



“तस्य भासा सर्वमिदं विभाति”

# चिन्मय आदेश

Monthly Newsletter of Chinmaya Mission Mulund

त्रिंशत् (XXX) स्रोतः

JANUARY - 2023

एकम् (I) रश्मिः

## 2023

क्षणं प्रतिक्षणं यन्नवं नवम् ।  
तच्च सुन्दरं सच्च तत्छिवम् ॥  
वर्षनूतनं ते शुभं मुदम् ।  
उत्तरोत्तरं भवतु सिद्धिदम् ॥



# 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







# Chinmaya Mission Mulund

Organises Gnana Yagna  
in English

## on *Bhartiya Samskriti*



- Session 1 - Purpose and duties of life
- Session 2 - Spiritual practices and Temples
- Session 3 - Stages, categories and time-lines of life
- Session 4 - Life after death, Reincarnation and Ceremonies
- Session 5 - Concepts of God, Avatar and Guru

by *Swami Sharadananda Saraswati*  
(C.I.F)

From: 22nd Feb to 26th Feb 2023

Time: 08:00 am to 09:15 am

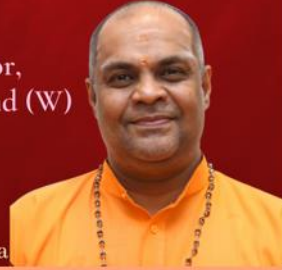
Venue: Chinmaya Shreeram, First floor,  
Aroto House, P. K. Rd, Mulund (W)

Contact: 98195 69631

All are cordially invited.

To offer Gurudakshina visit:

[www.chinmayamissionmulund.com/guru-dakshina](http://www.chinmayamissionmulund.com/guru-dakshina)



# Chinmaya Mission Mulund

Organises

Gnana Yagna

on

## *Kaivalya Upanishad* in Malayalam

by *Swami Sharadananda Saraswati*  
(C.I.F)



From: 21st Feb to 26th Feb 2023

Time: 7.00 pm to 8.30 pm

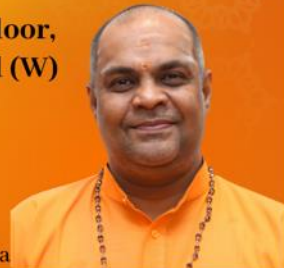
Venue: Chinmaya Shreeram, First floor,  
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# SHREE RAM NAVARATRI MAHOTSAVA CHINMAYA SHREERAM 20<sup>TH</sup> PRATISHTHAPANA DAY 22<sup>ND</sup> TO 30<sup>TH</sup> MARCH 2023 WITH KALASHABHISHEKAM



## DAILY PROGRAMME

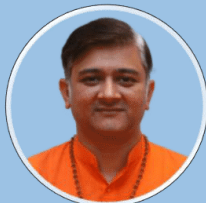
DATE	DAY	TIME	PROGRAMME
22 to 29 March	Wed to Wed	6.30 a.m. to 6.30 p.m.	Akhanda Shree Ram Naam Japa
		7.30 a.m. to 8.30 a.m.	Morning Special Pooja
			5.45 p.m. to 6.30 p.m.

## 22<sup>ND</sup> TO 28<sup>TH</sup> MARCH, EVENING PROGRAMME

22<sup>nd</sup>  
March

7.00 to  
8.30 pm

Satsang on 'Ishwar Kripa'  
In Hindi  
By Br. Archit Chaitanya ji  
CM Mulund



Satsang on 'Dharma' based  
on Ramayana in English  
By Swami Swatmananda ji  
CM Mumbai

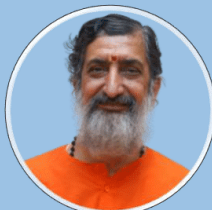
7.00 to  
8.30 pm

23<sup>rd</sup> &  
24<sup>th</sup>  
March

25<sup>th</sup> &  
26<sup>th</sup>  
March

7.00 to  
8.30 pm

Satsang on 'Shree Ram - Bali  
Samvada' in Hindi  
By Swamini Anaghananda ji  
CM Thane



Satsang on 'Tukaramanche  
Abhang' in Marathi  
By Swami Medhajananda ji  
CM Khopoli

7.00 to  
8.30 pm

27<sup>th</sup>  
March

28<sup>th</sup>  
March

7.00 to  
8.30 pm

'Sangeet Seva' on  
Geet Ramayana  
By Shri. Vivek ji and  
Sushri. Varsha ji in Hindi  
CM Dombivili



## SHREE RAM SAHASRANAMA ARCHANA

29<sup>th</sup> March, Wednesday, 6.00 pm to 8.00 pm

- Devotees wishing to participate in Shree Ram Sahasranama Archana must register their names in advance.
- Kindly register your name in advance at Chinmaya Shreeram.

