

Chinmaya Smrithi



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

Volume 22, Number 6, November 22, 2012

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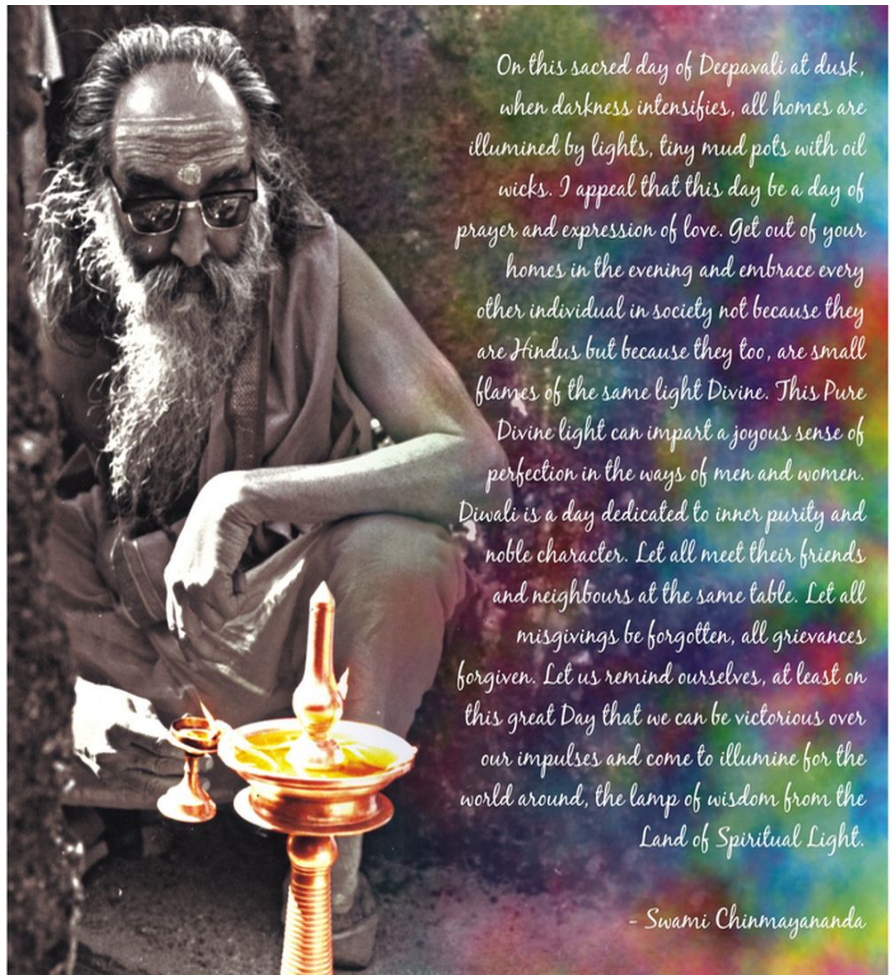
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On this sacred day of Deepavali at dusk, when darkness intensifies, all homes are illumined by lights, tiny mud pots with oil wicks. I appeal that this day be a day of prayer and expression of love. Get out of your homes in the evening and embrace every other individual in society not because they are Hindus but because they too, are small flames of the same light Divine. This Pure Divine light can impart a joyous sense of perfection in the ways of men and women. Diwali is a day dedicated to inner purity and noble character. Let all meet their friends and neighbours at the same table. Let all misgivings be forgotten, all grievances forgiven. Let us remind ourselves, at least on this great Day that we can be victorious over our impulses and come to illumine for the world around, the lamp of wisdom from the Land of Spiritual Light.

- Swami Chinmayananda

Sri Gurudev's Deepavali Message

Calendar and Upcoming Events

- Sat Nov 24 and Sun Nov 25 – Thanksgiving Break - No Bala Vihar Classes.
- Sun Dec 23 – Tapovan and Gita Jayanthi observation
- Dec 26-30 – Jnana Yajna conducted by Swami Dheerananda in Virginia – topic: Gita Chapter 2.

- Sat Dec 22, Sun Dec 23 – Winter Break – no Bala Vihar classes
- Sat Dec 29, Sun Dec 30 – Winter Break – no Bala Vihar Classes
- Tue Jan 1 – New Year's Day Puja in Virginia and Silver Spring – Guru Paduka Puja, Vishnu Sahasra Nama

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 Bhagavad Gita with Sri Gurudev's commentary is online at www.myholygita.com

Next Issue

- Articles for the next regular bi-monthly issue - January 2013, are due by January 1st, 2013
- Email submissions to smrithi@chinmayadc.org. Submission instructions at www.chinmayadc.org.

Useful Links:

CMWRC – Washington Regional Center www.chinmayadc.org

Chinmaya Mission Trust www.chinmayamission.com

Chinmaya Mission West www.chinmayamission.org

Chinmaya International Foundation, E-Vedanta Course www.chinfo.org

Washington Region – Herndon VA Chapter website www.chinmayasomnath.org

Washington Region – Frederick MD Chapter website www.chinmayafrederick.org

Washington Region – Richmond VA Chapter website www.chinmayadc.org/ActivitiesRichmond.htm

Please Note

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

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

News, Notes and Flyers

CMWRC Events Held

- Swami Dheerananda started Thursday Evening Vedanta Class at Chinmayam on “Advaita Makaranda”, on October 11th.
- Devi Navaratri Puja was held in Virginia on October 20. Devi Puja with Raas and Bhajans was held at Chinmayam on the 19th.
- “Divine Power” Retreat held at Dulles, VA, October 19-21, under guidance of Swami Chidatmananda
- “Panchavati” Yakshagana performance in Hindi was held at Chinmayam on October 21. See article by Siri Neerchal.
- “Friday Evening Satsang” was initiated by Acharya Vilasiniji. The program includes opening prayers, Vedanta, Meditation and Bhajans. Acharya Vilasiniji, D C Raoji and Vijay Kumarji are leading specific activities, with overall guidance from Pujya Swami Dheeranandaji.
- Annual Fund Raiser was held at the campus of University of Maryland, highlighted by musical performance by “Dhwani” group from New Jersey. CMWRC secured donations in excess of \$80,000 towards Chinmaya Somnath construction project.
- Sri Gopalakrishna and Shyam Harohalli performed the Lakshmi Puja at George Washington University on the occasion of Diwali celebration. The event was organized by Satyam (Hindu Awareness Organization of George Washington University). Over 100 students - Indian and Americans - participated. It was a traditional shodasha upachara Puja, in an interactive style, lasting around 45 minutes. The meaning of each of the upacharas was explained and participants were directed to perform the puja on their individual plates for each of the upacharas.
- Veterans Day was observed at Chinmayam and Chinmaya Somnath on November 10th and 11th. See article by Atman Panigrahi.

Announcements

- Vedanta Study – Classes and Study Groups List is updated. The list is provided in this issue, and is posted on the website under Study Groups.
- Friday Evening “Adult Vihar” Satsang at Chinmayam – next session on December 14th. The sessions are free and open to all members and friends. For further details, please contact: fridaysatsang@chinmayadc.org

Current/Upcoming Events

- Jnana Yajna with Swami Dheerananda in Virginia (December 26-30). Details soon.
- Gita and Tapovan Jayanti Observation. Details soon.
- News Year’s Day Puja on January 1st, 2013. Details soon.



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Silver Spring Maryland Chapter
CHINMAYA FRIDAY SATSANGS



Chinmaya Mission
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Announces

Friday Night Satsangs and Classes for Adults
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on

November 2, 16, & 30, 2012
and every Friday evening starting in December.

Please email fridaysatsang@chinmayadc.org for more information or to indicate attendance.

This program offers a variety of spiritual activities and classes for adults to choose from. Suggestions for additional activities are welcome. Speakers will include Swamiji, Acharyas, and other teachers on a rotating basis. Acharya Vilasiniji, DC Raoji, and Vijaykumarji will be the speakers in November. Participate and help develop this innovative program!

Friday, November 2nd Satsang Program

7:30 to 9:00pm

- **Arati and Opening Prayers by Swami Dheeranandaji**
- **Presentation on Friday Satsang Sadhana Program by Acharya Vilasiniji, DC Raoji and Vijaykumarji**

9:00-10:00 pm

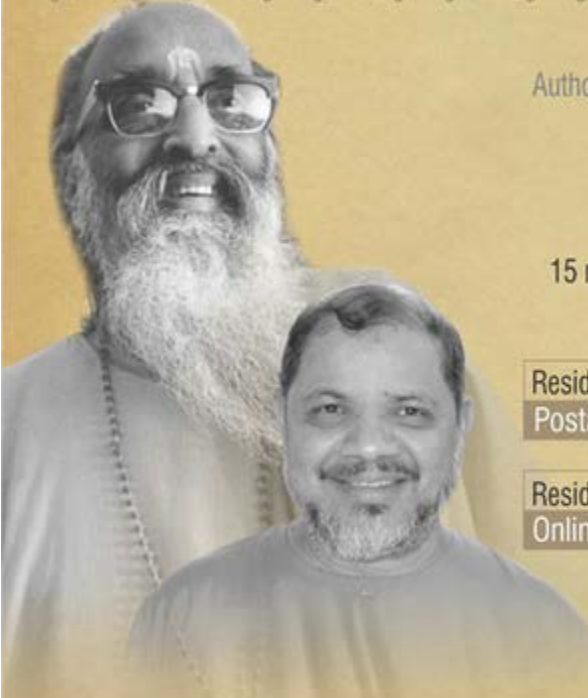
- **Choose from Bhajan Session, Garbha Class, or Meditation Session**

Please visit www.chinmayadc.org for more information.

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WATCH UPANISHAD GANGA

Link: <http://www.youtube.com/upanishadganga>

Central Chinmaya Mission Trust, the apex body of Chinmaya Mission Worldwide, is pleased to announce the televised airing of its new 52-episode Hindi series, Upanishad Ganga, from March 11, 2012 onward.

Watch the series weekly on India's Door Darshan (DD1/DD National) channel on Sundays, 10-10:30 a.m. IST. To view the series live online outside of India, synchronize your clock with IST time and go to <http://zengatv.com/home.zenga>. Scroll down and click on the logo of DD National. If live streaming gets disconnected, refresh the page. Also see episodes on YouTube and follow Upanishad Ganga on Facebook and Twitter.

The impact of televised media is tremendous, as seen by the success of the TV serials on Ramayana and Mahabharata. The theme of the Upanishads, however, is unique and has never been telecast as a serial to date. Chinmaya Mission conceived, developed, and produced this herculean project under its Chinmaya Creations banner. Conceived and inspired by His Holiness Swami Tejomayananda, Head of Chinmaya Mission Worldwide, the episode previews have received high acclaim from viewers worldwide.

Upanishad Ganga is dedicated to Pujya Gurudev Swami Chinmayananda, who began his spiritual work with teachings on the Upanishads. Each 30-minute episode explains main Upanishadic concepts through a captivating story presented in a blend of drama, music, and/or dance. Each episode depicts teachings with practical implications in daily life, inspiring inner transformation for all viewers, layman or scholar.

The series promotes the Upanishadic message that "All problems are due to lack of right thinking. Human life is rare and precious. Its main purpose is to inquire into and realize the supreme Truth, which is the support of this world and the Self of all beings. This Realization can be gained through purity of mind and the Upanishadic wisdom learned from an enlightened Master. The realized Master ever remains engaged in the welfare of all beings."

Dr. Chandraprakash Dvivedi (of 'Chanayka' and 'Pinjar' fame) directed the series. A core team of Chinmaya Mission acharyas and scholars researched and conceptualized each episode. Upanishad Ganga will also be made available in the future with subtitles/dubbing in various languages.

