

Chinmaya Smrithi



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

Volume 24, Number 4, July 31, 2014

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Chinmaya Somnath – our new Northern Virginia home

Calendar and Upcoming Events

Upcoming Events

- Sun Aug 3 – Sadhana Day & Swami Chinmayananda Mahasamadhi Day - att Chinmaya Somnath @ 7:00 PM & Chinmayam @ 10 AM
- Starting from August 9 every Saturday Acharya Sadananda will conduct classes from 9:30 to 12:00 Noon on PANCHADASHI of Shree Vidyananya Swami at Chinmaya Somnath
- Starting from August 10 every Sunday Acharya Sadananda will conduct classes from 6:30 to 8:00PM. Text - ASTAVAKRA GEETA from Ch. 1 at Chinmaya Somnath
- Sri Krishna Janmashtami celebration – Aug 17. Details soon.
- Sun Aug 24 – Ekadasha Rudram puja at Chinmaya Somnath from 7AM – 2PM
- Sat Aug 30 – Mon Sep 1 –National CHYK Junior Youth Camp at Chinmayam, “Heroes Past, Present and Potential”, conducted by Acharya Vivekji
- Sat Sept 6 – Sun Sep 7 – Bala Vihar sessions for 2014/2015 commence, locally at all chapters

Study Groups

- Please contact Sri Vijay Kumarji by email at vijaykumar@rocketmail.com, if you are interested in forming or learning more about study groups.

Bookstore/Library

- Please contact Sri Vijay Singhji by email at publications@chinmayadc.org to order any books, CDs, DVDs, etc.. Browse online at www.chinmayapublications.com

Next Issue

- Articles for the next regular bi-monthly issue - September 2014, are due by September 1st, 2014
- Email submissions to smrithi-editor@chinmayadc.org. Submission instructions at www.chinmayadc.org,

Useful Links:

CMWRC – Washington Regional Center www.chinmayadc.org

Central Chinmaya Mission Trust www.chinmayamission.com

Chinmaya Mission West www.chinmayamission.org

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

Washington Region – Northern 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

Editorial Staff: (smrithi@chinmayadc.org)

Sitaram Kowtha, Anu Prabhala, Raju Chidambaram, Acharya Vilasiniji, Acharyas, Chapter Coordinators and Teachers. & BV students – Nishant Carr, Siri Neerchal, Ananya Krishnan, Priya Tandon, Megha Karthikeyan, Abir Muhuri, Atman Panigrahi & Vishnu Dharmaraj,

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

From the Desk of the President

Hari Om!

We had a hectic time in the month of June-July. Most of our activities were centered around Chinmaya Somnath (CS) Gruha Pravesham and Inauguration of CS by Pujya Guruji Swami Tejomayananda, followed by Guruji's discourses on Shiva Sankalpa Suktam.

Chinmaya Somnath

The Gruha Pravesham was scheduled on June 15th, 2014. It was a very tense time as we were unable to get the occupancy permit even a few days earlier due to last minute new requirements from the county. At last after many visits to the County and close interaction with the County officials, we received the permit a day before the function. With Sri Gurudev's blessings we went through the planned Gruha Pravesham. This ceremony was completed in the presence of Pujya Swami Dheerananda. In spite of the early morning program, we had a very good attendance. The Gruha- Pravesham began at 5:25 am with pradakshina around the newly completed Chinmaya Somnath building. Pujya Swamiji blew the conch, and everyone entered the facility after performing the Dvara Puja. The Ganapati Puja, Mahalakshmi Puja, Astha Dik-Palaka and Vastu Pujas, along with associated Homas, were conducted in the auditorium, which was spacious enough to accommodate the 250 adults and children who participated. The Pujas continued till 9.00 AM, concluding with Arati to Lord Shiva and Sri Gurudev, and inspiring messages from Swami Dheerananda, Acharya Anant ji and Pramila ji. At the conclusion of the Puja, everyone was free to use the building, which was decorated in all its glory. Delicious naivedyam was served to all the families present in the dining hall.

The major event of the year was the inauguration of Chinmaya Somnath. On Guru Purnima Day, July 12, 2014, Pujya Guruji, Swami Tejomayananda, Head of Chinmaya Mission worldwide, dedicated the new Chinmaya Somnath facility located in Chantilly Virginia. Chinmaya Somnath is the tenth new facility in North America to be inaugurated by Guruji this year. This indicates the expansion of the Chinmaya movement in US. The program was very well attended. The 500 capacity auditorium was full most of the days and the overflow attendees were directed to the cafeteria area with screening facilities. Amid a festive atmosphere, Chinmaya Somnath was overflowing with enthusiastic members, friends, children, soaking in the special occasion and the presence of Pujya Guruji. Acharyas from many North America centers graced the occasion. Also in attendance was the Fairfax county Supervisor, Mr. Michael Frey, Pujya Swami Dheerananda, Acharya Anant Sarma and other Acharyas of CMWRC.

The dedication event began with Pujya Guruji unveiling the dedication plaque. There were brief speeches by CMW President, Swami Shantananda, Pujya Guruji, Pujya Swami Dheeranandaji, Acharya Anant Sarma, President of CMWRC and the Fairfax County supervisor. Acharya Vilasiniji led the celebration of the 25 years of service of Pujya Swami Dheeranandaji at CM Washington Regional Center. This was followed by Guru Paduka Puja. Over the next four days, Guruji conducted Jnana Yajna on the same topic, and blessed the new facility with the words "Siva Sankalpamastu". It was a joyous celebration resembling a 'marriage like environment', with spiritual discourses, satsangs, cultural programs, food, laughter and social interaction amongst the Chinmaya Family. The involvement of the Bala Vihar children and the CHYK (youth wing) in various activities was a highlight of the program.

A long journey of planning, fund-raising and perseverance brought a northern Virginia home of Chinmaya Mission into fruition. The mission of Pujya Gurudev in Northern Virginia now shifts into a higher gear to serve the community for generations to come.

Guruji's message to the Board

There was a CMWRC Board meeting conducted on July 13, presided over by Guruji who is our Permanent Trustee. Guruji reminded us to keep in mind our Mission statement in our functioning. He said that we should design our programs to meet the needs of the community for the fulfilment of their spiritual growth. We should take up projects only when we are sure of the quality that will bring good name to the Mission. We should follow our established structure and stick with the path of Karma Yoga. He emphasized that we should not participate or get involved in any political activities. In every Center we have differences and this is bound to happen everywhere. We do not have to be overanxious about them. The voluntary organizations are run by volunteers. If anybody wants to serve, give them all the opportunities. If anybody is unwilling to serve, don't force anything on them. Any local issues will have to be discussed and resolved. If anybody is unable to work within our system of committees and procedures, they should be allowed to leave. Even many Acharyas have come and gone. Don't worry about members coming and going. You go on doing your job well and people will come, like the bees when the flower opens. We cannot force people to attend our programs. If anybody is interested, they will come. Once we ensure high quality of our programs, people will come automatically. Our classes will have to be interesting. People will come only if their interests and needs are conveniently fulfilled. On the question of different chapters, these identifications and attachments will be there. This is Maya in action. It is the job of Maya to create differences, division, duality and Avidya. We campaign for Brahman but vote for Maya! We cannot completely avoid it. Learn to live with it. Differences will be there, but these should not create divisions. If they create divisions, we have to handle them. There can be some setbacks. But we cannot be scared. There are splinter groups in any organization. If somebody is not happy, they are welcome to leave. But you keep on doing your good work.

