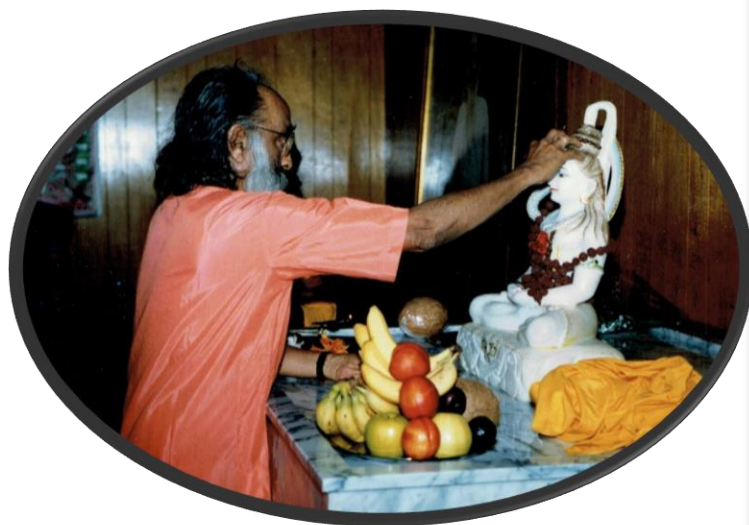


Chinmaya Smrithi



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

Volume 26, Number 2, March 28, 2016



Chinmaya Somnath

BIRTH CENTENARY YEAR OF SRI GURUDEV, SWAMI CHINMAYANANDA

Calendar and Upcoming Events

Upcoming Events

- Saturday April 3 – Jugalbandi Concert at Chinmaya Somnath (Chantilly VA)
- Saturday, April 9 - Geeta Chanting Competition at Chinmayam (Silver Spring MD) and Chinmaya Somnath (Chantilly VA)
- Sunday April 10 – Geeta Chanting at Frederick (Urbana MD)
- Friday April 15 – Sri Rama Navami
- Saturday/Sunday April 15-16 – Sri Rama Navami celebrated during Common Time
- Thursday April 21- Hanuman Jayanti celebration
- Friday – Sunday – May 6-8 – Swami Chinmayananda Birth Centenary Weekend
- Saturday May 14 – Bala Vihar Graduation Tilak Ceremony
- Saturday May 21 – ‘Geet Ramayan’ Program
- Sat-Sun May 28-29 – Memorial Day Camp – Acharya Sadaji

Study Groups

- Please contact Sri Kishore Bala ji by email at kishorebk@hotmail.com, if you are interested in forming or learning more about study groups.

Bookstore/Library

- Browse Books, CDs, DVDs, etc. online at www.chinmayapublications.com Contact Sevak to order (Vijay Singh at Chinmayam, Subbarao Kari at Chinmaya Somnath and Bijay Dash at Frederick)

Next Edition of Chinmaya Smrithi

- Articles for the next regular bi-monthly edition - May 2016, are due by May 1, 2016
- Email submissions to smrithi-editor@chinmayadc.org.
- Browse Past editions at www.chinmayadc.org/Smrithi/Smrithi.htm

Useful Links:

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.chinmayarichmond.org

CMWRC – Washington Regional Center www.chinmayadc.org

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)

Advisers: Sri Raju Chidambaram, Acharya Vilasiniji, Puja Swami Dheeranandaji.

Sitaram Kowtha, Deepika Allana, Krishnan Allampallam, Kodanate Lakshmanan

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

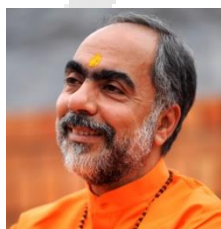
Please contact us if you are interested in joining the editorial staff!

Table of Contents

	Calendar and Events
	News Summary
	Announcement & Flyers
	<i>Shraddhanjali – Sri Govindaraj (Father of Pujya Swamiji)</i>
	<i>Maha Shivaratri Celebration</i> At Chinmayam: Ananya Krishnan & Andrea Beri Also at Chinmaya Somnath, in pictures
	<i>Swamiji Common-Time Messages</i> Usha Konduri
	<i>Chinmayam Bala Vihar Class Summaries</i> Sunday AM Class at Silver Spring MD
	<i>Geeta Jayanti Talks by Chinmayam Bala Vihar Students</i> Sunday AM Class at Silver Spring MD
	<i>A Master Visits Chinmaya Somnath</i> Vijay Atmavilas
	<i>2015 Divya Shakti Retreat in North Carolina</i> Various
	<i>Reflection: Geeta Chapter 10, Verses 32-35</i> Reena Moza
	<i>Vedanta Series: Who Slept Very Well?, Part 3</i> Acharya Sadananda

News

Pujya Guruji, Swami Tejomayananda, announced his successor on Maha Shivaratri Day



Pujya Guruji announced that he is stepping down as the Head of Chinmaya Mission World-wide and Swami Swaroopananda will succeed him. The change will be effective January 1 2017.

of CMWRC family – Acharyas, Bala Vihar Teachers, Sevaks, Parents, Youth, Children and friends. Also posted are teachings of Gurudev and many other items to celebrate the Mahima of Swami Chinmayananda.

CHYK DC News

Sreehima Gaddamsetty stepped down as co-CHYK/DC Lead to focus on academic pursuits. Scinju Gaddamsetty and Vikas Bector will serve as CHYK/DC leads going forward.

Maha Shivaratri Celebrations

Maha Shivaratri was celebrated at all three chapters. The celebrations took place on March 7 at Chinmayam and Chinmaya Somnath, and on March 20 at Frederick.

Shraddhanjali

Sri W. K. Govindaraj ji, father of Pujya Swami Dheeranandaji, left his body on Friday February 28. He was 80 years old. Please see the event summary eulogies starting on page 9.

Creative Competition at Chinmaya Somnath

A festive competition was organized at Chinmaya Somnath on January 30, both to celebrate multimedia and literary talents of the Bala Vihar children and to pay tribute to Sri Gurudev during this Birth Centenary year. The wonderful work of the children are posted on Chinmaya Mahima website for everyone to enjoy: essays, poems, book reviews, artwork, rangoli, audio, video and dance items.

Chinmaya Mahima Website

www.cmwrc.org/ChinmayaMahima

Please visit the website to read inspiring tributes, personal stories, and precious photographs honoring Sri Gurudev. We have submission from every facet

Announcements and Flyers

Announcements

- ❖ Chinmaya Mahima – Theme for celebration of Sri Gurudev’s 100th Birthday. Please join, participate, support and most importantly celebrate the birth centennial. All are invited to participate in one or more of the following. Some are underway, some are in planning and some are being drawn up.
 - Swamiji Chinmaya Mahima Maala
 - Gurudev Gita Discourses integrated into Adult Sessions at Chinmaya Somnath
 - Geeta Chanting
 - All verses of Geeta are being recited
 - Every Wednesday at Chinmaya Somnath
 - “Ghar Ghar mein Geeta” in Maryland
 - 2016 Geeta Chanting Competition – Sthita Prajna Lakshana (Ch 2 Vs 54-72)
 - Chinmaya Mahima Musical Performance
 - Special Programs planned for Sri Gurudev Birth Centenary Weekend (May 6-8) at both Chinmayam and Chinmaya Somnath
 - Chinmaya Likhita Japa – booklets to be collected starting April 15th
 - Jyothi Yatra (May 30 – June 30)
 - Programs planned at all chapters
- ❖ 2016 Geeta Chanting Competition. Visit <http://geetachanting.cmwrc.org> for more information, registration and practice materials.
- ❖ 2016 Summer Camp registration is underway: <http://summercamp.cmwrc.org/>
- ❖ 2016 May 28-29, Memorial Day Camp On SPIRITUAL AWAKENING BY MEDITATION by Acharya Sadaji. This time instead of taking any specific Vedantic text, to commemorate Gurudev Centennial celebrations, Sadaji will be conducting intense sadhana oriented meditative camp for self-realization. The camp is limited to those who want to realize in this life.



Chinmaya Mission® Washington Regional Center

www.chinmayadc.org www.chinmayasomnath.org www.chinmayafrederick.org



2016 Geeta Chanting Competition

“Chant Geeta, Enchant Krishna, Celebrate Chinmaya”



EVERYONE IS INVITED

To participate in 2016 Chapter Competition

CHILD – YOUTH – ADULT

And even those afar can participate by Writing (Reflection)

Geeta Ch. 2- Sthitaprajna Lakshana- Verses 54-72

Chinmaya Mission Washington Regional Center is pleased to announce the 2016 Geeta Chanting Competition. The aim of Geeta Chanting is to encourage everyone to chant, study and live the essence of the Upanishadic knowledge that Sri Krishna imparted to Arjuna. It is particularly poignant in 2016 as Chinmaya Mission world-wide celebrates the birth centenary Pujya Gurudev, Swami Chinmayananda, on May 8 2016. Swami Chinmayananda is synonymous with Geeta Jnana Yajna. He carried the message of the Geeta to kindle the knowledge of the Self in millions world-wide!

