



"तस्य भासा सर्वमिदं विभाति"

# चिन्मय आदेश

Monthly Newsletter of Chinmaya Mission Mulund

एकत्रिंशत् (XXXI) स्रोतः

SEPTEMBER - 2024

नवम (IX) रश्मिः





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

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

Age Group:  
13 onwards  
Entry Free



SELF

FRIENDS

FAMILY

SOCIETY

COUNTRY



## EDITORIAL COLUMN

*Harih Om!*

Dear Readers,

हरेर्नामैव नामैव नामैव मम जीवनम् ।

कलौ नास्त्यैव नास्त्यैव नास्त्यैव गतिरन्यथा॥

Chanting or singing the name of the Lord is the only way to purify the mind and make spiritual progress in this Kaliyuga which is naturally prone to materialism and evil tendencies. The highlight of the month was the *Geetamrit*, a *bhajan* workshop organised by our Centre, conducted by Chinmaya Naada Bindu, the Gurukul for Indian Performing Arts, situated in Kolwan, Pune District and now a campus of the Chinmaya Vishwa Vidyapeeth, deemed-to-be university of Chinmaya Mission. The *Bhajan* workshop, which was part of the celebration of Amrit Mahotsav of Chinmaya Mission (i.e. completion of 75 years) was conducted on 17<sup>th</sup> and 18<sup>th</sup> August at Chinmaya Shreeram, by Smt. Pramodini Rao, Director at Chinmaya



Nada Bindu, supported by Shobha Iyer. The workshop received a great response with more than 50 devotees registering and attending the workshop on both the days. Pramodini Didi, popularly known as the Nightingale of Chinmaya Mission, taught several soul-stirring bhajans selected from the 75 compositions of Pujya Guruji Swami Tejomayananda ji. Her melodious, *bhava*-filled music and inimitable, unhurried and systematic style of teaching enthralled the participants and inspired them to sing joyously with devotional fervour. It was indeed a memorable weekend soaking our hearts in music divine.

Earlier in the month, Chinmaya Aradhana day, the *Maha Samadhi* day of our Pujya Gurudev Swami Chinmayananda ji was observed on 3<sup>rd</sup> August with *Akhanda Japa* of “*Om Shree Chinmaya Sadgurave Namah*” from 9.30 in the morning till 5.15 in the evening followed by Pujya Gurudev’s *Paduka Puja*, *Bhajans* and screening of His concluding discourse on

Chapter 9 of the Bhagavad Geeta which was premiered live by Chinmaya Channel.

The monthly Sampurna Geeta Parayanam was conducted from 3.30 to 6.30 pm on Sunday 11<sup>th</sup> August followed by the Arati.

*Shri Rudra Puja* with *Abhishekam* was performed on the occasion of *Shravan Somvar* on 12<sup>th</sup> August.

Shri Krishna Janmashtami was celebrated on 26<sup>th</sup> August with *Vishnu Sahasranama Archana*. Devotees came in large numbers and performed *Archana*.

Our Shishu Vihar toddlers, dressed as dainty *Radhas* and attractive naughty little *Krishnas* celebrated Krishna Janmashtami in their Saturday class on 24<sup>th</sup> August with great fun and enthusiasm. Our Sevikas, Uma and Nitya organised a wonderful and innovative celebration of Krishna Janma with the tiny tots carrying the baby Krishna across the river – *a la Vasudev ji*, Dahi Handi by hanging up balloons filled with chocolates and children dancing to popular numbers like

'Govinda ala re, Nand Ghar Anand Bhayo, Jai Kanyaiyalal ki'. The parents of the tiny tots also enjoyed the celebration and thanked the Sevikas.

Our Balavihar children are all set for a grand celebration of Krishna Janmashtami on coming Sunday 1<sup>st</sup> September, which we shall cover in the next issue.

May the divine flute-player be born and ever dwell in our hearts. We extend Janmashtami Greetings to all our readers.

