



"तस्य भासा सर्वमिदं विभाति"

# चिन्मय आदेश

Monthly Newsletter of Chinmaya Mission Mulund

एकत्रिंशत् (XXXI) स्रोतः

JULY - 2024

सप्त (VII) रश्मिः



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108  
CHINMAYA  
JAYANTI



# Save the date

19TH JULY TO  
3RD AUGUST 2024

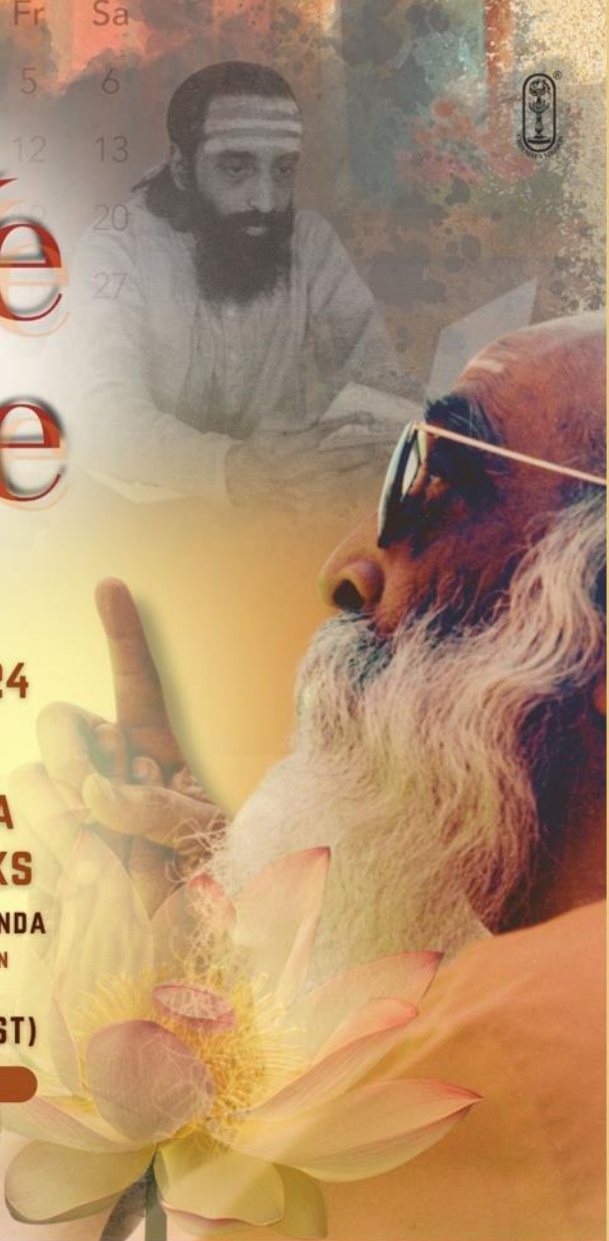
**BHAGAVAD GITA  
CHAPTER 9 TALKS**

**BY SWAMI CHINMAYANANDA**  
FOUNDER, CHINMAYA MISSION

**7.30 PM TO 8 PM (IST)**



**ChinmayaChannel**





Chinmaya Mission Mulund  
CHINMAYA GEETA FEST - 2024



**Bhagwad Geeta Chapter - V**

**KARMA-SANNYĀSA YŌGAḤ**

THE YOGA OF TRUE RENUNCIATION OF ACTION

- ❁ **GEETA CHANTING FOR CHILDREN**
- ❁ **GEETA CHANTING FOR ELDERS**
- ❁ **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

## BALAVIHAR AND PRE CHYK CLASSES

(In Mulund & Bhandup)



### What is a Balavihar?

Chinmaya Balavihar are weekly classes for children in the age group of 6 to 15 years where our cultural and spiritual values are taught amidst fun and games! Balavihar offers a modern day alternative in which sevaks and sevikas lovingly teach children what they ought to know in a fun way

### What do we do in Balavihar class?

- Chanting of shlokas/stotras
- Singing Bhajans as per festivals/occasions
- Stories from the Ramayana, Mahabharata & Srimad Bhagavatam, About Indian saints
- Explaining the Significance of our festivals and traditions



