

# Newsletter

Adi Sankara Nilayam, Adi Sankara Marg, Veliyanad, Ernakulam District - 682313, Kerala, India.

## editorial

Way back in 1992, some people, unhappy with the seemingly slow pace at which CIF seemed to be working, commented to Pūjya Gurudev, "What is happening at CIF... we don't see any results!" Then Gurudev had said, "This is not some Vidyalaya where you send in a batch of students in June and out they come a year later with a report card and a promotion to the next class! This is a research organisation and its pace will be defined by its work. It will take 20 years before it can deliver results!"

Yes this is truly a research organisation and today, 20 years later, we have many results to show. This year especially has been an eventful year where we had not a moment to sit back.

The Home Study Courses of CIF has a new feather in its cap with the Bhagavad Gētā Course which was designed and directed by Pūjya Guruji Swami Tejomayananda. Pūjya Guruji launched this Course on Guru Pūrēimā day in July 2011. A year later today when we examine the feedback from our students, we are grateful to Pūjya Gurudev for every one of his 500 Gētā Jī āna Yajī as which have emblazoned in fire the importance of the Gētā for every man and in the life of CIF, as being the prime mover for all study.


So much so that many Mission Centers have now blazed a trail by setting up study groups, study classes, under an Ācārya and using the Course material, have made the study of Gētā even more powerful for the students. This Gurudev would love!

2012 also saw the launch of the CIF story and history, *Unto Research* at the hands of Pūjya Guruji on July 3rd in London. The third in the Mananam Series to commemorate Pūjya Gurudev's Centenary Celebrations in 2015, *Unto Research* finally captures the story of CIF and the road it has travelled all these 20 years since it was established in 1989-90. This was a story that waited to be told, because in telling it, there has also been an acceptance



Chinmaya International Foundation  
is a bridge between  
East and West, past and present,  
science and spirituality, and pundit and public.  
— Pūjya Gurudev Swami Chinmayananda

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July  
2-13  
2012

of the difficulties, the rough roads and the eventual accomplishment of innumerable recognitions, memberships, awards and successes.

Not that CIF has reached its goal. It has arrived though, and there is the knowledge that this is a playing field where the goal post will pose new challenges, with every success we achieve.

We urge you to read the book so you can see where Gurudev's sights were trained, what he wanted, what he has enabled, what he will keep pushing for.

Project CIF, our offering to this greatest of teachers and mentors, MUST be achieved, for what he has set in motion is a huge responsibility and what we feel as gratitude for this faith in our ability to perform this, execute this, can be expressed through the successful completion of this project, which holds the key for the next level of Gurudev's Vision: the Sanskrit University.

As we all walk together, it is our fervent hope that we will all 'saha véryam karavāvahai....'  
*Greetings and love to one and all...*

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## National Workshop on Navya Nyaya Language and Methodology (Level –I)

To understand the Advaita texts, one must know the *Nyāya* language. The nuances of Advaita are such that to express them with precision and finesse scholars leaned on *Nyāya* for expression. Which is why it is said Vedānta and *Nyāya* go hand in hand.

The 13<sup>th</sup> century scholar Gaṅgeśvara Upādhyāya of Bengal, a *niyāyika*, evolved a technical language called *Navya Nyāya*. Scholars and the Sanskrit literati thereafter borrowed the language of *Nyāya* to express their view – *prameyas*. They could evolve the precision of thought and its expression by using this. So all writers, not only of Indian Philosophy but also Sanskrit literature have borrowed this language *Navya Nyāya* which has come to become very essential to understand logic.

CIF is very grateful for the continued presence of Prof. Jha, a *Naiyāyika* himself who has held several workshops on *Nyāya* at Adi Sankara Nilayam.

Prof V.N. Jha, former Director, Centre of Advanced study in Sanskrit (CASS) University of Pune and Prof. Mrs. Ujjwala Jha, the present Director of the CASS, University of Pune held a 12 day National Workshop on *Navya Nyāya* Language and Methodology in July 2012 which was attended by 38 participants from different parts of India.

This course was the first and introductory level of a three-level course.

The Sanskrit Text *Navya Nyāya Bhāṇa Pradēpa* was covered in detail to establish familiarity and confidence with the *Navya Nyāya* Language.



## Workshop on Sanskrit Computational Tools

DEC  
22-27  
2011

*In collaboration with: Sanskrit Consortium Project funded by TDIL, MCIT New Delhi and Department of Sanskrit Studies, University of Hyderabad.*

In Indian grammar tradition, *çabdabodha* or 'understanding verbal expressions' is a significant aspect. Thus when a speaker utters a sentence, the methodology by which a hearer derives the knowledge from the sentence is '*çabdabodha*'.

The process of *çabdabodha* involves various steps such as *padapāṭha*, *pada-paricaya*, *samasta-padaccheda*, *samasta-padapari-caya*, *anvaya* and so on. Some of the steps among these are mechanical, that is, they repeat as a matter of course; this lends itself for developing reliable computational tools for such repetitive tasks. There are other tasks that involve a decision process appealing to the contextual knowledge and the knowledge about the world. Today, it is possible to develop a variety of computational tools which aid the process of understanding texts in different languages, thereby minimizing and simplifying the intermediary steps of comprehension.

This building of tools for language analysis has been made possible, thanks to the

availability of various texts on Sanskrit language analysis starting from Pāṇini's *Āṇādhyāyē*. This has helped researchers in the field of Sanskrit Computational Linguistics to build various tools of language analysis.

The last few years have seen growth of various such computational tools for Sanskrit. For example, a tool for 'Sandhi', helps join two 'padas' by applying the appropriate Sandhi rule. A Sandhi splitter on the other hand shows options for splitting a coalesced compound Sanskrit word. Then there is the morphological generator, which generates various inflected words for a given *prātipadika* or a *dhātu*. A morphological analyser and on the other hand shows possible analysis of a given word. A *Kāraka* analyser shows how different words in a sentence are related with other words. The study of Sanskrit has thus become a deep scientific exercise of importance to researchers and students. Most of these tools are available as web services.

The workshop which covered both theory and practicals, was attended by 30 School, College and University teachers.

The aim of the workshop was to introduce Sanskrit teachers to the variety of tools available which they can deploy to make the



Dr. Amba Kulkarni at the Computational Tools Workshop

language teaching far more effective. What this does is that, literature texts and philosophical texts which were becoming distanced from the masses owing to the complexity of the original language and the risk of (consequent) misinterpretation are now far easier to deliver to eager students.

The workshop participants ranged from senior directors and linguists to students and research scholars determined to keep the language flying high, from eminent institutions from all over India.

The following are some of the topics discussed and taught:

- Introduction to Sanskrit Computational Linguistics
- Introduction to Sanskrit Heritage
- Relevance of çābdabodha Theories to Language Technology
- Demonstration of samsaadhanii and Heritage tools
- Lab session on samsaadhanii (morph, sandhi) and Heritage tools
- Aññādhyāyē / Çivasūtra

Details of the other topics can be viewed at [www.chinfo.org/computationaltoolscampreport](http://www.chinfo.org/computationaltoolscampreport)

## Seminar on Sanskrit in the 21st century

MARCH  
27–28  
2012

Prof. K. G. Paulose, the Chairman of CIFSS' Managing Committee, during this Seminar on Sanskrit in the 21st century invited the attention of the participants about the invaluable contributions of some Western and European scholars to Sanskrit despite the fact that our country was colonised by foreigners.

Other speakers at the seminar presented several papers that invited a healthy and prolonged academic discourse on the current day situation of Sanskrit. Occasions like these, in raising such thoughts at the forum, also help reinforce the need for

continuous effort to take the language to greater heights. Twenty scholars and 50 participants presented different research aspects, research methodology, as well as examined Sanskrit and society including methods that may be applied for protecting Sanskrit çāstras.



## Discourse on Dhvani

CIFSS along with Centre for

Heritage Studies, Tripunithura conducted a conference of literary analysts and scholars to analyse and discuss the *Dhvani* Theory, called the Discourse on *Dhvani*.

*Dhvani* concerns itself with sound; the sound that comes through vāk (speech), no matter in what manner the spoken word is heard and concerns itself keenly with the poetic theories. So, poetry has a structure which is made up of words, hence technically, to analyse poetic structure, semantics is an important means.

Closely linked to dhvani theory is rasa, or the play of emotions which are core to poetic expression. Now if we examine some of the ancient Sanskrit writings, especially poetry, the brevity of the language combined with precision of expression of emotion was an art and exponents explained poetry through dhvani theory. Analysts have shown that a word has both emotion and literal meaning, the emotion being the rasa. So they said that

sept  
25  
2011



when a word is broken open, one will get both literal meaning and the embedded emotion that the word's place in a sentence renders it with.

This is dhvani or suggested aesthetic meaning. There is some more science to this where the poetic structure will reveal the emotion only via the last sound in the entire structure. In this manner, the meaning of the word grows gradually.

This science where sounds are analysed to reveal the information in a sentence, so that the knowledge embedded is revealed or made apparent is a huge science which scholars spend a lot of time on, for the real import of a word is not known till the word reveals itself!

Ānandavardhana, the father of this Dhvani theory expounds in his *Dhvanyāloka* a key work in the history of Indian poetics, that to understand poetry, the reader must resonate with the poet's emotional wavelength, and be sensitive to the emotional sound, dhvani of the poetry. This theory from Ānandavardhana in the 9th century caused a great commotion in literary circles. It is said many opposed his postulates, but in vain, for he gathered favor in literary society. This is what gave rise to intellectuals like Abhinavagupta, Mahimabhaṭṭa and Mammaṭa.

This prestigious colloquium was graced by renowned scholars from the world of

poetics, who enabled analysis and discussion on the Dhvani Theory, with a special reference to the text of *Dhvanyāloka* and also the other schools of Indian poetics.

