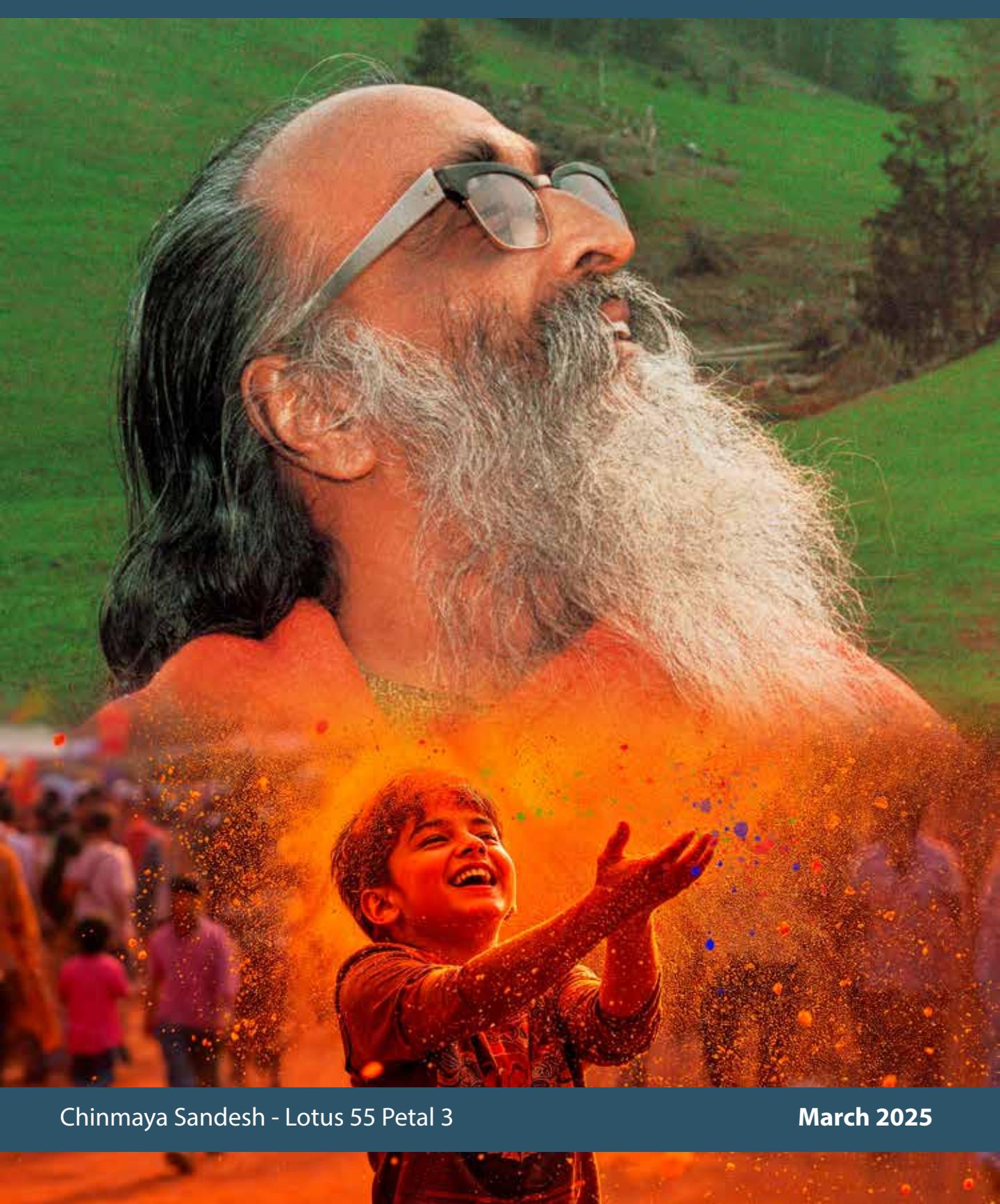




Monthly Newsletter of
Chinmaya Mission Mumbai

Chinmaya Sandesh





Chinmaya Mission Mumbai



#Geeta700 - Chapter 13

(Knower & the field)

with **Swami Swatmananda**



Starting 6th March
Thursdays, 7pm to 8.30pm

Highlights

- * Quantum physics & Vedanta
- * What is True Knowledge?
- * Goal of Life
- * Pointers for Meditation
- * Purusha & Prakriti



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४०

प्रवक्ता

स्वामी तेजोमयानन्द
चिन्मय मिशन

📅 १६ जनवरी २०२५ से

⌚ प्रतिदिन प्रातः ६:०० बजे

➲ दूरदर्शन नेशनल पर





Chinmaya Yuva Kendra

Welcomes you to



Holy Holi



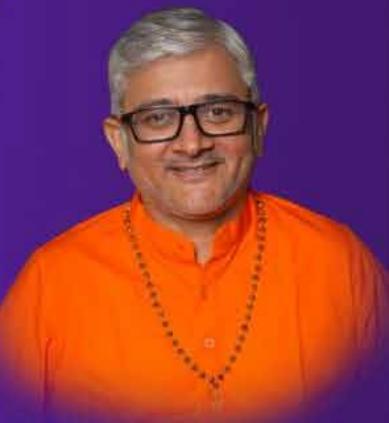
Satsang with
Swami Swatmananda

9th March (Sunday)

@Chinmaya Pradeep

Next to Hotel Westin, Powai

9 am to 12.30 pm



Highlights:

- * Playing Holi with Chinmaya Family
- * Color Splash Musical Chairs
- * Balloon-Popping Relay
- * Water Balloon Piñata
- * Tug of War (Holi edition)



Register at : bit.ly/holyholi2025

All are welcome



Chinmaya Mission Mumbai
Presents



Chinmaya Jhankaar

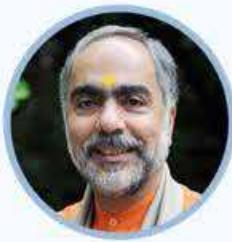
An evening of Enchanting Devotion



In the august presence of



Swami
Tejomayananda



Swami
Swaroopananda



Swami
Swatmananda

Date: **Sunday, 18th May, 2025** | Time: **6.00 PM to 7.30 PM**

Venue: **The Fine Arts Society, Chembur**

(Valet Parking Available)



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Chinmaya Sandesh

Monthly Online Newsletter of Chinmaya Mission Mumbai

March 2025

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From the President's Desk



*Om Shree Chinmaya
Satgurave Namah!*

Recently, Pujya Guruji took a camp on Subodha Vedanta in February 2025 at Chinmaya Vibhooti. He spoke on various topics so as to make Vedanta easy to understand. During one of the talks, he narrated an incident from Ramayana. After Rama-Ravana *yuddha*, Sri Rama asked Lakshmanji to go and learn something from Ravana before he dies. Although reluctant, Lakshmanji went and asked Ravana what was his message to the world? Ravana said, when auspicious thoughts come to your mind, do it immediately and when a wrong thought comes, postpone it. He regretted that he had done exact opposite in his life.

We also face a similar dilemma within us. There is constant conflict between auspicious and bad thoughts and intentions. Sometimes we succumb to a wrong one and sometimes the auspicious one triumphs. Most of the time we prioritize earning wealth and indulgence in sense pleasures. Our mind is filled with many impurities like desires, greed, jealousy and so on. Our scriptures give us the road map to gain *chitta-shuddhi*. With systematic and persistent study of our scriptures, we can purify our mind and aim for the highest goal of human birth.