#### List of Balavihar Classes (Age 5 to 10)



DAY	NAME OF CLASS	VENUE	SEVAK/SEVIKA
Sunday 10.00 am to 11.00 am	Chinmaya Shreeram	8, Aroto House, P.K. Road, Mulund (W)	Pavitra Shetty
			9867338832
Sunday 10.00 am to 11.00 am	Chinmaya Vatsal	A-203, Vatsalyadeep, 90' road, Mulund (E)	Lalitha Gopalkrishnan
			9323195743
Sunday 11.00 am to 12.00 noon	Chinmaya Prasad	B-901, Runwal Heights, Opp. Nirmal Lifestyles, LBS Marg, Mulund (W)	Revati Iyer
			9820409381
Wednesday 7.00 pm to 8.00 pm	Chinmaya ShivSrishti	Club House, Shiv Srishti Complex, Mulund(W)	Rajeshwari Ramaswamy
			9833853784
Saturday 5.00 pm to 6.00 pm	Chinmaya ShreeKrishna	602, Ace Florence, Cross Road No 4, Near Devidayal garden, Mulund (W), Mumbai 400080.	Suneeta Anup
			8691888897
Friday 6.15 pm to 7.15 pm	Chinmaya Durga	18-D Miniland Gate3, Tank road (opp. Dreams Mall), Bhandup (W)	Pradnya Kulkarni, Himagauri Kulkarni, Deepak Gupte
			7710959257,9820085372

#### List of Balavihar Classes (Age 11 to 15) PreCHYK



Sunday 9.45 am to 11.00 am	Chinmaya Ashok	A-12 New Shrenik Bldg., Ashok Nagar, Nahur village Road, Mulund (W)	Lakshmi Kumar
			9820590472

visit

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



## EDITORIAL COLUMN

*Harih Om!*

Dear Readers,

One of the pillars of the Chinmaya Mission is its grassroots activities viz. Balavihars for school children, Chinmaya Yuva Kendras for the youth and Study classes for the elders. Character-building should ideally begin in childhood, but given the fast pace and materialistic way of modern life, the modern education system, absence of the ancient *gurukula* system and the decline of joint family-living, children of Indian heritage are rarely exposed to the beauty, greatness, values and knowledge of Indian culture. Balavihar offers a modern day alternative in which *Sevaks* and *Sevikas* lovingly teach children what they ought to know in a fun way. Children learn prayers, bhajans, Bhagavad Geeta, stories etc. and they get a chance to participate in festival celebrations, interactive discussions, games and creative

activities. This helps children bloom and grow into better and happier individuals of tomorrow. The details of Balavihar classes currently running in Mulund/Bhandup have been shared in this newsletter.

Study groups is another important grassroots activities of the Chinmaya Mission. Pujya Gurudev Swami Chinmayananda felt that the inspiration and knowledge gained in the periodic Gnana Yagnas should be fortified by weekly group studies of Vedantic texts. The group systematically studies and discusses scriptural texts under the guidance of a senior member according to a study scheme that was devised by Pujya Gurudev. Regular and sincere participation in the study classes is an effective tool for inner transformation and spiritual progress of seekers. In the words of Pujya Gurudev, “Study Groups constitute the heart of our Mission. This process is the dynamic study scheme followed in the Vedantic tradition. This is not a Chinmaya methodology; it is the most ancient Vedantic

tradition of study.” The details of new study classes/texts started in Mulund have also been shared in this newsletter.

The monthly *Sampoorna Geeta Parayanam* was conducted from 3.30 to 6.30 pm on Sunday 16<sup>th</sup> June, followed by the *Arati*, which was well attended.

On 22<sup>nd</sup> June, an orientation programme was conducted for the Geeta Chanting Sevaks and Sevikas at Chinmaya Shreeram which received a good participation. Chanting classes have been started for the Sevaks/Sevikas to train them in the chanting of the 5<sup>th</sup> chapter of the Geeta, which is the chapter for this year’s Geeta Chanting Competition.

