



# CHINMAYA NEWS

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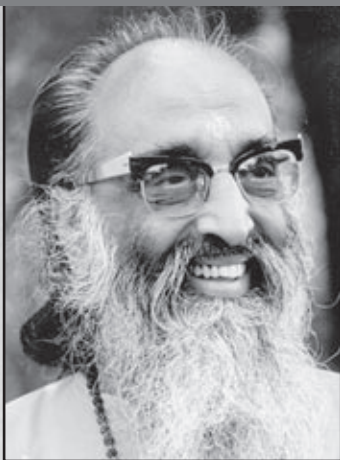
### MISSION STATEMENT

To provide to individuals, from any background, the wisdom of Vedanta and the practical means for spiritual growth and happiness, enabling them to become positive contributors to society.





# Gurudev's Message



*A teacher must be the most committed student in the classroom. In my lectures, I just try to make things clear to myself; I find I am learning things all the time. Be acutely aware of the expressions on the faces of the students. A puzzled look in anyone's eyes must make you stop short. Then re-explain, re-build, re-decorate, re-furnish the house-of-Truth.*

*Facts are mere raw materials to build a relationship between the teacher and the taught. The real job of teaching is to weave a fabric of relationship with your ideas and to attach it to so many points of the student's life that it becomes a part of him. The talks are the canopy of words that spread from the mouth to the ears of the student. But the actual transaction of Truth takes place under this auspicious roof of words: between the hearts of the teacher and the taught.*

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## Kaivalya Upanishad: Meditation

Based on talks by Brahmachari Uddhav Chaitanya

Transcribed by Rupali Gupta

*Continued from CMW News, January 2005*



### Just breathe.

The body is gross and the mind is subtle; each affects the other. The connector between the two is *prāṇa*, subtler than the body and grosser than the mind. This is why, when the mind is angry, our breathing is fast and shallow—*abhi seetee bajegi*<sup>1</sup>—like the steam in the pressure cooker before the whistle goes off. And this is also why, when we wake up energized early one morning—by mistake—and watch the sun rise, listen to the birds chirp, feel the cool breeze, and have no disturbance in the mind, our breathing is slow and deep.

On the seat of meditation, when the head, neck, and spine are straight, when the body is in balance and without any stress, when we are sitting upright effortlessly—like a shirt resting on a hanger—all we have to do is slow down our breathing as much as possible. There are three processes involved in breathing: *pūraka*<sup>2</sup>, *rechaka*<sup>3</sup>, and *kumbhaka*<sup>4</sup>. And there are two kinds of *kumbhaka*: *antar-kumbhaka*<sup>5</sup> and *bahir-kumbhaka*<sup>6</sup>. But here the only requirement is to observe the simple, easy flow of breath in and out. Be aware of your slow and deep breathing; this in itself is a great achievement.

Observing breath on the seat of meditation does not mean practicing *prāṇāyāma*; it means observing the *sahaja prāṇa shakti*<sup>7</sup>. By doing this, the mind's agitations get totally negated. Suddenly, we will find a vibrant mind, full of energy and limitless potential, available for contemplation without any kind of agitation or disturbance. This state of mind is called *ekāgra chitta*<sup>8</sup>. Nowadays, people take pills to help them sharpen their concentration—what a fool's paradise of quick fixes! The remedies prescribed by the *rishis* are permanent.

### Who-what-when-where-how?

Through the help of synchronized breath and 'Om'-chanting, we will start to observe the silence from which our chanting begins and into which it

merges back. It is like a wave that rises from the ocean and merges back into it. Our concentration and intensity have to gradually shift from chanting to the source from where the sound is rising. When this happens, we will immediately go deep within. But this can only happen if we drop our body identification and concentrate on the silence from where the sound of 'Om' is rising and fading. Such focused inquiry will lead to the realization that "I am that unshakable, immovable Silence. The whole world of thought, its presence and absence, rises in me and merges back into me." When this awareness of the Self becomes an unforced state of being, the mind glides effortlessly into the state of meditation.

As long as we are fighting, struggling, trying to act, we are still in the state of *pratyāhāra*<sup>9</sup>. We have to elevate from *pratyāhāra* to *dhāraṇā*<sup>10</sup> in order to develop in our *nishthā*<sup>11</sup> and reach the state of *dhyāna*<sup>12</sup>. But note that these states of *dhāraṇā* and *dhyāna* are still limited by space and time. Someone once asked me, "Swamiji, meditation *kitni der karun main*<sup>13</sup>?" I said, "*Gin ke teen seconds: ek, do, teen . . . utha jaao*<sup>14</sup>!"

Meditation is not something that you force on yourself; it is an unforced state of being. Whenever somebody calls me by my name, I don't force myself to practice, "*Ek second. Main Uddhav Chaitanya hoon. Main Uddhav Chaitanya hoon. Haan, ab boliye*<sup>15</sup>." I don't try to remember who I am. When someone calls me, I respond; It is such an unforced state of being. Meditation is also such a state of unforced existence. Meditation happens; it cannot be forced to happen.

If we are performing a *pūjā*, if we are chanting, if we are doing *japa*, we are doing something. So the question we ask is: On the seat of meditation, what do I do? In a calm mental atmosphere, we often feel totally out of place because we are so accustomed to the mind always chattering. Sitting in a composed state, we get jittery and think, "What exactly am I



supposed to be doing here?” So the guru tells us that after we sit on the seat of meditation, we must start contemplating on who we are and stop bothering about who we are not. Normally, the mind is used to thinking about the body, about agitations and disturbances, about our personality layers and their relationships, about the world at large. The guru says we must put aside all these things and search within to realize who we truly are.

Meditation is not *prāṇāyāma*; it is not *japa*; it is not observing the mind; it is not even *sākṣī bhāva*<sup>16</sup>. These may be preparatory processes for meditation, but they are not meditation. Because the moment we are observing something, whether it is the world or our mind, we are in duality—we are doing something. When all the doing ceases, that is meditation.

However, in our present state, because we think we have to do something to reach this state of unforced existence, we start with the practice of *pratyāhāra*, wherein we withdraw from everything that limits us as individuals: the world of experiences, the body, the mind, the intellect. We chant ‘Om’ and synchronize each chant with each breath. This helps us reach the state of meditative poise. When we become established in this practice, meditation happens.

## Have a seat.

The fifth mantra in *Kaivalyopanishad* gives a detailed description of how the seeker should sit for meditation.

*Viviktadeshe cha sukhāsanasthal*<sup>17</sup>: Sit in a secluded place. Don’t disturb others and don’t let others disturb you. We should be able to switch off the world wherever we are. *Sukhāsanasthal*: Sit in a comfortable, relaxed posture. The minimum area of the body should touch the ground. Keep the head, neck, and back in a straight line.

*Shuchih*<sup>18</sup>: The place should be pure and clean, and the seeker should sit with *pavitra bhāva*<sup>19</sup>. The cleanliness that is talked about here is not the sterile cleanliness of hospitals. *Shuchih* does not just mean ‘clean;’ it means ‘sanctified,’ like the Lord’s shrine in a temple, where the place is clean as well as *pavitra*.

