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Chinmaya

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Chinmaya Hari Om!

“This generation has been called upon to lead and guide the world. The time has come, not in killing, not in destroying, not in warfare, but in learning and understanding how to face the problems of the outer world. It is absolutely necessary to study the scriptures and learn to practice the teachings in our everyday lives.”
Swami Chinmayananda

Hari Om,

Over the past few months, the world has celebrated Easter, Holi and Eid, as spring starts in the Northern Hemisphere. Other important dates in the Hindu calendar were Ramnavmi and Hanuman Jayanti. All religious festivals and holy days represent the remembrance of an event important to a society and its faith. Each one also serves as a milestone and reminds it's devoted of the message contained in its respective ritual. Today that message is usually obliterated and the ritual glamorised plays the all important role. A role that also differentiates each religion and its followers.

Increasingly it seems that the followers try to impose their own beliefs on the world. Sometimes by using force and violence. Modern civilisation does not seem to have progressed much further than the forced conversions imposed by the powerful societies of over a thousand years ago!

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“Only fools will seek to maintain that one religion is eternal and others are evanescent or transitory” Swami Chinmayananda

The Pope in his Easter message called for an end to the clashes between different cultures and religions.

As Pujya Gurudev, Swami Chinmayananda said, religion (the reunification or reconnection of man with God), is made of two components. The rituals and the philosophy. With the philosophy either lost or at best misunderstood, the rituals now dominate and differentiate between societies. When a difference is perceived, there will be clashes from time to time. When societies perceive differences with each other, there will be wars. Just as Pujya Gurudev aimed to bring about the understanding and realisation of the philosophy, Sanatana Dharma, initially within Hinduism, he also taught all to recognise that this eternal and one Truth applies across all religions.

If God is omniscient, omnipotent and omnipresent, then He is One. All religions may have different rituals, but the underlying philosophy can only be the same. Just as all the Deities in Hinduism are but Brahman, all gods and symbols of any God are but Him. If we accept that rituals are tools in helping to realise the One God, but are not religion itself, then we have moved forward in understanding Pujya Gurudev's message. Festivals play an important role in this, and cultivate the social customs that enable these tools to continue to educate the realisation of the One Truth. They also reinforce the faith and love for their respective religion and God, an important prerequisite required by any seeker of the Truth. For as Pujya Gurudev said *“Philosophy without love is madness. Love without philosophy is superstition.”*

As the present Gulf war concludes, a new war has started; that to 'win the hearts and minds' of the people. Each country, including those who opposed military action, now jockey for positions of influence over the region and its future. Through all this uncertainty, the local religious leaders try to re-establish their particular sect's identity and survival. Many different groups, from countries to individuals, see an opportunity to establish their goals and ambitions in the void left after the war. Each one trying to win the battle for the 'hearts and minds.' The victors plan is to impose their vision of 'freedom' and system of governance, and their philosophy.

Neither can beliefs or philosophy be imposed; they have to be understood to be accepted. On the same basis fanatics who try and promote their beliefs through violent means cannot be justified. Using religion in this way, or understanding the teachings from an extreme standpoint that shows no love can only lead to one conclusion. Again as Pujya Gurudev said, *“Philosophy misunderstood can easily end in the suicide of the community”.*

As spring starts, marked by the festival of Holi, symbolising the emergence of light (knowledge) from the end of winter (during which the yogi in meditation was destroying his vasanas), it marks a new beginning. A new beginning as nature starts a new cycle. A beginning with the body crucified, but dawning of realisation that life is resurrected. We hope that the leaders may have the breadth of vision to know that the world is at a major crossroad, the intelligence to recognise that their decisions taken now will affect the world for a generation to come, and the courage of their convictions to carry out their duty.

Hari Om
Rupin Vadera

“Science applied becomes technology. Pure philosophy applied to social conditions becomes religion.” Swami Chinmayananda

We are pleased to announce the opening of our fourth Balavihar centre. The centre already has over 20 children and is growing by the week. For further information see the back page for contact details.

We have not sent out reminders for the subscription renewal to Chinmayam. Through generous sponsorship, we aim to reach out to everyone in our database. We feel that it is important to increase the awareness of the teachings of our great Masters and Rishis. These teachings of Sanatana Dharma are especially important today as we face a multitude of pressures and influences, and this great culture is slowly eroded away in our and future generations minds. We shall endeavour to send out Chinmayam for the next 3 issues. For it to continue we need your support. If you would like to sponsor an issue or a page, please contact us on the address shown on this page.



Q. "Does understanding of Atma solve any Economic Problem of the world we live in"?
(Asked a student from the Mamoot College, Secunderabad.)

A. This is a very interesting question indeed! The old type answer to this question, though it expresses fully the truth, will not satisfy the modern mind of impatient agitations! The ancient answer is *Priya Soumya!* When you come to live in the Atman as 'the Universal Atman am I', in you there is no more a field for such problems to function. Just as in the waking-state there can no more be the fatigue of the Dream pilgrimage! The lion that hunted you out of your dream can no more be under your bed as you wake up in terror and switch on the lights! Thus, the moment one has come to experience the *Atman*, the Permanent Changeless Reality behind this seeming shadow-play called life, he has gone beyond all the so-called economic problems...they belong only to the waking-state world!

Though this answer is fully endorsed by logic, reason, records and every-day-experience, the modern economic man, stranded in life and confused by the burning problems of the day will not understand easily the significance of the old-time Masters' wise answer. What Chinmaya can give to his generation is but a re-statement of the same Truth in a language which his brothers can follow.

Let us try now to understand each other. Please cooperate fully in sympathetic understanding and with full attention. What are the most serious problems in modern economics? Is there any ultimate cause out of which all these problems have risen? If so, is there an absence of that wretched cause-of-problems in the *Atman*? This should be our line of enquiry.

Now to the first of the investigation: What are our economic problems? Inequity in the distribution of wealth, black-market or profit-madness, exploitation of the poor by the rich.

These are the main ones. We need not be very great economists to know for ourselves the cause for the inequity or the profit-madness or the exploitation. Are they not

the poisonous fumes of the national and the international sorrows, rising from the stinking pool of selfishness and lust in the individual hearts? And again, this selfishness and lust can be traced to have been caused by our Ego-the arrogation of separateness in individuals. The individual ego is frantically seeking for a permanent joy among the impermanent things of the world. In the blind mad rush, each gets dashed against one another and many fall tumbling over the scattered skeletons of the earlier economic-problem-solvers!! What a meaningless revelry of death and self-damnation!!

If the Ego in us is the "ultimate cause" for all our economic problems, are there such problems available to our experience as the Atman? Are the pains of hunger and thirst of a famine experienced by you, in a dream, in existence when you are awake? Certainly not. Why? Because the dreamer-I, was a false-ego belonging only to the Dream-State-of-Consciousness that dream-ego ends, and with that the Dream-famine has also ended.

