

Hari OM
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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 *vairāgya* (dispassion).

Swami Tapovanam Maharaj

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.

Swami Chinmayananda

'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.

Swami Tejomayananda

SPIRITUAL TRAILS

Telling It Like It Is

by Pujya Gurudev Swami Chinmayananda

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All Upanishads attempt to say what they consistently fail to express – the Inexpressible – for the Truth never can be expressed in words. Language (sounds, words) and our experiences of the Infinite belong to two different categories. One cannot substitute for the other. We may attempt any amount of study, but study itself offers no guarantee of spiritual unfoldment. Some people have not studied the scriptures and yet they are spiritual giants. Paradoxically, other people have studied all of the scriptures and yet have not advanced spiritually. Therefore, all our scriptures, studies, and discussions are useful ultimately only to those students who can strenuously work towards experiencing the higher Consciousness, the Truth that is Brahman.

Brahman, the one Reality, is nothing other than “mindlessness.” As long as the mind remains conditioned and is projecting, it has no awareness of Brahman or Reality. When the mind ceases, it “becomes” Brahman. In other words, the absence of the mind reveals the presence of Reality. Wherever the mind exists, Reality is veiled. The Truth is just behind the mind, but as long as the mind exists, we cannot see Truth.

By analogy, as long as we see the flower only in the mirror (the mind), we are not in touch with the reality of the flower itself (Truth). As long as we are focusing on or through the mirror of the thinking mind, we cannot truly see or experience Reality. Consequently, as long as the mind exists, we see only the world of objects and not Reality or Truth Itself.

Remove the Mind

Thus, the projecting, conditioned mind is to be destroyed, annihilated, and transcended. If the mind is to be exhausted, the various spiritual disciplines (sadhana) that have been prescribed have to be followed. The process by which the mind can be destroyed at the body level is karma yoga. The process by which the mind can be annihilated at the mental level is bhakti yoga. And the process by which the mind can be transcended at the intellectual level is jnana yoga. These yogas in themselves are not Truth, but they are processes by which the perceiving, feeling, thinking mind is to be negated so that Truth can be unveiled.

The flower (Truth) is not describable in terms of the mirror (words of the thinking mind) or the reflection in the mirror (what I perceive through my physical eyes). Just as the shape, color, and experience of the flower is something totally different from the mere appearance of its image in a mirror, so, too, the direct experience of Truth is totally different from the apparent knowledge acquired through reading, taking classes, or discussing Truth. The latter will take you nowhere unless you make use of spiritual knowledge to rise above the delusions of the body, mind, and intellect. The analogy of the flower and the mirror is limited, but still applicable.

Even when the mirror is not there, the flower is there, for Truth is beyond, behind, and above the mind. But even the statement, “When the mind is not there, there is Brahman,” is not a true statement, because Brahman is not only behind the mind, but also in front of it. Brahman is where the mind was, for Brahman is all-pervading and infinite. That which is all-pervading is not limited. That which is limited has a form. That which has a form is finite, perishable. Brahman is without form, unlimited, and infinite, and therefore, imperishable.

When my thinking, feeling, perceiving mind is not, then I alone am. Where? Nowhere. You may say “nowhere” or “everywhere.” It is the same thing. “Everywhere” and “nowhere” are again

falsehoods because they appear to exist only with reference to the front or the back, the left or the right, the top or the bottom. Yet the Infinite has no up or down, above or below. In deep sleep, what is your dimension? Where are you? You cannot say, because there is no front or back, right or left, above or below to give you reference. You are just all-pervading darkness. Silence alone is. Think about it.

Thus, where the thinking mind is ended, the experience is the infinite Reality. That Reality alone is *Aham* (the pure inner Self). I alone am. Yet “I” has no existence without the perceived duality of “you.” Therefore, the word “I” also cannot be used. When that experience of the Infinite comes, any word you speak makes no sense because mere words cannot capture or convey Truth. Therefore, the Reality of Advaita (non-duality) is not something to be preached or talked about. It is to be experienced as *anubhava* (direct experience). Again, who is to experience what? What to become? Any word you use is ultimately only a delusion, a falsehood.

The Four Veils

Let us now see how we can annihilate or dissolve the mind. The mind with its thoughts, perceptions, and projections functions only through four interpretations: quality, activity, adjective, and relationship (*guṇa*, *kriyā*, *viśeṣa*, *sambandha*). In other words, the mind sees the quality of an object (“it is beautiful”). Or the mind starts thinking in terms of its activity (“it is dancing”), or in terms of its adjectives (“it is blue”), or in terms of its relationships (“it is like what I saw yesterday”). Therefore, when we look at an object through our conditioned, projecting mind, we never see the object as it is. We always see it colored through our mind’s interpretations: “*Pashyannapi cha na pashyati mudhāh.*” [In *Bhaja Govindam*, Adi Shankaracharya says] one who does not have the right knowledge (of Truth), sees not even though he looks. He sees nothing but his own projections, his own thoughts.

Look at a flower, for example, and notice the thoughts that come to your mind: “It is a beautiful flower. It is yellowish in color. It is a daffodil. My friend has daffodils in her garden. Perhaps I should plant some too.” While you are looking at the flower, you do not see the flower. It is only a springboard for the mind to shoot ahead. The thinking mind is thought-flow by association. Therefore, when you see the flower, you can never actually see the flower itself. If you can see the flower as a flower—as it is—you see Brahman only. Remove quality, activity, adjective, and relationship and look at the flower. Then what you see is nothing but Brahman.

Take a flower—or a blade of grass, or a friend—and try to see it as it is. Don’t name it. Remove the four judgments or interpretations and look at it. Look at any object, whether it is an *aṇu* (atom) or the whole universe. If these four interpretations are not there, the thinking mind is ended. In the still, alert moment of objectless awareness, you are—you exist as pure Being. Remember that these four are nothing but the interpretations, the prattling of the mind. Remove them and look. All that remains is the alertness of pure Consciousness.

The No-mind

The mind in this alert state is a mind at meditation. The mind at meditation is no longer a thinking, projecting, conditioned mind. Where the mind has thus dissolved itself, *bhava* (existence, awareness) alone is. This experience is called *amani bhāva* (the no-mind state); it is Brahman. *Mani bhāva* is samsara (mind-filled). You and I (as duality) are nothing but the mind. As long as we are identified with the mind, we are far, far away from the reality of the One without a second. The moment you forget the mind, you are That (*Tat tvam asi*). You need not seek anyone’s permission to forget your mind and identify with the Truth of your being. It is your prerogative. If you are not ready to transcend the mind, no amount of studying the scriptures, preaching, or spiritual practices will help because you will still be following your own mind. “Do not follow me with your mind,” say all the rishis. Directly experience the Truth that transcends everything and is more than the known and the unknown. As long as there is a functioning mind, Truth is not realized directly. Stop the mind’s functioning and you become aware of Reality. You are looking at It. This transcending of the mind is the highest form of

evolution.

How to transcend the mind is the challenge before us now. For the fully grown man-man [versus, for example, “animal-man” who lives a baser, more selfish life of instinctive pursuits], the challenge is to grow to be a God-man. We have to work for this goal. We have to stop the play of the mind, the play of the four interpretations. It takes a fraction of a second to realize that we can stop the play of the mind and that we are not the mind. This understanding is enough. After thus knowing the real and wider capability of our nature and personalities, we can play with the mind. In all activities thereafter, there is a new sense of freedom because we know that we are not these limitations and the interpretations are not our own. We do not belong to the mind and its projections. We are only sojourners here. We are natives of another realm altogether.

Having transcended the mind, looking at any fleecy cloud, twinkling star, winged butterfly, or dancing leaf is but a springboard to rocket oneself into the ecstatic experience of the Highest.

Do Nothing

Three young men were climbing the Himalayas on a hiking expedition. At a certain corner, they saw a mendicant standing at a ridge, looking into the amplitude of the distance. One of the young men surmised, “That man is standing there because he is searching for the cow that has strayed away.” The second guessed, “What are you talking about? He is a young man. He wouldn’t be standing there like that for a cow. It must be for a girl.” The third man ventured, “What are you saying? He must be a poet. He is looking into the sky, lost in poetry.” The three then started arguing among themselves. At last, they decided to ask the mendicant.

They went near, but the man was not at all disturbed. He continued to look out into the vastness of the cold sky. They looked at him and in the direction where he was looking. They tried to adjust their eyes to the angle in which his were turned, but they could see nothing enchanting. At last they gathered courage and asked him, “What are you doing?” He said, “Don’t disturb me. I am very busy. I am trying to remain doing nothing.”

In the same way, do nothing. Also forget that you are doing nothing. These are the methods by which you can cultivate the state of mind-transcendence. The process of transcending the mind cannot be expressed easily in words because of the poverty of language. The process itself is very difficult. Even if you keep quiet, you know that you are keeping quiet, and the mind still has to be transcended. Any method by which the sphere of the mind’s activities can be reduced is helpful. Reading the scriptures is one method; chanting the *Gita* is another. Other spiritual and helpful methods include serving the poor, serving a cause, or looking after your family—activities that keep the mind from rambling and reduce its constant chatter. Ultimately, in the midst of such activity, remember what is to be reached is the hushed quiet; remember your goal.

Quietude of the mind, even if artificially created, is good, for the mind revives itself in silence. When you are exhausted, you sleep for a while and feel revived because your mind has rested. Quiet the agitated mind and it revives. The quieted mind cures its own ulcers. When active, it was bruised and ulcerated. When hushed, it is cured, healed, and positively recharged. The mind is consciously brought to a halt during meditation. Even though this halt may be just for a moment, not only are the mind’s ulcers cured, but the mind also gets charged with terrific force. A mind so charged with energy is a dynamic one, capable of great things—hence the importance of meditation.

When Vedanta study group members have attended classes for some time, there almost certainly will come a state of dislocation, a state where they feel that they know all these things. If so, they would have understood the teachings, but there would be little expansion of inner awareness and hardly any spiritual inspiration. After having gone through a few books like the *Gita* or the Upanishads, they become lax in their sadhana. This sense of lassitude results from their not being initiated into ampler fields of inward experiences. I am not referring to experiences of color or

sound, but of the inner experience of an expansion, a soaring height, an exploration of the deeper depths of life. This inspiration can come only when the mind is quieted.

The mind cannot be put to rest or transcended so long as it is extrovert in nature. The extroverted mind is more poignantly active in the four directions of quality, activity, adjective, and relationship. When the mind functions in these four channels, it gravitates toward objects, emotions, and thoughts and merely prattles. It is tied to the lower cravings. Transcend such mental tendencies and cravings. Lift the mind. Expand the mind. Sublimate the mind. Purify the mind. Spiritualize your existence. This quieting, purifying, and uplifting of the mind is the essence and purpose of the expressions of the teachers in sacred texts.

Transcend the Thinking Mind

Look around with a silent mind. There is nothing but Brahman everywhere. Every object is nothing but Brahman. The world, when seen through a quiet mind, is Brahman. Hush the mind. From where you used to see the world, there dwells only Brahman. Even if the mind is not totally ended, if its grossness is removed, it becomes subtle. And with a subtle mind, you start recognizing (in the objects of the world) a progressively deeper thrill.

You may be sitting alone on the seaside, in a holiday mood, thinking of nothing particular. Suddenly, you behold a late moon rising from the eastern sky. If your mind is not preoccupied with other thoughts and you are relaxed, don't you feel there is an aah, a voiceless majesty, an inexpressible poetry, a compelling charm, an irresistible magic in the very same vision that you have seen from your childhood onward and is really nothing new?

Study the scriptures seriously. Once you have their ideas in your mind, start putting them into practice through the various yogas of bhakti, karma, jnana, and so on. By all these methods, the mind becomes subtle. The subtler the mind, the greater and deeper is the study of the scriptures. Then the mind understands more of the relative position between Brahman and the world—*jīva*, *jagat*, and *īshvara*. Once the relative positions are known by the mind, then, whether your eyes are closed or open, it does not matter. You are transported into an awareness of the omnipresence of the dynamic Divine.

No teacher can give you this comprehension. No God can bless you with this awareness. No religion can give it because it is already yours. You are already That. Transcend the thinking mind. You have no enemy other than yourself and no friend greater than yourself in this process. If you close your eyes, cover them tightly, and say there is no light, it is not the fault of the sun. There is plenty of light. You have to remove your bandages, take away your hands, open your eyes, and the light is there, self-evident as always.

Similarly, the mind that blocks the light of Brahman's self-evident presence is to be ended. Whatever be the process we adopt, it does not matter. We are today looking at objects incorrectly and not understanding them properly. We see only the distortion of mental projections. This great saboteur in ourselves is to be annihilated. The annihilation of the thinking mind is the final stage and the final instruction that teachers try to give to their students. But intelligent teachers wait till the end, till the student is capable of comprehending.

Sadhana is very important. When you begin spiritual practices, it is necessary to understand that the quality of your meditation depends upon the purity and beauty of the entire 24 hours of the day. If, for example, you were a musician, and you said that for one hour a day you knew music and the rest of the time you knew nothing about music, you would not be a musician at all. You would be playing with your mind. Similarly, if for 23 hours of the day you live in sensuousness, lust, greed, and passion, what can a mind do in one hour of meditation except sit down and think completely, conclusively of the very same things—lust, greed, passion, and so on. In order to enter into the greater chambers of inspired quietude—meditation—restraint of the senses through calmness (*shama*), self-control (*dama*), and perfect living of all moral and ethical values is

essential.

If the spiritual aspirant (*sādhaka*) has not yet acquired conviction, courage, or faith in the highest Reality, then I must say, there is no spiritual life for you. To you, the study of the Upanishads is only an intellectual preoccupation or hobby for understanding the various philosophies of the world. You must have the necessary *mumukshutvam*—a burning desire to get away from the binding encrustations of matter. If you are conscious of the imperfections of your present life, but have not the desire to end these limitations and reach the Highest, the higher unfoldment will not happen.

The Irresistible

Once this is understood and *mumukshutvam* is present, irresistible is that individual's inspiration in life. Irresistible is the amount of energy that pours out of such an individual. Inexhaustible efficiency he has indeed. I say this because we find that when great masters like Shankara and others realized the Truth, the amount of work they turned out was stupendous. Whether it was the Christian master or the prophets of the Western or Eastern world, all of them were able to bring out highly concentrated work in their short lifetimes because of this inspiration. The charming influence that Ramakrishna had on the minds of the people of India, the dynamic philosophy that Vivekananda preached a hundred years ago amidst the din and roar of materialism in America—even today America has not forgotten them. Despite all the sophisticated machinery and modern political organizations, the world is badly in need of such men today.

It is indeed to India that the world looks. Therefore, strive. You are great. You at least have claims to the knowledge of the Upanishads. How many of the millions in India who claim to be Hindus have at least the intellectual information that behind the mind is the highest Reality? Ask the pandits. Ask the professors of philosophy. Rarely do we have the opportunity to hear information about the highest Reality behind the mind, and after hearing, often, nothing happens. That is why, after some time, we feel like giving up. But who is responsible for nothing happening? Experience is a thing that cannot be handed over. We each have to work for ourselves to experience the Truth. There is no other way.

