

CHINMAYA Prabhat



CMTCC • VOLUME 4 ISSUE 1

JANUARY 2014

UPCOMING EVENTS 2014

FEBRUARY 17-22
Swami Shantananda

FEBRUARY 27
Maha Shivaratri

MARCH 8
HOLI INDRADHANUSH
ST. Paul

MARCH 22-28
Swami Sarveshananda

MAY 3
Geeta Chanting Competition
ST. Paul

MAY 4
Geeta Chanting Competition
CHASKA

MAY 8
GURUDEV JAYANTI

Hari OM!

Ragamala dance group gave a divine performance for the occasion of Deepavali this year. Pujya Guruji Swami Tejomayananda blessed the program by naming it 'Krishna The Enchanter'. The vision of the program was 'Nartan Se Paramatman': Union with the Lord through dance.

This may lead to many questions in our minds: Why seek the Lord? Who is this Lord that we seek? How do we seek Him? Are we fit to seek Him? In this seeking what about our worldly needs?

Omniscient Lord being all compassionate has given the answers to all these questions.

Through all our seeking of objects, people, circumstances etc., we are seeking happiness alone. And since Lord is the source and abode of all happiness, all of us knowingly or unknowingly seek Him alone. Pujya Guruji says, "Seek the ocean not the waves, because in gain of ocean all waves are automatically gained".

A part cannot exist with out the whole. We are all parts and Lord is the whole. Thus this entire cosmos is the manifested form of the Lord. Purusha Suktam says 'Sahasra Shirsha Purushaha-----' All heads are His heads, all limbs are His limbs.

Thus to seek Him, all we have to do is to simply remember this. Then no special act of worship is required because every act automatically becomes a worshipful act.

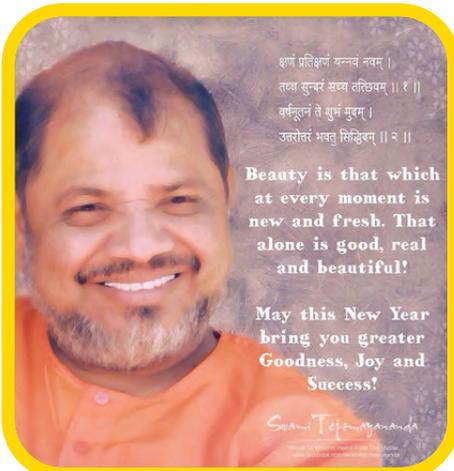
Bhagavan Ramana Maharishi says: "Jagata Ishadhi Yukta Sevanam: Thinking this world to be pervaded by the Lord, serve the world".

We may not feel fit enough or pure enough to seek the Lord. Lord Krishna says in Bhagavad Gita: "Even if the most sinful worships Me, with devotion to none else, he too, should indeed, be regarded as righteous, for, he has rightly resolved".

We may also wonder about the worldly needs of money, comforts, family etc. Again Lord reassures in Bhagavad Gita: "Yoga Kshemam Vahami Aham: I will take care of it for you if you seek Me whole-heartedly".

So our Sadhana is not to seek the Lord also, but to seek the Lord ONLY in every action. May Pujya Gurudev's and Guruji's blessings strengthen this resolve in us.

Chinmaya Prabhat sevikas and sevaks.



क्षमं प्रतिक्षणं यन्मयं नन्दम् ।
तस्य सुन्दरं सख्यं तत्रिखयम् ॥ १ ॥
स्मिन्मूलं ते सुखं सुरम् ।
उत्तरोत्तरं भवतु सिद्धिदम् ॥ २ ॥

Beauty is that which
at every moment is
new and fresh. That
alone is good, real
and beautiful!

May this New Year
bring you greater
Goodness, Joy and
Success!

Swami Tejomayananda

WHY SERVE?

We live honestly the noble life of sacrifice and service, producing more than what we consume and giving more than what we take.

