



“तस्य भासा सर्वमिदं विभाति”

चिन्मय आदेश

Monthly Newsletter of Chinmaya Mission Mulund

नवविंशति: (XXIX) स्रोतः

NOVEMBER - 2022

एकादश (XI) रश्मिः



CHINMAYA GEETA FEST - 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:

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• CHINMAYA MISSION MULUND •



EDITORIAL COLUMN

Harih Om!

जननी तेऽप्यहं सर्वदा ऋणी ।

भक्तिरस्तु मे निश्चला त्वयि ॥

As a part of the Navaratri Celebrations, Balavihar children celebrated Matru Puja on Sunday, 9th October, loudly repeating the Matru Stavanam composed by Pujya Guruji Swami Tejomayanandaji. The programme started with Sevikas explaining the significance of Matru Puja and citing examples of great mothers like Mother Sita who brought up her children Lav and Kush single-handedly inculcating great virtues in them. The story of a great son like Adi Sankara who changed the course of the Poorna River for serving his mother was narrated. This was followed by the Matru Puja. It was a great delight watching the children doing Archana to their mothers' revered feet, garlanding their mothers and offering them sweets and greeting cards to express their love and

gratitude to the divine mother who has manifested as each one's mother. The mothers hugging their children in return was a heart touching sight. The programme ended with games and garba with children and mothers dancing joyously to lilting music.

The monthly Sampurna Geeta Parayanam was conducted the same day with devotees turning up in large numbers. The festival of lights was celebrated on 24th October with a beautiful floral rangoli decorated with 108 diyas. A Sangeet Seva by Radha Krishna Bhajana Mandali has been organised on 30th October. All are invited with family and friends to attend the Sangeet Seva and get soaked in the bliss of devotional music.

The highlight of the coming month is the Geeta Fest -2022 which is based on the third chapter of the Bhagawad Geeta viz. Karma Yoga-The Yoga of Action. The month begins with the preliminary round of the Elders' Chanting Competition on 6th November, the preliminary of the Children's Chanting

Competition on 13th November, the finals of chanting for the elders on 20th November, the finals of chanting for the children as well as the essay competition for the elders in 4 languages on 27th November (all being Sundays). As the old saying goes, ‘It is never too late’. While elders still have a few more days to register for the chanting and the essay competitions, the children can register through spot entry and participate for the chanting competition. We urge the readers to not miss this great opportunity to participate in the events and benefit from the priceless teaching and eternal wisdom of the Bhagawad Geeta.

We have lined up Jnana Yajnas by Chinmaya Mission Acharyas in different languages in coming months. Do stay tuned to the updates in this monthly newsletter as well as to broadcast updates.

We invoke the blessings of Lord Chinmaya Shreeram and Pujya Gurudev on all so that the festival of lights may destroy the darkness

of our spiritual ignorance and brighten our lives with knowledge and peace.

Lokah Samasthah Sukhinoh Bhavantu!

Smt. Lakshmi Kumar

Editor - Chinmaya Adesh

Dated 26th October 2022

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Balavihar Children performed Matru Puja as part of Navaratri Celebrations.



Sādhana Sādhyā Viveka H. H. Swami Tejomayananda

We must have a clear understanding of *sādhanā* (the means) and *sādhyā* (the goal). Daily *sādhanā* comes as a part of total vision, total understanding. No goal is achieved without the means. But no means, by itself, can lead us to the goal, because a lot depends on the person applying the means.

For example, the goal is to go from one city to another in a limited time. For this, there is a car, which is a means. But if I do not know driving, then it is *bekār* (useless). And I should also be a good driver, not an erratic one. One must know how to use the means.

Whether in the material field or the spiritual, *Vedānta* states there are only two types of goals – *prāptah* and *aprāptah*.

Prāptah is what is already there with us. It is an already attained goal that we may be unaware of, due to ignorance. So it only

appears that I have to reach the goal, but it is already with me – like searching for keys that are already in the pocket.

In one of my *jnana yajnas*, the organizers insisted that everyone must remove their shoes before entering the *yajnasala*. One day, a man came in late and just rushed in with his shoes and sat down. At the conclusion of the discourse, he found everyone looking for their shoes. So he also started looking for his own, which he had never removed in the first place! Then somebody said to him, “You are already wearing them!”

