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CHINMAYA MISSION® WEST BIMONTHLY NEWSLETTER

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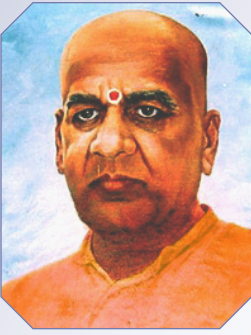
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His Holiness Swami Tapovanam

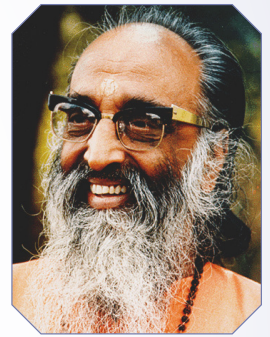
Those who have intense love for God love solitary places like Gomukhi, which proclaim the glory of the Lord. There is nothing here that does not help the enjoyment of contemplation and prayer. This solitary place is extremely suitable to people who see God, who love God, or who meditate upon God, for they require no external assistance in their activities. Solitude serves them best to perfect their discipline. This region is unrivaled not only in its perpetual solitude, but also in its clear, pure, spiritual atmosphere, and so it aids the *bhakta*, as well as the *jnani*, to reach easily the state of *samadhi*, which is the culmination of *jnana*, *bhakti*, and *dhyana*.

Source: *Wanderings in the Himalayas*



His Holiness Swami Chinmayananda

The entire universe is but your own essential form; you are not separate from it. An individual is not built like a radio is built. He cannot come into being by assembling parts, by welding the head onto a neck, by connecting the brain to the heart, by screwing in a liver, by wiring the kidney to the bladder. Head, neck, lungs, liver, kidney, heart are separate names but not separate events. And these events grow simultaneously and independently. Similarly, the individual is separate from the universal environment only in name. Hence the rishis describe this hallucination called *jagat* as just a bundle of names and forms. *Virata*, the entire cosmos, is your form. You are the infinite Self. Society is but your extended mind and body.



Source: *Scraps n' Bits*



His Holiness Swami Tejomayananda

Meaningless activities without any foundation of vision, knowledge, and understanding can lead only to fever, and so the phrase, “feverish activity.” This kind of activity leads to stress, what people perpetually succumb to these days. Then they attend various seminars on “Stress-free Living.” But often, the one who organizes the workshop is under the stress of whether the seminar will be a success or not. This is because we give importance only to the action, not the vision. So we end up assimilating a life of action, without vision, which is, in short, a life of dynamite (not dynamism) with bombs exploding here, there, and everywhere.

A life of dynamism is one where there is a combination of great vision and action, which comes from quietude, contemplation, and inspiration. All great masters lived a great part of their lives in solitude.

Source: Article in *India Post*, February 29, 2008

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



We Can. We Must.

Talk by Pujya Guruji Swami Tejomayananda

Transcribed by Neha Tanna

Continued from CMW News, November 2008

Where we don't have faith in ourselves, negative thinking doesn't allow us to change. We think:

1. I am just one person. By one person changing, what help will it be?
2. Why should I be the only one to change? Many others should also be doing this.

People talk about not changing unless others change even in their own families: "I am the only one in this house who worries. No one has any concern. And when I ask why, I am told, 'Why should two people do the same job? One person is worrying, so why should everyone worry?'" So, sometimes it is laziness, sometimes it is fear, sometimes it is people thinking why should I alone do or change, sometimes it is people thinking why change because one person cannot make the difference. These are peculiar ways of thinking, and therefore, even though we know what we can and what we must, we don't do it. And this is the reason why life goes on in the same way.

Before we consider how to do, we have to know why we should do. Someone says, "We can, but why should we change?" We cannot think we shouldn't change because other people are not going to. If my friend gets a heart attack and does not go to doctor, will I say why should I go if he doesn't go and others don't go? Our living a life of higher values has nothing to do with how others live. Honesty is not practiced for some other gain; it is practiced for its own sake, because it is a value in itself. If I don't live values I value, I create a split personality in myself.

All values, including honesty, have the peculiar quality that they have to be 100% only. It doesn't help to say, "I am 99% honest." A one percent loss is acceptable on a mathematics test, but not in

this. Adopting a value has to be because I want to change, not whether others are changing or not.

We have seen what we can do, why we are not able to do, and why we should do. Now the million dollar question is how to do. From where does one begin? If I want to bring a transformation in myself, because the glory of human life is that I can change, how to do it?

We wish everyone a very happy new year, but have we asked how to be that happy? In our case, only the date and calendar change, but life doesn't change. Do you know why? Because "If you always do what you always did, then you will always get what you always got." No change.

In a factory, during lunch hour, there was a man who always opened his lunchbox with great excitement among all his friends. He would say, "I am very hungry today. I want to see what my lunch is." And every day, he would open his lunchbox and there would be the same sandwich. Every day it was the same thing—the excitement and enthusiasm before opening, but it was always the same sandwich. His friend used to hear this every day, so he asked, "Why don't you ask your wife to cook something different?" The man replied, "Who else is there at home? I'm the one who makes it!" So he makes, packs, brings and then expects something different. His friend asked him, "So how come you get so excited every day?" He said, "I just think someday some miracle will happen. But it hasn't yet."

We always go on doing the same thing, the same routine, so how will change come? If change has to be brought in, I have to change today. Because I may live for 75 years or 120 years, or my astrologer may tell me when I am 20 that I will live for 80 years. But in all this, I can only live one day at a time. I may have all those years, but I cannot live

them all at one time. If I have to bring a change in my whole life, today is the unit of my life. Today if I have not changed, and I say from tomorrow I will do it, tomorrow never comes. So I have to change today, take care of today, but even today there are 24 hours. So only the present hour is actually where I can change. In this hour there are 60 minutes, and you know that if an accident has to happen, even a fraction of a second is enough. The whole world can change for you in that fraction of a second. If someone asks you, “In your life so far of 40 or 50 years, what do you remember most vividly?” You will find that only a certain moment you remember—not many years, months, or days. Only certain moments. These moments that have changed your life, defined your life, could be most tragic, or most delightful, or when you met with your [spiritual] master—and you were not the same person again. That moment. So this is the secret: If I have to change, I have to change at this moment.

There was a man and on the door of his house, there was a knock, knock. “Who’s there?” The answer came: “Opportunity.” And the man inside said, “Can’t be. Opportunity doesn’t knock twice.” So if at a given moment opportunity comes and you grab it, you can change. Otherwise, you don’t know when you will get the chance again. If we have to change, it has to be at this moment. And there has to be complete transformation—one’s very outlook has to change. Otherwise, if we continue living with the same kind of thinking, value system, emotions, and actions, no change will take place. We can change. And it is change only if it comes now.

Narada Bhakti Sutras is a beautiful text in which Narada Muni says, “Change now.” We may say, “You do not know, Naradji, how busy our household life is—how many duties, how many responsibilities, how many problems, how many ups and downs there are. Let my daughter’s marriage be over, then I will do this. Let my son graduate . . . Let me retire . . .” Naradji says not to spend even half a moment waiting for an ideal or conducive time when everything will be wonderful or there will be no problem of any kind to change the course of your life. It will never happen. It is like a man standing on the seashore waiting for all the waves to subside so that he can bathe in the sea. Will it happen? What you have to do, do it now only.

