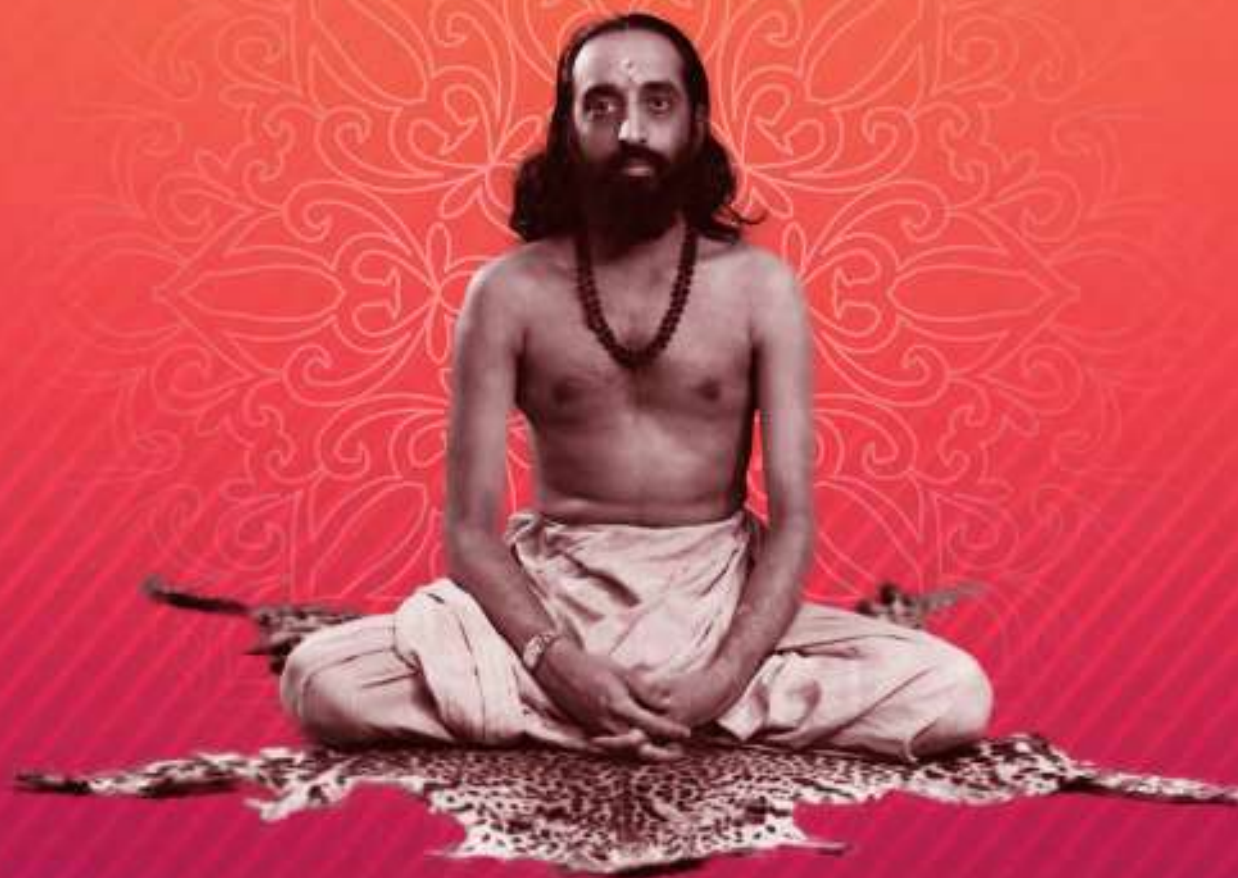


108
CHINMAYA
JAYANTI



**Chinmaya
Vishwavidyapeeth**

Deemed to be University



Sri Guru Smaranam

Inside

Message from the Masters	03
Message from the Vice Chancellor	05
Message from the Director	06
Chinmaya Mission	08
Chinmaya Vishwavidyapeeth (CVV)	09
CVV Kulageetam	10
Chinmaya Naada Bindu Gurukula (CNBG)	11
CNBG 2024 Calendar	12
Naada Bindu Festival Schedule	13
Artists & Programme	14
BREAK FREE	27
I LOVE YOU: LETTER 1	29
MIND THE EGO	32
I LOVE YOU: LETTER 2	33
MIND AND ACHIEVEMENTS THROUGH IT	35
INDIVIDUAL DEVELOPMENT	38
KEEPING A SPIRITUAL DIARY	43
SYMMETRY IS THE SECRET OF BEAUTY	46
I LOVE YOU: LETTER 3	49
CULTURE-BASED EDUCATION	51
HARIH OM	56
YOU, ME & GOD	57
AWAKEN TO THE RAMA STATE	59
REDESIGNING INDIA FOR THE 21ST CENTURY	60
THE STAGE IS SET	65
MANAGING FUNDS	66
INSPIRATION FOR THE GLOBAL TOUR – 1965	67
BEDROCK OF VALUES	68
TVAMEVA SARVAM GURUDEVA DEVA	69
CNBG pays respect to the legend, Pt. Kumar Gandharva,	72
Acknowledgements	73



SWAMI TEJOMAYANANDA



26th January 2024

MESSAGE

Hari Om!

It is with great joy that I extend my heartfelt greetings to each one of you on the occasion of the 13th Naada Bindu Festival, taking place in the 108th Chinmaya Jayanti year! Pujya Gurudev Swami Chinmayananda is our ever-guiding light, illuminating the path of spirituality for countless seekers around the world. His teachings resonate not only in the realm of knowledge of the Self, but also in the art of harmonizing the head and heart to navigate life's myriad situations.

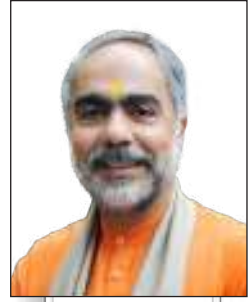
As we come together to commemorate this great Yuga Purusha, let us revel in the artistic expressions of the Festival. The Chinmaya Naada Bindu team has once again meticulously crafted a schedule that will elevate the mind. Art, the divine expression of human creativity, possesses the power to transport one to a higher plane, facilitating a profound connection with one's Altar of Life. May this Festival be a musical journey towards the Divine, transcending boundaries and enriching each one with the essence of true art.

I wish you all a delightful, spiritually rewarding experience at the Naada Bindu Festival. May God's grace and Pujya Gurudev's blessings be upon all.

With Prem & Om,

Swami Swaroopananda

ॐ



MESSAGE FOR CHINMAYA NAADA BINDU GURUKULA FESTIVAL 2024

Chinmaya Mission worldwide is celebrating 2024 as the 108th Jayanti year of Pujya Gurudev, Swami Chinmayananda.

I am delighted to learn that Chinmaya Naada Bindu Gurukula, under Chinmaya Vishwa Vidyapeeth, has organized the 13th season of the annual residential Naada Bindu Festival.

Every year this festival brings together prominent artists and performers of Bharat to Chinmaya Vibhooti and celebrates the real Vibhooti of Indian art forms, which is to lead one closer to the Ishwara - the divine power within.

Pujya Guruji, Swami Tejomayananda, will speak on Pujya Gurudev and bless the artists and the audience with his presence throughout the festival.

I am sure that the articles in this souvenir by and on Pujya Gurudev Swami Chinmayananda will inspire all.

I invoke Pujya Gurudev's blessings and convey my love and best wishes to the Chinmaya Naada Bindu Gurukula team of Chinmaya Vishwa Vidyapeeth.

Swami Swaroopananda

Global Head, Chinmaya Mission
At His Feet,

Swaroopananda

Swami Swaroopananda
Global Head, Chinmaya Mission
Chancellor, Chinmaya Vishwa Vidyapeeth

23 January 2024

Om



Central Chinmaya Mission Trust

Sandeepany Sadhanalaya, Saki Vihar Road, Powai, Mumbai 400 072
E ccmt@chinmayamission.com W www.chinmayamission.com T +91-22-2857 2367 F +91-22-2857 3065

Message



Dear esteemed participants, patrons and my dear colleagues

Hari Om! Salutations!

It gives me immense pleasure to extend a warm welcome to each one of you at the 13th Naada Bindu Festival, organized by Chinmaya Naada Bindu Gurukula, Kolvan, Pune. This annual extravaganza has evolved into a celebration of music, art, and spiritual discourse, bringing together talents from diverse fields to create a harmonious blend of culture and creativity.

I am delighted to learn that we have already received over 350 registrations. Such enthusiastic participation is a testament to the growing popularity and significance of the Naada Bindu Festival. This year's lineup, featuring four musical renderings, a mono-act musical, an art talk, and a spiritual talk, promises to be a captivating experience for all attendees. Moreover, I am pleased to highlight that this festival is not just a cultural spectacle but also serves a noble cause. It serves as an annual fund-raising event for Chinmaya Naada Bindu Gurukula (CNBG), with the proceeds earmarked for supporting students' education and covering the administrative expenses of the campus. Your participation and contribution directly contribute to the advancement of education and the sustenance of our academic endeavors.

As we come together to celebrate the rich tapestry of music, art, and spirituality, let us also recognize the shared commitment to nurturing education and fostering a supportive environment for our students. I express my heartfelt gratitude to the organizers, sponsors, artists, and patrons for their invaluable support in making this event possible. May the 13th Naada Bindu Festival be a resounding success, resonating with the spirit of unity, creativity, and benevolence.

Wishing you all a truly enriching and melodious experience.

Warm Regards

A handwritten signature in black ink that reads "Ajay Kapoor". The signature is written in a cursive, flowing style.

Prof. Ajay Kapoor
Vice Chancellor- CVV

Message



Hari Om!

'Chinmaya' is a brand that shines on its own. All the other suffixed institutions/ organizations are successful because of this shining prefix, Chinmaya – be it the Chinmaya Mission as a global spiritual organization, Chinmaya Vidyalayas (more than 80 in India and abroad), Chinmaya Colleges, Chinmaya International Residential School, Chinmaya Institute of Nursing, Chinmaya Mission Hospital, Chinmaya Organization for Rural Development (covering 700 villages), Chinmaya International Foundation, Chinmaya Swaranjali – leading to Chinmaya Naada Bindu Gurukula, etc.

70-odd years ago, Pujya Gurudev, Swami Chinmayananda, saw the need for a change in individuals in order that the country changes, and therefore, he started the Geeta Jnana Yajnas, study groups, etc. Chinmaya Mission has programs for all age groups – Pujya Gurudev Swami Chinmayananda used to say that 'man-making' training is required from the 'womb to the tomb', and he saw to it that this was catered to, starting from Bala Vihar to Vanaprastha Sansthan. After him, the Mission has clearly taken his word seriously, and we now even have Shishu Vihars and Garbha Sanskar!

In 1991, Pujya Gurudev made the sankalpa that there would be a Sanskrit University at Kochi. On his 100th Jayanti year, in 2016, came the Chinmaya Vishwa Vidyapeeth, the latest shining diamond on the Chinmaya jewel!

30-odd years ago, he clearly expressed his opinion about having the Ram Mandir at Ayodhya reinstated. Today, Indians in all parts of the world are shedding tears of joy on the completion of this mammoth task. Truly, when we speak of Avatars of Bhagavan, we don't limit them to Avatars like Sri Vamana, Sri Krishna, etc. In fact, the Srimad Bhagavatam speaks about Avatars in regular human forms, too. So then, we bow our heads before such men of God, who have made this possible. Jai Shri Ram!!!

We, at the Chinmaya Mission, world-over, are celebrating the 108th Jayanti year of Pujya Gurudev with pomp, which has seen Rama Lalla's Prana Pratishtha, too. At the festival, we bring you as much of the Keraleeyam experience as we can.

This souvenir is specially dedicated to the Yuga Purusha, Swami Chinmayananda,

with various articles that have been published in Chinmaya Mission books, were available as transcripts from his talks or are impressions of devotees about him. Making an interesting read, it contains very useful guidance on how to think, how to live, what actions are to be taken and avoided, etc., which anyone on the spiritual path will find beneficial. We wish you a happy and contemplative reading...

At the Naada Bindu Festival, we bring you a variety of music, both vocal and instrumental, by reputed artists, a musical one-act play, an art talk and a spiritual talk. This talk is called Sri Guru Smaranam, where Pujya Guruji, Swami Tejomayananda will speak his heart about Pujya Gurudev. Accordingly, this souvenir is also being named as Sri Guru Smaranam. This year also happens to be the 100th birth year of Pt. Kumar Gandharva, who is most famous for Kabir bhajans sung in his unique style, adapted from the folk style of Malva. We pay tribute to both Kumarji and Sant Kabirdas in this festival.

Besides, there would be some free time to either visit the places of interest at the Chinmaya Vibhooti premises, or to watch some archival recordings; to play some interesting games; to shop for gifts with blessings(!) or to fulfil the 'udara vaasana' and have some interesting snacks in between meals!

We do hope you enjoy and make use of every minute of your free time to experience the peace and vibrations of the venue. We have kept time for your to 'walk alone'. Make sure you don't walk in groups, but walk singly, in silence. We would love to know what you felt during your walk...

May your experience at the 13th Naada Bindu Festival be uplifting, besides being entertaining.

Best regards,



Pramodini Rao

Director, Chinmaya Naada Bindu Gurukula

Chinmaya Mission®

The Mission was established in India in 1953 by devotees of the world-renowned Vedanta teacher, His Holiness Swami Chinmayananda. Guided by his vision, devotees all around the world formed the nucleus of a spiritual renaissance movement that now encompasses a wide range of spiritual, educational, and charitable activities, ennobling the lives of thousands in India and across its borders. Presently, headed by His Holiness Swami Swaroopananda, the Mission is administered by Central Chinmaya Mission Trust (CCMT) in Mumbai, India. Under his guidance, the Mission has continued mushrooming across the globe and stands today with over 300 centres worldwide.

What does Chinmaya Mission teach?

Chinmaya Mission follows the Vedic teacher-student tradition (guru-shishya parampara) and makes available the ageless wisdom of Advaita Vedanta, the knowledge of universal oneness, providing the tools to realize the wisdom in one's life.

Vedanta, the essential core of Hinduism, is the universal science of life, relevant to all people of all backgrounds and faiths. Vedanta inspires seekers to understand their own faith better. Thus, although Chinmaya Mission is a Hindu organisation, it does not seek to convert other religious practitioners.

As a spiritual movement that aims for inner growth at individual and collective levels, the mission offers a wide array of Vedanta study forums for all ages, promotes Indian classical art forms and operates numerous social service projects. To date, millions worldwide have benefitted directly or indirectly from Chinmaya Mission's numerous centres, ashrams, classes, events, services and projects.

To know more, visit: www.chinmayamission.com



Chinmaya Vishwa Vidyapeeth (CVV)

CVV is the only deemed to be university (recognised by UGC) with immense potential in the 'de novo' category in Kerala. Established in 2017, its core mission is to blend the ancient and time-tested wisdom of India with present-day knowledge fields. CVV offers a vibrant student life through holistic development that is guided by its core values. It offers programmes with over 20 options at the UG, PG, integrated, and doctoral levels



that align with blending traditional and contemporary knowledge in the streams of engineering, commerce, management, psychology, Sanskrit, education (English and Mathematics) and music. All its programmes are approved by the respective bodies such as AICTE and NCTE. The University is also an active member of the Association of Indian Universities (AIU). CVV's well-equipped classrooms and cutting-edge lab facilities are meticulously designed to ensure a seamless integration of theoretical knowledge and practical application. CVV provides a nurturing environment where students can explore, experiment, and push boundaries. The majority of our faculty members hold Ph.D. qualifications, showcasing a high level of expertise.

CVV has been established as a torchbearer for the preservation of India's cultural heritage and knowledge traditions through higher education. The university aims to create a new generation of scholars and researchers who can contribute to the development and dissemination of knowledge with a global mind that is rooted in India's rich cultural heritage.

Founded on the principles of purity, practicality, spirituality, and innovation, CVV aims to inspire the world with diversity, integrity, sustainability, and excellence by blending the ancient and time-tested wisdom of India with present-day knowledge fields. Striking a careful balance between the old and new, the organisation offers advanced courses with unique electives, with an intent to mould the teenagers of today into well-rounded, responsible, value-grounded, young adults that contribute to the nation, and the world at large.

CVV is a dream that took shape over a time-tested foundation of a hundred Chinmaya Vidyalayas – the iconic chain of primary and secondary schools and colleges – across the country. It is built with an energy level that has grown over the last 50 blistering years of undaunting effort from our world-class teachers to level up the education and lives of thousands of students. It functions from two campuses: the Chinmaya Eswar Gurukula campus in Ernakulam, Kerala, and the Chinmaya Naada Bindu Gurukula campus in Kolwan, near Pune, Maharashtra.

चिन्मय विश्व विद्यापीठ - कुलगीतम्
Chinmaya Vishwa Vidyapeeth - Anthem

विद्याः संस्क्रितिरक्षायै इति निदधानं लक्ष्यं ह्रिदये।
चिन्मय विश्व विद्यापीठं जयति महौजो धरणितले ॥१॥

vidyāḥ saṁskṛitirakṣāyai iti nidadhānaṁ lakṣyaṁ hridaye।
cinmaya viśva vidyāpīṭhaṁ jayati mahaujo dharaṇitale ॥1॥

Standing by the motto, "The purpose of education is to nurture culture",
the glorious Chinmaya Vishwa Vidyapeeth illumines the world.

सुन्दरं बन्धुरं ज्ञानमन्दिरं चिन्मय विश्व विद्यापीठम् ॥
sundaraṁ bandhuraṁ jñānamandiraṁ cinmaya viśva vidyāpīṭhaṁ ॥

*Beautiful and captivating is the shrine of knowledge,
that is 'Chinmaya Vishwavidyapeetham'.

पूर्वपश्चिमौ भूतभवन्तौ सङ्गमयति यत्सुरधाम।
पाठनसंशोधनमुखसेव्या विद्या यत्र परा देवी ॥२॥

pūrvapascimau bhūtabhavantau saṅgamayati yatsuradhāma।
pāṭhanasaṁśodhanamukhasevyā vidyā yatra parā devī ॥2॥

In this scholarly abode, which bridges 'East and West, Past and Present',
the goddess Vidya gets worshipped by learning, teaching and research.

*सुन्दरं बन्धुरं ज्ञानमन्दिरं चिन्मय विश्व विद्यापीठम् ॥
*sundaraṁ bandhuraṁ jñānamandiraṁ cinmaya viśva vidyāpīṭhaṁ ॥

भरतभुवो विद्यास्थानानां आनयनाय व्यवहारे।
अभिनवसरणौ समुदयमानं अतिशयमतिशेते जगति ॥३॥

bharatabhuvo vidyāsthānānaṁ ānayanāya vyavahāre।
abhinavasaraṇau samudayamaṇaṁ atīśayamatīśete jagati ॥ 3 ॥

To bring Indic Knowledge to various fields,
the University, which moves on to a new path, is exceeding excellence.

*सुन्दरं बन्धुरं ज्ञानमन्दिरं चिन्मय विश्व विद्यापीठम् ॥
*sundaraṁ bandhuraṁ jñānamandiraṁ cinmaya viśva vidyāpīṭhaṁ ॥

Chinmaya Naada Bindu Gurukula

Nestled at the foothills of the majestic Sahyadri mountain range, the Chinmaya Naada Bindu Gurukula (CNBG) campus offers students the unique opportunity of learning in the traditional gurukula environment while working towards a university degree in their chosen field of performing arts.



The entire pedagogy is anchored in the guru-shishya parampara, providing ample opportunities for students to gain in-depth knowledge and experience through meaningful discussions, demonstrations and performances. Allied streams of knowledge are added to provide a variety of gainful avenues for students to complement their skills and increase employability.

The CNBG campus is located at a distance of around 50 km from Pune Airport and 45 km from Pune Railway station. Pune is well connected, via the national and state highways, to its neighbouring cities.

Vision

To be a globally admired institution that nurtures Indian art forms enabling self-discovery through education, performance and research.

