



Hari OM  
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All moving and unmoving things and beings in the world are, at all times and in all places, singing the glories of *Paramātmā* (the supreme Self, Brahman). But unless we . . . [can] envision *Paramatma* in everything, we cannot enjoy their sweet song through these external ears. *Paramātmā* is everything and everything is *Paramātmā*—this is the vision, the mental perception (*bhāvanā*), that all of us must [firmly] acquire. This perception, which will lead us to a state of happiness, is what is being sought by all [seekers] and religious workers . . . . All people in the world . . . are fit to earn this knowledge of Brahman, realize the all-blissful *Paramātmā* in the moving and unmoving things of this world, and forever revel in intoxicatingly blissful songs.

Swami Tapovanam Maharaj

How can we see the self-effulgent Consciousness, the *svaparakāsha Paramātmā*? That which is an effect can be recognized; we can make it an object of our awareness. But *Paramātmā* is not an object of awareness; it is Awareness itself. If I were to go searching for Swami Chinmayananda . . . I will certainly be disappointed. I can never meet Swami Chinmayananda, because he is not an object other than me. It is I, myself, so even when I am dejected and disappointed for not having met him, Swami Chinmayananda is never far away from me. In the same way, we desperately seek this self-effulgent Consciousness everywhere; we search for the *svaparakasa Paramātmā* in Kashi, Badrinath, Mecca, Medina, or Jerusalem, without realizing that He is our very own Self!

Swami Chinmayananda

*Paramātmā* is the Self of all beings; I am this blissful Self. Happiness cannot come from outside. Even though the nature of *Paramātmā* is happiness and it is the Self of all beings, we do not see it or recognize it. The first problem is that we know that we are, but we do not know what we are. We do not know that we are of the nature of Bliss and that we do not need any other objects for our happiness. We keep thinking that we are sorrowful, incomplete people, and that we need other objects or beings to be happy. This is due to the lack of knowledge about our real nature. Though the blissful Self is ever present, we are unaware of It.

Swami Tejomayananda

## SPIRITUAL TRAILS

Know You Are the Light

by Pujya Gurudev Swami Chinmayananda

*Notes from a discourse on Nārada Bhakti Sūtras, December 1967*

In our spiritual practices, or sadhana, we must constantly keep before us a supreme idea—an ideal—for all thoughts and all movements in our sadhana are only many adjustments to “click-in” that ideal. Our spiritual practices are something like a photographer, who adjusts the objects, arranges the lights, and prepares his sensitive film and camera lens in order to “click-in” his ideal photograph. Until that clicking-in takes place, however, he is constantly busy arranging and adjusting. In the same way, in our sadhana, we cannot expand into That which is beyond the mind, or experience That which is behind the mind, until the clicking-in has taken place.

This experience of clicking-in to a supreme, spiritual Ideal is not to be found in any temple or mosque. This experience is here within us, yet we know it not, because at the moment, we are turned outward from it. Actually, no one is ever away from the Ideal. The supreme Ideal is the center within us, and we all exist on its circumference. Clicking-in is a matter of adjusting to that center within.

But clicking-in seems to happen for some people and not for others—because some of us are standing on the circumference with our vision turned outward. All we have to do is an about-turn on the circumference and move on a tangent to the center. We know that the radius from any point on the circumference to the center is the same distance. Once turned from the outer fascinations, our individual distances to the center, or supreme Ideal, become equal.

The only difference between those of us who are able to click-in and those who are not is the capacity of the individual to turn around toward the inner Self. That is all. This turning inward is the total mechanics of religion, including the study of scriptures, visits to temples, and treks to pilgrimages. These are all the means to make the mind turn in itself.

If we put too much emphasis on the environment, or outer problems, an entire lifetime can be wasted in adjusting the objects and preparing the camera without any clicking-in taking place. Then how can we progress spiritually? Clicking-in is the transformation that must take place within oneself. A drowsy, worried, tense individual continues his prayers for years in the meditation room, but refuses to smile. If this attitude persists, he can never progress.

And how many of us only keep nudging ourselves from the outside? We swallow the news from the newspapers. We pant to have one more sari. We waste life itself, gaining nothing other than what an animal gets out of life. He is born, grows fat, breeds, spans his children, and dies. In the end, such a person has made neither himself nor the world any richer.

In other words, to follow a religion blindly, or to live it vainly, is not sufficient for spiritual transformation. Remember Rāmakrishna Paramahansa. He never read the *Gītā* or the Upanishads. But what he lived was a commentary on the Upanishads. This transformation of oneself needs no special period of time, physical environments, or conditions of living. This transformation is a rising in consciousness within oneself. It is an attempt to see and experience the world from a deeper depth within oneself.

How are we now looking at the world? Most of us look at the world only from physical and

mental/emotional levels, each from a different perspective. A scientist looks at the world from an intellectual level, but his wife sees her scientist-husband from an emotional level. She cannot see him from an intellectual level with that same intensity. A scientist says, “This diamond is nothing but carbon.” From an emotional level, the lady says, “Ah, how beautiful!” From a physical level, the jeweler thinks, “If only I can get it—how much money it will bring me!”

If this much is understood about the levels of seeing, our sadhana becomes easier. The attempt of the spiritual seeker is to plunge to a new depth in himself, and from there to look out on the world and continue to expand those depths. The seeker’s attempt is not to remain where he is, but to grow, to rise, and to see with new eyes.

This deeper level of seeing is the purpose of all sadhana. All prayer and meditation are to quieten and hush our mind. They are to give the seeker a mirror in front of him, to reflect what is lying behind—like a rearview mirror in a car, into which the driver looks to see what is happening behind the car. When I look into a mirror, do I not see myself as well as what is behind me? All the scriptures—the Upanishads, *Nārada Bhakti Sūtras*, and so on—are only showing us a mirror into the depths behind our mind. The job of sadhana is to experience That which lies beneath the mind.

Many people look into a mirror and see only themselves; they do not see what is behind because their intention is to see only themselves. Isn’t that our conduct now? We are only seeing ourselves in a mirror and not seeing what is behind our physical bodies. We go to the temple and say, “Give me healthy children,” or “Give me a beautiful wife.” We practice religion only to get an endorsement or sanction of our way of life. It is not the fault of religion that we don’t look deeper, but a lack of sincerity within ourselves.

Consequently, when you come to study the scriptures, bring that needed sincerity with you. Study does not imply merely getting the word-meaning, or capturing and recording the textual implications. You must glide into the content and experience it! If that idea or intention is not there, studying is of no use. You become just a ringing bell—just to chant and sing and talk—and yet you experience nothing. Consider the tragedy of a man who takes interest in spiritual discussions and the study of religion, but in the end gets nothing from it.

Therefore, learn not only to read, repeat, and understand, but to truly delve into and listen to the depths of yourself. Slip beyond the noisy frontier of your mind. Soar above the thundering agitations, the whirling, screaming thoughts. Just look quietly from within and watch all the blabbering. From the sequestered silence within yourself, be aware of everything happening around and within, without involving yourself in any of it. This stage is called the state of the Witness (*sākshi-bhāva*). For a moment you walk away from the race and watch others running. You get off the track and take some rest. These restful moments when you are watching the race intelligently are called meditation.

When you are in meditation, if your attention is diverted to things outside, you are still involved in them because you are watching them. But to be watching without an object, to be aware only of yourself, is objectless Awareness. This is the moment of Realization. When there is nothing to witness except Silence itself, that state of Awareness is Truth. When there is nothing but yourself—that is the state of One-without-a-second.

Starting tomorrow, move about in the morning (morning is the easiest time to maintain this meditative attitude) without worrying, without talking. Don’t talk. Keep *maunam* (silence). Just watch. Watch all the disturbances within the mind, but don’t get involved in them. *Maunam*. If someone talks to you, answer, but even then, watch. See how the intellect reacts and answers.

When we are thus engaged in observing ourselves within, we neither look out with fully opened eyes nor look within with fully closed eyes. But with eyes three-fourths closed, we are looking at the world from our own throne of Reality—from where we see not only the world outside, but also our own awareness of the Reality.

In the tenth chapter of the *Panchadashi*, a metaphorical relationship between a dance hall and a lamp is used to describe the phenomenon of looking at the world from our own throne of Reality. Within the hall is a girl dancing to the rhythmic accompaniment of the tabla. Assembled in the dance hall are the rich zamindar (landowner) and peasant village folk. Though hundreds are gathered there, the girl is dancing just for the entertainment and fulfillment of the zamindar. The dancing girl, the accompaniment, the zamindar, and the crowds are all illumined by the light in the hall.

An analysis is drawn in this illustration that compares the zamindar to the ego, and the crowds to the thoughts produced by the sense objects. The dancer who entertains the ego is the intellect, which dances in various moves and postures to the beat of the tabla, or the sense organs, which decide the tempo and rhythm of the dance. But remember, the tabla accompanist (sense organs) and the dancing girl (intellect) are performing for one person only—the zamindar (ego)—and not for the crowds (thoughts produced by sense objects). The zamindar can get up and leave whenever he chooses. In deep sleep, the intellect is asleep; the dance is over. No matter how much the crowds whistle and applaud, the dance is over. If the zamindar (ego) is tired and retires, the dancer (intellect) also retires. Then the crowd retires, but the light illumining them all remains.

No matter what happens in the hall, the light is the same. The light does not like or dislike what happens. The light neither applauds nor throws stones. The light has nothing to do with what happens in the dance hall, and yet, none of the performance and gathering could have taken place without the light. The hall and those within it are bathed in the light. But the light is not involved in the activities within the hall. The light illumined the hall before the girl, the accompanist, the zamindar, and the crowds came. When the zamindar is gone, the girl is gone, the crowds are gone, the light is there illumining the emptiness.

When the world is there in front of me, the light is there illumining it all for me. In the world's absence, the light is still illumining the absence. When you come to experience this illumining light in the absence of the world, you know there never was the girl, the zamindar, or the crowds, for you realize that "that light am I." The dance hall is the world. As long as I come and dance about, the world continues. When I am tired and retire, the whole world is gone. Then what am I? I am the light illumining it all, whether the world is present or is absent.

Therefore, if you must participate in the dance of the world, be the zamindar who, when tired of it, can get up and walk out! Once withdrawn and watching from the silence within, you become aware of how the sense organs and the sense objects in their worldly arrangement are conspiring to become the world.

