



“तस्य भासा सर्वमिदं विभाति”

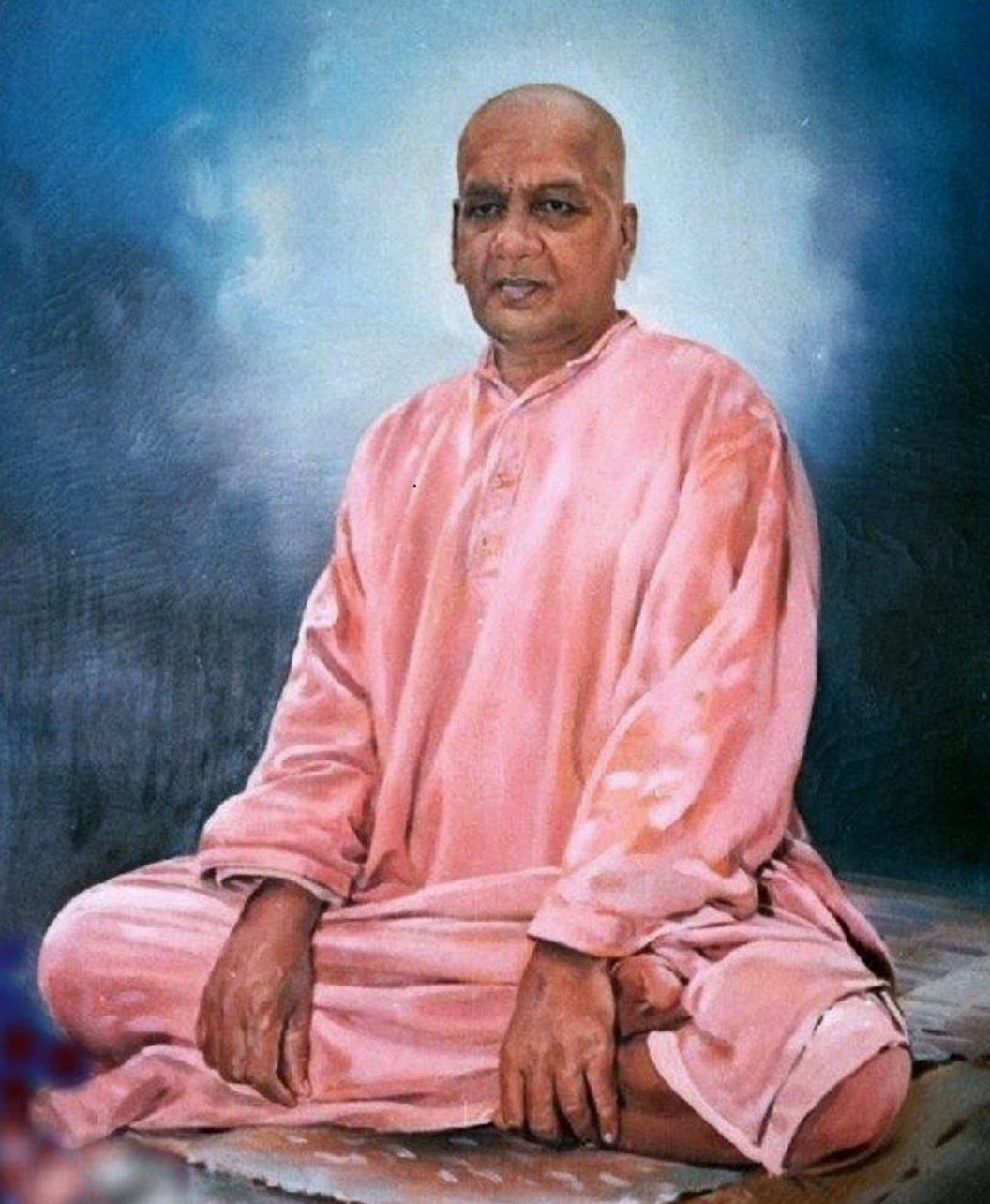
चिन्मय आदेश

Monthly Newsletter of Chinmaya Mission Mulund

त्रिंशत् (XXX) स्रोतः

DECEMBER - 2023

द्वादश (XII) रश्मिः



Chinmaya Mission Mulund is back with a **Residential Camp for Children** at Chinmaya Mauli, Pune



