



“तस्य भासा सर्वमिदं विभाति”

चिन्मय आदेश

Monthly Newsletter of Chinmaya Mission Mulund

त्रयस्त्रिंशत् (XXXIII) स्रोतः

APRIL - 2026

चत्वारि (IV) रश्मिः



हनुमान तेहि पन्था कर पुनि कीन्ह प्रनाम ।
रामकाजु कीन्हें विनु मोहि कहां विश्राम ॥

भजनवर्तुं भयलकुमार स्वतः बल पावक उद्यानघन ।
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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
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23-25

October
2026

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Pragati Maidan, New Delhi, Delhi 110001



EDITORIAL COLUMN

Harih Om!

Dear Readers,

As I pen this editorial, my heart is filled with great joy and gratitude for having witnessed and participated in a vibrant celebration of the just concluded Shree Rama Navaratri Mahotsava. Our rich culture and heritage indeed fills us with pride and fulfilment. At the outset, we would like to thank all the devotees for your active participation in large numbers in the Mahotsava that was celebrated in a grand manner with great religious fervour from 19th March to 26th March at our Centre premises Chinmaya Shreeram, the abode of the Shree Ram Parivar.

The Mahotsava started on 19th March i.e the Gudi Padwa day with Akhanda Deepa Prajwalanam, Gudi and Omkara Dhawaja Puja and Akhanda Rama Nama Japa Sankalpa. Chinmaya Shreeram reverberated with the Akhanda Japa of the Trayodashaakshari Mantra 'Shree Rama Jaya Rama Jaya Jaya Rama' on all the days from dawn

to dusk. Shodashopachaara Pujas were conducted in the customary manner every day in the mornings and evenings. Special programmes were scheduled for the evenings. We had a Nrutya Seva this year too by Aarambh Dance Academy – Smt. Priya Vinod and group on the 19th March. Children of all age groups and elders performed various devotional numbers and captivated the audiences. Devotees were blessed to hear the Sundarkanda of Goswami Tulsidas ji's Ram Charit Manas from Swami Pratyayananda ji CM Nanded from 20th to 22nd March. Acharya Vivekji and Acharya Varsha ji CM Dombivili enthralled the audiences with their Sangeet Seva based on Geet Ramayana on the theme 'Prem Ramayana' on 23rd March. Swamini Kaivalyananda ji gave an enlightening discourse on 'Nama Mahima' on 24th March. On 25th March was the much looked forward to Rama Sahasranama Archana. About 85 devotees participated in the Pooja in which they could individually perform the Pooja and Archana chanting the thousand names of Lord Rama. The Rama Navami day on 26th March which coincided with the 23rd Pratishtapana day of

Chinmaya Shreeram started with Veda Parayanam followed by Shodashopachaara Puja and 11 times chanting of Shree Rama Raksha Stotram. Brni. Maitreyi ji CM Pune was kind enough to come all the way from Pune to participate in our Ram Navami celebration and bless us with a Satsang before the Rama Janma Muhurta. In her short yet captivating discourse, she narrated two short stories from the Ramayana to bring home the importance of Ram Nama. The conch blowing at 12 noon amidst loud chants of Rama Nama to herald the advent of the Lord, the singing of Ram Janma Choupais, Ram Lalla Paalna, and the Maha Arati was nostalgic. The sight of the Ram Pariwar, bedecked with the finest of silks, jewellery and flowers was breathtaking. After the Maha Arati, devotees lined up for darshan and Maha Prasad while bhajans continued. About 1500 devotees came for darsan and Maha Prasad. The pouring in of devotees in Chinmaya Shreeram to witness the grandeur of the Lord continued in hundreds till the night. The meticulous planning, the tireless efforts of the various teams, the sincerity, devotion and

enthusiasm of the volunteers with the Grace of the Lord and the Guru Parampara ensured a smooth and successful conduct of this mammoth event.

Earlier in the month, the monthly Sampurna Geeta Parayanam was conducted on Sunday 15th March from 3.30 to 6.30 pm followed by the Arati which was well attended.

When Ramji comes, Hanumanji has to come. The Hanuman Jayanti will be celebrated on Thursday 2nd April with Shodashopachara Pooja at 6.30 am and 108 times Hanuman Chalisa chanting from 8 am onwards which will go on through the day and culminate with the Nitya Path and the Arati in the evening.

We invite you with family and friends to participate in the upcoming events and be a recipient of the Lord's blessings. Please stay tuned to our regular updates on our Whatsapp community.

