

Hari OM  
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When our mind is born, it is illumined completely by pure Consciousness. After the mind is fully formed, several bewildering varieties of thought currents arise in it. It is possible for us to rid our mind of all these thought currents, but the pure Awareness or Consciousness that ever illumines the mind can never be removed or eliminated from it. That Awareness always illumines the mind, irrespective of whether there are thought currents in it or not.

Swami Tapovanam Maharaj

The Consciousness in me is the light by which my sense organs, mind, and intellect are able to function. These are the equipments through which the Seer (Consciousness) perceives the world of objects, emotions, and thoughts. Thus, the Self is the sole Seer in me, experiencing the world through my life. This Self is the one Consciousness in all bosoms and therefore, through all sense-organs, minds, and intellects in the universe, this one Consciousness is the sole Seer of all perceptions, all emotions, and all thoughts in the universe. . . . The only apparent illusion of a bondage under which you are now suffering is that you recognize yourself not as this universal Seer, but as something different—as the limited ego, conditioned by your given equipments of experiences.

Swami Chinmayananda

The sentient ego, or *jīva*, identifies with the gross body and enlivens it. . . . The ego is sentient due to its identification with the reflection of Consciousness. When the sentient ego and the body identify with each other, the erroneous notion “I am the sentient body” is born. This notion is not taken up as a transactional convenience, but as a reality. This is the cause of disaster for people all around the globe. In making this fundamental mistake, I take all the suffering of the body and its relationships onto myself.

Swami Tejomayananda

# SPIRITUAL TRAILS

## Mother Sarasvati: Goddess of Learning and Knowledge

by Pujya Gurudev Svami Chinmayananda

*Originally printed in Vedanta Vani, October 2005*

It is a Vedic tradition that in India, from the very dawn of history, we have been respecting women to such an extent that our greatest scriptures are today called “Mother” Shruti. Thus, the Goddess of Learning is represented in Hinduism as a feminine deity and She is called Shri Sarasvati—She who gives the essence (*sāra*) of our own self (*sva*).

The Mother of Learning is represented as sitting on a lotus because the Upanishads declare that a teacher who can teach Reality must be himself well-established in the experience of the Real. Sitting upon the supreme Reality, the Mother holds the sacred scriptures in one hand. Her arm with the Lord’s conch and arm with the mace represent the mind and intellect, respectively. She holds the veena and sings the enchanting melody of Truth as contained in the book of Upanishads (Shruti), as experienced by Her in Her own bosom.

*Shrotriyam* (one who knows the philosophy of the Upanishads well) and *Brahma-nishṭham* (one who is well-established in the subjective experience of the Self) are the two qualities of a true teacher. In short, She represents not merely a man of Realization in samadhi, but a true guru, who plays his knowledge upon the heartstrings of his disciples. She gathers the instrument, tunes up its strings properly, and starts singing. Soon, the wafting music enchants others to approach Her feet to learn this music and to produce the same celestial melody by themselves.

Mother Sarasvati is wedded to the creator (Brahmā-ji) which is most appropriate indeed, inasmuch as the Creator would be certainly helpless if He did not have the knowledge of what He had to create. All creative endeavors must spring forth, and can sustain themselves, only with knowledge of what to create and how to create.

This is why, in the nine days of Devi Puja, we have in the first three days invoking Shri Kali (Durga), the second set of three days invoking Shri Lakshmi, and the concluding three days invoking Goddess Sarasvati. Kali is the mighty power of destruction invoked so that the seeker can destroy all his negative tendencies in himself. Thereafter, Lakshmi, Goddess of Wealth, is invoked—to cultivate the nobler emotions and sentiments in him, the inner wealth of his heart. One who has thus accomplished the cleansing of one’s inner personality alone can, with sure success, worship Shri Sarasvati, the Goddess of Learning.

The study of the Upanishads is futile and cannot bring about any spiritual awakening in one who has not made his heart pure. One must weed out the false values of desire, lust, and passion, and instead cultivate love, charity, self-control, and the other virtues. When one has thus invoked Kali and adored Lakshmi, one is fit to enter the temple of Shri Sarasvati, the Goddess of Learning.

When such a mature student, properly prepared, comes to listen to the songs of Mother Sarasvati, he not only understands Her divine music (scriptures), but also comes to comprehend and experience that the Self in him is the Self everywhere. To experience this eternal Oneness is the acme of peace and perfection—the state of Godhood, the realm of pure Consciousness. Reaching this state divine, the Upanishads declare that “there is no return.” There is no chance to fall back into the earlier misconceptions arising from the body-mind-intellect identifications.

This state of perfect Freedom from the little ego and the rediscovery of the supreme Self—the large, divine Personality within us—is called liberation (moksha). This—the supreme reward for a life of intelligent self-control (*tapas*), deep study (*svādhyāya*), continuous reflection (*mananam*), and steady meditation (*nididhyāsanam*)—is symbolized in the lotus that the Lady of Learning holds in her fourth hand.

The divine Book is in Her hand of *chit* (memory). Her veena is in Her hands of *manah* (mind) and *buddhi* (intellect). And Her lotus is in Her hand of *ahankāra*. When the truth of the Upanishads are brought to our constant awareness, and when our mind and intellect, through silent self-discussion between themselves (*mananam*), sing the song of the Self in our reflections, the wisdom born of experience (lotus) floods our being, lifting the dreary darkness of ignorance.

The kindly Lady of Wisdom is Mother Shruti, Shri Sarasvati. She leads us to the end of our slavery, to the end of the devil in us, to the passions and lusts. This is symbolized in the burning of the effigy of the lower nature on the tenth day (*Dassehra*) of Durga Puja. This day is also called the Day-of-Enlightenment (*Vidyārambha*, the start or awakening of Knowledge). May the blessings of Sarasvati be ever on our hearts, lips, and pens.

*CMW congratulates our CM Ottawa Family on acquiring their new ashram, to be presided over by Mother Sarasvati. The ashram has been blessed and named by Pujya Guruji Swami Tejomayananda as “Chinmaya Bhārati.” Bhārati is another name for Mother Sarasvati. May this new abode of Light flood the hearts of all with Knowledge!*

## Understanding Emotions

by Pujya Guruji Swami Tejomayananda

*Based on a talk by Pujya Guruji Swami Tejomayananda;  
originally printed in Mananam in 2002*

Most people are familiar with the evaluation of IQ, one's Intelligence Quotient. In the past few years, there has also been a great deal of talk about EQ, one's Emotional Quotient. I am not too familiar with all the literature available on this topic, but I do know that we all have emotions and they affect us every day.

When we observe our lives closely, we notice three aspects to it: action, emotion (feeling), and thought. We may consider these aspects as being separate, but actually they are not, for there cannot be any action without thought and feeling. However, for the purpose of analysis, we separate them and say that at the physical level there is action, at the mind (heart) level there is emotion, and at the intellectual level there is thought. Yet we know that action is not only at the physical level, because mental and intellectual activities also transpire with each physical act. And though thoughts and emotions are both at the subtle body level, the textures of each differ—thinking is not the same as feeling.

Some people are highly intellectual; they speak and write logically, but they often fail to touch the hearts of people. Some people perform spectacular acts, but their actions do not really affect anyone. Some people appear to do very little, but somehow their small and simple actions touch the heart. One musician may present a technically perfect rendition, yet be unable to delight the hearts of listeners, while another may present a simple rendition with intense feeling that moves all listeners.

What we refer to as emotions, feelings, and attitudes—these are all at the emotional level, the level of the heart; and they have an important role to play. In fact, feelings are

involved in all our thoughts and actions.

One may wonder if people are generally more emotional or more rational. It is my feeling that we are essentially more emotional. Even those who consider themselves rational and scientific also have their emotional side—sometimes to the point of being quite unreasonable. We see that they also have their own pet theories and have great attachment to them. This is why fanaticism is found not only among some religious groups, but also among people in other fields, such as science, politics, and economics.

#### Predictability

We are blessed with a thinking intellect and a feeling heart (the mind). Animals also have emotions, but their patterns of emotions, actions, and reactions are predictable, as they are governed by nature, whereas in the case of human beings, everything is unpredictable. We can consider it as a blessing or a curse, but what a person will do, think, or feel at any given time is unknown.

Sometimes we wonder why someone acted a certain way and that they should have known better than to behave like that. But how do we know what we would have done if we had been in the same position? The other day, someone was discussing how Bhīshma and Droṇa [in the *Mahabharata*] were present in the assembly during Draupadi's disrobing, but they said nothing to Duryodhana to stop the atrocity. We may wonder why Bhishma did not act honorably at that time, but let's face it—when our own children talk back to us, what do we do? We just try to handle it the best way we can. We may say that if we had been there we would have done this or that, but how do we know? Our thoughts, actions, and emotions take on different colors at different times and in different situations.

Thus, it is a fact that we respond to life through thought, feeling, and action. Often our thoughts are directed one way, our emotions another way; and our actions are contrary to both. Spiritual practices bring integration of the three. One who is integrated in thoughts, emotions, and actions is a master, for he alone lives in peace and harmony.

#### Integration

For the purpose of study, we can classify people into three groups. In the first group, there are those who are highly integrated, but who choose to act negatively. They may think, feel, and act consistently, but in a wicked way. However, it is easier to deal with such people than with those who think and speak nicely, but act differently! At least with wicked people who are integrated in thought, word, and action, what you see is what you get. This kind of integration, however, is never helpful or beneficial to anyone.

In the second group are people who think lofty thoughts, but do not live up to them. Their emotional world is at variance with their thoughts and actions; there is disharmony. They themselves do not know how to handle the disparity that exists between their thoughts and actions, between their emotions and thoughts, between their emotions and actions. And others also do not know how to deal with them because they don't know what will suddenly flare up! It is not easy to deal with such people, for their emotions play havoc with both, them and others.

