



Hari OM
CMW NEWS 168
NOVEMBER 2015

“O Lord of Badri! All these [in the world] are nothing but Thee, the Self in me. There is nothing other than the Self.” Thus having well-understood, in his Self [this wise man] revels, like an elephant. In the bliss of the Self, he swims about and gets drowned. The concept of otherness never reaches his bosom.

An individual who has risen from the state of the ego into the “fourth” plane of Consciousness (*turiya*) thereafter lives the experience that the Consciousness in him is Itself the infinite, all-pervading Reality. To him, in his divine experience, the pluralistic things and beings of the world, which he did perceive in the past as an ego (*jīva*), are all misinterpretations of the Truth. They are delusory projections resulting from the vehicles of experiences he used then. . . . Such a God-man will revel with the Self, in the Self, and will recognize the same infinite Self in every name and form, and behind all happenings around him. . . . The sorrows contributed by the vehicles—the body through its appetites, the mind through its emotional demands, and the intellect by its restlessness—are all no more for the one who has risen above these three. To him, the transcendental state of Perfection alone is the constant experience.

A wise man is like an ocean—fully content To such a person, objects and pleasures come from all directions, but they do not create any kind of ripple, agitation, or excitement. . . . The rivers come from various directions with their separate identities, but once they reach the ocean they become one with it and lose their identities. . . . In the same way, all objects and experiences come to this wise man as though they are different. But when they reach the wise man, who knows there is only one Truth, he looks upon them as nothing but the Self alone. Thus, all these objects and pleasures become one with him, one with his own Self. . . . Where there is only one Self, there are no likes or dislikes, no agitations; there is only peace.

SPIRITUAL TRAILS

Not for Idle Curiosity

Q&A with Pujya Gurudev Swami Chinmayananda; originally printed in Tapovan Prasād, 1988

Q: When it is said that every soul takes a body and is born in a family that is conducive for the expression of its *vāsanās*, how come we find cases where people are born in circumstances that are not conducive for their self-expression?

A: It is true that the soul after death leaves its previous body and takes another physical body conducive for it to express and fulfill completely its *vāsanās*. We are born again and we take up new embodiments according to our *vāsanās* to fulfill them. Generally, however, in our attempt to exhaust and eliminate the existing *vāsanās*, we prepare the ground for fresh *vāsanās* and thus unconsciously create a thousand other desires. Thereby, we find that the present environment is not conducive for the full expression and fulfilment of those new desires. So, it is again our own fault.

We must live intelligently, and consciously take care to see that while exhausting existing *vāsanās*, we are not multiplying them. On the contrary, if you multiply your *vāsanās* at a faster rate than you exhaust them, you will find that you can neither express them nor fulfill them in your present circumstances. Hence, you are yourself responsible for your tragedy. You need not complain against anyone and wonder, “Why am I placed in such a situation and surroundings where I cannot express myself fully?” Think!

Life is many sided. Thus, even though we have one main *vāsanā*, life has to provide us with fields for exhausting all our other *vāsanās* also. No cactus is found to grow in water; no coconut is compelled to grow on the snow-capped mountain tops. Nature provides conducive circumstances for all.

If each person, after his or her physical death in one body, returns to the world in another body, does this mean that no new souls are ever introduced into the world? If ten buckets of water are kept on your lawn on a bright summer day, there will be ten different suns dancing in the ten buckets. If ten thousand other buckets are placed on your lawn, ten thousand and ten suns will now be reflected. In the buckets of the body, the waters of thoughts exist. The one infinite Truth gets reflected in those thoughts and the apparent individuality, the perceiver-feeler-thinker, is the result. Thus a “soul” is born. The souls can increase in number if new mental equipments continue to evolve from matter.

Many souls already exist in this universe—stone, plant, animal, and human. Every unicellular organism has a potential touch of soul in it, which will burst into vivid manifestation when the mind-intellect equipment evolves. From stone to plant, to animal, to human seems to be the direction of the flow. And this procession ends when man evolves further into a God-man.

But why waste your time and energy in wondering about the destiny of the universe? Were you responsible for the creation of the universe? Were you at least consulted? Were you responsible for some suggestions? Then why this idle curiosity? Intelligence should be applied not only in using discriminative thinking in your chosen field of inquiry, but also in being discriminative before you even choose your field of inquiry. What relevance does the Infinite have to the finite world’s global problems, such as disarmament, pollution, and over-population?

Just as a complex machine has no existence apart from its elemental components, so too, this earth has no existence save that of all its living creatures. The problems of our world are

essentially our own creations. When man, in his arrogant ego, vainly decides that, through his adventures of science, he shall create happiness and plenty for the world, while denying the Lord and spiritual values, he invokes these ugly problems. And you expect the very God you have denied to come down and set things right for you! He will, He can, but He won't. He cannot—until you change. When this happens, you will find the Lord within you beaming out in brilliance and the glory of His glance will purify the world around.

Q: Do you accept that Jesus is the son of God or God Himself?

A: Does it matter? Could Jesus be the less for my not accepting him as the son of God? Could Jesus be the more because I accept him? In short, is not the acceptance of Jesus, or rejection of him, only for our benefit? We are all the sons of God. The only problem is that we behave as though we were the sons of Satan.

Living in Freedom
by Pujya Guruji Swami Tejomayananda
Printed in Vedanta Vani, January 2013

The Way of Bondage

Science and technology have progressed in giant leaps, but in the process, have increased our artificial needs and dependencies on material objects. We feel we are unable to live without so many things.

Our bondage is also caused due to our likes and dislikes, which we alone have created; in this job, we are extremely proficient. The world is the same, the objects are the same, but each of us has different likes and dislikes that constantly change, and bind us. Do you know how the mechanism works? If I like something, I say, "This is beautiful and enjoyable." If I dislike something, I say, "This is ugly and gives me sorrow." These are nothing but my own mental projections. Now, once I decide something is a source of joy, I want it and work toward obtaining it. If I am successful, all is well for a little while, and if I am unsuccessful, I am unhappy. Sometimes, just the process of gaining a single object of desire is so complicated and inexplicable.

Suppose we form a committee to achieve a goal, and one member is from Sydney, another from New York, a third from London, a fourth from New Delhi and a fifth from Kolkata. Try to have a meeting with all of them. This is the best method of not doing anything! Just as there is a science of how to achieve goals, there is also a science of how not to do anything.

To be happy, I need objects. I need my body to be healthy and my mind to be in the right frame. All these are needed simultaneously. Thus, we are bound by our dependence on material things and bound by our self-created, ever-changing likes and dislikes. This is called living in slavery. When objects, persons, and situations are conducive to my likings and desires, I say I am happy. If they are unconducive, I am unhappy. These two factors—likes and dislikes—thus continue controlling our life. In *Shrimad Bhagavad Gītā*, Shri Krishna advises us not to get carried away by our likes and dislikes because they loot our peace, happiness, and knowledge.

Ego: A Sense of Individuality

The third factor pertains to the individual or the "I" who has likes and dislikes. This I is called the ego. What is this ego? Sometimes, people use the expression, "This man is on an ego trip," or "He has an ego problem." Here, ego implies pride, conceit etc. But the word has a more generic implication in the context of spirituality. Ego is a sense of identification, a sense of individuality that arises from one's identification with one thing or another.

You are aware that you are a human being, that you are man or a woman. You say, “I am a man,” or “I am a woman,” or “I am a girl,” or “I am an old man.” How does this sense of individuality come? Because of the ego’s identification with the body.

There are two types of ego, so to speak—the technical ego and the problematic ego. I identify with my body and say that I am a human being. I identify with my profession and I am a doctor or teacher. This is called the technical ego by which we define your sense of individuality.

However, from the technical ego arises a problematic kind of ego. I suddenly feel that I am a human being and superior to other beings and, therefore, I can destroy them. This is just the opposite of right thinking. If you are superior, then you must take care of lower beings—not destroy them. One who is superior must act in accordance with the dignity of one who is superior. Suffering from superiority or inferiority complexes is the problematic ego.

Bondage at the subtlest level is to mistake oneself for something other than what one is, to identify with something that is not our true nature. The body is our place of residence, our vehicle, our instrument, our equipment through which we work in the world. However, to think we are the physical body is bondage.

Thus, the first bondage is the identification with the body, that it is “me.” Even to consider the body as mine is bondage. How much control do we have over it? Can we stop our body from the aging process? Can we prevent teeth and hair from falling? Can we stop sneezing or yawning? Can we control thirst, hunger, diseases, etc.? We cannot even say the body is ours. How many people claim rights over it? Some while you are living and some after death. Vultures may stare at you and say, “Look, my dinner is walking!” So, to think I am the body or the body is mine, is the first bondage.

The second bondage arises from the notion that when I think I am this body, I want more and more comforts for it. I want more and more pleasures and security for it. Observe how most television commercials are focused on pampering the body. Greater attachment to the body leads to greater desires. That is why, generally, materialistic people are very opposed to spirituality. Because in spirituality, one starts developing dispassion, which lessens one’s needs and desires.

Consumerism is against the entire principle of spirituality, for it aims to increase attachment to the body and fuel desires. Since we cannot fulfill all our desires, we become unhappy, frustrated, and depressed, and thus sink into deeper bondage. Take the example of a silk worm. It creates threads from its own saliva. These threads form self-made cocoon in which it eventually gets entrapped. The *jīva*, or individual, is bound in the same way, in the cocoon of his own making. Strangely, he does everything to become happy and free, but ultimately still finds himself totally bound.

A man employed in a government office worked 9 a.m. to 5 p.m. He felt upset and confined about being subservient to a boss. He decided to start his own business to be free from subservience. Only now, instead of working for 8 hours a day, he worked for 20 hours! Earlier, he could hand over his work to someone else, but now, he was his own boss and proprietor. His wife started complaining, “At least you used to be home by 6 o’clock before. I used to see your face, even if it was not a happy one. You said becoming your own boss would mean having more time for me. But now I am just bound to this room and house!” This does not mean you should not start your business. If you are ready to put in longer hours and enjoy the work, it is fine. But if it is done with the intention to be free, you will be sadly disappointed.

What is presently happening in our life is that we are creating more sorrows for ourselves in our search for happiness because of the wrong notion that objects will bring us joy. The moment

we feel our happiness is dependent on acquiring a certain object, we have created bondage for ourselves. Worldly thinking is that more and more objects will make us happy. Vedanta states that being happy without dependence on objects is real happiness, real freedom.

Living in Freedom

When you are happy, irrespective of material things, beings, and situations, you are free. I once read an interesting statement: “You will never be lost if you are not going anywhere in particular.”

In India, there was a carefree sadhu with long hair. He was walking in a particular direction, and the wind kept blowing his hair in front of him, compelling him to keep pushing it back. He thought about it and then started walking in the opposite direction so the wind could not affect his hair. On being questioned about the change of direction, he replied, “I was not going anywhere. For me this direction is as good as any other.” Sometimes, I am wary of giving examples because people think being a lunatic is freedom!

