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CHINMAYA MISSION® WEST BIMONTHLY NEWSLETTER

March 2007, No. 116

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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.

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Hari Om. Praṇāṃ.

Welcome to our March 2007 issue! We were pleased to receive your positive feedback on the new design and contents of our January issue..

This month, there are various announcements on upcoming events. Be sure to view all the special inserts after page 16.

Our online issue features hyperlinks for faster access, and "Zoom" and "Full Screen" options for better viewing. For those of you who prefer hard copy,

we have maintained the same layout as in prior issues. Each issue can easily be printed on standard size paper. You can opt to print in only black ink by modifying your printer properties accordingly.

Thank you for your kind support and constructive feedback over the years. It has been a pleasure to read, and delve into, so many inspiring stories, heartfelt poems, eye-opening travelogues, dynamic news reports, and spiritually expansive viewpoints.

We look forward to meeting you in cyberspace, and hope you continue to share your thoughts and stay in touch with CMW's breath and breadth.

Hari Om.

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Minnesota

Minneapolis 612-924-9172; minneapolis@chinmayamission.org

New Jersey/New York/Pennsylvania (Tri-State)

Buffalo, NY 716-633-1633; buffalo@chinmayamission.org

New York, NY 718-671-2663; newyork@chinmayamission.org

Philadelphia, PA 215-396-0787; philadelphia@chinmayamission.org

Pittsburgh, PA 412-366-3022; pittsburgh@chinmayamission.org

Princeton, NJ 609-655-1787; princeton@chinmayamission.org

North Carolina

Raleigh-Durham 919-484-9768; raleigh@chinmayamission.org

Ohio

Columbus 740-917-9227; columbus@chinmayamission.org

Oregon

Portland 503-299-4091; portland@chinmayamission.org

Texas

Austin 512-255-6786; austin@chinmayamission.org

Beaumont 409-898-2565; beaumont@chinmayamission.org

Dallas-Fort Worth 972-250-2470; dallas@chinmayamission.org

Houston 281-568-9520; houston@chinmayamission.org

Virginia

Dulles 703-845-0524; dulles@chinmayamission.org

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CENTERS in CANADA

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Toronto 905-417-2377; toronto@chinmayamission.org

Vancouver 604-433-3441; vancouver@chinmayamission.org

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Editor: Brahmacharini Aparna Chaitanya

Layout: Odalis Valdivieso

To submit original material for publication,

e-mail cmwnews@chinmayamission.org or mail to:
CMW News, 12011 S.W. 97 Terrace, Miami, FL 33186.

'Krishnalaya,' CMW Headquarters and Retreat Center: (707) 237-5321
fax (707) 247-3422; info-krishnalaya@chinmayamission.org

CMW Executive Secretary: Brahmacharini Aparna Chaitanya
305-279-8456; fax 305-477-5362; secretary@chinmayamission.org



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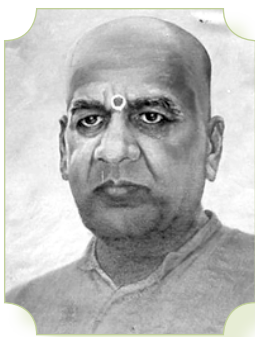


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**His Holiness
Swami Tapovanam**

When a man stands waist deep in the cool water of a deep pond in summer, while around it is scorching heat, simultaneously half his body feels the heat and the other half coolness. Sita, dwelling under the Ashoka tree in Lanka, surrounded by ogres, is said to have at once experienced the torments of hell and consequently, upon the recollection of her Lord, the quintessence of bliss. Even so, the sages also may find unavoidable the activities of the sense organs and the mind, impelled by past actions as well as the consequent sensations of pain and pleasure. Even in the midst of such deep distraction, the great souls who have firmly realized the essence of tranquility will continue to experience it without a moment's break, for such tranquility shines in their mind. Therefore, when we say the supreme Truth manifests itself or tranquility is experienced, we mean the same thing. Famous is the utterance of the teacher (Shankara): "Not for half a moment do the sages remain without the experience of *Brahman*."

Source: *Wanderings in the Himalayas*



On his Guru, Param Pujya Swami Tapovanji Maharaj . . .

By then he had for days almost stopped taking food and he had grown emaciated to less than one-eighth his normal size. The lean, worn-out body seemed to be getting dissolved slowly and steadily into the very elements from which it had come. It was difficult for him even to stand up without the support of others, yet he would insist that he must come to his usual seat on the veranda as ever before, and stay there from 6 a.m. until the late hour of 10 p.m. Seeing him in this condition, an old devotee of his procured some pillows and a cushion. The vehemence with which he protested against such pleasures given to the body, even in that condition, was an education in itself. However, more to satisfy the old saint from Ahmedabad than to enjoy himself, he allowed those things around him. But the next day it was more painful for me to see that he had left the support of even the bare wall and was trying to sit upright lest his body might learn to enjoy the pillow!

"I have already left this body. There is nothing in it to regret," were the words that he said to me with a smile, and the sparkle in his eyes at that time was, to say the least, rather mischievous.

Source: *A God without a Temple*



**His Holiness
Swami Tejomayananda**

Our common experience is that a thing may be one but its expressions are many. This holds true for devotion as well. Some devotees revel in the formless reality, which is their own blissful Self, whereas others find great joy and satisfaction in the worship of a form, by singing its glories or by listening to stories of the Lord of their hearts. This is true not only in the earlier stages of one's *sādhana*, but even after attaining Self-knowledge. Thus, expressions may vary, but the devotion is the same. *Sādhana* should be done with love and love alone. Then alone can it give us the promised bliss of God-realization. . . .

The surest means of acquiring devotion is to be in the company of great saints. This granted by the grace of the Lord Himself. Our duty is to pray to Him with a sincere heart; He does the rest.

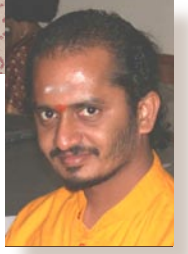
Source: *Preservation of Eternal Wisdom*

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

Tasmai Shri Gurave Namaha

Talks on *Guru Stotram* by Brahmachari Uddhav Chaitanya

Transcribed by Rupali Gupta



Every student, in every walk of life, in every field of learning, has to undergo a teacher's discipline—a teacher who is preferably not just well-versed, but a master in his field. This is especially true in the science of *Ātma-vidyā*, or Self-knowledge.

When we approach a guru, how should we approach him and best use this opportunity provided by the Lord? This is beautifully taught in the hymn *Guru Stotram*.

We have many preconceived notions about how or who a guru should be—the first one being appearance. This reminds me of an incident that occurred the first time I went to Andhra [Andhra Pradesh, India] for a *yajna*. All the arrangements had been made over the phone. In the phone conversation I had said, “I am so and so and I will be coming by such and such train. Please come and pick me up at the station. I will be quite evident since I will be wearing all-yellow clothes.”

I got down at the station and waited with my small suitcase. I could see a bunch of people running around, obviously searching for someone. The entire arriving-train crowd had already left the platform. The entire departing-train crowd had now arrived. My train moved out of the platform. Now only the departing crowd and I remained standing on the platform. Finally, one person hesitatingly came up to me and asked, “*Voh . . . tumhaare Guruji . . . kahaan hain?* (Where is your Guruji?)” After confirming that they had definitely come for Uddhav Chaitanya, I said, “Sorry to say, but I am him.”

After an elongated “Oh!” they continued, “It's you! We thought . . .” And each one jumped in, giving a description of how they thought I should have been: “We thought it would be somebody older,” or “*Humne sochaa thodi si daadhi hogi* (we thought you would have at least a beard)” or “Maybe some baldness” or “Maybe a little paunch”—this is *akhanda-maṇḍalākāram*!

