



“तस्य भासा सर्वमिदं विभाति”

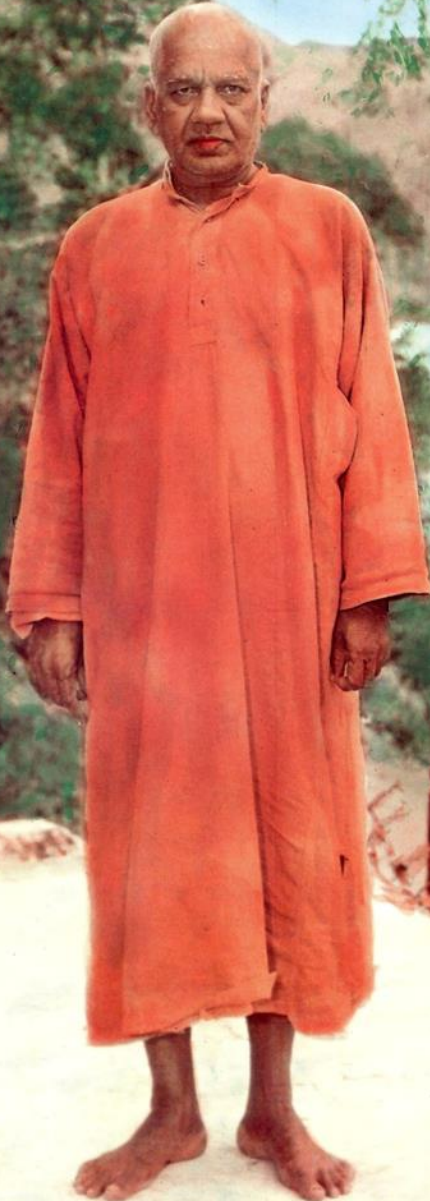
# चिन्मय आदेश

Monthly Newsletter of Chinmaya Mission Mulund

नवविंशति: (XXIX) स्रोतः

DECEMBER - 2022

द्वादश (XII) रश्मिः





# Chinmaya Mission Mulund

*celebrates*



## SACRED SEVEN – *Journey To Freedom*

*Two days residential camp for children*



**Journey of sacred seven cities**



**Ganpati Havan**



**Anand Yatra  
(Bhajans, Stories etc.)**



**Fun activities with  
Z Bac Adventures**

**Date: 25th and 26th December**

**Eligibility: Std. 3 - Std. 8**

**Venue: Chinmaya Mission Powai, Sandeepany Sadhanalaya,  
Saki Vihar Rd, Powai, Mumbai, Maharashtra 400072**

**Register: <https://chinmayamissionmulund.com/sacred-seven>**

**Contact: 9867338832/9619023953**

# CHINMAYA MISSION MULUND

Organises

## TIPS FOR HAPPY LIVING

Two Days

Residential Camp for adults  
in Hindi By Archit Chaitanya ji



### CAMP HIGHLIGHTS

- Fun activities with Z Bac Adventures
- Group Discussions, Ganapati Havan etc.

**Date: 25 & 26 Dec, 2022**

**Venue: Sandeepany Sadhanalaya,  
Saki Vihar Road, Powai, Mumbai**

Register: <https://chinmayamissionmulund.com/sacred-seven/>

Contact: 9867338832 / 9619023953



# चिन्मय मिशन मुलुंड

द्वारा आयोजित

ज्ञान यज्ञ

मराठीतून प्रवचने

प्रवक्ता - स्वामी प्रत्ययानंद सरस्वती

(चिन्मय मिशन नांदेड)



भगवद्-गीता अध्याय - ३ (कर्मयोग)

संध्याकाळी - ६.३० ते ८.०० पर्यन्त

११ ते १७ जानेवारी, २०२३

चांगदेव पासष्टी

सकाळी - ६.१५ ते ७.१५ पर्यन्त

१२ ते १७ जानेवारी, २०२३

सहायक व स्थळ: बॉम्बे प्रेसिडेंसि इंटरनॅशनल स्कूल  
मुंबई, ठाकूर नगर, संत रामदास रोड, जे. पी. एम.  
सोसायटी जवळ, मुलुंड(पूर्व)

सगळ्यांना सस्नेह आमंत्रण



## Chinmaya Mission Mulund

Organises

Gnana Yagna

by Swami Ramakrishnananda ji

in Tamil

*Evening*

Kamba Ramayanam - Ayodhya Kandam

From: 4th Feb to 8th Feb 2023

Time: 7.00 pm to 8.30 pm

*Morning*

Gnana-Vignana Yoga (Bhagawad Geeta Chpt-7)

From: 5th Feb to 9th Feb 2023

Time: 7.00 am to 8.00 am

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

Contact: 8879717030

All are cordially invited





## EDITORIAL COLUMN

*Harih Om!*

मलनिर्मोचनं पुंसां जलस्नानं दिने दिने ।

सकृद्गीताम्भसि स्नानं संसारमलनाशनम् ॥

The Geeta Mahatmyam says ‘One may cleanse oneself daily by taking a bath in water, but if one takes a bath even once in the sacred water of Bhagavad-Gita (meaning one who chants or studies the Bhagavad Geeta), for him the dirt of Samsaara is altogether vanquished.’ Bhagawan Adi Sankaracharya reiterates the same in Bhaja Govindam,

‘भगवद् गीता किञ्चिदधीता, गङ्गा जललव कणिकापीता ।  
सकृदपि येन मुरारि समर्चा, क्रियते तस्य यमेन न चर्चा ॥’

Such is the greatness of the Bhagawad Geeta, the propagation of which was the life mission of Pujya Gurudev who started the Geeta Chanting Competition for children worldwide. ‘Chant-Study-Know-Live’ was Pujya Gurudev’s slogan for the chanting competitions which have since been

conducted on a broader scale by almost all the Chinmaya Mission centres in the world including our centre. The highlight of the month was the Geeta Fest-2022 which included the chanting competition for children and elders and the multi-lingual essay competition. The third chapter of the Bhagawad Geeta viz. Karma Yoga-The Yoga of Action was selected for the Geeta Fest this year. All the Sundays of the month were earmarked for the Geeta Fest events.

