



“तस्य भासा सर्वमिदं विभाति”

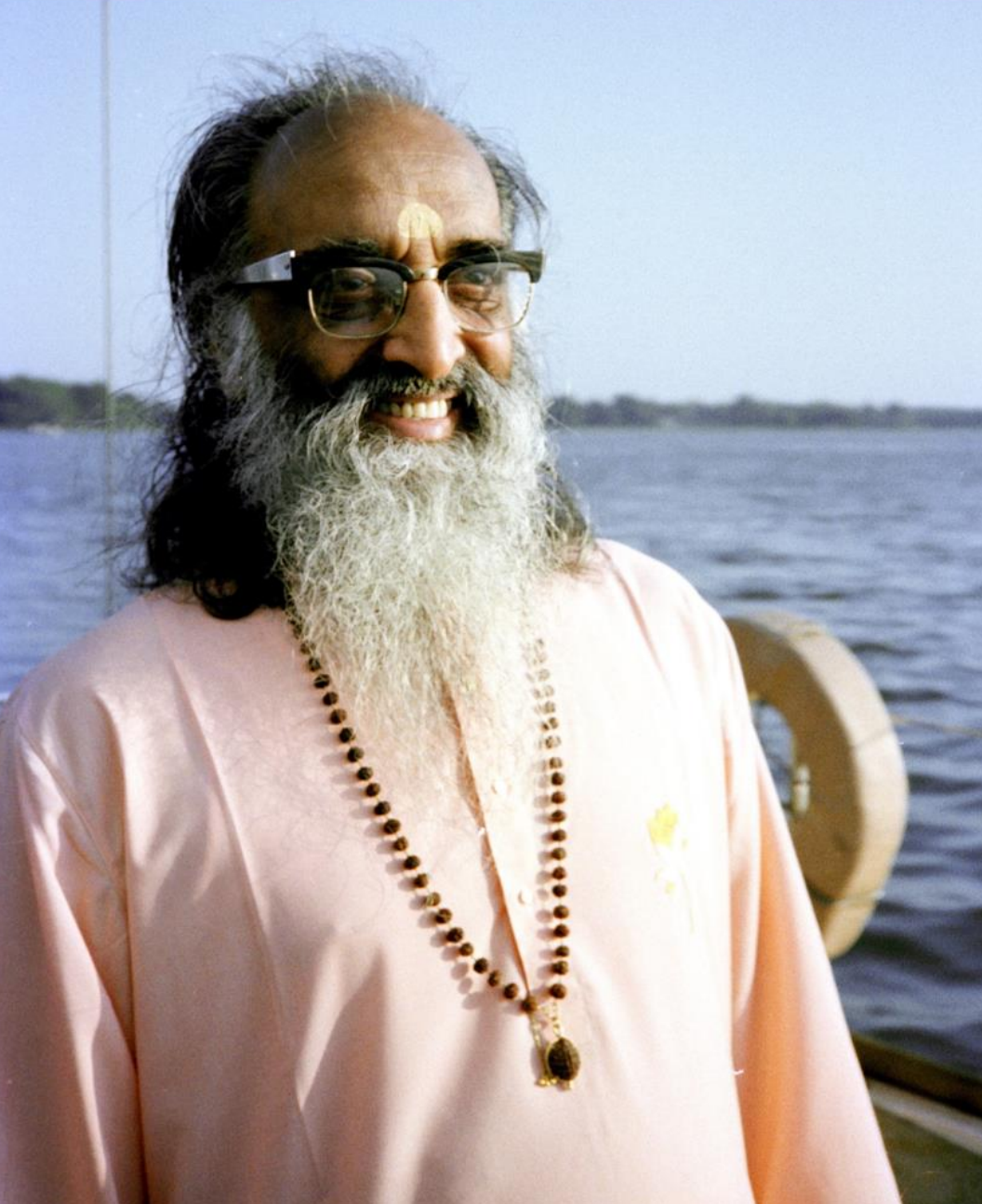
# चिन्मय आदेश

Monthly Newsletter of Chinmaya Mission Mulund

त्रिंशत् (XXX) स्रोतः

MAY - 2023

पञ्च (V) रश्मिः





Chinmaya Mission Mumbai



*Balavihar Family Camp - May 2023*

# Divine Super Heroes

भारत के श्रेष्ठ भक्त

with

**Swami Swatmananda**



### **Bond this summer over:**

1. Daily satsang with Swami Swatmanandaji.
2. Kishora bhakti - Skits on the life of child devotees.
3. Learn qualities of devotees from Geeta Chapter 12 with Br Archit Chaitanya in Hindi.
4. Experience singing the glories of the Lord during Nagar Sankeertan.
5. Fun under the sun - Surya Namaskar, Dancercise.
6. Bioscope - see through stories.
7. Virtual reality videos
8. Get into the costume and dress up as a child devotee and more....