Once, in Bombay, in a Bala Vihar class, I was talking to children about God, *darshan* of God, and similar

topics. The children immediately asked, “Have you seen God?” A picture flashed in my mind and I said, “Yes, I have seen God.” *Chinmayam vyāpi yat sarvam*: If you have seen Gurudev, you have seen God. All the questions, all the confusions, all the different kinds of dilemmas about who the guru should be, are removed completely. Today, if we are trying to understand that guru's nature or essence, it is only because of his grace. The moment we totally dedicate ourselves to this understanding, our lives are miraculously changed. We see and experience life on a totally different dimension.

As the first verse of *Guru Stotram* indicates, the guru is *akhanda-maṇḍalākāram*, or the complete Essence, unbroken, ever-existing, all-pervading in every part of this universe. Right now, the equipment that we have is not tuned to recognize that Essence even though it is quite evidently available in and as the whole universe of names and forms. So that the Essence may be recognized, the Lord provides the disciple with that Essence in an embodied form. Each person expressing in this world has the same three instruments—body, mind, and intellect—but these have to be tuned in to that all-pervading Essence.

After taking *dīkshā*, a whole group of us “fresh” *brahmachārīs* went to Vrindavan. There, after *Baanke-Bihaari's* *darshan*, we went to the ashram of Swami Akhandananda Maharaj. Swami Govindananda Maharaj was conducting *satsanga*. The moment he saw 16 yellow-clad people in the crowd, he immediately invited us to come up to the stage, inviting us to “*Virajjiye*.” After we sat down, he gently passed the microphone and said, “Any one of you: Please speak in this *satsanga*.”

We were just fresh out, right after *dīkshā*; nevertheless, one of us came forward and started speaking. He spoke in Vedantic jargon, trying to prove his point with quotations from different scriptures and masters, “*Chidākāsha ke Chidākāsha mein jo paramātmā virājāmān hain . . .*” For 15 minutes, he kept quoting from here and there. After 15 minutes, he thought he had done a very good job and stopped. Govindanandaji had just one comment: “It is fine

that you have told us what all these people said, but now tell us your opinion.” The *brahmachārī* was rendered speechless.

Whenever we want to something, especially the Lord’s nature or the guru’s grace, we end up giving quotations, but the masters do not need to quote anything from anywhere. To prove the Lord’s nature we quote from the scriptures, but the masters are living proof of the authenticity of the scriptures. The *āchārya*, the guru, is described by Adi Shankara in these two words: *Brahmarit* and *shrotriyah* or “he who is the knower of *Brahman*” and “he who has mastered the scriptures.” And such a master can also eloquently convey the teachings.

This is seen in the life of Shri Ramana Maharshi. Early in his life, just after he left his family to perform *tapas*, he was recognized by a great master called *Kavyakantha* Ganapati Muni. Ganapati Muni asked him, “I know where you are reveling, but have you gone through the different scriptures, the Upanishads?” Ramana Maharshi replied that he had not, and asked Ganapati Muni to read one of the Upanishads to him. Ganapati Muni started with *Ishāvāsyopanishad*. After having heard 11-12 mantras, Ramana Maharshi asked him to stop. When Ganapati Muni asked for an explanation, Bhagavan said, “Everything that you are reading is nothing but my own nature, in which I am reveling. I cannot bear so much self-praise.” The masters are thus the living proof of the scriptures and of the practical application of Vedanta.

We tend to practice our life’s philosophy in two ways. The first is in the form of delayed wisdom. We know we should not get angry, but we still get carried away by negative emotions and then repent. Our second method is *para-vachan*: We use all our knowledge to give suggestions to others, without any such practical applications in our own life. We also often say that we respect or revere certain philosophies, but eventually conclude that such principles cannot be applied in the so-called ‘real’ world. In our real world, these principles are obsolete.

On the other hand, we have spiritual masters who live these values, to the core, in this ‘real’ world. Their lives prove that scriptural teachings are not myths or mere ‘sound’ philosophy, but something meaningful that belongs to each one of us.

The master is *chaitanyah*, or “all-knowing.” He is *shāshvatah*, or “ever-existing,” not restricted to any

one body. When we restrict the guru, or the principle of the guru, to one body, and refuse to accept his grace through different sources, we are insulting the master who taught us this principle of the all-knowing and ever-existing Truth.

His presence flows to us as *shāshvatah*. Regardless of any and all our mental disturbances, when his remembrance is the only thing that pervades our system, he manifests within us as *shāshvatah*, or joyous peace. The moment we are in the guru’s presence, there is an undeniable peace that pervades our entire being. All the many confusions and tension we carry around appear to disappear in his presence.

In his poetry, Kabirdasji says that the guru is like a *chandan* tree growing in a forest full of bitter neem trees. The neem trees, in spite of being sharply bitter, just because of *sangat* (*satsanga*), or “association” with the one chandan tree, they start carrying the fragrance of sandalwood. Similar is the contagion of the master.

The master is indicated as being *vyomātītah*. When our *Āchāryaji* was teaching us in the ashram and he felt that we had not understood a certain point, he would say, “Never mind. This is *vyomātītah*.” We did not understand what he meant by that remark. Then he explained, “What exists between the ears is *vyoma*. This subtle thought is not grasped because it is beyond this *vyoma*. There has to be some stuff between the ears. If it is *ākāsha*, or empty space, then you cannot grasp subtle concepts!”

In Sanskrit, the world is referred to as *prapañchah*: *prakarshena prakatita pañcha-mahābhūtāni iti prapañchah*. The five great elements, in different permutations and combinations, express as this world. Each element is subtler than the next, in this order: space, air, fire, water, earth. If you look at a rock, you can see that it is two-dimensional; it has an x-axis and a y-axis. Water is subtler than earth, because along with the x- and y- axes, it has flow. Fire not only spreads in two directions, but also in a third direction: upward. Even if you turn a burning candle upside down, the flame will go upward; therefore, fire has a third dimension that is subtler than the water. *Vāyu*, or air, is subtler than fire, for it spreads and moves all around. *Ākāsha*, or space, is so subtle that it includes the whole of this *brahmāṇḍa*, but at the same time, is also present in the eye of a needle.

continued on page 16

In His Presence

Treasured Memories

by Laju Bharucha

Shri Param Pujya Swami Chinmayananda-ji touched millions of hearts with his immense wisdom and love. I feel fortunate to have known him and to have been touched by his kindness. I had the immense privilege of traveling with him and serving him over many years. What a joy! Just as there are many stories of the saints throughout history, so too, there are many wonderful experiences that people have had by knowing Gurudev, whose teaching and caring have changed lives around the world.

Moving to Florida with Gurudev's Blessings

In 1981, when my family was considering moving to a warmer location from New Jersey, one of several possibilities was to settle in Florida. Knowing of our uncertainty, Gurudev gave his encouragement in his charming way. He kept giving me oranges after mealtimes, hinting with a smile that Florida was the place for us. So Florida it was.

Gurudev stressed, however, that wherever we settled, our children should go to the best high school. Our real estate agent in Florida told us that one of the best high schools was a Catholic school in Fort Lauderdale. I went to visit the school to secure the children's admission even before finalizing our plans to move there. Our move was fully dependent on getting admission to this school, and it didn't turn out to be as simple as I had hoped.

At the school, the admissions officer explained that the application deadline had long passed, as had the mandatory admissions examination deadline. I pressed my case with her and urged her to help me find a way to get my children admitted. I desperately explained that I needed to know right away because I was visiting Florida for only a few days, and needed to make a decision quickly on where we would move. I told the admissions officer about my children's wonderful academic background and assured her that my children would prove to be beneficial to the school.