CHINMAYA MISSION MULUND
organises

7th BALAVIHAR CAMP

NAMAAMI VISHWAROOPAM
Divinity in Diversity

{Based on chapter 11 of Bhagavad Gita}

A 3-day Residential Camp for Children

When

**24th,
25th,26th
December
2023**

Highlights

**Guided visit to
Alandi & Dehu**

**Sessions by
Brni.Maitreyiji
(Acharya Chinmaya
Mauli)**

**Learning through
Interactive Sessions
& Fun Activities**

Indoor games

Where

**Chinmaya
Mauli
PUNE**

Eligibility

**3rd std
to
8th std**

Contact

**9867338832
or
9769587375**

Register at: www.chinmayamissionmulund.com
or Scan the QR Code

(Last date of Registration: 15th December)

Transport facility available to and fro from Mulund



Date: Dec 24-26, 2023

Eligibility: 3rd to 8th Std

Contact: 9867338832/9769587375

Register at

<https://chinmayamissionmulund.com/namami-viswaroopam/>



shishu Vihar
chinmaya mission
baby steps to divinity



Chinmaya Shishu Vihar

*Introducing infants and toddlers along with their parents to
cultural and spiritual education*



**Classes
commence
9th Dec 2023!**

Class details: Every Saturday | 11:00 am - 12:00 pm

Age group: 3 to 5 years, accompanied by a parent / guardian

Venue: Chinmaya Shreeram, 8 Aroto House, P K Road, Mulund (W), Mumbai - 80

Contact: Uma +91 98692 21004

www.ChinmayaMission.com



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

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!

Om Shree Maatre Namah !

It was a sheer delight to watch children perform Puja to their mothers and the overwhelmed mothers reciprocating their love. Matru Puja was conducted on Sunday, 29th October with the children loudly repeating the Matru Stavanam composed by Pujya Guruji Swami Tejomayananda ji, garlanding their mothers and offering them sweets and greeting cards to express their love and gratitude to the divine mother who has manifested as each one's mother. The mothers hugging their children in return was a heart touching sight. The programme ended with fun activities and garba with children and mothers dancing joyously to lilting music. Three sessions were organised on “Transforming Indians to Transform India” on the theme of “Emotional Transformation” on 4th November: “Cultural Transformation” on

5th November and “Universal Outlook” on 24th November. All the sessions were well attended and received.

Diwali was celebrated at the Centre with a beautiful, large arrangement of lamps in the shape of “श्रीराम”. It was a great sight to behold and a befitting offering to Lord Chinmaya Shreeram on the auspicious occasion.

The Sampurna Geeta Parayanam was conducted on Sunday, 19th November for which devotees turned up in large numbers. “*Tulsi Puja*” was done on 24th November with the beautifully decorated ‘*Tulsi*’ altar.

We are glad to announce the first ever *Shishu Vihar* class in Mulund from 9th December 2023 to be conducted every Saturday at Chinmaya Shreeram from 11 am to 12 noon. Chinmaya Shishu Vihar is an offline weekly class for inculcating our cultural and spiritual values to toddlers (3 to 5 years) along with their parents. Please spread the word to your family and friends.

For details contact on 9869221004. Link for registration for the class: <https://chinmayamissionmulund.com/about-shishuvihar/>

Chinmaya Mission Mulund is back with a Residential Camp for Children at Chinmaya Mauli, Pune from 24th to 26th December 2023 for the Grades 3 to 8. This is the 7th Balavihar Camp. The theme is Namami Vishwaroopam - Divinity in Diversity. The camp will offer valuable lessons and values from the 11th chapter of Bhagavad Gita, sessions by Brni. Maitreyi ji, a mix of indoor sessions, fun activities, guided visit to Alandi and Dehu and a lot more... Those interested can contact on 9867338832/9769587375. For registration use the following link: <https://chinmayamissionmulund.com/namami-viswaroopam/>

Lokah Samasthah Sukhinoh Bhavantu!

Smt. Lakshmi Kumar

Editor - Chinmaya Adesh

Dated 26th November 2023



The Art of Listening

H. H. Swami Chinmayananda

We can learn a lot from every event in life. Just as the honeybee has the special instrument (proboscis) to extract the very essence in the flowers, human beings have a special faculty (power of discrimination) to maintain the quality of life by learning the art of true listening.

