



“तस्य भारा सर्वमिदं विभाति”

चिन्मय आदेश

Monthly Newsletter of Chinmaya Mission Mulund

एकत्रिंशत् (XXXI) स्रोतः

NOVEMBER - 2024

एकादश (XI) रश्मिः



Shubh Deepavali



Chinmaya Mission Mulund
CHINMAYA GEETA FEST - 2024



Bhagwad Geeta Chapter - V

KARMA-SANNYĀSA YŌGAḤ

THE YOGA OF TRUE RENUNCIATION OF ACTION

- * GEETA CHANTING FOR CHILDREN**
- * GEETA CHANTING FOR ELDERS**
- * 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 - 2024

Bhagwad Geeta Chapter - V

KARMA-SANNYĀSA YŌGAḤ
THE YOGA OF TRUE RENUNCIATION OF ACTION

PRELIMINARY ROUND ON
SUNDAY, 17TH NOVEMBER 2024

CHANT GEETA



ENCHANT KRISHNA

For more details regarding
Portion, Dates, etc. 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 ELDERS - 2024



ON

Bhagwad Geeta Chapter - V

KARMA-SANNYĀSA YŌGAḤ
THE YOGA OF TRUE RENUNCIATION OF ACTION

PRELIMINARY ROUND ON
SUNDAY, 10TH NOVEMBER 2024,
9.30 AM TO 12.00 NOON AT CHINMAYA SHREERAM

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:

1st Nov 2024



Chinmaya Mission Mulund

VIDEO QUIZ



Bhagwad Geeta Chapter - IV

KARMA-SANNYĀSA YŌGAḤ

THE YOGA OF TRUE RENUNCIATION OF ACTION

ON

8th Dec 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



CHINMAYA MISSION MULUND
organises
8th Residential Camp for Children



**GROW THROUGH GUNAS
THE GEETA WAY**

Highlights of the camp

Venue

**Zbac
Adventures,
Kolad**

Various activities and sessions
based on Bhagavad Geeta

*Chanting of Stotras, Slokas,
Bhajans etc*

Date

**26th to 27th
December
2024**

Activities at Zbac

Raft Building Race
Water Volleyball
Rappelling
Giant SeeSaw

Dynamic Obstacle course
High Rope Bridge Course

And many more.....



Eligibility

**3rd std
to
9th std**

Contact

**9867338832
or
9820590472**



Register at: www.chinmayamissionmulund.com

or Scan the QR Code

(Last date of Registration: 15th December)

Transport facility available to and fro from Mulund



Register at

<https://chinmayamissionmulund.com/camp-2024/>



EDITORIAL COLUMN

Harih Om!

Dear Readers,

At the outset, we wish our readers a very auspicious and happy Deepavali. Deepavali is undoubtedly the most popular festival in our country as it celebrates the victory of good over evil represented by Lord Krishna's victory over the demon Narakasura; the victory of our Higher Self over our lower self, represented by Lord Rama returning to Ayodhya after killing the ten-headed Ravana. Devotees decorated Chinmaya Shreeram with a beautiful *Rangoli* and *Diyas*. Social media was busy covering the grand, first Deepavali celebration at Ayodhya after the Prathishtapana of Ram Lalla in the Ram Janma Bhoomi temple.

If this festival can generate this joyous mood and religious fervour now after thousands of years, how would it have been when Lord Rama actually came back from Lanka after 14

long years of exile? No wonder Ayodhya, especially after the restoration of the Ram Janma Bhoomi temple has become the most sought after destination of devotees. Our Centre had also organised a Sadhana camp in Ayodhya, from 20th to 27th September. We have included in this issue, a detailed report by a camper and devotee of our Centre, Smt. Mrunal Thorat.

We conducted the second Chinmaya Garbha Samskar sessions in our Centre on 29th September and 6th October. 15 participants attended and gave a very positive feedback about the efficacy of the programme. ‘Happy parents make happy babies’ is the motto of the Chinmaya Garbha Samskar, which is the newest initiative of Chinmaya Mission to impart the wisdom of our scriptures to couples who are either planning or expecting a baby, thus enabling the development of happy and healthy babies, who will become joy-givers to the family and noble human beings.