Once seated, lock all the gates of the mind, the five *jñānendriyas*<sup>20</sup>, and the five *karmendriyas*<sup>21</sup>. Let nothing disturb you. Let the whole world be on fire, but don’t move. Drop your identification with your sense organs. The moment you dissociate

from the mind’s activities, it will lose its potency and power. Observe the mind; don’t be a part of it. Worship your guru with full intensity. Surrender completely to your guru and contemplate upon the Lord in your spiritual heart.

Be watchful, because after contemplating on the Self, you may feel greatly inspired, but you will wonder how eventually you came back to square one. This will happen because you are still bound by body-identification. As long as your lifestyle is body-oriented, as long as you feel that you exist as the body, meditation is a long way away. The concept of being a body has to drop on the seat of meditation. This is achieved through *upāsana*.

## Drop body-identification.

*Upāsana* is a practice prescribed for all those who are bound by the body, who think, exist, and work as the body. Inevitably, almost all of us fall into this category. How do we get out of this mindset? Swami Vivekananda once asked a king to spit on his own photograph. The king was furious. Vivekananda said, “Maharaj, that is just a piece of paper, mounted and framed. You are here, not there. Spitting on it is not the same as spitting on you. Why are you getting so agitated?” The king got the point.

Through *upāsana* we prepare the mind for contemplation on the formless Reality. We initially think about the Lord through something that we know and to which we can relate. It is difficult to contemplate on that which we have never seen or experienced. *Upa āsana*: *upa* means ‘near’ and *āsana* means ‘seat.’ Whenever we are seated very close to the Lord, we are practicing *upāsana*. To sit even for a moment without allowing a single thought to disturb us is an art. When we sit for meditation, the mind does not automatically become introverted. To think about the Lord who is *achintya* (unthinkable), to think about the subtle pointers given in the scriptures, the mind has to be prepared.

A pure mind is a prerequisite for meditation. When the Lord created the human psyche, He created the *antahkarana* (subtle body) as the purest, most *sāttvik*<sup>22</sup> form of expression. Therefore, if there is a disturbance in the mind, know that it is not *īśvara sriṣṭi*<sup>23</sup>; it is *jīva sriṣṭi*<sup>24</sup>. In order to purify our mind, we must learn to drop everything that is not a part of *īśvara sriṣṭi*. We must stop contaminating the antahkaraṇa with *loka jñāna*<sup>25</sup> and unnecessary thought patterns. Instead, we can develop the *bhāva*<sup>26</sup> of seeing the Lord even in the things that

we do not value—this is the other meaning of *upāsana*: *nikrishṭa vastuni utkrishṭa bhāva*. This *bhāva* is also a thought, but it is one that prepares the mind for higher contemplation.

Many of us question whether *saguna upāsana*<sup>27</sup> or *nirguna upāsana*<sup>28</sup> is greater, but to compare is wrong. Each person, according to his own state of preparedness, has to adopt a method and start practicing. The mind will relate to the Lord in the form that it likes. The example given in *Kaivalyopanishad* is of Lord Shiva. But our chosen form can be our *ishṭa deva*<sup>29</sup> or our guru. *Shvetāshvataropanishad* clearly states that the guru is the live expression of the unseen Lord. Start relating to your chosen form in different ways. This is why so many *mānasa pūjās* (mental rituals of worship) have been developed. After all, when you are imagining, *kanjoosi kyon karnaa*<sup>30</sup>? Let it be a marvelous offering. Offer the Lord a *ratna khachita hema simhāsana*<sup>31</sup>!

When the mind is ready, contemplate on the Lord. Perform physical *pūjā* as well as *mānasa pūjā*. Invoke in your heart the *vibhūtis*<sup>32</sup> and *līlās*<sup>33</sup> of your *ishṭa deva*. Revel in these for a while. *Yat bhāvam tat bhavati*, or “As the *bhāva*, so we become.” When we criticize someone with intensity, the same negative traits manifest themselves in our personality. *Is liye, buraa mat dekho, buraa mat kaho, buraa mat suno*<sup>34</sup>.

## Meet Uma.

*Umā-sahāyam*: Meditate on the Lord who is ‘with Uma.’ Lord Shiva’s consort, Parvati, was so named because she was born to Himalaya. She got the name ‘Uma’ when she started performing intense *tapas* for Lord Shiva and people—especially her mother (who did not want her to marry a yogi)—said, “*U* (indeed) . . . *mā* (don’t)” do this. Every time they saw her, they said, “*U* . . . *mā*!” and asked her not perform such intense *tapas*. Thus, Parvati was renamed Uma because of her *tapas*.

In *Kaivalyopanishad*, *umā* indicates the entire technique of *upāsana*, for she is closely sitting with her Lord. Intense *tapas* leads us to the Lord. There are two Vedantic terms often heard and used: *titikshā* and *tapas*. Both appear similar, but there is a lot of difference. *Titikshā* is facing life and its difficulties as and when they come by not reacting to them and overcoming them. *Tapas* is, in plain words, voluntary penance or discomfort that we undertake to help us grow out of our limitations.

Attaining single-pointed concentration without *tapas* is not easy. Uma had done *ghora*<sup>35</sup> *tapas* and achieved her goal. But we are not Uma. “Don’t ask me to go to the Himalayas and stand on one foot, Swamiji! Impossible! What can I do as *tapas*?”

There are three simple and easy forms of *tapas* we can adopt in our lives.

To be continued

<sup>1</sup> Now the whistle is going to blow!

<sup>2</sup> Inhalation

<sup>3</sup> Exhalation

<sup>4</sup> Holding the breath

<sup>5</sup> Holding the breath after inhalation

<sup>6</sup> Holding the breath after exhalation

<sup>7</sup> The normal flow of the vital air

<sup>8</sup> Single-pointed mind

<sup>9</sup> Withdrawal

<sup>10</sup> Concentration with respect to space

<sup>11</sup> Conviction

<sup>12</sup> Concentration with respect to time

<sup>13</sup> Swamiji, for how long should I meditate?

<sup>14</sup> Do it for three seconds: 1-2-3 . . . and get up!

<sup>15</sup> Wait just a second. ‘I am Uddhav Chaitanya; I am Uddhav Chaitanya . . .’ Yes, now talk to me.

<sup>16</sup> Attitude of a witness

<sup>17</sup> In an undisturbed place, resting in a comfortable posture

<sup>18</sup> Pure

<sup>19</sup> Sense of purity

<sup>20</sup> Organs of perception

<sup>21</sup> Organs of action

<sup>22</sup> Pure, serene

<sup>23</sup> The Lord’s creation

<sup>24</sup> The individual’s creation

<sup>25</sup> Worldly knowledge

<sup>26</sup> Attitude

<sup>27</sup> Worship of the Lord with form and attributes

<sup>28</sup> Worship of the Lord without form and attributes

<sup>29</sup> The chosen deity of the devotee

<sup>30</sup> Why be miserly?

