



“तस्य भारा सर्वमिदं विभाति”

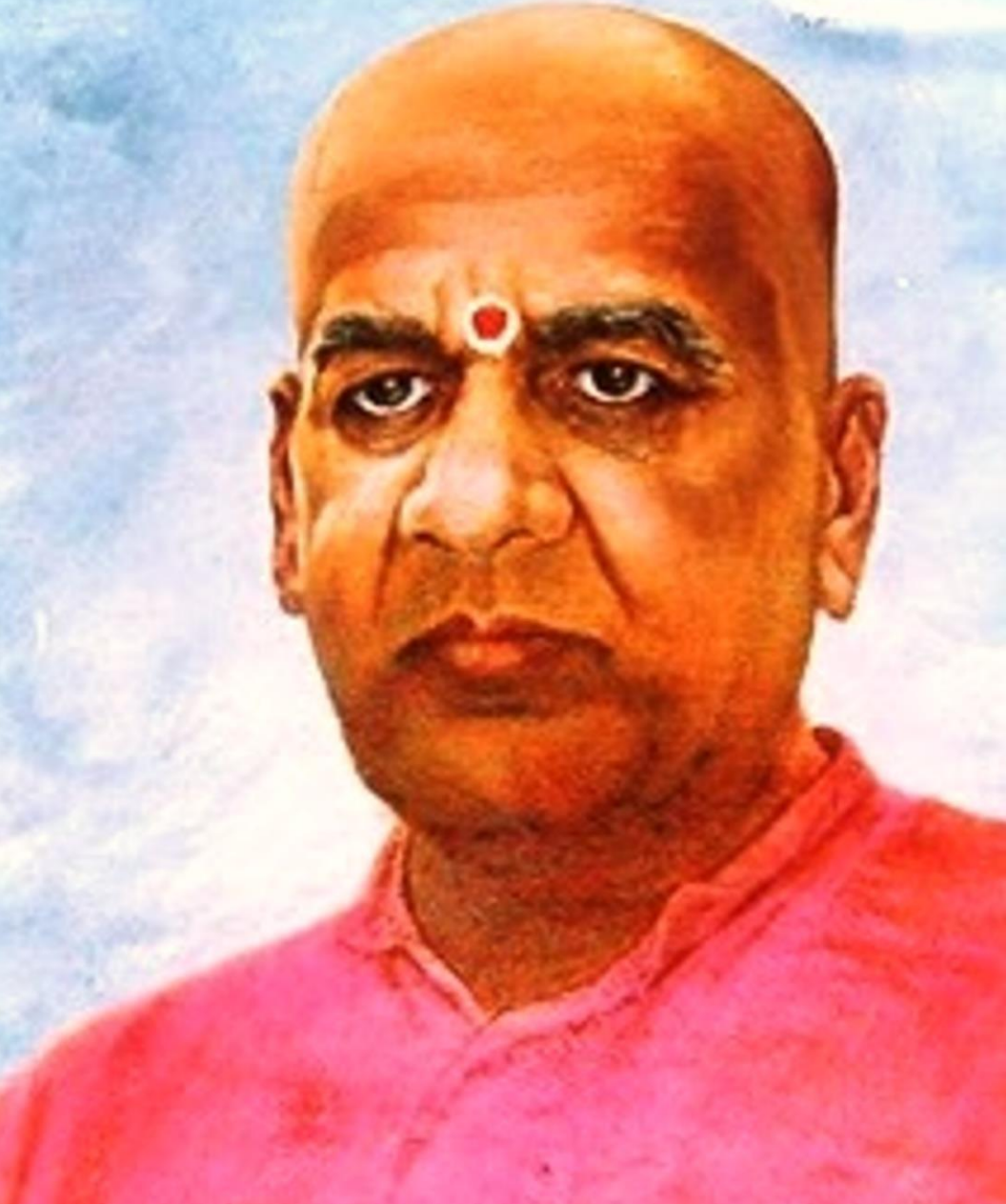
चिन्मय आदेश

Monthly Newsletter of Chinmaya Mission Mulund

एकत्रिंशत् (XXXI) स्रोतः

DECEMBER – 2024

द्वादश (XII) रश्मिः





Chinmaya Mission Mulund

VIDEO QUIZ



Bhagwad Geeta Chapter - V

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 based on 5th 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
organises
8th Residential Camp for Children



**GROW THROUGH GUNAS
THE GEETA WAY**

Highlights of the camp

Venue
Zbac
Adventures,
Kolad

Various activities and sessions
based on Bhagavad Geeta
*Chanting of Stotras, Slokas,
Bhajans etc*

Date
26th to 27th
December
2024



Activities at Zbac

- Raft Building Race
- Water Volleyball
- Rappelling
- Giant SeeSaw



- Dynamic Obstacle course
- High Rope Bridge Course

Eligibility
3rd std
to
9th std

And many more.....

