



“तस्य भासा सर्वमिदं विभाति”

चिन्मय आदेश

Monthly Newsletter of Chinmaya Mission Mulund

अष्टाविंशति: (XXVIII) स्रोतः

OCTOBER - 2021

दशम (X) रश्मिः



सर्वमङ्गलमाङ्गल्ये शिवे सर्वार्थसाधिके ।
शरण्ये त्र्यम्बके गौरि नारायणि नमोऽस्तु ते ॥



Chinmaya Mission Mulund

invites you to



**MATRU
POOJA**

**On 10th October 2021 (Sunday)
4.15 pm to 5.15 pm**

Age: 5 - 16 yrs

**Materials to be brought:
Garland, one sweet**

**Venue:
Chinmaya Shreeram,
Aroto House, First floor,
P. K. Road, Mulund West**

Note: Children can bring a handmade greeting card for their mother.

For queries contact: Pavitra Shetty: 9867338832

www.ChinmayaMissionMulund.com



CHINMAYA MISSION PRESENTS

DHARMA SHASTRA

Way to Peace, Prosperity and Purity

Talks in English by
Swami Tejomayananda



16 October – 27 October 2021

7.30PM – 8.00PM IST daily

Tune Into **YouTube** 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!

"We may often give without love, but we can never love without giving."- Pujya Gurudev Swami Chinmayananda.

The crowd funding campaign titled "Reimagine Education" launched in Maharashtra last month to support Chinmaya Educational Institutions, mainly the Chinmaya Vishwa Vidyapeeth was a big success. It gives us pleasure to inform the readers that 54 active volunteers from Mulund raised Rs.26 lacs for this great cause.

*"Brij Mein Anand bhayo, Jai Ho Nandlal Ki,
Haathi ghoda Paalkhi, Jai Kanhaiyalal Ki"*

Children danced in ecstasy during the online Gokulashtami Celebration for Balavihar children on 12th September. The CHYKs along with our Balavihar Coordinator Smt. Pavitra Shetty and the volunteers under the guidance of Br. Nileshji came up with a very innovative and interesting programme for the children

which was conducted on Zoom. The programme started with a narration of the *Syamantaka Mani* episode from Lord Krishna's *Leelas* with beautiful visuals in the main room. This was followed by a Jewel Hunt – An expedition with Lord Krishna to search the *Mani* for which the children were sent to breakout rooms and participated in various activities like spin the wheel-energiser round, rapid fire round of questions based on the story, a Bhajan round, a Sanskrit tongue twister round etc. The programme ended with the children celebrating the birth of their beloved Lord with offering of music and dance. The programme was enjoyed by the children and appreciated by the parents.

We continue to be blessed with online Satsangs. Pujya Guruji Swami Tejomayanandaji's talks titled 'Vision for Transformation' based on selected verses from the 18th Chapter of the Bhagawad Geeta were streamed live on the YouTube-Chinmaya Channel from 31st August to

3rd September.

What is Purushartha? What is Praarabdha? Which is stronger of the two? What is the role of prayer in Life? How does a devotee look at these two aspects? Br.Nileshji answered these and many questions related to the ever-intriguing topic of ‘Purushaartha Ya Praarabdha’ bringing together the various ideas contained in the scriptures on the aspects of Self-Effort and Destiny in a structured thought flow. The online talks which were premiered live on the Youtube channel of Chinmaya Mission Mulund from 20th to 23rd September were very insightful and thought-provoking. Those who missed the talks can watch them on our YouTube Channel. Please do not forget to click on the Subscribe Button so that you get notifications of talks and programmes.

Earlier in the month, Ganesh Chaturthi was celebrated for two days in Chinmaya Shreeram with the usual religious gusto. The celebration was marked by beautiful

decorations, Shodashopachaara puja, Aarati, Bhajans and Visarjan.

“*Chant Geeta, Enchant Krishna*” One of the important events in the coming month is the preliminary round of the Geeta Chanting Competition 2021 for children and elders. The last date for the registration along with submission of video recording is 24th October. Group-wise guidance lectures are being conducted online on Sundays for the interested participants. Please visit our website www.chinmayamissionmulund.com for the portions, instructions and links for the registration. Let us not miss this wonderful opportunity to study the great manual of Life and grow through it.

Lokah Samasthah Sukhinoh Bhavantu!

