



“तस्य भासा सर्वमिदं विभाति”

चिन्मय आदेश

Monthly Newsletter of Chinmaya Mission Mulund

एकत्रिंशत् (XXXI) स्रोतः

JANUARY - 2024

एकम् (I) रश्मिः

Happy New Year
2024





CHINMAYA MISSION PRESENTS

Navavidha Bhakti


Nine Expressions of Love


Talks in English by
Swami Tejomayananda

01 January - 13 January 2024
7.30PM - 8.00PM IST daily

Tune Into  Chinmaya Channel



 chinmayamission.com

 ccmt@chinmayamission.com

 +91-84229 98968



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 /-

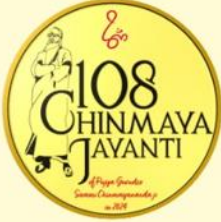
For any queries contact: Vasantha Balan - 8879717030

Lakshmi Kumar - 9820590472

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

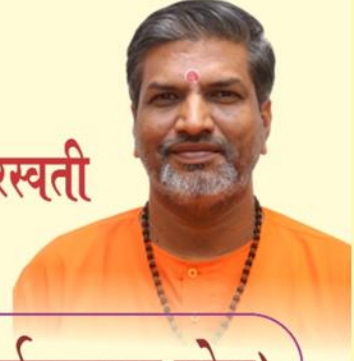
चिन्मय मिशन मुलुंड

चिन्मय श्रीराम, ८, अरोटो हाऊस, पी. के. रोड, मुलुंड (पश्चिम)



ज्ञानयज्ञ

पूज्य स्वामी प्रत्ययानंद सरस्वती



भगवद्गीता अध्याय-४ (ज्ञानकर्मसन्न्यास योग)

११ ते १७ जानेवारी २०२४

संध्याकाळी : ७.०० ते ८.३०

मराठी

आत्मबोध

१२ ते १७ जानेवारी २०२४

प्रातः ७.०० ते ८.००

हिन्दी

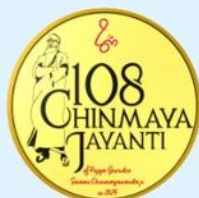
... स्थळ ...

मराठा मंडळ, मुलुंड

व्हि. बी. फडके मार्ग (९० फिट रोड),
मुलुंड (पूर्व), मुंबई-४०००८९.

सगळ्यांना सस्नेह आमंत्रण

Chinmaya Mission Mulund



Organises

Gnana Yajna



by Swami Ramakrishnananda Ji

INSPIRATIONS FROM RAMAYANA FOR SUCCESS

From: 10th Feb. to 14th 2024

Evening : 7.00 pm. to 8.30 pm (in English)

BHAGAVAD GEETA CHAPTER 4

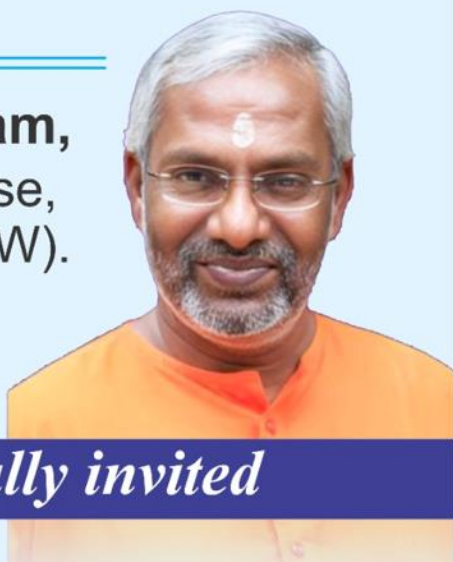
From: 11th Feb. to 15th 2024

Morning : 7.00 am. to 8.15 am. (in Tamil)

VENUE

Chinmaya Shreeram,
1st Floor, Aroto House,
P. K. Road, Mulund (W).

Contact: 8879717030
9769587375



All are cordially invited



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



EDITORIAL COLUMN

Harih Om!

गीतापाठेऽर्थजिज्ञासा ततो ज्ञानं भविष्यति।

कृतार्थता हि ज्ञानेन तस्माद् गीता पठेन्नरः ॥

Pujya Guruji Swami Tejomayananda ji summarises the importance of Geeta Chanting in a succinct manner – The chanting of the Geeta leads to a desire to know its meaning which will lead to Knowledge. Knowledge alone gives fulfilment; so one should chant the Geeta.

The highlight of the month was the successful conclusion of the Geeta Fest 2023 with only the video quiz remaining to be conducted on 7th January 2024. The fourth chapter of the Bhagawad Geeta viz. *Jnana Karma Sanyasa Yoga*- the Yoga of Renunciation of Action in Knowledge was the theme of the Geeta Fest this year. There were chanting competitions for children and elders and an Elocution competition for elders.

