



“तस्य भासा सर्वमिदं विभाति”

चिन्मय आदेश

Monthly Newsletter of Chinmaya Mission Mulund

नवविंशति: (XXIX) स्रोतः

SEPTEMBER - 2022

नवम (IX) रश्मिः



सर्वमङ्गलमाङ्गल्ये शिवे सर्वार्थसाधिके ।
शरण्ये त्र्यम्बके गौरि नारायणि नमोऽस्तु ते ॥

CHINMAYA MISSION PRESENTS



Subodh Vedanta

Talks in English by
Swami Tejomayananda

03 - 17 September 2022
7.30 PM - 8.00 PM IST daily

Tune Into You **Tube**
Chinmaya Channel

 chinmayamission.com

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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!

“Success is your birthright. You are born to succeed.” roared Pujya Gurudev Swami Chinmayanandaji in his discourse on the third chapter of the Bhagawad Geeta titled ‘Karma Yoga’- the Yoga of right attitude to action. The Geeta Fest 2022 was flagged off with the Video Quiz on Sunday 7th August at Chinmaya Shreeram where about 35 participants who had registered for the event, watched with rapt attention, the video recording of some portions of Gurudev’s exposition of the 3rd chapter. They had to then attempt an objective questionnaire based on the video. Participants opined that the event was an interesting learning. The results of the video quiz were declared on 15th August in the website of Chinmaya Mission Mulund.

August was full of events, celebration and worship. It began with the Aradhana Day on 3rd August, the commemoration of Pujya

Gurudev's Mahasamadhi on this day in 1993. The day was observed with the Akhanda Naama Japa of 'Om Shree Chinmaya Sadgurave Namah' from morning followed by the Paduka Pooja and Arati in the evening. Devotees poured in large numbers in loving remembrance and reverence.

A two-day in-house study class camp was conducted by Br. Archit Chaitanyaji on 13th and 20th August, the topic being 'Kshetrajna Rahasya' based on Bhagawan Adi Sankaracharyaji's Geeta Bhashya. It was a memorable learning for the campers.

Shri Krishna Janmastami was celebrated on 18th August with Shodasopachaara Pooja and Vishnu Sahasranama Archana. Devotees turned up in large numbers to perform Archana to their beloved Lord.

The Balavihar children came up with splendid performances during the Joint Balavihar Gokulashtami celebration on 21st August. Each Balavihar put up an item on the theme of Krishna and his devotees. The stories of

Kanakadas, Sudama, Radha and Pundalika were beautifully portrayed by the children. The programme was interspersed with dances, stories, quizzing and bhajans. There was then the traditional ‘Dahi nay Chocolate Handi’ which was broken by children in pyramids with children and parents merrily dancing to the tune of “*Nand Mein Anand Bhayo, Jai Kanhaiyalal Ki, Haathi Ghoda Palki, Jai Kanhaiya Lal Ki*”. It seemed as though everyone was transported to the time of Lord Krishna’s divine appearance in Gokul. If, after thousands of years, we are celebrating the Lord’s incarnation with so much gusto, how would it have been for the inhabitants of Nanda’s Vraja? That these outer celebrations are symbolic of the Lord’s birth in our hearts when we turn our attention within, is the mystic beauty of our culture. It is the birth of the Lord who is ever present in us as the very Self in us.

The last Shravan Somavar was celebrated with Sri Rudrabhishek on 22nd August. There

was the monthly Sampoorna Geeta Parayanam on 25th August. The last Sunday of the month saw a grand Sangeet Seva on 28th August by Raman Shankar Shishya Pariawar (Mulund). The group along with their Guru Shri Raman Shankarji captivated the audiences with their soulful abhangs and bhajans. All the programmes were well attended.

That is not all for the month of August. We are all set to welcome Lord Ganesha on 31st August. There will a 2-day Ganesh Chaturthi celebration at Chinmaya Shreeram with Visarjan on 1st September.

