



“तस्य भासा सर्वमिदं विभाति”

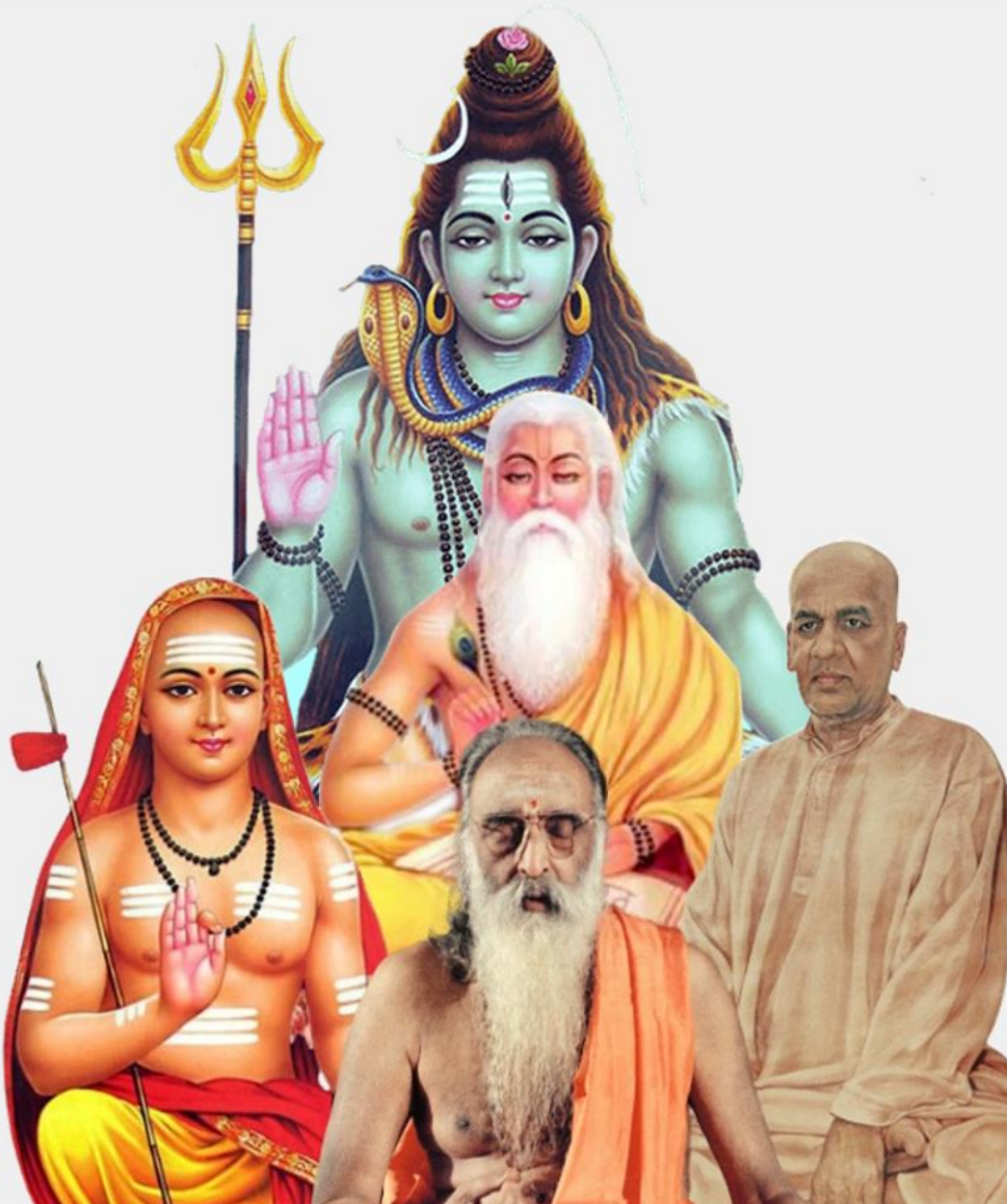
# चिन्मय आदेश

Monthly Newsletter of Chinmaya Mission Mulund

त्रिंशत् (XXX) स्रोतः

JULY - 2023

सप्त (VII) रश्मिः





CHINMAYA MISSION MULUND  
organises



## CHINMAYA GARBHA SAMSKARA

A pre-natal course based on the  
wisdom of our scriptures

### For whom?

For married couples  
who are expecting a baby or  
planning to have a baby  
some time



### When?

July 2nd and 9th 2023  
(both Sundays)  
Time: 4 to 6 pm

### Where?

Venue: Chinmaya Shreeram, 8, Aroto  
House, P.K. Road, Mulund West

**HAPPY PARENTS MAKE HAPPY BABIES AND  
HAPPY BABIES MAKE A HAPPY WORLD!**

For details,

contact Lakshmi Kumar on 9820590472

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



REGISTRATION  
IS COMPULSORY



Why should young couples attend  
the Chinmaya Garbha Samskara  
Course?



- ➔ Every prospective parent wants a happy and healthy child who will grow up to be a noble human being. Do we know that a lot of that depends on the preparation and mental well-being of the parents?
- ➔ Do we realize that we are essentially divine and so is the child that is going to come into the world?
- ➔ Do we know that the unfoldment of the child starts in the womb itself?
- ➔ Our rich Vedic culture gives us many ways to ensure a safe pregnancy and prepare us for child birth. Are we aware of our precious scriptures and this great tradition and heritage of Bharat?
- ➔ Have we realized the power of prayer?

