



September 2002

ചിന്മയം

Issue 8

*Your head!
in my hands*

Shirur



A Humble query

Respected Swamiji,

I am anxious to learn about you. I have been hunting for some biography (or autobiography) of Swami Chinmayananda. You seem to have written or revealed so far nothing. Your Upanishads and Geeta and other books have been glanced by me; but they are all regarding the great Truth. But who are you? Were you like Buddha - a prince, or like Shankara — a poor brahmin boy, or like Ramakrishna

— an uneducated simple villager, or like Vivekananda — an intellectual agnostic seeking Truth, but getting disgusted by the vague explanations of the Pundit class? We have a right to know you.... You must give us a glimpse of your own person. Hence I write this note. I have heard, honestly I confess, so many contradictory versions of you — that from what I am told you can be anything from an irredeemable rake to the sublime instance of a born divine....

Please console me, comfort me. Am I asking too much? Where can I meet you?

Chandra Bhanu Adiyar
Mangalore
26th April, 1966

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President's Letter

This issue, while rummaging for a message to give to the London CM family, I came across this 'Humble Query' put to Gurudev by a seeker as far back as April of 1966, and Gurudev's amazing reply, so simply revealing the eternal wholeness of Self, for those who can read between the lines. What better opening message than this I said to myself, and thus it is re-produced here for your inspiration.

Rupin Vadera

Gurudev's Reply

Blessed Self, Om Namō Narayanaya ! Salutations !

Only because I have got more interesting and very useful fields of many other works in hand at present, I cannot give you an "Autobiography" But here are some positive points which should satisfy you for the time being. Later, I am sure you will try to shift your attention from me to the Rishis and make your life beautiful and sublime.

I was born in Kerala, raised in the north, hardened in Punjab, softened in Uttarkashi, criticized everywhere, applauded in some places but accepted and worshipped by everyone. I am a riddle to myself.

Prattling was my profession, preaching is my profession now, and I know practice should be my future job. But everywhere I earned a lot so far and squandered it all in the community.

I am by training a Religious man, by experience a Vedantin, by inclination a Bhakta, in temperament a Karma Yogi, in practice an integral Yogi; my faith is in democracy; I am convinced by socialism; I am habituated to communism; and I am committed to the impossible theory of "Love All".

Thick skinned, hard boned, I have a mail - of - laughter to cover and protect both my head and heart, and so stabs do not penetrate me, spears cannot cleave me, whippings do not lash me.

I eat and drink, take regular baths and sleep, wear clothes, have no jata, work for 18 - 19 hours a day and preach the rest of the time. When audiences are not available, of course, I preach to myself.

I have my lovers and many beloveds in this country and abroad. I play the beloved to my lovers, and am an enthusiastic lover to my Beloveds. We, together, thus step ahead and march through love towards the Lord's Palace of Bliss and Wisdom.

Your goodness may meet me easily in my 35 books, or in the pooja room of any healthy young Indian, be a Hindu, Christian or Muslim.

The white men adore me, the yellow men recognize me, the brown men worship me, the black ones love me.

My teacher was a divinely sweet, incandescent, noble soul and I must tell you of Him when you grow a bit more.

May I hope to hear from you often, plenty of the similar rubbish, but sprinkled with more and more of the sensible stuff ? Try. You can. Don't be shy. This is how everyone grows.

Chinmaya.
Jamshedpur Yagnashala, 1st May, 1966

Effortless Meditation



Swami Tejomayananda (Guruji), the Spiritual Head of the Chinmaya Mission Worldwide left London on Saturday 8th June after a week-long Gyana Yagna on 'Chapter 10 of the Bhagavad-Gita' (held at Kensington Town Hall) and a series of morning talks on the Vedic Text, 'Purusha Sooktam'.

In our publicity material, we describe Guruji's talks as,

'A Unique and Enchanting synthesis of Logic, Clarity and Devotion'.

It is only after this visit that I have begun to understand what these words mean and how, in my opinion, they go some way in forming a description of a soul that is so close to the formless.

The morning talks on the Purusha Sooktam were the height of **Logic**. This ancient Vedic text on the creation of the Universe was elucidated by Guruji in such a manner that many burning questions on how creation began and were not so much solved, but dissolved. Purusha Sooktam is known to be a contemplative text where students must meditate upon the verses for their meaning to unfold. This takes time and effort and could not be accomplished in the six mornings of Guruji's visit, but the **Logic** given to us by

Guruji's words can act as a guide for our thoughts; as streetlights on the road of our inner reflection.

The evening talks on Chapter 10 of the Bhagavad-Gita described Krishna as the Self: Eternal, All-pervading and the Source of all names and forms. These lectures were the embodiment of **Clarity** revealing Guruji's skill in weaving together everyday situations with Supreme Knowledge of the Divine. His ability to wittily identify the quirks and foibles of the human persona combined with his gift to interlace these teases with profound Vedic principles had the audience captivated. Guruji's **Clarity** of expression meant that we all learnt more about Vedanta from his stories on donkeys and donations than if we had read the chapter many times over alone.