Aprāptah is that which is not already gained by us; it is different from us and away from us, whether in terms of time or space. If I want to reach some place, it is a question of space. If I want to become the President or the Prime Minister, it is a matter of becoming something, not reaching somewhere, but it is still *aprāptah*.

The nature of the means is determined by the nature of the goal. If the goal is such that it is

already with us and we are still searching for it, then it must be because of ignorance (*avidyā*), like the man looking for his shoes or keys.

You are that already. If your search is because of ignorance, the only *sāadhanā* will be *jnānam*. *Prāptasya prāpti jnānenaiva bhavati* – the attainment of that which is already attained will be only in terms of knowledge. You do not have to do anything once you know the keys are in your hands or the shoes on your feet. Knowledge itself is the attainment.

When the goal is something not already acquired, two things are needed – one is knowledge and the other is *karma* or effort. The appropriate means are required. If I want to be a medical doctor, but join a music school, I may get a doctorate, but I will not be a medical doctor. There has to be right effort in the right direction for a sufficiently long time, until the goal is reached. With knowledge, but no effort, nothing is going to

happen.

Our goal is attainment of the Self, whether we call it *Isvara prāpti*, *Brahma prāpti* or *Ātma prāpti*. *Vedanta* says we are already ‘That’. When we identify with the body, mind and intellect, we feel finite. What we seek in life is infinitude, also known as God, Truth, Happiness, etc.

Ignorance of the Self is the only reason that we feel we are bound or limited. Once we discover our true Self, there is infinite joy. When you buy something precious for the first time, there is joy, but if you lose it and then find it, the joy is exceptional. So too, in the spiritual world, the joy of gaining what is already gained is really great.

The *Upanishads* say : *Tat tvam asi* – That thou art. However, though this is told to the student, nothing happens; *avidyā* (ignorance) does not get eliminated. Then what do we do? It is easy to understand when we say we have lost and found our keys, shoes, etc. However, *Ātman* is not a thing, sound, touch,

taste, thought, or emotion. So how does one know it? The only means for Self-realization is *jnānam* (knowledge) and this knowledge will take place only through *sādhanā*.

Vedanta says there are two types of *sādhanā* – *bahiranga* and *antaranga*. *Bahiranga sādhanā* refers to the external means that prepare one's mind to gain and abide in the Knowledge. *Antaranga sādhanā* refers to the internal, direct means of realization that takes you straight to the goal.

The *Upanishads* state that the *Ātman* is to be directly seen. *Sādhanā* is to realize the Self, even though the Self is already one with me. The method is to listen to the scriptures from a teacher; reflect on what you hear so that no doubt, question, or ambiguity remains; meditate on the Truth and reach the goal – *srotavyah, mantavyah, nididhyāsitavyah*.

Actually, if one is fully prepared, *sravanam* (listening) alone is enough; nothing else is required – *sravana mātrena jnānam bhavati*. But most of us have questions and doubts;

therefore, *mananam* is required. *Sravanam* is needed to remove ignorance; *mananam* is needed to remove all ambiguity and gain clarity. After this comes meditation. Again, if complete understanding has really taken place, even meditation (*nididhyāsanam*) is not required. But due to our mind's conditionings and habits, we do not firmly abide in our knowledge; therefore, meditation is required to directly realize and abide in the Self.

Even though we come to know of this knowledge, our old *vāsanās* create roadblocks and do not allow us to grow. Thus, meditation is meant for ascertaining and affirming our true nature, and eliminating all other wrong notions. *Sravanam*, *mananam* and *nididhyāsanam* are the direct means to the end of ignorance and the realization of the Self.

Our mind is so fickle that even listening is difficult. The mind wanders or goes to sleep. So we have to prepare the mind, purify it and

make it single-pointed. For this various means are given. For example : *japa*, chanting the name of the Lord; *prārthanā*, prayer; *pujā*, worship; *snānam*, bathing in holy rivers; *tirtha yātrā*, pilgrimage; *yajna*, sacrifice; *tapa*, austerity; *dānam*, charity; *yama*, *niyama*, *āsana*, *prānāyāma* – the list can go on and on.

