

August 2003

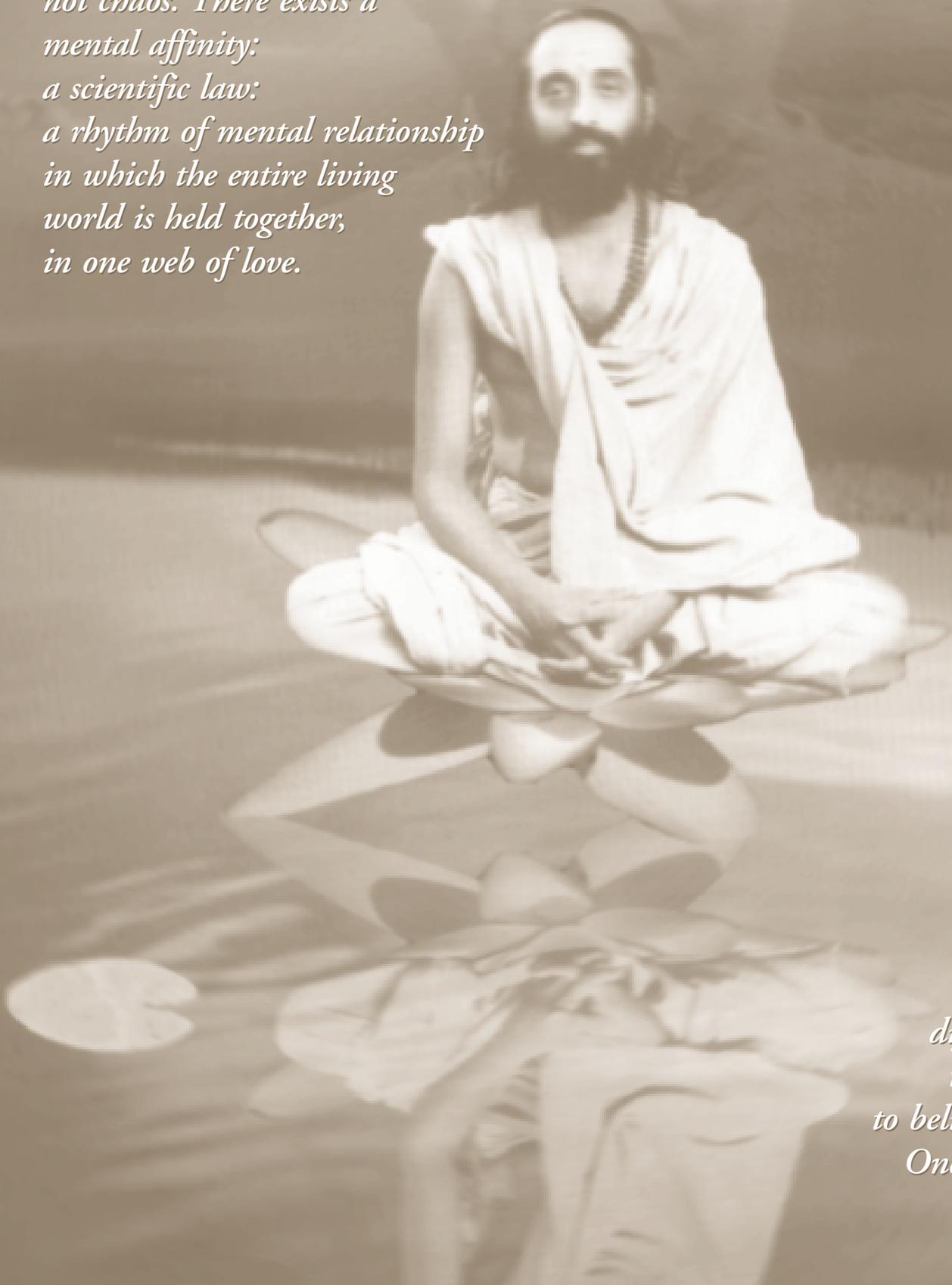


# chinmaya

Chinmaya Mission (UK) Newsletter

Issue 11

*'The universe is a cosmos and not chaos. There exists a mental affinity: a scientific law: a rhythm of mental relationship in which the entire living world is held together, in one web of love.'*



*'To assume differences in the world is to belie this great Oneness of life'*



# Chinmaya Hari Om!



## Event of the Year

Swami Swaroopananda's discourses on  
Karma Yoga: Perfection in Action  
Chapter 3 of the Bhagavad-Gita  
30th August to 5th September  
Special Event 6th September:  
Symbolism of Raasa Leela

### Hari Om,

Those of you who were able to meet Guruji, Swami Tejomayananda during his brief stopover in June will, I'm sure, always cherish it as a very special time with him (see page 11 for a full account). We were also blessed with the presence of Brahmacharini Bhaktiji, the acharya in charge of Chinmaya Mission Paris. For those who missed Guruji this year, there will be a wonderful opportunity next June, when he will be staying longer and will conduct a weeklong Yagna in Central London. Make sure you block out the first week of June in your diaries!

Greatly inspired by Guruji's exposition of Chinmaya Mission activities in India and all over the globe, our Sevaks are working very enthusiastically for the fast approaching Annual Yagna, where our very own Acharaya, Swami Swaroopananda will be with us once again and on the Saturday 30th August, will begin his 6-day discourse on Chapter 3 of the Bhagavad-Gita.

The venue this year is Byron Hall in Harrow, which seats over 2000 people, so do bring your friends, family, family members and children too. As a special event this year, the day after the Yagna finishes, we will be holding a Garba and Dandia Raasa. The difference however, will be that before the Garba itself starts, Swamiji will give us an explanation on the meaning of the 'Raasa Leela' and will explain to us the beauty and significance of this ancient dance of devotion and celebration.



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With Gurudev's blessings, Chinmaya Mission UK has been growing from strength to strength, reaching out to new people every day, revealing to them the timeless wisdom of Vedanta and enabling us all to develop robustly integrated personalities and become dynamic contributors to society. Enthusiastic audiences at Yagnas have been burgeoning and our Bal Vihars, CHYK groups and Study Classes have been flourishing, not to mention the raft of other workshops we are now holding such as Ayurveda groups, Sanskrit classes, Hinduism GCSE classes, Bharatnatyam, Hindi and Gujarati Classes: all of which are tangible testament to the selfless work of our Spiritual Teachers who have come from afar to impart to us this wonderful Science of Life.

These achievements have only been made possible by the hard work and dedication of our committed Sevaks and the voluntary financial contributions by those who have felt inspired by Gurudev's teachings. The Mission can continue to bring these Spiritual Masters here to teach and impart this priceless knowledge ONLY through your support and contribution, however small or large this may be.

For the Gyana Yagna this September's, there are many ways (financial and otherwise) in which you can help us, most meaningfully, to spread Vedanta further and share in this unique opportunity to uplift our society and ourselves:

#### Financial Sponsorship for the Yagna

Yajmaan for the day, including priority seating and presentation of a gift from Swamiji .....	£1000
Joint Yajmaan .....	£500
Sponsoring daily Prasaad in the form of books and bookmarks given free to every attendee .....	£250 - £500
Sponsoring Flowers .....	£50 - £500
Sponsoring a page in the Chinmayam Newsletter ..	£100 per page
Making valuable monthly contributions by filling out a direct debit form .....	£10 per month

#### Non-Financial Assistance

- Volunteering to be a committed Sevak for the Yagna
- Lending your professional and technical expertise
- Helping in Flower arrangements or Garlands
- Buying Chinmaya Mission books as gifts for friends and family
- Sharing this copy of Chinmayam and books with others

To assist with any of the above, please contact us on [info@chinmayauk.org](mailto:info@chinmayauk.org) or call 020 8861 2625.

Please help us to realise Gurudev's vision of spreading "*maximum happiness to maximum number for maximum time*".  
Hari Om.

