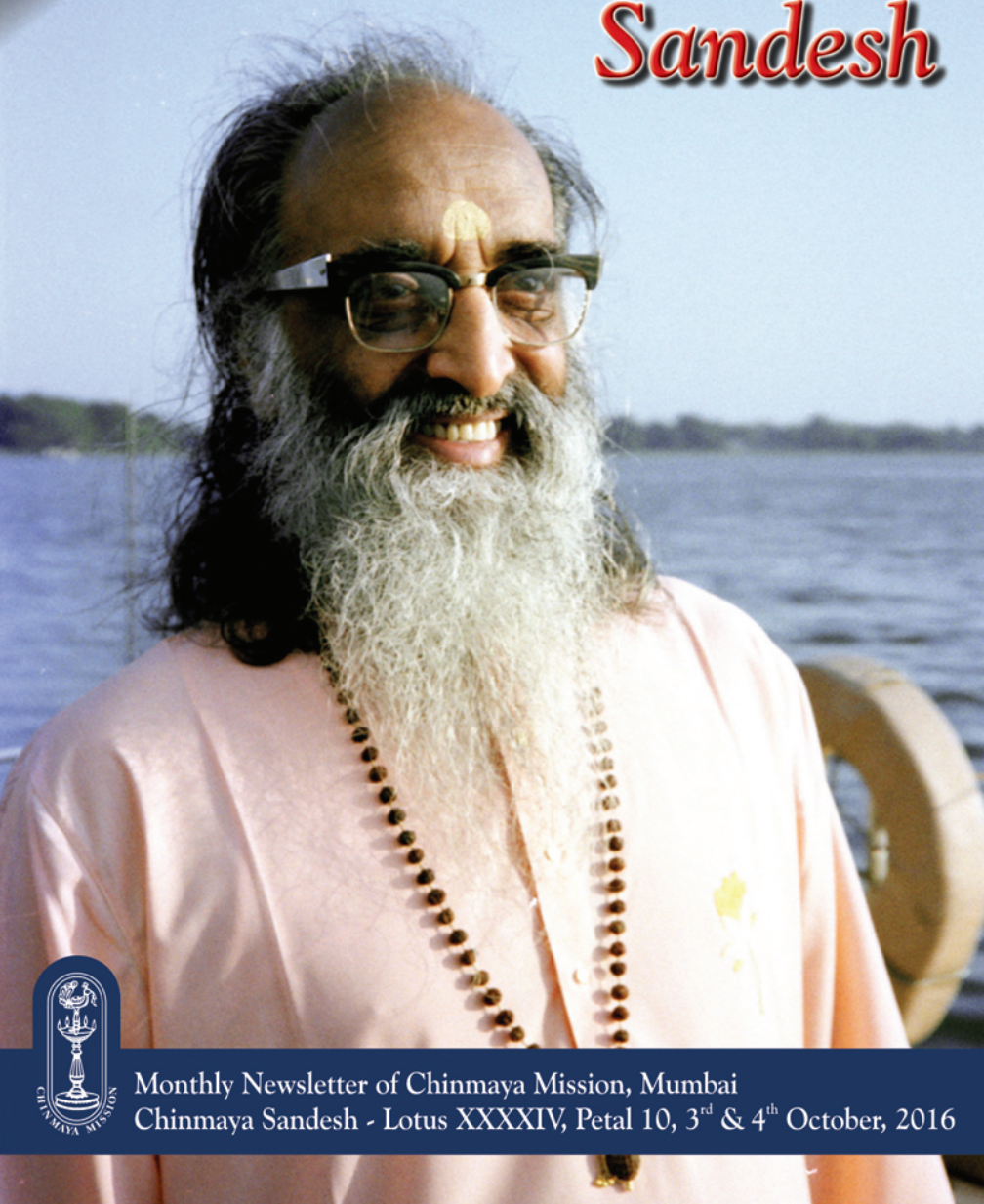


October 2016
(Total Pages 72)

Price Rs. 20/-



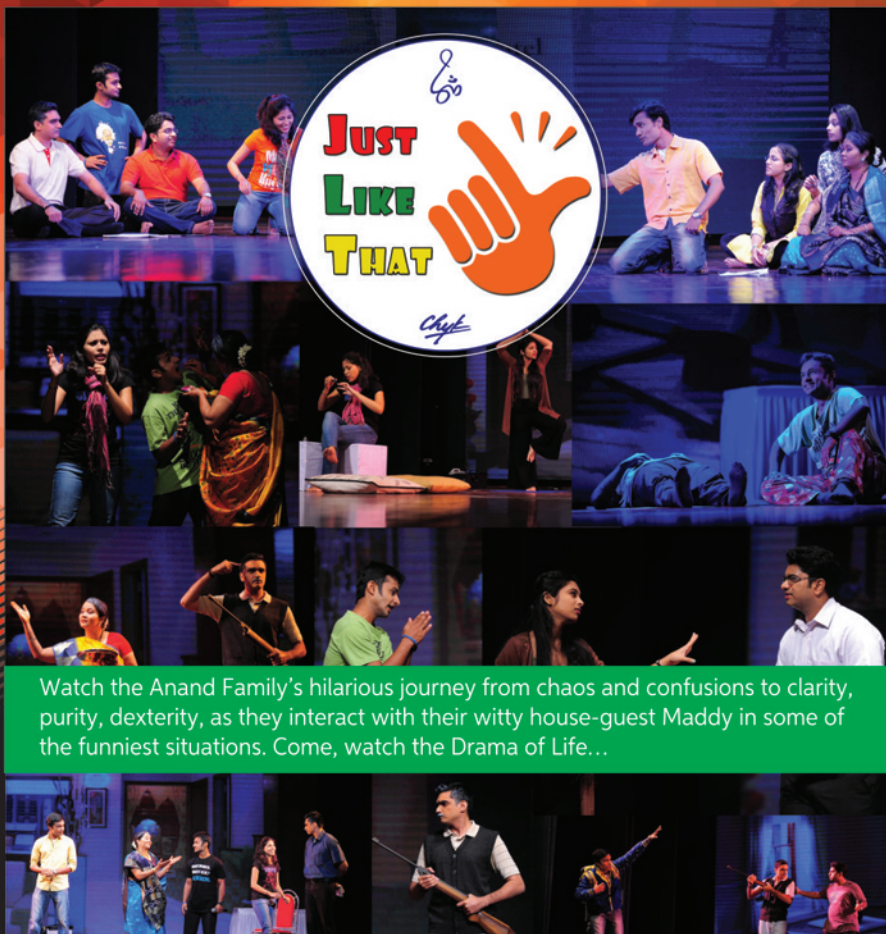
Chinmaya Sandesh



Monthly Newsletter of Chinmaya Mission, Mumbai
Chinmaya Sandesh - Lotus XXXXIV, Petal 10, 3rd & 4th October, 2016

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Chinmaya Sandesh

October 2016 Spiritual Monthly Bulletin of Mumbai.

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About us :

Annual Membership Rs. 500/-.

Cheque to be issued in favour of "*Chinmaya Seva Trust*".

Outstation cheques please add Rs. 50/-.

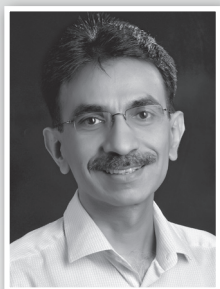
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From the President's Desk



Om Shree Chinmaya Sadgurave
Namah!!

How people celebrate festivals speak about their culture, values & belief system. Every religion basically spreads message of love, care, being good, doing good, etc. Yet there are differences in personalities of people of different regions and countries.

There is a festival called "Tomatina" celebrated in Spain. People throw tomatoes at each other. The whole town turns reddish orange and tonnes of tomatoes are crushed and wasted. We celebrate Holi throwing colours at each other. There are Bull Fights and Rodeo shows in US and other countries. We have Bull races in Southern India. The wrestling in "WWE" shows is different than traditional wrestling. The game of Rugby is different than the game of

Kabbadi played in India. If we think and analyse, we find that on one side people exhibit aggressive / animalistic / ruthless behaviour. And on other side people are more gentle / polished / humane.

Geographically, those living in harsh and extreme weather and rugged terrain turn out to be more aggressive and animalistic because for them survival is the primary goal. On the other hand those blessed with favourable environment are more gentle and evolved as they get more time to "think" beyond basic survival. India has been blessed with one of the most favourable environmental and geographical conditions - perennial rivers, fertile soil and moderate weather. Basic necessities of food, cloth and shelter are taken of. Therefore our ancestors thought of life beyond basic survival. They worshiped nature, rivers & land as the mother blessing them with good environment. They evolved from time to time. Our great Rishis contemplated about subtle aspects of life and gave us guidance to live a happy life. They gave us "Arthashastra" to economically prosper, "Ayurveda" to remain

healthy and so on. The most unique and the most important concept given by our Rishis is of “Advaita”-principle of Non-Duality. Everything is one. The essence in me, you, he, she, it and everything is one Supreme Reality. This is the core principle of Hinduism. Ours is a principle based religion. Not a practise based religion. We do have various practises, rituals, etc. but the principle remains the same. Time to time and place to place the practices / rituals may vary but the principle remains the same. Our festivals also follow the same, practices may vary but principle remaining the same.

“Navaratri” is celebrated worshipping Goddess in three different forms. Maa Durga gives us strength to do our actions and duties. Maa Saraswati bestows knowledge and wisdom upon us and Maa Lakshmi showers wealth of virtues and values on us. Celebrated in many different ways, Navaratri means Durga Pooja at one place and Garba in another. Practises vary but principle remaining the same.

“Dassera” symbolises victory of good over bad and right over wrong. There is “Ravana” in each one of us, prompting and tempting us to think and do selfish and unethical acts. Let us invoke “Rama” to destroy the Ravana and

ever remain steadfast on path of Dharma and righteousness.

Diwali is celebrated with great enthusiasm. Sharing of happiness and prosperity is deep rooted in our culture. We share with our family by buying things, with our friends by giving gifts and with those in need by donating. But actually the celebration of Diwali as festival of light refers to the light of higher knowledge dispelling ignorance, the ignorance that veils one’s true nature, not as the body-mind-intellect, but as the unchanging, infinite, immanent and transcendent reality bringing the awareness of the oneness of all things. Let us light the lamps of knowledge and dispel the darkness of ignorance.

Practices change from time to time. Now we have Disco Garba, cracker-less Diwali, eco-friendly Ganapati. Let us adapt to changing time, principle remaining the same. We should look at our culture with the right perspective and then only we can appreciate its true glory. Pujya Gurudev asked us to become ambassadors of our culture. Let us be proud and practising Hindus.

Unto Him Our Best.

Mukul Patel

President -

Chinmaya Mission Mumbai

Chinmaya Chintan

Devotion

Swami Chinmayananda



Impatience with the present and anxiety to conquer new realms of perfection are inherent in the animal-man. His intellect searches and seeks to liberate itself in this very life from all limitations - both gross and subtle. This revolt against the outer conditions inaugurated the progress in political thoughts, economic theories and scientific advancement. The methods discovered by man's intellect to free human beings from all external limitations by re-organising, adjusting and, if necessary, re-constructing his outer world led to the growth of the material sciences.

Various attempts have been made, generation after generation, to

In short, threats to religion and cultural values are not so much from among the irreligious and the uncultured, but, in fact, it is from those very sincere students of religion and culture, who have failed to experience any satisfying joy or to gain any convincing results from them.

analyse, classify and completely apprehend the inner inhibitions and the consequent emotional and intellectual restlessness in man. Specialists have been trying through personal experiments to find how best the human mind can be weaned away from its continuous destiny of sorrows, agitation, worries and anxieties. One of the most important paths repeatedly advocated by almost all the prophets of the world is 'devotion'. This devotion is generally explained as 'love for God'.

What do we really mean by love? The deep and subtle observers of the human mind and its passions, the great Rishis of the Hindu scriptures, analysed this emotion of love and declared that love is measured by the amount of identification the lover has for the beloved.

Communities have been striving to practise devotion for centuries. Although we have had spectacular results of self-expansion through devotion, exemplified in history by the enchanting lives of a few rare saints and sages, generally speaking, however, the majority, in spite of their daily mechanical practice of devotion, have failed to find a rewarding result, and have therefore become disgusted, despairing and even skeptical.

Time was, when a few spectacular successes could inspire the rest of mankind and rekindle hopes in their bosoms. However, because of widespread education and cheap availability of media for mass propaganda, today the rare reports of such unique examples are over-shadowed by the majority's experience of dissatisfaction. Hence, intelligent people have come to regard it as a failure of religion, a definite expression of its futility, and the incompetence of its techniques.