There is a third group of people who have perfect integration in thought, feeling, and action. We consider them as wise and saintly people. They present no problem. It is the in-between stage that is always a problem. There is a saying in Sanskrit that all sorrows exist for the thinking man. Those who are ignorant and do not think, do not have any problems; they live life as it comes. Those who are wise and enlightened also have no problem. But the in-between—neither ignorant nor enlightened, neither wise nor otherwise—is a very peculiar situation.

## Paying Attention

Our lives are governed to a great extent by our emotions. Our thinking may be brilliant and thought-provoking, but the problems that we face are mainly at the emotional level.

A while ago, along with regular discourses, we organized a series of workshops with Q&A for different groups of participants. I discovered that, firstly, no one had any questions on the given topic! Secondly, the questions asked were only about personal problems on an emotional level. These groups consisted of professionals, industrialists, and householders. The householders may have asked about how to deal with children, and the businessmen asked how to deal with employees, but the problems they had were of similar nature. They wanted to know how to deal with praise and criticism, success and failure. All were emotional issues that every one of us goes through—whether in the form of desire, anger, or jealousy. At times, we all become angry, or feel jealous or frustrated, but later, we calm down. It may happen repeatedly, but we do come out of it eventually. But if we do not deal with those emotions, they become thought-fixations, turning into obsessions or manias that require treatment. It is, therefore, extremely important that we pay attention to our emotions.

At the present time, we give too much attention to our physical and intellectual development. There is an explosion of information and we are becoming smarter and smarter every day. But we do not yet know how to handle our emotions properly and this is becoming more evident. Suicide rates are on the rise among the youth, the educated, and the rich. It is a cause of great concern. This happens only because we do not pay attention to our emotions. We often hope that problems will get resolved automatically. But nothing happens automatically except for growing old, and no effort is required for that! But if someone wants to grow old gracefully, then effort is definitely required. Accordingly, we need to recognize the seriousness of this topic, for unless we pay attention to our emotions, problems will remain.

## Power of Emotion

What is an emotion? Emotion is a feeling. It has great power. It is a force. Both thought and emotion have great energy. Therefore we can say, emotion is that which sets you in motion. Once emotion arises and that power is activated, we cannot sit quietly. We may wonder if this is a good power or bad power. Power is power, but we still classify some emotions as positive and some as negative, at least in the early stages of inquiry. We understand emotions in this way because our mind works in duality. And as long as the mind remains in duality, our problems remain.

Emotion is a power that influences all our thoughts and actions. In fact, it influences our entire life. Sometimes emotion is only a reaction. We have discovered that certain emotions bring agitation, unrest, unhappiness, conflict, struggle, and frustration, and make us miserable. These are considered to be negative emotions because they result in unhappiness. On the other hand, there are emotions that evoke calmness, peace, happiness, and harmony, and we feel elevated. These are considered as positive emotions. If we observe our emotions, we can analyze the positive and the negative effects they have on our mind. For instance, when there is love, kindness, and compassion, the mind automatically becomes calm. But where there is anger, hatred, and jealousy, the immediate effect is agitation. Most of us shout when we are angry. When we don't like someone, a distance is created, and we want to throw that person out of our heart.

Love, on the other hand, always brings proximity and closeness. When we are close, there is no need to shout. Have you seen two people in love sitting together, two close friends having a chat, or a mother caressing her child? They all speak softly. Furthermore, when we pray to God with devotion, our heart just whispers, and total silence follows, for when there is full identification, no words are needed; there is communion without words. We

know that love is a positive emotion and hatred is a negative one. The emotion of love integrates and binds people together, while hatred is destructive and creates separation.

### Positive Emotions

Nowadays, there are many seminars on how to develop positive thinking, positive attitudes, and positive emotions. Speakers at these seminars will advocate cultivating positive emotions and eliminating negative ones. A frequent example used is, "Is the glass half empty or half full?"

There is a story about a person who attended one of these conferences and became quite angry. He walked to the cars parked outside and released the air from the tires, just halfway; he did not take out all the air completely. As people were coming out, they were feeling very positive until they saw their cars. At that moment, the person who had meddled with the tires yelled at them from the parking lot, "Remember, be positive! The tires are still half full!" Imagine their emotions at that time!

These seminars are all well and good, but when it comes to our everyday life, it is a different story. Even while learning about the absolute Reality in Vedanta, people tell me that they again come back to the so-called "solid reality of the world." This "solid reality" of the world obliterates even the absolute Reality! Why? Because our negative emotions are still there; this is a fact. Suppose we don't like a certain person and constantly remind ourselves, "I will try to like him!" "Try to like" means we should try our very best to please this person and to be positive. We may try again and again, but if the other person does not reciprocate, then we eventually give up.

### Stop Creating Divisions

We separate our thoughts into positive and negative, and then want to eliminate the negative and cultivate the positive. We are told, "Fill your heart with love!" But the problem still remains because we have already divided this world into good and bad, beautiful and ugly; we have categorized people into friends or enemies, and all objects into likes or dislikes, as positive and negative. And as long as we continue to divide, our problems, conflicts, and struggles will remain.

At one level, it can be said that we should conquer negative emotions with positive ones, but even then our inherent problem will not disappear. The reason is that there are not two, there is only One! But since we don't know that there is One, we have created two; and therefore there is a problem.

### One Force

Though we may say that love is a positive emotion and hatred is a negative one, actually, even hatred is only a perverted form of love! We have desires, and when they are not fulfilled, all other emotions are displayed. Anger and jealousy are only desires manifesting in other forms. If we desire something and someone else gets it, we become jealous. But if we never wanted it, we are unaffected. It is the same with love; we may love someone, but the moment a sense of possessiveness comes in, problems arise. Emotion is a power, and desire is also a power. But they are one and the same force.

Take food, for example. Is food good or bad? Is it nourishing or harmful? As we all know, food can be both. When eaten in unhealthy combinations and at the wrong time, food can be harmful. But the same food, when eaten rightly, can be nourishing.

In the same way, the same feeling, when dealt with properly, will become a blessing; and when handled incorrectly, will become a curse. It is a question of who is handling it and how. A razor blade in the hand of a barber is a blessing, but in the hand of a young child, it can be dangerous. There is physical handling and intellectual handling. We have so many

emotions, and depending on how they are managed, they can either be a blessing or a curse.

For example, not everyone can assimilate love. Some just do not know how to love. Even when somebody loves us, we may have our own ideas of how they should show it. And if it is not expressed in a particular way, we feel disappointed and unloved. Sometimes a husband and wife genuinely care for one another, but there may still be a problem because their expectations for the expression of that love are different. Sometimes they get divorced and later we see them getting along quite well. So now they meet as friends, but when they lived together, they became enemies! It is strange that they do not understand how it all happened.

Remember that emotion is a force, and desire also is a force. When desire is not fulfilled, it gives rise to a display of negative emotions and we do not know how to deal with this.

#### A Closer Look at Desire

Let us take a closer look at desire. Is it good or bad? Desire for self-purification and spiritual unfoldment elevates us, but desires for self-indulgence only bring us down. The desire for the fulfillment of our basic needs does not create a problem. The difficulty arises the moment it takes the form of greed. Why does greed arise? It is because desires are many, but the objects of desire are few. Therefore, there is struggle, conflict, and competition. It may be called healthy competition, but it is still competition. Today's business motto seems to be, "Kill, or get killed." If, on the other hand, the accepted principles were, "Live, and let live," there would not be any problem.

Let us, therefore, not create the divisions of positive and negative. Understand that it is one and the same force taking different forms.

When we criticize someone too much, it appears as hatred. Yet, in fact, we consider that person important. Somewhere deep in our hearts there may be admiration for the person, or perhaps we want to be like that person, or maybe someone else is showing too much attention to that individual and it bothers us.

Conversely, our mind can become bitter if we are on the receiving end of the criticism. In that case let us take the attitude, "I will not become bitter. I will become better!" If we receive criticism, let us try to think, "This shows that the person cares for me and wants me to become perfect. He can't bear to see any weakness or imperfection in me, so I must thank him!" This way, our attitude becomes very different. Granted, this is not always easy. Love, compassion, consideration, and concern—all these qualities are said to be positive, but we are unable to put them into practice for we have created many divisions.

#### The Best Way

What is the best way to handle emotions? Look upon all as your own Self, but don't consider them to be like yourself. These are two different thoughts. When we say, look upon everyone as our Self, we have to ask ourselves how we want to live. Everyone wants to live, and live happily. Everyone wants to be loved and forgiven. Therefore, let me become loving and forgiving! Think of the attitude we have toward our body. The teeth may bite our tongue many times, but we forgive it each time. So let us have the same compassion and consideration for everyone else. It may take a little practice, but as we continue, we will notice a change of attitude and the slow development of more positive feelings.

Keep the thought of oneness, but don't think that everyone is like you. Suppose I like music and therefore think that everyone likes music—that if music pleases me, it should please everyone. But this is not how it is. Instead, allow everyone to be the person he or

she is. Love people as they are without trying to change them.

### Divinizing Emotions

Thus, we need to understand that an emotion is simply a power—neither good nor bad—and we need to learn to use that power.

Not to create any division of positive and negative is the first solution. Second, let us look upon others in the same way that we look upon ourselves—where we do not force others to be like us and realize that we, too, cannot be like others. Lastly, let us “divinize” our emotions.

Take the example of an ordinary wire and what happens to it when an electric current passes through it; it becomes charged and is suddenly transformed. Even though the wire looks the same, a different quality has entered into it. In the same way, emotions can bind us, but if divinized, these emotions can elevate us.

