



“तस्य भासा सर्वमिदं विभाति”

# चिन्मय आदेश

Monthly Newsletter of Chinmaya Mission Mulund

अष्टाविंशतिः (XXVIII) स्रोतः

JANUARY - 2021

एकम् (I) रश्मिः

# 2021

What we have is a Gift  
from Him. What we do  
with what we have is our  
Gift to Him..

SWAMI CHINMAYANANDA





Chinmaya Mission Mulund

invites you to

*Geeta Gnana Yagna*

*Online talks on*

*Guna - Traya Vibhaga*

*(analysis of various aspects of our personality based on  
triguna)*

*in Hindi*

*by Br. Nileshji*

From Monday

10th January - 20th January 2021

7.00 pm to 7.30 pm daily

Live Premiere on

 **YouTube** Chinmaya Mission Mulund Channel

*Contact: 9619269909*

To offer Gurudakshina visit:

[www.chinmayamissionmulund.com/guru-dakshina](http://www.chinmayamissionmulund.com/guru-dakshina)



# ONLINE CHINMAYA GEETA FEST - 2020

## 2<sup>nd</sup> CHAPTER - SĀṆKHYA YOGAH

### GEETA CHANTING FOR CHILDREN

Last date of Registration and Video Submission for  
Preliminary round – 15<sup>th</sup> Jan 2021

GROUP	STANDARD	PORTION	SHLOKAS FOR PRELIMINARY ROUND (VIDEO SUBMISSION)	SHLOKAS FOR FINAL ROUND
A	Nursery, Jr. KG & Sr. KG	1 – 5	1 – 3	1 – 5
B	I <sup>st</sup> & II <sup>nd</sup>	1 – 10	4 – 8	1 – 10
C	III <sup>rd</sup> & IV <sup>th</sup>	1 – 16	8 – 15	1 – 16
D	V <sup>th</sup> & VI <sup>th</sup>	1 – 22	14 – 22	1 – 22
E	VII <sup>th</sup> , VIII <sup>th</sup> , IX <sup>th</sup> & X <sup>th</sup>	11 – 38	28 – 38	11 – 38

### Geeta Chanting for Elders-2020

Last date of Registration and Video Submission for  
Preliminary round – 15<sup>th</sup> Jan 2021

Group	Age	Portion	Shlokas for Preliminary Round (Video Submission)	Shlokas for Final Round	No. of Shlokas
F	16 to 35	1 – 23	1 - 11 (Seeing the book)	1-23 (By heart)	23
G	36 to 55	11 – 35	12 - 22 (Seeing the book)	11 - 35 (By heart)	25
H	56 & above	11 - 30	21 - 30 (Seeing the book)	11 - 30 (By heart)	20

Please visit our website for regular updates.

[www.chinmayamissionmulund.com/geeta-chanting-competition/](http://www.chinmayamissionmulund.com/geeta-chanting-competition/)

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## EDITORIAL COLUMN

*Harih Om!*

प्रारब्धं भुज्यमानो हि गीताभ्यासरतः सदा।  
स मुक्तः स सुखी लोके कर्मणा नोपलिष्यते।।

Though engaged in the performance of worldly duties, one who is regular in the study of the Geeta becomes free and happy, says Lord Krishna to Goddess Earth in the Geeta Mahatmya of the Varaha Purana. A God-sent opportunity to study and chant the Geeta has come its way. As in the past, Chinmaya Mission Mulund is conducting the annual Geeta Chanting Competition for children and elders, but with a difference this time. In keeping with the times, the competition is going to be online. Chapter 2 – Sankhya Yoga, the Yoga of Knowledge, which gives an exhaustive summary of the philosophical contents of the whole Geeta, has been selected for the current competition. Online Guidance classes are already being conducted for interested participants on Sundays through

Google Meet and will go on up to 10th January 2021. The groups, portions and instructions for registration are available on our website, [www.chinmayamissionmulund.com](http://www.chinmayamissionmulund.com). The participants have to upload a video of their chanting of the verses prescribed for their group along with the registration for the preliminary round latest by 15<sup>th</sup> January 2021. A learning aid is also uploaded on our website as well our YouTube Channel. Please do avail of this great opportunity to study and chant the Geeta- the manual of life, also spread the word around and be a recipient of the Lord's blessings.

