

# Chinmaya Smrithi



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

Volume 23, Number 5, September 26, 2013

## Events & Library

- Events and Links
- News Briefs
- Likhita Japa Announcement
- Chinmaya Sanchar
- Chinmaya Somnath Construction Progress

## Bala Vihar

- Stop Wastage, Humans! – Ojas Phadke
- Poems – Anisha Sankar
- 2013 Frederick Summer Camp – Priya Tandon and Diya Rawal

## Youth

- CHYK Led Hanuman Chalisa Chanting

## Study Groups

- Vedanata Study in Washington DC Area
- Self-Unfoldment Summaries – Chapter 7

## Vedantic Thoughts

- Series: Jnana Yoga – XV – Acharya Sadananda



Summer Camp Children learned and performed Yakshagana at Chinmayam on August 16, 2013

## Calendar and Upcoming Events

### Upcoming Events

- Sat Oct 5 – 5K Walk/Run organized by Chinmaya Somath Bala Vihar to benefit CORD Sri Lanka. Event will be at Leesburg VA
- Sat Oct 5 – Diwali Mela, organized by UHJT: United Hindu Jain Temples, at Fedex Field, Landover MD (Home of Washington Redskins Team). CMWRC is a member of UHJT.
- Sat Oct 5 and Sun Oct 6 – Navaratri Celebration during Bala Vihar Common Time, locally at all chapters
- Sat Oct 26 – Deepavali celebration at Chinmayam 5-10 PM
- Sat Nov 23 – Annual Fund Raiser

### Study Groups

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

### Bookstore/Library

- Please contact Mr Vijay Singh by email at [publications@chinmayadc.org](mailto:publications@chinmayadc.org) to order any books, CDs, DVDs, etc.. Browse online at [www.chinmayapublications.com](http://www.chinmayapublications.com)
- Srimad Bhagavad Gita with Sri Gurudev's commentary is online at [www.myholygita.com](http://www.myholygita.com)

### Next Issue

- Articles for the next regular bi-monthly issue - September 2013, are due by September 1<sup>st</sup>, 2013
- Email submissions to [smrithi@chinmayadc.org](mailto:smrithi@chinmayadc.org). Submission instructions at [www.chinmayadc.org](http://www.chinmayadc.org).

### Useful Links:

CMWRC – Washington Regional Center [www.chinmayadc.org](http://www.chinmayadc.org)

Central Chinmaya Mission Trust [www.chinmayamission.com](http://www.chinmayamission.com)

Chinmaya Mission West [www.chinmayamission.org](http://www.chinmayamission.org)

Chinmaya International Foundation, E-Vedanta Course [www.chinfo.org](http://www.chinfo.org)

Washington Region – Northern VA Chapter website [www.chinmayasomnath.org](http://www.chinmayasomnath.org)

Washington Region – Frederick MD Chapter website [www.chinmayafrederick.org](http://www.chinmayafrederick.org)

Washington Region – Richmond VA Chapter website [www.chinmayadc.org/ActivitiesRichmond.htm](http://www.chinmayadc.org/ActivitiesRichmond.htm)

### Please Note

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

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

*Sitaram Kowtha, Raju Chidambaram, Acharya Vilasiniji, Acharyas, Chapter Coordinators and Teachers. & BV students – Nishant Carr, Siri Neerchal, Ananya Krishnan, Arthi Bala, Priya Tandon, Maya Ramani, Roushini Manjunath, Anvitha Kambham, Radhika Agrawal, Megha Karthikeyan, Alay Shah, Nitin Chetla, Srutha Srinivasan, Atman Panigrahi, Vishnu Dharmaraj, and Keshav Kowtha*

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

## News, Notes and Flyers

### CMWRC Events Held

- Sadhana Day and Sri Gurudev Mahasamadhi aradhana was observed at Chinmayam on Aug 3rd.
- 2013 Children's Summer Camp was conducted during July 22 – Aug 16 in Maryland.
- CHYK Retreat for youth and young professionals, organized by CHYk DC and conducted by Acharya Vivekji with over 50 participants, was held the weekend of Aug 23-25 at Chinmayam.
- Bala Vihar 2013-14 sessions were launched during the weekend of Sep 7-8, locally at all CMWRC chapters, with Ganesh Puja, and parent-teacher-student open-house.
- On Sat, September 7, CHYK DC led Hanuman Chalisa rendering in 3 Ragas, inspired by Pujya Guruji's "Swaranjaneya" CD, as CMWRC participated and contributed to 100,000 times chanting of Hanuman Chalisa organized by Sri Bhaktha Anjaneya Temple (SBAT).
- On Sun, September 15, US Army Chaplain, Captain Pratima Dharm addressed Chinmayam congregation. She recited words of Swami Vivekananda to honor those who lost their lives on September 11 and those who serve so that our freedoms are protected. The Bala Vihar children joined her in singing the National Anthem.

### Announcements

- Bala Vihar session for 2013/2014 session are underway, and registration is still open. Visit [www.chinmayadc.org](http://www.chinmayadc.org) or chapter websites for more information and registration.
- Chinmaya West Newsletter for September 2013 is available at Chinmaya West website: <http://www.chinmayamission.org/cmwnews>
- Thursday Night Vedanta class, conducted by Pujya Swami Dheeranandaji, commences at Kailash Niwas on Oct. 3 at 7:45 PM. The topic is "Upadesa Sara" by Bhagavan Ramana Maharishi.
- Likhita Japa: Every individual member of CMWRC family is invited and encouraged to participate in a unique event. Pujya Swami Dheerananda has given the mantra - 'Om Sri Chinmaya Somnathaya Namah' that participants will write 108 times in a specially prepared booklet. After completing the writing of the japa mantra, the family can offer their booklets with a suggested donation of 11.00 dollars or more. The booklets will be placed inside the altar shrine under the Murti of Lord Somnath and will become a part of that shrine at the new Chinmaya Somnath facility.

### Current/Upcoming CMWRC Events

- Navaratri Celebrations – Oct 5 and 6, locally at all chapters during Bala Vihar common time
- Community Diwali Mela, organized by United Hindu Jain Temples of Washington DC (CMWRC is a member), will be held on Saturday, October 5, at Fedex Field in Landover MD, from Noon – 10 PM.
- Deepavali Celebrations - Saturday October 26 at Chinmayam, 5 – 10 PM
- Annual day Fundraiser – Saturday, November 23 – details will be announced shortly
- Gita Chanting Competition – Look for announcements and registration information soon.





