



“तस्य भासा सर्वमिदं विभाति”

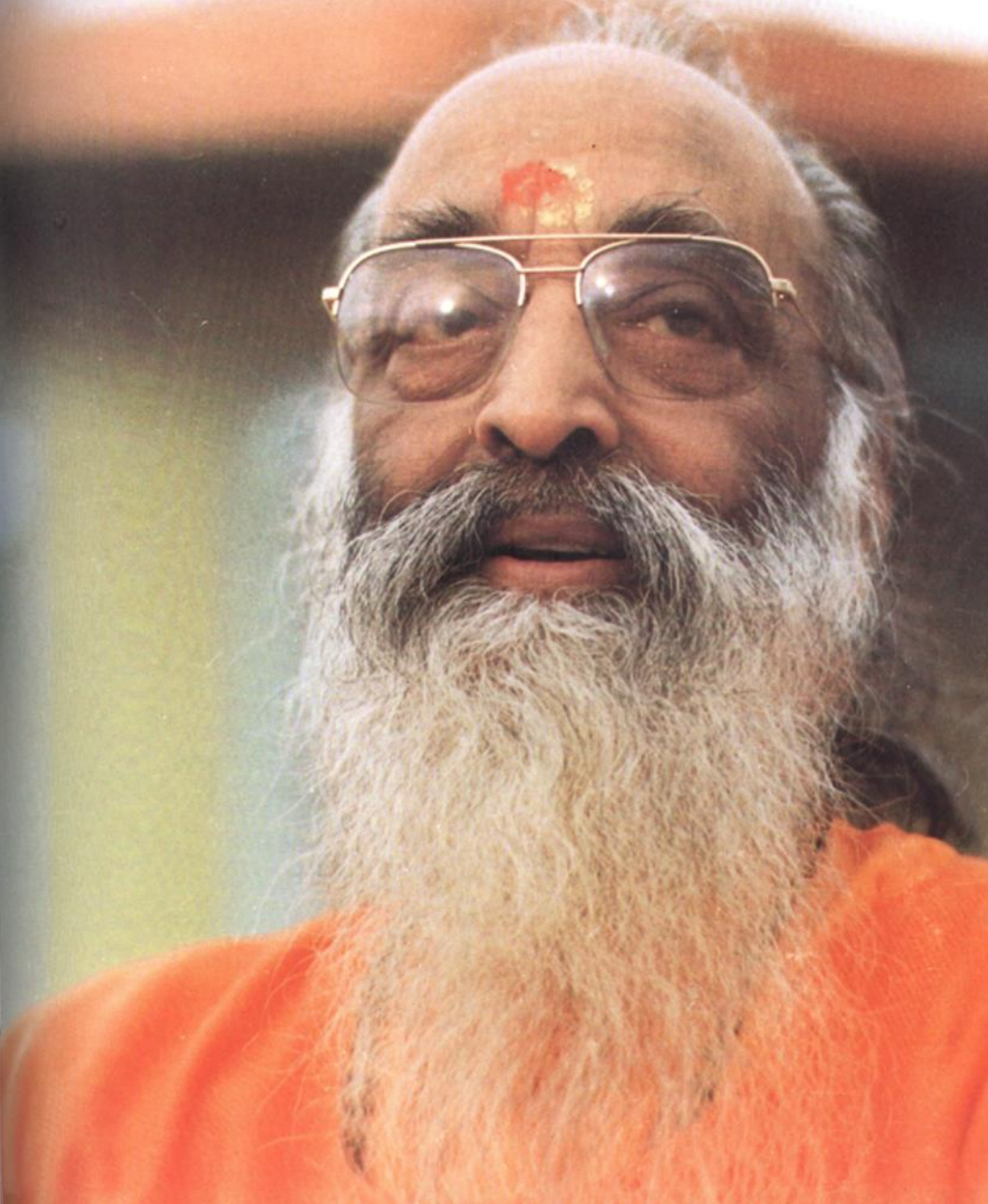
चिन्मय आदेश

Monthly Newsletter of Chinmaya Mission Mulund

नवविंशति: (XXIX) स्रोतः

JUNE - 2022

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EDITORIAL COLUMN

Harih Om!