We create bondage the moment we develop preferences. A most beautiful definition of knowledge is given in our Scriptures, which states that non-insistence on any particular thing is a sign of wisdom. One’s only insistence should be on abiding in one’s true Self. There should not be any compromise about this. As far as worldly matters are concerned, one should show flexibility. A person with rigid ideas about everything will become unhappy and cause misery to others as well. A wise person realizes there is no point becoming inflexible in an ever-changing world, because the world moves and things happen at their own pace. Insistence on a particular ideology or thing displays ignorance. The man of wisdom admits there are different ways of looking at things. He realizes that each person has the freedom to think and feel even though it may not be the correct way of thinking.

When one realizes that the Self alone is, that the Self shines in all beings, and that the Self is one’s true nature, one does not become argumentative. A sage was seated in contemplation when a man approached him and started arguing on various issues. It was the middle of a clear, sunny day and the man was insisting, “I am telling you, it is night!” The old sage nodded his head in agreement and said, “Yes, you are right.” The sage’s disciple was furious at the man and asked the sage for why he agreed with the outrageous man. The sage replied, “My dear, in America it is night! When I agreed to his statement, I just silently added ‘in America.’”

Kabīrdāsa was a great saint of India. Some scholarly pandits became jealous of his fame and honor. They were itching to debate with him about scriptural meanings. One day, one of the pandits approached Kabīrdāsa-ji and expressed his wish to defeat him in a debate. Kabīrdāsa promptly said, “Is that all? Well, then, I accept my defeat now itself. Why go through the process of a lengthy debate? I will give you a letter certifying that you defeated me. Why should we waste so many hours? And what is there to argue? The Truth remains unchanged. However, if you are bent on having your own way, it is fine.” Such a person is free—he has no attachment to objects, likes, dislikes, ego, or any particular ideas. He is free and he abides in the knowledge of the Self. He is called a *jīvan-muktaḥ*. For him, there is no slavery of any kind. The wise person lives in the world, faces all types of conducive and unconducive situations, and remains ever free. This is living in freedom.

REFLECTIONS

Two Words and a Nod
by Anjali Singh

We were a bunch of devotees staying with Pujya Gurudev in Dehradun in March 1991, in the home of Maharaja Dibyadeb Singha of Orissa. The Maharaja and his wife were devotees of Gurudev. We were sitting in their garden when one Colonel Bhargav mentioned that he wished to interview Gurudev. He had brought with him the questions of some army personnel. Col. Bhargav also wanted to video the interview. Gurudev agreed, saying, "You can have half an hour."

The colonel began his questions. His video camera began recording and Gurudev began his answers. The ambience was perfect for pictures, so I grabbed my camera and decided to get a few shots. Gurudev did not like being disturbed, so I stayed on the side and took about five shots of him. Despite that, he shooed me away for taking photographs.

When Gurudev finished answering all the questions that Col. Bhargav had brought, the colonel said he wanted another 30 minutes. Gurudev replied, "That will cost you Rs. 250. So far it has been free!"

Col. Bhargav thought about it and said, "Okay, I will do without the additional 30 minutes."

Whatever be his reasons for letting go of Gurudev's offer, I decided to take it, and hurriedly and gleefully asked, "Can I have that time instead? And will you pose for me?" Gurudev rarely posed for photographs, so getting him to pose for a half hour would be extraordinary!

Before I could go any further, Gurudev said, "For you, Rs. 250 for five minutes!" Without batting an eye, I replied, "Okay, it's a deal! But you have to pose where I tell you to pose."

And so, the photo shoot began. I made Gurudev get up from his comfortable chair and go stand next to a pot of geraniums, and then another pot of geraniums. I asked him to pose next to orange marigolds, and then I made him smell the fragrance of some geraniums. There were many geranium pots in the garden. But in how many different ways was he going to engage with geraniums? All the same, I was thoroughly enjoying myself. (Later, one of these very pictures of Gurudev standing next to red geraniums came to become popular with many Mission centers.)

Just before my five minutes were up, I said to Gurudev, "Swamiji, now your hands, please. I want a photograph of your hands."

Gurudev looked at me and said, "For that you have to pay me Rs. 1,000!" I thought I was within the five minutes, but his next words were, "My hands are worth much more!"

I immediately agreed. His hands were priceless. I was aware that what I was getting from him was beyond what he usually gave away. Even if I had to pay this amount every day for his pictures, I was willing, since he hardly ever posed for any picture. Once in a blue moon, he would relent.

The ways of the Guru are unfathomable. I thought Rs. 1,000 for a photograph of his hands was cheap. So first, I asked him to open one hand, to which he gave me his right hand. I took a close-up of his palm, and another, in case I messed up the first. Then, I asked for both hands together, and he spread them palm-side up, like an open-hand *arpana* (veneration). This photograph, too, I took twice. My five minutes were up.

It was months before I could show him those photos. In those days, in film photography it was never possible to take a shot and immediately show it. So, when I did show them to him, geraniums and all, I had the photos of his hands enlarged to 12x15 inches in size.

I had a plan. I was hoping to frame this photo and put it next to my bed. I thought, when I felt

sad and missed him, I would imagine my head on his hands, and feel as if he was touching my head and comforting me. When I showed him the photos, I said, “Swamiji, please write something nice on this picture, so that when I am feeling down and out, I can put my head on your hands and feel good.” The look on his face was quite graphic, but I was mostly looking at the photo, waiting for him to sign.

He did sign it. He wrote, “Your head!”

I looked at it. No, it did not make me feel like wanting to put my head on it. “Swamiji, that sounds more like a guillotine!” I exclaimed. He nodded, confirming that is what he had meant! So here I was, wanting a pair of hands so I could have some comfort during my rough times, and what he gave me was, “Your head!”

I reflected on these two words, and his nod, for a long time. Eventually, I saw the depth in his words. Peace cannot come to a bruised ego that is feeling down and out. A stroking of the head is only a temporary solution, a band-aid, so to speak. And although Gurudev did not elaborate further than his two words and his nod, still, I came to understand that what he might have meant was that instead of only seeking comfort during my bad times, I should in fact, also use my head, my intellect, to come to terms with the situation—first, through acceptance and then, through reasoning that this ego that I consider to be me, is not me. This false identity with the ego needs to be guillotined. It is the ego that suffers and the ego that seeks self-preservation. This idea of ego has to be severed, has to be guillotined, has to be beheaded.

In times of need, whenever I have looked at that signed photograph that has been framed and hung, it always reminds me that my ego has to go.

“Not an iota of this can be smuggled into That. You have to die to re-live as Brahman. The ego has to die! The dreamer must die to realize the waker.” - *His Holiness Swami Chinmayananda*



Navaratri Wishes
by Chetana Neerchal

Little Navaratri Devi,
I saw your footsteps
this chilly autumn afternoon
filled with warm wishes
for your blessings, your grace
in our life.

The bell tones of
sacred chanting said
one step at a time,
one moment at a time.

Interview with Pujya Swami Brahmananda
Originally printed in 2000 by CM United Kingdom

Q: Swamiji, we generally find that it is tough getting work done from our co-workers. Why is this so?

A: It is a good question. Let us say there is a thread with 108 beads holding all the beads together. All the beads are supported by this common thread. If the thread is cut, the beads are still good, no doubt. But the thread has been cut and a new thread will come up in its place—this is for sure. This new thread will string all the beads again into one chain.

Similarly, after Pujya Gurudev's *mahāsamādhi*, a few Mission members were feeling slightly despondent, but they received a fortified vision from Swami Tejomayananda. They could look forward to "Vision 2001," which marked 50 years of the Chinmaya Movement. Thus, all old Mission members worked with the new, and they strengthened and enriched themselves as well as the world. All the while, they had one thought in their mind, that they were doing this work for Gurudev. This is why Swami Tejomayanandaji said everyone should feel, "I'm CM," for only then will they feel as one.

Q: How much does mind control really help in achieving success and gaining a more positive outlook in life?

A: I don't believe in mind control. It would be better instead if the mind were given proper direction. The mind is a dynamic instrument, so why not make good use of it? Give it a higher goal, just as Hanumanji did in directing his mind and energy toward Shri Rama. Gurudev also had a vision for spreading spiritual knowledge and he achieved it. All his time, power, energy, were directed toward it. This is called *sārthak jīvan*, or a successful life. Gurudev was extraordinarily dynamic and this is what he has taught us all as Mission members. As Study Group members, we are supposed to conduct *Gītā jñāna yajñas*. If members wake up to this vision everywhere around the world, success will follow. Thus, it is not mind control; it is giving the mind a direction. Give it a direction.

In Karnataka, one lady used to organize a *jñāna yajña* every year. She arranged for the needed funds and maintained the accounts. She managed every aspect. One has to take interest in these activities, that's all. When she was 45-46 years old, she developed brain tumor and passed away. Everyone wondered who would organize the *yajñas* thereafter. One day, her daughter, who was not yet married, called everyone for the next *yajña* and carried on the process.

Q: How do we lift ourselves to such great heights?

A: We have to invoke Gurudev in our heart. There is no other way. Every devotee who has been inspired by Gurudev can take an oath, can put a *japa mālā* around their neck, and can chant this mantra, "*om shrī chinmaya sadgurave namaha*," every morning and evening. It is said when Shri Ramakrishna Paramahansa attained *mahāsamādhi*, people said, "Now the sun has set. There is darkness everywhere." Swami Vivekananda replied, "The sun has set, agreed. We are nowhere compared to him. But in this darkness, there is a candle that says, 'Whoever comes to me, to him I will give light.'" Like this, every member can say he is nowhere near Gurudev, but he will be the candle that gives light to all who come near.

Q: Gurudev used to stretch his body beyond its limits. Would Swamiji comment on this?

A: Gurudev would tell his swamis, "When you go to conduct a camp, take *abrahmacārī* along with you. Don't take more than two classes a day." Pointing to his sore throat that was in pain, he would say, "See how I am suffering? You don't." His care, concern, and compassion were unparalleled. While he would refrain us from stretching ourselves beyond our capacities, he would not bother about it when it came to himself. For him, the work came first and the body second.

Q: Gurudev was also a disciple once. Would Swamiji share something about his relationship

with Tapovan Maharaj?

A: He looked upon Tapovanji as the Supreme. Anytime you asked him anything about Swami Tapovanam he said, "Tapovan Maharaja is the supreme Brahman." That was all he said. But his heart and actions revealed much more. Even while sitting in the ashram's *Sarasvati Nilayam* hall, if someone told him that he spoke very well, he would reply, "I am not saying the words. Rather, he is saying everything. It is all coming from the *paramparā*. So, it is Gurudev speaking through me. I am not speaking." Every time, in every act, he would feel his Master's presence. Whenever devotees came to offer him *pāda pūjā*, before the puja commenced, he would bend down, touch the silver plate, and put his hand to his heart; only then would he place his feet in the plate. If someone cared to ask him why he did this, he would reply, "I am invoking him (Tapovan Maharaja)." Thus, the *pāda pūjā* was also an offering unto Tapovanji; he never felt it was for him.

