

# Chinmaya Smrithi



*A Bi-Monthly Newsletter of the Chinmaya Mission Washington Regional Center (CMWRC)*

**Volume 20, Number 5-- September 11, 2010**

**Happy Ganesh Chaturthi, Dasara and Deepavali**

## **HARI OM! CAMPERS NEVER HURRY HOME**

Citation by Sri Muktha Thyagarajan  
at 2010 Summer Camp in Virginia

Meticulously planned, thoughtfully executed  
Where campers smile, laugh and yet learn a lot,  
Cheerful air blasts across in abundance to defeat best of all cheerleaders,  
All under the radiant guidance of our own beloved Swamiji.

Themes are well thought off, very much ahead of date,  
Kids do learn values that are valuable forever,  
Teachers learn to teach lovingly and teach more to learn more,  
Invent methods totally innovative, producing results very inspiring.

Kick start the camp with fervor and flavor,  
Kids get around and light up the place,  
With music, dance, games, yoga and hopping game,  
All of it becomes part of them before they depart from the camp.

When kids outgrow the campers age,  
Back they come as volunteers to learn even more,  
To get Pujya Gurudev's shower of blessings,  
And sing along "GOD IS ONE AND IS IN EVERYONE".



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#### Bala Vihar

- Real Meaning of Ramayana – Anisha Gupte
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#### Vedantic Thoughts

- Series: Brief Introduction to Gita: Ch 12– Nilkanth Bhatt
- Miracle of Life – Acharya Dr. K Sadananda

**Calendar and Upcoming Events ([www.chinmayadc.org](http://www.chinmayadc.org), Link – Calendar of Events)**

- Sep 11, 12: Ganesh Puja and start of 2010/2011 Bala Vihar Year
- October 2, 3: Bala Vihar Field Trip (no Gita classes)
- November 27, 28: Thanksgiving Weekend, no classes.
- December 4<sup>th</sup>, Saturday: Annual Banquet & Grand Magic Show @ Oakton High School, VA

**Study Groups**

- Please contact Sri Vijay Kumar ji by email at [vijaykumar@rocketmail.com](mailto:vijaykumar@rocketmail.com), if you are interested in forming or learning more about study groups.

**Bookstore/Library**

- Please contact Mr Vijay Singh by email at [publications@chinmayadc.org](mailto:publications@chinmayadc.org) to order any books, CDs, DVDs, etc.. Browse online at [www.chinmayadc.org](http://www.chinmayadc.org); and [http://www.cybermatics2.com/acb/webpage.cfm?&DID=6&WebPage\\_ID=2](http://www.cybermatics2.com/acb/webpage.cfm?&DID=6&WebPage_ID=2). Review list of Chinmaya Publications by downloading <http://www.cybermatics2.com/Catalog2008.pdf>
- Srimad Bhagvad Gita is online at [www.myholygita.com](http://www.myholygita.com)

**Next Issue**

- Special Issue, “Chinmaya Aradhana”, will be published in October. Articles from Study Groups and Acharyas are requested by September 25<sup>th</sup>.
- Articles for the next regular bi-monthly issue - November 2010, are due by October 30<sup>th</sup> 2010
- Email submissions to [smrithi@chinmayadc.org](mailto:smrithi@chinmayadc.org). Submission instructions at [www.chinmayadc.org](http://www.chinmayadc.org), Smrithi link, “Information on publishing in Smrithi”

**Useful Links:**

CMWRC – Washington Regional Center  
 Chinmaya Mission Trust  
 Chinmaya Mission West  
 Chinmaya International Foundation, E-Vedanta Course  
 Washington Region – Dulles VA Chapter website  
 Washington Region – Frederick MD Chapter website  
 Washington Region – Springfield VA Chapter website

[www.chinmayadc.org](http://www.chinmayadc.org)  
[www.chinmayamission.com](http://www.chinmayamission.com)  
[www.chinmayamission.org](http://www.chinmayamission.org)  
[www.chinfo.org](http://www.chinfo.org)  
[www.chinmayadulles.org](http://www.chinmayadulles.org)  
[www.chinmayafrederick.org](http://www.chinmayafrederick.org)  
[www.chinmayava.org](http://www.chinmayava.org)

***Please Note***

*The opinions expressed here are those of the authors and do not necessarily represent the official views of Chinmaya Mission or CMWRC*

***Editorial Staff: ([smrithi@chinmayadc.org](mailto:smrithi@chinmayadc.org))***

*Raju Chidambaram, Sitaram Kowtha, Acharya Vilasiniji, Acharyas, Chapter Coordinators and Teachers. & BV students - Vishnupriya Krishnan, Asmi Panigrabi, Atman Panigrabi, Harsha Neerchal and Srikanth Kowtha*

*Please contact us if you are interested in joining the editorial staff!*



## **Camps at Chinmaya Vibhooti in 2010**

### **Sampoorana Geeta (Essence of all 18 Chapters) Camp– in Hindi By Swami Advaitananda**

Dates: 12<sup>th</sup> to 19<sup>th</sup> November 2010

We request for a minimum donation of Rs 4500/- per person to cover all expenses of the camp  
(this amount is non-refundable)

[For more information or to download the registration form click here](#)

### **Chinmaya Mission News**



*Mahasamadhi Camp 2010 held in Burbank, CA*

*Hosted by Chinmaya Mission, Los Angeles*



## CMWRC Events Held

- 2010 Summer Camp held, under the guidance of Pujya Swamiji, in Maryland and Virginia (four weeks at each location) during July and August, with the theme of “God is one, and God is in everyone”.
- Guru Poornima was observed on July 25<sup>th</sup> in Virginia, at the residence of Dasari family.
- Pujya Gurudev, Swami Chinmayananda, Mahasamadhi Day was observed on August 3<sup>rd</sup> at Chinmayam. The event was highlighted by presentations from various study groups in Washington DC area. A special issue of Chinmaya Smrithi, “Sri Gurudev Aradhana”, to be published in October, will include these and other presentations invoking the grace and blessings of Pujya Gurudev.
- Summer Camp children and Swamiji joined Maha Rudra celebrations at Sri Ram Temple in Brandywine, Maryland, during the labor day weekend.

## Other News....

- It is with great sorrow we announce the passing away of Acharya Vilasiniji's father, Richard A. Mullens. He was a renowned Tax Attorney in Washington DC. He has been an ardent supporter of the Mission from its inception and had a close rapport with Sri Gurudev. He was ever ready to help the Mission with free legal advice whenever sought for and also in many other ways. He was a very kind and compassionate person.
- It is also with great sorrow we note the passing away of Mrs. Lalitha Swaminathan, wife of Dr. Swaminathan, who teaches Mridangam at the Silver Spring chapter.

## Chinmaya Somnath Project

You can follow the progress on Chinmaya Somnath project – new center in Northern Virginia at [www.chinmayadc.org/ChinmayaSomnath/chinmaya\\_somnath.htm](http://www.chinmayadc.org/ChinmayaSomnath/chinmaya_somnath.htm)

The page is continually updated to show progress and designs. Please review the fund raising appeal and use the pledge form, available for your convenience at the site, to support this important CMWRC initiative.

## Chinmaya West Newsletter

Be sure to read the September 2010 newsletter from Chinmaya Mission West.

Browse and download at [www.chinmayamission.org/newsletter](http://www.chinmayamission.org/newsletter):

<http://www.chinmayamission.org/newsletter.php>



## Announcements

### **Pujya Guruji on Facebook!**

Central Chinmaya Mission Trust and the Global IT Team of CCMT are proud to announce the launch of the official Facebook pages for Chinmaya Mission and Pujya Guruji Swami Tejomayananda.

