



“तस्य भासा सर्वमिदं विभाति”

चिन्मय आदेश

Monthly Newsletter of Chinmaya Mission Mulund

अष्टाविंशति: (XXVIII) स्रोतः

SEPTEMBER - 2021

नवम (IX) रश्मिः



Chinmaya Ganadhish - Kolhapur



CHINMAYA MISSION PRESENTS

VISION FOR TRANSFORMATION

Special Series from Chinmaya
Mahasamadhi Camp

Talks in English by
Swami Tejomayananda

31 August - 3 September 2021
7.30 PM - 8.00 PM daily

Tune Into  Chinmaya Channel



Chinmaya Mission Mulund

ONLINE

CHINMAYA GEETA CHANTING COMPETITION - 2021



Bhagwad Geeta Chapter - II

SĀṆKHYA YOGAḤ

The Yoga of Knowledge

CHANT GEETA



ENCHANT KRISHNA

For more details regarding

Preliminary round registration, portion, online guidance visit:

www.chinmayamissionmulund.com/geeta-chanting-competition

For any queries contact:

Shruti Shetty - 9619269909

Pavitra Shetty - 9867338832 Vasantha Balan - 8879717030

Last date of registration for Preliminary round: 24 Oct 2021

Online guidance will be provided

** No registration required for attending guidance sessions**

No Registration Fee

Geeta Guidance Schedule

ONLINE

CHINMAYA GEETA CHANTING COMPETITION - 2021

Chinmaya Mission Mulund will conduct online guidance sessions for the participants to help them prepare for Geeta Chanting Competition.

The details are as under:

Day: Every Sunday

Dates: Sep 5, 2021 to Oct 24, 2021

Time: 11.00 AM – 11.45 AM

For more details visit:

www.chinmayamissionmulund.com/geeta-guidance-schedule-2021/

** No registration required for attending guidance sessions**

GEETA CHANTING FOR CHILDREN - 2021

GROUPING AND PORTIONS: IInd CHAPTER

GROUP	STANDARD	PORTION	SHLOKAS FOR PRELIMINARY ROUND (VIDEO SUBMISSION)	SHLOKAS FOR FINAL ROUND
A	Nursery, Jr. KG & Sr. KG	39 – 43	39 – 41	39 – 43
B	I st & II nd	39 – 48	42 – 46	39 – 48
C	III rd & IV th	39 – 53	46 – 53	39 – 53
D	V th & VI th	50 – 72	54 – 61	50 – 72
E	VII th , VIII th , IX th & X th	45 – 72	64 – 72	45 – 72

CRITERIA FOR JUDGEMENT

The following shall be the criteria for the **Preliminary level**:

Pronunciation	Memory, Presentation & Overall Effect	Total
75 marks	25 marks	100 marks

The following shall be the criteria for the **Final level**:

Memory	Pronunciation	Presentation & Overall Effect	Total
50 marks	40 marks	10 marks	100 marks

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Geeta Chanting for Elders-2021

2nd CHAPTER - SĀṆKHYA YOGAH

GROUPING AND PORTIONS:

Group	Age	Portion	Shlokas for Preliminary Round (Video Submission)	Shlokas for Final Round	No. of Shlokas
F	16 to 35	39 – 61	54 - 61 (Seeing the book)	39 - 61 (By heart)	23
G	36 to 55	39 – 63	54 - 61 (Seeing the book)	39 - 63 (By heart)	25
H	56 & above	54 – 72	54 - 61 (Seeing the book)	54 - 72 (By heart)	19

CRITERIA FOR JUDGMENT:

Rounds	Memory	Pronunciation	Presentation & Overall Effect	Total
Preliminary	-	70	30	100
Finals	50	40	10	100

For any queries contact:

Shruti Shetty – 9619269909

Pavitra Shetty – 9867338832

Vasantha Balan – 8879717030

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EDITORIAL COLUMN

Harih Om!

"Happiness depends on what you can give, not on what you can get." - Pujya Gurudev Swami Chinmayananda.

One of the highlights of the last month was the launch of the crowd funding campaign titled "Reimagine Education" on behalf of Central Chinmaya Mission Trust through an agency "Fuel A Dream" to support Chinmaya Educational Institutions which over the past 50 years have transformed the minds of over a million students. The campaign aims to support:

1. Building of Chinmaya University's global state-of-the-art campus at Kochi to impart the traditional Indian knowledge systems along with modern education,
2. Providing scholarships to underprivileged students at Chinmaya Vidyalyayas pan India and
3. Improving school infrastructure in existing

Chinmaya Vidyalyas.