To discover all these and more, come, join us in this programme  
spanning 2 hours on 2 Sundays for making this beautiful  
phase of our lives a meaningful and happy journey.



Scan QR code for quick registration  
[www.chinmayamissionmulund.com](http://www.chinmayamissionmulund.com)

ENTRY IS FREE

REGISTRATION IS COMPULSORY



**CHINMAYA MISSION MULUND  
CELEBRATES**



**GURU POORNIMA ON MONDAY, 3rd, JULY  
2023**

**Programme**

**5.45 pm to 6.30 pm : Shodashopachara Pooja**

**6.30 pm : Arati**

**7.00 pm to 8.00 pm : Talks by  
devotees on Guru Parampara Vandana**



**Venue :- Chinmaya Shreeram , 1st Floor, Aroto  
House, P K Road, Mulund West**

**All are cordially invited**



# 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](http://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](http://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](http://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,<br>I, J | Age 16 and<br>above | 1) Avatar Rahasya (V-5 to V-9)<br>OR<br>2) Gnana Mahima (V-34 to V-38) | Max. 7<br>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!*

The first day of June 2023 marked a semi-colon in our resident Acharya Br. Architji's almost 10-year association with Chinmaya Mission Mulund as he took a break from the services of the Centre to pursue a deeper and extensive study of the scriptures. On 28th May, Paduka Puja was performed by Architji at Chinmaya Shreeram. Devotees came in large numbers to express their love and gratitude to Architji. Few of them sang bhajans, while a few others expressed their thoughts on the occasion.

भगवद् गीता किञ्चिदधीता ..... क्रियते तस्य यमेन न चर्चा ॥ 'One who studies even a little of the Bhagawad Geeta does not have to fear death' says Bhagawan Adi Sankara in the 'Bhaja Govindam'. The Chinmaya Geeta Fest 2023 has been announced. Chapter 4 - Jnana Karma Sannyasa Yogah is the theme of the Fest this year. Chanting Competition for

Children and Elders, Video Quiz and Elocution Competition are the events lined up as part of the Fest. We request our readers to participate and encourage participation in all the events of the Fest and benefit from the opportunity to study this priceless scripture. For details, visit <https://chinmayamissionmulund.com/geeta-chanting-competition/>.

The monthly Sampurna Geeta Parayanam was held from 3.30 to 6.30 pm on Sunday 11th June followed by the Arati, which was well attended.

On 17th June, an orientation for the newly registered Geeta Sevaks/Sevikas was held at Chinmaya Shreeram. The programme started with an ice-breaking session by the Balavihar Co-ordinator Pavitra Shetty followed by an introduction to Chinmaya Mission and the Geeta Chanting Competition by the GCC Co-ordinator Vasanta Balan. Sevika Lakshmi Kumar briefed the participants about the opportunities available on learning to chant

the Geeta, the resources available, the chanting and teaching procedure etc. Chanting classes have started at Chinmaya Shreeram to train the Sevaks/Sevikas in chanting the Geeta.

Weekly study classes for elders is one of the grass root activities of Chinmaya Mission like Balavihars for children and Chinmaya Yuva Kendras for the youth. There is a wonderful opportunity to learn Bhagawad Geeta from the beginning in Marathi as a new study class will be conducted every Saturday starting 24th June at Mulund East. Those interested can contact Smt. Savita Chakravarti on 7738820898.

Chinmaya Mission has been catering to all age-groups from infants to senior citizens. The Mission is now venturing to guide the 'Jeeva' while in the womb itself through its newest initiative, the Chinmaya Garbha Samskara. Smt. Kanchan Daswani and her team from Chinmaya Mission Dubai trained prospective Sevikas from mission centres all

over the world to conduct these sessions in their respective centres. Our Centre has launched its first ever Garbha Samskara programme to be conducted on 2nd and 9th July. It is a pre-natal course based on the wisdom of our scriptures which can be attended by all prospective parents, expecting or desirous of planning a baby in the future. Those interested can contact on 9820590472.

The most important forthcoming celebration in the coming month is the Guru Pournima on the 3rd July. The auspicious occasion will be commemorated with a Paduka Puja in the evening at 5:45 pm followed by the Aarati at 6.30 pm and a few speakers speaking on our Advaita Guru Parampara from 7 to 8 pm. All are invited with family and friends to participate in the celebration and be a recipient of the blessings of the Guru Parampara. The Balavihar Celebration of Guru Pournima is scheduled for Sunday, 9th July in the morning from 9.45 to 11 am. Children not

attending a Balavihar are also welcome to participate in the celebration.

We invoke the Grace of Lord Chinmaya Shreeram and the Guru Parampara on all.



*Lokah Samasthah Sukhinoh Bhavantu!*



*Smt. Lakshmi Kumar*


*Editor - Chinmaya Adesh*


*Dated 22nd June 2023*

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 Good opportunity to learn Bhagawad Geeta from the beginning in Marathi 

 New Study class in Mulund East 

 Beginning 24th June 2023

 Every Saturday 11.30 am to 12.30 pm

 Sevika: Smt. Savita Chakravarti

 Venue: 503, Chandan CHS, Mulund East

 Those interested can contact on  
7738820898

## **#Be there FOR BHARAT**

#Be there FOR BHARAT was the theme of the 14th National Youth Convention organised by the All India Chinmaya Yuva Kendra from 18th to 21st May at Chinmaya Vibhooti, Kolwan. Some of the attendees from Mulund have shared their experiences.

