



Hari OM
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Give up the delusion that this body is the Self. This inert body is nothing more than matter, like grass or earth. Earth is never seen to act by itself. Similarly, this body, too, is incapable of functioning by itself. It is run by an independent Spirit that is of the nature of super-consciousness. This is the Self, the “I.” Remember this ever. If in this body there is a Spirit that is different from the body, illumining the body, then . . . it must be everlasting, eternal. It is this supreme Spirit, true and one without a second, that is known as *jīvātmā* when viewed individually and *Paramātmā* when viewed collectively.
Swami Tapovanam Maharaj

“Love thy Self” does not mean loving the body or meekly obeying the mind and intellect. The body, mind, and intellect are gross matter—envelopments that have come to seemingly limit the illimitable supreme Consciousness, which is the real Self in us all. By our wrong identifications with false matter-envelopments, we have projected ourselves into the outer world as a separatist ego, and all our doubts on morality and spirituality have come to confuse us. The shifting of our identification to the real Self is to automatically live the highest moral and spiritual life. This is accomplished through love, in love, as love. Love alone is the law and the life of the Self.
Swami Chinmayananda

The body, the pranas, the senses, the mind, the intellect, and the ego cannot be I, the Atman. I am the witness of all these. When I is the subject, anything other than I must be the object. Hence I, the Atman, cannot be any of these or all of these put together. The body is only an object of knowledge; it is an object of Consciousness, as are the senses, the mind, etc. All these are only conditionings, *upādhis* (attributes), or equipments. These *upādhis* cannot be I, the Atman who functions through them. . . . That which remains other than the body, mind, and intellect and that which is the witness of all, is pure Consciousness. This pure Consciousness is my true, changeless nature.
Swami Tejomayananda

SPIRITUAL TRAILS

Efficiency Is the Magic Touch

by Pujya Gurudev Swami Chinmayananda

Nature is ever prompt and efficient. There is efficiency in the movement of the planets, and in the happenings and performances in the mineral and plant kingdoms. Added to these, today man congratulates himself on the efficiency of his scientific knowledge. We cannot deny that there is an efficiency of performance in machinery. In fact, there is efficiency everywhere in the workings of nature, which includes the happenings in the mineral world, the performances of the plant kingdom, the intelligent incidents taking place at the animal level, and in the brilliant achievements in the field of man's activities. The happenings in the mineral world are strictly according to incorrigible physical laws. The performances of the plant kingdom are regulated by natural laws. The animal kingdom acts impelled by impulses of self-preservation and the rhythm of their actions is in the law of survival of the fittest.

In contrast to the efficiency noticed in the workings of nature, here I want to discuss the efficiency in man. As a biological creature, man is also governed by the physiological laws. Yet, because of his rational intellect, we find in him a certain degree of freedom to step up his efficiency into glorious heights. Within the ambit of law, the rational intellect in man opens up to him so much power to control, regulate, and detect his natural faculties so that he can develop in himself a greater efficiency. The glow of his efficiency is the secret power behind the stupendous achievement of humanity.

It is man alone who strives for greater achievements, through his cultivated efficiencies. Hence, we can systematically try to understand the art of this efficiency. An art is possible only when a faculty can be cultured, improved upon, and re-employed to expand general happiness not only in the artist himself, but in the entire generation around him.

This capacity for efficiency, lying dormant in every one of us, is a blessing received by us at our present evolutionary status. When we closely observe, we find that as evolution unravels its own plan—starting with the inert and ending with the developed faculties of the intelligent and rational man—the organism that enjoys a greater evolution has a larger privilege to exhibit a nobler efficiency.

The world of matter is utterly helpless and blindly bound by physical laws. In the plant kingdom, there are the suffocating chains of environmental dictations. In the animal kingdom there is, no doubt, a limited freedom, yet animals are mainly prompted to act based on instincts and impulses. In man alone do we detect the possibility of a mightier power with which he can explode himself easily into achievements and victories over the very forces of nature, over environmental dictations, and even over the tyranny of the instincts and impulses. Herein lies the secret of efficiency, the secret of all great achievements by all masters and men of all times.

Efficiency is that freedom in us with which we can willfully step up our own inherent abilities and capacities exhibited in the fields of our actions. Efficient and inefficient ones are ever there among those who strive in the endless fields of human activities. And nowhere is

efficiency to be measured by the quantity of work done or estimated by the texture and quality of the work turned out. In fact, the efficiency of a man is expressed in the dynamism of his actions, in the cheerfulness of his work. In the glow of the very work turned out, we glimpse the efficiency of the workers. He who has this secret power in him, to him is all success and achievement. In fact, an efficient man's work really endures and continues, yielding a growing dividend of joy and cheer to himself, and bringing an unrolling of light, grace, and blessings to society.

A man, who reaches the field of his endeavor, wearied at heart, fatigued in his personality, will never be able to achieve anything for himself or for society. An efficient man reaches his desk of activity with a bubbling heart, ever flowing with enthusiasm and with an inspired head constantly ablaze with his convictions. His heart is ever hungry for meeting the problems of the day. Ordinarily, we find that the majority of people fail to discover any enthusiasm in the field in which they are working, and therefore, they have the look of a team of medieval slaves who are being whipped and marched toward their fields of work. They never have the look of a joyous team of determined soldiers confidently marching ahead to meet the myriad issues of the nation.

The vision within alone can really inspire the heart. Thereafter, we shall watch the same individual in the same field of action, accomplishing endless work with limbs that never seem to get tired. The monotony of the work fatigues the body and intellect much more than the physical exertions involved therein. Lack of conviction and vision make any worker inefficient, and then any work can become a remorseless drudgery.

An artist working in a studio, a poet singing his poems, a sculptor at his marble lump, a surgeon in the operation theatre—why, everyone from the greatest leaders of men to the simplest farmers on the field, when they are inspired by the work they are doing, they exhibit an efficiency that is almost divine. To the extent they are inspired, their work also becomes enduring and a continuous blessing to mankind.

On the other hand, the inefficient man with no inspiration, suffering the monotony of the routine work, slaves hours on end, suffering the drudgery of it all, and ultimately turns embittered at the very life itself. His work imperfect and confused yields nothing but disaster to himself and to society. From what we have said so far, it is amply evident that efficiency is the magic touch that adds to ordinary work the glow of a divine joy and raises an ordinary success into a brilliant achievement.

The Purpose of Creation

by Pujya Guruji Swami Tejomayananda

In satsangs or in personal discussions, a common question is, “Why did God create the world?” This topic is of interest to everyone, and should be discussed with an open and attentive mind. Let us think logically (*yukti*), supported by valid means of knowledge (*Shruti*), and our own experience (*anubhūti*). Let us not take anything for granted and build our logic on any false basis.

We will first try to understand the questions, “What is the world,” and “Who is God.” Vedanta

classifies everything into relatively few categories, so elaborate explanations are abridged into aphorisms (*sūtras*) of a few words. Infinite varieties are reduced to a few groups.

Names, Forms, Qualities

The world consists of innumerable human beings, varied species of plants and animals, countless objects of nature, such as mountains, rivers, clouds, sun, moon, stars, and so on. These are all names given to forms with qualities. Forms cannot exist without qualities. Names are given to forms, and forms are recognized by names. All three are interdependent.

The world thus consists of names (*nāma*), forms (*rūpa*), and qualities (*guṇa*). That which existed before the creation of the world must therefore logically be nameless (*anāma*), formless (*arūpa*), and quality-less (*nirguṇa*). The nameless, formless, quality-less entity that existed before the creation of the world is called God in religion and Truth in philosophy. God is therefore neither man nor woman. Any name, form, or quality attributed to God is thus part of creation and not That which existed before creation.

Time, Space, Object

As we have seen, the world of creation consists of a multitude of objects with names, forms, and qualities. Now let us determine if time and space are part of creation or apart from it. It is clear that they too are a part of creation. Objects cannot exist without time and space; time cannot exist without space and objects; and space cannot exist without objects and time. Time, space, and object are interdependent. Time (*kāla*), space (*desha*), and object (*vastu*) are creation. Therefore, That which existed before creation must be timeless (*akāla*), spaceless (*adesha*), and objectless (*avastu*).

Something cannot come out of nothing; the world cannot come out of a void (*shūnya*). Hence, something has to exist before creation. That something, we have already deduced, should be formless, nameless, and quality-less, timeless, space-less, and object-less. It is therefore of the nature of pure Being, or Existence, One without a second (*advaita*).

The Created, Projected World

If we see the nature of Truth, or God, from the standpoint of changeless Existence or pure Being, creation is a logical and actual impossibility. The world as we see it is constantly changing. How can a changing entity [world] emerge from a changeless entity [God]? How can the Changeless modify to become the world? Being One without a second, how can That produce the world as a separate entity, like a potter makes a pot? *Māṇḍūkya Kārikā* says, “No soul [*jīva*] whatsoever is born. It has no source. This is the supreme Reality, where nothing whatsoever is born.” (3.48)

When creation itself is not there—is not possible—how can the question of the motive behind creation arise? This counter question may seem impossible to accept for those of us who are grounded in this world and give it an absolute reality. For us, the absolute Truth seems unreal, remote, or, at most, an intellectual concept. But if we reflect on this question of motive or purpose behind creation again and again, we might come to appreciate it. We may ask, but what of creation itself? The world is experienced by us, so it must exist. What is the world’s relationship to God/Truth? What has the world come from and why was the world created?

True, the world is experienced by us. Every effect must have a cause. An effect cannot be the

cause of itself; therefore, none of the objects of the world can be the cause of the world. God/Truth alone can be the Cause of the world. Yet, Truth cannot produce a world that remains different from It, as It alone is. Nor can Truth modify to become the world, since It is changeless. The only other possibility is that Truth, remaining as It is, appears as the world. The world is an appearance, or a projection on the Truth. For example, from a mistaken notion, a snake is projected on, or “seen as” a rope. The rope appears as a snake, without itself undergoing any change. Similarly, the mind projects the entire dream world. The dreamer experiences joys and sorrows, has likes and dislikes, lives lifetimes, travels widely—all in the dream. For him, while dreaming, the experiences are real and his world is solidly real. On waking, however, everything he dreamed is realized as having been only an appearance.

But why does the mind project the dream world? We may give many reasons, but finally we would come to the conclusion that it is the nature of the mind to do so. If we ask, “Why does fire burn? What is its motive behind burning?” The only answer can be that it is the nature of fire to do so. Thus, in the cause/effect chain, we ultimately come to the conclusion that Truth/God projects the world because it is Its nature to do so.

If the world is an appearance, it cannot be real. But the world is experienced, so it cannot be totally unreal. Then what is the world—real or unreal? It does not seem to satisfy us that the purpose of creating the world is that it is the nature of Truth/God to do so. True. The world cannot be absolutely real, for the real (*Sat*) is that which is always present, but the world gets negated in our deep sleep state. Yet, the world cannot be totally unreal (*asat*) because we experience it. The world is only relatively real (*mithyā*) and therefore an appearance.

