



“तस्य भासा सर्वमिदं विभाति”

# चिन्मय आदेश

Monthly Newsletter of Chinmaya Mission Mulund

अष्टाविंशति: (XXVIII) स्रोतः

APRIL - 2021

चत्वारि (IV) रश्मिः

**SHREE RAM NAVARATRI MAHOTSAVA**  
**CHINMAYA SHREERAM 18<sup>TH</sup> PRATISHTHAPANA DAY**  
**13<sup>TH</sup> APRIL TO 21<sup>ST</sup> APRIL 2021**



वन्दे चिन्मयश्रीरामं सीतालक्ष्मणसंयुतम्।  
अग्रे गणेशहनुमन्तौ आत्मारामः पुनातु मे॥

# PROGRAMME

13<sup>TH</sup> APRIL TO 20<sup>TH</sup> APRIL 2021

AT CHINMAYA SHREERAM

DATE	DAY	TIME	PROGRAMME
13 <sup>th</sup> April to 20 <sup>th</sup> April	Tue to Tue	6.30 am to 11.30 am	Shree Ram Naam Japa
		5.00 pm to 6.00 pm	

DATE	DAY	TIME	PROGRAMME
13 <sup>th</sup> April to 20 <sup>th</sup> April	Tue to Tue	7.30 am to 8.30 am	Morning Special Pooja
		6.00 pm to 7.00 pm	Evening Special Pooja

## ONLINE SATSANGS

ON  YouTube CHINMAYA MISSION MULUND CHANNEL

DATE	DAY	TIME	PROGRAMME
13 <sup>th</sup> April to 15 <sup>th</sup> April	Tue to Thu	7.00 pm to 8.00 pm	Talk in <b>Hindi</b> on 'Kevat Prasanga' from Sri Ramcharitmanas by <b>Swami Advaitanandaji</b> (CM Nashik)
16 <sup>th</sup> April to 18 <sup>th</sup> April	Fri to Sun	7.00 pm to 8.00 pm	Talk in <b>Marathi</b> on 'Shabari Prasanga' from Sri Ramcharitmanas by <b>Swami Medhajanandaji</b> (CM Khopoli)
19 <sup>th</sup> April to 20 <sup>th</sup> April	Mon to Tue	7.00 pm to 8.00 pm	Talk in <b>English</b> on 'Ram Gita' from Sri Ramcharitmanas by <b>Swami Aparajitanandaji</b> (CM Mangaluru)

# SHREE RAM NAVAMI DAY PROGRAMME

21<sup>ST</sup> APRIL 2021, WEDNESDAY

Time for Darshan and Mahaprasad (packets) for devotees:  
12.30 noon to 3.30 pm\*

*All are cordially invited for the Programme and Mahaprasad*

\*Subject to prevailing Covid - 19 guidelines by Maharashtra government

## SHREE RAM NAVARATRI OFFERINGS

SEVA	OFFERINGS
Annadana for 50 persons on Ram Navami day	2,500/-
Annadana for 25 persons on Ram Navami day	1,500/-
Akhanda Deep for nine days	2,100/-
Daily Flower Decoration	500/-

**Donations can be made in any of the following methods:**


- Online at [www.chinmayamissionmulund.com/ram-navami-2021-offerings/](http://www.chinmayamissionmulund.com/ram-navami-2021-offerings/)
  - Cheques drawn in favor of “CCMT A/C Chinmaya Mission Mulund”, payable at Mumbai.
  - Personally, at Chinmaya Shreeram every day from 5.00 pm to 7.30 pm.
- (Donations above Rs. 500/- are exempted under section 80G of Income tax)**

FOR DETAILS PLEASE CONTACT

**CHINMAYA MISSION MULUND,**

**Chinmaya Shreeram, First floor, Aroto House, P.K. Road, Mulund (West)**

Tel.: 25671381 (Between 5.00 pm to 7.30 pm)