Swami Swaroopananda once told me that everyone thought Swami Chinmayananda to be a staunch Gyani (follower of the path of knowledge) when in fact he was the greatest Bhakta (follower of the path of devotion) and that everyone thinks Guruji is a Bhakta but is in fact the greatest Gyani. Listening to Guruji's talks and being privileged enough to steal some moments where I could sit in Guruji's presence made me realise the significance of Swami Swaroopananda's words. While not meant literally, (for Swami Chinmayananda was indeed

the greatest Gyani) Swami's words made me realise the importance of humility, embodied by the fact that Guruji's intimate and subjective knowledge of the higher, when related to us, is soaked in **Devotion**.

And it is this ability to weave together **Logic, Clarity and Devotion** that endears us so much to Guruji – it is what makes him so **Enchanting** and makes hundreds and thousands of people flock to hear him speak.

But for me there is another reason why I find Guruji enchanting.



Swami Chinmayananda once said that to meditate was simple, anyone could do it; our goal in life should be to be able to Mediate in the midst of a Storm.

It was at the evening Bhikshas, when people were crowded around Guruji, asking questions, offering prostrations and asking him to sign their books, did I see the tranquillity in Guruji's eyes. As the Head of the Chinmaya Mission, he oversees the running of over 250 centres around the world: many Heads of State that have a less daunting task to undertake. But Guruji does it all, including answering all of our trivial questions and enduring our petty vanities, while never losing his inner equipoise.

This to me is the most Enchanting thing about Guruji and it is what makes him so Unique.

The title given to Guruji's discourses was 'Effortless Meditation', and while the lectures themselves were mesmerising in their Logic and Clarity, it was in the quiet observance of a small man that can capture thousands of minds with his words and spearhead a global movement did I discover the meaning of this title.

Guruji himself is the quintessence of 'Effortless Meditation'.

He lives Swami Chinmayananda's words of 'Meditating in the midst of a Storm' and he continues to inspire us all, making us proud to be Chinmaya Mission devotees.

Hari Om.

Milen Samani

Chinmaya Mission UK

Present a weeklong discourse by

H.H. Swami Swaroopananda

On

**The Logic of Devotion
and
Efficiency in Action**

Chapter 12 of the Bhagavad-Gita

At

**The Kadwa Patidar Centre,
Kenmore Ave, Harrow HA3 8LU**

from Sunday 8th to Saturday 14th September 2002

7:15pm to 8:45pm

Morning Talks

"Saddarsanam" by Bhagawan Sri Ramana Maharshi

From Saturday 14th to Friday 20th September, 7 to 8 AM

At St Christina's School, St. Edmunds Terrace, St John's Wood NW8 7PY

All talks are in English • All are Welcome • Admission is free



www.chinmayauk.org





Chinmaya **CHYK It Out**



Since the last edition of the Chinmayam in March, we've been extremely lucky in that we've enjoyed the presence of not one, not two, but three Great Souls. Not only have we had Guruji here, but Swami Swaroopananda and Swami Chidatmananda as well!

Guruji's Yagna was, as usual, superb and the morning talks on the **Purusha Sooktam** were so captivating, that even most of us CHYKs were up at 6am to hear them!

Swami Swaroopananda's fleeting visit was an unexpected welcome and Swami Chidatmananda's series of one-off talks in March were fantastic: his talk especially for Students on Stress Management was particularly well received (its all about Delta brain waves!)...I don't think the students of UCL were quite prepared for a man in Orange robes to roar with such clarity, conviction and insight as Swamiji did that day.

The months ahead are going to be very exciting, primarily because of the CHYK Camp coming up in September (wait till you see what we have in store this time...) but also because of Get Connected: The Hindu Youth Festival London 2002 and of course, Swami Swaroopananda's Yagna on The Logic of Devotion and Efficiency in Action in Harrow. See you all there!

Hari Om



CHYK Camp 2002: Storm II Perform

No matter how hard you try, I'm not talking! As always, the theme of the CHYK Camp is being kept a closely guarded secret so there's no way you're going to get it out of me!

All I will say is that the title of the camp is **Storm II Perform** and the dates are the **6th to 8th September**. The price is £110 and includes all food, accommodation, transport and materials for the camp. Basically, from when we pick you up at 5:30pm on Friday to when we drop you back on Sunday afternoon, you will not have a single moment wasted. In fact, the best endorsement I can give for CHYK Camp is that in seven years, we have not had a single person who didn't thoroughly enjoy themselves and feel it was a positive, enriching experience. We still have places left but they are filling up fast so please do get your application in as soon as possible. If you are on the Chinmaya Mission mailing list, you will receive one through the post; alternatively you can download one from our website, www.chinmayauk.org, or send us an E-mail at storm2perform@chinmayauk.org.

