

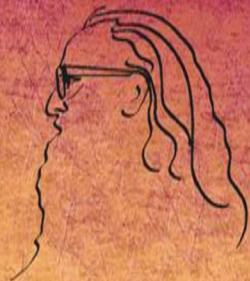
NEWS BULLETIN

CHINMAYA mission



SEPTEMBER 2020

NEW DELHI



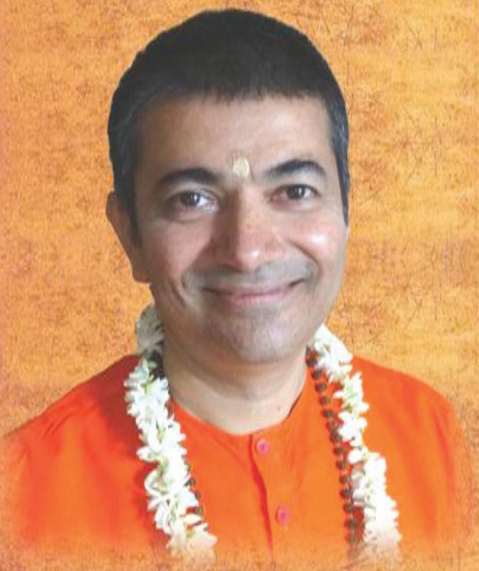
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How?

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VOL. 48

SEPTEMBER 2020

NO. 8

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A Bubble Life!

During the monsoon, it is common to see the sight depicted on this month's cover. Let us pause to take in the scenic, verdant beauty of this exhilarating season.

In *Bhaja Govindam*, Adi Sankaracharya, has lyrically described such a beautiful and reflective sight – *nalinidalagata jalamatitaralam, tadvajjivitamatisaya capalam*. Human life is as fragile and uncertain as a drop of water playing on a lotus petal, declares this great poet-philosopher.

Pujya Gurudev would humorously describe human existence, the coming and going of individual names and forms as 'a bubble life!' He pointed out, "Some bubbles burst as soon as they come; others eat up other bubbles and grow fat. You say, 'What a wonderful biography, what a great man! This bubble was so small and now it has grown so much.' Before you can finish the biography, pouf! Gone!"

Therefore, he urged, "Live vitally every moment without being cowed down by the situations around you – be a master of the situation and live!"

Taking the analogy to an even higher level, Pujya Gurudev reminded us that in the vanishing of the bubble, nothing was lost. The bubble rises from water, exists in water and dissolves back into water, the permanent substratum. So also, the individual, with name and form, comes into this world for a short time, dances, cries and plays about and then ... disappears.

Names and forms in the ephemeral world of matter can never be permanent; that which is born must die. However, the Divine Essence that pervades all bodies is indestructible and eternal. Hence, as Sankaracharya exhorted, '*Bhaja Govindam ... Bhaja Govindam ... Bhaja Govindam ...*

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**For a traveller on the spiritual path,
faith alone is the refreshment en route.**

Swami Tapovan Maharaj

**Submit to the grandeur of nature
and listen to
every silent message it offers.**

Swami Chinmayananda



Advice to Leaders

H.H. Swami Chinmayananda



The Gita declares the qualities of leadership for heads of government and organizations, administrators, and other community guides.

Prowess, splendour, firmness, dexterity, and also not fleeing from battle, generosity, lordliness; these are the duties of the *ksatriyas* born of (their own) nature. (18:43)

The eight qualities - bravery, vigour, consistency, resourcefulness, promptitude, courage in the face of the enemy, generosity, and lordliness - are here enumerated by the Lord as duties of a *ksatriya*, meaning, that it is the duty of a true man of action to cultivate, maintain, and express these traits in himself. In no society can leaders of men and affairs also claim to be the spiritual leaders of the people. Secular heads cannot be spiritual guides. A true leader is one who has the subtle ability to incorporate the spiritual ideals of a culture into the workaday life and maintain them in the community in all its innumerable fields of activity.

A *ksatriya* is not defined by Lord Krishna directly as the lawful son of another *Ksatriya*; on the other hand, He enumerates a series of qualities and behaviour noticed in a truly kindly personality. In the Gita the four castes are described in terms of their manifested individuality when interacting with the world of objects, the field of expression.

Prowess and boldness (*sauryam* and *tejah*) : These mean the vigor and consistency with which a leader meets his challenges in life. He who has the above two qualities, heroism and vigour of pursuit, certainly becomes a commanding personality.

Fortitude (*dhr̥ti*): Herein, as applied to a *ksatriya*, it is the powerful will of the personality who, having decided to do something, pursues the path and discovers in himself the necessary drive and consistency of purpose to meet and, if necessary, break down all the obstacles until he reaches victory.

Promptitude (*daksyam*): The Sanskrit equivalent for the army parade-ground command “Attention!” is *daksyam*. This quality of alertness and smart vigilance is indeed *daksyam*. In the context here it means that the *ksatriya* is one who is prompt in coming to decisions and in executing them completely. Such an individual is industrious and has an enviable amount of perseverance, however hazardous the field of his activity may be.

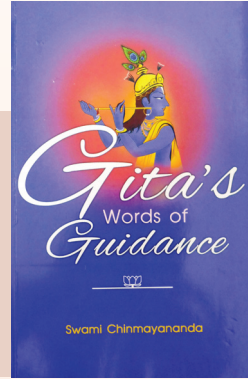
Not fleeing from battle (*apalayanam*): One who has all the above qualities can never readily accept defeat in any field of conflict. He will not leave any work half done and retire. Since Krishna here is generally classifying the entire living creatures according to the *gunas* predominant in them, these terms should be understood in their greatest amplitude of suggestion. No doubt, a true warrior should not step back in a field of battle; but such literal interpretation is only partial. The field of battle should include all fields of completion wherein things and situations arrange themselves in opposition to the planned schemes of a man of will and daring. In no such condition can a true *ksatriya* feel nervous. He never leaves a field where he has entered, and if at all he leaves, he leaves with the crown of success!