The preliminary round of the Elders' Chanting

Competition was held on 26th November at Chinmaya Shreeram. 50 elders aged 18 and above participated in 4 age-wise groups (viz. 18 to 25 years, 26 to 45 years, 46 to 65 years and 65 years and above) and 40 were shortlisted for the final round on 10th December. The participants had to chant their allotted portion by seeing the book in the preliminary round and by-heart in the final round. It was heartening to see the sincerity of participants of all age groups including senior citizens in trying to memorise and chant the Geeta as perfect as possible.

The month of December began with the Children's Chanting Competition on 3rd December at Friends Academy. This year a record 1654 children from various schools and Balavihars of Mulund and Bhandup had registered for the Chanting Competition with another 28 children additionally appearing through the spot entry route. In all, 793 children attended and participated in the

preliminary round. 208 children (roughly the top 25% based on marks) were shortlisted for the finals on 17th December. There were 6 groups for children according to their grades. Children had to bye-heart their allotted portions for both the preliminary and final rounds.

There was also an elocution competition on 17th December for elders in English and Marathi. 16 elders including senior citizens participated in the elocution on two topics of the 4th Chapter viz *Avatar Rahasya* and *Jnana Mahima*.

As is conventional, the prize distribution ceremony for all the events was held on Friday, 22nd December, the Geeta Jayanti day which also happens to be the birthday of our Parama Guru Swami Tapovan Maharaj. Earlier in the evening Paduka Pooja was performed followed by the prize distribution ceremony. As has been the practice for some years now, standard wise prizes were given to children in each group to encourage the children. In all,

77 children bagged prizes. 20 prizes were also distributed in the elders' chanting category and 14 prizes in elocution. The school representatives and Sevak/Sevikas were also felicitated. Like every year, the Grace of the Almighty and Pujya Gurudev, the systematic planning and dedicated efforts of the Coordinator Smt. Vasanta Balan with the sincere cooperation of the judges and volunteers ensured the success of the mammoth Geeta Fest.

December was a very eventful month for the Centre with the commencement of three new classes - A Shishu Vihar at Chinmaya Shreeram, the first ever in Mulund (every Saturday), a new Balavihar at Bhandup (Fridays) and a new Swaranjali Bhajan Class at Chinmaya Shreeram (every Wednesday).

Earlier in the month, the monthly Sampurna Geeta Parayanam was held on Sunday, 10th December from 3.30 to 6.30 pm followed by the Arati.

We are all set to leave for our 7th Balavihar

camp at Chinmaya Mauli, Pune from 24th to 26th December 2023 for the Grades 3 to 8. 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.

We shall be ending the year with the customary Vishnu Sahasranama Archana on 31st December from 5 to 7 pm. All are invited to register for the same by clicking on the link <https://chinmayamissionmulund.com/vishnusahasranama-registration-2023/>

The New Year will bring in its wake, the Video Quiz on 7th January and the Marathi Geeta Jnana Yajna from 11th to 17th January by Swami Pratyayananda, CM Nanded in Mulund East. Please watch out for our Whatsapp broadcasts.

We wish our readers a very happy and spiritually fulfilling New Year 2024. May we

be a recipient of the blessings of Lord
Chinmaya Shreeram and Pujya Gurudev.
Lokah Samasthah Sukhinoh Bhavantu!

Smt. Lakshmi Kumar

Editor - Chinmaya Adesh

Dated 23rd December 2023

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Participants, volunteers and judges during the
GCC Preliminary round



GCC finals captured in pictures



Elder's Geeta Chanting Competition in progress



Paduka Puja on Tapovan Jayanthy / Geeta Jayanthy day



The grand finale- GCC prize distribution

CHINMAYA GEETA CHANTING COMPETITION 2023
PRIZE WINNERS LIST
CHILDREN
GROUP - A

NAME	STD	PRIZE	SEVIKA
MANASVI HARDIK PARMAR	NUR	CONS	UMA / BHARATI / LATA SOMANATHAN
KRISH SHAILESH	JR. KG	I	BRINDA
GARGI PRAVIN SAWANT	JR. KG	II	LEKSHMI UMESH MORE
ADVAIT KAUSTUBH MEHENDE	JR. KG	III	JAYSHREE KRISHNAMURTHY / POOJA
LOVIK N KHANDELWAL	JR. KG	CONS	SUNITA NAIR
SPRUHA PRASAD SONAK	JR. KG	CONS	SUNITA NAIR
ALEENA MUNEES AHMAD SALMANI	JR. KG	CONS	SUDHA KURUDKAR/ MRUNAL THORAT
EVA SWAPNIL BHOIR	JR. KG	CONS	LEKSHMI UMESH MORE
SAHANA CHANDRASEKAR	SR. KG	I	
SHIVAAY ASHISH THAKKAR	SR. KG	II	PAVITRA SHETTY
SHRIHAAN T RANE	SR. KG	II	
PARIN SANTOSH JAISWAL	SR. KG	III	KAVITA THAKKER