#1-

These four days left me in awe of Bharat, my homeland. I realised that my homeland has a multitude of blessings to offer - the diversity, the culture, the divine scriptures and so much more! Bharat is Bharat because of its diversity, like a panchpakwan thali, full of variety! I could not be more grateful to be born in this unique place. Bharat is exclusive, different and special than any other place elsewhere. Likewise, every Indian is unique, special and different than another.

All the speakers were remarkable. Swamiji Swaroopananda Ji was the most spectacular. His words struck a different note and will stay

with me forever – “Reaching the goal is not the goal, striving for it is!”

-Tanvi Thorat

#2-

Imagine getting to meet all the people that inspire you at the same place. Such was the fate for the people who were able to go to the CHYK National Camp named Be There 2.0 i.e Be There for Bharat; This was a 4 day long bombastic national camp getting participants from all parts of the country.

Utmost importance was given to the name, Bharat, the people who revel in Knowledge or Bha. First the twigs of ignorance and false misconception that the country was forged by the British, or that the country is nothing but a "Union of States" was cut surgically. The fact that Vishnu Purana says, उत्तरं यत् समुद्रस्य हिमाद्रेश्चैव दक्षिणम्। वर्षं तद् भारतं नाम भारती यत्र सन्ततिः | -- Vishnu Purana, II, 3.1

"The country that lies north of the ocean and south of the snowy mountains is called

Bhārata. There dwell the descendants of Bharata." was enough to destroy colonial inferiority. Also the fact that, although each area is different in its own ways but that we were tied with the same thread of Dharma thus concretized the understanding that, though in modern times the Britishers might have named us India, but Bharat was essentially the area already shared rich culture and heritage.

Coming back to the fanfare, the conference was taken to the next level by the presence of some of the greatest minds in Bharat. Starting with a banger, Shri Ricky Kej, one of the three Indians ever to have won a grammy, had come to give us a lecture. His passion towards environmentalism is something we all can learn from and take inspiration from. Then we had the first of the two plays. "Campus" was the name of the play presented by CHYK Chennai, it was an excellent play showcasing the intellectual tussle every student has to face when in modern campuses.



The next day, we had Smt Shefali Vaidya Ji, she is an author, journalist and most importantly a proud Hindu. Her talk was mainly discussing the westernisation and the consumerization of Hindu traditions. One of the campaigns initiated by her named "No Bindi No Business" forced many companies to showcase Hindu symbols if they wanted Hindus to buy the products during Hindu Festivals.

Then we had the Dharmayoddha Vidyaranya play. This play is a master creation of Swami Swatmanandaji. He was present for all the practice sessions and the voice recording sessions overall for more than 300 Hours! We all must strive for this level of dedication in whatever we take up. I was fortunate enough to have been a part of this play. I had, in total, 3 roles to play. I was the voice over to Harihara and had 2 on-stage acting roles as well, namely Swami Vidyateertha (Guru of Swami Vidyaranya) and Marappa (Brother of Harihara). There were simple auditions for

these roles, we were told to read the script and based on tone and voice modulation, Swami SwatmanandaJi gave us the suitable role. We practised in two stages, the first stage was the voice over sessions, we had to go to a Studio and record them and the next was acting sessions. For the latter, we worked on the weekends and after work on weekdays for about 2 months. We even went to Vibhooti to practise on stage once. Finally, I believe that we were able to do what we had set out to do. This play was about Swami Vidyaranya who was a master Vedantin and an extraordinary minister. He was the architect behind the Vijayanagara Empire. We hope that our play inspired more people to be like Swami Vidyaranya, Harihara and Bukkaraya.

The next day, we had talks by Shri Praveen Chaturvedi Ji, he is a great writer, cinematographer and the co-founder of Prachyam. Having already been a follower of their YouTube channel, I was in awe of the

clarity of thought and the determination of this man's mission to showcase historical fact and share an Indic narrative of what had happened to our ancestors. The day ended with Swami Vijnanandaji's session, he is the current vice president of VHP. He shared experiences about VHP and told us the specifics of how VHP functions, what their goals and ambitions are and how all Hindus should try to be a part of the mission of VHP. Now we get to the final day, the camp ends with a banger. The first session was taken by Shri J Sai Deepak. He is as it seems online. An electrifying dynamic Individual who is extremely witty and damn clever. He didn't have any address to the crowd and was called to only answer questions which the crowd of 850 youngsters definitely had. He briefly talked about his two books [third one is in the making], which is a must for everyone to read. And finally the camp ended with the final session by Shri Vivek Agnihotri. He needs no introduction. Having written the book "Urban

Naxals" and directed the gut wrenching movie "Kashmir Files" Vivek Ji touched on the realities of the people who stand up for Bharat. From death threats to needing personal security wherever he goes. From ensuring security for his children to requiring a private security squad at his home with guns and shelter, his struggle and the sacrifices he has taken to tell the stories he has told is enough to force every Bharateeya into action.

Apart from the above, we were blessed to have the presence of Swami Swaroopanand Ji and Swami Swatmanadaji who took a lot of sessions and imparted the crowd of 850 the seeds of Vedanta.

This was an excellent camp, the first one or the Be There 1.0 was taken in 2018 and only after that camp had I joined the mission. I hope that youngsters from all the parts of Bharata will also help India to become Bharata.