The registrations for the Childrens' and Elders' Geeta Chanting Competitions and the multi-lingual essay competition scheduled in November are going on in full-swing. While the chanting competition helps us to gain a mastery over the chanting of the Bhagawad Geeta, the essay competition is a good opportunity to reflect on the teachings of the Bhagawad Geeta, that too the most relevant

chapter for all ages, the Karma Yoga. We encourage all our readers to participate with family and friends in all the remaining events of the Geeta Fest and benefit from this eternal wisdom.

We invoke the blessings of Lord Ganesha on all to overcome the obstacles on our spiritual path so that we come to recognise the Lord in our hearts and achieve the purpose of this valuable life.

Lokah Samasthah Sukhino Bhavantu!

Smt. Lakshmi Kumar

Editor - Chinmaya Adesh

Dated 30th Aug'22

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Paduka Pooja on 29th Chinmaya Aradhana Day



Vishnu Sahasranama Archana on Krishna Janmashtami Day



Balavihar Krishna Janmashtami Celebrations



Sampoorna Geeta Parayanam in progress



Participants attempting the video quiz



Sangeet Seva by Raman Shankar Shishya Parivar (Mulund)



Holistic Management

H. H. Swami Tejomayananda

Management implies many factors – a manager, the resources to be managed, the goal to be achieved and the methods to be employed.

The Manager:

It is very clear that the manager has to be a human being, because a machine doesn't manage things by itself; a human being has to install the machine. First of all, a manager has to learn to manage himself, only then he can manage others. He has to have a good value system from where he can draw his strength and function efficiently.

Resources to be Managed

All the things to be managed fall under three categories - man, materials and money. Without building up and managing monetary resources, we cannot function successfully. The materials to be managed may vary. In

business, the material will depend on the kind of product to be generated. In educational institutions, it is of an entirely different kind. In a household, it is different still.

A renowned professor of management told me that ultimately all management boils down to the management of 'man'. And there are only two types of men - those who have difficulties and those who are difficult. It is perhaps easier to manage people who are difficult, because you already know they are difficult!

The Goal to be Achieved

A person has to manage the resources for a particular, purpose. The goals may vary depending on whether he is managing a household, an institution, a political party and so on. However, the wider goal has to be kept in mind. If the people, for whose happiness and welfare we claim to function, are themselves exploited or made miserable, it defeats the very purpose. These days we talk about industrialisation, globalization,

liberalization etc., but in the process, all the nations are reduced to the state of markets only, either a good market, or a potential market. Most people are reduced to the status of consumers, only to be exploited.

Methods of Management

These days we hear of many systems of management, like the American model, the Japanese model, the Indian model, the Eastern model, Indian ethos etc. There are many systems, but I don't think any system is foolproof. The success or failure of the system ultimately depends on the person who is going to manage. In the political area, for example, a dictator may happen to be very democratic and benign like Bhagwan Ramchandraj, while democracy may see the emergence of great dictators. Sometimes, in a democratic system, the people elect their own persecutor!

Values in Management:

We may know many theories of management, but without values they have no value. We

talk of value-based management, value-based business, value-based education, value-based politics - we know it all. The problem is that we do not implement it. We do not live our values. There is corruption everywhere; even in religion there are fake sanyasis! It has become a way of life. Now we call it 'co-operation', not corruption. All of us know in our heart of hearts that everything has to be value-based, but there is always a feeling that it cannot be done. Some thought has to be given to this.

There are four kinds of people:

- (1) Those who are unscrupulous and have no values at all.
- (2) Those who have values but are not able to live up to them.
- (3) Those who accept values, but feel that it is not possible to practise them in today's world and so consider them irrelevant.
- (4) Those who have wrong values in life.

If one has no values at all, one's life will be valueless and this type of life is not worth

living. If one has the values but is not able to live up to that, the only thing one has to do is to become strong. And if a person has the wrong values, God help him!

It is the third kind of person I am concerned about now, because his attitude is very insidious and dangerous. Are values really irrelevant today? Is it true that nobody respects values?