The idea for the title of the camp came from the fact that Swamiji once told us that CHYK Camp should provide people with useful and practical tools for dealing with their emotions and the psychologically demanding situations that they face in life. It is our lack of ability to cope with these pressures that causes the Storm in our lives and prevents us from being able to Perform. Swamiji's unique ability to

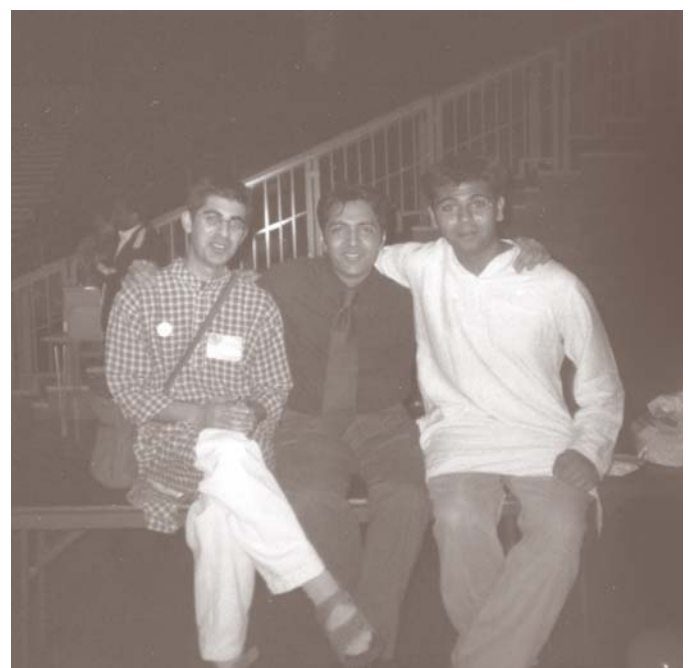
touch everyone that hears him speak is magnified at CHYK Camp. Somehow, and no matter what your issue, his words seem to work, to solve your problem, as if he has tailored the entire the talk especially for you.

*"Meet life as it reaches you.
With or without the things
our minds demand,
life can be a brilliant success.
But for this, we must discover
something else to depend upon.
Seek that something in yourself;
not outside."*

(Swami Chinmayananda)

What is this 'something' that Gurudev is referring to? What can we hold inside our hearts and carry with us through life that will enable us to perform, no matter how violent the Storm gets?

To find out, you'll have to come to the Camp... Oh alright, you really want to know all the little surprises we have in store for you at the camp? Ok fine, I'll tell you...oops sorry, ran out of space!





Get Connected: Hindu Youth Festival Preston 2002

After last year's event at Roundwood Park, this year's HYF committee decided that the Hindu Youth Festival should represent the needs and wishes of Hindu Youth all over the country. It was in light of this that a 'Mobi-Fest' concept was introduced, whereby there would be three festivals, one in the North, one in the Midlands and one in the South of England.

Each festival would be based around the same themes and have essentially the same layout, but the look and feel of the festival would be entirely dependant upon the will of the regional co-ordinators. In short, 'Get Connected': 3 festivals in 3 different parts of the country with different styles and feel but under one banner and with the common aim of uniting the Hindu Youth groups and providing "inspiring, entertaining and educational events, organised by and for the benefit of youth across the UK".

On July 13th, The Guild Hall Complex in Preston was host to the first of these three events. The entire complex was transformed into a series of 'Zones' that represented various aspects of young Hindu lifestyle in Britain today; showcasing everything from Health and Vitality, to Food, Culture, Spirituality and Entertainment. There was also a Careers Fair and a special Kids Zone for younger visitors. The day kicked off at 10am with a special 'March' from the town centre to the Guild Hall. I say 'March', but it was more of a Dance Party as local DJ's and Dholi's were getting the crowd enthused with the celebratory spirit: I even saw the Mayor of Preston quietly imitating some of the Bhangra Dancers!

The zones themselves were an opportunity for young Hindu's in the North to show their true talent for innovation, creativity and design and it was fascinating to peruse everything from information on 'Vaastu Shastra: the origin of Feng Shui' to the fashion designs of young British Asian Art students; and of course the Chinmaya Mission Stall handing out free goodie bags full of info and complementary gifts. The 'Spirituality Zone' was a specially created room where throughout the day, 30-minute lectures and demonstrations were given on meditation, Vedanta, Bhakti, Yoga and many other topics. The fearless Chinmaya Mission representatives boldly participated in the interactive demonstration on 'Nidra Yoga: The Yoga of Sleep', whereby we were relaxed to the point that we could synthesise 4 hours of sleep in 15 minutes (believe me, after the 4 hour drive up at 5am we needed it!).

In the evening, a special cultural show in a nearby theatre was staged, with participation from various youth groups and societies from Manchester, Preston, Bolton, Liverpool, Glasgow, Oldham, Ashton-Under-Lynne, Blackburn, Warrington and Wigan. Due to the long drive back, we didn't stay for this but by all accounts it was a thoroughly entertaining display of humour, fashion, dance and spirituality all wrapped together in an entertainingly packaged show.

Everyone from London was extremely impressed at the dedication and hard work put in by the Northern organisers and this was reflected in a professional event and an excellent attendance: I'm sure the next event in Birmingham will be an even bigger hit.

We wish all the hard-working organisers at Hindu Youth UK the utmost success and will continue to firmly support all of their events.

Please check www.hinduyouthuk.org for more information.

CHYK Study Class

CHYK Study Class is now on summer break until after the Camp. This year has probably been the most successful of all the years we've been holding CHYK Class, with regular, high attendance for both the intermediate and the beginner's classes.

The classes are held on a Wednesday evening in Central London between 7pm and 9.30 pm and are forums where a group of like-minded CHYKs read a couple of chapters of a particular text (for the beginners class it is *Kindle Life* and for the intermediate it is *The Art of Man-Making*) and discuss the concepts with one another in a positive environment of open discussion and spiritual growth. In fact, most of the time, the debates spill over into the dinner that inevitably follows.

