

Hari OM  
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The consciousness that "I am the body" has arisen from my ignorance or delusion about myself. Therefore, it is a product of *avidyā* (ignorance). The awareness of "I am Brahman" has arisen from the study and reflection of Vedanta. It is therefore the product of *vidyā* (knowledge). But delusory knowledge is incapable of dispelling reflective, discriminative knowledge. Therefore, the awareness that "I am *Brahman*" is never affected or dispelled by the awareness of body consciousness. Body consciousness never destroys *Brāhmik* awareness.

Swami Tapovanam Maharaj

We unconsciously accept ourselves as different from our equipment. We say my body, my emotions, my thoughts. The possessor is different from the possessed, just as I am not my car or my dog. The pure Self is distinct from body, mind, and intellect. This supreme Possessor, the pure Self in all living beings, is the one all-pervading Consciousness. The three bodies—the gross, subtle, and causal—are the three types of equipment through which the Self functions. We can think of the Self as the fuel that propels these three vehicles to perform. The Self is the life force that functions through the three bodies to create the human personality of waker, dreamer, deep sleeper.

Swami Chinmayananda

The Self is, was, and will be. There was never a time when It was not in existence. There will never be a time when It will not exist. It exists in all the three periods of time—past, present, and future. It is of the nature of pure Existence. The Self does not grow or decay. Since the Self is unborn, It is not subject to the modifications that all objects undergo in time, including growth and decay. Changes occur in the realm of time and space only. The Self, being beyond time and space, is immutable. . . . Man becomes fearless with [this] knowledge of his imperishable nature

Swami Tejomayananda

# SPIRITUAL TRAILS

Who are You?

*A letter to Pujya Gurudev, followed by Pujya Gurudev's reply*

Respected Swamiji,

I am anxious to learn about you. I have been hunting for some biography (or autobiography) of Swami Chinmayananda. You seem to have written or revealed so far nothing. Your *Upanishads* and *Gita* and other books have been glanced by me, but they are all regarding the great Truth.

But who are you? Were you like Buddha, a prince? Or like Shankara, a poor brahmin boy? Or like Ramakrishna, an uneducated, simple villager? Or like Vivekananda, an intellectual agnostic seeking Truth . . . disgusted by the vague explanations of the *pandit* class?

We have a right to know you. You must give us a glimpse of your own person. Hence I write this note. I have heard, honestly I confess, so many contradictory versions of you that from what I am told, you can be anything from an irredeemable rake to the sublime instance of a . . . divine [being]. Please console me, comfort me. Am I asking too much? Where can I meet you?

*Chandra Bhanu Adiyar*

Mangalore [India]

26th April, 1966

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Blessed Self,

*Om Namo Nārāyaṇāya!* Salutations!

Only because I have more interesting and very useful fields of many other works in hand at present, I cannot give you an "autobiography." But here are some positive points, which should satisfy you for the time being. Later, I am sure you will try to shift your attention from me to the Rishis, and make your life beautiful and sublime.

I was born in Kerala, raised in the north, hardened in Punjab, softened in Uttarkashi, criticized everywhere, applauded in some places but accepted and worshipped by everyone. I am a riddle to myself.

Prattling was my profession, preaching is my profession now, and I know practice should be my future job. But everywhere I earned a lot so far and squandered it all in the community.

I am by training a Religious man, by experience a Vedantin, by inclination a Bhakta, in temperament a Karma Yogi, in practice an integral Yogi. My faith is in democracy; I am convinced by socialism; I am habituated to communism; and I am committed to the impossible theory of "Love All."

Thick skinned, hard boned, I have a mail-of-laughter to cover and protect both my head and heart; and so, stabs do not penetrate me, spears cannot cleave me, whippings do not lash me.

I eat and drink, take regular baths and sleep, wear clothes, have no *jaṭā*, work for 18-19 hours a day and preach the rest of the time. When audiences are not available, of course, I

preach to myself.

I have my lovers and many beloveds in this country and abroad. I play the beloved to my lovers, and am an enthusiastic lover to my Beloveds. We, together, thus step ahead and march through love towards the Lord's Palace of Bliss and Wisdom.

Your good self may meet me easily in my 35 books, or in the puja room of any healthy young Indian, be he a Hindu, Christian, or Muslim.

The white men adore me, the yellow men recognize me, the brown men worship me, the black ones love me.

My teacher was a divinely sweet, incandescent, noble soul and I must tell you of Him when you grow a bit more.

May I hope to hear from you often, plenty of the similar rubbish, but sprinkled with more and more of the sensible stuff. Try. You can. Don't be shy. This is how everyone grows.

*Chinmaya.*

Jamshedpur *Yajñashālā*

1st May, 1966

### Playing the Game of Life

by Pujya Guruji Swami Tejomayananda

Life is a series of experiences. If you make life a war, it will be you against the world. Therefore, make life a game, and play it well.

Let us take the game of cricket, a popular game in India, as an analogy for the game of Life. Cricket is played on a field with a pitch—the playing area between the bowler and the batsman—in the center and three stumps on both ends. The bowler bowls (throws) the balls, which the batsman tries to hit, and the fielders try to get the batsman out. Around the field and on bleachers there are many spectators—some who are encouraging and others who are hostile.

Under such circumstances, how can the batsman be successful in his goal of hitting the ball and obtaining a run?

- He must be fearless, and not get intimidated by the bowler and the fielders.
- He must know how to deal with all styles of bowling. If he knows how to handle only one type of throw, then he will easily be bowled “out.”
- He must be alert constantly.
- He must maintain his balance—physically and emotionally—and not get excited, especially at crucial moments or when he is about to score a century (100 runs).
- He must learn to face a hostile crowd with courage and not get overpowered by the tactics of the opposing team.
- His conduct must be impeccable because all the spectators around the field are watching. People are also viewing the game on television, listening to the commentary on the radio, or will be reading about the game in tomorrow's headlines. When one man is making a play, the eyes of the entire nation are on him. With one act of misconduct, not only does he gain ill repute, but so does his entire team and nation.

If we were to look at our lives like a cricket match . . .

Our individual field may be limited to our home, school, or office. But in whatever field we play, we will be tested. There may be many people trying to pull us down and there be many trying to encourage us. Where we turn and how we respond will be determining factors in our win or loss.

We are confronted with several different bowling styles or types of problems in life—medical, professional, financial, familial, social, political, and so forth. If we specialize in one field, as in being a doctor who can solve medical problems, we might not know what to do when problems in other areas arise. Often a specialist in one field is able to deal with problems in his or her area only, and is stumped when situations arise in other areas.

### Right Discrimination

Whether it is loss of health, wealth, or an emotional disturbance, we must know how to face all situations. The difficulty is that often we try to face the world with one limited, specialized batting technique in the form of our university degree. But what is the universal batting technique we should use to play all aspects of the game of life? It is the batting strategy of right discrimination. Limited, specialized knowledge we may have, but right discrimination or understanding is different. Our own knowledge fails us because the discrimination of how and where to use our knowledge is often absent.

Why is discrimination needed? Three friends went abroad for special studies and met after five years. The first one had learned how to piece a dead body together. The second one learned how to give life to the dead body. The third had studied about life in general. It so happens that the three friends came across a dead tiger that had been cut into pieces by a hunter. The first friend put the pieces together and asked the second friend to give the tiger life. The third friend cautioned them against it. When they refused to listen, he climbed up a tree for safety. As soon as the second friend gave life to the tiger, the tiger killed them both. In effect, they had been killed by their own knowledge. They had no discrimination as to where and when to use their knowledge even after being advised by their friend!

True discrimination is rare. Swami Vivekananda has said, “The most uncommon thing in the world is common sense.” Therefore, we find that one particular, specialized university degree does not help us with the many complexities of the actual game of life. We must have that knowledge by which we can understand all types of situations and do our best when facing various types of problems. In the *Mahabharata*, Lord Krishna had to face many adversities, but he faced them all with a smile and knew exactly what to do each time.

### A Sportsman’s Spirit

Cricket is played with three stumps on both ends of the pitch. In the game of life, the three stumps are the body, mind, and intellect. These are different from the faculty of discrimination, which is the batting strategy. Often when we face a difficult situation, we become physically weakened, emotionally upset, intellectually confused. In such a case, if all the three stumps of body, mind, and intellect are down. And we, as batsmen, are out of the game, walking back to the benches in the pavilion. Accordingly, we need to learn to stand in the field fearlessly, bat with the proper discrimination, and protect our physical, mental, and intellectual stumps from any and all disturbing situations.

It doesn’t matter if our game of life is short and we get out quickly. In next inning, the next lifetime, we can learn and play better so that we are never worried or anxious on the field of life. This, of course, doesn’t mean that we can take anything for granted. We must be ever alert, just as an army is on alert even in peacetime.

In almost any game, there are situations when both the teams have to surrender to the umpire, referee, or judge for a decision. Both teams must have full faith in this umpire; otherwise his decision will not be accepted. In life, the ultimate umpire is God. We must have full faith in Him and surrender to His decisions. We may have various other umpires—mothers, fathers, teachers—who advise and guide us through tough times.

Lakshmana did not agree with Bhagavān Ramachandra-ji on many occasions, but for him, the final umpire was always Bhagavān. Anything He said, Lakshmana would accept. Arjuna wanted to run away from the battlefield, but he first asked Lord Krishna what he should do. This was his sole saving grace, the best thing Arjuna could have done.

Many times in the game of life, events occur wherein we feel we have been cheated or that we are 100% right and everyone else is wrong. Pujya Swami Rama Tirtha once said, “In life we get what we deserve, and not what we desire.” If we desire it and we deserve it, only then will we get it. Therefore, always have full faith that we will get what we deserve, that the Lord is not partial. He does not play favorites. Faith is needed to accept that whatever happens is the right thing for us.

It is also said, he who serves, deserves. What comes to us will always be proper and just and by knowing this, “Whatever happens, we gain from it.” Although we may not immediately understand the gain, we have to learn from life’s myriad experiences and have faith in the results and in the goodness of God.

After a puja, we take without complaints whatever is distributed as prasad, big or small. Be it a flower, fruit, coconut, sandalwood, or sacred ash—we accept it with gratitude. In life also, whatever we get comes from the Lord, so we should accept it as prasad. Just take it—whether it seems to be good or bad at the time. Have faith that the Lord governs the entire creation. Strive to do your best and accept with joy whatever comes your way.

Thus, play the game of Life. Your life is yours alone to live. You have no choice but to live it. There is no running away. Therefore, no matter what you may experience, play with a sportsman’s spirit so that in the end, your life is a success.

The highest purpose in life is to serve others as service to God. The most intelligent method of performing such service provides maximum benefit to others and oneself. Live your life in such a way that you enjoy what has been given to you, that others derive inspiration from your way of life. In this is joy and joy alone. This is inspired living.

## REFLECTIONS

The Krishnas of My Life

by Anjali Singh

*Continued from CMW News, March 2013*

On Swamiji’s 75th birthday in Sidhbari, the Great Witness (Krishna) presented him with the first gold pendant made in the style of Swamiji’s signature OM. Swamiji asked me to remake it into a tie pin, as this one seemed to “hang on the gallows,” he said. I kept the first one and made another as a tie pin and gave it to him in Piercy. He can be seen wearing it on his button hole throughout the *Bhagavad Gita* video recordings, from Chapter 6 onward. Later, Swamiji gave the idea to Mala Daswani, a devotee and jeweler in Hong Kong, to copy the same. Thus, Krishna’s gift to Swamiji became the rage in fashion.

Lord Krishna took four forms in our home, each equally important as the other. When Swamiji completed his first world tour in 1965, he gave me a beautiful ivory Krishna whose expression and beauty remain unsurpassed. To this day, I have not seen an idol as beautiful as this.

Swamiji loved Him so much that in 1992 he borrowed Him from me to have Him copied in marble. The copy was a huge fiasco, wherein the head was not in proportion and the expression wasn't anywhere near the original. Swamiji also seemed disappointed. Still, he put the marble idol in the satsang room next to his office in Powai, Mumbai, and gave me back the original (though I offered that he could have Him).

