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"O Auspiciousness! O *Shive*! To revel at Thy lotus feet alone is pure detachment (*virakti*). All else are misconceptions arising from ignorance and folly. A wooden doll-like existence, which fools consider as detachment, is something no wise man will accept and pursue."

Source: *Hymn to Ganga*

"Real *virakti*, or true detachment, consists of our mind's firm attachment to the Supreme. Without this attachment to the Higher, detachment from the lower is impossible. . . . Once the mind has become fascinated by a deep devotion to the Mother's feet, that mind, in its intoxicating sense of joy and lived sense of satisfaction, forgets to roam about with clinging attachments amid the ephemeral objects of the world. This natural self-withdrawal of the mind is called the state of *virakti*, or perfect detachment."

Source: Commentary on *Hymn to Ganga*

"Once we experience the great joys of the *Upanishads*, all worldly attachments will automatically be reduced. This is because our minds will hold onto these higher ideals and, as a result, will detach from baser thoughts. Once we are exposed to higher joys, it is easy to detach ourselves from worldly pleasures. . . . One obstacle in spiritual *sadhana* is attachment toward, or desire for, objects and experiences that one does not possess. A second obstacle is desire for repetition of previous sensory experiences. . . . Cut asunder such longings."

Commentary on *Dhanyashtakam*

SPIRITUAL TRAILS

Reincarnation

by Pujya Gurudev Swami Chinmayananda

Reincarnation: The Karmic Cycle,

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The Hindu teachers, being great masters of renunciation and wisdom, developed their intuitive faculty to such an extent that they could give to the world the most rational theory of reincarnation. All great thinkers have accepted, expressly or tacitly, the logical conclusions about this doctrine. Buddha constantly made references to his previous births. Virgil and Ovid regarded the doctrine as perfectly evident. Josephus observed that the belief in reincarnation was widely accepted among the Jews of his age. Solomon's *Book of Wisdom* says, "To be born in sound body with sound limbs is the reward of the virtues of the past lives." And who does not remember the famous saying of the learned son of Islam, Jalal ad-Din Rumi, who declared, "I died as a mineral and became a plant; I died as plant and rose to animal; I died as animal and I was man. Why then should I fear? When was I less by dying?"

In later times these intelligent, philosophical statements were accepted as doctrine by the German philosophers Goethe, Fichte, Schelling, and Lessing. Recent philosophers such as Hume, Spencer, and Mueller have also recognized this doctrine as incontrovertible.

Among the poets of the West also, we find many burnished intellects soaring into the cloudless sky of their imagination. Within their poetic flights, Browning, Rossetti, Tennyson, and Wordsworth, to name a few, have intuitively felt the sanction behind this immortal doctrine.

But this theory is not a mere dream of the philosophers and poets. The day is not far off when, with the fast developing science of psychology, the West will come to rewrite its scriptures under the sheer weight of observed phenomena. An uncompromising intellectual quest to understand life cannot be satisfied if it is thwarted at every step by observed irregularities. We cannot ignore these irregularities as mere chance. Mozart is a spectacular example of a child prodigy that cannot be explained easily. This genius wrote sonnets at the age of four, played in public at the age of five, and composed his first opera at the age of seven! Without the reincarnation theory, we have to label his life and talent as just an accident, and bury this wondrous incident into the category of chance. Instead, to be logical, we must accept the idea of the continuity of the embodied souls.

The *Bhagavad Gita* asserts in unequivocal terms the truth behind the reincarnation theory: "Just as, in this body, the embodied *jiva* passes through childhood, youth, and old age, so also, he passes into another body; the learned man does not grieve for this" (2.13). By using this example as a standard of comparison, Lord Krishna is trying to point out that wise men do not worry when they leave one body for another. We do not bemoan the death of childhood, after which we come to experience youth. We are confident that even though childhood has ended and youth is entered into, there is a continuity of existence for the same entity. By applying this principle, it becomes quite clear that "something" in us is common in all the stages of our growth, so that the same entity remembers the experiences gained by it in the past through its childhood and youthful bodies.

In the same way, at "death," there is no extinction of the individuality. The embodied ego of the dead body leaves its previous structure. And according to the mental impressions (*vasanas*) gathered during its embodiment, it becomes identified with another physical body, where it can express itself completely and seek its further fulfillment. Just as an individual changes his clothes to suit the occasion, the ego center discards one physical form and takes to another that is most suited for it to gain its required experiences [based on its past actions and chosen desires].

In a striking example, the *Gita* explains how and why the egocentric entity in an individual readily leaves its associations with one set of equipments and attaches itself to another conducive envelopment for living a new set of required experiences: "Just as a man casts off his worn out clothes and puts on new ones, so also, the embodied self casts off its worn out body and enters into another that is new" (2.22). Changing clothes that have become worn out cannot be painful for us, especially when it is for the purpose of putting on a new set of clothes. Similarly, when the mind-intellect finds that its embodiment in a given [physical body] form can no longer facilitate its evolutionary pilgrimage, it feels that this particular form is worn out. This worn-out condition of the body is to be decided by its wearer, the ego; it is not decided by age or by the biological condition. Critics rise up against this idea, however, and their main arguments are based upon the observed examples of young people dying in the bloom of life. It is true that the individual was young, but from the standpoint of the evolutionary necessity of that particular ego, the body was already useless for it. A wealthy person might feel like changing his house or his car almost every year, and invariably he finds ready purchasers. As far as the rich owner is concerned, the house has become useless for him, while for the purchaser, it is as good as new. Similarly, no one can decide whether a given body is worn out or not except its wearer.

Evolution and change are all for the mind and intellect, and not for the Self. The Self is ever perfect and changeless, and needs no evolution. . . . The *Gita* explains that when the Lord [Self] acquires a body, seeming to be a deluded and conditioned by the mind and intellect, He becomes the individual personality *jiva*. And this *jiva* takes various bodies from time to time, incarnating in different environments that are most suited for exhausting and fulfilling its burning desires and aspirations. The moment the *jiva* enters a body, it keeps its mental impressions and faculties of the subtle body with itself at all times. At death, the subtle body permanently departs from the gross body, which is left inert. The dead body, even though it maintains the shape of the individual, can no longer express itself, as it has no sense faculty, mental capacity, or intellectual ability. These expressions, physical [senses], mental, and intellectual, gave the body an individual personality stature, and all these constitute the subtle body. The gross body, bereft of its subtle essence, is called the dead body.

At the time of death, the subtle body moves off, gathering into itself all faculties, "even as the wind takes scents from their seats (flowers)." A passing breeze is not separate from the atmospheric air that is everywhere, and yet, when the breeze passes over a flower, or sandal paste, or a perfume bottle, it carries with it the respective aroma. Similarly, when the subtle body moves out, it carries along the senses, the mind, and intellect—not in any gross form, but as a mere fragrance of all that they had thought, felt, and lived. And so, the mind is nothing but a bundle of *vasanas*. These *vasanas* can exist only in infinite Consciousness. The light of Awareness illumining the *vasanas* is called the *jiva*, the individual personality.

The *jiva* is called the Lord [in *Gita* verses] only to convey the idea that the individual personality is the lord of the body—that he orders, commands, and regulates all its actions, feelings, and thoughts. An officer, on receiving his transfer orders from the government, packs up his belongings and moves out of his house. Having reached the new seat of appointment, he unpacks and spreads out his furniture for his comfort. In the same way, at the time of departing from the body, the subtle body gathers itself from the gross dwelling place, and on reaching the new physical structure it spreads itself out again to use its faculties through its "new house of experience."

When the subtle body finds that it has no more experiences to gather through a given physical form, through a given set of circumstances, that subtle form throws away the physical form, and leaves. This condition, after its divorce from the subtle body, is called the "death of the body." But the ego-center, (though not manifest and functioning through the [dead] body), exists in its subtle form. This subtle ego-center set in the subtle body is conveyed to its next field of activity (*loka*) by the energy called *udana shakti*. *Udana*, one of the five *upa-pranas*, is that energy that supplies the power for the ego-center, with its subtle body, to move out from one physical structure to another at the time of death. *Prasnopanishad* says, "The external fire, indeed, is *udana*. Therefore, he in whom the flames have gone out enters another body, with the senses absorbed in the mind" (Q3.9).

At the time of death, an individual slowly loses all sense activities and capacities; he no longer sees, hears, smells, tastes, or feels. This is not because these instruments of cognition have become defective, but the power of perception, meaning the *pranik* vitality in the sense organs, is withdrawn. The chief *prana*, the “shadow” of the *jivatma*, the ego-center, has appointed different *upa-pranas* to execute their respective duties in the different centers of the body. When the ego-center with the subtle body prepares to leave the physical body, the chief *prana* gathers all its different assistants before exiting—just as when a visitor gathers his coat, gloves, hat, and umbrella, we know that he will be leaving soon. Here, the *Upanishad* explains that the sense organs, meaning their capacities, are withdrawn unto themselves by the mind before *udana* lifts the mind from the dying body and guides it along to the next field of activity.

The description of *udana* as the external fire has a plain and obvious truth apart from this philosophical significance. As long as *udana* exists in the human form, the person is alive; and as long as the person is alive, there is warmth in the body. When *udana* leaves, the heat also goes, which is why the dead body is cold to the touch. Therefore, we can say that a dead body is something from which the flame of life, or the fire, has gone out.

After the death of the body, the ego-center remains intact in the form of an “idea,” until it comes again to fix a relationship with another form. That which helps the “floating ego” choose its next rendezvous is the sum total of the results of past actions that it has to reap through the new form, in a new field of things and circumstances. Indeed, there is no philosophical concept so tight in logic, and so true in reason, as the law of karma. If properly understood, the law of karma puts the privilege and the power to carve our destiny in our own hands. According to the quality of the actions performed in the past, we shall have a future existence in the set form, with set circumstances, necessary to reap the required quality of reactions in the form of experiences. Our future lives are dependent not only on the actions committed in the past, but also on the degree of knowledge of the Reality that we have gained through living the reactions [or results] of our past actions.

Kathopanishad states, “Some souls enter the womb to have a body and others become plants, [all] according to their work and according to their knowledge” (2.5.7). This verse indicates the inevitable philosophy of rebirth that is the very backbone of the Hindu faith. This ought to be the sane conclusion arrived at by every honest thinker, if he were to think deeply about life. If not for the [different] karmas done [by us] in the past, there would not be so many differences among those who are living now. This verse hints at the sublime truth that our present existence is not a mere accidental happening. It is a measured link, shaped by ourselves, which makes the chain of life complete, and connects the dead past, through the present, to the unborn future. These words indicate not only that there were many incarnations taken by the ego in the past, but also that it will again continue to manifest itself in numberless incarnations in the future. In short, the present life in this form upon the earth is but an incident in the eternal existence of the Self.

