



“तस्य भासा सर्वमिदं विभाति”

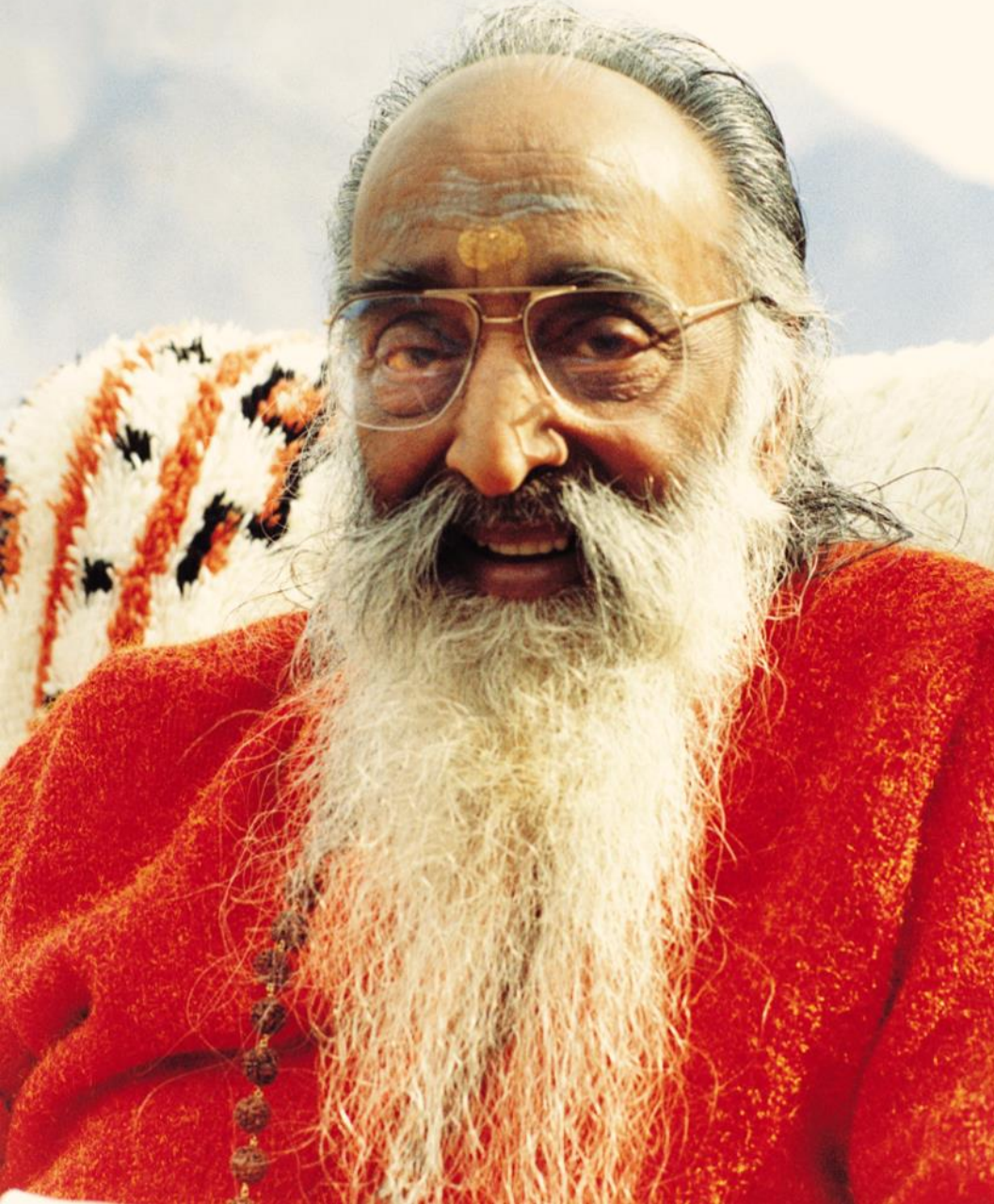
# चिन्मय आदेश

Monthly Newsletter of Chinmaya Mission Mulund

एकत्रिंशत् (XXXI) स्रोतः

AUGUST - 2024

अष्ट (VIII) रश्मिः





CHINMAYA  
MISSION



# CHINMAYA 108 Kalash Abhishek

COMMEMORATING THE MAHASAMADHI DAY OF  
PUJYA GURUDEV SWAMI CHINMAYANANDA

📅 Saturday, 3 August 2024 | 07:00 AM to 10:30 AM

**LIVE STREAMING**



/ChinmayaMissionDelhi



@ChinmayaMissionDelhi



Join the live stream of the event on the Mahasamadhi Day. It is an Aradhana of devotion, gratitude and love.