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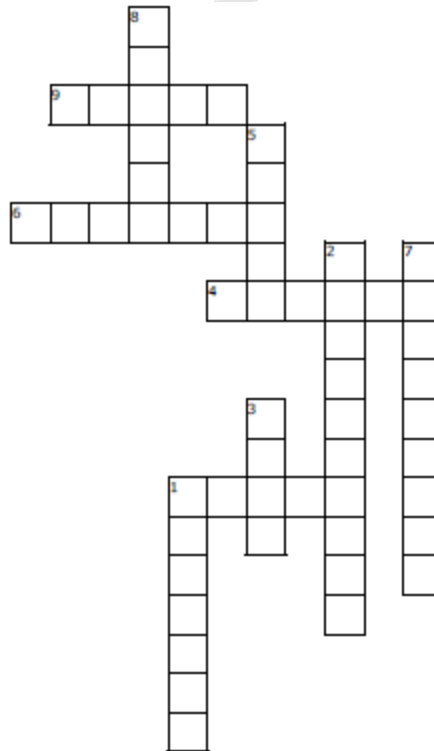
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Simple Diwali Crossword

*Nishant Carr,
Silver Spring Tapovanam Class and BV Smrithi Editor*



Across:

1. Lit in the evening
4. Festival of lights
6. killer of hellish demon
9. Light, of lamp

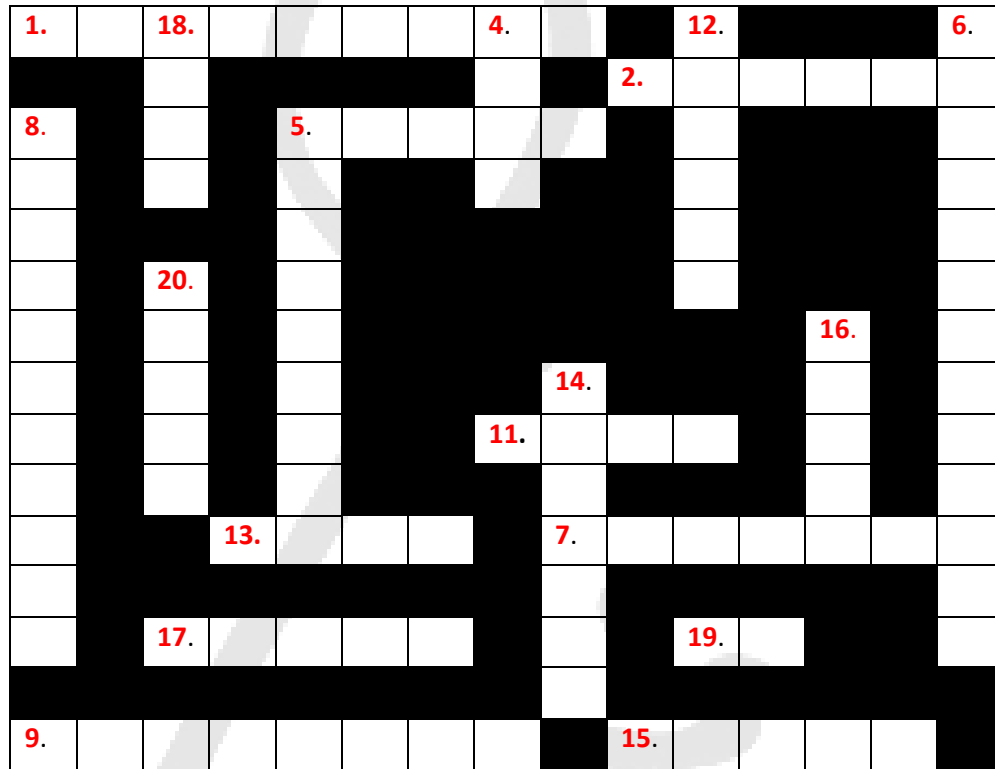
Down:

1. Goddess who the lights are lit for
2. Hellish demon that was killed
3. Prince of Ayodhya
5. Row
7. Exploding lights
8. Something tasty festivals tend to have a lot of

Crossword Puzzle – Chinmaya Mission Pledge

Megha Karthikeyan,

Chinmaya Somnath Tapovanam Class & BV Smrithi Editor



Across

1. "We stand as _____" (hint: mother, father brother, sister, etc.)
3. We _____ when we give (hint: Soldiers _____ in the army)
5. "Bound to each other with love and _____"
7. Love towards god
9. Another word for "god"
11. "Devotion to the people is devotion to the Supreme _____"
13. Another way to say "a **moral, honorable** Life of sacrifice and service" (hint: line 1, stanza 3)
15. "Every ready to _____ against all low tendencies and false values."
17. "_____ tat sat."
19. Another word for "Earth" (hint: line 3, stanza 4)

Down

2. "To keep us on the path of _____, courage, and wisdom."
4. A quality associated with the heart.
6. "_____ the noble life of sacrifice and service"
8. "We serve as an army, courageous and _____"
12. Having a lot of knowledge. (Hint: line 2, stanza 4)
14. Another word for "bravery"
16. "May thy _____ and blessings flow through us."
18. "_____ ready to fight against all low tendencies."

If Hanuman Comes To My School

Megha Sivaraman

Silver Spring Bala Vihar – Shivam Class

If Hanuman comes to my school, I think everyone will be fascinated by the fancy flying monkey. There will be many questions. I would answer these questions and say, "That's Hanuman – the awesome monkey God."

Hanuman will help my school in many ways. First, he can give students a ride to school on his shoulders! No need to take the bus. Second, I am guessing my teacher will ask Hanuman's help to warn the troublemakers to stop making trouble. For example, a child is facing their back to the teacher or not paying attention and Hanuman would pick them up and make them turn around so that they can listen. Also, Hanuman can help the teacher grade papers and walk the students to activities.

Hanuman will also make everyone laugh with his many tricks. In PE, he could make his tail long for jump roping and then he could tickle the jumpers to make them laugh.

The Principal would like Hanuman so much that he would get to stay. He even will help fix our playground.

Jai Hanuman!



Panchavati Yakshagana Dance Drama at Chinmayam

Siri Neerchal,

Silver Spring Tapovanam Class and BV Smrithi Editor

On October 21st, CMWRC hosted a yakshagana performance at Chinmayam by a troupe called Yaksha Manjusha from Mangalore, India. Yakshagana is a several-hundred-year-old dance-drama tradition from Karnataka. It features colorful costumes and make-up, music, dance, and entertaining dialogue normally in Kannada. A Yakshagana troupe consists of two parts: the himmela and the mummela. The singer, or bhagavataru, and the background musicians form the himmela. The instruments played by the background musicians are the maddhale, the chende, and the chakratala. Those who portray the various roles are called the mummela.

The special feature of the performance on October 21st was that it was in Hindi. Just as Tulsidas wrote the Ramayana in Avadhi and Swami Chinmayananda gave lectures on Vedanta in English to spread our scriptures to more people, Yaksha Manjusha, is pioneering yakshagana in Hindi all over India and the United States to expose this beautiful art form to more people. Yaksha Manjusha presented a 90-minute prasanga (performance) of Panchavati: The Story of Shoorpanakha. This excerpt of the Ramayana describes the events that occurred in Panchavati when

Shoorpanakha saw Lord Rama. She immediately wanted to marry him and approached him in the form of a beautiful maiden. Lord Rama tells her that he is already married, and that she should marry his brother Lakshmana. However, Lakshmana claims that he is a brahmachari, and therefore cannot marry her. At Lord Rama's behest, he cuts off Shoorpanakha's nose and ears. The audience enjoyed the vastly different yet similar portrayals of Ghora Shoorpanakha, or Shoorpanakha as a rakshasi (demoness), and Maya Shoorpanakha, or Shoorpanakha as a beautiful maiden.

Yaksha Manjusha is led by Sri. Saravu Krishna Bhat, who produces the group's performances, and Smt. Vidya Kolyur, who choreographs and directs them. The members of the troupe and their roles in the prasanga are: Puttige Raghurama Holla (bhagavataru), Padyana Jayaram Bhat (maddhale), Chaitanya Krishna Padyana (chende), Mahesha Maniyani (chakratala), Chandrasekhara Dharmasthala (Sri Rama), Mohana Belippady (Lakshmana), Prashanth Shetty Nelyadi (Sita), Harinarayana Bhat Edaneeru (Ghora Shoorpanakha), Vidya Kolyur (Maya Shoorpanakha and director), and Saravu Krishna Bhat (producer).





Veteran's Day Observation at Chinmaya Mission

*Atman Panigrahi,
Silver Spring Chinmayam Class and BV Smrithi Editor*

Captain Pratima Dharm, who serves as Chaplain in the United States Army, addressed all three sessions at Chinmayam in honor of Veterans Day. Chaplain Dharm talked about her upbringing centered on Sanatana Dharma (Hinduism), and how it helped her as she served during her recent combat duty in Iraq and Afghanistan. She displayed two stripes on her uniform indicative of the combat tours, and how she had both the Bible and the Gita with her at that time. She gave one telling anecdote on one mission in Iraq, where the Blackhawk helicopter drew insurgent fire. She described how calm and collected she was able to be, even though everyone around her was fearful. She attributed her ability to be calm to the Gita and Chinmaya Mission and particularly thanked Pujya Swami Dheerananda.

Chaplain Dharm then pointed to her cap, and it had an 'OM' symbol on it. She informed that the US Department of Defense has recognized the 'OM' symbol. It is truly remarkable that work of Pratima Dharm and others like her have opened doors and acceptance.

In addition to addressing all the three sessions at Chinmayam, Chaplain Dharm attended Chinmayam Bala Vihar class (Grades 10-12) to further discuss her military experience and answer student questions.



Chinmayam Bala Vihar students were given the opportunity to ask her questions about the armed forces, her job, or anything we thought related to her situation, and she happily answered all of our queries.

To begin the discussion, Pratimaji first explained her role as a chaplain. On a day to day basis, she conducts marriage counseling services to soldiers, instructs health and yoga classes, and provides advice to commanding officers, among other things. Pratimaji then proceeded to talk about her principal duties. Her real dharma is primarily to serve God. Pratimaji gets up every morning to serve Him, and this role supersedes any other in her life. It is her dedication to God that inspires her to work tirelessly at the DoD, and then come home and act as a loving mother for her children. Pratimaji's equilibrium between her duty to her country and God, and her duty to her children provides a perfect example of the topic the Chinmayam students had been discussing in class the previous week: balance. In life, there are two courses of action: the path of the pleasant, preyas, and the path of the good, sreyas. We must all make choices throughout our lives over which path to take: the one that provides momentary happiness, or the one that results in long lasting contentment. Pratimaji has lead a life that balances physical happiness to her home, and spiritual happiness to her God, in a way that is often very difficult to achieve. This only increased our admiration and respect for her.

Pratimaji also talked about her education, its role in her work, and her interaction with other faiths. She has a Masters in Psychology, but before joining the military, Pratimaji also earned a degree in Theology, after travelling to a seminary to study other religions. Her awareness of the world's cultures only increased, but in addition, she was given a new perspective to look at situations. As a chaplain, one of her duties was to advise her superior officers, using Hinduism as one of

her resources; however, she has been able to make much more thoughtful and well-rounded decisions after examining the path one took as described by other religions. This is quite commendable, and is certainly an approach we should all attempt to emulate. There is no possible way one can understand the minute details and decision making process of every other religion, or every other organization besides one's own. It is important to gain a broader perspective that allows for a more knowledgeable and sensible approach to life. As Pratimaji said, sometimes we should try to think from the majority's point of view after being stuck in the minority's (Hinduism) perspective for so long.

