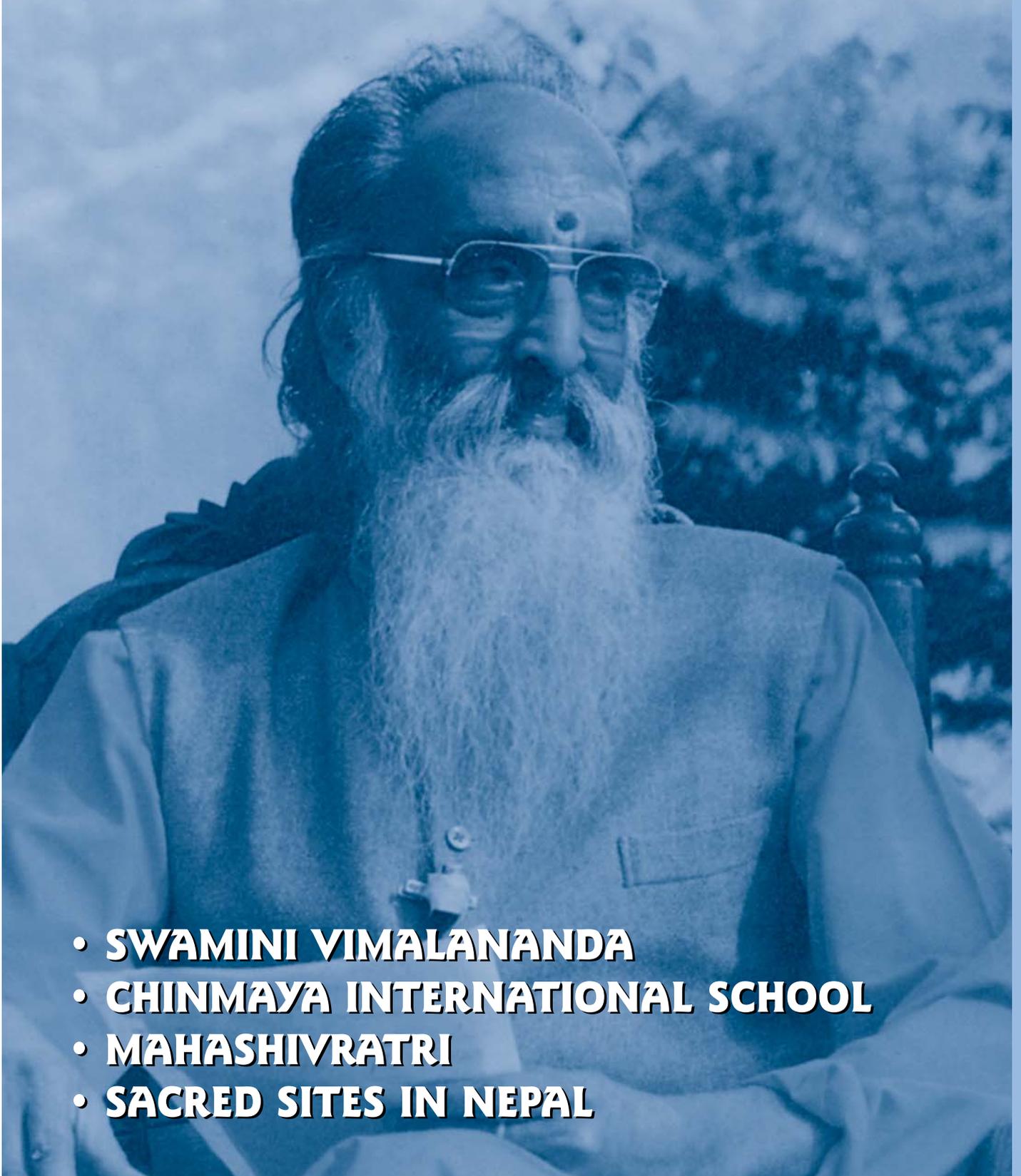




April 2000

चिन्मयालय

Issue 2



- **SWAMINI VIMALANANDA**
- **CHINMAYA INTERNATIONAL SCHOOL**
- **MAHASHIVRATRI**
- **SACRED SITES IN NEPAL**



Message from our President

Hari Om!

Welcome to our second issue of *Chinmayam*. The first issue was extremely well received surpassing even our own expectations! More than half of you sent in your reply cards confirming your interest in receiving the magazine and information related to the Chinmaya Mission. Bravo and thank you.

Our activities go from strength to strength. Increased numbers across the board in all our classes and the need for new classes is a reflection of the growing interest in our culture and in our Mission.

Chinmaya Mission (UK) is a registered charity and part of Chinmaya Mission Worldwide.

A glimpse of recent events in Chinmaya Mission Worldwide

- In October, Swami Tejomayananda presented a cheque from Chinmaya Mission of Rs 63 lakhs (£91,000) to the President of India for the Army Welfare Fund. Chinmaya Mission collected the money through its centres in India and abroad.
- More recently, the International Mission has raised a significant sum for the Orissa Cyclone Relief Fund - funds are still being received. Teams of volunteers/sevaks of the Mission went to help set up and distribute resources to the stricken areas.
- In December, Australian CHYK's 'made it happen' with a youth camp under the

guidance of Swami Swaroopananda, and the Bal Vihar children have discovered the delights of 'Krishna - my friend' at their camp.

