



CHINMAYA NEWS

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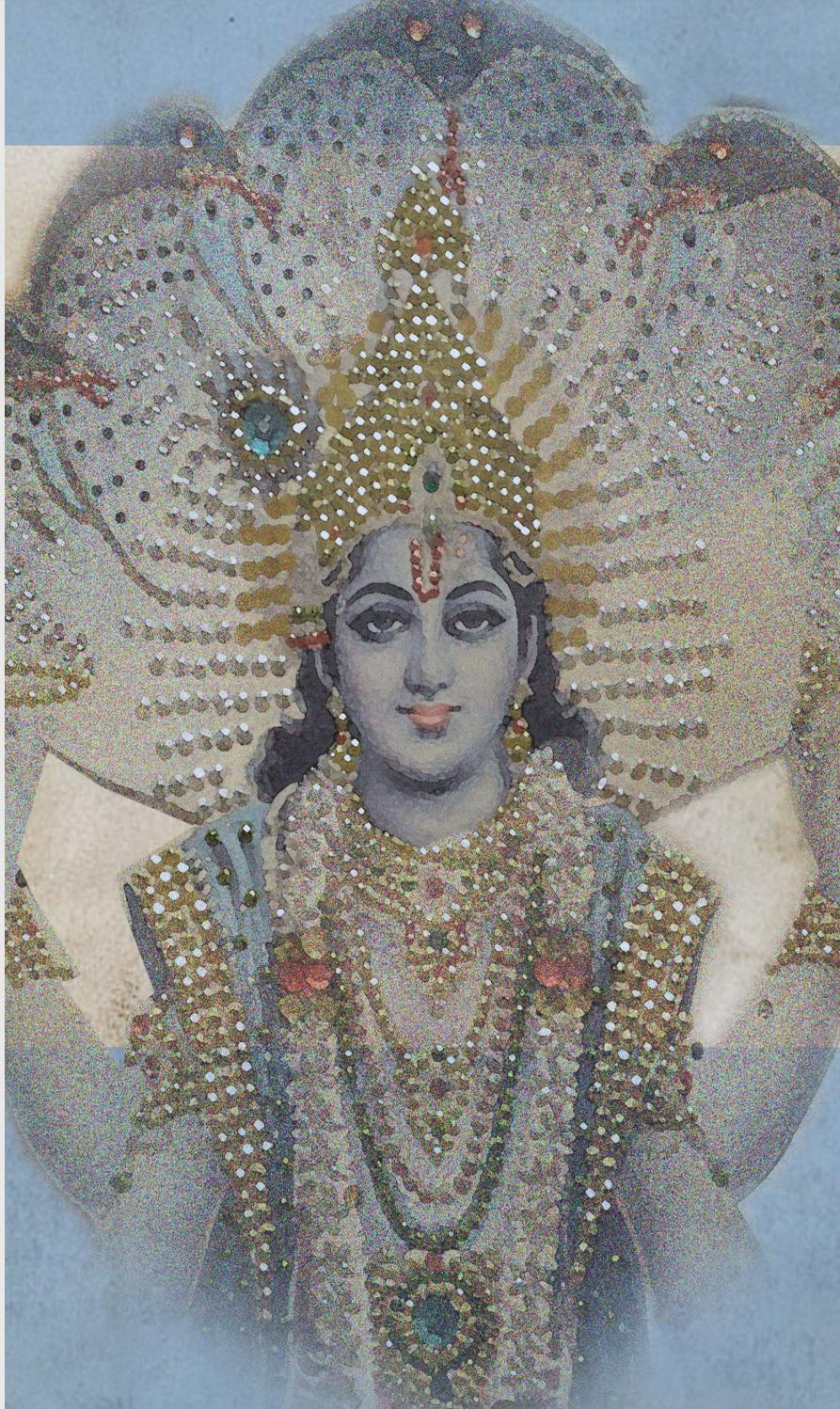
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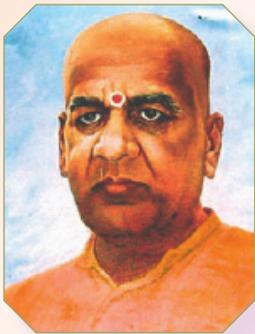
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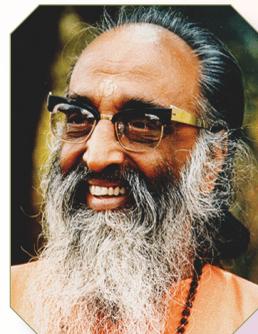
His Holiness Swami Tapovanam

Peace of the Soul alone is eternal Peace. Joy of the Soul alone is everlasting Joy. He who turns away from external objects, whose mind is fixed in the immanent Self, alone enjoys eternal Peace and eternal Bliss. . . . Clinging to sensuous objects is at the root of all suffering and is the cause of the worldliness that produces all evil. By casting off this attachment, one can find Liberation (*mukti*). . . . You must bring the wayward mind under strict control, step by step, by the exercise of your power of discrimination.

Source: *Ishvara Darshan*

His Holiness Swami Chinmayananda

Despite . . . steadiness, no matter how noble the thoughts, the mind continues to exist. And as long as the mind survives, thought-agitations veil the Self under a mist of mind-created confusions. This mind is the cause for non-apprehension of the real Essence in us. Therefore, the mind is to be completely sublimated. . . . As long as there is a mind, *Brahman*, or Reality, cannot be experienced. Where the mind has ended that itself is *Brahman*.



Source: “The Highest Truth,” *Mind: Our Greatest Gift, Mananam Series*

His Holiness Swami Tejomayananda



Man, due to ignorance of his own nature, searches for joy in objects, thereby creating problems and sorrows for himself. [Through *pranayama*,] in a state of absorption, the mind does not perceive objects and is therefore quiet. But *pranayama* cannot remove the ignorance of one’s true nature. So when the restraint over *prana* is removed, the ignorant mind again wanders into the field of objects.

But a mind that is destroyed does not do so. This clearly indicates that the destruction of the mind means the removal of the ignorance of one’s own nature, and not the destruction of the perceiving mind, by which we transact with the world.

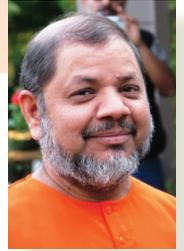
Source: *Upadesha Sara*

[Click here for Pujya Guruji’s Itinerary](#)

The Brilliance of the Self

Talks by Pujya Guruji Swami Tejomayananda at CM Houston, June 2009;

transcribed by Preeta Narain



Thank you for your wonderful welcome and introduction. It reminds me a joke wherein an organization’s secretary introduced the guest speaker. The speaker then stood up and said, “I have to apologize for two things. One is that when introducing me, the secretary exaggerated. My second apology is because I enjoyed it.”

So, your introduction of me is good, for it shows your love and your affection for me, and this is what touches my heart. Whenever I come to Chinmaya Mission Houston, I feel very happy, and today is not different. We are here to celebrate and ceremoniously complete the *prabhavali* installations in the temple.

As you must have seen in various temples, a *prabhavali* is the arch-like structure that is kept behind the Lord. *Prabha* means “light” or “brilliance.” In *Gita* Chapter 7, *Bhagavan* says, “*Tejas tejasvina’ham.*” In describing His *vibhuti*s, Lord Krishna says, “I am *teja*—the Brilliance of the brilliant, the Effulgence of the effulgent.

A class teacher used to always go to his classroom to teach with sunglasses on. So someone asked him, “Why do you wear these sunglasses to your class?” He said, “Because my students are brilliant!” It’s a silly joke, but brilliant.

The word brilliant or brilliance is used with

many meanings, indicating something different in each meaning. When we say the sun is bright or brilliant, it has one meaning and that is obvious. When we say fire is brilliant, as the Lord says, “*Tejashcasmi vibhavasau,*” it means He is the effulgence, light, and heat of the fire. This is a different meaning. How you feel the brilliance of light, the effulgence of fire, the brightness of the sun—each is different, but each has *teja*.

All stars and various other elements shine. This shine is also called brilliance or *teja*. When it comes to human beings, we use words like, “He is a bright fellow, quite brilliant.” This brilliance is something different. It is not that some light is coming out of that person, but his intelligence, his power of understanding, farsightedness, presence of mind—there are a variety of things that may indicate his brilliance here. So, such an intelligent person is also called bright. Like this, *teja* has many facets.

Even from a gross level, if we look at a person physically, we can see in him a level of brightness. If he is down with fever, malaria, swine flu, cough, upset stomach, or any kind of illness or disease, you can see there is no brightness in him, no glow on his face. As soon as you look at someone like this, you ask, “What’s wrong with you?” because you can see a dullness because of ill health. So, from a physical standpoint, good health is brightness. How one becomes unwell we don’t know; and how he gets well is also not known. Nature takes care.

There is a true story about a Buddhist disciple who lived in a very remote place in Thailand. He was a white man living under the tutelage of a Buddhist master. Once, he fell sick and had to be admitted in the nearby hospital. Actually, it was just a namesake hospital, because it did not have many facilities. The discipline learned that his Guru was coming to

see him and felt very happy. When the Guru came there, he looked at him, stood there only for two minutes, and then said only one sentence: “Either you will get well or you will die. I am going.”

Can you imagine the state of that person’s mind? On one hand, he has great joy because he knows his Guru is coming, and he thinks it is such a great blessing. And then the Guru just says a mere statement of fact, without even any “Get Well Soon” wishes. The disciple wrote in his book that when his Guru said this, he was shocked initially, but later, he thought over it and said, “What He said is right. So, what is there to worry?” And suddenly, all his worries, anxieties, and everything just disappeared, and he got well and regained his brightness. Sometimes we get well not because of medicines, but despite them!

When your mind is at peace, filled with tranquility, you look very different. Anybody would look different. And when you see someone anxious, restless, agitated, worried, under stress or depression, then you know what kind of impressions are in that mind. Even if you were to ask that someone, “What happened to you?” he may say, “What? What happened to whom? Me? What? Nothing, nothing. I am fine.” But the way he goes on speaking, you know nothing is fine! So, mentally, the mind may not be bright at times.

So, too, with the intellect. When it doesn’t understand anything, misunderstands, is dull and slow, it does not have *teja*. That’s why, when you tell any joke or any subtle point to someone, if that person has understood it, there is some glow in his eyes. You can see it. And suppose everybody is laughing and he also laughs in unison, but you can know by his eyes that he has not understood what you said. The light of understanding is missing. This is why in *Bhagavad Gita*, Chapter 14, *Bhagavan* says:

Sarva-dvareshu debe’smin prakasha upajayate

Jnanam yada tada vidyad vivrddham sattvam ityuta

When *sattva guna* increases, there is the light of knowledge. Light of knowledge means a thing is seen or recognized correctly. For example, when words are spoken, they are correctly understood.

Yathartha jnanam (right knowledge of something as it is) takes place. This understanding is called intellectual brilliance.

So, the stars, the planets, the elements—their brightness is one. Then, with our physical body, our mind, our intellect, the glow is different. These are different types of *tejas*. A person, after having earned so many university degrees, is unemployed. See how he looks. He doesn’t like one question from anybody. If you ask what are you doing these days, what answer can be given? Only one thing: Apply, apply, no reply. He carries copies of his CV (*Curriculum Vitae* or resumé) with him, many copies, and if you read that, you will think that he is the most competent person in this world. Have you read someone’s CV? I have initiative, I have leadership qualities, I have done this, I have done that. And yet, one feels helpless, hapless, and hopeless. If you have all these initiatives, why can’t you create your own jobs? When that person’s *karma-dharma-samyoga*, or good fortune, comes in and he gets a job, then see the immediate change in how he looks. He will be the first to start handing out his business card—if he is only an assistant to the Assistant Secretary. But at least there is some designation now. So, brilliance is seen like this for the unemployed-to-employed person.

And when one is working and earning, then see the varieties of *teja*. Suppose he becomes a powerful minister, president of a company. Through his power, he has a brilliance. You must have seen youths riding on motorbikes or driving cars. With *teja*—fast.



So, first I want to bring to your notice the different facets of the word *teja*. This *teja*—whose is it? To whom does it belong? We think the brightness or effulgence of the sun belongs

to the sun, right? The heat or that brilliance belongs to the fire. If you see some beauty somewhere, whether in a flower, baby, man, or woman, we think it is beauty of that body. How shapely and beautiful that body is, is all that we see. That wherever any kind of brilliance we see, beauty we see, sweetness we see, power we see, our first mistake is in our thinking that it belongs to that object itself. *Bhagavan* says you have to think little more. Everywhere there is *teja*; there is a glow; there is a beauty in all things. But these do not belong to that thing itself, and that's what *Bhagavan* means when He says, "*Tejas-tejasvinam-aham.*" That *teja*, that Brilliance of the brilliant, or the Effulgence of the effulgent, all that you see, is not of the thing itself, because after some time, you find that thing has lost its luster and beauty. So that thing itself is gone, then to whom does the shine belong?

There are so many medicinal drugs, including lifesaving ones. In olden times, we called these *sanjivani buti* [like what Hanumanji brought for Lakshmana]. The difference is that lifesaving drugs today have an expiration date, because they also die! From where have these medicines come? *Bhagavan* says, "*Pushnami cau'shadhib sarvaha somo bhutva rasatmakaha.*" He says I am the one who is nourishing, who is all the nourishing qualities in plant life, who is the healing property in any medicine. He is the vitality in vitamins. So, one simple and direct understanding is that wherever you see a brilliance or glow of any kind, it is only because life is pulsating there. Isn't it true? If you have a lifeless tree or plant, you just uproot it. A body that has become lifeless—you burn it, but you are considered a murderer for this? To a living person, even if you do something minor, it can be a major offence. So, the beauty that you see, the brilliance that you see, the sweetness that you see, in anything, is when it is living. Even with food, you will find nutrition in fresh food that has good substance. Frozen or preserved foods that appear fresh are not fresh. They appear to look fresh. An embalmed body also appears to look alive, but it is embalmed only and that's all there is, nothing else left. How did that body get enlivened? *Jivanam sarva-bhuteshu*, says *Bhagavan*, or "In all beings, I am Life." For every existent part of creation, there is a glow, but it is wonderful only when it is living. Whether it is an organism, an element, a star, a

planet, a human being, or anything, when life is there, there is something special.