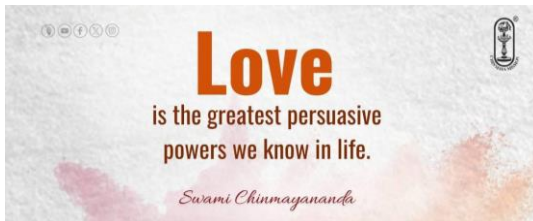
*Lokah Samasthah Sukhinoh Bhavantu!*

*Smt. Lakshmi Kumar*

*Editor - Chinmaya Adesh*

*Dated 28th June 2024*

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## **Details of new texts/study classes started in Mulund**

### **1. Bhagavad Geeta in Hindi**

Thursday 11 am to 12 noon

**Venue:** 301, Pearl CHS Ltd

Nirmal lifestyle Residency Phase 1

LBS Road

Mulund West

**Contact:** 9969035957

### **2. Atmabodh in Marathi**

Tuesday Evening 5 pm to 6 pm

**Venue:** 503, Chandan CHS (near Samarpan hall)

Chaphekar Bandhu Marg,

Mulund East.

**Contact:** 8097169338

### **3. Atmabodh in English (Online)**

Monday 11 am to 12 noon

Contact: 98204 97425





## Karma Yoga (Part 1 of 4)

### H. H. Swami Tejomayananda

One of the most quoted and yet most misunderstood *slokas* of the *Bhagavad Gita* is the famous one on *karma yoga*:

*Karmanyevadhikaraste ma phalesu kadachana,  
Ma karma-phala-hetur-bhur-ma te  
sango 'stvakarmani.*

The right is to work only, but never to its fruits; let not the fruit of action be thy motive, nor let thy attachment be to inaction.

Let us analyse it carefully.

***Karma Yoga: not just continuous and efficient work, nor laziness***

Often we hear people say, “Look at him. What a great *karma yogi* he is – he works continuously for 16 to 18 hours!” If that were an indication of *karma yoga*, thieves and smugglers would fall into this category, since they too do a lot of work. Moreover, operational efficiency alone is not *karma yoga*,

as pickpockets too act with great competence and dexterity. Of course, *karma yogis* also work tirelessly and efficiently, but there is a big difference, as this is for the benefit of a person and not for his downfall.

Secondly, *ma te sango'stu akarmani* – one should not be attached to inaction or laziness. It is a human tendency to love indolence. The weekend is loved by everyone, as there is no office or school. A child was asked, “What sort of school do you like?” He replied readily, “Of course, the closed one!” Idleness is the greatest enemy of man. It prevents one from using one’s potential to achieve things. Progress in any field is possible only if laziness is renounced.

### ***Karma Yoga: neither immoral nor selfish actions***

Furthermore, performing immoral actions will not lead to redemption. One can claim to have renounced laziness and wrong actions, but if one works continuously day and night in order to earn a nice home, comforts and all

the luxuries of life, that is also not the ideal reason for working, since this money is normally reserved only for you and your family. Do you think of doing anything for others? You may retort, “Why should I? What will I get?”

The problem in this world is that objects are few and desirers are many and hence there are continuous conflicts, intrigues, and manipulations for property, money, posts etc. Everyone wishes to be on the top! The conclusion is that a selfish person can never be far from unrighteousness.

Fulfil desires by virtuous means, but do not think only about yourself, as selfish actions can never lead to fulfilment. Once I asked a person to do some work for the Mission. He promptly asked about his commission! With such an attitude, one can neither serve any cause nor evolve on the path of spirituality. Sri Krishna asks us to think of others and perform actions beneficial to them. Dwelling only on your profit may instigate you to harm

others. So the Lord says, “Leave desire-prompted egocentric actions also.”

You may now ask, I should not be lazy; I should not be immoral; I should not perform egocentric actions. What is left then? What actions am I to do?”

***Karma Yoga : do your duties efficiently....***  
to be continued in the next issue.

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Orientation for Geeta Chanting Sevaks/Sevikas

In life, it has been always observed  
that to solve a problem is to  
**rise above it.**

Swami Chinmayananda

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## हरिमीडे स्तोत्रम् परम पूज्य स्वामी तेजोमयानंद

जेव्हा आपल्याला सत्याचे दर्शन होत नाही तेव्हा आपली इंद्रिये, तर्क आणि अनुभव सर्व काही साक्षात्काराच्या आड येत असल्यासारखे वाटतात. त्याऐवजी जेव्हा साक्षात्कार होतो तेव्हा वरील बाबींपैकी प्रत्येक बाब सत्याला सहमती देते. श्रीशंकराचार्य यांच्याबाबतीत तर्क केवळ त्यांच्या साक्षात्काराला पुष्टी देतो -