Appointment of Trustees and EC members

Guruji is the Permanent Trustee for all our Mission Centers throughout the world. He appoints the Board members. There has been no major change in our board. The Permanent Trustee appointed the following members to the Board effective July 13, 2014 for a period of three years: (1) Swami Dheerananda, (2) Acharya Anant Sarma (President), (3) Acharya Vilasini Balakrishnan, (4) S. Balan (Secretary), (5) Prakash Soman (Treasurer), (6) Jay Sriram, (7) D.C. Rao, and (8) Sukanya Sathyanarayana. The Board is responsible for the broad vision of the Mission, policy issues, financial and legal matters, and to ensure that the Mission objectives are adhered and planned and implemented effectively. They do not get involved in the day today functioning of the different chapters.

The Board appointed the following members to the Executive Committee (EC) for a period of one year effective July 13, 2014: (1) Acharya Anant Sarma (President), (2) S. Balan (Secretary), (3) Prakash Soman (Treasurer), (4) Acharya Vilasini Balakrishnan (BV & CHYK), (5) Raja Kirkire (Chinmayam), (6) Ramesh Golla (Chinmaya Somnath), (7) Shiva Vanam (Frederick), (8) Srikumar Gopalakrishna, (9) Andrea Beri. The board has delegated to the EC the responsibility of overseeing the planning and implementing of all the programs of the Mission by our three chapters. The chapter directors are responsible for managing the programs of the chapter, under the guidance of the EC. For an effective functioning, the three chapter directors have been taken as members of the EC. Thus the chapter directors are able to directly participate in the decision making process in the EC. The EC does not micro-manage the chapter activities. If you have any local

questions or concerns about any program, please address them to the chapter director. If you have any suggestions/questions about the CMWRC wide activities, please do not hesitate to address them to me.

Finance Committee

The Board has appointed a high level Finance Committee (FC) consisting of: (1) D.C. Rao (Chairperson), (2) C.P. Shankar, (3) Anant Sarma, and (4) Prakash Soman. It will report its findings to the Board directly. The main purpose of the Committee is to have an oversight of the CMWRC financial policy. The operational side will be the responsibility of the Treasurer and the EC. FC as a first step will create a format of financial information that can be understood easily by the board members. Our board meetings are being scheduled in advance tying up with the budgetary process. The direct responsibility for financial operations will continue to rest with the CMWRC Executive Committee and, in particular, the Treasurer of CMWRC.

Summer Camps

We have been conducting Summer Camps (SC) in MD and VA for the past many years. They have been very popular and meet the needs of the community. They also serve a good source of revenue for the Mission. Our SCs in Frederick and Chinmayam have been successfully concluded and the SC in CS is going on at present till August 15. This year we got three BV trained teachers from India - Brni Dharshini, Jayashree and Ramani Thyagarajan. We also have a professional troupe of Yakshagana team teaching our SC children in this special drama-dance program. This is very popular with the children with rich costumes from India.

Hari Om and Jaya Gurudev!

Acharya Anant Sarma

President, CMWRC

News, Notes and Flyers

CMWRC Events Held

- Acharya Sadanandaji held Memorial Day Weekend Spiritual Camp at Chinmayam on May 24-25, topic “Madhu Kanda of Brihadaranyaka Upanishad”.
- DC Raoji conducted a session ‘Understanding Hinduism’ at Chinmayam on June 1st.
- Annual Day performances by Bala Vihar children were held the weekend of June 7/8 locally at all chapters, and that also marked the end of 2013/2014 Bala Vihar academic year.
- Chinmaya Somnath Gruha Pravesha ceremony was held June 15
- Children Summer Camps were successfully completed at Frederick MD in June and Silver Spring MD in July. Summer Camp in Northern Virginia at the new Chinmaya Somnath facility is currently in progress.
- Chinmaya Somnath Dedication was conducted on Guru Purnima Day – July 12, 2014.
- Pujya Guruji conducted Jnana Yajna at the new Chinmaya Somnath facility, July 12-16, on ‘Shiva Sankalpa Suktham’.

News

- Pujya Guruji visited CMWRC July 10 – July 17. He visited Chinmayam on July 11th, dedicated Chinmaya Somnath facility on July 12 and conducted Jnana Yajna on ‘Shiva Sankalpa Suktham’ July 12-16 at Chinmaya Somnath. During his visit he spent time with children, CMWRC board and executive committee, families, youth, Acharyas, Bala Vihar teachers and coordinators, and sevaks.
- Chinmaya Somnath building permit was secured in the nick of time – June 14, 2014, and Chinmaya Somnath Gruha Pravesha ceremony was conducted as planned on June 15, 2014. With Pujya Guruji dedicating the facility on July 12, the facility is already vibrant with activity. Jnana Yajna by Pujya Guruji was the 1st significant event since dedication, followed by 2014 Virginia Children Summer Camp.
- July 11 2014 marked 25 years of service at Chinmaya Mission Washington Regional Center (CMWRC) by Pujya Swami Dheerananda. Pujya Guruji joined the congregation to honor Swami Dheeranandaji, during his visit to Chinmayam. The next day, during the dedication ceremony at Chinmaya Somnath, Acharya Vilasiniji led the congregation in honoring Swamiji. The following day, July 13, Bala Vihar children shared the 25+ years history of CMWRC and the 25 years of service of Pujya Swami Dheerananda at CMWRC, in a half hour long presentation.

Announcements

- Visit Gift Registry webpage to take advantage of new ways to donate to CMWRC Capital Projects

Current/Upcoming CMWRC Events

- Ekadasha Rudra puja at Chinmaya Somnath on Sunday August 24 from 7 AM – 2 PM
- National Junior CHYK camp at Chinmayam by Acharya Vivekji, Aug 30 – Sep 1, topic – “Heroes: Past, Present, Potential”. Children who are going into 8th-10th grades in the fall are encouraged to register and benefit from this special camp.

- Bala Vihar Academic Year 2014/15 commences Sep 6/7 weekends locally at all chapters. Bala Vihar Registration is now full swing.
- Starting from August 9 every Saturday Acharya Sadananda will be taking classes from 9:30 to 12:00 Noon on PANCHADASHI of Shree Vidyananda Swami at Chinmaya Somnath
- Starting from August 10 every Sunday Acharya Sadananda will be taking classes from 6:30 to 8:00PM. We will be starting the text - ASTAVAKRA GEETA from Ch. 1 at Chinmaya Somnath



CHINMAYA MISSION WASHINGTON REGIONAL CENTER (CMWRC)



Join us to observe Chinmaya Mahasamadhi Day
with Puja and Reflection

in the presence of Swami Dheerananda and CMWRC Acharyas

Sunday, August 3, 2014 (Evening)

LOCATION: CHINMAYA SOMNATH

(Address: 4350 Blue Spring Dr, Chantilly VA 20151)



Hari Om:

Pujya Gurudev Swami Chinmayananda attained Mahasamadhi 8.45 PM Eastern Time, on August 3rd, 1993. We observe this day each year as Sadhana or Aradhana day. As per Pujya Guruji Swami Tejomayananda's guidance, we also observe this day with Paduka Puja.