The month that went by had many important days and events to celebrate and learn. It started with Bhagawan Adi Shankara Jayanti on Friday 6th May, 2022. Shodashopachaara Pooja was performed at 5.30 pm followed by Aarti at 6.30 pm. There was then, a Satsang in Hindi by Br. Nileshji in which he took the devotees through the first Digvijayam of Adi Sankara from Kalady to Omkareshwar, Kashi, Badrinath, Shringeri and other places to reinstate the Advaita Vedanta tradition and back to Kalady to meet his dying mother.

Pujya Gurudev's Jayanti on Sunday 8th May was remembered by Gurudev's Paduka Pooja in the evening followed by the screening in Hindi of 'On a Quest' the evergreen biopic on the life of Pujya Gurudev. Remembering, reading, hearing or seeing the life and work of the avatars of the Lord or the Godmen who have walked this earth fills the minds of the

devotees with ecstasy and delight, every time. Sita Navami was celebrated on Tuesday, 10th May with Shodashopachaara Pooja and 16 times chanting of Sri Suktam followed by a Satsang with Sushri Varshaji on the great values to be learnt from Sita Maiyya in the Srimad Ramayanam which Bhagavan Valmikiji himself calls ‘Sitayaha Charitam- the story of Sita’. Shri Vivekji supported the discourse with melodious and apt bhajans.

21st May was another memorable day for our Centre. Our residential Acharya Br. Nileshji was given yellow robes by Swami Swaroopananda, the head of Chinmaya Mission Worldwide at the hallowed and sanctified confines of Bhagawan Adi Sankaracharya’s birthplace in Chinmaya International Foundation, Veliyanad in Kerala in the presence of his Acharyas Swami Advayananda and Swami Sharadananda. He was also given the name of Br. Archit Chaitanya with blessings for continued, greater commitment and dedication on the

spiritual path and serving the cause of the Mission.

The month ended with the most awaited residential camp for children and elders at Z-Bac Adventures, Kolad from 27th to 29th May becoming a great success with 75 campers including the facilitators and volunteers. A detailed report of the camp has been included in this newsletter.

We invoke the blessings of Chinmaya Shreeram and Pujya Gurudev on all for good health, peace and spiritual progress.

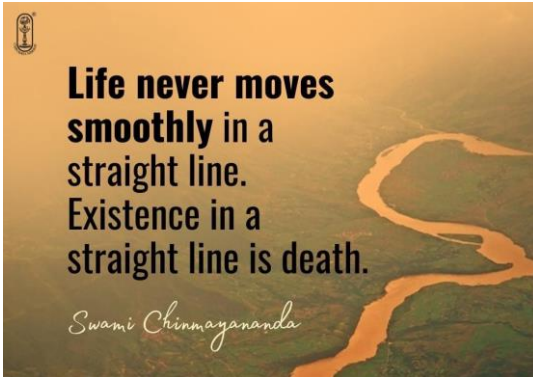
Lokah Samasthah Sukhino Bhavantu!

Smt. Lakshmi Kumar

Editor - Chinmaya Adesh

Dated 31st May'22

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Adi Sankaracharya Jayanti celebrations – Pooja and Satsang



Guru Paduka Pooja on Puja Gurudev's Jayanti



Sita Navami Celebrations – Pooja and Satsang

Kolad Camp- May'22 – An adventure packed spiritual retreat

‘Fly High with Hanumanji’ was the theme of the residential camp organised by Chinmaya Mission Mulund for children and elders at Z-Bac Adventures, Kolad from 27th to 29th May 2022. This was the first time that a joint camp of children and elders was organised. 75 campers participated in all, including the facilitators and volunteers.