Contact
9867338832
or
9820590472



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



(Last date of Registration: 15th December)

Transport facility available to and fro from Mulund

Register at

<https://chinmayamissionmulund.com/camp-2024/>



EDITORIAL COLUMN

Harih Om!

Dear Readers,

गीता सुगीता कर्तव्या किमन्यैः शास्त्रविस्तरैः ।

या स्वयं पद्मनाभस्य मुखपद्माद्विनिः सृता ॥

The *Geeta Mahatmyam* highlights the importance of the study of the Bhagawad Geeta, the song-divine of the Lord which is the quintessence of all the scriptures.

The highlight of the month of November for Chinmaya Mission Mulund was the Chinmaya Geeta Fest - 2024. Decades back, Pujya Gurudev Swami Chinmayananda pioneered the practice of Geeta Chanting Competitions for children with the motto 'Chant- Study- Know- Live'. When children chant and learn the Geeta by heart at their tender age, the verses get etched in their memories and the *Punya* generated gives them a chance to get acquainted with the import of the verses when they grow, which in turn will inspire them to live the

values expounded in the Geeta. This was the vision of Pujya Gurudev behind the Geeta Chanting Competitions.

We, at Mulund Centre, have also been conducting the competitions on a big scale year on year with the participation of children from all schools and Balavihars. We have also added competitions for elders and other events based on the Geeta along the years.

This year, Chapter 5 of the Geeta viz. Karma Sannyasa Yogah- the Yoga of True Renunciation of Action is the theme of the Geeta Fest which started with the preliminary round of the Elders Chanting Competition on Sunday, 10th November at our Centre premises, Chinmaya Shreeram. We had four age-wise groups for elders; viz. Group ‘G’ for 18 to 25 years, Group ‘H’ for 26 to 45 years, Group ‘I’ for 46 to 65 years and Group ‘S’ for 66 years and above. To encourage maximum participation, the participants were allowed to see the book for their portions in the

preliminary round. 100 people registered, of which 52 attended the competition. It was heartening to see elders –young and old trying to chant the Geeta to their best. 42 of them were shortlisted for the final round on 24th November.

On Sunday, 17th November was the preliminary round for the children. This year, a record-high 2683 children had registered from schools and Balavihars of Mulund and Bhandup. Since the registrations were at an all-time high, the time slots for the competitions were arranged from 8 am till 4.30 pm. This year the venue was Sri Sri Ravi Shankar Vidya Mandir (SSRSVM), Mulund West. The management and staff of SSRSVM gave excellent support and cooperation for the conduct of the competition. Of the 2683 registrations, 1180 children attended which was also the largest ever so far- a clear 400 children over the last year. The Principal and the Director of the school also visited the classrooms where the competitions were

happening. They took interest in understanding the methodology of the judging and were very appreciative of the entire system of conducting the competitions. There were 6 groups for children according to their grades. Children had to by heart their portions for the preliminary round. Of these, 248 children were selected for the final round on 1st December. These were the children who scored 85 percent and more in the preliminary round. The results of the preliminary rounds for elders and children were put up on our website.

On Sunday, 24th November, we had the final round of the elders' chanting competition in the first half of the day at Chinmaya Shreeram. The monthly Sampurna Geeta Parayanam was also conducted the same day from 3.30 to 6.30 pm followed by the Arati which was well attended.

On Sunday, 1st December, we had the final round for the children at SSRSVM. The results of the final rounds will be declared on the

website at 5 pm on 7th December and the prizes will be distributed on Wednesday 11th December, 7 pm, the Geeta Jayanthi day, as is the practice. Like every year, the Grace of the Almighty and the Guru Parampara, the year-long systematic planning and dedicated efforts of the Coordinator Smt. Vasanta Balan and her supporting team including her family members with the sincere cooperation of the Sevikas, judges and a huge number of volunteers-young and old ensured the grand success of the mammoth Geeta Fest, larger than ever this year.