In our present enlightened era, these are arguments too powerful to be easily elbowed out. In short, threats to religion and cultural values are not so much from among the irreligious and the uncultured, but, in fact, it is from those very sincere students of religion and culture, who have

failed to experience any satisfying joy or to gain any convincing results from them.

Personally, around the world, I have met thousands of devotees despairing deep within and on the verge of rejecting religion because of their disappointment. In my intimate conversations with them, some interesting facts emerged and I discussed it with them and advised them on how best they could correct their path.

Devotion, as already mentioned, has been defined as 'Love for the Lord'. But, the difficulty is that the word 'love' has come to gather a spectrum of variegated meanings. We love our mother; the businessman loves his business; the artist loves his art; the owner loves his dog; the moneygrabber loves money; the drunkard loves his rum; the sportsman loves his sport. How can you say that all these are one and the same emotion 'love'? To love God as we love our dog or our family or our money, our power or our status, cannot be true devotion. That is, though we are sincerely practising devotion, very few of us really know what devotion is.

If devotion and love are synonyms which mean the same thing,

then why should there be two words at all? Indeed, there is an ocean of difference between the two. The emotion remaining the same, when it is directed towards a lower object, it is called 'love', and the same emotion, when lifted up to a higher altar, is called 'devotion'. Thus I love money, or my children, or my business, but I am devoted to a cause, devoted to my country, devoted to my parents, devoted to my teacher. Understanding this difference, it becomes clear that devotion is love for some higher altar.

Again, what do we really mean by love? The deep and subtle observers of the human mind and its passions, the great Rishis of the Hindu scriptures, analysed this emotion of love and declared that love is measured by the amount of identification the lover has for the beloved. Thus, when a father loves his child, the father is ready to make any amount of sacrifices in order to see his son educated and qualified, and the father comes to share the success of the son as his own personal success. He recognises himself in his son. So, too, one who loves his country is ready to make sacrifices to defend it; he is prepared to undergo personal suffering to ensure the progress of his nation, because he

considers himself as an individual to be insignificant and identifies himself more and more with the nation which he loves so dearly.

If identifying ourselves with another is the expression of love, then identifying ourselves with the higher Reality - God - is the expression of devotion. To surrender ourselves at His altar and come to experience and recognise more of us in Him than in ourselves is the rewarding sign of a deep devotion, religious or spiritual.

Where do we stand to observe all these changes within ourselves? If we are in the car and, therefore, identified with the system of change itself, the movement of the very car in which we are moving cannot ever be observed by us.

Devotion is love for God. Love we have analysed. Now let us see what is God. The general masses, under the influence of churches, mosques and temples, vihars and gurudwaras, teachers and books, have come to repeat some cliches or dead terms as descriptions of the Lord. In every religion, He is the changeless, the immutable, the immortal, the infinite, the all-loving and the all-knowing Supreme. These words have become a convincing shibboleth to the majority of the faithful and the religious.

Let us try to understand what exactly the saints and scholars talk of when they speak of a God who is changeless in this world of ever-changing phenomena.

No doubt, we all realise that the world around us is constantly changing - not only the world around us, but our own physical body is also constantly changing. Our mind also, with its changing emotions, never remains constant. Our intellect, with its ideals and ideas, thoughts and aspirations, is constantly renovating itself for good or bad. Thus, the world outside, our bodies, minds and intellects are constantly in a state of flux. But, in order to know a change, there must be a changeless knower in

us. For example, when a car is moving along the road, only one who is standing on the footpath can watch the continuous movement of the running car. Where do we stand to observe all these changes within ourselves? If we are in the car and, therefore, identified with the system of change itself, the movement of the very car in which we are moving cannot ever be observed by us. Since we can observe the changing world, the decaying body, the restless mind and the agitated intellect, we cannot be the intellect, the mind, the body or the world around, but must be something other than these realms of change - ourselves, the changeless factor.

The changeless factor which illumines all changes is the Consciousness by which we experience all the mortality around us. We are conscious that the world around us is changing. We are observers of the fact that our body is constantly changing. Are we not, then, witnesses recognizing at all times the changes that are taking place in our own mind and intellect? This Awareness or Consciousness by which we become continuously conscious of all the changes that are taking place around us is itself ever the changeless.

This changeless Awareness that illumines all the changes around is the ultimate Reality - God, the immortal, the imperishable, the permanent.

Having thus discriminated and directly pointed out to us this great divine centre, the seers of the Hindu Upanishads did not keep quiet, leaving us in intellectual destitution; they supplied us with methods through which we could come to identify with this immutable Reality in ourselves and thereby experience the Great Lord, Narayana. The rejection of the false and the assertion of the real is the process of this movement from the unreal to the real, from the impermanent to the permanent, from the mortal to the immortal. This is achieved through devoted worship and surrender, through dedicated service of the world around us, or through intellectual analysis and close observation of the pattern of life that we live subjectively in ourselves. The Rishis had pointed out various methods to rid ourselves of our false assumptions and the consequent wrong motives that urge us like selfishness, vanity, greed, lusts and passions.

Whichever path we may follow, ultimately, we shall come to the path of contemplation, and a mind in contemplation comes to realise that we are not in any way related to the body, mind and intellect, but we are the pure infinite Consciousness which is ever present. Hence the Rishis insist that a student of meditation must learn to contemplate upon and assert, again and again, his spiritual status:

*asangoham asangoham
asangoham punah punah
sacchidaznandaroopoham
ahamevaahamavyayah*

Unattached, unattached,
unattached am I (from the body-
mind-intellect), again and again,
I am of the nature of Existence-
Consciousness-Bliss; I am the
immutable Self alone, ever.

As a result of this repeated
practice of contemplation for a
long time, the successful student
comes to soar to the experience
of the Divine and cry out with the
mystics of the world, endorsing
their repeated assurance:

*Antar jyoti, bahir jyoti
pratyak jyoti parathpara
Jyoti jyoti, swayam jyoti
Atma jyoti shivosmyaham*

Light within, Light without, the
inner Light (of Consciousness),
higher than the highest, Light
of lights am I, the self-effulgent
Light, the Light of the Self, ever-
auspicious.

To assert thus and come to
discover our total identity with
this Consciousness is to realise
the God of gods - Maheshwara,
whom Christians call the 'Father
in Heaven', whom Muslims call
'Khuda' or 'Allah', whom the
Buddhists indicate as 'Buddha'
and whom my Hindu brethren
call Rama, Krishna or Siva.

To awaken ourselves to this
divine stature within us is
liberation from the thralldom of
the flesh - freedom ever from the
passions of the mind - infinite
freedom from the imperfections
of the intellect.

This ultimate de-conditioning of
man from his sorrow of change is
the discovery of immortality in
the core of all mortality.

This is the destination of true
devotion, the experience of
Godhood.

*From a talk by Pujya Gurudev organised
by the United Hindu Organisation and
broadcast over the Trinidad Radio on August
31, 1967, the Independence Day of West
Indies.*

Source : Tapovan Prasad June 2011.

Tejomayam

The Devotee, Devotion and God

Swami Tejomayananda



The words ‘*bhakta*’ (devotee) and ‘*bhakti*’ (devotion) are derived from the Sanskrit root, ‘bhaj’. When we look up the meaning of this root word in the dictionary, we see that it has several meanings. But what is relevant to our reflection is the series of meanings: “to love (*prema*), to worship (*pūjā*), to serve (*seva*), to gain and to share.”

Hence, devotion, or *bhakti*, actually involves loving, worshiping, serving, gaining, and also sharing. A devotee then is one who loves, worships, serves, gains, and shares! The logical question then arises: Who is the one whom the devotee is to love, worship, and serve? Doubtlessly,

Thus, devotion, or bhakti, is that spiritual practice or sādhanā, by which a devotee gains and attains God. There is something unique about the beautiful practice of bhakti that we should pause to examine.

it is the divine Lord - *Bhagavan*. Then the question remains: What is to be gained and shared? It naturally follows that the devotee who loves, worships, and serves, gains the Lord Himself. What the liberated devotee shares with all is the knowledge and love of God; he awakens in every heart this thirst for love of the divine.

A Unique Sādhana

Thus, devotion, or *bhakti*, is that spiritual practice or *sādhana*, by which a devotee gains and attains God. There is something unique about the beautiful practice of *bhakti* that we should pause to examine. In this world, to get or succeed in anything, we have to exert some effort, which is called practice, or *sādhana*. Yet, once our goal is reached, the practice utilised to reach that objective is abandoned! For example, to cross a river, one needs a boat. While onshore, the boat is unnecessary. Similarly, you take medicines to get rid of sickness. As soon as you are well again, your first thought is to give up the very medicine that cured you. Would you feel sad or miss your course of antibiotics after an infection is healed? It is obvious that when there is an objective (*sādhya*), we resort to practice

(*sādhana*), the means to achieve it. Once the *sādhya* becomes actualised (*siddha*), the *sādhana* itself becomes redundant.

However, *bhakti* is a special *sādhana* where the practice and feeling of devotion keep growing even after the devotee gains the Lord! Earlier, to the devotee, *bhakti* was the *sādhana* undertaken to attain God. After the devotee finds God, *bhakti* becomes his very life! The sheer joy of such devotion, *ānanda*, keeps growing in the heart of the devotee. A person once asked such a devotee, "Are you not bored to be devoted like this all the time?" The devotee inquired in reply, "Would you ask a fish if it is bored to stay in water always?" Just as water is life-giving to the fish, so is devotion life-giving to the devotee. Furthermore, devotion gives boundless bliss to the devoted.

There is an interesting range of devotees who show us how to integrate devotion in life with various methods.

What is the best way to practise such overflowing devotion? The continued remembrance of the name of the Lord alone can easily inspire contemplation. This is the technique used by the great devotees since the beginning of time. Just as a sweet delicacy induces a craving, just as a sweet melody begs for an encore, the beautiful sweetness of the Lord's name unconsciously leads us to start repeating it. The power of the divine name can liberate the ardent praying devotees, and they in turn can free others from worldly cares.

Different kinds of Devotees

There is an interesting range of devotees who show us how to integrate devotion in life with various methods. A *Rishi* or a sage expresses devotion through his vision of the scriptures and hence is a *Mantra* and *Tattva Draṣṭā*. A *Muni* makes devotion enliven each thought with reflection and so is referred to as a *Manana-Śīla*.

Further, we stand in awe of the *sādhū* who manifests devotion, shining with a selfless compassionate nature. Then there are the *śānta* who are the *parama-hitakārī*, the supreme well-wishers of mankind, who awaken the love for the Lord.

Whatever be their characteristics, in every devotee there is the speciality of an exquisite love for God.

In the beginning, devotees approach God with different intentions. As Lord Krishna says in the *Bhagavad Gita*, the distressed come to the Lord praying for their sorrows to end. These are the *Ārta* devotees. The elephant devotee Gajendra cried out initially to be rescued from the crocodile's jaws and then his devotion evolved. The second category of devotees is the *Jigñāsu*; they, like Arjuna and Uddhava, pray for knowledge to understand life. The majority of us fall in the third category called *Arthārthī*, as we seek the Lord to fulfil some worldly desire. The young devotee, Dhruva, began praying for that position in life from where he would not be chased out, after his sadness at his stepmother's cruelty. Yet, on seeing the Lord, his aim of prayer turned higher. At the peak of devotion are the *Jñānīs* who, like Prahlada, want nothing but to be absorbed in the Lord Himself. The *Jñānī's* prayer is total surrender!

In *Srimad Bhagavatam*, Lord Krishna tells us about three kinds of devotees. When a devotee

comes to see God in all forms, he becomes the highest devotee. From the five elements of Nature, from the smallest ant to the most powerful creation, there is no distinction in the devotee's mind, as he sees only God in everything. Whether he watches the world, or closes his eyes and witnesses the thoughts or silence within, he holds the same attitude of seeing the Divine. One such great devotee, the famous Sant Eknath, could see Lord Siva in a thirsty donkey and fed it the holy Ganga water, thus 'risking' his pilgrimage from Varanasi to Rameshwaram. Yet another time, he fed some hungry commoners with the same respect that he gave to learned scholars. The highest devotees see only God in all creation, and their whole life is a prayer.

*Often, devotion
is looked at as a
mere overflow of
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simple-minded
with no need for
knowledge in that
process.*

Among us are also those devotees who are friendly to others who are devoted. These *madhyama bhaktas* have compassion for the lesser beings. Yet, they stay away from those who don't love God. Finally, there are the *sāmānya bhaktas*, who are only comfortable in seeing God in an idolised form. Yet, wherever a devotee begins, there is an assurance from the Lord that the devotee will ultimately reach Him. That is the power of devotion.