## Likhita Japa: Om Sri Chinmaya Somnathaya Namah

### Unique Once-In-A-Lifetime Opportunity to participate in the Likhita Japa for Chinmaya Somnath



All of you must be aware that we are very close to the completion of the Chinmaya Somnath facility. As the centerpiece of this beautiful building, we will have a Murti of the presiding deity (Lord Somnath) and a Spatika Linga representing Lord Somnath. As a part of the construction and consecration of the facility, we invite all adults and children to participate in the Likhita Japa for Lord Somnath. Likhita Japa is the practice of repeating a mantra by writing it repetitively. The process involves the purification of body (through the process of writing) and the purification of mind (by focus on the mantra). Puja Swami Dheerananda has given the mantra - 'Om Sri Chinmaya Somnathaya Namah' that participants will write 108 times in a specially prepared booklet. After completing the writing of the japa mantra, families can offer their booklets with a suggested donation of 11.00 dollars or more. The booklets will be placed inside the altar shrine under the Murti and will become a part of that structure. Your collective prayers through body (tan), mind (man) and monetary offering (dhan) will become integral part of the altar and offer the energy to sanctify the shrine for 'Our Children, Our Future'.

Booklets will be available starting this Sunday near the reception desk/bookstore. Pick up a booklet for each member of your family and participate in this project. The booklets should be completed and returned by the end of October when they will be imbedded into the altar.


**Chinmaya Mission®**  
**Washington Regional Center**


**Chinmaya Somnath**  
 Our Children Our Future

**Chinmaya Somnath**  
**Ashtottara Shata Likhita Japa**

जयतु जयतु केन्द्रो नूतनश्चिन्मयाख्यः  
 भवतु भवतु चात्र वेदवेदान्तबोधः ।  
 भजतु भजतु भक्त्या देवमादि जना वै  
 वसतु वसतु लोके शोभनः कर्मयोगः ॥

jayatu jayatu kendro nūtanāśchinmayākhyah  
 bhavatu bhavatu cātra vedavedāntabodhaḥ ।  
 bhajatu bhajatu bhaktiā devamādīn janā vai  
 vasatu vasatu loke śobhanaḥ karmayogaḥ ॥

May the new Chinmaya Mission center shine victoriously.  
 May there be study and teaching of Veda and Vedanta here.  
 May all members worship God with devotion and  
 may there be the beautiful spirit of Karma Yoga in the hearts of all.  
 – Swami Tejomayananda,  
 Worldwide Head of Chinmaya Mission

NAME: \_\_\_\_\_

## Chinmaya Somnath Construction Progress

As of Aug 30, 2013

There has been substantial progress in the construction of Chinmaya Somnath during the month of August. Main floor roof work has been completed and inspected. The roof of the lobby area will be completed in September. Brick (masonry) work on three sides of the building has been completed and on the fourth side, work has begun.

Dry wall work in the Cellar area began in August and about 30% of the work has been completed.

### Current Work

#### Cellar – Classroom Areas

- Electrical Metal Conduit completed (Home-Runs) & Metal Conduit Distribution Cabling is about 90% complete
- Plumbing Waste/Vent is about 95% complete and inspected
- Metal Duct work is about 65% complete; Variable Air Volume equipment has been received and is being installed
- Metal Framing & Electrical Inspections have been completed on interior walls and drywall is being installed, about 30% drywall work has been completed

#### Lobby Area

- Wall Framing is about 98% complete
- Electrical Rough-ins are about 15% complete and rest room equipment and other plumbing hardware is being installed.

#### Sanctuary Areas

- Roof Drain piping work is about 95% complete
- Perimeter wall framing is about 98% complete
- Brick veneer on roof-to-wall is 100% complete
- Brick veneer on exterior wall is about 50% complete

- Roofing has been installed and inspected



### Upcoming New Work

1. Roof of the Lobby area to be completed in early September
2. Substantially complete masonry work
3. Commence with installation of EIFS
4. Install windows in the class rooms and outer periphery of building will commence in September
5. Complete wall framing of Sanctuary Floor



## Overall Schedule

We are currently in the process of finalizing the design of the pedestal for Shiva Murthy in the shrine area. Substantial completion by the contractor is still scheduled for the end of Dec. 2013. Installation of furnishings will occur thereafter.





# CHINMAYA SANCHAR

An offering by CCMT in association with Tekworks



Hari Om

Central Chinmaya Mission Trust launches Chinmaya Sanchar – the Official Chinmaya Mission Mobile App offering you vedic wisdom for modern living from the world renowned revered exponents of vedanta His Holiness Swami Chinmayananda, Swami Tejomayananda and other Acharyas of Chinmaya Mission on your mobile devices.









Available Now on  
Mobile App Stores



Register

Chinmaya Sanchar offers you :

-  Talks and satsangs from Acharyas of Chinmaya Mission in video & audio format
-  Holy Gita: slokas in sanskrit, translation and commentary by Swami Chinmayananda
-  Stories, giggles and informative information for kids
-  CHYK Corner: inspirational stories, zenyasi, thinktoons, prayers and inspirational videos
-  Current news, events and itinerary of Swami Tejomayananda
-  Wallpapers and ringtones

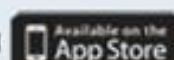
This knowledge would enliven us, re-charge us and help us face the challenges of life with courage and confidence. This can be accessed @ any place @ any time and any number of times. Subscribe today and get drenched in the nectar of devotion. [Click here to subscribe](#)



iPhone



iPad



Google play



BlackBerry



## Stop Wastage, Humans!

*Ojas Phadke*

*Tapovanam, Frederick Chapter*

Have you ever gone to a restaurant and gotten food? Yes, I'm sure that everyone has. But did you finish all of the food that you ordered? Most people are only able to do this a small portion of the times that they go out. Usually, you will see waiters come by and pick up food that people did not eat. Sometimes customers even order the food and then only eat one or two bites because they don't like it. While this is also a waste of money, it is also a waste of food. The people who prepared that food wasted their time in cooking. And think about where that extra food could potentially be: to some person that really needs the food. It could save their life. There are many people in the world who are starving and dying because of a lack of food, and yet here we are throwing food away. What would those people think if they saw us? At school, when you collect all of your trash to put it in the trash can, you can see so much food that hasn't been consumed.

The same situation occurs with fresh water. I'm sure everyone has accidentally left the tap running before, myself included. However, opening a full or quarter tap would serve the same purpose as leaving the full tap open. Just think: there are people that live in deserts who cannot even see water on a regular basis. Dr. APJ Abdul Kalam, former Indian President, has produced a documentary examining the state of our world's fresh water supply in 2070. It shows a clear perspective on the issue and is what really got me thinking about how much we humans waste.

