



“तस्य भासा सर्वमिदं विभाति”

चिन्मय आदेश

Monthly Newsletter of Chinmaya Mission Mulund

नवविंशति: (XXIX) स्रोतः

OCTOBER - 2022

दशम (X) रश्मिः



HAPPY
Diwali

Chinmaya Mission Presents

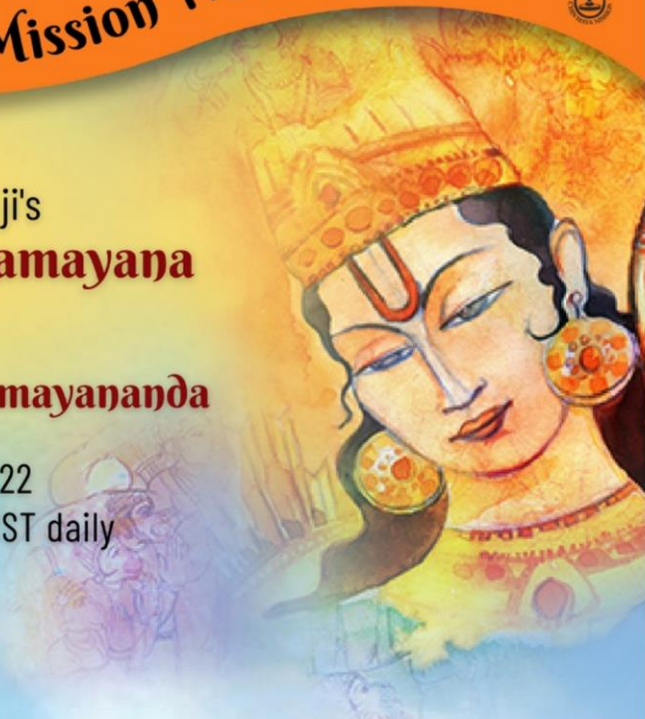


Goswami Tulsidas ji's
Geetavali Ramayana

In English

by **Swami Tejomayananda**

03 - 09 October 2022
8.30 PM - 9.30 PM IST daily

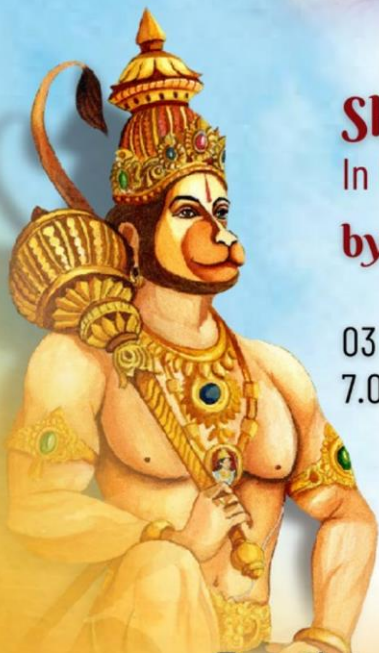


Shri Hanuman Charitra

In English

by **Swami Swaroopananda**

03 - 09 October 2022
7.00 AM - 8.00 AM IST daily



Tune Into **YouTube** Chinmaya Channel

Shri Hanuman Mastakabhishek 2022



Sacred Pujas

Led by Swami Sharadananda

Shri Rama Sahasranama Archana

08 October 2022

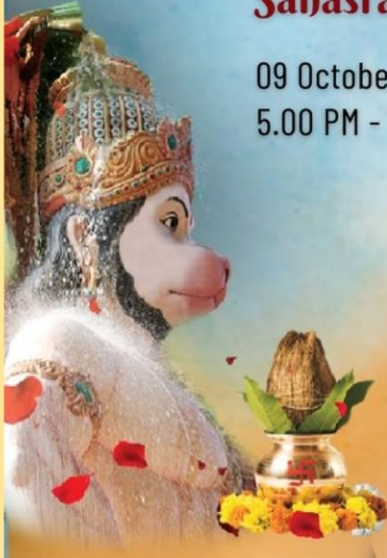
5.00 PM - 7.30 PM IST



Shri Hanuman Sahasranama Archana

09 October 2022

5.00 PM - 7.30 PM IST



Shri Hanuman Mastakabhishek

10 October 2022

9.30 AM IST onwards

Watch Live YouTube Chinmaya Channel

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!