Then what is absolutely real? “I,” the experiencer of the world, never gets negated. I can never experience my absence. Hence the Self alone is absolutely real. Vedanta declares that you as pure Existence (not as a name and form) are the absolute Truth (*Tat-tvam-asi*). Since you are the cause of the world of appearance that you experience, you have within you all the answers about the creation of this world. Inquire deeply and discover that Truth—all else will become clear. Do not wait for answers from others.

It is said that all there is in the totality of creation exists also in the individual (*yathāpiṇḍe tathā brahmāṇḍe*). So let us analyze how we create something. Initially, we become conscious of our potential to create. Once we are aware of our ability to create, we cannot help but express it. When a child realizes that it can talk, it prattles on endlessly without purpose. Having expressed our creative ability, we identify with it, get attached, and then suffer.

For example, a child is born and I call it my child, get attached to it and then suffer. Or, perchance, I become aware that I can sing. Initially I sing in the bathroom for the sheer joy of it. Later I sing to others. But once I become a professional, I seek applause and money, and become unhappy if I do not get them. Or, suppose I become rich and build my own house. I start living in it, dealing with the responsibilities that come with it, and become a householder. A householder is one who is “held” by his house! Thus I become a prisoner of my own creation. Now, God being infinite has infinite potential to create (*maya*). This power is not different from Him. Becoming aware of this power, He spontaneously and naturally manifested the same infinite power to create as this world. He sported in it. Until then all was fine. Later He identified with a finite part of His creation, thought Himself different from the rest, and became infatuated with His creation. Thus from the Creator, He became a creature, the

individual. When we, as individuals, lose sight of the infinite Self, identify with the finite, and consider the world different from us, we suffer. Thus suffering is of our own making. For God or for one who knows the pure Self, creation is a sport, a manifestation of the infinite creative Power.

Purpose of Life in This World

The question arises, “What then is the purpose of the world for the individual, the *jīva*?” Is the creation of the world meant for his recreation, or is there some more meaning to it? And why does the world become a problem for the individual?

God’s creation is vast, beautiful, joy-giving, and works according to His laws (natural laws). In His creation, we create our own little world of likes and dislikes; tensions, worries, and wars; jealousies and competition; noisy concrete jungles and pollution; and so on. Clearly, it is the latter alone that is problematic. If we stop projecting our own egocentric world, caused by identification with the world we create, we, too, would find life to be a sport (*līlā*).

“I,” the individual finite being, am the center of “my world.” I must discover my own purpose for my life on earth and try to fulfill it. It is said, “Find a purpose and the means will follow.” If man seeks more of the same, he remains in the rat race of life. Even if he wins the race, he still remains a rat. When he starts searching for a higher purpose, he will find greater fulfillment and joy. Gradually he will realize that the purpose of life and the world is to realize the Truth behind the world rather than just seeking pleasure.

For every effect (*kārya*), there must be a cause (*kāraṇa*) and a creator (*kartā*). The creator must have the knowledge and strength to create. A pot-maker must have the knowledge of how to make the pot and the strength to do so. Similarly, the world must have a creator who is omniscient and omnipotent.

The objects of the world have two causes—the material cause (*upādāna kāraṇa*) and the efficient or intelligent cause (*nimitta kāraṇa*). The material cause pervades the object, whereas the efficient cause remains separate from it. The clay is the material cause that pervades the clay pot. The potter is the efficient cause, the intelligent being who remains independent of the pot. Is God the material cause, the efficient cause, or both? For those who think He is only the material cause, God is inert or like some law of nature. For those who think He is only the efficient cause, God is like the Father in Heaven, someone far away, overlooking the world. In the case of a finite object, we understand that the material and the efficient causes are different. But for the infinite world, the cause has to be One alone. God Himself manifests as the world. He creates the world out of Himself. He therefore pervades the entire creation and governs it as well. Being changeless, He does not undergo any intrinsic change to become the world. He is therefore the single efficient and material unchanging cause (*abhinna nimitta upādāna vivarta kāraṇa*) of the world.

Why does He manifest as the world? God is infinite and complete. He has no desires to be fulfilled. However, we as finite individuals have innumerable desires to be fulfilled. God made this world as a field where we can exhaust our inherent tendencies (*vāsanās*). But as we fulfill our desires, we create many more. We thus start the chain reaction of actions (*karma*) and results (*karma-phala*) that keeps our cycle of birth and death (*janma-maraṇa cakṛa*)—creation and destruction—ongoing. This is, therefore, not our first birth, nor is this the first creation; we

each should try and end this cycle. By realizing the Truth behind the world and ourselves, we each free ourselves from this cycle of birth and death. If we know ourselves to be pure Being, there is no more becoming. Since this world is made for us, let us use it to know the Truth. In conclusion, let us pray to the God/Truth within us to guide us in life, give our lives meaning and purpose, and resolve all our doubts.

REFLECTIONS

Peace

by Lynne Matous

One Truth upon the mountain	One Truth within the sea	One Truth within my brother	One Truth inside of me
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A Cherished Visit to *Chinmaya Govardhan*

by Brahmacharini Arpita

CM St. Augustine was immensely blessed by Pujya Guruji's visit this summer, July 17-18, to the *Chinmaya Govardhan* ashram, where he gave three inspirational satsangs on "The Secret of Dharma," "The Pinnacle of Devotion," and "Living as the Self." Through these beautiful talks, he revealed the essence of dharmic action, devotion to God and, finally, the highest jnana, or knowledge of the Self. The satsangs were well attended by members of both, the Indian and non-Indian, communities.

A highlight during the visit was the consecration of the newly constructed "Govardhan Hill" on the ashram grounds, a replica of the sacred hill near Vrindavan in India. The ashram hill is 15'W x 30'L x 4.5'H and is made with large stones. The ceremony began with Pujya Guruji placing the final stone on top of the hill. After a simple puja that included everyone chanting of 108 names of Lord Krishna, Pujya Guruji completed the consecration by unveiling the dedication plaque, and garlanding and crowning the hill. He also installed in a small cave at the base of the hill a Govardhan-stone brought from India by a local devotee. Guruji led everyone in circumambulating Govardhan to the singing of Krishna bhajans. This was followed by prasad and lunch for all.

Just as Lord Krishna raised Govardhan to protect and bless the residents of Vraja, this Govardhan is the umbrella of Guru's grace that blesses all devotees who come to the ashram. View more photos in the photo gallery at [cm st augustine](#).



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Embrace, Absorb, Radiate

by Vishnupriya Krishnan

Chinmaya Mission held its first CHYK *Devikā* Retreat August 8-10 at CM Washington DC's new *Chinmaya Somnāth* center in Virginia, for *devikās*, or female CHYKs, ages 17-28 years. In addition to the opportunity to learn from our spiritual teachers, Swami Dheerananda (CM Washington DC), Acharyas Vilasini Balakrishnan (CM Washington DC) and Vivek Gupta (CM Niagara), we were given time to learn from each other in smaller discussions, and from ourselves, practicing creative self-expression in meaningful ways—through line-dancing, tie-dyeing, and poetry.

I admit that I came to this retreat with questions, craving answers that would be simple and validate my emotions. But from the first discourse, it became clear that tackling topics such as, “What are the attributes of a true Hindu woman?” and “Why are women barred from participating in certain Hindu traditions?” were not so black and white. As our acharyas reminded us, and as I came to realize, I needed to approach these topics with an open mind, a willingness to be an active listener, and more so, to have a personal investment to better myself as a *devikā* to the fullest of my potential rather than just to prove a point or dismiss explanations with disdain or indifference.

Throughout the retreat, I was constantly encouraged to embrace, absorb, and radiate the virtues that are already present in a *devikā*, virtues such as the capacity to nurture and persevere. I came to realize that the process of developing the *devikā* in me is of vital importance for my spiritual growth. I felt so fortunate to be in an environment where each *devikā* was so passionate about bettering herself, and I saw this passion evidenced in the fact that even between time-structured discourses and discussions, there was always a steady stream of inspired conversation, anywhere and everywhere.

The acharyas provided a particularly beautiful example from *Muṇḍaka Upanishad*, in which two birds perch on the same tree. One bird constantly flits about below, while the other, on a higher branch, simply views all ongoings. Both of these birds, the doer and the observer, exist in every individual, though many are often unaware of the observer's existence altogether and suffer as a result. As the retreat progressed, I felt I was slowly gaining a clearer picture of the bird on the higher branch. To put this into practical terms, I realized that rather than dwelling on the unequal treatment of women that is the consequence of an imperfect society created by imperfect people, I should heed Pujya Gurudev's tireless reminders not to identify with the body and instead to question how to spiritually better myself.

In discussing what qualities we want to develop as *devikās* and how to cultivate them, Vilasiniji suggested that each of us identify and commit to a daily sadhana to be better equipped to respond, with a calm mind, to the challenges we face daily, rather than reacting based on strong emotions.

I have emerged from the retreat reinvigorated and inspired to continue the quest for Self-discovery, determined to work with my fellow attendees to continue the momentum of this *devikā* movement and to draw on the ageless wisdom of Vedanta to better myself and the world around me.



Only Rama, Not Drama

by Anonymous

I have my own joke: I need to focus on Rama in my mind instead of the drama in my mind! *Bhagavān* sure does have a sense of humor. I love changing seasons, cold weather, autumn colors, and crisp spring air, and He sent me to New Mexico. I love female friends and He gave me one brother. I had a big intellectual ego and He put me at the bottom of my class in my post-graduate studies. I always prayed to Shri Krishna, yet Lord Rama comes to me in my prayers and *japa*. And I was always terrified of being with Pujya Guruji, so He sent me to meet him again and again to get past my fears and secure countless blessings. How compassionate He is, indeed!

A Letter to a Bala Vihar Teacher

by Akshatha Silas

Hari Om Aunty,

So sorry that I didn't inform you I was going to be absent last Saturday (though you had specifically mentioned in class to let you know ahead of time). My competitions weren't supposed to start until the 20th, but the director scheduled a rehearsal session last Saturday at the last minute. I meant to send this email earlier, but this is the first chance I am getting.

Anyway, from next week onward I will not be coming for quite a while. As you said, Aunty, I will apply myself fully in whatever I am doing, but (as you probably know from past classes with me) satsang in Bala Vihar is really what recharges my battery for the week. So, if it is not too much work and you have some extra time, can you please send me a weekly email containing the key points and verses discussed in class so that I will not fall too behind? Thanks in advance! (If it is inconvenient, then no problem, I will try to keep up on the reading and

discuss things with Mira in school if there's time.)

Prem and Om,
Akshatha

Revelations

by Mira Krishnan

i have spun like a top for You
You keep watching me
i keep watching for You
what an adventurous game You play

i have turned inside out for You
You keep watching me
i keep watching for You
what a dangerous game You play

You reveal the stillness of You
You keep watching me
i keep watching You
what a masterful game You play

CM Ottawa's Ganesha Chaturthi Celebrations

by Anu Ram

When it was time to celebrate the festival of our beloved Lord Ganesha, the *ajam nirvikalpam nirārkāram ekam* Lord, His devotees at the *Chinmaya Bhāratī* ashram of CM Ottawa welcomed Him with grandeur and cheer. The Sutarwala family created a beautiful Lord Ganesha and mouse from purely eco-friendly material. The formless Lord was perfectly colored and colorful thanks to Ketaki Mhatre's artistic flair. Devotees were blessed to see Him and His expressive eyes for the next ten days. He was indeed a feast for eyes, hearts, and souls. Drenched in devotion, Lord Ganesha blessed all who came from the various communities to worship Him with pujas and bhajans according to their own rich traditions.