For example, attachment is a wonderful quality, for it gives us energy, [inspiration]. But if our attachment is to objects or sense pleasures, it will bind us. On the other hand, if attachment is for higher ideals, and for the wise people representing them, it will lead us to spiritual fulfillment; in this, there is no bondage. The wise master will love us without attachment and he will also help us realize our true Self.

Thus, the solution is to divinize our life. If you have desire, divinize that desire by turning it to God. Pray: “O Lord, I want You! My eyes are longing to see You only!” In our Hindu scriptures, we are taught to divinize all aspects of life. The scriptures enjoin us to look at our parents as God, our teachers as God, and to treat all elders and guests as God. By cultivating such an attitude, we will slowly change from within.

In *Nārada Bhakti Sūtras*, it is said that if we must have desire, let our desire be for God. So, if we get angry, let us get angry with God. Express all emotions to Him; pray to Him and He will liberate you. If there is greed, transform it to greed for the Lord’s name. Instead of counting your money, begin to count the name of the Lord [*japa*]. This devotional desire will lift you. This is called divinization of emotions.

### Divinity Alone Is

Just telling ourselves, “I should not be negative, I should be positive!” is helpful, but eventually we must elevate our thinking to see all as our own Self. Slowly rise to this level of thinking: “It is Divinity alone that is present everywhere.” Feel that presence of God everywhere, and rise above duality and the pairs of opposites. Eventually, it will become a way of life.

There is really no question of positive and negative emotions. It is only a matter of vision and understanding. How emotions present themselves will depend upon our attitude and circumstances.

For example, we may feel jealous of a successful person, but we are never jealous of the success of our own children, even though they are someone other than us. On the contrary, we are proud of them and rejoice that they have excelled us. Thus, because of love, we do not feel envious or resentful; we feel happy. How does that happen? It is because we are able to see our Self in them; and this is called pure love.

### No Substitute for Love

Thus, when we see our Self in the other person, love comes naturally. And when there is love, there is no room for violence, hatred, enmity, or jealousy. Love alone is a substitute for everything, but there is no substitute for love. And when that love becomes divine,



nothing else can be said about it. Someone asked Mahatma Gandhi, "What is God?" He answered, "God is Love!" "And what is Love?" He answered, "Love is God."

We need to understand the place of emotions in our life. This is very important, but it is not enough. We also need to bring harmony and integration to our thoughts and emotions, and to our emotions and actions. If emotions are not understood properly, and we do not know their origin, we will continue to see differences. We will continue to experience a sense of alienation and then our negative emotions will arise. But when we see Oneness, everything becomes positive. Therefore, see this Oneness! Rise above the sense of duality (the pairs of opposites), divinize your thoughts and actions by directing them toward the Higher, and all problems will be resolved.

In one of her poems the great Krishna devotee, Mirabai, said, "Earlier I saw this vast ocean and I was worried how to cross it. But by the Guru's grace, the ocean has suddenly dried up itself! Now, there is no worry!" In the same way, in the sea of emotions, huge waves are rising and threatening to drown us, but when we divinize them, we find that the same ocean is all calm and peaceful. Where there is realization of oneness of the Self, there is love and happiness. Even if there are varied emotions, we do not need to deal with them individually, for we understand all of them to be one. Thus, the real solution is to see Oneness, the divinity in and through all.

## REFLECTIONS

### Strokes

by Chetana Neerchal

Black  
coated  
the brush.  
Slick, wet,  
pointed  
strokes  
swept  
the paper.  
A backdrop  
of  
thick grey  
gave way  
to  
silver blue  
in thin spots.

That was  
another time,  
another place.

The vicarious  
pleasure  
of that  
memory  
makes  
my pen  
sweep  
the cold colors  
outside  
onto paper,  
in swift strokes  
that recall  
that other  
time and place.

### Pages

by Priya Krishnan

one day i peeled back  
a patch of summer-white clouds  
let the breath of air wash over me  
and behind them there was white

i remember, long ago, when i  
saw wings floating, circling under the wooden  
ceiling and there was nothing  
for the talons to grasp  
and the soul of that bird had flown  
still going, round,  
circling.

you think that there's no knowing  
but is there?  
somewhere, someplace  
just like this

if i look at the sky,  
sit on the dock and let the ripples wash  
over my feet,  
silver flying fish soaring,  
and see a million stars

will we see the sun  
greet us  
and hear the cricket's chirping  
in this sanctuary  
white foam  
waves kiss my feet

there is a small creature  
huddled, hoping  
there is a spark  
waiting, waiting  
not yet time to bloom

and there are the daffodils

green waves  
ships on the sea  
think . . . imagine . . .

then there will be truth  
and we shall see light.  
then there will be truth.

## The King's Son

*Talks by Brahmachari Prabodh Chaitanya on Chandogya Upanishad, Chapter 6;  
transcribed by David Brown and Lynne Matous*

There was a king who had a son about two years old. The prince had a birthmark on his right shoulder. One night, some thieves entered the palace. They stole the king's possessions, killed the king, and abducted the prince. The thieves ran far away from the palace and left the young prince in a village to be brought up by a very poor family of farmers.

The next morning, the minister discovered the king's dead body, but as he could find the prince's body, he assumed he had been kidnapped and was still alive somewhere. He immediately sent out a search party and, remembering that the prince had a birthmark on his right shoulder, told the soldiers to look for a boy with that mark. After a long time, the soldiers eventually found the prince in the remote village with the family of poor farmers.

The young prince, however, had no memory of his father or the palace, and had fully accepted the poor farmer couple as mother and father. The minister tried to kindle the prince's memory by describing the kingdom, and the king and queen. He told him how thieves had entered the palace and how they had kidnapped the young prince and placed him in a village with a random family. The minister even told him how it had been foretold that the prince was destined to bring great glory to the kingdom, and relieve the citizens of their sufferings and sorrows. After listening to all this, the young boy said to the minister, "I also want to meet this prince! I also want to experience all those joys!"

What did the prince think when he heard the minister's words? He thought, "I am a farmer boy. But there is some great prince that I am going to meet one day, and he will solve my problems and everyone else's also."

The minister then had to tell the boy, “*Tat-tvam-asi!* You are that prince!” When the boy heard this for the first time, he looked here and there, thinking there must be something wrong with the minister. The prince says “I am nothing!” But the minister said, “I have the *pramāṇa*—irrefutable evidence—that you are the prince!”

The boy was still not willing to accept this truth. He was filled with doubts, *orsamshayas*. But the minister knew what he had to do. He explained to the boy that the prince has a birthmark on his right shoulder, the same kind that was under the boys’ own shirt. The boy was surprised to know that he even had a mark on his shoulder. The minister showed him the *pramāṇa*. He uncovered the boy’s right shoulder and made the boy see the birthmark. Now the boy was more convinced that the minister was telling the truth.

But still, the boy was not fully convinced. It was, for him, such a far-fetched story of unlikely occurrence. Knowing that the prince still had some doubts left, the minister took him to the famer couple and asked them, “Did you give birth to this boy or not?”

They said, “No. He was given to us by some men.” The boy was dumbfounded to hear this, but he finally realized the validity of what the minister was telling him. Then and there, all his doubts were dispelled.

Yet, despite understanding the circumstances and the sequence of events, despite the clear logic and evidence put before him, out of sheer habit, he would still wake up every morning with the wrong notion that he was a farmer!

And so, even as he went and lived in the palace, and grew as a prince to become king, even then, every morning when he woke, he would be reminded that he was a king, not a farmer. Remembering this truth became his daily meditation! Through this practice, there came a time when he no longer needed to be reminded anymore.

What is the purpose of meditation in Vedanta? To remove erroneous notions. If the prince asked about the cattle on the farm, he had to be corrected, “No, Sire. *Tat-tvam-asi!* “That thou art!” Day after day, moment to moment, he was repeatedly told this truth until his old habits died away completely and he abided in his own kingship.

So, too, through *satsanga*, we are reminded every moment that we are not a *samsārī* caught up in the illusory world of cause and effect. We are repeatedly told that we are infinite Atman alone and not this seeming appearance of a limited *jīva*. We ask how we went from being Atman to becoming *jīva*. But did we ever really even become a limited *jīva*?

Did the farmer boy ever “become” a prince? No, he was always the prince, only he had mistaken himself to be the farmer boy. When did the farmer boy start experiencing that he is the prince? Actually, there was no time when he was not the prince. Being the prince was never his problem. Knowing it was his problem, because he had taken on and was abiding in a false identity. His first problem was lack of knowledge. His second problem was lack of conviction. And his third problem was his erroneous notion. Lack of knowledge is removed by *shravaṇam*, or listening to the words of Truth. Lack of conviction is removed by *mananam*, or contemplation on the Truth. And erroneous notions are removed by *nididhyāsanam*, or meditating on the Truth. The existence and experience of Truth is ever present, ever established. This understanding and the necessity of the practices of *shravaṇam*, *mananam*, and *nididhyāsanam* have to be very clear for the Vedantic student.

Even after removing our layers of habitual conditionings, there may still be more layers of deep-rooted conditionings because of lack of *vairāgya*, or dispassion, non-attachment. Some attachments and desires related to our old ways of thinking may still remain because we have not completely detached from that lifestyle. These deep-rooted conditionings may continue

insistently because our control over our mind and sense organs is yet not firm enough. However, regardless of any number or types of seeming conditionings, never will I be lacking the experience of Truth—because I am always That, and That alone.

Uncovering our true identity is not difficult. It is as difficult as identifying a lion amid a flock of sheep! Once, a lioness gave birth to a cub. How the cub strayed and found its way into a flock of sheep remains a mystery, but such are the wanderings of all babies, in all species! The cub came to be raised in the sheep flock. She learned to bleat like them, eat like them, jump like them, play like them. It was a shocking wonder, indeed, when a lion passed by the open field one day and saw this astonishing scene.