The mornings started early with prayer at the Mangal Vinayak temple in the complex. Both children and elders enjoyed the several outdoor activities like rappelling, wall climbing, forest trek, building rafts and rafting in the Kundalika River, TT Pipeline game, Australian planks, High Rope Course, Low Rope Course, Obstacle Race, Treasure Hunt etc. Children had sessions based on the great virtues to be learnt from Hanumanji. The sessions titled ‘Hanumanji- the Superhero’, ‘Hanumanji as Sevak’, ‘Hanumanji inspires

transformation’, ‘The Art of Speaking - the Hanuman way’, ‘Ashta Maha Siddhis’ were well received by the children. The sessions were taken separately for the younger and older children to cater to their respective levels of understanding and capacity for reflection. The CHYKs also entertained the children with games and activities and taught slokas and bhajans in the night after dinner.

Br. Architji conducted sessions for the elders on ‘Hanuman Chalisa’. On the last day, children made padukas, decorated them and carried them on their heads, walking barefooted on the hot mud upto the temple continuously chanting “Om Shree Chinmaya Sadgurave Namah”. The elders joined the children here to perform Paduka Pooja guided by Br. Architji, in an exalted spirit of reverence.

The stay in tents and mud houses was also a novel experience for the campers. The camp was well received by the participants, be it

children or elders and the parents of the children who were very appreciative of the way the camp was coordinated and conducted. Parents were especially happy to receive WhatsApp updates of the camp at regular intervals. With the inspiration, support and guidance of Br. Architji, the dexterity of the coordinators, the dedication of the facilitators and volunteers, the enthusiasm and cooperation of the participants and above all, the grace of Pujya Gurudev, this lovely spiritual cum adventure-filled retreat at this amazing destination on the lap of Mother Nature was a huge success.







The way to freedom

H. H. Swami Chinmayananda

In the first half of the *Vedas*, called the *Karma-Kanda*, the path of ritualism is advocated; yet in the second part, the *Upanishadic* portion, we find a vehement condemnation of that path. This would seem to be a palpable contradiction, but it is not.

When a child is in the elementary class, we insist that he studies the multiplication tables daily. But at the university level of pure mathematics, it would be absurd to insist on that same routine. Arithmetic tables were certainly necessary in those early days, but in the higher grades they are redundant. Similarly, rituals have an elementary purpose, without which nothing higher is possible; but to stop with them would be a terrible waste.

Approaching the Ideal Teacher

When a seeker learns that *yagnas* (sacrifices) and other rituals cannot in themselves take

him to the Supreme state, it is natural that he would wonder what he is to do. The following verse explains the duties of such a seeker in whom the rituals have fulfilled themselves.

Let a Brahmana (an aspirant), after he has examined the worlds gained by karma (action), acquire freedom from all desires, reflecting that nothing eternal can be gained by karma. Let him, in order to obtain the knowledge of the Eternal, take sacrificial fuel (samit) in his hands and approach that preceptor alone who is well-versed in the Vedas and established in Brahman. (Mundaka Upanishad I: 11:12)

The idea indicated here is that *moksha* (liberation) cannot be the result of any action performed; for if it could result from action, it would be a perishable state. The Eternal should be — and ever is — the unborn; for all that is born must necessarily die. When a seeker's intellect realises the impermanence of the benefits accrued by ritualism, he becomes indifferent to them, and wants to know only that Knowledge "knowing which

everything becomes known."

In order to realise the Self, a sincere aspirant is advised in this verse to approach a *guru*. Nowhere else in our scriptures do we have such a clear and exhaustive definition of a perfect *guru* — one who has both a mastery over the entire scriptural literature (*shrotriya*) and a complete personal experience of the absolute Reality (*Brahma-nishta*).

These two great qualifications are the essential criteria for becoming a spiritual teacher. In order to realise the Self, mastery of the scriptures is not necessary. It is only to become a spiritual teacher that we need this education.

