



“तस्य भार्या सर्वमिदं विभाति”

चिन्मय आदेश

Monthly Newsletter of Chinmaya Mission Mulund

त्रयस्त्रिंशत् (XXXIII) स्रोतः

MARCH - 2026

त्रिणि (III) रश्मिः

SHREE RAM NAVARATRI MAHOTSAVA

CHINMAYA SHREERAM 23RD PRATISHTHAPANA DAY

19TH MARCH TO 26TH MARCH 2026



वन्दे चिन्मयश्रीरामं सीतालक्ष्मणसंयुतम्।
अग्रे गणेशहनुमन्तौ आत्मारामः पुनातु मे ॥



SHREE RAM NAVARATRI MAHOTSAVA CHINMAYA SHREERAM 23RD PRATISHTHAPANA DAY

19TH MARCH TO 26TH MARCH 2026

DAILY PROGRAMME

DATE	DAY	TIME	PROGRAMME
19 th March (Gudi Padwa)	Thurs	7.30 a.m. to 6.30 p.m.	Akhanda Shree Ram Naam Japa
		8.00 a.m. to 9.00 a.m.	Morning Special Pooja
		5.45 p.m. to 6.30 p.m.	Evening Special Pooja
DATE	DAY	TIME	PROGRAMME
20 th March to 25 th March	Fri to	6.30 a.m. to 6.30 p.m.	Akhanda Shree Ram Naam Japa
		7.30 a.m. to 8.30 a.m.	Morning Special Pooja
	Wed	5.45 p.m. to 6.30 p.m.	Evening Special Pooja

EVENING PROGRAMME at Chinmaya Shreeram 19TH MARCH TO 24TH MARCH 2026



19th
March

7.00 to
8.00 pm

Nrutya Seva
by Aarambh Dance Academy
Smt. Priya Vinod and Group



20th March
to
22nd March

7.00 to
8.30 pm

Satsang on 'Sundarkand'
in Hindi
By Pujya Swami Pratyayananda ji
CM Nanded



23rd
March

7.00 to
8.30 pm

'Sangeet Seva – Geet Ramayana'
By Acharya Vivek ji and
Acharya Varsha ji
CM Dombivli

24th
March

7.00 to
8.30 pm

Satsang on 'Naama Mahima'
by Pujya Swmi. Kaivalyanada ji



SHREE RAM SAHASRANAMA ARCHANA

25TH MARCH 2026, WEDNESDAY, 6.00 PM TO 8.00 PM

- Devotees wishing to participate in Shree Ram Sahasranama Archana must register their names in advance at Chinmaya Shreeram.
- For queries, contact: 9867338832

SHREE RAM NAVAMI DAY PROGRAMME

26TH MARCH 2026, THURSDAY

PROGRAMME	TIME
Akhanda Shree Ram Nama Japa	6.30 a.m. to 12.00 noon
Ved Mantra Pathan	6.30 a.m. to 8.00 a.m.
Shodashopachara Pooja	8.00 a.m. to 9.45 a.m.
Shreeram Raksha Stotram Chanting – 11 times	9.45 a.m. to 11.15 a.m.
Satsang in Hindi with Brni. Maitreyi Chaitanya (CM Pune)	11.15 a.m. to 11.59 a.m.
Maha Arati	12.00 noon
Bhajans by Devotees	12.30 p.m.
Mahaprasad	12.30 p.m. to 2.30 p.m.
Evening Special Pooja	5.45 p.m.

All are cordially invited for the Programme and Mahaprasad



FORTHCOMING PROGRAMME

Shri Hanuman Jayanti

- Date: 02nd April 2026, Thursday
- Shri Hanumanji Pooja – 6.30 am
- 108 times Hanuman Chalisa Chanting – 8.00 am onwards

SHREE RAM NAVARATRI OFFERINGS

RAMNAVAMI DAY – 26th MARCH, THURSDAY

SEVA	OFFERINGS
Mukhya Yajamana for Shodashopachara Pooja	15,000/-
Annadana for 20 persons	2,500/-
Annadana for 12 persons	1,500/-

SHREE RAM SAHASRANAMA ARCHANA – 25th MARCH, WEDNESDAY

SEVA	OFFERINGS
Mukhya Yajamana	7,500/-
Flowers	2,000/-
Chinmaya Shreeram Sahasranama Archana	250/-

OTHER SEVAS –

SEVA	OFFERINGS
Chinmaya Shreeram Suvarnalankar	10,000/-
Chinmaya Shreeram Vastralankar	5,000/-
Akhanda Deep for Navaratri	2,100/-
Daily Flower Decoration	1,000/-

Donations can be made in any of the following methods:

- 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.
- Scan the QR code for donations/offering.