Listening is the channel most often used for “learning.” It is a vital communication function; it improves our ability of understanding, self-awareness and self-application.

Effective listening is not mere “hearing.” In fact, we all know from our own personal experiences that mere hearing – or poor listening – can very well result in:

- Frustration
- Indifference
- Misunderstandings

- Misleading judgements
- Embarrassment
- Poor human relations and
- Many other psychological blocks and maladjustments

Yet, listening has become almost a forgotten skill. Very often we are led to believe that: speaking represents action and power, while listening connotes weakness and apathy. We find that resistance to listening tends to be the cultural norm!

Sometimes, we pay attention to what interests us, and block out larger areas of reality. Another block to listening occurs when we form an opinion about the level of what is being said. We label the information ahead of time as unimportant, too boring, too complex, or as being nothing new. Due to such internal distractions, we become biased listeners, and our minds are tuned out rather than tuned in.

Some people fake attention – just to please the speaker! Some have the habit of

interrupting when others are talking. Personal problems sometimes manage to creep into our minds – diverting our attention – while someone else is talking. Fatigue is another limiting factor in listening, as listening takes concentration and effort. It is easier to daydream and let our minds become preoccupied when our energy level is low.

A semantic barrier is very common in most of us. No two persons have exactly the same meaning for the same word or expression. We evaluate an individual's competence and motivation through our semantic filters. We make judgements about people, based on our varied beliefs, knowledge, education, upbringing, what we understand, and what we see and perceive.

In short, the blind spots are within us. The angularities or the changing moods of the mind are barriers to effective listening. The barriers are caused by:

- Faulty memories
- Shades of ego

- Tendencies and attitudes
- Beliefs
- Images of past experiences
- Prejudices of the past
- Likes and dislikes
- Expectations and anxieties for the future

Only when we become aware of our blind spots will we be able to understand and reshape our beliefs, values and attitudes. Therefore, it is necessary to train the mind to widen its perspective and see things in an objective way.

Let us have a “listening mind” – a mind that is open, unprejudiced, objective, alert, attentive, and relaxed.

Let us have a “balanced outlook” – enjoying spiritual strength, inner stability, mental beauty, and physical perfection.

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Balavihar children performing Matru Puja



हरिमीडे स्तोत्रम् परम पूज्य स्वामी तेजोमयानंद

पुढील श्लोक ध्यानाच्या आध्यात्मिक साधनांवर अधिक प्रकाश टाकतो.

प्राणानायम्योमिति चित्तं हृदि रुध्वा
नान्यत्स्मृत्वा तत्पुनरत्रैव विलाप्य ।
क्षीणे चित्ते भादृशिरस्मीति विदुर्यं
तं संसारध्वान्तविनाशं हरिमीडे ॥६॥

अर्थ - साधक प्राणायाम आणि ॐ उच्चारण यांच्याद्वारे मनाला हृदयात अवरुद्ध करतात. ते मन नियमित अभ्यासाने अन्य वस्तूंभोवती रुंजी घालणे सोडून देते आणि हृदयात अडकून राहते. मन शांत केल्यानंतर ते आत्म्यावर 'मी चैतन्य आहे' असे ध्यान करतात. अशा प्रकारे संसाराचे विध्वंसक म्हणून जाणल्या जाणाऱ्या भगवान श्रीहरिंची मी स्तुती गातो.

आध्यात्मिक साधनांची तत्त्वे - आपण आध्यात्मिक

साधनांच्या तत्त्वांचा- जी आपल्याला विशेषतः ध्यानामध्ये मदत करू शकतील अशांचा विचार करू या. ही तत्त्वे भौतिक उपलब्धी मिळवण्यासाठीही उपयोगी होतात.

या साधना स्थूलातून सुरू होतात आणि आपल्याला सूक्ष्मात घेऊन जातात. या प्रवासाची पहिली पायरी आपण जिथे आहोत तीच आहे. साधना करीत असताना त्या साधना अधिक सूक्ष्म होत जातात.

सूक्ष्मापेक्षा स्थूलाचे नियंत्रण करणे सोपे आहे. जेव्हा स्थूलाला शांत केले जाते किंवा संयमित केले जाते तेव्हा आपण सूक्ष्मावर लक्ष केंद्रित करू शकतो.

