

Chinmaya Smrithi



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

Volume 22, Number 4, July 31, 2012

***Pujya Guruji Swami Tejomayananda rendering Goswami Tulsidasji's
Sri Ramcharitmanasa during Tulsī Ramayan Mahotsav, June 2012***



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Calendar and Upcoming Events (www.chinmayadc.org, Link – CMWRC Events)

- July 23- Aug 17 - Children Summer Camp at Herndon, VA sessions commence with Ganesh Puja, Open House
- August 3rd – Pujya Gurudev Swami Chinmayananda Aradhana Day observation at Herndon VA
- September 15th and 16th – Language and Arts classes open house
- September 8th and 9th – Bala Vihar 2012/2013
- September 29-30 – Bala Vihar Field Trip Weekend

Study Groups

- Please contact Sri Vijay Kumar ji by email at 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 to order any books, CDs, DVDs, etc.. Browse online at www.chinmayapublications.com
- Srimad Bhagvad Gita with Sri Gurudev's commentary is online at www.myholygita.com

Next Issue

- Articles for the next regular bi-monthly issue – September 2012, are due by September 1st, 2012
- Email submissions to smrithi@chinmayadc.org. Submission instructions at 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 – Herndon VA Chapter website

Washington Region – Frederick MD Chapter website

Washington Region – Richmond VA Chapter website

www.chinmayadc.org

www.chinmayamission.com

www.chinmayamission.org

www.chinfo.org

www.chinmayasomnath.org

www.chinmayafrederick.org

www.chinmayadc.org/ActivitiesRichmond.htm

Please Note

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

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BV students - Ananya Krishnan, Atman Panigrabi, Vishnu Dharmaraj, and Keshav Kowtha

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

CMWRC Events Held

- May 26-27: Memorial Day Spiritual Camp with Acharya Sadanandaji – Topic: Yoga Vaashishta.
- June 7-9: Youth Events at Chinmayam and Potomac MD with Acharya Mitrananda
- June 9-19: Annual Day and Last Day of 2011/2012 Bala Vihar Session
- June 22-24: “Art of Reflection” CHYK Retreat at Washington DC was held under guidance of Acharya Vilasiniji and Acharya Vivek Gupta.
- June 24-30: Tulsi Ramayan Mahotsav with Pujya Guruji was successfully held in Virginia. See Mahotsav reflections and event summary.
- July 3rd: Guru Poornima was observed.
- July 2- 27: Maryland Children Summer Camp was held at Chinmayam. See Weekly News from the camp.
- July 23 – ongoing: Virginia Children Summer Camp is underway.
- July 15 – ongoing: “Essence of Gita” discourses by Acharya Sadanandaji, Sundays at Chinmayam

Announcements

2012/2013 Bala Vihar Registration

Registration for 2012/2013 Bala Vihar is underway.

Audio, Video and Photo Album

Acharya Sadanandaji's discourses on “Rama Gita”, “Yoga Vaashishta” have been added to the audio page on the website, under Audio page

Links to Pujya Guruji's Bhajans (Chinmaya Channel on YouTube) can be found on the main page of the website

Upanishad Ganga series telecasts continue on Doordarshan TV in India, and have been uploaded to YouTube (Links on the main website)

Photographs from the recently concluded Tulsi Ramayam Mahotsav are now available on the website under “photo album” link

Current/Upcoming Events

- **Pujya Gurudev Mahasamadhi observation - Sadhana Day on August 3rd**
- **Bala Vihar Classes rfor 2012/2013 session commence during the 2nd weekend in September**

CMW Newsletter



Be sure to read the July 2012 newsletter from Chinmaya Mission West.
Browse the latest newsletter at www.chinmayamission.org/cmwnews.

News!

- **Hari OM!**

Greetings!

A major milestone in Chinmaya Somnath project was achieved today. We have officially learned that the Site Plan Revision as well as the Building Permit plan were approved by the Fairfax County. Formal Building Permit will now be issued by the County. The next step in this project i.e. actual construction of the building can start now.

Many people have prayed hard and helped to see this happen. We extend our sincere thanks to all of them for their prayers, help and good wishes.

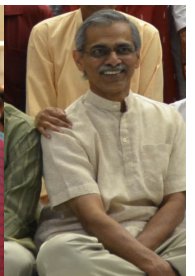
Regards and Thanks,

Unto HIM!

Prakash Soman, Treasurer

Thursday, July 26, 2012

- **Meet CMWRC Board of Trustees, blessed by Guruji, June 2012 (See Balanji's message)**



New members of the board

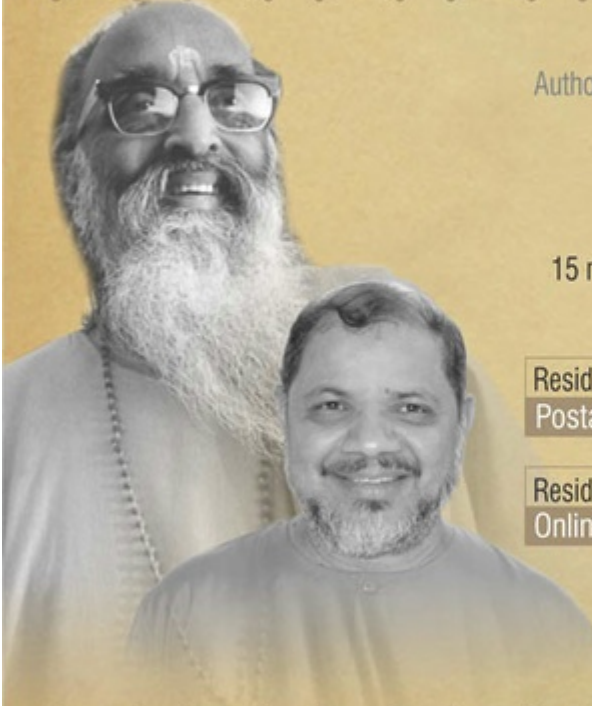
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From the Desk of Secretary

S. Balan

Hari Om!

This is to provide Chinmaya Mission Washington Regional Center (CMWRC) members, particularly those who have joined the Mission recently, an overview of the Center's operational and decision-making structure.

CMWRC has come a long way since our humble beginning at Kailas Niwas over 20 years ago, with a very small membership base. We currently operate three chapters in the Metropolitan Washington DC. We have an owned facility at Silver Spring MD and another one under construction at Chantilly VA to serve our Northern Virginia membership. Our current membership base is around 700 families and over 900 children.

The operation of the CMWRC and its chapters are carried out in accordance with the Articles of Incorporation and its Bye-laws.

Trustees: Our Permanent Trustee is Pujya Guruji Swami Tejomayananda, the worldwide head of Chinmaya Mission. All the ~300 Chinmaya Mission centers around the world function under his guidance. Pujya Guruji has delegated the responsibility of running each Center to the local Acharya, President, and Board of Trustees. The CMWRC Board of Trustees consists of 14 local members who are appointed by Pujya Guruji every three to five years. Candidates for the Board of Trustees are recommended by Swami Dheerananda, CMWRC Resident Acharya and President, based on discussions within the Executive Committee (EC). Candidates are selected for Board of Trustees membership based on their longstanding commitment to the Chinmaya Movement, strong support for the CMWRC, a clear vision of our goals and objectives, and their ability to provide direction to the EC. Some Trustees may also be involved in the operational aspects of CMWRC. The Board of Trustees meets three to four times a year. Most decisions are taken by consensus. Meeting minutes are recorded and circulated to all the Chapter Directors. The minutes are also sent to Pujya Guruji, who reviews them and generally returns a signed copy to CMWRC.

At the Trustee meeting held on June 25, 2012, Pujya Guruji approved the following reconstituted Board of Trustees for CMWRC. Out of the 14 Trustees, 6 are new.

1. *Pujya Guruji Swami Tejomayanandaji - Permanent Trustee*
2. *Swami Dheerananda - President*
3. *Vilasiniji - Bala Vihar Regional Director*
4. *S. Balan - Secretary*
5. *Prakash Soman - Treasurer*
6. *Jay Sriram - Joint Treasurer*
7. *Sri Gopalakrishna - Joint Secretary*
8. *D.C. Rao - Member*
9. *Bina Patel - Member*
10. *Sukanya Sathyanarayana – New Member, Frederick Chapter*
11. *Ramesh Golla - New member, Chapter Director - Chinmaya Somnath, Herndon VA*
12. *Raja Kirkire - New member, Chapter Director – Chinmayam, Silver Spring MD*
13. *S. Krishnan - New member from VA, CMWRC Membership Director*
14. *Lakshmi Linga Rao - New member from MD*
15. *Sankar Parameshwara - New member from MD*

Executive Committee (EC): The core EC consists of the President, Secretary and the Treasurer. Other EC members are co-opted to ensure representative functioning of the Mission. The present EC consist of: (1) Swami Dheerananda – Resident Acharya – CMWRC & President, (2) S.Balan - Secretary, (3) Prakash Soman - Treasurer, (4) Acharya Vilasini ji – Bala Vihar Regional Director, (5) Acharya Anant ji – Resident Acharya – Chinmaya Somnath – Herndon VA (6) Jay Sriram, Joint Treasurer, and (7) Sri Gopalakrishna, Joint Secretary. They meet via conference call on the second Monday of every month and discusses operational issues, policies and guidelines. The Secretary is the point of contact for all communications with the EC; he prepares the agenda and the meeting minutes which are circulated to all the Trustees, Chapter and other Directors.

Directors: The pillars of the Mission are the Directors of Chapters and other Operations, e.g. Membership, Bala Vihar, Events, etc. The Chapter Directors are responsible for the operation of their respective chapters, and have decision-making authority on operational issues, within the policies and guidelines of the Center. They recruit and organize sevaks, appoint leads, and provide direction and coordination. Directors and the EC are in regular contact and consultation with each other. Any financial commitment of significance can be made only with the approval of the EC.

Operational Teams and Sevaks: Chapter activities are carried out by the operational sevak teams, under the direction and oversight of the Chapter Director.

The preceding provides an overview of our operational and decision-making structure. If you have any specific questions, please do not hesitate to write to me.

With Prem & Om!

Tulsi Ramayan Mahotsav Reflections

Swami Dheerananda, Acharyas and members of CMWRC

Dear All,
Hari Om! Guru Poornima Greetings from London!

Ramayana Mahotsav was indeed a Mahotsav in every respect. You did it and did it excellently! I was very much impressed to see how you all dealt with the last day's emergency situation. That was truly great and I am glad that all our program planned for that day could still be held. Heartiest Congratulations!

Our Chinmaya Somnath project will be a great success. When you all are working with dedication and Pujya Gurudev's Blessings are with you, then it has to be a success.

Please give my special love to all children and youth whose enthusiasm was delightful.

My special appreciations and thanks to Acharya Anant Sarma and Meera for being such wonderful hosts. They not only looked after me, but the whole crowd that used to be there all the time!

With Prem & Om,
Tejomayananda

Dated July 4, 2012



Hari Om!

I was very blessed and fortunate to attend the devotional rendering of Goswami Tulsidas Ramcharitmanas by our Guruji, Swami Tejomayananda. The Mahotsav gave me an opportunity to act as adopted mother of Saint Tulsidas in the skit screened by Fredrick Chapter, which I enjoyed immensely.

The different mediums used in depicting appropriate scenes from the Ramayana everyday in the front hallway and on stage was a feast for the eyes. Guruji narrated Ramcharitamanas in his melodious voice, which was both moving and delightful. The beautiful smile that Guruji bestowed upon me when I touched His feet will be remembered and cherished forever. My humble thanks and pranams to all the sevaks who planned and organized this splendid mahotsav.

Devi Ramaseshan

Hari Om

We were very lucky to be a part of the Tulsi Mahotsav. Having Pujya Guruji, other Acharyas, and our own Swami Dheeranandaji's blessed presence made the occasion very satvik and divine.