Navaratri Utsav was celebrated from 3rd to 12th October with chanting of Lalita Sahasranamam and Devi Stotrams. On 11th October, the Navami day, devotees did the Durga Saptashati Parayanam with great devotional fervour.

The monthly Sampurna Geeta Parayanam was conducted from 3.30 to 6.30 pm on Sunday, 20th October followed by the Arati.

On 24th October, Chinmaya Mission Mulund organised a Satsang in Malayalam on ‘What next after death’ by Pujya Br. Akhilesh Chaitanya, Chinmaya Mission Edathara, Palakkad in Kerala. Many devotees turned up with short notice.

Chinmaya Mission Mulund is back with a Residential Camp for children from Grades 3 to 9 at ZBac Adventures, Kolad from 26th to 27th December. The theme of the camp is ‘Grow through Gunas – the Geeta way’. The highlights of the proposed camp include sessions based on the Bhagawad Geeta, learning of Stotras and Bhajans and a whole

lot of adventure and fun activities guided by the trainers at ZBac Adventures. Interested parents can contact on 9867338832 or 9820590472.

We eagerly await the Geeta Fest – Chanting Competitions for Children and Elders and Video Quiz that will be conducted through November and December culminating with the Geeta Jayanthi. Please visit our website www.chinmayamissionmulund.com for further details.

May Goddess Lakshmi bless us with the wealth of inner virtues!

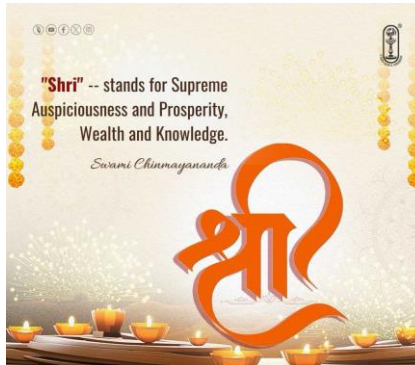
Lokah Samasthah Sukhino Bhavantu!

Smt. Lakshmi Kumar

Editor - Chinmaya Adesh

Dated 1st November 2024

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Residential Sadhana Camp at Ayodhya

- Report by Ms.Mrunal Thorat

Hari Om



From the day of the Supreme Court verdict on 9th November 2019 and finally to the auspicious day of Pran Pratishtha of Ramlalla on 22nd January, 2024, each one of us Hindustanis has

been dreaming of Shri Ram Darshan at Ram Janmabhoomi, Ayodhya.

Chinmay Mission Mulund put this dream into reality when a residential camp was arranged at Ayodhya with help from Acharya Kaushik Chaitanya Ji of Lucknow Chinmay Mission centre.

43 of us set out from Mumbai on 20th September, 2024 morning. However, all of us

had already reached Ayodhya at the start of the journey itself! We enjoyed the beautiful paintings and murals depicting scenes from Ramayana at Ayodhya airport.

We had booked our stay at Ramanuj Padachhaya Ashram, very close to the Ram Mandir. After settling down, the Sadhana camp was inaugurated with Lamp lighting, prayers and initial address by Acharya Kaushik Chaitanya Ji.

From the next day onwards, for 4 consecutive days, at dawn, we learnt meditation under the able guidance of Acharya Ji. This was followed every morning till afternoon by enlightening discourses on Ram Geeta. It is a text from Ramcharitmanas, where Shri Ram Ji answers Parmarthik questions asked by Lakshman Ji.

After having sumptuous lunch from the Ashram, every day, we visited various sights for Darshan. On 21st, we visited Hanuman Gadhi, where Hanuman Ji blesses sadhaks and gives his consent for darshan of Shri Ram Ji.

In the late evening, we visited Sarayu Ghat and were soaked in the holy waters as well as witnessed the holy arati of Sarayu Mata.

The very next day was planned for the much-awaited Shri Ram Mandir visit. In the afternoon, we all got ready wearing new clothes and went to the mandir. Darshan of Ramlalla was a heavenly experience and the emotions each one felt are beyond words. The darshan as well as security arrangements at the mandir are excellent which helped in a smooth darshan experience. We returned fully enthralled and feeling wholly blessed. Truly in love with Ram Lalla, we wanted as many darshan experiences as possible and so we once again had a Darshan experience the very next day, i.e. 23rd.

