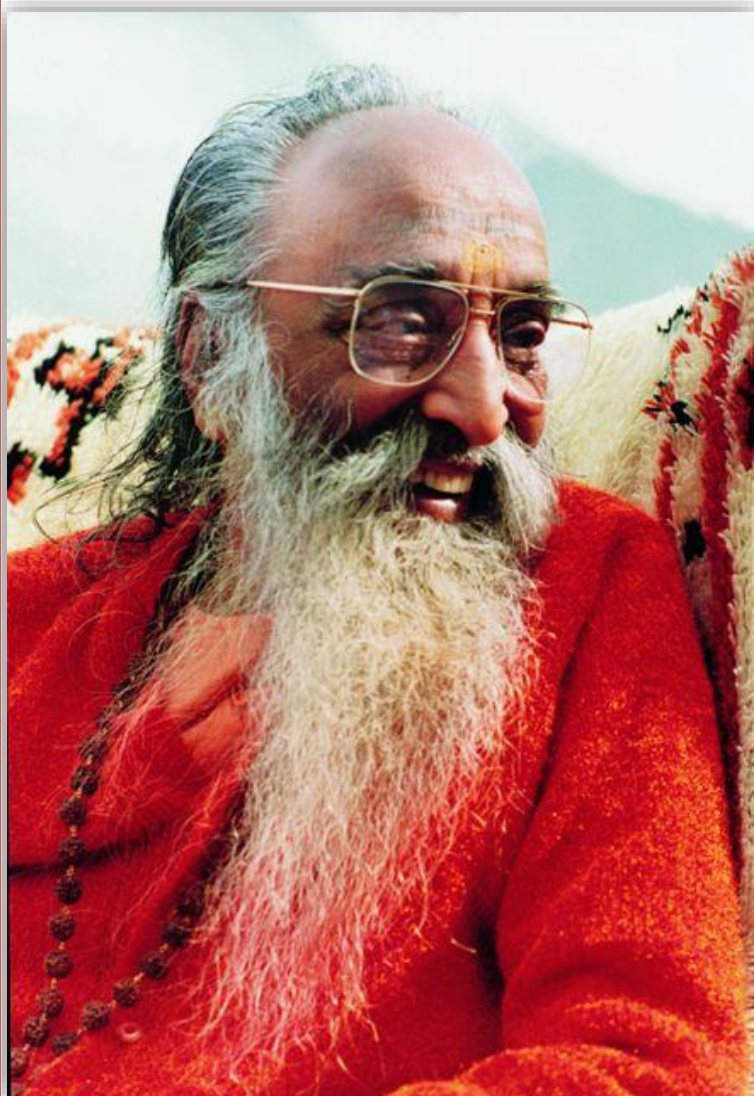


Chinmaya Smrithi



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

Volume 25, Number 3, May 08, 2015



CELEBRATING BIRTH CENTENARY OF SWAMI CHINMAYANANDA

Calendar and Upcoming Events

Upcoming Events

- Launch of Global celebration of 100th Birthday of Swami Chinmayananda – May 8, 2015
- Bala Vihar Graduation Tilak Ceremony – May 16
- Geeta Chanting REGIONAL competition – May 16
- “Satsang with Gurudev” program starts May 18 at Chinmayam
- Memorial Day Weekend Spiritual Camp by Acharya Sadananda, May 23-24 at CHINMAYAM. Topic: Munikanda II from Brihadaranyaka Upanishad
- ‘Understanding Marriage – The Joy of Giving’ retreat conducted by Acharya Vilasiniji and Acharya Vivekji at Chinmaya Somnath, May 22-25, 2015
- Annual Day Performances, End of 2014-15 Bala Vihar Session: June 6-7, 2015
- Children Summer Camp – Frederick: June 22- July 2; Chinmayam: June 22-July 17; Chinmaya Somnath: July 20-Aug 14
- Start of 2015-16 Bala Vihar Session: Sep 12-13, 2015

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 - July 2015, are due by July 1, 2015
- 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 DC – Chantilly VA Chapter website www.chinmayasomnath.org

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

Washington DC – 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-editor@chinmayadc.org)

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

BV students – Nishant Carr, Siri Neerchal, Ananya Krishnan, Priya Tandon, Megha Karthikeyan, Abir Muhuri, Usha Konduri, Thara Konduri, Atman Panigrahi & Vishnu Dharmaraj,

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

Chinmaya Birth Centenary Message

Swami Dheerananda

“When one meets one’s own Teacher, it is always a Miracle.

In fact it is Love at first sight.

The student is immediately attracted to the Teacher
and the Teacher’s words ring a bell.”

Our Teacher!

Chinmaya

meaning

Consciousness!

Consciousness has been shining and illuminating
our thoughts, vibrating our words, energizing our
endeavors and silently witnessing our own self!

May we consciously maintain noble thoughts and
live the noble life of sacrifice and service!

May we consciously strive to inspire everyone and
consciously put forth effort to produce more than
what we consume and give more than what we take!

We are conscious of the dawn of Chinmaya

Centenary Celebrations!

May we serve our Teacher Chinmaya hundreds of times!

May we remember and repeat the glorious name of
our Teacher **Chinmaya** hundreds of times!

May we reflect upon the glorious Teachings of our
Teacher **Chinmaya** hundreds of times!

Chinmayam Jagadeeshwaram Pranamaamyaham!

News

Swamini Vimalanandaji's Visit

Swamini Vimalanandaji visited CMWRC chapters from April 1 through April 5, conducting Jnana Yajna, Spiritual Camp and hosting a CHYK-DC event. See 'Event Summary' article.

Let us pray together to invoke the Divine Lord's Grace and Pujya Gurudev's Blessings to give us solace during this difficult situation.

Thyagaraja/Purandara Dasa Festival

The Thyagaraja/Purandara Dasa music festival held on Saturday March 28 at Urbana MD by Chinmaya Frederick was a grand success.

Hanuman Jayanti

Hanuman Jayanti was celebrated at Chinmayam on Saturday April 11th. Members of CHYK-DC conducted Hanuman Chalisathon by taking to lead singing Hanuman Chalisa from 2 PM – 7PM.

Shraddhanjali

It is with great sadness we share the bad news that Mr. Subramanian "Mani" Sriram, passed away on April 7, 2015 due to a car accident while traveling in India. He was a long time member of CMWRC. Mani was a great friend, always cheerful and helpful to everyone. He will be truly missed and we pray for his soul to rest in peace. We also pray for his family to have the strength to cope with this tragic loss. Mani is survived by his wife Kanaka and two sons, Sudarshan and Eshwar. Mani and Kanaka both have been Bala Vihar teachers and sevaks for over 10 years. Both Sudarshan and Eshwar have grown up in the Chinmaya Family and graduated from Bala Vihar last summer.

Event Summary: Pujya Swamini Vimalananda Visit to CMWRC

Submitted by Nagaraj Neerchal

“One of my favorite mantras is: all progress is beyond the comfort zone.” As the audience was absorbing this weighty thought from Swamini Vimalananda, she went on to say “I am now going to take you out of your comfort zone. Everyone please get up, and find a spot next to a person who they have never met before. Everyone below 21 has to sit next to someone above 21 years, and now everyone, start talking to each other.” This was the unusual way Swamini Vimalananda started her afternoon camp on “Tune the Mind” in Chinmaya Somnath. From that point, the audience was spellbound with Swaminiji’s hilarious stories, friendly yet penetrating banter about use of smart phones, and nuggets of wisdom. There were nearly 300 registered attendees including a large number of non-CMWRC members.

Swamini Vimalananda’s visit to CMWRC started with a jnana yajna on “Sure Mantras for Success” held at the Silver Spring chapter in Chinmayam. These talks were held on the three evenings. In spite of these being work day evenings, the talks attracted a total audience of 500 or more, with each day having more attendees than the day before. The setting in Chinmayam was intimate, where Swaminiji’s talks were very interactive, with good audience participation. She taught many of her favorite mantras, mantras from Gita which will help us in everyday navigation, and the secret of forming our own mantras to uplift ourselves from the inevitable pits of despair of life. Swamini Vimalananda also held a successful mini retreat with the CHYK members in Chinmaya Somnath.

Swaminiji also addressed the adult session at Chinmaya Somnath on Happy Parenting. Parents, grandparents and future parents (everyone above 18 were invited) learned principal tips of successful parenting. They also had a chance to learn about the extensive work of the Chinmaya Education Trust. Moved by Swaminiji’s powerful presentation, a large number of attendees expressed their gratitude and support by an outpouring of donations.