A little thinking shows that all of us respect values and respect only those people who respect values and are able to follow them. There is no doubt about it. The only problem with us is that we want to see these values in someone else! I may earn money by whatever means, fair or foul, but I want my accountant to be very honest, my servant to be honest, my watchman to be honest! I may speak the truth or not, but I want others to speak only the truth. But the power of truth is such that even when a person tells a lie, that person avers that he is telling the truth, because the lie, the untruth, has no face to show - it goes

in the name of truth only.

Another interesting thing we observe is that the mafia or the underworld doing dishonest business flourish, because even in their dishonest business there is honesty. The business may be dishonest, but among themselves a perfect unwritten law prevails. Sharing of profits and money is done as per the word given.

One of the greatest assets in business is credibility. Once it is lost, everything is lost. You may cheat once, twice, but if your credibility is lost, you are finished.

A businessman who was teaching his son said, "Son, in business two things are very important - one is integrity and the other wisdom. Integrity means that once you have given a commitment, a promise, you must fulfill that, even if you have to suffer a loss for it sometimes. Wisdom is to avoid giving any promise, making any commitment!"

Coming to match-fixing in cricket, for instance, did anyone like that? No. Why not? It

is because there is something in us that revolts against such things. There is an innate sense of values in us. We may applaud a person for great achievements but we respect a person only for what he is. What one has and what one is are totally different things.

The great values of life never become irrelevant and ultimately they alone succeed. Thus, lasting success is achieved by hard work, honesty, loyalty, integrity; it is achieved by these values alone and not by anything else.

Sacrifice vs. Compromise

There are two ways of living - one is called compromise and the other sacrifice. In both, a person has to renounce something. God has made life such that without renouncing you cannot live here. Inhaling is possible only when you exhale also. If you say you won't exhale you cannot live. Without giving up the lower, you cannot get the higher, you cannot grow. In compromise man gives up higher values and ideals for lower gains. In sacrifice

he gives up lower things for the higher. Renunciation is involved in both. A man of compromises has never become an ideal anywhere in this world; only a man of sacrifice becomes an ideal, a leader worthy of respect. This is a historical truth. So our thinking must be, 'I have to renounce anyway, either this or that. What am I going to renounce? When I renounce my ideals, my values, it means I am selling myself, selling my soul. On the other hand, by refusing to compromise, I may suffer a little, undergo some hardships and forego some comforts. So what? One has to pay a price for everything. So be it.'

Some people come to me in their old age, having retired from high positions, with all the comforts life can offer, but suffering from sleepless nights. There is a small thing called conscience. You go on shutting it up, but for how long? All those memories of past misdeeds are haunting them. The price has to be paid in this manner. In compromise

there will be immediate pleasure, no doubt, but pain follows in its wake. It is better to die once than die of guilt moment to moment. Only when that type of conviction comes is it possible to sacrifice.

Holistic Management

In holistic management, 'holistic' means 'whole' as well as 'holy', that is, purifying. It includes all the factors discussed so far. Without this vision and without these values no management can be successful. Doubting these values and thinking they are irrelevant is more dangerous than not having them at all. This world is very straightforward. Fire seems to say, "Touch me not, I am hot. If you touch me you will be burnt." If you follow the rule, the rule itself will protect you but if you don't, be ready for the consequences.

Strangely enough, man is not afraid of committing sins; he is only afraid of being caught. He is not afraid of action rather he is afraid of consequences. If you do not want the consequences, then why do you indulge in

that action? There is a beautiful sloka in Sanskrit:

Punyasya phalamicchanti punyam na icchanti manavah

na papa phalamicchanti papam kurvanti yatnatah

People want the results of meritorious deeds, like happiness etc. but they do not want to do meritorious deeds. They do not want the consequences of sins but they commit sins deliberately!

Now the choice is yours. That is the beauty of human life, we can become devatas (divine beings) or we can become danavas (demons), both are possible. If we want to be happy, there is no choice other than to follow a proper value system. Nobody wants to live a life of suffering. We have to stand up and try our best, so that at least we can say that we tried. Of course, when we try, it is a trying period, but it will lead to joy, a great sense of fulfillment. It is immaterial whether others appreciate and applaud or not. We would

have lived a life of right values. That is the most important thing.