<sup>31</sup> Gold throne studded with precious gemstones

<sup>32</sup> Glory

<sup>33</sup> Divine sport or play

<sup>34</sup> Therefore, see no evil; speak no evil; hear no evil.

<sup>35</sup> Intense, frightful

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by Ameya Mhatre

# *My India Travelogue*

*Continued from CMW News, January 2005*



*Thursday, July 24, 2003, 8:12 p.m.*

As hard as it was, yesterday I said goodbye to the majestic Himalayas to make my way back to Delhi. The bus left at around 8 at night, and 12 hours later, I awoke in a different world. Snow-covered peaks; cool, fresh air; and wide, open fields have been replaced by Coke ads, thick smog, and what appears to be an endless stretch of 'civilization.' Don't get me wrong; I love the big city life here in India. But this country offers so much diversity that it's literally shocking to close your eyes in an untouched Shangri-La and wake up 12 hours later in the intense hustle of Delhi.

The first thing I noticed upon reaching Delhi is the change in climate. Although the monsoon

season is in full swing, the heat is like nowhere else. The afternoons are so hot. I usually just sit outside under a fan and read, or listen to some music, occasionally looking up to watch passersby. The mornings and evenings are just great. The temperature drops enough to be able to walk around and see this beautiful place.

Last night, I walked through some of the local markets. A lingering thick layer of dust and smog made for an extremely eerie scene. I felt like I was dreaming as I walked through the streets that were dimly lit by orange lights. Through the haze you can see headlights fast approaching as you dash across the busy streets. Fruit vendors line up, filling the air with some of the sweetest aromas.

Every few kilometers, you can travel back in time, as Delhi is studded with many historical landmarks. It's so interesting to see a city laid out with ancient castles, tombs, astrological centers, and forts.

My stop here is very short. Tomorrow evening, I make my way by train to Bombay, or The Big Samosa, as I like to call it. From underworld dons to Bollywood stars, this city has it all. With a population of just about 17 million (and growing), there is nothing you can't do in Bombay. See you there. . . .

*Sunday, July 27, 2003, 5:46 p.m.*

I'm happy to say that I've finally arrived in Bombay. Everything about this place is exciting . . . even the trip here kept me on my toes.

My train was to depart from Delhi at 5 p.m., travel throughout the night, and arrive at Bombay Central at 10:30 the next morning. Everything started smoothly. I just love the hustle and bustle of the train stations. The moment you are even

remotely close to it, you are swarmed by people wanting to carry your luggage and sell you anything and everything you might need.

The compartment I was traveling in was well equipped for the cross-country journey. Seats that fold out into full beds and bunks that have a short ladder trip up—all this and more make train travel in India just great.

I was sitting with a couple of girls traveling from America and a middle-aged businessman from Bombay. I had an absolutely great time bouncing back and forth between two conversations that were worlds apart. Just about every hour I'd travel around the train to loosen up a little. I got to know pretty well the attendants and guards literally hanging out in the small gap between compartments. Soon enough, I had persuaded them to slide open the doors (usually kept shut in high speed trains) and let me 'hang out' for a while. Imagine the smile on my face as I watched the beautiful countryside fly by, lit by the soft glow of the setting sun.

That night, lost in my book, I found myself to be the only person left awake in my compartment. People usually take advantage of the only relatively turbulence-free way to travel across the subcontinent and thus sleep for most of the journey. I soon followed the flock and passed out in my cramped bunk. Feet pressed against the wall, and curled up into the smallest shape possible, I somehow found a way sleep.

I thought I was dreaming when I was awoken by a group of armed police officers, all equipped with automatic weapons. In my half awoken state, I had no idea what to do as one of them asked me for my ticket. In my head, I had drawn out two clear and practical options. Option 1: Go along with the dream and use my years of martial arts training to successfully defeat my enemies, before running off into the night on horseback with the beautiful girl these guys had kidnapped. Option 2: Get on my knees; throw up my hands; give them whatever they wanted because I couldn't keep my eyes off the automatic weapons rocking back and forth from their necks.

I dug my hand deep into my pocket and pulled out the paper wad that my ticket had become. It turns out I had done nothing wrong and all they wanted was for me to change my seat so that the Delhi Police Commissioner could rest in my place. Why they chose me? I have no clue, but I wasn't in any mood to argue. I just packed up my things and moved to wherever to spend the rest of the night.

I am now sitting in my cousin's seventh-floor, Arabian Sea-facing apartment. The palm tree-lined street below me is absolutely buzzing with activity. Massive waves curl in beautifully on the beach shore. The cool sea breeze keeps washing over my face, breaking the monsoon heat. It's good to be in Bombay.

*Tuesday, July 30, 2003, 6:30 p.m.*

Today, Bombay is like I've never seen it before. Two nights ago, a bomb detonated in a city bus, killing many, and injuring even more as it made its way through the always-packed city streets. As an act of civil protest against the lax security of the Indian government, the entire city of Bombay has been completely shut down. The streets were eerily deserted as I slowly walked around. To my left and right, the usual commotion was nowhere to be seen as all the shops and stalls were bared and locked. A few anxious storekeepers could be seen in front of their shops, nervously watching for those who enforced this protest. It's a common sight to see shops stoned and destroyed if they were open during one of these citywide protests.

I spent my day perched atop the roof of a high-rise apartment building. I felt like an eagle as I sat on the main wall with feet dangling over the edge, looking down in awe, unable to see or hear the usual chaos that Bombay is. With the Arabian Sea shimmering in front of me, and the Bombay skyline stretching to my eye's limit, hours just flew by. I was moved as I watched the sun silently make its way behind the towering waves, stepping offstage to give way to the apparently endless ocean of fluorescent lights and billboards.

*Sunday, August 3, 2003, 10:49 p.m.*

I can't describe how much I love Bombay. I've been living with my niece (19 and has a car) and her family for the past couple days. I've been having such a great time. Yesterday, I went with her to her college and attended a few classes. It's not as laid back as things are in Canada, so the whole time, her prof was staring me down. I just sat there and stared right back at him, pretending to take some notes as he lectured on some commerce-related subject.

There is so much to see and do in this city. From sitting by the sea, to sipping chai, to shopping like nowhere else, to just about anything you ever imagined possible (elephant rides too), you are never bored in Bombay.



You can even find peace and tranquility if you know where to look. My cousin took me to a beautiful natural park. Driving away from the ever-popular lion safari, he took me deep into the park to the Khanari Caves. I felt like I was in Jurassic Park as his jeep carefully navigated the almost unused roads and we twisted through the lush foliage. Finally, we came upon a series of over 100 caves, all over 2,000 years old. They all bore Buddhist carvings that dazzled the eye. Intricate stairs connecting the entire network of caves baffled me and I wondered how this was possible with the limited tools available the time the caves were formed. My ears were soothed as the monsoon rains came down and formed beautiful waterfalls. Climbing higher, I almost forgot that I was in a city of 17 million, because at that point, all I could see was green.

My next stop is Vile Parle, another part of Bombay. My father grew up here, and it's always fun to go back, for there are so many loving family members who are always ready to spoil me.