“सुखकर्ता दुखहर्ता वार्ता विघ्नाची....जय देव जय देव, जय मंगल मूर्ति”

The month of August ended ushering in the auspicious Ganesh festival. We at Chinmaya Shreeram celebrated the popular festival with the Sri Ganesh Shodashopachaara Puja, Bhajans and Arati on 31st August and Visarjan on 1st September.

Br. Archit Chaitanyaji conducted a two-day non-residential camp at Chinmaya Shreeram on 10th and 11th September based on Bhagawan Adi Sankaracharya’s ‘Sadhana Panchakam’. The camp text chosen was relevant to those who are well on the way as much as it was to those who have not even taken the first step. Architji focussed on the importance of cultivating devotion and making the Lord an integral part of our lives and our actions. How does one begin and how is the devotion strengthened? These were

addressed in the camp. The participants found the camp discussions very helpful with useful insights gained and enjoyed the interesting activities woven in between the sessions. 12 participants attended the camp and benefitted from the sessions.

One of the attractions of the month was the Sadhana Camp organised by CM Mulund at CM Prayagraj. Around 40 people attended the camp from 17th to 24th September which was based on the “Vedik Shanti Mantras”, Br. Architji being the Camp Acharya. The camp also included a visit to Triveni Sangam in Prayagraj, Kashi and Ayodhya. A memoir of the camp by one of the participants has been featured in this newsletter.

The colourful Navaratri celebrations worshipping the Divine Mother in her various glorious aspects began from 26th September. The celebration at Chinmaya Shreeram includes daily chanting of Lalita Sahasranamam, Bhajans and Arati.

A little over a month to go for the Geeta

Chanting Competition for children and elders and the multi-lingual essay writing competition which are part of the Geeta Fest 2022. The third chapter of the Bhagawad Geeta titled 'Karma Yoga'- the Yoga of right attitude to action is selected for the Competitions this year. We encourage our readers to participate in the events and benefit from the priceless teaching and eternal wisdom of the scriptures.

We invoke the blessings of Devi Maa as Durga to destroy the negative tendencies within and without us, as Lakshmi Maa to bless us with the wealth of Daivi Gunas and Sadhana Chatushtaya and as Srarawati to bless us with Self-Knowledge.

Lokah Samasthah Sukhinoh Bhavantu!

Smt. Lakshmi Kumar

Editor - Chinmaya Adesh

Dated 29th Sept'22

-----XXXXX-----

The factors that drive the mind towards
the sense objects is the ego.

Swami Chinmayananda

PRAYAGRAJ SADHANA CAMP

Chinmaya Mission Mulund organized an 8-day spiritual camp and yatra for devotees to Prayagraj, Ayodhya and Varanasi.

The first 4 days were at Prayagraj Ashram “Chinmaya Navin Sevashram Nyas”. The ashram has Bhagwan Akhileshwar Mahadev Mandir, a school, a hospital besides facilities for campers and the aged. The campers were taught 10 shanti mantras by Br. Archit Chaitanya ji and Jnanasaar by Brni. Shashwati Chaitanya ji. The beautiful Shiva temple, rose gardens, greenery, open spaces add to the ashram’s charm. The campers visited the school and interacted with the children.

On Ekadashi day a day trip was made to Shri Ram Janma Bhoomi, Ayodhya. The devotees bathed in the Sharayu River and took darshan at Ram Lalla temple. The visit included a visit to Sita ki Rasoi, Hanuman Gadhi and to the workshop for the construction of the new temple on Ram Janma Bhoomi. By the grace of God, everything went off smoothly and we

had a peaceful darshan of the Lord.

The sixth day was spent at the Triveni Sangam. Most of the devotees had a dip at the sangam of the holy waters of Ganga, Yamuna and Saraswati. The devotees had to take a boat ride to reach the sangam.