Pujya Guruji launched the pages from Krishnalaya in Piercy, USA, by clicking the “Publish” button for the pages. “I don’t know much about Facebook,” Guruji quipped, “but I guess I have to face it!”

The Facebook pages will allow interaction between Chinmaya Mission, its members and the public. The pages include quotes, photos, audio, video and event announcements. Many more features will be added over time.

You can view the pages at:

<http://www.facebook.com/SwamiChinmayananda>

<http://www.facebook.com/SwamiTejomayananda>

<http://www.facebook.com/pages/Chinmaya-Mission/447181700342?ref=ts>

All Mission members and acharyas who are already on Facebook are encouraged to become actively involved with the Chinmaya community online. Please make sure to read the guidelines before posting on each page.

### **Weekly Discourse by Swami Dheeranandaji on “Drig Drisya Viveka”**

Text: Drik Drishya Viveka (Insight into the Nature of Seer & Seen).

Day: Thursdays from September 16, 2010.

Time: 7:45 pm to 9 pm.

Place: Kailas Niwas 46 Norwood Road, Silver Spring, MD 20905.

### **CDs and DVDs available for Jnana Yajnas conducted in April and May at Chinmayam**

1. “The Art of Healing” DVD based on Sri Adi Sankara's Panchikaranam, Jnana Yajna by Swami Chidatmananda Ji, April 26-30, 2010 (a set of 5 DVDs for talk of 5 days for \$20)
2. "Gita Navaneetam": Essence of every chapter of Bhagavad Gita by Acharya Sadananda Ji, Memorial Day Camp, May 29-30, 2010, MP3 CD (\$10).
3. "The Art of Healing" based on Sri Adi Sankara's Panchikaranam, Jnana Yajna by Swami Chidatmananda Ji, April 26-30, 2010, MP3 CD (\$10).
4. "Chinmaya Jayanti Bhajans 2010" performed on May 8, 2010 by CMWRC Silverspring' Balavihar students: Purvi Nanavaty, Vishnupriya Krishnan, and Amol Mehta, CD (1 hr) (\$6).

Mr Vijay Singh will happy to mail this you if you email him with your interest and mailing address to [vk Singh85@yahoo.com](mailto:vk Singh85@yahoo.com)

## Announcements

### **Vedanta Dhara – Regular Discourse by Acharya Anantji at Dulles VA**

Topic: Isavaya Upanishad. Starts Sep 18. Held 1<sup>st</sup> & 3<sup>rd</sup> Saturday of every month at 9:30 AM  
See attached flyer for more details

### **Safeway e-scrips – a no-cost fund-raising for CMWRC**

There is a very easy way for you to participate in a fund raising program of the Mission, without involving any payment from you. Any purchases you make from Safeway will qualify for the Chinmaya Mission Wash Rgnl Ctr to receive the following percentage of your bill automatically through EScript program provided you follow the steps below and remember to swipe your Safeway card each time you visit the Safeway Food and Drugstore!

Safeway Tiered Contribution Structure

- 1% on monthly purchases between \$0-\$300
- 2% on monthly purchases between \$300-\$500
- 3% on monthly purchases between \$500-\$600
- 4% on monthly purchases above \$600

EScrip keeps 15% of the above percentages and will send automatically the balance 85% to the Mission. For example, if 500 families spend even US\$ 50 per month at Safeway, the Mission will get some income every year at no additional cost to you. But, please remember to renew your link to CMWRC every year between August 1 and November 1.

But for this to happen you need to designate Chinmaya Mission Wash Rgnl Ctr as a beneficiary of your Safeway purchases, through the EScript program. Please visit the following site and complete the simple steps: <https://secure.escrip.com/jsp/supporter/registration/step1.jsp>

1. Create a EScript account.
2. Identify Chinmaya Mission Wash Rgnl Ctr (Group ID: 500023649) as the beneficiary.
3. Complete your personal details
4. Provide your Safeway/Credit Card/Debit Card number that you will be charging

These basic steps are also explained in the attached tip sheet.

*We earn contributions only from the date you register. Please therefore sign up as soon as you can.*

### **Gita Chanting 2010-2011**

Registration will begin soon for Gita Chanting Competition, to be held in April 30, 2011 at CMWRC chapters. This year, the chanting will be on Chapter 12 of the Gita – Bhakthi Yoga. Please review Sri Nilkanth Bhatt's summary on Chapter 12 in this issue. Also, please review Acharya Sadanandaji's article on Bhakthi Yoga in the July issue. Each and every member, young and old, are encouraged to participate in this spiritual exercise that brings intimacy to the beautiful and uplifting words of Bhagavan Sri Krishna, and firmly establishes the seeker on the journey to Truth.

Registration fee is \$30.00 per participant. Study materials – book and audio CD will be provided upon registration. More details and online registration will be available soon.

## Announcements

### Service Opportunity for High School age children and Youth

Do you have a child or children in High School or college who is interested in earning High School credit towards college or simply looking for opportunities to serve directly the less-privileged or even better, do both at the same time? If so we present you with a wonderful opportunity to do so but please act soon for there are limited spots available and the deadline for applying is September 30th, 2010:

*What: Opportunity to volunteer time serving the under-served*

*Whom: Children aged 14-19 yrs (10th; 11th and 12th graders) and CHYKS*

*Why: To earn college credit; compliment bal-vihar learning by instilling the values of service and compassion to the underprivileged*

*Where: At Chinmaya Vijaya Orphanage, Hyderabad, India-for service volunteer Hours towards any college credit AND*

*At NRI Medical College, near Chinmaya Vijaya-for medical volunteer hours towards medical degree/career*

*When: December 20th To December 30th*

*Total No. of Spots: 20 (10 spots for service openings and 10 spots for medical volunteer hours)*

*Cost: Rs.150 (@ \$3) per day for boarding and food*

*Deadline for Registration: September 30th, 2010*

*Contacts: Vijaya Cherkuri- vijaya@cordusa.org*

*Subha Varma Pathial- subha@cordusa.org*

*Meena Radhakrishnan- meenar2008@gmail.com; Phone No: (703) 728-4880*

*Toll Free Number (866) 580-5508*

The flier, volunteer questionnaire and release of liability can be found at

<http://www.cordusa.org/reservicevisittochinmayavijaya2010.zip> please right-click and download.

More information about CORD USA and Chinmaya Vijaya can be found at [www.cordusa.org](http://www.cordusa.org)

**"CHINMAYA SOMNATH"****-- Phase-1 Construction Contribution (Tax-Deductible) Pledge Form --****From:**Mr. /Mrs. / Miss : \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

Date: \_\_\_\_\_

**To:**The Treasurer,  
Chinmaya Mission Washington Regional Center  
46 Norwood Road,  
Silver Spring, MD 20905

I/we Mr/Mrs/Miss \_\_\_\_\_ wish to pledge pay my/our tax-deductible contribution toward the construction costs of Chinmaya Mission Washington Regional Center's "Chinmaya Somnath" building to be built at 4300 Pleasant Valley Road, Chantilly, Virginia, as indicated below.

I/we understand that this contribution is in addition to my/our annual membership contribution.