The Beauty of hands does not lie in the ornaments that adorn them but in the dana (charity) or the seva (service) they render. The ears fulfill their purpose by listening to the glories of the Lord or by attending satsang. Beauty of life is not in indulging but in seva. In schools and colleges we are taught how to earn our livelihood. That is good but we begin to live only when we begin proactively serving. All great men are remembered for their selfless contributions to society. How should we live? Most importantly we should live an honest life of sacrifice and service, with honesty in speech, action and thought. Our goal is one Truth, so every step on the path should be imbued with truthfulness.

Honesty needs to be coupled with sacrifice and service. This world is a school where every experience is learning. It is not a place for indulgence in pleasure but offers an opportunity to sacrifice, serve and learn. Unless we sacrifice the lower, we cannot gain the higher. A life spent in idling away our time in the enjoyment of sense pleasures is an ordinary one. But if we are ready to sacrifice our life for the attainment of our goal, it is the best utilization of our talents and resources.

Producing more than what we consume. We should give back whatever we get. If we get goodness or compassion then we must return it as well. Each person has a capacity to do something special. Each one of us is unique and necessary for this world. We must live and work with the attitude that if I were not there the world would be a lesser place without me. Ramana Maharishi says in Upadesh Sara, "jagat ishadhik yukta sevanam, asta murti bhruv deva pujanam". Service itself is worship. We must serve the world with the understanding that we are worshipping the Lord. God does not need help, He is giving us opportunity to serve and we should work with that attitude.

Only through the service we can transform ourselves. So we must serve with the attitude that we are serving the Lord Himself. We must invoke His presence in every being in the world. Then our every action, even the insignificant one, becomes a seva. We should have respect even for the objects we use. Only then will there be an inner transformation. Gurudev used to say "Be a giver of love not a beggar of love". Do not be indebted to the world because then you will have to return to pay your debts. Hanuman served Rama so faithfully that Bhagavan felt indebted to him and Bhagavan wanted to remain in Hanuman's debt because any wish to repay him, would mean trouble for Hanuman. So be like Hanuman - Continue serving without any thoughts of repayment.

(These are excerpts from a discourse by Swami Nikhilananda in December 2001 on the Chinmaya Mission Pledge. This is his tribute to Pujya Gurudev on the occasion of 50th year celebrations of the Mission.)



Gord Walk-a-thon (September 2013)



Vivek Ji with Children (December 2013)

Balvihar Students and Teachers Share their Thoughts, Ideas & Creativity

RAGAMALA DANCE

BY HARSHINI (GRADE 7)

This year's Diwali celebration was different than past years. Instead of having a Diwali Mela, we watched a Bharatnatyam dance show. Bharatnatyam is a type of Indian classical dance performed to Carnatic music. Bharatnatyam includes intricate footwork, hand gestures and facial expressions. The dances were choreographed by teachers at Ragamala Dance and performed by students. The theme was Krishna the Enchanter. The dancers wore colorful costumes and gold temple jewelry, including head ornaments, necklaces, bangles and anklets. The first part of the evening was a short movie about Swami Chinmayanada made by high school students at Chinmaya Mission Twin Cities. The performance started with a prayer and offering to Lord Ganapathi. Afterwards, there were five more beautiful dances, including one called "Alaipayuthe", where Radha is singing to Krishna. She wants to be in union with him and this dance really stood out. The evening ended with a catered Indian dinner. Thanks to the organizers and dancers for a great night!



Balvihar Students and Teachers Share their Thoughts, Ideas & Creativity

Invitation

In the morning.....

An invitation to the bright sun
An invitation to the blue sky
An invitation to the crawling and flying bugs
An invitation to the green grass
An invitation to the butterflies and dragonflies
In the night.....

An invitation to the glowing moon
An invitation to the dark sky
An invitation to icky spiders
An invitation to the brown and trampled grass
An invitation to the mighty mosquitoes
Soon.....