However, Pratimaji emphasized, it is not only religion that she uses on a day to day basis. She stressed the importance of her unit's sentiments. The soldiers in her unit all have a unique background, and each one has a different viewpoint. She must personally contact each member of the unit to learn more about them and what they have to say. After this, she reports to the commanding officer with her advice. After all, it is the soldiers who will be affected by the big decisions, so they should have a say in what happens. We can apply this to our own lives as well. Before you make a crucial choice, it is imperative to understand all outcomes. One must be thoughtful before acting; only then, will good things happen.

Class Summaries

Chinmayam Bala Vihar Class *Silver Spring Sunday AM Session*

Keshav Kowtha

Chapter 1: Freedom

We started our Sunday session with a review of student expectations and classroom guidelines. As examples, we are expected to follow the dress code to the best of our abilities and profanity is unacceptable. We should treat our classmates with respect and come to class prepared. Students are also expected to sit in alphabetical order by first name. Ajay Bhaiya expressed that the class will have an open floor policy, where we can express our thoughts freely without fear. Since some thoughts expressed may be very personal, we will also maintain confidentiality in the classroom: anything that happens in the class, stays in the class.

After establishing these ground rules, we explored the idea of “Freedom,” the first chapter in “Self Unfoldment.” Each student defined what freedom meant to them. Most felt that freedom was the ability to do what we want and to think what we want. We discussed certain constraints on freedom including familial, social, and workplace obligations as well as legal and ethical boundaries that can limit our freedoms. For example, being free does not mean that one should impose on another person’s freedom. We are also role models to younger kids and must act accordingly; any action we take with the freedom of choice can affect others so we must be mindful of the choices we make. We can also become shackled by the consequences of our choices made earlier and the freedom which we once enjoyed then limits our ability to move forward.

Towards the end of class, Anil Uncle and Ajay Bhaiya defined true freedom as taught by Hindu scriptures. True Freedom is being in charge of your thoughts and actions and is the ability, in the worst of times, to be able to think of a better situation or to transform a bad situation into a manageable one. We were given a poem, “Freedom” by Rabindranath Tagore

to review and were reminded to read the first chapter of Self-Unfoldment in preparation for the next class.

Alec Beri

Chapter 2: Happiness

In our last class, we had a wide discussion on the subject of perception and how it affects one’s happiness. Happiness seems to be the state of mind in which no desires exist.

This pure state seems to be unachievable, especially after a person has indulged in pleasures. The satisfaction gained from doing so is such a temporary and instantaneous feeling, and yet many humans lead hedonistic lives revolving around the pursuit of material gains and gluttonous behavior rather than seeking a long term bliss. The key to long term happiness is the proper perception, which ultimately gives a person true freedom.

As stated in the book, too much of anything eventually becomes undesirable, such as eating too much food. This supports the notion that happiness is not manifested in an object; rather, one’s perception associates happiness with that certain object. We all love pizza, but after eight slices, most people couldn’t stand to look at it. Also, one person may love Hawaiian pizza while other people will only eat cheese or pepperoni. If happiness was inherent in pizza, then all flavors would bring happiness regardless of who was eating the pizza. Furthermore, there are people in this world that would literally kill for a slice of pizza. What we might see as a dollar of our money being spent, others would see as 200 calories that could make the difference between life and death. Our ignorance of others’ situations holds us back from being happy. If someone truly knew what it was like to be on the brink of death from starvation, they

would no doubt cherish a slice of pizza and feel blessed to eat it. Yet many people refuse to eat a pizza simply because of the topping or the way the crust is made, and if they don't get the topping they want, they are unhappy. This shows how perception literally puts the happiness in objects.

Another point that was touched upon is that one should not get upset over things that he/she has no control over. Whatever situation a person is placed in, they should try to get the best they can out of it. If one has no control over a situation, then what could stressing over it possibly accomplish? Freedom simply cannot be achieved if one's mind is disturbed over things that won't change on their accord. Of course, this is much easier said than done but one must learn to accept the conditions he/she has been placed in if there is simply no way out. However, one should also learn to recognize when their situation can and cannot be changed instead of just conforming to whatever circumstances he/she has been put under.

All in all, what I got out of the discussion was that people tend to, especially in today's world, associate success with the gain of material items and wealth. In reality, however, these things in which we have instilled happiness do not actually bring us happiness. The only way to truly be free and to truly be happy is to let go of the worldly attachments that we believe will bring us happiness on a silver plate. Simply put, they don't, and they won't. This is not to say that technology and indulgence should be put aside entirely, but if one is to become dependent on such things, it becomes difficult for them to achieve happiness. Happiness could simply be found in the miracle of existence or the fact that we wake up every morning to see another day.

Rahul Dharma:

Chapter 2: Happiness

What is happiness? Chinmayam students shared many definitions: a fleeting moment of pure satisfaction, a steadfastness in the face of adversity, the release of hormones by the brain. With so many varied

interpretations, the question arose: can happiness even be defined?

According to "Self Unfoldment," happiness is a state of mind: when the mind is agitated, we feel sorrow and anxiety, and when the mind is tranquil, we feel joy. The one truth of happiness is that it follows the same plane as peace of mind. Generally, people are repulsed by sorrow and yearn for joy and every action taken is geared towards being "happy." No singular activity, food, or experience can continually sustain happiness. There is also no constant "source" of pleasure; for example, one bowl of ice cream is delicious but consuming seven or eight bowls at one time may become sickening. What once brought joy and happiness can also bring discomfort and sickness.

Helen Keller once said: "When one door of happiness closes, another opens; but often we look so long at the closed door that we do not see the one which has been opened for us." Far too many people focus on the door that has closed and fail to realize that there is "no beaten path" to happiness, only a new road or a new door to get there.

There is no happiness without sorrow, and no sorrow without happiness, and in this world, Happiness and Sorrow can only be transcended when one has realized the "Truth," as expounded by Vedantic teachings. With knowledge, one can experience the state beyond happiness and sorrow that the enlightened one, Siddhartha Gautama, called Nirvana.

The last five minutes of class was spent learning about the "Ladder of Fall." Movement down this ladder is movement away from happiness towards destruction.

1. First, we entertain thoughts of PLEASURE.
2. ATTACHMENT to these pleasures,
3. cultivates DESIRE. And when we lack control over our desires,
4. we become angry. This ANGER, leads to imbalance in our personalities
5. which leads to DELUSION, and in our delusion,
6. we experience LOSS OF MEMORY of all things good in our life.
7. This leads to INDISCRIMINATION where it becomes hard to tell good from bad and right from wrong,
8. leading to DESTRUCTION of our self.

Nihir Nanavaty:

Chapter 2: Happiness (Part 2)

We focused on the concepts of happiness and utopia during this class session. Happiness is a long term, unattached to material welfare, state of bliss. One falls fast if focused excessively on material welfare. Ajay reviewed the “Ladder of Fall,” by which one can be destroyed if solely focused on material pleasures. The top rung is when thoughts of pleasure are entertained. The second rung represents attachment to material objects. The third rung is reached as one loses control over desires for those material objects and this leads to the fall down to the fourth rung, a state of anger. Falling down one more rung leads to the loss of mental balance leading to delusion. When deluded, one can experience loss of memory of all things good and this can lead to indiscrimination. Not being able to differentiate right from wrong can ultimately lead to one's self-destruction.

The class was then divided into groups with instructions to define utopia, or the ideal society. The first group to present described a world completely rid of human flaws that was sustained by a communist economy, free of poverty. The second group was split, half defined a world with no bad and only good, while the second half considered that our world as we know it could be considered a utopia. The last group described a world with one leader and a centralized government, where everyone could have their own personal Swamiji in residence to spread eternal love and provide guidance.

For each imagined society, problems were discussed in the context of the basic human condition. How do humans get rid of their selfishness, greed, and other basic human tendencies? At this point, one student raised a striking point: utopia is essentially a standard, and we are always driven to achieve perfection. If perfection is reached, humans will stop working, and we will regress as a species.

Nirav Shah:

Chapter 3: Religion

At the start of class, we split into groups and were tasked with “pitching” a religion. We had to advertise the basic tenants and principles of our religion and sell it to the class instructors. Religions were pitched as follows:

Our religion

- instills good morals and gives us a belief system to follow when times are tough.
- inspires us to be better people.
- gives a higher definition to the universe.
- creates order in society.
- explains the natural coincidences in life, while science can only tell how and why things happen.

After this activity, we discussed an important question: Why should I care about religion? What's the point?

Answer: Religion provides us with a path to follow.

"Religion is the technique of perfect living." - Gurudev

As a class, we read through some parts of Chapter 3 in “Self-Unfoldment.” As we read, we came across the quote: “Religion is the remedy for a particular unrest felt by the human being, even when he or she has all the best that life has to offer.” Ajay Bhaiya referred back to our previous discussion of materialism and the happiness equation: # of desires fulfilled/# entertained. When people have fewer desires fulfilled than entertained, they feel unhappy and may seek religion as a remedy.

In “Batman Begins,” Ras 'al 'Ghul teaches Bruce Wayne: “If you make yourself more than just a man, if you devote yourself to an ideal, than you become something else entirely.” Bruce Wayne becomes an ideal in the movie and similarly, religion offers an ideal. Religion helps bring your faith inward, so that you have the confidence to become an ideal. For example, Christianity gives many people faith to achieve their goals as followers remember the suffering of Jesus Christ.

We concluded class discussing how we are taught about Hinduism within the school system, specifically, do Western classes do a good job of teaching Hinduism?

Some argues that while AP World History classes do a surprisingly accurate job at teaching Hinduism, other World History classes are not that accurate. Hinduism may not be described accurately in World History classes because it's a religion open to many different interpretations.

Vedanta Study Groups and Classes

Please Contact Sri Vijay Kumar @ vijay.kumar@rocketmail.com for any question, guidance and advice

List of study Groups and Classes in the Washington DC Area

MARYLAND CENTER VEDANTA CLASSES									
No.	NAME OF CENTER	DAY	TIME	TEXT	LOCATION	HOST PHONE	ACHARYA	E-MAIL ADDRESS	PHONE #
1	Chinmayam 1	Every Saturday	10:30 - 12:00 N	Bhagavad Gita	Chinmayam - Raj Bommakanti	301.520.8080	Swami Dheerananda	wami.dheerananda@gmail.com	301.384.1204
2	Chinmayam 2	Every Sunday	10:30 - 12:00 N	Bhagavad Gita	Chinmayam - Sanjay Bapna	410.828.6899	Swami Dheerananda	wami.dheerananda@gmail.com	301.384.1204
3	Chinmayam 3	Every Sunday	1:30 - 3:00 PM	Bhagavad Gita	Chinmayam - Raj Kirkire	301.774.1022	Swami Dheerananda	wami.dheerananda@gmail.com	301.384.1204
4	Frederick 1	Every Sunday	10:30 - 12:00 N	Bhagavad Gita	Walkersville Middle School	301.874.5796	Sankaran Nayar	smnayar@gmail.com	301.299.9450
5	Frederick 2	Every Sunday	10:30 - 12:00 N	Tatwa Bodha	Walkersville Middle School	301.694.5010	Vijay Kumar	vijaykumar@rocketmail.com	571.276.7828

MARYLAND VEDANTA CLASSES - OTHER LOCATIONS									
No.	LOCATION	DAY	TIME	TEXT	HOST	HOST PHONE	ACHARYA	E-MAIL ADDRESS	PHONE #
1	Kailas Niwas	Every Thursday	7:45 - 9:15 PM	Advaita Makaranda	Kailas Niwas - Raja Kirkire	240.938.6024	Swami Dheerananda	wami.dheerananda@gmail.com	301.384.1204
2	Salisbury	2nd & 4th Saturday	10:00 - 12:30 PM	Kathopanishad	Madhav & Saroja Barhan	410.219.3242	Acharya Anantji	anant_sarma@hotmail.com	703.574.3854