When I understand the seriousness of what I can, and why I can and should, and why I can’t and

don’t, and how, and where to begin, the questions begin again. Here also, the scriptures are very practical and say beautiful things. I won’t go into too much detail, but a few points we should keep in mind of how to change:

1. Be very careful about the source of thoughts that enter into your mind. This is called *agamaha*. Its literal meaning is the Vedas; it refers to what kind of literature we read, what we hear, what kind of thoughts that come to us from all directions. In the Vedas, the rishis prayed, “May noble thoughts come to us from all directions. . . . May my mind be filled with noble, auspicious, and good thoughts,” because it is only through thoughts that our life is built. If you want to change, change your thought pattern, what you read, what you hear. This is very important.
2. What kind of company you keep is important. There are some ten factors enumerated in *Bhagavatam*—what kind of thoughts, what kind of food and drink you intake—all these have an influence on your mind and your life.
3. What kind of time you keep. Time is another interesting factor. I read a story of a kingdom that has a kind-hearted and compassionate king who told all the people of his kingdom, “I have a bank and I have opened an account in the name of each individual, and every day there will be \$24 million in your name. You have all the freedom to spend that money as you like and no one will question you. And the next day, again there will be \$24 million in your account.” This is the kingdom of God. It is not too far, and the benevolent king is none other than God. Where is my bank account? Every morning I get up, there are 24 hours of life in front of me. No one questions me how I am going to spend this time. And when this time is over, again 24 hours are given to me. Time is money. People charge by the hour. How much time we have! But what we have done with our time? One old man went to meet his friend, but his friend was not at home. So he started talking to his friend’s daughter-in-law. She was a young lady and they knew each other for long time. The

old man asked her, “How old are you?” She said she was 25 years old. He asked, “How old is your husband?” She said he was 15 years old. He asked, “How old is your father-in-law?” She said he was 10 years old and that her mother-in-law had just been born. The old man thought she must be very unhappy or very angry with her husband and in-laws. He asked her why she said what she did. She said, “I am actually 35 years old, but I said 25 because the first 10 years of my life I wasted doing nothing. I didn’t do anything good; I didn’t think anything good; I didn’t do anything to worship God. So I really cannot count those 10 years. My husband started doing his spiritual *sadhana* and seva 15 years ago, which is why I said he was 15. My father-in-law started 10 years ago and my mother-in-law just started.” The story may sound funny, but it asks a serious question. What do we consider as precious time? How do we spend our time?

When we take care of our food, our thoughts, our company, our time, our actions—everything now and here—then change takes place. And this is what we can and we must.

We can do many things—ugly, beautiful, noble—but this human life is most precious and it is meant for transformation. So the best thing we can do is transform ourselves. And we should not waste any moment in useless things like laziness or fear or doubt as to why we should change for the better. When we become positive in this way, there is instant change and it blesses us as well as others. This is called positive thinking.

Some have peculiar positive thinking. One man said, “All this is right, but I don’t think I can. I don’t think things will work out for me.” His friend said, “Think positively.” The man said, “Yes, I am positive things will not work out for me.” This is not positive thinking. Positive thinking is, “God will certainly bless us. We can. We must. We will. We are not alone. God is with us, so we can.”

There was a poor, old woman in a village and she told someone I want to build a church in this village. The man asked, “Do you know how much it is to build a church? How much do you have?” She said, “I have one dollar.” He laughed. She said, “Here is one dollar. Here is me. And here is God with me.” This kind of faith brings change.



Dharma Sevak Course

June 13-27, 2009
Krishnalaya, CMW Retreat Center
Piercy, Northern California



Conducted by

Pujya Guruji Swami Tejomayananda

Text

Panchadashi, Chapter 7

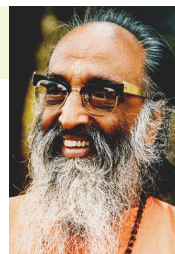
Registration

(includes lodging/boarding; excludes transportation)

- Full Course only: \$1,200 per person
- This camp is for adults only, and is not a family camp. Space is limited. Register early.
- Arrive at San Francisco Airport on June 13. Our chartered bus will leave for Piercy at 2 p.m.
- Departure will be on June 28 at 5:30 a.m., for arrival at San Francisco Airport at 11 a.m.

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

For specific questions, e-mail info-krishnalaya@chinmayamission.org or call (707) 207-5011.



Dive into the Present

by Pujya Gurudev Swami Chinmayananda

Reprinted from Vedanta Vani, April-May 2008

All that was in the past is *Brahman*. All that will be also is only *Brahman*. The present is not indicated, only because the present is not divorced from, and has no existence apart from, the past and the future. The future tumbling down into the past; that tumbling portion, that point of merger, is called the present. The present, then, may be said to be the future cascading into the past. Actually, if you try to capture the present, there is no present; it is ever moving. It is either the past or the future. Before we can grasp it, it is already the past; it has already become the future again. Before the thought is recognized, before the thought has arisen, and before we can conceive the thought, it is a past thought.

In this tumultuous welter, where the future is merging with the past, there we stand in the flood of thoughts. If we want to be able to recognize the present, we are not to identify with past thoughts. We have to stop the future from coming into the present, for it is in between the two—between the last thought “thought-ed” and the next new thought—that silence alone is the present. By the time you conceive a thought, it is already in the past; it is only a memory. All thoughts are only memories. The future thoughts that have not yet arisen, and are potentially there because of *vasanas*, cannot affect us. In fact, past thoughts cannot touch us either. They can affect us only as future thoughts. The potential thoughts manifesting at a particular time alone can affect us—that, too, they can affect us only when we are identifying with them.

In meditation, when we are detached from thoughts, we reach the present. And if we can reach the present and stay there, the thought flow ceases. That is the Infinite. Therefore, it is said that the content of the present moment is infinite. That is Peace. The silence between thoughts is the present.

The present is indicated so clearly in the Upanishads, where it is not even mentioned. And by avoiding the very mention of it, the teacher takes us nearer to the reflection of the Truth, for what is not said is sometimes nearer to the Truth than what is said.

It is the future merging with the past that is the present. That threshold at which the future merges with the past to become the present, that marginal line, that frontier line of the ridge, is not seen now because of the flood of thoughts continually going out. If I can reach that ridge and stay there, I have to allow my past thoughts to exhaust themselves and not allow new thoughts to come. That halt in the thought-current is the end of the mind, or *mano-nasha*. Where the mind is thus annihilated, there is the experience of Infinity.

Infinity is in the present. But we never live in the present; we are always conditioned by the past and the future. To avoid the past and the future, take to *karma yoga*, the method of preparation for the discovery of the contents of the present.

To stay as I am is the present. This condition is *samadhi*: *sama* (same) plus *dhi* (*buddhi*, or intellect) is equivalent to no flux. Thought (*sankalpa*) takes place because of *vasanas* (impressions). When the last thought has ended and a new thought is not yet born, then what am I? Pure, objectless awareness. Objectless awareness of pure Consciousness is the present. When I am in the present, there are no thought waves. Since there are no thought waves in the body, mind, or intellect, naturally, there are no objects, emotions, or thoughts either. Then, the entire world seems to have dissolved and rolled into me.

“He alone is all that was, and all that will be, the Eternal. Knowing Him, one goes beyond the sting

of death. There is no other way to reach complete Freedom (*Kaivalya Upanishad*, 9).”

When such a man of Realization looks out, he sees his own Self everywhere. At that point, he is in the Present.

Allow the present thought to die away without even making the exertion of killing it. The next thought may be ready to come, but I have no time for it: I am too interested in being in the present. If this is so, I dive, as it were, between the two waves. Thereafter, at the point where I dived, even if a mountainous wave comes, it does not affect me: I am one with the Ocean. In this way, dive between the thoughts.

Here, “wave” means a wave of thoughts. What does it matter if huge waves come? Once you have dived, you are one with the depth of the ocean; nothing can touch you. If you want to slip and fall, then fall, but not on top of the wave to get tossed about. Fall between the waves and get into meditation.

to be continued

Tsunami, A Pool of Peace

Rising, roaring
wall
of tsunami,
unseen, unheard,
unacknowledged,
far away.

Dragging, sucking
pull of tsunami.
Illusory quiet.

Returning, banging
howls of tsunami;
shambling, ripping
disarray!

... Sweep that ego
into the tsunami ...

and

... buried ...

beneath its
towering twist ...

fathom
the perfect
pool of peace.

Unbeknownst they arise. Whirling, devastating tsunami of thoughts. Suppress them and there is only deceptive calm. Acknowledge them as ego and they vanish, leaving peace.

- Chetana Neerchal

From the Desk of Swami Tejomayananda



To: All Members of Chinmaya Mission Worldwide

Blessed Self,

Hari OM!

I am pleased to inform you that the second phase of *Chinmaya Vibhooti* is nearing completion in January 2009. The third phase will commence soon after that. The main feature of this third phase will be the temple of Lord Ganesha—named Shri Pranava Ganesha—on the hilltop. To make this temple project a successful and memorable event, we have designed a new initiative in which all our Chinmaya Family can easily participate.