या साधना म्हणजे बाहेरून मन काढून घेणे व आत वळवणे, भौतिक वस्तूंपासून मनाला वळवणे आणि ते आध्यात्मिक ध्येयामध्ये किंवा ईश्वरामध्ये लावणे.

काही न करण्यापेक्षा न जाणता कर्म करणे चांगले. न जाणता कर्म करणे यापेक्षा जाणून करणे चांगले. जाणणे याचा अर्थ कर्म करणे असा नाही.

शरीरधारी, निपुण गुरूंकडून शिकणे हे नेहमीच पुस्तके व माध्यमे यांच्याद्वारे शिकण्यापेक्षा चांगले.

एक भाग असतो करणे जो आपल्या हातात असतो. दुसरा भाग असतो होऊ देणे जो आपल्या हातात नसतो, तर ईश्वर, प्रकृती किंवा प्रारब्ध यांच्या हातात असतो. माळी जमिनीची मशागत करतो, बी पेरतो व त्याला नियमितपणे पाणी देतो, कोंब मात्र आपोआपच उगवतो. आपण अंधरुणावर आडवे होतो, आपले डोळे मिटतो आणि झोप लागते.

प्रयत्नपूर्वक कर्म सहज कर्मात बदलले पाहिजे. 'करण्या'ची स्थिती 'होण्या'च्या स्थितिप्रत गेली पाहिजे. आपण जे आहोत ते 'होण्या'साठी 'करणे' ही पूर्वतयारी असते.

'घाई करा, पण, सावकाशीने.' कोणत्याही उपलब्धीसाठी अपार धीर आणि उत्साह यांची आवश्यकता असते. जे सहजतेने मिळते ते सहजतेने जाते.

संख्येपेक्षा गुणवत्ता चांगली. संख्येलाही तिचे स्वतःचे

मूल्य आहे. ठरलेल्या संख्येमध्येही आपल्याला महान गुणवत्तेचे काही क्षण अनुभवता येतात.

प्रेमपूर्वक व लक्षपूर्वक करणे हे यांत्रिकपणे करण्यापेक्षा चांगले. तथापि, न करण्यापेक्षा यांत्रिकपणे करणे चांगले.

जे मिळते ते जाते सुद्धा. जे मिळते त्याला धरून ठेवू नका. जे शाश्वत आणि सत्य आहे त्याला धरून ठेवा.

मन ताणरहित व निश्चयी असले पाहिजे. ते आक्रमक, स्पर्धा करणारे किंवा महत्त्वाकांक्षी असता कामा नये.

शरीर आणि इंद्रिये - एका शांत जागेची आणि अनुकूल वेळेची निवड करा. ध्यानाला योग्य अशा स्थितीमध्ये बसा - मांडी घालून, स्तब्ध व ताणरहित स्थितीत, मस्तक, मान आणि शरीर एका सरळ रेषेत ठेवून. डोळे हलकेच बंद करा. अशा प्रकारे दृश्य, स्पर्श आणि चव यांच्या चंचलतेपासून स्वतःस दूर ठेवा. आपल्याला जाणू शकणाऱ्या ध्वनी व गंध याकडे लक्ष देऊ नका किंवा त्यांच्याभोवती लक्ष घोटाळू देऊ नका. उदाहरणार्थ, शेजारच्याच्या फोनची घंटी वाजलेली ऐकायला आली तर

‘तो फोन का उचलत नाही?’, ‘इतक्या सकाळी फोन का वाजत आहे?’, ‘फोनची घंटी किती कर्णकटू आहे?’ अशा गोष्टींचा विचार करू नका.

प्रार्थना - परमेश्वर आणि गुरू यांच्या कृपेचे आणि सततच्या मार्गदर्शनाचे आवाहन करा. प्रार्थना फार सामर्थ्यशाली असतात. प्रार्थनेची तीव्रता जशी वाढत जाते तसा कृपेचा ओघ आपल्याकडे वळतो.