Right now we see beautiful roses and a variety of flowers in our gardens because the plants get enough water. Without any fresh water, not as many plants would be able to grow, meaning a decline in

oxygen levels. The plants and trees help create conditions which bring rain clouds. With the world population rapidly growing, it will be even harder for people to survive with a declining amount of water. Global warming and pollution are also causes of this trend. Much of the stuff that we throw away could alternatively be recycled. For example, we waste so much that there is nowhere to put trash in Maryland, and the majority of trash goes to Pennsylvania. Transporting the trash would increase gas consumption and cause even more global warming as well as the faster evaporation of water. Developed countries are the greatest contributors to these wasteful and polluting actions, mainly because of rapid technological growth in those countries. Where will the world be if we keep letting this happen? The human race could grow extinct, and it is up to our generation to prevent that. Technology is only a tool to help us just like recycling is. The change has to come from within us to make that effort. It is our choice: do we want to keep letting this happen and only live for 50 more years, or do we want to keep going until Mother Nature stops us? Which way are we going?



## Poems: A Beautiful Blue Sky and The Moon

*Anisha Sankar*

*Sundaram Bala Vihar Student, Silver Spring*

### A Beautiful Blue Sky

See the beauty of the Light Blue Sky

Feel her warm embrace

Look into her sapphire eyes

Look into her cheery face

Look at her beautiful wispy white dresses

Peer into her pure heart

Watch as she dances and sings

And you'll love her from the start

She welcomes everyone with her warm smile

Which as beautiful as the stars

Everyone in the universe agrees with that,  
even the aliens from mars

### The Moon

Its glow brightens a dark mysterious night,

Watching over everyone with its crisp face,

Such a beautiful, pure, gleaming white

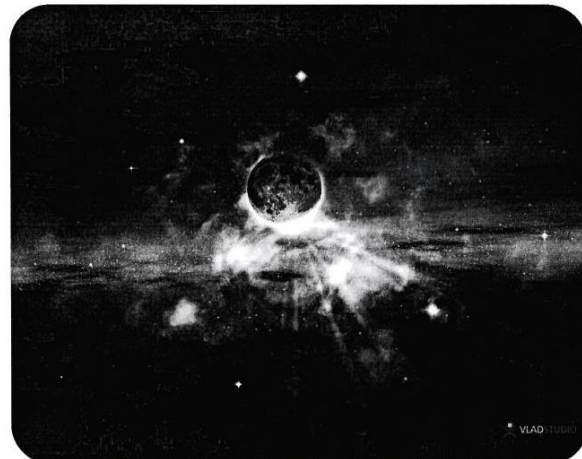
It sits up in the sky wherever you go

It looks like a large, full, magnificent O

And when it's much past noon

In the sky you can see a beautiful glowing moon

- Anisha Sankar



## 2013 Summer Camp - Frederick

*Priya Tandon and Diya Rawal*

Hari Om!

During this past summer I was able to participate at Chinmaya mission Frederick's first ever summer camp as a youth volunteer. I was very excited to be able to get the opportunity to help out in this camp by simply doing what I love most, which is playing with children. The camp's motto was "We can, We must, and We will" and as a youth volunteer I was able to help in teaching this very beautiful quote to kids through fun lessons and games. The camp was organized so that not only did the children go to their specific classes to learn about the basics of Bhalvihar in creative and unique ways, but to also be able to participate in clubs they might have not thought of before. Our summer camp offered a tennis class, chess class, and dance class in which the children could pick where they wanted to go each day and spend one hour with the instructors learning the basics of their chosen activity. As a youth volunteer I was assigned to our youngest class offered at the camp, where I was able to put my creative abilities to use and help the kids understand and memorize our pledge through fun games and activities. On the last day of the camp all three classes came together and preformed a small annul day for the parents showing what they had learned in the past five days. Also, not only did the individual classes showcase something but as did the dance class, which performed a beautiful Bharatnatyam piece directed by Frederick chapters very own Smurthi Hariprakash. To top things off Krishnapriya (another youth volunteer) and I taught everyone at camp our theme song and together as a whole group sang it for our annul day performance. It was truly a wonderful experience and I as a youth volunteer

enjoyed very much to be able to take a small part in this five- day camp and would highly encourage other teens to volunteer and do something similar during their summer breaks. Luckily I wasn't the only one who thought so and below Diya Rawal, a participant of the camp, has written a few short paragraphs on her experience at Frederick Chapters Bhalvihar summer camp. (Below is also the summer camps theme song. We can, We must, We Will)

Hari Om.

Priya Tandon

\* \* \* \* \*

Hari Om!

My name is Diya Rawal and I am 9 years old. I heard about the Frederick Chinmaya Mission Camp this year through Chinmaya Mission and was very excited to participate in the camp. I had a lot of fun at the camp because I learnt lots of new stuff and also made very good friends. I learned about Bhagwad Geeta, Satyavadi Raja Harishchandra, Karna, Helen Keller, Alexander Graham Bell and the Wright Brothers. Also, we did exciting stuff like making scrap books, doing arts and crafts and also learning a Bharatnatyam dance, which I've always wanted to learn. It was fun doing Heena and having pizza with my friends and teacher on the last day of camp as a party.

My teacher – Meera Aunty was amazing. She taught me a lot of stuff and was very nice to me. I loved being her student and I don't think I can ever forget her. She is very sweet and kind. Also my

Bharatnatyam teacher Smruthi was very good and wonderful. I wish one day I can dance like her.

Thank you,

Diya Rawal

I had a great time at the camp and will wait for the camp next year.

\*\*\*\*\*

**We Can, We Must, We Will!**

(Plain font: Girls and **Bold font:**  
**Boys)**

**HUMMING...**

We can give  
We must give

Live to give together

**We can give  
We must give**

**Live to give together**

Tender care and a prayer

**Tender care and a prayer  
We can, We must, We will!**

We can, We must, We will!

We can care

We must share

With laughter in the air

**We can care**

**We must share**

**With laughter in the air**

Be kind and fair, serve and share  
**Be kind and fair, serve and share**

We can, We must, We will!

We can, We must, We will!

We can thank

We must thank

The gift of one-another

**We can thank**

**We must thank**

**The gift of one-another**

Be grateful, Ever cheerful

**Be grateful, Ever cheerful  
We can, We must, We will!**

We can, We must, We will!

We can love

We must love

And respect one-another

**We can love**

**We must love**



**And respect one-another**

God is One, in every-one  
**God is One, in every-one**  
We can, We must, We will!

We can, We must, We will!

We can grow

We must glow  
Be joyful every-where

**We can grow**

**We must glow  
Be joyful every-where**

Be peaceful, Never fearful  
**Be peaceful, Never fearful**  
We can, We must, We will!

We can, We must, We will!

(Chorus Boys and Girls together)

We can, We must, We will!

We can, We must, We will!

We can, We must, We will!