*Sunday, August 10, 2003, 9:13 a.m.*

My last day here had an eerie feel to it and I still can't understand how two months just passed.

A long walk on Juhu Beach, what I consider as Bombay's Coney Island, helped soothe my turbulent mind. I mean, the water is far from clean, the sand far from pleasant, and the brightly decorated rides and stalls that span the coconut-tree lined beach are far from spectacular. Nevertheless, Juhu Beach's charm is like no other.

Knee-deep in the warm and restless monsoon waters of the Arabian Sea, I watched a team of seven young men manually propel an old Ferris wheel, filled with terrified tourists. Climbing a good 25 feet, these men would leap from the center to the edge of the wheel, allowing their weight to act as the accelerator and brake. At times they would jump right into the seats for a quick instant, frightening the poor customers, and then leap out the very next moment. One thing you quickly learn when in India: Anything is possible.

I helplessly leafed through this journal (which is desperately hanging on for dear life with its water-damaged pages and torn cover), trying to relive some of the great memories that now seem so distant. Thanks to the majestic Himalayas—who showed me the true meaning of humility, to Bombay and its charming, chaotic personality, and most importantly, to my friends and family who supported me throughout this trip, helping make my dream a reality. Having experienced and learned

so much through so many eye-openers, I feel like today is the first day of the rest of my life. India, I'll see you soon. Thank You.



## 2005 Festival Calendar

**MARCH 8**

*Mahāshivarātri*

**MARCH 25**

Holi

**APRIL 17**

*Rāma Navami*

**APRIL 24**

*Hanumān Jayanti*

**MAY 8**

*Pujya Gurudev's Jayanti*

**MAY 24**

*Ādi Shankara's Jayanti*

**JUNE 30**

*Pujya Guruji's Jayanti*

**JULY 21**

*Guru Pūrṇimā*

**AUGUST 19**

*Rakshābandhan*

**AUGUST 26**

*Janmāshṭami*

**SEPTEMBER 7**

*Ganesha Chaturthi*

**OCTOBER 12**

Dussehra

**NOVEMBER 1**

*Dīpāvali*

**DECEMBER 21**

*Shrī Tapovan Maharaj's  
Jayanti and Gitā Jayanti*



# In His Presence

## A Disciple's Resolve

Anonymous

After the completion of the *Dharma Sevak* Course in the summer of 2004, a friend of mine asked me, "If there were two main teachings that you got out of the Course, what would they be? Tell me, what two pointers struck you the most?"

My reply was instantaneous. "First and foremost is to grow to a vision of oneness by practicing spiritual disciplines 24/7. Not to compartmentalize my life. To strive to be a better housewife, a better employee, etc. This I got out of Guruji's talks on *sādhana-sādhya-riveka*."

The other pointer that struck me most was an incident that Guruji mentioned. And I have been constantly reflecting on it. Guruji said that Gurudev would constantly test him by quoting a verse and expecting Guruji to complete it. And nine out of ten times, Guruji would be able to do it. But in those instances when he was unable to do so, he would feel miserable afterward. And then, one day, Guruji said he realized that it was intellect's nature to understand and comprehend (or not). He reflected, "But I am not the intellect. I am *sat-chit-ānanda*. So why should I be miserable?"

For someone who finds many Vedantic concepts difficult to grasp, this anecdote really brought me full circle to the conviction that I should reflect on my real nature alone and nothing else.

## I, Bag Lady

by Madhuri Krishnan

The other day, I was forced to use public transportation—not something I particularly like doing. But I thought, "Okay, in spiritual *sādhana*, every situation is supposed to be viewed as a teaching." Well, in this, too, there was a great lesson.

I was comfortably seated. Since it was a peak hour, the people-rush had begun. At one stop, someone stepped in. She was homeless and carrying all her material possessions with her. The entire atmosphere on board suddenly changed. The first, most noticeable change was the stench. The woman, however, was totally unperturbed by her body's rancid smell.

She came and sat right in front of me. I kept fidgeting in my seat and thought, "This is it. I can

take no more." I was planning to get off at the next stop. And then, suddenly, my intellect kicked in. A whole new thought process began. It went something like this:

Just like this homeless woman feels compelled to take all her possessions with her everywhere she goes, in the same fashion, I also carry my mental filth of likes and dislikes, judgments, and wrong notions everywhere I go. They stink a lot, but since I am so closely attached to them, I am not even aware of the smell. In fact, it is only because of the compassion of my Master, who loves me in spite of this rotten garbage, that he continues to guide me, saying, "Come Home. Remember God."



## A Retreat to Remember

by Padmaja Joshi  
photos by Ben Passarelli

Almost a year's wait was over and we were driving toward *Krishnalaya* in Piercy. Pujya Guruji was arriving with two *brahmachārīs* for the 2004 *Dharma Sevak* Course (DSC). That evening, the sky was rumbling and there was unexpected lightning and a drizzle in the middle of summer. Surprisingly, we found no traffic on the road even though it was rush hour. The drive was smooth. "Thank you, Guruji," I smiled, "Your entry was quite dramatic."

That night, we hardly slept. All of us were eagerly waiting for the next morning so we could meet with Guruji, the *brahmachārīs*, and our friends from DSC 2003. However, when the morning came, it brought a totally different surprise: There was no kitchen! It was all in pieces. All the boxes, tins, dining tables, and cooking utensils were everywhere. The kitchen was a construction zone with sheet rock, cement, and water hoses. I thought, "No way! What are 40 campers going to do now?"

My worry soon turned into a learning exercise as I watched a few senior volunteers rushing about with discipline, finding all the cereal boxes, fruits, milk, toasters, etc. in the mess and neatly lining them up on the counters for self-service. Breakfast went

smoothly. I felt that Guruji had started teaching us to ‘live the simple life’ right at the start of the camp, without saying a single word.

The auspicious moment arrived. Guruji began his discourse by recalling Pujya Gurudev’s *Gītā* Marathon Camp at Piercy. He gave us the camp schedule, which was packed enough to keep us up and alert all the time. Guruji introduced the texts we were going to study and we were all very happy to learn that he would be conducting three classes each day. The main text was *Māṇḍūkya Kārikā* (Chapters 2 and 3), taught twice a day, and the evening class was the devotional text of *Sundara Kāṇḍa*.

Guruji also introduced us to our study group leaders: Sharada Kumar, Brahmacharini Aparnaji (most of us knew her), Brahmachari Prabodhji (newly appointed *āchārya* of CM San Jose) and Brahmachari Girishji (newly appointed *āchārya* of CM Los Angeles).

Our guided meditation class was conducted by Prabodhji, who also told us to observe half an hour of silence after meditation. Gurudev’s *kuti* was the best place to visit during this time of silence, as we always felt His assuring presence there. It was delight to watch the sun’s rays peeping through pine trees and the clouds hovering over misty mountains in the early auspicious hours.