Devotion and its Dwelling Places

In his *Narada Bhakti Sutra*, Sage Narada describes devotion as peace (*śānti rūpā*) and bliss (*ānanda rūpā*). In Tulsi Ramayana, Lord Rama himself tells Lakshmana that "the thought and feeling (*bhāvanā*) behind any action that touches and melts the Lord's heart becomes devotion (*bhakti*).” Yet devotion cannot be limited by time or space and so is not just the act itself. Devotion is not a five-to-ten minute engagement during the day; rather it involves the whole being all the time. Often, devotion is looked at as a mere overflow of emotions in the simple-minded with no need for knowledge in that process. However, the fact that such great intellectuals as Veda Vyasa,

Sankara, and Suka elevated devotion to an honoured place in their lives and works shows the fault in that argument.

All of us want to experience devotion in our hearts. We all have this innate yearning, and initially a direction given by a *Guru* or saint or the scriptural injunctions themselves give birth to a type of devotion called '*vaidhī bhakti*'. We try to develop the feeling of love (*prema*) for God, even though our minds feel uninvolved. Then, slowly, the attitude of love begins to guide all our actions naturally.

At this stage, our *sādhana*, or *vaidhī bhakti*, becomes *prema bhakti*. Love for the divine alone becomes the prime motivation, and this type of devotion fills the entire consciousness of the devotee. With that experience, a devotee then wants nothing, not even the promise of Liberation! Even as the devotee realises the Highest (*Brahma svarūpa*), he or she continues to revel in that devotion and spends all his or her life in loving service. Devotion being the basis of all actions, the unconditional love that arises from it finds its own fulfilment.

In *Tulsi Ramayana*, there is a description of the beautiful dwelling places of such devotion.

Lord Rama approaches Sage Valmiki with the question, "Please tell me, where can I build my hut in this forest?" At this request, Sage Valmiki wonders, "Oh Lord! First show me where you are not present! Still, since you ask for a reason, I will tell you the fourteen abodes where you can dwell (to match the fourteen years of your exile)." The fourteen places are the five organs of perception, five organs of action and the mind (*mana*), intellect (*buddhi*), ego (*ahamkāra*) and consciousness (*citta*), all within a devotee. These places become the dwelling places of God.

Indeed, the address of God is the heart of a devotee who lives :

1. With ears 'like the ocean' - endlessly listens to the glories of the Lord.
2. With eyes 'like the cataka bird' - thirsts for the vision of the Lord.
3. With a tongue 'like the hamsa bird' - speaks only of His divine virtues.
4. With an accepting attitude, receiving everything that life brings as His gift (*prasada*).
5. With faithful hands that serve the Lord and a head that bows in respect to the teacher and the learned.

6. With feet that travel to sacred lands and a mind immersed in the Lord's name, prays with the family.
7. With the heart that becomes a temple as all vices are swept away.
8. With words filled with truth, love for all, and an unruffled mind that takes refuge in Him.
9. With no desire for others' wealth or women.
10. With a heart so pure that it celebrates others' joys and suffers at their sorrows.
11. With his/her entire being, sees the Lord as mother, father, teacher, and all.
12. With a reputation for a life of dharma, forgiving others' faults.
13. With humility that his virtues belong to God, and the faults are his own ignorance.

In essence, devotion asks for nothing, and the devotee surrenders his all to the Lord with a joyful, effortless ease.

14. With a spirit of renouncing his worldly identity before the Lord in his heart, ever remaining His in thought, word, and deed.

In essence, devotion asks for nothing, and the devotee surrenders his all to the Lord with a joyful, effortless ease.

God (Bhagavan)

Even the greatest scriptures can only give indicators about God. The treatise on devotion written by Narada tells us a great deal about devotion and the traits of devotees, but there is a powerful silence when it comes to the description of God. Yet, from contemplating on the nature of devotion and the virtues of a devotee, there dawns the message that the Lord manifests wherever a devotee prays! If a question arises concerning how a devotee can recognise this Lord who cannot even be expressed, the answer is deceptively simple: It is the Lord's responsibility to bring that recognition to the devotee! Every scripture promises that on the path of prayer, His Grace comes upon us and He reveals Himself.

First, we must try to know about God through reading the scriptures. Although only an indirect means of knowledge,

reading the scriptures increases faith in the Unseen, and continued reflection makes the love for the Inexpressible stronger.

Let us start with a simple analysis of who this God might be. Whatever the action, there has to be a doer; then, there must be knowledge behind that action, and finally there must be the energy to convert that knowing to doing. We see this huge world and wonder who or what created it. The Being that made all actions possible is omnipresent (sarva-karta); that entity must have all that knowledge and so is omniscient (sarvajna). Further, this source of all action and knowledge must have all energy and hence is omnipotent (sarvasaktiman).

However, what did God create the world from? Secular science agrees that the world is created from matter. Then, who made matter? Could there be two Gods, one who supplied the matter and then one who made the world? Indeed, it must be the same entity responsible for both. This Creator thus is not only the one who creates; He is the very material of that which He creates! That is why Vedanta says without doubt, "Where Creation

Is, God Is." It is important to recognise Him to be everywhere and also know that God is in all and beyond all too. When anyone asks, "Have you seen God?" We can confidently say that we have seen His glory in this creation. We also experience His grace, and in order to remember that His grace is always with us, we need knowledge and faith.

God may be viewed as nameless, formless, and attributeless. In our highest state of Consciousness (suddha caitanya), as devotees, we, too, are capable of going beyond name, form, and quality. On the other hand, when we move around in the waking state, each of us has a name, form, and qualities; so, it is easier to pray to a God with a name, form, and attributes. No matter how we invoke God in our prayers, we can reflect on how Sankara likens God/ Isvara to the rains. He says that God is "...like the rain that falls on this earth with no distinctions like love or hatred for any particular place." Where one has cultivated the fields well, there that rain becomes beneficial. Where the devotee has cultivated his life with devotion, there God's grace will bear fruit, and this is the glory of every prayer!

Source : Tapovan Prasad, June 2011

Acharya Manan

She is God!

Swami Swatmananda



India is a feminine country. A country whose very identity is in womanliness! The word “India” alone may not always strike a chord in every heart. But, every Indian’s heart swells with pride and love and gratitude and devotion by the very mention of the words “Mother India”. Her motherliness makes her so dear to all of us! India, as a country and a culture, is a great, grand celebration of womanhood, and so are the lives of the women of this great land.

Many a historian will tell us the glory of the highly commendable contribution of women towards the civilization and the people.

She is not just the hand that has rocked the cradle of phenomenal

men like Rama, Krishna, Vivekananda, Shivaji, Gandhi and Kalam, but also the catalytic force behind many significant spiritual and cultural leaps in the life of this country.

The Rig Veda, the earliest literature in the world, contains as many as twenty-seven hymn composed by women-seers found in Sarvaanukramanikaa.

The knowledge and understanding of these women have very often been so empowering that contemplation on their experiences alone has proved to be a highly uplifting experience for many seekers.

In fact, in the later age, teaching by woman scholars became very common and many sages and seekers of those times are known to have great women-Gurus.

In fact, in the Vedic age, we have evidence that women shared in the intellectual interests of the day, as is exemplified by Yajnavalkya’s two wives, one of

whom was deeply interested in his philosophical discussions.

Women in the Vedic times had exactly the same privileges about Vedic initiation and Vedic studies as men. Women in Vedic India, as those in Homeric Greece, were actively cooperating men in their work by manufacturing bows, arrows and cloth and participating in agriculture. Women in the Vedic age were useful and wealth-producing members of the society; their cooperation was valuable in securing prosperity in peace and victory in war. Dance, music, poetry and the arts were developed extensively by the women of this age, and they excelled in many performing and literary art forms. Except actual warfare and political administration, which in those days required physical strength, women were equal contributors in all fields of work. Since women were following all outdoor professions as well, there was naturally no purdah in the society. Women were given utmost freedom to the extent that some of the hymns contributed by them, which have even found place in the Vedic canons, have been frank and honest expressions of womanly passion and desire. Women also had the rights of inheritance,

financial rights and all legal rights in their favour.

We are told in the Atharva Samhita that “by Vedic studentship a girl wins a young husband.” This shows that high education was regarded as a necessary accomplishment for being well placed in life. Even in the later Vedic age we hear of two classes of educated women: 1. Sadyodwaahaas, who pursued their studies till their marriage and 2. Brahmavaadiniis, who did not marry and pursued their studies throughout life.

Women were also keen to make their contribution to the literary and religious life. They did not lag behind men in anything. Women performed Vedic sacrifices and participated in philosophical discussions. In fact many women were regarded as rishis or seers, i.e. composers of hymns and some of the hymns in the Rig Samhita are also attributed to women. It is interesting to note in this connection that the list of great Vedic teachers to whom tribute of respect had to be paid at the time of Brahmajajna, includes the names of some ladies viz. Gaargii, Vaachaknavii, Vadavaa Praathitheyii, Sulabhaa Maitreyi.

The Devi Sukta which forms the basis of the devotion of the devotees of the Mother Goddess is said to have been composed by the woman seer Vach in a highly exalted state, whose lofty inspiration has, thus, given it a high place in the history of Indian thought.

Lopamudra, Apala, Vishwavara, Sikata, Nivavari and Ghosha are some of the other famous women whose names have been preserved in Vedic literature.

These women stand as equal partners with men in gifting to the world the great Vedic revelations, which form the very basis of the philosophical and cultural thought of the country.

These facts indeed have great value by way of showing how far the Indian culture had marched forward in its progressive career since the primitive days. It may be stated without any hesitation that the general position and status of Indian women in the Vedic age was much higher than in any other ancient society that we know of, those Greece and Rome not excluded.

If the women in the Vedas and Upanishads studied complex metaphysical principles,

contemplated on the Highest Truth and revealed supreme theories of life to the world, women in the great epics of India personified the ideal and practical implications of these revelations.

As Sita, she exemplified devotion and chastity. As Radha, she epitomized love and determination. As Shabari, she became the goddess of patience and surrender. As Yashoda, she showed the largeness of a Mother's heart. As Draupadi, she became the embodiment of courage and sensibility.

The Ramayana, the Mahabharata and the Bhagvatam are resplendent with a galaxy of great women of strength, substance and sense. Whether it was Tara and Mandodari or the simple Gopis of Brindavan, volumes and volumes can be learnt from the mere depth of maturity and wisdom out of which these great women of India lived and thought.

Here, we are not even elaborating the immense contribution these women have towards the lives of the great men of their age as their mothers, wives, sisters and even as friends. That immeasurable contribution set apart, on their

own rights alone, these women have practiced a graceful balance of emotions and practicality, pleasure and spirituality, love and knowledge.

These are no insignificant contributions. Even today, the stories of these people are narrated as part of the cultural education of our children in many homes of India. The entire social fabric of India is intact only because of the values and principles lived and taught by the men and women of these times.

From 600 AD to 1800 AD the Pauranika religion prescribing a number of vratas (religious rites) and shanties (palliative rites) rose in ascendancy during this period. It is pleasing to note that women were regarded as fully qualified for it. As a matter of fact, the new vratas that became popular at this time were more common among women who were its real custodians. Classical Sanskrit in which Puranas and Smritis were written, ceased to be intelligible by 1000 AD. Vernaculars gradually rose into prominence and the epics and puranas, translated into them used to be expounded every morning in the village temples from 1500 AD. The audience was overwhelmingly that of women. Women thus

became the real custodians of the religion which had pronounced them to be outcasts as far as Vedic privileges were concerned. The Bhakti (Devotion) school became very popular by 1500 AD and women became its ardent admirers and followers. Owing to the absence of higher intellectual training, women became remarkably credulous by temperament. Among the saints of the new Bhakti Marga several women occupy a high position: Mirabai of Rajputana and Janabai of Maharashtra will long continue to cast a charm on us by their songs of intense devotion.

In Modern times, to streamline the flow of this knowledge in the right direction, our great land has been blessed with women saints and scholars like Anusuya, Lilavati, Kshanavati, Tilakavati, Andal, Hemalata, Sharada Devi, Maa Amritanandamayee and many more. These women saints and scholars have from time to time contributed immensely in bringing a fresh feel to the entire culture and reviving it to a new glory altogether. Such great work has been initiated and taken forward by these women-saints, who are today regarded as some of the significant cultural leaders

of their regions and the country as whole.

Had it not been for their contribution, their love and compassion, perhaps we would be witnesses to a different face of our culture today.

Vedanta is the great science, which talks about the Oneness of all beings irrespective of all gender and sex differences. This supreme science of life clearly states that both the man and the women are essentially the same life-force, which may be called God. They may appear different at physical and emotional levels, but spiritually there is no difference at all.

From the stand point of Vedanta, a woman too is essentially the same God-principle as a man. Vedanta proudly declares that SHE is God. This is supreme equality.