**HUMMING ... 3 TIMES ...**



## Event Report: Hanuman Chalisa Chanting at Anjaneya Temple

*Submitted by Sri Gopalakrishna*

CMWRC recently concluded a spiritually elevating program in Sri Bhaktha Anjaneya Temple (SBAT), Frederick, MD. CWMRC was one of the many organizations that participated in the the Laksha Hanuman Chalisa (marathon chanting of Hanuman Chalisa 100,000 times), conducted by SBAT, in connection with the SBAT Laksha Chaleesa Bhoomi Puja Mahotsav, scheduled for 2nd week of September 2013.

Around 45-50 Chinmaya Mission members from Virginia and Maryland chanted the Hanuman Chalisa on Saturday, September 7, 4.00 - 6.30 P.M. at the SBAT Temple. Many of these participants traveled over 50 miles to participate in the event. The chanting was led by the Chinmaya Yuva Kendra youth (vocal and mridangam) and supported by Mission members. The group rendered Hanuman Chalisa in three ragas (Gavti, Yaman and Mishra) following the rendition by Pujya Guruji in the Swaranjaneya CD. The group chanted the Chalisa 7 times in each of the ragas for a total of 21 times. The program concluded with the Rama-Pancharatna Stotram and Hanumat Stuti, rendered by a few Chinmaya Bala Vihar children, followed by the evening puja by the SBAT priests with samashti sankalpa. The program was melodious, vibrant and uplifting. Mahaprasadam was offered to all devotees after the program.



## Vedanta Study Across Washington DC Area

*Compiled by Vijay Kumar*

Sri Vijay Kumarji guides and assists with Study Groups. This list was updated as of September 2013. [The information is organized as follows: Location Title; When; Text; Location, Host and Contact Info; Acharya or Study Group Lead and Contact Info]. This information is also posted on [www.chinmayadc.org](http://www.chinmayadc.org) website – look for Study Groups. Please contact Vijay Kumarji at [vijaykumar@rocketmail.com](mailto:vijaykumar@rocketmail.com) with any questions.

### MARYLAND CENTER CLASSES

1. Chinmayam 1 Every Saturday 10:30 - 12:00 N  
Bhagavad Gita Chinmayam-  
Vydhinathan 240.695.3302 Swami  
Dheerananda swami.dheerananda@gmail.com  
301.384.1204
2. Chinmayam 2 Every Sunday 10:30 - 12:00 N  
Bhagavad Gita Chinmayam- Mehul  
Mehta 301.351.1552 Swami Dheerananda  
swami.dheerananda@gmail.com  
301.384.1204
3. Chinmayam 3 Every Sunday 1:30 - 3:00 PM  
Bhagavad Gita Chinmayam- Sudesh  
Nimishe 202.492.4930 Swami  
Dheerananda swami.dheerananda@gmail.com  
301.384.1204
4. Frederick Every Sunday 10:30 - 12:00 N  
Bhagavad Gita Walkersville MS- Shiva  
Vanam 301.874.5796 Sankaran Nayar  
smnayar@gmail.com 301.299.9450

### MARYLAND VEDANTA CLASSES

1. Kailas Niwas Every Thursday 7:45 - 9:15 PM  
Upadesha Sara Kailas Niwas- Raja Kirkire  
240.938.6024 Swami Dheerananda  
swami.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

1. Chinmayam 2 Every Sunday 8:45 - 9:45 AM  
Jnana Saara Chinmayam  
301.384.5009 Chetana Neerchal  
cneerchal@gmail.com 202.725.2668
2. Gaithersburg Every Saturday 7:30 - 9:00 AM  
Bhagavad Gita Ravi & Meera  
Ravichandran 301.279.0434 DC Rao  
dcraox@gmail.com 301.530.8961
3. Rockville 1 Every Monday 6:30 - 8:00 PM  
Viveka Chudamani Sangamesh  
Konaraddi 301.874.5922 DC Rao  
dcraox@gmail.com 301.530.8961

4. Frederick- Devi group 1st & 3rd Friday  
7:00 - 8:30 PM Lalitha Sahasra Nama  
Rotating Location - Lakshmi  
301.663.3738 Sukanya Sathya  
sukisathya@yahoo.com  
301.694.5010
5. Germantown Every Sunday 9:00 - 10:30 AM  
Bhagavad Gita Jaya Neti  
301.972.4939 Vijay Kumar  
vijaykumar@rocketmail.com  
571.276.7828
6. Clarksville Every Saturday 9:30 - 10:30 AM  
Self Unfoldment Sitaram Kowtha  
410.531.9923 Sitaram Kowtha  
skowtha@verizon.net 410.531.9923
7. Rockville 2 Every Saturday 9:30 - 11:00 AM  
Patanjali Yoga Sutra DC Rao  
301.530.8961 DC Rao  
dcraox@gmail.com 301.530.8961
8. Chinmayam 3 Alternative Fridays 7:30 -  
9:00 PM Upanishad Ganga  
Chinmayam/ Aravind Bhagawat  
301.318.6257 Vijay Kumar  
vijaykumar@rocketmail.com  
571.276.7828
9. Chinmayam 4 Alternative Fridays 7:30 -  
9:00 PM Upadesa Saara Chinmayam/  
Aravind Bhagawat 301.318.6257 DC Rao  
dcraox@gmail.com 301.530.8961

#### **VIRGINIA CENTER CLASSES**

1. Chinmaya Somnath 1 Every Sunday 10:25 -  
11:00 AM 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 Pramilaaji  
pramila@cox.net 703.759.3954

3. Chinmaya Somnath 3 Every Sunday 11:10 -  
11:50 AM Bhaja Govindam Herndon  
High School 571.921.4893 Shyam Harohalli  
sharohalli@verizon.net 703.222.5866

#### **VIRGINIA VEDANTA CLASSES**

1. Vienna 1 Every Saturday 9:00 - 10:30 AM  
Swetaswara Upanishad Bishnu Poudel  
703.759.3954 Acharya Pramilaaji  
pramila@cox.net 703.759.3954
2. Durga Temple - 1 Every Sunday 9:30 -  
10:30 AM Panchadasi- Session 1 Jay  
Kalathil 571.331.2011 Acharya Sadaji  
kuntimaddisada@yahoo.com  
703.879.6090
3. Durga Temple - 2 Every Sunday 10:45 -  
11:45 AM Panchadasi- Session 2 Jay  
Kalthil 571.331.2011 Acharya Sadaji  
kuntimaddisada@yahoo.com  
703.879.6090
4. Vienna 2 2nd & 4th Thursday 7:30 -  
8:30 PM Tatwa Bodha Karthik  
Balasubramaniam 703.589.8687 Acharya  
Pramilaaji pramila@cox.net  
703.759.3954
5. Vienna 3, Devi Group 1st and 3rd Fridays  
11:45 - 1:45 PM Mukunda Mala  
Vanitha Venugopal 703.255.2536  
Acharya Pramilaaji  
pramila@cox.net 703.759.3954
6. Dulles- Vanaprastha Every Thursday 7:00 -  
8:00 PM Kenopanishad Rotating  
Location- Ram Krishnan 703.729.4882 Acharya  
Anantji anant\_sarma@hotmail.com  
703.574.3854