- On 5th December Swami Tejomayananda launched the first phase of Tapovan Prasad's (CM Worldwide monthly magazine) 2001 project. The new website chinmayatapovan.com promises to be a treasure trove of information: CM temples, ashrams, educational institutions, landmarks, social service projects, grass roots activities, a photo album of Pujya Gurudev, publications and an address book of centres / acharyas / workers.

Current and Future Events of the UK Mission

- Swamini Vimalananda (Acharya in Charge of Chinmaya Mission Coimbatore) is scheduled to visit us from 28th March to 8th April.

On behalf of the Mission, we would like to invite all of you to attend as many as possible of Swamini's talks.

- Around 60 delegates from the UK Mission, including children are preparing to participate in the International Family Camp in Pokhara, Nepal. This spiritual camp takes place from 24th - 30th April 2000.
- Swami Swaroopananda is scheduled to visit in early September. His visit will include Yagnas, Youth Camps and a Bal Vihar Camp. Watch out for details in our next issue.

We would like to thank all of you who sent in your articles, comments and suggestions. Please keep them coming - *Chinmayam* is our own dot.com for sharing views and ideas! Looking forward to seeing many of you at our forthcoming yagnas.

With Prem and Om

In the Service of the Lord

Rupin Vachan

We would like to thank all of you who sent in your articles, comments and suggestions. Please keep them coming - Chinmayam is our own dot.com for sharing views and ideas!

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Front Cover: Swami Chinmayananda at Sidhahari Ashram



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**... The glory of life is not in never falling.
The true glory consists in Rising each time we fall...**

VISION FOR THE MILLENNIUM

by Swami Swaroopananda



*New beginnings are not for us to look back with regrets
But rather to look forward with joyful anticipation
To do what we have never done before
To be daring and confident
To be more loving, more forgiving and more sharing;
To be compassionate and kind like never before.*

Let us Make it Happen!

*No more shall we justify our weaknesses and be weak about our perfections
No more shall we glorify our inadequacies and inadequately express our glories.
Let us graciously be humble and humbly be gracious.
We are great if we believe we are;
We are divine when we know we are.*

Let us Make it Happen!

*The world needs us and we need the world.
We are one big family;
The big picture alone we must see.
No more you and me
Let there be only us.
Let us beautify the world with love.*

Let us Make it Happen!

*Love is Beautiful, Love is Happiness, Love is Wonderful,
Love is God. Love alone Is.*

*Love is Contagious, spread it around;
Love is Magnificent, flaunt it around;
Love is Graceful, share it around;
Love is Enchanting, chant it aloud.*

*We have Love. Discover it!
We are Loved. Believe it!
We are Love. Know it!*

Let us Make LOVE Happen!



chinnmaya **A BRIEF PROFILE**

Her Holiness Swamini Vimalananda



**H.H. Swamini
Vimalananda**

Swamini Vimalananda is one of the eminent disciples of Pujya Guruji whom the latter initiated into the monastic order in 1992.

She was pursuing a career in Architecture at the J.J.College of Architecture, Mumbai, but found herself attracted to the study of Vedanta and joined the Vedanta Academy, Sandeepany Sadhanalaya in 1984 and studied under Swami Tejomayananda.

She served the Ahmedabad Chinmaya Mission for many years and then moved to Coimbatore. She directs the Chinmaya Vision Program (CVP) which is a holistic value based education programme for all schools. She has travelled very widely in

India and has toured Africa also spreading the message of Vedanta in English, Hindi and Gujarati. She is a dynamic speaker and writer. A few audiotapes by her have been published. The book "Why do we.. in Hinduism" which she has co-authored has been a best-seller.

Swamini Vimalananda is presently in charge of Chinmaya Mission, Coimbatore and is one of the Directors of the Chinmaya International Residential School (CIRS).

Swamini Vimalananda is conducting yagnas in London between 28th March - 12th April 2000

Focus on Chinmaya International Residential School

An institution for the pursuit of Academic Excellence and appreciation of Eastern and Western Culture.

The Inspiration

Pujya Gurudev Swami Chinmayananda had laid the foundation stone of this school in Coimbatore a few years before he attained Mahasamadhi in August 1993.

The main objective of the school which started four years ago is to provide children from India and abroad a sturdy education in an atmosphere that will allow their appreciation of Indian Culture and philosophy to be nurtured and to flourish. In the words of Gurudev, it is important to educate those Indian children, who have been living abroad, in knowledge and taste that will allow them to feel a sense of identity and pride in their Indian Heritage and remove the risk of them picking up dangerous attitudes that may arise from confusing bi-cultural experiences.

Guruji, Swami Tejomayananda also says that the purpose of education is to instil a noble set of cultural values that will allow the students to face up to the many challenges of life well equipped with various skills and pure attitudes.