From this supermarket of spiritual practices, choose what is affordable, practical and enjoyable for you. There are so many detergents in the market, but one need not buy all of them. Choose the spiritual practice you like the best and remain steadfast in it. Some people carry their shopping habits into spirituality also. They go window shopping, trying out one *sādhanā* after another, one *Guru* after another.

In our *sādhanā*, what is required is not length of time, but depth and intensity. When you chant the name of the Lord, chant it with love and deep faith. Choose your *mantra*, *Guru* or *Ista Devatā* and remain rooted in it. Fix your mind well.

There are two types of seekers. One type is he who has gone through all the preparatory steps and then come to the *Guru*, in which case, knowledge and abidance take place instantly because the seeker is fully ready. The other type is the seeker in whom some preparation may be there unconsciously, and by God's grace he comes to *satsanga* or meets his *Guru*. Such a person may listen and even understand to some extent, but is unable to abide in the knowledge.

So do more *sāadhanā* till the mind becomes focused and steady. When extrovert *vāsanās* are exhausted, then alone does knowledge arise. With a pure mind, you will be able to inquire into the nature of the Self and abide in it.

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**Mind is ever busy fluttering from
one object to another. The flow of
thought is ceaseless.**

Swami Chinmayananda



श्रद्धेची आवश्यकता परम पूज्य गुरुदेव स्वामी चिन्मयानंद

उपनिषदांमधील उपदेश हा ज्याची व्याख्या करता येत नाही त्याची व्याख्या करण्याचा, जे जाणले जाऊ शकत नाही ते जाणण्याचा, प्रयत्न आहे. उपनिषदांचा विषय आत्मा हा आहे. तो आत्मा बुद्धीच्या अतीत आहे. सर्व विद्वत्तापूर्ण सैद्धांतिक चर्चा आणि बौद्धिक आकलन यांच्याद्वारे तो जाणला जाऊ शकत नाही. त्याचबरोबर गुरु केवळ बुद्धीच्या स्तरावरूनच उपदेश करू शकतात.

म्हणून, 'कैवल्य उपनिषदा'तील खाली दिलेल्या मंत्रात विश्वाचे सृजनकर्ते आणि महान गुरु ब्रह्मदेव शिष्यांना सूचित करतात की, हे ज्ञान 'जाणणे' या नेहमीच्या पद्धतीने जाणले जाऊ शकत नाही; तर एका विशेष तंत्रानेच ते जाणले जाऊ शकते. ते उत्क्रांतीची उपकरणे आणि स्वविकसनाची तंत्रे यांचे अधिकारी असलेल्या शिष्य अश्वलायन यांना प्रारंभीच्या शब्दांतून निर्देशन

करतात.

पूज्य ब्रह्मदेव त्याला सांगतात,

“तू हे श्रद्धा, भक्ती व ध्यान याद्वारे जाणून घे.”

आपल्या सर्वसामान्य जीवनात जे काही हृदयाने अनुभवले जात नाही त्याचे बुद्धीने आकलन केले जाते. शास्त्रीय सिद्धांत किंवा अर्थशास्त्रीय योजना या अशा प्रकारच्या ज्ञानांची उदाहरणे आहेत ज्यांचे भावनिक अनुभव घेता येत नाहीत, बौद्धिक आकलन करता येत नाहीत. सत्य शरीराद्वारे पाहता येत नाही, भावनांद्वारे त्याची भावना करता येत नाही किंवा बुद्धीद्वारे त्याचा विचार करता येत नाही. त्याचे आकलन या आपल्या क्षमतांच्या संघटनांद्वारे करता येते. सर्व क्षमतांच्या एकत्रीकरणांमधून जी आकलन शक्ती निर्माण होते तिला अंतर्ज्ञान असे म्हणतात.

सुसंगत मस्तक किंवा हृदय दृश्य जगताचे ज्ञान ग्रहण करण्याची शक्ती विकसित करते. ती म्हणजे या सर्व

क्षमतांची बेरीज नसून त्यांच्या अतीत असते. लोकांमधील व्यक्तिनिष्ठ इंद्रियज्ञानाची शक्ती म्हणजे अंतर्ज्ञान. येथे गुरु शिष्यांना सूचित करीत आहेत की, आध्यात्मिक ज्ञान जगातील अन्य शास्त्रांच्या असमानतेने मस्तक आणि हृदय यांच्याद्वारे ग्रहण करू शकत नाही. ते फक्त अंतर्ज्ञानाच्या उपकरणाद्वारे अनुभवले जाऊ शकते. हे अंतर्ज्ञान शिष्याला स्वतःस स्वतःमध्ये श्रद्धा, भक्ती व ज्ञान यांच्याद्वारे रुजवावे लागते.

