



“तस्य भासा सर्वमिदं विभाति”

चिन्मय आदेश

Monthly Newsletter of Chinmaya Mission Mulund

एकत्रिंशत् (XXXI) स्रोतः

MAY - 2024

पञ्च (V) रश्मिः



108
CHINMAYA
JAYANTI



Chinmaya Mission Mulund celebrates



108th Jayanti

of PARAM PUJYA SWAMI CHINMAYANANDAJI

WEDNESDAY, MAY 8TH

5pm to 7pm	Samasthi Paduka Puja (Only by Registration)
7pm to 8pm	Bhajan Sandhya on Guru Parampara by Santosh Sundaram, Satish Sundaram & group

THURSDAY, MAY 9TH

6.45pm to 8.45pm	Screening of MOVIE in Hindi 'On a Quest-A biopic on the life of Param Pujya Swami Chinmayanandaji'
------------------	--

FRIDAY, MAY 10TH

7pm to 8pm	Satsang in Hindi on 'ॐ अजाय नमः ।' (जिनका जन्म नहीं, ऐसे अज को नमस्कार) by Pujya Swamini Nishkalanandaji (Chinmaya Mission Kalyan)
------------------	--



SATURDAY, MAY 11TH

7pm to 8pm	Satsang in Hindi on 'Vande Guru Paramparaam' by Pujya Swamini Anaghanandaji (Chinmaya Mission Thane)
------------------	---



Scan Me

To Register for Paduka Pooja

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

Scan the QR code or visit the website

www.ChinmayaMissionMulund.com to register for the Paduka Pooja

Entry Free. All are Welcome | Contact: 9867338832, 9819337720

Click on the link to register for the Paduka Pooja

<https://chinmayamissionmulund.com/gurudev-paduka-pooja-2024/>



**CHINMAYA MISSION MULUND
ONLINE STUDY CLASS IN ENGLISH**



*New Text Begins From
29th April, 2024*

***Bhagawan Adi Shankaracharya's
ATMABODHA
(A Prakarana Grantha - Introductory
Text for study of Vedanta)***

*Sevika : Smt. Lakshmi Kumar
Every Monday
From 11 am to 12 noon*

*All are welcome to join
Those interested can message
on 9820497425*

An opportunity to study Vedanta online - a text suitable for both beginners as well as advanced seekers - also helps in better understanding of Bhagawad Geeta and Upanishads



EDITORIAL COLUMN

Harih Om!

Dear Readers,

We are fortunate that in our lifetime, we could witness the reclamation of the Ram Janma Bhoomi and installation of Ram Lalla in His own birth place, Ayodhya after almost 500 years of strife and sacrifice, pain and prayer. The mood of the *Ayodhyaवासियों* and the *Bharatवासियों* in general has been jubilant with the Prana Pratishtha of Ram Lalla in the magnificent Ram Janma Bhoomi Mandir and this year's Ram Navaratri was particularly special, being the first celebration of the birthday of the Lord in the new temple in his very birth place. Indeed, the prayers of devotees in the thousands of Ram temples across the country finally bore fruits. Our Chinmaya Shreeram, the abode of the Shree Ram Parivar also celebrated the Shree Rama Navaratri Mahotsava from 9th to 17th April with the usual religious fervour and grandeur.

The altar was decorated with the finest clothes, flowers and jewellery and devotees turned up in large numbers to participate in all the programmes of the Navaratri Mahotsava.

As is customary, Chinmaya Shreeram reverberated with the *Akhanda Nama Japa* of ‘*Shree Rama Jaya Rama Jaya Jaya Rama*’ from sunrise to sunset during the entire Rama Navaratri. There were special pujas on all the days in the mornings and evenings. On the evening of the first day, 9th April, the artistes of Kanaka Sabha Performing Arts Centre scintillated the audiences with their dance programme on the theme ‘*Rama Jayam, Gurunamajayam*’. From 10th to 14th April, Swami Advaitananda ji, CM Nashik enlightened devotees with his discourses in Hindi on ‘*Purajana Gita*’ from *Uttara Kanda* of *Tulsi Ramayana*. ‘*Ek Shaam Ramji ke Naam*’- Swamiji thrilled devotees with popular bhajans interspersed with narratives during his Sangeet Seva on 15th April. On 16th April

was the much looked forward to *Rama Sahasranama Archana*. Devotees had registered in advance to participate in the Archana. The grand finale i.e the Rama Navami day on 17th April coincided with the 21st Pratishtapana day of Chinmaya Shreeram. The day started with *Japa, Veda Parayanam, Shodashopachaara Puja* and 11 times chanting of *Shree Rama Raksha Stotram* followed by a special *Satsang* in Hindi with Acharya Vivekji, CM Dombivili and *Maha Arati* at 12 noon, the time when the Lord manifested to bless us with his divine form, glory and Leelas, the remembrance of which will purify humanity for eternity. The Maha Arati was followed by *bhajans* and *Mahaprasad*. More than 1000 devotees participated on the Rama Navami day.