In short, Vedanta points to a center in ourselves that is our true nature and it is nowhere above the clouds. It is here, right here, just behind the mind. How do we discover it? Open your eyes and look. Remove the name, form, shape, properties, qualities, and relationships. What is perceived there? What is perceived in and through this purified, elevated mind is Brahman. It is meditation of the highest order. Reach it by any means you know. All are spiritual paths. Realize this Truth and then live to serve. Till then, you do not live; you merely exist. Try to wake up and live. *Uttishtha!* Wake up! You are only dreaming your own mental projections. How long will you go on playing with these projections? Grow. Look at the world as it is. See it as nothing but your own expansive form (*vilāsa mātra*).

This “mindless perception” is the vision of Truth. Rediscover your true Self. It is the most satisfying culmination of all evolution. It is utter contentment, a sense of total fulfillment. Listen, reflect, meditate, and come to comprehend that “I am Shiva; I am that spiritual Essence.”

However much I may point this out, it is of little help. Only when you come to experience it will you understand. To attain this state, the key is with you, not with me.

Spiritual Practices

by Pujya Gururji Swami Tejomayananda

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It is said that sadhana changes gradually over time, with subtler forms of sadhana replacing earlier practices. How can one be sure that such a change is the result of spiritual growth and maturity, and not laziness (*tamas*)?

The answer is very simple. If your earlier sadhana is being replaced by a subtler sadhana, then you must make sure that you are really practicing the subtler forms of sadhana. If the grosser practices are given up and the subtler ones are not done either, then it is *tamas*. For example, someone used to bathe in the holy River Ganga regularly because the river flowed near his house. Then he began studying the scriptures. If he stopped his bathing in the Ganga because of his scriptural studies, it is all right. But if he is neither studying nor bathing, then it is *tamas*, or inertia.

The second point to be noted is that even if you have graduated from the lower to the higher practice, you need not give up the earlier sadhana totally. If you were bathing in the Ganga daily, now you can go twice a week instead of stopping the practice altogether. If you are doing an elaborate puja once a day, you can do a shorter version of it and once a week you can do it elaborately. It is better not to give up good practices even though you may think they are grosser or more external.

You must have seen our Pujya Gurudev carrying a *japa mālā* all the time. Was it necessary for him? He was doing it because it had become his second nature. In fact, if you have really grown spiritually, then you will understand the significance of the earlier sadhana better and do it with greater understanding and stronger faith. It is good for you, and it sets an example for the newcomers. I find that often people do not like to do *pūjā* or *japa* because it involves a lot of physical and mental effort. They claim they prefer to meditate, and then they sleep and fool themselves. That should not happen.

How long is there a need for a seeker to read the scriptures?

As long as the seeker has this question, there is a need for him to read, and be guided by, the scriptures. It is like asking how long is there a need for a hungry person to eat. Shri Samartha Ramdas Swami says, "Once the goal is attained, there is no need for sadhana."

First, it is necessary to determine the goal and the means, and then, one should remain steadfast in the means adopted. Even after that, there is a need to listen, read, and perform other spiritual practices to remove doubts and obstacles. After the experience of Truth, there is no need to do anything.

Various Vedic statements such as *Neti, neti* declare, "I am not this; I am not this," to indicate that I am the supreme Self. We are advised to separate ourselves from the BMI (body-mind-intellect). If "I am everywhere," why should we separate?

At the moment we are experiencing multiplicity. The problem is that we are identified with the limited BMI. Therefore, we must shift our attention from the BMI, and then see the Truth. "All is One" and "I am everywhere" is from the perspective of Knowledge. At that stage, no doubt, all is one, but at this moment, our perception is different. Therefore, it is necessary to see the BMI as separate and understand the Truth.

Even after realization, knowing everything to be the one Truth, we can function in the world as BMI—eating, sleeping, and so on. Even praying and worship can continue. There is absolutely no conflict.

How can we know if we are progressing spiritually?

Check yourself with the following points:

- Do you have equipoise or equanimity of mind in upsetting situations? When you lose your balance, how fast do you regain it? This shows your progress. Of course, not losing your balance is the best.
- Are you enjoying your sadhana? Ask yourself if you still do *japa*, *dhyāna*, and *pūjā* as a job to be done, as a burden? Or do you look forward to doing it?

- Analyze yourself to see if your love for God and your knowledge are increasing.
- Ask if your worldly desires and cravings have reduced.

If you are honest in your self-examination, you will know the answer. When we are not well, how do we know that we are getting well? When symptoms of the disease recede and signs of good health return, we know that we are getting better. Similarly, we understand that we are spiritually growing when:

- Worldliness decreases. When worldly matters don't mean so much, when we are able to maintain our mental poise even in adversity, and when insults, obstacles, praise, or pleasures do not make us dejected or elated. In short, when dispassion toward the world increases.
- Our appetite for spirituality increases. When we long for satsang, we look forward to our regular spiritual practices; we wait for the study class; we are full of joy and enthusiasm for spiritual activities—like a lover awaits his/her dates. When we eagerly await our date with the Lord, then we are progressing spiritually.

Rāma-raksha Stotram has a lovely verse that says, “I salute that Shri Rama on whose left side is Sitaji, on whose right is Lakshmana, and at whose feet sits Hanuman.” Shri Rama symbolizes knowledge and discrimination; Sitaji, devotion; Lakshmana, dispassion; and Hanuman, selfless service. When all four qualities reside in the heart, we are progressing.

Spirituality should not remain an activity. It should become one's life—effortless and natural, like breathing. It should become one's very nature and vision.

Please suggest some methods by which one may remain focused on the Lord while performing actions.

If it is just physical work, a method can be prescribed. If I was asked how to clean this hall, I would say to use a broom or vacuum cleaner, or employ someone to clean. There are alternate methods that can be suggested here because cleaning is a physical act. But dedication is an attitude; it comes by right understanding.

How can we gain this attitude? What does a private company or government agency expect of an employee? The answer is simple—that he must work for them. However, instead of working for the company, if the employee starts misusing his authority to collect money or joins hands with a rival company, then that individual's employment is doomed. When a job, designation, status, or money are given, we are expected to work for it. To that source from which we derive all our powers, we must dedicate everything—this is the principle. At birth we were given sense organs, the mind, the intellect, and the body. How many different kinds of faculties and abilities have been given to us! Without these, nobody would even give us a job. We can see, hear, taste, smell, talk, think, feel, and act. From where did we get all these? Did any government or private company give them to us? Did we buy them in the supermarket? No, we were blessed with these from birth. Just think—a company that merely employs us and gives us a little money expects us to work for it. Not only that, the company expects our loyalty as well. And the Lord, in His infinite kindness, has given us all these equipments. Isn't it our duty to dedicate them to Him alone? Hence, we chant the shloka: “I dedicate all actions that I perform with the body, mind, senses, and intellect to the supreme Lord Narayana, for these faculties all belong to Him.”

Once we thus become aware, dedication is natural. In a democracy, when we elect leaders to power, we expect them to work for us and for the country. Any politician or minister who remembers this will be loved by all.

We owe our very existence to God. This awareness, this knowledge, is the only method by which we can remain focused. If we forget this, no other exercise we do can be of any use.

If a person is a social worker and empathizes with the sorrows of others, is it necessary for him to do *upāsana* (worship)?

A social worker who serves society with the attitude of serving God need not do separate idol worship. On the other hand, one should not have any insistence on not performing such worship either. Social service will purify the mind, qualifying one for the path of Knowledge. But if social service is not considered as God's worship, it may lead to pride. And if society does not acknowledge the individual's contribution, it may lead to him feeling dejected. Hence, for social service to be effective, it should be accompanied by knowledge and devotion.

What is *puja* and how should it be done? The scriptures say that the Infinite can never be obtained by finite offerings. Then why should we do it?

Pūjā means "worship" of the worshipful One. True worship is an expression of one's devotion, reverence, and gratitude to someone from whom we have gained a lot. The expression of devotion is not measured in terms of the material or financial value of things. When we offer something to express our love or gratitude, we say that it is a token of our love and appreciation. The token is not what is bought in the market for a few rupees or dollars. Our love is not limited to the price or measured by it. The one who receives the gift sees only the love behind the offering.

The scriptures say that the Lord is pleased more by the devotee's desire to worship Him than by the actual act of worship. An example will make this clear. A mother is busy cooking for guests. Her five-year-old child says, "Mummy, do not worry. I will help you." The mother knows how little help the child can give, but she feels very happy that the child understands that there is a lot of work and offers to help. She may even tell the guests that it was because of her daughter that she could finish all the work in time. This example illustrates how the desire of the child to help the mother is more important than the amount of help the child was actually able to give. This is how we please the Lord. Hence, worship, even though finite in nature, can take you to the Infinite.

Many people worship God so that their wishes may be fulfilled. They have desires and they express them to the One who can fulfill all desires. Here, worship is not unconditional; it is not an expression of love alone. There is desire, perhaps for the removal of suffering, or for the gain of wealth, wife, or children. The Lord accepts this also. In this case, what people want is finite, but the Lord is pleased that they are at least recognizing Him.

There is yet another category of people—these people do not want material things. They pray for purity of mind so that they can attain Self-realization. Here also, the Lord is pleased and gives whatever is asked. It is the attitude behind the worship that really counts, not the activity itself. Attitudes cannot be measured in physical terms.

When the scriptures say that one cannot gain Infinity with the finite, what is meant is that on the strength of a *yajna* or *pūjā* one cannot reach Infinity. It cannot be the result of an action, because a finite action can only produce a finite result.

It is said that the ritualistic worship of a deity is a step on the path to Self-realization. What are the other evolutionary steps? Can one jump from one step to the next without attaining perfection in a previous step?

The first step of worship is *mūrti pūjā*, or the worship of a deity or an idol. Slowly, one understands that the Lord who is being worshiped in that deity is not restricted to that form alone. He is present in the trees, plants, birds, animals, and human beings also. Then, the concept of worship changes to one of service. Watering the trees and plants is worship of God in that form. Feeding the birds or animals is *puja* to the Lord in those forms. Offering relief to the suffering and needy is God's worship in the form of human beings. Seeing the presence of God beyond the idol, in all beings, is a higher state of worship.

As one continues worship in this manner, the mind gradually becomes purified and the presence of God is felt all around, seen even in every particle of dust. This is a very beautiful form of *sadhana*.

God is seen as the very core of existence in all things. In living beings, He is present as the life principle. Whenever anyone experiences joy, the Lord alone is present there as happiness. Thus, a continuous awareness of His presence leads to higher levels of sadhana.

About jumping from one level of sadhana to another—while jumping, one may even break one's legs! Why should one want to jump? It shows impatience and lack of readiness to take pains to put in consistent, arduous effort to achieve one's goal. We should be willing to do anything, follow whatever form of sadhana that is pointed out to us by the Guru. If we do it sincerely, swift progress is assured. Even if someone says that it is a long, tedious route, ignore it. Continue the sadhana and you will find that it becomes enjoyable. Slow and steady effort wins the race.

If one is not inclined towards rituals, then how can one intensify one's longing for Truth? Each person has a different aptitude and mental makeup. We should follow the path suited to our personality. The rational-minded should follow the path of inquiry (*jnana yoga*); the emotional, the path of devotion (*bhakti yoga*); and the body-oriented, *hatha yoga*. None of us is 100% rational or emotional, so our predominant mental makeup should determine what path we follow. Start somewhere.

Some people have a problem just starting. They keep asking, but never begin. Others find it difficult to sustain their enthusiasm and interest after starting. Yet others get stuck with certain practices and are unable to go beyond. A child was asked, "If you have two mangoes and I give you three, how many will you have?" The child said, "I don't know. My teacher always teaches me with apples." He was stuck on counting apples! Right guidance will help us to start, sustain, and go beyond all practices to reach the Truth.

In your lectures, you talk about attaining freedom, and point to that as the goal of life. Freedom from what? Are we not free people?

Ha! We think we are free! Think for yourself. We wake up in the morning, and if hot water is not available for our shower, we become miserable. Then if we do not get the right cereal for breakfast, we are angry. At work, if the cleaner has disturbed the papers on our desk, we feel frustrated. When we get back home, if the wife does not smile, we get depressed. If she smiles too much, we get worried. See how delicately poised our happiness is? Where is the freedom?

The outside world of things and beings is perpetually dictating our happiness and sorrows. We are slaves to the outside world, and to our mind and senses. When we see delicious chocolate mousse, are we free? Do not misunderstand. I am not saying do not have chocolate mousse. But do we have the mastery over our mind so that whenever we want to employ our mind or senses in a given field, we can do it? And whenever we want to stop and withdraw we can? The freedom our scriptures talk about is freedom from the slavery to our own mind.

REFLECTIONS

Krishna and Shiva Bathe in Kashmir

by Anjali Singh

Continued from CMW News, January 2013

Sometimes, Krishna visited other saints also. Once, in June 1980, the Great Witness went on a holiday to Kashmir with Shri Satya Sai Baba of Puttaparthi. My father had requested Baba to come on a trip to Kashmir along with His students, my aunt, a few others, and myself.

On the last day, Krishna climbed piggyback on me to visit Lord Shiva in the historic Shankaracharya Temple on the hill in Srinagar. The famous Shiva-lingam there was installed by Adi Shankaracharya in 8

A.D. Krishna sat in meditation at the outer rim of the base that supports the lingam, and then made me forget to pick Him up when I left.

At 11 p.m., I realized that Krishna had been left behind at the temple! The rest of the awful night was spent in fretting and worrying over whether I would ever find Him again. We were to catch the first flight back with Baba. It did not seem possible to climb to the temple, find Krishna, and be back in time. I would have to miss the flight. Needless to say I did not let my aunt (my roommate) sleep that night either.

At first, my aunt, a deep and close devotee of Baba, suggested she request Baba to replace this Krishna with another one, equally attractive, as a special favor. But she retracted this thought since she had been present in the car in 1961 when Krishna was born, and she knew of my 19 years of sentiments with Him. So, instead she spoke to General S.P. Malhotra (in charge of the Northern Command), in whose home we were staying. He arranged for a jeep to drive me up the hill at dawn. I climbed the 220 stone steps and finally reached the sanctum sanctorum. Would I still find Krishna after 18 hours in a famous temple where hundreds of pilgrims come each day?

I looked at the place where I had left Krishna and He was not there! My eyes searched everywhere. I felt so let down, because in my heart of hearts, I had felt Krishna would not desert me like this. Had I done something that bad to deserve this? The meeting and parting with the Lord, just like the meeting and parting with one's Guru, have to be significant and meaningful happenings, I thought, where human destinies undergo a sea of change, for better or worse. Were Krishna to get lost at this stage without finishing the job for which He had incarnated, I was sure my negative tendencies would overpower. When a deity is installed in any home or temple, His power helps the people who venerate Him. I wondered why Lord Shiva could not have babysat Krishna for a day. After all, I had left Krishna in His care.

Slowly, through the debris of my disappointment and the shy rays of the morning sun, the early morning's *abhishekam* chants and bells resounded. The Namboodiri brahmins from Kerala were pouring milk on the Shiva-lingam and chanting shlokas. The milk made some of the butter that had been poured earlier slide down. Suddenly, from behind a big blob of sliding butter, Krishna mischievously winked at me with one eye! The other was still hidden behind the butter. Apparently, the pandits had decided to offer *abhishekam* to both forms of the Lord that day.