*Lokah Samasthah Sukhino Bhavantu!*

*Smt. Lakshmi Kumar*

*Editor - Chinmaya Adesh*

*Dated 28th August 2024*

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Aradhana day  
ie Gurudev's  
Samadhi day –  
Paduka Puja and  
Akhanda Japa





## Karma Yoga (Part 3 of 4)

### H. H. Swami Tejomayananda

Continued from the previous issue :

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

The result of action comes later, strictly according to cosmic laws. So why should you worry or crave for it? It will come to you automatically, unasked. Do not insist on a particular result. It is futile. You will surely get what you deserve, not what you desire; just carry on with your dutiful actions. Freedom from getting attached to the fruits of action leads to full concentration on the work at hand, enriching its quality, thereby ensuring better results.

The results of actions come from the Lord as His *prasada*. So, the question of them being more or less, or good or bad does not arise. *Prasada* in the literal sense is what one gets in the temple – a sweet, tulsī leaves, a little water or just sandalwood paste for the

forehead. It is accepted with devotion by touching it with the head and then consuming or applying it as the case may be. Everything that one receives as *prasada* is considered to be sacred.

Likewise, in our worldly life, if something good happens, we are ready to accept it as *prasada*. But if we meet with an accident or misfortune we protest and wonder why the Lord is being so unkind.

There was a king who had a wise minister, who always said that whatever happens is for one's good alone. Once the king injured his toe. Instead of offering kind words of commiseration, the elderly minister just repeated his words of wisdom. The infuriated king ordered the imprisonment of the minister. After a while, the king went hunting in the forest. Unluckily, he lost his way and was caught by a forest tribe who thought he was the perfect human sacrifice for their goddess. The hapless king was brought to the sacrificial altar, but as he was being bathed,

the priestess noticed his injured toe. Since a flawed offering could not be made to the goddess, the king was freed and allowed to leave. The relieved king felt blessed and remembered the words of his wise minister. He immediately released him from the prison and narrated the whole incident. He realized that his injured toe had been a boon for him but wondered how captivity had been good for his minister. The sagacious minister replied, “Your majesty, if I had not been in prison, I would have accompanied you to the forest and surely, I would have been sacrificed in your place. Imprisonment saved my life.”

The point to note is that if something unpleasant happens, do not get too disturbed. Wait and watch patiently. What you get will be far better than you thought. So, *karma yoga* is to perform your duties as worship of the Lord and to accept the results as His *prasada*. In this way, you will go on progressing and reach inconceivable heights.



Learn from the life of saints and devotees. They were not all pious, but when they transformed their minds, their actions changed and they are remembered and revered even today.

***Karma Yoga* : enjoy every action ...** To be continued in the next issue.

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'Geetamrit' the Bhajan workshop in progress



## हरिमीडे स्तोत्रम् परम पूज्य स्वामी तेजोमयानंद

जीव, ईश्वर, सत्य / आत्मा हे एकमेकांशी कसे संबंधित आहेत ? जीवत्व कसे आले ? याविषयी पुढील वर्णन-

पश्यञ्शृण्वन्नत्र विजानन्सयन्सं-

जिघ्रन्बिभ्रद्देहमिमं जीवतयेत्थम् ।

इत्यात्मानं यं विदुरीशं विषयज्ञं

तं संसारध्वान्तविनाशं हरिमीडे ॥१५॥

अर्थ - जीव रूपाने आत्मा शरीरात राहून पाहतो, जाणतो, चव घेतो, वास घेतो आणि म्हणून विषयांना जाणणारा म्हटला जातो. तथापि, तत्त्वतः 'तो' सर्व जीवांचा ईश्वर आहे. ज्याला अशा प्रकारे जाणले जाते, त्या संसारांधकाराचा नाश करणाऱ्या श्रीहरिंची मी स्तुती गातो.

