



“तस्य भासा सर्वमिदं विभाति”

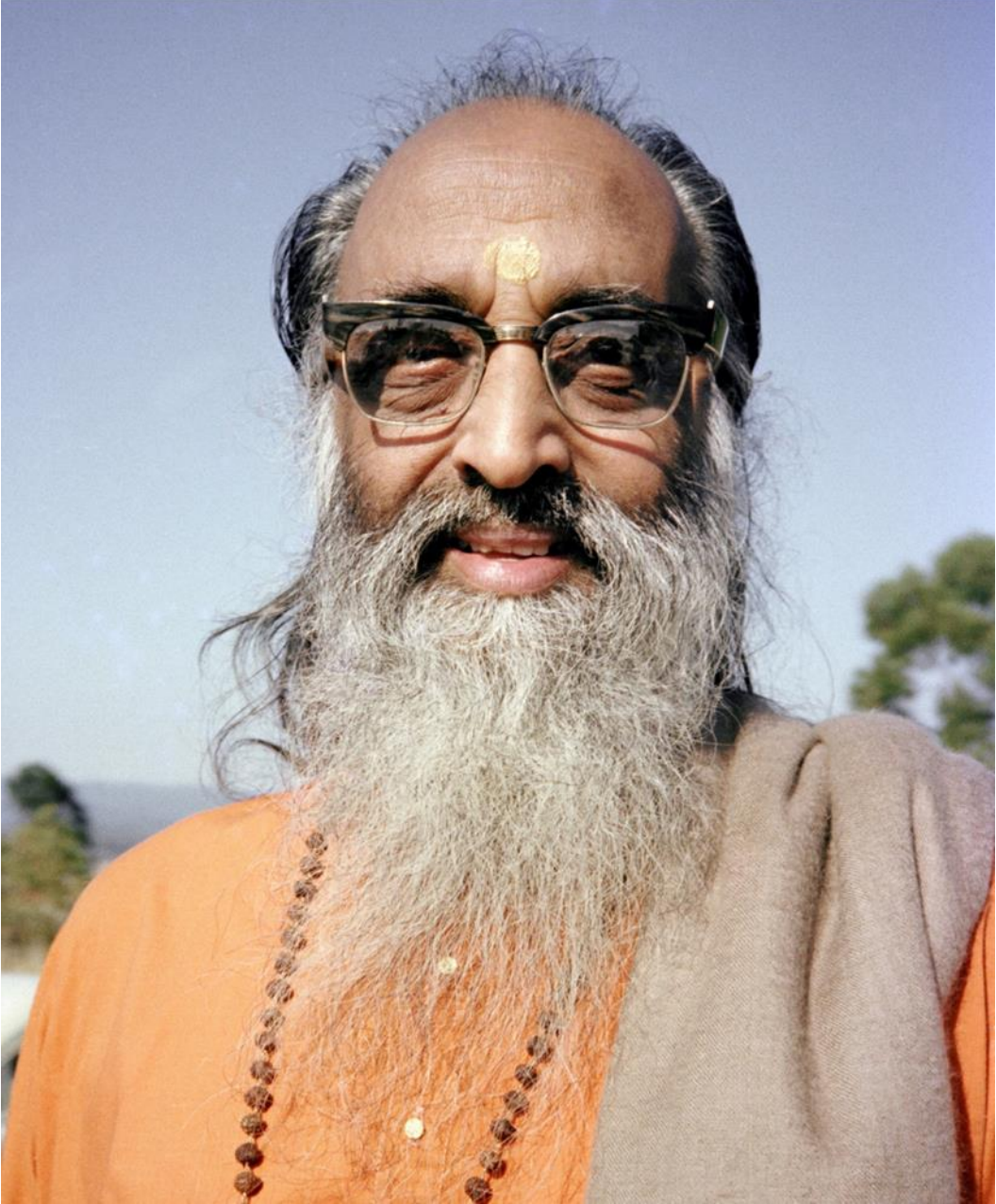
चिन्मय आदेश

Monthly Newsletter of Chinmaya Mission Mulund

त्रिंशत् (xxx) स्रोतः

JUNE - 2023

षट् (vi) रश्मिः





Chinmaya Mission Mulund CHINMAYA GEETA FEST - 2023



Bhagwad Geeta Chapter - IV

JÑĀNA-KARMA-SANNYĀSA YŌGAḤ

THE YOGA OF RENUNCIATION OF ACTION IN KNOWLEDGE

❖❖ **GEETA CHANTING FOR CHILDREN**

❖❖ **GEETA CHANTING FOR ELDERS**

❖❖ **ELOCUTION (FOR AGE 16 AND ABOVE)**

❖❖ **VIDEO QUIZ (FOR AGE 16 AND ABOVE)**

For more details visit:

www.chinmayamissionmulund.com/geeta-chanting-competition

For any queries contact:

Vasantha Balan - 8879717030

Lakshmi Kumar - 9820590472



Chinmaya Mission Mulund



CHINMAYA GEETA CHANTING COMPETITION
FOR CHILDREN - 2023

Bhagwad Geeta Chapter - IV

JÑĀNA-KARMA-SANNYĀSA YŌGAḤ
THE YOGA OF RENUNCIATION OF ACTION IN KNOWLEDGE

PRELIMINARY ROUND ON
SUNDAY, 3RD DECEMBER 2023

CHANT GEETA



ENCHANT KRISHNA

For more details regarding
Portion, Dates, etc.

www.chinmayamissionmulund.com/geeta-chanting-competition

For any queries contact: **Vasantha Balan - 8879717030**
Lakshmi Kumar - 9820590472



Chinmaya Mission Mulund

CHINMAYA GEETA CHANTING COMPETITION
FOR ELDERS - 2023



ON

Bhagwad Geeta Chapter - IV

JÑĀNA-KARMA-SANNYĀSA YŌGAḤ
THE YOGA OF RENUNCIATION OF ACTION IN KNOWLEDGE

PRELIMINARY ROUND ON
SUNDAY, 26TH NOVEMBER 2023,
9.30 AM TO 12.00 NOON

CHANT GEETA



ENCHANT KRISHNA

For more details regarding portion, dates, etc. visit:
www.chinmayamissionmulund.com/geeta-chanting-competition

Vasantha Balan - 8879717030
Lakshmi Kumar - 9820590472

Last date of registration for Preliminary round:
20th Nov 2023



Chinmaya Mission Mulund

GEETA ELOCUTION COMPETITION - 2023



ON

Bhagwad Geeta Chapter - IV

JÑĀNA-KARMA-SANNYĀSA YŌGAḤ

THE YOGA OF RENUNCIATION OF ACTION IN KNOWLEDGE

In English & Marathi

17th Dec 2023, Sunday, 10.00 am To 11.30 am

Group	Eligibility	Topic*	Time Limit
F, G, H, I, J	Age 16 and above	1) Avatar Rahasya (V-5 to V-9) OR 2) Gnana Mahima (V-34 to V-38)	Max. 7 Mins

**Venue: Friends' Academy, LBS Marg,
Opp Vasant Oscar, Mulund(W).**

Eligibility: Age 16 and above

Last date of registration - 10 Dec 2023

Registration form fee - Rs. 100/-

**For any queries contact: Vasantha Balan - 8879717030
Lakshmi Kumar - 9820590472**



Chinmaya Mission Mulund

VIDEO QUIZ

Bhagwad Geeta Chapter - IV

JÑĀNA-KARMA-SANNYĀSA YŌGAḤ

THE YOGA OF RENUNCIATION OF ACTION IN KNOWLEDGE

ON

7th Jan 2024, Sunday, 7.00 pm to 8.30 pm



“ Watch attentively one-hour video of Pujya Gurudev Swami Chinmayananda's based on 4th chapter and answer the Questionnaire in English based on the video. ”



Eligibility: Age 16 and above

Registration form fee: Rs. 50 /-

For any queries contact: Vasantha Balan - 8879717030

Lakshmi Kumar - 9820590472

**Venue: Chinmaya Shreeram, Aroto House, First Floor,
P K Road, Mulund(W)**

DEAR GEETA LOVERS

The grand vision behind the Geeta Fest, is that chanting initially introduces one to the world renowned Bhagawad Geeta. Naturally this leads to the study of the text, resulting in the gain of the knowledge revealed therein.

We invite all of you to be a part of the Geeta Fest and request parents and well-wishers to contribute and donate generously towards this noble endeavor.

