



Hari OM
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Enlightened people . . . cannot avoid the appearance of pleasure and pain due to likes and dislikes as long as they see *nāma-rūpa* (name and form). If this is the case, it is but proper that those knowers of Brahman, who have the single-pointed vision that “all are Brahman,” cultivate qualities like non-possessiveness, ahimsa, etc., to get relief from the sorrows of the “seen.” But to doubt that the vision of Oneness is not useful in overcoming worldly sorrows and fear, and hence not useful while still in one’s body, is not correct. Divine qualities, such as dispassion, non-possessiveness, fearlessness, ahimsa . . . love, forbearance, and withdrawal from the world of objects are very useful indeed to detach ourselves from the unreal.

Swami Tapovanam Maharaj

Just as on waking from the dream we realize that between the dreamer, the dream, and the waker there is no distinction at all, so, also, a liberated person realizes that the Self in him is the Self everywhere, the same Self that used to play about as names and forms in the phenomenal world that he once experienced as an ego. An individual who has realized that the individual ego (*jīva*), the universe (*jagat*), and the Lord (*Ishvara*) are all One, is a *jīvanmukta*, (one who is liberated even while living). . . . Those liberated from the thralldom of the body, mind, and intellect are not disturbed by any circumstance whatsoever. They abide ever in the Self—serene, fulfilled, and ever ready to give of their fullness and love to others.

Swami Chinmayananda

Where there is a sense of oneness, immediately we are raised to an attitude of love for everything. When there is love for all, then service happens automatically—service to all. At this moment, we are not able to serve—not because there is no love, but because there is no sense of oneness. This vision of oneness is called true knowledge. . . . When this vision of oneness comes, your life will be changed totally. Do not wait for others to change; begin with yourself. You are the world and the world is not different from you. If you say the world is terrible, it is because your attitude constitutes your vision. But change your attitude [to one of oneness] and your vision of the world will change. Everything will be peaceful and good. This is the non-dualism of Vedantic vision. This is the highest knowledge.

Swami Tejomayananda

SPIRITUAL TRAILS

Spiritual Culture

by Pujya Gurudev Swami Chinmayananda

Originally printed in Vedānta Vāṇi

Civilization flourishes with the promotion of culture. But when cultural values decline, the civilization of a society breaks down, as we know from the fall of the Egyptian, Greek, and Roman civilizations.

The great religious masters of India, using their own ingenious efforts, have time and again revived the philosophical and religious values that India has stood for and thereby arrested the deterioration of culture. When culture deteriorates, there is an increase in immorality in the country, and its philosophy is misinterpreted, leading to confusion and chaos among its people. This, in short, is more or less the sad condition of the present world. The need of the hour is to arrest this deterioration by reviving the great philosophical and religious values of life.

In no other literature in the world have these values been so beautifully and exhaustively dealt with as in the sacred books of India. In this context, we may note the following advice given to the students by the rishi of the *Taittirīya Upanishad*:

“The practice of what is right and proper as fixed by the scriptural texts is to be done along with reading the texts for oneself and propagating their truths. Truth, meaning, practicing in life what is understood to be right and proper, is to be pursued along with regular studies and preaching of the Vedas. Penance, study, and preaching; control of the senses, study, and preaching; tranquility, study, and preaching; the maintenance of fire, study, and preaching; offering to fire in sacrifice, study, and preaching; serving the guests, study, and preaching; performance of duties toward humanity, study, and preaching; duties toward children, study, and preaching; procreation, study, and preaching; propagation of the race, study, and preaching—all these are to be practiced sincerely.

“Satyavachas, son of Rathitara, holds that Truth alone is to be strictly practiced. Tapanitya, son of Paurusishti, declares that penance alone is to be practiced. Naka, son of Mudgala, holds the view that the study and preaching of the Vedas only are to be practiced—that verily is penance; aye, that is penance” (1.9).

This portion of the *Upanishad* represents the final concluding lecture given by the teacher to the students of Vedānta in their classroom as they are about to leave the *gurukulam*. In the ancient *gurukula* system, students lived together with the teacher during their tenure of study, becoming part of the teacher’s family. This passage from the *Upanishad* closely parallels the corresponding function seen in our colleges today of the convocation address. Therein, students are given key ideas on how to live their lives dedicated to their culture, consistent with what was taught to them as the goal and way of life.

It must be the duty of the educated to see that they impart to the growing generation not merely some factual knowledge or wondrous theories, but also the various ideals of pure living and how to live those ideals in life.

The secret of a sound culture is crystalized in this ancient convocation address. The teacher presents 12 immortal ideals of living and rules of conduct. In these *Upanishad* passages, we find that brilliant students were repeatedly commissioned to continue their study and be preachers throughout their lifetime.

The style of the Upanishads lies in brevity. The use of even a syllable more than the minimum required is considered a great error. Yet here we find in a small section 12 repetitions of the same idea—the idea of study (*svādhyāya*) and discourse on the Vedas with a view to make listeners understand (*pravachana*).

For this missionary work, the rishis never saw any need for organizing a special class of teachers. The activity of preaching was built into the duty of every householder. In the pursuit of his vocation, the householder was not asked to spare any special time or to sacrifice his duties toward himself, his children, society, the nation, or the world. But while emphasizing the need to pursue their duties at all these levels, the rishis asked their students to keep in continual touch with the scriptures and to preach the same truth to others.

The great qualities that the rishis insisted on were: 1) the practice of what is right and proper as indicated in the scriptures (*rtam*); 2) living the ideals that have been intellectually comprehended during their studies (*satyam*); 3) a spirit of self-sacrifice and self-denial (*tapas*); 4) control of the senses (*dama*); 5) tranquility of mind (*shama*); 6) maintenance of a charitable kitchen at home in the service of all deserving hungry fellow beings (*agni*); 7) practice of concentration and ritualism through fire-worship; and 8) performing one's duties toward family and humanity and at large.

At the end of this *Upanishad*, the names of three great masters are mentioned, all of whom had declared certain important ideals. The required qualities to be cultivated according to them were *satyam* (truthfulness), *tapas* (penance), *svādhyāya* (study of the scriptures), and *pravachana* (the efficient spread of their studies in society).

In short, the end of this *Upanishad* reads as a manifesto on the ideal way of living, in which every person is charged to live true to his intellectual convictions in a spirit of self-denial, while attending to the study of sacred texts and spreading this culture among the peoples of the world—not merely by preaching, but also by the living those virtues and values in his private life.

Having taught the Vedas, the preceptor enjoins the pupil in his convocation address to:

“Speak the truth. Do your duty. Never swerve from the study of the Vedas. Do not cut off the line of descendants in your family after giving the preceptor *Guru-dakshinā*. Never deviate from truth. Never fail in your duty. Never overlook your own welfare. Never neglect your prosperity. Never neglect the study and propagation of the Vedas” (1.11).

After completing their studies, the students were ready to leave and meet their destinies

independently as social beings. At that time, the teacher would exhort “Vedanta in practice.” The entire wealth of knowledge gained by the rishis from their experiments with the world of objects, thoughts, and ideas has been brought from the temples and libraries to the homes and fields. Modern, half-educated youth are tempted to cry down Vedanta as an impractical theory, but this is only the sad cry of those who have not read this portion of the *Upanishad*, which is the crystallized essence of Hinduism, with sufficient poise and peaceful reflection.

The Means to Spiritual Perfection
by Pujya Guruji Swami Tejomayananda
Originally printed in Mananam

When we want to achieve any goal, we must have a means or method for reaching that goal. This is true in the material as well as spiritual world. To reach anywhere, there must be a way of getting there. The means in itself, however, do not guarantee the reaching of a desired goal. Success lies in how the person uses the means.

Right use of appropriate means presupposes intelligence. In spiritual pursuits, the means themselves are inert. It is the aspirant who is endowed with the power of intelligence. The intelligent use of correct means for achieving a desired goal brings success. The goal is called *sādhya*. The aspirant who desires to reach the goal is called a *sādhaka*. And the process or means by which the goal is reached is called *sādhana*.

“Practice makes perfect,” is a common statement. However, when we apply it to the spiritual goal, these words are not entirely true. What exactly is meant by “practice makes perfect”? The practice of any action at the physical level leads to mechanical behavior. Even though precision may be achieved, the behavior remains mechanical. In order to know the deeper significance of any action, there must be correct understanding of its purpose. To have this kind of understanding is quite rare. In terms of material achievement, mere mechanical action may be adequate to meet a desired end. But when we examine spiritual goals, it is essential that we have correct understanding as to why we do certain things. In spiritual practice, the effort must be conscious and calculated, and not mechanical. Spiritual sadhana is of two types: 1) Those practices used to gain a purified inner equipment (*antahkaraṇa-shuddhi*) and 2) those practices used to remove ignorance (*avidyā*) about the true nature of the Self.

In order to gain the Higher, we need to develop pure sattvic qualities. Therefore, we must undertake various forms of spiritual practices that will bring about our purification.

The first type of sadhana explains the various forms of practices that will bring about purification at the mental and intellectual levels (physical purity is already taken for granted). Practices such as repeating the Lord’s name (*japa yoga*), observing austerities (*tapas*), making pilgrimages (*yātrās*), offering worship (*pūjā*), and other activities such as charity (*dāna*) and dedicated selfless work (*sevā*), are all performed to purify the mind and intellect.

As we stated earlier, mere mechanical action is fruitless. It is the right use and understanding

of the means that is essential if success is to be achieved. For example, when worshipping an idol, we must see the Ideal in the idol. We must see it only as the Truth it represents, and not as a piece of stone. If our mind is not centered on the Lord with devotion, then no matter how beautiful the flowers, the incense, or the rituals, this *sādhana* will not lead to purification of the mind.

The second type of *sadhana*, which, when correctly undertaken, brings about the removal of ignorance of the Self, is of three types: *Shravaṇam*, *mananam*, and *nididhyāsanam*.

Shravaṇam is listening to the *Shruti* (scriptures) from a Guru. This is not merely the hearing of words, but rather attentive and single-pointed listening to the true meaning of the Guru's words. Real listening is putting the mind behind the ears, and not dissipating its attention in any other field of thought. Thus, true *shravaṇam* must have a degree of *antaḥkaraṇa-shuddhi*, or purity of mind, as a prerequisite.

Mananam is literally "reflection upon what has been heard." *Mananam* is the process of making concrete what the teacher has taught. Making the knowledge one's own is the prerequisite before the third *sādhana*, *nididhyāsanam*, can be undertaken.

Nididhyāsanam is meditation or contemplation—coming to know for oneself, through direct experience, what has been discussed in the scriptures. This process is the conversion of intellectual knowledge (theory) into subjective experience.