Our Shishu Vihar toddlers also celebrated Rama Navami in their weekly class with *puja, bhajan, stories and activities*.

Hanuman Jayanti was celebrated on 23rd April with *Shodashopachaara Puja* and 108 times

chanting of Hanuman Chalisa followed by *Bhajans, Nitya Patha and Arati*.

Earlier in the month, the monthly *Sampoorna Geeta Parayanam* was conducted from 3.30 to 6.30 pm on Sunday 7th April, followed by the *Arati*.

This year is a great milestone year for the Chinmaya family as it is the 108th Jayanti year of Pujya Gurudev. 8th May 2024 is the 108th birthday of the spiritual giant who has touched and transformed millions of lives across the globe during his lifetime as well as for posterity through the many Acharyas, Sevaks and Sevikas, branches, projects, and activities of the Chinmaya Mission Worldwide. Many Satsangs have been organised at our Centre too to commemorate this great day as also the Adi Sankara Jayanti on 12th May. Please stay tuned to our Whatsapp broadcasts for information regarding our various activities. Those who wish to receive messages of Chinmaya Mission Mulund should add the number 022-25671681 in your

contacts and send a Whatsapp message “Hari Om” on that number. You will automatically be added to the broadcast list and start receiving messages about our activities.

We invite one and all to participate with family and friends in our forthcoming programmes and be benefitted.

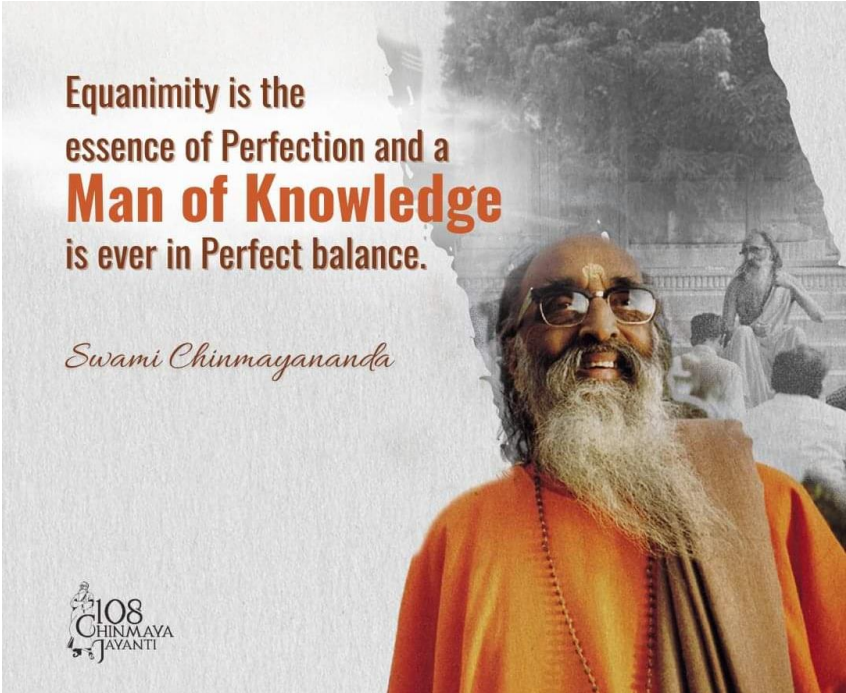
Lokah Samasthah Sukhinoh Bhavantu!

Smt. Lakshmi Kumar

Editor - Chinmaya Adesh

Dated 28th April 2024

-----XXXXX-----



भागवतकथामृतपान

हरिः ॐ

चिन्मय मिशन मुलुंडकी ओरसे श्रीमद् भागवत कथाका आयोजन हिन्दीमें चिन्मय श्रीराममें होने जा रहा है। कथाकार हैं चिन्मय मिशन खोपोली केन्द्रके आचार्य पूज्य स्वामी मेधजानन्दजी।

यह कथा 21 मई से 29 मई तक प्रतिदिन दोपहर 12 से लेकर सायं 5.30 तक होगी। कथादरम्यान एक घंटा विश्राम काल होगा जिस दरम्यान साधकोंके लिये अल्पोपहार तथा भजनोपहारकी व्यवस्था होगी। 29 तारीखको 5.30 बजे कथासमाप्ती होगी और 30 तारीखको हम प्रातः 9 से 12.30 तक श्रीमद्भगवद्गीता पठण तथा श्रीविष्णुसहस्रनाम पठण और समष्टी भिक्षाके साथ इस ज्ञानयज्ञका समापन करेंगे। आप सबको इस अवसरका लाभ पानेहेतु सकुटुम्ब सपरिवार सहृदय आमंत्रित करते हैं।

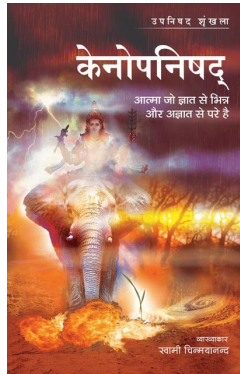
Book of the Month

Kenopanishad Commentary in Hindi

Unveiling a gift for seekers! Chinmaya Prakashan's new Hindi edition of the Kenopanishad opens its wisdom to a wider audience.