The school principal happened to be there that morning. Somehow—I am sure by Gurudev's grace—

she overheard me talking to the admissions officer and decided to give immediate permission.

I called Gurudev in Zurich to let him know about the kids' admissions. He laughed and told me to write to him from the "White House!"

I didn't know what he meant by that. But later I found that the apartment our real estate agent had found for us was called "White Hall." Perhaps it's a coincidence, but I like to think it as yet another example of Gurudev's magical humor.

So we moved to Fort Lauderdale. My husband Farrokh, our children, and I enjoyed living in a sunny and beautiful coastal city. My son Cyrus eventually became the first Indian Valedictorian from the high school that granted them a rare admittance.

Many, many times have I felt Gurudev's presence protecting and guiding me. He would often warn me to drive carefully. I think he sensed some bad fortune might be in store for me. It seems he was right.

About a year after moving to Florida, I had quite a bad car accident. To this day, I am grateful for his warnings. I feel that they, and his blessings, helped me avoid worse injuries.

Another time, I was driving late at night. I felt sleepy but wanted to continue, eager to get home. But good sense prevailed and I decided to halt and sleep at a hotel. The very next week a letter arrived from Gurudev, admonishing me not to travel late at night anymore. How did he know?

Bala Vihar Classes and *Yajnas*

In Florida I had the wonderful experience of organizing CM *yajnas*, Bala Vihar classes, and study groups. In the beginning, I made many friends from Guyana and Trinidad, and there was a strong interest in having study groups and Bala Vihar classes.

We used to meet informally in my home. This happened because of Gurudev's encouragement. I had explained to him that I generally preferred not to socialize and host gatherings, but he encouraged me and assured me that I could use these meetings to serve a good purpose.

Eventually, I arranged a spiritual retreat in South Florida, for which we invited Brahmacharini Pavitra Chaitanya from CM Boston to give talks for adults and children. I had traveled with Pavitraji on many occasions for Gurudev's *yajnas* and I knew her well. We had often shared the same room. She had one of the most beautiful chanting voices.

Soon the first Bala Vihar classes took off with about 25 children. Chinmaya Mission was becoming better known throughout the U.S. There were a few Indian organizations in South Florida and we in CM worked with some of them to organize the first Bala Vihar camp in the region. It was conducted by Pavitraji. We had the invaluable help of Meena Chakraborty (CM Halton) and had 95 children to help make the camp a heartening success!

I met another Floridian, Daksha Vakharia, who had become involved with the Bala Vihar. I wanted her to meet Gurudev, so I took her to meet him at a camp in Michigan. It was funny because this was the first time she was attending Gurudev's camp and she had the impression that she was going on some kind of luxurious vacation with me.

The first night at the camp was steaming hot and we had only one fan to suffer with. The next day, as Gurudev entered the lecture hall, he looked straight at Daksha and, with a twinkle in his eyes, said, "Last night it was very hot, wasn't it?" She was stunned. How did he know what was on her mind? All of Daksha's reservations about Gurudev vanished in that moment and by the end of the camp, she was hooked on learning and serving more.

In 1984, we organized a *yajna* in Fort Lauderdale and Miami that was to be conducted by Acharyas Gaurang and Darshana Nanavaty from CM Houston. Because of financial constraints, we needed to be thrifty, especially with booking a hall. Daksha's connections helped in a big way. After great effort and much traveling under the hot Florida sun, we finally confirmed the *yajna* location. I remember us enthusiastically celebrating with a cold soda!

My children registered the attendees on the morning of the *yajna*. When registration finished at noon, my children wanted to leave to attend a school function. My daughter Jyoti asked me why I had to stay and work when all the other mothers were at home helping their children get ready for the school event. I urged her to understand and explained that when you help take care of people, God takes care of you.

By Gurudev's grace, my daughter's friends pitched in and helped her get ready, and they all came to visit me before the function.

The *yajna* was enormously successful. After the *yajna* expenses had been tallied, however, we were short by \$300. But before we could bemoan the shortfall, Dr. Agarwal came by. She was so impressed with the *yajna* and Acharya Gaurangji's lectures that she donated a check for exactly \$300.

Gurudev's Visits

We left Florida in 1985 and moved to Houston. In 1986, Daksha Vakharia and Rohit and Geeta Shah organized a CM camp in Tampa. This was going to be the first camp in Florida conducted by Gurudev. I was to make a return visit to Florida to help with the camp. At the time, I was attending a camp in Michigan, where I was helping in the kitchen. So I flew from the Michigan camp to Tampa. I was so excited! I wanted to be the first one to offer *pranām* to Gurudev when he reached. However, I found out that this wasn't going to happen: His flight was to arrive in Florida before mine.

When I landed at the airport, I got a very pleasant surprise. The person who came to pick me up urged me to hurry because Gurudev's flight would soon be landing! Gurudev's plane had been delayed in Chicago and I had arrived before him. I was the first to do *pranām*! Gurudev just laughed and lovingly tussled my hair.

It was during this camp in Tampa that I had the wonderful opportunity of meeting Pujya Swami Tejomayananda. He had just arrived to the U.S. and joined Gurudev in Tampa with Jairam Jaisingani. I told Jyoti to take care of Swamiji as if he was Gurudev's son.

After settling him in his room, she waited nervously, unsure whether she should excuse herself or stay in case he needed help with any arrangements. But she was too intimidated to ask. Seeing her uncertainty, Guruji cheerfully and lovingly told her she could leave. She was touched by the simple friendliness with which this esteemed teacher had put her at ease. This experience foreshadowed things to come. Later in life, Jyoti had the good fortune to travel for a few years with Gurudev, serving as his secretary and nurse.

I had the great pleasure of meeting Dr. Shyam and Shailaja Nadkarni at the Tampa camp. The following

year, Gurudev agreed to come again to Florida—this time, to Orlando. Daksha, Rohit, and Geeta organized the *yajna* along with the Vishwa Hindu Parishad and Mr. Khandalwal.

I enjoyed assisting at this retreat also. No matter how tired I was, Gurudev's mere look always rejuvenated me. He was always extremely kind in questioning how my family and I were doing.

Some time after that, he stayed in the Nadkarnis' residence for ten days. When I had first met Shailaija Nadkarni during the Tampa camp, I had told her that I thought Gurudev was a living Shri Krishna. By this time, she had come to agree. When he was staying with her, she told me, "Laju, there is a living Shri Krishna Bhagavan staying in my house!"

Onward

Chinmaya Mission has become a well-established center in Orlando, and the city now has a beautiful *mūrti* of Lord Shiva. Up until this time, I had been blessed to attend all the *mūrti sthāpanā* ceremonies preformed by Gurudev in the U.S. Sadly, the Orlando *sthāpanā* was the first one where I was there, but he was not. Gurudev had already left this world by that time. But Pujya Swami Tejomayanandaji was there, and he presided over the ceremony beautifully. We are blessed to have him with us, carrying on Gurudev's work brilliantly.

I am grateful for the learning, experiences, and blessings that have come to me through Gurudev and the Mission. And I know that many other people have similar personal experiences that are as deep and dearly treasured.

Journey to Sidhabari

by Anjali Singh

In Sidhabari, every nook and corner is a fond remembrance of Gurudev. The peach tree still blossoms for him in season, the Dhauladhar mountains that used to stand before his desk now nestle his Samadhi Mandir, the magnolias waft their fragrance endlessly from the trees, the roses keep constant vigil by blooming in turns, the buzzing bumblebees continue to hum Om, the fireplace waits to be lit, the original Redwood tree that Gurudev carried in his lap from California bears healthy offshoots near Ramji's Mandir, his beloved hill-folk visit him in thousands on his birthday and *mahāsamādhi* day.