Sponsorship for 10 Children	Rs. 300 /-
Sponsorship for 25 Children	Rs. 750 /-
Sponsorship for 50 Children	Rs. 1500 /-
Certificate Sponsorship	Rs. 1000 /-
Prize Sponsorship	Rs. 2500 /-

To donate visit:

<https://chinmayamissionmulund.com/geeta-chanting-competition-sponsorship/>

Contact: Smt. Vasantha Balan – 8879717030



EDITORIAL COLUMN

Harih Om!

ॐ अजाय नमः, ॐ अव्ययाय नमः ॐ
भारतगौरवाय नमः.....ॐ श्री चिन्मय सद्गुरवे नमः

May is a special month for the devotees of Chinmaya Mission Worldwide as it ushers in the birthday of our Pujya Gurudev Swami Chinmayanandaji on the 8th of the month celebrated as *Seva Day* in all the centres of Chinmaya Mission globally. The celebration of Pujya Gurudev's 107th Jayanti this year at Chinmaya Mission Mulund was one with a difference. Instead of one or two *Yajamans* doing the *Paduka Puja*, a *Samashti Paduka Puja* was done by all the devotees individually which included *Archana* with chanting of the *Ashtothara Shata Namavali* i.e. 108 names of the revered master followed by the *Arati*. Earlier in the day, Chinmaya Shreeram reverberated with the *Akhanda Japa* of ॐ श्री चिन्मय सद्गुरवे नमः from 10 am to 5 pm. Devotees came in large numbers both for

the *Akhanda Japa* and the *Samashti Paduka Puja* to show their reverence and gratitude to the beloved Guru.

On the immediately following Sunday i.e. 14th May, we had the Balavihar Celebration of Pujya Gurudev Jayanti. Children from all the Balavihars of Mulund assembled at Chinmaya Shreeram to perform *Paduka Puja* individually, loudly repeating the 108 names of Pujya Gurudev. They were also briefed about the life-story of Pujya Gurudev highlighting his great qualities and great service to humanity. They also had an activity time based on the names of Gurudev.

The monthly *Sampoorna Geeta Parayanam* was held from 3.30 to 6.30 pm on Sunday 21st May followed by the *Arati*, which was well attended.

We wish to inform our readers that our resident Acharya Br. Archit Chaitanya ji will be taking a break from the services of Chinmaya Mission w.e.f. 1st June 2023.

We invoke the Grace of the Ram Parivar and the Guru Parampara on all.

Lokah Samasthah Sukhinoh Bhavantu!

Smt. Lakshmi Kumar

Editor - Chinmaya Adesh

Dated 22nd May 2023

-----XXXXX-----



Sita Navami Puja on 29th April



Akhanda Japa and Paduka Puja on Pujya Gurudev's Jayanti



Vision for Happiness

H. H. Swami Tejomayananda

Life is nothing but a series of perceptions of and responses to the external world. Our response depends upon our vision and understanding of life and our value system. In the eighteenth chapter of the Bhagawad Geeta, Sri Krishna differentiates between the type of vision that leads to happiness and freedom and the kind that leads to bondage.

The noblest or sattvic vision of life is one by which we see the one indestructible Reality in all beings, irrespective of their names, qualities and characteristics. However, the world, viewed through our senses appears totally different; no two objects are identical. How is it possible to see the one Truth or the oneness of all beings? Just as electricity is the same in all bulbs, the same life, the same Truth, is shining in all beings.

The mediocre or rajasic vision is one by which we see all things and beings as different from each other. While making comparative studies, we say, "What is the difference between the Hindu religion and the Christian religion?" Now, when the attention is focused on differences, and numerous dissimilarities are detected, it moulds one's attitude towards other religions, cultures and countries in a negative way. A vision of oneness brings about integration and a vision of differences creates more and more divisions.

We see it happening all the time in our families and with people. It starts as a simple difference of opinion between husband and wife, friends or communities. Two brothers clash for a greater share in the property, forgetting that they belong to the same family. Once the vision of oneness is lost, differences are perceived which create conflicts, generating more and more likes and dislikes. Such a person neither lives in peace and joy, nor does he allow others to do so.

A tamasic vision is a very low kind of vision in which a person gets fanatically and exclusively attached to just one thing, or to one set of persons, experiences or ideologies of the world. This little finite attachment is taken for the 'whole'. Some people are lazy and greedy over money, while others are fanatical about power or pleasures in life. When people give exclusive importance to just one of the many things of this world, even though they appear to be very successful in that particular field, their total life is not so good because everything else is neglected. A person with a tamasic vision can never live in peace and happiness.