NAME	STD	PRIZE	SEVIKA
SHARDOOL SANKET JOSHI	SR. KG	III	MANJUSHA / PRADNYA KULKARNI
ANVIT AMEY PATIL	SR. KG	CONS	LEKSHMI UMESH MORE
RUDRASHREE PRATHAMESH SALKAR	SR. KG	CONS	MANJUSHA / PRADNYA KULKARNI
AARAV V BANSODE	SR. KG	CONS	MANJUSHA / PRADNYA KULKARNI
PRATYUSH KISHOR ADKHALE	SR. KG	CONS	MANJUSHA / PRADNYA KULKARNI
LOKESH VIKRAM SHIRODKAR	SR. KG	CONS	SUDHA KURUDKAR / MRUNAL THORAT
PRADYUMNA P	SR. KG	CONS	

GROUP - B

NAME	STD	PRIZE	SEVIKA
SIA SIDDHARTH GUPTA	I STD	I	
SURYA S KELKAR	I STD	II	
NIVRITH VIJAY	I STD	III	GOMATHI
ADITYA SUHAS DESHMUKH	I STD	CONS	LEKSHMI MORE
VEDANSHI GHANSHYAM DUBEY	I STD	CONS	PAVITRA SHETTY
CHINMAYI SHARDUL PHASE	I STD	CONS	PAVITRA SHETTY

NAME	STD	PRIZE	SEVIKA
KASHVI NIMESH THAKER	II STD	I	PARVATHI
OMKAR DINESH SAWANT	II STD	II	GOMATHI
MEET BIPIN BHANGDE	II STD	II	UMA / BHARATI / LATA SOMANATHAN
JAGRUT ROHAN HOMKAR	II STD	III	HIMA KULKARNI
SIDDHI GARG	II STD	CONS	GOMATHI
VEDIKA SHALIGRAM NAIKODI	II STD	CONS	NITHYA MANI
SMAYA VENKATESH	II STD	CONS	

GROUP - C

NAME	STD	PRIZE	SEVIKA
KHYATI U ADHYAPAK	III STD	I	UMA / BHARATI / LATA SOMANATHAN
AARADHYA RAKESH RAUT	III STD	II	LEKSHMI MORE
SPRUHA TUSHAR RANE	III STD	II	
VEDIKA HIMANSHU PUNJANI	III STD	III	UMA / BHARATI / LATA SOMANATHAN
AVIKA AKASH SINGH	III STD	CONS	UMA / BHARATI / LATA SOMANATHAN

NAME	STD	PRIZE	SEVIKA
PARAM CHINTAN KOTAK	III STD	CONS	UMA / BHARATI / LATA SOMANATHAN
OMKAR V NAYAK	III STD	CONS	GOMATHI
AVYUKT VIJAY	IV STD	I	GOMATHI
SASHANTH GUHAPRASATH	IV STD	II	PAVITRA SHETTY
KHUSHI GANESH SHENOY	IV STD	III	MEERA KRISHNAPRASAD / JAYASHREE KRISHNAMURTHY
SWARA DEEPAK AMBRE	IV STD	CONS	LEKSHMI MORE
SHLOK SANTOSH JAISWAL	IV STD	CONS	UMA / BHARATI / LATA SOMANATHAN
HARSHALI ANANT MODAK	IV STD	CONS	NITHYA MANI

GROUP - D

NAME	STD	PRIZE	SEVIKA
DHYANA GAJWANI	V STD	I	GOMATHI
NITHYA PRAKASH	V STD	II	LAKSHMI KUMAR
SHREE TANAJI CHAVAN	V STD	III	GOMATHI
SMARNIKA S MHATRE	V STD	CONS	GOMATHI
DEVASHREE D SAWANT	V STD	CONS	GOMATHI
PURVA SANJAY PRABHU	V STD	CONS	S B MANWADKAR

NAME	STD	PRIZE	SEVIKA
SNSG RUTHVIK	VI STD	I	GOMATHI
SANIHA RAVI SHETTY	VI STD	II	LAKSHMI KUMAR
AGASTYA VISHWAJIT JAVKAR	VI STD	III	S B MANWADKAR
NANDINI KRISHNAMURTHY	VI STD	CONS	GOMATHI
PRAHLAD SANTOSH	VI STD	CONS	LAKSHMI KUMAR

GROUP - E

NAME	STD	PRIZE	SEVIKA
PRANAV SANJAY JADHAV	VII STD	I	GIRIJA SHETTY
SANA ARUN	VII STD	II	GOMATHI
SARTHAK NITIN BHOSALE	VII STD	III	GIRIJA SHETTY
AVANI SHYAM BARVE	VII STD	III	GIRIJA SHETTY
ATHMAJA GOPAL IYER	VII STD	CONS	GOMATHI
KRISHA PRAJAPATI	VII STD	CONS	USHA KATIRA
NISHAD SIDDHESH JAMSANDEKAR	VIII STD	I	LEKSHMI MORE
AVANI TEJAS LAUD	VIII STD	II	
YASHOVARDHAN PARMAR	VIII STD	III	NAINA KAMATH
TEJOMAY G IYER	IX STD	I	GOMATHI
NAYONIKA IYER	IX STD	II	S B MANWADKAR