Then lion roared angrily and the frightened herd started running away as fast as they could, including the lion cub! The lion ran to catch the cub by its collar and pulled it aside as it bleated away while all the other sheep ran to safety. Enraged, the lion scolded the cub, “What on earth is wrong with you! I can understand the sheep running away, but why are you running away?”

The cub bleated once more and replied, “But I am also one of them!”

The lion made the cub trace back to his beginnings and realized that the cub only remembered up to the day he joined the herd. The lion realized this was a lost cub and said, “You are deluded! Come here!” He took the cub to the lake nearby and there, standing side by side, they looked into the waters of the lake. The lion then asked the cub, “What do you see? Do you look like a sheep or do you look like me?” Needless to say, the cub realized he was a lion and not a sheep, though it must have taken longer for him to learn how to roar instead of bleat!

We are Brahman, not a *jīva*. This Truth is revealed in the *mahāvākya* of *Chandogya Upanishad*: “*Tat-tvam-asi*.” We are not a deluded *samsārī* bound in an illusory world. We are free because we are Freedom itself—Ananda! When we realize and own this Truth, the misidentifications that arise because of the ignorance of our true identity get destroyed. The body may have its related problems, but we know we are not the body. The mind may have its related problems, but we know we are not the mind. Through the practice of *shravaṇam*, *mananam*, and *nididhyāsanam* on the *mahāvākya* of “*Tat-tvam-asi*,” the seeker gains knowledge, develops conviction, and removes all wrong notions. Thereby, he is led to the direct experience of the *mahāvākya*, “*Aham Brahma-asmi*.”

## Krishna Dasi by Swamini Aradhanananda

Krishna,  
Mira stripped herself  
Of those wispy veils,  
Laced *lenghas*,  
And sequined satins.

“I am Your *dāsī*!”  
She proclaimed to You.  
But You made a queen of her.

She wore only virgin white robes,  
Her face highlighted  
By a red *tilak*—Your touch on her.

She reigned hearts.

Men here call their women *ranis*  
But order them around  
Like their unpaid maids.

## Quilt

by Priya Krishnan

The figs were swelling, ripe and moist  
Still there was war  
Still there was bloodshed  
And so many sparks.

In the olive grove, there was life  
Gentle fingers searched the tangled tresses  
Tears among the vines  
A figure, standing, next to the lemon tree

Then the river flowed  
Running, red with the rich gift of earth  
Flood of memories drowning within  
Can we but forget that power was once a virtue?

The stars were cold and  
smoldering  
There was no knowing  
Whether forgiveness existed  
But the cries of many  
Mingled as one

Upon the dark threshold  
Bright in its making  
Stretched out a hand and said,  
“When will truth come?”

## Drifter

by Chetana Neerchal

Swirling snow flurries  
forever linked to  
drifting desert sands

A snowflake  
sliding down  
the window pane  
taking its time  
to link  
one water drop  
to another

Words  
swirling,  
shifting,  
sliding,  
drifting,  
through  
strands of time

to give shape  
to thoughts  
that will soon  
be buried  
in sands of time.

## NEWS

### *Tapovan Kuti* in Uttarkashi Is Safe

Despite the flood and devastations in Uttarakhand, the *Tapovan Kuti* ashram of Chinmaya Mission in Uttarkashi remains safe and sound, along with its ashram residents. All visitors who had been there have returned to their homes safely. The road between Uttarkashi and Haridwar is accessible by car.

## In Memoriam: Acharya Krishna Moorthyji



Dear and respected Acharya Krishna Moorthyji, resident acharya of CM New York, passed away on May 31, 2013 at Lenox Hill Hospital in New York. A service was held on June 2 in Richmond Hill and the cremation took place on June 3. CM NY members and friends attended the services to offer their respect and gratitude.

His Holiness Swami Tejomayananda, Head of Chinmaya Mission Worldwide, wrote to CM New York members, "He had been a most loyal, devoted, and committed acharya of the Mission who served Pujya Gurudev right from his young age. I knew him when I had just joined Sandeepany in 1970. We had very close and affectionate brotherly relations. Now he has reached the lotus feet of Pujya Gurudev. We all will certainly miss him, but his smile will always stay with us."

Acharya Krishna Moorthyji fell while walking in Manhattan on May 30. He was rushed to the hospital with a head injury and was then diagnosed with additional complications. He passed away the next day.

Chinmaya Mission West offers prayers of love and strength to Acharyaji's family members and the entire CM New York family.

Acharya Krishna Moorthyji was lovingly called the 'swami in white' by Pujya Gurudev Swami Chinmayananda. He was an accomplished and inspiring teacher of Advaita Vedanta, and was a popular and regular speaker on RBC Radio in New York, where he discussed religious and cultural topics, and addressed related community issues. Acharya Krishna Moorthyji represented Hinduism in the World Peace Prayer Meeting at the United Nations in 2004.

Krishnam Moorthyji, a Mumbai University post-graduate in mechanical and automotive engineering, was actively involved with Chinmaya Mission since 1963. He studied under Pujya Gurudev, and dynamically and dedicatedly served Chinmaya Mission in India and USA by successfully conducting various activities such as jnana yajnas, seminars, study groups, and Bala Vihars.

In India, Pujya Gurudev appointed Krishna Moorthyji to several important and challenging positions, including Zonal Coordinating Secretary, and West Zone and All-India Chief Coordinator of Chinmaya Mission activities. From 1970 to date, he was instrumental in starting up CM activities and centers in India, USA, and Canada.

As guided by Pujya Gurudev, Krishna Moorthyji joined and completed the two-and-a-half-year brahmachari Vedanta course at Mumbai's 'Sandeepany Sadhanalaya,' and returned to USA in 1978 to continue with CM activities. As a founding acharya of CM Tri-State, he conducted Vedanta classes and gave discourses in homes, Mission centers, universities, and religious institutions in New York, New Jersey, Pennsylvania, and Connecticut.

With a pleasant and dynamic personality, he was a powerful and inspirational speaker who delivered Advaita Vedanta in simple, logical, interesting, and humorous styles. He successfully conducted jnana yajnas, meditation sessions, seminars, and workshops for all ages on introductory texts, Shrimad Bhagavad Gita, and the Upanishads. His devotional chantings and prayers have been highly elevating. He was a cartoonist and wrote numerous articles and edited various magazines and souvenirs on Vedanta.

## *Welcoming Chinmaya Bharati*

CMW is pleased to congratulate our CM Ottawa Family on acquiring their new ashram. During his visit to Ottawa in early June, Pujya Guruji Swami Tejomayananda visited, blessed, and named the ashram as “*Chinmaya Bhārati*,” which is another name for Mother Sarasvati, the presiding deity of this ashram.

## Face Life As It Comes and Build Your Life by Saakshi Sutarwala

“*Ramayana: Aim to Perfection*” was the theme Pujya Guruji Swami Tejomayananda gave discourses on in Ottawa, before an audience of all age groups, from all backgrounds, June 10-15, 2013.

Guruji began by explaining that perfection is shaped by a higher vision of selfless oneness with all—the ability to not get swept away by changes, but to adapt to them and build life. This requires moral strength, which is to be developed by living a sound value system. Guruji brought to the audience the perfect role model, Shri Rama.

Eons ago, Sage Valmiki was in search of such a perfect man of character and nobility. Sage Nārada said that there is one such extremely rare and exemplary personage—Shri Rama. Sage Narada narrated Shri Rama’s story, after which, Sage Vālmiki composed his *Rāmāyaṇa* epic.

Guruji said that Lord Rama lived the loftiest values under the most difficult circumstances and thus raised the bar, or standard of character, to such a high level that the record is yet to be broken. He cited Mārīcha’s warning to Ravana and said with humor, “Shri Rama was praised even by the opposition party!”

A nugget that Guruji shared when speaking on Shri Rama’s humility, respect for others, and the trait of never finding fault with others, was as follows: “Shri Rama asked Lakshmana to go to Ravana, who lay fallen on the battlefield, and learn something from him!” Lakshmana was confused, but obeyed Shri Rama. Ravana said to Lakshmana, “When good thoughts come, put them into action immediately. If the thoughts are not good, delay as much as you can, so that you don’t act on them!”

Guruji’s entire talk reinforced Shri Rama as an embodiment of dharma. He said, “If you know what is right, but do something different, it means there is another personality in you! Dharma is that which integrates your inner personality. Society is sustained by men of integration. Just as Shri Rama stood for dharma, everyone

should have a guiding principle. If you don't stand for something, you fall for everything!"

On the battlefield, Shri Rama remained unperturbed and expounded to Vibhīshaṇa the characteristics of the Dharma Chariot, or the Chariot of Victory ("*yato dharmah, tato jayah*"), describing its wheels, horses, etc. Guruji led the audience into the verses that comprise *Vibhīshaṇa Gītā* in *Tulasī Rāmāyaṇa* with his inimitable devotional *bhāva*, which captivated the hearts of the audience. In praise of Shri Rama's adherence to truthfulness, Guruji said, "Shri Rama does not say anything twice. He says it once and he follows it."

*Raghukula riti sada chali āyi, prāṇa jāye, para vachana na jāye.* In this connection, Guruji threw a riddle with a smile: "What can you give to someone and keep it at the same time?" The answer: "Your word."

On the virtue of *sushīla*, Guruji said there is no English equivalent, but the closest is "being noble," which encompasses many virtues, including truthfulness. He gave a humorous example: "A patient has a serious illness. In the name of telling the truth, if the doctor tells him, 'You are finished! No hopes,' how rude and hurtful this would be. Truth has to be conveyed in a pleasant manner without hurting anyone." For example, when Shri Rama had to break the news of his banishment to Mother Kausalyā, He said: "Father has given me the kingdom of the forest." The truth was conveyed without an inkling of accusation.

