

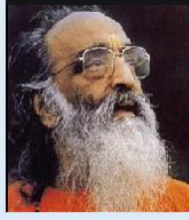


CHINMAYA MISSION CHICAGO

BADRI - A School of Vedantic Studies



Monthly Newsletter – October 2021



Chinmaya

Wisdom Quote

“Man is the roof and crown of creation. He may be tossed about by uncertain storms of life, but the solution to it lies in his own efforts in finding an ideal, and then raising his personality, from the level of petty emotions, to the loftier heights of the chosen ideal.” – Swami Chinmayananda

Swamiji’s Message

Spirituality in Family Life (From a talk at Badri, Chicago in 2009)



Once Sage Nārada approached his father, Brahmā, and requested to clarify something that was disturbing him. The question was that Sūrya (Sun God), who works continuously 24 hours without any rest, serving creation, shedding his light and giving energy to everything, when you look at his family life, it is a miserable one. His wife left him and she did not get any sympathy from her parents and they told her that her place was with her husband. But she could not come back and practiced severe austerity. Later she was sent back as Sandhya and had a child Shani. But again the father, Sun, could not take care or attend to the family, he was busy all the time serving. He had no time for the family and again she had to live a miserable life. So Nārada’s question is – the person who is serving the world with such a noble purpose, how come he goes through a miserable family life? Brahmā told Nārada that though one serves humanity but for a successful family life, one should always find quality time for the family. This advice was given by Brahmā to Nārada. And this is an example from the purāṇas. – **Swami Shantananda**

[\(Click here to read the rest of the entire talk which is available at the end of this newsletter\)](#)

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Upcoming Events -

- **Monthly Bhajan** [Virtual]: **10/9 @ 6 pm** hosted by Geetha & Sudarshan Iyengar – Available on Zoom and YouTube
- **CVV Crowdfunding Fundraises** – End date: 10/15
- **Badri Sthapana Day** (Homam, Archana & Puja) – **10/24 @ 8:00 am** – Badri Shrine – Available on YouTube – For participation contact: [Girija Sivakumar](#) **(630-781-9639)**
- **Monthly Vedic Group Chanting** @ Badri Shrine: **10/30 (Saturday) @ 5 – 6:30 pm** – Available on YouTube

[Chinmaya Mission Chicago YouTube Channel](#) [Subscribe]

Highlights from Previous Month

The month of September marks the beginning of a new Bala Vihar session which we mark with a grand inauguration ceremony. There after we will have a line of programs by Bala Vihar children to mark every upcoming occasion. We also had our regular monthly events with an enthusiastic participation from children and adults equally as the tasks are for HIM.

1. Bhajan Sandhya

The monthly Bhajan Sandhya, held on the 2nd Saturday of the month was this time held at Reema & Sumit Seth's home on 10th September at 6 pm. Continuing the tradition of this event, all the stotrams were chanted by Bala Vihar children and for the Bhajans, the host family joined them in singing too. The solemn evening ended with the chanting of Nirvana Shatakam followed by a few minutes of silence and Aarthi.



2. Monthly Vedic Chanting

[\[https://www.youtube.com/watch?v=62htW_YaRdQ\]](https://www.youtube.com/watch?v=62htW_YaRdQ)

Continuing with the tradition that we started, on 25th September, the last Saturday of the month also we conducted Vedic Chanting at our Badri Shrine. This was live telecast on YouTube Chinmaya Mission Chicago channel.



3. **Ganesh Chaturthi Puja** [<https://www.youtube.com/watch?v=GY9SaxtNMUk>]

On 9th September Ganesh Chaturthi was celebrated at Badri Shrine during which Swamiji performed the Ganesh Puja along with a few devotee families who were present in the Shrine. As a part of this Bala Vihar children chanted Ganesh Ashtotharam. The Puja was shared via Zoom and on the Badri Youtube channel.