### **For whom:**

- \*Shishuvihar - 3 to 5 years,
- \*Balavihar - 5 to 12 years,
- \*Pre Chyk - 13 to 17 years and Parents.



**May 4, 2023 till May 7, 2023**



**@Chinmaya Vibhooti, Kolwan.**

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Contact: 9820300281/9819353626 | [ChinmayaMissionMumbai.com](https://ChinmayaMissionMumbai.com)





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announces the 19th

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**2024-2026**



## ELIGIBILITY

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## AGE

20-32 yrs



## EDUCATIONAL QUALIFICATION

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## EDITORIAL COLUMN

*Harih Om!*

"जो सत बार पाठ कर कोई, छूटहिं बंदि महा सुख होई"  
Chinmaya Shreeram reverberated with the chants of Hanuman Chalisa on 6th April 2023, the Hanuman Jayanti Day. As is customary, the day started with Shri Hanuman Pooja at 6.30 am followed by 108 times chanting of Goswami Tulsidasji's "Hanuman Chalisa". Devotees came in large numbers with family and friends and chanted the Chalisa as many times as they could. Everyone, by turn, got a chance to chant in front of the beautifully decorated altar. The function concluded with the *Arati* at 6.30 pm.

Br. Architji conducted a two-day intensive Sampurna Geeta Revision workshop for study class members at the Powai Ashram on 17<sup>th</sup> and 18<sup>th</sup> April. The workshop packed with talks, discussions, presentations, activity, quiz, games and essays was attended by 15 participants who immensely benefitted from

the unique and creative ways of revising the contents of the entire Geeta and reviewing it from a whole new perspective.

The monthly *Sampoorna Geeta Parayanam* was held from 3.30 to 6.30 pm on Sunday 23<sup>rd</sup> April followed by the *Arati*, which was well attended.

सदाशिवसमारम्भां शङ्कराचार्यमध्यमाम्।

अस्मदाचार्य पर्यन्तां वन्दे गुरु परम्पराम्॥

25<sup>th</sup> April was Bhagawan Adi Sankaracharya Jayanti. *Bhagawan Bhaashyakaara* is a very important link in the *Guru Parampara* starting from the Lord Himself leading up to our Pujya Gurudev and student-seekers of Vedanta cannot imagine the study of Vedanta Shastra without this great master's *Bhaashyas* or commentaries. We would have never known the purport of the scriptures without the massive work of this master. He not only wrote the *Bhaashyas* and *Prakarana Granthas* for the study of Vedanta but also regularised the forms of worship and wrote several devotional hymns on the different forms of

the Lord at different *Kshetras*. The Jagadguru's Jayanti was celebrated at Chinmaya Shreeram with the usual reverence with *Shodashopachaara Puja* and *Arati* followed by Parayanam of some of His great works viz. *Bhaja Govindam*, *Sadhana Panchakam*, *Atmabodha*, *Manisha Panchakam*, *Dakshinamurthy Stotram* and *Adhyaasa Bhaashya* (the introductory portion of the *Brahma Sutra Bhaashya*). Devotees participated in the celebration in large numbers.

The forthcoming events at Chinmaya Shreeram are the Sita Navami on 29<sup>th</sup> April and Pujya Gurudev Jayanti on 8<sup>th</sup> May. Sita Navami will be celebrated with *Shodashopachaara Pooja* followed by *Arati* and 16 times chanting of *Sri Suktam*. On Pujya Gurudev Jayanti, there will be *Akhanda Japa* and *Paduka Pooja*. All are invited with family and friends to attend all the functions and be a recipient of the blessings of the Shree Ram Pariwar and the Guru Parampara.



*Lokah Samasthah Sukhinoh Bhavantu!*

*Smt. Lakshmi Kumar*

*Editor - Chinmaya Adesh*

*Dated 26th April 2023*

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**Hanuman Jayanti Celebration**



**Bhagawan Adi Sankara Jayanti Celebration**





## Life Management

### H. H. Swami Tejomayananda

### Source of Joy

There are some in the world who do little but make others do a lot! Generally this reminds us of people who do not work, making others do their work for them! Brahman, the pure Consciousness, too is actionless but in its presence everything else works. An endearing and delightful example is an infant. It does little other than kick about cry and laugh but it keeps everyone busy and joyously busy at that, because just its presence is a joy. When it sleeps, the parents rush for their camera! And when it opens its eyes, out comes the camera again. Even when it gets angry, it evokes a rush of affection in the heart. Have you ever wondered what it is that makes a baby so lovable by just its being or by anything it does?