Selfishness and lust can be traced to have been caused by our Ego-the arrogation of separateness in individuals

So too, in God-consciousness, in the Atman-am-I-consciousness, in the *Soham*-state-of-consciousness... there is no Waking-State-Ego possible, and therefore, the Waking-State-World and its economic problems must be absent in the *Atman*. One, who, by *Abhyas* and self-purification, has cleansed the within, of all the base animalisms and the cause-of-problems, the Ego, he alone can experience the *Atman*; and if there be an intelligent generation which takes up to this Path of Wise Living, the Vedanta, then in that generation there can be none of our to-day's ulcers, such as the inequity, the lust, or the exploitation. This is the ideal scheme of living we in India had in our glorious Rama Rajya. This is the plan we are crying for in our Village Panchayat. This is the principle behind every revolutionary effort of man at reorganizing his generation: the Communists, the Socialists, the Religionists and the Moralists, all are standing upon this



very same platform. But in actual inauguration we find little effectiveness; for we often, in working out our theories, overlook to educate, train, insist and compel the individual, standards or perfection attainable through the Renunciation of Ego and the cultivation of Universal Love.

Your question as it stands unfolds the cause as to why every noble human attempt, at constructive reorganization, has been to date, at its best, mere expensive failures. You ask, "Does understanding of Atman...etc." A mere intellectual understanding of any noble ideal will not help us; we must learn to live the ideal. Then only its blessings can be ours.

Just as a mere understanding of peace will not end all Wars, so too a mere understanding of the Atman will not solve for us our world's economic problems.

"The ego, born into a suitable physical body, and living through the required field of circumstances, gathers the matured fruits of action, done in ignorance and animalism in the past.

We suffer silently wounds inflicted by weapons, suffer the pains of diseases, yet to suffer the thought 'I am not the ego', why such dread?"



chintapoo Inspired Saints of India



"Swami Tapovan Maharaj
- The Grandsire of the Mission"

From time to time, there are born in the sacred land of India, spiritual Masters surpassing all comparison. Swami Tapovan Maharaj was such a Master: a rare jewel in the crown of the Himalayan peaks, revered as the greatest of Jnanis and a man of peerless perfection, inexpressible divinity and matchless spiritual splendour.

A light, a fragrance, a glow – The Glory of the Himalayas

Swami Tapovan Maharaj was born in 1886 in an aristocratic family. From a very tender age he was not attracted to the materialistic life and expressed dissatisfaction with everything limited or conditioned. He was drawn in temperament naturally to a life of renunciation, austerity, and study. His early days were vivid lessons of the essential requisites of a spiritual seeker: discrimination, detachment, and the burning desire for liberation.

When his worldly commitments were fulfilled, Swamiji began his journey as a roaming monk, embracing the renunciate's life. He lived in the secluded forests and higher elevations of the Himalayas in sacred Uttarkasi. There he lived a life of extreme *tapas* (austerity), spending his time in study, reflection and meditation, observing the highest order of detachment and non-possession. Swamiji had complete mastery of the Scriptures. Sages and serious students came to study in his austere *Kutir*. He was also an eminent Sanskrit scholar and poet, who loved to witness the canvas of Nature's beauty unrolling itself on the canvas of the unfrequented peaks

and valleys of the Himalayas. He recorded his many breathtaking pilgrimages in hymns, commentaries and books such as "Wandering in the Himalayas" and "Iswara Darshan" – spiritual travelogues of divine charm which reveal Swamiji's remarkable spiritual daring and sense of adventure. These books give a glimpse of how a man of Divine Vision beholds Truth everywhere, playing in and through every form.

Swami Tapovan virtually accepted the sacred Himalayas as his father and the holy Ganges as his mother. His total identification with his holy surroundings was such and the spiritual transformation that was brought about in him was so complete, that he was adored as the *Himayat vibhuti* – the glory of the Himalayas.

When ill health began to ravage Swamiji's physical state, appeals by his disciples to obtain expert medical help were to no avail. Swamiji laughed and said, "So this is the Vedanta that you have studied in me? What is death? Death is only one

"Where there are no desire prompted activities... there sits the MASTER"...Swami Chinmayananda

of the experiences, which the Atman (the Self) illumines. We are not of that dying stuff. We are the Self." The courage and mental poise of a man who can thus embrace death as a long awaited guest cannot be had unless one has come to live the truths indicated in the Upanishads.

On the 16th of January 1957, Swamiji gained his Mahasamadhi. The particular form that the great Lord took in the name of Swami Tapovan dissolved and he went back to merge into his own nature. He has now become the Essence in each one of us. Whenever we find the glow of divine compassion, love, purity and brilliance, there we see Swamiji with his smiling face.

Today, to mention the name of Swami Tapovan in the solitude of the Himalayas is to awaken a deep reverence for the man who has come to be recognised as the embodiment of the ideal *Sanyasa*, with all the supreme renunciation, deep wisdom and divine dignity that is implied by such an ideal.

Swami Chinmayananda's inspiration

Without a thread there is no garland; without God there is no universe. Without Swami Tapovan, there would not have been Swami Chinmayananda. Swami Tapovan was the master

from whom Gurudev Swami Chinmayananda acquired the wealth of knowledge on Vedanta.

When asked "But who was Swami Tapovan Maharaj?" Swami Chinmayananda replied: "Masters cannot be comprehended by the intellect. They are deeper than that."

It was in utter detachment that Swami Tapovanji Maharaj lived every moment and this is how we saw him from the outside. But that was not he, he was pure Brahman itself...at least to me he was. How to explain to you all, that what I saw in him was what I saw in the Upanishads and in the Bhagavad Geeta! The work of spreading the Geeta and the Upanishads was to unveil Him and His Glory, His vibhuti, Tapovan Mahima in the hearts of all.

He lived a life of his own, chaste and pure, far and high. His gates were never closed though he never came out of them. A God without a temple, a Veda without a language was this master mind. He lived for sixty eight years, as a monumental expression of an ideal Vedantic teacher.

Swami Tapovan Maharaj was not a person. He was not just any historical entity, he was not a saint of the ordinary order, he was indeed a miracle and a great blessing for the society that he lived in our times. The glory of what the Chinmaya Mission is doing is all his glory.

He sat down in the verandah of his hut for 45 –50 years, ever established in his own Self and expressing it in his every movement. Everything of his was a glorification and a reflection of the Infinite Self in him.

It is this great master who is the grandsire to the Mission, a silent witness of what is going on here. We, his family of disciples, have a great responsibility to see that he finds ample space in our bosoms to express himself.

Swami Tapovanji Maharaj is a presence, a light, a fragrance, a glow. As such, it is impossible to communicate it. A light, a joy is something to be experienced. The only way to communicate about him is to say that you also study the Geeta and learn to live the righteous life and experience what Swami Tapovanam is. Invoke His grace, a very powerful one, to make you an *adhikari* for the study of the upanishads and for help in meditation. Make use of him – if you can."



Parenting

Our children – Today's children are different. They are smarter and more perceiving. They have gathered many special traits to cope with the fast life of our present age. With the rapid growth of science and technology, our children live in and cope with a totally altered environment.