On 24th, we visited Kanak Mahal, which was the Muh-Dikhai gift of Kaikeyi Mata to Seeta Mai. We also visited Dashrath Mahal. Kanak Mahal has 3 sets of idols of Ram Ji and Seeta Mai, one of a very young age, one of younger age and one at an adult age. This was a

unique feature at almost all the nearby mandirs in Ayodhya.

On 25th Morning, we checked out of the Ashram and set out for Lucknow. On the way, we visited Guptar Ghat, a place from where Ram Ji went to Saket Dham taking Ayodhya citizens with Him.

From Guptar Ghat, we went to Nandigram, where Bharat Ji had stayed as a sannyasin for 14 years during Ram Ji's vanavas. Nandigram has lovely temples – one depicting Ram Ji-Bharat Ji Milap and another showing Bharat Ji and Hanuman Ji milap. There is also the holy cave where Bharat Ji stayed and did very strict tapas for 14 years.

Later, we had lunch at Lucknow and rested for a while in the hotel there. In the evening, we visited the 2 very famous gardens of Lucknow – Dr. Ram Manohar Lohiya Park and Dr. Ambedkar Park.

The next day on 26th, we started early morning for a visit to Naimisharanya, the epitome of all holy places. On the way there,

we visited a very special mandir – the mandir of 51 Shakti Peeth places of Devi. There are 51 temples of 51 Shakti Peeth places located around the world. However, it is very difficult for anyone to visit all of them due to vast geographical distances, some of them being located out of India. Looking at this difficulty, Late Shri. Dikshit of Lucknow, built one combined temple where he brought the holy soil & water from all the 51 temples, got made exact replicas of the 51 murtis and did Pran Pratishtha at this one place at Nandanvan, Seetapur. The mandir itself is an architectural wonder. Acharya Ji had made this great addition to our itinerary to enrich us all with Durga Mata Ji's blessings. Indeed, feeling very blessed, we all left for Naimisharanya.

At Naimisharanya, we first visited Chakra Teerth, the holiest place which holds extra importance for Kaliyug. From there, we visited Vyas Gaddi, the place where Vyas Ji wrote all his holy scriptures. After offering our pranaams to Vyas Ji, we visited Shri. Lalita

Devi Temple, Suta Gaddi and Hanuman Gadhi. Next, we visited Dadhichi Kund, where Sage Dadhichi offered his bones to Indra Dev so that a weapon Vajra could be made out of them in order to destroy the fierce demon Vritrasur. Before sacrificing his life, Sage Dadhichi asked that waters of all holy rivers and sacred places be brought at this place for him to take a sacred bath. Therefore, all the holy waters are gathered here at one place. After taking Teerth of this holy Kund, we started our return journey. At Lucknow, we visited Chinmay Mission Lucknow centre. The centre is located in a nice neighborhood and has a serene atmosphere. We did Paduka Pooja of Pujya Gurudev and felt blessed. With heavy hearts, we said our goodbyes to Acharya Kaushik Chaitanya Ji and Lucknow centre.

On 27th morning, after some local sightseeing, we went to Lucknow airport. Each one of us returned to their homes carrying a bagful of absolutely delightful memories, making a

promise to Shri Ram Ji to visit Ayodhya again.
Jai Siyaram



Campers pose for a pic at Imambada, Lucknow during their Ayodhya Camp



Campers with Acharya Kaushik Chaitanya, CM Lucknow in the 51 Shaktipeeth temple, Sitapur



Campers pose for a pic at Kanak Mahal Ayodhya

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Navaratri Utsav



Malayalam Satsang



Spiritual Pursuit

H. H. Swami Chinmayananda

(Edited from Pujya Gurudev Swami Chinmayananda's introductory talk during Pujya Guruji Swami Tejomayananda's *Bhagawat* discourses at Birla Kreedha Kendra Hall, Chowpati, Mumbai, from October 30 – November 6, 1992)

Friends, one of the greatest miracles in history is the endless long history of Hinduism, the mother of all religions and philosophies from the *vedic* period till today. Though we may carp at it at this moment, because of our total ignorance, even today we are Hindus. Think of the history of other religions, they are only yesterday's winds and have already started perishing. How did Hinduism survive? We have no organisations like churches or mosques and yet it has survived. In and through the ups and downs of historical periods Hinduism remained. It is

not that there were no enemies to it. There were enemies from outside as well as enemies from inside as we have got today, trying to destroy this great culture. But the culture again bubbles through you and you say, “I don’t believe in Hinduism, *namaste*.” Where did this *namaste* come from? This shows the elasticity of Hinduism.