MARYLAND STUDY GROUPS									
No.	NAME OF SG	DAY	TIME	TEXT	LOCATION/ HOST	HOST PHONE	COORDINATOR	E-MAIL ADDRESS	PHONE #
1	Chinmayam 1	Every Saturday	8:00 - 9:30 AM	Bhagavad Gita	Chinmayam	301.384.5009	Sree Kumar	kskumar108@hotmail.com	301.926.0038
2	Chinmayam 2	Every Sunday	8:45 - 9:45 AM	Jnana Saara	Chinmayam	301.384.5009	Chetana Neerchal	cneerchal@gmail.com	202.725.2668
3	Gaithersburg	Every Saturday	7:30 - 9:00 AM	Meditation & Life	Ravi & Meera Ravichandran	301.279.0434	DC Rao	dcraox@gmail.com	301.530.8961
4	Frederick	Every Friday	7:30 - 9:00 PM	Viveka Chudamani	Sangamesh Konaraddi	301.874.5922	DC Rao	dcraox@gmail.com	301.530.8961
5	Frederick- Devi group	1st & 3rd Saturday	8:00 - 9:30 AM	Silent Search	Sathya and Sukanya	301.694.5010	Lakshmi Yelamanchi	dlyelamanchi@yahoo.com	
6	Germantown	Every Sunday	2:00 - 3:00 PM	Bhagavad Gita	Living Location - Padmini Thota	301.972.6672	Vijay Kumar	vijaykumar@rocketmail.com	571.276.7828
7	Rockville	Every Sunday	9:00 - 10:30 AM	Bhagavad Gita	DC Rao	301.530.8961	DC Rao	dcraox@gmail.com	301.530.8961
8	Clarksville	Every Saturday	10:00 - 11:00 AM	Self Unfoldment	Sitaram Kowtha	410.531.9923	Sitaram Kowtha	skowtha@verizon.net	410.531.9923

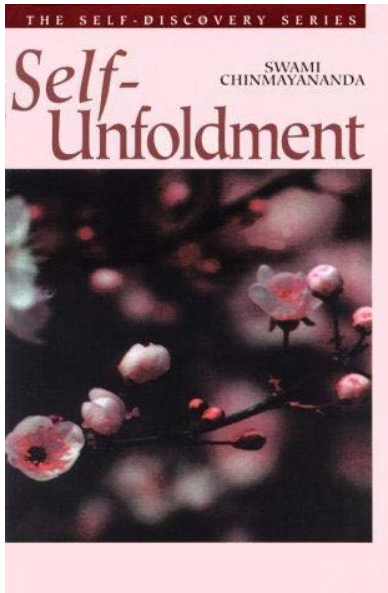
VIRGINIA CENTER CLASSES									
No.	NAME OF CENTER	DAY	TIME	TEXT	LOCATION	HOST PHONE	ACHARYA	E-MAIL ADDRESS	PHONE #
1	Chinmaya Somnath 1	Every Sunday	10:30 - 12:00 N	Bhagavad Gita	Herndon High School	571.921.4893	Acharya Anantji	anant_sarma@hotmail.com	703.574.3854
2	Chinmaya Somnath 2	Every Sunday	12:00 - 1:30 PM	Bhagavad Gita	Herndon High School	571.921.4893	Acharya Pramilaji	pramila@cox.net	703.759.3954

VIRGINIA VEDANTA CLASSES									
No.	LOCATION	DAY	TIME	TEXT	HOST	HOST PHONE	ACHARYA	E-MAIL ADDRESS	PHONE #
1	Vienna 1	Every Saturday	9:00 - 10:30 AM	Svetaswara Upanishad	Bishnu Poudel	703.759.3954	Acharya Pramilaji	pramila@cox.net	703.759.3954
2	Durga Temple	Every Saturday	10:30 - 12:00 AM	Panchada si	Kishore Bala	703.793.8855	Acharya Sada ji	kuntimaddisada@yahoo.com	703.879.6090
3	Vienna 2	2nd & 4th Thursday	7:30 - 8:30 PM	Tatwa Bodha	Karthik Balasubramaniam	703.589.8687	Acharya Pramilaji	pramila@cox.net	703.759.3954
4	Fairfax	Every Sunday	6:30 - 8:00 PM	Katha Upanishad	Shyam Harohalli	703.222.5866	Acharya Sada ji	kuntimaddisada@yahoo.com	703.332.9361
5	Vienna 3, Devi Group	4th Friday	11:45 - 1:45 PM	Upadesa Sara	Vanitha Venugopal	703.255.2536	Acharya Pramilaji	pramila@cox.net	703.759.3954
6	Dulles - Vanaprastha	Every Thursday	7:00 - 8:00 PM	Panchada si	Rotating Location - Ram Krishn	703.729.4882	Acharya Anantji	anant_sarma@hotmail.com	703.574.3854

VIRGINIA STUDY GROUPS									
No.	NAME OF SG	DAY	TIME	TEXT	HOST	HOST PHONE	COORDINATOR	E-MAIL ADDRESS	PHONE #
1	Alexandria	Every Friday	7:15 - 8:45 PM	Bhagavad Gita	Ram & Kamala Nagula	703.660.6734	Raju Chidambaram	aiyers@comcast.net	703.461.3785
2	Rajadhani Mandir	Every Sunday	4:15 - 5:30 PM	Bhagavad Gita	Rajdhani Mandir	703.793.8855	Vish Ramabhata	vish.ramabhata@gmail.com	703.986.3151
3	Herndon	Every Friday	8:00 - 9:30 PM	Kena Upanishad	Rotating Location	703.904.0171	Vikram Prabhu	vprabhu@mitre.org	703.904.0171
4	Falls Church	Alternate Fridays	8:00 - 9:30 PM	Viveka Chudamani	Suresh & Nirmala Limaye	703.241.0529	Nirmala Limaye	slimaye@verizon.net	703.241.0529
5	South Riding/Ashburn	1st 3 Fridays	8:00 - 9:30 PM	Lalitha Sahasra Nama	Rotating Location	703.349.2354	Sri Gopalakrishna	sri_gopalakrishna@yahoo.com	703.327.8307
6	Richmond	Every Sunday	10:00 - 11:30 AM	Bhagavad Gita	Vision Learning center	804.514.6007	Nilkanth Bhatt	nbhatt@nbjarch.com	804.514.0025

“Self-Unfoldment” Summaries

Chapter 5: BMI



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.

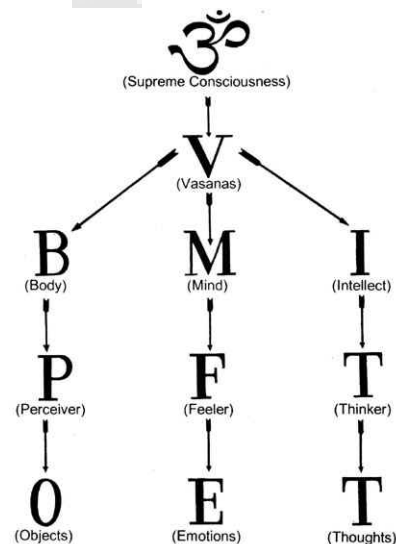
Life is a series of experiences. We gain an experience when we receive and respond to a stimulus from the world. An experience is not possible without three fundamental factors: (a) experiencer; (b) the object of experience and (c) the relationship between the two – the experiencing. Our experiences occur through bodily equipment – (a) through the body, we experience the world or objects; (b) through the mind, we experience the world of emotions; and (c) through the intellect we experience the world of thoughts. Our experiences indicate our identification – (a) identified with the body, one becomes a perceiver, experiencing the world of objects; (b) identified with the mind, one becomes a feeler experiencing the world of emotions; and (c) identified with the intellect, one becomes a thinker, experiencing the world of thoughts or ideas.

Supreme Consciousness or Supreme Reality

The divine principle, the supreme reality, is that by whose mere presence the intellect thinks, the mind feels and the body perceives. Without its touch, the body, mind and intellect equipment are inert. The divine principle is variously known as the “OM”, “Sat-Chit-Andanda”, Pure Consciousness, Pure Existence, Pure Bliss, The Absolute, The Brahman, The Truth, The Self (atman). The Self, or the divine principle, has no expression by itself – it

expresses through various equipment. The Self is the life principle that enlivens matter. The Self is something other than the body-mind-intellect equipment. The Self is the changeless reality that enables us to recognize changes that occur at our physical, mental and intellectual levels.

Sat – Pure Existence – that which is never non-existent.



Everything else is changing or of temporary existence.

Chit – Pure Consciousness or Awareness – that which exists in all states of experience – deep-sleep, dreaming and waking. Without presence of awareness, no experience is possible.

Ananda – Pure Bliss – that which is ever content and satisfied, thus always in joy. Everything else is temporary

contentment or satisfaction, thus a mix of joy and sorrow.

Shifting Identification

Recognizing that heat and cold are perceptions of the body, joy and sorrow are the feelings of the mind and right and wrong are the judgments of the intellect, we should shift our identification from our body, mind and intellect equipment to our true nature – sat-chit-ananda. Once we have mental equipment that keeps steady poise and balance under all circumstances, even if outer world remains full of imperfections and sorrows, we shall have an unbroken experience of full contentment.

Impediment – Vasanas

The texture and quality of our body-mind-intellect equipment depend on upon our innate tendencies called Vasanas. These are the impressions left in our mind when we act with selfish motives. The Vasanas gathered from our past experiences march forward as a desiring thought in the intellect – a scheme that the intellect devises for winning more happiness; then as an emotional thought in the mind – an agitation that disturbs the thought flow as the mind grapples with the desire; and finally as an action at the body level – the final expression of the erstwhile, unmanifest vasana.

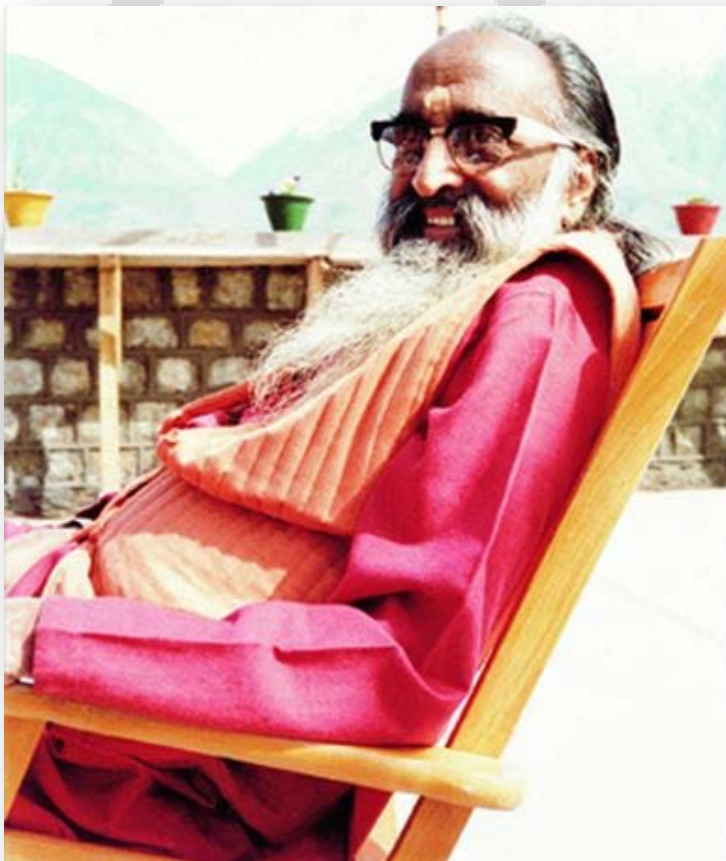
Each one of is thus a helpless expression of our past, recorded in us as our vasanas. They are the prime movers of our desires and the consequent actions. As long as we have vasanas, desires keep gurgling up in us, resulting in mental agitations that lead us to the expression of those desires in action.

