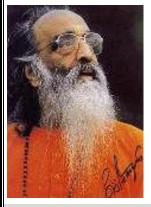


Chinmaya Pradipika



CMSD Quarterly Newsletter

Jan. 2014, No. 9



The Master Speaks:

A successful man is one who can lay a firm foundation with the bricks that others throw at him!

Swami Chinmayananda

In this issue of Chinmaya Pradīpikā

This fall we were privileged to be visited by Swami Sarveshananda from CM Dallas. He conducted the second *Bhagavad Gītā Jñāna Yajña* in the *āśrama*. He also discussed the *Ātmapūjopaniṣad* and *Māyā Pañcakam*, and spent quality time with the youngsters.

We celebrated *Navarātrī* with the usual fanfare along with a "Personality Development" workshop and *Strī Śakti* workshop. This was followed by the inauguration of *Chinmaya Kala Jyoti* on auspicious *Vijayadasami*. We also celebrated *Dīpavalī*, and *Gītā Jayanti and Tapovana Jayanti* at the *āśrama*.

In This Issue

Swami Sarvesnananda visits	1
Bhagavad Gītā Jñāna Yajña	1
Ātmapūjopaniṣad	2
Take a Hike with Swamiji	3
CHYK Workshop	4
Navarātrī Celebrations	5
Chinmaya Kala Jyoti	9
Dīpavalī Celebrations	10
CMSD On-Going Events	13
CMSD in the Community	14
Children's Reflections	15
BV Students Corner	16
Art Class Projects	18

Swami Sarveshananda visits again

Swami Sarveshananda visited us during the week of October 21 from Chinmaya mission Dallas. He conducted a *Jñāna Yajña* on the fourteenth chapter of *Srīmad Bhagavad Gītā* and shared his knowledge on the *Ātmapūjopaniṣad* and *Māyā Pañcakam*. He also conducted a CHYK workshop at the University of California at San Diego, as a part of the university outreach program. He spent time quality engaging the junior CHYKs. The following are snippets shared by our members on their experience on attending these events.

Jñanā Yajña on Srimad Bhagavad Gītā

I had the good fortune of attending the Gītā Jñāna Yajña on the



fourteenth chapter, "The Yoga of Guṇa-s - Learning the Ropes" conducted by Swami Sarveshananda during the week of October 21st. Swamiji's witty style easily drew me into the subject matter. Guṇa-s help us understand the seeming paradox created by the variety of personalities we see around us, which is in contrast with the vedantic vision that we are all the same Iśvara. I learnt that Guṇa also means rope and the three Guṇa-s, namely sattva, rajas and tamas, in various proportions bundle us into myriad different configurations of the same



Īśvara. If I were to resign myself to my existing configuration and make no attempt to better understand my bindings I am squandering an opportunity to be free of these bindings. Swamiji gave a memorable explanation of one of the expressions of *tāmasic* behavior called *pramāda* which he described as, "repeating the same action with renewed enthusiasm and expecting a different result". This thought really hit close to home! Our ideas tend to be *sāttvic*, our thoughts tend to be *rājasic* and our actions tend to be *tāmasic*. Swamiji noted that instead of raising our thoughts and actions to be *Sāttvic*, we numb our ideas and bring them along with our actions down to the *tāmasic* level. He challenged us to challenge ourselves to be watchful of the input and output of our body, mind and intellect. *Rajas* and *tamas* cannot to be avoided but need to be consciously managed. A certain amount of *tamas* is required else we will be insomniacs. A certain amount of *rajas* is required else we cannot get out of bed. We have to keep working to maximize *sattva* by engaging in proper action with proper attitude. Such an approach with *Īśvara's* blessing gives us a shot at transcending these bindings and understanding ourselves. For if we do not, Swamiji quipped, - Better luck next life!