Around 60 participants from all over Kerala have attended this Colloquium, and 15 of them presented papers. For the younger scholars and students this event was a stunning exposure to the efforts that go into preserving ancient knowledge. The colloquium has taken CIFSS' Sanskrit efforts a notch higher.

At this conference, two publications of CIFSS were released – Pūrnēmā, a commentary on *Ākhyātacandrikā*, a lexicon on verbs, by Dr.V.R. Manoj, Deputy Director, and Dhēmahi, research journal of CIFSS.

Nov  
2-3  
2011

## Sanskrit Day Celebration

Sanskrit Day is an annual feature at CIF but 2011's celebration had an added joy since it was held in the newly built seminar hall.

As always, the day was used to take Sanskrit to the youngest segments of educational society, in order to keep the language relevant and important in their growth stages. Thus CIFSS held numerous competitions for school children such as Chanting of Amarakoṣa, Aññādhyāyē and Bhagavad Gētā; other categories were, Recitation in Sanskrit, Essay Writing, Story Telling, Story and poetry writing as well as





extempore speech – all in Sanskrit. Truly fascinating to see the determination with which the students excelled in all categories! The Sanskrit translation of Vallathol's famous Malayalam poetry, *Bandhanasthānāya Aniruddhan*, by the renowned Sanskrit scholar late V. G. Raman Master was released on this day. Around 250 students participated in various competitions from different schools of Kerala.

April  
21-30  
2012

### Easy Sanskrit Camp @ Chinmaya Vibhooti, Kolwan

No matter how easy, CIF endeavors to make it easier by taking Easy Sanskrit from place to place, especially where the Mission Centers are so that more people can gain access to learning the language of the Gods.

That was how April saw an Easy Sanskrit Camp at Chinmaya Vibhooti. Swami Ramakrishnananda whose teaching has now become legendary, himself learnt Sanskrit by first unlearning what he knew and then

approached the language with the determination of a sincere learner, sat at the feet of his teacher, and began from scratch. Not just that, he thereafter determined to compose lessons for others like he had been, so that no one should leave the door of Sanskrit in fear. That was how he developed many modules of Easy Sanskrit and has today taught so many students, many of whom swore the language was impossible! At Chinmaya Vibhooti therefore, Swamiji, took his class of 13 students plus Vibhooti residents, and continued to adapt and innovate his teaching style to make the difficult concepts enjoyable. Uniquely, his youngest student at this camp was 9 years old and the oldest, 75! The students were able to reach from alphabets to scriptures in just 10 days! Swami taught much more than just the Sanskrit language – he covered ślokas and topics from Bhagavad Gētā and Vālmēki Rāmāyaēa to illustrate what had been taught as well as the greatness of our cultural and scriptural heritage.



## Another Milestone Crossed CIF now a recognised SIRO

July  
11  
2011

CIF's determined efforts in the area of research and in establishing itself as an organisation committed to serious research all these years, has begun to reap its rewards and blessings.

CIF was conferred recognition as a Scientific and Industrial Research Organisation (SIRO), from the Department of Scientific and Industrial Research (DSIR), Govt. of India, effective July 2011.

This recognition throws open many more new windows for CIF to take its Indic Research effort forward. The benefits of this recognition will make many of CIF's projects cost effective for it allows exemptions from excise and customs duty on the purchase of plant, machinery and equipment including consumables that it invests in for its research work. Accelerated tax deductions are definitely on the cards.

This is a blessing as this will help both donors and CIF and for CIF, this is most gratifying as it can move faster on many research projects, beside moving CIF into the league of high performers, a club very valuable for CIF's depth of research to gain from.

Celebratory news like this cannot end without a sincere expression of gratitude to all members of the Chinmaya Family and supporters of Chinmaya International Foundation (CIF). Our gratitude also to DSIR for its benevolence and its concerted efforts to keep research organisations at the top of its agenda, supporting them and keeping Sanskrit alive and relevant. The Chinmaya Mission and CIF remain deeply grateful to the Govt. of India for this recognition.

## Sahitya Akademi Award Gētāi jali: (Sanskrit)

July  
12  
2012

by Sri K. Ramakrishna Warriar

Viçvakavi Rabindranath Tagore, the celebrated and renowned poet, needs no introduction. This author of "Visamanava", worked to unite all sections of the society. It was his *Gētāi jali* that won for him the Noble Prize.

CIF's Shodha Sansthan published a beautiful Sanskrit translation of *Gētāi jali* by Sri K. Ramakrishna Warriar. This book has just been adjudged Best Sanskrit Translation Book for the Year 2011, by Sahitya Akademi. The Sahitya Akademi awards prizes to the most outstanding books of literary merit published in any of the major Indian languages recognized by the Akademi.

That CIF's simple yet deeply perfect translation of *Gētāi jali* found appreciation with the Sahitya Akademi is a great shot in the arm for the organization and its efforts in Sanskrit.





### Ph.Ds Awarded this year by CIF

‡ **Ms. Sharmila N. S.** for her thesis titled 'A Comparative Study of Çabdavyāpāras according to Naiyāyikas, Mīmāṃsakas and Vaiyākaraṇas'. The work was completed under the guidance of Dr. A. Ramaswamy Iyengar, erstwhile Director of CIF.

‡ **Mrs. Presanna Antherjanam M. N.** for her thesis titled, "Ānveṣikakēdīçā Bhāgavata-purāṇasya Paṭhanam". She was guided by Dr. P.V. Viswanathan Namboothiri.

### Pūrēimā, a commentary on Ākhyātacandrikā

Ākhyātacandrikā is a dictionary of verbs compiled by Bhaṭṭamalla, and is placed at being at least 2000 years old. What makes this dictionary unique is the manner in which the author has composed the verbs. One, he uses a verse form so that the student can memorise it easily. Next, he has classified the verbs starting with states of being (hence the stages of growth such as asti, jāyate, vardhate, etc.), then going on to the various equipment of the human (mind, intellect, soul) then going on to the various varēas that humans fall in.

It is unusual that a commentary on the Ākhyātacandrikā has never been written, considering that for any student of Sanskrit it is one of the triad – the other two being Amarakoṣa and Pāṇini's Aṅgādhyaṇī.

Dr. V.R. Manoj, Deputy Director, CIFSS was drawn to the Ākhyātacandrikā and he made it the mission of his life to study the verbs, memorise the verses and write a commentary, to do which he went through

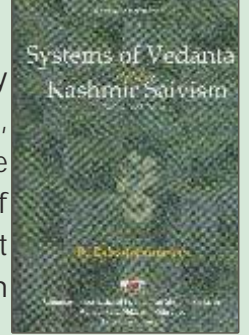


severe penance-like rigours, virtually isolating himself so that this book may be born. CIF is very proud to be the platform from where this commentary, which Dr. Manoj has named 'Pūrēimā', was born.

The fourteen chapters in this book is divided into three kārṇas – and each chapter discourses in detail on the verbs it covers. A special feature of Pūrēimā, is that at the end of each chapter, a well researched list of roots pertaining to every entry and meaning that were not included by Bhaṭṭamalla is given.

### System of Vedānta and Kashmir Śaivism

This is a book by Prof. R. Balasubramanian, where he compares the various systems of Vedānta with the one that prevailed in Kashmir, in the form of Çaivism,



during the years AD 300-1000. The Kashmiris believe Çaivism is as old as the Vedas.

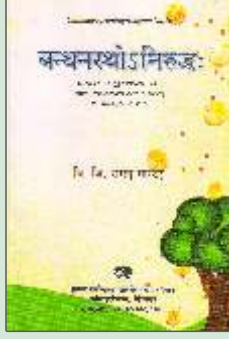
Every school of Hindu philosophy has its own principles and practices. Yet all of them accept the authority of the Vedas and worship the ultimate Reality, called Brahman.

Çaivism worships Lord Çiva as being the form of Brahman. Although based on Advaita, there are differences in the manner in which they interpret the çruti and the smṛtis. The worship of Çiva is common to many parts of India and assumes a variety of expressions. In the south, it is both dualistic and non-dualistic, whereas Kashmir Çaivism, like Advaita is non-dualistic. It is also called a secret tradition because it is imparted only to eligible spiritual aspirants.



### Bandhanastho'niruddha

This is a poem written in Malayalam by the famous Kerala poet Vallathol, which was translated into English by V.G. Raman. This poem captures the love story of Usha, daughter of Banasura and Aniruddha, Çré Kâñëa's grandson. The story is fraught with all the complications that star-torn couples are traditionally fraught with.



Banasura is a demon with a beautiful daughter who wages war on the devas. While war rages on one side between Banasura, Kâñëa and Balarâma and Pradyumna, on the other a tender romance blooms between the children of the warring factions creating great material for angst to weave into fine poetry.

A beautiful lyrical romantic poetry!

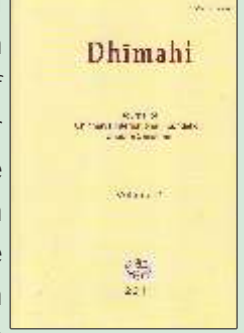
### Tarkasaï graha of Annambhaõõa

Indian logic is usually called the Nyāya-Vaiçënika system and Tarkasaï graha is considered indispensable for students of Indian logic. This book contains the essence of both Nyāya and Vaiçënika, yet it is not just a study of logic. It also examines the various ontological categories of Vaiçënika that has been accepted by the Nyāya school. Or as Annambhaõõa himself avers, it is a compendium of all knowable things.



### Dhémahi-Vol. II and Vol. III

Dhémahi is the journal produced by CIFSS with the sole intention of creating a platform for scholars and students alike to present their work on Indology. CIF whose purpose is the preservation of the different Darçanas and Çästras, has gained the recognition of a research organisation. This recognition will now mean that being published in its journal Dhémahi will add value to scholars and student researchers.



Dhémahi is a journal with a rich spread of articles across Indology, Philosophy, Grammar, and Sociology, to name some. Its versatility lies in it being a trilingual -- articles are published in English, Hindi and Sanskrit. Therefore this encourages a wider spread of researchers to publish.