Mission

- Foster excellence in the learning, practice, creation, and appreciation of the classical performing arts of India.
- Provide an educational platform that brings together renowned artists, historians, students and the public.
- Blend the holistic developmental approach of a gurukula with the structure format of a modern university.
- Nurture and promote spiritual exploration through Indian music, dance and allied arts.
- Provide the opportunity to broaden and deepen the skill sets through intensive courses to foray into allied areas of performing arts.
- Offer opportunities for performers and students who wish to learn/work/rehearse in an uplifting environment, replete with state-of-the-art facilities.
- Facilitate research, documentation and preservation and research through exemplary archival facilities.
- Create collaborations with global institutions for promoting exchange of art forms.

Motto

‘Swara to Ishwara’

TENTATIVE CNBG CALENDAR - 2024

Dates	Event	Mode	Registration	Type of Event	Scope of Audience	Faculty / Organizer
February 9-11 (Fri-Sun)	Naada Bindu Festival	Offline	Paid	Annual Arts Residential Festival	International	NA
March 11-15 (Mon-Fri)	Pibare Rama Rasam (PRR)	Online	Paid	Workshop covering Rama Bhajans	International	Pramodini Rao
March 31 (Sun)	Tabla Workshop (Tentative)	Hybrid	Paid	Workshop by Ustad Akram Khan	International	School of Kalayoga - Tabla Dept.
April 16-20 (Tue-Sat)	Sundarkaand (Ramcharitmanas)	Online	Free	Workshop covering Sundarkand chanting	International	Shobha Iyer
May 24 (Dates TBD)	Gatih Govinda Keertanam	Online	Free	Workshop by external expert faculty covering an aspect of Sampradaya Bhajans	International	Shri Shinivasa Bhagavata
June-July 24 (Dates TBD)	Bhagawad Geeta Chanting	Online	Free	Workshop covering chanting of the 1st three chapters of the Geeta	International	Shobha Iyer
August 5-11 (Mon-Sun)	Online Music Intensive	Hybrid	Paid	Classical Vocal Music Workshop for NRI students catering to their holiday season	International	Pramodini Rao
August 24 (Date TBD)	International Conference / Seminar (Tentative)	CN BG	Paid	Expert Faculty to address; Opportunity for research scholars to present papers.	International	School of Kalayoga
August 20-24 (Tue-Sat)	Venu Geetam	Online	Free	Workshop covering chanting of Venu Geetam	International	Shobha Iyer
September 24-28 (Tue-Sat)	Jagadodhaarini Maa	Online	Free	Workshop covering Devi Bhajans	International	Pramodini Rao
November 24 (Dates TBD)	Ayyappan	Online	Paid	Workshop covering Ayyappan Bhajans	International	Shobha Iyer
December 17-21 (Tue-Sat)	Filmi Devotional	Online	Paid	Workshop covering devotional songs from Hindi/Marathi films	International	Pramodini Rao

Some more events may get added as the year proceeds.

9th February (Friday)		
9.30 - 12.30 PM	NBF Registration	CNB Office
12.30 - 1.30 PM	Lunch	Annashree
1.30 - 3.30 PM	Break / Chinmaya Jeevan Darshan / Registration	CJD / CNB Stall
3.30 - 4.15 PM	Tea / Coffee	Sudharma foyer
4.15 - 4.45 PM	Panchavadyam	Sudharma
5.00 - 5.50 PM	Inauguration (+CSR)	Sudharma
6.00 - 7.00 PM	Guruji's Talk	Sudharma
7.30 - 8.15 PM	Dinner	Annashree
8.30 - 10.40 PM	Kabir - Sri Shekhar Sen	Sudharma
10th February (Saturday)		
6.30 - 7.00 AM	Tea / Coffee	Annashree
7.00 - 8.00 AM	Visit Mandirs / Swanubhooti Vatika / from CNB archives	CMM / PGM / SV / Vinay Mandir
8.00 - 8.45 AM	Breakfast	Annashree
9.15 - 10.30 AM	SOK Faculty	Sudharma
10.30 - 11.00 AM	Break	
11.00 AM - 12.30 PM	Sikkil Gurucharan - Carnatic Vocal	Sudharma
12.30 - 1.30 PM	Lunch	Annashree
1.30 - 3.30 PM	Break / Chinmaya Jeevan Darshan	CJD
3.30 - 4.15 PM	Tea / Coffee	Sudharma foyer
4.15 - 5.15 PM	Food / Games	Sundarangan / Vinay Mandir
5.30 - 7.00 PM	Kalapini Komkali - Vocal	Sudharma
7.00 - 8.00 PM	Visit Mandirs / Walk alone	CMM / PGM / Walk Alone
8.00 - 8.45 PM	Dinner	Annashree
9.00 - 10.30 PM	Dr N Rajam - Violin	Sudharma
11th February (Sunday)		
6.30 - 7.00 AM	Tea / Coffee	Annashree
7.00 - 8.00 AM	Visit Mandirs / Swanubhooti Vatika / from CNB archives	CMM / PGM / SV / Vinay Mandir
8.00 - 8.45 AM	Breakfast	Annashree
9.00 - 10.15 AM	Art Workshop - Dr Gauri Mahulikar	Sudharma
10.15 - 10.30 AM	Photo Session	Sudharma
10.30 - 11.00 AM	Break	
11.00 AM - 12.30 PM	Vid. Shashank Subramanyam	Sudharma
12.30 - 1.30 PM	Lunch	Annashree
2.00 PM	Departure	



February 9, 2024

18:15 - 19:15 hrs

Panchavadyam

Panchavadyam is the traditional orchestra of Kerala that includes of five different instruments - Timila, Maddalam, lathalam, Kombu and Idakka. Except Kombu (horn), which is a wind instrument, all the others are percussion instruments.

The performance begins with the Timila player, who is joined in by the others, with the Kombu player joining at a fixed time. The performance is based on Triputa and Chempata talam (7 & 8 beat) patterns.



Though Panchavadyam is a temple art, it is also performed during cultural events. While it is usually performed by about 60 artists, but at the NBF, we will be having a minimalistic representation of 6 members, mainly to commemorate the 108th Jayanti year of Pujya Gurudev, Swami Chinmayananda, namely Shri Arun Suresh, Shri Mithun M Mohan, Shri Muralikrishnan, Shri Gokul B, Shri Abhijith CS and Shri Thulasinath TG.

February 9, 2024

18:15 - 19:15 hrs

Swami Tejomayananda

Discourse on 'Sri Guru Smaranam'

After attending a couple of talks by Pujya Gurudev, Swami Chinmayananda on the Bhagavad Gita, a young man of 20 was inspired to join Chinmaya Mission's residential Vedanta course at Sandeepany Sadhanalaya in Mumbai. Upon completing the course in 1975, and after serving the Mission from different centres, he was initiated into sannyasa and bestowed the name, Swami Tejomayananda, by Pujya Gurudev on 21 October 1983.



Swami Tejomayananda Saraswati, known fondly by Chinmaya Mission members as Pujya Guruji, was the global head of Chinmaya Mission from 1993 to 2016, in which year he handed over the baton to Swami Swaroopananda. As the global head, Pujya Guruji has been involved in leading several important projects, including the Chinmaya International Residential School in Coimbatore, the Chinmaya Centre of World Understanding in New Delhi, the Chinmaya International Foundation near Cochin, the Chinmaya Heritage Centre in Chennai, the expansion of the Chinmaya Mission Hospital in Bangalore and the Chinmaya Vibhooti Vision Centre near Pune, as also the fructification of several centres abroad. He also was the first Chancellor of Chinmaya Vishwa Vidyapeeth, followed by Swami Swaroopananda.

He has published more than 100 books on Vedanta in Sanskrit, Hindi, Marathi and English. He is also a prolific composer and poet. His poetry describing Vedantic concepts are also renowned. Pujya Guruji is the recipient of the Padma Bhushan award and the Shanmukhananda National Eminence Award. And for the Chinmaya Mission, Pujya Guruji is himself an Award!!!

February 9, 2024

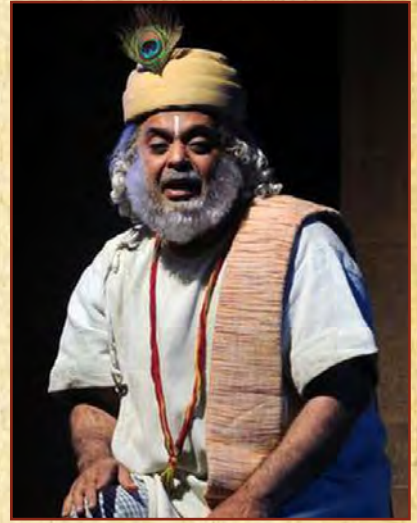
20:30 - 22:40 hrs

Shri Shekhar Sen

Mono-act Musical 'Kabir'

Shri Shekhar Sen is a singer, a music composer, a lyricist, and an actor. He is most known for his mono-act musical plays that he has himself researched, written, composed, enacted, and directed, namely "Tulsi", "Kabeer", "Vivekanand", "Saahab" & "Soordas"

He learned music from his parents, who were renowned classical singers and musicologists. He started doing research oriented musical programs and also sang medieval poets' compositions, set to themes. Though he was contracted by HMV as a ghazal singer, he realized that his true talent lay in composing bhajans. He has rendered more than 200 Bhajan Albums since 1983 as singer, a lyricist, and a



composer. He has sung and composed for many TV serials and films and has performed more than 1200 concerts, singing all over the world.

Since 1998, Shekhar ji has created one-man musical plays and performed more than 1000 shows of his mono-act Musical Plays. His performances receive great acclaim in India as well as abroad. He is a recipient of the Padma Shri Award, and was appointed as the Chairperson for Sangeet Natak Academi by Indian Government.

February 10, 2024

09:15 - 10:30 hrs

Students of the School of Kalayoga

Saraswati Vandana



February 10, 2024

09:15 - 10:30 hrs

Dr. Tara Kannan

Hindustani Vocal

In this slot, dedicated to the CNBG team, we present Dr. Tara Kannan, Asst. Prof., Hindustani Vocal, CNBG, CVV. Tara began her training under Smt. Ketaki Marathe and Shri Mukund Marathe. Later on, she underwent training under Pt. Pradeep Natekar, belonging to the musical lineage of Late 'Sangeet Bhushan' Pt. Ram Marathe and Pt. Gajanan Buwa Joshi.

A gold medalist in MA Music, she has an M.Phil and a doctorate in Hindustani classical music and is presently training under Prof. Ojesh Pratap Singh, Delhi (senior disciple of 'Padmashri' Pt. Ulhas Kashalkar). She has several performances to her credit.



Tara's performance will be preceded by a prayer to Mother Saraswati by the first and second year MA Music students of the School of Kalayoga.

Tabla Accompaniment: Dr. Atul Kamble

Dr. Atul Raosaheb Kamble serves as Assistant Professor, Tabla, and Head at the School of Kalayoga, Chinmaya Vishwa Vidyapeeth, Pune. He also is a PhD guide.

After initial training in Tabla in childhood, he took extensive training from Pt Mukesh Jadhav, and currently, he trains under Pt. Aditya Kalyanpur. Academically well qualified, he is an established artiste in the Pune music scene, both as accompanist and a soloist.



February 10, 2024

11:00 - 12:30 hrs

Vidwan Sikkil Gurucharan

Carnatic Vocal

If your grandmothers, your mother, sister and aunt are all flautists, and if that weren't enough your aunt's mother-in-law is a vocalist – then is it surprising if you take to music like a fish to water? Sikkil Gurucharan was barely five years when he sang a filmi song before his grandmothers in perfect shruti. Thus began his musical journey and today, he is a much sought-after Carnatic musician.

A Sangeet Natak Akademi winner, Vidwan Gurucharan has many rewards and accolades to his credit – Yuva Kala Bharati, Shanmukha Sironmani, Isai Peroli and Nadhashree to name a few. A recent feather in his cap is that he sang verses from Kamba Ramanyanam at the Srirangam Ranganatha Temple, and his audience was our PM, Sri Narendra Modi, besides Lord Ranganatha. What a blessing! Carrying the tradition of theatre from his thespian father, Gurucharan ji has also acted in short films & OTTs.

This is the 2nd time that Gurucharan ji performs on the NBF platform.

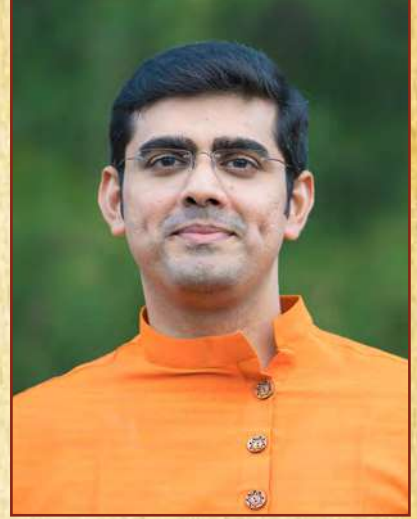
Violin Accompaniment: Shri Shivakumar Anantharaman

A Banker, Violinist and Vocalist, Shivakumar ji is an “A” grade artist of All India Radio.

He had his initial music training from his father and advanced vocal lessons from his aunt Smt T S Kaveri and Violin under Sri S.V. Ramachandran, Sri K. Sivakumar and Padma Bhushan Prof. T.N. Krishnan. A versatile artist, he has performed all over India and abroad.

He is the lead singer and violinist of ‘72/35, Southern Street’ a Carnatic music band.

His awards and accolades include: Best Concert Award from Madras Music Academy; Best Performer Award (Violin) from Parthasarathy Swamy Sabha; Lalgudi 80th Birthday Award from Sri Krishna Gaana Sabha.



Mridangam Accompaniment: Shri Rohit Prasad

Rohit Prasad is a vivacious performer and a devoted teacher. He formally trained at Sri Shanmukhananda Sangeet Vidyalaya, following which he pursued advanced training under Guru Shri T.S. Nandakumar.



A “B High” grade artist in the All India Radio, Mumbai, he is currently taking advanced training for vocal from Guru Smt. Radha Namboodiri at Shri Shanmukhananda Fine Arts & Sangeetha Vidyalaya, as also, pursuing Masters in Music from University of Madras.

His awards and accolades include: “Best Performer Award” from Shri Parthasarathy Swamy Sabha, Chennai 2013; Shri Ramanathapuram C.S. Murugabhoopathy award for “Merit Worthy Performance” from Sri Krishna Gana Sabha 2014; “Best Mridangist Award” in the Junior Slot from The Music Academy, Chennai 2016 and 2018.

February 10, 2024 - 17:30 - 19:00 hrs

Vidushi Kalapini Komkali

Themed Concert: Kumar & Kabir

Endowed with a wholly original, melodious and extremely rich voice, Kalapini ji is widely recognized as a fine and well-trained vocalists of the younger generation. She is the daughter and disciple of the legendary Pt. Kumar Gandharva and has also been trained by her illustrious mother, Vidushi Vasundhara Komkali. Besides learning the grammar and technique of the art from her illustrious parents, she also inherited a capacity for creativity and reflection.



Kalapini ji's wide repertoire of ragas and compositions is further supplemented by the presentation of the traditional songs of Malwa representing the folklore and ethnic flavour of the region. The Sagun-Nirgun bhajans (devotional songs) of the various saint poets rendered in her inimitable style provide an ascetic flavour to Kalapini's music.

Committed to the promotion of art, she organizes music festivals at Dewas to bring together major scholars, performers as well as young artists. She is also popular amongst the youth for her lecture-demonstrations on Indian Classical Music.

Kalapini ji has received a fellowship from Dept. of Culture, Government of India and has been honored with the Kumar Gandharva Award.

Tabla Accompaniment: Shri Sanjay Deshpande

A musician, who is known for his work in making the field more accessible to newer generations, Shri Sanjay Deshpande started Tabla lessons under the eminent musician, Shri P.V. Sabade. His advanced training was from the renowned artist Pt. Suresh Talwalkar. He also had the privilege of learning from world-renowned maestro Ustad Allarakha Qureshi.



Sanjay ji has performed at major events in India and abroad, having the distinction of accompanying several renowned artists. He is empaneled as a 'guru' at the Pune University. He was awarded the coveted Ahmedjan Thirakwa Scholarship for Excellent Solo Tabla Performance. He is a part of the 'beAmusician' project (an online platform to promote music in India).

Harmonium Accompaniment: Shri Niranjana Lele

Shri Niranjana Lele is a disciple of the renowned maestro Tulsidas Borkar. His early lessons were during his Sangeet Visharad, from Shri Shashikant Shembekar and Shri Joshi.

Niranjana ji also plays the reed organ in theatrical music productions. He is a graded artist and a regular performer on All India Radio and television. He was invited to perform Harmonium Solo in the "World Music Festival" held in Paris in August 2002.



He has been awarded the Manohar Waman Rege Puraskar from Swar-Mauli, Mumbai and Lt. Pt. Vishwanath Pendharkar Smruti Puraskar from Swar-Sanskar Samiti. He is presently part of the music faculty at Dhirubhai Ambani International School, Bandra, Mumbai.

February 10, 2024

21:00 - 22:30 hrs

Vidushi Dr. N. Rajam

Hindustani Violin

Born in a musical family, the legendary Violinist, Dr. N Rajam, started initially training under her father, Vidwan A Narayana Iyer, who was a well-known Carnatic music exponent. She also trained under Musiri Subramania Iyer, and learned raga development from the vocal maestro Pt. Omkarnath Thakur. She developed the Gayaki Ang (vocal style) under her father's guidance.



Dr. N Rajam was a professor of music at Banaras Hindu University (BHU) in the Faculty of Performing Arts for nearly 40 years. She has been the chair of the department and the dean of the college. Having

performed across the globe, Dr. Rajam is a recipient of the Sangeet Natak Akademi Award, Padma Shri and Padma Bhushan, among numerous other awards.

Rajam ji has earlier performed at Chinmaya Naada Bindu's 'Nritya-Sura-Bharati' festival in 2010.

Violin Accompaniment: Ragini Shankar

Rajamji's granddaughter, and daughter of Dr Sangeeta Shankar, Ragini Shankar, performs Hindustani classical music and fusion. She began her training at the age of 4 and gave her first public performance as an 11-year-old. She is a Mechanical engineering graduate and also holds a master's degree in music. She has performed in various prestigious festivals in India and abroad.



Awards to her credit are - Aditya Birla Kala Kiran, Jashn-e-Youngistan from Vice-President of India, Jaya Smriti award.

Tabla Accompaniment: Pt. Abhijit Banerjee

A front ranking tabla player, Pt. Abhijit Banerjee is one of the most sought after creative artists in the realm of Indian classical music. Initiated into tabla by his father as a child, he is one of pioneering disciples of the late Pt. Jnan Prakash Ghosh. He also learnt vocal music from Pt. Ajoy Chakraborty, and Violin from Vidushi Annapoorna Devi.



His unique style and creative approach has brought him accolades from all over the world. He has left a mark in a diverse field of crossover music both as a performer and composer.

His ensemble TARANG performs his original compositions. Besides, he is a member of the Raga Jazz group, Arohi Ensemble.

Abhijit ji has founded & established Dhvani Academy of Percussion in Los Angeles, New York, Singapore and Calcutta attracting talented students from around the world. The Academy also works towards the promotion of Indian music and has initiated needy blind children in the art of music.

It is a matter of pride for CNBG to mention that Abhijit ji serves as Guru/ Professor at the School of Kalayoga, Chinmaya Vishwa Vidyapeeth.



February 11, 2024

09:00 - 10:15 hrs

Dr. Gauri Mahulikar

Art Talk: Kala for Kalaakaar

Dr. Gauri Mahulikar, currently Academic Director, Chinmaya International Foundation (CIF), is a passionate Sanskrit scholar. Before she took up varied positions in Chinmaya Vishwa Vidyapeeth and CIF, she held esteemed positions in Mumbai University, including the Gurudev Tagore Chair of Comparative Literature. She holds a Doctorate in Sanskrit on 'Vedic Elements in Puranic Mantras and Rituals'. An author, who has published six books and over 80 research articles in English, Marathi, Hindi and Sanskrit, Dr. Mahulikar has mentored several doctoral students.