- Vivek Shankar

Ātmapūjopaniṣad

Ātmapūjopaniṣad builds a bridge between *bhakti* (devotion) and *jñāna* (knowledge). These teachings chart the evolutionary path of a seeker from *sākāra* to *nirākāra bhakti*. **Swami Sarveshananda** explained the profound message of the *upaniṣad* on the true meaning of *ṣoḍaśopacāra pūjā* in attaining Oneness.

Meditation (*dhyānam*) is the constant contemplation of THAT. The invocation (*āvāhanam*) is ending of the cause of all actions or *vāsana-s*. The posture (*āsana*) is non-wavering knowing or being established firmly in knowledge. *Pādyam* is upward flow of mind towards THAT. The offering (*arghyam*) is mind constantly arrowed towards THAT. The preparatory bath for worship (*ācamanīyam/snānam*) is to be centered constantly in the inner illumination. The feeling of THAT everywhere is the only fragrance (*gandham*). The unbroken

rice used for worship $(ak\$at\bar{a})$ is to be established in one's own witnessing nature. The flowers that are offered to the Lord in worship (pu\$pam) are to be filled with consciousness. The incense $(dh\bar{u}pa)$ is to create the fire of awareness in oneself. The lamp (dipah) is to be established in the Sun of awareness with the constantly lit inspiration. The food offering (naivedya) is



accumulation of nectar of inner full moon that will become prasāda. Pradakṣiṇa is inner stillness, the

movement around THAT for worship. The salutation (*namaskāraḥ*) is the complete offering, feeling and expression of "I am THAT". Prayer (*stuti*) is the ability to be absorbed in silence, the silence that brings *praśānti*. Total and constant contentment is the dispersion of worship ritual (*visarjana*) where all apprehensions and worries are given up.

Thus the *upaniṣad* teaches the true sense of worship in every living moment. The understanding of life as $up\bar{a}san\bar{a}$ wakes one to be an enlightened being. Realization to that Oneness is the attainment of Liberation.

-Raja Reddy Kalva

Māyā Pañcakam

This short, yet fascinating composition by *Bhagavān Ādi Śankarācārya* on *Māyā* - the unfathomable, incomprehensible power of the Creator- was beautifully explained by Swamiji in five days in the forenoon hour. Every verse concludes with the phrase "*aghaṭita ghaṭanā paṭīyasī māyā*"- *Māyā* is that power of the Lord that makes the impossible, appear possible.

"Take a Hike" with Swamiji

"Swamiji took us junior CHYKs on a hike up *Tapovana Giri*. He was different. He didn't start by preaching to us, conversing with us, or trying to relate to us. I met him, and then we just started walking. On the way to the hill he learnt our names and our grades, after that there was silence. At first, I wanted to turn back. I was under the misconception that this "Take a Hike" activity was going to be a lecture, and so I wore my nice attire and brought with me no stamina. Five minutes into the hike with Swami Sarveshananda it seemed like that this would be a silent hike with no pearls of knowledge, he did not even speak with us. But I was wrong. Swamiji taught us without speaking. We finally reached the top of the hill, and situated ourselves on one of the rocks. I remember Swamiji standing on the top of a rock, one misstep away from falling down the entire hill. He encouraged us to stand with him, hearts fluttering and endorphins pounding through our veins, I felt a mixture of fear and elation standing on that rock. We looked down at the amazing view of San Diego, and I felt small and humbled. Swamiji told us that he had run down that entire mountain in a little over a minute, that steep, rocky mountain that had taken us an hour or so to scale. I learnt from this hike to be fearlessness, humble and to never turn back."



- Mallika Prasad Grade 11

"We walked up the side of mountain, and once we got to the top, we all expected a lecture. The assumption came naturally: wouldn't a swami seize every opportunity to share his wisdom? However, we were all a little surprised when, instead of preaching to us, the Swami simply made small talk. His words were kind, his remarks were sharp and intuitive, and I soon realized that through ordinary conversation alone, this amazing man was not only delivering wisdom, but doing so in such a way which didn't bore us. In the end, this experience was as humbling as it was insightful. If a Swami, with so many years to attest his knowledge could speak to children without any evidence of ego, I could surely treat all others in my life as equals as well. I am sure he saw within all of us the force which makes us human."