YouTube Link: [www.bit.ly/4dKJwFt](http://www.bit.ly/4dKJwFt)

Facebook Link: [www.bit.ly/4du0ki3](http://www.bit.ly/4du0ki3)

# Chinmaya Mission Mulund

invites you to

**'31st Chinmaya Aradhana Day' (Mahasamadhi day)**

Date: Saturday, 3rd August 2024

Programme:

- 9.30 am - 5.15 pm Akhanda Japa of  
"ॐ श्री चिन्मय सद्गुरवे नमः"
- 5.15 pm to 5.45 pm: Nitya path
- 5.45 pm to 6.30 pm: Gurudev's Paduka Pooja
- 6.30 pm: Chinmaya Shreeram Arati
- 7.00 pm: Bhajans followed by Video on  
Pujya Gurudev's Talk

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

All are cordially invited for the program.

For Japa slots (half an hour) please contact 8879717030 /  
9867338832



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



CHINMAYA GEETA CHANTING COMPETITION  
FOR CHILDREN - 2024

**Bhagwad Geeta Chapter - V**

**KARMA-SANNYĀSA YŌGAḤ**

THE YOGA OF TRUE RENUNCIATION OF ACTION

PRELIMINARY ROUND ON  
SUNDAY, 17TH NOVEMBER 2024

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)

For any queries contact: **Vasantha Balan - 8879717030**

**Lakshmi Kumar - 9820590472**



# Chinmaya Mission Mulund

CHINMAYA GEETA CHANTING COMPETITION

FOR ELDERS - 2024

ON

**Bhagwad Geeta Chapter - V**

**KARMA-SANNYĀSA YŌGAḤ**

THE YOGA OF TRUE RENUNCIATION OF ACTION

PRELIMINARY ROUND ON  
SUNDAY, 10TH NOVEMBER 2024,  
9.30 AM TO 12.00 NOON AT CHINMAYA SHREERAM

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:

1st Nov 2024





# Chinmaya Mission Mulund

## VIDEO QUIZ



### Bhagwad Geeta Chapter - IV

### KARMA-SANNYĀSA YŌGAḤ

THE YOGA OF TRUE RENUNCIATION OF ACTION

ON

8th Dec 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



## Chinmaya Mission Mulund



SHISHU VIHAR IS AN ASSEMBLAGE OF INFANTS AND TODDLERS, YOUNG AND NEW MOTHERS FOR EARLY INTRODUCTION TO SPIRITUAL EDUCATION

### When?

Every Saturday - 11.00 am to 12.00 pm

### Where?

Chinmaya Shreeram,  
8 Aroto House, P K Road,  
Mulund West, Mumbai 400080

### Who?

Age Group - 3 to 5 years  
accompanied by parents  
or guardian



Contact - 9819796285 / 9869221004





# Chinmaya Mission Mulund

## BALAVIHAR AND PRE CHYK CLASSES

(In Mulund & Bhandup)



### >>>What is a Balavihar?<<<

Chinmaya Balavihars 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)





# Chinmaya Mission Mulund

CHINMAYA VEDA , Class for Youths  
Every Saturday, 06:00 pm – 07:00 pm

Age Group:

13 onwards

Entry Free

Values imparted through Bhagavad Gita, explanations of stotras, quizzes, discussions, bhajans, shlokas etc.