NAME	STD	PRIZE	SEVIKA
ATHARVA KSHIRSAGAR	IX STD	III	GOMATHI
DHRUVI HIMANSHU PUNJANI	IX STD	III	UMA / BHARATI / LATA SOMANATHAN
SANSKAR SABHAJI PADIR	IX STD	CONS	

GROUP - F

NAME	STD	PRIZE	SEVIKA
SREERAM SOMANATHAN	X STD	I	LAKSHMI KUMAR
ANUSHA VENGSARKAR	X STD	II	LAKSHMI KUMAR
SANJITA ESHWAR GOWDA	X STD	III	RATNA HOLLA
ANJALI R NAIR	X STD	CONS	NAINA KAMATH
JYOTHIKA PUTUVAL	XI STD	I	LAKSHMI KUMAR
ARCHANA BALAJI	XI STD	II	GOMATHI
KONAR SUGASENI NAMBIRAJAN	XII STD	CONS	GOMATHI

ELDERS
GROUP - G

NAME	PRIZE
DEVIKA POOJARI	I
ANUSHREE SOMANATHAN	II
RIA BHARAT TANNA	II
HARSHALI GOUDA	III
DHRUVI GANATRA	CONS

GROUP - H

NAME	PRIZE
SUNEETA NAIR	I
RAMYA RAMAKRISHNAN	I
HARSHA BIPIN BHANGDE	II
PUSHPA SANTOSH JAISWAL	III
PREETI K.	CONS

GROUP - I

NAME	PRIZE
MRUNAL THORAT	I
POOJA KSHIRSAGAR	II
DIPTI RAJESH MONANI	III
SUVARNA V. NAGARKAR	III
Mr. GOPAL VASUDEVAN	CONS
NIRMALA P. KATARIYA	CONS

GROUP - J

NAME	PRIZE
HIMAGAURI S. KULKARNI	I
GANGA KRISHNAN	II
GOMATHY VENKATRAMAN	III
NAINA U. KAMATH	III

CHINMAYA GEETA ELOCUTION COMPETITION 2023 PRIZE WINNERS LIST

NAME	GROUP	PRIZE	LANGUAGE
JYOTHIKA PUTUVAL	F	I	English
SHILPA SRIRAM	H	I	English
GUHAPRASATH RAJAGOPAL	H	I	English
JAI SHARMA	H	II	English
PREETHI K	H	II	English
JIGNA K. CHANDE	H	III	English
POORNIMA KRISHNAMURTHY	H	III	English
REVATHI SHANKAR SWAMY	I	I	English
MRUNAL THORAT	I	II	Marathi
SAYALI S. RASAL	I	III	Marathi
A.V. SUNILKUMAR	I	CONS	English
JYOTI SHIRGURKAR	J	I	Marathi
JAYASHRI SHANBHAG	J	II	Marathi
R. BHUVANESHWARI	J	III	English



Voice of Chinmaya

H. H. Swami Chinmayananda

WE live the outer world, in fact, from our own within. The character and personality of the individual determines the experiences that he gains in his outer world. Unless, we learn to master our inward life, the outer scheme of life, however efficient and perfect in its set up, cannot but provide sorrow and unhappiness for the individual.

When we watch the world from this noble Temple of Religion through every Scripture-window upon its walls, we see the same sight of Man being thwarted in his own lack of Self-mastery. **A Self-mastered individual is a living institution in this world.** In fact to serve him alone the world exists!! He alone is the inheritor of Life!!!

The Self-mastery gives man freedom from his slavery to circumstances and no more does he ever come under the lashes of failure or

sorrow. He as it were, in his Self-mastery, rises above the body into the noble heights of Power and Knowledge, where he becomes worthy of being the king of kings, ever enjoying a peace and tranquility, which gurgles from deep within himself, and which can never be dried up even by the greatest imaginable upheaval in the outer scheme of things. One who has gained this Self-mastery gets himself released from all his iron chains of bleeding sorrows and he escapes from the cellars of his ego-centric ugliness and walks out as a free man from the mournful edifice of our present civilization into the ampler fields of sunlit native bliss.

The technique, what is common in all the Scriptures of the world, is one and the same in as much as they are all different means of self-development taking us to perfect Self-mastery. When once this is gained, to whatever degree each can, by all the members of the generation, then and then alone can we come to enjoy truly the divine blessings of our

Scientific Age in which we live.

In every walk of life, at all moments, we must make use of the ever-changing patterns of challenges and while consciously meeting them we must learn to train ourselves to be stronger men with great mastery over ourselves and our outer world.