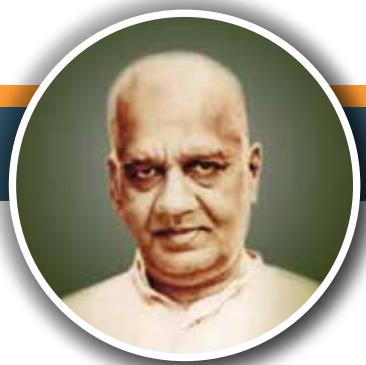
We should be grateful to our rishis and Gurus, for the sacred scriptural knowledge has been passed on to us, through generations. Pujya Gurudev has made it available to us at our doorsteps. He has taught us that maintaining standard of life is equally important to maintaining standard of living.

Chinmaya Mission offers numerous opportunities to learn and live our revered texts. Mumbai and Navi Mumbai have various centers where numerous classes and courses are going on. There are various camps conducted by our Swamis and Brahmacharins. It is sheer grace of the Lord that we have such compassionate Gurus who give us the knowledge in the most palatable manner. Let us not miss the opportunity and regret like Ravana that we postponed our decision to learn/study Vedanta when it was required and conditions were most conducive for the same. ★

Meghana Patel

President, Chinmaya Mission Mumbai





Bhakti Marga

Sri Swami Tapovanam

Though the Supreme is devoid of name and form and hence not available for the words and the mind and though all that is different from it are only mental modes, it cannot be attained except through the imagined objects of names and forms.

To reach the attribute-less Brahman, it is unavoidable that we should take the support of Isvara with attributes. Many religious workers who had established different religions knew the greatness of the path of Devotion and hence tried to popularise this path among people.

It is because of that the world has more Bhakti Shalas than Yajna Shalas and Yoga Shalas. The temples of the Hindus, the Churches and Mosques of the Christians and Muslims and the Viharas of Buddhists and Jains are all in a sense Bhakti Shalas. They are places of worship to suit each one's belief.

This being the truth of the Supreme, some people look down upon devotion and devotional means due to their thoughtlessness. They ask questions like - What is gained by Bhakti or by worship of idols or by pilgrimage or by *Japa* or by *Rudraksha* or by *Bhasma*? (ashes with which the forehead is smeared). Such people who thus condemn Bhakti are really atheists. If one denies devotion, then the object of devotion who is Isvara also gets rejected. If Isvara is accepted

then nobody can reject the devotion and its symbolism, as they belong to Isvara.

Moreover, they are pitiable, like the eunuch who, not being able to enjoy the love and bliss of a wife even a little, talks degradingly of love and its signs. We can only sympathise with such unfortunate people. There are others who heartlessly condemn idol worship saying - Even though it is necessary to have Ishvara and His worship, is it necessary to worship stone and mud? Such Murti Pooja and temples were not there during the Vedic period. An Isvara with no name and form, which means the formless Absolute, is very difficult to be loved and thought of. Whenever we start to think of the Lord, it is the Lord with name and form or His formful nature which will come to our mind.

No thought can be without name and form. The names and forms are all idols; for whatever lends support to our thoughts are nothing but idols. Without these idols of name and form, to think of Isvara is an impossibility. For people of each religion, their own names and forms are necessary to think of the Lord and hence in that sense, they are all idol-worshippers or idol-thinkers. What harm is there if we worship such an Isvara, who is in our minds as form, by placing him outside? If there is no relationship to any idol, such a state is called **Nirvikalpa** state. Until we reach that state, the necessity for idols or names and forms is unavoidable. Even if such idol worship was not there in the ancient times, in Bharat today it has become well-rooted.

According to time and place, there may be changes in the idols and modes of their worship, but there was never a time when idols were not worshipped. Even the destruction of all temples and idols cannot end idol-worship; for even though the idols which are the objects of our physical perception are destroyed, they will continue to exist as mental objects and will be worshipped in the mental planes. In case one argues that idols need not be there even in mental perception, then in the absence of any support, thinking of the Lord, singing the glories and prayers will all become meaningless. Thus, when we analyse logically, we understand, there were always idols which changed forms, but never ceased to be nor likely to cease to be.

During Vedic period, instead of idols, symbols were used.

मनो ब्रह्मेत्युपासीत आदित्यो ब्रह्मेत्यादेशः

mano brahmetyupasita, adityo brahmetyadeshah

Worship mind as Brahman, worship Sun as Brahman. Thus, in Shruti, various *upasanas* are prescribed. There is no great difference between worship of idols as Shiva and Vishnu and this type of symbolic worship. The method of visualising one thing on another is common to both.

Hence, we can conclude that the symbolic worship of Vedic period modified has become the idol-worship of the modern times. In the spiritual path, according to the excellence of the seeker, various *upasanas* like *Nirgunopasana*, *Sagunopasana* and *Prateekopasana* are prescribed by Shruti. But even those dull students who are

not fit for such *upasanas* will find the idols a suitable prop for worship. In this matter, there is no need for logic or Shastra injunctions. Shri Ramakrishna Paramahamsa, Shri Chaitanya, Tulsidas, Vilvamangala Swami, Melapattur Bhattatiri are some of the great men who had worshipped the idols with great faith and having purified their minds, came to enjoy limitless Bliss. Their experiences are enough proof of what we have been talking about so far. ★

An excerpt from Kailas Yatra by Swami Tapovanam





Bhagavad Gita - Source, Symbolism, Essence

Swami Chinmayananda

The Source

Bhagavad Gita, the divine song of the Lord, occurs in Bhishma-parva of Mahabharata. It comprises eighteen chapters - the twenty-fifth through the forty-second. This great handbook of practical living marked a positive revolution in Hinduism and inaugurated a Hindu renaissance for the ages that followed the era of the Puranas.

In this song of the Lord, the poet-seer Vyasa has brought *Vaidika* truths out of the sequestered Himalayan caves into the active fields of political life, even into the confusing tensions of an imminent fratricidal war. Arjuna became shattered in his mental equipoise due to some psychological maladjustments and lost his capacity to act with discrimination. Sri Krishna takes this disturbed mind of Arjuna in hand, for a Hindu treatment with *Vaidika* truths.

No other race has ever harnessed so successfully the scintillating possibilities of drama in literature for the purposes of philosophical exposition as have the ancient Hindus. The Upanishads were recorded in the form of a conversation between the teacher and the taught, in the quiet atmosphere of the silent and peaceful Himalayan valleys. In Bhagavad Gita, however, the highest and best in Hindu philosophy has been reiterated within a more elaborately detailed

dramatic layout, amongst the din and roar of a great war. Sri Krishna gives his message of courageous action to Arjuna, in the middle of the breath-taking, palpitating tension of a battlefield.

Vyasa, the author of Mahabharata, was a child of Veda and immersed as he was in the literary style of *Vaidika* mysticism, to a certain extent he employed symbolism in his works of Puranas. The entire Mahabharata represents a huge literary canvas, upon which Vyasa successfully painted the view of Vedanta and goal of life.

The Symbolism

The Kauravas, hundreds in number, represent the innumerable ungodly forces of negative tendencies within an individual. The Pandavas represent the divine impulses. A constant Mahabharata war is being waged within every one of us, at all crucial moments of action. In most cases, the negative forces are larger in number and usually more powerful, while the inner divine army is less in number and apparently weaker in efficiency. Every one of us, for that reason, must necessarily feel the same desperation that Arjuna felt, the moment we begin our self-reflection.