सर्वं दृष्ट्वा स्वात्मनि युक्त्या जगदेतद्

दृष्ट्वात्मानं चैव भजं सर्वजनेषु।

सर्वात्मैकोऽस्मीति विदुर्यं जनहृत्स्थं

तं संसारध्वान्तविनाशं हरिमीडे ॥१३॥

अर्थ - ते साधक जे तर्कशुद्ध मननाद्वारे हे संपूर्ण विश्व आपल्या आत्म्यात पाहतात आणि अज आत्मा सर्व जीवांमध्ये पाहतात, जे एक आत्मा सर्व जीवांमध्ये 'मी आहे' अशा प्रकारे जाणतात त्या संसारांधकाराचा नाश

करणाच्या श्रीहरिंची मी स्तुती गातो.

**एकात अनेक आणि अनेकात एक** - सर्व काही सत्मध्ये अस्तित्वात असते आणि सत् सर्वांमध्ये अस्तित्वात असते. समुद्राच्या लाटा आणि समुद्राचे पाणी एकच असल्याने समुद्राच्या लाटा समुद्राच्या पाण्यात अस्तित्वात असतात आणि समुद्राचे पाणी समुद्राच्या सर्व लाटांमध्ये असते.

ध्यानासनावर बसलेला ज्ञानी पुरुष जग हे आत्मा/सत्य यावरचा अध्यारोप आहे असे पाहतो आणि जगाशी व्यवहार करतानाही सर्वांमध्ये आत्मा/सत्य पाहतो. त्याला माहित असते की विविध प्रकारच्या आणि परिवर्तनशील अध्यारोपांचे अधिष्ठान आत्मा आहे.

**अनेकांमध्ये एक** - माझ्यातील जो आत्मा तोच सर्वांमधील आत्मा आहे. जेव्हा सर्व काही माझ्यात आणि मी सर्वांमध्ये असतो तेव्हा मी कशाचा स्वीकार करू आणि काय नाकारू ? कोणतीही वस्तू किंवा कोणी व्यक्ती मला कशी मोहित करू शकेल किंवा दुःख देऊ शकेल ?

यस्तु सर्वाणि भूतान्यात्मन्येवानुपश्यति ।

सर्वभूतेषु चात्मानं ततो न विजुगुप्सते ॥ - ईशावास्य

उपनिषद्-६

यस्मिन्सर्वाणि भूतान्यात्मैवाभूद्विजानतः ।

तत्र को मोहः कः शोक एकत्वमनुपश्यतः ॥- ईशावास्य

उपनिषद्-७

जेव्हा विचारले जाते, “जे जाणल्याने सर्व काही चांगल्या

प्रकारे ज्ञात होते ते काय आहे?-(.....कस्मिन्नु भगवो

विज्ञाते सर्वमिदं विज्ञातं भवतीति ॥-मुण्डकोपनिषद्-

१.१.३). त्याचे उत्तर असे दिले गेले आहे, ‘ते सर्वांचे

कारण आहे.’ कारण जाणल्याने विविध प्रकारची कार्ये

सारतः ज्ञात होतात. मृत्तिका जे सर्व मृद्घटांमध्ये असते

तिचे ज्ञान सर्व मृद्घटांचे तत्त्वतः ज्ञान असणे असे आहे.

सत्य हे मूळ कारण आहे व संपूर्ण विश्व आणि सर्व जीव

यांचे तत्त्व आहे. तोच आत्मा आहे- माझ्यातील आणि

सर्वांच्या हृदयातील ‘मी’.