I would like to share one of my memories of satsang with Pujya Guruji, Swami Tejomayanandji. I am sure that what I experienced many of you must have experienced before. It was during our bhiksha. When we reached Acharya Anant ji's house, I felt so happy that I was smiling for no reason! While everyone

was talking in hushed voices and doing things, I just wanted to be there near Guruji and listen to him. Finally, he was ready for satsang and he asked us to come up with questions. I had a couple and as some of my friends knew that, they looked at me expectantly. I was ready to ask, but then I was suddenly overwhelmed with joy by just sitting there and being in his presence that my voice choked and eyes welled up. Somehow I managed to ask, "Why in your presence and in the presence of divine souls we feel so happy?" He smiled, looked at me and then said beautifully, "It is because the eternal bliss becomes easily available to you, you can feel it, you become aware of it. IT is always there, you have it in you, the satvik thoughts become predominant at this time and so you feel happy. It may even happen when you listen to bhajans or any soulful music, you feel joyous. Be Aware of that Happiness, it is in you." The words may not be exact but the meaning was about the same, or at least, I understood it this way.

Sudiksha Nimishe



Hari Om!

For all Hindus Ramayan and Mahabharat are well known beloved epics. From our childhood we have been told inspiring stories from Ramayan. We worship Ram Sita, Lakshman, Hanuman as our deities.

I was very fortunate to be present in U.S.A when Tulsi Mahotsav was held. How lovingly and melodiously Swami Tejomayanandaji narrated different Kandas from Sri Ramcharitmanasa. I was fully engrossed in his narration. He seemed to hold the entire audience spellbound as he told us the story of Shri Ram's life. Along the way he explained many hidden meanings in the familiar stories and also went into details of some incidents. Although the Ramayan is familiar, Guruji in his inimitable style made it so engrossing that I could hardly wait to come back the next day and listen to the next part.

One of the stories which made a deep impression on me was the story of the tribal woman Shabri. I listened to Guruji tell about how after her Guru Matanga told her to wait for Shri Ram, Shabri would clean her small hut and collect wild berries from the surrounding forest. This she would do every day not knowing when Sri Ram would come but only that he would! Such was her unwavering faith in her Guru and so great was her devotion and love for Shri Ram that one day Shri Ram accompanied Lakshman came to her ashram. Her joy knew no bounds and after welcoming them and seating them on asanas she washed their feet. She then worshipped them with Tilak and flowers. She then offered them berries but because she only wanted the best and sweetest berries for Shri Ram she would taste each one and if it was sweet she would then offer it her Lord Shri Ram. He too ate them without the slightest hesitation inspite of Lakshman's misgivings! Such was the love of Shri Ram towards his devotees. Her life's wish fulfilled Shabri attained Samadhi. What a great devotee! This story is beautiful example of how if unreserved surrender and total faith is practiced by any devotee he or she is sure to reach the Supreme Lord.

Thank you Swami Tejomayanandaji for enlightening us with this and other stories from Tulsidasji's Ramcharitmanas.

Jayashree Sawant



Hari Om!

One word that stood in my mind was the word “Milan” (union), that Pujya Guruji used when he viewed Devyani Kavathekar's paintings on the 1st day of Mahotsav during lunch bhiksha at Anantji's residence. The particular painting had Sri Rama and Hanuman in embrace. Milan in this case was the devotee in an embrace of the Lord. On the fifth day of the Mahotsav, Guruji pointed to that painting on the stage as he described how Sri Rama and Hanuman had their first meeting at the beginning of Kishkinda Kanda, and Sri Rama embraced Hanuman. Luckily, our photographer sevaks captured the picture of Guruji demonstrating the joy of that embrace. It is hard to describe which is more inspiring – the beautiful painting, Guruji's observation or Guruji's demonstration. Such was the joy of the Mahotsav as Chinmaya family and friends gathered together to be united with Guruji, Tulsidasji and Sri Ram parivar. A joyous and uplifting embrace indeed!

Sitaram Kowtha



Tulsi Ramayan Mahotsav Summary

Yajna Spirit in Full Bloom

Yajna Spirit

The planning for Tulsi Ramayan Mahotsav began more than a year ago in 2011, and gained speed as June 2012 approached. Under the guidance of our Pujya Swami Dheeranandaji, CMWRC Acharyas and trustees, and leadership of Sri Gopalakrishna, many sevaks across Washington DC area joined in yajna spirit to host the spectacular, spiritually uplifting and memorable Jnana Yajna. The Mahotsav summary below captures only some of the better known, seen or recorded events. Suffice it to say that this was only a tip of the iceberg of what was accomplished behind the scenes.

Pujya Guruji Swami Tejomayananda not only guided and conducted the Mahotsav, but served as lead sevak by example. While he expound on Tulsi Ramayan daily, he kept a very busy schedule rest of his time in Washington area, for example – offering numerous satsangs, tending to organizational and operational matters of CMWRC, signing books, visiting Chinmaya Somnath site, and giving a discourse at the Shiva Vishnu Temple.

Interestingly, as Guruji's Ramayana teaching illustrated, the noble characters in the epic lived their lives in yajna spirit. Guruji paused at each juncture of Ramayana to highlight a particular noble character, and the devotion, sacrifice and dedication of their work to Sri Rama.

The sevak yajna spirit was especially in full bloom Saturday evening, as preparations were completed to host the final program of the Mahotsav. An unexpectedly severe thunderstorm arrived Friday night and caused widespread and lingering power outages across Washington metropolitan area. The venue for the last day of Mahotsav had to be changed, a new venue had to be found, Saturday's program had to be revised, Mahotsav attendees had to be informed, stage and decorations had to be brought down from the high school auditorium in total darkness and reinstalled at the new venue (elementary school gymnasium/auditorium). All of this had to be accomplished despite spotty and limited access to the Internet, poor internet service, poor cell-phone service, dying cell phone batteries, many intersections without operating traffic lights, and many other challenges. All of Saturday's planned programs were realized in the new venue. There were Bala Vihar cultural programs from Maryland and Virginia chapters, Guru Paduka Puja and Guruji's birthday observation, vote of thanks and final installment of Tulsi Ramayan discourse.

The highlight of the evening was Guruji's spontaneous bow and namaskaar to the children who played the role of Sri Rama and Sri Sita. The joy of that moment and the joy of that evening confirmed in everyone's mind the presence and invisible hand of Sri Gurudev and Lord Sri Rama. With the yajna spirit in vogue from Guruji to CMWRC Acharyas and sevaks, the Mahotsav concluded successfully. The words of Lord Sri Krishna, in Bhagavad Gita Chapter 3, verses 10 and 11, were experienced by one and all.

Event Summary

Poornakumbham – Welcoming Acharya to the Jnana Yajna shala



Inauguration – Sloka Chanting by Chinmaya Somnath Bala Vihar children, Cultural Program by Frederick Chapter, Tulsi Ramayan Invocation by Guruji





Guruji's Ramayan Pravachan



Pothi Yatra - 1st Day of Mahotsav, start of the evening program



Bhajans and Aarati – part of daily evening program. Different Bhajan groups performed each day before the start of Ramayan pravachan and Aarati (Sri Ram aarati and Sri Gurudev Aarati) after the pravachans



Arts, Decorations, Info Desk, Bookstall, Childcare, Food Service, etc.



Concluding Day – Guru Paduka Puja, Bala Vihar Cultural Program (MD and VA), Gururji's Birthday , Vote of Thanks and Concluding Ramayan Discourse. Final Day held at Liberty Elementary School, Loudon County VA, due to power outage at Herndon VA.



Reflections on Ramayan (Based on Guruji's teachings)

Acharya Sadananda

Rama is **para brahman**, took the form of a human to protect those who follow dharma and to destroy those who take up adharma. It is the dharma that propels the wheel of action and results, sets it in motion with the beginning of the creation cycle. Rama means the one in whom everyone revels, since he is sat chit **ananda swaruupa**, the ultimate goal of every being. Rama also means the one who revels in everyone, as the very consciousness that enlivens every body, mind and intellect. Rama says there is no Rama without Sita and there is no Sita without Rama. This Sita-Ram is one expressed as two as the prakRiti and purusha or as Lakshmi-Narayana, and as Krishna says the lower prakRiti and higher prakRiti. Sita stands for emotional personality of the mind that always dwells in Rama. She is the embodiment of Bhakti while Rama stands for intellect that discriminates the right from wrong, dharma from adharma. **ramo vigrahavaan dharmaH**, Rama is the embodiment of dharma, says Maaricha rakshasa. As Valmike says, Rama is **maryada purushottama** – free from all faults - **nirdhosham hi param brahma**, says Gita about parabrahma, as it is being infinite brahm cannot have faults. Thus faultless Rama stands for **jnana swaruupam**. Thus Sita-Rama stand together as inseparable Bhakti and Knowledge.

Shankara defines Bhakti as– **swaswaruupaanusandhaanam or swaatma tatva anusandhanam** – Bhakti is contemplation on one's own real nature or constant inquiry into one's own real nature as one's own real nature being **jnanaa swaruupam**. Thus Sita, standing for bhakti is devoted to pure knowledge, Rama. In Vaishnava tradition, it has been said only through Shree or Lakshmi one can reach Narayana, and hence the philosophy is called Shreevaishnavism. Thus Sita standing for Bhakti indicates that Bhakti is the essential means to reach parabrahma, as Shankara echoes – **moksha kaarana samaagryaam bhakti reva gariiyasi** – of all the paths for liberation Bhakti is the supreme. From Advaita point, Sita stands for the mind and only through the mind one has to recognize the pure consciousness that illumines the mind.

Rama leaves ayodhya when conflicts arose in the city to go to aranyam, where there were no conflicts and which is the abode of santa purushas. Aranyam means **ranyam na vidyate** – where is no inner battle taking place, where there is always victory of good over bad. Rama meets many sages including sage Atri and Anasuya. **Anasuuya** means where there is no asuuya that involves guna dosha darshanam, that is seeing bad even in good people. Anasuuya is the one who can see goodness in everything or being, the highest good being the vision of the supreme in everyone's essence.

Sita-Ram slowly moves to Pancavati at the recommendation of Sage Agastya to live there. Vati

means banyan tree. The banyan tree symbolizes the shraddha or faith as an essential ingredient to gain any knowledge, more so for **adhyaatmika vidya**. Lakshmana, who has purified his mind by karma yoga by serving the Lord, gains the supreme knowledge at the feet of Rama in the pacavati only. **Vata vRiksham** is glorified in our teachings. Young Dakshinamurthy teaches the old sages sitting under the Vata vRiksham only. **VaTaviTapi samiipe bhuumibhaage nishaNNam ... and chitram vaTaror mule vRiddhaas shiShyaas gururyuvaa..** says Dakshinamurthy sloaks.

Pacha vati involves the full faith in five aspects required for knowledge to take place.

- Faith in the existence of God.
- Faith in the validity of the scriptures as the means of knowledge or pramaNa
- Faith in the Guru, the knower of the truth and what he reveals is the truth expounded in the scriptures.
- Faith in oneself – **aatma viswaasam** – that I can realize in this life itself.
- Faith in the efficacy of sadhana, sadhana at karma yoga level and sadhana at jnaana yoga level, the later involving **shravana, manana and nidhidhyaasana**.

Once surrendered, Rama takes care of bhakta even if there are fourteen thousands of obstacles that come in the form of Rakshasaas led by Khara and DuushaNa, disturbing peaceful mind. There are two types of surrender as per Vaishnava tradition – 1. **Maarjaala nyaaya** 2. **Markataka nyaaya**- roughly translated as kitten philosophy and the baby-monkey philosophy. In the case of kitten, once surrendered it becomes the responsibility of the mother cat to take care of its kitten. A devotee once surrendered, there is full faith that Lord will take care of him. In such surrender it becomes Lord's responsibility to take care of his devotee. In the case of baby monkey's, it is the responsibility of the baby monkey to hold on firmly to the mother's stomach, and mother just allows the baby to hold on to her while she jumps from one branch to the other in search of food. These two philosophical positions led to Vadahalai and Tungalai sects, respectively, in Shreevaishnavism.