श्रद्धेची व्याख्या मानवी बुद्धिमत्तेतील ती क्षमता जी शास्त्र विधानांचा खोलवर अर्थ समजून घेऊन त्यावर मनन करू शकते आणि त्यानंतर ते विचार आपल्या बुद्धीमध्ये रुजवून घेते. नवीन विचार स्वतःला उत्क्रांत करण्यासाठी समजून घेणे व रुजवून घेणे याला श्रद्धा म्हणतात. अशा प्रकारे हे बुद्धीचे कार्य आहे. ती स्वतःला शिक्षित करण्याची शक्ती आहे.

भक्ती म्हणजे प्रेम, जे उच्चतर ध्येयाकडे वळवले जाते ज्यामुळे भक्त स्वविकसन साधतो, उन्नत झाल्याचा

अनुभव घेतो आणि स्वतःच्या क्षमतांना उल्लंघून जातो. हे हृदयाचे कार्य आहे. हे प्रेमाचे मंदिर मानवी हृदयात सतत असते.

आपल्या व्यक्तिमत्त्वातील बौद्धिक घटक जेव्हा उच्चतर विचारांद्वारे (श्रद्धा) जोपासला जातो, सशक्त केला जातो आणि हृदयाचा घटक त्याच तत्त्वाला म्हणजे भक्तीला उन्नत व प्रेरित करून समर्पित केला जातो आणि हे दोन्ही एकत्रितपणे कार्य करतात तेव्हा ती स्थिती ध्यानासारखी असते. सुसज्ज मस्तक बौद्धिकदृष्ट्या नवीन संभाव्यतांना जिंकत पुढे सरसावते आणि भक्तीने युक्त झालेले हृदय त्याच्या पाठोपाठ जाते तेव्हा त्यांचा विजय एकत्रितपणामुळे अधिक सुदृढ होतो. मस्तक व हृदयाची ही एकत्रित कृती म्हणजे ध्यान. ते आत्मसाक्षात्काराचे सर्वाधिक सक्षम साधन आहे.

ध्यान हा साधकाला सत्याच्या मंदिराप्रत घेऊन जाणारा राजमार्ग आहे. पण तो सपाट नाही. त्याच्यामध्ये अनेक उभे चढाव आहेत. तो अनेक धोकादायक दऱ्या, अंधारे

बोगदे आणि भीतिदायक जंगले यांच्या वळणांवरून जाणारा रस्ता आहे. मनाला संयमित करून दृश्य व विचार यांच्या क्षेत्रांपासून दूर हटून अनंत निरुपाधिक चैतन्याप्रत चढ चढणे हा प्रवास सोपा नाही.

शक्तीचा स्रोत

अनेक वेळा शिष्याला धैर्य डळमळवणाऱ्या व प्रामाणिकतेच्या ठिकच्या उडवणाऱ्या कामनांच्या त्सुनामी, आशाभंगांचे पूर, उद्वेगाची वादळे, निराशेची तुफाने यांना तोंड द्यावे लागते. या सर्व सुन्न करणाऱ्या परिस्थिती असताना सुद्धा या मार्गाचे अवलंबन करण्यासाठी शिष्याने महानायक असले पाहिजे ज्याच्याकडे प्रेरणा आणि आत्मविश्वास देणारे वैयक्तिक सल्लागार असतील. या सल्लागाराकडे अमित शक्ती असली पाहिजे- हा सल्लागार म्हणजे श्रद्धा.