Don't sit and identify with the lower. Lift yourself in meditation to the Highest. Be the Light and know you are the Light. Be the Light and assert yourself to be the Light. This watching and assertion must be a continuous current within. Those who have the courage, the heroism, shall enter into this great realm of Bliss and from there contact the world. Then, if you gain or if you lose in the world—what does it matter? The Light remains the same, illumining chaos or enjoyment. These rare ones have lifted themselves to ecstatic heights and have walked out of the dance hall of senses and sense objects—their realization was also illumined by the Light!

The consequent awakening to Reality, to Truth, to our own Self, is the fulfillment of all religions. Each seeker will find it out for himself alone, for it is a direct experience. All singing, all temple visiting, and all reading and studying are only to take us to this frontier of peace and

completeness. If this spiritual transformation is not coming, we are merely like cattle going along the road, each numbered and headed for the slaughterhouse in town.

He who has risen up from himself to realize his own true stature comes to the state of God-realization. He has expanded, unfolded, and arrived—fully. It is for this expansion and awakening that the scriptures of the Upanishads, the *Brahma Sutras*, and so on, are read and studied. To go on a pilgrimage to the Himalayas is for this unfoldment only. Renounce everything; realize the Himalayas, the scriptures, the Truth within yourself. Otherwise the days pass by in numbered succession. Here we are—counting the birthdays, today's breakfast, today's lunch, tonight's meeting, and then, dinner again!

From the harbor of peace you look out. Then why come out of that harbor into which you have safely sailed? That peace is so fulfilling. Try. Silently. No one need know. Keep trying. Lift yourself. Pull yourself into that harbor. And from that harbor within yourself, once entered, never come out.

#### Holistic Management

by Pujya Guruji Swami Tejomayananda

*Edited article originally published in the Mananam series*

Management implies many factors—a manager, the resources to be managed, the goal to be achieved, and the methods to be employed.

#### Value-based Management

It is very clear that the manager has to be a human being, because a machine does not manage things by itself; a human being has to install the machine. First, a manager has to learn to manage himself. Only then can he manage others. He has to have a good value system from where he can draw his strength and function efficiently.

All resources to be managed fall under the three categories of man, materials, and money. Without building and managing monetary resources, we cannot function successfully. The materials to be managed may vary. In business, the materials depend on the type of product to be generated. In educational institutions, the materials are of an entirely different kind; and in a household, it is different still. A renowned professor of management told me that ultimately, all management boils down to the “management of man.” And there are only two types of men—those who have difficulties and those who are difficult. It is perhaps easier to manage people who are difficult, because you already know they are difficult.

A person has to manage resources for a particular purpose, for a goal. His goal varies depending on whether he is managing a household, an institution, a political party, and so on. Regardless, it is the larger goal that always has to be kept in mind. If the people, for whose happiness and welfare we claim to function, are themselves exploited or made miserable, it defeats the very purpose. These days we talk about industrialization, globalization, liberalization, and so on, but in the process, all nations have been reduced to the state of only markets—a good market, a potential market—and most people have been reduced to the status of mere consumers, only to be exploited.

These days we hear of many systems of management—the American model, the Japanese

model, the Indian model, the Eastern model, Indian ethos, and so on. There are many systems, but no system is foolproof. The success or failure of the system ultimately depends on the person who is going to manage it. In the political arena, for example, a dictator may be democratic and benign like *Bhagavān* Shri Rāmachandra-jī, or a democracy may see the emergence of a tyrannical dictator. Sometimes, in a democratic system, the people elect their own persecutor!

We may know many theories of management, but without values, they have no value. We talk of value-based management, value-based business, value-based education, value-based politics. We know it all, but the problem is that we do not implement it. We do not live our values. There is corruption everywhere. Even in religion, there are fake sannyasis! It has become a way of life. Now we call it “cooperation,” not corruption. All of us know in our heart of hearts that everything has to be value-based, but there is always a feeling that it cannot be done. Some thought has to be given to this.

There are four kinds of people:

1. Those who are unscrupulous and have no values at all
2. Those who have values but are not able to live up to them
3. Those who accept values, but feel that it is not possible to practice them in today's world and so consider them irrelevant
4. Those who have wrong values in life

If one has no values at all, one's life will be valueless, and this type of life is not worth living. If one has the values but is not able to live up to them, the only thing one has to do is to become strong. And if a person has the wrong values, God help him!

The third kind of person causes great concern because such an attitude is insidious and dangerous. Are values truly irrelevant today? Is it true that no one respects values? A little thinking will reveal that all of us respect values, and respect only those people who respect values and are able to follow them. There is no doubt about it. The only problem with us is that we want to see these values in someone else. I may earn money by whatever means, fair or foul, but I want my accountant to be honest, my servant to be honest, and my watchman to be honest. I may or may not speak the truth, but I want others to speak only the truth. The power of truth is such that even when a person lies, he has to swear he is telling the truth! Because a lie has no face of its own; it gets validation only in the name of truth.

We see mafias flourish because even in their dishonest businesses, honesty and loyalty are required. Their business may be dishonest, but among themselves there exists an unwritten law of honesty, wherein sharing of profits is done based on their given word.

One of the greatest assets in business is credibility. Once that is lost, everything is lost. You may cheat once or twice, but if your credibility is lost, you are finished. A businessman was teaching his son and said, “Son, in business two things are most important. One is integrity and the other is wisdom. Integrity means that once you have given a promise or made a commitment, you must fulfill it even if you have to suffer a loss for it. Wisdom is to avoid giving any promise or making any commitment!”

Does anyone respect match-fixing in sports? No. Why? Because something within us revolts against it. There is an innate sense of values in us. We may applaud a person for great achievements, but we respect a person only for what he is. What one has, and what one is, are totally different things.

The great values of life are never irrelevant. Ultimately, they alone succeed. Thus, lasting success is achieved by hard work, honesty, loyalty, integrity; it is achieved by these values

alone and not by anything else.

### Two Ways of Living

There are two ways of living. One is by compromise and the other is by sacrifice. To live either way, one has to renounce something. God has made life in such a way that without renouncing we cannot live. Inhaling is possible only when you exhale also. If you say you won't exhale, you cannot live. Without giving up the lower, you cannot get the higher; you cannot grow. In compromising, man gives up higher values and ideals for lower gains. In sacrificing, he gives up lower standards and ideals for the higher. Renunciation is involved in both.

A man of compromise has never become an ideal anywhere in the world. Only a man of sacrifice becomes an ideal, a leader worthy of respect. This is a historical truth. Therefore, our thinking must be, "I have to renounce anyway, either this or that. So what am I going to renounce? When I renounce my ideals, my values, it means I am selling myself, selling my soul. On the other hand, by refusing to compromise, I may suffer a little, undergo some hardships, and forego some comforts. So what? One has to pay a price for everything. So be it."

Some people come to me in their old age, having retired from high social or professional positions, with all the comforts life can offer, suffering from sleepless nights because of their conscience. The memories of their past misdeeds keep haunting them and this is how they pay the price. In compromising, there will be immediate pleasure, no doubt, but pain follows in its wake. It is better to die once than to die of guilt moment to moment—only when we have this firm conviction is it possible to sacrifice.

### The Holistic Choice

Holistic means "whole" as well as "holy," or purifying. Holistic management includes all the factors discussed so far. Without that vision and those values, no management can be successful. Doubting those values or thinking them to be irrelevant is more dangerous than not having them at all. This world is very straightforward. Fire says, "Touch me not. I am hot, so if you touch me, you will get burned." If we follow the rules of Nature, the rules themselves will protect us. But if we don't, we have to be ready for the consequences.

Strangely enough, man is not afraid of committing sins. He is only afraid of getting caught. He is not afraid of action. He is afraid of the consequences. If you do not want the consequences, then why do you indulge in that action? There is a beautiful Sanskrit verse that says, "*Puṇyasya phalam icchanti punyam na icchanti mānavaḥ. Na pāpa phalam icchanti pāpam kurvanti yatnataḥ.*" Translated, it says people want the results of meritorious deeds, like happiness, and so forth, but they do not want to perform meritorious deeds. They do not want the consequences of sins, but they commit sins deliberately."

The choice is ours. This is the beauty of human life. We can become *devatās* (divine beings) or we can become *dānavas* (demons); both are possible. If we want to be happy, there is no choice other than to follow a proper value system. No one wants to live a life of suffering. We have to stand up and try our best, so that at least we can say we tried. Of course, when we try, it is a trying period, but it will lead to joy and a great sense of fulfillment. It is immaterial whether others appreciate and applaud us or not. We would have lived a life of right values. That is the most important thing.

Values are ever relevant; they are independent of time and space. Values are lived for others alone—they are first for us, then for others. Be afraid of the consequences of your actions. Everyone has to renounce, so don't live a life of compromise, but make it one of sacrifice. The choice is yours. This is holistic management of yourself and, thereby, of others.

## REFLECTIONS

### And How Shall I Seek Thee This Spring?

by Chetana Neerchal

A lamp stayed  
burning beside You  
while  
the music  
filled the room.

A heart stayed  
sweetly with You  
while  
thoughts  
roamed around.

A woman sat  
seeking a  
presence  
to fill  
an empty page.

A bee buzzed  
heady with spring,  
his hum a single  
“OM.”

The light within  
sketched  
Your presence  
on my page,  
in shadows  
spilling all around.

## Pujya Gurudev's Autobiography

### A Letter

Respected Swamiji,

I am anxious to learn about you. I have been hunting for some biography or autobiography of Swami Chinmayananda. You seem to have written or revealed so far nothing. Your Upanishads and *Gītā* and other books have been glanced over by me, but they are all regarding the great Truth. But who are you? Were you like Buddha, a prince? Or like Shankara, a poor brahmin boy? Or like Ramakrishna, a simple uneducated villager? Or like Vivekananda, an intellectual agnostic seeking Truth . . . ? We have a right to know you. You must give us a glimpse of your own person. Hence I write this note. I have heard, I confess, so many contradictory versions of you that from what I am told, you can be anything from an irredeemable rake to a sublime instance of one born divine. Please console me, comfort me. Am I asking too much? Where can I meet you?

*Chandra Bhanu Adiyar*

Mangalore, April 26, 1966

### The Reply

Blessed Self,

*Om Namo Nārāyaṇāya!* Salutations!

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

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



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

I am by training a religious man, by experience a Vedantin, by inclination a *bhakta*, in temperament a *karma yogi*, and in practice an integral *yogi*. My faith is in democracy. I am convinced by socialism; I am habituated to communism; and I am committed to the impossible theory of “love all.”

