



“तस्य भार्या सर्वमिदं विभाति”

चिन्मय आदेश

Monthly Newsletter of Chinmaya Mission Mulund

त्रयस्त्रिंशत् (XXXIII) स्रोतः

JULY - 2026

सप्त (VII) रश्मिः





Chinmaya Mission Mulund

CHINMAYA GEETA FEST - 2026



Bhagwad Geeta Chapter - XII

BHAKTI YŌGAḤ
THE YOGA OF DEVOTION

- * INTERNATIONAL GEETA CHANTING FOR CHILDREN
- * GEETA CHANTING FOR ELDERS
- * ESSAY WRITING
- * VIDEO QUIZ (FOR AGE 16 AND ABOVE)

For more details visit:

www.chinmayamissionmulund.com/geeta-chanting-competition

For any queries contact:

Vasantha Balan - 8879717030

Lakshmi Kumar - 9820590472



Chinmaya Mission Mulund

CHINMAYA INTERNATIONAL GEETA CHANTING
COMPETITION FOR CHILDREN - 2026



Bhagwad Geeta Chapter - XII

BHAKTI YŌGAḤ
THE YOGA OF DEVOTION

PRELIMINARY ROUND ON
SUNDAY, 27TH SEPTEMBER 2026

CHANT GEETA



ENCHANT KRISHNA

For more details regarding
Portion, Dates, etc. visit:

www.chinmayamissionmulund.com/geeta-chanting-competition

For any queries contact: Vasantha Balan - 8879717030

Lakshmi Kumar - 9820590472



Chinmaya Mission Mulund
CHINMAYA GEETA CHANTING COMPETITION
FOR ELDERS - 2026



Bhagwad Geeta Chapter - XII
BHAKTI YŌGAḤ
THE YOGA OF DEVOTION

PRELIMINARY ROUND ON
SUNDAY, 20TH SEPTEMBER 2026,
9.30 AM TO 12.30 NOON AT CHINMAYA SHREERAM
CHANT GEETA



ENCHANT KRISHNA

For more details regarding portion, dates, etc. visit:
www.chinmayamissionmulund.com/geeta-chanting-competition

Vasantha Balan - 8879717030
Lakshmi Kumar - 9820590472

Last date of registration for Preliminary round:
15th Sep 2026



Chinmaya Mission Mulund
CHINMAYA GEETA ESSAY COMPETITION



Bhagwad Geeta Chapter - XII

BHAKTI YŌGAḤ
THE YOGA OF DEVOTION

IN
ENGLISH, MARATHI, KANNADA
ON
11th Oct 2026, Sunday, 10.00 am to 11.30 am

Eligibility: Age 16 and above

Registration Fee: Rs. 100 /-

Study Material for the competition will be given free of cost
Guidance on 12th Chapter will be provided to the participants

Last Date of Registration: 4th Oct 2026

Venue: Sri Sri Ravishankar Vidya Mandir, Mulund(W)

For more details contact:

For Marathi, Savita Chakravarti - 77388 20898

For English, Vasantha Balan - 88797 17030

For Kannada, Girija Shetty - 90043 07593



Chinmaya Mission Mulund

VIDEO QUIZ

Bhagwad Geeta Chapter - XII

BHAKTI YŌGAḤ
THE YOGA OF DEVOTION

ON

6th Dec 2026, Sunday, 7.00 pm to 8.30 pm

“ Watch attentively one-hour video of Pujya Gurudev Swami Chinmayananda based on 12th chapter and answer the Questionnaire in English based on the video. ”



Eligibility: Age 16 and above

Registration form fee: Rs. 50 /-

For any queries contact: Vasantha Balan - 8879717030

Lakshmi Kumar - 9820590472

**Venue: Chinmaya Shreeram, Aroto House, First Floor,
P K Road, Mulund(W)**



DEAR GEETA LOVERS

The grand vision behind the Geeta Fest, is that chanting initially introduces one to the world renowned Bhagawad Geeta. Naturally this leads to the study of the text, resulting in the gain of the knowledge revealed therein.