Generosity (*dana*): Governments or kings cannot be popular unless they loosen their purse strings. Even today, every government budget in all democratic countries has discretionary funds, which are not discussed nor voted upon. A man of action cannot afford to be miserly since his success would depend upon his influence upon a large number of friends and supporters. The glory of prince is in his compassion for other who are in need of help.

Lordliness (*Ishvara-bhava*): Without confidence in one’s own abilities one cannot lead others. A leader must have such firm faith in himself that he must be able to reinforce other frail hearts around him with his own self-confidence. Thus, lordliness is one of the unavoidable traits in a *ksatriya*. He must waft a fragrance of brilliancy and dynamism, electrifying the atmosphere around him. A king is not made by his golden robes or jewelled crowns. The crown, the robes, and the throne

have a knack of electing for themselves a true wearer. Lordliness is the hallmark of the ksatriya.

This article is reproduced from the CCMT Publication Gita's Words of Guidance, Second Edition 2017. In this book relevant excerpts from Pujya Gurudev's commentary on the Bhagavad Gita have been organised under varied topics relevant to seekers.




चिन्मय मिशन प्रस्तुत करता है

श्रीमद् भागवत सन्देशः

स्वामी तेजोमयानन्दजी
के साथ हिन्दी प्रवचन का
रसपान कीजिए

९ सितंबर, २०२० से
सुबह ७:३०-८:०० (भारत)

देखिए

YouTube chinmayachannel
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**Objectively, there is
no such thing as *shubha*
and *ashubha* time.**

**How we utilise time determines whether
it will be *shubha* or *ashubha* for us, subjectively.**

**Whenever we remember the Lord,
that is the best time – *pavitra kala*.**

Swami Tejomayananda



The Significance of Shraadh

H.H. Swami Tejomayananda



According to Hindu tradition, we are asked to perform the shraadh (homage to ancestors) ceremony annually. Does the result therefrom reach the departed ones? Is it a necessary duty?

These questions are frequently asked by people. The answer to these questions, depends on various factors. First, do you have faith in the *Vedas*? Do you have reverence for the *Vedas*? Do you value what they say? If the answer is 'Yes', then you must follow their injunctions. People, who do not believe in the *Vedas*, would not obey the commands therein, even if they were told to do so. However, there is a third category of people who say, "I have faith, but also have questions." Actually, such questions and doubts, would not arise in the mind of one who has total faith, complete *shraddha*.

Every *jiva* is born with his *karma*, but the *jiva* is not in isolation. A part of the whole, he lives with other members of society. After death, the *jiva* will continue its journey, in accordance with its *karma* – even if the after-death rites are not properly performed. However, it is natural to wish that the departed soul of a dear one, finds peace, a noble destination, and freedom from suffering. This feeling of compassion is more intense for a person we have lived with, and were bound to by a relationship. Any action done with such intensity is certain to bear fruit. According to the law of *karma*, every action produces a result. So, any *karma* performed, with the intention of it benefiting the departed one, will definitely do so.

Moreover, this whole universe is one, and the power of thought is great. No thought dies without any effect. So, any *karma* backed by a powerful thought, according to the scriptural injunctions, invoking the power of the deity to help the *jiva*, will certainly bear fruit. Any obstacle on the path of the *jiva* can be neutralized, minimized, and overcome, by God's grace, by the power of a mantra, and the power of good thoughts. The *jiva* will surely be benefited by the combined strength of all these.

Further, whether or not the result reaches the *jiva*, the one who performs the *puja* feels very happy. This is a direct result of having done something with sincerity for the other *jiva*, and can be experienced immediately.

The scriptures tell us to perform the *shraadh* for our ancestors, only up to a particular generation. For those who are unable to do the ceremony every year, there are certain special rites that can be performed in Gaya. After this, we do not have to do the ritual every year. The scriptures give us many such options!

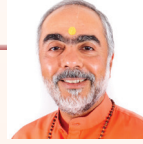
You will be astonished to know that a person is permitted to do even his own *shraadh* during his/her lifetime. For those who have faith in these rituals and are doubtful if their children will perform them in the future, here is a way out! When someone takes *sannyasa*, they do their own *atma pindam*, their own *shraadh*. So deep and complete are the *Shastras* that they take care of all contingencies; they provide options for everything.

The answer is very clear. Every action produces a result. Hence the result of the *karma* will certainly help the particular *jiva*, wherever he/she may be. People belonging to other cultures may not perform these rituals, but do in some way remember the death anniversaries of their loved ones. Christians place flowers on their graves. On that day, in memory of the departed soul, some feed the poor, However, that cannot be called *shraadh*. *Shraadh* is that which is done with *shraddha*, according to the scriptural injunctions.

Reproduced from 'In the Company of Sages' CCMT Publication 2008.

Satsang with Swami Swaroopananda

Swami Swaroopananda



Question: Swamiji, we earn our living through honest means, are sensitive to the needs of society and the environment. We contribute to society both financially and by doing *seva*. Our endeavour is to give more to the world than we get from it. We try not to harm anyone.

But we do not read any scriptures and do not pray to any image of God. We believe in a Higher power but do not meditate. Mostly, we are contented and happy.

Please guide us. Are we living in the right manner?