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New Shishu Vihar class at Chinmaya Shreeram



New Chinmaya Swaranjali Bhajan class started at Chinmaya Shreeram



हरिमीडे स्तोत्रम् परम पूज्य स्वामी तेजोमयानंद

साक्षात्कारी महात्मे कसे ध्यान करतात ?

यं ब्रह्माख्यं देवमनन्यं परिपूर्णं
हृत्स्थं भक्तैर्लभ्यमजं सूक्ष्ममत्कर्ष्यम् ।
ध्यात्वात्मस्थं ब्रह्मविदो यं विदुरीशं
तं संसारध्वान्तविनाशं हरिमीडे ॥७॥

अर्थ - ब्रह्म नावाचा देव जो जन्मांपासून मुक्त आहे, सर्वांशी एकरूप झालेला आहे, परिपूर्ण, सूक्ष्म, तर्कातीत आहे, ज्याला भक्तगण त्यांच्या हृदयात जाणतात, ज्याचा साक्षात्कार ब्रह्मज्ञानी लोक ध्यानाद्वारे आपला आत्मा म्हणून करून घेतात, त्या श्रीहरिंची - संसारांधकाराच्या विनाशकाची मी स्तुती गातो.

पूर्णत्वासाठी अभ्यास - ध्यानातील प्रयत्न आपल्या खऱ्या स्वरूपाच्या सहज जाणिवेत परिवर्तित होतात -
(ध्यानं नाम स्वरूपस्य सहजं भानमुच्यते।-

ध्यानस्वरूपम्-१). त्यानंतर साक्षात्कारी महात्मे याच स्थितीत सदा सर्वकाळ रममाण होतात. त्यानंतर त्यांना ध्यानामध्ये ठरावीक काळ, ठरावीक आसन किंवा ठरावीक ठिकाणी बसण्याची आवश्यकता नसते. त्यांना त्यांचे मन सतत सत्यामध्ये तल्लीन होऊन राहिल्यामुळे मन व इंद्रिये यांना संयमित करण्याची गरज नसते - (यत्र यत्र मनो याति तत्र तत्र समाधयः।-दृग्दृश्य विवेक-३). जितक्या सहजतेने आणि विनासायास आपण शरीर, मन, बुद्धीशी तादात्म्य साधतो तितक्याच प्रमाणात महात्मे सत्याशी तादात्म्य पावतात. ज्याप्रमाणे आपल्याला वारंवार आरशातील आपल्या प्रतिबिंबाचे कौतुक करणे व स्वतःस न्याहाळणे आवडते, त्याचप्रमाणे साक्षात्कारी महात्मांना सत्यात रमणे आवडते. त्यांचे ध्यान साधकांसाठी मार्गदर्शक होते.

परिपूर्ण आणि प्रकाशस्वरूप - ब्रह्माख्यं देवम् - महात्मे ज्याच्यावर ध्यान करतात त्या सत्याला ब्रह्म असे म्हणतात. कारण ते मोठे (बृहत्वात्) आणि अमर्याद

आहे. त्याचे स्वरूप 'सत्य, ज्ञान, अनन्त' असे आहे-
(सत्यं ज्ञानमनन्तं ब्रह्म । तैत्तिरीय उपनिषद - २.१.३)

'त्या'ला देव असे म्हटले आहे. कारण 'तो' स्वयंप्रकाशित आहे. 'त्या'चा प्रकाश सृष्टीच्या पूर्वीपासून सर्व जीवांमध्ये आहे. 'तो' सर्व जीवांमध्ये आत्मरूपाने व स्तुती करण्याची योग्यता असलेल्यांकडून 'त्या'ची स्तुती केली जाते असा आणि 'तो' सर्वव्यापी आहे- (यतो दिव्यति क्रीडति सर्गादिभिः, विजिगीषतेऽसुरीदीन्, व्यवहरति सर्वभूतेषु, आत्मतया द्योतते, स्तूयते स्तुत्यैः, सर्वत्र गच्छति तस्माद् देव- विष्णुसहस्रनाम शाङ्करभाष्य - ५४).

ते स्वतः परिपूर्ण आहे - अनन्यं-परिपूर्णं- दुसऱ्याचे अस्तित्व पहिल्याच्या अस्तित्वाला मर्यादित करते. उदाहरणार्थ- एका अविवाहिताच्या हालचालींवर विवाहानंतर बंधने येतात. सत्य एकमेवाद्वितीय असल्याने प्रत्येक प्रकाराने ते अमर्याद आहे.

समुद्रातील लाट एका विशिष्ट वेळी आणि विशिष्ट ठिकाणी उद्भवते आणि बाकीच्या लाटा तिला मर्यादा घालतात-

समुद्राचे पाणी सर्वत्र असल्यामुळे ते निर्बंध आहे - सर्व वेळी आणि समुद्राच्या सर्व लाटांमधून-कारण केवळ तोच समुद्र म्हणून अस्तित्वात असते. त्याचप्रमाणे सत्य हे काळ, स्थळ आणि वस्तू यांच्याद्वारे अमर्यादित आहे कारण तेच एक अस्तित्वात आहे.