Now comes the question of spiritual perfection. What exactly is spiritual perfection? The goal to be reached is, by nature, already perfect, while the means or *sādhana* to reach that goal, are imperfect. All actions, due to their very nature, are imperfect. There appears to be a paradox here: The goal is perfect, but the means are imperfect. We reconcile this by examining the nature of ignorance *avidyā*, and the goal, the Self. The Self is already perfect. Whatever means we have undertaken does not "make the Self more perfect," for the Self is already *Sat* (existence) *Chit* (awareness/knowledge) and *Ānanda* (bliss). *Sadhana* helps purify the mind and prepare it for the revelation of the Self that is already there in all its perfection.

Avidyā may be regarded as the veil of ignorance, like dust on a mirror. When we dust off the mirror's surface through *sadhana*, the essential clear nature of the mirror is revealed. The dusting itself did not endow the reflective capacity of the mirror; the reflective capacity is its very nature. It is like clouds covering the rays of the sun. The sun is always shining fully, but we think the sun is not there because we see clouds or darkness.

Swami Vivekananda gave another example of the removal of *avidyā* and revelation of the Self. When a statue or painting is kept covered for the first public unveiling, the art is already behind the covering. If we make a small hole in the covering cloth, we can see a small part of the art. As we cut the hole larger (through more *sadhana*), more of the art gets revealed. Uncovering the art doesn't create the art. The art is already there and only the covering veils our direct vision of it.

Correct understanding and single-pointedness of effort are necessary in order to achieve any end. But essentially, all that is required is devotion. True devotion brings real success. Devotion is love at the supreme level for the work undertaken, love for a higher ideal. Devotion

is the key to spiritual sadhana. In the attitude of reverent devotion, the seeker carries out his work as *karma yoga*, with all fruits of actions dedicated to the Lord of his heart. As the result comes, he gladly and humbly accepts it in an attitude of *prasāda buddhi*, as the Lord's blessing.

Hence, the means to spiritual perfection is sadhana: 1) for purification of the inner equipment and 2) for removal of ignorance. When impurity and ignorance are removed from the mind, the Self reveals itself in all its perfection and the seeker surrenders to the Lord in all devotion.

REFLECTIONS

Spring Cleaning by Chetana Neerchal

When shall we explore the lanes and bylanes, with their secrets of spring, my friend?	The sounds of spring silent to us in our rush to get back to the structure of our life.	And when shall we explore the secret lanes and bylanes, of our mind, my friend?
These spring days beckon to us to touch them as we motor by.	The urge to do something new, different, covered by lethargy too vast to be swept aside.	How shall we sweep away lethargy this spring?

Manage the Mind

Talk by Swami Bodhatmananda; transcribed by David Brown and Lynne Matous; continued from CMW News, May 2014

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 the fact that we first have not tackled the job of managing our own mind.

We will delve into the art of mind management by asking four questions:

1. *What is the mind?*
2. *Why manage the mind? What is the purpose of this study and is it even necessary?*
3. *What are the different types of mind?*
4. *How to manage the mind? There are four ways:*
 - a. *Quieting the mind*
 - b. *Concentrating the mind*
 - c. *Correcting the mind*
 - d. *Transcending the mind*

When we say we really know someone, we mean we know his temperament or type of mind. We don't really know a person until we know his mind. Relationships are therefore about minds connecting with each other, not physical bodies.

3) What are the different types of mind?

Think of the mind as a horse. Managing the mind is like controlling a horse, which can be either well-trained or wild. We want to ride the horse, but if we try to sit on a wild horse, it will throw us off. To control the mind's behavior, different people need different amounts of effort for success to manage or train it, depending on what kind of mind they have. The mind functions under three main classifications.

One type of mind is naturally calm and clear. This mind is less easily disturbed or distracted, and clear in thinking. People with such a mind have to extend less effort to gain success in mind management.

The second type of mind is one that is fragmented, easily distracted, with little ability to focus or concentrate for long. If, for example, one can listen to a one-hour talk, and understand and assimilate most of it, it indicates the presence of a clear mind.

The third type of mind is dull, with a tendency toward sleep. Such a mind is so dull that often effort is required just to keep it awake. And thereafter, effort is required to keep it active, just as effort is required to keep a child engaged. There is a story about two six-year-old brothers who went to a religious school. Both were always naughty and disturbing their class. The teacher scolded them, but to no avail. The teacher sent a note to their parents to discipline them and still there was no change. Finally, the teacher asked one of the monks to speak to the boys. The monk seated one of the boys on a chair, sat across from him, and asked, "Do you know where God is?" The child did not reply. The monk leaned closer and repeated, "Do you know where God is?" The boy still did not reply, but started to get nervous. The monk came right next to the chair and repeated rather loudly, "Do you know where God is?" The boy suddenly jumped up, dashed out from under the arm of the monk, opened the door, and ran home as fast as possible. Panting and petrified, he burst open the front door, ran to his bed, and hid under the covers. His brother came and asked what had happened. The boy replied in a frightened voice, "God is missing and they think that we did it!"

Children get into trouble for many reasons, but often don't fully understand why. If my mind is like an unruly, confused, misbehaving child, and I am unable to control or understand it, I start blaming my behavior on other people and situations. If I do not train my mind, it becomes dull and lost, unable to think or act correctly. Such a mind gets easily distracted. Imagine, for example, that someone goes to college, where the main objective is to study. But instead of studying, that person does everything else. People say of such a person that he is lost and doesn't know what he wants to do with his life.

Someone with a calm, clear mind, however, knows what and what not to do, what is right and wrong, and has greater control over his thoughts and conduct. The calm and clear mind is trained with minimum effort and is low-maintenance. The dull or easily distracted mind is high-maintenance. Like some high-maintenance houses and cars, some physical bodies are fragile and high maintenance. With a low-maintenance body, a person can generally eat and not gain weight; a little exercise is all that is needed. A person with a low maintenance body also usually does not fall sick easily. These are two extremes, but there are many in-betweens. If, for example, I am sometimes focused, sometimes calm, sometimes clear, sometimes vague, I will be confused because my right thinking will also be only sometimes.

With a predominantly calm and clear mind, one rarely swerves from dharma. With a dull and confused mind, one usually thinks the incorrect choice is the correct one. And with a mind that swings in between, one sometimes chooses and does what is right and sometimes what is wrong. Accordingly, the three types of mind require different kinds and degrees of effort and training.

4) How do we manage the mind?

Before addressing this question, we should clearly understand the mind's nature and why we need to manage it. If we buy a house we must do thorough research on it, otherwise we may discover countless problems after buying it.

There are four steps in mind management. The first and easier part is calming or quieting it. The second is making it concentrated or focused, which is slightly more difficult. Only after these two are accomplished can we start correcting, and eventually transcending, the mind.

If there was loud music playing in this room, and all the doors were open, and people were bustling in and out of here, and the television was blaring in some corner, and I said, "Now we will talk about managing the mind," what communication would be possible amid all the noise and confusion? So, too, with a mind full of noise, confusion, and distractions, the mind will not be ready or able to listen. So, if we need to talk to the mind and correct it, the mind has to be calm and focused. Instruction, for any productive result, is possible only in such an atmosphere.

We quiet our mind by slowing it down, by dropping the multitude of thoughts racing in it. We make our mind concentrate by dropping all distractions and choosing one area of focus. When the mind is calm and focused, we can deal with any issue without getting disturbed and we can look at a situation objectively. If we are not calm, we get easily disturbed. If we are not focused, we cannot analyze a situation properly. Consider the extensive and extended periods of concentration that researchers are required to have in order for their work to yield extraordinary results. Whether in business management, project management, family management, health management, wealth management, or life management in general, mind management is relevant in all fields and situations.

Sometimes the mind has erroneous ways of thinking about life situations. For this, we have to be objective and ready to say, "This is where I am going wrong. I must correct my thinking." We cannot correct the mind unless we have identified the error and have made the mind ready to listen.

Transcending the mind means I don't depend on the state of my mind for my happiness. In other words, irrespective of the condition of my mind, I can be at peace; I can be happy. This is transcending the mind.

4a) Quieting the Mind: A Simple Technique

The simplest technique for quieting the mind is breath control. Breath control is easier to control than the mind because it is at the physical body level, while the mind is at the subtle

level.

When the mind is excited or angry, we say, “Take ten deep breaths.” This slows down the mind and temporarily quietens disturbing or angry thoughts. This is a short-term solution the racing mind for a short time. The effect is not long-term, but is an easy and simple method to calm the mind quickly.

The practice of breath control every day for 10-15 minutes on a regular basis is said to improve stress level, blood pressure, and cholesterol because of a mind that has become more peaceful and is less susceptible to disturbances.

4b) Focusing the Mind: Taking Charge

Focusing the mind means taking charge of the mind—making it available for whatever we want and making it turn from where we don’t want it to go. Determining and being firm about what we want is the first step. Indecision prevents us from many things in life and there are enough temptations and distractions in the world wherever we go and whatever we do.

When we have conviction we can move forward; success in any field depends on this. We may say we are going to meditate for ½ an hour each day, but the outcome depends on what we do for the rest of the 23½ hours a day, every day—just as a child’s performance on an exam depends on her lifestyle and study ethics.

Once we have focused and taken charge of our mind, we can start training, correcting, and instructing it. A little boy once asked me, “Why do we do things we know we shouldn’t do?” It is because the mind is untrained. We know what is wrong, but it is hard to resist if we don’t have control over our mind.

To make the mind focus, we can sing, chant, or listen to chants. There are other techniques, also. One is to close our eyes and start counting numbers—thinking about and pausing between each number. We would concentrate on just one thought with each number and try to go for as long a sequence as possible without allowing any other thought to break the process. With practice, the sequence will increase day by day. The first day you may reach 5, but soon you may be able to reach 10 before getting distracted. When you reach at least 20 without a thought breaking the count, you can elongate the pause between each number. Train the mind to not get distracted, to not go around the world and back. This is a very simple method for focusing the mind.

4c-d) Correcting and Transcending the Mind

When we become aware of weaknesses in our personality that result in our becoming distracted, then it is the time to say we need to put a stop to the interference. So, when the mind is quiet and focused, it is at its most pliable, understanding, and obedient. This is the time to make it listen and take instructions. This is the time to teach and cajole the mind to start dropping the weaknesses or distractions discovered. Correct the mind. Once this becomes our habit, it becomes our character, as Pujya Gurudev says, and this leads to transcending the mind. As we grow in spiritual knowledge, practice, and experience, we learn where to depend and where not to depend. We let go of the lower—the transient world—and hold on to the higher—Truth, God, Guru.

Mind management is an art, and once it becomes integrated in our personality, we naturally come to live more peacefully in the world.