: +91 22 2567 1381

[www.chinmayamissionmulund.com](http://www.chinmayamissionmulund.com)



## EDITORIAL COLUMN

*Harih Om!*

“Dhim dhim dhimi-thaka jhanutha jhanu-taka talaa-nuka thiki-thaka natana-Shiva” The Cosmic Dancer, Ashutosh Bhagavan Shivji must have been tremendously pleased to see the children sing and dance in devotion as part of the online Mahashivaratri Celebrations for Mulund Balavihars and Pre-CHYKs on Sunday, 14<sup>th</sup> March 2021. The programme conducted via the Zoom platform featured a story session on the significance of Mahashivaratri, a picture quiz on Lord Shiva, Shiva Panchakshara Stotram chanting and a Shiva Shodashopachaara Pooja performed by the children in their homes under the guidance of the Balavihar Sevikas. The programme, with a participation of more than 50 families concluded with a bhajan session. Earlier in the week, Mahashivaratri was celebrated on Thursday, 11<sup>th</sup> March at Chinmaya Shreeram with Rudrabhishekam by

chanting of Sri Rudram 11 times.

The monthly meeting of the Executive Committee members was held on Saturday, 13<sup>th</sup> March wherein, inter alia, the Executive Committee for the coming year 2021-22 was finalised. Shri Jaya Shetty expressed his desire to step down as President of Chinmaya Mission Mulund due to personal commitments. We place on record our heartfelt appreciation for the yeoman services of Shri Jaya Shetty during his tenure of more than a decade as President of Chinmaya Mission Mulund. By the Grace of the Lord and Blessings of our Guru Parampara, our Mulund Centre has witnessed a lot of successfully organised events like Yajnas, festival celebrations, camps, workshops etc., technological achievements, improvements and new projects in the last decade. The grass root activities of the Mission viz. Balavihars, Pre-CHYK, CHYK, Setukari, Study Groups, Vedic Chanting and Bhajan group activities have also received an impetus in this period.

Mr. Deepak Gupte, an active member of the Mission was unanimously elected as the President for the financial year 2021-22. Some of the significant additions in the Committee are our Setukari member Mr. Rajiv Putuval as IT Coordinator (Rajiv has been managing the website of the Centre and also dedicatedly catering to the software requirements of the Mission), CHYK Shruti Shetty as CHYK representative (Shruti has been active in bringing out the colourful online editions of Chinmaya Adesh month after month, designing attractive flyers for our events and managing the online hosting and live premiering of our yajnas and other programmes) and CHYK Hari Kumar as Internal Auditor.

We continue to be benefitted by Online Satsangs in these pandemic times. The daily talks of Pujya Gurudev Swami Chinmayanandaji made available by Chinmaya Mission Houston through the Gita 365 App are currently on Chapter 6 of the Bhagawad

Geeta giving us useful tips for meditation. After Pujya Guruji Swami Tejomayanandaji's enlightening discourses titled "Forgive Me" on Bhagawan Adi Sankaracharyaji's Shri Shiva Aparadha Kshamapana Stotram from 19<sup>th</sup> February to 1<sup>st</sup> March, we were blessed to hear the 5-day series of talks on Shatpadi, another great prayer and devotional composition of Bhagawan Adi Sankaracharyaji on Lord Vishnu from 17<sup>th</sup> March. Swami Swaroopanandaji's talks in Hindi on "the Inner Ramayana" will be aired live on YouTube-Chinmaya Channel from 13<sup>th</sup> to 21<sup>st</sup> April, 7.15 to 8 pm.