Values are never irrelevant; they are independent of time and space. Values are not for others alone - they are first for ourselves then for others. Be afraid of the consequences of your actions. Everybody has to renounce, don't live a life of compromise, make it one of sacrifice - the choice is yours. This is holistic management of yourself and thereby of others.

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Rudrabhishekam on the last Shraavan Somavar

Hari OM! 🙏

Chinmaya Mission Mulund organizes

🌸 A two-day Non-residential Camp in Hindi by Br. Archit Chaitanya ji

🌸 On Sadhana Panchakam, a text by Bhagawan Adi Shankaracharyaji

(Beneficial for beginners and advanced students alike)

▪Date: September 10 & 11, 2022 (Sat & Sun)

▪Venue: Chinmaya Mission Mulund, P K Road, Mulund West.

▪Timings: Sat: 9 AM - 3 PM

Sun: 11.15 AM - 4 PM

▪Camp donation: Rs 1001/-

▪Last day for registration: Sep 7, 2022

▪Tea and Lunch will be provided at the venue on both days.

🌸 For registration and payment (kindly choose Rs. 1001/- option):

Click here: <https://chinmayamissionmulund.com/guru-dakshina/>

🌸 For queries,

Contact Shri. Guhaprasath - 97695 87375



सांघिकशक्ती परम पूज्य गुरुदेव स्वामी चिन्मयानंद

सर्व इतिहास काळांमधील श्रेष्ठ विचारकांनी दीर्घकाळपर्यंत विचार केला व मानवाच्या उन्नतीची रूपरेखा आखली. ती म्हणजे संस्कृती. वारसा म्हणून तिचेच आज आपण आपल्या जीवनात अनुपालन करीत आहोत. ज्ञान व उन्नती यांच्या सम्मिलनात राजकीय जाणकार, अर्थशास्त्रीय तज्ज्ञ, सामाजिक विचारवंत आणि धार्मिक देवदूत यांनी सातत्याने आपले अनमोल प्रयत्न व दृष्टी ओतलेली आहे. इतिहासाचे विद्यार्थी म्हणून जेव्हा आपण सर्वांचे विश्लेषण करतो आणि त्यांच्यातील सूक्ष्म फरक आणि तदनुसार मतभेद जाणून घेतो- जे त्या विषयासंबंधी किंवा त्याच्या अभिव्यक्तीसंबंधी किंवा प्रतिपादनाच्या पद्धतीसंबंधी असतील- त्यातून आपल्याला दिसून येते की त्या सर्वांनी जीवनातील संघत्वाचे महत्त्व सांगितलेले आहे. यामध्ये सर्व नीतिमानता समाविष्ट आहे, सर्व सामाजिक रचना तेच

सांगतात. सर्व धर्म त्याचाच प्रचार करतात आणि सर्व आर्थिक योजनांचे ध्येय संघत्व हेच असते.

एका सुस्वस्थ समाजात व्यक्तित्वाचा सन्मान केला गेलाच पाहिजे आणि व्यक्तींना विकसित होण्याचे स्वातंत्र्यही असले पाहिजे. हे स्वातंत्र्य स्वैराचाराच्या तळापर्यंत कधीच घसरता कामा नये. प्रत्येक व्यक्तीला पूर्ण स्वातंत्र्य मिळाले पाहिजे, यात काहीच शंका नाही, पण जेव्हा हे व्यक्तिस्वातंत्र्य संपूर्ण समाजाच्या सुसंगत विकसनाचा नाश करते तेव्हा त्याची धार्मिक नेत्यांकडून निंदा, अर्थशास्त्रज्ञांकडून गुन्हा आणि राजनीतिज्ञांकडून विश्वासघात म्हणून निर्भर्त्सना केली जाते.

