



“तस्य भासा सर्वमिदं विभाति”

# चिन्मय आदेश

Monthly Newsletter of Chinmaya Mission Mulund

त्रिंशत् (XXX) स्रोतः

OCTOBER - 2023

दशम (X) रश्मिः



सर्वमङ्गलमाङ्गल्ये शिवे सर्वार्थसाधिके ।  
शरण्ये त्र्यम्बके गौरि नारायणि नमोऽस्तु ते ॥



# 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!*

“Allow the ever-smiling Blue-boy of Brindaban to be born peacefully in the prison-house of your bosom, safely take Him across the *Jamuna* of desires and passions and protect Him from all the threats from His uncle, our Ego. Let Him grow among the noble feelings of devotion and dedication, the *Gopis* and *Gopas*. Let us Hail Him and await His birth in us.” Pujya Gurudev Swami Chinmayananda penned this message in July 1980 from Piercy, California. There could not have been a better way to express the philosophical import of Lord Krishna’s birth which is celebrated with great reverence and splendour all across the country. This year Krishna Janmashtami was celebrated on 6<sup>th</sup> September with a *Vishnu Sahasranaama Archana* at Chinmaya Shreeram. Devotees had registered in advance and turned up in large numbers to perform the *Archana* and

*Shodasopachara Pooja* individually for their beloved Lord.

“*Krishna – Tere Kitne Roop*” was the theme of the Joint Balavihar Celebration of Janmashtami on Sunday, 10<sup>th</sup> September at Chinmaya Shreeram. The Balavihars presented beautiful skits and dances based on the *Syamantaka Mani Leela* of the Lord titled ‘Krishna- the Faultless’, the *Govardhana Leela*, Krishna – the *Geetacharya*, *Uddhava Prasang* etc. and enthralled the audiences – both children and grownups. The programme ended with the much awaited *Dahi Handi* followed by *Garba* by the children and elders dancing to the tune of evergreen melodies like “*Braj mein Anand Bhayo, Jai Kanhaiyalal ki, Haathi Ghoda Paalki, Jai Kanhaiya Lal Ki...*”

The same evening, the monthly *Sampoorna Geeta Parayanam* was held from 3.30 to 6.30 pm followed by the *Arati*.

*Ganeshotsav* was also celebrated with the usual enthusiasm for two days on 19<sup>th</sup> and 20<sup>th</sup> September. *Shodashopachaara, Arati and*



*Bhajans* on the 19<sup>th</sup> and *Pooja* and *Visarjan* on the 20<sup>th</sup> were the hallmarks of the celebration. We are happy to announce the commencement of a new Balavihar class in Tarun Utkarsh Vidyamandir, Mulund East for 8<sup>th</sup> Grade students. The class was inaugurated on 9th September by the President of CM Mulund Shri Deepak Gupte, Balavihar Co-ordinator Smt. Pavitra Shetty and other members of the Centre. The strength of this new Balavihar is currently 28.

You must have watched the unveiling of the 108 ft. tall statue of Bhagawan Adi Sankara at Omkareshwar in Madhya Pradesh on 21<sup>st</sup> September. A delegation of Swamijis from Chinmaya Mission were present at the event. It was heartening to see Swami Swaroopanandaji, the current head of Chinmaya Mission Worldwide being welcomed by Shri Shivraj Singh, the Chief Minister of Madhya Pradesh. Swamiji later shared a message “This is a great privilege I had to have an aerial Pradakshina of

Adi Sankaracharya after having been at His feet this morning.” Jai Sanatana Dharma Ki!

“Teaching children to count is fine but teaching them what counts is the best!”

Chinmaya Shishu Vihar is an offline weekly class for inculcating our cultural values to infants and toddlers (0 to 5 years) along with their parents. We already have Balavihars for children (5 years and above) in Mulund. We wish to start the Shishu Vihar classes too. Chinmaya Mission Mumbai is conducting an online training programme on 5<sup>th</sup> October, 10.30 am to 12.30 pm for Sevaks/Sevikas who are willing to start/facilitate such classes. All one needs is the love for children and the willingness to serve. Those willing to be a part of this initiative in Mulund and Bhandup, please register for the online training at the following link: <https://bit.ly/cmsvtraining>. It will be a wonderful opportunity for *Seva* and *Karma Yoga*.