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

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

I have my lovers and many beloveds in this country and abroad. I play the beloved to my lovers, and am an enthusiastic lover to my Beloved. We, together, thus step ahead and march through love towards the Lord’s palace of bliss and wisdom.

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

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

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

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

*Chinmaya*

Jamshedpur, May 1, 1966

### **In Search of Fire**

by Chetana Neerchal

We need  
a fire,  
my friend  
to keep  
us warm  
in the cold  
of absent ideas.

We need  
a passion  
to set alight  
our lives  
absent  
of action.

Let us  
stir  
the spark  
within ourselves,  
my friend,  
to fire  
our minds  
absent of spirit.

### **Manage the Mind**

Talk by Swami Bodhatmananda, transcribed by David Brown and Lynne Matous

We all attempt to manage our lives. We attempt to manage our time, our finances, our work, our children, and even our spouses (to some degree), and often with little success. But few of us ever consider the management of our minds, where the thought of all management begins.

Our lack of success in managing the many aspects of our lives may stem from this very fact that we first have not tackled the job of managing our own mind.

We will delve into the art of mind management through four questions, each with its own subtopics.

1. What is the mind?
2. Why manage the mind? In other words, what is the purpose of this study? Is it even necessary? After all, people can continue living without listening to such talks, and without managing the mind effectively and efficiently.
3. What are the different types of minds? Addressing this topic is helpful because managing the mind differs from seeker to seeker, or person to person.
4. How to manage the mind? There are four aspects in managing the mind, namely:
  - a. Quieting the mind
  - b. Concentrating the mind
  - c. Correcting the mind
  - d. Transcending the mind

### **1) What is the mind?**

Initially, we need to understand that the mind is something different from the physical body. The physical body can be viewed as insentient matter. The word insentient denotes something that does not have the ability to know, like a table or a chair. The mind, however, somewhat similar to a computer, has the ability to learn, or gather knowledge, educate itself, and respond to the external world. But unlike a computer, the mind has the capacity for self-learning, or learning about itself.

Being different from the body, which is simply matter, the mind has knowing ability. So what can the mind know? The mind can know the external world. The mind can know about the body. The mind can know about various sense faculties that the body possesses in order for it to know the external world. So, the mind has the knowledge of all these—the world, the body, and the senses.

The mind, the sentient entity different from the body and senses, but connected to their functioning and aware of the external world, is known to us in the form of continual thoughts. All arising thoughts are expressions of the mind. When the continual flow of thoughts ceases, the mind remains, but its expression as a flow of thoughts, comes to a stop. A mind where the flow of thoughts has stopped is what we understand as a calm mind, or a suspended mind. So the mind's continual flow of thoughts is what we want to manage. This aspect of the mind is what we want to control. The question arises, why do we want to control the mind's unceasing flow of thoughts? Why should we manage the mind in the first place?

### **2) Why manage the mind?**

If we analyze our lives, we can see that we actually live in two worlds: One is the external world and the other is the internal world. The physical body is in the external world and the mind, which preoccupies us, is in the internal world. For example, we are all sitting here in this room. This “here” is our external world, our physical presence in the external world. If someone asks you where you were between 4:30 and 6:30 p.m. today, you would say, “I was in this room.” But if you asked yourself if you were mentally here for two hours continuously, the answer would be, no. You may say, “When I entered this room, I was mentally outside, thinking about something or somewhere else. And when I exit this room, I will be mentally here, thinking about what transpired in this room.” So, we live in, or are aware of, two worlds—the external and the internal.

Ultimately, our peace and happiness depend on the condition of our internal world. Externally,

we may have wonderful things. Externally, we may be able to smile at everyone while feeling unhappy internally. We may see someone appearing happy with work one day and resigning the next. We may see two people smiling and happy to be together one day, and separating some months later because they cannot get along. They part because while their external world is wonderful, internally they are miserable.

After experiencing life for a while, we realize that what really matters is the internal world. If we are happy, peaceful, and content in our internal world, then the challenges of the external world will not be able to disturb us and make us insecure, unhappy, or restless. Therefore, the key to being happy and peaceful is to manage the internal world of the mind. Of course, we have to manage the external world, too; but managing the external without managing the internal world is as good as failure in the external world. Therefore, the internal world should be mastered, and as soon as this is done, living the external world becomes easy.

Let us focus on ourselves and not on the external world, examining where we are, how we live, and how much (or how little) attention we pay to different aspects of our own personality. I am particular about what I eat, how often, and how much. At the bodily level, I am concerned about my external appearance. I want to appear attractive and adorned; there are billion-dollar markets to help me serve this physical aspect of "I."

Another aspect of "I" is concerned with questions: How intelligent am I? How smart, how knowledgeable am I? So we gather a lot of information, everything we can acquire. If we don't have some information available, we know how to get it quickly. We spend much time and effort on this, and there is much information at our fingertips. There are schools, universities, and other institutions making sure this the intelligence aspect of "I" is well served.

What is lacking, however, are services to manage the mind aspect. We often see people who are highly learned or very beautiful, but they do not have good mind management. It is similar to having a car, for which we have paid thousands of dollars, that looks wonderful, has nice wheels, and high horsepower, but does not have a good driver. This is why there are people who are often either very beautiful or extremely intelligent, yet quite unsuccessful in their personal life and relationships. They are unable to handle these softer, more subtle, issues relevant to mind management. Thus, managing our internal world of mind is important for everyone.

*To be continued*

### **The Constants in the Watch Tower** by Chetana Neerchal

We are the constants in this watch tower,  
our pens trained to catch the shifting light that moves in and out of the day,  
the passing figures entering and exiting our life,  
the thoughts that cling onto memories and create new ones,  
propelled, nay, compelled  
by an urge to share the kaleidoscope of patterns we witness.

## NEWS

### **Shri Chinmaya *Mahāsamādhi Ārāḍhanā* Family Camp 2014**

*Article submitted by CM Trinidad*

This July 2014, come experience joyful spiritual upliftment for the whole family at the 21st annual Sri Chinmaya *Mahāsamādhi Ārāḍhanā* Family camp being hosted by Chinmaya Mission Trinidad at the Hyatt Regency Hotel in Port of Spain. Adults, youth, and children can look forward to an engaging schedule filled with yoga, meditation, scriptural study, satsang, and discourses by our beloved Pujya Guruji Swami Tejomayananda, Head of Chinmaya Mission worldwide.

Additional camp highlights to look forward to include early morning meditation at the waterfront, evening cultural programs, excellent local cuisine, and sublime discourses on Hindu scriptures. Chinmaya Mission families from across the globe will be traveling to Trinidad to participate in this a week-long camp, July 29-August 3. This family retreat is open to all. Chinmaya Mission family camps are a wonderful way to meet spiritually-minded persons, to share ideas and experiences in the spirit of satsang and teamwork, and to dive into the timeless wisdom of Advaita Vedanta, which teaches universal Oneness.

Pujya Gurudev founded Chinmaya Mission in 1953 and traversed the globe teaching the wisdom of Vedanta. This *mahāsamādhi* family camp lovingly remembers Pujya Gurudev, and his life and teachings. The camp culminates with a devoted *Guru Pādukā Pūjā* on August 3, the final day of the camp.

For all the guests from abroad, CM Trinidad has arranged pre- and post- camp tours to visit the beautiful local temples, golden beaches, bird sanctuaries, nature centers, the sister isle of Tobago, and the spectacular Kaieteur Falls in neighboring Guyana (South America). All are welcome to take full advantage of the generous discounts for group tours and pre- and post-camp accommodations.

Don't miss out on this rare and unique opportunity to revel in spirituality amidst sun, sea, and sand! Book now!

Website: <https://www.chinmayamahasamadhi.org>

Facebook: [www.tinyurl.com/MSC2014](http://www.tinyurl.com/MSC2014)

g+: [www.tinyurl.com/MSC2014-GP](http://www.tinyurl.com/MSC2014-GP)

### **Chinmaya Bala Vihar Teacher Training in Houston**

by Madhavi Vaidya

CM Houston is pleased to announce its next teachers' training seminar June 28-29, based on the CM BV curriculum and teaching manuals. The seminar will be conducted by Acharya Darshana Nanavaty (CM Houston), who is also the key author of the BV curriculum and BV Director at CM Houston. The seminar is open to all Chinmaya Bala Vihar teachers from all CM centers and will be held at CM Houston's *Chinmaya Prabhā* ashram. The program will include one-on-one-detailed training for all grades. The curriculum for higher grades will be the highlight. For details and registration information, e-mail CM Houston or call Shobha Ravishankar (832-483-7499).

## **The Light of Mahādeva at CM Princeton**

by Vasava Krishnamoorthy

The red dawn lingered on the horizon on March 9, marking the start of the auspicious celebrations of *Mahāshivarātri* at CM Princeton's *Chinmaya Vrindāvan* ashram. The priest broke the quiet of the temple with a prayer, and began the *Ganapati homam* to welcome a full day of activities. The morning puja and *Rudrābhishekam* started shortly after 8 a.m., immediately after the *homam*. As the morning went on, a steady flow of people arrived for the ceremonies while others departed for other duties. The hall remained filled to capacity all day and evening long.

The Chinmaya Swaranjali groups from central New Jersey arrived mid-morning and chanted bhajans, carrying the early morning vibrations over to the afternoon puja that began at 12:30. After the puja, the prayerful atmosphere of the temple was kept alive from 2-6:30 by various adult bhajan groups and musicians. The finale of devotional outpouring was given by the Chinmaya Swaranjali group from Basking Ridge/Bridgewater. They carried their Shiva bhajans until 6 p.m., the start of the *Ekādasha Rudrābhishekam*, or 11 rounds of chanting *Rudram*. This fast-paced, powerful chanting invokes only peace and bliss within.

The evening included a delightful santoor concert by Deepal Chodhari, a renowned local artist and BV parent. Swami Shantananda (CM Princeton) then guided all the devotees through a short meditation at midnight and gave a simple explanation of the significance of a *Mahāshivarātri* puja and fasting.

It was shortly after midnight that the festivities concluded with chanting and *ār̥ti*. With Balavihar classes the next morning, everyone dispersed quickly. The lingering incense, lit lamps, and tangible silence stayed locked in with the Lord for the night.