Swaminiji’s stop at CMWRC from April 1, 2015 to April 5, 2015, was part of her first US tour organized by Sri Raghu Granthi (Atlanta, GA).



Photos by Nishant Carr

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Announcements and Flyers

Announcements

- Acharya Sadananda Spiritual Camp, Memorial Day Weekend, May 23-24 at CHINMAYAM. See Flyer.
- ‘Understanding Marriage – The Joy of Giving’, Retreat conducted by Acharya Vilasiniji and Acharya Vivekji, May 22-25, at Chinmaya Somnath. See Flyer. Register early.
- Satsang with Gurudev – part of birth centenary celebration of Gurudev, Swami Chinmayananda. See Flyer.
- 2015 National Junior CHYK Camp: June 30 – July 5 2015. See Flyer.
- Children’s Summer Camp : <http://summercamp.cmwrc.org/wordpress/>
 - Chinmaya Frederick – Urbana MD (June 22- July 2)
 - Chinmayam – Silver Spring MD (June 22- July 17)
 - Chinmaya Somnath – Chantilly MD (July 19 – Aug 14)
- 2015 Mahasamadhi Family Camp from July 29 – Aug 3rd at Somerset, New Jersey: www.chinmayavrindavan.org; See Flyer



Chinmaya Mission® Washington Regional Center



With blessings and guidance of Pujya Swami Dheerananda, we announce

Satsang With Sri Gurudev

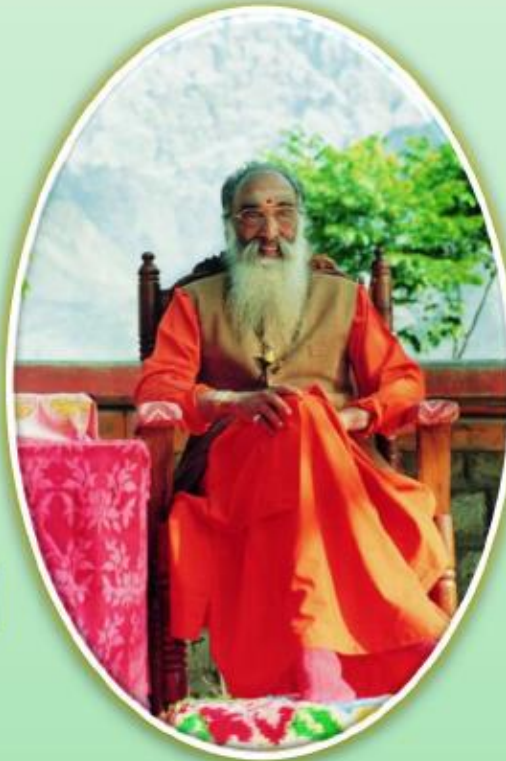
in celebration of Birth Centenary of Swami Chinmayananda

Kenopanishad

Kaivalya Upanishad

Kathopanishad

Mandukya Upanishad



Mundukopanishad

Prasnopanishad

Viveka Choodamani

**Satsangs are Free
and Open to all**

The Satsang will be held in 5-8 week sessions, with the first session starting on May 18th 2015.

The overall program runs through May 8, 2017. Based on Sri Gurudev's discourses, the selected topics are from the Upanishads and other works on Vedanta and Devotion. The topics are organized into three themes, for Monday, Wednesday and Friday. Come, Listen to the Master. Contemplate on the deeper meanings.

Satsang Themes

Meditation

Vedanta in Daily Life

Add Meaning to your Prayers

1st Session: Monday, May 18 – Friday, June 19, 2015

When: Mondays, Wednesdays, Fridays from 7:45 PM – 9:00 PM

Location: CHINMAYAM – 46 Norwood Road, Silver Spring MD 20905

for further information, see www.chinmayadc.org/Satsang/SatsangGurudev.htm
or contact SatsangGurudev@chinmayadc.org



CHINMAYA MISSION

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



Brihadaranyaka Upanishad – Muni Kanda 2*

Two-Day Memorial Weekend Camp on May 23 and 24 at Chinmayam, Silver Spring MD

Even modern science agrees on the role of spirituality in joyful living. A retired scientist by profession, Acharya Dr. Sadananda will share the great wisdom available in the ancient scriptures of Hinduism. Acharya Sadaji's unique methods of teaching provide ample practical tips for our day-to-day life.

Brihadaranyaka Upanishad provides the quintessence of Vedanta. According to Sri Shankara, it comprehends the Upadesha or revelation of the true nature of reality providing also the logical explanation of the doctrine of advaita, with many declarative statements starting from mahavakyas, aham brahmasmi, to methods of discovery of the truth by process of negation, neti, neti, not this, not this. The Muni Kanda (Chapters 3 & 4) explains the teachings in terms of identity relation of jeeva atma and paramaatma. Select mantras from brahmanas will be explored.



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

* Select verses will be covered in Part 2 of this Series on this Kanda (Part 1 was covered in Oct 2014)

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

CMWRC will provide babysitting services subject to the availability of volunteers

Registration is required. Please register before May 20; instructions are provided in the form below. For more information, please contact Subbarao Kari at 703-981-1808.

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

Registration fees: Single - \$15.00 Couple - \$25 Additional Adults - \$10 Each

Name(s): _____

Name(s) & age of Children _____

Address: _____

Phone: _____

Please submit completed registration form with check in favor of 'CMWRC' by May 20 to your Chapter Coordinator or mail to 46 Norwood Road, Silver Spring, MD 20905. You can pre-register by sending email to camp@chinmayadc.org

CHINMAYA MISSION® WASHINGTON REGIONAL CENTER PRESENTS...

Understanding Marriage: The Joy of Giving

RESIDENTIAL
RETREAT

CHANTILLY, VA

FOR ADULTS AGES
25-55

\$151.00 PER ADULT
TILL MAY 1

\$201.00 PER ADULT
MAY 2 - MAY 15

CHILDCARE AVAILABLE*

\$108.00 PER CHILD*



Swami
Dheeranandaji



Acharya
Vilasiniji



Acharya
Vivekji

Chinmaya Somnath May 22 - May 25



Understanding Marriage: The Joy of Giving is a unique weekend retreat offered to singles and couples by Chinmaya Mission in Chantilly, VA. Swamiji, Vilasiniji and Vivekji will present Vedanta's wisdom as a guide to enhance harmony and happiness in a marriage. Discourses, Discussions and Activities will fill the weekend.

Participants should be between the **ages of 25-55**, or one partner should be within the age limit. Participants can also stay for a discounted rate at a nearby hotel and all meals will be provided.

Registration closes on May 15, 2015.

**Childcare will be provided for children ages 5-13 for the duration of the retreat each day.*

For more details and to register please visit: <https://tinyurl.com/understandingmarriage>
Contact understandingmarriage@chinmayadc.org with any questions.



Chinmaya Mission West
welcomes you to

VEDANTA CAMP 2015

Conducted by



His Holiness Swami Tejomayananda

Head of Chinmaya Mission Worldwide



June 15-21, 2015

'Sāndēpany Krishnālaya' Ashram, Piercy, Northern California

Study Text: *Shrī Rāma Gītā*

Arrive: Monday, June 15

Depart: Monday, June 22

The ashram, CMW's headquarters and retreat center, is situated in the serene Redwoods and is a four-hour drive north of San Francisco. This camp is for adults only, and is not a family camp. Seats are limited and get filled quickly, so early registration is recommended.

Registration includes lodging and boarding, and excludes transportation: \$900 per person.

Visit krishnalaya.org/index.php/vedanta-camp-2015 to view details and register.



krishnalaya.org

krishnalaya@chinmayamission.org, (707) 207-5011

Chinmaya Mission West, P.O. Box 129, Piercy, CA 95587





Chyk

NJCC
2015

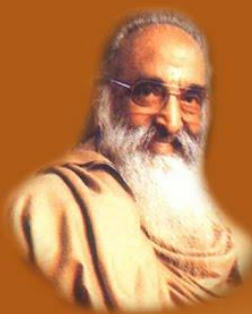
EAGLE EYE 2: SOAR HIGHER WITH CLEAR VISION

NATIONAL JUNIOR CHYK CAMP | June 30th – July 5th
Chinmaya Mission Dallas - Fort Worth



Visit <http://www.chykwest.com/njcc/>

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...!!

2015 Geeta Chanting Competition

Writing Category Submissions

The following are reflections on verses from Bhagavad Geeta, Chapter 15 – Purushottama Yoga or the Yoga of Universal Spirit. The authors registered to participate in 2015 Geeta Chanting Competition in the Writing Category.