Venue – Shriram Sreenivasan,  
C-3001, Runwal Pride behind R mall,  
Near Mulund Checknaka, Mulund (W)  
Contact : 9987958715



## EDITORIAL COLUMN

*Harih Om!*

Dear Readers,

आषाढी कार्तिकी भक्तजन येती,

पंढरीच्या वाळवंटी संत गोळा होती,

चोखा म्हणे नाम घेता भक्त होती दंग ।

The eleventh day of the bright fortnight in the month of *Ashaada* ie the *Ashaadi Ekadashi* or the *Devshayani Ekadashi* is an auspicious day in the Hindu calendar. It marks the beginning of the *Chaturmaas*, the four months upto *Kartik Ekadashi* or the *Uthaana Ekadashi* when Lord Vishnu is symbolically in *Yoga Nidra*, therefore earmarked as a period for spiritual practices, reflection and contemplation for seekers. *Ashaada Ekadashi* is also very special for the *Varakari Sampradaya* in which devotees undertake a pilgrimage on foot to Pandharpur with the *paalkis* of saints like Sant Jnaneshwar, Sant Tukaram to worship Lord Vithoba revelling in

*Naamasankirtan* on the way. *Ashaadi Ekadashi* which fell on 17<sup>th</sup> July, this year was celebrated with great reverence at Chinmaya Shreeram too. There was *Nitya Paatha* and *Hari Paatha* followed by the *Arati* and a scintillating *Abhang programme* by Shri. Santosh Sundaram and party. (Santosh teaches Bhajans every Wednesday at Chinmaya Shreeram from 7 to 8 pm. All are welcome to join and benefit from this great opportunity to learn the beautiful compositions of our saints and sing the name and glory of the Lord.)

21<sup>st</sup> of July was yet another auspicious day- the Guru Pournima, the Jayanti of Bhagavan Veda Vyasa- a day to offer our gratitude to the Guru Parampara for the invaluable wisdom of our scriptures. We celebrated the day with Paduka Pooja followed by a Satsang in Hindi by Br. Architji. Architji spoke on the illustrious Guru-Shisya tradition from the major Upanishads highlighting the qualifications of the students and the



greatness of the teachers. Devotees came in large numbers to pay their loving homage to the Guru Parampara and participate in the Satsang.

Earlier in the day, our Balavihar children celebrated Guru Pournima. A total of about 70 children from all Balavihar of Mulund and Bhandup participated in the Joint Balavihar Celebration of Guru Pournima. After an introduction to the day's programme, the children performed *Paduka Puja* under the guidance of the Sevikas. It was heartening to see the children performing *Puja* with *Shraddha* and *Bhakti*. The future of our country and its culture is indeed well preserved in the hands of our Balavihar children. After the Pooja, Sevika Revathi led the popular Guru Bhajan '*Guru Hamaare Man Mandir Mein, Guru Hamaare Praan*'. Children sang in joy, clapping their hands. This was followed by a beautiful skit on the story of Nachiketa and Yamrajji from the *Kathopanishad*, compered by Lavanya and

acted by Jyothika, our senior Balavihar student and Pavitra, our Balavihar coordinator. The skit was engaging, entertaining and informative for the children as well as the parents. There was then a quiz programme on whatever the children had learnt during the programme. Children thoroughly enjoyed the quiz programme too. The celebration ended with the *Shanti Paatha* and *Prasad* distribution.

Our tiny tots at Shishu Vihar too performed Paduka Poojka and sang bhajans to celebrate Guru Pournima in their weekly Saturday class after the occasion.

Earlier in the month, the monthly *Sampoorna Geeta Parayanam* was conducted from 3.30 to 6.30 pm on Sunday 14<sup>th</sup> June, followed by the *Arati*, which was well attended.

The upcoming programmes in the month of August inter-alia include Aradhana day (Samadhi Divas of Pujya Gurudev Swami Chinmayananda) on 3<sup>rd</sup> August and Gokulashtami on 26<sup>th</sup> August. Please stay

tuned to our Whatsapp broadcast notifications of forthcoming events and programmes. In case, you are not receiving our messages, please add 022 2567 1381 as Chinmaya Mission Mulund to your contacts and send a Whatsapp message 'Hari Om' on that number. You will start receiving our broadcast messages and also the digital version of this newsletter.

