा निषेध कर. ईश्वराच्या सगुण साकार रूपाची व त्याच्या गुणांचीच पूजा कर. आणि त्यानंतर निराकार परमेश्वराचा विचार कर.’’

उथळ स्वभावाचा माणूस दुसऱ्यांच्या बाबतीत ते कसे आहेत हे त्यांच्या रूपांवरून ठरवतात, तर त्यापेक्षा जरा खोल विचार करणारे लोक त्यांची वागणूक, आचरण यांच्याकडे रूपापेक्षा अधिक लक्ष देतात. एक साक्षात्कारी पुरुष सर्वांमध्ये दिव्यत्व पाहतो. अष्टावक्र ऋषींचे शरीर आठ ठिकाणी वाकलेले होते. जेव्हा ते जनक महाराजांच्या दरबारात प्रवेश करते झाले तेव्हा सर्व लोक त्यांच्याकडे बघून हसले. अष्टावक्र म्हणाले, “मला वाटले जनक महाराजांचा दरबार मोठमोठे विद्वान व ज्ञानी पुरुष यांनी

भरलेला आहे. पण मला आता दिसते आहे की येथे तर केवळ चांभार आहेत, जे, शरीराच्या त्वचेच्या पलीकडे काहीही पाहू शकत नाहीत.” अष्टावक्र आणि आधीच्या श्लोकात उल्लेख केलेले सनककुमारादि ऋषी यांनी अनंतस्वरूपाचा साक्षात्कार करून घेतल्याने सर्व जगत सत्य आहे असे पाहतात.

निषेधाद्वारे साक्षात्कार - सत्य हे वस्तुनिष्ठतेने पाहता येत नसल्याने वेदान्त निषेधाची पद्धत अवलंबितो. आपण जे कोणी आहोत ते जाणण्यासाठी जे कोणी नाही त्याचा निषेध करतो. उदाहरणार्थ, एका हमालाला एक काळ्या रंगाची पेटी त्याच्यावरील आकडा किंवा अन्य काही वर्णन न सांगता उचलून घेण्यास सांगितले. बहुतेक सर्व प्रवासाच्या पेट्या काळ्या रंगाच्या असल्यामुळे तो सामान कक्षातून प्रत्येकाने आपापली पेटी उचलण्याची वाट बघतो व उरलेली एकच पेटी ओळखून उचलतो.

ज्ञाता हा ज्ञेयापासून भिन्न असतो. मी ज्ञाता आहे आणि शरीर, मन, बुद्धी ही ज्ञेय आहेत. म्हणून ती

म्हणजे मी नव्हे. मी चैतन्याचा प्रकाश-अंतरात्मा आहे-
अशा प्रकारे जाणतो. अशा प्रकारे अनात्म्याचा निषेध
करून मी जो कोणी आहे त्याचा तो साक्षात्कार करून
घेतो.

अंतरात्म्याद्वारे सर्वात्म्याचा साक्षात्कार - जेव्हा
आपल्याला आत्मज्ञान होते तेव्हाच आपण सर्वत्र सत्य
पाहू शकतो. आत्मज्ञानाशिवाय सत्याचे ज्ञान किंवा
ब्रह्मज्ञान होऊ शकत नाही. आत्म्याला जाणणारा तो
आत्मवित्. सत्याला जाणणारा ब्रह्मवित् असतो. कारण
आत्मा आणि ब्रह्म एकच आहेत. याविषयीचे शोधन
आपल्यापासून सुरू होते आणि सत्याचा साक्षात्कार
आतमध्ये होतो आणि त्यानंतर तो सर्वत्र दिसून येतो.
समस्या (चुकीची धारणा) आतमध्ये असते. म्हणून त्याचे
उत्तरही आतमध्येच शोधले पाहिजे; बाह्य जगात नाही.
एक अज्ञानी पुरुष स्वतःला केवळ एक शरीर समजतो.
एक साधक स्वतःला शरीरातील जीव, जन्मामागून जन्म
घेणारा मानतो. आत्मसाक्षात्कारी पुरुष, 'मी अनंत सत्य

आहे' असा साक्षात्कार करून घेतो- (देहोऽहमित्येव
जडस्य बुद्धिः देहे च जीवे विदुषस्त्वहंधीः।
विवेकविज्ञानवतो महात्मनो ब्रह्माहमित्येव मतिः सदात्मनि
॥- विवेकचूडामणि-१६०)

मागील श्लोकात अशा साधकाविषयी सांगितले आहे जो
ज्ञाता आणि ज्ञेय यांच्यातील फरकाद्वारे (दृक्-दृश्य-
विवेक) तो जे नाही त्याचा निषेध करून तो जे आहे
त्याचे प्रतिपादन करतो. मागील श्लोकात अशा ऋषींचे
वर्णन आहे जे आत्मसाक्षात्कार करून घेतात, तेच तत्त्व
सर्वत्र-संपूर्ण जगताचे तत्त्व आहे असे जाणतात. अशा
प्रकारे विरोधाचा निरास केला जातो.

साक्षात्कार - जे ते नाही - काही लोक असा आरोप
करतात की वेदान्त कुठल्या तरी प्रकारच्या संमोहनाचा
पुरस्कार करते, ज्यात व्यक्तीला संमोहित केले जाते किंवा
त्याच्या मेंदूला तो अनंत आहे असा विचार करायला
लावते आणि याचे माध्यम म्हणजे ध्यान. स्वामी
विवेकानंद म्हणतात, “ध्यान म्हणजे संमोहन दूर करणे.