Manish Jain

Swami Swaroopananda: Very good. The way you are living is the way the scriptures have taught. If you are living it, you do not need to read that part of the scripture which guides us about righteous living. This may be due to your upbringing, your friends, your culture. So, what you are doing is very good. These are the external practices prescribed by the scriptures and taught by our culture and family traditions which are noble. We have been brought up in such a manner that we perform good actions and the result of them is a sense of well-being, satisfaction and so on.

However, remember the results of all actions, even good ones, are only temporary. In and through the process of performing righteous actions, we must seek the Eternal – what you believe as God. Seek what is Eternal, Permanent and Unchanging. Don't just remain at the level of belief, come to know It!

Believing in God and knowing God are two very different things. If you believe in God, your belief can be shattered. But if you know the Truth directly, it can never be shattered. The higher books of spirituality give us that Knowledge which cannot be grasped with the mind. In this changing, ephemeral life, situations are not always conducive. When these suddenly become adverse and we are

unable to fathom the reason, our beliefs can be weakened, but that faith born of right knowledge and understanding is never shaken.

You must read the scriptures, not just for the sake of reading them but to reflect on them, imbibe their teachings and apply them in your day-to-day living. They should be read again and again. When in doubt, the teaching helps you to determine the correctness of an action.

Continue to live a righteous life of service and sharing but there is more to life than that. This is what Adi Sankaracharya is pointing out in *Bhaja Govindam* – *nalini-dala-gata-jalamati-taralam tadvajjivitatamati-sayacapalam* ... , Life is as transitory and fragile as a water drop playing on a lotus petal. Therefore, we must seek and know God, the Infinite and Eternal. Even though you may not pray to a particular form of God, Love Him, adore Him and be grateful to Him – in whatever way you know Him.

Contemplation, commonly termed as meditation, is to remove your erroneous notions about what or whom to contemplate on. Since we are not even aware that we have any flawed conceptions, we not appreciate the importance of meditation.

The erroneous notion is: I am this body, I am this mind, I am this intellect, I am this individuality, I am good, I am bad. These notions bring only temporary results. Therefore, seek something Higher and unlock the treasure of qualities that are within you. That is why Sankaracharya exhorted: *bhaja govindam bhaja govindam govindam bhaja mudhamate*.

Study *Bhaja Govindam* and reflect on its instructions. Understand why Sankaracharya urges us to seek the Higher. Life itself is temporary. Opportunities come and go. That which is favourable can, in the blink of an eye, turn into something unfavourable. Adverse situations confront us even when we do good. At that time, can we sustain our goodness? This is the question we have to ask ourselves. The spiritual facet of our personality cannot and must not be ignored.

¹Bhaja Govindam, 4

Edited excerpt from Online Q & A with Swami Swaroopananda, April 30, 2020.



Swamins, Brahmacharins and Sevaks of Chinmaya
Mission Centres Worldwide

Blessed Self,

Hari Om!

Greetings for Ganesh Utsav!

I hope this email finds you all in good health and spirits. These are uncertain times which we find ourselves in. The Covid-19 pandemic has altered our idea of 'normal functioning', individually and as an organisation.

As I have not been able to visit our centres this year due to the local and global travel restrictions and meet with you all, I am writing to enquire about your wellbeing and whether any of you require support or assistance. It is in times like this that we must come together as a family. Do let me know if assistance of any sort is required. Please take care and follow all government regulations.

Although these are challenging times, Pujya Gurudev's vision of bringing maximum happiness to the maximum people through the wisdom of our scriptures must continue. We can, and we must adapt and adopt new means by which Pujya Gurudev's work can continue for the welfare of all. I hope all the centres, members and devotees have been able to engage in the various online programmes and feel connected with our global Chinmaya family.

May the Lord and Pujya Gurudev's Grace and Blessings always be upon us as we strive to carry forward His vision and ever be at His service.

Love,
At His Feet,
Swami Swaroopananda



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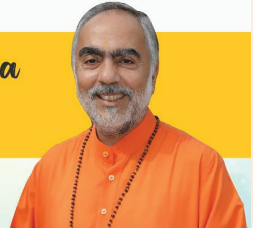


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Perform Ordained Duties Diligently

Swami Prakarshananda



In *Sadhana Panchakam*, Adi Sankaracharya has enumerated 40 *sadhanas* according to the philosophy of *Vedanta*. The first instruction is to daily read the *Vedas* – without a break.

Keep the Mind on Track

Our mind and intellect do not take up the higher easily. We have to keep reminding ourselves daily, so that the mind remains on track. For example, a cart-drawing horse is equipped with blinders on either side of his eyes because the horse, a very sensitive animal, gets easily distracted. And we all know what would happen in such a case! Similarly, our mind is like the horse; if it gets sidetracked, no task can be completed. Hence, certain disciplines have to be followed to gain mastery over this restless mind.

During the school vacations, it is common for children to sleep after midnight and get up late in the morning. Now, when school reopens the mind revolts; when you try to wake up the child, he/she starts crying. The mind knows that school has reopened, but because it has gone on another track, it takes a long time to get back on rails.

In the same way, we must understand that *vedo nityam adhiyatam* is most important so that our mind remains on target. The *Vedas* instruct us about do's and don'ts of life; they must be followed implicitly to retain the mind on the right path of spirituality. If they are not followed, the mind cannot remain single-pointed; it will waver and not perform correct actions. Unless and until I change my pattern of thinking, my actions will not change. Actions are determined by our thoughts – as we think, so we will act.

Varna and Ashram Dharma

The second instruction is: *taduditam karma svanushtiyatam* – karmas ordained by the *Vedas* should be accepted as duties. This includes *varna* and *ashram dharma*.