It was a great, grand sight—Shiva and Krishna bathed together with sacred rites in such a holy and ancient temple. Its memory thrills my heart even today. From one angle, the whole episode looks like a prank, and from another, like the profound expression of the merging of forms into one Truth. It was probably Krishna's graduation ceremony being performed under the aegis of Adi Shankaracharya himself. It was definitely some important event, otherwise Adi Guru Shankaracharya, Lord Shiva, the Namboodiris, the *abhishekam* . . . being brought to Kashmir by Shri Satya Sai Baba . . . my forgetfulness (*āvaraṇa*) in leaving Him in the temple—all at the same time?

I quickly picked up my Krishna, apologized to Shiva for interrupting the *abhishekam* because we had a plane to catch, and ran down the steps and into the jeep. Krishna was duly chastised and zipped into my handbag.

To be continued . . .

A Prayer for My Thoughts
by Chetana Neerchal

I need a prayer tonight	to feel them rise up from the red ember	I need a prayer tonight
to watch my thoughts flicker with the flame	to make them fragrant and fill my heart	May these thoughts rise in that prayer.

What is *Sādhana Chatuṣṭaya*?

by Swami Advayananda

Continued from January 2013; Originally published as "Vedanta Unveiled" in Tapovan Prasad

An *adhikārī*, or qualified aspirant of Vedanta, is one who has destroyed his *mala-dosha* (mental impurities) and *vikshepa-dosha* (restlessness of the mind) by the selfless performance of *nitya karma* (daily duties) and *naimittika karma* (occasional duties), by avoiding *kāmya karma* (desire-prompted actions) and *nishiddha karma* (prohibited actions), and by performing *prāyashchitta karma* (purification rites) and *upāsānās* (contemplations). Success in this training, as a whole, leads to the destruction of *mala* and *vikshepa* in the aspirant, and the rise of certain traits that are collectively termed as *sādhana-chatuṣṭaya*.

The word *sādhana* means “aid” or “means.” *Chatuṣṭaya* means “four-fold.” So the term *sādhana-chatuṣṭaya* refers to the four-fold means a seeker employs to know the Truth. In *Vedanta Sara* of Swami Sadananda enumerates the four: “The means to attain Knowledge are: discrimination between things permanent and transient, renunciation of the enjoyment of the fruits of actions in this world and hereafter, the six wealths such as control of the mind etc., and the desire for liberation.”

Thus, the four-fold means are:

1. *Viveka*: Discrimination
2. *Vairāgya*: Dispassion
3. *Shamādi-shatka-sampatti*: Disciplines of the six types of inner wealth
4. *Mumukshutvam*: Desire for liberation

These four Ds are crucial to spiritual progress. They have been handed down by tradition and enumerated in various *prakaraṇa-granthas* (introductory texts), such as *Tattva Bodha* (highly concise definitions), and Adi Shankaracharya’s *Vivekachudamani* and *Sarva Vedanta Siddhanta Sara Sangraha* (explanatory definitions).

One may not find in any of the Upanishads this seriatim presentation, yet the four means are based on various Upanishadic statements. They indicate the values needed for a person who wants to become an *adhikārī* (a qualified or fit aspirant) for Vedantic pursuit. The Vedantic tradition truly and firmly insists that only if an aspirant has the above four-fold means in full measure can he attain the knowledge of Truth.

Certain advanced texts of Vedanta explain each of the four aspects in a systematic manner using five criteria: *hetu* (cause), *svarūpa* (nature), *kārya* (effect), *avati* (fulfilment or perfection), and *phala* (result).

Viveka: Discrimination

The definition is, “*Nitya-anitya-vastu viveka*.” *Vedanta Sara* defines it as, “Discrimination between things permanent and transient consists of the discernment that Brahman alone is permanent and all things other than It are transient.”

Since *viveka* is explained as a qualification for an aspirant before he starts the study of Vedanta, one may question how a person can be endowed with firm *viveka* even before he starts the study of Vedanta. One may also wonder as to how can one have *viveka* before the actual knowledge of Brahman.

It is certainly possible even before Realization to feel convinced overall that there is a permanent factor beyond the impermanent, and that the former alone is of real value. It is to be noted that the Vedantic seeker is not a total novice. He already has a general grasp of spiritual wisdom through the study of the Puranas, a few basic texts, and scriptural lore (though it may not include the Upanishads etc., which directly pertain to Vedanta). The Puranas have vivid descriptions of the impermanence of every perceived object, right from this body to the subtle realms of Brahma, the creator. Descriptions of all the 14 worlds being perishable and the Lord alone being changeless and permanent cannot but be strongly felt by the seeker who listens attentively to satsangas on these texts and studies them carefully.

Through a study of these texts, the seeker develops a correct appraisal of things and a yearning for the Eternal, and becomes convinced that Brahman alone is permanent and everything else is transient. This type of conviction based on a scriptural studies is called *paroksha*, or “indirect” knowledge, as opposed to *aparoksha*, or “direct” conviction that arises from one’s personal experience of the supreme Reality.

Hetu (Cause): Through the dedicated performance of one’s duties and worship of the Lord in many earlier births, there arises *chitta-shuddhi* (mental purity) and *chitta-ekāgratā* (single-pointedness of the intellect). This becomes the *hetu*, or cause, for the birth of *nitya-anitya-vastu-viveka*.

Svarūpa (Nature): The *svārūpa*, or nature, of *viveka* is that Brahman alone is the Truth and the seen world—from the body onward, including all that is considered as “me” or “mine,”—is impermanent.

Kārya (Effect): One repeatedly contemplates on the impermanence of the world and the permanence of the Self based on the logical arguments and facts gathered from scriptural studies and life’s experiences. The aspirant may rationalize, “Everything that has a beginning must have an end. Since everything, including the 14 worlds, is a product of the five elements, everything is born, and therefore, perishable and impermanent.”

Avati (Perfection): Even if opposing views and logical arguments contradicting the impermanence of the world and the permanence of Brahman are given by learned people with varying views and philosophies, one remains firm in one’s conviction that Brahman alone is permanent and all else is impermanent. In other words, when one’s *viveka* becomes rock-hard, it is considered as the *avati* or perfection of *nitya-anitya-vastu-viveka*.

Phala (Fruit): *Viveka* gives rise to *vairāgya*, or dispassion, the next in the list of *sādhana-chatusṭaya*. Certain texts also indicate the fruit as *brahma-loka-prāpti*, or the attainment of *Brahma-loka* (in the case of death before Realization), the highest and most sublime of the 14 worlds.

To be continued . . .

Meeting Pandit Ravichandran by James Hausman

When Pujya Gurudev attained mahasamadhi in 1993, Pandit Ravichandran performed the last rites in San Diego. Those who have witnessed his *pūjās* will testify to the sanctity and auspiciousness his rituals invoke. Although he does not consider himself a Mission member, as a devotee of Pujya Gurudev his contributions have uplifted many Mission centers.

Born in a Brahmin family, young Ravichandran was nine years old when he entered into the discipleship of the well-known Brahmashri Rajagopala Ghanapatigal. Hardly a year later, financial pressures threatened to shut down the *pāṭhashālā*. Obtaining permission from his students' parents, the teacher left Coimbatore, taking his four young pupils with him.

Ravichandran followed his guru from village to village, never stopping for longer than a month or so. The teacher adhered to rigid austerities, refusing to charge fees for lectures and pujas. Whatever money the teacher did receive unasked, he would distribute to Vedic brahmins, keeping the bare minimum for himself and his pupils. Financial relief came in 1963 when the Kanchi Shankaracharya Math started rewarding the *pāṭhashālā* with a monthly stipend. As a requirement of the program, the *maṭha* issued the *pāṭhashālā* a name, calling it “Yatra Pathashala,” in line with its nomadic wanderings.

It was 1964 when Ravichandran first became aware of His Holiness Swami Chinmayananda, whose fame, even in those early days, fast spread across Tamil Nadu. But under the strict guidelines of the Vedic discipleship, the would-be pandit was forbidden to stray even next door, let alone to a faraway yajna. Nine years would pass before he would have another occasion to meet Pujya Gurudev.

Brahmashri Rajagopala Ghanapatigal maintained such a strict schedule that within a mere seven years, the Pathashala disciples completed the entire *kramantam* in the Krishna branch of the *Yajur Veda*—a study that typically requires ten years. The Kanchi Shankaracharya Math administered their final exam over a span of three days at a renowned Panchabhuta in Tiruvanaikkaval. The Yatra Pathashala students passed with First Class distinction.

Ravichandran persisted in his classical studies. Having learned the Vedic mantras, he next inquired into their meanings. He studied the prerequisite *mīmāṃsā paribhāṣā* and *tarka śāstras*, followed by several Veda *bhāṣyas*. Relocating to Madras Sanskrit College, before he even graduated, he received the prestigious appointment as Veda Parayanamdar at the Tirupati Temple in Hrishikesh.

Whenever en route to Uttarkashi, Pujya Gurudev would lodge at the Tirupati Ashram. Pandit Ravichandran would often approach him and offer namaskar. Initially, his relationship was limited to formalities. But in 1977, when a temple in Mauritius requested a priest, Pujya Gurudev personally recommended Panditji. Accepting the offer, Panditji requested a two-month leave of absence from Tirupati. Working with the *brahmachārī* in Mauritius, he corrected the ceremonies they performed, upholding Vedic injunctions.

When Pujya Gurudev later visited Mauritius, the country's Prime Minister inaugurated the yajna. Though early audience members knew little about Vedanta, they recognized that Gurudev offered innovative interpretations in his eloquent brand of English.

After the lectures, Pujya Gurudev, the *brahmachārī*, and Pandit Ravichandran would ride in the ministry limo to a location for *bhikṣhā*. Those townspeople, Panditji recalls, were simple and quite unaware of the customs by which a great sadhu should be served. They brought rice to the table, for example, in buckets. When they failed to serve Panditji certain menu items, Pujya Gurudev would dole out prasada from his own plate. For the young priest trained in formal modes of conduct, this gesture represented a grand and intimate blessing.

Panditji returned to his post in Tirupati, but around 1980, Pujya Gurudev again recommended him for a position—this time, for Chinmaya Mission’s Bombay ashram. He next sent Panditji to Sidhbari; the roads there were poor back then; the facilities were still under construction; ten or fifteen people stayed in the ashram at the maximum—a cook and a few workers and *brahmachārīs*, one whom would later become Swami Tejomayananda.

It came to pass that the ashramites wanted to hold a *pādukā pūjā* on the *Vishnu Sahasranama*. The duty fell to Pandit Ravichandran. With permission, he orchestrated the whole *pādukā pūjā* in traditional fashion, meaning, rather than just pouring water, they performed a full *abhishekam* while offering flowers and 108 coins that they had to acquire specifically for the purpose. This was how Panditji introduced authentic *pādukā pūjās* in Chinmaya Mission. It was also the first time he witnessed Pujya Gurudev showering handfuls of coins into the audience with a brisk throw, a style of distributing prasada that would become one of the master’s hallmarks.

When everyone went for tea after morning meditation, Pandit Ravichandran would sit with his students in the empty hall, chanting *Purusha Suktam*, *Durga Suktam*, or the Upanishads until the morning lecture began. Rather than retreating to his *kutir*, Pujya Gurudev would stay with them and listen to the chanting.

Panditji’s involvement in Chinmaya Mission moved him outside of India in 1982 when his services were called for in Flint, Michigan. Thereafter, Pujya Gurudev recommended he perform the groundbreaking ceremony of the Livermore Temple. An offer for permanent work at that temple followed. This necessitated Panditji’s return to Tirupati, where he resigned his government appointment and filed his application for a U.S. visa. Local devotees took him to see Pujya Gurudev. Although surprised to discover Panditji still in India, Pujya Gurudev requested that he attend the forthcoming *Rama Navami* festival in Sidhbari.

A few evenings later, when they met each other in Sidhbari, a suitcase lay beside Pujya Gurudev. In the suitcase, there was a cloth wrapping, and inside the wrapping, the purpose of Panditji’s visit came to light. “The next thing I knew, I had a huge crystal Shiva lingam in my hand,” explains Panditji with reverent wonder. Pujya Gurudev assigned him to perform the *linga-sthāpanam*, the same sacred puja that Shri Rama once offered Lord Shiva in Rameshwaram.

Panditji’s work for Chinmaya Mission soon led him to the *Sandeepany* ashram in San Jose, where, over the years, he gradually introduced more ceremonies into the annual program. Swami Tejomayananda became the resident acharya there. Mission members would occasionally call Panditji to Orlando, or to Michigan, for pujas. “I am doing this for your purpose, not for my purpose,” Panditji would tell them. “You have to buy all good quality items—palm leaf, etc. Like when you choose your clothes. You have to do the same thing for God, and then you will get back everything from God.”

According to Pujya Gurudev’s will, Panditji started performing *samashṭi upanayanam* ceremonies, inducting groups of people into *brahmacharya* simultaneously. During one camp, somebody wanted to include girls in the ceremony, at which point Panditji refused. Pujya Gurudev did not oppose the decision. “That’s the reason I started to become close to the Chinmaya Mission,” Panditji explains. “He never contradicted me. He knew I didn’t want to do anything against shastra. He always respected [that].” On another occasion, back in Sidhbari, when Panditji disagreed with the timing of a puja on *Navaratri*, Pujya Gurudev allowed Panditji to dictate the specifics. “A great master can follow tradition,” Panditji explains. “Outside, he is a pure Vedantin, but inside, he knows what shastra is supposed to do.”

Once, in a private meeting, Panditji confided to Pujya Gurudev for a long hour, describing how he had grown tired of his duties in the United States. He wanted to return to Tirupati. But Gurudev advised him otherwise, reasoning that Tirupati had enough pandits; the real need was here in the U.S. Pandit Ravichandran remembers the turning point: “He said one thing: ‘Stay here. Help the community. That’s what I want you to do.’ I said, ‘Okay,’ and that’s the only reason I’m [still] here in California, in the

U.S.”

The last time Pujya Gurudev ever gave a yajna at *Krishnalaya* in 1993, Panditji was called to perform the *pādukā pūjā* and the puja for *Vishnu Sahasranama*. Afterwards, nobody invited Panditji to the banquet, so he sat quietly in his room, reading a rare scriptural book. Someone knocked; Pujya Gurudev had inquired as to his whereabouts. At the banquet table, Pujya Gurudev fed Panditji from his own plate.

Within the week, Pujya Gurudev’s health reached its final decline. Devotees checked him into the San Diego Hospital. When Panditji arrived, hospital administrators refused him access to the room. Panditji answered, “Tell them I am a priest. Not only a priest, but a priest for the Chinmaya Mission. This is my job—to look at the patient.” So the administrators gave him access. Panditji chanted the appropriate sacred mantras and applied *vibhūti* to Pujya Gurudev’s forehead. This was the first time the Vedic pandit had ever permitted himself to touch a great sadhu. Somehow, through this physical contact, Panditji intuitively recognized that the legendary life was coming to an end.

The next day, Pujya Gurudev dropped the body.

Be it coincidence or divine providence, the rare scriptural book that Panditji had been reading in *Krishnalaya*, before the knocking at the door had interrupted him, actually detailed the prescribed method for performing a great sadhu’s last rites. It was a rare book on a subject called *yati samskāra vidhi*. Without this mysterious alignment of fate, he wouldn’t have known exactly what to do. He now understood the special considerations the body of a great sannyasi deserves.