In the life of a person with a sattvic vision, there is just one emotion that predominates and that is the emotion of pure love. It is a fact that from childhood onwards we have been told and taught, "Love all beings", if not all beings at least "Love thy neighbour." The word neighbor is not to be taken literally as the person living next door to you but all

those who are close to you.

Unfortunately, most people neither know what love is, nor understand the meaning of it. Love is very different from what people generally perceive it to be. Just take the example of our body. Even though I see the many parts of the body, I have the vision, "In all these parts there is one Truth, that is myself, present everywhere in all of them." Therefore, I have equal love for every part of my body. There is no favoritism. I don't say, "I will only look after my head when it is unwell, but if something happens to my foot, that's not my problem!" I am ever ready to serve all the parts of my body with total dedication and love.

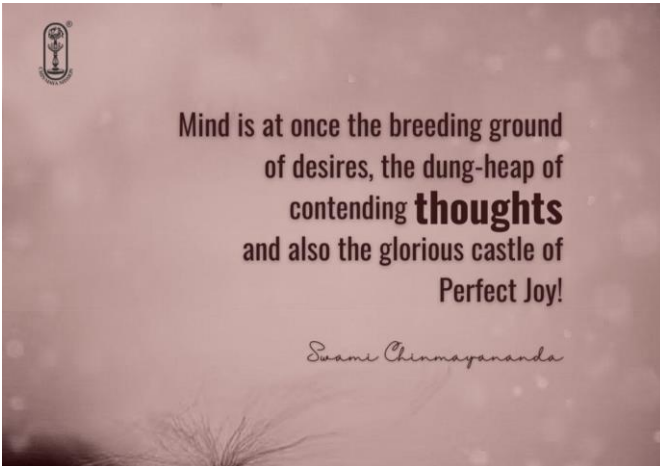
A vision of oneness develops love, readiness to serve all and thirdly, it creates an attitude of forgiveness - kshama. How many times have your teeth bitten your tongue while eating? Have you ever punished them? Has the thought of punishing your teeth ever crossed you? Or, by mistake, your finger hurts

your eye that very same finger says, "I'm sorry," and starts wiping the tears.

Remember, when we hate someone else, we actually hate ourselves, because that someone else is really not different from us. Take it from any standpoint - all bodies are made of five elements, hence the material cause of all is the same; the same. Life enlivens me as well as others. Where is the difference? 'Therefore who is hurting whom?

Just imagine a person whose heart is filled with this kind of love, compassion, forgiveness and kindness. What will the state of his mind be? Will he not be totally happy and free?

-----XXXXX-----





यथार्थ संपर्क राखण्याची कला परम पूज्य गुरुदेव स्वामी चिन्मयानंद

स्वैराचार म्हणजे काही स्वतंत्रता नव्हे. स्वैराचार एकाच परिणामाप्रत नेतो आणि तो म्हणजे - अनर्थ. जेव्हा स्वातंत्र्याला निसर्ग नियमांचे पालन व इतरांच्या हक्कांची जाणीव यांची जोड दिली जाते, तेव्हा आपण शांती व समृद्धी यांच्या विशालतर क्षेत्रात विकसित होतो. आपल्या देशाची घटना जरी स्वातंत्र्याला मान्यता देत असली व ती मान्यता प्रस्थापित करित असली, तरी त्या घटनेमध्ये अनेक नियमांचा संच आहे जो आपल्याला मनाप्रमाणे कृती करण्यास प्रतिबंध घालतो. ही नियमावली स्वातंत्र्याला खरा अर्थ पुरवते.