Lokah Samasthah Sukhino Bhavantu

Smt. Lakshmi Kumar

Editor - Chinmaya Adesh

Dated 26th March 2026

CHINMAYA SHREERAM NAVARATRI MAHOTSAVA 2026



Rangolis at the entrance



Gudi and Om-kaar Dhvaj Pooja



Shodashopachara Pooja

CHINMAYA SHREERAM NAVARATRI MAHOTSAVA 2026



Akhanda Shree Ram Naam Japa



Discourses on 'Sundarkand' by Swami Pratyayananda ji



Shree Ram Sahasranama Archana

CHINMAYA SHREERAM NAVARATRI MAHOTSAVA 2026



Nrutya Seva by Aarambh Dance Academy



Sangeet Seva - Geet Ramayana

CHINMAYA SHREERAM NAVARATRI MAHOTSAVA 2026



Satsang on 'Naama Mahima' by
Swamini Kaivalyananda ji



Shree Ram Navami Day

CHINMAYA SHREERAM NAVARATRI MAHOTSAVA 2026



Alankar Day 1



Alankar Day 2



Alankar Day 3

CHINMAYA SHREERAM NAVARATRI MAHOTSAVA 2026



Alankar Day 4



Alankar Day 5



Alankar Day 6

CHINMAYA SHREERAM NAVARATRI MAHOTSAVA 2026



Alankaar Day 7



Alankaar - Shree Ram Navami Day



Meditation – An introduction

H. H. Swami Chinmayananda

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

A human being cannot rest contented without knowing. To know and understand seems to be the most virulent of our appetites. Thus, from the dawn of history, we have been seeking to know, to understand, to investigate, and to discover greater fields of knowledge regarding the world of objects outside, as well as the world within. Knowledge of the world outside, constituted of things and beings perceived by our senses, forms the subject matter of science, while the inquiries pursued and the discoveries made in the world within, when codified into a systematic science of life, become philosophy.

Philosophers are striving to extend the kingdom of knowledge as much as the scientists are. The aim of the philosopher is

as divine as that of the scientist; both are working to bring a greater happiness to mankind. The only essential difference between philosophers and scientists is the difference in their fields of inquiry.

The criticism that philosophy is impractical or that it has no direct bearing on life can to some extent be justified when one views the Western concept of philosophy. To the West, philosophy is essentially a *view of life*. The aim of philosophy in the West seems to be merely to envisage an ideal state of affairs and a goal of life to be achieved when the necessary conditions are created.

In contrast to this is the philosophy of the Hindus, with its six main schools of thought, none of which are mere textbook descriptions of a utopian ideal. They, in the Hindu tradition of thought, declared that philosophy should not only prescribe an ideal and a perfect view of life, but must also prescribe the means and methods by which everyone can reach that state of perfect living.

Thus, whereas in the West, philosophy is merely a *view* of life, in the East it is, besides being a view of life, also a *way* of life. No Hindu school of philosophy has overlooked this aspect of the science of religion. Every one of them has a complete and clear prescription of a technique, following which the practitioner can be assured of achieving his or her spiritual goal. The practice of meditation is one such technique for reaching spiritual fulfillment.

From the very spirit of the Upanishads, the most profound among the philosophic writings of India, we can see that India's philosophers have been as much concerned with life as the physical scientists. The only difference between them is that while a scientist concerns himself with the life of objects, a philosopher concerns himself with life as such. In all spiritual and philosophic discussions in the Hindu tradition, we find a thoroughly rational and completely scientific investigation into the nature and composition

of life and the factors that contribute to its harmony and disharmony.

Meditation has been glorified in the Hindu scriptures as the most sacred vocation of the human being. Humans alone are capable of this highest effort, by which they can hasten their own evolution and rise beyond the mind and intellect, the factors that limit them. Once an individual successfully transcends these limitations, he enters into the higher planes of perfection, pointed out by Darwin as the destiny of “the superman”.

If we are simply advised to meditate, we will not be able to benefit from that advice. Unless we know what meditation is, how are we to meditate? Thus, we require detailed explanation before we can understand exactly what the scriptures mean by prolonged meditation (*dhyana*). The following chapters will serve that requirement.

Few of us can remain for a single moment without the mind and intellect roaming in clusters of thoughts. The question is: How

can we control and regulate the production and flow of our thoughts? Only when we have developed a steady hold on our thoughts, and when we have gained mastery in controlling and directing their flow, can we say that we have become full-fledged human beings – or that we are capable of meditation. The animal world, too, has a mind and intellect, though not fully developed. The human being is different from and superior to animals only through his capacity to integrate and develop, through conscious effort, both his mind and intellect. Once integrated, the vacillating mind comes under full control of the discriminating intellect.

When the mind gets thus chastened, the clarity and brilliance of that individual's intellect also come about. Thus, each serves the other. The cultivation of this control leads to the development of a fuller personality, and this marks the beginning of meditation.