The sun slowly rises
The moon pops out of sight
The blue starts to come
as the dark goes away
The crawling and flying bugs crawl or fly in
As the icky spiders walk out
The green grass comes to shine
As the brown and trampled grass wears out
The butterflies and dragonflies fly gracefully
As the mosquitoes disappointedly flew out

The invitations were passed out again

BY MOUNIKA POLAMA REDDY
(GRADE 6 - ST. PAUL)

THOUGHTS of a 10th GRADER

What are absolute and relative real?

- Relative real is something that only exists when contexts exists. If that context is removed, then it doesn't exist.
- Absolute real is something without attributes, unmanifested, or inexplicable and capable of independent existence.

What is the Jiva?

- Atman, the pure consciousness, is the immortal essence of a human being.
- The components that make up the Jiva are the pure consciousness and the vasanas.
- These vasanas are what drive the BMI.

Debate - Is the Jiva absolute or relative real?

Relative real points of argument:

- Includes vasanas which drive actions done by the body and BMI is relatively real so the Jiva is relatively real.
- The Jiva has attributes which are the vasanas.
- If you take away the vasanas from the Jiva, it leaves just the pure consciousness which is no longer the Jiva. This point was made from the definition of relative real stating that something exists only when contexts exists, and when that context is removed it doesn't exist. So in the case of this point, the vasanas are the context. When you take away the vasanas, the Jiva no longer exists.

Absolute real points of argument:

- BMI cannot do anything without the Atma.
 - When something is relatively real, if you take away its context it doesn't exist, and there is nothing you can take away from the Atma.
- The debate winner was the relatively real side.
The Jiva is relatively real!

Conversation between Person A and B

A: Person B, let's say you're on another team with one other person. How many of you are there?

B: Obviously there is only two us.

A: Actually, there is at least six of you. Who you think you are, who the other person thinks you are, and who you actually are.

BY ASHWIN KOLLA (GRADE 10 - ST. PAUL)

Deepavali, Festival of Lights

BY RANJANI HARIHARAN (GRADE 6 - ST. PAUL)

Today is a very exciting day for everybody at Balavihar. I can barely pay attention in religion class as I excitedly anticipate the rest of the day's events. After Religion class, all of us will gather in the assembly room to make crafts and to eat wonderful sweets. I am dressed in my best clothes for this special event. I even set a new resolution for myself, like many do on the day of the New Year. But why all the excitement? What is all the dressing up for?

Today is the day we call Deepavali or Diwali, whichever. It is the Festival of the Lights. But all celebration is only part of what I see in Deepavali. What I really see is a new beginning, or a chance for fresh starts. I see chances to become friends with those I have not gotten along with. I see chances to get back together with old friends. I see chances to make completely new friends. I see time to spend with family. But what I see the most is HAPPINESS. You see, if we are not happy, Deepavali completely loses its meaning and purpose.

Deepavali is not just a time to eat sweets and play with friends, new and old. It is a time to forget our stress, our sorrows, and our worries. And that is exactly what we did on November 3rd of this year at Chinmaya Balavihar, St. Paul. We worked on a craft activity, talking and laughing together, and at the same time, remembering its spiritual significance in our own way. I remembered it as Lord Rama returning to Ayodhya with Sita and Lakshmana. I also remembered it as Sri Krishna killing the evil Narakasura and restoring peace to the Earth. However, whatever thoughts you might have had that day, or whatever you remembered on Deepavali, I think it is important to remember this: Deepavali, celebrated either way, is celebrated as a victory of good over evil. I feel that it is good to just let your good side win over the bad and make the decision that is right. Because sometimes, the right decisions aren't always the decisions that make you feel good. You have to think about not just yourself, but the others around you, and what's good for them. And that is what I think really matters on not just Deepavali, but for the rest of your life. Hari Om!