No one can doubt that our understanding of our children is almost zero. We do not try, nor are we competent, to see the world and our behaviour in it from the child's stand-point. They are thrust into and have learnt to live in an alien atmosphere of minimum love and concern from even their own parents. Everywhere around them, they see utter selfishness, people madly running around, seeking escapism in paltry pleasures and pastimes. They are forced to cope with a confusing sense of insecurity within, and a harsh world of neglect and lovelessness without. The decay of life-enduring values is slowly crushing our children into ugly twisted caricatures.

The problem is mammoth and the task ahead strenuous as we face the roaring onrush of a stupendous calamity for man and his hard-worn culture and sensitivity. We must save our children of today, who are to be the citizens of tomorrow. After yet another decade of neglect the tragedy will perhaps deepen, to become a tearful problem without a solution. We must strive to meet the urgent needs of our children in their homes and communal life.

Education starts from birth – At birth we arrive into a strange world with no evident knowledge of it. Then start our struggles to experiment and discover our abilities to see, hear, smell, taste and touch. Thereafter how to move, coordinate and learn to function with our instruments of action, speech, hands, legs etc. When the child has thus crawled out of its infancy and reached sufficient proficiency to move about, watch and observe things, it is now fit for self-education. The child's endless wonderment at things, its steady sense of inquisitiveness, its experiments with love, affection, anger, jealousy, covetousness, – the entire gamut of emotional life – is the next stage. During this time education starts and this highly impressional period is the most

crucial time in building up the child's entire future. The child's main study at this point is by example – it imitates all the elders that it watches in its little world.

Be shamelessly demonstrative – At nursery level, we should provide the child with a cheerful atmosphere, emphasising ideals of affection, concern for other living beings. They are slow to grasp the subtle – therefore we have to openly exaggerate noble virtues; be a bit shamelessly demonstrative. Touch and hold them. Tell them that you love them, that they are beautiful, intelligent, good and noble. Repeat it again and again.

Teach by example - Children are very observant, especially of their teachers whom they love and respect. No action of the teacher is insignificant to the children.

Training in social living - When the child is five years of age, he becomes fit for regular schooling. A healthy child has enormous energy to burn up and needs frequent refreshments to replenish the energy drained away in play, fight and also in studies. Now is the time to tame their behaviour to conform to harmonious social living with others, while encouraging them to develop their knowledge and abilities. Arts and craft classes are the best atmosphere to refine their behaviour. Yet, never show any rancour towards them. Keep loving them and express endless concern for their safety and comfort.

Develop the head and the heart - Between 5 and 10 years of age, the child is stretching his emotional and intellectual abilities into ever-widening fields. This is the right time to inculcate in him the higher and noble values of life through stories from which the child will pick up ideals to admire and revere. Puranic stories, stories of great saints and sages, mighty heroes of science and politics, social workers who have moulded the character of people, are all absorbed by them. Recitations, mass chanting and group songs are very effective at this stage.

Give them ideas to wrestle with - During the ages of 10 to 14, they need more material to handle and ideals to wrestle with, as their minds have unfolded to an extent. They should enjoy the flashes of



Parenting
by Swami
Tejomayananda

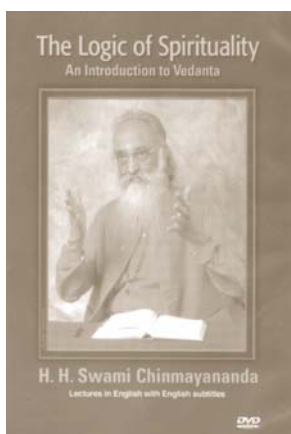
wonder in their understanding of life and its ways. Geeta for children and "I love you", are perfect examples of books through which they can enrich themselves.

Encourage self-expression - During the ages of 15 to 18, encourage them to express the ideas which they have studied. Their shyness must be carefully drawn away from them. Do not criticize the mistakes they make. Leave them alone to grow up, do not drive them.

Win the mind, win the world - Between 18 and 20 years of age, they need a deeper understanding and require some early steps in sadhana. Thus they can come to discover that they can, with diligence and practice, control the mad on-rush of their own wild and crazy mind. A little japa and few moments spent daily on developing inner quietude is required to inculcate in them the conviction that self-control is important. With such a tuned up mind, excellence in their life's activities can be assured.

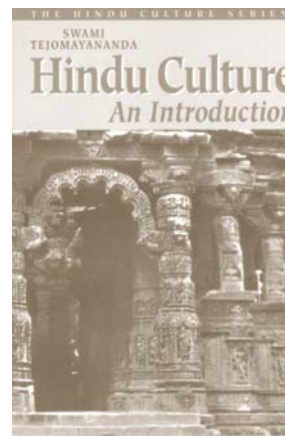
All-round growth - With this graded system, followed faithfully, we can effectively complete the education of our growing generation, both in their inner values of life and also in their outer objective sciences. The secular education will make them proficient to meet the challenges in their professions, and the values of life inculcated will mould them to be better persons in the society.

Swami Chinmayananda



The Logic of Spirituality DVD – Swami Chinmayananda

"Why God? What is God? If He exists, where is He? What is my relationship with God and with the world?" Swami Chinmayananda answers with unerring logic, leading the intelligent and educated individual through reason, to the one Reality supporting this universe. He explains how through the body, mind, intellect, the perceiver, feeler, thinker becomes enmeshed in the world of objects, emotions and thoughts. But when we transcend our vasanas, we realize our true Self, OM the Supreme Reality.



Hindu Culture – Swami Tejomayananda

In this book, Guruji demystifies Hindu culture by unlocking the secrets of its symbolism and explains its relevance to today's social and individual problems, using simple analogies that speak to the heart and mind of the modern reader. With insight and sensitivity, he reveals the mysteries behind various facets of Hindu traditions such as the cultural role of the temple, Dharma, vegetarianism, Hindu festivals, the four castes etc. Deft definitions, apt quotes and striking illustrations carry the reader on a pilgrimage of the holy land that India is and the holy culture that it has.



A glance at Hindu Festivals

Festivals at a glance:

Few proofs of the essential oneness and solidarity of India are more convincing than the institutions of her festivals.

But what is the need for them, what is their significance and how can we make the best use of these occasions?

A monotony sets in as our life continues between work and rest, day after day. We get caught in a rut of boredom, of mental exhaustion and we generally look for some kind of entertainment and delight for the mind. Recognising this need for change and entertainment, the Hindu religion provides special occasions, festivals of a religious nature called utsava. **No religion will last very long if it does not understand the common needs and desires of people**, insisting on strict discipline at all times. Aside from fasting there must also be feasting, singing, dancing and joyous celebration.