Lakshmi Maddila

OM Hari OM! Sri Gurubhyo Namah! Hari hi OM.

“Purushottama Yogah - Yoga of the absolute spirit that dwells in all of us.”

Purushottama Yogam is the essence of all Shasthras and Upanishads.

Purushottama -the supreme spirit is dwelling in all of us. We are unaware of this because of our ignorance and lack of knowledge of the real Self. Mind is not separate from ignorance or avidhya. Destruction of the mind is the only way to realize the supreme spirit who is dwelling inside us.

This chapter talks about how one can practice detachment and be released from the bondage of this Samsara. There by being free from the bondage of body, mind and intellect. One will realize the happiness in freedom and will be free from the cycle of birth and death. They will be over and above the qualities of nature and will attain permanent peace.

By daily reciting Purushottama Yogah, one will get the same benefit as chanting the whole Bhagavad Gita. All wishes will be fulfilled and desire towards worldly things decreases. Eventually desire-less stage is achieved by the blessings of the Purushottama - Desireless state is "Mukthi".

* * *

Krishnapriya Thirumala

Chapter 15- Verse 6

*na tad bhāsayate sūryo na śāsāṅko na pāvakaḥ
yad gatvā na nivartante tad dhāma paramam mama*

My Supreme Abode is not illumined by sun, moon or fire. Once attaining that abode, one never returns.

This verse intrigued me because of its thought-provoking ambiguity. At first, the verse's meaning seems to negate any views of His abode being Heaven, or any lively, desirable place; it actually seemed quite foreboding. Why would such a place be His home? Through thinking and research, I decided that He, the Highest Spirit, would not desire a heavenly abode; desires come from incompleteness, and He cannot be incomplete. He would certainly not need any other form of light as He Himself is filled with the greatest light. And, lastly, the people who merge with Him cannot possibly return. This led to another idea; since they say He is everywhere, maybe that place is not outside of us but within all of us— where no other light but His can reach. And maybe it is not an “abode” at all— maybe it is simply referring to that state of illumination and fulfillment. These thoughts led to other thoughts, and soon, I was questioning the very nature of creation; this verse inspired me to use my imagination and intellect, and explore these foreign concepts. The powerfulness of this verse, its ability to express so much through so few words, impressed me greatly.

* * *

Sanyogeeta Sawant

The fifteenth chapter of the Bhagavad Gita is unique. In just twenty verses it summarizes the entire essence of the Gita and also the Vedas. Specifically, it covers four topics that can be considered as the essence of any spiritual scripture: what is the world, who am I, what is God or what transcends the world and me, and what is the relationship between me, the world and God. In fact at the end of this chapter, Lord Krishna says that he has revealed the most Secret Science, one if known, man becomes wise.

These first 3 verses in this chapter address the nature of the world.

Our existence in this world is illustrated using the metaphor of the mighty Peepal tree - an upside down tree, similar to a family tree. The root or origin of this tree is Ishvara - wielding the power of Prakriti. Samsaara, our existence in this world, is the outward growth of this tree. This growth is fueled by sense objects, which are in the form of sprouts or buds. Each sense object generates desires, which generates actions, which bind us to the branches of the tree. The more we fuel our desires, the more the tree flourishes creating more bondage.

The next few verses tell us that the only way to rid ourselves of this endless cycle of desire and action is to cut the tree using the weapon of dispassion. The best way to cultivate dispassion is to go straight to the source of the tree, to take refuge in Ishvara. A seeker who wants to do so needs to be free from pride and delusion. Only then will the seeker reach the abode of Ishvara, which is the state of self-realization and liberation.

* * *

Maya Ramani

Chapter 15 – Verse 5

Pleasure, pain, and desires. These three words are connected, and we journey through them in a cycle. Pleasure encompasses the feelings of happiness, joy, and elation. Pain is the opposite of pleasure, it includes the feelings of misery, hurt, jealousy, and other negative feelings. A desire is a want for something, whether it be immense or slight. Since pleasure is a more appealing feeling than pain, we seek pleasure. A form of seeking pleasure is through getting what we desire, because it brings us joy or happiness. However, the process of getting what we desire has forms of pain- wanting what we do not have, being jealous of others who have it, and the dissatisfaction that leads to the greed for more. This inspires me to not get trapped in this never ending cycle of ups and downs, but rather find a balance to be content and not overly affected by pleasures or pains. Letting go of desires to do this will be a gradual process, but also a beneficial one that will lead to a more relaxed and less chaotic existence.

* * *

Raj Pajjur

nirmāna-mohā jita-saṅga-dosā

adhyātma-nityā vinivṛtta-kāmāḥ

dvandvair vimuktāḥ sukha-duḥkha-samjñair

gacchanty amūḍhāḥ padam avyayaṁ tat || 15-5

Who is our permanent life partner? I believe it is desire.

From the first hints of adolescence to the last gasps of old age we perceive desire to be our permanent life partner. Nothing else promises so much and yet delivers so little. It shines brilliantly, yet the satisfaction achieved is fleeting and no matter how much we strive to feed our desire - it largely remains unfulfilled.

We trust desire so naively because we don't know of another source of happiness. To obtain eternal happiness, one should surrender to the Lord and have qualifications as described -

- nirmana mohan : Free from pride, false ego and conception of being the body
- adhyatma-nityah: Engrossed in the eternal knowledge of the atma
- vinivṛtta-kamah : Totally free from lusty desires by only desiring the atma
- vimukta dvandvair : Completely liberated from conceptions of dualities

By offering the Lord just a fraction of the trust that we have placed in desire, we will realize that he is a far superior and eternal life partner.

* * *

Prashanthi Chandrasekhar

HARE KRISHNA HARE KRISHNA

KRISHNA KRISHNA HARE HARE

Shri Krishna begins by representing the entire cosmos with an upside down tree similar to a tree of life, which is imperishable. One who knows its root is the lord exerting the energy of nature and attributes are the rules of the entire universe needs to know nothing else. Our sacred hymns clearly instruct us on how to act in life and how not to commit sins.

Spiritual impurity due to actions keeps us bound to this world. This firm rooted endless cycle desires and actions can be cut only with the mighty weapon of dispassion. Though striving the deluded can't reach the abode of god. Only pure hearted and wise will reach it from where there is no return to the materialistic world.

An omniscient person knows the supreme in all aspects. He sustains all beings with his potency. Sun's effulgence that illuminates the universe provides vitality for all the life, moon's splendor that enhances the medicinal values of the flora and the fire in our stomach which is essential for metabolism comes from the lord.

As a being that we should be pure at heart and one should believe in Work is Worship. This chapter clearly tells us how to lead a blissfull life.

HARI OM

* * *

Shilpa Garud

Chapter 15 – Verse 11

Verse 11: The seekers striving (for perfection) behold Him dwelling in the Self; but, the unrefined and unintelligent, even though striving, see Him not.

In this particular shloka Shri Krishna talks about how only a select few are successful in the path of self-realization where as others make no progress. So then what is it that the select few are doing that is different from the other seekers? The answer to this question is the seeker's unprepared mind and being devoid of wisdom.

Reading Gurudev's commentary and other sources what I understand is that we have to prepare our mind and tune our intellect by Bhakti and Karma Yoga. To purify the mind we have to remove the agitations which are due to our attachments with the objects and beings which can never give complete happiness. Any action performed with our mind attached to the only source of happiness 'Bramhan' purifies our mind. Such a pure mind is then the right vehicle to lead us forward. The other aspect of our personality, the intellect can be developed by gaining the correct understanding of the true nature of the Self by study, reflection and practice of the scriptures under the guidance of the guru.

* * *

Srikanth Kowtha

Chapter 15 – Verse 11

"The seekers striving for Perfection behold Him dwelling in the Self; but, the unrefined and unintelligent, even though striving, see Him not."

In the Ramayana, Lord Siva has to choose his greatest devotee – either King Janaka or King Ravana – to gift his powerful Siva-Dhanush. To Lord Siva, this is a very difficult choice because both were by practice exemplary devotees. In the end, He chose to gift the bow to King Janaka because Janaka was a truer devotee, while Ravana's demonic nature led him to stray from the path of righteousness.