In the same way that Study Groups all over London (and the world) are the backbone of the Chinmaya Mission, CHYK Study Class is the heart of Chinmaya Yuva Kendra. It is the sustenance that nourishes us on our spiritual journey and as one CHYK described it,

"CHYK Class is mentally stimulating and one comes out of class feeling awake: as if another sense has been opened..."

Vedanta is a purely subjective science, it cannot merely be read in books or listened to at lectures; it can only be felt: and while reading and attending lectures are of vital importance, study class is a critical ingredient of the spiritual nourishment that fuels our inner journey to the Unfoldment of the Self. Please do try to attend.

CHYK Class will resume on the Wednesday 25th September

CHYK Chat

One of the common conceptions regarding spirituality is that it is for middle-aged and elderly people...and to be honest it's a pretty fair argument: experience all the sense pleasures of the world until you can experience no more...when you're finished and approaching the end of your life, then read the scriptures.

So why do so many young people come to CHYK Camps, attend the Yagnas, go to study classes or teach Bal Vihar classes? I would suggest that there are a few of us that want to read the instruction manual to life, before we dive right in and start messing things up...but here are some reasons from the CHYKs themselves...

"The thirst for knowledge brought me here, the support group that CHYK provides made me stay, and the family that we have become makes me sure I will never leave!"

"What can you say about the whole CHYK thing? It is such a valuable point of contact with the humour, friendship, and inspiration in the knowledge it brings. Each person may be on their own journey but being a CHYK gives you this amazing warm-hearted, refreshing company alongside."

"I participate because I want to learn about Hinduism. The Chinmaya Mission respects all the different incarnations and so is able to give an impartial, yet clear and deep explanation of the principles and teachings. I feel, therefore, I am absorbing the basics and beyond of Hinduism in a balanced and unbiased way."

Milen Samani



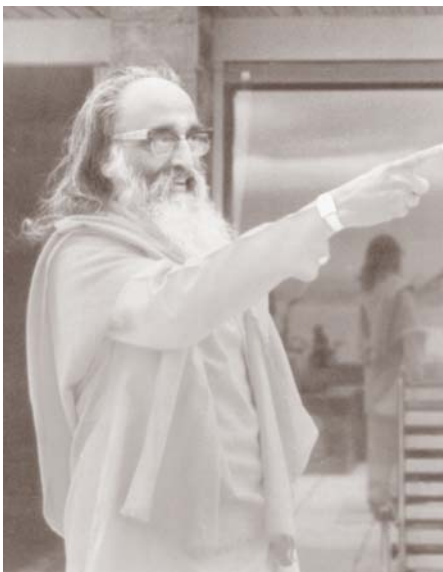
He folded the letter slowly and deliberately and slid it into the waiting envelope. With his back ramrod straight and his head slightly at an angle, his fingers gently folded down the flap of the envelope. Turning the envelope over, with a black felt-tip pen he wrote out the name and address in a flowing, lyrical script. The sight of those graceful, swirling letters spelling out one's name had for years brought instantaneous joy to countless people around the globe: a letter from the guru!

Many who had the fortune to sit silently at the feet of Swami Chinmayananda as he worked through endless stacks of correspondence knew how much teaching each silent moment held. The moment spoke of total alertness, dedication to the task, love of service to others, release from one's own sense of personal agency – and more. Watching him perform even the most mundane of actions was as powerful a teaching as listening to him expound Vedanta from the lecture platform.

Swamiji never stopped teaching. His ever moment and action, no matter how simple, became a lesson in conscious living, dynamic loving and joyous acceptance of the divine law.

*His life itself is a scripture,
his words are hymns,
His actions are blessings
upon the world.
He is the fulfilled, the perfect.
In such an accomplished man,
we watch God and His play.*

(Swami Chinmayananda describing a God-realised soul)



Devotees viewed Swami Chinmayananda as a manifestation of the lord himself; many saw him as a great World Teacher (jagat-guru); and yet others saw him as nothing more than a charismatic, highly intelligent and entertaining personality. The truth probably is that he was all of those manifestations. Whatever the person in front of him evoked, that he was: He was a mirror with which to see ourselves more clearly. Yet his devotees never stopped marvelling about one aspect of his being, he always remained totally unpredictable.

And hide he did, sometimes behind his charisma, at times even literally, in clothes that tried to conceal his real identity.

During one of his early Yagna Tours of the United States, as we had gathered at the airport to receive him in California, we all suffered a shock. Instead of the familiar orange robes that our eyes were straining to see, we beheld Swamiji dressed in black pants and a Nehru jacket!

When we asked him later why he had changed his attire, he said, "When I'm in my orange robes, the passenger next to me invariably asks, 'Excuse me, sir, are you a sw – a – a – mi? This way I can hide. Others leave me alone.'"

*Never go to a teacher expecting
him to behave in a particular way.
Let us accept him as he is.
Everything he does is for our good.*

(Swami Chinmayananda)

In many and different ways, people asked Gurudev if he was Self-Realised. His answer varied. In a radio interview in 1975 he said:

*I honestly confess that I have not realised.
I am on the verge of it. I will not realise
until you, too, my listeners, come with me.
I am waiting for company. Alone I do not
want to go.*

At another time he said in answer to the question, "Are you realised?"