हिंदू धर्मात श्रद्धा याचा अर्थ केवळ अंधश्रद्धा असा नाही. वेदान्ताच्या शिष्यासाठी श्रद्धा याचा अर्थ मानवी बुद्धीतील

विशेष क्षमता जिच्यामुळे ती बुद्धी केवळ श्रवण करते एवढेच नव्हे तर त्यावर मनन करते आणि धर्मातील विधानांचे सत्य आत्मसात करते. माणसाच्या बुद्धीतील क्षमता जिच्याद्वारे तो श्रवण करतो, मनन करतो आणि ध्येयावर ध्यान करतो आणि त्याद्वारे तो ते ध्येय पूर्णपणे आत्मसात करतो, तेही इतके की त्यानंतर त्याची बुद्धी जीवनाचा शिस्तबद्ध दृष्टिकोन अनुभवू शकते, ती म्हणजे श्रद्धा. थोडक्यात श्रद्धा म्हणजे स्वतःला शिक्षित करण्याची शक्ती.

साधकाला धीर टिकवून ठेवण्यासाठी श्रद्धा आवश्यक असते. साधकामध्ये जर श्रद्धा कमी झाली तर या यात्रेवर चालत राहणे अवघड जाते लाभदायक होत नाही, असे स्वामी तपोवनम् यांनी त्यांच्या बद्रिनाथच्या स्तुतीपर लिहिलेल्या पुस्तकात म्हटले आहे आणि त्यासाठी त्यांनी भरघोस कारणेही दिलेली आहेत.

भगवान बद्रिनाथ हे ते ध्येय आहे जे आपल्यामध्ये स्वरूपतः असते. ते म्हणजे चैतन्य जे आपल्या दृश्य-

भावना-विचार यांना प्रकाशित करते. ते म्हणजे कृतिशील सत् आहे जे नैसर्गिक क्षमता व उपकरणे प्रदान करते. 'तो' डोळ्यांमधील द्रष्टा आहे, मनामधील भावना करणारा आहे आणि बुद्धीमधील विचार करणारा आहे. अनुभूत वस्तूंहून 'तो' भिन्न असल्यामुळे 'तो' द्रष्टा आहे; दृश्य नाही, भावना करणारा आहे; भाव्य नाही, विचार करणारा आहे; विचार नाही. 'तो' मन-बुद्धीच्याद्वारे जाणला जाणारा नाही, ज्ञानेंद्रियांच्याद्वारे ग्रहण केला जात नाही. म्हणून ध्येयाच्या मार्गावर साधकाला टिकवून ठेवणारी केवळ श्रद्धाच असते. साधकाला आत्मसाक्षात्काराच्या प्रयत्नात श्रद्धेचा भाग किती महत्त्वाचा आहे हे जाणवून देण्यासाठी स्वामी तपोवनम् म्हणतात, "जेथे उपनिषदातील उपदेशांचे सूक्ष्मतर तर्क भरारी घेऊ शकत नाहीत तेथे श्रद्धेचा प्रवेश साहसीपणाने होतो. अतीतांच्या उंचीची तुलना केवळ ज्ञानाच्या खोलीशीच करता येते जेथे केवळ श्रद्धा आपल्याला नेऊ शकते. जेथे धर्मग्रंथसुद्धा आपले विचार व्यक्त करण्यात

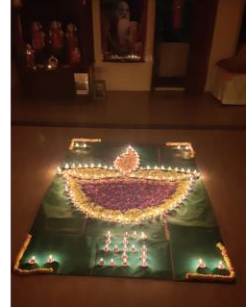
अडखळतात- शब्दसुद्धा ज्याच्या खोलीपर्यंत पोहोचू शकत नाहीत तेथे श्रद्धा लीलया झेपावते. जेथे सूक्ष्म तर्क थकून जाऊन लटका पडतो आणि आपल्याला मार्गदर्शन करू शकत नाहीत अशा उंचींवर श्रद्धा रहस्यमय पद्धतीने आपल्या हृदयाला प्रेरणा देते आणि थेट परमतत्त्वात आपल्याला पोहोचवते.”

हे सर्व विचार अतिशय सुंदर आहेत. काव्यमय पद्धतीने व्यक्त केलेले आहेत- कवी म्हणतात, “श्रद्धावान पुरुष आध्यात्मिक अनुभवांच्या सभागृहात आनंदाने इकडे-तिकडे धावत असतात. त्याऐवजी शास्त्र आणि तर्क यांना, त्यांची ढोबळ निरीक्षणे व भौतिक गणिते यांच्याद्वारे प्रवेश मिळत नाही. अनंततत्त्वाचा व्यक्तिनिष्ठ प्रत्यक्ष अनुभव घेण्यासाठी श्रद्धा हेच एक साधन आहे.”