Swamiji kept a photo of the original one in his bedroom in Sidhbari and one on his desk and one in his study in Uttarkashi. These photos are still there. In 1997, the original idol was given to my daughter, Nanki.

As Krishna became 16 years old, Swamiji gave me a little grown up Krishna made of sandalwood. He was installed in a rosewood temple, illumining my home on Divali, 1977. This Krishna had been presented to Swamiji by CM Thrissur members. He remains with me next to Swamiji's *mahāsamādhi* chair in our house. He helped me through some bad times.

The fourth Krishna is the one who has always been in our home. He belonged to my mother and is in the form of an oil painting by the famous Allah Bux of Lahore, a Muslim artist who always painted only Lord Krishna. Swamiji loved this Krishna. When I printed copies of Him in 1976, I gave 200 to Swamiji, and he put them in every room in the Powai ashram. In return, he gave me the special edition of his *Bhagavad Gita* commentary bound in silk and wrote in it: "The secret of Krishna's smile in the midst of His boisterous life is the theme of the *Geeta*. May my Anjali come to live life in Krishna bliss. Live *Geeta*. With all love, your own, (signature)." Coincidentally, this Krishna was painted in 1942, the same year that I was born.

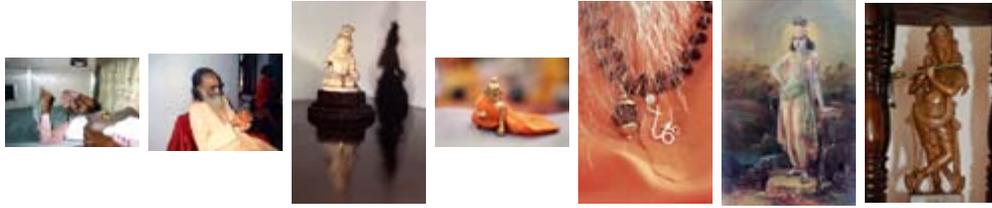
In the 1980s, Swamiji asked me to give him this Allah Bux Krishna, but I could not part with Him then. Instead, I made Swamiji a beautiful photo in a beautiful frame and presented it to him in Sidhbari. He did not put it into his room as the room was going to be painted. Apparently, it landed in the attic where it got spoiled during the monsoon rains with fungus.

So the next year, I made another one, got it nicely framed, and gave it to Swamiji. He immediately gave it to a foreign devotee who was sitting in the courtyard in front of Hanumanji. I got the hint. "The original or none!" was Swamiji's message. Was he testing my love for him or my love for Krishna? In June 1993, I finally thought I would give it to him, but he never came back from San Diego to take it. I have given it to my son, Jujhar, though it is still with me in my room.

Swamiji never really meant to take the Allah Bux Krishna, but this is how he taught the lessons. The four forms of Krishna have equally gone to four members of my family, Swamiji getting the Great Witness, which he has kept in CM San Jose.

The Thrissur Krishna is surrounded by a dark rosewood temple-like canopy. He reminds me of what Swamiji once said to me in Sidhbari around 1991: "You have to go through the dark and then you will see light. And then you have to go to That which is beyond both the dark and the light."

*To be continued . . .*



## Worship in Vrindavan by Swamini Aradhanananda

A smile	A poem	A glimpse	A step
A tear	A prayer	A glance	A ray
A flower	A leaf	A glare	A rant
A fruit	A lamp	A stare	A chant

## What is *Sadhana Chatushṭaya*?

by Swami Advayananda

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

*Sādhana-chatuṣṭaya* is the four-fold means that makes one an *adhikārī*, a qualified aspirant for the knowledge of *Brahman*.

1. *Viveka* (discrimination)
2. *Vairāgya* (dispassion)
3. *Shamādi-shaṭka-sampatti* (six disciplines or inner-wealths beginning with *shama*)
4. *Mumukshutvam* (desire for liberation)

Of the four, we have seen in detail, the first—*viveka*. *Viveka*, which literally means discrimination, stands for the firm and decisive conviction (*nishchaya*) that *Brahman* alone is permanent and all else - the whole perceivable world (*dṛshya-prapañcha*) is impermanent. Such a *viveka*, an ‘intellectual-heartfelt-sureness’ is a great achievement in one’s spiritual path. Decisiveness in this matter has far-reaching results. In fact, *viveka* is the very foundation of *sādhana* (spiritual practice). It transforms the individual into a *sādhaka* (seeker of Truth) and also paves the way for the birth of the other three aspects of the *sādhana-chatuṣṭaya*.

In this part, we shall elaborate on *vairāgya*, the second aspect of *sādhana-chatuṣṭaya*. The word *vairāgya* literally means the “state of absence (*vigata*) of attachment (*rāga*).” It can be translated as detachment, desirelessness, or dispassion. *Vairāgya* is of three types: *manda* (dull), *madhyama* (mediocre), and *tīvra* (intense).

*Manda vairāgya* is only a temporary *vairāgya*. When near and dear ones die, or when all of one’s hard-earned wealth is lost in some unexpected calamity, there arises an intense sorrow, and spontaneously one exclaims, “This worldly life is too painful to bear!” At that moment of heart-wrenching pain, one feels like giving up everything. But this feeling of renunciation is only momentary. After some time, when things cool down or become a little better, it is back to square one—whipped by desires, we are once again sweating and toiling for fleeting sense pleasures.

*Madhyama vairāgya* is such that though there is dispassion for things of this world, there still remains a strong desire for the pleasures of the other worlds. Due to some small collection of merits (*puṇya*), one understands the painful nature of sense enjoyments; the tensions to acquire and hoard; the fear of loss; and even after acquiring, the possibility of prolonged disease or sudden death ever hanging over one's head like the sword of Damocles. Yet, the individual has dreams of subtler and greater enjoyments in more permanent realms like *Svarga-loka*, *Brahma-loka*, and so on. And he plans to go there after death by living a life of virtue here, by meticulously performing various Vedic rituals that promise those realms. He believes that he can be truly happy with those heavenly pleasures. Thus, the individual has only substituted the desire for objects of this world with those another world, but the passion for sense enjoyments has not faded.

*Tīvra vairāgya* is true, intense, and complete *vairāgya*, wherein one is totally dispassionate to everything—objects of this world and other worlds. This arises out of tremendous merit (*puṇya*) and from a clear perception that all enjoyments whether of any world can never give permanent happiness—because they are all born of actions, and actions can only give reactions. If the actions are within the realm of time (finite), then so are the results. One sees the impermanence of such pleasures and knows that pleasure-seeking will only push one neck-deep into *samsara*. It is this kind of firm, absolute, and true *vairāgya* that is the means for Knowledge.

Bhagavadpāda Shankaracharya defines *tīvra vairāgya* in *Vivekachudamani* as:  
*tad-vairāgyaḥ jugupsā yā darshana-shravanādibhiḥ*  
*dehādi-brahma-paryante hyanitye bhogavastuni*

“*Vairāgya* is revulsion from all things seen, heard etc.; from all transient objects of enjoyment beginning with the body up to *Brahma (-loka)*.” Here, the word *Brahma* does not mean the supreme Brahman, but stands for the joys of *Brahma-loka*, the highest realm of worldly enjoyment.

The analysis of *vairāgya* according to the five-fold criteria (as done for *viveka*) is as follows:

*Hetu* (Cause): The cause for *vairāgya* is *viveka*. When one sees clearly that sense pleasures, here or hereafter, are no solution to the emptiness within, one understands that they are temporary and impure; that running after them means creating *rāga* (likes) and *dvesha* (dislikes), strengthening *vāsanās* (impressions), causing further births, and this bringing more trouble than joy. When the intellect is firmly convinced about the hollowness of sense pleasures, it will no more blindly rush toward them.

*Svarūpa* (Nature): Just as one feels a revulsion (*jugupsā*) to one's own vomit or the feces of a crow, so too, one has a strong dislike towards sense pleasures and even starts fearing their enjoyment. Thus there is an absolute cessation of desire and the consequent pursuit of worldly enjoyments.

Sant Jnaneshvar Maharaj, in his commentary on *Bhagavad Gita*, brings out the true nature of dispassion beautifully in a series of similes that jolt the mind. He says, “A man of true detachment will run toward sense objects with as much enthusiasm as rushing to embrace a dead queen's rotting body, with as much satisfaction as quenching one's thirst by drinking the pus flowing out of a leper's wound, and with as much readiness as entering a boiling cauldron of molten iron to take a refreshing bath.”

*Kārya* (Effect): The effect of dispassion expresses as the absence of desire even for objects that can be easily enjoyed, e.g., daily food. Further, even while experiencing these objects, the *vairāgī* finds no sense of enjoyment as such.

*Avati* (Perfection): This is the indifference (*upekshā*) towards the entire gamut of pleasures—from *kāmini* to *kañchana*, to *kīrti* (lust, wealth, fame), as Shri Ramakrishna puts it—of this world, up to the extremely subtle celestial pleasures of *Brahma-loka*. This indifference is like the sheer unconcern one has for, say, a torn cloth or piece of straw laying on the wayside.

*Phala* (Result): *Vairāgya* results in the rise of the next aspect of *sādhana-chatuṣṭaya*, namely, *shamādi-shaṭka-sampatti*. Certain texts also indicate *sāmīpya*, one of the four kinds of *mukti*, in case of a seeker's death before attaining Self-realization.

*Vairāgya* is the practical application of *viveka*. If *viveka* is the knowledge that all sense pleasures are impermanent in nature, then *vairāgya* is not hankering after them. What is the purpose of knowledge if one cannot reap the benefit of it? *Viveka* without *vairāgya* is like having wealth that cannot be used in one's need. *Viveka* reaches its fulfilment only in *vairāgya*, and without *vairāgya*, there is no spiritual progress at all. Spiritual progress is measured by the amount of true *vairāgya* one has. Hence, cultivating firm *vairāgya* is very, very important.

Three wrong estimations about the world stagnate us in a mire of sensory pleasures:

1. *Satyatvam*: The sense of reality given to the objects of the world
2. *Nityatvam*: The sense of their permanence
3. *Sukhitvam*: The false imagination that there is joy in them

As long as a seeker entertains these three notions about worldly objects, he cannot but seek them for his happiness. It is only in the removal of these three false notions that brings freedom from desire. *Satyatvam* should be removed by understanding the *mithyatvam* (illusory nature) of objects; *nityatvam* by *anityatvam* (ephemeral nature); and *sukhitvam* by *duḥkhitvam* (pain-giving nature). Once one recognizes that the world of objects is illusory like mirage waters, impermanent like bubbles in water, and the cause of pain and sorrow, one will never run after the world. Nachiketa of *Kaṭhopanishad* fame reveals *viveka* beautifully when he says to Lord Yama:

*shvobhāvāmartyasya yad-antakaitat sarvendriyāṇām jarayanti tejaḥ  
api sarvam jīvitam-ālpam-eva tavaiva vāhas-tava nṛtyaḡīte*

“O Death! Ephemeral are these and they waste away the vigor of all the organs that a man has. All life, without exception, is fleeting indeed. Keep your chariots, dances, and songs!”

When one steadily applies such *viveka*, the mind weans away from its foolish, dangerous, and habitual pursuits of sense pleasures. The never-ending hunt for joy and comfort from objects of the world makes us go in purposeless, painful circles. The frustration and gnawing emptiness within that one tries to escape by revelling in sense objects only becomes stronger; momentary thrills do not satisfy us. Real happiness is in realizing the Supreme, which alone is *satyam* (true), *shīvam* (auspicious), and *sundaram* (beautiful). The *Mahabharata* declares the glory and greatness of that state of total *vairāgya*:

*na sukham deva-rājasya na sukham chakravartinaḥ  
yādṛsham vīta-rāḡasya munerekānta-shīlinaḥ  
yachcha kāma-sukham loke yachcha divyam mahat sukham  
tṛshṇākshaya-sukhasyaite nārhatam shodashī kalām*

“The happiness of Indra or an emperor is nothing compared to that of a saint who is devoid of all attachment and living alone. The joy of sense pleasures, or even the most marvellous celestial joys, cannot approach even a sixteenth of the joy of a man in whom all desires have disappeared.”