Chinmaya Study Groups for Svadhyaya
by Pujya Guruji Swami Tejomayananda
Talk at Sidhbari in March 2011; transcribed
by Anita Raina Thapan; edited for print

Our physical strength does not depend upon how much food we eat. It depends on how much food we are able to digest, and whether that food is well assimilated. In the same way, our strength of knowledge—whichever knowledge (here we are focusing on spiritual knowledge)—depends upon our assimilation of knowledge gained through listening to scriptures from our teachers. And when knowledge is really well assimilated, it expresses in our actions.

When people say they have been studying, reading, listening, and attending *yajnas* and camps, what is the use of merely knowing? Merely knowing does not come into action, because that knowledge has not

yet become our own. When I say, "I know this, but I cannot practice it," it is because what I know is knowledge of the scriptures; it has not become my knowledge—it has remained information. So, what I learn must be very well understood, and when it is understood, it will definitely come to express as action as well.

The means of assimilating scriptural knowledge is called *mananam*, or "reflection," and Chinmaya Study Groups are centered on *mananam*. They are *mananam pradhan*, or "focused on reflection." When we study, that knowledge can never go waste.

Once, a Mission member told me he had been attending a Study Group for a long time, but did not see any change in himself. I said, "If you don't find any change, then just give up. If something is not useful, then don't attend *yajnas*, don't study any Vedantic texts, don't attend any classes, don't do anything, and don't invite us." Then he said, "No, no, no. Don't say that. What I was earlier [without these] and what I am now!"

It is not that there is no change. When we say we don't see change, it is because we have idealistic views of what changes should happen, and these may not happen immediately. But whatever we learn can be assimilated and brought into action. For this, whatever we study, we must reflect upon, and this is why Pujya Gurudev said that after attending jnana *yajnas*, Mission devotees should form Study Groups. And then he gave a scheme of study for systematic studies. So, Study Groups are meant for reflection, not for mere listening.

What would often happen is that people would listen to Swamiji [Pujya Gurudev] and find everything very interesting, because he was such a great teacher. They expected something similar from Study Group. But the joy of Study Group shines forth only when the student studies, reflects. Otherwise, people don't find any interest and get bored.

I was once in Allahabad with Gurudev and a member asked, "How to make Study Groups interesting?" In his inimitable style, Swamiji said to take a paper and a pen, and "invite some dancing girls from Varanasi." That man was so shocked; everyone was!

What shock therapy! The point is, if you want to make Study Groups interesting, then you have to study and participate; you don't have to do anything else as such. Study Groups are to be reflection-centered; all each student has to do is assimilate the knowledge gained through listening to the scriptures from the teacher. Then, assimilated knowledge will get translated into action.

We often find that people do *shravanam*, but the result is not the same in all listeners. There is a beautiful mythological story of Gokarna, who conducted a *Bhagavat Saptah* [seven days of listening to the stories of *Shrimad Bhagavatam*]. Many people attended this *Saptah*, and at the end, a celestial vehicle came from the Lord's abode to take only one man from the entire group. To that one man it was said, "You are liberated! Come!" The rest of the group asked Bhagavan's *sevak*, "All of us have listened to the *Bhagavat*. Why are you only taking one person back to the Lord's abode?" They answered, "*Shravanam tu krtam savaiha na tatha mananam krtam*," which means, all of you listened, but not one of you gave a second thought to it. You heard, and then you went home and got busy with all your other things. But this man was in great distress, so he continually thought about how to put an end to sorrow; and whatever he heard, he heard attentively. You heard tentatively. He heard, and even after that, he was thinking continuously, and thus, he got knowledge.

Then, Gokarna, who was a great soul, told his audience, "Let us have another *Bhagavat Saptah*. And now all of you should listen in the way that person did." Another *Saptah* was conducted; they all listened attentively; and at the end, a vehicle took all of them, Gokarna included, to Vaikuntha. *Taalii bajaao!* [Applause!]

Shravanam krtam we all do, but the Upanishads say to do *mananam* after that. We should not expect the same kind of experience as we have with the swamis in *yajnas*; everybody has to do *mananam*.

Study Group may meet once a week, but the whole week you have to study that portion and come prepared. Many people don't even carry the book. They bring the book and leave it at the place of the study class, finding it too much of a trouble just to carry it back and forth. But if you don't even study the text, then the class will not be very interesting.

So, the differences among people who listen depend on the degree of reflection that follows the listening. For those who reflect, there will be change in them. Our conduct and sweetness of tone should also come—because this knowledge, the recognition of the oneness of the Self, should make the personality very sweet. And your conduct should reflect this sweetness. But that is not happening, you say. Sometimes, people themselves say that it is not happening. Sometimes, other people also say, “No change in you, you know...”

A lady was complaining to a swami, “My husband has been listening to your *Gita* talks for so long, but still there is no change in him whatsoever.”

The Swamiji asked, “What is the problem with him?”

She said, “He's a very short-tempered person—all the time losing his temper. What is the use of listening for so long?”

The Swamiji said, “The benefit is that he has not become worse.”

But it is important that sweetness eventually comes. Gurudev used to give a beautiful example: If you put sugar into a cup of coffee or tea and don't stir it in properly, even if the sugar is there, when you taste the coffee or tea, it is still unsweet. In the same way, we may listen and read, but if the knowledge has not dissolved in us, there won't be any sweetness.

Why is study or reflection required? So that the knowledge is assimilated. When it is assimilated, it becomes our strength and translates into action. When knowledge is reflected upon properly, then alone can the difference be seen; change can be seen; transformation can be seen; sweetness can be seen—the sweetness of knowledge.

One may question what the subject matter of the scriptures is and why one should study the scriptures. Suppose someone gives you a wristwatch, a new phone, or an iPad. Then, all your attention goes to that object. But suppose someone gives you a mirror in your hand. A mirror is an object; a phone is an object. But when you see the phone, your attention is on the phone; and when you see the mirror, your attention is on yourself—because the mirror reflects “you.” And suddenly you think about how nice you look or wonder how you got that dark spot.

Generally, if someone tells us our faults, we don't like it; we may even get angry. “What business do you have to say this? As though you are *duudh kaa dhulaa huaa* [bathed in milk; pure]!” Instead of thanking that person, we get angry with him or her. Only when we become aware of our own faults is the matter different.

The subject matter of *shastra* is Self-knowledge. Here, Self-knowledge does not mean *shastra* only tells that you are *sachchidananda-atma*. *Shastra* also tells about our mind, thoughts, emotions, feelings, conduct, impurities of mind—everything. And the interesting thing is that they don't say that you have these impurities; they say that the mind has these impurities.

There was a great saint, Sant Eknath Maharaj. His daughter was not very literate because in those days most women did not study academics. The daughter was married to a *pandit* who was very scholarly and knowledgeable. But as the years passed, the *pandit* developed some wrong habits and he started liking the nightlife. Naturally, the wife was worried, and she told her father.

Sant-mahatmas are different. He said don't worry. He called the *pandit* and said, “I heard you like to

go out. Go, but do one thing. My daughter is not educated. Before going, every day you teach her one or two *shlokas* of *Bhagavad Gita*.

The *pandit* was delighted and readily agreed. He started teaching his wife. When he came to verses in the second chapter, he said, "The senses are turbulent and learned persons are carried away." Suddenly he thought, what is this?

Now, it was not just teaching her something. Suddenly, it became a mirror to him. And he asked himself, "What am I doing?" Thereafter, he was a changed person. This is a true story. You see, this is what *Bhagavad Gita* can do. You yourself start feeling, "Areeee! How can I act this way?"

Therefore, we must study. The study of scriptures is like looking into a mirror. Then comes the transformation. And this study should be done even if it is a once-a-week class, although Bhagavan Shankaracharya says, "*Vedo nityam adhiyataam*," or, "you must study the scriptures every day." At least you can make a rule to read one page or two pages, of any book you like--*Bhagavad Gita*, or *Ramayana*, or *Bhagavatam*. A study scheme is even given and you can follow it.

Why every day? Every day you eat; every day you sleep—both of these are also required. Another reason why study is required every day is because we are experts in forgetting. If for a few days you don't remain in touch with the knowledge, you tend to lose sight of the goal. But if every day you remind yourself, then you become more aware of it. Therefore, again and again, daily study is a must. The Upanishad says: *Svadyayan-na pramaditavyam*, or "Never be negligent toward study."

Certain things, such as prayers to God and study of the scriptures, should never be left even for one day—because the mind has the tendency to leave them. The second day the mind will say it does not matter. The third day also. And slowly, slowly, these things will get stopped.

Shastra says this study that I make is to assimilate my knowledge so that it gets translated into action, so that there is an inner transformation and my life becomes beautiful. This is one aspect. But the Upanishad also says, "*Svadyaya-pravachanabhyam na pramaditavyam*," which means whatever you learn, you must also share it with others. Our Gurudev wanted that after some time, every member who attended study classes would start a new study class somewhere—so that there would be a ripple effect. But what often happens is that people become so fascinated by textual study that they go on and on, and only remain in a small group. New members also should start their Study Groups, so that knowledge spreads. It is your duty to study for yourself as well as to share. Don't become a guru immediately; just share the knowledge. Why? Because only by sharing is your knowledge strengthened more and more.

So, the first step in making a Study Group interesting is that everybody should study. In a Study Group, there can be a variety of students. Someone may have the gift of writing—he can translate the studied *shloka* into their regional language. Someone may have the gift of painting—he can paint the theme of the verse being studied. Someone may have the gift of music—he can sing the *shlokas* in different tunes. The other day, we sang *Hanuman Chalisa* in seven *ragas*. All these can make our studies more interesting.

Study Groups will teach you the art of living in this world. Having heard about the Study Groups and the art of living, now hear about the art of leaving—*vanaprastha ashrama*.

Vanaprastha, or *jyeshtha nagarika*, are senior citizens—when every part of the body hurts, and what doesn't hurt, doesn't work. *Vanaprastha ashrama* is meant for guiding senior citizens toward the goal of their life: Self-realization. To guide senior citizens to turn their mind to Self-realization, let there be graceful aging. As children, we are devoted to studies (*shiksha*); as youth, we are devoted to working and serving (*diksha*), and in old age, we are to be content with whatever we get (*bhiksha*). As we age, let this *vanaprastha* stage be one of empowerment, not only of caretaking.

