



“तस्य भारा सर्वमिदं विभाति”

# चिन्मय आदेश

Monthly Newsletter of Chinmaya Mission Mulund

त्रयस्त्रिंशत् (XXXIII) स्रोतः

MAY - 2026

पञ्च (v) रश्मिः



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## Highlights

- Chinmaya Amrit **Yatra Conclusion** and Grand commemorative ceremonies
- **Vedic Chanting** by **Swamins and Brahmacharins**
- **Enlightening Sessions**
- **Chinmaya Amrit Musical**
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## EDITORIAL COLUMN

*Harih Om!*

Dear Readers,

यत्र यत्र रघुनाथकीर्तनं तत्र तत्र कृतमस्तकाञ्जलिम्।

बाष्पवारि परिपूर्ण लोचनं मारुतिं नमत राक्षसांतकम् ॥

Where there is Lord Rama and His name, Hanuman ji must come. Exactly a week after the world celebrated the birth of Lord Rama, Hanuman ji's advent was observed with religious fervour on Thursday, 2<sup>nd</sup> April. Shri Hanuman Jayanti was celebrated at Chinmaya Shreeram with *Shodasopachara Puja* at 6.30 am and 108 times chanting of Hanuman Chalisa from 8 am to 5 pm, followed by the *Nitya Path* and *Arati*. A stream of devotees, young and old, kept pouring in throughout the day to chant the Hanuman Chalisa as many times as they could. Devotees got a chance to sit at the altar for one chant of Hanuman Chalisa and offer *neivedya* to the Lord at the end of the chant.

Members of Chinmaya Yuva Kendra (CHYKS),

Mulund led by Sevak Dr. Radhakrishnan Pillai participated in Temple Time - Season 2 on Sunday 12<sup>th</sup> April. This time they covered many temples in Mulund East. A detailed report on the same by our CHYK Jyothika Putuval, is featured in this issue.

On Sunday 19<sup>th</sup> April, the Geeta Sevak/Sevika orientation programme was conducted for new Sevaks and Sevikas who can then help with going to schools and training children for the Gita Chanting Competitions (GCC). GCC-2026 has been announced with Chapter 12 of the Bhagawad Gita – Bhakti Yoga as the theme.

On the same day, in the afternoon, we had a Shishu Vihar Sevika training programme from 2 to 5 pm to train new Sevikas.

सदाशिव समारम्भाम् शंकराचार्य मध्यमाम् ।

अस्मद् आचार्य पर्यन्ताम् वंदे गुरु परम्पराम् ॥

Bhagwan Adi Sankaracharya is a key link in the Guru Parampara and we as Vedantic students and seekers are deeply indebted to him for his Bhashyas on the Prasthanas Traya,

the Prakarana Granthas and his outpouring of great devotional works. Bhagawan Bhashyakaara's birthday observed on *Vaishaka Shukla Panchami* came on Tuesday 21<sup>st</sup> April this year. It was celebrated with *Shodashopachaara Puja* and chanting of a few of his works.

Exactly a month after the Sri Rama Navami came the Sita Navami on Saturday 25<sup>th</sup> April. This was celebrated in the customary revered manner with *Shodashopachaara Pooja* and 16 times chanting of Sri Suktam.

The monthly Sampoorna Geeta Parayanam was conducted on Sunday 26<sup>th</sup> April from 3.30 to 6.30 pm followed by the Arati. All the programmes during the month were well attended.

As a part of the global Chinmaya Amrit Mahotsav celebrations commemorating the 75<sup>th</sup> year of the Chinmaya Movement, more than 108000 Chinmaya devotees all over the world will come together to chant the 15<sup>th</sup> chapter of the Gita online on 9<sup>th</sup> May, an

initiative called Gita Samarpan which will feature in the Guinness Book of world records. 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 29th April 2026*

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Hanuman Jayanti celebrations



Geeta Sevak/Sevika orientation programme



Shishu Vihar Sevika training programme

## **Temple Time - Season 2**

(Report by CHYK Jyothika Putuval)

It all started when an interesting question arose in one of the ChYK classes (regularly held every Sunday from 5 to 6:30 pm) in Mulund. How many temples are there in Mulund? Five? Ten? Fifteen? Surely not more than 30!

The ChYK Sevak, Dr. Radhakrishnanji, answered with a smile, “No, there are said to be about 400 temples in Mulund.”

Four hundred? As in four zero zero? After living their whole lives in Mulund, some of the members could not help but feel embarrassed about not knowing this. How can we, when visiting even one temple near us feels like a huge task!

It was for this very reason that, on the morning of 12th April 2026, some enthusiastic ChYK members were found standing by Mulund station, prepared for an energy-filled Mulund-East temple tour. Season 1 of this temple tour had already been completed on the 11th of January, which covered some temples of Mulund-West.