The first issue of Dhémahi reflected the variety. The second issue (2012) is richer in content. The scholastic community is even more nourished and the coming years will see increase in volume and frequency of the journal, which is today an annual.

Watching the response to Dhémahi, CIFSS had planned to make it a bi-annual. As a precursor to that, Volume III of Dhémahi followed close on the heels of Vol II. It is an issue dedicated to the World Sanskrit Conference that was held in Delhi, in Jan 2012. The Conference itself was a major event and was graced by big names from the world of Sanskrit. Each of these scholars presented papers on a wide variety of subjects which have all been captured in Dhémahi Vol. III.

## Krêḍanēyakam

Lord Brahma, the creator, had found the celestial beings deviating from righteousness in the Tretā Yuga. His efforts to bring them back to morals failed. As a last resort, the Lord took four different elements from the four Vedas and created Krêḍanēyakam – a 'toy' which can be seen and heard, named Nāōyaveda. This story is detailed in sage Bharata's *Nāōyaçāstra*, the ancient Indian dramaturgy. A toy involves mirth and tears. Nāōya which reflects the light and darkness of life is a toy. But it has the prowess to guide the human society from vices to virtues. Comedy and tragedy are integral to mankind. In the traditional Sanskrit theatre, the use of farce in presenting a thought is common. Both Bhagavadajjukam and Mattavilāsam are theatrical farces edged with philosophical anguish. Bhagavadajjukam is a play whose authorship is not clearly known to this day, and presents an impossible situation of a courtesan who dies by snake bite and a saint in order to show his disciple the power of yoga, offers to transfer his soul into the lifeless body of the courtesan. Of course there is some comedy that unfolds, for Yama's people having realized that they made a mistake, come back to restore the courtesan but seeing her alive, they put her soul into the lifeless body of the saint! Such a fantastic situation is used by the author to discourse on Hindu dharma.

Mattavilāsam is likewise a farce or Prahāsana, surrounding a dispute between two mendicants, a woman, and a Buddhist monk over a skull bowl that is lost. Once



again based in the era of revivalism of mainstream Hindu dharma, the satire tries to pit one sect of a belief against another but is essentially a window into all dharmas that claimed supremacy in the early 7th century. The book entitled Krêḍanēyakam is an analysis of these two plays culminating in the terrain of Krêḍanēyakam.

## Çré Kāvyaakāēōhacaritam

Çré Kāvyaakāēōhacaritam is a mahākāvya written by Penna Madhusudan in 21 cantos with 1000 beautiful verses. It is an autobiography of Çré Kāvyaakāēōha Gaēapatimuni who was a profound scholar, a staunch follower of Vedic dharma, perfect yogin, a nation lover, an astrologer par excellence, a devotee of Sri Ramana Maharshi, and a great saint.

The author describes the life history of Çré Kāvyaakāēōha Gaēapatimuni from birth to mukti including education, dēkñā etc. The Kāvyaakāēōhacaritam has been composed in eleven metres like mandākrāntā, sragdharā, toōka etc. The doctrines of Advaita are also reflected in many places of the text.

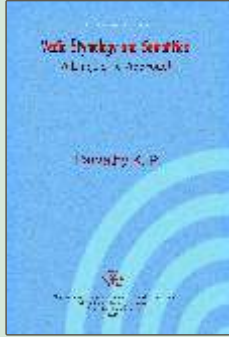


## Vedic Etymology and Semantics: A Linguistic Approach

The studies on Vedic etymology and semantics are closely related to the Nirukta of Yāska and this book concentrates on the linguistic aspects of Vedic etymology. The term Vedic used in this book denotes the earliest treatises on Vedic literature from the period of Samhitā texts to Brāhmaēas,

Āraēyakas and Upaniñads which are considered supplementary developments of the Samhitā.

In the present study, etymologies of Yāska have been analyzed with some of the modern linguistic tools as mentioned above. Further, it examines the linguistic and semantic speculations in Nirukta, which are of real value in the language studies of ancient India, besides considering the socio-linguistic features referred to in the Nirukta. The book provides some linguistic principles and semantic approaches and views of many scholars of yore discussed by Yāska. The deliberation on synonyms and homonyms of the Nighaēōu with different methodological analysis found in the Nirukta are ample evidence to suggest that the Nirukta of Yāska may be considered an earliest lexical work which paved the way for further academic discussions and his observations on the word analysis were forerunners of hermeneutics in later Indian exegesis.



## Upcoming Publications

- ♦ [Chinmayacaritam](#) – by Ramakrishna Warier – A biography on Swami Chinmayananda in Sanskrit. This will be in poetic verses, with around 700 verses.
- ♦ [Çaī karācāryacaritam](#) – by Ramakrishna Warier – Also a biography, on Çré Ādi Çāī kara. This book is also in anuñōup cchandas.
- ♦ [Tattvopaplavasimha](#) of Jayarāçi with English translation by Prof. V. N. Jha. This is an 8th century text on Cārvāka Darçana,

composed by Jayarāçi Bhañña. Prof. V.N. Jha, an accomplished scholar is translating this into English.

- ♦ [Meghadūtam](#) – Prof. N. P. Unni – is a compilation of 12 commentaries on Kālidāsa's Meghadūta belonging to the period between 11th century to 18th century. These Sanskrit commentaries are being compiled into one book for the benefit of students and scholars.
- ♦ [Viñēusahasranāmabhāñya](#) of Nēlakaēōhadvija – This critical edition is being done by Dr. D. K. Rana, Director, CIFSS, based on the manuscripts of the 17th century Nēlakaēōhadvija. CIFSS found 4 manuscripts in the Kerala region by different scribes but all pertaining to the same author. This necessitated a critical edition. The importance of this text for CIFSS lies in the fact that apart from being unpublished, it is a unique text book of grammar with the Viñēusahasranāma as the underlying text where etymology and roots of every name is examined from the standpoint of grammar.
- ♦ [Çatakoōi](#) – A text on Grammar being edited by Prof. O. Vatsala. This book picks up one sūtra of Pāēini on which Killimaī galam raised a hundred questions!
- ♦ [Naiñkarmyasiddhi](#) with English translation – Prof. R. Balasubramanian – This is an ancient Vedānta text by Sureçvarācārya translated and exhaustively explained by RB-Sir as he is fondly known.
- ♦ [Vedāntasaī graha](#) of Rāmarāyakavi – Ed-Prof. R. Balasubramanian – This is a prakaraēa-grantha authored by Çré Rāma Rāya Kavi with the English commentary by Prof. R. Balasubramanian. Indeed a beautiful compendium of all the essential thoughts of Advaita-vedānta.



# BHAGAVAD GITA COURSE

*Go through Gita... Grow through Gita...*

Spreading the Light of Knowledge.  
Millions of people benefitted from the Gita Way of Life... Have you?

**“Uttiñōha bhārata – Wake up, O Bhārata”**

## Bhagavad Gita Home Study Course Launched!

CIF's Bhagavad Gita Home Study Course was launched with much fanfare on Guru Pūrēimā, 2011 at Krishnalaya, Piercy, USA. The launch happened at the hands of Pūjya Guruji Swami Tejomayananda. After Guru Pāduka Pūjā Pūjya Guruji invoked the blessings of Bhagavān Ṣrē Veda Vyāsa, Bhagavān Ādi Ṣaī karācārya, Ṣrē Ṣivānandaji Mahārāj and Ṣrē Tapovanji Mahārāj, and Pūjya Gurudev Swami Chinmayananda and the entire Guru Paramparā on everyone, for abhyudaya niūṣreyasa prāpti (overall material and spiritual welfare) and the attainment of ṣraddhā (faith), bhakti (devotion), jī āna (knowledge) and vairāgya (dispassion). Addressing the Ācāryas, Vedānta Students and devotees Guruji explained the great work CIF was doing in Sanskrit research and Indology and also the home study courses that CIF had brought out for people to access.

Guruji unwrapped the packaging to reveal its contents and said, “I am very pleased to tell you that today I am releasing E-Bhagavad Gita course. It is a beautiful coincidence that it got ready on Guru Pūrēimā day to be placed at the feet of

the Lord and Pūjya Gurudev. Gētā Dhyānam Stotra says -

*'pārthāya pratibodhitāā bhagavatā  
nārāyaēena svayam,  
vyāseṇa grathitāā purāēa-muninā  
madhye mahābhāratam.  
advaitāmātavarñīēēā  
bhagavatēmañōādaṣṍhyāyinē-  
mamba tvāmanusandadhāmi  
bhagavadgēte bhavadveñīēēm.”*

“Bhagawad Geeta – with which Partha was enlightened by Shri Narayana himself and which was incorporated in the midst of Mahabharata by the ancient Saint Vyasa – Oh Blessed Mother, who is showering the nectarian philosophy of Advaita in the form of 18 chapters, upon Thee I constantly meditate – You, the sure antidote to the rocking experiences of change.”

“Gētā is the contribution of Ṣrē Veda Vyāsa whose birthday is celebrated today as Guru Pūrēimā. This course is divided into 30 lessons to be completed in 15 months and is available in postal and online format.”

“After successfully bringing out courses on Prakaraēa Granthas and Bhagavad Gētā the next task will be to bring out course on Upaniñads which will be a very difficult task. Hopefully we can identify the right people

with strong direction, vision, inspiration to do this job.” Pūjya Guruji concluded His address by wishing everyone a very Happy Gurupūrēimā!

## Home Study in the Classroom

With the assistance of CIF Sevaks in US, New Jersey Centre to begin with planned that all the Sevaks – Balvihar, Study Group, Devi Group etc., would take up the Foundation Vedanta Course (FVC).

It began with the sevaks of all groups from Balvihar to Devi Groups deciding to study the FVC. The intention was to get a good grasp of the foundation upon which their work with the classes stood.