Though there may be various amusements to relax the mind and revive us for a while, they themselves become monotonous rituals after some time, leaving us with a peculiar feeling of incompleteness afterwards – this is because it is purposeless entertainment. On the other hand, our religious festivals have a very different effect. They not only give us occasions for merrymaking, but they give us a noble divine vision and inspire us to raise our minds to the heights of that goal. They purify the mind and prepare us to face life with more enthusiasm, to live a happier, fuller life. If we observe these festivals closely, we will see that they not only point out the ultimate goal of life, but also give us the guidelines to reach that goal.

Hindu religious festivals can be classified into several different groups. Some **celebrate the birth** of great incarnations of the Lord, similar festivals **glorify the life and work of divine masters**, other festivals relate to the **change of seasons**.

The celebration of the great incarnations of the Lord through festivals such as Sri Rama Navami, Sri Krishna Janmashtami and Maha Shivaratri are done in three phases: The preparation before the appearance of the Lord, the Lord's actual incarnation, or manifestation and the final joyous celebration after his arrival. Each of these three phases is of deep spiritual significance.

Before the actual moment of the Lord's birth, people generally fast as a way of preparing for the Lord's coming. This fast has two aspects: one is the withdrawal from indulgence in sensual pleasures – not just abstinence from food, but from sense objects of all kinds, as through our sense organs we are actually feeding the mind. The mind grows and breeds on these sense perceptions and thereafter runs constantly outward in their direction and becomes totally dissipated. True fasting, therefore, is to have control over the sense organs and to cease from indulgence in sense pleasures. The second aspect is to constantly chant the name of the Lord, to think of Him, to worship, meditate and pray to Him. The Sanskrit word for fasting, upavasa comes from upa meaning near and vas meaning to live. Thus fasting reminds us to "sit near" the Lord mentally.

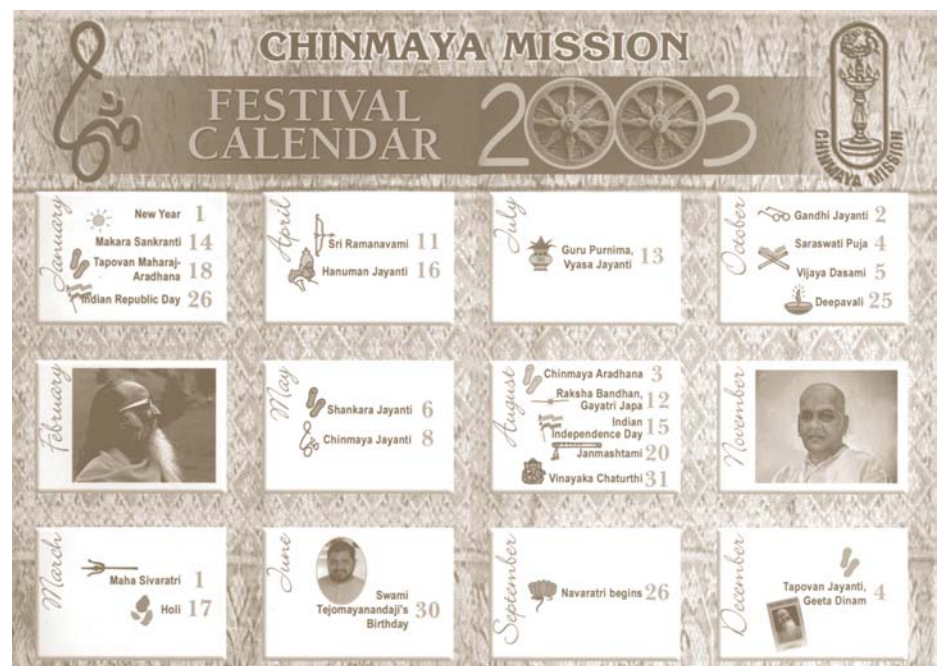
The manifestation of the Lord takes place in two ways. Objectively, Sri Ramachandraji actually did take birth and lived an exemplary life in order to teach everyone the dharmic way of living. Subjective manifestation occurs when the mind and intellect are totally integrated and perfectly tuned with the Divine. Generally our mind is constantly wandering in many different directions. Therefore, the pure Consciousness, which is the eternal substratum of all thought is not recognised by us. But when the mind is withdrawn from all objects and made single-pointed through meditation, there comes a point when the last thought has ended and no new thought has risen. This thoughtless and objectless mind is pure Awareness itself and its

recognition is called realization, the birth of the Lord in the heart.

This is in fact the significance of the timing of many incarnations of the Lord. At midday, when Sri Ramachandra was born, the morning had ended and the afternoon had not yet begun. At midnight, when Lord Krishna was born and Lord Shiva manifested Himself, one day was over and the next day had not yet begun. This midpoint between two time periods represents this objectless state of mind, the state of a thoughtless mind, where the last thought has ended and the next thought has not yet begun - when realization of the pure Consciousness, which is the Self, takes place in us.

Religious festivals have a very different effect. They not only give us occasions for merrymaking, but they give us a noble divine vision and inspire us to raise our minds to the heights of that goal.

During their lifetimes, both Sri Ramachandra and Sri Krishna destroyed evildoers and re-established the kingdom of righteousness and happiness in the world. In the same way, when realization takes place within, one recognises one's own true Self. All ignorance and ignorance-created delusions, all negative tendencies of the mind, get totally destroyed. Thereafter, one lives ever in the experience of the blissful Self, the kingdom of joy. This joy of realization is represented externally in the festivals by the lighting of lamps, singing and dancing.





These three phases of the religious festivals – preparation, manifestation and celebration – represent the three phases of spiritual progress. Our preparation consists of first purifying the mind by withdrawing it from sense objects, then making it single-pointed by turning it towards the Lord in japa and meditation. When the ego has been completely destroyed, life is forever a joyous celebration in the bliss of the Self!



The great festivals of **Maha Shivaratri** and **Rama Navami**, follow this three-phase sequence. On Shivaratri day, devotees fast continuously and hold on to the one thought of the Lord by chanting continuously, the mind is held in single-pointed concentration until the stroke of midnight when it is said that Lord Shiva manifests Himself as the light of Consciousness within. The celebration at night signifies our waking up from the sleep of ignorance into the state of absolute Knowledge. At the present moment we only know of two states – the mind when it is extrovert and the mind when in deep sleep. The extrovert mind is conscious of and indulges in the world outside through the five sense organs. The mind in deep sleep is in a state of total ignorance, completely unaware of the world. We do not yet know that state wherein the mind is withdrawn from the world yet fully awake to Reality. This is why, on Shivaratri, one is supposed to stay awake all night – in order to practice the simultaneous withdrawal of the mind from the sense objects, as we do in sleep, and yet keep the mind in a state of alert awareness. In this state of objectless Awareness comes the moment of spiritual awakening, the true Shivaratri!

Holi is the most colourful festival and celebrates the coming of spring where everything is fresh and new, no matter what life has to offer, we can always have a delightful attitude. During the three days of this festival, towns, cities and villages indulge in merry making with people daubed in many colours. This festival of joy, mirth and buoyancy is celebrated when both Man and Nature cast off their winter gloom – it announces the arrival of spring. The most well known story behind the celebration of Holi is the death of Holika. She was burnt to ashes because of her egoism and indiscriminate act of attempting to prahlad kill the Lord's Devotee. Holi represents the destruction of the demonic forces within and without us. We should start anew with great abandon and celebration on this day of colours.