प्राणायाम - प्राण याचा अर्थ प्राणांची पाच कार्ये - श्वसन, रक्ताभिसरण, पचन, उत्सर्जन आणि उदान - ती म्हणजे अशी कोठारे आहेत ज्यांच्यामुळे जीवन आणि सर्व प्रकारची कर्मे - विचार व ग्रहणशक्ती यांच्यासमवेत - शक्य होतात. प्राणांचे संयमन करणे याचा अर्थ सर्व कर्मांचे संयमन करणे किंवा आपल्या वाढीस व विकासास अनुकूल असे सुसंगत जीवन जगणे असाही अर्थ होतो - (युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु। युक्तस्वप्नावबोधस्य योगो भवति दुःखहा ॥ - भगवद्-गीता - ६.१७) रक्ताभिसरणाच्या अन्य प्राणक्रिया

संयमित करता येणे शक्य नसल्याने प्राणायाम या शब्दाचा अर्थ श्वसनाचे नियमन करणे असा घेतला आहे. काही लोक संयमित श्वासावर लक्ष केंद्रित करतात, तर दुसरे काही उच्छ्वासावर लक्ष केंद्रित करतात. तर आणखी काही लोक श्वास रोखून ठेवण्यावर लक्ष केंद्रित करतात - (अपाने जुह्वति प्राणं प्राणेऽपानं तथापरे। प्राणापानगती रुद्ध्वा प्राणायामपरायणाः ॥ भगवद्-गीता ४.२९) काही लोक फक्त श्वासाच्या निरीक्षणाची साधना करतात - (प्राण-वीक्षण). यापेक्षा अधिक सोपी आणि प्रगत प्राणायामाची तंत्रे आहेत. ही सर्व निपुण गुरुंकडून अभ्यासली पाहिजेत. प्राणायामाची साधना मन शांत करते व ते ध्यानासाठी तयार करते.

ॐ-ध्यान - ॐ हे भगवंतांचे वैश्विक नाम आहे. (तस्य वाचकः प्रणवः ॥ पतञ्जलि योग सूत्र १.२७). ॐ परम सत्याचे निर्देशन करते (ओमिति ब्रह्म ।- तैत्तिरीय उपनिषद् - १.८.१) ॐ हा सामर्थ्यशाली मंत्र आहे व

त्याचा अर्थ गहन आहे. तो ध्यानासाठी उत्तम सहाय्यक आहे.

ॐ चे उच्चारण घंटेच्या किंवा शंखाच्या नादाप्रमाणे दीर्घ करतात. त्याचे उच्चारण मनातल्या मनातही करता येते किंवा त्याच्या अर्थावर चिंतन करता येते. हा ध्वनी एक विशिष्ट गुणवत्ता असलेले आकाश आहे, जे पंचमहाभूतांपैकी सूक्ष्मतम आहे. ॐ चा ध्वनी संपूर्ण विश्व व्यापून आहे. या वैश्विक ध्वनीवर ध्यानकर्ता आपले मन केंद्रित करू शकतो. अथवा दोन 'ॐ'कारांच्या मधील शांततेवर आपले मन केंद्रित करू शकतो. त्यानंतर तो दोन ॐ कारांच्या मधील शांततेचा काळ वाढवत नेऊन ॐ उच्चारण थांबवून आंतरिक शांततेशी एक होऊ शकतो. मन एकदा आतील शांतीत स्थिर झाले की त्याला तेथून बाहेर येऊ देऊ नका - (आत्मसंस्थं मनः कृत्वा न किञ्चिदपि चिन्तयेत् ॥ भगवद्-गीता ६.२५). मनाला हृदयामध्ये अवरुद्ध करण्यासाठी ॐ उपासना सर्वोत्तम आहे. हेच ते चैतन्य जे अहंकाराचे मूल स्थान आहे -

(एतदालम्बनं श्रेष्ठमेतदालम्बनं परम्। - कठोपनिषद्
१.२.१७).

ध्यानकर्त्याने अन्य विचारांकडून स्वतःला विचलित होऊ देता कामा नये. ज्या काही पूर्व आठवणी अचानकपणे येत असतील त्या अचानकपणे जातीलही. कोणताही विचार एका सेकंदाच्या छोट्याशा अंशापेक्षा अधिककाळ टिकत नाही. म्हणून आपण कोणत्याही विचाराभोवती घोंटाळू नये, त्यांना धरून ठेवू नये, त्या संबंधीच्या दुसऱ्या विचारांची साखळी सुरू करू नये, त्यांच्याविषयी निवाडा, विश्लेषण, वर्गीकरण, चांगले-वाईट असे काहीही ठरवू नये. दुसऱ्या प्रकारचा विचार मनात आल्याबरोबर आपण पुन्हा एकदा ॐ उच्चारणावर लक्ष केंद्रित करून आतील शांतीत विश्राम पावले पाहिजे.