Bala Vihar Corner

Bala Vihar Inauguration Ceremony – 2021-22

(<https://www.youtube.com/watch?v=u2dg21Zw2cA&t=1284s>)

The Bala Vihar Inauguration ceremony was conducted at our Badri Shrine on 12th September at 9 am. The Bala Vihar teachers and Study Group Sevaks were introduced during this ceremony. Our Bala Vihar kids chanted Ganesh and Saraswati stotram at the beginning of the ceremony. They also chanted an abridged version of Ashtothara stotram to mark the ceremony. Swamiji blessed the children for an enriching year of learning ahead. This was followed by an hour long 'Parent – Teacher' meeting to introduce the parents to the new teachers and curriculum. There was also a 'Question & Answer' session to clarify any question the parents had. Our Balavihar and Sishu Vihar classes commenced from 18th September.



Annual Chinmaya Mission Chicago Banquet – 4th Dec

In HIS Loving Memory –

During the early days of Chinmaya Mission Chicago, our Nirmita ji used to sing Bhajans and chant [Nirvana Shatakam](#) during all events and gatherings. During Gurudev's visit to Chicago for the 1st Geeta Gyana Yajna, there was an opportunity to chant Nirvana Shatakam before the discourse. After the conclusion of the day's event, Gurudev enquired for the person who chanted it and mentioned about a correction in the chanting. This was a great lesson for everyone in always identifying room for improvement in everything we do. Pujya Gurudev asked her to dedicate the voice to the mission with devotional recording in one of the Bhiksha with the Dholakia family. This was followed by personal letter from Pujya Gurudev who was then at St. Gallen, Switzerland in which **HE** wrote, *“keep working at your art first as a playful hobby then as a serious appreciation of your talent and then as a devotee of that art. Constant and sincere effort bring excellence in our activities”*. The recording of Nirvana Shatakam happened with Pujya Guruji's encouragement.

Badri Programs

<https://mychinmaya.org/virtual-satsanga-and-e-study-groups/>

- **Swaranjali** (For Balavihar Children)
- **Stuti Vandana** (For Balavihar Children)
- **Geeta Chanting** (For Everyone)
- **Vedic Chanting** (For Everyone)
- **Sri Rudram Chanting** (For Everyone)
- **Sanskrit language** classes (For Everyone)
- **Adult Study Groups** (Registration required)
- **Vishnu Sahasranamam** (For Everyone)
- **ACT/ SAT Classes** (Registration required)

Updates from around the world -

- [Vedanta Sadhaka Course](#) (1 year) - Starting on 15 Oct 2021 [In Person]
 - This is offered at Chinmaya International Foundation for anyone between 35 – 65 years of age.
- [Mantra Sadhana Retreat](#) – Nov 7, 2021 – Jan 1, 2022 [In Person]
 - Eight weeks of Japa/ Purascharana under the guidance of Swamini Vimalananda ji.
- [Valmiki Ramayana](#) – June 5, 2021– Mar 22, 2022 [Virtual] – Swami Ramakrishnananda
 - Discourse and Analysis of Ramayana in three parts with the fragrance of Kamban and Kalidasan
- [Swadhyaya Series of Self Learning](#) – Online learning with access to materials for a lifetime

Swami Sharananandaji's Weekly Program Schedule

Program Name	Details
Saddarshanam	Sunday/ 8:30 – 9:15 am
Bhagavad Gita – Chapter-wise Summary	Sunday / 9:30 – 10:00 am
Viveka Choodamani	Tuesday/ 7 –8 pm
Mandukya Upanishad	Wed/ 7 – 8:15 pm
Drik Drishya Viveka	Saturday/ 8 – 9 am

Chinmaya Vishwa Vidyapeeth (CVV) Crowd Funding – Donate for a Cause

<https://cef.raisely.com/swami-sharanananda>

Puja Gurudev, Swami Chinmayananda, the enlightened master and visionary always had the vision to bring the ancient wisdom to modern life. He spent over 40 years of his life to enlighten the humanity about the need to live a life of selfless service for personal growth and for the prosperity of the society.

