



September 2001

Chinmaya

Issue 6



सिद्धिं प्रदत्तस्वामिं स्वयं भक्तैः पूज्यमानम् ।

भक्तपातं दण्डित्वाकं कलनां सिद्धिं

तस्मै नमः ॥



chintan Namaste



*“Everybody exists.
It is only the few who live.
To live, you should have an IDEAL....”*
– Swami Chinmayananda

Contents

Namaste	2
I Love that CHYK	3/4
Oh God? Who?	5
Chinmaya Vishwa Sammelan	6
We Adopt a Village	7
Adi Shankaracharya part II	8
Ayurveda	9
Labyrinths	10
Bal Vihar	11
Current Events	12

President’s Letter

It was on the banks of the river Ganges that Pujya Swami Chinmayananda decided that the world should benefit from the great knowledge he had come to realise. Drawing inspiration from the sacred river, he asked his Guru’s permission to come down to the plains and undertake to make Vedanta available to all, in all corners of the world. On a bright day in December 1951 in Pune, Pujya Gurudev Swami Chinmayananda delivered his first public address to an audience of 18. Within days, the audience swelled to a few hundred. From the beginning, Gurudev was aware that it was the educated class that had turned away from their great culture, as orthodox priests used the religion to enhance their own power and dominance in society. Indeed, there was even group of them who felt that Vedanta was their preserve and not meant for the public. They complained to the Shankaracharya of Kanchi whose prompt response was to advise them to go and to listen to Gurudev’s talks!

Most talks were in English, a language understood by most during the post-raj era. The objective was simple; **“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.”**

From this humble beginning, the yagnas grew, and at times the attendance was in thousands, from all walks of life including Christians, Muslims and Jews. One of the earliest yagna was conducted in a Muslim’s house. A Jewish resident of Delhi, having listened to Gurudev’s discourses on Kathopanishad commented, ‘I discovered in Vedanta the spirit of Persia. My own Persian literature became a live philosophy to me.’

They were all attracted by this young energetic Swami, who spoke in their language, and step by step argued out and showed the very fundamentals of our thinking as contrived and contradictory going on to expound in equally logical terms the great truths of Vedanta.

The format of the Yagnas changed continually as Gurudev always looking forward, travelled around India holding Yagnas. Study classes in the area or town followed up each yagna, so that the study and interest would continue. Leaflets of Gurudev’s commentaries and talks were distributed of the previous day’s talk. As the activities grew, a group of devotees asked Gurudev if they could have a central organization to give a structure and cohesiveness to all the activities being initiated by him. Initially Gurudev was reluctant, particularly as this was to be called the Chinmaya Mission. He did not want an

institution, certainly not one named after him. He was finally persuaded after the devotees argued that **Chinmaya meant True Knowledge**, and so was an apt name for the mission. With his blessings, the Chinmaya Mission was formed on August 8th 1953.

From the initial month long yagna started a movement that is now celebrating its 50th year. The Mission grew and now covers 20 countries with 243 centres. Gurudev, over a period of 43 years travelled around the world spreading the knowledge to countless numbers of people, working a gruelling 18 hours a day. Other social and educational institutions were also built. From Bal Vihars to Sandeepanias, from building temples and shrines to Rural Development Projects, from management courses and services to medical services and training. Schools, hospitals, libraries, research centres, yagnas, books, the list goes on and too long to outline all of them here.

Yet the central focus was always on Gyana, the Knowledge. **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”.**

The realisation of this knowledge in each individual was the way to provide the **‘maximum happiness to the maximum number for the maximum time....’** Each individual was then able to be positive contributors to society and to humanity.

Pujya Gurudev, you started this movement 50 years ago, it continues through your disciples serving in the mission, each of them having dedicated their lives as you did in serving the society. From the knowledge gained from you and continuous service, they travel the globe, spreading the Knowledge so that others also benefit and find fulfilment. They too come to realise and dedicate themselves to service. The foundations you laid of the institutions, and the seeds you planted in the individuals are destined to change the world. As Pujya Swami Tejomayananda said, **‘be like Hanumanji, and the worshiper becomes worshipable.’** Like the flow of the Ganges to the plains around, Vedanta has been taken all round the world, touching the hearts and changing the lives of countless.

Pujya Vachan

“Just give me a hundred strong and dedicated people, and I will change the face of this earth.”
–Swami Vivekananda

Chinmaya Mission (UK)

Signal House,
Lyon Road Harrow,
Middlesex
HA1 2AG UK

Tel: +44 (0)20 8861 2625

Fax: +44 (0)20 8427 5169

email: info@chinmayauk.org

web: www.chinmayauk.org



Well, as this edition of the Chinmayam goes to print, I feel as if I am in the eye of the storm. The past few months have been witness to a frenzy of activity, all of which has had considerable CHYK involvement. After Swaminji's Yagna in March and the Family Camp in April, inspired minds knocked together to come up with new, innovative, fund raising ideas. The result was the first Chinmaya Mission Fun Day...check out the pictures on the web.

Then, we saw the Hindu Youth Festival, to which I distinctly remember a certain doctor telling me that it wouldn't be much work... "we'll just take a supporting role". Yeah, right.

4 Plays, 2 Swamis and a 90 minute on stage 'debate' with Swamini Vimalanada later, and the entire CHYK movement is exhausted! And we still have the Maha Yagna and CHYK Camp to come!

But those that know us, realise that the whinging and whining is all a facade. Now, more than ever, CHYK feels like a family with 50 brothers and 50 sisters all working together to make what ever we do a success.

The goal is to make CHYK UK a cohesive, cultured, well-structured and inspired force. The path to this, which we are now well and truly on, is a whole lot of fun.