म्हणून, सर्व संस्कृती व उन्नती यांच्यामध्ये नियंत्रित स्वातंत्र्य ही अकथित मागणी आहे. एखाद्या देशाच्या पतनाच्या दुःखद कथेमध्ये, एखाद्या उतरती कळा लागलेल्या संस्कृतीच्या अधिकृत पुराव्यात किंवा नाश पावलेल्या एखाद्या संस्कृतीच्या इतिहासात व्यक्तिगत स्वातंत्र्याचा दुरुपयोग केल्याचे आणि त्यामुळे सामाजिक

जीवनाचा शेवट होऊन दुःखद अनर्थ ओढवल्याचे, आपल्याला दिसून येते.

थोडक्यात, एखाद्या भौगोलिक प्रदेशात लोकांची वस्ती आहे, म्हणून तो प्रदेश राष्ट्र बनत नाही. पृथ्वीगोलावरच्या काही ठरावीक प्रदेशात जेव्हा लोक वस्ती करतात तेव्हाच देशाचा जन्म होतो.

लोकसंख्या हा केवळ एक आकडा आहे. एका समूहातील प्रत्येक व्यक्ती जेव्हा त्याच्या स्वार्थानुसार, आत्मकेंद्रित बनून दुसऱ्यांची पर्वा करित नाहीत, तेव्हा ती स्वतःभोवती आपण काय अडथळे निर्माण करतो याची जाणीवही न ठेवता जीवन जगत असते, तेव्हा तो समूह देशवासी नसतो; ती म्हणजे केवळ लोकांची गर्दी असते. केवळ संख्येनी बनलेल्या समूहात बुद्धियुक्त उन्नती कधीच संभवत नाही. एखाद्या समूहाचे सभासद जेव्हा त्यांच्यामध्ये असलेले परस्पर मतभेद विसर्जित करण्याची क्षमता शोधून काढतात आणि अशा प्रकारे एकत्र येऊन समान उद्देश किंवा ध्येय यशस्वीपणे गाठण्यासाठी प्रयत्न

करतात तेव्हा तेथे आपल्याला देशवासी व त्यांची नेत्रदीपक उपलब्धी दिसून येते.

हल्ली आपल्या देशात असलेल्या आणीबाणीच्या परिस्थितीत तरी निदान आपण एक क्षण थांबून आपले निरीक्षण केले पाहिजे आणि विचारले पाहिजे, “आपण खरोखरच राष्ट्र आहोत का? आपण स्वतःला आज देशवासी म्हणवून घेऊ शकतो का? आज आपल्यामध्ये असलेले मतभेद आणि दुराभिमान (आनंदपूर्ण सहप्रयत्नांसाठी) सर्वांना स्वीकाराई असलेल्या समान उद्दिष्टाप्रत पोहोचण्यासाठी, सोडून देऊ शकतो का?”

या उघड उघड प्रश्नांची उत्तरे मी देण्याची गरज नाही. आज जर तुमचे उत्तर भारत एकसंघ आहे, स्वयंशिस्तीत राहणारा देश आहे आणि येथील देशवासी एका समान राष्ट्रीय धोरणासाठी सर्वांची एकत्रित शक्ती उपयोगात आणत आहेत, असे असेल तर त्यासाठी आपण आपले अभिनंदन केले पाहिजे. कारण, तसे असेल तर आपले भविष्य सुरक्षित आहे आणि आपण निश्चितच प्रगतिपथावर

आहोत. परंतु, जर आपल्याला वाटत असेल की अजूनही
 १) आपण एकत्र येण्याची आणि २) आपले पूर्ण
 विकसन शोधण्याची गरज आहे, ज्याद्वारे, आपण
 देशवासी म्हणून उन्नत होऊ शकू, तर प्रश्न असा उभा
 राहतो की, आपल्याला हे सिद्ध करणे आता कसे शक्य
 आहे ?

राजनैतिक आणि समाजशास्त्रांकडे, आपल्या समाजावर
 निर्दयपणे प्रहार करणाऱ्या विघटक शक्तींना ताबडतोब
 परतवण्याची कोणतीही पद्धत नाही.