Beyond BMI

The only method for regaining one's true nature as the Pure Self is vigilantly and ceaselessly to divert one's mind and intellect away from preoccupation with the world of objects-emotions-thoughts, towards an awareness of the Self. We must lift ourselves by ourselves – by our own bootstraps – out of our lower impulses. When we identify with the higher self in us, the lower automatically drops away.

All thoughts such as "I am the body", "I am the mind", "I am the intellect" arise from our ignorance of Supreme Reality, OM. This ignorance of the Self is known as "avidya". The knowledge of the Self burns away the veil of ignorance – the accumulated vasanas, revealing the resplendent glory of the Self.

Active and enthusiastic participation by the seeker in reeducating his thought life will alone lead to success in reaching the goal of realizing the Self.



Poem: Diwali

Pragya Pandey

"दीपावली" पर्व की आपको सपरिवार मंगल भावनाएँ. आपका जीवन स्वस्थ ,शतायु और यशस्वी हो

मन-चौखट पर रंगोली रच लें

कुछ प्रकाश दीप का मुट्ठी में ले
जीवन पथ पर आगे कदम बढ़ाएं,
सत्कर्मों की ज्योति प्रसून बनें
अमां निशा में स्वस्ति दीप जलाएं।

नित सद्भाव की बाती पले
मनवा गीत सुमंगल गाये
वीणापाणि के आराधन में
दीप साधना अभिराम चले ।

जग में रहे न भूखा कोई,
दिखे न किसी का आँचल सूना
जीवन के इस यज्ञकुण्ड में
बस मंत्रों का संचार हो दूना।

खील-बताशे हिलमिल बांटे
चलो किसी निर्धन की कुटिया
जिनकी माँगे उजड़ गई उनके
घर भी बिखरे आलोक नया।

धूम-धड़ाका बहुत हो चुका
व्यर्थ बहा दौलत की नदियाँ । ,
मिटा तिमिर की काली-रेख

हर हृदय विराजें राम-सिया।

कुंकुम -रोली भाल सजे नित ,
ज्योतिकलश सी चमके प्रीत
माल -संस्कृति करे विसर्जित,
कृषकों के भी हों स्वप्न फलित।

सत्य-समर्थन की सामर्थ्य से
युक्त हो अपना वन्दनवार
स्नेहसिक्त हो जीवन सबका,
एकानन दो ऐसी शक्ति अपार।

ऊँची भरे उड़ान गगन में,
जीवन की परिभाषा बदलें।
श्रद्धा और समर्पण के रंगों से
मन-चौखट पर रंगोली रच लें।



These lines have been written especially on the true celebration of “Diwali” festival. The Sanskrit word Deepavali” is derived and literally translated means “a row of lights”. In beginning, it is started with this thought How this diwali may bring the light to influence our action and show us the path of success. Here , lamps are symbol of truth and true knowledge and we should try to fix our minds on the light of the lamp which illumines the intellect and enjoy the eternal bliss of soul. There is no comparison among all the lights of the world with a ray of the inner light of the self. The best way to get into diwali spirit is defined here not only by lighting the lamps in our homes but also destroying the darkness of our minds. It symbolizes the destruction through knowledge of all negative forces like anger, envy, greed, fear, injustice and sufferings .

By celebrating diwali, we can lead a happy life and make others happy too. As the festival approaches, it becomes an opportunity to fill our hearts and minds with virtues. This makes us willing to share whatever we have, with others. Indeed we feel great joy only that time when we make those people happy whose hearts still in sorrow. May this diwali light up the dreams of farmers too.

In the evening of diwali, we worship lord Ganesha and goddess Laxmi, who provide us divine energy and prosperity to perform all other activities. By the grace of goddess Saraswati, who governs all forms of knowledge, bless us with boons and give strength to conquer evils. The essence behind the story of bhagvan Ram is the abolishment and conquering of evil and replaced by the establishment of good.

Please do not waste money on crackers and gambling. Instead of these if you share your money with needy person , it can ignite a lots of on their faces. In closing stanza, there is strong encouragement for everybody. To remove the darkness of ignorance, their inner hearts must be decorated like beautiful rangoli with dedication and faith otherwise every year the festival of light will come and go. and the darkness of ignorance will not be removed

Fall Season

Kalakonda Sudhakar



Fall ever remind us to gain strength to express beauty in spring

Fall ever remind us to show the beauty even when falling

Fall ever remind us to show what we have

Fall ever remind us to have hope and faith

Fall never remind us to fall asleep

Fall never remind us to hate ourselves or others

Fall never remind to us to hide something

Let us fall in love with infinite universe.

Chinmaya Somnath Children Perform Lakshmi Puja

Rajaraman Rajamani

Goddess Mahalakshmi, who is considered the goddess of light, beauty and good fortune, is worshipped on the occasion of Deepavali (Diwali) to bring wealth and prosperity, both material and spiritual. In Vaishnava philosophy Lakshmi is honored as "Iswarim sarva bhootanam" i.e. the supreme goddess and not just the goddess of wealth. It is a tradition in India to place small oil lamps outside the homes to welcome goddess Lakshmi. In North and West India, Lakshmi puja is an important ritual during the Deepavali festival and is typically performed on the dark night of Amavasya. Despite the fact that it falls on the Amavasya, it is regarded as the most auspicious day.



The word 'Lakshmi' is derived from the Sanskrit word "Laksya", which means 'aim' or 'goal'. The form of Lakshmi is depicted as a beautiful woman of golden complexion, with four hands, sitting or standing on a full-bloomed lotus and holding a lotus bud, which stands for beauty and purity. Her four hands represent the four ends of human life: dharma or righteousness, "kama" or desires, "artha" or wealth, and "moksha" or

liberation from the cycle of birth and death. Cascades of gold coins are seen flowing from her hands, suggesting that those who worship her gain wealth.



Every year Chinmaya Somnath children perform Lakshmi puja during Deepavali. The Puja was celebrated on Sunday November 18th during Common Time in both Sessions. Six Bala Vihar children, Samapriya Dandibotla, Rushil Suresh, Medhini Sosale, Shwetha Vijaykumar Sneha Rajaraman, and Akhil Gajjala led the Puja, under the direction of Sri Gopalakrishna, amidst the gracious presence of Acharya Anantji & Acharya Pramilaaji. It was wonderful to watch as these children lead the Bala Vihar children and adults through different segments of the Puja that included the recitation of the Ashtottara Sata Namavali (108 names of Mahalakshmi). The puja was attended by over 300 Bala Vihar children and their parents between the two sessions. Specially prepared Shakkara Pongal and Kesari were offered to goddess Lakshmi as naivedyam. The puja concluded with Aarati and Prasad distribution.

Know Thyself – Peeling of the Onion

Poem: I Want to be Full

Sitaram Kowtha

Peeling the Onion - Coming to terms with our mind

Acharya Pramila led the Satsang at Chinmayam on Sunday, October 7th. During the adult session, she gave a talk on "Know Thyself". I was thinking of the common metaphor "peeling the onion", as Pramila described observing the layers of impressions, desires and tendencies embedded in our minds. Here is the thought:

Introspection of mind, to know thyself, may be akin to peeling an onion. The onion when held is tangible and "real". As one starts peeling the onion one layer at a time, the strong flavor and acidity of the onion causes discomfort - tearing, persistent and pervading smell. But as the peeling continues, at some point the discomfort becomes manageable. Eventually, once all layers are peeled, onion ceases to exist – it is no longer tangible.

Similarly, when one begins the introspection, the mind is tangible and "real". Peeling the layers of the mind through introspection

and observation may bring significant shock and discomfort - a coming to terms with an inner personality that may be vastly different from one observed and accepted in the everyday life. Further peeling reveals deeper impressions, tendencies and latent desires. As the remaining layers of the mind are peeled, nothing remains, since mind is only a projection. That is mind is neither tangible, nor real.

Just as onion doesn't remain after peeling completely, so does the mind (Manah, Buddhi, Chitta, Ahankara) after its layers are peeled away through introspection and meditation.

In his book, "Meditation and Life", Pujya Gurudev, Swami Chinmayananda assures us that with mind out of the way, we come to see and know (realize) our true Self!

I Want To Be Full

I want to be full, <i>but / see that all attempts at filling up are in vain</i>	Expectantly, I meet a sadhu, and see <i>a face full</i>
I want to be significant, <i>but / sense that / am most insignificant</i>	<i>glow significant</i> <i>aura bold</i>
I want to be unique, <i>but / realize that others see me as one of many</i>	<i>gestures confident</i> <i>eyes loving</i>
I want to be loved, <i>but / find that all eyes / meet are forlorn</i>	<i>words uplifting</i> <i>smile knowing</i>
I want to be forgiven, <i>but / recollect that hurt memories last a lifetime</i>	<i>nature alive</i> <i>an experience unique</i>
I want to be knowing, <i>but / discover that / understand less even as / study more</i>	Surprisingly, I learn that I am of nature full <i>but was busy collecting emptiness from without</i>
I want to be eternal, <i>but / record that nothing ever lasts</i>	I am of significance <i>but was occupied measuring value all around</i>
Frustrated, I want to give up <i>but / find that hope springs eternal</i>	I am of uniqueness, <i>but was mesmerized by superficial diversity</i>

Assured the Sadhu,
now that you know,
one day soon, you *will* know!

Jnana Yoga and Self Realization - X

Acharya Sadananda

tat tvam asi or “you are that”, is an instructional statement by a teacher to the student. From the point of the student the statement translates to - I am that. The subject ‘I’ has to be understood from the point of the individual and the predicate ‘that’ has to be understood from the point of the whole universe. Thus we have two essential entities in the universe, the subject I and the object ‘this’, which appears to be distinctly different from the subject. Equation then involves the identity of the subject and the object which, in principle, cannot be equated, since our understanding is subject can never be an object and object can never be a subject. Most importantly, the subject is a conscious entity and the object is unconscious or inert entity. The identity equation at a superficial level involves equating the diagonally opposite entities. Since this is the scriptural statement pointing out the truth, there must be deeper meaning than just equating the two superficial incompatible entities.

It is important to recognize that -that, **tat-** refers directly to the universe which is perceptible and not to the creator, **Iswara**, who is imperceptible. Hence advaita does not say- I am God-, as some philosophies interpret advaita. Since – **that-** is a pronoun, the context that pronoun is used has to be understood to extract the intended identity in the statement. By implication, of course, it includes the creator of ‘that’ since creator and created are inseparable as discussed in the before that establishes the identity relation, by the statement – **bahushyaam, prajayeyeti** – let Me become many, and He became many. Become word is obviously is different from create. Gold becomes ornaments,

while goldsmith creates ornaments; and thank God, goldsmith never becomes an ornament. In the case of Universe, both the material cause and the intelligent cause are one and the same. Therefore in the statement – I am that – as the Upanishad originally intended, the identity is directly with the universe and indirectly with Iswara also. Hence the repeated instruction by teacher to the student is – **aitadaatmya idam sarvam, tat satyam, sa aatmaa, tat tvam asi** - where the order of the statements is very important. The essence or substantive of the entire perceptible universe – **idam sarvam** – is that existence principle – **tat satyam**. Once establishing, or more correctly the teacher reminding, that the essence or substantive of the universe is nothing but the **SAT**, or the existence principle that he stated in the beginning of his discourse, as the existence alone was there before creation. The teacher then reminds that the existence principle is the same as the consciousness or as - the self – **sa aatma**. Thus –**tat-** involves a two-level understanding.