Hari Om

Hindu Youth Festival

You know, I never learn. The phone rings, and its either a CHYK or a committee member telling me what a great guy I am. It is at this point that alarm bells should start to ring. But what do I do? I let me head grow so large that I can't hear the other person roping me into another organisational committee. This time, It was the Hindu Youth Festival.

I went to one events committee meeting and I was blown away, we had to get the mission 100% behind this event. There were presentations and plays on Vedic Maths, Cosmological theories of creation, Parallels with Modern Physics and Hinduism, Aryan Invasion theories, all interspersed with music, food and sword-fighting (yep, you read right).

The CHYKs were involved at all levels: Executive, Events, Organisational, and Dramatic.

On Day 3 (Saturday 28th July), CHYKs performed 2 plays. Krishna in the Dock, where Krishna was on Trial for behaviour unbefitting a deity (theft of butter, incitement of violence etc...) and Karmic Banking which explained Karma using the symbolism of an Investment Bank (Kriyaman Karma = Deposit account, Sanchit Karma = Notice Account, Praarabdh = Corporate Bond with fixed income yield etc..)

Both had a very different feel, Krishna in the Dock was powerful and inspiring (largely because Swami Chidatmanada wrote much of the script) while Karmic Banking had the audience in fits of laughter. At the end of the day Swami Chidatmanada gave a 10 minute talk on Stress management which had the audience rivetted to their seats.

Day 9 was the climax to the entire festival. While the previous days had primarily dealt with Hinduism in a historical context and then placing it a contemporary light, Day 9 was all about modern, super-relevant issues affecting the British Asian Youth of today upon which Swamini Vimalanada was flown in especially to talk.

The format was a 90-minute staged debate between 'a cynic and a swami'. Issues such as abortion, pre-marital sex, inter-caste marriage and alcohol were covered, with the cynic putting forward question (which were then visually represented by small skits)

"Swamniji, look at the pain that this young girl is going through, she made a mistake; must her punishment last her entire life? Is a foetus worth all this suffering?"

And in the face of a skit that was alarming in its audacity, Swaminji answered with an effortless blend of logic and compassion.

"But Swamniji, look at this couple, they are so in love, yet they cannot marry because they're parents pretend to believe in an archaic caste system, when in fact all they care about is their friends idle gossip."

Once again, the perceptiveness of Swaminiji's retort broke down all preconceptions. She redefined the caste system with simple,



graceful logic inextricably woven with personal experience... for she too is a woman with a father, mother and sisters.

The small, yet powerful visual representations of these issues drew laughter and outrage, anger and indignation...shame and disbelief were relentlessly hurled and received in equal measure.

And it the midst of it all was Swaminiji's serene yet resounding voice of rationality and kindness, empathy and impeccable logic.

As an events committee member, I was wary that a figure in orange robes talking for an hour and a half would not capture the audience. I was afraid that we would not incite an emotional response from the very people we were trying to communicate to

As a CHYK I should have known better.

Swamini Vimalananda was as convincing as she was dynamic, as radiant as she was insightful, as sensitive as she was resolved.

The festival was a success. It was about creating unity between different Hindu groups and spreading awareness to those that are members of none. And so I am reluctant to distinguish the CHYKs efforts from everyone else's, because everyone contributed to the festivals accomplishment. Nonetheless the success of the festival owes much, to the dedication and creative input of the CHYKs and the skill and flair of our Swamis



CHYK Camp

This year's camp is going to be the best ever. Every year, the standard and quality of camps have been taking huge steps forward, both in terms of quality and numbers; but this year, we're talking a gigantic jump. Much as I would love to detail exactly how we have been toiling and plotting and planning to make this camp 'the best in all known universes', I have been told that I can't. I've been told that it has to be a surprise. All I can say, is that we are capping numbers at 90, and with the Maha Yagna and Hindu Youth Festival being before the Camp, demand will undoubtedly exceed supply.



The venue this year is a huge country house that has been converted into a retreat centre, and the timetable is going to be a little bit more unconventional...but you'll have to come to find out what that means. In the mean time you can enjoy the picture of the flyer below.

To those that haven't attended a camp yet, I'm not really sure how to convince you to come. If you have a friend that has been, ask him or her and you will, I'm sure, be the recipient of a warm endorsement. If you don't know anyone who has been (as I didn't 2 years ago), perhaps the following discussion (a true story recounted by one CHYK...ok, it was me) will persuade you...

July 1999
(before the 1999 camp, 'A view to perfection')

Mum: 'You're going to the Chinmaya Mission youth camp!'

Milan: 'No, I'm not'

Mum: 'Yes you are!'

Milan: 'But I don't want to...'

Mum: 'Fine, don't go, I don't care, soon I'll be dead and then...'

Milan: (Sigh) 'Alright then'

September 1999 (last day of a camp)

Milan: 'But I don't want to go home'

Mum: 'Hurry up and get in the car, you're embarrassing me'

I'm serious, two years ago, there was no way I would have voluntarily gone to a 'spiritual camp'. Associating with people who didn't really have much of a life and saw Saturday night at the Mandir as the highlight of their week? I think not. But my Mum caught me in a good mood and signed me up before I had the good sense to say No.

After 2 days at the camp, I didn't want to go home. I met all these fantastic people who were exactly on my wavelength (and have since become some of my closest friends). People who enjoy their lives as students and successful, young professionals but also had enquiring minds and were simply interested in what their culture had to offer them.

So to those that say, "No way, I'm not into religion", I would reply, "Me neither...I'm into something a lot better than that."

If you want to know exactly what I mean, I suggest you come to Camp...check it out on the web www.chinmayauk.org



Acharyas...