Q: What were Gurudev's plans for the Mission? What were his visions and expectations?

A: He had a vision to achieve and he achieved it by giving scriptural teachings to whoever came near him. In *Nārada Bhakti Sūtra*, it is asked in a *sūtra*, "After you get knowledge (God-realization), why do you work?" The answer given in the next *sūtra* is, "*Shāstra rakshakam, jñāna pracārakam*: To protect the scriptures and to disseminate knowledge." By establishing the *Sāndeepany Sādhanālaya* ashrams, Gurudev saw to it that even after him, the dissemination of knowledge would continue. He never expected anything in return from anyone. No binding them. He just kept on teaching. And if the *brahmacārī* went to serve under a different banner, he would say, so what? He believed that the student's knowledge would not go waste and he would teach it all the same. His logic was simple: Whoever gets it will give it.

One man, Swami Guru Dutt, is working in Karnataka, from where he runs his own spiritual organization. Every year, his organization buys audio recordings worth nearly Rs. 150,000-200,000 from Chinmaya Mission Hubli. Once, some of his delegates approached me and asked, "Swamiji, we are going to have a function in Raichur. Will you please come and inaugurate the session, and bless us? Please do come, Swamiji." When I went, there were 2,000 delegates present. Everybody was dressed in white. It was like seeing many *brahmacārīs* sitting in front of me. After everything was over, we were waiting at the railway station and I casually asked him, "Swamiji, now that you have so many disciples, how many have you initiated into your order?" He replied, "Around 56,000."

"Who is your Guru?" I asked.

"Swami Chinmayananda," he said.

There are so many more instances of this sort. Of how many are we even aware? So, you can understand how the Mission has grown. Even today, he comes with his wife and children to listen to my talks. Such is the inspiration of one man. I was surprised when he said that Gurudev was his Guru. He was earlier a professor at NITIE and had studied at *Sāndeepany Sādhanālaya*, Powai for just five months. This is how Gurudev works.

Q: How do we (CHYKs) go about reaching Gurudev's vision in 2001?

A: By writing commentaries on the *Bhagavad Gītā* and other texts, by focusing on the youth, he changed their whole outlook to life. He said scriptures teach us the art of living, the art of man-making, and how to successfully overcome all of life's challenges. This is the main purpose of the scriptures; they are not meant only for those seeking moksha or, as is generally misunderstood, for people above 60 years of age. If we study the *Gītā* as youth, we stand to benefit throughout our lives. This is the cure for the "Arjuna-disease." If Arjuna could come out of it, so can any youth.

Hidden
by Chetana Neerchal

Hidden
in
bushes
was
a song

Hidden
in
thoughts
is a
poem

Hidden
in
leaves
was the wind

Hidden
in me
are You

Hidden
in
shadows
was light

In You
am I

The lovely sound from the bush made me glance at them as I rushed to catch my bus. Leaves moved silently and I wondered if they moved because of the bird or the breeze. How beautiful are these hidden things. Is the shadow hidden in the light or the light in the shadow? Where do these words hide? Where are You hidden and where do I hide?

great admiration for him and for what he did in such a short three hours of discourse.

News

Dream Project for CBCC
Letter to Centers from Pujya Guruji Swami Tejomayananda

Dear All,

Hari Om! Greetings from London!

When establishing the Chinmaya International Foundation, Pujya Gurudev had given certain objectives for it. One of these was to establish a Sanskrit university. A team of devoted Mission members have been working on this concept for some time now. The progress is significant and the Government of India is willing to give approval to establish such a university on the

fulfillment of certain conditions, one of them being the creation of a corpus fund of Rs. 25 crores (USD 4.3 million) as approved investments, the interest from which are to be applied in operations of the university.

This project is huge, but most valuable as well. Our Mission members who have come to learn about this project are enthusiastic and have come forward wholeheartedly to give their support. Let us all fulfill Pujya Gurudev's wish.

Contributions in India may be sent to the Chinmaya International Foundation (CIF), specifying that the donation is for the University Project. Wire transfer details may be obtained from CIF.

Contributions in North America may be sent to Chinmaya Mission West: 1765 Channing Ave., Palo Alto, CA 9430. Contributions in other countries may be collected in one central location for that country.

You may visit Chinmaya Vishwavidyapeeth to get more details about the university and offer donations online. Additionally, a Powerpoint presentation on the vision of the university can be viewed, downloaded, and shared with those who may be interested to support this dream project of Pujya Gurudev.

With Prem and Om,
Tejomayananda

In Memoriam: Swami Ramananda

Swami Ramananda, a long-time *sevak* at the Mission's Sidhbari ashram (initially serving as K. Pai), left his mortal coil on August 2, 2015. His *shoḍashi* (16th day) rites took place at *Tapovan Kuti* in Uttarkashi on August 17. See the article by Anjali Singh in the Reflections section.

CM Atlanta's *Mūrti Sthāpana*
by Manhar Valand

CM Atlanta members were blessed to be in the august presence of Pujya Guruji Swami Tejomayananda for the *mūrti sthāpana* (idol installation) of Lord Rama, Mother Sita, Lakshmaṇa, and Hanuman, and a *jñāna yajña* on "*Bhakti in Rāmāyaṇa*" at its *Chinmaya Niketan* ashram, July 25-27, 2015.

The three-day function commenced with a ribbon-cutting and a welcome by Acharya Geetha Raghu (CM Atlanta). The Vedic rites for the idol installation were held on Saturday and Sunday mornings with more than 500 devotees in attendance. Each day's ceremonies were conducted for three hours in outdoor tents and a little over one hour in the main shrine. Lunch *prasād* was served to all devotees on both days.

Pujya Guruji's evening discourses drew a large and eager audience of devotees longing to hear the glories of *bhakta* and Bhagavān. In his inimitable simple words, he said true *bhaktiis*

unconditional and never fails to melt the Lord's heart, and it manifests trust, respect, and love. The three-day yajna of discourses was based on the topic of the 14 places where the Lord resides. When Lord Rama asked the advice of Sage Vālmīki as to where to reside during His 14 years of exile, Vālmīki Rishi first replied, "Is there a place where You do not reside?" and then suggested 14 attributes as the 14 places. These 14 represent the qualities for which every devotee and spiritual seeker should strive, and having even one of them will bring the Lord to him. Once the Lord resides in one's heart, all desires fall to the wayside and the seeker is led to moksha. For a seeker who adopts *mūrti pūjā* as a spiritual practice, at a higher stage of evolved spiritual growth, he can even choose not to perform *mūrti pūjā*. It is when devotion becomes a goal, and not just a means, that the seeker does not even desire moksha.

Chinmaya Niketan offers adult study groups, Chinmaya Bala Vihar classes, language classes (including Sanskrit), children's camps, weekend family camps, satsangs, festival celebrations, and spiritual discourses to the community.

Over the three days, Acharya G.V. Raghu (CM Atlanta) welcomed and recognized select donors, the Chief of Police of Norcross, the ashram architect and contractor, the exceptional priests who conducted the idol installation ceremonies, and the various volunteer teams that organized and executed the special three-day celebrations.



A Joyous Summer at CM Orlando
by Satish Nagarajan

CM Orlando organized a two-week summer camp for children, ages 4-13 years. In homage to Pujya Gurudev's birth centenary, the camp theme was *Guru Mahimā*. The 65 children in the camp were split into three age groups. The children were introduced to the concepts of *Guru* and *Sadguru*. They also learned about the lives and teachings of Chinmaya Mission's *Guru Paramparā*, namely, Param Pujya Swami Tapovanam, Pujya Swami Sivananda, Pujya Gurudev, and Pujya Guruji. They grasped how these teachings and values could help them become disciplined, dynamic, and successful.

The camp wasn't all studies, however. In a fun and relaxed atmosphere, the children also

learned yoga, Sanskrit chanting, bhajans, dance, and arts & crafts. Select high school students assisted the camp teachers and sevaks. Some of the high schoolers constructed a model of an *ashvattha* tree during the camp and explained the significance of the tree as outlined by Lord Krishna in Chapter 15 of *Bhagavad Gītā*. On the last day, the children presented a cultural program showcasing the bhajans and dance they had learnt during the camp.

CM Orlando's annual *Gītā* chanting competition saw the largest ever participation in its history. Befitting the special CBCC year, more than 120 children participated in the competition. The children chanted in the *Kaivalya* hall, standing at the feet of Lord Krishna, facing an audience that had filled the hall to capacity. Many felt that it was a blessing to hear the Lord's words being chanted by the children. The winners of the respective age groups all agreed to participate in the national competition being hosted by the CM Chicago.

Acharya Shailaja Nadkarni has conducted 45 *pādukā pūjās* and *Gītā* satsangs in the homes of various devotees as of July. Earlier this year, she had pledged to conduct 108 such events in commemoration of Pujya Gurudev's birth centenary.

CM Orlando was honored to commence its part in the *Chinmaya Jyoti Yātrā* in July.



CMLA Revels in Pujya Guruji's Wisdom and Humor
by Nimmi Ragunathan

For members of Chinmaya Mission Los Angeles and the larger Southern California community interested in Vedanta, the week of June 28-July 4 provided a veritable feast of spiritual wisdom. Hundreds of listeners gathered each evening at the CM Los Angeles *Chinmaya Rameshwaram* ashram to hear Pujya Guruji Swami Tejomayananda's exposition on *Bhagavad Gītā*, Chapter 4.

With a clarity that broke down complex ideas to seem gloriously simple, Pujya Guruji reached out to a diverse audience while zeroing in on the yajna title of "Foster Your Freedom." He made clear that ultimate freedom lay in liberation from the cycle of life and death. On this *Gītā* chapter that expounds *karma yoga*, Guruji spoke of the different kinds of action and their effect on the individual. The true seeker will not be attached to his actions and will be rewarded with a pure mind, he said. Guruji's talks were studded with humorous nuggets that brought laughter, but unfailingly provided examples of Vedantic truths that easily lingered in the memories of listeners.

Each evening, prior to the discourse, a cultural segment showcased the talent and learning at CMLA. Bala Vihar children, from the near and far surrounding satellites that make up CM in Southern California, presented plays that were well scripted and well enacted. The chosen topics ranged from how students of today approach a guru, the caste system from the time of Adi Shankarāchārya to its distortion today, Lord Krishna's time at *Sāndīpanī*ashram, and a

summary of the transcendental knowledge of the *Gītā*. The youth presented a musical on *nava-vidhā bhakti* and classical dances. Various adult members performed a lilting *garbā*. Additional performances included the chanting of *Gaṇapati Atharvashīrsha* and *Durga Sūkta* by youth, *shlokas* by adults, and bhajans and songs in praise of the Lord by children, including Pujya Guruji's musical composition of "*Koi Vando, Koi Nindo*." Chinmaya Swaranjali, the adult choir, sang with a full instrumental ensemble, and it was joined by Swami Ishwarananda (CMLA) for a bhajan.