<input type="checkbox"/>	\$30.00 per month*	For two / three / five years	For a Total of \$ _____ per year
<input type="checkbox"/>	\$50.00 per month*	For two / three / five years	For a Total of \$ _____ per year
<input type="checkbox"/>	\$100.00 per month*	For two / three / five years	For a Total of \$ _____ per year
<input type="checkbox"/>	\$200.00 per month*	For two / three / five years	For a Total of \$ _____ per year
<input type="checkbox"/>	\$ _____ per month*	For _____ years	For a Total of \$ _____ per year
<input type="checkbox"/>	\$ _____	Lump sum payment	Enclosed Check# _____ Dated _____
<input type="checkbox"/>	\$ _____	Pledge	Payment will be mailed by date: _____

**\* BANK DEBIT AUTHORIZATION**

I hereby authorize CMWRC to initiate debit entries for the amount of \$ \_\_\_\_\_ every month for a period of \_\_\_\_\_ years, starting from \_\_\_\_\_ 20\_\_\_\_, till \_\_\_\_\_ 20\_\_\_\_ to my Checking account indicated below for credit to CMWRC's account with the Washington First Bank or such other bank as CMWRC may deem appropriate. I will notify CMWRC immediately if there is any change to my Bank information.

Name of Bank: \_\_\_\_\_

Transit/ABA Number: \_\_\_\_\_ Account Number: \_\_\_\_\_

**Note: Please attach one of your checks, marked "VOID," for verification of bank particulars.**

Signature: \_\_\_\_\_ Date: \_\_\_\_\_

Signed: \_\_\_\_\_ Date: \_\_\_\_\_ Email: \_\_\_\_\_

Signed: \_\_\_\_\_ Date: \_\_\_\_\_ Email: \_\_\_\_\_

Home Phone: \_\_\_\_\_ Mobile Phone # : \_\_\_\_\_

\*\*\* Please mail this form to the address above and mark to "ATTN: Treasurer. Make Checks payable to "CMWRC" \*\*\*

**"Chinmaya Somnath"****~~~~~ Phase-1 Construction Contribution (Tax-Deductible) Pledge Form ~~~~~**





## CHINMAYA MISSION WASHINGTON REGIONAL CENTER

(A non-profit religious organization registered in Maryland)  
Kailas Niwas, 46 Norwood Road, Silver Spring, MD 20905

### *Vedanta Dhara* By Acharya Anant Sarma



ISAVASYA  
UPANISAD

Isavasya Upanishad derives its title from the opening words "Isa and vasya", "God-covered." Isavasya forms the closing chapter of the Shukla-Yajur-Veda.

The use of Isa (Lord) – a more personal name of the Supreme Being than Brahman, Atman or Self, the names usually found in the Upanishads – is the uniqueness of this Upanishad.

#### TIME

9:30 AM—10:30 AM  
1<sup>st</sup> and 3<sup>rd</sup> Saturday's of  
every month  
Starts September 18, 2010

#### LOCATION

Vibha and Vinod Kulkarni  
25467 Gimbel Drive  
South Riding, VA 20152

#### CONTACT US

**Phone**  
703 327 6776

**E-mail**  
[vibhakulkarni@hotmail.com](mailto:vibhakulkarni@hotmail.com)  
[vish.ramabhattacha@gmail.com](mailto:vish.ramabhattacha@gmail.com)



**Yahoo! Group**

<http://groups.yahoo.com/group/vedantadhara/>



Acharya Anant Sarma was initiated as an Acharya of Chinmaya Mission after completing the Mission's two-year, residential Vedanta course at 'Sandeepany Sadhanalaya' Mumbai, in 2007. He was then posted to the Chinmaya Mission Washington Regional Center (CMWRC).

When he moved to the Washington DC area in 1989, he came under the tutelage of our Pujya Swami Dheerananda who inspired him to undertake serious study of Vedanta in Sandeepany under Pujya Gururji Swami Tejomayananda. Anantji now shares this scriptural knowledge with the members in the Greater Washington Metropolitan area.

Presently, Anantji serves as the resident Acharya of CMWRC's Dulles (Virginia) chapter. He also conducts Vedanta classes in Frederick and Salisbury in Maryland, as well as Ashburn and Fairfax in Virginia. Anantji, in the past 2+ years, has been active in various forums taking on texts such as Bhaja Govindam, Atma Bodha, Upadesa Sara, Isavasya, Vishnu Sahasranama, Bhagavad Gita and Self Unfoldment.

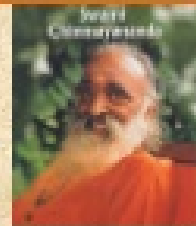
**Please register by sending an email to [vish.ramabhattacha@gmail.com](mailto:vish.ramabhattacha@gmail.com). This is mainly intended for planning and communication purposes**



## CHINMAYA MISSION WASHINGTON REGIONAL CENTER

[www.chinmayadc.org](http://www.chinmayadc.org)

46 Norwood Road, Silver Spring MD 20905



### BALA VIHAR PROGRAM - AGES 4-18

(Structured curriculum geared to children growing in the US)

Conducted Weekends from September 10<sup>th</sup>/11<sup>th</sup> 2010 through June 11<sup>th</sup>/12<sup>th</sup> 2011

- ❖ Inculcates noble ideas, healthy emotions, and spiritual strength
- ❖ Children learn important values through stories, songs, arts & crafts
- ❖ Moral education through Ramayana, Mahabharatha and Bhagavatham
- ❖ Pujas, Bhajans, Festival celebrations
- ❖ Discussions encouraged to understand why we do things a certain way
- ❖ Shloka Classes
- ❖ Classes in Indian arts and languages
- ❖ Concurrent Adult classes on Bhagavad Gita

**REGISTRATION FOR 2010/2011 CURRENTLY UNDERWAY IN MARYLAND & VIRGINIA**

CMWRC Chapters	Web Site	Venue
Dulles, VA	<a href="http://www.chinmayadulles.org">www.chinmayadulles.org</a>	Dulles South Multipurpose Center 24950 Riding Center Drive South Riding, VA 20152
Springfield, VA	<a href="http://www.chinmayava.org">www.chinmayava.org</a>	West Springfield High School 6100 Rolling Road, Springfield, VA 22152
Richmond, VA	<a href="http://www.chinmayadc.org/ActivitiesRichmond.htm">http://www.chinmayadc.org/ActivitiesRichmond.htm</a>	Vision Learning Center, Grove Park Square 11537- A Nuckols Rd Glen Allen, VA 23059
Frederick, MD	<a href="http://www.chinmayafrederick.org">www.chinmayafrederick.org</a>	Walkerville Middle School 55 Frederick St Walkerville MD 21793
Silver Spring, MD	<a href="http://www.chinmayadc.org">www.chinmayadc.org</a>	Chinmayam 46 Norwood Road Silver Spring MD 20905

*Children are not buckets to be filled, But lamps to be lit.*

*Children are the architects of the future world.*

*It is the most sacred task of parents as well as teachers to mould their lives*

*In accordance with the sublime Indian tradition.*

*- Swami Chinmayananda*

Ob



## Guruji's Update on Chinmaya Programs

*Sri Gopalakrishna*

Hari Om:

The recently concluded 17th Mahasamadhi Camp in LA was wonderful, with Pujya Guru ji Swami Tejomayananda expounding the Ramayana through his unique emotionally charged discourses. Over 750 delegates, including children, attended the Camp.

There were new releases at the Camp. Most notably:

- **Life of Vision** (Adarsha Jivan) with compositions by Guruji on all aspects of life. It includes stories, the songs transcribed and the audio CD. Many compositions such as Vivaha Dinam, Janma Dinam, Matru Stavanam are in this CD.