*Lokah Samasthah Sukhinoh Bhavantu!*

*Smt. Lakshmi Kumar*

*Editor - Chinmaya Adesh*

*Dated 29th July 2024*

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**Ashadi Ekadashi Celebration**





## Karma Yoga (Part 2 of 4)

### H. H. Swami Tejomayananda

Continued from Previous issue :

### ***Karma Yoga* : do your duties efficiently**

The only actions left to do are one's duties. In practicing *karma yoga*, it is very important to note whether duties are being executed or not. Unfortunately, most people dislike doing their duties. An officer does not like his work; a student does not like to study; someone else's work is preferred – the grass always seems greener on the other side.

A mother was waking up her son to go to school. He grumbled, “The students trouble me, the teachers trouble me. Why should I go?” The mother reminded him, “You are the headmaster of the school!”

People usually do not like their work. A person contemplated on how wonderful it would be to become a king and sit comfortably on the throne. He was allowed

the gift of being the king for a day. When he sat on the throne, enjoying himself, he noticed a sword hanging over his head, held by a mere thread. Terrified, he left the throne and wanted to go back to his old job.

So, the right thing is to do one's own duty efficiently. Since there is no room for likes and dislikes in performing duties, the mind gradually gets purified and becomes peaceful, serene and enthusiastic.

### ***Karma Yoga* : Love your work and offer it to the Lord**

On further analysis, we notice that while doing our duties we get tired, bored and angry. We complain about others failing to discharge their duties. “Why should there be insistence on my duties only?” we grumble. Now suppose you have fallen ill, you are advised to go to the doctor and take medicine. At that point do you complain about others being ill and not going to the physician? Do you say, “Why should I go if he is not going?” Similarly, if you are committed to your own

welfare, you will not complain about others. It is unnecessary.

The Lord asserts that if you love your work and work for what you love, it is never tiring. A scientist working in a laboratory, a musician practicing on her instrument, and a sportsman exerting himself tirelessly under the hot sun are obvious examples. A mother never tells her infant that her duty hours are over at 10 p.m. and the baby is not to cry for milk after that! Wherever there is love and respect, there is joy and enthusiasm. Hence Sri Krishna asks us to continue doing our normal duties, but do them as an offering to Him. Do not think that you are doing it for the family, society or the nation. With this change of attitude, you will never complain about the lack of appreciation. Such disturbing notions will not enter your mind. Work for the Lord. He is the highest and the sole giver of your capabilities. He will take care of all your needs, giving you the right things, in the right amounts, at the right



times.

Unlike the music of most Bollywood composers, the literature of Tulsidas, Kabir and Meera contains timeless beauty and is popular even today. We have the famous story of Tansen’s teacher, Haridasji. When Akbar heard the music of Haridasji, he was overwhelmed. He wondered why Tansen’s singing was not of the same quality. Tansen humbly pointed out, “Your majesty, my teacher sings for the Lord while I sing for you!” Thus, every action, performed with a sacred sense of duty and soaked in devotion, becomes worship. Furthermore, this approach leads to an attitude of surrender.

***Karma Yoga : - accept results as prasada...***

To be continued in the next issue.

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Bhajan class every  
Wednesday 7 to 8 pm



## हरिमीडे स्तोत्रम् परम पूज्य स्वामी तेजोमयानंद

आधी जे सांगितलेले आहे त्याच्या आधारे श्रीशंकराचार्य सत्य/ईश्वराच्या बाबतीतील दोन भिन्न मते दाखवून देत आहेत-

सर्वत्रैकः पश्यति जिघ्रत्यथ भुङ्क्ते  
स्त्रष्टा श्रोता बुध्याति चेत्याहुरिमं यम् ।  
साक्षी चास्ते कर्तृषु पश्यन्निति चान्ये  
तं संसारध्वान्तविनाशं हरिमीडे ॥१४॥

**अर्थ** - तो आत्मा ज्याच्याबद्दल काही लोक म्हणतात की 'तो' सर्वत्र पाहतो, श्वास घेतो, खातो, स्पर्श करतो, ऐकतो आणि जाणतो; तर दुसरे काही लोक म्हणतात तो केवळ साक्षी आहे आणि उपाधींची कार्ये प्रकाशित करणारा आहे, त्या संसारांधकाराचा नाश करणाऱ्या श्रीहरिंची मी स्तुती करतो.

या आधीचा श्लोक आपल्याला दाखवून देतो की ईश्वर

हाच सत्य आहे आणि हाच सर्वांचा आत्मा आहे. तर मग मी कोण आहे - सर्व कर्मांचा कर्ता की सर्व कर्मांचा साक्षी ?