The story of Mahabharata resounds an optimistic note of hope to humanity.

It shows that even though the divine impulses are seemingly less in number, if the good impulses are fully organised and brought under the guidance of the supreme Sri Krishna, the

Self, they can easily be directed into a true and permanent victory over the countless negative forces.

The Kauravas, representing the negative tendencies and the sinful motives in us, are born as children to the old king Dhṛitarashtra, a blind prince, who is married to Gandhari, who voluntarily blinded herself by putting bandages on her eyes. Mind is born blind to Truth and when it is wedded to an intellect which has also assumed blindness, the combined negative instincts and low motives generate many criminal actions.

When the lower instincts and the higher ideals in a true seeker arranged themselves, ready to do battle upon the spiritual field of self-development within (*Dharmakshetra*), the seeker, under the guidance of his divine discriminative intellect, takes himself to a no-man's land, between two forces to review the opposing lines, without identifying himself with the good or evil in him.

At that moment of introspective reflection, the egoistic entity comes to feel a morbid desperation and feels generally incapacitated to undertake the great spiritual adventure of fighting his inner war with any hope of victory. This peculiar mental condition of a seeker is powerfully presented in the vivid picture of Arjuna's dejection in the opening chapter.

Arjuna-condition of utter despair is the auspicious mental attitude wherein the Geeta seeds are to be sown and the flowers of Krishna perfection gathered.

The Essence

In Sanskrit, it is a recognised tradition that the opening stanza generally indicates the theme of the text; the rest of the scripture then discusses at length the different views and presents all possible arguments until, in its last stanza, it generally summarises the final conclusions of the scripture on the theme indicated in the opening section.

When we consider the Geeta in this way, we find that the divine song begins with the word '*dharma*' and concludes with the term my, '*mama*'. We may conclude that the content of the Geeta is nothing but 'my *dharma*' (*mama dharma*).

Derived from the root '*dhr*' - which means to uphold, sustain and support - *dharma* denotes that which holds together the different aspects and qualities of an object as a whole. It is interpreted as **The Law of Being** meaning that which makes a thing or being what it is. For example, it is the *dharma* of the fire to burn or the sun to shine and so on.

Dharma means, therefore, not merely righteousness / duty / charity / morality / goodness, but it indicates the essential nature of a thing without which it cannot retain its independent existence. For example, a cold dark sun is impossible, as heat and light are *dharma* of the sun. Similarly, if we are to live as truly dynamic individuals in this world, we can do so by being faithful to our true nature, the Self, which the Geeta explains to us as 'my *dharma*'.

Thus, in using the first person possessive noun, this scripture indicates that the Song Divine sung through the eighteen

chapters is to be subjectively transcribed, lived and personally experienced by each individual in his own life. ★

*From Read Daily Live Fully - excerpts from the writings of
Swami Chinmayananda*





Vedanta in Practical Life

Swami Tejomayananda

People often think that there is no necessity for Vedanta in day-to-day life. This is not the right understanding. Now we shall try to see how we can apply Vedanta in our life and benefit from it. In fact, Vedanta is a very profound subject. It has been interpreted in many ways. Here we will not go into an elaborate discussion on it; we will just see how it can be applied in day-to-day life.

What do we mean by *Vyavahaara*, worldly transactions? When we look at the life of people, we see that everyone has to do something or the other. If one is born, then he has to live. If he commits suicide, then it is a different matter. A person commits suicide because he does not see any hope of joy in life and has no courage to face life or does not know how to manage his life. Generally, we see that no one can avoid action.

Vyavahaara or transaction is the nature of knowledge and action. We perceive and experience objects through our senses and then we react to the experienced objects. Knowledge is perception and reaction is the response to perception. Perception and response put together is called *Vyavahaara*, transaction. If there is a fire somewhere, I will surely respond to it in one way or other. I may get burnt or I may run away from it or I may try to extinguish it myself or I may inform the fire brigade about it. If one feels hungry, one

does make efforts to appease the hunger. It is impossible to remain without doing anything. As long as life lasts, perception and response will continue to be there. We have to live in the world along with animals, birds, plants, human beings and circumstances. And so, it is essential to know how to live in their midst.

Sometimes, people think that having completed their education and having got married and settled, there is no need to study and learn anything more. But problems and doubts do come in their lives also. They do ask, "If so and so does not love me, then what shall I do? If my children do not listen to me, do not study, then how do I handle them?" Many such questions keep coming in our life and if we try to tackle each of them singly, one by one, then there is no end to it. If a person does not pay attention to his health, keeps getting sick now and then - sometimes a headache, sometimes a stomach ache and sometimes something else - how long will he go on suffering like this?

Situations and challenges keep coming in life. Facing or finding solutions to each one of them individually will be extremely difficult.

It is necessary to have a philosophy of life, a right vision of life to conduct all the affairs of life efficiently, in the right way.

Once we gain this right vision, thereafter we will know how to handle any situation that may arise. We have problems because we do not have any vision, any philosophy of life.

Also, we do not think. It is more important to know how to think, than what to think. Once we know the technique of right thinking, then problems can be solved. We have seen that everyone has to act. *Vyavahaara* is of the nature of knowledge and action. If we have a vision of life, it becomes easy to meet the practical problems of life.

This vision or philosophy of life itself is called Knowledge or Vedanta.

Sri Sankaracharya says -
Upanishad shabdena vidya uchyate

The word Upanishad means Knowledge. The word meaning of *Vedanta* is the end part of Vedas. In truth, Upanishad means knowledge, learning. The knowledge of truth is revealed in Upanishads; they themselves are called Vedanta. May we apply Vedanta to *Vyavahaara*; may our actions be governed by knowledge, by learning.

In the second chapter of Bhagawad Gita, Arjuna asks about the conduct of the Man of Wisdom.

*sthitaprajnasya ka bhasa samadhisthasya keshava
sthitadhih kim prabhaset a kimaseeta vrajeta kim
Gita 2.54*

How does the Man of Wisdom talk, how does he move about, how does he live, how does he transact with the world?

Our actions, reactions and dealings are determined by our philosophy of life. Even though all creation is one, why is it

that each person acts and reacts differently? The reason for this is that everyone's view of life is different. Everyone surely has some view of life, some values, some ideal, some goal. The vision of life varies from person to person, depending on the maturity of the intellect. A child's behaviour is different from that of a young man. An educated man behaves in one way and an illiterate man, in another way.

If a man's goal in life is to make a lot of money, day and night his thoughts will be only on how to make more and more money. If such a man happens to see a hot spring in the Himalayas, his first thought will be to open a tea-shop there and make a thriving business out of it. He can think only in terms of business. In the heart of a devotee, the same hot water spring will evoke thoughts of the Lord and His great compassion for His beings. He will think that in a place of such biting cold, He has provided hot water for their comforts. Thus, the philosopher, the sage, the scientist, the poet and the artist respond differently because each one has a different outlook, a different vision of life. If our vision is right, everything in creation looks beautiful.