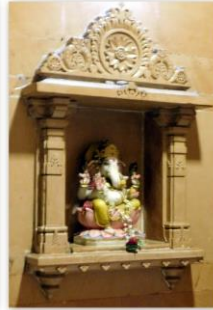
At Varanasi, Kashi Vishwanath ji temple darshan was very satisfying - again due to the Lord's anugraha. Luckily there were no rains. The next morning at 5 a.m. everyone attended the beautiful Ganga aarti, which is a breathtaking divine experience. Later everyone had a boat ride of the various Varanasi ghats followed by a breakfast with the local cuisine.

The darshan included Sankat Mochan Hanuman Ji, Durga Mata, and Kala Bhairav.

A visit to Sarnath was another memorable and serene experience. The huge statues of Gautama Buddha and the gardens were very well maintained. All in all, it was a wonderful experience. The arrangements were perfect and all had a lovely experience.

We would like to express our gratitude to Br. Archit Chaitanya ji for planning the camp and giving us a great spiritual experience.

- Smt. Seema Gupte



Bhagwan Akhileshwar Mahadev mandir





Triveni Sangam boat ride



Ganga Aarti



Kashi Ghat



Spiritual Success

H. H. Swami Chinmayananda

The modern world generally accepts quantitative evaluations as measures of prosperity and success. How much have you earned? How much did you save, produce, sell and acquire? Material success depends on how much, how many, or on how often. Spiritual seekers habitually apply the same quantitative measure in estimating their own inner achievements. Automatically they congratulate themselves at the quantity of their “glorious *sadhana*.” However quantitative measures are false indicators of spiritual progress.

Even in the realms of culture, quantitative measurements can be used, but they are only useful as endorsements to the success recognised through a qualitative self-analysis. It is not how much one reads, but how much one understands, reflects on, and meditates

upon that assures success. It is the quality, intensity, sincerity, devotion, understanding and enthusiasm of the heart, with which one does the *sadhana*, that will determine the true heights to which the student can rise in his self-mastery.

I have received letters from different sincere seekers who are chronic sufferers from "lack of progress." From their diaries, it is clear that if quantity alone is demanded in *sadhana*, these seekers have nothing more to do. And yet their experience is that they find themselves exactly where they were three years ago. Indeed, it is a painful disappointment.

The cure for them is easy to prescribe, but perhaps more difficult to practise. What they need is a more sharpened tempo in their spiritual seeking - a quickening of perception, an alertness of the soul, and a warmer ardency in their embrace of the goal. These factors cannot be developed by themselves all at a time. Yet these will already be found

within them when their minds gain a deeper harmony.

This occurs as a result of two processes: the negative one of, detaching oneself from all dissipating urges (*vairagya*), and the positive one of gaining a clear picture of the all-satisfying goal and the straight path to it (*viveka*). Once these qualities are carefully cultivated and fully developed – detachment from the false and discriminative appreciation of the Real--- the rest of the pilgrimage becomes pleasant and sure, but in no way easy.

Breaking the shackles

In the final analysis, Self-unfoldment must come to express itself in our own hearts. As long as it is loaded with its own base urges, motives, plans and schemes, that self-shackled heart cannot "take off" from its fields of sorrows and restlessness into the brilliant cloudless sky of spiritual freedom and cultural ease.

Break the shackles, make the vehicle lighter.

Warm up the engines of meditation through *kirtan* (devotional chants) and *japa* (repetition of the Lord's name). Know the route from the study of the scriptures and take off. The early obstacles in meditation are unavoidable. As the vehicle gathers speed, the runway stretch slips by, and one rises up from one's body concept into the sublime experience. At first it must wing along the lower heights of "feelings". Then the meditator climbs into the cloudy attitudes of "intellectual ideas", and soon it can soar high into the world of cloudless poise, sublime beauty, and brilliant self-mastery. Moral and spiritual joys and balance in ordinary life can come only to those who can thus explore and return from these rejuvenating secret realms within.

Quantitative calculations will give only false hopes to a spiritual seeker. Try to improve the brilliance, depth and joy of *sadhana*.