Unless the *guru* is well-versed in the scriptures he will find it impossible to direct the gaze of the student toward the Self shining within. If the *guru* is very learned but is not living constantly with full awareness of the Self, he will be unable to bless anyone.

Pundits are apt examples of *gurus* who are *shrotriyas* (well-versed in the scriptures) but

are not *Brahmanishtas* (established in *Brahman*).

Likewise, some of the realised masters living in the Himalayas — adored and worshipped for their perfection — cannot act as *gurus* to disciples, since they have no medium with which to express their deep subjective experience. Often such masters guide us through their presence, their ways, and their actions.

A true teacher, however, has a thorough knowledge of the science of religion and is also rooted in his own subjective experience of that state of Consciousness indicated by the scriptures. Only such a master can convincingly propagate the scriptures and kindle the enthusiasm of students to brave the difficulties of life until they reach the eternal goal.

In the olden days, the students would approach a teacher carrying a bundle of fuel (*samit*) as a symbol of the disciple's readiness to surrender totally to the master and tune

himself through continuous and tireless service. The fuel in the student's hand symbolised the disciple's declaration that he was coming to the *guru* only after he had burned all his negative impulses, animal tendencies, egoistic vanities, and foolish attachment to the sensuous world.

The scriptures dictate that a *guru* explains to the sincere aspirant the Truth, in all its purity, and consistently encourages the student to live that life which can take him to the goal.

To that pupil who has thus respectfully approached him, whose mind is at rest and whose senses are subdued, let the wise teacher truly teach that Brahma Vidya (Science of Brahman) through which the Supreme is known. (Mundaka Upanishad, 1:11:13)

A true *guru* has no right to deny instruction to any qualified disciple, that is, a disciple with complete self-control and a degree of mental tranquility. To such a disciple the *guru* must explain not only the word meaning, but also the indicative meaning by which the limited

words of the scriptures explain the inexplicable, thus relieving the student of his mental confusions.

This is not all. The scriptures contain many technical methods by which one can achieve a direct experience of the Truth as described in the *Upanishads*. The *guru* must also instruct the student on the processes of self-unfoldment and help him along the path to succeed in his subjective quest of Truth.

The Conditioned Truth

Yet, declarations made by the scriptures and the teachers are at best a vain attempt to define the Indefinable. Since the theme of the *Upanishads* is the subjective Self — which is a realm of experience that lies beyond the intellect — all theoretical discussions must necessarily fall short of the subjective experience. But, at the same time, the teacher can instruct only from the level of the intellect. The following story illustrates this point.

A master would often repeat at the end of his

discourse that the discussion had been concerned only with "the conditioned." "Remove the conditioning and realise the Self," he would say. So, one day the disciple was compelled to ask him, "Sir, if this be so, why not remove the conditioning and explain the pure *Brahman*?"

The student received no direct reply, and the class continued. As the lesson proceeded, the student forgot his doubt. Then, all of a sudden, the teacher said to the disciple, "Get me water to drink." Though surprised at this unusual thirst at such an early hour, the disciple brought a glass of water and placed it in front of his master. "What is this?" asked the *guru* in an assumed air of anger.

"Sir, this is water that you wanted," the disciple murmured.

"But did I ask you for a glass, or for water?" roared the master. "Take the glass away and bring me the water."

"But sir, how can I serve water without a glass?" the disciple stammered, feeling

confused and agitated.

"Never mind," said the master in a soft, encouraging tone. "Nobody can carry or give water without a vessel. So too, the absolute Truth cannot be explained in words. Just as you cannot bring water without a vessel, so too we cannot express the Truth except through the medium of its conditionings. Hence it is that the scriptures and *gurus* explain only the conditioned Truth instead of the absolute Truth."