I wrote a *shloka* on this: "*Balastavat shiksha saktah, tarunastavat diksha nishthah, vrddhastavat bhiksha vrttah.*" We can guide [our children] on the spiritual goal of life, reveal to them the art of graceful aging, and empower them according to their attitudes, abilities, etc. This is called the art of leaving. You must know how to live and how to leave.

Swami Vivekananda said, "Kick the world before it kicks you." As you get older, withdraw yourself more and more, and focus on spiritual pursuit. Don't live as husband and wife, but as spiritual companions. Give advice only when asked. If you listen to scriptures, reflect and meditate; then you don't have to do severe penances. Don't complain, and don't be fanatic about anything. [In *vanaprastha*,] live a life of withdrawal from all worldly preoccupations and turn the mind to the higher Goal.

REFLECTIONS

A Guru's Heart
by Swami Ishwarananda

Regarding a Guru's heart, Pujya Gurudev has said, "A Guru must have inexhaustible, irresistible flow of compassion to lift the spirits of the disciple." This is the *urnatva* [completeness] of the Guru's heart. As on a full moon night, the brilliance of the sun is made available to us by the moon, so, too, it is the compassionate heart of Guru that bestows us a glimpse of *Brahman* as we grope in the dark night of ignorance. On the auspicious day of *Guru Purnima*, our hearts should reverentially bow down to Pujya Gurudev, whose compassionate grace alone can truly lift our waned spirits!

On the pursuit to be free,
begin by observing what is not
worth pursuing in life.

Then, reaching a Guru,
develop a strong mind
to discard fascinations
for the ephemeral.

"Mind your senses,"
the Guru would instruct first.

Next, "Sanitize your mind." and
engage in the inner quietude
to stabilize and bear all
sorrows in rise and fall.

Only on developing infinite patience,
with the faults of yours and others,
would the Guru introduce
to you
God within.

As faith in God grows
proportionally
to trust in Guru,
whose every word is for
contemplation deep

with composed mind,
develop intense love
and seek Him alone.

The final adventure
is when
Guru introduces you to God,
for,
without the familiar face of Guru,
would God ever know you?

What Do We Mean by Knowing *Brahman*?
by Brahmachari Prabodh Chaitanya
Talk on Kenopanishad; transcribed by David Brown

What is the nature of *Brahman*? It is Existence, Consciousness, Bliss, and Infinitude; this is the essential nature of one and all. If Consciousness, or Knowledge, is our nature, then everyone should be a realized master, but this is not the case.

The difference between the wise and the ignorant is this knowledge of the Self. The wise know the Self and the otherwise do not. Though our nature is Knowledge, because we seem to have forgotten this, we need to learn knowledge of the Self to, as if, “attain” the Self. If I take a paperweight, for example, when will I have the knowledge of this paperweight? The very moment it comes in contact with my eyes in the proper light. So knowledge of an object takes place when the object comes in contact with a valid means of knowledge for its becoming known; in this example, my eyes are the valid means of knowledge. Once the eyes see, a thought forms to identify the object based on past memory—that this object is a paperweight. Every thought that arises in the mind is illumined by the reflection of Consciousness. Because of this illumining factor behind every thought, I am able to cognize the thought and identify an object. The reflection of Consciousness is independent and ever present, whether there is a thought or not.

This is how the knowledge of an object occurs. I have to have a thought modification of an object for knowledge of an object to take place. Before I can recognize a person, a thought of that person’s form must arise. The eyes see, the thought arises, and knowledge of that form before my eyes takes place. The connection from the eyes to the thought is the connection between the sense organs of perception and the mind—how stimuli from the world are communicated to the mind. The mind’s responses of cognition, joy, curiosity, fear, etc. are then communicated by the mind to the sense organs of action. So, to know a person, I must first have a thought of that person’s form; to know a sound, I must first have a thought of that sound. This same communication principle of senses to mind, and back, applies for knowing all things and beings of the world.

We can understand the thought modifications needed in order to know an external object such as a flower, pot, apple, person, etc. But if we want to know *Brahman*, then what kind of thought modification can make this knowledge possible? There are two types of thought modifications.

The first is, “There exists some *Brahman* other than me, and that *Brahman* is all-pervading Existence, Consciousness, nameless, formless, attribute-less, action-less, species-less.” This type of thought modification is an objectification of *Brahman*. The knowledge resulting from this kind of thought modification is considered as incomplete knowledge. Therefore, it is not enough to have only this knowledge of *Brahman*. When seekers begin their spiritual journey, however, their understanding of *Brahman* starts with this kind of knowledge. They think that *Brahman* is something other than them and that one day they will come to know *Brahman*. This type of knowledge is called indirect knowledge, or *paroksha jnanam*. If I have thus objectified *Brahman*, this knowledge of *Brahman* is incorrect

knowledge.

The other type of thought modification of *Brahman* is called *Brahmakara vrtti* or *akhandakara vrtti*, which is the direct knowledge of *Brahman*. This thought modification is, "I am that Existence, Consciousness, nameless, formless, birthless, deathless, attribute-less, action-less, species-less *Brahman*." This kind of thought modification should come eventually, but when will it come? Before listening to the scriptures or after listening to the scriptures? It should come afterwards, because without studying the scriptures no such knowledge will come.

Having the thought modification that is the direct knowledge of *Brahman* is what makes a wise man different from an ignorant man. Wisdom or knowledge takes place when this kind of thought modification occurs. Therefore, this type of thought modification of *Brahman* is a must, which means knowing this Knowledge is a must.

How is the thought that leads to direct knowledge of *Brahman* different from the thought of objects such as a pot, flower, etc.? The only difference is that in the case of objects, I claim I know an object and it is different from me. However, in the case of direct knowledge of *Brahman*, I know *Brahman* as my own Self. If I know *Brahman* as different from me, then I have objectified *Brahman*.

Also, once the knowledge of an object takes place, I claim ownership of that knowledge. For example, if someone asks, "Do you know that object?" I claim the ownership of that knowledge. But when I say that I know myself as *Brahman*, I don't become an owner of a thought that is other than me. I cannot own the knower-ship because the knower (as other than *Brahman*) is gone. I cannot remain as knower of *Brahman* and know *Brahman* as me; the knower has to go once there is the direct knowledge of "I am *Brahman*."

This understanding that the knower disappears when I say, "I am *Brahman*," is the subtle difference between knowing anything else and knowing the Self. In knowing other things I remain as the knower and I want to keep the position as owner of this knowledge. The unwise person, wanting to add more feathers in his cap, may say, "I know physics, law, biology, computers, etc. And, by the way, I also know *Brahman*." But the Knowledge of the Self removes the knower (the ego) who wants to own all other knower-ships. In my knowing *Brahman*, my individuality is eliminated. I cannot be an individual and *Brahman* at one and the same time.

Desert

by Roshni Jhanjee

Age 13, CM Minneapolis

Swirling, coarse, sinking sand,
Red and resentful under the heat,
Gladly undisturbed, sternly unapproached,
No one to see, no one to meet.

Parched and dry, it bears the patter
Of animals fleeing beneath the distant moon.
Grains sigh with sadness in the soft light,
For no longer is solitude a boon.

But then in sympathy, the Heavens cry,
Raindrops gently dance to the ground.
The sand cries out in ready welcome,
Warm notes mingling with the rain's sweet sound.

The sand now is lonely no more,
For a miracle occurred that night.
Though the raindrops that fell from the sky are gone,
In the sand's memory they do shine bright.

An Experience of a Lifetime by Ankita Vayalapalli

Age 11, CM Atlanta

"Ask not what your country can do for you. Ask what you can do for your country," said President John F. Kennedy. Applying this in today's world has made CORD truly stand out.

Over Spring Break in 2012, Amoolya (my sister), Sadhana, and I worked on a group project for CORD under Madhav Uncle's guidance. We spent 12 hours making sets of earrings and necklaces. The process was long and strenuous—one loop at a time, a twist here and there, selecting the right beads, befitting for even the most delicate earlobes. The quality of jewelry was kept high and the hard labor paid off.

Making the jewelry was not easy, but the design ideas and raw material shopping were the real challenge. The sets would be purchased if they were good quality and style, not just because they were a sympathetic offering for CORD. Hours were spent on discarding old designs 10-15 times just so that the final products would be "perfect," and nothing short of it, in our vision. Quality raw materials had to be gotten at a reasonable price because they would not be cheap.

While working on the earrings, we all had to make sure to not get distracted from the work at hand. It was hard to focus when we were tempted to watch television or listen to music. But through this experience, we learned my sister and I learned from Sadhana the art of making earrings, which is actually a lot more difficult than it seems.

Preaching about charities doesn't make you great. Doing the downright, hardcore work gives you a sense of accomplishment. Our home-crafted jewelry raised \$366 in donations at CM Atlanta's Walk for CORD. Through this experience, we not only learned what it means to lend a helping hand, but also enjoyed bonding more in friendship. We also know a little bit more now about advertising and fundraising. For a new perspective of the world, we are thankful to CM Atlanta for the opportunity and their support.

When it comes to such projects, sometimes people say, "Wait until you are older." I wouldn't say to always ignore them, but I wouldn't say not to strive either. I think it is more important to do everything responsibly and wholeheartedly. Pujya Gurudev has said, "Success or achievement is not the final goal. It is the spirit in which you act that puts the seal of beauty upon your life."



The Dance by Chetana Neerchal

I
dance
to
the beat
of fears
manifold

Fears
manifold
dance
to
my beat

Inseparable
partners
Who
enlivens
who?

I lift
our veils
to reveal
our
faceless
faces

Lifeless
garments,
both
fears and I

Colorful
breathless
stimulating

yet

draining,

is this
dance
of
lifeless
garments.

Eternally
shaking off,
our tired dust,
to engage forever
in this thrilling
dance,

hearing not
our own
ceaseless cries
that plead

for

Rest.

FEATURE

Photo Feature: *Guru Purnima Offering*
by *Natasha Chawla*



Photo Feature: *Meditation Camp at Piercy*
by *Subha Pathial*



Photo Feature: St. Augustine



Photo Feature: CHYK Cam-Tra-Con
by Pritesh Kot





NEWS

Upanishad Ganga Fans on the Rise

Submitted by CCMT

By the Lord's grace and Pujya Gurudev's blessings, *Upanishad Ganga* continues to receive high acclaim worldwide, particularly from the young adult age group. This first-ever, unique, original, and creative series—conceived by Pujya Guruji Swami Tejomayananda and directed by Dr. Chandraprakash Dwivedi (of *Chanakya* series and *Pinjar* fame)—continues to air on India's Door Darshan channel and is quickly available for easy viewing on YouTube after each episode airs.