We invoke the blessings of the Lord and Pujya Gurudev on all.

*Lokah Samasthah Sukhino Bhavantu!*

*Smt. Lakshmi Kumar*

*Editor - Chinmaya Adesh*

*Dated 26th September 2023*

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**Inauguration of a new Balavihar at Tarun Utkarsh Vidyamandir, Mulund East.**



**Vishnu Sahasranama Archana on Gokulashtami**



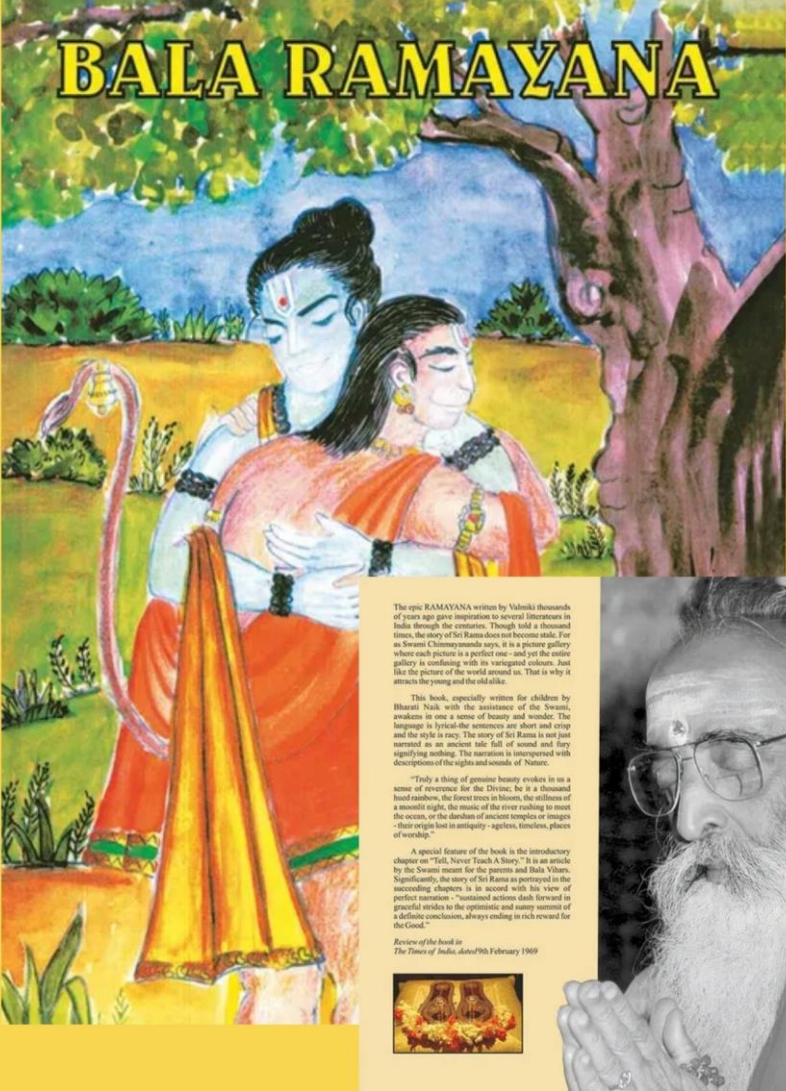
Krishna-Tere Kitne Roop - Balavihar Celebration of Gokulashtami



Ganeshotsav 2023

# Book of the Month

## BALA RAMAYANA



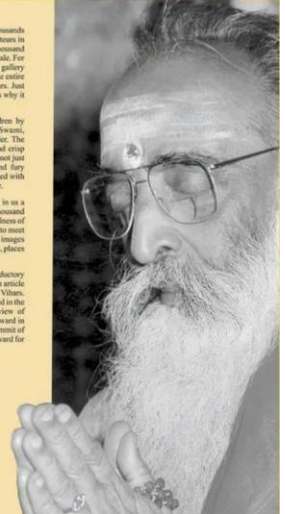
The epic RAMAYANA written by Valmiki thousands of years ago gave inspiration to several literateurs in India through the centuries. Though told a thousand times, the story of Sri Rama does not become stale. For an Swami Chinmayandas says, it is a picture gallery where each picture is a perfect one - and yet the entire gallery is combining with its variegated colours. Just like the picture of the world around us. That is why it attracts the young and the old alike.