It Is I by Chetana Neerchal

A shadow flickered in a wisp by the toaster this morning. It was the shadow of the steam rising from the slice of bread being toasted. My thoughts traversed from earth to sky and back to my toast.

Lighting the torch in the sky	to warm your palms, breath, heart, funeral pyre,	and your morning bread. It is I.
Stoking the latent heat in the earth's belly to a blaze		

Stories of Pujya Gurudev

Interview by Brahmacharini Prarthana Chaitanya; transcribed by Preeta Narain; edited for print

Brahmacharini Prarthana Chaitanya (CM Mumbai) conducted an interview of PG Ananthnarayan, fondly known until today in Chinmaya Mission as “Uncle Mani.” He was one of the first Chinmaya Study Group sevaks. He is now 90 years old and still conducts Mission study classes.

Uncle Mani met Pujya Gurudev in the late 1950s and remained associated with him since. He was trained by Pujya Gurudev and associated with the Vedanta Course in Sāndeepany Sāadhanālaya *from the first to the seventh batch. He was posted to serve in different centers in India and other countries. After Pujya Gurudev’s mahāsamādhi, he returned to India, and presently lives in Chembur in Mumbai. View the video.*

Brahmacharini Prarthana (BP): Hari Om, Uncle. First, please tell us how you got this name of “Uncle Mani.”

Uncle Mani (UM): It all started with Gurudev’s training. When I was conducting Chinmaya Bala Vihar classes, the children called me “Uncle,” so it stuck. Mani is a family name. Mani is what my mother called me. So my brother, who introduced me to Gurudev, first said, “He is Mani in our family.” And that stuck, with “Uncle” as a prefix. Then Gurudev would say about me, “He is Universal Uncle.” And so the name continued—with Bala Vihar children, then Yuva Kendra, and then even with elderly people older than me. “Universal Uncle of our Mission,” Gurudev used to say.

BP: And when was your first meeting with Pujya Gurudev?

UM: December 1957. For the first time in December 1957, after the *mahāsamādhi* of Param Pujya Tapovanji took place, Gurudev came to Bombay—for the first time. I met Gurudev when he had a shaven head. This was my first *darshan* of Gurudev.

After Pujya Swamiji's *mahāsamādhi*, Gurudev's first Bombay yajna took place. It was the first time and so many were interested. There was a poster splashed all over in different areas: "Talks on *Kenopanishad* by Swami Chinmayananda from Uttarkashi." My friend said to me, "I say, there are going to be talks in English. Why don't you come?"

I said, "What talk is it? On an Upanishad?" I folded my hands before them and said, "*Are bābā!* Upanishad is beyond me. Not possible." They went anyway. When they went there, to a terrace in KC College, where it was being held, it was December. And it was an open terrace. So, it was very cold. Only one little canopy, under which Gurudev sitting. And only 200 people were there. There was a cold breeze from the sea. The first day I didn't go because of hearing it was an Upanishad. The second day, I said, "I'll go and sit last, at the back. So if I don't understand anything, I won't disturb anyone. I will just quietly slip out." And I sat there. And Gurudev let loose. His English was perfect. I thought, "What Upanishad?" He was talking for one week on why religion! The logic of spirituality was the introduction. It was brought out beautifully and systematically, in detail.

An Upanishad? With a preface of "Why religion," Gurudev asked why buffalos don't have religion and only humans do. I regretted why I didn't go to the front. The next day I told my friend we had to go to the talk. He said, "Did I not tell you?" I replied, "Yes, you told me, sir. Let us not waste time I'm going to sit in the front." So, I took one notebook and two pens. Anything Gurudev pointed out I would jot down in the book. But, it was Niagara Falls! Even to note points was very difficult. From that day onward, I always sat in the front—to absorb whatever came, like desert sand absorbing water.

Thereafter, *jñāna yajñas* started taking place and we used to be organizers and volunteers. On the last day, there would be food and some gift given to the volunteers. One day, everyone received a silver ring with a *rudrāksha* bead from Gurudev. On that day I was absent, so after two days, he said, "Mani, your ring is with me. Come here." Then he took my hand, put on the ring, and said, "I am engaged to Mani." And I added, "Permanently."

BP: Which is the truth.

UM: Fact. I am just stating a fact. His heart is in me, my heart is given fully to him.

BP: Tell us about Gurudev's perfection in his work.

UM: His degree of perfection was terrific, I tell you. Early morning 4 o'clock he would get up. You go there and 4, 4:30, or 5 o'clock he would open the door. I would watch Gurudev. Every time he would straight away take the paper and arrange it nicely. And if you saw his box on his desk, there were small scissors, big scissors, rubber bands of varying types, and various other things. It was self-contained; he would not ask from somebody. Small envelope, big envelope will be in a bag. Once, he had a letter he had written and an enclosure. On the second enclosure he was drawing a line. It was not in alignment. He took the scissors, cut it to size,

folded it beautifully, and put in the letter. Perfection. His nature is perfection, in every small thing. He used to say, “Greatness lies in how small things are done to perfection.”

BP: Was he strict?

UM: Strict with whom? When knowledgeable people make a mistake, it is a mistake. The people who don’t know and who don’t have practice can only learn and change. The third type is people who are impossible to change because they refuse to learn. Just as there are mainly three types of *adhikārīs*, or qualified seekers—*uttama*(zealous), *madhyama* (halfhearted), and *adhama* (dull)— so, too, there are different types of strictness.

Now, how Gurudev met his Guru. I’ll tell you. He was with Swami Sivananda and would speak so happily about it. Swamiji recommended that after all that he had learned, he had to go to the post-graduate level. So, Gurudev went to Swami Tapovanji and wrote about him as the jewel among *vairāgīs*. Then he went trekking and wrote *My trek to Uttarkhand*, in which you see how much suffering Gurudev withstood. I used to read it and think we should not complain with all that we have. It is easier to light a lamp than curse the darkness. Gurudev was like that. But the problem is, we don’t know where we keep our matchbox.

When Gurudev went to meet Swami Tapovanji Maharaj, he didn’t see him. But when he turned, there was a gown. And he saw Maharaj standing. He offered his namaste. Maharaj asked in Hindi, “*Kyon āgaye īdhar? Kaun bhej diyā? Chitṭhi lāye kuchh?*” He asked why he had come, who had sent him, and if he had any letter of reference.

Gurudev replied, “*Sivanandaji Maharaj bhej diyā.*” Maharaj said, “*Chitṭhi kuchh hai? Chitṭhi? Chitṭhi nahin hai? Jāke chitṭhi lāo.*” He asked for a letter and said if he did not have one, he would had to go get one.

Gurudev said: My Guru was very strict. I met him and he admitted me as a student. There were a total of 5-8 students. Early morning 5:30 we had to get up, dip into the river, and come back. Class would be in Hindi and Sanskrit.

Gurudev knew Hindi, but he would write his notes in English. Maharaj always used to say, ask questions and then only he would take the next class. He would say, if you don’t ask properly, don’t stand here, go away. My Guru was very strict, Gurudev used to say.

Gurudev was not used to cold water baths; he was used to an aristocratic life. Someone named Ramanand from Punjab, a hefty chap, used to go for a dip and never get out. One day, Gurudev asked Maharaj, “I am not able to dip into the water. Is this a disqualification for Vedantic study? Ramanand is able to.” Maharaj did not reply. Sometime after, during the study of an Upanishad, Maharaj asked the students, “Come on, what is the answer?” Gurudev’s hand would always go up, as it did this time. Maharaj asked, “Chinmaya, can Ramanand answer this?”

A senior citizen’s group once invited me to give a talk at the annual day of the Technocrat Association. The topic was *Rāmāyaṇa*. As soon as the session was over, I told them there was a yajna at the Powai ashram and invited them to visit one of the days. I took the topic of *Rāmāyaṇa* because seniors were the link to the next generation with *Rāmāyaṇa* stories and value-based education. They were very happy about it. I added, “Go to Powai Park to enjoy

and the ashram is very close by, so please pay a visit there.” After 6-12 months, a bus came with these people. They asked at the gate, “Is Uncle Mani here?” They explained who they were and why they had come, and I was called to the gate. I said, “You are blessed! Gurudev is here, so you can have *darshan*.” I went to Gurudev and said, “Gurudev, There are some senior citizens here whom I had invited when I had given a talk at an association. They would like to have Gurudev’s *darshan*.” He replied, “Why *darshan*? I will talk to them. Troop them inside.” So, I trooped them inside and all of them sat together. Gurudev came and sat, and stared. He saw them clinging for support in different ways. He asked them, “Why do you people feel you are old? Never say you are old. According to the *shāstras*, “*Shad-āyu puruṣaḥ*.” If you are 70, there are still 30 years to go. Never say what is gone, is gone once and for all. What you have is His gift to you. So, these remaining years, use for others’ sake. Serve others. That is your gift to Him.” He also said to be creative and helpful. He spoke to them for 15 minutes and then announced, “Now, he (pointing to me) will take you around so you can see around here. Take care. You are also invited to *bhikshā*. Hari Om.”

BP: How would you convey the word *chinmaya*?

UM: Full of wisdom. Full of wisdom and love. *Parama-prema-svarūpam* (the nature of the highest love).

NEWS

The Quest: Thota Tharani to Play Role of Pujya Gurudev

Excerpts from article published in Hindustan Times, June 3, 2014

National award-winning art director Thota Tharani has donned the greasepaint to play His Holiness Swami Chinmayananda, a Hindu spiritual leader who inspired the formation of Chinmaya Mission, in an upcoming English documentary, *The Quest: Swami Chinmayananda*. RS Prasanna of Tamil comedy fame has directed the film, which is currently in its post-production stage.

Prasanna said, “When you do a biopic of a character that has lived in the recent memory, it’s difficult to find someone who can act as well as physically resemble that person. When we were discussing this with my team, my costume designer Preethi, who worked as an assistant to Thota Tharani, suggested his name. . . . Two days later, I was at his office and he agreed to do the film without any remuneration. He said he is only doing it because it is for a spiritual purpose.”

While Tharani plays the older version of the known figure, Sandeep, a real-life monk plays the younger counterpart. Prasanna quipped, “His portion comes toward the climax for about 15 percent of the film, but it’s the most important part. For people of Chinmaya Mission, it is like watching their Rajinikanth. If you were to make a movie on Rajinikanth, you can’t afford to get it wrong. The fans will kill you. The timeline of the film is from the time Chinmayananda was a child until he became old. You will see Sandeep on screen until the point Swamiji was 40 years old and after that, we have used Tharani.”

All other actors in the documentary are members of the Mission. Scheduled to release in August, *The Quest* is jointly produced by Chinmaya Mission and Prasanna.