ध्यानाभ्यासासाठी आत्यंतिक सावधानतेची आवश्यकता असते - (कुर्ववधानं महदवधानम् ॥ - भज गोविन्दम्- ३०). येथे गुरुदेवांनी म्हटले आहे, तुमचे मन शांत, सावध, दक्ष व जागरूक असले पाहिजे. वासनांची घरघर

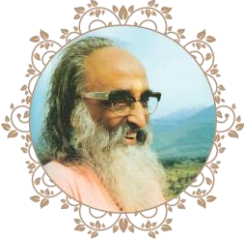
नसते तेव्हा मन शांत असते. बाह्य अडथळ्यांपासून विचलित होणे टाळण्यासाठी आणि पूर्व आठवणी मनातून काढून टाकण्यासाठी मन दक्ष व सावध असले पाहिजे. 'माझे मन किती शांत आहे' किंवा 'शांतता किती सुंदर आहे' अशा प्रकारचे विचारसुद्धा मनाला बहिर्गामी व विचलित करतात.

हळूहळू उच्चारण आणि विचार थांबतात आणि अंतरातील चैतन्याच्या प्रकाशाचा आपलेच आत्मस्वरूप म्हणून साक्षात्कार होतो (भादृशिः अस्मि।). हा साक्षात्कार अज्ञानांधकारास घालवून टाकतो. म्हणूनच आपण अंतरातील प्रकाशाची- श्रीहरिंची प्रार्थना करतो की त्यांनी आपल्याला ध्यान व साक्षात्कार करून घेण्याची क्षमता प्रदान करावी.

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Diwali Celebration at Chinmaya Shreeram



Meet Me In My Books

‘I Love You’ - Letters

[“Meet Me In My Books” is a book review video series done by Chinmaya Yuva Kendra Chennai. Beginning this month, we shall feature a transcription of the same, one book per month, by Biswajit Gupta, a member.]

Yugapriya Thiyagarajan shares her heartfelt book review of Gurudev, Swami Chinmayananda’s, book **“I Love You”** a collection of Letters to Children. This is what Yugapriya has to say:

A 4-lettered word that is usually misspelt for almost all the human beings in the world. Is the tongue at fault? Certainly not! It cannot be the alphabets right? That’s not the problem. This has something to do with the human heart. Vague interpretations, double standards, subtle nuances here and there – this word takes different forms in different people’s hearts and in mine.

When it was my time to be baffled about this, to not know what this word L-O-V-E meant, what it meant to say “I love you”, my Guru came to my rescue. When I usually have a problem in my life, he comes in the form of couplets, phrases and helps me out of my problems but this time He came in the form of a book. Yes! 12 letters! I Love You letters by Swami Chinmayanada.

When I first read the title of this book and a little about the book here and there, I thought it was a fortnightly series of letters written by Gurudev to the Bal Vihar children to express all his love for them. But when I read the book I realized, he did not write only for the children of bal vihar but all the children of this world, all the children of the Lord himself. And it was not just about expressing love but also giving knowledge of love.

Gurudev talks of a host of things in this. Let me just tell you a few of these things. Gurudev talks about how in today’s materialistic world love has become transactional. All of us are

standing at the footsteps waiting to receive the package of love with all gratitude and love but... but we fail to realize there is no one to play the delivery man out there.

There is a 4-letter word that can take up the place of love which is G-I-V-E. It is very important to GIVE love if we are to feel it. It is not about taking but giving. Gurudev says it is important to give more than what we take. So this was a very important instance where I felt it was important to start playing the delivery-man in my life, to start giving love. It can be through a smile, it can be through gifts, it can be through time. In various ways but you give love.

Coming next is talking about the aspect of “falling in love,” a phrase that has kept us all held – in movies and songs and series and all of that. Do we have to fall in love? What if we fall and drown? Helplessly? It is very important to understand – it is very quintessential – to rise in love. To let love surge inside us and envelope the world

around us, is important to rise in love.

Gurudev talks of the difference between “sneha” and “prema”. Sneha means affection for the lowly things whereas prema means devotion or bhakti, the love for the higher or nobler things in life. It is important to understand, to have a sense of “ishvara bhava,” the feeling that the whole world is a manifestation of the Lord himself. And when we keep throwing love around us with a lot of respect we are giving love and respect to Ishvara.