The month began with the preliminary round of the Elders Chanting Competition on 6<sup>th</sup> November at Chinmaya Shreeram for which 55 registrations were received, out of which 37 participated. 35 were selected for the final on 20<sup>th</sup> November. The results were declared in the website within a couple of days. 12 participants will be receiving prizes across 3 age-wise groups (viz. 16 to 35 years, 36 to 55 years and 56 years and above). The participants had to chant their allotted portion by seeing the book in the preliminary

round and bye-heart in the final round. It was heartening to see the sincerity of participants of all age groups including senior citizens in trying to chant the Geeta as perfectly as possible.

1157 school children from various schools and Balavihars of Mulund and Bhandup had registered for the Children's Chanting Competition, out of which 642 participated in the preliminary round held on 13<sup>th</sup> November at Friends Academy, Mulund. Of these, 196 children were shortlisted for the finals on 27<sup>th</sup> November. There were 5 groups for children according to their grades. Children had to bye-heart their allotted portions for both the preliminary and final rounds.

On 27<sup>th</sup> November, there was also an essay writing competition in 4 languages, English, Marathi, Kannada and Tamil for ages 16 and above. The participants had to write an essay in 800-1000 words on one of the two topics given out of three pre-declared topics

based on the 3<sup>rd</sup> chapter of the Geeta. Br. Archit Chaitanyaji gave discourses on the 3<sup>rd</sup> chapter on 18<sup>th</sup> and 19<sup>th</sup> November which also served the purpose of a guidance lecture for the essay participants. 55 registrations came in for the essay contest of which 29 appeared on the day of the competition. Participants relived their school days joyously.

The prize-distribution for all the events and the felicitation of the school representatives and Sevak/Sevikas will be held on the Geeta Jayanti day which falls on 3<sup>rd</sup> December this year. The day also happens to be the birthday of our Parama Guru Swami Tapovan Maharaj. Like every year, the Grace of the Almighty and Pujya Gurudev, the systematic planning and dedicated efforts of the coordinator Smt. Vasanta Balan under the able guidance of Acharya Br. Archit Chaitanyaji and the sincere cooperation of the judges and volunteers ensured the success of the mammoth Geeta Fest.



Kartik Ekadashi on Sunday, 20<sup>th</sup> November was celebrated with a Sampurna Geeta Parayanam from 3.30 to 6.30 pm followed by the Arati.

There are two camps planned for December: one a two-day Non-residential camp in Hindi by Br.Archit Chaitanyaji on ‘Satyam-Gnanam-Anantam Brahma’ from Taittiriya Upanishad on 10<sup>th</sup> and 11<sup>th</sup> December at Chinmaya Shreeram and the second, a residential camp for both children and adults on 25<sup>th</sup> and 26<sup>th</sup> December at Powai Ashram. The topic for children is Sacred Seven- A journey to freedom (based on the seven Mokshapuris) and for elders, the theme is “Tips for happy Living” with sessions, group discussions, fun activities, Ganesh Havan and more. We encourage the readers to spread the word among family and friends, participate in large numbers and benefit from these camps which are fun-filled learning opportunities.

We invoke the blessings of Lord Chinmaya

Shreeram and Pujya Gurudev on all.  
*Lokah Samasthah Sukhinoh Bhavantu!*

*Smt. Lakshmi Kumar*  
*Editor - Chinmaya Adesh*

*Dated 29th Nov'22*

-----XXXX-----



**Children's Geeta Chanting Competition**



Elders' Geeta Chanting final in progress



Elders in the essay contest relive their student-days

**CHINMAYA GEETA CHANTING COMPETITION 2021  
PRIZE WINNERS LIST  
CHILDREN**

**GROUP - A**

| NAME                        | STD    | PRIZE | SEVIKA                |
|-----------------------------|--------|-------|-----------------------|
| JIYA KETANKUMAR<br>PATEL    | NUR    | CONS  | LEKSHMI<br>UMESH MORE |
| SHIVAAY ASHISH<br>THAKKAR   | JR. KG | I     |                       |
| SAHANA<br>CHANDRASEKAR      | JR. KG | II    |                       |
| NIHAR SACHIN<br>SAMANT      | JR. KG | III   | MEERA                 |
| NAITIK R ASHAR              | JR. KG | CONS  | LATHA<br>SOMANATHAN   |
| DEEVESH M ASARI             | JR. KG | CONS  | LEKSHMI<br>UMESH MORE |
| MAITHILI VINAYAK<br>KALEKAR | JR. KG | CONS  | SUDHA<br>KURDUKAR     |
| MAHI VAIBHAV<br>MANKAME     | JR. KG | CONS  | MEERA                 |
| NAISHA NIRAV<br>GALA        | JR. KG | CONS  | MEERA                 |
| BRAHMANYA<br>SAMEER RAO     | SR. KG | I     | LATHA<br>SOMANATHAN   |
| BHOOMI VISHAL<br>SILIMKAR   | SR. KG | II    | MANJUSHA              |
| SURYA SRIDATT<br>KELKAR     | SR. KG | III   | LEKSHMI<br>UMESH MORE |
| SWARA AJAY<br>GOVALE        | SR. KG | III   | LATHA<br>SOMANATHAN   |

| NAME                     | STD    | PRIZE | SEVIKA                |
|--------------------------|--------|-------|-----------------------|
| SRIHARI B                | SR. KG | CONS  | VASANTHA<br>BALAN     |
| ISHA MAHESH RANE         | SR. KG | CONS  | MANJUSHA              |
| PRANIKET KETAN<br>SHELKE | SR. KG | CONS  | MANJUSHA              |
| ADITYA SUHAS<br>DESHMUKH | SR. KG | CONS  | LEKSHMI<br>UMESH MORE |