She was instrumental in launching courses in Manuscriptology, Bhakti Literature and Mysticism in the Sanskrit Department and has coordinated a UGC funded project on 'Digital Preservation of Palm Leaf Manuscripts' (2010-2015).

Gauri ji was awarded the Maneckji Limji Gold Medal for her dissertation on 'Ancient Greek Dramas and Bharata's Natyasastra'. Some of the many awards that she has been awarded are, the 'Ramakrishna Award' by the Canadian Education Foundation, Ontario for the propagation of Sanskrit, Guru Gaurav Puraskar by Kalasadan, Mumbai, Kavikulaguru Kalidas Sanskrit Sadhana Puraskar by Maharashtra State Government, Adi Sankaracarya Puraskar awarded by H.H. Sri Jayendra Saraswati Mahaswamigal of Kanchi Kamakoti Peetham, etc.

Gauri ji's Open Learning for All (OLA) online classes on Indian Knowledge Systems are very popular. She is endearing by nature and easy to approach.

February 11, 2024

11:00 - 12:30 hrs

Vidwan Shashank Subramanyam

Carnatic Flute

A child prodigy, Shashank ji's first stage performance was at the age of 6. At age 12, he was invited by the Music Academy, Chennai, to perform at the SADAS Concert in 1991. Initially trained by his father, Prof. M N Subramanyam, he learnt Hindustani music under Pt. Jasraj's guidance.

He is the youngest recipient of Sangeet Natak Akademi award in the year 2017. In 2022, the Government of France honoured him with the award of Chevalier de l'Ordre des Arts et des Lettres (Knighthood) in 2022.

His performances span various genres, like pure Indian classical, symphonies, jazz, films, and crossover projects. Rightly, he is the proud winner of innumerable accolades and awards.



Mridangam Accompaniment: Shri Parupalli Phalgum

Hailing from a family of musicians, Shri Parupalli Subbaraya Phalgum is an experienced mridangam maestro. He learnt percussion from Shri V. Balaji and Shri Radhakrishna Raju, and later, from the latter's son Shri M.L. Raju.

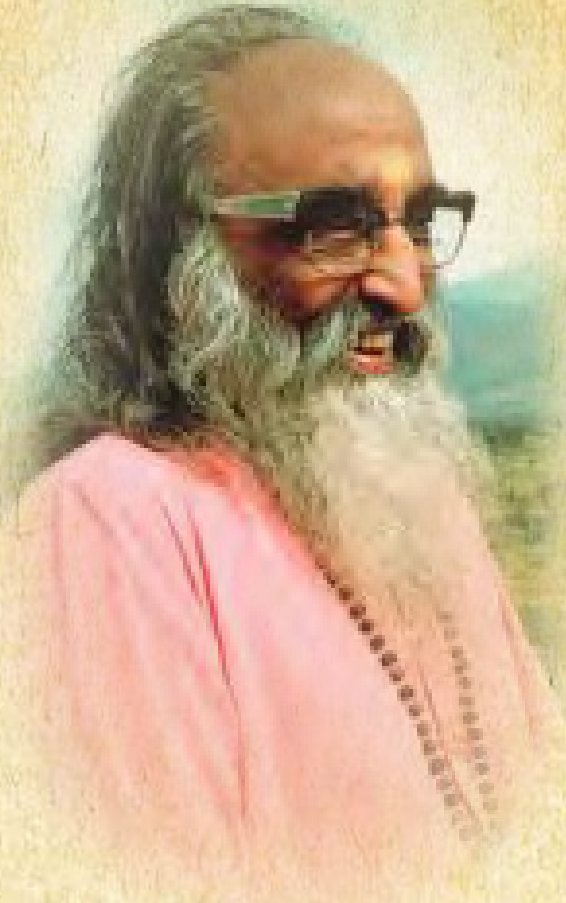
He has worked in theatre settings and is currently a senior lecturer at the Government College of Music and Dance in Vijayawada.



Winner of the Sangeet Natak Akademi's Bismillah Khan Yuva Puraskar award, he has worked with leading artists of the North, as well as various Carnatic maestros.

Tabla Accompaniment: Pt. Abhijit Banerjee

(Refer page on Dr. N Rajam's accompanist)



Commemorating Pujya Gurudev,
Swami Chinmayananda's 108th Jayanti year,
we are offering a collection of articles either containing his
thoughts from published books or from transcripts available
of his talks, or even articles written about him by devotees.

The articles are thought-provoking, and would certainly
have readers contemplating on the import of the thoughts.

Enjoy reading, and remember to THINK, as
Pujya Gurudev often emphasises...

UNTO HIM - OUR BEST!



Pujya Gurudev identifies the stumbling blocks on our path to achieving higher goals and even Realisation, and explains in detail about what they are and how they cause impediments in our growth. The choice is for us to take – to either continue the way we were, or to change for the better!

BREAK FREE

At this moment we all, as members of society, are fully engaged in the standard way of doing things, the standard methods everywhere adopted by others according to the fashion of the times - *loka anu vartanam*. Since we live as we are living, we are what we are. If you want to lift your life into a greater ambit, you have to change your ways of living.

A girl after marriage suddenly becomes more responsible, and her old way of life undergoes a change. A boy becomes a middle-aged man and then an old man, and at each stage, the old ways of life change, yielding place to the new. So too, if you want to gain a hold on the spiritual path....change. Without changing the old values and ways of life, a new dimension of life cannot be achieved.

You have to give up imitating the false values of others around you, meaning stop living blindly a stamped blueprint of life, supplied by the fashions of the times or by the sensuous men who seek their fulfillment in sense indulgences. Just living the routine life of unintelligent imitation of others in society is the surest way to a life of sensuality. For spiritual purposes, a most intelligently re-planned way of life is to be followed. If you want to take up sincere sadhana, you will have to redirect your life's flow. Hence

the first thing to be renounced is the blind following of the patterns of the time - *loka anu vartanam*.

Till now we have been slaves to the physical body. Feeding it, looking after it, fattening it; taking it to hospital when ill; when healthy, squandering its vitality in sensual living.... Thus we live, always at its service. This should also be given up. Renounce living in the flesh as the flesh - *deha anu vartanam*.

The next thing to be left is the blind following of the scriptures, without understanding their deeper implications - *Shastra anu vartanam*. Some commentators, however, interpret this term as 'leaving the study of all books other than texts on spiritual ideas and religious ways of living.'

Leaving these three, what should one do? End the misconceptions created by the superimpositions upon the divine Self.

Without the world, the body and the scriptures, we cannot do away with the shortcomings in our personality. Verse no. 270 of Vivekachoodamani, read as a whole, means: 'Make use of the world! Be of healthy body. Make intelligent use of the Shastras, instead of following them blindly. How modern, how progressively fresh is this denuded idea!

We are tempted to follow the world, we are egged on to live a life of the flesh, we are whipped to pursue the study of secular things only because of the three kinds of *vasanas* in us - *loka vasana*, *deha vasana*, *shastra vasana*. They are also called the triple appetites (*eshanas*). These breed the respective blind following of the body, the world and the texts. In order to get over these, their respective *vasanas* are to be eliminated.

The existence of these *vasanas* is symptomatically proved by the manifestation of the aping tendency in their respective fields, (*anuvartanam*). When these three *vasanas* are removed, many other *vasanas* that are associated with these, also are removed. The symptomatic treatment by which the disease germs are ultimately removed, is indicated in verse 271 of Vivekachoodamani.

Why We Do Not Attain Realisation?

In our day-to-day experiences of life, many a time we do not view things in their right perspective. This is normally due to some preconceived notions we entertain regarding things and beings around us. It is the predicament of man that his vision of the world around him is dictated by his personal bias of the moment.

The equipment of understanding, the intellect, always tries to apprehend the things of the world in sympathy with its own existing *vasanas*, the 'ultimate propensities'. If I dislike you intensely, even if I see you performing a good deed I label all your actions as vile and vicious. When you are my enemy, the 'enemy idea' will be in my mind whenever I see you doing anything. Even if your work is most

selfless and highly dedicated, I will interpret it only in the light of my *vasanas*.

Thus, when your mind is not prepared and you study the Shastras, you will invariably miss their moot point. The Shastra statements will get distorted to yield you an understanding which will readily cater to all your existing urges. These urges will not allow you to understand things as they should be understood. A polluted mind renders us incapable of knowing things as they really are.

The Three Shackles

The total urges in our bosom can be broadly classified under three categories. They are, the social urges (*loka vasana*), the bodily or physical urges (*deha vasana*), and the urge to know (*Shastra vasana*). These are three shackles upon the human personality.

These three types of desires perpetrate the utmost cruelty towards a human being. They bind him down to samsara, as the strong iron chains bind a prisoner to the prison house. So say the wise men who have broken these chains and come out of the samsara prison.

In order to be free you will first have to break these shackles. Only then can the prisoner come out of the confining walls of the prison. Our identification with the body, mind and intellect constitutes the prison walls and the iron bars that we have built around ourselves. In this subjective jail, we are tied down by the shackles of the triple hungers. Only he can be the liberated one who has come out of this ever changing world of limitations.



This article is taken from the very popular book called “I Love You”, comprising of ‘love letters’ written by Pujya Gurudev to children. Here, he talks of the “art of loving”, and how those who do it are ‘artists’! He starts off the letter with a Shubhashita, with the meaning of the same.

I Love You

Letter from Swami Chinmayananda - 1

Youthfulness, wealth and property, power, indiscretion – each one can destroy a man: what should we say of him who has all four?

BELOVED CHILDREN,

Jaya Jaya Jagadeesha Hare!

Namaskaram.

No art can grow and shine forth without (1) self-discipline (2) concentration and (3) total dedication. Endless practice is needed to perfect oneself in any art – music, painting, medicine, sculpturing, dancing, etc.

To live rightly is itself an art: to give love to others and thus, to enrich life around you, by your own right living, is the subtlest of all known arts in the world.

You, my children, are now being taught of this greatest of all arts, the Art of giving Love. Buddha, Christ, Mahatma Gandhi, Albert Schweitzer, the Rishis of the Upanishads, the great three Acharyas, Swami Vivekananda, Sri Ramakrishna Paramahansa, Sri Narayana Guru of Kerala – were all mighty artists in giving love and transforming life upon this earth with their love.

Love we all have. In fact, all our activities spring forth from love; however. Cruel or criminal the act may be, when we enquire into its motive, deep beneath it all, it is the love for individual himself, or for his dear ones.

“The art of loving” essentially consists in knowing how to cultivate the love-sentiment in us and how to readily and freely. Come to give it to others around us always.

To love another, we must curb our selfishness, vanity, greed and passions. So long as we have these, we have love only for ourselves. And often, what we have, may not be found sufficient even for ourselves, and we will have to demand that others lend us liberally their love also, so that we may fulfil our requirements from others around us!

To curb these negative temperaments is to cultivate virtues like large-heartedness, humbleness, kindness and a calm composure of the heart within, continuously. This is self-discipline.

Again, practice of spreading love is to be consistently pursued under even very trying circumstances. Often, in our honest attempt to give love to one, the individual himself

may misunderstand our attitude, and we may receive but curses from him for all our affections shown, tenderness expressed or even love given. Silently, we must pocket the insults and learn to love more and more. This is *self-discipline*.

Sometimes, we are not in a mood to love... We may ourselves be shattered within, tired mentally or fatigued physically. But, a true lover has no excuse for not being able to give love to all. To maintain ourselves continuously on to our chosen ideal is *self-discipline*. During each occasion of loving others, we must be sensitive enough to feel its weaknesses and strength, its imperfections and perfections. To notice them in our own self-analysis is to polish our ways for the future occasions. To learn from our own experience is the best school for all arts. This is *self-discipline*.

No artist can grow and reach out to any amount of mastery in his art if he has not sufficient amount of concentration. Concentration is the capacity to continue applying our mind at a point of attention in spite of all possible distractions and disturbances, obstacles and impediments. This is natural in all great artists: and all apprentices will have to cultivate it. When the aspirant has discovered in himself a great enchantment for the art, he gains the necessary concentration in himself for that art. This is to be zealously cultivated, constantly practised and carefully preserved.

In growing ourselves in the path of “giving” love to others, we must have both, strict self-discipline and high concentration.

Lastly, we must approach this art with all seriousness, not as a hobby, but as our life’s sole mission and, therefore, there must be in us a sense of total dedication to it. The intensity of our spirit of dedication and, consequently, our ability to make any amount

of cheerful sacrifices in pursuing this grand “art of giving love”, will determine the degree of our success in it.

One who knows how to give love is a living god upon earth. To gain this mastery is the highest achievement in life.

Thereafter, you are never lonely – the whole world is yours.

The world itself can never stand apart from such a person.

Naturally, in gaining such a divine state of kingship in life, for winning such a supreme status of sovereignty over the world of existence, we will not be losers, even if we are to make the maximum sacrifices.

(1) Self-discipline, (2) high concentration and (3) a sense of total dedication are all auxiliary factors. They prepare us to give love. But nothing helps us in the art of loving as a practice itself. Love breeds upon love itself. Narada Bhakti Sutra clearly declares that to love is the only means for cultivating love.

स्वयं फलरूपतेति ब्रह्मकुमाराः।

Our first few attempts may not quite be successful. But let us teach ourselves by repeated falls: watch how a child learns to walk – what industry, consistency, courage and heroism! How many falls, yet up stands again the baby to try once again to walk by himself. And, the child, in the end, masters it all by himself. So too, in “the art of giving love” to others in the world, he who has the heroism, masters it through some of his early falls and stumblings.

Again, Narada insists that love increases with understanding of the virtues of the other (or Lord) and by glorifying them.

भगवद्गणश्रवणकीर्तनात्

Here, the word meaning but begs the solution – we must strive to reach at the subtle significance. There is none without some noble traits in them. Let us discover them and, thereafter, let us glorify them. The best glorification of a virtue in another is not by words or speech. It must be in imitating them and applauding liberally those persons for their simple noble qualities. Love will flood out from us for them, for those very virtues which we have first detected in them and then, had by our admiration, helped them to cultivate these virtues within themselves!

All these need self-discipline in ourselves. If we are full of vanity, we will not have the large-heartedness to overlook the weaknesses and faults in others and detect the traces of goodness in them.

We must have great patience. For, the world will not understand our sincerity. They will doubt our motives. The greater the evil in a man, the less he will respond to sincere and pure love. Such an instance of larger

resistance to love should be, to a dynamic lover, an appetising challenge to be faced and heroically won over.

My dear boys and girls, remember this. To love others has been the function of the greatest devotees. To give love to others is the privilege of the few. The large majority of creatures are beggars of love. They demand love. They expect to receive love.

But you are my children and, therefore, I want you all to be true Bharateeyas. Here, in this country, our culture insists of a life of giving and of conquering the chastened world of beings with our developed and enhanced love-potential.

If we have the *Isvara-bhava*, the divine attitude that the universe around us, extending all round to infinite distances, is but Sri Narayana's own form, the love we give to His creatures becomes our love-offerings unto Him.

- Swami Chinmayananda
Uttarkashi (U.P.)
5th September, 1968



The following message to Acharyas, given by Pujya Gurudev in Ghatkopar, Mumbai in 1978, has been taken from the Mananam Series book, HE DID IT.

MIND THE EGO

It is interesting to note how the elderly mahatmas living in the Himalayan valleys look at the missionary zeal of the young mahatmas. Once, I had to face one of the elderly mahatmas in Uttarkashi. When in conversation, I reported to him with a naïve enthusiasm and a sense of pardonable satisfaction that my work of spreading the contents of our scriptures is being slowly recognized and appreciated by the younger generation.

The ancient brows were slightly raised to express an impossible surprise. There was an excruciating silence for a few minutes and my flow of words stopped the moment I saw the screaming criticism on those sacred brows. After a time, the revered Swamiji said, “Chinmaya, you had better stay here now, and no more need you go out in the world.”

No doubt, I was at a loss to understand what he meant. Explaining his idea, the revered Swamiji continued, “If you think that you are spreading these spiritual ideas – my boy, by the time you have spread the sacred ideals of Vedanta among the people, you will be a lost soul; because you will have, by then, developed a terrible amount of irrepressible ego! Our acharyas have advised us that after sannyasa, we have one sole duty in life – to

reflect upon the truths of the scriptures and thus meditate upon the infinite.”

How can the dissemination of knowledge bloat one’s ego? I was not convinced. When I expressed my inability to follow his line of thinking, that revered old saint of knowledge and wisdom kindly smiled and, patting me paternally on my back, said: “Son, devotees might come and ask us their doubts. You may give your discourses in the cities; there is none who is doing it as efficiently as you are. But one thing we should do. Never talk to the audience; talk to your own mind and make it a louder reflection in yourself to yourself. Thereby, you will not only stop the growth of your ego in you, but also will be talking to the mind and heart of your audience. May your missionary lectures and inspired preaching be a homely talk and a fruitful discussion between your own intellect and the lower mind. If those who are around you are benefited by your own self-reflection, it shall be the glory of the Lord and not your personal efficiency.”

I was smothered down by the beauty and depth of significance of this sacred attitude of the ideal Hindu missionary in India. “Glory to the Rishis!”

When man is able to temporarily overcome his baser tendencies, he develops an ego that he did it, forgetting that it was Narayana’s grace that made it happen.

- Swami Chinmayananda



This article is taken from the very popular book called “I Love You”, comprising of ‘love letters’ written by Pujya Gurudev to children. Addressing them, he guides on how to be in sync with the rest of the world, with the values of forgiveness, sympathy, love, etc. He starts off the letter with a Shubhashita, with the meaning of the same.

I Love You

Letter from Swami Chinmayananda - 2

The fool is worshipped only in his house. The rich man is respected in his own village. The king is honoured only in his own kingdom. But the wise man is worshipped, respected, honoured in all places, at all times, under all conditions.

BELOVED ONES,
Om Namo Bhagavate Vasudevaya!
Namaskaram.

The measure of our freedom is the measure of our ability to give love. It is our inner shackles that take away from us all our love, and make us hungry and thirsty for love from others. Therein, man becomes a slave to the world of tempting objects and charming beings.

Such a man, thereafter, becomes a passive or an active receiver of love, a “masochist” or a “sadist”. Both live, indeed, a miserable existence. Such persons can never grow to be great men and women of their era.

You, my children, are being trained to be world-renowned artists, writers, scientists, leaders and spiritual masters. Such a spectacular self-expansion cannot be had if we grow to be beggars of love from money, power or other lifeless things, and from a host of living beings.

Without a full spirit of sacrifice, don’t try to walk love’s footsteps. We must be able to renounce everything; if need be, our very life, for giving love to others.

Buddha showed it; Christ followed it. All the

mighty saints lived this spirit every moment of their lives.

Without such a firm determination to love, how can we have the world-transforming heroism, the life-giving courage to live above all temptations, above all chains of attachment, and embrace the entire universe?

True. In spite of all our best efforts, we may slip now and then. But that need not worry us. We are imperfect ones, trying our best to gain perfection. Let every slip in us be an education for us. Let us grow – expand – ultimately to improve, to shine out.

The day you take up this policy of “giving” love than “demanding” it, that day you have rewritten your entire future destiny.

Remember all those whom you had wounded, injured, cheated, crushed in the past. Ask of all of them, their forgiveness – not in words, but in your joyous, shameless, noble actions of clear pure love towards them. Let our present actions atone for our past mistakes.

Have you not see a child in anger – at one moment, kick, scratch, pull the hair, beat, cry, in the lap of its mother? But as soon as that anger is gone, the same child, in all its pure love, freely runs to its mother, laughing, giggling, kissing and making the mother totally forget all the past, and get her ready to do anything to protect and nourish the child. Have you watched this?

Be then, a child in life. In your anger or

passion, in your selfishness or hate, you might have done wrong to others before. Stop them now onwards.

And now, atone for all that you have done in the past. Just as in the past, you planned to bring sorrow to others, now plan elaborately to shower joy and blessings upon them.

Any little seva to others, at any time, is a glorious chance that the Lord has given to us to serve Him! Make use of every such chance.