2016 CHAPTER COMPETITION

Dates and Locations:

- Chinmayam (Silver Spring MD)
 - April 9th 2016
- Chinmaya Somnath (Chantilly, VA)
 - April 9th 2016
- Chinmaya Frederick (Urbana, MD)
 - April 10th 2016

PARTICIPATION CATEGORIES

- Memory
- Memory & Comprehension
- Reading
- Reading & Comprehension
- Writing (Reflection)

<http://geetachanting.cmwrc.org>

For information, registration, and practice materials



Chinmaya Mission® Washington Regional Center

Chinmaya Somnath, Kalanjali invites you to

Indian Classical Jugalbandi

by Grammy Award Winner

Padma Shri Pandit Vishwa Mohan Bhatt

World renowned Mohan Veena player, a disciple of Pandit Ravi Shankar

with

Violin Virtuoso Shri H.N. Bhaskar

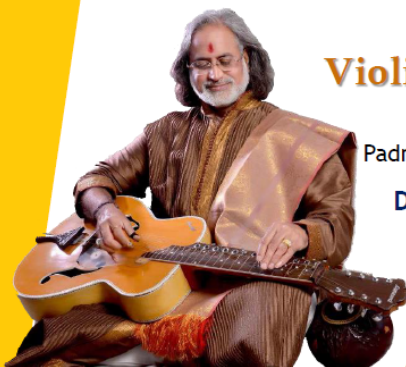
Sangeet Natak Academy Yuva Awardee and disciple of
Padma Vibhushan Sangita Kalanidhi Shri. M. S. Gopalakrishnan

Date: Sunday April 3, 2016, at 4:00 PM

Venue: CHINMAYA SOMNATH

4350 Blue Spring Drive,
Chantilly, VA 20151

Accompanied by Vijay Ganesh on Mridangam,
Amit Kavthekar on Tabla, and Sowmiya Narayanan on Ghatam



Tickets: \$50, \$20

Reserve your spots today at <http://tinyurl.com/CSConcert-Apr2016>

Sponsorship opportunities are available

Platinum: \$1000 Gold: \$500 Silver: \$250

For further questions, contact: culturalprograms@chinmayasomnath.org

For Artist Information: <http://chinmayasomnath.org/kalanjali.html>



Chinmaya Mission® Washington Regional Center
cordially invites you to



Geet Ramayan

By
Shridhar Phadke

Accompanied by
Mayur Dewal (Narrator), Suryaksha Deshpande (Tabla)
Shreyas Ravi (Keyboard) and Chorus

Saturday May 21st & Sunday May 22nd
3:30 pm to 7:00 pm each day

Shri. Shridhar Phadke is one of the most acclaimed Marathi music director (3 Filmfare Awards) and vocalist. His melodious voice along with Indian Classical music brings a rare combination that highlights the emotions intertwined in the lyrics of **Geet Ramayan**, originally rendered by his father, **Shri. Sudhir Phadke**, a famed music director and accomplished singer.

Geet Ramayan was written by famous Marathi poet **Padmashree G. D. Maadgulkar (GaDiMaa)** and has been translated in nine Indian languages.



**61st
Anniversary**

Shri. Maadgulkar and Shri. Sudhir Phadke presented a new song each week for a year in 1955 on All India Radio, Pune. To celebrate the 61st anniversary of original broadcast, a souvenir will be published during this event and will include lyrics (Marathi) of all 56 songs.

Admission	Early Bird Until May 7th		Regular After May 7th	
	Adult	Child	Adult	Child
Both Days	\$60 (Front)	\$20	\$75 (Front)	\$20
	\$30 (Rear)		\$40 (Rear)	
One Day only	\$40 (Front)	\$15	\$50 (Front)	\$15
	\$20 (Rear)		\$25 (Rear)	

Child prices for children age 6 to 15 interested in attending.
Childcare during event time for \$10 per child (age 4 to 15) per day.

Tickets available Online at websites below.

Sponsor A Song!

Sponsors get complimentary tickets.
Front-row/s reserved for sponsors.

\$250 - 2 adult tickets for both days
\$500 - 4 adult tickets for both days
\$1000 - 4 adult tickets for both days +
full page ad in souvenir

Questions?

Contact tickets@chinmayadc.org

Venue: Chinmaya Somnath, 4350 Blue Spring Drive, Chantilly, VA 20151

For more details visit www.chinmayadc.org or www.chinmayasomnath.org



Hari OM! Greetings and Salutations!

Chinmaya Mission DFW is privileged and honored to host the 23rd Annual Chinmaya Mahasamadhi Camp in Dallas/Fort Worth. You and your loved ones are cordially invited to join Pujya Guruji Swami Tejomayananda and senior acharyas of the mission for a relaxing, spiritually enriching experience with engaging programs for all ages.

Our dedicated team of sevaks is at work planning all details of the camp to make the retreat a home away from home. As you look ahead to summer 2016, please plan on attending this very special Mahasamadhi camp during Pujya Gurudev's centenary year.

Website: <http://chinmayamahasamadhi.org/>

Shraddhanjali – Pujya Swamiji's Father – Sri W. K. Govindaraj



Pujya Swamiji's father, Sri W. K. Govindaraj, passed away on Friday, February 26, at Thiruvannamalai. He was 80 years old.

A memorial service was held at Chinmayam on Saturday March 12. Over 200 CMWRC family members were on hand. Pujya Swamiji performed Guru Paduka puja. This was followed by meditation led by Sri Sankaran Nayarji. Three former students of Chinmaya High School in Hyderabad, who grew up under the tutelage of Pujya Swamiji's father and mother, spoke about "Govindaraj Sir". Other speakers talked about the deep devotion Govindarajji had for Sri Gurudev, his discipline in decorating idol of Sri Krishna at the school every day, his warmth and endearing personality and large heartedness.

It was mentioned by many speakers how this divine couple gifted us our Pujya Swamiji.

Among other items, letters from Gurudev to Govindarajji were read, and also a letter from Govindarajji's grandson to Pujya Swamiji.

The program ended with bhajans by CHYK and other singers.

The following are excerpts from some of the eulogies:

Srimati Vanaja Jaligam, CMWRC member and a former student of the school in Hyderabad, who also coordinated this service, had this to say, "We definitely owe a lot of gratitude to Smt. Satyakumariji and Shri. Govindraj ji [for blessing us with our Pujya Swamiji] that we can never pay for. This noble couple ran a school in Malkajgiri, Secunderabad, AP, India. Myself and all my siblings Sunanda, Neelima, Vijayendra studied in this very same school. My parents Smt. Jagadeshwari and Shri. Raghavendra Rao connected very well with their principles, high standards, discipline, moral and spiritual values, etc. We all join together in our Hrudayapurvaka Shraddhanjali to Shri. Govindraj ji. My brother and my parents have three words to describe Shri. Govindraj ji, "Pious, Calm and a Noble man". There is a suitable saying in Telugu that is very apt for this couple "Okarini okaru anugaminchi pravarthincharu". Meaning they knew each other's expectations and there was no strain for any activity.

At the school, apart from sound education they gave us foundation of moral and spiritual values like faith in God, truthfulness, dharma path, not to be proud of our own success, feeding the poor, charity, Geeta chanting, arts and crafts etc. Above all, this very noble couple gave us Swamiji. Their entire family is dedicated to Swami Chinmayanandaji and are his sincere devotees. Although he had a full time job, he used to assist Madamji with all the high level administration work. I am glad to see even my junior at school, Sumaji share her reflections along with my siblings. As students we had an opportunity to watch him every Saturday morning decorating the Lord Krishna idol during few hours of Bhajan. There was a unanimous applause when a flower fell from top of Lord

Krishna's head or flute meaning that the Lord is pleased with our Bhajans.

In school, we used to write a saying/quote everyday on top of the class board, and keep it the whole day. Sometimes our dear Madamji used to come and ask us/explain the meaning of it. Some of them are etched in my brain. For example: 'Never let success get to your head and never let failure get to your heart' - keeps me grounded in spite of any achievement etc.

Thanks to this very noble couple, we saw Swami Chinmayanandaji almost every year in my school. Some people may not fathom why choose Sanyasam in life. Being around Gurudev was itself enough to get attracted to Vedanta of life! There was Geeta Jnana Yagna by Swami Chinmayanandaji every year in our own school prayer hall. Although at that age~ 5yrs, I had no clue how even BMI interactions mattered in life or what the whole excitement of being around Gurudev was. I was only focused on keeping my eyes open being afraid of being caught falling asleep (as my mother liked to sit in front rows). My sister's dance performance was invariable every year when Gurudev visited. In school, they had an entire floor of rooms especially for Swami Chinmayananda, where he stayed when he visited, right next to prayer hall. There was a huge portrait of Swami Chinmayanandaji in the Lord Krishna prayer hall with a royal sofa for his discourses and his padukas. Though, after school days I did not actively pursue Vedanta and was not deep into it, I did finally come back to it, with my kids! There came a realization that I want to give same exposure/same values to my kids."

Sri Balanji, Secretary, CMWRC, "Sri Govindarajji throughout his life has lived and was steeped in CM tradition and culture. He has made the big sacrifice of allowing Swami Dheerananda to take up Sanyasa Diksha. If we are grateful to Swamiji for his being with us today, we have to be equally grateful to his father and mother for this to happen. He is known to Gurudev closely and had his personal blessings. He started the Chinmaya School in Hyderabad. His dedication to Chinmaya Movement is commendable and he lived throughout his life in its breath. He spent his retirement years at Thiruvannamalai. He was always there to help and take

care of any Mission members who were visiting Thiruvannamalai. Please join me in my prayers for the noble soul to rest in peace forever. "

Acharya Vilasiniji, CMWRC Acharya, CMW Regional Bala Vihar Director, "I feel very fortunate to have met Sri Govindraj on many occasions. He would come to meet Gurudev often and had great Guru Bhakti. I remember his enthusiastic and smiling face. He had a very positive energy. Several people commented that he reminded them of Hanumanji around Sri Ramachandra. He did a lot of Mission Seva over the years, and he and his wife ran a large school in Secunderabad that he named The Chinmaya School. His devotion for Gurudev was so great that one summer in 1991 when Gurudev's health was not good, he traveled to the States with Gurudev and stayed up every night sitting on the floor outside Gurudev's door in case Gurudev needed anything. For several weeks, he would chant all night for Gurudev's health, and then catch a few hours sleep during the day. Most of all, we have Sri Govindraj to thank for giving us our Swamiji. May his soul rest in eternal peace in Brahman."

Acharya Sadanandaji, CMWRC Acharya and Founding Member, "Hari Om! Swamiji and PraNAms to all.