The day of His *visarjan*, or immersion, marked a joyous start to the resuming of CM Ottawa's Sunday classes. A *visarjan* is symbolic of all forms rising from the five elements, remaining in them, and returning to them, and teaching us how to detach from the world, including our loved ones. The Spirit, or Lord, remains ever present, regardless of the form that is limited by time.

Lord Ganesha was bid farewell with offerings of bhajans, puja, food, and above all, love. The devotees' cheerful calls of "*Gaṇapati Bāppā moriyā*" drowned the sounds of the conch and bell. All accompanied Him from the *Chinmaya Bhāratī* ashram to the Ottawa River, where

Mother Nature received the Lord with welcoming warmth. Words could not describe the mixed emotions as our Ganesha was given the final farewell on the riverbank, in the boat, and finally, into the waters. The calls of devotees slowly faded into composed silence, but the *visarjan* message will not fade from the heart, where Lord Ganesha resides as Brahman. *Parabrahma rūpam Gaṇesham bhajema.*

CM Houston Celebrates Navarātri

by Uma Aggarwal and Vinod Sharma

Navarātri, the nine nights dedicated to Divine Mother, Ādi Shakti, is a beautiful annual festival that comes like the rising sun that brings a new charm and nourishes devotees' hearts with renewed spiritual inspiration and devotion.

Another CM Houston annual celebration of *Navarātri* was held at the end of September. The festive scene at the Stafford Center was resplendent with colorful decorations. The joyous atmosphere featured girls and ladies dressed in bright *chanyā-cholis* and colorful saris, warm greetings of “Hari Om” and “Happy *Navarātri*,” and delicious Indian food.

The devotional celebrations began at 7 p.m. with prayers to Mothers Durga, Lakshmi, and Sarasvati, who are the central forms of Divine Mother worshipped for three nights each, and an invocation prayer to Pujya Gurudev. The dancing began to the rhythm of drum and song beats from talented musicians and melodious singers. A special music team from CMH (singers Ruchira Shah, Rucha Sheth, Priya Mohan, and Badal Dave, with Darshak Thaker on drums, Kamal Haji on keyboard, and Srinivasan Raju as stage manager) worked hard to offer melodious music that was irresistible for dancers and contained a mix of classic and new *garbā* sounds. The MC, Devang Shelat, was full of life and humor as he energized all the dancers throughout and danced on the stage himself. An original music and song composition by CMH devotee, Uma Aggarwal, was also featured by the music team.

Devotion and joy spilling over in hearts was shared by all as they reveled in oneness and togetherness. There was an expansive sense of unity among all members of all ages.



A Blessed Guru Pūrnīmā

by Sitaram Kowtha

Our family had a rare opportunity to offer breakfast *bhikshā* to Pujya Guruji and attend satsang on *Guru Pūrnīmā* on July 12. After breakfast, Pujya Guruji invited questions. One question was about *Guru bhakti*—how does one develop and abide in it? The question was prefaced with an anecdote Pujya Guruji had cited during his satsang the previous evening. In summarizing the Vedantic message in *Upadesha Sāra*, Pujya Guruji had mentioned an incident from the *Mahābhārata*, wherein Sage Nārada described to Yudhishthira the steps for spiritual growth

and Self-realization. Upon the completion of his discourse, Nārada-ji asked if there was an easier way. He replied there was indeed an easier way and it was *Guru bhakti*.

Pujya Gururji said three things are involved: *Guru sevā-shishya-prema*. To serve the Guru, to become a disciple of the Guru, and to be devoted to the Guru with full faith and surrender, for he is mother, father, friend, knowledge—everything.

He encouraged studying and understanding Pujya Gurudev's teachings, his biography, his glory. He encouraged contemplating on his nature, singing his glories, and keeping him in the mind every moment as we go about doing our duties. He spoke of offering our best to him as he did for us.

As I reflected on this message, I recalled the story of Mother Shabari from the *Rāmāyaṇa*. She awaited the Lord's arrival day after day, year after year, decade after decade. Each day was a day full of hope and preparation for the Lord's arrival. For her there was no disappointment. She had full faith in her Guru's words.

It was by the Lord's grace and Pujya Gurudev's blessings that a *bhikshā* opportunity opened up and we were able to participate. An auspicious day, a sattvic setting, and a rare satsang, a thoughtful question, and a most wonderful and inspiring answer. It is an experience we will cherish, and draw on, for all time.

Days of Grace

by Nirav Shah

It is only by Pujya Gurudev's grace that I applied for the second batch of YEP America held in Piercy, California in 2014. The name of YEP, or Youth Empowerment Program reveals its purpose. Pujya Gurudev saw in youth enormous potential to spread the precious knowledge of Advaita Vedanta. As he saw, the only task needed to be done was to empower the youth.

This two-month course can only be described by describing the people, environment, and overall experience. I made strong bonds with almost everyone at YEP, including my fellow YEPsters, the resident and visiting acharyas, kitchen *sevaks*, and first batch of graduates, or Yuva Veers. These were the most down-to-earth people I have ever met, though in actuality, all 7.125 billion people on this planet can be considered as "down-to-earth."

When the false delusions of money, reputation, and lustful temptations are removed, one's true, divine nature shines brighter. For instance, I have a severe allergy to certain kinds of nuts. Without asking, the kitchen *sevaks* selflessly pasted a large sign in the kitchen that read, "Warning: Nirav is allergic to all nuts except almonds. During my concluding speech before my batchmates, I asked everyone, "Where else will you receive this kind of hospitality?"

The environment was serene. The ashram is surrounded by miles of enormous redwood trees and rocky hilltops, and the ashram is far from the delusions of *samsara*. It features two volleyball courts, a basketball court, a large satsang hall, a large kitchen and dining hall, comfortable rooms, a Krishna temple and a Krishna grove. The river, Eel Ganga, as named by Pujya Gurudev, flows at the back of the ashram. Pujya Gurudev spent many summers in this

ashram. His *kutir* is at the front of the ashram and open to all for meditation or reflection any time. The experiences many people have had inside of his *kutir* are indescribable.

The experience beats everything else. I used to think that Chinmaya Mission was just a community of Indian people. I realized it is so much more. There is a key called knowledge and there is a keeper of the key who is Pujya Gurudev. At YEP, I was fortunate enough to receive turns of this key through the study of almost 20 different texts as taught by various acharyas from around the world. I learned about Pujya Gurudev and why he wanted to spread this knowledge to the world. He sought to help all of us who are walking a path in life with a blindfold over our eyes. Many of us are chasing the unreal—whether objects, money, power, or fame—and such paths are always riddles with falls and obstacles. Pujya Gurudev began Chinmaya Mission as a means to guide people to the spiritual path of Self-realization. And so it was, that only by Pujya Gurudev's grace, I applied for the second batch of YEP America held in Piercy, California in 2014.



Neti Neti

by Lynne Matous

We are not the body We are the water
We are not the mind and the wine

We are Shiva
dancing
on the river
of time

NEWS

CBCC National and International *Bhagavad Gītā* Chanting Competition

by Swami Sharanananda

As part of the birth centenary celebrations of Pujya Gurudev in 2015-16, regional, national, and international *Bhagavad Gītā* chanting competitions will be held on Chapter 15, with the theme given by Pujya Guruji, “Chant *Gītā*, Enchant Krishna.” All levels of the competition are open only to children ages 4-15 years. The regional competition may be open to all ages, as determined by the local centers.

Pujya Gurudev breathed, lived, and talked on the *Gītā* throughout His life. During his centenary year, Mission centers and members will strive to spread the message of this holy scripture among the masses. To “chant-study-know-live” the *Gītā* as guided by our *Guru Paramparā*, is

one of the greatest blessings. On behalf of CMW's National *Gītā* Chanting Committee, all centers and members are requested to create and promote awareness of *Gītā* chanting among children, youth, parents of Chinmaya Bala Vihar and the community at large. Learning aid CDs and judging criteria will be e-mailed to CMW centers.

The competitions will be held as follows:

- Local Level: At satellite centers, per their set date
- Regional Level: At main centers (with or without satellites); the results must be emailed to sharanananda@chinmayamission.org by September 13, 2015 in order for the First and Second winners from each group (maximum 6 in total) to be eligible for the National Level competition
- National Level: At CM Chicago (*Badri* ashram) on October 10-11, 2015. The judging criteria from the International *Gītā* Chanting Committee will be strictly followed. Attendance does not include travel and lodging expenses. Boarding will be provided by CM Chicago.
- International Level - The Competition will be held at *Chinmaya Vibhooti*, in Kolwan, near Pune, India on December 25, 2015. Only the 1st Place National Winners (maximum three) will be eligible to participate. Travel and immigration details must be taken care of by the participants' parents. Expenses regarding travel, lodging, and boarding will be intimated.

The groups for judging and Chapter 15 verses for chanting are as follows, with all ages as of January 1, 2015:

- Group A: ages 4-6 years, verses 1-12
- Group B: ages 7-9 years, verses 1-20
- Group C: ages 10-12 years, verses 1-20
- Group D: ages 13-15 years, verses 1-20

The judges at local and regional levels will be appointed by the respective centers. The National Level judges (three per age group) will be appointed by the National Committee (Swamis Shantananda, Ishwarananda, Sarveshananda, and Sharanananda, and Acharya Sharada Kumar). The prizes at local, regional, and national levels will be determined later. The International Level prizes are as follows:

First Prize: Rs. 100,000
Second Prize: Rs. 50,000
Third Prize: Rs. 25,000

New Yuva Veers

by Swami Sarveshananda

With the Lord's Blessings, Pujya Gurudev's grace, and Pujya Guruji's unending love and guidance, the second batch of CHYK West's Youth Empowerment Program, YEP America 2014, completed successfully in August 2014.

The following students graduated from the course and will be serving at the following centers:

Divya Rao, CM Princeton
Pranav Rao, CM Washington DC
Srinivas Simhan, CM Ann Arbor
Ansh Grover, CM Miami
Sowmiya Muthuraju, CM Beaumont
Ashwin Chandra, CIF (India)
Raj Cheruvu, CM Philadelphia
Nirav Shah, CM Washington DC
Vamsi Reddy, CM Atlanta
Janani Naidu, CM Ann Arbor
Amudha Pazhanisamy, CM Boston
Meena Mana, CM Bentonville
Ankita Janakiraman, CM Princeton
Sanjana Manikandan, CM Princeton
Rahul Dharmavaratha, CM Washington DC
Avanika Khanna, CM Dallas
Vinisha Rana, CM Ann Arbor
Swathi Anantha, CM Dallas
Shilpam Shah, CM Dallas
Mehana Parikh, CM Austin
Suriya Sharma, CM Philadelphia

YEP gave the participants the opportunity to learn scriptural knowledge, Sanskrit, Vedic chanting, *pūjā vidhi*, administrative skills, organizational management, and the ability to conduct workshops, seminars, camps, and weekly Chinmaya Bala Vihar and Yuva Kendra classes. They studied with various CM acharyas and through various mediums, and nourished their talent, potential, and confidence.