We invite all of you to be a part of the Geeta Fest and request parents and well-wishers to contribute and donate generously towards this noble endeavor.

Sponsorship for 10 Children	Rs. 300 /-
Sponsorship for 25 Children	Rs. 750 /-
Sponsorship for 50 Children	Rs. 1500 /-
Certificate Sponsorship	Rs. 1000 /-
Prize Sponsorship	Rs. 2500 /-

To donate visit:

<https://chinmayamissionmulund.com/geeta-chanting-competition-sponsorship/>

Contact: Smt. Vasantha Balan – 8879717030

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



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,

गीतापाठेऽर्थजिज्ञासा ततो ज्ञानं भविष्यति।

कृतार्थता हि ज्ञानेन तस्माद् गीता पठेन्नरः ॥

Pujya Guruji Swami Tejomayananda ji summarises the greatness of Gita Chanting in a succinct manner – The chanting of the Gita leads to a desire to know its meaning which will lead to Self-Knowledge. Knowledge alone gives fulfilment; so one should chant the Gita. Decades back, Pujya Gurudev Swami Chinmayananda introduced the Gita Chanting Competitions (GCC) for children with the motto ‘Chant-Study-Know-Live’. In their formative years, when children learn to chant by heart the verses of the Gita, the seed has already been sown. When they grow up, they will invariably be drawn to know the meaning of what they learnt in their childhood and when they are exposed to the priceless wisdom of the Gita, they will undoubtedly

strive to live the exalted way of life prescribed in the Gita. This was the great vision of Pujya Gurudev behind starting GCC for children worldwide. Moreover pronunciation of Sanskrit shlokas has been proved by modern science to have countless benefits for the body and mind. Over the years, GCC has become a central activity in Chinmaya Mission centres worldwide, blossoming to encompass all ages and a host of competitions like essay, elocution, video quiz etc. based on the selected chapter, thus making almost the whole year a celebration of a Gita Fest.

The year, 2026 being the 75th year of the Chinmaya Movement, celebrated as the Chinmaya Amrit Mahotsava in Chinmaya Mission centres all over the world, the 12th chapter of the Gita, i.e Bhakti Yoga, being a very important chapter covering all the spiritual disciplines spoken of in the Gita, has been selected for the GCC. It is the smallest yet a profound chapter of the Gita. The participation of children from schools,

Balavihars and other organisations in the GCC has been remarkably rising, year after year. Sevaks and Sevikas have been trained and have started training children. This year, the GCC form registration has been made online for children. The Geeta Fest this year will have chanting competition for elders, essay competition in English, Marathi and Kannada and the video quiz. We invite all our readers to participate actively in the Geeta Fest and inspire their family and friends to participate and benefit from the timeless message of the Gita. For details, please visit www.chinmayamissionmulund.com/geeta-chanting-competition

Adhik Maas is an extra lunar month in the Hindu calendar that corrects the gap between the lunar and the solar years, aligning seasons and festivals. Also known as Purushottam Maas, it is dedicated to spiritual practices; spiritual practices done during this month are said to yield multifold merit. Adhik Maas, this year was from 17th May to 15th June. We, at

Chinmaya Mission Mulund, observed the Adhik Maas by conducting the special Vishnu Shodashopachaara Pooja and Vishnu Sahasranama Archana on Sunday, 31st May. Devotees came in large numbers to perform the Vishnu Sahasranama Archana.

The monthly Sampoorana Geeta Parayanam was conducted on Sunday, 7th June from 3.30 to 6.30 pm followed by the Nitya Path and Arati. The programme was well attended.