Bhuti means being. *Blu bhavati asti iti bhuti*, or "that which is." And *vishesha rupena asti iti visheshena*. *Visheshena bhuti* is called *vibhuti*. When there is some specialty, it is called *vibhuti*. For example, a plain glass of water is called *bhuti*. When you squeeze some lemon or lime in it, along with some sugar, salt, and pepper, it has a different fragrance altogether. Now, it is not called water. What it is called depends on the person. Some may call it *sharbat*.

Orange juice, apple juice, and mango juice are all different juices. You know all of them are *vishesha*, but the common factor is water. Without water you cannot make Thums Up or Coca Cola or 7 Up or 7 Down. There are so many kinds of drinks, like Pepsi, Coke, hard liquor, but the common and necessary ingredient in all is water. There can be no variety of drinks without water. Shri Krishna says in the *Gita*, "*Raso'ham-apsu kaunteya*, or I am the *rasa* [sapidity] in water," and it is water that gives taste to any food or drink. Just as the common factor in the variety of drinks is water, so, too, the common factor in all things is Existence. That is the Number One thing.

When we say is, is is for everything, it means without the Existence principle, we cannot have a thought that a book that is/exists, a table that is/exists, a chair that is/exists, etc.

This is the Existence part of *bhuti*. There is also the Consciousness (*chaitanya*) part. If you look at a flower, a tree, a fruit, a person, an intellect, anything, without Existence-Consciousness it cannot be. This Existence-Consciousness is *bhuti*. All other things are then *vibhuti*. Anything special you see is *vibhuti*. So, how do we recognize the Lord? The Lord is the one common denominator or substratum without which nothing can exist or shine. Therefore *Bhagavan* says *Aham asmi*, or "(That) is me."

When we think that the beauty or *vishesha* quality of anything belongs to that thing itself, do you know what happens? We have likes and dislikes, attractions and repulsions, and we get attached to a thing because we think the quality belongs to the thing. This is the reason why some people get carried away by the beauty of some shape, man or woman,

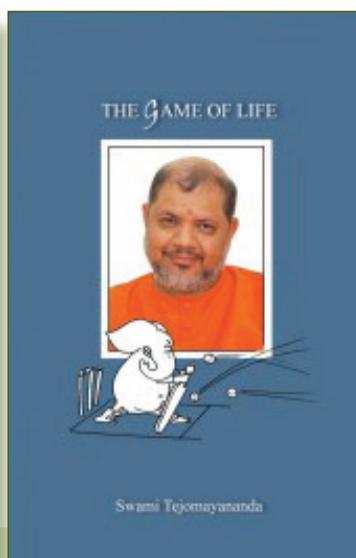
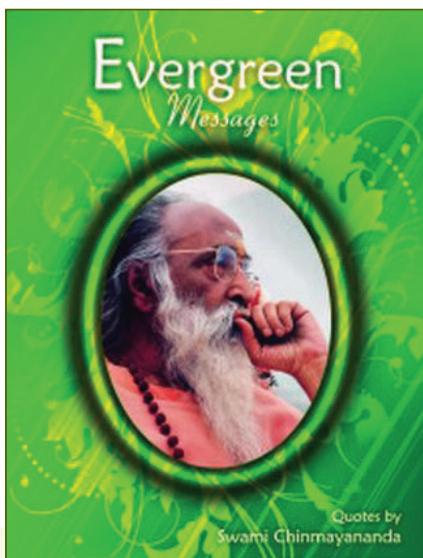
or this or that. But when the aging process starts, then what happens to the same person's attachment. Slowly he feels that it is no longer beautiful. But he forgets that he also is aging or balding, and that he is also not as handsome as before. It's not a one-way traffic.

Whenever we consider a special quality belongs to the thing itself, we get attached to that thing—whether through *raga* (like) or *dvesha* (dislike). This attachment is called *asakti* and this is how we have gotten so attached to so many things and beings. I heard something interesting from a mahatma. Someone asked him, “Swamiji, *askati mujhe bahut dukkhi kar rahi hai* (Attachment is making me miserable.) The swamiji said, “*Aa sakti hai na? To phir jaa bhi sakti.*” This is a play on the Sanskrit word *askati*, pronounced *aaskati*, meaning attachment. In Hindi, *aa sakti* means: It has come. *Jaa sakti*: It can go. Basically, the

mahatma replied, “Attachment has come, isn't it? (Then it can also go.)” Like *bimaari aa sakti hai* (if disease can come), *jaa bhi sakti hai* (then it can also go).

So don't worry about why *asakti* comes. We think it belongs to it, it belongs to me, it belongs to that, etc. All problems begin from here. Do you know this *asakti* has to be converted into *bhakti* (devotion)? Think about what *bhakti* means. When you see any beauty, any glow, any splendor, any grandeur, understand that it belongs to God. This is why the Lord gives his *ribhuti*s in *Gita* Chapter 10, to teach that whatever we see is the Lord alone. Then what will happen? You will appreciate everything—the vastness of the ocean, the tallness of the mountain—and everything will remind you only of the Lord.

to be continued



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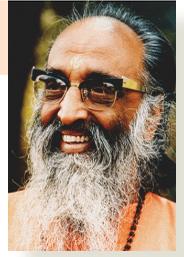
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As a Master Sees It

Transcribed from Q&A and Talks



☞ On Vegetarianism

Why is vegetarian food considered better in India?

Eat we must. What we like to eat depends upon one's taste. There are only four things available: Stones, plants, animals, and humans. Unfortunately, we cannot eat stones because our system is not geared to digest and assimilate them directly. And even though we sometimes destroy human beings with our cruelty, our progressive society does not allow eating them. That leaves us the vegetable and animal kingdoms to choose from.

No doubt, since prehistoric times, animals have been eaten, but we find that the very first progenitor of humanity, Adam himself, was eating only vegetables. It is only his second son who started this easy method of obtaining food because agriculture seemed to be too difficult for him, as it required a continuous process of putting forward effort to produce—whereas sitting behind a stone, waiting for innocent animals to come along, and destroying and eating them seemed to be the easier way!



How did the idea of vegetarianism develop in India?

We learned that vegetables can stay fresh for up to 48 hours, but meat deteriorates and becomes harmful very quickly. Furthermore, within the human body, during the process of digestion, food remains in the digestive system for 48 hours. Fruits and vegetables digest much faster than meat. Whatever stays longer in the intestines starts to decay with the heat of the body system, which creates a lot of toxins.

Let me explain this idea of toxicity a little more. You must have noticed that generally man eats only those animals that don't eat other animals. It is very difficult for man to digest and assimilate carnivorous animals. This suggests that they must be highly toxic to his system. It also suggests that a certain amount of toxicity is present in the first round of eaten animals, because twice removed the meat of carnivorous animals becomes impossible to eat.

☞ **So it means that what one eats is between the doctor and the person who wants to remain healthy. But in what way does vegetarian food help a person's mind? Did people discover that it affects the mental temperament?**

The food that we take in, and the thoughts and actions that spring forth from us, have a distinct relationship. In the computer world, there is a well-known saying: Garbage in, garbage out. This seems to be true of our bodies as well. If you put toxic food—garbage—into your system, in the long run, the texture of your thoughts and actions have a tendency to become more un-reconciling, extremely selfish, less concerned for others,

and lusty—and therefore, potentially dangerous to the social order.

Thus, we can see that toxins in the system bring about a lot of mental disturbances. The same principle applies to drinking alcohol. Since our culture is essentially geared for the life of meditation, the mind that is constantly agitated and wandering finds it difficult to plunge into meditation. To such an individual, the toxin is an obstacle in reaching his goal. This was probably the reason why the rishis in the jungles ate only fruits, roots, leaves, and water. Those who take non-vegetarian food may be very uncontrolled because of the toxins in their food. Watch a vegetarian and a non-vegetarian animal. All the herbaceous animals are available for eating; whereas the non-vegetarian or carnivorous animals are never eaten, even by hardcore non-vegetarians. Why is this? Because carnivorous animals have got so much toxicity in them that it means almost death to eat them.

☞ On Dating

There is nothing wrong with dating, but ask yourself, “What do I want out of life?” If you want to be only mediocre or average then date, drink, dance, whatever, and waste all your mental energy. Your destiny is in your hands. But if you want to score high in life, you have to live in self-control. All the men and women who have excelled in life have been fascinated by the goals they set for themselves. You can be in the majority, just wanting to feed your body, or you can choose to be a great person, although they are few in number. There was only one Einstein and one Gandhi.



You can set for yourself a higher vision that will enable you to live up to your maximum capacity. South Asians are scoring high all over the world. Have you stopped to wonder why? The difference lies in having self-discipline and a higher goal to aim for.

When the mind is not engaged in a goal or ambition, it rambles all over. It is the parents' responsibility to show the goal of life, to give ideas, and to let these ideas blossom in their children. A child is naturally fascinated by a flame and will draw close to it, but the job of the parents is to keep the child safe from harm. If the child persists, however, the parent can lead the child close to the flame so he feels the heat. After that the child will not go near it.

I know a sculptor who is considered to be a mad man. One day we were walking along a river. He noticed a huge stone and walked around it several times. Then he started to lift it. And together, we took it to his place. Even after we had brought it to his studio, he kept looking fixedly at it. He forgot all about me and just kept looking at it. After a day or two, I again visited him in his studio. I noticed that the stone had taken a human form, yet he continued hammering and chiseling away. He had created a lot of chips around him. I also noticed the empty teacups, for he had not taken the time to eat. After a few more days, a beautiful Krishna emerged, and I exclaimed, “O my friend! What a beautiful form you have made!”

He said, “Never say that. I never did it.”

I asked, “Then who did it?”

He replied, “Don't say I have created it. I did not make it. The beauty was in the stone already. I just chipped off whatever was unnecessary.”

In the same way, the higher personality is lying dormant in all of us. That which is veiling the beauty has to be chipped off. So let all your activities challenge your goal. In your success lies the success of society.

You ask, “Can we go on dates? All my friends are dating. Can I do drugs? All my friends are doing drugs.” Use your discrimination! This will show your strong-mindedness. There is nothing wrong with an occasional date; it is

not a big deal. But realize you are playing with fire. Haven't you seen the broken families? Children from these homes are searching for love. You, on the other hand, are being continuously fed with love. Indian parents are built that way. Many of you want to imitate your western peers, which is natural at this age, but when they ask you why you are not dating at this time, just tell them, "I don't need to beg for Mary's or John's love for a couple of hours when I am saturated in love 24-7." It is the culture. Indian culture is distinct because of the divine Goal. In everything we do, we bring out the divine Essence.

One more thing: In life, there are both, happiness and sorrow. Inspiring moments are few. When we pass our final exams, there is excitement. When a grandson is born, there is excitement for the grandparents. When the tenth grandchild is born, they are not

that excited. When one has done everything, life's excitements have ended. Then comes *vanaprastha*, a stage of meditative living. No grandson can see eye-to-eye with his grandfather, for it is a different generation.

If dating starts at the age of 12 or 13, and by 18 one has had all the experiences of sex and dating, perhaps even had a child by 19, then when 30 comes around, there is no excitement, nothing to look forward to. On the other hand, a person of self-control, who has studied at the right time, taken a job, married at the right time, and has children—that person's entire life is an inspiration. You can dull your life and end it at 35, then feel you have nothing to look forward to. Or, you can do everything at the right time and live in self-control. That is *sanatana dharma*. Every stage of your life remains beautiful and every action is geared towards the final goal.



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- Morning Meditation at the Temple in The Sea
- Visit to 85ft Hanumanji Murti
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3 DAYS OF FUN! ALL INCLUDED IN THE PRICE!

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Mind and Beyond: The Gītā Way

Discourses on

Śrīmad Bhagavad Gītā

Chapter IX

by

His Holiness

Swami Tejomayananda

Head of Chinmaya Mission Worldwide



July 29 - August 3, 2011

Camp Highlights

- Additional Discourses: *Jñāna Sāra* by Swami Shantananda
- Bala Vihar Classes for Children • Cultural Program • Recreation: Golf, Mini-Golf, Tennis, Swimming
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(Rates Effective until March 31, 2011)

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Contacts

Ach. Shanker Pillai (630) 789-6607

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For Camp Details and Registration go to: www.chinmayamahasadhi.com
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Camp Venue

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Global CHYK Camp 2010

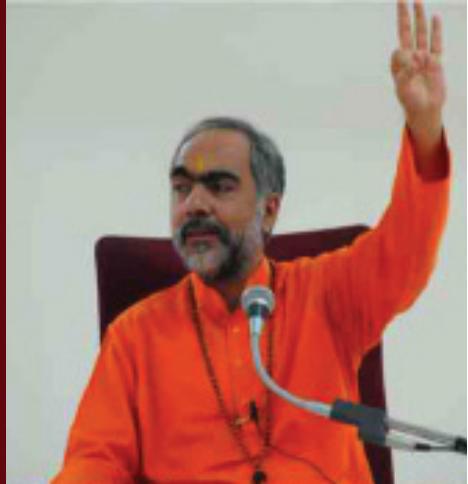
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Mission Centre



Take the
BIG P
E
T
S

Taittiriya Upanishad
All great achievement demands that we take a
Big Step.
To do this, we require
courage,
direction and a deep understanding of ourselves.

The Taittiriya Upanishad was taught to students in the
Vedic age to give them this clarity and to ensure that every
step they took once they left the Gurukula was a
Big Step in the right direction.

This timeless and profound knowledge is now available to us –
all we have to do is to step forward and be available for it.

Start the change this December...

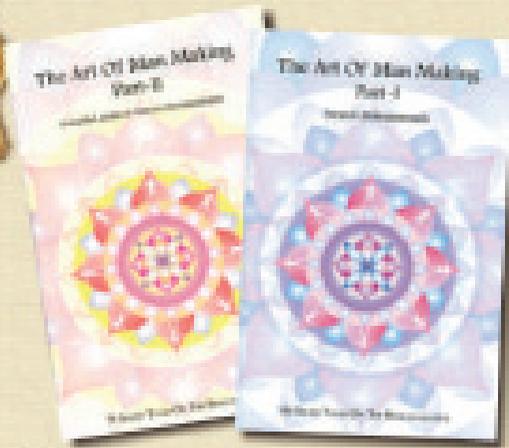
Take the Big Step



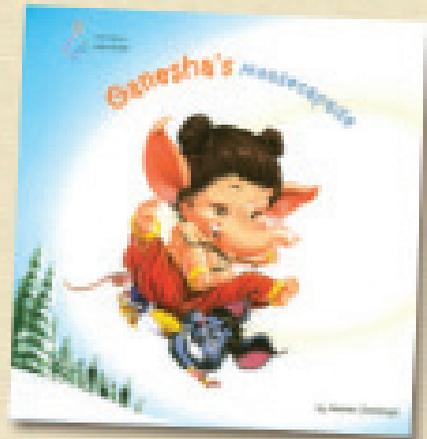
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Click on book cover for details.