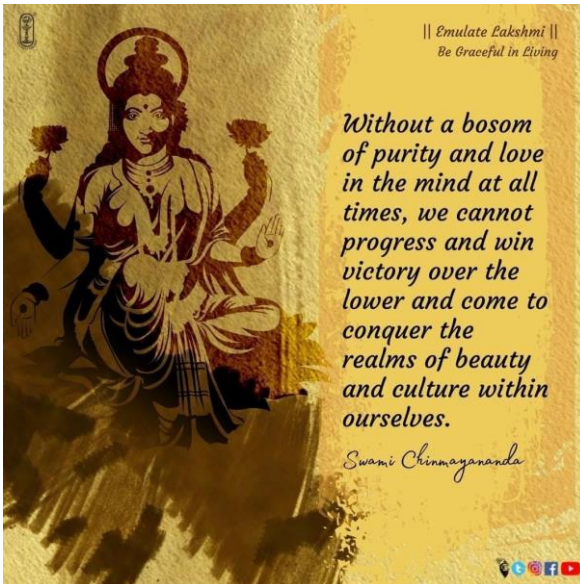
May your eyes be on the quality of your life. In all contacts with the world, in all inner

feelings and thoughts let there be a constant beauty and peace, serenity and calmness, love and forgiveness. When passions and lust rise, do not fall an easy prey to them, but crush them by discrimination and detachment. Success is sure to the sincere.

-----XXXXX-----



Ganapati Visarjan at Chinmaya Shreeram





भगवान श्रीकृष्णांना रुक्मिणी देवींचा संदेश परम पूज्य स्वामी तेजोमयानंद

राजकन्या रुक्मिणी या विदर्भराज भीष्मकांची कन्या. भगवान श्रीकृष्णांचे गुणगान ऐकून त्यांच्याविषयी रुक्मिणीदेवींच्या मनात प्रेम विकसित झाले आणि त्यांनी भगवान श्रीकृष्णांची आपला पती म्हणून निवड केली. परंतु त्यांचा मोठा भाऊ रुक्मी श्रीकृष्णांच्या विरुद्ध होता. त्याची, त्याच्या बहिणीचा विवाह शिशुपालाशी व्हावा अशी इच्छा होती. म्हणून त्याने रुक्मिणी व शिशुपाल यांच्या विवाहाची पूर्ण सिद्धता केली होती.

देवी रुक्मिणींना शिशुपालाशी विवाह करावयाचा नव्हता. म्हणून त्यांनी श्रीकृष्णांना एका ब्राह्मणाकरवी स्वहस्ते पत्र लिहून पाठवले. श्रीकृष्णांना लिहिलेल्या संदेशाचा सारांश असा –

“हे भगवान! आपल्या गुणगानाच्या श्रवणाने लोक त्यांची मने शुद्ध करतात. जेव्हा ते आपले सुंदर रूप नेत्रांनी

पाहतात तेव्हा त्यांचे नेत्र धन्य होतात. मी माझे पती म्हणून आपलेच वरण करते. कृपया आपली पत्नी म्हणून माझा स्वीकार व्हावा. जर मी योग्य प्रकारे आपली सेवा व पूजा केली असेल तर आपण माझ्यावर प्रसन्न व्हावे आणि मला येथून घेऊन जावे. माझी शिशुपालाशी विवाह व्हावा अशी येथील लोकांची इच्छा आहे. परंतु सिंहाचा वाटा कोल्ह्याकडून पळवला जाऊ नये.”

“विवाहाच्या आदल्या दिवशी वधू, पार्वती देवीची पूजा करण्यासाठी, मंदिरात जाते. त्यावेळी आपण तेथे यावे आणि माझे हरण करावे. मी केवळ आपलेच वरण करते. कारण मोठमोठे ऋषी, शंकर भगवान सुद्धा, अज्ञानाचे निवारण करण्यासाठी, आपल्या चरणकमलरजाची याचना करतात. जर आपण मला प्राप्त झाला नाही तर मी देहत्याग करीन. आपल्याला प्राप्त करण्यासाठी मी जन्मजन्मांतरी तप करीन, पण आपल्या व्यतिरिक्त कोणाचाही स्वीकार करणार नाही.”

वरवर पाहता, हे एका मुलाला मुलीने लिहिलेले प्रेमपत्र

वाटेल, परंतु भगवान श्रीकृष्ण आणि रुक्मिणी देवी कोण आहेत हे लक्षात घेऊन जेव्हा आपण यातील खोल अर्थ शोधतो तेव्हा आपल्याला त्यात स्पष्ट केलेली भक्तीची रहस्ये दृष्टीस पडतात.