Smt. Lakshmi Kumar

Editor - Chinmaya Adesh

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**Bhakti is the attitude of the mind,
and Jnana is the attitude of the intellect;
both flow towards the Lord.**

Swami Chinmayananda



A section of the Balavihar children along with the volunteers and Chyks posing in Krishna pose for a zoomfie during the Online Gokulashtami Celebration



Ganesh Chaturthi celebrations at Chinmaya Shreeram



Self-Realisation

H. H. Swami Chinmayananda

It is interesting how, in the history of thought in the Upanishads, the goal of life, which in the beginning was considered to be a state of deathlessness, later became known as the absence of rebirth. At first the anxiety of the seeker was to end the unavoidable and most horrid of all experiences, death. As knowledge increased, through the right evaluation of life, it soon became clear that death had no sting at all for those who understood that it is but one of the different experiences in life. Death can in no way clip off the continuity of existence. The sages came to the conclusion that birth was the beginning of all pain. Therefore, the goal of life, if it were at all possible to achieve, should be the state of no more rebirths.

Estimating the benefits enjoyed by a person of perfection, through the realization of the Self,

it is said in the following verse that "Having attained Me, the great souls are no more subject to rebirth."

Having attained Me, the great souls (mahatmas) do not again take birth, which is the house of pain and is non-eternal, they having reached the highest perfection, moksa. (Gita VIII:15)

The dream of rebirth and its destinies belongs to the delusory ego, which is nothing but the Self identifying with Its delusory matter envelopments. Electricity conditioned by the bulb is the light. When the bulb breaks, the light that is an effect merges with its cause, the current that is the same everywhere.

Similarly, the Self conditioned by a particular mind and intellect is the ego (*jiva*) which suffers rebirth, the agonies of imperfection, disease, decay, and death. Once the mind-intellect is transcended, the ego comes to rediscover that it is nothing other than the Self.

One who experiences the Self as his own real

Nature realizes that he never had any relationship at all with the equipment of feeling and understanding. Just as an awakened man has no longer a relationship with his dream wife and children. When thus the ego awakens to the spiritual cognition of the Self, it ends its march through the thorny path of pain and finitude. Such great souls no longer have any need to manifest in the plane of plurality.

In all other states of existence there is the experience of return. Just as sleep is not the end of life, but a refreshing pause between two spans of activity. Similarly, death is not an end, but often only a restful pause in the unmanifested existence between different embodiments. It was already indicated that, even from higher realms of consciousness, ego-centers will have to return to exhaust their unmanifested cravings (*vasanas*). Birth, we have already been told, is a house of pain and finitude and there-fore, complete satisfaction can be reached only when there is

no more rebirth, or no return.

Educated students often ask: "Why, after realizing the Self, should there be no return?" Here, in the following verse of the *Mundakopanishad*, we have a clear statement explaining the law behind rebirth.

Whosoever desires objects, and broods over them, are born again for the fulfillment of those desires. But in the case of a seer whose longings have found their final consummation, who has realized the Self, desires vanish even here in this life itself (III. Sec.II:2)

We have already discussed the genesis of action elsewhere. We found that ignorance of our real Nature, which is all-perfect and all-full, generates vague and fantastic desires in us. This ignorance also makes us feel that it is virtually impossible for us to accept our own real Nature. We found that desires are like a hornet's nest of stinging thoughts, and those thoughts express themselves in the outer world as the selfish actions of an individual. The individual ego naturally has to seek

conducive fields of activities for the expression of its desire prompted activities.

The State of Perfection

Self-realization is the ending of every trace of ignorance in us. In the vital moments of experiencing Selfhood, the God-man drops forever his unawareness of his all-perfect Nature, and after that he cannot have any more desires in him. Desirelessness is generally misunderstood as a negative state. Some think of it as a mental coma, into which a person falls when his disappointed desires begin to putrefy themselves. If this were the case, the great masters of wisdom would not have recommended it as the supreme state of perfection.

Desirelessness, with its accompanying state of mental poise, attained by a master is because of his realization of the Self, the state of absolute Bliss. After a complete dinner and plenty of dessert a fully satisfied person will certainly refuse an offer to take another slice of bread. Similarly, total satisfaction comes

from experiencing the perfection of the Self. To the master of realization, sense objects are considered as little toys of life when they are compared to the infinite treasure of joy that has already become his. A millionaire will never be tempted to go to a soup kitchen (food line) hoping to get sumptuous food even in his dream.

Thus, if die Hindu philosophers glorify the state of desirelessness as the end and be all of life, it is because they know a technique that will make us reach a greater state of perfection. And when we look down from there, the flimsy joys of life would look ridiculous, stupid, and childish. To be desireless is certainly a much more glorious state of fulfillment than trying to chase after the changing objects and beings. Our fulfillment lies in knowing that we already have with us all the happiness that we seek. Therefore, when the great masters talk of the state of desirelessness, they mean the state of full and conscious awareness. In this state

there are no longer any regrets at not having things that one had previously longed for. Ignorance was the cause for the desires, once the cause is removed, the effect will no longer be there.

In short, according to the texture of our desires we think, and these thoughts ensure that we are born into various situations identifying ourselves with various forms—born, dying, and reborn again. The seer, who has rediscovered his true identity, leaves off all desires. Therefore, for him there is no longer any reason for making his appearance again in the world for gaining or fulfilling any of his unfulfilled desires.