As you may be aware, the Chinmaya Amrit Mahotsav will culminate in the global Sammelan at New Delhi from 23rd to 25th October, 2026. It will be a grand get-together of the Chinmaya family worldwide. It will also see the culmination of the Chinmaya Amrit Yatra, a national pilgrimage of 35000 kms over 295 days, which was flagged off from Pune on 31st December 2025 and is covering all the states honouring the eternal legacy of Pujya Gurudev Swami Chinmayananda, carrying His divine message, grace and living presence across the sacred geography of

Bharat. We should not miss this once in a life-time opportunity to participate in such a great, grand event. Do register for the Chinmaya Global Sammelan at your earliest on <http://chinmaya75.org/amrit/register>

Lokah Samasthah Sukhino Bhavantu

Smt. Lakshmi Kumar

Editor - Chinmaya Adesh

Dated 30th June 2026

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Vishnu Shodashopachaara Pooja and Vishnu Sahasranama Archana during Adhik Maas



Elaboration of the Five Sheaths – The Pancha Koshas H. H. Swami Chinmayananda

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

The composition of the five sheaths is as follows:

Food Sheath – The physical body of which everyone is fully aware during the waking state of consciousness is called the food sheath. It is born of food assimilated by the parents, it exists because of the food regularly taken in, and ultimately, after death, it must decompose to become food again. The physical structure, which arises from food, exists in food, and goes back to food, is most appropriately called the food sheath. The organs-of-knowledge (eyes, ears, nose, tongue and skin) and the organs-of-action (hands, legs, organ of speech, genital organ and organ of evacuation) exist in this sheath. This sheath is called the *gross body*.

Vital-Air Sheath – The air we breathe mixes with our blood and reaches every cell of our physical body. Oxygen forms an inner lining, as it were, for the outer physical sheath. The vital-air sheath controls all the organs of action, and it is five-fold, with five different functions: (1) the faculty of respiration and perception (*prana*), which controls the perceptions of the five sense organs; (2) the faculty of excretion (*apana*), which controls the throwing out by the body of various things, such as spit, seeds, feces, urine, or perspiration; (3) the faculty of digestion (*samana*), which controls digestion of food; (4) the faculty of circulation (*vyana*), which controls the distribution of digested food to all parts of the body; and (5) the faculty of thinking (*udana*), which makes it possible for people to entertain, absorb, and assimilate thoughts.

Mental Sheath – None of us is unaware of the existence of the mind. The mind entertains our doubts, joys, and a variety of emotions,

and constantly erupts with a nonstop flow of thought-lava. The mind can fly to things and places seen or heard, and because of its vast reaches, it is considered subtler than the food sheath and the vital-air sheath.

Intellectual Sheath – While the mind is the doubting element, the intellect is the determining factor in each of us. In Vedantic literature, the two are considered one and the same. When our thoughts arrive at a determined decision or a willed judgement, they are called the intellect. The intellect is subtler than the mind because it ventures forth into realms unheard or unseen. Realms not yet experienced are the fields of its revelry and conquest. The above three sheaths together are known as the *subtle body*.

Bliss Sheath – This, the subtlest of the sheaths, is made up of the ignorance (non-apprehension) that exists during our deep-sleep state of consciousness. It is considered blissful because, whatever be the condition of

our waking consciousness, when once we fall asleep, whether rich or poor, successful or disappointed, healthy or sick, young or old, we experience undisturbed peace and bliss. We experience a state of pure non-apprehension, that is, the absence of everything. This sheath is called the causal body: from non-apprehension all the misapprehensions of the gross and subtle body arise.

The ego that arises in us when we identify ourselves with the gross body is called the waker; with the subtle body, the dreamer; and with the causal body, the deep sleeper.

Atman, the Life Center, the subtlest of all, is the core of this five-sheathed structure. All these together constitute the spirituo-physical entity that plays as you and me. Consciousness exhibited by the organism depends upon the condition of its mental and intellectual sheaths. Stones have no awareness because the mind and intellect are absent in them. According to Vedanta, plants

have a rudimentary mind and intellect, and hence they live and grow and possess some awareness. The minds and intellects of animals are further developed, and they are more aware than plants. The supreme development is reached in the human being.

The purer the mind and intellect, the brighter are the beams of consciousness that radiate from the individual. The saint or prophet is he who has the maximum awareness manifest in him. “*Brahmavit brahmaivva bhavati*” – “the Knower of the Absolute becomes the Absolute”, roar the Upanishads. To realize pure Awareness, which is *Atman*, or the Life Center, is the goal of life, the culmination of evolution, the fulfillment of supermanhood.