Swami Chidmatmananda

Swami Chidmatmananda is Acharya of Chinmaya Mission, Hyderabad and Regional Coordinator of Andhra Pradesh. Inspired by Swami Chinmayananda, he became a Swamiji at a very young age and is serving the society for the past 10 years. He is a law graduate from Osmania University and the only son to his parents.

He is famous for his Gemini and Doordarshan (India's widely viewed channels on television) talks on topics such as the Bhagavad Gita & Vemana padyamulu. He also speaks on Vedanta,

Upanishads, Bhagavad Gita, Ramayana & Mahabharatha.

Apart from these, he has conducted many sessions for various government organisations, management schools, IAS and IPS trainees, and politicians on stress management, mind management, self-management, ethics & morals. His ability to explain the most complex concepts of the Upanishads in simple and fluent language is well acclaimed.



Oh God? Who?

Prayer? Divine Omni Presence

Dear God, please,
Be in my head, and in my understanding
Be in my eyes, and in my vision
Be in my mouth, and in my speech
Be in my heart, and in my thoughts
Be in my living, and in my departure.

Sarum Missal

Our perceptions about God are tied to our individual notions about religion and spirituality. One may be spiritually inclined and yet may prefer not to be considered religious. One may claim not to believe in God per se and yet be spiritually inclined. Then again, one may conduct and attend a lot of religious activities and may not be spiritual or religious in personal conduct. Conclusively, just as there are various shades within the spectrum of seven main colours, so too there are varied viewpoints and discernments among people about God, religion, and spirituality. So, it is essential to have absolute clarity about these three important concepts.

God:

Some light hearted expressions about God:

Some school pupils were asked: If you really, really love God, can you not make fun of Him? The students think they can because the only One who will tolerate their mischief is HE! These students say that when we go over the top, He will smile, not once but twice. The first time He smiles thinking "What an idiot", but then He smiles again because He remembers 'who actually created this idiot'!

We think of 'God' as being all-powerful, almighty, omnipotent, invincible, divine, boundless, eternal, deathless, infinite, perpetual, omnipresent, omniscient, etc. The Vedas (the most ancient Hindu scriptures) state that there is only one God, who is attributeless. Simultaneously, these scriptures expound that having created this cosmos its Creator presides over this macrocosm as its sole author, the master poet, and the unique artist of this entire majestic, grand, illustrious creation. He exists as us - the innumerable varieties of species - the living beings. He dwells in the inert, non-living aspects of creation and as water, earth, air, fire, and space, that includes all varieties gases, metals, rocks, fluids, etc.

For many people such explanations about God are unpalatable. This fact is evident through various religious faiths. Let us therefore consider the concept of religion.

Religion:

The term 'religion' in Hinduism is 'Dharma'. It is derived from the root 'dhar', which means 'to hold'. Etymologically, it implies 'that which holds' this entire cosmos. Religion refers to allegiance at the core level among the members of the faith involved in the mutually revered virtues of devotion, loyalty, faithfulness, piety, mettle, character, spirit, etc.

Swami Shivanadaji Maharaj of The Divine Life Society in an article on Religion wrote, 'Religion is that process of self-discipline that sets free the hidden forces in man, that disentangles the individual soul from the cycle of birth and death, and enables it to reach the Supreme, the transcendental Truth'.

There are many religious faiths such as Baha'i, Buddhism, Christianity, Hinduism, Islamism, Jainism, Judaism, Sikhism, Shintoism, Taoism, and Zoroastrianism.

The most ancient Hindu scriptures are the Vedas, the Upanishads, and the Bhagavad Gita. Christians study the Bible, with two versions, namely the Old and the New Testaments. For the Moslems Holy Koran is the book of Guidance and Mercy. The Gathas is the holy scripture of the Zarathustra (Zoroastrianism) faith. Sikhs study and obey the teachings of Guru Granth Sahib. The Dhammapada is the spiritual guidebook for the Buddhists. The holy book for the Jains is Aacharaanga. The teachings of the holy book Torah is revered and obeyed diligently by the Jews.

The term 'religion' in Hinduism is 'Dharma'. It is derived from the root 'dhar', which means 'to hold'.

Swami Shivananda explains beautifully that on the outer surface of an orange there are no marks or divisions, but upon peeling it open, we find several pieces inside. There are thus many religious faiths on the surface of this earth indicating diversity. However, just as upon close observation we note that there are many divisions on the surface of a lemon, but only one homogeneous essence within it. So too, though many, these religions may seem different but only in superficial matters.

They do not differ in the concept of the highest Truth prescribed as written instructions, on fundamental universal values such as non-violence, truthfulness, non-stealing, celibacy (outside of wedlock), unselfishness, self-effort, and fearlessness in Hinduism (per the Bhagavad Geeta), the Ten Commandments, etc. Thus the fundamentals of all religions are the same.

Established religions have prescribed set of written instructions that the followers must study, understand, accept, imbibe, and practice. Genuine, dedicated religious seekers revere and study their scriptures as guidebooks to follow the prescribed ways of value-based personal conduct. In the process of learning to do so, there arise religious quarrels and antagonism

Harmony of faiths is not uniformity, but unity in diversity

among those deluded people who cling to certain hypocritical differences, dispute among themselves and behave paradoxically. "All the faiths lead to the same goal of the direct perception of the Ultimate. Doctrines, dogmas, philosophies and myths are secondary details. Harmony of faiths is not uniformity, but unity in diversity", says Swami Adiswarananda of Sri Ramakrishna Math.

Spirituality:

"The whole universe is the body of God. This entire world is the cosmic Form of the Lord. This world is not a world of dead matter, but a living presence. God is the one light that shines in various forms. He is the one voice that speaks in various languages. He is the one life that thrills in the entire universe."



