



# CHINMAYA MISSION CHICAGO

## BADRI - A School of Vedantic Studies



Monthly Newsletter – March 2022



# Chinmaya

### Wisdom Quote

*Not to do what you feel like doing is freedom. - Swami Chinmayananda.*

### Swamiji's Message



Had man been just an animal, he would not need anything more than physical comforts and security, but as a highly evolved and developed psychological being, he wants emotional satisfaction.

Being highly intelligent, he is restless and impatient with all imperfections. He is not merely a physical structure consisting of his body; he has a mind and intellect also. The materialistic needs of the body can satisfy only the physical man, which is only a third of an individual; two-thirds of the individual is not taken into consideration when materialism strives to satisfy merely the basic needs in a community.

Materialism is wonderful, no doubt, but it burdens man with endless anxiety and craving to possess more and more, to acquire and aggrandize and to live with slavish attachment.

[Continued at the end of this newsletter...](#)

#### Contents –

[Highlights of previous month](#)

[In HIS Loving Memory](#)

[Worldwide Chinmaya Updates](#)

[Badri Programs](#)

[Swamiji's Weekly Program](#)

[Geeta Chanting – Prize Dist.](#)

[What is Truth!](#)

[Gurudev's Message contd..](#)

#### Upcoming Events -

- **Holi Celebration** – 3/19 @ 2 – 4 pm
  - In-person celebration at Badri
  - Holi-ka-dahan, Cultural events, Snacks and Colors
- **Monthly Bhajan** [Virtual]: 3/12 @ 6 – 7:30 pm
  - Hosted by Akhila & Venkat Palli Family – Available on Zoom only
- **MahaShivarathri Bala Vihar program** – 3/6 @ 11:00 am on Zoom
  - Performances by Bala Vihar children
- **Monthly Vedic Chanting** – 3/26 @ 5 – 6:15 pm
  - Group Chanting @ Badri Shrine and available on CM Chicago YouTube Channel

[Subscribe] - [CM Chicago YouTube Channel](#)

## Highlights from Previous Month

The month of February, which is the last full month of Winter, had two major activities that brought together everyone and was very engaging. The month started with our customary Bhajan Sandhya program followed by a discourse by Swami Ishwarananda ji from LA Center on the composition by Pujya Guruji Swami Tejomayananda ji called Vendata Madhuryam. We also had our Mahashivarathri Puja on 28<sup>th</sup> Feb at our Shrine which included chanting of Sri Rudram followed by Rudrabhishekam and Archana. Our regular monthly events continued with an enthusiastic participation from children and adults equally as the tasks are for HIM. We

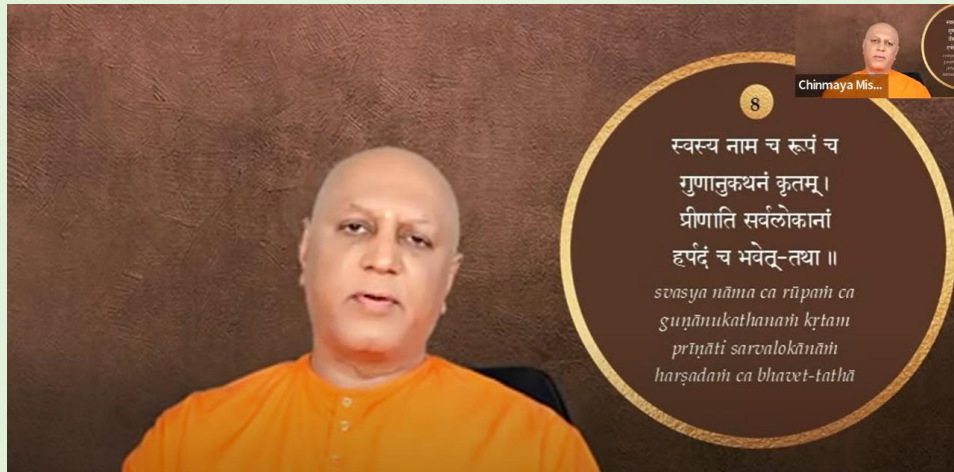
### 1. Bhajan Sandhya

The monthly Bhajan Sandhya, was this time held on 12<sup>th</sup> February at Geeta and Anand Sivaraman's home at 6 pm. Going by the tradition of this event, all the stotrams were chanted by Bala Vihar children and for the Bhajans, we had a wide variety of singers including the host family. The vibrant evening ended with the chanting of Nirvana Shatakam followed by a few minutes of silence and Aarthi.