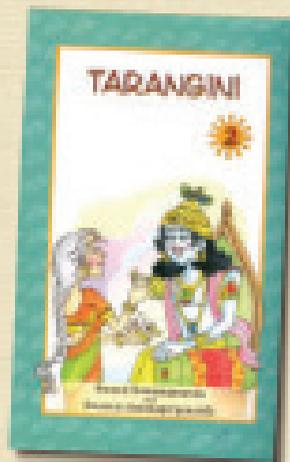
The Art Of Man Making Part I & II



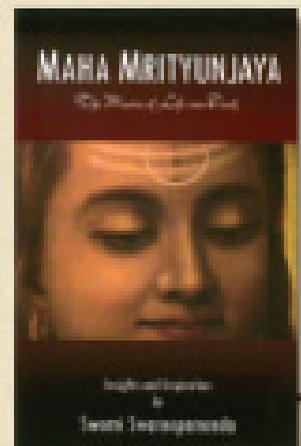
Ganesha's Mousecapade



Sadachar



Tarangini - 2



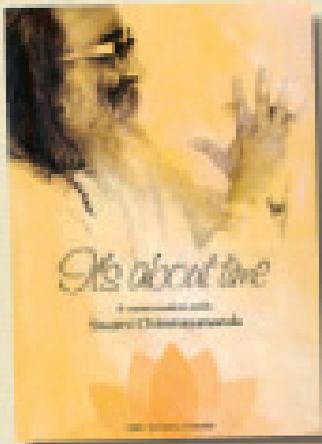
Maha Mrityunjaya



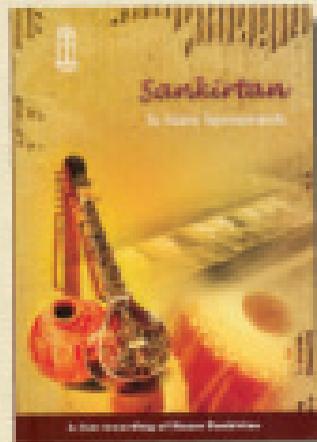
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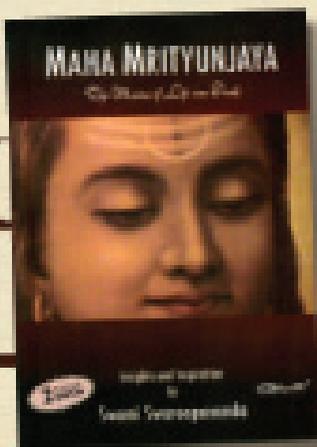
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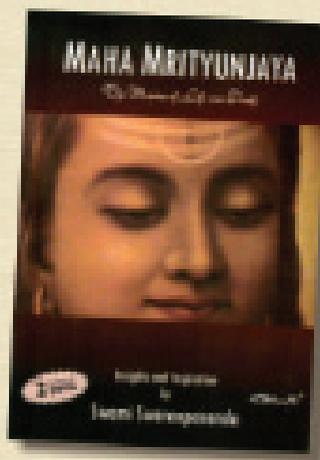
It's About Time
DVD



Sankirtan
DVD



Maha Mrityunjaya
DVD With Book



Maha Mrityunjaya
DVD



Maha Mrityunjaya
CD

60 Items, 6 Days, and 1 Gift

by Puja Sabnani

Rushing home from work on a Friday night in a downpour with a dying cell phone, I was just hoping I'd make it to the airport in time. Turns out I had more than enough time, because the flight was delayed by almost four hours. The wait at the airport felt like Mother Shabari's wait for Lord Rama. Just like Shabari Mata, we, too, searched in the distance, through the continual stream of disembarking passengers, for the orange that we knew and the beaming face that we loved. After everyone had cleared the way, Puja Guruji finally arrived, almost the very last passenger on that flight, as if he had himself planned his own grand entrance.

We headed home, where Puja Guruji was welcomed by the myriad of Chinmaya Mission families chanting the Vedic *aarti*. It was a beautiful sight to see everyone come out so late in the evening to welcome him. We all thought that after Guruji's exhausting day, which included multiple delays after an 18-hour direct flight from Mumbai to Newark, that he would go straight to his room and retire for the night. Most of the families had even left earlier in the evening so as to not disturb and crowd Guruji when he arrived. But what did Guruji do after the nearly full-day of airplane travel? He came out of his room to sit and meet with all the devotees, making light of his flight delays and showering everyone with his love and blessings. He jokingly added that at least it is better to have a delay with engineers fixing the problem before the flight takes off instead of after. He then sat for a quick dinner before turning in for the evening.

For Puja Guruji's 60th birthday, CM Miami offered him 60 gifts. Every day, whenever an opportunity arose, he was creatively presented a gift as a "surprise." Whether it was a new box to unwrap, a bag to peer into, or a pouch to unzip, he did so with the joy of a child, making sure we all shared in his enjoyment. When he cheekily started counting his gifts to ensure

we kept our word, we started numbering them. As the days passed, the gifts came in more and more creative packages, and in greater frequency. Knowing that Guruji needs very little, it was a task to make the gifts as useful and functional as possible. Much to our delight, each item was received with such joy and excitement.

In the end, we offered him 60 trinkets, and in turn, we received the greatest gift of all: Him.

So, what is a CHYK, exactly?

by V. Renjith

A CHYK is and must be a seeker. He (or she) must feel, at some level, that there is something more to life than the mundane.

A CHYK often finds himself perched atop a rock. He looks out into the horizon and sees two paths before him. The first path leads down into the valley, while the other leads to the summit of the mountain. The way of the valley, the low road, is the one most accessible. It is easy to tread, worn by the many that walk it every day, and clearly demarcated by the temptations of everyday life.

But a CHYK is a seeker, and a seeker flinches at the path of the valley. He looks down and sees the masses. He sees the pleasantries and maladies, the conformity and the humdrum, and though he is drawn to them, something within him resists. So he looks up—to the path of the mountain.

If the young CHYK were to know the path that lay before him, he may turn back, afraid of the obstacles he would encounter en route. But the summit is far away, and the way of the mountain is shrouded in mist and veiled by a thick cloud.

This is not necessarily a bad thing. He knows others have walked this path before. He sees

them from time to time and revels in their radiance. He reads and listens to their words, contemplates and understands their meaning, but still, he is unsure. All the while, the laughter and tears of those from the valley below echo up and tempt him. So there he remains, motionless, perched atop his rock, moving neither up nor down, pondering his situation.

But then, he hears a noise. His concentration is broken and he looks across. There on the stone next to him, is another seeker, another CHYK, sitting and pondering. They look at one another and their eyes meet. No words are spoken; none are required. They look at each other and some unknown force draws them together. Their feet move lightly over the rocky ground and they meet each other halfway.

At the same second, as though choreographed by some invisible administrator, they break their gaze and turn their heads toward the summit of the mountain. Neither of them realizes, but they are holding hands, and now, with the firmest of conviction, they look up to the way of the mountain. And with fire in their hearts and devotion in their eyes, they step, hand-in-hand, into the mist.

This is exactly what it is to be in the family of CHYK.

Outside the Lecture Hall

by Michael Purewal

(CMW's Vedanta 2010 Course)

Funny what happens once you step outside the lecture hall after Vedanta class. Without knowing, the contemplation on the Absolute vanishes into the conditionings in the relative. The single-pointed concentration quickly dissipates to the draining energy that is the conditioned ego.

This begs to ask the question, how powerful are the mind and senses? The mind feeds off the sense organs and vice versa. In contemplation, the mind and all sense organs are turned inward, focusing on the nature of one's true Self. In the lecture hall, the object and subject are both focused on the absolute Self, thus reiterating the relative bliss that one receives

in the presence of Vedanta. The transition is seamless once you step out of the lecture hall and into the world of names and forms. One familiarizes with all the conditionings, the cravings, the likes and dislikes, persistence on particular outcomes driven by desires that shape one's accustomed mental mind state. Thus, in a blink of an eye, one transacts in the relative plane with ego, based on one's previous conditionings and *vasanas*.

Outside the lecture hall, the mind and sense organs are turned outward, toward the never-ending, yet impermanent, external stimuli. Whatever we perceive takes our concentration away, and so a peaceful mind turns fickle and disturbed. In rapid succession, thought waves quickly turn from the Self to a desired object. There is a distinction between the subject and object. The relative I separates itself and focuses on an object, emotion, or thought outside itself. The ego adapts to its conditionings and steals the vitality of the intellect, memory, and mind. The robbery is complete once the ego fully controls the body.

Can inner transformation occur so that one remains peaceful no matter the external stimuli? Keeping the mind and senses calm and focused internally on the Consciousness that is the life force of every movement, breath, and thought, is one method. This is internal meditation. Or, when looking at creation, seeing the various changing names and forms playing on that permanent Substratum of pure Existence, is the another method. This is external meditation.

Inside the lecture hall, the knowledge of Truth floods the intellect and mind into a temporary state of bliss. Outside the lecture hall, grossified inert matter floods the intellect and mind, creating waves of joy and sorrow. Yet, all is the Self alone. So, how can one have fear in the relative world? This waking world is available for roughly a half of each day. How is it that we don't give the same importance to the other two states of dream and deep sleep? The dream state is as real or as unreal as the waking state, for the mind creates, sustains, and destroys all dream and waking experiences. The only consistent aspect of both experiences is unconditioned Consciousness. Strange, that we have such strong attachments to illusions.

Living outside the lecture hall with silent awareness is possible, and peace is tangible. If one can identify and play the various roles one's ego must play in the relative world, one can also withdraw from them to the Absolute—a viable strategy. Play the role, like an actor in a movie, then withdraw mentally from every object and relationship, and learn to firmly establish the mind in the Absolute.

All that is experienced is the one Consciousness seen from multiple angles and viewpoints. So, no one in this creation is right in his perspective and no one is wrong. Perhaps this is why it is

said that silence is the key in life. Find your peace, offer your love, and the rest will unfold or dissolve as it should.

The most important change that one can make is a change in attitude. No situation outside the lecture hall will ever change or adapt. Better than applying preconceived conditionings to the situation, is questioning whether or not the mind is even real. Accepting the fickleness that is life and loving every aspect of the creation, from the largest mountain to the smallest ant, is the silence that internally transforms a lecture hall into a fortress of peace.

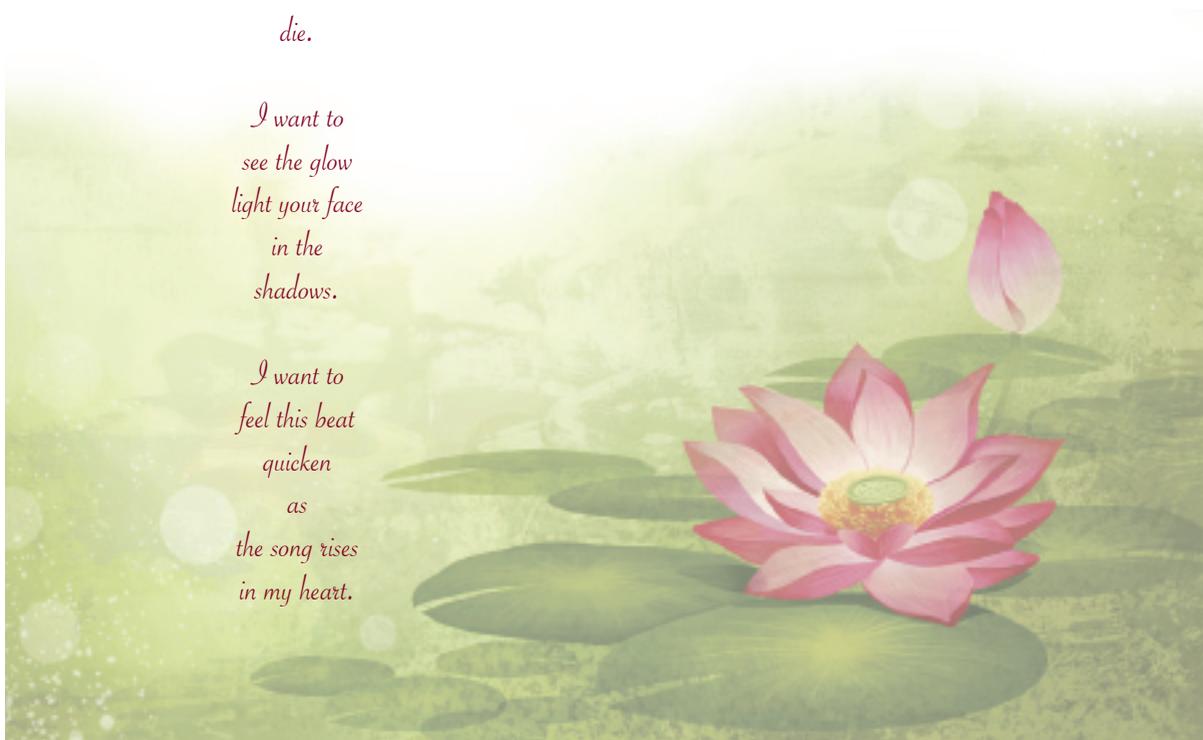
An Evening's Prayer

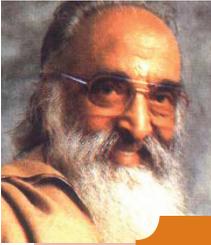
Chetana Neerchal

*I want to
watch the flames
until
the burning
embers
die.*

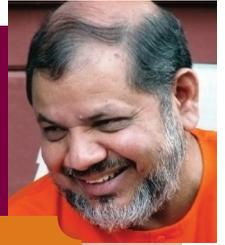
*I want to
see the glow
light your face
in the
shadows.*

*I want to
feel this beat
quicken
as
the song rises
in my heart.*





Pujya Gurudev's Sevaks' Training Camp



February 16-March 3, 2011

A Camp with a Difference

Exclusively for Chinmaya Mission Members Only
Conducted by Pujya Guruji Swami Tejomayananda

Additional faculty includes other Chinmaya Mission Acharyas and full-time Sevaks in charge of various Mission activities. This unique Sevaks' Training Camp, culminating on Mahashivaratri Day, is will be held at the Sandeepany Sadhanalaya ashram in Powai, Mumbai, for all those wishing and willing to serve Pujya Gurudev on a full-time basis.