The global online Tapo-Geeta Jayanti Fest organised by the Central Chinmaya Mission from 5<sup>th</sup> to 25<sup>th</sup> December 2020 to celebrate the Geeta Jayanti and Shri Tapovan Jayanti on 25<sup>th</sup> December 2020 has been a spiritual treat to seekers. It comprised talks by various Swamijis of the Mission from across the globe on all the chapters of the Geeta and in various

languages. The opportunity to chant the entire Geeta, a chapter a day, with the students of Chinmaya Vidyalayas from all over the nation, gave tremendous joy. The events had a fascinating conclusion on 25<sup>th</sup> December with the Global Chinmaya Family offering its loving tribute to the Eternal Scripture Srimad Bhagawad Geeta and the Great Grand Master Shri Tapovanam.

Chinmaya Mission Mulund too celebrated the great day of our Parama Guru Tapovan Maharaj Jayanti divinely coinciding with the Geeta Jayanti with a Paduka Pooja in the morning and an online Sampurna Geeta Parayanam via Zoom from 3 to 6 pm. We bade adieu to 2020 and ushered in the New Year 2021 with the customary Vishnu Sahasranama Archana on 31<sup>st</sup> December 2020 at Chinmaya Shreeram.

Every year, in January, a Jnana Yajna is organized by Chinmaya Mission, Mulund to commemorate the Punyathithi of the MahaSamadhi of Param Pujya Swami

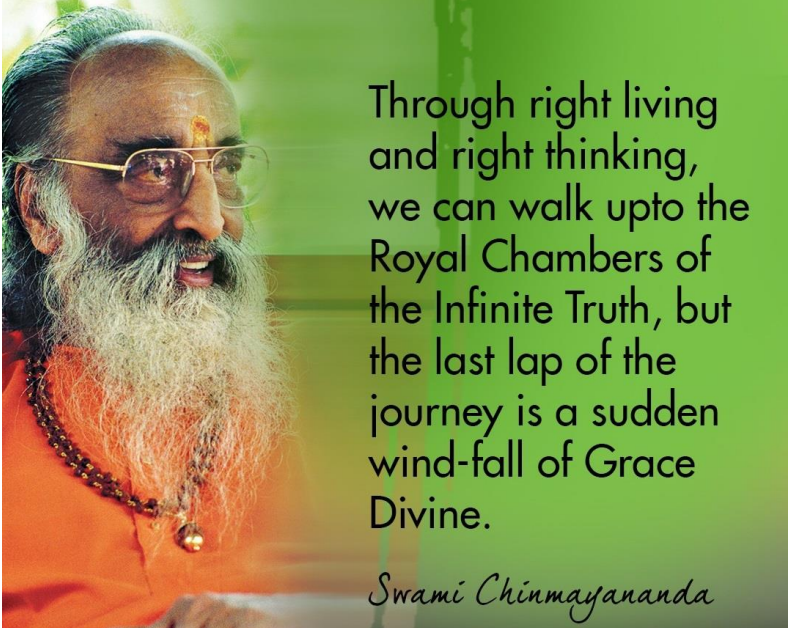
Purushottamanandaji. This year, Br.Nileshji will be conducting a Geeta Jnana Yajna in Hindi under the title “Guna Traya Vibhaga”- an analysis of various aspects of our personality based on triguna, which will be premiered live on our YouTube channel from 10<sup>th</sup> to 20<sup>th</sup> January 2021 daily from 7 to 7.30 pm.

Wishing all our readers a happy, healthy and peaceful New Year,

*Lokah Samasthah Sukhino Bhavantu.*

*Smt. Lakshmi Kumar*

*Editor - Chinmaya Adesh*



Through right living and right thinking, we can walk upto the Royal Chambers of the Infinite Truth, but the last lap of the journey is a sudden wind-fall of Grace Divine.

