



“तस्य भासा सर्वमिदं विभाति”

चिन्मय आदेश

Monthly Newsletter of Chinmaya Mission Mulund

नवविंशति: (XXIX) स्रोतः

AUGUST - 2022

अष्ट (VIII) रश्मिः





Chinmaya Mission Mulund
organises



29th Chinmaya Aradhana (Mahasamadhi) Day

On Wednesday, 3rd August 2022

Programmes

- Akhanda Naam Japa of 'ॐ श्री चिन्मय सदुखे नमः'
- 10 am to 5.15 pm
- Nitya Pathan - 5.15 pm to 5.45 pm
- Guru Paduka Pooja - 5.45 pm to 6.30 pm
- Chinmaya Shreeram Arati - 6.30 pm

Venue: Chinmaya Shreeram, First floor,
Aroto House, P. K. Road, Mulund (W).


For Japa slots contact- Vasantha Balan: 8879717030

All are invited for the programme
www.ChinmayaMissionMulund.com



CHINMAYA GEETA FEST - 2022
Chinmaya Mission Mulund
organises



 **SUNDAY, 7th AUGUST 2022**

 **7.00 PM TO 8.30 PM**

RULES:

- 1) Watch attentively one-hour video of Pujya Gurudev Swami Chinmayananda based on 3rd chapter and answer the questions based on the video.
- 2) Questionnaire is in English, which will be provided after the video.
- 3) Any individual aged 14 can participate.
- 4) Registration form fee for GPS is Rs. 50/-.
- 5) You have to carry the hall ticket during the day of competition.
- 6) Please bring your pen, clip board etc as per your requirement.

VENUE:

Chinmaya Shreeram, First Floor, Aroto House, P K Road, Mulund(W) – 80.

PARTICIPATE AND BE A RECIPIENT OF PUJYA GURUDEV'S GRACE

For any queries contact –

Vasantha Balan: 8879717030

Lakshmi Kumar: 9820590472

To register online visit:

<https://chinmayamissionmulund.com/registration-for-video-quiz-2022/>

3rd CHAPTER - KARMA YOGAḤ

GEETA CHANTING FOR CHILDREN

Preliminary round - 13th Nov 2022

Final round - 27th Nov 2022

GROUP	STANDARD	PRELIMINARY & FINAL ROUNDS	NO. OF SHLOKAS
A	Nursery, Jr. KG & Sr. KG	1 to 5	5
B	I st & II nd	1 to 10	10
C	III rd & IV th	1 to 16	16
D	V th & VI th	15 to 35	21
E	VII th , VIII th , IX th & X th	17 to 43	27

Geeta Chanting for Elders

Preliminary round - 6th Nov 2022

Final round - 20th Nov 2022

Group	Age	Shlokas for Preliminary Round	Shlokas for Final Round	No. of Shlokas
F	16 to 35	15 - 35 (Seeing the book)	15 - 35 (By heart)	21
G	36 to 55	20 - 43 (Seeing the book)	20 - 43 (By heart)	24
H	56 & above	1 - 16 (Seeing the book)	1 - 16 (By heart)	16

For more details visit:

www.chinmayamissionmulund.com/geeta-chanting-competition

CHINMAYA GEETA ESSAY COMPETITION-2022

THIRD CHAPTER - KARMA YOGAH IN

ENGLISH, MARATHI, KANNADA, TAMIL

📅 SUNDAY, 27TH NOVEMBER 2022

🕒 11.00 AM TO 12.30 NOON

VENUE:

**FRIENDS' ACADEMY, L. B. S. MARG,
OPP. VASANT OSCAR, MULUND (W), MUMBAI - 80.**

RULES:

- 1) Any individual aged 16 and above can participate.
- 2) Registration form fee for Chinmaya Geeta Essay Competition is Rs. 100/-.
- 3) Registration forms are available at Chinmaya Shreeram. Study material for the competition will be given free of cost. *On registration participants will get the topic for the essay competition.*
- 4) The essay is to be written on one of the two topics given on the day of the competition.
- 5) The essay should be typically of 800-1000 words, in the language you opt for in your form.
- 6) You have to carry the hall ticket during the day of competition.
- 7) Please bring your pen, clip board etc as per your requirement. The answer paper will be given by Chinmaya Mission.
- 8) Last date of registration is 14th Nov 2022.
- 9) Guidance on 3rd chapter will be provided to the participants.
- 10) Criteria for judgment –

