



“तस्य भार्या सर्वमिदं विभाति”

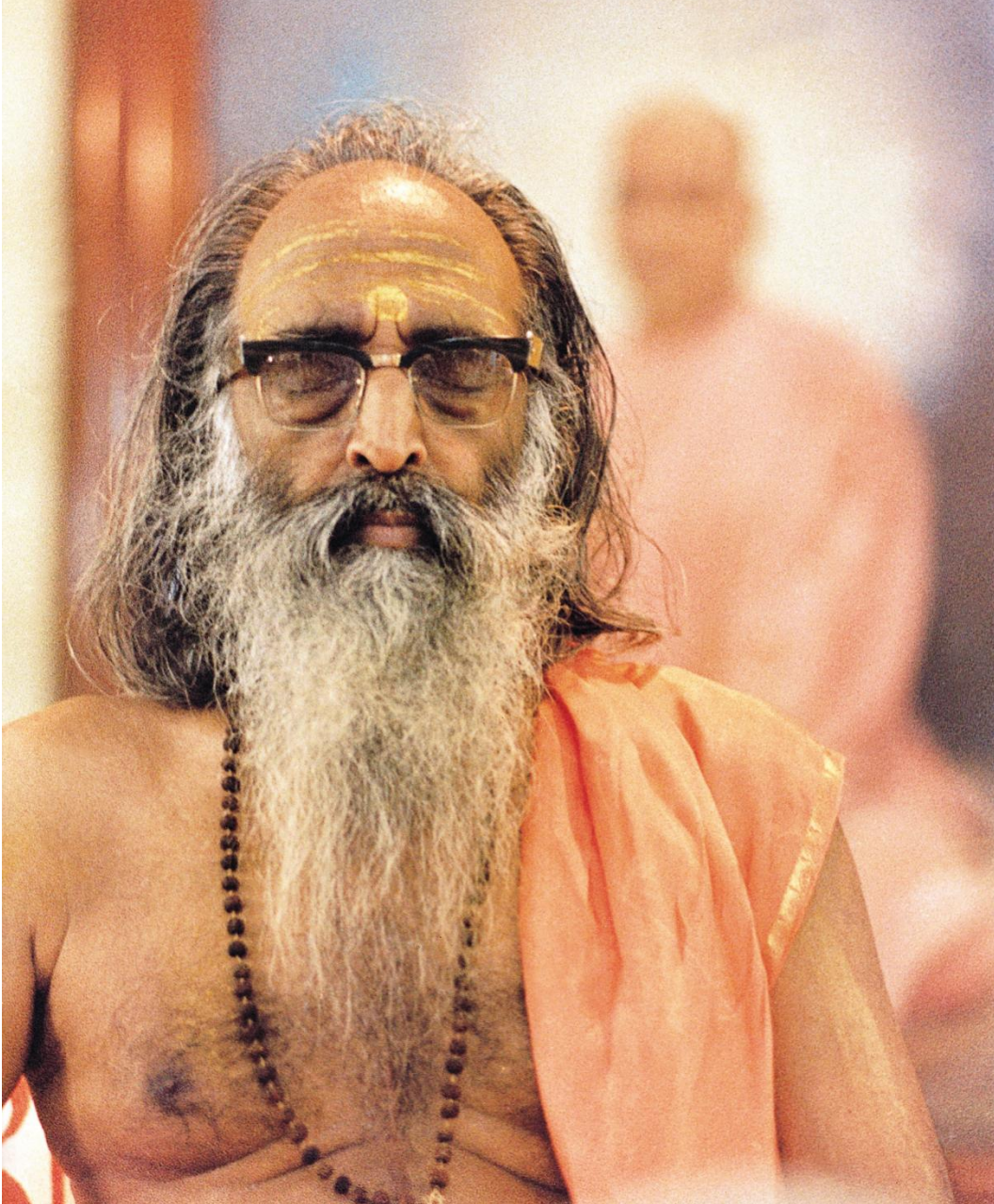
चिन्मय आदेश

Monthly Newsletter of Chinmaya Mission Mulund

त्रयस्त्रिंशत् (XXXIII) स्रोतः

JUNE - 2026

षट् (VI) रश्मिः





BHAGAVAN RAMANA MAHARSHI'S

UPADESH SAAR

Talks in English by Swami Tejomayananda



In Person

EVERY SUNDAY
STARTING 17 MAY 2026
11.00 AM - 12.00 PM

Sandeepany Sadhanalaya
Saki Vihar Road, Powai, Mumbai 400 072



Online

EVERY THURSDAY
STARTING 21 MAY 2026
8.30 PM Onwards



Registration Required:

Chinmayamission.com/Upadeshsaar



सम्पूर्ण भगवद् गीता

प्रवक्ता

स्वामी तेजोमयानन्द



28 मई से प्रतिदिन
सुबह 6:30 बजे

डी डी नेशनल
पर

आत्मज्ञान और परम शान्ति की ओर

CHINMAYA
AMRIT MAHOTSAV

75
years



Chinmaya Mission Mulund

Online Bhagawad Gita Class in English

What is Bhakti? How to cultivate Bhakti?
Who is a true Bhakta?

An in-depth study of **Chapter 12**
of the Bhagawad Gita-
Bhakti Yoga

Starting: 17th June 2026

Every Wednesday

from 11.30 am to 12.30 pm

Sevika: Smt.Lakshmi Kumar

Those interested can WhatsApp

Smt.Lakshmy Suresh

on +91 98204 97425



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,

चिन्मयो नामरूपस्य आनन्दो वै स्वभावतः ।

वेदगीता समुद्धर्ता ज्ञानयज्ञव्रते स्थितः ॥

चिन्मयं जीवनं यस्य स्मरणं यस्य चेतना ।

ज्ञानदानं धृतिर्यस्य तस्य पादौ भजाम्यहम् ॥

(Salutations unto the feet of our Pujya Gurudev Swami Chinmayananda who was ever dedicated to the cause of the revival and spread of the Bhagavad Gita and the Upanishads.)

The month of May is always very special for the Chinmaya family for blessing the world with our revered Pujya Gurudev. His 110th birth anniversary was celebrated on 8th May in all the Chinmaya Mission centres across the world. We too at Chinmaya Shreeram celebrated the day with *Guru Paduka Puja* followed by the *Arati*. The youth of Chinmaya Yuva Kendra (CHYK) Mulund presented a

