

Chinmaya Smrithi



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

Volume 22, Number 3, May 24, 2012



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

- Sat and Sun May 26, 27 at Chinmayam – Memorial day Spiritual Camp with Acharya Sadananda. Topic: “Yoga Vaashista”
- Thu-Sat June 7-9: Youth Events with visiting Acharya, CM Chennai and National CHYK Director, Swami Mitrananda; at Chinmayam and Potomac MD.
- Sat-Sun June 9-10 – Bala Vihar Annual Day
- Satu Jun 9 – Performing Arts Annual Day at Chinmayam
- Sun Jun 24 – Sat Jun 30 at Herndon High School, Herndon VA - “TULSI RAMAYAN MAHOTSAV” with Pujya Guruji Swami Tejomayananda
- July 2nd – July 27th – Children Summer Camp at Silver Spring, MD
- July 23- Aug 17 - Children Summer Camp at Herndon, VA,

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 – May 2012, are due by May 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

Editorial Staff: (smrithi@chinmayadc.org)

Sitaram Kowtha, Gopal Gopinath, Raju Chidambaram, Acharya Vilasiniji, Acharyas, Chapter Coordinators and Teachers. &

BV students - Ananya Krishnan, Asmi Panigrabi, Atman Panigrabi, Harsha Neerchal, Nandini Kisbore, Vishnupriya Karedy and Keslav Kowtha

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

CMWRC Events Held

- A Jnana Yajna on “Significance of our Samskaras” was held by Acharya Vivek Gupta at Frederick Maryland from March 18 – 21. The audio from Vivekji's discourses are posted on the website
- Hanuman Jayanthi was celebrated at Chinmayam on Friday, April 6th
- Gita Chanting Competition was held locally at all chapters on Saturday, April 21.
- Chinmayam Class (Grades 10-12) Bala Vihar students organized and showcased music and dance fusion performances to raise funds for CORD – Chinmaya Organization for Rural Development. The Fusion event was held on Saturday, April 21. Over \$2000 were raised for CORD.
- Shankara Jayanthi was observed at Sri Shiva Vishnu Temple on Saturday, April 28. Bala Vihar children in Sloka class at Northern VA (Somanth) chapter recited sloaks, followed by a discourse by Pujya Swami Dheeranandaji.
- 1st of 2 Annual Day performances by Bala Vihar children was held during the weekend of May 5th and 6th
- May 6th was designated as Chinmaya Seva Day.. Chinmayam, Kailash Niwas and Devi Niwas were abuzz with CM family members of all ages, as it was time for the annual clean up of Silver Spring facilities.
- Spring Carnival was held at Chinmayam on Saturday, May 12th.
- Chinmaya Jayanthi and Mother's Day were observed during the Bala Vihar sessions on May 12th and 13th. The observation took on a special meaning due to passing away of Swamiji's mother, Srimathi Sathyakumari, who served as the principal of Chinmaya School in Secunderabad, Andhra Pradesh.
- A memorial service for Swamiji's mother, Srimathi Sathyakumari, was performed on Thursday, May 17th
- Bala Vihar Graduation Tilak Ceremony was held on Saturday, May 19th at Chinmayam. About 24 children from Silver Spring and Northern Virginia chapters were bid farewell in a beautiful, heart rendering ceremony. Acharya Pramilaji gave opening remarks, followed by Dr. Harshita, who is a Bala Vihar graduate herself, and now a Bala Vihar teacher. She gave an inspiring speech. The event concluded with Swamiji blessings.

Announcements

Are You Interested in Teaching Bala Vihar?

Interested members are invited to New Bala Vihar Teacher Orientation Workshop
Saturday, June 16, 2012 at Chinmaym (46 Norwood Road, Silver Spring MD) at 10:00 AM
Under the guidance of Acharya Vilasiniji

Please contact: balavihar@chinmayadc.org to sign-up or get more information.

Tulsi Ramayan Mahotsav

Planning and preparation is in full swing for hosting "Tulsi Ramayan Mahotsav" in June at Herndon High School, Herndon VA. Puja Guruji will treat us to a devotional rendering of the story of Rama, as composed by Saint Tulsidas in 'Ramcharitmanas'. Please visit the website (www.chinmayadc.org) for further information. A flyer is posted in this issue.

Children's Summer Camp 2012

Summer Camps are around the corner. It is still not too late to register. Check the left navigation bar at www.chinmayadc.org website for MD and VA summer camp registration links.

2012/2013 Bala Vihar Registration

Be on the look-out for 2012/2013 Bala Vihar Registration.

Current/Upcoming Events

- **May 26-27: Memorial Day Spiritual Camp with Acharya Sadanandaji – Topic: Yoga Vaashishta. See Flier.**
- **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 24-30: Tulsi Ramayan Mahotsav with Puja Guruji**
- **Maryland and Virginia Summer Camps in July and August**
- **Guru Poornima on July 3rd**
- **Puja Gurudev Aradhana Day on August 3rd**

CMW Newsletter



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

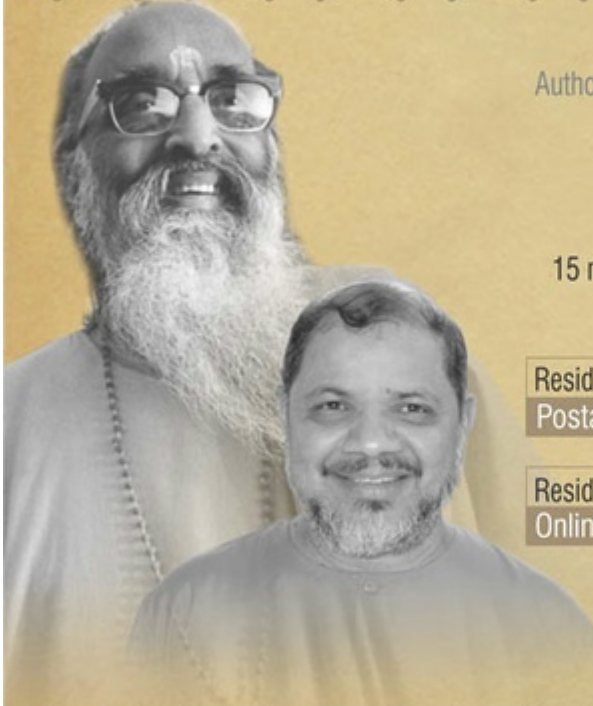
cif Chinmaya International Foundation

Affiliated to Rashtriya Sanskrit Sansthan, New Delhi & recognised by Mahatma Gandhi University, Kottayam and Indira Gandhi National Open University (IGNOU)

launches

BHAGAVAD GITA COURSE

Go through Gita... Grow through Gita...



Author: **His Holiness Swami Tejomayananda**
Head, Chinmaya Mission Worldwide

Course Highlights:

18 Chapters covered in 30 lessons
15 months duration @ 2 lessons per month

Course Donation:

Residents of the Indian sub-continent: ₹3,000	Postal Course	Other Residents: US\$250
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Residents of the Indian sub-continent: ₹3,000	Online Course	Other Residents: US\$200
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Knowledge of Sanskrit is not required
as the medium of instruction is English.

REGISTER NOW!

For online registration visit: www.chinfo.org/courses/bhagavadgita

For further details contact:

Administrator, CIF Home Study Courses
Chinmaya International Foundation

Adi Sankara Nilayam, Adi Sankara Marg, Veliyanad, Ernakulam – 682 319, Kerala, India

Phone: +91-484-2749676, 2747307 Fax: +91-484-2749729

Email: gitacourse@chinfo.org

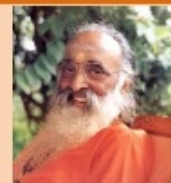


Chinmaya Mission Washington Regional Center

Invites you to

Tulsi Ramayan Mahotsav

June 24-30, 2012 at Herndon High School, 700 Bennett St, Herndon, Virginia 20170



Pujya Guruji Swami Tejomayananda
Head, Chinmaya Mission Worldwide

**Tulsi
Ramayan
Pravachan**



**Daily
Evenings
7:30 - 9:00 PM**



Kaivalya Upanishad

Brahmachari Prabodh Chaitanya

Acharya, Chinmaya Mission San Jose

Weekday Mornings: 9:30 - 10:30 AM

SPECIAL CHILDREN'S PROGRAM

Concurrent with Morning and Evening Pravachans

During Upanishad: Grades 1-10

During Ramayan: Grades 1-6



**UNDER GUIDANCE OF
ACHARYA VIVEK GUPTA**

DAILY BHAJANS

DAILY POTHY YATRA

**GURU PADUKA PUJA AND SPECIAL
CELEBRATION ON JUNE 30TH -
GURUJI'S BIRTHDAY**



FREE ADMISSION. ALL ARE WELCOME.

For More Information or to Sponsor an Event, please contact us

Email: mahotsav@chinmayadc.org Web: www.chinmayadc.org

YOUR TAX-DEDUCTIBLE CONTRIBUTION MAY BE MADE OUT TO: "CMWRC", 46 Norwood Road, Silver Spring MD 20905



Chinmaya Mission Washington Regional Center

Invites you to

Tulsi Ramayan Mahotsav



June 24-30, 2012 at Herndon High School, 700 Bennett St, Herndon, Virginia 20170

Tulsi Ramayan Pravachan *by Pujya Guruji Swami Tejomayananda*

Sunday, June 24th Morning	Inauguration	10:00 AM
	Tulsi Ramayan Pravachan	10:30 - 11:30 AM
Sunday, June 24th Evening	Bhajans	6:30 PM
	Pothi Yatra	7:15 PM
	Tulsi Ramayan Pravachan	7:30 - 9:00 PM
	Aarti	9:00 PM
Mornings, Monday, June 25 Thru Friday, June 29	Kaivalya Upanishad by Prabodh Ji	9:30 - 10:30 AM
Evenings, Monday, June 25 Thru Friday, June 29	Bhajans	6:30 PM
	Pothi Yatra	7:15 PM
	Tulsi Ramayan Pravachan	7:30 - 9:00 PM
	Aarti	9:00 PM
Saturday, June 30th Morning	Guru Paduka Puja	9:30 - 10:30 AM
	Special Cultural Program by Children	10:30 - 11:00 AM
	Message by Pujya Guruji	11:10 - 11:30 AM
Saturday, June 30th Evening	Bhajans	5:00 PM
	Pothi Yatra	5:45 PM
	Tulsi Ramayan Pravachan	6:00 - 7:15 PM
	Aarti	7:15 - 7:30 PM
	Guru Dakshina	7:30 - 8:00 PM

Mahotsav Sponsorship Opportunities – Details on the website: www.chinmayadc.org

Pramukh/Grand Yajman Dainik/Daily Yajman Paduka Puja Yajman Pothi Yatra Yajman Arati Yajman

Your Generous Support is greatly appreciated

Hotel Accommodations

CMWRC has negotiated special rates with the following hotels, subject to first-come, first-served.

- The Crown Plaza, Dulles Hotel (Hilton brand), www.cpdulles.com. Negotiated Group Rates of \$119 + 9% tax per night (Sun-Wed); \$79 + 9% tax per night (Thur-Sat) for dates 6/22/2012-7/1/2012. Reserve by 6/4/2012
- The Holiday Inn Express, www.HIHerdon.com. Negotiated Group Rate of \$99 + 13% tax per night for dates 6/23/2012-7/01/2012. Reserve by 5/22/2012.