After breakfast, we would gather for an hour-long group discussion in our assigned groups; Guruji would give us the discussion questions. After our study group session, we had a half-hour chanting class with Sharadaji. It was sheer joy to listen to her and some of us requested her to take an additional chanting class in the afternoon, which she kindly conducted. We learned two beautiful *stotrams*: *Kanakadhārā Stotram* and *Ardhanārīshvara Stotram*.

Lunch and dinner were cooked in a small makeshift kitchen in one of the rooms and though it was not easy, the *sevaks* always managed to serve us simple, *sāttvik* food with smiling faces. The kitchen and office *sevaks* were on their feet and serving tirelessly all the time. There was much to learn from them. I especially remember the attitude of humility and service of one particular *sevak* who would collect our plates as soon as we finished eating. Soon, we found ourselves inspired and following in their footsteps of service.

At dusk, all of us would gather to sing *bhajans* and perform *ārati* for our beautiful Shri Krishna bedecked with flowers. This was another chance we would get to hear Guruji sing.

If someone asked me to describe *Māṇḍūkya Kārikā* in one word, I would say, “shocking;” Guruji used “mind-boggling.” For sure, it is not for the faint-hearted. When Masters say, “*Brahman* is the only Truth,” we have no problem in accepting it because we can do so without leaving our solid ground of reality: our waking world. This text, however, pulls that carpet from under our feet and literally hammers into us that “the world, as we perceive it, is unreal.” The proof offered is, “Because we see it.” And *Kārikā* author, Gaudapadacharyaji, doesn’t make any concessions by calling this world as ‘relatively real’ either. He establishes the non-duality of Reality and also gives guidance on daily meditation. This chapter is especially hard for devotees and dualists because it blows away the concepts of creation and *īshvara* by stating, “No *jīva* was ever born; there exists no cause to produce it. That is the highest Truth, where nothing is ever born.” In short, this book is meant for advanced spiritual students. Now just imagine such a text being explained by Guruji, whose mastery in directness and delivery left us stunned as our ignorance was being as if ‘whipped out of us’





in each lecture. All I can say is that there was no 'sweet Guruji singing *bhajans*' in that class!

Many of us could hardly speak at times after our *Māṇḍūkya* class. Usually we would be gazing at the beauty of the mountains, clouds, and river, but after coming out of this class, our mind would start looking at the same things, saying, "Unreal. Unreal. Unreal." Once, I asked one of the *brahmachārīs*, "So, all this . . . unreal?" He smiled and said, "Start negating from your own body." Wow. That put me on the spot and made me think more deeply. During all our time at camp, we found ourselves reflecting—so powerful were the teaching, the text, and the teacher!

After expounding on the shocking unreality of the world in the morning, that same Guruji would take his harmonium and drench us in devotion through his evening talks on *Sundara Kāṇḍa*. One really has to hear *Tulasī Rāmāyana* from Guruji! He would become one with the stories and bring to life the scenes of Hanumanji taking Shri Rama's message to Sitaji. We felt Sitaji's pain. We felt Hanumanji's devotion to his Master. We felt Shri Ramachandraji's love and compassion flowing upon us. Guruji had started our class by saying, "There are only two beautiful people in this world: *Bhagavān* and His devotee." Guruji would sometimes cry while narrating Sitaji's plight and sing in voice choked with devotion for Lord Ramachandraji. And we, too, would cry and cry. Even the hard-core rationalists at camp were moved by the shower of devotion in this class. I would think, "Guruji must know how shocking the morning class was for us. He wants that knowledge to remain, but not the shock. That is why he is showering all this devotion on us: to wash the shock away and keep the bud of love for the Lord alive and growing."

In addition to the normal schedule, we got some unexpected rewards. We enjoyed *satsanga* with Swami Shantanandaji during his brief visit. Guruji gave us ten-minute personal interviews during which we spoke to him about our *sādhana* community service, and service to *Krishnalaya*.

As a result of our interviews, Guruji gave us three most riveting and thorough talks on *sādhana-sādhyā-viveka* and a practical lecture on healthy living. One big lesson I learned from his talks on *sādhana* was to not partition life into sections of spiritual and worldly, but to make each activity spiritual instead. Guruji comforted us and specified, "Don't do too much *sādhana*. Keep it small and

Continued on page 15

## DHARMA SEVAK COURSE 2005

'KRISHNALAYA,' PIERCY, CALIFORNIA

**June 12–25, 2005**  
(arrive June 11, depart June 26)

CONDUCTED BY  
**Pujya Swami Tejomayananda**

**Texts:** *Chāndogya Upanishad*, Chapters 6 & 7

**Cost:** \$900 (includes registration, lodging, and meals); \$70 per day for partial course

**Registration:** send to *Krishnalaya* (1) a written statement (via e-mail, mail, or fax) of intent to participate, with name, address, phone, and e-mail and (2) payment in full, or a deposit of \$100 or more (via mail; no credit cards), which is fully refundable if cancellation is necessary. Non-US residents may pay on arrival in US\$.

Full-course registration is encouraged and will be given priority. Partial registration will be confirmed after May 21. This camp is for adults only, and is not a family camp. Space is limited. To register or for more information: [krishnalaya@chinmayamission.org](mailto:krishnalaya@chinmayamission.org); (707) 247-3488; fax (707) 247-3422; CMW, P.O. Box 129, Piercy, CA 95587.

**About *Krishnalaya*:** Piercy is in rural Northern California, approximately 250 miles from San Francisco/San Jose Airports, in a sparsely populated area amidst the giant Redwoods.

June is warm (70-80°s) during the day.

Early mornings are cold (50-low 60°s).

Bring a sweater, sweatshirt, or jacket. Rain is unlikely. The ashram is on the banks of the Eel River; you may bring swimsuits. Rooms are shared and include sheets, blankets, pillows, and towels. Bring your own toiletries.

All meals are vegetarian.

### **San Francisco Airport & Piercy:**

A chartered bus will pick up delegates on June 11 (around 2 p.m.). The charter bus will depart on June 26 (around 6 a.m.). Travel time to/from San Francisco Airport is 4-5 hours. Note: Rental cars cannot be dropped off anywhere near Piercy.



# News & Events

## Tsunami Relief Efforts

Visit [www.chinmayamission.com](http://www.chinmayamission.com) for regular updates on Chinmaya Mission's ongoing tsunami relief work in South Asia and relief efforts by Chinmaya Mission worldwide.

Chinmaya Mission centers worldwide, through individual donations and special fundraising events, have been contributing cash and kind to tsunami relief efforts in South Asia. The Mission's relief work is vigorous in the areas of Sri Lanka, India, and Indonesia, providing aid in construction, sanitation, food, shelter, and clothing. In addition to contributions individually remitted by devotees, here are some reports of the support generated from Chinmaya Mission centers throughout North America (listed alphabetically, by city):

**ANN ARBOR, MICHIGAN:** Mission members have raised \$11,500 to support the tsunami victims. People are continuing to offer donations.

**ATLANTA, GEORGIA:** Chinmaya Mission Middle Georgia remitted \$1,500 and also received \$5,000 from the Hindu Temple of Atlanta to further Chinmaya Mission's relief efforts in South Asia.