That is for you to decide!

His words remind us of the vow of a bodhisattva, a person in a highly evolved state who deliberately chooses to inhabit a body again so that he can continue to serve the world and lead others to God-Realisation. Gurudev himself was the most eloquent

exponent of what it means to live merged with the Truth of the Self, as reflected in his response to someone's question, "Why does a realised person work?"

When one realises the Truth, one becomes irresistibly vibrant with life. In divine spontaneity, activity gurgles through him. The physical equipment is generally too frail a reed to stand the blazing gush of love and work; therefore, such prophetic masters generally fold up in a blinding flash of brilliant service to mankind, carried on for a short duration of perhaps twenty or thirty years.

Your question is, "Why should he work?" Can you tell me why the Sun is illuminating everything around it? Why fire is hot? Sugar sweet? Oceanic waters salty? Why birds fly? Flowers bloom? Mirrors reflect? Air moves? Earth revolves?...Are they not expressing their essential nature? Can any one of them remain without their essential property? The realised saint is not responsible for what he is doing. He is one with Life. And Life expresses itself in action.

Swami Chinmayananda is no longer with us in body, but his presence remains. As he himself spoke of his guru Swami Tapovanam, so we now use Gurudev's own words to describe him:

The particular form that the great Lord took in the name of [Sri Swami Chinmayananda] has dissolved, and has gone back to merge into his own Nature. He has now become the Essence in each one of us. Wherever we find the glow of divine compassion, love, purity and brilliance, there we see but Sri Gurudev with is ever-smiling face. He has left his sheaths. He has now become the Self in all of us.

Om Shri Chinmaya Sadgurave Namah !



Guru Poornima



Guru Poornima July 24, 2002

This is undoubtedly the most important and yet, least understood day of the year. On this auspicious day, we offer our respect and thanks to the entire lineage of teachers (Guru-Shishya-Parampara), for bringing the vedic knowledge to us in a palatable form that can be understood by us.

As Swami Chidatmananda has said, the significance of Guru Poornima can only be understood in a limited way, because the glory of the Guru is ananta (endless), akhanda(continuous) and adwaiya(one without a second) – nothing in this world can be compared to Guru-kripa and Guru-mahima. It is only because of the lineage of teachers from Vyasji, blessed by Lord Ganeshji, that we are able to know anything about our scriptures. Everything taught by all the Mahatmas is renewed, renovated, reformed, recreated, rediscovered, reinvented, and readjusted versions of the original script written by Vyasji. The purpose is to give us knowledge of the Self that drives out our ignorance, only if we allow that to happen.

The Guru is not a person – not a physical body – Guru is the manifestation of the Para-Brahma tattwa. When we close our minds, Guru is a physical entity. When we open our minds and surrender to the Guru, you realize that the Guru is beyond our perception. In the Guru Geeta, in response to a question by Parvatiji, Shivji responds that the highest worship is Guru worship and the highest mantra is Guru mantra.

That Para Brahma tattwa has manifested itself as Sri Gurudev, Swami Chinmayananda – Chinmaya tattwa, who spread this knowledge in the twentieth century with pristine clarity, accuracy and devotion. Below are some reflections on Pujya Gurudev.

Pujya Guruji Swami Tejomayanandaji : Many people at different places have asked and still keep asking me as to how did I look upon Pujya Gurudev, besides His being my Guru.

I saw Him as a perfect Jeevan Mukta Purusha - a person liberated while living. Many a time I have felt that it is easier to describe Brahman rather than a Jeevan Mukta. We find very many verses in our scriptures in praise of such an enlightened soul. One such characteristic defined that comes to my mind is that the enlightened person is one who is free from worrying over the past, the anxiety of the future and is totally detached and objective in

dealing with the present. Pujya Gurudev himself used to speak about such a person as someone like a mirror. A mirror accepts everything, rejects nothing, reflects everything but keeps nothing! Pujya Gurudev indeed was that Jeevan Mukta Purusha.

I consider myself extremely blessed to have had come in His contact and served Him. The most striking quality in Him I saw was His unconditional love for me that made Him forgive me many a times. I know this is true in the case of anyone who had reached His feet. May His blessing be ever upon us all to serve Him.

Swami Brahmanandaji : My way of looking at Gurudev is that he is a Rishi. One who thinks independently and who has thought over the purpose of the Shastras, who has made a science of Religion. Not only that, he lives for it and he wants the same knowledge to be disseminated all over. Others keep religion in their puja rooms. Gurudev has brought it from the puja room and opened it out to the public. He respects the bhashyas of various schools of thought and reproduces them to the public in their own language. His explanations are wonderful because there is in them a practical way of thinking. He is a visionary. When you look through his mind then you will appreciate him. As you get into his shoes you will turn into a missionary. For Gurudev, there is a goal, there is a mission. What he speaks is the Geeta and that is exactly what he lives. He is an Adarsha purusha - a person to be followed.