Guruji released a book and music CD on different evenings, namely, a commentary by Swami Ishwarananda on *Guru Stotram* and the *Svaramañjari* CD by the Chinmaya Swaranjali group. Guruji praised the book saying it was good and a must-read for all.

Pujya Guruji's arrival on June 28 had been marked by the blowing of conches and a procession into the ashram with the chanting of *Guru Stotram* and offering of *pūrṇa-khumbha* by Acharya Mahadev Parameswaran and Viji Mahadevan. This was followed by the opening of the newly built *Chinmaya Smṛti* conference room that also features a photograph exhibit on Pujya Gurudev.

The week-long event was highlighted by Pujya Guruji's 65th birthday, for which CM members gathered on the morning of June 30 for prayers that began with a traditional *Āyusha Homa*. Thereafter, children offered a *Guru Pādukā Pūjā*. In honor of Guruji's love of music, a musical afternoon followed, where he was regaled by a sitar and vocal concert.

During his visit, Pujya Guruji also spoke at a local temple in Brea on the need and love for God, after which Swagatha Chakraborty offered a vocal recital. Guruji met with members of several different organizations who called on him through the week.

CMLA held a *Guru Pādukā Pūjā* on the last day of the *jñāna yajña*, July 4, in which seniors, adults, and children participated. The congregation also chanted "*Om Shrī Chinmaya Sadgurave Namaḥ*" 108 times and then heard several speakers share their experiences with Pujya Gurudev and his irrevocable impact on them. CMLA devotees left further enlightened and eager for Vedantic wisdom.



CM Bakersfield Annual Kids' Summer Camp by Komal Desai

This year, CM Bakersfield's annual kids' summer camp at its *Chinmaya Gokul* ashram welcomed Acharya Mahadev Parameswaran (CM Los Angeles) and his wife, a long-time Chinmaya Bala Vihar teacher, Viji Mahadevan, for the camp theme on the first six chapters of *Shrīmad Bhagavad Gītā*. The camp was held July 20-24, 2015 with around 29 eager children, ages 5-18 years, eager to learn the topic of "YounGītā."

The older children were introduced to complex concepts such as the ladder of fall, dharma, *guṇas*, *karma yoga*, *navavidhā bhakti*, reincarnation, and equanimity. The younger children learned various basic tenets of the *Gītā* along with Mahābhārata stories. Yet, the camp was hardly "all work and no play" for the enthusiastic campers. The teaching sessions were followed by yoga, bhajans, arts & crafts, and games. The children created their own True ID badges, Thank You cards to God, camp T-shirt decorations, and wall hangings. The games provided a release of energy and a particular hit was Krishna Stealing Butter (based on Dog & Bone). Additional highlights included an extempore speech competition, *Guru Pāduka Pūjā*, and the all-time favorite "Fun Day," which featured an afternoon filled with games such as Pin the Jewel (on Shri Krishna's crown), a water slide, fresh popcorn, and snow cones.

On the concluding day, the children played a Jeopardy-style game that reviewed all that they had learnt during the camp. This was followed by a five-song music program by campers that was conducted by Mahadevanji, and featured vocals and instrumental accompaniments of violin, flute, clarinet, and harmonium. After hearing "Sing Along, Sing Along, Krishna's Divine Song," it is difficult to listen to Jingle Bells with a straight face.

The camp, organized and conducted in true *yajña* spirit, was indeed a memorable week not only for the children, but also for the teachers, parents, and volunteers.



Understanding Marriage: A Vedantic Perspective by Deepika Allana

Pujya Guruji once said he had read an interesting quote: "If you always do what you always did, you will always get what you always got." The second "Understanding Marriage" retreat was held at the Chinmaya Somnath ashram in Chantilly, Virginia over Memorial Day weekend, where Acharya Vivek Gupta (CM Niagara) repeated this quote that resonated with the 40 or so attendees who had chosen to attend the retreat.

The retreat on "The Joy of Giving" served as enriching lessons to navigate any human relationship, not just marriage. Single people and married couples gathered to learn tools to

help overcome conflict, find inspiration to strengthen their existing relationships, take advantage of a rare opportunity for a meaningful weekend, and invest in self-development to offer their best self to their partner or partner-to-be.

The teachings were multi-dimensional and given through spiritual discourses, communication exercises, and small group discussions on insightful questions. The weekend's intensive learning was interwoven with relaxation through a ballroom dance lesson, a picnic lunch "date," a playful game of soccer, and entertaining bhajans. Participants were blessed to have the presence of five CM acharyas— Acharya Vivek Gupta, Swami Dheerananda (on videoconference), Acharya Vilasini Balakrishnan, and Acharyas Rahul and Priya Maini; the latter four are all from CM Washington D.C.

While the participants enjoyed the retreat, their children enjoyed the games and activities organized by dedicated sevaks in other rooms.

Vivekji, brought alive the Vedantic interpretation of the meaning of marriage with his trademark, lucid discourses that were carefully crafted to resound with modern-day challenges. He wove in examples from sacred texts, pop culture, and personal experiences to make his point understandable, entertaining, and informative. Vivekji helped participants understand that marriage has a deeper purpose of exhausting vāsanās, and said marriage is training and an opportunity to develop virtues. How does one develop such virtues? He said, "By giving, giving, giving more than what we take. It is not that the grass is always greener on the other side. The grass is greener where we water it." With such concepts in laser focus, the attendees felt inspired to dig deeper and find the motivation to water the grass every day!

Acharya Vilasiniji's warm and inviting manner enveloped the room as she invoked both her Vedantic seeker side and her psychiatric counselor side to skillfully pair marriage philosophy and optimal relationship communication. Many spouses said this session forged for them a new territory in communication style and depth. The general consensus was that these exercises provided a worthwhile and golden opportunity to venture beyond one's comfort zone.

To quote Pujya Gurudev, "What we have is God's gift to us. What we do with what we have is our gift to God." Indeed, all the attendees received precious gifts, for which they expressed much gratitude to all the retreat acharyas, volunteers, and organizers.



First Kids' Summer Camp at *Chinmaya Niketan*
by Meenal Vashishat

CM Atlanta's new *Chinmaya Niketan* ashram opened its doors to the first-ever kids' camp this summer. The camp on "Saints and Temples of India" began with a prayer assembly, from which kids dispersed into classes categorized by age groups.

The camp classes were well supplemented with fun activities for the children, including yoga, volleyball, basketball, and water play, which was enjoyed by all students, teachers, and volunteers. Each day concluded with an assembly wherein Acharya Geetha Raghu (CM Atlanta) asked all the children whether they had fun and infallibly received an enthusiastic reply of "Yes!"

The meals and snacks menu created for the campers was healthy and child-friendly. The food served daily was fresh and enjoyed by all children. In addition to the other camp activities, all the campers also participated in meditation sessions and *likhita japa*, which they placed at the main shrine altar of Shri Rama. Throughout the week, they worked on an art project of building and decorating a temple of their own. Each camper was supplied all the materials as needed.

The camp was successful and the children and volunteers learned a lot. The attendees are already looking forward to next year's camp, especially for more water play!



Shiva Saṅkalpa Sūkta in Cleveland by Sidharth Kaw

Chinmaya Mission devotees welcomed Swamini Vimalananda to Cleveland, Ohio for discourses on *Shiva Saṅkalpa Sūkta*, April 22-24. This marked a Mission swami's first *jñāna yajña* organized by Cleveland devotees since Mission activities began in January 2014.

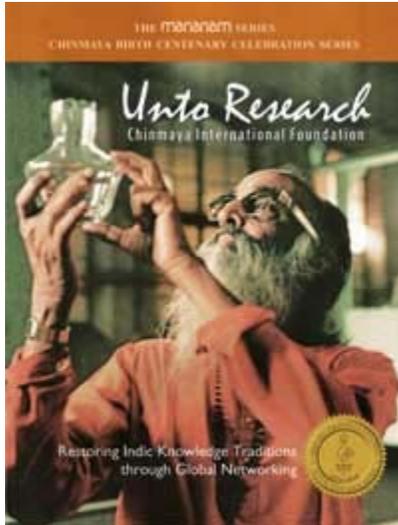
The audience of more than 100 not only included attendees completely new to Chinmaya Mission and Vedanta, but also those who were attending talks for the first time in several decades. In her inimitable wit and style, Swaminiji engaged the audience with practical examples and frequently asked questions about the mind.

She gave the classic analogy of electricity and the bulb in relation to God and our equipments, respectively. Yet, rather than having the audience accept such statements, she made them think about the limitations of analogies and examples, and said, "Does a rock have a mind? No. Does God exist in the rock?"

In addition to the evening talks, Swaminiji also conducted morning satsangs on "Happy Parenting" and "Mind in Harmony." Acharya Vivek Gupta (CM Niagara), who helped start CM activities in Cleveland, accompanied Swaminiji on this trip.



Features



Glory of CIF

Edited excerpts from Unto Research, CBCC Mananam Series

CMW News is pleased to offer in this sacred milestone year of the birth centenary celebrations of Pujya Gurudev, His Holiness Swami Chinmayananda-ji Maharaj, a series of feature articles showcasing excerpts from the CBCC Mananam series of books. Our humble and unending prostrations of worship and adoration at the holy feet of our revered Guru, who is, and will ever remain, the Love of our hearts, the Light of our understanding, the very Fulfillment of our lives. Hari Om Tat Sat.

Pujya Guruji Swami Tejomayananda has said, “CIF, the Chinmaya International Foundation, is devoted to the study and research of Sanskrit, philosophy, and various aspects of ancient Indian knowledge traditions. It thus plays a pivotal role in preserving the knowledge and wealth of the nation. The wisdom of Vedanta and Sanskrit that is researched, documented, and protected will nourish and uplift the entire world.

“We are indebted to Pujya Gurudev Swami Chinmayananda-ji for lighting this lamp of Knowledge that preserves the wisdom of the rishis and contextualizes knowledge for every generation. To the foresight and wisdom of Pujya Gurudev, our prostrations. May this Light ever remain lit with the love and devotion we all bear for Pujya Gurudev, and for Mother India and her sages.”

The auspicious and formal announcement of the Chinmaya International Foundation (CIF) came on January 1, 1989. Pujya Gurudev wrote, “Let us help our holy rishis lift man from his helpless predicament with their flawless wisdom. Let us direct our efforts to discovering and propagating, in modern language, methods by which we can help man to move from his present state into an altered state of consciousness. This alone is the remedy for the growing madness of man’s social living in our present age.” CIF was thus established as the research and academia wing of Chinmaya Mission worldwide.

Pujya Gurudev felt that there had to be a platform from which to generate researched knowledge, from which to teach in a structured manner, and from which to disseminate Vedantic wisdom worldwide. In 1990, he told a media person, “Serious students will come here. They will be supplied with books and other research material. They can stay at CIF. We will give all comforts to do research. There are very many great *āchāryas* and *paṇḍits* in this country who are not finding any patronage to do research—they, too, will be coming here.”

