



“तस्य भासा सर्वमिदं विभाति”

चिन्मय आदेश

Monthly Newsletter of Chinmaya Mission Mulund

नवविंशति: (XXIX) स्रोतः

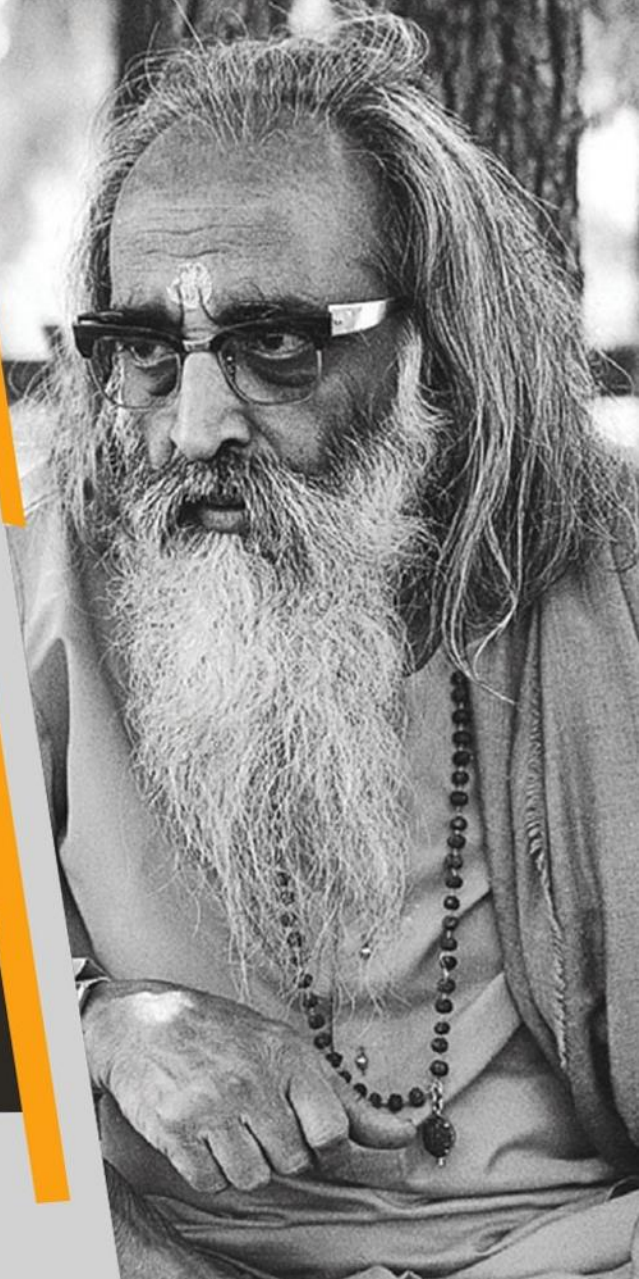
JANUARY - 2022

एकम् (I) रश्मिः

2022

Man can
change his
destiny not
by wishing
for it, but
by working
for it.

Swami
Chinmayananda





Chinmaya Mission Mulund
invites you to
Geeta Gnana Yagna



Online Talks on
दैवी संपत्ति

*(Video series discussing spiritual wealth
to be acquired by a seeker)*

in Hindi

by Br. Nileshji



From Monday

3rd January 2022 onwards

YouTube Chinmaya Mission Mulund Channel

For queries contact: Shruti- 9619269909

To offer Gurudakshina visit:

www.chinmayamissionmulund.com/guru-dakshina



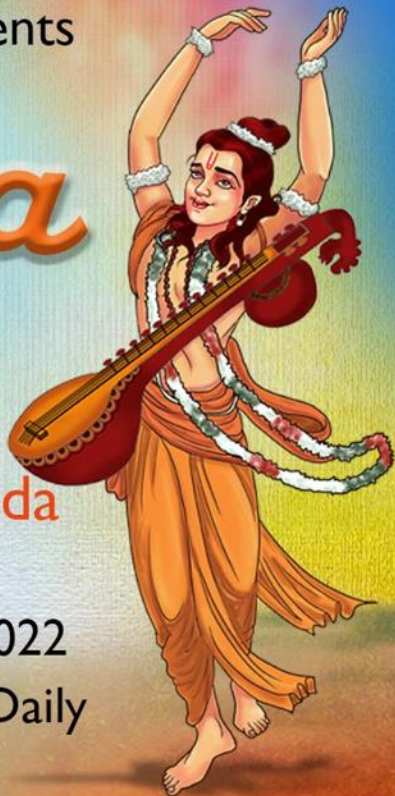
Chinmaya Mission Presents

Narada Bhakti Sutra

Talks in English by
Swami Tejomayananda

02 January - 31 January 2022
07.30 PM - 08.00 PM IST Daily

Tune Into **You Tube** Chinmaya Channel





EDITORIAL COLUMN

Harih Om!

“How to explain to you all, that what I saw in Him was what I saw in the Upanishads and in the Bhagavad Gita. The work of spreading the Gita and the Upanishads was to unveil Him and His glory, His vibhuti - 'Tapovan Mahima', in the hearts of all.” These were Pujya Gurudev Swami Chinmayananda’s words on His Guru Swami Tapovan Maharaj. Swami Tapovan Maharaj was born on the Shukla Paksha Ekadashi day in the lunar month of Margasheersha in the year 1889. His Jayanti was observed on Tuesday, 14th December this year. His Jayanti also amazingly coincides with the Geeta Jayanti, the day the priceless teaching of the Bhagawad Geeta was given out by Lord Krishna to the Pandava prince Arjuna on the battlefield of Kurukshetra and through him to the whole of humanity for all times to come.

We at Chinmaya Mission, Mulund celebrated

this auspicious day of our Parama Guru's Jayanti coupled with Geeta Maiyya's Jayanti by a Paduka Puja in the morning and a Sampoorana Geeta Parayanam from 3 to 6 pm at Chinmaya Shreeram. Devotees turned up in large numbers for the events.

The distribution of the prizes of the Geeta Chanting Competition for children and elders was held on the same day from 7 to 8 pm. There could not have been a more befitting day to give away the prizes, an encouragement to young and old alike to study this great scripture. That marked the conclusion of the Great Grand Geeta Fest 2021 which began with the video quiz in July 2021, then the elocution competition in August followed by the preliminary and final rounds of the Geeta Chanting Competition for school children and elders from October onwards. This year too, all the events were conducted through the online platform keeping in line with the guidelines of the State Government regarding precautions against the pandemic.

Chapter 2 - Sankhya Yoga (The Yoga of Knowledge) - Verses 39 to 72 was the portion for the competitions this year. Over 300 participants took part across the events. Kudos to the efforts, dedication and initiative of the GCC Co-ordinator Smt. Vasanta Balan, the CHYKs, volunteers, Sevikas and judges and the continued support and guidance of Br.Nileshji but for which, an event of this magnitude could not be possible and successful, especially during these trying times.

The New Year 2022 is round the corner. We shall bid Good-Bye to 2021 and usher in the New Year with our customary Vishnu Sahasranama Archana on Friday, 31st December from 5 to 7 pm. All are welcome, the entry is free but registration is compulsory. The last date of registration for performing the Vishnu Sahasranama Archana is 29th December.

Spiritual progress is the sole concern of a spiritual seeker. The New Year brings in its

wake a Geeta Jnana Yajna by Br. Nileshji in Hindi on the topic “Daivi Sampatti” - a series of online talks on the spiritual wealth to be acquired by a seeker, from Monday 3rd January 2022 onwards. The talks will be uploaded on the YouTube Channel of Chinmaya Mission Mulund. All are invited to hear the talks and benefit from the valuable tips of our scriptures explained in a lucid manner by Br.Nileshji.