## **Flourishing Activities at CM Minneapolis**

by Manu Madhok and Rajendra Rao

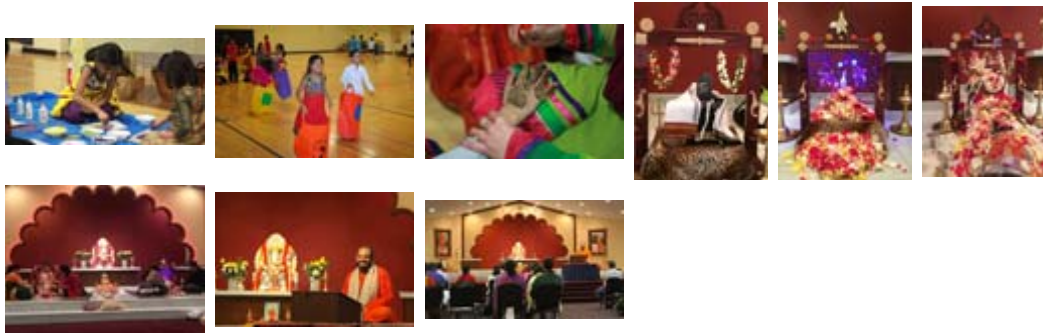
CM Minneapolis hosted a *jñāna yajña* by Swami Shantananda (CM Princeton), February 17-21. Devotees have always looked forward to Swamiji's visit in the thick of winter every year as his satsangs help everyone forget the harsh winter. This year was no different as Swamiji continued and concluded *Gītā*, Chapter 2. He also continued *Prashnopanishad* in the morning sessions and will conclude this text in his next visit. The highlight of the *Gītā* talks was on the last day when Swamiji gave a comprehensive and masterful bird's eye view of Chapter 2.

*Mahāshivarātri* was celebrated in February with a puja and *abhishekam* to Lord Shiva, as well as a *krama archanā* by 22 families. The event was attended by about 75 members despite the bitter cold. The puja was followed by a sattvic *prasādam*. The adults and children fasted that day not only from food, but also from electronic gadgets. The adults engaged their mind in doing *japa* of the Lord's name with their *Rudrāksha mālā* and children focused on coloring pictures of various forms of the Lord.

The St. Paul location organized a Holi *Indradhanush Melā* on March 8. Each family contributed their time, efforts, and presence to make it a special day for all CM devotees, and realizing Pujya Gurudev's motto of "maximum happiness for the maximum number for the maximum time." The event was graced with bhajans and a special

message from Swami Shantananda on the importance of *sevā*. The theme of the rainbow colors of Holi Mela was seen in the beautifully decorated hall where parents and children did a *ḍāṇḍiyā* dance dressed in their colorful best, with faces painted and hands decorated with *mehendi*. The children thoroughly enjoyed the activities of the beanbag toss, sack race, bowling, and crafts, collecting little gift bags to take home. Homemade *bhel puri* and *dhoklā* were delicious snacks served with hot tea, lassi, fruit juice, and water. Several mothers generously prepared the sattvic dinner feast followed by the sumptuous *rasmalāi* and specially ordered ice cream. All local CM festivals are geared toward Bala Vihar children so that they enjoy celebrating important Hindu festivals in the company of friends and see the value of, as Pujya Gurudev said, “selfless service in the spirit of oneness.”

Swami Sarveshananda (CM Dallas) continued his *jñāna yajña* on *Vishnu Sahasranāma* from the prior year, bringing devotees to the heights of knowledge, and invoking joy in their hearts and tears in their eyes, leaving everyone longing for more for the next time. He began *Kaṭhopanishad* discourses that were held in the mornings and elaborated on why Nachiketa is a role model for all of us. Everyday unfolded a new facet of a fit student, an ideal teacher, and the ultimate knowledge.



### ***Saumyakāshi Shivālaya Shines during Mahāshivarātri*** by Padmashree Rao and Uma Aggarwal

The great auspiciousness of *Mahāshivarātri* glorified the *Saumyakāshi Shivālaya* temple at CM Houston’s *Chinmaya Prabhā* ashram as more than 5,000 devotees came to seek the blessings of Lord Shiva over three days, starting on February 27. The detailed events were planned with careful attention to blend harmoniously joyful celebrations, collective prayers, and silent hours of meditation.

*Saumyakāshi Shivālaya* had a touch of Mount Kailasa as the preparations commenced for propitiating the perfect atmosphere to tune to the Highest. Even the unseasonal chilly weather in Houston added to the feeling of being transported to the Himalayas. Somehow, the cold air only warmed the hearts of the thousands who thronged to the temple to participate in the puja and *abhishekam* that began on the morning of Thursday, February 27.

The resident priest began the day with Lord Shiva’s holy bath. Devotees felt blessed to offer *kshīra-abhishekam* as they bathed the *Shivalingam* with milk. *Mahānyāsam* (*nyāsa* meaning “purification”) was recited to purify seekers’ body, mind, and speech of all impurities. It was recited before the offering *Rudrābhishekam*, an

uplifting and enlivening ritual for devotees where the *Shivalingam* is bathed in milk, water, ghee, yogurt, and honey. All agitations of the mind and senses felt cooled further when the *lingam* was adorned with turmeric, vermilion, sandalwood, and sacred ash. This sacredness echoed through the evening when devotees got the opportunity to offer *kshīrābhishekam* again amid the continuous Vedic chanting of the *Laghunyāsa Ekadasha Rudrābhishekam*. To make worship more personal, a beautiful *lingam* was created as a special altar under the *Shivālaya* temple, where every devotee could offer milk *abhishekam* to the Lord.

Devotees basked in quietude and devotion throughout the day. It is said the stars are most conducive for meditation on *Mahāshivarātri* and Lord Shiva is exalted as the greatest Yogi of all. And so, as the steady, melodious chanting of “*Om namaḥ Shivāya*” subdued the mind, ardent devotees found the right atmosphere at His feet for deep, silent meditation. The day’s prayers and celebrations culminated with a midnight *ārṭi* in the sanctum sanctorum.

The *Mahānyāsa Pūrvaka Rudrābhishekam* was repeated on February 28 so that more devotees could participate in the sacred event. And on Sunday, March 2, a *MahamṛtyunjayaHoma* was performed. Acharya Gaurang Nanavaty (CM Houston) explained the meaning and significance of each word of the *Mṛtyunjaya Mantra* and encouraged everyone to allow the mantra soak in throughout the worship. Each family was given their own plate with a *yantra* and black sesame and flat rice for offerings as the priest chanted the homa mantras. The 108-times chanting of the *Mṛtyunjaya Mantra* infused great energy in all devotees, leaving no doubt in the power of selfless, collective prayers. As the homa concluded, all the puja offerings from the devotees were collected by the volunteers and offered as *pūrṇāhuti* at the main altar on the stage.

It is by Lord Shiva’s grace and Pujya Gurudev’s blessings that on every *Mahāshivarātri*, *Saumyakāshi Shivālaya* shines all the more. The Mission volunteers tend to every detail with dedicated *sevā* and thus enhance the joy and sanctity of the festivities.



#### **CM Miami’s CORD Walk at MetroZoo** Report submitted by CM Miami

CM Miami’s 2014 CORD Walk was successfully held on Sunday, February 16 at Miami’s MetroZoo in South Miami. Flawlessly coordinated and smoothly conducted by smiling volunteers, even the zoo staff and administration appreciated and congratulated the organizers on the event. In addition, TV Asia News televised the event and interviewed CM Miami *sevaks*.

Happy families of parents, children, and toddlers in strollers from the local community came out on a sunshiny day for a festive, fun, and entertaining walk through the Zoo. The event raised over \$5,000 for CORD USA projects.

CM Miami volunteer, Naresh Tolani, sponsored the delicious catered hot lunch, while

Sunita Nandwani sponsored the drinks and bead necklaces, and Komal Sabnani sponsored dessert. Everyone ate heartily with delight and then donned their bright CORD USA t-shirts to start their walk. CHYKs handled the registration tables and then banded with groups of walkers, color coded by beads, to take them on a tour of the zoo, providing them with fun-facts along the way and quizzing them at the end. Everyone greatly appreciated their tour guides and entire zoo experience with meet-n-greet with the animals. Scrumptious vegetarian cupcakes were served as dessert at the end of the walk.

Their CORD Walk registration allowed families to spend an entire day at the zoo, free of charge. This was CM Miami's third CORD Walk at Miami's MetroZoo and plans for next year at this venue are already underway.

### **CM Boston's Bala Vihar Students Offer "Namah Shivāya"**

by Latha Sainath

This year's CM Boston *Mahāshivarātri* celebrations had the added fragrance of a cultural program offered to Lord Shiva by its Chinmaya Bala Vihar students. The program, titled "*Namah Shivāya*," was held on Sunday, March 2 at the exquisitely adorned *Chinmaya Mārutiashram*.

The lobby welcomed in devotees with two beautiful scenes: One showcased the *Shivalingams* surrounded by snow-covered mountain peaks and the other featured Lord Shiva seated in meditation. Also on display were eye-catching posters of Lord Shiva and Lord Dakshinamurti, idols of Lord Naṭarāja, as well as students' drawings of Lord Shiva. In the auditorium, the stage backdrop was a magnificent 7-foot image of Lord Shiva that had been specially designed for the event using flower garlands and decorative ropes.

The program began with an invocation verse chanted by resident acharya Swami Chaitanyananda, followed by melodious Shiva bhajans by the Chinmaya Swaranjali group. Next was the puja to Lord Shiva that was performed by two Bala Vihar students who were led by a teacher. The puja included a captivating *archanā*, or chanting of 108 names, to Lord Shiva by 15 students from the chanting class. As the chanting continued, the Bala Vihar students in grade 2 walked to the altar in single file, offering Lord Shiva's favorite *bilva* leaf with "*Namah Shivāya*" written on it.

After the puja, the BV students in grade 5 gave a presentation on the symbolism of Lord Shiva and used posters and visuals to enhance their exposition. "Let us be better, not bitter," was the message conveyed by a student who spoke on the Lord as *nīla-kanṭha*. This was followed by a colorful and fast-paced dance on "*Bho Shambho*" by three BV high-schoolers and a skit on Rishi Mārkaṇḍeya's devotion to Lord Shiva. It was presented by BV students in grade 5 who had also created all the props for the skit themselves. The same group also presented a tableau on the *pañcha-bhūta sthalas*, or the five temples of Lord Shiva based on the five elements. For the grand finale, five musically gifted students sang a touching rendition of Adi Shankaracharya's *Shiva Panchāksharī Stotram* to the accompaniment of a keyboard. The festivities concluded with delicious *prasādam* prepared by volunteers.