Another aim of CIF is to propagate Sanskrit—not just the language, but the ethos on which it is based—in India and throughout the world. The third aim envisioned by Pujya Gurudev for CIF is to create a bridge between Indian and Western philosophers and thinkers. He said, “The more we study the modern theories emerging in cosmology, the more we learn to appreciate our rishis’ vision. At present, these associations between scriptural literature and modern technological discoveries in the western world are not being brought together. If they are, the younger generation will feel proud that our scriptures are not cock and bull stories, but rather are based on higher mathematics and a supreme understanding of the whole cosmos and its workings, that an enormous amount of science lies behind their simple statements. This synchronization can be brought about by establishing a dialogue between our traditional *āchāryas* and *vidvāns* (learned persons), and western scholars. Our *āchāryas* and *vidvāns* will learn from western scholars their viewpoints and research methods, and the western scholars will get an orientation into the orthodox standpoint of Vedanta.”

Pujya Gurudev said CIF’s aims and objectives must emphasize research, publishing, seminars, conventions, camps, and study and foreign exchange programs. He explained the purpose of the focus on Sanskrit work when he said in November 1992 during his last visit to CIF, “Eventually the world has to derive inspiration and guidance from the Indian heritage alone. Unfortunately, all our ancient textbooks are in Sanskrit. Therefore, the deep thoughts contained in them and the technical terms employed by our forefathers have to be pragmatically interpreted.” He later elaborated on what Sanskrit research he had envisioned: “We have numerous sciences that have been researched and documented in Sanskrit. Apart from the philosophy of our spiritual heritage, which I have succeeded to some extent to bring out through the *Gītā jñāna yajñas* over the last 40 years, we have other branches to be investigated. We have not yet explored the possibilities of doing research on the various *shāstras* in the Sanskrit language, such as architecture, medicine, alchemy, astronomy, astrology, various systems of yoga, and so on. By churning the knowledge contained in such

ancient texts, their secrets can be brought out to save and serve humanity from the present ditch of pollution into which it has fallen, both, externally and internally.”

Pujya Gurudev said, “In the West, there are scholars who want to get initiated into various facets of Vedic lore. Unfortunately, in India, many of those who are deeply learned in Sanskrit cannot communicate this wisdom to the modern world. And those who know English have hardly any entry into the depths of Sanskrit. We have to therefore identify those scholars who know Sanskrit in depth and have the skill to communicate that wisdom in English. If we bring eastern and western scholars together onto one platform, a lot can be achieved to vitalize the modern education with the rejuvenating ideas of our ancient philosophy, the fruits of which shall percolate down to benefit common man. Thus, CIF has been set up with a view to bridge the fully developed, time-tested, trusted ancient science of the East and the modern developing branches of science of the West.” CIF’s four-fold mission statement is to stand as a bridge between past and present, East and West, science and spirituality, *paṇḍit* and public.

Regarding the physical structure of the *Ādi Shaṅkara Nilayam* ashram as CIF’s headquarters, Pujya Gurudev said, “Ādi Shaṅkara interpreted our texts in a revolutionary manner at a crucial period in our history when our philosophy had sunk to the lowest level of misinterpretation and malpractice, when it needed urgent resurrection and rehabilitation. Ādi Shaṅkara’s birthplace is eminently suited to do this work. . . . Political power, monetary power, and all the comforts of life ultimately collapse. But a deep study of what is life makes a fundamental difference in our approach to life. This is to be brought about through a deeper study of our scriptures. There cannot be a better place other than *Ādi Shaṅkara Nilayam* for this purpose.”

The story of *Ādi Shaṅkara Nilayam* is a story of *Īshvara kṛpā*, or the Lord’s grace, and how various personalities came out of the blue to give shape and form to Pujya Gurudev’s dream project of CIF. Plans were being drawn up for the first phase of construction at *Ādi Shaṅkara Nilayam*. Pujya Gurudev had a clear vision of what the place should look like. He wanted a large auditorium, a vast library, and accommodations for staff and students. He wanted areas demarcated for the dining hall and kitchen. He was clear where each structure should be situated and he penciled these detailed levels into his instructions.

One evening, after a discourse, Pujya Gurudev sat studying the drawings and eyeing CIF’s three trustees. He said in a hush, “How are we going to take up this task? Lakshmi has to bless us! So, let us hold on to Narayana. No other way. He must bring Lakshmi with Him!”

Even as he spoke these words, G. V. Eswar, a devotee from CM Dubai walked in to meet Pujya Gurudev. As he entered, he saw Pujya Gurudev bent over the drawings of the accommodations wing of *Ādi Shaṅkara Nilayam*. Eswar-ji casually asked, “How much is this going to cost, Swamiji?”

Pujya Gurudev replied, “Not less than 20 lakhs, Eswar!”

Eswar said, “Swamiji, I will take care of it.” A deafening silence enveloped the trustees as they looked at Pujya Gurudev in disbelief.

In 1992, in a media interview, Pujya Gurudev said, “Within the next five years, I hope I will be able to start a Shaṅkara Sanskrit University, so that all of our Mission centers will all be

affiliated with it. This will be a vast university offering courses all over the country.” While plans for a Sanskrit university are underway, CIF already offers two acclaimed Sanskrit courses, one of which has been adopted by India’s largest distance learning university, Indira Gandhi National Open University (IGNOU).

Today, CIF is recognized by the Mahatma Gandhi University in Kottayam, Kerala as a Center for Sanskrit Research and by the Rashtriya Sanskrit Sansthan as a “*shodha sansthān*,” or Center for Excellence in Sanskrit Research. CIF has also won recognition as a Doctoral Research Center under IGNOU and a Scientific and Industrial Research Organization (SIRO) by the Department of Scientific and Industrial (DSIR), Government of India.

In the effort to further Sanskrit, CIF has given birth to *Anusāraka*, a language access and translation software based on Pānini’s concepts of Sanskrit grammar (*ashṭadhyāyī*).

In 1991 Gurudev declared, “We will have ‘*Gītā* Olympics’ once every four years under the aegis and management of CIF.” He specified there be no restriction on tune: “Let them chant it in their own way.” Thus, Pujya Gurudev evolved the ‘Chant *Gītā*, Land Washington’ program, wherein the winner of the chanting competition would win a free trip to Washington D.C. and the Chinmaya Mission international camp in Michigan. Before anyone knew, Pujya Gurudev had calculated the budget to conduct this large-scale nationwide program. Without much ado, the trustees were sent the proposal and the decision was made to conduct the local competition at 400 centers, the state level competition in 25 state capitals, and the national level grand finale in Bangalore.

At a press conference, a reporter asked Pujya Gurudev, “By selecting a holy text like the *Gītā* as the subject matter of the competition and offering huge prize money as well as a visit to materialistic U.S.A., are you not contradicting the very spirit of your mission?” Pujya Gurudev replied, “Sir, I totally agree with you. What I am offering are sugar-coated pills. The initial attraction to participate may well be the prize money. They have been asked to memorize and chant the verses in any tune, and they are not expected to know the meaning. I do not expect more than 1,000 college students will participate in this competition, but 10-15 years later, when they are grown up, a few may remember they had learnt these lines. If they then open the text to look at the meanings, my mission will have been successful.”

True to his prediction, 1,000 college-level students took part. At the school level, 10,400 students participated. Today, more than 300,000 students participate annually. The national level grand finale was held on *Gandhi Jayanti*, October 2, 1991, at *Sāndeepany Sādhanālaya*, Mumbai. Pujya Gurudev distributed the prizes to the winners during his 500th *Gītā jñāna yajña*.

He announced that a similar competition would be by CMW in the U.S. in July 1992, entitled, “Chant *Gītā*, Land Ganga.” The winners would win a free 15-day trip to India and guided tour, sponsored by CIF. The winners toured during the summer of 1993.

In November of 1992, Pujya Gurudev spoke at 20 universities during his U.S. university tour. The talks centered on the vision of Vedanta, its logical link to life, and the manner in which we live it. He also addressed professors of Indology, Sanskrit, philosophy, religion, and South Asian studies, and shared the genesis of CIF. He detailed its vision, purpose, objectives, and work to grow into a sacred temple for research and study. He welcomed their partnership with CIF in

research and study for mutual benefit, and sought their input on how the organization should equip itself to bring its vision to reality.

What Gurudev accomplished for Vedanta and CIF through this tour is beyond measure, and that, too, through severe physical ailments, being from one lecture hall to another. The successful university tour evoked an impressive and touching response. The donations offered for CIF totaled nearly \$50,000 (Rs. 1.4 million).

When Pujya Guruji Swami Tejomayananda was appointed the role of Head of Chinmaya Mission worldwide in 1993 after Pujya Gurudev's *mahāsamādhi*, he advised the CIF team in to first complete pending tasks, examine CIF's vision statement, assess CIF's position, and then move on to developing new phases and programs. The transition was seamless and seemingly orchestrated. Just as a parent's vision for his child evolves and expands in step with the child's growth, so, too, Pujya Guruji's expanded CIF's work in stature and scale, keeping in line with Pujya Gurudev's vision.

Under the leadership of Dr. Ramaswamy Iyengar (Director, 1997-2003), CIF was recognized as a Research Center for Sanskrit and Indology by the Mahatma Gandhi University soon after organizing a milestone national conference for scholars from all over India on "Sanskrit Research and Modern Challenges."

At this event, Pujya Guruji presented the work of CIF under four topics:

"Bridging East and West: This conference has been organized to take a step forward in fulfilling Pujya Gurudev's vision for CIF. He had once said, 'My attempt here is to build a study and research center for both, eastern and western, scholars to come stay here and bring out the relevance of the ancient terms and terminologies of Sanskrit literature in the context of modern day life. CIF will be a meeting ground for thinkers in both hemispheres to open up new channels of thoughts on saving the world.'"

"Bridging the Saint and the Scholar: We have a strange notion that certain pairs never go together—for example, action and renunciation; *jñāna* and *bhakti*; science and religion; East and West; and so on. Another pair is *sādhutva* and *pāṇḍitya*, or piety and scholarship. Some people think a scholar cannot be a spiritual seeker or a man of Realization. Those in the spiritual field think that a sadhu is greater than a scholar and a sadhu has nothing to do with scholarship. Scholars maintain that the sadhus are not scholarly, that they have nothing to do with education and research. Such thoughts are only myths. How can there be a greater scholar than Bhagavān Ādi Shankarācharya? He was indeed a sadhu. Similarly, Saint Tulasidāsa was a great scholar, poet, and devotee. A scholar can be a devotee and a devotee can be a scholar. An academician can be a spiritualist and a spiritualist can be an academician. This is why Bhagavān Shankarāchārya-ji said, 'If we study the scriptures, but do not realize the Truth, our study is incomplete.' Study of the scriptures and spiritual realization should go together."