पहिले सोपान म्हणजे 'श्रुत्वा गुणान्' – आपण भगवंतांचे यश श्रवण केले पाहिजे. ज्ञान असो की भक्ती, प्रारंभ आपण श्रवणापासून केला पाहिजे. जेव्हा आपण भगवंतांच्या श्रेष्ठ गुणांचे वर्णन ऐकतो, त्यांच्या रूपाचे सौंदर्य व विलक्षण लीला यासंबंधी ऐकतो तेव्हा आपल्या मनात भगवत्प्रेम वाढू लागते.

एकदा अंकुरित झालेल्या प्रेमाला फलधारणा झालीच पाहिजे आणि त्याची परिपूर्ती केवळ भगवंतांनाच ध्येय म्हणून निवडण्यात झाली पाहिजे. आपण भगवंतांचे गुणवर्णन ऐकतोच आणि आपल्या मनात त्यांच्याविषयी प्रेमही असते. तसे नसते तर आपण 'भागवता'चा अभ्यास केला नसता किंवा प्रवचने ऐकली नसती. आपण कुठे कमी पडतो तर वरण करण्यात – निवडण्यात. प्रेमाची

परिपूर्ती भगवंतांची निवड करण्यात झाली पाहिजे. भगवंतांना शरण जा. त्याहून अन्य कशाशीही तडजोड करू नका. जसे रुक्मिणी देवी म्हणतात, “जर मला तुमची प्राप्ती झाली नाही तर मी जीवनाचा त्याग करीन आणि पुढे जन्मानुजन्म आपल्यासाठी तपस्या करीत राहीन.”

निवड केल्यानंतर आपण काही साधनाही केली पाहिजे. रुक्मिणी देवी भगवंतांची पूजा करीत होत्या. आपण जप, पूजा, ध्यान आणि गुरुसेवा जितक्या जास्त प्रमाणात करता येतील तितक्या जास्त प्रमाणात केल्या पाहिजेत.

येथे एक अडचण येते. जरी आपण भगवत्प्राप्तीची स्पष्ट निवड केली असली, तरीसुद्धा आपल्याला देहाविषयी व कुटुंबियांविषयी दृढासक्ती असल्याचे आपल्या लक्षात येते. काही वेळा दुसरे लोक आपले पाय ओढतात.

रुक्मिणीदेवींना प्रत्येकाचा विरोध होता. त्या सर्वांशी सामना करण्याची आणि भगवान श्रीकृष्णांकडे निघून जाण्याची ताकद त्यांच्याकडे नव्हती. म्हणून

त्यांच्याचप्रमाणे आपणही भगवंतांना सांगितले पाहिजे, “मला फक्त आपणच हवे आहात. परंतु सर्व परिस्थिती माझ्यासाठी प्रतिकूल आहे. आता फक्त तुम्ही यावे आणि मला तुमच्याकडे घेऊन जावे.”

असे सांगण्याऐवजी आपला कल असे म्हणण्याकडे असतो, “हे भगवान! मला आपण हवे आहात. पण मी काय करू? इतके सगळे लोक मला मागे खेचत आहेत.” काही काही लोक म्हणतात, “मला ब्रह्मचारी प्रशिक्षणाला यावयाचे आहे. पण माझे आईवडील मला अनुमती देत नाहीत.” आपल्याला जर भगवंतांवर पूर्ण विश्वास वाटत असेल तर आपण त्यांची प्रार्थना केली पाहिजे. ते नक्कीच येतील आणि आपल्याला त्या परिस्थितीतून बाहेर काढतील. संस्कृतमध्ये दोन शब्द आहेत – ग्रह आणि अनुग्रह. अनुग्रह म्हणजे कृपा आणि ग्रह म्हणजे धरून ठेवणे. भगवंतांना धरून ठेवण्याची जबाबदारी जीवाची आहे. जीवाने तसे केले की पाठोपाठ येतो तो अनुग्रह- भगवत्कृपा.