What is it that makes a baby a source of Joy

for all? The answer is simple but profound a baby is free of desires of course it has biological needs like hunger and thirst but, other than that, a baby has no desires. Its eyes reflect its state of freedom from desires. The great Scriptural Texts have said that the state of desirelessness is the most desirable, for every negative emotion jealousy, anger, stress etc finds for its parent desire alone.

There is only one other being of the creation whose eyes reflect total desirelessness the Man of Realisation.

Man begins his life without desire (as an infant) and spiritual evolution culminates, again in freedom from desire (in the Man of Realisation). But somewhere in between, somehow, desire crops up and the struggles begin. We keep working to achieve 'success without stress' and often end up with 'stress without success'!

## **The Focus**

We hear about so many kinds of management nowadays time management, stress

management, finance management it goes on and on. Every now and then, new aspects are brought under the purview of management. For instance, pain management is a recent but fast-growing area in healthcare. But few realise that all these areas (though individually useful no doubt) are only limited aspects of life, not the whole of it. Without an understanding of the whole, just the study of the limited aspects is not enough. For instance, a man who was floundering under work pressures attended a time management seminar. It proved effective, he got his work done much faster and found he had free time; but he didn't know what to do with it! Hence what we need to focus on primarily is life management; work towards gaining a total vision of life. Otherwise there are many who have much achievement and success in specific walks of life but still lack a sense of fulfilment in life as a whole.

Riches also do not guarantee happiness. There is nothing wrong in being rich, but if one is at



the same time discontented or unfulfilled, then the very purpose of those riches seems defeated. So clearly, our main focus should first be on life management.

With that larger understanding in the background, our efforts to work on any particular aspect will be more meaningful and fruitful.

## **Desire Management**

Though the state of desirelessness is the most desirable, desires do come up in all of us, uninvited but sure. Hence the first aspect of Life Management is Desire Management.

Desire per se is no trouble nor a cause of bondage. But when it increases in quantity and decreases in quality to unmanageable levels, it destroys man. So Desire Management is a very desirable thing!

## **How do we go about Desire Management?**

Man's life has been divided by the Scriptures into four stages.

## **Student Life – Brahmacharya Ashrama**

The foundation for this stage is discipline.

Without discipline, no study is possible, nor a successful life. Hence, in this stage, discipline in acquiring knowledge prepares you for discipline in living that knowledge later.

### **Householder's Life – Grihastha Ashrama**

The cornerstone of this stage of life is the spirit of service. We have a limited or distorted view of service - we think only of 'acts' of service, not the 'spirit' of service. We think that service is only a weekly social service activity of some kind. That is good but that itself does not constitute the spirit of service. Service is not an 'act' but an "attitude". Mahatma Gandhiji has said that there is not a single moment in life when man cannot serve. We can serve even with just a loving look or a consoling pat. The readiness to serve at all times, just for the joy of giving, should be the hallmark of a grihastha. Once you serve as best as you can, you come to deserve the best.

## **Retired, spiritual life – Vanaprastha Ashrama**

This signifies retirement from worldly things but recommitment to more and deeper spiritual pursuit. Hence self-enquiry is the foundation of Vanaprastha Ashrama in an atmosphere of tapas-austerity.

## **Renunciation – Sanyasa Ashrama**

Sanyasa is not just a change of the colour of one's clothes but it is the renunciation of all one's likes, dislikes, desires and ego. One can be totally free of desires only when one is full within. You might have noticed an interesting connection between one's heart and stomach. When the heart is full, so seems the stomach too! When people are very happy or thrilled about something, they don't notice hunger - even for hours sometimes! Even if you look at it only from the angle of when you have had a full meal, you cannot entertain a single thought about more food! In the same way, complete freedom from desire adorns a Sanyasi only because of his constant abidance



in the Self. His is a life of total renunciation, other than the bare needs for survival. This is very difficult, and hence suited to very few. On the surface, some say, "Sanyasa is an easy life of relaxation, fame, gifts etc!" Once, when I heard this, I told the man, "Why don't you become one?" He immediately prostrated and, left!