Academic Programme

CIRS's academic programme (taught in English) is designed to accommodate a wide range of academic needs of students, with a high student teacher ratio and small class sizes. As most of the students leaving the school will be entering institutions of higher learning in the UK, Canada, U.S.A and other countries; students have a choice of three examination boards: Central Board of Higher Secondary Education (New Delhi), O and A Levels (UK), and International Baccalaureate (Switzerland).

Indian Heritage Programme

In addition to a highly rigorous education programme, the school aims to provide the environment and the opportunity for students to develop understanding and appreciation of Indian Culture and Heritage. Study of Sanskrit is required of all students.

Sports and Extra Curricular activities

The School has extensive facilities for a variety of sports and games: basketball, volleyball, tennis, badminton, soccer, field hockey, cricket, swimming and gymnastics.



Capacity

The capacity of the school is expected to reach 600 by 2001; currently it has 252 students (Girls : 83, Boys : 169).

Location

CIRS is located in Coimbatore, Tamil Nadu at the foothills of the Western Ghats. The vision of Pujya Gurudev for the school is a fusion of East and West. It caters to children aged 11 - 18 years on a residential basis. It is set in Siruvani (35 kms from Coimbatore) a calm and serene hamlet with extensive grounds.

Impressions of CIRS Comments from the students

Been in this school only for 10 months, and its turned my life around, changed my total attitude towards life and education. I wish there were many more youngsters like me who could take all that this place has to offer.

*Nabonita Bandyopadhyaya, XI - IB Engineering
Mumbai, India*

Just like an insect that crawls, making sure of each step, CIRS has taught me to be aware of each step I take. It has brought out my talents, taught me to accept myself as I am, and to love others no matter what they are.

*Vishnu Narayan, XI - IB Engineering
Kerala, India*

CIRS started 4 years ago and I am proud to say that I am a part of the very first batch. The kind of love we all got from every single person made this school a home for all of us!! This is not just a mere school but it is a huge family in which each one of us has a very special place!!!

*Deepika Sekri, XI - IB Medicine
Chennai, India*



Coming here three years ago, from the US, I was unaccustomed to life out in India and its culture but now I appreciate all that my mother country has to offer, from culture to education, thanks to CIRS.

*Nina Kodery, XI - IB Medicine
New Jersey, USA*

In my opinion many people have a misconception that our institution is some sort of Rehab centre, because of its spiritual background and the spiritual knowledge it imparts. I will be glad to inform you that it is not. It is a school with a difference and you have to be here to believe it.

*Sharan Sahjwani, XI - IB Management
Mumbai, India*

Having joined CIRS in the formative years of my life (I joined in 8th grade, when I was 12), I have grown and seen the school grow along with me. I have come a long way since then - academically and otherwise. The person I have become is thanks to CIRS. I am proud to belong to this institution.

*Mrinalini Venkateswaran, XI - Humanities
Coimbatore, India*

This school has completely changed my life. The friendships I made and the experiences I have had will influence my life forever.

*Rishi Gala
New Jersey, USA*

It is said that life is like a box of chocolates, you never know what you are going to get; but CIRS gave me what He wanted me to have. It moulded me, reshaped me, helped me to rediscover myself, and grow infinitely beyond my chained boundaries.

*Rajiv Menon, XI - IB Medicine
Kerala, India*



For further information visit the website at www.chinmaya-cirs.com
e-mail: cirs@md2.vsnl.net.in



AUSPICIOUS NIGHT

Mahashivratri

Literally this means 'the great night of Shiva', and is celebrated on the moonless night of the month of Phalguna (coming of Spring). The conception is that on this night Lord Shiva manifests himself in the form of a vast linga (Jyotirlingam). On this auspicious occasion, the observance of a fast followed by the worship of Lord Shiva during the Yaamas (the four quarters of the night) is enjoined.

On this important day devotees flock to the Ganga or any other holy source of water to bathe and purify themselves. Then wearing a clean piece of clothing worshippers carry pots of water to the temple to bathe the Shivalinga. The temple reverberates with the sound of bells and shouts of "Shankerji ki Jai" (Hail Lord Shiva).

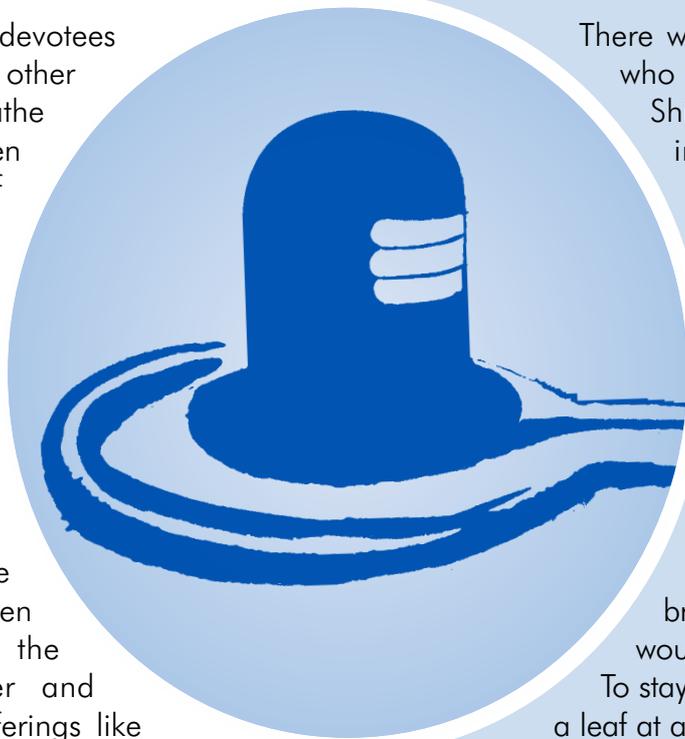
Devotees circumambulate the lingam, three or seven times, and then bathe the lingam with milk, water and honey. Other cooling offerings like wood apple, bel leaves, sandalwood, betel and flowers are made to pacify the hot tempered deity.