**कर्मांचा कर्ता** - 'मी पाहतो, वास घेतो, स्पर्श करतो', हा सर्वांचा सारखाच अनुभव आहे. मी अन्नाचा आनंद कसा घेतो? स्वयंपाकघरात शिजत असलेल्या अन्नाचा प्रथम 'मी वास घेतो', त्यानंतर जेवणाच्या टेबलवर मांडलेले अन्न 'मी पाहतो'. एक भारतीय म्हणून इडलीचा मऊपणा माझ्या हाताने 'मी जाणतो' आणि पायसमच्या गोडव्याची 'मी चव घेतो' आणि पापडाच्या कुरकुरीतपणाचा 'मी आवाज ऐकतो'. माणसाच्या हृदयाचा मार्ग त्याच्या पोटातून जातो आणि मी निश्चितपणे चमचमीत स्वादिष्ट भोजनाबद्दल माझ्या पत्नीविषयी विशेष प्रेम 'मी अनुभवतो' आणि मी किती भाग्यवान आहे असा 'विचार करतो' आणि कृतज्ञ आणि पूज्यभावाने देवाचे 'आभार मानतो'. पूज्य गुरुदेवांच्या शब्दात, 'उपाधी किंवा ज्ञानेंद्रिये आणि कर्मेंद्रिये यांच्याशी

तादात्म्य साधून मी द्रष्टा, भावक व विचारक बनतो.’  
(सोपाधिक लक्षण)

**कर्माचा साक्षी** - आपण म्हणतो, लहान मूल आईवडिलांना आनंद देते पण ते तसे जाणीवपूर्वक करीत नाही. त्याची उपस्थितीच आईवडिलांना आनंदित करते. वाहणाऱ्या वाऱ्यांमुळे समुद्रात लाटा उत्पन्न होत नाहीत. समुद्र म्हणजेच लाटा. सूर्य पूर्वेकडून पश्चिमेकडे प्रवास करून जात नाही किंवा तो क्षितिजावर पोहण्यासाठी बुडी मारत नाही. आपण जरी ‘सूर्य प्रकाशत आहे’ असे म्हणत असलो तरी वास्तविक तो चमकण्याची क्रिया करत नाही. ‘तो’च प्रकाश आहे आणि ‘त्या’च्या उपस्थितीत सर्व काही प्रकाशित होते आणि कार्य करते. त्याचप्रमाणे आत्मा स्वयंप्रकाशी आहे आणि सर्व विचार व कर्माचा साक्षी आहे- ‘मी पाहतो’, ‘मी भावना करतो’, ‘मी विचार करतो’ या कल्पनांसहित उपनिषद्ही असेच सांगते की आत्मा एकमेव निर्गुण साक्षीचैतन्य आहे- (साक्षी चेता केवलो निर्गुणश्च ॥ - श्वेताश्वतर उपनिषद् - ६.११) ते

उपाधींपासून मुक्त आहे (निरुपाधिक लक्षण). पाहिलेल्या विचारांच्या संदर्भात 'मी' लाच साक्षी म्हटले आहे. माझ्या वास्तविक स्वरूपानुसार मी केवळ शुद्ध चैतन्य आहे.

**एक देव, अनेक मते** - कोणत्याही विषयाच्या बाबतीत तो कितीही क्षुल्लक असला तरी त्याबद्दल वेगवेगळी मते असतात. उदाहरणार्थ- क्रिकेटच्या खेळात हरल्याबद्दल कोणाला दोषी ठरवावे-कॅप्टन, खेळाडू, शिक्षक, निवड करणारे, पंच, प्रेक्षक, हवामान, नशीब का देव याबद्दल दीर्घ चर्चा होतात. सर्वाधिक चर्चेचा विवाद्य विषय म्हणजे देव. याबाबतीत वैयक्तिक श्रद्धा, मते, औपचारिक धर्म, तत्त्वज्ञाने, दर्शने ही संबंधित आहेत. यात नास्तिकांची श्रद्धा-तो अस्तित्वात नाही- याचाही समावेश होतो. मजेशीर बाब म्हणजे 'त्या'च्याविषयी इतकी मते असणे हेच 'त्या'चे अस्तित्त्व सिद्ध करते. जरी त्यांच्याबद्दल अनेक मते असली आणि विविध दृष्टिकोनातून त्याच्याकडे बघितले जात असले तरीसुद्धा 'तो' त्या दृष्टिकोनांपासून अपरिणामी आहे. सत्य/देव हा खरोखरीच उपाधिरहित,