The event was attended by about 600 students and parents of Chinmaya Family. The support for the event was overwhelming and everyone sincerely appreciated the program concept and execution that combined tradition, devotion, education, and upliftment.





## CHYK Retreat in Orlando

by Nikita Kathuria

Orlando CHYKs were blessed to get the opportunity to host the first CHYK West retreat at Chinmaya Mission Orlando with Acharya Vivek Gupta (CM Niagara), February 14-16, 2014. The retreat on “*Sambandha: Freedom through Relationships*” was attended by approximately 20 CHYKs who were enraptured by Vivekji’s wits and mesmerized by his practical applications. The retreat was indeed an unforgettable experience for all of them.

During the retreat, Vivekji covered various verses from Chapter 13 of *Bhagavad Gītā*, instructing on how to incorporate 20 values on a personal level, a relationship level, and ultimately, a spiritual level. Vivekji suggested methods to incorporate those values into daily life. He gave the acronym for cleanliness as COP: Clean, Organize, Plan. He said incorporating this on a physical level leads one to adapt the same at higher and subtler levels in due time.

From discourses and discussions to Ultimate Frisbee and Taco Bell runs, the CHYK West retreat in Orlando was truly an uplifting and energizing event. With humble *pranāms* to Pujya Gurudev and Pujya Guruji for their grace and blessings always, the CHYKs offered their gratitude to Acharya Shailaja Nadkarni (CM Orlando) and Acharya Vivekji for their support and guidance, eagerly looking forward to the next CHYK retreat in Orlando.



## CM Kansas City Hosts "Know the Mind, Win the Mind"

by Prakash Balagurunathan

Chinmaya Mission Kansas City was fortunate to have Brahmachari Girish Chaitanya (CM Austin) visit the center March 3-9. Girishji gave a 3-day discourse on “Know the Mind, Win the Mind,” March 4-6, based on *Bhagavad Gītā*, Chapter 14. Despite the cold weather, approximately 35 members attended the *yajña*.

Girishji also conducted a two-hour parenting workshop on the Saturday morning of March 8. He explained the need for parents to be positive role models in shaping their children’s future. He also emphasized the importance of Chinmaya Bala Vihar and the vital role it plays in shaping the personality of children growing up in North America. Following the lecture, there was a Q&A session. The workshop was attended by 75 community members. That same evening, Girishji addressed Bala Vihar teachers and answered questions related to BV curriculum.

In celebration of *Mahāshivarātri*, Girishji conducted a *Shiva Pūjā* with the participation of more than 200 BV students and their parents during the Chinmaya Bala Vihar session on Sunday, March 9. Girishji also addressed the Devi Group and explained the power of

chanting and its blessings on the entire family.

The lunch and dinner *bhikshā* sessions hosted by CM members at their homes provided a welcome and joyful opportunity for the host families to interact personally with Girishji. It was indeed a blissful week for all CM members.



### **CORD Walk and a Riot of Color in SoCal**

Report submitted by CM Los Angeles

It was a riot of color and laughter as a vast crowd of over 1,000 CM Los Angeles (CM LA) members, families, and friends gathered to celebrate Holi on a cool morning at the Mile Square Regional Park in Fountain Valley on March 16.

As attendees poured in, they went in through an efficient registration system that led into the park grounds where they exchanged warm greetings. Holi is among the events that pulls in together all the far flung satellite centers of CM LA wherein members hug and exchange genuine smiles as they connect in person instead of over emails and phone calls.

Soon, everyone was engaged in either participating in the games or actively cheering from the sidelines. The Holi picnic usually hosts games that are uniquely Indian, especially the beloved sport of cricket. In addition, the sack, lemon and spoon, and three-legged races, offered much hilarity.

Long lunch lines were moved quickly by volunteers who served up generous portions of *pāu bhāji*, *jalebi*, and Subway sandwiches. It was then time for Holi. Dry color powders, neatly packed by volunteers, were distributed. Soon, children were seen streaking around the park grounds looking like little rainbows, and adults were equally enthusiastic, ambushing friends and laughing at the results of the multihued faces. Both, Swami Ishwarananda and Acharya Mahadevan (CM Los Angeles), participated wholeheartedly and joyously. They were appreciative of the efforts of the volunteers in creating a smooth event that was enjoyed by all.

An added feature this year was the sale of t-shirts at a throwaway price, designed especially by Ritesh Bhatt and donated generously by Gaurav Bhargav, for the event. Earlier that morning, CM LA hosted one of its most successful annual CORD walkathons at the same site. Swami Ishwarananda and Acharya Mahadevan had chanted prayers to inaugurate the event and led the eager walkers. Swamiji kept a blistering pace and walked the half-mile laps with ease, completing more than 12 laps.

The CORD Walk had 260 registrants but 140 walkers. The registration fee was only \$10 per person to participate and included a chance to win one many raffle prizes. All the prizes were donated by Vijay and Neema Raman, who have been big supporters of CORD for several years now. The prizes raffled included gift cards to iTunes, various eateries, and movie tickets. While the walk was going on, there were also yoga, Ayurveda, and kids' crafts activity stations that were busy. All the funds raised at the event were forwarded to CORD USA to serve social and humanitarian needs of various projects.



### **First Spring Break Kids' Camp at CM Phoenix** by Uma Roy

Chinmaya Mission Phoenix (CMP) organized its first children's Spring Break Camp at its new ashram of *Chinmaya Goloka*, March 10-14, 2014. Sudha Bhatt from CM Bakersfield brought her expert and precise planning and supervised every aspect of the successful five-day camp. Many dedicated volunteers worked alongside Sudhaji to make every camp activity memorable and delightful for the children.

The campers, children in grades pk-12, learned by heart the stories of little Krishna, and chanted and memorized many Sanskrit *stotrams*, including *Bāla Mukundāshṭakam* and *Nārāyaṇa Sūktam*. They also learned values from *Bhagavad Gītā*, bhajans, and how to perform a 16-step Vedic puja. Also included were debates, extempore speaking, games, and yoga. The arts and crafts sessions were great fun for all. The children made many things, among them beautiful framed pictures and dancing paper peacocks. Older children volunteered in managing the camp with great enthusiasm and directly experienced the joy of serving with love.

On the concluding day, a cultural program was held, in which children performed in front of their parents and friends, highlighting what they had learnt during the camp. The program was mesmerizing, and the *stotrams* and bhajans were presented with sweet devotion. In the play, *Krishna Rocks*, children played various roles to depict the Govardhan episode. Young and old alike loved the play. The presentation by older children on spiritual values conveyed the importance of a firm spiritual and moral foundation. The program was concluded with a joyful *dāṇḍiyā* dance by all the children.

After the program, everyone enjoyed a delicious potluck dinner in the dining hall. Every child was asking to have the next camp soon. It was an amazing experience for everyone and the adults agreed that such pure and dynamic joy could only be Pujya Gurudev's unending grace.



### ***Mahashivarātri* Observance at CM Orlando** by Sree Nambiar

CM Orlando observed *Mahashivarātri* at its *Kaivalya* ashram on February 27, beginning at 6 a.m. with a *kalasha sthāpana* and Shri Ganesha havan in its *Anna Shree* dining hall. Acharya Shailaja Nadkarni (CM Orlando) and devotees attended the havans and pujas throughout the day. The *Anna Shree* hall reverberated with Vedic chants recited by priests from the local temple. The priests performed the *Mahāmṛutyunjaya* Havan, *Laghurudra* and *sahasra-nāmaarchanā*. In the evening,

the *Mahārudra Pūjā* was performed in the *Kaivalya* hall. Hundreds of devotees lined up to perform the *abhishekham* of the *Shiva-lingam*. Each and every family got the unique opportunity to perform the *abhishekham* to the continuous backdrop chanting of *Rudrī*. The transformative, beautiful experience concluded at midnight, when devotees were blessed with the indescribable *darshan* of the adorned *Lingodbhava* Lord. It was an amazing experience for all the devotees and an event for which a dedicated team of volunteers had worked tirelessly in *yajña* spirit.



### **CM Boston's *Gītā* Chanting Competition 2014**

by T.R. Venkatesh

CM Boston's 2014 ninth annual *Gītā* Chanting Competition was held on Saturday, February 8 at the *Chinmaya Māruti* ashram and featured the verses of Chapter 5. The 64 participants came from both, the Andover and Westborough locations, and they were divided into six categories for judging: Grades pk-kg, 1-2, 3-4, 5-6, 7-12, and adults.

The participants were judged independently, in different rooms, by three panels, each panel consisting of three judges. They were assessed on memorization, pronunciation, tune and rhythm, and overall presentation. The adults group was also asked to give the meaning of any four verses as selected by the judges.

All the participants did performed outstandingly. Swami Chaitanyananda, resident acharya of CM Boston, was the Chief Guest of the function and delivered the keynote address.



### ***Upadesha Sāra* Discourses by Swami Chaitanyananda**

by Sumana Rao

The cold, wintery days of February did not stop eager listeners from attending Swami Chaitanyananda's (CM Boston) two-day seminar on *Upadesha Sāra*, February 15-16, 10 a.m.-4 p.m.

Swamiji began by explaining the importance of the 5S-s: Sadhana, Satsang, *Svādhyāya*, *Sevā*, and *Svarūpa-nishṭhā*. He related them to the text's 30 verses of the text and clearly delineated the need for the guidance of Guru, self-study, contemplation, and selfless actions to purify the mind and lead one to abide in one's true nature.

Swamiji shared a bitter truth that action itself cannot bring about our Liberation, and that we have to perform actions to exhaust our *vāsanās*. He elucidated on the text verses about performing puja at the body level, *japa* at the speech level, and contemplation at

the mind level as an expression of love for God, love for Self, in order to purify our equipments and find release from the illusory bondage of karmas. He also explained the essence of *rāja yoga* as defined in the text.

Swamiji said the paths of *karma*, *bhakti*, and *rāja yogas* prepare us to delve deeper into *jñāna yoga*. True knowledge destroys all duality in the mind permanently. Since the mind is the root cause of all actions, once its sense of duality is destroyed, one remains in the natural state of action-free Being. Self-inquiry alone leads us to realize our true nature. Through humor and clarity, Swamiji made it easy to understand that by questioning the source from which the mind rises, the false sense of ego gets destroyed.