It doesn't matter who the other is. Narayana may come to us in any form, at any time, under any situation.

Destroy no life, knowingly, as far as you can. Respect all life, however insignificant it may be. But that which does harm to man, must be sacrificed: germs harm the patient, weeds kill the flowering plants, pests annihilate agriculture production.

Enemies of the country bring disaster to the nation. Dishonest members corrupt the society. A characterless politician invites sorrows upon the people. These are all pestilential threats to life and so, they must be destroyed to save and serve life.

Be ever a dynamic and an intelligent servant of the living. Whenever in doubt, remember what Sri Ramachandraji did under similar circumstances. What would Lord Krishna have done? How would Swami Vivekananda have reacted? How would the Rishis of yore have faced it? What you then feel, fulfil it without any hesitation. That is the only basis for all right actions and noble deeds.

Be honest to yourself, to your convictions. Let the world bark. The world around you will never remain silent, except at the threat of the whip, or at the sight of the police-boots, or at the sound of the machine guns. We must joyously move along, through the din and roar of criticisms - doing good, honestly serving, deeply sincere, flooding everywhere with the clear cool waters of our gushing love.

Such a giver of love, who has in him the necessary love and the mental freedom to

give, is a true Hindu, a Sage, a real Manava. A team of such men alone can salvage the present world from its nasty predicament of self-destruction and set it on the royal path of enduring peace and meaningful progress.

In order to achieve it, we want you children to discover for your religion and belief, a relevance to the life around you in today's world. You must strain in your each day's life, at home, in the school, on the way enroute, to participate in the life of others about you.

Be openly happy in the joy of others; be sincerely sympathetic in others' sorrows. Let us try our best to help others - if by nothing else, at least by our loving, encouraging words of deep love and concern for the unhappy ones.

There are in life, many cheats. There are many misguided ones, posing sorrow, to get sympathy, to 'receive' love. Please don't condemn them; they are helpless and unfortunate victims of their own deformed ugly minds. Have tolerance for them. Try to help them to see their folly and get up and again stand upon their own sturdy strong feet in life.

Never stand apart in life as a mere helpless spectator. You are the Chinmaya Bala Vihar child. Every occasion is a chance to serve, given to us by our beloved Gopabala.

Never forget what all mighty threats came to the charming child of Yashoda. He smilingly faced them all, fearing none, hating none, ever-smiling, ever bringing gay-cheer to all around Him.

If you are His devotee, how can you then behave differently? Daring involvement in the life around, with unabated enthusiasm, ever seeking to serve all, is the Krishna way of life.

And, that is the life of one who lives to give love. Be a God-like giver, never a dog-like receiver, of Love.

- Swami Chinmayananda

Uttarkashi (U.P.)

20th October, 1968



Pujya Gurudev congratulates the youth on the depth of the discussions, at the end of group discussions of two days, at the K C College in Mumbai on 18 September 1983. He, however, points out the fact that while the topic was discussed in detail, the groups did not talk about how the mind is responsible for the upliftment or downfall of society. Later, he throws light on the subject in detail..

And, this is certainly not only for the youth, but for every individual who wishes to change himself for the better!

MIND AND ACHIEVEMENTS THROUGH IT

What is mind? How can the mind help achievements in politics, economics, mysticism, or fine art. We are not interested in discussion on literature and economics but how you and I can, by developing our mind, bring about great achievements for ourselves and for the community in these chosen fields. It is the mind that is running everything. It is the mind that is corrupt and therefore, society is corrupt; it is the mind that is weak and therefore, people are weak. If the mind is strong, the community or society is strong. Your achievements are only a play of the mind because, after all, a scientist discovers something - all with the mind. If the mind is not under control, if it is not trimmed always to maximum efficiency, where can there be beauty in our performance?

Performance in the outer world is certainly done through our instruments, i.e. our body. But the 'doer' is not the body - it is the mind. It is the quality of our mind that determines excellence in our activities and when excellent activities come out, the beauty of performance determines the benefits you give to society and the sense of satisfaction you gain for yourselves. E.g., A Jesus working

for one and a half years; look at the excellence of his work that even after 2000 years it is still there.

Look at the wonders done by Stalin or Hitler, Mao - where are they now? They are forgotten soon. They worked, but the excellence of work depends upon the beauty of the mind. You cannot say India has not worked all these years, but look at the result. Why? It is lack of beauty of mind in politics. They say power corrupts; absolute power corrupts absolutely! Should it? Did Jesus not have power? Was there not power in Buddha, Vivekananda? THINK.....Power need not corrupt. In the Geeta the Lord says so beautifully - all psychologists should note it. "Balam balavataamasmi" - I am the strength in the strong, but with a clause - 'not in all the strong people'. "Kaama raaga vivarjitam" - when man's mind is free from personal desires, attachment; when these two are removed, the power that comes from him is divine indeed!! But alas, our mind is seduced with 'kaama' and 'raaga' at all times - my party, my people. Thus, when these two are there, power and strength becomes a tyranny upon the people.

Tomorrow's leaders that you are - remember that when more power comes, more must you be able to renounce all your lust, possessions and your attachments. That was the strength of Mahatma Gandhi. He too was powerful; he desired nothing and look at the power expressing through him. How many of our leaders of today have such a purified mind? They are doing wonderful things no doubt, but these are nothing but convulsions of the flesh with no spiritual beauty of the mind. Without these two being removed from the mind, actions cannot be excellent. Ravana also was powerful and Rama also was powerful but look at the difference!! It doesn't matter what kind of Government it is - even a dictatorship can be good and democracy a tyranny if all MPs had minds that are molested by 'kaama' and 'raaga'.

So, it is the mind which must be pure. This chastening of the mind is the secret of stepping up our excellence in the world outside. However beautiful a programme may be, if the minds of the people are corrupt it can become an unsocial activity. Even a religious organization can bring disaster to the community if its members have such molested minds. Therefore the mind is to be taken care of. Universities and colleges are supplying you with ideas. Educate yourself, but at the same time, you yourself have to train the mind secretly. Mind made Shivaji and not the ideas; his ideas were not fantastic, but his mind was pure. His mother gave him inspiration and he had the influence of Mahatmas around. Hence the beauty of his actions.

In trying to improve the mind one great difficulty is that we understand mind to be a thing - mind as a noun. It is a noun form of a verb. THINK..... River is a noun, but what is it? A flow. Mind is a flow of thoughts; where

thoughts have ceased, there is no mind. So quality and quantity of thoughts show the quality of mind. Just as dirty water means dirty river, fast water means fast river. River has no personality than the quality of water. Similarly, mind has no identity other than the quality of thoughts we entertain. Entertain thoughts of failure and mind becomes pessimistic; it has no faith in itself, no consistency of purpose, nothing can come out of it. If your thoughts are cheerful, hopeful, it will be full of love for others. It is not necessary that others must deserve my love - it is my privilege to love you; you have the freedom to hate me - it doesn't matter. Everybody cannot love me, I understand, but it is my privilege to flood the world around me with my pure love - "kaama raaga vivarjitam" - I don't expect anything from you. Since I am living in your world, I love you, full stop... just as I love a flower. When I love a flower, I don't feel like possessing it; I see it, smell it and I go. When I go, I don't weep.

Why don't I love people around? At this moment you cannot love even though you have got love. Generally at your age you have that feeling - "Swamiji, I have nobody to love, nobody loves me'. How dare you say that nobody loves when you have never given love to others? Start doing it tomorrow onwards - as a hobby - go on giving love. You silently flood the world with love and see how overnight everybody starts loving you unnecessarily . What you receive from the world is merely an echo! Develop that attitude in yourself and your performance becomes excellent. Excellent work must yield greatest dividends in terms of success. You will spread happiness around you and a greater amount of satisfaction to yourself.

How am I to keep my mind quiet, alert, vigilant? Because it is with the mind that I

have to achieve in the outside world. Every technician is interested in keeping his tool and instruments perfect. THINK.....When the strings of the Veena are loose they have to be tightened. Our instrument, the mind has been neglected over a long period of time. The Yoga Shastras prescribe various methods of tuning the mind and when the mind is tuned up, actions will be excellent and will ultimately give you achievements. It is the mind of an Einstein that made him great.

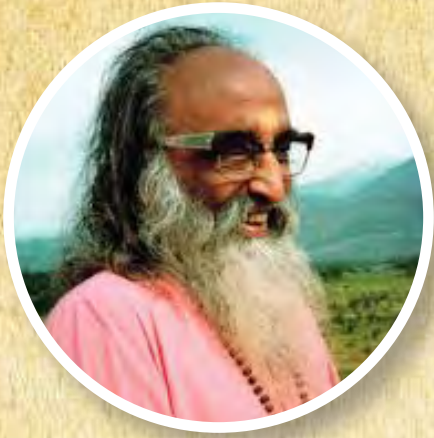
Coming to mysticism – when the mind is purified sufficiently, a time can come when the mind can dry up as it were, like a river which loses its waters and finally dries up - the bed is revealed. Similarly so long as muddy thoughts are there in the mind you can do nothing, but as we quieten it in moments of meditation, when thought flow is quietened to an extent that it is almost dry, the bed, the substratum upon which the thoughts were moving gets revealed or becomes self- evident. This moment, when you have transcended our mind and intellect, you in your original reality is rediscovered by yourself. Just as a dreamer, on waking up realizes that he alone is the waker.

Similarly the Master awakens into a much higher state of consciousness from the egocentric limitation - such people are called Mystics in the absence of any other word. Their experience is too deep for words. How can we explain to a child in the womb the vast world into which it is coming out? Can the child ever understand the world into which it is going to emerge out? It is a new dimension of evolution and when the mind is transcended, there emerges a new dimension of infinitude, vastness, beyond time - a state that we, with

our intellect can never comprehend, and that state is the highest - call it liberation, Ishwara Darshan, Atma Darshan.

Mysticism is the attempt of the mystic to explain the inexplicable because you and I are trying to see through our mind and intellect. The teacher cannot say he can't explain, and at the same time it has to be explained and therefore, mysticism is brought in. Mysticism is - saying something which the average man understands superficially, but the contemplative student understands its deeper meaning. It is in this style that all scriptures have been written. Even in trying to explain emotion, words fail - e.g. when I ask a boy - 'do you love her?' he says, 'Yes Swamiji.' How much? 'Oh Swamiji, it can't be explained!' It becomes poetry. Poetry can be appreciated by someone who has poetry in him. Mysticism is trying to explain the spiritual beauty which they have experienced and such people are called Mystics. A contemplative master explains to a contemplative student in a language of contemplation as to what is contemplation. It is not at the level of the intellect; it is beyond the intellect.

So, purifying the mind is to develop your abilities and capacities. The world is not enriched by merely factories and weapons, but by the beauty of the minds of the people living in it. To such a pure mind the world is a sport; there is no problem - only situations. He with confidence, meets those situations and helps the society. This process of controlling the mind and developing your own personality is TRUE EDUCATION. This is needed to broaden your shoulders to take up all responsibilities in building up the nation and the world around you.



The foresightedness of the great missionary of his times is seen vividly in Pujya Gurudev's thoughts that were unfolded in his instructions to the delegates attending the 2nd All India Chinmaya Mission Conference held in Vijayawada, way back in 1961. Here, he talks about what each individual member should concentrate upon; how not to get discouraged by criticism; our focus as missionaries; reconversion; finance management, among other things. The best part is that in the end, he mentions that all these are only his suggestions (just like Shri Krishna said to Arjuna) and that each one should do what is best...!

INDIVIDUAL DEVELOPMENT

Our Mission

“We, of course, have a mission, a goal to achieve, a purpose to adhere to. But, there is a lot of difference between the other Missions and our missionary work. Though other terms as Sangh and Samajam serve to indicate associations, yet they do not convey that there is a purpose, a goal, a mission. So, for want of an appropriate word, we have taken this term ‘Mission’ to indicate our organization. But, we do not convert others; we convert ourselves.

Remember, our Mission can stand not merely because we all come together and study. It depends on the degree of spiritual atmosphere we have effected in ourselves. As far as that is concerned, we have very

little yet to compliment ourselves. How many of us have controlled greed, anger, lust and such other negativities. Straightforwardness, purity of mind - these must be developed and cultivated, and that is the next stage of programme for the Mission members. I would not advise you to take up any other work without gaining this.

Lay the Foundation Strong

People do not generally understand the structure within. They fail to appreciate the necessity for a sound foundation. We are anxious to furnish the house; but we have not even built one wall. If the ground is not ready, if the beauty of life has not come up, remember, the structure cannot be raised. Even if constructed, it will not stand there.

Serve Yourself by Serving Others

Our work is not for power nor for any strength of institution. It is only to give us more hands so that we may do more service to our country. Since we are trying to become a team of workers to serve our own country, our own people, the children of the grand Rishis, our next stage of development must be spiritual.

The beauty of the heart must be developed in each member. We do not want members in large numbers. It is enough if a few are there who are well developed in themselves. It is these few that inspire a large number of persons. Always, it is by these few persons that success is gained.

Members must rise in meditation and spirituality. Watch whether you are developing a right relationship in your contacts with the outside world. If you do not develop you will naturally make others lose interest in the Mission. Unless the members of the Mission are spiritually inclined, I have nothing to do with the Mission. The idea must be spiritual awakening. Even though there are few in the city, it does not matter. One man will do - if he is evolved, improving himself steadily. Then others will automatically follow.

Don't depend upon opinions:

One or two centres have said that there is so much of antipropaganda in their town. Chinmaya Mission is not depending upon opinions. It must depend upon the beauty of your life. Even if Lord Krishna were to come, a Shishupala would be there to protest and criticize. They must be smiled away. Public will have opinion, good and bad. It is not in their appreciation or denunciation that our progress lies. But from their opinion, find out whether you are improving. Let their

opinions become a sort of incentive for you to check up yourselves. In the beginning I was not allowed in Madras to talk on Upanishads. Today the situation is changed. It is all, I must say, because of your goodness and consistent work.

Our Position:

Our work is with our own brothers and sisters. There is nothing for us to fight with, except their ignorance - ignorance of our culture. We are trying to set right our own country by effecting better understanding in our people. In a sense we have to fight, fight with ignorance of our culture in the minds of many. Philosophical appreciation of culture must slowly come in. It has been at a standstill for the past few hundred years. What we have to do is to learn it as much as possible and give it out to others in small quantities, so that we can assimilate and slowly come out of the old ways of living.

For spreading out the culture, we must be strong, not physically or mentally, but spiritually. Then only we will be fit for the great work.

You have all come up beautifully. But hereafter each one of you must spend a lot of time in diligent-self-observation. If we fail, it will be our failure. You have chosen yourself to be a group member. That brings in a great responsibility on your part. If you do not realize this responsibility, do not become a member of the Mission. You have taken a tremendous Vrata. Do not forget this idea.

We have to work against the wishes of our own government which does not favour our ideas of cultural development. They do not believe that philosophy and religion can bring about economic integration of the country. Thus without the protection of the government we

have to work among ourselves.

I must insist upon you that you should not look at the missionary work as service to others. Remember this great work is not for the benefit of others. Far from it please! How can we benefit others when we ourselves are not full? You can serve others. To us it is a worship of 'Sarvabhoota antaratma'. Service must be our prayer, upasana, our japa and our archana of the Lord.

This Mission groups are formed to help the sadhaks gain a better understanding of the scriptures for themselves. That was all the intention for which the groups are allowed to gather under my name. When you are attending a group, you must feel that you are making use of the other members of the group, because the other 5 or 4 are supplying you certain knowledge. They can point out the missing links in one's thinking. Thus, consider that the group meetings are only for the benefit of yourselves.

Whenever you are invited to a place or a temple, do not boast. Let not the ego come up in any form. We are only seekers. We are not Siddhas. While trying to develop ourselves, we are trying to share what we have.

When we go to Coutrallam Falls (in South India), you have to apply oil all over your body before you go for a bath in the falls. The waterfall is so heavy that if you do not apply oil, your skin is affected. A familiar scene that one would come across is the spontaneous mutual help on the part of the visitors. It does not matter whether the other is known to you or not. If you want oil to be rubbed on your back, you can just ask whoever is standing beside you to do the favour. Nobody will take it amiss! Similarly, in the Mission's meetings also, whatever little idea you gather out of

the books you read, you try to tell the same to others, and if you do not understand any portion of the book, you can seek the help of the other members.

Our Blue-print:

There are many pundits and shastris; many people have got knowledge. But mere theoretical knowledge will not help. Technical perfection must be gained in each individual's bosom. Without inward growth, outward growth is useless. This is not social work or political work. We have no such distinctions at all. We are trying to improve man or woman. We must have a clear picture. We must have a blue-print. The Mission is there only to help our own unfoldment. When we have grown up, then we can organize and plan our various activities. Then all the activities will be successful because of the essential goodness in us, which we have cultivated in ourselves. Do not forget the fundamentals.

One common problem raised by almost all members is how to maintain the enthusiasm of the members consistently. If there is enthusiasm during the yajna and afterwards nil, one scientific fact is that their enthusiasm does not belong to them. It is because enthusiasm has been given to them. Every group leader must become a Chinmaya. Your own sincerity and tapascharya alone counts. We must learn to live in Satyapantha. The path of truth is laid with truth. These ideas, if you do not bring them into your life, who else can bring them? Not only you have heard, but to a large extent understood. All your education should be channelized to give productive result. If you, who have knowledge and understanding, are not going to bring out the cultural revival, who else will do it? - the illiterates?

Some have raised the problem of increasing the number of members, etc. The strength of the Mission meetings and of the yajnasala are compared. During Kumbha Mela time lakhs and lakhs of people gather in Allahabad. After that Mela, nobody comes there. And they do not permanently remain there. It is not necessary. It is a spiritual Mela. So too, during yajna time, many people would come. But because of their various preoccupations, they do not attend the Satsangs of the Mission. That does not mean they have lost their interest. They too in their own way progress in their Sadhana.

Do not worry about the numerical strength of the attendance. The lesser the number of people at this stage of our evolution, the better it is for us. We are trying to make artistic perfection. It is not large scale production. Hand-made perfection is our attempt. When there are too many persons, effective discussion is impossible. To make Satsang more attractive, you can introduce some rituals in which all can participate. Vishnu Sahasranama Archana is one such item that I can now readily suggest.

A Suggestion:

Here is one good idea. The Guru Purnima may be made an important day of celebration for the Mission. We can explain to the members that it is incumbent on them to participate in the celebrations of Guru Purnima Day. After the pooja and other items of programme, each member can offer flowers on the idol or the picture. Along with the flowers they can also place a yearly Guru Dakshina (kept in a cover with their addresses), and each branch can collectively send it to Swamiji with a list of names, addresses and amounts. This will be the link between the devotees and Swamiji.

Reconversion:

Another gentleman has asked about reconversion. In our Shastra, reconversion is allowed. Why do we have Satsang? Bad-sang we have; we re-convert ourselves by Sat-sang. When they want to come back from bad-sang, how dare you say that they can't be given a chance. Certainly reconversion is possible. It is the core of our philosophy. Reconversion is acceptable to Hinduism. It is only a sort of extreme orthodoxy that puts this wall of exclusiveness. We must break it. There is no question of caste at all in the Mission. There should be no Brahminism or non-Brahminism. Your Guru is not a Brahmin. Guru Vyasa was not one either. There is no sanction in our Shastras for such birthrights.

You Must Improve First:

So, remember this. Self development is the urgent need. When you meet the other members of your centre, give them this idea that the next programme of action for the Mission is your improvement, not their improvement. World can wait. India can wait. You must improve. Thus, for a year or two, our entire attention will be on individual development of the members.

We are not interested in multiplying ourselves into a huge body. We are not interested in the tragedies happening around. We are only interested in our inward strength. We are studying the text books. Also look at yourself. See how far you have improved. Look within. Capitalise your knowledge.

Stages of Organisation:

As I told you last time there are three stages in the development of any institution. In the first stage nobody cares for you. There is utter indifference. The second stage is

criticism and opposition. The third stage is acceptance of it in toto. When an institution or man begins working with a great mission, people are of course indifferent. We must struggle hard against this indifference to gain public deference. It is only through that period of utter condemnation by the public an institution grows. This is the case with every institution. The freedom movement of the Congress faced similar phases. So also Ramakrishna Mission. Generally, when the public stop their criticism and have accepted the institution, its growth stops once forever. So, remember, let the appreciation of our work be after a century, so that we will grow till then!