The main point to note in all the four stages of life (just briefly sketched) is that, if each stage is lived by its founding principle, desire management will be spontaneous. You will move through discipline, spirit of service and self enquiry to abundance in the self. Thus one achieves the transcending of desire to reach desirelessness.

Thus, starting from freedom from desires as a baby to the same exalted state as a Man of Realisation, one traverses these various stages. The circle must be completed then life would not only be managed, but it would reach its culmination in total fulfilment.



## जीवनाची तीन तत्त्वे परम पूज्य गुरुदेव स्वामी चिन्मयानंद

आपले पूर्ण आध्यात्मिक स्वरूप जाणून घेणे म्हणजे जीवनाच्या पूर्णत्वाचा अनुभव घेणे. जोपर्यंत आपण अस्तित्वाची ही स्थिती प्राप्त करत नाही तोपर्यंत आपली बुद्धी अपूर्णतेची भावना काढून टाकण्यासाठी वेगवेगळे उपाय सुचवत राहते. तेच इच्छा म्हणून व्यक्त होतात. इच्छा म्हणजे अन्य काही नसून आपल्या खऱ्या स्वरूपाबद्दल असलेल्या अज्ञानाचे व्यक्त रूप. आपल्या या अज्ञानाने आपल्याला शरीर, मन-बुद्धीशी तादात्म्य करायला लावले आणि तेच आपल्या दुःख व मर्यादामय अहंकेंद्रित जीवनाचे कारण आहे. म्हणून अमर्याद शाश्वत आत्म्याशी तादात्म्य साधून त्याचा साक्षात्कार करून घेण्याहून, पवित्रतर आणि ऐश्वर्यशाली, अन्य कोणतीही उपलब्धी नाही.

ज्ञानाचा प्रकाश प्राप्त होईपर्यंत साधकाने आध्यात्मिक

साधनांद्वारे अज्ञान दूर करण्याचा प्रयत्न करीत राहणे हा धर्माचा हेतू आहे. मानसिक स्तरावर इच्छा म्हणून व्यक्त होणारे अज्ञान बाह्य जगात कृतीच्या रूपात व्यक्त होते. म्हणूनच आध्यात्मिक गुरू कृतींना संयमित करून अज्ञानावर मात करण्याचा अतिशय व्यावहारिक मार्ग उपदेशितात. आपण सुरुवातीस शुद्ध होऊन आपल्या कृती संयमित कराव्यात असे ते सुचवतात. सर्व धर्म चांगलेपणा, दयाभाव, सहिष्णुता, करुणा आणि निःस्वार्थीपणा अशा सारख्या सद्गुणांचा पुरस्कार करतात. नीतियुक्त पूर्णत्व या आध्यात्मिक उत्क्रांतीच्या मूलभूत अटीवर ते जोर देतात. आयुष्यभर भक्ती आणि पूजादी साधने केली तरीसुद्धा या सद्गुणांविना साधक ध्येयाच्या जवळपासही न पोहोचता निरुत्साहित होऊन जातो.

धर्मशास्त्रात सांगितल्यानुसार या नैतिक मूल्यांच्या कक्षा समजून घेण्याचा प्रयत्न करू या. ज्यांच्या आधारावर हिंदू तत्त्वज्ञानाचे मंदिर उभारले गेले आहे, त्या पायाभूत



कोनशिला म्हणजे ब्रह्मचर्य, अहिंसा आणि सत्य. भारताचे विपुल आध्यात्मिक वाङ्मय म्हणजे या तीन तत्त्वांवरची टिपणे, विस्तार आणि भाष्य. पुरातन भारतीयांनी त्यांचे वैयक्तिक, सामाजिक आणि राष्ट्रीय जीवन या तीन तत्त्वांच्या कर्तव्यानुसार आखलेले होते. जेव्हा या तीन तत्त्वांचे अवलंबन केले जाते तेव्हा ती आपल्याला आपल्या मनावर स्वामित्व मिळवण्यासाठी सक्षम करतात आणि त्याचबरोबर भोवतालच्या जगतावर. सर्व धर्मात जरी याच तीन तत्त्वांचा उपदेश असला तरी, ती तत्त्वे त्या काळच्या लोकांच्या गरजांनुसार प्रस्तुत केलेली असल्यामुळे, त्यांच्यामध्ये फरक असल्यासारखा दिसतो. हे तीन मूलभूत नैतिक आचरणाचे नियम म्हणजे - आत्मसंयम किंवा ब्रह्मचर्य, अहिंसा, सत्यम्. ते तिन्ही अन्य गुणांचे मूलस्रोत आहेत व ते व्यक्तीच्या शारीरिक, भावनिक व बौद्धिक स्तराच्या संदर्भात आहेत.