This Upanishad brings to light a very important question - what gives us life and awareness? It is the ultimate path to understanding ourselves. Swami Chinmayananda's exposition, punctuated with humour and vivid illustrations, makes the concepts easily digestible.

The Kenopanishad sparks the existential quest, revealing the path to Brahman through poetry and prose. Swami Chinmayananda's wisdom guides the journey.



CHINMAYA SHREERAM NAVARATRI MAHOTSAVA 2024



Day 1- Gudi Padwa



Shodashopachara Pooja



‘Ramajayam Gurunamajayam’- A Dance presentation

CHINMAYA SHREERAM NAVARATRI MAHOTSAVA 2024



Day 2 - Commencement of Jnana Yaga



Day 3



Day 4

CHINMAYA SHREERAM NAVARATRI MAHOTSAVA 2024



Day 5



Day 6



Day 7 - Sangeet Seva 'Ek Shaam Ramji ke naam'

CHINMAYA SHREERAM NAVARATRI MAHOTSAVA 2024



Day 8 - Shree Ram Sahasranama Archana



The Grand Finale - Shree Ram Navami Day



When does life begin? H. H. Swami Tejomayananda

Lord Krishna describes to Arjuna the three-fold classification of all knowledge beginning with the *sattvic* type.

That by which one sees the One Indestructible Reality in all beings, the undivided in the divided, know that knowledge as pure (*sattvika*). (*Gita, 18.20*)

When we are able to see the presence of the One in all, the imperishable Reality permeating all things, it is called *sattvic*, or the highest vision. *Sattva* means good, noble, sublime, exalted. With this vision one's entire outlook on life changes. Perhaps this can be better understood using the example of our body. We know that it has many different parts – the hands, the fingers, the stomach, the head and the legs – but even though the parts are many, it is still a whole. The hand may be different from the leg or the face, yet

we are present everywhere in the body. Therefore, we do not get attached to one part, and we also do not have a particular like or dislike for any of them. For example, we do not say that yesterday I liked my right hand, but today I like my left hand better. We are everywhere in the body; therefore, pain or discomfort in any part causes us equal concern.

In the same way, a person with *sattvic* vision sees the one Truth, the one Reality, everywhere. This results in pure love for every person and being. That is the beauty of *sattva*, it inspires love and spontaneous service (*seva*). Such people do not inquire whether someone belongs to their group, nation, or race. The question of racial discrimination would be solved completely if people considered everyone in the world as belonging to one family. When we have this *sattvic* vision, we will act for the welfare of all, wherever we are.

Unfortunately, we do not yet see this attitude

in the world today as people are often attached to their state or language, and national integration is in name only, or proclaimed in speeches. But a person who has the vision of one nation does not perform actions that benefit his state or constituency exclusively. A truly *sattvic* person considers the welfare of the entire world.

Lord Krishna now expounds upon the most common kind of vision called *rajasika jnana*: But that 'knowledge' which sees in all beings various entities of distinct kinds, (and) as different from one another, know that knowledge as *rajasika* (passionate). (*Gita*, 18.21).

That knowledge by which one sees things and beings as different from each other is the second type, the mediocre or *rajasic* vision. If a person sees all things as different from himself, he will constantly think, 'This is mine, and this is yours.' Or, 'I like this and I dislike that.' Every action is then based on 'me' and what I like and dislike. Since these two keep

changing continuously, our pursuits also change, and as a result we are in constant turmoil. This is the reason why *rajasic* people are very active and restless. They have strong desires accompanied by feelings of competition and jealousy.

Last of all is the *tamasika jnana*:

But the ‘knowledge’ that clings to one single effect, as if it were the whole, without reason, without foundation in Truth, and narrow, that is declared to be *tamasika* (dull).
(*Gita*, 18.22)

The *tamasic* vision of life is dull, dark, and low. A *tamasic* person becomes totally attached to one thing and presumes it to be the whole. Let us take the example of a person who regards money as all-important. His entire life’s energy, time, and efforts are geared toward making or accumulating money, by whatever means. Such a person does not give importance to anything else, including his health or his family.

Similarly, there are people who would do

anything to gain power. And there are also who give too much importance to a particular ideology, such as communism or socialism. Even people who say that their religion is the only true religion have a narrow-minded approach to life. This can create additional conflict in them and often leads to fanaticism. They forget an important principle: to live and let live. If everyone followed this maxim, there would be no problem.