very informative and interactive programme on the life and teachings of Pujya Gurudev titled 'A voice that still speaks' which scintillated the devotees who had gathered in large numbers to celebrate the *Chinmaya Jayanti*.

Our Balavihar children celebrated Gurudev's Jayanti on Sunday, 10th May at Chinmaya Shreeram by performing a guided *Shodashopachaara Puja of Pujya Gurudev*. The CHYKs again came up with a creative and activity-based programme for the children which was well received by the children and parents. Our tiny tots of Shishuvihar were not far behind. The same day after the Joint Balavihar celebration of Gurudev's Jayanti, the Shishuvihar children also remembered Pujya Gurudev with chants, bhajan, story and activities. Pujya Gurudev, whose message for the children was always 'Keep smiling' would have indeed smiled and shed a tear of joy, showering his abundant blessings on our children.

9th May will go down in the history of Chinmaya Mission as a memorable day of the *Chinmaya Gita Samarpanam* – a global offering of the mass chanting of the 15th chapter of the Bhagawad Gita by devotees all over the world, that too in the 75th year of the Chinmaya Movement. Tens of thousands of voices across the world came together in devotion to chant the Gita as one global family. More than setting a world record, the true beauty of this event was the spirit of unity, enthusiasm, sincerity and devotion with which everyone, young and old participated after several practice sessions during the last two months.