I want to take this opportunity to express my reverence to Swamiji's father, Shree Govindaraj. I met Swamiji's parents many, many years ago, when I went to Hyderabad to attend Gurudev's yagna there. Shree Govindaraj was then the secretary of the Chinmaya Mission, Hyderabad. He came to the airport to receive me at the airport, as Swami Dheeranandaji (at that time Br. Sudheer Chaitanya) had already informed him about my plans. He arranged my stay with the same host, where Gurudev was staying. He also took me around to Bikshaas; thus making sure that my stay in Hyderabad was very comfortable. I had an opportunity to visit him again, and could stay with the family. They were running a big school for children, and I had an occasion to meet Swamiji mother, brother and his favorite grandmother – who apparently spoiled her grandson, as per the statement of Shree Govindaraj. Swamiji's parents were very kind and helpful to me, making sure that my stay in Hyderabad was very

comfortable. Shree Govindaraj later visited the Washington center with Gurudev, when we hosted an International Spiritual Camp. Shree Govindraj delighted to see firsthand, how much the Washington Chinmaya community loved Swami Dheeranandaji. I met more recently the family, when Swami Dheeranandaji had a yagna at Heritage Center of Chinmaya Mission, Chennai. I also met at that time, his brother and sister-in-law. We could recollect all our past memories and associations. By that time Shree Govindarajs have moved to Tiruvannamalai, to spend their retirement years in the solace of Shree Arunachala Shiva. Dedication of Shree Govindaraj to Gurudev reminds me of the Geeta Sloka:

ananyaaH chintayanto maam, ye janaaH paryupaasate |
teshaam nithyaabhiyuktaanaam yoga kshemam
vahaamyaham ||

.....

He believed in the fact that Lord himself takes the form of a teacher:

tasmi shree gurumuurthaye nama idam Shree
dakshinaamuurthaye – The Lord himself appears as Guru
for those who are blessed.

With prostrations to that divine soul which has merged
with the Gurudev.

Hari Om!"

W. K. Jayan, grandson of Govindrajji, upon learning of the memorial service at the Washington Center, contributed from Inda, "Grandpa's love and devotion to Sri Gurudev cannot be expressed in words.

More than books and videos or any other source, it is through him that we got to know Sri Gurudev. Telling us stories, memories and his experiences with Sri Gurudev was his Sadhana."

Jayan further added, "Hari Om! Swamiji, we are taking Thathas ashes to Then Pennai river in Arakandanallur tomorrow [Feb 28]. The place is famous for Sri Atulyanateswarar temple, where Sri Ramana Maharshi arrived from Madurai on his way to Tiruvannamalai.

I received your message about remembering our elders. Thatha and I shared a wonderful relationship. My mind is filled with images of kite flying, manja making, daily spoon of Chyawanprash, cricket, watching Rajnikanth's Thillu mullu several times only for the Swami Chinmayananda dialogue' and many more. From riding pillion with him to taking him on my bike, it was one great grand friendship.

He was fully satisfied with how he has led his life. I find no reason to feel sad. Celebrating his life would be the right thing to do. Pranams!"

Letters from Sri Gurudev



Swami Chinmayananda

Sri Gouind Raj,
Chinmaya Vidyasaya,
Chinmaya Varg,
Migdalagunda,
Secunderabad.

Vaizag.
Camp: 14 March 1987

Hare om! Hare om! Hare om!
Salutations!

Now when I look back I wonder what would have been my helpless condition if you had not been with me at Damangodi. You helped me fully, especially in the department of accounts.

I am sure your family is not angry with me. Suddenly from Airport we decided that you come to Vaizag — then decided you come to Damangodi for a day or two which became for the entire session. I hope this has not upset your school work.



on 18.15 I fly to
Hyderabad — & must catch flight to
Delhi. There is 6 hrs. We all may meet. Sri

Love, Sri Ramji.



Swami Chinmayananda

CHINMAYA MISSION, KOTTAYAM - 686 001.

Phone: 5515 & (Code 584) - 252

2 April 1987

Gorind Raj
Secunderabad.

Hare om! Balutaris!
With such Swara kataksha
no Gatha can accomplish
what you have managed —
50 minutes of Sahasranama
Archanas! May Lord Krishna's
Grace flood you out of Samara-
pains!! I've attended Vibhakti Pooja
and let Krishna Raj, Vyasanthi
Come for the Sadhabari Camp.

Love, Swami Chinmayananda





Maha Shivaratri

At Chinmayam: Ananya Krishnan and Andrea Beri

Also: Pictures from Chinmaya Somnath

Maha Shivaratri, which fell on March 7th this year, is one of the most auspicious and widely celebrated holidays in the Hindu culture. Hindus all over the world celebrate Lord Shiva and his selfless actions, whether it be through puja, or dance and festivities. While there are many different legends that explain the significance of the holiday, the tale that is most widely recognized is Shiva's transformation to Neelakantha (the blue throated one). In this story, the Devas (divine celestial beings) and Asuras (demonic beings) churn the Kshira Sagara Ocean in their quest for amritam, or the nectar of immortality. Their churning brings up a multitude of objects, and the Devas and Asuras are horrified as the first of those items that comes out of the ocean is a deadly poison. In great fear, they collectively pray to Lord Shiva to save the three worlds from destruction from the poison. Lord Shiva decides to swallow the poison to prevent it from spreading and destroying all creation. As he swallows the poison, Lord Shiva holds it in his throat, causing it to turn blue, hence the name Neelakantha. *[The significance of holding the poison in the throat is that we should accept negativity that arises in any glorious endeavor, but not assimilate it. If we assimilate, our attitude will turn negative, impeding our endeavor. If we don't accept it, it will spread, again impeding our endeavor.]* Every year on Shivaratri, devotees recall Lord Shiva's selfless act of saving the

world and pray to Lord Shiva with devotion and gratitude.



This year, Chinmaya Mission celebrated again with one of its most renowned celebrations, filled with dancing, bhajans, and puja.

At the Silver Spring, Maryland chapter, the celebration began before the actual holiday itself, during Bala Vihar common-time when members chanted and learned the significance of the holiday. They also participated in an activity where each person wrote beautiful sentiments inspired by Lord Shiva on paper bilwa leaves, which were then randomly given out after the

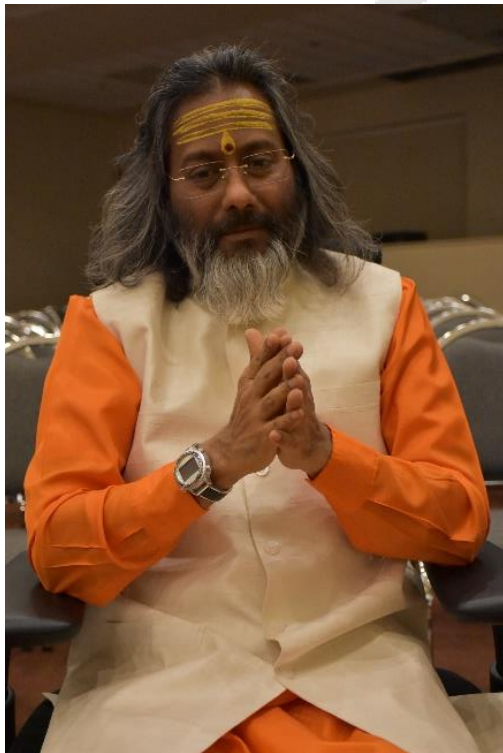
session so that each member received an uplifting and inspiring message.

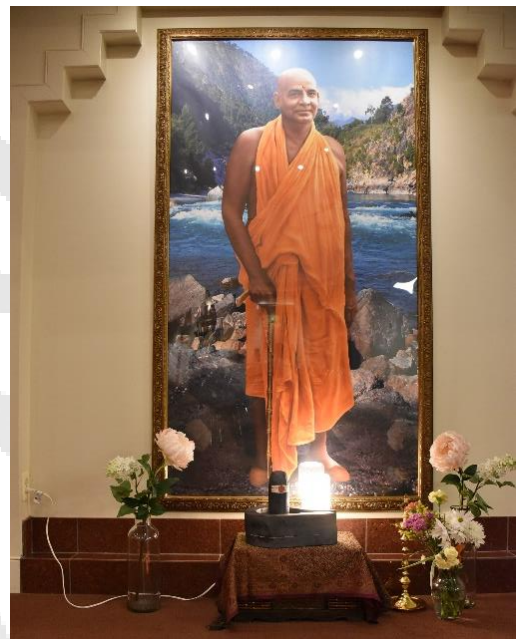
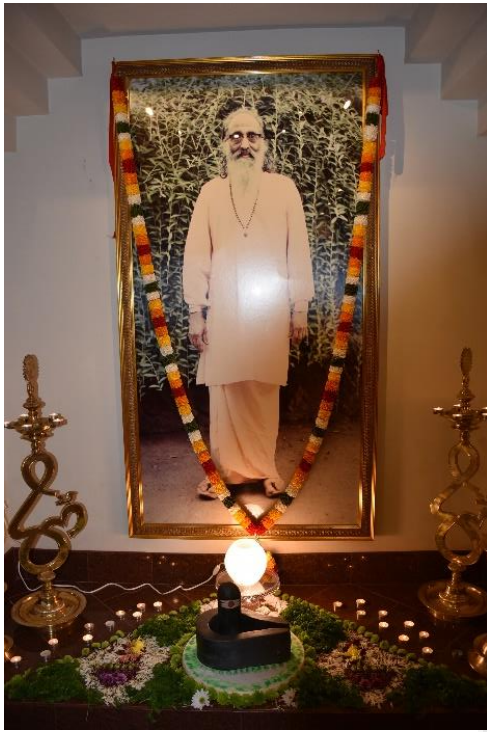
Then, on the actual holiday, the real festivities began before 5 AM, starting with a serene Manasa Puja (worship performed in the mind) led by Swamiji which continued through the morning hours till about 9 AM. Two dozen devotees sat before the Shiva Linga contemplating on the flow of water from the suspended kalash (pot) to the Linga. Afterwards, Anup Kumar graced the party with bhajans and stories of Maha Shivaratri celebrations during the early days of the Mission. As the day continued, the number of devotees grew along with the size of the celebration. The evening Manasa Puja ushered in the evening program, which was followed by an impressive chanting of the Stotra

Parayanam by the Chinmayam Shloka class. This was followed by Lord Jagadeeswara Puja led by Swamiji. Of course, the evening continued with spectacular bhajans, chanting, and dances from our very own Bala Vihar students. Many were touched by how much the children had grown, performing on the stage in accomplished roles with devotion, confidence and grace. One spectacular highlight was the Lord Shiva group dance which was executed by the talented Anirudha Garud (who is also a Bala Vihar teacher). The performances were followed by Nirvana Shatakam. The hall was bathed in the light of candles held by each chanting devotee, bringing the first part of the evening to a tranquil close.