"Research and the Vision of Oneness: Why do people undertake social service projects? Because they have a cause, a vision. This vision comes from scriptural studies and the realization of Oneness of the whole world. The research work we undertake must come from the same vision of Oneness."

“Research that Touches Lives: CIF projects must be useful to people and not merely an addition to its library collection. Pujya Gurudev emphasized that the result of CIF’s research should reach society such that ancient scriptural wisdom is applied to help solve modern problems. In short, we should undertake scholarly studies, but these studies should be related to our lives, because only then will people support it. This type of work is serious and its scope is vast. Many people are required for this –researchers and those who support or assist them.”

The next phase for CIF was to get accredited as an *Ādarsha Shodha Sansthān* in order to build bridges with scholars of East and West, and foreign research organizations.

Research at CIF comes under the classifications of doctoral research (Ph.D.), topical research, manuscript-based research, textual research, and applied research.

1. **Doctoral Research:** CIF made several leaps when it earned recognition as a Center for Sanskrit Research and Doctoral Studies from the Indira Gandhi National Open University (IGNOU) in January 2011.
2. **Topical Research:** In this research, students select topics for comparative study between contemporary and Vedic/post-Vedic times. Indology, Sanskrit research, and cultural traditions are contextualized for study of an era, a people, or a stage of life, for example.
3. **Manuscriptology:** Manuscripts are the pivot point of research activity in Sanskrit. Manuscriptology is the research, vetting, decoding, translating, and publishing of ancient manuscripts for utilization by scholars and students. This laborious process requires extensive effort and knowledgeable staff. Related publications include commentaries on original works, commentaries on commentary works, debates on commentaries, and compilations of commentaries. Such works are valuable, for they provide critical examinations of varying viewpoints. Lost manuscripts are those transported outside India by foreign invaders. Today, European nations display these manuscripts in their museums. Their Asiatic Society, Royal Asiatic Society, and similar institutes employ Sanskrit scholars to decode the manuscripts.

Manuscriptology also includes the science of preserving and deciphering old manuscripts, and studying the paper and ink used. The number of people who can read ancient scripts can be counted on the fingers of one hand. The effort at CIF is varied. The knowledge of how palm leaves are made, how they are preserved, how to decipher a script, how to break the words, and how to examine the variety of meanings they proffer are the focal points of CIF’s work. At *Ādi Śaṅkara Nilayam*, year after year, scholars gather students from around the country and walk them into the past, narrating stories about the manuscripts, teaching them to unravel the mystery of the nearly illegible, strange squiggles based on the era to which they belong. CIF also hosts workshops to teach and train students in the various scripts.

4. **Textual Research:** One of the early text research projects undertaken by CIF was on the *Brahmasūtra- chatussūtrī*. CIF published a compilation of sub-commentaries on all the essential concepts in the text, so the student also has all notes and explanations in one book. Such a compilation in English was available before this. *Sūktisudhā*, or “Elixir

of Adages,” was another research publication and an 800-page compilation of Sanskrit proverbs and adages from a vast selection of Sanskrit literature. The translation of thesesūktis was not a simple task, demanding deep research into the source of the text, the style of the author, the cultural context of each sūkti, and the intended meaning of eachsūkti. This arduous and detailed research was required for the compiled translations to render the author’s original and intended thought.

5. *Gītā* in Hypertext: Pujya Gurudev once addressed the students of the Regional Engineering College in Calicut, Kerala, where a student asked about the relevance of studying the *Gītā* and other scriptures. Pujya Gurudev replied, “Any equipment you buy comes with an operating manual. The human body-mind-intellect (BMI) complex is also a powerful equipment, at once complex and productive. To use this complex system without regard to its nuances and potentials would be unfair and irrational. We know its functions, but do not know how to make good use of it with optimal application. The mind is both, friend and foe. Shri Krishna has prescribed the *Gītā* as the manual for the BMI.”

Around 1990, Brahmachari Vineet Chaitanya conceived and spearheaded the creation of a digital version of *Shrīmad Bhagavad Gītā* in hypertext that provides user-friendly and detailed content for reference. Hypertext categorizes the text by concepts, thereby rendering it easier to study one topic completely. The digital *Gītā* provides an index for every verse and its commentary, and classifications such as “God’s Relation with the Universe,” “Consolations for the Bereaved,” and so on.

6. Applied Research: CIF’s first applied research project focuses on the digital application of Pānini grammar principles in language translation software. *Anusāraka* is a major collaborative research initiative by CIF, the International Institute of Information Technology, Hyderabad, and the University of Hyderabad.

Sanskrit is the nucleus from which the research initiative of CIF emerges. Much more than a language, it is the form, content, and foundation of all Indology research, with seeming omnipresence across all disciplines of ancient India. The Indian-ness of India is inexorably woven in its Sanskrit culture.

One of the important recognitions accorded to CIF as a research center committed to manuscripts and their study is the collaborative project with the Department of AYUSH (Ayurveda, Yoga and Naturopathy, Unāni, Siddha, and Homeopathy), under the aegis of the Ministry of Health and Family Welfare, Government of India. In Kerala, the cataloging and digitization of Ayurveda manuscripts has been assigned to CIFSS (Chinmaya International Foundation Shodha Sansthan). The total number of manuscripts in India on Ayurveda alone is estimated at 120,000. Kerala is home to about 300,000 manuscripts of all kinds, of which Āyurveda manuscripts are estimated at 20,000. CIFSS is scouring the region’s temples, museums, academic institutions, and libraries for medical manuscripts, which it will then digitize, and subsequently decipher, edit, and publish. In the first phase of CIFSS’s Ayurvedic research, the pilot project, CIFSS was able to acquire, digitize, and catalog 410 manuscripts. In

the upcoming phases, this research project will include household remedies. The purpose of documenting these practices and traditions is to preserve them and determine the causes for their success, so that such valuable knowledge can be carried forward.

CIF has organized various workshops by notable speakers to train, teach, motivate, and challenge students on various topics. The workshops offered have included “Philosophical Traditions of Advaita Vedanta,” “Origins of Indian Philosophy,” and “Philosophy of Oneness.” Every year, at least half a dozen workshops are conducted on various aspects of Indian knowledge, including philosophy, Sanskrit grammar, computational linguistics, and manuscriptology.

CIF publications to date include:

- *Dhīmahī*: A research journal produced by CIFSS with essays by scholars and students on their work on Indology.
- *Logic of Parāmarsha*: A look into the 1,500-year-old debate between the Mimāṣaka, Nyāya, and Vaisheshika schools on inferential knowledge
- *Primal Spirituality, Philosophical Knowledge, and Plenary Experience*: Examines these three diverse aspects that define the perception of Reality
- *Pūrnimā*: A commentary on *Ākhyātachandrikā*, which is a unique dictionary of Sanskrit verbs, similar to *Amarakosha*, the dictionary of nouns that is popular among Sanskrit students. *Ākhyātachandrikā* is composed in verse form, with meter and rhyme, so that the student can easily commit the verbs to memory. This dictionary by Bhatta Malla is estimated to be at least 2,000 years old.
- *Smārta-prāyashcittam*: An eleventh century book that compiles comprehensively the many kinds of errors man commits and the specific atonements for their relief. This compilation is originally found on one palm leaf and two paper manuscripts. CIF mines such wisdom by excavating the manuscripts, treating them, preserving them digitally for posterity, enabling learned scholars to research them, and providing them to the contemporary reader.
- *Systems of Vedanta and Kashmir Shaivism*: An unique take on Vedanta and Kashmir Shaivism, 300-1,000 CE.
- *Synthesis of Yoga*: The meaning and usage of the term “yoga” in Vedanta
- *Holy Gītā for Ready Reference*: This is a reference work on the *Holy Gītā*, a commentary on *Bhagavad Gītā* by Pujya Gurudev. The entire *Holy Gītā* is presented in the form of questions and answers, arranged as terms and definitions, thoughts and concepts, with selections for reflection and verses for memorization. This book also gives all the quarters (*padas*) of all the verses in alphabetical order and the 108 names glorifying the *Bhagavad Gītā* (composed by Pujya Guruji Swami Tejomayananda).
- *Ishvara Darshanam*: Also known as *Tapovana-charitam*, this is the autobiography of Param Pujya Swami Tapovanam. *Ishvara Darshanam* is the only known autobiography written in Sanskrit.
- *Tarkasaṅgraha*: An indispensable text on Indian logic, usually attributed to the Nyāya-Vaisheshika system
- *Gītāñjali*: Awarded the Sanskrit Book of the Year in 2011 by the Sahitya Akademi, this book is a translation of the Nobel Prize-winning work of Shri Rabindranath Tagore.

After his first international trip in 1965, due to popular demand, Pujya Gurudev introduced the one-year “Chinmaya Lesson Course,” a 24-lesson Vedanta correspondence study course for spiritual aspirants. Students would receive questions with each lesson that they would answer and mail to CCMT *āchāryas* every month. Until his *mahāsamādhi*, Pujya Gurudev himself answered, by letter, all the questions and doubts raised by the students enrolled in this course.

In 2003, Swami Advayananda (then Brahmachari Samahita Chaitanya), was posted CIF’s resident *āchārya*. He spearheaded the effort to convert the 24-lesson course into an e-course, which is now known as CIF’s Foundation E-Vedanta Course. This was followed by an Advanced Vedanta Course, which was prepared by Swami Advayananda and the CIF team, and launched in 2008. It included topics from introductory scriptural texts, such as *Vivekachūdāmani*, *Tattva Bodha*, *Pañchadashi*, and *Upadesha Sāra*. Both, the Foundation and Advanced Vedanta Courses, provided important source material for Chinmaya Mission’s award-winning nationally televised *Upanishad Ganga* serial. Additional study courses now offered include Meditation, Make It Happen, and Vedic Math. The *Bhagavad Gītā* Home Study Course was launched on the auspicious day of *Guru Pūrnimā* on July 15, 2011. The next course planned for release is the Upanishad Course. Two foreign universities have requested CIF to offer courses on Hinduism; topics covered in this course will include fundamentals of Hinduism, the concept of one God, seeing Divinity in creation, symbolism in Hinduism, *mudrās*, Hindu ceremonies, Hindu festivals, and Self-knowledge.