There will be a video quiz on Sunday 8th December, 7 to 8.30 pm at Chinmaya Shreeram. Participants have to watch a one-hour video of Pujya Gurudev on the 5th chapter of the Geeta and then answer objective questions based on the video. Anybody of age 16 and above can participate in this video quiz. No prior knowledge of Sanskrit or the Bhagawad Geeta is expected. Please share this information with your

friends and family, come in large numbers to participate in the last event of the Geeta Fest 2024 and benefit from the timeless wisdom of the Geeta.

Chinmaya Mission Mulund is back with a Residential Camp for children from Grades 3 to 9 at ZBac Adventures, Kolad from 26th to 27th December. The theme of the camp is ‘Grow through Gunas – the Geeta way’. The highlights of the proposed camp include sessions based on the Bhagawad Geeta, learning of Stotras and Bhajans and a whole lot of adventure and fun activities guided by the trainers at ZBac Adventures. This is an opportunity not to be missed as we seldom get fun, adventure, spiritual learning and *Punya* all at one place. Interested parents can contact on 9867338832 or 9820590472.

May Geeta Maiyya bless one and all.

Lokah Samasthah Sukhinoh Bhavantu!

Smt. Lakshmi Kumar

Editor - Chinmaya Adesh

Dated 2nd December 2024



Children's Geeta Chanting Competition - Preliminary round



Preliminary round of the Elders' Geeta Chanting Competition



Children's Geeta Chanting Competition - Final round



Final round - Elders' Geeta Chanting Competition



Essence of Bhagavatam - 1

H. H. Swami Tejomayananda

(From Guruji's talks in Manila, Philippines, January 28 – February 2, 2003)

Why study the Bhagavatam

Whenever we undertake any activity, we must know the purpose behind it. Why should we study the *Bhagavatam*? All of us want to live a happy life, and for that we must have physical and mental health. In order to acquire more and more wealth, people spoil their health; to regain their health they have to spend all their wealth. When we give undue importance to one aspect alone, there will be lopsided development. A healthy body should be accompanied by a healthy mind. These days we are very conscious of the quality of things. In every manufacturing company there is a separate department for quality control. Unfortunately, we neglect the quality of our mind and do nothing to improve it.

While we are climbing up the ladder of success, our mind is climbing down – anger, jealousy, frustration, depression and a host of such emotions corrupt the mind. Outwardly there is prosperity, but at the mental level there is only poverty and lack of the basic joy of life. We live under the same roof, but do not live together; we only put up with each other out of necessity. Communication has become very fast – at the touch of a button you can send mails across the globe, the only problem is that we don't have anything worthy to communicate. Transport systems have improved, the world has become a global village, but man has gone away from man. Intellectually, we have become very smart and brilliant, but goodness has been sacrificed. After all kinds of achievements and success, the joy of fulfilment that one should experience is not there. Very late in life we come to realise that the important things in life are not material things. That does not mean they are useless, because as long as we

have a material body, we need material things also. But there is something greater than them, something that is more important.

The word ‘love’ has become very popular. We hear people use it so often. If so many people really love each other, there should be *shanti*, isn’t it? Every New Year millions of people send greetings and good wishes to others; then why is there so much misery and dis-satisfaction? There is something wrong somewhere. We have not even understood the meaning of the word ‘love’. If we like something, it is called love. If we are fascinated by something, it is also called love. If we get infatuated, that is also called love. When we get attached to someone, we call it love. We do not know what real love is; pure love is *shanti rupa paramananda*. It is of the nature of peace and bliss. What we call love in this world is only out of expectations and when expectations are not fulfilled, problems begin. Love at first sight, divorce at the second look, and remarriage at the third!

What is true love? What is true understanding?

All of us want a house of our own; and when we build that house, we are particular about the architecture. So we appoint an architect, and to execute his design, we get a good contractor and engineer. Then we need good materials to build the house. The foundation must be strong. After it is built, we want an interior decorator. When it comes to building our own life, who is the architect? What is the foundation on which we are going to build our life? What about the material, the bricks with which we are going to build it? We have no idea about these. In a routine way, we go to school, because there is no other option. We study subjects we dislike, because it is forced on us or because that is the market now. Somehow we get through the exams and then we get married, because that is what is expected of us. Then we have children – they come automatically. There is some interval, some job satisfaction. Then

problems begin. The need for spiritual discourses is not even known or felt by people.

Goswami Tulsidas says very beautifully – *vinu satsanga vivek na hoi* – without exposing our mind to spiritual matters and the company of noble people, we do not get the right perspective of life, a discriminative understanding of things. Without a knowledge of the goal of life and the means of attaining it, without knowing our priorities, we are groping in the dark. So we are doing everything but the expected results elude us. The paradox of our life is that all the time we are preparing ourselves to be happy, but are never happy. We think that something will make us happy, but when we get that, our mind is already reaching out for something else. Often, we pretend to be happy, hiding our disappointment after having got what we craved for.