He also saw the need for a higher learning institution that integrated Indian knowledge systems with modern technology and educational approaches. In 2016, on his Birth Centenary year, Chinmaya Vishwavidyapeeth (CVV) - the Chinmaya University, the crown jewel of Chinmaya Mission, was born.

To make the Chinmaya University as a Global Project of Chinmaya Mission, and to strengthen its financial resources, the Chinmaya centers in India, UK and Australia have successfully launched the One Knowledge, One World crowdfunding campaign. Now it is Chinmaya Mission West that has taken up to do the same with all North American centers. You, as an ardent devotee of Pujya Gurudev and Chinmaya Mission can play a vital role in this.

We request you to contribute generously for a cause and spread the message around.

We understand that you may be unfamiliar and want to learn more about CVV. Please watch below video encapsulates the spirit and vision of CVV.

Chinmaya Vishwa Vidyapeeth – An Overview

Simply, CVV is working to create values, share the vision of the Rishis, sculpt new leaders with knowledge of Indian heritage to selflessly serve society.

Our crowdfunding campaign ends on October 15, 2021 (Vijaya Dasami). Please contribute for a noble cause today! We can, we must bring Gurudev's vision to reality.

Contact: Anand Ram for more information / 630.440.8148/ anand.ram.anand@gmail.com

Join the Chinmaya Mission West **'Mananam Book Club'**

[Detailed Information & Registration](#)

The **Mananam** Series of books are the brainchild of **Gurudev, Swami Chinmayananda**.

The Sanskrit word '*mananam*' means 'reflection'. The **Mananam** Series of books is dedicated to promoting the ageless wisdom of **Vedānta**, with an emphasis on the unity of all religions. Spiritual teachers from different traditions give us fresh, insightful answers to age-old questions so that we may apply them in practical ways to the dilemmas we all face in life.



Chinmaya Mission West **mananam Book Club**

Currently Reading:

Egocentric to Ecocentric
From Conflict to Coexistence

Join us online on the following dates:

October 24th, 2021
November 7th, 2021
November 21st, 2021

Time: 2:00 pm (PST)



SCAN ME

For any questions on the
Mananam Book Club email:
mannambookclub@chinmayamission.org

REGISTER TODAY

<https://chinmayamissionwest.com/mananam-series-book-club/>

Certificate in Hindu Chaplaincy – from CVV

Detailed Information

Chinmaya Vishwavidyapeeth is launching its Certificate in Hindu Chaplaincy programme on January 19, 2022, starting with two online courses. The programme lasts for 8 months, and will require about 8 hours/week of classes and field work. This will earn a Certificate with graduate credits recognized by the US Assn of Professional Chaplains.

It will give the initial preparation to serve the community as Hindu Chaplains, or Spiritual Care Providers, in meaningful and versatile ways. All Hindu Sampradayas are invited to apply. Hindu Spiritual Care Providers will be able to serve the Hindu community in hospitals, universities, congregations, the military, speak at Interfaith events, and more. Those with interest or questions may email to CMW at chaplaincy@chinmayamission.org or to CVV.



CHINMAYA VISHWAVIDYAPEETH
DEEMED TO BE UNIVERSITY

Hindu Chaplaincy Certificate Programme

- Provide spiritual care for people facing distress and loss
- Serve in hospitals, hospice, colleges, schools, military, etc.
- Volunteer in interfaith and other community settings
- Serve in India and abroad

Mode
Online and on-campus options

This course is recognised by
Association of Professional Chaplains (USA)

For details
• www.cvv.ac.in
• chaplaincy@cvv.ac.in

Starts January 2022

First of its kind course to train Spiritual Care Providers

‘Spirituality in Family Life’ Contd... - Talk by Swami Shantananda

Every life should have spirituality, why family life alone. There is a common feeling that we are all householders (grhasthas), how can we practice spirituality, we have no time, not that we don't want to practice, but lack of time is the problem. Especially for those of us who have come so far away from our country, we have to work hard, sometimes long hours, to survive. With both spouses working where is time to maintain this spirituality? So we generally postpone spiritually for retirement, hoping for a quieter time. This is the common thinking. This is because we misunderstand spirituality and religion. These two factors we have to understand very clearly.