*"Opportunities in life come to everyone of us almost all the time. They come in streams, in hosts, in knocks at our door - we are either "out" or "sleeping in. Be awake. Be alert. Be prepared to make use of them...."*

Swami Chinmayananda

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*On the auspicious day of Mahashivaratri (March 1st 2003), Br. Sadhana Chaitanya was given Sannyas Deeksha by Pujya Guruji, Swami Tejomayananda. We wish Swamini Shivapriyananda (Sadhanaji's Deeksha name) best wishes in her continuing role as the Acharya of Chinmaya Mission Toronto.*

*"Our sincerest condolences to Rameshbhai and Murliben Pattni on the sad demise of Rameshbhai's father, Damji Devi Pattni. Reversed by all who knew him, Damjibhai dedicated his entire life to the service of his community in Nairobi, where he will be sadly missed."*

If you would like to sponsor a page of the Chinmayam, please contact us on [info@chinmayauk.org](mailto:info@chinmayauk.org) or call 020 8861 2625

Sevaks: Rupin Vadera, Zia Rawji, Raju Mahtani, Anjali Manek and Mita Patel.



**What is right living and how should we act intelligently in the world? Swamiji explains ...**

'Be Yourself' is the simple motto of Right Living. Weaknesses are not yours – rise above them. The merits are not yours – rise above them. Above the level of both the good and the bad, illuminating both equally and not getting in any way contaminated by either (like the sun lighting up both the dirt and the cleanliness) reins supreme Guha, the Inner Essence 'That Thou Art'. This inner Ruling Factor is God. This Essence of Life is the True Self in each of us. All the sorrows and pains, losses and gains do not belong to the True Self.

**Live in the Self. Know the Self. 'Be Yourself'.**

And how is Right Living translated into our action? To act without a thought for or anxiety for the fruit is *nishkama karma*. This is the most intelligent way of action. To act in order to gain a wished-for result is a loss in two ways: (a) we gain, if we gain only that which is wished for and nothing more; and what we wish for may be something too fleeting, meagre and senseless. A boy may wish for a toy, a young man for a girl, a mature and ambitious one may demand an empire. But as the toy is brittle, so too is the thrill of winning the darling or an empire. (b) Secondly, we may not gain the particular fruit wished for, and so the sorrow would be too poignant in proportion to the intensity with which we have desired the not-got fruit.

Thus the most intelligent thing is to Act as the occasion demands, always truthfully, honestly, straight-forwardly, without ego, vanity or boastfulness. Meekly, as the servant of the Great Master, act. Act because we are his servants and the action is only in the accomplishment of His plans. The greater our surrender unto His will, the greater our intensity of devotion for Him, the more constant our mental remembrance of Him, the surer we shall be acting parallel to His will. And His will ever works itself out to a success.

Everything will straighten itself in time. Only we want patience, faith and sincere self-surrender. Lord is Great; he knows best the purity of every thought, action and their motives. If the surrender be full, dedication complete and motives pure, even ordinary actions become great Yagnas. And the greatest Yagna is but sinful cruelty and murder by poison if the above conditions are not there. The future progress shall prove our inner worth.

We are only instruments in the Hands of God. Hai, Dandayuthapani, teach us to surrender unto

Thy will. When we become completely extinct in Thy will – when Thy will is my will – the I in me becomes You. 'I and You' together is the Super-conscious experience of the God-man. This has been lived by Vasishtha, Yagnavalkya, Vyasa, Parasara, Narada, Kabir, Buddha, Sankaracharya, Sri Ramkrishna Paramhansa, Vivekananda, Sivananda, Tapovanji and we too can come to live.

So external wars have come. We read but of the external wars. But how grave is the crisis caused by the internal war – that ulcer in each of us is forgotten and overlooked. And unless the individual war-Heart is cured, the geographical war-crisis will repeatedly bring about sweat, toil and blood.

Peace is not the result of solving individual frontier problems by skirmishes. It is in the re-adjustment of the citizens' inner mental make-up and the values cherished. Unless each renounces entirely his selfishness, lust, greed and the entire lot of his lower nature, and acquires love, charity, friendship, regard and the entire lot of higher nature, the community of 'animals' will only howl and fight among themselves. Man alone is fit to enjoy peace and grow in spiritual progress to be God. It is the birthright of dogs and wolves to fight, quarrel and die in filth and starvation. If man willingly abdicates his throne of Perfection and Bliss to quarrel in kennels and dens, his must naturally be the sad lot of the lower animals. The choice is clear. *What would you have?* Sense pleasures, momentary satisfactions, fleeting joys, impermanent successes, unsteady glory, faithless fame and empty wealth – or joy eternal in the Divine, beyond body-mind-and-intellect?

The Lord in thy Heart is ready for friendship and intimacy. All sadhanas – *japa, swadhyaya, kirtan, bhajan, pooja*, the moral and ethical rules practised, pilgrimages, meditation – all these are only to build up for ourselves a springboard swinging from which we might jump inwards into ourselves and in the depths of our own personality meet our Lord. Radha met Him *there*. Valli met Him *there*. The saints and sages permanently live *there* as His intimate and eternal courtiers.

Thus, in the seeker's inner growth towards the Lord of his Heart, the outer world drops off him. In solitude, he, composed and at peace, comes to discover that in him is the Pure Essence of Truth – the God – and the very same Atman (the individual Life Essence) is in everything and everywhere. As individualised entities each wave can claim itself to be different from others; arrogantly it can look down upon the waves smaller in birth, growth, height and



dimension. And alas, it comes to grief as it falls to dissolve and disappear in the substratum – the ocean. But in truth water alone is the ocean; waves are only disturbances on the surface of the bottomless, changeless, immortal sea.

In the same way, never identify yourself as son of, husband of, brother of, sister of etc. You are not. In truth you are the core of Life in you – the *Guha* – the Lord who resides in the cave (*Guha*) of your heart. *That thou art*. The name or form or the present relationships etc are only the results of they own willing. Stop willing now. This is done by identifying yourself with that *Guha*. As son of, husband of etc you have pains, responsibilities, fears, lack of self confidence etc. Stop identifying yourself with that. Seek thyself within thee and discover thyself to be *Guha* Himself.

**We are only instruments in the hands of God**

Does Parameswara Putra know any pain, any limitation? To have such positive feelings is Life; to harbour negative fears is no life. LIFE is thy life. Should you then complain or even murmur? When your own wife has one day done the cooking and there is in her preparation some extra salt, will you complain? In your confidence in her love for you, you just ignore the extra salt. Thus, ignore life in thy love for Him. Take what life has to give thee as His *Prasad*. Live through life, rejecting nothing and wilfully wishing for nothing. To wish for joy is foolish; for sorrow is bred in joy. Every joy breeds sorrow. Every incident is an eye-opener; in every experience of joy or sorrow, keep yourself as an object for you to see, and recognise yourself as the victim of your own *prarabhda*. Recognise the onlooker – you as the real, eternal Nature of the Self.

## Dear Me, Dear Myself

### Dear Myself:

For a long time I have wanted to write to you. There are so many things I have wanted to share with you. Many a times I have experienced flashes of spiritual love and inspiration, and have thought I should write and tell you about them, only to get caught in the mundane of life and forget all about them. Don't know how many gems I may have lost in the process.

Often on my travels, I have enjoyed special sights and situations that I sometimes, very momentarily, suspect contain a deeper message, but those special moments pass very quickly, and scepticism, borne out of the robotics of life, takes over.

These days of-course no one has time for writing real letters, what with phones, email and all that. But, I still think there is something magical about old-fashioned letters, especially if they come from far-away home. The joy of shuffling through the morning post to spot the one you had been waiting for, and excitedly opening it, or equally, experiencing the trepidation at the intimidating sight of certain brown envelopes.

Speaking of brown envelopes, do you think Gordon Brown got the chancellor's job because Blair thought he would be a natural at increasing the number of recipients of his namesake envelopes? He seems to have expanded the brown envelope market quite significantly.