Matter	Language	Presentation	Clarity
60%	20%	10%	10%

For more details contact:

For Marathi: Vaijayanti Sanzgiri – 022-25636402
For English and Tamil: Vasantha Balan - 8879717030
For Kannada: Girija Shetty – 022-25679249

• CHINMAYA MISSION MULUND •



EDITORIAL COLUMN

Harih Om!

Come June, Mumbai is invariably blessed with bountiful rains. Heavy rains did not deter devotees from attending in large numbers, the Geeta Jnana Yajna organised at Shree Bhandupeshwar Mahadev Mandir, Bhandup from 26th to 30th June. Br. Archit Chaitanyaji, in his usual lucid style, gave discourses in Hindi on Chapter 16 - Daivasura Sampat Vibhaaga Yogah.

The Lord starts the 16th Chapter with a set of 26 qualities starting with fearlessness, purity of mind, constant contemplation on the Self etc. which constitute divine wealth. Hypocrisy, arrogance, pride, anger, harshness and ignorance are the signs of one who is born with demoniac qualities. The divine qualities are conducive for liberation and the devilish qualities lead to bondage. The Lord then goes on to detail the ones with devilish qualities. Inability to discriminate between what to do

and what not to do and lack of purity, right understanding and right conduct are their characteristics. Such people are thrown into demoniac wombs again and again, warns the Lord. The Lord summarises that desire, anger and greed are the three gateways to hell, so these should be abandoned. Thus, one who casts away the injunctions of the Sastras and acts according to his likes and dislikes will neither attain perfection nor peace. Therefore, with Sastras as the authority in determining what ought to be done and what ought not to be done, one should act in this world.

The devotees of Bhandup played an active role in organising this Yajna. Buses were arranged from Mulund East and West for the convenience of Mulund members. The Yajna was a grand success.

After a long gap forced by the pandemic situation, Sampurna Geeta Parayanam was conducted at Chinmaya Shreeram on Sunday, 10th July, the auspicious day of Ashada

Ekadashi. A remarkable event of the month that went by was the inauguration of the Acharya Niwas at Tulip Apartments near Chinmaya Shreeram on 13th July, the auspicious day of Guru Poornima. Ganpati Havan was performed in the morning and Prasad was distributed at the venue. In the evening, Paduka Pooja was performed at Chinmaya Shreeram, followed by a Satsang with Br. Archit Chaitanyaji, which was well attended. Balavihar children celebrated Guru Poornima on Sunday, 17th July with Archana and Pooja. Volunteers enacted skits depicting a few of Pujya Gurudev's names from the Ashtothara Shata Namavali.

The coming month i.e August will feature the first event of the Geeta Fest 2022 viz. the Video Quiz on Sunday 7th August from 7 to 8.30 pm at Chinmaya Shreeram. This is an event which needs no preparation by the participant. Anyone aged 14 and above can participate. Interested participants can

register online on our website www.chinmayamissionmulund.com. A one-hour video of Pujya Gurudev Swami Chinmayanandaji covering portions of the 3rd chapter of the Geeta will be shown and participants have to attempt an objective question paper based on the video. We encourage all readers to participate with family and friends and benefit from the teachings of this priceless scripture. The youth should also be encouraged to participate as they will get to hear the master and have a glimpse of the valuable message of the Geeta.

We invoke the blessings of Lord Chinmaya Shreeram, Pujya Gurudev and Geeta Maiyya on all and bless us with good health and spiritual growth.

Lokah Samasthah Sukhinoh Bhavantu!