A person may be very religious, but need not be spiritual. A spiritual person may not necessarily be religious. We use the two terms synonymously that is why we are not able to make out that fine distinction – what is the difference? A religious person may spend two hours, three hours, in the pūjā room but outside that room, he is as bad as before, there is no difference. His own rāga-dveśa – anger, hatred, jealousy, passion, greed, crookedness – all are as strong as before. The only relief for the family may be the two hours that the person is occupied in the religious

activity and out of contact. I am not saying it is not good, the chanting, puja and so on have their own advantage if done right and not mechanically. Nowadays there is a better thing, you switch on and everything is online. Sometimes people listen while driving, exercising or working in the kitchen. They consider it as a job to be done and rush through it and feel good that their job is done. We consider this “religion.”

Kapila Muni very clearly says in Kapila Gītā in Bhāgavatam – A person may spend hours in the pūjā room, but if he fails to recognize the presence of the Lord, in every living being, that person is not spiritual/bhakta. This presence is to be seen in every living being, not only human beings, but even in animals, plants, and insects and this recognition makes 2 one spiritual. One can be religious and at the same time spiritual, the purpose of religion is to make one spiritual. If that growth is not there, then one will not be accomplishing what is to be accomplished in life.

Hindu life is divided into four stages – brahmacharya, gr̥hastha, vānaprastha, sannyāsa. Let us say if the whole human life is 100 years, each stage lasts 25 years. After devoting the first stage to education, with the blessing of the Guru one enters gr̥hastha āśrama. This stage of married life is the upholder of the other three stages. The bramcāri, vanprasthī and sannyāsī are dependent on the householder. If gr̥hastha is not there, who will give bhikṣā to a bramcāri? Vānaprastha is also dependent upon gr̥hastha. sannyāsa is of course dependent upon the gr̥hastha. Therefore gr̥hastha āśrama is considered one of the most important stages in life for the society.

Our ṛṣis have not given much importance to the social development. At large, their interest was always focused on the “individual”. If the individual life is changed, or their quality of life strengthens then automatically the community grows in strength and integrity. Individual character is national character not the other way round. The individual has to change. It is something like a building a house, every brick has to be properly made to shape, and it should have proper texture and strength. Only then will the building stay intact for the required time period. Otherwise, suppose one of the bricks is bad, then what happens? You will see that portion slowly gets eroded and the whole building weakens to the risk of toppling. Same way, every individual is the foundation of any society. The ṛṣis therefore focused on the tuning of every individual with strong values.

Now coming to the point, how can gr̥hastha – he or she practice spirituality? Most of us start thinking about spirituality or religion only after the children are born. We want the best for the children and want to raise them with proper values and culture and we are ready to sacrifice to provide what is necessary to achieve that. One thing we miss is that for a child you are important. The child looks up to you as an example for everything. You set standards at home.

For every child the parents are super heroes and role models. When the child is dropped off to Balvihar and parents go shopping and later pick up the child like luggage, the child begins to think that if this is not important to my parents, it must not be important. When you put a child in any sport – tennis or basketball or soccer – you stand at the sideline and encourage the child. When you encourage, the child is encouraged and he performs better, rather than if you drop the child and go away. The same is true for religious lessons. We have come far away from our country and do not have the support of the family to raise the children. The parents have to do this alone, while pursuing careers. The children grow imbibing the environment of the day care center. Whereas in India, a child grows up with the whole community. By osmosis the child picks up the culture in his growth. That is why the parents are less tense. But today, these children

are with you 24 hours, there is no rest, except when they go to school. When summer comes parents are worried how to keep the children safe and occupied and are willing to spend thousands of dollars to send them to camps. Something that was never heard of in our country when we grew up.