For More Information or to Sponsor an Event, please contact us

Email: mahotsav@chinmayadc.org Web: www.chinmayadc.org

YOUR TAX-DEDUCTIBLE CONTRIBUTION MAY BE MADE OUT TO: "CMWRC", 46 Norwood Road, Silver Spring MD 20905

Chinmaya Mahasamadhi Aradhana Family Camp 2012

July 29 - August 3, 2012

Flight to Freedom



Conducted by Swami Swaroopananda

Texts/Topics

*Sankat Mochan, Gayatri Mantra,
Maha Mrtyunjaya Mantra, Ik Onkar*

Wyndham Hotel

123 Old River Road, Andover, MA 01810

A Rejuvenating Spiritual Retreat for the Family

- National CHYK Camp for Young Adults
- Chinmaya Bala Vihar Camp for Kids
 - Guided Meditation / Yoga
- Workshops / Group & Panel Discussions / *Satsangs*
 - Cultural Programs
- Optional Tour of Historic Boston

SWAMI SWAROOPANANDA,

a disciple of the spiritual luminary, His Holiness Swami Chinmayananda, and a protégé of the present Head of Chinmaya Mission Worldwide, His Holiness Swami Tejomayananda, brings the perennial wisdom of Vedanta to all ages. His eloquent and profound insights, filled with warmth, wit, and logic, have transformed thousands of lives around the world. A respected spiritual teacher and highly sought motivational speaker, Swamiji is also the present Director of the prestigious Chinmaya International Residential School in Coimbatore, India, and Chinmaya Mission's Head of the Asia-Pacific region.



CHINMAYA MISSION BOSTON WELCOMES YOU!

Register Now/ Get More Details /
Sponsor Aarti / Offer Bhiksha:

mahasamadhicamp@chinmaya-boston.com

www.chinmaya-boston.com

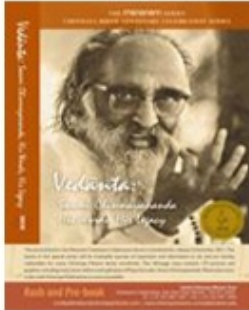
(978) 749-0876



5-Day Family Camp Rates Per Person	Per By March 31	After March 31
Quad Occupancy	\$440	\$475
Triple Occupancy	\$535	\$585
Double Occupancy	\$650	\$725
Single Occupancy	\$1,000	\$1,100

Rates given are per person; include lodging and
boarding (vegetarian meals); exclude transportation

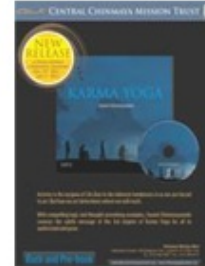
Chinmaya Publications New Releases



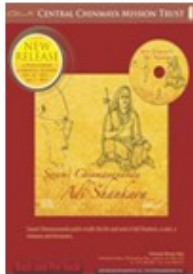
**Vedanta: Swami Chinmayananda,
His Words, His Legacy**
(Mananam, Chinmaya Birth Centenary Series)
\$15



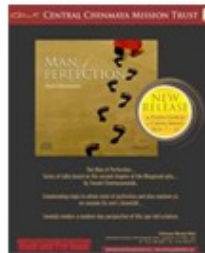
**2012 Chinmaya Calendar:
"Love Thyself, Love Thy Self"**
\$2



**Talks on Karma Yoga
by Swami Chinmayananda CD**
\$10



**Talk on Adi Shankara
by Swami Chinmayananda CD**
\$6



**Talk on Man of Perfection
by Swami Chinmayananda CD**
\$6



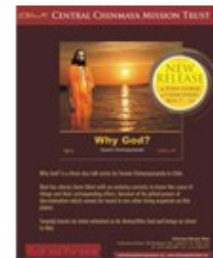
**Shvetashvatara Upanishad
Commentary by Swami Tejomayananda**
\$6



**Tarangini 4
(children's storybook in color)**
\$6



**Talk on Krishna Avatara
by Swami Chinmayananda CD**
\$6



**Talk on Why God?
by Swami Chinmayananda CD**
\$6

**Order through the local bookstore or online at
<http://www.chinmayapublications.com/index.php>**



CHINMAYA MISSION

Washington Regional Center

Kailas Niwas, 46 Norwood Road, Silver Spring, MD
(A nonprofit religious organization registered in Maryland)



Yoga Vaashishta

Two Day Camp on May 26 and 27

Even modern science agrees role of spirituality in a joyful living. A retired scientist by profession Acharya Dr. Sadananda will share the greatest wisdom available in the ancient scriptures of Hinduism. Unique methods of teaching by Sadaji provide ample practical tips for our day-to-day life. Over the years many people benefited from his spiritual camps.

Teaching by Sage Vashishta to his disciple, Lord Rama. The original text has been attributed to Sage Valmiki. Swami Tejomayananda has provided a condensed version of 86 versus selecting slokas that provide the panoramic view of the text taking the essence of Jnana yoga. Lord Krishna says – nahi jnaanena sadRisham pavitram iha vidyate. Lord Krishna assures us that however sinful we were in the past, with the Jnana yoga we can crossover the ocean of samsaar.

In these two days we will try to do exactly that under the protection of Lord Rama and become one with Him – since He is the one who revels in everyone and in whom everyone revels.



Meditation	8:30am – 9am	Lunch Break *	Noon – 2pm
Session 1	9am - 10:20am	Session 3	2pm - 3:20pm
Tea Break *	10:20am - 10:40am	Tea Break *	3:20pm - 3:40pm
Session 2	10:40 Noon	Session 4	3:40pm – 5pm

* Free Lunch, tea, coffee and snacks will be provided.

CMWRC will provide babysitting services subject to the availability of volunteers

Please register before May 23: Camp is FREE but registration required. Send email to campMD@chinmayasomnath.org with Your Name(s), Children Names and Age, Address and Phone number; for more Information contact Subbarao Kari @ 703-981-1808.

Directions: I-495 to exit 28 North for New Hampshire Ave (towards White Oak), drive approx. 6 miles and make a left on Norwood Road. CHINMAYAM is the 4th building on the left



Chinmaya Mission
Washington Regional Center
(A non-profit religious organization registered in Maryland)



Presents

A rare and wonderful opportunity

at 46 Norwood Road, Silver Spring, MD 20905
Thursday June 7, Friday June 8, Saturday June 9, 2012

Conducted by

Swami Mitrananda

Acharya of Chinmaya Mission, Chennai
Director of All India Chinmaya Yuva Kendra

Swami Mitrananda is a highly sought-after speaker and has a huge youth following because of his innovative methodologies in making the ancient wisdom of Hinduism extraordinarily



appealing to the rational and adventure-seeking young minds. Under his leadership, the Chinmaya Yuva Kendra organized two large-scale projects; the nationwide 'Awakening Indians to India' quiz program and the Youth Empowerment Program. Through the Awakening Indians to India quiz program, he reached out to 5 lakh youth across the nation and thus, conducted the largest ever quiz in the subcontinent. The Youth Empowerment Program was designed by him to create empowered and dynamic youth leaders to do socially relevant work in different parts of India and abroad.

When:

- *Thursday June 7, 2012 OPEN TO EVERYONE from 7:00 PM to 8:30 PM*
- *Friday June 8, 2012 & Saturday June 9, 2012 Evening satsangs with CHYKs – 18 years and older including college bound freshman.*
- *Saturday June 9, 2012 for Tapovanam, Chinmayam & CHYKs: Outdoor satsang with Swami Mitrananda from 3:00 PM to 5:30 PM – will meet at Billy Goat Trail, C&O Canal, Potomac, MD 20854, Phone#301-413-0720. There is a \$5 Park entry fee per vehicle. Meeting place – Great Falls Information Center.*

Note:

- All events are FREE but registration is required by **May 30, 2012** for Billy Goat Trail.
- Please spread the word to all your friends and family.
- Please register by email: spiritualworkshop@yahoo.com or leave a message at 301-279-0434.
- When registering, please provide Your Name(s), Address and Phone number.

Condolences to Pujya Swamiji and entire Chinmaya Family

Vanaja Jaligam

Preface

I studied in Chinmaya High School, Malkajgiri, Secunderabad, AP, India run by the noble couple Smt. Satyakumariji and Shri Govindrajji. Smt. Sathyakumariji was the principal of this very Chinmaya School for several years throughout the studentship of all my siblings (myself-Vanaja, Sunanda, Neelima and Vijayendra). I had my elementary, middle and high school education from this school while Smt. Sathyakumariji was the principal. My parents Smt. Jagadeshwari and Shri. Raghavendra Rao connected very well with her principles, high standards, discipline, moral and spiritual values, etc. I also had the opportunity to watch some conversations between her and my parents during family time. She has inspirable leadership and commendable determination.

Smt. Satyakumariji was an integral part of our lives, especially during our childhood. It was a unique school with a very special blend of academic, spiritual and moral education that the parents wanted their children to experience under her able guidance. A lot of students came to this school from far away for this reason. She taught us to pray before we begin the day.

As her student for several years, I have always known the legendary woman as one who continually strived for perfection in her students and teachers. The students were blessed to have their early life molded by her. I am sure my siblings and several other students share the same thought.

Her husband Shri Govindrajji also encouraged discipline, cultural and spiritual values among the students. He has an impressive devotion to God, to our Parama Poojya Gurudev Swami Chinmayananda and to the school. It was glorious to watch the beautiful Krishna Idol decorated by him every day for several years, especially during Shree Krishna Janmasthami.

All the students' grades and behavior were always under her radar. If she had computers like today, I am sure madam would have tracked our performance every week, every test and exam. She also believed in the concept of charity and having the students volunteer to feed the poor.

I wish those teachings do not go futile and the values taught by her be fresh in our lives. I am sure my parents, siblings and I miss her presence. We are confident that she lives in our heart not only as memories but in the form of core values she instilled in us.



I would like to thank my parents and my siblings for their strong support in writing this letter and for sharing their experiences with me. I also thank Swami Dheeranandaji and the entire boards of trustees of the Chinmaya mission including the editor of Smrithi for allowing me to share my precious memories about her.

Sincerely,

Vanaja Jaligam

Condolence Message to Swamiji and Chinmaya Family

Hari Om!

We extend our deepest condolences to Swamiji Dheeranandagaru and the entire Chinmaya family!

Our childhood memories are still afresh of Smt.Sathyakumariji, who was the principal and the pillar of strength for the school. She was simple, yet rich in her core values. She was an iron lady, impressionable, strong-willed and highly respected! Under her able guidance, she nurtured more than a thousand students every year with true spiritual and moral values and incorporated discipline among them. She has true intentions for betterment of their lives. A lot of parents had complete faith and admiration in her administration. She contributed significantly in the success of our school for several years.

Her noble deeds, sacrificial nature and continuous struggle were exemplary. Even though it was a private school, not all people could afford the fees. She used to consider the situation of poor people and accommodate them in school with a different payment plan. The fact that most of the teachers lasted for several years reflects how they enjoyed her leadership and teaching at that school. She worked tirelessly to have strong foundation of core values in all the students.

She would be invariably present during the distribution of progress cards for each class. She always used to encourage students to perform better than their current grades and had high expectations. She went the extra mile of spending more time to make sure kids with poor grades improved in the next quarter. She always used to take care of each child like her own, and helped in the improvement process. She made us put our best foot forward in her own creative and smart ways: coordinating study groups with students of various performance levels and giving responsibility to everyone. These in the long run nurture leadership and team player skills.

She lived by example. She preached what she always followed. She used to say "Cleanliness is next to Godliness" and she expected every student to cultivate cleanliness. Madam's favorite phrase was "eat like a bull and work like a bull" meaning she wanted us to prioritize healthy food, eat very well and work tough.

She always walked around with a smile and was very strict which kept lot of our young teenagers and their knottiness under control. She has excellent memory of each of the students. She used to conduct several activities like cultural programs for annual day, sports day, Gita chanting competition etc. every year. She also taught students discipline and to take the path of truth, fairness and respect.

She was extremely devoted to God and had a beautiful Krishna Mandir hall. She insisted students to attend Bhajan class every Saturday in this prayer hall where she supervised Bhajans, Hanuman Chalisa, slokas, posture, Om meditation and Geeta chanting every year for the students. This is time when we learnt all our spirituality and Bhajans. She used to celebrate Parama Poojya Gurudev visit to school in a very grand manner. She used to welcome him with songs, prayers, great homemade food and then with cultural performances like dances, dramas etc. Under her guidance and ideas, students performed the best of cultural programs!