*(‘The Basic Unit of Life’... to be continued
in the next issue)*



The Golden Truth

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

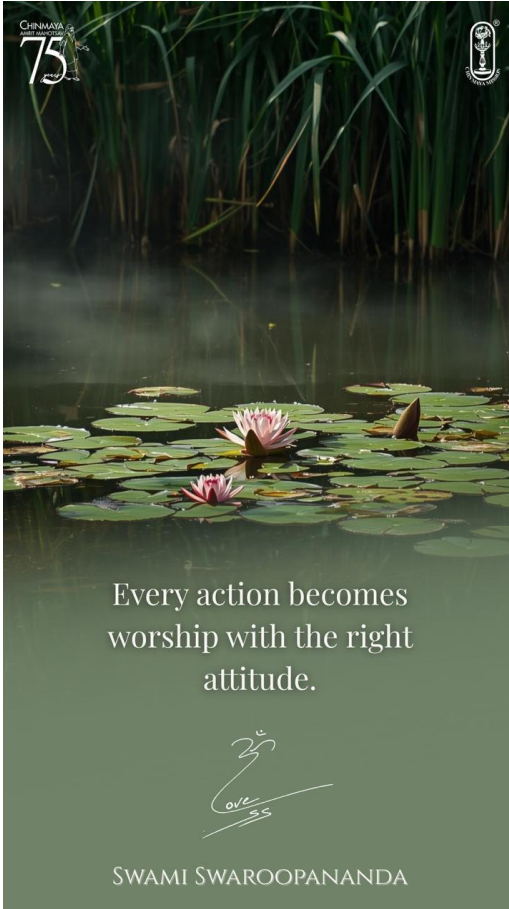
Khushi lived in a small house in the hills. Every morning when the Sun rose, she used to run to the highest point to get a glimpse of an amazing little Cottage of Gold situated across the valley. Khushi envied the people living there and longed to have a house like that.

One day she decided to visit the golden cottage. After crossing the river, she reached there after a long walk only to find that a simple cottage like her own stood where the Cottage of Gold should have been. A little girl came out to greet her. Khushi asked, “Do you know where the Cottage of Gold is?” The girl’s face lit up and she shouted. “There!! Look behind you! There! Across the valley! Isn’t it lovely? Oh, how I wish that it was mine!” Khushi was stunned. The girl was pointing at her house. In

the light of the setting Sun, the roof, the walls and the windows of Khushi's house were glowing like gold. That day, the Sun taught Khushi the golden truth. That in searching for happiness outside we forget that it actually exists within.

(In Puja Gurudev's words, 'Don't keep the key of your happiness in another's pocket.')

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हरिमीडे स्तोत्रम् परम पूज्य स्वामी तेजोमयानंद

ईश्वराविना जीवन कसे असेल? तैत्तिरीय उपनिषदाच्या संदर्भाने पुढील श्लोक या प्रश्नाचे उत्तर देत आहे.

को ह्येवान्यादात्मनि न स्यादयमेष
ह्येवानन्दः प्राणिति चापानिति चेति ।

इत्यस्तित्वं वक्त्युपपत्त्या श्रुतिरेषा
तं संसारध्वान्तविनाशं हरिमीडे ॥३४॥

अर्थ :- जर व्यक्तीच्या हृदयात हा आत्मा उपस्थित नसता तर कर्म कोणी केली असती? हा आत्मा आनंदस्वरूप आहे ज्याच्यामुळे प्राण आणि अपानाची सर्व कार्ये होतात. अशा प्रकारे ज्याचे अस्तित्व श्रुतिंनी सप्रमाण सिद्ध केले आहे, त्या श्रीहरिंची - संसारांधकार नष्ट करणाऱ्यांची मी स्तुती गातो.

ईश्वराविना जीवन - ईश्वर सत्स्वरूप आहे आणि सत्त्विना काहीच अस्तित्वात राहू शकत नाही. प्रत्येक

वस्तूला देवच अस्तित्व देतो आणि त्याच्याविना जग अस्तित्वात राहू शकत नाही व जीवनाही अस्तित्वात राहू शकत नाही. म्हणून आपण 'त्या'च्या अस्तित्वाचा प्रश्न विचारू शकत नाही. एका नास्तिकवाद्याने, त्याच्या ऑफिसमध्ये पुढील शब्द लिहेलेले होते- 'ईश्वर कुठेही नाही'. त्याच्या नव्यानेच वाचायला शिकलेल्या मुलाने ते वाक्य 'ईश्वर सर्वत्र आहे' असे वाचले. 'तो' खरोखरीच 'आता आणि येथेच' व नित्यत्वाने सर्वत्र आहे.