This book, especially written for children by Bhazari Naik with the assistance of the Swami, evokes in one a sense of beauty and wonder. The language is lyrical-the sentences are short and crisp and the style is easy. The story of Sri Rama is not just narrated as an ancient tale full of sound and fury signifying nothing. The narration is interspersed with descriptions of the sights and sounds of Nature.

"Truly a thing of genuine beauty evokes in us a sense of reverence for the Divine; be it a thousand hues of rainbow, the forest trees in bloom, the stillness of a moonlit night, the music of the river rushing to meet the ocean, or the darkness of ancient temples or images - their origin lost in antiquity - spotless, timeless, places of worship."

A special feature of the book is the introductory chapter on "Tilak, Nava, Sankha & Shree". It is an article by the Swami meant for the parents and Bala Vikars. Significantly, the story of Sri Rama as portrayed in the succeeding chapters is in accord with his view of perfect marriage - "mutual actions dash forward in graceful strides to the optimistic and sunny summit of a definite conclusion, always ending in rich reward for the Good."

Review of the book in  
*The Times of India, dated 9th February 1969*



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



## **Man and Wisdom**

### **H. H. Swami Chinmayananda**

There is a great new enthusiasm, and the neo-Hinduism is springing up in the hearts of all our friends. This new found appreciation and sympathy with our National Culture should be fostered and nourished, protected and cultivated, diligently. In all other fields of progress and production we can entrust the work of governing and supervising them into the hands of efficient and faithful trustees. But in the field of culture each is his own Trustee and each has to grow for himself.

Cultural growth being a subjective unfoldment none can help another directly, effectively, actively. Each must take charge of himself and regulate his own activities, order his own emotions, govern his attitudes to life and maintain the noblest of values of life in all his contacts with the scheme of things around him.

When we try to discover the secret source of this sacred energy to live the higher life, we fail to recognize it either in the world of activities, or in our emotions, or in our thoughts. We discover that activities are a mere physical broadcast of the thoughts already in us, which again are but the expressions of our own deep desires. The source from which this mysterious consistency of endeavor (Dhrti) arises, is no doubt, somewhere much deeper than these.

The very desires in us are ordered by and conditioned with our “Knowledge”. Wisdom is the assimilated knowledge in us, gained from an intelligent estimation and close study of our own direct and indirect experiences in the world. And this determines the very texture of our desires and naturally therefore, of our thoughts and of our actions. Change the quality and contents of the wisdom in one, his way-of-life and attitude-to-things change instantaneously, and the individual finds no

difficulty in living the new life thus ordered by his own new wisdom.

Today the very wisdom under the guidance of which we are thinking, feeling and working in our everyday life is the false wisdom – a wrong understanding of our own personality and of the very meaning and purpose of life. Naturally, we know not what would be the healthy relationship between ourselves and the world of things and beings around us. In this mistake we cling to things perishable and expect them to be permanent, run after things which are really sheer pits-of-sorrow, and vaguely hope to gain all joys from them. We are disappointed, smothered, floored.

But never by the world: neither the world of things and beings, nor the world of happenings have any such power over man. Yet, we feel that we are licked by the world, cheated and looted by circumstances. All these pangs and pains of the life start from the very false wisdom we have at present in



us. A drunken man falls down and gets bruised and he howls and fights in his drunkenness with the road-side culverts, milestones, electric posts and avenue trees! Man, in his drunken wisdom, blames the world for all his sorrows.

To convert this misguiding false wisdom in us and to re-educate us are the efforts of all Sastras, of all scriptures, of all Prophets and Masters. Hence everyone must strive himself to understand, reflect, digest and assimilate the right knowledge and thus bring about the necessary changes in the pattern of wisdom in him. If the driver is sane, smart and sensible, the ride will be pleasant and joyous. The driver that works in us is the True Wisdom in us.

Unless each one of us tries to bring about the inward conversion of our wisdom, no true change in life is ever possible. Hope of our cultural revival rests upon our capacity to bring about the necessary orientation in our own **Wisdom**.