In Madhurashtakam, it is said that Creation is sweet, *Srishtirmadhura*. To us, creation is not sweet, it is bitter because we do not have the right vision. From this we arrive at the conclusion that if the vision is correct, there is beauty in action. Vedanta is this right vision. If we gain this vision, we can benefit a lot from it, in conducting the affairs of our life. ★

*Extract from Vedanta in Practical Life
by Swami Tejomayananda*



Exceeding Excellence

Swami Swaroopananda

Excellence has been defined as the quality of being outstanding or extremely good. When we put forth effort and attempt to do our best, at all times, we attain excellence. It is not about being the best, because somebody will always be better than us, at some time or the other. When a singer's performance is extolled or an artist's painting is admired, it is due to something ethereal and grand, in that incredible action or achievement. On the one hand, it gives an immeasurable sense of accomplishment to the artiste and on the other, the beholder is awestruck and captivated by its brilliance.

To gain excellence, first, we must have the essential talent and second, we need to work sincerely, practice diligently and have the right attitude. Arjuna achieved excellence in the field of warfare and archery. But when it came to dealing with his own emotions, he collapsed on the battlefield. If excellence is not developed in all aspects of our life, somewhere or the other, we will falter. To such an Arjuna, Sri Krishna gave knowledge - not the knowledge of becoming excellent, but exceeding it, in all aspects of life.

At the individual level, when we combine all internal resources and pour them together; when the body, mind and intellect are integrated, a certain amount of efficiency arises. When we put love into action, that skillfully executed work

becomes beautiful. It may not necessarily be perfect, but there is a particular magic about it. When we bring people together and each one does their best; each one strives to contribute to a common goal from which everyone derives success and benefit, it is acting in the spirit of *yajna*. It is this attitude that generates excellence.

Giving life your best is living the best of life.

But how do we exceed Excellence? When we perform actions out of love, dedication and gratitude, the ego dissolves; we obtain the Lord's blessings and grace. Grace is strange and unfathomable. It makes us go beyond our present talent, skill and ability towards excellence. With grace, a mysterious synergy occurs. Performing actions with gratitude indicates giving back for what has been received, not out of feelings of debt, but out of thankfulness, as an offering to the universe. It is being able to see the Lord's form - everywhere, always, in everything.

Vedas are the most excellent means of knowledge about the One Supreme Truth. Is it possible to improve upon them? Veda Vyasa did not rewrite the mantras of Vedas, but gathered the scattered knowledge and compiled it into four volumes. He formulated the profound wisdom in such a way that it could be passed on to a *yuga*, where people would neither have the mental ability to understand nor remember. Thereby, he exceeded excellence.

Could anybody enhance Sage Valmiki's Sanskrit Ramayana? Goswami Tulsidas did it by bringing this exceptional epic into

the language of the average person, immersing it in rhythm, poetry, knowledge and depth. Sri Rama was an embodiment of excellence in all respects. In every field, in every role, in every relationship including as husband, He was the best. When we serve with humility the one who is Excellent, then by the sheer grace of the Excellent, we exceed excellence. ★

Excerpt from Life Changers by Swami Swaroopananda





The 108 Names of Lord Shiva (*continued*)

Bhaganetrabhid & Avyaktah

Swami Swatmananda

101st name of Shiva

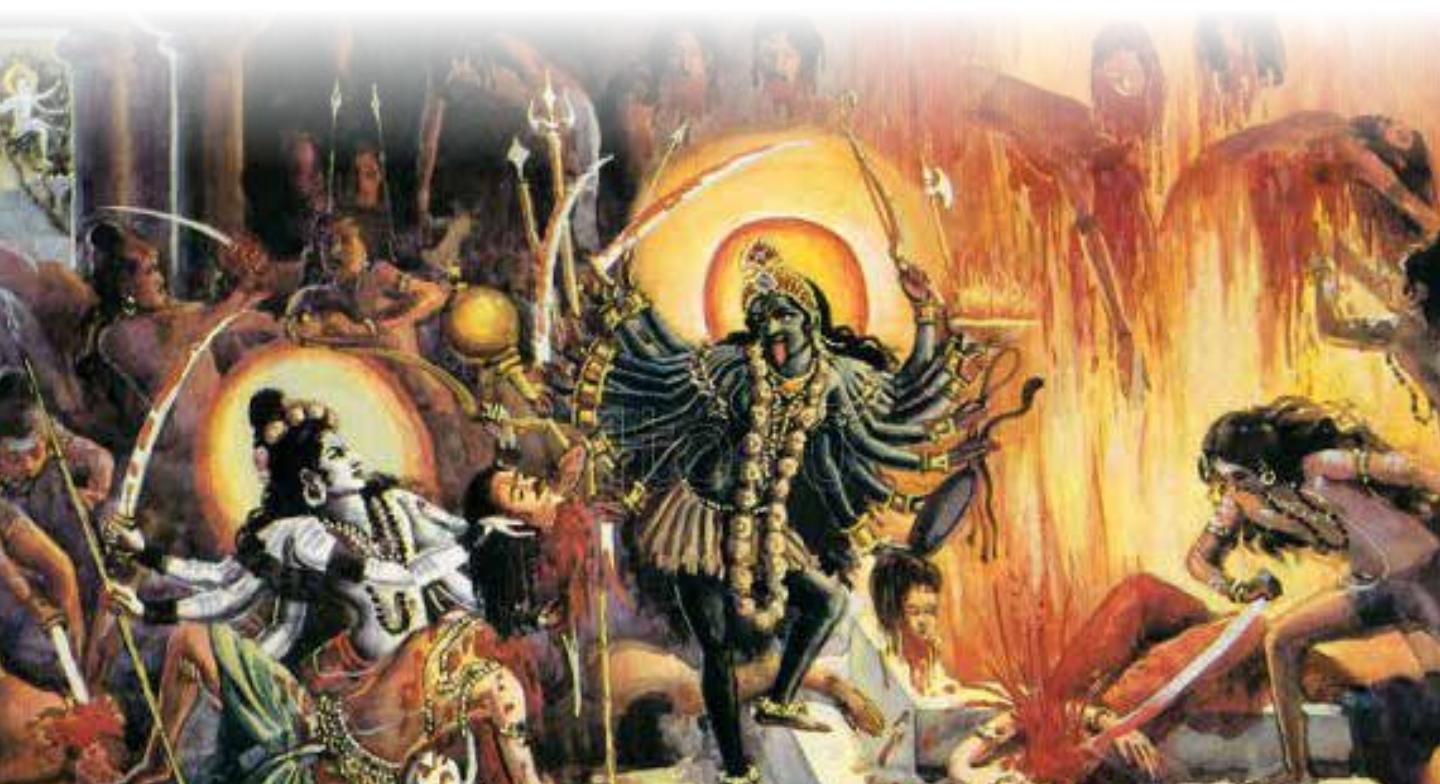
Bhaganetrabhid

One who pierced the eyes of Bhaga

भगनेत्रभिदव्यक्तो सहस्राक्षस्सहस्रपात् ।
अपवर्गप्रदोऽनन्तस्तारकः परमेश्वरः ॥१३॥

*bhaganētrabhidavyaktō sahasrākṣassahasrapāt |
apavargapradō'nantastārakah parameśvara || 13 ||*

This is the 13th shloka of Shiva Ashtottara Shata Namavali stotram and the last one.



Bhaganetrabhid is the 101st name. We have seen the story earlier where Bhagawan created Veerabhadra and Bhadrakali to destroy Daksha's *yagna*. When Veerabhadra came, he not only destroyed the *yagna*, but even those who had laughed, who had smirked, who had insulted Lord Shiva in an earlier program, those were also killed. (a name we saw earlier was *Pushadantabhid*, the teeth of Pusha were destroyed. Pusha is one of the Adityas.)