PROGRAM (7.30 - 9.00 PM)

7.30-8.00 PM: Sri Gurudev's Paduka Puja

8.00-8.30 PM: Members speak about Sadhana

8.30-8.45 PM: Silent reflection/Meditation, concluding with message from Swamiji

8.45-9.00 PM - Arati, prostrations, prasad



CHINMAYA MISSION® WASHINGTON REGIONAL CENTER

CHINMAYA SOMNATH

Our Children, Our Future

4350 Blue Spring Drive, Chantilly, VA 20151



Ekadasha Rudra-Abhishekam

Sunday, August 24: 7.00AM – 2.00PM
@ Chinmaya Somnath

The Ekadasha Rudra-Abhishekam puja is a very special puja to Lord Shiva, who is represented in the form of Shiva-Linga and water in eleven sacred vessels (kalashas). This puja brings peace and prosperity (loka-kshema) to all. The puja begins with the preliminary pujas and sankalpa, followed by an elaborate invocation (Mahaanyaasam) where the various devatas are invoked. Lord Shiva is worshipped with eleven select ingredients, accompanied by the chanting of the Sri Rudram eleven times. This is followed by a Rudra-homa where oblation (ghee) is offered to the homa (fire) while chanting Sri Rudram mantras. The Shiva-linga is bathed with the purified water in the kalashas, decorated, and worshipped with flowers (archana). The puja will conclude with the distribution of prasad to the devotees.

PROGRAM	
7:00 – 8:00 AM	Purvaanga Puja
8:00 – 9:30 AM	Mahaanyaasam
10:00 – 12 Noon	Ekadasha Rudra Japa & Abhisheka
12 Noon – 1:15 PM	Rudra Homa, Purnahuti
1:15 PM – 2:00 PM	Punar-Puja, Abhishekam
2:00 PM	Acharya Message, Prasad Distribution
Mahaprasad for attendees will be available from Noon onwards	

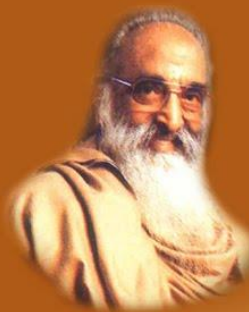
SPONSORSHIP CATEGORY	AMOUNT
Pramukh Rudrabhishekam Yajaman	10,001.00
Vishesha Rudrabhishekam Yajaman	3,001.00
Veda Raksha Yajaman	1,001.00
Annadanam Sponsor	501.00
Pushpaka Sponsor	251.00
Ekavara Rudrabhishekam Sponsor	101.00
Archana Sponsor	51.00

We welcome your tax-deductible sponsorship.
Please contact us at sponsorship@chinmayasomnath.org

Location of the Puja:
4350 Blue Spring Drive, Chantilly, VA 20151

Visit website for more details:
<http://www.chinmayasomnath.org/>

22nd Mahasamadhi Family Camp New Jersey 2015



July 29th to August 3rd 2015



Upanishad ganga

Ancient wisdom, limitless strength

With

**H.H. Swami Tejomayananda
H.H. Swami Swaroopananda
and Acharyas from North America**

Camp Highlights:

- Chinmaya Vishwa, bird's eye view of Chinmaya Movement
- Chinmaya Jeevan Darshan
- Meditation / Yoga
- Special Balavihar / Chyk / Sethukari program
- Sumptuous vegetarian food

Location:

DoubleTree by Hilton
Somerset, NJ 08873



Chinmaya Mission Tri-State Center

Our Acharyas: H.H. Swami Shantananda
H.H. Swami Siddhananda

For further information

Write to: msc2015@chinmayavrindavan.org

Website: www.chinmayavrindavan.org

Ph: 609-655-0404

Come discover yourSelf...!!



CHINMAYA MISSION WASHINGTON
REGIONAL CENTER (CMWRC)



'Pujya Swamiji Dheerananda's Silver Jubilee at CMWRC '

~Requesting Articles~

Commemorative Issue of Chinmaya Smrithi

Chinmaya Mission Washington Regional Center

Gratitude and Love to Pujya Swamiji



25
Years



Since July 11, 1989 at CMWRC

Dear Chinmaya Families and Friends,

Hari Om!

We will be celebrating our Pujya Swamiji Dheerananda's '25 years' at CMWRC this year. A Silver Jubilee Commemorative Issue of Chinmaya Smrithi is being planned as a part of this special and beautiful milestone. We request everyone to participate by offering your unique fragrance to the bouquet of memories and spiritual illumination gained during the Satsang with Swamiji. Please see below the details on participation and guidelines.

We look forward to presenting our Pujya Swamiji with a wonderful rainbow offering of your loving thoughts and creative dedications.

- **Request to All Bala Vihar & Summer Camp Children/Adults/Teachers/CHYKs:** Please send your reflections on "What I have learned from Swami Dheeranandaji" Or "How I have been influenced by Swami Dheeranandaji" as a maximum two page Essay/Story/Poem in single space & Times New Roman 12 size font (or two 8.5x11 inches sheets if handwritten) Or an Artwork (8.5x11 inches) Or a Special Photograph Or a Performing Art item such as a Song/Music or Dance Presentation.
- **A Special Silver Jubilee Commemorative Issue of Chinmaya-Smrithi and/or a Multimedia Presentation are also being planned** as a loving tribute to Our Dear Swamiji. A binder with all the original and/or printed copies of the submissions will be kept in sheet protectors and presented to Swamiji in addition to the Silver Jubilee Special Online edition of the same submissions to be cherished and shared with CMWRC family.
- **Please Send All Entries Along With the Following Information to** Rachana@chinmayadc.org **The Deadline for Submissions is September 1, 2014.**
- **All Entries must follow the guidelines given below and include the requested information at the time of electronic submission in order to be accepted for publication.**

1. Your Full Name as it will appear in the Silver Jubilee Online Edition.

2. CMWRC Chapter (ex. Chinmayam, Chinmaya Somnath, Frederick, Richmond) **Or** if you are a **Friend of CMWRC / Summer Camp Participant**

3. Please Indicate the **CMWRC Class** (ex. Satyam or Shivam if a Bala Vihar child) Or if you are a **CHYK** or an **Adult**

4. Please E-mail the Entries in the Following Formats_

Essay/Story/Poems - Microsoft Word or Scanned Image for Handwritten Notes

Artwork -- Scanned or Digital photographic Image such as Jpeg or Jpg

Song/Music -- MP3 file

Dance Video -- MP4 file placed on drop-box, google-drive, sky-drive or other online storage and the link to this made available in the e-mail submission.

5. For All Participants-Adults and Children: Even if you submit the original version for the Presentation Binder, **All Submissions MUST be e-mailed to Rachana@chinmayadc.org in order to be included in the Commemorative Silver Jubilee special edition of Chinmaya-Smrithi.**

6. Please Note that all submissions become the property of CMWRC collection and the materials may be used as deemed appropriate for publications, promotions or Mission archives. CMWRC reserves the rights to publish the submissions with the participant's name in Smrithi Newsletter and other Chinmaya Publications. CMWRC assumes no responsibility for loss, delayed or incomplete entries as a result of technical malfunctions.

Contact: Vandana Bapna at 108vandana@gmail.com or Sitaram Kowtha at skowtha@verizon.net for queries and details.

Unto Sri Gurudev!

'CMWRC Family'

www.chinmayadc.org



CHYK West Washington D.C. Presents



Heroes: Past, Present and Potential

August 30, 2014 - September 1, 2014

46 Norwood Rd. Silver Spring, MD 20905

Registration: \$85.00 till Aug.1st

\$100 after Aug.1st



Guided by Acharya Vivek Gupta

CMWRC and CHYK DC invite you to a one of a kind Youth Camp this Labor Day weekend! This camp is a unique opportunity for rising 8th-10th graders to explore Hinduism by comparing our ancient theological heroes with today's comic-book heroes.

Register by August 14th @ <http://tinyurl.com/dcyouthcamp>

Email jchyk@chinmayadc.org with any questions!

