

# Hari OM

## CMW NEWS 151

### JAN 2013

All human beings are entitled to the enjoyment of spiritual bliss. It is their birthright. Spiritual realization is not impractical even in the vortex of worldly activities, provided one has the necessary mental strength. There seems to be nothing absurd in the idea of a householder immersing himself or herself in divine thought even as the great rishis in their Himalayan ashrams did, provided he or she has the necessary *viveka* (discrimination) and *vairagya* (dispassion).

Source: *Divine Purpose, Mananam Series*

The divine purpose of life is to achieve Self-perfection. To strive for the Truth is the highest of all conscious efforts of a human being. No other sentient being in the universe has the equipment for thus hastening its own evolution as efficiently. If we, with our wealth of available apparatuses, do not learn to spend our lives striving for perfection, ours, indeed, are lives wasted. . . . Infinite is our true nature. We have only to realize this and we will find ourselves at our journey's end.

Source: *Divine Purpose, Mananam Series*

'I,' the individual finite being, am the center of 'my world.' I must discover my own purpose for my life on earth and try to fulfill it. It was said, "Find a purpose; the means will follow." If man seeks more and more of the same, he remains in the rat race of life. Even if he wins the race, he still remains a rat. When he starts seeking a higher and higher purpose, there is greater fulfillment and joy. Gradually he realizes that the purpose of life and the world is to realize the Truth behind the world, not just to seek pleasure.

Source: *Divine Purpose, Mananam Series*

# SPIRITUAL TRAILS

## All Is Truth

by Pujya Gurudev Swami Chinmayananda

*Originally published in Truth, Mananam Series, 2009*

To the ordinary man, his body is himself. The ordinary man's identification with his body is deep and strong. He lives for the body, strives for the body, and knows no other mission in life than seeking sensuous joys.

There is, however, another class of men who are slightly more "grown up," who have come to recognize that they are not only bodies, but also creatures endowed with a mind and intellect. Such men have come to recognize the existence and workings of their psychological personalities. To them, a human being is not a mere, ineffectual worm, but a sacred being that possesses almost godly powers, which are evident through the manifestations of mind and intellect. Such men review the achievements of science and literature; they recognize the great thinkers and discoverers; they take into account the total victory that man has so far gained over mighty Nature. Such men come to the conclusion that man as a thinking being has a glory and power not much inferior to those of the gods.

But a perfect student of philosophy approaches Truth only after discovering through his discrimination that he is neither his body nor his psychological personality. He comes to feel that some subtle Power, subtler than the mind and the intellect, is "playing hide-and-seek" within him, and that It is really the dynamic life center that vitalizes the other coatings of matter that envelop and hide It. He is keen to know his own real identity before establishing his relationship with Truth.

The philosophy of Vedanta provides such a student with arguments and convictions that lead him to the seat of life—the Self—that lies within the seeker himself. When the student comes to fully understand the depth and significance of the Guru's mystical words in Vedanta, and comes to vitally and intensely experience first-hand the great, grand Self that he is, he gains perfect knowledge of his true nature.

To such a one, he is That (of "That thou art"), as he finally dropped all his wrong identifications with his body and psychological personality. He becomes pure Spirit, and as Spirit, his relationship with the Absolute is one of perfect identity. In actuality, however, there cannot really be any relationship, as "relationship" denotes the existence of at least a pair of separate "things." Since the student of Vedanta sought Truth within himself, his discovery of It in his own heart leads him to experience himself as the Whole. This type of relationship—experiencing the Self as One with the Whole—is what is pointed out by Acharya Shankara's school of philosophy called non-dualism (*advaita*).

Three kinds of relationships with Truth are possible, as explained in the *Ramayana*, where Hanuman, the greatest devotee of Shri Ramachandra, describes his relationship with Shri Ramachandra. Hanuman says, "O Lord, at moments when I am steeped in my body consciousness, I am thy slave. When I identify myself with the mind and intellect (as a *jiva*), I am a part of Thee. And when I am in my *svarupa* (essence) as the Spirit, I am Thy own Self."

Hence, our relationship with the Absolute can be explained in three ways, according to our identification. There are moments when even the greatest seer is conscious of the sorrows of physical pain and the inclemency of outer elements. At such moments, even the realized master (*jnani*) falls prostrate at the feet of the Lord and mentally seeks the Lord's mercy. Again, there are moments when the *jnani* is conscious of some inner mental agitation, or irresistible emotional outburst, or high intellectual flight, and recognizes within himself a might and a power almost equivalent to that of the Lord. It is only during the rare moments of bliss and peace in *samadhi*, when he has completely moved himself from the false outer covering of matter to the subtlest of the subtle Spirit within, that the *jnani* recognizes his true nature and cries forth, "*Shivoham! Shivoham! I am That.*" Here, the individual

and the Absolute constitute one perfect Whole.

It must be noted that all these three relationships of man with Truth are not competitive and contradictory theories, but each a necessary stage all must pass through on the slow pilgrimage to the peak of Perfection. Only the so-called intellectual *pandits* quarrel and seek to establish one declaration over another. In fact, the moment we step onto the path of *sadhana*, we realize that these three points of view are like three wayside inns for spiritual pilgrims to rest and then proceed ahead. Every pilgrim must first visit Shri Hanuman, from whence he proceeds ahead to worship Shri Rama, and then alone reach the portals of Vedanta to recognize himself to be no other than Shri Shankara himself, the one supreme Truth. Let us, therefore, put a stop to our misunderstandings. Let us embark on the pilgrimage and see for ourselves what our relationship is with the Absolute.

According to Vedanta, the subtlest of the subtle—the principle of Truth—resides within each of us as the divine spark of life. This Truth is enveloped, as it were, by the grosser coatings of matter—the grossest being the physical body. If Reality exists, what then is the relationship between that Reality and me? How and where do the names and forms that I see all around fit into the scheme of the all-pervading entity that is the Truth? What is *jiva*, the individualized, localized ego-center? What is *jagat*, the entire visible universe? What is God? What is the relationship between these three and supreme Reality?

Our work will not be easy, as it is very difficult for us to alight, as it were, directly upon the exact relationship among these three concepts. Words are finite, and finite words cannot fully express the Infinite. So the method adopted in Vedanta to convey the knowledge of Truth to the seeker is through examples or illustrations. These illustrations are meant to point out only one or two aspects of similarity, not all the parallels.

For instance, it is often said in Vedanta that the Truth-principle is like space (*akasha*). This statement means only that Truth is all-pervasive, that it is untouched by, or unconnected with, any of the things that exist within it. Space itself has no real connection with the “outer” things appearing in it. Space ever remains serene and pure; crimes committed in space don’t pollute it and sacred acts don’t sanctify it.

It is because of such qualities as subtlety, all-pervasiveness, and essential purity, that the scriptures say that the supreme Reality is something like *akasha*. We need not have hair-splitting arguments over the use of this term. From the illustrative use of such words as *akasha*, we should not misunderstand that there is a sun, moon, or cloud hanging like vapors in the absolute Reality. The example of *akasha* is only to point out one or two aspects of similarity between the concepts of space and Truth.

In the same way, to find out the relationship between the world and God (supreme Truth), we are forced to adopt suggestive meanings through certain illustrations. Illustrations in themselves can suggest only a few aspects, but as we continue to digest them mentally, applying our sharpened intellects and purified minds to them, as we continue churning the ideas in our own hearts, the illustrations yield to us their sacred juice of understanding.

The relationships among *jiva*, *jagat*, and *Ishvara* are explained through the example of an embroidered cloth. The cloth has decorative patterns embroidered using the very same threads as the cloth. We have a cloth; we have threads passing through it; and the same threads have been woven into patterns in the cloth. The various patterns in the cloth give us the idea, for example, of a family sitting at tea.

Now, consider the cloth. Has it got an existence other than the thread? If we were to remove all of the threads, where would be the cloth? What is the essence of the cloth? It is nothing but the thread. Without the thread, there would be no pattern. Similarly, without God, there would be no visible world (*jagat*).

The cloth is the thread, but in our not seeing the thread and seeing only the patterns of the thread, we

come to have the idea that there is a family at tea. The thread here stands for God. The family-at-tea pattern corresponds to our total concept of *jagat*, which has so many oceans, continents, mountains, and so on.

Names, forms, and sensations constitute the total concept of our outer world. The entire world is a pattern in the Lord, made by Truth or the God-principle of the world. If we take away the divine Principle, the entire pattern must necessarily melt into nothingness, just as the piece of cloth ends if all the threads in it are removed. The patterns in the embroidery individually stand for the individuals constituting the world. The thread stands for the God-Principle, the *Ishvara*.

Now let us analyze and try to go more deeply into the God-Principle. Let us analyze the piece of thread. What is the thread made of? Is the thread itself eternal and self-born? Does it exist by itself and in itself? What is the cause of the thread? Certainly from the standpoint of the cloth, the thread is the cause. But is the thread in itself self-sufficient to be its own cause? If it has a cause, what is the cause? It is cotton!

Without the cotton, the thread would not have been there, and without the thread, there would have been neither the cloth nor the patterns woven upon it. We therefore conclude that in the cotton, the thread, the patterns, and the cloth exist. Out of the cotton come all three, and back into the cotton they all must go when they perish.

To illustrate further, let us assume that there are ten idols made of mud. Each idol may be named differently. Each has, according to its own form, a different name. Names change according to the form. The forms change with the names. Break them all. What do you find? Mud! Mud they are, in mud they exist, and into mud they return. Mud is the Truth-principle in that array of idols.

Similarly, the Truth-principle in the piece of cloth is nothing but cotton. Remove all the cotton in it and give me only the piece of cloth! Can you? We rarely recognize the cloth as only cotton. Even though we do understand, we fail to retain this understanding. A cloth merchant knows the cloth in his shop only as cloth, not as cotton.

In the same way, we seek the Truth in life, while life is nothing but Truth! We ever strive only for an objective understanding, not a subjective realization, of Truth. The relationship between the individual ego (the *jiva*) and God is like the relationship between the pattern and the thread. God is the immediate transformation of permanent Truth, and the next transformation is man. "Step down" from Truth, and an immediate modification is the God-principle; and the modification of the God-principle is man. Now we understand that man is indeed God in the same sense that the pattern in the cloth is nothing but the thread.