Guruji defined strength as that which is devoid of desires and attachments. He added, "Desire is for objects that we don't have, and attachment is for objects that we have." A striking example that he gave for *samatā*, or equipoise, of the mind in an ever-changing world was how Shri Rama was offered the kingdom one day and banished the next. In both, He had the same pleasant face and even mindset.

On completing *Vibhishana Gita*, Guruji dove into a scene from *Kishkindhakaṇḍa*. Shri Rama had to go through the painful waiting period that covered the monsoon season and the onset of autumn before he could resume his search for Sitaji. Even during that time, Shri Rama's observances revelled in the divinity and noble teachings of Mother Nature. His every analogy described to Lakshmana pertained to dharma (righteous actions), bhakti (devotion), and *jñāna* (knowledge).

For example: "Peacocks danced happily at the sight of the clouds, just like a householder is delighted when a guest visits him (*atithi devo bhava*). The pure rain waters become muddy just like the pure Consciousness, in connection with body and mind, becomes a *jīva*. The rivers lose their identity once they reach the ocean, just like wise people reach God's abode, losing their ego and identity. In the autumn, the sky is clear, devoid of clouds, and shining, just like a devotee of the Lord who has no desires. Showers are very rare in autumn, just like a rare soul that comes to develop devotion to God."

Throughout all the days, Guruji showed us how Shri Rama aimed for perfection by facing life as it came, despite the many challenges, and by living life righteously.

Guruji's one-day workshop on Tips for Happy Living was also well-received by all the attendees. Not only did the workshop include *sūtras*, or aphorisms, for living life joyfully through practical applications of Vedānta, but it also pointed out the sure-fire way to be miserable: to always hanker for what we don't have, and to ignore what we do have!



Shalini Sahni composed the following invitation for the workshop, which was appreciated by all:

Tips for Happy Living: An Invitation

A tip for you, a tip for me  
Let us hear the *jivan-sūtrāṇi*

How to be happy like we've never known  
In this seminar, the seeds will be sown

Bring a friend, or maybe two  
Swamiji will speak just for you

Two *pravachans*, with tea in between  
A chance to ask questions, to see and be seen

In a few short hours you'll learn the skills  
Of enjoying life and all its thrills

Do plan to join, as many have before  
This unique seminar will open a new door

Come to the Chambers on Centrepointe Drive  
And park your car by 9:05

Confirm your arrival and take your seat  
This is a seminar that can't be beat!

And in summarizing the successful event, Shalini concluded with this poetic vote of thanks:

Tips for Happy Living: A Summary

A tip, a tip; it is so hip!  
Swamiji ensured we sail our ship

Abide in Bhagavan, follow a principle  
Who would've thought it could be so simple?

Be independent, sail all the way  
There will be nothing left for people to say

If they should ask who is your Master  
Pujya Gurudev and Guruji—it's how we learn faster!

With so many laughs and smiles along the way  
We are now better prepared to face each day

Face the present, build the future  
Keep it together, like the stitch and the suture

So many questions and answers you took  
Even though some of them read like a book

"*Soham; Dāsoham*"—these are the key

To balance both, internally and externally

The quality of mind is the ultimate goal  
Mind it carefully to see your soul

For so many laughs and smiles along the way

Thank you, dear Guruji, for coming here today



### 'Namaste' and 'Shalom' Find Friendly Ground at the Temple Menorah by Nimmi Raghunathan

'Namaste' and 'Shalom' jostled happily with each other at the Temple Menorah in Redondo Beach when Swami Ishwarananda (CM Los Angeles) visited to speak there at the behest of its Rabbi, Steven Silver.

Welcomed to the Temple with a *pūrṇa-khumbham* by the CM LA members of South Bay Chinmaya Bala Vihar, Swamiji proceeded to join in the Friday evening Shabbat.

As the beautiful voice of the cantor-soloist filled the large hall with liturgical music, the regular congregation sprinkled on this evening with guests in saris and kurtas, and joined in the services, reading along from the prayer book in transliterated Hebrew. The Rabbi then invited Swamiji to the dais, where he gave his Hindu visitor a copy of the holy Torah. And at the Jewish leader's request, Swamiji, in turn, handed the Rabbi a copy of his authored book, *Silent Search*.

The two of them took questions from the audience. In response to a query on multiple gods, Swamiji pointed out that since God was all-pervading, He can't be restricted to have just one look! He added, so we have the freedom to think of God the way we want and enable a personal relationship with Him.

Swamiji also explained the symbolism of namaste. He also said that *Sanātana Dharma* understands that differences are created by the human mind. Religion teaches that love is the language of the soul. "So love for God is love for all, as God is in all," he said pithily, which was effective for the immediate understanding of the audience, which was not previously exposed to Hindu thought.

The congregation then moved to the entrance of the dining hall for the prayer over the wine and challah (bread). Consequently, Swamiji was asked to break and share in the bread before it was passed out to all.

The meal that followed was a reflection of the interfaith meeting. Dhoklas and chole shared space with falafel and other Mediterranean vegetarian dishes. Swamiji engaged in conversation with the Rabbi on youth, Jewish presence in India, and CM LA.

An informal Q&A with the religious leaders followed in the banquet hall. On the ongoing debate of creation vs. evolution, Swamiji detailed as simply as possible the idea of *Sat-Chit-Ananda*. When asked why he wore orange, Swamiji brought laughter when he quipped, “Because I am from Orange County!” He then went on to talk about the color of his garments representing fire and light—the light that banishes darkness and ushers in God, and the fire that burns away everything with the understanding that nothing received was his own.

The Rabbi took questions from the Indians in the audience and reworked them to educate on Judaism. He talked of the Torah being a living thing, the connection of each Jewish temple with the holy one that was destroyed in ancient Jerusalem. He also spoke on what ‘reform’ Judaism meant and threw in a bit of current affairs wondering about local taxpayers’ money being used for reconstruction elsewhere in the world.

Both spiritual teachers agreed on vegetarianism and the belief that ‘what we eat is what we are.’ Rabbi Silver praised India for its deep tolerance and openness to other faiths, and both of them referred to Cochin, which was settled by followers of Judaism, several centuries ago. The questions continued on, but in the interest of time, had to be brought to an end with the promise of the interaction continuing in the future.



## CM Calgary Is Lit

by Manjula Gumma, pictures by Shankar Gumma

Chinmaya Mission Calgary was blessed to have Pujya Guruji Swami Tejomayananda visit for a week in June 2013. It was nothing short of pure bliss for all the Mission members, who had ample opportunities to be in his presence. Guruji gave discourses on Chapter 12 of *Bhagavad Gita*. The series, “Unconditional Love = Complete Happiness,” was offered June 11-15 at the Inglewood Community Center.

Every evening the hall was packed to capacity, and the audience was treated to wonderful *bhajans* and chantings before the talks began at 7:30 p.m., setting a serene and joyful atmosphere for Guruji’s talks. And once Guruji began, the entire hall was captivated and mesmerized by his discourses. He brilliantly expounded the qualities of *bhakti*, *bhakta*, and *Bhagavān* with easy examples that were interspersed with sparkling wit.

The lunch and dinner *bhikshā* sessions hosted by CM members at their homes were well organized. Everyone at these gatherings had the good fortune to participate in interesting Q&A sessions, and Guruji even readily took the harmonium at some places to sing soul-stirring *bhajans* in his mellifluous voice.

The presence of visiting guests Swamini Akhilananda (Acharya, CM Miami), Brahmacharini Arpita (Acharya, CM St. Augustine) and Jaya Muzumdar (President, CM Vancouver) made the *yajña* even more memorable.

Another highlight of the *yajña* was the release of the event souvenir, “Spiritual Wisdom for Everyday Living,” which was released by Pujya Guruji on the last day of the talks. The book was brought out to commemorate Guruji’s visit to Calgary and he personally handed a copy to each devotee as *yajña prasād*. The *yajña* was well attended and every attendee left with a sense of gratitude and immense fulfillment. Devotees came from Calgary, Vancouver, Saskatoon, Edmonton, and Princeton.

The students of Chinmaya Bala Vihar offered their delightful Annual Day performances before Guruji: emceeing, chanting Gita verses, singing *bhajans*, and enacting skits. Guruji enjoyed the program and appreciated the efforts of the children, parents, and sevaks. Lunch was provided by CM Calgary for all the BV families.

During his visit, Guruji also met with the CM Calgary officers to give valuable guidance and suggestions for transforming the dream of having their own center into reality. With Guruji’s blessings, the members stand positive, upbeat, and fully convinced about the goals to strive toward and the means to do so. Now, they consider it as “only a matter of time.”

It is indeed extremely difficult to put into words the joy in the hearts of everyone to be in Guruji’s presence and receive his blessings. This CM Calgary event has already been labeled as one of best spiritual experiences for Calgarians, and everyone has just one question resonating across the city: “Guruji, when is your next visit to Calgary?”



## Wheel of Values at CM Houston

by Padmashree Rao and Uma Aggarwal; photos by Jayesh Mistry and Mahendra Vaishnav

Holy Mother *Gītā* and Pujya Gurudev Swami Chinmayananda were invoked with loving Chinmaya Bala Vihar spirit on May 11, 2013, at the *Chinmaya Prabhā* ashram of CM Houston. The memorable weekend began with an awe-inspiring *Bhagavad Gita* Chanting Competition on Chapter 11 and culminated with the “Wheel of Values,” an inaugural celebration of Pujya Gurudev’s birth centenary.