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Introspection, detection, negation, and substitution — these constitute the preliminary processes in the purification and tempering of the seeker.

Swami Chinmayananda



भक्तिसाधना परम पूज्य स्वामी तेजोमयानंद

भक्ती ही मूलतः प्रेमरूपा असते. ती म्हणजे एखाद्या वस्तू-व्यक्तीसाठी शारीरिक आकर्षण नव्हे किंवा त्याचे बौद्धिक ग्रहण नव्हे. प्रेमाचा निवास शरीरात किंवा बुद्धीत नसतो तर हृदयात असतो. कितीही बौद्धिक अभ्यास केला किंवा तार्किक विश्लेषण केले तरी त्याचे खरे स्वरूप प्रकट करता येत नाही. त्याचा एकमेव निश्चित मार्ग म्हणजे ज्यांची हृदये त्या अमृताने परिपूर्ण झाली आहेत अशाच्या संगतीत ते अनुभवणे. तथापि, बुद्धीचे उपकरण प्राप्त झालेले आपण, प्रेमाच्या स्वरूपाचे तर्कशुद्ध विश्लेषण प्राप्त होण्याची मागणी केल्याशिवाय, राहू शकत नाही.

भक्तीचे स्वरूप-

प्रेमाचे दोन पैलू आहेत. एक श्रेष्ठ आणि दुसरा कनिष्ठ. कनिष्ठ प्रेम म्हणजे एका विशिष्ट वस्तू-व्यक्तिबाबत

आसक्ती. त्याविरुद्ध श्रेष्ठ प्रेम म्हणजे आपल्यापेक्षा श्रेष्ठ असलेल्या व्यक्ती किंवा आदर्शाबाबत भक्ती. या दोन्हींमधील फरक म्हणजे कनिष्ठ नेहमीच अस्थिर आणि अल्पकाळ टिकणारे असते, तर दुसरे श्रेष्ठ स्थिर व कायम टिकणारे असते. यातील सत्य आपल्या दैनंदिन जीवनातून सहजपणे अनुभवता येते. बालपणापासून ते वृद्धापकाळापर्यंत आपल्या आकर्षणाच्या वस्तू बदलतच असतात. पण आपले आपल्या आईविषयीचे प्रेम एकसारखेच असते. प्रेमाच्या या दोन पैलूंचे आपल्या मनावर होणाऱ्या परिणामांमध्ये लक्षणीय फरक असतो. आसक्ती हाव, अभिलाषा विक्षेप आणि दुःख उत्पन्न करते. प्रेमाने पूर्ण झालेल्या हृदयाच्या व्यक्तीला समाधान, शांती आणि सुख प्राप्त होतात.

भक्तिसाधना -

विश्वेश्वराची भक्ती ही सर्वोत्कृष्ट भक्ती आहे. अशा प्रकारचा देव खरोखरच अस्तित्वात आहे का? अशी कोणाला शंका येऊ शकेल. अधिक संशोधनाद्वारे या

शंकेचे निरसन केले जाऊ शकते. विश्व अस्तित्वात आहे यावरूनच त्याचे अनंत कारण म्हणजेच प्रत्यक्ष परमेश्वर आहे हे सिद्ध होते. हे सत्य जाणल्यानंतर कोणीही व्यक्ती स्वतःला त्या परम, सर्वज्ञ, सर्वशक्तिमान परमेश्वरापासून स्वतंत्र किंवा विभक्त मानणार नाही. हे ज्ञान व्यक्तीच्या चुकीच्या धारणांना विराम देते. त्यालाच भक्तीच्या भाषेत जीवाची परमेश्वराच्या चरणी शरणागती असे म्हटले जाते. एकदा शरणागती घेतली की तो जीव स्वतःची इच्छा किंवा कामना भगवंतांच्या इच्छेहून विभक्त, अशा प्रकारचा विचार, टिकू देत नाही. कारण तो जीव ईश्वराशी पूर्णपणे तादात्म्य पावतो.

एक खरा भक्त आपले ईश्वराशी स्वरूपतः तादात्म्य जाणतो. प्रायोगिक स्तरावर, शारीरिक अनुभव घेत असताना एक भक्त ती ईश्वराची पूजा आहे असा दृष्टिकोन ठेवतो. संपूर्ण विश्व हे परमेश्वराचे रूप आहे आणि भक्त हा 'त्या'चा दास आहे असे जाणतो. ही भक्तीची उत्कृष्ट अवस्था आहे, कारण भक्ताच्या प्रेमहृदयातून काहीही

वगळलेले नसते.