Bhaganetrabhid means the eyes of a devata called Bhaga were pulled out by Veerabhadra. This was to punish the devata and also shows that Bhagawan is the Supreme and devatas are *jeevas*, who derive their power from Bhagawan but they forget Him and not only that, they engage and support the criticism, condemnation and the insult of Bhagawan by arrogant people like Daksha. So that negative *karma* definitely gets a negative a *karma-phala* and his eyes were pulled out. Hence this is mentioned in the Vayaviya Samhita of Shiva Puran.

भगनेत्रभिदितिः इदमपि दक्षाध्वरध्वंससमये कृत मिति शिवपुराणादिषु
प्रसिद्धम् ।

यथोक्तं वायवीयसंहि तायाम् - भगस्य विपुले नेत्रे शतपत्रसमप्रभं ।
प्रसह्यो त्याटयामास भद्रः परमवेगवान्' इति ॥१०१॥

Bhagawan in the form of Veerabhadra, who was very fast, acted quickly and gouged out the eyes of Bhaga. His eyes were supposed to be brilliant, very effulgent, *Samaprabhe*; those were gouged out. The act seems to be very cruel but when a *karma* is done, one has to receive *karma-phala* and this is in a way a humbling experience, where one has done

a negative *karma*, one has done a mistake, then one's pride will be humbled and there will be some pain and hurt which will be caused. If one learns a lesson out of it and next time becomes alert not to repeat the mistakes, then that is the best attitude towards such experiences.

Another learning is when Bhagawan is being insulted, a devotee will always stand up and fight against the person who is insulting Bhagawan and not support or join that person in that insult. Here, it is the Lord of the Universe because of whom one is alive, one is able to do certain things and that Lord when He is being insulted, when one joins and supports arrogant people, then there will be suffering and consequences.

We must remember that Bhagawan did not fight Himself, did not take it personally. He just left, quietly. He did not bother that Daksha organised another *yagna* to insult Him. It was when Sati immolated herself that Bhagwan got very upset. Veerabhadra was created and all the devatas and others who had been part of this insult and this Yagna, got their *karma-phala*.

Bhagawan did *nyaaya* and sometimes that *nyaaya* is unacceptable. We should never forget that the *karma* which deserved this *karma-phala* was also not acceptable. If we see the complete picture, then Bhagawan delivered justice with compassion and each one got the result of their *karma*. Daksha was the main culprit. His head was cut off. Pusha and Bhaga were supporters, so they were not killed. Pusha's teeth were destroyed and Bhaga's eyes pierced and removed. Each one gets *karma-phala* according to their *karma*. Bhagawan

is not partial nor does He hold any grudge against *jeevas*. When that *karma-phala* is over, Bhagawan loves everyone equally. Sometimes the mother has to give bitter medicine to a child who is suffering. Sometimes a patient has to go through surgery and the doctor has to amputate some part of the body, but that is done out of compassion. So here also the Lord delivers justice but with compassion.

May we learn to praise Bhagawan, remember Him out of gratitude, may we never be a part of any efforts which will insult or condemn Him and we become ungrateful. Bhagawan does not get affected but we become ungrateful. May we not be *kritaghna*; one who is ungrateful. *Kritagnya* means one who is grateful. May we always be *kritagnya*, grateful to Bhagawan and may we never be *kritaghna*, ungrateful to Bhagawan.

Shiva Sadhana

- * Memorise verse 13 of Shiva Ashtottara Shatanamavali Stotram(at the beginning).
- * If we are facing some difficult situations, instead of complaining, let us remember that some negative *karma-phala* is getting destroyed.
- * Seek forgiveness of Bhagawan, if one has been a party to defaming or insulting God.

<https://www.youtube.com/watch?v=waekqcLbegw&list=PLBL6q3YRx-EE4HgDMuyPSqpd4RAuyqn84W&index=116>



Please scan this to hear the talk.

102nd name of Shiva

Avyaktah

One who is unmanifest

Vyaktah means what is manifest and *Avyaktah* means what is unmanifest. Though Bhagawan Shiva has a specific form and He does manifest; devotees have had His *darshan*, yet in His true nature, as Infinite Consciousness, He is unmanifest. What it means here is, that which is absolute Truth, which is Infinite Brahman, Pure Consciousness does not have any form, any attributes. Hence, He is unmanifest.

The Upanishads say:

न संद्वेषो तिष्ठति रूपमस्य न चक्षुषा पश्यति कश्चनैनम् ॥



Pure Consciousness is not visible through physical eyes since Consciousness does not have a specific form. It is all pervasive, it is Infinite. Through the eyes one cannot grasp, even with emotions and intellectual thoughts, one cannot grasp. It is the enlivener of the body, mind and intellect. The perception, the feeling and thoughts are all possible because of Consciousness but by themselves, they cannot grasp Consciousness, because it is Infinite. Like the bulb, which will never be able to identify its own source of power. If one tries to disconnect it and the bulb tries to see the battery, there is no light there.

In the same way, Upanishads say:

यतो वाचो निवर्तन्ते अप्राप्य मनसा सह ॥

Words cannot describe it. The mind cannot grasp it, so both of them return as though they have failed. Any amount of logical thinking, understanding, any amount of feeling and perceptions cannot help us realise that Self. Then how is that Self realised?

हृदा मनीषा मनसाभिक्लृप्तो य एतद् विदुरमृतास्ते भवन्ति ॥१३॥

*hṛdā manīṣā manasābhiklṛpto ya etad vidur amṛtās te
bhavanti || 13 ||*

The great wise seers withdrew their attention and dove deep into the heart, where they dissolved the sense of individuality. By steady contemplation on the absolute Truth, one dissolves the sense of individuality, one transcends the body, mind and intellect identification and abides in the heart, in the pure feeling of 'I am', that is Consciousness. And

abiding in that Consciousness, which is Infinite-Existence-Bliss, one becomes immortal. Through intuitive experience, one comes to wake up to that because it is our true nature. It cannot be grasped as an object of the body, mind or intellect. It can only be recognised as the true I, the real I - the subject within us, the unconditioned Consciousness within us.

So *Avyaktah* means that which is not available for perception, feeling or thought but which can be realised by turning within and it is also realised by the grace of the Lord. No amount of our efforts can make us realise it, ultimately it is the grace of Bhagawan which brings Self-knowledge, which helps us to surrender and through that we realise the Self.

Another meaning of *Avyaktah* is the primordial *Prakriti*, the primordial power of Bhagawan which is responsible for creation, sustenance and destruction of the universe, which is also known through words like *maya*, *avidya*. That *prakriti* of Bhagawan is also called *Avyaktah*, this *Prakriti* is under the control of Bhagawan, who is *Mayapati*. So using the *upadhi* of this *avyaktah*, this *maya*, Bhagawan becomes *Ishwara* and He creates, sustains and destroys the whole universe.

Hence, *Avyaktah* means the Infinite Consciousness who is not graspable as an object, as well as the primordial power which makes creation possible. May Bhagawan who is *Avyaktah* help us go beyond His *Maya*. May He help us turn within and abide in the Self which is pure Consciousness or *Shiva*. ★

Shiva Sadhana

- * Pray to Bhagawan Shiva to shower His Grace and help us cross *Maya* or *Avyakta*.
- * Turn the attention of the mind within and focus on 'I am' that is throbbing in one's heart.

<https://www.youtube.com/watch?v=enRI2CAz2Yk&list=PLBL6q3YRx-EE4HgDMuyPSqpd4RAuyqn84W&index=117>



Please scan this to hear the talk.