**ब्रह्मचर्य -**

माणसाचा शारीरिक घटक इंद्रियांच्या तृप्तीसाठी

वस्तुजगताशी संपर्क साधण्याची इच्छा ठेवतो. सुंदर रंग-रूप पाहण्याची इच्छा डोळे ठेवतात. रुचकर अन्न मिळण्याची जीभेला तीव्र इच्छा असते. नाकाला प्रसन्न करणारा सुगंध घ्यायला आवडतो, इत्यादी. अशा प्रकारे जेव्हा माणूस इंद्रियांच्या मागण्यांची तृप्ती करित जीवन घालवत राहतो तेव्हा त्याच्या वासना प्रादुर्भूत होतात व त्या त्या माणसाला ताबा घेतात. अशा प्रकारे स्वतःचा घात करणाऱ्या दुर्वासनांना प्रतिबंध घालण्यासाठी, शारीरिक स्तर शिस्तबद्ध करण्यासाठी 'ब्रह्मचर्य' सुचवलेले आहे. 'ब्रह्मचर्य' या शब्दाच्या अर्थाचा इतका विपर्यास केला गेला आहे, त्याला इतके विकृत केले गेले आहे की या साधनेचा खरा अर्थ आणि महत्त्व नाहीसे झालेले आहे. त्याचा सर्वाधिक समजला गेलेला अर्थ, लैंगिक जीवनापासून पूर्णपणे परावृत्त होणे, असा आहे, हे बरोबर नाही. महात्मा पुरुषांनी दिलेला सल्ला, कोणत्याही प्रकारच्या इंद्रियोपभोगांच्या अतिरेकापासून परावृत्त राहणे, असा आहे. थोडक्यात, वाचाळपणा करणे, संबंध

दिवसभर अनावश्यक वाचन करणे, टीव्ही बघत राहणे, खूप खाणे, भटकणे हे ब्रह्मचर्याचा नियम मोडणेच आहे. जर आपण ब्रह्मचर्याचे पालन केले तर आपल्याला आपल्यामध्ये नवीन ऊर्जा जाणवते आणि आपण समाजाचे सुदृढ आधार बनतो, पण तसे न वागल्यास माणूस स्वतःच्याच स्वातंत्र्याचे अपहरण करतो व नित्य परिवर्तनशील वातावरण व परिस्थितीचा गुलाम बनतो. अशा प्रकारे **ब्रह्मचर्य** या मूल्याचे आचरण शारीरिक स्तरावर करायचे असते.

## अहिंसा -

मानसिक स्तरावर सुचवलेली दुसरी साधना म्हणजे अहिंसा. अहिंसा याचा अर्थ केवळ दुसऱ्या कोणाला तरी न मारणे किंवा त्याला शारीरिक इजा न पोहोचवणे, असा नाही. दुसऱ्यांशी ठेवल्या जाणाऱ्या संबंधांबाबत हा एक मानसिक दृष्टिकोन म्हणून लक्षात घेतला पाहिजे. अहिंसेने आपल्या हेतूंच्या क्षेत्रावर प्रभाव टाकला पाहिजे. काही काही वेळा आपल्या कृती कठोर असणे हेही आवश्यक



असते. पण त्याच्या मागचा उद्देश पूर्णपणे प्रेमाचा व दयेचा असावा. शेक्सपिअरने हा विचार 'हॅम्लेट'मध्ये फार सुंदर रीतीने व्यक्त केला आहे, 'मी दयाळू होण्यासाठी क्रूर होत आहे.' उदाहरणार्थ, एक शल्यविशारद शल्यक्रिया करित असताना बाह्यतः क्रूर वाटेल पण त्याचा उद्देश सन्माननीय असेल. अशा कृती जरी शारीरिक वेदना देणाऱ्या असल्या तरी अहिंसा म्हणूनच गणल्या जातात. घरात घुसलेल्या चोराला शारीरिक प्रतिकार करणे किंवा एखाद्या धर्मोपदेशकाच्या किंवा राजकरण्याच्या मूर्खासारख्या धोरणांच्या विरुद्ध उभे राहणे, म्हणजे अहिंसेचा भंग करणे नाही. अहिंसा याचा अर्थ निष्क्रिय अपरिणामकारी दृष्टिकोन नव्हे. साधुजनांच्या रक्षणार्थ दुष्ट लोकांना रोखणे हे प्रत्येक हिंदूचे तत्त्व असले पाहिजे.