While similar campaigns have been completed or are going on in different parts of the country, this campaign of Maharashtra covering Mulund, Tarapore, Vasai and Thane started on 10th August 2021 with a total of 139 volunteers coming forward to drive this campaign. Of them, 70 are from Mulund. It is heartening to note that Rs. 20 lacs has been raised so far by Mulund alone with 47 active volunteers. The campaign, which was initially slated to run for 15 days was extended by another 15 days considering the success of the campaign. There was an online programme on 27th August to cheer the crowd funding champions in which Swami Swaroopanandaji, Head of Chinmaya Mission Worldwide appreciated and congratulated the Mulund Centre for its contribution to this great vision of Pujya Gurudev. Those who have not got an opportunity to participate in this cause may visit

<https://www.fueladream.com/home/group-champions-maharashtra-chinmaya-ccmt> and make your contributions for this great cause. After the video quiz event in July, the next event of the Geeta Fest 2021 viz. the elocution competition was conducted online on Sunday 22nd August. The topic was Stitha Prajna Lakshana for the elders and the Ladder of fall (Verse 62 and 63 of Ch.2) for the school children. There were 45 registrations in all including 5 in Marathi, the rest being in English. Of these, 18 participants turned up online. There were participants from outside Mumbai; and one overseas participant too. 13 prizes were declared and distributed on 29th August.

Earlier in the month, Pujya Gurudev's Mahasamadhi Diwas on 3rd August was observed with Paduka Pooja and Akhanda Naama Japa of "Om Shree Chinmaya Sadgurave Namah" from 9 am to 6 pm at Chinmaya Shreeram. Devotees had registered their names for chanting at their convenient

slots of half an hour each. Chinmaya Shreeram reverberated with the seamless chanting of the seekers in a devotional fervour.

“When the world is weeping in rains and, when blind despair is darkening our bosom, in the prison of the body, the Divine is born...the spiritual urge is born” said Pujya Gurudev. We ended the month with the celebration of the auspicious Krishna Janmashtami. Shodasopachaara Pooja and Vishnu Sahasranaama Archana were performed at Chinmaya Shreeram. We invoke the blessings of Lord Krishna and Pujya Gurudev on all to grow in spiritual strength and progress.

Lokah Samasthah Sukhinoh Bhavantu!

Smt. Lakshmi Kumar

Editor - Chinmaya Adesh

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All spectacular successes were
achieved in little courageous steps
taken with self-confidence and faith in
the nobility of the final goal chosen.



Swami Chinmayananda



Paduka Pooja on Chinmaya Aradhana Day at Chinmaya Shreeram



Some of the winners of Video Quiz and Elocution Competition collecting their prizes



The Hamsa Geeta

H. H. Swami Tejomayananda

The *Hamsa Geeta* is found in the thirteenth chapter of the eleventh canto of the *Srimad Bhagavata Mahapurana*. Before departing from this world, Lord Krishna chose to impart the knowledge of the Self in all its details to His great friend and devotee Uddhava. While discoursing upon this theme, He made a reference to one of His many incarnations, a *hamsa* - a swan, wherein He had answered a very subtle question posed by the four great sages Sanatkumaras to their father Brahma - the Creator. Their question, which forms the theme of the *Hamsa Geeta*, related to the discrimination between the mind and sense objects and about dissociating the mind from sense objects.

The word *Hamsa* contains many meanings, such as a crane, a swan, the sun, a particular order of *sannyasins* (renunciates), and the

supreme Self. Here in the present context, *Hamsa* is a swan, the form that the Lord chose to take. In Hindu mythology and classical literature, the swan is said to have a special ability of separating milk from water. Since the question of the Sanatkumaras related to such a separation of the mind from objects, the Lord chose this particular form to answer the question. The swan symbolises the pure intellect, which alone can discriminate between the Real and the unreal. On Uddhava's request, Lord Krishna narrated the entire episode in twenty-seven verses. Sanak, Sanandana, Sanat and Sanatana were the four mind born sons of the Creator Brahma. They chose to revel in the Self alone without getting into the bondage of worldly life. Once they approached Brahma and asked Him how one could separate the mind from the sense objects, as advised by the scriptures and the teacher, in order to gain true freedom. This separation appears impossible because the mind is constantly dwelling on,

or brooding over, different objects. Strong likes and dislikes strengthen the subtle impressions formed in the mind, and the thoughts and the mind appear to be inseparable from each other. Thereafter we cannot conceive of a mind without objects and their experiences, and we wonder how we can gain true freedom.