### Global CHYK Camp 2013 by Shubham Bhaskar

The Chinmaya International Residential School (CIRS) saw the gathering of 130 CHYKs from around the world on December 25, 2013. What could it have been that would pull such a crowd of youngsters away from their family, friends, parties, and comforts for seven days, including two of the most internationally celebrated days of the year? The 2013 Global CHYK Camp: “At The Gateway of Truth.”

All the attendees were ready to renounce the ordinary and embrace the extraordinary, to be taken on a spectacular journey by Swami Swaroopananda (CIRS Director) and his teachings on *Kaṭhopanishad*. Like Nachiketa, they made their way to the doorway of the Lord of Death and waited for “three days and three nights” (well, actually, an hour), in steady *tapas*. They were made to stand still in a prayer position until “Yamarāja” arrived and led the students to the teacher who would expound to them the highest knowledge of *Brahma-vidyā*.

The next six days challenged previous beliefs, raised new and daring questions, and undoubtedly gave the campers one of the most unforgettable experiences of their lives. The CHYKs had three classes each day with Swamiji, during which they gained awe-inspiring insight into the teachings of *Kaṭhopanishad*.

Meditation classes with Swami Anukoolananda (CIRS) gave CHYKs the opportunity to purify the mind and develop single-pointedness. Creative activities led by him, Swamini Supriyananda (CM Hong Kong), and Brahmachari Adarsh Chaitanya brought knowledge into practical experience, and in particular, a clearer understanding of the power of faith, the effect of emotions in communication, and clarity in exploring present-day ethical dilemmas. The discussion groups allowed the campers to see concrete examples of the power of knowledge and its practical application in varying situations.

The purity of the school surroundings was enhanced by the sattvic service of organizers, volunteers, and school staff. CIRS was a highly conducive environment for spiritual study, where CHYKs learned, enjoyed, and reveled together, supported and encouraged one

another, and released their inhibitions to sing and dance together with elation in satsang!

And the New Year did not go unnoticed. The camp featured an amazing celebration of song, dance, stories, and feast! Incredibly delicious food was prepared for the campers every day. One could not imagine a better place or better company to welcome the New Year with so much joy and inspiration.

Following the camp, a group of 30 CHYKs chose to travel with Swamiji to Orissa, where they visited the iconic Konark Sun Temple, Lingeshwar Temple, Muktinath Temple, and finally, the Jagannath Temple in Puri. The joy of this pilgrimage with Swamiji was truly indescribable for the CHYKs.

At the beginning of the camp, Swamiji said this Global CHYK Camp (GCC) was designed for metamorphosis, where CHYKs entered as caterpillars and transformed into butterflies. As all the attending CHYKs will testify, there will be many a butterfly fluttering their way back for GCC 2014.



## Features

### **YEP America 2013: The Recap** by Ramesh Cheruvu

Spiritual seekers who desire more from life look for a spark to inspire them. With this inspiration, they set out to change themselves first before they change the world. Thirty-one young students found this spark at CMW's *Krishnālaya* ashram in Piercy, California through the Youth Empowerment Program. YEP helps enable CHYKs to realize their greater potential in order to grow and serve those around them.

YEP America 2013 started on an auspicious note in the presence of a true mahatma, our beloved Pujya Guruji Swami Tejomayananda. His message of the *Shiva Sankalpa Sūktam* invoked a purity of mind that stayed with students throughout the course. And his informal question and answer sessions served as a glimpse into the spiritual power behind the divine message.

Each acharya present throughout the course provided students with a unique style of teaching. From Swami Sarveshananda (CM Dallas), students gained appreciation for a Vedantic lifestyle. From Swami Ramakrishnananda (CIF) and Swami Paratmananda (CM Beaumont), they learned the technical aspects of Sanskrit, Vedic chanting, and *pūjā vidhi*, enhancing their



understanding of the faith as they went. And from Acharya Vivek Gupta (CM Niagara), students felt a connection to a teacher with a familiar background, one who serves as an inspiration to spiritual seekers brought up in the West.

The visiting acharyas also had a deep impact on the students. From Swami Prakashananda's (CM Trinidad) eloquent insights into Tulasidāsaji's *Rāmacharitamānasa*, to Brahmachari Prabodh Chaitanya's (CM San Jose) simplification of the Upanishads, each student gained a deeper understanding of the nuances of the philosophy that was introduced earlier Bala Vihar years of spiritual education.

The daily schedule at YEP was conducive to Vedantic study. The first activity at 6 a.m. alternated between yoga and guided meditation. This set the tone for Swami Sarveshanandaji's first class at 7 a.m., wherein he covered introductory texts such as *Bhaja Govindam*, *Tattva Bodha*, and select *Gītā* chapters.

After breakfast, students were treated to an informative and wildly entertaining Sanskrit class taught by Swami Ramakrishnananda at 9 a.m. This was followed by either a lecture on a devotional text by Vivekji or a discourse by a guest acharya at 10:30 a.m. A stirring Vedic chanting class taught by Swami Paratmananda followed the discourse.

After lunch and an extended break, at 3 p.m., students participated in thought-provoking workshops that were conducted by Yuva Veers Shabana Dipchand, Ravi Mirpuri, and Raghuveer Akula, all of whom had attended and graduated from YEP in India.

After the workshop, students enjoyed an hour of sports facilitated by Vivekji. This fun atmosphere allowed for students to stay active while harnessing their inner sense of competition. The YEPsters thoroughly enjoyed these sessions even though they lost numerous volleyball games at the hands of the acharyas.

A period of silence descended after sports, and the students used this reflective time to observemaunam and do their personal *japa*. Bhajans and satsang followed, and dinner thereafter. The YEPsters were also treated to an informal Q&A session with an acharya after dinner.

To enhance the learning experience, students participated in movie workshops and nature hikes with the acharyas. Memorable events such as these served to make the course a fulfilling and life-changing experience. It was a rare blessing and honor to celebrate Pujya Guruji's birthday in his presence. The night before, several YEPsters offered him the gift of a musical performance. Most unforgettable was Pujya Guruji's special invitation to all YEPsters students to his residence for an informal satsang and the time they spent with him—a time that will surely stay in the minds and hearts of all 31 students.

*Guru Pūrṇimā* and Pujya Gurudev's *mahāsamādhi* were also observed with grandeur. Students participated in an invigorating puja at a beautiful riverside location adjacent to the ashram. On August 3rd, which marked the 20th anniversary of Pujya Gurudev's *mahāsamādhi*, course participants and faculty participated in a powerful 24-hour *Hanumān Chālīsā* chanting session led by Sarveshanandaji. In this time period of continuous chanting, the *Chālīsā* was completed 192 times. To break the repetition of a singular tune, the students compiled nine different arrangements and rotated on an hourly basis. To make the task more challenging, the student fasted and remained in *maunam* for the duration of the event. Luckily, they had the power of Hanuman to guide them through the journey.

As added excitement to YEP 2013, the YEPsters were joined by 41 Bala Vihar high-schoolers who had come to attend the second annual National Junior CHYK Camp, themed "Life of Drop." The event allowed YEPsters to apply the knowledge they had learned into interactive

workshops for the visiting students. The experience was thoroughly fulfilling and an excellent opportunity to practice camp planning.

The boys and girls of YEP planned thoroughly to make *Rakshābandhan* a particularly special event. The day commenced with a puja to change the sacred thread of the boys, and continued with a *havan*, after which girls tied *rākhī* to boys, strengthening their Chinmaya Family bonds.

Leaving the YEP course was a bittersweet experience for all the graduates. It was bitter in that they were leaving their spiritual home where they had found so much love, strength, and friendship. It was sweet in that they were leaving the ashram armed and ready with a rooted foundation of service spiritual wealth. The new Yuva Veers went on to focus on executing CHYK West's National *Sevā* Project, camp planning, supporting jCHYKs, facilitating services to Bhutanese refugees, and organizing a university tour with the goal of establishing CHYK groups on college campuses. On a personal level, their continued spiritual growth is five-faceted and includes *sadhana*, *svādhyāya*, *sevā*, *satsang*, and *svārūpa-nishṭhā*. The consistent and diligent practice of all five will provide them with the confidence to grow spiritually and serve selflessly despite the challenges they have to face in the world.

[View the YEP 2013 Recap Video](#)

**Join YEP America:** View the promotional video. Support YEP with your donation. YEP 2014 will be conducted at the *Krishnālaya* ashram in Piercy, California, June 9-August 12, 2014, under the guidance of Pujya Guruji Swami Tejomayananda. The course will be led by Swami Sarveshananda (CHYK West National Director). Course faculty also includes Swami Mitrananda (All-India CHYK National Projects Director), Swami Ramakrishnananda (CIF), and other CMW acharyas. Visiting faculty will also be drawn from management industries. Join now!





# Mission: One Clear Vision

Clarity, Conviction, Commitment

**Date:** June 9, 2014 – August 12, 2014

**Venue:** Sandeepany Krishnalaya, Piercy, California

**Age:** 18-28 years\*

**Registration:** Free

For registration and program details, visit

[www.chykwest.com/yep](http://www.chykwest.com/yep)

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



## Youth Empowerment Program 2014

A value-based leadership program for dynamic youth

### What is the Youth Empowerment Program?

YEP is an initiative by Chinmaya Yuva Kendra (CHYK), the global youth wing of Chinmaya Mission. YEP was designed and conducted in 2003, especially for young adults, to learn the principles of Vedanta and self-development, serve the community, and grow as dynamic, positive contributors of society. Graduates of the YEP are known as Yuva Veers. Since 2003, more than 350 Yuva Veers have graduated the program, which is conducted every year at Chinmaya Vibhooti, Pune, India.

YEP will be conducted in Sandeepany Krishnalaya, Piercy, California, from June 9-August 12, 2014 under the guidance of His Holiness Swami Tejomayananda (Head of Chinmaya Mission Worldwide). The program will be led by Swami Sarveshananda (Acharya of CM Dallas-Fort Worth and National Director of CHYK West). Course faculty includes Swami Mitrananda (Acharya of CM Chennai and Director of National Projects, All-India CHYK), Swami Ramakrishnananda (Acharya of Chinmaya International Foundation) and other Acharyas from Chinmaya Mission West. Visiting faculty will also be drawn from management industries.

### LEARN

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

### SERVE

Following the 60-day residential training program, each Yuva Veer will serve in an assigned Chinmaya Mission center for a period of 10 months. During this period of voluntary service, the Yuva Veer will organize and lead the youth-related activities of the center, including classes for children and youth, bhajan groups, personal development seminars, and retreats. Yuva Veers can choose to serve on a full-time basis, or volunteer at the mission on a part-time basis, while pursuing their careers or studies.