Another Vedanta acharya says – *avichara krito bandhah vicharena nivartate*. All of our

sufferings, sorrows, bondage, the sense of incompleteness even after getting what we wanted, are only because of lack of right knowledge. Only *satsang* can give us right knowledge and understanding, awareness of our goal, the means to achieve it and our priorities. Secondly, *satsang* can teach us what true love is. The *Bhagavatam* shows us the nectarine sweetness of true love. A story in our *Puranas* tells of a little boy called Upamanyu. His mother, who was very poor, brought him up on wheat flour mixed in water, as she could not afford to give him milk. One day he happened to visit his rich uncle, who had many cows. There he got a taste of real milk and understood the difference. *Satsang* can show us how we have been deluded about the nature of real love. Thirdly, it can tell us about building our life, what its foundation should be and what materials we should use.

Generally, our idea of *satsang* is very vague; we think there will be some *bhajan*, *keertan*

or *sangeet* and we can listen, and sometimes not listen also. Nowadays one hears of spiritual seminars in five star hotels, talks about life management techniques, time management, resource management, stress management etc; while the expert who has organized it is already under stress, wondering if it will be a success or not! What flows out directly from the heart of real Masters is something very different. We learn about it in *satsang*, which we call *jnana yajna*, meaning the ‘Knowledge-Sacrifice’; the fire of knowledge is kindled here and in that fire we offer the oblation of our ignorance and wrong notions and all of them get burnt. So it is called *jnana yajna*.

The Essence of Srimad Bhagavatam.. to be continued in the next issue.

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Concentrated and consistent thinking
in the line of a desired object is

"Tapas".

Swami Chinmayananda



हरिमीडे स्तोत्रम् परम पूज्य स्वामी तेजोमयानंद

काही लोक विचारतात - आम्ही कोणत्या देवाची पूजा करावी? कोणत्या नामाचा जप करावा? दुसऱ्या देवाची पूजा केली तर पहिला देव नाराज होतो का? कोणता देव अधिक चांगला, लवकर संतुष्ट होणारा, अधिक सामर्थ्यवान, सहजतेने पोहोचता येईल असा आहे. पुढील श्लोक या सर्व प्रश्नांची उत्तरे देत आहे.

ब्रह्माविष्णु रुद्रहताशौ रविचन्द्राविन्द्रो

वायुर्यज्ञ इतीत्थं परिकल्प्य ।

एकं सन्तं यं बहुधाहुर्मतिभेदात्

तं संसारध्वान्तविनाशं हरिमीडे ॥१८॥

अर्थ :- जो एकच आहे, परंतु ज्याचा आपल्या विचार पद्धतीतील भेदामुळे ब्रह्मा, विष्णु, रुद्र, अग्नि, सूर्य, चंद्र, इंद्र, वायू अशा अनेकविध रूपांतून विचार केला जातो, त्या संसारांधकारांचा नाश करणाऱ्या श्री हरिंची मी पूजा

करतो.

अनेक देव - ही एक अतिशय सामान्य, चुकीची कल्पना आहे की हिंदू धर्मशास्त्रे अनेक देवांच्या कल्पनेचा पुरस्कार करतात. हेही तितकेच खरे आहे की अनेक हिंदू अगदी चुकीच्या प्रकारे देव अनेक आहेत या विचारावर विश्वास ठेवतात. भगवान श्रीकृष्णांचे काही भक्त भगवान शंकरांचे नाम घेण्यासही नकार देतात. काही लोक म्हणतात, केवळ श्रीकृष्ण हेच एक भगवान आहेत आणि बाकीच्या सर्व देवता आहेत. भगवान श्रीकृष्णांच्या भक्तांमध्ये सुद्धा काही लोक बाळकृष्णावर, तर दुसरे काही मुरलीधर कृष्णावर आणि आणखी काही गिरिराज धारण करणाऱ्या कृष्णावर विश्वास ठेवतात. वृंदावनातील काही लोक म्हणतात की, श्रीकृष्ण वृंदावन सोडून कधी गेलेच नाहीत; त्यांनी त्यांचे फक्त मायावी रूप मथुरेला पाठवले, तर मथुरेतील काही लोक याच्या अगदी विरुद्ध विधान करतात.