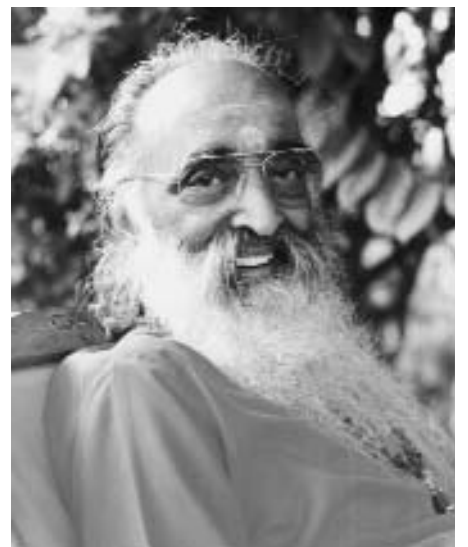
Swami Swaroopanandaji : There is no day as auspicious as Guru Poornima for a seeker of Truth. There is no other way to the Truth other than Devotion to the Guru. The scriptures are final in their conclusions. May the blessings of the entire Guru Parampara shower upon us. May we all surrender with devotion at the Lotus Feet of Pujya Gurudev whose direct presence and blessings have enriched our lives.

We conclude with a quote by Saint Kabirdas in glory of Guru :

**“Sab dharti kaagaj karoo
Lekhan sab vanraaj
Saat samundar ki mashi karoo
Guru guna likha ne jaaye”**

“Even if you make the entire earth into paper, all the forest trees into pens and all the oceans-the seven seas – into ink, it is impossible to write the greatness of the Guru !”

Suresh Wadhvani





Early Inspirations

Before I start, let me just define what we, Junior Chyks are. We are not chicks (there are boys in the classes) and secondly we are not intellectual know it all's. We are normal people, well teenagers! (12-17 years old). These classes are simply a way of bringing a few teenagers together so that we can discuss and learn about our religion, Hinduism. Before you now turn the page to the next article let me try and convince you to stay on. "OK", I hear you say, "you learn about Hinduism, big deal, I don't need to wake up and then go to some class where I just fall asleep again". Hold up. It is there where I can change things. The classes are not boring; I've never fallen asleep. The work we do is not about studying the intricacies of our texts, but how some principles and theories apply to our everyday lives. Actions we take, morals, how to deal with certain situations, these are just a few classes I can remember. We are not forced to take notes, there are no exams or strict rules you just come to learn and meet people of your own age.

The classes are not boring; I've never fallen asleep.

From time to time we have debates and discussions; the last one I remember was vegetarianism. Which kind of ended in a way that a game of monopoly usually does - unfinished. In the past we have acted plays. These were not boring, verbally confusing religious plays. They were not written by Mrs Gulapben (who just wants her son to take the lead role) but by fairly down to earth dynamic people, who are on the same wavelength as you or me. For example if I take the play we did last **September where we explained certain Vedic principles through the lens of the film "The Matrix"**. It was only for about 25 minutes but about 10 minutes was taken showing clips from the film. We enjoy the idea of learning being fun. Religion does not necessarily have to be boring. It isn't. What I have learnt from the classes is that I can take the teachings with me and they are embedded into my everyday actions. I have realised that every action has a reaction. I have learnt to envisage the consequences of my actions. Infact, this is Newton's third law. (Enough with the science).

I have found the classes both interesting and enjoyable. It is only for a couple of hours in the morning but the time usually passes so quickly that the lessons are over before you know it. I have made many new friends through the Chinmaya Mission, ordinary people who want to seek that little bit more about their religion and just have a good time. The mission is not only about classes, we hold camps, fundays', many seminars and lectures throughout the year, and this is where we come in as Sevaks (Helpers). It is not vital or mandatory but certainly a lot of us do like to help. In addition we have the chance to meet many dynamic, very friendly swamis, those with whom we can talk and chat to as well ask them questions about our religion and our lives.

If I could ask you to take one thing from this article it would be that give it a try. Just come along and see what it is like. Being part of the mission is not simply about attending classes. You join into something bigger, a sort of community. You meet new people, make friends, exchange ideas, talk about religion and just generally have a good time. I hope my article has inspired you to come and take a look at the classes, hopefully some of you will join.

If you are a parent I hope I have pushed you in the right direction to ask your child if they would like to join the Junior Chyks'. Or just tell them that our religion is not embarrassing and that if you attend these classes you will not become a swami, we are not training teenagers to become swamis. There is no brain washing or forced education involved. We just want to do something different, and learn about our religion so that we do not forget our culture and traditions, and at the end of the day, we just want to learn something new and at the same time do something enjoyable. The only effort involved is that of coming to the class, leave it to us and the rest is effortless. If I could leave you with a quote:

"In life, knowledge is not about how much we learn but it is the experiences that we pick up whilst learning"

Hope to see you soon!

Krishna Majeetia



Chinmaya Mission UK Bal Vihar and Junior Chyk Camp

Ganesha – The Leader
20-22 September 2002
With Swami Swaroopananda

Our eagerly awaited annual camp will take place in a purpose built multi activity centre at the seaside resort of Dorset.

The topic is Ganesha – symbol of leadership.

As well as enjoying the storytelling skills of our eagerly awaited Swami, pondering over the true values that Ganesha symbolises by way of discussion groups and role play, the children will participate in a range of games and outdoor activities.

Our popular camps get filled up quickly (95% full already), with a lot of parents wanting to join in as well !!