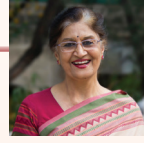
If we all follow *varna dharma*, there will be growth, harmony and peace in society. *Varna* does not mean the caste of a person; it refers to his/her mental quality or the colour of the mind. Each one of us must choose a field of work in accordance with the quality of our mind. For instance, if the mind's quality is of a studious nature (*brahmana*), that person's field of action should be research or academics. Then, his *varna dharma* will be followed very beautifully. Instead, one who has an aptitude for administration, or protecting others (*kshatriya*) should take up the role of a leader, administrator, law enforcer or defender. Those who are profit-seeking, resourceful, good at business deals (*vaishya*) should enter the field of trading and transacting, creating wealth and producing goods. Last is the *shudra* who is neither inclined to study, nor does he have administrative ability. They are good followers and helpers. They should choose a field where they can serve.

Every human being should fulfil his duties according to his *varna*; if *varna dharma* is followed, can there be any chaos in society? Even at the level of the family, if mother, father and children do their duties correctly, the family will function smoothly and harmoniously. But if the father does not care about the family and only focuses on work, the mother does not fulfil her responsibilities and the children do not study, you can imagine the chaos!

Therefore, we must make ourselves aware of the dos and don'ts prescribed by the *Vedas*, understand and follow our duties according to our *varna* and *ashrama* stage of life. This is achieved in the first stage of life, *brahmacharya*, by studying the *Vedas*. Growth and harmony can be achieved by diligently following the *dharma* specific to our stage of life – as discussed in the preceding article.

The Sashtaang Pranam

Prarthna Saran



This is the complete prostration to a teacher or an elderly person. It is a *namaskar* performed with the full body, face down, forehead touching the floor. The eight parts of the body (*ashta ang*) lie flat in rod-straight posture on the ground: dandavat.

Shandilya Smriti describes the eight parts that must touch the ground in total reverence, in a *shloka*. These are: both feet (2), both hands (2), head, mind (heart), intellect (forehead) and the Ego (individuality). The idea is that, " I pay reverence to you in great humility and bow before you, not only with my gross body but also my subtle body (mind & intellect), as well as my ego: (my idea of my individuality).

Swami Chinmayanandaji explained it thus: when you stand tall , your ego (shadow) is generally longer and more exaggerated a picture than you. Indicating that in our arrogance we generally over estimate ourselves! When we kneel down the ego (shadow) also reduces itself to match our humility. But when we lower ourselves further and prostrate with all eight compositions of the body, there is no shadow at all. We have decimated the ego!

This *pranam* is generally done to God , Guru, parents or those we revere. It is a physical dramatisation of a mental attitude of worshipful respect and total surrender. This loving gesture immediately translates into love ,tender compassion and blessings generated in the mind of the respected one towards the one who prostrated and compels him to reach out in love and bless him with outstretched hands. This completes an emotional circuit of love unconditional and unobstructed between the two , joining them as one, in a beautiful flow of emotions. God or Guru neither needs nor is benefitted by our prostration. If you desire to Receive, your hand has to be lower than the hand of the Giver!

Letter of Gratitude

August 30, 2020

Hari Om.

With deeply felt gratitude, we at the Delhi Chinmaya Mission thank all our donors who have responded so very generously to our appeal for help. The CCWU at Lodhi Road is going through a hard time of complete closure of activities at the centre during the pandemic. With all income sources at zero, we are proud to say that with your very generous help we are managing to meet our expenses.

The centre is still doing its best to see that our members are not deprived of the Mission services. Talks on Vedanta, Bala Vihars, Shishu Vihars, and Study Groups have all gone online and are hugely appreciated. Very popular are chantings and *bhajans* by our Swami Prakarshananda ji. DNB is doing a super job of bringing you very inspiring articles in a new digital format which is serving many more readers!

On behalf of all of us at the Delhi Mission I once again thank all donors. May Gurudev's blessings be on all of you.

In His Service,

Prarthna Saran

President, Chinmaya Mission Delhi

Grace - A Poem

Grace

What is this Guru's Grace!
That wipes away all trace
of sadness and sorrows
and fears of tomorrows.

What is this Guru's Grace !
The sadness has gone,
the fears have all gone.
And joy fills the heart instead!

Is this the Guru's Grace?
My heart asks in wonder.
What is this Guru's Grace !

At My Guru's Feet

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Book Release: A Sage is Born

During the second session of the uplifting *Guru Purnima* celebrations, **Swamini Kaivalyananda** introduced *A Sage is Born*, a unique offering of Chinmaya Archives that presents “the lives of three great saints who moulded Pujya Gurudev into the Rishi that he was.”.



The book depicts rare anecdotes about Pujya Gurudev’s various interactions with these saints – Shri Chattampi Swamikal, Shri Swami Sivananda Maharaj and Shri Swami Tapovan Maharaj – and presents hitherto unpublished letters of Swami Tapovan Maharaj. It gives an authentic account of the formative years of Shri Swami Chinmayananda in the company of Mahatmas.

Pujya Gurudev entrusted the letters for safekeeping to Smt. Leela Nambiar, the publisher and mentor of *Tapovan Prasad* for fifty years. Pujya Swami Swaroopananda handed over the precious and deeply-moving letters to Chinmaya Archives, inspiring both Swamini Kaivalyananda and Smt. Parvathy Raman to conceive and write the book.

New information and details unearthed by Chinmaya Archives through years of rigorous research are blended into the narrative. A brief free-flowing life sketch of Shri Chattambi Swamigal, Shri Swami Sivananda Maharaj and Shri Swami Tapovan Maharaj recreates the spiritually charged atmosphere that nourished Puja Gurudev.