Nonetheless, Vedanta declares that the all-pervading supreme Reality has in Itself not undergone any modifications. The cotton is ever cotton. Only It (Truth or Reality) has changed its form, and we have given it the name "thread" (or God) at one stage, and the name "cloth" (or world) at another stage. According to our angle of vision, the same piece of cloth produces different impressions or reactions in us. At a casual or superficial glance, we may see it as a bedsheet; here we see only the gross total form. When we observe a little more closely, we see the thread. And when we examine it still closer, we gain the vision (*darshan*) of the cotton in it! Having seen the cotton, there is no more perception of plurality in the various patterns or different types of cloth, for all are cotton. According to our grossest views, there is no unity whatsoever in the world of cloths. But when we start examining the threads, our perception of plurality is much reduced. Finally, our vision becomes one homogeneous whole when we understand that it is all cotton. We realize this supreme Truth and begin to experience the presence of the eternal God-Principle, the infinite Reality, which runs in and through us.

**The Vision of Love**  
**by Pujya Guruji Swami Tejomayananda**  
*Reprinted from The Mananam Series*

Right from childhood we have been told and taught,  
"Love all beings." If not all beings, then at least  
"love thy neighbor." Actually, to love all beings is easier than  
loving one's neighbor. The word neighbor is not to be taken literally as the person living next door to you, but all those who are close to you. It is often seen that people are extremely impatient with their own near and dear ones while, with others, they are the embodiment of patience, kindness, and compassion.

So, if you can love your close ones, then you can love people who are far from you. Suppose I am told that someone in Timbuktu criticized me. Do I feel badly about that? I don't know where Timbuktu is, or even whether such a place exists. If a person is criticizing or praising me from there, it doesn't matter. However, if I was told that my disciple was criticizing me, what would be my reaction? Then I would be eager to know who it is and what he is saying, and afterwards, I would find it difficult to love that person. But if one sees the oneness of all things and beings, then there is only love. And love is the most wonderful of all emotions.

**Readiness to Serve**

Unfortunately, most people neither know what love is nor understand its meaning. Just take the example of our body. It is made up of different parts—the head, body, stomach, back, hand and legs, and so on. Even though I see the many parts of the body, I have the vision that in all these parts there is one truth—that is my self—present everywhere in all of these parts. Therefore, I have equal love for every part of my body. There is no favoritism. I don't say, "I will only look after my head when it is unwell, but if something happens to my foot, that's not my problem! I will take care of my backache, not my stomachache!" I am ever ready to serve all the parts of my body with total dedication and love.

**Forgiveness**

A vision of oneness develops love and the readiness to serve all, and it creates an attitude of forgiveness, or *kshama*. How many times have your teeth bitten your tongue while eating? Have you ever punished them? Has the thought of punishing your teeth ever crossed your mind? Have you given an ultimatum to your teeth, "Teeth, listen! I will forgive you only 100 times. After that, I am going to pull you out!"

If by mistake your finger goes into your eye, that very same finger says, "I'm sorry," and starts wiping the tears. There is no limit to its forgiveness. In this sort of forgiveness, you don't even feel offended. No one is different from me—the finger is me and the eye is also me; I am present here and I am present there also. If I decide to punish by cutting my finger, I will cause harm only to myself. How can I do that?

Remember—when we hate someone else, we actually hate ourselves. Take it from any standpoint. All bodies are made of five elements, hence the material cause of all is the same; there is the same life that enlivens me as well as others. Where is the difference? Therefore, who is hurting whom?

**Living in Freedom**

Just imagine the state of a person whose heart is filled with love, compassion, forgiveness, and kindness. Will he not be free? Suppose I love one person, hate another; and am jealous of a third. Then I am really bound with so many conflicting emotions; I am not free. I have to always remember: I love this person, so I must smile whenever I meet him. But I hate this one, so I must frown whenever I see him. Sometimes, by mistake, I frown at the person that I love and I smile at the other! Then suddenly I have to correct myself—so, my face is constantly changing!

If your heart is filled only with love there is no problem at all; you live in freedom. There is no need of manipulation; there is no need of remaining in tension. There is a story of Mahatma Gandhi when he was in London and had to appear for a press conference the next day. Generally, a press conference is a stressful experience for even skilled politicians, as correspondents can trap you with challenging and difficult questions. However, Gandhiji was sleeping peacefully.

Someone asked his secretary, "There is going to be such an important press conference involving complex political and national questions. How is he sleeping so calmly?"

The secretary said, "Because there are no conflicts in his mind. He has only to say what is in his mind."

There will be worry and stress whenever one has to say the opposite of what one actually thinks. How many of us lead stressful lives? This is because of extreme attachment to one thing and so we remain constantly worried about it. When the mind is filled with all these different kinds of emotions—jealousy for one, liking for another, love for someone else—then the mind is torn apart and there is no freedom.

You can do this small exercise just now as you are reading. Close your eyes and think for a few minutes of someone whom you really love and who loves you. What is the state of your mind? Instantly, it is peaceful and happy. Now go and get a drink of water, and sit and think of someone you hate (maybe you have hatred for no one) or dislike. See, how your mind becomes irritated, upset, and unhappy.

Why do angry persons shout when they are standing next to each other? What is the need for raising one's voice? Shouting may be necessary when the other person is far away, but not when he or she is right there. We shout because emotionally we have thrown the person away from our heart.

Have you seen two lovers sitting together or a mother loving a child? Why do they always talk in whispers? Love removes all distance. As you come closer and closer, your voice becomes a whisper, and when you become one, there is total silence; there is no need to say anything—everything gets communicated. With that tuning, born of love, there is freedom.

In the vision of oneness, the heart is filled with love, and that love manifests as service or as work. "Work is love made visible." [Khalil Gibran, *The Prophet*] In the twelfth chapter of the *Gita*, Lord Krishna describes the nature of his devotees. A devotee is one who hates none, is the friend of all beings, is most compassionate and forgiving by nature. Such a person is engaged in the welfare of all beings and understands the true meaning of freedom.

## REFLECTIONS

**A Vow to Never Write**

by Anjali Singh

*Continued from CMW News, November 2012*

Krishna was fed by Swamiji at many bhikshas thereafter and He has soared high with Swamiji on many international and domestic flights. He has overseen Swamiji's work from many writing tables and watched over his sleep from a variety of bedside tables.

He has laughed while Swamiji read aloud jokes from books in a train, and almost gave up His vow of mere witness-hood when Swamiji once threatened to never write to me again. The Great Witness intervened by sending individual printed sheets of Himself in separate colors—blue, yellow, and red—while He was being printed in a letterpress for the Janamashtami cover of New Delhi News, August 1976.

He wrote only one line to Swamiji asking him to place a yellow Krishna over a blue Krishna (resulting in a green Krishna). In other words, He was saying the situation was something different from the circumstantial evidence against me. No other words were written, not even a request to reconsider. He signed it "K." Swamiji immediately responded to Krishna's request by writing letters or some other communication to me every three to four days from Uttarkashi for the next three months, in place of the threat of "never" writing! This is when Swamiji wrote many nice things about Him, and they got printed in many quote-cards, as well as the CM Delhi magazine.

As the pageantry of events spread far and wide, the Song of the Lord, through Swamiji's Gita jnana yajnas, came to be heard in city after city, and crossed the seven seas. The blazing trail set by Them together has shaken the world from its spiritual slumber. The Lord came out of Brindaban went with Swamiji all over the world to spread his [Swamiji's] message, while Swamiji spread His [Krishna's]. Strange! This relationship of the One as the two who were One.

*To be continued . . .*

### Absence and Presence by Chetana Neerchal

Praying for relief from afflictions of body and mind.	Seeking peace, seeking faith,	seeking acceptance, seeking gratitude,
Would I ever think of you my friend, in their absence?	even in their presence.	for their presence.

### What is *Anubandha Chatushtaya*?

by Swami Advayananda

*Originally published as "Vedanta Unveiled" in Tapovan Prasad*

All traditional Indian study texts, philosophical or otherwise, indicate the *anubandha chatushtaya* at the very outset. With specific reference to Vedanta, the *anubandha chatushtaya* is four-fold:

1. *Adhikari*: The qualified student
2. *Vishaya*: The subject matter
3. *Prayojana*: The result or purpose
4. *Sambandha*: The relationship [tie-in]

No one takes medicine without having some general idea about it. We want to know the specific disease that the medicine cures, who can consume it, what are the expected results, and so on. *Anubandha chatushtaya* addresses these preliminary questions regarding a text so that one can decide whether one wants to (or can) study it.

Who is the *adhikari* qualified to study the text? What is its subject matter or *vishaya* of the text? What is the *prayojana* or result of the study? What is the *sambandha* or relationship between the text and its subject matter?

The word *chatushtaya* means “four.” *Anubandha* means “connection.” So, *anubandha chatushtaya* literally means “the four connections.” The aforementioned four questions are the four connections through which the student connects himself with the text and its study. The term *anubandha chatushtaya* is loosely translated in English as “the four preliminary questions” or “the four basic considerations.”

1. *Adhikari*: The qualified student
2. *Vishaya*: The subject matter
3. *Prayojana*: The result or purpose
4. *Sambandha*: The relationship [tie-in]

### ***Adhikari***

The word *adhikari* means a qualified or fit person. Thus, this first consideration indicates the fit recipient for Vedanta. One may sow a seed, but if the land is not suitable, the seed may not even sprout. In the same way, even if the knowledge of Vedanta is given to a person, unless he is an *adhikari*, it will not give its full benefit of ultimate liberation.

Only a person whose heart is purified (*chitta shuddhi*) and who has the necessary amount of single-pointedness or concentration (*chitta ekagrata*) is a perfectly qualified person for the pursuit of Vedanta. There are basically three *doshas* (defects) in the mind. They are: *avarana*, *mala*, and *vikshepa*.

*Avarana*, or veiling, refers to the ignorance that seemingly veils the true nature of the Self. One’s true nature is *Brahman*, as the Upanishads declare: “*Satyan jnanam anantam brahma*.” *Brahman* is of the nature of pure Existence, Consciousness, and Infinitude. But one considers oneself to be the *upadhis* or the “limiting adjuncts”—the body, *pranas*, mind, and so on. This is the basic problem and the worst mistake, and it is caused by ignorance of the Self. This non-perception of oneself, caused by *avidya* (ignorance) is called *avarana*. This basic *dosha* is removed only by the knowledge of the Self. And this forms the *vishaya*, or subject matter, of Vedanta.

*Mala*, or impurity, expresses as the tendency to indulge in sinful and prohibited actions and thoughts. This is caused by *ashubha-vasanas* (sinful tendencies) accumulated through thoughts and actions during the sojourn of many past lives. This is removed by performing one’s obligatory duties in the spirit of *karma yoga*, by avoiding prohibited actions and actions prompted by worldly desire, and by cultivating virtues like compassion, fearlessness, and so on.