## SHREE RAM NAVAMI DAY PROGRAMME

30<sup>TH</sup> MARCH, THURSDAY

PROGRAMME	TIME
Akhanda Shree Ram Nama Japa	6.30 a.m. to 12.00 noon
Ved Mantra Pathan	6.30 a.m. to 8.00 a.m.
KALASHABHISHEKAM	7.30 A.M. TO 9.30 A.M.
Shodashopachara Pooja	8.30 a.m. to 10.00 a.m.
11 times Shreeram Raksha Stotram Chanting	10.15 a.m. to 11.45 a.m.
Maha Arati	12.00 noon
Bhajans	12.30 pm
Mahaprasad	12.30 pm
Evening Special Pooja	5.45 pm

*All are invited for the Programme and Mahaprasad*



## FORTHCOMING PROGRAMME

### Shri Hanuman Jayanti

- Date: 6<sup>th</sup> April 2023, Thursday
- Shri Hanumanji Pooja – 6.30 am
- 108 times Hanuman Chalisa Chanting – 8.00 am onwards



## SHREE RAM NAVARATRI OFFERINGS

### Ramnavami day – 30<sup>th</sup> March, Thursday

SEVA	OFFERINGS
Mukhya Yajamana for Shodashopachara Pooja	15,000/-
Annadana for 50 persons	2,500/-
Annadana for 25 persons	1,500/-

### Kalashabhishekam – 30<sup>th</sup> March, Thursday

ABHISHEKA	OFFERINGS
Ganga Jal Abhisheka	500/-
Milk Abhisheka	750/-

### Shreeram Sahasranama Archana - 29<sup>th</sup> March, Wed

SEVA	OFFERINGS
Mukhya Yajamana	7,500/-
Flowers	2,000/-
Chinmaya Shreeram Sahasranama Archana	250/-

### Other Sevas:

SEVA	OFFERINGS
Chinmaya Shreeram Suvarnalankar	10,000/-
Chinmaya Shreeram Vastralankar	5,000/-
Akhanda Deep for Navaratri	2,100/-
Flower Decoration for Navaratri	1,000/-

- Donations can be made by cheques drawn in favor of “CCMT A/c Chinmaya Mission Mulund”, payable at Mumbai.
- Donations are exempt under section 80G of Income tax.
- Donations / Offerings are acceptable at Chinmaya Shreeram every day from 5.00 pm to 7.30 pm.
- Kindly scan QR code for Donations / Offerings.



### CHINMAYA MISSION MULUND

Chinmaya Shreeram, First floor, Aroto House, P.K. Road, Mulund (West)

Tel.: 022 25671381 (Between 5.00 pm to 7.30 pm)

WhatsApp: +91 22 2567 1381 [www.chinmayamissionmulund.com](http://www.chinmayamissionmulund.com)



## EDITORIAL COLUMN

*Harih Om!*

अयोध्या मथुरा माया काशी कांची अवंतिका।  
पूरी द्वारावती चैव सप्तैता मोक्षदायिकाः ॥

This *Sloka* from the *Garuda Purana* enlists the seven cities viz. Ayodhya, Mathura, Mayapuri or Haridwar, Kashi, Kanchi, Ujjain and Dwaraka which are said to be the givers of liberation. The *Sapta Mokshapuris* were the inspiration for the theme of the 2- day residential camp for children at Powai Ashram titled “Sacred Seven- a Journey to Freedom” conducted on 25<sup>th</sup> and 26<sup>th</sup> December. There were parallel sessions conducted by Br. Architji for elders on the theme “Tips for Happy Living” based on the book ‘Jeevan Sutrani’ by Pujya Guruji Swami Tejomayanandaji. The camp attended by around 35 children and 15 elders was very well received and acclaimed by the campers and the parents who had sent their children.