The second part of the evening began with Mahaprasad, where the devotees offered food to Lord Shiva and asked for His blessings. Following Mahaprasad, the programs continued with bhajans by more members, including Hema Bhatt's group. They entertained the devotees with their enchanting music until midnight,

which signaled the end of the celebration. The conch blowing by Swamiji, followed by a brief meditation led by Vilasiniji, brought the day to a blissful end. The whole celebration was a massive success thanks to the more than 150 people that attended the event. The celebration was quite unique, as it displayed the talents of so many children who had grown up performing at the Maha Shivaratri celebrations, and were now growing into their own and participating in worship of Lord Shiva. In addition, the celebration was full of tasty food, decoration, and devotion. The event could not have been possible without the help of not only the participants, but devotees that prepared for the event beforehand. The feeling of love and attention that came with the efforts of so many in preparing Chinmayam for the celebrations gave an unspoken but definite sense of auspiciousness to the occasion. As always, the Chinmaya Maha Shivaratri celebration was a massive success, and the amount of talent, joy, and devotion that was present this year made it especially enjoyable.









Maha Shivaratri Celebration at Chinmaya Somnath Chapter in Pictures





Swamiji's Common Time Messages: Love and Large-Heartedness

Usha Konduri

It's already March! Time is flying by in 2016 with all of the things going on in our lives. Every Sunday, I love going to Chinmaya Mission and getting reminded and inspired by all of the things I learn. I love how Swamiji never fails to send a message to us young ones without boring us! He is able to so effortlessly with a story, all the while keeping our restless minds alert and engaged. I was particularly touched with a story he blessed us with one week, about a father and son, some oranges, and an old lady.

Swamiji began by telling us about a man and his son who go to the market every day, where they buy oranges from an old lady. Every day, the lady would weigh the oranges on a scale: the fruits would be on one side, the weights on the other. After weighing and paying, the father would take a slice of an orange and tell the old lady, "This is sour! You taste it!"

The lady would then taste it and say, "I don't understand; this is sweet!" by which time the boy and his father had left her. This happened every day. The man's son would also taste the orange slices and think they were sweet, so one day he asked his dad, "Why do you do this every day? I taste them and I think they are sweet too!"

His father replies, "She never gets to eat the oranges herself, so I decide to let her taste them by telling her they aren't sweet!" Swamiji explains to us that where there is love and respect, everything is sweet and the love of the man for the old lady tilts the balance towards sweetness. This story reminds me that in the routine busy-ness of life, we forget the people who are there every day, such as the lady selling oranges, the man in the grocery store shelving milk for us to pick up, or moms who make our lunches each day.

We should remember, acknowledge and express our appreciation for them.

On another Sunday, Vilasiniji talked about Gurudev's Jnana Yajnas. Gurudev would travel everywhere and offer free yajnas so everyone could attend, free of charge. Swamiji was so generous, constantly giving, serving, and offering that he sets an example for all of us with his actions. We must cultivate such spirit of giving within us, because giving is a reward within itself for the feeling we get when and after we give. I am so thankful for the opportunity to listen to such positive messages every Sunday.

Chinmayam Class Summaries

Text: Self Unfoldment by Swami Chinmayananda

Submitted by Sunday AM Bala Vihar Teachers, Chinmayam Chapter

Ch 5. BMI

Pranavi Sayyaparaju

November 22, 2015

We began class by reviewing last week's lesson about how "The body is the perceiver of objects; the mind is the feeler of emotions, and the intellect is the thinker of thoughts. We also reviewed the path of the pleasant and the path on the good.

We then later discussed why Swamiji keeps the BMI chart up at every common time and we came to a conclusion that it is to remind of what the Body, Mind, and Intellect are supposed to do (perceive, feel, and think). We then moved on to ask "What is life?" and believe that it is a series of experiences which are defined by the relationship between an object or event and its experiencer. And we came up with a good analogy: "What make's a good wall? Quality bricks. Therefore a good life is made up of quality experiences. Life is not possible without The Self, indicated by OM on the BMI chart.

Electric current cannot be seen on its own but it can be seen through the light bulb which lights from the current's energy; the same goes for The Self which can not be seen on its own but can be seen through the experiences of the body, mind and intellect. The cause of this is Om, the Atman or the Brahman. The body, mind and the intellect are always changing and so also the experiences of the BMI. For example when you're in kindergarten you think the 5th graders are very big and scary but then when you're in 10th grade you see the 5th graders as small and not scary; your body has changed and so has your perception. The way you think is different from

others because your perceptions and experiences are different from others.

We then went on to define this Pure Self, pulsating through the BMI, as the basic life and conscience and atman that is the same inside all of us. This pure self is also the pure happiness which everyone is always trying to attain. There are multiple names for the pure self because no one name can properly describe it; there is no one way. The same goes for why we pray to many forms of God.

Lastly we ended with an activity where we all chanted Om three times. We were told to recall an experience that happened to us earlier that week. On the 1st Om we were to recall how we felt on a physical level (in the body), on the 2nd Om we were told to recall how we felt at a mental level (in the mind). And on the last Om we recalled how we felt on an intellectual level (in the intellect).

The presence of God can be perceived in the silence between chanting of two Oms.

Ch 7 Values

Anuhya Pulapaka

January 30, 2016

To begin class, we chanted two Gita Verses. Following this, we read chapter 7, titled "Values" in our book Self-Unfoldment. To fully understand the concepts of Truthfulness (Satyam), Self-Control (Brahmacarya), and Non-injury (Ahimsa) discussed in the chapter, we completed a quick interactive activity. Students were split into 3 groups and were assigned one of the 3 topics mentioned prior. We

discussed our topics in our groups and performed a quick skit to illustrate the concept in layman terms. Truthfulness was demonstrated in a play of a student receiving a grade much higher than that which he/she got, and demonstrated two scenarios in which a student approached the teacher and told them a truth about the grade and one in which they did not. Self-Control was demonstrated in a play in which two people are presented with a “buffet of pleasures” and one is tempted while the other expresses restraint. Finally, Non-injury was demonstrated in a play in which a group of students were bullying a student, and a bystander expresses the importance of not doing any actions with malicious intentions.

After participating in this interactive activity, the concepts discussed in the chapter became clear. According to Hindu Scriptures, all those who accomplished great things had determination and values, most notably, Satyam, Brahmacharya, and Ahimsa. These values form the backbone of many core beliefs of Hinduism. Satyam is defined as “the source of the will and the courage to act upon our deepest convictions” and is the result of us living “in the spirit of our intellectual convictions.” Intellect allows us to maintain our key values and ideals despite external pressures, and ultimately enhances Satyam, or truthfulness. This truthfulness leads people to live lives of integrity, a quality which is essential to success. Brahmacharya, or self-control, is “an attitude of intelligent contact with the world outside.” The most basic example of Brahmacharya is control over our senses. This value does not require one to deny all pleasures associated with senses, but to enjoy them in moderation. Controlling our senses may be accomplished by focusing our attention to understand the Truth. Ahimsa is not non-injury in the literal sense. In actuality, it is often explained as “In your mind, don’t injure others.” In other words, while physical injury might be necessary (ex. a

Surgeon cutting open his patient to treat him), the intent should not be malicious.

Ch 9 Mind

Asha Kunchakarra

February 07, 2016

I was asked to write this week’s class summary. We read pages 77-86 in the Self-Unfoldment book. This chapter was about the mind. We started class off with a simple question of “What is the mind?” People responded with “the mind heals emotions”, “a higher intelligence”, “a decision making place”, and “a place that controls the body”

We then started reading the book and the first section was called “experiencing the world.” In this we learned that your inner self is the same, but is different from everyone else based on our experiences in life. We started a small discussion between the intellect vs the mind. It was concluded that the mind is the thoughts as emotions and the intellect is the thoughts as ideas or decisions. This is what differentiates us from animals.

The next section we discussed was “Right Thinking”. We learned that positive attracts positive and that if we are surrounded by positivity, we will be more positive. Even if we are a negative person surrounded by positivity, realizing that we are negative is a positivity. Being negative isn’t necessarily a bad thing, it is just the way our intellect perceives the thought and it is good to exercise our intellect. The sages stated that “unless we can learn to master the mind, unless we gain control over the instrument of expression, we cannot translate our ideas into appropriate action.” Failure occurs because we try to put our ideas to work and express them in society; they go wrong and we end up not succeeding, because we don’t have control of our mind. Even if we have all the knowledge in the world, the only way to get rid of failure is if we can manifest

our knowledge and direct through the mind - meaning that mental control is the most important thing.

Our take home message of the week was based on “Introspect daily, Detect diligently, Negate ruthlessly and Substitute wisely”. The first step is introspection, which is looking back at our actions, thoughts, emotions, and words, throughout the day in silence. The second step is detection. This is in the first couple of days of our reflection when we notice our weaknesses, faults, and animalisms in each day’s transaction. Once we have detected our weaknesses and let them die, that is called negation. The last step is to substitute the bad qualities with the new good ones and create a new personality.