पोट रिकामे असले की आपल्याला भूक लागते. दुसऱ्या शब्दात, आपल्यामधील अन्नाची इच्छा पोट भरण्यासाठी निर्माण होते. पोट जरी रिकामे असले आणि मन पूर्वमग्न असले तर आपल्याला भूक जाणवत नाही. जेव्हा आपण अभावाशी तादात्म्य पावतो तेव्हा तो अभाव नाहीसा करण्याची आपल्याला इच्छा होते. सत्याला कशाचीच कमतरता नाही. ते त्याच्यामध्येच परिपूर्ण आहे. जेव्हा आपण त्याच्याशी तादात्म्य पावतो तेव्हा आपणही इच्छारहित व परिपूर्ण होतो- (सोऽश्नुते सर्वान् कामान् सह ब्रह्मणा विपश्चितेति ।- तैत्तिरीय उपनिषद-२.१.१)- हत् याचा अर्थ हृदय. ज्याप्रमाणे शहराचे हृदय हे शहराचे मुख्य केंद्र असते. त्याचप्रमाणे आत्मा माझ्या जीवनाचे

आणि अनुभवांचे केंद्र आहे, ज्याच्याविना मी जगू शकत नाही व जगतही नाही. म्हणूनच सत्याचे ध्यान हृदयामध्ये-आत्मस्वरूपावर-माझ्यातील स्वयंप्रकाशित केंद्र यावर केले जाते.

जन्मरहित आणि भक्तीने उपलब्ध होणारे - अजं,
 भक्त्यैः लभ्यं-प्रेम याचा अर्थ प्रेमास्पदाशी तादात्म्य. साधक अज सत्याशी तादात्म्य साधतो व आपल्या अज आत्म्याला प्राप्त करून घेतो - (भक्त्या मामभिजानाति तावान्यश्चास्मि तत्त्वतः। ततो मां तत्त्वतो ज्ञात्वा विशते तदनन्तरम् ॥- भगवद्-गीता-१८.५५). एकदा गुरुदेवांनी एका भक्ताला तिच्या जन्मदिनी सांगितले, “तू अज आहेस. तुझे आई-वडीलही तुला पटवून देत असतील की तुझा जन्म झाला होता, तरी तू ते मानू नकोस.”

ईश्वर प्रेम आहे आणि प्रेम आनंद आहे. साधक आपल्या हृदयात भक्तीने देवावर ध्यान धरतो आणि आपला आनंदस्वरूप आत्मा म्हणून त्याला प्राप्त करून घेतो.

सूक्ष्म आणि तर्कातीत- सूक्ष्मं अतर्क्यम्- सूक्ष्मतेचे मापन व्यापकत्वानुसार केले जाते. पंचमहाभूतांपैकी आकाश हे सूक्ष्मतम आहे. कारण ते सर्वाधिक व्यापक आहे- सर्वव्यापी आहे. शरीरापेक्षा जास्त इंद्रिये व्यापक आहेत आणि इंद्रियांहून व्यापक मन आहे. मनाहून व्यापक बुद्धी आहे कारण ती अननुभूत गोष्टींचीही कल्पना करू शकते आणि अमूर्त वस्तूंचीही. आपल्या जन्मोजन्मींच्या वासना त्याहून व्यापक असतात. कारण त्या जाग्रतावस्थेत व स्वप्नावस्थेत व्यक्त होतात आणि सुषुप्त अवस्थेत अव्यक्त राहतात. आत्मा, आपल्या केवळ तिन्ही अवस्थांचाच प्रकाशक नव्हे, तर संपूर्ण विश्वाचा, सर्व जीवांचा साक्षी आकाशासहित सर्वांना व्यापून आहे, म्हणून तो सूक्ष्मतम आहे.

सत्य हे बुद्धीच्या क्षेत्राच्या पलीकडे आहे म्हणून ते तर्काने जाणता येत नाही. सांत बुद्धीकडून अनंताची कल्पना कशी करता येणार ? तर्काने काव्य जाणता येत नाही. याचा अर्थ असा नव्हे की काव्य तर्कहीन आहे. त्याचप्रमाणे सत्य

तर्कहीन नाही आणि युक्तिवादादरहितही नाही, ते तर्काच्या आणि युक्तिवादाच्या अतीत आहे.