Gurupoomima is a festival that glorifies the life and work of divine masters. The subtle forces of the mind delude and confuse us in our search for the purpose of life: we are told happiness is our very nature, yet we fail to experience it. Here lies the role of the Guru. The word "Guru" means dispeller of ignorance. Our guru is one who inspires us to live a noble life and in whose presence we feel elevated.

On this day, we celebrate the state of consciousness and Supreme Knowledge of our Guru, surrendering with devotion at His lotus feet, from whose presence and blessings we are

able to know anything about our scriptures. It is a day when offerings of gratitude are made to the great Guruparampara that has nurtured and passed on the Vedic dharma in its original form. Saints and sages have spread this knowledge in the 20th century with pristine clarity, accuracy and devotion. To this great Guruparampara, we offer our prostrations.

This drop in the ocean of our numerous Hindu festivals has been an attempt to expound the deep significance and richness of our beautiful culture.

Vast is the wealth of our inheritance and great is our responsibility to pass the torch on to the next generation. Live and celebrate with love and understanding.

Hari Om.





Living Vedanta

What is Yoga?

An American visiting India for the first time asked a friend if she could show him an example of the Hindu Spirituality he had heard so much about. "I don't want to meet scholars or holy men" he told her. "I want to see what God means for the ordinary person."

So they drove out to a small, distant village and met a farmer in the fields. He was asked, "Can you tell me what for you, is the meaning of God?" Seeing the puzzled expression on the farmer's face, the American bent down and picked up a handful of earth. "This is dead matter, the material world," he communicated through his friend. "This is earth, what is Spirit? Where is God to be found?"

He was about to throw the handful of earth to the ground when the farmer grasped his hand, took the earth from it and kissed it. "You call my Mother dead?" he said, his eyes full of tears. He then knelt and tenderly returned it to the ground.

The visitor was silenced. He thanked the farmer and with some embarrassment returned to his car, his question answered.

In old traditional India, the sacred is still very much rooted in daily relationships. It is a world in which everything, both animate and inanimate is filled with the presence of the Divine; a world in which the borders between the visible and the invisible are flimsy enough to allow contacts to be made across them daily. *Here life itself is Yoga.*

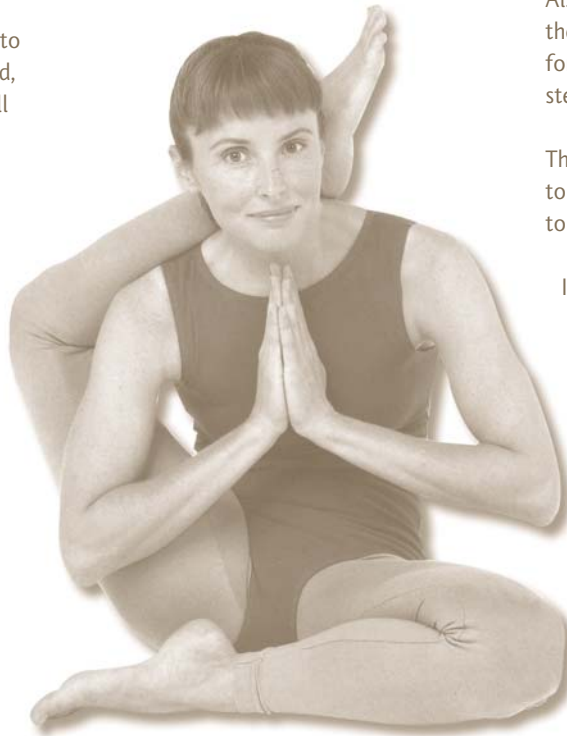
The word "Yoga" is derived from the Sanskrit root "Yug" which means to yoke or to unite. *Yoga is the process of uniting individual consciousness with the Divine.*

We are all searching for God, whether we know it or not. The Yoga tradition says "Purify yourself and when the hindrances are removed, the grace will flow. Then gradually the inner ear will tune itself to hear the call when all the other voices are quietened." The process of that "Quieting" is Yoga.

Over the centuries 4 different paths of Yoga have developed. A Sadhaka (practitioner) is encouraged to choose the path that is most conducive to his own temperament and to follow this path faithfully. Eventually all the 4 paths lead to the same goal—the experience of the Universal Consciousness.

BHAKTI YOGA—The devotional path appeals to people who are emotional by nature. Emotional love is gradually sublimated to Divine love.

KARMA YOGA—The path of action is most suitable for persons who have an active temperament. One seeks to eliminate the ego by working selflessly for a higher ideal and in the service of humanity.



"Is this Yoga?"

JNANA YOGA —The path of enquiry is preferred by those who have a keen intellect and a philosophical approach to life.

RAJA YOGA—is based on a practical system of concentration and mind control as a means to tapping the vast mental and psychic resources that lie virtually untapped below the surface of the conscious mind.

Ideally heart, hand and intellect should be developed simultaneously, using one basic

technique which should be followed sincerely and regularly, with full attention and total dedication. Gradually these practices cleanse, trim and prepare the equipment, the gross body, so that finally a gateway to the subtle body may be opened.

In the West, the term Yoga refers most commonly to the practice of Asanas or postures, and sometimes includes Pranayama—the practice of controlled breathing techniques. But these are only 2 of the most visible rungs of the 8-fold path of Raja Yoga, which encompasses all aspects of life, where right conduct and self-restraint form the foundation on which the other practices are built.

Also implicit in the practice of these Asanas is the principle of 'Letting go' and 'Surrender'; no force or strain should be used to maintain the steady postures.

This allows channels, both gross and subtle, to slowly open up enabling the energy to flow.

It must be remembered however that Yoga itself is not the river; rather it is the tool that systematically carves the channel, enabling the river that is always there, to flow freely.

During the practice of Asanas and Pranayama immense health benefits are often experienced—but Yoga should not be seen merely as a migraine or a blood pressure clinic. Its effects go far beyond the physical body.

Neither is Yoga a religion. It should be seen as a practical aid and its techniques may be practised by Jews, Christians, Muslims, Hindus and atheists alike. It purifies the body and the mind allowing one to become aware of the presence of God within.

The follower of a Yoga path does not have to "go", to "attain", to "reach out", to "approach Him". He just has to become aware of God in his Consciousness—be it in a pulpit, in a temple, in a field or in a remote village off the beaten tourist track in ancient India.

- Zia Rawji

Yoga itself is not the river; rather it is the tool that systematically carves the channel, enabling the river that is always there, to flow freely.



A Vision...

Life is an incessant search for ways and means to attain happiness. Man's efforts are all directed to this end. Despite the progress made in science and technology, man still feels agitated, unhappy, insecure and incomplete. This paradox has been the subject of the deepest investigation by the Rishis and sages. The sublime visions gained are enshrined in the immortal words of the Vedas and scriptures.