Plans to transport the body to Sidhbari in an ornate coffin were already underway. Panditji corrected the plans, suggesting that the body be arranged in sitting position rather than supine. And thus it went. Panditji came at three o’clock in the morning with Ganga water and performed a puja invoking the grace of Narayana and Shiva. Mission members adorned the body, and Panditji applied *vibhūti* to the forehead. Panditji humbly remembers the service he performed. “If he had [passed away] in India, I wouldn’t have gotten to do it. I felt he didn’t want the service done by anybody else.” And that is why, for the rest of his life, Panditji intends to perform Pujya Gurudev’s *ārāadhanā*, no matter what. “Even in my old age, if I cannot do it, I want to call some pandit to my home [to have a simple *pūjā*] and give some *dakṣiṇā* to the poor,” he says.

Currently, Panditji performs as many as ten ceremonies every month, while also teaching the Vedas. The exception is during those months when, according to astrology, it is not propitious for him to do so. While rarely leaving California, he does occasionally travel to India when needed. For *pūjās*, he requires only that householders participate with faith and devotion. If faith is lacking, he says he does not return to that home. He says, “They must paint rangoli on the front porch and invite him into a nice, clean place. It’s not for me. You are calling God. . . . If you make the outside clean, then the inside is automatically cleaned slowly.”

NEWS

***Upanishad Ganga* DVDs: Order Now from Chinmaya Publications**

CCMT released its first set of *Upanishad Ganga* DVDs, Episodes 1-17, in December 2012. Its digital features in the set include English subtitles, sources of Sanskrit verses, related CM publications, and easy access to powerful scenes, songs, and chants. This set of four DVDs is now available for purchase directly from Chinmaya Publications and local CM centers for only \$50.

The DVD release continues to fulfill Pujya Gurudev's vision of spreading the knowledge of the Upanishads to the masses. Everyone in the Chinmaya Family is encouraged to spread the word to family, friends, and local Indian stores everywhere to help promote this new and enlightening resource for Vedantic studies.

Order and pay online, or e-mail your order, or call toll-free (888) cmw-read.

Chinmaya World Workers' Conference 2012

The Chinmaya World Workers' Conference (WWC) held at *Chinmaya Vibhooti* in Kolwan, India, December 27-31, 2012, saw the warm and inspired gathering of over 300 CM representatives from centers all over the world. By the Lord's grace and Pujya Gurudev's blessings, the conference was a grand success, with enjoyable and eye-opening presentations and discussions on the multifarious activities and projects of Chinmaya Mission worldwide.

Chinmaya Channel's videos of Pujya Guruji's WWC inaugural and introductory sessions are available online. The inspiring and informative sessions are focused on Pujya Gurudev's birth centenary celebrations in 2015-2016. Highlighted are the progress, news, and upcoming plans of the Chinmaya Movement, a must-see for all Mission devotees. Also keep a lookout on Chinmaya Channel's YouTube upload of the enlightening talks Pujya Guruji gave at WWC on his recent composition, *Chinmaya-Nāma-Amṛta Stotram*.

A. The following decisions regarding the Chinmaya Birth Centenary Celebrations in 2015-16 were endorsed by all at WWC 2012:

A1. "Event to Movement": In the Senior CM Acharyas' meeting, it was decided to not hold a Vishva Sammelan in December 2015 and instead to focus all resources on fulfilling and furthering the objectives, activities, and projects of the Mission.

A2. The theme accepted by one and all for the Chinmaya Birth Centenary Celebrations (CBCC) is, "*Vande Chinmaya Sadgurum: Unto Him, Our Best.*"

A3. CBCC will flag off with a three-day program in Ernakulam, the birth place of Pujya Gurudev, May 6-8, 2015. The program in-charge will be Swami Viviktananda (CM Trivandrum, CM Regional Acharya of Kerala). The concluding program will be on May 8, at 7:30 p.m. (Pujya Gurudev's birth time).

A4. All CM centers worldwide will have Pujya Gurudev's BCC program on May 8 at 7:30 p.m., or for three days if possible.

A5. A *Chinmaya Jyoti Yātrā* will see the carrying of a lit lamp from center to center throughout India and the US. Materials related to Pujya Gurudev's life will be distributed at various places with displays wherever possible. Swami Mitrananda (CM Chennai, Director of All-India CHYK) will in-charge of organizing the yatra in India and Swami Sarveshananda in the US.

A6. A Gita Chanting Competition (open to all) will be held at city, state, national, and international levels in 2015-16 on *Bhagavad Gita*, Chapter 15 by all Mission centers worldwide. Chintech, Kannur will be in-charge of organization and materials at the various levels. Centers may also organize and conduct mass *Gita* chanting sessions during the year.

A7. A Chinmaya Family Quiz on the *Mananam* publication, *He Did It*, will be organized. Additional details will be intimated.

A8. *Ghar Ghar Mein Gurudev Ārāadhanā* will be organized by Mission acharyas and sevaks to be held in devotee's homes with Pujya Gurudev's *pādukā pūjā* and/or inspirational talk on his life/work/teachings, and/or 108-name *archanā* to Pujya Gurudev.

A9. Centers in the US will organize a synchronized walkathon throughout the US and other centers are welcome to participate by organizing on the same day in their respective countries. All walkathon funds will be dedicated to causes aligned with the Mission.

A10. Chinmaya International Foundation will be made debt free with the contributions from various centers from abroad.

A11. *Upanishad Ganga* will be dubbed in various Indian languages and English for greater viewership.

B. The following programs are recommended for all CM centers worldwide:

B1. "Om in Every Home": Pujya Gurudev's Om-signature brass lamp should be lit in every home on special occasions. Various Om lamp sizes are available from CCMT (India) and Chinmaya Publications (US).

B2. Every center will commit to making a monetary offering for CBCC.

B3. A mini *Chinmaya Jivan Darshan* (multimedia exhibit on the life and work of Pujya Gurudev) can be made at various centers, where possible. CM Chennai and Delhi have exhibits that can be used as models and centers can add to the exhibit based on what is specific to their country/center.

B4. All centers should widely promote CIF Home Study Courses, *Brahmachārī* Vedanta Courses in various languages at various Sandeepanys, *Dharma Sevak* Courses, etc.

B5. All centers should promote all Chinmaya Publications and other gift items for all occasions.

B6. Select books by Pujya Gurudev will be taken up for translation into different languages. Centers can help by raising funds for publications and finding sponsors for the same.

C. The following programs are suggested for CM centers wherever possible:

C1. Centers can invest in and create a mobile bookstall to increase CM publication awareness and spread Pujya Gurudev's work. Centers may contact CM Chennai for details.

C2. Centers can organize a year-long *akhaṇḍa Gita jñāna yajña* to be conducted by various CM acharyas.

C3. *Ghar Ghar Mein Gita*: Centers can organize *Gita* talks and study groups in various homes.

C4. Centers can offer and spread books that will include the many frescos in the *Chinmaya Jivan Darshan* exhibit at *Chinmaya Vibhooti*. This book will be prepared with the purpose of sharing Pujya Gurudev's life, work, and teachings.

C5. Centers can promote the Chinmaya Vision Program (CVP) and Transforming Indians to Transform India (TITI) to be promoted. TITI books will be translated into various languages.

C6. *Upanishad Ganga* episodes can be shown during the *Jyoti Yātrā*.

C7. Centers can conduct a special training camp for all full-time sevaks of CBCC.

C8. Centers can help organize management seminars that promote Vedantic teachings (e.g., “Indian Ethos in Management”) in 2015. Anil Sachdev, Chairman of SOIL, will be in charge of developing the seminars.

CMW's Vedanta Camp 2013

Chinmaya Mission West is pleased to announce that registration is now open for Vedanta Camp 2013, conducted by Pujya Guruji. The camp will be held June 18-23, 2013 at the ashram of *Krishnalaya*, CMW's retreat center and headquarters in Northern California, amid the serene Redwoods.

This camp is for adults only. The text for study will be Adi Shankaracharya's *Advaita Makaranda*. Delegates are to arrive June 17 and depart June 24. The registration of \$800/person includes lodging and boarding, and excludes transportation.

This camp fills quickly and space is limited. Early registration is recommended. [Click here to get more details or register.](#)

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

CM LA's *Chinmaya Sevanjali* 2012

by Mithra Nayak

"Amazing!" "Unbelievable!" "Is that for real?" These were some of the resounding exclamations that were heard at the close of CM Los Angeles's sixth annual *Chinmaya Sevānjali* fundraiser, held on December 8, 2012 at Santa Ana High School.

The evening's CHYK emcees, Ramya Radhakrishnan, Shiva Sharma, and Suveer introduced the opening act, Dario the Juggler. The main act was Cameron South, an accomplished hypnotist performer in Las Vegas for over 35 years. By profession, South is a hypnotherapist who helps people improve their lives not getting rid of current bad habits and replacing them with positive ones. Swami Ishwarananda, CM LA resident acharya, said in his opening address that the comedic hypnotist's act would be educative in demonstrating how to overcome habits through self-hypnosis and bring changes in the subconscious mind.

Accordingly, when Nimish Dave was hypnotized to forget the number six, it was amazing to see how, no matter how hard he tried, he was unable to count from one to ten correctly. But he was able to converse in an alien language known only to him and another CM LA member!

A delighted and captivated audience of over 800 people thoroughly enjoyed the memorable show, which included sideline performances by CM LA volunteers. These performances included Sameer Murali mimicking a weightlifting champion flexing his muscles and replicating Michael Jackson's moonwalk dance moves.

During the course of the evening, CM LA's president and fundraising chairperson, Shashi Acharya, presented a report on the center's financial status, highlighting that over 40% of the funds collected is applied against the mortgage and only 7% is spent on administrative

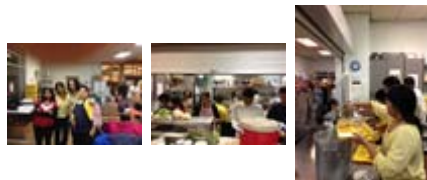
expenses. CM LA's Board member, Manohar Senra, made a plea for donations, pointed out that the every audience member was a direct beneficiary of all of CM LA's activities. Hemant Mistry reminded everyone that inculcating positive values and overcoming negative tendencies is a concept most familiar to the over 1,200 children in CM LA's Chinmaya Bala Vihar program. He spoke on the import of this program and the bright potential for every student's future sprouting into the world of CHYK.

Chinmaya Sevanjali helped fundraise over \$350,000, and left every CM LA family member with warmth, inspiration, and unity toward a common goal. CM LA's Acharya Mahadev Parameswaran thanked all the audience members for their continuing and generous support, and recognized the volunteers with thanks for their invaluable contributions of time and effort.



CM Portland: *Seva* on New Year's Day

CORD USA Portland organized a service event to cook and serve food to the homeless at a local shelter New Year's Day. One of the volunteers said, "It was an amazing experience. The exhaust fan was not working, so we were really in a sauna for three hours of cooking and hour of serving. I don't think it ever felt this good to work so hard in such heat!"



Pujya Guruji Awarded Shri Chandrasekarendra Saraswati National Eminence Award

Pujya Guruji received the Shri Chandrasekarendra Saraswati National Eminence Award (NEA) for Spiritual Leadership on the eve of December 25, 2012 at Shanmukhananda Hall in Mumbai from the South Indian Education Society (SIES). The event aired live on India's Sankara TV.

The award is in honor of Shri Chandrasekarendra Saraswati, the 68th Shankaracharya of Kanchi Kamakoti Peetam and has been bestowed by SIES annually 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*. The 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*.

Pujya Guruji was unanimously selected by the NEA Committee, which included Chief Patron, His Holiness Jagadguru Jayendra Saraswati, and Patron, His Holiness Shankara Vijayendra

Saraswati. 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”

The other three NEA recipients of 2012 were: 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 India’s Former President, Dr. Abdul Kalam.

Chinmaya Naada Bindu by Pramodini Rao

Chinmaya Naada Bindu (CNB) recently designed and commenced the Chinmaya Social Responsibility (CSR) Program, a community-based development program to provide free training in music to children of the neighboring villages around *Chinmaya Vibhooti* in Kolwan, India. The program objective is to add a valuable dimension in the children’s early development through the stimulation of their inherent creative spirit. The new initiative of CSR began on December 19, 2012 at the New English School in Kolwan for nearly 40 children to actively participating in lessons conducted by CNB faculty in Hindustani vocal and tabla.

The 2012 Chinmaya World Workers’ Conference saw the gathering of over 250 delegates representing Chinmaya Mission centers worldwide. CNB’s evening cultural programs at the event included performances by CNB Directors Himanshu Nanda and Pramodini Rao, and a surprise musical evening with Pujya Guruji, which opened with bhajans by Swami Siddhananda (CM Philadelphia) and Acharya Sharada Kumar (CM Ann Arbor). CNB’s faculty and staff interacted personally with many global Chinmaya Family members and look forward to meeting many more in India and around the world.

CNB’s Festival for the Arts 2013 has been set for the month of April. It will be graced and presided over by Pujya Guruji Swami Tejomayananda, and will be lined with the following renowned artists of India:

April 19: Ranjani and Gayatri (Carnatic vocal)

April 20: Jayateerth Mevundi (Hindustani vocal), Rama Vaidyanathan (Bharatanatyam)

April 21: Lalgudi Krishnan and Vijayalakshmi (Carnatic violin), Rakesh Chaurasia and Rupak Kulkarni (*bāñsurī*), and Shashadhar Acharya and team (*seraikella chhau*).

The festival will feature personal interactions with, and lecture demonstrations by, two artists each day. This year’s event will also feature Rama Navami celebrations and a satsang session with Pujya Guruji.

Bani Maini came to Kolwan from CM Dallas for a dance intensive under the direct tutelage of Ramaa Bharadwaj, CNB’s Dance Director. On completing her intensive, Bani presented her reflections as follows:

“I did not imagine I would find a home away from home at Chinmaya Naada Bindu in merely six months. Surrounded by the comfort of the Chinmaya Mission family, I naturally adapted to the new environment, and this, in turn, helped make a challenging intensive a pleasant learning experience.

“The Gurukul experience requires the student to have a round-the-clock schedule, focusing solely on the student’s main subject (Bharatnatyam, in my case). I found that the Carnatic music classes also contributed to my comprehension of the rhythmic patterns found in Bharatnatyam repertoires.

“I now can proudly say that I can read Devnagri script, transliterate it, and properly pronounce it—all of which greatly helps when referring to *Nāṭya Shāstra* or *Abhinaya Darpaṇa*, the ancient texts of the dance art. Additionally, the Vedic Chanting classes further enhanced my ability to read and articulate Sanskrit in meter format.

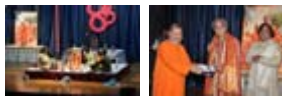
“What remains most precious to me during this Bharatnatyam intensive is the faith that my guru, Ramaa Amma, and the CNB team had in me. Their warm and sincere encouragement greatly increased my own self-confidence, and today, I am blessed to be stronger spiritually, academically, personally, and culturally because of the Gurukul family and experience.”

CNB’s upcoming intensives in instrumental music, vocal music, and dance are the Summer Intensive (May 5-25) and the Monsoon Arts Intensive (July 12-August 1). To get details or register, contact CNB.

CNB now offers lessons online in Hindustani vocal and bhajans with CNB Director of Vocal Music, Pramodini Rao. The lessons are designed specifically for sincere students who seek the Gurukul experience but are unable to study full-time on the CNB campus. For more information, contact CNB.