(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)

Ph.: 9820085372, 9867338832

☎: +91 22 2567 1381

www.chinmayamissionmulund.com

Chyk

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For 18 to 28 yrs

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Shruti Shetty: 9619269909



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CHINMAYA
AMRIT MAHOTSAV

75
years



One Movement
Beyond Boundaries
Eternally Inspired

An expression of devotion and gratitude that unites thousands across the globe through spiritual and cultural offerings – a once-in-a-generation gathering for three days of reflection, devotion and inspiration.

Highlights

- Chinmaya Amrit **Yatra Conclusion** and Grand commemorative ceremonies
- **Vedic Chanting** by **Swamins and Brahmacharins**
- **Enlightening Sessions**
- **Chinmaya Amrit Musical**
- Special Programme on **'Non Dualism for World Understanding'**
- Immersive **'Chinmaya Experience'** exhibition – Heritage Artefacts, Digital Storytelling
- Global participation: **India and 25+ Countries**

Register Now : chinmaya75.org/amrit/register



23-25

October
2026

Bharat Mandapam

Pragati Maidan, New Delhi, Delhi 110001



EDITORIAL COLUMN

Harih Om!

Dear Readers,

The month of February started with the memorable welcome of the Chinmaya Amrit Yatra in Mulund. As part of the Chinmaya Amrit Mahotsav celebrating 75 years of the Chinmaya Movement, the Chinmaya Amrit Yatra — a national pilgrimage of 35000 kms over 295 days was conceived to honour the eternal legacy of Pujya Gurudev Swami Chinmayananda and to carry His divine message, grace and living presence across the sacred geography of Bharat.

Flagged off from Chinmaya Vibhooti, Kolwan near Pune on 31 December 2025 and scheduled to culminate at the Chinmaya Vishwa Sammelan at Bharat Mandapam, Delhi on 23 October 2026, this sacred pilgrimage is journeying through the heart of India, visiting all the Mission centres, carrying the light of Vedantic wisdom into homes, hearts, and communities, awakening souls, inspiring youth,

uniting communities and celebrating the timeless relevance of Pujya Gurudev's vision. At each stop, the Yatra becomes a sacred space of celebration, Satsang and Seva. A highlight of the journey is the Digital Yajna — curated archival talks of Pujya Gurudev Swami Chinmayananda, subtitled or voiced in regional languages, allowing seekers to sit at His feet and receive the timeless guidance of the Gita in their own languages.

The Yatra consisting of a special bus carrying sacred articles and personal memorabilia associated with Pujya Gurudev with three cars forming a convoy graced our Centre premises on 3rd February. Swami Anukoolananda ji, Swami Pratyayananda ji, Br. Ved Chaitanya, Brni. Taarini Chaitanya and a group of Yuvaveers who are travelling with the Amrit Yatra were present. We started our welcome procession at 3 pm from the Bhakta Sangam temple with music, dance and showering of flowers. Pujya Gurudev's statue and His holy Padukas were welcomed at the Aroto House gate with Poornakumbha and taken to

Chinmaya Shreeram. The Amrit Yatra bus was available for darshan at the ground floor till 8 pm. Paduka Pooja was performed at Chinmaya Shreeram. The Swamijis, Brahmacharins and Yuvaveers were honoured and they shared their experiences of the Yatra and glimpses from Pujya Gurudev's life and teachings. Their inspiring talks emphasised Seva, Sadhana and Swadhyaya. This was followed by Bhajans led by Balavihar Sevikas and the programme concluded with the Arati. Devotees gathered in large numbers with hearts filled with gratitude, devotion and love to welcome the sacred Chinmaya Amrit Yatra and celebrate the journey of the Master.

Maha Shivaratri was celebrated on Sunday, 15th February with the customary Rudrabhishekam with 11 times chanting of Sri Rudram. Our Balavihar children came together to celebrate Maha Shivaratri on Sunday 22nd February with Pooja, Abhishek, stories, bhajans, quizzing etc. The tiny tots of Shishu Vihar also celebrated Maha Shivaratri with great enthusiasm in their Saturday class on 21st February with Pooja and

Abhishek.

The monthly Sampurna Geeta Parayanam was conducted on Sunday 22nd February from 3.30 to 6.30 pm followed by the Arati which was well attended.