Special thanks to the following acharyas and *sevaks* who enthusiastically taught and engaged with the students on various subjects: Swamis Shantananda (CM Princeton), Chaitanyananda (CM Boston), Ramakrishnananda (CIF), Sharanananda (CM Chicago), Paratmananda (CM Beaumont); Swamini Shivapriyananda (CM Toronto); Brahmachari Girish Chaitanya (CM Austin); Acharya Vivek Gupta (CM Niagara); Srinivas Sukumar (CM San Diego); Rudite Emir (CM San Jose); and Barbara Waugh.

Select YEP graduates will be participating in the following national projects:

- CHYK West National Seva Project: Shilpam Shah, Meena Mana, Raj Cheruvu
- CORD USA: Ankita Janakiraman, Raj Cheruvu, Avanika Khanna, Mehana Parikh, Ansh Grover, Surya Sharma, Rahul Dharmavaratha, Raj Cheruvu, Sowmiya Muthuraju
- CHYK West university tours: Nirav Shah, Rahul Dharmavaratha
- YEP 2016: Swathi Anantha, Ankita Janakiraman, Pranav Rao, Shilpam Shah, Nirav Shah, Srinivas Simhan, Avanika Khanna, Ankita Janakiraman, Sanjana Manikandan, Sowmiya Muthuraju, Swathi Anantha, Janani Naidu, Suriya Sharma

- CHYK West Cam-Tra-Con 2014: Ansh Grover, Janani Naidu, Sowmiya Muthuraju, Swathi Anantha, Suriya Sharma, Avanika Khanna, Sanjana Manikandan, Pranav Rao
- CHYK West regional planning conferences in 2015 and 2016: Divya Rao, Srinivas Simhan, Sanjana Manikandan, Janani Naidu
- Yuva Rhythms (music CD), Part 2 - Ganesha: Avanika Khanna, Ankita Janakiraman, Srinivas Simhan, Meena Mana
- CHYK West website and data consolidation: Nirav Shah, Shilpam Shah, Srinivas Simhan, Ashwin Chandra, Raj Cheruvu
- Junior CHYK outreach and national camp: Mehana Parikh, Srinivas Simhan, Vinisha Rana, Pranav Rao, Ashwin Chandra, Rahul Dharmavaratha, Ansh Grover
- CMW *Jyoti Yātrā* for CBCC: Vinisha Rana, Divya Rao, Swathi Anantha, Amudha Pazhanisamy, Ankita Janakiraman, Srinivas Simhan, Meena Mana



[Click here to watch youtube video](#)

A Novel Approach to an Ancient Language

by Padmashree Rao

Even Lord Ganesha must have been smiling when an audience of all ages waited with curiosity on August 29, the evening of *Ganesha Chaturthi*. It was the introductory class of the Easy Sanskrit camp at CM Houston's *Chinmaya Prabhā* ashram. Curiosity soon melted into light-hearted joy when Swami Ramakrishnananda (CIF) introduced everyone to the beauty, grace, poetry, and timeless value of the Sanskrit language, with easy humor. From the first minutes of that opening class, it was obvious that learning Sanskrit from Swamiji was going to be a hilarious adventure!

With eager interest, the audience came back the next morning. The night before, the tune of the great poet Kalidasa's "Thatham thatham tham thathatham thatham tha . . .," from King Bhoja's story that Swamiji had narrated, had been repeating itself in many minds. The way Swamiji had harmonized the interpretations of "*Tat tvam asi*" in deep yet simple words had been an eye-opener. It is fascinating how Swamiji teaches the ancient language of our scriptures; it was like Sanskrit never before.

The word had spread around in Houston. Those who had thought that they would just attend the introductory lecture came with more eagerness the next three days. The audience was diverse. CMH's acharyas, Gaurang and Darshana Nanavaty, were promptly there, as were Chinmaya Bala Vihar teachers. Fathers, mothers, children, and grandparents sat together, ready with their notebooks. Those who knew absolutely no Sanskrit, as well as those who had learned Sanskrit in schools and colleges in India, sat equally ready for Swamiji to begin.

There was not even a minute of boredom, as Swamiji charmed and challenged everyone to learn without inhibition. People had to stop themselves from rolling with laughter when Swamiji play-acted, sang opera-style, mimicked accents, and often cooked up hilarious

examples, quoting mouth-watering Indian delicacies! And, after a while, the sheer fun and unadulterated taste of learning took over. Adults became children and learned to rap vowels, consonants, and verb conjugations in Sanskrit, taking cue from teenagers and young adults. The children, who were pleasantly surprised to see a Swamiji advocate a rap, immediately connected with the learning process. Many looked amused at their parents' antics and their efforts to keep with the rhythm of the youngsters. Yet, learning never took a backseat to the unending episodes of laughter.

Having navigated the alphabet and identified the many groups of pure consonants through strange classification methods, by the third class, Swamiji expertly led the alert audience into the expanding Sanskrit world of nouns, indeclinables, and verbs. Swamiji likened the whole learning process to a house-building project. In just three classes of about four-and-a half hours, the functional four walls and a simple roof made a simply elegant "home of Sanskrit" take shape. Nouns of three genders, and their 24 forms, the changeless indeclinables, and the entertaining combinations of the 2,200 verb roots, along with pronouns, all soon came together in happy, coherent sentences. The members of the audience were amazed - they actually could build simple sentences in Sanskrit and speak—what a joy to glimpse into the language of the sages!

Encouraging everyone at each step, Swami Ramakrishnananda then gently introduced the past, present, and future tense forms of some common verbs. Any tension in the learning process vanished when Swamiji taught with dramatic flair, often using reverse logic techniques. The audience "remembered to forget" whenever he led the revision games.

Swamiji, the author of the *Easy Sanskrit* books and courses in print, home-study, online, and DVD formats (chinfo.org), has made it a mission to make Sanskrit a familiar and loved language. He illustrated how knowing just basic Sanskrit can open the doors to greater understanding. In his concluding session, he presented familiar verses of *Bhaja Govindam* and *Bhagavad Gītā*, and helped the audience to read in the light of what they learned so far. To get such insight into a realm that had seemed so unreachable made everyone feel grateful for this unique Sanskrit camp, straight from the land of Bhagavan Adi Shankaracharya.

No one wanted that camp to end; such was the magic of the Sanskrit classes taught by Swami Ramakrishnananda. When Swamiji concluded and praised CM Houston members for their excellent organizational support, an audience of almost 200 students felt reluctant to leave. The rap tunes, rice-mustard-*jilebi* jokes, and T-dal vs. C-dal dilemma made this camp an experience hard to forget.



Gītā Chapter 14 in CM Calgary
by Ashok Nair

Chinmaya Mission Calgary was blessed to take a spiritual journey into *Bhagavad Gītā*, Chapter 14 by Brahmachari Girish Chaitanya, August 9-14. Through his profound commentary that spanned six evenings and 27 verses, he enlightened all attendees explaining how the study of *Gītā* provides insight into their own minds.

Girishji articulated that in this chapter Bhagavān gives the definition of the *guṇas*, namely sattva, rajas, and tamas. He then elaborated on the bondage of the *guṇas*, the insignia of the *guṇas*, where the *guṇas* will take us, and what will be the ultimate result of living by *guṇas*. He pointed out that the purpose is to know these *guṇas* and transcend them, with the goal of human birth being to unite with the highest Reality.



Chinmaya Bala Vihar in Houston Reopens with Melodious Prayers

by Padmashree Rao

The new year of Chinmaya Bala Vihar was heralded on September 7 with over 1200 adults and children, who assembled in two sessions at CM Houston's *Chinmaya Prabhā* ashram to usher in another year of learning, the Chinmaya way. Melodious bhajans invoking the blessings of Lord Ganesha, Mother Sarasvati, and Pujya Gurudev opened the day.

Manasa Kethireddipalli offered a prayer to Pujya Gurudev and welcomed all the families. She said wholesome success will surely come when we follow the path that Pujya Gurudev has lived and taught. The central prayer extolling Pujya Gurudev that opened this Bala Vihar year was Pujya Guruji's composition of *Prārthanā Gītā*. A thought-provoking presentation of each line of the song allowed devotees to reflect on the glory of the Guru. As a leader, who guides, provides, protects, and enlightens through knowledge and devotion, a Guru leads us to a life of goodness without fear or worries. The promise of a truly compassionate Guru is that he never abandons us, even if we may forget him.

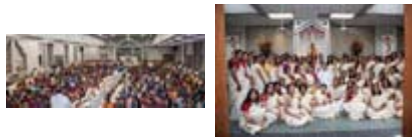
Acharyas Gaurang and Darshana Nanavaty then addressed the gathering. Requesting all students to be regular in their studies, Gaurangji offered his salutations to the *Guru Paramparā*, and explained how all saints and sages experience the same Truth yet manifest It in different ways.

Pujya Gurudev gave a Mission through which the whole family could embrace the scriptures. In the 1970s, when scriptural learning was offered in a few camp settings to adults only in India, Pujya Gurudev opened the doors to welcome a global family. Children were welcomed into the lap of Chinmaya Bala Vihar, the youth were encouraged with Chinmaya Yuva Kendra, and adults were empowered with the scriptural wisdom through Chinmaya Study Group. His establishment of *Sāndeepany Sāadhanālayas* keeps the light of Vedantic knowledge shining brighter still through inspired seekers serving to carry on the legacy of a timeless *Guru Paramparā*.

Gaurangji lovingly introduced Priya and Rahul Maini, a young couple that took their Bala Vihar inspiration from Houston and Dallas all the way to *Sāndeepany Sādhanālaya*, Mumbai, and successfully completed the last two-year Vedanta Course.

As the children's choir began singing *Prārthanā Gītā*, the acharyas inaugurated the new Bala Vihar year of 2014-15 by lighting the Chinmaya lamp and offering their pranams at the feet of Pujya Gurudev. The young *Sāndeepany* graduates did the same, followed by every child of each grade carrying a small *dīyā* and offering it at the feet of Pujya Gurudev. Soon, all the 108 lamps that the teachers lit on the stage of the *Chinmaya Smriti* hall shone bright, as did the hundreds of lamps offered with love by the children.

The signature aspect of the opening day ceremony was the joyful eagerness visible everywhere—in the faces of children carrying their lit lamps with sweet pride, in the happy smiles of the parents who watched their children connect with their Indian cultural and scriptural roots, in the enthusiastic team of teachers clad in their beige and gold-trimmed Kerala saris, in the spirit of *seva* that stood out in the assistance offered by the various teams who tirelessly work behind the scenes, and in the bright skies that offered a joyful sprinkle of rain, as if to indicate divine blessings from Lord Shiva, the ashram temple's presiding deity.