अर्थशास्त्रात अल्पकाळासाठी संघटनाला कृत्रिम रूप
 देण्याची दृष्टी नक्कीच असू शकेल आणि तितक्या
 प्रमाणात तत्कालिक सामाजिक किंवा राष्ट्रीय संघटनही
 दिसू शकेल. पण ते योजनेच्या काळात किंवा युद्धाच्या
 काळात उत्क्रांती दरम्यान दिसू शकेल. परंतु हे देशाच्या
 एकत्रित रूपात संपूर्ण विकसन म्हणून साध्य होऊ
 शकणार नाही. कारण यासाठी लागणारी उत्कंठा दृश्यफळे
 मिळण्यासाठी लागणाऱ्या दीर्घकाळापर्यंत टिकून राहू

शकत नाही. इतिहासाच्या या अशा काळामध्ये उपलब्ध राजकीय पद्धत कोलमडून पडते, आर्थिक योजना निकामी ठरतात, राष्ट्र अधोगतीस जाते आणि माणसाचे पतन होते.

मी काही सगळ्यांना घाबरवून टाकणारी व्यक्ती नाही. परंतु मला हेही कबूल करावेच लागेल की जर आपण आपले डोळे चोळले आणि अन्य वादापवादात न गुरफटता विचार केला तर आपल्याला असे दिसून येईल की देशबांधणीच्या कार्यात आपल्याला खूप काही करावयाचे आहे. आपण आधी हे सूचित केलेलेच आहे की मोठमोठ्या वस्तू आपल्याकडे बाळगून किंवा त्या उपलब्ध करून घेऊन राष्ट्राची उभारणी होत नाही. ती प्रत्येक व्यक्तीचा स्वभाव व गुणवत्ता आणि त्याचा सभोवतालच्या जगाकडे बघण्याचा दृष्टिकोन, यामध्ये दृढस्थित असते.

या समस्येवर वस्तुनिष्ठ शास्त्रांकडे उपाय नाही. सामाजिक आणि राजनैतिक तत्त्वज्ञानाकडे या समस्येवर सूचवण्यासाठी कोणताही व्यवहार्य उपाय नाही आणि असे

असतानाही, या तत्त्वज्ञानांपैकी कोणीही आपली अगतिकता, स्वेच्छेने मान्य करत नाही. अशा प्रकारे, आपल्याला स्वास्थ्य सुधारणा, उच्चतम वेतनश्रेणी, उत्पादनात वाढ, सामाजिक असमानतेचे निर्मूलन, धर्मनिरपेक्ष सामाजिक कायदा, निधर्मी राजकारण पुरस्कार, तंत्रज्ञानाला प्रोत्साहन अशासारख्या सूचना, सामाजिक-राजकीय तत्त्वज्ञाने, माणसाचे स्वभाव व गुणवत्ता सुधारण्यासाठी आणि देश उभारण्याच्या निश्चित योजना देण्यासाठी सूचवताना दिसतात. या विधानातील त्रुटी शुद्ध भौतिकवादाचे पुरस्कर्ते व विशेषज्ञांच्या सहजतेने लक्षात येते. त्यांचे उद्दिष्ट केवळ राजनैतिक व सामाजिक पुनर्बांधणी हे असते.

सामाजिक उत्क्रांतीच्या आवश्यकतेमध्ये विश्वास नसलेला किंवा माझ्या देशाला आवश्यक असलेले नियोजन करण्याकडे दुर्लक्ष करणारा मी नाही. भारताची दुःखदायी गरिबी घालवलीच पाहिजे. तसेच भारताची राष्ट्रीय संपत्ती वाढवलीच पाहिजे. औद्योगिक साहसे आणि तदनुषंगिक

संपत्तीची निर्मिती यशस्वीपणे अंगीकारली पाहिजेच व त्याचा दृढतेने पाठपुरावाही केला पाहिजे. पण त्याचबरोबर समाजातील सभासदांच्या दृष्टीतील स्पष्टता आणि गुणवत्ता व त्यांचे आचरणसुद्धा व्यापक व सुधारित असले पाहिजे.