You and I need not be worried about criticisms. Some people are saying like this 'what am I to do?' We will answer 'If you are afraid of criticism, you can do nothing. Even if you remain quiet inside your house, with your wife and children, people will criticise'. Be a 'shubha-ashubha parityagi'.

Finance:

The Mission branches, through their committees, should approach the local people for help. But then whatever you collect, furnish accounts. When I insist on accounts, the committees generally get into jitters. If we insist that vouchers must be there for every expenditure, there is a feeling 'how can you ask me all that?' It must be strictly followed. That is why I said there should be no money transaction as far as possible because we have not yet learnt to maintain accounts.

Our Achievements and the Task Ahead:

In the context of history, we are doing a tremendous thing. Never before for some thousands of years, such concerted efforts as

we are doing now, were made in our country in the spheres of culture and spirituality. Of course, it is also a fact that never before in the history of our country, people were so bad and so low as we are today. But in spite of the prevailing wretchedness, we are doing really wonderful work. We really deserve congratulations. At the same time, don't go about self-congratulating. What we have achieved is nothing when compared to what we have yet to do.

On one hand study, and on the other, fight against all adverse influences. Maintain your enthusiasm for study and work.

One asks, 'how is it that during yajna enthusiasm is full and afterwards nil?' It is not their fault. The enthusiasm found in the individuals attending the yajna is not really theirs. If it is their own enthusiasm, it will never fade away. But most of them are enthused because of the total enthusiasm. So, never expect things that are not there and then later on get disappointed.

I find that yajnas are necessary to bring about a faith in the people. It is indeed a slow and careful work. Weeds grow overnight, but they die away in the next sunshine. A banyan tree takes a long time to grow, but once grown up, it faces all weathers.

Our enthusiasm dies away not because of the world, but because of our own unintelligent way of cultivation. Study and practice are the intelligent methods of cultivating the divine in us. Don't jump to the conclusion that the world is bad. If at all the world is bad, it is because of 'me'. Feel that 'I am responsible for the bad in the world'. This is the attitude of a sadhaka. Never despair, 'Ma shuchah'.

From my point of view these are some of the most important directions in which you all must learn to think and grow. You can discuss them among yourselves. I am just placing before you my ideas, fulfilling the work of the inaugurator!



With the compassion that only a Sadguru can have, Pujiya Gurudev, in this article, handholds Sadhakas in their spiritual journey. What one should do as a daily practice, is elaborated in detail.

Even if one is not a spiritual Sadhaka, this will surely benefit every reader in some way or the other. Read up the need and benefits of keeping a Spiritual Diary...

KEEPING A SPIRITUAL DIARY

Even after following all the spiritual practices faithfully, you may run into obstructions in your efforts at meditation. In almost all cases where a seeker complains of lack of progress, it is because his subtle body has grown grosser. Do not be misled into thinking that your lack of progress is because of 'destiny' or 'a bad day' or the withdrawal of God's or your Guru's grace! During an unconscious moment of relaxation, the sensuous world has invaded your inner world through the sense organs and brought forth from your subconscious mind the lower tendencies. The only way out is to gather up your strength and fight out the battle with your baser tendencies. In order to protect the growing spiritual wealth in you and not suffer the sorrow of setbacks, it may help to post twenty 'soldiers' around you, in the form of twenty questions to put to yourself at the end of each day's activities. Keep track of the questions and answers in the form of a spiritual diary that you keep strictly and continuously for three months, but never for more than six months at a stretch. You must not let yourself become habituated to diary-writing. At any time that you feel a setback in your spiritual growth, take up the diary

again for a week. It is the experience of many masters and thousands of seekers that this diary keeping is the sovereign remedy for spiritual fervour turned into sour skepticism.

The Twenty Questions

The following are the twenty items that constitute your diary. The list is compiled to suit all temperaments. Select fifteen items out of the twenty and pursue them diligently. Enter the items as heads for fifteen columns, and indicate each day your report on yourself under each category. At the end of the month, study the chart you have made to determine the schedule of your progress or decline for that month.

1. How many hours did I sleep? Normally six hours of sleep are sufficient for a quiet - living spiritual seeker.
2. When did I get up from bed? You should be out of bed between 4.30 and 6.00 a.m. The early morning's quiet will assist you in your spiritual evolution. The great masters have found, from their own personal experience, that this part of the day is most beneficial for spiritual practice. In the early stages, you may

need an alarm clock to awaken you.

If you find yourself being too sleepy after getting up, let a brisk shower freshen you up.

3. How long did I practice concentration? Begin with small does and increase the period of concentration slowly and steadily.
4. What religious books am I now reading? Reading the lives of the great masters and their declarations of Truth in a spirit of inquiry will greatly help you in thinking intelligently. In reading such books, do not be content with their story content alone. All such stories have deep symbolic and philosophic significance, and your aim should be to unravel the deeper meanings.
5. For how long was I in companionship with the good (satsanga)? Satsanga here does not mean merely attending prayer meetings and religious discourses. Once you have developed the spirit of inquiry, you will automatically seek out friends interested in discussing religious topics with you. Where such friends are not available, good books will serve as good company; discover companionship with them.
6. For how long did I engage myself in selfless service (karma yoga)? Any act of service, performed in a spirit of detachment, will further the growth of the noble qualities of love, tolerance, mercy and so on. Learn to serve Him through the people you are helping.
7. How many mala (rosaries) of japa did I perform? One mala consists of 108 beads, with a mantra chanted at the turning of each bead. In order to do japa effectively, you must strive as far as possible to exclude all extraneous thoughts from the mind during the period of japa practice.
8. How many Upanishad mantras did I read? Read only a little each day, but digest what you have read and allow your mind to reflect over the great truths behind the words of the mantras.
9. How many mantras did I write? Mantra writing is the easiest way of fixing your concentration. Keep a separate notebook for this purpose, and regularly write about a page of your chosen mantra. While writing the mantra, do not speak or look around, nor move away from the work until the allotted amount is finished. This exercise will aid your concentration immensely, since you soak your mind with the ideal suggested by the mantra as you whisper and write: the hand is writing the mantra, the eyes are seeing the mantra, the mouth is softly chanting the mantra, and the ears are listening to the mantra. The mind thus becomes easily single-pointed.
10. How many hours did I observe silence? Keeping silence does not mean expressing all your thoughts in relation to the outside world by making signs. If you do so, your mind will be entertaining thoughts that relate to the objective world. The aim is to withdraw one's attention to the inner world of the spirit.
11. How many days did I fast? Fasting here does not mean abstaining from food continuously for long periods of time, such as 21 or 41 days. Fast regularly—once a month, once a week, or once a fortnight.

12. What did I give away in charity? Giving here means giving in thought, cash, or kind.
 13. How many lies did I tell and with what self-punishment? A lie is something uttered against your conscience with a view of obtaining some advantage for yourself. During the act of lying, you will all the time be conscious of uttering something against your natural inclinations in order to surmount a real or imagined difficulty. Such conflicts will haunt you after the lie has been told and will become a stone wall in your spiritual practice. Do not allow yourself by saying that the lie was small and did not affect anyone detrimentally. In all events, lying disturbs your mental poise. If you tell a lie, give yourself severe punishment, such as fasting or increasing the period of daily silence.
 14. How many times was I angry, and how long did each attack of anger last? Anger arises out of nonfulfillment of your desires. Array the forces of tolerance, mercy, sympathy, and understanding of the weakness in yourself and in others in order to win a victory over anger.
 15. How many hours did I spend in useless company? In all spiritual practices you should attempt to see yourself as a child who desires to come home after having stayed away for a time, charmed by some pleasant attraction elsewhere.
- In spiritual practice, this coming home is possible only if you scrupulously avoid useless company, thus creating a proper atmosphere for your inner work.
16. How many times did I fail in brahmacarya? Remember brahmacarya means self-control in all areas: eating, talking, sex, and any other indulgences. Self-control within bounds is the safest rule.
 17. What virtues am I developing consciously? For a month at a time, take to the cultivation of a single noble quality, such as love, tolerance, or kindness.
 18. What evil quality am I trying to eradicate? Become conscious of thoughts that hold you down and slow your spiritual progress. Negative qualities are like a millstone tied around your neck while you are trying to swim. You have to snap the cord, let the weight sink, rise to the surface of the water, and swim to the shore. You must diagnose your own malady and find its proper cure.
 19. How many times did I fail in controlling an evil habit, and with what punishment? Punishment here may be dealt out similarly as in point 13, above.
 20. When did I go to bed? Simply enter the time of retiring.



Nature is full of symmetry – the coming and going of seasons, the rising and setting of the Sun and Moon, etc. Each of this makes nature beautiful.

What do we need to make our lives beautiful? Pujya Gurudev confesses in this talk, given in Mumbai, that the secret of beauty in maintaining symmetry. Of what? Read on to understand...

SYMMETRY IS THE SECRET OF BEAUTY

Symmetry is the secret of beauty. Where there is no symmetry, there is ugliness – As in the outer world, so too in our inner personality. If the legs are developed with elephantiasis and the chest not developed, it is ugliness. The chest is very well developed and the legs are thin and short, it is not beautiful. Beauty is in symmetry. A fly is beautiful because it is symmetrical. Music is great because the tune is symmetrical. If there is no symmetry in the blue sky or the clouds that pass and re-pass, it is ugliness. So, everywhere, beauty is in symmetry.

For our survival in the competitive world outside, we develop intellectually and yet the individual is an ugly person, because although he is intellectually highly developed, there is no emotional development. One side is developed - head is developed, heart is shrunk.... It is ugly. If the heart alone is developed, he can be a very sentimental fool but intellectually, a zero. There may be great love for 'my country, etc.', but that is all; What is to be done? – "I don't know". So, the head and heart must be equally developed. Such a person is called as "Yukta Purusha" in the Geeta, meaning an integrated person. He is the one who is carving out the future, not only for himself but also for the country.

Now, in practice, even though we understand intellectually the philosophical implications and the argumentation of the great scriptures, our behavior in the outer world is stupid, very silly and one can't understand

why 'such a wise man, is doing such a foolish thing'. So then how am I to develop my heart? In this world, in the unfortunate world of yours, there is no method, because in the schools and colleges there is no chance. Outside, if you become a little sentimental, the other fellows will kick you. Because of heavy population, the competition is bitter and in the competitive world, he who has this (intellect) survives. Mere sentimental fools are chucked out.

I must be intellectual, you are right, but how am I to develop and maintain the beauty of both? That process is called Contemplation. First intellectually understand, because I can reach you only through the intellect. The intellect is highly developed in teenagers because of the needs of the time. Even children, because of the comics, know so much of the Puranas. We dare not open our mouth.

Intellectually, by the time we come to the college level, unconsciously we develop or overdevelop the intellect and the heart is shrunk! "Why should I love my father and mother? In what way am I related to them? It is only a biological accident that I became the son of so and so. Any father and mother could have been my father and mother, there is nothing special about it – it is a sheer accident. Let the old man and the old lady alone; they have lived their life. I have my life to look into....". It is a purely intellectual game. Love for your brother, love for your country...

etc., these are all sentiments, and sentimental ones are wiped out. "Why should I love the country? What has the country given me except troubles?" There is no 'father love', no 'mother love', nor 'country love'.

It is not your fault. Let us realize that it is only the intellect. Therefore the Rishis of yore expounded the method for spiritual practices and the method is called Contemplation.

Contemplation is a process wherein you lift your mind to feel what you have intellectually understood. This is not possible in objective science - intellectually you have understood Newton's law of motion and the gravitational force, etc., but you can't mentally feel gravitation; it is not possible. Physically experiment? Dangerous! But in subjective science the nature of Reality, nature of God.... Who is the Creator? Why did he create? Having intellectually understood that, I with my mind create my world, you with your mind create your world and so on.... so that this entire world - the common field of experience of this temple is now created and is projected by all our minds put together.... THINK.... All of us put together created this world. Thus the total mind is the Creator of the universe. Just as the history and the sad story of our country today! Who created it? It is really unfair to say that he did it or she did it. It is not one individual....what can one person do? All the 600 million, including you and me who are sitting and complaining about it - all our minds put together created this chaos and situation, good or bad. Now, all these we have intellectually understood - "Oh I see... Life, the Supreme Reality, when it tickles my mind, there is my world and I am aware of it. When the same Reality functions through the total mind it becomes the world, etc...."

National wealth and private wealth. Private wealth is what you have got in your pocket. National wealth is all the money (including my pocket) put together. How should we

develop national health? By appointing a health minister who is a wrestler? No, it will not happen. He may be in good health, but your health will not improve. National health is your health plus my health, plus her health. And if all of us are unhealthy, national health is poor. If everyone becomes conscious of health and starts doing exercises, running every day, living in self-control, eating good food, everybody's health improves; national health also improves.....simple!

Individual and total - vyashti and samashti - microcosm and macrocosm. Now this is the idea of God, the creator who has created the universe. It is nothing but my mind exploding my little world of joys and sorrows plus your mind exploding your world of joys and sorrows and so on. Thus the total mind is all our minds churned together as one. Now tell me how am I to integrate my mind with yours? Each one of you think 'Oh he and I? We see the same...we are one... one person in two bodies... we live like that' How did that merger come about? The man and his wife, the lover and the beloved, or two friends, etc. how did it come about?

My mind and his mind have been dissolved in a solution of one ounce of love, an all-giving love. It is not love for the sake of or because of; not love for a purpose - love for love's sake. I love him..full stop. His sorrows are my sorrows, his joys are my joys, his opinions are mine, etc. So for two to join together, to become integrated, all that is needed is one ounce of love. How many beings are there in the universe? Infinite number, so how many ounces of love will we need to dissolve them all? Infinite Love... God is infinite Love, so he can merge all the minds into one. That is His nature. Now, intellectually having understood it, lift your mind to feel it. "Let me see.... infinite number...infinite love. But Swamiji, if God is total mind - in my mind 99% of the thoughts are vulgar, one percent is good in spite of me. All my friends have got similar minds. So the total mind? Oh...total filth?

Compared to that my mind is better". Each closet is only the dirt in that closet; where the entire black waters of the city is moving, it is a total closet. Think of the filth there? So the totality of the mind must be very wicked, isn't it Swamiji?!"

Now look - when I start loving you and when your mind and my mind merge together in one ounce of love; even though I have got cruelty, greed, passion, lust and cheating, etc. - all the negative tendencies - as far as my friend is concerned, none of these tendencies will express, isn't it? Why? Because I can't express cheating where there is love. THINK.....Where there is love, negative tendencies are chastened; nothing but the noblest of emotions will arise towards the beloved. Is it not? Infinite love dissolves away all wickedness and only infinite goodness will be there. This is the magic of love.

So, having intellectually grasped the nature of God as the Rishis have expounded, the attempt is to lift the mind to that area. To feel what we have intellectually grasped. 'Can I pump out of me that infinite love? And love for everybody, including my enemy no. 1; including those whom I hate? And for a moment rise above all jealousies, greed and passions and be in love with everyone, gushing love towards all, wishing nothing but good for all?' Suddenly both your hands become so infinitely large that you can embrace the whole universe. That attitude of love, maddening, sickening love, for the total universe... that is called the experience of God. TRY... what do you lose? "Suppose I don't reach, Swamiji?" Never mind if you don't reach. Many things you have failed in; this is also one among them. But, when you go on practicing, you may not have infinite love, but the love potential in you will increase. At least you will start loving your dog more than before. Slowly start. Then you will slowly start feeling love towards your father, mother, brother, country, etc.

In contemplation, for the spiritual students,

'kirtan' is the best method and also the easiest one, because when somebody sings, you can tune up your mind to it and try to feel what you have studied and understood. In order to lift or bring your mind to it an atmosphere is necessary. Coffee can be drunk anywhere, in a railway station with one eye on the train and one evening with your girlfriend you walk about and slowly enter 'Gaylord', with nice carpets, shaded lights - the waiter brings the coffee, the same coffee. They bring it in a pot of sugar and milk separate, soft music is played...that atmosphere gives you more satisfaction out of one cup of coffee that you may pay an extra Rs. 3/- as tip! You enjoy it. That is to say everything needs an atmosphere in which that Divinity or that capacity to throw up that love and lift your mind above the average and ordinary. That atmosphere is created by the presence of an altar, a temple.

The Divinity is not in the altar please; divinity is in you, but you could lift it with that. Satisfaction of hunger is not in the spoon, but the spoon is the carrier of the food, as a result of which when the spoon has worked about a hundred times, a noisy satisfaction comes through the throat. So then you can say spoon is that which has helped me out, therefore 'spoonaya namah'. The spoon is 'saguna' and 'the nirguna anubhav' there is in the stomach. Thus the idol and its regular worship. You go and prostrate there. It is the atmosphere in which kirtans are sung and you tune up your mind. There are better chances, or it is easy for a student who knows what it is, to lift the mind in that direction. The direction in which you have already studied the shastras, so you know what God means. It is intellectually appreciated but not emotionally balanced. When thus we try emotionally to lift ourselves - it is called BHAKTI. Thus, both the head and heart must be developed; such an integrated personality, such a "Yukta Purusha" - he alone can enter into the effortless moods of meditation which takes us to the Pure Self.



This article is taken from the very popular book called “I Love You”, comprising of ‘love letters’ written by Pujya Gurudev to children. Here, he talks of the “Evolution of Religions”, in a way that children can relate to easily – with examples of the family!

He starts off the letter with a Shubhashita, with the meaning of the same.

I Love You

Letter from Swami Chinmayananda - 3

Charity is the ornament of the hand, truthfulness, the necklace for the neck, Sastra (scriptures) is the adornment for the ears – then of what use are any other jewellery?

BELOVED CHILDREN,

Hari Om. Hari Om. Hari Om.

Namaskaram.

The Lord created this world that his creatures may live in the cohesiveness of the embrace of love. The Lord in our heart is the very centre of all love (Sarva-Prema-aspadattwad) and hence, we express, in all our love outside, only our love for our own self. The other world is but an expression of the One Self, which is in all – Sri Narayana.

So long as this deep understanding of God, as our own Self in us, has not risen in us, our love for the world around us cannot be free and universal. It will not have the width, height and depth to accommodate all. When our love in us is not cultivated to its most extravagant dimensions, how can we afford to give love to others? We too shall only be ourselves, needy beggars crying for love, among the endless multitudes of beggars, crowding all over the surface of this globe. Without love for God, love for man becomes sentimental and it can never be a true giving of love. Apparently, we may be giving, but deep down, there will be a demand for receiving love.

This love for the Lord is of different textures depending upon the growth and development of the individuals and the society in which they happened to grow up. In the earliest stages, man feels ardently his oneness with nature

around him, even though he has grown out of it as an independent type, evolved out of the levels of the trees and the animals. Yet, in his early stages, man tries to maintain his sense of identity with them; hence, his worship of trees and animals. Even now, among the tribal religions, we find this very prominently cultivated.

As man grows under the pressures of his needs and the visions of his intellect, he discovers more and more abilities in himself to create things by himself. At this stage, he becomes more and more conscious of himself and his separateness from other things and creatures in the world. It is at this stage that man comes to make His God in stone, wood or metal. The idol worship then starts.

Even here, at the earliest stages of his history, man seems to have worshipped his God as Mother. Children always love their mothers first. In this divine-mother concept, She loves Her children just because they are Her children, and for no other reason. Divine Mother is ever all-loving and, whatever we may do, we have only to cry out, “Ma-Ma”... or “Mummy” but once, and She will forgive everything and gather us into Her protective, nourishing bosom.

From this mother-centred days, religions slowly moved to the father-centred attitude, wherein God comes to be considered as a strict, but kindly, father. He expects us to obey His laws, to live as His “image”, to fulfil what He expects of us. If defaulted in any of His expectations, no doubt, He punished severely; but if obedient and industrious,

humble and productive, then He makes us His successors!!