In Oct 2010 around 50 sevaks from Yamunotri, Badri, Peoria and Phoenix in New Jersey enrolled for the FVC. This led to the Sevaks forming a group comprising themselves, so that they met regularly, discussed and debated the concepts and learnt from each other as well. Needless to add, FVC would lead them to Advanced Vedānta in fullness of time. But when the Bhagavad Gētā Course was announced, the same centres registered again, this time in large numbers.

This is the power of the collective as well as word of mouth that operates when sevaks and teachers enrol.

This year, 2011, Swami Swatmananda and Brni. Nidhi Chaitanya from Mumbai, have started a study class exclusively based on the FVC. This has been most encouraging because the centers have taken the initiative to enable the 25-40 students who have registered, to study the lessons more intensely, under their guidance.

Elsewhere, in the UK, Br. Paritosh Chaitanya, UK Centre, started a similar

study class on the Bhagavad Gita Course. Twenty students have been encouraged to attend these regularly while gaining the additional inputs for their Gita Home Study! What Paritoshji has done is only a natural fallout and it is most heartening to see the mood pick up. In Australia, Br. Gopal Chaitanya has inspired 15 Chyks in Australia to join together and form a group class on the Bhagavad Gita Course. Closer home in Pune, India, Swami Siddheshananda has 20 chyks studying the Gētā under his guidance. Swamiji is also starting a class for Vanaprastha group with 18 members on the Bhagavad Gita Course.

The study class method is very good and helps in more ways than one. Apart from holding all students committed to their course and studying for it, it assures ready clarification through classroom discussions, which has always stood the test of time in delivering precision and perfection of study. Gurudev's idea was to liberate the Indian not just from political oppression that prevailed in the 1940s, but also from mental bondage and this was really the reason for his coming down to the plains and teaching the Gētā, which Gurudev always presented as A Manual For Living. Gurudev conducted more than 500 Gētā Jī āna Yajī as in the period starting 1951 till he attained mahāsamādhi in 1993. Clearly we see that his nām, his kām persists through the Ācāryas who are only carrying that tradition forward and onward.

CIF is grateful and looks forward to more Mission Centers taking the cue from the above and spreading Gurudev's Gētā Vision.



## Vedic Maths during the year...

'Chinmaya International Foundation' and 'School of Vedic Maths' (SOVM) have been actively courted by schools as the interest and fascination for 'math that is cool' goes up! This year saw many schools call for special classes and many repeats.

Vinay Nair, Head of School of Vedic Maths, for his part, has been innovating continuously, using an ingenious mix of outdoor and indoor games, debates, group discussions and ....bhajans (yes!). His classes have covered faster computation techniques, Multiplication & Squaring techniques in 'Lîlâvatî' of Bhâskarâcârya, derivation of various algebraic formulae, cyclic quadrilaterals, derivation of linear and cubic formulae using models, concept of area, Trigonometry, among others.

For India which predominantly studies modern mathematics, the Vedic Mathrix Origins camp succeeded in building a stronger bridge between East and the West – one of CIF's objectives in its Vision Statement – by effortlessly showing how Ancient Indian Mathematics delivered the same Universal mathematical principles, and the camp facilitators put paid to any doubt over the antiquity of Vedic Maths or the seeming modernity of Modern Maths!

Here is a snapshot of the Vedic Math classes all over India, this year:

- **VEDIC MATHRIX – Origins – April, 2012**  
5-day residential camp, for students above 13 years of age. Class of 35 participants.
- **A.U.P.E.T. Chinmaya Vidyalaya, Tirunelveli: June, 2011** - 280 Students Course concluded with

a demo by 35 students of middle school explaining to parents and teachers different techniques that they learnt in Vedic Mathematics along with the corresponding Sanskrit Sûtra.

- **July 2012:** Repeat based on previous success, for the same 280 students. This time course content was the next higher level in algebra.
- **Chinmaya Institute of Technology (CHINTECH), Kannur: August 2011** – A 6-day workshop on improving Numerical Ability and Analytical Thinking using Vedic Mathematics, for 120 MBA & MCA students.
- **Chinmaya International Residential School, Coimbatore: April 2012** – A six day Course for 305 students (classes 5 to 9), and their Mathematics teachers.
- **Chinmaya Vidyalaya, Kottayam – May, 2012,** 150 Students
- Organized by **Chinmaya Mission Ludhiana** at B.C.M. Sr. Sec. School, Ludhiana, Punjab – Dec 2011 & May 2012 – 125 Students
- **Vedic Maths Camp - Ludhiana: Dec 2011,** five-day course organized by Chinmaya Mission Ludhiana for B.C.M. Sr. Sec. School, Ludhiana, Punjab.
- **May 2012,** five-day course on repeat demand for 120 students of B.C.M. Sr. Sec. School, Ludhiana, Punjab.



The Bhagavad Gētā has been in our midst, at least since each of us were born. Never mind the 10,000 years before that. Yet most of us have not gone near it, thought about it, explored it.

Many did too – read a quick version, undertook self study. Many also went half heartedly for Gētā lectures at the local temples or satsai g halls, attended some, did not attend some, and took away some understanding and believed we had gone through the Gētā.

Yet there were some like Anna-saheb, who diligently attended every lecture at his local Mission Center and knew the Gētā, chapter and verse.

When CIF announced its home study series last year, it attracted almost everyone who saw the ads., For many, Pūjya Guruji Swami Tejomayananda had developed the lessons and this was verily studying in the shade of the Guru Paramparā. It was extremely attractive. Many doubled their stakes by enrolling on Guru Pūrēimā.

So did Anna Saheb, who was determined to study the Gētā lessons even if he was above 80 and had studied the scriptures for many years. After he had been through the mill of four lessons, a distraught Anna Saheb wrote, "I was under the impression that I was a perfect Karma Yogi... I have worked for over four decades doing whatever Pujya Gurudev asked me to and thereafter Pujya Guruji. After studying the last two lessons (lesson 3 and 4), and after deep introspection, I find that I have in fact a desire for appreciation from everyone. That my quest for excellence is not a function of arpana buddhi, but accumulating more appreciation.

I also find that I have not completely surrendered. I demand perfection from everyone and ascribe the accompanying intolerance to a quest for perfection! Studying the last two lessons, I am applying myself to accepting others as they are, instead examining where I can change...I do have Iswara arpana buddhi – guru arpana buddhi – in abundance, but have I really overcome the Prasada Buddhi ? Am I not, time and time again, expecting favourable results? Am I not unhappy when results are contrary to my desire? "

Anna Saheb's forceful querying has thrown the spotlight on the depth to which the CIF Gētā lessons are flowing, into the hearts and minds of students and forcing them to examine such corners of themselves as they did not even suspect before. Because if one did not reflect with such alacrity and courage, then one will go through the Gētā, but Gurudev's exhortation to 'Let the Gētā Go Through You!' will remain just a cleverly constructed sentence, unfulfilled.

The reflections of many students has brought out the vigorous agitation of thoughts and their intense introspection. Truly, the Gētā lessons have caused many a heart to awaken, many minds to shift into top gear. Many who thought of the Gētā as a religious book about God, have been startled to discover it is a simple operating manual to run his own life, to examine the premises on which he based his or her life.

If this is what the lessons do, then surely, the Gētā is going through you....!

As more students wrote and reflected, Gurudev's teachings became more and more evident. Arjuna's Viñāda Yoga played out in

the reflections of M: *I am going through a phase of feeling dejected, confused and feeling lost and defeated. Nothing seems interesting... life has no meaning...mind in turmoil. So as years passed, the confusion, fear anger, irritation, sorrow and suppression built up....no hope.*

*But now I feel that by studying the Bhagavad Gétä under right guidance I will be able to put my life into the right perspective, take the right action, ....give meaning to my life, solve my problems. God heard my prayers and inclined me to study Bhagavad-Gétä."*

AK had been grappling with the question of many: 'why do some people suffer despite doing good deeds, yet someone who is a felon seems to live happily.' He has now begun to understand life cycles, the learning process that a jëva goes through. He says, *"Until I read this lesson multiple times, I did not realize that grief is a driven by the mind and feelings will come and they will also go away.....That we long for material comforts and feel greed or selfishness—whereas none of these are going to help when our life cycles for this phase is over! I am very deeply convinced this is the secret of life..."* Profound!

Some students like PR have felt a life changing impact after beginning the study of the Gétä, so that they have felt empowered to draw their families and friends into the learning. This is in fact not as easy as it sounds glorious. One of the most difficult tasks is to get a family member to join in a study. But PR has felt such power that she has, and how! Read on..

*"We have started to read two to three verses of the Bhagavad Gétä every night with all the family members, including my father and mother in law via telephone conference call. I do not know if this experience would have*

*been possible if I had not maintained my dedication to these Gétä lessons. By dedicating myself to these lessons, I have been able to create a family study group for the Gétä as well."*



*"I have learnt that going to the temple or repetition of the name of the Lord is not enough to dispel our ignorance. We need to realise that God is our infinite Self and only this will liberate us from the power of mëyã. However, I am far away from this. For me, God is this powerful force ...everywhere, in nature and in all the beings around us. I do pray to Him everyday – my mother lights the brass vilakku every morning and evening; we always play the Viñëu Sahasranãma, and also go to the temple whenever I am in India. However, these will only help me to prepare my mind for knowledge. I must realise that I need to dispel the ignorance or the bondage of mëyã. I must try to limit the identification of myself with the mind and body and stop using my ego or ahaï kãra in my daily dealings.*

*This Bhagavad Gita course will slowly help me to change my set notions in life. I would love to have had a chance to learn face to face from Guruji but being in Dubai and a full time high school student, this course is the best possibility for me and I am happy that I decided to embark on this journey."*

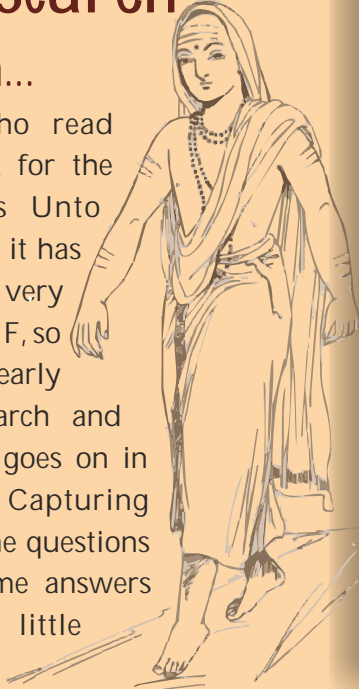
So from 16 to 86, one and all have been impacted and immersed in the glory of the Lord and His counsel...the power of the Gétä is in studying it. Until then it remains an accessory in the rich life of an overworked, time-less person.