In honor of Pujya Gurudev’s timeless *Gita* commentary and his masterful *Gītā jñāna yajñas*, CM Houston has been conducting *Gita* Chanting Competitions for Bala Vihar children for over a decade. The 2013 *Gita* Chanting Competition (GCC) showcased Chapter 11, “The Yoga of the Vision of Universal Form,” one of the most challenging chapters, with most of its 55 verses in quartet-style.

“Gurudev loved the *Bhagavad Gita* and children like you. What could be a better birthday gift to him than to hear you all in this *Gita* Chanting Competition on his birthday?” asked Acharya Darshana Nanavaty in her opening address to the children. She said that the participating children were already true winners since they had learned such divine verses.

Even months before the competition, the *Sarasvati Nilayam* hall brimmed with the enthusiastic young voices chanting the *shlokas* describing Lord Krishna's cosmic vision. Many of the participants took advantage of the special GCC classes conducted by dedicated volunteer teachers who trained them in correct chanting style and pronunciation. Over 80 Chinmaya Bala Vihar children, grouped into four levels, from kindergarten to high school, participated. Apart from chanting the Sanskrit verses perfectly, the older children explained the meaning of some chosen verses and even had to elaborate on them for the competition!

The audience of parents, teachers, and judges were amazed and humbled by the chanting style and sincere expression in the young faces. To hear the immortal verses and the description of the Lord's cosmic form was the best prize of that day. Even as the winners were named for each group at the end of the competition, and recognized with award certificates the next morning by Acharya Gaurang Nanavaty, the celebratory spirit of the event pervaded one and all.

While the preschool children officially do not enter the competition, it does not stop them from eagerly memorizing the difficult verses, just by listening to their siblings. Every year, these youngest toddlers of Chinmaya Bala Vihar captivate everyone when they are invited to chant a few verses. Once again, this year, delightful tots mesmerized devotees by meticulously reciting the divine words that Lord Krishna uttered over 5,000 years ago!

For their part, the adults also participated, but in a different way. They created posters depicting the main learning points from the eleventh chapter, which were displayed along the ashram halls.

Following the *Gita* presentations, to celebrate Pujya Gurudev's *jayanti* this year, Acharya Gaurangji initiated an introspective activity with the colorful design of "Wheel of Values." On a monthly basis, the Wheel of Values determines the "Values for the Month" to be followed. With the spinning of the wheel and the tinkling of bells, the values chosen for May were "Right" (for Session 1) and "Unity" (for Session 2). Explaining the initiative, Gaurangji encouraged all members, including the Bala Vihar children, to research, reflect, and enhance the respective value throughout the month. To act as a reminder of this Value movement, members would use their specially created cords. The overall aim: When values become ingrained in one's character as virtues, one's life is blessed by the Wheel of Fortune!

In tune with the global theme of Chinmaya Birth Centenary Celebrations, which focuses on an "event to movement" approach, the glory of the *Gita* and Gurudev was set into beautiful motion with the Wheel of Values energizing *Chinmaya Prabha*.



## *Devi Homa and Bhumi Puja at CM Orlando* by Sree Nambiar

CM Orlando was blessed to perform a grand yajna in worship of Divine Mother on April 28, 2013.

Under the guidance of Acharya Shailaja Nadkarni (CM Orlando), over 250 Chinmaya Bala Vihar students and 150 parents participated in the *Devi homa*. At the beautiful altar Mother Durga, Mother Lakshmi, and Mother Sarasvati were seated under a large canopy, along with Lord Ganesha and the Navagrha deities.

All the Bala Vihar students had the unique opportunity to make an offering into the holy flames as the priests chanted Vedic mantras.

After the *homa*, the priests performed a *bhūmī pūjā*, which was followed by the ground-breaking ceremony for the construction of new classrooms. CM families and community elders participated in the ceremony, which was followed by lunch *prasād* prepared by CM Orlando volunteers.



## Chinmaya Bala Vihar Day Camp on *Ramayana* by Madhu Sharma

A Chinmaya Bala Vihar Day Camp was organized by CM Los Angeles for children in Simi Valley and Northridge on Sunday, April 21, 2013, 8:30 a.m.-5:30 p.m. Held the day after *Shri Rama Navami*, the camp theme was aptly, “Values in Ramayana.” Attended by 25 eager children, ages 5-17 years, the camp was enjoyed by one and all, at a local community center in Simi Valley. The camp was conducted by trained CM LA *sevak*s and *sevik*as from the Simi Valley and Northridge locations.

The camp culled stories from *Ramayana* focusing on the virtues, ideals, and teachings of Lord Rama. The children were divided into two age groups and the tailored curricula were taught by two teachers. Morning time at camp was quiet learning time. The children had four hours filled with teaching and an afternoon filled with fun activities. The children decorated a picture frame for an arts-n-crafts project. This frame was used later for Lord Rama’s picture during their Shri Rama Puja. The children also had yoga and sports activities, and learned chanting and bhajans. During these activities, children worked as a team, bonded together, and enjoyed the day thoroughly.

Pujya Gurudev said, “Children are not vessels to be filled, but lamps to be lit,” and it was a sight to see the children’s eyes all lit up throughout the camp.

Swami Ishwarananda (CM LA) graced the concluding session of the camp and was received with *pūrṇa-kumbham*. In this session, the children chanted, performed Shri Rama Puja, received their certificates from Swamiji, and offered *aarti*. Immediately afterward, Swamiji spoke to the gathered adults and youth on

“Karma and Dharma,” and ended with a Q&A session. Heartfelt thanks were offered to the camp organizers, volunteers, teachers, parents, sponsors, and venue hosts.



### CM Kansas City's "Walk for CORD" and *Jnana Yajna* by Raji Prakash

CM Kansas City held its annual CORD Walkathon at Heritage Park in Olathe, Kansas on May 5, 2013. Despite unfavorable weather conditions, approximately 200 people participated in the event. The 5k walk began at 9:30 a.m. after a prayer invocation. Once the walk started, the young volunteers set a brisk pace, making the adult volunteers sweat to keep up with them. Following the walk, the stage was set for a variety of fun games. Making use of the wind, some of the kids flew kites. The event ended at noon after an enjoyable lunch.

CM Kansas City also hosted a *Gita jñāna yajña* on Chapter 15 by Brahmachari Girish Chaitanya (CM Austin), March 18-22, 2013. Girishji also gave discourses in the mornings on *Lalita Trishati* and taught the audience to chant the same. He also conducted a one-day Bala Vihar camp, “*Hari Putra*,” for high school children, based on the movie, *Harry Potter and the Sorcerer’s Stone*. All the events were well received by one and all.



### Continuing Enthusiasm for CM LA's Annual CORD Walkathon by Mitra Nayak

It was a cool morning on April 7 at Miles Square Regional Park in Fountain Valley, when CM LA volunteers started unloading their cars for the annual CORD USA walkathon. Chinmaya Organization for Rural Development, CORD, is the service wing of Chinmaya Mission that concentrates on social and humanitarian needs in rural communities. The purpose of the walkathon was not only to raise funds, but also to increase awareness of CORD and its outreach programs.

There was excitement and eager anticipation as the youth volunteers started setting up the signage, registration tables, and easels with poster boards. The volunteers truly worked in yajna spirit.

Acharya Mahadevan (CM LA) recited a small prayer and enthusiastically led the walk. Participants quickly followed, carrying their “I Love CORD” bags filled with water and granola bars. Over 125 participants of all ages walked for CORD around



the .38-mile track. They stopped to enjoy the three stations around the track. Vidya Venkatesh shared her expertise on Ayurveda and talked about doshas and herbal teas. Lali Peruvemba of VYSALA demonstrated yoga asanas, yogic breathing, and relaxation techniques. Last was the relaxing neck and shoulder chair massage, sponsored by Shila Patel of the NARA Foundation, which the participants loved! The walkathon allowed the participants to take time to appreciate the holistic approach to health and fitness.

The morning finale was the much anticipated raffle, and the eager crowd gathered together for the ticket drawing. The 11 prizes included gift cards to Barnes & Noble, Disney Store, and Yogurtland, as well as a Kindle Fire HD, all of which were generously sponsored by CMLA member, Vijay Raman. Acharya Mahadevji helped draw the winning tickets and the happy winners were announced.

Also announced were the names of the ten CM LA youth who will be joining the service trip to CORD Sidhbari and CORD Kaza this July-August. These youth will be the next ambassadors for CORD to continue to bring awareness and increase participation in CORD and its activities.



### Live Next to *Chinmaya Govardhan*

Live next door to the beautiful *Chinmaya Govardhan* ashram in St. Augustine, Florida. A beautiful, large house with 5.4 acres has just gone on sale right next to the ashram. The site is just 13 miles west of the lovely, historic town of St. Augustine and a 10-minute drive from the beach. It would be a great blessing to have a Chinmaya Mission family (or other supportive persons) living next to the ashram.

If you, or anyone you know, might be interested, please email Brahmacharini Arpita or call her at (904) 692-4121. 6215 Solano Creek Road, Elkton, FL 32033 Beautiful, large one-story house; excellent condition; built 10 years ago; lots of large windows and light. On 5.4 acres, 3 bedrooms, 2 ½ baths, large kitchen and living room, office, front porch, extra barn, landscaping.





# Feature

## Birthday of a Master

by Arista Jhanjee and Others

As Chinmaya Mission devotees gathered worldwide to celebrate our beloved Pujya Guruji's 63rd birthday on June 30, 2013, the first batch of YEP America CHYKs were indeed the most fortunate of all, to have him physically with them in the *Krishnalayaashram* of CMW in Piercy, in Northern California. Guruji's birthday greetings manifested the world over in the form of letters and e-mails, cards and e-cards, poems and songs, *bhajan sandhyās* and *melās*, *havans* and pujas, and phone calls and voice messages.