-Avinash Gupta Grade 11

CHYK Workshop at UCSD

A workshop titled "What's the Point? A Discussion on the Relevance of Spirituality", was conducted by Swami Sarveshananda on October 26 at the University of California at San Diego (UCSD). During the discussion, all the UCSD CHYKs and other interested students had a group discussion on the purpose of spirituality. Personally, it was a great opportunity for me to reflect and reevaluate the purpose of my own spirituality.

Swami Sarveshananda started off our discussion by asking all of us how and when we have felt complete happiness, or bliss. Some claimed to have experienced it in the thrill of adventure sports, and some in the loving connection with their pets. The common feature was not the circumstance during which it was felt, but the experience itself - it was always a state when nothing disturbed the peace and contentment one felt at the moment. Ongoing tension, past regrets, and fears of the future did not intrude into one's being in the present moment.

Often, people repeat the circumstance during which they felt this wonderful moment of happiness. For example, they may go on additional trips to experience the same wonderful feeling they had when snowboarding or spend more time playing with their pets. But, this doesn't always work, and even when it does, the feeling of peace is bound to the circumstance and is not felt at other times.

Spirituality was finally introduced in the discussion as a peace that exists in any circumstance one may face. In Swamiji's words, it is an indestructible peace. One perception of spirituality is that it can only be experienced in the quiet, meditative atmosphere of the caves in the Himalayas. However, the beauty of spirituality lies in its ability to flow in all directions of one's life. This concept was explained with the example of someone learning how to ride a bicycle. Fully learning how to ride a bike involves not only the ability to ride in one's backyard, but also along the roads during traffic, surrounded by much larger and faster cars. The obstacles and cars in the traffic represent the noise and problems in our everyday life, and the protected backyard represents what we perceive to be the quiet Himalayas. Spirituality allows us to experience peace in both the peaceful and noisy circumstances just as the knowledge of how to ride a bike allows us to ride in both the backyard and traffic.

I can definitely find an immense value in always experiencing peace. Thus, I think it's definitely productive of me to invest my time in achieving this spirituality. Briefly, Swamiji stated that one path to get there, that has been previously tested, is known as *Sanātana Dharma*. Specifically, we can achieve spirituality through *Karma Yoga*, *Bhakti Yoga*, and *Jñāna Yoga*.

-Mili Navani CHYK

Navarātrī Celebrations

Every year the **fifth grade** *Bala Vihar* **students** perform a skit on the legend of *Mahiṣāsura-mardinī* to celebrate *Navarātrī*. This year it was performed on **October 6** in the courtyard of **Samskrti Nilayam**.





They enacted the story of the demon *Mahiṣā* who after performing *tapas*, was given a boon by **Lord** *Brahmā* that he would not be killed by any God or man. He then set out to conquer the three worlds. **Goddess** *Durgā* was sent to earth to destroy his armies, kill him and rid the world of this evil. This was followed by the singing of the *Mahiṣāsura-mardinī Stotram* in praise of Mother *Durgā*.

The message in the play was reinforced by a recitation by the tenth graders on the following weekend-reminding us to kick ourselves out of *tamas* and renew the effort to move towards Self Realization during these nine days.



Sarasvati Puja at Samskrti Nilayam- October 13

As part of the Navarātrī celebrations, two workshops were held at the āśrama –

"Personality Development" workshop for middle school and high school girls on October 5 and "Strī Shakti" for both men and women on October 12.