ज्या शास्त्रामध्ये एका माणसाच्या विकसनाची पूर्ण योजना तयार आहे, असे शास्त्र, जगातील सर्व धर्मग्रंथांतून पाहावयास मिळते 'त्या सर्वांमध्ये वेदान्त हाच परिपूर्ण आहे', अशी घोषणा जेव्हा एक विद्यार्थी करतो तेव्हा तो तसे अंध हटवादीपणातून करत नाही, तर ते प्रतिपादन शास्त्राच्या परिपूर्ण पद्धतीसाठी असते. या समस्यांवर विशेषज्ञांकडून, ऋषींकडून जे चिंतन व शोधन केले गेले होते, ते सिद्धांत म्हणजे 'तत्त्वज्ञान' आणि व्यक्तिगत पूर्णत्व कसे प्राप्त करावे याच्या व्यावहारिक सूचना आहेत ज्या तत्त्वज्ञान्यांनी संभाव्यता म्हणून सूचित केल्या आहेत. त्याला 'धर्म' म्हणतात.

सर्व खऱ्या धर्मशास्त्रांचे सार म्हणजे मानव-रचनेचे शास्त्र.

जीवनाचे शुद्ध शास्त्र म्हणजे तत्त्वज्ञान आणि त्याचे तंत्र म्हणजेच जीवनाचे व्यावहारिक शास्त्र म्हणजे धर्म. भारताच्या वैभवशाली भूतकाळात आपण सुसंस्कृत देशवासी म्हणून जीवन जगलो होतो आणि उपलब्धी मिळवल्या होत्या. आपल्यामध्ये पूर्णपणे विकसित अशी एकत्वाची राष्ट्रीय जाणीव होती. एका समान ध्येयाने प्रेरित होऊन आपण उन्नती व वैभवाचे, लाभ व प्रतिष्ठेचे, आपल्या देशाच्या प्रयत्नांतील प्रत्येक क्षेत्रात अत्यंत सृजनशील असे सुसंघटित जीवन आपण जगत होतो. ही संपूर्ण राष्ट्रीय प्रेरणा भारतात, आपल्या पवित्र देशाच्या आध्यात्मिक संस्कृतीतून स्फुरित होताना दिसते.

म्हणून त्याचे पुनरुज्जीवन करणे म्हणजे भारताची पुनर्रचना करणे आणि त्याचबरोबर देश उभारणीच्या वेगवेगळ्या क्षेत्रात काम करणाऱ्या सर्व कार्यकर्त्यांच्या सर्व स्वप्नांची परिपूर्ती करणे. लक्षात ठेवा, आपल्या राष्ट्रपित्यांनी आपल्या राजकीय स्वातंत्र्याची कल्पना आणि योजना आपल्या देशाच्या तत्त्वज्ञानावर आधारित अशा

पद्धतींद्वारे केलेली आहे. त्यासाठी त्यांनी मोठ्या चातुर्याने आपल्या संस्कृतीच्या अमर परंपरांच्या आव्हानाद्वारे लोकांना प्रेरित केले होते.

सर्वांना प्रेरणा देणारी जीवनपद्धती शोधून काढण्यासाठी शास्त्रच आपली मदत करू शकते. ती पद्धत आपण शास्त्राचा गंभीर अभ्यास करून, त्यावर मुक्त चर्चा घडवून जाणू शकतो. ती सर्वांना उपयुक्त होईल कारण आपल्या देशाच्या महान जाणकारांनी ती दिली आहे. सुसंघटित व्यक्ती एकत्रितपणे सुदृढ समाज घडवतात आणि त्यांचे प्रेरणायुक्त सहप्रयत्न देश उभारणीचे कार्य करतात ज्यामध्ये प्रत्येक नागरिक आपल्यातील उत्तमाचे समर्पण करतो व निःस्वार्थीपणाने देशासाठी प्रेरित होतो व त्याचबरोबर देशसेवेचा आपला विशेष अधिकार आहे या भावनेने स्वतःसाठी काहीही न मागता समर्पित होतो. असा सुसंघटित देश शक्ती व सामर्थ्य यांनी युक्त होऊन आपले भविष्य व भाग्य घडवतो. ही संघटनेची शक्ती त्वरित शोधून काढली पाहिजे. जगाच्या वर्तमान इतिहासाने

आपल्याकडे ही तातडीची मागणी आपल्यावर लादली आहे.