Swami Tejomayanandaj beautifully describes the surrender of a devotee – a devotee should have one hand under the feet of the Lord and the other hand holding the feet of the Lord, so that devotee cannot run away from the Lord neither Lord can run away from the devotee. However it is the Lord assurance which is commonly referred to as the final teaching or charama sloka – that says:

sarva dharmaan parityajya, maam ekam sharaNam vRija|

aham tvaa sarva paapebhyaH moksha ishyaami maasucaH|

Giving up all dharmaas completely surrender to me alone and I will give liberation, removing all the sins committed in the past. That requires complete faith - shraddhaa by establishing oneself in Pancavati.

2012 Bala Vihar Graduation Keynote speech

Harshita Ambardekar

{Editor's Note: The following is a keynotespeech of Dr. Ambardekar during 2012 Bala Vihar Tilak (Graduation) ceremony, held May 19, 2012 at Chinmaym (Silver Spring MD). Harshita is a former Bala Vihar student and member of Chinmaya Yuva Kendra (CHYK). Currently she is a Bala Vihar teacher at Silver Spring and also a parent of Bala Vihar student.}

Hari Om.

My name is Harshita Ambardekar and I am honored to be speaking to you today during the Tilak ceremony of our wonderful Bala Vihar students. I am a former student myself, having attended classes during my high school years, back in the days when all members fit next door [Kailash Niwas] in one Sunday morning session! I have since had the pleasure of coming back as teacher and teacher learner. With Swamiji's blessings, and guided by Anil Uncle and Aniket, I have been privileged to attend Sunday morning Chinmayam classes this past year. The experience is one that I have come to look forward to!

Chinmayam students [10th-12th grade], you are all amazing! Congratulations on your graduation. We are here today because of you and you should feel so proud of this achievement! Over the years, you have balanced the pressures of your academics, extracurricular activities, social lives and family functions, AND you have still managed to make it to weekend sessions here. Your selfless dedication will pay you back in dividends.

Credit also goes to your parents and family who have brought you here each weekend. Parents, your hard work and unwavering commitment has not gone unnoticed. You may feel mixed emotions as your child graduates, but mostly, you should feel proud and reassured that you have raised your child to be an upstanding citizen, someone who has the spiritual foundation to make the best decisions in their lives.

Now you may wonder, "How can she be so sure of that?" "Will my kid grow up to be a smart, conscientious, compassionate, contributing member of society?" "Will my child choose right from wrong, when I am not there to guide them?" Graduating students, you may also wonder, "What does my future hold and will I succeed?"

There are no guarantees in life, but here, within these walls, knowledge has been imparted to all of us! Swamiji has taught us through stories and the words of the Bhagavad Gita and teachers have come prepared to guide their students every weekend. And students you have continued to come. Sometimes easy, you get to see your friends. But sometimes hard, like on cold rainy mornings. Harder still if you had an upcoming school project or exam. And when you had too much to do, you might have skipped class. I know...I've done this. But you have come back! Just think how far you have come. Some of you have been attending classes since you were 3 years old! That's amazing!

So now what? Well, I stand before you, a former Yuvakendra student, who was once where you are today. I have spent time wondering about my future...I still do. But some of the most important lessons I have learned have their roots here.

When I was 13 years old...too old to go to most camps but too young to get a summer job, my mom, ever enterprising, was convinced that I would not sit idle during summer break. We found CM in our drives through the neighborhood. Lo and behold, there was a summer camp in session for small children. She asked Swamiji, and very easily, I was in as a youth volunteer. This was before the days of online registration, rigorous application process or even any sort of training whatsoever!

So I spent my summer days here. Swamiji may remember one particular story from that summer. There was a boy volunteer here too and when the clock needed a battery change, Swamiji would ask him. And when the fridge needed cleaning, he would ask me. I did the task assigned to me and I hope I did it well I may have said something about "Swamiji and chauvinism" to my mom. I don't remember this...its mortifying! I tell this story to be funny, but a simple and important lesson was also learned. When faced with a task, no matter how large or small, give it 100% of yourself. When you can, give it 110%. Over the rest of the summer, Swamiji did also ask me to replace the batteries and the boy helped me clean the fridge.

The Summer passed and I became a weekend regular. At some point, Vilasiniji taught our class and it was a fantastic year. Mind you, I was one of those students that would bring whatever I was learning at school into the class. Somehow I could make the war of 1812 fit into whatever discussion we were having. There would be groans and my friends would laugh at me. What I remember is that Vilasiniji listened. She would look at me in a way, that made me feel important and valued. I was otherwise a pretty shy person in school, usually afraid to speak up because I feared what others would think...but here at CM, I lost my fear. I learned about believing in myself. I hope that going forward, you will always believe in yourself, in every choice you make. You are so valuable and your contributions are key. I have really learned from you this past year! As you leave the safety of your home, go forward without fear.

As I got older, it became harder to come regularly. College, then medical school, the demands on my time were too great. But my parents came. They did work on the grounds, creating a beautiful garden. My mom would be at home weeding our garden and then come here and weed the CM garden...she joked that she was exhausting her gardening vasanas. She also became involved as a youth group teacher and attended many study groups. She was a faithful devotee, a really loving and beautiful person.

I faced my greatest challenge when my mom passed away 10 years ago. Her passing shook my faith. Faith in medicine, faith in humanity, faith in myself, and even my faith in God. And I don't remember too much about that time, except that Swamiji, Arpitaji and Vilasinji, other mission members were comforting with their presence and words. Profound words that still resonate, drawing from the teachings of Chinmayandji and their own unwavering faith. It is my hope that

none will suffer loss. But there are so many times in life when our faith will be questioned. We will all face hardships and failures. Failed exams, or friendships that fall apart. Have faith. You have been coming here every weekend. These teachings help us day to day, but most importantly, when we are challenged. Believe that there will always be better days ahead. Again, believe in yourself.

I was asked to speak about what CM has meant in my life. Coming here is no longer an option but a necessity for my own spiritual growth and sustainance. As you spread your wings, continue to do the good that I have seen in all of you this past year. Give every project, test, task 110% of yourself. As you go forward, have no fear. Always maintain equanimity under duress. Believe in yourself. Others may not always understand your decisions or words but know that you are the driver of your car...you shape your destiny. And at the end of the day, especially those days that don't go quite as you planned, have faith that all will be ok. Have faith that we are all being guided by a higher power.

I find it significant that this day, that we celebrate you, falls between Mother's Day and Father's Day. Let us take a moment to remember how blessed we are and to count among our blessings, our parents. Thank you God for this glorious achievement and thank you mom's and dad's, teachers and volunteers, Swamiji, for all that you do to help us be better people. Congratulations graduates! You will go far! Remember to come back, you have so much to offer!

* * *

Maryland Children's Summer Camp News

Week 1



The Chinmaya Buzz



Week 1: July 2-6, 2012

Monday: 7/2/12

This year we have 57 cool kids joining us for our new adventure! They are so excited to be back. Here's what they're saying:

Siva (group 1) - "The camp is really nice and my favorite thing is arts and crafts."

Avinash (group 2) - "I like the camp. It's nice and my favorite part is recess."

Kush (group 3) - "The camp is fun and I like it. My favorite part is sports with Coach Khalid."

Tuesday: 7/3/12

Today was Guru Poomima. This is the day where we worship our Guru. We performed the Guru Paduka puja. All the children and volunteers participated. We chanted the Guru Stotram, Guru Paduka Stotram and 108 names of Swami Chinmayananda. We celebrate Guru Poomima to show our gratitude and appreciation to our Gurus for everything that they have taught us.

Thursday: 7/5/12

Today was **Wacky Tacky Day**! There was a great amount of participation. We also sang the American as well as the Indian national anthem and everyone participated and gave it their all.

CHECK OUT OUR WACKY CAMPERS AND VOLUNTEERS!



Friday-7/6/12 Splish Splash!

Due to the heat wave, we had to cancel the pool trip but the kids still had a great time! We put out a couple of sprinklers, watched movies, had a hopping game tournament and played some great indoor games! All in all this was a fantastic day and we will definitely bring it back again some time.

RIDDLE: I am lighter than a feather,
yet no man can hold me for very
long. What am I?

HINT: Unscramble the letters below to get the
answer

TREHBA



Swamiji's quote of the week:

**"WE EAT SO THAT WE LEARN
THE VALUES TO KEEP US ON
THE PATH OF VIRTUE,
COURAGE AND WISDOM."**

**This is a very insightful thought
to have before eating.**

Overall, this has been a great first
week, friendships were created,
mended, and some even grew
stronger. It is obvious the kids are
having a great time because they're
always smiling and laughing as well as
learning. This is a great experience for
the kids and everyone else involved in
this glorious camp. Stay tuned for the
next Chinmaya Buzz!



STORY OF THE WEEK

One day long ago in India, King Sudhodana and Queen Maya were blessed with a baby boy and named him Siddhartha. One day a wise old fortune teller came to see the baby. He said that Siddhartha could become a great king or he could leave the palace and live a simple life. The king wanted his son Siddhartha to become a great king so he started training him. One day Siddhartha saw a swan with an arrow in its wing. Then he heard his cousin Devadatta shouting that he had just shot the swan. The cousins began to argue about who the swan belonged to. Devadatta said that it was his because he shot it and Siddhartha said it was his because he saved it. *How do you think they decided who the swan belonged to?* They went to the wise old man of king Sudhodana who said the law of the land was that if you shot an animal it was yours to keep but eventually he decided that since the swan was still alive it should be given the opportunity to heal thus making it Siddhartha's. Devadatta felt bad that he didn't try to help the swan when it needed help to heal. The two boys decided to help the swan heal together and eventually it healed and flew in to the mountains.

**This story kindles the light of knowledge and
compassion in our heart.**

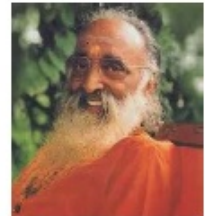
Be sure to ask your children about the story of
Samskruti which teaches us to keep good company.

By: Samay Sharma

2012 Maryland Summer Camp News – Week 2



The Chinmaya Buzz



Week 2

Talent show

This week, we all enjoyed performances from group 1 and the youth volunteers. Their acts varied from singing, dancing, and instrumental pieces to comedy, karate moves, art shows, and funny skits. Overall the talents of the campers showcased astounding skill and effort. Group 2 and 3 are also looking forward to their show next Friday. Thanks to all participants. It was a fabulous show!



Field trip

Adventure Park USA

This week's field trip to Adventure Park USA was amazing! We all enjoyed great attractions such as rides, rollercoasters, go-karts, bumper boats, laser tag and more. Along with a lot of fun rides and things to do, we all cooled off with some dippin' dots ice cream. It was a very fun day and all the campers had a blast. Thanks to the Kirkire, Piratla and Jadhav families for sponsoring the Dippin' Dot Ice Cream on the field trip day.



"Quotes"

SWAMIJI: "WE SHOULD GIVE MAXIMUM HAPPINESS TO THE MAXIMUM NUMBER OF PEOPLE FOR THE MAXIMUM TIME."

JANAKI AMMA "I ENJOY THE COMPANY OF CHILDREN AND EVERYONE WORKS ENTHUSIASTICALLY."

THABO (Vol): "LEARNING WITH CAMP EQUALS FUN!"

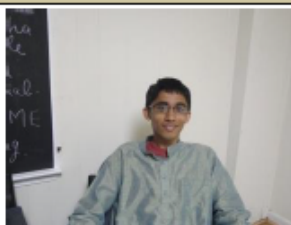
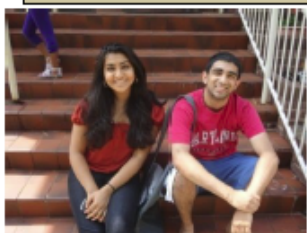
ARYAAN (Gr3): "THE CAMP IS PRETTY FUN. IF YOU TRY YOUR BEST IN CHANTING, SOMETHING GOOD WILL HAPPEN."

ANISHA (Gr2): "MY FAVORITE PART WAS WHEN THE ROBOTICS TEACHERS TAUGHT US HOW TO PROGRAM ROBOTS."

SAMAHITH(Gr1): "I LIKE EATING SNACK AND CHANTING WITH SWAMIJI."