She also taught us to be on our best manners. She was always vigilant about all the students and their behavior in the school. She drew a clear line for acceptable behavior and the students knew their limits. She had a strategy for the notorious kids. Sometimes she gave them the responsibility to keep all the students quiet in the class and read, in order to divert their mind and to make them realize. She educated us in academics as well as in real life: all of her efforts year after year... with the same commitment, enthusiasm, persistence, interest and strength. She truly made a difference in our lives.

She was instrumental in teaching us the concept of “feeding the poor”. Every year she brought students together to work as a team coordinating joint efforts for collecting groceries, donations and serving the food to the poor and later donating the clothes. These ideals taught in childhood have had a deeper meaning in one’s life: the concept of giving, charity, sharing, and helping those without basic necessities in life; the concept of working together as one family to achieve bigger goals!

She used to treat boys and girls equally. She conducted Rangoli competition which was open for all students and that was one of the opportunities for the boys and girls to challenge each other. Some of the boys even won the first prize in the competition. She coached girls like a mother to learn basic skills of sewing, arts and crafts etc. Even though she was very strict, she also gave enough freedom to explore our creativity, in bringing ideas to the table.

In the absence of a teacher Madam (dearly called so) and also Swami Dheeranandaji used to conduct moral science classes and story time. Students had truly enriching time with both of them.

Her tremendous effort and sacrificial nature for noble causes are exemplary and evident to all of us!

Words are not enough to describe Madam’s commendable efforts and sacrifice for success of the students. Our attempt to describe our memories of Madam is only a drop in the ocean. Having our childhood lives carved by Madam, we are highly indebted to her.

It is very sad to know we will not be able to see her again. Our Madam will always be present in our hearts, minds and lives in the form of these spiritual and moral values!

Let us join together and pray to keep the positive impact flowing! May her soul rest in peace.

Hari Om!

Vanaja, Sunanda, Neelima, Vijayendra (all her students) and each of our families!

Smt. Jagadeshwari and Shri. Raghavendra Rao also join to extend their heartfelt condolences!

Silver Spring Chapter Event Summaries

Saturday, May 5th - Tabla Annual Day Event by V. Sreenivas

Thank you all for participating in the 12th Annual Tabla Talents Day held at Chinmayam. This year we maintained a low key atmosphere throughout the program. The program started with an Invocation song by Harsh Neercahal, Siri Neerchal and Sambrum Sreenivas, and ended with a concert by our Guest Artist Bhai Saheb Sawinder Singhji and his group from Gurudvara. All children and teachers presented their skills, talents, and knowledge. This year, about 26 individuals presented including the invited artists. Class presentations took 90 minutes and the concert was limited to 30 minutes. As you all know, year after year, our teachers are volunteering consistently to share their skills in a yagna spirit of selfless dedicated service.

We hereby thank all the participants including Kishore Dighe, Sujay Dighe, Sanjay Kunchakarra, Sambrum Sreenivas, Sandesh Sreenivas, Tej Ora and the parents for their hard work, wonderful performance and support. Thanks to Sankar Parameshwar, Nagaraj and Harsha Neercahal for helping with the sound system and Vijay Singh for the CD gifts to guest artists. We also thank Bhaggie Emani family for coordinating and supporting for light evening dinner. More than 70 members and the participants' siblings were in attendance.

For next year, we are looking for a couple of highly motivated Bala Vihar students to become volunteer youth teacher trainees. They must be learning tabla from an accomplished tabla teachers in the Washington-Baltimore area. To become part of this prestigious youth tabla teachers group, one should also have a recommendation one's current teacher, continue to learn tabla until graduation, and parent's support as part of committed and consistent attendance. Please contact me directly for any questions regarding the program.

We have received numerous positive comments from all the attendees, parents and the guest artists; surely we will strive to maintain this trust. Hope to see you all next year and have a wonderful summer!

Hari Om.

Sunday, May 6th – Seva Day by Andrea Beri

Hari OM!

In a low-key but efficient manner a great deal was accomplished at Seva Day on Sunday May 6. With Gurudev's blessing, on top of a weekend of Annual Day performances about 75 members, young and old, turned out to clean up, and spruce-up Chinmayam, Kailas Niwas, the outdoor landscaping and Devi Niwas. The effort was surely evident by the end of the day. It was great to have our veteran volunteers as well as newer members as part of the day.

A big thank you to everyone!

Hari OM!

Mother's Day 2012 – Chinmaya Style

Ananya Krishnan

Sundaram Class, Silver Spring

Aah Mother's Day! The glorious day that every mom awaits. The day they are pampered and showered with gifts from morning till dark. But the meaning of Mother's Day is much more than that. It is about love and care and trying to repay the huge debt you hold when your mother pampers you every day. In Chinmaya Mission this Mother's Day, they showed this to us.

Starting at 9:50 as usual, students and parents walked in to find the assembly room completely different. The altar was specially decorated and instead of sitting mats, there were chairs and under them, plates of petals and Prasad. The mother (or father) was asked to sit on the chair while the kids sat at their parent's feet. Once everyone settled down, Vishnupriya read the meaning of the 'Maatrustavanam – The Glory of Mothers':

By Mother's Blessings, a child becomes Great & Happy!

*Mom! You protect me, nourish me and cherish
me day & night!*

*Mom! In my childhood, being attached to toys, I
did not listen to you. I am sorry!*

*Studying by myself is boring; but when you are
with me study becomes interesting and fun
especially with oreo cookies & milk- you make
me open the magic of learning.*

Even though I caused much pain to you,

You still feel that I am your source of joy.

*When I fall sick; you keep awake and nurse me
day and night.*

*Mom! I can never forget you. What will I do
without you; You do so much for me with so
much of love & affection.*

You always see my Good Qualities.

But how come you never see my faults?

*You don't see my faults because you Love me.
How true it is when love is thick faults are thin.*

*Mom! You alone have large-heartedness. No
one can be as loving as you.*

*Relatives and friends, girl friends and boy
friends are many and easy to get. But it is
indeed very difficult to get a mother like you.*

*I have heard, "Be devoted to Mother as God",
and I am devoted to you.*

*One who sees God in one's own Mother realizes
the presence of God every where.*

Mom, I regard you as God and I salute you;

I love to sing your glories and serve you.

O Mother! I will always be indebted to you.

May I become more and more devoted to you.

Mom! I offer my salutations to you.

Please bless me. Bless me Please.

It was so sweet yet so powerful that it brought tears to my eyes. Then we closed our eyes and meditated to the beautiful verses of 'Maatrustavanam'. Following that we heard 'Sarveshwari' – the song which describes



the beautiful characteristics of every mother. We then took the petals and offered them to our mom's (or dad's) feet. We did namaskar to them by pressing our forehead to their feet and touched their feet to our eyes in respect. Swamiji explained to us that this was because your mom gives you vision for your entire life. Then the moms and dads blessed us and gave us the Prasad- yummy jellybeans!

We then watched a video of Swami Chinmayananda telling a story. The moral of the story was to always remember the debt we owe our moms, dads and everyone else who help us grow in life. When it was time to go for Balavihar, Swamiji starting chanting the 108 names of Sri Gurudev for it was a pleasant surprise that the same day was Sri Gurudev's birthday! First the teachers circled the Shiva altar and offered rice at Sri Gurudev's sandals. Then they did namaskar. The children went next- starting with Chinmayam and going in descending order. Parents went last and while the children attended class, the parents watched another video in which Swami Chinmayananda revealed The Gita Chapter 4 verses.

All in all, this Chinmaya celebration taught all of us (even the moms) a little something about the 'real' Mother's Day! We all agreed with Vishnupriya's narration, "Friends and relatives, boyfriends and girlfriends are many and easy to get, but it is indeed very difficult to get a Mother like you." So be devoted to your mother as you are to God, for mothers are the earthly presence of the Divine Life around us.

* * *

Mother's Day Speech

Eesha Vasist

Shivanandam Class, Frederick Chapter

HARI OM!

Happy Mother's day to all the mothers present here today and to all the mothers you may know

When I first spoke to Sukanya Auntie and said I would like to talk to all of you on mothers day the first thought I had was of course, of my own mother, but then we thought it won't be fair of me to just talk of my mother because I am sure all my friends here also love their mothers as dearly as I do and would like to please your mothers, especially if you have not been so good to her recently.....well that's a totally different issue and we will discuss that when the moms are not around okay?

But, yes.... mothers are always special and they have always been around! Much before Archie's or Hallmark , you know the greeting card companies... made Mother's day fashionable, ancient Indian culture has regarded the creative cosmic force as feminine and accorded the highest place to this energy. Even the Gods have a mother which I wasn't even aware of. I just thought the Gods were magically born.

In the Vedas, Aditi is mother of the gods also known as *devamatri* from whose cosmic matrix the heavenly bodies were born. She is considered the celestial mother of every existing form and being, the synthesis of all things. The Upanishads hails the mother, ahead of the father just as we hear in the shloka 'Matru Devo Bhava, Pitru Devo Bhava. See, Dad I told you Mom is the Boss! You have our ancient scriptures to prove it.

Our elders always stress on the importance of strictly obeying rules and rituals laid out by them. One of the most practical commandments is to respect one's mother. According to our Vedic references she is not only to be prayed to and also should be showed utmost devotion only comparable to the Holy Shiva. It is said that the Mother and the Gods are inseparable in the Vedas. If one of them is the fire the other is the burning power, if one was a word, the other would be the meaning.

One of the mothers we have read about is Yashoda , who is the mother of Krishna. Devaki was the one who actually gave birth to him but Krishna will always be remembered as Yashoda nandan or the 'Son of Yashoda'. A mother is the one who not only gives birth to us but also takes care of us till we are capable of taking care of ourselves.

The Pandavas were so dutiful and respectful of their mother Kunti that they shared Draupadi as their wife just because their mother asked them to share whatever they have got without first seeing what it was that Arjuna had won.

Adi Shankaracharya, our most learned Guru and whose teachings are considered sacred by all Hindus had a very special bond with his mother. When he took Sanyasa and renounced the world, he had promised his mother that where ever he was, he will come to her before she breathes her last. And in those days and times when there were no cell phones, Skype or in fact even a well established postal system available....he was able to sense her plight and was there by her side as a dutiful son. A mother and her children always share a strong bond.

God made sure that we can always be taken care of. Since, he can't be with every child he sent the mothers in his form or 'rupa'. No matter where we are in the world and what we call her...mother, Mummy, mommy, Mom, Amma, Ba, Aayye, MA, maman like the French, mama like the Spanish ...a mother's love is universal! Today I take this opportunity to not just thank my mother but all the mothers here and the mothers of all the Uncles and Aunties and my own grandmothers for giving us all this wonderful life and wish you all a very happy future and Mothers Day!

Editor's Note: Speech By Eesha Vasist (Shivanandam Class) on the occasion of Mother's Day celebrations at Chinmaya Mission, Fredrick Chapter on May13th 2012



Plant a Green Message

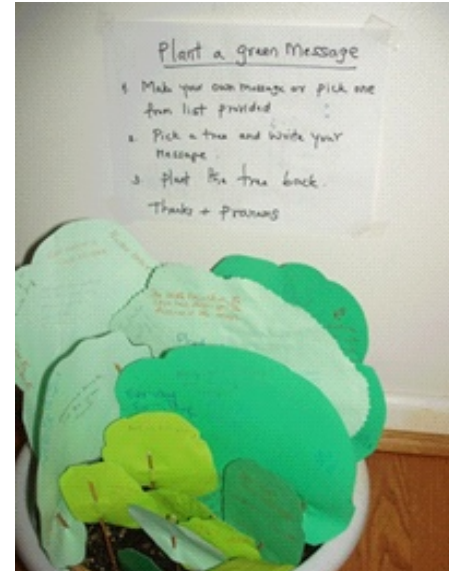
Devi Ramaseshan



Bookmarks



Gift Bags



Plant a Green Message

This past April, Chinmaya Mission, Frederick celebrated Earth Day. As part of our celebrations we organized an awareness program on how to be clean and tidy with our Bhu Matha and panja Buthas. The program emphasized the phrase, "Reduce, Reuse and Recycle". Recycled materials were used to make bookmarks which displayed messages such as, "don't be litterbugs", "Nurture Nature" and "Plant Trees". Also gift bags made out of recycled paper were presented. Another activity, "Plant a green message", was included, where members wrote green messages on paper trees and planted them. Enjoy the pictures!