We wish our readers a very happy, healthy and peaceful New Year. We invoke the blessings of Lord Chinmaya Shreeram and Pujya Gurudev for good physical and mental health and spiritual progress to all.

Lokah Samasthah Sukhinoh Bhavantu!

Smt. Lakshmi Kumar

Editor - Chinmaya Adesh

Dated 25th Dec.'21

-----XXXXX-----

The 'REAL' is that which exists at all occasions;
in the past, present and future.

Swami Chinmayananda



Paduka pooja on Tapovan Jayanti/
Geeta Jayanti at Chinmaya Shreeram



Sampoorna Geeta Parayanam on Geeta Jayanti
at Chinmaya Shreeram



Total Surrender

H. H. Swami Tejomayananda

That which is called Self-realization in the language of knowledge is known as the state of total surrender in the language of devotion. It is a state of total annihilation of the ego. In the path of knowledge (*jnana yoga*), the first step is to make the mind subtler by inquiry (*vicara*), and the last step comes when one knows oneself to be the Infinite Self, when the ego is destroyed completely. In the path of devotion, however, the first step itself is surrendering of the ego at the altar of the Lord. And all efforts are to be put forth in this direction alone.

There are many aspects of surrender. It is easy to say that we have surrendered, but few of us know what true surrender is. The attitude of, "Thy will be done, not mine," truly shows surrender. When Mirabai was sent poison by her husband, she said that it was

the Lord's will and drank it with joy. Subsequently the poison turned into nectar for her. That is the glory of total surrender.

On the one hand, we say that we have surrendered to God, and on the other we still hold onto our own will and ego. Both of these attitudes cannot go together. Sometimes we attribute certain things to God's will, and sometimes to our own. We should exercise our own will, act accordingly, and own the results of our actions in a gracious manner, or totally surrender to His will.

We only say that we have surrendered our will, that we have handed over all our responsibilities to the Lord, and that He will take care of everything, but we are not sure of it. We pray to God while we harbor doubts whether He would listen to or take care of us, and so we do not experience the result of total surrender. Therefore, it is important to know what true surrender is.

The Need for Surrender

Why do we need to seek refuge? When it

rains suddenly, we run for shelter. In the scorching heat of the sun, we seek the shade of a tree. When we are suffering from a disease; we seek the help of a doctor. In financial crises, we look for support from a rich colleague. In family troubles, we seek the company of a sympathetic friend. We seek the support, help, company or refuge of another to alleviate our physical and mental sorrows and for solutions to the problems we face in life.

Naturally we should surrender to one who is capable of alleviating our sorrow. We are not going to receive financial help from a pauper when we are in a financial crisis, even though he may sympathize with our condition. We cannot surrender to one who is himself insecure or miserable. Such a person can only add to our own insecurity, or may even seek sympathy and help from us. Also, we find that a person who may give us financial help may not be able to provide psychological solace or physical security. Thus, it is best to surrender

to the Lord alone, as in Him we receive support and solace for all our problems at once. As the Lord is omniscient, omnipotent, all bliss, ever present, and all love, we can attain real peace in Him alone. Tulsidasji said that surrendering unto Him, he found supreme peace.

On the battlefield of Kurukshetra, when Arjuna was not sure about the right course of action, Lord Krishna gave him the knowledge of the *Bhagavad Gita*. After expounding various means to purify the mind and gain knowledge through *karma yoga* and *dhyana yoga*, the Lord concluded with the famous verse: "Give up all other means, duties, paths and surrender all unto Me alone. I shall free you from all sins. Rest assured do not grieve." Lord Rama also promised that if a person even once, sincerely offers himself to the Lord, He will make him fearless. Therefore, is Lord's Krishna's promise to liberate the devotee from all sins different from Lord Rama's promise to release the devotee from

all fear? No, for sin causes fear, and fear causes sin, and both cause bondage and sorrow. So we see the Lord assuring us that those who surrender to Him will be free from all sorrow and bondage.