- **Svara to Ishwara ...** Pujya Guru ji's talks on Music

- **Ah Wisdom Book** - recently released book on Pujya Guru ji's words of wisdom, laced with humor on the occasion of his 60th birthday



Om

### 1) Chinmaya Vibhooti:

Guru ji provided an overview and update on Chinmaya Vibhooti. Guruji calls Vibhooti a VIP (Vision, Inspiration and Performance) Center.

Visit chinmaya vibhooti website for 'Information' . Visit actual site (Kolwan) for 'Inspiration' .

Guruji covered details on Chinmaya Naada Bindu - Center for Classical Music and Dance at Vibhooti and invited Members to participate in attending and teaching at this facility

### 2) Camp in Chinmaya Vibhooti by Guru ji on **Yoga VAsishtta, Dec 24, 2010 - Jan 1, 2011**. It will be accompanied by Music Festival, **Nritya Sura Bharati**. All are invited.

- Morning talks on Yoga VAsishtta by Guruji
- Afternoon and evening filled with music and dance programs by artists (both Chinmaya and other well known artists)

### 3) Numerous courses currently being offered by Chinmaya Mission:

- **[NEW] Two weeks training course (Feb 15th - March 12) - Pujya Gurudev's Sevaks Camp. This is meant for Sevaks of all ages who can serve Full Time in the Mission.**

- Vedanta Course for Brahmacharis
- Priest Course for training priests
- Course for training rural development workers

### 4) Birth Centenary Celebrations Planning:

2016 is the Birth Centenary Year of Pujya Gurudev Swami Chinmayananda. Grand celebrations from 2015-2016 all over the world.

World Workers Conference Dec 27-31 2012, at Chinmaya Vibhooti to plan for the Sammelan.

Vishwa Sammelan Dec 27-31, 2015 in Hyderabad.

General objectives of any of these programs is:

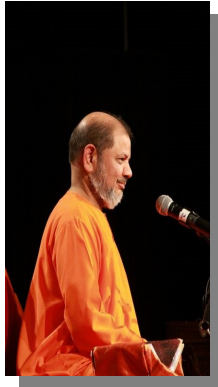
- Love thyself (local center)
- Love thy neighbor (neighboring centers)
- Love thy mother (Love the parent organization - CCMT, in India)

Mananam will be bringing out a special series (Birth Centenary) of issues on Life, Work and Teachings of Pujya Gurudev. Each issue will focus on articles dealing with specific topics. Sponsorships are requested for these special issues.

### 5) Mahasamadhi Camp 2011:

Next year's Mahasamadhi Camp is in Chicago, USA (July 29th - August 3rd). The theme is '*Mind and Beyond - the Gita Way*' with focus on Bhagavad Gita Chapter 9 and Jnana Sara discourses by Pujya Guruji. Posters should be available at the various CMWRC Chapters through representatives who attended the recent Camp.

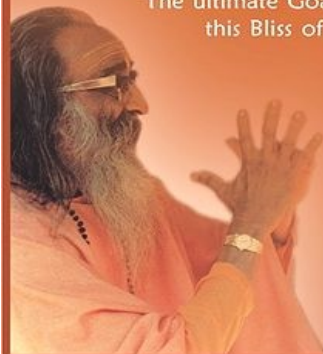




Mahasamadhi Day 2010 Message  
from  
Pujya Guruji Swami Tejomayananda

The essence of all sadhana is to lift the mind  
and reach the state that is the nature of the Self.  
In the fire of Truth, let the mind become no-mind.  
Everything else — practices, paths, instructions —  
all are mere details!

Our Pujya Gurudev's grace and blessings are  
a living presence and an infallible certainty for  
each and every one of us.  
The ultimate Goal is to experience  
this Bliss of Realisation.



Om

## Sundara Ramayana

*Acharya Sadanandaji*

PraNAms to all- Just returned from 2010 Mahasamadhi camp of Chinmaya Mission in LA. This is the 17th camp after Pujya Swami Chinmayanandaji left the body to merge with Brahman. Swami Tejomayanandaji took Ramayana under the title Sundara Ramayana with pravachana on the beauty or soudaryam of Sri Rama and Ramayana with melodious singing. It was a treat to the wandering mind to be with Guruji and with Sri Rama. I was overwhelmed by the beautiful depiction of Shree Ram. I felt I was indeed blessed to be in that August presence.

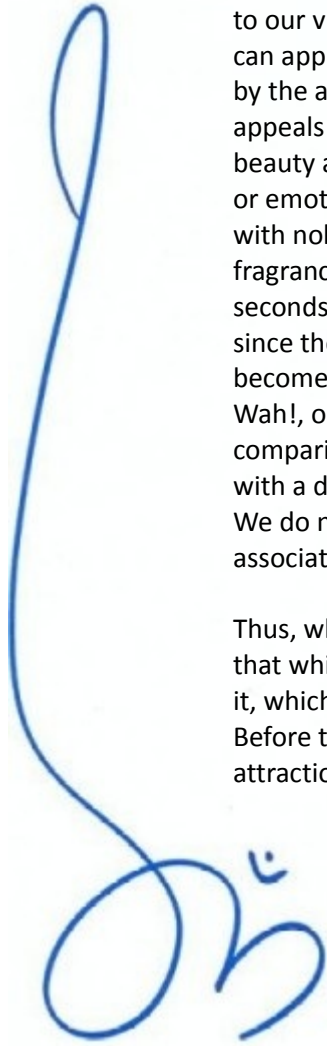
As with my habit, I will present my reflections based on Guruji's talks for those who are interested - This is only the reflection by a feeble mind- the reflection looks pale in the beauty that was presented. For those who are interested the audio and or video tapes on Ramayana by swami Tejomayanandaji are available with Chinmaya Mission publication division.

Ramayana kathaa brings the emotional mind to align with the intellect and as Gurudev swami Chinmayanandaji used to say - we need both the mind and intellect as two wings of the bird to fly towards the highest pinnacle of life; Sri RAM.

## Ramayana Soundaryam

Soudaryam means beauty. What do we mean by beauty? When do we say that something is beautiful? To start with, when an object appeals to our eyes, we say it is beautiful. Beauty is that X-factor that makes us admire, that which makes the object to stand out from its surroundings, that which is esthetically appealing to our vision, that which seems to have a perfection, an order or a structure. For example, not many people can appreciate the modern art, where deeper thinking may be required to appreciate the message depicted by the artist – which has more appealing to the intellect than the mind. In contrast, a beautiful object appeals immediately to our emotions. Subsequently, we may also admire intellectually the creator of that beauty and appreciate the intelligence behind that creation. Soundaryam or beauty has immediate mental or emotional appreciation, as our experience shows. Beauty is that which melts our hearts and fills our heart with noble sentiments. For example, when we see the beautiful flower that is in full blossom with all its fragrance, which is radiating with the brilliant colors and textures, our vision gets arrested, at least for few seconds. In those moments of admiration, we forget the rest of the world, and we even forget ourselves since there is no other thought that arises, other than emotional identity with that beauty. The mind itself becomes silent, with no words to express or verbalize it – other than some meaningless mantras – Oh!, Wah!, or What a beauty!, etc. The intellect may step in later with some critical analysis involving comparisons and contrasts with the things that were seen in the past, with gradations in the scale of beauty, with a desire to own it, or to be proud of it if it is already owned, or to be jealous of the person who owns it. We do not understand what is satyam and jnaanam but we understand sundaram, beauty and ananda or joy associated with it; the total fulfillment even for few moments of joy in the vision of the beauty.