Another misapprehension we often have is that we consider the body alone as the self and we deny the existence of *Atman*. When we pamper the body, we become extremely selfish and ignore our spiritual growth. Another problem is our apparent need to manipulate people and situations. Attachment to finite things – whether material objects or an ideology – is the cause for this. Those who are attached to some ideological concept do the most damage. They are often highly learned, and in order to promote their ideology, may use all kinds of intellectual and

emotional arguments or social considerations to influence others and promote their own ideas. Thus people who have a *tamasic* vision are naturally self-centered because they take the part for the whole and therefore have no consideration for anyone other than themselves.

The *rajasic* or *tamasic* visions will always promote conflict. A person would be considered entirely *tamasic* if he were to benefit himself at the expense of others. We are horrified when we read of such incidents in the newspapers, but they happen all the time. We may criticize such actions from the comfort of our living rooms, yet we often do the same in our own family situations. We frequently see brothers and sisters fighting amongst themselves for property, each one thinking of his or her own benefit alone, rather than considering the welfare of the entire family.

The *Mahabharata* war was caused by a *rajasic* and *tamasic* vision. Although they were one

extended family, the Kauravas created a division with their cousins, the Pandavas, because they looked upon them as different – the sons of Pandu. So they cheated the Pandavas out of the land that belonged to them and refused to return even a small portion. Not only that, right from childhood they even tried to kill the Pandavas. Characterised by seeing only the differences between them, now at the brink of war, the Kauravas still denied the lawful rights of the Pandavas, thus invoking mass destruction.

Another example of *tamasic* vision can be drawn from the *Ramayana*. Kaikeyi, who refused to consider the welfare of all, wanted her son Bharata to be the king and demanded that Rama, the rightful heir, be sent to the forest. However Rama and Bharata did not allow her scheme to succeed. With *sattvic* vision, they saw themselves as one family and readily gave up their personal interests for the good of all. While Rama was in the forest, Bharata ruled in his name so that the country

would not suffer, but at the same time Rama's rights to the throne were not jeopardized.

Therefore it is the *sattvic* vision alone that can bring harmony. Most parents have this vision. They tend to think of the welfare of the entire family and treat all their children alike. At times there may be a need to give more to one child over another. But that does not mean that the parents love one child more than the other, they simply think of the welfare of all. However, if parents begin to favour one child excessively over another, then they are developing a *rajasic* or a *tamasic* vision, which will hurt the entire family.

We see similar situations in large corporations. Each of the department heads wants more funds and resources for their divisions. However, if the managing director has the interest of the entire company at heart, he will always act with a *sattvic* vision, and not favour one division over another. He will allocate the resources in such a way that

the welfare of the entire organization is kept in mind. Such objectivity is required for a company to progress.

We should look at all pursuits of life, whether individual, family, or social, with the vision of oneness, seeing the One in the many. Then there will be love and consideration for everyone equally. If we do not have such a vision, we tend to have a narrow-minded attachment to one thing and thus lose sight of the total picture.

-----XXXXX-----



Hanuman Jayanti Celebrations at
Chinmaya Shreeram



हरिमीडे स्तोत्रम् परम पूज्य स्वामी तेजोमयानंद

धर्मग्रंथांचे श्रवण व अध्ययन वर्षानुवर्षे केले तरी सुद्धा साक्षात्कार होत नाही याचे कारण काय? यावरचा उपाय या श्लोकात सांगितलेला आहे.

हित्वा हित्वा दृश्यमशेषं सविकल्पं
मत्वा शिष्टं भादृशिमात्रं गगनाभम् ।
त्यक्त्वा देहं यं प्रविशन्त्यच्युतभक्ता-
स्तं संसारध्वान्तविनाशं हरिमीडे ॥११॥

अर्थ - सर्व दृश्य वस्तू आणि त्याच्यामधील भेद यांचा पुन्हा पुन्हा निषेध करून आकाशवत स्व-प्रकाश आत्म्यावर चिंतन करून, सर्व शरीरादि तादात्म्य सोडून देऊन ज्या परमात्म्यामध्ये अच्युत भगवंतांचे भक्त प्रवेश करतात (एकात्मता साधतात) त्या संसारांधकाराचा नाश करणाऱ्या श्रीहरिंची मी स्तुती करतो.