*Smt. Lakshmi Kumar
Editor - Chinmaya Adesh*

Dated 28th July'22



Geeta Jnana Yajna at Bhandup captured in pictures



Ganpati Havan and at the new Acharya Niwas



Sampoorna Geeta Parayanam on Ashadha Ekadashi



Paduka Pooja on Guru Poornima Day



Architji's Satsang on Guru Poornima Day



The Path of Inquiry

H. H. Swami Tejomayananda

Of all the methods to purify the mind, inquiry or *vicāra*, is the best. The greatness of this method is declared by Lord Krishna Himself in the *Bhagavad Gitā*. The following verse from *Manah Sodhanam* is actually composed of two verses from the fourth chapter of the *Bhagavad Gitā*. (Verses 38 and 10):

“There is nothing here as purifying as knowledge,” and “many individuals purified by the penance of knowledge, have attained My Being.” (*Manah Sodhanam*, Verse 9)

In addition to this, the Lord says earlier in the *Bhagavad Gitā*, “O Partha, all actions, in their entirety, culminate in knowledge.” (IV:33). There are, in fact, many more verses in the scriptures that explain the greatness of the path of inquiry and knowledge. Whereas other methods of *sāadhanā* attempt to purify and control the ego, knowledge removes the

very cause of ego's existence – the ignorance of one's true nature as Existence-Consciousness-Bliss.

I undertake inquiry into the meaning of these words of the Lord for the sole purpose of gaining purity of mind. May Hari be pleased with me and may He bless me! (*Manah Sodhanam* Verse 10)

Now, I, the seeker, must contemplate and inquire into the meaning of Lord Krishna's statements to the best of my ability. But what is the need to inquire? Isn't it enough to merely accept Lord Krishna's words because He has spoken them? No, for we need to understand how the "penance of knowledge" purifies. Moreover, the Lord has said that the knowledge that results from contemplation is the best means of purification, so it is obvious that I should also contemplate on these verses. May Lord Krishna be gracious and bless me in this endeavor.

In *Vivekacudamani*, Shri Shankaracharya says: "The teachers and the scriptures point out the

goal, but the disciple has to cross over his own ignorance and all other obstacles through intelligence, backed by the Lord's blessings." (Verse 477)

First we must seek the blessings of the Lord, who gives us the necessary intelligence for contemplation. It is said, "If a person does not have his own intelligence, what can the scriptures do for him?" It is also said, "An unintelligent person studying the scriptures is like a blind person standing in front of the mirror!" Similarly, the scriptures beautifully point out and explain spiritual concepts, but we must use our own intellect to understand their implications.

The Importance of Awareness

Now what is this path of inquiry? What is the difference between this path and the other means of purifying the mind that were described earlier? The fact is that we have many mental impurities such as, likes and dislikes, desire, anger, passion, ambition,

jealousy, and so on, that cause problems. As spiritual seekers, we become frightened by them and want to get rid of them immediately. We ask, “How can I get rid of anger?” However, we do not see the fallacy in the question itself, for the word “how” implies a physical solution. Essentially, we are asking for a physical solution to a psychological problem. Someone may suggest cold showers or fasting as remedies for anger, but, in truth, there is no quick fix. A physical activity may appear to alleviate a mental problem temporarily. But the moment we think we are free of desire and passion, temptations return. For example, if I tell a friend, “I do not get angry anymore”, he says with surprise, “You? Not angry anymore? You are the very incarnation of anger!” And suddenly I find myself angry because of my friend’s remark! We can ask how to clean a dirty house since there are physical methods of doing so, but there are no physical cures for psychological problems. Furthermore, a time frame can be

prescribed for physical problems, but not for solving psychological ones.

Therefore, in this path of inquiry, instead of asking how to get rid of anger, greed and jealousy, and so on, we should first try to understand what they are, where they come from, what their expressions are, and what disastrous results they may bring about. In this way, we become intensely aware of the mental impurity in its totality; and this awareness itself destroys passion immediately. Then the question of a time frame is also gone. This is the essence of the path of inquiry.