Ch 11 Vasanas

Mayga Sapru

February 14, 2016

This week in class we focused on chapter 11 of Self Unfoldment, which covers vasanas. We began class by defining what vasanas were and we eventually concluded, with help from the book and the teachers, that vasanas are our unmanifest tendencies. Once manifest, they are known as our desires. These manifest tendencies eventually develop into our personalities, and drive our actions. We then concluded that the goal should be to exhaust our vasanas because this will keep our minds calm, happy, and allow for the realization of the Self. We were then warned by the book that suppression is not a viable method to get rid of vasanas; they must be exhausted.

Self-Unfoldment states that, “whenever we act in the outer world with egocentric desires, the activities leave their footprints in our minds and propel us to repeat the action again and again.” An example then follows, which contrasts one who drinks for pleasure and one who does not. In one case, there is a man who drinks for mere pleasure, and ends up being

addicted to alcohol. And in the other, there is a sick woman who drinks brandy as medicine for six weeks, but does not get addicted to alcohol. The difference is the man drinks for pleasure, while the woman drinks purely for health reasons and not for enjoyment. Ego-centered acts, prompted by desire gratification, only generate new vasanas.

Ego-centered thoughts may begin as mere thought, but then these desires turn into attachment, which leads to anger, delusion, memory loss, and eventually loss of discrimination. It is similar to when someone sees something that they like, for example a car. The individual soon develops an attachment to the car and feels like he or she needs it. They soon realize that they cannot afford the car and become angry. The individual then falls into denial about being able to afford the car and takes loans from the bank to pay it off; causing the individual to ignore their dharma as a responsible parent and provider for their family. Only when we perform an act that is not ego-centered, but centered on a higher goal, then do we begin to exhaust our vasanas. This explains why after doing selfless work for others, such as volunteering, one’s mind feels calm. One should always act selflessly and without attachments. Vasanas appear in multitudes to those whose minds are filled with attachments and perform ego-centered actions.

Karma Yoga, the path of action, is known for being extremely efficient in exhausting vasanas. Since thoughts lead to actions and actions lead to personality, we should work on changing our thoughts. Three ways to do this are by reducing the quantity of thoughts, by improving the quality of thoughts, and changing the direction of our thought flow. Karma Yoga, Bhakti Yoga, and Jnana Yoga incorporate these three methods to change one’s thought process. Karma Yoga is the path of action and is best suited for active people, who are both intellectually and emotionally oriented. This path reduces the quantity of thoughts in the mind. While

as Bhakti Yoga, is the path of devotion and is best suited for emotional people. While praying and reading devotional hymns, one helps to improve the quality of thoughts in his or her mind. Lastly, Jnana Yoga is the path of knowledge and is best suited for intellectual people. This path changes the direction of thoughts from the “realm of perceptions and emotions to the Life principle that illuminates all.”

Ch 12 Gunas

Mehana Daftary

February, 21 2016

We started class by saying the prayers and reciting verse 48. The topic of today’s class was Gunas.

Three Thought Textures:

All of our actions can be classified as Sattvik, Rajasik, and Tamasik. Each one of us has a percentage of these three textures. They’re all needed to reach our goals, one cannot be fully Sattvik, Rajasik, or Tamasik.

Sattva: pure and noble (a fan moving so fast you cannot see it)

Rajas: passionate and agitated (a fan in motion)

Tamas: dull and inactive (a motionless fan)

It is very hard to be Tamasik, it requires to be fully inactive. Even when one is sitting on the couch watching TV, one still takes “biological breaks”. Sattvik people enjoy greater inner peace but they’re still attached emotionally to what they love to do, as others are attached to material things. Rajasik is when a desire is filled, the next one comes very soon and their lives are lived by attempting to fulfill the urges and desires they feel. One must use actions of all three categories to fulfill an intent that is Sattvik. People like Mahatma Gandhi, Swamiji, etc, are basically all Sattvik in their actions and deeds.

The Caste System:

Every human being has all three types of thoughts; the percentage of each just determines the type/caste of people. (Compared to a case of Divergent gone bad...?) The four castes were determined originally by a person’s inner qualities—not by vocation or ancestry.

Brahmin: thinker; predominantly Sattvik with traces of the other two

Ksatriya: leader; mostly Rajasika with some of the other two

Vaisya: trader; less Sattvik and Rajasik qualities, some Tamasik

Sudra: laborer; mostly Tamasik, with traces of the other two

However, today these castes are judged by ancestry – birth within a given family, and vocation. Isn’t it hypocritical to judge the caste system? In America, it existed as segregation. Now, India has developed – younger people are less hesitant and socialize and associate themselves with those of all walks of life. The world is changing to become more accepting. It’s a trait of human nature to separate people into different categories.

Veils Covering the Self:

Sattvika desires: smoke covering the fire; easily removed

Rajasika desires: dust on a mirror; requires effort

Tamasika desires: fetus in the womb; takes evolution, time, and effort

Gunas are expressions of ignorance. Once one has moved past the Gunas, they can live in the “infinite joys of the Self”. The take-home message is to not view them like one is better than the other; that they are all needed in society for it to function properly.

Geeta Jayanti – Talks by Chinmayam Students

Submitted by Anil Kishore

[These are Talks by Chinmayam Bala Vihar Class Students from Sunday AM Session at Chinmayam Chapter]

Anuj Mehta (Chapter 2, Verse 23)



नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः ।
न चैनं क्लेदयन्त्यापो न शोषयति मारुतः ॥ २३ ॥
nainam chindanti śastrāṇi nainam dahati pāvakaḥ
na cainam kledayantyāpo na śoṣayati mārutaḥ. 23.

The soul can never be cut into pieces by any weapon, nor can he be burned by fire, nor moistened by water, nor withered by the wind.

I interpreted this quote as meaning that the soul and the body are different entities, even though they work together. The body is ephemeral, damageable by elements of nature and mortal life. The soul, however, is more deeply rooted. To me, the spirit is the source of motivation and drive in our lives, the force that controls the body. This verse represents the ideology I keep in mind when tackling schoolwork, extra activities, and any problems I face. I treat these obstacles as a non-lasting situation, such as the body compared to the spirit. Because of this, I now understand that what's important is the part that you maintain forever. The spirit, the motivation one has to achieve the most in life, and the legacy one leaves, are what matter most, and for me.

Ayushna Kavathekar (Chapter 2, Verse 62: The Ladder of Fall)



ध्यायतो विषयान्पुंसः सङ्गस्तेषूपजायते ।
सङ्गात्संजायते कामः कामात्क्रोधोऽभिजायते ॥ ६२ ॥
dhyāyato viṣayān-puṁsaḥ saṅgas-teṣūpajāyate
saṅgāt-saṁjāyate kāmāḥ kāmāt-krodho'bhijāyate. 62.

When a man thinks of objects, attachment for them arises; from attachment desire is born; from desire arises anger.

We too often bear attachments. How do these attachments arise?

The constant flow of thoughts to a particular object: a pair of shoes, a car, a hairstyle, an electronic device, anything.

These thoughts towards an enticing object crystallize forming a “desire” for the possession. And enjoyment or satisfaction of the particular object. However, the very minute something stands in the way of our fulfillment of that object, The resultant: Anger.

Our desires, if left un-attained, pushes our intellect to an experience fumed with anger called: Delusion

An intellect that is deluded has NO POWER OF DISCRIMINATION to discriminate in this situation is the ability to determine right from wrong.

We humans suddenly lose memories of the past, such that we are so angry we did not receive our desired object, that we forget our relationship with others and the kind acts we have a duty to implement. Simply, our conscience is weakened. With our intellect corrupted with delusion and anger....we can be deemed unfit to achieve happiness.

What is innate to us is the search for happiness. No matter the circumstance and without knowing it, each living being is searching for happiness. Many try to refute this, but within the boundaries of the ideal, the fact remains.

Chapter 2 discusses the inescapable, menacing cycle called the Ladder of Fall. It is the reason a little child throws a tantrum when she is refused candy at the check-out line at the grocery store. We presume that happiness is directly attached to a tangible or intangible object. This presumption is incorrect. We think, that if I get this new object it will make me happy. If we keep looking for happiness in objects we can simply never become happy. Why is it then, that after I receive the object, I want another object or something else new? That means that the happiness I am getting is not in the object. If we lived in a society where happiness was not correlated with the attainment of certain objects or a certain lifestyle,

Leisha Majahan (Chapter 3, Verse 22)



न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किञ्चन ।
नानवाप्तमवाप्तव्यं वर्त एव च कर्मणि ॥ २२ ॥
na me pārthāsti kartavyaṁ triṣu lokeṣu kiñcana
nānavāptam-avāptavyaṁ varta eva ca karmaṇi. 22.

There is no duty for me to do in all the three worlds, O Parth, nor do I have anything to gain or attain. Yet, I am engaged in prescribed duties.

The reason why we all work is because we need something. Since, we have not attained perfect bliss as yet, we feel dissatisfied and incomplete. However, bliss is one of God's energies and he alone possesses it to the infinite extent.

Krishna tells Arjun that although in his personal form as Shree Krishna, he has no duty to perform in the universe, yet he works for the welfare of others.

We are far from removing ourselves from the benefits of work. I didn't work hard and get good grades in high school to fulfill my curiosity for knowledge (although that is what I wrote in some of my essays). No we work hard in school so we can pursue higher education and then get a good job and live a comfortable life.

Most of us follow this same path. We do something for the fruit of the action. If I could summarize the Geeta in one simple sentence I would say: Be as selfless as possible.

This verse shows Krishna is a selfless being and although we look up to Lord Krishna, those are some big shoes to fill. So I have learned and (encourage all of you to as well) to find someone in your life who you see as selfless and try to follow them by example. I chose my parents, because often times we think they have to do all the things they do for us. But in reality that is not true at all. They do it because they love us not because they gain anything from giving us things and providing us with education.