Event Summaries



Pujya Gururji Swami Tejomayananda's visit to CMWRC included satsang at Chinmayam on July 11, dedication of Chinmaya Somnath facility on the auspicious Guru Poornima day, July 12, and Jnana Yajna on 'Shiva Sankalpa Suktam' July 12-16 at Chinmaya Somnath. In this picture we see Pujya Gururji, Pujya Swami Dheerananda, Acharya Anant Sarma, Acharya Pramila Poudel, Acharya Vilasini Balakrishnan and Acharya Sadananda

Pujya Gururji at Chinmayam on July 11, 2014

The grounds and halls were buzzing with activity and anticipation. A festive atmosphere prevailed. At the clock neared 5 PM, everyone waited with baited breath.

The sound of the conch announced the arrival of Pujya Gururji at Chinmayam. People in the hall, those in the overflow-tent outside and many watching live video remotely, rose with anticipation, as the summer camp children invited Gururji with Purna-

Kumbham. The festivities began with summer camp children reciting Upadesha Sara melodiously. This was followed by a special Yaksha Gana performance on 'Kamsa Chanura Mardanam' by summer camp children. Pujya Gururji shared a story and a message with the children and youth. This portion of the session ended with Pujya Gururji recognizing 25+ years of existence of Chinmaya Mission Washington Regional Center, and 25 years of service at CMWRC by Pujya Swami Dheerananda. The entire hall erupted in applause and love for this recognition of Pujya Swamiji.

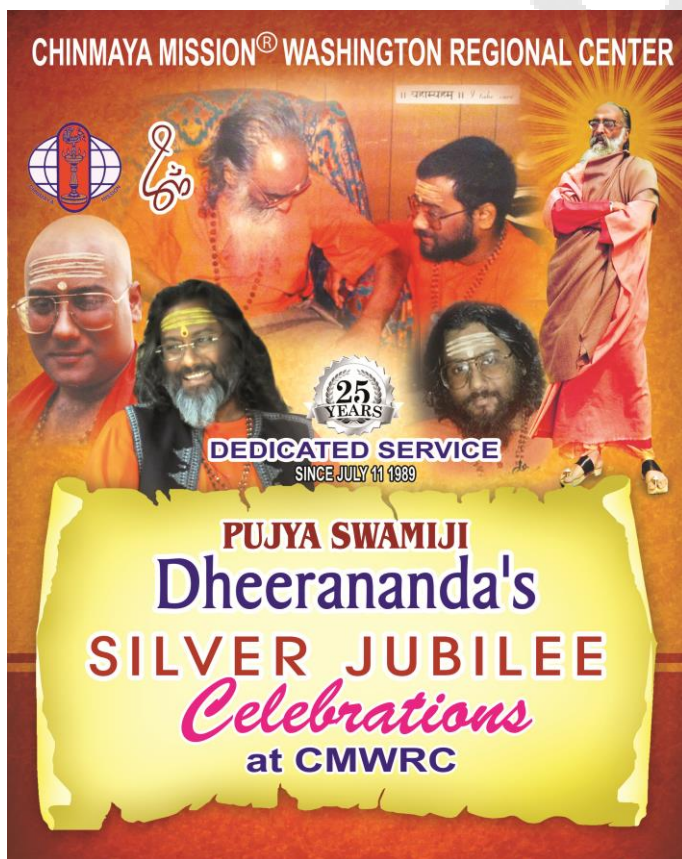
After a short break, it was time for adult satsang with Pujya Gururji. Using select verses from Upadesha Sara, Pujya Gururji summarized the context, content and message of this work of Bhagavan Ramana Maharishi, and the simple, direct and effective Vedanta contained therein.



Celebrating Puja Swami Dheeranandaji's 25 Years at CMWRC



Celebration Banner installed in Kailas Niwas



Collage Made by Sri Shyam Menon

July 11, 2014, the day of the visit of Puja Guruji to Chinmayam, is the same day 25 years ago Brahmachari Sudheer Chaitanya arrived in Washington DC to serve CMWRC. Posted by Puja Gurudev, Swami Chinmayananda to Washington DC, he was initiated into the Sanyasa order in 1993 by Sri

Gurudev himself, and took on the title of 'Swami Dheerananda'. Swamiji, as we dearly call him, has administered, overseen and guided the growth of CMWRC from its modest beginnings to the vibrant, growing and exemplary Chinmaya Mission center that we frequent today. As a 'pet instrument' (as he calls himself) of Sri Gurudev, he has dedicated himself to uplifting everyone with the messages from the Gita, Upanishads and other scriptures. He has touched thousands of individuals, inculcating the values of 'Seva' or service, 'Jnana' or the highest knowledge of the Self, and 'Bhakti' or devotion.

Puja Guruji honored Swamiji in between satsangs on July 11. That was followed by a cake cutting and a loving applause from the congregation. A humble Swamiji acknowledged the occasion and observed that he has been filled with love from everyone.

Note: A special event is planned for Chinmaya Family and Friends to express their love and gratitude to Swamiji in the fall. A special Rachana edition of Chinmaya Smrithi has been announced requesting messages to Swamiji (essays, reflections, poems, art work, photography, video, audio). These messages are due September 1, and should be sent/mailed to Srmatl Vandana Bapna at Rachana@ChinmayaDC.org. The digital versions of the artwork, audio, video may be shared via Dropbox, Google Drive or other similar mechanism. The physical versions may be hand delivered to Srmatl Bapna.

Chinmaya Somnath Griha Pravesha Ceremony

With the grace and blessings of the Lord and Sri Gurudev, persistence and perseverance of the sevaks, and help of Fairfax county officials, the occupancy permit for Chinmaya Somnath was secured on June 14th. As plans and preparations were underway for some time, the Gruha Pravesha ceremony of Chinmaya Somnath took place on Sunday, June 15th. (Ekadasha Rudrabhishekam was also planned for Jun 15th, but had to be postponed due to late receipt of occupancy permit. This is now scheduled for Sunday

August 24th). In the presence of Pujya Swami Dheerananda, Acharya Anant Sarma, Acharya Pramila Poudel and Vijay Kumarji, Sri Bhaskar Shastry, a Vedic priest, performed the ceremony. (Sri Bhaskar Shastry had also performed the ground-breaking ceremony for Chinmaya Somnath facility in January 2010).





Event Summaries

The Dedication of the New Chinmaya Somnath Facility

On Guru Purnima Day, July 12, 2014, Pujya Guruji, Swami Tejomayananda, Head of Chinmaya Mission worldwide, dedicated the new Chinmaya Somnath facility located in Chantilly Virginia. Amid a festive atmosphere, Chinmaya Somnath was at full capacity with enthusiastic members, friends, and children, all soaking in the special occasion and the presence of Pujya Guruji. Acharyas from many North America centers graced the occasion. Also in attendance were the Fairfax county Supervisor, Mr. Michael Frey, Pujya Swami Dheerananda, Acharya Anant Sarma and other CMWRC Acharyas.

The dedication event began with Pujya Guruji unveiling the dedication plaque. There were brief speeches by the CMW President, Swami Shantananda, Pujya Guruji, Pujya Swami Dheerananda, Acharya Anant Sarma, President of CMWRC and the Fairfax County supervisor. Finally, Acharya Vilasiniji led the celebration of 25 years' service of Pujya Swami Dheeranandaji at CM Washington Regional Center. This was followed by Guru Paduka Puja.