अशा प्रकारे, हिंदू संस्कृतीच्या शिल्पकारांनी अहिंसा हे जीवनमूल्य प्रत्येक प्रकारच्या हेतूमध्ये वापरण्याचा सल्ला दिला आहे. आपले हेतू शुद्ध व कुठल्याही प्रकारची क्रूरता

किंवा द्वेष यांच्याविना असले पाहिजेत. शुद्ध हेतू अमलात आणताना कदाचित क्रूरता उपयोगात आणावी लागेल. बगीचा सुंदर बनवण्यासाठी त्यातील तण काढावेच लागतात.

**सत्यम् -**

सत्यम् हा नियम आपल्या मन-बुद्धीचा योग्य उपयोग करण्याची साधना आहे. बाह्य जगत हे मोठे विद्यापीठ आहे जे आपल्याला शिकण्याच्या अनेक संधी पुरवते. जेव्हा या अनुभवांचे आपण मनामध्ये चांगल्या प्रकारे मंथन करतो आणि बुद्धी एका दृढ निश्चयापर्यंत येते तेव्हा त्या निश्चयांवर कृती करायची प्रामाणिकता आणि विश्वास आपल्याकडे असला पाहिजे. जेव्हा आपण आपल्या मन-बुद्धीचा पूर्णपणे उपयोग करत नाही तेव्हा त्यांची क्षमता नाहीशी होते. त्याचे परिणाम आपल्याला भोगावे लागतात. धर्म आपल्याला मन-बुद्धीचा उपयोग करण्याच्या या तत्त्वावर जोर देऊन आठवण करून देत असतो, 'आधी प्राप्त केलेल्या ज्ञानाविषयी सत्यता बाळगा.'

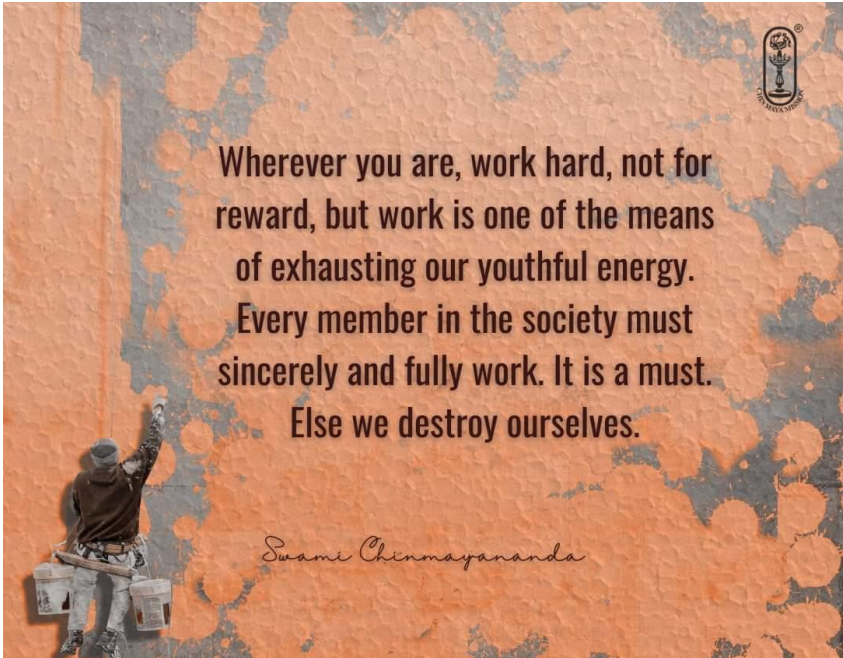
अशा प्रकारे, सत्यता आपल्याला बौद्धिक धारणांनुसार जगण्याचा सल्ला देते. आपल्या सर्वांकडे आदर्श असतात. पण आपण सर्व इंद्रियांच्या मागण्यांना बळी पडतो आणि त्या आदर्शांशी तडजोड करतो. असे जगणे असत्यपणाचे आहे. सर्वकाळ आपल्या धारणांनुसार जगण्याच्या क्षमतेवर आपली प्रतिष्ठा अवलंबून असते.