When asked to introduce himself, Vishnugupta, the brahmachari who went on to become the illustrious Chankaya, replied that he had not yet done anything for the world that his name would be worth mentioning or knowing, and then gave his name "only because you have asked." It is a matter of great pride and joy for the entire Chinmaya Family to be under the guidance of a master who has made his name worth mentioning, knowing, and remembering, and his birth and life worth celebrating.

Pujya Guruji, the Head of Chinmaya Mission Worldwide, traverses the globe yet remains one of the most easily accessible spiritual masters in the world today. He is at once comfortable and comforting, at home and at ease with one and all.

For the love that this master has gifted and blessed all the disciples and devotees of Chinmaya Mission worldwide with, countless will attest that there is no tribute, praise, or offering that could ever aptly express the depth of love and gratitude that they cherish for him, a devotion that continues to grow year after year. Guruji, in turn, has been heard saying that the greatest gift of wealth that he has received in Chinmaya Mission is the gift of everyone's love. It is thus Guruji's love for God, Guru, Scriptures, and Self that continues to lead him to all corners of the globe every year on a trail of spreading joy, wisdom, and devotion.

Guruji is known for always attributing any and every achievement, from the smallest to the grandest, made before and after his appointment as the Head of Chinmaya Mission Worldwide, solely to the Lord's grace and Pujya Gurudev's blessings. Every action he performs is his *seva* offering at the lotus feet of his beloved Guru, to spread far and wide the glory of his Guru. Over the last 20 years, in particular, as the Head of the Mission, it has been most humbling and inspiring to see how Guruji knows and lives the truth that whatever one can possibly offer as *seva* to one's Guru is truly never enough. In Guruji's every movement, from second to second, it is blatantly clear that there is one credo that defines his life and makes his very life breath: his intense love and gratitude to his "Swamiji" (Pujya Gurudev). Indeed, the reverie and blissful tears that he reveals in his most personal remembrances with his Guru are testament to Guruji's life work.

Pujya Guruji's divine gifts and talents are difficult to enumerate solely for the inevitable error of omission. His clarity of vision and precision in eloquence to address any situation in any stage of life, or any question asked in any circumstance, is unparalleled.

His sharp wit, which appreciates concise humor and comical life occurrences, and is keen in minutely observing the OET world of experiences, is what he masterfully and contextually uses as a tool to bring profound Vedantic concepts down to daily basics.

While Mission devotees coo over his recollection of thousands of family members' names and their life happenings, Mission followers spread his quips through personal conversations and e-forwards, and Mission acharyas remain dumbfounded by his letter-perfect scriptural quotes

that always capture the essence in context.

Only a spiritual master has the rare ability to not only pass on knowledge, but to pass it on exactly as the student needs it—at the level he needs it, in the words he needs it, and in the amounts that he can digest it. Gururji offers this knowledge freely, 24-7-365, in the fields of *karma*, *bhakti*, and *jñāna* through his global discourses, devotional music and lyric compositions (in Sanskrit/Hindi/Marathi), and original and intensive Vedantic treatises (in Sanskrit/Hindi/English). Even the best of scholars—whether in the field of Vedanta, language, or music—are wonderstruck at the exceptional clarity of vision and precise flow of thought in his compositions and commentaries, written, spoken, or sung. Through these divine gifts alone, Pujya Gururji has given a treasure trove of publications that will continue to gain renown for generations to come.

And then, of course, are the high accolades for some of the Mission’s world-renowned institutions and projects that he has spearheaded, which include the conceptualization and fructification of mammoth milestones, such as the 2001 Chinmaya Vishwa Sammelan, *Chinmaya Vibhooti*, and *Upanishad Ganga*; the mushrooming of Mission centers and ashrams around the world (currently over 300); the laurels of CIRS (Chinmaya International Residential School), Chinmaya Vidyalyas, and the Chinmaya Vision Program; the expansion and strengthening of CIF (Chinmaya International Foundation); the establishment and growing popularity of CNB (Chinmaya Naada Bindu, the Mission’s *gurukulam* for Indian performing arts); the award-winning recognition and expansion of CORD (Chinmaya Organization for Rural Development); and most importantly, the continuing inspired work of Pujya Gurudev’s disciples and devotees worldwide to spread the light of Vedanta through the grassroot activities of Chinmaya Study and Devi Groups, CHYK, Chinmaya Bala Vihar, and Pitamaha Sadans.

Whether with spiritual, social, familial, financial, motivational, or administrative work, Gururji shines in his clear-cut and *dhārmik* approach that he has imbibed, as if verbatim, from *Tulasi Ramayana*, his dearest devotional text of study. With the imprint of Lord Rama in his heart, the blessings of Lord Ganesha on his head, and Pujya Gurudev behind him as his guiding force and foundation, it is no surprise that Gururji mirrors the pure Light of the very best of the Best. And therefore, whether walking up the stairs to organizational meetings, or through home corridors to various *bhikshās*, or from cities to villages to conduct informal satsangs, or onto formal *yajña* daises for series of discourses, unmistakable is his brilliance of patience, effulgence of generosity, radiance of compassion, glow of wisdom, and light of devotion. As we would see with Pujya Gurudev, it is that same “walking electricity,” as one devotee put it. Indeed, Pujya Gururji lives true to his given name.

Unto this master, Chinmaya Mission devotees worldwide offered wholeheartedly their salutations and obeisance on June 30, 2013. And to be with such a master was the greatest honor, joy, and blessing for 31 YEP students in training to become Yuva Veers, six *acharyas*—Swami Sarveshananda (CM Dallas), Swami Ramakrishnananda (CIF), Swamini Akhilananda (CM Miami), Brahmachari Prabodh Chaitanya (CM San Jose), Brahmacharini Arpita (CM St. Augustine), and Acharya Vivek Gupta (CM Niagara Falls)—and 15-20 devotees of CM Piercy, San Jose, Dallas, Los Angeles, Miami, New York, and Washington DC.

It all began on the morning of June 25 with the inauguration of YEP America, the first Youth Empowerment Program course being held in *Krishnalaya*. The diversity of the students’ ages, backgrounds, and interests belied the unity of the one goal in each of their hearts—self-unfoldment and spiritual growth.

In his welcome address, Pujya Gururji cited the importance of realizing the purpose and value of YEP for each attendee, the significance of abiding in that purpose, and the way to transform a *saṅkalpa* or idea into a firm resolve (*dṛḍha nischaya*). The immediate purpose of completing the program, he explained, was to remain tuned to the ultimate goal of spiritual development,

a goal that allows self-transformation to be the catalyst for service in the world. Gururji emphasized that mental purity, self-discipline, and thorough preparation is necessary to bring out each individual's inner potential to achieve both, the immediate and absolute, goals of the YEP course.

The YEP two-month journey of self-exploration began with *Shiva Saṅkalpa Sūktam*, as taught in *Divinizing the Mind*, a commentary by Pujya Gururji on the six verses. Day after day, class after class, Pujya Gururji taught the vital importance of purity of mind and clarity of vision for worldly success as well as on one's spiritual journey.

The entire routine and process of the first week—from the rigor of the schedule, to the depth of class studies, to the devotional activities—all reflected the goal of transforming the mind into a medium of self-growth through discipline and the practice of total engagement.

The day began at six in the morning with yoga and a walk, and later included *bhajan* and *arti* sessions, meals and snacks, reflection and recreation hours, Pujya Gururji's classes, Swami Ramakrishnananda's Sanskrit and Vedic chanting classes, Swami Sarveshananda's classes on Hindu culture and spiritual texts, and Acharya Vivek's interactive sessions on the art of preparation.

The highlight of each day, most likely for everyone, was the incredible opportunity to sit in an informal Q&A session with Pujya Gururji every night, for 45-60 minutes. The topics discussed included right conduct, *Mahabharata*, cultivating devotion, removing the ego, and best of all, Pujya Gururji's personal experiences on the spiritual path. Everyone marked how each question was answered with humor, wisdom, and compassion.

The week culminated in the birthday celebrations of Pujya Gururji's 63rd birthday, which began on the night of June 29 and concluded with lunch on June 30. The evening celebrations featured a varied and artistic program that included *bhajans* by select YEPsters as well as Aparna Devi, a poetry recitation titled "Rejoice," and the most touching offering of the night—Swami Ramakrishnananda's handmade flower garland for Pujya Gururji, followed by his devotion-filled Sanskrit ode on Gururji's glories. The night festivities concluded with the video prepared and uploaded on YouTube by CCMT.

The morning of June 30 was marked with a quiet hustle-bustle in preparation for Pujya Gururji's recitation of *Sundarakāṇḍa* of *Tulasi Ramayana*. As Gururji's melodious voice filled the hall, the serenity of a Vedantic master reverberated. It was indeed a deep impression of spiritual longing and devoted love that Pujya Gururji left on the students of YEP America when he exhorted us to study and serve, to pursue Self-knowledge with all of our effort. We could not have asked for a more auspicious week to begin our spiritual journey.