The Six Factors of Surrender

The *Vaisnava sampradaya* describes the six-fold factors of surrender as: 1) Entertaining favorable thoughts. 2) Renouncing unfavorable thoughts. 3) Having firm faith that God will protect. 4) Seeking refuge in the Lord. 5) Submitting oneself completely to God's mercy. 6) Expressing one's total helplessness.

1) *Entertaining favorable thoughts.* First there must be the thought, I want the Lord and I want to reach Him. I am willing to do anything that is conducive to reaching Him. I will make myself fit for receiving His grace. I will equip my mind with the qualities that are required for gaining His vision (*darsana*). I will attend *satsanga* follow the instructions of my guru, and do regular spiritual practices.

I will try to please the Lord with my actions. I will serve Him in every way. To entertain such thoughts is the first aspect of surrender.

2) *Renouncing unfavorable thoughts.* In order to attain the Lord, I am willing to give up anything that is not conducive toward that endeavor. I effortlessly give up all pleasure, name, fame, power, relationships, and wealth if they prove to be obstacles in my path. I give up all objects and attachments that obstruct my spiritual progress. I give up all worldly talk of pleasures, wealth, non-believers, and the company of pleasure loving or evil-minded people. I willingly give up false notions and prejudices, and am ready to work tirelessly to renounce anger, jealousy, pride, hypocrisy, and other negative traits. This kind of thinking and action is the renunciation of unfavorable thoughts.

3) *Having firm faith that God will protect.* This is firm faith not only in the existence of God, but also in that He protects me at all times under every circumstance. He is not just my

“wishfulfiller” but my “well-wisher.” He, therefore, does what is best for me. I may not understand or appreciate His ways, but I know that whatever happens, happens for the best, because His protective and guiding hand is behind all that I get in life. He is kind and compassionate, and His love for me is unconditional. I am His child, and He will never abandon me whatever I do. No problem is too big for Him. He will take care of me. I do not have to worry. I am protected by His blessings that He abundantly showers on me, despite what I am.

4) *Seeking refuge in the Lord.* I may have faith but I actually need to seek refuge in the Lord. I actually pray for protection, blessings, and grace. I ask for liberation, “I come to you as I am; make me what You want me to be. I have come this far, take me further. Hold me. Guide me to the Truth. You have guided me till now, help me further, bless me always.”

5) *Submitting oneself completely to God's mercy.* This is falling at the feet of the Lord or

surrendering totally to Him. I say, "I am Yours to do with as You please. I have no will or wish of my own. I am like the flute in Your hands. You can play whatever tune You wish to play." In submitting ourselves to the Lord, there is no longer any resistance or any reservation that obstructs total surrender. King Bali not only gave his entire kingdom to Lord Vamana but finally gave himself to the Lord. He surrendered not only his possessions (my-ness) but also his ego (I-ness). This is atma-niksepa, also called atma-nivedanam in the nine-fold aspects of Devotion propounded by Sage Narada.

6) *Expressing one's total helplessness.* As long as we think that we can do things by our own effort, independent of the Lord, Bhagavan does not interfere. He is very democratic. If we think we can do something, He will let us do it. But as soon as we seek refuge, surrender unto Him, and reveal our helplessness, He responds and comes forward to uplift us.

Vibhishana, the youngest brother of Ravana from the epic *Ramayana* was one of the greatest devotees who surrendered to Lord Rama. If his character is studied in detail one finds all the six factors of surrender in him. May we be inspired to surrender like Vibhishana and attain supreme devotion, peace, and fulfillment. Let us open our hearts to receive the highest divine grace and blessings. He showers His gifts and blessings in plenty, unconditionally, and unasked. Why not surrender completely to one so great!