## GROUP - B

| NAME                       | STD    | PRIZE | SEVIKA              |
|----------------------------|--------|-------|---------------------|
| SMAYA VENKATESH            | I STD  | I     |                     |
| RIYANSH ROSHAN<br>KADAM    | I STD  | II    | LEKSHMI<br>MORE     |
| MEERA SANTOSH              | I STD  | II    | PRATIKSHA<br>SHETTY |
| MANAN NIMESH<br>SOLANKI    | I STD  | III   | HIMA<br>KULKARNI    |
| NIRAJ VISWANATH<br>YADALA  | I STD  | III   | GOMATHI             |
| SWAR PARAG INGLE           | I STD  | III   | ANURADHA<br>INGALE  |
| SWARAJ SACHIN<br>GADHAVE   | I STD  | CONS  | HIMA<br>KULKARNI    |
| ANVI MANOJ<br>PARKAR       | I STD  | CONS  | HIMA<br>KULKARNI    |
| ANVIKAA YOGESH<br>DESHMUKH | I STD  | CONS  | LEKSHMI<br>MORE     |
| MIHIKA S PIMPARE           | I STD  | CONS  | LEKSHMI<br>MORE     |
| AARADHYA RAKESH<br>RAUT    | II STD | I     | LEKSHMI<br>MORE     |

| NAME                       | STD    | PRIZE | SEVIKA           |
|----------------------------|--------|-------|------------------|
| SPRUHA TUSHAR<br>RANE      | II STD | I     |                  |
| VEDIKA HIMANSHU<br>PUNJANI | II STD | II    | REKHA PATEL      |
| HALEY VIRALBHAI<br>GANDHI  | II STD | III   | SHARADA<br>PHASE |
| KHYATI UDAY<br>ADHYAPAK    | II STD | III   | SHARADA<br>PHASE |
| VEDIKA AMOL<br>KARYAKARTE  | II STD | III   |                  |
| SABARISH KARTHIK           | II STD | III   |                  |
| PARAM CHINTAN<br>KOTAK     | II STD | CONS  | SHARADA<br>PHASE |
| ANIRUDH IYER               | II STD | CONS  | REKHA PATEL      |

## GROUP - C

| NAME                          | STD     | PRIZE | SEVIKA          |
|-------------------------------|---------|-------|-----------------|
| MANASVI PANDA                 | III STD | I     | LEKSHMI<br>MORE |
| AARYA AJITKUMAR<br>GUDEKAR    | III STD | II    | LEKSHMI<br>MORE |
| ANNIKA MAHESH<br>CHANDIRAMANI | III STD | III   | LEKSHMI<br>MORE |
| SWARA DEEPAK<br>AMBRE         | III STD | III   | LEKSHMI<br>MORE |
| SWARA SHRIDHAR<br>TAWADE      | III STD | CONS  | LEKSHMI<br>MORE |
| YASH MAHESH<br>SHINDE         | III STD | CONS  | LEKSHMI<br>MORE |
| ADHIRAJ KALE                  | III STD | CONS  | REVATI          |
| KAAVYA PANKIL<br>PAREKH       | III STD | CONS  |                 |

| NAME                         | STD    | PRIZE | SEVIKA               |
|------------------------------|--------|-------|----------------------|
| DHYANA GAJWANI               | IV STD | I     | GOMATHI              |
| TRINAY PILLAI                | IV STD | II    | LEKSHMI<br>MORE      |
| AVANI NILESH RAO             | IV STD | III   | GIRIJA /<br>SUSHEELA |
| PURVA SANJAY<br>PRABHU       | IV STD | III   | LEKSHMI<br>MORE      |
| VEDANTH P<br>ACHARYA         | IV STD | III   | PRATIKSHA<br>SHETTY  |
| ADARSH R GUPTA               | IV STD | III   | GOMATHI              |
| DEVASHREE DINESH<br>SAWANT   | IV STD | CONS  | GOMATHI              |
| ADVITA AMOL<br>PAWAR         | IV STD | CONS  | GIRIJA /<br>SUSHEELA |
| TANUSH SACHIN<br>ARUTE       | IV STD | CONS  | BHARATHI<br>NAYAK    |
| KRISHNA RATHOD               | IV STD | CONS  | RATNA HOLLA          |
| SAI ADHVAITH<br>CHANDRASEKAR | IV STD | CONS  |                      |