So many things are a reminder of him: the Ram Mandir in which he sat for hours while it was being built; Hanumanji who came up with such detailed perfection, along with the black oil lamps that crisscross the driveway; the railing that he would hold as he disappeared into his *kuṭi*; the umbrella under which he would be brought for *pāda pūjā*; the Satsang Hall that he would enter in awesome and hallowed sublimity for the early morning meditation session, followed by Shivramji with tumbler in hand; Nandiji announcing his residence; his room emanating his fragrance. What there does not point to his eternal Presence? He himself once said: "I am in every leaf and tree in Sidhabari."

In the inward journey of contemplation, his presence begins to be felt as one starts the drive from Pathankot. The scenery changes, the climb softens, and we enter a hilly area with winding roads, similar to traversing through the highs and the lows of the mind, in which the lows are also on the way up.

The search for Sidhbhari is earnest. The enticing vision of a snow-capped mountain appears and disappears around the bends. When the river appears, we have reached Trilokpuri, the halfway mark. The temple here has water streaming down stalactites and pouring onto a *Shivalinga*.

We come to a plateau on which we drive effortlessly, enjoying the snowy mountain range now in constant view. Sidhabari is just half an hour further. At this point, if one breathes deeply, there arises an intuitive sense that the air itself is fresh and holy, as if the air itself is Gurudev. This sense deepens and soon Gurudev is the glistening leaves and colorful flowers.

We come to the last big village, where people generally stop to buy things that may not be available in the ashram. As we move away from its main street aligned on both sides with fruit and vegetable vendors, we leave our last contact with the outside world. Our last leg is along a gurgling stream of joy and laughter. To watch this beautiful stream of bliss is almost an addiction.

Soon, the Dauladhars come into full view, and we go through the small village of Sidhabari to turn into Tapovan. All these appear in a flash: the sacred *Samādhi* Mandir, his *kuṭi* with the *Shivalinga*, enormous Hanumanji, the Ram Mandir, the grassy downs, the *siddha* tree, the pine forests . . .

The journey to Sidhabari is contemplative and symbolic for many seekers. May all reach our Gurudev's hallowed ashram in *samādhi*.

From the Desk of Pujya Swami Tejomayananda

February 16, 2007

Dear Chinmaya Mission Members,

Mahashivaratri Greetings to you all from 'Sandeepany Sadhanalaya,' Mumbai! I reached here from USA on February 13. My journey was safe and pleasant.

I wish to express my feelings of gratitude, but I do not find words to thank enough . . .

- God, for His infinite grace, and Pujya Gurudev for His countless blessings
- Dr. Apparao and Sumathi Mukkamala, for their unconditional love and concern. They literally took care of me from A to Z. There were ably supported by Dr. Jitendra and Geeta Katneni, and by Mission members from Flint and from Ann Arbor.
- Dr. S. Shetty, for his skillful surgery and post-operative follow-up. We met as doctor and patient, but then became good friends. His team was excellent.
- Finally, to you all, for your best wishes and innumerable prayers said for my good health. I am just overwhelmed.

Thank you. Thank you. Thank you.

With *Prem* and Om,

In the Service of the Lord,

Tejomayananda

Pujya Guruji's Return to Mumbai

While leaving Flint, Michigan, Pujya Guruji's farewell was of the highest order. And the *āchāryas*, *brahmachārīs*, ashram residents, and Mission members in Mumbai, India had absolutely no intention of stopping this tradition. Pujya Guruji's reception would be nothing less than royal.

Arriving in Mumbai 20 minutes early (airlines too have to abide by Guruji's nature!), Pujya Guruji was welcomed by a number of *āchāryas*: Swami Bhaskarananda, Swamini Vimalananda, Swami Advaitananda, and Swami Advayananda. Dr. Sumati Mukkamala, Guruji's host in Flint, accompanied Guruji to Mumbai to ensure his comfortable and safe journey. Seated in a flower-decked vehicle, Guruji arrived at 'Sandeepany Sadhanalaya.'

As he stepped onto home territory, lamps, flowers, *rangoli*, balloons, and smiling faces welcomed Guruji. Enveloped by resounding Vedic chants and blowing conches, the *pūrṇa kumbha* was presented before Guruji. Swami Advaitananda, Swami Sadananda, and Swami Devatmananda accompanied Guruji to the hall where he would address his eager disciples and devotees.

Entering 'Sarasvati Nilayam,' Pujya Guruji was seated upon a throne of embroidered silks. His *brahmachārīs* sang for him, praising the glory of the Guru in a most touching *bhajan*.

Our Master had returned. There was indescribable joy on everyone's faces. The entire ashram had come to life. Sharing his love and thanks, Guruji expressed his thoughts of happiness of when he was in the U.S. and of his being back in 'Sandeepany.' Finally, everyone individually prostrated. Guruji, of course, cracked jokes, made observations, and offered concern. He was tired, but healthy.

This welcome was more intense and moving than last December's farewell. There were tears of gratitude and joy, and lots of smiles. Pujya Guruji is back, and we are forever grateful to the Lord, Pujya Gurudev, Guruji's hosts (the Mukkamalas), Guruji's surgeon (Dr. Shetty), and all the Mission members in Flint. Hari Om!

Vedanta Classes Webcast Live

by Raj Mantha

CM Tustin has launched www.chinmayachannel.com on an experimental basis to provide Vedantic teachings through live Webcasts to a worldwide audience. This cutting edge technology allows anyone with a computer and Internet access to watch live broadcasts through Windows Media Player. Resident *Āchārya* Swami Ishwarananda offers a week-long Vedanta course each month. The course, initially attended by nearly 100 local students, is now easily accessible worldwide.

Two live broadcasts have aired to date and public response has been overwhelming. In its first ten days, the channel received 2,200 hits. The first week had 150-200 consistent remote viewers and included youth, adults, and seniors. Swamiji's eloquent teachings and excellent audio and video broadcast quality have marked the rapid spread of this new venture. Requests for more Webcasts have poured in from all around the world. The live broadcasts have had international viewers from India, Bahrain, Australia, Canada, Sweden, Grenada, Hong Kong, and Singapore.

Webcasts offer live access and exposure to rich Vedantic teachings, taught by knowledgeable CM *āchāryas*, in the luxury of one's own home. The Chinmaya Channel offers seekers many conveniences, including not having to deal with traffic, bad weather, long distances, and outside childcare.

Pujya Guruji reviewed the initial success and public response, and gave his best wishes for the Chinmaya Channel. Swami Ishwarananda said he will continue testing public response for this project and determine its further direction thereafter.

The prospects for expanded use of Web technologies are promising. Future options being considered include on-demand audio and video Webcasts, online Vedanta courses, Webcasts for Bala Vihar kids, theme-based talks, special events, and live addresses by CM *āchāryas* and special guests. Webcasts can potentially be available on multiple channels for various time zones, thus originating at various locations but being channeled centrally.

At present, CM Tustin broadcasts Swami Ishwarananda's week-long discourses once a month. The next Webcasts are scheduled for March 5-9, 7:30-8:30 p.m. PST and March 10, 6.30-8 a.m. PST. For details on, and access to, this broadcast, go to

www.chinmayachannel.com. For more information, contact ishwarananda@chinmayamission.org or tustin@chinmayamission.org.

Guru Paramparā: Photo CD Set

The unique Photo Archives CD collection contains nearly 10,000 photos of Pujya Gurudev, over 200 photos of Pujya Guruji, and over 30 photos of Param Pujya Swami Tapovanji. Refined resolution and style sets apart this collection compiled by Anjali Singh. Many of the photos can be developed into large portraits. The collection also includes all the photos, with digitally superimposed blurbs and balloons, from *Say Cheese: Witty Wisdom*, authored by Anjali Singh.