21 WEEKS WITH LORD GANESHA!

- Each participating devotee should write the mantra, “*OM GAM GANAPATAYE NAMAHA*”—in any language—everyday, 21 times, continuously for 21 weeks (147 days) only.
- Each week, each devotee should make some offering as well, of Rs. 11 or \$11 (it can be more or less).
- Each devotee can start writing on any day, but once started, it must be done everyday for 21 weeks continuously.
- Upon completion, devotees should send their notebooks and offerings to their local center or to Central Chinmaya Mission Trust (Saki Vihar Road, Powai, Mumbai 400 072 India).
- The notebooks received will be deposited directly under the shrine on the day of the temple’s consecration. The funds received will be utilized for the temple.
- Please encourage your children also to write this mantra. They can make an offering of Rs. 1 or \$1 each week.

It is said that prayers go up and blessings come down! Lord Ganesha’s blessings will be with you forever. While writing this mantra, pray to Lord Ganesha for the peace, prosperity, and happiness of all.

May the Lord’s grace and Pujya Gurudev’s blessings be with you!

In the Service of the Lord,

Tejomayananda



a dialogue

by anonymous

t: the love taught in the scriptures is never to beings. this love is for of the truth, the self alone—the self that expresses as beings.

s: arm's distance is the answer. no love is right unless it is love of or for the self. so, until i see all as my self, this love, feeling, whatever—none of it will ever be right.

t: yes.

s: but if love isn't to beings and only for the self, then why so much talk about “love all, serve all”? this should be prefaced with, “don't try this until you see the self first.” how can one be asked to serve society when one is still diseased? this kind of service, love, compassion won't be right until the self is known first.

t: to a seeker, what is said is, mind your mind, which is capable of creating disturbances—*“kurmonganiva sarvashah, yoginah karma kurvanti atma-shuddhaye.”*

s: what *shuddhi*? the mind's nature is impurity. *atman* is that which is ever pure. it's like chasing your tail. this conversation is pointless right now. my mind wont accept anything.

t: okay.

s: what is said is right, but there is too much anger in this mind now. because it's as if . . . why didn't you just confine me and say, “get the goal first”? the cave is the right place to go first—then serve. i tried the other way around, because i wasn't ready for the cave. why didn't you call me only when i was ready? i can't wait now for another life to even be finally ready for the cave! i've been cheated: “god will take care of everything.” well, he hasn't.

t: okay. . . you want to hear something beautiful? it just came out in last the *satsanga*. the study of scriptures gives vision. vision must help us change our attitude (*bhava shuddhi*), and this must translate into right conduct or lifestyle (*vyavahara shuddhi*), for this will lead to *antah-karana shuddhi*, which gives quietude of mind, which, in turn, leads to

student: some spiritual seekers get married and some don't. i want to have the right vision of marital life and the right vision of spiritual life. can the two go together?

teacher: if they had no such *vasana*, they would have not chosen to get married. the fact is that they have chosen this path. married life is a station, and not a destination. The guru can bring clarity in a seeker's life, but this life is his to live. no one else is responsible for it—just as pharmaceutical companies make medicines and doctors prescribe them, but it is the patient's job to take the medication regularly and get cured.

there is no point expecting anything from the changing world. one goes through one's share of painful failures. the failures and pain may be many and intense, but all these help one learn detachment.

s: i don't know what intense love the scriptures talk about. i have tried to walk this way of intense love, but then i got kicked into learning that this was attachment, not love. so much for intense love.

sakshi bhava, or “witnessing consciousness.” long and firm abidance in this state grants absorption (*nirvikalpa samadhi*).

liked it?

s: yes. i have a question. there is much written about surrendering fully, in all ways, as you are, with whatever flaws. and then in *shrimad bhagavad gita*, shri krishna says, “i am only good desires.” so, which is it? is he [the lord, also expressing as] duryodhana? or just arjuna?

t: i am trying to understand your question. *dharmaviruddho bhuteshu kamosmi bharatarshabbah*.

s: is he duryodhana or just arjuna? duryodhana said, “i am doing as the lord has directed.” arjuna said the same. in *gita*, shri krishna says, “i am that (type of) desire that is on the side of dharma” and not *adharmik* desire. but there isn’t anything but him, so what’s his point of saying this?

t: when he says *sthavaranam himalayah*, or “amongst all the immovable, know me to be

himalaya,” it does mean that he is not all. the purpose of *vibhuti yoga* is to show divinity to one who cannot see it in all. those wonders distinguished by the lord become an ideal for *upasana*.

start seeing divinity in one, and it will spread.

s: but why doesn’t he say, “of all desires, i am this best kind”? he makes such statements for mountains, rishis, etc.

t: when he was talking of various thoughts in the mind, he said i am desire. but for one who has not purified his inner instruments to see oneness, a statement like, “i am desire” can be self-destructive. therefore, the lord covers up and says, “*dharmaviruddhah*.”

do you know why he said *kama* i am? after all, is there anything other than him? *vibhuti* means all his powerful, mighty manifestations. and desire is the mightiest of all. this is why *kama* is listed as a *vibhuti*.

s: now that’s a good point.



I thought you said it was a rope!

- Vijay Kumar

travelogue

The Grounds for Fulfillment Life as a *Brahmachari* in the 13th Vedanta Course

by Acharya Vivek Gupta

Continued from CMW News, November 2008

For the first five months of the course, from 4 to 5 p.m., all the students were engaged in *Narayana Seva* (serving the Leader of men)—and what better manner could there be than the upkeep of our own ashram where hundreds of thousands sought refuge. Considering the many facets of *Sandeepany*, our *seva*, too, took many forms—from sweeping the walkways to counting coins in the office, to computerizing the library, to name a few. Serving others, like living in an ashram, provides an opportunity for personal growth. More specifically, we became aware that true and lasting peace is within us and not without us. We came to realize how little we need and this is exactly what Guruji told us at the start of the course, “You will be given what you need. If it is not given, you do not need it.” After five months, we were not allocated a specific hour to perform *Narayana Seva* and had to make time in our already tight routine—a true test of our limits.

Shrimad Bhagavad Gita

Was 4 p.m. a break then? Actually, yes. A break from mundane existence, for our *Shrimad Bhagavad Gita* classes began. As humanity passes from one age to another, its language is not spared. The best example of this is the dialogue between Bhagavan Shri Krishna and Arjuna, which is nothing but the eternal dialogue between our *rishis* and their *shishyas*, as found in the Upanishads. The context has changed, but not the content. With tears in his eyes, Guruji brought tears to all as He lovingly taught what Bhagavan Shri Krishna taught. Duty, surrender, and knowledge unfolds fearlessness . . . unfolds bliss.

As soon as class commenced, it was completed, and we all floated to our rooms in the hope of assimilating even a fraction of what had been expounded. Studying Vedanta is a unique . . . process. A process because once taken up, one’s whole life is pervaded by it, and one comes to understand that apparently

different activities are exactly that: apparent. If not reflecting during a discourse, students were found reading before the discourse or making notes after the discourse. When not engaged in any of these activities, they were practicing spiritual disciplines so that information becomes wisdom. For the next hour and some, most students were found in *sadhana*, which included bathing before going to the temple.

Evenings at Jagadishvara Mandir are memories that cannot be forgotten even if one tried. Slowly, all the *brahmacharins*, along with devotees from all over Mumbai, gathered for *arati*. Commencing at 6:25 p.m., students took turn leading the chants and prayers for Shruti Mata, Hanumanji, Shivji, and more. With Ganeshji invoked, the massive temple bells and conches sounded, beckoning all to leave their worldliness behind and find solace in the Lord. The daily *arati* concluded with a hymn to Ganga Mata and the priests offering auspicious light and ash to all.

Considering ours was the 13th batch at *Sandeepany* for the Vedanta Course, the designed curriculum was flawless. Gurudev had known from the first batch that our heads were exercised all day, so evening was the time to address the heart. Our *satsangs* immediately following *arati* were filled with devotional singing and musical accompaniments. The public actively participated and appreciated our gatherings. The highlight of *satsang* was Guruji’s line by line explanation of the entire *Shri Ramacharित्रamanasa*, the first time He has done this in a Vedanta Course. We all journeyed alongside Bhagavan Rama, from His promise to incarnate, to His exile, to His victory over Ravana. Just as Bhagavan Rama celebrated His birth, His marriage, His return to Ayodhya, etc., so did everyone at Jagadishvara Mandir—literally.