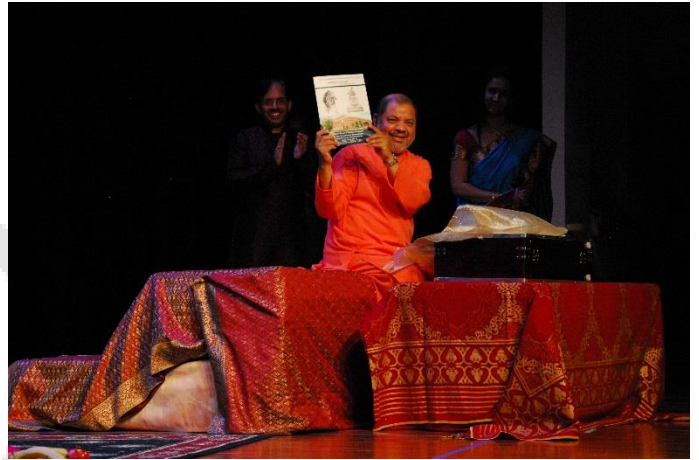
Pujya Guruji invoked the Guru Parampara by citing Veda Vyasa, Adi Sankara, Swami Tapovan Maharaj and Pujya Gurudev Swami Chinmayananda to mark the special day. Then he led the Guru Paduka Puja, and conclude the evening with the introduction to 'Shiva Sankalpa Suktam'. Over the next four days, Guruji conducted Jnana Yajna on the same topic, and blessed the new facility with the words "Shiva Sankalpamastu". He described Shiva Sankalpam in three ways – may the resolution (sankalpam) be auspicious and divine (Shiva as the adjective); may the resolution be one that noblest among us would take (Shiva as the inspiration); and may the resolution be divine (all resolutions are His, we are his mere instruments – Shiva's sankalpam).

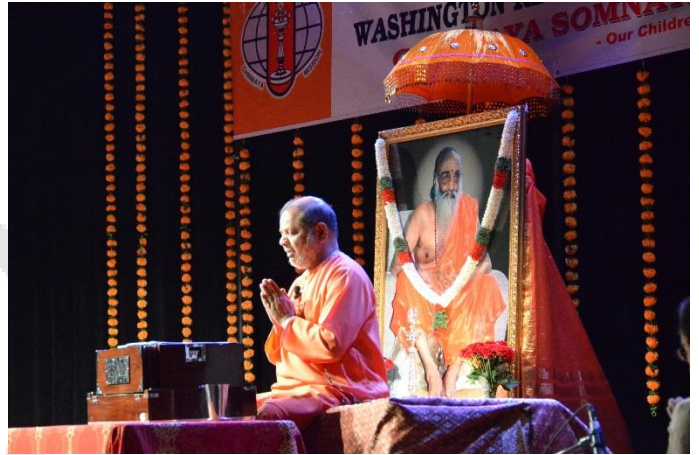
The evening concluded with Mahaprasad offering to 750 adults and children.

A long journey of planning, fund-raising and perseverance brought the northern Virginia home of Chinmaya Mission

into fruition on July 12. The mission of Pujya Gurudev in Northern Virginia now shifts into a higher gear to serve the community for generations to come.









Understanding Marriage Camp: The Joy of Change

Submitted by Acharya Vilasiniji

On May 2-4, around 50 young couples and members were blessed to be a part of a unique weekend retreat with Acharya Vilasiniji and Acharya Vivekji, hosted by Chinmaya Pittsburgh. A marriage retreat had not taken place in five years, and all the couples were very lucky to study and learn the different parts of a Vedic marriage ceremony. For those who had been married for many years, understanding the complexities of the rituals and ceremonies breathed new life into the meaning of marriage. For those of us who have are not yet married, we took away many lessons, to help us begin a happy married life.

Vivekji explained the parts of the Vedic marriage ceremony, and Vilasiniji gave us many pieces of advice for a successful relationship. Most notably, she helped us see the person who was with us as Prasad from Bhagwan, and emphasized the importance of not sweating the small stuff. Couples also worked on communication and dialogue activities to better understand each other, learning how to mirror, validate, and empathize with their

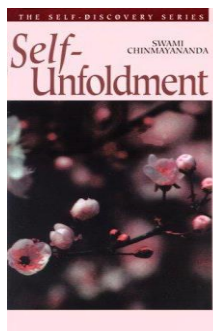
spouse. One of the best parts of the camp was the setting—the beautiful Antiochian Village. Each morning started with a nature walk in Mounam, where we were able to hear birds, frogs, and rippling streams, and view ponds so still, they looked like mirrors. Of course, the camp had light-hearted moments as well, including a 25 on 25 soccer game, blindfolded meals, and making gifts for each other with clay.

By the retreat's end, the couples had not only learned practicable and joyful tools for marriage, but established friendships and shared tips with many other couples. Many expressed how lucky they felt to have been given such an opportunity to gain such a transformative experience in such a short span of time, and hoped such a retreat would happen again soon!



“Self-Unfoldment” Summaries

Chapter 15: Vedanta



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 (10th - 12th grade) Bala Vihar class. It is also the recommended starting book for newly formed youth and adult study groups. These summaries are from one such recently formed study group.

Chapter 15 – Vedanta

The scriptures tell us that our real nature is pure knowledge and pure bliss. But our sense of ego has created a grievous misunderstanding that we are ego-bound, limited beings. Therefore, the cry of all religions of the world is “Wake up! Arise! Stop not till the goal is reached!” The goal being the realization of our true nature. Interestingly, whether we know it or not, through the slow process of evolution, all of us are creeping to that goal of Self-realization.

Vedanta is the subjective science that shows us how to reach that sacred goal and reveals to us our own true nature. The valleys and forests of the great Himalayas and the waters of the mighty Ganga kindled in many the desire to understand the mystery of the Self. The reflections of these masters became the scriptures we know today.

The Vedas

The knowledge of the Vedas is also called ‘Brahma Vidya’ or the knowledge of the Brahman. This knowledge was communicated by word of mouth, bringing about the lineage of guru and disciple – that is, of Guru-Sishya Parampara. The immortal truths of Vedanta, every verse of the scriptural wisdom was composed in the mouths of guru and printed directly on the memory slabs of his

disciples’ minds. The Vedas are not a product of one individual, but were the inspired declarations of a number of rishis over many generations. These great masters, absorbed as they were in a state transcending all attitudes of “I” and “mine”, did not even append their names to these holy texts.

This orally transmitted knowledge was compiled by sage Veda Vyasa into 4 books – Rg Veda, Yajur Veda, Sama Veda and Atharva Veda. Each of the 4 Vedas are further divided into 4 sections:

- Mantras – Lyrical chants adoring beauty of nature
- Brahmanas – Elaborate description of rituals
- Aranyakas – prescriptions for various methods of subjective worship (upasanās)
- Upanishads – Declarations of the highest spiritual truths

The Upanishads constitute the concluding portions of each of the Vedas, are together called ‘Vedanta’. Vedanta means literally, the end portions of the Vedas. However, they actually mean ‘the knowledge of the end-goal (which is Self Realization)’ or also mean ‘the most profound knowledge’. The Upanishads are also known as ‘Sruti’. Other religious literature in India includes:

Smrithi: scriptures that explain the Sruti. Examples include works by Manu, Yajnavalkya and other great thinkers. The Smrithis include code of social, moral, ethical and domestic law of conduct.

Itihasas: Histories, including the epics such as the Ramayana and Mahabharata. These illustrate the teaching of Sanatana Dharma (Hinduism) and the principles of Vedanta

Puranas: Eighteen books compiled by Ved Vyasa that dramatize the scriptural truths of the Upanishads in stories about the lives of saints, divine incarnations, and other inspired beings.

Upanishads

The Upanishads are the cream of the Vedas and the core of India's spiritual heritage. 'Upa' means near; 'ni' means with firm determination; and 'shad' means to sit. Thus Vedanta is a knowledge that one should learn near the feet of the master, in an attitude of surrender yet with firm determination.