## GROUP - D

| NAME                    | STD   | PRIZE | SEVIKA          |
|-------------------------|-------|-------|-----------------|
| RUDRA ASHISH<br>THAKKAR | V STD | I     | REKHA PATEL     |
| VARAD BHOOSHAN<br>BANE  | V STD | I     | SUREKHA<br>SANT |
| AYUSH VINOD<br>BORUDE   | V STD | II    | MANWADKAR       |
| GARGI MAHESH<br>KHADKE  | V STD | II    | LEKSHMI<br>MORE |

| NAME                              | STD    | PRIZE | SEVIKA             |
|-----------------------------------|--------|-------|--------------------|
| NANDINI<br>KRISHNAMURTHY<br>NADAR | V STD  | III   | GOMATHI            |
| NEEL HEMANT<br>HATNOLKAR          | V STD  | III   | MANWADKAR          |
| AGASTYA VISHWAJIT<br>JAVKAR       | V STD  | CONS  | MANWADKAR          |
| ATHARVA GIREESH<br>BANE           | V STD  | CONS  | SUREKHA<br>SANT    |
| DISHA NILESH<br>SATARDEKAR        | VI STD | I     | GIRIJA /<br>SUNITA |
| VAISHNVI PRADIP<br>UKE            | VI STD | II    | GIRIJA /<br>SUNITA |
| PRANAV SANJAY<br>JADHAV           | VI STD | III   | GIRIJA /<br>SUNITA |
| SANA ARUN                         | VI STD | III   | GOMATHI            |
| PURVA JIGAR<br>BHUWAD             | VI STD | CONS  | GIRIJA /<br>SUNITA |
| SHAMITA<br>NANJESHGOWDA<br>GOWDA  | VI STD | CONS  | RATNA HOLLA        |

## GROUP - E

| NAME                           | STD        | PRIZE | SEVIKA          |
|--------------------------------|------------|-------|-----------------|
| VINAYA<br>VENKATESHWARAN       | VII<br>STD | I     | GOMATHI         |
| NISHAD SIDDHESH<br>JAMSANDEKAR | VII<br>STD | II    | LEKSHMI<br>MORE |
| ATHMAJA GOPAL<br>IYER          | VII<br>STD | CONS  | GOMATHI         |



| NAME                              | STD         | PRIZE | SEVIKA             |
|-----------------------------------|-------------|-------|--------------------|
| AAKASH RANJIT                     | VII<br>STD  | CONS  | LEKSHMI<br>MORE    |
| LAVANYA SANJAY<br>SHINDE          | VII<br>STD  | CONS  | GIRIJA /<br>SUNITA |
| AARNA<br>SUBRAMANIAN              | VII<br>STD  | CONS  |                    |
| DHRUVI HIMANSHU<br>PUNJANI        | VIII<br>STD | I     | REKHA PATEL        |
| NAYONIKA IYER                     | VIII<br>STD | II    | LEKSHMI<br>MORE    |
| DHANPAL YOGESH<br>GOWDA           | VIII<br>STD | CONS  | RATNA HOLLA        |
| SUSHANT SHADRAK<br>SUNDALKAR      | VIII<br>STD | CONS  | RATNA HOLLA        |
| SREERAM<br>SOMANATHAN             | IX STD      | I     | LAKSHMI<br>KUMAR   |
| VEDANT ANUP NAIR                  | IX STD      | II    | LAKSHMI<br>KUMAR   |
| SHRAVAN<br>GUHAPRASATH            | IX STD      | III   | GOMATHI            |
| KESHAV SRIRAM                     | IX STD      | CONS  | LAKSHMI<br>KUMAR   |
| KONAR<br>MANOSANKAR<br>NAMBIRAJAN | IX STD      | CONS  | GOMATHI            |
| JYOTHIKA PUTUVAL                  | X STD       | I     | LAKSHMI<br>KUMAR   |
| MAITREE V JANI                    | X STD       | I     | LEKSHMI<br>MORE    |
| ARCHANA BALAJI                    | X STD       | CONS  | GOMATHI            |

**ELDERS**  
**GROUP - F**

| NAME                      | PRIZE |
|---------------------------|-------|
| HARI KUMAR                | I     |
| KONAR SUGASENI NAMBIRAJAN | II    |
| AKHILESH BADRINATH        | III   |
| DEVIKA YASHODHARA POOJARY | CONS  |

**GROUP - G**

| NAME              | PRIZE |
|-------------------|-------|
| SRIRAM IYER       | I     |
| SUNEETA ANUP      | II    |
| GEETA SUNIL JOSHI | III   |

**GROUP - H**

| NAME                 | PRIZE |
|----------------------|-------|
| ROHINI MULAY         | I     |
| MEENA KOTAK          | I     |
| JAYALAKSHMI R        | II    |
| HIMAGAURI S KULKARNI | III   |
| JYOTI THACKER        | CONS  |

-----XXXXX-----



Sampoorna Geeta Parayanam on the occasion  
of Kartik Ekadashi



## Standards for Inspired Living

### H. H. Swami Chinmayananda

#### *Service (Niskāma Karma)*

The Upanisads glorify service as the highest pinnacle of right living. Dedicated and noble work alone can polish an individual to a state of true culture and right discipline. To those who know what service is, work is not slavery or drudgery but is the joy of life. Man is not born to revel in idleness. Nature will whip the idle on to the road of right or wrong activity, and thereby evolve him steadily to a state of joy characterized by dynamic outer activity yet inner calm and peace.

Vedanta has never permitted escapism, though many uninformed people contend that it does. The earliest Upanisads emphasized that one who cannot live the noble life of renunciation and self-restraint must unavoidably and honestly live a life of intense activity, striving to fulfill one's desires

through honest means; teaching oneself to live in cheerful enthusiasm all one's life in the service of man and in the glorification of the Lord.

The one who intensively plunges into life – eager and anxious to meet daily its new challenges, and at every turn doing one's best to meet the challenges with truth and purity as the standards – to such a one, actions do not cling. Living an entire lifetime in a spirit of paying homage to the Lord, detached from the anxiety for the fruit of actions and from the ego-sense, is lauded not only by the *Bhagavad Gitā* but by the Upanisads also. Such actions are not bars to spiritual progress; in fact, they are necessary to prepare a student for the highest flights in meditation. To a seeker, dedicated work is a means for the inner purification of his *vāsanās*.