With the final peace invocation for the day, Guruji slowly exited, blessing one and all alike. Naturally,



wanting to be as close to one's guru as possible, many devotees and disciples accompanied him to his *kutir* after taking *prasad*.

After a solid day of *satsang* and *sadhana*, the *Annakshetra* once again called us. Dinner at *Sandeepany* was the same as lunch, the only difference being the far more relaxed atmosphere, considering many of the *acharyas* did not partake in dinner and the office staff was not around. A quiet meal in a quiet surrounding truly gives rise to *sattva*.

Where to next? *Tamas* of course! A day filled with *sattva* and *rajas* must culminate in the universal equalizer: sleep. Before this appointment however, a variety of traditions took place. Some chatted, others walked. Some wrote letters, other listened to music. All slowly gave into physical, mental, and intellectual weariness. Not in the typical sense as the material world feels at the end of the day, but more along the lines of *krta-krtya*, or "fulfillment."

A Master Plan

Sandeepany Sadhanalaya is redefining the ashram concept, for the better. Gone are the days of having to live in a *gurukula* for a minimum of 12 years studying Sanskrit grammar, logic, etc. Gurudev envisioned a world where Vedanta could reach every house whether one is a *brahmachari* or *grhasthi*. And knowing fully well this could only become a reality through a network of *acharyas* who are so inspired by their guru's love and *shastra's* Truth that they, in their fulfillment, would share the same with the masses. In turn, those devotees who recognize the greatness of such services, give back to Chinmaya

Mission to enable more spiritual activities like study groups, *jnana yajnas*, and Vedanta courses.

Whether seeking in your own home, in a lecture hall, or in an ashram, the Mission demands no financial commitment. The choice to give or not is left to the beneficiary. For the 13th Vedanta Course, the expenses for more than half the students were covered by a single donor.

In spite of all circumstances, *Sandeepany Sadhanalaya* distinctly retains its ashram atmosphere. The premise behind a *gurukula* is for the *shishyas* to watch their guru live the truths he/she teaches. Doing so adheres to the psychological logic of role-modeling, where the student slowly becomes the teacher. This is nowhere better seen than within Chinmaya Mission. During our course, on many occasions, Guruji would be unable to teach for He was either traveling the world conducting spiritual camps, or, in some cases, dealing with an illness. During one of his absences, dozens of other *acharyas*, each with their own strengths and styles, stepped up to ensure the completion of all the 67 texts in our syllabus. Though all our Vedantic classes were taught by *sannyasis*, some of our organizational classes were taught by graduates of past Vedanta Courses.

Again, redefining yet not selling out the vision of an ashram, after completing over two years of intense spiritual studies, one has the choice to serve with Chinmaya Mission or to go one's own way. And this freedom is given because regardless of which path is chosen one has become a better human being and will help others become the same.

to be continued



CHINMAYA MISSION® WEST YOUNG MARRIED COUPLES SEMINAR



Blessed Self,

Hari OM. Chinmaya Mission West is pleased to announce "Making Sense of Chaos," a two-day seminar exclusively for young married couples between the ages of 25 and 38 years.

The seminar sessions will be in the form of discourses, group discussions, Q&A, and interactive workshops. Topics addressed will include the following:

- Vision of Life with respect to Marriage
- Joys and Challenges of Married Life
- Parenting
- Dealing with Emotions and Relations

Dates: July 25-26, 2009

**Venue: Chinmaya Avantika,
Chinmaya Mission Ann Arbor, Michigan**

Faculty

- Pujya Guruji Swami Tejomayananda
- Acharya Smt. Vilasini Balakrishnan (CM Washington DC, Masters in Counseling, Licensed Professional Counselor)
- Acharya Smt. Sharada Kumar (CM Ann Arbor)

Seminar Registration: \$200 per couple

To register or get more details, visit www.chinmayamission.org/annarbor or e-mail annarbor@chinmayamission.org. Nearby motel/hotel accommodations are available at an additional cost. Details will be posted online.

Krishna Gets a Heart

by Anjali Singh

Continued from CMW News, November 2008

We came to BHEL very excitedly to relate to Swamiji the whole story of how we found the heart. After hearing the first part of my story (up to my prayer to Gangaji), Swamiji was ushered into the BHEL dining hall for breakfast along with a host of people. While walking away, he looked back and asked with great interest: “So, did you find it?”

“Yes!” I said happily! It was one of those moments in life when I was excited that I got my prayers answered. It reassures one that Someone is really looking after you, and I have always looked upon Gangaji as Mother. Whenever I have visited Her, some change takes place in my life.

Swamiji was seated at the head of the table. After most of the seats were occupied by the trustees and principals of the college and the Delhi school, he called out to me, “Anjali, come and sit here!” pointing to the seat on his right. I went to him and whispered that Shri Jagdeesh Prasadji’s daughter was yet to be seated, but he said in a commanding voice, “Sit down!” His face was grim. Whenever he used that tone of voice, it was always prudent to do as told without argument. I took a photo of him in that grim expression, but dared not take another! I got scared, for once! I wondered what I had done wrong between telling him what had happened and reaching the dining room. And I found out before I had even put the first spoonful of cornflakes in my mouth.

“If Gangaji asks you for something, don’t you have the heart to give it?” he said. I could not believe that Swamiji, who had shown such an interest in the story, was chiding me over recovering his heart! He knew what it meant to me. He also knew the significance of giving this living, pulsating, vibrant heart of his to Gangaji. I felt tears welling up in my eyes. Pretending nonchalance, I put cornflakes in my mouth and had a hard time swallowing.

Then Swamiji said again, “Some detachment is necessary to gain something greater. If you don’t give up something, a greater good can’t come to you.” At this point I could no longer hold back the

emotional upsurge and it silently made its way out. Uma Shergil came around and asked me if I wanted to eat a *dosa*, but I asked her for a tissue instead. She brought a pile of paper napkins and gave me one. Swamiji said, “Take a few more.” I guess he knew what was coming. Uma left the whole lot and also a *dosa* on my plate. Swamiji passed me *sambar* from his *thali*. I could not eat a thing. I smiled mistily and apologetically, and then decided to change the topic by cracking a joke.

I said to Swamiji, “Yesterday, you said in your talk about the eight arrow marks to *Brahman*. ‘Changeless’ hit me the most. I asked Uma whether any had hit her and she said, ‘Yes, all of them!’ ‘Where,’ I asked her, ‘On the behind?’ ‘All over,’ she replied.” At this, Swamiji laughed loudly as did we all. I thought with relief that the Gangaji topic was over.

Immediately Swamiji said, “Ultimately all things have their end in Gangaji. That is the final resting place.”

This time I replied defiantly, “I cannot give Her your heart.”

“Then don’t grow up. Remain young!” he said.

At this point I stopped trying to control my emotions and the silent tears flowed continuously, even after we had got up from the table, for several hours. I used up all the napkins. I now realize that Swamiji was trying to make me face my subconscious fears in his presence. Until that day my mind had refused to ever entertain the slightest thought about his leaving us. Whenever such a thought would come, I would just push it away.

Indira Bharadwaj, the principal of Chinmaya Vidyalaya in Delhi, pressed my hand in consolation as we walked out of the dining room. Nobody seemed to know what exactly was happening. She said, “Don’t behave like a *pagli* (mad woman). So what if Swamiji got cross with you. He doesn’t mean it.” It seemed to them that I was overreacting to something he said. This was almost the first time in my 30 years with Swamiji that I was crying in front of him. And it would not have happened had his tone not bound me to that chair.

Later, I went out and sat alone with Krishna and the heart in the lawns of the guest house, but the tears just would not stop. Brahmachari Gopinath Chaitanya from Uttarkashi (now Swami Dhyanananda) seemed very concerned and watched from a distance for about an hour. Perhaps he thought that the hysterical woman might commit suicide!