स्वतःविषयीची शंका - आपल्याला असे अनेक साधक दिसून येतात जे वर्षानुवर्षे प्रयत्न करीत असतात आणि तरीही ते दुःखी, ऐहिक आणि भययुक्त असतात. शास्त्रांमध्ये सुद्धा सांगितले आहे की हजारो साधकांमध्ये काही तुरळक व्यक्तींनाच सत्याचा साक्षात्कार होतो. आपणही जेव्हा प्रयत्न करतो आणि आपल्याला यश मिळत नाही तेव्हा आपल्याला निराशा येते आणि तेव्हा आपल्या क्षमतेविषयी शंका येऊ लागते. काही वेळा तर ज्या आनंदाचे अभिवचन दिलेले आहे तो खरोखरीच आहे का नाही असेही वाटू लागते. त्यावेळी वेदान्ताच्या पद्धतीची-श्रवण, मनन, निदिध्यासन-विषयी शंका वाटू लागते. काही वेळा ग्रंथांविषयी गुरुंच्या ज्ञान देण्याच्या क्षमतेविषयी मन साशंक होते. जेव्हा आपल्याला धर्मग्रंथ व गुरू यांच्याबद्दल श्रद्धा असते तेव्हाही आपल्याला वाटू लागते की या जन्मात आपल्याला सत्याचा साक्षात्कार होईल का? प्रवास खूप लांबचा आहे आणि प्रयत्न अपुरे आहेत!

एक स्त्री स्वामीजींकडे गेली आणि त्यांना म्हणाली, “तुमच्या गीतेवरील प्रवचनांचा काही फारसा उपयोग होत नाही. कारण माझी सासू वर्षानुवर्षे आपली प्रवचने ऐकते पण तिच्यात यत्किंचितही फरक पडलेला नाही. ती ५० टक्के रागीट व ५० टक्के लहरी स्वभावाची आहे.” स्वामीजी शांतपणे म्हणाले, “ती त्याहून बिघडली नाही हाच गीता ऐकण्याचा परिणाम आहे.”

कोणतेही ज्ञान मिळविण्यासाठी जशी तीन घटकांची आवश्यकता असते तसेच आत्मज्ञान मिळविण्यासाठीही त्रिविध घटक - ज्ञान घेणारा ज्ञाता (प्रमाता), ज्ञानाचा विषय ज्ञेय (प्रमेय) आणि ज्ञानाची साधनेही (प्रमाण) लागतात. ‘हे घड्याळ आहे’, हे ज्ञान मिळविण्यासाठी आपल्याला घड्याळाची आवश्यकता असते, डोळ्यांना ते पाहायला हवे असते आणि मनाला ते जाणावयास हवे असते. हे तिन्ही घटक असले तरी सुद्धा ते एकत्रित नसतील तर ज्ञान होणार नाही.

आत्मज्ञानाचा विषय आत्मा आहे. हे ज्ञान मिळविण्यासाठी

निष्णात गुरुंकडून शिकवली गेलेली धर्मशास्त्रे ही साधने आहेत आणि मन हे ज्ञाता आहे. आत्मा नित्य उपस्थित आणि अपरिवर्तनशील आहे. गुरुंकडून ज्ञानही चांगल्या प्रकारे उपदेशिले जाते. तेव्हाही ते ज्ञान आत्मसात होत नसेल तर साधकाचे मन हीच समस्या असली पाहिजे. जेव्हा कोणी व्यक्ती आजारी असते आणि त्याच्या जिभेवर सारा आलेला असतो तेव्हा अन्न बेचव असल्यासारखे वाटते. वास्तविक अन्नाच्या चवीत काहीच फरक पडलेला नसतो, पण ती व्यक्ती त्या काळापुरती चव घेण्याची क्षमता घालवून बसते. समस्या जिभेमध्ये असते; अन्नमध्ये किंवा अन्न वाढणाऱ्यामध्ये नसते.

साक्षात्कारामधील अडथळे - वरची पाण्याची टाकी पूर्ण भरलेली असते, तरीसुद्धा नळातून पाणी येत नाही. याचे निदान कुठेतरी कचरा अडकलेला असतो हेच आहे. ज्ञान वितरीत केले गेले आहे त्याचे आकलन झालेले आहे तरीही ज्ञानाचा साक्षात्कार होत नाही. साक्षात्कार होण्यात काय अडथळा आहे? आत्मप्राप्तीच्या परिणामाचा आनंद

आपण का घेऊ शकत नाही? याची कारणे पुढे सांगितल्याप्रमाणे असू शकतील-

अ) आसक्ती - आपले मन सर्वसाधारणपणे ज्याच्याविषयी आपल्याला आसक्ती वाटते त्याच्याकडे आकर्षित होते आणि त्याभोवती घोंटाळत राहते. ती आसक्ती स्थूल किंवा सूक्ष्म आनंदाविषयी असेल (भोगासक्ती) किंवा विशिष्ट व्यक्ती किंवा वस्तूविषयी असेल (विषयासक्ती). अलीकडच्या दिवसात खूप माणसे कुत्री आणि मांजरी यांच्याबद्दल विचार करीत राहतात. यात आश्चर्य वाटण्यासारखे काहीच नाही. याच्यावरचा उपाय म्हणजे काहीतरी उच्चतर किंवा उदात्तर यांच्याशी आसक्त होऊन वर उल्लेखलेल्या विषयांची आसक्ती सोडली पाहिजे (अनुरक्ती). त्यासाठी वस्तूंची सीमितता आणि आसक्तीचे दुःखदायी स्वरूप (दोष दृष्टीने) पाहिले पाहिजे. श्रीशंकराचार्य आपल्याला आग्रहाने पुन्हा पुन्हा विचार करण्यास आणि स्त्री किंवा पुरुष यांच्या शरीराशी आसक्त न होण्यास सांगतात. याचे