(‘The Hydra-Headed Monster’..... to be continued in the next issue)

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Act not only for yourself, but
also for a greater cause.

Swami Swaroopananda



Saving Knowledge

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

Once upon a time, two fish, Sahastrabuddhi or 1000 intelligences and Shatabuddhi or 100 Intelligences lived with a frog called Ekabuddhi or One Intelligence.

One day a bird brought news that fishermen were coming to cast their nets in the lake. Sahastrabuddhi said, ‘Don’t worry! My 1000 Intelligences are saying that they will not come.’ Shatabuddhi said, ‘If they come, my 100 talents are enough to protect us all.’ Ekabuddhi said, ‘Well, I have only one intelligence and it is telling me that I should shift to a distant part of the lake!’

Next day both Sahastrabuddhi and Shatabuddhi got caught. As the fishermen were returning home, Ekabuddhi peeped out from his new dwelling and saw his friends

dangling lifelessly from one of the nets. Ekabuddhi turned to his wife and said, ‘Look dear! There go Sahastrabuddhi and Shatabuddhi with their 1100 intelligences and here I am alive and safe with my only intelligence ... The Ability to Foresee!’

(Pujya Gurudev Swami Chinmayananda often narrated the story of a scholar who was crossing a river by a boat. During the journey, he was boasting about his diverse knowledge to the simple boatman.

Scholar: Have you ever studied the Upanishads?

Boatman: No Panditji.

Scholar: Then half your life is wasted. Have you studied Sanskrit grammar?

Boatman: I am an uneducated man, Panditji. I know nothing of such things.

Scholar: Then three-fourth of your life is wasted.

Midstream, a severe storm hit. The boat began to toss violently, taking on water and threatening to capsize. Seeing the danger,

Boatman: *Panditji, do to know to swim?*

*The terrified scholar shook his head and said,
“No, I do not.”*

Boatman: *Then your entire life is wasted, for
the boat is sinking.*

*Saying so, he promptly jumped into the water
to save himself.*

*Pujya Gurudev used this tale to teach that mere
intellectual knowledge of the scriptures without
practical application and subjective realisation
is useless in the face of life’s unpredictable
storms.*

*In Pujya Gurudev’s words, ‘Without spiritual
stamina, no one can stand up to the threats
and onslaughts of circumstances in life.’)*

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To strive is given to us:
success is always His. So
never feel beaten out--

STRIVE.

Swami Chinmayananda





हरिमीडे स्तोत्रम् परम पूज्य स्वामी तेजोमयानंद

हा श्लोक छान्दोग्य उपनिषदाशी संबंधित आहे –

सत्तामात्र केवलविज्ञानमजं सत्
सूक्ष्मं नित्यं तत्त्वमसित्यात्मसुताय ।
साम्नामन्ते प्राह पिता यं विभुमाद्यं
तं संसारध्वान्तविनाशं हरिमीडे ॥३७॥

अर्थ :- “ते सत्य जे शुद्ध सत्, ज्ञान, अज, सूक्ष्म आणि शाश्वत आहे तेच तू आहेस,” अशा प्रकारे छान्दोग्य उपनिषदात पित्याने पुत्राला सांगितले. त्या सर्वव्यापी आद्य श्रीहरिंची जे संसारांधकाराचा नाश करणारे आहेत त्यांची मी स्तुती गातो.

छान्दोग्य उपनिषद् – हे उपनिषद् सामवेदातील तलवकार शाखेच्या ब्राह्मण विभागाचा एक अंश आहे. आकाराच्या दृष्टीने हे दहा प्रमुख उपनिषदांपैकी दुसऱ्या क्रमांकाचे आहे. त्यामध्ये सहा अध्याय आहेत. त्यापैकी

पहिल्या पाच अध्यायात मुख्यत्वे करून विविध प्रकारच्या कर्मांचे (विधी), पूजा पद्धती व ध्यान (उपासना) यांचे वर्णन आहे. शेवटचे तीन अध्याय आत्मज्ञानाचे विवरण करतात. येथे उद्धृत केलेल्या श्लोकाचा संदर्भ सहाव्या अध्यायातील ऋषी उद्दालक व त्यांचा पुत्र श्वेतकेतू यांच्या संवादाशी आहे. या विभागात 'तत्त्वमसि' हे महावाक्य आहे.