The student of the Upanishads must, through a process of living, experience firsthand that the Self within him is the supreme Reality everywhere – and thereby break free of the limitations that bind him.

Vedanta as we know today derives from three sources:

- (1) There are 108 Upanishads that have been preserved – of these 10 are considered principal: Aitareya, Brhadaranyaka, Chandogya, Isavasya, Katha, kena, Mandukya, Mundaka, Parsna and Taittiriya.
- (2) The Bhagavad Gita – The 18 chapter poem by Vyasa expounds Vedanta in the dynamic battlefield setting, where the knowledge is revealed by Lord Krishna to warrior prince Arjuna.
- (3) The Brahma Sutras – also known as Vedanta Sutras, this text comprises a series of aphorisms

(general truths), attributed to Veda Vyasa, that interpret the Upanishad teachings.

Mahavakyas

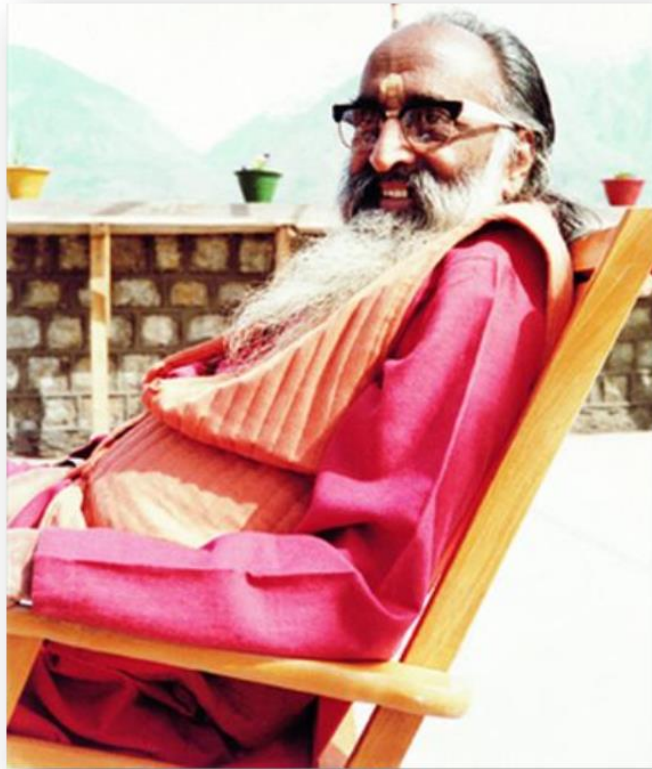
Mahavakyas or great aphorisms declare the supreme truth, and are the quintessence of Vedanta.

Parjanam Brahma: Consciousness is Brahman. The consciousness which pulsates in an individual through the matter layers, is the same as the supreme Reality that is the substratum of the entire universe. In other words, the same consciousness is the substratum of the microcosm and the macrocosm. [A point of faith that Brahman is present and engaged in everyone and everything we see around us]

Tat Twam Asi: That you are. That infinite, all-pervading Truth is your own essential nature. [A point of contemplation and analysis of the Truth that pervades all around us and our own relationship to it]

Ayam Atma Brahman: This Self is Brahman. This Self, the innermost core of the personality is the very same Brahman that enlivens the visible universe. [A gradual contemplative discovery of the identity of the Self and the Truth around us].

Aham Brahma Asmi: I am Brahman. The pure Self within is the same as Brahman. [A point of Self Realization arrived through Sravana (listening to the Upanishads and the study of Vedanta), Manana (reflecting on that which connects us all and the superficiality of that which separates us) and Nidhi Dhyasana (meditating upon the pure Self and arriving at a point where "I" and "mine" dissolve revealing the unity of the Self and the Brahman)].



Waiting for Eternity

Chetana Neerchal

Maria Flores, my colleague and friend, grows the most beautiful peonies which, come springtime, grace her office and the offices of those near her. A few days ago, as I walked to the pantry, I noticed pink petals on the corridor floor and wondered where they came from. I found Maria in the pantry filling a vase with peonies. She was going to clean up the "trash" on the floor, but I suggested she leave them - they were beautiful, not trash; people would like them that way. She said, "Like a wedding..."

I came back to my office and wrote the thoughts in my mind.

WAITING FOR ETERNITY

a petal on the floor

a feather on the porch

a leaf in the garden

fragile

like a memory,

waiting to be blown away

to join

that pebble on the river bed

washed over by eternity.

Where the Mind is Without Fear

Aziza Meer

Where The Mind is Without Fear

WHERE the mind is without fear and the head is held high
Where knowledge is free
Where the world has not been broken up into fragments
By narrow domestic walls
Where words come out from the depth of truth
Where tireless striving stretches its arms towards perfection
Where the clear stream of reason has not lost its way
Into the dreary desert sand of dead habit
Where the mind is led forward by thee
Into ever-widening thought and action
Into that heaven of freedom, my Father, let my country awake.

Rabindranath Tagore

*Where the mind is without desire, and the heart is held in joy
Where I'm free
Where people are not broken up into groups of likes and dislikes
from conditioned reflexes and prejudices
Where every word and gesture comes from His presence
Where clear steam of love has not lost its way
into the dreary desert sand of dead reasoning
Where the mind is led forward by thee
Into ever-widening love in action
In that heaven of freedom, my Father, let me stay awake.*

My Inner Angel of Light

Aziza Meer

My inner angel of light, with you to walk I roll off my bed, each morning with a longing to live, smiling in sweet repose, certain that with you we climb hardest of mountains with heavenly ease.

Sweet angel of light, your peace is filling and intoxicated I forget to eat, ever in that heavenly peace, my heart stops to beat.

Funny it is, at my doctor's office, they found it hard to hear the beat, for pulse as they probed, and you in stealth held me in peace, loving and kind, you nurture me to nurture, love me to love, and give me so I can give, forever ever more.

That steadfast friendship, that gliding peace of sharing, that sense of generous giving, ever forgetting to protect myself. In return, you got me in your blanket of love, protected with each blow the world tries to throw my layers of love bring out blankets more, blankets of protection you have me covered, so I can continue to give with your power.

Step by step, I don't know where I go, for I go as you bid, "why?" I don't need to know. Your bidding never can be misleading, lots of love you give and you make me give away so you can fill me more.

People come and go, they come with folded brow, they come in angry bursts, they come in political mistrust. To all the same answer we give: Love.

That's My Path Yours May Be Different

Aziza Meer

Walking up a pathway, I make foot prints. I notice
another making foot prints, walking with me.

Moonlit night, starry skies, love in the air, breeze stroking
my hair, heart filled in bliss.

My companion is powerful. He is magnificent, lit from
within. His beauty is enthralling, his charisma is magnetic.
Lost in bliss, hand in hand with him, I walk.

Song in my heart, light as spring, I move along. Not
conscious of my path, for his way's mine.

His magic on my heart, I rest in certainty, looking forward
to every moment in his company.

We walk in the opposite direction from the world. Voices
speak to me. Some say "you are in the wrong direction".
Distracted = filth of confusion.

My heavenly peace, continue my walk, up my pathway,
making foot prints, walking with him.

Strength, silence in bliss, lasting joy, shared love.

Voices continue. Some hang out, but only for a few.
Because they walk in the other direction, our paths cross
to part.

I talk and some hear me. Some use me; I don't mind, I
love in strength, for after all our paths will part.

Some spiritual friends speak, "Why so much color you
wear? Don't you know that inwards is how you should
bear?" There is color in my joy, my friend, in joy I swear.