### GROW

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

**For registration and program details, please visit [www.chykwest.com/yep](http://www.chykwest.com/yep)**

**For more information, please contact Ramesh Cheruvu at 409-351-4310**



## Chinmaya Connect: The IT Wing of Chinmaya Mission by Brahmachari Saket Chaitanya

Chinmaya Connect, the IT wing of Chinmaya Mission worldwide, is also known as *Chinmaya Vishvasūtra*, spearheading the Chinmaya Movement on all electronic platforms. Chinmaya Connect serves the growing IT and networking needs of the Chinmaya Family worldwide, by providing accurate and updated spiritual and cultural information and resources with the ease of a single click.

### The Humble Beginning

Like the Ganga, all great endeavors have a humble beginning. The first digital attempt was a webcast with limited bandwidth and a basic computer of Pujya Guruji's *Rāmāyaṇa Pārāyaṇam* in March 2009. Later, in October 2009, CCMT began upgrading its existing IT services of 15 PCs running on AMCs and giving the static, data-centric Chinmaya Mission website a facelift. The first server equipment was purchased soon after and a two-person in-house IT team was set up, flagging off the journey into wired spirituality.

### Where IT in Chinmaya Mission Has Now Reached

Ever since the first live stream, numerous discourses and special CM events have been streamed live, including *Bhakta Bhakti Bhagavān*, *Ātmabodha*, *Ishāvāsyopanishad*, *Kaivalyopanishad*, *Prashnopanishad*, *Rudrābhishekam*, Pujya Gurudev's *Sevaks' Training Camp*, *Jivanmuktananda Lahiri*, and more.

From its two-member team, Chinmaya Connect now has a team of 12 full-time members in CCMT offices. The staff is expected to grow to 15 soon, along with number of part-time volunteers contributing from across the globe.

The operations are currently in four major areas:

1. IT infrastructure development and support
2. Core IT projects
3. IT enabled services
4. IT advisory support

The infrastructure at CCMT has been upgraded to enterprise level, consisting of:

- Approximately 75 computers comprised of high-end Windows workstations for HD video editing, Mac work, and 5 servers on Linux and Windows platforms
- The entire CCMT office is now on a seamless wireless network so that a user doesn't lose connectivity and has the flexibility of working on laptops and tablets anywhere in the office.
- There is 24-hour Internet access with a fault tolerance and failover facility using a cluster firewall, which also provides a protection from external attacks. The computers and servers are protected by 3 layers of antivirus software.
- The data storage and backup facility consists of network attached storage devices with a total of 130 TBs of storage space with redundant hard disks for fault tolerance. Data is regularly backed up on external tapes using tape drives stored in a remote location.
- All devices are kept alive 24/7/365 by a 30 KVA online UPS system. The devices are protected from electrical faults and monitored by fire sensing and dousing devices that operate automatically as required. Aside from keeping the storage areas clean and cool, the humidity level of the storage facilities is continuously monitored to avoid degradation of storage media.

New efforts are now being directed to develop better IT infrastructure at *Chinmaya Vibhooti*, the vision center of Chinmaya Mission and the largest facility available for conducting Chinmaya Mission activities.

Chinmaya Connect is currently the IT backbone for all departments functioning at CCMT, keeping them at pace with the world of technology.

Chinmaya Connect's vision summarizes the purpose of its activities: To spread the vision of Chinmaya Mission using the latest technologies to help the maximum number of people in the maximum number of locations through the minimization of barriers and the creation of new frontiers.

Having established the infrastructure, in order to materialize the vision, Chinmaya Connect has started implementing a number of projects and is constantly trying to make a foray into various channels for digital content delivery, which shall hold a prominent role in the years to come as a primary source of knowledge transfer and information dissemination.

#### **Key Projects of Chinmaya Connect**

**CCMT Website:** The CCMT website is the website of Chinmaya Mission worldwide. The upcoming new global website of Chinmaya Mission will integrate all existing websites, rendering a one-stop information source for all Mission activity, events, itinerary, centers, and acharyas across the globe. It will include modern web technology to support social networking, mobile rendering, and full-fledged shopping carts. The website is designed to support a

centralized database and work in a mode wherein individual centers can have their own sub-sites on the global site and still have the flexibility to have their own layouts. This website will replace the existing chinmayamission.com design, which is already a feature-rich website with an online cart, selling books of more than a million rupees a year.

Additionally, other Mission websites, such as *Tapovan Prasād* and *Sāndeepany*, are also created and supported by the IT team. Apart from the global website there are around 70 websites of Chinmaya Mission. Gradually they will all be integrated in the global website to give users a uniform experience along with fresh and updated content from any part of the globe where Chinmaya Mission has its presence.

**Chinmaya Kids Website:** There is no doubt that in today's world the most powerful and effective means of communication across all borders is the Internet. Chinmaya Connect has created a delightful, child-friendly website, rich in content and graphics, to impart to young hearts and minds the wisdom of the ancient scriptures, which, even today, provide a strong foundation of ideals, virtues, and values. The site has undergone a complete makeover with a team of dedicated animators, designers, and artists.

**Chinmayamission.tv:** This is a powerful initiative that enables members to browse and watch a wide collection of webcasts and video on demand content, including talks and bhajans by CM acharyas. The site is currently undergoing a facelift and will be integrated with the global CM website to give a one-stop location for audio, video, online shopping, and CM information.

**YouTube Chinmaya Channel:** The Chinmaya Channel began on YouTube in June 2009 and has become a popular source of content delivery throughout the world. It is easily accessible and hosts uploads by various centers across the globe. Regular updates are made to this channel with the help of the IT team and the video processing team of Chinmaya Video Dhām.

**Chinmaya Sanchār Mobile App:** One of the new breakthroughs in technology in modern age is live streaming on mobile media. Provided at a low bandwidth in small units specifically developed for handheld devices, audio and video discourses and satsangs are streamed on cell phones. Content includes quotes, prayers, inspirational short videos, cartoons, and the entire rendering of *The Holy Gītā*, with verses and commentary by Pujya Gurudev.

**M-Yajña:** M-Yajña is a year-long *yajña* of talks by Pujya Gurudev on the entire *Gītā*, given in small daily doses on mobile phones.

**E-books:** With the popularity, convenience, and ecological benefit of electronic reading, *Chinmaya Prakāshan*, CCMT's publications division, ventured head on into e-books and now has an inspiring collection of books available on iTunes and Amazon. More books are expected to be available on additional platforms soon.

**Social Networking:** Chinmaya Connect has ensured that Chinmaya Mission has a strong presence on social networks such as Twitter and Facebook, which require 24-hour surveillance and daily updating. These are carried out by volunteers who are part of the Chinmaya Connect team.

The process of electronic transformation and digitization has been a fascinating and fast-paced journey. Chinmaya Connect has just crossed the starting line on this long trail of a digital revolution that is adding new dimensions of sharing spiritual knowledge. Whatever has been achieved so far has had its own ups and downs, but where the Guru's grace has continued to flow, dedicated and diligentsevā have also continued and obstacles have dissolved as needed.

Chinmaya Connect hopes to grow and reach out to more people in more innovative ways. Its logo portrays the light of Consciousness that personified as Pujya Gurudev, whose teachings of

Vedanta now reach out to all the corners of the globe. The glory of Pujya Gurudev is like that of thousand suns shining together. Mission members continue to serve and connect the world through his light of knowledge. In this aspect, Chinmaya Connect shall strive to play a frontline role in the years to come.



**Spreading knowledge,  
Strengthening community**





## Announcements

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- Additional Discourses on 108 names of Pujya Gurudev by Swami Nikhilananda, Chinmaya Mission New Delhi
- Yuva Kendra Programme (CHYK) for College Students and Young Professionals
- Bala Vihar Classes for Children
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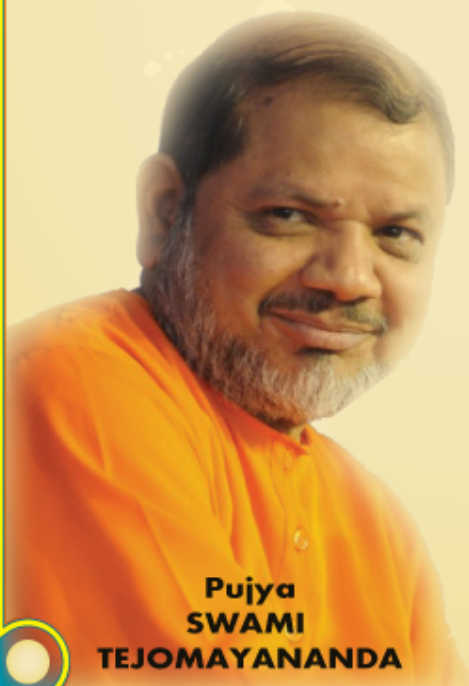
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YEP 2014



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Clarity, Conviction, Commitment

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**Age:** 18-28 years\*  
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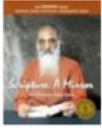
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**For more Information, please contact Ramesh Cheruvu at 409-351-4310**



Chinmaya Publications:  
- New Releases

## Chinmaya Publications New Releases



**Scripture: A Mirror, The Chinmaya Study Group**

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**Advaita Makaranda MP3**

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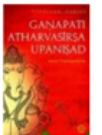
ISBN: 978-81-7597-598-9 Tripti Deepa (Panchadasi chapter 7) by Swami Tejomayananda [Code: AT16]