Inspired by the unique lessons learnt from his Gurus and impelled by selfless love for humanity, the great saint Swami Chinmayananda delivered his first public address on Vedanta, the foundation of Hindu religion and culture, in December 1951. He came down to the plains from the Himalayan heights with a dream in his heart and a vision to realise that dream. That majestic talk by a majestic monk laid the edifice of a movement whose expanse spans the length and breadth of the globe.

The Mission He founded was a tool with which he hoped to realise his dream of reviving Hindu culture by imparting the glorious message of the scriptures from the numerous yagnashalas around the world to each and every individual to lead to his or her inner transformation. The Chinmaya Mission is dedicated to the global spiritual upliftment and Indian cultural renaissance. The Mission's goal is to spread the sublime knowledge of Vedanta, the philosophy that is at the very core of Hinduism. Vedanta is a science of the subjective world; a universal science of life, relevant to all people in all places, regardless of caste, creed or colour.

An understanding of Vedanta inspires people to understand their own faith better and the Mission's purpose is: "To provide to individuals, from any background, the wisdom of Vedanta and the practical means for spiritual growth and happiness, enabling them to become positive contributors to society".

The Chinmaya Mission is, as a direct result of Param Pujya Gurudev's tireless work and relentless dedication, a global spiritual, cultural and educational movement. The Mission spans 25 countries and encompasses over 250 centres, 75 schools, colleges, women's, youth and children's wings, and social service projects including a hospital, clinics, old age homes, orphanages, temples and ashrams.

Spreading the Light of Knowledge - In keeping with Vedic tradition, Gurudev was acutely aware of the importance of training an army of workers, blessed with the knowledge of the Self and resolved to continue His life-changing work in spreading Vedanta.

For this purpose, unique Vedanta Schools (or Sandeepanys) were built and, in the traditional

Gurukula spirit, all facets of the Hindu Scriptures are taught free of charge in a two and a half year residential course.

For those not able to make the two and half year commitment, a three-month 'Dharma Sevak' residential course for householders is also run at the Sandeepanys, as well as a correspondence course on the fundamentals of Vedanta where trained teachers give postal guidance at every step. In total, 50,000 people all over the world have directly benefited from these Sandeepanys, not including the millions of others who have heard and felt inspired by the 250 Swamis that were trained there.

A man's vision is narrow and disturbed, the world is small and strife-ridden to him. If his vision is broad and love-filled, the world is full of joy and peace. To develop the right vision in our children is to create a generation of truly educated, refined and noble citizens equipped and inspired to serve the world, thereby fulfilling their lives.

The 75 schools and colleges run and supported by the Chinmaya Mission offer this vision. They offer a holistic system of education known as the Chinmaya Vision Program (CVP), which complements the normal curriculum with value based education. The child is encouraged to develop all four layers of his or her personality: physical, mental, intellectual and spiritual and the CVP integrates the best in our culture and philosophy and fuses it with high standards of western academic education.

The flagship for this programme of holistic education is the Chinmaya International Residential School (CIRS). CIRS provides a unique synthesis of Eastern values with Western technology, where culture shakes hands with academics.

Seva: the Evolution of the Soul in action

The Chinmaya Mission's motto is: **"To give maximum happiness to the maximum number for the maximum time".**

Through extensive social service focusing on disadvantaged and under-privileged people, Mission members live out our motto and play their part in realising Gurudev's vision of constant self development through Seva and their own Sadhana.

Rural Development - The Mission runs several large rural projects that benefit thousands of village inhabitants including the Sidhbari Village upliftment project. The villagers of the Himalayan regions have, since the Vedic age, served our Great Rishis and Sages. To repay this immense debt, Pujya Gurudev embarked on a project to increase their standard of living and empower them to resist many of the injustices that modernity has brought.

Over 160 Mahila Mandals (Rural Women's clubs) have been set up and form the focal point of women's upliftment in the region. Members are trained in leadership, management, environmental awareness, family planning, health and hygiene and are given practical skills with which they can earn a living and further build and develop their own community.

Micro-financing schemes, at the cutting edge of modern developmental economic theory have been implemented for village women, whereby they are taught skills to mobilise their savings, set up small business units and obtain credit from local banks to fund themselves and their families.

In addition, many Primary Healthcare programmes have been initiated in order to heal the body, as well as uplifting the mind and spirit; and the Chinmaya Rural Primary Health Care and Training Centres have brought about a significant change in the health and socio-economic conditions of rural inhabitants, treating over 30,000 patients every year.

This is only a small portion of the tremendous work that the Chinmaya Mission conducts all over the World.

Gurudev said, - **"Do not rush out to improve the world. Chinmaya Mission is not there for you to look out into the world; But rather, it is there that each one of you might develop internally. We are not interested in how many buildings and institutions we possess as a Mission. Instead, we are interested in how far each individual has become an institution".**

This is the role of the Mission. The Chinmaya Mission exists for our own personal development, but it cannot function without the support of its members and the community at large. We therefore urge you to enable Gurudev's vision to be spread further and wider: to influence our children and the environment we live in, in any capacity that you are able, be it your financial support, your time or your blessings.

Hari Om.





Break your Shell, Spread your Wings and Soar to Heights!

This is the clarion call given by Pujya Gurudev to the youth all over the world. As the eggs hatch the shells break in the corner and the young ones peep out of the hollow shells, fearfully but with curiosity. The mother bird is happy, she glances lovingly in their direction, "My dears, break your shells, spread your wings, and soar to heights."

But the young ones still sitting in the half broken shells, do not know that hidden under the shells are their tiny wings waiting to be spread. They feel protected by the warmth of the shell. Afraid of following the advice of the mother, the young ones debate amongst themselves whether it is safe to accept mother bird's instructions and come out of the shell. Finally, one little one can no longer resist the loving call of the mother. He breaks the shell and comes out. The breeze passes through the wings and the tiny body is lifted up. It takes a few attempts before the flight begins. The bird floats in the air spreading its wings. The young bird rises high and follows mother bird to dizzy heights of the blue expanse above.

So too, had been the loving call of Shri Gurudev to the youth ... break the shell of ignorance! This is the first step to be taken. We have abundant ignorance about the world, about our own true nature and, of course, about the existence of God. As far as we know, everyone born into the world, grows and lives for a while and makes an exit when death comes. The world was, is and shall continue to be, but none of us can make a permanent abode here. Life is a passage through the world.

The world was, is and shall continue to be, but none of us can make a permanent abode here. Life is a passage through the world.

Perception, observation, inference, and truth are the four types of understanding that a man can have about this world. The world is a place where we live, earn, eat and die. This is the perception of an ordinary man. He plods on in life without bothering about life or the nature of the world, it is enough for him that he can eke out his livelihood somehow or the other. He has no questions nor does he get any answers. He does not revel in the world's beauties nor does he wonder at its mysteries.