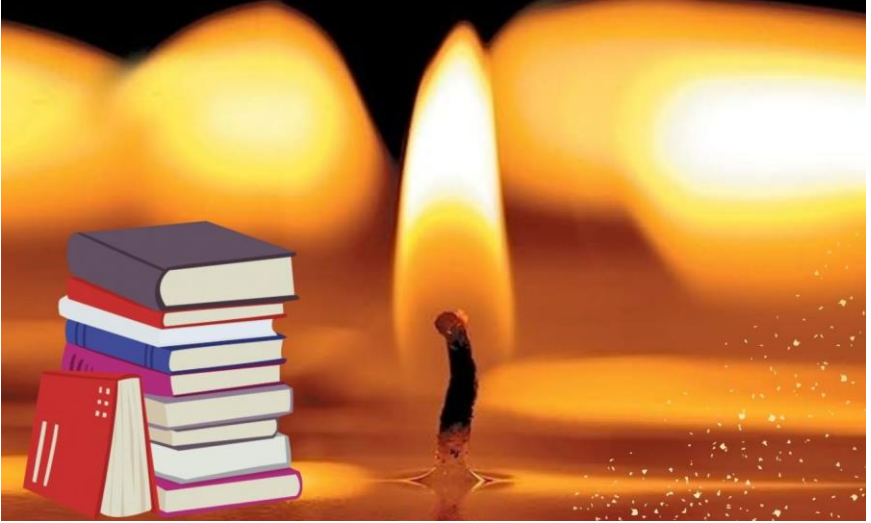
- Shabarish Ramaswamy

# Book of the Month

**KINDLE  
LIFE**

**KINDLE  
LIFE**

Pujya Gurudev Swami Chinmayananda, in *Kindle Life* initiates the novice into the essentials of a higher, value-based life. This book lays a solid foundation for all advanced study of Vedanta, provides guidance for right living and inspires every reader to pursue the path of spirituality. It is refreshing even for advanced students. Thousands have benefited from this timeless work on Self-development.



Chinmaya Mission books are available at  
Mission centres as well as online at  
<http://eshop.chinmayamission.com/>



## Face the Challenge

### H. H. Swami Chinmayananda

Our motherland is in danger. A sizeable portion of the Himalayas, the cradle of our culture, is already swallowed up by foreign dragons. The ancient religious monasteries and *ashrams* have been plundered and destroyed. The sacred Kailas as centre of our pilgrimage is visited by a rare few. Manasarovar – the perennial source of inspiration for generations of our fore-fathers – is far beyond our rightful approach today.

As a people, Hindus are not for war. As a nation, Bharat is not for colonial power. We love peace, we live in contentment. That is the glory of our culture; the contribution of our religion.

But this peace and contentment is born out of an awareness of our own moral strength and spiritual richness. Let it be clear – Hinduism is a dynamic way-of-life. Never does it

advocate passivity born of weakness. Peace, as an expression of strength, is its call, is its blessing.

Whenever there is danger for righteous life, when all norms of *dharma* are flouted, when lust for power and cruel plunder pass for strength, it is the religious duty of the faithful public and devout rulers to fight the satanic forces, with all their might and wisdom. Our religious literature is replete with such righteous wars. The ten *avatars* of Vishnu are eloquent pictures of “Hinduism in action.” Why, the very symbol of Vishnu speaks volumes for the dynamic Hindu way-of-life.

With His conch in one hand, the Lord calls the people to lead a righteous life. To those who listen to His call, He assures peace, symbolized in the lotus He holds in His hand. Those who pay no heed to His call are taught by the knocks of his *gadha*. And the incorrigible become the victims of His *chakra*. We have used the conch, but the foreign leaders have failed to listen to that call of

peace. WE have hurled our *gadha*, but they still seem to be power-mad. They now deserve our *chakra* – we are constrained to use it.

We pray for peace – but we shall not yield to *adharma*. We live in contentment – but never shall we submit to aggression. We are soft, but never when we deal with naked evil.

We shall fully meet the challenge, we shall get back the Himalayas that is ours.

We have no time for petty demonstrations – we can ill afford to spend our energies in dissecting the genesis of the conflict. Without fear and despair, in silent courage we shall organize and meet the threat to our freedom.

This is the time for action. Here is an occasion for sacrifice. Now is the moment to prove your skill, your prowess, your wit. Let us sink all differences and unite to be a national force to wrench back our sacred land.

This is the very call of the *Geeta*: Shed your



fear, get up, determined to fight and win:  
*tasmāt uthishṭa Kaunteya yuddhaaya kṛta  
 nischayah.* Get up my countrymen –  
 determined to fight, to die if need be, for the  
 sacred Bharat.

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## Farewell to Resident Acharya Br. Architji

**Spiritual Sadhana is a set of different  
 practices which the Prem-full Rishis have  
 discovered for us, so that, when we know the  
 'how' and 'why' of it all, we gain in the end  
 Ekagrata.**

*Swami Chinmayananda*



## हरिमीडे स्तोत्रम् परम पूज्य स्वामी तेजोमयानंद

“माझ्या जीवनात वेदान्ताचे स्थान प्रेमास्पदाचे आहे. त्याने मला माझ्या जीवनाचा हेतू प्रदान केलेला आहे आणि तीच माझ्या जीवनाची परिपूर्ती आहे. वेदान्ताचे नवीन पुस्तक जेव्हा अभ्यास व मननासाठी माझ्या दृष्टिक्षेपात येते तेव्हा मी अतिशय हर्षित होतो. ‘हरिमीडे स्तोत्रम्’ माझ्या वाचनात आले तेव्हाही मला असाच आनंद झाला.