-----XXXXX-----



Br. Nileshji presenting a memento to our GCC coordinator- Smt. Vasanta Balan

Shraddhanjali



A senior member of Chinmaya Mission Mulund, Shri. P. R. Akhileswaran attained the lotus feet of Pujya Gurudev on 8th December 2021 at the age of 85. He regularly attended study classes since 1985. Being proficient in Vedic chanting, he was a part of the Reception Committee when Swamijis visited the Mulund Centre for yajnas. In 1999, when the Centre organized a drama titled 'Yugpurush' based on the life of Pujya Gurudev, he enacted the role of Swami Tapovan Maharaj. A sincere devotee of Pujya Gurudev, passionate about the study of Vedanta and an epitome of patience and perseverance, Shri Akhileswaran will be deeply missed by the Chinmaya family.



मूर्ताद्वारे अमूर्ताची पूजा परम पूज्य गुरुदेव स्वामी चिन्मयानंद

सहिष्णुता हा हिंदू धर्माचा प्राण आहे. हिंदू लोक सर्व धर्मांचा स्वीकार एकाच परमध्येयाकडे पोहोचणारे विविध मार्ग म्हणून करतात. अद्वैती परमतत्त्व अनंत आहे असे जाणून सहिष्णू झाला आहे. त्या उलट जे एका देवदूताला देव म्हणून स्वीकारतात ते असहिष्णुतेच्या पक्षाला धरून बसतात. हिंदूमध्ये सुद्धा जे लोक एका विशिष्ट पंथाच्या सभासदांची पूजा करतात तेव्हा ते कट्टर दूराभिमानी होतात. देवतांच्या भक्तांची अशीही अपरिपक्व उदाहरणे पाहावयास मिळतात जी एकाच प्रकारच्या देवतेवर विश्वास ठेवतात आणि दुसऱ्या देवतांची स्तुती करणे हे त्यांच्या दृष्टीने ईश्वर निंदा असते. हा दृष्टिकोन म्हणजे विपर्यास आहे ज्याला हिंदूधर्म ग्रंथांची संमती नाही, तसेच कोणत्याही सांस्कृतिक परंपरेमध्ये पुराण ऋषींनी त्याला संमती दिलेली नाही.

विविध वेदींवर एकाच चेतनशक्तीची भक्त पूजा करीत असतात जी परिवर्तनशील जगाचे अधिष्ठान आहे. वेगवेगळ्या देवतांची पूजा करीत असताना सुद्धा जर भक्तांची भक्ती पूर्ण श्रद्धायुक्त असेल तर ते सुद्धा त्याच एका शाश्वत तत्त्वाचे आवाहन करतात, जे त्यांच्या विशिष्ट वेदीद्वारे व्यक्त होते.

जरी प्रकाश, उष्णता आणि ध्वनी या विद्युतशक्तीच्या वेगवेगळ्या अभिव्यक्ती असल्या तरी मी जेव्हा विद्युत बल्ब, हीटर किंवा रेडिओ यांच्यापैकी कोणतेही एक बटण दाबतो तेव्हा मी एकाच विद्युतशक्तीचे आवाहन करीत असतो. गीतेचा प्रामाणिक अनुयायी सांप्रदायिकता किंवा असहिष्णुता यांच्यामुळे भ्रष्ट होत नाही. प्रत्येक वेदीच्या मूळाशी एकच आत्मतत्त्व सातत्याने असते. ते प्रामाणिक भक्तांच्या मनामध्ये अधिक अधिक श्रद्धा पुरवून वाढत्या भक्तीच्या क्षेत्रांचे सिंचन करते.

मूर्तीला ईश्वर समजणे किंवा गुरुंच्या रूपाला अरूप समजणे या चुका म्हणजे भांड्याला भांड्यातील पदार्थ