एक सर्वसामान्य अनुभव म्हणजे वस्तू एकच असली तरी त्याच्या अभिव्यक्ती अनेक असतात. हे भक्तीच्या बाबतीत देखील सत्य आहे. काही भक्त आत्मानंद स्वरूपात - निराकार सत्यात रमतात, तर दुसरे काही साकाराच्या पूजेमध्ये खूप समाधान व आनंद अनुभवतात. ते आपल्या हृदयेश्वराची पूजा 'त्या'च्या स्तुती व यशोगानाद्वारे किंवा कथाश्रवणाद्वारे करतात. हे केवळ साधनाच्या प्राथमिक स्तरावरच होते असे नाही, तर आत्मज्ञानाच्या प्राप्तीनंतरही होते. अशा प्रकारे अभिव्यक्ती भिन्न असतील, पण भक्ती एकच असते. साधना ही केवळ प्रेम आणि प्रेमानेच केली पाहिजे. तसे केल्यानेच ती आत्मसाक्षात्काराचा आनंद देते.

भक्तीची रुजवात -

भारताचे एक महान संत, भगवान रमण महर्षी यांनी त्यांच्या 'उपदेश सार' या ग्रंथात हा विषय अगदी स्पष्ट

केला आहे. कोणत्याही वस्तूच्या तीन बाजू असतात. एक त्याचे नाव, दोन आकार आणि तीन त्यातील सत्यत्व (ज्या वस्तूपासून ती बनलेली आहे ते). उदाहरण, म्हणून एक सोन्याचे वळे घ्या - कदाचित ती वाड्निश्चयाची अंगठी असेल, कदाचित कर्णभूषण असेल किंवा कदाचित नाकात घालायचा दागिना असेल. ही जरी आभूषणे असली तरी त्यांचा आकार जवळपास सारखाच असतो आणि ती सोन्याची बनवलेली असतात. अशाच प्रकारे परमेश्वरांचा विचार करा. त्यांची नावे अगणित आहेत, संपूर्ण विश्व हे त्यांचे रूप आहे आणि सत्-चित् हे त्यांचे स्वरूप आहे.

भगवान रमण महर्षी सांगतात, “साधकाची तीन उपकरणे असतात (शरीर, वाणी मन) ज्याद्वारे आपण परमेश्वरांचे आवाहन तीन प्रकारांनी करतो. शरीराद्वारे आपण परमेश्वरांची पूजा करतो, वाणीद्वारे आपण परमेश्वरांच्या नावाचा जप करतो आणि मनाने आपण त्यांच्या स्वभावाचे ध्यान करतो.”

सुरुवातीच्या स्तरांवर आपण विश्व हे ईश्वराचे रूप आहे असे जाणत नाही. म्हणून आपल्याला एका विशिष्ट रूपामध्ये 'त्या'ची पूजा करण्यास सांगण्यात येते. परमेश्वराचे असे विशिष्ट रूप म्हणजे 'इष्टदेवता'. आपण जे रूप निवडू त्यानुसार आपण त्याच्या नावचा जप केला पाहिजे. मग ते नाम राम, कृष्ण, शिव आपल्याला आवडणारे असे काहीही असेल. आध्यात्मिक साधनेत नियमितता आणि प्रामाणिकता राखल्याने साधकाच्या मनाला शुद्धता आणि एकाग्रता प्राप्त होते. भगवत् भक्ती हळूहळू वाढू लागते आणि भक्ताचे मन, ध्यान आणि साक्षात्काराप्रत पोहोचण्यास सक्षम होते.

भक्ती वाढवण्याचा उत्तम उपाय म्हणजे महान संतांच्या संगतीत राहणे. सत्संगती भगवत्कृपेमुळे उपलब्ध होते. आपले कर्तव्य म्हणजे प्रामाणिक हृदयाने त्याची प्रार्थना करीत राहणे, हे आहे. बाकीचे सर्व भगवंत सांभाळतात. आपण एक गोष्ट लक्षात ठेवली पाहिजे की भक्तीचे लाभ आणि त्याद्वारे होणारे ईश्वरदर्शन आपल्या साधना किंवा

प्रयत्नांमुळे मिळत नाहीत तर भगवंतांना त्यांच्या भक्तांविषयी वाटणाऱ्या अपार करुणेचा तो परिणाम असतो. साधना भक्ताचे लक्ष भगवंतांकडे आकर्षण्याचे काम करते. भगवंत त्यांच्या प्रेम व कृपाळूपणामुळे भक्ताला त्याच्या दुःख व यातनांमध्ये पाहू शकत नाहीत आणि ते त्याची या बंधनातून सुटका करतात व त्याच्यासाठी आपले स्वरूप प्रगट करतात.

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Br.Nileshji giving online discourses on the topic 'Purushartha ya Prarabdha'

Self-discovery is a process of ending our false identifications and building up our true nature as the Self.

Swami Chinmayananda

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.


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