**CALGARY, ALBERTA:** The members of Chinmaya Mission Calgary raised \$3,751 for tsunami relief efforts in one evening. An outside organization, SEVA, donated an additional \$500 for the Mission's work.

**COLUMBUS, OHIO:** Chinmaya Mission Columbus raised and forwarded \$1,350 to help the tsunami victims.

**CRANBURY, NEW JERSEY:** The center's members came forward of their own accord to offer support. To date, the center has pledged about \$20,000 for immediate relief. Plans for formal fundraising efforts in the months ahead are underway, including a musical performance tentatively scheduled for March. The center's New Year's Eve prayer service was also dedicated to the tsunami victims.

**DALLAS, TEXAS:** As of January 31, Chinmaya Mission Dallas-Fort Worth collected \$34,500 for the tsunami relief fund. Funds are still being received from community members.

**LANGHORNE, PENNSYLVANIA:** *Chinmaya Kedar's* New Year's Eve program was dedicated as a prayer service and fundraiser for the tsunami relief fund. The evening began at 8 p.m. with prayers,

followed by the chanting of *Gangā Stotram* and verses from *Shrīmad Bhagavad Gītā*. The Bala Vihar children performed a traditional *bhangrā* dance and this was followed by various devotees singing *bhajans* 9:30-11:15 p.m. The night concluded with a *pūjā*, *Vishnu Sahasranāma Archanā*, and meditation.

At 11:45 p.m., Swami Siddhanandaji guided everyone into quietude through chanting and meditation. At midnight, the sound of the conch heralded in 2005, after which devotees sang the New Year song (composed by Pujya Swami Tejomayananda) and performed *ārati*.

Throughout the night, devotees offered their contributions into the 'Tsunami Fund' box placed in the hall. Doug Shimell, a leading reporter for NBC's Channel 10 addressed the gathering. The function at *Kedar*, with video clips, was broadcast on NBC's nightly news.

**LOS ANGELES, CALIFORNIA:** Chinmaya Mission of Southern California united to support the victims of the tsunami disaster and forwarded \$12,396 to India, \$5,720 to Sri Lanka, and \$2,351 to Indonesia.



**PORTLAND, OREGON:** Kishor and Shubha Pathial, and their sons, Gautam and Kapil, initiated a bake sale to raise awareness and money for tsunami relief efforts on January 17 at Willamette Valley Medical Center in McMinnville, Oregon. The total amount raised was \$8,200. The Medical Center

came forward to provide a venue for and also match the \$4,100 collected through the bake sale and individual contributions.

At the bake sale, a report was presented on the Mission's relief work and the long-term need to restore the victims' lives and livelihoods. Staff members enthusiastically participated in this event and there was a good turnout from the community as well. The staff from the Medical Center and parents from Kapil's pre-school provided great support in cash and kind.

**SAN JOSE, CALIFORNIA:** On New Year's Eve, Chinmaya Mission San Jose (CMSJ) conducted a fundraiser and *Vishnu Sahasranāma Pūjā* for the tsunami victims. Volunteers collected contributions

for the victims before the *pūjā* began. After the *pūjā* and dinner, a special prayer session for the victims was conducted, with the chanting of *Mrtyunjaya Mantra* (11 times) and *Mārgabandhu Stotram*. The event concluded with *bhajans*, meditation, and *ārati*.

In addition, fundraising announcements were made on CMSJ's website, at all Bala Vihar assemblies, and through emails to all members. CMSJ devotees also conducted a 'garage sale' at the *ashram*, where clothes (new or unused), handicrafts, etc. were sold for the same cause. CMSJ is continuing its fundraising efforts and updating members and donors about relief efforts.

**SEATTLE, WASHINGTON:** Chinmaya Mission Seattle (CMS) members came together on New Year's Eve, despite the short notice, and conducted a special *satsanga* to offer prayers for the tsunami disaster victims. The session included *bhajans*, meditation, *aarati*, and the chanting of *Gita* (Chapter 8), *Mrtyunjaya Mantra*, and *Vishnu Sahasranāma Stotram*.

CMS also forwarded individual donations to support the cause. Upon hearing of the tragic news and receiving Pujya Guruji's letter, an e-memo was sent throughout the local Chinmaya community, detailing information on Mission centers that were accepting earmarked contributions.

Inspired by Pujya Gurudev's teachings and Pujya Guruji's appeal, one of the young *sevaks*, Krishna Maheshwari, in addition to generously donating, went one step further and collaborated with his Indian colleagues at Amazon® to initiate a 'Tsunami Disaster Relief' collection drive in the company.

**TAMPA, FLORIDA:** Chinmaya Mission Tampa's successful fundraising drive for the tsunami victims raised \$10,000 during Swami Shantananda's *yajna*, January 17-22. A music concert by violinist Kala Ramnath is also being planned for April.

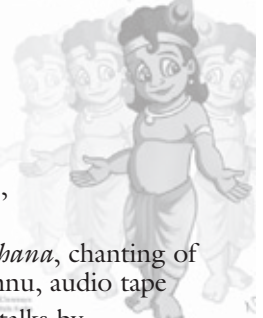
**WASHINGTON, DC:** The response to Chinmaya Mission Washington Regional Center's appeal for relief funds from its members was swift and impressive in its spontaneous magnanimity. CMWRC collected and remitted members' donations totaling \$40,000. Additional details are available on [www.chinmayadc.org](http://www.chinmayadc.org).

## New Publications

Numerous Bala Vihar materials for teachers and students have been released by various centers, including Chinmaya Mission Los Angeles and

Chinmaya Mission San Diego. Topics include *Mahābhārata*, *Rāmāyana* Characters, Values, Forms of God, *Hanumān Chālīsā*, and more. These publications are available through Chinmaya Publications West (CPW); see detailed listings on [www.chinmayapublications.org](http://www.chinmayapublications.org). Other new releases now available include:

- *Krishna*, set of 4 color storybooks for kids
- *Ganesha Goes to a Party*, color storybook for kids
- *Life Beat*, audio tape/CD, Hindi *bhajans* for kids
- *Vishnu Sahasranama Archana*, chanting of 1,000 names of Lord Vishnu, audio tape
- *Shrimad Bhagavad Gita*, talks by Pujya Swami Chinmayananda, audio CDs (set of 91 CDs with case)
- *Shiva Sahasranama*, audio tape/CD, chanting by Swami Brahmananda



## CIF's Discussion Forum

by Sarala Suresh

Chinmaya International Foundation (CIF) initiated its 'Discussion Forum' for spiritual seekers in January 2005. The forum was inaugurated by Pujya Swami Tejomayananda. Its purpose is to allow seekers across the globe to share knowledge and discuss points of mutual interest in the field of philosophy, religion, and Indology. CIF is also hosting a special forum also for e-Vedanta course students. Visit [www.chinfo.org/forums.asp](http://www.chinfo.org/forums.asp) for details.