Chatting with CHYKs

Joining us this year in camp, we have CHYK members to help us, guide us, and share their wisdom. We met Vinay Mallikaarjun, Unnati Mehta, and Devtulya Kavathekar. Vinay shared some thoughts about camp for the volunteers. He reminded us to be mindful of our thoughts and actions because the quality of our thoughts affects the quality of our actions. Vinay also advised the campers to have fun and enjoy each day to its fullest. Devtulya's advice for us is, "As you think, so you become." Unnati encouraged us to take time to start thinking about ourselves.



Monday- Everyone came to camp for another week filled with fun and learning.

Tuesday- On Tuesday, we heard a new story from Swamiji and enjoyed a fun game of basketball.

Wednesday- Campers learned calligraphy. The group 1 children and volunteers showed off their talents at the talent show.

Thursday- For this second spirit day, many campers dressed up like their friends for Twin Day! Everyone also enjoyed some delicious pizza.

Friday- We headed for Adventure Park USA for this week's field trip. Everyone had a great time and they are very excited to come back to camp on Monday.

Rokes and Jiddles *unscramble*

Q: Which bus crossed the ocean?

A: oblmuuCs

Q: What do you call a shoe made from a banana?

A: a spilpre.

Q: What did the apple tree say to the farmer?

A: Stop picking on me!

Q: What is bigger than you but weighs nothing?

A: mope u s hahahah!

Q: What can be swallowed but can also swallow you?

A: a p11 d

Swamiji's Spectacular Story

There lived a boy whose grandfather was a generous person. One day, his grandfather passed away. A poet, who was a great admirer of the boy's grandfather, came to his school later that month. When the teacher introduced the boy to the poet, the poet was so moved by the resemblance of the boy to his grandfather, he wrote a poem for both of them on the spot. The boy was so excited, that he gave the poet one of his golden bangles. When the boy got home, he was afraid that his mother was going to get angry with him because he gave away his bangle. After eating dinner, his mother noticed that the boy only had one bangle left and got angry with him. The boy explained what he had done and the mother replied that she was not angry that he gave away his bangle, but she was angry because he only gave one bangle away. She told him, that whenever his grandfather had given away anything, he never gave away half of it, he gave away everything. Then the boy went to the poet and gave him the other bangle. This story teaches us how to give completely and not be half-hearted. Swamiji told another story which indicates experience is the best teacher, and if you learn from experience, everything happens for your good.

HARDWORKING HELPERS

This year's camp consists of many selfless dedicated volunteers to make the camp a success. We have help from teachers, adult volunteers, to CHYK and youth volunteers. It is because of their dedication and hard work that our camp runs smoothly. Not only are they very efficient and skillful, but there is always a smile on each volunteer. And after all their smiles, make our campers smile.



TWIN DAY!

TWIN DAY!

Happy birthday to
Aryaan! His birthday was
this week on July 13.



Newsletter written by
Priya Kulkarni and Ayushna
Kavathekar.

Arts and crafts

In arts and crafts, group 3 is working on puja boxes. They painted the boxes then added designs. Group 1 and 2 are working on a Ganesh collage and friendship bracelets.



SPORTS

In sports, all groups are working on fitness tests. They are tested on muscular strength, endurance, flexibility, and agility. Some tests include; 50 meter dash, hurdles, jump rope, circle test, and push-ups/ sit-ups.



Bhajans

All groups are singing bhajans taught by Janaki Amma. They are singing a Ganesh bhajan, a Krishna and a Guru bhajan.



Happy Campers!



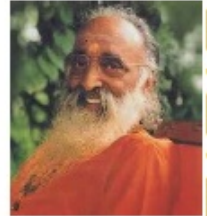
Maryland Summer Camp News – Week 3



The Chinmaya Buzz

Week 3

BY: PIYUSHA JADHAV & ADITYA ARUN



Quotes of the Week

-Swamiji- "Chinmayam: Pure consciousness. Pure knowledge that leads to compassion and dispassion to conquer my likes and dislikes."

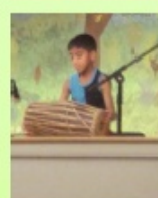
-Arnav P. (Group 1) "I like foosball & arts and crafts."

-Meghna K. (Group 2) "I like making friendship bracelets and the hopping game."

-Pooja D. (Group 3) "Summer camp is the best & the person that makes it the best is Swamiji."

TALENT SHOW

The Talent show came out very well. This week, the performers were groups 2 and 3. There are so many talented kids here at the summer camp. These talents ranged from singing and dancing to playing instruments and acting.



CARNIVAL DAY

Carnival day was the highlight of this week. There were so many different carnival games and stalls for the kids. Also, they got to snack on popcorn, chips and salsa, snow cones, and cotton candy. Afterwards, we had a blast on the waterslides and won many prizes at the prize booth.



SWAMIJI'S STORY

There was a boy named Som. One day, he went to a renowned sage's home. "Oh sage, can you please give me a special, secret, sacred mantra?" Som asked. The sage told the boy to come back tomorrow and he will give it to him. The next morning, Som was very excited. He got up early, took a nice shower, and started towards the sage's house. The sage told Som to repeat the mantra, "Sri Ram Jaya Ram Jaya Jaya Ram" on the riverbank every day which Som did. Then, on Sri Ram's birthday, many people gathered at the riverbank and started repeating the same mantra that the sage had told the boy. Som went to complain to the sage that everyone knew the mantra. The sage tried to explain to Som that not everyone knew the value of the mantra, but Som didn't understand. So the sage gave Som a very precious stone and told him to ask people what they would give in exchange for the stone, but to not sell it. After going to many shop vendors and seeing what they would give him, he went to a jewelry store. The jewelry shop owner told him that the stone was priceless and to never sell it. Finally Som understood what the sage was trying to tell him.

Interview with Neetu Aunty

Q: When did you first learn to dance?

A: I never learned how to dance. Dance came naturally to me. But I guess, my parents or mother found out that I can dance or loved dance when I was less than 5 years old.

Q: Have you ever received formal training for dance?

A: No I have never received any formal training for dance.

Q: What's your favorite type of dance?

A: I like contemporary, locking-popping and classical. As long as I enjoy dancing that becomes my favorite type.

Q: What inspired you to learn dance?

A: My Parents encouraged me to realize that dance was my strong forte.

Q: Have you ever taught dance out of Chinmaya Mission?

A: When I was in India before getting married, I used to teach kids in Lion's club (My parents were Lion's club members) and we raised lot of money to help the poor.

Jokes:

Which letter of the alphabet has the most water?
'c' ayf
How did Burger King propose to his girlfriend?
'Butt' an ayf
What runs but has no legs?
'soul' a
Why didn't they let Cinderella play soccer?
Running away from the ball because she kept
What has no beginning, end, or middle?
'doughnut' a

Birthdays this Week:

July 16th- Sona
(Group 3)

July 18th- Vidya
(Group 3)

July 20th- Maya
(Volunteer)

July 21st- Avinash
(Group 2)



Volunteers Brianna Kapur and Maya Chudamani having a blast during Carnival day!

SPIRIT DAY!

This Thursday was orange day to match Swamiji! There were so many campers that showed their spirit!



Soul Reaching Spirit

Aziza Meer

Sri Ram was born noble and had no false tendencies. For mortals it takes a storm to clear each cobweb of the mind. Letting go of false tendencies bit by bit can take several lifetimes. But we don't need to give that excuse and wait several lifetimes. How about souls like Gandhiji? To me he is a modern day Ram for India, and he eliminated the evil oppression of the British. He did this in one lifetime. He was not born perfect like did Ram, he was not god incarnate. What he had was the inclination to not subject himself to oppression and that inclination led him through paths of trial and error, and after making many mistakes, he reached the state of a Mahatma and Bapu (Father) to the nation.

Ram was kind, generous, caring, obedient, loyal, discriminating, selfless, and much more. Again, he is God-incarnate. When human souls acquire sweetness of Ram by purging themselves, each of these qualities is more than a PhD to acquire. It is like walking a maze and needs diligence, single-pointed focus, every single moment, so as not be distracted and stray from the path. Straying is very easy and staying is not. But after a point staying becomes easier and straying is not--even as we bear the darting arrows from the world because we are not a vibration match to them and they don't see the reason for truth, we feel peace in staying. Staying becomes sweet, and straying tears us from the self. True victory is remaining with the Self and true betrayal is Self-betrayal. Knowing the right path and walking the wrong path is self-betrayal. As we walk the path, bit by bit gathering PhDs, the path gets enjoyable despite the falls, and there is much transferable knowledge and skills that speeds the path along. Still, like with Ravana, there can be a single Vasana that becomes a huge boulder and when we reach there, the only way out is to say "God I give up and you lead".

Bapu lived in a different plane. Ram lived in a different plane. When Ram was sent to the forest, he remained composed because he saw a bigger picture. Narrow perception says 'this is cruelty, this is injustice, this needs fighting, and no matter who is involved, I will fight this out.' One would feel disappointment, betrayal, anger, anguish and draw many more emotions from the bags that are set aside by the world as responses to each kind of situation. Betrayal happens to rate the highest among hurtful actions. But Ram's bigger vision knew to obey his parental orders. He saw only good, he peacefully allowed the events to evolve. He was not a moron that he could not see the evil in the situation, he chose to take the path of least resistance and allow the big picture to evolve. Similarly with Gandhiji- when he fought the British, he had the detachment to do this with love. Reading his autobiography, we see that he always saw humor in the hardest of negotiations with the British, even as he was getting strategically eliminated from the picture. He always worked himself back into the equation with peaceful means that were stronger than violence. Where the British initially saw the weak words and acts of a coward, eventually they saw a fierce lion who could hold down the largest country in the world with love and non-violence. Where his death should have been an occasion for the British to celebrate, they dreaded his fast-unto-death (Nirahara Deeksha), because he resonated in people's hearts and his death meant mutiny.

Bapu knew the bigger picture the day he chose the path of love and non-violence to save a nation. He knew his power, he knew how his love and non-violence will hold every piece of action in place as the story evolved.

The following is an excerpt from my book that is still in the making. This excerpt contains related thoughts to what we are discussing here - Sri Ram and Gandhiji lived on a higher plane.

There are two layers of living we can choose from—At one layer is the world of conflict, contradiction, ambition, ego, anger, and so on, and this is the sensory layer; the other is the world of the spirit where there is neither good nor bad, where not even love, generosity and other noble emotions exist. What exists there is nothingness. Even noble tendencies fall short of the nothingness. The more we read about, analyze, understand the negative tendencies, the more we register them in our minds. Dwelling here, we also paint our future with the same ingredients from our vibration energies. Is there no place for analyzing and understanding negative emotions? There is. Certain times and up to a certain evolutionary stages, we need to do that. However, in this book you are seeing a stage in spiritual journey that is past these levels. When we choose to live entirely in spirit, we move one layer up and live in peace amidst heaven, and heavenly beings, who exude peace by their very existence. They don't extend peace, love, or other noble emotions—they exude them. They are nothing and they are peace.

When I lived in the sensory world—at this layer of living God and prayer were conceptual facts, spirit was an exotic element; living in spirit was synonymous with dreaming. In contrast, when I reached a level of spirituality and started living in spirit, I live in heaven with angelic beings. While living in the spirit world, the sensory universe is what we accept conceptually; while living in the sensory world, we accept God and prayer conceptually. While living in the spirit world, the worldly attractions are interesting facts; while living in the sensory world, spirit is an interesting phenomenon. See the difference? It is the difference between living life based on the spirit independent of what is going on around us, and living life based on circumstances. So, in my world, I have God as real presence, and the rest of my relationships and people are conceptual rather than real. I know that all relationships have a tenure and once the reason for that relationship seizes, that relationship ends.

When this shift happens, everything changes around us. There is trust and belief, and fear goes away. While trust, faith, and lack of fear are what take us to God, they are also the outcome of reaching God. That is the tricky part. Building that trust to reach God before acquiring the trust from having reached God—that is the tricky part. I trusted a voice and I trusted my visions. They led me along although many times they seemed illogical.