A tree grows from its cambium. The tree grows from inside, and it grows from a plant to a big healthy tree. The cambium grows from within, like a *garbhini* (pregnant woman) extends herself, when the child grows, however much she may try to cover it. When the tree grows, the outer bark yields, but it never leaves. The bark holds the tree together. The cambium grows from within and the bark holds it together. Our *dharma* or Hinduism has this capacity to grow in order to embrace the society, when the society grows out of proportion. It is not that the *vedic* society is with us today. We have gone through all the historical changes in the

world, and yet in and through them all, whether it was war or peace, whether there was famine or prosperity, Hinduism held us together.

This capacity is very rarely found in other religions. They become fanatical. They don't grow. They curb the society, refuse to allow the society to grow. This is when the revolt comes from within and the religion perishes. How many religions have come and gone? The Greek, the Roman, the Macedonian. Those cultures and religions came and really served the society. Some of the brilliant ages of culture, art and literature they produced, but there was a period of history when they collapsed. Why? They could not hold the public, the people, with their new aspirations, new imaginations, new demands, new experiments with life. It is not that Hindus as a community never had such inspiration or changing expectations. We also grew but this *dharma* was able to expand and embrace.

In the *vedic* period there was no *bhakti* as a

movement, as a technique. Why? Because at that time the people were highly intellectual, with very minimal desires in their mind and therefore extrovertedness was minimal. They were born contemplative. There was simple living in this beautiful country, where greedy people had not killed and destroyed all the trees; their nature was verdant. In the midst of plenty, when man was living with minimal desires, he became very contemplative. In the entire *vedic* literature, the emphasis is on intellectual contemplation. By the time of the *Mahabharata* war, and much earlier also, man had become more and more egocentric, desire-ridden, and wanted to fulfil his desires without regard for the welfare of the other members of the community. He became restless in his mind. And to such an individual, sitting down and contemplating was an impossible task. Vyasa, the great master, felt this need of the changing society. Therefore he showed the technique of devotion of the heart, in place of the

technique of contemplation which is intellectual.

In order to contemplate upon a form, representing a higher reality, whether it is Krishna or Rama, the *pauranic* tradition started. We cannot maintain our mind in one form, unless it has clearly and vividly come into our imagination. Therefore an exquisite explanation or description of Krishna or Rama is given with a story around them, showing how they themselves, the Lord in various forms, met worldly problems and how they solved them. Even the average man with mental agitations can come and sit down and listen, and turn the mind to the higher. The *upasana* methods of the *vedic* period are too difficult for an average man of today. It is tough to comprehend that idea, and then turn one's attention towards it. But the beauty of beauties, rowing about on the banks of the Jamuna, warbling a song on his flute, with the *gopis* getting ecstatic about the music, dancing around Him – these are pictures that can be

easily conceived by us. It is at our level. Elementary physics can be understood by elementary school and college students but if you address them on higher physics, they will not understand. Once they have understood the elementary lessons, slowly they can grow to comprehend the principles of higher physics in the M.Sc. classroom. In the same way through *bhakti* the mind becomes quiet, its wanderings become less, and a steady mind is the instrument for higher and consistent contemplation upon the spring of life in our own bosom.

Bhagawata—listening is the only path available to us at this moment. We may read the *Upanishads*, we may understand them intellectually but a mere understanding is not the fulfilment of the *Upanishad*. We have to change, we have to translate it into our own life. When I start translating it, I find the incapacity in me because my mind is often wandering outward, it is extroverted. It is fascinated by immediate pleasures of sense

gratification. We all know it in our hearts. There is no question of keeping it as a secret. Every one of us is lusty, greedy, selfish, egocentric. Now, when I am in such a condition how can I turn myself to the higher Reality and contemplation?

Vyasa has brought out all possible psychological tricks which even our psychiatrist doesn't know in order to drag the mind from its wandering and persuade it to understand that there is a greater joy, a higher happiness in contemplating upon the Lord.

