



*With the blessings of
Paramahansa parivra:jaka
HH SRI SRI SRI TRIDANDI CHINNA SRIRAMANNARAYANA
RAMANUJA JEEVAR SWAMIJI
'VIKASA TARANGANI'
Presents this chart on the occasion of
'GEETHA JYOTHI'
Self-evaluation chart-2*



**"I should get all virtues", "I should be free from all vice", "I should be praised by the entire world",
"Nobody should suffer because of me", "I should be loved by all",
"I should experience comforts & happiness in the company of all forever and should make them similarly joyful".**

But.....! How? How?? How???

What should be done to accomplish all these? This is what is yearned by all good-hearted human beings. Having acquired this human body, the main aim should be to identify these right means and to attain that realm of happiness by adhering to them.

Human body is like a fertile land. Whatever is desired can be harvested from it. However, whatever is reaped is not yours alone but has to be experienced by all your fellow beings, even if its objectionable / undesirable to them. If you reap good from it, then its savor and fragrance will provide glee to one and all and elevate you to the to the zeniths of highest respect and fame. But if you reap bad or remain unresponsive / indifferent even after detecting such a growth, the bad tastes and fetor resulting from it will create hatred and extreme aversion towards you amongst all those around you. This can be compared to the rapid growth of '**weeds**', which destroy the original good crop. Becoming unbearable, such a growth will leave you humiliated and condemned. It will further brand you as a demon, cause the destruction of the self and will push you to unfathomable depths.

Lot of effort is required in order to harvest good. One has to face lot of hardships. But finally, it will be a delight to get the good crop to hand. On the contrary, bad will grow even if it was not desired for. It will keep growing even as it is being removed. Its prevention will require an enormous effort.

Lord Sri Krishna has clearly elucidated in the 16th Chapter of Bhagavad-Gita about the means & efforts to realize these good results. The extent of success achieved through these means, will define the extent of your opulence to the entire world. This opulence is the wealth of **divine auspicious qualities**.

Come on...!! Let us develop and augment this wealth in us!!!!

What you have to do is to read the chart given here thoroughly. Try to reason and figure it out, whether your thoughts/actions are in unison with what is shown in this chart; Find out whether you are opening the welcoming doors of this divine wealth!! In total, **26 main qualities have been arranged into 36 pathways (questions)** for your convenience. Even a little achievement in this direction will bestow ever-lasting gains. Don't be dejected. Don't feel shy. Do not bother about what others say. This is purely for our own sake.

Now, shall we tell you, what to do!

You have read the chart thoroughly, right? If the answer to a question in the chart is yes, mark 'OM' against that particular question under that particular date. If not, mark 'X'. Fill this chart daily before going to bed in the night. Do not let others see it and do not discuss with others about it. Be sincere while filling it, as it's for your own betterment. Add all 'Oms'. **If the number of 'Oms' exceeds 20, then you are in the process of acquiring the divine wealth. If it's exceeding 26 then you have acquired the divine wealth. If the number exceeds 30, then you have inherited the sovereign kingdom of Lord's bliss.**

Do not forget that this is also an important aspect of your daily routine. Read it once, immediately after getting up from bed. Through out the day, try to follow your reading. In the night, leisurely assess yourself. Do not give this filled chart to anybody. If any interested person asks you, give them a blank copy or write to the nearest vikasa tarangini center or to '**vikasa tarangini**', C/o JET, Sitanagaram, Guntur dist – 522501 for fresh charts. You will get them by return through post. You can use one chart for one month. Try to follow this uninterruptedly for four months. You will be astonished by the remarkable change in you. If you do not have objections, we are ready to enhance your joy and share it. Your suggestions are welcome. Shall we start now?

'The Peerless pathway to divine wealth' – This chart is brought to you on the occasion of Geetha Jyothi