समजण्यासारखे आहे. एक मूर्ती म्हणजे केवळ ज्ञानेंद्रियांना अगोचर असलेल्या सत्याचे प्रतीक आहे. रिकाम्या ताटलीत काटेचमच्याने खेळत राहिल्याने भुकेल्या माणसाला समाधान मिळत नाही. मूर्तीलाच ध्येय समजणे म्हणजे साधनांना साध्य समजण्यासारखे चुकीचे आहे. अशा प्रकारच्या चुकीच्या समजुती हटवाद्यांची संख्या वाढवून शत्रुत्व आणि हेवेदावे यांचे बीजारोपण करतात व ती योग्य वेळी फोफावतात. हे मृत्यू व अनर्थांचे पीक आहे. ते दगडाच्या देवता, काष्ठ प्रतीके आणि धातूच्या देवता यांनाच साध्य मानतात. रंगवलेल्या कापडाच्या तीन तुकड्यांपासून राष्ट्रध्वज बनवता येईल पण ते म्हणजे माझी मातृभूमी नव्हे. परंतु जेव्हा माझ्या देशाचा ध्वज उंच चढवला जातो तेव्हा मी त्याच्यासमोर नतमस्तक होतो. मी माझ्या देशाप्रती पूज्यभाव व्यक्त करतो कारण ध्वज म्हणजे माझ्या देशाची संस्कृती आणि आकांक्षा यांचे पवित्र प्रतीक आहे.

सर्व धर्मांचे ध्येय एकच आहे - आपल्या मूळाला-

सर्वश्रेष्ठ, सर्वांचे अधिष्ठान - स्थळ-काळाच्या कार्याच्या एकमेव अधिष्ठानाला जाऊन मिळणे. सर्व धर्म ईश्वर किंवा सत्याचे वर्णन, सर्वव्यापी सर्वशक्तिमान, सर्वज्ञ आणि नित्य असे करतात. ईश्वर हे शाश्वत तत्त्व आहे. संपूर्ण विश्व आणि वनस्पती, प्राणी व मनुष्य या योनीतील प्रत्येक सभासद म्हणजे त्या परमेश्वराचे प्रतिबिंबच असते. या तत्त्वाला ईश्वर, स्वर्गातील पिता, बुद्ध किंवा अन्य काहीही नाव तुम्ही निवडा. ते फारसे महत्त्वाचे नाही. कारण सर्व नावे त्याच सामर्थ्यावान तत्त्वाचे निर्देशन करतात. आपण शास्त्रात प्रवेश, आपल्यातील व्यक्तिगत मतभेदांबाबत भांडाभांडी करणे किंवा विधींच्या विशेषत्वाबाबत लढणे यासाठी, करत नाही तर, धर्माची तंत्रे शिकण्यासाठी करतो. तेव्हा असे दिसून येते की, साधकाची मन-बुद्धी पुनर्निवासित करण्यासाठीच तेथे धर्मांनी पुरस्कारलेल्या पद्धती सांगितलेल्या आहेत. हे मार्ग साधकाचे मन-बुद्धी यांचे पुनर्वसन करण्याच्या साधना आहेत. जेव्हा मन त्याचे वेड्यागत चाळे, विक्षेप आणि

उत्कंठा थांबवण्यास शिकते तेव्हा त्याला दिव्य शांततेचा परिचय होतो आणि त्याच्या खऱ्या स्वरूपाचा - आत्मस्वरूपाचा पुनर्शोध लागतो. या ध्येयाचे निर्देशन न करणारा कोणताही धर्म जगात नाही - ते ध्येय जे, मन शांत झाल्यावर, प्राप्त होऊ शकते. स्थिर मन हे खुल्या खिडकीसारखे असते जिच्यातून बाहेर डोकावले असता आपल्याला सत्याच्या दर्पणात आपले प्रतिबिंब दिसते.

-----XXXXX-----



Prize distribution of the Geeta Chanting Competition for children and elders

Chinmaya Shreeram is open to devotees for darshan during daily chanting from 5pm and Arati at 6.30pm.

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



Published by Lakshmi Kumar (98205 90472)
for Chinmaya Mission Mulund and
Published from “Chinmaya Shreeram”
8, Aroto House, P. K. Road, Mulund (W),
Mumbai – 400080.

Email : info@chinmayamissionmulund.com

Tel.: 2567 1381  +91 22 2567 1381

 **YouTube** Chinmaya Mission Mulund

www.chinmayamissionmulund.com