We invite you with family and friends to participate in the upcoming Shree Ram Navaratri Mahotsava from 19th March to 26th March and be a recipient of the Lord's blessings. Please refer to the detailed flyer for the events.

Smt. Lakshmi Kumar

Editor - Chinmaya Adesh

Dated 27th February 2026

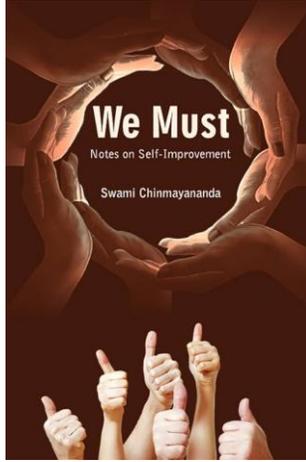
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Maha Shivaratri celebration at Chinmaya Shreeram

Book of the Month

We Must



India belongs to a culture that does not believe in rights. Our people being holistic in vision and rooted in values, rise up to perform their duties so that everyone gets their rights. This is our heritage, this is what we must live up to.

In this journey of self-mastery, *We Must*, authored by Swami Chinmayananda, is a perfect companion to guide, instruct and inspire. A compilation of the thoughts of the great Master on self-improvement is witty, engaging and potent.

The book says, "The liberty to work or not to work does not belong to us. Our luxurious freedom is in choosing to work rightly in the

spirit of love, dedication, and sacrifice." This, We Must.

If we are available, the greatest achievements are possible - We Must.

Let us be Ready, Willing and Available - We Must.

The Price of Greatness

"Life is a death-long discipline. Constant and alert vigilance over our own thoughts and actions is the stiff price we are compelled to pay for the greater achievements and finer accomplishments in life."

— Swami Chinmayananda

This passage reminds us that greatness isn't a destination, but a state of constant "polish" and awareness. It takes real courage to look inward and correct ourselves before the world does it for us.

Reflective Question:

In the busyness of daily life, what is one "false thought" or habit you've recently identified that you are working to "polish" away?

This book is available at Chinmaya Shreeram, Mulund.



The cure for Mental Anguish – Self-Mastery

H. H. Swami Chinmayananda

(Excerpts from ‘Meditation and Life’ by Pujya
Gurudev Swami Chinmayananda)

When we turn to the great textbooks that explain the ancient rights of man, we find an exhaustive science of living by which it is possible to redeem even the worst among us. These textbooks are the scriptures of the world, and in all of them, run the same threads of knowledge and technique by which the individual can be brought into harmony with Truth and be redeemed from his present cursedness to the divine heritage of his own inherent goodness.

The prophets and masters do not for a moment despair at even the worst type of individual. Whoever the master and whatever his native language and the era in which he was born, the society to which he personally addresses his wisdom will always assert, “An

individual who has mastered himself is a master of the external world.”

The suffering of the present age, if diagnosed properly, will be found to be the result of man’s own inward shattering. Each individual is a slave to his own passions. Shattered between the wild forces of his uncontrolled personality, he becomes an inefficient instrument who cannot react to external challenges or intelligently digest his experiences in life. Like a dry leaf on a vast meadow, he becomes a victim of every passing breeze and gets tossed hither and thither aimlessly. This aimless tossing is the misery that characterizes our age.

If we train ourselves to live a life of self-mastery, that way of life is called *religion*. This self-mastery gives a person freedom from his slavery to circumstances; no more does he come under the lashes of failure or sorrows. He, in his self-mastery, rises above the body into the noble heights of power and knowledge, worthy of becoming the king-of-

kings, ever enjoying a peace and tranquility deep within himself, which is impervious to even the greatest upheaval in the outer scheme of things. The message of self-mastery is one and the same in all the scriptures of the world, though each scripture may teach a different technique of self-development. If these techniques were mastered, to whatever degree possible, by all the members of a generation, we could truly enjoy the godly blessing of the scientific age in which we live.

Materialism is certainly acceptable and can be a blessing to us. But when technology becomes our master and persecutes us, we must protest. Individually, each person has the right to rear a tiger in his house, but if it becomes wild and a threat to the community, the individual right is negated and the community justly demands the beast's destruction. Similarly, if humanity does not grow strong enough to become master of the machines it has created, this

present civilization of slavery to iron wheels pounding to the rhythm of lust shall stand condemned.

The technique of self-mastery expounded in all the great textbooks of true living advise us not to escape from life, but to maintain an intelligent way of living, according to our circumstances in life, and to use diligently and profitably all the inner and outer situations of our life. Religion is to be practiced not only in temples, prayer rooms, or hermitages. Religion, if it is to bless us with its joy, must be lived in the office, at home, and in the government chambers.