Chinmaya Vishwa Sammdan



An extract from a devotee

Fifty years ago, an unknown Sannyasi, inspired by the Mother Ganges decided to descend to the plains. Like the River Ganga he resolved that he wanted to irrigate the hearts of people with the waters of the Wisdom of the Scriptures and Self Realisation, the waters of Knowledge and Love. In that one decision The Destiny of India and the world changed. An era of propagation of spiritual knowledge was ushered in.

To gain an entry into hearts caked with superstition, fanaticism and skepticism was not an easy task but he persevered. His efforts fructified into a worldwide movement- The Chinmaya Movement. Even the most insurmountable obstacles vanish into vapory nothingness when the laser beam of Lord's compassion falls on them!

Fifty years hence, 31st Dec. 2000, time 5:00 p.m. Venue - Powai lake - hundreds of Mission Members, young and old, Swamis, brahmacharis and householders had gathered by the lake to witness the lighting of the Torch and participate in the Torch March. It was a congregation of people who had experienced the Master's compassion. They had gathered, on one hand to express gratitude and on the other to rededicate themselves

An extract from an article by Swami Chidananda

Forty nine years ago Swami Chinmayananda made a small beginning in Pune. The Upanishad contains an advice "Arise, awake, go to great teachers and

"Arise, awake, go to great teachers and learn about your divine nature"

learn about your divine nature". Gurudev did exactly that. But he did not stop at learning only. He wanted to share his knowledge with the others. So he came down from the Himalayas and for the next forty years he toured the length and breadth not only of India but also the world, spreading the message of Vedanta.

The 365 days of the 50th year should be ones of devotion, faith and thoughtfulness. The Chinmaya Vishwa Sammelan will be the culmination of this year long celebration

The 365 days of the 50th year should be ones of devotion, faith and thoughtfulness

Sammelan Highlights

- * Geeta & Upanishad Talks by Pujya Guruji
- * Talks by various Mission Acharyas
- * Multimedia presentations of various activities & projects
- * Geeta Jayanti / Tapovan Jayanti Celebrations
- * Samooha Vishnu Sahasranama Archana
- * Chinmaya Vishwa Darshan
- * Culturals
- * Torch March

We Adopt a Village



We adopt a village

An extract from Swami Tejomayananda letter dated May 15, 2001.

Hari Om! Salutations!

At the outset, I would like to thank you all once again for your kind and generous contribution towards the earthquake relief work undertaken by the Chinmaya Mission.

The latest news is that we have completed the construction of 500 shelters, of which 400 have been occupied by the most needy people of the village. This process is in progress.

There was a temple dedicated to Lord Shri Rama in the village. Even though the roof and the walls had fallen down during the earthquake, the statues of the deity, Shri Rama, Lakshmana, Sita and Hanumana remained intact. We have now temporarily reconstructed the walls and the roof with the FRP (fiber glass) sheet. I am glad to inform you that on the auspicious day of Shri Hanuman Jayanti, 8th April, proper ceremonial rituals were performed. The worships have been resumed and the people are visiting the temple again. Now our efforts will be directed towards making arrangements to restart the school and other amenities in the village.

In his service, Swami Tejomayananda

An extract from a letter dated May 21, 2001 from Shri T.R.Patel writing on behalf of residents of Bhavpar village, Gujarat, expressing their gratitude and thanks to Chinmaya Mission.

Namaste!

On the auspicious Republic Day, 26th January, 2001, ironically, there was an unprecedented earthquake in numerous towns of western Gujarat, including Kutch. It was a veritable wrath of nature, which resulted in wide spread death and destruction in many parts of the region. Many buildings collapsed resulting in loss of unimaginable magnitude.

Consequently, thousands of people were rendered homeless and many of them lost their dear and near ones. Having lost their homes,

they took shelter under the tents or simply stayed in open roads. Their plight was pathetic and desperate. Our village named 'BHAVPAR' experienced similar destruction. At this critical juncture some volunteers of Chinmaya Mission arrived in our village, to render human service and to uplift the people who had lost everything in life.

'RAM MANDIR' was reconstructed and the name of the village 'Bhavpar' was changed to 'CHINMAYANAGAR'.

Due to sympathy and guidance of your missionary volunteers, within a short period, the people regained their energy and were able to fight against the odds. Your Mission did a most commendable job of constructing five hundred pre-fabricated houses for the homeless. Besides this, electricity and water supply were restored.

'RAM MANDIR' was reconstructed and the name of the village 'Bhavpar' was changed to 'CHINMAYANAGAR'. In your discourse, you exhorted the village people to consider service to the poor and unhappy as service to 'God' as 'God' is an incarnation of love.

We are very much glad to hear from you that soon the new 'CHINMAYANAGAR' will have 'pucca houses', roads, school, hospital, gardens and spiritual centre for the well-being of villagers. We assure you that we will give our full co-operation in this task of rebuilding 'CHINMAYANAGAR'. We will be ready to shoulder any responsibility that is given to us in this respect.

"As if the village of Bhavpar is now reborn."

We all want to express our gratitude to the Mission for infusing new life in the village of Bhavpar.

Shri T.R.Patel

The UK Mission has also been active with it's efforts. We have raised funds over £10,000 including contributions from schools such as North London Collegiate School.



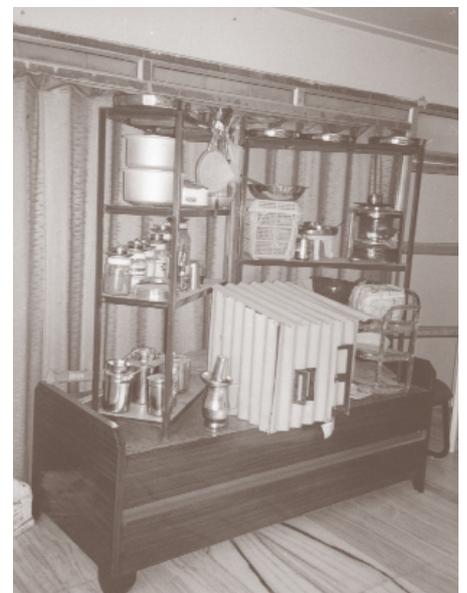
The Devastation of Bhavpar



A New Beginning - Houses made from FRP (Fiber Glass Sheets)



The 'must have' in every house - a Kitchen!