In this verse, Lord Krishna highlights the difference between a true seeker and someone who simply goes through the motions. As He explains, the removal of ego and attachment is essential to liberation in addition to hard work in spiritual pursuit. The difference between Janaka and Ravana is that Janaka consistently worked for self-improvement through Bhakti and Karma Yoga, while Ravana remained anchored by worldly objects and his ego. This self-improvement led Janaka to recognize the Lord within himself, while Ravana was unable to do the same. Without attempting to purify the mind, simply meditating and praying will not lead to the Ultimate goal.

* * *

Viswanadhan Yallayi

Chapter 15, Verses 1-3

I would like to reflect on the first three verses from reading Gurudev's commentary on this Chapter.

The first verse mentions about the indestructible peepul tree, and how it is inverted and different from a conventional tree. The leaves of this tree are the Vedas. So the verse begins with many elements of symbolism where a reference to a tree points to many other things.

In the second verse, the elements of symbolism are further explained. The tree is the world, branches are nourished by gunas and buds blooming from vasanas. In any tree branches are developed while buds are developing. So this tree contains elements that exist as they are and those that can further evolve. Caution is emphasized in this verse and literal translation should be avoided.

In the third verse, Lord Krishna asks Arjuna to shift the attention from the tree's form and its features and to focus on the symbolic message. The Lord also calls on action of cutting down the tree. This action is subtle because it requires a symbolic axe of detachment. The message here is urgent, necessary and practical.

The reason and goals are explained in the subsequent verses.

* * *

Sudiksha Nimishe

II Hari Om II

Ever since I learned that Chapter 15th is usually chanted in its entirety before eating, I wanted to learn this chapter. The whole chapter makes one think and process the idea of the Supreme Purusha pervading through all and it is actually HIM and nothing other than HIM. I particularly like verses 7 and 14.

In verse 7 Lord beautifully explains that the jiva in us is nothing but him. In one of the commentary I heard it was very well explained that in a tank full of water if one cube shape solidifies and become ice, is it now not a part of the tank water or is it still the same but in a cube form? This description made it very clear to me the essence of the verse that we are not just mere 'unmsh' (part) of the Lord, but we are that Lord just in this form (body). Also, as Swamiji had once explained by a similar example that is the pot (body) made in space or is the space added to the pot (body)? Here the Lord is saying that I am this Jiva with the five known senses and mind as the sixth one.

Second verse I like is verse 14. In that verse I like that how the Lord explains that he is the 'vaishvaanara'- fire of the digestion and thus ingests, digests, and discards the food with the physiological processes of the body. It is a proven fact that body can digest better the food that is warm and close to the body temperature as the digestive processes can run smoothly in such cases. In one commentary Lord Adi Shankaracharya has said that if the food is eaten with remembrance of the lord, that it is Lord, eaten by the Lord, and digested by him alone, food will never be the cause of any sickness.

II Hari Om II

* * *

Haran Nadarajah

Chapter 15 – Verse 9

There many ways that someone could use the lesson in Chapter 15 Verse 9 of the Geeta. The verse states “Presiding over the ear, the eye, the touch, the taste and the smell. so also the mind, he enjoys the sense objects.” To me, this means that God enjoys all the body parts that allow someone to experience life to the fullest. These sensory attachments allow someone to immerse themselves in their surroundings and think deeply about it. This reflection may not be the correct interpretation of the Geetha but from what I understood, I think it may be able to help me in life. In any given situation I would most likely only be focusing on one sense at a time. If I was at the beach I might only focus on the sound of the waves or if I was in a restaurant I might only focus on the smell of the food. What I gathered from this verse is that if I focus on all my senses together (including the mind) I may be able to gain more knowledge out of life.

* * *

Atman Panigrahi

Chapter 15 – Verse 5, and Chapter 2 Verses 14, 64 and Chapter 4 – Verse 22

Over the past two years as I have read through the Geeta, I have noticed one reoccurring theme in particular: to live the life of the ideal man, to attain true happiness, and to achieve the goal of realization that we all strive for, one must live life free from attachments and able to discern between the “opposites” of our world. We cannot allow ourselves to be subject to the whims of our emotions, becoming victim to alternating periods of elation and sorrow. This mentality has created a framework for my approach to my own life, helping me find greater peace in my daily experiences.

At times many of the lessons in the Geeta seem exceedingly abstract and difficult to comprehend, calling for complex theoretical reflection and seemingly unobtainable poise. Yet in the verses above, I have found solace and guidance that advise one not to merely think: they explain the ideal manner to live, and the means to do so. Action, rather than prayer or meditation, can bring us permanent contentment, so long as we act properly. As we see in Chapter IV: 22, action is not necessarily a limitation. If we can transcend our ego, our action can help us attain happiness, rather than bind us to a cycle of ups and downs. If we are content regardless of success or failure, two specific “opposites,” we do not engage in harmful action and come closer to the goal of realization. Chapter XV: 5 outlines the proper path to take to reach the “Goal eternal” of realizing the divine within ourselves. Specifically, in freeing ourselves from “pairs-of-opposites” we can live with greater equanimity. In turn, our happiness becomes permanent, rather than dependent upon our constantly wavering emotions and experiences.

This concept of finding happiness in the permanence of our world is clarified in Chapter II: 14. The world of the senses relentlessly presents itself to us, quite natural given our human dependence on our senses. Until we can understand that these senses are impermanent and therefore unimportant, we will constantly struggle with excess emotion. As an ordinary human being, it is difficult to remove oneself from an unnecessary indulgence in the senses – but by constantly reminding ourselves of what is permanent in our universe and detaching ourselves from the impermanent, we are able to make progress. Chapter II: 64 elaborates upon this idea: if we exhibit maximum self-control, refraining from reacting excessively to our surroundings, then we are truly peaceful.

Music is one avenue of my life in which I am working to apply these concepts. Having worked hard to perfect my craft as a flutist and tabla player for many years, I have high expectations for my level of playing. Naturally, one measure of my playing is to compare myself to my peers. While I may be happy that I am first chair in one ensemble, as soon as I am placed in a lower seating in another group, my misguided sense of happiness is shattered. If I don't get accepted into the All-State band, I may grieve because I am "musically inadequate." But through the Geeta's lessons, I am working to implement a different mindset. It does me no benefit to attach myself to labels of musical ability like "first-chair" and "All-State." Rather than comparing my playing to others', I must control my mind and emotions, and work hard to be as great of a musician as I can be – not be a better musician than anyone else. I must find happiness in music itself, distancing myself from the "opposites" of the musical world. Indulging in these anxieties and self-imposed negative feelings disturbs any semblance of inner peace I may have. My happiness is dependent not on the world around me, but on the mindset with which I approach the

world. So to be truly content, I must find equilibrium in my life, musically and beyond.

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Kalpana Panigrahi

Chapter 15 – Verse 3,4,5

The finite, ephemeral, ever changing world of plurality comes into being from the infinite Divine Consciousness. This Divine Consciousness enables one to experience the outside world of perceptions, emotions and thoughts through body-mind-intellect equipment. However, in order to see the Divine within ourselves we must withdraw from the external world and turn within. Is it possible to accomplish this goal? Aren't these mutually exclusive phenomena? Chapter 15 Verses 3, 4 & 5 modified my understanding of this contradiction and changed the course of my thought process.

“Detachment” is the tool that makes it possible. The attitude of “Detachment” empowers the seeker to sever all ties and eventually leads to the ultimate goal: experiencing the “Divine” within. At this point I realized that it is important to grasp the qualities of the seeker and work towards attaining them first, before aspiring to attain higher goals. It is almost like completing a prerequisite for taking an advanced course.

Lord Krishna mandates that the seeker must possess five traits in order to successfully tread on the life's path, and he assures that such a seeker indeed will reach the Divine experience. One has to consciously work towards 1) ridding oneself of the Delusion 2) getting over the attachment that keeps one shackled 3) living in a spirit of contemplation upon “self” 4) reigning desires to achieve peaceful state of mind and 5) attaining freedom from the experience of pairs of opposites. Thus it becomes imperative that I must get started with making sincere efforts to be the **seeker**.

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Vidya Sridhar

Chapter 15 – Verse 6

The sixth verse of chapter fifteen of Geeta is the continuation and the culmination of the first five verses of chapter fifteen that described The Supreme Abode. Here, this abode is described as the place that cannot be revealed by the illuminating presence of the sun, moon or the stars. This is also the abode that once the seeker reaches will not return from it.

Thus this place that neither the sun nor the stars can illumine, is this the state of enlightened consciousness that once reached by the seeker cannot be reversed. The sun and stars aid in perception of the material and finite world, but they cannot reveal the light of consciousness. In other words the state of The Supreme Abode which denotes supreme consciousness cannot be perceived via sense organs due to their limitations. This limitation arises from the fact that objects of human perceptions such as sun, moon or stars cannot illumine the subject (consciousness) that perceives or knows them through the sense organs, i.e. the subject and object cannot be one and the same. This statement is merely trying to explain this infinite state of consciousness in terms of the finite world of human perception.