संक्षिप्त कथा – स्वभावतःच खेळकर असलेल्या श्वेतकेतूला शाळेत जाणे पसंत नव्हते. तो त्याचा वेळ खेळण्यात वाया घालवत असे. चिंतातुर पिता ऋषी उद्दालक यांनी त्याला समजावले, “तू बारा वर्षांचा झालेला आहेस. आतापर्यंत आपल्या कुटुंबात या वयापर्यंत कोणीच अशिक्षित राहिलेला नाही. ही परंपरा तू मोडणार नाहीस अशी मी आशा करतो.” हे शब्द श्वेतकेतूच्या अंतःकरणाला जाऊन भिडले व तो गुरुकुलात गेला. शिक्षण पूर्ण झाल्यानंतर तो घरी आला. त्यावेळी तो चोवीस वर्षांचा होता. विद्याभ्यासाचा त्याच्या मनामध्ये

पुरेपूर अभिमान होता. पित्याने त्याला विचारले, “तुला ते ज्ञान माहीत आहे का की ज्याच्यामुळे अश्रुत श्रुत होते, अविचारीत विचारीत होते आणि अज्ञेय ज्ञेय होते?” हा प्रश्न ऐकल्यावर श्वेतकेतू एकदम स्तब्ध झाला व उद्धटपणे म्हणाला, “कदाचित माझ्या गुरुंना ते माहीत नसावे. म्हणून मला ते शिकवले गेले नाही.” आपल्याला पुन्हा एकदा गुरुकुलामध्ये पाठविले जाईल याची त्याला भीती वाटली असावी. त्याने आपल्या पित्याला ते ज्ञान शिकवण्याची विनंती केली. ही कथा आजकालचीच असल्यासारखी वाटते – काही काही स्तरांवर काहीही बदल घडत नाहीत, फक्त पात्रे बदलतात.

ज्ञान काय आहे – संक्षेपाने – हा श्लोक ऋषी उद्दालक यांच्या संपूर्ण उपदेशाचे सार सांगतो. कारण जाणल्याने कार्यही चांगल्याप्रकारे ज्ञात होते. सर्व मृद्घटांचे कारण मृत्तिका आहे असे जेव्हा आपण जाणतो तेव्हा त्या मृद्घटांचे तत्त्व ज्ञात होते. नाम-रूप, कार्य आणि गुण ही सर्व मातीवरचा अध्यारोप किंवा मातीच्या अभिव्यक्ती

आहेत.

शुद्ध सत्त्व हेच एकमेवाद्वितीय असे सृष्टीचे आद्य कारण आहे व व्यक्ती आणि वस्तू यांचे जगत हे त्यावरील अध्यारोप आहेत. आपण कार्यामध्ये इतके मग्न आणि ग्रस्त झालेले असल्यामुळे गुरू आपल्याला आपल्या मुळांकडे घेऊन जातात, ज्यांच्यामुळे आपण जगत असतो व ज्यांच्यामध्ये आपण प्रतिष्ठित असतो. त्यानंतर गुरू उद्घोषित करतात, “शुद्ध सत् जो सर्वांचा सूक्ष्म आत्मा आहे, तोच खरा तू आहेस.”

येथे असे म्हटलेले नाही की ‘सत्मुळे तू आहेस’ (तेन त्वं असि), ‘सत् साठी तू अस्तित्वात आहेस’ (तस्मै त्वं असि), ‘सत् आहे म्हणून तू आहेस’ (तस्मात् त्वं असि), ‘सत्मध्ये तुझे अस्तित्व आहे’ (तस्मिन् त्वं असि), तर येथे निःसंदिग्धपणे विधान केलेले आहे की, तूच ते सत् आहेस (तत्त्वमसि). गुरू आपल्या शिष्याची तो सत्प्रमाणे आहे (तत्-इव-त्वं असि) अशा प्रकारे स्तुती करण्याचा प्रयत्न करीत नाहीत, तर ते म्हणतात,

खरे तर 'तोच सत् आहे'. आपण त्यावर विश्वास ठेवला, ते समजून घेतले, त्याचा स्वीकार केला की नाही केला, सत्य तेच अवशिष्ट राहते की 'मी अनंत सत् आहे.'