जीव आणि ईश्वर - सृष्टीच्या उत्पत्ती पूर्वी एकच सत्य- एकमेवाद्वितीय-अस्तित्वात होते - (सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम्।- छान्दोग्य उपनिषद-६.२.१)

एक विनोदी नट एखाद्या अगदी सामान्य घटनेची सुद्धा गम्मतशीर बाजू पाहतो. तो तर कधी कधी एखाद्या दुःखद घटनेतून सुद्धा सहजतेने विनोद निर्माण करतो. व्यवसायासंबंधी कुशाग्र बुद्धी असलेला कोणी माणूस एखादी तेजस्वी कल्पना, योग्य वेळ आणि संधी, आवश्यक ती साधने यांच्या सहाय्याने एक उद्योग सुरू करतो. ईश्वराने 'त्या'च्या अनंत आणि गूढ अशा सृजनशक्तीने युक्त होऊन निर्मितीसाठी आवश्यक असलेल्या देशकालासहित- कामना, ज्ञान आणि क्षमता (इच्छाशक्ती, ज्ञानशक्ती, क्रियाशक्ती)- हे अनंत विस्तार आणि नानात्व असलेले आश्चर्यकारक विश्व निर्माण केले. सृष्टीच्या समष्टीशी तादात्म्य पावून 'तो' सर्वज्ञ, सर्वशक्तिमान आणि सर्वव्यापी ईश्वर झाला आहे. 'तो' सर्व स्थूल व सूक्ष्म व्यक्ती व वस्तू यांचा ईश्वर आहे. जेव्हा 'तो' व्यष्टि, स्थूल व सूक्ष्म शरीराशी तादात्म्य पावला तेव्हा तो अल्प ज्ञान, शक्ती आणि क्षमता यांच्यासहित सांत जीव झाला - (.....अनेन



जीवेनात्मनानुप्रविश्य नामरूपे व्याकरवाणीति ॥-छान्दोग्य  
उपनिषद- ६.२.१ )

**जीवाची कथा** - एक व्यक्ती म्हणून मी काय करतो ?  
माझे जीवन म्हणजे अनुभवांची मालिका आहे- काही  
चांगले तर काही तितकेसे चांगले नसलेले. माझ्या शरीर,  
मन, बुद्धीशी तादात्म्य साधून मी माझा वेळ त्या उपाधींची  
सेवा, लाड आणि संरक्षण करण्यात, तसेच त्यांचे भरण  
करण्यात घालवतो (देहभृत). स्थूल व सूक्ष्म सुखांमध्ये  
मी रममाण होतो (विषयज्ञ), सुख मिळविण्यासाठी कष्ट  
करतो आणि पुन्हा कष्ट करण्यासाठी सुख भोगतो. तरुण  
दिसण्यासाठी व दीर्घकाळ जगण्यासाठी आपण खूप वेळ  
व पैसा खर्च करतो. एका माणसाने त्याच्या डॉक्टरांना  
विचारले की, तो अनंतकाळपर्यंत जिवंत राहू शकेल का ?  
डॉक्टरांनी त्याला सर्व संभाव्य सुखांपासून दूर राहण्यास  
सांगितले-हे नक्कीच अनंतकाळपर्यंत वाटण्यासारखे  
आहे. अशा प्रकारे मी एका पाठोपाठ एक अशी अनेक  
जीवने द्रष्टा- भावक- विचारक म्हणून व्यतीत करतो. मी

म्हणजे तो सांत जीव जो स्वनिर्मित राग- द्वेष, आशा- निराशा, सुख-दुःख, यश-अपयश इत्यादींच्या जाळ्यात अडकलेला आहे. हीच प्रत्येक जीवाची जीवनकथा आहे.