The children had a virtual tour of the seven sacred places through the interesting sessions which also included activities specific to the rich culture of the respective places like the Ganga Arati at Haridwar, Shiva Pooja and Bhasmaarti to Mahakaleshwar at Ujjain, Krishna Shringar at Dwarka, picture puzzle of Dwarka Temples, Ram Mandir construction activity at Ayodhya, Crossword puzzle at Kanchi, a la-Kashi Yatra, treasure hunt etc.

Both the children and the elders also had fun and adventure activities with Z-Bac and participated in Arati and Ganapati Havan at the Jagadeeswara Temple, Deepotsava etc. The grand finale was the Chinmaya Mokshapuri Express formed by the campers which visited the seven holy places arranged within the Powai Ashram. The campers were fortunate that Pujya Guruji spent some time with them during the camp. By the Grace of Pujya Gurudev and the dedicated efforts of the Camp Coordinator Smt. Pratiksha Shetty, the facilitators and volunteers under the



guiding support of Br. Architji, the camp was a big success.

The month of December began with the celebration of Geeta Jayanti and Tapovan Maharaj Jayanti on 3<sup>rd</sup> December with the Paduka Pooja, Geeta Ashttothara Shata Namavali and prize distribution for the Geeta Chanting Competition.

There was a two-day non-residential camp in Hindi by Br. Archit Chaitanyaji on the Shaankarabhasya of “Satyam-Gnanam-Anantam Brahma” from Taittiriya Upanishad on 10<sup>th</sup> and 11<sup>th</sup> December at Chinmaya Shreeram. The campers greatly benefitted from the in-depth discussions, reflections and group discussions on the deep import of the Upanishad mantra under the guidance of Br.Architji. There was a Sampoorana Geeta Parayanam on 18<sup>th</sup> December.

We shall be ending the year 2022 and ushering in the New Year 2023 with the customary Vishnu Sahasranama Archana on 31<sup>st</sup> December at Chinmaya Shreeram. Come

the New Year and we have Jnana Yajnas lined up in Marathi, Tamil and Malayalam. The first is scheduled from 11<sup>th</sup> to 17<sup>th</sup> January by Swami Pratyayanandaji, CM Nanded at Bombay Presidency International School. Swamiji will talk on Changdev Padashti in the mornings from 12<sup>th</sup> January and the third chapter of the Bhagawad Geeta in the evenings. We encourage the readers to spread the word among family and friends, participate in large numbers and benefit from these talks on the priceless teaching of the scriptures.

We wish our readers a very Happy New Year. May we strive diligently and progress on the spiritual path.

*Lokah Samasthah Sukhinoh Bhavantu!*

*Smt. Lakshmi Kumar*

*Editor - Chinmaya Adesh*

*Dated 30th Dec'22*

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Lord is the Protector and Provider of everything to everybody. No sincere wish of a devotee ever gets unfulfilled, they do come about ultimately. Yes; it may take time, sometimes quick, sometimes slow.

*Swami Chinmayananda*



## Overcoming Stress

### H. H. Swami Tejomayananda

In modern life we see that there is much material progress and comfort. At the same time humanity experiences great stress and strain. There is comfort, but there is also stress. When there is stress, comfort is no comfort at all.

We generally hear that there is too much stress, strain, and tension in our day-to-day life. In business life we have cut-throat competition. There may be strain within the family or in social relationships. Within ourselves we may find dis-integration. This stress and strain is experienced by us as anxiety, worry, fear or frustration.

How do we overcome these various stresses? Some people try smoking or drinking. Others seek change, a vacation. Thus, we adopt various temporary escapes from tension. Some of these are *tamasic* (inactive) such as

drinking, or *rajasic* (active) such as the pleasure trips. Some may be *sattvic* (serene) such as attending a spiritual retreat; that can also be an escape if we do not make right use of it. How do we know whether it is an escape? If, after the retreat, we are afraid of facing life's challenges again, it was only an escape, a diversion, which did not solve our problem. When we gain a new vision at the retreat, we should become more dynamic and fearless, ready to face all challenges.

## **Two kinds of stress**

A certain kind of stress is normal; physical, objective. Therefore, I will call this objective stress. This is perceived when we face a challenging situation – a lot of work must be accomplished in a short period of time. If we have a tight schedule of engagements, though we may be efficient, because the time is limited, we feel stress. In those situations, we have to “keep cool” and not get overexcited. We figure out how our work can be



accomplished in a short time. This is called the science of time management. If I have to write ten letters in a short time, I should write only a few lines for each letter. We see how maximum work can be accomplished in the shortest time.