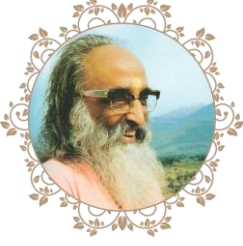
अपरिवर्तनशील आणि कोणाही वस्तू किंवा व्यक्तीपासून स्वतंत्र आहे.

विविध मते आणि दृष्टिकोन यांच्याद्वारे प्रकट होत असलेल्या श्रीहरिंची- भिन्नतांच्या अंधकाराच्या पलीकडे असलेले जे सत्य त्या श्रीहरिंची मी पूजा आणि प्रार्थना करतो.

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Balavihar Celebration of Guru Pournima



## Meet Me In My Books

### स्व-विकसनाची मार्गदर्शिका

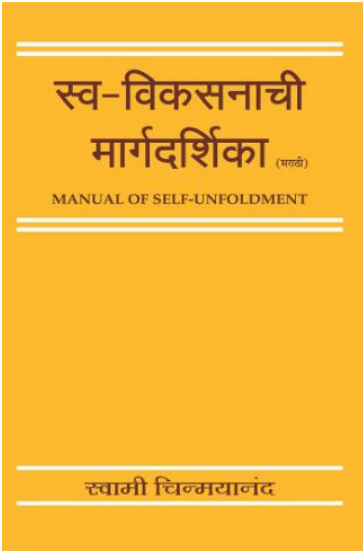
*[Smt. Savita Chakravarti, our senior member has written a preface for the book 'स्व-विकसनाची मार्गदर्शिका' which is a translation in Marathi of Pujya Gurudev's popular book, 'A Manual of Self-Unfoldment'. A Hindi translation of the book has also been published by CCMT]*

आज आपण ज्या युगात जगत आहोत त्याची विशेषता म्हणजे तंत्रज्ञान. हे तंत्रज्ञान इतक्या वेगाने प्रगत होत आहे व सर्वांवर पगडा टाकत आहे की तो वेग सांभाळताना आपले आपल्या मूलभूत वास्तवतेकडे दुर्लक्ष होत आहे, हे आपल्या लक्षातही येत नाही. अशा स्थितीत आपले वडीलधारे, गुरुजन यांच्याहूनही आधुनिकीकरणाचे आकर्षण आपले लक्ष वेधून घेत आहे. आपणही त्याला बिनतक्रार, स्वेच्छेने स्वीकृती देत आहोत.

परम पूज्य गुरुदेव स्वामी चिन्मयानंद या भौतिक अंमलातही आपण आपले व्यक्तिमत्त्व कसे प्रगल्भ करावे, आपल्याला लाभलेल्या शरीर-मन-बुद्धी या उपकरणांना अधिक सक्षम कसे

करावे व अर्थातच प्राप्त परिस्थिती अत्यधिक आनंददायी कशी बनवावी याचे मार्गदर्शन 'स्व-विकसनाची मार्गदर्शिका' या पुस्तकाच्या माध्यमातून करित आहेत. हे पुस्तक म्हणजे पूज्य गुरुदेवलिखित '**The Manual of Self-unfoldment**' या पुस्तकाचे मराठी भाषांतर आहे. त्याचाच हिंदी अनुवादही वाचकांस उपलब्ध आहे.