जीवनाचा प्रासाद या तीन तत्त्वांवर उभा असतो. त्यांचे अनुपालन करून आपण आपले व्यक्तिमत्त्व सुसंघटित करू शकतो. याच एका पद्धतीमुळे आपण जगात जीवन जगण्याचा आनंद घेऊ शकतो व जीवनातील आपल्या समस्यांवर विजय मिळवण्याचे सामर्थ्य व धैर्य विकसित करू शकतो. जेव्हा कोणी व्यक्ती पूर्णपणे ब्रह्मचर्य आचरण्यास शिकते, जीवनाच्या अनुभवातून ज्ञान ग्रहण करण्याच्या बाबतीत दक्ष असते, आपल्या हेतूमध्ये अहिंसेचे तत्त्व वापरते आणि आपल्या धारणांच्या बाबतीत प्रामाणिक असते, तेव्हा ती व्यक्ती निसर्गाचे आवडते मूल बनते आणि तो ते मूल उचलून उत्क्रांतीच्या शिडीवर

सर्वात वरच्या पायरीवर नेऊन ठेवतो.

या महान मूल्यांचे पालन करणारे समाजात फारच थोडे लोक असतात, हे खरे आहे. पण ते थोडे लोक इतकी उंची गाठतात की प्रतिकार न करता येण्यासारख्या आध्यात्मिक सामर्थ्याने जगाचे नेतृत्व करतात. असे नायकाचे व्यक्तिमत्त्व असलेले लोक, ज्यांचे मस्तक व हृदय सुसंघटित असते ते, मानवतेला आध्यात्मिक उत्क्रांतीच्या उच्चतर स्तरावर घेऊन जातात.

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## Daivi Sampatti Purusharthah (Self-Effort)

*[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 6, the Lord says,

उद्धरेदात्मनात्मानं नात्मानमवसादयेत् ।

आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥ 5॥

uddhared ātmanātmānaṁ nātmānam  
avasādayet

ātmaiva hyātmano bandhur ātmaiva ripur  
ātmanah

**BG 6.5: Elevate yourself through the power of your mind, and not degrade yourself, for the mind can be the friend and also the**



**enemy of the self.**

uddharet—elevate. The Lord exhorts, push yourself – in other words self-effort (Purusharth).

Purusharth is an important virtue for a seeker.

In the third chapter, the Lord says that action is superior to inaction

नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः ।

शरीरयात्रापि च ते न प्रसिद्ध्येदकर्मणः ॥ 8॥

niyataṁ kuru karma tvam karma jyāyo hyakarmanāḥ

śharīra-yātrāpi cha te na prasiddhyed akarmanāḥ

**BG 3.8: You should thus perform your prescribed duties, since action is superior to inaction. By ceasing activity, even your bodily maintenance will not be possible.**

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।

मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥ 47 ॥

karmany-evādhikāras te mā phaleṣhu kadāchana

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

**BG 2.47: Your right is to action only, never to its fruits; let not the fruits of action be your motive, not let your attachment be to inaction.**

The Lord has also said resorting to inaction is not an option (failure to act) – the journey of life cannot be happy if one does not engage in action. Whatever little happiness comes your way will also be negated if you choose inaction.

Don't be under the delusion that all the virtues (Daivi Sampatti) will miraculously develop without self-effort. The salvation of the mind cannot happen without self-effort (पुरुषार्थ), only degeneration, collapse is imminent.

“Idle mind is the Devil's workshop” – as the English proverb goes to say. If the mind is not harnessed, the tendency will be for immoral thoughts to run amok.

For example, if a car is parked in the open, it

is but natural for it to become dusty – it needs to be cleaned. The mind is similar – it will turn dusty if not serviced, elevated, uplifted by noble thoughts.

So, the Lord has specifically mentioned in the Dhyana Yoga, “Arjun you must exercise self-effort”. Some believe that these virtues will be attained by the blessings, indulgence of God – that is a misconception.

**In Chapter 12, Lord says,**

ये तु सर्वाणि कर्माणि मयि संन्यस्य मत्परः ।

अनन्येनैव योगेन मां ध्यायन्त उपासते ॥ 6॥

तेषामहं समुद्धर्ता मृत्युसंसारसागरात् ।

भवामि नचिरात्पार्थ मय्यावेशितचेतसाम् ॥ 7॥

ye tu sarvāṇi karmāṇi mayi sannnyasya mat-  
parah

ananyenaiva yogena mām dhyāyanta upāsate  
teṣhām aham samuddhartā mṛityu-saṁsāra-  
sāgarāt

bhavāmi na chirāt pārtha mayy āveśhita-  
chetasām

**BG 12.6-7: But those who dedicate all their actions to Me, regarding Me as the**

**Supreme goal, worshipping Me and meditating on Me with exclusive devotion, O Parth, I swiftly deliver them from the ocean of birth and death, for their consciousness is united with Me.**

There is some dichotomy here – while earlier the Lord exhorts one to exercise self-effort to elevate their mind, in this shloka, the Lord assures that he will elevate those who are true devotees (Bhakta). His grace and blessings will be with those who strive hard to attain His grace. The blessing has to be earned by self-effort.