Foreword and Message

“It is fascinating to go back in time,” writes **Puja Guruji Swami Tejomayananda** in the Foreword, “and see the birth and growth of Swami Chinmayananda, nourished by two great sages – Swami Sivananda Maharaj and Swami Tapovan Maharaj, who were the best of friends. It is heart-warming to see how they lavished their love and care on the young journalist and turned him into Swami Chinmayananda.”



In his Message, **Puja Swami Swaroopanandaji** congratulates the authors for “conceptualizing and binging about this beautiful book. “Reading the book”, he avers, “will uplift your vision of life and inspire you to become one with that vision.”

Authors and Sponsor

Leading the Chinmaya Archives Department, **Swamini Kaivalyananda** meticulously gathered all the letters and materials and formulated the concept of the book. Behind its flowing narrative lie endless hours of diligent and hard work by Swaminiji.



Smt. Parvathy Raman, a long-time devotee of the Mission, served Pujya Gurudev in Sidhbari and later in many different capacities. As a successful editor of *Tapovan Prasad* for 17 years, she took the magazine to new heights.

“It has been a unique adventure for us to travel back in time,” write the authors in their Preface, “and relive the timeless moments with the great sages in Rishikesh, through their own words, through rare pictorial references, letters and small vignettes that opened up vast vistas in the misty past.”

Though constrained by the severe lockdown conditions because of the COVID-19 pandemic, the authors “felt an abundance of divine grace bless their efforts,” with help pouring in from various unexpected quarters “that defied logic” and left them speechless!

In her welcome address, Swami Kaivalyananda disclosed that going through Swami Tapovanji Maharaj’s letters opened her eyes to “his friendly, approachable and very affectionate nature.”

Smt. Parvathy Raman expressed how blessed she felt to have been given the opportunity to write the book, “It has been a living, breathing experience of being in the presence of these Masters,” she said, “I do hope this book communicates this experience to the readers as well.”

Smt. Padmashree R G, a long-time devotee, who knew Pujya Gurudev from her early years and also served as his secretary for many years, sponsored the book “impelled by her intense devotion to the *Guru parampara*.”

The Release

“The birth of a child in a given family floods the whole family with great joy and excitement,” said **Pujya Guruji Swami Tejomayananda** on releasing the hard copy of the book. “But if that child goes on to become a great sage of his age, then not only the family, but the whole world rejoices. He radiates that joy, peace, happiness and knowledge in the whole world. All those who come in contact with such a person become totally transformed.”

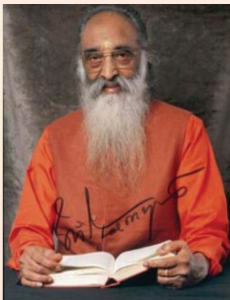
Pointing out that he had read each and every page of the book, Puja Guruji said, “I tell you, once you start reading it, you cannot keep it down – until you finish it!” He disclosed that there were quite a few things that even he did not know and the book was “a great revelation.”

Puja Swami Swaroopananda released the E-book “as an offering to our Guru Parampara.” He lauded Chinmaya Archives for the wonderful book that illustrated the lives of Gurudev’s three Gurus and “their love for our Gurudev and how they nurtured, and in a way, moulded and made Gurudev one of the greatest Masters of our time.”

The most beautiful part, he pointed out, was that it reflected the glory and love of Gurudev’s Gurus, who, recognizing the potential in Gurudev, “gave us their love in the form of Gurudev.”

Swamiji congratulated the entire team, the two authors and the sponsor for the beautiful volume.

An ordinary reader will find an interesting story here. A newcomer in the spiritual arena will find this book to be an eye-opener. A mature seeker will be catapulted into the highest meditative states in the very process of reading this.



Bhagavad Gita Chapter 2

Talks by
**Mrs Prarthna Saran
(in English)**

Every Tuesday at
11.30 a.m.

www.youtube.com/c/ChinmayaMissionDelhi

Mrs Saran President Chinmaya Mission Delhi, is a student of Gurudev Swami Chinmayananda. She was a Professor of English literature and taught at Delhi university for over 35 years. She holds regular discourses on various Vedantic texts and is adept at presenting the relevance of the Bhagavad Gita as a practical document of intelligent life skills.



Book Release Report : Courtesy Tapovan Prasad September 2020

SHOWERS OF GRACE CONTINUE

“Whether one wants to gain *jnana* or *bhakti*, it is not possible without a Guru,” pointed out Pujya Guruji Swami Tejomayananda. In the week leading up to the sacred *Guru Purnima* celebrations, Pujya Guruji commenced discourses on the ‘Guru Paduka Stotram’ on June 30, 2020. This hymn to the *holy padukas* of Shri Guru is chanted whenever the *Paduka Puja* is performed. Therefore, it is but fitting that the deep import of these nine slokas should be known and understood. In the evenings that followed, Pujya Guruji unravelled this topic beautifully and logically.



Pujya Guruji explained, “As *jivas*, we are lost in the wilderness of *samsara* and forget that our essential nature is *para-brahma svarupa*. The one who unites this *jiva* with his *param svarupa* is the *Sadguru*, who abides in the Absolute Truth.

The feet represent knowledge, culture and values that a person stands for. The Guru is rooted in *Brahma Jnana*. Hence, his lotus feet are most precious. The *Guru padukas* are significant because they protect the feet of the *Sadguru* and, therefore, assume great importance for us.

The beauty of the *padukas* are such that our spiritual master cannot remain in the physical form at all times, but the *padukas* can always remain with us.”