सिद्ध करण्याची जबाबदारी - सूत्ररूपातील गणिती

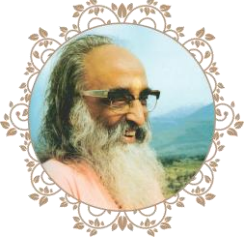
सत्ये अल्पवयीन रामानुजम् यांना प्रकट झाली. त्यांची सत्यता जाणण्यासाठी त्यांना पुराव्याची गरज भासली नाही. त्यांना वाटले ती सत्ये सिद्ध करण्याची जबाबदारी दुसऱ्यांची आहे, कारण ते संशयी स्वभावाचे आहेत; रामानुजम् स्वतः तसे नाहीत. तथापि, काही काळाने त्यांना प्रकट झालेल्या काही सिद्धांतांचे तर्क त्यांनी पायरी-पायरीने प्रस्तुत केले आणि त्यांना जे आधीच माहित होते ते सत्य म्हणून दृढ केले. सत्य स्वयंसिद्ध आहे आणि सर्वांमध्ये उपस्थित आहे असे जाणले गेले की त्या व्यक्तीला ते आपल्याला आधी कसे कळले नाही आणि दुसऱ्यांना ते कसे काय दिसत नाही, याचे आश्चर्य वाटते. आम्ही श्रीहरिंची पूजा करतो आणि त्यांची प्रार्थना करतो की हे सर्वांमध्ये सहजतेने आणि स्पष्टपणे दिसणारे तत्त्व आम्हालाही दिसू देत आणि आमचा भेददृष्टीचा अंधकार नाश होऊ दे.

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Where the mind is, there **reveals the ego.**

*Sorami Chinmayananda*





## **Meet Me In My Books**

### **The Manual of Self-Unfoldment**

*[“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 ‘The Manual of Self-Unfoldment’ which is featured this month.]*

We live in the era of AI (Artificial Intelligence) where technology has soared greater and greater heights like never before. Shaping the way we think, our code of conduct, our behaviour, no longer are we influenced by just our parents and teachers but also by the devices around us.

Yet we find ourselves divided as a planet, conflicted as a society and sorrow-ridden as a species. In spite of all the development, advancement and improvement around us why do we find ourselves with so much anxiety, fear and sorrow?

A Manual of Self-Unfoldment written by Gurudev Swami Chinmayananda unfolds the teachings of Vedanta, takes us through the fundamental question of life that we face everyday to the realms of spirituality and religion. Now you might be sceptical about these terms but Gurudev goes on to explain all these concepts in a clear, logical and systematic way that appeals to anyone who reads it and takes the readers closer and closer to understanding oneself.

Some questions that the book deals with are

What is the world?

What are its components?

What is happiness?

How do we experience happiness?

Why does the world influence and impact our decision making?

Relationships and how they influence our personality

Whilst the books talks about a lot of concepts and wisdom about the outer world, it also talks about our inner world. The book

explains the BMI chart that is to say that we are made up of faculties that are the body, mind and intellect. Gurudev Swami Chinmayananda goes on to explain that the body perceives objects, the mind feels feelings and the intellect thinks thoughts.

The book also guides us through spiritual practices that can help us evolve and storm through life, in the process realize our noble best. It explains Japa, the meditative reflection of the name of the Divine, and gives a step by step guide to meditation.

There is a lot more to share about the book but I would leave you to go through it and find the answers to questions that you hold very very important.

I would like to leave you with these passages that inspired me and have stayed with me.

“What we regularly encourage and consistently cultivate in our minds determines our character and ultimately our destiny. Evidently, an intelligent choice of thought can transform our character pattern in us. The

entire destiny of our life then lies truly in our hands.

An intelligent man is given the freedom to rebuild his life. A true seeker is one who is constantly asserting, day by day, hour by hour, and he alone has the privilege of ordering his future lifestyle.”

While this spoke of how the mind and thoughts have the power to shape our future and our destiny, what I am going to read next is about silencing, quietening the mind for meditation.

“Halt the mind. In the thick of life, in the workday world, we are ever called on to face problems and in these days of acute competition every moment raises a new challenge to be solved by us. A smart young man has to pour out his best to build his lifestyle and, later on, to maintain the very same lifestyle that has been raised by him.

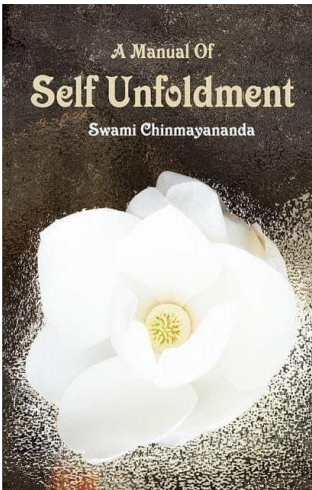
Both these need constant vigilance and meaningful application. It all means the heavy



expenditure of his mental resources and a steady drain of his intellectual stamina. This can be exhausting and weakening unless he regularly replenishes the brain drain and replaces his mental wastage.”