In summary, our first problem is that we are not fully aware of our mental impurities. When they express themselves, we are aware of them temporarily, but we have no real understanding of them. Secondly, we do not really comprehend the consequences of allowing the imperfections to persist. We must become intensely sensitive to them. The third and biggest problem is that we do not

feel that there is anything wrong with having these impurities. Our excuse is, “After all, we are only human beings”, and we try to justify all our weaknesses by claiming that no human being is perfect. However, this is just an excuse for prolonging the existence of weakness. The fact that there have been perfect people in the past such as Bhagavan Ramana Maharshi, Shri Shankaracharya and many others, proves that we too can become perfect.

We also have a tendency to consider our vices as virtues! We justify anger by saying, “Without anger nothing gets done in this world! If I didn’t get angry, everybody would take me for granted!” We justify greed as a means to prosperity by insisting that dissatisfaction with the status quo will only goad us towards greater material progress. We should have progress, no doubt, but the motivating factor for it should be a virtuous one. When the motivation itself is wrong, the result will be disastrous.

Thus, contemplation (*vicāra*) has been shown to be a great means for purifying the mind, and if we can practice the simple steps enumerated below, our impurities of mind will cease to exist altogether:

1. Be intensely conscious of the impurities of mind (anger, greed, passion, and so on)
2. See the implications and consequences of them.
3. Understand them in their totality.
4. Do not justify or glorify the impurities.

As it is said: “The ornament of a human being is physical beauty, but the ornament of physical beauty is virtue.”

Now, with all these prescriptions to follow, one might take the spiritual path to be very difficult. Therefore, Yudhisthira says to Sage Narada, “I cannot manage so many different things. Please show me one way by which all these vices can be conquered.” Narada replies: “Man can conquer all these in a quick manner by devotion to his guru.” All things

are possible by pure, total, and unconditional devotion to your teacher. Though we may claim that we have devotion to our teacher, it is generally conditioned. For example, we may feel that our guru should look only at us and smile at us in a certain manner, or that he should write a certain number of letters to us. If the guru shows a little anger, we complain. Such are the conditions we put on him. In *Bhaja Govindam*, Shri Shankaracharya says: “Be devoted to the lotus feet of your teacher and become liberated from *samsāra* immediately.”

We have so many notions and conditions in our mind that we deprive ourselves of the great gain of Self-realization. The devotee who has great devotion to his or her guru will be liberated in as much time as it takes a river to become one with the ocean into which it merges. It takes a long time to cultivate that faith, but once the faith is there, we are liberated in no time.



निसर्ग - आपलाच प्रतिध्वनी परम पूज्य स्वामी तेजोमयानंद

निसर्ग मातेची हिंदूधर्मात सांगितलेली पूजा म्हणजे, परमेश्वराची सर्वत्र, सर्वकाळ जाणीव ठेवणे, ही आहे. आपण सर्व व्यक्तींमध्ये, सजीव- निर्जीव सर्व रूपात परमेश्वराला पाहतो व त्या सर्वांमध्ये परमेश्वराची पूजा करतो.

आजच्या व्याख्यानाचा विषय मला अतिशय प्रिय आहे. ती आजच्या काळाची गरज आहे. वेगवेगळ्या सभांमध्ये या विषयावर सविस्तर चर्चा केली जाते. आपल्याला माध्यमांद्वारे तसेच आपल्या अनुभवांवरून समजून येते की जगामध्ये प्रदूषणाचे प्रमाण मोठे आहे. वातावरण फारच मोठ्या प्रमाणात प्रदूषित झालेले आहे. अमेरिकेसारख्या प्रगत देशांमध्ये सुद्धा काही काही ठिकाणी लोकांना श्वास घ्यायला त्रास होतो. आपल्या नद्यांमधील पाणी स्वच्छ नाही. ते पिण्यायोग्य नाही. ध्वनी

प्रदूषणाची पातळी वाढतच आहे. काहीही दयाभाव न बाळगता निसर्गमातेचे शोषण केले जात आहे. आजची आपली शहरे म्हणजे सिमेंट-काँक्रीटची जंगले आहेत ज्यामुळे दिवसेंदिवस तापमान वाढत आहे आणि ओझोनचा थर कमी होत आहे.