In every walk of life and at all moments, we must make use of the ever-changing pattern of challenges, and while consciously meeting them, we must train ourselves to become stronger individuals, with greater mastery over ourselves and the outer world. This diligent method of living consciously, struggling to better ourselves from moment to moment in our bodily strength, in our heart's

emotions, and in our intellectual capacities, is the true religion, which transports even a base individual from the sorrows of a biped into the joys and perfections of a God-man.

The instrument with which we live through our experiences is not, as we think, the body. When we observe an individual, we see that the experiencer in him is not his body, but is in all instances his mental makeup and intellectual peculiarities. No doubt, his mind and intellect do come into contact with situations through the instrument of his body. Thus, in a given situation, the experience we gain is as much related to our body as a pair of glasses is related to the eyes. What the eyes see will be coloured by the hue of the glasses; but the efficiency of vision depends entirely upon the efficacy of sight in the eyes. A blind person will see nothing through glasses. Obviously, therefore, the condition of the eyes is the primary factor in determining the clarity of the vision enjoyed.

Similarly, even though the experience of the

world outside is gained through the body, the experiencer is, in fact, our mind-and-intellect equipment. A better vision of the external world is possible only when the imperfections of vision are removed. The imperfections of our experiences in the world outside can be fundamentally improved if the mind and intellect are disciplined to behave better in the face of all circumstances. Therefore, all techniques of self-improvement must be directed toward the disciplining and strengthening of the psychological and intellectual entities in us.

I am addressing the followers of all religions who, in their enthusiasm, decry their respective religions and stand self-condemned. I will place before them the logic as well as the methods of meditation. Whoever assimilates the logic and begins his spiritual practice (*sadhana*) shall come to recognize the sanctity of all life and the true meaning of the religion of his birth. This is the first benefit, and there are a number of

them, all finding their consummation in the glorious realization of the Divine.

(‘Meditation – An Introduction’... to be continued in the next issue)

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Chinmaya Amrit Yatra in Mulund



Forgive and Forget

(A story appearing in the Katha Aangan – the Courtyard of Stories in Swanubhooti Vatika at Chinmaya Vibhooti, Kolwan)

Once upon a time a very lively swan lived in a huge lake in the Himalayas. It sailed and sang with joyous freedom on the lake's beautiful blue waters. The swan however had a strange habit. Every time it used to feel hurt by some remark or incident it used to stack away a little rock as a reminder of the hurt.

At night the swan used to count the rocks. The collection kept growing and soon a lot of time went into counting them. The once free swan now never sailed far. Its mind was always on the rocks. The swan stopped singing. Finally, one day, it stopped sailing too.

The mound of rocks grew higher and higher. The swan brooded in its shadow. Then one day the rocks suddenly tumbled into the lake and sank. With them, the swan's hurtful memories

sank too. With the rocks gone, the swan realized that regardless of what knowledge or talent one has, only those who give up hurtful memories can swim far on the lake of life! Singing a song, the swan entered the lake once again.

(In Pujya Gurudev's words, 'A perfect man's mind reflects everything, rejects nothing, receives everything but keeps nothing, like a mirror')

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Shishu Vihar children celebrating Maha Shivaratri

While doing Japa, it is not necessary for all the details of 'form' in your mind. The mere awareness that you are embraced with His love is more than sufficient.

Swami Chinmayananda



हरिमीडे स्तोत्रम् परम पूज्य स्वामी तेजोमयानंद

आत्मा चैतन्यस्वरूप आहे हे पुन्हा एकदा सिद्ध करण्यासाठी हा श्लोक आहे.

कोऽयं देहे देव इतीत्थं सुविचार्य
ज्ञाता श्रोता ऽऽ नन्दयिता चैष हि देवः ।

इत्यालोच्य ज्ञांश इहास्मीति विदुर्य
तं संसारध्वान्तविनाशं हरिमीडे ॥३३॥

अर्थ : 'या शरीरात प्रकाशक / देव कोण आहे?' या प्रश्नावर चांगला विचार केल्यानंतर कोणाही व्यक्तीला कळून येते की हा चैतन्यस्वरूप देवच जाणणारा, ऐकणारा आणि आनंदाचा अनुभव घेणारा आहे. जे लोक असे जाणतात की, 'जणू काही' त्याचा एक भाग या हृदयात 'मी' आहे, त्या 'मी' स्वरूप श्रीहरिंचे, संसारांधकाराचा नाश करणाऱ्यांचे मी स्तुतिगान करतो.