*To be continued . . .*

Tonight's Prayers  
by Chetana Neerchal

They hang by a wispy thread,	to feel them rise up from the red ember	Let that wisp not snap . . .
these prayers of tonight.	to make them fragrant and	Let these prayers continue
They hang by a wispy thread of hope.	fill my heart	to hope.

Dissolving Appearance, Apprehending Existence: The Sequence of Understanding What I Am

Talks by Brahmachari Prabodh Chaitanya on Kenopanishad; transcribed by David Brown

As the scriptures state, rare it is to find these three unique graces in life: (1) manhood, (2) a burning desire for liberation, and (3) association with the enlightened man of wisdom who is well-versed and abides in the Truth of the scriptures.

The student who has the maturity to absorb subtle scriptural concepts, an intense desire for moksha, and the good fortune to find a wise teacher grounded in Truth must be clear that the objective of the scriptures, meditation, and other spiritual practices, is not to provide any new experience of Brahman that was not experienced previously by the student. On the contrary, the purpose of the scriptures and all sadhana is to reveal the Truth that is ever present in waking, dream, and deep sleep, throughout infancy, childhood, youth, and all ages. The experience of Consciousness is in all states and stages of life, in all conditions—wherever “I” am—for Consciousness illumines all experiences.

Earlier, prior to *shravanam*, or hearing scriptural truths, the student was certain that “I am this body.” The guru teaches him he is not the body, but the Consciousness that illumines the body and all experiences. Now the student thinks he is the Consciousness “in” the body, which again is a limited understanding. The teacher tells the student again that Consciousness is all-pervading, not merely “in the body,” and it cannot be contained within any physical boundary; “That Consciousness you are”, he tells the student. The student asks, “Then what is this body?” The teacher says, “The body is in Consciousness.”

The sequence of the student’s understanding follows this pattern: (1) The student thinks he is the body. (2) The student thinks he is the Consciousness in the body. (3) The student understands he is Consciousness, and in Consciousness is the body.

At the next level, the student understands that, in actuality, there is only Consciousness, and the body is merely an appearance in Consciousness, without any independent existence of its own. What is the body? Name and form (*nāma* and *rūpa*), made up of five grossified elements, which have come from the five un-grossified elements, which have come from maya. Maya rests on, or is supported by, Brahman, which is Consciousness. So what is the body now? Merely an apparently changing expression of Consciousness, an appearance of seeming change in changeless Brahman. So, are there two things—Consciousness and body? No. The body is part of

a movie on the screen of Consciousness, a movie appearing with diverse names and forms.

The student starts with the perception of the body with no Consciousness, and ends up with the understanding of Consciousness without the body. This Consciousness, which is expressing in the body, is also expressing everywhere. In fact, the body is only an appearance in “Me,” the Consciousness. The appearance of “me” as a separate body is like a wave on the ocean of Consciousness. It comes and goes. Let it remain or let it go.

Pujya Guruji told us about discourses he once gave on the sequence of understanding that progresses from perception of the body to the apprehension of Consciousness. A student who was attending the lectures invited his friend to attend also, saying, “This teacher is great.” The friend attended a few lectures, but never showed up again. After some time, the student who was attending regularly met his friend and asked why he stopped coming to the lectures. His friend said, “Your teacher is confused. First he said that you are the body. The second day, he said that you are Consciousness, and the body is in you. The third day, he said that the body is in Consciousness. And the fourth day he said that you are Consciousness and there is no body. Your teacher is confused. Let him figure it out first and then I will listen to him.” The fact is that all four understandings are true based on where the individual stands in his apprehension of Truth. The student has to properly comprehend the sequential progress of the teachings.

How does this sequence of understanding that culminates in the ultimate Truth apply to our relative, transactional plane? The wise teacher says that this Truth, which I have understood as my own Self, alone is present in all beings; the same Consciousness is in every being. Therefore, once I realize I am Consciousness, this particular body, which I considered earlier as mine, is now perceived as one among billions. From the standpoint of Consciousness, can it be said that this is *my* body? Consciousness does not have a body. The moment I shift my attention to, and identify with, Consciousness, this body becomes like any other body. From the standpoint of Consciousness, the new understanding is that bodies are so many *piṇḍas* (parts of the whole) or lumps made up of the five elements. This body is one more lump among many others. There are so many minds and “my” mind is just one more. So, the revelation should come that so many objects with names and forms are appearing, and this body is just one more.

However, remember that when you feel hungry, you have to know that the body is hungry and food has to go in this body. When another body is hungry, food has to go in the other body. That much at the transactional level we must remember. If this body needs a shower, we have to take care of it. At such a time, do not think that so many bodies are taking showers, so what if my body does not take a shower! The key point is not that I should ignore the needs of the body, but that my excessive attachment and obsession with the body, mind, etc. should drop. Up to this point, since I have been viewing myself as “this” body or through “this” mind, I have to work on undoing this misidentification. If I don’t drop my attachments to the body and mind, I will suffer, and there will be no true liberation for me. The best attitude would be to consider that this body now belongs to God, or *Īshvara*, and therefore I will take care of it, considering it as His property.

Self-realization or God-realization is known as *mukti*. For one who attains this while living, it is known as *jīvanmukti*, and such a person is known as a *jīvanmukta*, or “one who is liberated while living.” The *jīvanmukta* is one who has clear knowledge of Brahman as his own Self and firmly abided in this Truth.

The systematic study of Vedanta brings the concepts of Self-realization repeatedly to mind and helps eliminate the mind’s erroneous notions. These notions are removed by contemplating on the truth that the world appears in me and will go eventually, but “I” am always present. The body will continue according to its *prārabdha karma*. The *jīvanmukta* lives in the body, but with

the clear understanding and direct experience that “I am not the body.” He abides in the Truth of “*Aham Brahmāsmi*,” or “I am Brahman.”

To Be with Rishis  
by M. Kani

How do you feel when you see the personal and used belongings of people like Mahatma Gandhi, or Bhagat Singh, or Sukhdev, or Rajguru, or anyone you love and hold in high esteem? What if someone gifted you today a bat owned and used by Sachin Tendulkar or the clothes worn by Amitabh Bachchan in some famous movie? When we love and respect someone, we get tremendous joy from just seeing such objects, let alone touching and possessing them. It all boils down to whom we really love and respect.

For some, the great culture of this land of Bharat is the most precious. The true fathers and mothers of this great nation are our rishis of the Vedic period and the saints and sages who have graced, and continue to grace, the land of Bharat. Now, imagine if you could touch, feel, possess something that is theirs—what would be the joy, the exhilaration. The eyes close to experience this bliss without interference from any other thing or being around.

Can we actually touch and feel something of the great rishis of Bharat? Or of the great Adi Shankaracharyaji? Yes, we can. It is readily available for all of us—the knowledge given by our great rishis, on which Adi Shankaracharyaji wrote commentaries as well. As we read the Upanishads, we have the chance to tune in with the rishis through whom these mantras were revealed. What could be closer to being with them?

But for some of us, there is one problem: The words of the Upanishads are not easy to understand if one tries to read them independently. So, we are lucky that the ever-compassionate Adi Shankaracharyaji wrote, in a matter of 16 years, so many masterpieces. In his commentaries, it feels like he is holding our hands most lovingly, making us sit still, patiently explaining the deep import of the words of the Upanishads. Close your eyes, and when you listen, you are transported to that realm. You feel you are sitting in front of him. He, and the rishi through whom the Upanishad was revealed, seem to be one. His deep, loving eyes look into yours and he explains the great Truth in such a simple way. Suddenly, it feels like everything is so clear. You feel elevated; you feel fearless; you feel inspired. You look at him, speechless. For a fraction of time, you feel one with him—what a union this is! You feel like closing your eyes, but you can't. You want to keep gazing, to keep watching, to keep seeing his calm and beautiful countenance.

Many of us have experienced this joy albeit, in different ways and environments, the knowledge of the Upanishads remaining the same. Words can't describe the joy that we get in just listening to and trying to understand the import of the words of the Upanishads. Imagine when we actually do understand and come to discover our own Self—that joy, they say, is immeasurable and beyond description. Self-realization may seem far away for all of us, but for now we can at least take a long dip in the immortal nectar of the life and breath of our rishis and sages—if we can think their thoughts even for a fraction of a second. We can tune in to feel their presence, hear their breath—it is a great, elevating experience, indeed.

To study the scriptures under a teacher, a rishi of today—how can one get such an opportunity? It is actually quite simple. One just has to have an intensely sincere desire and longing for the Truth, and the Guru we need in our life appears. The Lord knows and He provides for all. We can start with the desire to know, to study, and to serve. The rest will fall into place. Before long, we will have the most precious belonging with us—the presence of the Guru, the presence of the rishis and sages in our lives.

## NEWS

### ***Sannyāsa Dīkshā on Mahāshivarātri at Sandeepany Ashram*** *Report submitted by CCMT*

The following *brahmachārīs* of Chinmaya Mission were initiated into *sannyāsa* on *Mahāshivarātri*, March 10, 2013: Br. Anshuman - Swami Prameyananda, Br. Ravi - Swami Sakshiroopananda, Br. Vinayak - Swami Prathameshananda, Br. Kedar - Swami Sughoshananda, Br. Varada - Swami Someshananda, Br. Vijith - Swami Jitatmananda, Br. Prayag - Swami Medhajananda, Br. Ritesh - Swami Sarvapriyananda, Br. Vasudev - Swami Govindananda, Br. Rishi - Swami Anukoolananda, Br. Sampurna - Swami Aksharananda, Br. Aniruddha - Swami Anuttamananda, Brni. Namita - Swamini Samhitananda, Brni. Aparna - Swamini Akhilananda, Brni. Nishita - Swamini Supriyananda, Brni. Vana - Swamini Sugeetananda, and Brni. Vibhooti - Swamini Svaprabhananda. Click [here](#) to view the video.



### ***Upanishad Ganga Nominated for 8 Indian Telly Awards, Wins 3*** *Report submitted by Chinmaya Creations, CCMT*

By the Lord's grace and Pujya Gurudev's blessings, *Upanishad Ganga*, the first-of-its-kind television serial, won three Indian Telly Awards on May 3, 2013. It was nominated for eight awards in total (seven jury awards and one online award):

1. Best actor in supporting role: Late Dwaraka Prasad in *Magh*
2. Best edutainment/science/knowledge-based show
3. Best dialogue writer: Dr Chandraprakash Dwivedi (Winner)
4. Best videography: Sanjeev Srivastav
5. Best packaging: Hari Sudhakar
6. Best music director: Amod Bhat (Winner)
7. Best choreographer: Bushan Lakandri (Winner)
8. Best historical/mythological serial (online award)

The winners were announced at the 12th Annual Indian Telly Awards in Mumbai; the telecast will air on India's Colors channel on May 25. Hearty congratulations to the entire *Upanishad Ganga* Team!



**Honorable Citation for Head of CORD Siruvani**  
*Report submitted by CORD USA*

Dr. Meera Krishna, head of CORD Siruvani, was invited at the National Commission for Women in Delhi to receive an honorable citation in March. Congratulations to Dr. Krishna! See photos on CORD USA's Facebook page.

**Don't Just Survive—Thrive!**  
by Sandhya Simhan and Bina Mahabir

Swami Sarveshananda (CM Dallas) likes a good laugh and can often get his ardent listeners grinning with his thoughtful quips. During his visit to New York City Feb 24-27, Swamiji spoke on coping with the stresses of daily life in a series of talks aimed at CHYKs as well as adults, including senior members of CM New York.

Swamiji's trip commenced on a Sunday evening with a small, personable dinner hosted by core CHYK members. Even over something as simple as a chili *bhājī*, Swamiji was able to convey larger lessons about facing struggles (from stress or spice) with even-mindedness.