Camp Eligibility

- Professionally aspiring, seva-oriented adults, ages 25-35 years
- Middle-aged single persons or couples, ages 35-60 years, who are relatively free from responsibilities
 - Senior citizens, ages 60-70 years

Camp Sessions

- Concept of Sevaks' Camp
- Presentation of all Chinmaya Mission activities and projects
- Interaction with full-time Mission sevaks of various age groups
 - Dealing with apprehensions
 - Options for seva
 - Identifying talents and abilities
- General training common for all Mission work

Camp Donation

Rs. 300 per person, check payable and mailed to Central Chinmaya Mission Trust, "Sandeepany Sadhanalaya," Saki Vihar Road, Powai, Mumbai 400 072, India.

Include your name, age, address, phone, email, education qualifications, present occupation, and local center name. Be sure to enclose a certificate from your local Mission center, confirming your membership in Chinmaya Mission.

Optional Camp Offerings

- Paduka Puja: Rs.11,000 - Breakfast Bhiksha: Rs. 5,000 - Lunch/Dinner Bhiksha: Rs. 10,000

Information

**(91-22) 2857-2367 • ccmt@chinmayamission.com
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CHINMAYA INTERNATIONAL RESIDENTIAL SCHOOL

COIMBATORE, INDIA

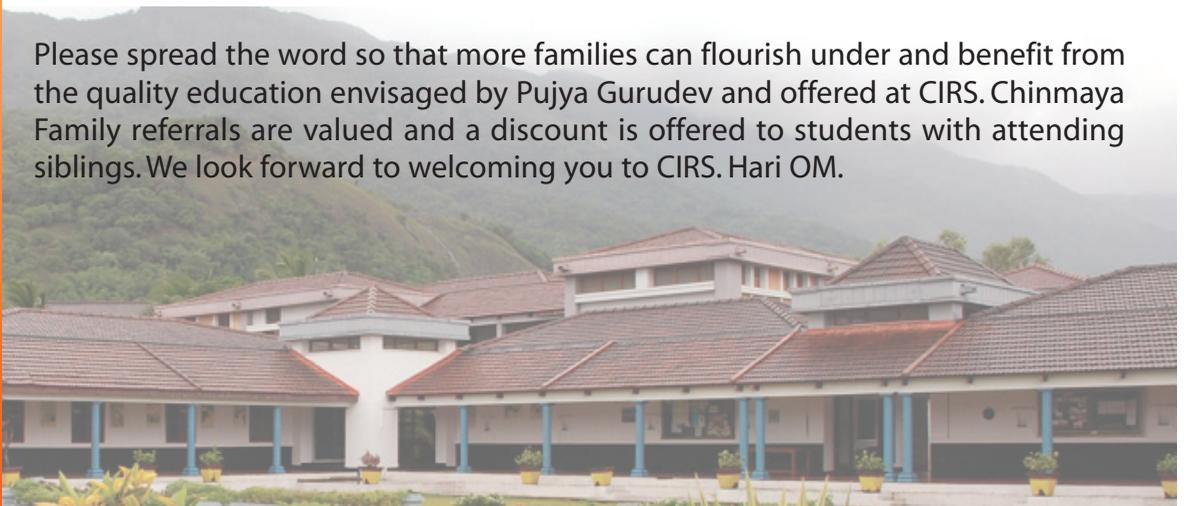


Hari OM. CIRS is pleased to inform that with all the support and guidance from our Chinmaya Family worldwide, we had an overwhelming response for CIRS admissions for 2010-2011. Presently, CIRS accommodates 550 students from 23 states of India and 20 other countries.

Our students continue to attain higher levels of achievements in all facets of academic and value education. CIRS is now recognized across the globe as an educational institution of quality incomparable to any other.

The CIRS Entrance Examination for 2011-12 will be conducted nationwide in India on November 7, 2010, and in countries worldwide, November 7-14, 2010.

Please spread the word so that more families can flourish under and benefit from the quality education envisaged by Pujya Gurudev and offered at CIRS. Chinmaya Family referrals are valued and a discount is offered to students with attending siblings. We look forward to welcoming you to CIRS. Hari OM.





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Badri, Yamunotri

CHYK West
Chinmaya Yuva Kendra
North America

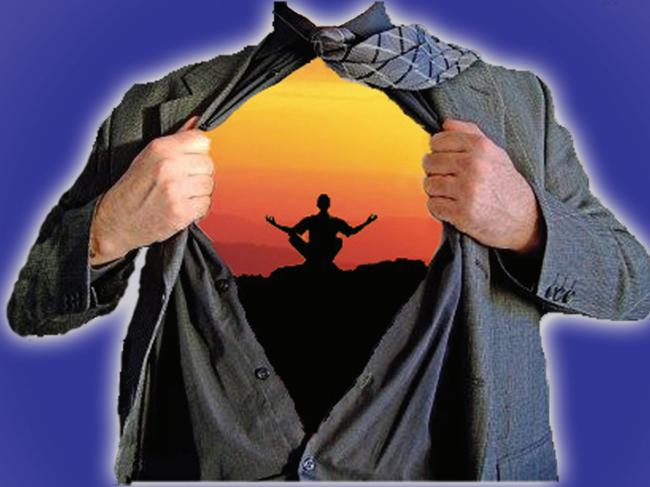


Mind & Meditation: Look Within

Conducted by Acharya Vivek Gupta
(Chinmaya Mission, Niagara Falls)

A spiritual retreat for young professionals and university students

January 14 - January 16, 2011



Begin the year with enlightening meditation, lively discourses on the text
“Meditation & Life” by His Holiness Swami Chinmayananda,
and enjoy the company of like-minded seekers.

Full Retreat - \$150, Daily Rate - \$70
Register by December 15th for the Early Bird Rate of \$125
Includes meals and accommodation

FOR MORE INFORMATION AND TO REGISTER:

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Nikhil Aggarwal: (630) 947-2847
Mansi Kathuria: (847) 371-1715

Location:

Chinmaya Mission Chicago *Yamunotri*
30877 North Fairfield Road, Grayslake, IL

Diksha Ceremony: New Acharyas



On the auspicious day of *Ganesha Chaturthi*, Chinmaya Mission's 14th Vedanta Brahmachari Course at "*Sandeepany Sadhanalaya*" in Mumbai, India, concluded successfully. Pujya Guruji Swami Tejomayananda, in the august presence of Pujya Swami Purusuhottamananda, gave diksha (initiation into Chinmaya Mission's monastic order) to 19 brahmacharins who opted to work for Chinmaya Mission full-time. Having fully completed the course under the tutelage of Swami Advaitananda, six *brahmacharinis* and seven *brahmacharis* were given yellow robes. Five *brahmacharinis* and one *brahmachari* chose to serve the Mission in white clothes.

Brahmacharis serving in yellow robes (earlier name - new name - center of posting):
 Prashant - Paritosh Chaitanya - London
 Purnachandra - Anurag Chaitanya - Puri
 Sannyasi - Venkat Chaitanya - Vijayanagaram
 Sameer - Suveer Chaitanya - Patiala
 Kiran - Vimukta Chaitanya - USA
 Nirmal - Samatma Chaitanya - Bhavnagar

Brahmacharinis serving in yellow robes (earlier name - new name - center of posting):
 Amudasurabhi - Mahima Chaitanya - Sri Lanka
 Debonita - Nidhi Chaitanya - Mumbai
 Devika - Vasudha Chaitanya - Navi Mumbai
 Sirisha - Shrividya Chaitanya - Serilingampally
 Srujana - Rachana Chaitanya - Akivedu
 Pushpalata - Latika Chaitanya - Warangal
 Satya - Vasumana Chaitanya - Bangalore

Brahmacharinis working in white clothes:
 Hemraj - Trinidad
 Snehal - Nagpur
 Shanti - Puducherry

Suman - Allahabad
 Sailata - Mumbai
 Vighneshwari - Singapore

CNB Festival for the Arts

Report submitted by CNB Team

Chinmaya Naada Bindu (CNB), Chinmaya Mission's residential school of Indian classical music and dance at *Chinmaya Vibhooti* in Kolwan, India, turned one year young on September 13, 2010. To celebrate this milestone, CNB hosted a jubilant four-day arts-immersion retreat called the "Festival for the Arts."

Padmashri Dr. Sunil Kothari, a worldwide acclaimed dance scholar, was the chief guest at the inaugural event presided over by Pujya Guruji Swami Tejomayananda on September 18. Guruji briefly introduced the retreat delegates *Manasa Bhakti Sutras*, original Sanskrit aphorisms composed based on *Ramacharitamansa*.

Each morning began with Guruji's discourses expounding on the meaning and glories of devotion, and on how to become devotees. Guruji's morning talks always set the tone for the remainder of the day. As one participant observed, "Guruji's morning lecture is akin to taking a refreshing dip in the river of knowledge, and spending the rest of the day interacting with art worshippers (musicians and dancers)."

☞ Day 1

Ramaa Bharadwaj, CNB's Director of Dance and an accomplished dancer of international repute, began the celebrations with a solo Bharatanatyam dance theatre. She composed the piece after hearing Guruji's talks on *Mitra Lakshanam*, or "Characteristics of True Friendship." With flawless *abhinaya*, she depicted the story of Sudama and the blessings he received because of his ardent devotion to Lord Krishna. Ramaa was at once the impoverished Sudama, and the next

instant, his dutiful and resourceful wife, and yet again, his playful but starving children. And soon, effortlessly, she magnificently transformed into Lord Krishna, the Lord of Dwaraka.

Smt. Kala Ramnath's world famous "singing violin" was the next musical treat. Kalaji, from a family of prodigious musical talent, began her music *sadhana* at the tender age of three, studying under her grandfather, *Vidvan* Narayan Iyer, her aunt, Dr. N. Rajam, and Pt. Jasraj of the Mewati Gharana. She began and concluded her recital with Raga Shyama-kalyana, and was ably accompanied by Pt. Yogesh Samsi on the tabla.

The first evening of the arts immersion retreat ended with a soulful musical performance from Dr. Ashwini Bhide-Deshpande, who sang Ragas Jhinjhoti and Megha Malhaar, and concluded with an *abhang* by Sant Tukaram. Ashwiniji was accompanied by Vishwanath Shirodkar on the tabla and Seema Shirodkar on the harmonium. Ashwiniji trained in the style of Jaipur Atrauli, and studied under Pt. Narayanrao Datar, her mother, Smt. Manik Bhide, and the late Pt. Ratnakar Pai.

☞ Day 2

Ashwiniji and Ramaaji conducted lecture-demonstration workshops the next day, to detail the beauty and skill of their crafts. Ashwiniji showed how she communicates the feel of the *raga* and explained the relationship of one *svara* to the other. She also gave an interesting demonstration on why there are only twelve *svaras* in Indian classical music. From thought to theater, how a concept comes to be manifested through the body and how variations in applied energy creates varied images, was beautifully explained by Ramaaji in her lecture demonstration.

The evening's first performance was by Shri Chandrashekhhar Vaze, a vocalist from the Kirana Gharana who began his musical journey as a percussionist. He commenced by singing Raga Bhimpalas, followed by a *natya-sangeet* composition. He was accompanied by Prashant Pandav on the tabla and Rahul Gole on the harmonium. His mastery over the musical notes and rhythms was evident as and

his *bhava* shone through in his rendition of "Bhagyada Lakshmi Baaramma."

The scintillating Kuchipudi dance recital by Dr. Ananda Shankar Jayant, disciple of Shri Ramalinga Sastry, was full of energy, grace, devotion, and strength. The audience was spellbound as she presented *Simha Nandini*, a traditional temple ritual in Andhra Pradesh. She expertly painted the face of Goddess Durga's lion with her skillful footwork on stage.

The evening ended with Dr. Tejendra Narayan Majumdar's sarod recital. Tejendraji learned initially from his grandfather, the late Bibhuti Ranjan Majumdar, and later his father, the late Ranjan Majumdar. He also trained under the legendary Ustad Ali Akbar Khan. Tejendraji's proficiency with the instrument was evident as he began by presenting the rare Raga Chandranandan, followed by Khamaj. He was accompanied on the tabla by Pt. Yogesh Samsi.

☞ Day 3

In her workshop, Anandaji explained the six rare types of rhythm she used in her performance. She also demonstrated the nine moods, or *rasas*.

Chinmaya Naada Bindu
(A Gurukul for Indian Performing Arts)
Announces

Vaani 'Veena' Ki

- A Two-day Khyal Workshop with
Vidushi Dr. Veena Sahasrabuddhe

Dates:
15th & 16th January, 2011

Venue:
Chinmaya Vibhooti, Kolwan, Taluka
Mulashi, Dist. Pune - 412 108.

Workshop donation: Rs. 1500/person
(includes comfortable accommodation, vegetarian meals and tea)
Concession for students of Veenaaji

Admission criteria:
One 3-minute drut bandish (cheez or tarana) in a raga of your choice, with real or electronic tanpura and tabla to be sent by email/CD. Should contain full sthayi, antara, a few alaps and taans.

Cheques to be drawn in favour of CCMT A/c, Chinmaya Naada Bindu and sent to:
CNR c/o Chinmaya Sage, F-3 Panchsheel, 'C' Road, Chinchwad, Mumbai - 40010. Tel. (281) 4646 OR
CNR, C/o. Shri. Ravindra Dandekar, F-1 Jaspal Mallik Bungalows, Banner Road, Banner Pune. 411 045. Tel. 27207144

Shri Ganesh and Shri Kumaresh, world-famous Carnatic violin prodigies, arrived on the morning of September 20 to delight everyone. They were accompanied by Shridhar Parthasarathy on *mrdangam* and Trichy Krishna on *ghatam*. In their workshop, the two brothers talked about the spiritual and healing aspects of Indian music, and answered questions using their quick wit and humor. They left the entire audience mesmerized by their musical genius and boyish charm after their concert later that evening.