The first level of understanding is to look at the whole universe from the point of the material cause which is nothing but **SAT**, the existence principle. The second level of understanding is to look at the whole universe from the point of intelligent cause, **sa aatma** – the consciousness, the self. Thus –**tat-** involves both **jagat** and **Iswara** together represented as one –that. Once having the total understanding involved in the meaning of – **tat** or that – as **abhinna nimitta upaadaana kaaraNam**, the inseparable intelligent and material cause of the universe, which can be objectified as that, the

teacher points out the identity relation – ***tat tvam asi*** or you are that or I am that. Thus the whole objective universe which is different from the subject I, is included in – that. Thus the identity relation establishes identity of the subject and the object or oneness of *jiiva*, *jagat* and *Isvara* or the division-less-ness, since the declaration at the very beginning of the Upanishad involves – existence alone was there in the beginning which is ***ekam, eva, advitiiyam*** – one, alone, without a second. Shankara states that the three words – one, alone and without a second – are used to negate all possible types of observed or assumed divisions – ***jiiva-jagat-Isvara*** or ***sajaati-vijaati-swagata bhedaas*** – differences within the species, differences between different species and any internal divisions of any kind. This echoes in the Kaivalya Upanishad statement – ***mayyeva sakalam jaatam, mayi sarvam pratiShTitam, mayi sarvam layam yaanti – tat brahmaasmyamadvayam*** – The whole universe is born from me, sustained by me and goes back into me, the non-dual Brahman that I am. Thus the identity relation of ***tat tvam asi*** involves clear understanding of substantive of both the subject and the object, or understanding of the substantive of the *jiiva-jagat-Isvara*, the indivisible existence-consciousness that I am.

For seeing the oneness of the subject and the object which appear to be diagonally opposite to one another, it requires a subtle mind (***suukshma buddhi***) that integrates in contrast to a sharp mind (***tiiShNa buddhi***) that divides. It is the mind that synthesizes than the mind that analyzes or differentiates. The habitual mind that is extrovert and trained to look at the differences in the objective world has to be retrained to look within the subject-object division to see the oneness that pervades the two. This is called ***viveka*** – or discriminative intellect that discriminates the

substantive oneness from the superlative duality. Shankara defines the ***viveka*** as ***nitya anitya vastu viveka*** – a discriminative faculty that differentiates that which is permanent from the superficial impermanent. This is accomplished by ***bhaaga tyaga lakshaNa*** that we discussed in the previous post taking the classical example of – this is that Devadatta, ***soyam devadattaH***. To see the oneness of Devadatta in that Devadatta from memory who had attributes of BMI distinctly different from this Devadatta, we need to discard the attributive knowledge of this and that Devadatta and focus our attention to see the oneness of the individual that pervades this and that Devadatta. If we are attached to the attributes and pay more attention to them ignoring the individual that is being referred to by the attributes we will never be able to see the oneness, since attributes are distinctly different and do not equate. This requires a dispassionate mind to reject that which is superficial attributive objective knowledge and focus itself to that which is substantial. This is called ***viaragya*** or dispassion. This methodology of ***bhaaga tyaga lakshaNa*** has to be applied to both ***tvam padaartha*** and ***tat padaartha*** individually and then together to arrive at the identity relation that is stated in the ***tat-tvam-asi*** statement.

Application to *tvam*:

tvam, from the student's point refers to – I am, the subject that everyone is familiar and ***tat*** or that is an object different from the subject. The identity is therefore involves realization of oneness of the subject I and the object – that. The fallacy of the whole human problem lies, in fact, in this very identification of the subject, I, with the object, this, as I am this. Every bio-data is centered on this aspect only, as I am this, this and this. When I say, I

am the body or the mind or the intellect (BMI), I am, in fact, identifying the subject I with the local object, such as this body, mind and intellect, which are the objects of my knowledge. Hence the advice of the scripture is to negate this identification as I am not this – **neti, neti**, and to recognize myself as objectless awareness. On the other hand, the instruction of mahaavaakya is I am that where that stands for the whole objective world. The identity emphasized by mahaavaakya, therefore, is the subject I is identically equal to the object, that.

Is there a contradiction in the teaching? On one side the scripture says I am not this and the other side it says I am that. These contradictions are only at a relative reference. When I say - I am this – that identification is actually ahankaara or ego where the subject I is identified with object this, this being the BMI. Since BMI is so close to me, even though they are objects like the rest of the objects in the world, the relationship with BMI is different in three ways from the rest of the world. 1. Intimacy – Although they are instruments for experiencing the world outside, they are so intimately associated with - I am- to the degree that I mistake myself as BMI and operate with that notion from birth to death. Even after death, the MI will get separated with the gross body, but my association with MI will remain life after life, or field after field. 2. Sentiency – In the very presence of existence-consciousness that I am, the intellect, and the mind and the body get enlivened that they behave like sensuous entities. Biological, physiological, psychological and intellectual operations are possible in the very presence of the **sat-chit ananda swaruupa** of the self; although self itself has nothing to do with those operations. 3. Superimposed problems: When I identify myself starting from mind or intellect as I am this – ahankaara or ego arises as agent for all transactions with the world using BMI. Thus ego is

nothing but notion that I am this where this keep shifting from Intellect to mind to body. This identification that I am this is so complete that it is very difficult to drop this identification. Because in this identification as an ego, there is an inclusion and exclusion involved. I am this (ahankaara or ego) – involves an exclusion of - I am not that, and also - this is mine (mamakaara, notion of mine)- involves an exclusion of - that is not mine. The survival of Ego rests in the very exclusion of what I am not and what is not mine. This forms the basis for samsaara. All **pravRitti** are only trying gain all that I like, which is currently not mine and **nivRitti** is trying to get rid of all that I do not like, which is currently mine. My likes and dislikes keep changing. What I liked at one time and obtained it with considerable effort, now I want to get rid of it, since I do not like it any more or it does not meet any more my expectations. On the other hand, in the **tat-tvam-asi** statement, the identification is not with the local this but with the global this – **idam sarvam**, that includes everything in the creation, the entire universe of objects without any exclusion involved. **Idam sarvam** involves the infinite universe in front of me as **puurnam idam**. It includes even the BMI that I am currently negating as not this, by the **neti-neti** meditation. Hence Krishna says in Gita VII 4-5– ahankaara or ego is also part of my eight fold lower (apara) nature, while my higher (para) nature is that which supports or is substantive for all this lower nature.

Bhagatyaaga lakshaNa application, therefore, requires first the disassociation of myself with this local identification. This, that I currently identify, is being limited, and in this very identification with the limited I am superimposing the limitations of the BMI on myself. Hence I suffer the consequences of that superimposed limitations. Thus the continuously changing attributes of the local BMI

are mistaken as my changing attributes. To recognize my true nature or **tvam padaartham**, which is attributeless pure existence-consciousness, I have to dissociate myself with the identification from the attributive local BMI. This dissociation is a pre-requisite before I can identify with the essence of the global objective world. In short, this dissociation of my identification with the local BMI is the essence of **sanyaasa** or renunciation. This renunciation is essential before I can identify with the global objective world. This requirement is mistaken for the external renunciation which is neither necessary nor sufficient but yet helpful in dropping the notions of I am this. Once I have renounced the identification with the local BMI, I am ready for the identification with the global objective world, which is called yoga. Thus **sanyaasa-yoga** is involved in understanding the mahaavaakya, **tat-tvam-asi**.

In the previous posts, we have addressed that -I am- is pure **saakshii**, the witnessing consciousness that I am. This we will arrive in the process of dissociation of myself with the local BMI that I intensely identify with. Identifying with the mind, I am taking the role of a knower or **pramaataa**. A question was raised pertaining to changing mind and therefore a changing **pramaataa**. Without falling into the trap of **kshanika vijnaana vaada**, we need to examine the **jnaana prakriya** or process of how the knowledge takes place and is stored. Pure consciousness is all pervading and self-luminous. The inert mind reflects the light of consciousness. That is the general background reflection called **chidaabhaasa**. As the thoughts rise in the mind, they get illumined by the reflected light from the mind. It is like moon is shining because of the sun and in the bright full moon objects can be seen by the reflected light of the moon. Moon itself does not have any light of its own. It is only the reflected

light of the sun which illumines the object. Indirectly it is the sunlight only. In fact even in a bright day, we are able to see things inside the house, not directly by the light of the sun, but by the reflected light from the sun outside. In the same way the mind reflects the light of consciousness which is all pervading and in that reflected light the thoughts that arise get further reflected. Reflection of the light of consciousness is knowledge. Now we ask, who is the **pramaataa** or knower? A simple answer is I, identifying with the mind, take the role of **pramaataa**, when objects are known via **pramaana**. This identification with the mind is the ahankaara or ego. As the mental moods change the ahankaara also changes. The knowledge as soon as it arises is stored in the memory. I, identifying with the mind, (essentially ahankaara or ego) can recollect the stored knowledge from the memory. When I am doing my Ph.D. the current knowledge as it happens, is known by me, the current ahankaara. When I recollect the past knowledge stored in my memory, the ahankaara or pramaataa was different, hence the remembered knowledge belongs to past or remembered ahankaara. Thus we have now as though two ahankaaras – the present one who knows the present knowledge and the past one who knew the past knowledge. Now when I claim I was the one who studied from first grade to yesterday's Masters, I am the same one who is now doing Ph.D. we are essentially equating the past ahankaara with the present ahankaara. Both have different attributes. Yet the equation is done without any problem because there is one common factor, I am, which was at that time with a particular attributive mind or ahankaara and now with different attributive mind or ahankaara. In this identification of myself with the common I, I am dropping all the divergent attributes and only equating the essential I that was present at that time and present now. This common I is called **pratyabhigna**. In arriving at the common I, I am essentially using the **bhaaga tyaga lakshaNa** as in

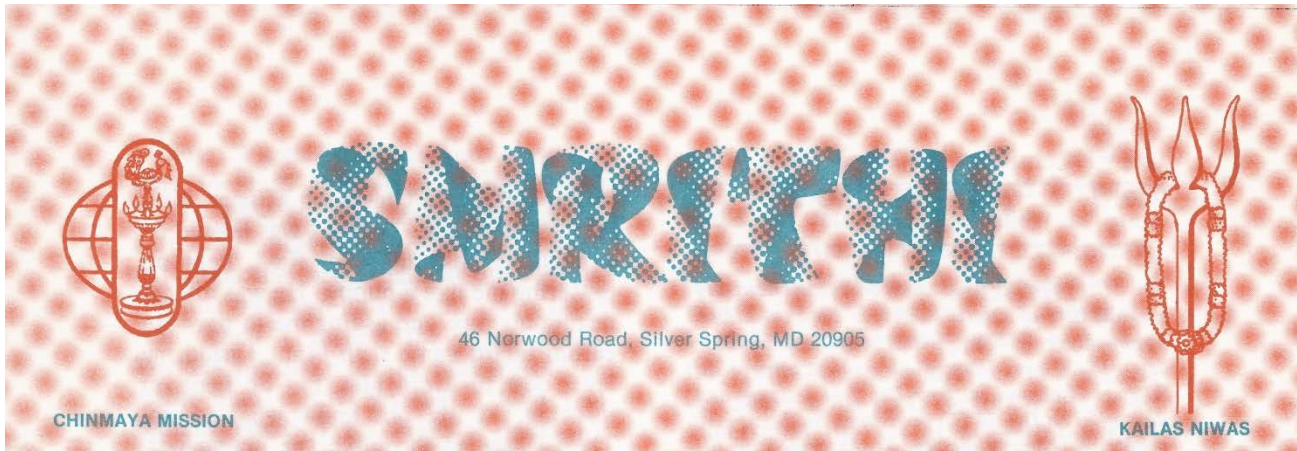
the case of the example – this is that devadatta. This is what Krishna refers to in the 2nd chapter – ***dehino2sminyathaa dehe koumaaram youvanam jaraa| tathaa dehaantarapraaptiH, dheerasthatra na muhyati||*** - I am the same one with child BMI, then the youth BMI, now with mature BMI – and Krishna extends this further to life after life- every time with a chidaabhaasa, with a subtle body reflecting the consciousness that I am. Now when I make a statement identifying myself with the ***pratyabhigna*** or ***saakshii chaitanya***, as I was the one who went through grade 1 to Masters and now doing Ph.D. equating the past ahankaara with the present ahankaara by dropping all the attributives of each ahankaara equating only the essence or substantive, I am identifying myself with the ***saakshii***. Who is doing that? Again, it is ahankaara only that is making about his ***pramaataa*** status in the past and in the present too. This is because ***saakshii*** is pure ***saakshii*** or witnessing consciousness, ever present and it witnesses even these claims that I am making now as .. when I was child I did this, and when I was a youth I did this, and now when I am mature I am doing this, etc, etc. In claiming that I am a saakshii also it is re-cognition of oneness of I am that is involved by its very presence, but appearing as though with pervasive operation by attributive ahankaara(s). We have to be clear in this since ahankaara operates at different levels of understanding.