The monthly Sampurna Geeta Parayanam was conducted on Sunday 17th May from 3.30 to 6.30 pm followed by the Arati, which was well attended.

नलिनीदलगतजलमतितरलं
तद्वज्जीवितमतिशयचपलम् ।

(Life is extremely uncertain like a water-drop playing on a lotus petal)

It was just in the last issue, that we covered the details of Temple Time - Season 2 - a wonderful CHYK initiative led by Sevak Dr. Radhakrishnan Pillai and in this issue, with deep regret and shock, we have to inform the sudden and untimely demise of Dr. Radhakrishnan Pillai on 12th May at Mangaluru. To the world, he was a man of great achievements, an author of several best-selling books; to the Chinmaya family, our own 'Radha Bhaiyya'. A big loss to the Chinmaya fraternity and to our centre! In spite of his hectic commitments, he had begun to take out time for our CHYK activities. He had a lot of plans and dreams for the CHYK movement. We offer our salutations to the great soul and prayers for strength to the family.

Lokah Samasthah Sukhino Bhavantu

*Smt. Lakshmi Kumar
Editor - Chinmaya Adesh*

Dated 28th May 2026

SHRADDHANJALI



Dr. Radhakrishnan Pillai took final refuge at the feet of Pujya Gurudev on 12th May 2026. He was 51.

Radha Bhaiyya, as he was fondly called in Chinmaya Mission, was an inspiring teacher, a distinguished thinker and author and a proud torchbearer of India's knowledge traditions, connecting the timeless wisdom of ancient India with the practical guidance relevant to modern management. To the world, he was famous as the author of Corporate Chanakya and other best sellers: for the Chinmaya family, he was a sincere Sevak, ever smiling, energetic and enthusiastic and a humble student of

Indian wisdom.

He was associated with Chinmaya Mission right from his childhood as a Balavihar child, then in his youth as a dynamic and committed CHYK. He was very close and devoted to Pujya Gurudev, Pujya Guruji and many Swamins of the Mission. Even with national and international recognition and commitments, he served various Chinmaya Mission initiatives. He conducted weekly CHYK classes in Chinmaya Mission Mulund. He conducted two seasons of Temple Time for the CHYKS – to explore the rich temple culture of Mulund.

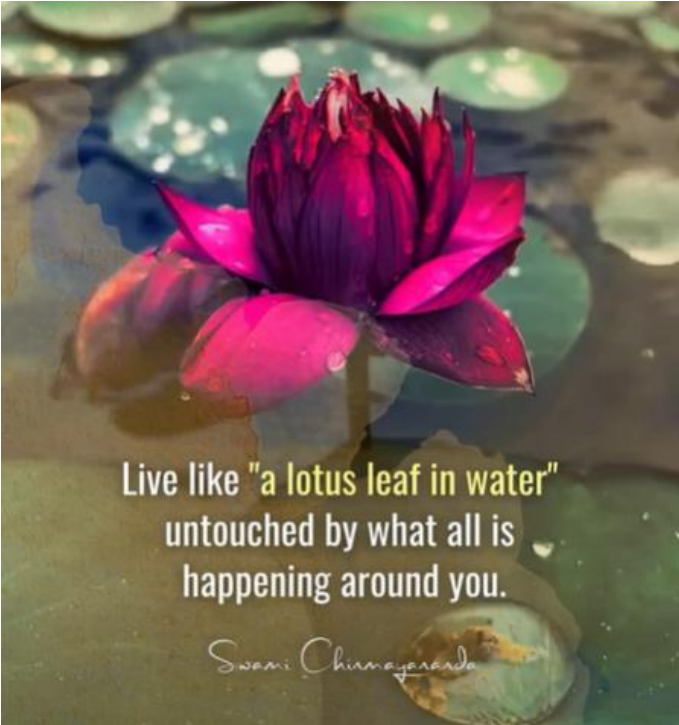
In the final days of his earthly journey, he was blessed to participate in what would become his last conference – the Chinmaya International Conference held from 8th to 10th May at Chinmaya Vishwa Vidyapeeth, Kochi. The conference theme ‘Spirituality, Education and Patriotism’ reflected the very values he dedicated his life to spreading. It was at the Chinmaya International Foundation, Kochi that his journey into the study of Chanakya’s *Arthashastra* had first begun. In a deeply

meaningful way, it feels as though his journey came a full circle at the very place where it started.