One method for overcoming stress in the objective field is to become more disciplined and organized. The discipline of getting up earlier can help make our lives smoother. When we hurry, we try to do things quickly and often make mistakes, but with planning and discipline we can act with greater efficiency and less strain.

Another kind of stress is subjective stress. In the outer world there are only situations; in the physical world there is no stress, no tension. The strain that we feel, which is so exhausting, is not because of the outer situation but because of our inner reaction to that situation.

When does the outer situation become a problem, a threat? Worry and anxiety arise

from our inability to face a particular situation and to deal with it effectively. This is the stress that we feel in many forms and we try to relieve in many ways. Anxiety comes when we are unprepared. If a student has studied well, is the examination a problem for him? No, because he is well prepared!

If a student who has studied well goes to the examination and is still anxious, there may be other reasons, like personal ambition or higher expectations from his parents which make him think – I must do really well. I must get an A. The stress and anxiety he experiences comes from an insistence upon a particular fruit of action, “this and this alone should happen.”

Thus expectation, ambition or desire, instead of being a motivating force, can become a dissipating factor. Stress can be created by expectation. Desire and ambition should inspire us to work, but if too strong they can cause only perspiration, not inspiration!

When there is insecurity in a job or emotional insecurity, strained relationships within the family, or any type of insecurity, there is always stress. All the time there is fear. The only certain thing about the world is that everything is uncertain. Accepting the fact that nothing is certain; that all is unstable, itself relieves tension and stress.

The most effective method of avoiding subjective stress is to have faith – call it faith, devotion, or surrender. Faith is the clear understanding that the one Lord is taking care of us. Is he not running everything? And still we worry! That is why in *Bhaja Govindam* it is said, “O fool! Why worry....? Is there not for you the one who Ordains, rules, and commands?”

When we travel by plane, the plane flies; we only eat and sleep. We know that the pilot is taking care of us; we have faith in him. When we are seasoned travelers, we are not afraid of anything; we are relaxed.

We should have the same attitude in the voyage of life, remembering Lord Krishna's promise – "Rest assured. Remember Me. I will take care of you. Those who remember Me with single-pointed attention I take care of; I take care of their entire lives."

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### Sacred Seven Camp at Powai Ashram



Pujya Guruji addressing the 'Sacred Seven' campers





## जसे मन तसे जग परम पूज्य गुरुदेव स्वामी चिन्मयानंद

योग्य जीवन पद्धतीचा उपदेश करणाऱ्या सर्व महान ग्रंथांतून स्वतःवर स्वामित्व मिळवण्याचे तंत्र विषद केले गेले आहे. ते जीवनातून पळ काढण्याचा सल्ला देत नाही, तर प्राप्त परिस्थितीत सुबुद्ध पद्धतीने कसे राहावे व जीवनाच्या आंतरिक व बाह्य परिस्थितींचा दक्षतापूर्वक व लाभदायकरीत्या उपयोग कसा करून घ्यावा ते सांगतात. जीवनाच्या प्रत्येक वाटेवर वेगवेगळ्या आव्हानांचा आपण उपयोग करून घेतला पाहिजे आणि त्याला जाणीवपूर्वक सामोरे जाताना स्वतःला व जगताला मवाळ बनवले पाहिजे. जाणीवपूर्वक जीवन जगण्याची ही कृतिशील पद्धत अवलंबणे म्हणजेच स्वतःस शारीरिकदृष्ट्या सुदृढ, मानसिकदृष्ट्या सुसंस्कृत व बौद्धिकदृष्ट्या सक्षम बनवण्यासाठी सतत मेहनत घेत राहणे. हाच खरा धर्म आहे.

आपण स्वतःवर स्वामित्व मिळवू शकतो, अढळ शांतीचा अनुभव घेऊ शकतो, कोणत्याही परिस्थितीत प्रेरणादायी आनंदाचे जीवन जगू शकतो. यासाठी आंतरिक परिवर्तन घडवून आणण्याचा प्रयत्न धर्म करित असतो. हे स्वतःवरचे स्वामित्व आपण कसे काय मिळवू शकू आणि त्याद्वारे आपल्या जीवनाचे खरे स्वामी कसे बनू शकू हाच सर्व धर्मग्रंथांचा विषय आहे.