According to the Shiva Purana, the Mahashivratri worship must incorporate six items:

- bel leaves
- vermilion paste
- food offering
- incense
- lighting of the lamp
- betel leaves

These offerings together with hugging the lingam and ringing the temple bells, calls into focus all the senses, making devotees acutely aware of themselves and their universe and the Supreme Power which created them.

Fasting, worship and vigil continue through the night. A legend explains the benefits of the all-night worship of Shiva:



There was once a poor tribal man who was a great devotee of Shiva. One day he went deep into the forest to collect firewood. However he lost his way and could not return home before nightfall. As darkness fell, he heard the growls of wild animals. Terrified, he climbed onto the nearest tree for shelter till day break.

Perched amongst the branches, he was afraid he would doze and fall off the tree.

To stay awake, he decided to pluck a leaf at a time from the tree and drop it, while chanting the name of Shiva. At dawn, he realized that he had dropped a thousand leaves onto a linga below which he had not seen in the dark. The tree happened to be a wood apple or bel tree. This unwitting all-night worship pleased Lord Shiva, by whose grace the tribal was rewarded with divine bliss.

This story is recited through the night and the following morning devotees end their fast by sharing the prasad that was offered to Lord Shiva.

~ Om Namah Shivaya ~



The function of an idol or a symbol is to invoke an awareness of God in our minds. By constant meditation on the subtler meaning of these symbols the mind becomes purified and prepared to understand the Truth and to find it everywhere; eventually to find it in one's own self.

Shiva literally means auspiciousness - all pure, all good. Shiva is the third member of the Hindu Trinity: Brahma the creator, Vishnu the preserver and Shiva the destroyer. However, according to Hinduism, creation follows destruction. Therefore Shiva is also regarded as a reproductive power, which restores what has been dissolved.

Shiva exists in many forms but one of his most common depictions is as the god of austerity, as a dark-skinned ascetic:

Holy Ash and Matted Hair

He is clad in a deer-skin, his body be-smearred with holy ash. He has matted hair and is adorned with snakes around his neck and arms. The deer-skin, holy ash, matted hair, are all symbols signifying supreme renunciation. Ashes are also a reminder that the Body ultimately ends up as ash. It can also mean the complete dehydration of all the Vasanas at the mental level. The matted hair proclaims the length and intensity of his tapas.

Blue Neck

His neck is blue in colour, and so he is sometimes called Neelakantha. - the blue-necked one. The blue colour symbolizes the pervasiveness of Maya or Avidhya (ignorance) which Lord Shiva withdraws from the Universe, retaining it in his throat so as not to pollute the world; but also not allowing it to rise above the region of the neck so as not to contaminate the sphere of Gnana.

Trishul (Trident)

There is a Trishul in one hand, and the other hand is held in "Chinmudra". The 3 prongs stand for Sama (equanimity), Dama (self-restraint) and Vairagya (detachment), which together dispel and destroy the six vices which pull us down, namely Kama (desire), Kroda (anger), Lobha (greed), Moha (delusion), Mada (pride) and Matsarya (hatred). Shiva with this weapon indicates his victory over ego and attainment of the state of perfection. The Trishul usually has a Damaru or waisted drum tied to it.

Damaru (Drum)

The Damaru represents Nada, the sound, the evolution of the universe. From sound comes all language, all music, all knowledge.

Posture

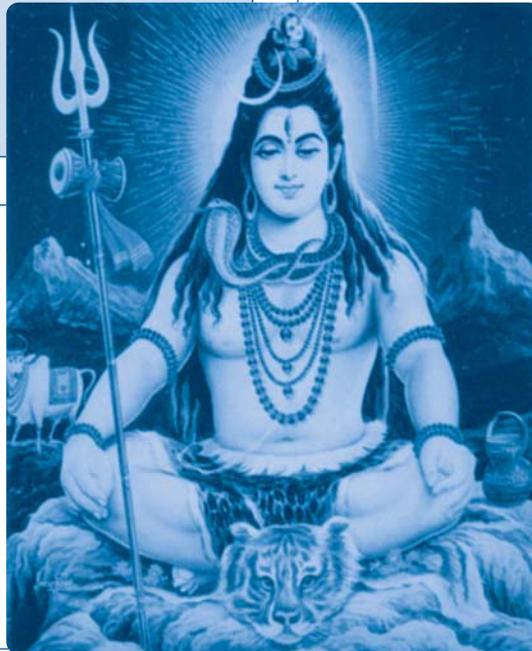
He is said to be seated in deep meditation on Mount Kailasha in the Himalayas facing the south (dakshina). In this aspect he is known as Dakshinamurthy-the embodiment and dispenser of Supreme Knowledge.