वर उल्लेखलेल्या आपल्या तीन उपकरणांची कार्ये म्हणजे अनुक्रमे ग्रहण करणे, भावना प्रतीत होणे व विचार करणे. माणसाला निसर्गाने विवेकशक्तीचे वरदान दिलेले आहे. तिचा उपयोग करून घेऊन व आपल्या शरीर, मन, बुद्धी यांचे जप, ध्यान या साधनांद्वारे सुसंघटन करून आपण या जगात महान उपलब्धी प्राप्त करून घेऊ शकतो व त्याचबरोबर मानवी व्यक्तिमत्त्वाचा गाभा असलेल्या आत्मतत्त्वाला जाणू शकतो. एकंदरीत हे पुस्तक म्हणजे आपल्या भौतिक कार्यक्षेत्रात अभ्युदय व आध्यात्मिक क्षेत्रात पूर्णत्व प्राप्त करण्याची वाट दाखवणारा महामंत्र आहे. अर्थातच हे पुस्तक तरुण, प्रौढ, वृद्ध, कर्मचारी वर्ग, उद्योजक, व्यावसायिक सर्वांचेच मार्गदर्शन करणारे म्हणून वाचनीय, अभ्यासनीय व आचरणीय आहे, हे सूजांस सांगणे न लगे !

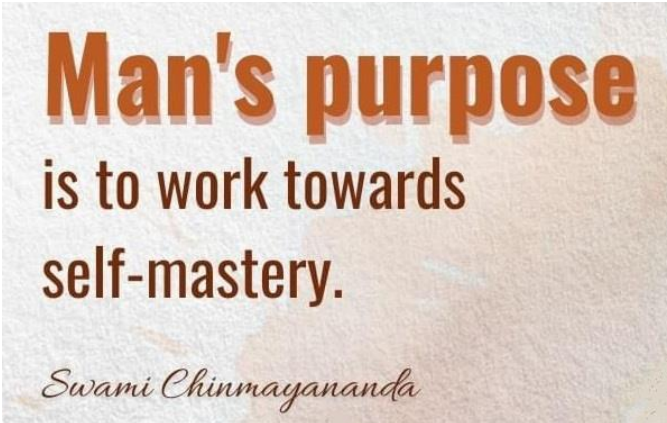


To buy the book visit a Chinmaya Mission centre nearby.

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Our tiny tots of Shishu Vihar celebrating  
Guru Purnima





## Daivi Sampatti Shaucham (Purity of Body, Mind, Intellect)

*[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 12, 13 & 16, the Lord has touched upon the quality of शौचम् i.e. Purity of Body, Mind, Intellect.

What does शौचम् mean? It means purity (शुचिता) chaste (पवित्रता) cleanliness, (स्वच्छता).

Purity or शौचम् can be at three levels:

1. Physical or bodily (शारीरिक)
2. Mental Level – Feelings (Bhavana भावना)
3. Intellectual (Buddhi बुद्धि)

Purity at physical level is perceptible while



purity at the mental and intellectual level is unseen. (अंतरंगी /antarangī)

Before we offer prayers, we first purify the body by sprinkling water, then we perform आचमनम्, ācamanam to purify the mind & intellect. This ritual is a very integral part of offering prayers.

Ascetics carry a water pot (कमण्डलु, Kamandalam) and in the face of any impurity, sprinkle water while chanting Om Keshavaya Svaha, Om Narayana Svaha, Om Madhavaya Svaha.... There is a defined procedure to perform the ācamanam to purify the mind & intellect. (अंतरंग शुचिता /antarang suchita).

**The first aspect of physical purity is about keeping the body and the environment it is in, clean** – in today's day and age this is of utmost importance. There is no need to elaborate. Shankaracharya Ji advised to clean the body with soil, ash – today we use soap. Cleanliness of the body is needed to sustain good health. Even if one needs to wear a mask, this too is included under hygiene

practices. Keeping the body clean and health is our responsibility – all the protocols for Covid that aim at maintaining health, has to be followed.

To a spiritual practitioner (Adhyaatmika Saadhaka), visiting temples, offering prayers, practicing meditation, chanting, cultivating the multitude of divine qualities (दैवी संपत्ति) is important without losing focus on the need for physical purity too.

As a responsible citizen, mindfulness of physical hygiene is a duty one must abide. The outcome, result of all the actions necessary to keep the physical body clean and healthy is called “शौचम्” | शुचिता”

**The next aspect is purity at the mental level i.e. feelings, emotions (भावना).** What this means is that the mind should be free from dishonesty, deceitful tendencies, corruption, pretences (कपट). The mind should be free from Shadripu (Sanskrit: षड्रिपु; meaning the six enemies). The six enemies of the mind are: kama (desire), krodha (anger),

lobha (greed), Mada (arrogance), moha (delusion), and matsarya (jealousy); the negative characteristics of which prevent man from attaining spiritual goals. Absence of these negative traits would make the mind pure, clean.