आत्मा या शब्दाची व्याख्या जे सर्वांना व्यापून आहे ते, जे सर्वांना सामावून घेते ते, जे सर्व वस्तूंना प्रकाशित करते ते आणि जे सदैव अस्तित्वात असते ते, अशी केली आहे. मी म्हणजे आत्मा अनंत सत् चित् आहे.

सूक्ष्म, शाश्वत, अज, सत्, चित्, अनंत इत्यादी या शब्दांचा अर्थ स्थूल, अकाल, अनादि, कायम उपस्थित असलेले, सर्वांना प्रकाशित करणारे, असीम नसलेले असा आहे. यावरून आपल्याला असे जाणायचे आहे की, मी सूक्ष्म आहे, मी शाश्वत आहे, मी अज आहे, मी सत् आहे, मी चित् आहे, मी अनंत आहे, इत्यादी, इत्यादी.

कुणाच्या मनात अशी शंका येऊ शकेल, 'सत् आणि चित् ही सत्याची वेगवेगळी लक्षणे आहेत की एकच आहेत?' ते म्हणजे खरोखर एकच सत्य आहेत, पण त्यांची नावे दोन आहेत. जर सत् चित्‌हून भिन्न असेल तर ते जड

होईल आणि म्हणून परिवर्तनशील होईल, म्हणून असत् होईल. जर चित् सत्हून भिन्न असेल तर ते अ-सत् होईल, म्हणून स्वतःसिद्ध होणार नाही, म्हणजे अ-चित् होईल. सत् हेच चित् आहे आणि तेच सत् चित् 'मी' आहे.

ज्ञानाने मुक्ती - ज्ञानाशिवायही माझे जीवन चांगल्या प्रकारेच चालले आहे, तर मग ते जाणण्यासाठी व समजण्यासाठी इतके प्रयत्न का करावेत ? सत्य हे ते सत्य आहे म्हणूनच जाणले पाहिजे. तसे न केल्यास आपण अपसमजुतींमध्येच जीवन जगत राहू. शिवाय, सत्याचे ज्ञान आपले खरे स्वरूप आहे व ते आपल्याला मुक्त करणारे आहे. म्हणून ते जाणलेच पाहिजे. काही कारणास्तव जर मी विचार करू लागलो की मी सावली आहे तर मी सावली नाही असे जाणणे माझ्यासाठी आवश्यक नाही का ? जर मी विचार करीत राहिलो की मी सावली आहे तर प्रत्येक वेळी जेव्हा कोणी व्यक्ती किंवा प्राणी माझ्या सावलीवरून चालत किंवा पळत

जाईल तेव्हा मी रडत, ओरडत राहीन. इतकेच काय,
दुसऱ्या कोणाची तरी सावली माझ्या सावलीवर पडली
तरी मी रडू, ओरडू लागेन ! काय हे जीवन !!

हे उपनिषद् सांगते की, श्वेतकेतू या ज्ञानामुळे मुक्त झाला.
हे आपल्या मनात अशी आशा जागवते की, त्याच्याप्रमाणे
आपणही सर्व बंधनांतून मुक्त होऊ. मी म्हणजेच सत्-
चित् म्हणजेच श्रीहरी, यांची मी स्तुती करतो आणि त्यांना
प्रार्थना करतो की, मी सुद्धा अंधकारांच्या सावल्यांपासून
मुक्त व्हावे.

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A man firmly established in wisdom
is tranquil and his equipoise is
never broken even when he is
investing his entire energies in the
world outside for the
service of mankind.

Swami Chinmayananda

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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8, Aroto House, P. K. Road, Mulund (W),
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Email : info@chinmayamissionmulund.com

Tel.: 2567 1381  +91 22 2567 1381

 **YouTube** Chinmaya Mission Mulund

www.chinmayamissionmulund.com