A sincere teacher will give you what you want. If you want money, he will say, "Go to Tirupati". You go four, five times and then you say, "Swamiji my business is not growing." "Did you go to Tirupati?" "Yes." "How?" "By car." "Ha! That explains it. You must walk up." You go up four or five times, panting. Your health improves. Still the business is not growing.... "Swamiji I don't think..." "Did you walk" "Yes I do walk."

“While walking what were you doing?” “I was breathing.” “You must say Govinda, Govinda, Govinda, Govinda, at every step.” Then what happens? Your faith increases, you repeat the Lord’s name and you go there often. By that time the business will improve, because a business cannot be down and out all the time. The business was down and out because you were not smart enough. By learning from your mistakes, you become smart. When your business becomes alright, your faith in Govinda increases. You attribute your success to Tirupati Venkatachalapati, and His grace, so you start going every month. On your birthday you go there, and while going there, you chant, “Govinda Govinda Govinda Govinda.” Your general health improves, your faith increases, your business flourishes. If the teacher had told you to increase your faith, then you would have asked, “How can I get faith?” It is not available in the local market like tooth paste. So he gives you a technique.

In this way, throughout the *Puranas* you find hundreds and hundreds of little techniques which are fit for all of us at all levels. *Puranas* are great scientific textbooks and that is why our forefathers constantly studied them. No doubt their mind was somewhere else, they had no great ideals; therefore they read but they never thought or asked, “What am I reading?” They thought reading was enough. “The Lord will hear it, He will make a note and I will get *moksha*”. But here you are all serious students. Swamiji (Swami Tejomayananda) is very good at exposing the inner secrets and beauties of the *Bhagavata*. Listen carefully.

Listen carefully. Try to translate it as you are listening. Translate the stories and the ideas into your own life. Make a serious study of it like a scientific textbook. And you shall find that the benefit that accrues is more, much more than from the *Upanishads* that you have studied, the *Geeta* you have learnt by-heart, the *Vivekachoodamani* that you have

crammed. In the stories, there is sensuality, there is *raga dvesha*, there is cruelty and criminality. Krishna handles it all. You will find that at all stages, all types of your doubts and questions will be solved. Not in the form of a question and answer, but as a beautiful picture, a living pulsating picture of a dynamic man of perfection living amidst the contours of the sorrowful world in which you and I are living. Then you start wondering, “If He can live in the midst of such challenges, why can’t I? My challenges are nothing compared to it. I will also be able to do it.” Thus draw inspiration from it and begin to live, proud of your own culture, as a true Hindu.

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Participants of the Chinmaya Garbha
Samskara sessions



हरिमीडे स्तोत्रम् परम पूज्य स्वामी तेजोमयानंद

माझ्यातील आत्मा हाच सर्वांमधील आत्मा आहे असे आपल्याला सांगण्यात आलेले आहे. असे आहे तर मी सुखी झालो तरी माझी पत्नी दुःखी का असते आणि बाकीचे लोक दुःखी असताना मी सुखी का राहू शकत नाही? त्याचप्रमाणे जेव्हा एका व्यक्तीला साक्षात्कार होतो तेव्हा प्रत्येक व्यक्ती मुक्त का होत नाही? पुढील श्लोकात या प्रश्नांची उत्तरे दिली आहेत.

पश्यञ्शुद्धोऽप्यक्षर एको गुणभेदान्

नानाकारान्स्फाटिकवद्भाति विचित्रः ।

भिन्नश्छिन्नश्चायमजः कर्मफलैर्य -

स्तं संसारध्वान्तविनाशं हरिमीडे ॥१७॥

अर्थ :- आत्मा स्वरूपतः शुद्ध, अक्षर आणि एकच आहे. परंतु अनेक प्रकारची रूपे व गुण यांच्या सान्निध्यामुळे तो लोलकाप्रमाणे अनेकविध भासतो. याचे

कारण उपाधींमुळे जरी तो वेगवेगळा, मर्यादित आणि कर्मफलांनी परिणामित झाल्यासारखा दिसतो तरी तो अजन्मा आहे, त्या श्री हरिंची - संसारांधकारांचा नाश करणाऱ्यांची - मी स्तुती करतो.