Mahāsamādhi Camp 2014: The Miracles of 49

by K.C. Bhalgat

The Chinmaya *Mahāsamādhi Ārādhana* Camp was held this year at the Hyatt Regency in Port of Spain, Trinidad, July 29-August 3. The camp was conducted by Pujya Guruji Swami Tejomayananda, and attending camp acharyas included Swami Prakashananda (CM Trinidad), Swami Nikhilananda (CM Delhi), Swami Sharanananda (CM Chicago), Acharya Vivek Gupta (CM Niagara), and Brahmacharis Avinash and Hamerajh (CM Trinidad).

Swami Prakashananda, with a team of joyful and untiring sevaks of CM Trinidad, did exceptional work in organizing this camp. Pujya Gurudev's blessings were visible as all the *brahmachārīs* of the Vedanta Course in CM Trinidad, local Mission volunteers, and enthusiastic community members of Trinidad made the camp experience wonderful, comfortable, and memorable. All minute details were particularly well-planned and implemented for the 600+ devotees in attendance from all over the world.

In an evening cultural presentation by the children of the Chinmaya Vidyālayas in Trinidad (the only country outside Indian with CM schools), the delegates learned the history of Trinidad and CM Trinidad-Tobago. These twin islands were ruled by Britishers, who, in the year 1800, brought Indians, mainly from Bihar and Uttar Pradesh, to work on the sugarcane fields. Third and fourth generation Indians now continue to live there, play leading roles in the government, and maintain their Hindu culture as taught by their forefathers. In 1964, Trinidadians

approached Pujya Gurudev and requested him to start a local chapter of Chinmaya Mission. On May 9, 1965, one day after Pujya Gurudev's 49th birthday, Pujya Gurudev landed in Trinidad and stayed with the Outar family, who accompanied him on a morning walk to a field that was half a mile from their house; this location is now the CM Trinidad ashram. Pujya Gurudev stayed there only for three days and conducted satsangs that had enduring impact on the minds of the people who attended. Pujya Gurudev was invited again in 1966. His final and longest visit was in 1967 with "The Great *Geeta* Talk Fest."

Swami Prakashananda was born in California, Trinidad, migrated to Toronto, Canada for higher studies, and met Pujya Gurudev for the first time in 1989 at a *jñāna yajña* in Toronto. After completing his studies in 1991, the young seeker joined the Vedanta Course in Mumbai, and thereafter spent six years giving discourses across India and Nepal.

Some devotees from Trinidad approached Pujya Guruji in the U.S. asking to start Chinmaya Mission in Trinidad. Soon, the recent graduate, Brahmachari Prem, returned to Trinidad. In 1997, he established CM Trinidad-Tobago and in 1999, began searching with local devotees for property to build an ashram. They selected two locations and proposed the plan to the government. The authorities rejected both proposals, but offered a third parcel of land on Calcutta Road. When they started looking at this land, the neighbor told them that one Indian Swami used to walk here. This neighbor recognized the swami's picture and the devotees realized Param Pujya Gurudev and chosen and blessed the land.

Pujya Guruji visited Trinidad first time on July 1, 2000, which was also one day after his 49th birthday. He presided over the *bhūmī pūjā* (groundbreaking ceremony). The ashram acharya was initiated as Brahmachari Prem Chaitanya. On the inauguration of the new ashram, which is designed as a *Sāndeepany* institute, the ashram's new official address became #1 Swami Chinmayananda Drive. Pujya Guruji inaugurated the ashram on June 9, 2002. In March 2005, on *Mahāshivarātri* day, Pujya Guruji initiated Brahmachari Prem Chaitanya into *sannyāsa* as Swami Prakashananda.

As a *brahamachārī*, Swamiji had initiated many projects all over Trinidad-Tobago, following Pujya Gurudev's vision of spreading Vedantic knowledge. Over the years, he has been dynamically conducting satsangs, *jñāna yajñas*, unique fundraisers, residential camps, Vedanta courses, administering Chinmaya Vidyalyas. He also initiated the *Shānti Yātrā* on *Gandhi Jayanti* and was awarded the Chaconia Gold Medal for service by the Republic of Trinidad-Tobago on August 12, 2012.

When Pujya Guruji called Swami Prakashananda in 2013 to accept CM Trinidad's request to host a *mahāsamādhi ārāadhanā* camp, it was Swamiji's 49th birthday. This camp was held 49 years after Pujya Gurudev's first visit in 1965 when he created an indelible impact on the minds of the people. As always, during this 21st *mahāsamādhi ārāadhanā* camp, Pujya Guruji captivated the minds of devotees young and old, local and foreign. The joyful success of the camp was, indeed, part of this unique miracle of 49.



CM Toronto Revels in Spiritual Teachings

by Acharyas Dev and Gina Singh

Devotees of CM Toronto's *Chinmaya Shivalaya* ashram, and local community members, basked in an abundance of warmth with the teachings of *Shri Rāmacharitamānasa* by Swami Prakashananda. The week-long *jñāna yajña* on *Bāla-kāṇḍa* was conducted September 22-26.

Swamiji's unique melodious rendition of the verses in unique Trinidadian style was enriched by his exposition on their profound symbolism and Vedantic significance. With powerful anecdotes, wit, and humor, Swamiji relayed complex Vedantic messages in such a simple manner that the packed audience of all ages went home with many insightful messages to reflect on each day. Reflections included the importance of faith in removing doubt, the power of the Lord's name, the circumstances leading to Shri Rama avatar, the ideal standards of living Shri Rama followed, and more. At the end of the five days, the audience longed for more satsang with Swamiji, yet felt a joyful contentment from the chanting and deeper understanding of the *Rāmāyaṇa*.

Chinmaya Shivalaya was pleased to host a one-hour puppet show program featuring the life of His Holiness Swami Vivekananda on September 27. The audience gave a standing ovation at its conclusion. Testimonies resounding appreciation were heard as devotees exited.

A child said, "It was beyond words. I have never seen anything like that in my eight years of life."

An adult said, "During Swami Vivekananda's Chicago address, I had uncontrollable tears. I wish I had known how amazing it was going to be. I would have brought so many more people."

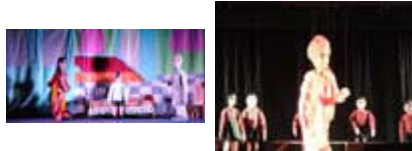
Swamini Shivapriyananda (CM Toronto) said, "This show deserved to have been at Thomson Hall."

What was so special about this show was its relevance and appeal to all ages. The story began as a dialogue between a grandfather and his young grandson, who heard, and learned from, the life and teachings of Swami Vivekananda. The show beautifully demonstrated a dramatic change in the child as he went from being obsessed with his iPad to a valuable asset to the community.

The powerful script tactfully depicted the teachings of Swami Vivekananda over the course of his life, including his extraordinary courage in childhood, his spirit of service and desire for knowledge in youth, the importance of basic morals and values that make one an asset to the society, a simple but profound definition of karma, some of his famous anecdotes, and his famed address at the World Parliament of Religions in Chicago.

The artistic expertise was notable. In collaboration with the Government of India, the Ramakrishna Mission in Delhi hired a famous puppeteer group from Rajasthan, India that engaged the audience through advanced audio-visual effects, a powerful script, exceptional puppetry, and artistic color dyes.

Indeed, this ingenious depiction of the life of His Holiness Swami Vivekananda offered befitting homage to celebrate the 150th anniversary of the revered spiritual master.



CORD Raises Visibility by Subha Pathial

CORD USA requests all readers to write a review of CORD to raise visibility for its work. GreatNonprofits is honoring highly reviewed nonprofits with their 2014 Top-Rated List. CORD USA has had the privilege of being listed as one of the Great Nonprofits in 2012 and 2013, and with everyone's support, hopes to continue to be recognized. All reviews will be visible to potential donors and volunteers. [Click here to submit your review.](#)



Rajesh Desingu was planning to run the New York City Marathon when he had the opportunity to meet CORD USA organizers in New York and decided to partner with them and dedicate his marathon run to raise funds for CORD Sri Lanka.

Kamya Chandra, a high school sophomore from Portland, had her Bharatnatyam *ārangetram* in October and requested all her well-wishers to donate to the *Chinmaya Vijaya* orphanage through CORD USA instead of giving her a gift.

Sanjana Srinivasan (grade 8), owner of Frosted World: Cupcakes for a Cause Bakery in New Jersey has been baking cakes, cupcakes, and cookies for a cause since she was 11 years old. She donates all her profits to CORD. Last year, she donated \$1,588.50. Read her blog and get more information at frostedworld.com.



CM Philadelphia's CORD chapter held a successful walkathon at the Playwicki Farm in Langhorne on September 20. [View photos.](#)

CORD USA volunteers at American University gave their time and services to CORD Thamarapakkam for six weeks, May-June 2014. During this time they visited many villages, met and interacted with the beneficiaries, conducted English classes, visited differently-abled children, painted classrooms, and helped organize womens' and girls' empowerment events.

CORD USA organizers in Raleigh had a great turnout for their 5K Run on August 9 with 120 participants, 40 volunteers, and the Mayor—who all came out despite the rain. The event commenced with invocation prayers, a rain dance, and words from the Mayor. Event sponsors had provided bread, smoothies, massages, face painting, and origami. It was a fun event that everyone enjoyed and it was covered by the TV Asia news channel. [View the clip.](#)

Globemed GROW Team of Boston College spent three weeks this past August learning and working alongside staff and volunteers at CORD Siruvani. Globemed is excited and ready to start their second year of a strong partnership between their organization and CORD USA.



Shivali Marwaha and Sid Chawla, students at Langley High School in Virginia, organized a

Bollywood Bash with five other local clubs in June and raised \$500 for CORD. Read details.

Geetha Somayajula donated her high school graduation gifts to CORD USA in June and received appreciations from Pujya Guruji. Read her interview.

Chethan Anant offered a flute and vocal concert on June 22 in Chicago and asked everyone to donate to CORD USA instead of giving him a gift. He collected over \$4k in donations at this event.

CM Princeton's Bala Vihar students of the Bridgewater location organized and participated in their first walkathon on May 18. They had a successful event and received kudos from the other attendees.



CM Minnesota organized two back-to-back CORD USA walkathons on May 10 and 11 in Chaska and St. Paul, respectively. They raised \$18k in total, of which Chaska's Chinmaya Bala Vihar students raised \$900 by selling sandwiches. With only three weeks to prepare, they made water bottles sporting the CORD logo and healthy sandwiches for lunch. One student raised \$830 selling jewelry. St. Paul's Chinmaya Bala Vihar joined its Mother's Day picnic with the CORD walk to help raise more funds.

The Consulate General of India, New York, in association with the CORD USA's New York chapter, organized a guitar recital by Ravi Iyer on May 9. It was a memorable experience for the attendees, who also received a presentation by Supriya Krishnakumar and William Burke highlighting CORD's efforts to improve the lives of people in India's villages.

CORD USA organizers of CM Alpharetta hosted a 5K CORD Walk on April 19 at South Forsyth Middle School. They had food, music, Zumba dance, and several vendors showcased. The walk was sponsored by several organizations, including Suvidha, AT&T, Datum Software, and Smile Magic Dentistry. Approximately 450 participants registered for the event and generously donated for the noble cause.

CM Sacramento members participated in the local annual Mustard Seed Spin, a 20K bike ride for a local school for homeless kids, on September 28.