श्री शंकराचार्य भगवानांच्या सुंदर रचनेवर त्यांच्या जन्मस्थळी केरळ येथील चिन्मय इंटरनॅशनल फाऊंडेशन येथील आदि शंकर निलयम येथे ऑक्टोबर २०१९ च्या दिवाळी शिबिरामध्ये प्रवचने घेण्याचे मी ठरवले. हे माझे पूज्यपाद श्री शंकराचार्य यांच्या चरणी आदर व प्रेमपूर्वक समर्पण आहे. त्यांच्याविषयी माझ्या मनात अनिर्वचनीय पूज्यभाव व अपार कृतज्ञता आहे.”

या स्तोत्राचा प्रारंभ एका सुंदर श्लोकाने झालेला आहे, जो आवाहन, स्तुती व ज्ञान यांनी युक्त आहे.

स्तोष्ये भक्त्या विष्णुमनादिं जगदादिं

यस्मिन्नेतत्संसृतिचक्रं भ्रमतीत्थम् ।

यस्मिन्दृष्टे नश्यति तत्संसृतिचक्रं

तं संसारध्वान्तविनाशं हरिमीडे ॥१॥

**अर्थ :-** मी भगवान विष्णु - जे या जगाचे आदि कारण आहेत, परंतु ते स्वतः कारणरहित आहेत, ज्यांच्यामध्ये हे दृश्य संसारचक्र सतत फिरताना दिसत आहे त्या श्रीहरिंची मी स्तुती गातो ज्यांना जाणल्याने या संसारचक्राची गती स्तब्ध होते. 'ते' संसाररूपी अंधकाराचा नाश करणारे आहेत.

**आवाहन -** भगवंतांच्या नामाचे उच्चारण किंवा स्मरण हेच मांगल्याचे आवाहन करणारे आहे. 'ते' प्रत्येक कठीण कार्य सहजपणे संपन्न करणारे आहेत. या पहिल्या श्लोकात 'त्यां'च्या कृपेचे आवाहन विष्णु आणि हरि या दोन सुंदर नामांनी केलेले आहे.

**प्रेम आणि ज्ञान** - खऱ्या प्रेमाची एक अभिव्यक्ती यथार्थतेने स्तुती करणे ही आहे. जेव्हा कोणा व्यक्तीला भगवंतांचे खरे ज्ञान होते तेव्हा ती व्यक्ती भगवंतांवर प्रेम केल्याशिवाय राहूच शकत नाही आणि जेव्हा कोणी व्यक्ती भगवंतांवर खरे प्रेम करते तेव्हा ती भगवंतांना जाणल्याशिवाय राहू शकत नाही.

महान भक्त श्रीशंकराचार्य या स्तोत्राचा प्रारंभ पुढील शब्दांनी करतात - 'मी भगवान विष्णु यांची भक्तीने स्तुती करतो.' तसे करण्याचे कारण त्यांना भगवंतांचे खरे स्वरूप चांगल्या प्रकारे माहित आहे.

**विष्णु सर्वव्यापी (व्यापन शीलत्वात्)** - कोणताही आकार कितीही मोठा असला, तरी जागेच्या संदर्भात सांत असतो. आकार जितका अधिक सूक्ष्म तितकी ती वस्तू अधिक व्यापक असते. उदाहरणार्थ, पृथ्वीपेक्षा वायू अधिक व्यापक असतो. सत्यस्वरूप विष्णु हे सूक्ष्मतम, निराकार आणि सर्वव्यापी आहेत.

**विष्णु, अनादि** - जे काही कालाने उपाधित होते त्याला

आदि व अन्त असतो. विष्णु हे शाश्वत सत्य आहे, जे कालाने उपाधित होत नाही, म्हणून ते अनादि व अनंत आहे.

**विष्णु, कारणरहित** - कारणाचा शोध घेणे ही माणसाची नैसर्गिक प्रवृत्ती असते. कोणत्याही परिणामाच्या मागे कारण असते हे आपल्याला चांगलेच माहित असते. शाश्वत असल्याने सत्याच्या आधी काहीच असू शकत नाही. म्हणून ते कारणरहित आहे. जगातील प्रत्येक वस्तूला कारण असल्यामुळे कारणरहित असे जे आहे ते जाणून घेणे कठीण वाटते. बऱ्याच लोकांना आपण सत्याचे कारण शोधू शकू यावर विश्वास ठेवणे आवडते. **सत्य हेच आहे, की, ते कारणरहित आहे.**

**विष्णु जगाचे कारण** - सृष्टीचा प्रारंभ आहे आणि शेवट आहे. म्हणून ती शाश्वत नाही. आकाश, वायू, अग्नी, आप आणि पृथ्वी ही पंचमहाभूते आणि सत्त्व, रज, तम हे त्रिगुण, कोणतीही कारणरहित वस्तू किंवा ऊर्जा, कारणरहित किंवा जगताचे अंतिम कारण, असू शकत

नाहीत. याचे कारण ते सुद्धा जगताचा अंश आहेत. म्हणून ते उत्पन्न झालेले व नाश पावणारे आहे. सत्य हे शाश्वत असल्यामुळे आणि अन्य सर्व काही त्यानंतर प्रकट होत असल्यामुळे केवळ तेच सृष्टीचे अनादि कारण आहे. मुलांना जेव्हा सांगितले जाते की ईश्वर हा जगताचा पिता आहे तेव्हा मुले विचारतात, 'ईश्वराचा पिता कोण आहे?' ईश्वर / सत्य हे जगताचे खरोखरच कारणरहित कारण आहे.