In this fashion when the enlightened seeker reaches this abode of perfection and bliss he cannot come back to ignorance and continue his old ways of living in the world. Swami Chinmayananda likens achieving this state of supreme consciousness to the knowledge attained by a music maestro who can never strike a wrong note after having mastered his art to perfection.

* * *

Nirav Shah

Chapter 15 – Verse 12

Ya-da-dit-ya-ga-tam te-jah

Ja-gad-bha-sa-ya-te-khi-lam

Yac-can-dra-ma-si yac-cag-nau

Tat-te-jo vid-dhi ma-ma-kam

“That light which is residing in the Sun and which illumines the whole world and that which is the moon and in the fire – know that Light to be Mine”

In the following verse, Lord Krishna tells Arjuna that He (God) manifests in three objects: the Sun, the Moon, and the Fire.

Say we are driving back home from work or school after an excruciatingly painful day. As we are driving, the Sun is generally setting or about to set. There is a solid chance that there is a glare from the Sun, blinding us from the road ahead of us as we are driving. As Lord Krishna says in this verse, the light from the Sun is His own. It is its nature for it to set at that particular time. However, what do we do? We curse at the Sun under our breath as we’re driving. In what language? It does not matter. Whether it is Tamil, Gujarati, or English, we complain about the light from the Sun at that particular time. We forget that the subzi (vegetable) we put into our mouth for dinner after we reach home is nourished by the same light that may have bothered us while driving home. The light of the Sun was collected by the plant through photosynthesis, and transferred into glucose to allow the plant to grow. When the plant reaches a certain state, it is plucked and washed by the farmer. Next, it is purchased by dad at the after mummy yells at dad to go to the local supermarket. It comes home and after some cooking and spicing up by mummy, it becomes the tasty subzi that goes

into our mouth. So when you are driving home from work and complaining about the light blinding us, whose light is that? According to Lord Krishna, it is His own.

Hari Om

* * *

Sitaram Kowtha

Chapter 15 – Verse 15

Dwelling in the Heart of the Yogi

In Verse 15 of Geeta Chapter 15, Sri Krishna says, “Sarvasya-chaham Hrdi-sannivishthaha - I am present everywhere, seated in the hearts of all beings”. The verse reminded me of the popular meditative sloka on Lord Narayana, “Santakaram”, that I learned as a child. The line in that sloka that inspired me particularly over the years was that the Lord dwells in the heart of a yogi (Yogi Hridyana Gamyam). I understood the word ‘heart’ with the pedestrian meaning as the place where one’s deepest character and ambitions and secrets reside. As I contemplated on Verse 15 based on the commentary by Swami Chinmayananda, I have better appreciation of the truer meaning of the word ‘heart’. The heart is that center in an individual where the mind (devotion) and intellect (knowledge and deep faith in the Lord) come together to lift the attention of individual to something nobler than one’s self. A yogi is one who has achieved a degree of quietude by harnessing physical, mental and intellectual energies and attention towards a higher and greater presence and purpose. In such a yogi, the glow that he or she experiences is the intimate presence of the Lord.

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Bala Vihar Common Time Messages

March - April 2015

Usha Konduri

Another Bala Vihar year seems to be closing in on us, especially as my class, Chinmayam just completed our Class Performance for the year. Common time messages from Swamiji continue to be one of my favorite parts of attending Chinmaya Mission, as the theme each week is something different and interesting.

In March, Swamiji spoke to us about the power of the Lord's name. When construction of the bridge to Lanka was taking place, the Vanaras (monkeys) would each take a stone, write SRI RAM on it and then throw it into the ocean where the stones would float. Lord Rama was sitting on the beach one day while watching this take place. Then he wondered what would happen if He took a stone and threw it in the water. So he decided to try it out....however, he wanted to do it quietly and away from all the other monkeys because he wasn't sure what would happen. So he chose an uncrowded spot on the beach, picked up a stone, and threw it into the water. To his surprise, the stone sank! He turned around to see if anyone was watching, and saw Hanuman standing right there. Rama hadn't wanted anyone to see this. Hanuman consoled his Lord and told him "It's ok!" The moral of this story is that taking the Lord's name allows one to float in sorrows! [But if the Lord drops then who will lift everyone one up? That is why when Sri Rama dropped the stone it did not float]. The devotion and faith one has in the Lord will allow them to see the Lord's play in everything, and in all situations. That Sunday, on our car ride home, my Mother said this story reminded her of a famous Sri Purandara Daasa song in Kannada –

Neen-yaako-ninna-hang-yaako|| Ninna naamada
bala-ond-iddare saako||

This roughly translates to "Why do I need You or be indebted to You? All I need is the strength of Your name!

* * *

Swamiji kept the Ram-Hanuman common-time theme in April, after we returned from Spring Break to celebrate Hanuman Jayanti. Hanuman, Swamiji said, is Quiet, Alert and Vigilant. The 'alert' mind will not allow the 'quiet' mind, necessary for focus, to sleep; the 'vigilant' mind will keep the alert mind from wandering everywhere. If you have ever been in AP Government class, you know how easy it is for the 'quiet' mind to fall asleep without 'alertness'! In addition, Hanuman is very strong but how did he become so strong? He is Rama-dhoota (Rama's messenger), Atulita (immeasurable) bala Dhama (strength) therefore he drank our Swamiji's favorite brand of 7-up! Sri Ram Jaya Ram Jaya Jaya Ram! Lord Rama has immeasurable strength and power so if one's mind is focused on the Lord, then one automatically gets that strength. Swamiji then chanted the 7-up with all of us.

* * *

Mid-April, we had the pleasure of hearing Acharya Sadanandaji, who told us the story of parrots, living in an ashram. When the Ashram Sage comes to know that a hunter is planning to catch the parrots, the sage decided teach the parrots a way to escape. He taught them all a song so they could remember –

O lovely parrots, O lovely parrots

The hunter will come, the hunter will come

One day he will come, one day he will come

He will spread the seeds, he will spread the seeds

Don't go after the seeds, don't go after the seeds.

The parrots learned the song well and repeatedly sang it. When the hunter came to spread his seeds and net, he heard them singing the song. He thought his chances of catching the birds were slim after hearing the strange song, but did what he needed to anyway and took a nap. When he woke up, to his delight, he found all the parrots caught in the net. The parrots were simply repeating the song, without comprehending it! Sadaji told us that we must understand everything we do and say and not blindly do things without comprehension. A good example is reciting the Chinmaya Mission pledge – it is a pledge for life which, if one takes it to heart, will be implemented in their everyday life.

We all recited the pledge again:

We stand as one family

Bound to each other with love and respect.

We serve as an army

Courageous and disciplined

Ever ready to fight against all low tendencies

And false values, within and without us.

We live honestly

The noble life of sacrifice and service

Producing more than what we consume

And giving more than what we take.

We seek the Lord's grace

To keep us on the path of virtue, courage and wisdom.

May Thy grace and blessings flow through us

To the world around us.

We believe that the service of our country

Is the service of the Lord of lords

And devotion to the people

Is devotion to the Supreme Self.

We know our responsibilities

Give us the ability and courage to fulfill them.

Om Tat Sat

Spotlight: Acharya Sadanandaji

Interview by Thara Konduri



Acharya Sadanandaji

Acharya Sadananda, a retired scientist by profession (US Naval Research Lab), is a disciple of Swami Chinmayananda, and one of the founding members of Chinmaya Mission Washington Regional Center. Sadaji conducts spiritual camps every memorial day at Chinmaya Mission. On Sunday, April 19th, Sadaji gave a preview of his upcoming spiritual camp on Muni Kanda from Brihadaranyaka Upanishad. I had the pleasure of having Bhiksha with Dr. Sadaji and interview him for *Smrithi*.

What inspired you to become an Acharya?

Chinmaya Mission needed an Acharya in Virginia and Swami Chinmayananda asked Sadaji to teach. Sadaji asked, “How can I?”, and Swamiji replied, “Don’t worry, it will come”. He followed what his Guru said and has been teaching for many years now.

However, Sadaji said that he is not an Acharya, and strives to be one. He went on to say that an Acharya must filter the shastras and take the essence out of it to make it easy to understand, follows his own teachings and sets an example to others, and makes sure others follow the Acharya.