# Unto Research

## – The Road Taken...

Some people who read CIF's recent book for the Mananam Series Unto Research said that it has opened for them a very wide window to CIF, so that they now clearly know what research and knowledge really goes on in tiny Veliyanad! Capturing here a slice of some questions people asked, some answers we gave and a little more....

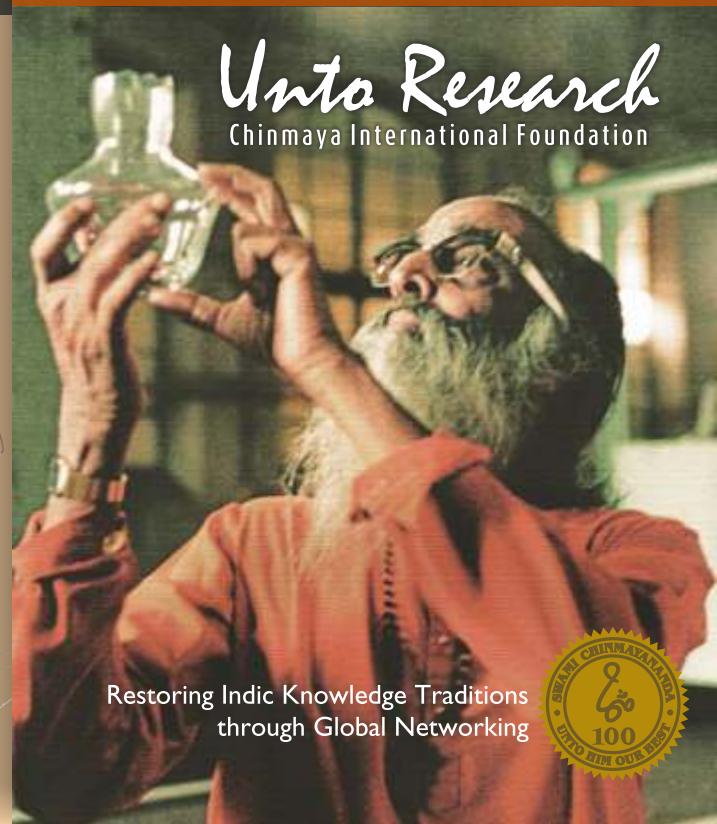


So why was it important to tell the story of CIF? The Mananam series apart, does CIF really feel that it had to tell its story?

CIF is a core part of Gurudev's idea for the spread of Vedānta. He had been pondering on all this since very early and it will be difficult to put a date to this. But in all the work that he did subsequently, the fever with which he did it too, only point to the fact that in conceiving CIF, he had arrived at the point where he had been planning to get to, for a long time.

Yet not many people know about CIF's work. It has remained a web link, a postal address. But if the story of CIF is entered into, you will see the accent and emphasis that Gurudev placed on knowing what spirituality is and getting to it only with conviction, scientific conviction.

Then again, the validation of knowledge, the theory of knowledge (of who we are, and our relationship with the world and its Creator) must link with the devotion we have for the



master, isn't it? All that Gurudev taught via the texts, all the devotion and love we have for him, has a source. He held it with him as long as he was amongst us. Just before he was to leave, he planted it all on a holy land blessed by the ancient Seer Çré Çai kara, so that we may revel in him through revelling in this knowledge and that we may keep it fed for posterity.

To know this source is to know Vedānta deeper. To know Gurudev deeper.

This is why the story of CIF needs to be told.

To give an analogy: If we want to eat rice everyday, then there must be someone cultivating the land and sowing the seeds and tending to the crop. Also, if your farm is producing rice and people don't know what to do with it, that is not optimal too.

CIF is that field where the knowledge tradition was cultivated by our ancient seers, and handed from generation to generation to



be looked after. When Pūjya Gurudev left the hills it was for this reason: the farmland was being looked after by many, of course, but its produce did not appeal to the common man. Gurudev had been thinking about all this for a very long time. Here was a tradition that could not be any richer. Here was a people who were starved but fed up! Even though food lay before them, they would not reach for it. Like the classic example in Vedānta, people were rich paupers. He was determined to take the paupers to their riches. He did that over 40 years. But Gurudev knew this tilling of the soil needed to go on. The mining of the knowledge tradition must be continuous and continual, where the same knowledge is presented in the language of the generation that is current. Hence CIF.

People do wonder why 'International'. This is an institution that is not India centric. It draws from Indian knowledge and talks to the world audience of pundit and public.

Of course, that all this goes on in a little hamlet town in far away Kerala, in even far away Veliyanad is not cool by the modern century. As a result what CIF does is not being accessed. Unto Research is meant to crack all those misinterpretations and come to the content quickly.

When you say 'knowledge', which knowledge are you referring to? Which is this knowledge that needs to be presented in the language of the current generation. Is it not already being done so?

The essential knowledge of everything. Everything that we need to know about everything, has a starting point, a residence in the ancient knowledge bank, to put it simply. What we know so far is only superficial knowledge about things in the

world. Superficial because we know bangle, but we don't understand gold. That kind of superficial. We know TV but we do not understand video technology or broadcasting systems. This is our external world only. But there is an internal world that witnesses the external and experiences it. That internal world has to be known. That knowledge is researched at CIF at workshops, in seminars, scholars write about it, lectures are held by ācaryas, clarity comes to a lot of people whose worldview then is redrawn. They then impact the lives of those who work with them and so on...

Was it a challenge to write the story of CIF?  
If so, what?

Simply this: finding the story. On the face of it, CIF was a brick building next to the birth home of Ćrē Ādi Ćai kara. This was the physical reality. When one goes by all that Gurudev has done, one wonders what is this CIF? Why did he do this? Many people presented many thoughts on the 'why'. But they were not piecing together neatly. Even the name CIF is disconcerting. Yet there was a story and it had to be found. The story would grow and explain the depth to which Gurudev had dug the ground.

Gurudev went about conceiving his idea of a research organisation like Brahma. He had the knowledge of why, then he grew the sankalpa, then he agitated the life around him in Kerala to become active... this one I found most fascinating – how he prepared his Kerala team for this big event!. Then he created a structure, then he laced it with systems.....then he told the people at the FACT auditorium what this international foundation would do.

And that took Rajanji, Mararji and Balanji by surprise. They thought it would be a

memorial to the great work that Kerala did. But Gurudev gave the name International Foundation a real meaning. Unearthing the story behind CIF and finding logic and coherence was a challenge, because each time I wrote it, the team trashed it saying, 'this is not going anywhere...!' One depended on Grace to reveal the story. And grace came in the form of Shri Dr. A. Ramaswamy Iyengar. So many years after his 5 year stint at CIF, he talks with such devotion, love and commitment. When he talked about what work he did, one could begin to link that to what Gurudev wanted done.

On Gurudev's role in CIF... This will sound extremely dramatic and cliched, but this is the truth: Gurudev is CIF. Anyone who walks through all the building blocks of the organisation to look for the story, will see the truth of this. Gurudev taught the Gētā as the essence of the Upaniñads - sarvopaniñado gāvo ... to the more advanced ones he taught the Upaniñads, the Prasthānatrayē and so on. But all that was coming from the Knowledge that he held. The Knowledge that his Guru, Swami Tapovanam gave him to an extent, and the Knowledge that unfolded in him anyway. When a father has wealth, he gives it to his family, to educate them, clothe them, feed them. But he also knows that he needs to teach them to fish, if not they will get tardy. But the wealth that he has he will not leave for them to do as they please. He will invest it on good ground and put a few of his children in charge of managing the portfolio. Of course he will teach them about using the returns efficiently, but he will teach them how the capital has to always be protected. The research work that CIF does is capital management and nurturing. The capital is the Knowledge that unfolded in him. Don't

we prostrate to him as Jēvabrahmaikyavit? As Vedāntavedyaū? He said you can meet me in my 40 odd books or, in the prayer room of any Hindu, Muslim or Christian. He is Knowledge. That Vedāntavedyaū is embodied in the vision of CIF, in CIF. If this seems like emotional derailment, then look at it this way: his human body had limitations, so he became an institution and enlivened it with his spirit. That is CIF. Without nurturing the fundamental knowledge tradition we cannot keep the knowledge alive among our people.

**Is there a story behind the cover?**

We had gone through a mountain of thumbprints from Anjali Singh's archives and drawn a blank. Not one picture grabbed anyone from the team.

Now you must understand, the famous CIF Mananam Book Team was all over India. No 2 people were in the same city – Swami Advayananda was in Veliyanand and then Mumbai; Kutasthaji was in CIF and then Trichy mostly; Shibani in Delhi, Meera in Bangalore then Haryana....and Renjith our best man, quietly went off to get married. So everybody was writing to everybody else....but there was no cover.

Then one day Cauvery of Chinmaya Archives walks into Swamiji's room with this picture that you see. Urgent email went around: 'the' cover picture had been found! Everyone thought that was Gurudev in a Chinmaya Vidyalaya's science laboratory amid beakers and whatnot...

Everyone agreed it was the perfect visual for a Research book. A lot of complex justifications also came from everyone. Then the cover was laid out and it went to Press.

And like these things always, always, always happen, Anjali Singh called in the 14th hour.

'Do you know where that picture is taken?'  
And she talked for 30 minutes.