Though the goal is Self-realization, which is experienced as perfect “inactivity” and realized through the path of renunciation -

the stages of progress from “animal-man” to “God-man” are through an intermediary stage called “man-man”. The animal-man revels in inactivity (*tamas*), until he evolves to the state of man-man through an intensively active, desire-motivated (*rajas*) program of action (*sakāma karma*). Then, through a subtle life of activity that is pursued without motive or desire (*niskāma karma*), selfish work fulfills itself in selfless work, and selfless work accomplishes its goal of purifying the mind and intellect. Thereafter, the individual gains initiation into the path of meditation.

All activities, whether social, economic, political, or domestic, when pursued in an attitude of detachment, can never bind the actor by their results. Results can cling to the doer only when he acts with expectation of and attachment to definite results. The seeker should, therefore, function purely in a spirit of work for work’s sake.

*Honesty (Satyam)*

Honesty is the spirit governing our inner

intellectual world. After we gain experiences in the outer world and assimilate them in our mind, we must digest them by our intellect to turn them into a determination or conclusion. We then must have the honesty of intellectual conviction to act in accordance with the determination we have reached. This quality of the mind is called *satyam*. However, many of us do not live up to our convictions and as a result we suffer. Religion, by advocating the principle “Be truthful to your wisdom”, insists that we constantly and consistently exercise our intellect to guide our actions in perfect harmony with our conscience.

In fact, honesty is not merely expressing our true feelings, but, in its deeper import, it is the attunement of the mental intentions with our intellectual convictions. If we lack the moral courage to express what we sincerely feel, we cannot live a life of truthfulness. A disparity will be created between thought and word, and the mind will form a habit of doubting and negating its thoughts. This self-

doubt depletes our confidence, mental strength, will power, and poise.

Unless we are ready to discipline our thoughts according to our reason chastened by knowledge, we cannot grow to realize the full unfoldment of our true and divine nature. A spiritual seeker must be totally honest, even suicidally honest, for then only does the mind become taintless and free of fear and conflict.

### *Noninjury (Ahimsa)*

Noninjury (*ahimsa*) in its spiritual import means never having cruel intentions. Noninjury is the spirit that should dominate all our motives. Our intentions should not be polluted by even a trace of cruelty or hatred. Harmlessness consists not so much in never causing physical injury to any being, as in never contemplating to do harm to any living creature. Physically, noninjury is impossible. To continue living, some kind of physical harm is unavoidable. But even while bringing about unavoidable disturbances around ourselves, if our motives are pure and clean,

the harm so brought about is not regarded as injury.

If you protect yourself against a robber in your own home or protest against aggressors, you are not transgressing *ahimsa*. To smash a serpent or a scorpion in your house is not an act of cruelty. On the contrary, to allow these to flourish in the name of nonviolence is weakness sanctioned only by a misinterpreted culture.

Thus, noninjury is a value of life to be applied at the level of our motives. Our motives must be noninjurious and pure. This purity of intention can arise only out of a deep sense of oneness with Lord's creation and compassion toward all beings, good and bad alike.

### *Charity (Dāna)*

Charity (*dāna*) comes from an inner sense of abundance. The desire to give charity springs from a sense of oneness in us - oneness between the giver and the recipient. Unless one is able to identify oneself with others, one will not have this noble urge to share all that



one has with others who have not as much. Charity is born out of an ability to sublimate one's instincts of acquisition and aggrandizement and to replace them with the spirit of sacrifice.

Giving of charity can create feelings of egotism and vanity unless we give with modesty and humility, ever remembering Him who has given us whatever we have. Many may have the intellectual vision to judge the cause they are espousing, the large-heartedness to give in plenty and with appropriate modesty, yet they may not have that element of love that is necessary to feel a deep sympathy with the cause that they patronize. To give without sympathy is as futile as to build a temple without an idol.

Sympathy generates love in us, and unless this love-element dominates us, compelling us to identify with the cause, we will not spiritually evolve along the path of charity. Charity, honeyed with the spirit of love and the joy of identification, blesses the giver with

an inner abundance far out-weighting that which was given.

### *Fortitude (Dhrti)*

Fortitude (*dhrti*) is not merely the ability to live patiently through minor physical or mental inconveniences; it is a subtle boldness that is displayed by a person while facing adversity.

When an individual daringly confronts life, he cannot always expect happy situations, favorable circumstances, and conducive opportunities. When encountering opposition, many a weak individual feels dejected and is tempted to leave the field of work when it is only half done. Many lose their chance of achieving their goal and desert the field of action almost at the moment when victory is immanent.

In order to stick to our convictions, we need a spiritual energy to nurture and nourish our fatigued morale. This inner energy welling up in a well-integrated personality is called fortitude. The strength of faith, conviction in

the goal, consistency of purpose, vivid perception of the ideal, and a bold spirit of sacrifice cultivated diligently – all these form the source from which fortitude trickles down to remove our exhaustion and despair.

### *Harmony (Ekabhāva)*

In nature, nothing is disharmonious. The sun and moon, the seasons, the plants and animals exist and function in perfect rhythm. It is only in human relationships that one finds bitterness and sorrow. Man alone is suffering, not the world of nature. Respect and consideration between individuals must be developed in order to bring about harmony in human relationships.

Without a sense of harmony with others (*ekabhāva*), man suffers from pangs of separateness that condemn him to a life of loneliness. He becomes afraid, afraid of himself, afraid of others. This sense of separateness creates a thousand anxieties and sorrows. In their turn, these drive an individual to be selfish, cruel, angry, and even

criminal. Love alone is the answer to this general problem of human suffering.