आज जगभरातील लोक या पर्यावरणाच्या समस्येबाबत जागरूक होत आहेत. निसर्गातील या व्हासाला उलटवण्यासाठी प्रयत्न केले जात आहेत. दुर्दैवाने, सुस्ती आणि समस्येवर उपाय करण्यामध्ये दिरंगाई, यामुळे त्या समस्या प्रमाणाबाहेर अवाढव्य वाढत आहेत. जरी सुरुवात झालेली असली तरी अजून पुरेसे प्रयत्न झालेले नाहीत.

जर मागे जाऊन आपण वेदांकडे - जे ज्ञानाचे कोशागार आहेत- त्यांच्याकडे बघितले तर आपल्या लक्षात येते की आपल्या पुरातन संस्कृतीची पाळेमुळे निसर्गमातेच्या बाबतीत पूज्यभाव आणि प्रेमभाव यात रुजलेली आहेत. वेदपूर्व काळापासून - अगदी इतिहासाची नोंद सापडते त्याच्याही आधीपासून हिंदू जन, झाडे, नद्या आणि

पंचमहाभूते यांची पूजा करत आले आहेत. आपण निसर्गमातेच्या बाबतीत जी दुष्ट कर्मे करीत आहोत त्याबद्दल तिची सातत्याने क्षमा मागितली पाहिजे.

हिंदू लोक निसर्गाच्या वेगवेगळ्या रूपांची पूजा का करतात? सर्वसाधारणपणे, या मागचा आध्यात्मिक संदर्भ जाणला जात नाही आणि निसर्ग पूजा ही अंधश्रद्धा आहे असे मानले जाते. काही वेळा तर, ती भीतिपोटी केलेली कृती, अशी समजली जाते. निसर्गमातेची हिंदू लोक करत असलेली पूजा म्हणजे परमेश्वराच्या सर्वत्र आणि सर्वकाळी असलेल्या उपस्थितीच्या जाणीवेची पावती आहे. सर्व व्यक्तींमध्ये, सचेतन व अचेतन रूपांमध्ये आपण परमेश्वराला पाहतो आणि सर्वांमध्ये त्याची पूजा करतो.

हिंदूंच्या पुरातन संस्कृतीद्वारे, पृथ्वीमातेमध्ये निहित असलेली सुस्वरता व लय यांची सुसंगती राखून जीवन जगण्याचा संदेश आपल्याला मिळतो. याविरुद्ध, आज आपल्यामध्ये तिच्यावर आक्रमण करण्याचा, संदेश आहे.

निसर्गावर विजय मिळवायचा व तिला आपले अंकित करायचा संदेश आहे. वास्तविक आपण असे जाणले पाहिजे की निसर्ग नियमांचे पालन करून आपल्याला उन्नती करता येते. आपल्या इच्छेप्रमाणे तिची लूट करणे आणि तिचा नाश करणे याची काही आवश्यकता नाही. जर नंतरचा मार्ग अवलंबला तर आपल्या वाट्याला दुःख येणे हे अपरिहार्य आहे. निसर्गनियमांच्या विरुद्ध वागून त्याच्या दुष्परिणामांपासून सहीसलामत सुटणे कोणालाही शक्य नाही. लूट व विध्वंस करण्याची किंमत आपल्याला मोजायलाच पाहिजे.

निसर्गाशी पूर्णपणे सुसंगत राहून त्याची पूजा करणे ही आपली पूर्वापार पासूनची संस्कृती आहे. अंतिम विश्लेषणात याच दृष्टिकोनाचा विजय होणार आहे. हा संदेश अतिशय स्पष्ट आहे. निसर्गाचे शोषण करू नका. जे आपण निसर्गाकडून घेतो ते त्याला परत द्या. जर आपण हे धोरण ठेवले नाही तर आपल्या पापांची शिक्षा आपल्याला भोगावी लागेल. निसर्ग नकाराचा स्वीकार

करीत नाही. त्याची भरपाई आपल्याला करावीच लागेल. आक्रमकता जितकी अधिक तितकी त्याबद्दलची शिक्षा अधिक. कुठल्याही क्षेत्रामध्ये दृष्टीचे महत्त्व असते. वेदांकडे परमेश्वर-दृष्टी आहे. 'स्वर्ग' हे 'त्या'चे मस्तक आहे, पृथ्वी 'त्या'चे चरण, चंद्र व सूर्य 'त्या'चे नेत्र आणि वेद ही 'त्या'ची वाणी आहे. परमेश्वराला सर्वत्र पाहणे व 'त्या'ची पूजा करणे हेच शास्त्रांच्या दृष्टीने योग्य आहे.