Hindi Language Debate: Koran Burning in Afghanistan

Submitted by Anil Kishore

Bala Vihar Hindi Language Teacher and Chinmayam Class Teacher

Debate Participants: Isha Darbari, Nandini Kishore, Leesha Mahajan and Siri Neerchal

कुरान का अफ़घानिस्तान में जलाना

कुरान मुसलमानों की एक धर्मिक किताब है । कहा जाता है की अफ़घानिस्तान में यह कुरान की किताबें रद्दी में मिल गयीं और गलती से जला दी गयीं ।

यह भी कहा जाता है की अमरीकी सिपाही सोच रहे थे की वह रद्दी जला रहे हैं ।

हमें सभी धर्मों का सम्मान करना चाहिए । सभी धर्मों की अपनी अलग - अलग संस्कृति और सभ्यता है । हम सभी धर्मों की संस्कृति और सभ्यता को सीखकर जानी बन सकते हैं ।

कुरान या किसी भी किताब का जलाना उचित नहीं है, चाहे वे हमारे स्कूल की किताबें ही क्यों न हों । जब हम किसी भी किताब को जलाते हैं तो हम विद्या का अपमान करते हैं । किताबें सरस्वती माँ का चिन्ह हैं । ज्ञान और जानकारी को कभी खत्म नहीं करना चाहिए।

किताबें हमारे जीवन का इतिहास भी हैं । किताबों के माध्यम से ही हम अपने विचारों को प्रकट करते हैं । साधारण किताबें भी ज्ञान का भंडार हैं । पुस्तकों से सीखना ही हमारे शिष्यों के लिए उचित है । हमें हर कोशिश करनी चाहिए की किताबों का सम्मान किया जाये ।

ईशा दरबारी, नंदिनी किशोर, लीशा महाजन, सिरी नीरचल

FUSION 2012

Nandini Kishore

Chinmayam Class, Silver Spring Chapter

Over the years the Chinmayam class and I had heard a lot about the tragedies in around the world. We heard stories about how children in India were malnourished and not treated right by the society. We saw their pictures in a presentation and thought of Fusion 2012. This had been done before by Chinmayam class and the results were amazing.

We were emotional at the fact that we were living in some of the best conditions in the world and there was also a world where even basic needs such as food, clothing, literacy and relationships were missing. We thought "something has to be done." And that's when ideas for Fusion started to materialize. On April 21, 2012, the Chinmayam class put on a show called "Fusion 2012." This talent show was at Chinmayam to raise money for Chinmaya Organization for Rural Development (CORD). The details of CORD are on the attached flyer.

The main vision of CORD is to harness human resources and enable the poor to transform their lives through programs driven by them. CORD was established in 1981 with the commitment to total development for the poor, especially for the tribes to whom basic needs were not readily available. CORD envisions a society founded on justice and peace, devoid of all forms of disparity, where all people enjoy equal rights and opportunities and receive their rightful share in the abundantly available resources; thus emerging economically independent and socially dignified. CORD enables all the people, irrespective of caste, creed, race, or gender, to discover their inherent abilities, explore opportunities to optimize their potential and build skills and capabilities to create better futures.

The planning process of the program was a challenge. Once we worked together as a team, everything fell in place. The planning, coordination, selling of tickets, developing the flyer, rehearsals and auditioning were the key steps. There were several conflicts on the date of the

Fusion 2012

CORD FUNDRAISER



**Chinmaya Mission Washington
Regional Center**

Silver Spring, MD

Saturday, April 21st 2012

7-9 P.M.

event and getting people to be available but we remained determined to present Fusion 2012. In the end, the show was extremely successful with everyone's talents being shown. We each received thousands of compliments and praise for our hard work. It made us all feel good.

The performances started with an invocation to Lord Ganesha. There were songs, a medley of Hindustani and Carnatic music, a medley of dance, tabla jugalbandi and folk dances. We concluded with a bhangra dance. Each performer planned on the activity, they rehearsed and were ready to audition for the teachers. The quality of the presentation was so good that even time limitations we produced our best abilities. The teachers did not reject any presentation!! Each performance was in good taste and appropriate for the mission. It was truly a fusion of our performing arts talent.

After learning that we had raised over \$2000 we were so excited at the fact that one small idea caused all of this. We were now able to send the money and help those in need. We can now tell everyone about not only the impact that CORD made on us but the impact that we made to those in need.

To me, it feels so good knowing that I was a part of something so big. It was nice to see that no adults had helped us and everything was done on my own. I hope to do something just as big in the future.

Our sincere thanks to dear Swamiji for his support, blessings and inspiration. Our thanks to our teachers, coordinators and all the sevaks of the mission who helped us through each stage to the final day. We are also thankful to the facilities and sound teams for their support. Last but not the least our parents and the support we got from each other made the program a success. We certainly wish our efforts are a new beginning for others to continue and support CORD.



About CORD

CORD (Chinmaya Organization for Rural Development,) a non-profit service organization, strives "to harness human resources and enable the poor to transform their lives through programs driven by themselves." In 2007 alone, CORD has provided service to 600 villages.

A few of its objectives:

- To empower rural women and youth.
- To help reduce poverty and increase economic self-reliance through micro-credit planning, income generation schemes, and village-level enterprise.
- To provide community-based healthcare through preventive and promotional measures, and provide primary healthcare services from dispensaries.
- To strengthen local self-governance.
- To improve education standards and facilities, promote literacy, and offer value-based education.

Performances

Master of Ceremonies: Kushali Marwaha

Vani Ravichandran, Unnati Mehta Vinay Mallikaarjun Nirav Shah	An invocation on Ganesha called "Maha Ganapathim" in Ragam Nattai.
Lakshmi Kirkire Amol Mehta	Marathi song "He Aadima He Antimaa"
Nandini Kishore Vani Ravichandran	Medley of Hindustani and Carnatic music through Raag Bihag
Unnati Mehta	Dance: Instrumental piece mix of Indian classical, Arabic and modern western dancing. The dance itself consists of a mix of Bharatnatyam, Kathak, and modern dancing.
Sambrum Sreenivas Sujoy Dighe	Kaidas and Chakradhars on tabla
Vani Ravichandran Vinay Mallikaarjun	Song praising Lord Rama by Saint Thyagaraja
Nandini Kishore Sandhya Taneja	Dance to "Mukunda", a garba song and "Rind Posh Maal." Folk dance with a Bollywood take at the end.
Ram Jayaraman Vani Ravichandran	Medley of songs
iBhangra from Springbrook High School: Nandini Kishore Vignesh Sankar Amita Jain Anisha Sharma Ram Natarajan	Dance—Bhangra with a western twist at the end.



CORD Services

- Mahila Mandals: Empowering Women
- Yuvati Groups: Encouraging Self-Confidence in Young Girls
- Balwadis: Nurturing Children
- Fighting Social Injustice
- Yuva Groups: Channeling Energy Positively in Youth
- Self-Help Groups: Accessing Financial Resources
- Sustainable Income Generation for Women
- Primary Healthcare Services
- Rehabilitation of the Differently-abled
- Natural Resource Management
- Strengthening Local Self-Governance

Vote of Thanks

The Chinmaya Class would like to thank Swamiji, Balavihar teachers Anil uncle, Aniket uncle, Raja uncle, and Harshita didi, the sound and lights crew, and all those who helped in producing FUSION 2012.

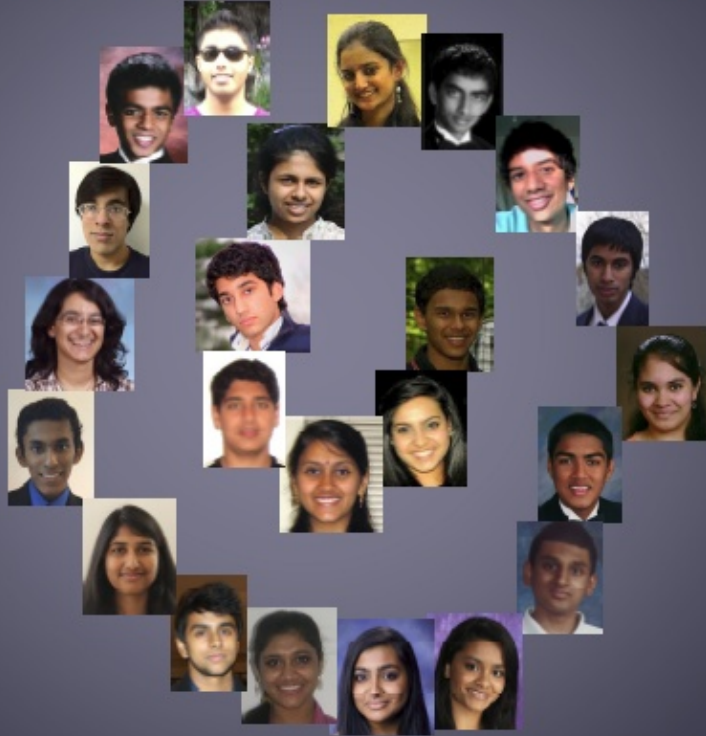
BALA VIHAR TILAK CEREMONY 2012



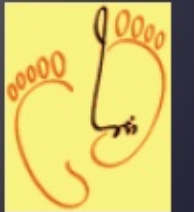
अभिनन्दनम् अभिनन्दनम् ।
दीक्षान्त-काले अभिनन्दनम् ॥

From in to out:

Achal, Asmi, Chinmayee,
Gaurav, Harsha, Lakshmi,
Nandini, Narotham, Nikhil,
Saiprashanth, Purvi, Rohit,
Sambrum, Sruti, Unnati,
Vani, Vignesh, Vishnupriya,
Ramkesh, Vidya, Rajan,
Varun, Deon



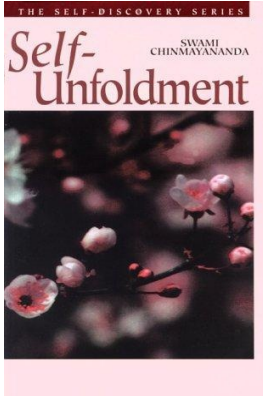
Spm, May 19, 2012
Chinmayam
46 Norwood Road
Silver Spring, MD



Aziza Meer

I learned to walk the path of champions
Those who lead their way to the Lord
Shown the path, I should be a fool not to walk
Every step with confidence, every mile walked is with a smile
I walk the path of victory
Laugh if you like, call me naïve and try to preach
I listen. I nod. And I walk
I walk my path of victory
Loud and high-handed, you get demanding and demeaning
I walk my way with a nod and a smile
Throw pebbles if you like
They come from the ground level, I walk the skies
Push me around and you may see—if you can “see”
The enormity of my soul
That expands my chest and draws me out in huge proportions
Where light like winged doves spreads from me in large floods
Confused and flooded, not knowing what hit you
You withdraw not knowing you withdrew.
Sweet and gentle I move along
My path of victory
To heaven
Sweet joy, sweet love, and sweet nothing
I move along.

“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 2: Happiness

All human activities are motivated by two factors:

- Revulsion to sorrow
- Yearning for joy

Higher standard of living that we cherish can be described as an exodus from discomfort and anxious rush towards comfort. The politicians, economists and scientists are all trying their best to rearrange the pattern of the outer world in an attempt to eliminate sorrow and provide for happiness. Any rearrangement is at best only temporary. In addition, it is impossible to find a suitable arrangement to satisfy the demands of innumerable varieties of human beings on the face of this earth.