Dispelling the Illusion

Being asked thus, Brahma thought it over but could not answer the question because, it is said, He was too preoccupied with the work of creation. This shows that a person attached to action does not have subtlety of the intellect. Brahma then meditated upon the Supreme Lord, called Narayana in the *Vedas* and the *Puranas*. Brahma can create the world from matter and *jiva's karmas*, but not matter itself - which the Supreme Lord alone can do. The Lord appeared before the Sanat-kumaras as a swan. They did not recognise Him, and so asked for His identity.

The Lord replied saying that their question

regarding His identity was futile and invalid from both the absolute and the empirical standpoints. The Absolute is one without a second, and as such, the question was meaningless. From the empirical standpoint, all beings are products of the same five elements and differ only in name and form which are of no great importance. Hence the futility of the inquiry. Actually, by replying in this manner, the Lord had answered their question in a very subtle form. Its explanation is as follows.

If the mind entertaining the sense of doership and enjoyer-ship alone is the nature of the *jiva* - the individual being - then it is not possible to separate it from its entanglement with the sense objects. However, the *jiva's* true nature is Brahman, that is, Existence-Consciousness-Bliss. It is only due to ignorance that the *jiva* identifies itself with the mind and becomes attached to sense pleasures. Remaining at the level of the mind alone it is impossible to gain true freedom.

Therefore, the seeker of freedom must rise above his identification with the mind and its objects through understanding their illusory nature, and meditating on the Self, abide in It. The mind and objects are the *jiva's* equipment, and provide the field to express himself but they are not his true nature. Realisation of the Self as oneself alone can dispel the illusion of the mind leading the seeker to liberation.

Under the influence of the three moods (*gunas*) of *sattva*, *rajas*, and *tamas*, the mind goes through the three states of waking, dream and deep-sleep. These states belong to the mind, and the *jiva* is their witness, but due to the false superimposition of qualities, the *jiva* takes them to be his own states and suffers. The seeker needs to shake off this superimposition by Knowledge and abide in the witness Self.

As long as the sense of the reality of diverse objects remains in the mind, so long will a person continue to sleep, even though awake,

just like one who is waking in a dream. One should cut at the very root of ego with the sword of knowledge sharpened by reasoning and, aided by the precepts of saints and the scriptures, realise the Self. A person of realisation becomes as though unaware of what happens to his body like an intoxicated person becoming unaware of his apparel. What is meant is that the wise man does not identify himself with his body anymore. He has no worry because he knows that the body is the product of his past *karmas* and with the exhaustion of those *karmas*, it will end by itself, but the Self is imperishable.

This is the secret of knowledge and *yoga* as expounded by the Lord Himself. The Lord then revealed His true identity and recognizing Him as such, the great sages and Brahma worshipped Him. The Lord returned to His own abode while Brahma kept looking on. The doubts of the sages were dispelled and they were happy.



वर्तमान क्षण परम पूज्य गुरुदेव स्वामी चिन्मयानंद

भूतकाळाचे सातत्य वर्तमानकाळात परिवर्तित होते. उद्याचा दिवस केवळ कालच्या दिवसाने ठरवलेला नसतो, तर कालच्या दिवसाला आजच्या दिवसाच्या प्रसंगाने जशी प्रतिक्रिया दिलेली असते त्यानुसार तो ठरतो. काळाचे सातत्य कोणालाही थांबवता येत नाही. आपण काळाच्या मर्यादित जगत असतो.

जर भूतकाळ वर्तमानकाळात मिसळत असेल तर आपण जे वर्तमानकाळातील सुख-दुःखाचे भोक्ते आहोत ती म्हणजे भूतकाळाची निर्मिती आहे. आपल्यामध्ये स्मृतिरूपाने घोंटाळणारा भूतकाळ म्हणजे जीवनाच्या वर्तमान स्थित्यंतराची रूपे आहेत आणि हा भूतकाळाचा परिणाम ज्याने वर्तमानकाळातील आकार धारण केला आहे, तोच भविष्यकाळाला सामोरा जाणारा आहे आणि आपल्यासमोर साकारणारा आहे.