This will help us to function better in the world.

So here starts our journey to self-unfoldment. Just like Gurudev has beautifully covered the deep teachings of Vedanta in this book, covering a wide range of topics that have to do with our life and the world, I would appeal to you to pick up your copy of “**The Manual of Self-unfoldment**”



Video link:

<https://youtu.be/i3cykf5ou-s?si=uaaNzz8ax3v4X1un>

To buy the book click on <https://eshop.chinmayamission.com/product/a-manual-of-self-unfoldment>

OR visit a Chinmaya Mission centre nearby.



## Daivi Sampatti Aparigraha (Minimalistic)

*[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.]*

In Chapter 6 – Dhyana Yoga, the Lord has spoken about some external means (बहिरंग साधन) for the one pursuing Dhyana Yoga.

योगी युञ्जीत सततमात्मानं रहसि स्थितः ।

एकाकी यतचित्तात्मा निराशीरपरिग्रहः ॥ 10॥

yogī yuñjīta satatam ātmānam rahasi sthitaḥ

ekākī yata-chittātmā nirāśhīr aparigrahaḥ

yogī—a yogi; yuñjīta—should remain engaged in meditation; satatam—constantly;

ātmānam—self; rahasi—in seclusion;

sthitaḥ—remaining; ekākī—alone; yata-

chitta-ātmā—with a controlled mind and body; nirāśhīḥ—free from desires; aparigrahaḥ—free from desires for possessions

For a practitioner of Dhyana Yoga, अपरिग्रहः or renunciation is a means or discipline (साधना) through which one attains perfection. Not only for Dhyana Yogi but also for Karma Yogis or any other seeker, this quality is an important one.

Let us introspect about what is meant by अपरिग्रहः - it means free from desire of possessions. It is the absence of a “hoarding” mentality i.e. Parigraha.

“Parigraha” is the concept of possessiveness and greed. It also refers to the desire for and attachment to material things.

One usually stores necessities – for example one may store grains and other food items as ration for a year. Storing essential commodities is a necessity, so when does this become a fault? When one starts accumulating possessions more than what is

essential, one starts hoarding.

One attitude that drives tendency to hoard is, “This object will at some or the other time be useful – if not today then surely some other time – let us keep this.”

How much we tend to hoard becomes apparent when we undertake the annual cleaning before Diwali. So many things tumble out and we think we need to get rid of same, but once the cleaning is done, the same objects find their way to the attic! And the next year the same story is repeated.

Why is one unable to let go of objects? Because the thought prevails that this object will be useful at some or the other time.

There is no limit to this tendency of hoarding... It is endless. Once this takes hold in a person, he will constantly be inclined to store things.

There is a story about a person who became obsessed about undertaking spiritual practice (साधना). He took a small hut and decided to spend the rest of his life practicing. He had

taken some bare minimum belongings. And then a rat visited the hut and it was discovered that his dhoti was gnawed by the pesky rodent. A well-wisher advised him to keep a cat to keep the rat at bay. It was a great idea! He immediately brought a cat. But this meant that the cat needed to be cared for – given meals, milk. Then came the suggestion of keeping a cow that would give milk. And so he did. He bought a cow. His work now increased. Someone suggested, “All this work is too much for you to handle single-handed. Why don’t you marry?” And he followed the advice and married a girl. Then started the saga of many more things being added to his life.... so where does all the needs end? There is no end!

If the tendency to hoard takes root, it will completely engulf one’s life.

If life were to be divided into two parts, the first part would be to acquire (yog) and the next part would be to safeguard what is acquired (kshem). Yog means to acquire what

one does not have and kshem means to safeguard, maintain what one has acquired.

A significant part of life passed to acquire a car and the remainder of life was spent in maintaining the car!

So the more you tend to possess, the more effort will need to be invested to acquire same, equal effort is required to maintain what is acquired... What little time you had in hand before this chain began too is lost.

The prime peril of hoarding is that it does not give us time. What does this mean? When does one have time? Everyone has the same 24 hours' time in hand. So when does one say, "I have the time"? It is when one's mind is not occupied. If one's mind is occupied in something, one will say, "I don't have the time." Time is available if the mind is not occupied.