या हेतूने उपनिषदाच्या ऋषींनी जीवनाचे परीक्षण केले. त्यांना असे समजून आले की जीवन ही अनुभवांची मालिका आहे आणि जीवनाच्या कोणत्याही व्याख्येने जीवनाचे एकक म्हणून क्षणोक्षणी येणाऱ्या अनुभवांना स्वीकारले पाहिजे. मूलभूत तीन घटकांविना - अनुभावक अनुभाव्य व त्या दोघातील अनुभवाचा संबंध-यांच्याविना कोणताही अनुभव मिळू शकत नाही. अनुभावक हा अनुभवाच्या करणांद्वारे वस्तुजगताचा अनुभव घेणारा म्हणजे कर्ता असतो. अनुभवाची करणे म्हणजे शरीर, मन, बुद्धी. प्रत्येक जण तीन जगतांचा

अनुभव तीन उपकरणांद्वारे- शरीराद्वारे वस्तुजगत्, मनाद्वारे भावनाजगत् आणि बुद्धीद्वारे विचारजगत् - घेत असतो.

जर कोणी व्यक्ती शरीराद्वारे वस्तुजगताचा अनुभव घेत असेल तर तो शरीराहून भिन्न असला पाहिजे, जर तो भावनाजगत् मनाद्वारे अनुभवत असेल तर तो अनुभावक मन असू शकत नाही. जर तो विचारजगताचा अनुभव बुद्धीने घेत असेल तर तो बुद्धी असू शकत नाही. या तिन्हींशी जरी त्याचा निकट संबंध असला तरी सुद्धा तो या तीन अनुभवांच्या करणांपासून तो पूर्णपणे वेगळा घटक असल्याचे दिसून येते.

जेव्हा कर्ता बुद्धीशी तादात्म्य पावतो तेव्हा तो विचारक बनतो आणि विचारजगताचा अनुभव घेतो, जेव्हा तो मनाशी तादात्म्य साधतो तेव्हा तो भावक बनतो व भावनाजगताचा अनुभव घेतो आणि जेव्हा तो शरीराशी तादात्म्य पावतो तेव्हा वस्तुज्ञान ग्रहण करणारा (द्रष्टा) बनतो व वस्तुजगताचा अनुभव घेतो. परंतु तो कर्ता म्हणजे अनुभवाचे क्षेत्र नव्हे आणि अनुभवाचा करणेही

नव्हे तो त्या दोन्हींपासून पूर्णतया भिन्न असतो.

ते तत्त्व ज्याच्या केवळ उपस्थितीमुळे बुद्धी विचार करते, मन भावना करते आणि शरीर ज्ञान ग्रहण करते ते म्हणजे कर्ता, ते म्हणजे शरीर, मन, बुद्धीच्या सर्व अनुभवांचे अधिष्ठान. तत्त्व जे सर्व जीवांना प्रकाश पुरवते ते म्हणजेच ॐ. हे दिव्य तत्त्व किंवा आत्मा, असे वेदान्त सांगतो. ज्या तत्त्वामुळे मी माझे अनुभव घेतो, तुम्ही तुमचे अनुभव घेता आणि तो त्याचे अनुभव घेतो, ते एकच आहे, ज्याप्रमाणे विद्युत्शक्ती वेगवेगळ्या विद्युत् उपकरणांमधून प्रवाहित केली जाते व वेगवेगळ्या उपकरणांतून व्यक्त होते, ती सर्वत्र एकच असते. हिटर, बल्ब, रेडिओ ही सर्व वेगवेगळी उपकरणे आहेत. पण एकाच विद्युत्शक्तीमुळे ती सर्व अभिव्यक्त होतात.

ज्याप्रमाणे एक धागा वेगवेगळ्या आकाराची, रंगाची फुले एका सुंदर हारात धारण करतो त्याचप्रमाणे हे दिव्य तत्त्व विश्वातल्या विविध वस्तूंना धारण करते. वनस्पती, प्राणी आणि माणूस हे सर्व त्या एका तत्त्वाकडून चेतन केली



जातात व त्यांना त्यांचे अनुभव ग्रहण करण्यासाठी सक्षम केली जातात.