Manisha Sunil (Chapter 2, Verse 27)

जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च ।
 तस्मादपरिहार्येऽर्थे न त्वं शोचितुमर्हसि ॥ २७ ॥
 jātasya hi dhruvo mṛtyur-dhruvaṁ janma mṛtasya ca
 tasmād-aparihārve'rthe na tvaṁ śocitum-arhasi. 27.

Chapter 2, Verse 27 of the Geeta says, “For those who have taken birth, death is certain, and for one who is dead, birth is certain; therefore, in the unavoidable discharge of your duty, you should not lament.” We often seek to control every aspect of our lives, however, birth and death are two events that we truly cannot control, much to our own chagrin. To us, it is unthinkable that our physical body did not once exist, and will one day cease to exist. It is even more unfathomable to us, who are always seeking control, that we in fact cannot control these to landmark moments. This verse urges man not to preoccupy him or herself with thoughts of which they cannot control. Grieving does not change the situation. It simply makes you feel worse. Unnecessary grieving distracts one from taking the right path of action. It paralyzes the lamenter, causing either inaction or immoral action. The message in this verse gives me comfort during times where I am plagued with worries over the inevitable, even it is over something as trivial as an exam. It has taught me not to dwell on what I cannot change, and to instead focus my energy on what I can do to perform my best.

Priya Kulkarni (Chapter 6, Verse 10)

योगी युञ्जीत सततमात्मानं रहसि स्थितः ।
 एकाकी यतचित्तात्मा निराशीरपरिग्रहः ॥ १० ॥
 yogī yuñjīta satatam-ātmānaṁ rahasi sthitaḥ
 ekāki yatacittātmā nirāśīr-aparigrahaḥ. 10.

Let the Yogi try constantly to keep the mind steady, remaining in solitude, alone, with the mind and body controlled, free from hope and greed.

In this verse, Lord Krishna talks about the true way of meditation. It is not that one has to meditate in deep jungles or caves, but rather that the mind must be in control. During our common time meditation every week, many of us do not actually meditate. We simply close our eyes and listen to the song. Our minds tend to wander, being infiltrated by thoughts and distractions. It may seem impossible to control our mind, but if we recognize that those thoughts are there, it is easier to remove them.

I found one of the most important words in this verse was “try”. We cannot become incredible at meditation over night, but we must constantly try. For example, many times when I sit for meditation I start to think about school. I think about all the homework I have to do or my test the next day, but recently, I have been trying. I try to stop thinking for two minutes every week and practice keeping my mind steady and not agitated. The only way to get better is through practice.

Siri Neerchal (Chapter 2, Verse 48)

योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनञ्जय ।
सिद्धयसिद्धयोः समो भूत्वा समत्वं योग उच्यते ॥ ४८ ॥
yogasthaḥ kuru karmāṇi saṅgaṁ tyaktvā dhananjaya
siddhyasiddhyoḥ samo bhūtvā samatvaṁ yoga ucyate. 48.

Perform action, o dhananjaya, abandoning attachment, being steadfast in Yoga and balanced in success and failure. Evenness of mind is called yoga.

This verse (chapter 2, verse 48) is often overshadowed by the one directly preceding it, which can be summarized as “do not be attached to the fruit of your actions.”

I was always frustrated by this verse. How could I motivate myself to do anything without some sort of goal? Even more simply, what was the point? But, one characteristic of the Gita that never fails to amuse me is its remarkable resemblance to a lesson plan. Whenever a difficult concept is first presented, it is immediately followed by a thorough explanation.

As I sat pondering verse 47, I happened to turn the page in my Gita book to verse 48. There, separated from my all my questions by the flimsy barrier of a leaf of paper, was my answer.

In verse 48, Lord Krishna explains that karma yoga is action for action's sake – doing just to do. One should strive to attain the state of mind in which one finds happiness in action itself, rather than in the result. Swami Chinmayananda very eloquently explained this idea by describing moksha not as “freedom from action,” but rather as “freedom in action.”

I recently read a book called Jonathan Livingston Seagull, which is about a gull who wants to fly for the sake of flying, while the rest of his flock flies in order to find food. Jonathan Livingston Seagull, who exemplifies the qualities found in this verse, eventually reaches the point where he feels as though he can do anything because he has found joy in living.

Armed with the knowledge from verse 48 of chapter 2, I too would like to live like Jonathan Livingston Seagull, soaring through life truly happily.

Taruna Emani (Chapter 6, Verse 6)

I'd like to start off with a quote by Gurudev, “silently hear everyone. Accept what is good. Reject and forget what is not. This is intelligent living. Keep this in mind as I talk about the Gita. Today I will be focusing on Ch 6 v 6.

बन्धुरात्मात्मनस्तस्य येनात्मैवात्मना जितः ।
अनात्मनस्तु शत्रुत्वे वर्तेतात्मैव शत्रुवत् ॥ ६ ॥
bandhur-ātmātmanas-tasya yenātmaivātmanā jitah
anātmnas-tu śatrutve vartetātmaiva śatruvat. 6.

For one who has subdued the mind, the mind is a friend. However, for one who has not controlled the mind, the mind is the greatest enemy.

What does this mean? What is so important about controlling the mind? Lord Krishna is trying to impress upon us that it is absolutely critical to do just that in order to live a successful life. Just as Gurudev said, we must be selective in what we choose to accept from the world around us. To argue against everything we hear is unhealthy, and only brings upon

unhappiness to both yourself and to your loved ones. This is just one example of an uncontrolled mind, and it's clear that having one is detrimental, and can cause a domino effect. A controlled mind is able to process information in an observant manner, without having to use violence or anger to achieve its goals.

Lets take an easy example; all of us have gone or are presently in school. One thing we can all agree on is that an all-nighter worth of work for an essay will never equate the quality of an essay that is done over a well thought out timeline. Why is that? Well you probably don't care about a project that you started the night before, first of all, but your brain is unable to process information correctly, hence your lack of quality. You might hate yourself at that moment because you can't recall if Jay Gatsby lived in the East or West Egg. But if you start an essay earlier and do the research, your brain can naturally connect the ideas you read about, and aid you in your writing process later on. So yes, the command center of your body does need time to be reined and utilized process, but it pays off with a higher efficiency. So all of you going to high school, AVOID all-nighters if you can.

To summarize, we enter this world alone, and we leave alone. We are given our mind to support us on the journey of life. We humans must take the opportunity we are given to rein in the immense ability we possess and utilize it to our best abilities. I hope that everyone here now understands the importance of having a controlled mind.

Thara Konduri (Chapter 6, Verse 5)

उद्धरेदात्मनात्मानं नात्मानमवसादयेत् ।
आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥ ५ ॥
uddhared-ātmanātmānaṁ nātmānam-avasādayet
ātmaiva hyātmāno bandhur-ātmaiva ripur-ātmanah. 5.

Let a man lift himself by his own self (self-will); let him not degrade himself, or this self alone is the friend of oneself, and this self alone is the enemy of oneself.

To me, this verse means: In order for a person to reach a certain goal or spiritual level, whether this person reaches their goal or not, it is all in their control. The concept of being a friend to oneself or an enemy I find quite intriguing because this very friend or enemy is our mind, which influences every experience in one's life. Being an 'enemy' to oneself may be at the time giving into the path of pleasant, or temporary happiness rather than the path of good resulting in permanent happiness, which is how our mind would perform as a 'friend'.

I am challenged everyday to create a better present and future by working hard in everything I do, which can sometimes be hard because one of the biggest obstacles I face is laziness. But at the end of the day, I have to put in the effort to make any change in my life which a lot of the times means not choosing the easy path. I also cherish this verse because although I and anyone else may have weaknesses, it is possible to overcome them and reach all of your goals.

Everyone is capable of so much, but you can only live true to your potential and be happy once you choose to listen to the angel sitting on your shoulder rather than the devil.

It is simple to say, write, and even understand, but quite difficult to act on. For me, it is a work in progress. I have so many distractions in my life, but my future is right in front of me, being shaped by my choices today. Putting aside distractions and focusing on my studies is what I work on the most because I know I can achieve so much more without them.

This verse reminds me of Swami Chinmayananda's quote, "build for yourself a Temple of Peace which no man can take away, no power can destroy. With a life of harmony, find your joy in yourself, exactly where you are now." What a powerful and beautiful thing to say and keep in mind.

Usha Konduri (Chapter 6, Verse 29)

Swami Chinmayananda once said, "To understand anything is to find in it something which is our own." This quote is a really great example of one of my favorite Geeta verses, which I have chosen to reflect upon.

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।
ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥ २९ ॥
sarvabhūtastham-ātmānaṁ sarvabhūtāni cātmani
īkṣate yogayuktātmā sarvatra samadarśanaḥ. 29.

With the mind harmonized by yoga, he sees the Self abiding in all beings, and all beings in the Self; he sees the same everywhere.

This verse means that we must realize that we are God, we must realize we have God within us, but this is just as important as realizing that everyone else is God too. Understanding this can help us treat everyone around us much better than we're used to. I think this is the beauty of Hinduism and there's so much to learn from this verse alone. When I was younger, in Chinmaya Mission, my teachers would teach me that everyone is God and we must treat everyone like God. And when I would think about this, yes it sounded really cool but actually trying to apply this is very difficult.

How can I treat someone like God if I form first impressions of them based off the first thing I see them doing? Each time I meet someone, I form an immediate first impression of them and as a result, I anticipate certain behaviors and personalities from them. Often times, I find that my first impression of them is not an accurate representation of them. Someone who is very concerned about their appearance is not necessarily self-absorbed but does genuinely care about others; someone who is very quiet and shy is not necessarily an introvert upon getting to know them.