As soon as airing began on March 11, 2012, the momentum has continued upward with each episode. The *Upanishad Ganga* fan club on Facebook has now crossed 62,000.

In the first eight episodes, Vedic literature was introduced and presented in a nutshell.showed how powerfully Vedantic knowledge can transform lives. Episodes 9-12 featured the four *purusharthas* of *dharma*, *artha*, *kama*, and *moksha*, establishing that *artha* and *kama* are to be gained through *dharmik* means, and *dharma* is followed to attain the supreme goal of *moksha*. Episodes 13-16 beautifully brought out the ideals and significance of gracefully living the four stages of life, namely, *brahmacharya*, *grihasta*, *vanaprastha*, and *sannyasa*. July and August will bring the following episodes:

Episode 17: *Sannyasa* (Part 2)

Sannyasa is the renunciation of self-centered activities, and can include dedicating one's life to the service of society. Leading such a life is not possible without spiritual stamina. This spiritual stamina is gained only by attaining the supreme vision of Oneness, known as Self-realization. This aspect of *sannyasa* is portrayed through the story of Sage Yajnavalkya and Maitreyi.

Episode 18: *Varna*

The ancient system in Indian society called *varna vyavastha* classifies people into four basic classes of *brahmana*, *kshatriya*, *vaishya*, and *shudra*. These *varnas* are presented through the story of Chanakya and Chandragupta in Episode 18. When the learned people of society came to know that Chandragupta was born in a low caste, and not to *kshatriya* parents, they vehemently opposed his ascending the throne of Magadha. Chanakya, with the help of various commandments in Vedic literature, establishes that a person belongs to a particular class based on his actions and inherent qualities, not just birth. But is Chanakya able to convince the pundits of that age?

Episode 19-21: *Shodasha Samskaras*

Per Vedic tradition, 16 rites called *samskaras* are performed in one's life. These rites begin even before one's birth and end with the last rites performed at death. These *samskaras* and their significance, practice, and influence in spiritual progress to the ultimate goal are all discussed in three episodes that feature great Krishna-*bhakta*, Sant Suradasa, and his playmate, Lord Krishna. These beautiful episodes show what the blind saint who really saw.

Episode 22: Karma Theory and Rebirth

At some stage in life, each of us questions the purpose and process of birth. What propels the cycle of birth and rebirth? Can this cycle be stopped? What is destiny? What place does free will have in life? The understanding of all these concepts, in a nutshell, is presented through the story of King Chitraketu, who gets the joy of a son and then the sorrow of his passing. Sage Narada beckons the passing *jiva* to return and reveals a new vision for the king and all viewers.

Episode 23: Glory of Human Birth

It is said, "Every saint has a past." The lauded poet, Sant Tulasidasa was no exception. Through some sharp but truthful words of his wife, his life transformed immediately. The piercing words took him to the high stature at which he is revered for today. What was that turning point? The understanding of the glory of human birth. All scriptures cry in one voice that the rarest opportunity is to be born as a human being. But what is the purpose of human birth that makes it so glorious and who can be considered a successful human being? Watch this episode to find out.

Episode 24: The Fit Student (*Adhikari*)

The special qualities a student needs to develop in order to progress spiritually and truly benefit from Upanishadic teachings is brought out beautifully through the story of one of the most qualified of spiritual students of the Upanishads: the exemplary eight-year-old named Nachiketa. His story, daring to seek the Highest, and challenge to the Lord of Death are what comprise the sacred scripture, *Kathopanishad*.

Episode 25: The Able Teacher (Guru)

Students are often groping in search of a Guru. In the spiritual context, a *Sat-guru* is one who bestows the knowledge of *Sat* (Truth, or the one Reality). But for a person whose mind is open, the whole world is a teacher. The aspect of opening up to the Guru is presented through the story from *Shrimad Bhagavatam* of the *avadhuta* who had 24 gurus.

Feedback on Facebook: Stuti Vij, a student in Nagpur, India, sent this feedback on the *Upanishad Ganga* series (edited for print):

"Hello, *Upanishad Ganga* Team! It is indeed surprising how well the stories are directed and written so that we, as viewers, get the message you want to convey in a short span of 30 minutes. I am a 25-year-old student and I watch the show with my parents and grandparents. I was informed about this series by my aunt, who watched the first episode and then made great efforts to send messages and make phone calls to friends and relatives to watch this series compulsorily.

Every Sunday, post-*Upanishad Ganga*, we all get into a big discussion about the story telecast and try to understand and gain as much as we can. This has become a part of our Sunday routine now and I hope it helps us become better human beings!

Thanks for spreading the knowledge! You have done a great job with brilliant cast and performances. I am sure this series is making an impact in the life of everyone who is watching it. All the best!"



Chinmaya Bala Vihar Graduation at CM Los Angeles

by Sunil Aggarawal

CM Los Angeles' San Fernando Valley and Conejo Valley chapters proudly celebrated their annual Chinmaya Bala Vihar graduation ceremony on May 20, 2012, in the auspicious presence of Swami Ishwarananda, resident *acharya*.

The ceremony began with the recitation of a *shanti mantra* and *Hanuman Chalisa*, which were followed by a talent-filled cultural program. Yashvi Agrawal recited her poem, "My Little Inquiries," and various students, from youngest onward, endeared the audience with their enthusiastic dramatization of "*Krishna Janma*" and "*Dhruva*." Parents were pleased to see the sprouting of good *samskaras* and seeds of culture in the students.

A narration of 24 gurus and their various inspirations was beautifully presented. Bala Vihar Coordinator Madhu Sharma welcomed Swamiji and recited a poem in his honor. Swamiji addressed the audience by answering a question raised by a Bala Vihar student: "Who is God, where does He live, and what does He do?" He then congratulated the CM teachers and *sevakas* for their dedicated work. The program concluded with *aarti* and the Chinmaya Mission Pledge, after which, volunteers distributed mementos and *prasad* to all students.



Mother's Day Celebrations at Chinmaya Shivalaya

Submitted by CM Toronto

CM Toronto held its Mother's Day festivities on May 13, 2012, after several weeks of hushed preparation. There had been excited whispers and closed-door discussions among fathers for many weeks prior, and invites had been sent out to mothers to come dressed in their best for the special day.

The fathers arrived early and the mothers were greeted with the wonderful aroma of festival food when they came into the hall. Prior to their entrance, there was a special session for moms with Swamini Shivapriyananda, resident *Acharya*. In her beautiful talk on the all-consuming joys of mothering, she artistically linked motherhood to the Divinity within all that passes "through us to the world around us." In this discussion session, many personal experiences were related about how children became the axis of their lives and enrich their mindscape in so many ways. Anecdotes about raising kids made the mothers marvel at their own capacities of ever giving, forgiving, and being there for their children throughout their children's lives, regardless of age. Swaminiji said that eventually, the wisdom engrained in children helps them lead the way and teach important life lessons to others.

After the mothers were seated in the main hall for *Devi Puja*, the children trooped in and sat at their respective mothers' feet. They were ready to perform the *puja* to Divine Mother, who had come to them embodied as their own mother. This was a special celebration, indeed, where the aspects of Mother Durga, Lakshmi, and Sarasvati were invoked and worshipped in their own mothers.

Mother Durga, the true path-corrector; Mother Lakshmi, the true provider and nurturer; and Mother Sarasvati, the true first guru were all worshipped with great love and reverence, not to mention flowers, *akshata*, *gandha*, and chocolates. As the children washed their mothers' feet to the

continuous chanting of *mantras*, the mothers, in turn, blessed them affectionately.

A soulful rendition of a Hindi song on motherly love by one of the fathers captured the beautiful bond between mother and child.

Finally, the doors of the dining hall opened to reveal what had been cooking all along. The Masters of Spices served lovely dishes in a well-organized manner. This was their offering to the mothers. There was only one thought at the top of all the mothers' minds as the program came to a close: "Would that Mothers' Day could replicate itself a couple of times a year!"

Spirituality in Medicine by Joyce Brooks

CM Bakersfield conducted its annual seminar on spirituality and medicine on April 28, 2012. This eighth annual event was held on "Health and Spirituality" at the Bakersfield Memorial Hospital, and was a resounding success.

The two guest speakers were James Kissi-Ayttey, Ph.D., Associate Professor of Cultural Anthropology at Hope International University, and Swami Ishwarananda, resident *acharya* of Chinmaya Mission Los Angeles.

The seminar began with an early breakfast, followed by a welcome and introduction to the topic of the day, which was delivered by Dr. Anil Mehta, president of CM Bakersfield. Both speakers utilized detailed PowerPoint presentations and added interesting facts, comparisons, and stories.

The seminar concluded at 12:30 pm with a lively panel discussion led by the conference moderator.

In his introduction, Dr. Mehta emphasized the importance of paying close attention to the three aspects of health. The first aspect is caring for the body by eating well, regular exercise, and regular check-ups. The second aspect is caring for the mind, the seat of emotions, by filling it with positive thoughts. The third aspect is caring for the intellect that processes information by right thinking and evaluation before action.

Dr. Kissi-Ayttey, a dynamic speaker from Guyana, spoke on healthcare disparities and discussed how the diverse cultural and philosophical landscape of the U.S. population can result in grave miscommunications. He cited the example of a patient who does not always interpret his physician's information and instructions correctly. He said more than 95 million people have literacy levels below what is needed to understand complex health information. He said understanding is vital and alternative treatment options should be considered as needed.

Stating that spirituality is an important component of every patient's physical and mental well-being, Dr. Kissi-Ayttey explained, "Be aware that your spiritual beliefs will help you personally and will overflow in your encounters with those for whom you care to make the doctor-patient encounter a more humanistic one." He added that respecting the privacy of the patient's beliefs, without imposing one's own beliefs, is essential.

Swami Ishwarananda's presentation began with a stillness that easily captured the attention of the audience. Offering spiritual wisdom interjected with humorous anecdotes, his message reminded everyone of the need for simplicity, which is our true nature (*sahaja*, or "effortless").

Swamiji advised, "Just be." He gave the following various points. When we are not ourselves, we become ill. Transparency in speech, letting go of exaggeration, value of silence, communication

through eye contact, and gentleness in physical contact are all part of mind, body, and spiritual health. A healthy diet, appropriate exercise, and positive thoughts can be energy builders. Energy being an important part of health, he said that service, practice of one's faith, and love, all produce positive energy. One's thoughts and personality traits also contribute to good health or the lack of health. Practicing meditation and getting in touch with one's subconscious mind can be amazingly beneficial, for it is there that one finds peace, a higher purpose, and the path to God.