*Swami Chinmayananda*



## **Serve and Deserve**

### **H. H. Swami Tejomayananda**

(Report on a talk given by Swami Tejomayananda)

The Americans say, "Have a nice day!" Ask them how? And they are stumped!

We wish everyone a happy Diwali. We wish them success, happiness and prosperity. But do we really mean what we say? Or do we utter these words merely because it is proper to do so? How can a person be really happy, achieve lasting success and prosperity?

Swami Tejomayananda, head of the worldwide Chinmaya Mission, in the course of his interesting talk "Serve and Deserve" answers this and other questions.

Introduced to Vedanta at an early age Swami Tejomayananda is the disciple of Swami Chinmayananda who asked him to work for the restoration of moral and cultural dignity of India's ancient heritage. All projects of the



Chinmaya Mission are geared towards this end.

Once Swami Chinmayananda was having his baggage checked by a customs officer in a US city. On finding nothing objectionable, the man waved him away with the words, "Have a nice day!" Swamiji promptly asked, "How?" The man was stunned into silence.

The man was speechless because we don't know how to have a nice day. A man goes on vacation to forget everything, and the first thing he finds when he opens his suitcase is that he has forgotten his toothpaste. Have a nice vacation, we say. How? Wish you all the success we say. But how?

Real happiness, success and prosperity come only to that person who really deserves it. In these days of manipulation students easily pass exams, people win elections, become ministers....

A politician who lost an election was asked what happened? He replied that he was a victim. Of correct vote counting! He had no

chance to manipulate. When we achieve prosperity or reach high positions by such methods we do not appreciate its significance. Only that person who achieved real success which did not turn into failure, prosperity which did not turn into poverty, and happiness which did not end up in sorrow, was really qualified and deserved it.

Mahatma Gandhi became the father of the nation not because of some voting but because he deserved it. And he deserved it because he served the nation. Therefore the saying - serve and deserve. Those who aspire to reach high positions without rendering service could never hold such a position. Today people want to become great without paying the price for it.

A youth asked a *guru* about the duties of a disciple. The teacher said that the disciple would have to serve the master, clean the ashram, wash clothes, bring food and so on. When he heard all this, he said, "Thank you very much but I want to become a teacher."

Similarly people want to become leaders without becoming followers; they want to become rich and prosperous without putting in hard work. This was the reason for the popularity of the lottery and the dowry systems.

It is possible to employ cheap methods to gain prosperity or pleasure, but such gains are doomed to turn to failure. Real success or happiness only comes through service. Modern man has strange ideas about service. An occasional act of service is taken for service itself. Feeding the poor once in a while is a good thing. So is giving charity once a month. But all these "acts" of service do not make that person a man of service; service is not only in a particular action, it is an attitude, an attitude that pervades a person's entire life.

Swami Vivekananda said that even a fool could perform a great action once in a lifetime. But by performing one great act that person did not become great. A great person

was one who was great at every moment in every little thing that, he did.

While travelling by train once, one of Mahatma Gandhi's slippers fell out. He quickly dropped the second one too. When somebody asked him why he had done that Gandhiji replied that the person finding a single slipper would have no use for it but if he found a pair, it would be of use to him.

Thus a great man is great in every little act, at every moment, because his attitude is one of service and not of doing one or two acts of service or greatness.

Even charity is a difficult act (as any fund raiser would vouch). A priest looking for a place to live in was guided to a haunted house. By the morning he drove the ghost away. Asked how he achieved this, he said that he asked the ghost for a donation!

Thus giving donations is difficult at times. Giving time for a project is even more difficult. Giving consistent dedication to a task is quite rare. Service is not a part time job, a

particular act or a few acts.

The best example of service is provided by nature. Man could continue living even with failing eyesight or without the remaining senses. But he cannot survive without air. It is air that keeps him alive. Air within the body is called *prana*, without which nothing can function.

In the *Prashnopanishad* a disciple asked, "When man sleeps what is it that keeps awake?" The answer was that the *Prana* stayed awake. It was because of the *pranas* that a man sleeps comfortably even as the acts of digestion, circulation and so on continue, controlled by the *pranas*.