Classes conducted at Chinmaya Pradeep

Shishuvihar by Rashmiji

Day & Time: Sundays, 10 am to 11 am

Balavihar by Anithaji & Shobhanaji

Day & Time: Sundays, 10 am to 11 am

CHYK class - Game of Life

for age group - 12 to 17 years & 18 to 28 years

Day & Time: Sundays, 11:45 am to 12:45 pm

For registration - <https://tinyurl.com/letsplayGOL>

Shishuvihar Celebrations

at Chinmaya Pradeep

Jagadeeshwara Zone's Shishuvihar class celebrated Ganesh Jayanti and Basant Panchami. All were dressed in the colour of spring - yellow. They were told about the significance of both the festivals and how



they are celebrated. People visit Ganpati temples, e.g. Siddhivinayak and also go on Ashta-Vinayak pilgrimage. Saraswati Puja is done on Basant Panchami, especially in Bihar and West Bengal. The children sang bhajans and recited slokas of Ganpati and Saraswati Ma. Later, they played a game of sorting things related to both of them. They also made Origami Ganpati and did colouring. The class ended with children offering flowers to Devi Ma and receiving special prasad.

Balavihar Celebrations

at Chinmaya Pradeep

Balavihar celebrated Vasant Panchami in a joyful and enriching way. The enthusiastic kids were dressed in bright yellow and beautifully chanted Saraswati Stotram and other slokas. They eagerly learnt about Her profound symbolism, shared stories and sang bhajans. They





participated in the puja, offered *neivedyam* and performed aarti. To commemorate this special occasion, each child received a lovely Saraswati Ma bookmark, creating lasting memories of their delightful experience focused on knowledge and devotion.

Group Visit to Chinmaya Pradeep

13th February 2025

To celebrate his 60th birthday, *Sashtiabdhapurti*, Shri B. Ramakrishnaji and his family visited Chinmaya Pradeep, then offered lunch *bhiksha*. The group was delighted with the entire experience. Few members shared nostalgic memories of meeting Gurudev, visiting Uttarkashi, Tapovan Kutir and various *sevas* offered by them. ★





Gurudev and Mahadev

A devotee absorbs the qualities of his Ishta

by Dr. Aravind Raghavan

Gurudev showed why he was indeed Mahadev's Bhakta

Sounds from Mahadev's instrument (*damru*) was the source of all creation! Sounds from Gurudev's instrument (*tongue*) laid the foundation of Chinmaya Mission!

Mahadev's entralling dance causes Creation and Dissolution! Gurudev's inspiring words danced in our minds relieving all confusions!

Mahadev's third eye destroys all sensuousness!
Gurudev opened our eyes to go beyond selfishness!

The purifying Mother Ganga flows from Mahadev's head!
The stream of wisdom flowing from Gurudev's pen delights and enlightens our head!

Seated on a tiger skin, a snake coiled around his neck, Mahadev is a master of all His passions!

Roaring like a tiger and defanging the serpent-like ego among his students, He invokes in us Dispassion!

Mahadev is the ultimate *Purusha* who combines with *Shakti* to bring life to this cosmos!

Gurudev was an embodiment of *Gyaan*, *Vairagya* and *Bhakti* who rescued our lives from chaos!

Bhakti to Mahadev will bring a Guru like Gurudev to make in our lives a transformation!

Bhakti to Gurudev will make us unite with Mahadev in a glorious moment of Self Realisation!

Om Shri Chinmaya Sadgurave Namaha!

Hara Hara Mahadev!

CHINMAYA SAGAR ZONE

(Navy Nagar to Prabhadevi)

Seva, Om Dheeraya Namaha

16th January 2025

At Sukoon Nilaya, Sewree

Seva event was based on *Om Dheeraya Namaha* that signifies salutation to the One with great fortitude. Seva Team visited a free palliative care centre for paralytic stroke patients. The Team provided 100 blankets, 50 sets of bedsheets and pillows, 65 face napkins and tubes of Vaseline.

Reported by Chandni Hitkari



Seva, Om Medhavine Namaha

17th January 2025

At Gunjan, Byculla

Seva event was based on *Om Medhavine Namaha* that signifies salutation to the Scholar. Seva Team interacted with 35 children and teachers at Gunjan, a day-care shelter for street and slum children. The children were tested on their memory by showing them flash cards of the 21 qualities of a devotee, as per Bhagawad Gita. A magic show and snack boxes were arranged. Gifts of cordless mike speakers, notebooks and rulers were presented to the Shelter.

Reported by Chandni Hitkari



Seva, Om Jagatsakshine Namaha

24th, 25th January 2025

At Lokmanya Tilak & Sion Municipal Teaching Hospital

Seva event was based on *Om Jagatsakshine Namaha* that signifies salutation to the One who is a witness to all. Seva Team presented a Gonio lens, that is used for detection and evaluation of Glaucoma, to the Ophthalmology department for the benefit of many patients that require this service.

Reported by Chandni Hitkari



Vasant Panchami Celebration

2nd February 2025

At Panchsheel

On Vasant Panchami, 11 ardent devotees came together to offer puja and worship Ma Saraswati. *Abhishek* with *panchamrut* was done while chanting *Medha Suktam*. Study books were kept on the altar and everyone sought the blessings of Mother. Two bhajans were sung in Her praise. We sought Ma's blessing of humility, dispassion and devotion, the ability to speak well, with clarity of thought and nobility of ideas. May the Goddess bless us with *Brahmavidya*, the greatest of all knowledge.

Reported by Sandhya Uberoi



Dr. Sunitha Shanker's talk on

Kal, Aaj aur Kal

3rd February 2025

At Prempuri Ashram, Churchgate

Dr. Sunitha's insightful talk highlighted how intergenerational family dynamics cannot always be resolved but can be and needs to be effectively managed. She emphasized that our generation is 'sandwiched' between an authoritative older generation and an autonomous younger one, making it imperative for us to recognize and disrupt the unhelpful relational patterns.

Key insights included:

- ★ **Breaking Conflict Cycles:** Instead of blaming others, identify your role in family dynamics and make conscious changes.
- ★ **Emotional Regulation & Neuroplasticity:** Practice distress tolerance that reshapes neural pathways, improving emotional responses.



- ★ Radical Acceptance: Acknowledge reality and process emotions instead of suppressing them.
- ★ Forgiveness & Reframing: Let go of ego and victimhood by changing your narrative.
- ★ Dialectical Thinking: Move beyond 'either/or' thinking by embracing contradictions (e.g. Acceptance AND Change).

The session resonated deeply, leaving attendees eager for Part 2 and more such discussions in the future.

Reported by Anjali Jhunjhunwala



Seva, Bhumne Namaha

3rd February 2025

At AFAC School, Chembur

Seva event was based on *Bhumne Namaha* that signifies salutation to the One who is infinite. Seva Team carried out a medical checkup for 35 children and teachers visiting from Turtuk, Ladakh. Turtuk is a village that was freed by the Indian Army from Pakistan in 2007. Blood tests, paediatric follow-up, dental check-up and necessary treatments were carried out. Each child was given a steel water-bottle and a copy of Gurudev's *I Love You*, that has letters to children for their journey through life.

Reported by
Chandni Hitkari



Seva, Om Nihsprhaya Namaha

At Shiv Kalyan Kendra, Sion

Seva event was based on *Om Nihsprhaya Namaha* that signifies salutation to the desireless one. Seva Team arranged for monthly donation of annadaan of 152 kg rice and 32 kg daal. This donation is to support the fiscally challenged patients undergoing cancer treatment.