Swamiji, who is also the National Director for CHYK West, spent the next two evenings discussing stress management for the larger CHYK and adult audience of CM New York at the Bhartiya Vidya Bhavan hall. He focused first on verses from *Bhaja Govindam* and *Bhagavad Gita*, detailing first the sources of stress, and then revealed strategies to face them. Emphasizing the importance of treating challenges as situations, not problems or crises, he said the latter two are simply illusions created by the mind, and focusing on cause-effect relationships instead of sinking into guttural, emotional reactions can allow us to handle life's challenges much more efficiently.

Swamiji spent some morning time briefly sightseeing, as this was his first visit to the Big Apple. His *bhikshā* schedule included with various CM families and CHYKs, as well as his gracious Manhattan hosts. Swamiji has a not-so-secret fondness for cooking and enthusiastically helped the CHYKs make blueberry cobbler and baklava as *prasād* for the evening lectures. Needless to say, his recipes provided delicious results and the *prasād* was enjoyed by all.

Swamiji gave a talk on the same interesting theme in Long Island for mostly seniors

with a sprinkle younger people in between. Hosted at the home of CM NY's president, Jatin Kapadia, the talk was followed by a *bhikshā* dinner where everyone was invited. Swamiji spoke not only on the challenges faced by senior citizens, but also the means to cope with those issues. He led the captive audience through the explanation of the different life stages of *brahmacharya* (student life), *grahasta* (householder life), *vāṇaprastha* (withdrawal), and *sannyāsa* (renunciation). The discussion was fascinating and concluded with a brief but lively Q&A session.

CM New York members, grateful for Swamiji's sharing of practical wisdom based on profound scriptural teachings, eagerly look forward to his return.



***Susamskrtam: A Hit Show at CM Dallas***  
*Report submitted by CM Dallas*

*samskrtam deva bhāshāsti veda bhāshāsti samskrtam  
prāchīna jñāna bhāshā cha samskrtam bhadra mandanam*

“Sanskrit is the language of the Vedas; it is the language of the gods. It is the language in which is hidden all the knowledge and wisdom. Hence, this treasure must be protected from extinction.”

*Susamskrtam*, a music and dance celebration on the divine origin and grandeur of Sanskrit, was held in CM Dallas on March 3, 2013. The fundraiser benefited YEP America, the six-week course for young adults to be conducted at the CM Piercy, CA ashram this summer. The sold-out show was held at the Hill Performance Hall of the Eisemann Center in Richardson, offered tribute to Vedic culture and the glory of Sanskrit that has bequeathed to India a rich cultural heritage that has endured the test of time.

Linguists and scientists agree that the structure of the language is flawless. Grammarians have identified Sanskrit and traced it back to be the root source and development of most European languages. Sanskrit has a highly inflected grammatical structure, which contributes to the exquisite conciseness of the language. Though the language is not in everyday use today, its highly systematic framework is remains of immeasurable value to the modern world. Sanskrit provides the perfect medium for literature, logic, mathematics, poetry, literature, and the arts, and is considered to be the very foundation of Indian culture.

*bhāratyaikatā sādhakam samskrtam, bhāratīyatva sampādakam samskrtam  
jñānapunjabrahā darshakam samskrtam, sarvadānanda sandohadam samskrtam*

The unity of India lies in Sanskrit. It inspires our nationality and is the key to the treasure of great knowledge. It brings pleasure to readers.

A talented team of musicians and dancers was formed by directors Vidya Krishnan and Natana Valiveti. The team carefully selected gems from Sanskrit literature—

from *Maheshvara Sutras*, to Valmiki's *Ramayana*, to Kalidas's *Rtu Samharam*—to perform, as well as the Vedic chanting of *Shikshavalli* and *Atmapujanishad*, and a puppet show in *agurukulam* setting by Bala Vihar children and dancers.

The origin of Sanskrit was depicted through a performance of Lord Shiva's *Anandatandava*, or a Dance of Bliss that symbolizes the cosmic cycles of creation and destruction, birth and death, and is performed to the beat of His *damaru*. At the end of the *Anandatandava*, Lord Shiva played the *damaru* 14 times, creating the 14 letters and sounds of Sanskrit. These 14 *sūtras*, or formulas, are renowned as the *Shiva Sūtras* or *Maheshvara Sūtras*, the phonetics of Sanskrit. From the 14 *sūtras* emerged the 7 ragas that are the basis of Indian classical music and threads that connect one to the Supreme.

The sacred syllable OM is the root cause and foundation of the divine origin of Sanskrit. The sanctity and spirituality of the language has been treasured because of the way it has been used in India. Sage Panini is credited with penning the *sūtras*, which form the entire cosmos. In his brief grammatical treatise, *Ashṭādhyāyī*, Panini codified the rules of the spoken Sanskrit of his times, making the language systematic and free from ambiguity, with a precise structure. Sanskrit became a meticulous tool for higher scientific, philosophical, and scholarly thought.

The orchestra was comprised of Anuradha Sridhar (violin), Shriram Brahmanandam (mrdangam), Shriram Rajamani (vocal), Sarada Karthik (vocal), Natana Valiveti (vocal), Ashwin Krishnakumar (flute), and Jaya Pandrangi (veena). The dancers were Vidya Krishnan (choreography, nattuvangam), Shruti Hegde, Devina Jagota, Nitya Krishnan, Sandhya Raghraman, Megna Murali, and Shachi Hegde. The puppeteer emcees were Sudharshan Iyengar and Sahana Srinivasan. The Vedic chanters were Sansditha Anand, Jay Appaji, Chitra Ashok, Bhamathi Bhat, Shruti Bindingnavile, Anjana Chowdiah, Ashwin Devaraj, Avani Kashyap, Arnav Kashyap, Arjun Menta, Namya Mysore, Sriram Rajagopalan, Jayram Rajagopalan, Tarunkrishna Ramji, and Sanjana Shriram and Sneha Shriram.

The show benefited YEP America, Chinmaya Mission's Youth Empowerment Program, a value-based leadership program for young college graduates who have a keen desire to learn Indian culture and serve. An initiative of All-India CHYK, YEP is a one-year, work-study, residential program that has received high acclaim throughout India. YEP's "Yuva Veers" aim to actively learn, serve, and grow through Vedantic studies, a variety of fieldwork, and hands-on internships—all of which are designed to promote individual inner strength and holistic transformation for a balanced lifestyle of personal growth and selfless service. YEP America 2013 is an innovative 65-day leadership retreat for youth, to give them life skills and clear vision through a curriculum that also includes workshop facilitation, public speaking, and management skills. Under the guidance of Pujya Guruji Swami Tejomayananda, YEP America is being led by Swami Sarveshananda (CM Dallas, CHYK West National Director).



## CM Boston's Exciting Start of 2013

by Radhika Pillai

Lending some much needed warmth this winter, Chinmaya Mission Boston (CMB) began 2013 with some delightful events. The programs were held under the auspices of the center's Bala Vihar program and language classes.

*Makara Sañkrānti* celebrations were held on January 13, wherein BV students spoke on the spiritual significance of the festival. Dressed in colorful costumes, students from the Telugu class presented a musical item about the traditions associated with the festival. The presentation captured joy of the occasion and BV Director Shashi Dwarakanath lauded the efforts of the teachers for taking the time to organize the event and make it memorable.

India's Republic Day was celebrated at *Chinmaya Māruti* on January 27. Teachers, parents, and staff associated with the BV and Hindi classes put forward a great team effort for the occasion. Indian flags decorated the ashram entrance and all the hallways, enlivening the atmosphere with patriotic flair. Students from the Hindi class addressed a packed auditorium, speaking on the importance of Republic Day and how it is celebrated in India. The BV students presented songs from *My Prayers*, including a heartfelt rendition of "Chinmaya Bala Vihar *lāyegā navīnatā*; Chinmaya Bala Vihar *lāyegā ekatā*," which served as a sparkling testament to Pujya Gurudev's legacy.

CMB commemorated the 150th birthday celebrations of Swami Vivekananda with BV students presenting a skit on his life. The skit demonstrated how Swami Vivekananda displayed extraordinary character and honesty from his childhood. The students wrote and directed the skit themselves, sprinkling it with humor and meaning. Students also created portraits that captured Swami Vivekananda and his teachings to the world; these now adorn the classroom walls in honor of his 150th birth anniversary

BV Coordinator Latha Sainath said more events have been planned for the rest of the year: "We want to celebrate more events that bring the religious component of traditions together with the cultural aspects to increase awareness in the children."



## Meditation on *Mahāshivarātri* at CM Houston

by Padmashree Rao

As an ashy sky poured joyous rain onto the massive *Shivalingam* atop the *Saumyakāshi Shivālaya* temple at CM Houston, nearly 5,000 devotees—children and adults—gathered in the *Chinmaya Prabha* ashram premises to celebrate *Mahāshivarātri* on March 10, 2013.

The celebration had commenced with a *Mahāmṛtyunjaya Homa* on March 9, with

hundreds of families chanting the *Mrtyunjaya Mantra* 108 times for the spiritual upliftment and good health for everyone.

Lord Shiva is praised as *abhisheka-priyah*, or “One who loves to bathe.” The dark clouds of March 10 began showering, as if to the rhythmic sounds of the *Mahanyasa Purvaka Rudrabhisheka* being conducted in the temple. *Rudram* was chanted to the *abhishekams* of water, milk, yogurt, honey, ghee, and fruits throughout the day. After each set of 11 Rudrabhishekams, the *Shivalingam* was adorned with turmeric, *kumkum*, sandalwood and *vibhuti*, Lord Shiva’s favorite. The day-long worship filled every corner of the ashram with a tangible sanctity.

A special feature of this *Mahāshivarātri* was the unbroken chain of *abhishekams* performed by the loving hands of Bala Vihar children. As part of their Bala Vihar classes, the children, from toddlers to teenagers, were thrilled with their field trip from classroom to temple to perform their *abhishekam* at a special altar amid a simulated snowy Mount Kailasa. Their smiles added warmth to the cold air and made the event a memory to cherish.

Another memorable feature was the *satsanga* with Acharya Gaurang Nanavaty, who explained the significance of the *Shiva Mānasa Pūjā*. He said, just as we prepare our home to receive a most beloved guest, the *mānasa puja* presents an opportunity to adore the Lord in the mind with unlimited devotional offerings. Gaurangji described the steps to offer and emphasized offering every physical action as divine worship, with reverence and gratitude.

The evening of *Mahāshivarātri* welcomed thousands of devotees who were mesmerized by the beautifully decorated *Shivalaya* temple. The chanting and rituals continued. The majestic, meditative Lord Shiva, the shining *Shivalingam*, and the glowing altar deities dressed in brilliant white enchanted devotees. In the hour before midnight *arti*, the celebrations led to a powerful meditation session. The silence in *Shivālaya* enveloped every devotee and invoked Lord Shiva in their hearts.

The dedicated teamwork of an army of volunteers included the local sheriff and police officers, the Mission *sevaks* who ushered cars into the ashram all day, the temple team that worked for weeks to plan, the decorations team that brought alive Mount Kailasa and made the entire ashram festive, the CHYKs who added their energetic support, the kitchen team that offered *prasād* to all, and the audio-visual team that blended music and silence. All the volunteers were guided by Acharyas Gaurang and Darshana Nanavaty.



### The Worthington Food Pantry Report submitted by CM Columbus

“Hello,” a cheery voice announced, “Welcome to the Worthington Food Pantry.” An instant hush fell over the 40 or so CM Columbus members who had assembled at the food service center to volunteer, enabling the Pantry to open a new monthly slot for community service. For the next couple of hours, the intricate workings of Food Pantry, its mission, and its services were described. The tour of the facilities was

eye-opening, showing the complicated and systematic behind the scenes. From the backroom workers to the front room greeters, it was amazing to see what all was needed to make the place work.