A touching condolence letter that was received by his wife, Smt. Surekha Pillai from the Prime Minister of India speaks volumes of his greatness and his contribution to society.

Radha Bhaiyya will be fondly remembered forever by the Chinmaya family. We offer our deepest condolences and prayers for strength to the bereaved family.

-----XXXXX-----





Gurudev Jayanti celebrations at
Chinmaya Shreeram



Shishuvihar Children celebrating Gurudev Jayanti



Our Multiple Personalities

H. H. Swami Chinmayananda

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

On the basis of their observations, the rishis declared that each one of us is not merely a physical structure, but every person is also a four-forked entity containing within himself four distinct personalities: the physical, the mental, the intellectual, and the spiritual. But if we, along with the rishis, analyze the human being into three personalities *in addition* to his body existence, we can find out how these four personalities act and react with each other, and how they can be developed and integrated through the process of divine contemplation and devoted meditation.

Undeniably, a mere physical body will not move or act unless the Life Principle is found enshrined in it. A dead body can longer smile, eat, walk, think, or feel. No sooner has life flown out of it than the body falls down and

starts decomposing, into the very elements of which it had been formed. Thus, the Life Center in each one of us is the sacred spot from which all activities emanate. Without that Life Factor vitalizing the body, the mind, and the intellect, you would be nothing but inert matter unable to read, analyze, and understand these words. This divine spark of life, this spiritual center, is called *Atman* in Vedanta and is considered to be enveloped by layers of matter of varying degrees of grossness. The outermost shell, the grossest, is the body; and almost all through our conscious existence we go about considering ourselves to be only this body. Only a rare few become completely aware of the existence of their mental and intellectual selves, and fewer yet are those who are even remotely conscious of the *Atman* within. All schools of philosophy in India accept that the mind is made up of subtle matter and that the body is constituted of gross matter. The Life Principle (*Atman*) presides over both.

This *Atman* has come to be enveloped, in a sense, by various matter envelopments called *sheaths*. No contact exists between these matter envelopments and *Atman*, but the sheaths gain a semblance of life because of the presence of *Atman*. There are five distinct sheaths: the *food sheath*, which is outermost; the *vital-air sheath* lining it; the *mental sheath* further within; the *intellectual sheath* still more interior; and lastly, the innermost, the most subtle of all the five, the *bliss sheath*. When we say that one sheath is interior to the other, we mean that the inner one is subtler than the outer. The subtlety of a sheath is measured by its pervasiveness. For example, the size of a piece of ice is definite and measurable; but when melted, the water spreads over a larger area. Hence, in philosophical language, water is described as “subtler” than ice. If we boil the water, the steam formed will spread further than water. Therefore, steam, in a philosophical sense, is considered “subtler” than water. Similarly, the

physical body is the grossest. The vital air we inhale can be blown out to fill a greater space than that occupied by the body. Thus, the vital-air sheath is subtler than the food sheath. Our mind (our feelings and emotions) can reach distant places where our breath cannot reach, and our intellect can visualize places that our mind cannot. For these reasons, we consider the mental sheath and the intellectual sheath subtler. The most subtle of all is *Atman*: It envelops all and none envelops It; It is all-pervading, declare the Upanishads.