कारण ते म्हणजे त्वचेमध्ये गुंडाळलेले फक्त रक्त आणि मांस आहे- (एतन्मांसवसादिविकारं मनसि विचिन्तय वारं वारम् ॥ - भज गोविन्दम्-३).

ब) बुद्धीचे मांद्य - प्रज्ञा मांद्यम् - आपली बुद्धी तितकीशी धारदार नाही किंवा आपला विवेक, धर्मशास्त्रांनी सांगितलेले सत्य आकलन करण्याइतका सूक्ष्म नाही. यावरचा उपाय म्हणजे आपण ते ज्ञान प्राप्त होईपर्यंत पुन्हा पुन्हा ऐकत राहिले पाहिजे. श्री रमण महर्षी म्हणतात, “आपली बुद्धी दुर्बळ असल्यामुळे आपण पुन्हा पुन्हा विचार केला पाहिजे”- (भूयो विचारो मतिदुर्बलत्वं..... सददर्शनम्-३४).

क) चुकीचे तर्क आणि दुराग्रह - तर्क ही एक दुधारी तलवार आहे. ती कुठल्याही पक्षाला सिद्ध किंवा असिद्ध करू शकते. चुकीच्या धारणा चुकीच्या तर्कांने पुसल्या जाऊ शकत नाहीत. त्याऐवजी ते चुकीच्या धारणा अधिक पुष्ट करतात. याशिवाय जे मन त्याच्या चुकीच्या धारणा, मते आणि निर्णय यांच्याविषयी दुराग्रही असते ते सत्य

ग्रहण करण्यास अक्षम असते. यासाठी उपाय म्हणजे चुकीच्या तर्कापासून दूर राहणे आणि श्रुतिमध्ये सांगितलेल्या विचारांतून प्रकट झालेल्या ज्ञानावर सखोल विचार करणे- (दुस्तर्कात्सुविरम्यतां श्रुतिमतस्तर्कोऽनुसंधीयताम्- साधना पञ्चकम्-३).

ड) सवयीचा दबाव - विपर्यय- आपण केवळ याच जन्मात, 'मी शरीर आहे', 'हे जग सत्य आहे' अशा चुकीच्या धारणा धरून ठेवल्या आहेत असे नव्हे तर त्या जन्मजन्मांतरांतून आलेल्या आहेत. त्या खूप रुजलेल्या आहेत आणि आपण आपले संपूर्ण जीवन त्या कल्पनांवर उभारलेले आहे. काही थोड्या वर्षांपूर्वी अंगीकारलेल्या सवयी टाकून देणे इतके कठीण असते तर अनेक जन्मांतून तयार झालेल्या विशिष्ट विचारांच्या सवयींबद्दल काय सांगावे? या मूलभूत सवयींबरोबर आपण अनेक चुकीचे विचार गोळा केलेले आहेत. त्यांच्या असत्यतेविषयी आपल्या मनात प्रश्नही उठत नाही. 'मी एक देशभक्त भारतीय आहे', 'मी उच्च ब्राह्मण जातीचा

आहे', 'मी एक यशस्वी अभियंता आहे', 'मी संवेदनशील पती आहे', 'मी चांगला पिता आहे' या सर्व धारणा 'मी शरीर आहे' या कल्पनेशी संलग्न आहेत - हीच ती मूलभूत कल्पना ज्याच्याबद्दल आपण प्रश्न विचारला पाहिजे, त्याच्यातील असत्यता जाणली पाहिजे आणि ती काढून टाकली पाहिजे, असे आपल्याला सांगितलेले आहे. श्रीशंकराचार्य म्हणतात, "तुम्ही निर्माण केलेले अध्यास काढून टाका"- (..... स्वाध्यासापनयं कुरू॥- विवेकचूडामणि -२७७). या श्लोकात ते आपल्याला दृश्य वस्तूंचा 'हे मी किंवा माझे नाही' असे त्यांच्या भिन्नतांसहित जाणून त्यांचा निषेध शुद्ध चैतन्याला प्राप्त होईपर्यंत आपण पुन्हा पुन्हा करीत राहावे, असे सांगतात. आपण ज्ञेयाशी तादात्म्य पावलेले असल्याने स्वतः 'मी दृश्य शरीर आहे' इत्यादी मानतो. यांचा निषेध करणे म्हणजे ज्ञेयाच्या तादात्म्यापासून सुटून 'मी ज्ञेय शरीर, मन, बुद्धी नाही' असा साक्षात्कार करून घेणे. ज्ञेयाशी तादात्म्य पावण्याची सवय सातत्याने जागरूक राहून सर्व

दृश्याशी अशेषतः तादात्म्य तोडून घालवता येते. धर्मशास्त्रे सांगतात, 'साक्षी चैतन्य शिल्लक राहीपर्यंत निषेध करीत राहावा- (तन्निषेधावधि साक्षी बोधरूपोऽवशिष्यते।- विवेकचूडामणि-२१०).