**अन्य कथा** - मुण्डोकपनिषद जीव आणि ईश्वर यांच्यातील फरक आणि तत्त्वतः ऐक्य यांच्या सुंदर रूपकाद्वारे प्रस्तुत केले आहे. दोन पक्षी (जीव आणि ईश्वर) एका झाडावर राहतात (शरीर) त्यांच्यापैकी एक (जीव) एका फांदीवरून दुसऱ्या फांदीवर उड्या मारत जातो. इकडे-तिकडे बघत राहतो. (इंद्रिये, मन, बुद्धी यांच्याशी तादात्म्य साधतो, त्यांच्या सहाय्याने ज्ञान ग्रहण करतो, भावना करतो आणि विचार करतो). तो फळांना चोच मारतो- त्यापैकी काही गोड असतात, तर काही आंबट (त्याच्या कर्मांच्या फळांचा आनंद किंवा दुःख भोगतो). दुसरा पक्षी (ईश्वर) नुसता पाहतो (सर्वांचा अनासक्त साक्षी आणि तो ना कर्मांचा कर्ता असतो ना फळांचा भोक्ता). एक जीव पूर्णपणे मोहित झालेला असल्याने कामना आणि कामनाप्रेरित कर्मे यांच्यामध्ये

अगतिकपणे गुंग होऊन जातो व चुकीच्या धारणांमुळे दुःख भोगतो. परंतु जेव्हा तो ईश्वर कृपेने ईश्वराकडे पाहतो ('त्या'च्याशी तादात्म्य पावतो) तेव्हा त्याला साक्षात्कार होतो, 'मी तत्त्वतः अनंत ईश्वर आहे' आणि तो सर्व दुःखातून मुक्त होतो. व्यष्टी उपाधींनी युक्त असलेल्या (श.म.धी) जीवाकडे अल्प शक्ती आणि अल्प ज्ञान असते आणि तो काल, देश आणि वस्तू यांनी उपाधित असतो. सांत असल्यामुळे तो माया, भ्रम आणि चुकीच्या धारणा यांनी बद्ध होऊन जगतात इकडे-तिकडे फेकला जातो आणि मन व इंद्रिय यांचा त्याच्यावर ताबा असतो. तो त्याच्या कामनांचा सुखी गुलाम असतो आणि क्रोधाचा उदास चाकर असतो.

याविरुद्ध समष्टी उपाधींनी युक्त असलेल्या ईश्वराकडे अनंत शक्ती आणि अनंत ज्ञान असते. 'तो' मायेचा स्वामी असतो व सर्व विश्वाचा नियामक असतो. जीवाला त्याच्या खऱ्या स्वरूपाची जाणीव नसते. परंतु भगवान श्रीहरिंना ती असते.

आपणही श्रीहरिंच्या कृपेने संसारापासून परावृत्त होऊ या  
आणि खरे आत्मस्वरूप असलेल्या त्यांच्याकडे वळू या.

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Our Shishu Vihar tiny tots celebrating  
Krishna Janmashtami



Vishnu Sahasranama Archana on the occasion of  
Krishna Janmashtami



## Daivi Sampatti Abhayam (Fearlessness)

*[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. The concluding part of this series is featured in this issue. We thank Malatiji for this transcription series.]*

Today we will talk about the last of the Divine Qualities – Fearlessness (अभयम्).

This quality of fearlessness has no relationship to some act | deed. It is an outcome or consequence (फल). Every action has an outcome | result (फल) – likewise fearlessness is an outcome of some act or some inherent quality one has.

Generally, one hears the advice, “Fear not |



Take courage!” (डरो मत). To fear or not is not in our hands. There are situations | causes that give rise to fear. If it was in our hands to resist fear, all one would need is a hourly reminder “Fear not” (डरो मत) and then we will say, “Thanks for reminding, now I will not be frightened!”

Just as one hears, “Be Happy” (सुखी रहो) – here again happiness is an outcome. If one were to say, “from now everyone become sad for three hours.” – this is not possible. Just like happiness | sadness are outcomes, similarly fearlessness too is an outcome. It is an outcome of some trait within or a situation.

Secondly, fear always relates to the future. (भविष्य). What we experience in the present gives rise to happiness or sorrow. Fear does not arise in the present moment (वर्तमान) – it is always related to the future.

How many types of fear exist? Fear is singular but the source of fear may be multiple (स्रोत). One may have fear of hair-loss, one may fear old-age, one may fear losing their mobile

device, one may fear virus (computer) – so the source of fear is a multitude.