*Prayashchitta* (purificatory rites) should be done for cleansing one’s heart and to ward off the harmful effects of prohibited actions done in the past. Through these methods, *shubha-vasanas* (noble tendencies) arise and *ashubha-vasanas* (sinful tendencies) are removed, giving rise to *chitta shuddhi* (purification of the mind).

*Vikshepa*, or restlessness, is what the person whose mind wanders and does not remain steady in Vedanta-*shravana* (listening) suffers from. *Upasana* (contemplation) removes this defect of the mind. A person whose mind has become steady by regular practice of *upasana* is said to have attained *chitta-ekagrata* (single-pointedness of the mind).

An *adhikari* becomes qualified for Vedanta when he has removed only the *doshas* of *mala* (impurity) and *vikshepa* (restlessness). The *adhikari* approaches the Guru who imparts the liberation-bestowing knowledge of Vedanta, and thus removes the student’s *avarana dosha* (the defect of veiling).



Needless to say, the *adhikari* would be an *astika* (a believer in the *Vedas*) and would have a general idea of God, and the possibility of freedom from bondage. For otherwise, he would not seek liberation and approach the Guru for the knowledge of Vedanta.

If a spiritual seeker is an *uttama-adhikari* (perfectly qualified student), then Vedantic knowledge will give liberation. If he is a *madhyama* (mediocre) or *manda* (dull) qualified student, then the knowledge given will not lead to immediate liberation. He will have to cultivate more of *chitta shuddhi* and *chitta ekagrata*. Only when the earth is well-tilled, watered etc., can one get a good crop!

*Vedanta Sara* defines the *adhikari* is “an inquirer who, by reason of his formal study of the *Vedas* and *Vedangas*, has a general knowledge of what the *Vedas* teach, who is equipped with *sadhana chatushtaya*, and whose mind is purified through cleansing (in this or in a previous life) of all sins—by abstaining from *kamyas* (desire-prompted actions) and *nishiddha karmas* (prohibited actions); and by performing *nitya karmas* (daily duties) and *naimittika karmas* (occasional duties), *prayashchittas* (purificatory ceremonies) and *upasanas* (contemplation).”

*Sadhana-chatushtaya*, or the four-fold means [to Self-realization], is comprised of: *Viveka* (discrimination between the real and unreal), *vairagya* (dispassion), *shamadi sampatti* (the six inner qualities: control of mind, control of senses, withdrawal, faith, perseverance, absorption), and *mumukshutva* (intense desire for liberation). These four bestow on the seeker various qualities that give both *chitta shuddhi* and *chitta ekagrata*.

### ***Vishaya***

The *vishaya*, or essential subject matter, of Vedanta is the knowledge that propounds the identity between the individual self (*jiva*) and *Brahman*. Thus, this knowledge is called *jiva-brahma aikya bodha*. Other topics like the *jagat-srستي* (creation of the universe), *upasanas* (description of various contemplations) etc., are all meant to give further clarity on this essential purport of Vedanta, *jiva-brahma aikya*. *Vedanta Sara* explains, “The subject-matter to be expounded is the identity between the individual self and *Brahman*, which is the pure Consciousness, that alone being the final purport of the Upanishads.”

### ***Prayojana***

The purpose, or *prayojana*, is also called the *phala* or fruit [result of an action]. What is the result of the study of Vedanta? *Chhandogya Upanishad* establishes the *prayojana* when it declares, “*Tarati shokam atmavit*,” or, “The knower of the Self crosses over [all] sorrow” (7.1.3).

Self-knowledge bestows supreme bliss by destroying *avarana*, the primary of all *doshas*. With the destruction of ignorance, one crosses over the realm of *samsara* and becomes a *mukta* or a liberated soul, never to be born again.

This *prayojana* is many a times described in classical Vedanta texts as *atyantika-duhkha nivrtti* (the complete cessation of sorrow) and *paramananda prapti* (the attainment of supreme happiness). Who would not want this?

### ***Sambandha***

*Sambandha* is the relationship between the *grantha* (text) and the *vishaya* (subject matter of the text), i.e., *jiva-brahma aikya*. This is also technically explained as *pratipadaka-pratipadya sambandha*. *Pratipadaka* means that which expounds (the text) and *pratipadya* is that which is expounded (*jiva-brahma aikya*).

Although the importance of the first three—*adhikari*, *vishaya*, and *prayojana*—is normally understood, *sambandha* is generally dismissed as unimportant! *Sambandha* establishes the clear and unambiguous relationship between the text and its contents. Just as there is a clear relationship between the potter and pot as the creator and the created, so too, the relationship between the text and Self-knowledge

is made clear as the expounder and the expounded. In this way, the absolute and clear use of the scripture with respect to Self-knowledge is firmly established, thus prompting the student to make a thorough study of the text.

There are also other types of *sambandhas*, though they are often given less importance during Vedantic discussions. They include:

*Karta-kartavya Sambandha* (the doer and that which is to be done): This relationship exists between the *adhikari* and the *vichara* (study).

*Prapya-prapaka-sambandha*:

*Prapya* is that which is to be attained and *prapaka* means 'the one who attains'. This relationship exists between the *prayojana* and the *adhikari*.

All of them only make a point to show the clear, distinct and unambiguous relationship that exists between the *grantha*, *adhikari*, *vishaya* and *prayojana*.

In Retrospect

Thus in this essay we have seen in detail the following points:

- The word *anubandha-chatushtaya* means the 'four connections', for these are the preliminary considerations based on which one decides to study the text.
- The first *anubandha* - *adhikari*, describes the qualifications of a fit student of Vedanta as being one endowed with *chitta shuddhi* and *chitta ekagrata*.
- The second *anubandha* - *vishaya*, describes the central topic of Vedanta to be *jiva brahma aikya*.
- The third *anubandha* - *prayojana*, describes the result to be *moksha*.
- And the fourth *anubandha* - *sambandha*, clearly points out the direct relationship between the text and the subject matter of Vedanta.

In our next essay we shall explore the topic of *sadhana-chatushtaya* or the four-fold qualifications of an *adhikari*.

## East to West *Yatra*

by Dipti Shah

In Hindu culture, undertaking a *yatra* begins with one's personal mindset, the company of like-minded people (preferably *sadhus*), the willingness to overcome hurdles with not only a smile but an acknowledgment of them as opportunities for spiritual growth, and the hope to broaden one's knowledge of God, saints, mythology, history, and human psychology. The "East to West *Yatra*" led by Swami Ishwarananda (CM Los Angeles) October 4-18 2012 allowed for all of the above.

CM Kolkata marked the start of our *yatra*, where, coincidentally, Swami Ishwarananda had first been posted as a *brahmachari* after completing the *Sandeepany* Vedanta Course. He shared his fond and insightful memories of the place, while our resolve as *yatris* was tested on Day 1, from the afternoon's scorching temperatures to the evening's rains that required us to wade in four inches of water to get to the center.

The next morning, we headed for Belur Math, the sacred residence that now houses the *samadhi*

*sthalas* of Shri Ramakrishna Paramahansa, Holy Mother Sharada Devi, and Swami Vivekananda. Its intricate architectural details included symbols of multiple religions in the buildings.

The next stop was Dakshineswar Temple, where we had *darshan* of Mother Kali—an extraordinary event for me since I had only read and heard stories about the divine experiences of Shri Ramakrishna and Swami Vivekananda with this form of Mother Kali. The visit to Shri Ramakrishna's room was a true blessing, as it was where Narendra first met Shri Ramakrishna in his quest to "see God" and where so much of the *Gospel of Sri Ramakrishna* was recorded.

It was most rewarding to be at Kalighat Temple, and adventurous simply because of the large crowd. The Birla Temple was an obvious contrast with its modern features and private management.

We flew to Bhubaneswar, Orissa the next day and took a bus to Lingaraja Temple, which dates 6th-11th century. Its impressive and unique sanctum sanctorum is dedicated to Lord Vishnu and Lord Shiva, and the respective idols there are said to be *svayambhu* (self-manifested). The temple is also called *Lingaraja*, or "the king of (Shiva) *lingams*."

Sunrise on the beach and Swamiji's discourse on a verse from *Ishavasya Upanishad* was how we began the next day at Puri. The highlight of the day was Jagannath Puri Temple and its astounding history and mythology. After standing in long lines, *darshan* was truly an adventure for the fittest. In the midst of chaos was a deep satisfaction for the eyes and the soul.

We then reached Konark, one of the most magnificent Sun Temples before 1568, when the main sanctum was destroyed. Looking at the remains, one's imagination takes off to visualize the brilliant Sun God, on a beautiful huge chariot, with 24 huge wheels, pulled by handsome horses.

After flying back to Kolkata, we began our long drive to Deogarh, literally, "the home of the gods." The following morning we left by foot to get *darshan* of the famous Baidyanath Temple, home to one of the 12 *dyotirlingas*. There were stories told about how Ravana brought the *lingam* here and how Lord Shiva healed Ravana's sacrificed head. Knowing that thousands of pilgrims flock to this temple with much faith made all of us all the more determined to get *darshan*.

We reached Bodhgaya and directly went to the Bodhi tree and the Buddha temple built there. Its history and the seeker Siddhartha's struggle to achieve Self-realization felt palpable. We were fortunate to get a chance to sit for meditation as a group approximately ten feet from the Bodhi tree.

>While some of our group felt blessed to be able to offer *pinda-dana* in Gaya during *shraadh*, the rest of us had the good fortune to walk with Swamiji to the Bodhi tree again to see it in the morning sun.

That afternoon we continued our journey to Varanasi. The next morning at 5 a.m., we drove to reach the famous Kashi *ghats* and boarded the boats to experience the sunrise in Mother Ganga. We felt like children running up to mother in the morning to get into her lap! On the boat, we were treated to live classical music on sitar—what a treat!

The next stop was Sarnath, where Lord Buddha delivered his first sermon. Here, we also visited the nearby museum, which houses a captivating statue of Lord Buddha with a perfect smile and half-opened eyes a realized master. It also houses the famous Ashoka Chakra, India's national emblem.

Once in Allahabad, we drove to the banks of the sacred Yamuna River on the early morning of October 11. Soon enough, we sighted the confluence, or *sangam*, of the gently flowing, greenish waters of Mother Yamuna with the fast-paced, brownish currents of Mother Ganga. It is said that the holy Sarasvati River is hidden, but part of the *sangam*. The dip here was rejuvenating. This historical spot has powerful vibrations, for it is here that many saints have offered their ablutions over the centuries.