Global CHYK Camp 7

The seventh annual Global CHYK Camp, “In The Footsteps of Giants: The Saints of India,” will be conducted by Swami Swaroopananda (CIRS) on the beautiful and serene campus of the Chinmaya International Residential School (CIRS) in Coimbatore, India, December 24, 2014-January 1, 2015.

From exploring symbolism in Hinduism, to learning about the supreme Reality and the path to Self-realization, each past global CHYK camp has been a unique and transformational journey for every attendee. The seven-day camp takes campers beyond time, allowing them to switch off from their busy life to enjoy a complete immersion into Vedantic knowledge through discourses, discussions, and tailored creative activities.

The magic of the CHYK Global Camp is not a coincidence. Why? Because it is designed to provide a forum for practical introspection and reflection. Add to this a genuine yearning for self-development and what results is a life-changing experience. In addition, all the participants get an opportunity to come together with like-minded peers to create long-lasting relationships and connect with an international network of aspiring CHYKs.

In the 2014 camp, the focus will be on seven great saints of India—their attributes, their struggles, their devotion, and the positive impact they have had on society. All CHYKs are welcome to walk in the footsteps of giants, to leave their imprints in the sands of time. This camp is open to ages 18-35 years. Registration is \$380/person. Register now as space is limited.

Global *Gītā* Chanting Competition

by Swami Sharanananda

Pujya Gurudev breathed, lived, and talked *Bhagavad Gītā* throughout his life. For this reason, *Shrīmad Bhagavad Gītā* is the heart of Chinmaya Mission. Pujya Gurudev’s birth centenary celebrations in 2015 will feature local, national, and international *Gītā* chanting competitions on Chapter 15.

In USA, local CM centers are to submit the list of their First Place and Runner Up winners (no more than six per center) by September 13, 2015. CM Chicago will host the national competition on October 11, 2015. The international competition will be held at *Chinmaya Vibhooti* in Kolwan, India on December 25, 2015, and will feature only First Place national winners (no more than three per country).

The age groups for the 2015 are based on participants’ ages as of January 1, 2015, as follows:

Group A: Age 5-10 years
Group B: Age 11-18 years
Group C: Age 19 years and above

The judges for the national competition will be determined by CMW's National Gita Chanting Committee, which is comprised of Swamis Shantananda (CM Princeton), Ishwarananda (CM Los Angeles), Sarveshananda (CM Dallas), Sharanananda (CM Chicago), and Acharya Sharada Kumar (CM Ann Arbor).

The designated *Gītā* chapter for 2015 is Chapter 15 and for 2014 it is Chapter 14. Centers may e-mail Swami Sharanananda to receive the judging criteria, which are the same for both years, at all levels of competition. Centers are to contact Swamiji to order the Chapter 15 learning kit by Pujya Swami Brahmananda (CM Bangalore), for specific questions, and to submit the names and contact information of their local coordinators.

Divinity Rushes to the New *Sandeepany* of CM San Jose by Aarjav Joshi

It was a joyous and auspicious day for all CM San Jose (CMSJ) members when the murtis from their beloved *Sandeepany* Park Avenue ashram made their way to their new home of *Sandeepany* Clayton Road on June 1. Mission devotees gathered from all around the Bay Area to mark the beginning of a new chapter for the center.

The function began at *Sandeepany* Park Avenue, where everyone was actively engaged and happily chanting the Lord's name. After the offering of a short puja, everyone excitedly moved in closer to witness see the moving of the murtis. Engineer and CMSJ devotee, Krishna Parat, designed an effective and comfortable palanquin for Lord Shiva's transport. The detailed meticulousness and modern comfort of the design was stunning, to say the least. It took six people to lift, but the palanquin held the weight of white marble life-size Lord Shiva idol perfectly. Soft blankets provided precise and secure cushioning for Lord Shiva to be moved safely.

At *Sandeepany* on Clayton Road, a large crowd had gathered and was waiting eagerly to welcome Lord Shiva to His beautiful new home. Before entering, an arti was offered for the murtis by Pandit Ravichandran, a long-time devotee of Pujya Gurudev. Panditji broke the coconut and lime, a Hindu tradition to mark a new beginning. Lord Shiva sat on a wooden base next to the altar until the ashram inauguration. Another short puja was performed and a few talented youth sang melodious bhajans for the Lord.

Now that the ashram was ready and the Lord had agreed to reside there, all that was remained was the presence of the Guru. A most astonishing miracle happened that while announcements were being made about Pujya Guruji's discourses and attendance at the inauguration ceremony, Pujya Guruji himself quietly walked into the building. The Lord had indeed provided in full measure and everyone awestruck and overjoyed at the sight of Pujya Guruji. It was as if they were pinching themselves to make sure they weren't

dreaming. Sanjay Patil, CMSJ photographer, clicked until his hands got sore.

All CMSJ devotees lined up before Pujya Guruji to offer their namaskaram. In speaking to everyone, he said he himself did not understand how he had reached there and attributed it to the maya of Lord Shiva. Everyone nodded, cried, or giggled in agreement. After blessing everyone with a few words, he toured the ashram with his signature smile, took prasad, and left. As people stood eagerly to get a final glimpse of him, no one could believe the Head of Chinmaya Mission worldwide had so suddenly come to bless the new ashram. People could not stop talking about it over and over again. This wondrous welcome of God, of Guru, was a once-in-a-lifetime experience for our ecstatic CMSJ family.

CHYK Music Concert and Chant-a-thon

by Ramita Dhewan and Rasshmi Shankar

The *Vinayapūrva Jugalbandhi* Concert hosted by Chinmaya Mission Washington DC was an evening that showcased the talent, passion, and devotion for music of five CHYK artists. Featured on lead vocals were Vinay Mallikarjun and Purvi Nanavaty. Thanks to the persistent efforts of the artists and organizers, the memorable performances on March 29 raised \$4,500 for the center.

CHYKs of the Washington DC center conducted a *Hanumān Chālīsā-thon* to celebrate *Hanumān Jayanti* and fundraise for CHYK West's Youth Empowerment Program (YEP). The attendees chanted the *Hanumān Chālīsā* for nine continuous hours on April 20 at the center's *Kailāsa Nivāsa* ashram. Devotees were heard describing their experience at the day-long event as "fatigued but energetic and awake all at once," "positive vibrations throughout the ashram," and "all tied together with tireless smiles." Many attended the event and some enjoyed it remotely via live Web stream. The auspicious event united devoted vocalists and instrumentalists, and raised \$380 for YEP.

Understanding Marriage: The Joy of Change

by Nila Bala

In a unique weekend retreat with Acharyas Vilasini Balakrishnan (CM Washington DC) and Vivek Gupta (CM Niagara), 50 young couples and several members of CM Pittsburgh and came together May 2-4 to learn about "Understanding Marriage," which included learning the different parts of a Vedic marriage ceremony. For those who had been married for many years, understanding the complexities of the rituals and ceremonies breathed new life into the meaning of marriage. And for the unmarried came many lessons and helpful advice on starting and maintaining a happy married life.

While Vivekji explained the parts of the Vedic marriage ceremony, Vilasiniji gave many pieces of advice for a successful relationship. Most notably, she helped people learn to see their spouses as the Lord's prasad. She emphasized the importance of not sweating the small stuff. Couples also worked on communication and dialogue activities to better understand, mirror, validate, and empathize with each other.

One of the best parts of the camp was the beautiful setting of the Antiochian Village. Each morning began with a silent Nature walk where campers could hear birds, frogs, and rippling streams, and view ponds so still that they looked like mirrors.

The camp's lighthearted moments included a 25-on-25 soccer game, blindfolded meals, and making gifts for each other with clay.

By the retreat's end, the couples had not only learned practical and joyful tools for marriage, but also established friendships and shared tips with their new friends. Many expressed how lucky they felt to have the chance for such a transformative experience in such a short time, and hoped such a retreat would be offered again soon.



CM LA Devotees Revel in *Rāmacharitamānasa*

by Nimmi Raghunathan

CM Los Angeles devotees gathered each morning at the *Chinmaya Rāmeshwaram* ashram March 31-April 6 to participate in the annual nine-day recitation of *Shrī Rāmacharitamānasā* in celebration of *Shrī Rāma Navamī*.

Led and guided by Swami Ishwarananda (CM Los Angeles), devotees immersed themselves in the bhakti-soaked verses of the *Rāmacharitamānasa*, chanting for three hours each morning. Each day also saw the rendition of *Shrī Rāma Ārti* followed by *prāsād* that was lovingly cooked by volunteers.

The chanting of the text came to a resounding culmination on April 6 when devotees said they felt uplifted simply through what Tulasidāsaji invoked in them through his masterful and glorious poetry. That evening, Mission members gathered to witness a grand puja conducted by Janakiram Kuppa. As in the nine days preceding it, all the *mūrtis* were beautifully adorned in grand clothes and jewelry by devotees.

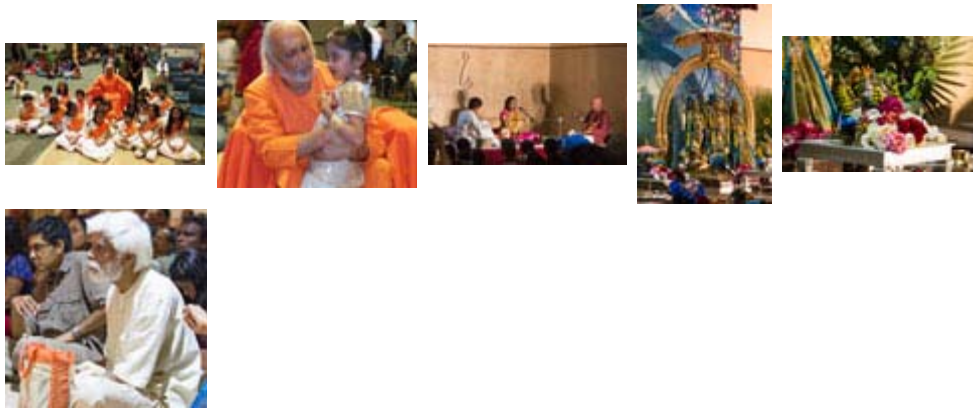
The Chinmaya Swarānjali group sang bhajans in praise of the Lord and took the listeners along to a place of devotional enchantment. Young Padmaja Sundaram, a senior in high school, added to the wonderful musical evening with a vocal concert. After a devotionally fulfilling evening, all were served boxed *prasād*.