Cultivating the divine qualities is a means of overcoming negative traits getting strong. Another means is by adopting a defence strategy -प्रतिपक्ष भावना. What does this mean? When an impure thought arises in the mind, the strategy is to think contrary thoughts (opposite).

For example, when a person becomes angry, what would be the defence strategy -प्रतिपक्ष भावना? Recollecting the consequences of the last instance when anger took over is the best deterrent. When one restrains himself with such thoughts, anger is bound to subside.

If a desire arises in the mind, what would be the defence strategy -प्रतिपक्ष भावना? दुःखयोनय एव ते (duḥkha- misery; yonayaḥ- source of;

eva- verily; te - they are : Desire that arise are a source of misery. The actions to fulfil desire will result in waste of time, effort and the fruits of same will seem pleasurable initially but later feel like poison. The final result will but give rise to sorrow / discontent.

The ability to see the contrast in any situation is प्रतिपक्ष भावना. Purity at the mental level would be aiming to cultivate all the divine qualities.

**The next aspect is purity at the intellectual level** (Buddhi बुद्धि). What does this mean? It means purity of one's beliefs, assumptions (मान्यता). This is an integral part of one's personality.

The core aspect of one's personality are his beliefs/conclusion. (निष्कर्ष निकालना). What this means is the firm impression one forms about an object, person or situation. (दृढ़ निश्चय)

For example – God. What are his beliefs about God – if one holds the view that there is no such entity, that makes him an atheist – that is his belief (मान्यता). If a person believes

in God, then that is his view.

If someone is the victim of deception, his attitude will be of “tit-for-tat” – I have the right to behave in the same manner, is the belief.

Be good to the noble and tough with those who are not – such is the belief of some. (मान्यता). Such beliefs govern one’s life and conducts actions. (संचालन करना).

There is a story about a Mahatma who was walking along the shore of a beach. He spotted a scorpion going towards the ocean. The Mahatma lifted the scorpion and moved him to safety of the shore but the scorpion would repeatedly head towards the ocean. And the Mahatma would rescue him. Each time he did this, the scorpion would sting him. A person watching this was curious, “Mahatma ji, why do you repeatedly rescue the scorpion even after being bitten so many times?” The Mahatma said, “To sting is the nature of the scorpion! It is my duty to



protect him – saving this creature is my nature.”

Having no animosity towards any creature is a value / belief that governs actions. Performing duty, no matter how unpleasant, is an attitude (कर्तव्यनिष्ठा / kartavyanishṭhā). Protecting all creatures, helping someone in hour of need are all moral values to abide by. Some say, “I cannot tolerate any injustice happening” – this too is a value / precepts. Our conduct is governed by our moral values, principles, conclusions. So purity at the level of moral values, precepts, beliefs is “शौचम्”. When these beliefs are aligned with the Scriptures (Shastra – शास्त्र), honed by association with good people (सत्संग satsanga) they are the highest.

This creation is made for man to enjoy, so enjoy... eat, drink and be merry! Such may be the belief of one – but when he associates with evolved people (सत्संग), he understands, that all such seemingly pleasurable things become a source of sorrow. So his

perspective towards objects, people, situations changes – he recognises them as a means to an end.

In our culture, when food is offered, one chants the “Brahmarpanam” - the Meal Chant - to bless our food. The food we received is not viewed as material enjoyment (भोग) – it is viewed as Yagna यज्ञ – a ritual. The material items are viewed as means to perform यज्ञ.

Here the perspective shifts, the action changes, the thought behind the act changes. Such changes to one’s view happens in the company of, association with noble people. Reading the Scriptures, looking at the lives of Mahatmas, their values and deeds help shape one’s beliefs. This is purity at the intellectual level.

To summarise, Shoucham is purity at the bodily level, keeping the body healthy physically, purity at the mental level – i.e. inculcating the divine qualities, and purity at the intellectual level – i.e. purity of beliefs, values, principles (मान्यता).

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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