Returning by bus, we reached our hotel in Varanasi. After checking in, we boarded cycle rickshaws to

take us close to the *ghats* and Mother Ganga. This was the first experience of its kind for some of our American friends. At the riverbank, we took our dips in Mother Ganga and then went for a sunset boat ride. It was a memorable session of meditation on the boat, close to the opposite shore of the river, away from the hustle and bustle of the city. But the most enchanting and spellbinding of all was the view from the boats of the famous evening *Ganga Aarti*.

The highly coveted *darshan* of Lord Kashi Vishwanath came on October 14. We had woken up soon after midnight to get ready and meet in the hotel lobby at 1:15 a.m. We were lined up on the temple premises 30 minutes later, singing *bhajans* while eagerly waiting. We reached the door of the sanctum at 2:30 p.m. and were able to witness the traditional 16-step *puja* of the Lord.

Later that morning, we boarded the flight to Mumbai, reaching *Sandeepany Sadhanalaya* at Powai just after lunch. After a quick shower, we were taken on a tour of the ashram. Pujya Gurudev's *kutia* and the Jagdishwara Temple were my favorite spots, in addition to the bookstore! Soon, it was time for the temple *aarti*, which was followed by *bhajans* sung by the current students of the *brahmchari* training course and thereafter, *satsang* with Swamiji.

We boarded the flight to Jamnagar the next morning and drove to Dwaraka. Our hotel was right at the beach and only a short walk from the Dwarakadhish Temple and the spot where the Gomati River meets the ocean—beautiful, indeed! We attended evening *aarti* at the temple and had *darshan* of the Lord of Dwaraka.

A few of us woke up early the next morning to take a quiet, meditative seaside walk in the dark, followed by meditation on the seashore. After breakfast, we took a bus ride and a boat ride to go to Bet Dwarka. We happened to reach there in perfect time for midday *aarti*. Later, we sat in the room where Sudama met with Shri Krishna during his Dwaraka visit. We sang some *bhajans*, chanted verses, and made donations to feed Brahmins.

At the temple of Nageshwar, another of the 12 *jyotirlingas*, most of us were fortunate to be able to do *puja* to the *lingam* without being rushed.

The next morning, we arrived near Somnath. On our way to the hotel, we visited the *tirtha kshetra* of Prabhasa, which marked Lord Krishna's final days on earth. It was evening when we set out for the *darshan* of Lord Somnath. The *Shivalingam* here was beautifully decorated and we were fortunate to attend the *aarti*. A beautiful feature on the temple grounds was a modern and well-lit park that had a three-dimensional presentation of all the 12 *jyotirlingas* along with their stories. We all sat for the "Sight and Sound" presentation and were transported through the different and interesting historical periods of the Somnath Temple.

An eventful October 18 marked the last day of *yatra*. We started early from the hotel to see the morning 16-step *puja* and decoration of Lord Shiva as the Somnath *lingam*. After the *aarti*, we walked on the temple premises, enjoying the gentle ocean winds—an unforgettable experience. Also on the temple premises was a *baan stambha* (arrow pillar) which showed measurements to the North and South Poles, giving proof of India's tried and true ancient wisdom.

From Rajkot Airport, most of the group took a flight to Mumbai before proceeding back to the U.S.

So, did we meet the goals of the *yatra*? For me, I feel I accomplished some mileage on the spiritual path. It was a blessing to spend time in so many shrines, and in the company of Swamiji and fellow *yatri*s. On any other vacation, I would have likely complained of the massive and unorganized crowds, the hot weather, the heavy traffic, the stinging pollution, the unclean public bathrooms, the early mornings, the different foods . . . but on this *yatra*, none of these issues mattered. In fact, they actually seemed to add to the positive experience. It was my best "vacation" ever, and I hope we all continue to take time out of our busy schedules to spiritually recharge our batteries every year.



As part of the launch, Chinmaya Creations, the creative wing of Central Chinmaya Mission Trust sent posters and flyers in order to all CM centers to assist in the publicity of the DVD release. The DVDs will be available at all Shemaroo outlets, from where all centers and individuals are to make their purchases. For additional information, contact [Chinmaya Creations](#).

## **YEP America: Learn, Serve, Grow**

*Submitted by CHYK West*

CHYK West is pleased to announce the first [North American YEP Course](#) at CMW's [Krishnalaya](#) ashram in Piercy, California, June 25-August 28, 2013. Chinmaya Mission's Youth Empowerment Program (YEP) for 18-28 year-olds aims to help young adults grow as dynamic, positive contributors to society. YEP is a 65-day study course of Vedantic principles and self-development, followed by a ten-month period of community service at an assigned CM center.

YEP America has been designed with the guidance and blessings of Pujya Guruji, and will be conducted by Swami Sarveshananda (CM Dallas, CHYK West National Director). Additional faculty includes Acharya Vivek Gupta (CM Niagara Falls, CHYK West Deputy Director), Swami Mitrananda (CM Chennai, All-India CHYK Director), various CMW *acharyas*, and achievers from various business and management industries.

YEP was first conceived and conducted in 2003 in India by Swami Mitrananda and currently has over 350 "Yuva Veer" graduates. In recent years, India's YEP Course has been conducted annually at *Chinmaya Vibhooti* in Kolwan. YEP America is the first YEP Course to be conducted outside of India.

### **Learn**

Through experiential learning and service, YEP aims to create insightful leaders of the future. YEP enriches youth with a clear focus, motivating life goals, life skills, and the positive experience of internal transformation. The enhanced clarity and dynamism of Yuva Veers allow them to grow into visionary global citizens.

Participants in the 2013 YEP America course will be trained in Hindu philosophy, Indian culture, management principles, ethics, and organizational skills. The goal is to empower youth to become pillars of positive influence among their peers and in the community. Equipped with the right training, confident Yuva Veers can effectively reach out and inspire others with their dynamic vision, and blossom into caring, responsible individuals who have a sense of pride and duty toward society and the nation.

### **Serve**

Following the 65-day residential training program, each Yuva Veer will be assigned to serve at a CM center for ten months. During the service period, the Yuva Veer will organize and lead the youth-related activities of the center, including study groups, *bhajan* groups, personal development seminars, and retreats. CM centers will also submit to the CHYK West's Steering Committee a list of Yuva Veer duties related to the center (administrative tasks, teaching Bala Vihar classes, assisting in the center's outreach efforts and/or fundraising activities, developing Junior CHYK activities, etc.).

CHYK West's National and Deputy Directors will place Yuva Veers with CM centers based on:

1. The abilities and skills of the Yuva Veer
2. The needs of the CM Center
3. Any other considerations that may impact the Yuva Veer's service

Yuva Veers may choose to serve at the center on a part-time basis (while pursuing their career or studies), or on a full-time basis (no other employment or studies). For full-time Yuva Veers, the CM center will provide them with food, lodging, travel, telecommunication, and a stipend for basic expenses. During the service period, CHYK West's Steering Committee will mentor Yuva Veers and monitor their progress.

#### Register Now

Full-time Service Participants: FREE

Part-time Service Participants: \$1,500

Space is limited. Register now online: [www.chykwest.com/YEP](http://www.chykwest.com/YEP)

#### Congratulations, CORD USA!

CORD USA recently made the @greatnonprofits 2012 Top-Rated List. With the Lord's grace and Pujya Gurudev's blessings, CORD USA received amazing reviews from its supporters and won a spot on the 2012 Top-Rated List from GreatNonprofits.



#### Pujya Guruji to Receive National Eminence Award

Central Chinmaya Mission Trust is pleased to announce that Pujya Guruji has been chosen by the South Indian Education Society (SIES) to receive the Shri Chandrasekarendra Saraswati National Eminence Award (NEA) for Spiritual Leadership on the eve of December 25, 2012 at Shanmukhananda Hall in Mumbai. The event will be telecast live on India's Sankara TV at 6 p.m.

In honour of Shri Chandrasekarendra Saraswati, Mahaswami and 68th Shankaracharya of Kanchi Kamakoti Peetam, SIES has been annually bestowing the NEA on the Mahaswami's approximate *aradhana* day for the past 14 years to select Indian leaders and achievers who have devoted their lifetime to the causes of serving India and spreading *Sanatana Dharma*. Recipients are chosen by the NEA Committee from the four fields of public leadership, community leadership or social service, science and technology, religious thought or *prachara seva*. Each recipient is gifted a citation, silver lamp, silver scroll, shawl, and Rs. 250,000.

Pujya Guruji was unanimously selected by the NEA Committee, of which the Chief Patron and Patron are His Holiness Jagadguru Jayendra Saraswati Swamigal and His Holiness Shankara Vijayendra Saraswati Swamigal, respectively. In his congratulatory notification letter to Pujya Guruji, SIES President V. Shankar wrote, "As the Head of Chinmaya Mission worldwide, you have steadfastly pursued [His Holiness] Swami Chinmayananda's grand spiritual and organizational vision. Swami Chinmayananda was far ahead of his [time]. . . . You have fully justified the confidence that the Master had in you. . . . The Chinmaya International Residential School in Coimbatore, the Chinmaya Centre of World Understanding in New Delhi, the Chinmaya International Foundation in Kochi, the [Chinmaya] Heritage Centre [in] Chennai, [and] Chinmaya Vibhooti [in] . . . Pune are testimonies to your devotion and dedication. Your *jnana yajnas* have inspired countless . . . listeners to realize and understand the purpose of life, and [have] brought. . . transformation in them. Your gentle, affable nature and accessibility to all remind us of [His Holiness] Swami Chinmayananda. Indeed, [Chinmaya Mission] has spread its activities far and wide under your leadership to . . . benefit mankind . . . ."

This year's other three NEA recipients are Amitabh Bachchan for community leadership, Dr. Sam

Pitroda for achievement in science and technology, and Sushma Swaraj for public leadership. The NEA has been previously conferred on 48 distinguished Indians, including Former President Dr. A. Kalam.

As aptly said by various Chinmaya Mission *acharyas* and devotees, the NEA is formally recognizing what we in Chinmaya Mission have known for so long.

### **New Officers Appointed at CCMT and TCT**

Pujya Guruji announced the following new appointments in 2012 within CCMT (Central Chinmaya Mission Trust, the apex body of Chinmaya Mission Worldwide that is situated at the Sandeepany *Sadhanalaya* ashram in Powai, Mumbai) and TCT (Tara Cultural Trust, the administrative body of the *Sandeepany Sadhanalaya* ashram):

- New TCT CEO: Kirti Bhima, who served at CM Australia and recently moved to India
- New Trustee on CCMT Board: Narain Bhatia, CCMT CEO
- New CCMT COO: Manisha Khemlani

CMW congratulates them all and looks forward to working with them for many years to come.