Some of our members recount their experiences attending these events:

"Personality Development" workshop for girls

"This workshop was held to empower teenage girls, increase awareness about themselves, improve their self-esteem and provide concrete understanding about our spiritual culture. The workshop setting was more question and answers, with students slowly revealing their thoughts, misgivings and their aspirations. Questions such as, what defines personality? Who am I? Who is their role model? What qualities they look up in others? What qualities people like in them? What changes they would like to see in themselves? It was a free spirited discussion along with dancing. As Gurudev says, "Children are not vessels to be filled, but lamps to be lit." The aim of this class was to rekindle the light in them, so that any one of the teenage girls can be inspiring leaders or all of them." – **Padma Bhat,** CMSD BV Sevika

"Personality is one word that can be used in multiple ways to help navigate the turbulence of being a teenage girl. At the personality development workshop, **Lakshmi Aunty** explained the meaning of the word PERSONALITY. She emphasized its most important part, the ITY at the end or "I tell you" ... The importance of creating a strong first impression was highly emphasized as all the girls had to partner up with someone new and note down the other person's good and bad impressions. In addition, the negative presence of fear in our lives was also highlighted and how to try to minimize our self-consciousness to become more confident young adults. Overall, the workshop served as a guide to living in a more confident manner with strong Hindu values.

-Gopika Mavalankar Grade 12

Others shared what they took away from the workshop.

Smriti Panchal shares, "Don't be afraid to make mistakes is something I can apply".

"I like how Lakshmi Aunty broke up the word personality and explained what it meant" says **Divya Bhatia**.

"I learned to be more confident" shares Nitya.

"I realized that I can accept my mistakes and can learn from them" says **Radhika Katbamna**.

"First impression has taught me to be aware of my posture" shares **Neha**.

"Strī Śakti" Workshop for Men and Women

"This year's workshop was broadened to include men. One might think it peculiar for men to attend a workshop dedicated to understanding the nature and role of **Mother** *Durgā*, **Mother** *Lakṣmī* and **Mother** *Sarasvatī*. However this workshop was helpful to anyone on the spiritual path, especially during *Navarātrī*.

The workshop cast the worship of Mother *Durgā*, Mother *Lakṣmī* and Mother *Sarasvatī* over the nine days of *Navarātrī* but more importantly as metaphor for the stages of one's spiritual journey towards liberation. We learned that each *devī puja* represents a stage on this journey.



The first three days of *Navarātrī* are dedicated to the worship of Mother *Durgā* or *Kālī*. These three days represent the first stage on our path to liberation. Mother *Durgā* is referred to as the "Mother Terrible", the one who is trying to wake us up from the sleep of ignorance, but out of compassion as only a Mother would. Her "dreadful from" is taken to put an end to all "*rākṣasa-s*",

that torment the spiritual seeker. We as spiritual seekers look to Mother $Durg\bar{a}$ for the strength and power to overcome our inner demons and vices as we work towards freedom.

The following three days are dedicated to the worship of Mother *Lakṣmī*. During this second stage, the spiritual seeker seeks to fill the vacuum left by removal of the negative and low tendencies in the first stage. Through worship of Mother *Lakṣmī*, the Goddess of "Divine Wealth", we embrace more positive tendencies such as Love, Charity, Kindness, Devotion, Peace, Honesty, Courage, Faith, and the Desire for Liberation.

The last three days are dedicated to the worship of Mother *Sarasvatī*. The final stage on the path to liberation begins after the spiritual seeker has purified him-self through the worship of Mother *Lakṣmī*. He is then fit for the last and most subtle part of his journey. During these last three days of *Navarātrī*, Mother *Sarasvatī* is worshipped in pursuit of the Supreme Reality or *sat-cit-ānanda*, the absolute knowledge, existence and bliss.

The tenth day or Dassera is exemplified by the burning of the statute of $R\bar{a}vana$. The fire represents the ultimate conclusion of the spiritual journey through the destruction or burning of the ego and becoming one with the Supreme Mother. The workshop helped me understand the true meaning of $Navar\bar{a}tr\bar{\iota}$ and how it serves as a guide in the worship of Mother $Durg\bar{a}$, Mother $Laksm\bar{\iota}$ and Mother $Sarasvat\bar{\iota}$."