Since its inception, there has been huge and enthusiastic participation from all the Bala Vihar children in the annual talent show now held at the ashram as part of the *Shrī Rāma Navamī* celebrations. This year as well, the children were given the opportunity to display their considerable talents on stage, and more than 85 students availed it. The talent

show showcased the diverse skills of kids from grade kg-12. The performances includes the arts of classical and folk dance, light and classical Hindustani and Carnatic music, and recitals on the violin, keyboard, and tabla. The children had also taken the time to coordinate and practice the staging of skits on the *Rāmāyaṇa*. While this program was being held in the main auditorium, many children also took part in the art and essay competitions, for which they were given topics on the spot on a particular color or *Rāmacharitamānasa* verse. In short, the four-hour program was appreciated by one and all, and saw budding artists, painters, singers, dancers, and writers giving their best.

Swami Ishwarananda encouraged and applauded the young ones, who inevitably rushed to him at the conclusion of their performance for a photo op with him.

The evening wound down with closing prayers, followed by dinner.



CM Dallas's Spring Celebrations

by Ashok Dandekar

April came as a busy month for CM Dallas with the celebration of three major events: *Rāma Navami*, the *Hanumān Chālīsā*-thon, and the annual *Holi* picnic.

CM Dallas members have been celebrating *Rāma Navami* at the *Chinmaya Sāket* ashram since 2000. The celebration starts during *Chaitra Navarātri*, nine days before *Rāma Navami*. On *Guḍi Padavā* day the singing of *Rāmacharitamānasa* begins; it is sung to music primarily by 20-25 members every evening for four hours. The chanting ends on *Rāma Navami* at around 10 a.m. and Lord Rama's birth is celebrated at noon. This year also included the 16-step Vedic puja of Lord Rama and the day was a grand affair with 100 members in attendance on a weekday. The celebration ended with lunch prasad.

A *Hanumān Chālīsā*-thon was held this year at *Chinmaya Sāket* in celebration of *Hanumān Jayanti*. The event was held at the *Chinmaya Chitrakoot* ashram on April 27. The events were managed solely by YEP (CHYK's Youth Empowerment Program) volunteers, who also led the chanting of *Hanumān Chālīsā* 108 times in various ragas, as sung by Pujya Guruji. Attendees flowed in and out throughout the day and select Bala Vihar students led 30-minute slots as well. Members pledged funds for YEP 2014. The positive response and

support for YEP has now made this an annual fundraiser at CM Dallas.

One of CM Dallas's most popular events—its annual *Holi* picnic— was held on April 20 with over 1,200 attendees at a large rented park facility in McKinney. The day included various activities including a walkathon benefiting education expenses for Bhutanese refugee students going to college. Bala Vihar students designed t-shirts for the walkathon. *Holi* was celebrated with color and water *pichkāris* that drenched everyone. The main target for color and water is always resident acharya Swami Sarveshananda. His lively participation at the picnic is the highlight of the day. All the children, teachers, and parents enjoy his company in this most informal setting. The children played several games and flew kites. Hot food was served, along with grilled corn, and everyone young and old alike, had a great time.



CM Chicago Trip to Feed My Starving Children

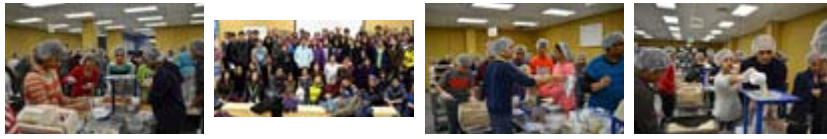
by Padmaja Khanna

CM Chicago's *Yamunotri* ashram *sevaks* organized a field trip in the spirit of service to Feed My Starving Children (FMSC) in Libertyville, on March 8 for more than 90 adults and children in grades 7-12. The two-hour service visit involved packing ready-to-cook vegetarian meal packs for shipping to continents around the world, including South America, Africa, and Asia. Each meal pack contained six servings for a child under five years of age.

The visit concluded with a prayer seeking blessings of the Lord for safe passage of the food and the well-being of its intended recipients. FMSC gave a brief presentation on whom the organization serves, and some of the economics and logistics involved in getting the food to those in need.

After the service trip, the students spent some time discussing their experience and ideas for future service projects. Prathyaya Ramesh, a high schooler, wrote, "FMSC was an amazing experience for all of us. We had the most fun packed in the little time we had. It was an eye-opener to learn about the struggle of kids and adults around the world. It was amazing to see that one bag contained 6 meals! The experience made us realize how much we take for granted in our lives. We complain about having the same meal for two nights in a row when people have the same food in limited quantity for every meal, every day. We also got a small, cooked morsel of the food that we had packed. FMSC was a very gratifying experience and I am sure we will go back again."

CM Chicago *Yamunotri* has held food drives and book drives every year, and regular health fairs.



Penny Wars by CHYK West

by Padma Mana

CHYK West's 31 eager students and 4 enthusiastic acharyas first envisioned the "Penny Wars" initiative at YEP 2013 in Piercy, CA. Puja Gurudev's grace brought out many sparks of creativity in terms of service projects and fundraisers for CMW, and Penny Wars as a fundraiser for CORD USA. The framework of the initiative was simple: It was a competitive fundraiser for Chinmaya Bala Vihar classes across the continent, for classes to compete with each other to raise the most funds in the form of loose change. CHYKs would facilitate the project with the help of local centers' boards to create momentum and a contagious excitement.

For the program's first roll-out in 2014, five CM centers across the US were able to implement it successfully. Several CMW centers also responded positively about hosting the initiative next year. The CM centers of Ann Arbor, Austin, Bentonville, Dallas, and Portland raised a total of \$8,556 to benefit BREP, the Bhutanese Refugee Outreach Program, an initiative of CORD USA.

BREP is an effort to help Bhutanese refugee communities maintain their heritage while integrating into their new surroundings in the US and Canada after fleeing political turmoil in their homeland of Southern Bhutan. BREP addresses issues such as health, education, and financial independence for adults, and cultural and school/college integration for children. Bala Vihar students offer help with homework and college entrance exams.

CHYK involvement was pivotal in the operation of Penny Wars. CHYKs from each of the centers organized the logistics, publicity, and finances at their respective centers, and communicated with the Board and local members. They encouraged healthy competition among the children and helped raise as much as possible. Juhi Amodwala (CM Austin) said, "All the classes got pretty excited, especially because the class that raised the most money would get a pizza party. There was an overwhelming response from the younger classes in particular and they became competitive for a good cause." The fundraiser not only excited the children and involved the CHYKs, but spread awareness to parents and adults as well. Sridhar Karra (Dallas CHYK), felt the strengthening of ties in the Mission family and said, "It was great to see them come together to help the Bhutanese community here. Healthy competition and an innovative method of raising funds made for a memorable and effective fundraiser."

Another fruit of this project was the cross-cultural awareness. Kapil Varma, a 13-year-old Bala Vihar student, organized a BREP awareness program for his CM Portland family. Everyone learned more about the program and the Bala Vihar students were especially

keen to help.

At CM Bentonville, the initiative added greater momentum after several CHYKs attended their first CHYK camp and then hosted a CHYK West Regional Planning Conference.

Overall, all the five participating centers appreciated the success of Penny Wars and BREP.

BREP at CM Portland

Submitted by CM Portland

CM Portland held a fundraiser for the Bhutanese Refugees Empowerment Program (BREP) at its *Chinmaya Haridwar* ashram. Budding Bala Vihar student Kapil Varma researched and brought in a Bhutanese community leader, Som Sobedi, to speak about who the Bhutanese refugees are, what the group's issues and needs are, and how CM Portland can help. Som Sobedi spoke on the lack of cultural orientation, the need for help with homework, civil engagement, and the suicide rate among Bhutanese refugees.

Kapil later submitted a proposal to offer free Bala Vihar classes and homework help to the Bhutanese community children at the ashram, and made a presentation on BREP, saying, "BREP helps current Bhutanese refugees in the US find jobs and get education. Since March, we have been raising money for BREP through a CHYK West initiative called 'Penny Wars.' Each class has a jar in which they add pennies to increase their points, while other classes put dimes, nickels, and quarters in their jar to decrease their points. The winners received prizes with Grade 8 raising the highest points (1,078) and Grade 5 raising the highest funds (\$45.05). Penny Wars raised a total of \$145.45 and a CM Portland family matched the funds, resulting in a contribution to BREP of \$290.90."

Kapil and high schooler Akshay Kajjam conducted Penny Wars at CM Portland, collecting and tallying the points and funds, and encouraging all students of all ages. The encouragement worked, because little ones would come to class with a handful of coins every week, asking for Kapil.



CMH Children Offer *Gītā* with Devotion

by Sree Gundamaraju

It starts in early February every year. On the crisp, chilly Sunday mornings, a group of excited children, their parents, and equally enthusiastic teachers gather at CM Houston (CMH) an hour before the regular session starts. They go into their respective class rooms and begin learning to chant the selected chapter of *Bhagavad Gītā* for that year. They carefully pronounce every Sanskrit syllable, word, and phrase, join or separate compound

words according to Sanskrit grammar rules, and chant the verses meticulously and melodiously. This industrious practice continues till early May, and culminates in a grand competition in celebration of Pujya Gurudev's *jayanti*.

This year, the competition was on *Gītā* Chapter 12, *Bhakti Yoga*. This year's *Gītā* chanting event saw the participation of more than 140 children, ages 5-18, on May 10. In his introduction, Acharya Gaurang Nanavaty (CM Houston) congratulated the participants and reiterated that they were all winners so long as they were striving to better themselves within. Shortly after, the *Chinmaya Smṛti* hall reverberated with the chanting of *Bhakti Yoga* by young, sweet voices. The children were divided into several groups by grade and the challenge increased as the age group increased. Participants in Groups 3 and 4 (grades 6 and up) had the additional challenge of explaining the gist of Chapter 12 in their own practical, contemporary interpretation. Every participant chanted beautifully, offering their best as their birthday present to Pujya Gurudev.

The winners of this year's competition were as follows:

Grade KG: Sreeharshini Ambatipudi, Srilalita Madasu, Soumya Upadhye
Grades 1-2: Aditi Chaubal, Veda Suresh, Shikhar Sahay, Anika Chock, Harshit Arja
Grade 3: Meghana Prabhakaran, Raghav Rau, Rajasi Kolhatkar
Grades 4-5: Ayush Manoj, Krishnendu Sainath, Yashwant Arra, Disha Udatha
Grades 6-8: Bhavya Kethireddipalli, Niharika Pakala, Mythreyan Ganesh
Grades 9-12: Sumedha Rao, Amogh Pandey, Harinandan Sainath

The day's festivities continued with the rendering of an inspiring and melodious *Gītā Pārāyaṇa* by adults, which is the chanting of all 18 chapters. The day concluded with *Gītā Ārti* and prasad.