### **Two-Year Vedanta Course in Trinidad**

*Submitted by CM Trinidad*

Chinmaya Mission Trinidad & Tobago is pleased to offer a one-and-a-half year, residential Vedanta Course at its Trinidad ashram, February 1, 2013 to August 30, 2014. This is the second Vedanta Course to be hosted at the ashram. To date, ten students have qualified and been accepted in the 2013-14 full-time study course.

It is a blessing for participants to be able to study and live a spiritual life, and thereafter, to serve society and spread Vedantic teachings. CM Trinidad welcomes donations from one and all to help support lodging and boarding expenses for all students during this free study course. From cleaning items to groceries, all contributions are welcome and none too small. Please e-mail [CM Trinidad](mailto:CMTrinidad@gmail.com) to make an offering.

### **Swami Chidatmananda Speaks at the Pentagon on the Significance of Divali** by Brahmachari Vimukt Chaitanya

*Dipavali* celebrations took place at the Pentagon for the first time in U.S. history on November 29, 2012. Swami Chidatmananda (CM Hyderabad, CM Regional Head of Andhra Pradesh) was the chief guest at this event that had been organized by Pratima Dharam, Hindu chaplain for the U.S. Military.

Chaplain Dharam explained the cultural import of *Divali* celebrations. Swamiji was then invited with



honor to inaugurate the event by lighting a lamp. Swamiji spoke eloquently on the spiritual significance of *Dipavali*, emphasizing that essentially every human being is divine. He addressed a packed hall and his powerful and inspiring words touched Americans and Indians alike. He spoke on oneness, unconditional love, and reaching higher levels of living by cultivating virtues. He explained how the lit lamp symbolizes the inner lamp of knowledge that alone can remove the darkness of ignorance. He added that *Divali* is a time to overcome negativities and welcome values.

Various Pentagon officials personally thanked Swamiji for his profound messages and simple explanation of metaphysics. Chief Chaplain Waynick said he was inspired by the talk and honored to attend the event. On behalf of the Pentagon, he presented Swamiji with a memento.

The event was telecast on the Telugu channel TV9 and can be viewed [here](#). The event also included a lively music presentation featuring songs, drums, and *ghatam*. View TV9's video:

Swami Chidatmananda was also the chief guest at the *Divali* gala held at the Walter Reed National Military Medical Center in Bethesda, MD on November 16, 2012. Indians, local Americans, and soldiers participated enthusiastically. Swamiji received much applause after his lucid discourse on the importance of *Divali*.

Chaplain Dharam also spoke on the significance of Divali. Colonel Eric Bailey expressed his joy and gratitude, and said that Swamiji's powerful speech had all the ingredients for inner upliftment, as it was universally relevant today. He personally presented Swamiji with a U.S. Army medal.



## Two New CMW Centers

By the Lord's grace and Pujya Gurudev's blessings, CMW is pleased to welcome under its umbrella two new CM centers: Chinmaya Mission Harleysville (Pennsylvania) and Chinmaya Mission Kissimmee (Florida). CM Harleysville, a satellite of CM Princeton (Tri-State), has its own property—*Chinmaya Ramalaya*—and appointed officers. CM Kissimmee is an incorporated center with property and appointed officers, and is supported by local West Indians as well. CMW wishes both centers continued spiritual growth through knowledge, devotion, and service.

## CM New York's Grand *Divali Utsav*

by Bina Mahabir and Shabana Dipchand

Chinmaya Mission New York's annual *Divali Utsav* was held in Long Island at the Sterling on on Sunday, October 28, 2012. The spacious hall was transformed into a beautifully lit ballroom complete with colorful décor and a joyous ambience for the Festival of Lights. The hall was packed to capacity, with over 200 Mission members in attendance.

The program commenced with the lighting of the lamp, after which Acharya Krishna Moorthy and CM

New York (CM NY) Board members released the center's first-ever *Divali* brochure, featuring a glimpse into the divine life of Puja Gurudev, an outline of the center's history, write-ups on various local Chinmaya Study Groups and Chinmaya Bala Vihars, and inspiring stories of select members' spiritual journeys.

The Chinmaya Bala Vihar cultural program that followed enthralled the audience with memorable performances that included *bhajans*, Sanskrit chanting (select *Gita* verses and *Madhurashtakam*), dances, and a short skit on the *avatars* of Lord Vishnu that showcased dazzling costumes.

CHYKs Ashwin Subramanian and Lakshmi Chandrashekar offered beautiful *bhajan* renditions as featured in the new CHYK *Yuva Rhythms* album [available from Chinmaya Publications]. There were also *bhajan* performances offered by the Chinmaya Study Group members of Westchester and Richmond Hill.

The masters of ceremony were the duo of CM NY's President and Activities Coordinator, who hosted engagingly, entertaining the audience with an interactive quiz on Chinmaya Mission, Indian history, and Hindu culture. The audience thoroughly enjoyed the quiz and the prizes they won.

The *Divali Utsav* successfully and joyfully united the Chinmaya Family of New York, binding them with love, respect, and an inspiration toward a higher purpose.



### CM Vancouver Rejoices in the Festival Season with *Rangoli* Art *Submitted by CM Vancouver*

CM Vancouver celebrated the *Navaratri* and *Dipavali* festival season with the vibrant and colorful joy of *rangoli* art. *Rangoli* designs, as shown below, featured inspiration, interpretation, and skill. Indeed, the artists made it difficult for the judges to choose the winning design in this annual competition.

Featured Designs:

1. A medley of fall colors that jived together to create a stunning finished product
2. A chandelier made of colored sand
3. A plate of colored rice in traditional Indian design
4. A Canadian maple leaf set into a design of maple leaves floating in the wind
5. Beans and lentils of various colors meshed into a creative design



### ***Navaratri* News from CM Houston**

by Uma Aggarwal; photos by Jayesh Mistry and Nilesh Shah

*Navaratri* is a celebration that blesses spiritual seekers who revel in the love and joy of Divine Mother through song and dance. The festival was celebrated by CM Houston devotees on October 13 at the local Berry Center.

This year's celebrations held special significance as the invocation of Mother Durga, as well as the Gujarati music and songs for *garba*, were performed by CM Houston's children's and youth choir, under the supervision of Jamuna Murali. Acharya Gaurang Nanavaty (CM Houston) commended the three lead singers—Aditi Deshmukh, Avantika Gopal, and Sasha Raman—for their flawlessly devotional songs in Gujarati, though none of them is from Gujarat. The orchestra, also comprised of CM Houston's children's and youth choir, gave excellent accompaniment and included Anish Pandit, Jignesh Mehta, Girija Chatufale, Rohan Konde, Arun Sabapathy, and Rishabh Shah, and guest artist Prabhu Khot.

The program, thoroughly enjoyed by young and old, alike, consisted of the invocation of Mother Durga, *arti*, *garba*, and *dandiya raas*. Participants also relished the refreshments sold by a local Indian restaurant. Though the dancers wanted to go on dancing and the singers wanted to go on singing, the evening program came to a joyous end with the chanting of *shanti mantra*.



### ***Divali Annakut* Celebrated at CM Los Angeles** by Nimmi Raghunathan

CM Los Angeles's *Chinmaya Rameshwaram* ashram welcomed over 150 devotees for its *Divali Annakut* celebrations on November 14, 2012. Attendees enjoyed a beautiful evening of *bhakti-geet* and camaraderie with fellow CM members.

Volunteers came early to decorate the *annakut*, which comprised of cooked food, both sweet and salty. A small portion of every devotee's offering was also placed in a bowl as part of the *annakut*.

The event began with *bhajans* praising Lord Krishna. Resident *acharya* Swami Ishwarananda then spoke on the significance of the *annakut* and narrated the story of Lord Krishna's advice to Nanda Baba on worshipping Mount Govardhan. Humbling Indra's pride, the Lord taught that even rain and thunder, like all beings who are born due to their past karmas, act according to their nature. Swamiji concluded his talk with melodious *bhajans* on Lord Krishna.

The celebrations concluded *with aarti*, followed by dinner prasad.



### **"Seeker in the City" CHYK Camp in New York** by Shabana Dipchand

CHYK New York had the pleasure and honor of hosting its first weekend camp entitled, "Seeker in the City," conducted by Acharya Vivek Gupta (CM Niagara, CHYK West Deputy Director), October 5-7, 2012. The camp's 54 delegates studied *Bhagavad Gita* together through unique and dynamic discourses and discussions on topics that included The Need to Act, Creating Wealth, Leading Oneself for Others, and Letting Go of Mind Games.

Each day began with yoga and meditation in Central Park. Additional activities included meditating in Times Square and practicing *maunam* (silence) through art appreciation at the Metropolitan Museum of Art.

The camp organizers also planned a leadership panel where professionals from various fields were invited to interact with CHYKs to share how true success can be attained by living up to strong values and leading by example. Invited guests included the chairman of Citigroup Technology, the founder of The Global Peace Initiative for Women, a leading practitioner of *ashtanga yoga*, and a board certified psychologist and neurologist.

The camp workshops were based on goal setting and personality development. The *acharya* and *sevak*s offered Q&A sessions to further clarify campers' doubts or confusions. An interesting and fun highlight was the amazing session of "Vedantic Karaoke," wherein popular English songs were rewritten with Vedanta-inspired lyrics. And last but not least, campers thoroughly enjoyed a feast of varying cuisines

throughout the camp, from a Thai buffet, to Middle Eastern falafels, to a *chole-bature* food cart!

The camp taught one and all how spiritual seekers can thrive in the midst of any activity. All the CHYKs felt sincere and deep gratitude for Puja Gurudev's grace, Puja Guruji's blessings, CM *acharyas*, and the support of CM New York's Board of Directors, who helped make this vision of camp a reality.



### Swami Shantananda Speaks on *Ganapati Atharvashirsha* at CM Orlando by Sree Nambiar

CM Orlando was honored and pleased to welcome Swami Shantananda (CM Princeton) for a *jnana yajna* on *Ganapati Atharvashirsha* at its *Kaivalya* ashram, November 1-3, 2012.

CM Orlando's Acharya Shailaja Nadkarni and devotees greeted Swamiji with the traditional *purnakumbha* and *aarti*. All the attendees appreciated the unique opportunity to hear from Swamiji the deep and intricate Vedantic meaning of the sacred prayer to Lord Ganesha that is found in *Atharva Veda*. This highly profound text with subtle concepts was made easier to assimilate through Swamiji's witty and thought-provoking humor, which punctuated the teachings and left listeners in peals of laughter.



### A *Dipavali* of Gratitude at *Chinmaya Prabha* by Padmashree Rao; photo by Nilesh Shah

*Dipavali* was celebrated with spiritual, cultural, and social luster at CM Houston's *Chinmaya Prabha* on November 11, 2012. Sparkling lamps reflected the smiling faces of more than 600 devotees who had come to greet each other with love and pray for universal good.