PATHWAYS TO

DIVINE QUALITIES

DESCRIPTION

Abhayam	1. For me (i.e., the soul), "only the Lord is the dearest one". So, a) Do I realize that I am above the materialistic likes & dislikes? b) Am I unmoved by the loss of objects dear to the body? 2. Can I face any physical calamity with fearlessness?
Sathva samsuddhihi	3. Do I have an aversion towards the unworthy materialistic pleasures? 4. I am not jealous of other's greatness. Right? 5. I am not cheating others. Right?
Jna:na yo:ga vyavasthithihi	6. The soul (i.e., me), which is full of knowledge, is devoid of any filth/dirt produced by the body. So, Do I feel that "I am pure" & thereby remain "undisturbed" when somebody throws dirt on me?
Da:nam	7. Am I able to distribute my possessions to deserving people without expecting anything in return?
Damaha	8. Is my mind turning away from the things, which are contrary to a righteous life? 9. Am I able to discern the defects in those unrighteous things?
Yajnaha	10. I am an instrument of Lord Sri Krishna. So, am I able to discharge all my duties in the spirit of dedication to Lord Sri Krishna?
Sva:dhya:yaha	11. Do I read at least for some time, the Upanishads, Sri Ramayana, Gita, Prabandhas, and the sacred works of great a:cha:rya:s & a:lwa:rs, which expound the path of righteous action?
Thapaha	12. Is my mind always contemplating on the good & divine things? 13. Do I take sa:thvic food, only in the required quantities & avoid excessive luxuries?
A:rjavam	14. Do I, a) Entertain only divine & sacred thoughts? b) Speak benevolent words? c) Act congenially, in accordance with my speech? 15. Are my thoughts, speech and action in sync with each other?
Ahimsa	16. I am not harming others even in my thoughts. Right? 17. I am not inflicting physical trouble to anybody. Right? 18. I am not criticizing anyone, without a proper reason. Right?
Sathyam	19. Do I convey words that are beneficial to others in an unbiased manner?
Akro:dhaha	20. Am I able to control my anger and abstain from hurting others?
Thya:gaha	21. Do I shun food items such as meat, onions, garlic, alcohol & other intakes that are against the intellect & knowledge?
Sa:nthihi	22. Are the vital organs like speech, legs, hands etc & sensory organs like tongue, eyes, and ears etc listening to my commands & obeying me?
Apaisunam	23. I am not maligning others behind their back & carrying tales from here to there. Right?
Bhu:tha daya	24. Is my heart responsive to the sufferings of my fellow beings?
Alo: lupthvam	25. I am not longing for the things that do not belong to me. Right?
Ma: rdavam	26. Do I have an inclination towards the company of the wise & devout people?
Hri:hi	27. Do I have a sense of shame towards the unworthy actions & thoughts?
Acha:palam	28. Is my mind staying unperturbed when it is confronted with tempting objects?
The:jaha	29. I am not eclipsed by the charming words of the wicked. Right?
Kshama:	30. Am I forgiving the mistakes of those who repent, with forbearance?
Dhruthihi	31. Am I strictly adhering to my goals, even under conditions of greatest calamity?
Soucham	32. Is my mind free from wicked thoughts? 33. Do I maintain physical purity with a proper bath, clean clothing & an appropriate spiritual mark on the forehead?
Adro:haha	34. I am not exploiting the weak and the innocent for my own advantage. Right?
Na:thima:nitha:	35. Am I free from the misplaced pride about my own greatness? 36. Am I free from the pride that would induce me to insult my superiors?

Jai Sri:man Na:ra: yana !

Parama:tma is present in every atom of this universe. His body illuminates this universe. The world has been divided into four parts. These parts are living beings/de:vatha:s/trees, mountains & other natural resources. Even in you, this universal body is present. As you regard your body, so does God love this universal body.

As your body organs work for each other, you also, for being the part of this body, should work for the well being of the other parts. This will make the universal body of the Lord happy. Service to all living beings should be part of Ma:dhava se:va or service to God. As you do not disregard or disgrace your body, so also do not disregard people around you or in society. If you see the bad in others, feel sorry for them. As your body is truth, likewise even the smallest part in this universe is truth. If you can realize the beauty of nature, only then you can perceive the beauty of the parama:tma and the universal body. If you relish the beauty bestowed by nature, divine love will blossom. This divine love will bring forth happiness and will overflow. It will replenish itself as you distribute this divine happiness. Knowing this is knowledge.

This is the essence of ve:da:s. Saint Ra:ma:nuja brought out this truth from the ve:da:s. Belonging to the same lineage, our Jeeyar swa:miji brings us this message. As part of service to God through service to all living beings, Jeeyar swa:miji with his holy blessings, has established vikasatarangini. To achieve its objectives vikasatarangini has enunciated six norms. These are:

1. Promoting righteous living based on philosophic foundations.
2. Development of individual personality through appropriate means.
3. Spreading the message of unity among different sections of society and religions.
4. Extending service to the poor and needy.
5. Protecting plants and animals.
6. Environmental protection & pollution control.

Our motto should be – “**Svi:ya a:ra:dhana — sarva a:darana**” which means worship one, respect all. All aspects described here form a part of the Bhagavad-Gita 16th chapter, slokas 1, 2, 3, as told by Lord Sri Krishna.

abhayam sathva samsuddhihi jna:na yo:ga vyavasthithihi |
da:nam damascha yagnascha sva:dhya:yas thapa a:rjavam || 16-1

ahimsa: sathyam akro:dhaha thya:gas sa:nthi rapaisunam |
daya: bhu:the:shwalo:lupthvam ma:rdavam hri:r acha:palam || 16-2

the:jah kshama: dhruthis soucham adro:ho: na:thima:nitha: |
bhavanthi sampadam daivi:m abhija:thasya bha:ratha! || 16-3

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Jai Srimannarayana !