**परिवर्तनशील जग (संसृति-चक्रम्)** - जगत जन्माला आल्यासारखे, काही काळ टिकून असल्यासारखे व नाश पावल्यासारखे वाटते म्हणूनच त्याला 'जगत' असे म्हणतात. ते कायम चलनशील असल्यासारखे वाटते म्हणून त्याला 'संसार' असेही म्हणतात. जगामध्ये एकच वस्तू स्थिर आहे आणि ती म्हणजे - जग कायम अस्थिर आहे. प्रत्येकाला बदल हवा असतो, पण लोकांच्या हे लक्षात येत नाही की सर्व काही क्षणाक्षणाला बदलत असते.

हिंदीमध्ये सार्वजनिक बस सेवेला 'यातायात' असे म्हणतात, याचा अर्थ जे येते आणि जाते ते. रोजच्या रोज कामाला जाणे आणि कामावरून परत येणे, यालाच यातायात असे म्हणतात. नातेवाईक आणि नाती हीही बदलत असतात. म्हणूनच त्यांना संबंधी म्हणतात, ते कायमचे नसतात. लोकही कायम बदलतच असतात. काही पुढारी होतात, तर काही अनुयायी. हे कुठपर्यंत? कोणालाच माहीत नाही. एका पुढाऱ्याने म्हटले आहे, "आपण मार्ग चालत असता आपले ध्येय ठरवू या!" तंत्रज्ञान फार वेगाने बदलत आहे. हे सर्व कुठे घेऊन जाणार आहे? आपल्याला काहीही माहीत नाही. तरीसुद्धा आपल्याला आशा वाटते, की आपले भविष्य चांगले असेल!

सत्ता, पद, संबंध, संपत्ती, कीर्ती आणि सुखोपभोग हे प्राप्त करण्याचा आनंद आपल्याला अस्थिर ठेवतो - सतत व्यस्त, ताणतणावात आणि बहुतेकवेळा दुःखी कष्टी व रिक्त. जोपर्यंत अनुकूल असेल तोपर्यंत बदल चांगला

असतो. परंतु अनुकूल लवकरच प्रतिकूल बनते. काही बदल तात्कालिक उपशमन करणारे असतात, तर काही कायमची हानी करणारे असतात. बरेचसे बदल उलट फिरवता येण्यासारखे असतात, तर बरेचसे तसे नसतात.

केवळ जगच बदलत आहे असे नव्हे तर जगताचा भाग म्हणून आपणही बदलत आहोत. आपल्या शरीरात बदल घडत असतात आणि वृद्धावस्था अगदी गुपचुपपणे आपल्या निकट येत असते. एका ज्येष्ठ नागरिकाने तक्रार केली, 'जी वस्तू करकर करत नाही ती काम करत नाही.' आपले मन प्रचंड वेगाने अथकपणे धावत असते किंवा अत्यंत आळशी आणि मंद असते. सुख आणि दुःख सातत्याने एकमेकांचा पाठलाग करीत असतात.

केवळ आपण आणि जग पुढे-मागे, वर-खाली हालचाल करत असतो असे नव्हे तर एखाद्या चक्राप्रमाणे आपण जणू काही गोल गोल फिरत असतो. ऋतू आणि ऋतुमानाप्रमाणे पिके व रोगराई येतात आणि जातात.



आपण मरण्यासाठी जन्म घेतो आणि जन्म घेण्यासाठी मरतो. जीवन म्हणजे रोलर कोस्टर वरच्या सवारीप्रमाणे किंवा जायंट व्हीलच्या (आकाश-पाळणा) फेरीप्रमाणे आहे. त्यात अपेक्षा-निराशा, थरारकता-आजारपण, भय-उत्साह, उन्नती आणि अधोगती असतात. काळानुरूप हे चलन-विचलन होतच असते. पृथ्वी तिच्या आसाभोवती फिरत असतानाच सूर्याचीही प्रदक्षिणा करते आणि दुसऱ्या ग्रह तारकांसमवेत आकाशगंगेतून फिरत असते. हे पुस्तक वाचताना जरी आपण एका जागी स्तब्ध असल्यासारखे वाटत असलो तरी आपण कशाच्या तरी भोवती सतत फिरत आहोत. ते केंद्र काय ते ईश्वरच जाणे!

**विष्णु, निश्चल अधिष्ठान** - कुठल्याही बदलाला स्थिर अधिष्ठान असणे आवश्यक आहे. सर्वव्यापी आणि शाश्वत सत्य विष्णु हेच ते स्थिर अधिष्ठान आहे ज्याच्यामध्ये जग चलित होते, बदलते, गोलगोल फिरते, उत्क्रांत होते आणि विसर्जित पावते. या सतत बदलणाऱ्या जगामध्ये अशी काहीतरी वस्तू आहे जी कधीही बदलत नाही, ही

परमेश्वराची मोठीच कृपा आहे. सत्याच्या अचल अधिष्ठानावर जीवनाचे नाट्य खेळले जाते. जीवनाचे वेगवेगळे राग, रागिणी, दुःखांतिका श्रुतिच्या या पार्श्वसंगीतावर रंगत असतात. सृष्टिचक्राचे हेच ते स्थिर केंद्र ज्याच्याविना कोणतीही हालचाल होणे अशक्य आहे.