When Lord Pranava Ganesha blessed *Chinmaya Vibhooti* as His abode a year ago, the grand week-long temple inauguration and *mūrti sthāpanā* in January 2012 saw a performance by CNB’s Music Director, Himanshu Nanda, a disciple of Pandit Hariprasad Chaurasia. [Click here](#) to hear his rendition of Raga Jog from that event.

Many artists over the ages, when asked about the inspiration behind their masterpieces, have often said, “It just happened.” The ages have seen melodious poetry flowing from potters, cobblers, and maidservants, alike, but behind them all has always been only one Master of all arts. Dedicated at the Master’s holy feet is CNB’s new music CD production, *Shravanamangalam*, which features bhajans by the poet-saints Tulasidasa, Brahmananda, and Mirabai. The album features music by Susheela Acharya and vocal by Pramodini Rao. An audio sample is available online at SoundCloud.



CM Halton Bristling with Activities
by Meenakshi Bhaga

CM Halton’s Chinmaya Bala Vihar program in Milton is happily welcoming 25 children, ages 5-16 years, weekly on Sundays. Each of the three classes is taught by two *sevaks*. Two classes have *sevaks* who were formerly Chinmaya Bala Vihar students.

The simultaneously conducted Chinmaya Study Group for parents on Sundays is currently covering *Kindle Life*. A monthly *Ramayana* study class is conducted by Dilip Sinanan every third

Sunday.

Weekly CHYK classes for university students are held Tuesday nights, to study *Self Unfoldment*. The vibrant CHYKs have begun a *seva* program to reach out to new university students who come to study on visas and help them with housing, job searches, and making friends.



CORD USA News by Subha Varma Pathial

In April 2012, the Federation of Indian Chambers and Industry (FICCI) Coimbatore chapter awarded its social service award to CORD Siruvani. Established in 1927, FICCI is the largest and oldest apex business organization in India. A non-government, not-for-profit organization, FICCI is the voice of India's business and industry. Congratulations CORD Siruvani and Dr. Meera Krishna!

Hurricane Sandy took a toll all over the East Coast and CORD USA's New York chapter supported New York Cares Coat Drive by collecting as many new or gently used coats as possible. There are many out there who are struggling and all too often have to choose between putting food on the table and purchasing a coat for winter. The group had a successful coat drive, collecting over 50 coats for the needy.

CORD USA's Princeton chapter received a nice thank you letter from South Brunswick Social Services for its school supplies drive in August 2012. The drive gives school supplies to low-income students.

CM Princeton, Columbus, Boston, Minneapolis, Ann Arbor, and New York centers enthusiastically and successfully conducted their annual Walk for CORD in the last quarter of 2012. See the details of their respective events and amounts raised on the CORD USA website under "Events."

CORD USA's Portland chapter donated their walkathon funds collection of \$15,000 to the CORD Lathikata facility, which is near Rourkela ("Steel City"), a major industrial hub in India's state of Odisha. The scourge of malaria plagues the population and the health service facilities do not reach the remote villages. Water and electricity shortages, insufficient irrigation, and unemployment are constant problems for the area. The location of the Lathikata CORD office is less than ideal, with surrounding roads in dire conditions and a rugged terrain in general. The donation will help CORD Lathikata purchase a safe and reliable transportation vehicle to reach and serve as many areas as possible.

Encouraged by the Portland chapter's contribution, the New York chapter came forward and sponsored much needed laptops for CORD Lathikata for \$1,500 of their Walk for CORD funds. CORD USA is deeply grateful for all its enthusiastic ambassadors.

When people visit a CORD facility, they often wish to become more involved and spread the word about the excellent work the organization is doing. They each have their own stacks of photos and videos full of memories of all the people who have touched their hearts. CORD USA has now started its own YouTube channel to archive and centralize all these videos in one place. You can view the videos through our webpage, under "Resources." To share edited videos, contact us.

In CORD Lathikata, efforts to improve sanitation have been in full swing. After much discussion, 25 members of the Mahila Mandal came forward to clean a 150-meter long drain, which took about 5 hours. This effort was then replicated in other parts, where a 70-meter drain along with a main road were cleaned by members of the Mahila Mandal and youth who were inspired by the work.

At CORD Deuladiha, women's empowerment remains at the top of the agenda. Out of 101 Self Help Groups, 68 were linked to the bank and received financial support for their small businesses, vegetable farms, and other livelihood activities. There has also been a growing emphasis on making women financially independent by conducting training programs and workshops to educate women on how to maintain their accounts and repay their loans.

In CORD Kaza, shelter has recently been provided for 112 orphan children. The group continues to slowly grow as a community of its own. Each month, they continue to build unity while sustaining rich culture and traditions through festivals such as *Guru Pūrṇimā*, *Janmāshṭami*, and *Ganesha Chaturthi*.

The Chinmaya Vijaya Orphanage recently received a slew of gifts from two generous young girls from Virginia: Sruthi Chennamaraja (age 12) and Neha Thawani (age 18). They both donated all the gifts they received from their dance *ārāṇgeṭrams* to the orphanage.

In CORD Sri Lanka, 30 children participated in the "I Love Jaffna" photography exhibition aimed at promoting civic pride and responsibility. Children were taught how to use cameras and compose meaningful photographs. They were then asked to take one photo of something in Jaffna that completed the phrase, "I love Jaffna because . . ." The exhibition was held August 14-16 during the *Nallur* festival. Due to public interest, each photo is now available in limited edition for purchase.

At CORD Siruvani, promoting preventive medicine continues to be at the forefront. In Thennamanallur, CORD arranged a medical camp where 130 men and women underwent cancer screenings. A similar cancer screening camp was organized by the Narasimhanayakanpalayam Mahila Mandal, wherein the 135 villagers who underwent pap smears and fine needle cystology testing were referred to KMCH hospital for treatment. Additionally, two doctors from Ann Arbor, Michigan offered free medical services to 200 patients. The services included screenings for anemia, cardiac and respiratory diseases, blood pressure and blood sugar problems, as well as cardiovascular examinations. They also educated patients about the prevention of various illnesses such as diabetes, hypertension, and cancer.

Over at CORD Tamaraipakkam, the empowerment of rural children through skill-building programs, tuition centers, and Bala Vihar programs continues. CORD is playing a significant role in helping rural children learn technical skills involving computers and providing value-education through Chinmaya Bala Vihar. Tuition centers have also been organized to appraise each student's fiscal needs. There are currently five community-driven tuition centers, and parents are often motivated to support these centers because they provide safe and friendly learning environments for their children. The community there is also beginning to recognize the growing importance of such centers for the empowerment of future generations.

CORD USA's annual service visits for high school students in Chinmaya Bala Vihar to volunteer at CORD centers in India have become so popular that CORD USA will be offering two service visits in 2013. The first service visit dates for Sidhbari in Himachal Pradesh are July 10-30. The second service visit will be to Kaza in Andhra Pradesh, India in mid-August. This visit will include volunteering at the adjacent NRI medical college and tutoring at CORD and local schools. All the 50 slots for both visits filled up in less than a month!

CORD Thamariapakkam is using their new sewing unit to make pouches and pencil cases in fabric and denim with patterns of Gurudev's OM stitched in the front. Pictures will be published of their product and can be promoted in CM Bala Vihars and children's camps.

At CORD Sidhbari, the first construction phase of the new training center has commenced. Donors from all over the world have united to help with this effort.

Sign up to receive regular news and updates from CORD USA.

***Divali* Puja at CM Orlando** by Sree Nambiar

To commemorate the festive occasion of *Dipavali*, Chinmaya Mission Orlando hosted a Lakshminarayana puja at its *Kaivalya* ashram on December 2, 2012. The day began with the puja, which was led by Acharya Shailaja Nadkarni and performed by over 200 Chinmaya Bala Vihar students and 150 devotees. Mother Lakshmi was seated on a strikingly beautiful elephant *simhasana*. Special prasad thalis, containing 65 different eatables that had been prepared by devotee volunteers, were offered to Mother Lakshmi and Lord Narayana.

After the puja, all the Bala Vihar students and teachers carried a diya to the altar and participated in a lighting ceremony. The hundreds of lit lamps placed together were a stunning spectacle. Acharya Shailaja-ji explained the meaning and significance of Divali and the lighting of lamps.

Dedicated teams of volunteers had prepared a special prasad meal that was served to over 300 children and devotees by the older Bala Vihar students. The CM Orlando Family reveled in the joy of the day's grand and divine celebrations.



Features

Chinmaya Mahima by Pujya Guruji Swami Tejomayananda

An Offering on January 9, 2013, for the Golden Jubilee Celebrations of **Sandeepany Sadhanalaya**

ॐ
Swami Tejomayananda
चिन्मयमहिमा



नत्वा सद्गुरुपदारविन्दं
कुर्मिश्चिन्मयमहिमागानम् ।
भुक्तिमुक्तिदमंगलरूपं
गुरुं स्मरामस्सदा प्रसन्नम् ॥१॥
केरलेदेशे प्रकटित चिन्मय
बालकुलानाम्नायुत चिन्मय ।
यदृच्छागुरुशिक्षित चिन्मय
क्षौशेवे हि संस्कारित चिन्मय ॥२॥
पंचलमानसबालक चिन्मय
तथापि शिवध्याने रत चिन्मय ।
क्रीडाप्रवीण युवप्रिय चिन्मय
विद्याग्रहणकुशलवर चिन्मय ॥३॥
लखनऊनगरे शिक्षित चिन्मय
विधिभाषाज्ञानविशारद चिन्मय ।
वृत्तपत्रलेखक वर चिन्मय
स्वतन्त्रतासंग्रामक चिन्मय ॥४॥
तदर्थकारागृहगत चिन्मय
ततः शिवानन्दाश्रित चिन्मय ।
संन्यासे गुरुदीक्षित चिन्मय
चिन्मयानन्दाभिधान चिन्मय ॥५॥
उत्तरकाश्याश्रमगत चिन्मय
स्वामितपोवनप्रशिष्य चिन्मय ।
शास्त्राध्यात्मपठनरत चिन्मय
प्रीतिप्राप्तगुरुप्रसाद चिन्मय ॥६॥
गंगादर्शनप्रेरित चिन्मय
ज्ञानयज्ञप्रारम्भक चिन्मय ।
असंख्यजनप्रिय प्रेरक चिन्मय
चिन्मयसंस्थास्थापक चिन्मय ॥७॥

गीताज्ञानप्रचारक चिन्मय
आश्रमसंकीर्णवृत्त चिन्मय ।
अनेकमन्दिरनिर्मित चिन्मय
उपकारकसाधकजन चिन्मय ॥८॥
करुणप्रूरितमानस चिन्मय
सकलजनानां हितरत चिन्मय ।
बालकयुवकप्रशिक्षक चिन्मय
विद्यालयसंस्थापक चिन्मय ॥९॥
समानसेवाप्रेरक चिन्मय
स्वास्थ्यचिकित्सादायक चिन्मय ।
संस्कृतगौरवस्थापक चिन्मय
ग्रन्थानेकप्रकाशक चिन्मय ॥१०॥
ज्ञानभक्तिसेवाभय चिन्मय
नित्यशुद्धगुरुविभुक्त चिन्मय ।
महासमाधौ संस्थित चिन्मय
भक्तिरस्तु नस्तुयि हे चिन्मय ॥११॥

श्रीचिन्मयसद्गुरवे समर्पितम्
९ जानेवारी २०१३.
सांकीर्णसाधनालय सुवर्णोत्सवदिन

The Indubitable Glory of the Infallible Chinmaya

Based on a submission by Roshni Jhanjee on Pujya Guruji's talks on Shri Chinmaya Namamrta Stotram

During the December 2012 Chinmaya World Workers' Conference on the Chinmaya Birth Centenary Celebrations, Pujya Guruji blessed all the attendees with talks on his original composition, Shri Chinmaya Nāmāmṛta Stotram, the hymn-form of the 108 archanā names for Pujya Gurudev. Incidentally, the original 108 names in archanā-form had been composed by Pujya Guruji and Swami Shantananda during one of Pujya Gurudev's yajnas in India. Shri Chinmaya Namamrta Stotram also begins with the same two words as Shri Vishnu Sahasranama Stotram and is chanted in the same tune. The verse summaries that follow are based Pujya Guruji's discourses and anecdotes on Pujya Gurudev.

**1) yasya smaraṇa-mātreṇa bhaktāsh-cha-shishyāsh-cha sevakāhā
preraṇām prāpnuvantīha chinmayam tam vayam numaha**

**2) nāma-pushpaiḥ pūjayāmas-sarva-bhāvena sadgurum
abhīshṭa-phalasiddhyartham bhaktim prāptum visheshataha**

The first two verses of *vandanam* offer prostrations to Pujya Gurudev and reveal the glory and potency of his 108 names. The power of these names is such that their mere remembrance fills the heart with inspiration. When chanted wholeheartedly, in the spirit of offering, they have the ability to fulfill any spiritual or material desire. But these names are most fulfilling and joyous when chanted for no other purpose than solely devotion for Pujya Gurudev.

The 108 names of Pujya Gurudev attempt to describe him in three ways—as the absolute, formless, attribute-less Brahman; as *Īshvara*, with divine attributes and powers; and as the magnificent personality he manifested in this world.

**3) om ajo'vyayo'vināshī cha tathāchintyo'prameyas-saha
advitīyo'niketash-cha sadānushāsana-priyaha**

**4) antah-sākshī tu vṛttinām-antaryāmī tathaiva cha
ānandātma-svarūpas-sa āṅglabhāshā-viduttamaha**

He is unborn, unchanging, and undying (*aja*, *avyaya*, *avināsha*). Though we all, in our most fundamental nature, are Brahman, most of us do not know it or abide in it. Pujya Gurudev, however, was able to do that very thing, and therefore can truthfully be called by these names. By chanting them, we will more easily be able to know and abide in them also, and will thus become fearless like him.

Achintya, *aprameya*, *advitīya* are the consequence of the first three names. Only one who is unborn, undying, and unchanging cannot be an object, because objects have a limited existence and form. Thus, Pujya Gurudev is called *aprameya*, because as the Absolute, he cannot be known as an object. He is also thus *achintya*, or unthinkable, because the mind has the ability to think only in terms of finite objects. Hailed as *advitīya*, he is one without a second. As the unborn and unfathomable, he is infinite and unlimited. There cannot, therefore, be anything separate from or other than Him, for as the Infinite, he encompasses all.

Aniketa, which literally means “homeless,” indicates that Pujya Gurudev was not attached to one residence or place. Rather, the whole world was his home. *Asanushāsanapriya*, he loved discipline—discipline in all aspects of life management, whether it be routine work, urgent work, or spiritual work. In his lifetime, Pujya Gurudev was the embodiment of discipline.

He is *antaḥsākshī*, the inner Witness, he is the pure Consciousness that illumines all thoughts and is Self-effulgent. Atmanor Brahman is the *Sākshī* in each of us, remaining unaffected by the causal body or whatever is experienced by the body, mind, and intellect. The realization of Atman expresses as

pure detachment matched with pure awareness. Pujya Gurudev abided in this Knowledge, aware and alert at all times.

As the *antaryām*, one with the Lord, he is the inner Controller. One who can be described by this name has full control over his thoughts. Not only do forceful emotions and desires avoid his mind, but even if they came in the onslaught of a flash flood, he would effortlessly be able to withstand them in an instant. Such control can only be obtained by realizing that one is *Sākshī*, and thus free from outer and inner happenings, solely of the nature of pure Awareness.