A person of true service is like the *pranas*. He or she is such that without that person nothing moves, yet that person is not seen, is not known, is not recognised and doesn't even want recognition.

In the *Ramayana* the most beautiful example of service is that of Lord Hanuman or Pavanaputra, the son of the Wind God. He

imbibed the spirit of service from his father. In the *Ramayana*, Rama was the hero but nothing vital and good happened in the absence of Pavanputra whose service demanded no recognition and was available round the clock.

Swami Tejomayananda added that he was surprised that though everybody wanted to be happy and wished happiness to others, there was so much sorrow in the world.

Sadhu Vaswani had tried to offer an answer. When he was asked how to be happy, he said "If you are seeking happiness, then make others happy." That is the key to being happy. Unfortunately when a man thinks of happiness or success, he thinks more of himself than of others. He just does not understand that if he made others happy, then he himself would be happy too.

We find that whenever we love a person, serving him or her is very easy. But when we do not love a person, it is very difficult to serve him or her. When we love, then we

serve. When there is love, there is service, and when you serve, then you deserve.... you deserve really great things in life.

Often people serve in a way as if to suggest that they are obliging the other. Such service is quite worthless.

The scriptures state that when a person sees oneness with another, then there is spontaneous love, and when there is love then there is service - service of the type in which there is no demand for any recognition or appreciation.

Such a one cannot but love and cannot but serve. Even if you ask him or her to stop it he or she cannot. And such a person alone deserves great things in life. May we attain this real prosperity, reach success and real happiness in which lies the welfare of all beings; Swami Tejomayananda concluded.



**The Infinite and Immortal Truth, which is One-without-a-second,  
All-pervading and perfect is indicated by the symbol, "OM".**

*Swami Chinmayananda*



## वर्तमान क्षण परम पूज्य गुरुदेव स्वामी चिन्मयानंद

मन जेव्हा विषयवस्तूंचे ग्रहण करणे थांबवते आणि विचारांच्या नर्तनाशी तादात्म्य करणे सोडून देते, तेव्हा, त्या ध्यान स्थितीत मन अमन होते. विषयवस्तूंचा आनंद घेण्यासाठी जेव्हा विचार सरसावतात, तेव्हा त्यांना बहिर्गामी विचार असे म्हणतात. त्यांना शांत करणे हे ध्यानमार्गाचे पवित्र कार्य आहे. जेव्हा हे बहिर्गामी विचार काढून टाकले जातात तेव्हा त्याचा परिणाम म्हणून झालेली मनाची स्थिती उच्चतम ध्यानातील विचारराहित्याची स्थिती म्हणून ओळखली जाते.

खवळलेल्या पाण्याच्या पूराप्रमाणे सक्तीने मनाला ग्रासून टाकणारे आत्मघातकी विचार मुख्यतः दोन ठिकाणाहून उद्भूत होतात. ते म्हणजे भूत आणि भविष्य. काही विचार भूतकाळातून प्रकट होतात आणि त्यांच्याबरोबर, त्या दिवसांतील चांगली-वाईट कृत्ये,



स्मृती जागी करतात. ही कृत्ये मनातील भूतकाळातल्या सडलेल्या थडग्यासंबंधीचा पश्चात्ताप आणि दुःखे, आनंद व सुखोपभोग यांच्या स्मृती व्यक्त करतात आणि त्याला सुंदर वर्तमान क्षणांमध्ये मृत भूतकाळ जगायला भाग पाडतात. विचारांचे दुसरे उगमस्थान म्हणजे भविष्यकाळ. बऱ्याचवेळा आपण मनाच्या कल्पना आणि आभास यांच्या पंखावर आरूढ होऊन स्वप्न जगतात विहार करत राहतो - जेथे भविष्यातील अपयशाच्या संभाव्यतांनी आपला थरकाप उडतो व आपण यशाच्या आशेमध्ये लटपटतो. तेव्हा, आपण पूर्णपणे हानी किंवा प्रचंड लाभ यांच्या संभाव्यतांच्या कल्पनेने मूर्च्छित होतो.