I almost sympathise with Gordon on his need to unleash his army of Brown envelopes. He needs a lot of money to meet the growing demands of progress and growth. Financing the equal fostering rights for 'parents' of same gender, equal opportunities for bogus asylum seekers, umbrellas for the hapless holiday sheep queuing in the rain for emergency passports, and passports for British cows not wanted in France, to name but a few.

Ah queues, that most wonderful of British institutions. The atmosphere in a British queue is almost sacred. Quality queues, like the ones in banks and post offices send you away with a great feeling of redemption from your sins, the same feeling that a Catholic might have after his session in the confessional. I suspect queues enjoy diplomatic immunity. Ever heard of anyone getting arrested in a queue? Queues make people feel secure and are a useful tool for mental therapy - that's why The National Health Service maintains such long ones.

I have come to the realisation that all my life I have been alone hiding under a cloak of busy pursuits leading nowhere, and the queues no longer provide me with succour. I am the prison and the imprisoned, desperate for respite from the supersonic marathon race for material acquisition. I yearn to re-connect with your true love. Won't you write back soon?

Ever Yours,  
Me

### Dear Me:

Your letter though a lovely gift, albeit dripping with cynicism, did not catch me by surprise, for I always knew you would write home. Everyone does eventually, all types of parents, non-parents and cows, British or otherwise, included. Remember the expression 'till the cows come home'?

I have ever been aware of the timeless existence of Myself, waiting patiently for Me to re-connect.

Hang on tight to your realisation that you were under that cloak. Don't let anyone tell you that it's a cop out thought, rather remind yourself constantly of it, and do not let the cloak creep back on. You will soon discover that working 'naked' -without the cloak- makes your busy pursuits effortless actions of joy, fearlessly heading towards a meaningful destination. Truth is not a distant destination to arrive at; rather it is a station that travels with the seeker. The natural state of a station is, after all, stationary, as is that of truth - constant. Your moment of awareness is the moment of your arrival. You are the captain of your ship.

There is season and reason for everything, and perfection in every single moment that moves past you, for only the moment moves and you ever remain in place as a milestone of truth. Similarly your institutional queues move sometimes causing impatience and anger and at other times good humour and cheer; but the queues move and you remain the same in and out of them. Perfection works on the same principle as the ripples that move from the centre to the widening circle outward when you toss a pebble in the still waters of your Self; perfection at your core causes the effect of perfection outward and beyond.

As regards your fatigue in the marathon material race, it will simply vanish if you only accept that you cannot chase what is already yours. Endless grace abounds and is yours unconditionally, as Tagore writes in the very first verse of his beautiful Gitanjali:

*"Thou hast made me endless, such is thy pleasure. This frail vessel thou emptiest again and again, and fillest it with fresh life. Thy infinite gifts come to me only on these very small hands of mine. Ages pass, and still thou pourest, and still there is room to fill".*

Keep yourself connected.  
I will not say be good or be bad,  
but just be...

Always  
Myself

Raju Mahtani

# Tips for Joyful Living



## Success in marriage

*“The wedding ring is a circle – it has neither a beginning nor an end. Love and marriage should be the same, it has no end, it should be eternal....”*

The sacred institution of marriage given to us by our Rishis must necessarily have been a product of their deepest meditations – it is a gift to humanity, and as with any gift, how we use it depends entirely on us. Some believe it to be a beautiful expression of love, while others see it as a suppression of their freedom, but the very purpose of marriage is to lead us to freedom, to lead us into fulfilling greater roles – to lead us to perfection.

The human life span is divided into four stages of life (Ashrams); Brahmacharya Ashram: student life, Grahasta Ashram: Householder life, Vanaprasta: slow withdrawal from worldly activities and Sannyasa Ashram: renunciation. Marriage is entered into during the second stage of one's life – the Grahasta Ashram. This ashram carries with it the great responsibility of supporting all the other ashrams as well as the rest of creation. With this vast responsibility should come maturity, understanding and the willingness to sacrifice. Sense gratification is but one small aspect of marriage, which should not be glorified to the extent that it becomes the sole purpose of union. **Marriage is not of the physical bodies. It is at the level of the mind. It is a mental union – mental harmony. Both minds have to merge together.**

In Sanskrit one of the words used to define marriage is Vivaaha, which has no literal translation in English, but the depth of meaning that can be unfolded from this one word gives us a complete picture and indeed a complete test of an ideal marriage

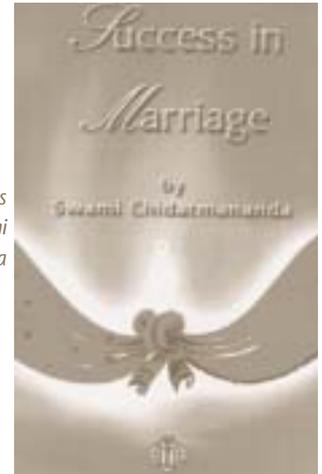
**Flowing** like a river is one of these meanings. When a river commences its journey, it has one aim: to reach the vastness of the ocean and merge into it. As it marches ahead, there is no looking back. The path is never smooth, there are always obstacles, sometimes rocks, sometimes forests, sometimes mountains but our river is not phased. With single pointedness and obstinacy it finds its way around, through and over these obstacles and continues its march down. Other streams may join the river in its journey, making it stronger and wider as our river continues on with one desire: to become one with the vastness of the ocean, to lose its own identity and gain the greatness of the ocean, where there

is no distinction between the waters of the river and the waters of the ocean. This is how a married couple should function. For each, the other is the ocean. Flow and gush down with eagerness and enthusiasm to meet and merge with the other. Consider the other person broader, vaster, greater, diviner than yourself – lose your identity and become one with this greatness. This can only come with the energetic flow and gush of a river, and not the stagnation of waters in a pond, which may also want to become part of the greatness, but lacks the energy and enthusiasm – lacks the flow.

Moving together despite all obstacles, the river and ocean become one, accepting the greatness and the faults of the other as the greatness and faults of one's own self. This is love. Anything else would be called attraction or attachment. But losing one's identity and merging with the other is love, a courageous love that goes beyond anything superficial and lives in total acceptance, courage and sacrifice. Love is to sacrifice everything for the other, not in suppression, not out of a desire to be noticed, but with the natural ease of one part of your body sacrificing for the other – after all, they are part of one whole.

Another meaning is **bearing**. Everyone is a product of their own actions, and naturally, there will be negativities in all. When you come to understand the inner layers of another's personality, both have to be ready to accept and bear. Life is full of ups and downs. But when a husband and wife are mentally tuned up harmoniously, the ups and downs get smoothed and melody flows out of their lives. The glory is in ensuring the success of marriage despite the differences, and the secret is to give, give and give. Be ready to support your partner through any stumbling block, through any weakness. Only through bearing and acceptance can we give the opportunity to our loved ones to express their negativity, to come out of their weakness and overcome blocks - this is our responsibility for if we cannot do it, who else will? Bearing and acceptance should be a spontaneous expression of love, a natural flow from the heart. Yes, we come back to love. Real love, when your responsibilities and duties are understood and the sanctity of the institution is kept.

Understand why you have come together – individually, we are not in a position to exhaust our negativities, we need the other to bear and accept our limitations so that together we can reach freedom and perfection. This is the third meaning of Vivaaha – **supporting**.



Set of tapes  
by Swami  
Chidatmananda

The fourth meaning is **conveying**. We must learn to convey all our feelings in a soothing and calming way and most importantly, in an honest way. It is not only the negative feelings that we should express and expect to be addressed, but also the positive. A genuine expression of feelings leads to a harmonious and trusting marriage.

The fifth meaning is **carrying**. Everyday, without exception, we must carry out our responsibilities and fulfil our duty towards our partner. Daily self analysis and introspection to identify the areas where we are lacking and to make sure that we do not repeat the same mistakes. Do not point out and say 'you didn't do this!' but ask yourself 'Did I do it?'. With both serving the other wholeheartedly, there will be no room for any disappointments. When Prince Rama was hesitating to take Sita into the forest, Sita reminded her husband that though his duty was to follow his father's wishes, she had a duty to perform – her place was beside him in the forest. No sacrifice was too big to ensure mental harmony

All five should be carried out for a successful and harmonious marriage. Marriage is not about suppression or domination, but about service, development, expansion and fulfilment.