Thus, when there is a beauty, the mind is attracted to it. Hence attraction is the expression of soudaryam, that which is beautiful. The perfection or the order that exists in the object manifests as attraction towards it, which in turn invokes love and passion. This may degenerate later into the desire to possess the object. Before the desire arises, there is an emotional identity with the object of love, which is the object of attraction, which is the object of beauty. There is a saying that the beauty is in the eyes of beholder. Thus

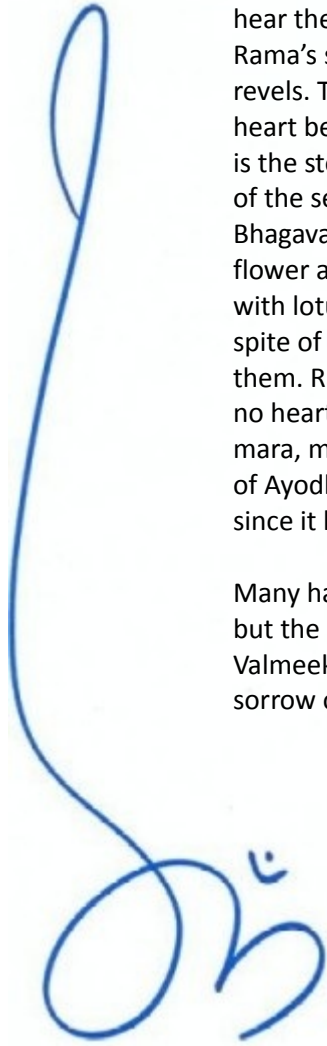


beauty causes attraction and expresses as love for the object; and that love involves an identity with oneself bridging the gap between the seer and the seen, at least for those moments. No words can reach to express that beauty, that love, that happiness. Every object of beauty is a creative expression or vibhuuti of the creator, the supreme.

At the sense level of perception, a thing of beauty is seen through the order in the created object, expressing at mental level as love that provides the momentary fulfillment, and thus happiness of one's own ananda swarupa, of the self itself. Those who are tuned intellectually also can appreciate sometimes the beauty of order in logic, where the beauty expressing as admiration and then love that involves identity. In essence, I love what gives me happiness; and in that love, the duality or separateness of the subject and the object of love ceases. In a sense, soundaryam is different from aiswaryam, where aiswaryam means glory. In contrast to love, Aiswaryam, invokes an intellectual admiration, a respect or reverence; and some times may degenerate to even jealousy. There is a gulf of distance between the subject and object. To bridge that gulf, the subject may surrender to the object of reverence, only if the attitude of reverence combines with the attitude of gratitude. This is the relation between a disciple and his teacher, or between a devotee and his deity.

The story of Rama, every Hindu knows – from a child to the adult. Yet, one still gets fascinated in hearing that story again and again. It is not history but it is HIS story. When someone shows us their personal photo album, we do not show much interest. Because of obligation we see through the pages turning them as fast as we can. However, if it contains our picture, then we are attracted to see. Even after many years, if it is our picture, we do not like to throw that picture, and would like to preserve it for our later seeing. We do not lose interest to see it again and again – because it is our picture not others. In essence, if it is something that is ours, we do not lose interest to hear or to see; that is called mamakaara. If so, why do we want to hear the story of Rama again and again? The love for Rama is expression of love for oneself too. It is not Rama's story – it is our story. Rama means one who revels in everyone and He is the one in whom everyone revels. The one who revels in everyone is the Lord himself - I am in the heart of everybody says the Lord, heart being the seat of love. In essence, it is the self that is the core of one's individuality. The story of Rama is the story of righteous over evil, story of Dharma over adharma, story of success against all odds, the story of the self, which we cherish, which we ourselves would want to be. Rama was the beauty incarnated. Bhagavan Tulasidasji describing the beauty of Rama, says his eyes are like lotus flower, his face is like lotus flower and in fact his every organ was like lotus flower, so delicate, so full with fragrance. Why is the analogy with lotus, we may ask. Lotus is that which grows out of muddy waters (pankaja, born out of mud). Yet, in spite of it, it stands out with all its beauty and fragrance untouched by the surroundings and even glorifying them. Rama's beauty was so captivating that even the Rakshasas like Khara and Dushana said that they have no heart to fight with him. The name is so captivating and glorifying that even the chanting of it in reverse as mara, mara,..., converted a butcher into a sage (Valmiki). While presence of Rama had blessed the people of Ayodhya as well as many sages and saints at that time, but the name has become even more powerful, since it has been blessing millions since then. Such is the beauty of Rama, in name and form.

Many have written on Ramayana. One famous poet says- it is not famous poets who wrote on Ramayana, but the ones who wrote on Ramayana became famous poets - that is the glory of Ramayana. The sage Valmiki, when he first saw a hunter killing one of the two birds that are in love, he could not contain the sorrow or shoka. Words came out of his sorrow and become the first sloka. The shoka (sorrow) is



transformed into sloka (poem), even to the surprise of the great Rishi, and made him ultimately into poet, in fact as the first poet. As he was pondering on the sloka, getting concerned of why he cursed the hunter in the form of sloka, Brahmaji appeared, and blessed the sage, saying that Goddess Saraswati herself expressed in the form of Sloka. He advised him that he should compose the story of Rama that he heard recently from the Sage Narada.

Rama means the one who loves all and also the one whom everyone loves. That is the very self within. Pujya Gurudev described a Vedantic significance for the story. He is born in ayodhya, meaning where there are no internal conflicts, to Dasharatha, meaning the one in whom all ten sense organs (five sense organs and five organs of action) are fully under control. He has to leave ayodhya when conflict arose, to dwell in forests where meditative sages are there contemplating on the self with pure heart. The whole of ayodhya was trying to follow Rama. In the forest of the world, the mind (Sita) gets carried away or gets side-tracked with the fascinations of the glittering world that lures in the form of a golden deer, gets lost and gets captured by the sense indulgence even deceptively in the form of Dahshamukha, the ten headed monster (five sense organs and five organs of action), whose whole life is all the time centered in stomaching all those enjoyments, by hook or crook. When the mind later repents and longs for Rama, the self within, He has to come as a teacher and destroy the ego with Brahmastra or aham brahmaasmi, aiming at the stomach which is the center of indulgence. Sita, the mind, after the complete purification by fire of spiritual sadhana joins back with Rama, the self within. Thus Ramayana has inspired many authors where the purpose of life is being pointed – it is not just a story that fascinates children but a message of the very purpose of ones life, the story of dharma, the story of the longing mind which is in search of ones own love, the happiness that one is, and uniting with that source of happiness. It is the story of duty bounded by love, story of message to whole humanity for its evolution.

*(Based on the introductory talk by Pujya Guruji Swami Tejomayananda on Sundara Ramayana during 2010 Mahasamadhi Camp)*

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## The Real Meaning of Ramayana

Anisha Gupte

Silver Spring Chapter

The Ramayana is a long poem composed by Maharishi Valmiki consisting of 24,000 lines separated into 7 books called kāṇḍas. Each line is composed in a 32 syllable meter. The protagonist of this story is Rama, a prince who is sent to the forest for fourteen years on the eve of his coronation. The antagonist, Ravana kidnaps Rama's wife Sita because of his selfish motives. In the Ramayana, Rama fulfills his dharma (duty) and rescues Sita from the clutches of Ravana. It is simply a story of good over evil and selflessness over selfishness. Being one of India's most important epics, the Ramayana has large symbolic value to Hinduism. The author Saint Valmiki's life, the moral values represented by the characters, and what the Ramayana represents all show how it is important.