Children have their own dilemma. They have to face a totally different atmosphere in the schools with their peers, when they come home, they are in a different culture. Even though they speak English, they speak two different accents, have you noticed that? When they speak with you, it is Indian English. When they speak to their peers, they speak typical American English.

If you want your child to absorb our culture and it's depth – because our culture is not superficial – that depth is to be shown to the children and they have to get interested. Hindu scriptures deal with all human problems and have answers. It has got answers to every problem in your life. Especially Bhagavad Gītā, and today in most of the modern management schools, Bhagavad Gītā is a recommended text of study. In Seton Hall University in New Jersey, it is compulsory to study Bhagavad Gītā in the business school. [Swami Shantanada is helping the faculty and the students to understand the message of Bhagavad Gītā in a logical manner] We have made temples in USA, some of the best, but the youngsters participation is limited to playing in the parking lot and socialize with friends. And when do they come in to the temple, only when the bell is ringing for āratī and prasāda. They identify with that and nothing else. Why, because even though the rituals are going on in the temples, they cannot identify with it, they don't know what it is or its significance. The priest is unable to explain to their satisfaction. No one can get devoted unless the process and significance of the ritual is understood. The children are educated in a system to become independent leaders and to question but the parents are unable to explain because they were raised in a system to be followers. When the child asks questions, you should answer them. It shows his intellect is growing, the expression of growth is questioning. If you do not answer, they will stop that growth of their intellect. And it is not that we don't have answers to questions in our religion? We the parents, simply do not know the answers.

And when you bring them to Bala vihar, the Bala vihar teacher has only one hour with the child in a week. Rest of the time, the child is with you. And if you neglect whatever the teacher has done in the classroom, then it is a total waste. Therefore it is your duty to be associated with the program, then along with the child, you also learn.

Now if you want your child to follow something, the first rule is that you have to practice it. If you are a smoker and you definitely don't want the child to smoke, you tell the child, Beta, I made a mistake, you don't get into this because it is very dangerous for health. You sincerely wish that your child won't pick up. You think it will happen? The child will go into his room with a pencil in his hand and practice pretend smoking – I am Papa. If we want the child to be religious, we have to practice it.

How to Practice?

When you say you have no time, that is not correct, it is a matter of interest. Once you have interest, you will find time. We find time for all our hobbies. We have time to watch TV, attend parties, Internet and other interests. We can talk for hours on the phone. So you cannot say that you don't have time. You can make time.

So, our religious practices start from waking up onward. The moment you get up, before you

put your feet down on the ground, you have to remember the Lord. We ask forgiveness of mother Earth for stepping on it.

While sitting on the bed itself look at your hand, and chant karāgre vasate Lakṣmī. The hands are given to us and represent skillful self-effort, we can achieve anything that we want in life with our hands. So karāgre vasate Lakṣmī at the beginning of the hand resides Lakṣmī– Lakshmi means wealth. What is real wealth? Real wealth is not green or dollars . Green can come and go, you must have seen that with the investment in stock market. The virtues, the values, the nobility, the character that you cultivate, that is your real wealth. And, karamūle Sarasvatī in the middle of the hand resides Sarasvatī, Goddess of Knowledge – the knowledge that you gain for a living that is one knowledge; the ultimate knowledge is, 4 knowing the Truth. That too is possible by self-effort. In order to gain contentment of wealth and knowledge, we want Govinda, the Lord in our life and that is also possible, with your self effort. So that is why, karāgre vasate Lakṣmī, karamūle Sarasvatī, karamadhye tu Govinda, prabhāte karadarśanam. All the three, bhakti, jñāna, mukti, all of them we can attain in this life, with our puruśārtha, the self-effort, that is what we are reminding ourselves, every day. It should not be just looking at the hands and mechanically chanting, the thought must be directed into the meaning of the prayer. It inspires you, to live another day remembering the Lord and serving. And then you go to the bathroom to take a bath chanting gange ca yamune caiva godavarī sarasvatī, narmade, sindhu kāverī jalesmin sannidhim kuru, remembering the holy rivers and then go to the pūjā room. Every house should have a dedicated pūjā room. We may build big bungalows, but when it comes to Bhagāvan, we don't have a place.