चैतन्य आकाशवत् - गगनाभम्- आकाश गडगडणारे ढग, तुफान वादळ, मुसळधार पाऊस, प्रखर सूर्यप्रकाश किंवा शीतल चंद्राची किरणे जी त्याच्यातच असतात त्यांच्यापासून अपरिणामी राहते. त्याचप्रमाणे चैतन्य तो जे जे काही प्रकाशित करतो त्यापासून अस्पर्शित राहतो-जरी तो सर्वव्यापी असला आणि सर्वांच्या निकट असला तरीही. माझे विचार चांगले, वाईट किंवा कसेही असोत तरी मी - आत्मा नेहमीच शुद्ध असतो.

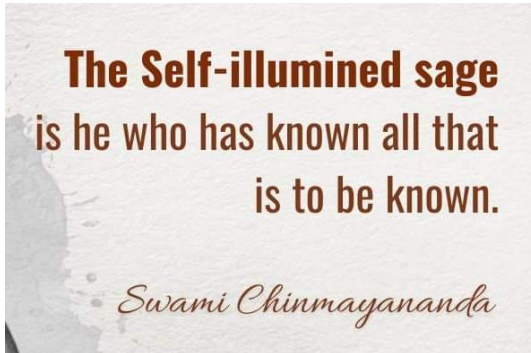
मुक्ती- इहलोकी आणि परलोकी- काही लोक विचारतात, अद्वैत वेदान्तात मुक्तीची कल्पना काय आहे?' वेदान्त सांगतो, 'तुम्ही कधी बंधनात नव्हताच. नेहमीच मुक्त आहात.' शरीर, मन, बुद्धीशी तादात्म्य टाकून देणे त्यक्त्वा-देहाभिमानम् म्हणजेच नित्य मुक्त

आत्मा / सत्य जाणणे.

वेदान्त मृत्यूत्तर मुक्ती किंवा शरीराची मुक्ती याबद्दल बोलत नाही. ते म्हणजे आज्ञेयाविषयीचे अभिवचन असेल तो जीवन जगत असताना प्राप्त होणाऱ्या मुक्तीसंबंधी (जीवन्मुक्ती) बोलतो. जी व्यक्ती जिवंत असताना मुक्त होते ती शरीर सोडल्यानंतरही मुक्त होईल (विदेह मुक्ती). या अशा अशरीरी स्थितीचे वर्णन धर्मग्रंथ हवेच्या हालचाली थांबवणे असे करतात. दुसऱ्या शब्दात वारा स्तब्ध होतो आणि वायू होऊन राहतो.

कोणत्याही अडचणींविना भगवान अच्युत किंवा श्रीहरि यांच्या भक्तांप्रमाणे आपल्यालाही सत्याचा साक्षात्कार होवो.

-----XXXXX-----





Daivi Sampatti Akrodhaha (Poise in Anger)

[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.]

Today we will be discussing the quality - अक्रोधः

अक्रोधः does not mean absence of क्रोधः or anger.

If a person speaks something disagreeable, offensive, insulting it is but natural for feelings of anger to arise in the mind. अक्रोधः means despite facing such aggravations when anger is bound to arise, exercising control such that the feeling of anger is not translated to action.

In the face of rising anger, क्रोधः वृत्ति, - not allowing the feeling to overpower oneself. Not reacting to the surge of anger rising within or acting under the influence of anger (अवेश) is the manifestation of the trait अक्रोधः

In Chapter 2, it is said:

क्रोधाद्भवति सम्मोहः सम्मोहात्स्मृतिविभ्रमः ।

स्मृतिभ्रंशाद् बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥ 63॥

krodhād bhavati sammohaḥ sammohāt
smṛiti-vibhramah

smṛiti-bhramāśhād buddhi-nāśho buddhi-
nāśhāt praṇaśhyati

krodhāt—from anger; bhavati—comes;
sammohaḥ—clouding of judgement;
sammohāt—from clouding of judgement;
smṛiti—memory; vibhramah—bewilderment;
smṛiti-bhramāśhāt—from bewilderment of
memory; buddhi-nāśhaḥ—destruction of
intellect; buddhi-nāśhāt—from destruction of
intellect; praṇaśhyati—one is ruined

Translation - Anger leads to clouding of judgment, which results in bewilderment of

memory. When memory is bewildered, the intellect gets destroyed; and when the intellect is destroyed, one is ruined.