Any amount of intellectual understanding of the conditioned *Brahman* will not take us to our goal. The spiritual thirst in man can be satisfied only when he breaks away from the shackles of his limitations and soars higher and higher to his full divine stature. And this can be accomplished by the seeker only through an intimate and intense subjective experience of his own real nature as the eternal Existence-Knowledge-Bliss.

Refining the Mind

To gain this intuitive experience, the seeker

must have the necessary instruments — a purified mind and intellect. A mind that tosses about the least is called a pure mind. Tossings are caused by desire, hatred, lust and other negative impulses in our psychological makeup. The mind, goaded as it were by its impressions (*vasanas*), throws out for us the external world of objects, just as the picture in the film reel gives us the story on the screen. The person watching the show identifies himself completely with the picture and comes to suffer or enjoy the sorrows and joys of the hero and the heroine.

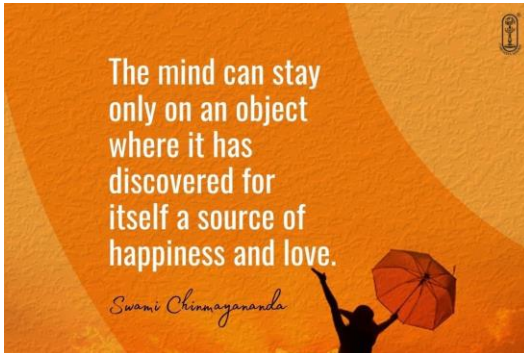
Similarly, our external world is formed by objects and circumstances. Identifying ourselves with this world, torn between hope and despair, loss and gain, we live the pains of a life of limitations. Yet, this world of objects and circumstances is only as true as the reality we claim for the hero in the picture during our stay in the movie theatre.

How then can we remove the *vasanas* which inhibit the vital, intimate, subjective

experience of our real Self? How can we acquire a pure mind? The only known method of erasing the *vasanas* is to scrape the mind clean. Imagine holding a piece of sandpaper close to a reel of film in a projection room. As it winds and rewinds itself, the film reveals less and less of the story to the audience. In time, the scratched strip would have lost much of its distinct charm, and be only a blurred vision of filtered light interspersed with patches of darkness.

In the mind film, the *vasana* picture can be erased by scraping it with devotional practices consisting mainly of constant repetition of the names of the Lord and His remembrance. In a clean mind, Divinity comes to manifest in all its absolute glory.

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रस्ता बांधणी परम पूज्य स्वामी तेजोमयानंद

खूप पूर्वी मी एक वाक्य वाचलेले होते. त्याची मला आठवण होत आहे. 'पूर्णत्वाच्या मार्गाची बांधणी नेहमीच चालू असते.' जेव्हा मी यासंबंधी विचार करू लागलो तेव्हा एक गोष्ट माझ्या लक्षात आली, 'बांधणी चालू असलेला मार्ग असा आहे की तुम्हाला स्वतःलाच तो बांधत राहावा लागतो.' याचे कारण, बाहेरचा रस्ता बांधण्यासाठी, ते काम करण्यासाठी अनेक रस्ता बांधणाऱ्या कंपन्या असतात. त्याचा खर्च उचलणाऱ्या सरकारी किंवा खाजगी कंपन्या असतात किंवा जागतिक बँक असते. त्यांनी जे काम करावयाचे असते ते, ते सर्वजण करतात. पण हा अंतरातला मार्ग असा आहे की, तो तुमचा तुम्हालाच बांधावा लागतो व त्यावरून चालत राहावे लागते. तुम्ही चाला, रस्ता बांधा आणि पुन्हा त्यावरून चाला.