*“Marriage is a sacred institution. Not only does it bring two individuals together, but also integrates two families traditions and cultures with their sets of values. Love and understanding are the foundation for a happy marriage. In your love and understanding, accept each other for what you are. Learn to give more than what you demand from each other. Together, serve the world. The family that serves together does not allow selfishness to creep into their relationships. May you have a fulfilling married life, prospering in the world and growing spiritually”*



# Tree of order

**Dharma is a big word, for it contains within the depths of its inferential meaning, the very Essence of Hinduism, in all ways imaginable. And as we know, Hinduism is very big thing indeed.**

Most of us, who have a cursory understanding of Hinduism, find it a little awkward that so many seeming contradictions can sit happily together under the umbrella that is Hinduism. But Hinduism is not an umbrella: the symbol is not grand enough. Hinduism is a giant Oak tree, or better yet a Banyan tree.

I have never seen a Banyan tree, but I've heard they are quite majestic; old and magnificent, they stand rooted to the ground in an intricate, seemingly incomprehensible manner, or so I'm told. **Yes, Hinduism is a Banyan Tree, with hundreds of branches and roots tangled with one another, intertwined and intermingled, completing a difficult puzzle, one that seems impossible to solve.**

But it is beautiful though isn't it? Even though we don't fully understand its ways, it has a majesty, a presence that can be felt. Yes, the more I think about it, the more I like the symbol of the Banyan tree.

You see despite its seeming intricacies, the tree follows rules. It may seem to have grown in a haphazard manner, but it is a product of nature, and nature is anything but haphazard.

So too Hinduism, has grown and evolved over the centuries. It has been added to, amended, categorised and re-categorised, qualified and re-qualified with a mass of symbols, myths, inferences, and undertones. It has grown into a giant tree, whose branches and leaves and roots all exist as a product of order; they are there for a reason, we just don't know why. **They speak a language that we do not understand, and would reveal to us their secrets, if only we knew what questions to ask, and how to ask them.**

So why don't we try? Right now. My knowledge and understanding is limited, but I'll do my best.

Hinduism, the great Tree of Order, through which all facets of the universe can be understood, is not a real word. It is not real because it does not adequately convey the meaning of the concept. You see words are Birds, nothing more. Words are Birds that carry thoughts on their wings. That's all a word is, a messenger for a thought, a vehicle for conveying my thoughts to you. Right now I am using the medium of vocabulary, to get you inside my head, so that you understand my thoughts as they manifest and materialise. But if the words that are Birds do not carry the message, if they falter and lose their way, then you will not understand my thoughts, and the interplay of our minds will become distorted.

Hinduism has become distorted, I feel, in many people's minds. There are a million reasons for this, but we'll start here. The name is wrong. Hinduism as a word is derivation of the word Sindh, describing the civilisation that sprang up in and around the Sindh valley. It is historically accepted fact that it is the oldest recognised civilisation (at least 5000 years old according to my GCSE history book) and its origins are not known (also according to my GCSE history book).

But the people of the valley of the river Sindh did not call themselves Hindu, and they did not call their way of life Hinduism. They called it **Sanaatan Dharma**. There's that word **Dharma**. Translated in this context, people far wiser than I have described it as 'Knowledge' and **Sanaatan Dharma** translated to be '**Eternal Knowledge**'.

So on our quest to understand the mysterious and mystical Tree of Order that is Hinduism, we have uncovered the first clue. **We know that it's branches are fashioned from Knowledge and we know that this Knowledge is not new, nor old, but Sanaatan, beyond time.**

But can we understand the Tree of Order by knowing one branch? No. But what if we understood the Wood that pervaded the Whole Tree; that upon which its entire existence is derived? Then would we be able to unravel its mysteries? If we were able to discover its Essence, would it reveal its secrets to us? Let's try.

We have established that Hinduism is Sanaatan Dharma. And that Dharma can be translated as 'Knowledge'; it would therefore make sense to conclude that Knowledge is the Essence of Hinduism. Maybe, but not today. Today we're going to take a different path. Because I think that Knowledge is not the right Bird for the word Dharma.

I think that the word that is a Bird for Dharma would require a wingspan so wide, that it would not be able to lift itself by itself. It would not be able to even leave my mind, so how could it reach yours? No, we must use three Birds (three being an auspicious number); three Birds to help us to understand piece by piece, the Essence of Hinduism, and the meaning of Dharma. I hope they reach you safely.

**The first Bird is the Bird of Duty.**

**The second Bird is the Bird of Essence.**

**The last Bird is the Bird of Knowledge. This Bird is the most precious, but also the largest and most prone to getting lost. Make sure that he reaches you safely; the reward is worth the vigilance.**

The Bird of Duty, however, is a much simpler and agile Bird. For the message that the Bird of Duty carries is a simple one. Always do your duty, for that is your Dharma. Your duties change; they change over years, and they change over minutes. I have a duty as a son, but also as an employee, as a brother and as a worker. These are some of the roles I have undertaken, and the message of the Bird of Duty tells me that if I have undertaken these roles, then they must be fulfilled, without question, exception, compromise or grumble.

I can hear you all shouting at the Bird. I can hear you all screaming Why? And How? And What if...but the Bird of Duty cannot hear you; he has already flown away. Do not chase him, for he is an agile Bird.

He says only one more thing, 'Do not spend time questioning. First understand; then question; it is better that way.'

Next is the Bird of Essence. His message is also simple, but people do not listen to him. For his message is simply to listen to yourself. If we listen carefully, we can hear our own voice telling us three things (always three – isn't that strange?). The voice tells us to be truthful. Truthful in word, yet also in conviction. It tells us not to harm or damage, to do the least amount of harm possible in any situation. And finally it tells us (albeit in a softer voice) not to indulge ourselves and our senses too much. Why? The Bird cannot say.

The Bird of Essence says nothing more to you than to be yourself, to listen to the voice beneath the voice and then when we are finished listening, to take its advice. But to be yourself, you must know yourself, and this is an altogether more difficult proposition. This requires the Bird of Knowledge.

**Dharma binds. It is the force that unifies all things.** The universe is a Cosmos. The word itself is derived from the Greek word **Kos**, meaning **Order**. It should therefore not be surprising that Dharma, the Essence of the Tree of Order, is itself Order, or, more accurately, **Knowledge of Order**.

If we can understand the Order Of The Universe, then we understand the real meaning of Dharma. This is difficult, and I fear that my Bird is not strong enough. But he is a courageous Bird and we must try. Look, I see him coming now...

**...The universe is a machine. It moves and flows to a divine Rhythm. We cannot hear this rhythm with our ears, we have to feel it with our soul.** The soul has many doors, but this is the Bird of Knowledge and he has chosen the door of the Intellect.

If the Universe is a machine, then it must have components, moving parts that work in harmony



to effect change and movement. Imagine these moving parts to be billions of little cogs, enmeshed, linked and held together; all turning in the same direction and moving towards the same goal.

Now imagine yourself as one of these cogs, bound to four neighbours, unable to see the workings of the machine, but continuing to move and effect change, blindly. Every movement we make, is both a cause and an effect. It is the cause of the movement of my neighbour and the effect of the movement of my neighbour: all causation is inextricably linked and all cogs move smoothly in unison, blindly.

We are blind because we cannot see the workings of the machine. I cannot see the effects of my causes. One cog merely moves the next in the same way a butterfly may flap its wings. Yet that same flutter of air particles can be one of a series of actions and reactions that causes a typhoon on the other side of the globe. All beings and all events are interconnected. One cog turns the next, but in the inextricable link of causation, every other cog in the machine is affected.

Understand your duty as a cog in the Dharmic machine; then understand your Essence and the nature of your cog; and finally, understand the nature of Knowledge itself, and know yourself to not be part of the machine, but to pervade it.