## Announcements

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

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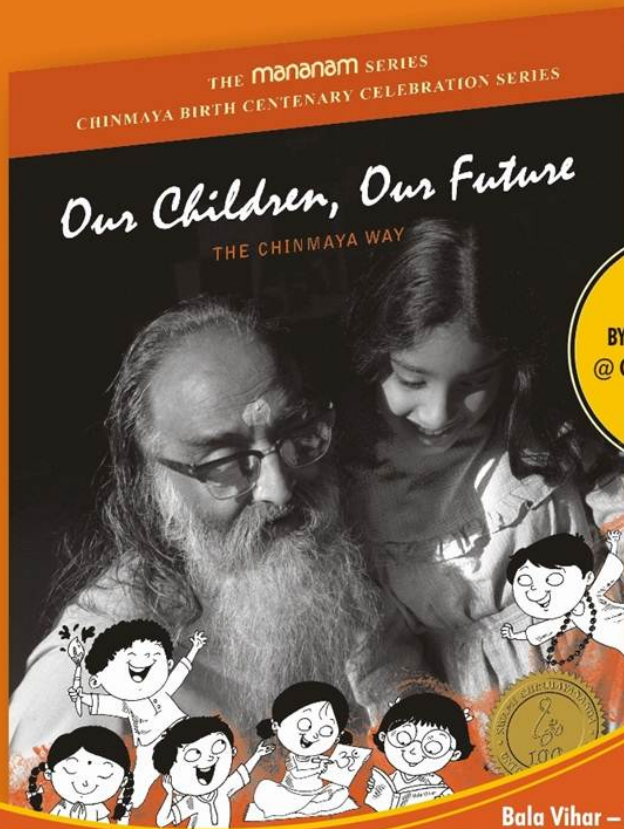
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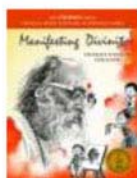
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**Bala Vihar Tote bags**

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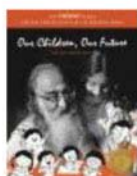


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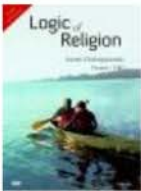
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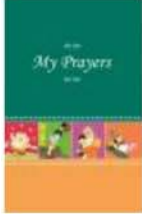
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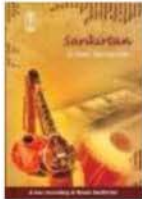
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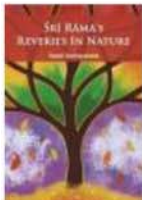
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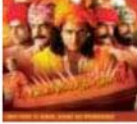


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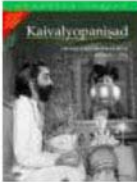


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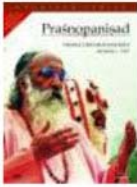
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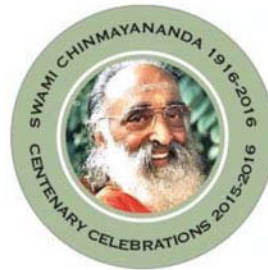
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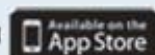
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**When:** August 15th - August 18th, 2013

**Where:** Point Bonita Conference Center  
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**Who:** Youth in Grades 9 to 12

**Acharyas:** Swami Sarveshananda  
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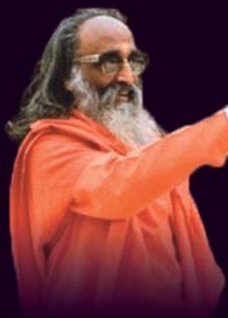


**"I love Jaffna..."** is a photography exhibition & fundraiser with photographs taken by local children. They were taught how to use cameras and asked to capture someone, somewhere, some place they love in their local area

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

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

"Make It Happen": A Life-transforming, 3-month Online Course Authored by Swami Swaroopananda



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A LIFE-TRANSFORMATIONAL  
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## Vedic Math

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**VEDIC MATHEMATICS COURSE**  
UNLEASH the MATHEMAGICIAN in YOU

**Course Highlights**  
24 Lessons covering different techniques on  
Subtraction, Multiplication, Division, Squaring, Square Root, Cubing, Compound Multiplication,  
Area, Pythagoras Theorem, Katapayadi Number System, Life-sketches of Indian Mathematicians

**Course Benefits**

1. A time-saving aid for performing calculations
2. Useful in cracking any competitive exam
3. Enhances analytical skills, pattern observation and thinking
4. The course is equally useful for students, teachers, parents and working professionals who wish to be a cut above the rest
5. Get an insight into the development of Mathematics in India during the past 3000 years

Mode of Study: Postal/Online

<b>Course Duration</b> 9 months	<b>Course Fee (Postal &amp; Online)</b> For Students upto Grade XII: ₹ 2000/US\$ 150 For Others: ₹ 3000/US\$ 200	<b>Eligibility</b> 12 years and above No knowledge of Sanskrit is required
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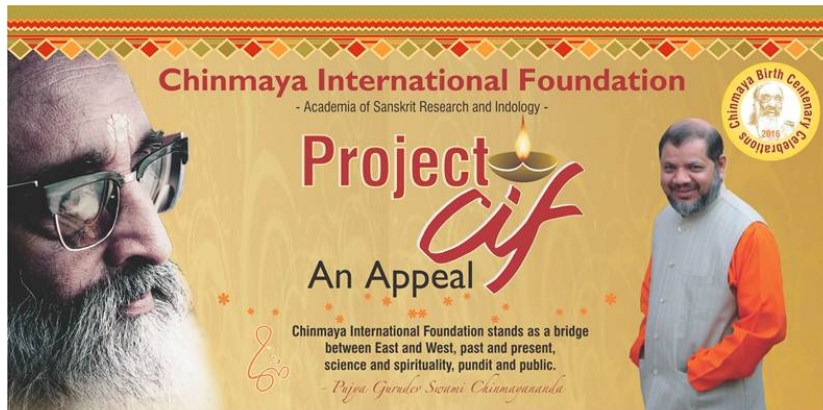
Register Online/View Sample Lessons:  
<http://vedicmaths.chinfo.org>

Contact:  
Administrator, CIF Home Study Courses  
Chinmaya International Foundation  
Adi Sankara Nilayam, Adi Sankara Marg, Veliyanad, Ernakulam – 682 313, Kerala, India  
Phone: +91-484-2749676 Fax: +91-484-2749729  
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REGISTER NOW!



## Support Chinmaya International Foundation



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

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

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

### Project Cif

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

#### Details of Room Sponsor

##### Regular Room: INR 5 lakhs/USD 10,000

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

##### Special Room : INR 10 lakhs/USD 20,000

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



[www.projectcif.chinfo.org/sponsor](http://www.projectcif.chinfo.org/sponsor)



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Register Now for these Home-Study Courses from CIF:

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**cif Chinmaya International Foundation**  
Affiliated to Rashtriya Sanskrit Sansthan, New Delhi, Recognised by Mahatma Gandhi University, Kottayam  
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welcomes you to a home study

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

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

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

Course Donation:

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

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

**REGISTER NOW!**

To see lesson samples, get more details, and to register online:  
**[www.chinfo.org/courses/bhagavadgita](http://www.chinfo.org/courses/bhagavadgita)**

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

## CIF'S CORRESPONDENCE VEDANTA COURSE

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

### OBJECTIVE

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

### LEVELS

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

### ABOUT CIF

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

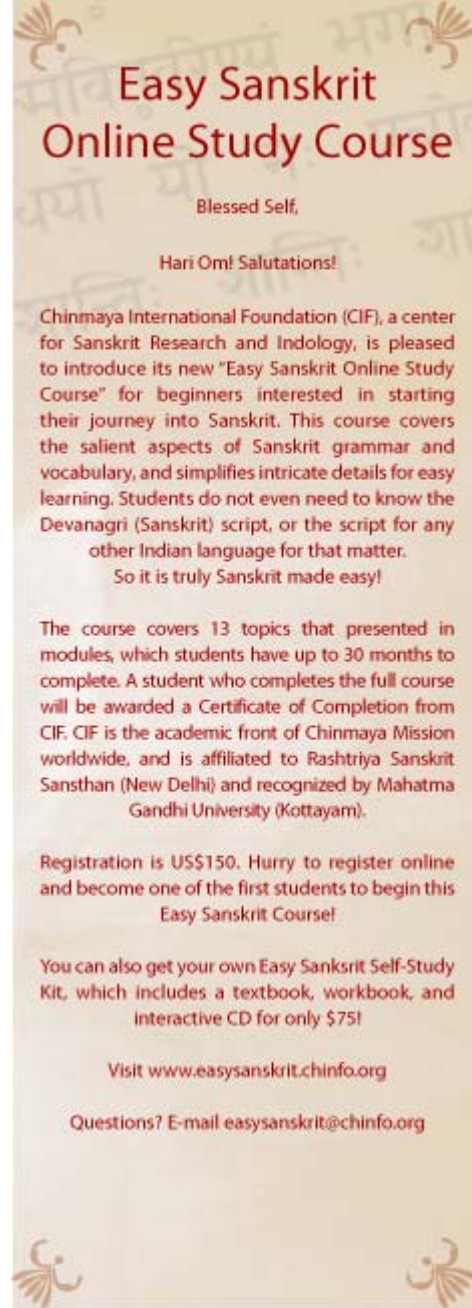
### REGISTRATION

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

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



## - Easy Sanskrit Course



The poster is a vertical rectangular card with a light beige background. It features decorative golden motifs at the top and bottom corners, resembling stylized flowers or leaves. The text is primarily in a dark red color, with some lines in black. The title 'Easy Sanskrit Online Study Course' is prominently displayed at the top in a large, bold, red font. Below the title, there are several paragraphs of text in black, providing details about the course, its benefits, and how to register. The text is centered and uses a mix of bold and regular fonts to emphasize key points. The overall design is clean and professional, with a focus on the text.

# 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)

Tel: +91-044-28363641

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historic town of St. Augustine and a 10-minute drive from the beach.**

**It would be a great blessing to have a Chinmaya Mission family  
(or other supportive persons) living next to the ashram.**

**If you, or anyone you know, might be interested, please email  
Brahmacharini Arpita at [arpita@chinmayamission.org](mailto:arpita@chinmayamission.org)  
or call her at (904) 692-4121.**

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front porch, extra barn, landscaping**