While we are all familiar with the term ananda, this eleventh name of Pujya Gurudev, when studied in conjunction with the twelfth name of *ātma-svarūpa*, brings forth a profound meaning. Ananda is the true nature of *ātma-svarūpa*. Ananda was the *ātma-svarūpa* of Pujya Gurudev. He was ever abiding in Bliss and radiating that joy to fill everything and everyone around him. Ananda is one of the most perfect descriptions of his everyday life, wherein he spread his own nature of the bliss of Brahman to one and all.

With his degrees in Law, Journalism, and English, Pujya Gurudev's flair for the English language are world-renowned and par excellence. As *āṅga-bhāṣā-viduttama*, his proficiency in English has led him to astound, enchant, and enlighten millions around the world, to open for them the portals of vast spiritual literature that was once confined to a rare few. He was a master at Sanskrit as well, but without his vibrant English translations of, and commentaries on, texts, *Shrimad Bhagavad Gītā* in particular, we would not have with the rich treasure trove that continues to bless humanity and remains a testament to the brilliance of his written and spoken word. From his acclaimed animated storytelling to his eye-opening roars of Vedantic truths, without a doubt, he remains a true artist as one of the best "word-painters" of all time.

5) *īshvaras-sarva-bhūtānām-udāra-hṛdayas-sadā utsāha-varḍhakas-tvaika evam-omkāravit-tathā*

The Lord is called *īshvara*, the supreme Ruler over all beings. And so, too, is the Guru, for he has realized his oneness with the Lord who resides in the hearts of all beings. Pujya Gurudev not only manifested his divine nature of *īshvara*, but also ruled the hearts of one and all through all his day-to-day transactions. His every moment and action was complete with the fullness of love.

This brings us to his fifteenth name of *udāra-hṛdaya*, or large-heartedness. He was the kind of ruler who was narrow-minded and divisive, but rather a seer of Oneness who accepted the entire world as one family, as his family. Pujya Gurudev's large-heartedness was certainly evident at the intellectual level also. In addition to his ease in approachability, he always encouraged new ideas and inspired everyone, whatever be their field or forte. Thus, he is named *utsāha-varḍhaka*.

Eka, or One, and *omkāra-vit*, the knower of Om, indicate Pujya Gurudev's absolute nature of Brahman. The One refers to the omnipresence of the Guru—the Infinite, the Unlimited—the One who has no second. Pujya Gurudev knew and lived this Truth. As the knower of Om, he knew all—the unlimited and the limited. He knew the Truth in its completeness, as *saguṇa* and *nirguṇa*—pervading time, space, and object, and yet beyond them all.

6) *karuṇā-sāgaro'sau hi tathā karma-parāyaṇaḥ kālātītash-cha kaivalya-svarūpas-sa kṛtāmavān*

An ocean of compassion, Pujya Gurudev was indeed *karuṇā-sāgara*. A Guru, solely out of unbounded grace and compassion, takes disciples and devotees under his wing, protects in the ocean of *samsāra*, and carries them across safely and smoothly to the banks of Immortality. In fact, those under his care do not even know what and how much he does and takes on himself just to protect them—a million times more than a mother bird does for her baby. Faced with all their mistakes, questions, and doubts, the devotees and disciples who go to the Guru immediately receive solace and succor, unasked.

Every great teacher teaches by example. For a Guru, it is all the more so. Pujya Gurudev is described as *karma-parāyaṇa* because he always showed his children how important it is to live a pure and noble life, remaining ever steadfast in selfless, inspiring action that has its foundation in devotion to God.

As *kālātīta*, Pujya Gurudev was beyond time, space, and object. The practical manifestation of this embodiment was evident in his fearlessness—with respect to past, present, and future. All who knew him can attest to his unswerving commitment to Truth and his daring in facing any challenge that tried to stop the propagation of this Truth. Even South India's orthodox elite eventually had to bow before his divine and blessed might. In his missionary work, whether speaking to less than a handful of semi-interested listeners when he first began, cross-legged under a tree without a book in hand, or, decades later, to thousands of eager listeners on a microphone in a massive open air auditorium, his fiery boldness in teaching Vedanta remained the same.

Pujya Gurudev's fearlessness was not ordinary bravado. It stemmed from his established state of Being, his state of *kaivalya-svarūpa*, or the state beyond all differences. This is moksha, freedom from all sense of limitation. Whether in the presence or absence of differences, the master never differentiated. In his state of Oneness, Pujya Gurudev was equally joyful and at ease when alone or with many, for both states are one and the same for he who revels in Brahman.

In the spirit of discipline, he was *kṛtātman*. Having studied under his Guru in an intensely rigid and severe setting, he purified his mind and attained the state of God-realization. Fearless in his approach, he exhibited unequivocally the highest qualifications of a seeker of Truth.

**7) *kṛt-akṛt-yas-tathā gītā-jñāna-yajña-prachārakaha*
*gurush-chāpi guṇātīto grantha-kṛch-chinmayo hi saha***

One who realizes his nature as the Self reaches the pinnacle of life, and thereafter, has nothing more to gain—from this world or beyond. Pujya Gurudev was such one, full and content, completely *kṛtākṛtya*. Yet, he came to serve humanity only for the purpose of helping others reach this state.

In his state of Perfection, he continued to propagate the highest knowledge, and as such, his role came to be that of a *gītā-jñāna-yajña-prachāraka*. More than any other text, he became world-renowned for his commentary on *Shrimad Bhagavad Gita*, which he loved dearly. More than any other project or activity, he became world-renowned for his jnana yajnas. A true *prachārak*, he took the message of Vedanta to all shores.

Pujya Gurudev had the loftiest and heaviest task of all—to be a *Guru*. And he was a true Guru. In all ways, throughout his life, he dispelled the darkness of ignorance in the minds and hearts of all who came to him. From the simplest question to the most profound, he would offer words that rang with the experience of Truth, pierced the heart of the listener, and were fed in accordance with what and how much the listener could digest. *Tasmai shrī-gurave namaha*.

As *guṇātīta*, Pujya Gurudev was beyond the bondages of the three gunas of sattva, rajas, and tamas—the expressions of maya. His presence and expressions in the world were always spontaneous and a blessing for all.

Pujya Gurudev's legacy as a spreader of knowledge through his rich and vast written works made him a *grantha-kṛt*. His print, audio, and video publications introduce him to new generations and grant everyone the blessing of learning directly at his feet.

Pujya Gurudev's constant abidance in the Self inspired the name *chinmaya*, which has two meanings—pure Consciousness and one who is rooted in knowledge. At the practical level, *chinmaya* is he who is ever alert. This name describes both, the absolute and manifested nature, of Pujya Gurudev perfectly.

8) *chhinna-samshaya evāyam jagadātmā tathaiva cha jagat-sākshī jana-priyas-sarvadā cha jitendriyaha*

Chhinna-samshaya: Free from all doubt. Having realized your oneness with pure Knowledge, with infinite Brahman, how can be any question or doubt? Pujya Gurudev's name of *chinmaya* naturally implies no doubt. His life was served removing doubts from others' minds also, so that they may reach and know the same Truth as him.

Jagadātmā describes Pujya Gurudev as one who has realized his oneness with all, and therefore loves and seeks to serve all beings. Traversing the globe without a day's break, none but Pujya Gurudev could take on and fulfill such a herculean task so perfectly. From foot to bicycles, buses, trains, cars, and planes, there is not a mode of transportation he did not use solely to serve the world.

And even through this overflowing love for and service to the world, Pujya Gurudev remained as *jagat-sākshī*, the Witness of the world. As *sākshī*, he illumined the world, but remained untouched and unattached. He always saw everything only as Narayana's will, saying that if the Lord wants to make it happen, nothing can stop it.

Those who had were blessed to be in Pujya Gurudev's presence directly experienced his abundant showers of love—how much he gave and how much they gave right back. This is why he is aptly referred to as *jana-priya*, or one who loves all and is loved by all. Like bees drawn to the honey of a flower, his sweetness brought everyone abuzz.

Pujya Gurudev was a master who had complete mastery over the sense. He embodied the name *jitendriya* and could remain in calm, cool, collected in any circumstance. For example, in Sidhabari he would sit in his room in winter cold temperatures in only his lungi and upper cloth, without any heater and without any trace of a the slightest shiver. And then, when he was at the Chennai train station in the sweltering heat, he would sit comfortably on the platform itself, sweating buckets, refusing to sit under any of the platform fans.

9) *jīva-brahmaikyavich-chāsau jīvan-muktas-sa eva hi jīrṇa-mandiroddhāraḥ tapovana-shishyas-tathā*

As the knower of the essential oneness of the *jīva* and *Brahman*, he is the *jīva-brahmaikya-vit*. It is this knowledge that manifests as so many other qualities, such as fearlessness.

Once you know the oneness of *jīva* and *Brahman*, you are liberated—*jīvanmukta*. Pujya Gurudev is hailed as one liberated while living. Having attained Self-realization, this being the highest goal of life, he became free from the world, all worldly pursuits, the sense of bondage, and the inflictions of all emotions and thought, such as anger, desire, and fear.

As one who built new temples and renovated old ones, he manifested the meaning of a *jīrṇa-mandiroddhāraḥ*. His devotion and reverence for the Lord was supreme. Though many considered him primarily as a Vedantin and *jñānī*, he was equally an unparalleled *bhakta*. He would often be seen chanting the Lord's name on his mala during various occasions, such as music and dance performances.

Here was a disciple who received the love and blessings of his Guru to the fullest. Pujya Gurudev's name of *tapovana-shishya* indicates not only that he was taught by the spiritual luminary, Param Pujya Swami Tapovan Maharaj, but that he was a fit disciple ready for the austerity and subtlety that was required to learn at the lotus feet of an austere and subtle master. He was a true disciple, which in itself is the rarest accomplishment and blessing. He followed his Guru's teachings to the core and attributed his lifetime's worth of successes, achievements, and accolades only to Him.

10) *tapasvī tāpa-nāshanas-tīrtha-svarūpa eva hi*

tejasvī sarva-lokeshu dehātītas-sadaiva saha

The Guru fashioned an ascetic, a *tapasvin* out of the student who came seeking the Truth. Swami Tapovanam allowed the bare minimum for the physical body to survive, and Pujya Gurudev followed in his master's footsteps as a man of penance, an ascetic, a *tapasvī*. Throughout his life, as a spiritual student and as a Vedantic master, he remained single-pointed and steadfast in abiding in the Truth. What tough physical and mental endurance it takes to perform wholly the duties of a sannyasi and disciple were seen in his firm decision to remain at Gangotri in severe conditions under the strict tutelage of his Guru.

The word *tapas* comes from *tapa*, meaning, "to burn." But having undergone the heat of austerities, he emerged like a lustrous moon of coolness. Pujya Gurudev had a calming effect on all those who came in his presence. This was the practical manifestation of his ability to serve as a destroyer of afflictions, a *tāpa-nāshana*. He would destroy one's inner afflictions, as well as one's outer difficulties, thus removing the *jīva*'s burning pangs of sorrow.

Wherever he went, all around the world, he was himself a place of pilgrimage, *atīrtha*, holy and pure, sanctifying every place and person's heart he touched. In his exalted state of Being, his presence radiated blessings wherever He went. As *tīrtha-svarūpa*, he helped seekers across the ocean of transmigration, for only a person who has himself crossed the ocean and become one with Brahman can help others do so.

There are different kinds of brilliance. Pujya Gurudev achieved the highest kind in attaining the knowledge of Brahman and is thus referred to as a *tejasvin*. Whether physical brilliance, intellectual brilliance, or spiritual brilliance, he, bring the Brilliance of the brilliant, shone in the eyes of all.

As a *dehātīta*, he was beyond the three types of bodies—gross, subtle, and causal. At the physical level, Pujya Gurudev's mind was never affected by what happened to this body. Despite multiple heart-bypass surgeries, diabetes, daily injections, a nonstop travel itinerary filled with conducting talks, lecture series, camps, and meetings, replying to letters; writing and publishing new spiritual works; and the administration of a worldwide organization—just to list a few—Pujya Gurudev never let his physical body dictate the terms. At the subtle level, he remained free from the bondages of desires, emotions, likes, dislikes, etc. Having reached the transcendental state, he was beyond the causal body of *vāsanās*, or inherent tendencies, that give rise to desires.

11) dvandvātītas-tathaivāyam nityam cha dṛḍha-nishchayaha dharma-samsthāpako dhīmān dhīro dhairya-pradashcha saha

Beyond duality (I and my) as well as dualism (the pairs of opposites), he is known as *dvandvātīta*. He paid no attention to comforts/discomforts, pleasures/pains, likes/dislikes. Only freedom from such pairs of opposites brings peace of mind, for it indicates freedom from the limitations of the three bodies. Only when one is *dehātīta* can one be *dvandvātīta*.

Pujya Gurudev's steadfast determination on multiple levels is seen through his personification of a *dṛḍha-nishchaya*. As a seeker and disciple, he was determined to know the Truth. As master and teacher, he remained steadfast in Self-knowledge. As a Vedantin and propagator, he was resolute in bringing to the world a spiritual renaissance that touched and transformed the lives of millions for all time.

Dharma indicated the righteousness or values by which one must live for a harmonious life. Dharma sustains and upholds us, and can bring us to realize our true nature of Brahman if it is performed dutifully, in an attitude of worship toward the Lord. Pujya Gurudev was a *dharma-samsthāpaka*, or one who establishes dharma. He continuously reminded one and all how important it was to carry out one's duties without exception, and he lived the same himself, though he, as the Lord Himself, was beyond all duties and all dharma.

The literal translation of *dhīmān* is “one who has an intellect.” However, this name of Pujya Gurudev does refer to a mere intellect, but rather to dharmic intelligence, *viveka*. Knowing and doing the most right and best thing was a given, for Pujya Gurudev did not practice dharma; he was verily Dharma itself.

For seekers of Truth, Pujya Gurudev’s ability to instantly and consciously withdraw the mind and senses from the outside world, and dive deep within in oneness with the Self, was a marvel to behold. In this, Pujya Gurudev was a *dhīra purusha*. *Dhīra* has another connotation—it describes one who can withstand all sorrows, provocations, temptations, and the like—who can persevere in the face of anything the world serves him.

Because he was the embodiment of *dhīra*, he was also a *dhairya-prada*—one who blesses others with patience and perseverance. It is because of the wealth and power of Self-knowledge that realized masters can so easily gift this state of patience and peace to others. Actually, the knowers of Truth live and revel only in the Self at all times, and this being so, for them, there is no turning toward, for there is nothing to turn toward or away from anything.

**12) *nārāyaṇo nijānando nirapekshash-cha nihspṛhaha
nirupamo nirvikalpas-tathā nityo nirañjana***

He is Narayana. *Nārāyaṇa* has two meanings, both of which describe Pujya Gurudev perfectly. One meaning refers to he who is ever engaged in the remembrance of the names of the Lord, who houses the Lord in his heart. The other meaning refers to he, who not only remembers the Lord at all times, but who has realized the Lord as the Self of all beings and has become the very nature of Narayana (Brahman).

Such a person constantly revels, as Pujya Gurudev did, in the Self, and is thus also referred to as *nijānanda*. Only a person who, realizing that outside experiences give only sorrow, is able to turn away from his dependence on such experiences and turn to the infinite Lord within, to revel and abide in that inner Bliss.