-Sandeep Pandya

..... $Str\bar{i}$ Śakti is used by everyone in their daily lives. This śakti is more predominant in women, who have a greater capacity to bear pain, recognize a child's needs and have more compassion than most men. This ability of every human being to invoke this śakti depends on his or her life-style. One with lesser $v\bar{a}sana$ -s or thinner sheaths can invoke this power easier than one with more $v\bar{a}sana$ -s or thicker sheaths.

- Jayanti Patel

The *Strī Śakti* workshop was an enlightening experience where we learned how everything in this world works on a balancing combination of *Puruṣa* (the wielder of power, masculine) and *Prakṛti* (the power, feminine). Harmony in life, as in nature, can be achieved by developing a balance of both masculine and feminine qualities represented by '*Ardhanārīśvara*'. At the end of the presentation, discussion, question & answer session were interesting and insightful.

-Ravi Halker

Chinmaya Kala Jyoti inaugurated on Vijayadasami for Vidyārambha

"On the auspicious occasion of Vijayadasami, Chinmaya Kala Jyoti- the art wing of Chinmaya Jyoti- was inaugurated with 9able and art classes for beginners, taught by CMSD Sevak Amarnath Puttur and Sevika Swaroopa Kalva respectively. The vidyārambha or ceremonious beginning was held on October 14, 2013, in Samskrti Nilayam. Chinmaya Dhvani was also launched officially for this year with two groups, the children's choir and the adult choir. Many new students, who had previously enrolled for art, tabla and Chinmaya Dhvani attended the ceremony. After performing ārati to Śrī Jyoti Vināyaka, Goddess Sarasvatī and Pujya Gurudev invoking their blessings for the congregation, the logistical details were provided. The children were very excited to be initiated at the āśrama and receive their introductory lessons."



-Amarnath Puttur





"I am inspired by this program to bring out artistic talents of children. This gives me another opportunity to work with children in an art class setting. It is a joy for me, as always, to work with children, especially on something that I am passionate about. The purpose of the art class is to bring out innate drawing and painting abilities of students and nurture them. These art classes for beginners involve introduction to drawing and painting with multimedia. This class will also enhance the drawing skills and working with colors. Children are given small projects, instructed on techniques and guided. One project is completed in each class.

Several students started lessons in drawing and painting on *Vijayadasami day*, October 14th. I am looking forward to working with more children, and hope this class will nurture and grow their skills and interests of drawing and painting."

-Swaroopa Kalva

2013 *Dīpavalī* Celebrations- November 3

"Dīpavalī, in my opinion, has always ushered a new era. When Lord Rāma returned to Ayodhya an era known as Rāma Rājyam began and is remembered fondly even today. When Lord Kṛṣṇa along with his consort





"The day began with parents and children, richly dressed for the occasion, assembling in the *prāngaṇa* in front of *Praṇava Nilayam* around a beautifully decorated *pūjā mandapam*. Beloved **Lakshmiji** led and conducted *ṣoḍaśopacāra pūjā* of *Goddess Lakṣmī* and *Dikpālaka Kubera*, which was heavily punctuated by explanations of each *upacāra*, in the simplest of terms, for the benefit of Bala Vihar students. Melodious tunes from the *Chinmaya Dhvani* and orchestra, *rāsa* dance, portrayal of *aṣṭalakṣmī--s* and enactments of *Rāmalīlā* and *Kṛṣṇalīlā* were simply great, and left an indelible mark of the occasion in everyone's mind. *Mahāprasādam* was nothing but a feast of at least a dozen courses. *Sarve janāḥ Sukhino bhavantu*"

-Hemadri Tunuguntla

Gītā Jayanti and Tapovana Jayanti

CMSD celebrated the Birth Anniversary of *Pujya Swami Tapovana Maharaj* and *Śrīmad Bhagavad Gītā* on Friday, December 13.

The Garcia family has been members of CMSD since the inauguration, and Bhuvana and the three daughters regularly participate in $G\bar{\imath}t\bar{a}$ chanting and competition.