Having established the exalted nature of the Sadguru and the special place of his padukas, Guruji expounded on how devotion to them brings manifold blessings and takes the devotee across the ocean of *samsara*. “These blessings are not an exaggeration”, he emphasized. “Reading the lives of great saints, provides us with ample proof and evidence.”

One of the most beautiful daily takeaways was ‘**The greatest calamity is when we forget the grace and blessings of God and Guru.**’

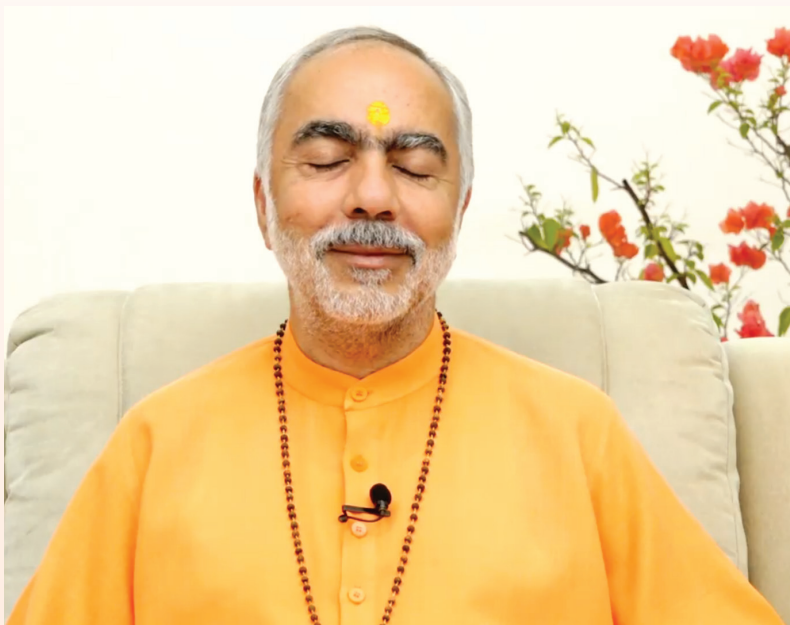
These blissful discourses concluded on 13 July and were immediately followed by online discourses on ‘Shri Guru Tattva – 108 Names of Shri Guru’ from July 14 to 22. Authored by Pujya Guruji as an offering to the ageless and precious *Guru Parampara*, the 108 Names on *Shri Guru Tattva* reveal the subtle truths of the Absolute Being who graces our life with His unconditional love, awakening us to the Infinite. Delving deep into the meaning of each name, Pujya Guruji unearthed hidden treasures and inspired seekers of *Vedanta* with numerous takeaways such as, ‘*Tirtha* is the knowledge of the Self that takes us across the ocean of *samsara*. It comes in the form of the Guru and his blessings.’ Indeed, it was a beautiful pilgrimage into the glory of the Guru as well as lessons for *sadhakas* walking the path.

Krishna’s Powerful Instructions

As part of *Aradhana* week, leading up to the sacred observance of Pujya Gurudev Swami Chinmayananda’s *Mahasamadhi* Day (3rd August), **Pujya Swami Swaroopananda**, Global Head of Chinmaya Mission Worldwide, conducted an online *yagna* titled, *Krishna’s Powerful Instructions* (KPI) from 25 July-2 August, 2020. Chinmaya Mission San Jose was blessed with the opportunity to host this *yagna* and related activities in collaboration with CCMT.

Additional highlights of the KPI *Yagna* included a daily musical prelude by Chinmaya Swaranjali members of North American Centers, post-talk video clips of Pujya Gurudev from the Marathon *Bhagavad Gita* camp at Krishnalaya, California, post-talk reflection questions and takeaway messages.

In this 9-day series of talks, Pujya Swami Swaroopananda, masterfully wove together 18 verses from the treasure-trove of



Srimad Bhagavad Gita, and revealed Shri Krishna's Powerful Instructions (KPIs) in each one of them.

Pujya Swamiji declared, "The loving but most powerful instructions of Shri Krishna, like a mantra possess the power to lift our mood, inspire and give us the confidence to seize opportunities for greater development, greater fulfilment and greater contribution to the world. They reveal how we can get that sense of permanent everlasting peace and happiness that we seek."

Chinmaya Samarpan 2020

*An Offering of Love & Gratitude unto
the One whose Wisdom Lights our Path*

On the occasion of Pujya Gurudev Swami Chinmayananda's 27th Mahasamadhi Day, 3rd August 2020, Chinmaya Mission West, in collaboration with CCMT, presented a first-of-a-kind program, aptly named **Chinmaya Samarpan**: a 2-hour live tribute, an offering of love and gratitude, on Chinmaya Channel YouTube, reaching viewers and devotees worldwide. The Aradhana Day program gave us an opportunity to reflect collectively on the qualities, life and teachings of Pujya Gurudev, inspiring us to attune our lives to His noble ideals.

The presentation began with a soulful invocation prayer and *bhajan* by Jayanti Sahasrabudde. Small photo of Jayanti Since Chinmaya Mission San Jose was blessed with the opportunity to host the program, the invocation was followed by a brief opening address by Brahmachari Soham Chaitanya of CMSJ. Sohamji extolled the greatness of Pujya Gurudev and instructed us to emulate the qualities of the Master with a profound saying in Sanskrit,



“सिद्धस्य लक्षणानि साधकस्य साधनानि”,

which means, the qualities of a *Siddha Mahatma*, are the *sadhanas* for a seeker.