दुसऱ्या धर्मांमध्ये जरी लोक एक ईश्वर आहे असे म्हणत

असले तरी त्यांचा या विधानावर विश्वास नसतो. काही लोक म्हणतात, केवळ माझाच देव रक्षण करतो किंवा माझाच देव महान आहे आणि दुसरे देव दुय्यम दर्जाचे आहेत. दुसऱ्या देवांची पूजा केली तर आपल्याला स्वर्गात प्रवेश मिळणार नाही. आपण नरकात जाऊ किंवा आपले कायमचे पतन होईल इत्यादी.

एक देव - आपल्या विश्वासानुसार किंवा अविश्वासानुसार किंवा व्यक्ती, समाज किंवा बहुमताच्या चुकीच्या धारणांनुसार सत्य बदलत नाही. अनेक ठिकाणी हिंदू धर्मशास्त्र ग्रंथांनी स्पष्टपणे म्हटले आहे की, 'सर्वांच्या हृदयात वास करणारा देव एकच आहे.' 'सत्य हे एकच आहे ज्ञानी पुरुष 'त्या'च्याबद्दल विविध प्रकारांनी बोलतात' इत्यादी. येथेही श्री शंकराचार्य स्पष्ट शब्दात सांगतात की, सत्/सत्य एकच आहे, पण त्याच्यावर अनेक प्रकारांनी विचार केला गेलेला आहे. एका डॉक्टरांना एकाच घरातून अनेक, तातडीचे संदेश आले - 'लवकर या, माझी आई आजारी आहे', 'कृपा करून या,

माझी पत्नी गंभीर स्थितीत आहे', 'तुम्ही ताबडतोब येऊ शकता का? मला तुमच्या मदतीची गरज आहे', 'डॉक्टर माझ्या आजीला तुमच्या मदतीची गरज आहे.' इतकी सगळी रुग्ण मंडळी! हे घर आहे की हॉस्पिटल याचे डॉक्टरांना आश्चर्य वाटू लागले. ते जेव्हा त्या स्थळी आले तेव्हा त्यांच्या लक्षात आले की एकाच व्यक्तीचा उल्लेख अनेकांकडून 'मी', 'आई', 'पत्नी', 'आजी' अशा प्रकारे केला गेला होता !

कुंभार मातीचा गोळा तयार करतो, त्याला आकार देतो, घट बनवतो आणि तो मोडून टाकतो. त्याचप्रमाणे ईश्वर रजोगुणाचा स्वीकार करून आपली सर्जनशक्ती उपयोगात आणतो तेव्हा त्याला ब्रह्मा-सृष्टीकर्ता असे म्हणतात, सत्त्वगुणाचा स्वीकार करून जेव्हा तो जगताचे पालन करतो तेव्हा त्याला विष्णु असे म्हणतात आणि तमोगुणाच्या सहाय्याने जेव्हा तो जगताचा लय करतो तेव्हा त्याला शिव किंवा रुद्र असे म्हणतात. तो सृजन, धारणा, लय करीत असताना अनेक होत नाही आणि

जगाकडून स्वीकारलेल्या गुणांनी प्रभावित होत नाही. विनाश याचा अर्थ नकारात्मक घेतला गेला तरीसुद्धा विनाशाशिवाय सृजन होऊ शकत नाही. आधीच्या अवस्थेचा नाश झाल्याशिवाय नवीन अवस्थेचे सृजन होऊ शकत नाही. एक फुलदाणी फोडल्याबद्दल एका छोट्या मुलाला आईचा ओरडा खावा लागला. त्यावर त्याने उत्तर दिले, त्याने फुलदाणीचे अनेक तुकडे निर्माण केले आहेत.

हिंदू धर्मशास्त्रांमध्ये ३३ कोटी अधिष्ठात्र्या देवतांचा उल्लेख आहे. त्यापैकी प्रत्येक देवता एका विशिष्ट नैसर्गिक नियमाची किंवा कार्याची अधिकारी असते. त्यामुळेच संपूर्ण सृष्टी नियमांनी सुबद्ध होऊन कार्य करते. सर्व एकाच परमेश्वराच्या अभिव्यक्ती व शक्ती आहेत. जे काही अर्पण केले जाते त्याचे अग्नी ग्रहण करतो. ती वाणीची देवता आहे. यासंबंधीचा संदर्भ गरमागरम चर्चा किंवा भडक वक्तव्य अशा वाक्प्रचारातून प्रकट होतो. सूर्य ही दृष्टीची देवता आहे आणि त्याच्या प्रकाशाशिवाय

आपण काहीही पाहू शकत नाही. चंद्र ही मनाची देवता आहे. त्याचा प्रभाव मनावर होतो, जसे काही व्यक्ती वेडसर असतात. स्वर्गाचा राजा इंद्र हा शक्तीची देवता आहे. वायू प्राणाची देवता आहे. यज्ञ पुरुष हा विधिपूर्वक यज्ञाची अधिष्ठात्री देवता आहे.