As I pause to think though--what is the difference between insanity and the one living in spirit? The insane hear voices and the one living in spirit hears a voice. They are out of sync with "reality", and the one is out of sync with "reality". They act irrespective of "reason" and so does the one. They see visions, and the one see visions. Thank goodness we are not living in those days when everything the world didn't understand, they imprisoned or burned the insane or the ones living spirit alive, or crucified them. In the present day people let you be or may shun you, and so

you live carefully, not saying what you see.

But if you live in spirit, do you really hide it? Your actions speak of it and your reality is written all over you. So when it is written all over you, people are oddly respecting you and valuing you. And that becomes your confirmation—partly. Again, your true confirmation comes from your visions, your “reality”, the voice you hear.

Bapu was guided by an inner voice that gave him his vision. Ram was born with a mission, and a vision. Ram lived and served in abidance with the universe and the consciousness. Bapu reached that consciousness and merged with the universe through diligent commitment to living in spirit.

Form Cosmic Form To Function

Niranjana Michael

Note: This article is dedicated to Pujya Gurudev and my beloved teachers – Vilasiniji and Arpitaji.

At the opening of Gita XI, Swamiji explains where we have been and where we are going. He puts it in the context of scientific method- we have so far formulated a theory, gathered some data, and now are ready for an experiment to see if the theory is correct.

What would come logically next is acting in consonance with the newly proven theory.

Our theory is that God is the immanence behind everything in the universe. In chapter X, Krishna explains this, comparing His nature to various objects and phenomena as being nothing but His own, "...there is no being whether moving or unmoving that can exist without me."

At this point in the Gita, Arjuna says he gets it. And he wants to actually see it, just to be sure.

Krishna understands Arjuna's needs, and starts the show.

The various images of the Cosmic Form Vyasa uses in this chapter are surprisingly concise and vivid since there is no way to exhaustively explain what sits inside an infinite container!

A few of these images includes:

- Other Gods
- Demons
- Saints, Sinners
- Stars, Planets, Moons
- Birth, Death
- The Beginning, the Middle, The End
- Beginninglessness, Endlessness
- Mouths, legs, stomachs, eyes, thighs, feet

Arjuna, who begs Krishna for an actual display of Reality, becomes overwhelmed and employs him to "turn it off!"

Krishna has no desire to torture the poor prince, and does indeed deactivate the display.

Arjuna composes himself, and tries to show his Teacher that he finally gets it- or does he?

To be sure, Krishna summarizes the results of the "experiment" in XI:54 "...by single-minded devotion, can I, of this Form, be 'known' and 'seen'..."

Krishna doesn't hesitate to explain further what this really means...what we are really supposed to do if we want to apprehend the Cosmic Form:

He who does actions for Me, who looks upon Me as the Supreme, who is devoted to Me, who is free from attachment, who bears enmity toward none, he comes to Me.[XI:55]

Let's add to this from Gita XII:

Having restrained all the senses, even-minded everywhere, rejoicing ever in the welfare of all beings- verily they also come to Me. [XII:4]

Krishna shows us the incomprehensible and gives us something so simple in conclusion: Hate no one, have dedication to the welfare of all.

Krishna had in fact spoke of this and demonstrated all of this prior to the special effects display of the Cosmic Form- all of those arms and legs and mouths and stomachs were just all of us. We are all in the same boat.

During the unveiling of the Cosmic Form, at no time did Krishna whisper "It's everything and everyone but..."

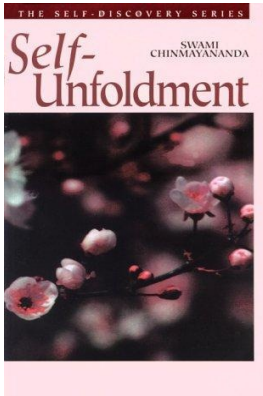
To show hatred toward anyone would be directing hateful energy back at God who is masquerading as you and I. When we are helpful and kind to others, we are showing our love to and for God.

Sometimes this won't be easy. Inside the Cosmic Form are all those eyes and mouths and hands and feet and bellies of people we really can't stand. Who annoy us and behave differently from us. They have different religions, different politics, come from places and experiences we just can't imagine. Some of them even just seem to be working against the greater good.

The ethereal beauty of what Krishna tells us is that all of that doesn't matter. If we are even-tempered, exercise a little self-control, and feel a little gladness that we are even here together at all, we can rejoice and learn to feel the love that is inherently the essence of all forms and the one Form.

* * *

“Self-Unfoldment” Summaries



{Editor's Note: This series will provide short summaries of each chapter of the foundational introduction to Vedanta by Pujya Gurudev, Swami Chinmayananda, “Self Unfoldment”. This book is part of the curriculum for Chinmayam (10th - 12th grade) Bala Vihar class. It is also the recommended starting book for newly formed youth and adult study groups. These summaries are from one such recently formed study group.}

Chapter 3: Religion

Success should be our habit, yet we manage to get ourselves crushed in the world of material competition and the rat race of work-a-day world.

Inner Perfection

Each one of us is essentially perfect; the possibilities hiding within us are infinitely great. We have within ourselves all the resources, abilities, energy and power for building up supremely successful lives, not only for ourselves for others around us also. We all possess this one gift – the ability to discover and develop the infinite possibilities within us.

If we organize our lives in such a way so as to discover the great potential within us, and if we order our behavior so as to nurture and nourish that potential, our life will be well spent! The successful person is one who makes practical use of at least one great talent that he or she possesses.

What we regularly encourage and cultivate in our minds determines our character and ultimately our destiny [thoughts into words, words into actions, actions into habit, habit into character and character into destiny]. An intelligent choice of thoughts can transform our character as well as our lives.

Knowledge – The Secret Strength

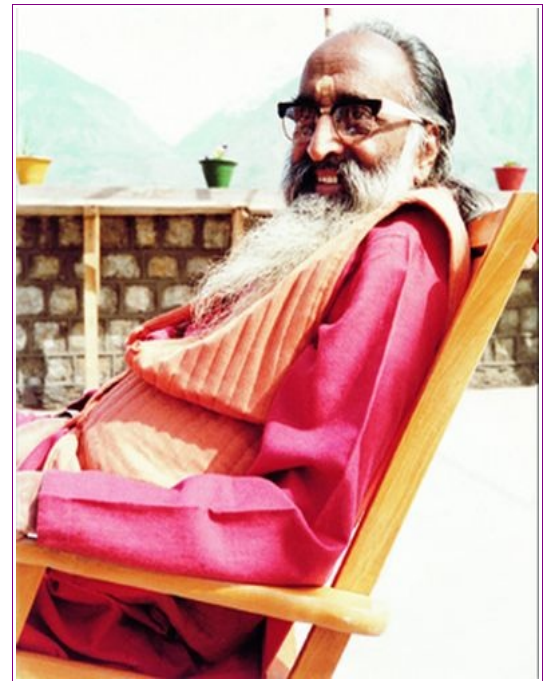
Religion is the remedy for a particular unrest felt by the human being, even when he or she has the best that life has to offer. Religion is the technique by which we get our mind and intellect trained to grasp and understand the larger themes of the universe and our own place in it. Religion is an approach to life that helps us to discover a new strength to face the challenges of life and new courage of conviction to live honestly serving others. Religion teaches us a method for creating in ourselves the equipoise to stand up life's situations, meeting efficiently the ever-changing world or challenges.

The great sages of the past taught that a particular kind of knowledge can transform our lives and bring us fullness of satisfaction that no other endeavor yields – a knowledge of our inner spiritual constitution, a knowledge that gives us mastery over our lives. They defined the instruments that contact the world and that experience life as body, mind and intellect. Then they determined how these instruments can best be readjusted so as bring forth greater successes and happiness in our lives. This analysis is the content of all the sacred textbooks (scriptures) of all major religious persuasions.

Faith

The scriptures represent the data gathered and conclusions arrived at by generations of sages, the scientists of the spirit. Their theories and conclusions have been confirmed as true by at least a hundred mystics in every century all over the world for many thousands of years.

Religion is the technique of perfect living, of gaining better mastery over ourselves. It is a process by which we can bring forth an effective personality out of even a person shattered by disappointments.



Jnana Yoga and Self Realization – Part VIII

Acharya K. Sadanandaji

We will analyze now tat tvam asi, mahavaakya. tat tvam asi- is a statement of identity. When I say $X = X$ or $Y = Y$, they are identity statements alright, but they are trivial, since X cannot but be X ; there is no new knowledge revealed in that statement. But If I say $X = Y$, then we are trying to equate two distinguishing entities that appear to be different. By the equation we learn that, in spite of their apparent differences, their essence is the same. For example, when we say $2+4 = 12-6$; we are saying that the value is essentially the same, even though the individual components are not identically equal across the board. The - tat tvam asi- statement is an instructional statement indicating an identity relation $tvam = tat$, or you = that. From the student's reference the identity relation is $I = that$. From the earlier posts we realize that the intended meaning of I , according to Vedanta, is not the normal transactional I , which is the ego, but it is the witnessing consciousness that I am. Now we need to explore the meaning of - tat - in the equation.

In what follows, we will use the word SUBSTANTIVE for the material cause. Substantive actually means noun, but as we know that noun refers to an object, which has attributes that make it distinct from the rest of the objects in the universe. Any definition of an object involves its attributes. Precision in the definition involves precise description of the attributes that can help in differentiating the object from all other objects, whose attributes differ. All objective knowledge is attributive knowledge. Attributes need a locus and that locussed object is a noun. Here we are more concerned about attributes that inhere with the object, which Nyaaya calls as having samavaayu sambandha, inherent relationship and not incidental attributes called samyoga sambandha or contact relationship. Example for the former one is blue lotus where blueness is intrinsic with the lotus and that blue cannot be separated from that lotus. Crow sitting on John's house is samyoga sambandha or contact relation. Here it is an incidental qualification to identify John's house, which is otherwise looking similar to all other houses in the neighborhood. Our discussion here pertains to qualifications that inhere with the object. They are also referred to as swaabhaavika lakshaNas, the inherent qualifications that distinguishes the objects. (I am carefully avoiding the use of the word swaruupa lakshaNa as we will discuss later that no created object in the universe has swaruupa lakshaNa; only Brahman has that as given by Tai. Up. as satyam, jnaanam and anantam, and it is neither created nor it is an object.)

Substantive of an object is more than just a noun, although the words are synonymous. It is the substance that the object is made of or its material content which is the real locus or true noun for its attributes. Nyaaya calls it as dravyam, which is locus of guNa and karma. (Nyaaya-Vaisheshikas have taken the lead in Indian logic and are generally referred to as taarkikas or logicians. Incidentally they are also Astikas, i.e, they believe in Veda as pramANA). Then, is there a difference between a noun and a substantive? Epistemologically, it is important to explore this aspect as it makes easier for us to understand the identity equation -tat tvam asi. Let us take for example, ring, bangle, bracelet, etc which are objects thus nouns, each with distinguishing attributes that differentiates one from the other, as well as from the rest of the objects in the universe. Thus ring is different from non-ring as well as no-ring or put it in Nyaaya's terminology

– ring is abhaava pratiyogini of the ring –or ring is counter to the absence of ring- a round about way of saying that there exists a ring here. According to Nyaaya, the absence of a ring is all pervading and hence ring's presence at a location A and time t1, then, is obstructing (pratibhanda) of its all pervasive absence (abhaava) by being present at that location and time. All that means is ring is there at location A at time t1, while it is absent everywhere else, since the same ring cannot be there at two places at the same time. The creation of a ring is then termination of its absence that was present, before the ring was created – or technically called praagaabhaava pratiyogini – that is current existence of a ring here now is counter to its previous absence. Similarly with reference to its destruction we can call a ring as pradhvansaabhaava pratiyogini, that is, it is counter to its posterior non-existence. Anything that is created gets destroyed and matter cannot be created or destroyed – these are fundamental laws of physics and Vedanta too. If ring is a matter, then it cannot just come into universe and disappear from the universe. For example the ring will disappear if I melt it. Since ring is coming into the universe and disappearing from the universe, it cannot be matter (since matter cannot be created or destroyed). Therefore it cannot be the locus for its attributes. Then what is a ring which appears to be a locus for its attributes such as ID, OD, width, ellipticity, etc., which are different from the attributes of a bangle that is also made of the same material. Interestingly ring, bangle, etc., are nouns but with no substantives of their own. Can we say that the attributes of the ring belong to the gold, as gold is its material cause or substantive for the ring? We cannot say that also since in that case bangle attributes which differ from those of ring also belong to the gold, which is the material cause also for bangle. Gold cannot have mutually contradictory attributes of the ring and bangle at the same time. Besides, ring can be modified into bangle but gold still remains as gold. Therefore attributes of the ring or bangle do not inhere with the gold. The fundamental problem, if one looks into this carefully, is that there is really no ring or a bangle. What we call ring and bangle are only apparent or only transactionally real but they are not really there.