पूर्णत्वाचा मार्ग भगवान शंकराचार्य यांनी 'साधना पञ्चकम्' मध्ये दिलेला आहे. तुम्ही जेव्हा 'साधना पञ्चकम्'चा अभ्यास करता तेव्हा तुमच्या लक्षात येते की पूर्णत्व प्राप्त करण्यासाठी ही उत्तम सूचना-पुस्तिका आहे. तुम्ही काय केले पाहिजे हे ती सांगते. त्यात दिलेली पहिली सूचना म्हणजे- 'वेदो नित्यमधीयताम्' ही आहे आणि शेवटची- 'अथ परब्रह्मात्मना स्थीयताम्' ही आहे. प्रतिदिनी वेदांचा अभ्यास करा. कशासाठी? त्यामुळे तुम्ही ब्रह्मामध्ये ब्रह्म होऊन निष्ठा प्राप्त करू शकाल.

'पूर्णत्व' हा शब्द अतिशय फसवा आहे. पूर्णत्वाबद्दल लोकांच्या चुकीच्या कल्पना आहेत. अपूर्ण असणे आणि एकाएकी पूर्ण बनणे, असे हे बिल्कुल नाही. ती सातत्याची प्रक्रिया आहे. 'पूर्णत्व मिळवणे ठीक आहे पण पूर्णत्ववादी बनू नका.' पूर्णत्ववाद्याची व्याख्या काय आहे? पूर्णत्ववादी म्हणजे तो जो स्वतः खूप त्रास घेतो आणि दुसऱ्यांनाही त्रास देतो. परिपूर्ण व्यक्ती असणे ही एक गोष्ट. पण पूर्णत्ववादी बनणे हे वेगळे आहे.

पूर्णत्ववादी अधिकाधिक अपेक्षा करीत जातो आणि ते सुद्धा दुसऱ्यांकडून. तो स्वतःही दुःखी बनतो आणि दुसऱ्यांनाही दुःखी बनवतो.

१९७६ मध्ये एकदा मी एका घरात राहात होतो. ते घर छान होते. तेथे राहणारा यजमान अविवाहित होता. त्या घरात कोणी मुले नव्हती. घरात सर्व काही नीटनेटके आणि स्वच्छ होते. पसारा करण्यासाठी तेथे कुणीही नव्हते. न वापरलेल्या खुर्च्या आणि सोफा. यांच्याकडे मी बघितले तेव्हा मला वाटले की, ते लाकडाचे ओंडके जणू काही ओरडून सांगत आहेत, 'या माझ्यावर बसा. माझ्यावर कधीच कोणी बसत नाही.' माझा यजमान माझी चांगली काळजी घेत होता. तो काही वयाने तरुण नव्हता. तो माझ्या खोलीत येत असे आणि पुन्हा एकदा घराच्या कुठल्यातरी कोपऱ्यात धूळ आहे का ते पाहण्यासाठी जात असे. कुठे धूळ दिसली की तो नोकरावर आरडाओरड करीत असे. माझ्या तेथील वास्तव्यादरम्यान तो नोकर नोकरी सोडून निघून गेला. मग हा माणूस त्या नोकराच्या

पाठोपाठ गेला, त्याची मनधरणी केली व त्याला परत घेऊन आला. तेव्हा मला कळले की, हे यांचे असे नेहमीच चालू असते. तो माणूस नोकरावर रागवतो, त्याला घालवून देतो. पण नोकरावाचून त्याचे चालूही शकत नव्हते. घरातली रचना कोणीही बिघडवत नव्हते. पण तो यजमान मात्र कायम बिघडलेला असे. हा एक विशिष्ट प्रकारचा पूर्णत्ववादी आहे.

मी एका वयस्कर अम्मांना भेटत असे. त्या स्वतः अतिशय स्वच्छ असत व आपली खोलीही अतिशय स्वच्छ ठेवीत. स्वच्छतेच्या बाबतीत त्यांचा फार कटाक्ष असे. कोणाला येताना बघितले की त्या काळजी करू लागत - 'तो माणून माझ्या खोलीकडे घाणेरड्या चपला किंवा बूट घालून येत आहे.' त्या माणसाचा त्यांच्या खोलीकडे येण्याचा उद्देशही नसे. मी त्यांना विचारले, "अम्मा तुमच्या खोलीकडे लोक येत आहेत असे तुम्हाला का वाटते? ते शेजारच्या घरात वा अन्य कोठेतरी जात असतील." मी त्यांना विचारले, "तुम्हाला स्वच्छतेविषयी