A man of ambition is different. He is not satisfied with what he has. He wants to get more comforts, more money, more power and more recognition. He studies, practises skills and tries to be the foremost in any field, gets a greater power over his surroundings by hook or by crook. Such a man, naturally, probes deeper into the world and observes with greater insight. For him, the world is a field in which he can exhibit his skills and get kudos.

What is the true nature of the world that has so much potentiality that it yields so many things to so many persons?

A person with an aesthetic heart sees altogether a New World unknown to the ordinary man. The sights and sounds thrill his heart with wonderment. Intoxicated with beauty and melody, he lives in a daze producing and improving all that he perceives and feels. He is so sensitive that he cannot withstand the onslaughts of the day-to-day world. He withdraws into a make-believe world of his own and lives in it.

An intellectual sees the world with a piercing eye. He suspects that the world is not what it seems to be. To his investigations, nature's secrets are revealed. One by one discoveries are made. He calls them as scientific truths. He makes use of them to invent some new machinery for comfort and conveniences, deeper probes and wider understandings. The more the investigations, the greater are the revelations. Such intellectuals are called as scientists and technologists. Their world opens up into an infinite expanse of infinite possibilities and one lifetime is not enough to complete the search. Our modern age is thus called the Scientific Age.

What is the true nature of the world that has so much potentiality that it yields so many things to so many persons? Will it be possible at any time to know the total secret about the world? Mysterious and wonderful, yielding and yet hiding, revealing and yet veiling. Fascinated by it, no one wishes to leave it ... what exactly is this world?

Thus, withdrawing from the perceiver-perceived relationship, when one ponders about this puzzling phenomenon one thing becomes clear – the world is what one sees. There is no world apart from the individual. As the individual's

nature so will the world be. A non-thinker merely perceives through his senses without any psychic involvement. A man's ambition brings out his skills mostly responding at the body level. A man with a sense of beauty responds with his heart to what he perceives and reproduces that beauty. An intellectual man with a sense of logic responds and discovers scientific laws. All of them are perceptions at three different levels. Each of these is valid at its own level. But they are all partial truths only. Mere perception at the physical level is the lowest perception with dynamic ambition a little higher, while the aesthetic and scientific perceptions are the highest. These different levels of perceptions take place only because of the urge coming out of the vasanas from within. When there are no vasanas and urges, there is neither a perception, nor a response. There is no world at all.

The seer, without the world, alone exists. Then, he need not be called a seer because there is nothing to be seen. There is Absolute Truth beyond the shell of ignorance.

When there are no vasanas and urges, there is neither a perception, nor a response. There is no world at all.

Unless this shell of ignorance is broken we cannot even make an attempt to rise up. In order to rise up we must have faith in the Unseen which is the basis of all perceptions and we also must be devoted to it. So, we have to develop the two wings of faith and devotion. Then, in meditation, soar into the heights of Supreme Bliss.

Follow the loving call of Shri Gurudev, "Break your shell, spread your wings and soar to heights." - Swamini Sharadpriananda





Exam tips for stressed-out Junior Chyks

The days are getting longer, the sun is shining brighter, two precious weeks of holidays are coming up, and, oh no! You've got to study. So here are some tips from Swami Chidananda's Tape on "Successful Student Life" to make your life easier.

(1) Be Confident - As the pressure from teachers and parents begins to rise, remember that everyone just wants you to do as well as they know you can. As long as you've put in your best and your teachers have given you all the needed preparation, success is guaranteed. Have faith in yourself!

Nelson Mandela once said that we aren't afraid of our weaknesses, but of our strengths. Sometimes we may doubt our ability, and this causes anxiety. Obviously, if we haven't prepared for an exam then we can't expect to do well. If you are prepared, don't stress! Prepare well, and once that's done don't worry.

Confidence is the key to success. It comes when:

- (a) We have prepared well
- (b) We have confidence in ourselves
- (c) We have the blessings of our teachers and parents
- (d) We have faith in God

Be calm and confident! It's only with a peaceful mind that you can be efficient in your actions.

(2) Never compare yourself with others

We all have weaknesses. Sometimes, we prepare well, but feelings of jealousy crop up. We often wonder if our friends will do better than us, and worry that they have revised more than us. Feelings of inadequacy creep in. We shouldn't waste our time comparing ourselves to others, as these inner weaknesses towards jealousy and unhealthy comparison aren't positive or constructive. Each one of us is unique in our own way. Don't try to be better than anyone else. Don't think that they are better than you. Just do your best.

(3) Be consistent - It's crucial to have some consistency and some control over your senses. During exam time, don't allow your surroundings (external) or your imagination (internal) to distract you. Of course you need a break at times! Take regular breaks, and relax, go for a walk, and spend some time with your friends. But don't distract yourself by going to a party, or by watching too many episodes of "The Simpsons" on TV!

(4) Understand what you study - When you read through your textbook or notes, try to understand

them, not memorise them. The question will usually require you to understand your notes and apply the information, not simply "write down everything you know". When you try to cram, you are likely to be more nervous because if you forget one word, you are likely to forget the whole paragraph. If you understand your work, you won't forget it very easily.

(5) Don't study just for the marks - You don't just study to get a good grades in class and please your parents, its usually for a higher goal; to get into a good university or to ensure that your have a good career. Remember that though strong academic results will provide you with admission to your dream location, it won't ensure that you stay there. Good marks alone don't make you successful in life; what matters is the value you get out of understanding the subject. Try to study with the idea of absorbing and retaining the knowledge

(6) Picture what you study - A good method to remember what you study is to pay attention in class and recall each section in your mind, step by step until you don't need to refer to your notes at all. Those of you with a photographic memory will find this very easy, (the rest of us will have to keep trying!) once you have read a particular section of your notes, close your eyes and see those notes in your mind. Your mind pictures what is written and where it is on the page. Revise everything until you can recall it without looking at your book. If you study with this type of concentration you will remember what you have learnt for a long time.

(7) Fight the tendency to copy - You are sitting in the exam room. The clock is ticking, you haven't revised as well as you should have, and you are feeling very anxious, as there is a lot of pressure on you. You might think "isn't it just easier to copy from your friend?" This temptation can arise in anyone. If you choose to copy, you will find that half your time goes in devising when and how to

copy, and worrying over getting caught. When you decide not to copy, you can spend the energy that went into these worries on answering the exam questions. Therefore don't even think you have an option to copy. When you have convinced your mind that you can't copy, you will be in the mentality that "to do well, you must revise adequately". Have faith in yourself and remember that honesty pays: one day all of this is going to help you in your future journey in life.

(8) Don't keep your goals small - You may not want to get outstanding results and appear in the newspaper, you may just want to get average grades. Don't keep your goals small. You probably won't need to be a prodigy to get by in life, but the important thing is that you do your best. It doesn't matter if your best doesn't give you twelve A+ grade GCSEs. You will always have the peace of mind that you tried to the best of your ability, and will never have any regrets. So keep doing as well as possible and try to keep higher goals to ensure that you will work as hard as you can.