To purchase the Photo Archives Collection, e-mail mumbai@chinmayamission.org. Cost: US\$5,000.

CM Miami's Music Concert Fundraiser

Carnatic music lovers of South Florida were treated to Chennai CHYK Aparna Devi's mellifluous *bhajans* on December 16, 2006. Aparna dedicated this unique concert to Pujya Guruji and included in her program some of Guruji's personal favorite classical *bhajans*. The musical benefit raised funds for a merit scholarship program for needy students in Chinmaya Vidyalayas.



Aparna Devi, a disciple of legendary *Sangīta Kalānidhi* Smt. R. Vedavalli, performed with sheer excellence in *shruti*, *laya*, and *bhāva*. Over 250 listeners gathered to revel in moving, beautiful melodies, for each of which Aparna elucidated the framework and meaning, often inserting thematic personal experiences with Guruji. She was accompanied on the *mrdangam* by Dr. S. Ramakrishnan and on the violin by Shri Sharath Chandran.

CM Houston's Family Camp 2006

by Seshadri Kumar

Photos by Nilesh Shah, Kailash Dangayach, Bharat Sutaria

A spiritual walk through the labyrinth of life, an art movie complete with popcorn, a game show entitled "Who Wants to Be a Missionaire?," an

exhibition designed along picturesque hallways with railroad tracks and cars carrying special messages, incomparable food for thought through spiritual discourses, sumptuous food for the palate, and nights of good sleep in luxurious rooms—all this and more encompasses the imagery from CM Houston's Family Camp at Moody Gardens in Galveston, Texas, December 24-30, 2006.

CM was symbolized as a railroad company that transports devotees from the ephemeral material world to the eternal Truth, and Pujya Guruji as its master engineer. The camp was inaugurated by Guruji flagging off the Chinmaya Choo Choo Train, welcoming over 700 Chinmaya Family members into a specially created world for a week-long stay.



over 1,500 feet of laid tracks to traverse through a seeker's spiritual journey. A collection of artistic train cars depicted lessons at various stops with compelling visuals and profound messages. The main camp theme and design were the brainchild of CM Houston's Acharya Darshana Nanavaty, who adapted unconventional ideas, brought home Vedantic messages, and simplified Hindu philosophy to appeal to all ages. Many aspects of the camp provided ample testimony to her innovative spirit and creativity.



that Vedantic teachings are so simple that even a child can gain this knowledge. Stating desire as the biggest obstacle, Guruji added that there is no easy way to Self-realization. It cannot happen overnight, by a miracle, or by someone's touch. Therefore, all are urged to practice daily contemplation on the Self through meditation, to spend daily a few minutes in complete silence.

Guruji's masterful talks on *Yoga Vasishtha* revealed some of Rishi Vasishtha's sacred and profound teachings to Shri Rama. In this treatise, Sage Valmiki tells his disciple Rishi Bharadvaja

Each day of the camp began with meditation, chanting, and a one-hour discourse



by various *āchāryas*. Teachers and topics included: Brahmachari Uddhav Chaitanya (CM Dallas) on the guru, Swami Dheerananda (CM Washington D.C.) on meditation, Brahmachari Girish Chaitanya (CM Los Angeles) on daily worship and prayer, and Swami Shantananda (CM Princeton) on *satsanga* and calmness. Swamini Shivapriyananda taught a daily class on yoga and relaxation techniques.

Swami Prakashananda's (CM Trinidad) tips on parenting touched hundreds of devotees. Reminding parents of their role as children's caretakers not owners, Swamiji urged them to teach their children righteous ways and let them go once they reach adulthood. To CHYKs, he expounded on their roles and responsibilities as youth.

The children's classes, for kids from kindergarten to grade 12, were taught by Brahmachari Uddhav Chaitanya, Brahmacharini Bhamati Chaitanya (CM Boston), Lakshmi Sukumar, and Daksha Shah.

Brahmachari Bhasa Chaitanya (CM Houston), with the benedictions of Pujya Guruji, performed a blessed and memorable *upanayana* ceremony for 21 boys and girls.



All the 21 children were invested with the sacred thread and initiated into the *Gāyatrī Mantra*.

"On the Banks of Mother Ganga," depicted a spiritual journey through life's labyrinth. A labyrinth, unlike a maze, offers only one path. In spite of its twists and turns, there are no choices. The end is the center; one retraces the same path to get out of the labyrinth. The symbolic journey, with roots in Eastern and Western religions, takes the spiritual traveler into the depths of the Self and then back out into the world.

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Discovering Shri Nisargadatta Maharaj

by Radhakrishnan Pillai

A simple man, Shri Nisargadatta Maharaj (1897-1981) was a householder and *paan-beedi* shopkeeper in Mumbai. Like Shri Ramana Maharshi, Maharaj attracted spiritual seekers across the globe. He got world-recognition through the English translation of his book *I Am That*, considered today as a “modern spiritual classic.”

I first heard about Maharaj seven years ago, when someone referred to his book during a spiritual discourse. Later, Swami Ishwarananda quoted Maharaj in his address to a group of MBA students in Mumbai, “Sometimes I feel I am everything; I call that Love. Sometimes I feel I am nothing; I call that Wisdom. Between Love and Wisdom my life continuously flows.” These lines struck me and triggered my search to learn more about Shri Nisargadatta Maharaj.

I bought a copy of *I Am That* and tried to read it. To be honest, it took repeated reading and reflection to understand its essence. But once the book started to reveal itself, there has been no looking back in my life. In the book, Maharaj talks about the Absolute from the standpoint of the Absolute, for the enlightened saint abided in Himself as Himself. The book’s introduction states:

“There are seers, teachers, and revealers who, while living in the same world, live simultaneously in another world also—the world of cosmic consciousness, effulgent with infinite knowledge. After his illuminating experience, Shri Nisargadatta Maharaj started living such a dual life. He conducted his shop, but ceased to be a profit-minded merchant. Eternal life, he perceived, was not to be sought for; he already had it. Having gone beyond the I-am-body idea, he had acquired a mental state so joyful, peaceful, and glorious that everything appeared to be worthless compared to it. He had attained self-realization.”

I had had a deep desire to go to the place where Maharaj had spoken his words of enlightenment. But even though I lived in Mumbai, it took me years to take the initiative to do this. As it is said on the

spiritual path: Until the call comes, you cannot go.

One Thursday (considered as the holy day of the Guru; also called *Guruvaar*), March 17, 2005 to be exact, I was in Mumbai’s Girgaum suburb for a meeting. Suddenly I remembered that it was somewhere around here that Maharaj used to live. But I did not have the exact details. I did remember that he ran a small *paan-beedi* shop, so I figured some of the local shopkeepers may be able to help me. But it was not so. Not a single person had even heard of him. Still, with hope in my heart, I continued asking at every possible *paan-beedi* shop. I kept the faith that I would be guided, as needed, by the Divine.

As I made my inquiries of the tenth *paan-beedi* shopkeeper, a customer standing at the counter overheard me. He was a young man, and he suddenly looked at me and said, “Nisargadatta Maharaj? I think he used to stay at Khetwadi.” Eager to help me out, the man took a one-rupee coin and immediately used the shop’s pay phone to call one of his relatives who had known Maharaj. Within no time, I had all the details in my pocket notepad: ‘*Vanmali Bhavan*,’ 10th Road, Khetwadi; Landmark: Public toilet directly opposite his residence!