Since the cause or source of fear are varied, there are various kinds of fear. If fear has many classifications, fearlessness too has multiple variations. If one simply types “Phobia” (A phobia is an anxiety disorder involving excessive and persistent fear of a situation or object) a huge list comes up – the most common one claustrophobia (fear of constricted, confined space), some have a fear of sharp or pointed objects (Aichmophobia). There are hundreds of causes of fear – we will be talking about a few that dominantly affect our lives.

To reiterate, fearlessness (अभयम्) is an outcome / consequence arising out of presence of something. Fearlessness relates to the future. And fearlessness may be of various types – just like there are many types of fears based on the cause or source involved.

For every fear, there exists a kind of

fearlessness – this quality cannot be generalised.

So what is the greatest source of fear? In Vairagya Shatakam, (वैराग्यशतकम्) Bhartruhari Ji (भर्तृहरि) says, vairagyam-eva-abhayam. Dispassion, detachment, or renunciation (Vairāgya - वैराग्य), in particular renunciation from the pains and pleasures in the temporary material world is the key to dispelling numerous fears.

This is beautifully articulated in the Shloka:

भोगे रोगभयं कुले च्युतिभयं वित्ते नृपालाद्भयं  
माने दैन्यभयं बले रिपुभयं रूपे जराया भयम् ।  
शास्त्रे वादिभयं गुणे खलभयं काये कृतान्ताद्भयं  
सर्वं वस्तु भयान्वितं भुवि नृणां वैराग्यमेवाभयम् ॥

Word Meaning:

भोगे (bhoge) = in enjoyment; रोगभयं (roga-bhayam) = fear of disease; कुले (kule) = in lineage; च्युतिभयं (cyuti-bhayam) = fear of down-fall; वित्ते (vitte) = in wealth; नृपालात् भयं (nrpālāt bhayam) = fear of kings; माने (māne) = in prestige; दैन्यभयं (dainya-bhayam) = fear

of humiliation; बले (bale) = in power; रिपुभयं (ripu-bhayam) = fear of enemy/adversary ; रूपे (rūpe) = in beauty; जराया भयं (jarāyā bhayam) = fear of old age; शास्त्रे (śāstre) = in scriptural erudition; वादिभयं (vādi-bhayam) = fear of learned opponents; गुणे (guṇe) = in virtue; खलभयं (khala-bhayam) = fear of wicked vilifying person; काये (kāye) = in body; कृतान्तात् भयं (kṛtāntāt bhayam) = fear of death; सर्वम् (sarvam) = all; वस्तु (vastu) = things; भयान्वितं (bhayānvitam) = filled with fear; भुवि (bhuvi) = in the world; नृणाम् (nr̥ṇām) = of mankind; वैराग्यं (vairāgyam) = non-expectation, detachment; एव (eva) = alone; अभयम् (abhayam) = fearlessness;

So what this means is while enjoying material pleasures, fear of disease lurks (भोगे रोगभयं).

When one is born into a distinguished lineage, he fears down-fall. (कुले च्युतिभयं)

When one has wealth, he fears the King or income-tax authorities (वित्ते नृपालाद्भयं)

One who enjoys prestige, status, fame fears humiliation, disgrace (माने दैन्यभयं)

One who has strength fears enemies / foes. (बले रिपुभयं)

One who is beautiful fears old-age (रूपे जराया भयम्)

A learned person (scholar) fears other learned opponents (शास्त्रे वादिभयं)

A virtuous person fears the wicked, vilifying person (गुणे खलभयं) – fear of being berated, maligned, criticized.

In body lies fears death (काये कृतान्ताद्भयं)

Every object has an underlying fear सर्व वस्तु भयान्वितं.

In this material world, detachment, dispassion alone is the solution to fearlessness (भुवि नृणां वैराग्यमेवाभयम्)

For a spiritual seeker detachment, renunciation (वैराग्य) is a vital trait.