Guru Paduka Puja



Swami Ishwarananda

CHEMISTRY & VEDANTA

NEETIJ KRISHNAN (GRADE 10)

Vedanta teaches us about the nature of the universe and how everything in the universe is merely a reflection of the same unchanging, omnipotent, omnipresent, and conscious Truth. Vedanta teaches us how to live in, interact with, and find happiness in the world. This universal Truth is visible everywhere. We can even see it in the periodic table of the elements. How can the periodic table of the elements teach us about spirituality? How can it teach us about the “Oneness” that Vedanta indicates?

Matter: we can see it all around us. But someone long ago wanted to know what actually constitutes this matter. People eventually found out that the organic matter we can see is in fact made up of small living cells, tiny components of every living thing. It was then discovered that all matter, organic and inorganic, is made up of small things called atoms. Eventually we discovered something even subtler than that: particles called protons, neutrons, and electrons. From the gross matter, we went all the way down to the subtle, subatomic level. It is at this atomic level where we notice a parallel between chemistry and Vedanta.

Protons, neutrons, and electrons are within every speck of matter in existence. The only difference between objects is the arrangement of different kinds of atoms within them. The constituent particles remain the same. What does an atom look like? All atoms are made up of a proton-neutron nucleus and electrons that orbit the nucleus. These electrons orbit the nucleus at various energy levels. The number of “outer electrons” in an atom determines its stability. The atoms of most elements are unstable. Their nature is to move towards stability. They achieve stability by constantly attempting to give electrons to or take electrons from other atoms. Elements that are inherently stable have no need to give or take electrons and are known as the noble elements. These noble elements are completely stable and unreactive. Even in the presence of highly reactive elements, a noble element will remain unaffected and will not react.

How is this similar to the teachings of Vedanta?

Neutrons have no charge and are inactive; they represent the tamasic guna. Electrons are negatively charged and are always on the move: they represent the rajasic guna. The protons are positively charged, they are not agitated, but at the same time, not inactive. They are sattvic and attract the rajasic electrons. The elements represent all humans, and each person has all three gunas in varying combinations. Many humans are unsatisfied and are constantly seeking stability. However, there are a handful of realized human beings who have achieved stability similar to that of the noble elements. They are unreactive in all human encounters, and other human beings strive to be like them.

Atoms that are only one electron away from achieving noble configuration are the most eager to become noble. Similarly, when a person is at the cusp of Self-Realization, he/she will avoid all other distractions and stop at nothing to achieve that peaceful mental state. It is extremely difficult to artificially make a noble element unstable by removing or adding an electron. Once a human being is self-realized, the tumultuous agitations of the world cannot sway them.

As humans, we seek happiness and stability. But how should we seek happiness? Just like the elements of the periodic table, our goal should be to become noble. The atoms of noble elements have the smallest size. This is analogous to a highly reduced ego in a noble person. Just as other elements strive to achieve the ideal configuration of a noble element, humans should attempt to reduce their egos to become noble. Compounds of atoms that we see in everyday life are created when atoms bond in many different ways. Atoms bond with the sole purpose of reaching that stable, content state. Sometimes they share electrons and sometimes they give electrons away to other atoms. As human beings, we must bond with other human beings with the intent to reach that peaceful state by sharing our spiritual wealth.

The action, or karma, of the atom is chemical bonding to attain stability. In this process, the atoms exhaust their agitations by trading electrons. Once atoms achieve a stable configuration, they are no longer agitated. The lesson for human beings is to perform the right karma to exhaust their tendencies or vāsanās and become like a noble person, or Mahātma.

IN LORD'S NAME

PRATHUL RAO (GRADE 3)

Once upon a time there was a fisherman named Rahul. Rahul always caught at least one fish a day for his family. The most fish he'd caught in a day was five fishes! He would take them and sell in the nearby market. With the meager money he got, he will buy food for his Family. This was going on for many years. How much ever he tried, he never got more than five fishes. One day Rahul was sick, he told his son to go out and catch some fish. He called his son and told him, "Son, I am sick today. Can you go in my place t catch the fish today?" "Okay father" said his son. So off he went to the river to catch fish.