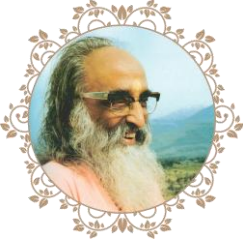
साक्षात्कारी महात्मा - ब्रह्मविदः - जाणणारा नेहमीच जाणण्याच्या विषयापासून भिन्न राहतो. तथापि, सत्याला जाणणारा सत्यच होतो कारण सत्य हे आत्म्याहून भिन्न नाही - (ब्रह्म वेद ब्रह्मैव भवति.....। मुण्डकोपनिषद्- ३.२.९)

मी सूक्ष्म, अज, आनंदपूर्ण आत्मा यांची स्तुती गातो आणि त्यांनी संसारांधकाराचा विध्वंस करावा म्हणून प्रार्थना करतो.

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A new Balavihar class started at Bhandup



Meet Me In My Books Emotion to Devotion

[“Meet Me In My Books” is a book review video series done by Chinmaya Yuva Kendra Chennai. Biswajit Gupta, a member has transcribed the review of the book ‘Emotion to Devotion’ which is featured this month.]

The review of this book is by Harshavardhini, a CHYK from Chinmaya Mission Chennai.

Some of us love only when we get love in return as if it is a credit payment but we know this this transaction can never be tallied. I understood that when I read this book, **“Emotion to Devotion.”**

Swami Chinmayananda starts this book by beautifully explaining two types of love - the higher love and the lower love. **The higher love is the love that we have for the higher and nobler goal that is called as Devotion.**

To understand devotion, let me read a paragraph from this book:

When we direct our love toward the higher more inspired ideal, our minds expand, our faculties broaden, our vision deepens and our efficiencies multiply. This type of love is called **prema**. When this love is directed toward the Lord, this Divine Essence in man is called **Bhakti**. This is how Swami Chinmayananda beautifully connects **emotion to devotion** and hence the book's name.

When we hear the word devotion, we think of the word prayer but when we conduct prayer with faith we connect to the Lord. When you connect to the Lord, you become a devotee. Gurudev also explains in more detail on topics like, how to develop a relationship with God? What is the importance of knowledge to fine-tune this devotion? What is supreme devotion? Who is a devotee? Just like we connect with our mother and father, we can connect with the Lord and become a supreme devotee. Let me read a paragraph on how we can build this relationship with God:

When we worship the Lord invoking Him by

our constant contemplation upon His glories, our mind is cut loose from its fanciful attachment to the pluralistic world.

How do we make friends? Does this happen overnight? First we see them, we talk to them, we understand them. Likewise we understand the Lord. You attach to Him and detach from the world. It is ego that brings all troubles, right? So surrender unto Him and develop this relationship with God and reach the state of supreme devotion.

What is the state of supreme devotion? Gurudev beautifully explains in this book:

To a sincere devotee, all happenings are extremely insignificant. He is not affected by the joys and sorrows which may visit him but he ever lives in the reveling joy of devotion.

This book has shown me the path to become a devotee and not let my devotion be a mere transaction but an aspect of Oneness through giving. If you still have doubts about devotion and love, you know where to find the answers - **Emotion to Devotion.**

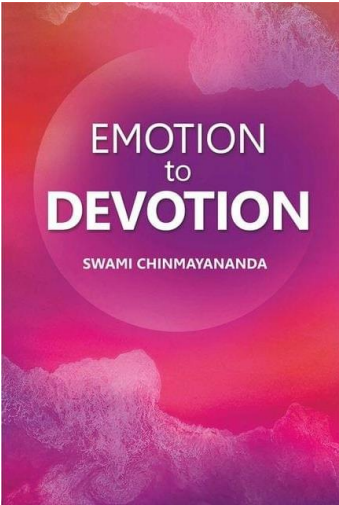
Note from Chinmaya Mission Mulund book centre:

Emotion to Devotion is one of the three books in the set

Emotion to Devotion, Perform and Reform and Knowledge to Freedom

Perform to Reform guides us in actions and Knowledge sets us free.

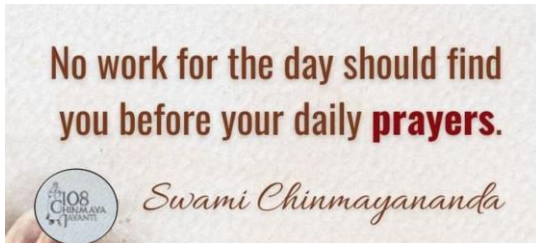
Emotion brings Knowledge to our Actions and Action to our Knowledge.



To watch the video click on <https://youtu.be/F8Lrsw9bPIY?si=aqrzU1kWLyGfhgEU>

To buy the book click on <https://eshop.chinmayamission.com/product/emotion-to-devotion> OR visit a Chinmaya Mission centre nearby.

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Daivi Sampatti **Sthairyam (Steadfastness** **on Spiritual Path)**

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

Today we will be discussing the quality of स्थैर्यम्. i.e. स्थिर भाव i.e. Steadfastness, resolute (स्थिरता)

What steadfastness means is a determination, will-power to complete any activity, sadhana (साधना) or undertaking. The resolution to see any activity undertaken to its completion, conclusion – no abandoning pursuit in middle. Despite feelings of being incapable to finish the task, or not having adequate

resource when one persists in completing the activity, not giving up - that is grit, fortitude.