A lady objects: Sir, that cannot be, since I am wearing a ring and a bangle. Ring is distinctly different from bangle and their utilities are different. How can you deny their existence? - In response, we can say ring and bangle exist, at the same time we can also say that they really do not exist. This contradiction is inherent in the transactional reality. The existence is accepted at transactional level but is denied at higher order of reality. Hence there is no contradiction. In reality, what one is wearing is actually is not ring, not bangle but only gold, but in two different forms. The names of the forms are ring and bangle – without any substantives of their own. Therefore, the attributes of the ring belong to the gold only but now in the form of a ring, and the attributes of the bangle belong to the same gold only but that gold is now in the form of a bangle. Ring and bangle are not different from gold, yet they are different, since each has their own attributes and utilities that differ from those of the other. That is they are there, yet there are not really there, since what is there is only gold in different forms. This is called maayaa. It is that force by which one appears distinctly as many without itself undergoing any modification. In this example maaya is that force by which gold appears as many ornaments each with different attributes without itself undergoing any mutation i.e. still remaining as gold. The different attributes of the many do not really belong to the substantive gold, the one that pervades all the ornaments without itself unaffected by all these modifications thus remaining as the material cause for the many. Hence Shankara defines maayaa in VivekachUDaMaNi as:

sannapyasannaapyubhayaatmikaano
bhinnaapyabhinnaapyubhayaatmikaano
saangaapyanangaapyubhayaatmikaano
mahatbhuutaanirvachaniiya ruupa | |

Applying to ring, neither you can say ring exists nor you can say ring does not exist, nor you can say both as it exists and it does not exist, as they are self-contradictory; neither you can say ring is different from gold nor the same as gold, nor same and different from gold; neither you can say ring is part of gold or not a part of gold or both – it is mityaa or due to maayaa, which is incredible and inexplicable.

‘Sir, I cannot see maayaa and there is no proof for maayaa’ – a dvaitin protests. For that the answer is maayaa is a force – or shakti – and existence of any force is established only by the observed effects. A stationary object if it starts moving, or a moving object if it comes to rest or if it changes its direction of motion, there must be a force causing it, even if I do not see it- says Physics. The change of a status quo is the very proof for the driving force for the change, says thermodynamics. One gold becoming into many ornaments without itself undergoing any change is itself a proof for maayaa. It is a transformation-less transformation where gold remains as gold, yet varieties of ornaments, each with distinct attributes, different from each other, come forth, without having any bearing on gold, the substantive for all.

Hence ring and bangle, in these examples are just name for a form of the material gold only. In truth, there is no object ring or bangle other than gold. Gold in different forms expresses itself as different ornaments with different names to distinguish the forms - it can also exist without forming any ornaments. It is the glory of the gold to be able to exist in varieties in names and forms as ornaments. Gold can declare, all the ornaments are in me, but I am not in them, since their six fold modifications, asti, jaayate, etc., existence, birth, etc., do not belong to me. I remain as changeless in all changes. I am unaffected by any of the changes in terms of name and form. Most importantly knowing one, the Gold, we can as well know all the ornaments that are created in the past, in the present and those that will be created in the future, since gold is the substantive for all. We will discuss this example again when we discuss the perceptuality condition.

With this background, let us examine now the tat tvam asi statement. Let us examine the word ‘that’ which is being pointed out. Obviously it is an instruction for me from my Vedantic teacher. The word - that – normally refers to something remote from me, spatially remote or temporally remote or remote from both aspects or remote from understanding wise; that is notionally remote. Since it is a pronoun, in order to understand what that ‘tat’ that is being referred to, we need to go back to the original context where it was used. It occurs in the Ch. Up. 6th Chapter which is popularly called Sat Vidya. (This is not a commercial, but for those in States, who are interested, this text was taken as a part of two-day Memorial Day camp, and MP3-CD is available with Chinmaya Mission Washington Regional Center; (www.chinmayadc.org – go to audios and go to acharya sadananda). The discussion starts with the father-teacher, Uddaalaka asking his son-

son-disciple, Swetaketu, who just returned after his 12 years of Vedic studies, and posing that he knows everything – whether he has learned that knowing which everything else is known. The son says that it is impossible – if I know physics, how can I know chemistry, zoology, etc, unless I study and know each and every subject separately. The father says it is possible in some cases. He provides three examples to illustrate the point. In essence, he says, if we know the material cause, like gold for example, then all the products of gold, say, all the ornaments, made of that material are as well known. By knowing one, gold, we have substantive knowledge of all the products of gold. The products are nothing but names and forms which are just superimpositions on the substance gold. Form constitutes a representative attribute and name constitutes the knowledge of that formed object. Hence ring, bangle, etc are what scripture calls as vaachaarambhanam vikaaraH – in Hindi it is called-naamkevaaste- modified forms of gold, since gold remains as gold in becoming a ring or a bangle. Are ring and bangle really there? Well there are there, but not really there, says the scripture itself. Our above analysis points to the same. There are no ringly or bangly substances that exist, and what is there is only gold. Although for transactional purposes we use the word as golden ring or golden bangle making golden as adjective qualifying the noun, really it should be correctly called ringly gold or bangly gold, since the substantive or noun should be gold, the substance with which they are made up off. Thus ringly, bangly, etc are attributive content of the ornaments and not their substantive content. Thus in the very naming itself we are giving importance to the attributes than to the substantive. For purpose of transactions or vyaavahaara to differentiate one form of gold from the other, naming the forms as ring, bangle, etc is O.K., as long we do not loose sight of the fact they are just gold with different forms, and names that go with forms. After discussing this, Uddalaka states that by knowing the material cause, all the products or modified forms are as-well known that proving that eka vijnaanena sarva vijnaanam bhavati – knowing one, one can know everything provided that everything is made of that one. Hence tat – in the statement is that material cause from which the whole universe of names and forms are formed. Uddalaka says existence alone was there before creation and that existence itself became many names and forms. Hence it is the material cause for the universe of names and forms and knowing that – tat- everything is as well known.

The purpose of the above discussion is then to bring two essential aspects in terms of tat tvam asi statement: 1. The material cause which I call it as substantive cause pervades all the products of that material. The products are nothing but material cause itself in different forms and therefore different names. From the point of the material cause which does not undergo any transformation there are really no products, since what is there is material itself in different forms. However from the point of transactional utility the products are distinct from each other based on their attributes. 2. We discussed before two aspects: a) I see it, therefore it is there; and b) it is there, therefore I see it – the jiiva sRiShTi or Iswara sRiShTi – In the final analysis both are established because I SEE IT. Perception forms the basis for knowledge of their existence. Without my seeing it, definite existence of any object, hence the whole world cannot be established. Now without going into details we are establishing that even via perception we cannot establish the definite or as it is (yatharthaa jnaanam) of what we perceived, since we can perceive only the attributes gathered by the senses, within the senses capabilities. We say, it is ringly gold, since we see ring form and gold-color and both are attributes. The perception of an object occurs via sense input where eyes see the form and color, ears sound, the skin the touch, tongue to taste, nose the

smell. The five senses operating the five distinct fields of operation. In all these, the senses do not perceive the substantive or material substance. For example in the case of gold ornaments, they can sense the attributes of the material substance such as glittery-ness of the gold. Senses cannot gather whether it is really gold or gold-plated iron or some other metal that glitters like gold. When we see gold ring or bangle we assume that it is made of gold. Thus it is made of gold is an assumption, forgetting the fact that all that glisters need not be gold. That it is indeed gold, the material that it is made up of, has to be confirmed by an expert using some tests; thus involving karmendriyas. The story of Eureka is well known.

The bottom line is just using sense input we cannot establish whether the ring is really gold. Extending this example further, similarly we cannot establish the reality to the existence of the objective world since we cannot really perceive the material cause for the world of objects. The transactional reality of the object is established by transactions. Without transaction, we cannot say that the perceived object is real, since it is based on perceptual data which can be defective as in the subjective or objective errors discussed earlier. (see previous posts by the author). Then how do we know the material cause for the world. We can say gold is the material cause for all the gold ornaments and mud is the material cause for all mud pots and iron is the material cause for all iron tools, etc – says the Ch. Up. Perceptual knowledge cannot establish the material cause since perception is based on sense input which can only measure sensible things – shabda, sparSha, ruupa, rasa and gandha which are guNas or attributes and not substantives. Mind operates with the senses. Interestingly perception forms the basis for all other pramaaNAs that operate in the transactional world. However, there has to be a locus for GuNs or attributes. What is the material for the world of objects which cannot be known by senses?

The true material cause of the world of objects can only be established by scriptures. With this understanding we can look at Uddaalaka's teaching to his son that terminates in the tat tvam asi statement. Uddaalaka at the request of his son, teaches how the world of objects are created. The fundamental material cause for the whole universe, he says, is existence itself. That existence is not inert but it is existence which is conscious. Hence what was there before creation is sat – chit, and being one without a second it is anantam with no sajaati-vijaati-svagata bhedaas, in essence no attributive differences of any kind. The creation is transformation-less transformation like the three examples given – just as gold becoming ornaments, mud becoming pots, or iron becoming tools. Therefore scriptures says just as gold remains as gold in all the transformations without itself undergoing any transformation, the existence-consciousness remain as such in all products formation everything that is there in the universe since it was one without a second and it will remain one without a second in spite of all transformations. That existence-consciousness that one without a second that pervades the whole universe as its material cause, which does not undergo or cannot undergo any transformation, is the real YOU, tat tvam asi, Swetaketu, says father-teacher Uddaalaka. Bhagavaan Ramana starts his sat darshanam text with the sloka that starts: sat pratyayaaH kinnu vihaaya santam.. that is, santam vihaaya, without the principle of existence, sat pratyayaah kinnu (bhavyeuh) how can there be any existence of anything in the world possible?

Bhagavaan's direct teaching from the UpaniShadic statement (Video talks on Sat darshanam are available at www.advaitaforum.org for those who are interested for personal viewing, also some segments on U-tube). The material cause has to pervade all the products and the whole universe is creation starting from SAT. Materials has to be conserved during transformation, says Physics and Krishna declares (2:16) this conservation principle in absolute terms in terms of the fundamental material of the whole universe – SAT – naasato vidyate bhavo naabhaavo vidyate sataH | That which is non-existence can never come into existence and that which exists can never cease to exist. That existence pervades the whole universe of creation, and tat tvam asi, Swetaketu – YOU ARE THAT.

* * *

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THE CHINMAYA GEETA

Chetasa sarvakarmani mayi sannyasya matparah; buddhiyogam upasritya macchittah satatam bhava.
(Bhagavad Geeta, 18: 57)

Mentally renouncing all actions in Me, having Me as the Highest goal, resorting to the Yoga of discrimination, (please) ever fix your mind on me.

Hanta te kathayishyami divyahyatma vibhutayah; pradhanyatah kurusreshta nastyanto vistarasya Me.
(Bhagavad Geeta, 10: 19)

Now I will declare to you My divine glories, immanent in their prominence. O best of Kurus, there is no end to the details of My extent.

Ihai kastham jagat krstnam pasyada sacharacharam; mama dehe gudakesa yacchanyad drstum icchasi.
(Bhagavad Geeta, 11: 7)

Now behold, O Gudakesa, in this body, the whole universe centered in One -- including the moving and unmoving -- and whatever else you desire to see.

Natu mam shakyase drstum anenaiva svachakshusha; divyam dadami te chakshuh pasya me
yogamaishwaram
(Bhagavad Geeta, 11: 8)

But you are not able to behold Me with these your own eyes; I give you the Divine-Eye; behold My Lordly Yoga.