All of humanity asks the same questions: How do we end the sense of separateness and rediscover oneness in love? How can we learn to rise above our sense of limitation and fear? How can we discover our oneness with the world around us? This demand for harmony is in all and has existed in all periods of history, in all cultures, races, and countries.

Having carefully analyzed our human weaknesses, the saints and sages advise us to grow in love and gain mastery over our challenges by rising above our limited, egocentric view of life and by exercising a constant awareness of the totality of the world, the entirety of mankind, and the vastness of universal problems. When this total perception is developed, our individual problems pale into insignificance.

When we view our problems from a purely egocentric angle without this vision of totality, the problems assume exaggerated

proportions, crushing us down. To live a life of harmony is to recognize ourselves as members of an interdependent humanity, living in a composite universe. It is to merge our life with the resonant cadence of the whole and to bring about a beautiful melody of harmonious existence.

This principle of living in harmony with the external world is not to be construed as a life of idle acceptance or unintelligent surrender to the challenges confronting us. The harmony envisaged by the great religious masters is based on an awareness of the oneness of the dynamic life-principle that is the Essence of the universe. This art of practicing harmony is to be applied in the din of the marketplace while we are sweating with exertion upon the narrow path of adversities. Living in harmony with the conditions around us brings to our heart an inward peace and poise. When we maintain poise, problems and challenges vanish like mist before the rising sun.

Man has to be delivered from his own misconception of himself. When he develops respect for the divinity in him, he develops a sense of holiness, and his reverence toward other human beings increases. Then alone can all economic, political, and social disturbances end. Religion or philosophy, whether reached through the church, mosque, or temple, cultivates in man this self-reverence. The seeker is taught to perceive a greater Reality, a greater and more divine Presence in one and all.

-----XXXXX-----



Guidance Lecture on Geeta Ch.3 by Br. Architji



## अध्यात्म म्हणजे काय ? परम पूज्य स्वामी तेजोमयानंद

आध्यात्मिकता म्हणजे कुठल्याही प्रकारचे कार्य नाही. ते म्हणजे विधींचे परिपालन किंवा आसने नाही. जगापासून पलायन करणे म्हणजे ते नाही. ती भावना नाही की मादक पदार्थाद्वारे मिळणारा अनुभव नाही.

लोक नेहमी विचारतात की, “आम्ही मादक पदार्थांचे सेवन करून तो अनुभव घेऊन नंतर समाधीपर्यंत पोहोचण्यासाठी, योग आचरण्यासाठी प्रेरणा मिळवू शकत नाही का ?”

या संदर्भात काही बाबी विचारात घेण्याची आवश्यकता आहे -

१) जर मादक पदार्थ आपल्याला आध्यात्मिक अनुभव देऊ शकत असेल तर परिश्रम करण्याची गरज काय आहे ?

२) एकदा तुम्ही तो पदार्थ सेवन केला की तुम्हाला त्याचे व्यसन लागते. त्यानंतर श्रम जाणवत नाहीत.

३) असा एकाकी अनुभव म्हणजे आध्यात्मिकता नाही.

जीवनातला प्रत्येक अनुभव समजून घेणे आणि त्यांच्यातून एक समान सूत्र जाणून घेणे म्हणजे आध्यात्मिकता. वेगवेगळ्या कल्पनांवर चर्चा करीत राहणे ही आध्यात्मिकता नाही. एका छोट्या शिशूकडे पाहिले की कोणालाही अध्यात्म म्हणजे काय ते कळून येते. ते लहान बाळ स्वतः काही करत नाही, पण भोवतालच्या सर्वांना आनंदित करते. लहान मूल आनंद उत्सर्जित करते. ते अजाण असते आणि काही मिळवण्यासाठी काही करीत नाही. ते मूल केवळ 'असते'. त्याचप्रमाणे एखादा माणूस स्वतःच्या आत्मस्वरूपात स्थित असताना केवळ 'असतो'. तो खरा आध्यात्मिक व्यक्ती असतो.

कोणी माणूस आध्यात्मिकता दर्शवू शकत नाही. एका संगीतज्ञाला गाऊन दाखवायला किंवा योग्याला आसने



करून दाखवायला सांगता येते, पण एका प्रामाणिक माणसाला त्याची प्रामाणिकता कृतीतून दाखवता येत नाही. प्रामाणिकता प्रत्येक विचार, शब्द आणि कृती यांच्यामधून पाझरली पाहिजे. सर्व नैतिक सद्गुणांचा पाया आध्यात्मिकता आहे, तर मग आध्यात्मिकता म्हणजे काय ?

आत्म्यामध्ये निष्ठा प्राप्त करणे ही खरी आध्यात्मिकता आहे. म्हणून जी व्यक्ती आत्म्यात निष्ठा प्राप्त करते ती अहिंसात्मक असते, ती कोणालाही फसवणार नाही आणि दुःख देणार नाही. जी व्यक्ती आध्यात्मिक असते ती त्याच्या सर्व कार्यक्षेत्रांमध्ये आणि सर्वकाळी असते. जेव्हा मूल्ये ही मौल्यवान पदार्थांहून अधिक महत्त्वाची वाटतात तेव्हा ती व्यक्ती आध्यात्मिक म्हटली जाते. ती त्याग करायला तयार असते. याउलट जी व्यक्ती मौल्यवान वस्तूंसाठी मूल्ये सोडून देते ती नेहमीच तडजोड करीत असते. भौतिक जगताचे बोधवाक्य आहे 'मरा किंवा मारा' आणि आध्यात्मिक जगताचे बोधवाक्य असते

‘जगा आणि जगू द्या’. जेव्हा आपण जीवनाकडे बघतो तेव्हा असे दिसून येते की प्रत्येकजण मूल्यांचा सन्मान करतो. पण त्यांना ती दुसऱ्यांमध्ये बघायची असतात; स्वतःमध्ये नाही.