(‘Elaboration of the five sheaths – The Pancha Koshas’..... to be continued in the next issue)

-----XXXXX-----



Sampoorna Geeta Parayanam at
Chinmaya Shreeram



Unlearn and learn

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

A young man was standing like a statue under a tree on the edge of a cliff and staring blankly into the horizon. Three young people who had been watching him for some time were intrigued by the sight. The first said, 'I think he is a villager searching for a lost cow or goat!' The second said, 'No, no! I think he is waiting for his beloved.' The third said, 'No. He looks like a poet lost in poetic thought. Why not ask him?'

The three friends tried to draw the young man's attention. After some time the man turned around sharply and said, 'Why are you disturbing me? I am trying to do something very difficult.' Someone asked, 'What?' He said, 'I am trying to think nothing!' One of the bewildered friends asked 'How?'

The man smiled and said, 'By emptying the overflowing pot of the mind! When a tree sheds old leaves, only then can one see new ones sprout. Similarly, only a mind free from bondage can see new paths and think right. Don't you understand? If you want to learn then you must be ready to unlearn too!'

(In Pujya Gurudev's words, 'Surrender the mind in devotion unto the Lord. He will purify it and return it back to you.')

-----XXXXX-----



Balavihar children celebrating
Gurudev Jayanti



हरिमीडे स्तोत्रम् परम पूज्य स्वामी तेजोमयानंद

‘मी कोण आहे’ या प्रश्नाचे उत्तर निषेध व प्रतिपादनाच्या प्रक्रियेने या श्लोकात दिलेले आहे –

नाहं प्राणो नैव शरीरं न मनोऽहं

नाहं बुद्धिर्नाहमहंकारधियौ च ।

योऽत्र ज्ञांशः सोऽस्म्यहमेवेति विदुर्यं

तं संसारध्वान्तविनाशं हरिमीडे ॥३६॥

अर्थ :- मी म्हणजे प्राण नाही, शरीर नाही, मन नाही, बुद्धी नाही, तसेच अहंकार नाही, चित्तही नाही. जे केवळ शुद्ध चैतन्य आहे ‘ते म्हणजेच मी आहे.’ ज्ञानी लोक जे हे सत्य जाणतात त्या संसारांधकाराचा नाश करणाऱ्या सत्यस्वरूप श्रीहरिंची मी स्तुती गातो.

निषेधाचे प्रतिपादन – एका प्राध्यापकांनी फळ्यावर एका प्रश्नाची चुकीची उत्तरे लिहिली. नंतर त्यांनी एका विद्यार्थ्याला बरोबर उत्तर लिहिण्यास सांगितले. तेव्हा त्या

विद्यार्थ्यांने सांगितले, “फळ्यावर लिहिण्यासाठी जागाच नाही.” आपण आपल्याही मनात आपल्याबद्दल व जगाबद्दल ढीगभर चुकीच्या कल्पना धारण करून ठेवलेल्या आहेत. योग्य ज्ञानाला जागा करून देण्यासाठी आपण त्या प्रथमतः पुसून टाकल्या पाहिजेत.

आपण एक असून सुद्धा विचार करतो की ‘मी उंच आहे’, ‘मी भावनाशील आहे’, ‘मी बुद्धिमान आहे’ इत्यादी, इत्यादी. यापैकी मी नक्की कोण आहे? यापैकी माझी कोणती ओळख खरी, सत्य, टिकाऊ आणि बाधित न होणारी अशी आहे? माझ्याबद्दलच्या माझ्या सर्व धारणांमध्ये ‘मी आहे’ हे सर्वांमध्ये समान आहे. दुसऱ्या सर्व धारणा अन्य धारणेकडून खोडल्या जातात. उदाहरणार्थ – ‘मी सुखी आहे’ ही भावना ‘मी दुःखी आहे’ या भावनेकडून खोडली जाते. मी एकटाच असल्यामुळे मी सुखीही असू शकत नाही व दुःखीही असू शकत नाही. परंतु या दोन्ही भावना प्रकाशित करणारे चैतन्य दोन्हीमध्ये समान, अहेय व शाश्वत आहे.