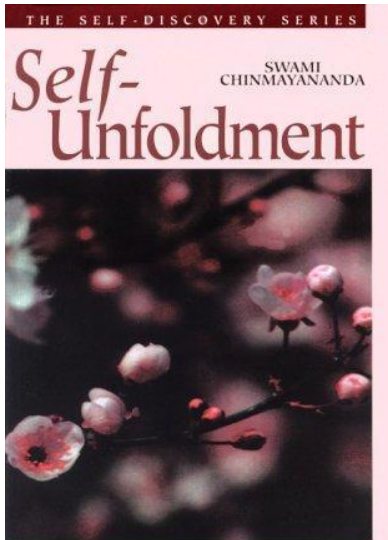


**VIRGINIA STUDY GROUPS**

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  
703.542.7837      Neeti Gandhi  
neetnil@gmail.com      510.552.8558
3. Herndon      Every Friday      7:30 - 9:00 PM  
Bhagavad Gita      Rotating Location  
703.904.0171      Vikram Prabhu  
vprabhu1@gmail.com      703.904.0171
4. Falls Church      2nd and 4th 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
7. Vienna 4      Alternative Sundays      5:00 -  
6:30 PM      Bhagavad Gita      Uma Godavarthi  
703.759.0657      Vijay Kumar  
vijaykumar@rocketmail.com  
571.276.7828

## “Self-Unfoldment” Summaries

### Chapter 7: Values



*Editor's Note: This series provides 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 (10<sup>th</sup> - 12<sup>th</sup> 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.*

Much of what we see today as part of our abundant lives were only mere ideas yesterday in the minds of a few men and women. Those ideas would not have become a reality if those men and women had not had the will and determination to put their ideas into practice. All people of great achievement have had the blessing of tremendous will power.

The will to face the challenges we encounter is born out of our own courage of conviction. The lives of all great people reveal to us that the basic necessity for the development of a strong will is the ability to live up to one's intellectual convictions and to act in harmony with them.

#### Satyam (Truth)

When we live in the spirit of our intellectual convictions, we live in truthfulness (satyam). Only the intellect has the capacity to keep our values and ideals in place despite all external challenges. When we allow our ideals to be broken by our own weakness of mind, we compromise – and end up living a life of dishonesty (asatyam).

We must be ready to consider and reconsider an ideal a thousand times if necessary, and in light of all evidence available, be ready to accept or reject it. But once we accept an ideal as ours, we must discover in ourselves the heroism to live up to it at all times. This is called truthfulness, the source of the will and the courage to act upon our deepest convictions.

The most important trait in an eminently successful person's life is integrity – an inflexible, undaunted, and firm integrity or truthfulness at all levels of activity. Once one has developed in himself or herself an indomitable integrity, one finds that he or she is the master of every challenge and every situation.

The nobility inherent in integrity is rooted deep in the quality and beauty of our intentions. If the spring of our thoughts is pure and if we have the heroism to live unfailingly the great ideals we believe in, despite adversity, we will have cultivated integrity, our great inner treasure. With each apparent failure, with each insurmountable obstacle, with each moment of social criticism, or even with merciless ridicule endured, we steel our nobility and reinforce our determination live the honorable life, consistent with our ideal. Such individuals are true evolvers. Naturally, integrity is the essential secret of an eminently successful life.

#### Brahmacharya (Self Control)

After we develop the will to act according to our convictions, we have to find the energy required to produce the results we envision.

When we have no control over our sense organs, we have no control over the world. We become slave to it. At the beck and call of the world, we let our energies run dry, dissipating all vitality from our personality. If a society is made up of such exhausted and empty human beings, no scientist can help improve it, no politician can save it and no economist can develop it.

The attitude of intelligent contact with the outside world is called Brahmacharya. At the body level, it means

controlling the senses. The physical entity in us seeks to gain sense gratification: eyes wish to see beautiful colors and forms; tongue craves for good food; nose likes to smell pleasing fragrances; skin invites soft sensations and the ears want to hear pleasing sounds. When we live in continual seeking of sense gratification and sensual demands, we become slaves to our senses. Brahmacharya does not mean total denial, but it means living in self-control with respect to all our sense-enjoyments.

The wise words of sages say that we should enjoy the world without becoming a slave to it. A word of caution – if we abruptly deny ourselves sensual pleasures to follow spiritual values blindly, the result is suppression. When suppression continues for a period of time, it leads to bitterness, frustration and cynicism. The other extreme is to indulge without limits, and that leads us into an abyss of animalism.

Thus, brahmacharya is to learn to regulate our physical indulgence, but not deny it to the extent of causing suppression and frustration. We can control our senses by diverting our attention away from sense objects to the divine principle that enlivens them all. A brahmachari is one who is constantly engaged in the contemplation of Truth. For a person who has understood that happiness lies in the mind, not in the objects of the world, brahmacharya is not a difficult discipline to practice.

Once we conserve our energy by regulating our contact with the world, we burst forth with new dynamism to follow our ideals.

#### Ahimsa (Non Injury)

A person who is building himself up for the highest achievements must have the ability to forget the follies of others around him, the dishonesty of those working with him, and

the vulgarities of the members of his team. All cannot have true inspiration even when they are inspired. All may not have the capacity for real efficiency or the necessary constancy of purpose. Let us learn to forgive them; and if they continue to be bad, forget about them.

The principle of non-injury (ahimsa) is: "In your mind don't injure others" – never curse anyone, never wish harm to anybody. Ahimsa does not mean non-injury at the physical level. Sometimes we may have to injure another, even though the heart behind the action is full of love. Just a surgeon may have to amputate a limb of a patient, but only to make life better for her patient. Such actions do not violate the principle of ahimsa.

To practice ahimsa, let us at all times hold the positive thought of blessing everyone around us. Let our hearts flow out in love and kindness to all, wishing everyone welfare. While thus serving in the world in the spirit of ahimsa, we may at times have to give a little pain to others, but only to bless them.