**Understand your duty, and you will understand that there is no chance, only causation. Understand your Essence and you will understand that there is no luck, only opportunity: and Understand the nature of Knowledge, and you will have no need for understanding any more.**

Your form may be the cog, one of a billion links in a seemingly endless chain of interconnected beings; but your Essence is not. The cog may wear out and be replaced, but the Essence remains. The Essence, the Energy by which the Dharmic machine is powered, does not wear out, it does not change, it remains secure and established, a constant against a background of birth, death and the movement of life.

It is the energy that dictates the direction of the machine, not the cogs; and that direction is righteous. The Universe is a righteous machine – you know this, because your inner voice, that the Bird of Essence told you to listen to, tells you so. Your voice tells you what is right and what is wrong, whether you choose to listen to him or not is the choice that every cog makes.

**Listen to the Bird of Essence – who tells you to listen to yourself. Listen to the Bird of Duty who tells you to undertake each task with diligence and without compromise. And then listen to the**

**Bird of Knowledge who explains that by living in this way, we are assisting the course of our Spiritual Evolution.**

Everything has its own essential nature. Our essential nature is happiness, it is what we all strive for, whether we realise it or not. But what do Birds know of happiness?

The Bird chuckles. 'I have no desire to know of happiness', the Bird says. 'For it is only when we have no desire for happiness, that we are truly happy.'

The Bird of Knowledge sees that we are confused. He sees that we are cynical, for we are tired of Birds. Birds have come; they have instructed and they have left, providing no explanation or reason; and we are cogs of reason, full of half-formed and unanswered questions.

Desire causes agitation, and it is agitation that is the foe of happiness. To be without desire is to be happy. The Machine knows this. So do the Birds.

If we act in a Dharmic fashion, we assist the dropping of desires: this is what the Bird of Essence told us, (were you listening?).

The Bird of Essence told us to be Truthful; in word and in conviction; for to be True to our conviction is to be True to our Nature (who better to know how to realise our Essence?). He told us to cause the least amount of harm possible, for to kill and cause harm is to hinder the evolution of others. And he told us to be wary of over-indulgence, as to indulge is to create more desires, and desires cause agitation, and agitation is the foe of happiness.

**To listen to the Bird of Essence is to live Dharmically. To live Dharmically is to live by the Divine Rhythm of the Cosmos, to turn smoothly, in keeping with the Dharmic flow of the Universe.**

We can choose not to, for that is our right as a cog. We can ignore the Bird of Duty and disregard the Bird of Essence; but we cannot escape causation. We are only one of a billion cogs. We may only have four neighbours, but our fate and future is intertwined with every other cog in the machine. We can try to oppose the movement. We can endeavour to shift direction, and even encourage our neighbours to do the same. But what use are a few insignificant cogs, against the might of the Dharmic Machine? The result will be nothing more than a flash of friction. A spark of anger, agitation, disillusionment and unhappiness, for remember, the Universe is a righteous machine. Far better to go with the flow, and have the entire Universe, conspiring to ensure your happiness. Far better to listen to the Birds.

And when I have listened to and understood the Birds of Duty, Essence and Knowledge, only then can I question. Only then will my question carry the weight of introspection and true desire for the Truth. Only then, will I know which question to ask, for the Tree of Order to unravel its mysteries for me. Only then may I ask, 'Who is this I?'

There is no chance and there is no luck. Your circumstances present themselves for a reason; to understand your Essence and realise your True Nature. Your duties have been assigned to you for a Reason. Your values exist for a Purpose: To understand that I am not the cog. The cog is merely a tool, a device that serves to assist your Evolution to the source of happiness; if you use it correctly. When its purpose is served, it will be cast aside.

**Our Essence is the divine energy that flows through us, that enables us to turn.** We identify with the moved, not the mover. We think we are cogs, but we are the energy by which all movement, all life and all death can take place. This energy, infinite in its nature is the Source of Happiness, characterised by Consciousness, Existence and Bliss.

To realise this, we must fulfil our duties. Through fulfilling our duties, we can realise our Essence. And to realise our Essence, is to truly understand Dharma, the Order of the Universe.

**The Great Tree of Order that is Sanaatan Dharma will only reveal to us its secrets when we realise its Essence, that which pervades it. And we can only realise its Essence when we realise our own; and we will know there to be no difference. It is at this point, at the frontiers of the mind where there is no further need for understanding, that the words that are Birds fly into the Light of Knowledge, and perish.**

It is a difficult task to begin, and even harder to complete. For until the moment of realisation, we remain blind cogs. We are blind because we cannot see. And we cannot see because we do not have Vision.

But there are those who have Vision. There are those who can see all the cogs beneath them, enmeshed and intertwined: they will help, if you know to ask the right question.

And they will send you their Birds, far stronger and more agile than mine to assist you in the Evolution of the Soul.

But do not dismiss my Birds, for they are courageous Birds.

*Milan Samani*



## Education - The power to be the best you can be

*“What kind of education do you impart?”*

*“Liberal Education”*

*“And what exactly is that ?”*

*“In its truest sense it frees a man from the prison house of his class, race, time, place, family, nation and even his body”*

*Extract from “Just not stories” by Amul Bahl, CCMT publication*

To understand the importance of education is paramount. Education is the knowledge of putting one’s potential to maximum use. Indeed education drives the spread of knowledge and with knowledge comes power! The power to strive and succeed, the power to change the world and above all the power to be the best one can be.

It can be said that a human being is not complete, in the proper sense, until he is educated. For it is education that provides the basis of our living and our understanding of what is required to function in our environment. It incites us to grow and progress.

This importance of education is twofold. Firstly education trains the human mind. Education makes man a right thinker! It guides man how to think and how to make decisions. Secondly, only through the attainment of education, man is able to receive information from the external world; to acquaint himself with past history and receive all necessary information regarding the present, allowing himself to correctly pave the future.

Without education we are locked in a closed room bound by ignorance, with education the windows and doors fling open and reveal not only the external world but also our innermost selves.

In this way, perhaps one of the greatest gifts a parent can bestow on a child is a love for learning. In the Hindu religion, a teacher or guru, as he is called, is a highly respected person in society as his function is to impart knowledge and wisdom. For a true Hindu, the love for learning is so great that it is associated with religion and a way of life. Thus, the Vedic philosophy is concerned with helping man to know more about himself and the world he lives in.

Swami Chinmayananda was always a great exponent of bringing “liberal education” to

children. He believed that “we must teach the children not only to have right values and convictions of their own but also the heroism to live up to them. If that kind of training we can impart to them we have proved that today’s children are indeed our future.”

In this way the Chinmaya Mission offers a vast array of schools and colleges with a difference. The difference is the Chinmaya Vision Programme (CVP), which has been developed to complement the existing National Curriculum in India. As well as being run in Chinmaya Mission schools, the programme has been adopted in over 500 non-Chinmaya schools nationwide.

So what is CVP? CVP is a comprehensive educational program which integrates the best in our culture and philosophy with academic education, and aims at giving future generations a true vision of life to help them face challenges in a positive and dynamic manner, and positively contribute to society. Although children are the focal point of this programme it also embraces as a learning vehicle for teachers and parents alike.



### The Chinmaya Vision Program can be identified under four heads:

#### 1. Integrated development of the child

Physical development (physical fitness, nutrition, hygiene, health education)

Mental development (to live in harmony with himself/herself and the world, handling emotion)

Intellectual development (develop independent thinking)

Spiritual development (value education, philosophy, meditation)

**2. Culture** - Culture is more than just art forms and festivals. A wide exposure to the various aspects of our rich culture, cultural awareness, and appreciation of the vast literary, artistic, and scientific heritage, explanations of myths and traditions, and cultural motivation through hobbies and projects.

**3. Patriotism** - Citizenship and unity in diversity. The aim is to create dedicated and committed citizens who take pride in serving the country.