“Visiting temples is not only about praying to the deity there,” Radhakrishnanji explained to the gathered members. “It’s also about recognising

the local culture and how it has managed to sustain its members. These are small temples, yet they hold great importance for the members of society. Uncovering the history of these temples helps us uncover the history of Mulund as a whole!”

It was decided that the visit would include small, unsung temples along one route in the Gavanpada area.

The first temple was a Ganapati temple, a semi-organised temple by the RPF (Railway Protection Force). The unique feature of this temple was the gada (mace) placed near Lord Ganapati as his weapon. The next venue was the Shree Swami Samarth Math. This was followed by the Swami Narayan Mandir, a very colourful temple which was a pleasant treat for the eyes and the soul. It had idols of Swami Narayanaji, Lord Krishna, and Hanumanji.

The next temple to be visited was one of the busiest in Mulund. The Paramarth Niketan, a very well-maintained and spacious temple, is a common place of celebration for the local people of the area.

“I am sure many of us have visited the Chintamani

Deshmukh Garden,” the ChYK Sevak said, “but how many of us have visited the temple in this garden? In fact, the temple was constructed before the garden, so one should not say the temple is in the garden, but that the garden is around the temple!” So that is where the group went next. The garden, though being one of the oldest, is one of the cleanest and best-kept gardens in Mumbai, for which it has also frequently received awards. The Shaktinath Shiv Mandir is a small temple, almost hidden in one of the corners of the garden.

Next was a Maruti Mandir in the Gavanpada Koliwada area. The Hanuman Chalisa is the ongoing text of the ChYK Mulund class; therefore, this was a temple of great significance for them, having come to know the magnanimous and all-round nature of the mighty son of the Wind God.

Have you ever seen a temple being organised in a society? Yes? Okay, well, have you seen a society being formed on a temple? That is the Ganesh Mandir of the ‘Shree Ganesh Darshan Society’.

Shree Dattatreya Mandir, Shri Hari Hareshwar Temple and Tungavateshwar temple (near Sambhaji maidan) were the remaining three

temples that were visited that day, as the two-hour temple trip came to an end.

It was indeed a fun journey where the members partook in local knowledge, devotion, and humour. The trip ended with a collective breakfast and a shared anticipation for the next temple tour!





## **The Basic Unit of Life**

### **H. H. Swami Chinmayananda**

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

When the ancient rishis (seers who articulated the philosophic concepts known as Vedanta) brought the beams of their mighty intellects to observing, analyzing, and codifying their conclusions on life, they came upon rich and valuable discoveries that revealed the infinite possibilities and potentialities that lie dormant in every human being.

The rishis trained themselves to have the necessary detachment from life in order to observe it through the clear spectacles of logic and science. They never viewed life through the lens of prejudice or attachment. Each master passed on his observations to his disciples, who in turn observed their own generation; and if they had an original statement to make based on their own

experience, they added it to the wisdom of their master. Thus, down through the centuries, an unbroken chain of human generations was closely observed by people of specialized inner discipline in order to determine the workings of life.

Life is a continuous process, with a set purpose, a glorious pattern, and a rigid logic. The life of each one of us is an effect that must have an independent cause, even though the cause may not be perceptible to us. Our present life is one of the innumerable incidents in our eternal existence. The rishis of the Upanishads, long before Darwin, held that life is to be lived for the purpose of improving ourselves to reach the state of supermanhood.

When the great masters were closely observing life, they first investigated the basic constituent or unit of life – an experience. “Life is a series of continuous and unbroken experiences of objects.” An experience is possible only when three essential factors

come to play simultaneously in a given field – the subject, who is the *experiencer*; the object, which is the *experienced*; and the relationship between the subject and the object, which is the *experiencing*. They also discovered that an experience depends entirely upon the condition and the nature of these three factors.

In the absence of the subject, no knowledge of the object is possible. The object may be present, but if the subject is absent, the object cannot produce any knowledge or experience by itself. If somebody comes into your room while you are sleeping, the experience of having met the intruder is not yours because you, the subject, were absent from the field, although the intruder, the object, was in the room. You will also find that unless an established relationship exists between the subject and object in a given field, no experience is possible. For example, when you are fully immersed in a novel, you may not experience a visitor's arrival in your

room. Thus, it becomes evident that an experience is the product of the experiencer, the experienced, and the experiencing, when all three come to play in a given field of time and space. If these be the factors of an experience, a study of life as such, which is a series of experiences, cannot be complete unless we thoroughly investigate the nature of these three distinct factors.