I knew I had been called. After my meeting, I set out on my search (the search for Shri Nisargadatta Maharaj or a search for my Self?). It was a hot afternoon, around 2 p.m. Khetwadi is a market area, always crowded, jam-packed with traffic, with old buildings and shops in every *gali* (narrow lane). It was approximately a 45-minute walk in the heat to finally reach 10th Road. I knew I was close, yet hardly anyone could give me exact directions to the building. Maharaj had left his body in 1981, but not many seemed to know about him. So by this time, I had figured out that it was better to ask my questions only of the older persons who were of his generation.

I kept a lookout for the building name, ‘*Vanmali Bhavan*,’ but there weren’t any signs anywhere. Then, as I asked yet another shopkeeper, he just

pointed and said, “This one.” I looked at it. There was not a single nameplate on the building. No one would be able to find it; but when I looked directly opposite the building, I did see the sign: “Public Toilet.”

As I entered the small entrance, I asked a man coming down the stairs, “Do you know the house of Nisargadatta Maharaj?” “Sorry, I don’t know,” he said, and went his way. There were no apparent religious signs of any temple, shrine, or even a spiritual look to the old building. I wondered if I was in the right place. As I climbed up, a middle-aged, Maharashtrian lady was standing on the first floor. “Yes, this is the house,” she told me, and led me into the small flat [apartment]. I had to bend down, as the ceiling was low. It had just two rooms: an entrance through the kitchen and a small bedroom. In the bedroom, on a small corner wall, was a framed, color photo of Maharaj. Other than that, there were no signs that a great master had ever lived in this place.

After a few minutes, the lady introduced herself as Shobha-ji, the wife of Maharaj’s nephew, and said, “Quite a few people like you come here—especially foreigners from Europe. They sit in front of Maharaj’s photo, meditate for some time and leave. Some also get emotional and cry.

“I have no background of spirituality, so I do not understand anything of what all of you come for. As is our Indian tradition, I just receive all the guests with honor and invite them into our house. Other than this, I cannot help them. Moreover, I understand only a little bit of English and so cannot really meet their requirements.”

Fluent in Marathi, I could easily speak to her, and did—a lot. I asked her about the family background. She said she had met Maharaj after getting married. They were a joint family then and lived together. The immediate children of Maharaj had already moved from this place after formally handing it over to the nephew.

Maharaj’s devotees opened a new ashram in Dahisar, Mumbai because this place was too small to cater to the growing number of visitors. All the related spiritual activities happen there. Shobha-ji said, “When he was alive, this place was different. The place where you are sitting used to have a plank where devotees used to come and sit. This building touches the road; devotees and passersby used to offer their salutations from the road itself. We have renovated the place. We sold the room

below, which used to be the *beedi* factory for the family business.”

After a while, she went into the kitchen to attend to some work and I sat below the photo for meditation. In these 15 minutes, various thoughts crossed my mind: “Sometimes even close family members may not understand the depth of a spiritual master. . . . A living master right here in the midst of Mumbai’s crowded streets. . . . A profession as unhealthy as making and selling *beedis*, and a residence just as unhealthy, opposite a public urinal. . . . A place where hardly ten people can sit, yet a spiritual following that spans across the globe.” Seated there, I learned quite a bit. A realized man is far beyond the level of worldly perception.

As I was leaving, Shobha-ji said to me, “As you walk down the streets, on the corner you will find the small shop where Maharaj used to sit. When the family business was wound up, we were selling it off for Rs.1.5 lakhs. One devotee came forward and gave us Rs.3.5 lakhs instead.”

At the final stretch of my day’s discoveries, I went down the road to the same *paan-beedi* shop that still stands there. It is a small shop, where hardly one person can sit, and bears the nameplate, “Nisarga Datta” and four photos of four mahatmas—perhaps Maharaj’s *guru-shishya paramparā*. One of the photos is of Maharaj, in the same pose as the photo in the house. Other than this, there is no sign that a living master toiled his trade here.

A young boy, hardly 18 years of age, was sitting there selling the few products the small shop could hold. “Do you know anything about Nisargadatta Maharaj?” I asked. He gave a confused look, unable to understand what I was asking. He barely seemed to know the tricks of his own trade. I figured that the devotee who had bought the shop may have kept the shop just to maintain the place where his guru spent most of his life.

The boy suddenly seemed to understand what I wanted and started speaking to me in broken Hindi. Pointing at the four mahatmas in the photo he said, “World-famous gurus. Very world-famous. Lot of foreigners come here and take photographs.” The master may have left his mortal coil 24 years back, but his Light is bright as ever.”

I had another meeting scheduled at 5p.m. It was already 4:45. I had to rush. As I jumped into a taxi, I remembered another line from *I Am That*:

“Maharaj is a unique teacher. . . . Listeners were never turned away from the humble abode of Maharaj then, and are not turned away now.” For me, this visit had truly turned out to be far more enlightening than expected.

Excerpts from *I Am That*

(available from Chetana Publications: www.chetana.com)

Are you not afraid to die?

Everybody dies as he lives. I am not afraid of death, because I am not afraid of life. I live a happy life

and shall die a happy death. Misery is to be born, not to die. All depends on how you look at it.

Is there a way to realization?

Everything can become a way, provided you are interested. Just puzzling over my words and trying to grasp their full meaning is *sādhana* [and is] quite sufficient for breaking down the wall. On your side there is so much trouble. On mine there is no trouble at all. Come to my side. You are trouble-prone. I am immune. Anything may happen—what is needed is sincere interest. Earnestness does it.

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All *āchāryas*, followed by devotees, entered the dark room carrying a lamp. They silently walked a circular path, at the end of which all lamps were placed and arranged in the shape of an Om symbol. This was followed by movie screening of the film, *Banaras*. The select portion showed the mystical significance of Banaras and the Ganga River.

A featured highlight was the game show staged by CHYKs: “Who Wants to Be a Missionaire?” Over 100 youth joined hands to create the show in a couple of days. The audience was divided into four teams; each had a chosen leader to give the team’s final answer. Teams had “Lifelines” like 50/50, Ask a Swamiji, and Ask the Audience. Topics included CM Trivia, All About Vishnu, and *Bhagavad Gītā*.

The show included commercial and infomercial inserts, and a fashion show based on Pujya Gurudev’s quotations, where models displayed their assigned values. A notable ad, the “Brahmanator 3000 Platinum Pro Plus Extreme,” featured Sage Vasishtha promoting the product to Shri Rama. Mahatma Gandhi, Spiderman, and Balakrishna Menon were brought forth to add their testimonials on the product’s efficacy.

The formal banquet included a successful fundraiser for the Shiva Temple under construction at CM Houston. Camp devotees generously donated and soon the collection stood at \$500,000. A handful of individuals offered to match the collected amount, thereby raising the grand total to \$1 million.

Commenting on the success of the camp, CM Houston’s Acharya Gaurang Nanavatya said CM

Houston members “have outdone themselves. Houston’s Choo Choo Train is unique.” He congratulated Rucha and Anil Sheth, and Rohini and Jay Deshmukh, the camp’s main coordinators.



In his address, Guruji also described the camp as a “great success in every aspect. It was a delightful experience.”



He spoke on the importance of the Shiva Temple. In addition to the fact that this temple was Pujya Gurudev’s wish, he said, “All that we have in our life is God’s gift. We need to express our gratitude to God, though God does not need a temple. A temple is just a way to express our gratitude.” A temple, he said, is also a way to achieve purity of mind to realize the highest Truth. “We say God is everywhere, but see him nowhere. To purify our mind, we need an altar. An altar in life alters your life.”

At the banquet, CM Houston’s Bala Vihar children who had completed memorizing all 250 verses in *Shlokaathon* were awarded gigantic trophies.