## Thanksgiving Camp

Chinmaya Mission Bakersfield held a Thanksgiving Camp, conducted by Swami Ishwarananda and Brahmachari Girish Chaitanya (*āchāryas* of Chinmaya Mission Los Angeles), in November 2004. The camp was held at the beautiful Rio Bravo Resort in Northeast Bakersfield. Situated in the mountains and surrounded by lakes and the Kern River, this resort provided an ideal setting for the camp's contemplative theme.

Swamiji taught *Shrī Dakṣiṇāmūrti Stotram* in nine classes. This wonderful text of Adi Shankaracharya was covered in great depth, with extreme clarity, leaving all 100 adult attendees truly inspired and moved. Approximately 60 children and college students also attended the camp. Girishji introduced the youth to select verses from *Bhagavad Gītā*. The younger students studied 'Human to Hanuman.'

The camp was organized as a fundraiser for Chinmaya Mission Bakersfield's proposed new center, 'Gokul,' which will be located in Southwest Bakersfield on a 4.6-acre site. The 11,000 sq. ft. project will consist of eight classrooms, an assembly hall to accommodate 400 people, a library, bookstore, and *āchārya's* quarters. Part of the property will also be landscaped as a picnic area and as a children's play area.

The project is in the planning stages and the ground-breaking ceremony is tentatively scheduled for spring 2005. The center's activities will include Bala Vihar, adult study, *bhajan*, yoga, and language classes, and other related activities. The center will also include space dedicated for community outreach programs, volunteer services, and senior citizen programs.

## ***Brahmachārī* Courses 2005-2007**

### Mumbai

*Āchārya:* Pujya Guruji Swami Tejomayananda  
Teaching Medium: English

### Sidhabari

*Āchārya:* Pujya Swami Subodhananda  
Teaching Medium: Hindi

Chinmaya Mission invites applications from unmarried college-graduate men and women between the ages of 20 and 30 years, for the *brahmachārī* Vedanta course of study, commencing in September 2005 at 'Sandeepany Sadhanalaya,'

Mumbai, and in August 2005 at 'Sandeepany HIM' in Sidhabari, Himachal Pradesh.

Candidates without family encumbrances, with a sincere interest in studying Vedanta, and with a missionary zeal to propagate the message of the rishis, should apply. Candidates will be interviewed at various locations. Selected students will be informed by mail and must join by the specified date.

To get details and applications, contact the respective ashrams:

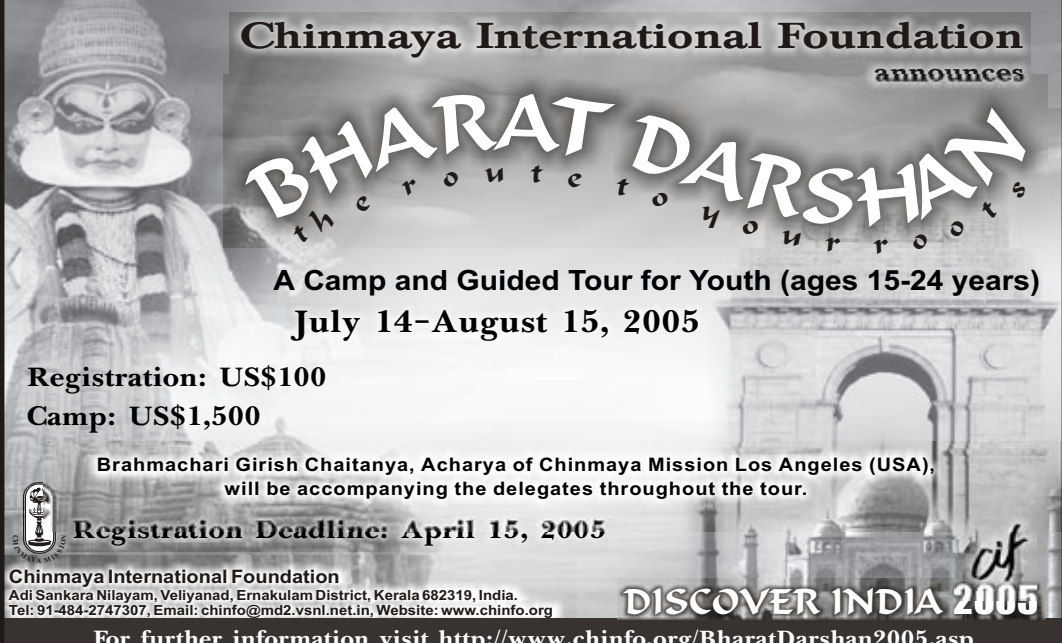
Mumbai (by March 15): Chief Executive, Chinmaya Mission, 'Sandeepany Sadhanalaya', Saki Vihar Road, Powai, Mumbai 400 072, India; [mumbai@chinmayamission.org](mailto:mumbai@chinmayamission.org)

Sidhabari (by March 31): Acharya, Chinmaya Tapovan Trust, Chinmaya Mission, 'Sandeepany HIM', Sidhabari 176 057 (Himachal Pradesh), India; [sidhabari@chinmayamission.org](mailto:sidhabari@chinmayamission.org)

## ***Makara Sankrānti* at CM Kedar**

by Swami Siddhananda

Chinmaya Mission Langhorne's *Makara Sankrānti* celebrations on January 15 brought together one of the largest numbers of devotees at *Kedar*. Swami Siddhananda welcomed Swami Vasishta of Sivananda Yoga Ashram and all the devotees, including the Bala Vihar families and 40 study group members who came via chartered bus from Long Island.



# Chinmaya International Foundation

announces

## BHARAT DARSHAN

the route to your roots

### A Camp and Guided Tour for Youth (ages 15-24 years)

### July 14-August 15, 2005

**Registration: US\$100**

**Camp: US\$1,500**

Brahmachari Girish Chaitanya, Acharya of Chinmaya Mission Los Angeles (USA),  
will be accompanying the delegates throughout the tour.

**Registration Deadline: April 15, 2005**

Chinmaya International Foundation  
Adi Sankara Nilayam, Veliyanad, Ernakulam District, Kerala 682319, India.  
Tel: 91-484-2747307, Email: [chinfo@md2.vsnl.net.in](mailto:chinfo@md2.vsnl.net.in), Website: [www.chinfo.org](http://www.chinfo.org)

**DISCOVER INDIA 2005**

For further information visit <http://www.chinfo.org/BharatDarshan2005.asp>





The hall was beautifully decorated with *torans* and lights. A large photo of Lord Ayyappa was placed in the *mandapa* that had 18 steps, replicating the path to Shabarimalai. The traditional Ayyappa *pūjā* was followed by *bhajans*. Before the *ārati*, the lights in the hall were put out and the decorative lamps on the *mandapa* steps were lit. The sounds of the conch, the bells, and the devotees chanting “*Svāmiye sharanam Ayyappa*” . . . the fragrance of flowers, *prasādam*, and camphor . . . all created a mesmerizing scene of devotion, transporting devotees to Shabarimalai.

Continued from page 11

simple so you can fit it in your daily schedule, but be very regular about it.”