### 2. Vendanta Madhuryam – Discourse by Sw. Ishwarananda

Pujya Guruji Sw. Tejomayananda, composed 'Vendata Madhuryam', a set of 24 verses that elucidate the summary of vendanta and explains why it has to be the most sought after. This great text was explained by Sw. Ishwarananda in the most interesting way over a 5 day discourse for an hour every day. This discourse was conducted over Zoom and the attendees from Chinmaya Mission Chicago greatly benefitted from it too. This entire discourse is also available on the Chinmaya Mission Chicago YouTube channel and can be accessed by [clicking here](#).



### 3. Maha Shivarathri Celebration

(<https://www.youtube.com/watch?v=4ipjOvjszPE>)

The Maha Shivarathri was celebrated this year on Monday, 28<sup>th</sup> February at Badri. The evening started at 5:30 pm with the chanting of Sri Rudram three times followed by chanting of Chamakam by a group of Vedic Chanting group volunteers. On conclusion of the chanting, we had a few melodious bhajans, following which our Gurukkal performed the Rudrabhishekam and Archana. All the participants present had an blessed opportunity to part take in the abhishekam. We had a fairly large participation for the celebration at Badri. This was visible looking at more than half of the parking lot which was occupied by cars that evening. The days of full return to Badri is not far away.





## Geeta Chanting – Prize Distribution

All the winning participants of the Geeta Chanting competition conducted during December 2021, were invited to Badri shrine on 26<sup>th</sup> February to collect their prizes. There was a good participation and all the winners received their prizes from our Swamiji.

The next Geeta Chanting competition (Chapter 2, Verses 54 – 72) is on 23<sup>rd</sup> April and will be conducted over Zoom. There are Geeta Chanting classes conducted on Mondays and Thursdays at 7 pm over Zoom. Anyone interested can contact Anand Ram @ 630.440.8148



## 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)

## In HIS Loving Memory –

One day over lunch, **Gurudev said**, “This gourd may be bitter, but it will cleanse your system. Don’t reject it. Learn to relish its bitter taste. Certain experiences in life may also be bitter. Learn to accept them with grace. They will cleanse and purify the mind. Just as the bitter gourd will not turn your insides bitter, don’t allow bitter experiences in life to poison the serenity and beauty of your mind.”

## Updates from around the world -

- **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
- **Home Study Vedanta Courses** - @ Chinmaya International Foundation
  - Foundation Vedanta Course
  - Advanced Vedanta Course
  - Bhagavad Geeta
  - Upanishads
  - Master Geeta Master Life
  - Make it Happen
  - Sanskrit Learning – Beginner & Advanced
  - Vedic Mathematics
- **Kathopanishad with Shankara Bhashya** – Online Camp from Chinmaya International Foundation
  - Camp Starts 7<sup>th</sup> March 2022
  - Every month 1<sup>st</sup> and 2<sup>nd</sup> week – Tuesday to Saturday 8:30 – 9:30 am CST
  - 60 sessions/ 6 months/ 1 hour each session
  - Facilitated by **Br. Ved Chaitanya**

### Swami Sharananandaji's Weekly Program Schedule

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

### What Is Truth!

Earth is round, earth moved, not seen but True  
 Sky is blue, sunset is golden, seen but False  
 Energy in the atom, vitality in the Sun, gravitational force, not seen but True  
 Double moon, mirage waters, dreams and hallucinations, seen but False

World we see but not True, Truth we see not, but True.

- **Gurudev**

### Pujya Gurudev Swami Chinmayananda's Message contd...

It is natural for man to seek his fulfilment and happiness only in thoughtless intemperance, in toiling for and reaching the temporary gratification of his physical passions, mental urges, and intellectual hunger. Is it not a fact that, in recent times, more people are killed by worry than work?

Man in his present misconceived civilization has learnt to waste himself and his precious time in the inevitable trifles and tensions that beset his life.

Acquiring and spending, we lay waste our powers. Each of us seeks the same goal. We all want nothing but unadulterated, unbroken, absolute joy and peace among the sensual objects that constitute our world. But sensual objects have a false glitter of joy about them. The joy soon fades away. At the loss of such joy, the worldly seekers strive hard to multiply their capacity for purchasing more and more of the same fleeting joys.

If peace and joy is the goal of every living being, and all our day-to-day struggles are to gain that peace, is it quite natural to ask, "What is peace?"