At the individual level, we are constantly busy avoiding all things disagreeable to us and pursuing all things agreeable. Since the objects around us, and the environment are always changing, we are kept endlessly busy trying to keep an acceptable balance of favorable factors in our lives. We may succeed for a while, but then again fall into a state of dissatisfaction.

Much of our never ending dissatisfaction can be traced to our excessive preoccupation with our body, our senses, and our expectation of how the world should be. All our efforts and ingenuity is expended in creating more and more avenues for enjoyment.

Where is happiness located?

We generally believe that the joy we experience through our sense organs lies in the sense objects our sense organs pursue: beautiful music for our ears; soothing creams for our skin and exciting shapes for our eyes. But as we gather more and more of the pleasing objects, we find that our happiness does not grow proportionally. Happiness is not found in the sense objects.

How is happiness measured?

Wealth is by no means a measure of happiness, since joy is not found in the sense objects. If sense objects were to provide happiness, then everyone who came in contact with a particular sense object would be happy equally. [Example: Cigar smoker in a restaurant: The smoker may find joy and relaxation in smoking the cigar after a sumptuous meal, but the other patrons sitting nearby would be in agony].

Happiness is a state of mind – when the mind is agitated we feel sorrow and anxiety; when the mind is tranquil, we feel joy.

Thus happiness is measured by the tranquility of the mind. Sense objects may provide temporary tranquility, but not lasting happiness.

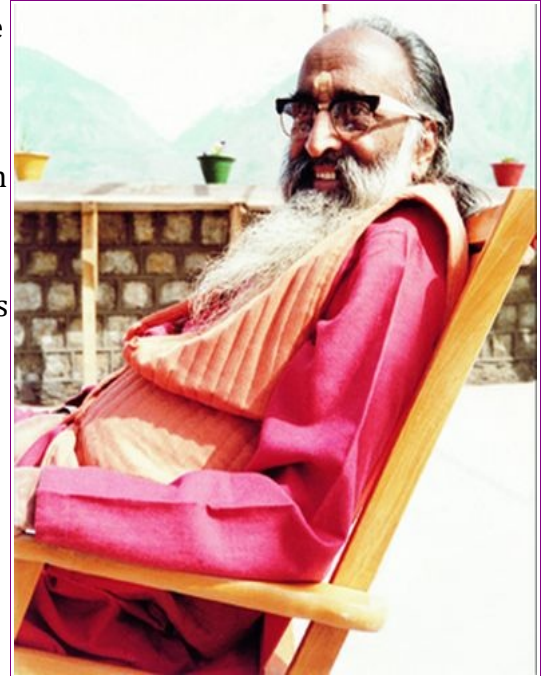
The spiritual masters have proclaimed that humans have a unique capacity to quit the mind – without having to depend helplessly on an object or thing. The capacity of happiness lies dormant in us!

The Happiness Equation

Happiness = Number of Desires fulfilled ÷ Number of Desires Entertained

Thus, happiness increases when all or most of our desires are fulfilled; it also increases if we entertain fewer and fewer desires. One has to be cautious when desires are fulfilled, often more desires spring up in the mind.

The best way to lasting happiness is to entertain fewer and fewer desires by directing our minds to a higher ideal of principle.



Happiness Equation

Nagaraj Neerchal

Editor's note: This article explores the connections between the Happiness Equation given by Gurudev with the law of diminishing marginal utility. Using some basic mathematics, the Happiness Equation can explain the apparent paradox of humans' relentless pursuit of desires while being aware of the futility of such a pursuit. Readers of Smrithi, who are of this bend of mind, are invited to contribute articles involving mathematical analysis of vedantic concepts. Law of Love: The Mathematics of Spirituality (www.ceasis.com), by Dr. Raju Chidambaram is excellent point of reference on this topic.

In his book *Self-Unfoldment*, Gurudev gives the following Happiness Equation:

$$\text{Happiness} = \frac{\text{Number of Desires Fulfilled}}{\text{Number of Desires Entertained}}$$

This article refers to the value of the fraction in the Happiness Equation, as the Happiness Quotient (HQ). The HQ can be increased by either increasing the numerator (number of desires fulfilled) or by decreasing the denominator (number of desires entertained). In *Self Unfoldment*, Gurudev explains that desires create agitations. One can attain greater happiness by either fulfilling desires and quietening the agitations or by simply not entertaining desires. Of course, Gurudev is quick to warn that fulfilling desires often leads to more desires. For example, eating one laddu will result in a yearning for more laddus, eventually resulting in a pressing desire for a medical relief from indigestion.

Gurudev has embedded significant life-lessons in this innocent looking HQ. These lessons are revealed by taking a closer look at the Happiness Equation. Let us assume that a sadhaka entertains one desire at a time in a sequence 1, 2, 3... so that at any point in time, a total of consecutive desires have been entertained and a total of k desires have been fulfilled. The value of HQ at any point in time is given by

$$HQ(k, n) = \frac{k}{n}.$$

Note that HQ is the proportion of fulfilled desires. If all the desires ever entertained were to be fulfilled, HQ will be 100%, and in the unfortunate situation of none of the desires being fulfilled, the value of HQ is 0%. Let us now consider the change in the value of HQ as additional desires are entertained. At this point, if the sadhaka were to entertain an additional desire, and by God's grace if he/she were to fulfill it, HQ will become

$$HQ(k + 1, n + 1) = \frac{k + 1}{n + 1}.$$

Thus, the marginal change in HQ is given by

$$\begin{aligned}\Delta HQ(k, n) &= HQ(k + 1, n + 1) - HQ(k, n) \\ &= \frac{k + 1}{n + 1} - \frac{k}{n} = \frac{n - k}{n(n + 1)}.\end{aligned}$$

Note that the marginal change in HQ given above is always non-negative, i.e., fulfilling an additional desire always gives us some happiness. An immediate question then is, "If our goal is to maximize the HQ, why should we not entertain as many desires as possible?" Of course, if the additional desire entertained is not satisfied then the marginal change in HQ is negative. This can be seen as follows:

$$\begin{aligned}\Delta HQ(k, n) &= HQ(k, n + 1) - HQ(k, n) \\ &= \frac{k}{n + 1} - \frac{k}{n} = -\frac{k}{n(n + 1)}.\end{aligned}$$

The preceding two equations make perfect sense in practice. We try to fulfill an additional desire. If we are successful we are happier than before. If we are unsuccessful, we will be less happy. Of course, the sadhaka only controls if a desire is entertained or not, and how hard the desire is pursued. It is not entirely up to us whether or not the desire is fulfilled, as eloquently declared by Bhagavan Sri Ramana:

कर्तुराज्यया प्राप्यते फलं ।

कर्म किं परम् कर्म तज्जडं ॥

By the command of Creator, the fruits of the action are gained. Then how is action the All-Supreme? It is not, since action is inert.

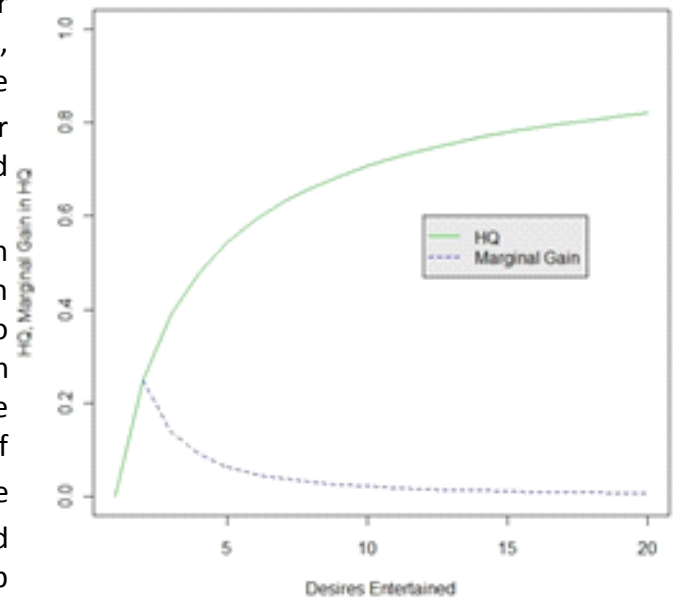
Even under the optimistic scenario of a fulfilled additional desire, it then follows that the marginal increase in the HQ is decreasing as you entertain more and more desires. That is,

$$\begin{aligned}\Delta HQ(k, n) &= \frac{n - k}{n(n + 1)} = \frac{1}{n + 1} \left(1 - \frac{k}{n}\right) \\ &\leq \frac{1}{n + 1}.\end{aligned}$$

In fact, further examination of the inequality reveals that larger the proportion, smaller the marginal increase in HQ! In other words, the additional satisfaction obtained from the 2nd laddu relative to the 1st laddu is greater than the additional satisfaction one would obtain from the 11th laddu relative to 10th! While an additional fulfilled desire has taken the HQ closer to unity, we are left with an empty feeling and a craving for more due to the diminishing impact of this fulfillment. In fact, this “diminishing impact” of the additional fulfilled desires is the cause of unhappiness. The 11th laddu, which came from the same batch as the 10th laddu and every bit as good, simply could not stand up to the performance of the 10th laddu relative

to its predecessor. The 11th laddu fails to meet the expectation created by the performance of 10th laddu. This disappointment is the cause of unhappiness and unfortunately drives humans to entertain more and more desires. Figure 2 illustrates that someone with 90% of all their desires fulfilled seem to gain less by fulfilling an additional desire than someone else who has only fulfilled 80% or 70% of all their desires. With each new fulfilled desire, the HQ itself increases. However, in practical terms each new fulfilled desire seem to bring more unhappiness, and the impact of this unhappiness is greater on someone who has more fulfilled desires!

Figure 1. Diminishing Marginal Utility of Desires

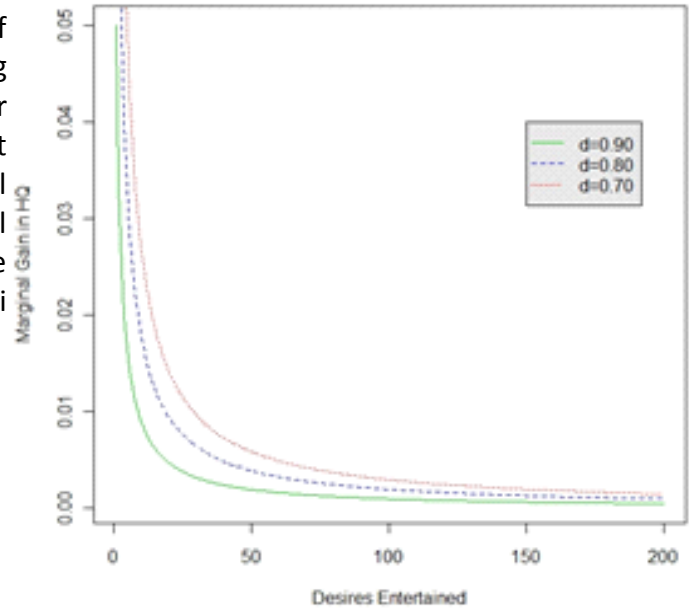


As Gurudev asserts, each fulfilled desire invariably leads to more desires. Thus his Happiness Equation reveals the secret of this apparent paradox surrounding humankind's continuing quest for happiness, driven by the disappointment resulting from the diminishing marginal return obtained from each additional fulfilled desire!! This observation rings true in the second verse of Bhagawan Sri Ramana's *Upadesa Sara*:

कृतिमहोदधौ पतनकारणं ।
फलमशाश्वतम् गतिनिरोधकं ॥

In the vast ocean of actions, impermanent result is the cause for fall (of man), and is a barrier to progress.