Nrityagram, founded by the late Promima Gauri, is a dance village that lives and breathes the art of traditional Odissi dance. In their evening recital, Surupa Sen and Bijayini Satpathy from Nrityagram presented “*Ritu Vasanta*,” four pieces from the poet Jayadeva’s *Gita Govindam*, as well as “*Vibhakta*,” in which they depicted Lord Shiva-Parvati as *Ardhanarishvara*. Their exquisite *abhinaya* and synchronicity, along with traditional Odissi body movements, brought to life ancient temple sculptures and had the audience in rapture. Indeed, Shri Radha-Krishna enchantingly and enthrallingly came alive on the stage of the *Sudharma* auditorium.

Pandit Sanjeev Abhyankar, the Hindustani vocalist of the Mewati Gharana, learned from mother, Shobha Abhyankar, Pt. Pimpalkhare, and Pt. Jasraj. He sang Raga Bageshri and Raga Madhukauns. He was accompanied by Ajinkya Joshi on the tabla and Tanmay Devchake on the harmonium. Sanjeevji’s powerful voice and clarity touched everyone’s heart.

☞ Day 4

CNB Directors of Music Pramodini Rao and Himanshu Nanda facilitated the last lecture-demonstration session. Himanshuji explained that there is no fabricated technology able to make a flute and its nine holes, which may be why this instrument is found in hands of Lord Krishna. Pramodini Rao emphasized the importance of remembering the Lord in every art form and demonstrated ways to do it through song. Some of the participants burst into an impromptu dance when she sang lively Shri Rama bhajans composed by her mother, Susheela Acharya, in 1982, at the request of none other than Pujya Gurudev.

CNB’s Festival of the Arts indeed immersed all the retreat delegates in waves upon waves of celestial music and dance that uplifted each heart and brought each devotee closer to the Lord.

CM Facebook Launch

Report submitted by CCMT

Central Chinmaya Mission Trust (CCMT) and its Global IT Team proudly announced the launch of the official Facebook pages for Pujya Gurudev Swami Chinmayananda, Pujya Guruji Swami Tejomayananda, and Chinmaya Mission Worldwide.

Guruji launched the pages from *Krishmalaya*, in Piercy, California by clicking the “Publish” button for the pages. “I don’t know much about Facebook,” Guruji quipped, “but I guess I have to face it!”

The Facebook pages allow interaction between Chinmaya Mission, its members, and the public. The pages include quotes, photos, audio, video, and event announcements. More features are planned to be added over time.

A small gathering of devotees and acharyas in the CCMT office in Mumbai watched the launch live via Skype video conference. Attendees in *Krishmalaya* included *acharyas*, CMW directors, devotees, and a team of enthusiastic IT experts, including CHYKs. View a video of the launch.

All CM devotees already on Facebook are encouraged to become actively involved with the CM community online. View photos. Visit: CM Facebook, Pujya Gurudev Facebook, Pujya Guruji Facebook

Divinity at *Chinmaya Dhara*

by Puja Sabnani

I was welcomed into the Chinmaya Mission Niagara Family with open arms: one with a broom and one with a cloth! Preparations for the *murti sthapana* were in full swing and Mission members were signing up all recruits to help with the final cleaning and setting. The



ground floor had recently been transformed into the ashram's dining hall and much cleaning was required before it could be deemed "ready" for the upcoming celebration.

The CM Niagara and CM Buffalo families worked together harmoniously to adorn

the *yajnasbala* with decorations and prepare for the *puja*. At the close of the evening, hands were tired but spirits were soaring, knowing that the following day, Pujya Guruji Swami Tejomayananda, along with several Mission *acharyas*, would be presiding over the Radha-Krishna *murti sthapana* ceremony at *Chinmaya Dhara*.



Pujya Guruji arrived in Niagara Falls the morning prior to the *sthapana*, and that evening, he enlightened a large audience on the "Essence of Narayana." A sound system glitch turned out to be a blessing for all attendees as they sat attentively to experience Pujya Guruji's love-filled voice sans microphone.



Joining the celebrations were Swami Shantananda (CM Princeton), Swami Dheerananda (CM Washington DC), Swamini Shivapriyananda (CM Toronto), Swamini

Umananda (CM France), Brahmacharini Aparna Chaitanya (CM Miami), and Acharya Vivek Gupta (CM Niagara Falls).

The following day's *sthapana* of Shri Radha-Krishna was an enchanting experience. Mission members from far and wide participated in the *puja* that began at 7 a.m., conducted by Pandit Ravichandran. Everyone was enthralled to be part of the welcoming of the Lord to *Chinmaya Dhara*. The *yajnasbala* was filled with divine vibrations. *Bhajans* resounded as Shri Radha-Krishna were carried in and placed at the altar.

While Swami Shantananda and Panditji dressed and adorned Shri Radha-Krishna in their new home, Pujya Guruji gave an informal talk, again, sans microphone. He spoke on the different forms of Lord Krishna that are worshipped and explained that Radhaji is the Lord's *shakti* or "delighting power." Pujya Guruji shared a story from Surdasji's life that personified what every devotee was experiencing at the *murti sthapana*. He said that once, a young Shri Krishna came to help Surdasji, who had lost his eyesight. When Surdasji realized that the little boy helping him was none other than Shri Krishna, he tried to catch him. But Shri Krishna disappeared. Surdasji laughed and challenged the Lord, saying, "You can run away from my hands, but let me see how you run away from my heart!"

The grand finale was the sacred *darshan* of a beautifully dressed Bhagavan Shri Krishna with his Divine Radhaji. The memorable celebrations will be cherished by all who gathered for the occasion.

Blessings Shower in CM Trinidad

Report submitted by CHYK Trinidad

Warm showers descended from the skies on the eve of August 23, 2010, heralding the welcome of Pujya Guruji Swami Tejomayananda onto the island of Trinidad. Greeted at Piarco International Airport by an entourage headed by resident acharya, Swami Prakashananda, and CM Trinidad (CMTT) President, Rooplal Beharry, Guruji was quickly whisked



away to CMTT's Calcutta ashram. At approximately 12:30 a.m., Gururji gingerly emerged from the vehicle, and after the traditional *purna kumbha* was performed, he retreated to the porch of *Acharya Kutir*. Those present eagerly gathered to bask in his smiles and waited

with baited breath to imbibe all that he was about to say. After brief introductions, it was time for much-needed rest for a beaming yet undoubtedly tired Gururji. Six nights of discourses were to follow.



CMTrinidad had been ardently and meticulously planning for the arrival of its international spiritual leader for over a year. It was back in 2009 that Swami Prakashananda returned from the 16th *Mahasamadhi* Camp with the great news that “our beloved Gururji will be visiting in August 2010,” and accompanying Gururji would be Swamini Umananda (CM France), Brahmacharini Aparna Chaitanya (CM Miami), and international guests. Preparations

commenced immediately, and CHYKs drew up a plan that detailed the modus operandi for all facets of Gururji's visit, from advertising and promotion, to guest accommodations and *yajna* preparations. The CMTT ashram got a major facelift, its biggest one since its inauguration in 2002.

The mere presence of this great mahatma brought many from near and far to CMTT. Visiting CM devotees arrived from Japan, London, the United States, Canada, and even from neighboring Guyana. The ashram had been teeming and abuzz with activity prior to Gururji's arrival, but reached a crescendo during those six days of his stay.



Sometimes it is as if the inner wishes of the disciples are fulfilled in the presence of the Guru. And this fulfillment was witnessed in those six days. Initial plans catered to Gururji interacting as little as possible with the public and staying within the confines of the ashram, due to his recent surgery. However, we were all astounded by what followed. Each day, there were three *bhikshas* for Gururji in *Acharya Kutir*, to which many families were privileged to attend. Pujya Gururji also toured the ashram by foot during the day, as well as during evenings. He visited two of the branches of *Chinmaya Vidyalyaya*, one in Gasparillo, and the other in Debe, a mere 30-minute drive from the ashram.



CHINMAYA NAADA BINDU

(Gurukul for Indian Performing Arts)

Announces

The 1st Annual Nrtya-Sura-Bharati Festival

From temple to theater - The tradition continues ...

An 8-day Residential Performing Arts-Experience

Classical concerts by India's master virtuosos and youth performers
& 6-Day Performing Arts Intensives in
Dance (Bharata Natyam),
Music (Hindustani, Devotional & Western Classical)

24 Dec 2010 - 01 Jan 2011

Chinmaya Vibhooti, Kolwan, Pune District, INDIA

Blessed by
Daily discourses on "Yoga-Vasishtha"
by Swami Tejomayananda
(global head of Chinmaya Mission)

December
25-31
2010



PROGRAM

7am - 8am & 11.30am - 12.30pm

Daily discourses on "Yoga Vāsishtha" by Swami Tejomayananda

An important scripture of Vedantic philosophy, this text recounts dialogues between prince Rama and sage Vasishtha. It uses stories and allegories to convey profound metaphysical teachings.

9.00 - 11 am

6-Day Performing Arts Intensives (separate registration required)

- ◆ Bharata Natyam - Ramaa Bharadvaj, Director-Dance, Chinmaya Naada Bindu
- ◆ Hindustani Vocal - Dr. Vikas Kashalkar, Pune & Pramodini Rao, Resident Director, Chinmaya Naada Bindu(CNB)
- ◆ Devotional/Bhajans – Pramodini Rao, Resident Director, CNB & Sumati Ramesh (New Jersey, USA)
- ◆ Western Classical (Instrumental/Vocal) - Mr. Frank Spronk, Netherlands



Also presenting ... (these sessions are open to all)

Dec 25, 2010: Introduction to Bhagavata Mela temple dance by Sri. Melattur Natarajan.

Dec 29, 2010: Rhythm workshop by Pt. Suresh Talwalkar .

Performances (See listing for details)

December 24, 2010

- 4 - 7pm: ★ Inauguration & talk by **Swami Tejomayananda**
 ★ H Vocal - Rageshree Vairagkar (Nasik)
 ★ C Vocal - Sumati Ramesh (New Jersey, USA)



- 8.30 - 10pm: **Carnatic Vocal by Charumathy, Shubasri & Padma bhushan Trichur Ramachandran**
 "... epitome of classicism combining creative and adventurous artistry".



December 25, 2010

- 4 - 7pm: ★ "Chitra Swararchana" - (Painting by visual artist Koochi (Hyderabad)
 to the accompaniment of CVocal music by Susheela Subramaniam (Vishakapatnam)
 ★ H Mohan Veena - Siddharth Kumar (Kanpur)
 ★ Bharata Natyam - Anjal Chande (Chicago, USA)



- 8.30 - 10pm: **Bhagavata Mela Natakam**
 A 25 member dance/ music group from Melattur, Tamil Nadu presents
 an unbroken dance-drama tradition of a 450-year old temple theater-art form.



December 26, 2010

- 4 - 7pm: ★ H Vocal – Kalyani Pulliwar (Pune)
 ★ H Vocal - Ramesh Kulkarni (CIRS, Coimbatore)
 ★ Sampradaya Bhajan – Satish & Santosh Sundaram (Mumbai)



- 8.30 - 10pm: **Three Generations of Violinists**
 Padma Bhushan **Dr. N Rajam** with her daughter
 Dr. Sangeeta Shankar and granddaughters Ragini & Nandini.
 Dr Rajam is one of the senior legends of the North Indian classical (Hindustani) genre.



December 27, 2010

- 4 - 7pm: ★ C Vocal - Aparna Devi (California, USA)
 ★ H Flute – Himanshu Nanda
 (Director – Music, Chinmaya Naada Bindu)
 ★ Kuchipudi – Ashrita Keshav-Preetham (Chennai)



- 8.30 - 10pm: **Bharata Natyam by Padma Shree Geeta Chandran**
 "Geeta manifests a perfect blend of the traditional and the contemporary"
 - German News



December 28, 2010

- 4 - 7pm: ★ H Vocal – Kalpana Sumanth (Bengaluru)
★ C Vocal - Nandita Sriram (San Jose, USA)
★ Bharata Natyam - Nitya Nandakishore (New Delhi)



- 8.30 - 10pm: **Taal Vadya** by Taalyogi **Pt. Suresh Talwalkar**
An accomplished tabla artist – an expert musicologist – a versatile Guru



December 29, 2010

- 4 - 7pm: ★ Bhajans - Chinmaya Swaranjali
★ Sitar & Tabla - Lalit & Satish Kumar (New Delhi)
★ Kuchipudi - Padma Tatapudy (Mumbai)



- 8.30 - 10pm: **Hindustani Vocal**
by Padma Vibhushan **Dr. Prabha Atre**
One of the senior most front ranking female vocalists in India
representing the Kirana Gharana, today.



December 30, 2010

- 4 - 7pm: ★ H Vocal - Prabhat Rao (London, UK)
★ Bhajans - Anand Venkatakrishnan (New York, USA)
★ Western Violin & Cello - Gerard & Anton Spronk (Netherlands)



- 8.30 - 10pm: **Gotipua Nritya**
An ensemble of young dancing boys from temples of Orissa
create intricate designs with their tender bodies.



December 31, 2010

- 9.30 - 11am: Special Showcase Performance by students of the Performing Arts Intensives
– Bharata Natyam, Bhajans, Hindustani & Western Classical Music (Open to all)

- 4 - 7pm: ★ C Vocal - Sidhi Krishnan (Mumbai)
★ C Vocal - Roopa Mahadevan (California, USA)
★ Bhajans - Pramodini Rao (Resident Director, CNB)
& Ujwala Acharya (Mumbai)



- 9.30pm - 12 midnight: **New Year's Eve Celebrations - Vishnu Sahasranama**
(1000 names of Lord Vishnu) Archana, Chanting & Bhajans.

Join us as we give thanks to 2010 and welcome the New Year.

REGISTRATION

Camp Donation (Non-refundable)	Residents of India and SARC countries	Residents of other countries
8-day Camp only	₹ 5000/- per person	US\$ 120/- per person
8-day Camp with Performing Arts Intensives	₹ 6000/- per person	US\$ 250/ (or equivalent)

Check-in: before lunch on Friday, December 24, 2010
Camp concludes: Post-breakfast on Saturday, 1st January, 2011.