अनेक मने - हिंदू विचार अनेक रुपांमधील एकाच ईश्वराविषयी सांगतो. मानवी मने भिन्न भिन्न प्रकारची असतात. काही मनांमध्ये सात्त्विक, तर काहींमध्ये राजसिक, तर काहींमध्ये तामसिक गुणांचे प्राधान्य असते. काही मने बुद्धिप्रधान, तर काही भावनाप्रधान असतात, तर काही कर्मप्रधान असतात आणि काही हटवादी असतात. एकच ईश्वर वेगवेगळ्या प्रकारे वेगवेगळ्या लोकांना दिसतो. काहींना तो न्यायी व कठोर वाटतो, दुसऱ्या काहींना दयावान वाटतो, तर आणखी दुसऱ्या प्रकारच्या लोकांना तो भक्तांचा कैवारी वाटतो. काही जण त्यांना आपला सखा समजतात (अर्जुन), तर दुसऱ्या काही जणांना 'तो' आपला बालक वाटतो (यशोदा), तर

आणखी काही प्रकारच्या लोकांना आपला प्रियतम वाटतो (गोपी), याहून वेगळ्या प्रकारच्या लोकांना 'तो' आपला स्वामी आहे असे वाटते (हनुमान). श्रीकृष्ण म्हणतात, "तुम्ही ज्याप्रकारे माझी पूजा करता आणि मला प्राप्त करून घेता (कुठल्याही आकारात, कुठल्याही भावनेने आणि कुठल्याही प्रकाराने), त्या त्या प्रकाराने मी तुमच्यासमोर उपस्थित होतो." मी माझ्या भक्तांची भक्ती दृढ करतो. म्हणूनच एका ख्रिस्ती माणसाला ईश्वराचे दर्शन होईल ते केवळ ख्रिस्त म्हणूनच; श्रीकृष्ण म्हणून नाही. याचा अर्थ असा नव्हे की, 'ते' श्रीकृष्ण भक्तांसाठी श्रीकृष्णावतार घेऊ शकत नाहीत.

मी कोणत्या देवाची पूजा करावी? कोणता देव अधिक चांगला आणि अधिक परिणामकारक आहे? मी दुसऱ्या देवाची उपासना केली तर 'तो' माझ्यावर राग धरून ठेवेल का ? अशा सारखे प्रश्न चुकीच्या धारणांमुळे व देव अनेक आहेत या संकल्पनेमुळे विचारले जातात. सर्व रूपे त्या परमेश्वराचीच असल्यामुळे हिंदू लोक

गोकुळाष्टमीच्या दिवशी त्याची पूजा कोणत्याही एका किंवा अनेक रूपात करू शकतात. म्हणून हिंदू लोक देवाची पूजा जन्माष्टमीला श्रीकृष्ण, रामनवमीला श्रीराम, शिवरात्रीला शिव इत्यादी रूपात करतात. सगळी नामे ही 'त्या'चीच असल्याने कोणत्याही नावाचे पुनरुच्चारण आपण करू शकतो. 'तो' सर्व प्रकारच्या पूजांचा, भावनांचा आणि संबंधांचा स्वीकार करतो - शत्रुभावाचा सुद्धा (रावणाप्रमाणे), स्पर्धात्मकरीत्या (पौण्ड्रकाप्रमाणे). जो भक्त ईश्वराला अशा प्रकारे जाणून घेतो तो म्हणतो, "ज्या ज्या ठिकाणी मन जाय माझे, त्या त्या ठिकाणी निज रूप तुझे। मी ठेवितो मस्तक ज्या ठिकाणी, तेथे तुझे सदुरू पाय दोन्ही।"

आपणालाही श्रीहरि 'त्यां'च्या दिव्य रूपांतून दिसावेत आणि आपण त्यांची 'सर्वामधील एक' अशा प्रकारे पूजा करावी.

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Love is not love if it does not serve and sacrifice

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



Published by Lakshmi Kumar (98205 90472)
for Chinmaya Mission Mulund and
Published from “Chinmaya Shreeram”
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Mumbai – 400080.

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