वर्तमानकाळ हा दोन प्रवाहांचा संगम आहे. एक भूत आणि एक भविष्य. लगतचा प्रत्येक क्षण हा गेलेल्या क्षणाचे थडगे असतो आणि येणाऱ्या क्षणाचा गर्भ असतो. भूतकाळाचे थडगे भविष्यकाळाचा गर्भ असतो आणि हे थडगे- गर्भ म्हणजेच वर्तमान. भूतकाळाच्या संदर्भात वर्तमान हे कृतकृत्यता असते, पण ती परिपूर्ती नसते. भविष्याच्या संदर्भात वर्तमान हा अगतिक शेवट नसतो; तर विचारपूर्वक प्रारंभ असतो.

स्वाभाविकपणे वर्तमान म्हणजे आपल्यासाठी उपलब्ध असलेले मूलधन आहे आणि ते आपण सुबुद्धपणे गुंतवले पाहिजे जेणेकरून भविष्य आपल्याला पुरेसा लाभ मिळवून देईल. काळाची ही सातत्यता जीवनातील अगणिक घटना संग्रहित करणारे एकमेव जाळे असते आणि सर्वसाधारणपणे मंद लोकांकडून ते दुर्लक्षित केले जाते. ते भोवतालच्या निरर्थक गोंधळाविरुद्ध विरोध करतात आणि जीवनाचा हेतू काय असू शकतो याविषयी आश्चर्य करत राहतात. सातत्याचे हे जाळे जाणून घेणे

म्हणजे जीवनाचा सखोल आणि काव्यात्मक अर्थ समजून घेणे. बुद्धिमान लोकांना अस्तित्व म्हणजे संघर्ष नसतो. प्राकृत लोकांसाठी दैनंदिन जीवन हे निर्हेतूक, अंधारमय व गोंधळ असतो. त्यामुळे ते कुठेही पोहोचत नाही आणि त्यातच अडकून राहतात, व्यक्त अस्तित्वाच्या पृष्ठभागाच्या खोलीत दडून जातात.

ही सुसंगता, सुस्वरता जी इतक्या शांतपणे आणि अर्थपूर्णतेने जीवनाच्या गोंधळाखाली धडकत असते ती वृद्धिंगत करण्यासाठी आपले तत्त्वज्ञान 'कर्मसिद्धांत' नावाचा सविस्तर उपाय सुचवितो.

अस्तित्वात सातत्यता असते हा वर आलेला उल्लेख जर नीटपणे त्याच्या ध्वन्यर्थासहित समजून घेतला तर त्या व्यक्तिसाठी दैव, नशीब, संधी असे पोकळ शब्द धमक्या देऊ शकत नाहीत.

जीवनात कोणतीही घटना कारणाविना असत नाही. जीवनात घडणाऱ्या प्रत्येक घटनेचे नेमके कारण

प्रत्यक्षपणे कदाचित दिसणारही नाही. काही काही ठिकाणी कारणांचा हा प्रवाह अनेक समांतर हजारो ओहोळांद्वारे विभाजित होतो. माणसाची थकलेली बुद्धी त्या सर्वांकडे दुर्लक्ष करते आणि कार्याचे उगमस्थान दैव किंवा संधी म्हणून निश्चित होते.

आतापर्यंत आपण जे काही वर्णन केलेले आहे त्याच्या प्रकाशात, वर्तमानयुग आणि त्याच्या समस्या हे काही आपल्या पिढीचे दैव नाही; ते म्हणजे आपल्याच चुकीच्या विचारांचे, दुष्ट हेतूंचे, दोषयुक्त कृतींचे, अविचारी दुष्कृत्यांचे कुरूप परिणाम असतात. भूतकाळाचा एकत्रित परिणाम म्हणजे वर्तमान. त्याला योग्य प्रकारे हाताळणे ही अधिकतर सुख आणि अधिकतर शांतिमय भविष्य निर्माण करण्याची सुबुद्ध योजना असेल.