It was now becoming evident to me what I must do with the heart. So I took a lot of last minute photos of Krishna and Swamiji's heart together. I wondered if I would actually be able to bring myself to give his heart to Gangaji. It was the most difficult thing I have ever had to do in my life. Later, even his talk to the college students seemed to be directed to me. It was all about detachment at the mind level.

I realized that I did not really have a choice. I took a ride along with Indira Bharadwaj and Col. Bhargava in their car, and requested them if we could go via Hari-Ki-Pauri, explaining all the details to Indira. The thought of dispensing Swamiji's symbolic heart into Gangaji was nerve shattering. In the car I found Indira sniffing. I said, "I was sad about the heart and its dispensation into Gangaji, but why are you crying?" She said it was for the same reason.

At Hari-Ki-Pauri, I went to the place where Swamiji's heart was seen by the pilgrim. Here, Gangaji again received what was meant for Her in the first place and what Swamiji wanted to give to Her. This was a matter between them. I was only the scapegoat, an outsider, an instrument, who had tried to interfere in a ritual he had planned. He had wanted to give his heart to Her. I should not have asked Gangaji to return the heart; it would have saved me the trauma of putting it back. Indira, who was safe guarding my camera, took a picture of me putting back the heart.

Swamiji had great love for Gangaji, at whose banks in Rishikesh he had been drawn to religion and initiated into *sannyasa* by Pujya Swami Sivananda Maharaj. Later, at Her banks in Uttarkashi and Gangotri, he had received from his teacher, Pujya Swami Tapovanam Maharaj, the great knowledge of the Self, of which She Herself is an embodiment.

Ganga represents the flow of Knowledge. She, by example, inspired Swamiji to take Self-knowledge down to the masses. Her presence in the form of *kalashas* was installed by Swamiji in the Jagadishvara Temple in Mumbai's Powai ashram. *Ganga Strotam* is chanted in Chinmaya Mission

centers all over the world. He had an extraordinary and close relationship with Her, almost like that of Bhishma Pitamaha. It is not possible that he would go by Her for the last time without a befittingly deep salute, consonant with the place She held in his life. So, in recognition of this unique status, he gave his heart to Her at their last meeting, knowing that the rest of his embodiment he would give to Mother Earth. Water and earth are the two channels through which a mahatma's form re-merges with the elements; he gave his mortal forms to both.

Thank You!

by Sudha Rajan

Hari Om. I would like to express my heartfelt gratitude to CM Vancouver for opening the doors of Vedanta, the *Gita*, and other Hindu scriptures to me and my friends in Vancouver. The knowledge and the guidance gained through these classes have brought immense changes to all aspects of my life. These classes inspire and encourage me to constantly improve myself and keep me focused on the path of spirituality. The books in the CM library are varied and affordable, and a great source of knowledge.

I applaud the members for their selfless *seva* in carrying out Pujya Gurudev's mission of spreading the knowledge of our scriptures. My friends and I are truly grateful for being given this opportunity to evolve spiritually. Thank you! Hari Om.



CHINMAYA MISSION® WEST RESIDENTIAL VEDANTA COURSE 2010-2011

Blessed Self,

Hari OM! Chinmaya Mission West (CMW) is pleased to announce its One-Year Residential Vedanta Course at CMW's Headquarters, the ashram of Krishnalaya in Northern California, amidst the serene Redwoods.

The Course will commence August 7, 2010 and end in August 2011. This residential, full-time course, without holidays, will be conducted in English. The classes will be taught in intervals by Pujya Guruji Swami Tejomayananda and various Mission acharyas, such as Swami Shantananda, Swami Ishwarananda, and Brahmachari Prabodh Chaitanya. Acharya Smt. Sharada Kumar will be the full-time resident acharya at the Course.

This Course is open to sincere seekers between the ages of 20-70 years. Texts and topics studied will include introductory Vedantic texts, select Upanishads, the entire Shrimad Bhagavad Gita, devotional texts such as Ramayana and Shrimad Bhagavatam, Vedic chants and hymns, Sanskrit, guided meditation, and puja vidhi.

The Course Application is available online—www.chinmayamission.org/krishnalaya—and may be submitted via e-mail. Applications received will be reviewed and eligible candidates will be asked to schedule a personal interview, the details of which will be provided at a later date. Additional details will be posted on the website.

Course Registration: \$12,000 (covers registration, room and board, and books; amount is payable in installments)

Send e-mail applications/inquiries to: prabodh@chinmayamission.org

Mahasamadhi Camp 2009 Invitation

The Chinmaya *Mahasamadhi* Camp 2009, themed on *Shrimad Bhagavatam*, will be conducted by Pujya Guruji Swami Tejomayananda, and hosted by CM Toronto and CM Niagara Falls in Toronto, Canada. Mark your calendars for July 29-August 3, 2009, and join us for memorable and blissful *satsanga*. See pages 20-22 for details.

CM Toronto and Niagara Falls are now on full steam ahead, planning vigorously for the upcoming *mahasamadhi* camp, and inspired activities fill the air at both ashrams, *Chinmaya Shivalaya* and *Chinmaya Dhara*. Visit www.chinmayatoronto.org and www.chinmayaniagara.org for news updates and camp details.

ChinmayaChannel.com

by Madhu Sharma

During the inauguration of our *Chinmaya Mithila* center in Tustin, California, Pujya Guruji Swami Tejomayananda said, “Our *Mithila* center has to be a spiritual powerhouse. You have to make it a powerhouse.” He also spoke on the vision of expansion. To help fulfill this vision and promote spiritual growth for all, our resident *acharya*, Swami Ishwarananda, began a monthly Vedanta webcast.

The Chinmaya Channel has helped me and hundreds of others remotely watch the live sessions from our computers, wherever we may be. I live 85 miles from the *Mithila* ashram and it is the closest one in our area.

Spiritual energy has been pouring forth from *Mithila* to all over the world, helping one and all study *Advaita Vedanta*, the most profound philosophy in Hinduism. Thanks to Raj Mantha and a team of dedicated devotee-volunteers who give tremendous time and effort to this project, the Chinmaya Channel has been very well received by a growing audience worldwide.

For me, the weekly early morning talks are the boost I need to start a beautiful day. And the evening talks are make the perfect end to my day. The Saturday morning guided meditation sessions and talks are like the icing on cake. I

feel like I am getting dessert after my week-long spiritual feast of Vedantic talks filled with Swamiji’s enthralling originality.

The Chinmaya Channel has also hosted other acharyas’ talks and religious events, and I am so very glad to have attended those as well.

Recently, the Chinmaya Channel started broadcasting Swamiji’s teachings to Junior CHYKs (high school students) and their parents during the regular Sunday Bala Vihar session at *Chinmaya Mithila*. I watch these too, for they are a source of spiritual knowledge that help me better conduct Bala Vihar classes and Study Groups in our area.

I hope the Chinmaya Channel strengthens in viewership and continues to spread the wisdom of our scriptures to every corner of the world. I hope more and more devotees get motivated to log in to www.chinmayachannel.com and connect to their spiritual Self. Taking the time to learn in this way is also an expression of gratitude to our Pujya Gurudev and a sense of responsibility toward future generations.

Pujya Guruji has said, “Vision without action is imagination. Action without vision is division. Action with vision is transformation.”

(In Hindi)

ab dūr kahān kaise Swamiji aur Mithila

jab se Chinmaya Channel se webcast hai nikalā

tab se to ghar āye hain Swamiji itanā

usī se ham ho gaye hain dhanya utanā

10,000 Photographs of Pujya Gurudev

The Chinmaya Photo Archives Project is a unique and vast CD collection of Pujya Gurudev Swami Chinmayananda’s photographs (over 10,000). It also includes over 200 photographs of Pujya Guruji Swami Tejomayananda and over 30 photographs of Param Pujya Swami Tapovanam.



16TH CHINMAYA MAHASAMADHI FAMILY CAMP 2009

JULY 29 - AUGUST 3, 2009 • TORONTO, CANADA

The ESSENCE of BHAGAVATAM

Explore the Wisdom. Discover the Divine. Transform your Life.



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The Srimad Bhagavatam is considered to be the living embodiment of Lord Krishna. At the heart of this great scripture lies the profound spiritual philosophy of the Vedas. The enchanting stories of Bhagavatam beautifully illustrate how to live an enriched and fulfilling life.