One who has a tendency to hoard simply does not have time. Why is this? His mind is always preoccupied in the world of objects.

"Today a mechanic will be visiting the house

for repairs... some of the other thing demands attention, maintenance”. Some part of the mind is always preoccupied in these matters.

For example, a person has renounced everything and proceeded to an ashram leaving behind a property in town. Some part of his subconscious mind will continue to have thoughts about the upkeep, maintenance, security of the house! His mind is distracted, not available. (उपलब्ध).

Hoarding mentality tends to grip the mind – the more one hoards, the more the mind is preoccupied in the objects. The mind is not available for listening-reflecting-meditation, (Shravana-Manana-Nididhyasana). And this manifests in the statement,” I don’t have time”!

What the hoarding mentality does is it elevates objects from being a means, resource to becoming essential, indispensable. What is a luxury, becomes a necessity. For example, earlier there were fans in the house – they

soon became a necessity... Coolers followed the fans and soon become a luxury... Air-conditioners soon followed and replaced coolers to be a luxury and has now become a necessity for some. What will come next who can say!

Refrigerator or air-conditioners - today these are no longer considered as a luxury but a necessity. If one does not have a refrigerator or an air-conditioner in their house – he is either very poor or an evolved minimalistic!

One Professor reminisces, when we were children, no one had fridge in the house. His children were born into homes where fridges were necessity and the thought of homes without fridges, inconceivable!

This tendency is such that, objects that one does not truly need, can very well do without are discreetly made to become a part of life and gradually become a necessity.

This is why one needs to develop a minimalistic attitude (अपरिग्रहः)

So is it expected that everything be



renounced? That is not possible. We have seen earlier while discussing the quality of attachment (ममता), there are some basic bare minimum needs that for sustenance – to eat, drink, sleep. No one can exist completely devoid of any objects. So how does one understand minimalistic attitude from this standpoint?

It is said “Yavad artha parigrahaḥ” – what this means is that possessing whatever is necessary for performing one’s duty, is not considered to be hoarding. Acquiring those objects that are a means to perform duty is essential.

A minimalist person is someone who has a simple, uncluttered lifestyle. One person who comes to mind is Sir Ratan Tata. He heads an empire but resides in a two-three-bedroom house.

In essence, possessing the minimum that is required to live a comfortable life is what is key. It would be wrong to label a person who own a mobile or a fridge to be परिग्रहः

Possessing minimal needed to perform duty is what defines a minimalist. Duty varies from person to person. So renouncing that what is not essential is unique to every person.

So the two aspects that define this quality are:

1. Possessing the minimum object essential to perform one's duty
2. Renouncing all that is not essential based on personal parameters

Living an uncluttered lifestyle with minimum things. Nothing is hard and fast. This is relative. Based on my needs, necessities, means and abilities, rights and discretion, making do with the bare minimum is what a minimalistic attitude is all about.

This minimalistic attitude gradually reduces dependence on objects – downgrades them from necessities to okay to have. This calls for a lot of endurance (तितिक्षा), determination, discrimination and a host of divine qualities. But to live a simple, uncluttered lifestyle is the manifestation of a minimalistic person.

The life of such a person appears to be simple. One's mind is free from fears and concerns – no fear of losing objects.

A person has an iPhone and another a simple handset – whose mind will be more susceptible? (संवेदनशील).

To reiterate, renouncing all other than what is needed to perform my duties would define this quality. Come to think of it, not much is needed to perform one's duties.

In swadharma, we have seen panchamahayajna — five great daily yagna (sacrifices) that are to be performed by every householder. They are: (1) Brahma Yajna, called also Veda Yajna, "homage to Vedas or the sages"; (2) Deva Yajna, "homage to Gods and elementals."; (3) Pitru Yajna, "homage to ancestors"; (4) Bhuta Yajna, "homage to beings"; and (5) Manushya Yajna, "homage to men".

Possessing and maintaining whatever is essential to perform the panchamahayajna is deemed to be a necessity.

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

Email : [info@chinmayamissionmulund.com](mailto:info@chinmayamissionmulund.com)

Tel.: 2567 1381  :+91 22 2567 1381

 **YouTube** Chinmaya Mission Mulund

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