Multiple people in positions such as greeter, interviewer, backroom worker, resource center aid, and shift manager, made the Pantry run efficiently. The three-hour shifts demanded concentration and attention to detail, as well as social skills and teamwork. The day was complete with visible life lessons on love, service, teamwork, love, and the value of time and resources, where every contribution, however small, counts big.

### ***Mahāshivarātri*** Celebrations in New York by Bharvi Chavre

CM New York's Long Island group of Chinmaya Bala Vihar students gathered in festive attire to celebrate *Mahāshivarātri* with the chanting of prayers and the offering of milk *abhishekam* to the *Shivalingam*. The *pūjā* also included the sacred chanting of Lord Shiva's 108 names and the narration by select students of stories about *Shivarātri* and five main Shiva temples representing the five elements of space, air, fire, water, and earth. The festivities concluded with *bhajans* and *ārti*.



### ***Mahāshivarātri*** at Chinmaya Vrindavan by Brahmachari Eric Dee

As the red dawn lingered on the horizon on March 9, *Mahāshivarātri* celebrations began at *Chinmaya Vrindavan* at 6:30 a.m. Chanting filled the silence of the temple and the *Ganapati Homam* started the full day of activities. The morning puja and *Rudrābhishekam* followed the *homa*. Throughout the constant flow of devotees all day and evening, the hall remained filled to capacity.

The Chinmaya Swaranjali group from the Central New Jersey Bala Vihar chanted Shiva bhajans, carrying forward early morning vibrations into the afternoon puja. The sweetness of the bhajans echoed hours later and after the puja, the prayerful atmosphere of the temple was kept alive until evening by various adult bhajan groups and musicians.

The day's last devotional outpouring was offered by the Swaranjali group of Baskin Ridge/Bridgewater Bala Vihar. *Ekādasha Rudrābhishekam* included 11 rounds of *Rudram* chanting and began at 6 p.m. This was followed by a delightful devotional santoor concert by Deepal Chodhari, a renowned local artist and Bala Vihar parent. CM Princeton's resident acharya, Swami Shantananda, then guided everyone through a short meditation session and gave a simple explanation of the significance of *Mahāshivarātri* puja and fasting.

Shortly after midnight, the festivities concluded with chanting and Shiva *Aarti*. With Bala Vihar classes in the morning, everyone dispersed in quick order. The lingering incense, lights, and silence were locked in with the Lord for the night.



CM Toronto's *Shivālaya* Resounds  
*Report submitted by CM Toronto*

Chinmaya Mission Toronto celebrated the night of Lord Shiva, *Mahāshivarātri*, on Sunday, March 10. The festivities started in the morning, with Bala Vihar students performing puja. The youngest sat solemnly around the *Shivalingam* with backs straight, hands in prayer, and eyes gently closed in heartfelt devotion.

Resident acharya, Swamini Shivapriyananda, asked the children, “Who is Lord Shiva?” A youngster replied, “He is infinite.” When she asked, “When is His birthday?” the student’s reply came as, “He is unborn.” The day thus started with a precious opportunity for reflection that helped prepare everyone’s mind for the worship, satsang, and meditation that would follow in the evening.

At night, all devotees gathered again to revere and worship the One who is infinite and unborn. Offerings of *bilva patra*, milk, bananas, and flowers were made. The atmosphere was charged with the energy of Lord Shiva, uplifting minds. In her address, Swaminiji expounded on the glories of Trilochana Mahadeva, the three-eyed Lord. She spoke of the eyes of justice and compassion, and of the third eye of wisdom. Through His third eye of wisdom, Lord Shiva knows how to temper justice with compassion.

Everyone was invited to call upon the Lord, who is Auspiciousness, with the chanting of “*Om namah Shivaya.*” The evening culminated in guided meditation, during which we were led to surrender to the Lord, to that Beauty that never fades, tarnishes, or ages. *Mahāshivarātri* was thus an evening that brought great upliftment and fulfillment to all present. Special thanks were offered to all the sevaks who contributed to make the evening a wonderful success.



Video Link

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CM Orlando Celebrates *Mahāshivarātri*  
by Sree Nambiar

CM Orlando observed the auspicious day of *Mahāshivarātri* on March 10, 2013 at its *Kaivalyaashram*. The day began early with kalasha sthapana at 6 a.m. and *Ganapati Homam*.

Under the guidance of Acharya Shailaja Nadkarni, over 200 Chinmaya Bala Vihar students and 150 parents participated in the *Mahāmṛtyunjaya havan* in the *Annashree* hall. Each Bala Vihar student had the unique opportunity to make an offering into the holy flames. The hall reverberated with Vedic chants recited by the priests.

The day included Lord Shiva's *Laghurudra Puja* and *Shiva Sahasranāma Archanā*. In the evening, the *Mahārudra Pūjā* was performed in the main shrine of the *Kaivalya* building, where hundreds of devotees lined up to offer *abhishekham* to the *Shivalingam*. Aditya Shah, a former BV student and singer, sang beautiful *bhajans* in glory of the Lord. *Rudram* was chanted continually throughout and the evening was transformed into a divine experience, especially at midnight, when the devotees were blessed with the indescribable *Lingodbhava darshan*.



Swami Ishwarananda Speaks on Lord Krishna  
by Madhu Sharma

A beautiful evening filled with a talk and enchanting bhajans by Swami Ishwarananda (CM Los Angeles [CM LA]) created an atmosphere of intense devotion in the hearts of all who had gathered at the new Radha Bihari Temple in Simi Valley in March.

Dr. Pillai, President of CM LA, introduced Swamiji as an all-in-one spiritual teacher—a guide for seekers, administrator, financial advisor, and event planner. He said, “We are blessed to have Swamiji as our head of CM LA. Our CM LA growth has gone up and above” in every aspect. After a vote of thanks to Swamiji and the organizers, and *aarti*, Swamiji distributed *prasad* to everyone.

## Features

Back to the Future: The Thunderous Glory of *Sandeepany*  
by Acharya Vivek Gupta



The highest *dakṣiṇā* a disciple can offer a Guru is surrender, to allow the Guru to lead him to abide in Truth. On January 9, 1963, Pujya Gurudev established *Sandeepany Sadhanalaya* (*Sāndīpani Sādhanālaya*) in Mumbai, India as a timeless offering to his Guru, Param Pujya Swami Tapovan-ji Maharaj. The golden jubilee celebrations of *Sandeepany Sadhanalaya* on January 9, 2013 stood testament to the immemorial glory of the *Guru-paramparā*.

The celebration of *Sandeepany Sadhanalaya* is the celebration of the Mission's *gurukulam* of Vedantic studies wherefrom all *swamins* and *brahmacharins*, and some *acharyas*, have graduated. *Sandeepany* offers the Mission's two-year (or longer) residential Vedanta course designed by Pujya Gurudev. This course is more commonly known in the Mission as "the Brahmachari Course" or "the Vedanta Course" in different languages. The *Sandeepany* ashram in Mumbai offers the course in English medium, whereas other ashrams offer it in various regional languages, including Hindi, Tamil, Telugu, and Malayalam.

*Sandeepany Sadhanalaya* in Mumbai, also known as "the Powai ashram," has already seen the completion of 15 Vedanta Courses over its 50 years. After every course is a one-year break, during which new applications are accepted and reviewed, personal interviews are taken, and final selections are announced. The course is free for full-time students who are Indian residents and who plan to serve the Mission thereafter. International or part-time students join as guest students and pay nominal fees. Day scholars are accepted locally at the discretion of the course *acharya*. Every course, blessed donors come forward to sponsor clothes, food, materials, and medical care for these students who are ready to dedicate their lives to personal spiritual upliftment and unrequited service to the world. For more information on sponsoring or joining the next Vedanta Course in 2014 at *Sandeepany*, contact TCT.

For the golden jubilee celebrations of *Sandeepany Sadhanalaya* in Mumbai, over 100 Chinmaya Mission acharyas from around the world united to celebrate the glory and contributions *Sandeepany* over the past five decades. In the august presence of Pujya Guruji Swami Tejomayananda-ji, January 9 began at 6:30 a.m. in the Jagadishvara Temple with a *Gaṇapati Homa*.

Breakfast *bhiksha* in the *annakshetra* was offered this sacred day by blessed devotees from all over the world.

Everyone gathered once again at Jagadishvara Temple for a procession after *aarti* at the main altar of Lord Shiva, whose *prāṇa-pratishṭha* in the temple has been done by Pujya Gurudev Himself. The procession moved with the chanting of “*Om shri chinmaya sadgurave namaha*” to Param Pujya Swami Tapovan-ji’s *pratimā* outside Pujya Gurudev’s *kutir*, where everyone reverently sang *Tapovan-Shaṭkam*. The procession continued to Pujya Gurudev’s *pratimā*, where everyone devotedly chanted *Guru Stotram*. The conclusion of the procession brought everyone into the open-air auditorium atop the *Tapovan Vihar* building.

The program commenced with the *purṇa-kumbha* welcome of Pujya Guruji. Seated alongside Pujya Guruji on the stage were Narain Bhatia, CEO and Trustee of Central Chinmaya Mission Trust (CCMT, the apex body of Chinmaya Mission worldwide), and Tara Swarup, Trustee of Tara Cultural Trust (TCT), which administers the *Sandeepany* ashram. Tara Amma, as she is known, is the generous donor of the land on which the *Sandeepany* ashram sits.

Kirti Bhima, the new CEO of TCT who retired and moved from Australia to serve Chinmaya Mission, was the Master of Ceremonies. In his warm welcome address, he lovingly welcomed all the acharyas “back home,” and expressed gratitude for Pujya Gurudev’s light and guiding hand that is on all acharyas as they carry his teachings to every corner of the world. He said 161 of the 281 Mission acharyas have completed the *Sandeepany* Vedanta Course. He also made a striking point that TCT is also the acronym of our *Guru-paramparā*: (Pujya Swami) Tapovanam-Chinmayananda-Tejomayananda. He thus concluded that Tara Cultural Trust runs only with the blessings of, and on the foundation of, the T-C-T *Guru-paramparā*. In his later address, Swami Chidatmananda humorously quoted the same acronym to be the antidote for his TCT of Tension-Confusion-Trepidation.

In his address, Pujya Guruji expressed that of all the ashrams, centers, institutions, and projects of Chinmaya Mission worldwide, *Sandeepany Sadhanalaya*, Mumbai is dearest to his heart, as he attended the second Vedanta Course conducted here. Guruji fondly remembered Pujya Swami Purushottamananda, whom Guruji said he looked upon as “my elder brother,” who had completed the first Vedanta Course at *Sandeepany Sadhanalaya*. Guruji invited various acharyas to speak, first and foremost Swamini Gangananda, who is currently the most senior *swamin* in Chinmaya Mission as well as a graduate of the first Vedanta Course at *Sandeepany*.

Swamini Gangananda said how grateful she was that Pujya Gurudev accepted women into the course and gave them this Vedantic knowledge. The remaining speakers invited were Chinmaya Mission’s Regional Heads, who shared their thoughts of gratitude, meeting with Pujya Gurudev, joining the Vedanta Course, and the impact of *Sandeepany*. These included Swami Vivikatananda (CM Kasargod), Swami Subodhananda (CM Sidhbari), and Swami Chidatmananda (CM Hyderabad). Swami Advayananda (current *Sandeepany* Mumbai course acharya) and Acharya Gaurang Nanavaty (CM Houston) were also invited to speak. Acharyas Gaurang and Darshana Nanavaty were introduced as the only two students who completed the Vedanta Course in USA at CMW’s *Krishnalaya* ashram in Piercy.

The stirring and inspiring event aptly concluded with a *pādukā-pūjā* offered to Pujya Gurudev, after which all the acharyas came forward to offer their *Guru dakṣiṇā* to Pujya Gurudev. The

highly devotional atmosphere struck a tangible chord in the hearts of all, with prayers for the glory of Sandeepany Sadhanalaya to continue to rise for generations to come.