आपले बौद्धिक दुराभिमान, राग-द्वेष यांनी युक्त अशा वस्तुजगताशी असलेल्या दृढ आसक्तीपासून स्वतःला सोडवून घेण्याचे उत्तम उपाय म्हणजे - १) स्वतःचे विश्लेषण करणे व २) तर्कशुद्ध विचार करणे. परंतु

जेव्हा दिव्यत्वाच्या अंतर्प्रेरणेचा प्रत्यक्षात अनुभव घ्यावयाचा असतो - जेव्हा साधक अज्ञाताच्या काठावर उभा असतो - जो विचार व कामना यांचे परिचित क्षेत्रही नसते किंवा ती आनंददायी परब्रह्माची अनुभूतीही नसते त्यावेळी, त्या गूढ मृत्यूसमयी केवळ श्रद्धाच आपली मार्गदर्शक, आधार व प्रेरणा असते. आपल्या हृदयाकाशातील या अदृश्याचे अनेत्र-नेत्राने दर्शन करण्यासाठी ज्ञानचक्षूतील प्रकाश म्हणजे श्रद्धा असते.

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The festival of lights at Chinmaya Shreeram



Daivi Sampatti Aarjavam (Straightforwardness)

[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.]

Aarjavam is Simplicity. It is straightforwardness in thought, speech, and action.

Straightforwardness in thought includes absence of pretence, deceit, envy, crookedness, etc. (Anyathaa Prakashanam)

When a person does not express his thoughts or his acts do not reflect his words, he is dishonest, corrupt, conniving / shrewd.

A scheming, calculating nature is undesirable

– it does not allow peace of mind. A person with such tendencies will never be able to repose trust in another person. Why does this happen? His mind is in conflict – the feeling of mis-trust clouds his discernment.

Even if someone pays a compliment, a suspicion will arise in his mind, “I am sure there is some ulterior motive behind his praise.” The mind will always be clouded with mistrust, suspicion, wariness. How can such a person be peaceful? He can never rest in peace! Since his mind is corrupt, he perceives the same quality in people he engages with. He will always operate with the thought, “No one can be trusted”.

People with such mindset will trust gross objects rather than humans – there cannot be deceit in gross objects. The feelings of Raaga-Dvesha (Desire – Aversion) will arise more – ultimately a person cannot keep transacting in the world if everything is viewed with suspicion / misgiving. A doubting Thomas can never be happy! Peace will always elude him!

Arjun was considered to be an epitome of straightforwardness – open, sincere, honest. The best example of this can be found when facing his relatives and friends in the battlefield of Kurukshetra, he confided the dilemma in his mind transparently to his friend, Lord Krishna.

“My limbs are giving up, my mouth is parched, my hands tremble, I am unable to hold my bow” he confesses. A man so courageous is so unassuming while talking about his troubles. His self-image did not hinder his frank admission of fear, self-doubt. This same Arjun who had once defeated the Kauravas in Virat Desh encounter was now reduced to this state of helplessness:

गाण्डीवं संसते हस्तात्त्वक्चैव परिदह्यते ।

My bow, the Gāṇḍīv, is slipping from my hand, and my skin is burning all over.

Arjun candidly confessed to the Lord, “My mind is in quandary and whirling in confusion; I am unable to hold myself steady

any longer”

This is the quality of straightforwardness – honesty, plain-spoken.

In contrast, a devious person, has to be mindful of very many things – the need to keep up pretences always bears heavily in his mind – mind is always occupied.

The quality of Arjavam (Straightforwardness) is important to lead a peaceful life.

The question arises then, suppose you are in the presence of a respected person whose views are not quite agreeable to you should you openly speak your mind and contradict him? You are angry in a situation, should you freely express your anger?

Here one must understand the essence of straightforwardness contextually.

An attitude of deviousness is undesirable while an attitude of straightforwardness is desirable.

Under the umbrella of being “outspoken/blunt” in speech one should not engage in taunt, censure, gossip, ornamentation, etc.

One should refrain from blurting every thought irrespective of the feelings of a person. Under the garb of being forthright, candid, one should not indulge in indiscriminate dialogue.

A person should be mindful of the person he is engaging with and be respectful in dealings. Even if he has feelings of anger, he needs to exercise self-restraint. This is Anarjavam i.e exercising discretion.