We are glad to announce the upcoming Shree Ram Navaratri Mahotsava at Chinmaya Shreeram from 13<sup>th</sup> to 21<sup>st</sup> April 2021 coinciding with the 18<sup>th</sup> Pratishthapana anniversary of Chinmaya Shreeram. Lord Shreeramji being the presiding deity of Chinmaya Shreeram, Rama Navami has always been grandly celebrated and has been one of the events most looked forward to,

by the devotees. This year, the programmes include Shree Rama Naama Japa, special morning and evening Poojas and online Satsangs by various Acharyas on topics from the Ram Charit Manas. On the Rama Navami Day i.e. Wednesday, 21<sup>st</sup> April, Darshan and Mahaprasad has been arranged for devotees between 12.30 to 3.30 pm subject to the prevailing COVID-19 guidelines of the Maharashtra Govt. The detailed flyer has been shared in this newsletter. Devotees interested in participating in the special morning/evening poojas can contact Smt. Girija Shetty on 022-25679249.

We cordially invite one and all to participate in all the programmes of the Shree Ram Navaratri Mahotsava and be a recipient of Lord Shreeramji's blessings.

*Lokah Samasthah Sukhinoh Bhavantu!*

*Smt. Lakshmi Kumar*  
*Editor - Chinmaya Adesh*





## Rudrabhishekam at Chinmaya Shreeram on Mahashivaratri day



A section of the children during the Online Balavihar Mahashivaratri Celebrations along with the sevikas who conducted the program



## भगवंतांचे मार्गदर्शन परम पूज्य स्वामी तेजोमयानंद

‘विष्णुसहस्रनामा’तील प्रत्येक नामाला स्वतंत्र अर्थ आहे. ते परमात्म्याचे स्वरूप दर्शवतो. तथापि, काही श्लोकांमध्ये येणाऱ्या नामात एक विशिष्ट तार्किक सुसंगती आहे. ती नामे एक विशिष्ट विषय मांडतात. त्रेचाळीसावा श्लोक अशाच प्रकारचे उदाहरण आहे. त्याचा अभ्यास लाभदायक ठरेल.

रामो विरामो विरजो मार्गो नेयो नयोऽनयः ।

वीरः शक्तिमतां श्रेष्ठो धर्मो धर्मविदुत्तमः ॥

‘रामः’ हे भगवान विष्णु यांचे एक नाव आहे. ज्या क्षणी आपण ‘राम’ हे नाम ऐकतो तेव्हा आपल्याला राजा दशरथ आणि कौसल्या माता यांचे सुपुत्र श्रीराम यांचे स्मरण होते. राम या शब्दाचा आणखी एक अर्थ आहे – आनंदस्वरूप. एक प्रसिद्ध श्लोक आहे –

रमन्ते योगिनो यस्मिन् सदानन्दे चिदात्मनि ।

इति राम पदेनासौ परंब्रह्माभिधीयते ॥

राम हा शब्द परब्रह्म, परमसत्य, सच्चिदानंद आत्मा, ज्यामध्ये योगी रमण करतात ते, असे दर्शवतो. त्या शब्दाचा मूळ धातू रम् हा आहे. त्याचा अर्थ रमणे, लीला करणे, आनंद देणे असा आहे. जो प्रत्येकाला आनंद देतो तो रामः - आनंदस्वरूपः. दशरथांना पुत्रप्राप्ती होण्यापूर्वीही राम हे नाम होते. बाळाचे नाव राम ठेवले गेले कारण ते सुंदर होते. रूपाच्या आधी नाम अस्तित्वात होते. त्यानंतर भगवंतांनी अतिशय आकर्षक व सुंदर रूप धारण केले, सर्व सद्गुण आपल्यामध्ये वसवले आणि ते 'राम' म्हणवले गेले.

राम हे विरामः ही आहेत. व्याकरणामध्ये पूर्णविराम असतो आणि अर्धविरामही असतो. येथे विरामः याचा अर्थ पूर्ण शांती. जेव्हा तुम्ही रामांकडे पोहोचता तेव्हा तेथे पूर्ण शांती असते. रामः आनंदस्वरूपः आहे आणि विरामः हे शांतिस्वरूप आहे. 'शांती जी बुद्धीने जाणता

येत नाही आणि ते आपले खरे स्वरूप आहे,' असे बायबलमध्ये म्हटले आहे.