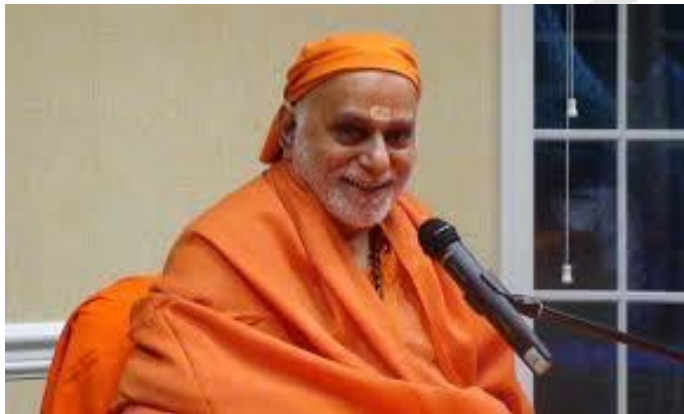
I could relate this verse closest to not judging a book by its cover. Everyone has this divinity that is consistent in EVERYthing. Therefore, we should strive towards treating everyone equally, and if it helps, treating everyone like God, because they really are. And like Swami Chinmayanandaji's quote says, "To understand anything is to find in it something which is our own." We all have something that is the same within all of us, and just like God, that comes in different forms for different people.

While I was telling my mom about this verse and going over what I would be saying here today, she told me something to help me understand this verse better, and it was actually Swamiji here who helped us understand this concept. He said this during an adult common time session and it's that most people think that Hinduism has many Gods which are all forms of one God, but the truth is, there is only God in Hinduism because everything IS God. From this stage to these curtains to everyone here. Everything is God; and that is the beauty of Hinduism. I need to strive towards treating everyone like God.

A Master Visits Chinmaya Somnath

Vijay Atmavilas

During October 2015, “CIRD-North America” organized talks for 5 days by Pujya Swami Bhoomananda Tirtha ji at Chinmaya Somnath. The topic was “Realize the Self, Here and Now.” Born in 1933 in Kerala, Swamiji is a spiritual master and social reformer, belonging to the “tirtha” lineage of Adi Shankaracharya. He is a disciple of Baba Gangadhara Parahansa of Bengal. He set up Narayanashrama Tapovanam in Thrissur, Kerala which is a center of research in the fields of Spiritual learning and Vedanta.



On the first day, after launching a new book on shlokas for chanting, Swamiji’s spoke about the beauty of the ancient, grammatically perfect Sanskrit language. Unlike other languages, Sanskrit did not mutate within two or three centuries; on the contrary it has remained unchanged since its pre-historic origins. The scriptures (Veda, Upanishad, Shaastra, etc) have been preserved and their meaning is the same as when written. This continuity is due to learning, recital and transmission by each generation. There are several benefits of chanting and learning scriptures in Sanskrit, including defense against Alzheimer and dementia (as found by doctors). Verses from Ashtavakra Samhita were chanted by all and expounded by Swamiji. The discourse touched upon many different aspects, such as function of the mind, body, health, medicine, values, intellectual personality, and benefits of scriptural study.

After the discourse, I browsed through their interesting books, audio and video publications. I later listened to his disciple’s lecture on Bhagavad Gita. One particular point made (by Swami Nirvisheshananda) stuck in my mind. During worship, our minds are purified and calm, but when we return to our daily actions, interactions and transactions, our minds can get agitated, Bhagawan Shri Krishna taught us how to use action itself as a means to purify our mind, by employing the right attitude.

On the 5th and final day of the discourse, Swamiji mentioned that he was very happy to be at this Chinmaya Mission facility. He is a contemporary of Swami Chinmayananda, and had started giving discourses within just a few years after our Gurudev did. He was pleased with the Chinmaya Balavihar program, where children are taught chanting of ancient religious texts. Such chanting activates the pineal gland and promotes longevity. He praised the work done by CM in various fields and places. He recalled his stay at the Delhi Chinmaya Mission Center. He advised that Chinmaya Mission centers should maintain their sanctity, and should encourage programs that are in line with spiritual work in their facilities. Austerities should be emphasized to keep the spiritual glow at these centers.

It was an uplifting experience for me to have this meeting (darshan) with Pujya Swami Bhoomananda ji. The jnaana-yoga and advaita-vedanta aspects of Swamiji, along with his Kerala origin reminded us of how our Parama-guru Swami Tapovan Maharaj would have taught and spoken.

Divya Shakti Retreat 2015

[Shared by Anu Pajjur, Darshana Somalwar, Shivali Deshmukh, Neeti Gandhi, Seema Naik, Vibha Kulkarni, Muktha Thyagarajan, and Sudiksha Nimishe]

It is indeed Gurudev's mahima that we are all enjoying various opportunities that Chinmaya Mission offers to people of all ages and from all walks of life. We are ever grateful to Gurudev to come down from his meditation seat to bring this knowledge of Vedanta to the masses, especially in the form of Yajnas and retreats.

In this write-up, we have shared our joy and experience at one such retreat: Divya Shakti Retreat at Raleigh, North Carolina, guided by Acharya Vilasiniji and Acharya Vivekji. Our loving pranams to both these acharyas to let us bask in their blissful teachings.

A few of us from Virginia went to the 'Divya Shakti retreat' held in 2015 at Raleigh, North Carolina. We returned from that camp revived and rejuvenated and feeling so blessed that we made this attempt to share and inspire other devis to do the same – attend a Divya Shakti Retreat. Please read till the end to find out what you can gain from this and a surprise!

The Divya Shakti retreat is an annual weekend retreat for Devis packed with learning activities that go beyond imagination. The first Divya Shakti retreat was held in June 2013 in Chinmaya Mission Washington Regional Center, at Silver Spring, Maryland and since then it has attracted hundreds of Devis every year all over the US and beyond.

The second Divya Shakti retreat was held in October 2014 in Chicago. The theme was "Reaching your potential", followed by the third retreat in Raleigh, NC, with the theme "Finding your balance".

The retreat is truly a place where we can go "re-treat" ourselves to a plethora of activities that rejuvenates the spirit and keeps us wanting more. This retreat offers discourses, workshops, meditation, and cultural activities.

The Divya Shakti retreat now has "regulars", who have been attending since the first retreat, and who eagerly look forward to October for the next one every year.

In 2015, eight of us from VA decided to attend the retreat in Raleigh, NC. The organizers had negotiated group rates for us and we were able to easily book rooms at Hilton and Embassy Suites, which were at walking distance from the retreat.

This was a great time away from routine. Not that we don't love our families, we do! Paraphrasing Acharya Vilasiniji's example – just as a boat needs to be taken out of the water and dry docked to tend to repairs, and to give it a fresh layer of paint before it can sail again, we ladies need to take a break, rejuvenate and tend to ourselves from time to time. The idea of stepping away from all our roles – as wife, mother, daughter, professional, volunteer, caretaker etc. once in a while was not just alluring but required.

Divya Shakti retreat provides that perfect getaway – comfortable stay, amazing food, and loving guidance from Acharyas, amidst the fun-filled company of friends of a similar spiritual mindset. Making new friends from centers around the country and sharing stories with them was therapeutic to mind and soul. Away from the hum-drum of life, we looked forward to having time to introspect, finding ourselves again and renewing our resolve to live a useful and fulfilling life. It is the perfect RESET button that we look forward to. Thanks to our families that gifted us that opportunity this year.

Some of us were not very keen on going to the Devi Retreat this year as we felt we did not need to go to yet another retreat. We were so wrong. We are very thankful to friends who coaxed us to attend. From the moment we started our journey, we knew it was the right thing to do. We chatted nonstop (as you would expect ladies to do) about CHINMAYA MISSION and its teachings! There was hardly any other talk. After reaching there and meeting other ladies we felt totally at home. We felt as if we knew them all; there was no judgment, no curious glances, only loving, caring, thoughtful comments. The credit for this goes to our Acharyas: Acharya Vilasiniji and Acharya Vivekji. They both brought such positive energy to the crowd. The teachings at the yajna were very deep, yet

very practical. The activities we did brought the child in us back to life! Simple activities such as eating with hands, eating with non-favored hand, eating in mounam, picking a challenge each day and so on taught us a lot. We learned that loving discipline and sadhana does not mean that it cannot be fun. We learned that deep Vedanta can accompany and in fact should accompany a lighter heart.

The organizers at NC had used the facility very efficiently. We had one big room that was used for lots of activities and had open space to sit on the floor as well in chairs. Altar with rangoli was set up beautifully. Hallway was used as greeting area, dining area, meeting as well as art room (doing the warli art we all had a blast). After a full day of activities we had a great time in the hotel reflecting on all the events of the day. It was very interesting to notice that even with same teachings everyone had a tad different view to offer. The fun part was that we had nothing and no one to take care of, except ourselves. To stay at the hotel was the best decision we made.

Once we had registered for the Devi Retreat, we were getting more and more excited as the date neared. It was nice that the organizers had sent a schedule for the retreat in advance. Following is a brief description of the schedule.

On arrival every morning, we were to apply a chandan Teeka on our foreheads. We were given Devi Retreat bags which contained a notebook, a pen and the Devi Retreat Text. One of the activities was Ego Erasers – we were divided in groups and had to play charades and also had a quiz with questions from our scriptures.

Every morning we had guided meditation led by Acharya Vilasiniji at 7:15 am sharp. It was exceptionally peaceful in the room with dim lighting and a few ladies chanting. The dimmed light helped us concentrate. After meditation we went for breakfast and were told that we were not allowed to talk to anyone, breakfast was supposed to be completely in Mounam (silence). After the discourse, Vivekji took us to 'Club Sattva'. You will have to discover this one for yourselves.

After lunch, we had a group discussion and then our Art activity. In the Art activity we did Warli drawings on a clay pot. The idea was that as we grow through the retreat, we take this pot home and plant something in it and watch it

grow throughout the year. For the Cultural Activity that night we got in small groups and performed skits. It was so much fun to see all the Oscar winning performances. We laughed till our stomachs hurt and also understood that the knowledge in our scriptures is so vital and can be used in any situation even today. We completed the day with Aarti.