The 2007 Chinmaya Family Camp will be held in Orlando, Florida, December 24-30, where Gururji will teach *Bhagavad Gītā*, Chapter 2.



✧ The members of CHYK West were given the task of hosting a night of entertainment at the CM Camp at Moody Gardens. The CHYKs had never before been entrusted with the complete responsibility of a production. They would be the creators, developers, overseers, and participators. This being the first ever CHYK Night, no one knew what to expect.

Audience members that evening attested to the fact that the CHYK West group delivered beyond expectations. The execution of the event was the least of the impressive feats; the dazzle factor lied in the show's subtleties.



There was a raucous introduction of all attending *āchāryas* and it brought the audience to its feet in

an uproar. Reminiscent of the starting lineup at basketball games, the introductions incorporated lines from the Chinmaya pledge along with biostatistics: "At guard, guarding against all low tendencies and false values, standing 5-6 from Houston, Brahmachari Bhasaji!" Pujya Gururji was made Head Coach of the Dream Team, coaching all "to stand as one family." The Security Team, led by Shri Hanumanji, escorted the chief guests and was identified by a standard, black "Shanti Service" t-shirt.

In the main event, a game show entitled "Who Wants to be a Missionaire?", the hosts kept the audience's enthusiasm alive by making everyone a participant. The game show was punctuated with original commercials created by CHYKs, including a "Spiderman Saves Mumbai" trailer showcasing the power of meditation. The CHHYQQE ("sheek") fashion show made its debut featuring the latest spiritual trends. The night ended with a parody of a famous MasterCard commercial: "Providing maximum happiness to maximum people for maximum time: Priceless."

It was with the can-do spirit instilled by Pujya Gurudev and our *āchāryas*, and the empowerment

through the faith of the camp organizers, that the CHYKs astonished the congregation.

- Pauravi Shah and Robith Nandagiri

✧ Being from the Rio Grande *pueblo* of McAllen, I was initially neither too familiar with Chinmaya Mission, nor aware of what its 2006 Spiritual Camp would entail. Yet, I can honestly say that this spiritual camp has been one of my most amazing experiences. From the overall organization and accommodation of over 700 people, to the carefully planned evening programs, to the beautifully decorated walkways, every detail was wonderfully covered.

As a member of CHYK West, I was surprised by the quantity and quality of work we were able to produce as a group. We may have had nothing in common at the beginning of camp, but by the end, we shared lasting memories of our masterpiece evening production.



I was inspired by Pujya Gururji's teachings and Swami Prakashanandaji's class discussions. The latter covered a wide range of topics; Swamiji's answers were always direct, practical, and easy to comprehend.

- Pooja Koolwal

✧ The CHYK class at camp was full of stimulating discussions. Swamiji related to the youth very well and tried to teach us how to bring Vedantic ideals into our lives. A powerful and influential speaker, Swamiji's words always resonated within me during and after class.

This was my first introduction to CM and CM camps. Words cannot express the impact the classes had on me, for I have gained a deeper spiritual understanding that will help me lead a more meaningful and fulfilled life.

- Paayal Desai

Talk to me
my Beloved,
until
the rain of your murmurings
touches the spring of peace
in my heart.

Talk to me
my Beloved,
until
the memory of moonlit messages
branching across childhood's skies
stills the rustlings
of my mind.

Talk to me
my Beloved,
until
the turbulence
of my spirit
explodes into peace.

- Chetana Meerchal

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In Buddhist schools of philosophy, *nirvāṇa* is defined as nothingness, or *śūnyatā*. *Śūnyatā*, or “void,” is the nature of *ākāśa*. But Vedanta states that if this nothingness is also an object of perception, then the entity that recognizes it cannot be ‘nothing.’ *Vyomātīta* is the one who recognizes this *vyoma* or nothingness, and thereby knows that he is the ever-existing, all-pervading Truth.

That which does not get contaminated by any of the five elements and their effects is *niranjanah*. Such is the pure Essence of the master; this in fact is the nature of each of us. So when we prostrate to the master, we are not prostrating merely to the physical form, but to that Essence.

Immediately after Gurudev's *mahāsamādhi*, Guruji had come to spend some time with our batch at the ashram. During that time, he regularly got visitors who would come to him and cry about Gurudev not being with us any more. It was as if Ganga, Yamuna, and Sarasvati were flowing from all orifices! Guruji listened patiently for some days, but then one day he gave a really strong response. In those days, Guruji used to sing this *bhajan* a lot: “*Bhagavaan, meri nanyaa usa paara lagaa denaa . . .*” Once, there was this amma who suddenly started crying and lamenting in the middle of the *bhajan*: “Gurudev!” And Guruji just stopped the *bhajan* right there, and said in a thundering voice, “How dare you insult Gurudev by saying that he is not here? His physical form may not exist, but if you have not understood the principle that he has been explaining all these years, call yourself a devotee of 30-40 years, and still say that he does not exist, then you are insulting his Presence!”

When we prostrate before a master, we do *namaskāram* to He who is beyond form. *Bindu-nāda-kalātīta*, *tasmai shrī gurave namah*. All

that expresses forth in this world expresses in two forms: *bindu* (form) and *nāda* (sound or subtle vibrations). *Kalātīta* is that which is unmanifest.

Every particle that expresses in this universe because of the manifestation of subtle energy: *nāda*. All of creation came from the primordial vibration, sound, or energy. In the Bible also it is said, “In the beginning was the Word, and the Word was with God, and the Word was God.” *Omkāra bindu sanyuktam nityam dhyāyanti yoginah*. The Word manifests as the world.

Energy solidified is matter. In scientific terms, molecule particles can be broken down into atoms; atoms can be further broken down into electrons, protons, neutrons, photons. Once we start analyzing photons, we find there is something that does not have a mass or movement and exists instead as energy or vibration. This energy expresses and solidifies to become matter. The master is beyond *bindu* and *nāda*; he represents the Principle that creates and sustains both, the manifest and unmanifest worlds.

When we exist and live as ‘a body,’ we relate to our guru as ‘a body’ also. This misapprehension does not allow us to accept the guru's grace that flows from other masters just because they are in different physical forms. This, in fact, is like an insult to our guru and what he has taught us.

There is a powerful statement Gurudev once made: “Cry not for me when I am not here. Dropping this physical form, I shall be reaching you from different counters.”

to be continued

Brahmachari Uddhav Chaitanya is the resident āchārya of Chinmaya Mission Dallas-Fort Worth and has been a contributing columnist for 'Spiritual Trails' since May 2004.

[About the Author](#)

Dharma Sevak Course

June 15-29, 2007

Krishnalaya, CMW Retreat Center
Piercy, Northern California



Conducted by

Swami Ishwarananda
Brahmachari Prabodh Chaitanya
Brahmachari Girish Chaitanya

Texts/Topics

- *Upanishad Sāra*
(the essence of nine Upanishads)
- *Shrī Vishṇu Sahasranāma*
(1,000 names on the glory of the Self)
- Sanskrit grammar
- Vedic chanting

Registration

(includes lodging/boarding; excludes transportation)

- **Full Course:** \$1,100 per person
- **Partial Course:** \$85 per day
(based on space availability after June 1)
- This camp is for adults only, and is not a family camp. Space is limited.

Register early.

To get more information or to register
(online registration is available),
go to www.chinmaya.org/krishnalaya.

For specific questions, e-mail
info-krishnalaya@chinmayamission.org
or call (707) 237-5321.