*Sandeepany Sadhanalaya*  
*Golden Jubilee Celebrations*  
*Mumbai, India*  
*January 9, 2013*



[TOP](#)

## The Bliss of Uttarkashi by Anjali Singh

Six of us landed with Pujya Guruji Swami Tejomayananda at the Dehradun airport on April 7, to make our way to Uttarkashi. Mission devotees greeted him with garlands, a basket of fruit, a packed lunch, and two cars.

Since we had already reserved two taxis, we were able to cancel only one. But what a boon it was that we traveled in three cars, with only two people in each car and Guruji in the front seat—by turn!

Neelu and I were lucky to get the first round. “This is my idea of heaven,” said Neelu. She added, “With a basket of fruit in the middle!”

Heaven became “more perfect” as we passed through Dehradun’s beautiful woods, renowned for its wild elephants. We peeled an orange for Guruji along the way and devoured the rest—the strawberries, loquats, grapes, oranges, and bananas.

As we took the turn from Rishikesh to Uttarkashi, we were amidst woods that abound in a variety of trees. Along the steep, climbing road with many bends, we were treated to clear aerial views of the holy city of Rishikesh.

It was midday and quite warm. Guruji inquired if the other cars had air conditioning, and suggested combining cars if needed so that everyone could travel comfortably. Since every car was AC-equipped, we continued driving, chatting with Guruji. But soon after Narendra Nagar, the AC stopped working in our Car (Force) 1, and we had to stop to repair it.

If we did not find a shaded area, we figured Guruji would eat his lunch while driving in the car rather than keep stopping along the way. So, the first nice bend that was shaded was chosen to repair the AC wire, as well as to have our picnic lunch. I had been asking Guruji to stop at a scenic place for some good photos, so he said this was my *sankalpa* being fructified!



Guruji next sat in the car with Anita Thapan and Kiran Singh. In our car, as we stretched our legs, Neelu dozed and I watched the scenery. It seems that Guruji got some rest in their car, as most of the drive was in silence.

About two hours later, our car ran into trouble again; this time, we had to stop because of a tire puncture. We phoned Kiran to tell her to proceed with Guruji and that the other two cars would continue after repairing the tire. When Prakriti Vasvani and I decided to take in the million-dollar view on the road flanked by the Himalayas, we were surprised to find Guruji there, waiting with Anita and Kiran! I regretted that I had left both my camera and phone behind. Luckily, Prakriti had her phone, so I could still take some pictures.



Guruji then drove with Chandrika Jauhar and Prakriti in the ashram car. Chandrika asked him a question that had come up in her Study Group. She said a young woman had asked that if she was happy with everything—her husband, kids, lifestyle, health—then why should she attend *satsang*?

Guruji asked what the Study Group *sevika* had said. The *sevika* had said that life is never the same or lasting, because everything is always changing, so we should be prepared with this knowledge to face the change.

Guruji said, “This is also an answer, but it might hurt the person if she is told that she is going to be unhappy when things change. It is better to say that we attend *satsang* to become happier.” He added, we superimpose the notion of happiness onto external factors, so what we experience is dependent happiness. But the happiness that we get from knowledge of the Self, is the kind that remains whether there is an object or not; this knowledge is such that our happiness is independent, he said.

We stopped twice again, once for Neelu’s carsickness and once for tea. Guruji had resigned himself to the fact that a non-stop journey to Uttarkashi was not possible with such ladies. And he was clear that he would not be leaving any car behind. After tea, everyone hurriedly got into the cars. When Neelu and I, as an afterthought, asked the tea stall owner if he had been paid, he informed us that Maharaj, meaning Guruji, had already done so! We all thanked Guruji for the treat!



Neelu managed to get me into Guruji’s car by getting poor Chandrika out, against my protestations, so that I could be there with the camera when all the Vedanta Course students from the Mumbai ashram greeted him on arrival. Guruji is averse to my taking so many photographs, but I try to finagle my way and tell him that they are for posterity, which they are.

Guruji told the ashram car driver, Birender, to step on the accelerator whenever the road seemed good. But it just never got good—for a 30 km stretch! Guruji kept singing, “*Sukh hai to ek chhaaon dhalti hai, aati jaati hai, dukh to apna saathi hai,*” referring to the bad road, which was the constant companion, whereas the good areas were in short spurts. He had sung the same lines when he had commented that the stops were ending up being longer than the drive! He said at an interval, “Don’t get too happy. The bad road will be back soon.” Sure enough, suddenly, all the cars came to a complete halt. We were at the tail end of a long line of vehicles. Guruji recited the verse again and said. “See! I told you.”

When we inquired why the line, we found out that workers ahead were painting the road! We

thought maybe were tarring or clearing a landslide. Guruji decided to walk up a side road and Kiran went with him.



About 15 minutes later, the cars began to move and we passed through a thoroughly bad and bumpy road. Anyone with bone or back problems should not risk it. I declared this was my last journey to Uttarkashi. I had said the same thing last year as well.

When Guruji asked Prakriti if she had more questions, she asked why she had been blessed with this knowledge of Vedanta at such a young age, and what was she supposed to do with it. Guruji answered, “That you are blessed at this age is the result of a combination of many merits of your many lives plus the grace of God. What to do with it? You must strengthen this knowledge by not getting distracted with worldly materialistic things. What to do with it in particular? Wait a little time; be in the Mission. The doors will open. Don’t block your mind against marriage or no marriage; leave it open. Do not fear when you see so many marriages not working around you!”

“Guruji, then will God present me with the person I am supposed to get married to?”

Guruji laughed and said, “That type of language I will not use. But you are to keep your mind open. You have to see that even if this person is not highly spiritual himself, that at least he

has value and a respect for spiritual work and supports it. This is the minimum. Then you have to see the family and other things, and make proper inquiries. Many times, you find that they tell one thing and are actually something else. He may say he is a doctor, but is actually a compounder; or he may have read a book on homeopathy and is giving medicines!”

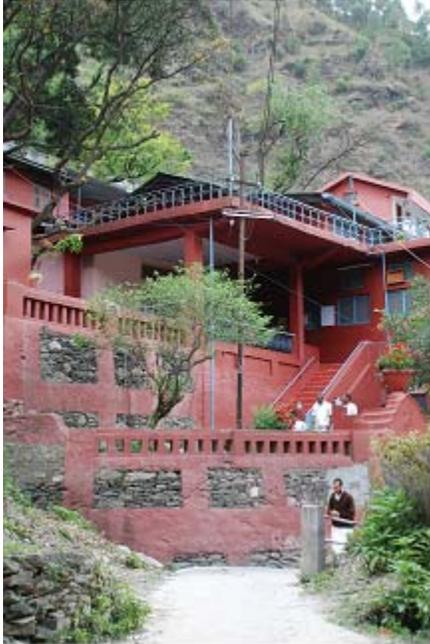
Prakriti asked Guruji why anger comes. Guruji replied that there are a few causes: “It can be because someone criticizes a thing, person, or ideology to which you are attached. Or, if there is something that you want and another person puts obstacles, and you can’t get it. If a strong desire is obstructed, or if your attachment is attacked, or if your ego is hurt, you get angry. The intensity of anger will depend on all these—the intensity of attachment, desire, and ego. If you don’t want something so intensely, your anger, too, will be less. Think about on whom you get angry and on what occasions. Keep a log, a diary, on your anger patterns, on when and why you get angry. Think about what you will get out of getting angry. Then it will come under control.” Guruji’s singing and reciting verses for us through the day’s events had certainly kept our frustration in check!

Prakriti, an idealist, asked if *Rama Rajya* was possible. Guruji replied, “There was *Rama Rajya*, because Shri Rama was king. But now, *kāma* is king.”

She asked why people in the world are afraid to speak the truth and are instead silent or manipulative. Guruji said, “Because we want something from this world. So long as we have desire, there will be compromise. The one who does not want anything from this world is not afraid of speaking the truth; he has nothing to lose. This is one aspect. But there has to be something positive in his life, a cause for which he is working, which will make him unafraid to speak the truth. Like Mahatma Gandhi, who did not want anything personally for himself, only for the nation. But we want something for ourselves and this is our weakness. To the extent we rise above our self-interests, or rise in dispassion, to that extent we are less afraid.”

We reached Uttarkashi when the evening *aarti* at *Tapovan Kuti* was in progress. It felt like Tapovanji Maharaj was blessing and embracing all his great, great grandchildren.

All the students from the Mumbai ashram and Coimbatore ashram offered their *pranāms* to Guruji. In attendance for this *Kenopanishad* camp by Guruji were Swamini Vimalananda (CM Coimbatore), Brahmachari Samvid Chaitanya (*upāchārya* of the Mumbai Vedanta Course), and Brahmachari Dev Chaitanya (CM Uttarkashi, ashram in-charge). Br. Dev had been posted to take over the work of Swami Dhyanananda, who attained *mahāsamādhi* after serving at *Tapovan Kuti* for decades. Swamiji had contributed greatly to the major renovation and new construction at the ashram, which now houses comfortable rooms with small kitchenettes for devotees seeking long-term sadhana retreats.



The next day, a new *arti* was inaugurated in worship of Param Pujya Swami Tapovanji Maharaj, replacing the earlier one. The new *arti* on Tapovanji Maharaj has been composed by Acharya Vivek of CM Mulund.

The first camp day was Monday. Brahmachari Samvid Chaitanya took everyone to the ancient Vishwanath Temple, Shakti temples, and the *ghaat* where Swami Tapovanji Maharaj's body was immersed into Mother Ganga after his *mahāsamādhi*.

Guruji began teaching *Kena Upanishad*. He explained it at a very high level because he was addressing the students of both the ashrams, rather than the campers. About this *Upanishad*—short, crisp, and to the point—Pujya Gurudev once said (as he did about *Gita*, Chapter 15) that if a person listens to it attentively with faith and alertness, it is capable of giving a glimpse of Reality. I had told all my friends of this statement of Gurudev, and one day, it seemed to have hit home for Kiran, for she went around the whole day excitedly saying, “I am Brahman!” Unfortunately, one slips out of that experience of Bliss because, as Gurudev said, “The Guru may put you there, but your *vāsanās* will push you out!”



The most important verses are said to be at the start of the *Upanishad*. And just when you think this is the best part, it becomes even more interesting! Towards the end portion, Guruji was so animated in showing us that even if one looks at it from the rational, common-sense viewpoint, one has to admit that God exists.

“We don’t doubt the existence of the world and our own little self, but we doubt the existence of the great God! How amazing it is that a complete computer world is in a chip, which is made with man’s intellect. Then how is it that this entire universe can have been created without a Creator? This entire world of *deva*, *gandharva*, *yaksha*, *pitr*—all these things are known through *shāstra*. But the sun, moon, galaxies, satellites are seen with the eyes. Look at the variety of animals—from the hippopotamus to the ant—their anatomies, their physiologies! Each of them has their own food, which they find out themselves. This world cannot be created by the best of architects of even one Brahmā of one *Brahmānda*!

“This world is governed by all the rules of Nature. We can predict lunar and solar eclipses, calculate eclipses gone by, and see how planets are pulled. A monkey’s child will be a monkey! An elephant’s baby will be an elephant. If such a law was not there, one could expect one’s child to be anything! Science has made progress only following the laws of Nature. Even the cause of accidents can be discovered by an inquiry commission! Here we have the whole of creation and you mean to say there is no one who created it?

“In spite of you not believing in God, he is still supplying you with oxygen! Such a world cannot

be made without someone who knows the laws. No creation is possible without a creator. Every painting has an artist. Every potter must have the knowledge of how to make a pot. Every karma is dependent on a doer, a time, and a place. Therefore karma can, at best, be an instrumental cause, not the efficient cause—not an independent cause.

“For whatever effect there is, it must have a cause. Everyone accepts the existence of a material cause. The question is, what is that cause? They accept some material thing as the cause, but it is inert, [so it cannot be]. And how can Consciousness come from inert matter? If there is a world, then it must have a maker. . . . What we call God or *Ishvara* is the One who pervades all beings and is the Self of all.”