Let me read a few lines that picked my interest.

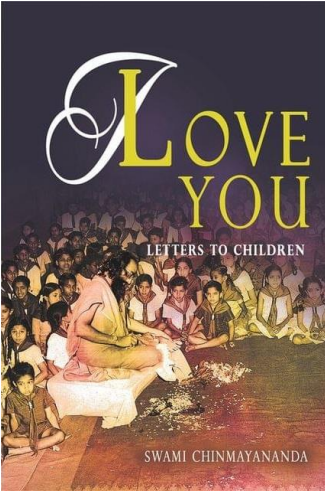
Gurudev says, “Imitate the extravagance of a solitary flower sweetening the neighbourhood, even if it is blossoming on a lonely peak!” even if it is blossoming on a lonely peak!

I leave this line for your reflection.

Likewise Gurudev says, “If you are His devotee, how can you behave differently?”

Daring involvement in the life around, with unabated enthusiasm, ever seeking to serve all, is the Krishna way of life.”

It is important to lead the Krishna way of life and there are 4 things that are required or that make up the constitution of giving love. For you to know what those 4 things are, get back to this book! Get back to **I Love You** letters by Swami Chinmayananda ji. Start giving love and start leading the Krishna way of life for we Bharatiyas throw love and respect all around us.



To watch the video click on <https://youtu.be/3GL8avNTXpI?si=pZ9z315QRQ1HwdHK>

To buy the book click on <https://eshop.chinmayamission.com/product/i-love-you-letters-to-children> OR visit a Chinmaya Mission centre nearby.



Daivi Sampatti Dakshaha (Ability to take right decisions)

[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.]

In Chapter 12, one quality of a seeker is stated to be **दक्षः**:

This same attribute has been stated in Chapter 2, verse 45 as “आत्मवान्” i.e. established in the Self. To be a “Karma Yogi” one has to be self-possessed. He should always remain in the pure consciousness that he is spirit soul and not the material body or the mind.

What does **दक्षः** mean?

Adi Shankaracharya ji has said, “pratyut panneshu karyeshu sadyo yathavat pratipatti samartha”.

What this means that, *pratyut panneshu karyeshu* when faced by a situation, 'sadyo' means 'immediate' or 'quick', *यथावत् (Yathavat)* meaning "उचित" advisable · applicable · appropriate · correct · *Pratipatti (प्रतिपत्ति)* meaning decision.

One who has the ability to take quick, appropriate decisions in any situation exemplifies the quality **दक्षः**:

When faced by any situation when one uses discrimination, prudence (विवेक) to swiftly arrive at an applicable decision, that is aligned with the tenets of Dharma, is what the Lord refers as **दक्षः**:

This same quality has been described in Chapter 18 as सात्त्विक बुद्धि – wisdom that is virtuous, pure.

When will one define wisdom to be pure (सात्त्विक)? Wisdom that is able to discriminate

between karya-akarya, bhaya-abhaya (भय अभय), bandha-moksha, what should one do | refrain from doing, which act is right for a sadhak, what is not appropriate – one who is able to discern is blessed with the wisdom of the wise (सात्त्विक बुद्धि)

In other words, सात्त्विक बुद्धि or moral wisdom is an integral aspect of the ability to take the right decision **दक्षः**:

There are two aspects to the ability to take decisions **दक्षः** – making the right choice and doing so quickly.

The example that instantly comes to mind is of Hanumanji. When Hanumanji was assigned the task of bringing the Sanjivani herb, he was instructed to bring the herb that was luminous (प्रकाशमान). So Hanumanji went to the forest and noticed that there were many herbs (जड़ीबूटी) that were luminous... rather than wasting time in figuring out which was the Sanjivani herb, he promptly decided to carry the entire mountain.

At the moment, there was both presence of mind as well as promptness in decision making.

Many people are unable to take decisions and at times there are some who make a decision in haste.

One man went to an interview and was asked to talk about his qualities. He said, “I am good at Maths – you may ask me any question about Math, I will respond promptly.” The interviewer quizzed him, “tell me the product of $32*67$ ”. He said, “132”. The interviewer exclaimed, “Your answer is nowhere even close the correct answer!” The man said, “I claimed that I would answer quickly – I have not claimed that the answer would be correct!”