The construction of new facilities at CORD Siruvani is underway and coming up beautifully.

Special thanks to all donors, especially to CM Niagara's "Steps to Siruvani" program. View construction photos.



CORD Deuladiha's youth empowerment program has facilitated the formation of 14 Yuvati Samooh with 146 members in total. The youth meet monthly and have completed a variety of awareness projects in the community (e.g., cleaning a community pond in the village of Deuladiha). CORD Deuladiha has also provided training in tailoring training 52 adolescent girls as part of its income generation initiative for the Yuvati Samooh. Of these 52 girls, 9 are now earning a monthly income by making school dresses. [Read more.](#)

CORD Lathikata continues to bring awareness to health, hygiene, and sanitation. It organized a program on sanitation under the Grama Parimala Divas at Betora, Mundojare Gram Panchayat on February 20. The program educated participants on various practices, including the harms of using contaminated water and improper disposal of human waste. The drive was held on May 8 and involved youngsters, the elderly, acharyas, and CM and CORD sevaks. [Read more.](#)

The awareness theme continues at CORD Siruvani. In addition to activities conducted by local CORD members, many volunteers from around the globe who visited CORD Siruvani have helped improve health awareness. They interacted with the villagers, especially women and children, and educated them on health issues such as anemia, tobacco addiction, and improper sanitation. A waste segregation initiative was introduced by volunteer Parthu Kalva from the University of California San Diego. The initiative was in collaboration with a local vendor and PROWASTE, an NGO. Children in rural schools were given a schedule to follow to segregate waste at their schools. [Read more.](#)

Going Organic, CORD Kaza is expanding their kitchen garden this year to help provide children at *Chinmaya Vijaya* with nutritional food. A Child Development Project officer from the Department of Women's and Child Welfare visited the orphanage and was highly impressed by how the administration of *Chinmaya Vijaya*. [Read more.](#)

CORD Sidhbari showcased women's empowerment through an awareness rally, "The One Billion Rising Program," which provides a legal framework to protect women from domestic violence and similar issues. A resolution was submitted to the District Commissioner of Kangra to provide legal aid to women as well as police appeal support. The Chinmaya Navajyoti Mahila Mandal raised its collective voice at an event to stop the use of an illegal stone crusher that

was hampering the safety of the village and hindering the nearby river's water flow. Read more about similar achievements and key activities in their annual report.

Sixth Annual CORD Walk at CM Boston

by Venkat Pula

CM Boston conducted its sixth annual CORD Walk on September 28 at a local park on a picture-perfect day. The event was successfully organized by a dedicated team of volunteers under the able guidance of resident acharya, Swami Chaitanyananda. Also in attendance was Gowrie Mahenthiran, Director of CORD Sri Lanka.

In addition to the Walk, the day featured a family picnic, and games and activities for children and adults. These included cricket, face painting, a petting zoo, an ice cream stand, and a display of handmade goods and paintings for sale. The display items had been made by CORD Sidhbari villagers and CORD Sri Lanka locals.

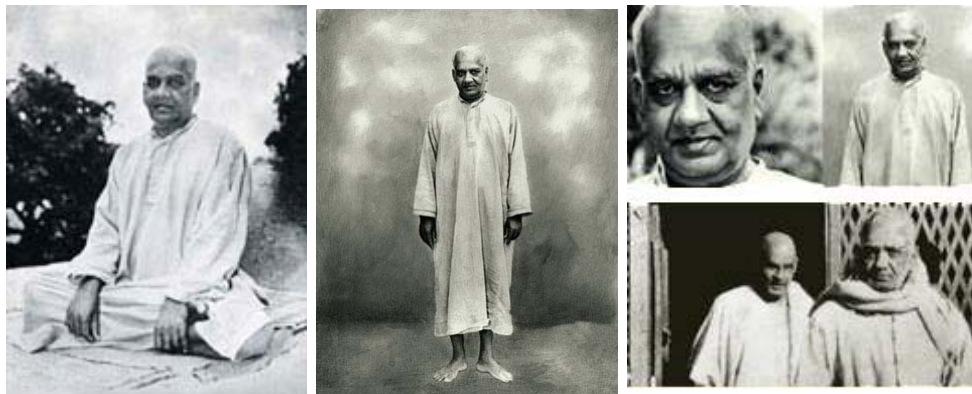
Among the 300 people who attended the event, the youngest walker was 4 years old, the oldest was 70 years old, and the fastest was a 14-year-old who completed the path in 25 minutes.



Features

Guidance from the Guru

Letters from Swami Tapovan Maharaj; edited from the booklet, Guidance from Guru; continued from CMW News, September 2014



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.

Secrets of Renunciation and Dispassion

Om Nārāyaṇa Smṛti

April 22, 1952

Uttarkashi

If a householder becomes a *jñānī* and yet, on account of *prārabdha*, is unable to give up all actions that cause agitation (only a *sannyāsin* can give up actions enjoined by the scriptures), he must lead his life like [Rishi] Vasishṭha and others like him. This was the purport of my previous letter.

If a householder becomes a *jñānī*, he should continue to perform all actions prescribed by the scriptures, whether with or without desire for their fruit. The spiritual aspirant does his duty without desire for its fruit. Thereby, he purifies his mind and becomes fit for spiritual contemplation and knowledge of the Self.

One's knowledge and dispassion might be perfect, yet one need not necessarily renounce everything. Here, renunciation should be taken to mean the renunciation of actions prescribed to each *āshrama*, and not the renunciation of the enjoyment of the senses. To say that a dispassionate man, compelled by the senses, will enjoy sense objects, and that it is not necessary for him to reject them, is not only paradoxical, but also ridiculous. Unrestrained enjoyment of the senses is for the utterly ignorant alone. The true aspirant would have rejected it long ago. It would have ceased to interest him even in the stage of *nishkāmakarma*. If so, how can it approach him now in the stage of dispassion and spiritual contemplation? So I repeat here again that the statement, "Even where there is dispassion, there is no renunciation," means only that the actions enjoined in the scriptures are not renounced—that is all.

Vasishṭha, who was a *jñānī* full of dispassion, had renounced the enjoyment of the senses, but had not given up the actions prescribed by the scriptures. He had Arundhati as a helpmate in the performance of actions. He had taken the vow of non-possession, yet he maintained Arundhati and the children.

I hope, from what I have written so far, that my ideas of dispassion and renunciation sought to be conveyed in my previous letter have become still clearer. That long letter you have sent over here reveals a clean mind that loves no sense objects and has absolutely no liking for actions that produce agitation—a mind that longs for unbroken divine Peace.

Truly, such a mind is the mature result of meritorious deeds accumulated through generations.

One may maintain his life on leaves or water, sleep on bare ground and lead a life of hard penance with absolutely no sense enjoyment—all that is good. But what the scriptures advise is that a householder should not abandon his household duties. Renunciation of sense objects is one thing; renunciation of action is another. For fear of the scriptures, the ignorant man continues to perform his duties; the *jñānīs* do so induced by the tendencies inherited from the past. Rise above all thought that I am the body. Accept *sannyāsa*. Until then, action does not leave you.

What are the duties of essential to a householder? That is another subject. The gist of the matter is this: The attachment to sense objects (*rasa*) arises out of the ignorance of the blissful Self. From attachment comes desire and sense enjoyment. If desire must be destroyed along with its root cause (attachment), ignorance must be annihilated through the knowledge of Truth, says the *Gītā*. Right, but this is the dispassion of those who have attained the goal.

Aspirants also may attain dispassion. They protect their dispassion by finding evil in sense objects. Their attachment, and ignorance, its cause, may not have been eliminated. But by the discovery of evil, they escape from attachment and become dispassionate. The evils referred to here are the transitory and painful nature of worldly objects. Attachment, the root cause, and ignorance, survive, and are not eradicated. But through steady discrimination in the form of the perception of evil, they allow no chance for desire to arise. If the poisonous snake or scorpion in the hole is thrashed to death, everything becomes safe and secure. However, one may not have the daring or skill to attack it and kill it, but even so, one will not love it or touch it, because of the perception that it is poisonous, that it will be a source of pain and suffering. Similarly, aspirants may still have at heart a desire for sense enjoyment, being victims of ignorance. Yet they may safeguard their dispassion through the perception of evil.

Realization of Brahman through contemplation is possible only for those aspirants who have dispassion. The dispassion of aspirants results from the perception of evil. Without dispassion how can an aspirant's mind engage itself in the worship of Brahman? So, it does not mean that the knower of Truth alone can possess dispassion. Those who find evil in sense enjoyments will also have it. It is this dispassion that is designated by Vedantins as *sādhana-catusthaya*, or the four-fold means helpful to the contemplation of Brahman: *Viveka* (discrimination), *vairāgya* (dispassion), *śamādi-śatkaṁ* (control of the mind, body, etc.), and *mumukshutvam* (desire for final liberation).

It is not possible to discuss such scriptural topics at length in an ordinary letter. So I may repeat here that the more one practices renunciation of sense objects, the more laudable the effort is, and that nothing has been said in the previous letter to the effect that it is impossible for a householder to renounce sense enjoyments. A life of penance is good for both, the householder and the *sannyāsin*. Keep away from the hurly-burly of worldly life; exert yourself to the utmost in practicing penance and in the worship of God. These are good for anyone in any *āshrama*.

As usual, I shall be spending the next three or four months in Gangotri.

With love,
Swami Tapovanam

Grace of the Self
Om Nārāyaṇa Smṛti
July 24, 1952
Gangotri

Writing with affectionate regards.

The letter was received long ago. The parcel arrived a few days back. Usually the parcels are stored below and are sent up once in a month or even once in two months. Hence, parcel delivery is very much delayed.

The sandalwood paste that reminds one of Shri Guruvāyurappan filled me with joy.

Even as satisfaction of hunger is the perceptible result of eating, cheerfulness of the mind and sense of peace are the tangible results of devout worship. With regular, uninterrupted practice of worship and godly life, cleanness of mind and feeling of peace will increase gradually. That miserable state, in which common paltry things upset the mind, will cease. The bright cheerfulness of mind is covetable in life, as beatitude is after death.

As the result of unbroken contemplation on the Self, sparks of Self-realization begin to flit about in the mind like flashes of lightning. Along with it, a great feeling of joy pervades the mind. Objects of the senses and sensuous persons can no longer tempt or attract the mind now. In the early stages of sadhana, however, aspirants must be careful about sense objects and those who are after them, since they agitate the mind.

“Grace of the Self, grace of God, grace of the Guru, and grace of the scriptures—those who have gained these four, realize the Truth and rejoice beyond the shadow of fear,” is a common saying of old mahatmas. Of these, grace of the Self means self-effort. God helps those who help themselves. By the grace of God, an aspirant meets a Guru who is established in Brahman. And through the grace of the Guru, he learns the secrets and puts them into practice. Thus he reaches the state of God-realization. So at the root of all gain is self-effort. Devote your days and nights to spiritual exercises. You will be, in the end, crowned with success.