It is also called as - धृति (dhrti) - to 'act with determination', 'patience', 'firmness', and refers to 'perseverance'.

If a person is pushed into the water in the middle of a sea, he will keep swimming till he reaches the shore. If physical exhaustion takes over, his senses give up, the attitude of grit, determination sees him through till he finds the shore. स्थैर्यम् (Steadfastness) is a very key attribute – if one has this trait, other qualities will naturally flow.

Suppose one has undertaken an activity and after a while it seems to be taxing, formidable task, lot of difficulties arise – as was experienced by Arjun. Arjun undertook for fight the war, all preparations for the war were duly made, he was capable and experienced – but there was a time when his mind was assailed by feeling of the heinous nature of war, he felt he would not be able to enjoy the spoils of the war. Despite the

heinous nature of the activity undertaken, abandoning the war in the middle was not an option. That is स्थैर्यम्.

For example, if a person undertakes to dig a well and when water is not sourced after digging a pit, abandons the effort and starts digging another well, there will be many pits two meters deep and no well! He will never be able to source the water. Only when he endures and digs deep will his efforts yield the desired outcome. That is स्थैर्यम् – to see the end, conclusion, culmination of any activity.

Another way of understanding this attitude of steadfastness or धृति (dhr̥ti), is about giving oneself time. Having this quality of perseverance would mean that one is willing to be patient and giving oneself the time needed to complete the task. For instance, if one feels that they are not fit to pursue the path of spirituality, of becoming a Saadhak (साधक), this quality of स्थैर्यम् will prompt, ‘today I may not have the desired qualities to

pursue this path, give yourself some time...keep trying... in time you will become eligible.”

If this quality of स्थैर्यम् is missing, lacking, then one will not undertake the activity or give up in no time.

If one lacks the quality of Vairāgya (वैराग्य) – i.e. dispassion, detachment – then the quality of perseverance (स्थैर्यम्) will prompt one to continue the efforts till once achieves this state. One must give time for this.

When people come to learn about Vedanta, after attending a few sessions, they feel that “Oh, this is too difficult, not able to grasp – better give-up”. Then there are few who say, “Fine I don’t get everything that is being taught, but I will try to focus of few teachings, keep showing-up and getting better at it.”

So in time, with persistence, diligence, one is able to grasp the essence of Vedanta. So those who were willing to give time, continue with the studies benefited from the knowledge. Behind this attitude of tenacity was the spirit

of steadfastness. If this trait is lacking, one will abandon pursuits mid-way!

Some people come with the intention of learning to chant the Holy Bhagvad Gita – they come once, twice and then thoughts arise in the mind, “What is the point of this, I have reached the golden years of life..”. Such defeatist attitude is not true – there are senior people, 60+ years of age, who, without any prior knowledge, mastered the Bhagvad Gita chanting – what has made this possible? स्थैर्यम् – Determination, fortitude !

The story of the Hare and the Tortoise – “Slow but steady wins the race” – The Hare had the ability to win the race but the Tortoise had the quality of determination स्थैर्यम् – he steadily walked, reached the end and won the race! So in essence, keep up efforts till you reach the goal / target.

When will this quality of determination | steadfastness (स्थैर्यम्) be attained? When will he not be swayed to give-up? It is when he is focused on a single target – Anyatram

Sharanam Apashyam (अन्यत्र शरणम् अपश्यम्...)
– there is no other goal.

For example, a man in deep waters swimming towards the shore – he has no other focus but to reach the shore.... He will drown if he loses site of the shoreline. When one has multiple targets, his energies get dissipated – he is not focused with single-mindedness. Like the man digging a well but ending up digging pits not deep enough!

When one is resolute in the mind, “Yes, this is what I want to achieve.... There is nothing else that I want” then the quality of steadfastness will develop.

What the Lord wants to indicate is that if one is dedicating oneself to a Sadhana, even if one is not enthused with it today, one is bored, still one must persist! Initially the Sadhana may seem challenging, arduous – but in time it eases and gives pleasure like amrit.

With this attitude if one undertakes his journey towards spirituality, he will be able

to fulfil the objective. If this one trait is firmly established, other qualities will follow.

If one feels that the mind is very distracted today, this trait will say, “Don’t worry”. Thoughts like, “You are no good....” Will be countered with “Keep aside the thought” “Try this out, give it some time”. This way one will be encouraged to keep going!

The essence of this quality is to continue till what is undertaken is concluded. This ability gets fortified by small acts of control over the mind – fasting (Vrata), increasing the time spent in meditation. If one fails to sustain achieving small goals, this trait will not mature.

That is the reason you will see that our culture is replete with these small steps of self-discipline, willpower that will help one progress towards larger goals.

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**Silence the mind and listen: this is
the final state of true **meditation**.**

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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