आज माणूस कित्येक वस्तू किंवा परिस्थिती गृहीत धरून चालतो. आपण आहाराच्या, अयोग्य प्रकारे झोपण्याच्या, चुकीच्या प्रकारे विचार करण्याच्या अनैसर्गिक सवयी लावून घेतलेल्या आहेत, ज्या निसर्गानुकूल नाहीत. आपली मने लोभ, द्वेष व हेवा यांनी भरलेली आहेत. जीवघेणी स्पर्धा प्रत्येक क्षेत्रात दिसून येते. आज बाजारात प्रत्येक माणूस फक्त स्वतःचा विचार करणारा असतो. या सर्व नकारात्मकता समाजात दिसून येत असलेल्या मानसिक प्रदूषणास हातभार लावतात. हेच प्रदूषण बाह्य

प्रदूषणात प्रतिबिंबित होते.

जेव्हा कोणी व्यक्ती संकुचित वस्तूशी एकरूपता साधते तेव्हा त्याची दृष्टी संकुचित होते. जेव्हा त्याच्या एकरूपतेच्या कक्षा रुंदावतात तेव्हा त्याच्यातील दिव्यत्व अधिक व्यापक व स्पष्ट होते. माणूस त्याच्या भौतिक शरीराशी अत्यंत स्वाभाविकपणे एकरूपता साधतो. याचे कारण शरीर त्याच्या निकटतम असते. त्याहून थोडेसे दूर म्हणजे त्याचे कुटुंब. तो त्याच्या कुटुंबियांशी एकत्वाची भावना ठेवतो, त्याच्या मुलांसाठी त्याग करायला तो स्वेच्छेने तयार होतो. जर तो आजूबाजूच्या समाजाशी एकरूपता साधू शकला, तर त्याचा स्वार्थीपणा कमी होतो. राष्ट्रीय स्तरावर देशाशी एकत्वाच्या भावनेमुळे दृष्टीची कक्षा अधिक रुंदावल्यामुळे त्याचा स्वार्थीपणा आणखी कमी होतो. हे अधिक रुंदावत जर त्याचे मन विश्वाच्या समष्टीशी एकत्व जाणू शकले तर त्याचे मानसिक प्रदूषण पूर्णपणे नाहीसे होते.

जो समष्टीशी एकत्वाची भावना बाळगू शकतो तो दुसऱ्या

कोणाला हानी कशी पोहोचवू शकेल? जेव्हा मानसिक प्रदूषण नाहीसे होते तेव्हा भांडण करण्यासाठी कोणी उरतच नाही. तो सर्वत्र स्वतःचेच प्रतिबिंब पाहतो. भगवद्गीतासुद्धा याच तत्त्वाचा पुनरुच्चार करते - जेव्हा तुम्ही निसर्गाची काळजी वाहता तेव्हा निसर्ग तुम्हाला आशीर्वादप्रद होतो. जर तुम्ही त्याचे शोषण केलेत तर तुम्हाला त्याच्या प्रकोपाला सामोरे जावेच लागेल. निसर्ग हा आपलाच प्रतिध्वनी असतो. निसर्गाच्या नियमांचे पालन करून जीवन जगणे आणि त्याच्या आशीर्वादाचा लाभ घेणे यामुळे आपण सर्वजण सर्वांगाने विकसित व समृद्ध होऊ शकू.

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Balavihar Guru Poornima Celebration



Daivi Sampatti

NIRAHANKAR

(Free from Egosim)

[A series of short talks by Br. Archit Chaitanyaji (formerly Br. Nileshji) based on the Bhagawad Geeta titled 'Daivi Sampatti' - the spiritual wealth to be acquired by a seeker were posted in the YouTube channel of Chinmaya Mission Mulund, one virtue a day from 3rd January to 2nd February 2022. This column is a transcription of the talks by Smt. Malati Majumdar, a study class member.]