In his conclusion, he said Upanishadic teachings are found in a story that gives man the spiritual medicine of *da, da, da: dama, dana, daya*, or "self-control, charity, compassion," respectively. He added, "When you hear the sound of thunder, remember *da, da, da* and keep practicing all three."

The seminar concluded with a lively question and answer session.



CM Atlanta Raises Funds for CORD by Madhav Durbha

CM Atlanta (CMA) members organized their annual CORD Walk on April 28 at Bethesda Park in Lawrenceville, Georgia with great success. Over 200 enthusiastic members took part on a warm spring day to raise funds for CORD India and CORD Sri Lanka. The walkathon was conducted in conjunction with CMA's annual picnic and celebration of *Shri Chinmaya Jayanti*.

Members gathered in a large park pavilion and walked along a beautifully shaded 1.5-mile trail. It was a self-organized walk, with families walking at the time, length, and pace of their choice, within a four-hour window. The participants ranged from seven to over seventy years old. Across the home-base pavilion, games such as soccer and frisbee had been organized after the sumptuous lunch prepared by CMA families.

Acharya G.V. Raghu, CMA president, addressed the families during lunch and thanked them for their enthusiastic participation. He said, "We are pleased to have a huge turnout of CMA families in support of this great cause. . . . With Pujya Gurudev's blessings, we hope to conduct more of these events in the future."

A trio of Chinmaya Bala Vihar students—namely, Sadhana Durbha (grade 7), Amulya Vayalapalli (grade 6), and Ankita Vayalapalli (grade 5)—had spent part of their spring break making jewelry to raise funds for CORD. The students raised \$366 by collecting donations for their pieces. In total, CMA raised \$5,071 for CORD.



CM Vancouver Spring Celebrations

Chinmaya Bala Vihar Day by Subbu Janaswamy (age 13)

CM Vancouver's "Bala Vihar Day," celebrated on May 19, was a memorable and successful day filled with love, learning, and laughter.

The younger students started off the event with prayers to Lord Ganesha and other deities, followed by explanations of the meanings of the *shlokas*. This was followed by the chanting of *Guru Stotram* and a beautiful dance on *Mukunda Mukunda Krishna*. The persistent and hard work of the dancers was showcased in this harmonious performance of music and dance.

A skit on "Child Stars" featured the story of two students who meet Sage Narada and realize that anything is possible with determination, dedication, and devotion. Additional enjoyed performances included devotional music on Indian and non-Indian instruments (including the piano and trumpet) and *shloka* chanting.

Rama Navami Celebrations by Tanvi Adithan (age 10)

CM Vancouver's *Rama Navami* celebrations with friends and family began with the chanting of *Hanuman Chalisa* (I am sure Hanumanji was listening).

In the children's *Ramayana* costume contest, I dressed up as Sitaji in exile. My brother was Bharata and wore Lord Rama's *padukas*, which he had made himself, on his head. My friend was Sita after the coronation and she looked beautiful! We also had a small and pretty Sitaji (in exile) and a tiny, cute Kausalya. There were three heroic Lord Ramas, two handsome Lakshmanas (complete with bows and arrows), and one energetic Hanumanji with a long, swishing tail. There was also a fierce Kumbhakarna with a huge moustache and scary sword. The judges said they had a tough time deciding the prizes since the costumes were all wonderful. We all had a great time dressing up. The celebration ended with delicious prasaad. We had so much fun that we are already looking forward to our next celebration!



CORD USA News
by Subha Pathial

Summer is in full swing and roses are in full bloom! This quarter we have a lot to talk about the CORD activities around the world. Be sure to read the annual and quarterly reports from our CORD centers in India and Sri Lanka at cordusa.org to get the full perspective of all ongoing work. Sign up at http://groups.google.com/group/friends_cordusa to receive news and updates from CORD USA.

CORD Sidhbari's mission is to Empower! How is it that as of March 31, 2012 CORD Sidhabari has spread its area of operation to 531 villages? By strengthening these village communities to be agents of change through a variety of programs, including the Mahila Mandals. As of March 31, there are over 543 Mahila Mandals in more than 531 villages. Some highlights of the progress made within the Mahila Mandals include women rallying against the opening of an illegal wine shop, as well as a donation of Rs. 81,700 for various social causes, such as marriage, illness treatment, and funerals. Mahila Mandals are also conducting Bala Vihar activities benefiting 3,103 children from ages 6-14.

CORD Siruvani is all about preventative health. Around 4,000 patients have undergone Pap smears and blood cholesterol tests; 500 patients have completed their Hepatitis B vaccinations. Dental awareness continues to be a strong initiative of CORD Siruvani with more than 400 villages being screened for dental caries, oral cancer, and other problems.

As part of an awareness campaign, CORD Tamaraipakkam organized career guidance workshops for tenth and eleventh graders. Renowned personalities from various professions gave motivating presentations and guidance to the students. Computer training classes are being offered to 1,203 children. A six-month course on Microsoft applications and Tally are being offered; students take an exam at the end of the course and successful candidates are given certificates.

CORD Delauhida is creating awareness among adolescent women. The Yuvati Mandal now has a membership of 128 young women. Through CORD, they are educated about the challenges faced by women at different levels of growth.

CORD Kaza, the girls' orphanage of *Chinmaya Vijaya*, takes education to the next step. CORD Kaza now engages private tutors to coach the children who need to improve their grades in certain subjects.

CORD Lathikata is showering new growth. The lift irrigation point at Lohadar, which was not operational for the past two years, is now back in action due to CORD Lathikata's intervention. Because of this, around 20 acres of land will be brought under irrigation.

The recently concluded civil war in Sri Lanka has left hundreds of citizens devastated, homeless, and oftentimes, feeling hopeless. The most vulnerable are the children and orphans who have been innocent victims in this decade-long conflict. CORD Sri Lanka has been actively working with destitute children and providing emergency relief to war zones. It is now actively involved in rehabilitation and recovery. To sponsor a child, donate \$360 a year to cover his/her Accelerated Learning Program, which provides a uniform, school kit, and daily nutrition and health (including milk, food, medical checkups, and vitamin and mineral supplements). Once a child is matched, CORD will send the donor a detailed profile of the child and a yearly progress report. Contact [CORD USA](#) to donate. CORD Sri Lanka has also been organizing fun weekend activities, and counseling and motivational sessions for all ages.

CORD USA's Atlanta chapter did a Walk for CORD and raised \$5,000. Within the past year, in addition to a CORD walk-a-thon, they have organized blood donation drives, food drives, and other community service projects. Encouraged by the enthusiastic support of its member families, CM Atlanta is now planning several exciting community service projects under the auspice of CORD USA.

Hunger takes a physical and emotional toll on those inflicted with it. Beyond the physical effects, food insecurity wears away one's self-worth. CORD USA enthusiasts from Los Angeles have started a program called "Brown Bag Brigade," and each Saturday, they get together, make peanut butter sandwiches, pack them in brown bags filled with other edibles such as bananas, juice, nuts, chips, etc., and feed the homeless in a park near the CM LA ashram. CM Los Angeles' Walk for CORD brought in \$13,500 this year.

CORD USA's Portland chapter conducted its sixth annual Walk for CORD and raised \$13,500. This year, they offered CORD Cafe & Spa services, through which participants enjoyed tea, snacks, and *channa jor garam* while waiting for their massage and eyebrow treatments. All in all, it was a unique, fun, and memorable event.

A new CORD USA chapter was established at the University of Miami through the initiative of CHYK Ansh Grover.

CM Halton in Canada conducted a successful CORD Sri Lanka fundraiser and some members even visited Jaffna, Sri Lanka to discuss the possibilities of added support.

CM Chicago's CORD Sidhbari fundraising banquet was organized by Chicago CHYKs and brought in \$80,000. In its 27-year journey, Dr. Kshama Metre, National Director of CORD India, and founder and Director of CORD Sidhbari, has nurtured a comprehensive rural development program in 550 villages of Himachal Pradesh. This work has been replicated since 2003 under the aegis of CORD in other parts of

India, beginning with two sites in Odisha, two sites in Tamil Nadu, and an orphanage in Andhra Pradesh. Efforts continue to benefit those who are beyond reach in underserved rural areas of India. CORD Sidhbari has also begun a new experiential learning program of training “foot soldiers” and “foot-commanders” who are willing to serve in rural India. For this training in experiential learning and holistic rural development, CORD Sidhbari will need to expand its training facility. This one-time construction investment of \$1.2 million will benefit many groups from different walks of life, such as development professionals, social service volunteers, interns, government functionaries, NGOs, and program beneficiaries. By transforming such groups into resource people, more will be able to contribute in rural India.

CHYKs from Pittsburgh are doing something out of the ordinary. They have decided to purchase bags from CORD’s Self-Help Groups for their upcoming CHYK camp. Visit [CORD USA](#) to see photos.

A USA Junior CHYK (highschoolers) team is on a service visit to Sidhbari. [Read more](#) about CORD USA’s service visits and view a [video presentation](#) from a participant.

Inspired by the success of Junior CHYKs’ service visits, CHYKs are organizing a service visit this year under the leadership of Apurva Bhatt. They will be going to CORD Kaza December 23-31, 2012 to teach students basic computer skills and English, and thereafter to the Global CHYK Camp in Coimbatore, which begins January 1, 2013.

[Read more](#) about CORD USA’s service visits or e-mail [Apurva Bhatt](#).

Over the last three years, since its inception, CORD USA has gotten numerous requests from donors to apply for Matching Grants. Thanks to all the donors who help CORD maximize the impact of donations. Many companies sponsor matching gift programs that contribute to their employees’ philanthropic interests. If your company is one of them or if your employer offers such a program, you can complete the Matching Gift Form for CORD USA and send it to [Subha Pathial](#).

Special thanks to Paulomi Campbell and Shabana Dipchand for helping put together the CORD USA’s newsletter in such a fun and productive way.

Answers to questions and additional information are just an e-mail away. Send your queries to [Subha Pathial](#).

CM Houston's Bala Vihar Graduates 2012 by Uma Aggarwal

Chinmaya Bala Vihar parents at CM Houston (CMH) beamed with joy on June 10, 2012 as 30 graduating Bala Vihar students gathered for a ceremonious, bittersweet farewell. Entering a new life phase with curious excitement, the students will carry with them countless memories of love, learning, and caring from their teachers and peers, of almost 13 years for some graduates.

CMH’s annual Bala Vihar graduation tradition consists of a three-part ceremony that begins with a *puja* at the center’s Shivalaya temple. The resident *acharyas*, Gaurang and Darshana Nanavatya, preside over the ceremonies performed by the resident priest. The *acharyas* and children walk in procession to the Vedic chanting of *Taittiriya Upanishad* as they leave the temple and enter the *Chinmaya Smriti* hall.