Some give me attention as though to get me into an
addiction. Abruptly they pull away as though to prove
that I couldn't do when they their attention withdrew.
Silence and joy can take these with a sweet flair.

From other's roughness I smoothen evermore. Learn the
joy of taking a beating and return love for everything, for

in joy there is no beating, all in love is a fair exchange after
all.

I thin into a child with heart of simple silence; I hear the
assertive loudness of the world. I listen with care. I know
my strength (His strength) is very strong.

With inner ease I ease the belligerent. His big presence is
within the little me.

Others who I thought have caused me pain--now I know
are mere shadows of my own frame. Walking through the
shadows, I shatter them with light, and know no fear,
never will I again jump off my skin.

Love is sweet bearing. I hold this for you and you and you.
With inner peace I join, hand in hand to walk, Come relax
my friend, here's a home for your repose.

Jnana Yoga and Self Realization - XX

Acharya Sadananda

Obstacles for spiritual progress - IV

We are discussing the obstacles for self-realization based on Krishna's statement in Gita 4-40, where He states that there are three major obstacles, namely 1. avidya (ignorance), 2. ashraaddhaa (lack of faith), 3. samShaya (doubt). Here samshaya, or doubts, are concerning the validity of the Vedanta as means of knowledge or pramaNa. Any doubt of a student related to his understanding of the teaching must, of course, be cleared by asking his teacher. Those doubts are normal and valid, as Arjuna kept on asking in Geeta, until the last chapter. Therefore, in the above mentioned sloka, we are not referring to those doubts, but the doubts related to the validity of Vedanta itself as the means of knowledge, and about the truth revealed by the Vedanta. Here the pramaNa or means of knowledge is Vedanta's aphoristic statements called mahaavaakyas that equate the individual soul to the totality, such as – I AM INFINITE or aham brahmaasmi. Here the basic doubt manifests as, "How can I be infinite when all my day-to-day transactions or experiences are confirming my severe limitations at every second?"

Another problem we face is: if we say that Vedanta is the only pramaNa, then questions can be asked about other religious masters who have not studied Vedanta or do not accept Vedantic teaching. For this, our answer is that Vedanta is a science, and therefore we accept statements of any religious teacher that agrees with the science of Vedanta. In essence, it is the teaching that points to the oneness of the substantive of individual, world and Iswara. It does not matter who says it, the truth is the truth, and that is the nature of any science, including science of Vedanta. All other sciences that we are familiar with fall in the realm of objective sciences that use objective tools to validate the truth. Vedanta says these are only relative sciences, since it does not include the subject, I, the conscious entity, who is pre-requisite for validation of the any objective truths. If

there is no conscious entity to validate or prove the existence of the object, its existence remains as indeterminate. Determination requires a conscious entity that is self-existing and self-conscious, and therefore self-revealing. In essence, I do not need any means of knowledge to know that I am there and I am a conscious entity. Vedanta becomes a means of knowledge to reveal the existence-consciousness that I am is infinite and therefore includes even the objective world. Hence Vedanta forms an absolute science.

Since this statement of identity of subject, I, the world, and the creator of the world, Lord, cannot be established by any other way or any other pramaNa other than by Vedanta, it becomes a pramaNa or means of knowledge. This is the ultimate knowledge, veda anta, knowing which everything else is as well known. The philosophies that differentiate jiiva, the individual, jagat, the world, and Iswara, the God or the total self (whether they are based on Vedas or not), are tentatively accepted only as a stepping stone, until the mind of the student becomes mature enough to reject such a dualistic philosophies and ascertain the oneness implied in the identity relation. This method of approach is called adhyaaropa apavaada, that is, tentative acceptance and subsequent rejection as suggested by the Vedanta itself. Scripture itself uses this methodology as in the example of the analysis of the five sheaths or pancakosha vivarana, in Tai. Up. Here, initially, each kosha or sheath is considered as aatma, the self, and it is subsequently negated in preference to the next subtler kosha, until one arrives at the pure sat-chit-ananda swaruupa aatma. Hence all philosophies, Vedic or non-Vedic, are tentatively accepted as preliminary or preparatory technology for purification of the mind (chitta suddhi), but freedom or moksha can be recognized only by the essential teaching of mahaavaakya, tat tvam asi, or you are that totality. This is not a fanatical statement but a statement of a fact, since one cannot be free unless one becomes limitless and one cannot become limitless

unless one already is; and the teaching that provides this understanding of advaita or non-duality is Vedanta. Thus subject-object duality exists at transactional level, but from the absolute reference I alone am as the very substratum for the individual, the world and the Iswara.

Any dvaitic philosophy will not lead the seeker to moksha, since moksha by definition involves freedom from all limitations. In dvaita, each limits the other; hence neither one can be limitless. Furthermore, that the truth is something else beyond I, the self, is illogical, since I can negate everything else other than myself, as in deep sleep state. The thing that can never be negated alone is the absolute truth, which is called Brahman. Hence logically also I cannot but be Brahman. If I have doubts about this fundamental truth, then Krishna says there is no salvation, either here or in the higher world, or lokas – na ayam lokaH asti, na paraH, na sukham, samshayaatmanaH| -Geeta 4:40.

Hence Krishna's strong statement that those who have doubts about the teaching itself, therefore, do not attempt to purify their minds to appreciate this teaching. Hence they will neither achieve anything in this material world or in the spiritual world. They lose out in the material world also as their extroverted minds get cocooned in the sensuous fields contributing only to their further down-fall. One falls deeper into the ocean of samasaara - kRitimahodadhou patanakaaraNam – says Bhagavaan Ramana. One gets caught up and moves from one whirl-pool to the other -says Shree Vidyaaranya in Pancadasi.

Since I have to have a clear understanding of the identity relation between the individual and the total as the essential truth (mahaavaakya, Vedantic aphoristic statement), and if there are exceptional cases of religious masters who have not apparently gone through Vedantic shravana-manana-nidhidhyaasana, it is implied that they must have been exposed to that knowledge in the last life. Shree Krishna, in fact, declares that those who have progressed spiritually in this life but due to some obstacles have not realized, they will be born in the next life in a conducive environment that helps them in their rapid progress. He says that such a birth is rare indeed. This may sound like begging an issue, but the

fact remains that there is no freedom for an individual soul unless he recognizes that he is indeed limitless, i.e. aham brahmaasmi has to be understood, in one way or the other. The teaching of that absolute truth is Vedanta or the ultimate knowledge. Hence Shankara says in VevekachUDAmNi:

*na yogena na saankhyena karmaNaa no na vidyayaa|
brahmaatmaikatva bodhena mokshaH siddhyati, na
anyathaa|*

Neither yoga, sankhya, karma, or mere study of scriptures gives the freedom. The only thing that liberates an individual is a clear understanding of the identity of individual soul and the total or Brahman, and nothing else.