Reported by Chandni Hitkari



Seva, Om Jeernamandiroddharakaya Namaha

6th February 2025

At Shri Mahalakshmi Temple, Kharghar

Seva event was based on *Om Jeernamandiroddharakaya Namaha* that signifies salutation to the one who repairs temples. The Seva team visited the Mahalaxmi temple and donated an amount of seventy-five thousand rupees towards its repairs. Saree and *alankar* for Shri Mahalakshmi was also gifted.

Reported by Chandni Hitkari



Seva, Om Shantaya Namaha

5th February 2025

At B J Wadia Hospital

Seva event was based on *Om Shantaya Namaha* that signifies salutation to the One who is peace. Seva Team fiscally supported the cardiac surgery of an 8-month old Ram Verma.

Reported by Chandni Hitkari



Seva, Om Suharde Namaha

12th February 2025

At SEC School for the Challenged, Agripada

Seva event was based on *Om Suharde Namaha* that signifies salutation to the One who is a friend to all. Seva Team arranged a special meal for 65 children at the school and also sponsored a private bus facility for children's daily commute. ★

Reported by Chandni Hitkari



CHINMAYA PRAKASH ZONE

(Juhu, Andheri West)

Shishuvihar & Balavihar

Mandir Darshan

16th February 2025

to Ganesh Mandir, Aram Nagar, Versova

Prakash Zone's team resumed Mandir Darshan this year on Sankashti; an auspicious day. There were twelve parents



who joined in with their children. Aram Nagar Balavihar was just coming to an end, when the group joined them. Around thirty children, who attend Balavihar, enthusiastically joined the bhajans-singing. Several Ganesha and Shiva bhajans were sung. The Aram Nagar children sang a Marathi abhang on Vitthala.

After the bhajans sessions, one of the Balavihar children enlightened us about Shivaji Maharaj and how he was given the name Shivrai. Parents and children did *pradakshina* to Ganeshji and saw the Ashta Vinayaka deities mounted on the temple walls. This was followed by aarti at the Balavihar space. A sevika had sponsored breakfast prasad for all attendees. Children and parents had prasad with prayers.

An announcement was made for the next Mandir Darshan on 16th March 2025. We request interested devotees to join the net Mandir Darshan. Updates are shared regularly on WhatsApp. ★

Reported by Sapna Amit



CHINMAYA PRERANA ZONE

(Airoli to Panvel)

Geetallympics 2024

A multi-event competition
based on Bhagawad Geeta Ch. 5
26th January 2025

Geetallympics was hosted by CHYK Navi Mumbai. The prequels to this event were the Chinmaya Geeta Quotient Quizzes, which have been consecutively hosted by CHYK for the past four years.

The event kicked off at 11:45 am with the **Geeta Quotient Quiz** for G Group (18-30 years). The quiz which was earlier the entire competition itself, became an event out of four events held in the competition. It consisted of four rounds of varying nature of difficulty and excitement. The first was a **Buzzer** round, then **Pictionary** round. The third one was **Gurudev Asks** round, based on various videos of Swami Chinmayananda's discourses on the chapter. The final one was a **Situational** round which tested the thinking ability



and also the spontaneous answering capability of the participant.

After a scrumptious lunch, there was a short announcement on the Punar Pratishtha of the Mahalakshmi Temple, Chinmaya Prerana, by Shri Amol Khair, president, Chinmaya Prerana. Geeta Dhyanam was chanted by Shri Chaitanya Chhatre, CHYK Navi Mumbai secretary.

The **Debate** round followed. It was held for both G and H (31-70 yrs) Groups consecutively. In classic CHYK fashion, the participants of G group were spontaneously asked to deliver their concluding statements by swapping their stance with one another. A similar experience was carried out for the H Group participants, when they had to deliver their opening statements for one another, by swapping their respective stance. The debate was enjoyed by both the audience, as well as the participants. The swap tested



both critical thinking and understanding of both sides of the argument. The debate was judged by Br. Samartha Chaitanya and Shri Anand Gopaladesikan, Study Group sevak.

The **Shark Tank** round began after a refreshing tea break at 3:30 pm. In this innovative round, aptly named Geeta Shark Tank, participants were challenged to present creative solutions to modern-day challenges while incorporating the teachings and values of Bhagawad Geeta. Unlike a traditional business pitch, the focus was on how the proposed ideas reflected the wisdom of Chapter 5. For example, Smt. Vatsala Rao, one of the participants presented a Board Game which was based on the ability to chant Geeta verses. The panelists for this round were Samarthaji, Anandji and Smt. Manjula Suresh, vice president, Chinmaya Mission Mumbai. She engaged the participants in insightful questions and feedback, making the session intellectually stimulating. The ideas presented were thought-provoking, blending practicality with the philosophical principles of Geeta, showcasing the participants' deep understanding and creativity.

Following the Geeta Shark Tank, the H Group Quiz was conducted. This quiz followed the same template as the G Group quiz but included an elimination round conducted before the main event. The elimination round was a pen-and-paper quiz where only the top five participants advanced to the main event. The H group participants showcased an impressive depth of knowledge and enthusiasm, making the event highly engaging.

The day concluded on a high note with the Prize Distribution Ceremony, when the winners were felicitated. The panelists were honoured for their invaluable contributions to the success of the event. The vote of thanks was delivered by Chaitanyaji, who expressed heartfelt gratitude to all participants, volunteers and supporters.

To mark the end of Geetalympics 2024 and signify the perpetual journey of learning, the event concluded with the chanting of the first verse of Bhagawad Geeta, followed by the National Anthem. The event was a resounding success, blending fun, competition and spiritual learning, creating a truly memorable experience. ★



CHINMAYA JAYAM ZONE

(Bandra to Vile Parle)

Samuhik Geeta-Chanting & Basant Panchami

2nd February 2025

Chinmaya Geeta Chanting Competition 2024 was a great success in Chinmaya Jayam Zone. To express gratitude and receive Gurudev's blessings, Jayam members planned a visit to Chinmaya Prakash, with children and parents. It was a gathering in the presence of Swami Swatmananda, on Basant Panchmi. Around ninety people gathered at the new centre; most of whom were visiting the centre for the first time.

Rupaji began with invocations. Together, all chanted Dhyana Sloka and Geeta Chapter 5 and Sharada Stotram. Swamiji interacted with the children, asking them about the motto of the competition - Chant, Study, Know and





Live Gita! Since Basant is the first season, he explained all six seasons. He talked about Goddess Saraswati as a river, as a deity of Knowledge, speech, fine arts and creation. He sprinkled Gangajal on all present. It was a divine experience; we were blessed with the *thirtham*. The program concluded with aarti and prasad. All attendees were very happy to have been a part of this event.

Paduka Puja

Inspired by a Paduka Puja at Vile Parle East, Asha Sanjanwala invited Jayam team to conduct a Paduka Puja at her residence. It was performed by her daughter, conducted by Pratibhaji and assisted by Sitalakshmiji. Ashaji was very happy; she said the puja was conducted well, systematically and that she enjoyed it thoroughly. The event concluded with Gurudev's aarti. ★



JAGADEESHWARA ZONE

(Andheri(E), Powai, Vikhroli to Bhandup)

Maghi Ganesh Jayanti

Ganpati Atharvashirsha

online chanting

28th January 2025

Devotees came together online to chant Ganpati Atharvashirsha eleven times, seeking Ganesha's blessings. Around twenty participants, including enthusiastic Balavihar children joined the soulful recitation. The event fostered devotion and unity, allowing attendees to celebrate the birth of the beloved deity from their homes. The chanting concluded with *phalasruti* and closing prayers, invoking divine grace and expressing gratitude.