This year the Junior Yuva Kendra will attend as students as well as sevaks, supporting the activities of the younger Bal Vihar children.

Adults will be catered for, including special sessions with Swamiji, workshops, meditation and talks.

The cost per child/delegate is £115, which includes transport to and from the camp, all meals, materials, activities and accommodation.

Although the closing date for applications was 30th June, we have been allocated a few additional places in response to the greater demand this year.

Comments from our discerning attendees in previous years:

'It makes learning fun – and you don't get told off!'

'When Swamiji describes the characters you can feel them sitting next to you'

'We built our own rafts and used them to cross the sea to get to Lanka – we were the Vanara sena'

'I loved getting the certificate from Swamiji at the end – and I loved the food!'

More information about the camp and how to apply are available on our website, or contact

Kanchan on : 07877 590879,
Kirti/Madhavi on 07980 597810.

Family Fun Day

I woke up feeling quite excited – it was the CM Fun Day and the Edgware Bal Vihar had the obstacle course to run ! I was to be the first goal keeper in the 'BEAT THE GOALIE'. I couldn't wait.

The weather looked pretty grim but luckily we only had outbreaks of drizzle.

We found our way to Mill Hill School. WOW! The grounds were just brilliant ! I noticed Mums setting up stalls of food, jewellery, mehndi and many many more; but of course the boys were in charge of the games corner. We had lots of fun.

I really wanted my palm read but my Mum refused. She said my palm was not big enough to be read. I will wait until next year for that !

Hari Om!
by Bhavin Kakkad





Ayurveda - Kapha Dosha

Ayurveda regards all substances as originating from the five basic elements - ether, air, fire, water and earth. Kapha Dosha is associated with the two grosser elements water and earth and so its qualities are heavy, cold, oily, slow, dense, soft, sticky and static.

In the body these Kapha qualities project as grosser energy in the form of the body's framework and substance as opposed to Vata and Pitta which are more subtle energies and which govern motion and transformations respectively.

Kapha makes up a large proportion of the body's fat, muscle, tendon, skin, etc. and is responsible for the body's stability, immunity, strength and firmness. It is sometimes called the "water humour" and is also the main component of bodily fluids such as plasma, saliva and inter-cellular fluids which give the body fluidity and lubrication between joints and also between organs thus ensuring their smoother interactions.

Kapha also gives smoothness and natural oiliness to skin, lustre to hair and moistness to eyes.

Kapha-predominant types tend to have a large physical frame. They are slow but have a great capacity for hard, sustained work; and smoothness in their relationships makes them the carers and peace-makers of their societies.

Bearing in mind the qualities of Kapha it is easy to see that an excess build up of Kapha in the body could lead to problems of over-weight, water retention, all sorts of congestions, swellings, asthma and respiratory problems. Other manifestations could be

feelings of heaviness especially after meals, exhaustion, excess urination, salivation or other kinds of fluid discharges.

Stiffness in the joints is also a common complaint; and excess stickiness can cause kapha-imbalanced persons to stick to their beds, to their possessions, and their natural emotion of love can begin to manifest as over-possessiveness, and even jealousy and envy.

Another characteristic of kapha is slowness. This may also determine their metabolism, so such persons should avoid eating heavy meals in the mornings and after dusk. Kapha types also need constant stimulation, both in their lifestyles as well as in the foods they consume. Brisk walks, vigorous exercise, frequent change of activity serve them well as do the use of fiery condiments and spices like ginger, mustard, pepper and even chilly.

This all helps to breakdown and prevent the accumulation of kapha and to keep it flowing and well distributed in the body, thus maximising the good qualities of kapha and the feeling of well being and happiness in the individual.

To Favour

1. Light and dry foods like salads and green leafy vegetables.
2. Small quantities of food and water.
3. Warm food, drink and environment.
4. Spices.
5. Pungent, bitter and astringent foods.
6. Vigorous exercise

To Avoid

1. Dairy products like milk, yoghurt and cheeses.
2. Cold and frozen food and drinks.
3. Large quantities of food and liquids.
4. Refined foods like white flour.
5. Heavy foods like red meat, wheat and fried foods.
6. All nuts.
7. Sweets and salt.



Kapha prakriti—stable, calm, slow to react.

Ziaji Rawji

Silence of my soul



In the silence of the great libraries of the material world, billions of words scream to be read. Volumes of books packed with as many words as there are stars in galaxies above, all lined up on countless number of shelves, wait to peddle their offerings of subjects almost infinite. The silence ordered in the library just forms the uneasy silence of the room, and surrounded by this silence is noise indeed most deafening within our minds.

The cacophony of thoughts brought with us as part of our permanent excess baggage, mixed with the continuous diet of disparate 'knowledge' ranging from 'How to succeed in Business' (By cutting competitors' throats?) to 'How to get away with murder' (By bribing the police?); from 'Rocket Science' to 'Fashion Science' gives us a package deal of spiritual starvation, mental indigestion and an unbearably high decibel level within. On the other hand, the billions of words narrating the flawless beauty of the Vedic texts, all systematically merge and distil into the single essence of the inner Self, taking you into that perfect inner silence by full and final transcendence of the limitation of words, no longer necessary to read the scripture, for you become the scripture itself. Whether or not there is silence in the room then becomes immaterial.