भूतकाळ हा मृत क्षणांनी बनलेला असतो आणि या गाडलेल्या क्षणांना खोदून काढणे म्हणजे मृतासहित जगणे होय. जेव्हा आपण आपल्या शक्ती निरुत्पादक आणि व्यर्थ पश्चात्ताप यांच्यामध्ये वाया घालवतो तेव्हा आपण मृत क्षणांमध्ये जगत असतो. जितके जास्त आपण त्यांचे स्मरण करू तितक्या त्या वासना आपल्या

व्यक्तिमत्त्वामध्ये खोल रुजतात.

जेव्हा आपण स्वतःला भूतकाळाच्या पश्चात्तापाच्या नकारात्मक विचारात मग्न व व्यस्त ठेवत नाही, तेव्हा आपण कल्पित भविष्यकाळातील पंच्यांच्या किल्ल्यांमध्ये वावरत असतो, जेथे कुरूपता, भीती, भयानक स्वप्ने, निराश करणाऱ्या आशा आणि कदाचित् अशक्यप्राय अपेक्षा वावरत असतात.

थोडक्यात, जेव्हा आपले मन दृश्य वस्तुजगतात फेरफटका मारत नसते, तेव्हा आपण आपल्या विचारांना शांत केले आहे या निर्णयाप्रत येऊ नये. बहुतेक वेळा ते तसे नसतेच. जेव्हा मन बाह्य वस्तुजगतामध्ये वावरत नसते तेव्हा ते स्वतःचे विक्षेपाचे व्यक्तिगत क्षेत्र निवडू शकते. ते क्षेत्र म्हणजे मृत भूतकाळातील आठवणींचे किंवा दुःखदायी निराशेचे चित्र प्रस्तुत करणाऱ्या जवळच्या भविष्यातील निश्चित संभाव्यतांचे असते. दोन्ही परिस्थितीत माणसाचे मन ध्यानात विचलित होते. म्हणून ऋषी, उपदेश करतात, 'क्षणाक्षणाला बहिर्गामी मनाला

वर्तमानकाळात आणून तेथे राहण्याचा प्रयत्न करा. भूतकाळाचा पूर्णपणे अस्वीकार करा. भविष्यकाळ पूर्णपणे सोडून द्या. तेव्हा अशा अंतःकरणात विक्षेपित मन विचारराहित्याच्या स्थितीत पोहचेल. मनाची ही स्थिती म्हणजेच अमन.

भूतकाळ आणि भविष्यकाळ यांच्या संबंधांचा विच्छेद करून हातातील वर्तमान क्षण जगणे म्हणजे अनंताचे परिपूर्णत्व अनुभवणे. वर्तमान क्षणाच्या पवित्र गहनतेत अनंताचा अनुभव येतो. भूत आणि भविष्य यांच्यावर अवलंबून न राहता वर्तमानकाळात राहणे हाच समाधीचा अनुभव. हीच ध्यानाची परिपूर्ती करणारा क्षण. त्याचा शोध तुमचा तुम्हीच घ्या. कोणीही व्यक्ती तो तुम्हाला देऊ शकणार नाही. प्रत्येकाला स्वतःलाच तेथे पोहोचले पाहिजे. तेथे पोहोचण्यासाठी स्वतःहून अन्य साधन नाही.

भूतकाळातील आपण साठवलेल्या अनुभवांच्या सर्व स्मृतींची बेरीज आपल्याला एक खोटी धारणा करून

देत असते- 'व्यक्तिगत घटकाची'. हे आपले अहंकाराचे व्यक्तिमत्त्व. हाच तो अहंकार, जो केवळ मृत क्षणांच्या स्मृतींचे गाठोडे असतो. तो वर्तमानकाळाला मृत भूतकाळाच्या परिभाषित करतो. त्यामुळे अहंकार वर्तमानकाळाला तो जसा आहे तसा पाहू शकत नाही.