What are some responsibilities you have that many people may not know or aware of?

“To follow what I teach”.

Sadaji said being an Acharya is a life-long process, and it is not easy to live the life of an Acharya. He uses his

science knowledge, what he already understands, which helps him teach. He says that to teach, the teacher must understand first.

Who was your first Guru and what did he/she teach you the most?

Sadaji’s first Guru was his Mother, who taught him to be to be patient, kind and helpful. His next Guru was his Father. His spiritual Guru is Swami Chinmayananda.

What did Swami Chinmayananda teach you the most?

“To live up to my name!”

Swamiji recalled the first time he met Swami Chinmayananda. He went to a Satsang and was waiting for Swamiji to arrive. The first row was reserved for important attendees, so he took a seat in the second row. To his surprise, Swami Chinmayananda came and sat next to him! He asked him his name and then broke out in laughter, “You are Sadananda (Sada-Ananda, i.e., always happy) and I am Chinmayananda!” Sadaji was told to live up to his name and always remain happy!

What do you enjoy the most out of being an Acharya?

Sadaji said he enjoys preparing for his classes, and the process of understanding the material, so he can teach. He believes teaching is a methodology to learn. An Acharya filters the shastras and takes the essence out of it so it can be made crystal clear to the audience. Sadaji only teaches what he understands.

What is the most inspirational piece of advice you have ever heard? From whom?

Sadaji’s Mother taught him to be kind; his Father taught him to be disciplined; and his Teacher taught him how to think correctly and clearly. When asked how one goes about developing clear thinking, Sadaji said science training helps one develop clear thinking; the process of scientific investigation requires one to approach a problem in a logical and systematic way.

What advice do you have for children around my age, (13-17)?

Sadaji sincerely said – “Be a good son or daughter, follow parents guidance and advice, study hard, but think clearly, and seek advice when you need it”.

How has the Chinmaya family changed over the years, from when you started to now?

Sadaji said that the Chinmaya family has grown larger in size, for sure. However, it has retained its oneness, and the spirit of yagna. Yagna is when everyone does their part, to their best ability and that is when oneness is attained.

Thanks to Sadanandaji for his time, he was extremely inspirational and I feel blessed to have had this opportunity.

Spotlight: Vijay Kumarji

Interview by Megha Karthikeyan

This month, I had the privilege of interviewing Vijay Kumarji. We spoke about various aspects of Chinmaya Mission as well as his reasons for serving Chinmaya Mission.



What is the most positive aspect about being a teacher?

Vijay Kumarji says that the best part of being a spiritual teacher is that he learns when he teaches. He agrees with what Swamiji says in that, "Teaching is thrice learning." Vijay Kumarji says that "as a seeker we have to do three steps," and describes these steps as Sravana, Manana, and Nidhidhyasana. Vijay Kumarji told me that, "You learn when you talk and you implement the third phase: Nidhidhyasana." He understands that "as a teacher of Vedanta we prepare and learn...when we deliver we gain and

establish what we learn through manana because we are teaching in our own words. When you begin delivering [discourse], it becomes your own."

What is the biggest challenge?

Vijay Kumarji says that, "one area in which I'm focusing is to get people back to mission. It's not hard to get new people in; it's easy. Once the parents bring their children, the children grow up and make friends in Balavihar. Every Sunday, the children force their parents to come. When they grow up, what happens is middle school and high school kids have less and less attendance since their focus is different. Now the parents also have reluctance to go back to Mission because they were going for their children. I am focusing on bringing them back." Vijay Kumarji believes that Chinmaya Mission needs to put more effort to bring the parents back. In fact, he says that "I was in one of the efforts to bring people back. The task was focused on Maryland. We had 600-700 names of people and I got 250 names and every day we made sure to sit and call them and find out reason they stopped coming." He believes that "there should be a team looking at the people who were members bringing the children and [who are] now not coming because their children got a job or married." He feels that study groups are a great idea. He can focus on expanding with study groups. He tells me that "getting new people--to me at least--doesn't appear as a challenge."

What is your favorite Hindu text?

According to Vijay Kumarji, Bhagavad Gita is his favorite text. He has says, "I taught other Upanishads and Shankaracharya's books (Bhaja Govindam, Tattva Bodha...). There are so many texts [that] I've

listened to.” Even though he studies many different scriptures and teaches classes on a variety of texts, he believes that, “The essence of [everything] is well laid in the Bhagavad Gita. It is not only theory; it is an application. Now, here and for future. ”

Why do you think Balavihar classes are important for children?

Vijay Kumarji believes that “the reason is because we have to do this from the root level so that the coming up generation will carry the torch and give the information for the new generations yet to come.” He says that, “because Balavihar is the one for which you grow up, now there is Chinmaya Yuvakendra.” Vijay Kumarji told me that there is a new program called Setukari. This will bridge the gap between the CHYKS and the adults.

There are many Indian/Hindu organizations in the U.S. Why did you choose to serve Chinmaya Mission?

Vijay Kumarji said, “It wasn’t really choosing. It has been my priority from the beginning.” He was part of Chinmaya Mission from when he was a child and said that, “As a ten-year old I went to study groups with my father and I didn’t know what was going on because there were no children’s classes at that time. I used to sit with him in the adult study group...and if I had any questions I used to discuss with him.” This inspired Vijay Kumarji to continue serving Chinmaya Mission and he says that “[teaching] has been a path to spiritual education. All [through] my life Chinmaya Mission has been with me...and it will be with me forever.”

Guruji's Discourse at Chinmayam – July 11, 2014

Transcribed by Medha Bhagwat

Pujya Guruji was in Chinmayam on the Guru Purnima day in 2014, one day before the inauguration of the new Chinmaya Somnath facility in Virginia. Guruji addressed the adults after watching children's program of Yaksha Gaana and chanting of Upadesha Sara.

As he started his talk, he glanced at the big clock in the hall, thought for a second and said, 'It is already GuruPurnima in India! I transport you all there. As such we are all going to celebrate it in a grand way tomorrow and inaugurate new Chinmaya Somnath facility in Virginia. He paused and asked, 'I hope you all know about it!'

His talk:

Just few minutes before coming here, I was with some Mission members. I asked them what is the topic for my today's satsang? They said 'whatever you want'! Then someone said, please speak on Upadesha Sara, someone else said, Karma-Dharma, then somebody said, 'why do we suffer?'... so many suggestions came, so I said, it was my mistake that I asked! I asked one thing and so many suggestions have come like, YouTube! So I do not know what exactly to say, but I will start with Pujya Gurudev because tomorrow is Guru Purnima. Next year we are going to celebrate Pujya Gurudev's birth centenary year. The theme of this celebration is Unto Him Our Best, because he gave his best to us, so Unto Him Our Best. We had a world worker's conference in Chinmaya Vibhooti and at that time I had composed a prayer song saying, we bow down to Pujya Gurudev. Idea of that song is that the very remembrance of Him is very sweet and inspiring and all devotees, sevaks and sadhakas feel blessed and fulfilled. He gave his best to us and now we promise

that we will give our best to Him. So this is the song. Now I will sing this song and begin with that and then whatever thoughts come to my mind I will speak about it!

श्री गुरुदेवको करे नमन हम
स्मरणही जिनका प्रेरक प्रियतम

भक्त शिष्य या सेवक जन हो
जीवन सबका धन्य धन्य हो

श्री गुरुदेवने अपना उत्तम
बाट दिया सबको सम सत्तम

क्रितज्ञता से हम करते प्रण
उत्तम अपना करेन्गे अर्पण

*Sree Gurudevako Kare Namanahama
Smaranahi jinaka preraka priyatama*

*Bhakta shishya ya sevaka jana ho
Jeevana sabaka dhanya dhanya ho*

*Sree Gurudevane apana uttama
Baata diya sabako sama-sattama*

*Kirtajnata se hama karate prana
Uttama apana kareng arpana*

The very remembrance of Him is very sweet and inspiring. All devotees, sevaks and disciples feel blessed and fulfilled. He gave His best to us, and we promise to give our best to Him.

You listened to Upadesha sara from children. It is the essence of the teachings of Lord Shiva through the

ascetics of Darukavana (Daruka forest). But what is the essence of Upadesha Sara? It is given in the 10th shloka.

हृत्स्थले मनः स्वस्थता क्रिया ।

भक्तियोगबोधाश्च निश्चितम् ॥ १० ॥

Upadesha Sara, Verse 10: It has been ascertained that the goal of the path of action (Karma Yoga), devotion (Bhakti Yoga), Astanga Yoga and of knowledge (Jnana Yoga) is the abidance of the mind in the heart (one's own nature).