The convocation address is the teachers’ message to the graduates and it clearly signifies that one never graduates from spiritual learning. Acharya Gaurangji emphasizes this point in his annual address on *Taittiriya Upanishad*, which specifically features the graduation teachings to disciples as they are ready to leave their guru’s teachings and his *gurukulam* after a decade or more of tutelage. The *Upanishad*’s ancient principles and teachings apply to all the graduates of any era, as they embark on a

new life of freedom in which they have to learn how to make their own decisions.

The *acharyas* lit a lamp to symbolize the lighting of knowledge in one's heart, after which each graduate lit his own lamp to symbolize the passing of knowledge from teacher to taught. As graduates came forward and receive their plaque, they were introduced via a PowerPoint presentation that featured their cherished memory at CMH and their favorite quote of Pujya Gurudev. One of the most popular favorite quotes this year was, "Do not put the key to your happiness in someone else's pocket." Some students said their favorite memory was their senior year class with *Self Unfoldment* taught by Acharya Darshanaji.

Everyone's heart was full of joy and gratitude for the pleasant memories and accomplishments of past years. The program ended with a sumptuous lunch served by the graduates to all the guests.



Fusion 2012: CORD Fundraiser by Nandini Kishore

When CM Washington DC Bala Vihar's grades 10-12 students heard about the worldwide lack of basic provisions for food, shelter, clothing, and education in various countries, they prepared and presented "Fusion 2012," a talent show to fundraise for CORD USA.

Appreciating CORD's vision to harness human resources and empower people to transform their lives through self-help programs, the students chose to help themselves in preparing and conducting this program from start to finish—planning, coordinating, advertising, selling tickets, and even auditioning and rehearsing. The presentation quality of all the performers was so good, even with the limited time they had to prepare, that the teaching advisors did not reject any presentation! Despite date and schedule conflicts, team spirit and single-pointed determination prevailed, and each performance was truly a fusion of the students' talents in the performing arts.

Fusion 2012 was a grand success that resounded in the audience's love-filled enjoyment and praise. The show began with an invocation to Lord Ganesha, followed by medleys of Hindustani and Carnatic music, dance, tabla *jugalbandi*, and folk dances. The concluding performance was a lively *bhangra* dance. The event raised over \$2,000. What the students considered their most was their success in impact that CORD made on us but the impact that we made to those in need.

All the student organizers felt good "being a part of something so big" and doing the work on their own. They look forward to more new projects to continue to help support CORD.



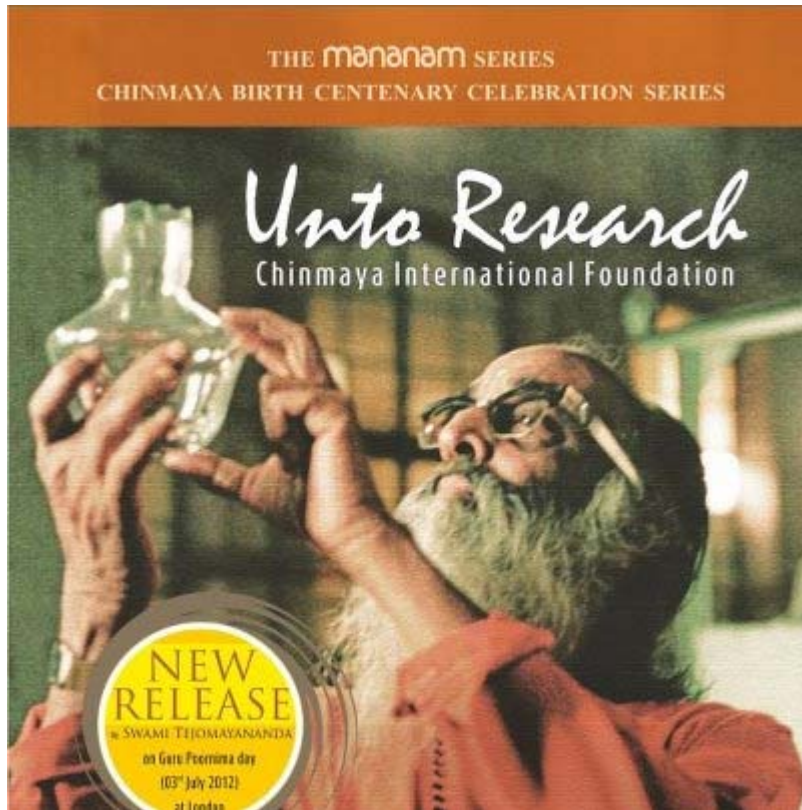
Swami Ishwarananda Visits Vancouver Submitted by CM Vancouver

Swami Ishwarananda shone in Vancouver during his five-day *yajna*, May 14-19, 2012. After a six-year hiatus, CM Vancouver members felt most fortunate for the opportunity to welcome and host Swamiji again.

The morning lectures were on *Amritabindu Upanishad* and the evening lectures were on *Bhagavad Gita*, Chapter 15. Both sessions were loved by all the attendees, who found the lectures spiritually uplifting and inspiring. Swamiji's key points sprinkled with wit and humor allowed everyone to enjoy learning the techniques of meditation revealed in the *Upanishad* and the techniques of self-integration shown in the *Gita*.

Announcements

New Mananam Release: Unto Research



Chinmaya Mahasamadhi Aradhana *Family Camp 2012* July 29 - August 3, 2012

Flight to Freedom



Conducted by *Swami Swaroopananda*

Texts/Topics

*Sankat Mochan, Gayatri Mantra,
Maha Mrtyunjaya Mantra, Ik Onkar*

Wyndham Hotel

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SWAMI SWAROOPANANDA,

a disciple of the spiritual luminary, His Holiness Swami Chinmayananda, and a protégé of the present Head of Chinmaya Mission Worldwide, His Holiness Swami Tejomayananda, brings the perennial wisdom of Vedanta to all ages. His eloquent and profound insights, filled with warmth, wit, and logic, have transformed thousands of lives around the world. A respected spiritual teacher and highly sought motivational speaker, Swamiji is also the present Director of the prestigious Chinmaya International Residential School in Coimbatore, India, and Chinmaya Mission's Head of the Asia-Pacific region.



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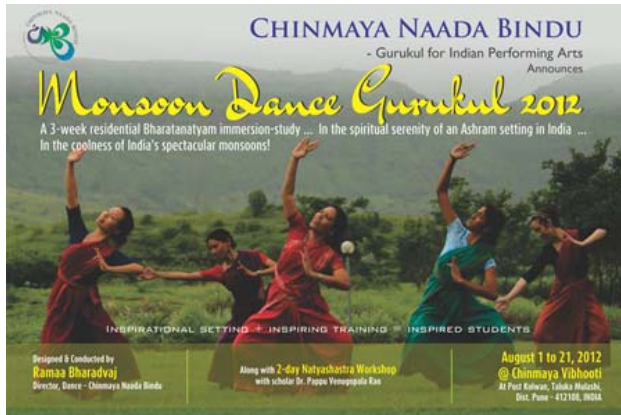
(978) 749-0876



5-Day Family Camp Rates Per Person	Per By March 31	After March 31
Quad Occupancy	\$440	\$475
Triple Occupancy	\$535	\$585
Double Occupancy	\$650	\$725
Single Occupancy	\$1,000	\$1,100

Rates given are per person; include lodging and
boarding (vegetarian meals); exclude transportation

Monsoon Dance Gurukul 2012



CHINMAYA NAADA BINDU
- Gurukul for Indian Performing Arts - Announces

Monsoon Dance Gurukul 2012

A 3-week residential Bharatanatyam immersion-study ... In the spiritual serenity of an Ashram setting in India ... In the coolness of India's spectacular monsoons!

INSPIRATIONAL SETTING • INSPIRING TRAINING • INSPIRED STUDENTS

Designed & Conducted by
Ramaa Bharadvaj
Scribe, Dance - Chinmaya Naada Bindu

Along with 2-day Natyashastra Workshop
with scholar Dr. Pappu Venugopala Rao

August 1 to 21, 2012
@ Chinmaya Vibhooiti
At Post Kolwan, Taluka Mulashi,
Dist. Pune - 412108, INDIA

Natyashastra Workshop (Aug 11 & 12, 2012)

With scholar Dr. Pappu Venugopala Rao

+ Bharatanatyam technique class with Ramaa Bharadvaj
Recommended for theater & dance students/artists

The *Natyashastra* (by Sage Bharata) is a monumental 2000-year old Indian treatise on the performing arts. Incredibly wide in its scope, it covers stage design, music, dance, theater techniques, makeup and virtually every aspect of stagecraft. Written in Sanskrit, the text consists of 6,000 stanzas, incorporated in 36 chapters. Referred to as the fifth Veda, it has remained an important text in the fine arts through the centuries.

Workshop Students will also participate in the Bharata Natyam technique class with Ramaa Bharadvaj & attend temple rituals and discourses by visiting Acharyas.

Students may register for the *Natyashastra* workshop separately without registering for Monsoon Dance Gurukul



Monsoon Dance Gurukul (Aug 1 to 21, 2012)

With Ramaa Bharadvaj & Faculty

A comprehensive daily schedule for the development of the total dancer.

► Strengthening Bharatanatyam technique, refining rhythm, nuances of abhinaya + Repertory development ► "First-light" yoga / pranayama sessions at sunrise ► Vedic Chanting ► Introductory Sanskrit ► Carnatic music ► Natyashastra workshop with Dr. Rao ► Cultural excursion to Bangalore (Nityagram dance village) & Salem ("Krishna Jayanthi Cultural Festival") ► Showcase performance.

Additional experiences:

Morning & evening discourses by visiting Acharyas - rituals at our magnificent Hanuman temple & Pranava Ganesh temple - guided hikes onto the Sahyadri mountains - all Ashram events & discourses.

Student eligibility:

- Age: 16 years & up - in good physical fitness.
- Students must have completed Arangam or have at least 5 to 7 years of continuous Bharatanatyam training.
- Dancers wishing to strengthen their performance skills, expand their repertoire and/or experience a Gurukul learning atmosphere.
- Non-dancers may register as OBSERVERS ONLY (full donation applicable)



Cultural Excursion to Bangalore & Salem (Aug 7 to 10)

Salem: "Krishna Jayanthi Cultural Festival", Chinmaya Kailasya Ashram - Aug 8 & 9 (performance of "MITRA - dance hymn to friendship" by Ramaa Bharadvaj)

Described as a glimpse of Heaven on Earth, Chinmaya Kailasya Center is an eco-friendly ashram situated in the town of Salem, (Tamil Nadu) near the beautiful Yercaud Hills. It houses the temple to a 6-ft tall breathtaking marble image of Krishna carved in Japur. Built of compressed interlocking sun-dried mud bricks, the ashram remains cool even during the sizzling summer heat.