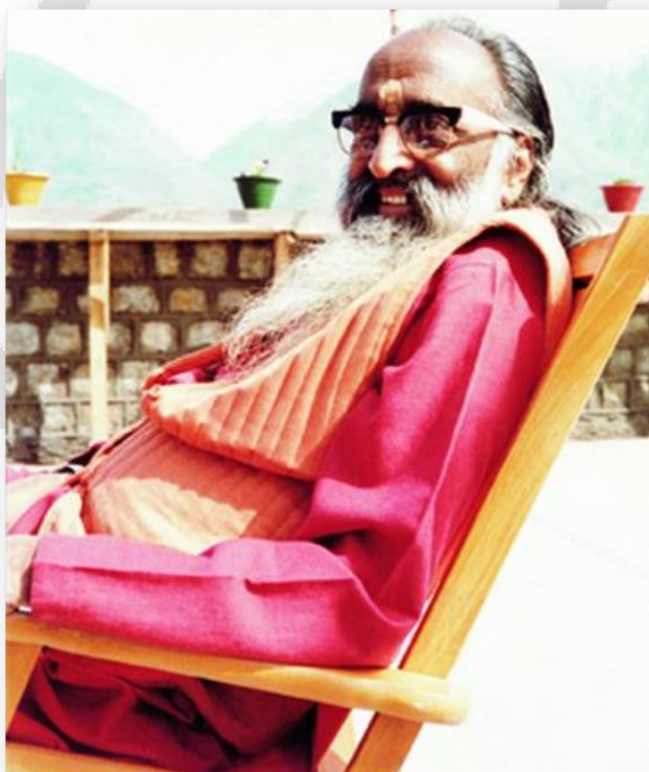
#### In conclusion

Satyam, Brahmacharya and Ahimsa are the three cornerstones upon which the edifice of Hindu culture has been built. All scriptures growing out of that tradition are but an exposition of this set of triple values.

If members of a community have no self-control, the community becomes wild.

If they have no concept of non-injury towards other communities, no peace will prevail among them. If they do not have convictions in its ideals, it cannot have a mutual and cohesive purpose.

Those generations that do decide to live according to these three values become healthy and strong not only to face the tragedies of their times, but learn to enjoy a deep tranquility in their historical era.





## Jnana Yoga and Self Realization - XV

*Acharya Sadananda*

We have addressed most of questions pertaining to the topic including what exactly involved in self-realization and the relevance of Nidhidhyaasana. Shravanam involves listening to the scriptures under a competent teacher for a prolong length of time until one is convinced of the advaitic nature of the reality and significance of the tat tvam asi statement. Reflecting on the teaching or mananam ensures clarity in understanding without any doubts. Conviction arises only when it is understood as a fact and not just as thought or good idea. Self-Knowledge with conviction removes only self-ignorance. However, knowledge does not remove ignorance generated vaasanaas. Thus knowledge removes both sanchita and aagaami karmas, since notional kartRitva bhaava i.e. notion that I am a doer is sublimated with the knowledge. However the praarabda karma that was the root cause for the birth of that particular BMI of jiiva remains until that BMI drops out. These vaasanaas propel at body, mind and intellect levels desires and actions in the world. Hence jnaani who has understood that I am is the pure existence-consciousness can remain as the witnessing consciousness, witnessing the drama occurring at the BMI level. In order not to get carried away by the habitual actions and involvements due to vaasanaas at the BMI level, one has to constantly keep the knowledge in the mind until that awareness of the knowledge itself become habitual for the mind. Nidhidhyaasana is essentially developing that habitual understanding of my true nature by abhyaasa and vairaagya or constant practice and detachment to the worldly affairs. This involves internalizing the knowledge that I am sat-chit-ananda swaruupa, and everything that is occurring at transactional level is only mityaa or superimposition on the reality that I am, and therefore can never disturb me, the existent-conscious entity. That niShTaa or firm abidance in that knowledge is what is called jnana niShTaa or brahma niShTaa or aatma nishTaa. That everything that I perceive is mithyaa has to get ingrained during all transactions that are propelled by

vaasanaas that were accumulated due to ego-centric actions performed when I was ignorant. This is done until the praarabda gets neutralized. There are two factors that keep the BMI of a jnaani. One is the praarabda of the BMI and the other is the samashTi (combined) karma of all others who are in need of a realized master for their evolution.

A typical question that is asked is – does jnaani posses praarabda? This can be answered at two levels. The first answer is no, jnaani does not have it – Nay, even ajnaani does not have it either. Praarabda and vaasanaas belong to the lower prakRiti, that is, at the BMI level. Hence BMI has praarabda. Jnaani witnesses the praarabda operating on the BMI level. BMI by its very nature undergoes all the six modifications, and jnaani witnesses that as a part of entertainment or liila or vibhuuti of the Lord. ajnaani also, in reality, does not have praarabda either but by identification with his BMI the praarabda of the lower prakRiti is taken to be his own – due to ajnaana or ignorance. Hence from the point of a ajnaani, he has praarabda since he superimposes the praarabda of his BMI on to himself and therefore it belong to him, like the fellow who wants to carry the heavy box on his head, while sitting in a train in order to relieve the train from carrying that burden.

The second level of understanding is that when I understand that I am Brahman, I –become- Brahman (brahavit brahma eva bhavati is the ShRiti). Hence the BMI that is available with its praarabda is now utilized by Brahman that I am. Since I am full and happy all by myself, whatever I do now using the BMI is not motivated to gain happiness but only for the benefit of the Brahman, that is, for the totality. Thus all actions will be for loka kalyaanam only. Iswara is now pleased to use the BMI of a jnaani to help those seekers who are ready and are in need of a teacher. Scripture says any sincere student who approaches the teacher with humility has to be taught. Hence it is said that only because of divine grace one is

lead to a proper teacher that helps him in his evolution. Thus the demands by the samaShTi vaasanaas or desires of many mature saadhaks help in maintaining the BMI of a realized master. From the point of ajnaani, jnaani is performing action including teaching, etc. However, jnaani knows as part of his jnaanam that prakRiti is acting under his blessing – prakRityaivaca karmaani kriyamaanaani sarvasaH| yaH pasyati tadaatmaanam akartaarma sa pasyati – says Krishna. All actions are done by prakRiti alone and whoever sees this fact and recognizes that he is never a doer, he alone sees the truth.

We have discussed exhaustively how the knowledge takes, including the self-knowledge. Mind is required to know that I am not the mind. In fact mind alone can say that I am not the mind, just as ring, while being a ring, says that I am not the ring but I am the gold that supports the name and a form of the ring. The denial of false or superficial self is required to establish oneself in the true self; neti, neti statement of the scriptures emphasize this. The processes can be summarized follows.