Even in jnaani, there is ahankaara that has to operate but his ahankaara is like snake whose fangs have been removed. We become ***pannaga bhuushaNa*** where ego becomes an ornamental snake to decorate around the neck but dare not even hiss without our permission– ***chidaananda ruupaH sivoham sivoham***. Who makes those claims? It is ahankaara only by identifying temporarily for the purposes of transactions with

the objective mind. Thus cognized ahankaara is the present one, remembered ahankaara is the past one and but re-cognition of oneness of ahankaara in the past and the present and ever present is the saakshii that I am. Self re-cognition or self-realization involves recognition that I am ever present as saakshii in all transactions without myself involved where transactions are done with identification with BMI. Without transactions no knowledge can take place as we discussed before, but the self-knowledge involves recognition of the existent consciousness as ***saakshii*** – that is the meaning of tvam – arrived at by ***bhaagatyaaga lakshaNa***.

Smrithi of Smrithi

Reprint of past print issues



Vol 2 Tapovan Jayanti and Geeta Jayanti Issue, Dec 1991 No 2

"All I see is God.
The Himalayas are God. The entire earth is God.
Everything exists in Him.
Everything shines because of His brightness.
All beauty is His."

- Swami Tapovanam

Since time immemorial, many great sages have made the Himalayas their home, there to lead a life of utmost purity and spirituality. But, in modern times, there have been none among them quite like Swami Tapovanam, the Guru of Swami Chinmayananda. He was the very embodiment of *vairagya* or dispassion. Indeed, he seems to have been born with a healthy indifference to worldly comforts that inexorably urged him on to take *sannyasa* in the prime of his life. He not only preached *vairagya* to his select students, but also gave the world a consistent demonstration of this quality by the very life he lived. Once he reached the Himalayas, he never left those heights, but found infinite bliss wandering among its peaks and valleys. Totally unpretentious, he survived on whatever meager and untasty food was offered by the poor village folks, often going hungry for an entire day while trekking miles of hazardous mountain paths. That this simple, but hard life among the mountains made him as strong in body as in mind is evident from the physical feats he accomplished during his wanderings that took him from Kashmir to Kailas. Routinely, he took his bath in the icy cold waters of Ganga and on occasions he even crossed glaciers on barefoot! As Swami Tapovan himself expressed it, it was his thirst for the nectar of tranquility that drove him to wrestle with the difficulties of travel in this inaccessible vastness every year.

Swami Tapovanam's *vairagya* was matched only by his sensitivity to the beauty of nature and his ability to feel the divine in all that beauty. It is our fortune that Swami Tapovanam was also an able poet and scholar who chose to record his experiences in a literary style that is remarkable for its simplicity, sincerity and beauty of language. Reading his travelogue and autobiography is an experience no student of Vedanta should miss!

Though seldom agitated by worldly problems himself, Swami Tapovanam was a deep
- Continued on Page 4, column 2

VOL 2 SMRITHI NO 2

{ Namaste Asia, which broadcasts news and entertainment of special interest to the local Indian community on WNVS, Channel 56 on Saturdays 9:30 a.m - 10: 30 a.m., featured our resident acharya Br. Sudheer Chaitanya on their Dec 7,91 program and then again on Dec 14,91. Both times, Sudheerji gave a brief but effective message to the viewers on the need to integrate the mind in order to face worldly problems. Three of our Yuva Kendra members, Sharada Chidambaram, Bharati Soman, and Ravi Gupta also participated in the second broadcast which addressed the youth. Dr. J.K. Naidu made short announcements about the Mission activities in the Washington area.

It is our hope that we will be able to sponsor more programs of this nature in coming weeks and spread the message of Gurudev to a wider audience.

Mr. Chander Vanjani, Executive Director of Namsate Asia, and his father are no strangers to Chinmaya Mission. Mr Vanjani's father has been Gurudev's follower since the 70's when Gurudev came to New York. Our thanks are due to Mr Vanjani and the Namaste Asia staff for their interest in the Mission and the broadcast of Sudheerji's message.}

Br. Sudheerji's Telecast of Dec 7, 1991

PATCH UP YOUR PERSONALITY

Every religious master instructs us to integrate our mind and intellect. They lovingly insist that we should integrate, or patch up, our Mind and Intellect. Why do they insist? They insist because, when we integrate, adjust, or patch up our mind and intellect, our world, the world around us gets adjusted accordingly. We may not believe it... How can the world adjust when I mend my mind ? How is it possible ?

When I was in India, I was invited

by our Bangalore Chinmaya Mission for a series of lectures. There, I was hosted by a doctor. His only son, Ravi, kept on pestering me like a puppy. He was almost licking my face and asking me to play the carom board game with him. I tried my level best to avoid him, but he kept on insisting. I did not know what to do. Then I saw on the table the newspaper, which had a world map on it. I called the boy and said, "Ravi, look here. I am ready to play with you... but on one condition. You must first study this map thoroughly, and when you have studied it, I will cut the world map into many pieces and jumble them. Then you have to patch the pieces correctly intact. If you can do it, I am ready to play with you." The boy readily accepted the challenge. I thought that he would take the whole day to study the whole world.

The boy Ravi went to his room, and after only ten minutes returned saying, "Swamiji, I am ready." I could not believe it. I said, "It is impossible!", and assuming anger I said, "Ravi, look. I am serious and you should also be serious now. I will not tolerate any mistakes. If you make even one mistake, I will never play with you. No caroms." The boy took it seriously and went back to his room. And soon after five minutes he came back saying, " Swamiji, now I am sure. You please cut the map into pieces and I will fix it." Still I did not believe. However, I carefully cut the world map into many pieces, jumbled it up, and gave it to him.

After about twenty minutes Ravi returned, and when he showed me the world map, I was flabbergasted. I exclaimed, "Eh! Ravi, how could you do it?" Ravi replied, "Oh! It was very easy." I thought that he must be a geography

genius. I asked, " Ravi, how were you able to study the whole world in just fifteen minutes, and also patch it up so correctly?" Ravi replied, "Swamiji, I did not study the world map at all. Please turn the map and look on the other side." And when I turned the map, I saw Michael Jackson's picture underneath the world map. Ravi grinned. Ravi had actually patched up Michael Jackson's picture, and when turned over, the world map was found automatically adjusted.

So too, if we patch up or adjust or integrate our mind and intellect and then turn around, our world, the world around us, will automatically be adjusted. This is the secret.

Now, the question is how to patch up or adjust or integrate our mind and intellect. We can patch up or integrate our mind and intellect by study of the scriptures - by reflecting upon those ideas and trying to assimilate those ideas at the seat of contemplation. This process of study, reflection and contemplation gives us the strength, or guts, to fight against all low tendencies and false values within and without us.

**TRY ! WE CAN...AND WE MUST !
HARI OM !!**

Br. Sudheerji's Telecast of December 14,1991

DRIVE OUT BOREDOM

TEENAGERS ARE NOT CARELESS, BUT CARED LESS. Therefore they have lost the ARC ...A...R...C meaning, the Art of Right Contact.

The general complaint all over is that the

world is full of evil and surrounded by sin. We wonder how peace and happiness could be found in the midst of such diabolic distractions and disturbances. We need not despair. A rough surface is required for sharpening a dull instrument. If we know the art of applying the tool to the grindstone, the roughness of the stone will sharpen the tool. So too, in life, if we understand the art of establishing right contacts with the rude world, we can by this art of right contact, sharpen and chasten our mind and intellect.

Let us first accept that the evils of the world are not the real impediments, but it is our foolishness and lack of skill in facing the challenges. Most of us are suffering, because of our **ATTITUDE PROBLEM**. It is the **PESSIMISTIC** and **CYNICAL ATTITUDE** that is depleting and dissipating our vitality. Moreover, the newspapers report mostly the tragic and traumatic cases...as if there is no good at all in this vast world. If at all anything nice is published, it will be in such an obscure corner that even 20/20 cannot see. I mean, even careful readers cannot see.

Dear friends, let us not despair...
let us march with **OPTIMISM** and **ENTHUSIASM**...

Now, the question is **HOW?**

Our great masters have already given us the technique through a most beautiful and most meaningful metaphor in *Kathopanishad* (Ch 1, sec 3, verses 3-6).

We know that every teenager dreams of a car and begs his father for a Ferrari. But the young adult forgets that the **ALMIGHTY FATHER IN HEAVEN** has already given the most sophisticated

car, which even the Japanese cannot make. It is our own BODY...a gift of God, which is the car. This CAR, our body, is million times more expensive than brand new BMW's.

So, metaphorically, my BODY is my CAR (A LIMOUSINE). My MIND is the steering wheel with my INTELLECT as the driver. And I am the owner, the rider. I said my body is the limousine because, generally only the limo owners have drivers. So I am the owner of this body, the car, with my mind as the steering wheel and my intellect as my driver.

Now the car cannot move without the tires...What are the tires of this unique car? My sense organs - eyes, ears, nose and tongue - are the tires. What are the roads? The sense objects are the roads. Now, when I analyze the analogy, I understand that my sense organs, which are the tires, run on the roads of sense objects, driven by my intellect sitting behind my mind.

What is the purpose of launching this metaphor?

The masters point out that an inefficient driver can wreck the car. So too, if our intellect cannot control our mind, then the sense organs, running wild among the sense objects, shall wreck the body with AIDS and other deadly diseases.

On the other hand, an intelligent driver manipulating the steering wheel safely reaches the destination. So too, one who has an intelligent and inspired intellect as the driver safely reaches the destination. But if we have a drunken driver...you can imagine...he will take you to the nearest hospital.

Therefore, let us instruct our intellect, the driver, with the help of an intelligent and inspiring instructor. And by regular practice, our intellect shall master the art of manipulating our mind.

Now, simply driving without any directions and destination is foolishness. Have a brilliant IDEAL as your destination and go for it with the directions. I have my master as my IDEAL and following His foot steps is the purpose of my life.

Dear teenagers, you love cars and you have got your own new car given by the loving Father in Heaven. Drive intelligently and inspiringly and, of course, safely, because it is the law... the universal law.

HARI OM !

- Br. Sudheer Chaitanya

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SWAMI TAPOVANAM (*Continued from Page 1*)

thinker with an incisive knowledge of the practical realities of the life around him. Himself unpretentious, he despised hypocrisy everywhere, especially among the so-called sannyasis who were hard to give up their attachment to the material world. Nor did he look kindly on those orthodox, self-appointed trustees of religion who perpetuated casteism and such other social evil. At the same time, he was full of sympathy and appreciation for the difficult path that the sincere and devoted householders must tread in their spiritual life.

It was quite fitting with Swami

Tapovanam's character that he never actively sought disciples; on the other hand, neither did he turn away an aspiring student who showed not mere scholarly curiosity for knowledge but also had the required viveka and vairagya to practice that knowledge. His teaching methods were often unorthodox and only a few truly dedicated ones could continue as his disciple. That Swami Chinmayananda was one among those few, speaks volumes of our Gurudev's *mumukshutwa*, or deep yearning for spirituality.