In Bhāgvatam, Prahlāda says to his kid friends, that nobody works for unhappiness, but unhappiness comes to you because of prārabdha (cumulative previous actions.) The same way, happiness will also come to you. When this is the logic, and we see this happening in our life, why do we keep adjusting holding on to happiness and avoiding unhappiness? Instead we should use the God given gift of puruśārtha and intelligence to go beyond both, reaching which, none of these will affect you. In family life we see the ups and downs and it is never a smooth ride. There are constant physical, emotional and ideological changes. In spite of insurances life changes and there are no guarantees. The only guaranteed insurance to face life is from God. So we should keep the pooja room to communicate with God. It may be a one way conversation in the beginning.

In Nārada Bhakti Sūtra it is said – kāma krodha lobha moha mada mātsarya tasmin. You direct all your emotion to Him. You want to get angry, get angry with Him. If you are frustrated, get your frustration out at Him. Do it when no one is around or they will think you are crazy. Try it and you will see the result. Don't question it, see it for yourself. Slowly you will hear Him talking to you. First you have to talk, He will listen very patiently. In Bhagvad Gītā Arjuna talks first in the whole first chapter, Shri Krishna never said a word. And when he gave up, then Bhagavān started talking. (chapter 2, verse xx) When Bhagavān saw the tears in Arjuna's eyes, He understood, now I should talk. And Bhagavān spoke. The same way, you continuously address your problems to the Lord. He knows what is going on. But unless you give charge to Him, He will not take charge. But if you say, "Bhagavān, I cannot do it, I need Your help" He is there for you. You will see.

Why do you go to the temple? Why temples are crowded? Because when we go to the sanctum sanctorum, when we tell our problems to Bhagavān, we think that it will be solved definitely,

because you feel peaceful. That is your faith. You feel mentally peaceful, you have unloaded your problems to Him, He will take care of it. When the mind becomes calm and peaceful, the solution will come to you automatically. Your inner voice consoles you and it directs you. And when we start listening to the inner voice and start living life, guided by that inner voice, you will see you will never go wrong. Listening to the inner voice has to be trained and developed. Hence the significance of spending at least five minutes daily in the puja room. Bhagavān is not asking for too much time from you. That is why in Bhāgavatam there is a story of Vāmana Avatāra. Bhagavān Vāmana comes and asks Mahābali, a great king, for three gifts. Mahābali is so pleased that he offers to give anything. Bhagavān asked for three tiny footsteps of land. Mahābali prodded Bhagavān to ask for more for his feet were tiny. Bhagavān talked about contentment with little and said he would be happy with just that. Śukracārya was Mahābali's guru, and he recognized that Lord Viṣṇu had come in the disguise of Vāmana – a small child. He warned Mahābali that he will expand and take everything, but Mahābali kept his promise thinking that everything belongs to the Lord and if he has come to beg what an honor and privilege. There are so many commentaries on this particular story. One commentator beautifully said that Lord Viṣṇu comes in the form of Vāmana Avatāra to everybody's house. And He is asking only three minutes of your time every day – three steps. Three minutes you spend for the Lord, He will become like Vāmana, He will completely influence your life. He will take over your life, and He will guide you.