During the August 1983 Paris Yajña, someone happened to mention to Gurudev that not very far from where they were all camped, was the oldest glass factory of France and how lovely it would be if Gurudev would come and see it. Established first in 1586 in a village named Munzthal, Valley of the Monks, this factory had succumbed to the thirty year war, after which it was revived again. From glassware it was now crafting exquisite crystal ware for the royalty!

Attending this yajña were numerous devotees from all over Europe including Luxembourg, Germany, and so forth including our Swamini Umananda who was then a young girl in jeans! Gurudev, ever wanting to learn and see things he had not, agreed instantly; he wished to see how glass was blown and how the process happened in a factory.

So a visit was organised to the the new royal glassworks of Saint-Louis-les-Bitche but not before Gurudev told everyone that after the visit, they should all buy something from there and not come away empty handed. So everyone bought something however small, (and expensive it was since it was European crystal) but Gurudev wanted the factory owners to be rewarded for their kindness and also earn some money!

Unknown to Gurudev, an order was placed for a crystal Shivaling which was crafted at this very factory and on the last day of the yagna, the devotees presented it to Gurudev. The Shivling was worshipped with great love by Gurudev at the Siddhabari ashram when Swami Purushottamananda once commented how beautiful it looked. Right

then, Gurudev gave it to Swamiji to continue the worship, and Swamiji then placed it in the Kolhapur Mission Center where it continues to be worshipped to this day!

What was Gurudev doing in a science lab? Many things. But the picture on this cover shows Gurudev examining glass with the keenness of a student, at the St. Louis Crystallerie.

Story over, immediately text messages and phone calls flew around, someone was asked to stop the cover from rolling out and the story captured in 20 words and put there along with the credits. That is the cover we see now!

#### GENESIS

| 15

Like Ādi Śaṅkara had many hundred years ago restored Advaita to Hindus, Gurudev was doing likewise. If Swami Vivekananda had ascribed the degeneration of Hindu society to the absence of scriptural knowledge among modern Indians then Swami Chinmayananda was seeking to bring about an understanding, appreciation, and love of the ancient heritage and texts among the same people.

This requires a certain focus and committed effort that harnesses the knowledge of scholars and saints, scriptures and texts, and keeps them relevant and alive for the seeking students. It requires the mining of the forgotten eras to unravel the gem of Indian spirituality — 'Vedānta' — and preserve, protect, publish, and package its lessons from the language of the gods into the language of the contemporary Indian so that he ever remains saddled to the wisdom of his forefathers. Add to this spiritual knowledge, the rich intellectual, scientific, and knowledge traditions of India, and you get the rationale for CIF as the research arm and the academia of the worldwide Chinmaya Mission.

♥ Planning the bridges with K. K. Rajan (extreme right) and devotees





So now, all of a sudden the cover spoke far more than it had until then. Not just the crystallerie and Çivaliî gäs. But it tells a story of a man, saint, scholar, teacher who never stopped learning, finding, seeking, asking, knowing. If they were near a crystal factory, then he wanted to go see it for here was his chance to see glass being blown. That is the Gurudev we see on the cover, the seeker of information and knowledge. The seeker of how and why. This is what he imbued CIF with, not just in spirit but also in vision. It was going to be a place where every question would be researched and answered. Where concepts would be probed, every opportunity to know, grabbed.

This is the spirit of CIF, invested by a scholar who never stopped knowing or learning.

**How will CIF impact the common man's day-to-day life?**

Research has always looked like it has nothing to do with the common man. It is the nature of research. If we were present in the laboratory of Alexander Fleming in 1920s, when he was researching penicillin, we would not have connected his acts with the common man's everyday life, because we would have seen only the scientist and his eager students and the beakers and Bunsen burners.

Likewise when Steve Jobs first thought of the personal computer, people mostly chuckled and said this is for large enterprises and the government.

So it is the nature of research that it will go through a process and come up with a variety of possibilities. So if you take

Anusaaraka, the project that has been researching a software to translate one language into another, it is going to break all language barriers and make knowledge more easily accessible to man.

It's like this, to know the potential of thing, it has to be explored, researched. To get to step 6, one has to go through steps 1-5. But every step will unravel some things which will sharpen and improve our approach to the next step. If the researcher did not do that, then a lot of what we have today would not be available!

Then again it is not that research is hairy-fairy, in the air, with no objective. Not so. Every scholar and researcher has an objective, a goal and works towards that, but in the process he will find unravelling some new insights, new truths which will raise in him the hope or possibility to create newer uses for the same material.

CIF is the place where the manual of living is explored everyday by scholars, students and researchers. These are people who don't simply buy tradition. But they begin with acceptance and explore it. It is due to their work that the teaching of the texts and Vedānta is made contemporary at CIF. Yes, the common man can come with acceptance and take up the study of the fundamentals of Vedānta, and then... soar!

All in all it was a great experience! For thus came about a book called Unto Research!





## Chinmaya Niagara @ CIF: DEC 21-23 2011 *Inspiration Yātra*

Created by Acharya Vivek, 20 CHYK members from North America came to Adi Sankara Nilayam for 20 days. A yātra is an outward expression of an inward journey and this yātra was a spiritual launch pad in countless ways for these CHYKs.

As Ādi Ṣaṁ karācārya's grace is the pivot of the Chinmaya Mission Guru Paramparā, the Chinmaya International Foundation (CIF) was among the auspicious locations chosen for the yātra. Many CHYKs in the West have studied texts such as Ātma Bodha, but coming to CIF and learning about the life of Ṣrē Ṣaṁ kara held special significance.

## Fr. Massimo's Mandukya Camp

As has been his practice for several years, Father Massimo d'Orlando from Italy

brought a group of seekers from Italy for a retreat to CIF. During the five days they spent at Adi Sankara Nilayam, they discussed the Bible Gospels and Māēōūkyā Upaniñad. Father Massimo also addressed the delegation of seekers from Brazil who were visiting CIF during this time.

## Foreign Groups visits jan 2012

Often Ācāryas from Mission Centers overseas come to India with a group, on a spiritual yātra wherein they do a medley of temple visits and holy places. Each group invariably will make the effort to make a trip to CIF to revel in the company of Ṣrē Ṣaṁ kara.

- Brn. Nivedita Chaitanya from Melbourne, Australia with a group of 14 seekers from Australia. The group chanted in Gurudev's shrine and subsequently held satsaṁ g with Swamini Niranjanananda.
- Group from of Brazil guided by Sri Ananda Jyothi, an Indian teacher from Brazil. They joyously joined in satsaṁ g with Fr. Massimo on inter religious faith, followed by a session on Indian Culture with Swamini Niranjanananda of CIF.



Fr. Massimo (with orange scarf) and his group.

jan  
2-7  
2012

may  
16-21  
2011

### Chandogya Upanishad Camp

Chinmaya Mission Trichy brought 50 campers from Chennai, Madurai, Trichy, Sankaran Kovil, and Bangalore. Ācārya Vibhuti Shah'gave lectures on Chāndogya Upaniṣad - Tat Tvam Asi and Br. Kutastha Chaitanya, taught Bhagavan Ramana Maharshi's "Akṣaramanamālai".

may&June  
23-1  
2011

### Gujarati Camp

Br. Atharvan Chaitanya brought a group of devotees from Gujarat for a weeklong camp. They studied Nirvāḍa ṇāḱam and Bhaja Govindam. Learning both the texts of Ḷai karācārya at his very feet, they also dedicated this camp to CIF as part of Ādi Ḷai kara Mahotsava Celebrations.

### Sadhana Camp

Three senior Ācāryas from Kerala, conducted a 3 day Sādhana Camp in Malayalam for 25 participants. Swami Vivikṭananda, Regional Head, Chinmaya Mission Kerala spoke on the 13th chapter of Bhagavad Gētā. Swami Viswananda, Ācārya, Neeleswaram spoke on Daiva Daḱakam, a stotra composed by Ḷrē Nārāyaḍa Guru. Swami Tattvananda, Ācārya, Poinachi taught Bhikṇu Gētā.

June  
10-13  
2011

### Amrita Bindu Camp

Swami Swatmanandaji taught were Amātabindu Upaniṣad and Guru Aṇḱakam to around 30 people from Mumbai.

aug  
1-7  
2011

### Swamini Nischalanandaji Camp

Swamini Nischalanandaji (CCMT, Bombay) along with Swamini Kirtananandaji taught Dakṇiḍāmūrṭi stotram and Bhagavad gētā chapter 16 to 38 campers.

sept  
11-20  
2011

### Saundarya Lahari Camp

Three Mission centers of Andhra Pradesh, jointly conducted a Saundarya Laharē Camp in Telugu. Ācāryas Swamini Sheelananda and Br.Hrishikesh Chaitanya covered Dāḱ Dāḱya Viveka, Saundarya Laharē and Bhagavad Gētā Chapter 12 for the 75 campers.

oct  
9-17  
2011

## Amrita Bindu Upanishad Camp in Marathi

Swamini Gayananda and Brni Snehal Chaitanya from Nagpur centre, and Swamini Chitprabhananda from Jalgaon centre brought 45 delegates from Maharashtra. Swamini Gayananda taught Amāta Bindu Upaniṣad while Sw. Chitprabhananda taught Dhanyāññakam. Brni Snehal Chaitanya felt it was apt for the campers to revel in Ćré Ćai kara since they were all at his birth place, hence a study of "Life of Ādi Ćai karācārya".

feb  
2-7  
2012



## Aññāvakra Gētā Camp

Swamini Niranjanananda conducted a 30 day camp at Adi Sankara Nilayam on Aññāvakra Gētā. This was the concluding Act after her marathon series of camps on Gētā, Upaniṣads and Vivekacūḍāmaēi, successfully conducted by Swamini Amma despite her ill health. Campers take great delight in recounting how, as if on cue, the heavens opened up and sent a much needed cool shower, that concluded the yaji auspiciously.

march  
1-31  
2012



## Sadhana Camp

Chinmaya Mission Trichy, organized a one week spiritual Sadhana Camp at Sri Adi Sankara Nilayam. Ācārya Vibhuti Shah conducted classes on Meditation and Kaivalya Upaniṣad. Br. Kutastha Chaitanya held classes on the Essence of Bhagavad Gētā Chapters 7 to 12 and 'Important Aspects of the Kamba Rāmāyaēam'. 56 sādhas, ranging from 8 to 80 years of age, participated in the camp. They were mainly from Chennai, Trichy, Salem, Madurai, Bangalore and Mumbai.