काळाच्या या आव्हानाला जितक्या प्रमाणात आपण उत्तर देऊ तितक्या प्रमाणात आपण आपले अखंडित भविष्य निश्चित करू. कदाचित ते एक आनंदी, संघटित आणि प्रगतिशील राष्ट्र म्हणून नसेलही, पण तरीसुद्धा ते, अशांत जगाने अधिक फलदायी शांती व अधिक अर्थपूर्ण प्रगती मिळवण्यासाठी, अनुगमन करणारा मार्गदर्शक तारा म्हणून असेल.

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CHINMAYA GEETA FEST 2022 VIDEO QUIZ WINNERS

NAME	PRIZE
UMA SRIKANTHAN	I
JYOTHIKA PUTUVAL	II
RAJANI IYER	II
KARTHIKA PUTUVAL	II
KAVITHA PUTUVAL	II
GUHAPRASATH R.	III
BISWAJIT GUPTA	CONS
KARTHIK PRAKASH	CONS



Daivi Sampatti Tejah (Vigour)

[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 “Tejah”?

Ordinarily it is understood with reference to “glow” or the “aura” that radiates in holy men.

It is true holy men do have an aura about them. But the reference by the Lord in this context is something else.

तेजः here refers to immense power, vigor. It is that power, strength, spirit, courage in a person that does not give in to pressures in

the face of the immoral, sinful, wicked (Adharma) while at the same time being compassionate, sensitive with the pious.

It is that deep inner drive to act according to one's values and beliefs: not giving in to atheistic, irreligious people. This quality of vigor evokes fear in the hearts of people who are evil, sinful, wicked and assurance in the mind of the God-fearing, devout.

Take the instance when Hanumanji was taken captive by Ravana. When presented in the court of Ravana, he saw the many Gods who were held captive, fearful, heads bowed in helplessness. Hanumanji recognised the power of Ravana – but remained calm. He did not yield, or give-in, bow-down. This attitude of inner strength was Hanumanji's तेजः

Being compassionate and humble while engaging with good people and bold, confident, fearless, resolute in the face of the wicked, evil, ungodly is तेजः.

One form of तेजः is acquired by meditating

– **this quality makes a person “discerning”**
 – **helps him become judicious – stay steady in the path of rightful living – stop him from going astray. Such a person is Pragalbha (प्रगल्भ) - “one who is noble-minded”**

Another aspect of तेजः is the influence that this quality has on people.

For example, when Gurudev performed Jnana Yajna – the general commotion of people chatting would be silenced with the arrival of Gurudev - his presence commanded respectful silence without utterance of a single word – a sense of peace prevailed in the venue. Such is the charisma of saintly personalities!

This quality can be developed by a seeker too – when he dedicates himself to spiritual pursuits with single-minded devotion and consistency, he gains purity of mind. Then comes a deep inner drive to act according to one’s values and beliefs. This quality becomes evident to others too.

This quality is the outcome of disciplined and dedicated practice. A seeker does not need to say anything. His presence alone has an aura that evokes a feeling of awe! That is तेजः:

The tendency to display arrogance in the presence of one's parents, dear ones and a diffidence, humility while engaging with important people, wealthy people is not a characteristic of तेजः. The status, wealth of another should not unduly influence one's behaviour while engaging with others.

What influences others will be presence of greatness, eminence, wisdom of an enlightened personality. Eminent politicians, leaders would stand up in respect for Gurudev when he arrived. Gurudev's mastery exerted influence over people.

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Every scripture is a
mirror, that reflects
faithfully the student's
own mind and intellect.

Swami Chinmayananda

Chinmaya Shreeram is 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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