**विष्णु संसाराचे विनाशक** - सर्व काही ज्याच्यामध्ये स्थित आहे असे जगत बदलत आहे. म्हणून ते मिथ्या आहे आणि सत्य कधीही बदलत नाही म्हणून ते सत् आहे. जग हा सत्यावरचा-अधिष्ठानावरचा अध्यास आहे. जग आणि सत्य यांच्यामधील संबंध विलक्षण आहे. पूज्य गुरुदेव त्याला 'संबंधरहित संबंध' असे म्हणतात. हे म्हणजे, दोरीवर झालेल्या सर्पाच्या दृश्याचा अध्यारोप, यासारखे आहे. सर्पाचे दृश्य पूर्णपणे रज्जूवर अवलंबून असते. तेच त्याला सत्यता देते. दोरी ही पूर्णपणे स्वतंत्र आहे. सर्पाच्या दृश्याचा तिच्यावर काहीही परिणाम होत नाही. जोपर्यंत सर्प दिसत असतो, तोपर्यंत तो खरा

वाटतो. त्यामुळे दुःख, वेदना याही जाणवतात. परंतु आपण दोरी पाहिल्याबरोबर सर्पाचे दृश्य आणि तदनुषंगिक भीती, दुःख मिटून जाते. याचप्रमाणे जेव्हा विष्णु-सत्य आपले आत्मस्वरूप म्हणून जाणले जाते, तेव्हा संसार त्याच्या दुःखासहित अंत पावतो. जगाकडे भ्रमरूप अध्यास अशा रीतीने बघितले जाते. श्रीशंकराचार्य म्हणतात, 'सत्याचे दर्शन केल्यावर संसार कुठे आहे?'

जे काही अज्ञानातून उत्पन्न झालेले असते ते अनिर्वचनीय असते. जेव्हा लोक विचारतात की जग हे असे का आहे, तर तेव्हा आपण काही तात्कालिक कारणे किंवा साधीशी उपपत्ती देतो. पण अंततः ते अनिर्वचनीय आहे. ते जसे आहे त्याचे कारण ते तसे आपल्याला भासते. अज्ञानातून उत्पन्न झालेली कोणतीही वस्तू असत्च असली पाहिजे. अज्ञानाचा परिणाम असलेला संसार असत् आहे ही ईश्वराची कृपाच आहे. जर तो सत् असता तर त्याचा कधीच अंत झाला नसता व मुक्तीची आशाही ठेवता

आली नसती. आपण संसाराच्या अंधकाराचा नाश करण्यासाठी ज्ञानाचा प्रकाश मिळावा म्हणून प्रार्थना करू या.

कुठल्याही पदार्थाविषयी आपण चार मूलभूत प्रश्न विचारतो - का, काय, कसे आणि कोण. हे प्रश्न (काय आणि कसे) आपल्या मेंदूच्या डाव्या भागाशी - विचारांशी संबंधित आहेत. मेंदूच्या उजव्या भागाशी संबंधित प्रश्न म्हणजे - का व कोण? वेदान्ताचा कोणताही प्रमाणग्रंथ या प्रश्नांची उत्तरे देतो. त्या भागाला अनुबंधचतुष्टय असे म्हणतात - अधिकारी (कोण), विषय (काय), प्रयोजन (का) आणि संबंध (कसा). हा पहिला श्लोक या चार प्रश्नांची उत्तरे देतो. अधिकारी - या ग्रंथाचा योग्य शिष्य - भक्ती असलेला साधक हा आहे. या ग्रंथाचा विषय विष्णु-अद्वैत सत्य आहे. या ग्रंथाचे प्रयोजन संसाराच्या अज्ञानाचा नाश करणे हे आहे आणि संबंध म्हणजे या ग्रंथात सांगितल्याप्रमाणे या सत्याच्या ज्ञानाद्वारे भक्ताला संसारातून मुक्ती मिळते.



## Daivi Sampatti Mārdavam (Gentleness) & Hrīḥ (Modesty)

*[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 3<sup>rd</sup> January to 2<sup>nd</sup> February 2022.]*

Today we will be discussing the two virtues – **mārdavam** & **hrīḥ** touched upon by the Lord in Chapter 16:

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  
 abhayam sattva-sanśhuddhir jñāna-yoga-  
 vyavasthitiḥ  
 dānam damaśh cha yajñaśh cha svādhyāyas  
 tapa ārjavam  
 ahinsā satyam akrodhas tyāgaḥ śhāntir  
 apaiśhunam  
 dayā bhūteṣhv aloluptvam mārđavam hrīr  
 achāpalam  
 tejaḥ kṣhamā dhṛitiḥ śhaucham adroho nāti-  
 mānitā  
 bhavanti sampadam daivīm abhijātasya  
 bhārata