So the ability to take right decisions should have both aspects – promptness and correctness.

Many people are not able to take decisions or end up making a wrong one!

Why is one incapable of making decisions?

The Lord has said in Chapter 2, verse 41:

व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन ।

बहुशाखा ह्यनन्ताश्च बुद्धयोऽव्यवसायिनाम् ॥ 41॥

vyavasāyātmikā buddhir ekeha kuru-nandana
bahu-śhākhā hyanantāśh cha buddhayo
'vyavasāyinām

vyavasāya-ātmikā—resolute; buddhiḥ—
intellect; ekā—single; iha—on this path; kuru-
nandana—descendent of the Kurus; bahu-
śhākhāḥ—many-branched; hi—indeed;
anantāḥ—endless; cha—also; buddhayaḥ—
intellect; avyavasāyinām—of the irresolute

Translation BG 2.41: O descendent of the Kurus, the intellect of those who are on this path is resolute, and their aim is one-pointed. But the intellect of those who are irresolute is many-branched.

One whose mind is diverted in many things, goals becomes irresolute, unsure, wavering. I want this, I want that too.... The mind of such a person is indecisive, vacillating

(अव्यवसायात्मिका)

So Arjun was advised to be resolute – firm in his mind (व्यवसायात्मिका vyavasāya-ātmika) - Focus on a single aim – discard other thoughts. Perform duty as per Karma Yoga – that is the essence of resolute action.

When one's mind is dissipated with multiple purposes (प्रयोजन) his ability to take decision is compromised. When one discards the non-essential and his focus is single-minded, clarity and ease in decisions making is but natural.

In the context of a seeker wanting to achieve this, purity of mind (chitta shuddhi) through meditation (dhyanam), is the way to liberation (moksha).

Secondly, when is one unable to make an appropriate decision? The Lord declares that this is because he lacks devotion (bhakti - भक्ति). One is unable to take appropriate decision because he lacks the discernment, prudence (विवेक) that is the hallmark of a true devotee.

Devotion is a key aspect for a spiritual seeker.....when every part of his being is infused with devotion to the Lord, he is directly connected with the Supreme Consciousness, the Divine or the Omniscient. (अंतर्यामी).

The supreme spirit is an endless source of answers to everything. The heart of a true devotee (Bhakt) is tranquil, calm. From a tranquil heart arises discernment. The tranquil heart alone guides one to the right decision.

A heart that is filled with anxiety, doubts, that is wavering (विक्षेप), full of anger and arrogance, illusion and greed (raag-dwesh), lacks the judgement founded on dharma – his decisions are bound to be tainted.

So the two important aspects to cultivate the ability to make right decisions (दक्षः) is single-minded focus or resolve, and a heart filled with devotion.

This same attribute has been stated in Chapter 2, verse 45 as “आत्मवान्”

i.e. established in the Self. What does this mean? It means being completely present in body and spirit wherever one is.

If one is sitting in a place listening to the discourse, but his mind is wandering to what is happening at home, then he is not truly “present” in the here | now moment.

Gurudev would often say, “Keep your mind where your hands are!”

Whatever action you are engaged in this moment (hands) should have your total, complete attention (mind). In context to the subject of decision-making, what is implied is that, faced with a situation, the mind & body should be completely focused, in harmony in dealing with the present moment / situation.

Only one who is truly and completely focused “आत्मवान्” can make right decisions (दक्षः)

The person who is single minded alone can achieve the twin objective of making prompt and appropriate decisions. For prompt decision, single-mindedness is a must and for appropriate decision making, a tranquil mind.

And for both these to happen, being in the present moment – established in self is a must.

In other words, one should be alert, attentive at all times.

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Tulsi Maa adorned on the occasion of
Tulsi Puja

Love alone is the law and
the life of the Self.

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 Atharvasheersham
Wednesday	Ramcharitmanas
Thursday	Vishnu Sahasranaam, Bhagawad Geeta & Guru Stotras
Friday	Lalita Sahasranaam & Devi Stotras
Saturday	Hanuman Chalisa & Hanumat Stotras

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

Chinmaya Mission Mulund



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Email : info@chinmayamissionmulund.com

Tel.: 2567 1381  :+91 22 2567 1381

 **YouTube** Chinmaya Mission Mulund

www.chinmayamissionmulund.com