April & may  
26-1  
2012



## Upaniṣad Camp

A five day spiritual camp was held by Swami Madhavananda and Sri Narain Bhatia, for 37 delegates mostly from Ranchi, Rourkela, Allahabad and Mumbai. Swamiji taught Meditation and Prāēyāmam in the morning, following that up with discourses on Sanat Sujātēya and Veēugētam. Sri Narain Bhatia taught Bhagavan Ramana Maharshi's Upadeśasāra.

may  
25-30  
2012

## Chinmaya Sadana Vikasana Shibir

A two day residential camp in Malayalam was organized by the Ernakulam Chinmaya Mission under the guidance of Swami Sathyananda Saraswathi. Swamiji discoursed on Jēvan Muktaṇanda Lahari. 40 partook of the wisdom in the serenity of Adi Sankara Nilayam.

May  
5-6  
2012





*Adi Sankara Nilayam continues to be a preferred spot for conducting camps and lectures by organisations outside the Chinmaya Mission, mainly for the inherent purity and divinity that Çré Çai kara has blessed it with, as well as for the serenity, comfort and focus that the place proffers. Here is a snapshot of camps held this year:*

## Amrita University

Cultural expedition by 45 students of Amrita University, Vallakavvu, Kerala.

## Chanakya Institute of Public Leadership

Exploratory visit by 15 students of CIPL, a school for governance in political entrepreneurship.

## Success Chalisa

Chinmaya Yuvakendra Bangalore, 4 days camp for 100 participants.

## Students Empowerment Programme

For the fifth consecutive year, this empowerment programme was held by Chinmaya Institute of Technology at Adi Sankara Nilayam. 87 students were oriented to the divinity and significance of Adi Sankara Nilayam, its ancestry, heritage, history and the Seer himself, Çré Ādi Çai kara.

It was a 5-day event that spanned business, technology, career enhancement, motivation, and soft skills development. Guiding and talking to the students were renowned personalities from the industry.

oct  
18-25  
2011



## Mind Rocks

Four day residential camp by Chinmaya Vidyalayas for 55 teenagers aimed at empowering the young to charge of their lives and plan their future.

April  
9-12  
2012

## CIRS Staff Visit

The staff of Chinmaya International Residential School, Coimbatore, visited Adi Sankara Nilayam. It was for them a walk down the lanes of history as well as a spiritual pilgrimage but above all, it was a sublime meeting with the great seer Çré Çai kara.

June  
28-29  
2012

## Brahmana Sabha Orientation Camp

The youth wing of the Kerala Brahmana Sabha held their two-day orientation camp, named 'Nirvaha 2012' at Adi Sankara Nilayam, to help its 35 participants understand the organisation better.

feb  
11-12  
2012



### Kerala Lalita Kala Academy's art workshop

3 day residential Art workshop for 25 college students from various parts of Kerala.



20–22  
2012

mar  
24–25  
2012

### Indian Institute of Transactional Analysis (IITA)

A basic course in transactional analysis for 14 participants – mainly teachers, trainers, software professionals and HR executives.

apr  
6–8  
2012

### Bharatiya Vichara Kendram

An organisation dedicated to the study and research of Indian culture, held a study camp to study the influence of Swami Vivekananda in the socio-cultural history of Kerala along with, the principles of Integral Humanism. The focus was the State of Kerala and the need to renew and review the direction of its growth.



may  
10–13  
2012

### Art of Living Camp

The Art of Living Part II (Advanced) course – a 3 day residential course for 40 participants.



dec&feb  
2011-12

### Yoga Camp

Ācārya Sajji of 'Vasishta yoga centre' Calicut Kerala, brought 12 delegates from different parts of the world, for a 30-day camp, where he taught them Meditation and Yoga āsana Kriyās (Cleansing vital systems).

In February 2012, Ācārya Sajji repeated his camp with a new set of 12 delegates who were training to become teachers of Yoga.



nov  
1  
2011

### Consecration ceremony of new Paṛi caloha Idol of Lord Ayyappa

A simple but very auspicious ceremony it was. In the dawn of November 1st the new two feet high paṛi caloha Idol of Lord Ayyappa in the posture of Villālivēra (Warrior with a bow) covered in golden linen cloth was taken to the eastern entry point of the temple from the Kalavara of the Mana. Amidst ṇaraēa mantras a traditional craftsman after prostration before the Idol sat in front, raised the linen cloth and covered with it his head also. Then with the pointed chisel he did the very sacred ceremony, the last work on the Idol- "eye opening". Again after prostration he stood in front of the Idol with folded hands praying to the Lord. Then the Tantri and other priests took the Idol to the sanctum and performed the "prāēa pratiṇāā karma".

The doors of the sanctum sanctorum were closed for performing the rituals. The crowd filled with full devotion to the Lord waited for the moment of darṇan of the Lord, in his new posture.

When the doors of the sanctum sanctorum were opened the beautifully decorated idol of the Lord Ayyappa glittered in the light of the traditional oil lamps radiating an aura of celestial feeling. The çaraëa mantras chanted by the devotees and tolled by the temple bells sanctified the entire vicinity of the birth place of Bhagavän Ädi Çai kara.



Present in the ceremony among others were Äcärya, Chinmaya Mission Kannur Swamini Apoorvananda, who had made the gift of the idol to Adi Sankara Nilayam, the Chief Sevak Sri K. K. Rajan and Trustee Sri M. K. Kuttappan Menon.

jan  
14  
2012

## Lakñmé Näräyaëa Yaji a & Püjä

The dawn of 15th January – the day of Makara Sakrânti, was pleasant and everyone's hearts were filled with the devotional çaraëa mantras of Swami Ayyappa as they were all waiting to witness the Makara Jyotis at Çabarimala.

The Svayambhü Ayyappa Temple at Adi Sankara Nilayam, was prepared with homakuëöa for a Lakñmé Näräyaëa Yaji a in front of the decorated Idol of Lakñmé and Näräyaëa.

CIF has been conducting this yaji a every year since 2010 to invoke the grace and blessings of Lord Viñëu and Goddess Lakñmé on all who have donated towards Project CIF, a yaji a in itself, to enhance the infrastructure in CIF to make it more efficient to fulfill Gurudev's vision for a Research Organisation, that he had in mind when he set up CIF.

The morning saw vibrant chanting of Kanakadhära Stotras and Vedic Mantras, the vibrations of which purified the hearts and the sacred precincts of Adi Sankara Nilayam. The evening when the Makara Jyoti in the eastern horizon in Çabarimala appeared, 1008 lamps around the Svayambhü Ayyappa Temple traditionally known as Cuöüvilakku (an encirclement of lamps) and hundreds of mud lamps were lit.

CIF invoked the grace of the Lord and Guruparamparä for the spiritual and the material prosperity of all donors, well wishers and members.



April  
5  
2012

## Utram Festival

The Janma Nakṣatra of Lord Ayyappa is Utram, which falls in March-April. Since the old days, Utram was celebrated with great fanfare at Melpazhūr Mana until some 40 odd years ago, Çai karan Nambūtiri's family, descendants of Çré Ādi Çai kara, already weighed down by continuous financial crises, decided to cut down on events and festivities little by little. Soon the traditional Utram festival was also discontinued.



The year 2011 saw the revival of the Utram festivities at Adi Sankara Nilayam, a matter of great joy for the people of Veliyanad who have ever revered the home of Çré Çai kara and considered it core to their lives.

The day began with special Pūjās like Gaëapati Homa, Kalaça Pūjā etc. In the Chinmaya Shrine, Ayyappa Sahasranāma Arcanā was performed. The morning Pūjās and Arcanā were followed by Prasāda in the Annakṣētra, for a large gathering of people.

In the evening the Traditional tālapoli – a procession by girls and women holding Tālas (plaque with flowers, dēpas in the broken coconut, rice etc.) started from the nearby Devi Temple en route the Swami Chinmayananda Marg, the road leading to CIF. For Veliyanad this festival touches every life and home, so the festivities too were on a grand scale. A beautifully decorated float carrying the picture of Lord Ayyappa accompanied by Nādasvaram, followed by a large crowd of townsfolk. Residents of homes that flanked the roads, came out in their finery – regardless of religion – with lamps to greet the procession!

At the Svayambhū Ayyappa Temple in Adi Sankara Nilayam, the procession arrived to the glow and warmth of the 1008 Cuṇṇuvilakku that surrounds the temple as if reverentially, led the Çaraëa Mantras and Dēpārādhana in the Sanctum Sanctorum.

When the programs came to an end late in the night, hundreds of lamps around the Temple continued to glimmer, as did the stars in the sky. It seemed the Utram star stayed on to revel in the aftermath of the festivities!

apr  
29  
2012

## Gurudev Janma Nakṣatra Day Celebration

Pūjya Gurudev Swami Chinmayananda was born on the Pūyam star (Nakṣatra) of April according to the Malayalam almanac. In Adi Sankara Nilayam where CIF is housed this auspicious day is celebrated reverentially with Kalaça pūjā as well, in the Svayambhū Ayyappa Temple.

Thus, on 29th of April 2012, which was Gurudev's star date, Gurupāduka pūjā was performed by Br. Yajna Chaitanya in Gurudev's Shrine. There was Annadānam as well as the traditional special pūjā and lighting of Cuṇṇuvilakku.