All the families arrived at *Chinmaya Prabha* with eager anticipation, wearing their festival best and carrying their decorated puja plates, lamps, and flowers. In Chinmaya tradition, they sat in neatly laid rows and prepared to pray as *bhajans* signaled a musical beginning to the sacred day.

The festive air of *Dipavali* was enlivened as devotees saw the beautiful altar and stage with the *murtis* of Lord Vishnu and Mother Lakshmi with beautiful flower garlands. The *pratima* of Puja Gurudev in the foyer of *Chinmaya Prabha* shone with the many lamps lit at his feet, brightening the spirit of all who entered.

In his *Dipavali* message to the CM Houston Family, Acharya Gaurang Nanavaty (CM Houston) said that *Dipavali* is a time to increase one's true assets in life, and the true flame of *Dipavali* shines in a heart that is rich in love and understanding. Human endeavor is generally focused on maximizing physical

assets and minimizing liabilities, he said. He explained, "Physical assets like our material possessions and the body's well-being are important. However, the well-being of the mind and intellect are equally important assets to be carefully nurtured, since they will ensure true, long-lasting happiness. With the new beginning of each *Dipavali*, we must work on our faults, which are liabilities for spiritual evolution. And we must gain the wealth of virtues, which are assets for spiritual integrity. We must take time to forgive the shortcomings in others and ourselves."

The day's *shodashopachara* Vedic *puja* by the resident priest began with an invocation to Lord Ganesha and included *Lakshmi Ashtottara* and the *Vishnu Sahasranama* chanting. The hall resounded with voices praying with earnest faith.

*Dipavali* at *Chinmaya Prabha* is also a special occasion to offer gratitude to Guru, who removes the darkness of ignorance and reveals the light of eternal wisdom in the heart. Accordingly, CM Houston's annual *guru dakshina* ceremony is a cherished tradition of expressing gratitude to Pujya Gurudev. In this spirit of thanksgiving, all families also had the opportunity to share a special moment with resident acharyas Gaurang and Darshana Nanavaty.

The celebrations filled the hearts of all attendees, thanks to the brilliant efforts of an army of volunteers who worked to make every aspect of the day distinctive and memorable for one and all.



### Serving Spiritual Food in CM Atlanta by Manhar Valand

Chinmaya Mission Atlanta had the privilege of hosting spiritual discourses by Swami Prakashananda (CM Trinidad), October 15-19, 2012. Swamiji's evening *Bhagavad Gita jnana yajna* featured *Karma Yoga* of Chapter 4 and his morning talks were on Adi Shankaracharya's *Manisha Panchakam*.

Swamiji said the 9-to-5 job and five-day workweek are loaded with responsibilities, and we have not yet found the happiness and freedom we seek. Emphasizing that regular study strengthens knowledge and helps us find the joyous freedom pointed out by the scriptures, he invited every aspirant to put aside worldly responsibilities for a couple of hours to come and experience the joy of *satsanga* every morning and evening at least during his visit.

Swamiji's evening talks covered various topics, including *guru-shishya parampara*, *avatara siddhanta* and *rahasya*, and *chaturvarnya*. His melodious voice enchanted the audience with *bhajans* before and during his talks. At the end of each evening lecture, all attendees received packets of food-to-go.

In teaching the five beautiful verses of *Manisha Panchakam* every morning, Swamiji brought out the essence of Advaita Vedanta. His last morning talk was dedicated solely to guided meditation, wherein he systematically explained the art of being and the uniqueness of the verb, "to be."

CM Atlanta devotees are now eagerly awaiting Swamiji's return for their 2013 Memorial Day weekend camp, a residential family camp at a retreat and camping center on the outskirts of Atlanta.

Swamiji touched many a devotee through his dynamic and inspiring personality. With his visit coinciding with *Navaratri*, he also gave a talk on the festival's significance at a local temple in Atlanta.





### ***Divali Lights Up Chinmaya Vrindavan*** by Brahmachari Eric Dee

*Chinmaya Vrindavan* held its *Divali* celebration on November 13, 2012, marking it as the last sizable function to be held in the current temple structure before new ashram construction begins.

Lit *diyas* lined the front of the stage as the program commenced with Swami Shantananda relaxedly telling the stories related to *Dipavali* to over 250 devotees. He captivantly explained the significance of *Divali* lights and related Lord Rama's banishment from Ayodhya to one's personal banishment into the world of *maya*, which can take the mind further away from the Lord through material pleasures represented by the golden deer. Swamiji said separation from the Lord is our continuous search for lasting happiness and we heavily suffer the sorrows of *maya* in the process. He reminded that the conclusion of the *Ramayana* holds much promise for every *jiva*, as Lord Rama's return to Ayodhya represents our return to our higher Self. Children and adults were so enchanted with the story and explanations that they lost track of time and space for that interim.

*Satsanga* was followed with a *puja* to Lord Ganesha. Mother Lakshmi was offered *abhishekam* with the chanting of *Shri Suktam* and an *archana* with Her 108 names. Dinner *prasad* was served to all and eagerly followed by joyous *Divali* fireworks. For a long time, little children enjoyed sparklers, while older kids lit multitudes of firecrackers, spinners, fountains, and bottle rockets. As the lights of *Divali* illumined the night sky, the joy and auspiciousness of the holiday filled the heart.

### **CM Miami Hosts "I Love Gita"** by Deepti Sailappan

Chinmaya Mission Miami held its annual "I Love Gita" *Shrimad Bhagavad Gita* Chanting Competition on Sunday, December 2, 2012 at Florida Atlantic University's A.D. Henderson School in Boca Raton. Each year, this competition commemorates the auspicious occasions of *Shri Gita Jayanti* and *Shri Tapovan Jayanti*.

Offered in open book and memorized categories, the competition is open to all ages. This year's 24 participants were assigned for chanting select, consecutive verses from *Gita* chapters 8 and 9. Judging criteria included clarity, tune, pronunciation, and memorization. A total of ten laudable winners were selected from various age/grade groups, namely, Group A: Grades PreK-2, Group B: Grades 3-8, and Group C: Grades 9 and up.

The event began with the chanting of invocation prayers and the *Gita Dhyanam*, which extols the glories of author Maharshi Veda Vyasa, Lord Krishna, and Mother Gita. Master of ceremonies Jeyanthi Rajaselvarasu spoke on the glories of *Shrimad Bhagavad Gita* and Chinmaya Mission's *Gita* chanting competitions, and welcomed each participant to the stage.

Participants chanted *Gita* verses, either memorized or open book. The judges and audience members appreciated the extraordinary efforts of the participants in time, memory skills, and Sanskrit diction. At periodic intervals, various Chinmaya Bala Vihar students offered Indian classical music and dance

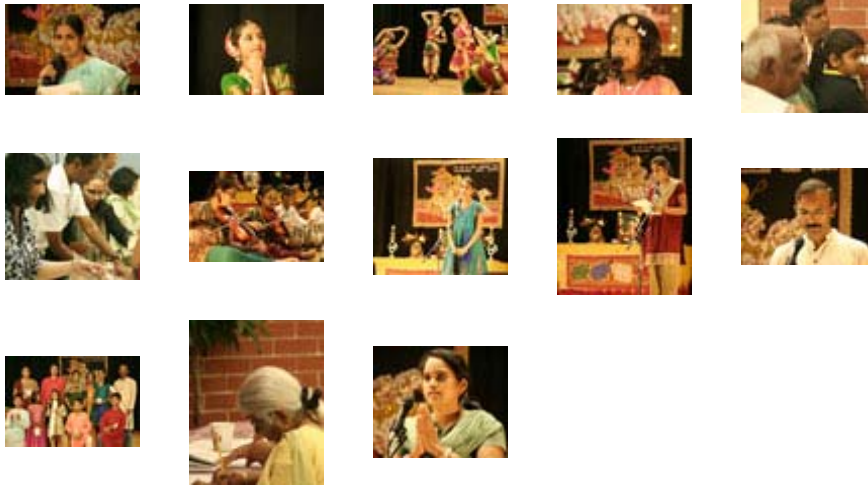
performances.

The judges were Brahmacharini Aparna Chaitanya (clarity, pronunciation, memorization), Kiran Balchandani (tune), and Bhooma Sailappan (overall presentation). Before the winners were announced, all the participants came forward to offer *Gita Aarti* at the altar. The MC offered deep gratitude to Pujya Gurudev and thanked all the participants, judges, and attendees in various languages.

Brahmacharini Aparna Chaitanya (CM Miami) offered thanks to the Henderson School and asked Iris Bernstein to accept tokens of appreciation on behalf of Chinmaya Mission Miami. She also thanked the team of volunteer organizers, and then presented beautiful certificates and participation gifts to all the chanters.

At long last, Aparnaji announced the winners by group, from Honorable Mention Winners, to the Runner Up Winner, to the First Place Winner. The highly coveted prizes were excitedly and joyfully received, and the audience heartily applauded and congratulated all the winners and participants.

By the Lord's grace and Guru's blessings, the event successfully concluded with a *shanti* mantra.



### *Dipavali at Chinmaya Kedar*







# Announcements

## Upanishad Ganga DVD Release



The poster features a collage of five men in traditional Indian attire, including turbans and beards, set against a backdrop of ancient Indian architecture and a sunset sky. The title 'upanishad ganga' is prominently displayed in a stylized font across the center. Below the title, it says 'PRODUCED BY CHINMAYA MISSION' and 'DIRECTED BY CHANDRAPRAKASH DWIVEDI'. A yellow starburst graphic on the right side reads 'DVDs OUT NOW VOLUME - 1 EPISODES 1-17'. The background also includes a small image of a man in a white dhoti and a woman in a red sari.

IT'S OLD, YET NEW  
IT'S MEANT FOR YOU

**FIRST EVER TV SERIAL BASED ON UPANISHADS**

- A unique and unprecedented concept of dramatising subtle teachings.
- A serial with deep research spanning over two years before shooting.

**WHY SHOULD I BUY UPANISHAD GANGA DVD ?**

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- A suitable gift to an individual or an institution, on any occasion.
- Reference material available on the DVD: Sanskrit verses with Roman transliterations (written in English) with their simple English translations.
- Resources suggested on the DVD: A list of relevant books/DVDs for further study and reflection on the subject dealt with in the DVD.
- Choice of having English subtitles!