## हरिमीडे स्तोत्रम् परम पूज्य स्वामी तेजोमयानंद

विश्व हे सत्यावरचा अध्यारोप असल्याने जग व सत्य हे दोन्ही अस्तित्वात आहेत का ? या प्रश्नाचे उत्तर -

यस्मादन्यं नास्त्यपि नैवं परमार्थं  
दृश्यादन्यो निर्विषयज्ञानमयत्वात् ।  
ज्ञातृज्ञानज्ञेयविहीनोऽपि सदा ज्ञ-  
स्तं संसारध्वान्तविनाशं हरिमीडे ॥४॥

अर्थ - मी त्या श्रीहरिंची पूजा करतो ज्यांच्या व्यतिरिक्त या दृश्य जगात सारतः काहीच नाही, 'ते' निर्विषय चैतन्य असल्यामुळे सर्व दृश्य वस्तूंहून भिन्न आहे. ज्ञाता, ज्ञेय आणि ज्ञान या त्रिपुटीरहित असलेला 'तो' नेहमीच शुद्ध चैतन्य असतो व ज्ञेय असतो आणि संसाररूपी अंधकाराचा विनाशक असतो.

न अन्यं - एकमेवाद्वितीय - अगणित भिन्नता तीन वर्गात विभागल्या आहेत - अ) समान प्रकारचा किंवा

समान पेशींमधील फरक (सजातीय भेद) - मानवांमध्ये अनेक प्रकारचे भेद असतात, जसे - आकार, रंग, मनाची ठेवण, क्षमता इत्यादी.

ब) वेगवेगळ्या पेशींमधील फरक (विजातीय भेद) - चौऱ्यांऐशी लाख प्रकारच्या योनी असल्याचे मानले जाते. त्यापैकी मानव ही एक आहे.

क) एका विशिष्ट वस्तूमधील भेद - (मानवी शरीरात वेगवेगळे अवयव व वेगवेगळ्या आकाराची इंद्रिये, वेगवेगळ्या ठिकाणी, वेगवेगळी कार्ये करणारी आहेत).

सत्यामध्ये कुठल्याही प्रकारचा भेद नाही. दुसरे सत्य नाही (सजातीय भेद), सत्याशिवाय दुसरे काहीही नाही (विजातीय भेद) किंवा सत्यामध्ये अंगांगे नाहीत (स्वगत भेद). केवळ तेच एक अस्तित्वात आहे आणि त्याच्याविना अन्य कशाचेही अस्तित्त्व नाही. ते एकमेवाद्वितीय आहे.

सार असे दुसरे काही नाही (न परमार्थम्)- कोणी व्यक्ती म्हणेल की, आम्हाला जगामध्ये भेदच भेद दिसतात. ते

वरकरणी दिसत असले, तरी सुद्धा, अपरिवर्तनशील सत्य आणि परिवर्तनशील जगत दोन्ही अस्तित्वात आहेत. म्हणून सत्याव्यतिरिक्त दुसरे काहीतरी असले पाहिजे (विजातीय भेद) अन्य-व्यतिरिक्त केवळ तेच एक आहे. रज्जूबद्दल अनभिज्ञ असलेल्या माणसाच्या दृष्टीने सर्प दृश्यच अस्तित्वात असते. जेव्हा त्याला सांगितले जाते की ते केवळ रज्जूवर भासणारे दृश्य आहे, तेव्हा तो विचार करतो की रज्जू आणि त्यावर तो पाहत असलेला अध्यारोपित सर्प या दोन्ही वेगळ्या गोष्टी आहेत. जेव्हा त्याला रज्जूचे ज्ञान होते तेव्हा त्याच्या लक्षात येते की केवळ रज्जूच अस्तित्वात आहे; सर्प कधीही अस्तित्वात नव्हता - त्याला ते दोन दिसले याचे कारण त्याची चुकीची दृष्टी.

चुकीच्या दृष्टीमुळे मनुष्याला आकाशात दोन चंद्र दिसतात. त्याला माहित असते की, चंद्र केवळ एकच आहे म्हणून तो स्वतः दुसरा चंद्र पाहत असला, तरी सुद्धा त्याची दुसरा चंद्र म्हणून गणना करित नाही. त्याला विचारले

असता तो म्हणतो, दुसऱ्या चंद्राविना एकच चंद्र अस्तित्वात आहे.

एका लहान मुलाला वाटते सूर्य पूर्वेकडून क्षितिजावर येतो आणि पश्चिमेला क्षितिजावर मावळतो. आपण सूर्योदय आणि सूर्यास्त पाहत असलो आणि ते सुंदर दिसत असले तरी आपल्याला माहित असते की सूर्य कधीही उगवत नाही व अस्त पावत नाही. तसे केवळ आपल्याला भासते.