Pujya Gurudev, Swami Chinmayananda's *Viraat Swarupa* was on full display as we were transported across continents. This journey began with lighting the Chinmaya Jyoti and 108 lamps in San Diego, California at 5:45 pm Pacific Time, the exact

time of Pujya Gurudev's Mahasamadhi. Flowers were reverentially offered to Shri Gurudev's *padukas* with love and devotion while singing the *Chinmaya Ashtottara-sata Namavali* composed by Pujya Guruji.



Subsequently, devotees of all ages from Shishu Vihar onward poured their love with reverence, at the lotus feet of the Great Master, with bhajans and songs.



The Chinmaya Yuva Rhythms group lifted us, to yet another level, with their melodious and harmonious rendition of their original and well-known composition, “Gangadhara”.



Our Swamins and Brahmacharins, teachers of the CMW e-Bala-Vihar summer camp enthralled us with their poetic storytelling of the events of the *Mahabharata*.

A creative skit performed by the CHYKs and the Setukaris was well adapted to this virtual environment, and included a surprise remote audio call-in by Sri Gurudev, sternly yet lovingly, advising us on the right attitude while serving with our eyes fixed at a higher altar.

There were segments featuring snippets of inspiring talks on the Bhagavad Gita by Pujya Gurudev and excerpts from his personal letters to devotees. Through the aptly chosen letters, Gurudev answered the very questions arising in the hearts and minds of all *sadhakas*.

The program culminated with the beautiful offering of the Chinmaya Aarti in Sidhbari, the Mahasamadhi Sthal of Pujya Gurudev.

The entire program was creatively and seamlessly executed by dedicated *sevaks*, in the *yagna* spirit, from various North American Mission centers and CCMT. The entire offering touched the hearts and minds of the countless Swamins and devotees around the globe.



Inspiring Interview

The highlight of the program was a first of its kind interview of Pujya Guruji Swami Tejomayananda, at Sandeepany Sadhanalaya, Mumbai by Pujya Swami Swaroopananda who is currently at Chinmaya International Residential School (CIRS), Coimbatore.

Below is an excerpt from this unique instructive dialogue.

Swami Swaroopananda: *Can Guruji tell us about the principle of leadership and management through Guruji's own experiences over the last 25 years of leading the Mission so successfully?*

Swami Tejomayananda: Yes, surely. I do not have an MBA degree or any certificate in management courses, but I have formed some principles based on what Gurudev said, and I work with them. Nowadays, we have 2G, 3G, 4G ... in mobile phones. I say, my principle of management is 2G – one G is called God and second G is Gurudev.

By this, I am referring to firm, unwavering faith in the grace of God and the blessings of Pujya Gurudev.

Samartha Ramdas Swami pointed out in Marathi: *parantu tethe bhagavantāce adhiṣṭhāna pāhije*— all of us have the ability to achieve great things, but the altar of worship should be Bhagavan alone.

Everybody knows that when I became the head of the Mission, I did not have any experience of organizational work; I knew only teaching work. So, the first thing I kept in mind was that I don't know everything. Therefore, I was ready to learn from senior members and trustees about legal issues and finances. I also learnt organizational and problem-solving skills. So, the first thing we have to acknowledge is that we do not know everything. And we should be ready to learn. For that, we need some humility.

The second principle is gratitude. Always remember it when someone has done something personally for us or for the organization. Always remember that contribution and be ever grateful.

The third important factor is that in our interactions, while working with people, we are likely to commit some mistakes. Sometimes, someone's feelings may get hurt. At that time, unhesitatingly and immediately, we should apologize and say we are sorry. If we follow this point, the problem can generally be solved very easily. I can't say that everything will get solved, but in my experience, things become much better.

So, first comes the humility to learn, secondly gratitude, and thirdly the readiness to accept one's mistakes. Then we can move ahead smoothly. These are the principles I have followed so far. Now, you are the leader!

Swami Swaroopananda: Guruji, what would be your message for everyone?

Swami Tejomayananda What I have found is that people are fond of collecting messages. So, my message is: Don't go on collecting too many messages!

Bhagavan Shri Krishna has given beautiful messages in the Bhagavad Gita. Just choose one message. Now, the ball is in your court! I will not tell you which message to choose. You can choose one message from the Bhagavad Gita or from Gurudev's teachings and make that your guiding light in life. Keep that always in mind. With that, you can proceed further.

Hence, my message is: Choose a message from the Bhagavad Gita or Gurudev's teachings and follow it sincerely. All the best will come to you. There is no doubt about it!

Watch this memorable exchange on Chinmaya Channel on YouTube.

at: <https://www.youtube.com/watch?v=8YE3a18HQcQ>

MISSION NEWS

Online Satsang with Swami Prakarshananda

The last five months have been trying times for the entire human race. At such a time the saving grace for all of us has been the abundance of online *satsang*.

At the Delhi Centre **Swami Prakarshananda** did not take long to master the technology by which Swamiji could reach out to the maximum number of people. The Chinmaya Mission YouTube Channel which had just been started is today being put to good use.

Swami Prakarshananda holds discourses on every Monday Wednesday and Friday at 11.00am Over the last few months varied topics like Meditation, Question and Answer Sessions on Spirituality in Day to Day Life, Need for Prayers, How to Offer Prayers, How to Live in Joy not for Joy have been covered in both English and Hindi.

Bhagavad Gita Chanting is now being taken up every Monday. Using the lead and follow method by chanting each line twice Swamiji makes it simple for all those who are keen on learning the correct way of chanting to be able to follow.