चांगले आचरण मूळातच माणसाला आवडते. तो जेव्हा तडजोड करतो तेव्हा तो आपल्या खऱ्या आत्म्यापासून दूर जातो. आज वाईट लोक एकत्रित आहेत आणि त्यामुळे त्यांची भरभराट होत आहे आणि चांगले लोक कृतिशीलही नसतात आणि संघटितही नसतात. युगायुगांपासून माणूस शांतीचा आणि सुखाचा शोध घेत आहे. हेच दृश्य ‘आय.टी.’ युगातही आहे.

आपल्या भौतिक आकांक्षा आणि गरजा पूर्वी होत्या तशाच आहेत. पण आपले जगण्याचे उथळ मार्ग बदललेले आहेत. भांडणाची कारणे सुद्धा तीच आहेत - पैसा, सत्ता आणि अन्य. बाह्य गोष्टी बदललेल्या असताना आंतरिकदृष्ट्या काही बदल झालेला नाही. माणूस ज्या गोष्टींचा शोध घेत आहे त्या म्हणजे शांती, आनंद आणि

प्रेम. त्या केवळ आध्यात्मिक दृष्टिकोनातून मिळू शकतात. तेथे कोणी व्यक्ती कोणत्या युगात राहते याचा काहीही संबंध नाही.

जीवनात अनेक प्रकारच्या वस्तू, व्यक्ती आणि परिस्थिती अल्प काळासाठी संपर्कात येतात तरीसुद्धा मला त्यांच्याबद्दल सर्व काही माहित असते. विरोधाभास असा आहे की मला सर्व अनुभवात उपस्थित असलेल्या 'मी'बद्दल काहीही माहिती नाही किंवा फारच थोडी माहिती आहे. रमण महर्षी म्हणतात त्याप्रमाणे, “ज्ञात्याला न जाणता सर्व मिळवलेले ज्ञान सप्रमाण असत नाही,” माझी स्वतःबद्दलची दृष्टी योग्य नसल्याने माझी जगताबद्दलची दृष्टीही चुकीची असते आणि मी जगाशी योग्य संपर्क ठेवत नाही. स्वतः संबंधित योग्य दृष्टी प्राप्त करणे म्हणजे आध्यात्मिकता.

ही दृष्टी एकदा मिळवली की मग, 'दुसरे लोक या मूल्यांचे पालन करीत नसताना मीच त्यांचे पालन का करावे?' अशा प्रकारचे प्रश्न उभे राहत नाहीत. जर माझी मूल्ये -

आध्यात्मिक दृष्टीची मुळे घट्ट असतील तर ती बदलत नाही.

काळाबरोबर अध्यात्माचे सार लुप्त झाले आहे आणि विधींना अधिक महत्त्व मिळाले आहे. म्हणून साक्षात्कारासाठी गुरुंची नितांत आवश्यकता आहे.

-----XXXXX-----



**Chinmaya Mission Mulund**  
*Online Study Class in English*

**NEW TEXT BEGINS FROM**  
**19TH DECEMBER, 2022**

*Bhagawan Adi Sankaracharya's*  
**TATTVABODHAH**  
*(A Prakarana Grantha-introductory text for study of Vedanta)*

*Along with*  
**BHAGAWAD GITA - CHAPTER 5**

**Sevika: Smt. Lakshmi Kumar**  
**EVERY MONDAY FROM 11 AM TO 12.30 PM**  
**ALL ARE WELCOME TO JOIN**  
**THOSE INTERESTED CAN CALL ON 9820590472**



## Daivi Sampatti Asangata (Detachment)

*[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 3<sup>rd</sup> January to 2<sup>nd</sup> February 2022. This column is a transcription of the talks by Smt. Malati Majumdar, a study class member.]*

In the 15<sup>th</sup> Chapter, Lord Shree Krishna speaks of the eternal Aśhvath tree, which is an upside-down peepal (sacred fig) tree with its roots above and branches below.

The Sansar has been likened to a tree : The Lord says : असङ्गशस्त्रेण दृढेन छित्त्वा (asaṅga-śhastreṇa dṛiḍhena chhittvā) – If you have to destroy this tree of Sansara, then it has to cut with the strong axe of asangha (Detachment) (asaṅga-śhastreṇa).

The topic for today's discussion is Asangata. Asangata (detachment) means of impartiality and dispassion towards all wordly objects, people, situations.

Sang (attachment) is also expressed as Mamata. When one attaches to an object, person then the object or person becomes the cause of my happiness & sorrows. In other words, those objects that hold the power of happiness and sorrow, one is bound to them. When such a person I am bound to is happy, I am happy. When the object I am bound to is lost, I am upset. Such are the signs of bondage "Sang".

How does such bondage (Sang) evolve?

In Chapter 2, it is stated

ध्यायतो विषयान्पुंसः सङ्गस्तेषूपजायते ।

सङ्गात्सञ्जायते कामः कामात्क्रोधोऽभिजायते ॥ 62॥

dhyāyato viṣhayān puṁsaḥ saṅgas  
teṣhūpajāyate

saṅgāt sañjāyate kāmāḥ kāmāt krodho  
'bhijāyate

BG 2.62: While contemplating on the objects

of the senses, one develops attachment to them. Attachment leads to desire, and from desire arises anger.

When one keeps thinking, contemplating about an object, he becomes bound to it – he starts liking the object. Human nature is such that the thought deviates towards those objects where one perceives happiness: “Acquiring this object will bring happiness in my life, will make my life more comfortable”. When such a thought arises in the mind, starts the process of deliberation .... “How will I acquire this? What will I do when I acquire this?”