मी कोण आहे? - हा मूलभूत प्रश्न आहे जो दुर्दैवाने गृहीत धरला जातो व त्यावर फारसा विचार केला जात नाही. परंतु विचारणा केल्यानंतर आपल्या लक्षात येते की मी म्हणजे परिवर्तनशील स्थूल शरीर नाही जे माझ्यासकट सगळ्यांकडून जाणले जाते. ऐतरेय उपनिषदाच्या शिष्यांना 'तो 'मी' म्हणजे कोण आहे?' या प्रश्नाने आत्म्यावर ध्यान धरण्यास शिकवले. तेव्हा त्यांच्या लक्षात आले की, ज्याच्यामुळे व्यक्ती पाहतो, ऐकतो, बोलतो, वास घेतो, चव घेतो आणि अन्न चविष्ट आहे की नाही हे ठरवतो, तो 'मी'च आहे.

मी जे वाहन चालवतो ते म्हणजे मी नव्हे. मी म्हणजे गाडी नव्हे, इंजिन नव्हे व पेट्रोल नव्हे आणि त्यांचा संघातही नव्हे. त्याचप्रमाणे मी शरीर नाही, संवेदना ग्रहण करणारी इंद्रिये नाही, विचार करणारे मन नाही. इंद्रिये काय ग्रहण करतात ते मी जाणतो. निदान बौद्धिक स्तरावर तरी 'मी शरीर नाही' असे जाणणे सापेक्षतेने सोपे आहे. परंतु आपली सर्व सुख-दुःखे, आपल्या

संबंधीच्या कल्पना व दुसऱ्यांबाबतची मते, जीवनभरातल्या आठवणी ज्या विचाररूपाने मन-बुद्धी-चित् उपकरणाने अनुभवाला येतात, ते सर्व म्हणजे आपण नाही असे जाणणे हे सापेक्षतेने कठीण आहे. त्याहूनही अधिक कठीण आहे अहम् - 'मी', जो प्रत्येक विचारात आणि तिन्ही अवस्थांमध्ये अनुगत असतो तो मी नाही हे जाणणे. तो जागृतावस्थेत सर्वाधिक कर्मशील असतो. स्वप्नावस्थेत अर्धवट कर्मशील असतो व सुषुप्ती अवस्थेत जास्ती करून सुप्तावस्थेत असतो त्यालाच 'मी' म्हणून किंवा माझ्यातील आत्मा म्हणून जाणले जाते. परंतु अधिक शोधन केले असता आपल्या लक्षात येते की तो सुद्धा प्रत्येक विचाराबरोबर अभिव्यक्त होतो, त्याचा स्वभाव जडत्व हा आहे, तो विचार असल्यामुळे पदार्थापासून बनलेला आहे व त्याची क्षमता केवळ चैतन्य प्रतिबिंबित करण्याची आहे; तो स्वतः चैतन्य नाही. जेव्हा, 'मी' विचारांचा निषेध केला जातो, तेव्हा, ज्या चैतन्यातून तो अभिव्यक्त झालेला असतो ते चैतन्य

म्हणजे माझ्यातील खरा 'मी' आणि इतर सर्वांमधील आत्मा अशा प्रकारे जाणला जातो. चैतन्य अंतरात्मा हेच सत्य आहे या ज्ञानाने या उपनिषदाचा उपसंहार होतो. मी त्या श्रीहरिंची स्तुती करतो जे माझ्यातील 'मी' आहेत आणि सर्वांमधील सत् आहेत.

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Balavihar Maha Shivaratri Celebrations

Chinmaya Shreeram is open to devotees for darshan during daily chanting from 5pm and Arati at 6.30 pm.

Chanting schedule (5 to 6 pm):

Monday	Narayaneeyam and Shiva Stotras
Tuesday	Ganapati Atharvasheersham
Wednesday	Ramcharitmanas
Thursday	Vishnu Sahasranaam, Bhagawad Geeta & Guru Stotras
Friday	Lalita Sahasranaam & Devi Stotras
Saturday	Hanuman Chalisa & Hanumat Stotras

6pm to 6.30pm (Daily) – Ram Raksha Stotra, Shri Suktam, etc.

Chinmaya Mission Mulund



Published by Lakshmi Kumar (98205 90472)
for Chinmaya Mission Mulund and
Published from “Chinmaya Shreeram”
8, Aroto House, P. K. Road, Mulund (W),
Mumbai – 400080.

Email : info@chinmayamissionmulund.com

Tel.: 2567 1381  +91 22 2567 1381

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