"Before joining the mission, I had never heard of anyone chanting the whole *Bhagavad Gītā*. The prospect seemed daunting as well as intriguing. Initially, I would struggle through it, get restless and keep looking at how many more pages were left. I had to beg, threaten and bribe my kids to come along.

Fast forward twelve years and now I look forward to chanting the $G\bar{\imath}t\bar{a}$ with my mission family. This year was special, since it was the first time in our very own

āśrama, in front of Śrī Jyoti Vināyaka. After offering our respects and prayers to Pujya Swami Tapovana Maharaj, We started the Bhagavad Gītā with the dhyāna śloka-s. It was a perfect way to spend the night of Friday the 13th! Even when the heater stopped working, we did not stop. We moved to the class room, and

kept up the rhythm and pace. It was still exhilarating an experience. The chapters flew by. Listening to Gītā lectures in our weekly sessions, I vaguely knew what each chapter was about. With some familiar phrases recurring throughout the Gita and certain



chapters bringing flood of memories, time flew by and it wasn't until after chapter 15 that I got a little restless. At the end of it all I was on a natural high from the chanting. My kids did not complain. My older one participated in the whole chanting and my younger chanted the chapters she knew. They also noticed that Lakshmi Aunty has most of the $G\bar{\imath}t\bar{a}$ memorized. What a joy it was to chant the $G\bar{\imath}t\bar{a}$! I look forward to doing it again!"

-Bhuvana Garcia

CMSD On-Going Events

Monthly Sundarakānda Pārāyaņa

Host families for the monthly Sundarakānda pārāyana in this quarter were:

October 2013 – Rohinee and Rajesh A garwal

November 2013 - CMSD Devi-s

December 2013 - CMSD family



This November, the 68th sundarakānda pārāyana coincided with Thanksgiving Day as well as **Lakshmi Aunty's** 60th birthday. **Sujata Kulkarni** and **Puja Navani** share their experiences on the same.

"Celebrating this on Thanksgiving Day at *Praṇava Nilayam* felt like a perfect way to express gratitude towards *Hanumānajī*. As I entered the *Praṇava Nilayam* I felt very peaceful when I saw Śrī Jyoti Vināyaka nicely decorated with flower garlands and a special mālā for **Hanumāna-jī** made by the devi-s. With *Hanumānajī's* blessings and Lakshmi Aunty's love and inspiration, we successfully completed the chanting on that day. At the end of the *Sundarakāṇḍa Pārāyaṇa* we sang *Janmadinamidam* for Lakshmi Aunty. Everybody seemed to sing it with special energy! I felt that the vibrations of this *Sundarakāṇḍa Pārāyaṇa* and **Gurudev's** grace had given additional energy to Lakshmi aunty to love and take care of us even more."

- Sujata Kulkarni

"I have been attending this event for a few years now and feel truly blessed. It feels like I am meditating, since the *Sundarakāṇḍa* recitation, especially in a group, requires maintaining concentration on the verses of the book. Unknowingly, I seem to become oblivious to my surroundings. With the sound of *mantra-s*, surrounded by strong positive vibrations I feel very peaceful. It is not necessary to know the recitation; you can just listen, chant "*Sri Ram, Jai Ram, Jai Rama*", play cymbals and experience the bliss."

-Puja Navani

Chinmaya Ślokāñjali

-by Nita Halker

"Chinmaya Ślokāñjali started in 2011 as an offering to **Pujya Gurudev** in honor of the centenary celebration. The goal is to complete five levels by May 8, 2016 at the culmination of the centenary celebrations. Being one of the judges, it touches my heart to be able to listen to our Bala Vihar students chanting all the different śloka-s, with love and devotion in their sweet voices. With every testing, we see the confidence growing

stronger and this is only because of regular practice at home. While the support of the parents and their help with chanting is important, children are encouraged to listen to the audio while simultaneously following the śloka-s in the Chinmaya Book of Hymns. This practice helps them learn the right pronunciation of śloka-s and mantra-s, especially with kids who are proficient in reading the transliteration. It is joyful to watch these kids improve their pronunciations and reduce their mistakes. A child's ability to learn, memorize and practice is amazing. I have often heard parents saying that while trying to help their children, they have rediscovered the joy of chanting. I hope to see more of our Bala Vihar kids come forward and participate in Chinmaya Ślokāñjali in the future."