The goal of all our spiritual practices, in fact, the goal of human life is abidance of our mind in the Self. This is the very goal and the essence of all practices kriya, bhakti, yoga and bodha. Karma yoga—kriya, Bhakti-devotion, eight limbs—yoga and bodha means gyan marga. These are meant for leading our mind to Hrustala or Atma Swaroopa. It is the place of our Self. In other words abidance of our mind in the Self is the very goal of human life. That itself means that our mind has gone away from its own Self that is why it has to be led back. If you go for a morning walk you know you have to come back also. When you go on vacation and you book your ticket you book your return ticket also. You don't want to get stuck in unknown place. Someone asked me a question that the why jiva got separated from the Lord or mind got away from the self. Our goal is to come back. But why the jiva got separated in the first place? I asked that man do you go for a morning walk? When you go, you have to come back. If you have to come back why do you go in the first place? Remain seated in the house. Why do you go? That person did not ask any more questions. He said he got it. You feel like going out. For example, people come to Sidhbari and they are inspired to walk and while walking they don't realize how long they have gone and then they realize I have to come back also this much. While going you should be wise how long you should go otherwise we get lost. Our mind has gone away from

the Self. What is Self? Our mind feels restless and agitated. We are longing for peace. Self is nature of peace but we have moved away. And moved away to pieces. Sorrow, suffering. Atma is anada. But we have moved away from it, Shanti Anand. Now we are lost in jungle of Sansar. Instead of Shanti it is all asahnti. We build house and call it Shanti Nilaya. But while building that house there was ashanti. I stayed in a very rich man's house a three story building. He said, "I don't know what happiness is even though I have lot of money". We are in a confused state. What thing we say—I am not sure. I have not made up my mind. Atma is nature of knowledge. True nature is knowledge, shanti anand. We have to go back there. How to go back? All yogas karma, bhakti, ashtanga or gyana yoga are meant for leading our mind to that. There are two steps. Purify our mind and get knowledge. Purity of mind and clarity of knowledge. When these two things are there the mind abides in the Self. In all these yogas you will find one aspect is purity of the mind and second aspect is gaining knowledge. We will take one sholaka from Upadesha sara for learning how to come back to our anand swaroop.

किं स्वरूपमित्यात्मदर्शने ।

अव्ययाभवापूर्णचित्सुखम् ॥ २८ ॥

Upadesha Sara, Verse 28: "What is my nature?" Thus inquiring, one realizes the Self and knows, "I am the undecaying, unborn, all complete Consciousness-bliss".

You inquire what is my nature? Is happiness or sorrow my nature? Everything has two kinds of nature, one essential and other is called acquired. Swabahvik and naimaitik. Acquired is the one which comes because of some association. Water becomes hot when heat is there. Otherwise it is not hot. Now I feel restless, unhappy sorrowful. Is the sorrow my nature? Or it has come to come acquired? Is it

essential nature? Essential nature is that which does not become burden and there is no tendency to get rid of it. What is not my nature it becomes a burden and I have to get rid of it. I will give you an example. If you have a bag on your shoulder, after sometime it becomes botheration. We want to give it away. But interesting thing is we are carrying our head on our shoulder but no problem at all. Bag is a problem but head on the shoulder is not a problem. Why? Because in the waking state I am identified with the body, head is part of it, it does not become problem. Another example, you are carrying a lunch box. It is a problem. But once you sit down and eat it. Food becomes part of your body. Amount is same. It was outside and now it is inside. It has become Me. What is Me myself is not my problem. What is my nature? Anand or dukha? What is that you are trying to get rid of? Not happiness. With any kind of sorrow pain suffering it becomes heavy. Just want to get over. If sorrow was my nature, it would have been a burden for me, I won't try to get rid of it and even if I tried I would not have succeeded. Our tendency is to come back to Anand. Shanti shanti . A man gets angry, mad temporary insanity. Other people say leave him alone. The real nature is not getting angry so he comes back. What we find is our nature is Avaya, abhava, Apoorva. It is not created abhava. Hence it can't be destroyed also, hence, avaya. Essential nature is complete also—apporna. It is not conditioned by time place or anything that is called my Chaitanya swaroopa. To come back to that using all yogas is the essence of Updesha sara.

Now we come to the topic of why do we suffer? If our nature is *Ananda Swaroopa*, why do we suffer? Because I identify myself with something which is not my essential nature. When identification takes place as I or MY—our identification is only in two ways I and My. When I think something happens to my things because of the attachment I feel sad. For example, this is a wrist watch. When you look at it, it is just a wrist watch. But I look at it as MY

wristwatch. If something happens to it, you are not affected. But if I don't find it, I will be restless. You can guide me at that time objectively—it must be somewhere here or would say Swamiji, someone else has given it to you anyway—you have not even bought it. When I see it, it is MINE but when you see it is just an object for you. So if it is stolen, broken then I feel sad because I have attachment. If I give it to someone else, and something happens to it, I am not affected. People sell their property at the right time and if problem arises afterwards they are not worried. See Brazil lost today (referring to the soccer match) do you feel sad? Only those people who identify with that team or who have betted a lot of money on that team, only they are affected and suffering. Using several examples...whenever you feel sorrow, restless, agitated, it is always because of identification and attachment. Identification gives rise to attachment which gives rise to expectations and therefore we suffer. People will say my karma etc. but according to Vedanta real cause is identification.

But in this world we can't remain without identification. Because in the world the identity has to be there. Man, woman, Indian, American. Some identification will be here and this is mine that is yours will be there. But the problem is that identification, attachment and expectations become overwhelming and we lose objectivity. No need to run away from home to Himalayas—it not going to solve the problem--because you will find another home there. At absolute level, to get rid of suffering is to abide in the Self and look at the whole life objectively. When you go visit some other patient you look at it very objectively, same way when you are sick look at your body objectively. Like you look at some other patient same way look at you also. In the same way when someone else's watch gets lost you say things can happen. Same way my thing is lost I should look at it that way. Old watch is lost. I ask someone where it could be? It is with the thief who

has stolen it. Where ever you misplaced it is there. For parents it is very difficult to see children suffering. It is mainly because of the *mamtava*. I don't say parents should not have attachment but try to be objective. See what you can do that you have to do. As a *Chiatanya Atma* I am always free. Right now I am associated with the body but I belong to God. I am a *Jeeva* and I am part of God. Everyone else is part of God. Best thing is whatever thing you can do, do it. But pray to God. Bhagwan take care of your children. One mother was in one city sitting in a temple. And she got the news that her daughter got in an accident in another city. Because of *prabhav* (influence) of *satsang*, she prayed to Lord Krishna in the temple, that Bhagwan I can't go there immediately. Bhagwan you are all pervading all powerful, please take care of her. The daughter is fine now. What someone else can do, faint or get afraid. Pray to God. All our sorrow and tension come because of our relationship. Parents will get worried. If the parents don't get worried then who else would. Someone may ask what is the problem you are not worried. No feelings or what? But have objectivity and have relationship with God. I belong to God others also belong to God. Whatever you can do, go on doing it. Not that feeling of sorrow will go away but it will be under control. Why we suffer because of identification, attachment, expectation and frustration. On one hand at the absolute level, you must remember our true nature and at relative plane we must remember our relationship with God and you will find the world is not that miserable. We have to deal with the sorrows. Result of karma. If karma is righteous then it is dharma. Any action is karma. Criminal act is karma. Noble act is karma but when I do action which integrates my personality and society then that karma is called dharma. Dhrama means that which integrates. If my karma is dividing disintegrating then it is adharma. If I work that integrates my personality and is for the prosperity of everyone else then it is dharma. Karma is one aspect of action that we do at physical level. It also includes

Bhavana or the attitude, feeling. If it is done as a worship of God, your karma gives results. This attitude gives results, because it was done as a worship dedicated to God then God'd grace comes and that shows results. If there is no dedication then it is only karma.

That karma which does not create love for God then it is only labor. You feel tired. If it is done with correct attitude, as in Upadesha Sara Verse 3, then it purifies the person and liberates the person.

ईश्वरार्पितं नेच्छया कृतम् ।

चित्तशोधकं मुक्तिसाधकम् ॥ ३ ॥

Upadesha Sara, Verse 3: Actions done with an attitude of dedication to the Lord, without attachment to the result, purify the mind and are a means to attain liberation.