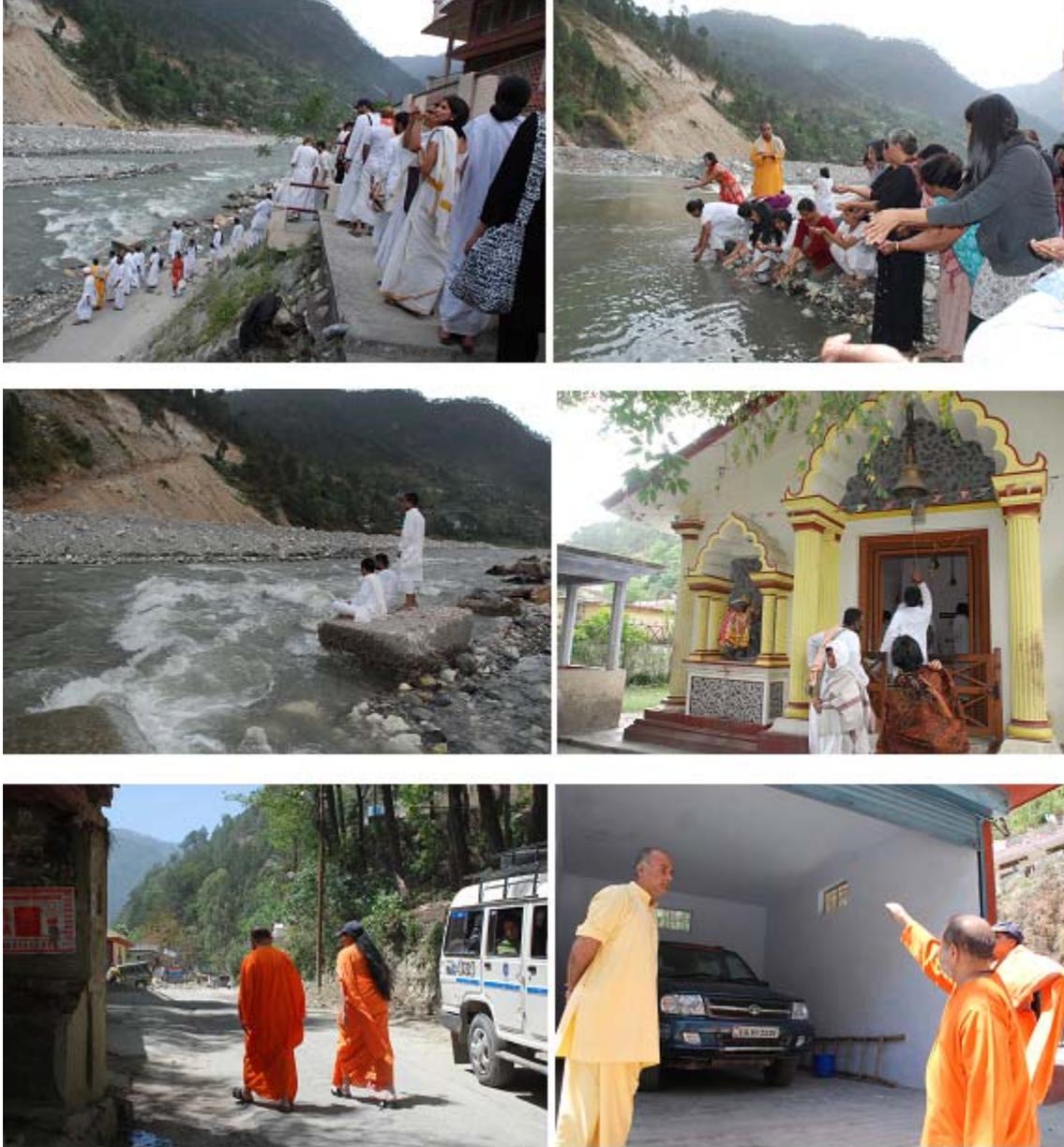


Br. Samvid chose Gauri Kund near *Anand Ashram* for all the campers to have a dip in Gangaji.

Everyone loved it. Later, Swamini Amritananda, who has a beautiful ashram just above, allowed everyone to change there and provided a *dona* of fruit to everyone as *prasād*. Guruji went with two people the next day to the same place and had his dip, but without telling anyone about it. And nobody came to know, as it was rest time in the afternoon and no photographers were around!

One day, I saw Guruji, Swamini Vimalananda, and Br. Dev walking out of the ashram after Guruji's class. I ran after them with camera in hand, down to the entrance road, and up the main road. I felt like a journalist after a scoop! When I caught up with them, Guruji said, "Why did you come here? Nothing is happening here." I said, "One never knows when it does, because you don't tell!"

What actually was happening—because nothing happens without some cause—was that Br. Dev was showing to Guruji the new garage that the ashram had recently acquired on the main road to house the ashram car.



Swamini Vimalananda's talks on meditation techniques in *Aparokshānubhūti* were wonderful. Though she comes up with all these questions for the audience, which makes the audience think, the result is, she makes her point crystal clear. Most people don't know the answers to these questions, because only when you have studied the scriptures in a systematic way is there clarity in thinking.

It was a most auspicious time to be in Uttarkashi, as all the New Year days of the Hindu calendar, South and North Indian, all fell between April 11 and 14: *Gudhi Pādavā*, *Vishu*, and *Vaisākhi*. We were all treated to different kinds of sweets and desserts as *prasād*.

Guruji was invited on April 13 to inaugurate the Brahma Vidya Peetham of Swami Sarvananda, who is the President of the Sadhu Samaj in Uttarkashi, and Hari Brahmendrananda, who is the resident acharya. Ladies were not allowed, so Yogesh, one of the course students, took

photographs with my camera.



The students had very full days, every day. Beautiful chanting and meditation began early morning. They attended classes, and visited *Som Ashram* and the local temples that abound in

Uttarkashi: Ujjaili Devi, Mahishasuramardini, Kandar Devata (protecting deity), Parashurama Temple, Dattatreya Temple (no longer there, as someone has taken the murti), Annapurna Devi, Kalabhairava, Vishwanath Temple, Hanuman Temple, Mukti Shila, Kedar Nath, and Laksheshwar Mahadeva. Vedic chants and other stotrams were sung by all while waiting for darshan at the various temples, making the visits all the more memorable.

The students also visited the Hari, Varanavat, and Valkhilya Mountains, and a scenic spot called Nachiketa Taal. In Gangotri, they went to the Ganga Mata Mandir, Parashara's Temple (where the hot spring is), and *Tapovan Kutir*, where Swami Tapovanji Maharaj would teach in the summer months.

Priya, a student from the Mumbai ashram, said, "Uttarkashi's environment was peaceful beyond words. You could feel Swami Tapovan Maharaj's presence in every breath. It was amazing to imagine what Gurudev's experiences might have been studying in this blessed place. Guruji's *Kenopanishad* lectures poignantly enumerated the message of the text and gave a clear picture of what every Upanishad aims to tell the seeker. Every moment spent with Guruji is memorable, especially when he shares his new musical compositions. You can feel his immense love for the Lord and get to be a part of that free, flowing love. We were fortunate to help plan and execute the elaborate *Guru Pādukā Pūjā* that was held on the last day of the camp. Our contributions, though small, were an offering of gratitude to our *Guru Paramparā*, for allowing us to be in such a sacred and vibrant place."



The last day of the camp featured a *bhaṇḍārā* for sadhus wherein they are fed. Usually there are two types of *bhaṇḍārās*: one, where all the sadhus from Uttarkashi are invited, and the other, where only one person from every ashram is invited. The former is much appreciated by sadhus and the talk of the town for many days, as I have learnt from my longer stays in Uttarkashi. But nowadays, it is more practical to invite on a lesser scale solely because of the numbers. The latter type of *bhaṇḍārā* was offered held at the ashram on *Vishu*, on April 14. Led by their acharya, Br. Samvid, the troupe of students prepared a lovely meal for the sadhus.

One student from the Mumbai ashram said, “It was so touching to see so many sadhus, who have dedicated their life to Knowledge, present in one place at one time. As a seeker, it made me feel like I wasn’t alone. Often, we feel like an exception amongst the masses, lonely and

just plain different. But that day, I knew for sure that there are many seekers and saints, just that they are scattered in different places, like stars in the sky, providing a blanket of light to the world.”

What was most special about this trip? Priya said, “Performing *aarti* to Gangaji in person! Since we had studied the meaning of *Ganga Stotram*, we were able to see the words come alive as we watched her powerful waves crash against the boulders of Uttarkashi, stopping for no one, serving all selflessly.”

By the end of the camp, Br. Dev and his team, with their warmth, generosity, love, and impeccable attention to detail, had won the hearts of all. The entire trip was a most memorable and awe-filled experience for everyone, in countless ways.



The main attraction of *Tapovan Kuti* is the shrine, the seat of Knowledge from where Param Pujya Swami Tapovanji Maharaj imparted *Brahma-vidyā* to our Pujya Gurudev. There is a famous photograph of them together which says it all. Guruji likes to keep the shrine as it was, and sits there sometimes when devotees request a photo. But Guruji has found a place of his own to sit on, just as he has found a place of his own in Chinmaya Mission worldwide. His clarity of vision, and enormous bhakti for the Lord and Guru, always flow from him and get expressed in his poetic bhajans. He lives at an inspired and inspiring level all the time, in his own glowing revelry of the Self. This is the spiritual quality of teachers that Tapovanji Maharaj set in motion, and we are blessed to have been brought under this umbrella, to grow where

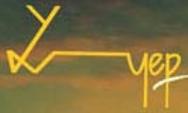
we feel proud to belong. This pilgrimage to Uttakashi and Sidhbari is most important for the Vedanta Course students, for they go to offer obeisance to, and seek blessings from, their *Guru Paramparā*, so that they may also come into this league of the knowers of Brahman.



## Announcements

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 Tejomananda (Head of Chinmaya Mission worldwide). The program will be led by Swami Sarveshananda (Acharya of CM Dallas-Fort Worth and National Director of CHYK West). Course faculty includes Acharya Vivek Gupta (Acharya of CM Niagara Falls and Deputy Director of CHYK West) and other Acharyas from Chinmaya Mission West. Visiting faculty will be drawn from the management industries.

### LEARN

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

### SERVE

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

### GROW

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

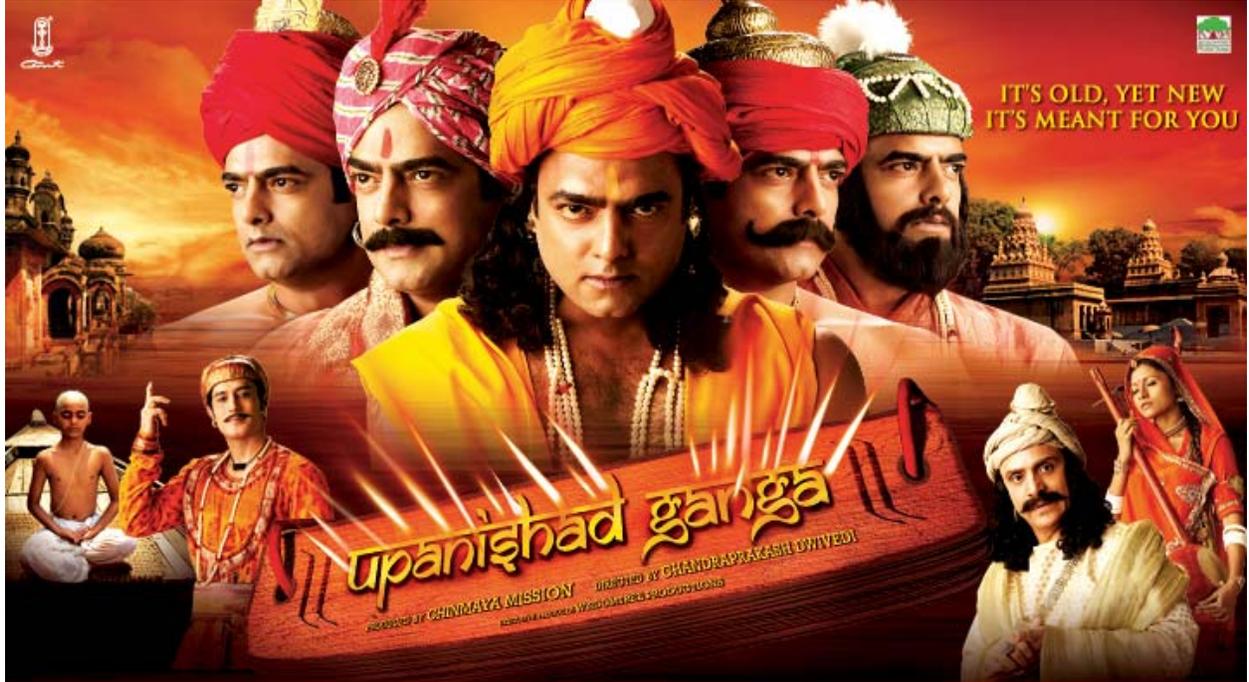
Registration: Free for full-time service participants, \$1500 for part-time service participants