And gradually what was just a thought gathers a momentum and becomes a resolve - I must acquire this. It started with a thought, “it will be nice to have this”, it lacked urgency for fulfilment. And now when the bondage has become compelling, the intention to fulfil becomes formidable: “I must have it at any cost”. This triggers the action towards acquisition of the desired object.

The deeper or more intense the bondage, the person becomes more vulnerable to sorrow, more will be come under the influence of the object, the more will he be affected.

The Lord expounds that the more you get bound to the tree of Samsara, more will you invite sorrow – Bondage is directly proportional to sorrow.

How can one acquire the quality of Asanga (detachment)?

When the mind starts feeling attracted to an object, feelings of desire arise. Control the flow of thoughts. How does one exercise this control – merely saying, STOP! will not help. It is through Viveka – subtle thinking.

For example, while window shopping at a mall, a person spots a very expensive wrist watch on display. “This watch will look so elegant adorning my wrist”, a thought arises. “No I cannot afford this right now – I need to pay EMIs, fees for educating my children” this practical thought drives out the earlier fanciful thought.



The Kathopanishad cites some beautiful examples of spiritual discernment. Without delving into too much details, pleased with the devotion of Nachiketa, Lord Yamaraj granted him three boons.

The first boon sought by Nachiket was, “Grant my father peace of mind – Let his worries be dispelled.”

The second boon sought was, “Teach me Agni-vidya”

The third boon Nachiketa sought was, “Teach me about Brahma-vidya”

Lord Yamaraja wondered if Nachiketa was truly worthy of, eligible for this knowledge and to test this, he took Nachiketa all around heaven and showed him the grand structures, the beautiful sceneries and delicious food to feast. “Enjoy all these pleasures – why seek Brahma Vidya?” he said.

Nachiketa replied, “All that you show me, will they last? If they are not eternal by nature, what good will they be to me? You offer me the choice to long life – but the more one

lives, he gets bound by life. No one ever feels, I have had enough of this life! All these pleasures you speak of veils the senses. I am not interested in such wordly pleasures.” This is Vivek (discernment, judgement)

If one is able to develop such discernment, he is able to arrest thoughts at the level of dhyāyataḥ—i.e. contemplation!

How does one develop this quality of discernment? Shankaracharya expounds on the means in his composition “Bhaja Govindam”:

सत्सङ्गत्वे निस्सङ्गत्वं निस्सङ्गत्वे निर्मोहत्वम् ।

निर्मोहत्वे निश्चलतत्त्वं निश्चलतत्त्वे जीवन्मुक्तिः ॥ ९ ॥

From the company of the good (satsanga), arises non-attachment, from non-attachment there arises freedom from delusion, when there is freedom from delusion, there is the immutable Reality, on experiencing immutable Reality, there comes the state of “liberation in life”.

Listening to the teachings of Shastra, chanting the name of the Lord, remaining

immersed in thoughts of the Lord, associating with learned men – all these practices will help a seeker to fight the bondages of desires, temptations, passion. The more the association with good people, weaker will be the bondage to worldly objects and stronger the attachment with the Divine.

If such association is not quite yielding the desired outcome, the efforts need to be intensified – attend more Satsang. Just like more food needs to be consumed if hunger is not satiated.

**Through Satsang arises detachment – God becomes the priority in Life.**

When God becomes important, assumes significance in one's life, attachment to the worldly matters weakens. The more one engages in the company, congregation of pious people, the more his discernment sharpens. The more does a cushioning-effect develop in the mind – the impact of worldly suffering is mitigated. The mind does not get overtly agitated when faced with adversity.

Disturbance will arise for sure, but will not last long. This is a sign of detachment taking root, becoming firm, resolute in the heart.

Company of good people thus enhances discernment, fortifies detachment, shows one the way of life.

Even if one gets fascinated, ensnared by an object, distance yourself from the object. If one is allergic to something, what does one do? Keep distance from it. Likewise if some very alluring proposition surfaces where one is certain to fall prey to temptation of indulgence, the logical way would be to keep away from such a place.

What is the point in beating one's head on a wall – will we not get hurt? If control over the mind has not yet become resolute, the simplest way would be to distance oneself from such objects, situations that exude attraction in the mind.

While such restraint is not a permanent solution, it will serve the purpose till such

time the right values and understanding is firmly established.

The Lord has touched upon this subject a number of times in the Bhagawad Gita: योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनञ्जय । (2|48). This virtue has been given importance by the Lord.

Imagine the mind of an enlightened person that does not get attached to any worldly object, person or situation - no desire to cling or hold on to anything. Sang means to stick, get attached, cling.

Attachment – स्नेह – that in which is the quality of snigdghata - the quality of stickiness (like ghee). Nothing gets stuck to the mind of the enlightened person – he is liberated!

Imagine how many objects will cling to the mind of a person without this quality. That is why in Chapter 15 it is advised that after developing this virtue, keep reflecting, contemplating! Parimarganam.

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<br>Atharvasheersham                            |
| Wednesday | Ramcharitmanas  |
| Thursday  | Vishnu Sahasranaam,<br>Bhagawad Geeta &<br>Guru Stotras |
| Friday    | Lalita Sahasranaam &<br>Devi Stotras                    |
| Saturday  | Hanuman Chalisa &<br>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](mailto:info@chinmayamissionmulund.com)

Tel.: 2567 1381  :+91 22 2567 1381

 **YouTube** Chinmaya Mission Mulund

[www.chinmayamissionmulund.com](http://www.chinmayamissionmulund.com)