In this stunning venue, over 2000 people will gather on Aug 9th to celebrate Krishna's birthday with traditional rituals, music, dances and festivities. Ramaa Bharadvaj will perform her critically acclaimed solo "MITRA - Dance Hymn to Friendship" for Krishna. ... and the MDG students will experience it all!



Bangalore: Visit to the world renowned Nityagram (Dance Village) - Aug 10

We have received a special invitation from the world-renowned Nityagram dance village to bring our MDG students to visit, tour and interact with their resident dancers. Nityagram is India's first modern dance Gurukul set up by Prof. Gauri in 1990 in a village 30 kms from Bangalore. Designed by Gerard Da Cunha following the vernacular architecture of the region, it has been described as a place "where nothing exists except dance". It houses one of the best dance companies of India.



Our Faculty

Dance (Bharata Natyam) - Aug 1 to 21: Ramaa Bharadvaj - Director, Dance - Chinmaya Naada Bindu

An acclaimed dancer/choreographer Ramaa Bharadvaj is a winner of multiple Lester Horton Dance Awards in California for choreography and performance. She was awarded the Directors Award from California Arts Council for her contributions to the Arts in the State of California and was selected as one of 21 exceptional South Asian women living in the U.S., whose lives and stories are presented in the book "Spices in the Melting Pot" released in 2005. She served on the dance faculty of Pomona College and Orange Coast College and was visiting professor of dance at several educational institutions in the U.S. Her outreach programs have reached over 15,000 children in the US. After 31 years of a successful dance career in the United States Ramaa returned to India in 2001 and now serves as Director of Dance at Chinmaya Naada Bindu.

Music for dance (Carnatic) - Aug 15 to 21: Ashwarya Shankar

Aishwarya, a student of the renowned Suguna Varadachari of Chennai is a recipient of many accolades including winning 21 prizes out of the 22 sections in the music competition by the prestigious Music Academy in Chennai and receiving the Govt of India's Ministry of Culture scholarship. She is also trained in Bharatanatyam.

Sanskrit - Aug 17 to 21: Swami Ramakrishnananda

Swami Ramakrishnananda's meticulously developed Sanskrit pedagogy is complemented by his humorous and spontaneously creative teaching style. His Easy Sanskrit Course has been approved by India Gandhi National Open University and is currently being translated into Spanish, Chinese & German.

Natyashastra Workshop - Aug 11 & 12: Dr. Pappu Venugopala Rao

Dr. Rao, the retired Associate Director General of American Institute of Indian Studies, Chennai, holds a Doctoral degree in Sanskrit & Telugu. An author of 15 books and over hundred research papers on Religion, Philosophy, Music & Dance, he has composed lyrics for dancers, musicians & films. Dr. Rao is member Sangeet Natak Akademi, Delhi, Secretary of The Music Academy, Chennai, and Visiting Professor at University of Hyderabad.



Our Facilities

Chinmaya Naada Bindu

Chinmaya Naada Bindu Gurukul is housed in the premises of Chinmaya Vibhooiti, (a spiritual resource center) located on 60 acres of land at the foothills of the Sahyadri Mountain range in the village of Kolwan near Pune, India. Our facilities offer:

- Spacious shared room with attached bathrooms
- 3 vegetarian meals prepared in our hygienically equipped kitchen
- Emergency clinic on site
- Dedicated dance studio with wall to wall mirror and wooden floor
- 1008 capacity theater with ceiling design inspired by peacock feathers.
- Two magnificent fully operational temples

Getting here:

Kolwan is 1 hour by car (35 km) from Pune and about 4 hours from Mumbai. Transportation by car can be arranged from Pune airport/train station or from Mumbai airport/train station both on arrival and departure. (Cost borne by student).



Registration

Monsoon Dance Gurukul '12 (limited to 55 students) Natyashastra Workshop (limited to 30 students)

Details:

- 21-day Monsoon Dance Gurukul:
 - INTERNATIONAL STUDENTS - US \$800 or equivalent (includes excursion)
 - Students from India - ₹15,000 (excursion cost extra - ₹11,000)
- 2-day Natyashastra Workshop only: (FREE for MDG students)
 - INTERNATIONAL STUDENTS - US \$70 or equivalent
 - Students from India - ₹2,500

Included in MDG registration

- Boarding (shared room) & 3 meals (22 days - July 31 to Aug 21)
- All group lessons & sessions with MDG faculty.
- Natyashastra workshop
- All ashram events & discourses
- Cultural excursion to Bangalore & Salem - travel by air & car (FOR INTERNATIONAL STUDENTS ONLY)
- Students from India are welcome to join - travel, & stay costs extra (₹11,000)

Included in Natyashastra workshop registration

- Boarding (shared room) & 3 meals (2 days - Aug 11 & 12) at Kolwan
- Natyashastra workshop with Dr. Rao
- Bharatanatyam technique class with Ramaa Bharadvaj
- All ashram events & discourses

Not included in MDG or Natyashastra registration

- International airfare to and from India
- Transport from Pune/Mumbai airport or train station to Chinmaya Naada Bindu & back
- Sightseeing/shopping or local transport in India, (other than during cultural excursion)
- Beverages (juice, soft drinks, milk) or snacks
- Extra days at Chinmaya Vibhooiti, Kolwan (discounted rate of ₹400 per day)

How to apply

(Note: Both workshops are subject to a minimum enrollment of 10 students)

1) A letter of intent with following information: (Due immediately)

- Name and address
- Dance training history (name of teacher & # of years)
- Why you wish to attend the Dance Gurukul at Chinmaya Naada Bindu
- An online link (Youtube or Vimeo) of your formal or informal performance
- Email to: cnb@chinmayamission.com with CC to ramaabharadvaj@yahoo.com

2) Registration Deadline: July 15, 2012

- Students selected after initial screening based on Letter of Intent will be emailed the registration form.
- Full Payment due at registration (no refunds)

This is a participatory workshop. Registrants must have completed Arangam or have at least 5 to 7 years of continuous Bharatanatyam training. Non-dancers may register as OBSERVERS ONLY (full donation applicable)

Contact for information:

Chinmaya Naada Bindu
@Chinmaya Vibhooiti
At Post Kolwan, Taluka Mulashi,
Dist. Pune - 412108
Maharashtra, INDIA

Ramaa Bharadvaj
ramaabharadvaj@yahoo.com
+ 91 96042 49102
cnb@chinmayamission.com
+ 91 96898 89153

We welcome you into our sacred home ...

Balvihar Magazine Rate Increase

Balvihar Magazine New Rates - Effective July 1, 2012

Due to increased cost of paper, printing, freight and overhead expenses, the new BalVihar Magazine rates have been increased to the following:

1 Year	\$50
2 Years	\$80
3 Years	\$120
5 Years	\$200
15 Years (Long term)	\$500
Long term subscription as gift to a relative/friend in India	\$75



New Releases from Chinmaya Publications

 <p>Unto Research Chinmaya International Foundation</p> <p>Ramping Up Knowledge Traditions through Global Networking</p> <p>Price \$25</p>	 <p>PURAJANA GITA SWAMI TEJOMAYANANDA</p> <p>Price \$4</p>	 <p>Chinmaya Book of Ashtottaras and Aratis</p> <p>Price \$10</p>	 <p>Hindu Culture</p> <p>Grade 9 Bala Vihar Teachers' Handbook Chinmaya Mission</p> <p>Price \$75</p>
 <p>CONFLICTS AND CONFUSIONS in Indian Culture Swamini Vimalananda</p> <p>Price \$10</p>	 <p>The Other Way Chinmaya Yuva Kendra</p> <p>Price \$12</p>	 <p>DROP: It's Easy A Yuvaveer Initiative</p> <p>Price \$10</p>	 <p>DROP A YUVAVEER INITIATIVE</p> <p>Price \$10</p>
 <p>GEETA FOR YUVA Meditation of a Yuvaveer</p> <p>Price \$3</p>	 <p>Sankat Mochan MP3 talk by Swami Swaroopananda</p> <p>Price \$20</p>	 <p>UPANIŠAD SĀRA ESSENCE OF 8 UPANIŠADS MP3 CD</p> <p>Price \$25</p>	 <p>॥ Ashtavakra Gita ॥ Commentary by H.H. SWAMI TEJOMAYANANDA Recorded at Chinmaya Mission, Houston 2011</p> <p>Price \$16</p>

Tapovan Prasad Celebrates 50 Years:

- Message from Pujya Guruji Swami Tejomayananda



SWAMI TEJOMAYANANDA



17 December 2011

All Chinmaya Mission Centres and Acharyas

Dear All,

Hari Om!

Our magazine *Tapovan Prasad* is entering the 50th year of its publication in January 2012. Throughout this Golden Jubilee Year, it should be our endeavour to give wide publicity to the magazine. For this, a special video presentation of four minutes duration has been prepared. It will be forwarded to all the centres, along with other publicity material.

The video presentation is to be screened at *jnana yajnas* and all other events where people gather in large numbers. One person can be appointed to collect the subscriptions at the book stall or other specified place. Since *Tapovan Prasad* is a window to all our Mission activities, it should be circulated widely.

With Prem and Om,

P.S. For more details, please contact the Tapovan Prasad office.

Email: tapovanprasad@chinmayamission.com

Tel: +91-044-28363641

CENTRAL CHINMAYA MISSION TRUST, SANDEEPANY SADHANALAYA, SAKI VIHAR ROAD,
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The Yoga of Action



Chinmaya Mission

December 19th to 26th 2012

Chinmaya International Residential School, Coimbatore, Tamil Nadu, India

Ages 12 to 16

USD \$350
Early Bird Special
USD \$315 for payments by July 30 2012

Please Contact
Lavina Chotrani
+85294757575 (Hong Kong)
lavinachotrani@gmail.com
Roushika Gawne
+44781214648
roushika@gmail.com

Swami Swaroopananda: Is famous amongst the teens and youth for His inimitable style, wit and ability. Swamiji has worked tirelessly to fulfill the vision of His Guru, Swami Chinmayananda, and along the way has inspired countless individuals to not only take interest in spirituality, but to put elevating teachings into practice. At present Swamiji is the director of the Chinmaya International Residential School in India but He still manages to travel the world, spread the knowledge of our Ancient Culture, and inspire generations to live up to the values put forth by our Rishies.