The winners received their prizes on the next day, May 11, which coincidentally was Mother's Day. All mothers and the audience of 500 were treated to a special recital of *Gītā* verses by several 4-5 year-olds, namely, Pranav Sriram, Eesha Vullanki, Komal Kallur, Rohan Byali, Srilakshminath Madasu, Gayatri Konduri, Nithalaakshaya Raja, Shivani Mukkamala, and Varnika Pavirala, who sang the Lord's song with great confidence and precision, as Acharyas Gaurang and Darshana Nanavaty proudly looked on. Gaurangji congratulated the parents for inspiring their children at such a young age and said most adults in the audience may not have had this kind of exposure to the sacred *Gītā* at the tender ages of 4 and 5 even in India.





News from *Chinmayāranyam*

Report submitted by Chinmayāranyam

On the eve of *Māgha-shuddha Panchami*, also known as the day of the manifestation of Mother Sarasvati, the students of the Chinmaya Hari Hara Vidyālaya at *Chinmayāranyam* (Ellayapalle, Andhra Pradesh) participated in a *Samūhika Pūjā* for Mother Sarasvati. In addition, 16 three-year olds performed the puja with their parents. Swamini Seelananda (*Chinmayāranyam*) then initiated them into the samskara of *Aksharābhyaśa* (writing for the first time) by holding their tiny fingers and writing “*Om namah Shivāya*” on rice in turmeric.

Dr. Prabhakar Rao led a medical camp at the CM Tirupati *vidyālaya* on February 16. Various specialists from the local area treated 198 patients that day. Teachers and senior students also actively participated by rendering service to the patients, who came from the surrounding villages. Medicines were distributed free of charge and *anna-dānam* (food) was given to all the patients.

As part of the 28th anniversary celebrations of the Chinmaya Hari Hara Vidyalaya, merit scholarships in cash and certificates were awarded to top ranking students in grades 1-10 on February 8. Select top students and value-education teachers were awarded received a CVP (Chinmaya Vision Program) prize.

Pujya Swamini Saradapriyananda founded *Chinmayāranyam* and conducted the *firstupanayanam* samskara for the local children—irrespective of caste, creed, and gender—in 1989. This tradition has been upheld annually at *Chinmayāranyam* since then. This year, Swamini Seelananda initiated ten children into the sacred thread and the *Gāyatri Mantra* on February 2. Brahmachari Vamsi Chaitanya conducted the ceremony and the children now perform their *sandhyā vandanam* daily at dawn and dusk.

Taking Steps for CORD Siruvani

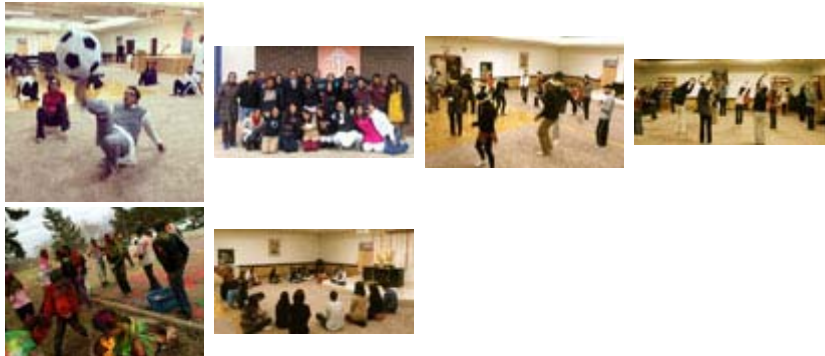
by Nina Bhattacharya

“Genius is 1% inspiration and 99% perspiration.” With this axiom at heart, the young adults of Chinmaya Yuva Kendra (CHYK) quickly organized a retreat to raise funds for the Chinmaya Organization for Rural Development (CORD) Siruvani in Tamil Nadu, India, after having just returned from the second annual Chinmaya Inspiration Yatra with Acharya Vivek Gupta (CM Niagara).

CHYKs witnessed firsthand CORD's dynamic model of rural development that empowered the local community to help themselves. On seeing that CORD Siruvani's building was insufficient in space to house the multitude of programs it ran, the CHYKs were determined to pool their resources to contribute to CORD's continued growth. It was an opportunity to give back to an organization that had such a definitive impact on its community and the world.

CHYKs from across North America had gathered in Niagara Falls, March 21-23, for a weekend of inspired satsang. For every \$1 raised, they decided to take 150 steps to symbolize the distance that local children had to travel to access education. Through all the activities and discussions during retreat, the CHYKs remained standing, taking steps for Siruvani.

Inspired by the tireless work of CORD Siruvani's sevaks, the "perspiration" to raise funds for CORD came effortlessly. Even weeks after the retreat, donations from friends and family flooded in. With Pujya Gurudev's grace and blessings, they exceeded their goal of \$15,000 and raised \$17,800 toward the construction of a new center for CORD Siruvani. It was a blessing in itself to be able to contribute to a noble cause with such powerful vision of community empowerment.



Bala Vihar Graduation Ceremony at CM Houston

by Shalini Konde

A beautiful morning of joy, hope, and goodwill heralded the graduation day of CM Houston's (CMH) Bala Vihar students on June 8. The 27 children of the Class of 2014 congregated early in *Smrti* Hall with their families and friends. The day began with photo sessions for the graduating students, who were arrayed in bright colors.

The ceremony commenced with sanctity in the *Saumyakāshi Shivālaya* temple as the resident priest conducted a puja for the well-being of the graduates, who were making a major life transition to higher education. The students returned from the temple led by CMH's resident acharyas, Gaurang and Darshana Nanavaty. On entering the *Chinmaya Smrti* foyer, the students placed flowers at the lotus feet of Pujya Gurudev.

They then walked into the *Smṛti* Hall, which was echoing the enchanting melody of *Bhūmi Mangalam*—an invocation song for peace in earth, water, fire, and air, the sun, moon, and planets; in all living beings; in body, mind, and heart. The assembly prayed for harmony and peace for all. The live singers and Chinmaya Orchestra continued the beautiful strains with Guru bhajans. Many parents watched misty-eyed as the students took their place in the hall and the acharyas were seated.

This was a day to honor the students' dedicated work over the years and their bright future prospects. Above all, for the Class of 2014, this was a day to express deep gratitude and recognition of the strong spiritual education received in Chinmaya Bala Vihar for over 13 years through the blessings of Pujya Gurudev, the love and guidance of the acharyas, and the commitment of the Bala Vihar teachers.

Encouraging the children with words of wisdom from the ancient Vedic scriptures, Acharya Gaurang Nanavaty gave a befitting discourse based on *Taittiriya Upanisad*, wherein the Guru advises his students on right conduct and right living before they leave the ashram after having completed their studies. The students and parents were also treated to a message from BV alumnus, Tarak Makecha, whose words of encouragement and advice were well received by all.

The acharyas then ascended the stage for the ceremonial lighting of the lamp, after which the graduation ceremony commenced. After being introduced by their siblings, the graduates each offered a lamp to Pujya Gurudev, received an award of recognition from the acharyas, and offered *Guru Dakshina* to the acharyas. As the students lined up in their array of resplendent traditional clothing in front of the audience, the beautiful ceremony closed with the congratulatory Sanskrit hymn *Abhinandanam*, an original composition by Pujya Guruji.



The Path of Surrender

by Anu Ram

Surrender in its truest spiritual sense is a challenging and daunting step in a seeker's sadhana. In his recent eye-opening talks at CM Ottawa, Swami Chidatmananda's CM Hyderabad) expertly and marvelously choreographed Bhagavan Adi Shankaracharya's down-to-earth approach to *sharanāgati*, or surrender.

Swamiji began with the topic of the need for surrender, pointing out that pain and misery are due to limitations of programmed thinking and feeling. He said the solution to problems due to maya cannot be found in the realm of maya, but in God, the higher realm of Consciousness that is untouched by maya.

To whom do we surrender? Swamiji quoted a few verses of *Vishnu-bhujanga Prayāta Stotram*, in which Adi Shankaracharyaji prays to the Lord who is the Illuminator, the Pure, the Eternal, the Limitless. Swamiji said surrender is the path to connect to this Truth and is a guaranteed entrance to Divinity.

Swamiji pointed out that the benefit of surrender was the release of pressure built by negative feelings, the replacement of negative thinking with positive thinking, and the removal of stress and worry. Thereby, one works with less effort and greater efficiency, and serves society with love and a sense of unity.

One's surrender is of all negative feelings and the trains of thoughts associated with them that obscure one's inner divinity. Swamiji advised seekers to observe negative thoughts and feelings instead of getting involved in them, to surrender them to God as they arise. He said ever-changing thoughts and feelings lose their impact when they are offered to God. He quotes verses from Adi Shankaracharyaji's *Bhavānī Ashṭakam*, in which Bhagavan Shankara prays to Divine Mother as his sole refuge.

Swamiji also warned seekers to be vigilant about the tricks of the ego, which thrives on negative thoughts and emotions, attacks one's faith, instills fear, and makes one doubt the power of surrender. More importantly, the ego resists self-analysis and reflection, going to the extent of making one doubt God's existence. To learn the art of surrender, Swamiji advised:

- Becoming free of the mind's influences
- Learning to let go
- Daily Self-reflection
- Weaning expectations

Swamiji culminated the topic of surrender with some verses from *Rāma-bhujanga Prayāta Stotram*, in which Bhagavan Shankaracharyaji extols the power of the name of Lord Rama as an ideal road to true *sharaṇāgati*. He pointed out that the ideal role model is Hanumanji, who drinks the powerful name of Rama, whose ego dissolved in Shri Rama, and who humbly credits all his works to Shri Rama. Swamiji's hilarious narration of the story of Arjuna meeting Hanumanji triggered roars of laughter and reminded everyone of the power of faith. The highlight was the beauty of Hanumanji's unshakable *sharaṇāgati* without a taint of ego.

Swamiji concluded the talk with Adi Shankaracharyaji's prayer to Shri Rama and made an interesting observation of how worldly people quickly get lost in worldly matters, whereas great people take an extra safety measure by leaving to God even the responsibility of remembering Him!



Healthy Living: A Modern and Holistic Approach

by Hansa Patel

CM Bakersfield's annual seminar, sponsored jointly by the Bakersfield Memorial Hospital, was held on May 10 on "Healthy Living: A Modern and Holistic Approach." This year's four speakers were Dr. Anil Mehta (President, CM Bakersfield), Dr. William Baker (prominent internist), and Dr. Priyanka Vaidya (Ayurveda practitioner), and Swami Ishwarananda (CM Los Angeles).

Dr. Mehta's insightful talk was peppered with witty jokes. He summarized the ten-year history of the annual seminar and introduced the subject of health and what constitutes healthy living.

Dr. Baker spoke on modern approaches to health and showed statistics of the world's health problems and connected them to problems at individual levels. He listed steps one can take to improve health and habits, and talked about the benefits of regular exercise for preventing cardiac disease and improving longevity.