How rightly is it said,

*“Yatra Pujyate Naari,
Tatra Ramate Devata”*

Where women are worshipped, there dwells God.

Indeed, if womanhood is not given its due respect, all goodness and Godliness will be extinct.

What is the surprise then that India is the land where women are worshipped as Goddesses!

H. H. SWAMI TEJOMAYANANDAJI'S ITINERARY OCTOBER - 2016		
29 to 01 Oct, 16	Bangalore	+91 - 80 - 25281756
02 to 06 Oct, 16	Retreat	
07 to 08 Oct, 16	Jakarta	+62 - 21 - 314 4058
09 to 13 Oct, 16	Hong Kong	+91- 852 - 2367 3390
16 to 22 Oct, 16	Delhi	+91 - 11 - 2464 3296
23 to 25 Oct, 16	Panchkula	+91 - 172 - 257 6024 +91 - 98886 10710 (M)
28 to 03 Nov, 16	CIF	+91 - 484 274 7307 +91 - 484 274 9290

*Chinmaya Mission, Navi Mumbai
invites all with family and friends to celebrate*

DASSERA

on 11th October (Tuesday) • 9.00 am to 12.00 noon
at Shree Mahalakshmi Temple, Chinmaya Prerna, Kharghar
in the Holy presence of

Swami Siddheshanandaji
(Acharya Chinmaya Mission, Pune)

Br. Ved Chaitanya
(Acharya Chinmaya Mission, Navi Mumbai)
and other Acharyas of Chinmaya Mission

Shree Mahalakshmi Temple, Kharghar Navaratri & Dassera Celebrations

Special Programs

8.00 to 8.30 am 11th Oct. (Tue.) Vidyarambha Puja

9.00 am to 12.00 noon 11th Oct. (Tue.) Dassera - Abhishek
followed by Mahaprasad

DASSERA OFFERINGS List of Abhishek on Utsav-Murti

<i>Dravya</i>	<i>Per head</i>	<i>Per couple</i>
Milk	Rs. 100/-	Rs. 150/-
Curd	Rs. 300/-	Rs. 450/-
Ghee	Rs. 1,000/-	RS. 1,500/-
Honey	Rs. 500/-	Rs. 750/-
Sugar	RS. 200/-	Rs. 300/-
Tender coconut	Rs. 150/-	Rs. 250/-

List of Abhishek on Alankar-Murti

<i>Dravya</i>	<i>Per head</i>	<i>Per couple</i>
Haldi (Turmeric)	Rs. 7,000/-	Rs. 11,000/-
Kumkum	Rs. 21,000/-	Rs. 31,000/-
Chandan	Rs. 31,000/-	Rs. 51,000/-

Note : All those individuals or families who perform Abhishek on Alankar-Murti will also be privileged to perform Abhishek on Utsav-Murti & be Yajamans for the early morning Shodashopachar Puja.

Donations to be made in favour of
“Chinmaya Seva Trust A/c Prerana” payable at Mumbai
donations are exempted under Section 80G of Income Tax

Commemorative Coins of Pujya Gurudev

The nation led by the Honourable Prime Minister, Shri Narendra Modi paid tribute to Pujya Gurudev, Swami Chinmayananda with the release of a commemorative coin on 8th May 2015 at his residence, 7 Race Course Road, in Delhi.

It gives us great pleasure in informing you that the Commemorative Coins are now available for everyone to purchase.

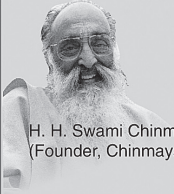
These unique coins (made of silver alloy) are representative of Lakshmi (wealth) and Narayana (Guru). It thus

represents a combination of spiritual and material prosperity - a symbol of “Mukti” & “Bhakti”. Attractively packed, these coins fit in perfectly in the puja altar in every Chinmaya home!

Please contact Chinmaya Sagar, Churchgate on 22814646 or enquiry@chinmayamissionmumbai.com and get one home soon. The cost per set will be INR 4000/- only.

So please hurry as stocks are limited!!!





H. H. Swami Chinmayanandaji
(Founder, Chinmaya Mission)

Chinmaya Mission Mumbai



H. H. Swami Tejomayanandaji
(Global Head, Chinmaya Mission)

Chinmaya Geeta Fest 2016

Bhagawad Geeta Chapter – XVI

Chant... Study... Know... Live...



Geeta Chanting Competition

**This year, Open to
Children & Adults!**

Open book Recitation*

Register fast for the Qualifying Rounds

Last date 31st August 2016

Get your learning aids and start practicing today!
(Contact details for your area & age group given overleaf)

ALL MUMBAI FINALS ON 11th December 2016

Prizes

**Certificate of Participation will be given to all participants &
Certificate of Merit will be given to the winners**

Other exciting prizes too, in the finals

Chinmaya Prerana, Plot No. 29, Sector 5, Kharghar, Navi Mumbai – 410210
chinmayamissionmumbai.com ✉ cmgeetachanting@gmail.com

*Conditions apply

An Appeal to Children & Elders

Other competitions

Article Writing, Elocution, Quiz, Geeta Tweets & Video Clip Making

This year we are organizing All Mumbai Article Writing, Elocution, Quiz, Geeta Tweets & Video clip making competitions based on the special booklet Bhagawad Geeta Ch 16. We welcome children as well as elders from all over Mumbai to participate in any/all of these competitions. Winners will receive attractive prizes and also trophies.

General Rules and Regulations:

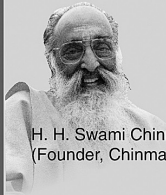
- Students of Class VII - X only are allowed to participate in all 5 competitions.
- Elders from 16 to 60 years can participate in Article writing, Geeta Tweets & Video clip making competitions.
- Any number of students can be enrolled from a particular Institute.
- Participants will be judged in 4 groups:

Group - E	-	Std. VII - VII
Group - F	-	Std. IX - X
Group - G	-	16 to 30 years
Group - H	-	31 to 60 years
- A minimum contribution of Rs.30/- per head per competition will be levied on all participants at the time of Registration.
- All participants MUST compulsorily fill the Registration form in order to enroll.
- The last date for Registration is 15th November 2016.

*For registration form, rules & other details visit -
www.chinmayamissionmumbai.com*

***This year we have 2 new competitions (Tweets & video clip making)
& also the competitions are for elders.***

*For further details please contact: Mr. Someshwarji: 9987708182 Mrs.
Manjula Suresh: 9969066853*



H. H. Swami Chinmayanandaji
(Founder, Chinmaya Mission)

Chinmaya Mission Mumbai



H. H. Swami Tejomayanandaji
(Global Head, Chinmaya Mission)

Chinmaya Geeta Fest 2016

Bhagawad Geeta Chapter – XVI

Chant... Study... Know... Live...

Grouping & Portion

Gr.	Standard / Age	Stanzas	No. of Stanzas
A	Nursery & Kg's	1 to 5	5
B	I & II	1 to 10	10
C	III & IV	1 to 15	15
D	V & VI	1 to 20	20

Gr.	Standard / Age	Stanzas	No. of Stanzas
E	VII & VIII	1 to 24	24
F	IX & X	1 to 24	24
G	16 to 30 yrs	1 to 24	24
H	31 to 60 yrs	1 to 24	24

Registration Donation Rs. 30/- (per competition)

Audio CD (optional) Rs. 50/-

**There are other Exciting Competitions too,
like Tweeting, Elocution & much more**

Only for groups E, F, G, & H

Contact Details

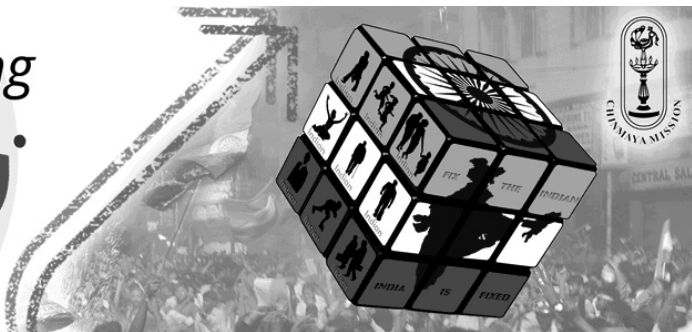
Bhayandar - Kandivalli	92215 15431	Worli - Colaba	98210 11345
Malad - Jogeshwari	98691 05775	Chembur, Kurla, Anushakti Nagar	99877 02690
Jogeshwari - Juhu upto W. E. Highway	98212 61313	Ghatkopar - Vidya Vihar	98203 49801
Vile Parle - Bandra	98206 02890	Andheri (E) - Powai IIT	98925 91238
Prabhadevi - Mahim - Sion	98921 67138	Airoli - Panvel (Navi Mumbai)	99690 66853

Chinmaya Prerana, Plot No. 29, Sector 5, Kharghar, Navi Mumbai – 410210

chinmayamissionmumbai.com cmgeetachanting@gmail.com

Transforming INDIANS to Transform INDIA

A Chinmaya Mission Initiative



TITI Report for Sept Sandesh

Highlights:

- 15 workshops conducted from 15th August to 15th September in Mumbai as schools had holidays for Ganesh Chaturthi.
- Of these Narayana Zone has done 10 workshops, Sagar has conducted 3 and Jagadeeshwara 2.
- Workshops have begun once again at Udaan for the second time for both their junior and degree college.

Workshop Details

@ Shah n Anchor Polytechnic, Chembur



On 16th August an enlightening Patriotic Transformation workshop was conducted for 80 First Year students by Manisha Deole assisted by Nita Kedia, a study group member, an aspiring trainer, and an advocate by profession. The sessions was very well received by the students.

A 15 year old student said: This session was really very inspiring. All the things that you told us was very informative. Before this session I didn't have that passion to do anything. But now, after this session, I will do something for my country. Something small but, I will do it. Thank you all for conducting such an inspiring session.

@ Small Group of Friends & Family

On 16th August a session on Emotional Transformation was conducted by Chitra assisted by Harini. This session was organised by Mala ji at her place. A great session where all those who had



participated could relate it with their daily life.

@ Dr. BMN College, Matunga

On 22nd August Manisha Deole conducted Intellectual Transformation session for 1st year students of BCA.

@ Marwari Vidhyalaya

Ananya Goenka conducted Intellectual transformation on 22nd August for students of Marwari Vidhyalaya

Both sessions were well received.

@ Swami Vivekanand College.

A session on Emotional transformation by Chitra was conducted for 70 First Year BMS students assisted by Ms. Paresha



Shah, a study group member. An interactive & enthusiastic batch of students enjoyed the session and gave glowing feedback to the trainers:

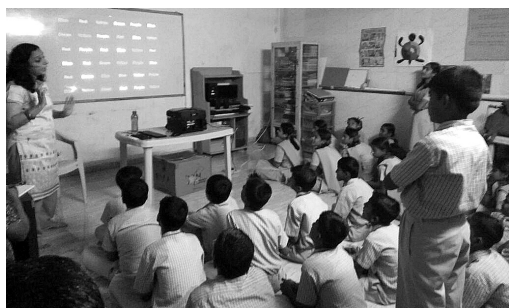
17 year old Shaikh Sufia : *Learnt so much of things from this session. If possible please come again for some other session.*

Ridhi Chawla another 17 year old says : It was so awesome to learn and understand. Heartily appreciate what you all are doing. Will love to join you.

@ VIDYA- Rajaram Sheth Vidyalaya, Mulund

On 27th and 31st August 2 back-to back sessions on Intellectual and Patriotic Transformation for Std.VIII students was conducted by Manisha and Shyamala respectively.

Manisha shares her experience of auto strike on 31st August: Today's experience was unique. It was difficult to commute due to rickshaw strike. Morning





Shyamala managed to get her driver to drop us to the school. After the sessions, we reached main road walking, then a bus till Gandhi Nagar, Powai. One taxi was waiting. We had 2 volunteers of Vidya also with us. The taxi driver agreed to reach us till Chembur that too as per the meter fare!!

Shyamala had taken leave from her Bank where she works to conduct the workshop. Such is the dedication of TITI trainers!!!

@ VIDYA- new Byculla School (Tarwadi)

On 27th August Module 2 back-to-back sessions on Emotional Transformation was conducted by Nimisha assisted by Anita for 5th, 6th & 7th standards. Despite technical glitches like laptop not working the session was held by acting out stories and participating activities. Trainer Nimisha Parekh remarked:

though it was challenging the children enjoyed and asked us if we would come again next week!!

@ Sevadan, Chembur

On 1st September Intellectual transformation was held by Manisha for a group of 16 YWCA members.



The group consisted of Christian ladies. The organiser was little apprehensive at first but it was very well received by them.