The author of the original Ramayana was Maharishi Valmiki. At first Valmiki was a robber, then he meets the sage Narada, finally Valmiki is inspired to write the Ramayana. Strange as it may seem, Valmiki supported his family by stealing from others. Born to Sage Prachetasa as Ratnakar, he wandered away from his parents at a young age and was raised by a hunter ([www.iloveindia.com](http://www.iloveindia.com) online). He got married and had many children but as his family grew larger and larger he couldn't provide food for them all any longer. So Ratnakar took to robbing people in the streets. This all changed when Ratnakar met Sage Narada though. Narada was walking through the streets; Ratnakar jumped out at him and attempted to steal from Narada. Narada was surprised and tried to change Ratnakar's mind. He sang songs about the god Rama. Narada asked Ratnakar why he was stealing from people; Ratnakar said he did this for his family. Narada asked him if his family shared his loot. When Ratnakar said yes, Narada asked if his family would also share the consequences of his crimes. Ratnakar was confused by Narada's questions. When he returned to his family, he asked his wife and children if they would share the penalty for his crimes and they said "no." Saddened and dejected Ratnakar hurried back to Narada and asked him how he could correct all of his crimes and not be so guilty anymore. Narada advised him to sit in meditation chanting the name "Rama" until he came back ([www.iloveindia.com](http://www.iloveindia.com) online). Ratnakar agreed and thanked Narada. After ten years, Narada returned to find Ratnakar in deep meditation. While Ratnakar was meditating, an anthill had formed around him. Narada told Ratnakar he could stop meditating now because the gods were pleased with him. Then Narada renamed Ratnakar "Valmiki" which means "born from an anthill." Saint Valmiki created his ashram (his place of worship), by the banks of the River Ganga ([www.iloveindia.com](http://www.iloveindia.com) online). Narada visited Saint Valmiki in his ashram one day and narrated the entire story to Valmiki. A while later Saint Valmiki got a vision from the Hindu god Brahma to write down the Ramayana in rhyming verses ([www.iloveindia.com](http://www.iloveindia.com) online).

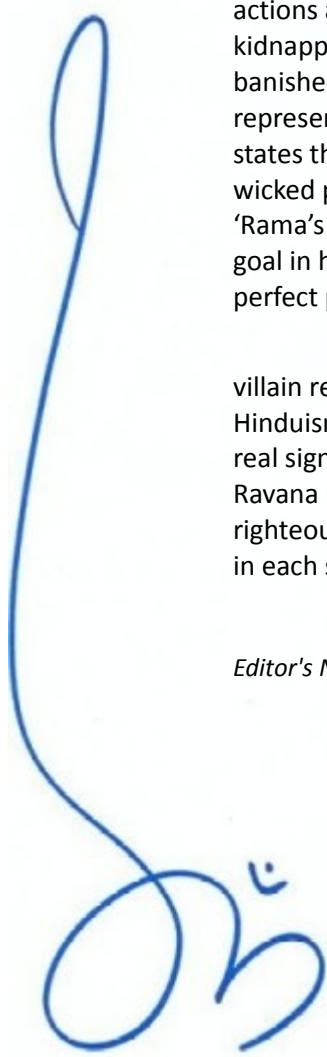
The Ramayana's characters symbolized different values important to Hinduism. The three main characters that illustrated important values are Rama, Ravana, and Hanuman. The name "Rama" comes from the Sanskrit root "ram," pronounced "ram", it means "to revel or to delight" (Vibisana Gita 3). The word Rama means someone who makes other people happy. In the book *Symbolism in Hinduism*, Rama is described as perfect in every way (111). In the Ramayana, Rama represents an "ideal Person" who makes good decisions all the time and sets a good example to others. Rama is an 'ideal son.' He was the ideal son because when King Dasharatha ordered Rama to be sent to the forest but as a father begged Rama not to go, Rama still went. He went because in Hinduism this was considered to be the correct action,

, he was fulfilling his father's promise. Rama was an 'ideal husband' because he fought against all odds to rescue his wife and protect his wife from Ravana. Rama was an 'ideal king' because during his time a king was supposed to be accepted by all of his subjects. When just one subject was unhappy with Rama's decision to bring Sita back to his palace in Ayodhya, Rama sent Sita away (Symbolism in Hinduism 112). Rama lived his life without compromising his virtues and ideal. In Hinduism Rama personifies the noble thoughts in people's mind (Vibisana Gita 5). On the other hand Ravana was a person who encompassed all evil. The word Ravana means someone who makes people sad. He represents illusions and delusion. In Hinduism delusion causes greed, jealousy, passion, anger, and hatred (Vibisana Gita 6). In Hinduism, Ravana is compared to a human mind and it is a personification of every wrong thought, idea, and action. He is considered to be the fear in people's minds (Vibisana Gita 7). Hanuman illustrates extreme devotion and loyalty. Rama was like a god to him. In statues, Hanuman always appears at the feet of Rama to show dedication (Ramayana Characters 73). His loyalty and love for Rama is shown when Sita gives Hanuman a necklace of beads. Hanuman tears it apart one bead at a time. When the courtiers asked him why he was doing this he says he does not see Rama in any of the beads. The courtiers around him were confused so they asked him if Rama was in his heart. When Hanuman replied confidently, they asked him to prove it. According to legend, Hanuman tore apart his chest and a picture of Rama was in it (Ramayana Characters 80)! Hanuman also signifies selfless service and an ego-less attitude in Hinduism. Rama, Ravana, and Hanuman all illustrated significant ideals in Hinduism.

The Ramayana itself represents an idea about Hinduism. The most important parts about it is what the Ramayana symbolizes, what the Ramayana applies to, and what the word Ramayana means. In Hinduism, Ramayana symbolizes an "eternal conflict between good and evil." This is shown through Rama and Ravana actions. In Hinduism, if you do something bad, it is considered to be a 'Ravana action' because Ravana was someone who makes others sad. But if someone is helpful and does something good, their actions are called a "Rama" action. This is the plot in the Ramayana. Ravana did an immoral deed when he kidnapped Sita so this was a "Ravana" action in Hinduism and when Rama obeyed his father when being banished he was portraying a "Rama" action (Vibisana Gita 6). Ramayana applies to many things; it represents a conflict that can be placed in many situations. In the *Vibisana Gita*, Swami Tejomayananda states that the Ramayana is a quarrel between good and evil, noble and wretched, and the righteous and wicked people. The word Ramayana means "the goings of Rama." This is like 'The Adventures of Rama' or 'Rama's life' in simpler terms (Symbolism in Hinduism 217). This title also means that Rama had to achieve a goal in his life or 'Dharma'. In Hinduism 'Dharma' is someone's path in life. Rama's dharma was to be a perfect person who would bring peace on earth.

Ramayana is more than just a religious text about prince and his quest to save his wife, or how a villain regrets his misdoings at his death. The real Ramayana has more meaning and symbolic value in Hinduism about the way people should behave. Swami Tejomayananda once said in the *Vibisana Gita* "The real significance and relevance of Ramayana is greater today than even at the time of Lord Rama. This Rama - Ravana battle, this eternal conflict between good and evil, between noble and the wretched, between the righteous and the wicked, is constantly going on everywhere, in the heart of each individual, in each family, in each society and in each nation.