In the previous posts, we have presented the three major obstacles to spirituality, based on the Gita. Goudapaada in his Mandukya Kaarika in advaita prakaraNa considers four more obstacles for spirituality. Before we go into this analysis we will first recognize that the aatma vidya or Self-knowledge provides two fold benefits for the seekers. One is owning up one's own freedom from limitations, which is primary; and that is jnaanam or self-knowledge. The second is an emotional transformation of the mind. This is called jnaana phalam or fruits of the knowledge. As a result of jnaanam, the mind of a wise person becomes strong and healthy with no emotional disturbances when faced with the objects, people or course of events, which can be pleasurable or painful, during the span of his remaining life. This emotional transformation or freedom is the secondary benefit or avantara phalam, and contributes to his jiivan mukti or liberation while living in the conditioned body, mind and intellect. Even though scriptures talk about the emotional benefits like calmness, contentment, fearlessness, compassion, love, etc – all these emotional benefits are not derived uniformly by all the Vedantic students. All the students do not derive the benefit of the jiivanmukti, even though the teaching was the same for all students, that too by

the same teacher, as one finds for the students in Kenopanishad. The disparities among the students arise due to differences in their mental preparations. There is a gradation in the fitness or in the four-fold qualifications, saadhana chatuShTaya sampatti among the students; and therefore the fruits of knowledge are also graded. Hence preparation of the mind plays a great role in the self-knowledge or aatma vidya. Goudapaada classifies students broadly into three categories – manda or lowest, madhyama, the middle, and uttama, the supreme - depending on their maturity or on their mental preparation, or in the language of JK the mental conditionings.

For manda, the lowest, Vedantic study does not produce knowledge or fruits of knowledge including jivan mukti. For uttama adhikaari, the highest qualified seeker, he gets both jnaana and jnaana phalam or knowledge and its fruits, just by listening to the teachings, shravanam and mananam. The highest student is like Nachiketas of KaThopanishad. We are not concerned about this uttama adhikaari, since we rarely find such qualified students. The discussion is therefore about the other two lower categories, madhyama, middle and manda, the lowest. For the majority of us who are in the middle or madhyama, Vedantic knowledge is received. We understand it clearly and have no doubts whatsoever. Jnaanam or knowledge is there, but this knowledge does not result in emotional transformation or derive the benefits at the emotional level. The knowledge is full, but jivan mukti is not there. Knowledge and bondage seem to co-exist for us. For knowledge to get transformed into its fruits, the obstacles preventing the transformation have to be slowly resolved. This is the role of Nidhidhyaasana. Here the intellect and the emotional mind are still diverged resulting in having knowledge but that knowledge is getting blocked at an emotional level by the pressure of the remnant vaasanaas. Such a dichotomy seems to be that knowledge is full but no jivan mukti – jnaanam and samsaara seemingly co-exist together. This is because of incomplete saadhana chatuShTaya sampatti or the four fold qualifications. Let us take a simple illustrative example for this.

Let us say we have a tank full of water, but no water is coming when we open a tap. Obviously there must be some block preventing the water in the pipe line. To solve this problem, what is required is not adding more water into the tank, but removing the block that is preventing the water from gushing through the pipe-line. Similarly in the aatma vidya or self-knowledge, the cause for the block is insufficient preparation of the mind or jnaana yogyataa. Here the knowledge generated dispassion is not fully developed giving rise to raaga and dvesha or likes and dislikes, which still control the mental moods. It is like I know smoking is bad (knowledge is there) but I am still tempted to smoke when I smell a cigarette. Thus habits of the past still haunt the mind. Krishna calls this as rasa or a lingering taste for sensuous enjoyments. He gives a method of overcoming them too, which we will discuss later. In Ch. 4, He suggests the knowledge based dispassion or jnanena karma saynaasaH, or in short, jnaana-karma-sanyaasa yoga, as the title of the chapter suggests. This is also called vidvat sanyaasa – knowledge-based dispassion. Here the dispassion is generated by the emotional mind abiding in the intellect that has clear understanding of the mahaavaakya. The question is asked - For nidhidhyaasana, is external sanyaasa necessary? We will address this question in detail in the next post. For the time being we understand that Saadhana chatuShTaya sampatti is necessary, and all other things are only instrumental or helpful aids.

Now the question is what remedies are available. For uttama adhikaari, there is no problem and therefore his case is of no concern to us. In the case of lowest one or manda adhikaari, the saadhana sampatti level or prerequisites for knowledge are very low. Hence the saadhaka or seeker has to concentrate on the karma yoga and the upaasana yoga, which will prepare the mind to gain the knowledge. For him the Vedantic study will have less impact compared to karma yoga and upaasana yoga. We do not have to tell him that he need not have to attend the Vedanta classes. Many a time he automatically drops them because the mind is not ready to hold on to the teaching due to his extroverted-ness. We hear people saying that they want to attend the Vedanta classes, but they do not have time; implication of this being the study of Vedanta is not of their priority.

Some even do not want to hear about it thinking that this is only for the old or retired people, who have nothing else to do. Krishna gives the statistics – of the thousands of people, very few are really interested in this teaching. Of those who are interested, very few make an attempt to realize, and of those who make an attempt very few really succeed- manushyaanaam sahasreshu....Hence for manda adhikaari, even if he attempts Vedanta study, the shravana or listening itself becomes another form of karma yoga, as purifier for the mind. The process will continue until his mind becomes more mature when he starts recognizing that Vedantic study is more important than any other activity in life, and hence his priorities change. From the initial state where he felt that he did not have time for Vedanta, he evolves to the state where he feels that he does not have time or interest for other things in life. His mind is becoming more mature. Vedanta refers to such a mind only in the Mundaka sloka – pariikshalokaan karma chitaan brahmano... –the one who has recognized the futility of extroverted life-pursuits in giving eternal happiness – the advice of the Upanishad is for him to approach a qualified teacher for serious Vedantic study.

Madhyama adhikaari has the ability to receive the knowledge. He is the one who says I understand Vedanta, but...That “but” means there is no difficulty in receiving the knowledge but fruits of knowledge or jnaana phalam or jivanmukti status is not derived. This madhyama adhikaari need not have go back to karma yoga and upaasana yoga. He can keep doing whatever he is doing as his daily routine without the need of any special concentration on extra karma yoga. What is required now is Nidhidhyaasanam or contemplation on the teaching to internalize the teaching. The saadhana, now in the form of nidhidhyaasana, will convert him from madhyama to uttama adhikaari – the block gets freed- jaanam itself converts into jnaana phalam. We will now look into what is involved in Nidhidhyaasanam.

Nidhidhyaasanam:

Nidhidhyaasanam depends on manonigraha, or control of the mind. The reception, retention and conversion of the knowledge depend on the control of the mind, which is one of the six mental disciplines, shaadhana shatka

sampatti. Of these, mental discipline or shama is important. Here it represents the entire saadhana chatuShTaya sampatti too, that is, all the four-fold disciplines. The lack of this mental discipline expresses in many ways. First it expresses in terms of a sense of insecurity for myself, and then for my-people who depend on me. It is essentially a manifestation of I-ness or ahankaara and my-ness or mamakaara. Knowledge should give freedom from this sense of insecurity - abhayam pratishTaam vindate, says Ti. Up. The second expression of this insufficient preparation is the lack of freedom from sorrow due to things, people and their behavior around. This results in a lack of peace of mind. Jnaanam or self-knowledge should give ever lasting peace, shantam-shivam advaitam, in spite of external circumstances.

Wise person or Jnaani will have everlasting peace – peace that passeth understanding. Others get peace of mind occasionally when things are conducive to their likes. All the three noted above put together (i.e. sense of security, freedom from sorrow and peace of mind) is jnaana phalam, fruits of knowledge. Thus both knowledge, jnaanam and its fruits, jnaana phalam, depend on the four-fold qualifications or purity of the mind. There are no exceptions to this. How do we know we have the requisite saadhana chatuShTaya sampatti? In the olden days when the student used to live with the teacher, by observing the student for a length of time, the teacher would find out. The teaching is given only for those students who are ready. At present times, where we do not have such gurukula systems, we need to evaluate ourselves. Two questions are to be answered: the first is how to get the purity of the mind or saadhana chatuShTaya sampatti, and the second is how to check what we have is what it requires. We will discuss these in the next post.