The verse here is an offering in tribute to that essence of Vedanta and Self-reflection, which we are all destined to experience one day.

Raju Mahtani

*In the silence of my soul
I see myself as part of Whole,
In the perfect loving bliss of the Whole,
Whole, indeed is every part of my soul.*

*Eternal life flows evenly in each one,
The same fuel that doth many appliances run;
Like the thread that holds the pearls together,
Like the changeless bed beneath the rushing river.*

*In childhood I knew myself as child,
In youth I knew of fires wild,
In the autumn of my state indeed I know,
Knowing is the changeless through ebb and flow.*

*As the tree lies unperceived in the seed,
So the eternal truth lies within indeed,
As seed is the cause of the manifest tree,
So is the Self the manifest cause of me.*

*Dressed in matter, veiled in vanity,
Ignorance shrouds my soul's sanctity,
Knowledge bestows the grace of awareness,
Free of perishables, I am of oneness.*

*All that is, is that thou art,
Divine perfection, the constant in every heart;
Awakened to Self in truth thou art God,
Forgetful of Self's glory you drift apart.*

*Dive deep to rise high
The silent voice calls from the sky,
For within you is all,
Know that, and you'll never fall.*

*When you transcend the limits of the mind,
Your divine nature you will find,
All beings you will behold in the Self,
As you will behold in all beings, The Self.*

*In the silence of my soul
I see myself as part of Whole,
In the perfect silence of my soul,
Truly lies my immortal goal.*



Current Events

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

Study Classes

ST JOHNS WOOD (ADULT) DEVI CLASS.

Monday 12:00pm – 1:30pm
Text: Drg-Drshya Vivek by Swami Tejomayananda
and Video Class by Swami Vimalananda
Contact Kanchan 020 7722 1064

ST JOHNS WOOD (ADULT) DEVI CLASS

Tuesday and Thursday 9:00am – 10:30am
Text: Chapter 2 Bhagavad Geeta
And Video class by Swami Chinmayananda
Contact Kanchan 020 7722 1064

NORTHWOOD ADULT STUDY CLASS

Monday 9:00pm-10pm
Topic: Essence of the Geeta
Contact Rupin 07785 921000

HARROW ADULT BEGINNERS CLASS

Thursday 6:45pm-8pm
Text: Self-Unfoldment by Swami Chinmayananda
Contact Smita 0796 1177106 (after 6pm)

HARROW ADULT INTERMEDIATE CLASS

Thursday 8:15pm-9:30pm
Text: Atma Bodh by Adi Shanakaracharya
Contact Smita 0796 1177106 (after 6pm)

NORTH HARROW ADULT BEGINNERS CLASS

Monday 8:30pm – 10:00pm
Text: Self Unfoldment by Swami Chinmayananda
Contact Rameshbhai 07765 837134 (evenings)

CHYK (YOUTH) BEGINNERS CLASS

Baker street (Francis Holland School, Ivor Place, London NW1 6XR)
Wednesday 7:30pm-9:pm
Text: Kindle Life by Swami Chinmayananda
Contact Milan 07957 568879

CHYK (YOUTH) INTERMEDIATE CLASS

Baker Street (Francis Holland School, Ivor Place, London NW1 6XR)
Wednesday 7:30pm-9:00pm
Text: Art of Manmanking by Swami Chinmayananda
Contact Sandeep 07801 845 096

BAL VIHAR(5-12 YRS) AND JUNIOR CHYK(12-17 YRS)

Northwood Hills
Sunday 10:30pm-12:00pm
Contact Madhvi 07980 597 810

St Johns Wood
Saturday 12:00pm-1:30pm
Contact Kanchan 020 7722 1064

Edgware
Saturday 2:30pm-4:00pm
Contact Madhavi 07980 597 810

Topics Covered:

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 12-17 : Introduction to Hindu Culture, Topical Discussions based on selected verses from the Bhagavad Geeta

**CHYK and Bal Vihar Classes
Recommence September 2002**



Upcoming events

Swami Swaropananda's Yagna on The Logic of Devotion and Efficiency in Action Chapter 12 of the Bhagavad-Gita

Bhakti, the Path of Devotion is not merely a flourish of sentimentality, nor an excessive emotional display, but the blossoming of the human personality through the total surrender of our limitations. When the lover becomes one with the beloved and the ego identifies with its true nature, that is True Bhakti. But which is the preferred path to

excellence in life, Gyana, Bhakti or Karma? How do we follow such a path? Is worship of idols justified? What is the purpose of Seva?

Swamiji will reveal all between the 8th and 14th September 2002 at the Kadwa Patidar Centre, Kenmore Ave, Harrow HA3 8LU.

Swamiji will also be conducting morning talks on: 'Saddarsanam' of Bhagavan Sri Ramana Maharshi from Saturday 14th to

Friday 29th September from 7am to 8am at St Christina's School, St Edmunds Terrace, St John's Wood, NW8 7PY.

Balvihar/Junior CHYK Camp (age 5 - 17) 20th - 22nd September 2002

Chyk Camp: Storm to Perform (age 18 – 30) 6th – 8th September 2002

For further details please contact the CHINMAYA MISSION

Visit our website www.chinmayauk.org