उष्ण किंवा शीत हे शरीराच्या स्तरावरचे अनुभव आहे, सुख आणि दुःख या मनाच्या भावना आहेत आणि चूक किंवा बरोबर असे वैचारिक निर्णय बुद्धीचे कार्य आहे. परंतु जेव्हा मी कर्त्याशी - जो सर्व उपकरणांना प्रकाश पुरवतो - तादात्म्य पावतो तेव्हा मी त्यांनी मिळविलेल्या कुठल्याही अनुभवांमुळे दूषित होत नाही. कर्त्यामध्ये दृढ होऊन मी सर्वत्र, सर्वकाळी उपस्थित असलेल्या एकमेवाद्वितीय दिव्यत्वाचा अनुभव घेतो.

आपल्याला असे दिसून येते की, वस्तुजगत् एका ठरावीक नियमाप्रमाणे स्थित असते, कार्य करते आणि चुका करते ज्यावर आपला काहीही ताबा नसतो. पण त्या जगात आपल्या अनुभवांवर ज्या प्रतिक्रिया आपण देतो त्यावर आपला ताबा असतो. मनामध्ये प्रतिक्रिया निर्माण होण्यासाठी वस्तूंचा मनाशी संपर्क व्हावा लागतो. तेच एक आपल्या अनुभवांचे बीज असते. जर आपल्याला

आपल्या मनावर संयम ठेवता आला आणि कुठल्याही परिस्थितीत, कुठल्याही वस्तूना सकारात्मक प्रतिक्रिया देण्यासाठी आपल्या मनाला प्रशिक्षित करता आले तर आपल्या सर्व प्रतिक्रिया सकारात्मक असतील. ज्या व्यक्तीने आपल्या मनाला बाह्य जगतास सकारात्मक प्रतिक्रिया देण्यास प्रशिक्षित केलेले असते त्याला शांती व सुख मिळते. स्थिरचित्त राहणारे आणि सर्व परिस्थितीत समतोल राखणारे आंतरिक उपकरण जेव्हा आपण प्राप्त करून घेतो तेव्हा बाहेरचे जग अपूर्णता आणि दुःख यांनी भरलेले असले तरी आपल्याला पूर्ण समाधानाचा अखंड अनुभव येईल.

व्यक्तीला अनुभवास येणारे आणि ज्ञात होणारे बाह्य जगत् ते जसे कळते तसे नसते तर त्याच्या मन-बुद्धीने अर्थबोधन केल्याप्रमाणे असते. एका शास्त्रज्ञासाठी जगत् म्हणजे शास्त्राची अभिव्यक्ती असते. एका भावनाशील व्यक्तीला जगत् म्हणजे संगीत व काव्याने भरलेले वाटते, दुःख व दुर्दैव यांनी ग्रासलेल्या व्यक्तीला जग म्हणजे

स्मशानभूमी वाटते. वस्तू त्याच असल्या तरी अनुभव व्यक्ती-व्यक्तीगणिक बदलतात कारण प्रत्येक अनुभावक हा वैशिष्ट्यपूर्ण घटक असतो. जसे मन तसे जगत. गॉगल घातलेल्या माणसाला त्याच्या गॉगलच्या रंगाप्रमाणे जगत दिसते. त्याचप्रमाणे आपण आपल्या मनाच्या घडणीप्रमाणे जगाचा अनुभव घेतो.

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Geeta Jayanti Celebration at Chinmaya Shreeram



## Daivi Sampatti

### Karma-phala-tyāgaḥ

(Non-insistence on Results of Action)

*[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 Chapter 12, the Lord exhorts,  
 ध्यानात्कर्मफलत्यागस्त्यागाच्छान्तिरनन्तरम् ॥ 12॥  
 dhyānāt karma-phala-tyāgas tyāgāch chhāntir  
 anantaram

**Better than meditation is renunciation of the fruits of actions, for peace immediately follows such renunciation.**

Here renunciation of the fruits of action has been equated with Meditation (Dhyana). As much importance is given to meditation,



equal importance needs to be given to this attitude.

So what does karma-phala-tyāgaḥ (renunciation of the fruits of actions) mean?

As the name suggests, it means giving up the fruits of action – there are two types of fruits – Happiness & Sorrow. Giving up sorrow is not easy and certainly no one wants to give up happiness.

One cannot give up sorrow easily, in the second chapter, the Lord says,

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन । मा  
कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥ 47 ॥

karmaṇy-evādhikāras te mā phaleṣhu  
kadāchana

mā karma-phala-hetur bhūr mā te  
saṅgo'stvakarmaṇi

The verse gives four instructions regarding the science of work:

1) Do your duty, but do not concern yourself with the results.