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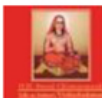
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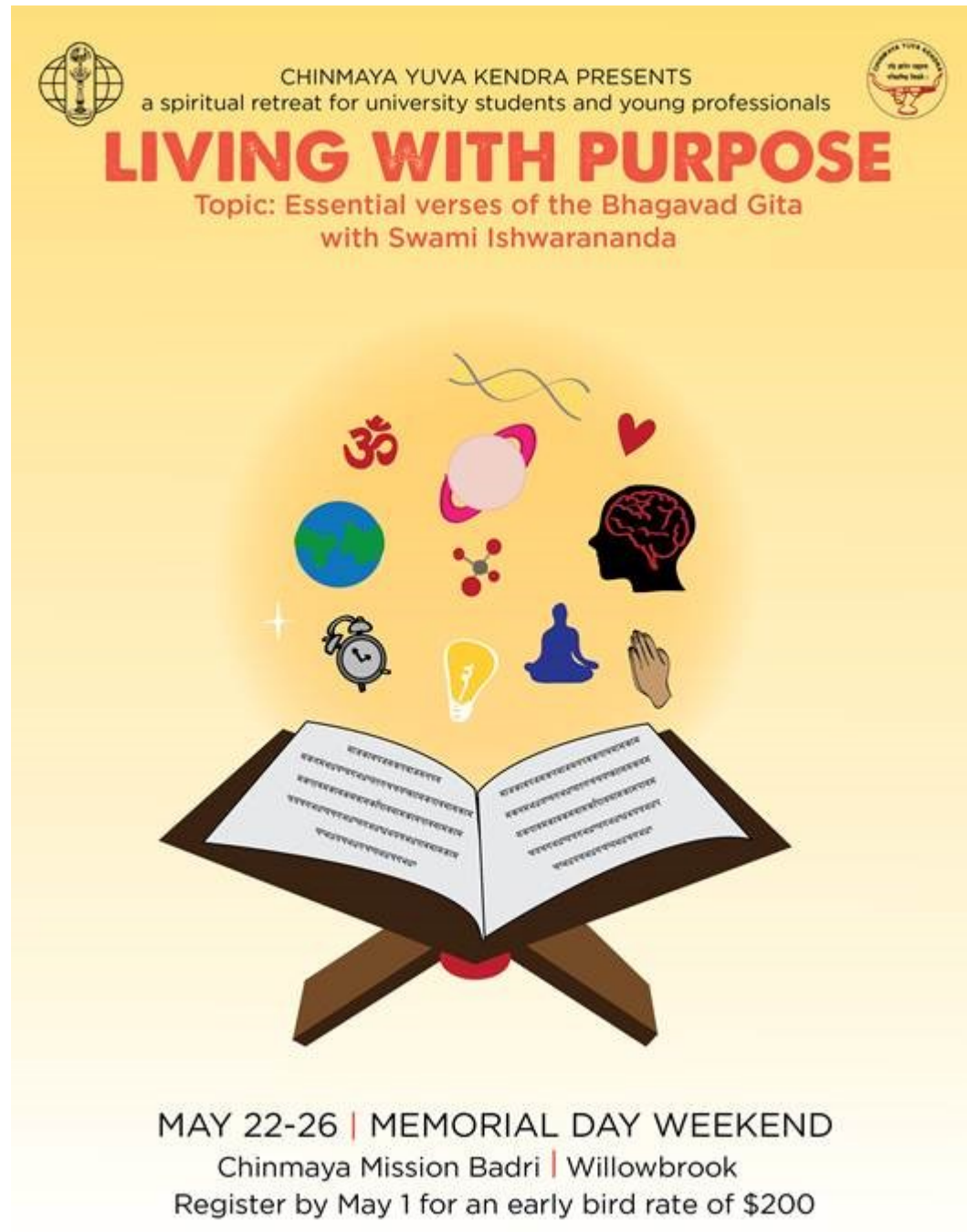
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~ Lecture-concerts ~ Final showcase performance

Eligibility: 5+ years of dance training  
Enrollment limited to 15 students

Donation: INR 6650 / US \$220 or equivalent  
Registration Deadline: May 15, 2014

*"Calling this experience a mere workshop will not do justice to it.  
It was a learning experience of a lifetime."*

*Radhika - India*

Write to: [ramaa.b@chinmayanaadabindu.org](mailto:ramaa.b@chinmayanaadabindu.org)  
with CC to [reachus@chinmayanaadabindu.org](mailto:reachus@chinmayanaadabindu.org)  
Phone: +91 9689889153 | 020 22960171

At Chinmaya Vibhooti, Kolwan,  
Taluka Mulshi, Dt. Pune, INDIA

[www.chinmayanaadabindu.org](http://www.chinmayanaadabindu.org)



- 7-Day CNB Music Workshop in Summer 2014: Register by May 15



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GURUKUL FOR INDIAN PERFORMING ARTS

# Summer Arts Intensive '14



A 7-day residential training programme in Hindustani Music

Faculty	Hindustani Vocal <b>Pramodini Rao</b> Director	Hindustani Bansuri <b>Himanshu Nanda</b> Director (Music)	Tabla <b>Rohit Kulkarni</b> Faculty
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H i g h l i g h t s

- 6 hours of intense training per day
- Swara Sadhana, Raga Kalpana, Laya Tala Samvad
- Meditation and Omkar Sadhana
- Emphasis on Techniques
- Listening Session & Lecture-demonstration
- Gurukul stay with temple visits and seva

Suggested Donation: Rs. 5,500/- | USD 165  
Accommodation on triple sharing basis

Registration Deadline: May 15, 2014



**MAY 31 '14**  
**JUNE 06 '14**

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Dharma Sevak Course in  
Coimbatore

# Foundation Vedanta Course

in English  
(12th Chinmaya Dharma Sevak Course)



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Vedanta / Jnana  
Yoga, Bhakti Yoga  
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Experience the  
joy of  
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Celebrate  
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Learn Sanskrit



Course Acharya **Swamini Vimalananda**  
Assisted by Brni. Sucheta Chaitanya

**Divine Days in the presence of**  
**Pujya Guruji Swami Tejomayananda**  
**(Head of Chinmaya Mission)**

Venue: **Chinmaya Gardens,**  
Coimbatore

Dates: **16th July to**  
**26th August 2014**

Course donation:

Rs. 9,000 per person  
Rs. 7,500 (below 40 years)  
Rs. 4,000 (below 25 years)  
Rs.16,000 ( AC Room )

Contact  
Co-ordinator  
09360461566

Chinmaya Gardens,  
Nallur Vayal Post,  
Coimbatore - 641114  
0422 - 2615637 / 2613493  
chinmayagarden@gmail.com







## Dharmena Dhaaryate Lokah

Dharma in Sanskrit means that which is the very essence and substratum which upholds, nourishes, sustains and integrates. Sweetness is the dharma of sugar for without sweetness sugar is not sugar.

Values uphold one's character, nourish one's life, sustains joy, gives meaning to life and integrates the society. Hence values are called Dharma. At a deeper level the Lord Himself is called Dharma, He is the very essence of the world of names and forms and sustains and nourishes it.

Then who is a Dharma Sevak? He is one who humbly and daringly nourishes the right values, seeks the Lord within and serves Him through service to Mankind.



*Welcome to Chinmaya Gardens.*

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- ★ Experience the joy of Gurukula living
- ★ Learn the fundamentals of Vedanta/ Jnana Yoga (Prakarana granthas, Upanishads, Geeta), Bhakti Yoga (Portions of Ramayana and Bhagvatam) and Karma yoga.
- ★ Learn the fundamentals of Sanskrit Language.
- ★ Learn how to conduct and be firmly grounded in spiritual practices (sadhanas) like Meditation, Japa, Puja, Homa.
- ★ Celebrate auspicious occasions like Raksha Bandan, Janmashtami.
- ★ Bond with the Global Chinmaya Mission through the various activities and learn how to be a sevak/sevika of grass root activities like Bala Vihar and Study Classes.

**Accommodation:** Comfortable sharing rooms with attached bathrooms.

**Food:** Sattvik Vegetarian food will be served.

**Course Donation:** (Includes boarding and lodging. Does not include course material)

- ★ Rs. 9,000/- per person
- ★ Rs. 7,500/- per person (below 40 years)
- ★ Rs. 4,000/- per person (below 25 years)
- ★ Rs. 16,000/- per person for air-conditioned accommodation

**For registration and further enquiries contact**

**Course Coordinator**  
Administrator, Chinmaya Gardens  
Nallur Vayal Post, Coimbatore - 641 114.  
Tel/Fax : 0422-2615637/2613493  
Email : chinmayagarden@gmail.com  
Mobile : 09360461566

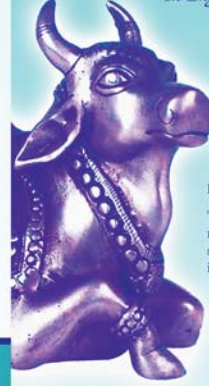
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*We invite you to join*

**The 12th Six-Week Residential**

## Foundation Vedanta Course (Chinmaya Dharma Sevak Course)

*In English*



Dharmena Dhaaryate Lokah

"The world is upheld,  
nourished,  
sustained and  
integrated by Dharma"


at

**Chinmaya Gardens,  
Coimbatore**

From

**16<sup>th</sup> July to 26<sup>th</sup> August 2014**

CIF Home-Study Vedanta Courses:  
- *Bhagavad Gita*



# Chinmaya International Foundation

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

welcomes you to a home study

## BHAGAVAD GITA COURSE

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

Author: **His Holiness Swami Tejomayananda**  
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18 Chapters covered in 30 lessons  
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Knowledge of Sanskrit is not required  
as the medium of instruction is English.

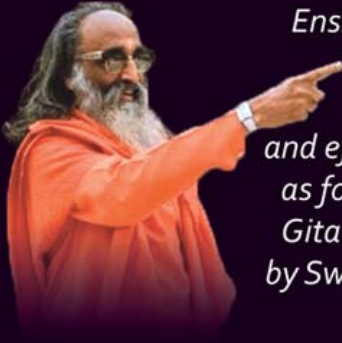
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For further details contact:  
Administrator, CIF Home Study Courses  
Chinmaya International Foundation  
Adi Sankara Nilayam, Adi Sankara Marg, Veliyanad, Ernakulam – 682 319, Kerala, India  
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## CIF'S CORRESPONDENCE VEDANTA COURSE

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

### OBJECTIVE

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

### LEVELS

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

### ABOUT CIF

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

### REGISTRATION

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

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

## - Easy Sanskrit Course



The poster is a vertical rectangular card with a light beige background. At the top, there are two decorative golden symbols resembling stylized lotus flowers or wings. The title "Easy Sanskrit Online Study Course" is written in a large, bold, dark red font. Below the title, the text "Blessed Self," and "Hari Om! Salutations!" are written in a smaller, dark red font. The main body of the poster contains several paragraphs of text in a dark red font, describing the course and its benefits. At the bottom, there are two more decorative golden symbols. 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 Devanagiri (Sanskrit) script, or the script for any other Indian language for that matter.  
So it is truly Sanskrit made easy!

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


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

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

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CIF Vedic Math Course from

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**VEDIC MATHEMATICS COURSE**  
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**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</b> (Postal & Online) 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  
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