**4. Universal Outlook** - An appreciation, sensitivity and commitment to universal issues. Ancient Indians viewed the world in a holistic way, where every being from the unicellular organism to man has its own sacred place of pride. After years of mindless pillage of nature, the world needs to come back to this universal view of life. This helps the child to be a responsible citizen of the world.

Swami Chinmayananda’s vision of character moulding and personality development as reflected in the CVP programme has also been adopted by all 71 Chinmaya Vidyalayas (regular schools spread across India, educating around 75,000 students), the Chinmaya Hari Har schools (free schools sponsored to educate needy children in vocational and academic areas), and the 6 Chinmaya Mission colleges.

The CVP programme is also integrated into the teaching at The Chinmaya International Residential School (CIRS) based in Coimbatore, Tamil Nadu. The Chinmaya International Residential School is not just a school, it is a movement wherein a child is encouraged and assisted to integrate the body, mind and spirit through self - learning, thus carving a niche in today’s dynamic global society.

Education here is the grooming of the entire being based on the strong foundations of the Gurukula tradition of ancient India which has been adapted to suit modern educational leverage. At CIRS east meets west with a unique fusion of the ancient and rich cultural heritage of the East and creative and independent thinking of the West. CIRS attracts students from across the globe and is equipped with a wide range of modern facilities. The schools primary aim is to impart to its students the highest quality of academic, spiritual and value education, nurturing them with love and persuasion. CIRS is truly a cutting edge school developed to equip the youth of today to be the builders and achievers of tomorrow.

Education, however, does not stop once the child becomes an adult. We are all still learning throughout our life. We become seekers of knowledge rather than students. We use the skills developed in our youth through our formal education to gather and absorb more knowledge and wisdom and; if we are lucky we also can grab the opportunity to sit at the feet of a great guru, like Swami Chinmayananda, and again feel like the child we once were eager to ask “why” and “what for” in the hope that any answers will equip us to deal more effectively with the world around us and most importantly to better understand our true selves.

*Ashwina Manglani*



## Storming to perform our duties as the youth of today

If you had asked me a year ago what I thought Dharma meant I would have given a semi-confident answer on how Dharma was about things like righteousness, goodness and following one's duty. But last August I had the privilege of attending the CHYK Camp, Storm to Perform, where Swami Swaroopananda beautifully expounded on the many facets of this concept that is so indelibly part of our lives. Swamiji truly added profound clarity in my understanding of this concept especially as to what it means for a youth, to perform one's duties as a child and a student. Here are some of the issues that Swamiji discussed:

Duty is a key facet of Dharma. Duty in Sanskrit is called kartavya – that which should be done and is not a matter of choice. When we live according to our duties we not only facilitate the efficient functioning of society but also we rise above our transient likes and dislikes allowing us to perform action based on what is right. Each one of us is a unique personality created by our actions and our Vasanas. Karma is the result of our past actions and Vasanas are the belief patterns and likes and dislikes that colour our personality. Each individual therefore has specific duties corresponding to his/her personality (Varana Dharma) and their stage in life (Ashrama Dharma). Since each personality is unique and multi-faceted, so are the various roles you have in your life.

### Varana Dharma

Varana means the colour and texture of your personality. And it is part of what determines your Varana Dharma. So those that are thinkers are known as Brahmins. The Kshatriyas are the leaders, the executives. The Vaishyas are the financiers, the business people, the farmers, the traders. And then you have the labourers. Each of these are as important as the other, and all are needed for a society to function harmoniously. Each individual will fall into one of these categories based upon their personality and disposition. Whether you are a doctor, leader, consultant, labourer, in performing your duty according to your Varana, you can not only succeed in your present day professions and develop as an individual, but you also contribute to the harmonious working of society.

### Ashrama Dharma

Your Ashrama Dharma depends on the stage that you are in your life. The first 20/25yrs is your student life, known as Brahmacharya. The education you receive and the knowledge

you gain during this stage build the foundations for the next three stages where you go out into the world to fulfil the purpose of your life.

Whatever stage of our lives we are in, we must follow the three universal Dharmic values of Brahmacharya, Ahimsa and Satyam. Living according to the value of Brahmacharya means, for the child or student, to practice obedience and understanding of the teachings of our elders, reverence towards parents and teachers, discipline in thought, word and deed, sense-control, dynamism, and energetic enthusiasm for learning and living. Secondly, we must practice Ahimsa: non-violence. Only when you are strong within yourself can there be non-violence. Ahimsa does not mean being weak. As Swami Vivekananda said, "A strong mind in a strong body". When there is an attitude of deliberately hurting someone, whether through our speech, action, or thought, that is Himsa. Lastly, there must be Satyam which means honesty not only in speaking the truth but also living up to your intellectual convictions and ideals. These are the common duties of all children and students, and indeed every human being.

The duty of a child and student is also to his friends. The duties of friendship are nowhere more beautifully exemplified as in the Ramayana. Friendship is where there is no hesitation in giving and receiving. Then, a friend is one whom you trust totally. Third, in friendship each one is willing to forego their own problems in order to help the other.

*The very essence of Dharma is to 'live and let live'*

A friend is also one who will have the courage to lead his friend towards the right path and take him away from the wrong path.

Many people ask, "How do I know what is right and what is wrong?" The simple answer is "Do unto others as you would have done unto you". Do you like anybody lying to you or being selfish or egotistical? No, so don't do it. Do you expect forgiveness when you make a mistake? If so, then forgive. Do you like people to love you? Then love. This is the essence of Dharmic living.

Swamiji then eloquently explained the duties which those at the next 3 stages of life should perform. The second stage in life is Grahasta, or the householder stage, where one's duties in marriage, parenthood and profession were expounded. Then one enters the stage of retirement which is called Vanaprastha.

The final stage which has been pointed out by the Rishis is Sanyasa or renunciation.

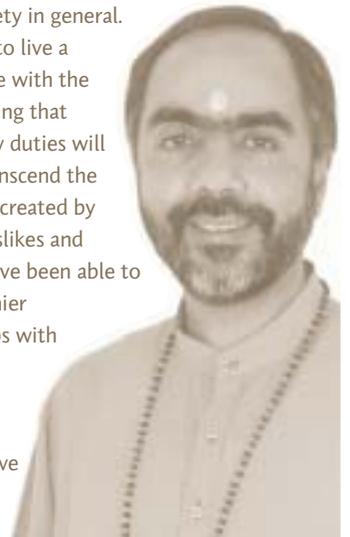
### Samanya Dharma

Beyond one's individual duties there is a Dharma that is common to all people of the world: it is known as Samanya Dharma. The word Dharma in Sanskrit comes from the word "Dhri" which means 'that which sustains and upholds'. So, that which upholds, that which sustains, that because of which a thing is there, without which a thing cannot exist, that is its Dharma. What is your Dharma, without which you cannot exist? What is your essence? The scriptures say you are Sat – you are eternal and changeless, you are Chit – you are knowledge and consciousness, and you are Ananda – you are bliss. This is your nature and living in accordance with your essential nature is Dharma. Everyone's overriding Dharma is therefore to become Jeeva daana, to save life because it is the nature of Sat or existence. Next our duty is to strive to dispel ignorance and spread true knowledge of the basic oneness of all beings: this is Chit. And finally, as a consequence of this knowledge, our duty is to spread happiness to all, strive to alleviate the misery in the world and unfold the One Love that permeates this entire universe: Ananda. Thus, to follow our Samanya Dharma which stands unconditioned by time, space, cause and effect, is to live truly!

In elucidating these essential teachings of our culture, Swamiji brought to our understanding of 'Dharma' a new and deeper significance. By the end of the camp I had undergone a transformation in my understanding of the different duties I have, to both myself and those around me, towards my studies and to society in general.

By striving to live a Dharmic life with the understanding that fulfilling my duties will help me transcend the boundaries created by my likes, dislikes and desires, I have been able to build healthier relationships with friends and family and become a more positive contributor to society.