Conceptualised by **Swami Tejomayananda**, head of Chinmaya Mission Worldwide Produced by **Chinmaya Mission**  
Executive Producer **Wisdomtree Productions** Written and Directed by **Chandraprakash Dwivedi**

**TELECAST on DOORDARSHAN NATIONAL CHANNEL (DD-1) Every SUNDAY 10 to 10:30 am (IST)**

[www.facebook.com/upanishadganga](http://www.facebook.com/upanishadganga) [www.youtube.com/upanishadganga](http://www.youtube.com/upanishadganga) [www.twitter.com/upanishadganga](http://www.twitter.com/upanishadganga)

**DVDs NOW AVAILABLE AT ALL SHEMAROO OUTLETS** 





# MISSION: **Yuva Veer**

*Get ready to blaze a trail!*

Date: June 25, 2013 - August 28, 2013  
Venue: Sandeepany Krishnalaya, Piercy, CA  
Age: 18-28 years\*  
Registration: Free for full-time service participants, \$1500 for part-time service participants.  
Please register online at <http://www.chykwest.com/YEP>

\*Exceptions will be considered on a case-by-case basis



## YOUTH EMPOWERMENT PROGRAM

A unique value based leadership program for dynamic youth

### AMERICA 2013

**What is the Youth Empowerment Program ("YEP")?**  
YEP was designed and conducted in 2003, especially for young adults (21-30 yrs old), to learn the principles of Vedanta and self-development, serve the community for a period of 20 months in field work, and grow as dynamic, positive contributors of society. Graduates of the YEP are known as Yuva Veers. Since 2003, more than 350 Yuva Veers have graduated from the program, which is conducted every year at Chinmaya Vibhooti, Pune, India. The YEP is now a 75-day program followed by a service period of 1 year.

For the first time in North America, YEP will be conducted in Sandeepany Krishnalaya, Piercy, CA, from June 25-August 28, 2013, under the guidance of H.H. Swami Tejomayananda (Head of Chinmaya Mission worldwide). The program will be led by Swami Sarveshananda (Acharya of CM Dallas-Fort Worth and National Director of CHYK West). Course faculty includes Acharya Vivek Gupta (Acharya of CM Niagara Falls and Deputy Director of CHYK West) and other Acharyas from Chinmaya Mission West. Visiting faculty will be drawn from the management industries.

**LEARN**  
In the program, participants will be trained in Hindu philosophy, Indian culture, and principles of management, ethics and organizational skills. The goal is to empower youth to become pillars of positive influence among their friends and community. Equipped with this training, the confident young adults will be able to effectively reach out and inspire their peers with their dynamic vision. They would bloom into caring, responsible individuals, with a sense of pride and duty toward the society and nation.

**SERVE**  
Following the 65-day residential training program, each Yuva Veer will serve in assigned Chinmaya Mission centers for a period of 10 months. During this period of voluntary service, the Yuva Veer will organize and lead the youth-related activities of the center, including classes for children and youth, bhajan groups, personal development seminars, and retreats. Yuva Veers can choose to serve on a full-time basis, or volunteer at the Mission on a part-time basis, while pursuing their careers or studies.

**GROW**  
The program gives youth a clear focus for the future and a motivating life goal. Yuva Veers are enriched with life skills and a positive experience of internal transformation. Their clarity and dynamism enable them to be global citizens with a universal outlook. Through experiential learning and service, YEP aims to create insightful leaders of the future.

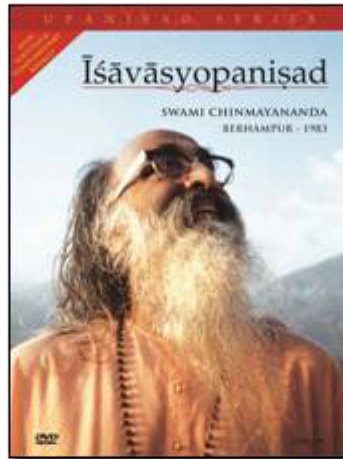
Registration: Free for full-time service participants, \$1500 for part-time service participants  
Please register online at <http://www.chykwest.com/YEP>



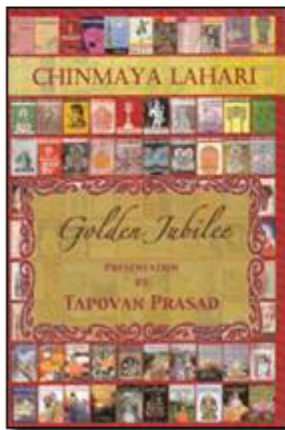
For more information, please contact Sharanya Rao at 512-797-7524 or [chykwest@chinmayamission.org](mailto:chykwest@chinmayamission.org)

New Releases from Chinmaya Publications

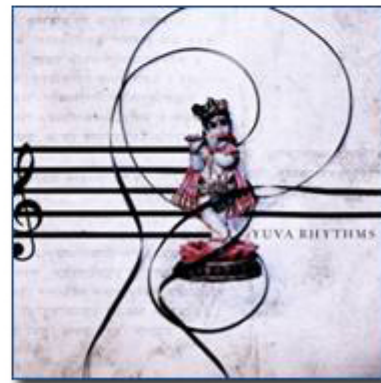
## Chinmaya Publications New Releases



Discourses on Ishavasya Upanishad  
by Swami Chinmayananda  
DVD Set of 3  
\$30



Chinmaya Lahari  
Compilation of Words of Advice  
from Swami Chinmayananda  
\$12



Yuva Rhythms  
Bhajans CD  
\$6



**Ashtavakra Gita (set of 2 MP3 CDs)**

**LIST PRICE: \$16.00**

Ashtavakra Gita talks by Swami Tejomayananda



**Barahmarpa nam Mug**

**LIST PRICE: \$6.00**

Brahmarpanam Mug with Brahmarpanam verse in English.



**Book of Ashtottaras and Aratis**

**LIST PRICE: \$10.00**

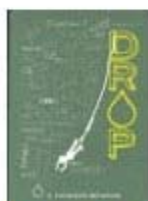
ISBN: 9781608270095 Chinmaya Book of Ashtottaras and Aratis



**Conflicts and Confusions in Indian Culture**

**LIST PRICE: \$5.00**

ISBN: 978-81-7597-540-8 By Swamini Vimalananda



**Drop: A Novel, A Yuvaveer Initiative**

**LIST PRICE: \$10.00**

Drop: A Novel, A Yuvaveer Initiative



**Drop: It's Easy, A Yuvaveer Initiative**

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**SwarAnjaneya (set of 2 CDs)**

**LIST PRICE: \$15.00**

By Swami Tejomayananda [Code: LS21]



**Tarangini Part 07 Color**

**LIST PRICE: \$6.00**

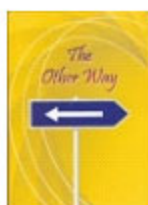
ISBN: 978-81-7597-526-2 By Swami Chinmayananda and Swamini Saradapriyananda [Code: AT33]



**The Dharma of Sri Rama**

**LIST PRICE: \$1.00**

By Swami Tejomayananda [Code: AT47]



**The Other Way**

**LIST PRICE: \$12.00**

The Other Way [Code: AT46]



**Unto Research, Chinmaya International Foundation**

**LIST PRICE: \$15.00**

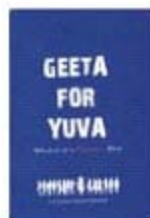
ISBN: 978-16-0827-008-8 Mananam series [Code: AU17]



Marriage - A Melody

Code: AM26

LIST PRICE: \$4.00



**Geeta for Yuva**

**LIST PRICE: \$3.00**

Geeta for Yuva - Wisdom of a Dynamic Man [Code: AG51]



**Grade-09: Hindu Culture**

**LIST PRICE: \$75.00**

ISBN: 978-1-880687-74-1 Hindu Culture, Balavihar Teachers' Handbook for Grade 9. Large color glossy print book. Size 11.5x8" [Code: AB51]



**Mahapurusha**

**LIST PRICE: \$8.00**

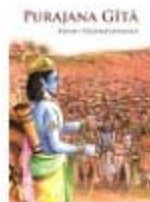
Talk by Swami Chirmayananda [Code: MM09]



**Marriage - A Melody**

**LIST PRICE: \$4.00**

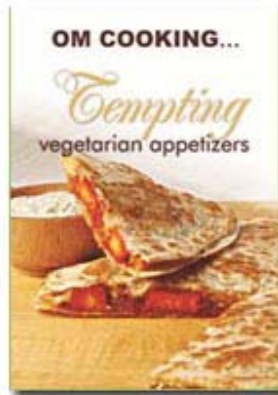
By Swami Tejomayananda [Code: AM26]



**Purajana Gita**

**LIST PRICE: \$3.00**

ISBN: 978-81-7597-539-2 By Swami Tejomayananda [Code: AP28]



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## Chinmaya Mahasamadhi Family Camp - 2013

Chinmaya Mission Ann Arbor & Chinmaya Mission Flint

### Vision 20/20 for the 20<sup>th</sup> Anniversary

### "Vision of Truth"

Discourses on

## Ramana Maharshi's

## "Saddarshanam"

By

### His Holiness

## Swami Tejomayananda

Head of Chinmaya Mission Worldwide

### July 29 – August 3, 2013

#### Camp Program for Families

- Discourses for Adults
- Satsanga with Acharyas
- Balavihar Classes for Children
- Vegetarian Meals
- Yuva-Kendra (CHYK) Program for College Students & Young Professionals
- Recreational Activities

#### Contacts

Ach. Sharada Kumar	734-834-1609	Sangita Shivakumar	248-980-7239	Sushma Siva	248-739-0572
Viswa Kumar	734-834-1608	Ashok Grandhee	248-921-8347	Sunita Grandhee	248-349-5579
T. E. Raghunathan	734-834-4317	A. K. Shivakumar	248-935-8003	Siva Velu	248-739-0472
				Vidya Ramanathan	419-280-1454

Camp Venue: **Hyatt Regency**  
600 Town Center Dr,  
Dearborn, MI 48126

E-mail: [annarbor@chinmayamission.org](mailto:annarbor@chinmayamission.org)

**Registration Information: Will be available soon.**



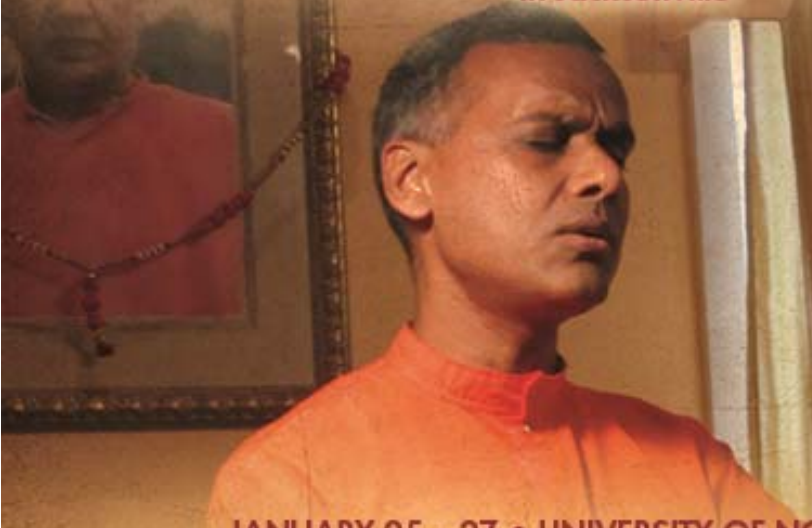
CM St. Augustine January 2013 Retreat

*Chinmaya Mission*  
St. Augustine

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PRESENTS

**A Weekend**  
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with **Swami Prakashananda**  
in Jacksonville



**JANUARY 25 – 27 • UNIVERSITY OF NORTH FLORIDA**  
University Center, 12000 Alumni Drive • Jacksonville, FL 32224



**Registration Begins at 6:00pm**  
Check our website for the complete weekend schedule.


**ACTIVITIES**



**Adults:** Talks on 'Amrita Bindu Upanishad' by Swami Prakashananda from Chinmaya Mission Trinidad.  
**H.S. Students:** Dynamic sessions on "Managing the Mind" with Acharya Vivek Gupta, CM Niagara Falls.  
**Bal Vihar Children:** Concurrent classes and activities with expert CM teachers, John and Abha Wiersba.