SEVEN

DAYS

POWERS

Global Teenage Camp

THE POWER OF

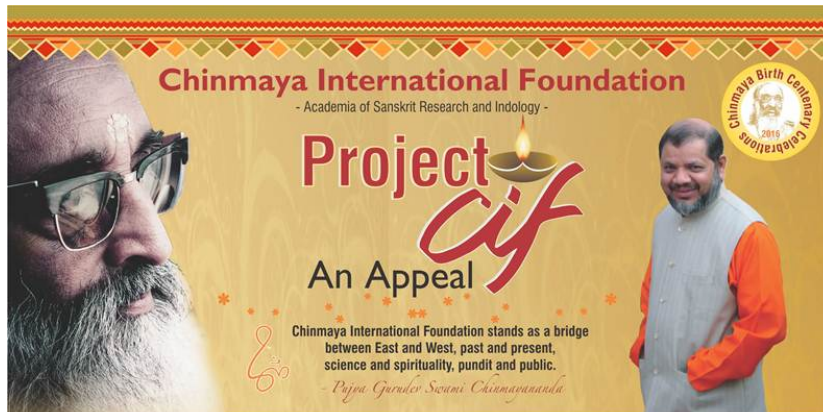
LEADERSHIP	DEDICATION	GOD	ETHICS	FREEDOM	SELF ACTUALISATION	NATURE
						



In seven inspiring days, Swami Swaroopananda will reveal the Seven Powers that at present lie dormant within us. Swamiji will not only reveal these powers, but will also show us how we awaken them and bring these powers, but will also show us how we can awaken them and bring them into manifestation in all aspects of our lives! Along with Swamiji's revelations on The powers, the camp will feature self-discovery workshops and entertaining cultural activities to invoke and celebrate the 7 Powers and their festivals while engaging in our profound Hindu culture.

Nestled in the foothills of the western Ghats, Chinmaya International School (CIRS) is located on the fringes of Nilgiri Biosphere Reserve. With this unique locale as the backdrop, the school offers excellent amenities and modern technologies that are sure to make the stay more pleasant.

Project CIF



Sponsor a ROOM in this Auspicious and Uplifting Environ

Started in the year 1989 by Puja Gurudev Swami Chinmayananda, Chinmaya International Foundation (CIF), is a centre of excellence for the study, research and dissemination of knowledge in the areas of Indian philosophy, culture, art and science, business management, both modern and ancient.

CIF is housed at Adi Sankara Nilayam, a hallowed place, the maternal home of the great saint, savant and philosopher Adi Sankara – the very abode that he was born. Located in a small hamlet called Veliyanad in Ernakulam District, Kerala, India, CIF stands on an 8.3 acre plot of land amidst luxuriant sun blessed greenery, temple shrines and lotus and lily ponds. It offers an ambience that attracts aspirants who come in search of peace and solitude from the world over.

Project CIF

CIF was one of the last projects undertaken by Puja Gurudev during HIS lifetime. The year 2016 marks the birth centenary of Puja Gurudev. Important construction projects have been planned for enhancing the facilities at CIF to dedicate unto HIS Lotus feet on this auspicious occasion. We invite and welcome all spiritual seekers and philanthropic devotees to join hands with us to fulfil HIS vision for CIF.

Details of Room Sponsor

Regular Room: INR 5 lakhs/USD 10,000

- o A self sufficient two bedded room where in the name of the donor would be displayed on the wall of the room. The room can be occupied for 5 days in a year with family as Guest of CIF for a period of 25 years.

Special Room : INR 10 lakhs/USD 20,000

- o A self sufficient two bedded air-conditioned room where in the name of the donor would be displayed on the wall of the room. The room can be occupied for 10 days in a year with family as Guest of CIF for a period of 25 years.



www.projectcif.chinfo.org/sponsor



Register Now for these Home-Study Courses from CIF:

- E-Gita Course



cif Chinmaya International Foundation
Affiliated to Rashtriya Sanskrit Sansthan, New Delhi, Recognised by Mahatma Gandhi University, Kottayam
and Indira Gandhi National Open University (IGNOU)

welcomes you to a home study

BHAGAVAD GITA COURSE
Go through Gita... Grow through Gita...

Author: **His Holiness Swami Tejomayananda**
Head, Chinmaya Mission Worldwide

Course Highlights:
18 Chapters covered in 30 lessons
15 months duration @ 2 lessons per month
shows you the art of living Vedanta in your daily life

Course Donation:

Residents of the Indian sub-continent: ₹3,000	Postal Course	Other Residents: US\$250
Residents of the Indian sub-continent: ₹3,000	Online Course	Other Residents: US\$200

Knowledge of Sanskrit is not required
as the medium of instruction is English.

REGISTER NOW!

To see lesson samples, get more details, and to register online:
www.chinfo.org/courses/bhagavadgita

For further details contact:
Administrator, CIF Home Study Courses
Chinmaya International Foundation
Adi Sankara Nilayam, Adi Sankara Marg, Veliyanad, Ernakulam – 682 319, Kerala, India
Phone: +91-484-2749676, 2747307 Fax: +91-484-2749729
Email: gitacourse@chinfo.org

CIF'S CORRESPONDENCE VEDANTA COURSE

THE CHINMAYA INTERNATIONAL FOUNDATION (CIF) IS PLEASED TO INVITE ALL SPIRITUAL STUDENTS TO ENROLL IN ITS PROGRESSIVE HOME-STUDY PROGRAM FOR VEDANTIC STUDIES.

OBJECTIVE

The primary aim of these courses is to provide clarity and depth in a seeker's Vedantic studies. Each course covers, in a series of 24 detailed lessons, various central Vedantic concepts as taught in introductory texts such as Vivekachudamani, Atma Bodha, Tattva Bodha, Vakya Vritti, and Panchadashi.

LEVELS

CIF's one-year correspondence Vedanta Course is offered on two levels, Basic/Foundation and Advanced. While students must have general Vedantic knowledge before opting for the advanced course, CIF's specific basic course is not a pre-requisite to sign up for the advanced course, which provides an in-depth understanding of principal Vedantic concepts.

ABOUT CIF

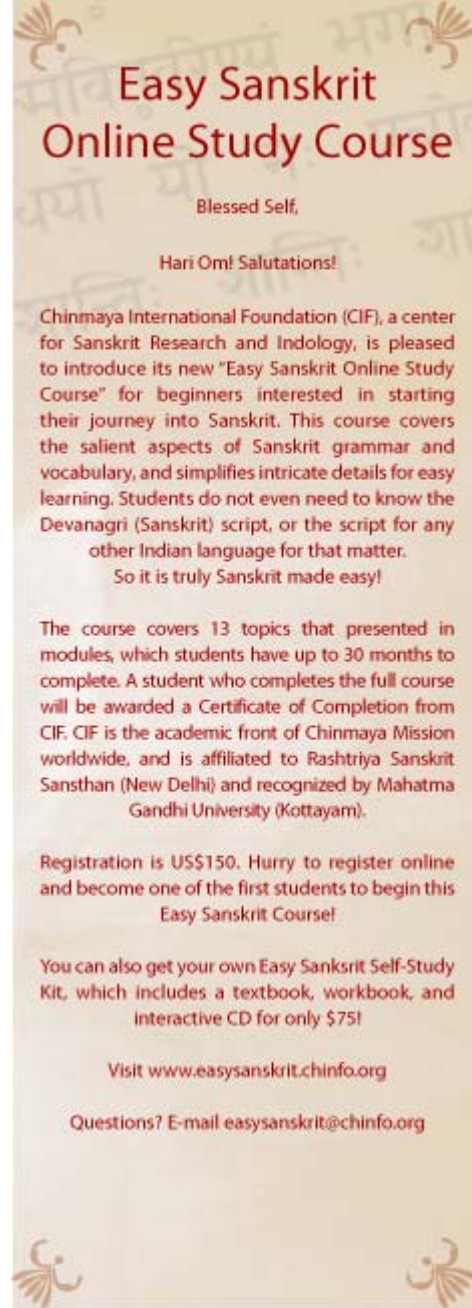
Established in 1989, CIF is a research center for Sanskrit and Indology, recognized by the Mahatma Gandhi University, Kerala, India. Swami Chinmayananda visualized CIF as a bridge between East and West, past and present, science and spirituality, pundit and public. CIF is located in Kerala, India, at the maternal ancestral home and birthplace of the Advaita Vedantin, Adi Shankara.

REGISTRATION

Students may choose to enroll at any time during the year in either a postal correspondence course or an online correspondence course (lessons are sent via e-mail).

E-COURSE: US\$100; POSTAL COURSE: US\$175
VISIT WWW.CHINFO.ORG TO REGISTER
OR GET MORE DETAILS.

- Easy Sanskrit Course



The poster is a vertical rectangular card with a light beige background. It features decorative golden motifs at the top and bottom corners, resembling stylized flowers or leaves. The text is centered and uses a mix of red and black fonts. The title 'Easy Sanskrit Online Study Course' is in a large, bold, red font. Below it, the phrase 'Blessed Self,' is in a smaller black font, followed by 'Hari Om! Salutations!' in a slightly larger black font. The main body of text is in black, describing the course's purpose and benefits. It mentions the Chinmaya International Foundation (CIF) and its affiliation with the Rashtriya Sanskrit Sansthan and Mahatma Gandhi University. The registration fee is listed as US\$150, and there is a mention of a self-study kit available for \$75. The poster concludes with a website URL and an email address for inquiries.

Easy Sanskrit Online Study Course

Blessed Self,
Hari Om! Salutations!

Chinmaya International Foundation (CIF), a center for Sanskrit Research and Indology, is pleased to introduce its new "Easy Sanskrit Online Study Course" for beginners interested in starting their journey into Sanskrit. This course covers the salient aspects of Sanskrit grammar and vocabulary, and simplifies intricate details for easy learning. Students do not even need to know the Devanagari (Sanskrit) script, or the script for any other Indian language for that matter.
So it is truly Sanskrit made easy!

The course covers 13 topics that presented in modules, which students have up to 30 months to complete. A student who completes the full course will be awarded a Certificate of Completion from CIF. CIF is the academic front of Chinmaya Mission worldwide, and is affiliated to Rashtriya Sanskrit Sansthan (New Delhi) and recognized by Mahatma Gandhi University (Kottayam).

Registration is US\$150. Hurry to register online and become one of the first students to begin this Easy Sanskrit Course!

You can also get your own Easy Sanskrit Self-Study Kit, which includes a textbook, workbook, and interactive CD for only \$75!

Visit www.easysanskrit.chinfo.org

Questions? E-mail easysanskrit@chinfo.org