*Shayur Khimasia*





## The Dharma Of Truth

**“What is your Dharma?”**

“I am Jain, Parsi, Sikh, Hindu, Christian, Muslim” are the answers most people give. Usually the sect one is born into and whose traditions are followed to a lesser or greater extent is what is commonly understood as one’s Dharma or Religion.

But Vedanta reminds us “I am NOT the body, I am the Soul - I have a Body.” What then, should we ask is the Dharma of the Soul?

“The Dharma of sugar is sweetness - that is its essence. Can sugar ever be anything but sweet?” The words of the guru ring loud and insistent in our ear, “It is the duty of sugar to be sweet, always.” ***Then surely the Dharma of the Soul is TRUTH. The soul, all souls are a part of the Universal Divinity, the nature of the soul therefore must be Divine and its essence, like that of the Universal Divinity must be Sat-Chit-Ananda —Truth, Pure Consciousness and Bliss.***

This is what the Rishis have always proclaimed “Ekam Sat, vipra bahuda vadanti.” Religion is one, religions are many, the Dharma of all souls is the same - it is Truth (Sat), the wise call it by many names.

Based on this conviction the Rishis chalked out the guidelines of a Universal Religion, Sanatana Dharma, a perennial wisdom, a religion of eternal values for righteous living to guide the soul towards truth and towards its immanent wholeness.

This eternal Religion with its legacy of spiritual practices useful for all peoples in all spheres of life requires no dilemma or choice, no dogma, no imposed ritual. It steadily propels the real journey of the soul from life to life. (Mis)Labelled Hinduism by the Persians in the 8th century, Sanatana Dharma is largely a religion without a name. It teaches that truth is beyond names and forms, and all paths that lead to the Divine are good.

The word Dharma is derived from the Sanskrit root “dhri” which means, that which supports the existence of a thing in being what it is. Sweetness is the Dharma of sugar - we rely on sugar to be sweet always and so long as sugar fulfils this duty, our relationship with it remains one of trust, security and harmoniousness.

***Our Dharma is Truth, therefore our lives and the choices we make must also always be based on Truth. Only then can we maintain our purity and integrity and thus remain in harmony with ourselves and the world around us. Christian scriptures emphasize this as “to thine own self be true”.***

At the very heart of this religion of truth is the principle of sacred relationships. Everything in the universe is related, and the Divine rather than being somewhere above and beyond life is right here in the middle of it. The sacred exists in the love a man and woman share with each other, in the respect shown to parents, in the farmer’s tenderness for the earth, as much as in the bhakta’s devotion to his chosen deity or the mystic’s adoration of the invisible.

Even the traditional “Namaskar” daily gesture of greeting, palms together in front of the heart means I salute the Divine that lives in you. Following such a religion is not a separate activity that happens once a week or even once a day; it means acting in accordance with the Divine Law every moment and at all times.

One such practitioner of this truth is worth more than thousands of mere followers; what matters most is how much of the time he lives up to that highest quality of the Truth. Responsible behaviour entails sacrifice and service, quite the opposite of claiming our rights which only makes demands. The intelligent use of resources, taking only what we need and giving back in measure or more, fulfilling our duties according to our role in society and stage in life, all form an integral part of living this religion of truth. Our Rishis knew that such a religion sets in motion that secret process which brings forth an integrated personality, content in himself and fulfilled.

On the other hand, compromising one’s own true nature promotes restlessness, disorientation and eventually a personality at odds with itself. Such a splintered personality is tormented and does not know where to seek his peace, indulging most often only the body and ignoring the hunger of the soul.

***The Dharma of the soul is TRUTH***

The major problems today are rootlessness and forgetfulness. We revel in our freedom, free from all ties of responsibilities - we have forgotten our roots, forgotten our gods and



we are now busily trying to forget our morals. We feel freer and less constrained the more we forget, unaware that each additional loss of memory only distances us from our true identities.

***Sanatana Dharma, a perennial wisdom, a religion of eternal values for righteous living to guide the soul towards truth and towards its immanent wholeness.***

Clothed in materialism, we have lost touch with our real selves. It is time to learn to walk again with naked feet; to re-establish our contact with Mother Nature and to consciously choose to cultivate and nourish the much neglected realm of our souls.

From the rich heritage of philosophical writings comes this vivid illustration of man-made Heaven and Hell: Two scenes, both identical, both filled with people seated face to face at tables laden with foods of every mouth-watering description. Why then was one so full of misery and the other so full of joy? In both

***It is time to learn to walk again with naked feet; to re-establish our contact with Mother Nature and to consciously choose to cultivate and nourish the much neglected realm of our souls***

places, the spoons and forks were replaced by wooden sticks 18 inches in length. In hell the people were starving – they could not feed themselves; in heaven the people lovingly fed each other across the tables – all were fed, all were fulfilled, all were joyous and happy.

Gurudev insisted “Religion, Spirituality, Dharma is not a part time practice to pass away an idle hour.” It is a way of life; it is our very lifeblood, vitalising every part of our being. It is time to restore the majesty of the Moral Law, the Sanatana Dharma, and claim back our rightful spiritual heritage.

**We can, we must and we will.**

**Om Tat Sat**  
Zia Rawji



## Swami Tejomayananda visits London

The Head of the Chinmaya Mission, Swami Tejomayananda (Guruji) recently left London after a brief but enlightening visit that consisted of one evening lecture and two morning Sevak workshops:

*"This time, I want to spend time getting to know the Sevaks in the UK Mission. Let us leave lots of time for asking questions and understanding what our Mission is all about. And only one public talk,"* insisted Guruji: the topic. **'We Can, We Must'**.

What more could we ask for? Here was a Golden opportunity to have an intimate exchange with the Head of the Mission: there was so much we wanted to know...

Those of us who had been fortunate enough to attend the Golden Jubilee Celebration of the Chinmaya Mission in Mumbai in December 2001 had been astounded at the breadth and depth of Mission activities across the globe. Many of the incredible achievements were conceived by Gurudev, Swami Chinmayananda, and actualised patiently and painstakingly by Swami Tejomayananda, as a gift to his master.

'Love Made Visible', a splendid documentary briefly detailing the above, was shown in two parts at the morning workshops. Our hearts swelled with pride to be part of this spiritual organisation that has taken its light into every conceivable domain and through its Vision, brought excellence and moral values to education, village upliftment, old age homes, clinics, hospitals and even into the corporate world.

Was this not Gyana and Bhakti in action? For as Guruji explained, Gyana, Bhakti and Seva are just different forms of the One, just as vapour, ice and water. Bhakti is not merely tears and emotion but is manifest in the pursuit of knowledge. It is only through humility and devotion that we prepare ourselves for Knowledge and once we have this Knowledge, we cannot help but serve His creation. Gyana is the head, Bhakti the heart and Seva the hands, together forming one integrated whole that is the Chinmaya Mission.

Guruji went on to outline his latest project, 'Chinmaya Vibhuti'; an extensive domain between Mumbai and Pune, close to where

Gurudev had delivered his first public talk in December 1951. The plot of land consists of several hundred acres and will house a Global Centre, where resources and knowledge from Mission centres that span the world can be pooled for all to benefit. The seeds that Gurudev sowed throughout the globe in his 42 years as spearhead of the Mission have now unfolded into an Orchard of Spiritual growth, which Guruji is harnessing and concretising in this new place of gathering for the Chinmaya family worldwide.

Central to this project is a memorial entitled 'Journey with the Master', depicting in detail, the life and teachings of Gurudev and recreating for the traveller therein a living, multimedia and interactive experience of being in the presence of Gurudev.

Also planned at this site, is a huge modern Conference Centre with several residential features including a purpose built camp venue with dormitory facilities, an extensive library, research centres producing all types of educational material required for vidhyalayas, the Chinmaya International School, Bal Vihars, CHYKs and Study Classes worldwide, a school for Sevak training and many other facilities to serve the needs of Chinmaya Mission members arriving from all parts of the Globe. Massive fund raising worldwide is required and we have much to look forward to.