Rahul's son Ram was a nice lad. He always helped everyone, never expected anything in return. He was always happy with what he got and always felt that whatever happen to him is God's wish and is good for him. He was so happy that his father called him to help him today. He walked to the nearby river with only one thought. "I should catch as much fish as my father and bring home good food so that my father will be happy. I can buy some medicine for my father so that he will feel better." He thought of Lord Krishna as usual and reached the river. He reached the river, prepared his fishing net and dipped it in the water and waited. In few minutes, he felt his fishing net feel tight. He pulled it with great strength. What did he find? Behold! there were 3 fishes in his net. He was thrilled that within such a short time he could catch that much. He pulled the fishes out of the net and put them in his basket and fished again. Within an hour he could catch around fifty fishes. He couldn't believe his eyes. His basket was so full and heavy! He carried the basket straight to the market. People were flocking around him to buy as the fishes were fresh, big and looked good. Within hours, all his fishes were sold. Ram accepted whatever money people gave him. Once all the fishes were sold, he took the money and bought bread, butter, flour, vegetables and medicines and hurried home.

Once he got home, he gave his buy to his mother. His mother was thrilled to see these many things her son bought and went into the kitchen to make good dishes for the family. Ram went to Rahul and gave him the medicines. Rahul was so surprised to hear about Ram's good fortune today and what he brought home. He asked his son, "Son, how did you get these many things?". Ram replied, "Dear Father, I went to the river to fish as you told me. Sold all the fishes I caught in the market and bought all these." Rahul was puzzled. "Son, how many fishes did you catch?" he asked. "Father, I caught a basket full." replied Ram. Rahul couldn't believe his ears. "How come you caught that many fishes?" "I don't know father, I did just like you taught me" replied Ram. Rahul couldn't understand how his son could catch that many fishes when he for the past so many years only could catch maximum five. Once Rahul got better, he asked his son to go with him to fishing. Next day, both of them went together to the river to fish. On the way, Rahul observed that Ram was reciting Lord Krishna's name again and again. Before putting his net, he was remembering Lord Krishna and also prayed to do his best before he started to fish.

Now Rahul understood how his son could catch more than him. He remembered. "All these years when I come to fish all I think is that I should catch a lot today. Get lot of money and buy this and that. I never thought of Lord. But here is my son, he doesn't think about the result. But does everything surrendering himself to the Lord". Rahul told to his son, "Son, today you taught a great lesson. Thank You for that". Ram couldn't understand what he taught his father. He didn't dare to ask out of respect. Rahul started fishing today thinking of Lord and he also caught lot more fish. This way Rahul began to start his day by thinking of Lord every minute and in everything he did. Soon their poverty was a past reality. They had enough to live and Rahul felt a sense of immense happiness and satisfaction as he never expected anything. What he did, he did taking the Lord's name. Whatever he got in return, he enjoyed it as a "prasad"(gift) from the Lord. When he got pain or sadness, he took it as God's gift also and when he got happiness and comfort, he took that also as God's gift. All he thought and realized was the presence of Lord everywhere and in everything. Friends, lets try to be like Ram and Rahul. Lets keep Lord Krishna's name always in our heart. Do everything in a day thinking of him and be thankful to Him for all He gives us. Remember, even the day we spent is a gift from Him. Lets try our best and leave the rest to the Lord.