Mayyeva mana adhatsva mayi buddhim niveshaya; nivasisyasi mayyeva ata urdhvam nasamshayah.
(Bhagavad Geeta, 12: 8)

Fix your mind on Me only, place your intellect in Me; then, (thereafter) you shall no doubt, live in Me alone.

Atha chittam samadhatum na shaknoshi mayi sthiram; abhyasa yogena tato mam icchaptum dhananjaya.
(Bhagavad Geeta, 12: 9)

If you are unable to fix your mind steadily on Me, then by Yoga-of-Constant Practice, seek to reach Me, O Dhananjaya.

Yato yato nischarati manas chanchalam asthiram; tatas tato niyamya itad atmanyeva vasham
nayet.
(Bhagavad Geeta, 6: 26)

From whatever cause the restless and unsteady mind wanders away, from that let him restrain it, and bring it back to be under the control of the Self alone.

Abhyasepyasamarthosi matkarma paramo bhava; madarthamapi karmani kurvan siddhim
avapsyasi.
(Bhagavad Geeta, 12: 10)

If you are unable to perform even Abhyasa Yoga -- Yoga of Constant Practice-- be you intent on performing actions for My sake; even by doing actions for My sake, you shall attain Perfection.

- Continued on Col 1, page 5

"Soukhyam Kutah Praninaha?"**IS THERE HAPPINESS IN THIS HUMAN LIFE?**

One hundred years is the appointed length of a man's lifetime on earth. Of this, half is spent in slumber in darkness. Of the remaining half, the first 12 to 13 years are spent in the innocence and ignorance as a child, and the last 12 to 13 years in incapacitating senility. The useful productive lifespan is only the few years in one's youth, but even much of this is subject to illness, pain, and disappointments. Tell me, is there any happiness in this life for human beings?

It was with this challenging question, posed by the King-turned-sannyasin Barthrhari in his famous composition of 100 slokas "Vairagya Satakam", that Swami Chidanandaji, President of Divine Life Society of Rishikesh, began his address to the seventy-odd devotees who had crowded the Kailas Niwas on the evening of Oct. 8, 90 to listen to him.

A few minutes earlier Swamiji had been received in Vedic tradition with Poorna Kumbham and flowers on his arrival from Frederick, Md. along with Swamini Gurudevananda and some twenty other devotees. Many of those who witnessed it were deeply touched when, on entering Kailas Niwas and after salutations to Kailasnath, Swamiji stood in reverence before the portrait of our Gurudev Chinmayanandaji and offered the garland he had just received at Gurudev's feet. Clearly, Swamiji saw in the portrait more than just a friend from earlier days when both he and Gurudev were students at Swami Sivananda's Ashram in Rishikesh.

At the beginning of his talk, Swami

Chidananda also paid tribute to "that towering colossus" of a yogi, Swami Tapovan. He reminisced about those days when Swami Tapovan would come down to Rishikesh during the winter months and how Swami Sivananda would send through our Gurudev hot South Indian breakfasts to Sri Tapovan Maharaj. Thus was Gurudev introduced to his "Vidya Guru" by his "Deeksha Guru".

Addressing the audience as "radiant selves" and "immortal souls", Swamiji remarked that it was a special joy to him to share his thoughts with those present at the ashram of Swami Chinmayananda, his "monastic brother". What followed such warm introductory notes was a captivatingly eloquent and elegant talk on Vedanta and Sanatana Dharma that answered Barthrhari's question in full.

Human birth, said Swami Chidananda, is a rare privilege that comes but to a fortunate few only through Divine Grace. While man is identical with animals in his biological functions such as eating, sleeping, and reproduction, he alone has the capacity for philosophical enquiry, knowledge, and even wisdom. It is not just "apara vidya", or worldly knowledge for the sake of material prosperity, that man should aim at; but this human life should instead be used for awakening to one's true Divine nature and thus transcending the limitations of that life. While actively going about doing one's assigned duties in this world, which Swamiji compared to a "grand circus", one must at all times be conscious of the purpose of life itself. Observing the pain and constant change that attends this outer world, one should seek answers to questions such as "Who am I? Where do I come from? Where am I going? What must be attained in this life?". There can be no greater tragedy or folly, says Sankara in Vivekachoodamani, than for a human being to miss the golden opportunity afforded in this life for gaining that

supreme spiritual knowledge which comes from self-inquiry. There is no more pain, nothing to fear for one who has attained this knowledge. For, as the scriptures declare, "*swalpamapyasya dharmasya thrayate mahato bhayat*" meaning, even a little bit of this knowledge can save one from great fear.

Throughout the ages, the Lord has been sending the light of this knowledge in the form of prophets and sages to rend the darkness of ignorance in man. They have come in all ages, in all countries and all climes. "Come! Come!" these messengers have urged their fellow men, "come listen to us and we will tell you the secret of your highest welfare!" It is for us to follow the path of these masters.

For those born in the holy land of Bharat, the path of Dharma, and the four *purusharthas* (i.e., values men strive for) have been prescribed by the Manus. The first two of these, *kama* and *artha*, are secular and self-evident to everyone. Values based on personal desires are classified as "*kama*". While animals act spontaneously and instinctively, man alone plans his actions to reach his desires. Satisfaction of desires has been sanctioned by the rishis as long as they are good desires, such as desire to be charitable, desire to go on a pilgrimage, or desire to support one's family.

Secondly, man strives for wealth or "*artha*". Wealth is necessary for any and all of transactions in this life. Thus, though they were the highest idealists who knew this world to be *mithya* or unreal, the rishis in fact accorded it a relative reality and recognized the necessity for wealth in worldly transactions. However, even this wealth must be used, say our scriptures, to facilitate the pursuit of the third, and higher, value, which is spiritual rather than secular and which is called "*moksha*". It is difficult to engage in spiritual pursuit if one is, for example, starved, and to this extent wealth is

necessary to provide for basic material needs. Man must realize that he is not a permanent resident of this world and that he must leave everything here behind one day. If this is so, then simple logic says that *nothing in this material world can be the goal of one's life*.

Thus *kama* and *artha* cannot be the supreme values; instead it is *moksha*. What is *moksha*? It is simply that for which every human - no matter of what nationality, creed or color he or she is - strives but seldom attains in this world; namely, uninterrupted happiness and freedom from pain.

This brings us back to Bartrhari's question: is such a state possible for a human being?

You and I may not yet know it, but those seers who do know, those who have come face to face with That Reality, state with supreme authority that not only is this divinely joyful state possible, but in fact *that is the only reality there is*. Lord Krishna in Geeta elaborates on *athyanthikhasukha*- the illimitable bliss- and teaches Arjuna the sure means to attain it in this life. The reason for taking birth as a human is to attain *moksha*... *moksha* is one's birthright.

(PART I of SWAMI CHIDANANDA'S TALK ON DHARMA CONCLUDES. IN PART II, TO BE PUBLISHED IN THE NEXT ISSUE OF SMRITHI, SWAMIJI TALKS ON THE FOURTH "PURUSHARTHA" AND THE FOUR STAGES PRESCRIBED FOR THE EVOLUTION OF MAN.)

THE ABOVE ARTICLE IS A SUMMARY OF SWAMI CHIDANANDA'S TALK AT KAILAS NIWAS ON OCT. 8, 90 BASED ON AN AUDIOTAPE KINDLY PROVIDED BY SWAMINI GURUDEVANANDA OF YOGA SADHANA MANDIR, FREDERICK, MD. WE ARE GRATEFUL TO SWAMINI AND HER DEVOTEES FOR MAKING THIS TALK POSSIBLE.)

Continued from Page 1

THE CHINMAYA GEETA NOTES



THE CHARM CHINMAYA GEETA

CHINMAYA is the GATI. In our sacred Sanskrit language GATI connotes both THE MEANS as well as THE GOAL. CHIN or CHIT means: PURE KNOWLEDGE or PURE CONSCIOUSNESS.

MAYA literally means: "FULL OF". But here MAYA means: "OF THE NATURE OF". Thus CHINMAYA means: "OF THE NATURE OF PURE KNOWLEDGE or PURE CONSCIOUSNESS".

In order to BEHOLD and BE OF THE NATURE OF PURE KNOWLEDGE or PURE CONSCIOUSNESS we have to sincerely seek and strive to be FULL OF THE MEANS which shall make us BEHOLD and BE of the nature of THE GOAL.

IN THE CHINMAYA GEETA THE CHARM IS "CHINMAYA". The four letters "MAYA" miraculously mark THE MEANS which shall bestow upon us the GNANA CHAKSHU (DIVINE EYE) and make us A SEER TO BEHOLD AND BE OF THE NATURE OF THE GOAL. CHIN or CHIT meaning PURE KNOWLEDGE or PURE CONSCIOUSNESS.

THE DIAGRAM ILLUSTRATES THE MEANS AND THE GOAL: IN THE CAVE OF THE METAPHYSICAL HEART BEHOLD CHIN THE GOAL SHINING AS 'I, I' WITH MAYA THE MEANS. (refer diagram).

Dear friends, "THE CHINMAYA GEETA" can be conceived when we religiously read and

reflect upon our Beloved Gurudev's commentary of the Geeta verses indicated by each letter of the charming name "CHINMAYA".

HARI OM ! HARI OM !!

-Br. Sudheer Chaitanya

YOUTH CORNER

THE GEETA AND THE YOUTH

Gurudev has always had a special concern and care for the youth and shown great insight into the problems particular to their age. He is also convinced that these problems would yield to the universal teachings of Geeta. Following are some excerpts from his book "Art of Man-Making" written with the youth in mind, but one that any reader, irrespective of his/her age, would find instructive.

-Editor

The Geeta expounds a science of personality- reconstruction. Today the youth world needs this more than anything and more than anybody else. The confusions created in the socio-economic fields, the unbridgeable generation-gap, the lack of any purposeful goal anywhere, in the roaring confusions in the mind and matter, the modern young man needs a firm anchor without which his abilities are lost, his productivity ruined, his ambition thwarted. The Geeta can supply this anchorage to the confused youth, to the bewildered communities, to the frustrated races.

[Page 23, Art of Man-Making]

A generation of intelligent youth who stand poised to act, determined to help the nation to arise from its century-old stupor and calamitous man-made tragedies, such a generation of young ones must necessarily know the secret techniques of discovering in themselves endless energy, hope and inspiration. That life-giving, hero-making technique, which can pour fresh vitality into the heart and muscles of the younger generation, is

in the core of the Geeta. The Eternal Song Divine can make them stand up even against odds, as Arjuna did, and come out successful in the end, thus blessing the country by inaugurating an era of development and progress among us. The Geeta way of life can accomplish this miracle.

[Page 19, Art of Man-Making]

These are times when religion must march out of the forests and temples, churches and mosque, Gurudwaras and Vihars into places where man is striving in his despair and turning sour in his incorrigible cynicism and impossible disillusionments. The Geeta is a ready-made textbook which serves us wherever we are; whoever we may be, whatever may be our problem. Irrespective of place and time, caste and creed, the Geeta serves us. This is the special charm of the scriptural textbook - the Bhagavad Geeta.

[Page 10, Art of Man-Making]

BALAVIHAR

How Can We Attain Success In Our Field?

The way to attain success in our field is by concentration, the will to learn, and by working hard. Without concentration, you cannot keep your mind on what you are supposed to learn. Without concentration, you can fail a test or quiz given to you by your teacher. That one test could also make you fail the whole quarter. Without the will to learn you can't get anywhere. Maybe you might get somewhere if you get pushed into it by your parents, but when they are gone, what will you do? Lastly, if you don't work hard, you can't get anything. Nothing comes by not working hard. A good example of a person who has all these three things is our own Gurudev, Swami Chinmayananda. He has

concentration when working. He had the will to learn what Swami Tapovan was teaching him. And he worked hard to reach his goal. Even now he is working hard. So the way to gain success in your field, whatever it may be, is to have concentration, the will to learn, and determination to work hard.