एकच शुद्ध, अक्षर - वस्तू जेव्हा, केवळ तीच अस्तित्वात असते, तेव्हा शुद्ध असते आणि दुसऱ्या कशा बरोबर तरी मिसळली जाते किंवा दुसऱ्या कशा बरोबर तरी संबंधित असते तेव्हा ती अशुद्ध होते. उदाहरणार्थ - भारतात दूध शुद्ध आहे असे तेव्हाच म्हटले जाते जेव्हा दुधवाला त्याच्या नेहमीच्या सवयीप्रमाणे दुधात पाणी मिसळत नाही. जी वस्तू अशुद्ध असते ती तिच्यातील अशुद्ध पदार्थ दूर करून शुद्ध करता येते. उदाहरणार्थ - पाणी गाळता येते व त्याद्वारे शुद्ध करता येते. आत्मा एकमेवाद्वितीय असल्यामुळे स्वाभाविकतः शुद्ध असतो आणि तो तसाच राहतो.

ज्याचा जन्म होतो त्याचा नाशही होतो. आत्मा अजन्मा आहे म्हणून तो अविनाशी आहे. जे जन्माला येते ते

वर्धन, नाश पावतेच.

अनेक मर्त्य जीव – जेव्हा रंगरहित लोलकाच्या विविध बाजूंवर प्रकाश पडतो तेव्हा तो बहुरंगी भासतो. शिवाय त्याच्या संपर्कात आलेला कुठलाही रंग तो परावर्तित करतो आणि विशेष म्हणजे तो रंगरहितच असतो. त्याचप्रमाणे आत्मा त्याचे मूलभूत शुद्ध, अविनाशी स्वभावतत्त्व न त्यागता मायेच्या सत्त्व, रज, तम या त्रिगुणांच्या संपर्कामुळे अनेकविध भासतो. विविध आकाराच्या आणि मोजमापाच्या नाम आणि गुणांच्या वैविध्यासहित अनेकविध दिसतो. ही विविधता म्हणजे आकाश, वायू, अग्नी, आप आणि पृथ्वी या पंचतत्त्वांचे आणि त्रिगुणांचे संमिश्रिकरण.

काही जणांमध्ये वायुतत्त्व अधिक असते तर काहींच्या कानांमध्ये जास्तच आकाशतत्त्व असते. काही लोक शांत व संतुलित स्वभावाचे असतात (सत्त्वाचे आधिक्य), काही लोक अस्वस्थ आणि अधीर असतात (रजाचे आधिक्य) आणि काही उद्धट व असंस्कृत

असतात (तमाचे आधिक्य). एका व्यक्तीने आपल्या मित्राला सांगितले की त्याचा वरिष्ठ अधिकारी कधीच रागावत नाही. तो राग त्याच्या काबूत ठेवतो. दुसरा म्हणाला, त्याचा वरिष्ठ अधिकारी त्याच्याशी उद्धटपणे वागतो, पण तो अपक्षपाती आहे – तो सर्वांबरोबरच उद्धट असतो! काही लोक नेहमीच उशीर करणारे व आळशी असतात. एका वरिष्ठ अधिकाऱ्याने एका कर्मचाऱ्याला विचारले की, 'उशीर का झाला?' कर्मचारी म्हणाला, 'तो जरा जास्त वेळ झोपला होता.' त्यावर वरिष्ठ अधिकारी म्हणाला, 'अरे ! म्हणजे तू घरीपण झोपतोस का ?'

भिन्न प्रकारांचे हे विशाल जगत खरोखरीच आश्चर्यपूर्ण दिसते. ते मूल पदार्थ व गुण यांपासून बनलेले असते. हिरव्या विड्याच्या पानाला जेव्हा पांढरा चुना लावून ते चघळले जाते तेव्हा लाल लाळ निर्माण होते. विभिन्नतांच्या व्यतिरिक्त जगतात असंख्य विभाजने आणि चिह्न आहेत. जाती, नागरिकता, लिंग, पेशी, भाषा, धर्म,

धातू, वनस्पती, प्राणी, मानवजात, देवता
इत्यादी...इत्यादी.