भूतकाळाचा दूराभिमान न ठेवता वर्तमानकाळाला योग्य प्रकारे व सक्षमतेने हाताळण्याची कला म्हणजे 'जीवन जगण्याची कला', जिला धर्म असे म्हणतात.

भविष्याविषयी अनावश्यक भये सोडून देणे म्हणजे त्याग आणि पूर्वकाळच्या परिणामांपासून स्वतःला दूर ठेवणे म्हणजे सन्न्यास. ज्या माणसामध्ये असे खरे त्याग व सन्न्यास असतात तो उत्तम साधक असतो. केवळ तोच वर्तमानाला ईश्वरी पूर्णत्वाने आणि दैवी सक्षमतेने सामोरे जाऊ शकतो. अशा सुदृढ जीवन-पद्धतींमध्ये जी जीवन जगण्याची तंत्रे उपयोगी पडतात त्यांना धर्माचे मार्ग असे म्हणतात.

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Vishnu Sahasranama Archana during
Shri Krishna Janmashtami Celebrations
at Chinmaya Shreeram

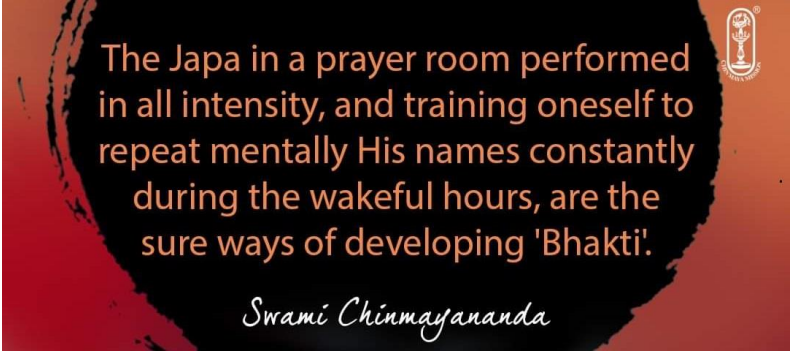
**ONLINE CHINMAYA GEETA FEST 2021
PRIZE WINNERS LIST**

VIDEO QUIZ

NAME	AGE	PRIZE
KARTHIKA PUTUVAL	14 - 20	I
JYOTHIKA PUTUVAL	14 - 20	I
ADVAIT MURLI IYER	14 - 20	III
AKHILESH BADRINATH	14 - 20	III
MAHEK HIREN JOSHI	14 - 20	III
KARTHIK PRAKASH	14 - 20	CONS
MEERA KUMAR	21 - 30	I
VARSHA	21 - 30	II
ASHWATHI PRAKASH AMBALA	21 - 30	CONS
PREETHI K	31 - 40	III
GUHAPRASATH R	41 - 50	I
PRADEEPA MURLI	41 - 50	II
HARISH KESHAV SHANBHAG	41 - 50	III
SOMANATHAN VISWANATHAN	41 - 50	III
KIRAN RAKESH SHETTIGAR	41 - 50	CONS
BISWAJIT GUPTA	51 - 60	III
LAKSHMY SURESH	51 - 60	III
SANDHYA KAMATH	51 - 60	III
PRITI R KADAKIA	51 - 60	III
NITHYA MANI	51 - 60	III
K R C MANI	60+	II
RAMPRAKASH G KODIALBAIL	60+	III
RUKMANI SUBRAMANIAM	60+	CONS
BRINDA VENKATARAMANI	60+	CONS
VANAJA SESHADRI	60+	CONS
DEEPAK D GUPTE	60+	CONS

ELOCUTION COMPETITION

NAME	GROUP	PRIZE
NEEV JAI SHARMA	E	I
KARTHIKA PUTUVAL	F	I
KAVITHA PUTUVAL	G	I
R JAYALAKSHMI	H	I
SAADHANA SRIBALAJI	E	II
RAMANATHAN CHOODAMANI	F	II
JYOTHIKA PUTUVAL	E	CONS
PREETHI K	F	CONS
JAI SHARMA	G	CONS
RAJANI IYER	G	CONS
SHILPA SRIRAM	G	CONS
DR. RAHUL PRAKASH MODGI	G	CONS
DEEPAK DWARKANATH GUPTE	H	CONS



In view of the prevailing COVID -19 situation and the safety guidelines of the Government of Maharashtra, Chinmaya Shreeram is closed for darshan till further notice.

Chinmaya Mission Mulund



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