त्याचप्रमाणे आध्यात्मिकदृष्ट्या अज्ञानी व्यक्तीच्या दृष्टीने वैविध्यपूर्ण जगतच अस्तित्वात आहे. ज्याने शास्त्राचे शोधन व श्रवण केले आहे त्याला वाटते परिवर्तनशील जगत आणि अपरिवर्तनशील सत्य दोन्ही अस्तित्वात आहेत. परंतु सखोल मनन करून साक्षात्कार करून घेतलेल्या महात्म्याला माहित असते की एकमेवाद्वितीय सत्यच अस्तित्वात आहे. जरी जगाची जाणीव होत असली तरी ते निःसार, भासमय व दुसरे अस्तित्त्व म्हणून न मोजले जाणारे असे आहे. ते केवळ सापेक्ष सत्य

आहे; पारमार्थिक सत्य नाही.

जगाचे सत्यत्व खरे असले, तरीसुद्धा, ते सत्याहून वेगळे आहे असे म्हणणे चुकीचे आहे. श्री शंकराचार्य म्हणतात, 'मी अनंत सत्य आहे आणि दिसणारे जगत अन्य काहीही नसून केवळ सत्याची - चैतन्याची अभिव्यक्ती आहे - (ब्रह्मैवाहमिदं जगच्च सकलं चिन्मात्रविस्तारितं..... मनीषा पञ्चकम्-२).'

**निर्विषय द्रष्टा** - निर्विषय ज्ञानमय - दृश्य जगत सत्य आहे व सत्य हे केवळ अमूर्त कल्पना आहे असे आपण जाणत असलो, तर आपल्याला द्रष्टा आणि दृश्य यांच्यात विवेक करण्यास सांगितले जाते. सत्य हेच एक द्रष्टा आहे आणि जगत दृश्य आहे.

दृश्याहून द्रष्टा भिन्न आहे. पुस्तक वाचणारे डोळे पुस्तकाहून भिन्न असतात. वाचणाऱ्या डोळ्याहून मन भिन्न असते. डोळे पुस्तक वाचत आहेत हे जाणणाऱ्या मनाहून मी - आत्मा भिन्न आहे. मी दृश्य वस्तूहून बाह्य जगत, इंद्रिये आणि मन याहून भिन्न आहे. मी निर्विषय

द्रष्टा आहे.

दृश्य हे जड, परिवर्तनीय असते आणि द्रष्टा - चेतन अपरिवर्तनशील आहे. मी ज्यांच्याबद्दल ज्ञान ग्रहण करतो त्यांच्याबरोबर बदलत नाही. द्रष्टा मी हे खरोखर निर्विषय सत्य आहे, नित्य चैतन्य आहे. सत्याला निर्विषय द्रष्टा असे म्हणतात. ते केवळ दृश्य वस्तूंच्या संदर्भात. सारतः ते केवळ एकमेवाद्वितीय चैतन्य आहे.

**विचारशून्य ज्ञाता - ज्ञः -** जाणण्याची क्रिया. ही ज्ञातृ आणि ज्ञेय या दोघांचाही समावेश करते. योग्य प्रमाणांच्या आधारे जेव्हा त्यांचा समन्वय होतो तेव्हा ज्ञान होते. जेव्हा आपण एखाद्या संगीताचे सूर ऐकतो तेव्हा आपल्या लक्षात येते की, हा राग यमन आहे. 'आपल्या मनामध्ये विचार येतो की या संगीताचा राग यमन आहे हे मी जाणतो.' हा विचार त्रिपुटीमध्ये प्रतिबिंबित होतो - 'मी जाणतो' (ज्ञाता), 'संगीताचे सूर' (ज्ञेय), 'राग यमन' (ज्ञान). विचारातील 'मी जाणतो' हा अहंकार किंवा अहं कल्पना आहे. प्रत्येक विचाराबरोबर ही कल्पना उद्भवते. 'मी