इतकी अतिशयोक्त भावना आणि काल्पनिक भीती का वाटते?" तेव्हा त्या म्हणाल्या, "स्वच्छता ही परमेश्वराच्या निकट असते." तेव्हा मी त्यांना म्हटले, "तुमच्या बाबतीत मात्र स्वच्छता ही मानसिक विचलतेच्या निकट आहे. तुम्ही कायम विक्षेपित असता." हळूहळू हा मुद्दा त्यांच्या लक्षात येऊ लागला आणि त्या अधिक स्वस्थ राहू लागल्या. जेव्हा मी म्हणतो, 'पूर्णत्व प्राप्त करा, पण पूर्णत्ववादी होऊ नका,' तेव्हा त्याचा अर्थ वर दाखवून दिल्याप्रमाणे असतो.

पूर्णत्वाच्या रस्त्याची बांधणी नेहमीच चालू असते आणि तो रस्ता सातत्याने तुम्हालाच बांधावा लागतो. ते तुम्ही कसे कराल? 'साधना पञ्चकम्'मध्ये चाळीस सूचना दिलेल्या आहेत. त्यात पाच श्लोक आहेत. प्रत्येक श्लोकात आठ मुद्दे आहेत. आठ गुणिले पाच बरोबर चाळीस.

वेदो नित्यं अधीयताम्।..... प्रत्येक दिवशी वेदांचा अभ्यास करा व प्रत्येक दिवशी त्यांचे स्मरण करा. प्रत्येक

दिवशी का करायचे? कारण आपण विसराळू आहोत! आपण फार लवकर विसरतो. म्हणून प्रत्येक दिवशी प्रत्येक व्यक्तीने वाचन करून आपल्या मनाचे रक्षण केले पाहिजे. वेद हा शब्द वाचून भयभीत होऊ नका. वेद म्हणजे ते जे जीवन योग्य प्रकारे कसे जगावे याची नियमावली व सूचना देतात. 'आत्मबोध' हे पुस्तकही वेद आहे, 'साधना पञ्चकम्' आणि 'भगवद्गीता' हेही वेदच आहेत.

पूर्णत्व म्हणजे सातत्याने केलेली सुधारणा. ती काही न करता एकाएकी तुमच्या जीवनात येणार नाही. एक वाक्य लक्षात ठेवा, 'जे तुम्ही नेहमी करत आलात ते तुम्ही नेहमीच करत असाल तर तुम्हाला तेच मिळेल जे तुम्हाला मिळत आलेले आहे.' त्यात काही बदल होणार नाही. काही लोकांना सुस्वास्थ्य हवे असते. पण जर ते रोजच्या रोज बटाटेवडे खात राहतील तर अर्थातच ते बटाटेवड्यासारखे होतील आणि तरीही त्यांना सडपातळ आणि निरोगी शरीरयष्टी हवी असते! जर तुम्हाला

खरोखरच बदल हवा असेल तर तुम्हाला तुमच्या विचारांचा मार्ग बदलावा लागेल. तुम्हाला तुमच्या जीवनाविषयीचा दृष्टिकोन, तुमची कर्मे करण्याची पद्धत, तुमची भावना बाळगण्याची पद्धत यांचे पुनर्निरीक्षण करावे लागेल. प्रत्येक बाबीकडे लक्ष पुरवावे लागेल. जर मी बदललो नाही तर माझ्या दैनंदिन जीवनात काहीही बदल होणार नाही. याचे कारण प्रत्येक दिवस हा आयुष्याचा एकक असतो. म्हणून 'आतापासून मी बदलेन' हा दृढनिश्चय असला पाहिजे. मग बघा तुमच्यात कसा बदल होतो ते. मूलतत्त्वे समजून घेतली पाहिजेत आणि त्यांचे तुम्ही परिपालन केले पाहिजे. आता, आपण बदलण्याचा प्रयत्न करीत असताना आव्हाने येतात, अडचणी-समस्या येतात, काही ठिकाणी खाचखळगे असतात, निराशा आणि आकर्षणाचे क्षण येतात. असे कितीतरी अडथळे येतात. हा संघर्ष कायमचा आहे. ध्येय जितके उच्च तितक्या अडचणी जास्त आणि तितका संघर्ष कठीण.