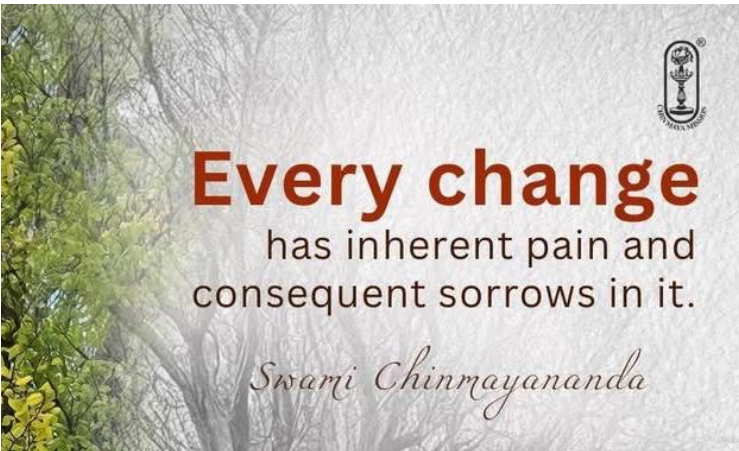
ना प्रतिपादन ना निषेध – शास्त्र आणि गुरू यांच्या उपदेशाच्या आधारे सर्व चुकीच्या धारणांचा निषेध केल्याशिवाय जर आपण 'मी चैतन्य आहे' असा विचार केला तर तोही 'मी शरीर आहे' याप्रमाणे आणखी एक कल्पना होईल. 'मी शरीर आहे' या धारणेमुळे आपण आपल्या शरीराची काळजी घेतो व त्याचे संरक्षण करतो. परंतु 'मी चैतन्य आहे' असा विचार ठेवला तर तो 'मी शरीर आहे' याप्रमाणेच आणखी एक कल्पना होईल व ती अधिकच भ्रम उत्पन्न करील. जर मला 'मी क्रोधित आहे', 'मी चैतन्य आहे' अशा प्रकारे वाटत असेल किंवा 'मी दुसऱ्या कोणापेक्षा जास्ती हुशार आहे' याप्रमाणे 'मी चैतन्य आहे' असे समजत असेल तर अशा भावना किंवा विचारसुद्धा कल्पनाच आहेत. जर मी स्वतःला ऑलिम्पिकमधील विजेता आहे असे समजण्याप्रमाणे 'मी चैतन्य आहे' असे समजत असेल, किंवा मला वाटते की मी श्रीमंत व्हावे याप्रमाणे मला मी चैतन्य होण्याची इच्छा ठेवत असेल तर असे, इच्छा बाळगणारे विचारही

कल्पनाच आहेत. 'मी चैतन्य आहे' ही कल्पना नाही तर तो एका परिणामाचा, मी जे नाही त्याचा निषेध केल्यानंतर झालेला साक्षात्कार आहे.

ध्यानश्लोकामध्ये श्री शंकराचार्य म्हणतात, "मी मन-बुद्धी-अहंकार-चित्त नाही, मी कान, जिह्वा, नाक, डोळे व ऐकणे, चव घेणे, गंध ग्रहण करणे व पाहणे या क्षमताही नाही. मी आकाश, पृथ्वी, अग्नी किंवा वायू नाही, मी चित्-आनंद आणि मांगल्य आहे."

अंतर्यामी असलेला आत्मा किंवा श्रीहरि-ज्यांचे ज्ञान प्रतिपादित होते, जे संसारांधकाराचा नाश आत्मज्ञानाच्या प्रकाशाने करतात, त्यांची मी प्रार्थना करतो व स्तुती गातो.

-----XXXXX-----



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

 **YouTube** Chinmaya Mission Mulund

www.chinmayamissionmulund.com