त्याचप्रमाणे, धर्मग्रंथ जीवनाचे असे नियम घालून देतात जे आपल्याभोवती असलेल्या वस्तूंशी कसा व्यवहार करावा त्या पद्धती स्पष्ट करतात. त्यामुळे आपले जीवन अधिक सुसंगत होते. जेव्हा या नियमांची बौद्धिक जाणीव

स्थिर राहते व त्यांच्यावर निष्ठा बसते, तेव्हा आपण जगताशी यथायोग्य संपर्क ठेवू शकतो. त्यामुळेच कर्मशीलतेचे निरामय जीवन जगता येते. दैनंदिन जीवनातील विजेच्या उदाहरणाने हे अधिक चांगले स्पष्ट करता येते. आपल्या घरातील वीज मनाप्रमाणे वापरण्याचे स्वातंत्र्य आपल्याला असते. असे असतानाही, विजेशी योग्य प्रकारे संपर्क साधण्यासाठी व तिचा लाभ घेण्यासाठी आपल्याला विजेच्या नियमांचे यथायोग्य पालन करावे लागते. तसे केले नाही तर ती विद्युत्शक्ती निर्दयपणे आपला घात करील.

सर्वसाधारण तक्रार अशी असते की, जग दुष्टता व अपूर्णता, गोंधळ व निराशा यांनी भरलेले आहे. अशा परिस्थितीत शांतता, मनस्थैर्य कसे काय लाभू शकेल, याचे आश्चर्य वाटते. यात निराश होण्यासारखे काही नाही. एखाद्या बोथट पात्याला धार करण्यासाठी खडबडीत पृष्ठभागच लागतो याची मनाशी खूणगाठ बांधून घ्या. हा नियम आहे. कोणा व्यक्तीला धार लावण्याच्या चाकावर

हातातील हत्यार धरायची कला अवगत झाली, तरी ते हत्यार दगडाच्या खडबडीतपणामुळे धारदार बनते. जीवनाचेही असेच आहे. जेव्हा आपल्याला जगाशी 'यथायोग्य संपर्क स्थापित करण्याची कला' माहित होते, तेव्हा आपण आपले आंतरिक व्यक्तिमत्त्व शिस्तबद्ध करून सुधारतो. म्हणून जगातील दुष्प्रवृत्ती ही काही मोठी समस्या आणि अडथळा नाही. परंतु समोर उभ्या ठाकणाऱ्या आव्हानांना सामोरे जाण्यासाठी जे कौशल्य लागते त्याचा अभाव, ही खरी माणसाची समस्या आहे.

हे साधेसे सत्य माहित नसल्यामुळे जीवनाचे यथार्थ दर्शन होत नाही आणि मानवजात सातत्याने अयोग्य वेळ व अयोग्य जगाबद्दल तक्रार करत राहते. एक दुधाने अर्धा भरलेला ग्लास आहे. त्याकडे बघण्याचा दृष्टिकोन वेगवेगळ्या व्यक्तींचा, त्यांच्या भावना व बुद्धिनुसार, वेगवेगळा असतो. कोणी व्यक्ती वरचा अर्धा रिकामा भाग पाहतो व तो ग्लास पूर्ण भरलेला नाही म्हणून तक्रार करतो, तर दुसरा कोणी खालचा भरलेला अर्धा भाग

पाहतो व त्याचा आनंद घेतो.

जेव्हा आपण सर्वसाधारणपणे लोकांच्या दृष्टिकोनाचे लक्षपूर्वक विश्लेषण करतो तेव्हा निर्बुद्धपणे कुरकुरणाऱ्या लोकांची रांगच रांग दृष्टीस पडते. चाकाच्या खुर्चीवर बसलेला अधू मनुष्य, दोन पाय असलेल्या बाजूने जाणाऱ्या माणसाला पाहून कष्टी होतो, तर ज्या माणसाला आपल्या पायाने चालता येते, तो बाजूने स्कूटरवरून वेगाने जाणाऱ्या माणसाकडे पाहून उसासे सोडतो. स्कूटरवर बसलेला माणूस मोटारमालकाचा हेवा करतो, तर हा मोटारीतून जाणारा, आयकर भरावा लागतो या विचाराने चिंतित होतो. सगळ्यांची दुःखे अशाच प्रकारची असतात. पण यामुळे निराश होण्याची गरज नाही. कारण त्यावरचा उपाय उपलब्ध आहे.

आपण परमेश्वराप्रती कृतज्ञतेचा भाव विकसित करूया, कसा? आपले लक्ष आपल्याकडे जे आहे त्यावर केंद्रित करून. असे कितीतरी अभागी आहेत ज्यांच्याकडे, जे आपल्याकडे आहे, ते नाही व ते त्याच्या प्राप्तीसाठी

तळमळत असतात. आपल्याकडे नसलेल्या वस्तूंबाबत तीव्र इच्छा बाळगणे नाकारून आपण आपली विपुल मानसिक ऊर्जा साठवून ठेवू. तीच आपल्याला मानसिक शांती व बाह्य जगताशी योग्य व्यवहार करण्याची क्षमता देईल.