ईश्वराविना कृती - उपनिषद सांगते, 'आनंदस्वरूप आत्मा/ईश्वर आपल्या हृदयकाशात नसता तर श्वसनक्रिया कोणी केली असती?' जडवस्तू कृती करू शकत नाही. केवळ हालचाल म्हणजे कृती नाही. म्हणून वारा वाहणे याला कृती म्हणत नाही. तथापि चालकाविना गाडी चालणे ही कृती समजली जाते, कारण चेतन माणसाकडून ती विशिष्ट प्रकारे चालावी यासाठी आधीच नियोजित केलेली असते. याच तर्काने वायूची हालचाल सुद्धा कृतीच आहे कारण ती चेतन ईश्वराकडून एका

विशिष्ट मार्गाने निसर्गनियमांचे पालन करीत चालण्यासाठी पूर्वनियोजित केलेले असते. रक्त वाहते, अन्नाचे पचन होते, हृदय धडधडते आणि माणूस श्वास घेतो हे सर्व चेतनच्या उपस्थितीमुळे आणि निसर्गनियमांमुळे घडते. माणसाच्या सर्व जाणीवपूर्वक कृती जशा - विचार करणे, ज्ञान ग्रहण करणे, चालणे आणि बोलणे - या सुद्धा चैतन्यामुळेच - आपल्या अंतरातील आत्म्यामुळेच घडतात.

ईश्वराविना आनंद - जीवनात आपण जे काही करतो ते आनंद प्राप्त करण्यासाठी. आनंद मिळणार नसेल तर कोणाला जीवन जगायला आवडेल. अगदी साध्या साध्या कृती सुद्धा जशा - श्वास घेणे, आतड्यांची योग्य ती हालचाल होणे, चालणे, बोलणे - आपल्याला सुख देतात. एक लहान मूल जेव्हा त्याच्या लक्षात येते की आपल्याला बोलता येते, तेव्हा अविरतपणे आनंदाने बडबड करीत असते. तथापि, माणसाने जीवन कितीही दुःखपूर्ण किंवा दबावपूर्ण असले तरी त्यात काहीतरी

आनंदाचे व शांतीचे क्षण त्याला मिळतातच ना! तसे नसते तर तो जगूच शकला नसता.

प्रत्येक गोष्ट आपल्या स्वभावाकडे जात असते. त्या वस्तूचा तो स्वभाव तिच्यासाठी कधीच ओझे बनत नाही. उदाहरणार्थ - अग्नीसाठी उष्णता ही काही समस्या होत नाही. आपण सर्वजण स्वाभाविकपणे आनंद शोधत असतो. आपल्याला त्याचे कधीच ओझे होत नाही कारण तो आपला स्वभाव असतो. ईश्वर / आत्मा हा सर्व आनंदांचे उगमस्थान आहे आणि जेव्हा आपण परमात्म्याच्या संपर्कात येतो व आत्म्याशी एकरूप होतो तेव्हा आपण आनंदी होतो. वस्तू व व्यक्ती यांचा अभाव असतानाही सुषुप्ती अवस्थेत आपण आनंदात असतो. याचे कारण आपण आपल्याशी एकरूप झालेले असतो.

माणूस आपले अस्तित्व संपवण्यासाठी आत्महत्या करीत नाही तर आपले असह्य दुःख संपवण्यासाठी करतो. एका पट्टीच्या जुगाच्याने आत्महत्येसंबंधी चिठ्ठी लिहून ठेवली व घर सोडून निघाला. पर्वतशिखरावरून

उडी मारण्याच्या उद्देशाने तो पर्वत चढू लागला. आत्महत्येचे कारण तो कर्जात बुडालेला होता, हे होते. परंतु पर्वतशिखरावर पोहोचल्यावर त्याला एक पैसे भरलेली पेटी मिळाली. ती घेऊन तो ताबडतोब परतला. अर्थातच यामुळे कुटुंबियांची घोर निराशा झाली. निष्कर्ष, कोणालाही आपले अस्तित्व संपवायची इच्छा नसते. एका मरणशय्येवर पडलेल्या रुग्णाला डॉक्टरांनी विचारले, “तुझी अंतिम इच्छा काय आहे?” त्यावर रुग्ण म्हणाला, “मला दुसऱ्या डॉक्टरांचा सल्ला घ्यावयाचा आहे.”

परमेश्वराचे स्वरूप आनंद हे आहे आणि जीवनदायी आत्मा अशाच प्रकारे धर्मग्रंथांकडून विषद केला गेला आहे. तर्कही तेच सिद्ध करतो आणि आपला अनुभवही तसाच साक्षात्कार करून देतो.

माझे आत्मस्वरूप असलेल्या, ज्याच्यामुळे मी आनंदात आहे आणि ज्यांचा साक्षात्कार करून घेतल्याने मी सतत आनंदात राहीन अशा त्या श्रीहरिंची मी स्तुती गातो.

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



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