यापुढे, विरजः - रजविना. रज म्हणजे धूळ, अशुद्धी आणि रजोगुण. रजोगुण इच्छेच्या रूपात व्यक्त होतो आणि त्यामुळे अशांती निर्माण होते. विरजः म्हणजे शुद्धता, शुद्ध स्वरूपः. भगवंत शुद्ध स्वरूप आहेत. जेथे शुद्धता असते तेथे शांती असते आणि जेथे शांती असते, तेथे आनंद असतो. भगवद्गीतेत म्हटले आहे, 'उपैति शान्तरजसम्'- ज्या माणसामधील रजोगुण शांत झाला आहे तो शांती व आनंदाचा अनुभव घेतो. गीता असेही विचारते, 'अशान्तस्य कुतः सुखम्?'- अस्वस्थ माणसाला आनंदाचा अनुभव कसा येऊ शकेल ?

जर आपल्याला ही शांती व आनंदाची स्थिती प्राप्त करायची असेल तर आपण काय करायला पाहिजे ? उत्तर अगदी स्पष्ट आहे - मार्गः - रामांनी दाखवलेल्या मार्गावरून चाला. मार्ग म्हणजे वाट. रस्ता, ध्येय किंवा गंतव्य. रामांनी अवलंबिलेला मार्ग म्हणजेच त्यांचे

स्वतःचे जीवन, त्यांचे सारतत्त्व. मुक्ती किंवा ज्ञान मिळवण्याचा हाच एक मार्ग आहे. भगवंत हाच एक मार्ग आहे. पुरुष सूक्तात म्हटले आहे - 'नान्यः पन्था अयनाय विद्यते'- मुक्तीसाठी अन्य मार्ग नाही. गुरू त्यांच्या शिष्याला सांगत राहतात की 'ईश्वर साक्षात्काराद्वारेच तो दुःखाच्या अतीत जाऊ शकतो.' हे नेहमीच ऐकून शिष्याला कंटाळा आला. शिष्याने विचारले, "दुसरा काही मार्ग नाही का?" गुरुंनी उत्तर दिले, "आहे. दुसरा मार्ग आहे. संपूर्ण आकाश हरिणाच्या कातड्याप्रमाणे किंवा गालिचाप्रमाणे गुंडाळणे. तसे केल्याने तू ईश्वराला न जाणता दुःखाच्या अतीत जाऊ शकशील." उपनिषदातील मंत्र सांगतो, -

यदा चर्मवदाकाशं वेष्टयिष्यन्ति मानवाः ।

तदा देवमविज्ञाय दुःखस्यान्तो भविष्यति ॥

मुक्तीसाठी एकच मार्ग म्हणजे भगवान. दुःखाच्या पलीकडे जाण्यासाठी अन्य मार्ग नाही. जर तुम्हाला शुद्धता, शांती आणि आनंद पाहिजे असेल तर रामांनी

दाखवलेल्या मार्गाचे अनुगमन करा.

नेयः - 'भज गोविन्दम्' मध्ये म्हटले आहे - नेयं सज्जन सङ्गे चित्तम् - आपण आपले मन सत्संगात नेले पाहिजे. नेयः याचा अर्थ व्यक्तीला घेऊन गेले पाहिजे. हा जीव सध्या संसारात आहे. त्याने शुद्धी, शांती आणि आनंद मिळवला पाहिजे. अधिक शोधन करता लक्षात येते की, 'जीव जो सीमित आकारात व्यक्त होतो, तो परमात्म्याहून भिन्न नाही.' आदिशंकराचार्य वर्णन करतात - मार्गेण सम्यक् ज्ञानेन जीवः परमात्मतया नीयत इति नेयः - स्पष्ट ज्ञानाद्वारे जीव त्याच्या परमात्म स्वरूपाकडे, त्याच्या स्वतःच्या सत् आत्म्याकडे नेला जातो.