We in turn (hopefully) impressed Guruji with a presentation on the increasing number of activities in UK. In addition to the ever-increasing CHYK, Adult and Bal Vihar Classes,

Camps and Yagnas, we can now add Hindi, Gujarati, Bharatnatyam and Hinduism GCSE Classes as well as Sanskrit Classes and Ayurveda workshops to the array of activities on offer.

Lively question and answer sessions coloured both workshops...

*"Seva is not about ability or non-ability,"* answered Guruji in his characteristically witty style; *"What matters most is your availability."*

*"A life member is one who devotes his life to the Mission; not one who shows up only once in his Life!"*

Who is a CM member? *"There is no membership, no dues. He is one who is devoted to the goals and ideals of the Mission."*

During the evening talk, **'We Can, We Must'**, Guruji spoke at length on the Mission pledge, examining its message line by line, questioning how closely and honestly we abide by it.

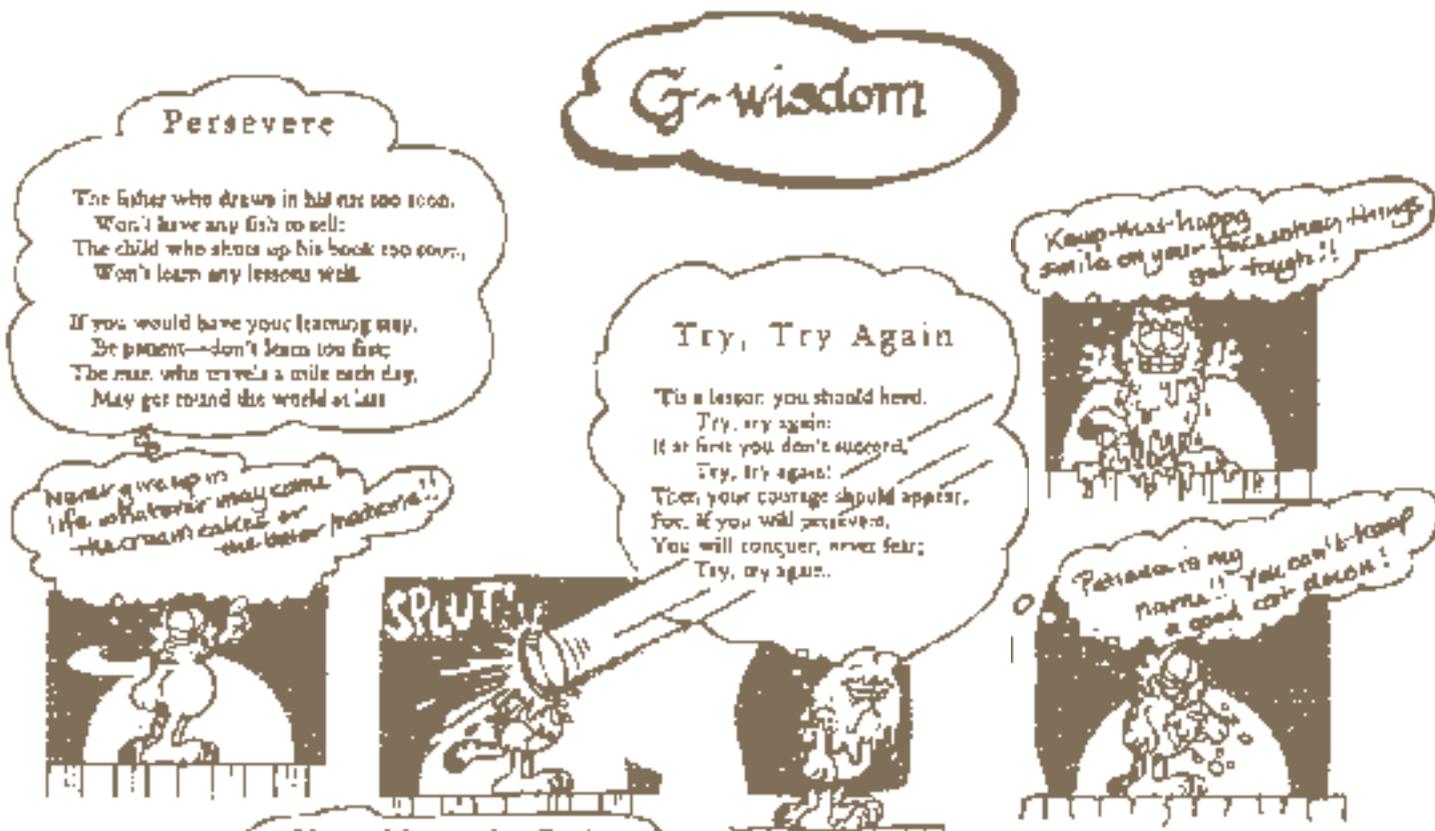
Guruji emphasised that problems 'out there' result from problems 'in here'. We must all live responsibly: this quality within will in turn influence the quality of the world around us. **We Can, We Must, We Will!**

Late evenings were the times to gather ever closer...Harmonium glides before him; mellow bhajans enchant. Must the spell be broken? Next June is but another 12 months away...





# chinmayauk Early Inspirations



For general information on study classes please e-mail: [info@chinmayauk.org](mailto:info@chinmayauk.org) or call 020 8861 2625

## Study Classes

### ADULT STUDY CLASS

#### Northwood

Mondays 9.00pm – 10.30pm  
Sundays 11.00am – 12.30pm  
Level: Beginners  
Contact: [rupin@hanuman.be](mailto:rupin@hanuman.be),  
07785 921 000

#### Harrow

Mondays 8.30pm – 10.00pm  
Level: Beginners  
Contact: [rameshpattni@hotmail.com](mailto:rameshpattni@hotmail.com),  
020 8424 0479

#### Thursdays Chanting Class

7.00pm – 7.30pm  
Thursdays Study Class  
7.30pm – 9.00pm  
Level: Intermediate  
Contact: [smitasamani@hotmail.com](mailto:smitasamani@hotmail.com),  
07961 177 106 (after 6pm)

#### St Johns Wood

Tuesdays 7.30pm – 9.00pm  
Level: Beginners  
Contact: Cris  
0777 154 6407

#### Saturdays 11.00pm – 12.30pm

Level: Beginners  
Contact: [suresh@wadhvani.org](mailto:suresh@wadhvani.org),  
07775 523 222

### CHYK STUDY CLASS (Youth 18-35)

#### Baker Street

Wednesdays 7.30pm – 9.00pm  
Level: Beginners and  
Intermediate classes.  
Contact: [chyk@chinmayauk.org](mailto:chyk@chinmayauk.org),  
07957 568 879

### SANSKRIT CLASS: ADULTS/YOUTH Stanmore

Saturdays 10.30am – 12.00am  
Levels: Classes: Beginners,  
Intermediate and Advanced  
Contact: [ballu\\_ji@yahoo.co.uk](mailto:ballu_ji@yahoo.co.uk),  
07968 366 676

### BALVIHAR (5-12 yrs) AND JUNIOR CHYK (12-17 yrs) CLASSES

4 classes for age groups 4-7yrs,  
8-11yrs, 11-13yrs and 14-16yrs

#### Northwood

Sundays 10.30 to 12.00  
Additional classes in Hinduism,  
leading to a GCSE 'O' Level;  
Gujarati and  
Folk Dance  
Contact: [info@chinmayauk.org](mailto:info@chinmayauk.org),  
Madhavi on 07980 597 810

#### St Johns Wood

Saturdays 11.00 am – 12.30pm  
Additional Hindi classes  
Contact: [info@chinmayauk.org](mailto:info@chinmayauk.org),  
Kanchan on  
07870 590 879

#### Edgware

Saturdays 2:30pm – 4.00pm  
Contact: [info@chinmayauk.org](mailto:info@chinmayauk.org),  
Kirtiben or Madhavi on  
07980 597 810

#### Harrow

Sundays 11.30am – 1.00pm  
Contact: [info@chinmayauk.org](mailto:info@chinmayauk.org),  
Madhavi on  
07980 597 810

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