याचा अर्थ असा नव्हे की भगवंत स्वतःहून आपल्याला आशीर्वाद देत नाहीत. भगवंतांचे आशीर्वाद नेहमी असतातच. ज्याप्रमाणे आपण सूर्य आणि सूर्यप्रकाश विभक्त करू शकत नाही त्याचप्रमाणे भगवंत आणि भगवत्कृपा आपल्याला विभक्त करता येत नाहीत. विलंब आपल्या बाजूने होत आहे.

निवडीत जाणीव आणि दृढता यांचे महत्त्व कठोपनिषदात् अधोरेखित केले आहे.

नायमात्मा प्रवचनेन लभ्यः

न मेधया न बहुना श्रुतेन,

यमेवैष वृणुते तेन लभ्यः

तस्यैष आत्मा विवृणुते तनूं स्वाम् ॥

हा आत्मा केवळ प्रवचने केल्याने प्राप्त होत नाही किंवा अनेक प्रवचने श्रवण केल्याने, ज्ञान आणि धर्मशास्त्रे धारण करण्याच्या क्षमतेने प्राप्त होत नाही. जेव्हा कोणी व्यक्ती आत्म्याचे वरण करते त्याच व्यक्तीसाठी आत्मा आपले स्वरूप प्रगट करतो.

जर आपण केवळ धर्मग्रंथांचे वाचन केले, पण सर्व गोष्टींना सोडून आपण भगवंतांचे वरण केले नाही तर काहीही होणार नाही.

नचिकेतांची कथा हा मुद्दा अतिशय स्पष्ट करते. नचिकेता यमदेवांकडे गेले आणि त्यांनी आत्मज्ञान मागितले. विवेक, वैराग्य, ज्ञानाविषयीची इच्छा यांची परीक्षा घेण्याच्या हेतूने, यमदेवांनी त्यांना निरुत्साहित करण्यासाठी, या मागणीपासून परावृत्त करण्यासाठी अनेक प्रकारे प्रयत्न केले. पण नचिकेतांनी उत्तर दिले, “कृपा करून मला प्रलोभित करण्याचा प्रयत्न करू नका. ही सर्व सुखे तुम्ही तुमच्याकडेच ठेवा. मला केवळ आणि केवळ ज्ञान पाहिजे आहे.”

भगवान श्रीकृष्णांना पाठविलेला रुक्मिणीदेवींचा संदेश भक्तीच्या क्रमवार सोपानांचे आलेख प्रस्तुत करतो – श्रवण, प्रेम, निवड, सर्व इच्छा भगवंतांमध्ये ठेवणे आणि शरणागती. व्यक्तिशः त्या स्थळी जाऊन रुक्मिणीदेवींना त्या परिस्थितीतून बाहेर काढून भगवंतांनी

रुक्मिणीदेवींच्या पूर्ण शरणागतीला प्रतिसाद दिला. जर आपल्याकडेही अशी भक्ती आणि अशी शरणागती असेल तर भगवंत नक्कीच प्रतिसाद देऊन आपले रक्षण करतील. भगवंत जीवाचा विचार करीतच असतात. त्यांना जीवाने त्यांच्यापर्यंत पोहोचण्यास हवे असतेच. ज्या क्षणाला आपण त्यांना बोलावतो आणि म्हणतो, “हे देवा! कृपा करून आमच्याकडे या, त्या क्षणाला ते आपले रक्षण करण्यासाठी धावत येतात.”

-----XXXXX-----

Chinmaya Mission Mulund conducts



Study Class in Malayalam



Text - Bhagawan Adi Sankaracharya's Bhaja Govindam (with commentary by Pujya Gurudev Swami Chinmayananda)



Every Tuesday 10.30 am to 12 noon (beginning from 11th October'22)



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



Sevika: Smt. Thulasi Nair

All are welcome to join.

Those interested can call on 9920932632



Daivi Sampatti Amānitvam (Absence of Pride)

[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.]

Amānitvam is the absence of mānitvam: What is mānitvam? It is judging or measuring. Maap means to measure.

One constantly gauges or measures - I am so smart, I have knowledge about this, I have this quality, I have so much wealth. Such measuring is with respect to objects, relationships, status, situation that he identifies himself with.

This may be a realistic assessment or a

fanciful one. When a person acknowledges his standing relating to some subject (his intelligence, capability) realistically, it is an acceptance. At times the judgement may be exaggerated.