नयः - हे भगंवातांचे या पुढचे नाम आहे. नयति इति नयः - ते नेता आहेत. जे आपल्याला पुढे घेऊन जातात किंवा आपले मार्गदर्शन करतात. येथे आणखी एक विलक्षणता आहे. ती पाहा - ज्याला घेऊन गेले जाते तो भगवान आहे, जो घेऊन जातो तोही भगवान आहे आणि अंतिम गंतव्य सुद्धा भगवानच आहे. याहूनही अधिक

म्हणजे, भगवान 'अनयः' - त्यांना दुसऱ्या नेत्याची - मार्गदर्शकाची आवश्यकता नसते.

वीरः - नेता-मार्गदर्शक असलेल्या माणसाने महान पराक्रमी असले पाहिजे. त्याने सर्व अडचणींना तोंड देण्यासाठी सज्ज असले पाहिजे. अन्य लोक त्याचे केवळ अनुगमन करतात. एक चांगला नेता- मार्गदर्शक त्याच्या अनुयायांना, तो स्वतः पडला, तरी, परिस्थितीला तोंड देण्यासाठी, प्रशिक्षित करतो. आपल्या क्रिकेट संघातील मधल्या व शेवटच्या फळीत उत्कृष्ट खेळाडूंचा समावेश केला गेलेला आहे, यात हेच तत्त्व दिसून येते.

शक्तिमतां श्रेष्ठः - याचा अर्थ सर्व शक्तिमान आणि सामर्थ्यवान लोकांमध्ये जो उत्तम आहे. रावण सर्व आयुधांनिशी रणांगणावर रथात बसून आला आणि राम अनवाणी जमिनीवर उभे, कोणत्याही आयुधाविना, हातात केवळ त्यांचे धनुष्यबाण धारण करून उपस्थित होते आणि तरीही ते 'शक्तिमतां श्रेष्ठः' होते. म्हणून रावण त्यांना युद्धात जिंकू शकला नाही.

शक्ती किंवा सामर्थ्य हे धर्मांमुळे येते. जो धर्माचा मार्ग तडजोड न करता अवलंबतो तोच शक्तिमान, सामर्थ्यवान होतो. जे लोक तडजोडीचे आणि उपभोगाचे जीवन जगतात ते शक्तिहीन होतात. त्यांच्याकडे कठीण परिस्थितींचा सामना करण्याचे सामर्थ्य नसते. धर्म म्हणजे तो जो एकात्मता आणतो, धारणा देतो आणि भरण पोषण करतो. भगवंत म्हणजे ते जे संपूर्ण विश्वाला धारण करतात, सर्व जीवांना एकत्रित ठेवतात आणि सर्वांचे भरण पोषण करतात. म्हणून भगवंतांना 'धर्म' म्हटले जाते. जर सर्व लोकांनी धर्माचा मार्ग अवलंबिला तर सामाजिक व्यवस्था सुस्थितीत राहिल. वाल्मिकी ऋषी रामांच्या या गुणविशेषणावर विशेष भर देतात - रामो विग्रहवान् धर्मः - श्रीराम हे धर्माचे मूर्त स्वरूप आहे. धर्मस्वरूप असल्यामुळे ते शक्तिमान, वीरः, पुढे नेणारे इत्यादी आहेत. ते धर्मविदुत्तमः - धर्म जाणणाऱ्यांमध्ये उत्तम आहेत. धर्म जाणणे फार कठीण आहे. काही काही वेळा परिस्थिती इतक्या गुंतागुंतीच्या असतात की धर्माचा



निश्चय करणे खूप कठीण होते. राम हे धर्मात्मा होते - धर्मज्ञश्च कृतज्ञश्च - त्यांना धर्माची सूक्ष्मता ज्ञात होती. श्रीशंकराचार्य म्हणतात - श्रुतयः स्मर्तव्यश्च यस्य आज्ञाभूताः स एव सर्वधर्मविदां उत्तमः ।

सर्व श्रुतिमंत्र 'त्या'ची आज्ञा प्रमाण मानतात. 'ते' जे काही बोलतात तो धर्म असतो. धर्माचे अनुपालन केल्याने आपण ज्ञानाच्या योग्य मार्गावर नेले जाऊ आणि शुद्धता, शांती प्राप्त करून आपल्या जीवनाचे जे परम लक्ष्य, 'त्या'च्या प्रत पोहोचू.