I do not propose to write much. There is no need to. Writing and reading are not very helpful towards Self-realization. They are merely diversions of the mind. Briefly know what you ought to know. Then put into practice what you have come to know, with devout attention. That is what spiritual aspirants ought to do. Meditate more than you read. Meditation strengthens one’s resolve. Follow up resolution with action. Those who meditate more upon a subject get more courage and strength in carrying out their intention.

With good wishes,
Swami Tapovanam

Let Your Mind Delight in God

Om Nārāyaṇa Smṛti

September 3, 1952

Gangotri

Received the second letter, too.

Rejoice at your burning desire to know. If letters are not received regularly from here, don't get worried—so I have already advised you. Know that my good wishes, far more powerful than any letter, are ever present, and therein there is no indifference at all.

I had written from here since the receipt of the sandalwood paste. Let your mind find delight immersing in the thought of God. That is the goal. That is the never waning happy state. That is the ultimate object of birth in human form. Good deeds, reading and listening to holy lives, contact with saintly people, and all other such activities serve to achieve that end. Once it is gained, there is nothing more to be gained. Sitting in solitude, sannyasi-mahatmas find supreme joy in the Lord.

Living in the midst of social life, householder-mahatmas find joy in the supreme Self. To them, transaction of daily life brings no happiness. Yet they engage themselves in them as in a job carrying no reward, or as in the sports of a child.

With love to both,
Swami Tapovanam

Most Significant Is the Contemplation of God

Om Nārāyaṇa Smṛti

October 25, 1952

Uttarkashi

Writing with good wishes.

In the Himalayas, winter has set in. It is some days since I returned to Uttarkashi. The letter has reached here, redirected from Gangotri.

All is well. Everything that reminds one of God deserves praise; everything that tends to make one forget Him deserves blame. No doubt, reading and listening to sacred scriptures will enhance the faith of a devotee; of a *jñānī*, it augments the *jñāna*. The far-sighted rishis of the past have devised various helps and initiated certain rites to attain the highest state of *jīvanmukti*, in which one engages oneself in perpetual, unbroken contemplation of

God naturally, and without artificial aids like reading, listening, etc.

However, these and other group activities, though godly at the start, get polluted on account of association with *rajas*, especially in these days. And therefore, such actions should be performed with utmost care and attention to avoid contamination. Only then can one gain the full benefit to be derived from them.

According to your predilection and qualification, worship God and meditate upon Him either in groups or in solitude. After all, what is most significant is the contemplation of God. Everything else is only contributive to it.

I take it that your love of divine worship and activities in that direction are daily on the increase, bringing you nearer and nearer to God. I advise you again and again to exert yourself with ever increasing vigor to reach Him.

With love,
Swami Tapovanam

Actions Must Leave Us

Om Nārāyaṇa Smṛti

December 3, 1952

Uttarkashi

Writing with Nārāyaṇa *smṛti* and affection.

Your letter. The great pleasure evident on receiving good advice from mahatmas reveals deep and intense faith and desire to learn.

Good. But such pleasure is, after all, relative, by nature temporary. What is absolute and lasting is the pleasure that one experiences when the advice is acted upon successfully.

But don't give way to despair or grief because of failures during the training period. Don't get depressed. Believe that failure is only a gatekeeper to success. But for failure, success will lose its meaning. Without losing heart at failure, if you take it as an incentive to further effort, you will enter the citadel of victory sooner or later, today or tomorrow.

One must overcome the attraction to the outer world, as well as the temptation for sense enjoyments, by means of wise discretion and strong dispassion. Even if such discretion and dispassion are lacking, spiritual aspirants who believe in God cannot be utterly ignorant, and therefore their desire and covetousness will remain within bounds, without becoming unrestrained and sinful. They will flow only along desirable and virtuous courses. That cannot be very dangerous. Yet, it impedes quick growth in spiritual sadhanas. It is therefore better for spiritual aspirants to avoid external activity against virtue, even if it is not sinful.

It is the despair of a mind that longs for relief from all external activities and yet is

compelled involuntarily to indulge in them—that is suggested by your letter. You are now *ingr̥hasthāshrama*. Those in that *āshrama* may find certain worldly activities unavoidable. What is more, there will be relatives and friends clinging to them. Considering these circumstances, householders must acquire the ability and skill to attend to worldly duties as far as possible, with patience, mental poise, and cheerfulness. Do them as duties without any desire for reward. If this is the case with *sannyāsins* who consider themselves to be completely detached, what need be said of common householders? He who works in the field, less or more, must patiently bear the heat of the sun in proportion. It is not enough if we shake off action; actions must leave us off. Until then, worldly activities will not leave us altogether.

All else is well. Wish you well.

Swami Tapovanam



Announcements

CBCC Shankara Bhashya Parayanjali at Chinmaya Vibhooti

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

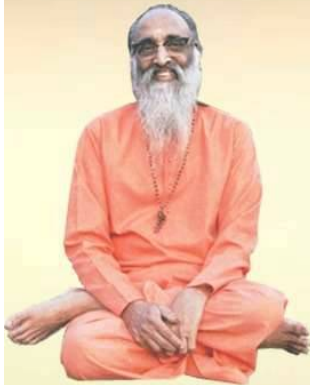
Saki Vihar Road

Mumbai 400 072, INDIA

Ph: +91-22-2857 2367

Fax: +91-22-2857 3065

www.chinmayamission.com



Chinmaya Publications

CHINMAYA PUBLICATIONS - NEW ARRIVALS - SEPTEMBER, 2014

QT02: **TOTE BAGS FOR SEVAKS** PRICE: \$6.00

Tote Bags for Study Group, Bala Vihar Teachers, and other Sevaks in 3 colors: Orange, Lime Green, Purple. These Polycanvas tote bags feature a zippered closure that keeps your personal belongings safely in place thus making them ideal for any use. Dimensions 19.5" W x 11.5" H x 4.25" D

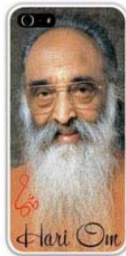


QT01: **TOTE BAGS FOR BALA VIHAR** PRICE: \$6.00

The new Bala Vihar Zipper good quality Poly Tote Bags are in 3 colors (Orange, Green, and Purple). With zipper closure and front zippered pockets and matching strings and it has got an additional Mesh Pocket and Pen Loop on the side. These are made of 600D PVC and the dimension is 14" W x 16.5" H x 4.75" D

QNo1: **NUMBER PLATE HOLDER** PRICE: \$3.00

Car License Number plate Holder plastic in blue color with CHINMAYA MISSION on top and HARI OM at bottom writings in white color bold letters



QI01: **IPHONE5 CASE CHINMAYA** PRICE: \$15.00

iPhone-5 case Chinmaya. This custom iPhone cases are made of tough, polycarbonate plastic, designed to protect your phone from scratches and dings. Our iPhone cases feature lightweight, durable construction for your iPhone 5. This will make great gifts for family or friends.

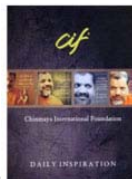
QM02: **BRAHMARPANAM MUG** PRICE: \$6.00

Mug with Brahmarpanam verse from Bhagavad-Gita in Sanskrit and English. This is the prayer before taking meals. "brahmarpanam brahma havih, brahmagnau brahmata hutam brahmaiva tena gantavyam, brahma-karma-samadhina" This 11oz. two tone Photo Mugs with a beautiful white glossy ceramic exterior and glossy yellow colored ceramic interior. The effect of the two tone photo mugs full color images and the glossy interior is stunning.

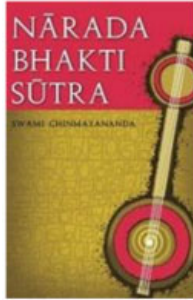


AD06: **DAILY INSPIRATION DESK CALENDAR** PRICE: \$6.00

Words of Wisdom. 31 Pearls of Wisdom culled from the teachings of Swami Tejomayananda for your Daily Inspiration. With the Guru by your side...every day of every month...Remain Inspired, Remain Anchored.



- New Arrivals

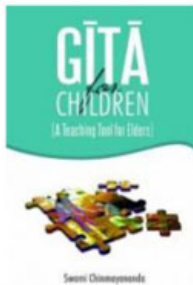
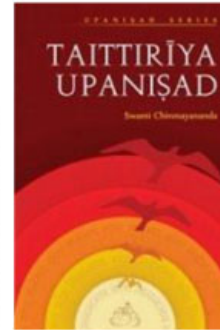


AN01: NARADA BHAKTI SUTRA PRICE: \$6.00

ISBN: 9788175975972 Swami Chinmayananda's commentary on Narada Bhakti Sutra dances with the nuances of an ecstatic and enduring relationship with the Lord of one's heart that becomes the bed-rock of a devotee's life. This divine love is all-consuming, yet purging and freeing in its impact. The devotee trusts the Lord like a friend, cherishes Him like a child and is faithful to Him like a wife. Where then is the need or the place for any other worldly relationship? Joy or sorrow, it is the Lord alone for him. He will play, pray, fight and frolic only with the Lord in his hearts shrine. Go for it! Get engulfed by a relationship that lasts lifetimes, riding on waves and giant waves of beatific beauty!

AU10: UPANISHAD: TAITTIRIYA UPANISHAD PRICE: \$10.00

ISBN: 978-81-7597-622-1 Nowhere in the world do we get such a complete study of the human personality in all its exhaustive features as in the Taittiriya Upanishad. Apart from a clear description of the five sheaths, it gives a vivid picture of the exhaustive training imparted in the educational system of the period, with instructions and advice on, how to live Vedanta in life; Taittiriya Upanishad occupies an unrivalled place in the Divine Tradition of Hinduism. The Upanishad, declares a manifesto upon the 'Hindu way of Living'. These Commandments have a democratic Hindu touch which is the unique specialty of Hindu philosophy. "He who realizes Brahman attains the Supreme Brahman - Truth, Knowledge and Infinite." In his commentary of this Upanishad, the journalist, the logician, the scholar and the master of English Literature - Swami Chinmayananda is at His best.

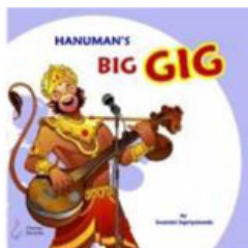
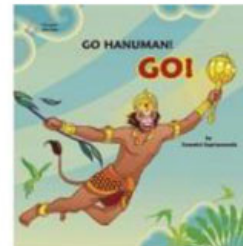


AG19: GITA FOR CHILDREN PRICE: \$5.00

ISBN: 978-81-7597-599-6 In Gita for Children, the 18 chapters of the Bhagavad-Gita are simplified by the Gita expert, Swami Chinmayananda. A detailed summary of each chapter is given, important verses selected and doubts cleared, for elders to explain the ideas to the children. While thus reading the book to the children, elders will find an insightful initiation into the Gita wisdom and children will find a loving friend in Lord Krishna, making the Gita experience richer, personal and valuable.

AG52: GO HANUMAN! GO! PRICE: \$8.00

ISBN: 9788175976306 Go Hanuman Go! Reveals the secret to hanuman's greatness, and holds out to its young audience a formula for them to fully realize their own potential, using hanuman as their model and mentor. It is a fun-filled, interactive story that brings the much-loved hero to life in the reader's mind and heart. Chinmaya Bala Katha is a series of children's book that seek to inspire as they educate and entertain. They aim to build firm foundation of virtues and values, coupled with dynamism and enthusiasm, to enable children to grow and live with joy, success and fulfillment.