All of us wanted to listen to Guruji’s *bhajans* so we kept requesting him to sing more often. “Hmm,” he said, “Let me plan and then I will tell you.” I was amazed to see how smoothly he juggled his busy schedule and perfectly fitted in a *bhajan sandhyā* for us. This itself taught me how to schedule additional tasks and carry them out in a disciplined manner. Guruji has the capacity to take on any number of tasks, fit them in perfectly, without any added stress, and with the ability to do justice (give his all) to each task.

One day, Guruji asked us to make impromptu presentations for five minutes. He wrote down topics on small notepapers and asked us to draw one. This was a real test. We had no time to hide and cover our thoughts; it exposed the quality and texture of our mind instantly. Guruji would also often test our alertness and memory in class. He would suddenly ask a question about what he had just taught or ask us to repeat something after him.

We also learned a lot from Aparnaji, Prabodhji, Girishji. They were pleasant and helpful in clearing our doubts, and we got lot of personal guidance from them about many of our concerns. I watched how they always sat straight in class, without moving; how they were extraordinarily alert; how calm and cheerful they were all the time; and how they did not speak more than necessary.

All the sincere and dedicated volunteers, including Lakshmi Pillai and the Upper Darby team, Mohan Kumar, Mr. Hariharan, Mr. and Mrs. Kumar, helped transform *Chinmaya Kedar* into Shabarimalai for this occasion. The youth also did a wonderful job of supervising parking and taking photographs.

## Spiritual Tours

Atma Darshan, an acclaimed spiritual tour company founded and managed by Mumbai CHYKs, offers customized spiritual tour packages to Mount Kailasa (featured in *CMW News*, January 2005) and destinations throughout India, including *Chār Dhām*.

The founding CHYKs attribute Atma Darshan’s rapid growth and success to “the teachings and discipline we learned in Chinmaya Mission. For us, it is another glorious form of Pujya Gurudev, who believed that India’s future is in the hands of ‘my CHYKs.’” For info: [www.atmadarshan.com](http://www.atmadarshan.com).



One might think the DSC was totally serious and no fun. Not true. We had plenty of fun and did different activities, including dressing and adorning Krishna (everyday he sported a beautiful outfit and arrangement of fresh flowers), putting up a

play for Guruji (the actors did well and kept Guruji laughing throughout), and playing and singing at our surprise picnic trip to the Redwoods.

Upon returning from our picnic, we received the good news that the new kitchen had been inspected and approved. Guruji inaugurated the new kitchen by performing *pūjā* and lighting a lamp. I was just thinking in my mind, “So are you going to cook something for us too, Guruji?” and Guruji suddenly burst out, “And now I am going to make *seeraa* (a sweet dish) for all of you!” I was so surprised. He cooked rich and delicious *seeraa* and served all of us with his own hands. It was a very moving experience for me.

Guruji taught me in many ways. Sometimes he praised, sometimes he frowned, and sometimes he scolded, but it was all out of love, to help me learn. I learned to do work as needed, with precision and love, and not according to my personal preferences; to mind my own business; to talk less and listen more; and most importantly, to grow in devotion.

After 14 days of a spiritual bonanza, the DSC concluded with a *pādūkā pūjā* of Gurudev. As I left Piercy, Guruji’s *bhajan*, reminding the devotee to awaken to his true nature, was ringing in my ears.

*If we drink a cup of coffee and find it bitter, we add sugar to it. But if we do not stir it, the sugar will not fully dissolve and the coffee will remain bitter. In the same way, our personality has become a decoction over the years. If it is still bitter, even after adding the sweetness of knowledge, it means the knowledge has not been absorbed. And with each contact with the world, this bitterness in us automatically reveals. As long as our knowledge remains separate from our nature, it cannot be called true knowledge. After all, controlling our actions superficially works only for some time, after which, we just revert back to our original habits.*



## SWAMI TEJOMAYANANDA'S ITINERARY

MARCH 14-15	Ph: (91-1374) 222357.	UTTARKASHI
MARCH 16-17	Visit Chinmaya Mission, 89 Lodhi Road, New Delhi 110 003, India. Ph: (91-11) 2464-3301.	NEW DELHI
MARCH 18-20	<i>Tulasi Rāmāyāṇa</i> Bhavani Sharma, Lakshmi Nivas, Jagdishpura, Hoshangabad 461 001, India. Ph: (91-7574) 275999. Fax: (91-7574) 252599.	HOSHANGABAD
MARCH 21-22	Central Chinmaya Mission Trust, Saki Vihar Road, Powai, Mumbai 400 070, India. Ph: (91-22) 2857-8647. Fax: (91-22) 2857-3065.	MUMBAI
MARCH 25-29	<i>Gītā Ch. 12, Chaturshloki Bhāgavatam</i> Chinmaya Dham, 4 Pioneer Drive, Templestowe VIC 3106, Australia. Ph: (61-3) 9846-8359. Fax: (61-3) 9846-8358.	MELBOURNE
MARCH 30-APRIL 3	<i>Gītā Ch. 15, Mānasa Bhakti Sutra</i> Kirti Bhima, 17 Hyde Avenue, Glenhaven NSW 2156, Australia. Ph: (61-2) 9680-1120.	SYDNEY
APRIL 5-7	<i>'Yoga of Devotion' in Upadesha Sāra</i> Chinmaya Seva Ashram, 11-F Ocean View Court, 43 Mody Road, Kowloon, Hong Kong. Ph: (852) 2367-3390. Fax: (852) 2367-5167.	HONG KONG
APRIL 8-10	<i>Mānasa Bhakti Sutra</i> Chandru Bharwani, 12/21 Chatsworth Court, 1 Chatsworth Road, Singapore 249 745. Ph: (65) 6734-4939. Fax: (65) 6336-3550.	SINGAPORE
APRIL 12-16	<i>Gītā Ch. 8, Sādhana Panchakam</i> Kanaksi Khimji, P.O. Box 19, Muscat, Sultanate of Oman PC 113. Ph: (968) 573127. Fax: (968) 604292.	MUSCAT
APRIL 19-23	<i>Gītā Ch. 5, Dhanyāśhākam</i> Chinmaya Mission, Nityanand Nagar, Gorakshan Road, Akola 444 004, India. Ph: (91-724) 245-8342.	AKOLA
APRIL 25-27	<i>Tulasi Rāmāyāṇa</i> Chinmaya Mission, 213 Kasmanda Regent Apts., 2 Park Road, Lucknow 226 001, India. Ph: (91-522) 223-7613.	LUCKNOW
APRIL 28-MAY 1	<i>Tulasi Rāmāyāṇa</i> Ram Bajpayee, 521 Lal Digg, Sultanpur 228 001, India. Ph: (91-5362) 224587.	SULTANPUR
MAY 3-9	<i>Shrimad Bhāgavatam (Canto 1); Camp in Hindi</i> Chinmaya Tapovan Trust, Sidhabari, Himachal Pradesh 176 057, India. Ph: (91-1892) 234325.	SIDHABARI
MAY 10-12	<i>Satsanga</i> Uma Shergill, Newshera House, Court Rd. Amritsar 143 001, India. Ph: (91-183) 222-0021.	AMRITSAR

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