वेगवेगळ्या प्रकारचे जीव अनेक प्रकारच्या कृती करतात
आणि त्या त्यांना वेगवेगळ्या अनुभव क्षेत्रात घेऊन
जातात – वेगवेगळ्या शरीरांद्वारे तेथे ते आपल्या
वेगवेगळ्या कर्मांची फळे – सुख-दुःख भोगतात.
मोठमोठे वृक्ष आणि प्राणी, त्यांना जे शरीर लाभले आहे
त्याच्यामागे काय काय कर्म असावे याचे आश्चर्य वाटते.
एका विशिष्ट ठिकाणी, एका विशिष्ट कुटुंबात जन्म
घेण्यासाठी पूर्वी आपण कर्म केले होते याविषयी
आश्चर्यचकित होतो.

अकर्ता अभोक्ता – रूपे आणि व्यक्ती जन्म घेतात
आणि नाश पावतात, परंतु आत्मा अजन्मा आहे आणि
व्यक्तिद्वारे, त्याने केलेल्या कर्मांद्वारे किंवा मिळालेल्या
फळाद्वारे परिणामित होत नाही. सुख आणि दुःख यांचा
अनुभव व्यक्ती आपल्या मनाद्वारे घेतो; आत्म्याद्वारे नाही.
म्हणूनच जेव्हा कोणी व्यक्ती सुखी किंवा दुःखी असते

तेव्हा दुसऱ्या व्यक्ती त्याच्याबरोबर सुखी-दुःखी होत नाहीत. दुसऱ्याच्या दुःखासंबंधी कोणी व्यक्ती सहानुभूती दर्शवू शकते किंवा त्याच्या त्या स्थितीबद्दल खूप दुःखीही होऊ शकते, तथापि, दुसऱ्यांचे दुःख हे त्यांचे असते आणि आपले दुःख आपले असते. उदाहरणार्थ - जेव्हा एक बल्ब प्रकाशित होत नाही तेव्हा त्याच्याबरोबर दुसऱ्याही बल्ब प्रकाशित होत नाही असे होत नाही आणि विद्युतवरही त्याचा परिणाम होत नाही. आत्मा ना सुखी असतो ना दुःखी, त्याला ना कसली अभिरूची असते अथवा कशाचीही अभिरूची नसते. उदा. कार चालवण्यासाठी पेट्रोल जबाबदार असते, पण ते इंजिन बंद पडण्यासाठी, गाडी बेताल चालवण्यासाठी किंवा भयंकर अपघातासाठी जबाबदार नसते.

सदामुक्त - कोणी व्यक्ती त्याच्या अज्ञानाने व चुकीच्या धारणांनी बद्ध झालेला असतो, म्हणून जो त्यांच्यापासून मुक्त होतो तोच (खऱ्या अर्थी) मुक्त होतो. म्हणून एक व्यक्ती मुक्त होते तेव्हा दुसरी व्यक्ती किंवा इतर सर्व

व्यक्ती मुक्त होत नाहीत. एक साक्षात्कारी महात्मा जरी आपले गुरू असले तरी आपल्या मुक्तीसाठी आपल्यालाच प्रयत्न केले पाहिजेत. त्यांच्या ऐश्वर्यामुळे आपल्याला कदाचित भुक्ती- अन्न मिळू शकेल पण मुक्ती मिळणार नाही. कबीरदासांनी म्हटले आहे, गुरुंबरोबर त्यांचे ऐश्वर्य असते आणि शिष्याबरोबर त्यांचे प्रयत्न.

आत्मा बद्धही नसतो आणि त्याला मोक्षही प्राप्त करायचा नसतो, कारण आत्मा नित्यमुक्त आहे. व्यक्तीच्या उपाधी आणि शरीर-मन-बुद्धी यांच्या स्थिती आत्म्यावर काहीही परिणाम करू शकत नाहीत. उदा. वेगवेगळ्या जलोपाधींमध्ये विशाल, अल्प, स्वच्छ, गढूळ, स्थिर किंवा विचलित - पडणाऱ्या प्रतिबिंबापासून सूर्य अलिप्त असतो.

चुकीच्या भिन्नता आणि विभाजने यांच्याबरोबर होणाऱ्या आपल्या तादात्म्याचा नाश करून आपल्याला आपल्यामध्ये नित्यमुक्त आत्म्याचा - श्री हरिंचा साक्षात्कार होवो.

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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