@ UDAAN, Powai

On 3rd September a new batch of 35-40 College students participated in Emotional Transformation. The morning session was conducted by Aravind & Geethaji, assisted by



Rashmi. The evening session was conducted by Deepak & Aravind assisted by Sheela Naik. Students were from 11 std and some were degree college studying in commerce stream. The session was conducted in Hinglish.

@ Shroff Eye Hospital

Abha conducted a refresher Emotional Transformation session for TITI trainers as well as her clinic staff on 3rd September where around 20 plus people participated.



The trainers had a great time sharing experiences with each other, learning from one another.

On the occasion of Ganesh Chaturthi and Teachers Day

TITI Trainer Sandhya Rajesh is sharing some thoughts on how Lord Ganesha has taught us the 7 TITI transformation modules:

Physical - Good health is more important than a good physique

Eg, HE can dance very well, enjoys healthy food

Emotional-Uses emotions as a tool
Eg, 'Anger' to teach the moon a lesson

'Forgiveness' to teach mooshakraj a lesson

Intellectual - Goal clarity with right thinking ; teamwork
Eg ,Thoughtfully decided to take pradakshina of His parents ; a good leader of the Ganas

Cultural - Values one's family
Eg, Considered parents as the world , offered to give away the fruit to brother Kartikeya

Patriotic - Ready to sacrifice for protecting mother
Eg, did not allow any intruder (including Lord Shiva) into His mother's land

Spiritual - represents "OM"
Eg. Stands for the Pranava mantra ; shows that happiness is within - with the help of the modak

Universal -Treats all equally
Eg, whether it be the snake around his waist or the rat at his feet , both the inborn enemies feel oneness in His presence

May Lord Ganesha bless us to "Transform & Transform" at all levels.

Chinmaya Yuva Kendra

Janmashtami Celebrations by CHYKs

On the occasion of Janmashtami, amidst all celebrations worldwide, our Chinmaya Mission Mumbai Team held programs in many of its centres. Members of the Chinmaya Yuva Kendra got to participate in two such events on 25th August. Nothing embodies Krishna like song and dance dedicated to a higher cause.

The CHYKS first performed a wonderful Bhajan session with a combination of peppy and melodious songs at Bajaj Bhavan Hall in South Mumbai followed by a Raas Leela dance. Raas Leela in simple words is 'Dance of Divine Love' which Sri Krishna performed in a forest at night with Gopis of Vrindavan who were dancing like shadows

of his own form. Keeping this beautiful concept in mind the dancers performed as if they were just the flute and the magical melody followed through them by HIS grace. The Dancers then proceeded to The Club @ Juhu where they performed the dance for the second time. A lot of time and dedication was required for these performances to be done on one day in Mumbai but it was immensely enjoyed by all. Hope not only we CHYKs but the whole Chinmaya Mission Family can totally surrender ourselves, sing His glories and dance to His tune.

- Compiled by Akash Khilnani

Ganesh Chaturthi celebrations @ Chinmaya Priyam

The CHYKs and Pre-Chyks gathered at Chinmaya Priyam on



11th September to give a befitting farewell to our dear Bappa under the guidance of Brni. Nidhi Chaitanyaji. The CHYKs sang somebhajans followed by chanting the Ganapati Atharvashirsha 11 times in the Vedic style. As the other devotees also joined in with the CHYKs, the group chanting infused a great deal of positive

energy in the centre. After that the Tree Ganesha was immersed into the pot where the forms of the Life giver dissolved into the formless soil from which the new Life in the form of plants would evolve.

- Compiled by Aravind Raghavan

Open Letter to CHYKS

It is very fashionable these days to write open letters and so I thought let me join the trend and write an open letter to all my fellow CHYKsters! Contrary to what most “grown-up” people think, we know that we youngsters are really busy people. From moody bosses at work to tough internships, from professors loading us with assignments to managing relationships, we have to deal with them all. Amidst all of this, we still have to squeeze out time for watching movies, going out with friends, updating profile pictures, writing blogs, playing sports, basically doing things that we like.

Trying to balance our time between doing what we HAVE-to-do and doing what we LOVE-to-do, it is certainly not easy to add in anything more into our lives. So it does not really surprise me when a youngster says that he has no time for CHYK. But it is the other category of youngsters who turn up regularly for CHYK activities that surprise me the most! I mean, what do they get here that they keep turning down invites from their friends, try to adjust their work schedules, convince their parents, plan out their assignments and so many other things!

...

At first I thought it must be just a change from their routine. These people are coming to take a break from their regular work and unwind at CHYK. But these people come here to plant things, make schedules, do follow up calls, write emails, manage websites, basically most things they would at work anyway!

Then I thought, these guys must be artists wanting a chance to express themselves. Singers wanting to sing, dancers wanting to dance, actors wanting to act and so on! But then I find Actors ready to do backstage work, dancers who are content in training other dancers, non-actors doing their best to act! Even those who are naturally gifted trying to push their boundaries further!

Also as I watched them, I understood that all of them were lovely youngsters in their own right but something made them lovelier when they were at CHYK. Their eyes sparkled even as their bodies tired, their smiles remained even when situations became hopeless! What is this magical force under whose influence they performed in this way? Then it struck me! The one thing that kept them going, the one thing that drove them to push their limits, the one thing which prevented EGO issues from arising, it was INSPIRATION!

This fountain of inspiration flowed right from the top! Watching every video of Gurudev made them inspired. Reading every word of our scriptures made them inspired. Watching our Acharyas work tirelessly and selflessly made them inspired and finally being in each other's company made them inspired!

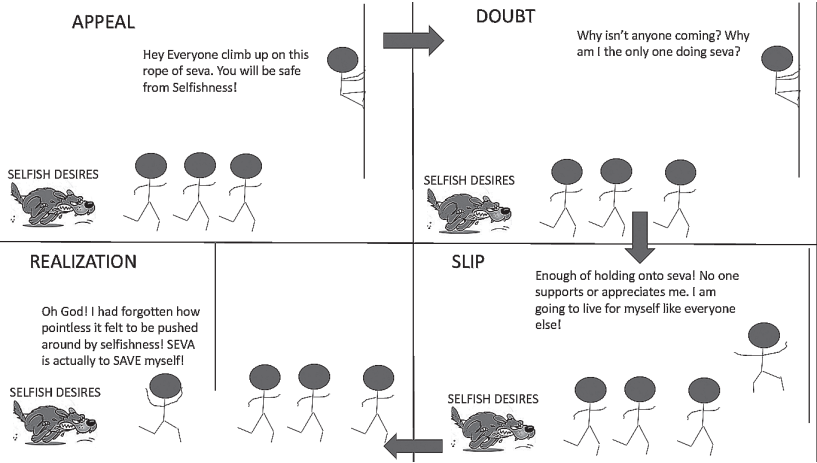
This Centenary year is a chance to relive that inspiration. A chance which our generation has been fortunate enough to be a part of. Hope more and more of us get a chance to taste the bliss of inspired work at CHYK - inspiring youngsters since 1975!

- Inspired@CHYK,
S. Aravind Raghavan
Secretary, CHYK Mumbai

Why I started #Seekercomics?

A Picture speaks a thousand word! In today's age of information bombardment, pictures certainly are more likely to get seen than words get read! That is one of the reasons why I decided to express some of the reflections of my own mind in the form of these comics. Also as Einstein once said, if you cannot express simply enough then you have not understood clearly enough! So these are an attempt to bring some clarity in myself and share the same with my fellow seekers!

- S. Aravind Raghavan



To be a part of CHYK activities please send a mail to mumbai@chinmayayuvakendra.org or call on +919594115059

Chinmaya Sagar Zone

(South Mumbai)

Shravan Somvars in August @ Chinmaya Sagar

The Auspicious month of Shravan was celebrated by offering four different sadhanas, each dedicated to Lord Shiva, over the four Mondays in the month of August.

Monday, 8th Aug., Brni. Sandhya Chaitanyaji, performed Shiv Sahasranam Archana in her unique way.

Monday, 15th Aug., all the devotees got together to do Japa Sadhana. Mrityunjaya Mantra was chanted 108 times.

Monday, 22nd Aug., Swni. Krishnapriyanandji performed Rudrabhishek.

Monday, 29th Aug., Br. Yukta Chaitanyaji, was invited to give a talk on Om Namah Shivaya and Meditation.



Yuktaji explained that Om Namah Shivaya is a Sharanagati (surrender) Mantra. Surrendering to the Lord also means surrendering to His laws i.e. the laws of Dharma & Karma. Chanting of this mantra would ultimately lead to Moksha.

The mood every Monday was serene and evoked Bhaavna of gratitude, devotion and surrender. We are blessed to have Pujya Gurudev's Grace to be able to do all these Sadhanas with the guidance of our Acharyas. Our Pranams to them.

by Ms. Varsha Dalal

Q & A session with Swami Swatmananda on Saturday, 27th August @ Chinmaya Nursery, Kemps Corner

Swami Swatmanandaji addressed the students of the Foundation





Vedant Course in an interactive Q&A session, Swamiji cleared the doubts by answering questions posed by the audience in his impeccable style - simple, yet with clarity.

Q. What is sublimation?

A. Clarity + Courage + Consistency. The clarity that why do we need to make the change.

The courage to live by that conviction.

To have the consistency and will power to not compromise.

Q. What is detachment? Is it the same as disinterest?

A. Detachment and love are not opposed to each other. Detachment is non-passiveness and non-dependency on others for my happiness.

Q. If everything is destined then what is the role of self-effort?

A. With Purushartha, one can even

divert death. So, even though a situation comes to us because of our destiny (prarabdha), our own past karmas, we have the choice and free will to put in an effort to try and change it.

Session ended with Vedic Aarti.

by Mrs. Anjali Jhunjhunwala

Janmashtami on 25th Aug., @ HVB Academy Hall

The programme started with two Balavihar classes putting up a beautiful performance! First the young ones performed Kathak and sang lovely bhajans. The other class then put up a skit with dance depicting Kaaliya Mardana.

This was followed by the CHYKs taking centre stage with bhajans, followed by a beautiful energetic Raasleela by another group of our dynamic youth. The highlight of the evening was that, in the year of the CHYKs, the program was extremely well held together by their members. We had Ashwini Bhuta as the MC, whilst Mathangi not only did the invocation, but also sang bhajans as part of the Chyk group.

Next, very melodious Bhajans were sung by the ladies of the study groups under the tutelage of Ramesh Joshiji.



We then had a Vishnu Sahasranaama Archana conducted by Smt. Sandhya Uberoi with the two yajmans - Shri CSR Mohan Rao and Smt Anjali Dalal (on behalf of Shri Ameet Dalal). The entire stotram was chanted flawlessly and beautifully again by two CHYKs, Mathangi and Karthik. All in the audience participated

too in the offering of the Archana to the Lord of Vrindavan.

The program ended with the Aarti. May we experience His birth in our hearts too.

by Mrs. Shruti Somani



Shishu Vihar Class

@ Babulnath & Churchgate

For age group: 3-5 years

every Friday, 5.00 to 6.00 pm

Venue : Saraswati Hall 3rd floor,
INT-Aditya Birla Center for Performing Arts and Research
38 BMC Market, Dadiseth Lane, Near Babulnath Temple,
Chowpatty, Mumbai - 400007

&

every Wednesday 5.00 to 6.00 pm

Venue : Chinmaya Sagar, Panchsheel Bldg, C-Road,
Churchgate, Mumbai - 400020

For information and registrations for the above classes, contact:

Parul Bhammer - 98201 85255 / Roma Sanghavi - 98202 97889

For age group between 0-3 years please contact:

Roma Sanghavi-9820297889 / Radhika Jasrani : 9920032

A new class for Junior CHYKs

Based on the Hanuman Chalisa

Group 12-15 yrs @ Marine Drive

every Sunday ● 3.30 to 4.30pm

To register call on 9820131623



When the time of judgement comes, we shall not be
asked what we have read but what we have done.

- Swami Chinmayananda

Feeling angry? Stressed?
Chant!

Your memory skills need improvement?
Chant!

Want to learn voice modulation?
Chant!

Need to find peace and quiet in your mind?
Chant!



You can learn Geeta Chanting & Maha Mrityunjaya, Vishnu Sahasranaama, Vedic Chanting etc.

This year, we have learning aids too for the 16th chapter of the Geeta. So, learn in the comfort of your time and at home!