Mainly, almost all the great religions are now at this stage. Yet, it must be admitted that the Mother concept of God will never leave the world, as long as man craves for the mother's unquestioning, all-giving, doting love.

Thus, we may say that there was a movement from the matriarchal to the patriarchal religions. Even in the patriarchal religion, as man grew up into a fuller awareness of his own independent and separate existence, and as he explored slowly, more and more of his own abilities and capacities, in the consciousness of his fuller stature, his concept of God also changed.

From an unrelenting disciplinarian, the Lord, an all-mighty tyrant, a merciless power that rules man with dictatorial whims, punishing ruthlessly, demanding unquestioning submission to His rule, and obedience to His laws – the God concept evolved into a Divine Power, of all-mercy, of all-love, of all-justice.

This shows the growth of the child into its adolescence, and from his adolescent stage and its fears of his father, he grows to reach the responsible status of its youthful state when, he matures to be able to recognise the reasonableness of his father's authority, the blessings of his rules and the justice of his laws. He is now able to recognise the anxious, loving, dedicated benefactor in his apparently rude and fierce father.

The final stage is when the youthful man grows into his own fullest maturity, when father becomes old and the son comes to feel his intimate identity with his father. Religion, at its highest, recognises this noblest relationship between the devotee and the Lord: a relationship of agreement, a sense of supreme nearness. Ultimately, he discovers his total identity with Sri Narayana: the one Infinite Reality, the Self in All.

This is not a mere hypothesis or an idle supposition, or an empty theory. According to the type of people that constitute a given community, at any given era of history, these different types of "relationships" between

man and God are found emphasised. Thus, Madhvacharya emphasised that the devotee and the Lord are ever separate – the Dvaita philosophy.

Ramanujacharya, yet at another period of recent Hinduism, declared that man is not totally "different" from the Lord, but that he and his Lord have a "part-and-whole" relationship. The Lord is the "whole", while the devotee is a "part" of Him – the Visishtadvaita philosophy.

Adi Shankaracharya insisted that ultimately, the devotee, in his essence, is identical with the Supreme – the Advaita philosophy.

We can surely say that these three Acharyas are not contradicting among themselves. We first cling on to father, fearing him and then, as we grow, we learn to feel that we, as his children, have some rights of our own in our homes. Only when we have grown up fully, do we realise that father and children are not separate, but that our interests are ever identical.

The story of the development of religions, and man's concept of God, is the natural story of our own slow and steady growth in life. This, you all must carefully learn. You must, many times, independently think over these ideas yourself. As your understanding of your parents becomes more and more complete, your relationship with them also changes. So too, when our knowledge of the infinite Truth deepens, our relationship with God also gets transformed, until we discover our total identity with Him, who is the Essence in all things and beings. This is the culmination of love, the fulfilment of love.

Your Sevak (Sevika) will explain. You must clear your own doubts by fearlessly asking him (her) questions. He (she) will explain everything to you. See in your mind the entire logic of this gigantic picture of the history of the growth of Religions.

- Swami Chinmayananda

Uttarkashi (U.P.)

20th September, 1968



Only a compassionate Guru and guide, who is passionate about the future of our motherland can be as forcefully vocal as Pujya Gurudev, about the vision behind education to be given to children in schools. On 28 January 1987, he addressed a massive Youth Meet at Rang Bhavan, Mumbai. Here are the excerpts...

CULTURE-BASED EDUCATION

Culture-based education is necessary – Only then does it become education. What is given today is not education, only instructions. Schools and colleges are only institutes and teachers and professors are only instructors. Instructors in institutes instruct how to do things and earn your living. Teachers in schools educate and make you a noble citizen. Today, all we want is to earn our livelihood. Character is at a disgraceful level; noble virtues are removed. All that we want is a comfortable government job, so that we won't be sent out at any time. Comfortable job means - minimum work and maximum pay! Each one wants to take most from society for himself and this is our socialism. 38 years of this fanatical, ugly, selfish way of living has brought the country to today's state. Our hope is in you, the youth. It is for your tomorrow's destiny. You have to shoulder the responsibility to rebuild it. With young, inspired, forward-looking ministers like (Shrikant) Jichkar, it will be easy for you to change your attitude to life and bring about the necessary national environment for the nation to grow up.

We are told that there is today a red alert for all the army centres. Have you, the youth of the nation, felt shaken up? No reaction, no sense of urgency; none felt that the nation is in danger; that the foreign enemy forces are marching on our frontiers. Red alert is also 'read' along with other news. Red alert is no news. Our consciousness has become dead. We are unconsciously moving about. We

are not conscious of what is going on in our country, the danger to which it is exposed. We don't feel the urgency to protect the nation because we have no respect at this moment for the nation. Seeing the corruption around, we also become corrupt. If the educated few become corrupt and that too the young, who have got the vision of the future – if you are not going to take responsibility, the country is not going forward. Remember, the country or a philosophy has no hands or legs. It is the young ones that must support and lend hands and legs to the nation and nation-building. In order to wake you up from your slumber and show you the urgency of the situation and to make you think independently, the CHYK (Chinmaya Yuva Kendra) is trying the art of thinking logically, expressing vigorously and inspiring others who are sleeping.

(Below are a few thoughts based on questions posed to Pujya Gurudev)

ON EDUCATION

Education should give me more power over my own mind. When the mind is disturbed, my thinking process goes awry. That is why we run to somebody for advice. If one has control over his mind that in spite of all situations favourable or unfavourable around him, his mind is calm and serene, such an individual is an educated, cultured man. He is ready to make sacrifices for the sake of the others. One who is utterly selfish is a disturbance in the society; there is no glory of a human being in him and he is like any

other animal. There is no peace of tranquility in his mind, his judgement becomes confused and he is not able to express himself as an intelligent animal.

So, education, apart from data and information, must also bring to the student the need for controlling the mind. It should make him realize that mind is the man. For example, the speaker is not the mouth. The mouth is only an instrument. What is talking, is my mind. I am trying to reach your mind through your ears. Communication is between my mind and your mind. If my mind is disturbed, it is wandering somewhere due to some worry or anxiety, let us say, my talking will not be logical. If your mind is wandering you will hear me, but you will not understand. In the name of education today we are neglecting the mind and teaching the hands to do certain things in order to earn a living. THINK....You are a doctor - what is the use if your mind is not where your hands are working? You will be a disaster in society. Suppose you are in the operation theatre and your mind is wandering... it is a danger to the patient who is lying there. If on the other hand you can bring your mind where your hands are working, your performance becomes excellent, and excellent performance must get you excellent results. To make an individual thus whole, it is not sufficient that you are packed with ideas about others - that is necessary - but the instrument with which you have to face the challenges is the mind, and training the mind is the essence of education. An individual who has thus controlled his mind is the most educated man, maybe he is not instructed much, but he is an educated man.

As Vivekananda has said - to bring out the divinity or potentialities within us is education. As long as the mind is turned out in mere sensuality, how can the potentialities ever come out? Therefore, to quieten the mind, to learn to discipline the mind's wanderings, is a method to bring out the divinity that is already inherent in us into expression. This,

our modern education round the world has neglected. They think that if you are specialized in computer, you are able to earn your livelihood and that is enough. Merely earning livelihood and filling the stomach - any animal can do it; even a buffalo does it - why is education necessary? Education means the ability to see the whole world in unison, working together - macrocosmic vision - samashti. That kind of purity of mind is to be cultivated - that would be education.

Purpose of education - you know it - once you have got control over your mind it is with the mind that you are going to work, whether it is in your profession or service in the society or helping others. If your mind is educated in all your contacts with the world outside, there shall be an extra beauty, an extra dynamism, an extra grace and that grace is the result of Education.

VALUE-BASED EDUCATION

The confusion about culture arises from the fundamental confusion in you of what it actually is. Culture has been propagated a lot in recent times. What do you mean by cultural shows? Culture to some, is film stars or dancers or musicians. Is this culture?

Culture is the fragrance of the society. It is the brilliance expressed by a community in their way of life. This is born out of 4 factors:

- a) A people,
- b) for a long period of time,
- c) living in the same geographical area,
- d) respecting certain fundamental values.

There arises in that society a new glory, a new grace, a beautiful fragrance. This is called culture of that society, at that time, in that place. So, values of life is different from one culture to another - Greek or Roman, Egyptian or Macedonian, Chinese or Indian culture - the eastern differing from the western culture.

Therefore, when you say value-based education, it means cultural revival of the country. These values can be communicated in a certain mental environment through certain heroes who have lived those values of life and demonstrated to us their efficacy and charm. Value communication, therefore, became a system called Religion: whether it is the love and sacrifice of a Christ; non-violence of a Buddha; dynamic opposition of a Krishna to evil, sacrifice of a Sri Rama for 14 years in a jungle to maintain certain principles of life; dedication of a Hanuman. These values can never remain in our minds unless they come riding over the shoulders of a hero. It is then that our adoration for that hero grows and we respect those values. Thus it became Religion.

So, Religion is a theatre where we practice and imbibe these values. Values are described in the pure science called Philosophy; the technique and technology of how these values can be imbibed by us in the applied science, is expounded in Religion.

Religion and cultural revival in this country are synonymous. Some Irish father said that Christianity is a Religion, while Hinduism is not - it is a way of life! It is a high-sounding but a stupid statement. A way of life must have a philosophy behind it. Just as you may read books on health, understand everything about it, but your health never improves. You will have to go to a gymnasium, eat the right food at the right time, live a disciplined life and sweat a little, and within a year or two, you develop muscles. Thus, nothing will happen by merely reading the values of life; they have to be lived, and can be lived only when they are communicated to us riding over the shoulders of a hero who is worshipped, revered, respected and adored. Therefore, from childhood onwards we hear of Krishna, Rama, Arjuna in story form. Stories about Duryodhana and others show that negative values are dangerous.

TRANSLATING VALUE-BASED EDUCATION INTO ACTION

We have not got enough teachers, so existing teachers need reorientation. Personally, I have already started this in Himachal Pradesh - far from the impossibilities of politics. Even there I had to work for 2 years. Last year we had a 7-day course. Tejomayananda conducted it in Hindi. On the first day, the Minister also came as an observer, because he knew it would be a disaster, as there, finding teachers is very difficult! It took 3 days to quieten them. From the third day onwards, they took to it like duck to water. We had Ramayana, bhajans and question-and-answer sessions, and later, the very texture of the questions changed. On the last day they didn't want to go.

There is now a suggestion that we have 3 courses this year - one for the southern part, one for the northern part and a third for the whole state. It is a wonderful idea, but unfortunately I built that campus for some other purpose. First time, to encourage them we had it free, but I can't afford it 3 times. We can have 2 courses, staying will be free, but government will have to pay for food. Tragedy is, we don't have people even to conduct such a thing. We have to train teachers first and then the students through stories... That is why we have 'Tell me a story' and 'Tarangini' books. Teachers can read it and tell it to the children. Even elders love it; children, more so, because they imagine things. Values can, thus be given in story form.

It is only a misnomer that Christians and Muslims will be against it. Why should they be? It is only political. Geeta chanting is compulsory in our schools - in Cannanore for the last 4 years, the 1st prize had gone to a Muslim girl; her pronunciation is so good. Her father is proud. The prize may be a 'laalach' (temptation) for the child. Doesn't matter. You could use stories from the Roman or Greek culture but it would be easier for children to learn from Indian mythology like

Ramayana, Mahabharata, etc. This way it can be imparted.

The main thing is the atmosphere in school - every school must have an altar. As the children come in, they must go round the altar; a thought for the Lord must come. 'Yadyadacharati shreshtah....' whatever the 'shreshta purusha' (role model) does, the others implicitly follow. The teachers must not only be taught how to communicate, but they must, at least in school, become ideal in their behaviour. Then it is easy for the students to grasp and live up to it. If Gandhi was himself only talking about spinning and not doing it, nobody would do it. That is why nobody obeys the leaders of today, because they only speak and don't do. It is necessary to do it yourself. Students find it easier to understand by example. In this way if you can train the existing teachers or train a new set of teachers, it can be done.

DUTIES AS A STUDENT

It is a symbiosis, where a host plant is benefitted from the guest plant and the guest plant in turn takes something from the host plant.

Education system can bring you a kind of feeling of emptiness, and your mental attitude also gives you that depression, suppression, oppression. Whatever education system is available in the country, you study it, and if you are not satisfied with it, get a good score and go to a place where good education is available. In any case, you have to study whatever is available, because you are a product of this country. Don't say that I don't like the people, the economic condition, the social condition in my country. Get a good score and get into places where you think good education is available. Only after you go there, would you realize that it is the same thing even there.

Come back, be a leader of mankind; succeed in life and thereafter work for the change of the system. Don't sit down and complain. You

have to take it as it is, face the challenge in life, whatever it is, and then create for yourself a better environment by your own self effort. You have gone through it with eyes open - other students are just going through it, each time just passing exams. You have the ability to stand apart and review - how much I am putting into it time-wise and effort-wise, and what am I getting out of it. You have got the critical viewpoint; be a great educationist and try to bring about a revolutionary change in the education system.

TEACHING – A NOBLE PROFESSION

You, the CHYK (Chinmaya Yuva Kendra) members are now sufficiently trained that you can take up the teaching profession, not merely for money-making. It is a question of inspiration. You will have to probably live on a very low pay, as service to the country, just as soldiers. You volunteer to be a soldier - you know that if there is a war and you are on the front, you will die - are people not joining the army? I am not asking you to die; just a lesser standard of living and discover a sense of joy and fulfillment in moulding the character of the children.

A man, Mr. Nair who is 78 years old, sick and in bed in Palghat - he was a teacher in the Doon school and when he retired, we appointed him as Director of our schools. Many of the systems we have adopted, were conceived by him. Whenever I go to Palghat I see him. Last time, about 3 years ago when I met him he had a beautiful smile on his face and was looking young. He said, "Swamiji, now I am prepared to die; I have done whatever I wanted to do." Why? "It is my child who is now the P.M. of the country. Not only he feels this, but even the PM specifically mentions that that disciplinarian Mr. Nair is the one to whom I owe a lot. And that one little sentence has paid him more than what money would have ever paid him. The sense of satisfaction that what I have carved out of that mischievous, stupid boy. That is the reward. When I see my brahmacharis scoring everywhere better

than me, the satisfaction cannot be measured in terms of money; it is fulfillment of life.

Thus a teacher must always see in terms of satisfaction of moulding an individual and making history for the country from the silent chair in the school; making students understand greater values of life, giving them character, making them sturdy men of poise and balance within themselves, to face all the necessary challenges in life; giving them great vision and ideas and to send them out and see how they fly to heights of achievements in the world.

Similarly, I had met, some years ago, Sir C V Raman's teacher. He was very happy. My teachers in Trichur who had no hopes of me are today proud; they come and say to me - "Swamiji, do you remember I was your school teacher?" And I touch their feet and they feel so happy, you know. This is the reward of teachers, not in terms of money, cars and houses. Our CHYK members are best suited for it. If you can take it up, that will be wonderful, not as a profession in terms of making money, but in making the history of tomorrow's country.

SPIRITUALITY AND PRESENT-DAY EDUCATION

Nothing is wrong with our education system. Education must first help us to face our challenges. Modern education certainly makes you fit to face challenges in the profession you are specializing in. A medical student who comes out of a medical college certainly is fit to face problems that his patients bring. Similarly, a lawyer is fit to serve others' problems. You have been given enough knowledge that when the problem comes you can judge as to what should be your response to it.

When once you have found the solution to problems, because you are a human being, another query comes: 'Is what I am doing right or wrong?' When this moral question comes up, the modern man has no standard

of comparison to decide how immoral is his action. Is corruption right or wrong? I indulge in it because everybody is doing it and I have no standard for comparison. Should I keep myself in self-control or shall I freely enjoy like any other animal? Even animals have self-control, because they have certain periods of the year when they are in heat; man is the only one who is always in heat throughout the year. THINK..... There is no ideal in front of me for me to compare, to decide how far I am right or wrong.

After the moral question, comes the question - is it beautiful or ugly? These are unavoidable in a human mind, that is totally gone today. Certain aspects of complete education are gone. All that we are teaching you is how to earn your livelihood - eat and grow fat, live in immorality. THINK.... The other 2 aspects, the morality and the aestheticism in us is not catered to by modern education system. If we can bring these two aspects into our education system, there would be nothing wrong with it.

I am not saying that the present education system is wrong. You must know how to face the present day situation, for which they give you beautiful instructions. But, a sense of morality and sense of aestheticism is gone - look at the ugly roads, buses ugly, sense of beauty is gone. Parks, schools, colleges, walls of roads, all are dirty. The politicians have no compunction to make the city dirty. In London try to do it and you will be immediately prosecuted. Our houses, our dress, our utensils were so beautiful earlier - that is the beauty of Hinduism. The saree with its frills is so beautiful - but today we don't want it; we want pants or Persian dress. Europe is taking up the saree now.

These two - sense of morality and aestheticism are needed. An ideal or standard of how Rama or Krishna would have reacted to a similar situation is needed. Then you know when you are going wrong. If you give students this much, they will search more and more of the spiritual values.

In a Satsang with students in a university abroad, Pujya Gurudev expands on the sacred mantra: 'Harih Om'.



HARIH OM

Om is the goal to be reached. We consider Om as Hari. Hara means 'to loot', and Hari is the looter. Om is the state of awareness, of consciousness, when I reach which, all my experiences in the BML (body-mind-intellect), PFT (perceiver-feeler-thinker) and OET (objects-emotions-thoughts) are removed.

This can be done only when my vasanas (innate tendencies accumulated through many lives) are exhausted. I cannot remove the infinite variety of vasanas one by one.

"O Lord! Please, help me to remove them." - This is similar to the attitude of a Christian when he cries for forgiveness for his sins and prays for atonement. With the same attitude, one says, "Hari! O Lord! I invoke Thee. Please help me to exhaust my vasanas, which I cannot do by own efforts. I need thy grace to loot it from me."

Atonement is 'at-one-ment'. Identification with Om is the total atonement for all the sins you have committed. When I awake to that higher state of Consciousness, all these are looted away, just as on waking up from sleep all the dreams in the dreamer's world are looted away. "O Lord, I know that once I reach there, all these are of no value, no significance. They don't exist at all. Please loot away all the misapprehensions."

The 'post' is the looter of the 'ghost'. The desert is the looter of the mirage waters. Mirage water is a delusion. It is an error of vision – a mistaken perception, an illusion. The reality is the desert. The illusion disappears. (Similarly, the ghost is an illusion seen on the lamp post when there is not enough light. The reality is the post.)



An interesting conversation between a non-believer of God and Pujya Gurudev...

YOU, ME & GOD

“Swamiji, I don’t believe in God”.

It was a young man, modern, tight pants, tobacco pipe stuck at waist, trim thin moustache. He spoke English with an Americanized drawl, and was evidently one of our university products, with higher education abroad. Sophisticated, to the point of his pointed shoes.

Swamiji beamed. “Excellent!” With a broad welcoming smile, nodding his head slowly, he continued: “That’s fine. I like you. You are the man I have been wanting to meet. I like your outspokenness. You are intelligent and you think independently. You have the courage to speak out your conviction, straight from the shoulder, as they say. Now come... What kind of God is it that you don’t believe in?”

The young man, who had made his statement about his non-believing, with a little hesitation, probably at his own audacity at denying God before a Godman, was pleasantly surprised at Swamiji’s cordial tone and benign smile and, feeling encouraged, went on: “This God, who sits above the clouds and judges men, and dispenses favours and punishments by remote-control at his own sweet will. Don’t

you think, Swamiji, it is all hocus pocus?”

Swamiji laughed. “Shake hands, young man. I am entirely with you. Now, we are two, together. I too don’t believe in That kind of God. But... hmm... Did you have breakfast before coming?”

“Yes, Swamiji”.

“Well, what did you have for breakfast?”

“The usual things – porridge, toast, scrambled eggs, coffee...”

“Eggs. That’s nice. Eggs! Now, where did the eggs come from, Ram? That’s your name, isn’t it?”