Chinmudra (Finger Position)

Chinmudra represents the sub-jugation of the ego. The ego represented by the index finger bends and touches the middle of the thumb, forming a zero. The zero has neither a beginning nor an end - it represents the merging of the individuality into the totality.

Third Eye

He has a third eye in the centre of the forehead; the third eye is known as the gnaana chakshu. Gnaana Chakshu literally means eye of wisdom, the eye whose vision reaches beyond that of the two mortal eyes - a divine vision of Reality. Mortal vision is confined merely to perceptions, emotions and thoughts but when the limitations of body, mind and intellect are transcended, realisation of the Inner Self occurs. This is the opening of the gnaana chakshu.



The power of such Symbolism is that the eternal Truth is expressed in dignified silence rather than in vociferous eloquence.

In essence, the language of God-symbolism teaches us that if we meditate on the various aspects of the Lord's form with correct understanding, we can realise the true essence of what is represented by that outer symbol. This gradually purifies the mind and eventually leads to realisation of the nature of the Supreme Creator - the Brahman which is beyond all names and all forms.



Parenting *by Swami Tejomayananda*

At some point in our lives, most of us will be parents. Some are parents now, or are soon to be. For some, being a parent is a long way away, and for others they not only are parents, but are grand and great-grand parents too. Being a parent is not easy. Raising a child, and guiding them on their life paths is not an easy task, there are many trials along the way. However, it has many rewards.

Over the next few issues, excerpts from Swami Tejomayananda's book on "Parenting" will be presented to you. This book is meant for all. If you are a parent - you will gain insight into the role of parenting, and if you are a daughter or son, it will help you to appreciate the role of your parents and give you tips for the future too!

Introduction:

Today's Satsang is specially focused on a particular theme which is a matter of interest and concern to all parents who have growing children. Those who have very small children are also concerned as to how to really educate them or look after them. Parents whose children are already teenagers and causing worry or anxiety have more problems. Then there are those who are recently married. They also wonder as to what to do when they will have children. Parenting has always been a difficult job.

The interesting thing is that these parents want me to speak on this subject! And when I give them certain advice or suggestions, they say, "Swamiji, that is alright for you to say, but only if you had children of your own, then you would have understood our situation!"

So, first of all let me tell you that I have not selected this topic on my own. Many parents have come to me for advice. In asking for advice from me, in a way they are right because sometimes if one is not a parent, one can look at things more objectively. And particularly so if one is a student of spiritual knowledge or Vedanta.

When parents go for advice to a person who is worldly-minded, the advice they receive from the worldly standpoint doesn't solve their problems. So first of all let me tell you that even though I don't have my own children, I was also born and brought up in a family. I have not come down from the sky! So I also have seen what family life is, with parents and brothers and sisters. Also, even though I didn't cause too many problems to my parents, I might have caused a few at least. Secondly, we, as teachers of Vedanta, also see other individuals growing up. For example, when we conduct the Vedanta courses for the Brahmacharis, that experience also teaches us a lot. Many people's children come to these courses.

To look after them and to take care of them is not very easy.

So the problem is how to take care of these children, especially those in their teens, who can be very rebellious, revolting and resistant. The more we want to teach or advise, the more they revolt.

So then sometimes, we feel frustrated and feel like throwing up our hands in utter despair. What to do then? The question arises whether we should allow them to do what they want to do, or we should force them to do what we want them to do. So the question is one of "either", "or". These questions cannot be answered in "either - or" language, because there is no such black and white rule. Every individual is very unique. No principle or set of rules can really be effective all the time. This reminds me of a particular statement that I have quoted many times before:

A man said, "Before marriage I had six theories of raising children. Now, after marriage, I have six children and no theories." Because nothing seems to work!

There are parents whose children are well-behaved. So they say, "Swamiji, we are very lucky. Our children are good only due to God's grace." Sometimes they give credit to God. That is great. Others say we have looked after our children very well. They want to take credit. Whichever way the parents think, it is all right.

Before we start our journey on this topic, let me tell you that I am not going to give you some kind of a magical formula or some kind of a dose that will give immediate relief. Instead, we have to think together and find out what best we can do in this situation.

~ to be continued ~



Mantras as Nursery Rhymes

Most children are like parrots, reciting with ease and abandon whatever they are taught: Jack and Jill, Mary had a little lamb, Baa baa black sheep; old favourites that we all remember from our childhood years.

“But why can’t we teach our children some Mantras as well?” Swamiji remarked; “You will be amazed how quickly they can pick these up!” Our Mantras are full of meaning and even simply chanting them infuses body and mind with positive feelings and vibrations. Besides what a pleasant way to introduce children to their first samskaras of Sanskrit, the sacred language of the gods.