-----XXXXX-----



Balavihar Celebration of Pujya Gurudev's Jayanti



Daivi Sampatti

**Aloluptvaṁ (Absence of Temptation)
& Achāpalam (Absence of Fickleness)**

[This column is a transcription by Smt. Malati Majumdar, a study class member, of the talks based on the Bhagawad Geeta titled ‘Daivi Sampatti’ - the spiritual wealth to be acquired by a seeker, posted in the YouTube channel of Chinmaya Mission Mulund, from 3rd January to 2nd February 2022.]

Today we will be talking about two virtues – Aloluptvam & Achapalam.

aloluptvam—freedom from greed; achāpalam - lack of fickleness

In Chapter 6, Shree Krishna describes twenty-six virtues of a saintly nature.

श्रीभगवानुवाच ।

अभयं सत्त्वसंशुद्धिर्ज्ञानयोगव्यवस्थितिः ।

दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् ॥ 1॥

अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम् ।

दया भूतेष्वलोलुप्त्वं मार्दवं हीरचापलम् ॥ 2॥

तेजः क्षमा धृतिः शौचमद्रोहोनातिमानिता ।

भवन्ति सम्पदं दैवीमभिजातस्य भारत ॥ 3॥

śhrī-bhagavān uvācha

abhayaṃ sattva-sanśhuddhir jñāna-yoga-
vyavasthitiḥ

dānaṃ damaśh cha yajñaśh cha svādhyāyas
tapa ārjavam

ahinsā satyam akrodhas tyāgaḥ śhāntir
apaiśhunam

dayā bhūteṣhv **aloluptvaṃ** mārḍavam hrīr
achāpalam

tejaḥ kṣhamā dhṛitiḥ śhaucham adroho nāti-
mānitā

bhavanti sampadam daivīm abhijātasya
bhārata

What is Aloluptvam? It is absence of greed,
covetousness.

While transacting in the world of objects
(including people, situations) when the mind
gets fixated on something and there is
endless craving, insatiability – that is greed.

For example, I go to a mall and I see an object
that fascinates me and now the thought keeps

persisting – the mind is obsessed with the need to acquire it. This is greed.

One way to avoid such feeling is to distance oneself from proximity to the object (सन्निधि). When one is aware that certain objects tend to obsess, disturb one's mind, keep away from such objects. But it may not always be possible to do so.

When faced with objects, the mind is consumed with an obsessive need to possess – that is greed. This is a negative or destructive quality – one must not get ensnared in it.

To cite an example of greed – when one attends a buffet, these days there are an array of delicious dishes – Chinese, Italian, Continental. The choice is vast and when one takes a plate and visits the stalls, he ends up plating up huge quantity of food. That is greed. The temptation to try out the mouth-watering treats makes him end up with so much food that he can barely eat half of what he has plated up!

The ability to overcome succumbing to temptation is अलोलुप्त्वम् (Absence of Temptation). If the mind is enticed, attracted to something, then one must have the strength to resist the impulse, urge.

The mind tends to be tempted by those objects towards which one perceives an ability to make him happy (Shobhan Adhyas). When two people – one with tendency of greed (लोलुप्त्वम्), and the other dispassionate (अलोलुप्त्वम्) perceive a Mercedes car, the former exclaims “Wow, look at that beauty – a Mercedes car!” and the later says,” So what? It’s just a car.” Such is the difference in perception.

The mind does not get unduly swayed – and even if it does, exercising control over it.

One with tendency of greed (लोलुप्त्वम्), becomes unabashed, shameless. For example, when presented with something he loves, he devours it shamelessly.

The other virtue is अचापलम् (Absence of

Fickleness) – somewhat similar to the earlier quality. चापलम् = चपलता

अचापलम् – what does this mean? Where it is not necessary, where one does not have any duty or obligation but still one engages in such superfluous pursuits.

For example, one is taking a walk in the park and comes across two people sitting on a bench discussing politics, he too jumps into the discussion!