Office: F3 Panchsheel, C Road, Churchgate, Mumbai 400020

chinmayamissionmumbai.com

Chinmaya Mission Mumbai

Chant Mumbai Shaant Mumbai

Chanting is an oral meditative practice when done correctly. In this crazy paced world, chanting helps to quieten the mind and bring it back into focus

Chanting has many benefits



Calms the mind



Increases alertness



Better focus and concentration



Improves memory



Rejuvenates the body



Increases sense of creativity



Phonetic sensibility Improves



Both the hemispheres of the brain used



Positive outlet for thought energy



If you live between Cuffe Parade to Worli, please email us at enquiry@chinmayamissionmumbai.com

Or call **022-22814646/22884646** (Monday through Saturday 12noon to 7pm)

Festival Celebrations

Navmi Saraswati Puja

10th October (Monday)

5.00 pm to 6.00 pm

Dhanteras Puja

28th October (Friday)

10.30 am to 12.00 noon

Diwali Satsang

by Swami Swatmananda

29th October (Saturday)

5.00 pm to 6.30 pm

Venue for all programs :

Chinmaya Sagar, Panchsheel building, C Road, Churchgate



- ❖ Om Lamps & Diyas
- ❖ Padukas
- ❖ Rudraksha beads & Japa Malas
- ❖ Om Pendants
- ❖ Photographs of Gurudev
- ❖ T-shirts
- ❖ CORD products and lots more...

Whatever we have
are HIS gifts...



Presents an entire range of Chinmaya Mission souvenirs



For more details and queries please contact us
Sandeepany Sadhanalaya, Saki Vihar road, Powai, Mumbai - 400 072
Email: enquiries@chinmayashish.com or Call: +91 22 2857 9525

Chinmaya Mahima Zone

(Mahim to Dadar and Sion to Parel)



Janmashtami Celebrations by Balvihar Children, Matunga on 29th August.

As the children arrived, they were very excited to see the small idol of Bal Gopal decorated with flowers and garland. A small pot of butter was also kept near the idol.

After the prayers and Gita chanting, they listened with interest to the story of Sri Krishna's birth at midnight in a prison and how Vasudeva carried baby Krishna to Vrindavan.

It was followed by bhajans and an impromptu dance to the tune of "Mera Kanha Bada Alabela". The main attraction was Dahi-Handi and children were thrilled jumping up trying to reach the

Handi which was being pulled up and down.

These celebrations were conducted by Sevikas Vijayalakshmi Rammoorthy and Jayshree Verma.

Sampoorna Gita Parayanam.

Sampoorna Gita Parayanam, Vishnu Sahastranama Parayanam and a grand bhajan and Arati of Mahaganapathi was held at the residence of Ms. Aarti Khamkar on 9th September. Led by Shri. HP Eshwarji, the Parayanam was attended by about 20 people of which 9 people were new to the Mission. The Program concluded with Maha Prasad.





Classes by Br. Yukta Chaitanya

Bala Vihar & Chanting

Every Saturday • 3.15 - 5.00 pm

Bhagawad Geeta Chanting

Venue : Chinmaya Mahima Centre, Opp. Paradise Talkies,
Opp. SBI Bank, Mahim - 400 016.

Contact: Sarika - 98203 00281

Pre-CHYK (13 - 18 yrs.)

Every Saturday • 3.15 - 5.00 pm

Venue : Chinmaya Mahima Centre, Opp. Paradise Talkies,
Opp. SBI Bank, Mahim - 400 016.

Contact: Devika - 96198 61476 or Teertha - 9819493327

Panchadashi

Chapter 1 - Tattva Viveka

Every Monday • 7.00 to 8.00 pm

Venue : Chinmaya Mahima Centre, Opp. Paradise Talkies,
Opp. SBI Bank, Mahim - 400 016.

Entry Free but by registration only.

To register please call 9820000444

Geeta Chanting Class

Every Monday 11.00 am to 12.00 noon

Venue : Chinmaya Mahima Centre, Opp. Paradise Talkies,
Opp. SBI Bank, Mahim - 400 016.

Contact : Br. Yukta Chaitanya 9820000444

Shishuvihar Class @ Matunga

Every Friday • 5.30 - 7.30 pm

Sevika - Bhavana Sarawal

Venue : Shreyas Kapol Mandal, Shantiniketan Bldg., Matunga.

Contact : Bhavana Sarawal 98331 88196

Pre-CHYK Class (13 - 18 yrs.)

Friday 6.30 - 7.30pm @ Matunga

Sethukari Class (30 - 45 yrs.)

Saturday 4.00 - 5.00 pm. @ Sion &

Tuesday 11.00 am - 12.00 noon @ Matunga

by Anamika Chakravarty

Contact : Anamika 9769355585

Geeta Chanting Class

Every Tuesday and Thursday • 11.00 am - 12.00 noon

Sevak H P Eswar

Venue: Flat # 505, Dosti Elite, A - Wing, Sion (East)

Contact: Smt.Vinitha Acharya 9821020403

Geeta Chanting Class

Every Thursday • 7.00 pm to 8.00 pm

Sevak: Sri H P Eswar

Venue : Sankara Mattham Veda Paathashala, Matunga.

Contact: Smt. Bhuvana 9920744979

Smt. Chandrika 9820548988

2 New Batches of 1 - Year Foundation Vedanta Course

a Certificate Course in Chinmaya Mahima Zone
(in association with Chinmaya International Foundation (CIF), Kerala)

Sevak : Br. Yukta Chaitanya
every Saturday 11.00 to 12.30 pm
(please register by 22nd October)

Sevak : Sri. Jagdish Thakker
every Saturday 4.30 to 6.00 pm
(please register by 22nd October)

Course Highlights:

- Systematic and Graded understanding of important concepts of Vedanta and life
- Thorough clarity and in depth Knowledge of Vedanta in a span of just one year
- Regular written evaluations to ensure clear understanding and perfect grasp
- Special sessions on Meditation, Chanting and personal Sadhana, Presentations
- Group Discussions, Video-clips, Activities etc. to convey concepts practically
- Course Material DESIGNED BY SWAMI CHINMAYANANDA based on important preliminary texts of Vedanta
- Regular guidance and personal support from the Acharya and trained & qualified Sevak/Sevika of Chinmaya Mission

Contribution : Rs.3500/-

This is not a Tution Fees. This donation is towards the infrastructural expenses of the course. The course by itself is FREE.

Contact : 98215 86888 ● 98200 00444

Chinmaya Jayam Zone

(Bandra, Khar, Santacruz, Vile Parle)

**Gurudev's Maha Samadhi Day
observed as Sadhana Day on
3rd August 2016**

Swamini Krishnapriyanandaji conducted the morning activities by invoking the Almighty and we all paid Salutations and homage to Gurudev.

Bhajans were sung and Swaminiji led us into mediation.

All who participated were given prasad and left with a deep sense of satisfaction and peace.

**Rudra Abhishek on 29th
August @ Jayam centre**

The last Monday of Shravan month, Rudra Abhishek was conducted by Swamini Krishnapriyanandaji which was well attended.

Throughout Shravan Maas the Shiv Puran was read by Swamini Krishnapriyanandaji and the text was explained in detail to all those who attended the talks.



**Talk by
Swami Swatmananda**

Dynamics of Karma

on 30th November 2016

7.00 pm to 8.30 pm

Venue: Thadomal Shahani Engg. College, Bandra (West)

Please register on 98205 26738 / 9820526758

Online Registration: <http://bit.ly/2c117cX>



Sessions by Swamini Krishnapriyananda

Vedanta Saar

Every Monday - 4.00 pm to 5.30 pm

Tattvabodh

Every Thursday - 12.00 noon to 1.00 pm

Ishyavasya Upanishad

Every Thursday - 4.00 pm to 5.30 pm

Bhaja Govindam

Every Saturday - 10.30 am to 11.30 am

Venue for all the above programmes is
Chinmaya Jayam, 101 Garden Crest, West Avenue Road,
Santacruz West, Mumbai - 400054.



Cultivate friends. To have a friend
is to make life easier and richer.
A friend is a present that you give
to yourself. But you cannot pick
up a friend, nor purchase a friend.
We cannot compel anyone to be our
friend. We have to discover a friend.

- Swami Chinmayananda



Sessions by **Brni. Nidhi Chaitanya**

Geeta at a Glance

**A Bird's Eye-View of the 18 Chapters
of the Bhagawad Geeta in 20 Weekly Sessions**

every Friday 7.00 pm to 8.30 pm

Venue: Dr. L H Hiranandani Memorial Conference Hall,
Ground Floor, Smt.MMK College of Commerce & Economics,
32nd Road, TPS III, Bandra West, Mumbai - 400050.

Suggested Donation: Rs.1000 for all 20 classes

For details, contact: 9820526738 / 9820526758

Entry Free. All Are Welcome.

Participants must fill the registration form to attend the talks.

Geeta Chanting Classes

every Saturday from 5.30 pm to 6.00 pm

Age groups : 16 years to 30 years / 31 years to 60 years

Registration amount for Geeta Chanting Competition Rs.30

CD of chapter 16 available for Rs.30

Venue : Chinmaya Jayam, 101 Garden Crest, West Avenue Road,
Santacruz West, Mumbai - 400054.

Bal Vihar Classes

by Ms. Rupa Kumar

Every Friday 6.00 pm to 7.00 pm

Venue : 201, Kaira Apartment, Union Park, Pali Hill,
Khar West, Near Carter Road

Contact 7056932205 for registration and any other details

Chinmaya Bhakti Zone

(Goregaon to Bhayandar)

Yagna on Narayaneeyam by Swami Asheshanandji - @ at Shyam Kunj Haveli, Borivali from 31st Aug to 04th Sept 2016

Sw. Asheshanandaji (Acharya, Palakkad-Kerala) conducted a Yagna in Malayalam on Narayaneeyam for the third successive year.

Swamiji, with his mastery over Shreemad Bhagawat & Bhagawad Geeta, touched upon the essence of the condensed form of entire Shreemad Bhagavatham in form of Narayaneeyam and covered the ensuing seven chapters of the text (chapter 5 to 11).

He expounded upon the creation of universe, Cosmic form of Lord, the Great Deluge and the Divine Incarnation of Lord Vishnu in form of "Varaha Murthy". In the morning Swamiji dealt on "Brahmajnanavali Mala"

of Adi Sankara. Swamiji not only explained the meditative Shlokhas but also facilitated us to revel on the meanings of the mantras in form of Guided Meditation sessions.

An average 75-80 devotees attended the program for the evening class and 20-25 devotees for the morning sessions.

Bhagawat Geeta Parayanam

Sampoorna Geeta Parayanam was conducted @ Thakur Village, Samta Nagar Kandivali (East) on 9th September 2016

Sravan Somvar Puja at Centre Aug 22nd & Aug 29th 2016.

The advent of Sravan season was earmarked with "Sravan Somvar Puja" at Bhakti Centre. On 22nd & 29th August Pujas was conducted by the devotees of the centre.

There was mass chanting of the Shree Rudram and other Vedic hymns followed by Shivashotra and Aarti .

On an average 40 - 45 devotees were present for the Somvar Puja.





Sessions by Brni. Nidhi Chaitanya

Spirituality for Busy People

for age group 29 - 45 yrs (Setukari)

**7-Week Program based on “Sadhana Panchakam”
of Sri Adi Shankaracharya**

Every Sunday 7.00 pm to 8.30 pm
(Starting 21st August 2016)

Venue : Chinmaya Bhakti, Ekta Bhoomi Garden,
Datta Pada, Borivali (E)

To register yourself, call (between 3.00 pm and 9.00 pm)
Ravi Nair: 65235162 / 8108547011

Dare to be Arjuna!

A Series of 7 Interactive Sessions

for age group 16 - 28 yrs based on the Geeta

Dare to Face Your Problems!

Dare to Follow your Passion!

Dare to Make Your Love Matter!

Dare to Know your Culture!

Dare to Question your Beliefs!

Dare to Face your Fears!

Dare to Achieve your Goals!

Dare to Live the Geeta! Dare to be Arjuna!

Every Sunday 5.30 pm to 7.00 pm
Starting 21st August 2016

Venue : Ekta Bhoomi Garden, Datta Pada, Borivali (E)

To register yourself, call (between 3.00 pm and 9.00 pm)
Ravi Nair : 65235162 / 8108547011

Regular Program at Bhakti

Training on Geeta Chanting Chapter - 16

with explanation alongwith Vedic Chanting based on the book

“Pushpaanjali”

on every Friday from 6.30 pm to 7.30 pm.

Satsang on Gyaneswari

(Monthly - Every 3rd & 4th Sunday of the month)

by Brn. Sandhya Chaitanya

(Acharya - Kalyan)

in Hindi

For more information, Please contact the Bhakti centre
for the Date and Timings of the Talk.

Vedic Chanting based on the book

“Pushpaanjali”

every Friday from 6.00 pm to 7.00 pm.

by Shri S. K. Dixit

Venue : Chinmaya Bhakti, Ekta Bhoomi Garden,
Datta Pada, Borivali (E)

Satsang on Gyaneswari (Monthly)

by Brni. Sandhya Chaitanya

(Acharya - Kalyan) in Hindi

Sunday - Evening 4.00 to 7.00 pm.