The Shanti Mantra “Sahanavavatu” is quite familiar to many people and is chanted at the beginning of study classes or any venture undertaken for learning.

**Om Saha naa vavatu. Saha nau bhunaktu.
Saha veeryam karavaavahai
Tejasvinaa vadhee tamastu maa vidvishavahai
Om Shaanti Shaanti Shaantih**

Word Meaning

Om - Symbol of the Pure Brahman, **Saha** - together, **Nau** - us both, **Avatu** - may he protect, **Saha** - together, **Nau** - us both, **Bhunaktu** - may He look after (the fruits of spiritual study), **Saha** - together, **Viryam** - put in effort with enthusiasm, **Karavavahai** - exert together (to find the true meaning of sacred texts), **Tejasvi** - Lustrous, **Nau** - of both of us, **Adhiram** - study, **Astu** - may be, **Ma** - never, **Vidvishavahai** - (may we two) quarrel.

Meaning

Om, may He protect us both (teacher and the taught). May He look after us both to enjoy (the fruits of scriptural study). May we both exert together (to find the true meaning of the sacred text). May our studies be fruitful so that we acquire lustre. May we never quarrel with each other. Om Peace! Peace!! Peace!!!

Explanatory Notes

The fact that the Rishi says that we both should not quarrel has a deeper meaning. When someone



acquires a little knowledge that knowledge inflates his ego and leads to discussion. These discussions should not lead to quarrel; they should reveal further facets of

Our Mantras are full of meaning and even simply chanting them infuses body and mind with positive feelings and vibrations.

Truth thus creating light instead of heat.

Chanting “Shantih” three times at the end of the mantra is very significant. These are to invoke peace of the three categories from which obstacles could arise to hinder or obstruct our learning. These are:

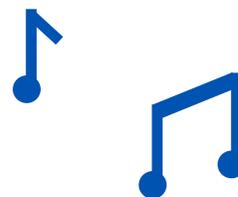
- god-sent causes like earthquakes
- environmental disturbances such as mobile phones
- obstacles arising from our own body, mind and intellect like illness, inertia, lack of faith and sincerity, etc.

This Mantra is so pregnant with meaning and values:

- it teaches respect for teacher.
- the need for sustained hard work to achieve any worthwhile goal.
- acknowledges the co-operation of higher forces in enabling our efforts to bear fruit: a useful reminder surely in our seemingly increasing egocentric times.

Several of these mantras with explanations can be found in “Pushpanjali” published by Central Chinmaya Mission Trust. As part of our regular feature of CHINMAYAM we will continue to explore the meaning and significance of several more mantras.

We all love to chant and what a joyful way this is to teach children one of our traditional modes of saying please and thank-you to the Lord.





QUESTIONS & ANSWERS

Swami Swaroopananda met Jujhar Singh in New Delhi, where he was giving discourses on the Guru Granth Sahib and the Bhagavad Geeta, and answered questions on the twists and turns of fate, destiny and reincarnation.

How is our destiny made?

We make our own destiny. There is a law of nature — which our rishis discovered in ancient times and which Newton discovered later — that for every action there is an equal reaction. You can also therefore say that for every reaction, there has to have been a preceding action. Therefore, all the things happening to us in the present are obviously the reactions or results of our own actions done in the past. You cannot say why is this happening to me. It has to be the result or reaction of your own action done earlier.

What if something really bad or really good is happening to me now, and I feel I have done nothing earlier to deserve it?

Let us say something really bad is happening to you in the present. One of three things could apply. First, you may not remember the relevant wrong action you did in the past. Second, you may remember your relevant past action, but you don't realise that the action was wrong. The reaction doesn't just depend on the physical action, but also on the motive and the timing behind the action. For example, you may have sowed sweet pea seeds using all the right manure and with all good intentions — but if you sowed the seeds in May when you should actually have sowed them in October, then obviously you will not get any flowers. An action is thus judged by all three things — the way it is physically done, the motive behind it and the timing of it.

Finally, you may have done the relevant past action in a previous life and it is having its reaction now. All actions have different time frames for fructifying. For example, if you do the action of throwing a glass tumbler on a hard floor, it will have a reaction in less than one second — in the form of broken glass. If you do the action of sowing the seed of a redwood tree, it will have a reaction after 500 years — in the form of a giant redwood tree. Thus, every action has its own time frame for fructifying. You may have done an action in a previous life that is fructifying now. You may also have done actions in previous lives that are yet to fructify.

What is the logical basis for the concept of rebirth or reincarnation?

Let us say that at a particular point in time, two babies are born. One is born healthy and into a very wealthy family. The other is born crippled and into a very impoverished family. Both the babies have been born into widely differing circumstances. What are these differing circumstances the results or reactions of? Every effect has a cause. Since the two newly born babies have obviously done no actions in their present lives to beget their respective circumstances — obviously they must have done something earlier. And those earlier actions can therefore only have taken place in a

previous life, and the results of those actions are fructifying now. You may say that it is just a matter of chance that one baby is born rich and healthy and the other poor and crippled. But are God's laws that whimsical? The whole universe functions on the basis of certain rational laws. Nothing happens by chance. Everything is subject to the scientific law of action and reaction. Maybe we haven't discovered what the action behind a particular reaction is. But the fact that there must have been an action cannot be disputed.