The existence-consciousness that I am is all pervading. It -as though- enters into the BMI as jiiva in order to experience the world of objects to exhaust the vaasanaas accumulated in the past lives. With reference to BMI, we can call this as pure witnessing consciousness, saakshii and what is witnessed is saakshyam. The ever self-effulgent witnessing consciousness enlivens the mind by illuminating the mind. Thus mind reflects the light of consciousness and in the process, 1) mind itself becomes known as an object and 2) by its very subtlety it reflects the sentiency also. The mind being a subtle matter, and is inert or jaDam; but it becomes dynamic and sentient in the presence of consciousness. This reflecting consciousness in or by the mind is called chidaabhaasa. It is essentially ego or ahankaara. In the process of this reflection of the light of consciousness, neither saakshii nor the mind is affected. The relation between the two is called avabhaasya-avabhaasaka sambandha – illuminator-illuminated relationship. Actually this is a relations-less relationship because ontologically they belong to two different degrees of order. Saakshii has nothing to do with illumination or sentiency of the mind. Hence mind and its modifications can never affect the

saakshii. Mind and the world are anaatma or not-self with properties characteristics of: a) inertness, (jaDatvam), b) ability to be an object for knowledge since it has properties (dRisyatvam or jneyatvam or saguNatvam or one which has attributes) 3. Changeability (savikaaratvam) and 4. Limitedness (paricchinnatvam) also expressed as aagamaapaayitvam or that which comes and goes as they are spatially, temporally and object-wise limited. Most importantly, they have no independent existence. Not only for their revelation, even for their existence, they are - as though- supported by the absolute existence that I am. In fact, their existence is established only by the knowledge of their existence directly or indirectly by saakshii.

The sequence of the process is summarized here for clarity. From the point of paaramaarthikam – there is nothing other than I am which is pure sat chit ananda swaruupam – All the discussion should stop there. From the point of vyaavahaarika (essentially in the field of muula avidya), we have either a binary format i.e. atma and anaatma or triangular format (jiiva-jagat-Isvara). When the light of consciousness the self gets illumined by the mind, the self that I am takes the role of a saakshii and mind is object known. Saakshii is now – as though – a knower or pramaataa and mind is prameyam or object that is known. Mind, now using the borrowed light and consciousness from the Saakshii, becomes a pramaataa or knower in knowing the world of objects. One can say mind (ahankaara) is a knower or Saakshii indirectly via the mind and the senses as knower. As we discussed, it is like objects are known in the full moon light which is actually reflected light from the sun. Moon and the world of objects are ontologically in par. Therefore in this process both the mind and the world can get mutually affected by the process. Mental moods can change based on what I see, and what I see can influence the world of objects. This mutual vikaaratvam or modifications is part of the natural process and influenced by the vaasanaas or acquired tendencies of the mind. Sureswara says we have two types of relations between mind and the world – one is reflector-reflected or avabhaasya- avabhaasaka sambandha similar to saakshii and the mind, and the other is depending on the purity of the mind the objects of the world will be viewed with the attitude of likable or unlikable or indifferent. Here the reflected consciousness

by the mind (chidaabhaasa or ahankaara) affects and affected by the world of objects by the coat of likes and dislikes. It can become a cause of samsara if I do not shift my attention from chidaabhaasa or ego to chit or the illuminating or witnessing consciousness or saakshii that I am. The interactions gets neutralized only when I understand clearly that I am the basis or substantive for mind and the world of objects, as every object is nothing but specific attributes characteristic of the object superimposed on the substantive the pure existence. As we discussed in the last post, the perceptuality condition involves the existence of the object gets united with the consciousness of the subject, for me to become conscious of the existence of the object. The world of the objects has to join the subject that I am to have subject-object relation, for knowledge of the objects to take place. Self-knowledge on the other hand involves shifting my attention from the attributive contents of the thought (or indirectly object) to the reflected light of consciousness that I am as I become conscious of the thought or the object. Hence in the understanding of tat tvam asi statement of the scriptures, I understand I am the saakshii and also I understand I am the basis for saakshyam or the world of objects. Thus I am the substantive existence for both the subject and the object and I am conscious entity enlivening or illumining the entire world of objects – tasya bhaasa sarvam idam vibhaati – says the scripture.

Jiivan mukta: There is lot of confusion in terms of jiiva mukta and even classification in terms of the degrees in jiivan mukta status. If we understand correctly what is involved in self-realization, all the confusions get resolved. Let us understand the basic fact - The nature of the reality does not depend on someone's opinion or assertion, whoever that someone may be. To point out the nature of reality, which is not accessible to direct perception or logical deduction, scripture alone becomes a pramaaNaa. However once the knowledge takes place using the pramaaNaa, the knowledge itself is independent of pramaaNaa – hence scriptures declare that the truth is aprameyam. This knowledge is not an objective knowledge, since for any objective knowledge no final word exists, as one investigates more, lot more opens up for investigation. For self-knowledge, the self is the final; and that self is self-existing, self-conscious and therefore self-revealing. What is required is to train the mind to see

the ever present truth as truth. That training for the mind is acquired through – shravana, manana and nidhidhyaasana.

Self-realization is therefore recognition that I am pure existence-consciousness-limitless, satyam, jnaanam, anantam brahma. In that realization, I recognize I am ever free or I am nitya mukta swaruupam. It is a clean recognition of the truth, and not becoming something, which means I am all the time nitya mukta or eternally liberated even when I was thinking I am bound. Once I recognize that I am nitya mukta swaruupa – eternally liberated soul then any differences in the mukti becomes superfluous. There cannot be jiivan mukta liberation while living with BMI and videha mukta liberation after dropping the BMI or krama mukta or progressive liberation, once I recognize that I am nitya mukta swaruupaH, eternally liberated. There cannot be any gradations in jiivan mukta once I have realized that I am pure sat chit ananda swaruupa. That means I am ever liberated, not just after gaining jnaanam but even when I have ajnaanam about myself. Any gradations in liberation are like making dvaita in advaita. Then what are the gradations mean? The gradations are not in mukti itself, but in the degree to which I am fully abiding in that knowledge – that is in jnaana niShTaa. Again, it is not gradations in the knowledge itself. I cannot have half rope and half snake situation. Understanding that I am Brahman is full and complete, if I am able to use the proper means of knowledge or pramaaNaa. Where the gradations can occur is only in the internalization of that knowledge or where due to habitual notions arising from the pressure of the ignorance-generated lingering vaasanaas, which make me forget my true identity. Hence the scriptures say that Nidhidhyaasana is required. Nidhidhyaasana is not a means of knowledge or pramaaNaa. That is, no new knowledge will take place by that process. It eliminates the habitual notions due to the past karmas so that knowledge can become firm and abiding. We are reminded of Mr. Jones story wherein Mr. Jones got the feeling that he is a rat than a man. After several sittings with his psychologist he understood that he is a man and not a rat. After that knowledge he went back home and to his horror he saw his cat waiting for him. He ran back to the doctor saying that he understood he is a man and not a rat, but he is not sure if the cat