Sri Ram did not desert Bhavpur - A temple rebuilt



chintamani **Adi Shankaracharya II**

Shankara - The Missionary

Flood In Narmada

During Shankara's stay with his Guru Govindapada a strange incident occurred. It was rainy season and the river Narmada was in flood. The floodwaters rose steadily and threatened to enter the cave where the Guru was immersed in deep meditation. The disciples dared not disturb their Guru, so they approached Shankara for help; he took his karmandalu (small water pot carried by sadhus) and placed it at the entrance of the cave, saying that it would contain the floodwaters, and keep the Guru safe. Lo and behold, the waters started to recede on touching the mouth of the karmandalu, and soon the river was back at its normal level. When the guru came out of his meditation, and learnt of this event from his disciples, he blessed Shankara saying, 'Just as you contained the floodwaters in your karmandalu, you will write commentaries on the scriptures and similarly compress into them the essence of all Vedas. By this work you will gain eternal glory.'

Great Works of Shankara

Shankara took leave of his Guru and travelled to various holy places in India with an ever increasing following of disciples along the way. The Acharya (Shankara) along with his disciples stayed at Badarikashrama for 4 years and completed the work of writing the commentaries (Bhashya).

His compositions can be broadly divided into 3 sections:

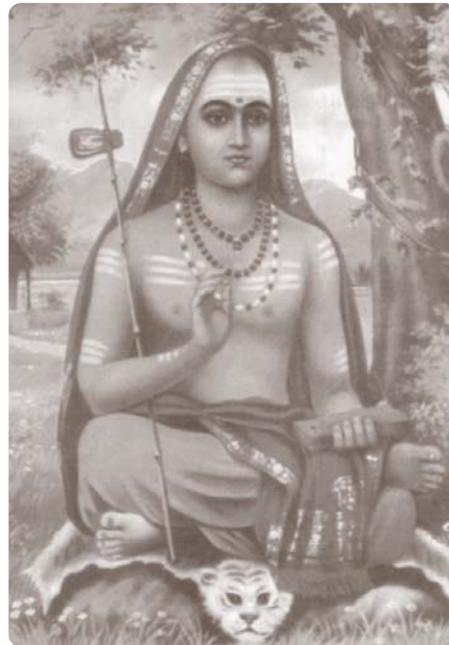
- Bhashyas:** Commentaries on 12 Upanishads, Bhagwad Gita and Brahma Sutras together called Prasthanas-trayi. The Bhashyas serve as a guide, indeed a golden key with which to unlock the vast treasure chambers of wisdom contained in our scriptures.
- Prakarana Granth:** These are books dealing with the fundamental concepts of Vedanta. E.g. Vivekachudamani, Atma Bodh, Drig Drishya Viveka etc.
- Stotras:** They are the hymns that seemed to flow out of his heart in a perennial stream of love, devotion and supreme knowledge. Hymns in the form of Dakshinamurthy Stotram, Bhaja Govindam, Nirvana Shatkam, and Maneesha Panchakam amongst others. His hymns consist of prayers to grant one the true light of knowledge and discrimination and to save one from the wheel of birth and death.

Some of the sayings he composed are: "Just as a piece of rope is imagined to be a snake in the darkness so is Atman (soul) determined to be the body by an ignorant person."

"A father has his sons and others to free him from his monetary debts, but he has none but himself to remove his bondage."

Ved Vyasa's Test

Once Bhagwan Ved Vyasa disguised as a Brahmin visited Shankara and entered into debate regarding certain aphorisms of the Brahma Sutras, the debate went on for many days. When Ved Vyasa finally revealed his identity to Shankara and expressed his



"Just as a piece of rope is imagined to be a snake in the darkness so is Atman (soul) determined to be the body by an ignorant person."

satisfaction at the faithful interpretation of the vedic ideals in Shankara's commentaries, Shankara was overcome with joy, and respectfully prostrated at Vyasa's feet. Vyasa then directed Shankara to go to the plains and re-establish the supremacy of Vedantik knowledge and win over those steeped in ritualism like Kumarila Bhatt. At that time, Shankara was coming to the end of his 16 year life span allotted to him, to enable him carry out this mission, Vyasa granted him an extension of a further 16 years of life.

Kumarila Bhatta was a great champion of Purva

Mimamsa and a confirmed ritualist. At the time when Shankara met him, Kumarila's life was at an end. He could not undertake a debate with Shankara, but instead asked Shankara to meet his disciple Vishwarupa (Mandana Mishra). Shankara and his disciples started for Vishwarupa's house. They were told to look out for a big house with tall gates and walls, where parrots on nearby trees could be heard chanting the Vedic mantras. On reaching the place and finding the gates locked, Shankara with his yogic powers lifted himself into the air and landed in the inner courtyard. The sight of a young boy with clean-shaven head and ochre robes took Vishwarupa, who at that time was making preparations for his father's shradha ceremony, aback. Initially he was furious with Shankara. After he had calmed down, he invited Shankara

The Acharya therefore set forth on a Dig-Vijaya (march of triumph) to win the entire country, to meet all the opponents and through debate and discussions cracked many a hard nut to re-establish the supremacy of The Advaita philosophy

for bhiksha (food), but the Acharya said that he had come there for Veda bhiksha; meaning bhiksha of knowledge through mutual debate, to which Vishwarupa agreed.