Figure 2. Change in HQ for each Additional Fulfilled Desire
d: Cumulative Proportion of Fulfilled Desires



This insight into the workings of HQ, and its behavior as the number of desires increase without bounds convince us that entertaining more and more desires and fulfilling as many of these as possible is NOT the appropriate way to maximize happiness. Instead, one should focus on minimizing the denominator in order to maximize HQ. In the extreme case, if no desires to be entertained at all, the denominator is zero and thus the HQ is infinity. For a true seeker (mumukshu), there is only one desire to be entertained, namely, desire to attain self-realization. Thus the HQ for a mumukshu will remain at the value of zero until self-realization; will become unity at the time of self-realization, and resets to infinity from that point onwards because there are no more desires to be entertained.

* * *

ACKNOWLEDGEMENTS

This article is an outgrowth of discussions during the study group which meets at the house of Sri. Sitaram and Smt. Radha Kowtha every Saturday at 10am. We are currently studying the text Self-Unfoldment. I am grateful to the stimulating discussions of fellow enquirers and Sitaram's suggestion to write this article. The Upadesha Sara verses and their meaning are taken from Swami Tejomayananda's commentary on the same. Insightful remarks by Sri Raju Chidambaram and his suggestion of including graphs helped me improve my own understanding. The article also benefitted from a brief review by my economist friend Sri Praveen Kumar. Finally, I want to acknowledge Chetana, my partner in "crime and punishment", for her thorough reading and her insistence that what I write should be meaningful.

Jnana Yoga and Self Realization – Part VII

Acharya K. Sadanandaji

In the last post we have differentiated ignorance and ignorance caused vaasanaas or ignorance generated likes and dislikes or raaga dhveShaas. Knowledge of I am that or tat tvam asi, eliminates the ignorance which is anaadi – that part is immediate and direct. On the other hand ignorant generated vaasanaas can only be eliminated by constant remembrance of my true nature, which is called jnaana smaraNa. These vaasanaas are habitual notions which manifest in their true colors as I involve my self in the worldly transactions. Hence seekers complain that they understand Vedanta, but that understanding remains only in the class room. Once they come out into the world of transactions, they forget the teaching and get entangled in the emotional world. If they understand the truth as implied by Vedanta, then that understanding is the knowledge all that one needs in order to eliminate the ignorance of myself. This should be understood.

That understanding only eliminates the ignorance but not the ignorance generated vaasanaas that formed before I gained that knowledge. In my transactions, I am not able to utilize that knowledge because of the pressure of these vaasanaas. The only way to counter this forgetfulness is to bring back from memory the understanding of the nature of myself – that is called jnaana smaraNa, and reflecting on the true nature of myself, from which perspective all other worldly things become trivial, since fundamentally they are false. Nidhidhyaasana is, therefore, not meditation on some Brahman, nor seeking some transcendental experience of Brahman, but constant recollection of my own true nature that I have understood by the application of the mahaavaakya, tat tvam asi. This knowledge I had gained by shravana and manana, that is by consistent and systematic study of Vedanta, under a competent teacher. The recollection and constant abidance on my true nature will help in looking at the problems at hand objectively as I face the world. The problems that come (obviously they do not belong to me as I am aware of the problems) will be understood either as part of praarabha of the BMI or understood as Iswara vibhuuti, depending how much I can detach myself from the problems and be objective about it. This is what Nidhidhyaasana means; and scriptures says after shravana and manana, one has to do nidhidhyaasana – nidhidhyaasitavyaH. Nidhidhyaasana therefore is constant remembrance of my true nature, which I understood on the basis of mahaavaakya shravana. That needs to be done whenever I forget due to habitual notions acquired when I was ignorant. With practice, it becomes natural and spontaneous where I am conscious of my true nature all the time in spite of ups and down in the life. The world will be understood as mithyaa and therefore can never affect me, who is absolutely real.

Here, we need to understand the nature of the vaasanaas that try to pull us back to the world. The sanchita and aagaami karmas will not affect us since in my understanding of myself, I have realized I am akarthaa, non-doer, and abhoktaa, non-enjoyer too. What is left is only praarabha which have already been let out to germinate. Hence because of praarabha only I have taken a particular body in particular womb; similarly the mind and intellect along with kaaraNa shariira or causal body. These are like arrow shot, have already been initiated and need to be exhausted, whether I am jnaani or not. Hence body continues to have the problems that it is destined to have. Similarly,

the mind and intellect and their limitations will continue as before. That means BMI problems remain as they were before I became a jnaani. As I transact with the world with the vaasanaas that were pre-existing, I forget my understanding that I am sat chit ananda swaruupa. This is expressed as – ‘Sir, I understand very well in the class, but when I go out into the world I forget and get carried away with attachments and aversions’.- In such situations, the solution is, therefore, to keep bringing back that understanding gained in the class to the field where I am in. This constant remembrance of the knowledge of my own nature has to be done deliberately until it becomes natural. Nidhidhyaasana can be done therefore anywhere; solitarily sitting in Himalayas, or actively involved in life, with constant study of scriptures, teaching, writing, discussing, contemplating – any or all of the above – in order to keep reminding oneself, and in the process reminding the others as well, of the nature of the absolute reality. Once we understand the theory, we can adopt it to suite to our needs. What is the essential requirement is for the mind to dwell on the absolute truth that the mahaavaakya has pointed and to remain in that knowledge that is gained by shravana and manana. All other external environments, the do-s and don’t, prescribed or interpreted, as requirements are all to be understood only as means to accomplish the above essential requirement. Giving more importance to the means than what they deserve is to miss the essential requirement. The best advice one can give is to follow the advice of your own teacher who can guide you considering your qualifications and circumstances.

We will address one final objection particularly from those who profess that who am I enquiry is enough and there is no need of Shaastras, particularly those that do not understand Bhagavan Ramana Maharishi’s teaching fully or correctly. Who am I inquiry will lead only tvam padaartha vichaara or inquiry of subject in the sentence - you are that. The mahaavaakya is not complete without the predicate. By ‘who am I’ enquiry using anvaya vyatirika logic one can arrive at I am not this not this, as all this and this come under objects, while I am the subject different from the object, this. The object can include starting from external objects (like pot), physical body, sense organs, mind and intellect or suukshma shariira or subtle body. By rejecting all the objects as different from the subject, I will be able to arrive at the knowledge of who I am: That will leave us with the knowledge that I am the witnessing consciousness:

1. different from all the witnessed objects
2. different from all the triads – knower-known and knowing – pramaataa-prameya-pramANa
3. which remains changeless all the time – hence beyond time – nityaH or eternal
4. and which is a conscious entity unlike the objects or saakshyam
5. most importantly that saakshii is myself – aham.

Knowing who am I is not complete knowledge but only saamaanya jnaanam or common knowledge, since it leaves me with dvaita or duality as saakshii and saakshyam – the witnessing consciousness and the witnessed unconsciousness. Yoga, Saankhya, Nyaaya, VaisheShika, all stop this point. Hence the philosophy of who am I enquiry is not really new. In addition, that enquiry still leaves us as ignorant, since there is no advaita knowledge or vishesha jnaanam involved. Advaita knowledge comes only via mahaavaakya upadesha, which provides the identity relation between saakshii and the saakshyam with clear understanding that I, the conscious entity, pervade even the

saaskyam too, thereby leaving behind all the saakshyam as mityaa. Therefore inquiry of –tat – and the identity relation between tvam and tat – is important and that is provided only by Vedanta. Nisargadatta Maharaj is an example where his teacher taught him - tat tvam asi- statement. He was a gRihasthaa too. In contrast, if you read the writings of the Peace Pilgrim (www.peacepilgrim.org - an American lady, who walked around in US in fifties like parivraajaka preaching peace, appears to have understand the essential meaning of tvam padaartham and teaches that in simple terms) but the writings do not reflect that she has the substantive knowledge of jiiva, jagat and Iswara, the essence of the mahaavaakya statement.

As a result of Nidhidhyaasana, what will happen? Nothing will happen. Only thing that happens is I firmly get established in the knowledge that I am sat chit ananda swaruupa, and I understand that all actions are happening in my presence. Others think I am a kartaa or doer but I remain akarthaa or non-doer, in spite of very many dynamic actions that benefits society at large. Praarabda will flow as it is destined to be and interaction with the world also continues as before. The only difference is I do not miss myself, that is, I keep that knowledge all the time, while all transactions with the world will go on while I am enjoying myself as myself – **aatmani eva atmaanaa tuShTaH**. These are called aatma kriiDa and aatma rati. Yes, my attitude towards the life situations will change. I see the beauty in everything – order in everything. I see some people complaining all the time, while some put-up with inconveniences, and some cause others to complain; all are within the order. Advaitins and dvaitins will continue to argue, while Nayyayikas logically trying to establishe the illogicality of multiple aatmaas or conscious entities that are eternal and all pervading (nithaH and sarvagataH); all this is within the order. We have some people trying to blow up everything and other trying to counter that process – both within the order. People will be born, they grow, enjoy and or suffer and become old and die – generations come and generations go – All within the order. Once I am fully established in my own nature or in my swaruupa – I see myself everywhere and everything in me, since my nature is existence-consciousness which is limitless. Nothing will ever affect me. All I see is the incredible order and beauty in the universe from micro organisms to macro organisms, from very fundamental particles to gigantic galaxies, all within the order. Small insects crawling on the floor as if there is nothing more important than what they are doing, while humans are worried about how to cope up with melt-down of the stock market, or G-2 problems – all fascinating and incredible drama of life. Ten years from now all these problems become unimportant, since we will be more preoccupied with the equally unimportant problem of that day. How inert material assembled intelligently becomes so dynamic in the very mere presence of the consciousness is mind-boggling. The life in an inert or insentient body making so dynamic, repairing itself and even reproducing itself into many, is the miracle of all miracles. The moment it leaves the body, Shankara says, it becomes so unholy that even wife does not want to be near that- **gativati vaayou dehaapaaye bhaaryaa bibhyati tasmin kaaaye**. - No, I cannot create ash in my hand or dropping ash or make things appear or disappear as miracle. No, I cannot do all that. The greatest miracle I see is the inert body can eat, breath, digest, eject and move around and also sometimes think along these lines these– Oh! What an incredible machine this body is! When so many things can go wrong, that is the wonder of all wonders that it functions for so many years.

I see life pulsating all over wherever I look, yet everyone takes this life as granted – ready to destroy without any capacity to rejuvenate. If I look at the whole universe with dispassion, I see there is a perfect order every where. All we need is to stand apart as saakshii and have the wisdom to see. Everything is the way it should be and it is; even though every body will be complaining that it is not the way they want it or that it is not the same as before; even that complaining is part of that order too. If one looks at Socrates writings we will find he was complaining exactly the same way as we are complaining now about the younger generation. Nothing has changed. Thousand of years ago people were concerned about the security of their kith and kin; same thing now, and same things will be happening thousand years from now. All this is within the order. Einstein was asked how they are going to fight the world war III. He said I am not sure, but I know for sure how they are going to fight the world war IV; with sticks and stones. Star-wars remind us the human nature taken to the stars. That is part of human mind, and this is also within the order. Life moves forward to keep everything in dynamic status-quo. We recognize His hands in everything, His signature in every movement. His glory in every smile of a child and in every barking of a dog – Hence Krishna says:|

vidyaa vinaya sampaanne braahmaNe gavi hasthini|
sunicaiva shvapaake ca panDitaaH samadarshinaH|

One who understands the truth, looking at a Brahmin, a cow, an elephant, a dog or even a dog eater he will have the same vision of equanimity, since substantive of all is nothing but Him only - thus he cannot but see His signature in all of them. That is the underlying order in the universe, in all things and beings. Equanimity for the whole creation becomes natural as one basks in the infinite wisdom permeating everywhere. Hence Krishna says **samatvam yoga uchyate**, a vision of equanimity in all. That is what firm abidance in the knowledge of -I am that- implies. That is bhakti, that is sharaNaagati or prapatti as Shankara says Bhakti in vivekachUDaMaNi as – **swaswruupaanusandhaanam bhaktirityabhidhiyate or swaatmatatvaanusandhaanam baktirityapare jaguH||** as contemplation and abidance on one's own true nature, where saakshii and saakshyam have become one, the advaita jnaanam, resulting in seeing myself as the essential self in all and everything in myself; **sarva bhuutastam aatmaanam sarvabhuutanica aatmani**; while I remain as unqualified (nirguNaH) since all qualifications belong to finite objects – I am neither saakshii nor saakshyam – but substantive of both.