CMSD in the Community

Workshop on "Hinduism & Hindu Culture"

Every year in the fall, a Workshop on "Hinduism & Hindu Culture" is conducted for the benefit of the members of the mission as well as the community.

Faith Prasad, a Bala Vihar *Sevika* of CMSD, shares her experience in attending the workshop this year:

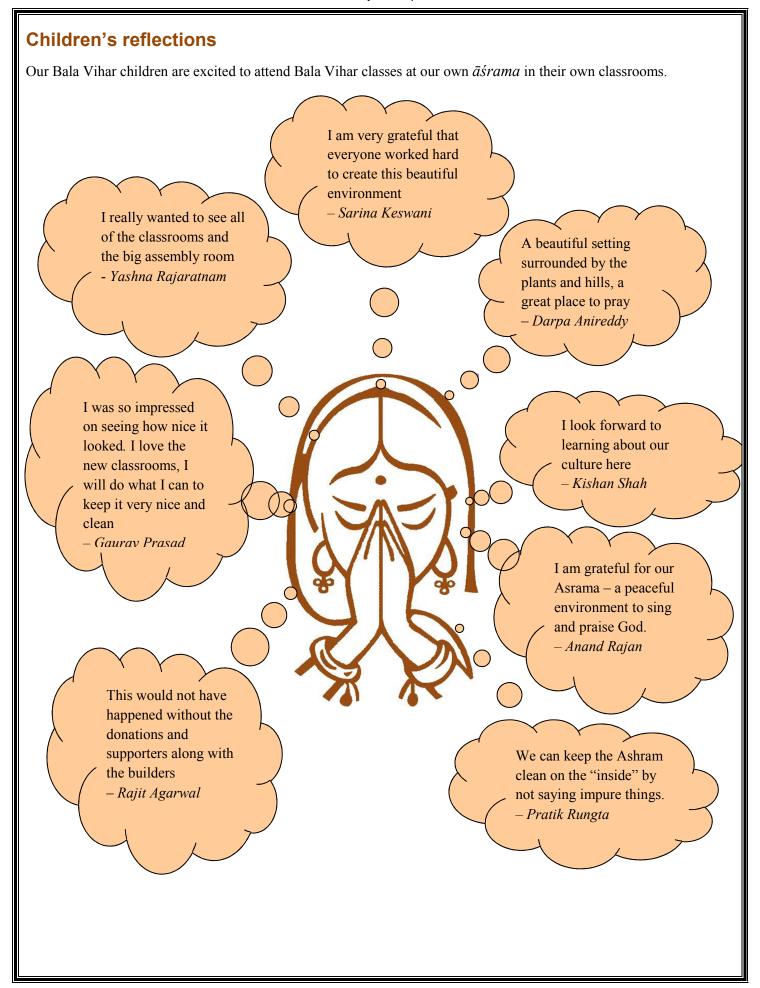


"When our friends or coworkers ask us to explain Hinduism, few of us can find simple words to answer with, but during the workshop, **Lakshmiji** used simple and clear brushstrokes to give us a full picture of all that Hinduism encompasses. In a very logical order she covered topics on the history of Hinduism, the culture, the scriptures, the meaning of religion, and the symbolism in Hinduism. Though the subjects were very broad, **Lakshmi Aunty** provided an easy to understand foundation for all who attended. How fortunate are we to have such an ancient and rich tradition that it has such depth and breadth, yet allows for individual freedom to express itself.