---

CM Teachers John  
& Abha Wiersba







Brahmacharini Arpita  
& Acharya Vivek Gupta

Registration is \$75 for adults and \$25 for children and includes 4 meals and snacks. Children must be accompanied by a registered, attending adult. Pre-registration is required by January 10. For details, please contact Bm. Arpita or Ranjeeta Grover at [jaxretreat@gmail.com](mailto:jaxretreat@gmail.com) or 904-955-6744. [www.ChinmayaMissionStAugustine.org](http://www.ChinmayaMissionStAugustine.org)

## CM Trinidad 2nd Residential Vedanta Course

PRAKARANA GRANTHAS, VEDANTIC TEXTS,  
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TO BE STUDIED IN A GURUKULA SYSTEM

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- SADHANA PANCHAKAM
- SADDARSHANAM
- DRG DRSYA VIVEKA
- PANCHADASI
- DAKSHINAMURTI STOTRAM
- UPANISHADS
  - ISHAVASYA
  - KENO
  - MUNDAKA
  - MANDUKYA
  - KATHO
  - TAITTIRIYA
  - KAIVALYA
  - AMRTABINDU

VEDIC CHANTING

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- NARAYANA SUKTAM
- DURGA SUKTAM
- SHRI SUKTAM
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in English

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GUEST STUDENTS  
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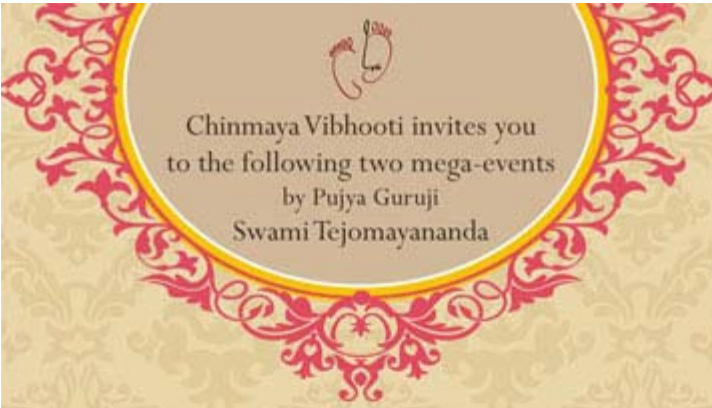
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FAX: 1-868-679-3652

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**Bhagavatam Camp with Pujya Guruji at Chinmaya Vibhooti**



Chinmaya Vibhooti invites you  
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by Pujya Guruji  
Swami Tejomayananda

# *Shrimad Bhagawata*


**Camp in Hindi - 16th to 23rd February 2013**  
**Camp in English - 24th to 31st December 2013**

"Shrimad Bhagawata is a series of lively interactive sessions between enlightened spiritual masters and great seekers of knowledge.  
**Theme:** It deals with the theme of understanding human life in its completeness and totality. The Bhagawata considers all aspects of an individual's life, the world around him, the Reality that lies behind the entire creation and their mutual relationship.  
**Essence:** The essence of Bhagawata lies in immersing one's mind in pure love of God, called devotion.  
**Unique feature:** Listening to Shrimad Bhagawata not only blesses the listener, but even his or her ancestors.

*Come, listen and learn the art of facing your life and realising your dreams. Learn from King Parikshit the heroic way of departing from this world with mind absorbed in God."*  
- Pujya Guruji Swami Tejomayananda

**Donation for each camp:** Rs 4,000 or US\$ 100 per person (non-refundable)  
**Saptah Yajaman offerings:**  
Rs 51,000 or US\$ 1,100 for the Hindi Bhagawata camp  
Rs 1 Lakh or US\$ 2,100 for the English Bhagawata camp  
**Utsav Yajaman offerings per occasion (Shri Rama Janma/Shri Krishna Janma/Rukmini Krishna Vivah):**  
Rs 21,000 or US\$ 500 for the Hindi Bhagawata camp  
Rs 30,000 or US\$ 700 for the English Bhagawata camp  
Cheques/DDs to be in favour of CENTRAL CHINMAYA MISSION TRUST  
The camp donation is applicable to all Saptah and Utsav Yajamans who wish to attend the camp

**Inquiries & Registration**  
■ chinmaya.vibhooti@chinmayamission.com  
☎ +91-9689891959 (Chinmaya Vibhooti Swagat Team)  
Chinmaya Vibhooti, Post Kolwan, Taluka Mulshi, Dist. Pune 412108, Maharashtra, India



Support CORD Sri Lanka



**"I love Jaffna..."** is a photography exhibition & fundraiser with photographs taken by local children. They were taught how to use cameras and asked to capture someone, somewhere, some place they love in their local area

**When:** August 4th - 17th from 4-6pm everyday

**Where:** Chinmaya Mission, 9 Chetty Street Lane off of Temple Road (Kovil Veethy), Jaffna

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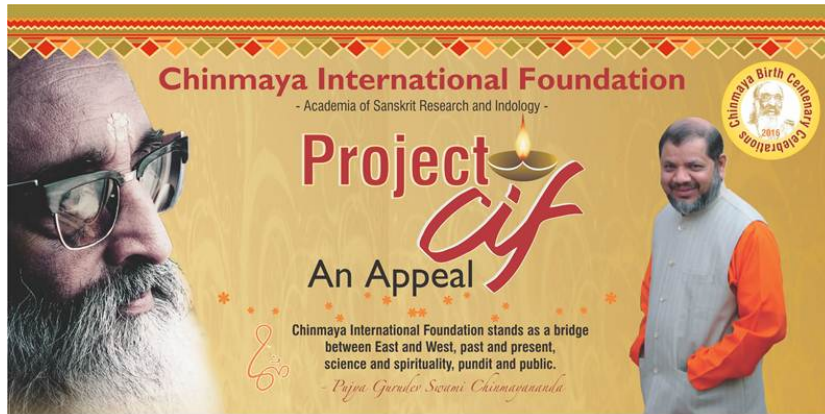
*Contact us:*

Chinmaya International Foundation

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## Support Chinmaya International Foundation



### Sponsor a ROOM in this Auspicious and Uplifting Environ

Started in the year 1989 by Pujiya 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 Pujiya Gurudev during HIS lifetime. The year 2016 marks the birth centenary of Pujiya 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

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Website: [www.chinfo.org](http://www.chinfo.org)

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  
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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
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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:  
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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  
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## 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

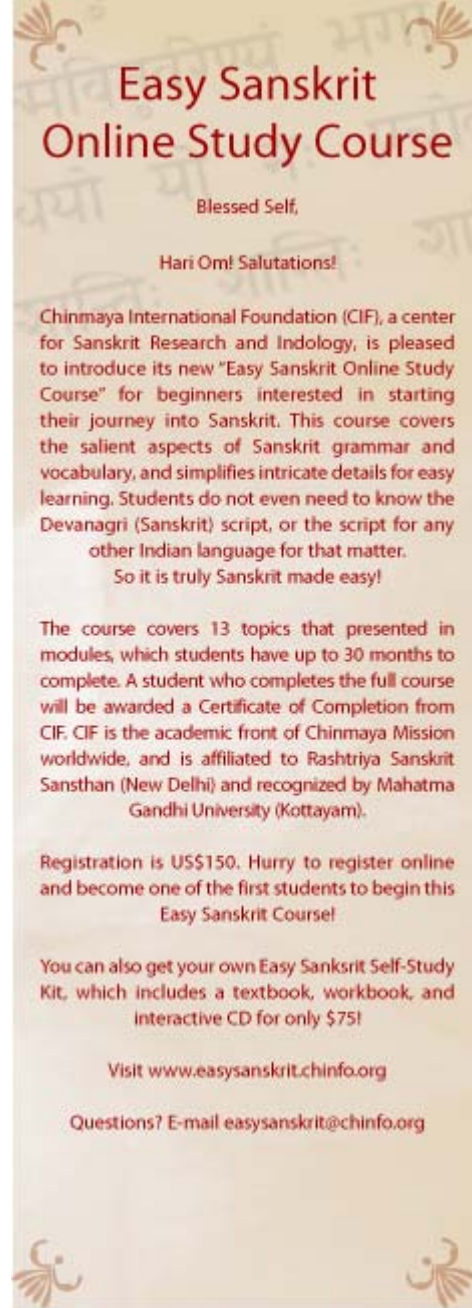
Established in 1989, CIF is a research center for Sanskrit and Indology, recognized by the Mahatma Gandhi University, Kerala, India. Swami Chinmayananda visualized CIF as a bridge between East and West, past and present, science and spirituality, pundit and public. CIF is located in Kerala, India, at 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](http://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 in the corners, including a stylized 'Om' symbol and a lotus-like flower. 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 text 'Blessed Self,' and 'Hari Om! Salutations!' are in a smaller black font. The main body of text is in black, describing the course's purpose and details. At the bottom, there are two lines of text providing a website and an email address.

# 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](http://www.easysanskrit.chinfo.org)  
Questions? E-mail [easysanskrit@chinfo.org](mailto:easysanskrit@chinfo.org)

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 50<sup>th</sup> 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.

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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