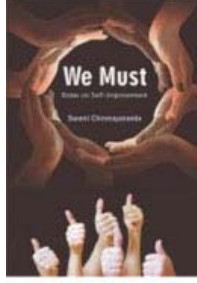
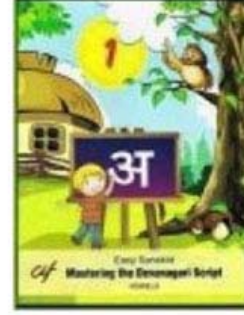


AH24: HANUMAN'S BIG GIG PRICE: \$8.00

ISBN: 9788175976344 In the magnificent epic, The Ramayana, no other character stands out as strikingly as Hanuman. The valiant Monkey Chief has universal appeal as natural hero. Hanuman's love and sincerity are as strong as his valour. Hanuman's Big Gig is a unique story depicting Hanuman's humility and deep devotion, in the encounter with Krishna and Narad Muni. This story is adapted from the folktales. Chinmaya Bala Katha is a series of children's books that to inspire as they educate and entertain. They aim to build a firm foundation of virtues and values, coupled with dynamism and enthusiasm, to enable children to grow and live with joy, success and fulfillment.

AM28: MASTERING THE DEVANAGARI SCRIPT (PART 1-4) PRICE: \$30.00

ISBN: 978-93-80864-21-1 EASY SANSKRIT - Mastering the Devanagari Script A series of 4 workbooks. Instructions are in English. The author of "Learn Sanskrit the Easy Way" now presents a series of 4 workbooks for beginners of any age keen on mastering the Devanagari script. Devanagari is the alphabetic script for Sanskrit, the language in which India's Ancient Scriptures were composed. Each book provides clear introduction and provides ample opportunities to practice writing and recognizing the script in words. The workbooks are systematically organized into; Part 1 - Vowels Part 2 - Consonants Part 3 - Consonant with Vowels Part 4 - Conjunct Consonants



AW03: WE MUST! PRICE: \$3.00

ISBN: 978-81-7597-560-6 We Must (Notes on Self-Improvement) by Swami Chinmayananda India belongs to a culture that does not believe in rights. Our people being holistic in vision and rooted in values rise up to perform their duties: thus everyone gets their rights. This is our heritage; this is what we must live up to. In this journey of self-mastery, We Must, authored by Swami Chinmayananda, is a perfect companion to guide, instruct and inspire. A compilation of the thoughts of the great Maser on self-improvement is witty, engaging and potent. The book says 'The liberty to work or not to work does not belong to us. Our luxurious freedom is in choosing to work rightly in the spirit of love, dedication, and sacrifice.' This, We Must. If we are available, the greatest achievements are possible - We Must. Let us be Ready, Willing and Available - We Must.

Item	Other Language Books	Price
B	<u>GUJARATI BOOKS</u>	
B:BA01	Atma Bodh (G)	3.00
B:BA02	Atma Vikas Ni Marg Darshika (G)	8.00
B:BA03	Aitreya Upanishad (G)	5.00
B:BA04	Advait Makaranda (G)	3.00
B:BB01	Bhagvad Geeta (G)Vol-1-4	15.00
B:BB05	Bharatiya Sanskritima Aa Sha Mate (G)	5.00
B:BB06	Bhaja Govindam (G)	5.00
B:BB07	Bhakti Sudha	4.00
B:BC01	Chatusloki Bhagavat (G)	2.50
B:BD01	Dhyan Ane Jeevan (G)	4.50
B:BD02	Dhyan Sha Mathe(G)	1.00
B:BD03	Dakshinamoorthy Stotram	4.00
B:BD04	Dhyanaswaroopam	2.00
B:BI01	Isavasya Upanishad (G)	3.50
B:BI02	I Love You Letters (G)	4.00
B:BJ01	Jeevan Jyoti Jalao (G)	4.00
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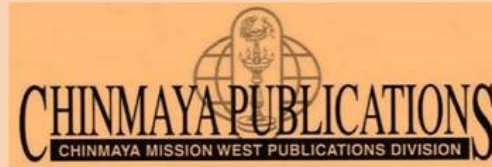
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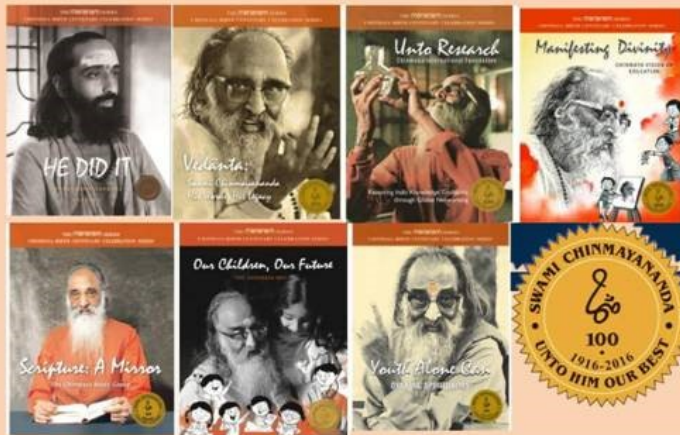
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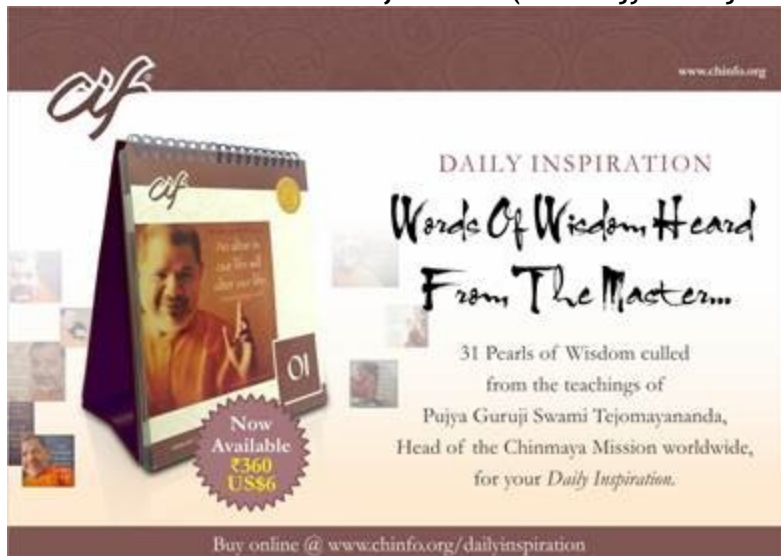
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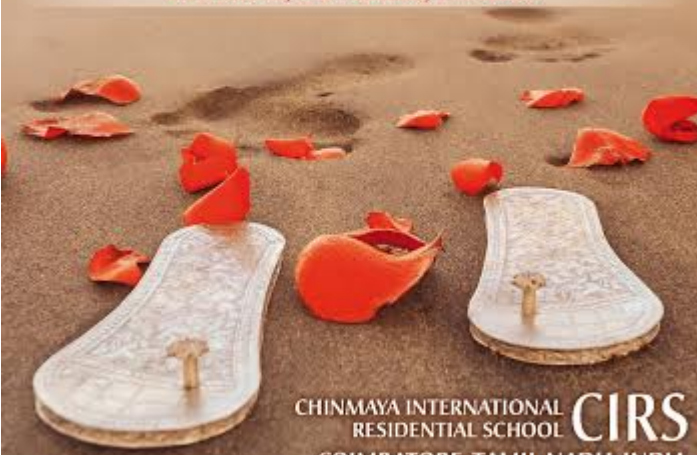
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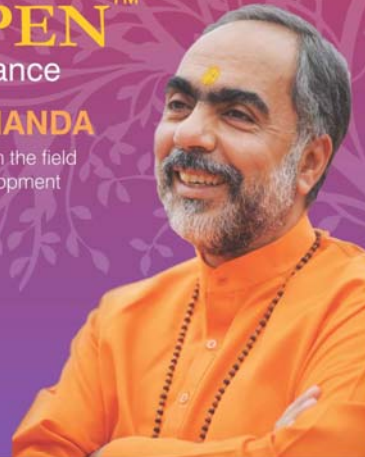
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Camp & Tour Itinerary (Dec 2014)


Dec 15	Arrival - Colombo (evening)
Dec 16-17	Tour - Narmada River & Kandy
Dec 18-21	Camp at Shri Bhakta Hareman Temple, Rambhadracharya
Dec 21	Departure from Rambhadracharya
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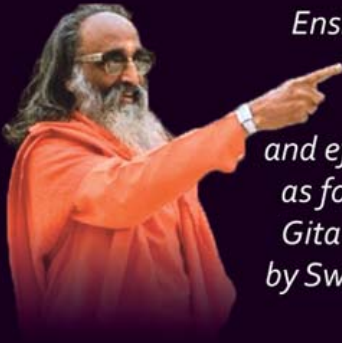
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ABOUT CIF

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.

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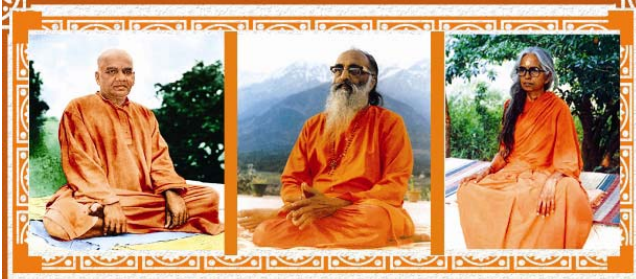
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The ashram is an agreeable and an ideal place for senior citizens to spend their time in a purposeful way; by attending morning Pooja, Aarathi, and Nama Japa and Satsangs in a peaceful spiritual atmosphere in the twilight of their life.

* **Sarada Amma** had an idea to develop the Ashram as a camp site to conduct Sadhana camps by the **Acharyas of Chinmaya Mission** In order to provide accomodation for more number of delegates, construction of Tri Sakti Bhavan is started.

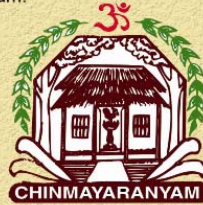
Generous donars are invited to build cottages in their names.

* **Chinmaya Panchashrama** and **Sapthakshetra Darshan** is a special package tour planned for the sake of devotees from far off places. After the camp, the delegates can visit seven Kshetras halting at rest of the four Ashrams in Chinmayaranyam-Complex.

* A part from special events, two Sadhana camps '**Sankranthi Sadas**' and '**Sravana Sadas**' and a Summer Camp for children are conducted every year in the Ashram.

Ashramam Address :

CHINMAYA SARADA TAPOVAN,
Kothapatnam (Post & Mandal),
Prakasam Dt: Pin: 523 286. Andhra Pradesh.
Phone : 08592 - 245326; Cell : 098489 73129
Email : chaitanyachaitanya99@gmail.com



Way to Ashram- Ongole is between Chennai - Vijayawada Railway line, and NH. Ashram is 16km. From Ongole Town, towards East.