जाणतो- मी सुखी आहे', 'मी जाणतो - मी दुःखी आहे'..... शुद्ध आत्मा ज्ञानाच्या वस्तू व्यतिरिक्त, ज्ञान किंवा ज्ञातृत्वाची कल्पना हे सत्य आहे. शुद्ध चैतन्य सर्व विचारांचे साक्षी आहे. ते ज्ञाता नाही तर विचारांचे प्रकाशक आहे. उदाहरण, पृथ्वीवर काय घडत आहे हे सूर्य जाणत नाही. तो केवळ प्रकाशित करतो आणि त्याच्या प्रकाशामध्ये जगत दृश्य होते. 'मी अनंत सत्याला जाणतो' याच्याद्वारे सत्याचा साक्षात्कार होत नाही तर, 'मी अनंत सत्य आहे' याच्याद्वारे होतो. म्हणूनच वेद सांगतात, 'जो सत्य जाणतो (एक वस्तू म्हणून आणि ज्ञातृत्वाच्या भावनेने) तो जाणत नाही आणि जो सत्याला, वस्तुनिष्ठतेने न जाणता आत्मनिष्ठतेने जाणतो, तो जाणतो.' (अविज्ञातं विजानतां विज्ञातमविजानताम् ॥ - केनोपनिषद् - २.३).

सत्य गोंधळात्मक असल्यासारखे वाटते. एका माणसाने वेदान्ताच्या प्रवचनाला उपस्थिती लावली आणि त्याने आपल्या मित्राला सांगितले, 'वक्ता फारच गोंधळलेला



होता. त्याने पहिल्या दिवशी सांगितले, तुम्ही शरीर आहात. दुसऱ्या दिवशी सांगितले, तुम्ही शरीरात आहात आणि तिसऱ्या दिवशी सांगितले, शरीर तुमच्यात आहे. चवथ्या दिवशी त्याने सांगितले, तुम्हाला शरीर नाही. त्याने पहिल्यांदा स्वतःचे विचार पक्के करावेत आणि नंतर बोलावे. 'मी कोणी नाही', हे सांगणारा तो कोण ?'

**अहंकारशून्य ज्ञान**– अहंकार, 'मी'पणाची भावना परमसत्यामध्ये द्वैत किंवा वेगळेपणाची भावना निर्माण करतो. त्यानंतर आणखी मी आणि माझे, तू आणि तुझे यासारखे विभाजन आणि भेद – चांगले-वाईट, बरोबर-चूक, नागरिकत्व, जात, धर्म इत्यादी, इत्यादी. म्हणून आपण श्रीहरिंना अहंकारनिर्मित संसाराचा सत्य ज्ञानाने नाश करण्याची विनंती करतो.

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**Prayer** is an unavoidable means  
for growing in self-integration.

*Swami Chinmayananda*



## Daivi Sampatti Kshama (Forgiveness)

*[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's discussion will be on "forgiveness" i.e. क्षमा.

One who has the quality of क्षमा is क्षमी. Forgiveness means pardoning.

Adi Shankaracharya expounds forgiveness as Chittasya avikriyata.

What this means that when faced with an adverse situation, or when someone has misbehaved, has spoken words that are upsetting, such instances do not perturb, trouble, agitate one. (विकार).

The heart remains unblemished, pure (निर्विकार) – this is the ultimate indication of true forgiveness. No reaction is generated when faced with confrontational situations, this is forgiving.

Does this truly happen? Such is the virtue of Saints – there is a story of Eknath Maharaj. Maharaj was a popular personality and as it happens, there are always some people who hold animosity, hostility. One morning Eknath Ji was walking down to the Godavari River for a bath. Finishing his bath, as he was walking back, there was this man who was waiting along the path. This man spat on Eknath Ji in contempt. Eknath Ji did not react, turning back he headed to the river to cleanse himself. And once again the man spat on him... again Eknathji headed back for a dip in the river... and it is said that this was repeated 108 times. Exhausted and overwhelmed with remorse the man fell at the feet of Eknath Ji, seeking forgiveness. Eknath Ji said,” Thanks to you, I had the

occasion to bathe in this holy river 108 times today! I owe you gratitude for this!”

So it goes to say that despite repeated provocation, there was no reaction by the holy Saint. This is the best form of forgiving (सर्वोत्तम स्वरूप). If one has no problem (विकार) then the question of forgiveness does not arise as there is nothing to forgive.

There may be a possibility that anger has arisen in the mind, but one does not react in anger. This is a secondary form of pardon (गौण क्षमा). One has spoken unfair words and it has caused pain, hurt in my mind – but I have not allowed the feelings to behave, respond in an equal manner. In other words, actions have not been prompted by unpleasantness experienced.