*Editor's Note: Anisha wrote this essay as part of her school homework.*



## Sights from Summer Camp 2010 - Maryland

*Photos by Srini Pemmaraju*



Om





Om





Om



## Pictures from Sri Maha Rudra Yajna Sri Ram Temple, Brandywine, Maryland

*Photos by Srini Pemmaraju*

Pujya Swami Dheeranandaji and children who attended CMWRC summer camps in Maryland and Virginia participated in the Sri Maha Rudra Yajna at Sri Ram Mandir in Brandywine, MD, on September 4<sup>th</sup>. The children sang a number of slokas they had learned during the camp.



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**Series – Summary of the Gita**  
**Ch. 12 (Bhakti Yoga) The Yoga of Devotion**

*Nilkanth Bhatt, Richmond Chapter*

It is often debated among spiritual seekers whether devotion to a deity such as Krishna or devotion to all pervading, un-manifested Brahman is a superior method to attain God. It is of-course not a matter to debate but an issue to be understood clearly to avoid confusion and obstructions in the path of spiritual evolution. No single method is appropriate for all seekers, like one clothes size fits all. Each seeker has to find his/her own place in the path of evolution and adopt appropriate method for further progress.

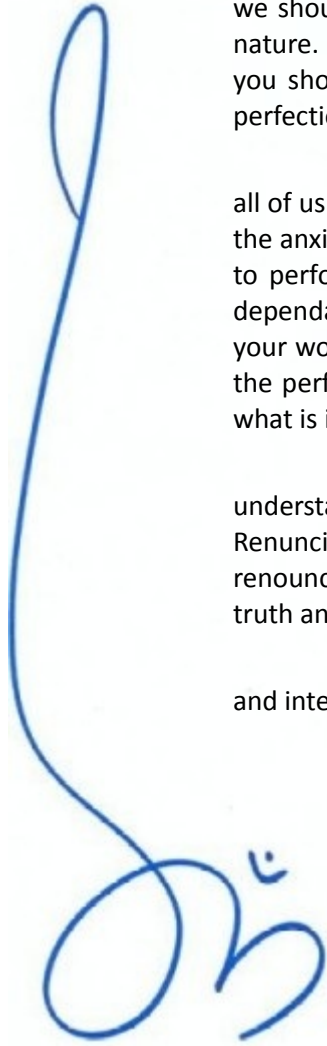
Bhagavan tells us in this chapter that a devotee who, fixing his/her mind on the Lord of his/her heart, worships him with supreme devotion; and who is ever steadfast in his/her faith, is closer to God. However those devotees, who worship the imperishable, the un-manifested and un-definable Brahman even-mindedly with their senses restrained and seeking welfare of all beings, also attain God realization. It is generally not easy for the living beings that identify with their bodies as themselves to contemplate on un-manifest Brahman. Therefore, it is prescribed by Krishna here that we should practice to fix our mind on a deity such as Krishna and offer all our actions as worship to him. If achieving him becomes the supreme goal of our life, in no time he becomes our savior to liberate us from the unending experiences of happiness and unhappiness of this world.

If it is not possible for us to fix our mind on the Lord constantly at this time because of our desires, we should not get disappointed and give up but practice it over and over again till it becomes our second nature. Bhagavan calls it Abhyasa Yoga, the yoga of constant practice. Now, if that is also not possible for you, you should do what you like to do but do it for the sake of the Lord. Even doing that, one can achieve perfection.

But since we human beings are so used to doing things for our own sake, it may not be possible for all of us to act for the Lord alone. Bhagavan says not to worry, do what you do for your own sake, but give up the anxiety for the results of your actions. Understand that the results are not in your hand. All you can do is to perform actions as you find appropriate and necessary to achieve what you want. The results will be dependant on many things other than your own efforts, which are not in your control. For example, to reach your work in time, you may get ready and leave your home in time; however, the traffic you encounter and the performance of your vehicle will determine whether you reach there in time or not. Therefore you do what is in your control and leave the rest to the almighty Lord.

Bhagavan says the knowledge of the truth is better than mere practice (of rituals) without understanding. Contemplation on the truth (meditation) is better than mere (book) knowledge. Renunciation of fruits of actions is even better than meditation, because peace follows immediately on renouncing the fruits of actions. In such quietude in our bosom, the intellect can meditate upon the higher truth and achieve the perfection.

For those who are meditating upon the imperishable, the infinite, Bhagavan prescribe certain mental and intellectual discipline which forms the direct means to achieve perfection.



The seeker who hates no one, who is friendly and compassionate to all, who is free from all attachments and egoism, who accepts happiness and unhappiness equally, ever content, steady in meditation, self controlled and possessing firm conviction, who devotes his/her mind and intellect to supreme consciousness, is best suited for the devotion to the unmanifest and the infinite Brahman.

In summary, the Lord says a devotee having achieved the following qualities comes very close to him and in no time becomes one with him. The devotee who is not agitated by the others and does not become cause for the agitations to others, who is free from joy, envy, fear and anxiety, who is free from selfish desires, who is pure and prompt in actions, unconcerned about the outcome of his actions, who neither rejoices, nor hates, nor grieves in any situation, who treats his friends and foes with equal fairness, who is not affected by the praises or criticism, who is always content and steady minded, such a devotee is very dear to the Lord.

Bhakti, if understood and practiced correctly can become our greatest liberator in this world from all our sorrows and unhappiness.

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## The Miracle of Life

*Acharya Dr. K. Sadananda ji*

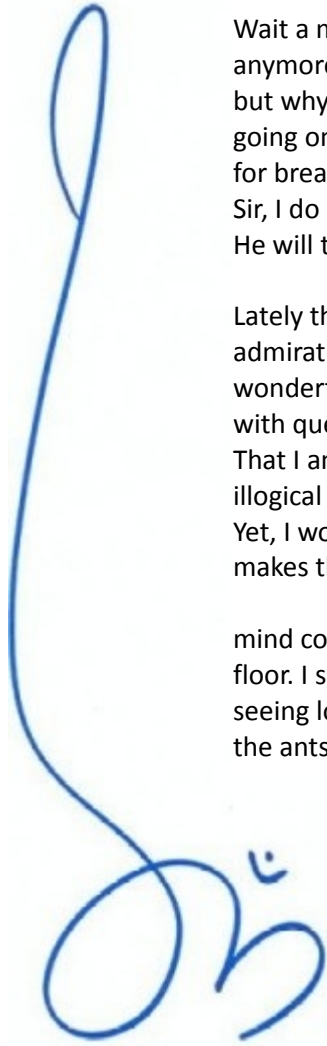
I know not what life is. Yet I am so amazed looking at the expression of life in the varieties that I see – as it beautifully unfolds right in front of my eyes to see, as soon as I get up from my sleep. Every day I wonder. The scientist in me is baffled –and does not stop wondering – trying to find – keep asking again and again - what exactly it means when I say I am alive. It is said that wonder is when the intellect is blanked out without an answer - looking for it in the empty space of the mind, resting itself with no direction to go. Everyday my mind seems to go blank – in the wonder of life.

I am breathing. I know that it means, I am alive. I move my hands and legs – yes they are moving – lately with some difficulty, as the aging is taking its toll. I can watch and be aware of all that process. I always come to know that I have knees too, when I tried to get up after sitting for an hour. Am I really doing all that? – I wonder –or is it being done. I am intensely conscious of the mechanics – breathing is going on. No, I am not really breathing – I can see breathing is going on. I can watch – it is really a wonder – how the mechanics is going on. Oh! Mechanics is not breathing; it does not explain, who is breathing. I do not seem to be doing anything anymore by myself- neither breathing nor seeing things or the world when my eyes are open. Wait a minute. I am seeing things. I open my eyes. Yes that I remember; but seeing? Am I doing the seeing? Oh! I do not know any more. Yes, of course, I know the mechanics of seeing? But who is seeing? I am? No, I just opened my eyes, that is all; but seeing, I have not done anything to see. Did I really open my eyes?