Dr. Vaidya spoke on the ancient science of Ayurveda, which dates back to over 10,000 years. The main premise of her message was correcting individual deficiencies, promoting health, and preventing disease. Like Dr. Baker, she, too, emphasized the benefit of sleep and exercise. She also spoke on the value of certain medicines and spices, such as turmeric powder, cayenne pepper, cardamom, black pepper, and coriander seeds.

Swami Ishwarananda mainly talked about the mind and its control. He detailed the five sheaths or layers of man according to Vedanta, and the importance of regulating them. He then led a session of guided meditation in which he led everyone's attention inward, from body to breath, and ultimately, toward the Self.

The moderator and master of ceremonies was Dr. Stafford Betty, Professor of Religious Studies at California State University, Bakersfield. In the lively Q&A panel discussion, it was interesting to see the panelists disagree with each other yet maintain a civil attitude. The nearly 100 people in attendance concurred that they were leaving having learned a lot from the seminar.



Features

Guidance from the Guru

Edited excerpts from the booklet, Guidance from the Guru



Param Pujya Swami Tapovan Maharaj, known to India's mahatmas as the glory of the Himalayas, spent his monastic life in intense austerity, reveling in the bliss of Brahman and the beauty of Nature. A number of sadhus and other aspirants sat at his feet and received his grace and guidance in spiritual knowledge. Well-informed as he was in Vedantic scriptures, his teaching was considered as the most authentic. An enlightened master and renunciate, his guidance was always sought by monks and householders, alike.

It is the good fortune of all seekers that his spiritual guidance in letters to a devoted couple in the 1950s became the booklet, Guidance from the Guru. The letters were written by Maharaj in his own hand, in Malayalam, to Mr. and Mrs. Chandrasekhara Menon. Swami Mahadevavanam published the originals in book form and TN Pillai translated them into English.

Purity of Action is the Foundation

Om Nārāyaṇa Smṛti

March 26, 1951

Brahmānanda Ashram, Rishikesh

Your letter arrived here in time. As I went through it, I felt immensely pleased, because it was so full of faith and devotion. Here, at the very outset, I may observe that a love of spiritual life is the mature result of generations of meritorious actions.

To worship a chosen deity is not only easier, but it is also more suited to the times. A householder's life is mainly one of action. Those in this stage of life ought to do their best to keep their actions pure. Take a vow not to do anything impure or forbidden by the scriptures even to save your life. Use your wisdom to perform every action as an act of divine worship, without caring for its fruit. Thus, make all actions pure, uncontaminated by the desire for reward. This should be the first sadhana of every aspirant.

To achieve this, control over the senses and the mind is essential. Purity of action is the very foundation of all spiritual exercises. If one cannot perform good deeds, how can one aspire for the far loftier steps of devotion to God and realization of Brahman?

One can worship one's chosen deity with good deeds and moral conduct. Repeat the mantras of the deity, worship His image, and meditate upon Him. By such acts of devotion, and by the performance of good deeds (of course, without desiring their fruits), one ought to purify one's mind and make it focused. Only a mind shorn of all impurities, of likes and dislikes, becomes entitled to follow the path of *jñāna*, which is of the nature of Self-inquiry. The sole means of Liberation is the immediate knowledge of Self, arising from inquiry of the Self. This is the goal. There it is that we have to reach, step by step.

The practice of pranayama is not indispensable. To a mind that naturally finds pleasure in *japa* and *dhyāna*, it is practically of little use. It is when an aspirant's mind proves unamenable to control, remains wavering and unsteady, prone to rush outward at the least provocation, that pranayama and similar practices of haṭha yoga are prescribed to control the mind. Therefore, give up thoughts of the kind. Practice one steady *āsana* (posture) and sitting in that *āsana*, engage yourself in devotional practices.

Remember God at all times. It is no spiritual life to spend a few minutes in the morning and evening thinking of God, and devote all other hours to thoughts of sensuous pleasures. Think of the Lord in the midst of work. Never for a moment forget Him.

Received the parcel of eatables. After the 1st, I shall be returning to Uttarkashi.

With affectionate regards and good wishes,
Swami Tapovanam

Never Forget God

Om Nārāyaṇa Smṛti

July 1, 1951

Gangotri

It is several days since your letter arrived at Uttarkashi and was duly received. My custom is to spend *cāturmāsya* at Gangotri. Perhaps you know Gangotri is the source of the Ganga, quite close to the Tibetan border. It is some days since I arrived at Gangotri from Uttarkashi. The remoteness of the region from the humdrum life of the plains, and my natural indifference to external activities, such as writing letters—if for such and similar reasons letters from here are delayed, don't get worried; don't feel surprised. Be assured that it is not for lack of love.

The liking for spiritual practices, and the exercises herein, should show steady progress. The ways of the mind should be watched and tested from time to time. One must check and see every year, every month, every day, how far one's exercises are fructifying, how far passions like love, hate, and vanity are subsiding, and how much the mind is delighting in the thought of God.

The main use of *japa*, *dhyāna* and other modes of worship are to win God's grace and the

resultant purity of mind. Purity of mind refers to cleanness and peace of mind on the cessation of its mischievous activities that arise from the attachment to sensuous living. The more the mind gets purified, the more it delights in *japa*, *dhyāna*, etc. The more one's spiritual exercises progress, the more the mind gets purified. So, spiritual effort and mental purity should advance steadily, hand in hand. When, as a result of long periods of sadhana, the mind becomes clean, be sure that realization of Self is not far.

I am not writing at length. In my previous letter I have already dealt with the spiritual exercises to be attempted.

Never forget God. Even in the giddy whirl of daily duties, remember Him without a break.

With affectionate good wishes,
Swami Tapovanam

Destroy Passion with Wisdom

Om Nārāyaṇa Smṛti
September 20, 1951
Uttarkashi

Wish you all well. The letter was received at Gangotri in due course. Usually, severe winter sets in at the end of *cāturmāsya* in the Himalayas, so I descended to Uttarkashi some days ago.

In every one of your letters, your love and respect for spiritual life, and devotion for sadhus shine out, and so I rejoice and honor you. It is a spiritual life every wise man desires, not a worldly one. The dog and the pig lead a sensuous life. Is it a sign of wisdom to run after a life of the senses? Certainly not! The ignorant ones who pursue sensuous pleasures, alas, know not, because of their ignorance, what a miserable life they are leading. Discrimination is the result of common sense. Why have common sense if one is to be led away by whims? Viewed with discrimination, who can find pleasures in the senses? The ignorant alone hanker after them, hoping to find lasting pleasure. On the fulfilment of a desire, there is a sense of satisfaction. But the momentary pleasure is so mixed with pain and sorrow that our ancient rishis considered it as poisoned, though dainty, food. Which wise man will spend his life trying to obtain fleeting pleasures mixed with hundreds of sorrows? If sensuous life truly leads to happiness, then what need is there for God, who is the embodiment of Bliss? Or for a life that is divine?

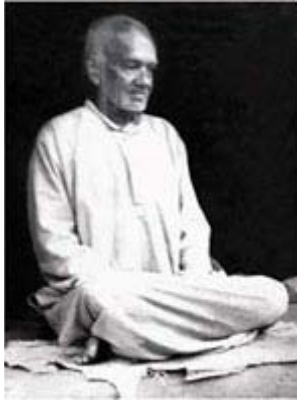
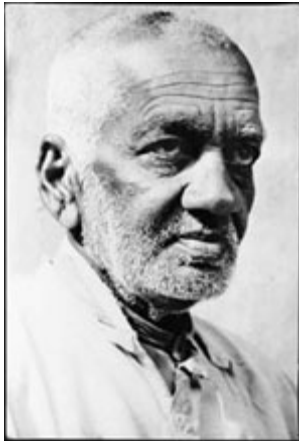
For a worldly man, wealth and other sense objects produce recurring grief, yet his mind clings to them—that is great maya! This indiscretion should be overcome by discriminating thoughts. When ignorance is destroyed, pursuit of sense objects will cease. This is the *vairāgya* recommended in the scriptures. *Vairāgya* (dispassion) is the first step in the endeavor to realize God. A mind devoid of *vairāgya* will not get concentrated on godly sadhanas. At the root of all evil is passion. It is what makes the mind unsteady.

Destroy passion with wisdom and get established in dispassion. Develop no attachment to anything. Welcome what comes, willingly give up what goes. There is no need to worry about either. Live. Live in the living present. Think not of the past or future. If one attains this state of dispassion, one's mind will get fixed upon God. One will find joy in the worship of God. The

blissful Lord will no longer feel far. Soon, it will be possible to realize Him and secure Liberation.

With affectionate regards,
Swami Tapovanam


To be continued



Announcements

The Quest: New Movie on Pujya Gurudev's Life

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24 Feb 2014

An Important Letter

To Acharyas & CM Centres Worldwide



Dear All,

Hari Om! Greetings from Sandeepany, Mumbai!

It is with great pleasure that I inform you about a very special programme that we are organising as a part of Pujya Gurudev's Birth Centenary Celebrations details of which are as follows:

Programme

BHASHYA PARAYANAM

Reading of Bhagwan Adi Sankaracharya's commentary in original Sanskrit on the Upanishads, Brahmasutra and the Bhagawad Gita, known as Prasthan Traya.

This will be done by great Mahatmas from various Ashrams in Uttarakhand. We expect some 100 of them to come for the same.

Venue

Chinmaya Vibhooti, Kolwan, Pune

Dates

November 15 to 28, this year

Schedule

Reading will be done in different sessions from morning till evening concluding with a satsang in Hindi or English.

This programme will give a great opportunity to individual members or the centre to offer Bhikshas to all Mahatmas. You may offer Rs 25,000 (or US\$ 500) for bhikshas for an entire day or any other amount. Donations may be sent to Central Chinmaya Mission Trust with a note stating purpose as 'Bhashya Parayana'.