The following day the scheduled disputations started, with the very learned and accomplished lady of the house Ubhaya Bharati as the moderator. It was decided that the loser would give up his mode of life and join the victor's camp. The arguments lasted for 18 days. Vishwarupa could not withstand the onslaught of Shankara's arguments and logical expositions. He admitted defeat and according to the agreement became Shankara's disciple, and was initiated into Sannyasa. He was named Sureshwaracharya.

It is also mentioned, the books that the Acharya wrote were in danger of being destroyed by the opponents of Advaita. The Acharya therefore set forth on a Dig-Vijaya (march of triumph) to win the entire country, to meet all the opponents and through debate and discussions cracked many a hard nut to re-establish the supremacy of The Advaita philosophy.

Ayurveda - “Vata Dosha”



According to Ayurveda all bodily functions are governed by three forms of dynamic energy called Vata, Pitta and Kapha Doshas (VPK). These three work as a team in a normal healthy individual and are roughly equivalent to the Wind, Sun and Rain energy in nature.

According to Ayurveda an individual is born with certain ratios of VPK which gives him his individual characteristics or Constitution called Prakruti. Maintaining this proportion of VPK is the key to his good health; in this state he feels “at ease” and is comfortable in body, mind and spirit. The further he departs from this state of balance the greater is his experience of discomfort and “dis-ease”.

Many factors such as food, lifestyle, seasonal variations, emotions, job stresses and relationships can affect this balance of the doshas. This means that management of the doshas involves a skilful choice of the above factors wherever possible, appropriate to one’s own constitution. The reward of such effort is a feeling of well being and a healthy immune system which keeps illnesses at bay.

To manage the doshas and keep them balanced it becomes absolutely necessary to understand their nature and to know the qualities and functions of each of them. Vata Dosha can be equated with kinetic energy. Vata is the initiator of all forms of movement from obvious physical activity such as walking and talking to movements in the processes of digestion, respiration, circulation, excretion, etc. Vata is also responsible for communication and perception, for fetching thought from memory to consciousness and also for transferring current experiences into the memory bank.

The essential qualities of Vata are those of air and space, making it mobile, light, cold and dry; and it resides in the cavities of the body, in the colon, ears, bones, skin and nerve synapses. Consequently when Vata is imbalanced it may be recognised by the manifestations of some of its qualities in one or more of these areas.

Persons with Vata predominant constitutions will generally be of lighter build and prone to cold, dryness and hyper-activity. They tend to move fast and are blessed with quick minds, flexible joints and creative abilities. But like wind, they are rather unstable and change direction frequently, scattering their energy, rapidly tiring themselves and others in the process.

Since like increases like, an unbalanced Vata is best controlled by an enforcement of routine and regularisation. All forms of warmth, wetness (oiliness), and pressure counteract its cold, dry and light nature and help to contain and re-distribute its energy more effectively.

By the same token, light, cold and dry foods as well as excess uncontrolled activity aggravate Vata and soon have it racing out of control. So watch out all you Vata high flyers! Guzzling ice-cold fizzy drinks with crisps and pop-corn; feasting on cold dry crispy salads and micro-waved T.V. dinners; racing around at work all day and jogging off to aerobic sessions in the evenings; then rushing off to disco until dawn – Don’t be surprised when soon this couplet describes both your diagnosis and cure:

“Vata levels getting crazy -
any wonder you’re so spacey?
Oil massage and thick hot soup;
then into bed to recoup!”.

Signs of Vata imbalance. One or several of the following symptoms may be experienced:

- Colon:** dry, constipation, flatulence.
- Skin:** dry and cold
- Ears:** ringing and popping
- Nerves:** tension, anxiety, nervousness, fear
tics and tremors.
- Bones:** cracking, creaking joints, pain.

Vata pacifying measures:

Keep warm

- Eat frequently but at regular intervals.
- Eat warm, moist unctuous foods.
- Take short breaks during the day to sit still.
- Choose Yoga instead of aerobics
- Take oil massages
- Soak in a warm bath

Avoid:

- Cold, uncooked food and iced drinks,
- Beans
- Long intervals between meals
- Hyper-active lifestyle
- Noisy, crowded environments



Vata imbalance – helter skelter, like the wind



Hanuman the Great Superhero

Hanuman was the first superhero in the history of the world. Yes that's true he was around millions of years before Spiderman, Batman and even Superman.

Lord Hanuman's name conjures up an image of robustness, sturdiness, devotion and unconditional faith. He is the chief devotee of Lord Ram and is a scourge to all the wicked persons and evil spirits that may try to exist within the world. So eat your heart out Superman!

Sri Hanuman is a unique God in the Hindu Dharma. He is shown not as a human but as a monkey, and despite belonging to a sub human species he is adored by the entire world. He is worshiped so much that there are more temples of Hanuman than any other God. Yet Hanuman is always seen as a humble servant to his master Lord Ram. He is celebrated in many cultures and traditions. In China, he is known as the Shun Wu Kong, The wind monkey, whilst in Thailand Hanuman plays a central role in the Ramakiya (a Thai folk story).

Lord Hanuman is the reincarnation of Lord Shanker and with the help of Pawan (the wind God) Hanuman was given to Anjani (his mother). This can be seen by Hanuman's two names which are Anjaniputra and Pawanasuta. Anjani then

married Kesari and he became a father to Hanuman.

There are many stories about Hanuman as a child. One of the best known was when Hanuman tried to eat the sun thinking of it as a fruit however he ceased in this upon Lord Indra's punishment as he realised it was wrong and damaging to the world. So kids be a bit mischievous but stop it when you are told to. You too can be like Hanuman!