Shankaracharya Ji has called those who are detached, परिव्राजक – in other words, brave (शूर). The term "Parivrajaka" literally means a



wandering ascetic - Monks, ascetics who have renounced all worldly ties and constantly keep wandering – they do not stay in one place for more than three days. For one to be able to undertake such acts demands substantial courage. So what is the source of such courage for a wandering monk? It is from renunciation of worldly, material objects (वैराग्यं - vairāgyam).

So one who possesses this quality of detachment (वैराग्यं - vairāgyam) also possesses the quality of fearlessness, courage. This is the most singular source of courage. People have the fear of losing wealth – one is wealthy today, ‘Will they remain wealthy?’ becomes an area of concern. Charity (दान) is the remedy for this fear. If one has the nature of generosity, the dependence on wealth is reduced. Generosity | munificence is termed as दानवीर daanaveer – it is a manifestation of courage.

When a person donates, gives away, it goes to say that the attachment to this wealth is less.

Whether one has it or not does not affect the benefactor / donor significantly.

So the panacea for the fear of losing wealth is charity.

The remedy for the fear of losing objects can be sacrifice (त्याग – tyaaga). What is meant by sacrifice? It is deliberate distancing oneself from an object of desire. There is an element of pain and suffering in such an act – but what does one gain in return? Fearlessness  
अभयम्

Imagine how vulnerable one becomes when dependence of an object is intense – they will be under constant fear of what will happen if they lose it. The mind is constantly terrified, stressed out (आतंकित). So willingly giving up becomes a source of courage.

Similarly, अपरिग्रह – the virtue of nonpossessiveness, non-grasping or non-greediness. The more frugal one is, the lesser one hoards, the minimal one makes do with, that much one becomes detached.

Swami ji would talk about this person who

was constantly plagued by fear – what will happen tomorrow? Will I get a proper meal? He was an affluent person. Swami Ji advised him to start cooking for himself – for himself alone. The first day he cooked a meal, the quantity was large – he had little idea of how much is needed for a single person. Next day he wisened up and reduced the proportion – within a few days the realisation of how much quantity was needed to satiate his hunger became clear. With this clarity came the realisation that anyone would be able to give a meal – he would be able to get this even by alms (भिक्षा bhiksha). With this knowledge his fear of going hungry was dispelled.

To summarise, willingly giving up (त्याग – tyaaga), charity, donating (दान) and frugality, thrift (अपरिग्रह) are the three sources of courage, fearlessness.

The fourth fear that commonly plagues people is the fear of something bad, evil happening (अनिष्ट). Uncertainty of what will

happen tomorrow – this is particularly relevant to the present situation – some or the other news of happenings seems ominous, foreboding. The remedy for this is to be positive (Sadvṛtta सद्वृत्त). Keep away the negative thoughts.

While this works, what is the most potent tool to dispel the fears and anxieties of the future? The one and only answer for this is surrender, taking refuge in the Lord (शरणागति sharanaagati). When one lacks unwavering faith in Divine grace, in His justness, in His deliverance as “Karm-phala-Data”, His compassion, mercy (करुणा), he will be terrified of future evil, bad happenings (आतंकित).

To a true believer, the faith that whatever happens in the future will be in my best interest, gives immense courage. Even in adversity, he will remember that the Lord is all merciful – even if punished, he will recognise the compassion behind the act. At no time will anything inauspicious

happen. (अनिष्ट). Till such unwavering faith is established, fear of the future will prevail. What is the fear? Uncertainty, possible adversity, acts of God....

Till such time one completely surrenders to the Lord, (आश्रय बुद्धि - aashray buddhi), is resolute in his faith, the fear of the future will remain. The deeper the faith, the more will one rest assured in the present (निश्चिंता). If one wants to live in the present without fears and anxieties of the future, he will need to embrace the precepts / principles (सिद्धान्त) advised by the Lord - the principles, doctrine of conducting one's actions (karma-siddhant). One has to have firm acceptance in the Lord's creation and the laws that govern each and every aspect of the creation. The Lord does not bear malice towards anyone – even if a situation seems harsh today, behind this too is compassion.