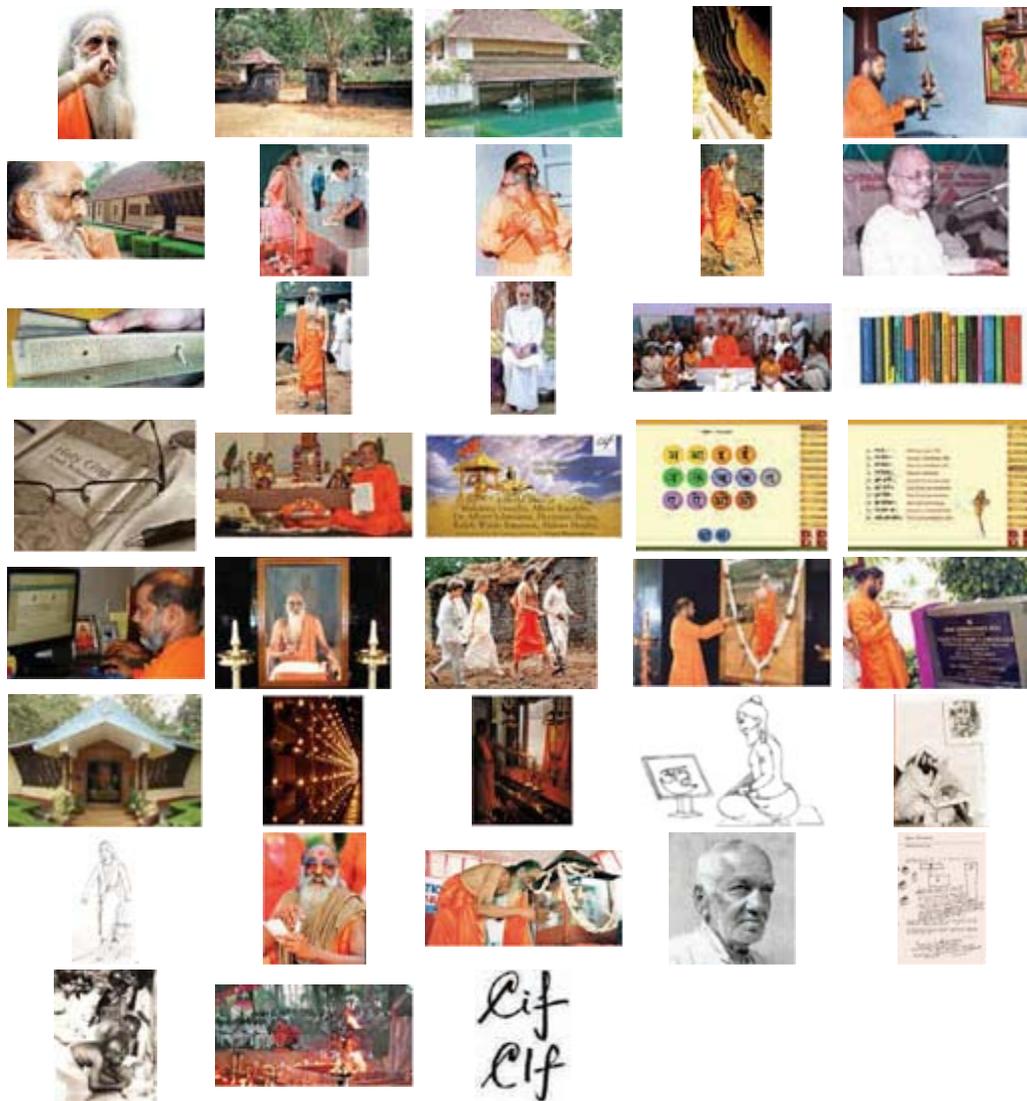
CIF’s beginners and advanced Sanskrit study courses brought CIF welcome accolades and recognition. Swami Ramakrishnananda worked for 12 years to create the *Sulabha Samskr̥tam*, or “Easy Sanskrit,” Course. The printed materials included a textbook, workbook, and interactive CD. This soon evolved into an e-course. IGNOU adopted this as its Certificate Course in Sanskrit. The Easy Sanskrit Course is presently being translated into Spanish, French, German, and Indian regional languages, including Hindi, Marathi, Malayalam, and Tamil.

CIF’s online discussion forum features a vibrant mix of Vedanta conversations, including on *Bhagavad Gītā*, *Bhaja Govindam*, *Shrī Vishṇu Sahasranāma*, *Hanumān Chālīsā* and *Nācciār Tīrumozhi*. A forum of “*Mananam* with an *Āchārya*” has been lauded and includes a section on “*Mananam* over E-mails” (MoE) in which a group of eight or nine students and some *āchāryas* engage in debates on select scriptural postulates. One discussion on Lord Rama sent Mother Sita away brought rich and deep findings from *Tulasī Rāmāyaṇa*, *Vālmīki Rāmāyaṇa*, and *Kamban Rāmāyaṇa*. Similar online forums are available for students in other courses offered by CIF.

Within five days of opening a Facebook page, CIF had 500 followers. Today, CIF’s *Bhagavad Gītā* Course Facebook page has more than 200,000 followers. Pujya Gurudev had said, “CIF is not a *Chinmaya Vidyālaya* that will produce batches of graduate students every year. It is a research organization and organizations like this take time to germinate—at least 25 years.” CIF’s 25th year is 2015-16, which coincides with Pujya Gurudev’s birth centennial. It is expected that the year 2015 will see the completion of every infrastructural need in place for students and scholars to meet, debate, collaborate, and engage in meaningful research. With the recent affiliation with IGNOU, the intensity of research and seminar-led studies will increase significantly. With more students joining CIF’s research program for doctoral studies, CIF will be engaging much more with scholars and research guides.

The *Melpāzhūr Mana*, later renamed by Pujya Gurudev as *Ādi Shaṅkara Nilayam*, is the ashram in which CIF is housed. It is home to seven temples that are as old as, if not older, than the *Mana*, which is at least over 1,500 years old. These are traditional temples with a deified *sanctum sanctorum* where lamps are lit, bells are rung, and worship and *naivedyam* are offered strictly in accordance with tradition. The ashram is a sacred sanctuary with two meditation shrines—one being the birth room of Bhagavān Ādi Shaṅkarāchārya in his maternal home, and the other dedicated to Pujya Gurudev. A traditional oil lamp is kept perennially lit in both shrines.

In CIF is seen the beautiful confluence of *jñāna*, *bhakti*, and *karma*, through its offerings of research projects, ashram temples, and seminar/workshop services, respectively. To visit or contribute to CIF, to register for study courses, or for additional information, visit chinfo.org



YEP America 2016: Register Now

CHINMAYA MISSION

Chyk

YOUTH EMPOWERMENT PROGRAM

A UNIQUE VALUE-BASED LEADERSHIP PROGRAM FOR DYNAMIC YOUTH

Join the **3rd Batch** of YEP America!

ARE YOU SEARCHING FOR A HIGHER PURPOSE OF LIVING?

DO YOU WANT TO BE PART OF A TEAM WHICH WORKS FOR SELF UNFOLDMENT?

Course:
June 6 to July 29, 2016
at Chinmaya Mangalam,
Dallas, Texas

Commitment:
1 year of service¹

Cost: \$2,000

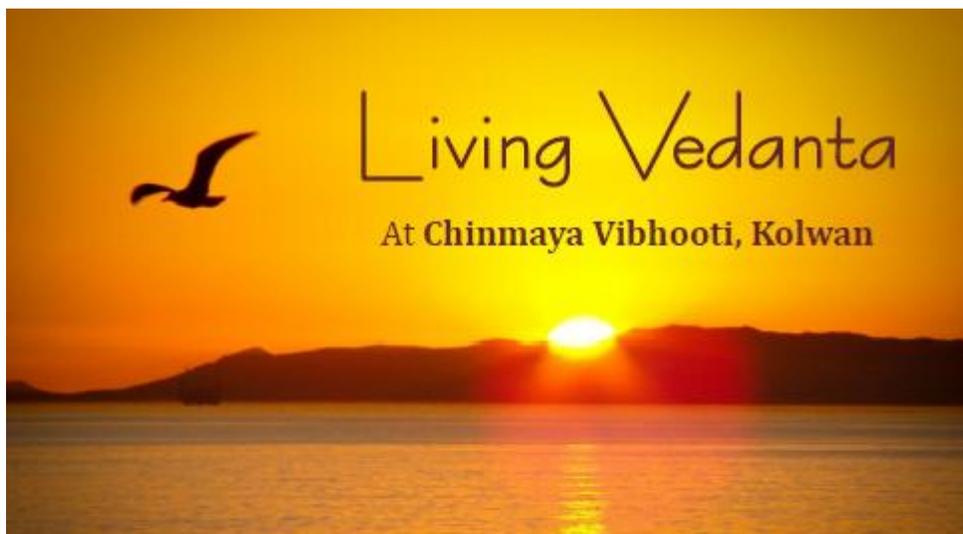
Eligibility:
Young graduates with a keen
desire to learn and serve

Age: 18-28²

1. Service may be completed on a part time or full time basis. The \$2,000 fee is waived for full time participants.
2. Exceptions will be considered on a case-by-case basis.

yep@chykwest.com www.chykwest.com/yep [/chykwest](https://www.facebook.com/chykwest) **chykwest**
chinmaya your service

Living Vedanta Camp by Pujya Guruji at Chinmaya Vibhooti



Living Vedanta
At Chinmaya Vibhooti, Kolwan

A camp in English by Pujya Swami Tejomayananda on his composition *Vedanta Chintanam*

Camp: 7th to 11th February, 2016
6th Naada Bindu Festival: 12th to 14th February, 2016

The Camp includes talks on Nature, a Teacher by Swami Advaitananda **Camp: Rs 3500**
Festival: Rs 4000

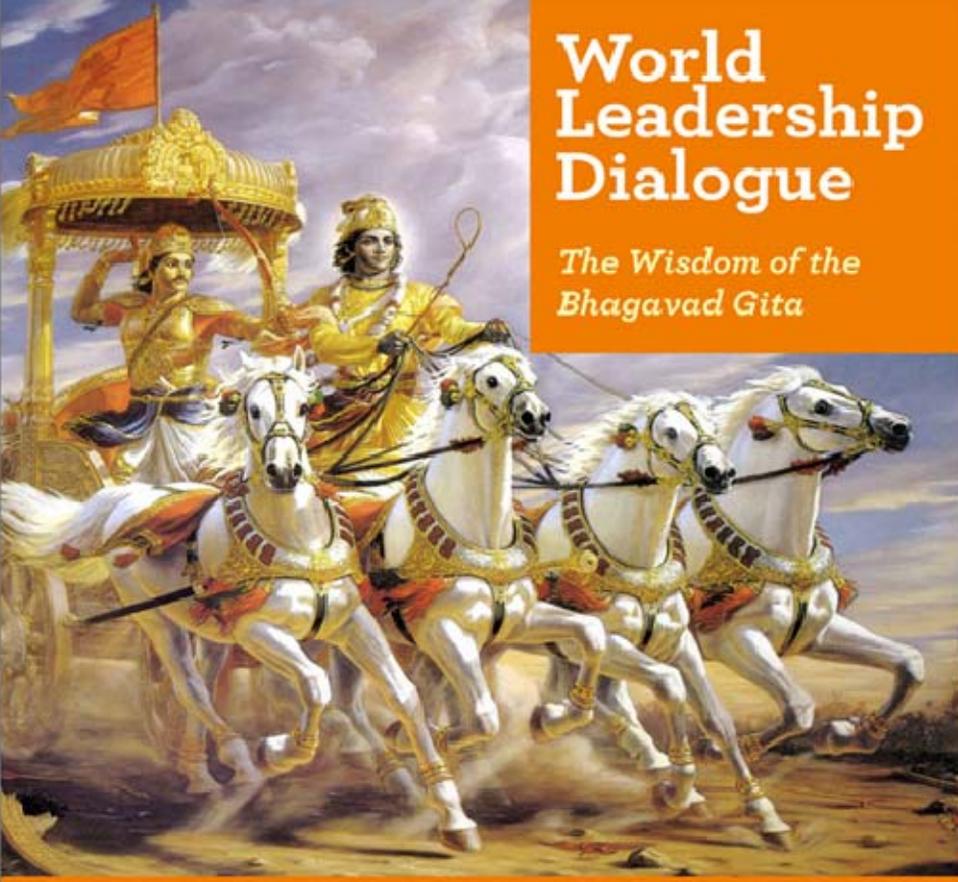
The Festival includes performances by:
Pt. Rajan & Pt. Sajan Mishra, Ustad Shahid Parvez, Yashila, Mythili Prakash, and Bharathanjali

With Classes on Ram Hare Stotram by Pujya Guruji Swami Tejomayananda

**Special concession if registering for both events!
Rs 6900 ONLY!**

cvswagat@chinmayamission.com +91-9689891959
Chinmaya Vibhooti, Post Kolwan, Taluka Mulshi, District Pune, 412108

An opportunity to think, reflect and ponder on the practical application of Vedanta in daily life...