You may also say that one baby is born healthy and one crippled because of the way their respective genes are. But again the question would arise that, why was one baby put into a position where it inherited good genes and the other baby put into a position where it inherited bad genes? They must be the reactions of some preceding actions.

Some of our actions done in various earlier lifetimes — which we do not remember — may yield their results in this life. Similarly, some of our actions in this life may only yield results in various future lives. Isn't this unfair?

Life is a continuum. The present lifetime is just a tiny experience in the continuous journey of the soul. Memories of previous lifetimes are stored within us. But our minds are so clogged with desires and stresses of the present, that we are unable to tap our deep memories of the past. Forget remembering past lives, do you even remember what you had for dinner four days ago?

Those people who have truly calmed their minds can remember their past lives. Many such cases have been documented. Many spiritually evolved people — having made their minds quiet — can dig into their past lives. I must add that in a way, not remembering our past lives is also a natural blessing. Our minds are so chaotic even with whatever memories we have of this lifetime — imagine our condition if we could remember thousands of past lives as well.

Please could you explain how exactly our future is made?

Past plus present actions make the future. Past actions are already done, but present actions are totally within our control. Therefore, we have considerable leverage over our future. Swami Chinmayananda used to say: "Leave aside your regrets of the past and anxieties for the future, and focus intelligently on the present." This is the best way of ensuring a positive future. Plato said: "Take charge of your life. You can do with it what you will. Will it."

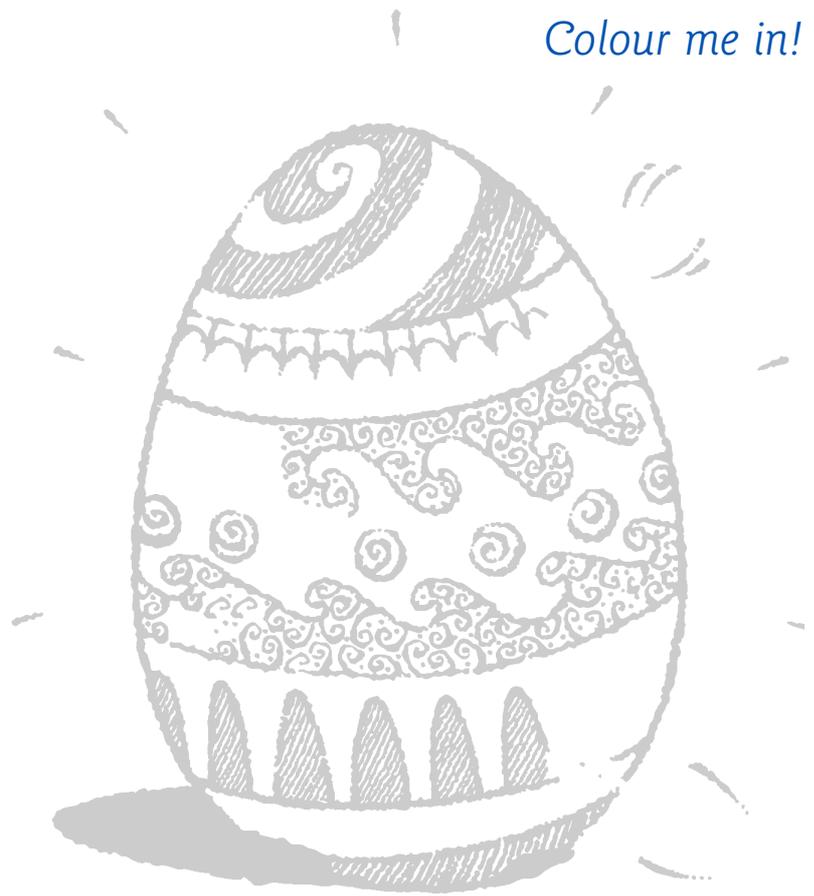
This Article appeared in The Times of India - 22nd Feb 2000



Hanumanji & Bhima

Colour me in!

Once the strong Pandava prince, Bhima, was looking for a rare, sweet-smelling flower for his wife Draupadi. Bhima was in a forest and our Hanumanji was also in the same forest, resting. In the guise of an old monkey, he blocked the path of Bhima by extending his tail across the path. Bhima, in arrogance, asked the monkey to move his tail. Hanumanji said, 'I am an old monkey. I am tired. Could you please move my tail aside and go on.' Bhima got annoyed, tried to move his tail, but in vain. Exhausted, Bhima apologized and prostrated saying, "You are no ordinary monkey! You must be Hanumanji." Hanumanji then assumed his original form, blessed Bhima and promised to adorn the flag of Arjuna in the impending war.



Questions & Answers?