Proffering opinions where not needed, unsolicited advice – this is चपलता (Flippancy, facetiousness, frivolousness, inanity, meaningless engagement)

For instance, a person has been assigned the task of arranging chairs in an event – but rather than focusing on the task, he engages in other activities. This is चापलम् (frivolousness). Engaging in activities that is not expected from one.

A person has been invited to be the Chief-Guest in a function and he starts arranging chairs – that is totally not what is expected

from him! Such are instances of inanity of action – meaningless acts.

Swamiji observed that there are some people who are compulsively jittery – keep shaking feet even while sitting, fidgeting, twitching. When one has the compulsive need to keep doing something – at times end up just tearing paper into bits!

An inability to control one's organs of action (hand, feet) and maintain tranquillity or stillness is चापलम्. Such compulsions can be overcome by practice of mindfulness – intentionally arresting one's tendencies.

A person who is distracted, compulsively restless, on edge, lacks the ability to listen. There was one such person who came to attend a discourse and ended up stretching, exercising! Such people cannot concentrate on listening, like restless children – they will engage, distract the mind in pointless tasks like counting fans etc.

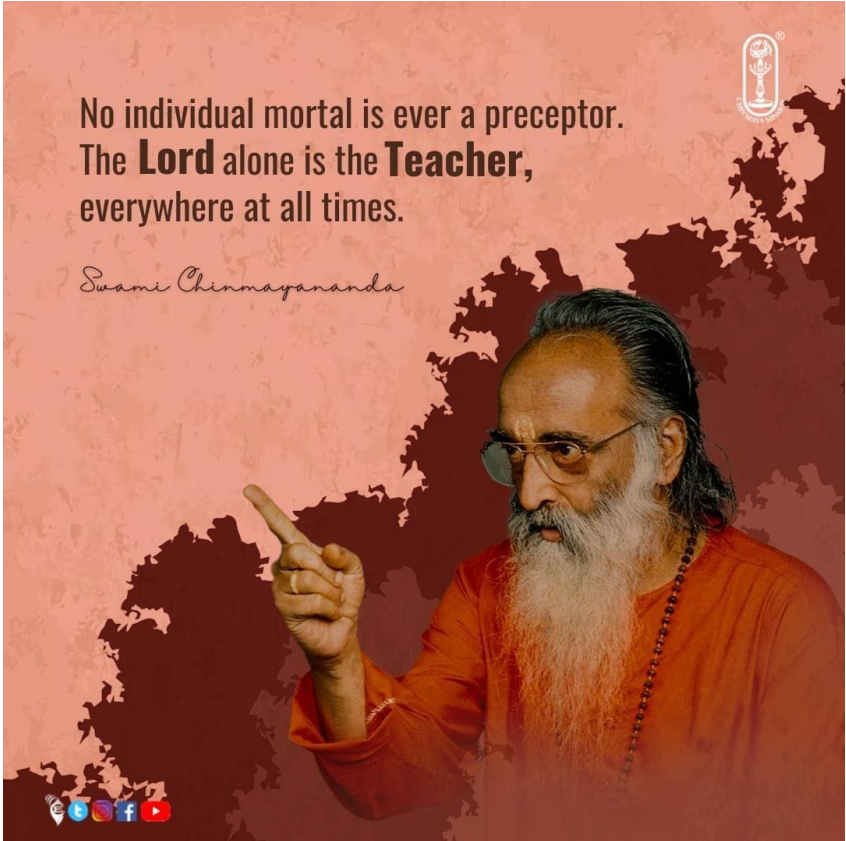
One has to arrest these tendencies.

To sum-up अलोलुप्त्वम् (Absence of

Temptation) is a virtue that disciplines the mind in the face of temptation – stop giving in to the appeal of the sense-objects.

And अचापलम् (Absence of Fickleness) is the virtue restraining oneself from engaging in pointless, unnecessary, frivolous actions – exercising control over the organs of action (Karm-indriya)

-----XXXXX-----



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

Chanting schedule (5 to 6 pm):

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

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

Chinmaya Mission Mulund



Published by Lakshmi Kumar (98205 90472)
for Chinmaya Mission Mulund and
Published from “Chinmaya Shreeram”
8, Aroto House, P. K. Road, Mulund (W),
Mumbai – 400080.

Email : info@chinmayamissionmulund.com

Tel.: 2567 1381  +91 22 2567 1381

 **YouTube** Chinmaya Mission Mulund

www.chinmayamissionmulund.com