Taught by Surya (the sun God) for many years Hanuman grew up to be very learned and intelligent. He could converse in Sanskrit the language of the Gods'. Hanuman was strong both physically and mentally as one can see when he outwitted Surasa and Lankini the demoneses. He could draw on his inner strength to even fly over the seas to Lanka to rescue Sita and to be able to lift an entire mountain to save Laxman during battle all requires amazing strength.

When you look at a picture of Hanuman you see Ram in his heart, this implies the Vedantic philosophy that in each one of us there lives God, and if we keep that God within us we can accomplish anything.

All these are the great qualities of Hanuman and if you believe in him you can unlock and unleash all of your strengths and fight all evil and combat all problems in life. So go and strike that goal or

hit that sixer, if one has belief in Hanuman one has the capability of doing anything.

One great man who kept Hanuman within him was Sri Tulsidas. As a young boy Tulsidas was set with a challenge to climb the 40 steps towards the Hanuman temple. He was afraid, as along the temple stairway was a dangerous place where Ghouls and Goblins were supposed to hide. However Tulsidas accepted and for each step he took he recited the names and glories of Hanuman to be protected. In the end he managed to climb all forty steps and in the process he wrote the Hanuman Chalisa.

So, remember if you have Hanuman within you then it will always be possible to climb those forty steps.

*Mangal Moorti Murut Nandan
Sakal Amangal Mool Nikandan
Pawanatanya Santan Hitakari
Hridaya Birajaat Awadh Bihari
Maatu Pita Guru Ganapati Saarah
Shivaa Sameth Shambhu Suk Naarah
Charan Kamal Bindhau Sab Kaahu
Dehu Rampadh Nehu Nibahu
Jai Jai Jai Hanuman Goosai
Kripa Karahu Gurudev Ki Nahi
Bandhan Ram Lakhan Vaidehi
Yeh Tulsi Ke Param Sanehi*

S	A	D	I	S	L	U	T	A	C	U	Y	A	V
D	A	P	R	L	T	O	J	K	L	A	M	N	P
E	L	P	M	E	T	M	R	C	R	D	B	N	H
Z	Q	T	U	O	L	M	N	D	R	V	J	A	H
A	M	A	R	M	E	T	N	L	G	O	N	L	T
G	O	M	D	G	O	I	D	M	A	U	N	L	O
A	Y	R	U	S	L	O	R	D	M	Q	U	S	T
G	O	D	I	N	M	I	P	A	V	A	N	A	A
A	V	I	R	G	U	S	N	T	N	M	N	N	O
Z	P	R	S	O	G	C	P	I	L	A	G	J	V
J	A	G	T	I	H	M	A	J	V	T	I	A	K
A	A	K	N	A	L	T	A	T	I	S	O	N	I
K	N	M	L	O	P	S	A	O	L	J	W	I	N
Q	M	I	T	O	S	R	A	V	A	N	A	J	D
K	S	R	I	A	O	M	U	V	T	O	R	P	I
A	S	H	N	N	A	M	U	N	A	H	I	N	A

Use your skills to find the following words in the word search:

- 1 Tulsidas
- 2 Rama
- 3 Anjani
- 4 Indra
- 5 Hanuman
- 6 Sugriva
- 7 Ravana
- 8 India
- 9 Vayu
- 10 Lanka
- 11 Pavana
- 12 Sita
- 13 Surya
- 14 Temple
- 15 Hanuman Chalisa



I travel in the labyrinths of my mind. Now and then, a flash of inspiration lights the awareness that higher purpose lies outside and beyond the maze, and brings with it the energy to find the way out.

I examine the passages of the maze, which I normally do not, taking whatever turn I happen to arrive at. But on this occasion, I study the corridors, and pick the one I think will ultimately lead me to the exit. Moving through each batch of passages, I work diligently to pick the “right” one, a winner as it were, till at the end of one, I come to a little clearing. A pleasant little spread of lush green, surrounded by fragrant rose bushes, fruit trees, and in the middle, a small clear water stream, an ideal place to rest.

Beyond the clearing, lie more passages to study and choose from in order to continue my journey outward. I sit by the stream to consider carefully which of the new batch of corridors is likely to lead to the exit.

The happy play of the water over the little rocks in the stream makes music which soothes my weary limbs. I realise I am thirsty. I fill my cupped hands in the flow of the cool water, and bringing them to my lips experience the intense physical satisfaction of thirst quenched. Then I realise I am hungry, and sample the fruits in the grove. So succulently sweet and juicy, that they bring the feeling of the glowing warmth that first rises in the hungry abdomen when partaking of a good hot meal on a winter’s night.

I rest my head on a nearby grassy mound, the feel of the moist grass is comfortingly cool against my cheek, and it’s aroma lulls my well fed body into contented slumber. Before I completely give myself up to sleep, I suffer a small pang of guilt for having broken my journey, but the intoxication of sleep soon overpowers that, and I dream.

In my dream I find myself in a huge crowded metropolis, I know no one. Hot and humid weather, the air dense with the fumes spewed out by the noisy traffic. Hordes of people busily rushing in every direction, all of them with intent, unsmiling faces, rushing, rushing to attend to some pressing business of survival, with not a moment to spare and cast a glance in my direction. I feel depressingly alienated as a stranger in unknown country. I roam the streets aimlessly not knowing how to get back

home, for in my dream, I have forgotten where home is.

Just as my depression is beginning to give way to panic, I spot someone very familiar in the crowd. I quickly move in his direction, shouldering my way through the thick sea of humanity. Reaching within touching distance, I gently hold him by his upper arm causing him to turn around with a start to face me. I stand speechless, frozen on the spot as the face I am confronted with is my very own!