Just like a Master may rebuke, punish an erring disciple, a Mother may censure her child, at the moment it may cause hurt, pain –



but the subsequent realisation is that the punishment too was in the best interest of the person. Acceptance of this precept must be secure.

What other means are advised to dispel fear? Endurance, tolerance (तितिक्षा) is another tool. Titiksa or forbearance is the capacity to endure all sorrows and sufferings without struggling for redress or for revenge, while always being free from anxiety or lament over them.

Till such time courage (वीर वृत्ति) does not become steady – the courage to face any future adversity, of possible ill-health, hardship, misfortune, one will always be under a cloud of anxiety, stress. Whatever happens, I will manage – till this attitude becomes second nature, the heart will always be terrified.

There are two ways to mitigate the fears of uncertainties, adversity in future. One is surrendering, taking refuge in the Lord, indomitable faith in the goodness of the Lord

and the second is endurance, tolerance.

Vivekachudamani, verse 24 :

सहनं सर्वदुःखानामप्रतीकारपूर्वकम् ।

चिन्ताविलापरहितं सा तितिक्षा निगद्यते ॥ २४ ॥

sahanam

sarvaduḥkhānāmapratīkārapūrvakam |

cintāvilāparahitaṃ sā titikṣā nigadyate || 24 ||

The bearing of all afflictions without caring to redress them, being free (at the same time) from anxiety or lament on their score, is called Titikṣā or forbearance.

Even when faced by adversity, I have the capacity to endure – this is what the present attitude should be – notwithstanding the probability of occurrence. Experience tells us that when adverse situations arise in the future, one is able to withstand, endure same. The Lord gives the courage, means to bear the affliction – the Grace, mercy of the Lord too is experienced often in one's life.

The affliction (प्रतिकूल परिस्थिति) faced in the past was actually a boon in disguise – such experiences reinforce the belief that adversity

too is a harbinger of welfare (कल्याण).

Religion (Dharma) & good-deeds (सत्कर्म) are sources of courage. The more one engages in good-deeds, the more will their faith be reinforced – the outcome of virtuous-deeds is always good. (शुभ).

Finally, the greatest fear of most people – death. The fear of death. If one contemplates about what is death – the scriptures say that death is nothing but a change. Death is but a transformation, change (परिवर्तन). To change something means to replace it with something new or different.

Death is not destruction (नाश). Something is lost, completely destroyed – that is not death. The Bhagavad Gita has a very beautiful shloka: Chapter 2, verse 22:

वासंसि जीर्णानि यथा विहाय  
 नवानि गृह्णाति नरोऽपराणि ।  
 तथा शरीराणि विहाय जीर्णा  
 न्यन्यानि संयाति नवानि देही ॥ 22॥  
 vāsānsi jīrṇāni yathā vihāya

navāni gr̥ihṇāti naro 'parāṇi  
 tathā śharīrāṇi vihāya jirṇānya  
 nyāni sanyāti navāni dehī

vāsānsi—garments; jirṇāni—worn-out;  
 yathā—as; vihāya—sheds; navāni—new;  
 gr̥ihṇāti—accepts; naraḥ—a person;  
 aparāṇi—others; tathā—likewise; śharīrāṇi—  
 bodies; vihāya—casting off; jirṇāni—worn-  
 out; anyāni—other; sanyāti—enters; navāni—  
 new; dehī—the embodied soul

Translation: BG 2.22: As a person sheds worn-out garments and wears new ones, likewise, at the time of death, the soul casts off its worn-out body and enters a new one.

So if one acquired a new body pursuant to an event called “death” where is the tension? If one gets a new toy in exchange for an old one, isn't that a appealing proposition?

Swami Ji has explained it beautifully – Life is a series of events – Death is one event – it's not as if one has to die every week or once in six months.... It occurs just once in a lifetime of perhaps many years..... yet there is so

much fear associated with this one inevitable event. It has terrorized people.