Confirm registrations on cnb@chinmayamission.com
or call 96898 89153

Sponsorship details:

Sponsor the full Festival	: ₹ 10,00,000/-
Sponsor a Day (One of 8 days)	: ₹ 2,00,000/-
Sponsor a Late evening Slot (one of 7 slots)	: ₹ 1,00,000/-
Sponsor a CM Artist Slot (One of 23 slots)	: ₹ 50,000/-

Advertisement Rates:

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Front & Back Inside Covers (Each):	₹ 50,000/-
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Quarter Page 4-colour	: ₹ 10,000/-
Quarter Page B/W	: ₹ 8,000/-
Strip B/W	: ₹ 3,500/-

Last Date of Registration: November 30th, 2010

About Us

All performances held at our plush air-conditioned, 1008-capacity Sudharma auditorium.

The Chinmaya Vibhooti campus is situated on 70 acres of land at the foothills of the sacred Sahyadri mountain range in the village of Kolwan near Pune, India. It offers our retreaters:

- ◆ Sunny, spacious rooms
- ◆ Three vegetarian meals prepared in our hygienically equipped kitchen
- ◆ A majestic marble shrine to Hanuman with daily puja
- ◆ Wide open spaces for walks
- ◆ A spiritually charged environment close to Nature

Chinmaya Naada Bindu looks forward to receiving you.

Pramodini Rao – Resident Director
Ramaa Bharadvaj, Director - Dance
Himanshu Nanda, Director – Music



Contact us:
By Ordinary Mail: Chinmaya Vibhooti, At Post Kolwan, Taluka Mulashi, Dist. Pune – 412108
By Email: cnb@chinmayamission.com
By Phone: +91 020 22960012, +91 9689889153

Guruji also met with students and staff of the *Chinmaya Vidyalaya* high school, pre-school, and primary school, and was able to observe the functioning of a typical day at *Chinmaya Vidyalaya*. Guruji blessed and addressed the graduating class with pertinent and apt guidance for life ahead, and graciously sang his Sanskrit graduation composition. It is not certain when this fortunate opportunity will present itself once more; the 2010 graduating class of the Chinmaya Vidyalaya High School is indeed the most fortunate batch of students thus far. Apart from these activities, Pujya Guruji presided over two auspicious ceremonies—the inauguration and installation of the *Shri Radha Krishna Mandir*, and the *bhumi puja* conducted for the upcoming Lord Shiva shrine.



Indeed, the paramount purpose of Guruji's visit was the nightly *pravachan*. The supreme nectar and *mahima* of Guruji were experienced by over 600-700 devotees each night. He expounded on the fourth chapter of *Shrimad Bhagavad Gita*, the theme being, "The Timeless Essentials of Hinduism." As early as 5:30 p.m. each day, guests started arriving with the hope of getting front seats in the soon-to-be packed *Vidya Mandir* that accommodates 700. At 7:00 p.m., invocation *mantras* and chants were done. Promptly at 7:30 p.m., Pujya Guruji began his *pravachan*. First-time visitors to the ashram, curious to hear what this mahatma had to offer, were amazed at his prowess in rendering the *Gita*'s complex Sanskrit verses in a form that was simple but resounding with philosophical applicability to daily life. Those who were unable to attend had the opportunity to listen to live radio broadcasts, as well as view live streaming of the nightly discourses. Delicious meals and *prasad* were offered and prepared each night by generous sponsors. There was also an magnificent variety of CCMT publications on sale. Books, CDs, DVDs, memorabilia, and live video and audio recordings of each night's discourse were available at the CMTT

bookshop, which was conveniently located within a few footsteps of the *yajnasbala*.

Other activities that filled the day included a morning practicum on meditation with Swami Prakashananda and Swamini Umananda. Fun and leisure pastimes were also part of the six-day stay at the ashram. The international guest devotees were treated to local island tours, shopping, and an eclectic variety of local mouthwatering cuisine.

Time spent in the company of Pujya Guruji and the wonderful guests have left ineffaceable memories for all at CMTT. Guruji's resplendence, vivacity, wittiness, simplicity, and humility captured the hearts of hundreds in Trinidad, and even brought smiles to young children. Pujya Guruji left Trinidad in the early hours of the morning of August 30, as quietly and unassumingly as he had arrived. In the days following his departure, the ashram seemed forlorn, bereft of his gentle and dynamic presence. CMTT wishes our beloved Guruji a speedy return to Trinidad.

***Utsava-murti Pratishtha* at CM Columbus**

Report submitted by CM Columbus

By Pujya Gurudev Swami Chinmayananda's grace and with Pujya Guruji Swami Tejomayananda's blessings, the Shri Lakshmi-Narayana *Utsava-murti Pratishtha* celebrations at CM Columbus' *Chinmaya Archana* ashram went smoothly and beautifully on August 27-29, 2010. Various *pujas* and *homams* were grandly performed in five sessions over three days. The function was graced by Swami Sharanananda (CM Chicago) and Brahmachari Uddhav Chaitanya (CM Dallas). Priests from various local and out-of-state temples commendably and meticulously officiated over the *pujas*. The ashram was festive and the shrine reverberated with divine energy from the powerful Vedic chanting and mantra recitals.

Friday, August 27: Various preliminary, auspicious *pujas* were performed to sanctify the *yajnasbala*, *acharyas*, *yajamans*, and all others present. Deities were worshipped and propitiated to remove obstacles. *Havan kundas* were lit by invoking *Agni Deva*. Uddhavji completed the day with a simple and easy

discourse on the importance of *puja vidhis*.

Saturday, August 28: The main highlights of this day included the ceremonial opening of the eyes of both *murtis*, and their consecration with *panchagavyas*, *prana pratishtha*, and *abbishekam* with 14 *kalashas* of different *dravyas*. Devotees had the privilege of performing *abbishekam* with milk and water. The ceremonies closed with special Vedic chanting offerings of the repose *upacharas* for Shri Lakshmi-Narayana. The day ended with cultural programs that included *bhajans* by Chinamya Bala Vihar students, and classical music and dance performances by various distinguished local artists.

Sunday, August 29: The final day was the most important of the three days, as this was the first *darshan* and *puja* of the *murtis*. They were adorned with exquisite drapes, beautiful flower garlands, and dazzling ornaments—a delightful sight for all the devotees. A special *sumangali puja* precluded the *kalyana mahotsavam*. More outstanding cultural performances were offered by well-established dance schools and artists. Following this, a joyful procession of Lord Narayana and Mother Lakshmi in a palanquin was conducted to drumbeats with much fanfare. Throughout the procession, devotees danced, sang, rejoiced, and hailed, “Jai Shriman Narayana!” as they welcomed Shri Lakshmi-Narayana into the ashram shrine.

Swami Sharanananda gave an inspiring speech on the worship of God, and on how *saguna upasana* invokes divinity within us and takes us closer to the non-dual Self that illumines all.

With three days of exuberant celebrations, rituals, offerings, and performances, the successful completion of the *utsava-murti pratishtha* left everyone with invigorated devotion, exalted hearts, uplifted spirits, and echoing Vedic mantras, and the image of Lord Vishnu and Mother Lakshmi at home in the *Chinmaya Archana* shrine.

CM Orlando's New Expansion

Report submitted by CM Orlando

By Lord Shiva's grace and Pujya Gurudev's blessings, in the auspicious presence of Swami

Shantananda (CM Princeton), CM Orlando inaugurated “*Anna Shree*,” its new dining hall, on February 21, 2010, with a ribbon-cutting ceremony. Amidst the chanting of Vedic mantras and *Shri Annapurna Stotram*, Pujya Gurudev's *padukas* were ceremoniously carried in by devotees, ensuring that Pujya Gurudev was the first to enter and bless this new kitchen and dining hall facility. The 4,000 sq. ft. facility has a full commercial kitchen, which Pujya Guruji has named, “*Sita Rasoi*.” *Sita Rasoi* is now serving *mahaprasad* every Sunday to more than 300 children and adults since its inauguration. This new facility is part of a grand project to construct 20 new classrooms and an auditorium for CM Orlando.

The *mahaprasad* is freshly cooked every Sunday in *Sita Rasoi* and served to all after it is first offered to the presiding deity of the ashram, Lord Shiva. Every Sunday, dedicated volunteers begin their *seva* by completing at least one *mala* of *japa*, so creating a calm and serene atmosphere within and without help cook a *sattvic* meal for all.

Pujya Guruji has said, “When you are with yourself and in contemplation, for your spiritual upliftment, the thought process to remove the ego should be, “*So'ham*. I am Brahman.” But when you are interacting with the outside world, the approach to remove the ego should be, “*Daso'ham*. I am a servant of God and God is working through me.” This can be seen every Sunday as Mission volunteers cook the food, clean the dishes, set up tables, and mop the floors to keep it ready for the next Sunday. Per Guruji's directives to have a greener lifestyle, the ashram is working hard to stop using paper and paper products for meals. Accordingly, meals in *Anna Shree* are served in steel plates and bowls.



Chinmaya Bala Vihar students celebrated the inauguration of *Anna Shree* and *Sita Rasoi* by

presenting a play on Divine Mother and Lord Shiva that highlighted the importance of food and how each one of us can do our part in keeping the environment clean and green.



Anna Shree was used in the recent Chinmaya Bala Vihar Summer Camp. Here, children learned *bhajans*, practiced yoga, and presented a skit on *Rama Katha*, beautifully bringing out the meaning of the *Dharma Ratha* in *Tulasi Ramayana*. In the coming month, *Anna Shree* will also be used for CM Orlando's annual Diwali celebrations. With Mother Annapurna's blessings and Pujya Gurudev's grace, *Anna Shree* and *Sita Rasoi* will provide devotees with much more than physical nourishment.



CM Atlanta Weekend Family Camp

by Vijay Nikore

With the mast of Shri Rama's grace high in the air, and the favorable winds of Pujya Gurudev Swami Chinmayananda's blessings, CM Atlanta had a memorable camp during Labor Day weekend 2010. Swami Prakashananda (CM Trinidad), Brahmacharini Arpita (CM St. Augustine), and Acharya Vivek Gupta (CM Niagara Falls) graced the event and kept the 120 camp attendees enthralled.

Swamiji gave daily discourses on *Sundara-kanda* from *Ramacharitamansa* and Adi Shankaracharya's *Dhanyashtakam*. Arpitaji and Vivekji each gave a *satsanga* on *Shrimad Bhagavatam* and "Life is a Gift, Living an Art," respectively.

The camp was filled with thought-provoking lectures, meditation, yoga, delicious food, and programs for the children and teenagers. Arpitaji and Vivekji, along with CM Atlanta *sevaks* engaged the children in discussions, activities, and songs. To the camp attendees' surprise, Swamiji, an avid cricket player, engaged in the sport daily.



In his talks on *Sundara-kanda*, Swamiji spoke on the power of the Lord and the importance of always putting God first, like Hanumanji did. Swamiji said *Sundara-kanda* is beautiful because it speaks of the close relationship of *Bhagavan* and his *bhakta*. With one's mind always in remembrance of *Bhagavan*, the ocean of *samsara* is as easy to cross as Hanumanji's crossing the ocean to reach Lanka. Swamiji pointed out that if Hanumanji already had the *darshan* of Shri Rama, then what was the need

for him to take this journey? He said it is only after Hanumanji saw Mother Sitaji that he felt his life was complete, or *krtakrtya*.



In the early morning lectures on *Dhanyashtakam*, Swamiji told us that a realized person alone is the truly blessed, for other types of blessings with worldly elements may even prevent one from attaining Self-realization.

In her talk on *Shrimad Bhagavatam*, Arpitaji explained that minus our personal story, we are That. In essence birthless, yet the *jiva* appears to manifest from age to age, not just to burn its *karmas*, but also to realize its true nature. Arpitaji explained that crisis is often the catalyst for something great to come. She gave the example of Vasudeva and the obstacles he had on his journey, saying that Vasudeva's higher inspiration was the command of God. Aptly she explained that the chains in our lives do not have any strength other than the strength that we give them. So, whatever the difficulty, we have to be the ones to take the first step. Knowing that God is the doer, we have to be the willing instrument.



Vivekji impressed upon the adults and youth that to live artfully, we have to first

acknowledge that life is a gift. He emphasized that the Divine is of the nature of Love, and therefore, anything given by Him is essentially of the nature of Love. Once we know this, we will always count our blessings. Indeed, the camp was a labor of love for CM Atlanta's Acharyas GV and Geetha Raghu, who worked tirelessly with dedicated devotees to make it a resounding success.

Jivana-Yatra: Life is a Pilgrimage

by Venu Babla



Chinmaya Mission San Diego (CMSD) hosted a gala fundraising event in the form of a unique dance concert entitled, "*Jivana-Yatra*," on September 3, 2010 at the Poway Performing Arts Center. The Center's gallery was transformed into an exhibition hall with information on *Chinmaya Jyoti* (CMSD's center or institute of spiritual and cultural studies) and insightful sayings of Pujya Gurudev. Nestled at foothills, *Chinmaya Jyoti* will be a 30,000 sq. ft. building that will house a cultural center named *Samskerti Nilayam*, a spiritual center named *Shankara Nilayam*, and shrine for Lord Shiva, an administration building, and a cottage for the resident *acharya*.



Swami Shantananda (CM Princeton) presided over the evening's festivities. Srinivas Sukumar, CMSD President, welcomed everyone to the fundraising event and stated that *Chinmaya Jyoti* will be a pilgrimage site for all CM members and students worldwide. Swami Shantananda added that as the Self-Realization Fellowship ashram is a spiritual center by the ocean in San Diego, so too, *Chinmaya Jyoti* will be a spiritual center in the mountains of San Diego.



Conceived by Lakshmi Sukumar as an offering to Pujya Gurudev in celebration of CMSD's tenth year anniversary, *Jivan-Yatra*, or "pilgrimage of life," depicts life's sacred journey from childhood to Godhood. The Hindu scriptures classify the human journey into four *ashramas*: *brahmacharya*, *grhastha*, *vanaprastha*, and *sannyasa*. Each stage is comprised of specific duties and disciplines to direct, purify, and prepare one for the ultimate Goal.

The meaning of a *jivan-yatra* was beautifully conveyed through the medium of Indian classical music and dance. Five dancers from Chinmaya Mission innovatively melded four different classical dance styles (Bharatanatyam, Kathak, Odissi, and Kuchipudi) to deliver the message of an ideal life that leads to Self-realization. The dancers were Aler Krishnan, Meenal Chakradeo, Maya Sukumar, and Sireesha Avadhanam of CM San Diego, and Ipsita Satpathy from CM Chicago.