*For next session please contact
Bhakti Centre on 98674 16223*

Jagadeeshwara Zone

(Powai)

Janamasthami celebrations @ Jagadeeshwara Temple on 24th August

The morning celebrations included chanting of Akhand Geeta and Vishnusahasranama under the guidance of Swami Bodhatmanandji.

This was followed by Bhajan Sandhya, which involved participation of various Bhajan groups inclusive of small children who enthralled the devotees with their Bhajans.

This was followed by a talk by Sw Bodhatmanandji where he threw light on the Avtaar role of God as Rama and Krishna who took birth to protect Dharma.

The event was attended by a large number of devotees. Abhishek ceremony was performed whereby devotees got an opportunity to bathe the Lord with turmeric

and milk. Aarti was performed at sharp twelve which was followed by Prasad distribution.

Power packed Geeta Capsule

Jagadeeshwara Zone is conducting weekly talks on Bhagwad Geeta every Wednesday and covering one chapter per week by one of the Acharyas of Chinmaya Mission at different devotees homes.

Birthday Havan

A Havan free of charge is performed on first Sunday of each month for all children whose birthday falls in the month.

News from Balvihar desk

This 15th August the Prechyks donned a new role and taught the Balvihar children a patriotic song

Hum honge kamyab.

Children had brought Tricolour flags from home and were happy to perform on this highly spirited and motivating song. The air was filled with patriotic fervour.



Ganesh Chaturthi

Balvihar children made their own Ganpatis out of clay while others drew and coloured them .Puja and Visarjan of the handmade



idols were done in their respective homes. Creating the creator was indeed a joyous experience for the balvihar children.

Gayathri Havan

Sw. Bodhatmananda gave a brief talk on the essence of Gayatri manta explaining how it was customary to chant the mantra

at dawn and dusk .The very term Gayatri suggests that the mantra protects those who chant it.

Chanting of the mantra was also an important part of the thread ceremony. But the deeper philosophic meaning of the mantra was invoking the sun god and pleading him to illuminate the intellect.

This was followed by Gayatri Havan where Havan Kunds were placed before the devotees along with Havan Samagri.

Devotees were offering Samagri to the sacred fire against the backdrop of Gayatri chants.

The atmosphere was one of peace and bliss and encompassed all who were Present. The morning ended with breakfast prasad.



Chinmaya Narayan Zone

(Chembur, Ghatkopar to Bhandup)

**Yagna on Sundar Kanda by
Brni Sandhya Chaitanya in
Marathi from 11th to 15th
August**

Shree Hanuman Mandir Trust, Subhash Nagar, Chembur East and Chinmaya Narayana Zone jointly organised a Jnana Yagna on Sundar Kanda by Brni. Sandhya Chaitanya in Marathi.

On the first day, Brni. Sandhyaji explained the entire Ramayana and on the following days talked about Sundar Kanda. Shri Rama's Vanavasa, meeting of Sugreeva and Hanumanji, fight between Shri Rama and Vali, Hanumanji's flight to Lanka, meeting with Vibheeshana, Vibheeshana's help to Hanumanji to meet Sita Mata, Lanka Dahana and finally return to Shri Rama all these stories were explained by Sandhyaji which left the devotees spell bound.

About 40 to 45 devotees attended the discourse daily. The Temple Trustees were very pleased and they expressed their eagerness to organise discourses in Marathi every year.

**Hanuman Chalisa chanting @
residence of Sri. Hari Pandeya
on 27th Aug.**

On the occasion of the first death anniversary of Smt. Veena Thadani's mother, Shi Hanuman Chalisa chanting session was organised at the residence of Sri. Hari Pandeya (brother of Smt. Veena Thadani).

Hanuman Chalisa was chanted 108 times by a team of Chinmaya Narayana and Thane Zone.

Finally Maha Arti was performed and prasad was distributed.



Bhajan Sandhya at the residence of Smt. Meena Iyer on 9th Sept.

Swaranjali group from Vashi sang devotional Bhajans. About 25 devotees participated in the Bhajan Sandhya session.



Geeta Chanting Sessions on 22nd Aug.

Members of Geeta Chanting Group of Narayan Zone chanted some chapters of Geeta on the occasion of the sad demise of Professor Ram Sir of Jhunjhunwala College, Ghatkopar West. The Management of the college and the family members of Ram Sir profusely thanked Chinmaya Mission for this Seva.

Sampoorna Geeta Parayana at the residence of Smt. Ilaben Mehta, Rajawadi, Ghatkopar East

The Parayana was held in memory of her late husband. The Mehta family thanked the group members and Chinmaya Mission immensely.

Sampoorna Geeta Parayana @ the residence of Ms. Meena Iyer

The Parayana was held on the occasion of Ganapathi festival celebrations. About 25 Devotees participated in the chanting and experienced divine bliss.



Pre Chyk Class

Chinmaya Mission Pledge

every Sunday 10.30 am. to 12.00 noon

Sevika: Aparna Raman, Mallika Mannadiar

Venue : Saraswati Vidyalaya, Near Post Office, 11th Road,
Chembur, Mumbai.

New Classes Started

Study Class Sadhana Panchakam

Every Sunday from 9.00 to 10.00 am.

Sevak : Sri. Prasad Deole

Venue : Saraswati Vidyalyaya - Near Chembur Post Office, Chembur

Study Class Upadesh Saar

Every Monday at 7.00 to 8.30 pm

Sevak : Shri. Prasad Deole

Venue : Residence of Shri Prasad Deole, A-603 Parasnath,
Sudha Park, Ghatkopar (East), Mumbai - 400 077

Study class Self Unfoldment

Every Sunday 4.30 to 6.00 pm

Sevak : Shri. Prasad Deole

Venue : Residence of Smt. Nalini Shivaram, B-207 Parasnath,
Sudha Park, Ghatkopar (East), Mumbai - 400 077

Stotra Chanting Class

Every Wednesday 5.00 to 6.00 pm

Sevika : Brni Sailata

Venue : First Floor, Shiv Geet Building, Garodia Nagar, Opp. Union
Bank, Ghatkopar (East), Mumbai - 400 077

Contact Ramani Amma : 022-25065726 or 9870625788

Chinmaya Prerana Zone

(Navi Mumbai)

**Geeta Padho Aage Badho a
Jnana Yagna @ Tamil Sangam,
Vashi**

'Geeta Padho Aage Badho', a three day 'Jnana Yagna', was conducted by Br. Ved Chaitanyaji at Tamil Sangam, Vashi, Navi Mumbai, from 16th to 18th Sept., More than 170 people attended the Yagna each day.

The topics covered in the Yagna were Karmayoga, Bhaktiyoga and Jnanayoga.

On Day one Br. Ved Chaitanyaji, very explicitly explained the three types of Karma. He concluded by saying that all our Karmas are the offspring of desire and all the Karmas must be offered or directed towards the Supreme Being - God.

Then on Day 2 he systematically explained the steps to be followed in Bhaktiyoga

1. Select an Ishta Devata - a personal God that you like.
2. Develop a relationship with the Ishta Devata (e.g. father-son, master-servant, son-mother, etc.)
3. Perform certain tasks especially for the Ishta Devata - Puja, Stotra Chanting, etc.
4. Spend quantity and quality time with him - increase quality & quantity of Japa.
5. Make Him the center of your life - remember Him in every action.
6. Surrender unto Him - make Him your life.



The third session was on Jnanayoga, where he stressed upon the path of Guru-Upasadana, Shravana, Manana & Nididhyasana. He also explained about the three S's to be followed - 'Seva', 'Sadhana' and 'Swadhyaya', which is the synthesis of the 3 yogas.

A youth meet was also conducted by Vedji on the second day of the Yagna. More than 150 students from various colleges participated in the meet that was on 'Anger Management and Leadership'. Similarly on the third day Sevika Pratima Raoji conducted a special Balavihar meet.

Ganapati Atharvasheersha Havan on 15th of September

Anant Chaturdashi was celebrated in Chinmaya Prerana, Kharghar in a unique way. Lord Ganesha's devotees in & around Navi Mumbai participated in the Ganapati Atharvasheersha Havan. The function started at 7.00 am with Mukhya Yajnam doing Ganapati Pooja. Chanting of 108 times of Ganapati Atharvasheersha, led by our Acharya Br. Ved Chaitanyaji started at 8.00 am and ended at 12.30 pm with Aarati. More than 100 people participated in the program.

Shravan Somvar

On all four Mondays (8, 15, 22 & 29 Aug) Rudraabhishekam was performed with Br. Ved Chaitanyaji chanting Sri Rudram and Chamakam and Pujari Sri Suraj Vyasji performing the Pooja.

Shravana Sadhana on Bhagawad Geeta Chapter 6

The sessions were interesting witnessing audience of more than 100 people everyday! It also saw growing young audience.

The fifth chapter named 'Aatma-Samyama-Yoga' starts with Lord glorifying Karmayoga. Then Sri Krishna gives instructions on how to do Samadhi-abhyas & also explains about the Nirvikalpa Samadhi. Arjuna raises a question that controlling the mind is very difficult.

Lord agrees, but also suggests the method to do it. Finally, Lord also clarifies as to what happens to a Yogabhrashta i.e. one who is fallen from yoga.

The seventh chapter will be conducted from 16th to 20th October 2016.



• Celebrate •
Diwali 2016
with Gurujī



Vedanta Unveiled



Experience Sublime Satsang with
Pujya Gurujī Swami Tejomayananda

Head, Chinmaya Mission worldwide

on Ādi Śaṅkarāchārya's Dakṣiṇāmūrti-stotram

28th Oct to 3rd Nov 2016

at Ādi Sankara Nilayam

(Maternal birth home of Ādi Sankaracharya)

Upacharyas

Talks on Śrī Śuka Maharṣi's Śukāṣṭakam by Swami Advayananda

Guided Meditation & Diwali Pūjā by Swami Sharadananda

Camp Donation (non-refundable, on twin-sharing basis)

Non-AC Accommodation

Indian Residents: ₹ 8,500

Overseas Residents: US\$150

AC Accommodation

Indian Residents: ₹ 11,000

Overseas Residents: US\$200

For more details, contact

P. N. Sreenivasan: +91-9605-400-958 | R. Abin : +91-8891-769-450

Email: welcometocif@chinfo.org

Register online @ www.chinfo.org/vedanta-unveiled

Chinmaya Mission invites you to a spiritual camp in Sidhbari

Retreat & Re-connect with Advaita Vedanta



6 to 13 November 2016

Camp Acharyas

Swami Advaitananda

(Acharya, Chinmaya Vibhooti, Kolwan)

Talks on

Advaita Makaranda

(discourses in English)

Ramayana

(discourses in Hindi)



Br. Yukt Chaitanya

(Acharya, Mahima zone, Mumbai)

Talks on **Upadesa Sara**

(discourses in English)

DONATION

SAKET BLOCK (attached bathrooms)

4-bedded rooms: Rs. 5300 per person

3-bedded rooms: Rs. 5800 per person

Twin-sharing with
attached bathroom: Rs. 7500 per person

OTHER BLOCKS (attached bathrooms)

4-bedded rooms: Rs. 4300 per person

3-bedded rooms: Rs. 4800 per person

Twin-sharing with
attached bathroom: Rs. 5500 per person

DORMITORY Rs. 3800 per person

ONLINE TRANSFER

Acct. name: **CHINMAYA TAPOVAN TRUST**

Bank: State Bank of Patiala, Sidhbari

Acct. no. 55094113959

IFSC code: STBP0000441

Note: Delegates are requested to make their
own transport arrangements.