World Leadership Dialogue

The Wisdom of the Bhagavad Gita

10th-13th December, 2015
Chinmaya Vibhooti Ashram, Kolwan, Pune, India

ABOUT THE DIALOGUE

India has been known for its great wisdom, traditions and cultural heritage. The Bhagavad Gita is at the centre of this precious knowledge. Pujya Gurudev Swami Chinmayanandaji's powerful videos, books and commentary on this precious scripture continue to inspire millions. His teachings transform our vision to discover the true purpose of our lives, help us to build strong character, develop our competence to think holistically & innovatively. They make us realize our 'gifts' & our 'calling', teach us to leverage our strengths towards our purpose and above all, enable us to discover and realize our potential as 'Inspired Leaders' in all the roles that we perform. Although many people have been transforming their organizations based on this model of 'Inspired Leadership', we do not have enough research being done to understand how the knowledge enshrined within Bhagavad Gita has enabled individuals and organizations to benefit from this vast reservoir of knowledge and wisdom.

WHO SHOULD PARTICIPATE

- Youth - Students
- Business Leaders
- Leaders of NGO / Voluntary Organizations / Civil Society
- Leaders in Government
- Academicians and Researchers
- Concerned Citizens from all Walks of Life

WHAT WILL IT INCLUDE

- Open Space Sessions
- Panel Discussions
- Research Findings
- Improvised Theatre and Story-Telling
- Dance, Drama, Music

HOW TO PARTICIPATE

During Conference – Nominate delegates and volunteers, provide event management support

Post Conference – Publish proceeds, initiate projects to take the movement forward after the conference

In order to bear the boarding & lodging expenses, participants may offer donations as per the following:

Representatives from Industry/Media/Business Rs.10,000/- per person

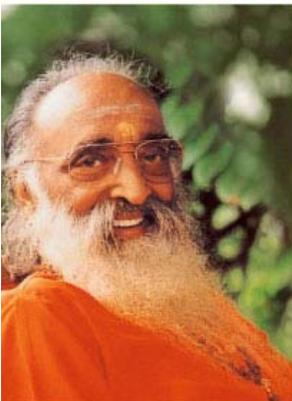
**Representatives from Education/Government/NGO/
Chinmaya Mission Members/Self Employed/Individuals** Rs.5000/- per person

Students Rs.2500/- per person

The cheque to be in favour of “CCMT A/C CHINMAYA VIBHOOTI”

To be sent at “Chinmaya Vibhuti Ashram, Post Kolwan, Taluka Mulshi, Pune, Maharashtra 412108”

For further details contact : Trishna – 9011050610, Pallavi – 8800374111, Mili - 9313901182



ABOUT SWAMI CHINMAYANANDA

Swami Chinmayananda was a special son of Mother India. His presence on planet earth between 1916–1993 enabled millions of people to experience true joy that cannot be described in words. He tirelessly shared the knowledge of Vedanta through his talks on the Bhagavad Gita and the Upanishads. This empowered many people to 'get' inner wealth by transforming their vision and their lives. His efforts have culminated in a world- wide organization with 300 centres, 90 schools, colleges, hospitals, old age homes, orphanages and rural development wings, all of which contribute to make our world better.

The Chinmaya Mission is celebrating 100 years of His life in 2015 - 2016. As part of these centenary celebrations, the Chinmaya Mission in partnership with School of Inspired Leadership, CeNext, Mahindra, Kaipa Group, NHRDN and Pragati Leadership have organized a Global Conference from December 10 to December 13, 2015 at the Chinmaya Vibhooteri Ashram at Kolwan, Pune.

SCHEDULE

Time	Topic
Day 1: Thursday, 10th December, 2015	
11.00 - 15.30	Participants' Registration · Lunch · Exploring Vibhooti Ashram & ChinmayaJeevan · Community Building Exercises
16.00 - 18.00	Eternal Relevance of the Message of the Bhagavad Gita. The First Plenary Session
18.00 - 19.30	Evening Walk
19.30 - 20.30	Depiction of the Message of the Gita through Performing Arts
Day 2: Friday, 11th December, 2015	
07.00 - 08.00	Meditation Session followed by Breakfast
09.00 - 10.10	Prayers Panel Discussion: Understanding and Living the Values Expounded in the Bhagavad Gita
10.10 - 10.45	Question & Answer Session
10.45 - 11.15	Break
11.15 - 13.00	Research Paper Presentations
13.00 - 14.00	Lunch
14.00 - 16.00	Open Space Conferences on Four Different Sectors 1. Education: Educating Tomorrow's Leaders & Transforming Today's Leaders 2. NGOs: New Models for Pro-active Collaboration with Governments and Citizens 3. Business: Aligning Corporate Goals with Society's Expectations. A pre-requisite for Sustainable Performance 4. Government: Bringing Back Government for the People
16.00 - 16.30	Break
16.30 - 18.00	Plenary Session with Reports from Parallel Sessions and Q&A
18.00 - 19.00	Evening Walks and Aarti in Groups
19.00 - 20.30	Bhagavad Gita - talk by Guruji followed by Performance through Performing Arts
20.30 - 21.30	Dinner
21.30 - 22.30	Dialogue in Groups for Forming Partnerships to make this a Global Movement
Day 3: Saturday, 12th December, 2015	
07.00 - 08.00	Meditation Session followed by Breakfast
09.00 - 10.10	Prayers. Panel of Different Generations and Sectors
10.10 - 10.45	Question & Answer Session
10.45 - 11.15	Break
11.15 - 13.00	Research Paper Presentations
13.00 - 14.00	Lunch
14.00 - 16.00	Open Space Tracks on the following Themes: Family and the Gita · Performing Arts and the Gita · Healthcare and the Gita · Politics and the Gita Education and the Gita · Business and the Gita · Media and the Gita
16.00 - 16.30	Break
16.30 - 18.00	Plenary Session with Reports from Parallel Sessions and Q&A
18.00 - 19.00	Evening Walks and Aarti in Groups
19.00 - 20.30	Talk on the Gita by Guruji followed by Performance through Performing Arts
20.30 - 21.30	Dinner
21.30 - 22.30	Dialogue in groups for forming partnerships to make this a global movement - People have offered ideas on a wall of
Day 4: Sunday, 13th December, 2015	
07.00 - 08.00	Meditation Session followed by Breakfast
09.00 - 10.10	<ul style="list-style-type: none"> • Research Paper Presentations • Closing Session • Key Take Away and the Way Forward • Blessings by Guruji • Vote of Thanks • Celebrations



Speakers/ Facilitators	Profile
Spiritual Organization	
Swami Tejomayananda	Chinmaya Mission - Worldwide Head
Swami Nikhilananda	Chinmaya Mission - Regional Head
Swamini Vimalananda	Chinmaya Vidyalaya - Head
Swami Ishwarananda	Chinmaya Mission West - Director
Swami Swaroopananda	Chinmaya Mission UK, Australia and Far East - Regional Head
Swami Chidrupananda	All India Chinmaya Yuva Kendra - Director North Zone
Padma Bhushan Pandit Vamadeva Shastri (David Frawley)	American Institute Vedic Studies - Head
Industry Representatives	
Anil Sachdev	School of Inspired Leadership - Founder & CEO
Ajay Piramal	Piramal Group - Chairman
Rajeev Dubey	Mahindra & Mahindra Group President (HR & Corporate Services), CEO (After Market Sector)
Ravi Chaudhary	CeNext Consulting & Investment - Chairman
D Swaminathan	Manipal Health Services - Executive Chairman
Arun Waklu	Pragati Leadership Institute - Chairperson
Prasad Kaipa	Celebrated Author and Management Advisor
Education	
Vishnu Karthik	The Heritage Schools - Associate Director
Pranjal Bajaj	Student - Cambridge University
Indira Parekh	Flame - Founder President, Professor
S Ramnarayan	Indian School of Business - Professor
Dr. Snehal Shah	Former Chair School of Inspired Leadership, Management Advisor & Researcher
Anne Stadler	Community Organiser and Winner of 3 Emmy Awards
Geeta Chandran	NatyaVriksha- Chief Functionary
Debashish Chatterjee	Indian Institute of Management - Lucknow - Professor
NGO	
Pramodini Rao	Chinmaya Naada Bindu - Director Faculty
Ramaa Bharadvaj	Angahara Dance Ensemble - Artistic Director
Anshu Gupta	Goonj - CEO

More speakers and facilitators have been invited and information will be shared in future updates .

OUR PARTNERS



Corporate Office
 Central Chinmaya Mission Trust
 Sandeepany Sadhanalaya
 Saki Vihar Road, Mumbai 400 072, India
 Ph: +91-22-2857 2367 Fax: +91-22-2857 3065
 Email: ccmt@chinmayamission.com



Chinmaya International Foundation

Vedanta Home Study Webinars led by CM Acharyas

Topics and Donations:

- Foundation Vedanta Course \$250
- Advanced Vedanta Course \$250
- Bhagavad Gita Course \$400

Duration: 24-30 sessions, 2 per month

Start Date: *Gita Jayanti*, December 21, 2015

Pre-requisites: High speed computer, high speed internet connection (download speed not less than 3 mbps), and good quality webcam, headphone, and microphone

Students are grouped into batches of 25 and assigned to a CM Acharya, who leads the webinar stream. Students complete the given questionnaire at the end of each lesson and upload their answers for the Acharya's evaluation.

Limited seats (6 streams); first-come first-served. **Register Now:** chinfo.org