Shri Ramcharitmanas: Every Wednesday at 11.00am Swamiji takes up short *prasangs* from the *Tulsi Ramayana*. Swamiji, in his inimitable style, with utmost devotion has spoken about Bharat ji's true devotion to Ramji, the famous *samvad* between Shri Ramji and Lakshman, Mata Sita ji's *haran* and *Navadha Bhakti*. These talks bring great joy and a lot of peace to a large number of viewers across the world.

In addition, daily capsules of knowledge on select verses of the *Bhagavad Gita* continue to be posted on WhatsApp in the form of an audio recording. Swamiji is currently discoursing on select verses of Chapter 9.

Online Puja Celebrations

The current Pandemic situation has changed our life to a great extent and as precautionary measure spiritual gatherings are not allowed. Consequently, all functions at Chinmaya Mission Delhi



are celebrated online. Devotees look forward to the online *puja* celebrations with Swami Prakarshananda who performs them with great *bhakti*. On the occasion of Pujya Gurudev Swami Chinmayananda's 27th *Mahasamadhi* Day, Swamiji performed *puja* and *abhishek* at the Guru Mandir.

This was followed by a joyous *Krishna Janamashatmi puja* on 11th August. Swami Prakarshananda performed *shodashopachar puja* of Lord Krishna on behalf of the *yajmans* who remained tuned to our Facebook page and participated online in the *puja*. Though it was an online session Swamiji managed to hold the viewers attention, explaining each step. The beautifully adorned altar captivated the minds of all.

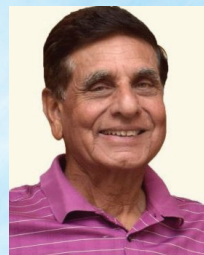
Chinmaya Ranjan Bala Vihar

To celebrate *K r i s h n a Janamashtami* with the Bala Vihar Children, Brni. Vrinda conducted an online puja and archana with 108 names of the Lord. Around 17 children participated. They followed Brni. Vrinda's lead and instructions, and performed the *puja* in their respective homes.



Shraddhanjali

Shri Billy Shrikent, an old-time devotee of Pujya Gurudev, attained His holy feet, in the early hours of the morning of August 4, 2020. He will be fondly remembered for his gentle presence and smiling demeanour. He is survived by his wife Indu Shrikent, and their two children, Nandini and Karan.



Billy regularly attended discourses and *pujas* at the Mission, and was a keen participant of the Study Group coordinated by Smt. Anita Raina Thapan.

The Shrikent family is an integral part of the Chinmaya Mission, more so the Delhi chapter. Indu has for years devotedly, selflessly and with dedication been serving as Editor of Delhi News Bulletin. We offer our heartfelt condolences to her and the entire family. May Gurudev's grace and blessings be their cloak in this time of grief.

Chinmaya Ranjan

Online Classes with Brni. Vrinda Chaitanya

Vivekachoodamani class on Zoom

Every Monday 11.00am to 12.00 noon.

Coordinator: Abha Malhotra +91 9811135406

Bhagavad Gita Ch.3 class on Zoom

Every Thursday 11.00am to 12.00noon

Coordinator: Meena Kalra +91 9953753369

Online Study Group with Dr. Anita Raina Thapan

Bhagavad Gita Every Wednesday 5pm to 6.30 pm

Bhagavad Gita Every Thursday 5.30 pm to 7 pm

For Information Contact : 011-42908811 9313353661

Online Bala Vihar Classes

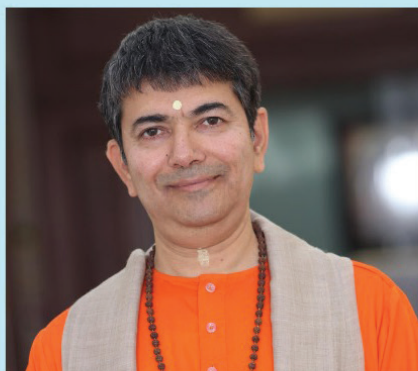
1. Senior Bala Vihar (9-14yrs.) 10.00 to 10.45am, every Sunday

2. Junior Balavihar (5-8yrs.) 11.00am to 11.45am, every Sunday.

Bala Vihar coordinators : Brni. Vrinda Chaitanya, Sharmila Bhowal, Jaya Mitra and Krishna Sen.

For information regarding Bala Vihar contact

Brni. Vrinda Chaitanya at +91-8368494718.



Online Classes by Swami Prakarshananda

Monday - Bhagavad Gita Chanting
Wednesday - Ramcharitmanas (Hindi)
both classes are at 11.00 am



New Class on Tattvabodha (Hindi)
Every Friday at 5.00 pm

on YouTube



www.youtube.com/c/ChinmayaMissionDelhi

the itanh vairine



learn bhagavad gita chanting

with

Swami Prakarshananda

Every Monday at 11.00 am

<http://youtube.com/chinmayamissiondelhi>

Dear Members ,

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Discourses and other Activities at
Chinmaya Mission Delhi.

Follow us on :



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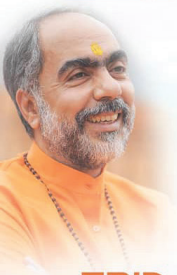
SEPTEMBER 2020

NO. 8



CHINMAYA MISSION UK
PRESENTS

EXCEEDING EXCELLENCE



WITH

PUJYA SWAMI SWAROOPANANDA
GLOBAL HEAD, CHINMAYA MISSION



**FRIDAY 18TH TO TUESDAY 22ND
SEPTEMBER 2020**

Five online evening talks in English based on
philosophy and practice from the Bhagavad Geeta

7.00PM - 7.30PM BST

Followed by Arti daily.
Tune in early for Bhajans by
Chinmaya Swaranjali.



YouTube

Chinmaya Mission UK



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