Satsang by Br. Yukta Chaitanya on

Is Desire Evil?

31st January 2025

at Glen Croft, Hiranandani Gardens, Powai

Addressing around twenty devotees, Br. Yuktaji explained that desire itself is not bad; being a slave to it is. He emphasized the importance of *Kartavya Karma* (KK), urging devotees to 'Bloom where you are planted' and embrace life's challenges for growth. Using humour and real-life examples, he highlighted the three powers - *Iccha Shakti*, *Gyana Shakti* and *Kriya Shakti* that help humans channel desires wisely. He stressed that happiness comes not from external success but from fulfilling one's duty with sincerity. Encouraging a disciplined routine and spiritual practice, he concluded that *moksha* is about mastering desires, not suppressing them. The session left devotees with profound insights on self-discovery and purposeful living. ★



CHINMAYA BHAKTI ZONE

(Jogeshwari to Dahisar)

OBITUARY



Shri Sundaram Vasudevan

Hari Om

It is with utmost grief that we share the passing away of
Shri Sundaram Vasudevan
on Thursday, 20th February 2025.

He was Chinmaya Bhakti Zone Sevak for four decades.

An ardent devotee of Pujya Gurudev Swami Chinmayananda,
he would always be in the forefront for all
Chinmaya Mission events

at Chinmaya Bhakti Zone and at Sandeepany Sadhanalaya, Powai.

We pray to Bhagawan and Pujya Gurudev for his Sadgati.

CHINMAYA MAHIMA ZONE

(Chunabhatti to Parel, Mahim to Prabhadevi)

Swami Swatmananda meets Study Group members

18th January 2025

Indian Gymkhana, Matunga

Swamiji's visit was organized by Chandrika Vora, Study Group coordinator, Mahima Zone, to meet all Study Group members, especially the new members. He addressed around 45 members, with characteristic wit and humour! He narrated the story of a mother bird and her eggs, presenting four-stepped Self-Unfoldment. He likened the process to that of a baby bird which breaks out of its shell, opens its eyes and carries on. He said the Study Group is essentially *Manana-pradhaan*. He urged us to:

1. Open our eyes with *Study*.
2. Break our shell with *Seva*.
3. Spread our wings through *Sadhana*.
4. Fly into *Samadhi*.



The purpose of study is to bring clarity of thought. Transforming knowledge with conviction requires *chitta-shudhi*. Swamiji insisted that we work towards this. Amongst other pointers, he said that members must work joyously as a team; get out of comfort zones and work in *yagna* spirit. He suggested we learn to chant Geeta Chapter 15, in preparation of Geeta-Chanting Competition 2025 and teach the next generation. Old and new members were happy to interact with Swamiji, after listening to his inspiring talk.

Balavihar celebrates
Republic Day
at Manav Seva Sangh
25th January 2025

Balavihar at Manav Seva Sangh was immersed in Desh Bhakti. Adv. Meena Doshi spoke about Republic Day and recited the National Anthem. Children participated by singing patriotic songs in Marathi and Hindi. They happily learnt an action-song in English and together translated it into Hindi. Balavihar could not end its session without singing *Gopala Gopala gokula nandana Gopala!* Favourite bhajan, taught by their favourite Nani!



Sion Balavihar celebrates **Republic Day**

25th January 2025

Sevika Bhuvana Chandran reinforced the spirit of *Desh-Bhakti* and national pride in a special celebration for Junior and Senior children. They were thrilled to have a tri-coloured tattoo of their choice, from sevika Neha, inked on their hands! After the opening prayers, they were taught a few Sanskrit lines on Bharat, penned by sevika Pooja. Children spoke on their favorite national leader. A song composed by Bharatiyar was rendered, which was followed by a quiz on Bharat.



Sampoorna Geeta Parayanam

26th January 2025

Shivankar Hall, Matunga

The 373rd Krishnapaksha Dwadashi Sampoorna Geeta Parayanam was attended by about fifteen devotees.

Geetalympics

26th January 2025

at Chinmaya Prerana, Kharghar

Geetalympics - The Battle of Wits was based on Bhagawad Geeta Chapter 5. There were three events - Debate, Shark Tank and Quiz with two groups, Group G (18 to 30 years) and Group H (31 to 70 years). **Geeta Shark Tank** was an innovative program, where the contestants had to pitch their ideas in front of the judges (sharks). The idea must address modern challenges, while embodying the values and wisdom of Geeta. Vatsala Rao from Chinmaya Mahima Zone bagged the 2nd prize in the Shark Tank. She presented an entertaining board game, designed by her. It serves as an aid for children and adults to become well versed with Geeta verses. It can also be used as a tool for teachers to generate interest while teaching children and also ensure that Bhagawad Geeta reaches every home, every institution.



Medha Utsav

A celebration of Basant Panchami

2nd February 2025

at Chinmaya Varashree

Around 30 members, including Balavihar children came together to offer their gratitude to Pujya Gurudev and the Guru Parampara, on this auspicious occasion. Vatsala Rao performed Gurudev's Paduka Puja, at a beautifully decorated altar of Goddess Saraswati. Shodashopachara was musical with several members rendering songs to the Goddess and to Pujya Gurudev. Medha Suktam was recited by all members, after the puja. Balavihar children recited and sang songs on the Goddess. Vatsalaji was felicitated for securing the 2nd prize at Shark Tank; an apt acknowledgement on the day the Goddess of Learning was revered. There was distribution of prasad and a sense of belonging to an extended family - a good start to more events in 2025.



Balavihar celebrates
Basant Panchami

2nd February 2025
at Chinmaya Varashree

Sevika Heta and the children enjoyed this celebration together, in a very creative manner. There were speeches and letters written to Saraswati Ma. The children sang bhajans. They learnt to draw the Saraswati Yantra. ★





Chinmaya Mission Mumbai Mahima Zone

We are chanting for a
peaceful & healthy world
Lend your voice & let it become a ripple in this
divine endeavor



TOGETHER WE PRAY! TOGETHER WE RISE!

1ST MONDAY OF EVERY MONTH

GAYATRI HAVAN



**Under the guidance of
Br. Samarth Chaitanya**

Chinmaya Mission Mumbai



**3RD MARCH 2025
8. 30AM TO 9.30AM**

VENUE

**Chinmaya Varashree
Versatile Heights, 1st Floor,
Off Bhaudaji Road, Matunga
East, Mumbai 400019**

**Let the Gayatri Mantra echo
in every heart calling for
peace & harmony in the
world & our families**

**Those who wish to be
a part of this sacred
offering as a Yajman
please contact the
number below**

8928776932



Vedic Chanting Class

Starting on 14th March 2025

**Sevika
Jaishree Rao**

Mantras to be taught in 2025

Invocations

Pancha Shanti Mantra

Gayatri Mantra

Mrityunjaya Maha Mantra

Sanyasa Suktam

Medha Suktam

Purusha Suktam

Narayana Suktam

Mantrapushpam

Ganapati Atharvasheersha

**5.30pm to 6.30pm
On Fridays**



Chinmaya Varashree

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By registration only

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