śhrī-bhagavān uvācha—the Supreme Divine  
 Personality said; abhayam—fearlessness;  
 sattva-sanśhuddhiḥ—purity of mind; jñāna—  
 knowledge; yoga—spiritual; vyavasthitiḥ—  
 steadfastness; dānam—charity; damaḥ—  
 control of the senses; cha—and; yajñaḥ—  
 sacrifice; cha—and; svādhyāyaḥ—study of  
 sacred books; tapaḥ—austerity; ārjavam—  
 straightforwardness; ahinsā—non-violence;  
 satyam—truthfulness; akrodhaḥ—absence of

anger; tyāgaḥ—renunciation; śhāntiḥ—peacefulness; apaiśhunam—restraint from fault-finding; dayā—compassion; bhūteṣhu—toward all living beings; aloluptvam—absence of covetousness; **mārdavam—gentleness;** **hrīḥ—modesty;** achāpalam—lack of fickleness; tejaḥ—vigor; kṣhamā—forgiveness; dhṛitiḥ—fortitude; śhaucham—cleanliness; adrohaḥ—bearing enmity toward none; na—not; ati-mānitā—absence of vanity; bhavanti—are; sampadam—qualities; daivīm—godly; abhijātasya—of those endowed with; bhārata—scion of Bharat

BG 16.1-3: The Supreme Divine Personality said: O scion of Bharat, these are the saintly virtues of those endowed with a divine nature—fearlessness, purity of mind, steadfastness in spiritual knowledge, charity, control of the senses, sacrifice, study of the sacred books, austerity, and straightforwardness; non-violence, truthfulness, absence of anger, renunciation, peacefulness, restraint from fault-finding,

compassion toward all living beings, absence of covetousness, **gentleness, modesty**, and lack of fickleness; vigor, forgiveness, fortitude, cleanliness, bearing enmity toward none, and absence of vanity.

What is **mārdavam** : it is **मृदुता** [**Gentleness, kindness, sensitivity**]

One who displays gentleness, placidity, serenity, good-naturedness in his demeanour / temperament – walking, talking can be described to be “mardavam”. In other words, absence of roughness, crudity, coarseness in behaviour.

At times when a person speaks, it appears that he is scolding rather than speaking!

**सौम्यता** /saumyatā in disposition: If someone behaves with grace, they behave in a polite and dignified way, even when they are upset.

An example to help understand: A Brahmin went to a village and met with a villager who was friendly and spoke to him kindly. When the Brahmin said that he was seeking bhiksha (alms), the villager said, “I am sorry but we



already had our meal – why don't you try my neighbours?" So, while his demeanour was polite, he sidestepped when it came to extending hospitality.

When the Brahmin knocked at the door of the adjacent house, he was greeted with questions, "Who are you, what do you want?" – not a warm welcome, but they did offer him some alms – they also invited him to rest for a while. The temperament displayed in the second instance was definitely more humane, and had there been more gentleness, it would have been perfect.

It is said that saintly men are pleased with people with gentle, good-natured behaviour, disposition. People with such conduct are entitled to associate with saintly persons. Ones who lack this virtue of compassion are not welcomed by Saadhu / Mahatma(s).

There are so many smaller aspects to such good-natured conduct – not slamming the door while entering the room, not flipping the footwear mindlessly – these are also

examples of coarseness. Merely harsh words are not deemed to be distasteful or unpleasant. Behaviour should be such that it does not disturb those who meet you. One should be gentle, pleasant in conduct. कोमलता /komalatā/ [Softness] is desired.

The other virtue we touch upon is **hrīḥ** — What does **hrīḥ** mean? It means shyness, circumspection. When a person engages or faces temptation to indulge in Akārya (अकार्य) i.e. that is an improper deed, an act not to be done, also inexpedient or inadvisable – but is held back by feelings of shame, caution or circumspection, then that is a desirable quality.

In other words, a feeling of shame on engaging in an improper, inappropriate deed is a good thing.

If one takes an example of this from Ramayan, when Bharat visited Ram in the forest, Laxman thought that Bharat had come with intentions of aggression, later when he realised the intention behind Bharat's visit,

he was filled with remorse, contrition – that is **hrīh**. That is a positive virtue.

When feelings of remorse or contrition arise upon doing unfitting, unbecoming, indecorous acts, it is a sign of a mature, evolved, beautiful mind.

Another way of looking at this virtue is a feeling of modesty, shyness when someone flatters, praises. Not feeling too elated, proud when one acknowledges that these virtues are also granted by God – such an attitude of humility is desirable.

Once a discourse on “Daivi Sampatti” was going on at Rishikesh and there was a renowned saint present on the dais. The program moderator introduced the personality as an epitome of the “Daivi Sampatti” – the head of the saint hung low at the face of such flowery praise – that is **hrīh**. When he spoke, he said that all these virtues were acquired from his teacher, Guru. He had a great Guru and the qualities effortlessly rubbed on to him.....

When a person possesses this quality of **hrīh**, the signs of ego, arrogance and pride dissipates. That is why “Lajja” or shame has been perceived to be a virtue. If one feels shame on acting in an improper, inappropriate manner, he will think twice before repeating the same. His mind will restrain him from such acts.

To recap - what is Mardavam? It means that one should cultivate gentleness in one’s behaviour - In the way one talks, behaves and acts. Being mindful that one’s routine acts should not give rise to disturbance, annoyance, aggravation in the mind of others. The interpretation of “Mardavam” may vary from culture to culture. For example, when partaking in a sumptuous meal, when a guest burps loudly, it is views as a sign of satisfaction. But the same act of burping may be viewed to be uncouth, uncivil in western cultures. Hence recognising the acceptable standards of behaviour and moderating oneself accordingly is a sign of “Mardavam.”

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



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