With this, discussion on the essence of jnaana yoga and self –realization is over.

We will discuss now some of the aspects that were missed before in relation to the mahaavaakya, tat tvam asi, that involves tat and asi aspects in the identity relation although they are implied in the above discussions.

* * *

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CHINMAYA MISSION

SMRITHI

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KAILAS NIWAS

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THE LOOTER WITH THE FLUTE

Hari Om!

Perhaps no one in modern times has studied and understood the life and character of Lord Krishna better than our Pooja Gurudev has. In any case, no one can possibly explain the beauty and significance of the life of Lord Krishna as well as Swamiji has in his talks on "Krishna Avatar".

In each avatar, the Lord has taken the form most appropriate for His mission. Thus, His first incarnation as a Fish soon after the pralaya was only proper considering that much of the earth was under water and its denizens at that time were mostly fish. In the Mahabharata time, on the other hand, the country was rife with political infighting, corruption and struggle for power, and Dharma could be re-established only by someone with charisma, diplomacy and moral authority. This was Krishna.

So charming and exuberant is the figure of Krishna that most people overlook the tragedies of His life. He was born in a jail, the King of the country having imprisoned His parents in anticipation of His arrival on earth. Even as a child, He had to face numerous attempts on His life by the vicious King Kamsa. As a mere boy, Krishna was

called a thief and a playboy for His innocent childhood pranks. Later, as the young ruler of Dwaraka, His generosity was abused by His Yadava cousins to whom He eventually turned over the Kingdom. Back in Hasthinapuri, He sided with the Pandavas in their fight against the wicked Kauravas, and thus willingly shared the ensuing misfortunes of the Pandavas. After leading the Pandavas to their eventual victory in the Kurukshetra War, Lord Krishna returned to Dwaraka only to find it in ruins, thanks to the mismanagement of the Yadavas. In search of solitude, He retired to the forest in His last years on earth, but tragedy stalked Him to the end as the poisoned arrow of a mistaken hunter ended His life in mortal form.

Yet for all this, Lord Krishna, the Perfect Master and Teacher of Yoga, is ever the picture of charm and cheerfulness. Thus, by example of His own life, He demonstrated to all people the very Yoga that He taught in Geeta. He lived and acted in the world, yet He was not of the world. The Lord, it is said, was the husband to 16,008 gopis. Could there ever be a bigger *samsari* in this world?

The Lord's beautiful blue form is shown clad in yellow clothes. Blue is the color of the infinite space while yellow is the color of the earth. Thus, His form

symbolizes the Infinite appearing in finite mortal vesture. The word Krishna literally means "one who attracts", and also "one who is dark in color". He is indeed the Great Attractor and He, representing the Infinite Brahman, is also invisible, and hence "dark", to the deluded.

When He puts His lips to the flute, the melody that emanates is hauntingly beautiful. The flute with its seven holes symbolizes the individual jeeva with its gross and subtle bodies. Let Krishna, the Pure Consciousness, blow the breath of Life into this jeeva and play as He will; then life becomes one sweet melody. If the flute does not cooperate with the Flute Player, but instead plays its own notes borne of vasanas, could anything other than jarring sounds ensue?

Since the word "hara" means "to loot", to address the Lord as "Hare Krishna" is to invite Him to come and loot. The end product of any activity, says Vedanta, is a vasana - a tendency to repeat such activities in future - even as butter is the end product of churning milk. Krishna, the Butter Thief, would come and loot away these vasanas if only you, like the Gopis of Vrindavan, would chant mentally "Hare Krishna!" while engaged in any action.

*Narayano Namo Naro Naranam
Prasiddha Chorah: Kathitha
Prasiddha:
Anekajanmarjitha Papasanjayam
Harathyasesh: Smaranakshanaiva*

"Among mankind, there is a notorious thief named Narayana. He loots away completely all your sins accumulated over countless births, the very moment you remember Him."

---ooOoo--

Vol 1 SMRITHI No 3

**HE KRISHNA! HE YAADAVA!!
HE SAKHETI!!!**

We all know that familiarity breeds contempt. If not contempt, atleast there is indifference when we do not know the glory of the familiar person. Arjuna in his princely pride thought Lord Krishna to be nothing more than a cowherd boy, to be patronised by his royal friendship. And, as an intimate friend, he must have called Lord Krishna familiarly by His pet names, not knowing His real divine nature. In the eleventh chapter of the *Bhagavad Geeta*, having realized the divine glory of Lord Krishna, Arjuna humbly asks for the Lord's forgiveness.

Even in our day-to-day transactions, when we suddenly come to realize the importance of the person to whom we have been talking, immediately the very tone of our conversation changes, melting as it were with respect and reverence. Sri Gurudev narrates, "I had a chance to watch during a railway travel two businessmen talking to a third person in a critical tone about the irregularities, corruption, red-tape, etc., in the Commerce Department of the State. Later on, after hours of free, rough discussions, to the loving inquiries of the businessmen the third person reluctantly admitted that he was himself the Deputy Minister for the Commerce Department in the government. If you can imagine the change in the faces of the blushing businessmen, you have rightly understood Arjuna's emotions."

Arjuna, the Pandava Prince, pleads: "Whatever I have presumptuously said from carelessness or love, addressing you as "O Krishna! O Yaadava! O Friend!!!, and regarding you merely as a friend, not

knowing your greatness, O Great Immeasurable One!, I implore you to forgive."

May we realize Lord Sri Krishna's Divine Glory and celebrate Janmaashtami with the same attitude of devotion and surrender as Arjuna did after his vision of the Lord's glorious form.

--Br. Sudheer Chaitanya

---ooOOoo--

GURUDEV ON RASA LEELA

"Anganaamanganam
Anthara Madhavo
Madhavam Madhavam
Chaantharenaangana"

--Bhagawatam

"Inbetween each Gopi there was one Krishna, and inbetween each Krishna, there was one Gopi"- this exquisite poetical picture of the Rasa has a supremely subtle suggestiveness of the vision of the Lord inbetween two successive dancing thoughts in the mind during meditations. Rasa Leela is therefore essentially a subjective experience, taking place within oneself and not outside."

---ooOOoo--

FOCUS ON....

CHEVY CHASE - MISSION CENTER STUDY GROUP

"Your doubts about what I say", paused the divine captivating voice of the Swami, glancing around the audience with his piercing telescopic look, "should be as great as my beard is long". So said Sri Gurudev Swami Chinmayanandaji,

stroking his long beard to its tip. The crowd, which sank into a pensive silence after the initial pause of Gurudev's sentence, burst into roaring laughter after the second part. "Activity is the insignia of Life" and it is "the fascinating power which expresses through the mighty man as well as the scoundrel", said Sri Gurudev. We are not these activities, nor the bodily parts which perform these activities, but we are the "common denominator" in all these. "Witnessing-Consciousness" is "thou" and the goal of everyone is to seek THAT and be THAT, explained Gurudev.

To those who attended that lecture four years ago, the auditorium seemed to reverberate with the words "to seek" and "to think". So far we have been seeking and thinking about objective matters. This was an exhortation to seek and think subjectively about "self-unfoldment".

In a few assembled there, this new tune struck a very deep and concordant note. These individuals formed the nucleus of the first Chinmaya Study Group in the Washington Metro area, patterned according to the guidelines prescribed by Sri Gurudev. The necessary guidance and coordination for this effort was provided by Vilasini Balakrishnan, who was trained in Sandeepany Sadhanalaya (Chinmaya Mission training center for Vedantic studies in Bombay), and K. Sadananda, who had many years of close association with Sri Gurudev himself. Mr. Nanik Lahori (a member of this Study Group from its inception, President of CMWRC for the past three years, and currently its Patron), and his humble wife Jyotiji graciously opened the doors of their house on Blaine Drive, Chevy Chase, for the group's meetings and Mission activities. The members of the group included Hi-tech professionals (Nanik Lahori, Suresh Balakrishnan who is the current Treasurer, Ashok Sinha, Sai

Nellore), businessmen (Mohan Khemlani, Rajesh Bhalla), housewives (Veronica Hausman-secretary of CMWRC for the past two years, Santha Parthasarathy who is a storehouse of divine stories, Sridevi Kumar who is currently an active Balavihar Sevika, and Vijaya Halemane), a professor (Keshav Halamane), scientists from NIH and Naval Medical Center (Ashlesha Tamboli, Sujatha Narayanan, Vijaya Sachidanandam, and Sree Kumar), an engineer (Narain Sharaf), consultant (Richard Hausman), an administrator (R. Nagarajan), and students (Vidya Hoskote, Genny Ayers who later on went to India to study at Sandeepany Sadhanalaya and returned to CMWRC as Brahmacharini Arpita Chaitanya to be one of its resident Acharyas). Every Sunday from 7:30 to 9:00 in the morning, the group started with devotional songs by Vijayaji or Arpitaji, followed by the discussions based on a chapter from a book prescribed by Gurudev. Some of the members (Keshav, both Vijayas, and Sujatha) have gone back to India for good, and another, Mr Nagarajan, had to discontinue due to his greater involvement with temple activities.

When Sri Gurudev inaugurated Kailas Niwas, the Study Group moved to Kailas Niwas and has been functioning there ever since. A physician (Sankaran Nair), a university professor (Dilip Madan), and other professionals (Jairam, Vimla and Meera Madan) joined the group. The group now meets every Sunday from 10:15 to 11:45 in the morning, following the Bhagavad Geeta discourses of Br. Sudheer Chaitanya. The new schedule was adopted to accommodate the parents of the children who attend the Bala Vihar and Yuva Kendra concurrently. So far the group has completed the following books: A Manual of Self-Unfoldment, Bhaja Govindam, Atma Bodh, The Art of Man-Making, and Meditation & Life. Currently the group is studying the Narada Bhakti Sutra.

When Arpitaji, who was the coordinator on her return from India, took the responsibility to coordinate the Fairfax group, the Mission Center group introduced a system of rotation of coordination responsibilities among Suresh Balakrishnan, Veronica Hausman, Nanik Lahori, and Sree Kumar.

The group had distinguished visitors from time to time. Meeting with good people (satsang), listening to their life experiences, contemplating upon their import in light of Gurudev's teachings enshrined in his books for the Study Groups, and listening to His praise, these have been the methods employed by the Study Group "to seek" The Self.

The group welcomes visitors. For information please call Br. Sudheer Chaitanya or Brni. Arpita Chaitanya at (301) 384-5009.

-- G. Sree Kumar

YOUTH CORNER...

STYRO OR EGO?

Following is an excerpt from a letter sent recently by one of our teenagers touching on a major global problem of the day.

Dear Mr. & Mrs. Chidambaram,

I sometimes come to events which you sponsor at the Chinmaya Center (Kailas Niwas). I enjoy them and appreciate your efforts in making them happen. I want to recommend a way in which we could make our functions even more satisfying. We produce a large amount of trash at these events, and this is

very bad for the environment. There are many things we can do to minimize the amount of trash we produce.

The very least we can do is to stop using disposable plastics and styrofoam in any form. By styrofoam, of course I mean polystyrene foam. Like plastic, this is a petroleum product and uses up our dwindling supply of fossil fuels. Even polystyrene foam made without chlorofluorocarbons contributes to ozone depletion. When polystyrene foam is manufactured, toxic wastes and smog are released into the environment. According to an EPA ranking of chemicals produced in the U.S., polystyrene generates the fifth largest amount of hazardous waste.

Because it is made of toxins, polystyrene foam is dangerous to make. Occupational exposure to styrene during manufacture can cause irritation of the eyes, cracking and itching skin, headaches, fatigue, lung inflammation, and liver and kidney damage. When we buy polystyrene we are supporting these hazardous working conditions.