Actions are not a manifestation (अभिव्यक्ति) of feelings experienced.

One may say that if all start becoming forgiving then the wicked will get more wicked. They will revel in the knowledge that all will be forgiven. But that is not what we

are talking about – An attitude of forgiveness means that no agitation, distress arises in the mind, no feeling of vengeance, retaliation arises – if you are in a position to punish objectionable acts, then do so – nothing is stopping you from taking punitive action. There are rules for punishing wrongful acts (विधान). But the underlying consciousness (वृत्ति) behind the punishment should be one of forgiveness, pardon. There must not be vengeance, retaliation (प्रतिशोध) behind the act of punishment.

When a Guru punishes an errant disciple (शिष्य), it is balanced with pardoning and wanting good for the disciple.

So forgiveness is a state of the heart, it is not an action. Externally one may be stern, intimidating but should not harbour any animosity, ill-feeling, vengeance in his being (द्वेष).

This is what is implied when we say शत्रुबुद्धि-विनाशाय – punish the enemy (शत्रु) but without

feelings of negativity, vengeance (शत्रुबुद्धि) – this is an aspect of forgiveness.

Not punishing wrong-doings is not forgiveness – society will collapse if this were so! While punishing someone for wrongful acts, the sentiment should be one of wanting good for the person (हित भाव). There should be compassion behind the act of punishment.

One who lacks forgiveness tends to be vengeful. Retribution is forbidden – punishment is not. Arjun did not take revenge – he performed his duty to uphold what was right (Swadharma). Paying back Duryodhan in the same coin (tit-for-tat) was not the attitude of Arjun. His attitude was one of duty (कर्तव्य). His actions (Karma) were defined by his duty (कर्तव्य). The sentiment behind his actions was of pardon (क्षमा) and not grudge (द्वेष). This is a very valuable trait.

How does one cultivate this quality of forgiveness?

One very beautiful way to achieve this is by

increasing geniality, fraternity, brotherhood (आत्मीयता).

आत्मीयता – One who I call my own. One I say is “mine” (मेरा) - mine indicates that something belongs or relates to himself or herself. Feelings of animosity, rancour will be less when it pertain to one’s own.

When a child kicks his parents, there is no feeling of anger or revenge! The act is dismissed with a loving remark, “He is so naughty.” This is because there is a feeling of belonging – the child is theirs.

Our Shastras talk about “वसुधैव कुटुम्बकम्” Vasudhaiva Kutumbakam which means "The World Is One Family". Lofty values that will take eons to cultivate – but these are ideals one must aim for.

As the feeling of belonging, ownership develops, the feeling of tolerance, forgiveness too grows.

Lord Jesus too said, “Love thy neighbour”. Once feeling of love takes over, feelings of anger, resentment does not arise. The quality

of forgiveness is such that it accepts one as they are – irrespective of how they behave one does not lose composure and the feeling of forgiveness is all encompassing in accepting without judgement.

If one is truly forgiving, one does not seek to change the other person. If the other person changes by his own volition that is fine, but the thought does not arise in the mind, “how do I change him/her”. What do we mean by change? It means that the person will act in a pleasant manner. (अनुकूल).

Let’s say, one liked a person’s behaviour earlier but no longer finds it pleasing – one would say that he / she has changed. You have not remained like you were. An attitude of forgiveness would mean that one permits the other the freedom to be as they are. There is no wish to change anyone – one’s nature is accommodating. Acceptance is high.

Fraternity or brotherhood (आत्मीयता) does not imply attachment (ममत्व) – When viewpoint that “God is present in all just as he is in me”



becomes all-encompassing towards fellow men, acceptance, tolerance too heightens.

Another means of cultivating this quality is that one should be very focused (लक्ष्यनिष्ठा lakshyanishthaa). When one remains totally fixated with the end-objective, it gives one the ability to quickly overcome the negative thoughts that arise.

In a businessman, the quality of forgiveness will be dominant – his goal is to expand business – it does not matter if few customers curse him and walk away, his shop will proudly display “Customer is King.” He is focused on the end-objective and he does not allow the customers’ annoyance to fluster him.

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Restrain the senses first so that  
you may finally throw overboard  
the inner enemy--"**DESIRE**".

*Swami 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<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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