Science deals mainly with only one of the factors, the experienced – that is, with the world of objects. The masters of the scriptures came to the conclusion that a scientific analysis of the subject and a diligent attempt at understanding it are the only methods sufficiently comprehensive in estimating life and planning the means and methods by which we may ultimately transform life's discordant notes into harmonious and divine music.

Science strives to bring about happiness to the community by reordering and readjusting things and patterns constituting the world

around us. Spirituality strives to bring about a world of perfection through individual perfection; through spiritual values, religion readjusts and revolutionizes individual personalities in the community. Science in its inquiry is mainly extrovert and believes that happiness can be brought into our lives from the world outside. Philosophy is mainly introvert in its inquiry and believes that true happiness can only be brought into our lives from the world within.

Evidently, then, the accent in philosophical inquiry and spiritual pursuit must necessarily be upon the factors of the human personality, their constitution, and their individual and collective behaviors. No doubt the individual personality is to some extent under the influence of external circumstances and objects; but this dependence upon the outer world is maximum in plant life, and we observe that as the beings step higher upon the ladder of evolution, there is a corresponding release from slavish

dependence upon circumstances. The more evolved a being, the more is he capable of outwitting or conquering his external circumstances. Naturally, therefore, the superman reaching his evolutionary fulfillment must necessarily be a master of all circumstances and a true ruler of the world within and without.

*(‘Our Multiple Personalities’... to be continued in the next issue)*

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Sita Navami celebrations at  
Chinmaya Shreeram



## ‘Path of Pleasant’ and ‘Path of Good’

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

One day two childhood friends, Shreyas and Preyas, decided to go on a trek. Shreyas was a regular trekker. Preyas was not too fond of trekking but was drawn to it by the desire to see some beautiful landscapes.

The two friends crossed a river and began climbing. Soon the going got tough. Towering rock walls closed in on both sides. Not much else could be seen. Preyas sat down angrily and said, ‘This is so tiring! Where is the beautiful scenery that you had described?’ Shreyas smiled. ‘You are actually in the scenery Preyas! Unable to see the whole view! Now get up and walk!’

Preyas got up reluctantly. In a couple of hours they reached the top of the hill. Preyas was

stunned. The view was breathtaking. More beautiful than anything he had ever seen. Shreyas smiled and pointed to the spot far below where Preyas had sat down in despair. Putting an arm around his friend, he said, ‘If you had given up there, then you wouldn’t have reached here Preyas. The toughest paths lead to the finest views!’

*(In Pujya Gurudev’s words, ‘That spiritual hero, who consistently sticks to the Path of Good, unmindful of the unpleasantness is the one who reaches the True End, the State of Enduring Joy’)*

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Bhagwan Adi Sankaracharya Jayanti  
celebrations



## हरिमीडे स्तोत्रम् परम पूज्य स्वामी तेजोमयानंद

साधक पुन्हा पुन्हा 'मी कोण आहे' या प्रश्नाविषयी विचारणा करतो.

प्राणो वाहं वाक्छ्रवणादीनि मनो वा  
बुद्धिर्वाहं व्यस्त उताहोऽपि समस्तः ।

इत्यालोच्य ज्ञप्तिरिहास्मीति विदुर्यं

तं संसारध्वान्तविनाशं हरिमीडे ॥३५॥

अर्थ :- मी केवळ प्राण किंवा वाणी, करणांदिंप्रमाणे ज्ञानेंद्रिये, इत्यादी किंवा मन किंवा बुद्धी किंवा त्यांचा संघात आहे का? यावर विचार करून ते चैतन्य जे ज्ञानी पुरुषांकडून स्वात्मा म्हणून जाणले जाते, त्या अज्ञानांधकाराचा नाश करणाऱ्या श्रीहरिंची मी स्तुती गातो.

**उजळणी करण्यायोग्य** - जीवनातील काही काही उत्तरांची उजळणी करणे चांगले असते. 'माझ्या जीवनाचे ध्येय काय आहे?' आणि 'मी कोण आहे?' या प्रश्नांवर

पुन्हा पुन्हा विचार केला गेलाच पाहिजे, पण काही लोक ते जाणून घेण्यात उदासीन असतात, काही जण कधी सांगितले होते याचीच नोंद ठेवत नाहीत आणि बहुतेक जण समजावून घेतल्यानंतरही आपले खरे स्वरूप काय आहे ते बिंबवून घेत नाहीत.

या शोधनासंबंधीची उजळणी आपण कुठपर्यंत केली पाहिजे? कुठल्याही वस्तूसंबंधीचा शोध आपण ती वस्तू सापडेपर्यंत करतो. ती वस्तू सापडली की आपला शोधही संपतो. आपण आपले खरे स्वरूप जाणले आहे हे आपल्याला कसे कळेल? सत्याचा निषेध होऊ शकत नाही. सर्व चुकीच्या उत्तरांचा निषेध होतो, पण मी कोण आहे या प्रश्नाच्या योग्य उत्तराचा कुठल्याही साधनांनी निषेध होऊ शकत नाही - मग तो आपल्या स्वतःच्या बुद्धीने असो की दुसऱ्याच्या ज्ञानाने असो.