Surely we realize that the question is not about any phenomenon in nature outside, where laboratory experiments and factual representations could facilitate understanding. The question is essentially a subjective enquiry into a state of satisfaction felt within and lived by the individual with or without reference to the external circumstances of the world outside.

By peace, we mean a mental condition in the subject lived by him and recognised as such in the absolute sorrow-less silence in his own within.

Therefore only by looking within, and observing the happenings and occurrences during the various mental conditions can we conduct an enquiry into peace.

In short, self-analysis and introspection are the very beginnings of all philosophical inquiries into self-perfection. They are the perfect means of achieving a real vital blissful living. As long as the values respected in life are of indulgence in feeding these physical demands, attention-getting diverted outward, and the chaos within cannot be ended. We will, therefore, strive to understand the entire inner processes by which the experiencer can adjust and purify his equipment.

### **The Rippling Action of Desire**

In every one of us, there are, at any given moment, a hundred desires struggling to seek their fulfilment. In those rare lucky ones among us who gain in life at least a seeming fulfilment of some of their desires, we observe how each fulfilment is but the breeding ground for a dozen other complimentary desires, each an attempt to complete the imperfections of the phantom joy achieved!

Let us analyse a simple desire and observe what exactly happens within us. "If only I had a son," is the beginning of an entire unending chain of life-long anxieties.

The person wishing for a son feels that possible circumstances in his life do not serve his conception of full or complete joy, and do not, therefore, give him that texture of joy or peace which he demands of life.

His solution slowly gets crystallised in his vague desire that a son would complete his joy. His desire is thus an unconscious effort on his part to have a fuller expression of himself.

The desire for a son is at the beginning only a localised disturbance in the mental lake. But a million ringlets of concentric disturbance follow, and the widening ripples of thought come to splash upon the vast banks.

The desire motivates an endless array of thoughts; thoughts thus motivated by each desire get projected into the waking state world, and among its sense objects they manifest as actions. Successful actions end in their desired fruit which is but the objectification of the subjective desire.

His thoughts, as they gain vitality from his desire, soon make him their slave. When these thoughts find their expression, then the seeking of a bride, the meeting, the talk, the transaction, the procession and the wedding happen. The desire for a son, which caused the emotional whirlwind, dragging him through a distance of sweat and worry, at last, condemns him to the thorny fields of fatherhood. "Ah! My son has arrived! My great son!"

All joy, but alas, only for a fleeting moment! The pleasure is immediately followed by his constant run for the milk-powder and feeding-bottle, the doctor, the nurse, and the chemist! Soon the individual is shuttled between the toy shops and the home, the school and theatre, the bookshops, and so on. Every day that very thing-of-joy, the son, provides for the father a thousand hopes, fears, plans, failures, disappointments, and sorrows.

"But at least in that sacred moment when he cried out 'My Son,' don't you think he had a taste of some joy?" If one is tempted to ask this, one is entirely right. Hence it is that in the very beginning, we admitted that sense objects do provide joy, but only a false glitter of joy.



“If there be any joy-content at all in the sense objects, why don’t we arrest the moment of our experience and prolong it to any desired length of time?” Let us patiently continue our enquiry; probably we may come to discover the very secret of permanent joy.

From what we have so far observed, it can be inferred that the joy-in-the-son was not in the son, but in the particular condition within the mind that the birth of the son occasioned. So then, the source of joy is not in the external world of objects but is deep within us. Whenever the mind is at perfect rest, an effulgent flood of the inner bliss pours out its satisfying joy.

The desire for objects creates disturbances that shatter our real nature of Shanti, peace. The struggle and urgency of the individual to get his desire fulfilled represent the urge of truth to assert itself. The spirit within is asserting to come back to its essential state of fullness. The tension in the bowstring is from the consistent pull of the stem of the bow to regain its straight nature. The stress of life and its pains are from the benign pull of the truth upon untruth!

We have thus understood that desire breeds thoughts and thoughts propel us to action. When the actions end in successful fruition, the result is the calming of the thought-storm, which in its turn produces the feeling of joy and peace in the subject.

Hence the conclusion is self-evident; the solutions for all the sorrows of life now becomes an open secret. Renounce desire – thoughts will end. When the desire agitation is hushed up, eternal peace is experienced. This experiencing of the all-full satisfaction and contentment, which is independent of the external world and the daily circumstances, is the perfect, achievable, and to-be-achieved goal of life.

Remember, **Gurudev says “Live for others – there is peace; Live selfishly – there is worry and restlessness.”**

*Originally published in SpeakingTree.in*