Please register online at <http://www.chykwest.com/YEP>



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

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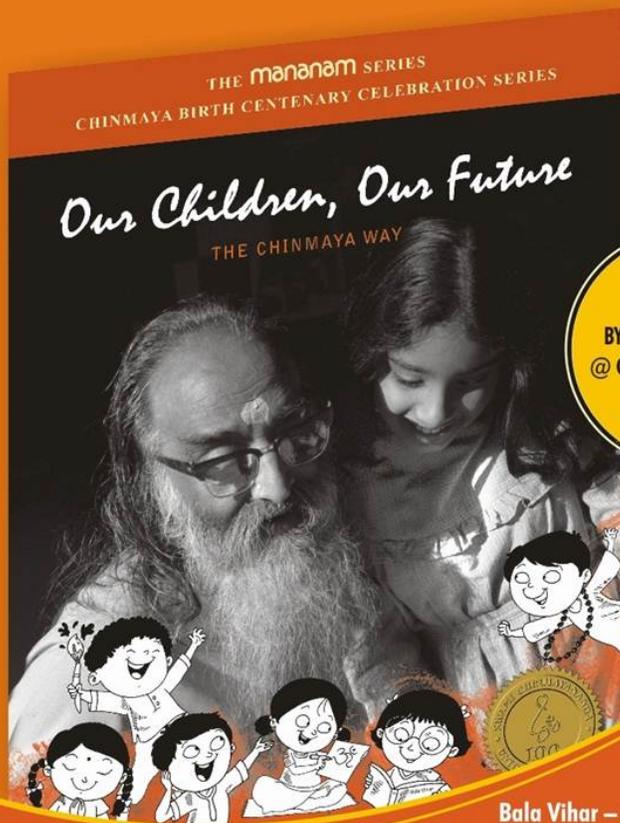
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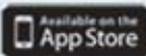


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Conducted by

***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](http://krishnalaya.org/krishnalaya/index.php/vedanta2013).

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## National JCHYK Camp

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Come join the adventure and empower yourself through the journey of self-discovery.

More details on [www.chykwest.com](http://www.chykwest.com)

Questions may be sent to [chykwestnjcc@gmail.com](mailto:chykwestnjcc@gmail.com)

**What:** National Junior CHYK Adventure Camp

**When:** August 15th - August 18th, 2013

**Where:** Point Bonita Conference Center  
San Francisco, CA

**Who:** Youth in Grades 9 to 12

**Acharyas:** Swami Sarveshananda  
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Subject: 16 qualities of Lord Rama



Children's Program by Brahmacharini Arpita  
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Subject: Lord Rama, the Ideal Avatara

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- Simultaneous & separate children's programs
- Bring Chinmaya families together
- Develop & strengthen our faith & spiritual values
- Enjoy nature & family time together

**Camp Registration Cost**

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- Children under 3 years - Free

**Registration fee includes:**

- Vegetarian breakfast/lunch/dinner
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- On site retreat hotel accommodations available at an additional cost.



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Seema Jani: (770) 664-5055  
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Anu Nathan: (404) 315-1129  
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Visit [www.chinmaya-atlanta.com](http://www.chinmaya-atlanta.com) for REGISTRATION and more details and answers to frequently asked questions.

CHYK Camp Memorial Day Weekend in Chicago: "Battling the Ego Within"



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"Monsoon Masti": Chinmaya Naada Bindu's 21-Day Dance Intensive at *Chinmaya Vibooti*, India



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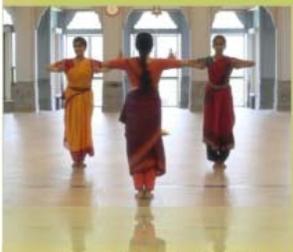
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**JULY 12  
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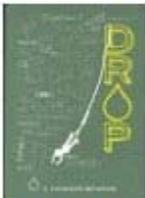
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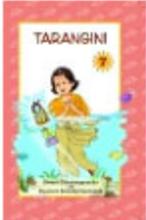
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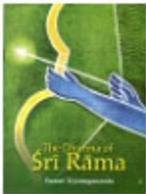
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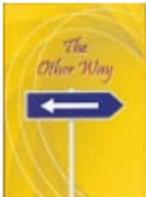
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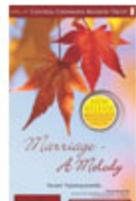
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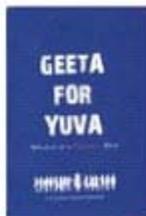
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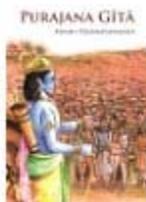
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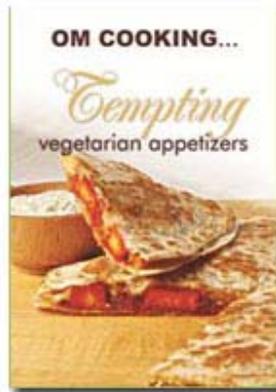
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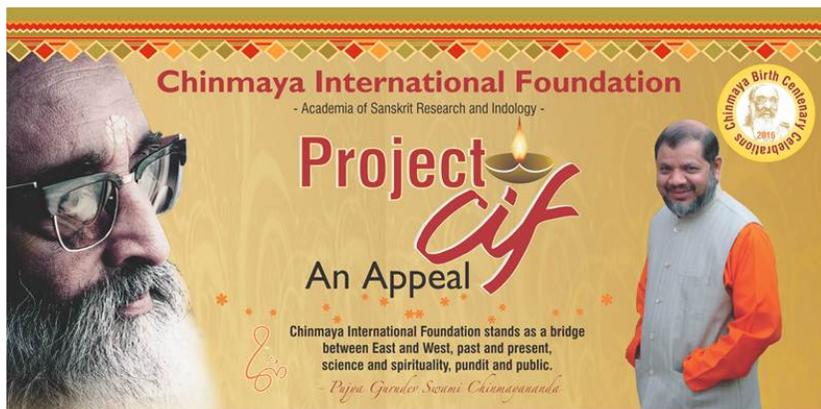


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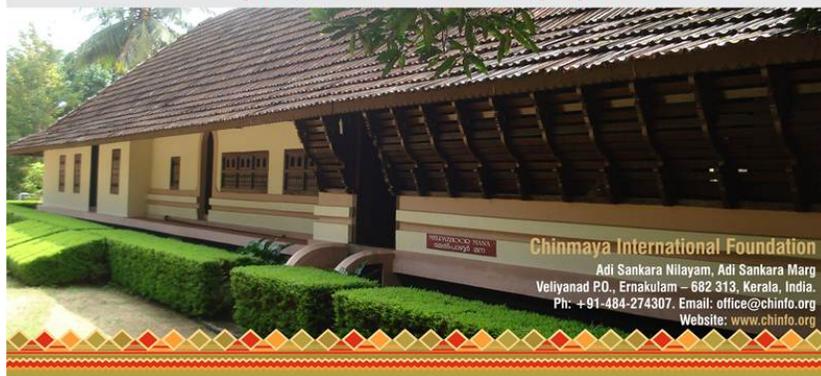
- o A self sufficient two bedded room where in the name of the donor would be displayed on the wall of the room. The room can be occupied for 5 days in a year with family as Guest of CIF for a period of 25 years.



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

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

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- E-Vedanta Course

## CIF'S CORRESPONDENCE VEDANTA COURSE

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

### OBJECTIVE

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

### LEVELS

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

### ABOUT CIF

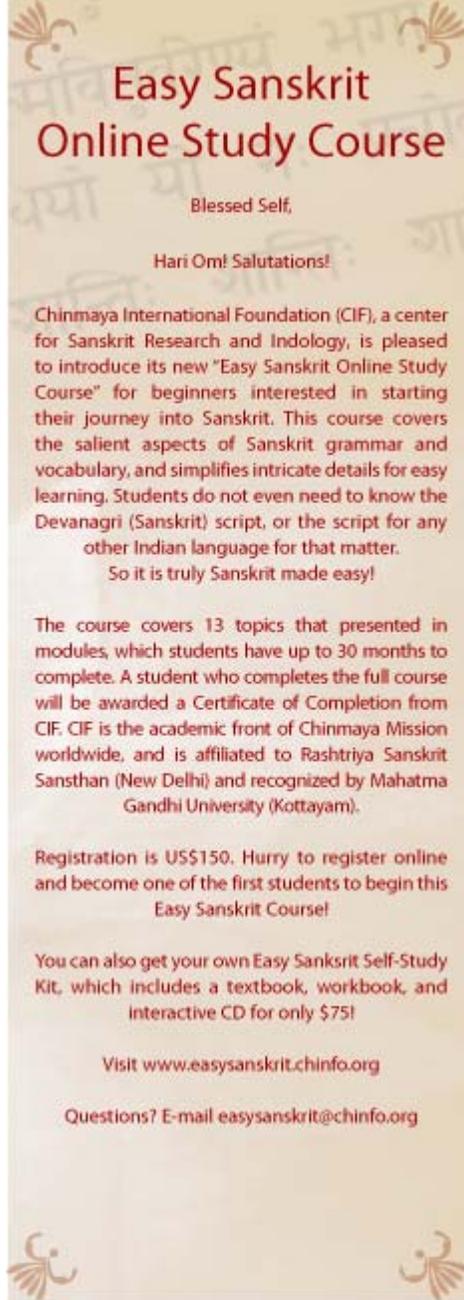
Established in 1989, CIF is a research center for Sanskrit and Indology, recognized by the Mahatma Gandhi University, Kerala, India. Swami Chinmayananda visualized CIF as a bridge between East and West, past and present, science and spirituality, pundit and public. CIF is located in Kerala, India, at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

### REGISTRATION

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

E-COURSE: US\$100; POSTAL COURSE: US\$175  
VISIT [WWW.CHINFO.ORG](http://WWW.CHINFO.ORG) TO REGISTER  
OR GET MORE DETAILS.

## - Easy Sanskrit Course



The poster features a light beige background with faint, stylized Sanskrit characters and decorative motifs. At the top, the title "Easy Sanskrit Online Study Course" is written in a bold, dark red font. Below the title, the text "Blessed Self," and "Hari Om! Salutations!" are centered. The main body of text describes the course, its benefits, and registration details. At the bottom, there are two decorative motifs and contact information.

### Easy Sanskrit Online Study Course

Blessed Self,  
Hari Om! Salutations!

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

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

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

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

Visit [www.easysanskrit.chinfo.org](http://www.easysanskrit.chinfo.org)

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

Tapovan Prasad Celebrates 50 Years:

- Message from Pujya Guruji Swami Tejomayananda



**SWAMI TEJOMAYANANDA**



17 December 2011

All Chinmaya Mission Centres and Acharyas

Dear All,

Hari Om!

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

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

With Prem and Om,

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

Email: [tapovanprasad@chinmayamission.com](mailto:tapovanprasad@chinmayamission.com)

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MUMBAI - 400072, INDIA. Tel: 91-22-2857 2367 Fax: 91-22-2857 3065

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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