कोणत्याही विचाराची पुनरावृत्ती तो विचार स्पष्ट करते, त्याचा खुलासा करते व त्यास दृढ करते. पुनरावृत्तीमुळे त्या विचारांचे नवनवीन पैलू आपल्यासमोर प्रस्तुत

होतात. आपल्याला एका कोळ्याची आणि त्यावरून आलेल्या म्हणीची चांगलीच माहिती आहे. 'प्रयत्न करा, यश मिळेपर्यंत प्रयत्न करीत राहा.' आपले आपल्या शरीर-मन-बुद्धीविषयी मोह, आकर्षण, आसक्ती आणि तादात्म्य इतके दृढ असतात की ते जाणण्यासाठी आपण पुन्हा पुन्हा शोधन केलेच पाहिजे व जे चुकीचे आहे त्याचा त्याग करून सत्याप्रत पोहोचले पाहिजे.

श्री शंकराचार्य हे साक्षात्कारी महात्मा आहेत. ते आपल्यासाठी पुन्हा पुन्हा वेदान्त विचार मांडत असतात. आपल्याला सहजतेने समजावे म्हणून ते वेगवेगळ्या अंगांनी सत्य दाखवून देतात व वेगवेगळ्या प्रकारे निर्देशित करतात. आपल्याला जी गोष्ट आवडते ती आपण पुन्हा पुन्हा करतो. श्री शंकराचार्य या रचनेतील विविध श्लोकांद्वारे सत्यामध्ये आपल्याला रममाण करवित आहेत.

**शून्य अधिक शून्य बरोबर काय ?** - ज्ञाता हा ज्ञेयाहून भिन्न असतो. ज्ञाता चेतन असतो तर ज्ञेय जड

असते. शरीर (त्याच्या अवयवांसहित), प्राण (प्राणिक क्रिया), कान (सर्व ज्ञानेंद्रिये), वाणी (सर्व कर्मेन्द्रिये), मन आणि बुद्धी (अंतःकरण चतुष्टय) ही वेगवेगळी आणि एकत्रितपणे जाणली जातात आणि ती जड आहेत.

मी म्हणजे केवळ रक्त, अस्थि, मांस नाही, मी म्हणजे एक हात किंवा एक पाय नाही. तसे असते तर अवयव दान, मूत्रपिंड आरोपण, रक्तांतरण यांसारख्या क्रिया खूप गुंतागुंतीच्या व गोंधळाच्या झाल्या असत्या. एका तुरुंगवासीचे मूत्रपिंड, फुफ्फुस आणि कितीतरी दात काढून टाकले गेले आणि डोक्यावरचे केसही काढून टाकले. तेव्हा दुसरा तुरुंगवासी म्हणाला, “तो टप्प्याटप्प्याने आपले पलायन करून घेत आहे!” जर शरीरातील कोणताही अवयव म्हणजे मी नाही तर त्या सर्वांचा संघात मिळून मी कसा होऊ शकतो? त्याचप्रमाणे मी शरीर, प्राण, इंद्रिये, मन नाही तर मी यांनी बनलेले शरीर-मन-बुद्धी यांचा संघात कसा काय

होऊ शकतो? शून्य + शून्य = शून्य. परंतु मायेची किंवा अविद्येची शक्ती खरोखरच इतकी अफाट आहे की आपण ज्ञेय आणि जड वस्तूला आत्मा समजतो. आपण म्हणजे हे स्वतंत्र घटक नाही हे जाणत असून सुद्धा या सर्वांच्या एकत्र परिणामाला आत्मा समजतो!

**आत्मा म्हणजे सर्व काही** - वेगवेगळी आणि एकत्रितपणे सर्व विद्युत उपकरणे, मशिन्स घरांमध्ये कायमच्या बसवलेल्या वस्तू विद्युत्शक्तीमुळे कार्य करतात. विद्युत्प्रवाह बंद केला की सर्व बंद पडतात. आत्मा चेतन आहे आणि म्हणूनच शरीर-मन-बुद्धीचे वेगवेगळे भाग चेतन असतात आणि ते कार्य करतात.

आपण आपल्यामधील स्थित असलेल्या आत्म्याची-चैतन्याची-श्रीहरिंची स्तुती गातो आणि आपल्याला अज्ञानांधकारामुळे निर्माण झालेल्या संसाराचा नाश करून मायेच्या बंधनातून सोडवावे अशी त्यांची प्रार्थना करतो.

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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