He understands that you don't have to spend so much time. You spend only three minutes or five minutes, but those five minutes, be sincere. And here is the secret, when you enter the pūjā room, don't look at the picture as the picture of God, or an idol of God, you should see the presence that the idol is alive, the picture is alive. It is something like suppose you have a picture of your son or a daughter in your wallet, when you look at the picture what do you see? Not the paper, it will immediately transport you to the live person, whom this picture represents. The same way, when you look at that photo or the idol, that idol should come to life in your mind – that He is present there. When you pray with that attitude even one or two minutes, it does not matter – that will give you the benefit of spending hours in the pooja room. Spirituality is the feeling and the experiencing of the Presence.

Start the day with this presence then go to work, not in the hurried and frazzled manner that we do. Remember the Lord, before starting your work. This culture is there in India. You may have seen if you want a taxi or a rickshaw in the morning, no matter how much hurry you may be in, the driver will not start the day unless he has remembered the Lord by showing some agarbattī, incense and bowing down to a small picture. So start the day remembering the Lord, wherever you are, whatever job you are doing, it doesn't matter what type of job. Dedicate your work in His name. Think of Him, whatever prayer you know, if you do not know anything at least chant His name – śrīrama, jairāma, jai jai rāma; śrī kṛṣṇa śaraṇam mama; Om namaḥ śivāya – whatever mantra you know, you just chant and think of Him for a minute, and then begin your task. If that is missed for some reason use your coffee break time to remember the Lord instead of unnecessary gossip.

Instead of spending time collecting local gossip – pick up a thought like this – Bhagavān, I see this creation, the sun and the moon and the stars, my mind cannot even comprehend the vastness of this creation. Everything is functioning so beautifully, and the whole earth is standing suspended in the air with trillions of gallons of water, but not even a drop of water is falling down. Not only this globe, but millions and billions of globes like this are out there, and

none of them is colliding with each other, everything is functioning precisely as it is supposed to. There must be some power behind it. What is that power that holds it all – start thinking, you will see you will be inspired. If that is also not possible then when you close your shop, before leaving for home, at least then, say *kṛṣṇārpaṇamastu*. Whatever you have done that day, you offer to the Lord. I must have done something wrong or good, I don't know, but I offer to You.

If you forget that too then when the result comes, whatever be the result – your paycheck, your bonus, your raises and profits – offer to the Lord. Keep it in your puja room, no one will take it, no picture will come out and walk away with it. Offer to the Lord, , and then take it as prasad. Bhagavan does not want anything from us. In fact, we cannot give Him anything. Whatever we have is His. When we offer to Him, we are offering the ownership that belongs to me, my EGO – this ownership, offer to Him.

Come back home and have some quality time with your children, family and friends, and before going to bed, remember Him. *kāyena vācā manasendriyairvā buddhyātmanā vā prkṛte svabhāvāt, karomi yadyat sakalam parasmai nārāyaṇāyeti samarpayāmi*. Whatever you did all day good or bad, knowingly or unknowingly, offer to the Lord and ask for His forgiveness. You will sleep better.

This is the way to lead a day, simply live in a very alert manner. Then you will see your whole life changes – spiritualize. It is not that difficult, it is very simple, our masters have thought about everything, they have given a very user friendly advise. Plus, if you get time, you should read the scriptures. Śaṅkarācārya says in *Sādhanā Pañcakam*: read our scriptures on a daily basis. Scriptures inspire and keep us on the path to the Goal. Inspiration from the scriptures takes the monotony away from the routine life and adds quality. You yourself will feel that life is worth living.



CHINMAYA MISSION CHICAGO
A School of Vedantic Studies
BADRI • YAMUNOTRI • GANGOTRI



Online Monthly Devi Satsang with

Swami Sharananandaji

Bhagavan Adī Shankaracharya's

Sadhana Panchakam

Third Thursday of every month 10-11am on Zoom

Register at <https://bit.ly/2ZwTo4x> or email Vidya - pvidya@hotmail.com
 More info: <http://mychinmaya.org>