(9) Never despair if things don't go your way
Take every failure as a stepping-stone to success. If you have done your best and still things haven't worked out your way; never ever think it to be your failure. There is something better waiting for you. You often think that a certain path is the only path to happiness, whether it is the university of your dreams, or the career you desire, but deep down you must ask yourself why you want that so much. Whatever the reason, if your have done your best, life will take you to the place where you can fulfil your inner ambition. After you do your best, leave the rest to God and He will surely give you what is best for you.

Remember – you are never a failure unless you think you are. Good luck! HARI OM
- Pooja Mirpuri





Current Events

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

Study Classes

MONDAY

Northwood – Adult Study Class

Time: 9.00pm – 10.30pm
Text: Vision of the Geeta by Swami Tejomayananda:
Level: Beginners
Contact: rupin@hanuman.be
07785 921 000

Harrow – Adult Study Class

Time: 8.30pm – 10.00pm
Text: Self Unfoldment by Swami Chinmayananda
Level: Beginners
Contact: rameshpattni@hotmail.com
0208 424 0479

TUESDAY

St Johns Wood – Adult Study Class

Time: Tuesday 7.30pm – 9.00pm
Text: Bhagavad Geeta by Swami Chinmayananda
Level: Beginners
Contact: Cris 0777 154 6407

WEDNESDAY

Baker Street – CHYK (Youth 18-35)

Francis Holland School, Ivor Place, London NW1 6XR
Time: 7.30pm-9.00pm
Text: Self Unfoldment by Swami Chinmayananda
Level: Beginners
Contact: chyk@chinmayauk.org
07957 568879

Baker Street – CHYK (Youth 18-35)

Francis Holland School, Ivor Place, London NW1 6XR

Time: 7.30pm-9.00pm
Text: Art of Man-making by Swami Chinmayananda
Level: Intermediate
Contact: chyk@chinmayauk.org
07801 845 096

Nottingham – CHYK (Youth 18-35)

Time: 7.00pm-8.30pm
Text: Self Unfoldment
Level: Beginners
Contact: vishva100@hotmail.com
07939145964

THURSDAY

Harrow – Adult Chanting Class

Time: 7.00pm-7.30pm
Contact: smitasamani@hotmail.com
07961 177 106 (after 6pm)
Harrow-Adult study class
Time: 7.30pm-9.00pm
Text: Bhaja Govindam by Adi Shankaracharya
Level: Intermediate
Contact: smitasamani@hotmail.com
07961 177 106 (after 6pm)

SATURDAY

St Johns Wood – Adult Study Class

Time: 11.00am – 12.30pm
Text: Self Unfoldment by Swami Chinmayananda
Level: Beginners
Contact: suresh@wadhvani.org
07775 523 222

Stanmore – Adult/Youth Sanskrit Class

Time: 10.30am – 12.00am
Level: Two Classes: Intermediate and Advanced
Description: Reading and recitation of

Vedantic texts in the original language, prose translation and composition. Our aim is to gain an understanding of Sanskrit grammar and sentence structure.
Contact: ballu_ji@yahoo.co.uk
07968 366 676

Stanmore – Adult/Youth Sanskrit Class

Level: Beginners
Register by April 12th by contacting Bal-Krishna
Contact: ballu_ji@yahoo.co.uk
07968 366 676

SUNDAY

Northwood – Adult Study Class

Time: 11.00am-12.30pm
Text: Vision of the Geeta by Swami Tejomayananda
Level: Beginners
Contact: rupin@hanuman.be
07785 921 000

BAL VIHAR (5-12 yrs) AND JUNIOR CHYK (12-17 yrs) CLASSES

Northwood

Time: Sundays from 10.30 to 12 noon
4 classes : age 4 -7 age 8-11 and age 11-13 and 14-16
Topics: Hanuman Chalisa, Values, Meditation, Festivals, Bala Bhagavatam and Geeta Chanting Topical Discussions based on selected verses from the Bhagavad Geeta
Contact : Madhavi 07980 597 810 or email : info@chinmayauk.org

St Johns Wood

Saturdays: 11 am - 12:30pm
4 classes : age 4 -7 age 8-11 and age 11-13 and 14-16
Age 4-7 : Values, Stotras, Symbolism, Bala Bhagavatam, Bhajans
Age 8-11 : Bal Bhagavatam, Values (Garden of Life Series), Hanuman Chalisa explanation, Stotras/Bhajans/Geeta Chanting
Age 11-13 : Introduction to Hindu Culture, Workshops
Age 14-16 : Introduction to Vedanta - Text : Kindle Life
Contact: Kanchan
07870 590 879
info@chinmayauk.org

Edgware

Saturdays: 2:30pm : 4pm
4 classes : age 4 -7 age 8-11 and age 11-13 and 14-16
Topics: Hanuman Chalisa, Values, Meditation, Festivals, Bala Bhagavatam and Geeta Chanting Topical Discussions based on selected verses from the Bhagavad Geeta
Details contact : Kirtiben or Madhavi 07980 597 810 or email : info@chinmayauk.org

Harrow

New Bal Vihar starting Sunday 2nd March Harrow Arts Centre
Time: 11.30am-1.00pm
Contact: Madhavi 07980 597 810 or email : info@chinmayauk.org

Opportunity for Seva

Our main event this year will be a visit from Swami Swaropananda in Aug-Sept, with a wide variety of spiritual activities planned, including:

Fri 22nd Aug (night) - Mon 25th Aug: Annual Youth Camp (bank holiday weekend)

Sat 30th Aug - Sat 6th Sept: Evening talks (Bhagavad-Gita Chapter III)

Fri 12th Sept (night) - Sun 14th Sept: Family Camp

As always, meticulous planning goes in to organise such events as it is an opportunity for various people, young & old, to work together for a common inspiring goal and offer their services and talents, however large or small.

We are keen to involve all those interested in helping to organise Swamiji's visit, as well as participating in

any other CM UK projects all aimed at the spiritual upliftment of the entire community.

In addition to Swamiji's visit, there are many other avenues to serve within Chinmaya Mission UK. We are in the continuous process of re-evaluating all of our systems of organisation and are keen for dedicated people to get involved in any of our projects. It is an opportunity to learn new skills (& utilise your current skills for the benefit of others) and meet like-minded people working together in a spiritual atmosphere of warmth and dedication.

Over the years, the Chinmaya Mission UK has organised countless events and activities such as Gyana Yagnas, spiritual camps, study classes and many more, and you may well have the desire to get involved and serve in some of these projects. Doing so will not only benefit our community but will serve as a tool for own Self development and sense of fulfilment.

Thus, there is something for everyone!

We hope to hear from you soon and help us to help more people learn about the great treasures of the Vedic Culture.

Chinmaya Mission Motto:
"To give maximum happiness to the maximum number for maximum time is our religion."

For more details, please contact:
info@chinmayauk.org or call
0208-861-2625

"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

Visit our website www.chinmayauk.org