2) The fruits of your actions are not for your enjoyment.

3) Even while working, give up the pride of doership.

4) Do not be attached to inaction.

Whether or not one wants to work, discharge their duty, the right to make a choice exists. **Once the deed is performed, one does not have the choice to choose the outcome of the acts. One has to unconditionally accept the outcome, consequences of one's actions.** One does not have any right or say in the outcome of acts – that is a Law of this world.

The Lord exhorts, “Relinquish the outcome of action – Let the fruit of action not be thy motive”. But it is also said that one cannot completely give up the need for the fruits of one's action. So, what in the essence of the Lord's advice? What exactly is meant by relinquishment of fruits of action?

The essence is to relinquish **the insistence** for the fruits of one's action.

A person has undertaken some activity with a certain intention, for the fulfilment of a

specific need – the attitude while acting is driven by an insistence on the success of the act. I must attain the end result. This yearning or craving for outcome is what must be relinquished, renounced.

Why should one be resigned – If one has worked for something, should he not want a reward for their action? But this is not how it works - when one undertakes any activity, self-effort is not the only criteria for success – there are many other factors that play a role.... what was the intention, motivation behind the act, when was the act undertaken, how much effort was invested, what is my प्रारब्ध /prārabdha (ordained by fate, destiny). Multiple factors become integral to the ultimate outcome or fruits of one's action.

In the creation of the fruit, self-effort or पुरुषार्थ / purusharth is merely one component.

For the manifestation of a fruit (objective), self-effort is all that one can invest – the consequence / outcome of the effort is

beyond the arena of one's control. The ultimate aftermath will be determined by the doctrine of cause-effect (Karma Siddhanta). The manifestation of an outcome is not limited to just the doer.

For example, a thorough service of a car has been undertaken and one is 100% confident that the car will not develop any problems enroute. Can this be guaranteed? Driving down a road where construction is underway, the tyre may puncture as there may be nails strewn along the road. Despite all the efforts undertaken one could not reach the destination. There are unforeseen factors at play that one cannot envisage.

The importance of self-effort cannot be discounted – it has its own importance. But self-effort alone delivers outcome is a fallacy. That is why the Lord exhorts, “give up the desire for outcome of action. Yours is but the right to act. Act to discharge your bounden duty. Leave the fruits (results of action) to me!”

To reiterate, karma-phala-tyaga is renunciation of the anxieties, insistence for outcome, reward for an action.

The second teaching from the Lord suggests that actions should be performed with an attitude where there is no mental preoccupation for the outcome. For example, for a student engaged in studies, obsession over concerns like “Will this question come up in the exam?” “How many marks will be assigned?” “This portion will probably not come up in the exams hence not necessary for me to study!” All his efforts (actions) are being driven by the focus on the end-result i.e. scoring top marks in the exams. So while undertaking action, his energy is dissipated in concerns of future outcome.

The essence here is to focus all attention to the action in the present moment.

The Chapter 3, The Lord advises to perform action without mental fever i.e. विगतज्वरः. What is indicated is that single-mindedness, total focus, concentration while performing



any action in the present moment is imperative.

If questioned, “What will you gain by doing this?” The answer should be, “I really cannot say. All that I know is that act I must.” Such an attitude towards toward one’s deeds would make work itself a delight, ecstasy in the present moment. He does not need to wait to enjoy the rewards of his work in future! His journey itself becomes pleasurable, satisfying.

For instance, those who love trekking, the ultimate aim is to reach the summit, however the delight experienced *while* trekking to the peak is equally gratifying.

*Hence the insistence for the fruits of action and the anxiety for the same is what needs to be relinquished.*

A computer programmer working on a project and thinking, “will my work be appreciated by the client? Will the client accept the application?” Surrender such anxieties. While acting in the present

moment, abandon future concerns.

And the third gem of wisdom is प्रसाद बुद्धि – Prasaada Buddhi - An Attitude of Gratitude for everything - Everything is a gift from the Supreme.

“I have done my best. I have done everything in my limited capacity. I genuinely believe that I could not have done anything better.” And he surrenders to the Lord – “All that I receive is thy grace.”

Thus, the outcome of efforts will be accepted with humility, “Whatever I receive is a gift from the Lord. The Supreme is impartial – sans desires and aversion (raaga-dvesha), He is impartial. He will reward every person as they deserve. What I receive is what He knows is best - whether or not it meets my expectation”; this is बुद्धि ‘Buddhi’ or intelligence that prevails.