शिवाय जेव्हा भूतकाळ वर्तमानकाळात प्रकट होतो तेव्हा नेहमीच अहंकार वर्तमानातून भविष्याचे नमुने विणतो. हे नमुने म्हणजे अहंकाराने त्याच्या कल्पनेने विणलेले जाळे असते. म्हणूनच जीवन म्हणजे अर्थहीन दुःखे, निर्हेतूक ताण, निरुत्पादक तणाव, उथळ सुख यांची गुंतागुंत असते जे पूर्णपणे विसंगत नियतीची - जीवनातील पोकळ घटनांच्या घर्षणाची कर्कशता असते.

अमनाची स्थिती म्हणजे शुद्ध जाणीवतत्त्वाचा अनुभव, लक्ष विचलित करणाऱ्या वस्तूंचा अभाव - केवळ अनंत आत्मा - अविकारी, एकमेव. हेच आपले प्राप्तव्य ध्येय आहे, ज्याचा साक्षात्कार करून घ्यावा ते सत्य, जो दिव्य अनुभव ध्यानकर्त्याने स्वतःचे

तत्त्वस्वरूप आत्मा म्हणून घ्यावयाचा तो. ही एखादी वस्तू म्हणून ओळखायची नसते किंवा बुद्धीने तिचे आकलन करायचे नसते. ही स्थिती अध्यात्माच्या स्तरावर निकटतेने स्वतःत आंतरिक अनुभव म्हणून जाणायची असते. या ध्यानस्थितीत परिपूर्ती असते आणि ध्यानकर्ता स्वतःच आत्मा बनतो. तेथे ध्यान करणारा - ध्यानाचा विषय आणि ध्यान करण्याची कृती ही त्रिपुटी नाहीशी होऊन अतीतावस्थेची स्पष्ट जाणीव किंवा आत्मसाक्षात्कार यांचा एकरस अनुभव असतो. हे ध्येय अतिशय वांच्छनीय व आकर्षक असते यात शंका नाही. परंतु ते प्राप्त करण्यासाठी ध्यानकर्त्याकडे पूर्ण सक्षम आंतरिक साधने असली पाहिजेत. आजच्या काळात आपल्याला ध्यानातील यशाऐवजी अपयशाचीच माहिती जास्त मिळते. याचे कारण साधक घाईगडबडीने ध्यानाकडे झेपावतात आणि त्यांची त्यासाठी लागणारी साधने प्रशिक्षित नसतात. त्यामुळे उड्डाणच होत नाही.

ध्यानकर्त्यांना सहाय्यभूत व्हावी म्हणून

ध्यानसाधनांची जुळणी करण्यासाठी गुरू, जीवनाची रचना अनुकूल पद्धतीने करण्याचा उपदेश, सर्वसाधारण शब्दांमध्ये करतात - 'भूतकाळजमा झालेल्या वस्तूंची इच्छा बाळगणे आणि त्यांचे स्मरण करणे थांबवा. त्या वस्तू वर्तमानात मिळाल्या तरी त्यांच्यापासून मिळणाऱ्या आनंद व दुःखाच्या विचारांना थारा देऊ नका. असे केल्याने तुम्ही तुमच्या आत्म्यास मोठेच वैभव प्राप्त करून घाल.' आपण आपला भूतकाळ परमेश्वराच्या चरणी प्रेमाने अर्पण करण्यास शिकू या. जेथे काळज्या व आनंद आपली दृष्टी झाकोळू शकणार नाहीत आणि आपले समत्व डगमगवू शकणार नाहीत अशा उच्च दिव्य जाणीवेच्या शिखरावर राहण्यास आपण शिकू या.

धीर धरा. सावकाशीने चला. हे गुण सातत्याने जोपासण्याचा प्रयत्न करा. यश तुमचेच आहे आणि उपनिषदाचे ऋषी आत्मानुभवाचे अभिवचन आपल्याला देत आहेत. जीवनाच्या या स्थितीप्रत घाई न करता भरभर जा. जलदता; सावकाशपणे.

Chinmaya Shreeram is now 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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