The talented Hindustani and Carnatic classical vocal and music artists included Babu Parameswaran, Sudakshina Alagia, Jyotiprakas (tabla), Sudhakar Subrahmanyam (mrdangam), Radhakrishnan Ramachandran (flute), Krishna Kutty (violin), and other young musicians.

Bharatanatyam dancer, Aler Krishnan, said, "This concert's unique theme is eminently applicable to today's fast-paced life, and offers an avenue for both, the performers and the audience, to reflect and relish."

Kathak dancer, Meenal Chakradeo, added, "The show had a wonderful theme and a great team of people to work with. The dedication and the determination of the entire team were very inspiring. The show was done for a noble cause and in fact, I consider myself lucky to be a part of it."

CM Dallas Children's Camp 2010

by Arunachalam Venkatraman



CM Dallas-Fort Worth (DFW) continued its tradition of holding a children's camp during Labor Day Weekend after a three-year hiatus. This fifth annual camp was held at Camp Summit in Argyle, Texas, less than an hour's drive from the *Chinmaya Saaket* ashram. Pujya Gurudev's benevolent blessings were evident throughout the camp. The weather turned milder from the scorching heat of the previous weeks in August, allowing the kids to enjoy all the outdoor activities.

The camp theme, "Mind . . . Never Mind," engaged the kids on the subject of *samskaras*, taught per age-appropriate levels. Swami Sharanananda (CM Chicago) began each day with yoga class and later conducted classes for the middle school children. Swamini

continued on page 39

Dharma Sevak Course 2010

by James Hausman

This year's two-week *Dharma Sevak Course* (DSC) coincided with the inauguration of *Krishnalaya's* 2010 one-year Vedanta course. Pujya Guruji resided in the ashram for the full two-weeks, imparting a masterful rendition of the *Tattva Bodha*. His treatment of this *prakarna grantha* (introductory text) simultaneously served as the subject matter for the *Dharma Sevak Course* and initiated the yearlong residential students.

On the day of commencement, Pujya Guruji and Acharya Sharada Kumar (CM Ann Arbor) officiated a *paduka puja* in the worship of Pujya Gurudev. Also present were Swami Shantananda and Swami Ishwarananda, each of whom will return later in the year to teach a segment of the yearlong residential syllabus. Camp attendees hailed from as far as London, Vancouver, St. Maarten, Boston, Atlanta, Michigan, Chicago, and Washington D.C.

Indeed, camp attendees benefited from the company of numerous *acharyas*. Swamini Umananda (CM France), Brahmachari Prabodh (CM San Jose), Brahmacharini Aparna (CM Miami), Brahmacharini Arpita (CM St. Augustine), Brahmacharini Robyn (CM Vancouver), and Brahmachari Eric (CM Piercy) all readily offered their collective wisdom, either by leading study groups or by answering questions during informal consultations.

The text *Tattva Bodha* is traditionally considered a book of definitions, a mere introduction to the philosophy of Vedanta. Under Pujya Guruji's instruction, however, the scripture revealed the deepest imports of spiritual inquiry. Drawing from his vast scriptural knowledge, Pujya Guruji elaborated on the simple text to enlighten beginners and experts alike. His lecture on the *mahavakya*, "*Tat tvam asi*," was a revelation that transported the listener to divine heights.



The daily schedule spanned a six o'clock morning meditation, Pujya Guruji's lecture, breakfast, Vedic chanting, Sanskrit class, discussion group, lunch, break time, Pujya Guruji's second lecture, walk time, *aarti*, and finally, evening *satsang*. Differing from years past, rather than Pujya Guruji conducting the evening *satsangs*, the *acharyas* took turns speaking about their spiritual journeys and on what keeps them inspired.

Krishmalaya remains one of the premier Chinmaya ashrams in North America. New to the facilities this year stood a *kutir* recently built for Pujya Guruji, equipped with a private kitchen, several rooms, plush carpeting, and modern furniture. Even though the space served as his *kutir*, Pujya Guruji instructed us to refrain from calling it as such. He named the haven, "*Raam Dhaam*," where he welcomed every camp attendee by virtue of three group meetings—for the yearlong residents, the two-week DSC students, and the youths.

The Chinmaya Mission Yuva Kendra (CHYK) comprised a larger than normal portion of this year's attendees. Numbering eight among the total population of around sixty, most of these youths chose to attend the DSC after gaining inspiration from the missionary zeal of Acharya Vivek Gupta (CM Niagara Falls).

Typical to the DSC, the first weekend welcomed a bustling group of additional mission members. With the grounds of *Krishmalaya* filled to capacity, many weekend visitors had to find accommodations in the motels of Garberville, 15 miles away. The weekend rush included the CM San Jose Board members. Saturday night, Pranji and Lolita Lodhia sponsored a banquet *bhiksha* for Guruji and for everyone in attendance to commemorate their daughter's engagement. By Sunday evening, after the weekend crowd dispersed, the camp fell back into its contemplative rhythms.



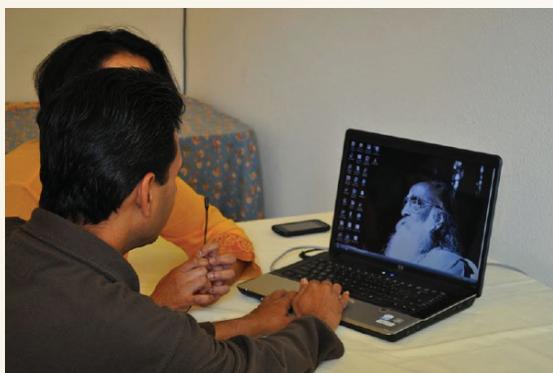
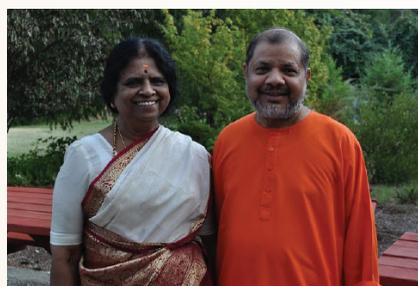
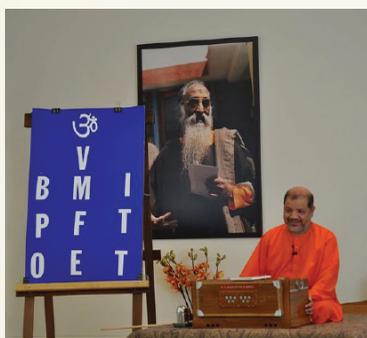
Camp recreational activities went beyond the practice of austerities and included many lighthearted moments. Attendees gathered at the flagpole outside of the lecture hall to hoist the *tiranga* flag in celebration of India's Independence Day on August 15. The unfolding of the flag released flower petals onto the devotees. The next day, those who wished to visit the local Redwood forest went on a field trip, hiking through the grandeur of the thousand-year-old trees. One night during *aarti*, at Pujya Guruji's behest, every song of devotion was performed in English or French. Singers performed the popular *Sound of Music* tune, "My Favorite Things," as well as Christian gospel.

To conclude his profound treatment of the *Tattva Bodha*, Pujya Guruji described qualities of the various *jivanmuktas* whom he has either encountered or heard of. Meanwhile he himself radiated blessedness.

Finally came the cultural night, organized by Bela Pandya. Compared to other cultural nights put on in the past, this year's series of stage plays evoked the most laughter and goodwill. The deciding factor was the enthusiastic participation of the CHYKs. Afterwards, the camp members gathered in the dining hall for an ice cream party. There could not have been a more festive finale for what was truly a sacred retreat on earth.

It bears mentioning that the grounds of *Krishnalaya* preserve the only shrine to Pujya Gurudev outside of India. John Haring and Bill Browning have dutifully maintained Pujya Gurudev's former *kutir*. The outside porch features a stone Shiva-*lingam* and Lord Ganesha *murti*. Inside, one may appreciate Pujya Gurudev's very own sitting room and library. Even his bedroom and workstation stays open for visitors. Positively beyond description, the *kutir* throbs with prayerful vibrations.

Anyone interested in visiting during the yearlong Vedanta course can register on the *Krishnalaya* website. Pujya Guruji himself will return to complete the yearlong Vedanta course in July 2011, and will be teaching *Mandukya Upanishad* and the essence of *Ramayana* and *Bhagavatam*—undoubtedly, a lecture series not to be missed.



Shivapriyananda (CM Toronto) taught the high schoolers, and Brahmachari Uddhav Chaitanya (CM Dallas) engaged the youngest group with his endearing instruction methods. The *acharyas*' ability to relate to the contemporary issues of the kids helped the children understand of spirituality and the tenets of *Sanatana Dharma* in the context of their lives in the U.S.



The volunteers worked in harmony to ensure the smooth running of the camp, allowing the *acharyas* to focus on the activities. The food was mostly prepared onsite, with the ingenious and meticulous planning by our veteran volunteers. The real-time updates with photos on the camp Facebook page kept the parents informed on all the fun the kids were having at the camp.

The kids had ample time to play and have wholesome fun. The R&R (Rest and Recreation) team held a creativity contest and a war game. The talent show organized by the kids was spectacular, with mellifluous vocals, masterful instrument-play, juggling, and high-speed cup stacking.



The kids loved the blindfolded piñata-breaking to celebrate *Janmashanti*. The memory of the stories narrated by Uddhavji in the red and orange glow of the campfire was one of the

treasures the kids took home. The kids loved “Hari Om” so much that they were loath to hurry home when the camp ended.

Walk for CORD: CM Ann Arbor

Report submitted by CM Ann Arbor



Chinmaya Mission Ann Arbor (CMAA) conducted its Walk-for-CORD on Saturday, June 19, 2010 at Kensington Park in Milford, Michigan, in the honorable presence of Swami Prakashananda (CM Trinidad). Thanks to the many volunteers and participants, the walk was a huge success, with over 240 Mission members in attendance.

Kensington State park, a 4,000-acre, wooded, hilly terrain surrounding serene Kent Lake, had walk paths bordering the lake, and provided for a picturesque walkathon. The weather complemented the venue perfectly. This year showed a record turnout from CMAA teens and Bala Vihar alumni, who came to support the walkathon and volunteer their services. It was heartwarming to see the enthusiasm and inspiration in children and adults alike.

The event was publicized during weekly Bala Vihar gatherings; the sessions led by Acharya Sharadaji were the focal point for the CORD walkathon. As done last year, the children collected pledges using pledge forms.





The walk started promptly at 11 a.m. with an invocation prayer. Rules and instructions were reviewed on respecting the environment and fellow walkers. Sharadaji and Swamiji motivated everyone by saying a few words on the importance of *seva*, after which, Swamiji formally initiated CMAA's Walk-for-CORD 2010.

The event concluded successfully with a hearty lunch for all the walkers. The energizing walk was for an inspiring cause, in perfect weather, and complete with delicious food and lots of fun.

CM's First Sun Temple in India

Under CM Puducherry's (previously "Pondicherry") weeklong, inspiring theme of, "Seek Knowledge, Feel God," Pujya Guruji Swami Tejomayananda inaugurated the new ashram of "*Chinmaya Surya*" in Tamil Nadu, India, on October 27, 2010. In conjunction with the inauguration, Pujya Guruji conducted a morning and evening *jnana yajna* on *Ishavasyopanishad* and *Bhagavad Gita* Chapter 7, respectively, October 26-31.

The early morning inaugural ceremonies of the center's new property was followed by a *kumbha-abhishekam* of the new ashram temple dedicated to Lord Surya, marking the first-ever Sun Temple of Chinmaya Mission Worldwide.

CM Trinidad's Exotic Food Fair

An array of international cuisine took to the stage in 2010 as Chinmaya Mission Trinidad hosted its annual Exotic Food Fair. Over 108 thrilling vegetarian dishes and drinks were presented from the Indian

Sub-continent, Continental Africa, the West Indian archipelago, and China. The sounds of sizzling pots, new and exciting aromas, and a feast of colors, drew visitors in at noon, as the sale of items and the beckoning call of the *tassa* drums began.

After a warm welcome into the ashram with *tassa* drumbeats, visitors walked into a well-organized array of food and drink booths. At the entrance, the "Sip Sensations" booth featured an assortment of non-alcoholic smoothies, mixed drinks, *lassis*, fruit juices, and other soft drinks. The clear attention to detail and presentation by the *baristas* visually enhanced the delicious drinks.

Next, visitors approached four large food booths, each displaying exotic dishes. The East Indian booth had the air of a *mahal* (palace). One couldn't dwell on the décor for long, though, as the aroma of the Indian spices engulfed visitors. *Biryani*, *dosa*, *kofta*, *idli*, and *kulfi* were just some of the more traditional dishes offered, and all of them sold out in a flash. Participants were also treated to new food creations by resident acharya, Swami Prakashananda, such as *gaajar payasam*, *pau bhaaji* and quinoa *poha*.

Despite the tastiness of the East Indian booth, the aroma of veggie kebabs from the West Indian booth next door tempted diners away. The patriotism displayed by this group was unmatched as they proudly displayed the red, white, and black colors of the West Indian flag, and even had live steel pan music for entertainment. Their local delicacies included fig *souse*, pepper *roti*, curry corn, dumplings, *arepas*, breadfruit oildown, and an array of *chokas* and *saadaa roti*. One would have surely taken a trip down memory lane with dishes reminiscent of ole' time Trinidad.

The booth featuring Chinese-inspired dishes, "Chinmaya Wok Never Done," won the prize for the most original booth name. In addition, this booth also won many new Chinese-food converts. Hot, on-the-spot wantons, *poms*, Singapore noodles, agar agar, and a variety of tofu and sauces were the delight of many visitors as the Chinmaya *pandits* created a stir (fry)!

Lastly, one was afforded a trip to Continental Africa to enjoy the tastes of a unique variety of authentic African dishes in a booth decorated with African drums,

masks, and other artifacts. Delectable plates, such as South African *chakalaka*, Ethiopian *kosheri*, vegetarian *kansiye*, and *akkara* balls were just some of the original preparations presented by the Chinmaya youth group, who coined the phrase, “AFRIChyKA.”