*“Everything is a gift from the Supreme, He is just, He is fair, and I accept all that I receive with utmost reverence - with total devotion and gratitude.”* This is an attitude of Prasada

Buddhi.

Even if the outcome is unfavourable, accepting it gracefully in the knowledge that this too is in my best interest – such an attitude is Prasada Buddhi!

When a true seeker undertakes actions, the motive is not defined by success or failure. For one who has relinquished the outcome of his actions, there is no such thing as success or failure. What is success? The intention with which an action is undertaken is fulfilled – the aim of the action is achieved, then I am successful. If I receive more than what was aimed for, then I am more successful.

And if the desired outcome is not forthcoming, frustration arises. “Nothing I do ever succeeds, I am hopeless, the world is so competitive,” such thoughts start tormenting. “The way of the world will not allow you to rise, life sucks”, such notions will not trouble a true seeker.

“I have worked with utmost sincerity, dedication, commitment, devotion. It is now

up to the Lord to deliver fruits of my actions.”  
 “Whatever I receive will be in my best interest, He will never be unfair,” such a spirit of acceptance while acknowledging the outcome of actions keeps away tormenting thoughts, angst.

Some restaurants offer “Thali” – a standard predefined menu. Earlier one did not have a choice of what would be served in the meal. When served, if the dishes were to your liking, well and good. If not, still one had to accept.

Outcome of actions (Karma-phala) is similar: Ordering the “Thali” was my choice of action. The content of the “Thali” (metaphor: result, consequence) is the Lord’s privilege. Whatever He ordains will be best – whether or not it is to my liking. Such an attitude of gratitude is the essence of renunciation of fruits of action.

Renunciation is not literal; it is an attitude – an approach to actions. **No anxiety for end-result. No insistence whatsoever. Single-**

**mindful focus on the action undertaken in the present moment. Free from concerns of future outcome.**

Undertake activity towards a defined objective – however once activity commences, remain singularly focused on what needs to be undertaken in the present moment. Immerse yourself in the activity and revel in the ecstasy of an inspired action. **The work itself is the reward – get intoxicated with the joy and satisfaction of a noble work done.** And lastly, recognise the Hand-of-God in what you receive – this belief associating God in all we receive is surrender.

Just like the bitter pill prescribed by a doctor will be accepted in the knowledge that this is beneficial for health and well-being, similar unconditional acceptance is desired while performing acts. At times good things come in the guise of bitter-pills and at times the bitter-pill is sugar-coated.

The Supreme is all loving and benevolent – what he gives is precisely what is needed at

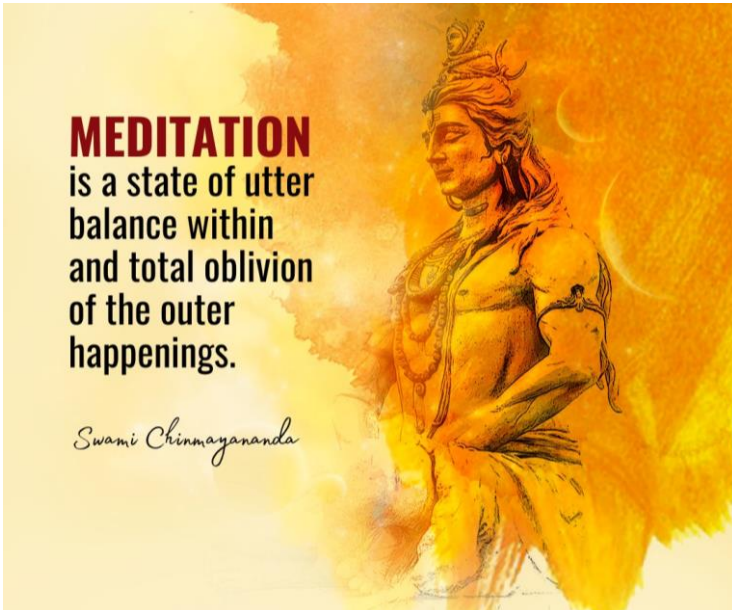
the moment. Such an attitude of acceptance is “Karma-phala tyaga” – surrendering the end-result of all deeds to Divine Grace.

The Lord equates this attitude with Meditation – it is an intense practice.

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## Geeta Fest Prize Distribution on Geeta Jayanti Day



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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