Unlike animals whose actions are driven by their needs and perception, humans have the discernment to control their outwardly behaviour. For example, a tiger who is satiated will lie peacefully, unless he perceives a threat.

Civil behaviour would dictate that one does not always express exactly what he feels – that is the way civilised society functions. A certain decorum, propriety has to be exercised while conducting oneself in civilised society.

After the battle of Kurukshetra, when the

Pandavas started to rule Hastinapur, Yudhistir would unfailingly come to pay obeisance to Dhritarashtra & Gandhari. Bhim did not quite see eye-to-eye in this matter. However, Yudhistir considered it important to treat elders with respect – that is discharge of social propriety.

This virtue of Anarjavam (Discretion) is vital to the field of action (Karma) – one cannot act as one pleases – one must act even if one does not quite like what needs to be done. This quality is very essential to discharge one's duty.

This virtue is distorted when one acts for selfish intents. When the intent is to deceive or mislead someone: I want to extract money from this person so I will sweet-talk – this is undesirable.

In essence both – Arjavam (Straightforwardness) and Anarjavam (Discretion) are both positive qualities when applied in the right context.

Arjavam is undesirable in the context of

civilised behaviour.

Anarjavam is desirable in context to duty – What is one's duty, one should discharge, however unpleasant it may be.

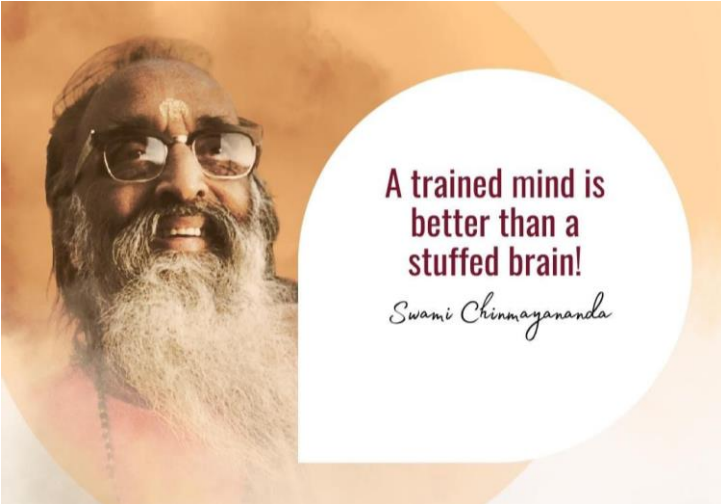
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List of Study Classes in Mulund

Name of the class Day Time	Venue	Topic Language	Sevak/Sevika
Chinmaya Hanuman Sunday 11.30 am to 12.30 pm	Chinmaya Shreeram, 8, Aroto House, P.K. Road, Mulund (W)	Bhagawad Geeta in Hindi	Br. Archit Chaitanya 9702628065
Chinmaya Dhanya Monday 11.00 am to 12.30 pm	Online	Bhaja Govindam with Bhagawad Geeta in English	Lakshmi Kumar 9820590472
Chinmaya Purushottama Tuesday 10.30 am to 12.00 pm	Chinmaya Shreeram,8, Aroto House, P.K. Road, Mulund(W)	Bhaja Govindam in Malayalam	Thulasi Nair 9920932632
Chinmaya Chaitanya Saturday 08.30 am to 10.00 am	Usha Nagar, Bhandup (W)	Bhagawad Geeta in Hindi	Br. Archit Chaitanya 9702628065

List of Study Classes in Mulund

Name of the class Day Time	Venue	Topic Language	Sevak/Sevika
Chinmaya Chandan Saturday 11.00 am to 12.30 pm	Savita Chakravarti, Chandan Apartment, Mulund East	Bhagawad Geeta in Hindi	Br. Archit Chaitanya 9702628065
Chinmaya Amritam Wednesday 11.00 am to 12.00 noon	Online	Bhagawad Geeta in English	Lakshmi Kumar 9820590472
Chinmaya Jyoti Saturday 5.30 pm to 6.30 pm	18 / D, Miniland, Gate 3, Tank Road, Bhandup West	Bhaja Govindam in Hindi	Deepak Gupte 9820085372, 9004053371



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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