I wonder again –back to my breathing. Am I really breathing? Yes, of course, I am, since I am alive. Wait a minute. Am I alive therefore I am breathing; or I am breathing therefore I am alive. I do not know anymore. A friend of mine stopped breathing; they said he is no more alive. Did he really stop breathing – but why? Can I stop breathing? No, not really, since I am not doing it for me to stop now - Yes breathing is going on. I may be better off using passive voice, as in scientific papers, in stead of claiming any responsibility for breathing or polluting the environment around or for any doing even. Yet, I cannot go and ask any body – Sir, I do not know who is breathing but breathing seems to be going on. Can you tell me who is breathing? – He will think I am a nut case.

Let me just sit back and wonder at the beauty of life, why bother others with my silly questions. Lately these silly questions keep my mind preoccupied all the time – and getting blanked-out with admiration but with no answers. I just wonder at the miracle of life. Just stand apart and admire that wonderful life, since I do not think I do anything anyway. Wait a minute am I not writing this – I wonder again with questions – since I seem to have some control on my fingers typing –But I am not really doing it, am I? That I am not really doing is very good excuse for all the mistakes I commit when I am writing. Something is illogical here – if I am not writing why do I need even the excuses for the mistakes committed by the fingers. Yet, I wonder my fingers are moving because I am alive – or I am alive because my fingers are moving. What makes that fingers move- I wonder again?

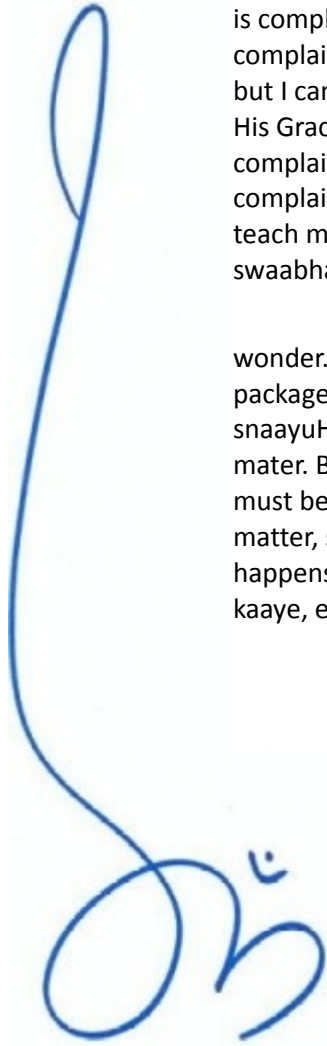
It is getting time to go to office, in stead of wasting my time in these unanswerable questions – my mind complains. I went downstairs to get a cup of coffee. To my wonder, I saw a row of ants crawling on the floor. I slowly followed them to see where they are going. These ants really impress me a lot; recently I am seeing lot of them, because it may be too hot outside. It is always fascinating for me to watch. I wonder what the ants think of me – may be they will be wondering why I am bothering them first thing in the morning.



They may not care whether I am a scientist or a Chinmaya Mission member. I followed them, anyway, even though they do not care for me. They are going as if someone has given them some marching orders to go in a row, following one another. Then I saw some other ants going in the opposite direction. They seem to have a mission in life. And they seem to know that too. Do I have a mission in my life? I wonder. Then I saw- A fraction of a second an incoming ant meets the outgoing ant – they seem to communicate something. They seem to exchange some information, I wish I could hear them; but I cannot, it looks like. They must have communicated with each other where to go and what to find, etc., since they seem to follow again their missions. I followed the line. They seem to follow some tortuous path. I felt like telling them that they can take simpler path and save some energy, but I restrained myself- why tell them and get into arguments with them? They may not care for my opinion or advice. They are following there Direct-Path to Self-Realization. I found out that they are heading to a piece of sweet that I dropped yesterday night near the sink. How did they know that there is a piece of sweet there? – They seem to come from far away country, in terms of their scale? I wonder. I was going to use the sink – But I stopped. I do not want to ruin their dinner – I had my share and why not they have their share. This has become my daily dilemma. Still, how did they know that there is a piece of sweet there? I wonder. I know not what life is, but I am amazed at the expression of that life.

As I am having my cup of coffee, I look outside the window. I saw big trees and then there are those rose plants in front of my house. I am again baffled. Those trees are alive and I see the greenery, birds flying from one branch to branch. I see small flies going around from flower to flower. Life is so dynamic and amazing - it is wonder indeed. My God – look at that beautiful butterfly landing on the flower. What a design? Who designed it? I wonder. Those roses, their colors, and their smooth texture – beautiful indeed. I do not want to hurt the flowers but I feel like touching them to admire how smooth their texture is. I just watered the plants yesterday, wondering how they are going to survive in this heat, about which everybody is complaining now a days. People were complaining about the cold few months back. Now they are complaining about the heat. Are the roses too complaining about the heat? They must be complaining too, but I cannot hear their complaints. May be they don't – they have learned to bear whatever that comes as His Grace, without complaining? They seem to be more intelligent than us. So, are those trees not complaining what the birds do on them. I wonder why people complain so much all the time. Who am I, to complain about the behavior of people anyway? I should at least stop complaining -rose plants seem to teach me that too. They must have heard Goudapaada saying that all that we see is natural or swaabhavikam. So why complain?

I see a lady going to work. Yes, she is beautiful. Wait- she is walking – she is alive. My God, what a wonder. A bunch of matter, carbohydrates, minerals and water, all packaged proportionately, yet, that package is moving, step by step. I am reminded of VevekachUDAmāNi sloka – tvak maamsa rudhiraH snaayuh....package of skin, flesh, blood, etc... Oh! That is too gross even though it is true that it is just gross matter. But yet there is a beauty pulsating in her, I mean in that package, and expressing in that form – she must be breathing. I wonder what she is thinking, now. She does not think that she is just a package of matter, she is an individual with feelings and intelligence, and she is breathing too just like I am doing. What happens if the breathing stops? Again another sloka is coming to my mind – bhaaryaa bhibhyati tasmin kaaye, even the loving wife will get rid of that body as soon as possible, when the breathing stops.



I am glad I am breathing. Of course, my wife is sleeping upstairs. Some times I wonder what happens when I stop breathing. I am again reminded of the just quoted sloka. Wait a minute, How can I stop breathing, when I am not doing it to begin with. My mind starts complaining again- it is getting late to go to office. Why does it complain – why it does it not learn from the roses. I still wonder - what happens when I am no more alive and I see that everybody minding their own business as usual after shedding few tears here and few there, at least for some time. What happens to my bank balance and all those stocks, and the loan I made or the money I gave? Who cares when I am not alive? Am I alive now? I think so, since breathing is going on. Why should I care now for my bank balance and the stocks that keep going down all the time? What is life anyway? I just wonder – my mind is getting blanked out again - asachacharya vat pasyati... Oh! Stop quoting slokas and bhaashyaas - just wonder at the wonderful life pulsating everywhere. If there is God - I do not need any more proof. I see right in front of me! I just wonder - what a beauty! He permeates all around in the ants, in the roses, in the women that passed by and in my breathing and seeing all these wonders. Who is doing all that? Why wonder-I know it. HE IS. Just be and see His beauty permeating everywhere in everything that I see. It is just more fun just watching the wonder that is right in front.

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