Spiritual Master, Swami Tejomayananda, will inspire and lead you to discover your own Divine nature. Join us for an unforgettable one week journey that will awaken your devotion and transform your life.

JULY 29 - AUGUST 3, 2009

VENUE: Delta Meadowvale Resort, 6750 Mississauga Rd
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UNIQUE PROGRAMS FOR CHILDREN, YOUTH & ADULTS:

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REGISTRATION: Full-week and day registration available.
For more info and to register, visit CHINMAYATORONTO.ORG
or CHINMAYANIAGARA.ORG



"There is nothing that you need to know about life that is not found in the Srimad Bhagavatam."

-SWAMI TEJOMAYANANDA
SPIRITUAL HEAD OF CHINMAYA MISSION
WORLDWIDE



16TH CHINMAYA MAHASAMADHI FAMILY CAMP 2009

JULY 29 - AUGUST 3, 2009 • TORONTO, CANADA

REGISTRATION FORM

All prices are in Canadian dollars (CDN).

FULL AND PART-TIME CAMPERS (includes all meals and accomodation):

Check-in: July 29, 3pm; Check-out: Aug 3, 11am

ROOM & BOARD - All "Individual" rates are per person. Children under 3 years are free†.

†Note: Parents will need to make arrangements for baby sitting at their own cost.

	FULL CAMP or P/T CAMP (Per Day**)		TOTAL
Individual: Single Occupancy*	\$1,000	\$225 x _____ days	= _____
Double Occupancy	\$ 700	\$175 x _____ days	= _____
Triple Occupancy	\$ 600	\$150 x _____ days	= _____
Quadruple Occupancy	\$ 550	\$125 x _____ days	= _____
(* Will you consider double occupancy if single occupancy room is not available? Y / N)			
Family: Family of Two	\$1,400	\$350 x _____ days	= _____
Family of Three	\$1,800	\$450 x _____ days	= _____
Family of Four	\$2,200	\$500 x _____ days	= _____

**** If Part-time:** Dates of attendance from _____ to _____

*There are a limited number of Suites available for larger families. Please contact us for cost and availability.

REGISTRATION FEE (applies to FULL and P/T campers): Required for all attendees (Tax Deductible)

Full Camp	\$125 x _____ (# persons)	= _____
Partial Camp	\$25/day x _____ (# persons) x _____ days	= _____

After April 1st, 2009:

Full Camp	\$150 x _____ (# persons)	= _____
Partial Camp	\$30/day x _____ (# persons) x _____ days	= _____

DAY VISITORS (includes meals and registration only; NO accomodation):

	FULL CAMP	or	PER DAY***	TOTAL
Individual	\$600		\$125 x _____ (# of days)	= _____
Family	\$600 x _____ (# persons)		\$125 x _____ x _____ (# of days) (# persons)	= _____

After April 1st, 2009:

			TOTAL
Individual	\$625	\$130 x _____ (# of days)	= _____
Family	\$625 x _____ (# persons)	\$130 x _____ x _____ (# of days) (# persons)	= _____

***** If Per Day:** dates of attendance from _____ to _____

REGISTRATION AND ALL OTHER CHARGES ARE DUE BY: May 1st, 2009

Enclosed Total Amount CDN \$_____ Check No. _____ for Registration/Room & Board/Day camp.
MAKE CHEQUES PAYABLE TO "CHINMAYA MISSION TORONTO" & MAIL TO CHINMAYA MISSION TORONTO,
9796 DUFFERIN STREET, MAPLE, ONTARIO CANADA L6A 1S2. Please write "CMS Camp" in memo field.

REGISTRANT(S) INFORMATION:

Family Name: _____ Email _____

Address: _____

City _____ Province / State _____

Postal / Zip code _____ Country _____

Tel (h) _____ Tel (w) _____ Tel (c) _____

ADULTS: First & Last Name	Initial	Sex	First & Last Name	Initial	Sex
1. _____	___	M/F	2. _____	___	M/F
3. _____	___	M/F	4. _____	___	M/F

YOUTH/CHILDREN: First & Last Name	Initial	Age	Grade (Fall 2009)	Sex
1. _____	___	_____	_____	M / F
2. _____	___	_____	_____	M / F
3. _____	___	_____	_____	M / F
4. _____	___	_____	_____	M / F

Please indicate if you would like to sponsor:

☐ Aarti

☐ Bhiksha

Will you need a ride from:

☐ Toronto airport

☐ Buffalo airport

HAVE QUESTIONS? NEED MORE INFO?

PHONE:

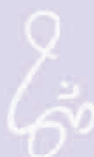
Pradeep Anand (Registration) 416-727-5565

Krishan Sarin (Registration) 289-213-1363

Amar Sharma (Camp Coordinator) 905-479-2415

Madan Chawla 905-477-1552

EMAIL: mahasamadhicamp2009@chinmayatoronto.org



Visit us online at:
www.chinmayatoronto.org
www.chinmayaniagara.org

Long-time devotee and photographer Anjali Singh began Phase 1 of this project in 2001, and delivered over 6,400 photographs (from 5"x7" to 20"x30" sizes) on CDs, in 2005.

Phase 2 is now complete and contains over 600 new poster-size photos and over 5,000 smaller size (8"x12") photos. Both the sets consist of exclusive photographs that have been digitally scanned directly from the negatives with one of the best Hasselblad scanners. With such high resolution, most of the photos can be printed in 40x60" size.

The most recent compilation contains Anjali Singh's original photos of Pujya Gurudev that were taken during her travels with him across five continents, from 1979 to 1993. Countries covered include U.S.A., Canada, India, Switzerland, France, U.K., Austria, Kenya, Australia, Singapore, Hong Kong, Taiwan, Malaysia, and Nepal.

Anjali Singh's previous photo collections have been featured in Chinmaya publications such as *Unto Him*, *Say Cheese*, and the coffee table book, *Chinmaya Mission: Transforming Lives*.

Sponsors of this project receive a free full set of the entire CD photo collection. Sponsorship is \$5,000 and remittance should be sent to Central Chinmaya Mission Trust in India. Persons wanting to sponsor this project should first contact Anjali Singh at anjalisingh100@hotmail.com.

CM Mumbai Hosts Hanuman Chalisa Maha Yajna and Samashti Havan

Chinmaya Mission Mumbai will host Swami Swaroopananda's 100th *jnana yajna* on *Hanuman Chalisa*, February 3-10, 2009, in Lokhandwala Garden, Andheri West. The grand finale of this *maha yajna* of morning and evening talks, on "Minding the Mind" (talks on *Kenopanishad*) and "The Secret of Success (talks on *Hanuman Chalisa*), respectively, will be the *Hanuman Chalisa Samashti Havan* on February 15.

Swami Swaroopananda is a world-renowned public speaker on *Hanuman Chalisa* and *Sankata Mochan*, through both of which he invokes devotion and surrender. His spiritual teachings on managerial and social topics have been lauded as insightful and powerful. For more than 20 years, Swamiji has held audiences around the world spellbound.

In the *Samashti Havan*, *Hanuman Chalisa* will be chanted collectively and continually 108 times, from morning to evening, with *abutis* being offered into 108 *havan kunds*. The event will be held at the Andheri Sports Complex, where over 10,000 people are expected. Devotees may choose to participate as chanters or as *yajamans* (in person or proxy) who will sit at one of the 108 *havan kunds*.

Devotees worldwide are welcome to be *yajamans* for as many rounds of chanting as they wish. Devotees may also assign proxies to offer the *abutis* into the *havan kund* on their behalf. In this rare blessing of *jnana*, *bhakti*, and *karma yoga*, all are welcome to join.

Family *Yajaman* sponsorships are available in various categories: \$25,000, \$11,000, and \$2,500.

Individual *Yajaman* sponsorships are in various categories: \$400 (perform 108 times chanting and *havan* for full day: 4 slots, 3 hours each), \$100 (28 times), and \$25 (7 times, 45 minutes). Children and youth, ages 6-21 years, have their own *yajaman* category of \$10 to perform chanting and *havan* 7 times, for 45 minutes.