माझ्या विद्यार्थी जीवनात माझे ध्येय फक्त पास होण्यापुरते मार्कस् मिळवावयाचे इतकेच होते. फक्त पास होणे बस्स इतकेच. त्यामुळे गरज नसताना मला अधिक श्रम करण्याची आवश्यकता नव्हती. जास्ती मार्क म्हणजे जास्ती संघर्ष. 'जेव्हा मार्ग कठीण होत जातो तेव्हा कठीण लोकच मार्गावरून चालू शकतात.' सर्वसाधारणपणे जेव्हा मार्गात अडचणी येऊ लागतात, तेव्हा प्रत्येकजण मार्ग सोडून जातो. मग चालणे चालू कसे ठेवायचे? याचे गुह्य मी तुम्हाला सांगतो. तुम्ही संघर्षाचा आनंद घ्या. तसे केल्याने तुम्ही सुखकारकरीत्या प्रवास कराल आणि तुमच्या ध्येयाप्रत यशस्वीरीत्या पोहोचाल.

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Daivi Sampatti

Apaishunam

(Restraint from Fault-finding)

(A series of short talks by Br. Nileshji based on the Bhagawad Geeta titled ‘Daivi Sampatti’ - the spiritual wealth to be acquired by a seeker were posted in the YouTube channel of Chinmaya Mission Mulund, one virtue a day from 3rd January to 2nd February 2022. This column is a transcription of the talks by Smt. Malati Majumdar, a study class member.)

Apaishunam means lack of “Paishunam” & what is “paishunam” – it is the habit of gossipmongering. Talking about a person, his mistakes, his thoughts, his nature when not called for – this is pishunata. It is an undesirous trait.

The gossipper, through his tales, damages the good impression that a person may be having about the subject of the gossip. He is slandering the good image of a person –

character assassination.

All sorrows that were experienced by Ram Ji in his life were primarily caused by gossip (pishunata) – A lady Manthara filled the ears of Kaikeyi with gossip that destroyed the love, affection in her heart for Ram Ji and eventually led him to be banished to the forest.

The good feelings that exist in one's heart, love, respect, trust, friendship can be destroyed by careless words (gossip). It is ill-considered to harp upon a person's faults, blacken someone's name / character publicly. Praising a person is befitting as it means that importance is attached to the qualities. It also means that when we appreciate the quality in a person, we recognise and value the same quality that also exists in oneself. Praising a person would also indicate admiration and serve as an inspiration.

So the attitude that shuns gossip, fault finding is “Apaishunam”.

Pishunata arises from jealousy, resentfulness (matsarya) – when a person is envious of the popularity, good-fortune of another, he starts maligning, wilfully speak ill of, spread lies about the person. The expression of such envy is spitefulness, fault-finding (Pishunata). Swamiji says that when the feelings of envy, jealousy manifests in slander, it is very undesirous. If feelings of jealousy arise in the mind, deal with it differently – don't indulge in gossip, slander.

So how can one strengthen the quality of “Apaishunam” – the only way is to **start appreciating the virtues, goodness, in people.**

Swamiji once had visited a person for Bhiksha – Swamiji knew him well and mentioned that this person never spoke ill of anyone – he always recognised goodness in people – this is the quality of a “sadhu” (enlightened person) – the ability to see good in everyone. Failing to steer away from the quality of “pishunata” leads to downfall of a man!

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.


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