Another way to understand this is, suppose one has planned for an event – a family gathering. It is a joyous reunion of dear ones – brothers, sisters. But there may be one relative who is belligerent, quarrelsome – one knows that this person is likely to bring some disharmony to the gathering. But one does not cancel the gathering because of this person. It is okay, we will bear with him, we will not give importance to what he says, we will not argue with him. So just for a momentary situation of unpleasantness one will not completely do away with the joy of the entire day.

Similarly, death will surely come – when it does, one may not even be aware, then again when it does come knocking at the door, we may even be prepared for it – if it is sudden, then again there is no tension. At times one does realise that the time to depart has now arrived.

There is a story of a Mahatma who resided for many years at Rishikesh, Uttar Kashi. He became seriously unwell. His disciples suggested taking him to Dehradun for further treatment. The Mahatma was in his death-bed and here his disciples wanted him to travel for treatment. The Mahatma said, in a satsang there is this one person who has come to attend and wants to meet me – he is patient, waits for all others to finish their dialogue with me and waits for his turn to meet me. When everyone has left, he is still waiting, will it be right of me to walk away from him? So the multiple events in life have occurred one by one and now one is facing the final event – death. Now you suggest that keep death waiting – he has been waiting so patiently and now that the time has come, allow me to some time with him, let me meet him.

Death is one of the events in life – it is said, live every day in life as a celebration – what is the assurance that one will live to see



another day. So when we wake up each morning, it is God's grace. Another 24 hours have been gifted – does this not call for celebration? Why should one event cast a cloud over the multitude of events that await? Lastly the most potent tool to dispel fear (भय निवृत्ति) – the single means of totally casting away fear - is Knowledge. अभयं प्रतिष्ठां विन्दते. The Enlightened one - Gyaani attains fearlessness.

So the 3 Pillars of Vedantic Practice: Shravana, Manana, Nididhyasana, study of the scriptures, self-knowledge (आत्म ज्ञान) – these are the means to attain fearlessness. All the qualities we touched upon, in some or the other way helps dispel fears. So all these traits make us almost fearless. And the ultimate stroke is through Knowledge.

Self-knowledge completely dispels the illusion of the Self and destroys the very ignorance that veils our true nature. (जीवत्व).

In today's parlance, the qualities discussed are like anti-bodies to destroy the virus of fear.

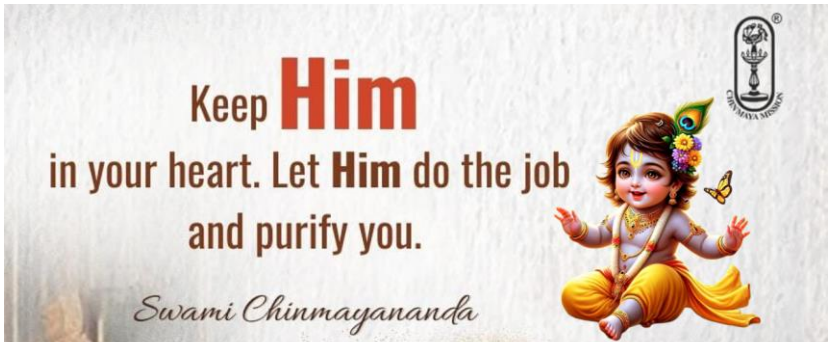
Having these qualities will subdue fear significantly. And the final vaccination of Self-knowledge will annihilate fear.

So many traits have been touched upon 30-32 – it will take many lifetimes to achieve these. But that is not so. In Yoga Vashishta it is said that even if one is able to imbibe a single trait with firm determination and perseverance, other qualities naturally follow. No quality is independent – everything is interrelated. If one practices detachment, other qualities like discrimination, renunciation follow. Any one quality practised with utmost sincerity will open the floodgates to other traits.

Our prayers to the Lord for inspiration to imbibe these qualities in our life.

Om Tat Sat.

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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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