The quantity and quality of dishes offered at the food fair are too long to list, but this writer surely had his fill. CM Trinidad’s exotic food fair is now indeed a niche in the Trinbagonian cultural landscape.

CORD USA Supports OFB

by Subha Pathial



CORD USA supported the Oregon Food Bank (OFB) on Gandhi Jayanti, October 2, 2010, through the seva of 50 Chinmaya Mission Portland volunteers, who gave more than 150 man-hours helping make food packs for Oregon families. The volunteers repacked huge containers of essential food supplies into smaller packs that can provide healthy, nourishing meals for a family of four for one week.

CM Portland volunteers also raised \$500 in cash donations, and instead of the 25% norm, this amount was matched 100% by an anonymous donor on behalf of CORD USA, resulting in a \$1000 cash donation from CORD USA to the Oregon Food Bank. Per OFB statistics, every \$1 contributed will have the purchasing power of \$7.

Mahasamadhi Camp 2010

by Nimmi Raghunathan

The 17th annual Chinmaya *Mahasamadhi* Camp, hosted by Chinmaya Mission Los

Angeles (CMLA), was one filled with spiritual learning, fun, and warmth. Over 750 people from across North America, along with delegates sprinkled from the Caribbean, Australia, and India, gathered in Southern California, July 29-August 3, making it among the largest Chinmaya camps of its kind on the continent. Delegates reveled in the teachings elucidated with great efficacy by Pujya Guruji Swami Tejomayananda and the myriad of Mission *acharyas*.

The residential camp was held at the Burbank Marriott Hotel, a venue typically for business travelers that had been converted into a mini India. Entry into the convention center was through a large temple arch, typical of Pujya Gurudev’s birth state of Kerala. Once in, devotees saw a specially commissioned painting of Lord Hanuman that seemed to rise from a veritable *vanam* adorned with plants and flowers. Also featured was a photo display on Pujya Gurudev’s life. Pujya Guruji’s discourses on *Ramayana Soundaryam* were given various backdrops—paintings that changed periodically according to the *Kanda* being recited.

At the start of the inaugural function, the *Pothi Yatra* wound its way along a passageway lined by CMLA’s Bala Vihar teachers holding welcome lamps. The holy *Ramayana* was ceremonially brought in a procession led by Pujya Guruji, to the accompaniment of CMLA’s Swaranjali group singing *chaupais* from *Tulasi Ramayana*. After a *svagatam* stage dance by CMLA youth, Swami Ishwarananda, CMLA’s resident acharya, welcomed everyone and recognized each *acharya* with a gift.





The inaugural was followed by Pujya Guruji's discourse on the beauty of the *Ramayana*, which made every listener surrender to the beauty of the epic. It did not seem to matter to anyone that the well-known story held no new suspense or twist. Instead, transported, they

discussed the present and future directions of Chinmaya Mission in the U.S.

The children's classes were taught by Swami Prakashananda, Swami Sharanananda (CM Chicago), Brahmachari Uddhav Chaitanya (CM Dallas), Brahmachari Girishji, Acharya Vivekji, Lakshmi Sukumar (CM San Diego), and Sudha Bhatt (CM Bakersfield). They engaged in meaningful discussions, worked on art projects, and learned *Ramayana shlokas*. During the camp, the kids also enjoyed their specially designed t-shirts with phrases from the *Ramayana*, their field trip to the famed Griffith Park and Observatory in Los Angeles, games, and movies.

traveled back in time, joining Pujya Guruji in every mood: from the joy of Lord Rama's birth, to the despair at His exile, to the bliss at His unparalleled love for His brothers, to the excitement of His reunion with Sitaji, to the exhilaration at His coronation. For the spiritual student, *bhakti* met *jnana* perfectly in Pujya Guruji's mesmerizing lectures.



The packed schedule for attendees began each morning with meditation and a discourse by a senior *acharya*. In addition, Swami Shantananda (CM Princeton) spoke on his time with Pujya Gurudev, and Swami Ishwarananda spoke on knowing the Self. These discourses were followed by a popular hour-long Q&A with the audience. Swami Prakashananda (CM Trinidad) interspersed his talk on mind control with bhajans, while Brahmachari Prabodh Chaitanya (CM San Jose) spoke on *Rama Gita* from *Adhyatma Ramayana*. Two afternoon *satsangs* featured Swami Siddhananda (CM Philadelphia) and Acharya Mahadevan (CMLA) narrating their experiences with Pujya Gurudev.



Attendees also participated in a Bala Vihar teachers' meeting, engaged in *raas-garba* and dhoti-tying workshops, and visited CMLA's newly acquired *Chinmaya Rameshwaram* ashram in Tustin.

CMLA's Bala Vihar students were in the spotlight each evening as they starred in grand theatrical presentations on the *Ramayana*, retelling the stories told by Pujya Guruji earlier in his discourses.

Among the other unique programming at this camp, was an Acharyas' Discussion Panel, which featured Swamini Umananda (CM France), Brahmachari Girish Chaitanya (CM Austin), and Acharyas K. Sadananda, Vivek Gupta, and Pramila Poudel. The panel conferred on the need of a guru. Another panel consisting of CM members and

CHYKs also added to the entertainment with music and dance presentations. During the day, preceding and following Pujya Guruji's discourses, the large CHYK contingent, spearheaded by coordinator Asha Sukumar, had its own meditation sessions and lecture series with various *acharyas*, followed by group discussions.



The penultimate evening began with a Hindustani classical vocal performance by an invited artist from New York, Swagata Chakrabarty. The evening featured a banquet where gratitude to all the *acharyas* was offered in verse, dance, and speech. Camp coordinator Raj Mantha also thanked all the volunteers. CMLA Director, Shashi Acharya, made a brief fundraising appeal. The evening's dinner, like every meal at the camp, drew expressions of contentment for its quality and variety. The meal effort coordinated by Saroj Patel drew praise from delegates for the efficiency of service.

The final morning, August 3, witnessed another first—the chanting of *Rudram* by a dedicated group of devotees who gathered each afternoon during the camp to practice. Following this was the reverent participation of every attendee in the *Mahasamadhi Puja*. Pujya Guruji led the entire congregation in chanting the glory of the guru. The hall resonating with the holy chants was also a sea of tranquil white, with everyone clad in the sari and dhoti given by CMLA to each adult attendee.

At the *puja*'s conclusion, devotees lined up to receive *prasadam* (audio CD of *bhajans* sung during the camp by Pujya Guruji and CMLA's Swaranjali group. As the camp wound down and CMLA volunteers heard the kind words of approbation, the best testimony to the success of the camp was the line oft repeated by attendees: "We will be there for the next Chinmaya *Mahasamadhi* Family Camp!"

CM Houston Bala Vihar Graduation

by Uma Aggarwal

The Chinmaya Bala Vihar graduation ceremony was conducted for 27 students

in Grade 12 on June 14 at CM Houston. With the teachings of Hindu scriptures, they had received the tools to learn balance and make for better world citizens. In their personal testimonial videos, each student expressed gratitude to the teachers and *acharyas*. The ceremony commenced in the *Shivalaya* temple with a Vedic *puja*. In the *Chinmaya Smrti* Hall, Acharya Gaurang Nanavaty gave the traditional message from *Tattiriya Upanishad*, asking them to focus more on doing their duties than demanding their rights, and to read the scriptures every day. With the bombardment of SMS, Twitter, and Facebook, he added, they will need to learn to make their mind quiet in order to succeed in any field of life. Chief Guest Judge R.K. Sandill, a local elected judge of Indian origin, gave an inspiring speech, advising them to follow "you and your duty."

After a "lamp of knowledge" was lit on stage by both *acharyas*, to signify the passing of spiritual knowledge from the guru to the disciple, each student also lit a lamp and came forward to receive a plaque. The ceremony ended with a sumptuous dinner served to all the teachers by the students, followed by hugs and farewells.



Upanishad Ganga Completed

by H.K. Hinduja

Report on behalf of CCMT

It has been about three years since the filming of the *Upanishad Ganga* series began. A lot of hard work has gone into this project by



Dear Sponsors:

The child who has approached you for sponsorship is participating in CORD USA Read-a-thon 2010 Campaign. We request you to sponsor the child for the following reasons:

Illiteracy is an urgent and enormous problem in India.

Literacy is the key to personal freedom.

CORD USA is a 501c(3) nonprofit organization, committed to the task of developing Rural Areas in India by providing help in the areas of Education (Schools and Pre-schools), Health, Sanitation, Infrastructure, Financial Independence, and Women's Empowerment.

All the funds raised by children through the CORD Read-a-thon will be used for the purposes mentioned in Item 2 above. Please see www.cordusa.org for the comprehensive lists of programs and success stories of CORD, which is actively changing lives for the better for the last 25 years.

By sponsoring this child, you are encouraging children here to develop an appreciation for reading, introducing them to the gift of giving, and helping them appreciate their own education in the US.

We thank you sincerely for your generosity.

CORD USA Read-a-thon 2010

Reader's Name: _____

Address: _____

Phone: _____ E-mail: _____

School: _____

Grade: _____

Reader's Goal (#): _____ books OR _____ pages

Sponsors

	Name	Email	\$ per book
1			
2			
3			
4			
5			
6			
7			

Sponsors: Please make your check payable to CORD USA and give it to the child being sponsored. Thank you. All amounts are fully tax-deductible. An e-receipt will be sent for all amounts over \$250. For amounts \$250 or less, your canceled check is your valid receipt.

My Reading Record

	Title of Book	Start Date	Finish Date
1			
2			
3			
4			
5			
6			

* Initials of parent/guardian. Children: Add more pages if necessary. Keep up the good work!
We are so proud of you!

CHINMAYA SPIRITUAL CAMP

on *Hamsa Gita*

by Pujya Guruji Swami Tejomayananda



December 10-15, 2010

NRI Academy, Guntur, Andhra Pradesh, India

Organized by Chinmaya Vijaya, CM Vijayawada, CM Guntur,
and CM Hyderabad

Camp Information

- Delegates can choose to arrive by bus, train, or flight. Transportation to the camp venue is available from the bus stand, railway station in Guntur or Vijayawada, and Vijayawada Airport.
- Additional sessions in English will be conducted by
- Swami Chidatmananda (CM Hyderabad) and Brahmachari Uddhav Chaitanya (CM Dallas).
- Daily satsanga in Telugu will be conducted by other Mission *Acharyas*

What to Bring

Bedsheets, comfortable/warm clothes, towel, cultural outfit (optional), toiletries, flashlight, water bottle, umbrella, alarm clock, personal medicine

Seva Opportunities

Camp Yajaman Rs. 5 lakhs

Daily Yajaman Rs. 1 lakh

Aarti/Prasad Rs. 25,000

Daily Paduka Puja Rs. 10,000

Breakfast Bhiksha Rs. 10,000

Lunch/ Dinner Bhiksha Rs. 15,000

Registration

Camp Fee is Rs. 2,500 only and includes full lodging and boarding at the camp site (additional charges for hotel accommodation)

To register, mail your name, age, gender, address, phone, e-mail, and check to Chinmaya Vijaya Orphanage, Kaza Village, Mangalagiri Mandal, Guntur District, Andhra Pradesh 522 503, India.

Make checks payable to "CORD/Chinmaya Vijaya."

Contacts

Suresh: (91) 998-912-1590, chinmayavijayasuresh@gmail.com

Jagannadham: (91) 984-998-9822, admissions@nrias.net

Morning Gifts

An unwritten page

Your gifts to me

An unsung song

for today.

An unstirred thought

- Chetana Neerchal

the various team members. All 52 episodes have been filmed and completed successfully. Mission members who worked tirelessly on this project are Pujya Guruji, Swami Advayananda (CIF), Swamini Vimalananda (CM Coimbatore), and Brahmachari Samvid.

The title song and credits songs are also complete. The dedication song for this serial has been composed by Pujya Guruji. The master copies of all episodes are almost complete. The process of getting the scripts translated into the various regional Indian languages will soon begin. Thereafter, research on dubbing each episode into different regional languages will begin. The process to get this series televised continues.

On behalf of all the trustees of CCMT, thank you for your generous donation and continuous support. Such noble projects would remain a dream if we did not have this unstinted support from all.

Glory Days at CM Ann Arbor

by Sangita Shivakumar

CM Ann Arbor (CMAA) joyously and successfully celebrated Pujya Guruji's 60th year of divine glory and CMAA's 25th anniversary with a week-long *Gita jnana yajna*, July 21-26, 2010. Pujya Guruji's morning discourses on *Amrta-bindu Upanishad* and evening talks on *Bhagavad Gita*, Chapter 4 were daily nectar for over 500 attendees.

Pujya Guruji was welcomed to the first evening lecture by the Chinmaya Bala Vihar students' chanting of *Shri Guru Stotram*.

Over the week, all attending devotees were in awe of his simple yet profound commentary, interspersed with his classic wit and humor. Not even the stormy evening of downpour could damper devotees' spirits as they filed in and filled the hall to maximum capacity.

It was indeed a blessing to have Pujya Guruji at CMAA on July 25, the sacred and auspicious day of *Shri Guru Purnima*. At the stroke of midnight, various *acharyas* and volunteer devotees offered the first *pranaams* to Pujya Guruji and sat with him for a spontaneous and sublime *satsanga*.

For the morning *Guru Purnima puja*, a larger-than-life framed photo of Pujya Gurudev had been placed on the stage. Pujya Guruji adorned the stage with various *acharyas*, including Brahmacharini Arpita (CM St. Augustine), Brahmacharini Aparna Chaitanya (CM Miami), Brahmachari Girish Chaitanya (CM Austin), Acharyas G.V. and Geetha Raghu (CM Atlanta), and Acharya Sharada Kumar (CM Ann Arbor). The entire ashram was festive and filled with visiting devotees from CM centers such as Flint, Toronto, Columbus, Chicago, Atlanta, Boston, London, and even Colombo, Sri Lanka.

Everyday's celebrative atmosphere included cultural programs by Chinmaya Bala Vihar students and Mission members that were often held during the lunch and dinner *bhikshas*. The ashram stage featured an ornamental *sanchi stupa* around Pujya Gurudev's life-size photo and a beautiful Vrindavan setting around the *murti* of Lord Krishna.

CMAA devotees are most grateful for, and greatly blessed by Pujya Guruji's gracious and soul-stirring visit.