

## Shri Chitrapur Math's Motto.

चक्षूर्नो धेहि चक्षुषे ।  
चक्षुर्विख्यै तनूभ्यः ।  
सञ्चेदं वि च पश्येम ॥

The Dadar Matunga group meet every month for a Vimarsh session. Some time ago we took up our motto as the topic for discussion. Our Vimarsh gave us a fascinating insight into the मन्त्र | Our motto is a साधका s prayer to the Lord.

चक्षूर्नो धेहि चक्षुषे .... ..

1. Give my eye, vision. The eye, as in the physical eye, is only an instrument through which one sees. The actual perception is done in the mind. The ability to perceive, to understand the situation and to react to the situation on hand is the product of the mind and the intellect. Give us, Lord, the capacity, the विवेक , to do this correctly.
2. The eye is the window through which one sees the outside world. Give us, Lord, the capacity to turn and look inwards, to examine our own nature, to discover ourselves. Let us recognize the परमात्मा within.
3. Let our eyes have the ability to discriminate between the good and the bad.

चक्षुर्विख्यै तनूभ्यः .....

The word तनूभ्यः indicates plurality. The prayer here is to give vision to our bodies. Give vision, Lord, to our स्थूल शरीर , सूक्ष्म शरीर, and our कारण शरीर ।

1. स्थूल शरीर.....

In what way is our whole body an instrument of vision? This was explained, by one of the sadhakas, in the form of a story.

A गुरु asks of his शिष्य , " What gives you the ability to see?"

The pupil replies, " The light of the sun"

"And if the sun is not shining?"

"I see by the light of the moon."

" If there is no moon?"

" I see by the light of the fire."

" If it is totally dark?"

" I would use my tongue to ask and my ears would receive information."

" And if that is not possible?"

" I would feel my way around."

The story ends with the शिष्य realizing that the ability to perceive, is from the light of the self. But this descriptive story proves that our entire gross body is an instrument of "vision", of perception. Therefore by asking for our स्थूल शरीर to see correctly, we are praying for our entire body to achieve a state of dynamic awareness.

The prayer is also for physical health to ensure that our साधना can go on without interruption. Give us , Lord, the ability to use our entire body for साधना, May it always be in सेवा |

## 2. सूक्ष्म शरीर..

May our पञ्चज्ञानेन्द्रिया s , पञ्चकर्मेन्द्रिया s, पञ्चप्राण s, मन and बुद्धि be made full of awareness and sensitivity. This would result in the षट्क सम्पत्ति manifesting themselves in one.

अवस्था त्रय ...

At any given point of time, a person is in one or the other state....

In जागृत् state, the self identifies itself with the स्थूल शरीर . The other two bodies are also available for experience. In स्वप्न, with the सूक्ष्म and in सुषुप्ति , with the कारण alone. By praying for correct vision and doing साधना to become more aware and sensitive to the Lord, we influence our स्थूल and सूक्ष्म शरीर actively. The कारण शरीर is described as अविद्यारूपम् and as such is not influenced by our intellect. Therefore our prayer to the Lord is also for अनुग्रह , to remove our ignorance. That which we can control intelligently, we do. That which we can't , we appeal to the Lord for His अनुग्रह |

सञ्चेदं वि च पश्येम ॥ ....

May we see the One in the Many and the Many in One.

How does one see the One in the Many? Take for example a pot made of clay. The pot wouldn't exist if the clay were removed. Similarly from ब्रह्मन

came creation. ब्रह्मन created the world from Itself. ब्रह्मन is an intrinsic part of ourselves. We wouldn't even exist if we weren't a part of ब्रह्मन and ब्रह्मन were not a part of us. That One is not only within us, but is all around and in everything. The तत्त्व is the same but manifests itself in myriad forms.

The Many in One...Nothing explains this better than the अष्टमूर्ति उपासना .To observe that what exists outside, also exists within...space, air, fire, water, the earth, the sun, the moon, all connected with ourselves. Observance of the अष्टमूर्ति s and to experience it as a part of oneself, to recognize that they tangibly exist in oneself, is one kind of उपासना. To pray to the Lord and to each of the अष्टमूर्ति s in turn, asking them to manifest and express their qualities within and through us, so that we may reach our full potential as individuals, is another aspect of the अष्टमूर्ति उपासना.

The Sun...the epitome of light, heat, brilliance, knowledge and intensity.

The Moon...its शीतलता and सौम्यता , its connection with love, devotion and faith.

Space...peace, rest, repose, complete calmness and tranquility.

Air .... subtle, yet having the force to act.

Fire...the power to give heat and light and burn impurities.

Water...its capacity to flow and its ability to adjust its form to any confining space. Its capacity to cool and to quench thirst, its comforting presence.

Earth...its capacity to nourish and to provide life to all that exists on it, its nature of tolerance and perseverance.

Let us pray for those qualities and ask that we be made more aware and sensitive to the Lord. May we recognize the basic unity and harmony in all. Give us the vision to see things in their entirety and yet not lose sight of details. Only then will our साधना be रसमय. Give us, Lord, the ability to focus not only on our goal but also the wisdom to deal correctly with all that happens around us, at all times, every single day.

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