A large amount of information was given, but one of the things I really enjoyed was how Lakshmi Aunty beautifully explained the significance of Om with an interactive example. Showing us how the silent consciousness within us is united with the all-pervasive consciousness outside of us. I will never forget that example.

The lecture was followed with a wholesome and delicious lunch and a question/answer session. I personally found the lecture to be very, very helpful for my understanding of Hinduism. Even though this was my second time attending I learnt something new and valuable. I would encourage all mission members to attend future lectures and benefit from the wealth of information Lakshmi Auntie has to give."

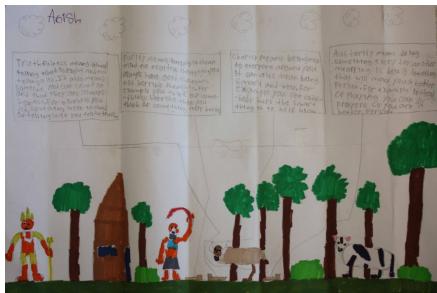
"The seminar started with how Hinduism came into existence. Lakshmi Aunty gave us a 360 degree view on Hinduism by talking about various topics on Hinduism like scriptures, *Veda-s*, Stages of Life, Caste system, God Symbolism, Reincarnation, Vegetarianism, Festivals and *Dharma*. The sequence of topics was very well organized. The best part of session was at the end of session when everyone had an opportunity to discuss and ask questions on various topics on Hinduism and Hindu culture. Lakshmi aunty answered each question in detail. At the end of day it felt good to be a part of this rich culture. I would encourage everyone to attend this workshop." - Parag Kelkar

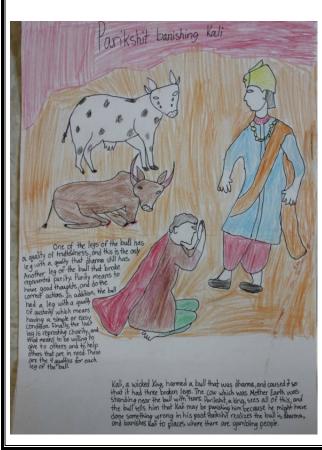


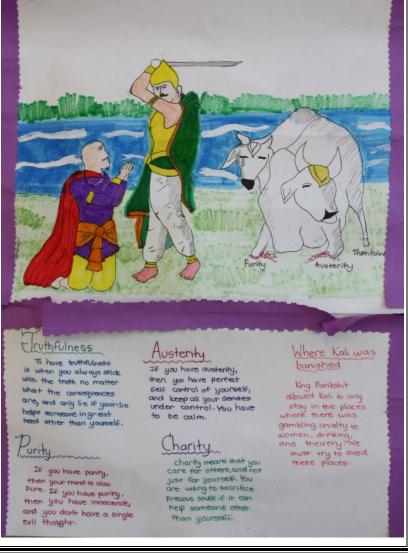
BV Students' corner

Grade 5 BV students studying *Srimad Bhāgavatam* have artistically expressed what they have learnt this year under the guidance of *Sevak*, **Amarnath Puttur** and *Sevika*, **Hema Pandya**.









Grade 4 BV students studying *Rāmāyaṇa*-part II have creatively expressed what they have learnt this year in amazing Diorama-s under the guidance of *Sevak*, **Yogesh Babla** and *Sevika*, **Faith Prasad**.



Chinmaya Kala Jyoti-Art class projects

Name Design by Amoolya Chandrabatta



Light House by Darpa Anireddy



CM family visits Chinmaya Jyoti

It was a pleasure to have our CMW Secretary, Aparna Devi Jujjuvarappu visit us during the Christmas Holidays along with her parents- ardent devotees and *Sādhaka-s* from Chennai.

An accomplished Carnatic musician, Aparna sang melodious bhajans at the altar.



"Yes, God is motionless, because there isn't any place where He is not. When a child is sitting in his mother's lap, he can cry for a million things, but he cannot cry for his mother to come. We are all in the lap of the infinite Truth. It is nearer than your own eyelashes. There is no distance between you and It."