## Çré Çai kara Jayanti

Çré Çai kara Jayanti is a very important day for CIF and Adi Sankara Nilayam. The revered saint's birth room at the Mana was decorated with more flowers than usual. In the light of the akhaëða jyoti in this room, Br. Yogesh Chaitanya performed Aññottaranāmāvali and Ñòðaçopacāra pūjā. Later, in the Gurudev Shrine Gurupāduka pūjā and chanting of Çai kara stotras were performed followed by Annadānam in the Annakñetra.



apr  
27  
2012

## Guru Pürëimā

Guru Pürëimā was celebrated at Adi Sankara Nilayam by all staff members, visitors and Ācāryas of CIF. Br. Yogesh Chaitanya performed the Vyāsa Aññottara Çatanāmāvali Arcanā and Sri Gurudeva Pāduka Pūjā.



July  
15  
2011

At 12 midnight everyone awaited the Gētā course launch announcement in the US, and as soon as the congratulatory text message was received, Swami Advayananda formally announced the course to those present and welcome emails went to all students who had enrolled.

June  
20  
2011

## Upanayanam

Melpāzhūr Mana, now Adi Sankara Nilayam, is held close to the heart for being the birth place of Çré Ādi Çai kara. The place is so highly revered that people choose the premises to hold training programmes, initiation ceremonies, orientation ceremonies, upanayanams – the last because Çré Çai kara's thread ceremony was held at Melpāzhūr Mana. This year Ananth Jagannadhan Purushothaman, was vested with the sacred thread at Adi Sankara Nilayam, in Gurudev's Shrine.

may-DEC  
8-31  
2011

## Adi Sankara Mahotsava Celebrations : A Rare Confluence

The year 2011 saw a rare confluence that had far reaching significance for CIF and Adi Sankara Nilayam, especially. The 8th of May is when the Chinmaya Mission worldwide celebrates the birthday of Gurudev Swami Chinmayananda. But in 2011, the 8th of May was also when Çai kara Jayanti fell. Thus 8th May 2011 was unusually significant.

At CIF these five days were celebrated revelling in Çré Çai kara's texts, through chanting verses from his works, studying and expounding his works and calling to mind the life and times of this great saint, to whom we owe the very revival of Advaita.

On a larger scale, the Chinmaya Mission declared that it will celebrate Çai kara Mahotsava as an event in every Mission Center, between May and December 2011. These celebrations at the Mission Centers were dedicated to CIF. For it is undoubtedly agreed, that if Çai kara is the source, then Gurudev is the flow that brought Çai kara's glory and teachings down from the hills to each of us.



## *Bhagavad Gita HomeStudy Course Blazes a Trail on Facebook!*

If you leave it to the youth, they can even sell bananas to a well fed monkey. The point being, they can make the marketplace so inviting and unusual that you begin to turn your attention to something that was always with you!

This is what happened at CIF. When the Bhagavad Gita Home Study Course was launched on Guru Pūrēimā 2011, the Yuvaveers and Chyks enrolled like many did, and it is possible they felt the Gētā was not speaking as it should, to today's young.

There is a little story whose details are now lost in confusion and clarifications, but nuts and bolts is this: one happy chyk with a purpose, persisted with his "We should have a Fac book page for the BG Course," and before you could say 'Om pārthāya pratibodhitām...', they had prostrated to Pūjya Gurudev and Pūjya Guruji at the shrine, and there it was on worldwide web: Bhagavad Gētā Facebook Page <http://www.facebook.com/BhagavadGitaCourse>

The first upload was an introduction to the Bhagavad Gita Course offered by CIF. To support this, extracts from various commentaries and books, the Holy Gētā Ready Reference, Guruji's Vision of the Gētā, The Gētā for Yuva and extracts also from CIF's own course material were posted.

No one anticipated the kind of acceptance it would receive... The number of 'likes' grew in leaps and bounds... As the numbers grew rapidly, everyone felt something was wrong with Face book or, as some suggested, maybe we don't understand what these numbers mean! But the numbers only kept growing, much to everyone's shock.

When the 'likes' touched 25,000, a small game started at CIF. People started saying naaah, let us see if it touches 50,000 and some got annoyed saying how can it be! But 50,000 happened before they could log out.

When the 'likes' touched 100,000, there was a deafening silence. Hushed whispers of joy and

disbelief -- "In this day and age of superior scientific and technological advancement, people are still falling back on the age-old wisdom of the scriptures?" The numbers said yes yes!

Today the number of "likes" stands upwards of 200,800!

The Bhagavad Gita Course Facebook page (BGFB page) celebrated the Gētā Jayanti for one whole week in December 2011, with a new feature 'Daily Dose of Gētā' – a quiz where a question was put up each day and a winner was chosen. Another feature was added, a Mahā Gētā Quiz (a set of 20 questions to choose the winner) and also to pick the Best Reflection of the week. A total of 9 prizes were given away. The prizes included the Bhagavad Gētā Diary, 2012, Vision of Gētā and Holy Gētā Ready Reference.

The Sārathi through all this was Br. Sarthak Chaitanya who framed the questions for the quizzes and also patiently endured the tedium of going through the answers to pick the winner.

The auspicious day of Akñaya Tātēyā, CIF offered a discount to those desirous of studying the Bhagavad Gētā Course.

CIF had the whole-hearted support of its sponsors Shri Hari Kiran, who generously funded the BGFB venture, while the advertisement ran to promote the page. CIF is also grateful to Sri. Prasad Subramanian and Sri. Sunil Sachdev, member-devotees who helped create the FB advertisement which attracted the 'likers' and brought them in droves to the page. New themes were also generously created for CIF by its friends, McCann Erickson. CIF remains very grateful for this. The constant support of Smt. Subha Pathial and Sri. Neeraj bhai from the Global IT Team of Chinmaya Mission is beyond words. They have been there as silent pillars. It has been barely a year since the Course was launched and less than 10 months since the BGFB was launched. More and more people are enjoying this informal commitment to the Gētā, to learning, to knowing..... and why not! Gurudev always urged everyone to adapt with the times. And that is what CIF is doing!

## Project CIF: An Update



As the Chinmaya Birth Centenary Celebrations is slowly approaching, Project CIF, the infrastructural development at CIF, is gathering speed.

Phase I of the project – the new Accommodation Block – is all set to be inaugurated. Recently CIF had invited sponsorships for rooms, wherein a family can contribute for a room either in its own name or in the name of someone dear, and the room will thus carry the person's name always. The response to this offer has been very good.

Phase II of the construction will commence soon. With the support of large hearted sponsors and donors, we hope to complete the Project in time for the Centenary year celebrations in 2015. We may recall that Project CIF, as the offering to Gurudev has been named, will see the construction, refurbishing and installation of major new infrastructure and construction of new buildings which will include residences for visiting scholars, devotees and students, for resident acharyas, and a large 1000-seater convention centre, among other things. Gurudev's vision for what a research organisation should achieve is tall, and in the last 20 odd years CIF

has climbed the learning curve and the performance curve and today feels strong, capable and confident of now going truly international. The accomplishment of this project is a big target for CIF as its commitment to Gurudev's dream.

CIF has acquired land adjacent to the current plot – an extension of Project CIF. This plot is where Gurudev's prized idea of a Sanskrit University is expected to come up. This extends upon the one solid bridge that he wanted to see developed: a bridge between 'past and present' where the East and West will meet and work together.

Details about CIF's fund raising needs, including rooms for sponsorship, are available at [www.projectcif.chinfo.org](http://www.projectcif.chinfo.org)

## Details of Room Sponsor

### Regular Room: INR 5 lakhs/USD 10,000

- ❖ A self contained two bedded room where in the name of the donor will be displayed outside of the room. The sponsor gets the privilege to occupy the room with family as CIF's guest for 5 days in a year, for a period of 25 years.



### Special Room : INR 10 lakhs/USD 20,000

- ❖ A self contained two bedded air-conditioned room where in the name of the donor will be displayed outside of the room. The sponsor gets the privilege to occupy the room with family as CIF's guest for 10 days in a year, for a period of 25 years.

[www.projectcif.chinfo.org/sponsor](http://www.projectcif.chinfo.org/sponsor)

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Swami Swaminanda of Chinmaya Mission has been patiently taking us through the Gita, once a week, for more than ten years. His explanations are thought-provoking, to

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The Chinmaya International Foundation is getting up to enter a new phase, a link Sanskrit, the course long-term with Indian philosophy

**Learn Sanskrit by yourself**

LINGU LEARNING Hema Vijay provides details about Chinmaya International Foundation's online Sanskrit course

Swami Chinmayananda, founder of Chinmaya Mission, had brought this man-making knowledge down to the masses, inspiring millions to live a life of higher ideals. Chinmaya International Foundation, a premier institute of Chinmaya Mission for Sanskrit study and research, is pleased to bring to you the option of studying the Gita right where you are, by offering online and postal modules.

## BUILDERS TAKE TO READING THE GITA

Given the recession and the tough real estate market, builders have taken to reading the Bhagavad Gita for solace. Helping them in this mission is the Chinmaya Mission, which says the Bhagavad Gita is a holistic programme offering personal growth and helps shake off the stress that bogs us down. It helps us to rework our value system and emerge stronger to face the challenges of the today's competitive and harsh world.

Swami Chinmayananda, founder of Chinmaya Mission, had brought this man-making knowledge down to the masses, inspiring millions to live a life of higher ideals. Chinmaya International Foundation, a premier institute of Chinmaya Mission for Sanskrit study and research, is pleased to bring to you the option of studying the Gita right where you are, by offering online and postal modules.



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*Pūjya Gurudev*

*Swami Chinmayananda*

*by*

*mi½Äa mġ tàa[ > bæxyNt> prSprmġ,*

*kwyNtġ ma<inTy<tuyiNt c rmiNt c.*

*With their minds wholly resting in Me,  
with their senses absorbed in Me, enlightening each other,  
and ever speaking of Me, they are satisfied and delighted.*

*– Bhagavad-gītā, 10.9*

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