Eating and drinking from styrofoam can be unhealthy. For example, if one poured a hot beverage with a lemon in a polystyrene cup, the heat, combined with the acid in the lemon, dissolves the styrene. Then one drinks it. The EPA collects human fat samples from across the U.S. and analyzes the samples for foreign chemicals. In 1986 they found styrene in 100% of their samples. Polystyrene cups and plates are a possible source.

I hope this has persuaded you to stop using polystyrene materials. After singing in the temple, we do not want to pollute our bodies and our earth. Once I went to a church where they used real plates and spoons and glasses for a potluck dinner. When people were finished eating, they took their plates to the sink and each

washed own dishes. There is a Sikh ashram in Randallstown where they use stainless steel plates and glasses.

I propose that we too use permanent dishes. At the very least, we must stop using polystyrene and plastic and switch to paper. If I can be of any help, please write me or call me.

Sincerely,

-Aravinda Pillalamarri

A RESPONSE:

Dear Aravinda:

Thank you for your letter. We are sure that many of the Chinmaya Mission members would concur with your views on the need to eschew a life style that systematically, even if unwittingly, contributes to pollution.

For Vedantins, environmental pollution is symptomatic of a crisis that goes deeper than the mere physical aspects of the problem would suggest. The use of styrofoam you mention in your letter well illustrates the point. The pleasure or convenience derived from a styrofoam cup is but fleeting, for you take a quick sip and toss that cup away the next second so callously and disdainfully! However, the pollution created by that insignificant cup in the garbage can is permanent and dangerous, as you have well stated in your letter. To what ridiculous lengths does man go in his vain search for pleasure and happiness in a world that he is fast filling with garbage!

Gurudev wrote recently that the environmental pollution we see today is simply an outward projection of modern man's internal mental pollution. With this simple statement, we believe

Gurudev has laid bare the root cause of pollution. The implications of the statement are vast, but obvious.

Regarding your specific suggestions, you may be happy to know that Mrs Carolyn Naidu has for some time now done away with the use of styrofoam cups and plates at Kailas Niwas. She would be glad to discuss with you further actions in this respect. You may reach her at 703-273-8311.

Shobha & Raju Chidambaram

---ooOOoo--

BALA VIHAR

JANMAASHTAMI

Once there was a King called Kamsa. He was a very bad King to his people. The King had a sister named Devaki.

One day, a voice said to the King, "The eighth son of Devaki is going to kill you". Then the King made a promise that he was going to kill all of her children. Devaki and her husband, Vasudeva, prayed very hard. Then one day, Lord Vishnu came as a light and told them, "I am going to be born as your eighth child. After I am born, you have to take me to King Nanda in Gokula". When the baby was born, Vasudeva took the baby to King Nanda and the King gave his baby girl to Vasudeva. In the morning King Kamsa came to the jail and grabbed the baby girl. When he was about to throw her against the wall, she slipped from his hand. Then a voice said, "The eighth child who is going to kill you is in Gokula".

That eighth child born on Ashtamirohini was Lord Krishna, the promised form of Lord Vishnu. So we

celebrate Janmaashtami by giving prayers and singing songs in temples and homes.

-- *Anisha Kunnath*

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FOURTH INTERNATIONAL CAMP TO BE HOSTED BY CMWRC IN 1991

Chinmaya Mission Washington will have the honor of hosting the Fourth International Spiritual Camp next summer. Gurudev Swami Chinmayananda has approved our request to hold this camp from July 5 - July 14, 1991 at Frostburg University, Frostburg, MD. The campsite, which is within about 2 1/2 hours drive from the Washington, DC area, offers an ideal atmosphere to hold a spiritual camp. Several hundred participants from around the world are expected to participate in the Camp. Frostburg is situated in the lovely Cumberland area of Western Maryland well known for its scenic beauty.

Gurudev will be teaching Mandukya Karika, Chapter III for the first time in nearly twenty-five years at this camp. Other texts for the camp are Geeta Chapter XV by Swamini Saradapriyananda and Sri Krishna Avatar from Bhagawatam by Swami Tejomayananda. There would be separate programs for youth and children directed by experienced Mission workers. Panel discussions, management sessions, and cultural programs presented by different Mission Centers are the other attractions planned for this camp.

The highlight of the camp will be the 75th Birthday celebrations for Poojya Gurudev. The plans call for presenting Gurudev with a sizable sum of donation to help finance the worldwide spiritual and humanitarian activities of the Chinmaya Mission.

Those of us who have attended Gurudev's spiritual camps have come to know the atmosphere of peace, love and cooperation which pervades these camps, providing ideal conditions in which to receive Vedantic wisdom from a Master. The opportunity to attend a ten-day International Camp comes but rarely and it is bound to be an unforgettable experience. We hope all will avail of this opportunity and make your plans now to participate in the camp.

For further information, please call Suresh or Vilasini Balakrishnan (301) 593-6553 or Kailas Niwas (301) 384-5009.

LABOR DAY WEEKEND CAMP WITH SWAMI TEJOMAYANANDAJI AT KAILAS NIWAS

By this time you have perhaps received the information on a three day camp to be held at Kailas Niwas Aug 31-Sep 3, 90. Swami Tejomayananda, whose simple unassuming ways and scholarship have won the love and respect of all who listen to him, has kindly agreed to lead this Camp. The main text for the Camp is "Advaita Makaranda", a highly logical and stimulating analysis of Vedanta by Lakshmidhara Kavi, a seventeenth century poet from Jagannath Puri, Orissa. Swami Tejomayananda will also talk on Holy Bhagawat Purana, as he did in the Christmas Camp last year.

Swami Tejomayananda has an exceptional ability to present even the most difficult concepts very simply. He illustrates his points with several revealing analogies and anecdotes. His subtle wit is bound to keep listeners entertained as they almost unconsciously and effortlessly absorb the abstract aspects of Vedanta.

The Camp would have special programs for children and youth also. Br. Susheel Chaitanya and Br. Sudheer Chaitanya would coordinate the camp activities for the youngsters. Br. Susheel Chaitanya is flying in from HongKong specially for this camp. The theme of the camp for the youth group is "Proficiency and Efficiency" while for children it is "Mathru Devo Bhava".

The camp hours are 7:30 p.m. - 9:00 p.m. on Friday, Aug 31, 90, and 8:30 a.m. to 5:30 p.m. on Sep 1- Sep 3, 90. Lunch and snacks would be served to registrants. The registration fee is \$50 per person or \$180 per family and somewhat less if you agree to bring in a dish for pot luck lunch.

For further information please call Kailas Niwas (301) 384-5009.

CMWRC

NEWS & ANNOUNCEMENTS

NANIK LAHORI MADE A PATRON OF CMWRC BY SWAMI CHINMAYANANDAJI

Several of the trustees of the CMWRC met with Gurudev during the recent Spiritual Camp at Flint, Michigan. Among the business issues discussed at this meeting was the need to elect a new Executive Committee. The following were named by Swamiji to various positions in the Executive Committee:

Raju Chidambaram	President
G Sreekumar	Vice President
Bina Patel	Secretary
A Vijayakumar	Jt Secretary
Suresh Balakrishnan	Treasurer
Prakash Soman	Jt Treasurer

In recognizing the special contributions made by the outgoing President, Nanik Lahori, Gurudev has designated him as a "Patron" of the Chinmaya Mission Washington Regional Center. It would be recalled that it was Nanikji's tireless enthusiasm and his willingness to carry out Gurudev's instructions in letter and spirit that accomplished so much in such a short time for the

Center. In his new position as a Patron, Nanikji is expected to not only act as a guide to the new Executive Committee, but also to continue to actively work in meeting the many further challenges that lie ahead.

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ALL STUDY GROUPS TO MEET AT KAILAS NIWAS LAST SUNDAY OF EACH MONTH

Study groups which have been meeting every week or so at various locations in the Washington metro area and Baltimore, would now also meet on the last Sunday of every month at Kailas Niwas from 10:00 a.m to 12:00 p.m. Br. Sudheer Chaitanya would be conducting classes for adults, while simultaneous Balavihar and Yuva Kendra classes would also be held on these special Sundays.

This should satisfy a long-held desire of many members to have an opportunity to meet members from other study groups regularly at one place. Such meetings would also facilitate more efficient exchange of ideas among study groups and greater uniformity among BalaVihar and Yuv Kendra programs. Each one of you, it is hoped, would fully participate in these monthly meetings at the Center while continuing to attend your own area Study Group meetings. Please check with your coordinator or call Kailas Niwas (301-384-5009) for further information.

KAILAS NIWAS TV PRODUCTION ON RAMAYANA SHOWN TO AREA VIEWERS

The mini TV series on Ramayana produced and directed by Mrinalini Sadananda was broadcast by "Darshan" on TV Channel 56 last month. The youth and children of Kailas Niwas who played the various roles did so remarkably well.

The actors and other participants in the play were: Ajay Gupta, Ravi Gupta, Bharati Soman, Mallik Kalyandrug, Ranjeev Pillai, Anjali Kumar, Sumitra Siram, Vijay Ankem, Ravi Pillamarri, Anoop Kumar, Niraj Bhatt, Sarada Chidambaram, Sireesha Reddy, Kim Naidu, Renu Poduval, Divya Vinjamuri, Koushik Vinjamuri, Prasad Ankem, Gayatri Mani, Lalith Malik, Ramya Ramakrishna, Vineet Bhagwat, Soumya Sudhakar, Aneceta Ullagaddi, Keerthana Sadananda, Resmi Kunnath, Anupama Pillamarri, Lalita Ankem, Lekha Malithu, Monika Ullagaddi, Chitra Kalyandrug, Pooja Lahori, and Anisha Kunnath.

Helping with the management of the above large cast were several members who contributed to the success of the play. All together, the production was impressive despite problems during taping of the show which had to be covered up by editing. The participants at the recent Michigan Spiritual camp, who viewed the show on a videocassette, commended the efforts of the CMWRC members in achieving what is probably a first for any Chinmaya Mission Center.

CMWRC CELEBRATES GURUDEV'S BIRTHDAY

The Chinmaya Mission Washington Regional Center celebrated Sri Gurudev's birthday on May 12, 90 at the John Kennedy High School in Silver Spring, Md. Earlier, many children and adults had called Sydney, Australia where Gurudev was at the time and offered their respect by singing "Om Gurudeva, Jai Gurudeva" over the phone.

The crowded but well organized program included plays by Balavihar children, a simulated yet spirited study group discussion by the Yuva Kendra teenagers, Bharatanatyam dances, and bhajans by Kailas Niwas Band.

ARE YOU RECEIVING FULL BENEFITS FROM YOUR CMWRC MEMBERSHIP?

The CMWRC offers many programs for adults as well as for children and youth. Your tax-deductible membership fee of \$25 or more per month brings with it many privileges for benefiting from these programs. There are classes in scriptures for adults conducted by Brahmacharis of the Mission. For children, there are Bala Vihar classes by volunteers with experience in teaching children fundamentals of religion through stories, art and amusement. Yuva Kendra for teenagers encourages the development of a healthy personality based on sound religious values by giving the youth an opportunity to discuss among themselves, and under the guidance of an adult, questions of religion and moral values.

The Library facilities of the Mission are also available to the members. Please contact Kailas Niwas for details. We encourage you to become a member of the CMWRC and benefit fully from the facilities and resources offered by the Mission.

Smrithi is a newsletter published by Chinmaya Mission Washington Regional Center. Editor: Raju Chidambaram (703-461-3785). Editorial Board: Viasini Balakrishnan, Br. Arpita Chaitanya, Br. Sudheer Chaitanya, Nanik Lahori, K. Sadananda, and G. Sreekumar. All articles, letters are to be sent to the Editor (Smrithi), Kailas Niwas, 46 Norwood Rd, Silver Spring, Md 20905. Last date for receiving articles for next issue: Oct 15, 90.