His ability to revel in his own Self is fully independent. Accordingly, Pujya Gurudev was also *nirapeksha*, one without any expectations from anything or anyone of the world or beyond. Once, while Pujya Gurudev lay on a hospital bed after major surgery, a great spiritual master came to visit him and insisted that Gurudev ask for a boon, any boon. Pujya Gurudev only said, “Sing (a bhajan) for me.”

As one who is *nispṛha*, Pujya Gurudev’s joy was spontaneous and free from any sense of craving for any experience of the world. This was also practically applied and seen in his ever worry-free attitude throughout life.

From the absolute standpoint, there is nothing “like” Brahman, for It is One without a second. This applied to Pujya Gurudev from the absolute standpoint, as well as from the relative standpoint of his deep and dynamic personality. For this reason, he is called *nirupama* and is incomparable.

In his total fulfillment and recognition of Oneness, Pujya Gurudev was *nirvikalpa*, free from all doubts and duality. Abidance in this true nature made him eternal *ornitya*, beyond time. On a relative level, this word indicates Pujya Gurudev’s inspirational and eternal legacy and fame.

Desires arise from a sense of incompleteness. Ignorance arises from lack of knowledge. Free from ignorance, free from the impurity of *vāsanās*, which lead to desires, Pujya Gurudev is known as *nirañjana*. Never did he serve the world for any personal motive or benefit. He gave everything freely and called the world to “Loot-o-loot!”

**13) paramah para-brahmaiva pāvanaḥ sa hi pāvakaḥ
purushottamas-sa evāyam prasannātmā svarūpataḥ**

Parama is one who is free from the limitations of time, space and object—the Supreme. With reference to Pujya Gurudev, this name has two implications—in the absolute sense and in that his personality and glories surpassed all limitations. He was known and loved near and far.

Pujya Gurudev literally embodies the name *para-brahma*, which indicates he who is, and who supports the pursuit of, the highest knowledge of Brahman—just as Brahman supports the universe. On a practical level, Pujya Gurudev’s whole life was spent encouraging and supporting the pursuit of the supreme knowledge that He Himself had gained.

As his names, *pāvana* and *pāvaka* are most meaningful, because Pujya Gurudev had not only attained the state of pure Consciousness, but was also able to purify others by sharing this Truth. The purity of his every thought, word, and deed stemmed from Divinity alone, not any gross or subtle equipment.

Pujya Gurudev was beyond the perishable, physical body and the subtle body (mind and intellect), as described by the name *purushottama*. Indeed, the best among men, he brought new meaning to living the Vedantic way of life.

Always cheerful and smiling, he was *prasannātmā*. Like Lord Shiva, he was a Guru who readily forgave and embraced all as his own. When people would express shame at going before God and Guru because of their heavy bundle of sins, he would reply, who else goes to the doctor but the sick patient? Gurus wait for disciples and devotees to come bask in the light of the Divine, to merge and become one with that Light. Like this, Pujya Gurudev eagerly and joyfully went out himself to welcome the world to the Truth.

**14) phalāsaktirahito’yam bahubhakto janeshu cha
bandha-mochakash-shishyāṇām brahma-nishṭhas-tathaiva cha**

For all that he accomplished in the world, for all that his name became associated with, Pujya Gurudev never became attached, for he was *phalāsakti-rahita*. He lived, by example, how to perform karmas without any attachment to the results. One who lives this *Gita* way of life continues to dynamically, joyfully, and inspiringly serve, yet always remembers throughout that the fruits of his actions are not in his hands.

Pujya Gurudev had thousands of devotees, who loved him dearly, throughout his life. Thus he is named *bahu-bhakta*. He gave to all in whatever capacity they sought. As a Guru, his sole purpose was to remove the sorrows of man and show him the way out of bondage and into freedom, the freedom of moksha. And so, for disciples and devotees, alike, he became their *bandha-mochaka*. Yet, while weaving patterns in and through the warp and woof of life, his establishment in Brahman, and his devotion to God and scriptures, were unwavering. Shining with the light of pure Awareness, he walked the earth. With deep love in the heart and scriptures in hand, he carried out the mission appointed to him by the Divine, as only a *brahma-nishṭha* could.

**15) nityam brahma-parash-chaiva bhaya-nāshana eva hi
bhārata-gauravo bhūmā mahā-vākyopadeshakaha**

Brahma-para is one for whom realization of and abidance in Brahman is the ultimate goal of life. Pujya Gurudev was able to achieve this goal because of his devotion and service to his Guru, his reverence of the scriptures, his intense longing to know the Truth, and his faith in God.

He lived in the world as a *bhaya-nāshana*, one who could destroy the fears of all with the knowledge of the Self. Abiding in fearlessness, he was a lion who walked the jungle of the world, roaring scriptural truths and shaking the ignorant out of their stupor. But it was not only this—he, indeed, sought to make

a lion out of every mouse he met! He said the fundamental cause of fear is the sense of otherness, the sense of considering oneself an individual separate from all else. Free from attachments, he lived free of fear, with nothing to gain and nothing to lose—an ideal sannyasi and a true mahatma.

As one who both glorified India and retained a great sense of patriotism for his motherland, Pujya Gurudev is described as *bhārata-gaurava*, or the pride of India. He crossed India's shores and traveled to distant lands to introduce India's rich spiritual heritage and culture to Indians and Westerners, alike. In fact, "Bala Vihar" was coined, conceived, and established by him in response to Indians in the West who requested a program to teach the next generation spiritual teachings and Indian culture because they neither had the knowledge themselves, nor the know-how to pass it forward. Today, Chinmaya Bala Vihar is the largest grass-root level activity around the world and the direct result of Pujya Gurudev's love and concern for people in India and abroad.

Bhūma, the Infinite, without birth is the vastness that describes Pujya Gurudev. Having known the Truth, he awakened the world to seek the same. To do so, he put forth all efforts to share the glory of the Upanishads and the great statements of Truth found in them. For this, he is known as a *mahāvākyopadeshaka*, the one who spreads the teachings that reveal the *jīva*'s true identity of oneness with Brahman.

16) *maharṣhir-madhurash-chāsyā svabhāvas-sa manoharaha mahātmā sa cha medhāvī yatātmā yajña-kṛch-cha saha*

Maharṣhi, the great seer. Pujya Gurudev was not only a maharishi, but also a visionary who could see and bring divine knowledge in palatable doses to guide people to transform their life with it. He was a seer who could see into the past, present, and future. So many people are realizing only now the worth and need of all the programs and projects he conceived and/or established, including the *Sandeepany* institutes, Bala Vihar, CHYK, CIF, and CIRS.

Pujya Gurudev had to face tremendous adversities in his early years when starting his missionary work in English, and through all the diseases and surgeries during most of his later life. But these adversities were nothing in the face of his endurance and perseverance, and most importantly, his *madhura-svabhāva*. Despite any and all difficulties, he maintained a sweet disposition that overflowed with love. It was this that endeared him to any and all ages, and it was his genuine love for all that was palpable in his every word and work, for it was steeped in his knowledge of Oneness.

Those who spoke with Pujya Gurudev, those who attended his lectures—everyone was mesmerized by him, even those who had entered as skeptics. And while this enchantment was hypnotic, it was far from the kind of a mere Pied Piper. Pujya Gurudev captivated the minds and hearts of everyone as a *manohara*. People would bask in his Krishna charm and he would continue to purify their minds and fill them with spiritual wealth.

The *mahātmā* known as Pujya Gurudev was indeed *mahān*, or great, in every way. His greatness was greater than the vastness of space, yet marked with approachability and the readiness to come down to the level of common man, rather than to float above it. Pujya Gurudev, as the knower of Truth, was the most rare and most special, yet his living habits were most simple and ordinary. Indeed, it is by divine grace that blessed people in the world recognized the fullness of his embodiment as a mahatma.

Pujya Gurudev was a *medhāvī* able not only to understand the essence of the scriptures, but also to retain that knowledge and understanding, calling it forth at will. In fact, he disliked speakers using notes during a lecture and believed knowledge should be well understood, retained, and ever ready at one's fingertips.

In his mastery over his mind and senses, Pujya Gurudev was like a turtle, as given in the description of the man of steady wisdom in *Bhagavad Gita*, Chapter 2. At will, he could bring out into the world, use, and withdraw his mind and sense organs. Even the word "control" does not do justice to such an ability.

justice, since control requires thinking. For Pujya Gurudev, this ability was effortless. Thus, he is indicated as a *yātātman*, one who has full mastery and control.

Known as a *yajña-kṛt*, he performed yajnas of the highest caliber, according to Shri Krishna, who extols the yajna of knowledge to be the best form of worship. In his lifetime, Pujya Gurudev performed over 500 *Gita* jnana yajnas, much less the many other yajnas on different texts, as well as the spiritual camps. He also encouraged the performance of the ritualistic Vedic yajnas performed in temples, and was astute in handpicking the right priests when to perform the required ceremonies at newly established Mission centers and temples.

17) *loka-prasiddho vāgmī vai vibhush-chāyam tathaiva cha vinoda-priya evāyam vinaya-shīlassa eva hi*

Loka-prasiddha names Pujya Gurudev as one who is world-renowned. One should be famous in such a way that his remembrance inspires nobility and elevates the minds of others to a higher reality. Part of Pujya Gurudev's fame was due to his abilities as a prodigious orator, as given in his name of *vāgmī*. His ability was distinct in that it he spoke in a way that inspired others and removed their doubts. In reality, Pujya Gurudev served, not only as a great orator, but also in many other capacities, including that of a poet, writer, administrator, leader, and much more, all of which are encompassed in the word Guru.

His ability to play many characters is summarized by the name *vibhu*, which is synonymous with the Lord and means "the One who becomes many." From the absolute standpoint, *vibhu* also means "all-pervading."

Though Pujya Gurudev's eminence was itself a *vibhūti*, distinguished and widespread, it did not affect the down-to-earth manner in which he interacted with everyone. With an electric wit, enigmatic charm, and brilliant sense of humor, he delighted all as *vinoda-priya*.

He accomplished singlehandedly in one lifetime what thousands could not in a thousand lifetimes, yet there was never a trace of superiority or arrogance about him. Pujya Gurudev was *vinayashīla*, filled with deep and sincere humility.

18) *vītarāgo gururno'yam vedānta-vedya eva saha shāntaḥ shanti-pradas-so'yam shāstroddhāraka eva hi*

Vitarāga: Free from all attachments. In freedom is how Pujya Gurudev lived. In finding freedom from the attachment to body, the strongest attachment of all, Pujya Gurudev freed himself from all worldly attachments.

Saints or mahatmas are known as living scriptures. If they speak something that is not found in a scripture, their word is to be considered a new scripture. Pujya Gurudev learned, taught, lived, and personified Vedanta and the Truth it extols. His greatness can only truly be understood through the study of Vedanta, for which reason He is known as *vedānta-vedya*.

In attaining the ultimate fulfillment and highest Truth, Pujya Gurudev became free from all desires. Without the agitation of desire, one is ever at peace, (*shanti*), which is why Pujya Gurudev is named as one who is ever *shānta*. Despite all the dynamic work he undertook and completed, he was like the ocean, which may have tidal waves roaring on its surface, but is untouched and at peace in its most sublime depths.

He breathed and exuded a silence, a peace that passeth all understanding. His abidance in supreme *shanti* allowed him to be *shānti-prada*, or the giver of peace. There is not a being who can go without being blessed just for being in the presence of a mahatma. For this, the mahatma does not have to think or speak. His very presence is enough to put the mind at peace. This is why many people have

been known to say that they would go to Pujya Gurudev with a question, but always forget the question when they were before him. It is because their mind became peaceful, without any agitations or doubts, and this too, without any effort on their part.

It is in shanti that shastra finds its fulfillment, not in verbosity. Pujya Gurudev is called *shāstrodhāraka*, or one who revived the study of the shastras (scriptures). He brought to us the shastras, which serve to protect us from the dangers of life by teaching us what to strive for, what is good for us. His work in Chinmaya Mission alone shows how true he lived to this name.

**19) *shuddha-sattvas-sarvadā cha tathā cha shruti-pāragaha
shrotriya-shaiva sannyāsī sama-buddhis-tathaiva cha***

Pujya Gurudev's ninetieth name, which initiates the nineteenth shloka, is *shudha-sattva*, or one whose mind is extremely pure. Such purity of mind is characterized by the absence of ego, selfishness, personal desires, likes, and dislikes. The Guru is the manifestation of Truth, which is beyond the pure and impure at the absolute level, and the unaffected substratum of anything pure or impure at the relative level. As such, Pujya Gurudev is also known as *shruti-pāraga*, or one who has reached the other shore of the *Shrutis* (Vedas).

Extremely well versed in scriptural knowledge, he was not only able retain the scriptures to memory, but first and foremost, had a deep understanding of their essence. Thus, he is known as a *shrotriya*, one of the fundamental indications of a Guru, as given by Adi Shankaracharya in *Vivekachudamani*.

Pujya Gurudev's name of *sannyāsī* indicates sannyasi in the truest sense. One may be a sannyasi at the preparatory level, having renounced likes and dislikes. But one who achieves the ultimate stage of *sannyāsa* has no doership, no individuality left—he serves only as an instrument of the Lord. Pujya Gurudev was a sannyasi in the truest sense of the word, having achieved both levels of *sannyāsa* during his lifetime.

Pujya Gurudev embodied his name of *sama-buddha* in all three of its aspects. 1) *Sama* refers to Brahman, and *buddhi* refers to intellect or intelligence. Therefore, a person referred to by this name is firmly rooted in the knowledge of Brahman. 2) It follows that such a person sees Brahman in the hearts of all beings. 3) On a practical level, he has equanimity in the face of the ups and downs of life.

**20) *sach-chid-ānanda-svarūpas-sa sarva-hita-chintakaha
satya-saṅkalpas-santushṭas-sādhush-cha sumanās-tathā***

Sat-chit-ānanda is used to indicate Brahman and is a name of Pujya Gurudev that indicates his realized state of Being as pure Existence-Consciousness-Bliss. In this state of total fulfillment, he lived ananda, but was also deeply concerned about the happiness of others. He was *sarva-hita-chintaka*, the well-wisher of all, one who recognized the varied needs of those around him and thought for the best of everyone. He always offered such an all-pervading concern in the development of every aspect and endeavor of Chinmaya Mission.

Pujya Gurudev was truly an instrument of the Lord. The Lord manifested through him, and whatever came through him was the direct will of the Lord. Thus, whatever seeming desire or wish, for whatever action or work, originated in, and were fulfilled by the Lord. In this context, Pujya Gurudev is known as *satya-saṅkalpa*, for the wish for anything had its basis in Truth alone.

Verily Brahman, fulfilled and content in the joy of his own Self, Pujya Gurudev is known as *santushṭa*. This contentment is not temporary, and it is not because of the presence or absence of something. This contentment is the expression of the fullness of simply Being. And this Being is infinite, and therefore, ever fulfilled.

Pujya Gurudev, as a well-wisher of all, whether someone supported his work or not. He was a

true *sādhū*. He would never spoil or obstruct the work of others, rather he would help and encourage them to reach their goal.

Like the Lord, he had one equal vision toward all, never a divisive one dependent on differences. Many people think the Guru can love one more than another, but his love is equal for all, for he is the Lord Himself. Puja Gurudev's had the only kind of "mind" worth having—the true and beautiful mind of Truth. For this, he is named *sumanasa*.