What is AHANKAR (ego)? In relationship with an object, person or situation, the identity that a person associates is called ego.

For example, if a person has money, he has a relationship with wealth; the identification is "I am wealthy".

Let us say a person has the quality of compassion or modesty then a relationship with this quality exists. He owns modesty, humility, etc; from this the identity derived is

modest, humble, etc.

In the 13th Chapter, the Lord exhorts, be humble, give up ahankara – what is indicated by this is give up the sense of “Doership”. Doership is the identity that one associates with deeds (Karma). When the relationship with a deed is established, one says “I did this”, “This has happened due to ME”.

Let us say that there is a large project that is completed by a person, a feeling arises in the mind, “I did all this”.

If a house is constructed, one says “I made this house”.

“I am a SELF-MADE person – when I arrived at Mumbai, I had Rs.10/- in my pocket, everything that I have today is because of MY efforts.”

When one acts, a relationship with the deed does get established. It is natural for an association with an object, person or situation to be assigned an identification – for example presence of wealth is associated with being wealthy – there is nothing wrong with this

identity.

If a student has a degree his identity as a graduate is established. But when one says, “I am a graduate” “I have done this” “This has happened because of me” – the expression of pride. This quality or state of being proud, inordinate self-esteem is ego.

Whenever the expression of “I, Me, Mine” becomes very pronounced – that is the manifestation of ego.

There is the story of Daksha Prajapati who had once performed a Yagnya and lost his head due to his offence to Lord Shiva and Sati Devi. Daksha had this tendency to keep harping on his glory. As a punishment, Lord Shiva replaced his head with that of a goat, which also keeps bleating “maaah...maaah” – This “I-Ness” is ego.

One form of ego is the ordinary ego which is necessary for routine transaction in the world. But when the Scriptures are talking about Ahankar or Ego, what are they referring to? That ego where the sense of

doership is predominant. Where there is a sense of pride. This attitude is very dangerous.

How does this ego (Ahankar) become dominant, powerful?

There are two reasons for this. So we are referring here to the Ego that is associated with deeds / acts and the fruits of the action – when a person grabs the credit for the outcome of deeds, his ego takes centre-stage.

The fruits of action makes the ego powerful.

The second scenario where the ego tends to become powerful are in situations where a person has the freedom to act exploiting his inherent talents, ability and expertise: he has both - **the opportunity to undertake an activity that is to his liking and he is also given an independent charge to make decisions – such favourable situation boosts the feeling of “Doership”.**

So how does one control the ego? The first and foremost thing is “Prasada-Buddhi”.

“Prasada-Buddhi” is an attitude of humility recognising that all that is achieved is by the Grace of God. I have done my best in discharging my duties – the fruits of my action are not merely from my efforts – it is but the Lord’s benevolence.

Such an attitude prompts a person to acknowledge the Divine assistance in all the fruits of action and not seek entire credit to self.

One recognises that the success attained or fruits of one’s action has the collective contribution of so many people – my contribution alone is miniscule. The situation I enjoy today, my success, everything that I am is only by the support and love of God.

When an attitude of gratitude towards God arises in the heart, it dissolves the feeling of Ego. Then one recognises the hand of God in the fruits of one’s acts.

Secondly, if the opportunity to undertake a work that is suited to my ability, skill, liking along with the privilege of independence is

enjoyed, a true seeker performs acts with a sense of “duty” (**Kartavya-Buddhi**). Whether or not I like what I need to do - when one has the attitude of acceptance – acknowledging all that is given (independence to act etc.) is God’s Will, the feeling of “doership” dissipates.

A third approach is act without the sense of doership. The fruits of action and the satisfaction derived from the success is naturally enjoyed by the doer but an attitude of recognising that I am not the doer should be cultivated. Temporary happiness is not what I seek. I am eternal happiness. (**Swaroop Smriti**). Such an attitude breaks the shackles of egoism.

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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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