Hence, when the mind is clouded by anger and discrimination is lost, it is best not to act. The Lord cautions that when anger arises, the mind becomes like a blade of grass (तृण – भाँति) that is buffeted in a tornado (भँवर). Acting under influence of such a tormented mental state is nothing but an invitation to disastrous consequences.

One who has the trait of अक्रोधः is saved from many a calamitous situation that may arise. Life will become very easy (सुलभ) if one has the wealth of this characteristic in his persona.

Imagine if a person who has been delegated with a task acts under influence of anger, what terrible consequences may arise – one may end up in the police station or have to seek shelter under the law. Even a simple work will become irksome if this quality of poise under pressure is missing.

Take the instance of celebrities – when they face constant public scrutiny and pressure, any word spoken in haste will result in controversies! The consequences of such acts is tiresome. Hence it is very important for one to have this quality of self-control, poise, restraint from acting in a fit of temper, fury.

Does this mean that one should say nothing to someone who is uttering objectionable, infuriating words? That is not what is meant here.

If someone insults one dear to me, it is but natural to be infuriated. What is simply advised is - do not act under the influence of this rage. Act with discretion, prudence. If you are in a position of authority to punish such a person, or are able to respond, whatever you do, it should be without anger, rage. It merely is a caution to retrain oneself from losing self-control.

When one is furious, one is advised to drink water to cool down, count numbers....1,2,3,4.... What is one to do if

there is no water at hand? How can one cultivate this quality?

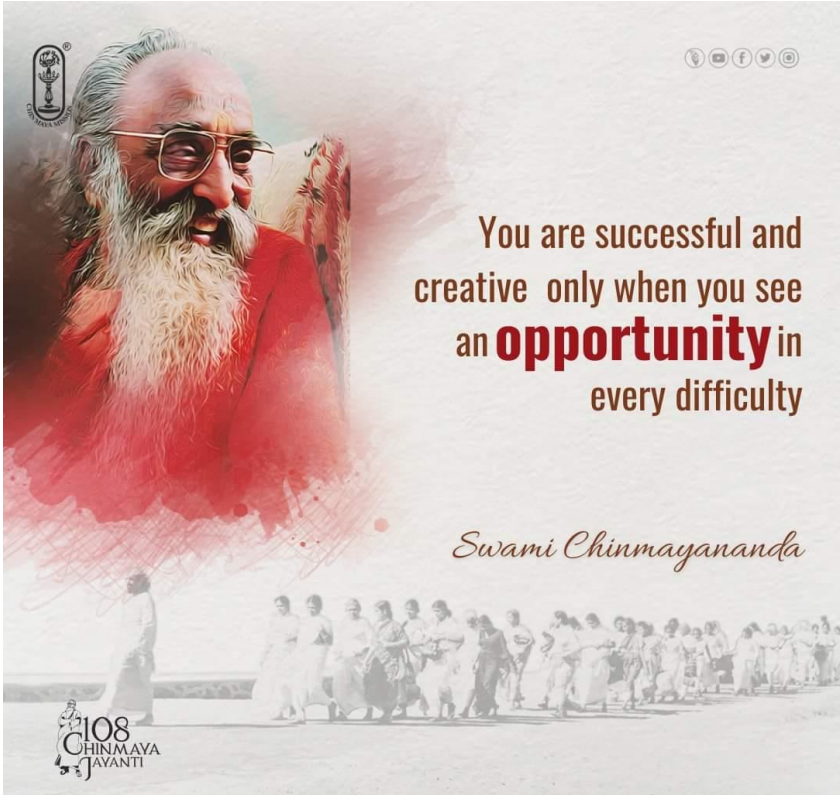
The practices recommended – chanting (Jaapa जपा), voluntary penance for spiritual cleansing (tapas), dhyana – are vital to cultivate the quality of self-control, poise. One who is disciplined in the practice is able to find the space to deal with the rising fury. He is able to exercise restraint – does not allow his anger to manifest in hasty acts. (अभिव्यक्ति) – not to react in wrath. Such a person is relatively calmer than people who do not practice any saadhana.

But there is a catch here – you have not reacted or responded when facing a unpleasant situation – you walked away without allowing the anger to be expressed: but the anger remains bottled in the subconscious – how does one expel this feeling. Swami Ji has advised to pen down the feelings, write a letter, whatever comes up in your heart – just don't post it.... destroy it later. Or find a quiet place and vent out the

anger by shouting, screaming. Release the feelings to some insentient object. It is important to release the pent up emotions. The acts stated above are temporary means to address the pent-up feelings.

Hence अक्रोध: is not absence of anger but not manifesting in action or reacting to the anger within. Simply stated, one should not act under the influence of rage.

-----XXXXX-----



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