All *yajamans* may opt for multiple slot sponsorships. Offering chanting without *havan* is free and open to all; pre-registration is required. Additional sponsorships of Rs. 1 lakh are open to all: *Prasad Yajaman* (sponsors *prasad* for all attendees), *Dravya Yajaman* (sponsors ghee, firewood, and *havan samagri*), and *Arati Yajaman* (daily *arati*).

All donations are tax-exempt under IT 80G. To make a wire transfer, e-mail ccmt@chinmayamission.com. Checks payable to "Central Chinmaya Mission Trust" may be mailed with all details to CCMT, Saki Vihar Road, Powai, Mumbai 400 072 India.

For specific questions, contact CM Mumbai: www.chinmayamission.com/hanumanhavan
chinmayahanumanhavan@gmail.com
Cell: (91) 932-011-4646/47/48/49/50

CHYK Toronto Leaps Forward

Report submitted by CM Toronto

CHYK Toronto has expanded its program by launching satellite discussion groups in downtown Toronto and suburban Mississauga, in order to more effectively reach out to the young professional and student populations. Both groups have seen



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1 child: \$200

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Free accommodation and local transportation
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Contacts

Shanker Pillai 630-886-6442
Ashok Dholakia 708-349-6396

Venue

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Daily Timings

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

Registration

1 child: \$200

2 Siblings: \$375

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Partial Attendance: \$50/day (min. 2 days)

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Contacts

Ashok Bhatia 847-680-4735
Rajul Bhalala 847-302-2383
Shubi Mansukhani 847-680-8555

great success and are growing rapidly. Acharya Vivek Gupta leads these discussion groups, and has inspired many with his innovative and refreshing approach to spirituality.

In one recent session, the blockbuster movie, *The Dark Knight*, was examined through the lens of Vedanta. In addition to core content, the discussion groups regularly spend time exploring relevant movies, articles, YouTube videos, and more, all of which help portray the universal application of Vedanta in modern times.

CHYK Toronto was also exclusively featured at “Hindufest,” an annual Hindu Youth Network (Canada’s largest Hindu youth movement) event. CHYK Toronto’s books and information stall, and Vivekji’s interactive session on “Mind Games,” drew a lot of interest. CHYK Toronto is focused on diversifying its program, which includes unique movie sessions, workshops, and community service projects.

CM Los Angeles: *Sevanjali* 2008



CM Los Angeles celebrated its annual *Sevanjali* fundraiser with a stellar music concert by one of India’s most accomplished classical music artists: Shubha Mudgal. Born in a musically dedicated family, Shubhaji has studied under some of the finest musicians and musicologists in India. Trained by Pandit Ram Ashreya Jha in Allahabad, from whom she still receives instruction, Shubhaji later moved to Delhi, where she received the guidance of Pandit Vinaya Chandra Maudgalya and Pandit Vasant Thakar. She went on to learn stylistic techniques from well-known maestros Pandit Jitendra Abhisheki and Pandit Kumar Gandharva. She also received training in *thumri* from Smt. Naina Devi, and is thus one of the most versatile and popular performers of the new generation of Hindustani musicians.

Sevanjali 2008, a devotional offering and a

resounding success, was held at the Crown Plaza Resort in Anaheim, on Saturday, November 8, 2008. See photos on page 26.

Learn Vedic Chanting Online

Easy-to-learn recitations by Swami Ishwarananda (CM Tustin) are offered for various *suktams* (hymns on Vedic deities). Most of these popular Vedic hymns have been selected from *Rg Veda* and are chanted for spiritual upliftment—to help develop love for God and calmness of mind. The hymns taught online include *Purusha Suktam*, *Narayana Suktam*, *Durga Suktam*, *Medha Suktam*, *Laghunyasa*, *Rudra Prashna*, and *Chamakam*. Visit www.chinmayala.org/Vedic-Chanting/vedic_chanting.html.

CM Trinidad: Never a Dull Moment

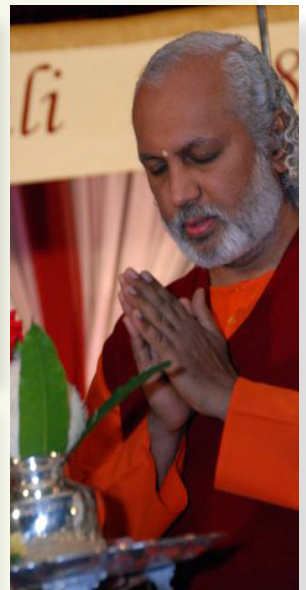
Report submitted by CM Trinidad

For the past few months, Chinmaya Ashram Trinidad has been absolutely buzzing with activity. To start off, July saw our Bala Vihar Camp, a one-week day camp held at the ashram that attracted 80 kids and teens.



Soon after came our Chinmaya Vidyalaya’s graduation ceremony. This was our first graduating class from Chinmaya Vidyalaya Trinidad and 100% of the students passed the Caribbean Secondary Education Certificate examinations. Our valedictorian and top achiever was Utradaye Ramcharan. Other top achievers were Kirti Singh and Naresh Surujdeo-Maharaj.





CM Los Angeles Sevanjali 2008



All the arms of Chinmaya Mission came together for a grand Family Day on October 5, wherein Mission members were seen racing, sprinting, eating, and singing. The event featured horseback riding, a clown, a magician, face painting, a bounce castle, and many more fun fair activities. It was a day to relax and just be!



Divali brought about a unique experience with the specially constructed *Divali Nagar*, or “*Divali City*.” For all the ten days before *Divali*, many Hindu organizations came together to display the highlights of their organization in the Nagar. Chinmaya Mission was also allotted a booth at this Nagar. The booth exhibited the various arms of the Mission, including the Vidyalaya, Yuva Kendra, and publications. Many purchased a number of Mission publications; it was an excellent opportunity to create awareness and promote of the work of the Mission.

CM Trinidad’s 18-month old Vedanta course is progressing well with resident *acharya*, Swami Prakashananda.

Upcoming events include the CHYK Annual *Bhagavad Gita* Symposium, the Chinmaya Vidyalaya Annual *Yajna*, and CM Trinidad’s Grand Banquet. There is never a dull moment at this Mission center!

CM Ottawa Youth Camp

by Bina Sutarwala



CM Ottawa’s Youth Camp, held in November 2008, was a resounding success. Swami Dheerananda did an absolutely magnificent job and the kids had an experience they will remember forever. The sound of the *japa* beads turning and the campers’ heartfelt commitment to the Chinmaya Pledge is what I will remember most.



Swamiji’s concluding talk and dinner with the parents was outstanding. Just before the parents arrived, Swamiji had each child perform *paduka puja*; their rice offerings were placed on Gurudev’s *padukas*. Swamiji then told the parents, “Before you leave tonight, you and your child must go to the *puja* room, take a handful of rice, and cook it on *Tapovan Jayanti* (December 12). At that meal, your child must tell you everything he learnt during these 72 hours.” Swamiji made sure the “*Om namah Shivaya*” tape was on and every family went in to pray or meditate. The mood was so powerful; I have no words to explain it. But this I know: They all experienced Him.

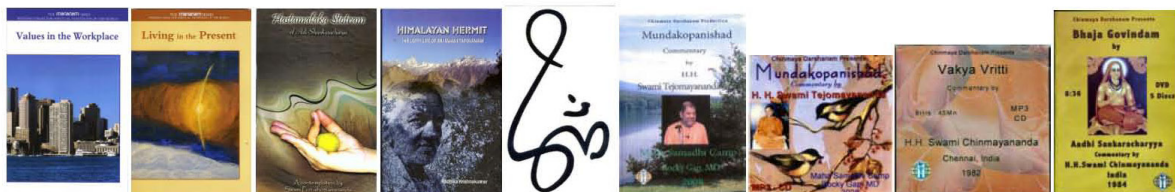
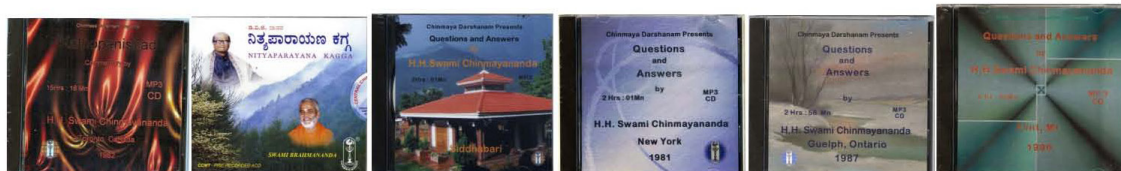
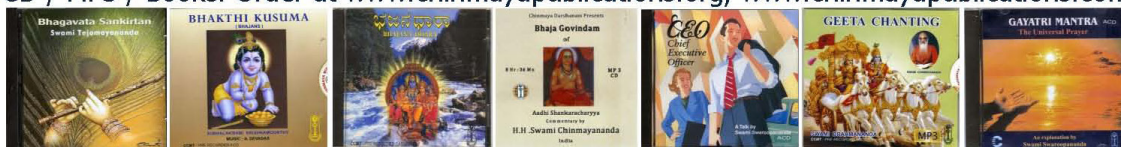
CM Toronto’s Memorable 2008