- by Veena Rao

What I Think About Life

I think life is very unfair. There are homeless, poor and weak people who can't work for a living, unlike some fortunate ones. Life has its ups and downs, but I am only 11 years old and I have not yet experienced anything worth talking about. So far it is O.K.

Why are there homeless people? I say that to myself over and over again and pray that they have at least a morsel to eat, while we are stuffing ourselves with rich food. Homeless people don't need my pity, they need some help.

What help can we give them? Unless they work and/or do something about their situation now, their place on the social ladder of life will be the pits. The good thing is that there are wagons that come and give homeless food, but only once a year.

In other words, I am saying that so far in my life, things are pretty good compared to others.

- by Akhila Jagdish

**PLEASE REGISTER
EARLY FOR THE
FOURTH INTERNATIONAL CAMP
AT FROSTBURG, MD.
JUL 5 - 14, 1990
CALL Vilasini Balakrishnan
301-593-6553**

AN APPEAL TO ALL CHINMAYA MISSION DEVOTEES

Following is an appeal from Seva, Inc. that is being sent out to all Chinmaya Mission members in N. America. As you may know Seva, Inc. is a non-profit organization managed by Chinmaya Mission for the purpose of financing the world-wide charitable activities of the Mission. Your response to the appeal for funds would be most appreciated. Please contact Dr K. Sadananda at (703) 451-5909 for details.

Dear Friend,

1991 is the year of our Pujya Gurudev Swami Chinmayananda's 75th birthday.

For forty long years, Swamiji has toiled day and night and continues relentlessly in his service to humanity. What initially started off as an effort to improve spiritual awareness of the people of India gathered sufficient momentum to spread far and wide the world over. Gurudev, obviously being the main initiator and propellor of this movement, travels extensively to share his message through brilliant discourses, didactic instructions, and above all, that sacred personal touch.

In addition to setting up and supporting numerous Chinmaya Mission centers, Sri Swamiji, in his infinite compassion and love for others, is deeply committed to uplifting the standard of human life. This is done through the establishment of several schools, hospitals, cottage industries, old age homes, and model villages.

Most recently, the acquisition of "Adi Shankara Nilayam" in Kerala (Chinmaya International Foundation) shines as another significant Chinmaya landmark. The purpose, says Swamiji, is to bridge East and West, to establish a way for redeeming the world by creating a value-based way of life, and to establish a

field of study wherein the intellectuals of the world can conduct research together, sans caste, creed, or color, for the unification and harmony among the people of the world.

Unfortunately, Gurudev is burdened with the sole responsibility of financially supporting all these projects. In spite of his delicate health, Swamiji has to work around the clock without a break or rest.

As a token of gratitude to Swamiji for what he is to us, what he has done and continues to do for us, let us, Chinmaya devotees, rally together to ease the financial burden from Swamiji's shoulders a little.

During the forthcoming International Camp in Frostburg, Maryland (July 5-14, 1991), we would like to present Pujya Gurudev with a check for U.S. \$1 million. We will accomplish this goal by getting 1000 devoted families to donate \$1000 each. **We humbly appeal to you to take this as an opportunity to show your gratitude and reverence, and give your best contribution.** Donors of \$5000 or more will be given a pair of *padukas*, sanctified by Gurudev.

The check and the list of donors will be presented to Pujya Gurudev at a special ceremony during the camp.

Thank you for your care and support.

In Your Service,
Seva, Inc.

CMWRC NEWS & ANNOUNCEMENTS

TELUGU CLASSES AT KAILAS NIWAS

As part of the expanding services of the Chinmaya Mission, Telugu classes will be offered beginning Jan. 6. Telugu-I will be offered in the first term, Jan. 6 - Apr. 6, every Sunday from 8A.M. to 9 A.M. and will be taught by Dr. R. Murthy

Ponnappalli. Registration is limited to 20 students.

The Telugu class is in addition to the Sanskrit, Dance and Vedanta classes offered by Chinmaya Mission. Members contributing \$25 or more monthly are eligible to attend one of these classes; those contributing \$50 or more monthly can attend all classes. For non-members, the registration fee is \$75 per term, per class. For details please call Dr. Chetty (301) 428-6947 or Nanik Lahori (301) 652-9474.

LABOR DAY CAMP BY SWAMI TEJOMAYANANDJI

We were going to publish a detailed report by Srikumar Gopalakrishna on this three day camp. but CMW News, in their Nov 90 issue, beat us to the punch. If you were one of the eighty participants in the Camp you do not need any report to tell you how fulfilling that experience was. The participants eagerly awaited the camp to listen to Swami Tejomayananda's discourses. There was Advaita Makaranda for the logical-minded Vedantins and then there was Bhagavatham for the Bhakti-minded devotees of the Lord. Swami Tejomayananda, who handled both with exquisite ease and finesse, simply enthralled us morning, noon and afternoon, day after day.

Br. Susheel Chaitanya, who was specially invited for the Camp, came from Hong Kong and conducted the classes for Yuva Kendra teenagers. Br. Sudheer Chaitanya had a very rigorous schedule for his Bala Vihar children, and was assisted in this task by Veronica Hausman.

The Camp drew participants not only from the Baltimore -Washington area, but also from other parts of Maryland, Virginia, and from the states of New Jersey, Michigan, and Pennsylvania. As is usual in Chinmaya Mission camps, the spirituality was evident not only in the classrooms, but also in the yagna spirit with which volunteers went about organizing and conducting the event. The camp director, Arvind Bhagavat and his wife Medha, deserve our appreciation for the planning and execution of the yagna.

BR. SUSHEEL CHAITANYA VISITS CMWRC

Br. Susheel Chaitanya, the resident Acharya of the Hong Kong Chinmaya Mission Center, visited Kailas Niwas, and other North American Chinmaya Mission Centers during the months of July and August, 1990. Susheelji was invited by CMWRC in connection with the Labor Day Camp at Kailas Niwas, where he conducted classes for teenagers on the theme of "Proficiency and Efficiency".

Br. Susheelji also gave two special talks addressing the youth and adults of the local Sindhi community. Noting that Lord Siva at the Kailas Niwas was lonely without His consort Parvati, Susheelji also decided to have the "Siva-Parvati Wedding" performed at the Kailas Niwas. What followed was a memorable performance of storytelling by Susheelji which won the attention of the audience with his very vivid descriptions of the "barat" and other wedding details.

During his visit, Susheelji visited other Chinmaya Mission Centers including those at Toronto, Canada, and Piercy, California. He also addressed the members of the Sadhu Vaswani Center in New York.

BR. SUDHEER CHAITANYA'S YAGNAS

Following Gurudev's desire, Br. Sudheerji has been lately taking on an increasing number of yagnas outside of Washington area. Recently he has had successful yagnas at Philadelphia, and New Jersey; very soon he will be going to Raleigh/Durham area in N.Carolina. If you are interested in Swamiji's outside yagnas, or would like to accompany him on one of his trips, please call Sree Kumar at (301) 926-7278.

BRNI. ARPITA CHAITANYA AT KRISHNALAYA

Brni. Arpita Chaitanya has been at Krishnalaya since August at the request of Gurudev. Krishnalaya, as you may know, is the new Chinmaya Mission West headquarters located in Piercy, California, a lovely redwood country north of San Francisco. Arpitaji, we understand, is quite busy with her new assignment. As the October 90 issue of CMW reported, she is leading the residents of Krishnalaya on "an odyssey of Vedantic studies".

While we miss her presence in Kailas Niwas, we are at the same time happy that she is continuing her service to the Mission and the Lord. Knowing her special bhakti for Lord Krishna we are particularly happy that she is now in Krishnalaya itself. Arpitaji has the love and devotion from all of us here at Kailas Niwas.

PLEASE HELP US UPDATE YOUR MEMBERSHIP RECORD

Prakash Soman, our Jt Treasurer, is busy these days in developing a database for CMWRC membership records. When completed, this database would be a big help in serving our members better as well as in the administration of the center activities. In this context, we are requesting everyone associated with the CMWRC,

including those whose children are in Balavihar or Yuvakendra classes and those who are, or wish to be, in the mailing list, to please provide us with updated information on your address etc. This information has been solicited during study group meetings for the past few weeks. If you have not completed one of these datasheets yet, please call Raju Chidambaram (703) 461-3785 or Nanik Lahori (301) 652-9474 or Prakash Soman (703) 532-6829.

SUMMER DAY CAMP A GREAT SUCCESS

When our ex-president Nanik Lahori thought of a Summer Day Camp at Kailas Niwas, he was aware of the need felt by parents for quality child care during summer months when the children are off from school. Nearly fifty children and their parents benefited from this program which lasted from June 18 to Aug. 24, 1990. The program was conducted by a faculty including Br. Sudheer Chaitanya, Mrs Vasanti Athavale and Mrs. Amita Mani. The daily program included instruction in arts, music, bhajan, sloka chanting, stories from puranas etc.

The overwhelming response from the community to this program has encouraged us to plan for an even better summer program for 1991. The tentative schedule for the 1991 camp is from June 17 - Aug 23, 1991. Please contact Br. Sudheerji (301-384-5009) or Nanik Lahori (301-652-9474) for further information.

BIOGRAPHY OF GURUDEV

Journey of a Master is the title of a new biography of Gurudev Swami Chinmayananda by Nancy Patchen and published by the Asian Humanities Press, Fremont, California. In reviewing this book in its November 1990 issue, *Hinduism Today* paid tribute to Gurudev's "laser-edged personality and Himalayan-born resolve to convert Hindus to Hinduism that has made the Chinmaya Mission one of the most successful and influential institutions today". The book, which according to *Hinduism Today* is the first authorized biography of Gurudev, traces Swamiji's life from his young, boisterous days as Balakrishna Menon, to the young student of Swami Tapovan learning Vedanta, and later to Swami Chinmayananda, the Missionary and world-teacher. At \$15 a copy, this book, we would think, would be a welcome addition to the libraries of many of our readers.

THE BALTIMORE STUDY GROUP INVITES all CMWRC members to a holiday gathering on Dec 22, 1990 5:00 P.M. - 7:30 P.M. Call Geeta Rajan 301-825-6414 for details.

CAPITAL PROJECTS...

You certainly would have noticed the new foyer remodeled at a cost of \$4000 that greets visitors to the Kailas Niwas. This is but one of the many capital improvement projects that have been, or are in the process of being, undertaken at Kailas Niwas. We recently paid Montgomery County some \$4500 for sewer connection and also awarded a contract for the associated plumbing work for \$3000. Richard Hausman deserves our appreciation for his months of efforts in bringing the sewer line to the property. Depending on our financial situation we also need to widen the driveway, and remodel the basement. With your continued support we will see these through too.

CONGRATULATIONS... to Nanik Lahori on his appointment by Swami Chinmayanandaji to the position of Director of Chinmaya Mission West...to Rajesh Mahadwar who was married to Pragnya Gandhi, ex-room mate of our Secretary Bina Patel... to Bina Patel herself who is engaged to wed Jaydeep Patel. The formal wedding will take place in January 1991.

HELL'S ANGELS

Here is one of Gurudev's jokes that was related by our Jt Secretary, Vijaykumar at a recent Fairfax Study Group meeting. The occasion was a yagna in India and Gurudev was commenting on the perils of motorcycle traffic in our cities. To appreciate the humor, you may recall that Yama: is the God of Death in Indian mythology. - Editor

The daredevils riding motorbikes on our streets are a definite threat to the life and limb of the citizens. They are dressed in black leather jackets, crowned with helmets, and straddle their *vahana* in a fearsome pose. To look at one of them coming at you is to see Yama himself approaching, riding on his buffalo. While they use motorcycles of all makes and descriptions, one motorcycle is appropriately named and is very popular among them. Its name is..... **Yamaha!**

Smrithi is a newsletter published by Chinmaya Mission Washington Regional Center. Editor: Raju Chidambaram (703-461-3785). Editorial Board: Vilasini Balakrishnan, Br.Sudheer Chaitanya, Nanik Lahori, K. Sadananda, Sree Kumar, and Carolyn Naidu. All articles and letters to be sent to Editor (Smrithi), CMWRC, 46 Norwood Rd, Silver Spring, Md 20905. Last date for next article: Feb 20, 1990.