knows that he is a man and not a rat. That I am nitya mukta swaruupaH does not depend on others certifying it. It is a fact and not a belief. Like any other fact as in the statement – light travels at the speed of so and so miles per hour. One, who knows, knows it. In contract self-knowledge is a subjective understanding, no one else can know whether other person is jiivan mukta or not. We have people claiming that this saint is realized therefore what he says is true, etc. This is not a disrespect of anybody but the fact of the matter is no one else can declare that other has realized or not realized. A realized soul normally does not declare he has realized, only because it is useless to declare or no one will believe it anyway – because everybody has some concept what realization means and others do not appear to meet those notions. We listen to all saints as long as what they say agrees with sRiti, yukti and anubhava, scriptures, logic and one's own experience – in that order. Hence Shankara says discriminative intellect is essential in the field of Vedanta, since we have several darShaNaas or philosophies, all given by saints and sages of the yore. Many of them are based on Vedas. Every daarShanika or philosopher is convinced that he is right and others are wrong. Every one of them is considered as avataara purusha or Lord incarnate, by those who believe in that. We cannot have truths that contradict each other (interestingly this question is addressed by Sureswara in his Naiskarmya siddhi). Hence aham brahmaasmi has to be understood as a fact not as a philosophical position, subject to various interpretations. That I am Brahman has to be understood as a fact, notwithstanding any objections or counter objections or beliefs. Hence JK says it is an understanding as an understanding as a fact and not as understanding as understanding as a thought. I cannot tell if others are realized or not, but how about myself?

Is there a litmus test to test myself, whether I have realized or not? Cha. Up 6th chapter provides a test, if someone wants to take it. A suspected thief was brought in before a king with an accusation that he stole the money, but the person denied it. Since there are no other witness to prove the innocence of the accused, King orders a red hot iron plate and asks the accused to touch it. If he gets burned, then he is not telling the truth. That means he is a real thief. In addition to getting burned, he

will be punished by the King. If he does not get burned it implies that the truth is protecting him (like an insulating gloves). He will be immediately released and will be sent back with honors. If anybody wants he can take this test to see if he is realized or not. Shankara provides an interpretation of this. If one has realized that means he understood that He is nitya mukta swaruupaH. With that understanding when he makes a contact with the burning hot-world, he will never get burned. Not only he will enjoy the world as a sport as long as he lives but he will not be reborn. If I have not realized, then I will get not only burned by the contact with the burning world, but also I will be born again and again to get burned. Essentially, once I have understood my real nature, I understand the world is mithyaa only and understood that it has no validity of its own. Hence the ups and down in the world are only play of maayaa and a realized master never gets affected by world or by the praarabda that comes as ups and down affecting his BMI. If I have not realized and when I make a contact with the hot world, I will be constantly burning and karma will propel me to be born again and again. Essentially the attitude with which a realized master operates in the world is different since he does not depend on anything for his happiness. He is full and complete all by himself, yet enjoys the world as a play. Whatever he does will not be for his benefit, but will be for the benefit of the totality – essentially called loka kalyaanam. Those who follow him will get the benefit of his good company (sat sangh). After glorifying jnaanam, Krishna describes the state of the jannani and his attitude towards all. 1) moha nivRittiH – he has no more delusion. Illusion is the appearance of plurality during vyavahaara or during transactions. Delusion is taking the illusory plurality as reality and interacting with the world with that notional reality. Nature of the world is to change continuously. Samsaara or human suffering arises by attachments to the changing plurality. I suffer consequence of the changes since I take them as real due to delusion. Jnaani has understood that change is the inherent nature of the world and he is the changeless substantive of the changing world; and therefore he is not affected by the superficial changes. 2). bheda nivrittH – negation of all differences – here we are referring to fundamental differences that philosophers ascribe – a) difference between one jiiva and the other jiiva, b)

difference between jiiva and Iswara c) difference between jiiva and jagat d) difference between jagat and Iswara, e) differences within the jagat. All differences are understood as mithyaa or only apparent and not real. Apparent difference can appear but jnaani will not get affected by those appearances. They become his vibhuuti only. Shankara interprets the sloka (B.G 4-35) as jnaani sees himself in all and all in himself. Furthermore, he sees the Lord in all and all in the Lord – essentially indicating the jiiva Iswara aikyamm or recognition of the unity between himself and the Lord.

**yat jnaatvaa na punar moham yevam yaasyasi paaDava |**

**yena bhuutanyasheSheNa drakshyasyaatmanyatho mayi | | 4-35**

Thus all differences are resolved into one or reduced to only apparent and not real differences, therefore no more delusion. Krishna continues that jnaani will not have any more sins (and Shankara says merits as well) since he has realized he is akarathaa or not a doer – that is there is no more notion of doer-ship as he realized that all actions are done by the prakRiti itself supported by him. He may be worst sinner before, but all is wiped out as if one wakes from a dream where as a dreamer he might have committed the worst sins. They do not affect the waker. Similarly jnaani realizes he was never a doer to have any sin of any kind. Finally all karmas (sancita and aagaami) are reduced to ashes with the awakening of knowledge that I am pure existent-conscious entity without any spec of division of any kind. Thus Krishna provides the ultimate litmus test to evaluate oneself if he is realized or not. This involves intense recognition that all are in me and I am in all – sarva bhuutastam aatmaanam sarva bhuutanica aatmani or from the point of Iswara – yo mam pasyati sarvatra sarvanca mayi pasyati – who sees Me everywhere and everything in Me. – (B.G. 6: 29 & 30). Both statements can be true only when jnaani recognizes that there is no distinction between him and Iswara. Bhagavan Ramana says the same thing as –IshajiivayoH viShadhiibidaa satva bhaavato vastu kevalam, the difference between Iswara and jiiva is only in veSha or

external costume but the essence is the same – existence-consciousness, one without a second. Scriptures glorify such a sage:

kulam pavitram jananii kRitaarthaa vishvambharaa puNyavatii ca tena |

apaara sat chit sukha saare2smin liinam pare brahmaNi yasya cetaH | (quoted by H.H. Shree Chandrasekhara Bhaarati Swamiji in his commentary on VivekachuuDaamaNi).

His lineage and his mother who gave birth to him, nay the whole universe is blessed by the presence of such a sage whose mind is reveling in that sat chit ananda swaruupa of Brahman as his own self. Hence we revere our teacher as personified god incarnate.

**gururbrahmaa gururvishNuH gururdevo maheswaraH |**

**gurusakshaat parabrahmaa tasmai shree gurave namaH |**

*With this, I prostrate to all my teachers, starting from My Gurudev, H.H. Swami Chinmayanadaji, whose knowledge only I have reflected in these posts. As we understood, the lack of clarity in the reflection belongs to the medium of reflection and not to the illuminating light.*

*In the next posts, I will provide my perspective about some questions that were raised privately or openly in some lists.*

*Hari Om!*

*Sadananda*