आपण आधीच जे कोणी नाही श-म-धी ते असल्याचा विचार करण्यात संमोहित झालेलो आहेत.”

दुसरे काही लोक म्हणतात, “ध्यान म्हणजे स्वयं सूचनांचा-सकारात्मक विचार पद्धतीचा-नकारात्मक विचारांची जागा दुसऱ्या विचारांनी घेण्याचा - एक प्रकार आहे.” ते विचार करतात, ‘मी सांत, दुःखी, अगतिक मनुष्य आहे.’ या विचाराएवजी ‘मी अनंत आनंदस्वरूप आहे’ या विचाराने मी सकारात्मक दृष्टिकोन ठेवणारा, जीवनात सुखी माणूस आहे. पण ते तसे नाही. वेदान्त चुकीच्या धारणा नाहीशा करण्यासाठी, एका चुकीच्या धारणेच्या बदल्यात दुसरी चुकीची धारणा ती कितीही सकारात्मक असली तरी बाळगणे याएवजी खऱ्या आत्मज्ञानाचा पुरस्कार करते. बुद्धिद्वारे जाणून-साक्षात्कार करून न घेता-आपण आपला दृष्टिकोन सकारात्मक बनवू शकू. पण तो केवळ एक सहाय्यक परिणाम असेल. सत्याचा साक्षात्कार, ‘ते माझे आत्मस्वरूप आहे’ असा केल्याने आपण आनंदस्वरूप होतो.



Daivi Sampatti Udasinaha (Unbiased)

[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 Chapter 14, while elaborating on the qualities of a Gyaani, the Lord speaks about the quality of being “unbiased” – उदासीनता
Being impartial, unprejudiced, fair is an important quality for a seeker of truth.

A person seeking association or the company of devout people (सत्संग) should necessarily be balanced, even-handed.

What does उदासीनता mean? The usual interpretation of this word is disinterested, uncaring, apathetic. When one has little

interest in something, he is said to be indifferent (उदासीन).

If the nature becomes indifferent, the person has no interest in any subject, object. He has gone into a vegetative state – nothing makes a difference. This is not what is implied here.

उदासीन = उत + आसीन Aseen (seated) – Where is he seated? He is seated above. What this means is that one is dispassionate – does not support or subscribe to the views of any one party....whatever he sees, he is not judgemental. He is unbiased. The person is a householder, has relationships in society, despite this he is fair, neutral. He does not side with anyone.

An example – Lord Krishna was fair. To say that Lord Krishna was on the side of the Pandavas is not correct – he was unbiased. Neither was he inclined towards the Pandavas nor was he against Duryodhana. The Lord is fair, impartial. He takes no sides - समोऽहं सर्वभूतेषु - samaḥ—equally disposed; aham—I; sarva-bhūteṣhu—to all living

beings. The Lord is equally disposed to all living beings; neither inimical nor partial to anyone.

Whether or not one is a devotee, the Lord is impartial to all.

The scriptures say that the Lord bestows fruits based on the action (Karma) – impartially.

Why is this quality so relevant to a person seeking association of the pious? (सत्संग). He must cast aside all his preconceived notions before he attends a spiritual discourse (सत्संग). Else all that he hears will be judged by his inclinations.

In a spiritual discourse (सत्संग) a Master will talk about many topics – but what will influence his mind the most? That which he liked the most! What resonates the most will be based on his disposition or likings (राग)

“Today’s discourse (satsang) was great!” Why does he say so? Because what he heard was aligned with his existing beliefs, views. But if the subject was contrary to his beliefs, it

would be rejected without any further introspection.

That a contrarian view too can be true will not be acceptable unless the person has an attitude of fairness, impartiality, unbiasedness.

This quality of fairness keeps a person firmly grounded in the path of religious practices (Dharmacharan धर्मचरण).

For example, a mother who is partial in her affections towards her son will be blind to the shortcomings, misdemeanours of her son. The mother will see the mistakes in others. This is bias. She is siding one party – in this case, her son.

It is also seen when a writer pens an article- if he is not unbiased, his writing reflects prejudices, bias. This is in a sense deluding, cheating oneself (विप्रलिप्सा dosha).

The Vedas are totally free from any bias. The Vedas are dispassionate and impartial about what they say. One in whom this

quality of fairness, impartiality abides, is duty-bound (कर्तव्य) – one distances himself from acts that are improper, unfit (अकर्तव्य - akartavya).

An enlightened person (ज्ञानी) is fair – being unbiased is one of the hallmarks of his character. And this attribute is one a seeker should aspire for.

-----XXXXX-----



Malayalam Yajna by Swami Jitatmananda ji

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



Published by Lakshmi Kumar (98205 90472)
for Chinmaya Mission Mulund and
Published from “Chinmaya Shreeram”
8, Aroto House, P. K. Road, Mulund (W),
Mumbai – 400080.

Email : info@chinmayamissionmulund.com

Tel.: 2567 1381  +91 22 2567 1381

 **YouTube** Chinmaya Mission Mulund

www.chinmayamissionmulund.com