Report submitted by CM Toronto

CM Toronto’s musical extravaganza at the ashram in October featured Abhisek Lahiri, a

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Swami Chinmayananda (2h1m)

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Bhaja Govindam

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(8 8 8) C M W - R E A D



jnana yajna hosted by CM Phoenix during Thanksgiving weekend, November 27-30, 2008. The three-day event focused on Chapter 2 as a primer for new students.



Swamiji's first lecture on November 27 was held at the Ekta Mandir in Phoenix. Pandit Satyanarayan Sastry warmly welcomed Swamiji to the temple. The event was well attended by CM members, temple members, and the local Indian community. Swamiji was pleased to note that his first lecture was also attended by some of CM Phoenix's Bala Vihar children, who were attentive throughout.



Swamiji explained that Chapter 2 is a comprehensive summary of the entire *Gita*-philosophy. Having selected some significant verses in the chapter, he went on to expound their meanings and philosophical contexts. He elaborated extensively on Verse 47, which is so often misquoted and mostly misunderstood. He explained that in the true spirit of the verse, we should choose our work, work without expectations in the service of the Lord, and not remain idle. He [reiterated what Gurudev wrote in *Secret of Action*:] Those who work selfishly are labourers. Those who work for oneself as well as others are workers. Those who work selflessly are achievers.

The second discourse was held at the Horizon Park Community Center and had an even bigger audience. The lecture was well received by the large group. Families with young children were provided childcare by the Mission's Bala Vihar teachers. Here, Swamiji spoke about the flow of the Upanishadic teaching, "*Tat tvam asi*," in the *Gita*. He explained that the first six chapters expound on *tvam* ("thou"), the second six address *Tat* ("That"), and the last six chapters connect with

young, award-winning *sarod* musician, who won the hearts of his listeners. Having trained under his father and guru, Pandit Alok Lahiri, he now travels all over the world with his art.

A warm and wonderful evening of family love and bonding completed our *Divali* celebrations in early November, ushering in much joy and many friends. It was a fun-filled event with lots of music, games, prizes, surprises for the entire family, and a great meal.

Two "Silence Retreats" were conducted in October by our resident *acharya*, Swamini Shivapriyananda, who reminded us that we can all make a conscious effort to practice silence sincerely and regularly, despite our noisy daily lives. She not only talked about silence, but also asked the participants to practice silence as they walked around the serene ashram grounds just observing, reflecting, and staying in the moment.

A precursor to this retreat was a meditation retreat held earlier in the year, by Barry Dykes, who had completed the Mission's *brahmachari* course in 1978. Barry spoke on the importance of meditation and of his personal encounters with Pujya Gurudev and meetings with Shri Nisargadatta Maharaj.

Devotees experienced a deeply inspiring and memorable session in early 2008, with our two resident *acharyas*—Swaminiji and Brahmachari Prabhat Chaitnaya—Acharya Vivek Gupta (CM Toronto), and various devotees, who all reminisced about Pujya Gurudev and Guruji. The *satsanga* went on for three hours, and even then no one wanted it to come to an end.

CM Phoenix Hosts "Essence of *Gita*"

by Nirmal Mangal

The "Essence of *Bhagavad Gita*" was the theme of Swami Ishawarananda's (CM Tustin)

asi (“art”). Swamiji also explained the process of meditation that is based on the teachings of Puranas and Upanishads, and led a brief guided session. His talks were so well received that at the bookstall, all the three books he authored, got sold out.

In the third and final discourse, which was also very well attended, Swamiji spoke about “the man of steady wisdom.” He explained that one is considered a man of steady wisdom when one has exhausted all the desires in his mind, one is undisturbed in sorrow or joy, and one has the ability to withdraw from external stimulants. In response to a question from the audience about the difference between destiny and free will, Swamiji said. “That 24 hours given to you is destiny. What you do in these 24 hours is free will.” Swamiji went on to detail the art and science of meditation further, and gave some practical tips on how to get started in one’s practice. He explained that the intent is to change the mind from many thoughts to no thoughts at all, to revel in silence. He concluded his lecture with a meditation session.



Swamiji’s visit to Phoenix has been a great blessing for its members and the community, and was a wonderful way to spend Thanksgiving weekend—in *satsanga*. CM Phoenix has received much positive feedback, and with renewed enthusiasm, plans are underway for the center’s next *jnana yajna* in Spring 2009.

CHYK Ann Arbor: Thanksgiving Reunion

by Sangita Shivakumar

CM Ann Arbor held its third Annual CHYK Thanksgiving Get-Together in November 2008. While every year *Chinmaya Avantika* has its usual *Masala Dosa* Fest for a hungry crowd of a thousand, this event has now become a tradition for the CHYKs to have a reunion of their own. All the attending

CHYKs, approximately 50 in number and primarily comprised of Chinmaya Bala Vihar alumni, were excited to meet and experience a sense of belonging and a special niche in the Chinmaya Family.

Every year, the event features games with a “hidden” lesson. This year, the games centered on taking responsibility to keep Hinduism and Hindu culture alive and vibrant, and on carefully assessing choices in life. The reunion concluded with a discussion on how to keep the CHYK movement active in the U.S. CHYK Ann Arbor chose to form a Facebook community and meet more often throughout the year in order to share ideas and provide support to the Mission.

Following the two-hour CHYK program, Thanksgiving dinner for the entire Chinmaya Family began with the chanting of the *maha-mrtyunjaya* mantra and a moment of silence for all the victims of the Mumbai attacks. In praying and offering thanks to the Lord for the feast, everyone chanted ten *shanti* mantras from ten Upanishads (as suggested by Swamini Sheelananda a few years ago during her visit to *Avantika*) and *Gita* Chapter 15.

Thanksgiving dinner at *Chinmaya Avantika* consists of the great menu that was created two decades ago: Stuffed *masala dosa*, cranberry chutney, corn *vadas*, and pumpkin *halva*, followed by other items like *bhel puri*, vegetables and dip, tamarind rice, yogurt rice, *pakodas*, *mithais*, and the most famous of all, mango fruit punch!

Over 1,200 family members celebrated and feasted together, enjoying the eagerly awaited grand finale of *antakshari*, played by young and old. Many non-CM guests commented on the event’s uniqueness and the sense of family with which everyone participated to make it a great success.

Chinmaya Sanjeevani Is Blossoming

by Vaishali Tanna

With the immense grace of our Pujya Gurudev, and the love and blessings of our Pujya Guruji, *Chinmaya Sanjeevani* of Pittsburgh has been active and growing since the inauguration of the ashram and Hanuman temple in August 2008.

One of the key milestones for *Chinmaya Sanjeevani* was the launch of the Chinmaya

Bala Vihar program in October. With the great support of our Chinmaya Mission Family and our enthusiastic *sevaks*, the program currently has 48 children enrolled, with growing interest throughout the community. The children are learning in five different grade groups, each group is named after a different name of Lord Hanuman.

Since its inauguration, *Chinmaya Sanjeevani* has hosted many programs, including a Divali celebration in October and a fundraising concert,

themed as a tribute to M.S. Subbalakshmi, in November. Both events were well supported by the Chinmaya Bala Vihar families and other community members.

In addition, *Sanjeevani* has successfully commenced an adult study group with more than 30 participants and a *hatha yoga* class that has more than 20 participants. A spoken Sanskrit class is to begin in the coming weeks, along with other cultural activities.