Ram, with his brows raised, feeling that Swamiji was leading up to something, said, “I don’t exactly know... Probably one of those new poultry farms near Poona.”

Swamiji: “I don’t mean that. How are eggs made? Do they grow in fields, or are they made in factories?”

“Simple. I think you are trying to pull my legs, but all the same, I’ll answer you. Hens, of course. Hens lay eggs, you know!”, Ram said

with an air of flippancy. Nodding his head, up and down, thoughtfully, Swamiji continued: “I see, I see. So, the eggs come from hens. Now, where do the hens come from?”

Ram, an intelligent man, could see the trap he was being led into. He started saying, “Of course, from...”. Then, wide-eyed, looked at Swamiji silently. Swamiji smiled: “So, eggs come from hens; hens come from eggs, which h again come from other hens, and so on, ad-infinity. Can you, Ram, say with any certainty, which was the first cause? Egg or hen? How and why? Swamiji, now addressing all the devotees present, went on. “You see, God is not just a person or individual, sitting in a palace above the clouds, dispensing favours. It stands to reason that every effect must have had a cause prior to it. The watch that you were wearing did not make itself. Your breakfast did not cook itself.

“There was a cause, in each case. The cause must have emerged from a previous cause. God is now the first cause. The sole cause. The Uncaused Cause. There was no cause before Him. He is the oldest, the most ancient. He was, before time. ‘The Sanatana, the Purana. This ‘causation hunting’ is the favourite pastime of the evolving human intellect – trying to trace everything to its ultimate origin. That, which is beyond the

point at which the intellect gets stalled, is GOD. The intellect cannot conclude as to the ultimate cause as in the age-old example of the hen and the egg. ‘Thus far – no further’ is the limitation of the capacity of the human intellect.”

Ram was flushed with excitement. He was thrilled. In a faltering voice, he asked, “There does seem to be something in what you say, Swamiji. Am I to understand that That is God?”

“That, which you now speak of as God, my boy, the Muslim calls Allah; the Christian refers to as ‘My Father in Heaven’; the Parsee as Ahura Mazda. These are a few of the different ways in which He or It is referred to, but all are referring to the same Supreme Principle. The cause behind all causes. The source of all that was, now is, and ever will be. The Vedas refer to it as Brahman, the Absolute, the Infinite. The Truth is One. The wise speak of It variously.”

“But Swamiji, the description does not seem to be complete. Is that all that God is? How can one come to know Him?”

“Now, you are really getting somewhere. I have not ‘described’ God. He cannot be described. To define Him is to defile Him!”



On the occasion of Rama Navami, Pujya Gurudev gave a talk on 24 March 1991. Some points from this talk are presented below...

AWAKEN TO THE RAMA STATE

No honest teacher can bless; we have to earn it. When Sama and Dama are practised for a reasonably long period of time, Rama is born – experience is of the Highest. This is done through upasana for nine days. Birth of Rama means awakening to Rama State of Consciousness.

Realisation is not an effect of sadhana, because then it becomes finite. The mind becomes quiet by all sadhanas and in such a mind, Consciousness becomes evident. **How far is the dreamer from the waker, so far is Narayana from you. Pure mind is Narayana; Narayana disturbed, is the mind.**

Physical health can be gained by having good food and exercises over a period of time. Similarly, by good exercises to quieten the mind, become ready for the flight into the Higher.

The historical Rama is gone. It is the subjective Rama which is to be awakened, and victory gained over the desires.

Be proud to be a Hindu.

Into a herd of sheep a small cub of a tiger came – the mother had died. The shepherd fed it and took it along with the sheep. The

cub grew up to say ba...ba...like a sheep. One day a tiger came, saw a cub among the sheep and took it to a well and showed it its face. When it saw the reflection it realised that it was a tiger and stopped saying ba..ba... You being tigers, are also bleating like sheep. Some tigers come and show you, but you don't want to open your eyes.

A university student came home during the vacation. He felt hungry, so he went into the kitchen, saw a bottle of Kashmir honey and ate it with bread. Soon he realised that it was some oil! Cleaning the bottle completely is necessary because even a little oil can spoil the honey. Your values will have to change. Become a son of Sandeepany. Unless metamorphosis takes place, there is no use. Old ideas must give way to new.

A caterpillar crawls and eats all leaves. When it matures, a beautiful butterfly comes out. It will never eat leaves; it will only dance on flowers and eat nothing but the honey. A caterpillar is ugly, but a butterfly is so beautiful. Similarly, you are caterpillars eating with all your five senses, mind and intellect. **Grow out and mature into a spiritually unfolded person to become a Missionary!!**



Using the metaphors of an old man for the State; his faithful wife, the old woman for Religion and a young buxom woman for Science, Pujya Gurudev describes how religion got left behind and science took over, leaving the State in a state of confusion. What is the way to change this situation, and what are the actions required for the same, is elaborated in his talk:

REDESIGNING INDIA FOR THE 21ST CENTURY

Swamis, honest Swamis are not supposed to look into the future. They worry and there is enough to worry in the present. They believe that the future is built in the present. You can't design a future without designing the present. To design the present is to design the future.

From time immemorial, an old, old couple hand-in-hand, loving and serving each other were coming down the avenue of time. Around the 17th century, a buxom young girl came along, skipping and jumping about and fascinated the old man with her beauty and vitality and drew him towards her. The old man abandoned his old, faithful spouse and followed the young lady. Together they have travelled for over 300 years. The old man soon became tired and fatigued and in his exhaustion started looking back and remembered his faithful old wife. The old woman (Religion) made a mistake. She had stopped at the 17th century protesting against Science, the young girl who came and captured the state. Till today, the state is confused and doesn't know what is going to happen and has started planning for the 21st century!!

The desperate state is looking for values - value-based life, value-based education. But what are the values that they are in search for? Religion stayed without moving from the point the old man had left her - too far away - 300 years away! We can't even see her. She has not changed at all; still in the same old wrinkled garb. She is standing there ready to serve the old man (the state), but she can't do so due to the distance between them! Science is getting exhausted with the old man. She is looking around for youngsters whom she can

woo. Either we have to step up religion to the modern times or the state has to go back to her for peace and quiet.

Going back is wrong - it is called Fundamentalism. It implies dragging the entire people from the 20th to the 17th century. Can religion be updated? The entire history of India/Hinduism surely declares and loudly proclaims that it needs updating and that updating has been done successfully in the past. We are not following the Vedic culture today. It broke down when the society grew out of it. Then came the Pauranic culture, which was eased into Hinduism. When both these failed, one great Hindu - Gautam Buddha rose in revolt against it and then came Buddhism. Buddhism served the Hindu people for some time and the 2nd and 3rd centuries were the golden eras of Buddhism. However, from about the 4th century, Buddhism started decaying and society moved on. Buddhism could not contain the decay and dissipation, and in the 8th century, the great Shankara came all the way from Kerala and hauled society back to the Upanishads and with his Advaita philosophy, gave Hinduism another lease of life. Shankara's answer was not for all time. Ramanuja had to come in the 11th century and Madhwa in the 15th century.

Each time there was a transfusion of blood, a revitalization of the culture and an updating of the values. The fundamental Reality and truths of Hinduism remaining the same, its application had to be updated regularly in order to serve the needs of society.

For the next 400 years, in the midst of foreign invasions, the people had become downright tamasic and inactive, waiting for everything

to be done from London. They forgot how to roll up their sleeves and work for themselves. It is at this time that the mighty master Swami Vivekananda came and set fire to the hearts of the people and urged them to use whatever little freedom they had, to improve their lot - by building schools, hospitals and trying to look after themselves. It is that spirit which brought about a harvest of great leaders who could inspire 300 - 400 million people to put forth efforts and release the country from foreign domination.

Suddenly, the country was free! Then there was no other goal to inspire, no plan, no programme. The only programme given was freedom, which came in a silver platter on a midnight with darkness all around. From that date, till today, we have been slipping down and down, each one ensconced in his own selfishness. There is no question of anyone making sacrifices for the country; we don't know there is a country. In the chaos of today, one is only aware of his own beautiful cave where he aggrandizes wealth for himself.

Indeed, human beings are to be complimented for the brilliant scientific and technological development that has been achieved. This is an era of knowledge, but do we have the WISDOM to use that knowledge? Nuclear science - we can't blame the science or the scientist who discovered it. Nuclear Science has released so much energy that can be of service to mankind. The knowledge is there, but do we have the wisdom to use it for the blessing of the world? We are trying to destroy the very earth using this knowledge! Why? Due to lack of wisdom. Science, without spiritual and moral values becomes dangerous. Just as excess money in the hands of an innocent young boy.

Wisdom is necessary - then alone can we plan and aim to reach a pre-determined goal. This wisdom is not imparted in our colleges or schools. We are given all the specialized knowledge required in our chosen field of activity. The university education equips us to find solutions to the problems that would arise in our chosen profession. But education's role does not end there! When

we have found a solution to a problem, the second thought that arises in our mind is - is this right or wrong? THE MORAL QUESTION. Human beings alone are capable of asking this question and when it comes, with what standard are we going to measure it? In our education system, we are not told anything about morality. We have no ideal; no standard compared to which we can judge whether what we are planning or thinking is right or wrong. So when the question comes, all I can do is crush it since I have no answer. I can't get an answer from our society either. If I ask the question, people will laugh at me and say, "What right/wrong? If it is profitable, then it is right!" There is no other ideal in our mind.

Ideals are important to demonstrate the values of life. Values cannot be imparted unless they ride upon an ideal. If Mahatma Gandhi went around telling everyone to weave and wear only khadi, nobody would have understood or done it. But he so religiously spent an hour everyday weaving khadi and this gave people an ideal to emulate and follow.

So now, where are the ideals for us? We have innumerable ideals in our Puranas - a Rama and a Krishna, the mighty heroes who readily made sacrifices in order to live the higher values of life. Rama took up the begging bowl on the very day he was to sit on the throne. There was no compulsion; they took it up for dharma - the duty to protect my father's words - the ideal of a nephew - the ideal of a friend. Even a hundred explanations would not have had the impact of an ideal, living those values under the circumstances which are faced by us in our everyday life. When these ideals are in front of us then we will know whether what we are doing/ thinking is right or wrong. It is true that the urgent thing that we want is to find solutions to our problems. But having got the solution we also need to settle the moral question.

When the moral question is settled, comes the last question to the human mind - the aesthetic question - is it beautiful or ugly? This question may never come. We have completely lost our sense of beauty. We are the children of the most beautiful people, who

discovered beauty in every aspect of life and revered it. This is evident from the royal and beautiful architectures of our temples to the poor villager's mud hut which has a quaint sense of beauty and proportion. Look at our "kuttuvilakku" - the lamp. It is so beautiful and perfect that we cannot improve upon it! All this sense of beauty is gone. Today, even if we go to the richest man's house the décor is so abominable that one wants to get out immediately! Today a rich man/woman wants his/her house done exactly like Mr. Gupta's house - no sense of taste or regard for the fact that Mr. Gupta's house may be very much different!

The sense of beauty cannot be given; it has to evolve from childhood onwards. Thus three aspects must be covered in true education -

1. Solutions to our problems
2. Standard to understand if what one is doing is morally right or wrong
3. Is it beautiful?

Look at our town!! Dirty and filthy everywhere - in the streets, parks, buses, trees, temples, etc. We may sit down and blame the people of the institutions that they have no sense of sanitation. What can the people of the institutions do? The institution can appoint ten sweepers, but thousands come and go. Each one makes the place religiously dirty - they bring dirt with them!! Unless everyone of us has a sense of beauty, a sense of cleanliness, nobody can clean the city. The city will not become clean just because we put up CLEAN CITY boards everywhere - they make the city dirtier.

Consider election times - our own representatives who are supposed to be tomorrow's administrators - they make the whole city dirty. They write on every wall in the city and we can't stop them. Our universities are in an abominable state during elections. The beautiful buildings of the Lucknow University are spoilt every year during election time. What can the university do? The place is full of billboards even after the elections and soon other elections - municipality/ corporation come, and the

place remains filthy. We have not inculcated the sense of beauty through our education and then we complain that the whole world is dirty! The government of India is discussing a change in the educational system and there is no mention of spiritual/ ethical values and principles. So many people come to me and ask me, "Swamiji, did you respond?" Saints do not talk - they illustrate. It is no use writing ideas and thoughts, people will not understand. They only understand demonstrations. My 43 schools all over the country are examples of value-based education. There, we have students of all religions - Christian and Muslim students win prizes in the Geeta and Upanishads!!

Politically we may have many religions, with some of them being labeled as minorities. But in my country, there are no minorities. In my country there are only two communities - those who WERE Hindus and those who ARE Hindus. Christians and Muslims are not other than us. They are not from Arabia or Jerusalem. They are the children of our grandfathers - the Rishis - why separate them? Only the government and political parties, for the sake of vote banks, create these distinctions. What abomination! How can there be any communal harmony? Our own political leaders are creating the splits! Yes, the minority is there - they are the uneducated, the unemployed, the sick, the poor and helpless and it is the responsibility of the majority to look after them. A perverted notion of majority and minority has been created and maintained by our political leaders for their own selfish needs. This has brought about the present confused state of affairs and then they come to me saying, "Swamiji, why don't you do something?" What can I do? When 700 million people have gone crazy, what can one sane man do, but to accept and join them and say that I am also mad! For survival!!

A situation has now come where everyone thinks that religion is not scientific. Nowhere in the world is there a religion as scientific as Hinduism! All our Vedic/ Upanishadic declarations are scientifically proved and logically concluded. Our Vedas never said, "Thou shalt believe!" Not in Hinduism. We are

dragging the weakness of the other religions and misunderstanding our own religion. When they say their religion is not scientific, they are right! Without knowing our own religion, we repeat it as a vulgar echo and conclude that Hinduism is also unscientific. Not even a single idea given out by our Rishis is without a logical sequence. Other religions comprised mainly advice/declarations given out by prophets due to the compulsions of historical situations. Jesus had to speak to the uneducated, humble, simple fishermen of Jerusalem. Mohammed had to speak to the uneducated warring tribesmen. These speakers had to come down to the level of the listeners in order to capture and retain their attention.

All our Rishis had to meet, change and train intellectuals who questioned and discussed concepts and ideas. Krishna could not have dictated terms to Arjuna on the Kurukshetra battlefield. Krishna, the advisor happened to be the driver and He was speaking to the hitherto undisputed, intelligent commander-in-chief of the Pandava army. So it had to be done by approaching and satisfying the rational intellect of Arjuna. Thus, in the Geeta, it is said 'tasmāt' - a conclusion after having given out a chain of arguments - 'uttishta kaunteya yuddhaya kritanishchayah' - after having decided to meet the political, social and economic challenges in front of you. Get up to fight O Arjuna! If you are not ready to do that, stay seated and I will give you more ideas. This was Krishna's approach.

Vedanta also wants to give us economic wealth - the economics not of outer wealth, but the economics of human vitality, because the importance is 'YOU'. In spiritual and religious life we give importance to you and not the world. You are the world. If none of you existed, then there is no Bombay. Bombay has no identity by itself. People give it vitality and life. Man is more important than the world around. The world has validity because of the people living in it. The outer wealth is created/destroyed by you. Your vitality is your inner wealth - the vitality of your mind, not the physical vitality. You are not the physical body. The body is just an

instrument used for expression. You have assembled here to listen to my ideas and not to my mouth. I am using this mouth to communicate my ideas in the same way as you are using your ears to receive them. The final communication is from my mind to yours. In every action, the doer is the mind and not the body. This mind's vitality and dynamism are constantly being dissipated in each one of us. It is Newton's law - nothing can move without application of energy. Thoughts are flying from my mind; each thought may be using only a miniscule amount of energy but there are millions of such thoughts and thus there certainly is mental dissipation.

I am not exaggerating!! Take the case of a close friend you meet in a party and you enthusiastically greet him. Suddenly you realize that he is looking drawn and ill. You enquire and find out that he is worried and harried due to a recent income tax raid at his residence. Suppose you go up to him and tell him that a raid is very normal and there are ways to get out of the problem and that you have faced the same situation earlier and know how to handle it and promise to do so for him. The man was worried and because of his mental agony, he was looking physically sick! If he is convinced that the problem can be sorted out, within half an hour the same man becomes more cheerful and gets back some colour in his cheeks. Thus mental worry takes away mental vitality which leads to physical exhaustion. With mental vitality lost, the mind being the doer, actions become inefficient and confused and man becomes automatically incompetent. How can then there be success?

Therefore the great Hindus decided that we must have a science of economics of inner wealth, not of outer wealth. The issues addressed are - how to generate inner wealth? How to control its expenditure? How to save it as much as we can and re-invest it in creative fields and thus build a wonderful world for us and everyone else? This inner economics is called 'Value System'. There are certain kinds of values that we entertain which brings about enormous amount of dissipation of the mind - vanity, greed,

passion, lust. On the other hand, love, charity, goodness, forgiveness, mercy - conserve mental energy. The habits of worrying about the future, becoming anxious in the present and regretting the past cause a lot of mental agitation. One who has learnt to control the unnecessary expenditure of mental vitality will he not be conserving his energy? He would be calm, peaceful and serene at all times, under all circumstances. Such a calm mind has a solution for every problem. The outer problem cannot be without a solution when a quiet, serene and dignified mind takes it up.

When the mental vitality is dissipated, the outer world becomes more and more powerful and man no longer has the capacity to face the outer challenges - political, social and economic and then man despairs. Look at the passage of time - in the 1930s, the common word used in journals was only various 'situations' - economic, political, social 'situations'. In the 40s and the early 50s these were described as 'problems'. By the end of 50s till date, nowhere can we read 'situations' or 'problems'. Everything is described as a 'crisis', so much so that even in our ordinary language, we use 'domestic crisis'. In a situation, I know the answer and it is a beautiful thing for me to play in because I am confident that I will be able to meet the challenge. In a problem, there is some effort required but I will solve it. In a crisis, I don't know the solution!

The world is the same and what is happening today is the same as what was happening in our forefathers' time. But man has become more and more dissipated and especially the youth have no mental vitality and anything that happens around man is a crisis. He despairs and knows not how to meet the challenge. His forefathers also faced the same problems but modern man's incompetence to face them exaggerates defenseless problems into crises. Man despairs to the extent of committing suicide, taking recourse to drugs, drinks, etc. This mental weakness is spoiling the entire nation's dynamism.

The healthier values of life that we can cultivate so that we can face the problems

in the world outside and yet minimize the dissipation of mental energy are called, in various scriptures, as Moral values or Ethical principles. Moral values or ethical principles are not chains or shackles put on us but they ensure a healthy way of living a more dynamic life with the necessary mental vitality. If I am now pre-occupied and mentally dissipated, I would not know what I am saying and the hall would be empty except for the people on the dais. However, if I collect and maintain the thoughts and ideas I want to communicate, my performance must be brilliant. Though I am not brilliant, my performance must be brilliant and whenever you do a brilliant thing, you enjoy every minute of it.

The moralists have destroyed moral and ethical values both, in our country and in the world, by imposing unnecessary conditions without explanations - 'thou shalt not do this or that' without explaining the importance or benefits of the same. The more they say you should not do something, the more the human mind is tempted to defy the injunction. This is human nature as we can see by numerous examples around us. Use positive language during instruction. In our Geeta, Krishna has explained the moral values to Arjuna in the positive way - He did not say 'thou shalt not hate' He said, 'cultivate in yourself the incapacity to hate anyone.' To this you cannot ask anything except 'why'? and then Krishna explains 'because by hating someone you will be dissipating your mental vitality. Let others hate you.' E.g. if you hate me, it is you who can't sleep and you have problems. I don't know and I will eat and sleep well. It is suicidal to keep hate in one's mind.

My dear friends, love all, be concerned with others, sacrifice to bring a smile on someone's face - these are all positive ways of living - no mental dissipation. These need to be experimented and experienced in your own life and then, find out whether there is a science behind the religious instructions.

Based upon these things, planning out a new life/way of living for the 21st century cannot be done in the 21st century. It must start TODAY, NOW, HERE, IN YOUR MIND. Thank you!