या श्लोकातील प्रत्येक शब्द स्वतःच परिपूर्ण आहे आणि तो उच्चतम दृष्टीने भगवंतांचे स्वरूप निर्देशित करतो. विशेष करून, प्रत्येक नाम रामावतार आणि 'त्या'चा संदेश निर्देशित करतो - आपल्या सर्वांना हेच 'त्या'चे मार्गदर्शन आहे.

**जैसे सूर्य का स्वरूप है प्रकाश, वैसे ही भगवान का स्वरूप है करुणा।**

**स्वामी तेजोमयानन्द**



## Spiritual Pursuit

### H. H. Swami Chinmayananda

#### Faith

Spiritual pursuit is essentially a seeking, a heroic search for the Ultimate Reality, which others in the past have gained, but the seeker has no knowledge of in his early days of *sadhana*. Though many intellectual arguments and logical reasonings have been given in our religious textbooks, they can at best provide us only with a reasonable understanding of the possibility of a greater transcendental Reality beyond the mind. But the seeker is still involved with his mind. He is limited by his intellect. The world that lies beyond these equipments is unknown at this moment even to the best *Vedantic* student. Therefore, to strive on the path of Self-discovery, faith is essential.

The study of the *Shastras* and the consequent understanding that arises in the students will

open up their hearts, and a flood of faith will flow out into their day-to-day spiritual pursuits. Without this faith born out of true and deep understanding, no consistent spiritual *sadhana* is ever possible.

Faith is the secret power in all spiritual students, with which they steam forth on their path of seeking the 'Unknown and the Unknowable'. Faith is belief in what we don't know, so that we may come to know what we believe in. It is the secret strength in the scientist, in the explorer, in all creative artists, without which they will not find any consistent enthusiasm in their continued search for the unknown.

The actions of the past linger in us as tendencies (*vasanas*) of the mind, impelling us to repeat similar thoughts and feel the compulsion to repeat similar actions. This explains why different people have different tendencies in thought and different expressions in actions. No two characters are alike; no two characters can be the same,

because their *vasanas* are different, a result of their past lives spent in pursuing different values of life.

Thus, each one of us is today the product of his entire past. If there is, in any one of us an inborn sense of faith in anything, it is essentially a continuation from the past. With a little effort, this faith can grow into an all-consuming devotion.

Devotion is love-supreme for the Lord. Where love is, there all our thoughts rush readily. When thus in devotion the thoughts cling to the beloved Lord, the devotee comes to identify himself with the altar of his devotion. Thus, the Supreme State is realised by the seeker, and in this is gained the final aim of life (*purushartham*).

Faith is a measure of one's evolution; it generates devotion, which, when pursued, takes the devotee to the final 'aim of life', the total rediscovery of his true divine nature. All this happens only when there is faith to begin with.

## Purity of Mind

When sensuous *vasanas* are eliminated, the mind becomes calm, and such a serene mind of peaceful thoughts is called a pure mind. The disturbances of thoughts in the mind cause agitations, and the mind that is agitated knows no Peace. Through a study of the scriptures, through devotion to the Lord, when the mind's agitations settle down, the devotee experiences boundless peace.

Spiritual progress and the consequent personality unfoldment do not depend upon the place where the seeker stays, or upon the state of his company. He may remain alone, or in the family, in a cave, in a town, or in the market-place – what makes for success in spiritual life is the mental condition of the aspirant.