When I recover from the shock, I realise he is gazing into my eyes quite coldly with a “Yes, what is it now?” look. I am bewildered.

“You look exactly like me” I burst out.

“We are the one and same” he replies impatiently. “It is becoming quite tiresome having you wandering away ever so often, leaving me to cope with the business of life” he says irritably.

“But I don’t understand, what business? what life, this, you call this chaos life?” I stammer in confusion, trying very hard to make sense of the strange situation I am experiencing.

With a sigh of exasperation, he shrugs his shoulders and begins to walk away. “Wait, don’t go” I reach out for him in panic for he is my only link in this alien place. My hand reaching out to stop him catches the

***The living are sound asleep
awakening when they die, then
overcome by desire to relives
return to sleep on regaining life.***

swing door connecting the parking lot to the bank where I am due for a meeting this hot morning.

Walking pensively towards my appointment, I enjoy this tremendous new rush of joy knowing that I will soon awaken, fully revived from my nap by the cool stream, to resume my journey — till I truly find the exit through the labyrinths of my life to return to the infinite self. Reminded me of a forgotten verse I had frivolously coined a long time ago once when playing with words, the deep impact of which now struck me:

THE LIVING ARE SOUND ASLEEP
AWAKENING WHEN THEY DIE,
THEN OVERCOME BY DESIRE TO RELIVE
RETURN TO SLEEP ON REGAINING LIFE.

The verse now illustrated to me the tragic treadmill of birth and death suffered by man trapped in the egocentric domain of body, mind and intellect. To live merely in that domain is to sink into comatose sleep, from which death bestows a momentary benediction of wakefulness; but to live fully in wakefulness is the secret of reality.

As Pujya Gurudev has said in the commentary of The Holy Geeta:

“A mortal is as far away from immortality - the sinner as far removed from a saint - the imperfect is as far removed from imperfection, as the dreamer is from the waker. Man awakened to Self’s glory is God. God forgetful of His own glory is deluded man”.

Raju Mahtani





Chinmaya Current Events

For general information on study classes please e-mail Chinmayauk@aol.com or contact our Resident Acharya, Brni. Vibhooti Chaitanya on 020 8424 9910.

BAL VIHAR

Northwood Bal Vihar
Sundays 10:30am - 12:00pm
For Children aged 4 to 12 years
Contact Madhavi Vadera
020 8861 2625
VaderaMR@aol.com

St Johns Wood Bal Vihar
Saturdays 12:00 - 1:30pm
For Children aged 4 to 12 years
Contact Suresh Wadhvani
020 7722 5869
suresh@wadhvani.org

CHYK

Ages 18-30 years

St Johns Wood
Wednesdays 7:30 - 9:00pm
Contact Ashwina Samtani
07973 350547
chykuk@aol.com

ADULT

Harrow Adult Study Class
Thursdays 8:00 - 9:30pm
Contact: Smita Samani
020 8426 8070
smitasamani@hotmail.com

Northwood Adult Study Class
Mondays 9:00 - 10:30pm
Contact Rupin Vadera
020 8861 2625
Rupinv@aol.com

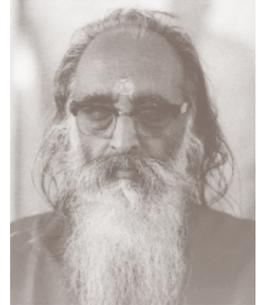
Northwood Adult Study Class
Sundays 10:30am - 12:00pm
Contact Brni. Vibhootiji
020 8424 9910
br_vibhooti@hotmail.com

Central London Devi Class
Mondays 4:30 - 6:00pm
Contact Brni. Vibhootiji
020 8424 9910
br_vibhooti@hotmail.com

JUNIOR CHYK

North London Junior Chyk
Sundays 10:30am - 12:00
Ages 12-17 years
Contact Smita Samani
07961 177106
smitasamani@hotmail.com

St Johns Wood Junior Chyk
Saturdays 12:00 - 1:30pm
Ages 12-17 years
Contact Suresh Wadhvani
020 7722 5869
suresh@wadhvani.org



50th Anniversary Celebrations

The Chinmaya Movement, founded by Pujya Gurudev Swami Chinmayanandaji in 1951, completes 50 years in 2001. What started as a single man's crusade then, is today a global organisation. It comprises a wide range of spiritual, cultural, educational and social activities.

To commemorate the occasion, the Mission, is celebrating 2001 as the Swarna Mahotsav year. This will culminate in Chinmaya Vishwa Sammelan, the grand finale programme in Mumbai, India, in December 2001, with the blessings, guidance and inspiration of Pujya Guruji Swami Tejomayanandaji, (Head, Chinmaya Mission)

Objectives

To pay our homage to Pujya Gurudev and keep his vision glowing.

To provide an opportunity for members of the global Chinmaya family to share and strengthen the attitude 'I'm CM'. (I'm Chinmaya Mission)

To enjoy the spiritual, cultural and social treat of the Utsav.

Sammelan Details

Dates : Monday, 24th December to Monday 31st December, 2001

Venue : Shahji Raje Bhosle Krida Sankul (Andheri Sports Complex), J.P. Road, Andheri (W), Mumbai 400 058, India

Language: All programmes will be conducted in English language.

For further information contact Rupin Vadera on Tel: 020 8861 2625 or visit the website: <http://www.chinmaya50.org/>



Forthcoming Events

9th - 16th September 2001:
Shri Hanuman Chalisa Mahayagna
with Swami Swaroopananda
in London

21st - 23rd September 2001:
Youth Camp "Flight to Freedom" with
Swami Swaroopananda in the UK

25th December - 29th December:
50th Anniversary Celebrations take
place in Mumbai (see details below)

Visit our website www.chinmayauk.org