21) *suhṛloke svayam-jyotih sthita-prajñas-sadaiva hi kshamā-shīlo jñāna-mūrtir-jñāna-yogī janeshu cha*

Puja Gurudev as *suhṛt*, was the best friend of all, because a friend is one who wishes your best, who loves and wishes this for you not out of convenience or with motive, but out of genuine caring. Without expecting anything in return from anyone, he served one and all as a *suhṛt*, easily approachable by all ages. If one could only count how many letters he wrote in his lifetime, answering each one personally, all of them handwritten until his health no longer permitted! And even then, he would spend hours each day dictating replies and signing them personally after review.

All this ineffable energy was inherent in him, as he was *svayam-jyoti*, or self-shining. Reveling in his own Self, he illumined the world of objects, emotions, and thoughts. And for this, he needed no entity or power to illumine him. He needed no other energy source to energize him. He shone on and by himself. As such, he also never needed anyone's recognition or appreciation. He served for the only reason service should be offered—the love and joy of it.

As a *sthita-prajña*, or man of steady wisdom, Puja Gurudev's knowledge of the Self was unshakably firm at all times. However, though he had achieved the highest level of Perfection, he did not impose it on others. He forgave the mistakes and imperfections of others. This ever-forgiving nature was the clear manifestation of the ever-compassionate Guru, which is why he is known as *kshamāshīla*.

The names of *jñāna-mūrti* and *jñāna-yogī* both refer to Puja Gurudev's knowledge, or jnana, of the Self. Specifically, *jñāna-mūrti* describes Puja Gurudev as one who was the embodiment of knowledge, verily Knowledge itself. And as a *jñāna-yogī*, he was ever engaged in this knowledge through his mission of propagating it.

22) *jñāna-tṛpto nitya-shuddha-buddha-mukta-svarūpas-saha evam nāmārchito bhūyāt prasanno varado guruḥ*

The penultimate name of *jñāna-tṛpta* initiates the last verse of this *stotram* and describes Puja Gurudev as one who was fully content in, and because of, Self-knowledge. Though he had no more duties to perform, yet he chose to keep serving humanity for their spiritual welfare.

The final of the 108 names offered to Puja Gurudev refers to his *svarūpa* (nature) as *nitya-shuddha-buddha-mukta*. *Nitya-shuddha* is the one who is ever enlightened in God-realization, or ever pure as Brahman. *Nitya-mukta* is one who is ever free from all duality and dualism, and thus beyond all bondage and liberation. Puja Gurudev is indeed adorable and worshipful for this one name alone, as well as singularly for each one that precedes it.

om shrī-sadguru-chinmayārpaṇam-astu

The closing line of this *Chinmaya Namamṛta Stotram* is a prayer that Puja Gurudev may be pleased with the flowers offered at his holy feet through this *stotram* of 108 names, and that he may bless all who chant it.

Announcements

Vedanta Camp in Piercy with Pujya Guruji



Chinmaya Mission West
welcomes you to

VEDANTA CAMP 2013

Conducted by

His Holiness Swami Tejomayananda

Head of Chinmaya Mission Worldwide



June 18-23, 2013

'Krishnalaya' Ashram, Piercy, Northern California

Study Text: *Advaita Makaranda*

Arrive: Monday, June 17

Depart: Monday, June 24

Registration includes lodging and boarding, and excludes transportation.

This camp is for adults only, and is not a family camp: \$800 per person.

This camp fills quickly and space is limited, so early registration is recommended. For more information or to register, visit:

krishnalaya.org/krishnalaya/index.php/vedanta2013.

krishnalaya.org

krishnalaya@chinmayamission.org

(707) 207-5011

2013 Mahasamadhi Camp - link to website <http://www.mychinmaya.org/msc/index.php>

2013 YEP America



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.

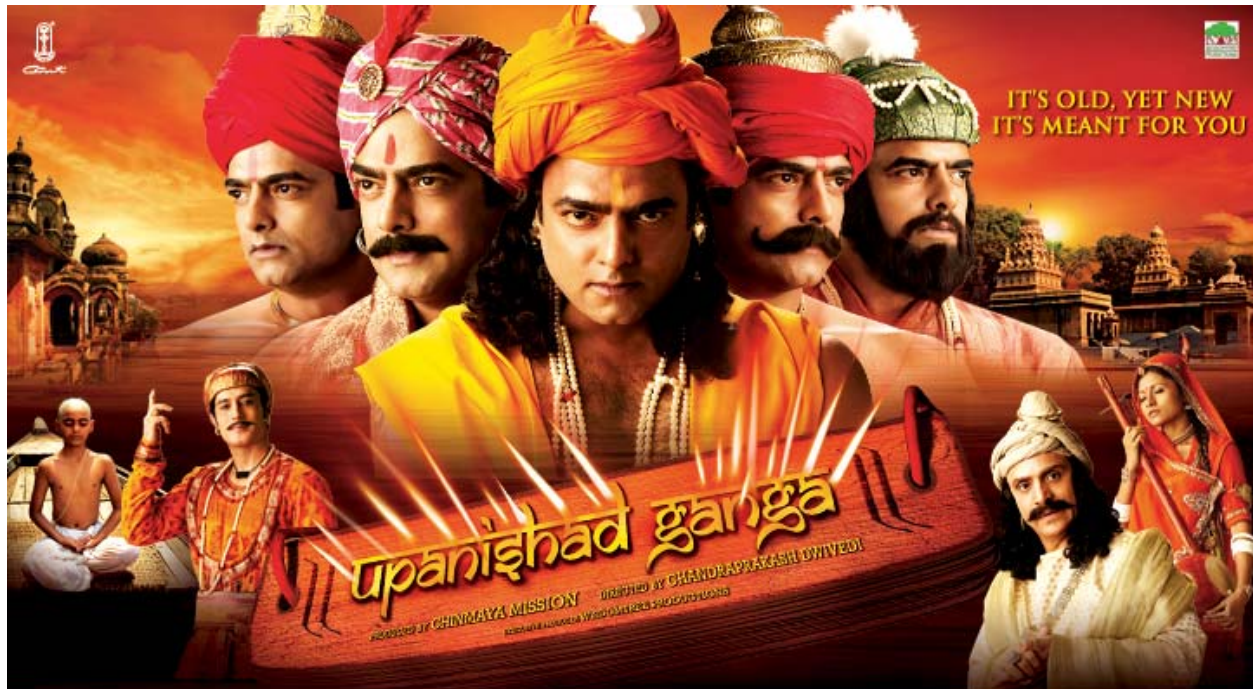
GROW
The program gives youth a clear focus for the future and a motivating life goal. Yuva Veers are enriched with life skills and a positive experience of internal transformation. Their clarity and dynamism enable them to be global citizens with a universal outlook. Through experiential learning and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

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- Collection of resources, including books and DVDs for further study and reflection on the concepts from each episode
- Option for English subtitles



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Executive Producer **Wisdomtree Productions** Written and Directed by **Chandraprakash Dwivedi**

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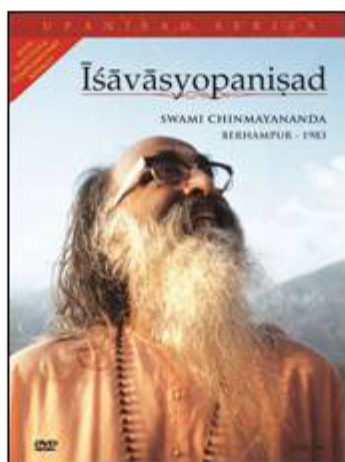
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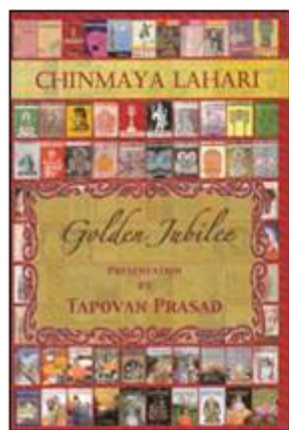
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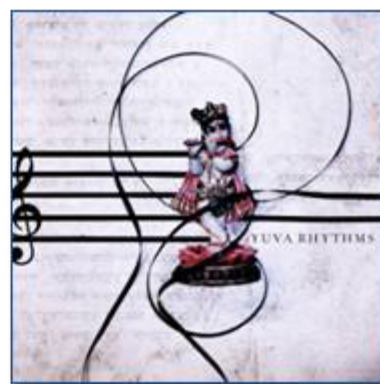
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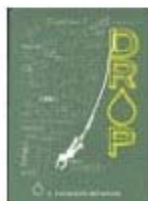
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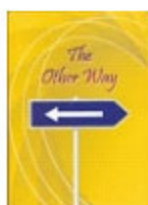
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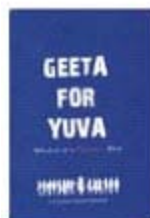
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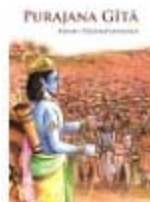
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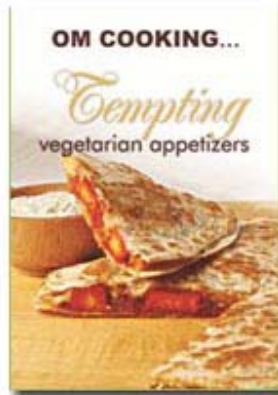
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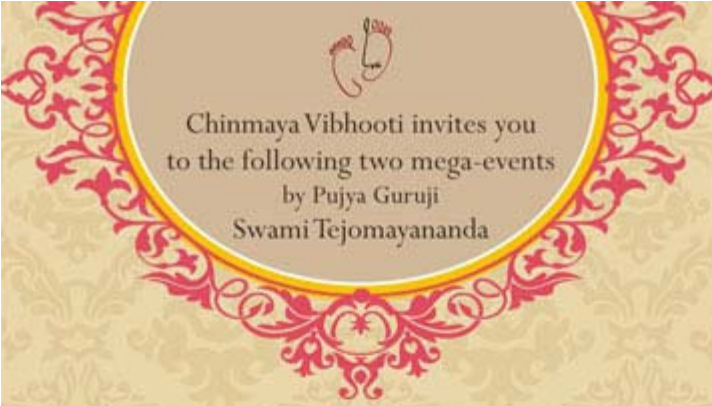
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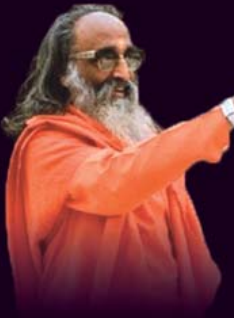


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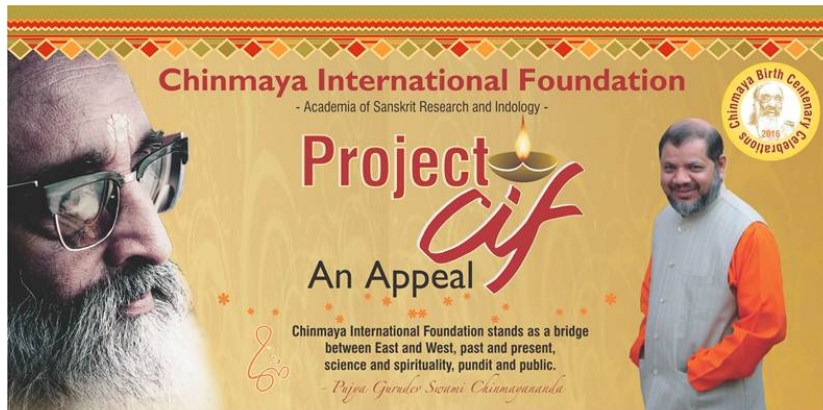
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Contact:
Administrator, CIF Home Study Courses
Chinmaya International Foundation
Adi Sankara Nilayam, Adi Sankara Marg, Veliyanad, Ernakulam – 682 313, Kerala, India
Phone: +91-484-2749676 Fax: +91-484-2749729
Email: vedicmathscourse@chinfo.org

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Sponsor a ROOM in this Auspicious and Uplifting Environ

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

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

Project Cif

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

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www.projectcif.chinfo.org/sponsor



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Affiliated to Rashtriya Sanskrit Sansthan, New Delhi, Recognised by Mahatma Gandhi University, Kottayam
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welcomes you to a home study

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Go through Gita... Grow through Gita...

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

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

Course Donation:

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

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

REGISTER NOW!

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

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

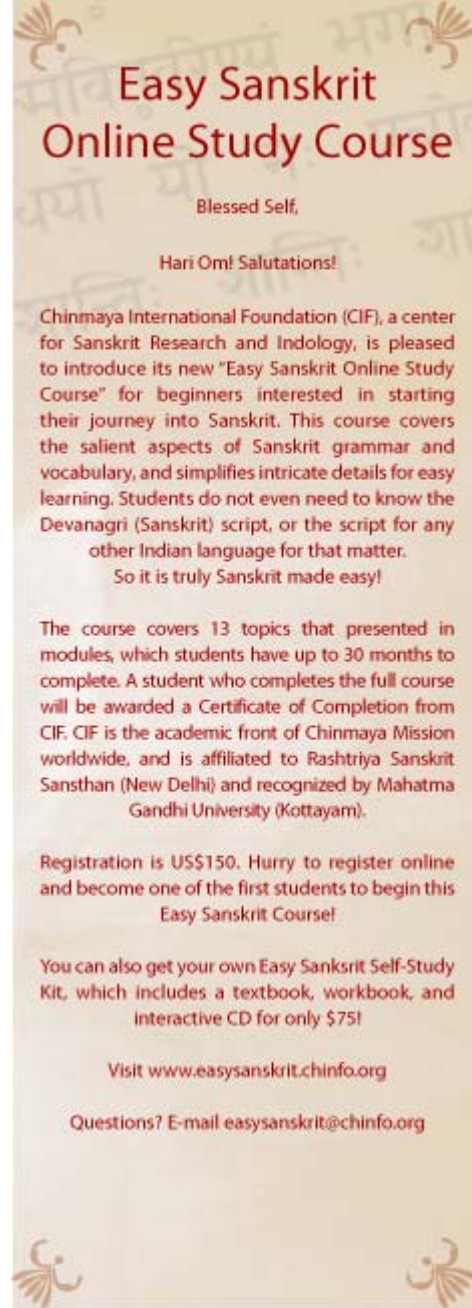
Established in 1989, CIF is a research center for Sanskrit and Indology, recognized by the Mahatma Gandhi University, Kerala, India. Swami Chinmayananda visualized CIF as a bridge between East and West, past and present, science and spirituality, pundit and public. CIF is located in Kerala, India, at 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 TO REGISTER
OR GET MORE DETAILS.

- Easy Sanskrit Course



The poster is a vertical rectangular card with a light beige background. It features decorative golden motifs at the top and bottom corners, resembling stylized lotus petals or wings. 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, '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 Devanagiri (Sanskrit) script, or the script for any other Indian language for that matter.
So it is truly Sanskrit made easy!

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

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

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

Visit www.easysanskrit.chinfo.org
Questions? E-mail easysanskrit@chinfo.org

Tapovan Prasad Celebrates 50 Years:

- Message from Pujya Guruji Swami Tejomayananda



SWAMI TEJOMAYANANDA



17 December 2011

All Chinmaya Mission Centres and Acharyas

Dear All,

Hari Om!

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

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

With Prem and Om,

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

Email: tapovanprasad@chinmayamission.com

Tel: +91-044-28363641

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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