Bhagvatam has shlokas describing Kam krodha, fear jealousy, it is a dialog between [Sage] Naradji and Yudhishtir. You can conquer these. Is there a short cut?

Etad saevam guni bahkya visho anjasa bahet –

all this you can conquer if you have Guru bhakti.

Shankarachya bhagwan, in Bhaja Govindam, says one who is completely devoted to the lotus feet of the Lord who is in the form of a Guru, can quickly get over (suffering, kam krodha etc).

गुरुचरणाम्बुज निर्भर भक्तः

संसारादचिराद्भव मुक्तः ।

सेन्द्रियमानस नियमादेवं

द्रक्ष्यसि निज हृदयस्थं देवम् ॥ ३१ ॥

Bhaja Govindam, Verse 31: O! Devotees of the lotus feet of the teacher! May you be liberated soon from the samsara through the discipline of the sense organs and mind. You will come to experience (behold) the Lord that dwells in your own heart.

I started with Guru and ending with Guru. Guru bhakti is the one that will take us across the ocean of samsar.



Series: I and the World -

Analysis of Objective Sciences

Acharya K. Sadananda

An objective scientist provides a narrow definition for science as that which pertains only to the objectifiable entities using the objective tools. For example, he says that the existence of God cannot be scientifically established as His existence cannot be proved. Obviously the proof that a scientist is looking for is perceptibility using objective tools of investigation, which themselves are limited to only objectifiable entities. He presumes that God is also an object that can be precisely defined to differentiate Him from the rest of the objects in the universe, and therefore quantifiable using perceptual data. If an object cannot be established by using his objective tools, then he ascertains that any assumption of its existence becomes blind belief or at the most speculative.

No object can establish its own existence since it is not a conscious entity. A chair does not say that I exist; a conscious entity has to establish its existence. A scientist, who dismisses the existence of God, since existence of God cannot be proved using his objective tools, takes his own existence for granted without questioning it. He cannot establish his own existence or that he is a conscious entity using the same objective tools that he is using to validate the existence of God. The reason is he as a subject knower cannot be known since he cannot objectify the subject, knower. He knows that he exists and he is conscious entity, without even questioning the validity of his assertions.

The definition of a subject is that which cannot be objectified. I cannot question my own existence, since the very questioning presupposes my existence. Object cannot become a subject, since

only a conscious entity can be a subject. Subject cannot become an object since subject is a conscious entity and not inert entity. Most importantly, from my reference, I am the only subject in this universe since everything I know or can be known are only objects. It include all others both living and non-living things. You may say that you exist and you are conscious entity. However, from my reference, your existence is established only when I hear you or see you or touch you, etc. Without the perceptual data I cannot establish your existence in the universe. You become another object of my perception. Hence from each person's reference point, he is the only subject in the universe and everything or everyone else is an object that either to be perceived or inferred. Thus, without the subject I, the object this, or person you, cannot be established as stated above by the statement that the existence of any object is established by the knowledge of its existence.

'I' cannot be known as object of knowledge since I am the subject; and at the same time I know I exist and I am conscious, without using any objective tools to establish my existence and my consciousness. For example, even in a pitch dark room, where I say I do not know the presence of any object, I know that I am there and I am conscious entity. I can negate or dismiss the whole world and even God for that matter, but I cannot negate myself since I have to be there to negate myself.

In addition, an objective scientist does not recognize the fact that if God exists he cannot be an object of perception, since one can only perceive finite objects. God, if He exists, cannot be finite since any finite entity gets limited by other finite entities; and

any limited entity cannot be God, by definition. On the other hand, infinite is imperceptible and undefinable. Even the world infinite is only negation of finiteness as attribute. God being a creator, as envisioned by all religions of the world, has to be a conscious-existent entity, since unconscious entity or non-existent entity cannot create. If there a God, and he being a creator, he cannot exist inside the creation or outside the creation either. To be outside the creation, that outside has to be created too. If that outside is also part of creation, then creation by definition has to be infinite. Hence Vedanta says creation (referred to as idam) is infinite, poornam (puurnamadaH puurnamidam..). God cannot be inside the creation either since anything inside the creation has to be created. God cannot create himself, since he has to be pre-existing even to create himself, a logical contradiction. Furthermore, the existence of Infinite conscious entity cannot be proved by using objective tools, which are limited. Hence the tools or the basis on which an objective scientist dismisses the presence or absence of God is invalid and therefore inadmissible. In essence, objective scientist is being very unscientific in his investigation of God, and therefore his very conclusion that the existence of God is more a belief than a fact itself has no basis. We are not proving the existence of God here, but only dismissing an objective scientist's assertion that He does not exist because He is imperceptible. In fact we can conclude that anything that is perceptible cannot be God; and if He exists, He has to be all-pervading or omnipresent, as all religions declare. In essence, objective sciences can neither prove nor disprove the existence of God, since the investigative means (pramaanas) are limited. They are valid only for limited objectifiable entities.

Limitation of Objective knowledge:

There are several other limitations for objective knowledge. All objective knowledge is partial and not

full since it involves only one of the three components involved in the knowing process; object, knower, and the means of knowledge. By mutual exclusion, each limits the other. Hence any objective knowledge involves only transactional or working knowledge to facilitate transactions in the objective world, but cannot reveal the complete science or truth about the object under investigation. Let us take the example of a chair. I say the chair is there because I see it; and as we discussed before, without my seeing it (or perceiving it via my senses) its existence is indeterminate. There are several other problems in considering that the chair is real because I see it. First, what is seen is not really a chair but the light that falls on the chair which gets reflected by the chair and the reflected light reaches my retina forming an image of the chair, which is further transmitted by an electrical signal via optical nerves system to the brain. Perhaps a neuroscientist say further that these electrical signal forms neurons in the brain. This is the limit that the objective science can reach. However, seeing involves the gross measurable electrical signal is further transformed into a subtle thought in the mind by some mysterious code that the scientist is unable to unravel using his objective tools. A thought (vritti) is not amenable for measurement by objective tools. In the modern day, everybody is familiar with how computer works using a programing language. The programing code converts the input from electrical signals into software that machine can understand. Similarly God or one can call as nature has provided some intelligent programing code that transforms the electrical input from nerves system into thoughts that the mind can read or know. Brain is the hardware and mind and the thoughts are like software. Objective sciences cannot establish even existence of a mind or a thought but we all know that we have a mind and we think. Philosophers and psychologists have analyzed the mind, each in their own way. For example, whether the mind is matter or not is still a debatable question in science.

Vedanta considers that mind is also a matter but is made up of subtle matter different from gross, just as software is different from hardware. Hardware is required to use the software. Without the brain, mind cannot function but mind is different from brain. No objective tools can be used to quantify the thoughts and how one thought differs from other, since they are imperceptible. No scientist can say that existence of a thought is a belief or speculation, since he cannot prove its existence using his tools; even to deny or use his tools he has to think. I cannot know your thoughts; I can know you are thinking when you communicate your thoughts by a common language. The western philosopher, Descartes, made the famous statement – I think therefore I am - while Vedanta says, I am therefore I can think, and I can also exist without thoughts as in deep-sleep state. Coming back to our chair, the existence of a chair is 'as though' transformed as existence of a thought in my mind, which the conscious entity, I, the knower, using the mind, can see. Hence what I see is not really the chair out there, but its subtle impression in the mind as thought. The contents of the thought are nothing but the reflected attributes of the objects that I see. In essence, I become conscious of the existence of the thought in my mind, and therefore conscious of the existence of a chair out there. (For more in depth analysis of perceptual process, see at www.adviataforum.org, under 'Critical Analysis of Vedanta Paribhasha'). Therefore, I do not really see a chair but only a reflected light from the chair. Similarly, I do not see any object without light illumining the object.

The same thing happens inside my mind; I do not see (recognize) a thought unless the light of consciousness that I am illumines the thought for me to be conscious of the thought, therefore conscious of the object out there. Hence, it is not the object that I see directly, but only its reflected light from the object which forms the corresponding thought in my mind; and again it is not the thought that I see but

reflected light of consciousness that I am. If I am color-blind then I cannot see the true colors of the chair. In addition, that what I see is what is there (that it is not hallucination) can be ascertained only when I go and sit on the chair or transact with it; and that involves use of my organs of action (karmendriyas). Hence chair that I see is transactionally real only when I can transact with it. Similarly the whole world that I see becomes a transactional reality (vyaavahaarika satyam) when both sense organs (jnaanedriyas) and karmendriyas (organs of action) ascertain its existence. Vedanta says transactional reality is not absolute reality.