For further details on sending donations please send an email to ccmt@chinmayamission.com

Those who wish to attend the programme are welcome. For further information on attending and registering for the same please send an email to

chinmaya.vibhooti@chinmayamission.com

With Prem & Om,
Tejomayananda

Central Chinmaya Mission Trust

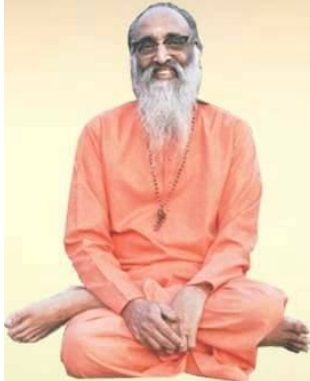
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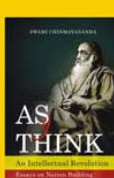
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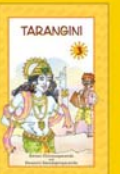
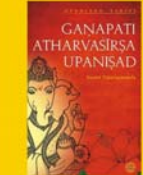

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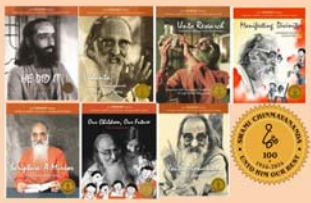

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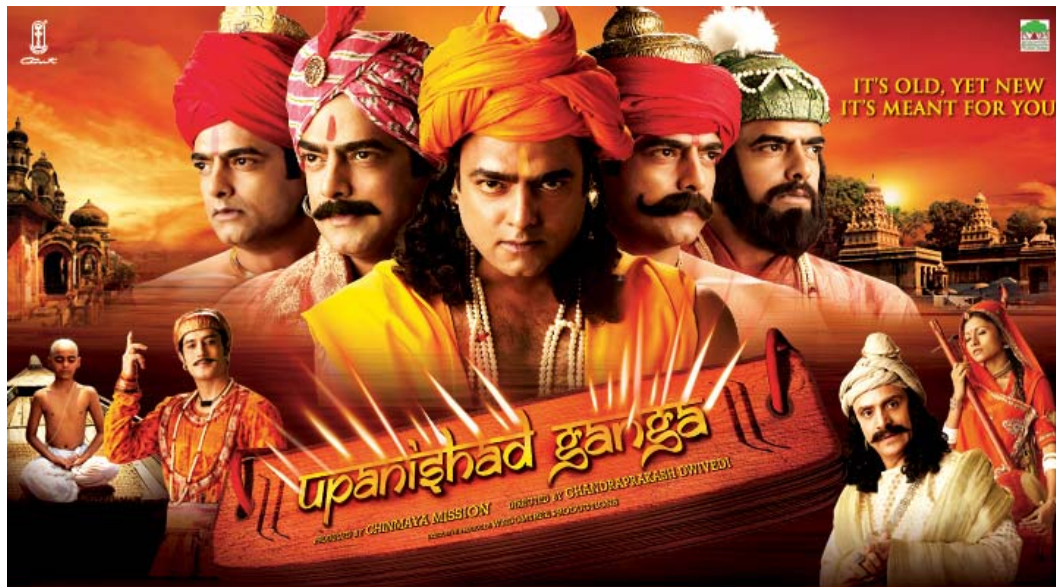
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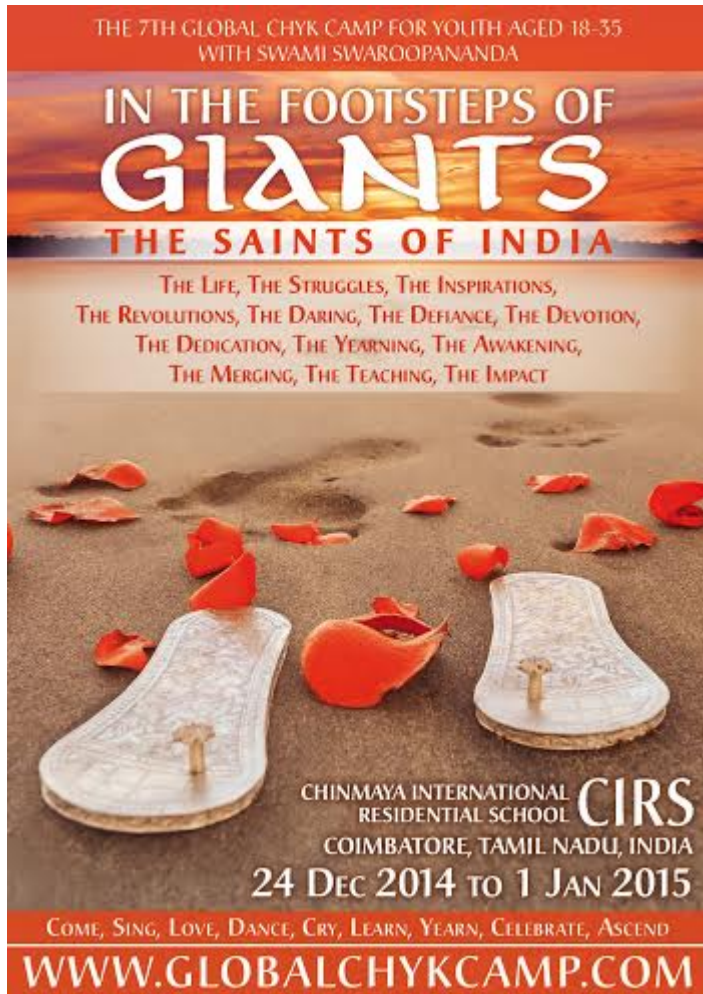
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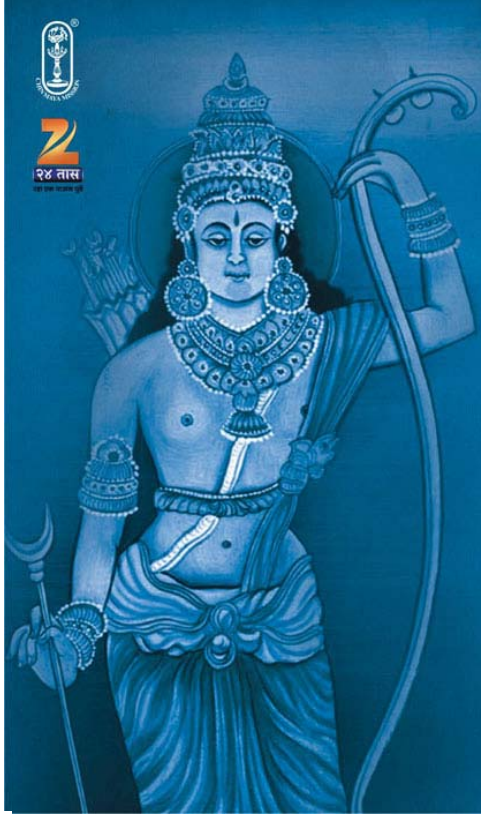
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Maharashtra India

CM Ramayana Talks in July in Marathi on Zee 24 Taas




 CHINMAYA CREATIONS
PRESENTS




Talks on Ramayana

TV Telecast in Marathi by
Swami Advaitananda



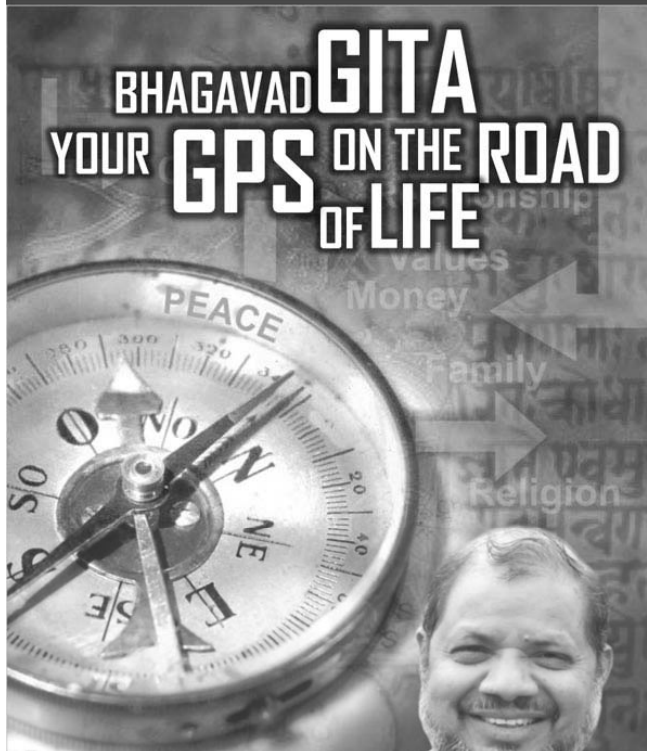

From 2nd July 2014 onwards
Time - 6:30am To 7:00am (Daily)
Only on Zee 24 Taas

Talks by other acharyas to be continued
upto 7th September 2014



International Chinmaya Setukari Camp

**1ST INTERNATIONAL
CHINMAYA SETUKARI CAMP**
for 25 to 45 years age group



BHAGAVAD GITA
YOUR GPS ON THE ROAD
OF LIFE

by Pujya Guruji
Swami Tejomayananda
Head of Chinmaya Mission Worldwide



18-22 Jan'2015

@

Chinmaya Vibhooti
Kolwan, India

HIGHLIGHTS

- Insights into the Gita way of life
- Meet like-minded people from across the globe
- Special activities for kids
- Cultural

Camp Registration

Email: chinmaya.vibhooti@chinmayamission.com

Info page: Tiny.cc/Setukaricamp or Tiny.cc/SetukariFB


Camp Donation

INR 4,500 / US\$ 100 per person (room sharing basis)

Early bird offer

INR 4,000 / US\$ 80 if you register & pay before 30th Sept'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

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

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

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

Course Donation:

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

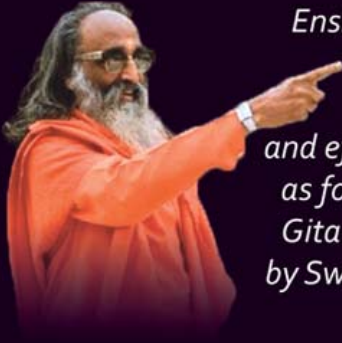
Knowledge of Sanskrit is not required
as the medium of instruction is English.

REGISTER NOW!

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

For further details contact:
Administrator, CIF Home Study Courses
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CIF'S CORRESPONDENCE VEDANTA COURSE

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

OBJECTIVE

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

LEVELS

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

ABOUT CIF

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

REGISTRATION

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

E-COURSE: US\$100; POSTAL COURSE: US\$175
VISIT WWW.CHINFO.ORG TO REGISTER
OR GET MORE DETAILS.

- Easy Sanskrit Course



The poster is a vertical rectangular card with a light beige background. 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!

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

Visit www.easysanskrit.chinfo.org

Questions? E-mail easysanskrit@chinfo.org

CIF Vedic Math Course from

**Chinmaya International Foundation**
Center for Sanskrit Research and Indology

NEW LAUNCH

Home Study Course
VEDIC MATHEMATICS COURSE
UNLEASH the MATHEMAGICIAN in YOU

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

Course Benefits


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

Mode of Study: Postal/Online

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

Contact:
Administrator, CIF Home Study Courses
Chinmaya International Foundation
Adi Sankara Nilayam, Adi Sankara Marg, Veliyanad, Ernakulam – 682 313, Kerala, India
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**REGISTER NOW!**