Once the flame of devotion is lit in the heart of a devotee, then His infinite grace shines upon such people. But the first step will have to be taken by the seekers.

In Chapter 12, the Lord says :

**अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च ।**

**निर्ममो निरहङ्कारः समदुःखसुखः क्षमी ॥ 13॥**

**सन्तुष्टः सततं योगी यतात्मा दृढनिश्चयः ।**

**मय्यर्पितमनोबुद्धिर्यो मद्भक्तः स मे प्रियः ॥ 14॥**

adveṣṭhā sarva-bhūtānām maitraḥ karuṇa eva  
cha

nirmamo nirahankāraḥ sama-duḥkha-sukhaḥ  
kṣhamī

santuṣṭhaḥ satataṁ yogī yatātmā dṛiḍha-  
niśhchayaḥ

mayy arpita-mano-buddhir yo mad-bhaktaḥ  
sa me priyaḥ

BG 12.13-14: Those devotees are very dear to Me who are free from malice toward all living beings, who are friendly, and compassionate. They are free from attachment to possessions and egotism, equipoised in happiness and distress, and ever-forgiving. They are ever-content, steadily united with Me in devotion, self-controlled, of firm resolve, and dedicated to Me in mind and intellect.

Those who have elevated themselves and are free from malice, attachment are true devotees and they are dear to me. To evolve into a true devotee, one has to acquire the “Daivi Sampatti” or wealth of virtues. As these virtues gradually develop, mature,

become resolute, the Grace of God too will become evident. The Lord declares that He will shower infinite Grace (अनुग्रह) on such true, sincere devotees. He assures that He will surely deliver such devotees. But the first step toward God should be taken by us.

In Chapter 3, it is said Gods come forward to help those who first undertake to do something for God. It is to say that when one directs acts towards the welfare of elders, family, society, the blessings from such selfless acts naturally flow towards him. The first step invariably has to be a voluntary act. And thereafter the divine grace of God (अनुग्रह) starts flowing.

In the Kathopanishad too it is mentioned:

**उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत।**

क्षुरस्य धारा निशिता दुरत्यया दुर्गं पथस्तत्कवयो वदन्ति ॥

uttiṣṭhata jāgrata prāpya varānnibodhata |

kṣurasya dhārā niśitā duratyayā durgam

pathastatkavayo vadanti ||

**Arise, awake, find out the great ones and learn of them; for sharp as a razor's edge,**



**hard to traverse, difficult of going is that path, say the sages.**

To reach the goal, arise, awake, be prepared (तत्पर), strive, become adept. One should never be deluded that at the end of life's journey, one will gain enlightenment. The soul has travelled through millenniums to reach this stage and if one does not grab the opportunity to elevate oneself in this lifetime, then it is but a regression.

If one fails to control the mind, it becomes like an adversary, enemy – it will be the cause of your eventual downfall. To reiterate, to cultivate the wealth of virtues (Daivi Sampatti), self-effort is imperative. Whatever is the shortfall perceived – if one lacks compassion, vitality, one will have to undertake the practices of prayer, penance, meditation – only then will one be eligible to walk down the path towards spirituality.

To weep is folly and to smile is wisdom,  
**"Keep Smiling".**

*Sri Sri Chinmayananda*

Chinmaya Shreeram is open to devotees for darshan during daily chanting from 5pm and Arati at 6.30 pm.

Chanting schedule (5 to 6 pm):

Monday	Narayaneeyam and Shiva Stotras
Tuesday	Ganapati Atharvasheersham
Wednesday	Ramcharitmanas
Thursday	Vishnu Sahasranaam, Bhagawad Geeta & Guru Stotras
Friday	Lalita Sahasranaam & Devi Stotras
Saturday	Hanuman Chalisa & Hanumat Stotras

6pm to 6.30pm (Daily) – Ram Raksha Stotra, Shri Suktam, etc.

# Chinmaya Mission Mulund



*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.

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