GUIDANCE FROM THE GURU

It is our good fortune that Swami Tapovanam's spiritual guidance is available to us in the form of several letters he wrote to a devoted couple, Mr. and Mrs. Chandrasekhara Menon. We are pleased to reproduce one of these letters for the benefit of our readers of this Tapovan Jayanti issue.

"OM NARAYANA SMRITI"

*Brahmanandasram,
Rishikesh,
March 26, 1951.*

Your letter arrived here in time. As I went through it I felt immensely pleased because it was so full of faith and devotion. Here, at the very outset, I may observe that a love of spiritual life is the mature result of generations of meritorious actions.

To worship a chosen Deity is not only more easy, it is also more suited to the times. A house-holder's life is mainly one of action and those in that stage of life ought to do their best to keep their actions pure. Take a vow not to do anything impure or forbidden by the scriptures even to save your life; use your wisdom to perform every action as an act of Divine

worship without caring for its fruit - thus make all actions pure, uncontaminated by the desire for reward. This should be the first Sadhana of every aspirant. To achieve this, control over the senses and the mind is absolutely essential. Purity of action is the very foundation of all spiritual exercises. If one can't perform good deeds how can he aspire for the far loftier steps of devotion to God and realisation of Brahman?

One can worship one's chosen Deity with good deeds and moral conduct. Repeat the Mantras of the Deity, worship His image, meditate upon Him. By such acts of devotion and by the performance of good deeds (of course, without desiring their fruits) one ought to purify one's mind and concentrate it. Only a mind shorn of all impurities, of likes and dislikes becomes entitled to follow the path of Jnana whose nature is Self-enquiry. The sole means of Liberation is the immediate knowledge of Self, arising out of the enquiry of the Self. That is the goal. There it is we have to reach step by step.

The practice of "Pranayama" is not indispensable. To a mind that naturally finds pleasure in Japa and Dhyana, it is practically of little use. It is when an aspirant's mind proves unamenable to control, remains wavering and unsteady, prone to rush outward at the least provocation, that Pranayama and similar practices of Hatha Yoga are prescribed to control the mind. Therefore, give up thoughts of the kind. Practice one steady asana (posture) and sitting in the asana, engage yourself in devotional practices.

Remember God at all times. It is no spiritual life to spend a few minutes in the morning and evening thinking of God and devote all the other hours to the thought of sensuous pleasures. Think of the Lord in

gladly. Do not expect anything from anyone except Guru Krupa with out which nothing is possible. What ever we do, are our offerings unto him. If we have the right approach he will guide us. He will help us through the hard times and good. So please, have faith in your Guru and do the best you can. Leave the rest unto Him. Hari Om!!!

Jai Sri Gurudev
Jai Jagadeeswara.

- Sreedevi Kumar

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A LETTER FROM BRNI. ARPITA

{ This letter from our respected and loved Brni. Arpitaji is addressed to all of us. Members, including Bala Vihar children and Yuv Kendra youth, who want to write to her may do so; her address is Krishnalaya, Chinmaya Mission West, P.O. Box 129, Piercy, CA 95467 }

Dear Friends and Family of Chinmaya Mission Washington Regional Center

Hari Om! My namaskarams and greetings to everyone at Kailas Niwas!

I was so happy to receive, and was touched by, the very warm and loving greetings from you all in the December issue of Smriti. I wanted, also, to send my love and greetings to everyone there.

It is reported that the Kailas Niwas has been growing wonderfully in the past year. That is no surprise since there is the ever-present Grace of Sri Gurudev with you all as well as the enthusiastic guidance of Br. Sudheerji and the help of so many dedicated workers there. I think of you all often -- the devotees I was given the privilege of assisting with for a year and a

half, the classes that I enjoyed so much, and especially the loving and inspiring children and youth of the Balavihar and Yuva-Kendra who must have grown and blossomed so much since I last saw them.

Here at Krishnalaya, in which I am at the moment, there are many activities going on, most of which are in preparation for the month-long Gita Camps with Sri Gurudev. Our small group of nine residents share an intensive life of meditation, study, living, eating, learning, working as a team and a lot of Karma-Yoga, all beneath the Sweet, Divine smile of Sri Krishna and under the Divine wings of Sri Gurudev and Sri Swami Tejomayanandaji. It is a joy, and all goes on, by His Grace and Blessing.

Though many of you may be busy with preparation for the International Camp in Frostburg in July, which I'm sure will be a wonderful success, we hope that as many of you as possible will come to share the blessings of Sri Gurudev's and Swamiji's presence at the Gita Camps here in Piercy, as well. The country looks just like the foothills in the Himalayas and is a perfect place to retreat! Please come!

It would be wonderful to see everyone again, and I hope that, one way or another, we will meet again soon.

I pray that everyone there is well in all ways.

May we be ever at his feet and merge in His Divine Love --

Hari Om and Pranams,
Love and Joy in Him,

Brni. Arpita
Krishnalaya
Piercy, California

1992 CALENDAR OF EVENTS

Elsewhere in this issue you will find the 1992 calendar of events. Please save this for reference in the coming year. Also, just as a reminder, we hope you have picked up your copy of the 1992 Viswa Hindu Parishad Calendar distributed to all study groups. The calendar, which identifies all major Hindu holy days, is the cooperative effort of many area organizations including the Chinmaya Mission.

CAPITAL PROJECTS

A significant improvement made to the Kailas Niwas since the last issue has been the widening and hard-topping of the driveway and the parking lot. The project, which cost nearly \$15,000 was made possible by a generous donation from Dr. Vijayalakshmi Nimmagadda, and was supervised by Mr. Narayan Sharaf. The project was completed in time for Gurudev's arrival at the Center for the summer camp. Now, Vijayalakshmi and Narayan are studying means for better lighting along the driveway and around the parking lot.

FINANCIAL MATTERS

Even if the international camp had been "revenue neutral", it would have been considered a great success as a spiritual camp. As it turned out, the camp also was financially successful and helped us pay-off part of our mortgage and thus reduce the monthly interest payments. Still, interest payments on mortgage loans continue to be the largest expense item in our monthly bills. The Fund Raising committee, under Jagmohan Seth, is looking into alternative means to raise money to alleviate this situation.

NEW CENTER FOR VA. STUDY GROUPS

The growth in the membership of the Northern Virginia study groups has been such as to make it necessary to lease a sufficiently large facility to hold their adult, Balvihar and yuvkendra classes. For this purpose, CMWRC has arranged to lease the facilities of a Community Center in Burke Center, Va. The inauguration of the activities at the new facility was performed by Br. Sudheerji in Oct, 91. The new center, it is hoped, would not

only enable the Northern Virginia study groups to consolidate their activities but would also attract new members into the Mission. Early results have indeed been encouraging.

SWAMINI SHARADAPRIYANANDAJI'S YAGNA

Swamini Sharadapriyananda conducted a week-long yagna at the Kailas Niwas with discourses on Geeta Chapter XIV in the evenings and on Taittiriya Upanishad in the mornings. The special week-end discourses on the famous Yaksha Prasna was a highlight of Swamini's brief visit to the center.

Swamini Ganganandaji also visited the Center this summer as part of her tour of N. America.

SWAMINI PAVITRANANDAJI

It is with deep regret that we note that Swamini Pavitranandaji, the resident acharya of the Chinmaya Mission Boston Regional Center, passed away after a brief period of illness. Many of our members have personally known her and recall her scholarship, melodious voice in which she chanted Gita slokas during camps, and above all her life long devotion to the Mission.

CHANT GITA, LAND GANGA

A nation wide Gita chanting competition has been announced by the Chinmaya Mission West open to children in the age group 8 - 13. **The winner will receive two round trip tickets to India...** A similar reward also awaits the winner of an essay competition for teenagers. The essay could be on any one of the three topics chosen by Gurudev. For details please contact Br. Sudheerji (301-384-5009) or Raju Chidambaram (703-461-3785).

CMW NEWS

Congratulations to Vilasini Balakrishnan on her appointment by Gurudev to the position of Secretary of the Chinmaya Mission West. Every one would agree that she deserves the job and the job, in turn, deserves someone with her dedication and talent.

GIFT IDEAS: BOOKS, VIDEOTAPES ETC

Worried about what to give to that "someone who has everything"? Chances are that the would-be beneficiary of your goodwill is not exactly a Realized Master and could still use some help from Vedanta to increase his/her happiness quotient. Many of the Chinmaya Mission books and tapes are appropriate as gifts to friends and family members. In particular, we recommend the recent Video by Gurudev on "Logic of Spirituality". For other suggestions, please contact Br. Sudheerji.

A REQUEST TO OUR MEMBERS

The CMWRC is very grateful for the contributions it receives from the members. Often payments are made by personal checks. In this respect our Jt. Treasurer, Prakash Soman- who has the responsibility to account for all monies received- has one request to make. When you make out a check for CMWRC, please note clearly what it is for: e.g a) pledged contribution, b) a special donation including "guru- dakshina" c) purchase of books etc, or d) camp registration. This would avoid confusion and would be much appreciated. Please note that contributions and donations are tax-deductible.

A HEARTY WELCOME TO OUR NEW MEMBERS

Chinmaya Mission welcomes those of you who have joined our study groups, Balavihar and Yuvkendra classes in recent weeks. We believe that you would find our programs interesting and effective for all ages. The schedule of CMWRC activities that is being issued with this newsletter should give you a picture of the nature and extent of our activities. If you have any further question, please feel free to call any of the contact persons listed there.

It is also essential that all members have with us current information regarding their address, telephone number etc so that the Mission might serve you more effectively. If you have not already done so, please ask for the membership form and provide us the required information as soon as possible.

GURUDEV IN INDIA

As you probably already know, Gurudev has been under treatment for his heart problems for the past several weeks in India. At present he is in Sidhabari, resting and recuperating under strict orders from doctors to curtail his activities to a minimum. But Gurudev has not stopped writing letters to his devotees, as many of us here in this area can testify.

For a month or so now, area Mission members have been chanting the "Mrityunjaya" mantra at the start of all study groups and classes to pray for the health of Gurudev.

WIT'S END

Etymologists hold the view that the words "wit" and "veda" share a common root. Similarly, the words "end" and "anta" both mean the same and appear to be related.

Thus, "Vedanta", literally translated into English, becomes "wit's end"! You will remember this next time you are at your wit's end trying to grapple with some abstract concept in Vedanta.

CHINMAYA MISSION
WISHES ALL ITS MEMBERS
HAPPY HOLIDAYS
AND A VERY HAPPY
NEW YEAR

Smrithi is a news letter published by Chinmaya Mission Washington Regional Center. Editor: Raju Chidambaram (703-461-3785). Editorial Board: Vilasini Balakrishnan, Br.Sudheer Chaitanya, Nanik Lahori, and K. Sadananda. All articles, letters to be sent to Editor (Smrithi), CMWRC, 46 Norwood Rd, Silver Spring, Md 20905. Last date for next article: Feb 20, 1991.

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Chinmaya Mission Pledge

We stand as one family bound to each other
with love and respect.

We serve as an army, courageous and disciplined,
ever ready to fight against all low tendencies and false values,
within and without us.

We live honestly the noble life of sacrifice and service
producing more than what we consume
and giving more than what we take.

We seek the Lord's grace
To keep us on the path of virtue, courage and wisdom.
May Thy grace and blessings flow through us to the world around us.

We believe that the service of our country
is the service of the Lord of lords
And devotion to the people is devotion to the Supreme Self.

We know our responsibilities
Give us the ability and courage to fulfill them.

Om Tat Sat



46 Norwood Road, Silver Spring, MD 20905