Q. Bhima was physically very strong. Why then couldn't he move Hanumanji's tail ?

A. Bhima was temporarily overcome by arrogance about his strength and had become mentally weak.

2. Mahabharata Quiz

Q. Who was the Guru of the Kauravas and Pandavas ?

A. Kripaachaarya

Q. Why is Arjuna called Savyasaachi?

A. Because he could use weapons with equal skill with both hands.

Q. Who did Dronachaarya love more than his own son Ashvathaama ?

A. Arjuna

Q. Who was the Guru of Bhishma ?

A. Parashurama

Q. What did Sudama take for Krishna when he went to meet him ?

A. Puffed Rice

Q. What is the other name of Draupadi ?

A. Paanchaali

Hey Kids! Colour me in time for Easter!

Who knows ?

Who knows the white silver mountain ?

Who knows the One that dwells on the Mountain?

"I know, I know, it is silver Mount Kailash.

Lord Shiva, the great, dwells in Kailash."

Who knows the white, white bull,
wandering on the mountain ?

Who knows the angry,

angry lion roaring on the mountain ?

"I know, I know, it is Nandi the bull,

on whom Lord Shiva rides,

It is Simha the lion,

on whom Mother Parvati rides."

(taken from Tarangini series)

Children, this is your very own page in the magazine...if you would like to see your poems, stories and games on this page, send them to email@nimesh.co.uk or post it to the sender's address at the front.

" Never can children's education be complete unless we impart in them a true appreciation of the eternal values of life" - Swami Chinmayananda



chinyaya **CURRENT CLASSES**

BAL VIHAR

Current Classes

Northwood Bal Vihar,
Sunday 10.30-12am,

Contact: Madhavi Vadera
020-8861 2625
vaderamr@aol.com

Text: Symbolism & The Ramayan
Attendees: 30

St Johns Wood Bal Vihar,
Saturdays 12-1:15pm,

Contact: Anita Jethwani
020-7724 1986
ANITAJET@aol.com

Text: The Mahabharata and
Hanuman Chalisa
Attendees: 30

CHYK - Age 12-14

Current Classes

12-14 year olds Study Class
Elstree,
Sunday 10.30-12am,

Contact: Nina Majeethia
020-8953 1312

Topic: Values
Attendees: 8

CHYK - Age 18-30

Current Classes

St Johns Wood,
Sunday 7.30-9pm,

Contact: Satesh Melwani
0771-424 1998

chykuk@aol.com

Text: Self Unfoldment
Attendees: 15

ADULTS

Current Classes

Northwood Adult Study Class,
Monday 9-10.30pm,

Contact: Rupin Vadera
020-8861 2625,
firstint@aol.com

Text: Hindu Culture and Kindle Life
Attendees: 12

Harrow Adult Study Class,
Thursday 8-9.30pm

Contact: Smita Samani
0961 177106

smitasamani@aol.com

Attendees: 6

St. Johns Wood Adult Study Class
Friday 8.30pm - 9.45pm

Contact: Suresh Wadhvani
020-7722 5869

sureshwad@email.msn.com

Text: Self Unfoldment

Nepal - Sacred Sites

This year the Chinmaya International Camp is being held in Pokhara in Nepal. The Kingdom of Nepal is one of the richest in Heritage Sites in the world. Some of the most sacred sites in Hinduism are located in this scenic kingdom:

Pashupatinath Temple - One of the most sacred Hindu shrines in the world, Pashupatinath lies 5km east of the Kathmandu city centre. The richly-ornamented pagoda houses the sacred linga, a phallic symbol of Lord Shiva. Chronicles indicate the temple's existence prior to 400 AD. Devotees can be seen taking ritual dips in the holi Bagmati river flowing beside the temple, also a World Heritage Site.

Janakpur - the birthplace of Sita, heroine of the great Hindu Epic Ramayan, is situated in the Terai plains, south-east of Kathmandu. Thousands of pilgrims flock here throughout the year to pay homage at the Janki Mandir, Ram Sita Bibah Mandap, and Hanuman Temple.

Gosaikund - this lake is believed to have been created by Lord Shiva, when he thrust his trident into a mountain to draw water so that he could cool himself after swallowing poison that burned his throat. There is a large rock at the centre of the lake which is said to be the remains of a Shiva Shrine. The lake is situated to the north of Kathmandu.

Balmiki Ashram - The Balmiki Ashram was a retreat used by the great Hindu sage Balmiki. This is where Sita came to live with her two sons Labha and Kusha after separating from Ram. The Ashram is situated on the bank of the Tribeni river at the south-western corner of the Royal Chitwan National Park.

Barah Chhetra - in east Nepal is one of the four great Hindu Pilgrimages. This is the spot where Barah, the boar incarnation of Lord Vishnu, protector of the universe, fought with the demon Hiranakshya and killed him.

Lumbini - in south Nepal is the birth place of Lord Buddha.

FORTHCOMING EVENTS

- 28th March - 12th April 2000 - Swamini Vimalananda first yagna in the UK
- 24th - 30th April 2000 - Chinmaya Mission International Camp (Nepal)

For further information contact Rupin Vadera
Tel: 020-8861 2625, e-mail: chinmayauk@aol.com

Site-seeing

Our site of the month:
www.chyk.net

our very own CHYK website

www.thehungersite.com

Click on this website to feed the hungry