Karmanye Vadhikaraste, Ma phaleshou kada chana, Ma Karma Phala Hetur Bhurmatey Sangostva Akarmani Bhagawat Gita (Chapter 2, verse 47) (Meaning in English : You have the right to perform your actions, but you are not entitled to the fruits of the actions. Do not let the fruit be the purpose of your actions, and therefore you won't be attached to not doing your duty)

At Lord's Feet



**HAVE YOU EVER
WONDERED?
WHY MEDITATE?**

“Meditate—Meditate—Meditate, and—Meditate”. These are the words of Param Pujya Gurudev Swami Chinmayananda himself! Not only the scriptures but even the latest scientific research shows astoundingly positive tangible effects of practicing regular meditation on our physical and mental health. The Rishis and Munis have practiced meditation for ages, and there are masters like Gurudev himself who have broken down the basics of meditation into simple steps so that the common man can avail the benefits of meditation.

Regular and sincere meditation on the nature of ‘Self’ leads one to Self Realization and liberation. Other benefits are that it also help us counter psychological conditions like anxiety, depression etc. and physical ailments like hypertension, heart disease etc. Meditation is the art of silencing the mind. When the mind is silent, concentration is increased and we experience inner peace in the midst of worldly turmoil. With regular and sincere practice, meditation becomes natural. Swami Chinmayananda, through his

books and talks on meditation takes us through the thought process necessary to gain control of our inner world. He first shows us the logic behind meditation and then teaches us the specific techniques for applying meditation to our daily lives. When meditation becomes a natural part of our day, we find our lives transformed and our minds at peace.

While describing the impact of meditation on mind Gurudev says, “Mind is ever busy fluttering from one object to another. The flow of thoughts is ceaseless. Obviously, before the mind can be made to put forth itself and concentrate on anything, it must be cultivated. In meditation the mind is made to withdraw its attention from all the sense objects. The intellect asserting its mastery over the mind orders it to stop all thoughts except the thoughts of the common denominator. By assiduous practice the mind learns to think of only one thing at a time. Such a mind would indeed be a force to be reckoned with, nay it would be invincible. Having become conscious of its true nature such a mind would not be disturbed either by passing sorrow or ephemeral joys of the world. Prosperity cannot spoil it nor can adversity degrade it!”

— With Prem, Sayali Aunty

**MONTHLY
ACTIVITIES
AT CMTc**

**EVERY
TUESDAY 7 pm**
GANAPATHI PUJA

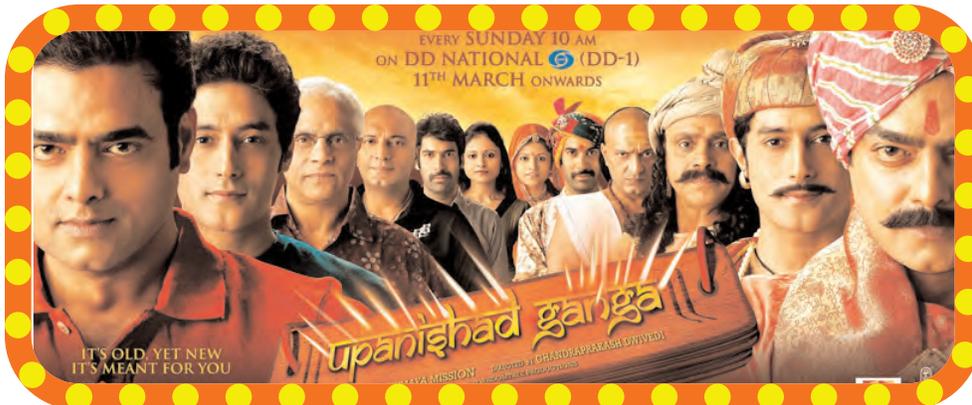
**EVERY
SUNDAY 9.30 am**
GURU PADUKA PUJA

THIRD FRIDAY
BHAJAN SANDHYA hosted by
St. PAUL FAMILY

4th FRIDAY
BHAJAN SANDHYA hosted by
CHASKA FAMILY

**EVERY
2nd SATURDAY
9.00 AM**
GANAPATHI ABHISHEKAM

**EVERY
SUNDAY 9.30 AM**
GANAPATHI PUJA



**WINNER of
TELLY AWARDS
2013**
DVDs available at
the **BOOKSTORE**