Donations payable by Demand Draft to
CHINMAYA TAPOVAN TRUST
favouring State Bank of Patiala, Sidhbari,
payable at Kangra

Please send DD to **CHINMAYA TAPOVAN TRUST – Sandeepany** (Himalayas)

Sidhbari, Tehsil Dharamshala, District Kangra, Himachal Pradesh – 176057

Tel: (01892) 234324, 236199 • Email: ctt@chinmayamission.com

For further details, contact

Sunitha Shanker (Mumbai): 9930297647 • **Chandrika Vora** (Mumbai): 9820548988

Spiritual Sadhana Camp in Marathi



At Chinmaya Ashram, Kolhapur
(Toap-Sambhapur, Maharashtra)

by Pujya Swami Tejomayanandaji

13th November 5.00 pm to

18th November 2.00 pm

Upadesh Saar

Camp - Donation :

(non refundable - non transferrable)

A Type Accommodation

(Sadhak Niwas near Prasadalya) : Rs. 3500/-

B Type Accommodation

(Dwarka building, 200 meter away) : Rs. 2500/-

Site - Seeing tour

Visit to famous Mahalakshmi temple of Kolhapur and
Pandharpur Yatra can be arranged (up to 19th Nov evening)

For Registration :

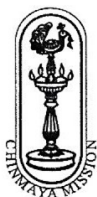
Kindly send personal details (Name, Address, Age, Phone Numbers, e-mail ID etc.) along with Camp - donation, by At Par Cheque in favour of "Chinmaya Seva Trust Maharashtra" to Swami Atmadevananda, Chinmaya Ashram, Toap-Sambhapur, Kolhapur 416 122. Maharashtra (Mobile: 0 96230 74457)

OR

Deposit Camp-donation directly in Chinmaya Seva Trust
Maharashtra A/c in Bank of Baroda (Branch: Nagaon 416122,
Kolhapur). Saving A/c No : 11530 10000 2244

(RTGS : BARB 0 NAGAON) and send personal details by SMS or
by e-mail to atmadev@gmail.com

Sponsorship for the whole camp : Rs. 1,00,000/-



Chinmaya Mission Thane presents



मन की जीत, विश्व की जीत (Talks in HINDI)

भगवद् गीता के
१४ वे अध्याय का संदेश
पूज्य स्वामी तेजोमयानंदजी की
अमृतवाणी में



DATE AND VENUE

Fri. 25th Nov. 2016 to Tue. 29th Nov. 2016.

7.30 pm to 9.00 pm

Kashinath Ghanekar Main Auditorium, Hiranandani Meadows, Thane (W)

The General Donation Appeal :

Chinmaya Mission, Thane conducts various activities like Study groups, Balviharas, Yuva groups, Bhajan groups, Jnana yajnas and Annual Geeta Chanting competitions throughout the year for respective age groups thus spreading the message of Bhagvad Geeta and Vedanta.

**We appeal to you to donate generously for this noble cause
on the occasion of this Yajna of Pujya Swami Tejomayanandji.**

----- ✽ -----
ORGANISED BY

Chinmaya Mission Thane

Rutu Enclave, Kasarvadavli, GB Road, Thane (W)

Contact : 022 25970087 / +91 9321721641 Email : chinmayapuja@yahoo.com

ENTRY FREE FOR ALL !

Chinmaya Vibhooti presents

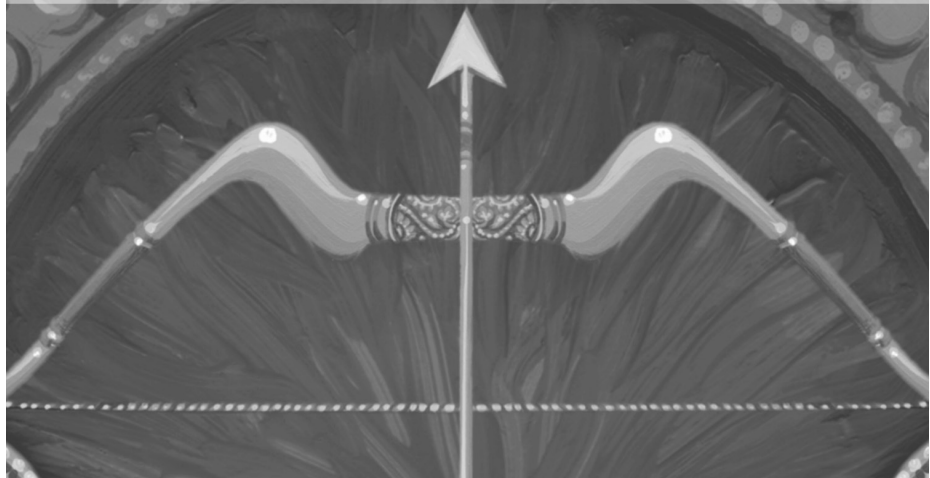
Sampoorna Tulsi Ramayana *In Hindi*

with Pujya Guruji Swami Tejomayananda
December 23 – 31, 2016

9 Days of Divine Discourses in Hindi

with highlights including

Complete Recitation of Tulsi Ramayana,
Yajaman Seva Opportunities, Utsav Celebrations,
and Vishnusahasranama Archana on December 31st



Donation

Prior to November 1, 2016: Rs. 6,500/-

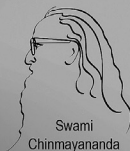
After November 1, 2016: Rs. 7,000/-

Chinmaya Vibhooti Swagat Team | M: +91-9689891959 | Email: cvswagat@chinmayamission.com
Chinmaya Vibhooti, Post Kolwan, Taluka Mulshi, District Pune 412108, Maharashtra, India



Chinmaya Mission Mumbai

invites you to



Swami
Chinmayananda

#Moksha

Sadhana Intensive Camp at Sidhbari

by **Swami Swatmananda**

(Acharya Chinmaya Mission Mumbai)

26th December 2016 (7pm) to 1st January 2017 (9am)

(Monday evening to Sunday)

Highlights

DVD Talks by Swami Chinmayananda

Understanding Moksha based on Bhagavad Geeta

Talks by Swami Swatmananda

Meditation, Bhajans, Group Discussions, Debates

Silence, Solitude, Forest walk

Vishnu Sahasranama & Bhajans & Satsang on New Year's Eve

Gayatri Havan on 1st January Morning

Eligibility: Chinmaya Mission or CHYK or CSK Member or TITI Trainer with a background, attending regular classes, between 18 to 65yrs only. Admission based on the Acharya's discretion.

Temperature is likely to be between 4 & 10 degrees. There are no heaters in the rooms.

Non-Refundable Contribution

Rs.5000/- Per Person (Shared Accommodation - 4 people).

Rs. 6500/- per person (Shared Accommodation - 2 people).

Rs.8000/- Saket Block Per Person (Shared Accommodation - 4 people).

Rs.10,000/- Saket Block per person (Shared Accommodation - 2 people)

(Includes Stay, Food & Camp kit. Excludes Travel)

Sightseeing - Rs.500/-

Gayatri Havan or Vishnusahasranama Pooja & Chanting Mukhya Yajman - Rs.2500/- each.

Gayatri Havan Yajman - Rs.250/-

Pooja Gurudev's Paduka Pooja - Rs.15,000/-

Cheques can be made in the name of "Chinmaya Seva Trust"

Travel arrangements to be made by the campers.

Limited Seats! Register Early!

Contact: chinmayashivam@gmail.com 08422943204 | 9920057885



Stay and Serve

Seva Opportunity @ Chinmaya Vibhooti

Serve at Chinmaya Vibhooti for 2 months at a time.
Stay at Chinmaya Vibhooti and enjoy the beautiful campus and
continue personal sadhana.

Minimum Qualifications:

- Chinmaya Mission background is a must
- Education: high school +
- Age: 20 to 70 (good fitness level with no health limitations/illness)

Seva:

- Provide guidance and assistance to visitors to
 - The newly created Swanubhooti Vatika
 - Chinmaya Jeevan Darshan
 - Chinmaya Vani
- Seva time would not exceed 8 hours per day; 6 days a week

The Programme:

- The programme commences on 1st January 2017 (arrival should be by 21st December 2016)
- Apply indicating preference for any starting month, January 2017 onwards.
- Minimum service period is 1 month
- Maximum service period is 2 months; extensions may be considered.
- During the programme, you may attend any ongoing ChinmayaVibhooti lectures, outside of assigned duty hours.
- Room (on a shared basis) and board costs are fully covered under this programme.

For further information contact the Chinmaya Vibhooti Swagat Team
Ph: +91-9689891959(9AM-6PM)

Email : chinmaya.vibhooti@chinmayamission.com
Chinmaya Vibhooti, Post Kolwan Taluka Mulshi, District Pune 412108



**Tara Cultural Trust
Sandeepany Sadhanalaya, Powai**



Invites you to participate in a
unique 18-day camp (in English) on



Upanishad Darshan

by Swami Tejomayananda

8th to 25th January, 2017

at Sandeepany Sadhanalaya, Powai

&

Morning Talks on

Narada Bhakti Sutra

by Swami Swaroopananda



Camp Donation

Twin share room without attached bath (Hostel)

Rs. 10,000/- per head

Twin share room with attached bath (Non A/c)

Rs. 15,000/- per head

Twin share room with attached bath (A/c)

Rs. 20,000/- per head

Day Campers : Rs. 5,000/- per head

Yajaman Seva

Paduka Puja Rs. 5,000/-

Bhikshas: Breakfast Rs. 10,000/-

Lunch Rs. 25,000/- • Dinner Rs. 15,000/-

Cheques/DDs in the name of “Tara Cultural Trust”

tct@chinmayaamission.com +91-(0)22 -28570368 / 2427 / 5805

**Venue : Tara Cultural Trust, Sandeepany Sadhanalaya,
Saki Vihar Road, Powai, Mumbai - 400072.**



**TARA CULTURAL TRUST
CHINMAYA MISSION**

SANDEEPANY SADHANALAYA, MUMBAI

VEDANTA COURSE 2017-2019

APPLICATION FOR THE 17th VEDANTA COURSE (in English)
(Study of Upanishads, Bhagawad Geeta and other Vedantic literature)

ELIGIBILITY

University graduates, unmarried men or women,
with a sincere interest in the study of Vedanta
Age: 20-30 years (exception allowed for deserving candidates)

DURATION

Two years residential course
(commences on Ganesh Chaturthi 25th August 2017)

FREE OF COST (Only for Regular Students from INDIA)

Accommodation, food, clothes, books and medical care will be provided.
(Overseas and Guest Students will have to bear the full charges)

CHIEF ACHARYA: H.H.Swami Swaroopananda
RESIDENT ACHARYA: Swami Bodhatmananda

APPLICATION FORM

Request by email to sandeepany@chinmayamission.com or write to
The Chief Executive, Tara Cultural Trust, Sandeepany Sadhanalaya,
Chinmaya Mission, Saki Vihar Road, Powai, Mumbai 400 072.

Ph: +91-22-28570368/28575805

Mobile: +91-9920223361/+91-8422995763

Download Application Form from
<http://sandeepany.chinmayamission.com>



After completing the course students
may opt to serve the Chinmaya Mission
or pursue their individual goals.

APPLICATION DEADLINE:
15th May 2017



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Half Page : Rs. 3,000/- • Quarter Page : Rs. 2,000/-

Sponsorship per page per month - Rs. 1500 /-
(Sponsorship per page one year - 15,000/-)

Contact : 022 2288 4646 / 2281 4646



- ☞ Om Lamps & Diyas
- ☞ Padukas
- ☞ Rudraksha beads & Japa Malas
- ☞ Om Pendants
- ☞ Photographs of Gurudev
- ☞ T-shirts
- ☞ CORD products and lots more...

Whatever we have
are HIS gifts...



Presents an entire range of Chinmaya Mission souvenirs



For more details and queries please contact us
Sandeepany Sadhanalaya, Saki Vihar road, Powai, Mumbai - 400 072
Email: enquiries@chinmayashish.com or Call: +91 22 2857 9525

Activities of Mahima Zone, Jagadeeshwara Zone & Prerna Zone



Reg. No. MCS/102/2015-17

Licence to Post without Pre Payment No. MR/Tech/WPP-168/South/2016

Date of Publication : 3rd of every Month

Posted at Mumbai Patrika Channel Sorting Office,

Mumbai - 400 001 on 3rd & 4th October 2016

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Chyk

Chinmaya Yuva Kendra (CHYK) - West Zone
Invites you to

#Awesomity

Cool Values for an Awesome You (in Hindi & English)



ALL MAHARASHTRA, GUJARAT & GOA CAMP FOR YOUTH (13-28 YEAR OLDS)

based on Bhagvad Geeta Chapter 16

18th-20th NOVEMBER 2016

(FRIDAY 11AM - SUNDAY 1PM)

at Sandeepany Sadhanalaya, Saki Vihar Road,
Powai, Mumbai.

Camp Faculty: Swami Advaitananda, Swami Swatmananda,
Swami Deveshananda, Swami Siddheshananda,
Swami Sughoshananda and other Acharyas of Maharashtra,
Gujarat & Goa

CAMP DONATION
(Non-Refundable)

Rs.750 on or before 10th Nov. 2016
Rs.1000 on or after 11th Nov. 2016
(includes lodging, food &
study-material)

Cheques in favour of **CHINMAYA SEVA TRUST**
can be sent to Chinmaya Yuva Kendra, F3, Panchsheel
Building, C-Road, PM Shukla Nirjhar Marg,
Mumbai - 400021

For details and registrations, please call **8108043204** or write to **mumbaichyk@gmail.com**

For online registration & donation log on to **www.ChinmayaMissionMumbai.com**