LORD HANUMAN AT SIDHABARI

Sidhabari Ashram, Himachal Pradesh, India

October 4-7, 2007

Hanuman Chalisa: Camp in English by Pujya Guruji Swami Tejomayananda

October 8-10, 2007

Silver Jubilee Celebrations: Shri Hanuman *Pūjā* and *Mastaka Abhishekam*

Mastaka-abhishekam means the pouring of holy water on the idol. The water, collected from India's holy rivers, is kept in a *kalasha*, energized with mantras, and poured on the idol to energize it and invoke the deity's presence. Symbolically, it represents our mind's thought flow (water) embracing the deity in meditation.

Chinmaya Tapovan Trust invites all CM devotees and centers worldwide to participate in this celebration. To perform the *pūjās* in person or offer them in proxy:

- *Utsav Yajamān* (couple or individual) will perform the *homas* and *archanās* on all three days. The *Yajamān* will participate in all four *pūjās*, and will receive a gold *kalasha* and a commemorative coin. Contribution: US\$2,500
- *Dainik Yajamān* (couple or individual) will perform one *pūjā*, and will receive a gold *kalasha* and a commemorative coin. Contribution: US\$1,250
- *Abhishek with Gold Kalasha*: Contribution: US\$700
- *Abhishek with Silver Kalasha*: Contribution: US\$500
- *Abhishek with Copper Kalasha*: Contribution: US\$250
- *Abhishek with Mud Kalasha*: Contribution: US\$10
- *Archanā*: Contribution: US\$10

Net proceeds benefit the *Chinmaya Vibhūti* Project, Chinmaya Mission's worldwide vision and resource center.

To register for the camp and sacred rituals, complete the form below and mail it with your contribution, payable to 'Chinmaya Tapovan Trust' to: **R. Kalra, Chinmaya Tapovan Trust, 'Sandeepany Himalayas,' Sidhabari, H.P. 176057 India.** A confirmation with final details will be sent upon receipt. For more information, contact sidhabari@chinmayamission.org or (91-1892) 234324/325.

Full Name(s): _____

Full Mailing Address: _____

Phone: _____

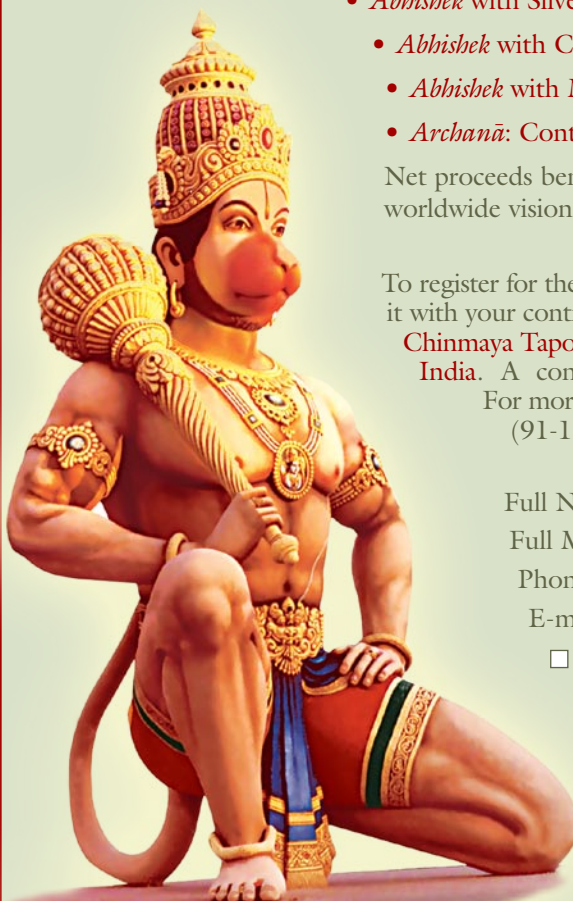
E-mail: _____

☐ I/We wish to attend full-time, October 4-10.

☐ I/We wish to attend part-time. Specify dates and timings of arrival and departure.

☐ I/We wish to perform or offer the following (specify):

Enclosed is my/our Check # _____ for \$ _____.



CHINMAYA PUBLICATIONS

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Phone: 1-888-CMW-READ / 215-396-0390 / Fax: 215-396-9710
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TAPOVAN PRASAD (International Monthly Magazine)

- 1 Year \$25
- 15 Years \$250
- GIFT to India: 15 Years \$60

MANANAM (Semi-Annual Spiritual Journal)

- 1 Year \$16
- 2 Years \$28
- 3 Years \$40
- Life Member \$300
- GIFT outside USA: 2 Years \$48

BALVIHAR (International Monthly Magazine for Kids)

- 1 Year \$35
- 2 Years \$65
- 15 Years \$450
- GIFT to a long term in India \$60

CHINMAYA UDGHOSH (International Monthly Magazine for Youth)

- 1 Year \$25
- 10 Years \$225

I would like to subscribe for (specify magazine and term): _____

Subscriber's Full Name: _____

Street Address: _____

City: _____ State: _____ Zip: _____

Phone: _____ E-mail: _____

GIFT Recipient's Full Name: _____

Street Address: _____

City: _____ State: _____ Zip: _____

Phone: _____ E-mail: _____

Check Enclosed for \$: _____

Renewal # (if any): _____

CHINMAYA MISSION® CHICAGO

✧ BADRI ✧ A SCHOOL OF VEDANTIC STUDIES

25th Annual Vedic Heritage Youth Camp 2007

July 16 - 22, 2007 (Monday-Sunday)

8:30 a.m. - 4:30 p.m. daily

GRADES 7-12: TIMELESS VALUES

Select topics from *Ramacharitamanasa* and *Bhagavad Gita*

GRADES KG-6: DASHAVATARA

Devotional and Inspiring Values from the Incarnations of Lord Vishnu

CAMP ACHARYAS

Swami Sharanananda (CM Chicago), Brahmachari Uddhav Chaitanya (CM Dallas-Fort Worth), Brahmachari Girish Chaitanya (CM Los Angeles), Brahmacharini Bhamati Chaitanya (CM Boston), Lakshmi Sukumar (CM San Diego)

Registration includes all camp materials, lunch, snacks,
and supervision before and after camp hours.

Full Camp: \$200 per child; \$350 for 2 siblings; \$400 maximum

Partial Camp: \$40/day, maximum 3 days

Out-of-Town Participants: Parents from outside the Chicago area may send their children (10 years and above) to attend the Youth Camp.

Local transportation and host family accommodation will be provided.

Contacts: Sonia Chugh (708) 479-4528; Roopla Khanna (630) 357-4564;

Padmini Makam (219) 322-7268; Rajul Bhalala (847) 295-2383;

Sarala Kareti (217) 546-7921; Asha Bhatia (319) 339-8624

REGISTRATION (Separate form per child)

(Check One) ☐ Full Camp ☐ Partial Full Camp (specify dates):

NAME: _____ DATE OF BIRTH: _____ GRADE (Entering Sep. 2007) _____

FATHER'S FULL NAME: _____ EMAIL: _____

MOTHER'S FULL NAME: _____ EMAIL: _____

HOME PHONE: _____ WORK PHONE: _____ CELL PHONE: _____

STREET ADDRESS: _____

CITY: _____ STATE: _____ ZIP: _____

ONLY FOR OUT-OF-TOWN RESIDENTS . . .

TRANSPORTATION REQUIRED? ☐ YES ☐ NO

ACCOMMODATION REQUIRED? ☐ YES ☐ NO

EMERGENCY CONTACT: _____ PHONE: _____

PEDIATRICIAN'S NAME: _____ PHONE NUMBER: _____

SPECIFY any food, drink, or drug allergies, medical problems, or special needs:

Check #: _____ Check Amount: _____

Credit Card (circle one: VISA MC AmEx) #: _____ Expiration Date: _____

Parent's Signature: _____ Date: _____