The following article passage, on the advent of Pujya Gurudev has been taken from the Mananam Series book, 'HE DID IT'.

THE STAGE IS SET

The “big story” of man at the dawn of the new millennium is the same as that of all men in past millennia: how is he to be happy? Through the ages, history has shown that answers to all questions on happiness – if it is to last – are to be found only with men of God. There is no other way.

When is it that men of God come upon this earth? It is from the divine Will. Whenever goodness declines and the unbridled growth of adharma, that is, the unrighteous, materialistic and diabolical forces become too strong, then the almighty God sends a Master to revive the culture. Such men of God are pioneers. They set a vision for generations to come and often repackage the existing religion to make it viable for the new man.

Veda Vyasa was such a pioneer. He documented Hinduism from the spoken to the written word. Adi Shankara systematized it by making it a compact ideology and giving it a rationale; Swami Vivekananda took it beyond the shores of India and Swami Chinmayananda brought the Truth, hitherto kept only with a select few scholars, and made it available to all mankind. He took it to every city, every home, despite great opposition from the prevailing orthodoxy and gave it to the common man in a simple language that he could easily understand.

Saints and sages have never come to create anything new. Their only goal is to expound the Truth. Mohammad, Jesus Christ, Buddha, Guru Nanak, each have come to protect the culture and religion of their time. Which Master has said anything other than this Truth? Whenever men of God appear, they endeavour to explain the true significance of the practicing religion and reveal this essential knowledge of Truth, which is universal.

In the early twentieth century, India was

a very troubled corner of the globe. Nay, the entire world went to war in the first quarter of the century. For some time, the Indian subcontinent had been fraught with oppressive rule, foreign invasion, princely squabbles and internecine strife and, on occasion, full-scale war. During the mid-nineteenth century (after the 1857 Indian Rebellion), the subcontinent was officially under the British Empire. India also experienced some of the worst famines ever recorded, including the Great Famine of 1876-78, in which ten million people died, and the Indian Famine of 1899-1900, where another ten million are said to have perished. The effects of these famines are largely attributed to British policy in India. By 1916, the land was in continuous upheaval to free itself from the rule of the British. Was it time for Providence to strike its hand?

On May 8, 1916, nine months after Mahatma Gandhi landed into the foray of India's freedom struggle after twenty years abroad – near the backwaters of Kerala, a child of destiny was born, who, as Swami Chinmayananda, would accept the challenge set by Providence. With an authority that reached from the Pacific to the tips of southern Australia, his name would spread far beyond the land of his birth. He would become an erudite scholar, practitioner, and one of the most powerful orators of Truth who ever lived, who would live long after his time. The vision of his work would inspire generations after him, not on a new route to the ancient Truth, but in the rediscovery of one long forgotten.

The common man owes his spiritual awakening – that was once the portrait of a distant dream – to the Malayali baby born in the climax of India's freedom struggle.

The boy was Kuttan and Parukutti Menon's son, Balan.



This article is taken from the Mananam Series book, HE DID IT. It covers incidents where devotees were addressed and even cautioned by Pujya Gurudev with respect to funds. His actions reflected his thoughts about the importance to be given to funds that were donated to the Mission.

MANAGING FUNDS

Swamiji looked at me and asked, “Are you running low on funds? Are you not receiving contributions from devotees? After all, you are doing the Lord’s work.”

After a brief pause, he suddenly sat up in his chair and said, “Examine yourself again and look for what you may have done to displease the Lord. When He is displeased or unhappy, Lakshmi (Goddess of Wealth) will turn her back on you. She will not send wealth in your direction.”

I did not understand the full import of Swamiji’s words, and looked at him questioningly. Swamiji explained, “You (that is, Mission workers) must carry out the Lord’s work without ego or ego-centric desires, dedicating every thought, word and deed as an offering to Him. And above all, you must treat the Lord’s devotees with great respect, love and kindness. That will please Him more than any offering you can give to Him. When He is pleased, He will smile at you and Lakshmi will rain wealth on you through your roof.”

Dr. Apparao Mukkamala (President, CMW) says Swamiji told him, “The Chinmaya Mission should never have surplus funds, as there would be no incentive and pleasure to perform and serve society. If the Mission lives only on Trust funds and interest, this will mark the beginning of its downfall.”

Jairam Jaisinghani, the (then) ashram manager of Sandeepany Sadhanalaya Powai (later Trustee, Tara Cultural Trust), said that Swamiji would advise him that the money of the ashram is the sacred money of the devotees and must be spent with utmost

care. He would study the expense statements for the ashram in detail and inquire about any figure that he felt was not acceptable. He was extremely particular that the receipts should be sent out in time and that all donations be reported to him. Jairam Jaisinghani noted, ‘Once I had bought two sets of dhotis for the brahmacharis, as I had gotten them very economically in Kerala, at one-half the Mumbai prices. Swamiji immediately said, “This is short-term economy. The investment in soap and effort to wash these will have to be doubled until they are torn”’.

At another time, he saw that several rounds of chappal (footwear) purchases had been made within a two-month period. After inquiring about the purchase, Swamiji said, “If the brahmacharis lose their chappals or misuse them, let them walk barefoot until the next lot is due to them.”

In the earlier days, Swamiji had himself kept a detailed expense list of every item he used. Even the stamps he used for his daily mail were individually accounted for in his own handwriting. An expense list (dated 1966) shows the exact amount, indicated by 15 NP (naya or new paisa) along with the name of the devotee and the place where the letter was sent:

25th Received 50 stamps - 15 NP – 7.50
25th

1. Kum Sulochana, Madras - L – 15 NP
2. Shri Jamna Das, Bombay – L – 15 NP
3. Shri Bhaskara..., Salem – L – 15 NP
4. Smt Jayanti Mahtani, Bombai – L – 15
5. Smt Urmila Mathur, Jamshedpur – L – 15
6. Sri P. Anant, Jamshedpur – L - 15



This article is taken from the Mananam Series book, HE DID IT.

Here, Pujya Gurudev's thoughts about his work, as also the need for a global tour, are being shared with the Mission members...

INSPIRATION FOR THE GLOBAL TOUR – 1965

In the nineteenth century, Swami Vivekananda said, “Buddha has a message for the East. I have a message for the West”. A century later, with the arrival of Swami Chinmayananda, the world had vastly shrunk; nations were bound together by a vast network of communication systems and airline travel. Pujya Gurudev decided to take his message to the East, the West, and all around the globe.

The ways of mahatmas are mysterious. Why Gurudev chose to embark on this great Vedantic adventure may best be described in his message to Chinmaya Mission on the eve of his global tour in March 1965:

I cannot explain. It is a deep Silence. IT orders and I obey. In 1943, IT took me to the feet of my Teacher, Swami Tapovanam in Uttarkashi on the banks of the Bhagirathi. In 1951, again IT beckoned me to the plains and, till today, I am roaming about in the country singing the message of the Upanishads and the Gita. I cannot explain. There IT is.

The inauguration of the Mission work in 1954, the idea of the college in 1957, the publication of various books from time-to-time, year-by-year, the starting of Devi

groups and Bala Vihar, the actual opening of the Sandeepany Sadhanalaya, the creation of Central Chinmaya Mission Trust and now, the departure for the global tour – all these had happened one after the other, obeying the commands that rose from an apparent Silence within.

How far these have been helping our country and the community is not a thing to be evaluated at this moment because it needs time, and I am too busy with the work to count the profits or estimate the results. From the standpoint of the materialist, this is the wrong way of doing “business”; it will be considered as haphazard, disorganized, chance-driven activity. But I believe that the call was true, and I have an immense measure of fulfilment at what I am now doing to answer to this call.

With a heart full of love for all mankind, we take this pilgrimage to see Him in all and to show to all Him, who is in everyone.

The world is waiting for an inward explosion to reach a more significant level of consciousness. If this tour can contribute even a wee bit towards this “awakening”, it should be considered as a mighty success.



Pujya Gurudev was certainly more efficient in his worldly dealings than any CEO managing multiple companies. Whether it was building of temples or centres, conducting of mega-events, dealing with politicians and VIPs, meeting other religious leaders, or even managing the minds of all age groups of devotees and audiences. Where it came to compromising on values, he stood strongly against such decisions. Here is an episode, given as an example of the values that he stood for...

BEDROCK OF VALUES

In 1982-83, the Government of India issued a directive for the selection of an NGO for family planning services and maternal health care. Swamiji was clear that he wanted to help the women of the State. I prepared a project report on behalf of Chinmaya Mission.

“Your project is worth Rs.64 lakhs. You give me one lakh and I will clear your proposal”. This request was quietly conveyed to me by the official looking after governmental clearance.

When I relayed this request to Swamiji, I tried to soften the blow, but ended up adding fuel to the fire. “We will take the money from a contractor to pay this official, or the project will not go through”, I said to Swamiji.

“Throw the project out”, said Swamiji. “I will not bribe my way through. There is no need to start a project under such circumstances”.

I had to assure Swamiji that no bribe would be given.

All was quiet for a month. Some officials eventually came for inspection, and the request was again repeated, but we refused to entertain it. By then USAID had also sent a representative from Delhi. The official waited for 6-8 months and finally gave up.

The right means symbolize a solid foundation. And there was more. Swamiji was categorical and clear that the yardstick for admissions to the nursing school would strictly be merit and need, not political pressure. This directive followed after another request had been made by an MLA, who had forwarded the names of ten girls when the second batch of training was to start in 1987. We politely informed the MLA that the policy was Merit, and nothing else. This incident had a short-term impact – the renewal of registration was delayed by a year. But it had a deeper, more meaningful long-term impact – values were chiseled into the foundation.

Shri Bhaskar Raman, a blessed member of the Chinmaya Mission from birth, recalls his toddler days with Pujya Gurudev in Sidhabari and the special attention he and his brother received from the kindly saint.

TVAMEVA SARVAM GURUDEVA DEVA

We are told in the Puranas that even if someone calls out Bhagavān's name unknowingly, by mistake, not even realising that they have done so, the Lord takes it to heart and guides them to spiritual fulfilment. After all, one of the most endearing qualities of Īśvara is his saulabhya – how readily available he is to those who love him. But to me, the Guru is one step ahead of God – he does not wait for us to call out to him, but runs to us with open arms, eager to embrace us in his grace. Such is my experience with Sri Gurudev.

As a Balavihar child, I was taught to chant this simple, well-known prayer:

**त्वमेव माता च पिता त्वमेव त्वमेव बन्धुश्च सखा त्वमेव ।
त्वमेव विद्या द्रविणं त्वमेव त्वमेव सर्वं मम देव देव ॥**

tvameva mātā ca pitā tvameva tvameva bandhuśca sakhā tvameva|

tvameva vidyā draviṇaṁ tvameva tvameva sarvaṁ mama deva deva||

You alone are my mother; you alone are my father; you alone are my well-wisher; you alone are my friend; you alone are knowledge; you alone are my wealth; you alone are everything to me, O Lord of lords.

I repeated it mechanically, not really knowing its full significance, like I did the many other prayers I was taught to chant. Only many years later did it strike me that long before I ever learnt the śloka, long before I even learnt to read or write, our Gurudev had been actively playing all these roles in my life. Between the ages of roughly 2.5 to 5 years, I was blessed to have had the chance to live in the Sidhabari āśram, along with my mother and elder brother. The stories I share below are from that period in the early 1980s, and they remain the vivid backdrop to my life to this day.

When we think of our mother, the most powerful association for most of us is with food. Gurudev would have dinner in his kuṭiyā, with a few close devotees or important visitors joining him. But there were two fixtures at the table every night – my brother and I always sat next to him on either side. Even as he spoke with the grown-ups, he would quietly feed us from his own plate. At



the end of the meal, he would give me the silver tumbler in which warm milk was served to him and let me finish it. I never enjoyed drinking milk much, but I can still vividly remember the taste of the milk he used to give me. Only much later did I come to know how much seekers value sādhu ucchiṣṭa.

When the ammās serving him thought that he was not eating properly and giving everything to us, they told us that we were to have dinner in the dining hall with everyone else. We did so happily enough, enjoying the time spent with the friendly young brahmacārīs. But from that day, Gurudev stopped having dinner, giving no reason. Only after a few days, when the puzzled ammās decided to try calling us back did he agree to eat again.

I repeat – the Guru is one step ahead of Bhagavān. We have to seek the Lord, performing tapas of various kinds, but Gurudev fasted for us.

Just as the mother’s traditional role is to feed and nurture the child, the father’s is to provide for education and other needs. Gurudev personally arranged for our schooling at Holy Angels in Sidhabari and later Chinmaya Vidyalaya in Chennai. He regularly checked in on our progress in studies. He also conducted my brother’s upanayanam in the Sidhabari Rama temple.

But unlike so many fathers, he did not stop with merely providing for our material needs. He was always full of love, and made sure he was available to us, no matter how busy he was. I could walk into his kuṭiyā anytime and he would take a few minutes to stop whatever he was doing and chat with me. At that time, it all seemed so natural that I never gave it a second thought. It is only now, knowing his stature in the world and the breadth of his life’s work, that I am able to appreciate the value of those moments.

Indeed, with us children he became a child himself – full of laughter, play, and pranks. I could, and did, prattle to him about anything and he would listen with interest and delight. And during his frequent travels, he made it a point to write regularly and enquire about us. One of my most treasured possessions is a letter in which he writes to my mother and her aunt: “I love you both, but Hari and Bhaskar more!”



In the initial days in Sidhabari, I only used to speak Tamil, the language I had learnt at home. All that changed one day, when our paths crossed outside the old Satsang Hall. I vividly remember standing in front of him, my little neck turned up to look at his face gazing down smilingly at me. I babbled something, and he responded, “Svāmi does not know Tamil! You must learn English!” And just like that, without any effort, without being taught, I began to speak English fluently. Indeed, English became my first language and my greatest skill, and is now the means of my livelihood as an editor.

Thus he was mother and father, friend and well-wisher, the source of both knowledge and wealth. Thus my entire worldly experience has been divinised by his love. And as a natural extension of that, in my adult life, Pujya Guruji did the same – presiding over my wedding, naming my child, performing his akṣarābhyāsam and blessing his upanayanam.

I will conclude with one last story, that of my first meeting with Gurudev. So far, I have described how he touched my worldly life, but this is how he set the tone for my spiritual journey. It was at a lunch bhikṣā at the home of a devotee in Delhi. After the meal, Gurudev had gone to wash his hands and did not return to the hall for quite some time. The concerned host went to see if he needed anything, only to find him in the corridor, crouched down on his haunches so he was at eye level with the one-and-half-year-old in front of him. Holding my little hands in his, he was rocking back and forth gently, murmuring, “You are my Rādhā, I am your Kṛṣṇa. You are my Kṛṣṇa, I am your Rādhā.”

Today, 40 years later, I am irretrievably addicted to Śrīmad Bhāgavatam, with Śrī Kṛṣṇa as my iṣṭa devatā. But that is only half the story. What is truly extraordinary is the second statement. For Kṛṣṇa was a busy man, and may, amid all the thousands of calls on his time, have sometimes forgotten Rādhā. But Rādhā, whatever else she had to do, never for a moment forgot Kṛṣṇa.

As I navigate life, far too often I lose sight of the tremendous grace carrying me through it and shaping my journey. But no matter how far away my mind might stray, his grace never leaves me. It is always there, waiting, for me to come home.

And when, like right now, I do remember and grope in vain for words to express my feelings, it is only guru kṛpā, in the form of Guruji’s composition, that comes to my rescue:

**कृतज्ञता या च हृदि स्थिता मे वक्तुं न शक्या खलु यत्नतोपि ।
गुरो प्रसीद कृपया विधेहि त्वत्पादभक्तिं परमानुरक्तिम् ॥**

kṛtajñatā yā ca hṛdi sthitā me vaktuṁ na śakyā khalu yatnatopi |
guro prasīda kṛpayā vidhehi tvatpādabhaktiṁ paramānuraktim||

I cannot express the gratitude in my heart, no matter how much I try. O Gurudev, be pleased with me and bless me with devotion to your feet, with the ultimate love.

CNBG pays respect to the legend,
Pt. Kumar Gandharva, on the occasion of his
Birth Centenary.



PT. KUMAR GANDHARVA
8 April 1924 – 12 January 1992
(PADMA VIBHUSHAN AWARDEE)

Acknowledgements

We thank the following for the unstinting support and acknowledge the contribution towards making this event an experience to remember and cherish!

Pujya Guruji Swami Tejomayananda
Pujya Swami Swaroopananda

Performing artists, Supporting artists and Technicians

Sponsors, Advertisers and Donors
CSR Support – Primetals Technologies
Snacks Sponsor – Parle Products Pvt. Ltd.
Water Sponsor – Biseri International Pvt. Ltd.

Souvenir team – Smt Pramodini Rao, Shri P Ramkumar, Shri Keshav Unni Nair,
Smt Nirupama Guruprasad, Shri Chittaranjan B Rao
Article contributor – Shri Bhaskar Raman

Graphic Design – Shri Manikantan B (Kochi)
Promotional Video – Shri Dipin Das (Pune), Shri Saurav Singh (Kochi)

Light, Light Design & Sound – Octave Pro Sound & Lights (Pune)
Videography – CCMT Team (Mumbai), CVV Media Team (Kochi)
Decorator – Shri Purushottam Enterprises

Venue Support – Chinmaya Vibhooti Team

Not to forget..

Chinmaya Vishwavidyapeeth –
Chinmaya Naada Bindu Gurukula Volunteers,
Faculty, Students and Staff

Grateful for the endless shower of Grace...!



CNBG acknowledges
the full-fledged support
received from

M/s Primetals Technologies
India Pvt. Ltd.
since the past 5 years.



PRIMETALS
TECHNOLOGIES



13th
नाडा
बिन्दु
FESTIVAL

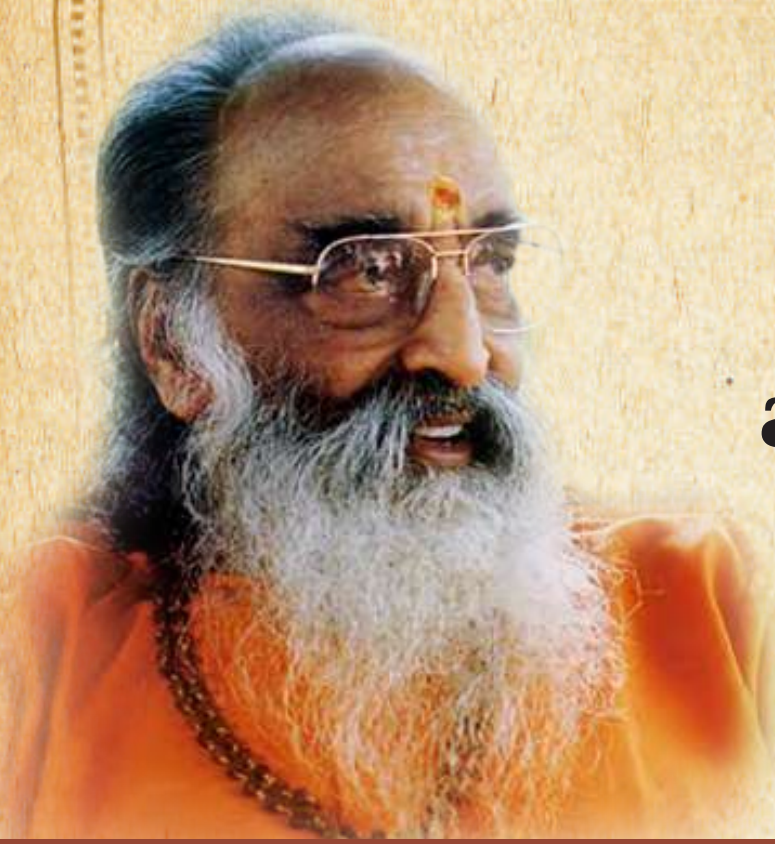


Bisleri

Our Thirst-Quenching Partner



Our 'Munch Crunch' Partner



**Plan out
your work
and work out
your plan**

-Swami Chinmayananda

**Akshay
Finserv**

satishlesundaram424@gmail.com