One who recognises the presence of the Lord every- where, in all living creatures and things in the universe, and worships Him through selfless service of all those around, is a true yogi.

One who has discovered this Self in himself, and has come to live centred in his own Divine Self, recognising the same Self revelling in all forms and names, is a Man-of-Perfection, a true yogi.

### Detachment

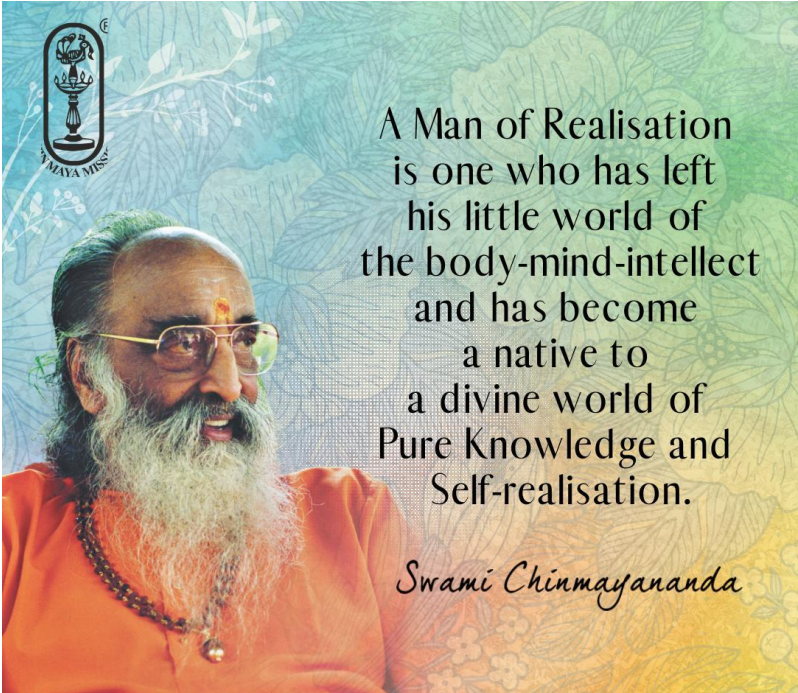
There is always a lot of misunderstanding among *sadhakas* (seekers) regarding what constitutes creative and dynamic detachment. The dull-witted take renunciation of everything in life, physically staying away from every activity, as 'detachment'. If this be *vairagya*, which intelligent person will accept this path of renunciation and detachment?

To run away from life and its duties does not constitute detachment. *Vairagya* is not the condition of our physical relationships. Attachment is maintained by our psychological personality. It is a mental attitude of bondage with things and beings.

Real virakti or true detachment consists in our mind's firm attachment to the Supreme. Without this attachment to the Higher,

detachment from the lower is impossible. Once the mind has become fascinated by a deep devotion to the Lord, that mind, in its intoxicating sense of joy and lived sense of satisfaction, forgets to roam about with clinging attachments amidst the ephemeral objects of the world. This natural withdrawal of the mind into itself is the state of *virakti*, or perfect detachment.

Every *sadhaka* should try to cultivate faith, purity of mind and true detachment, to make his spiritual pursuit fruitful.





॥ श्रीराम जयराम जय जयराम ॥

# CHINMAYA MISSION MULUND

Branch of Central Chinmaya Mission Trust

(Regd. No. E-2776 (Bom) dated 10th July 1964)



Chinmaya Shreeram, 8, Aroto House, P. K. Road, Mulund (West), Mumbai - 400 080. • Phone: 2567 1381

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Chinmaya Shreeram is now 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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8, Aroto House, P. K. Road, Mulund (W),  
Mumbai – 400080.

Email : [info@chinmayamissionmulund.com](mailto:info@chinmayamissionmulund.com)

Tel.: 2567 1381  :+91 22 2567 1381

 **YouTube** Chinmaya Mission Mulund

[www.chinmayamissionmulund.com](http://www.chinmayamissionmulund.com)