For example, a person may be able to figure out how creative he is – but he may also delude himself to be superlative. When someone points out the fallacy, a feeling of insult, offence arises. Being considered less in the eyes of another when the notion I held was otherwise, becomes a cause for affront.

If a person is factual(true-to-life), authentic about evaluating himself, he wants to increase his self-esteem and ends up seeking validation in others.

For example, if a person has won an award, when in company of friends, he seeks recognition of this achievement. When a person who derives a feeling of deep pleasure or satisfaction from one's own achievements, repeatedly blows his own trumpet, it is pride (Manitvam).

When a person is unassuming or moderate in the estimation of one's abilities or achievements and refrains from self-praise, he is practising *amānitvam* (modesty).

A similar quality discussed earlier was “Nirahankar” (free from egoism): there too a person refrains from praising himself – but that is with reference to a specific act / deed performed. In relation to his acts, when a person is filled with a feeling of “Doership”, egoistic tendencies arise. The Lord has specifically referred to this aspect of Karma as people naturally engage in some or the other activity. When the sense of doership becomes pronounced, it leads to “Raaga-Dvesha” (Desires & aversion) that is the cause of pain & suffering.

Here the context is broader – when a person becomes boastful, conceited about the objects, situations he identifies with. For instance, when a person identifies himself with wealth, he is wealthy and being proud of his wealth, “Amanitvam” arises. This is not

a right attitude in a spiritual seeker (Saadhak).

How can one develop this quality of humility (Amanitvam)? The first step towards this would be recognise what brings the feeling of pride, what do I tend to boast about, what gives the feeling of self-importance, what objects do I perceive as desirous.

For instance, if a person has a bicycle, he will not tend to brag about it. But if he has a car he derives more self-importance. Why does this happen? It is because more importance is extended to the object.

So how can one develop “Amanitvam”? – by exercising वैराग्य (Detachment).

In a person who is modest, humble, the quality of detachment is easily recognised. Detachment would mean an attitude of viewing objects to be means to an end alone. He does not super impose attributes to an object.

The next important point is that must be embedded in the mind of a seeker is: all that

he is today, all that he enjoys, all that he has been endowed with (intellect, talent, wealth, fame) has been given to him i.e. received by him.

If I am a graduate today and consider myself intelligent, this knowledge has been imparted to me – this realisation should be entrenched in the mind.

If I am famous today, the talent that has brought the fame, the inspiration that has guided me has all been given to me. **A true seeker will introspect on this and never seek total credit for his achievements.**

If some virtues are present in his nature, he will acknowledge having received, learnt from elders.

Today if I am enjoying the present situation, this is the culmination of contribution of countless people who have touched our lives. When his attitude is rooted in this knowledge, he is truly modest. When such a modest person is praised for his qualities, he will experience hesitancy – why

will there be hesitancy one may ask. That is because he is being related to something that is not his in the first place – it was granted / given to him.

Someone has gifted an expensive wrist watch and I keep displaying it to people with pride. However, if the one who has gifted the watch is present, I will hesitate as I know that the watch is not mine – it has been gifted to me! Will I then indulge in vain display?

Likewise, if I am educated and accomplished today, this knowledge has been imparted to me by the grace of my teacher (Guru). Similarly, the attributes that I display today have been inculcated from pious people. Why do people seek the presence of Mahatma(s)? It is because associating with such people automatically rubs off some of the good qualities in seekers. So, he realises the virtues acquired are not his alone – then when some associates the virtue to him, he experiences a feeling of hesitancy!

So what is the manifestation, indication of the quality of Amanitvam? Humility, modesty will be apparent in a person.

When a person is praised for his qualities, he will experience humility because he is aware of the truth that the virtue was not mine in the first place – It has been bestowed on me.

A person who recognises being blessed with the quality of humility from his parents but chooses to be vain about it, gets trapped in the vice of self-importance, immodesty.

The two ways to enhance the virtue of Amanitvam are:

1. An attitude of detachment from objects
(No Mahattva buddhi)
2. An attitude of gratitude

By being mindful about our thoughts, behaviour – observing whether too much “I-Ness” crops up routinely while engaging with people, how much do I keep talking about myself. Being alert about our conduct would be a great start to refine this virtue.

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



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