It is important to give a special mention to the delicious food that we were served throughout the retreat, whether it was breakfast, lunch or dinner, everything was well organized and served with utmost care. We also had delicious snacks with tea.

We had mixed feelings travelling back from the Devi retreat. We were leaving a wonderful retreat and getting back to regular daily routine, but with a different approach. While returning we reflected over many good, thought provoking, and meaningful quotes that we had heard for the previous three days. We encouraged each other to implement all we had learnt in our daily routine. We thought baby steps would be better than trying to implement all at once. First, we went over the summary of all the shlokas that were covered in Devi retreat. Summary was in terms of Absolute, Relative and Tactical meaning of each shloka. This was like a recap of what was discussed in Devi Retreat. Then each of us selected something we want to follow everyday on regular basis. Some of the common ones that all agreed upon were:

- Doing Japa everyday
- 3 Rs : Run, Read and Research! Run/Exercise for 30 minutes is for Body, Read spiritual material for 20 minutes for Mind and Research/Reflect for 10 minutes for intellect exercise.
- Single servings! This means that getting one serving of food, getting up as soon as the alarm rings. Getting agitated and angry is very common in our daily life. When you get angry, let it be for only one reason. Do not go back in past and start remembering all the experiences that got you angry.
- No Complaining and No Criticizing. Let's not label anyone!
- Prasad Buddhi : Accept everything.

- If you succeed immediately, then be Grateful. If you succeed later, then be Peaceful. If you do not succeed, then be Faithful!

We also decided to start regular Devi satsangs at our houses where we will engage into satsang over art.

Following comment is from a devi who could not attend the retreat.

“I could not attend the retreat, but had a wonderful opportunity to join Devi group art Satsang. The satsang was during Diwali celebrations. We all gathered to try our hands at glass painting. The host had arranged all the material needed. Everyone brought in Diwali sweets to savor. Devis who went to NC for the retreat shared their experiences. Each of us had our own glass painting done while enjoying the discussions, savoring special Diwali snacks and most importantly strengthening our bonds. The time spent together was valuable because there was no gossip, no criticism of anything or anyone. It was truly a time spent creatively and productively. Looking forward to many more experiences like these!”

Now for the promised surprise – the next Devi Retreat in October 2016 is hosted by CMWRC! Space will be limited, so look out for the registration email and register early to reserve your spot! It will be one of the most rewarding ways to spend your weekend.

[NOTE: Planning for 2016 Divya Shakti Retreat is underway. It will be hosted by CMWRC and held in Laurel, Maryland, October 6-9. It will be conducted by Swamini Vimalanandaji, Acharya Vilasini and Acharya Vivek.]



Adult Geeta Class by Vijay Kumarji at Chinmaya Somnath

Reena Moza

[Reenaji has recently moved to Washington DC from Houston TX. She has enrolled her children in the Bala Vihar program. The following are her notes and reflections from a recent Adult Geeta Class conducted by Vijay Kumarji, Saturday AM session, at Chinmaya Somnath.]

Geeta Chapter 10 - Shlokas 32-33

Everybody puts same effort, but results are different...results are determined by the internal motivations, thoughts, and mental attitude of the performer, maybe if negative outcome, that is the way it is to be...maintain an attitude of trying your best and what is to happen does, leave it to god

Shlokas 33-34

- I am the devouring death I am everything and among the prosperous I am the prosperity, fame, memory, firmness, in feminine nature
- In all destructive power I am death in all levels
- In the present there is no present only past/future, you can never take a bath in a river with the same water...Krishna tells Arjuna I am change which is constant, just like the bud changes to the flower, death is nothing but change, it does not mean I am destroyer really because the body is gone but the energy is still there it has just changed
- We only perceive the body and think it is gone, but death is not a stop it is continuous
- Story: in India, a carver of deities is able to carve a beautiful idol from a stone...we are like the stones in the mountain when you are sculptured you remove what is not needed....we learn things we should throw out and things we should keep for that divinity to shine

- You will not be afraid of death if you truly understand it, if you try your best in every role you have (student, work, family) you will go happily when you die, if you do not understand death you will fear
- In the last moments how do i remember god? Arjun asks...if you understand these qualities (strength, good qualities) these qualities are God
- The first sign of knowledge is humbleness...the more you learn the more you realize how much you don't know...the moment you give that credit of your accomplishments to others, you will become happy, regardless of what happens...you get upset, vengeful due to ego
- If you do not get rid of ego you be continue to be unhappy

Shloka 35

In the hymns of the Vedas, brihisama I am (a difficult musical tone, and most important and difficult to not make a mistake) and I am the gayatri (gayatri mantra) the most powerful mantra...he who chants this 3 times daily gains peace...but trying to chant mantras for results, it's not as powerful because the mind is only focused on the result

Tip: watch before you walk, even in daily life you should have the idea am I going in the right direction...is there any negative trait in me that can improve...walking is an action, so with a vision you do action...we are either in confusion, grief, or fear (not knowing of future)...then we get worried...future is nothing of modified past, the result of your actions:

- Whatever we close before will be what we see in the morning BUT how you behave that day will determine the outcome at the end of the day
- What we came with we cannot change, but what we do today can help determine our future
- In math there is constant and there is variable: focus on the variables, what can be changed



Who Slept Very Well?

Part 3 of 4 on the state of Deep Sleep

Acharya K. Sadananda

Part III

Who experiences the waking and dream states?

Before we address the question of the deep sleeper, it is important to question first who the experiencer in the waking and dream states is. Pure sat chit ananda is all pervading and being infinite cannot experience anything. Satyam jnaanam and anantam are its swaruupa lakshaNas.. Shankara says in Tai. Up. bashya that they are not attributes but intrinsic nature of Brahman or swaruupa lakshaNas. Only finite objects have attributes, and Brahman being infinite cannot have attributes. Existence is infinite as Ch. Up sadvidya echos, and consciousness is infinite as the mahavAkya prajnaanam brahma indicates, and limit-less alone is happiness as any limitation causes suffering. There cannot be many infinities, as Bhagavan Ramana puts it, sat eva chit and chit eva aham, that I am. Hence pure Self or Brahman cannot be an experiencer nor can be experienced. Witnessing consciousness also cannot be experiencer by definition, since it is a witness of the experiences. Actually, witnessing consciousness is Brahman only. The mind or BMI or any aspects that involves subtle or gross matter cannot be an experiencer either because they are inert – jaDatvAt and only a conscious entity alone can experience. Then, who is the experiencer during the waking and dream states? A short answer is - I, the Brahman, identifying myself with the local upAdhi or the mind, say I am the knower and this is known, using the mind as instrument for knowledge. Brahman being infinite cannot really identify with anything, since there is nothing other than Brahman to experience. Hence the following explanation is given for an intellect who is seeking an answer for the question -who is the experiencer in the waking or dream states.

The all-pervading consciousness gets reflected wherever there is a subtle body, since the subtle body is capable of reflecting, just as a mirror is capable of reflecting the light,

or moon is capable of reflecting the sunlight. The degree or quality of the reflection depends on the purity of the mind. The all-pervading consciousness that I am reflected by a mind is called chidAbhAsa, in contrast to the original consciousness. It is like moon-light is nothing but reflected sunlight. In reflecting the all-pervading consciousness, the mind acts as though it is a conscious entity. It is similar to the moon acting as though it is a luminous entity in the sky by reflecting the sunlight, even though moon by itself is non-luminous entity. Thus reflection or chidaabhaasa involves two aspects; the all-pervading eternally present consciousness that I am (original consciousness like sunlight) and the reflecting media, the subtle bodies that are there in the universe in various lokas. Naturally, the quality of the reflection depends on the quality of the reflecting medium considering the original consciousness is pure, ever present, and eternal sat chit ananda swaruupam, without a second. Thus jiiva has – as though – three components: original consciousness, the reflecting medium and the reflection that makes the medium a conscious entity. It is like the sun, the moon and the moon-light.

The next aspect involves the mind with the reflecting consciousness. It acts as though it is the independent conscious entity. It is like moon while reflecting the sunlight thinking that I am a luminous entity, not knowing or forgetting that the luminosity that it has is in principle nothing but sunlight only. When we look at the moon, what we are really seeing is not the moon but the sunlight reflected by the moon. The same situation occurs with the mind. I am conscious of my mind and also conscious of the thoughts in the mind. When I say I know my mind or I am observing my mind, it implies that I am conscious of my mind. Thus mind is the object of my consciousness, we say. Similarly when I say I know my thoughts or I know my body, etc., I am the knower and these are objects in my consciousness. Statement - my consciousness- is a wrong way to express, since it indicate that I am possessor of

consciousness and thus different from consciousness. In fact Bhagavan Ramanuja interprets this way that jiiva has two fold knowledge or awareness a) self-knowledge or reflective knowledge where I am the subject knower and I am the object known which he calls it as dharmi-jnaanaam and b) knowledge or awareness of objects or objective knowledge that arises only when objects arise or exists. He calls this as dharma-bhUta jnaanam. From the advaita point, I am pure sat chit ananda only, being expressed as reflections first by the mind as chidaabhaasa and next by the objects when they form thoughts or vRittis in the mind. Hence, the consciousness that I am is not due to mind but due to the original all-pervading consciousness. Similarly, being conscious of any object is same as having knowledge of that object. It is similar to my seeing the moon and also seeing objects on the earth due to moon-light falling on the objects and getting reflected by the objects. Hence, when I see objects in the full-moon night, what I really seeing is sunlight that is first reflected by the moon and then by the objects on the earth. Similarly, mind is known because of chiddabhaasa or consciousness reflected by the mind. Likewise, I know the thoughts that arise in the mind when this reflected light from the mind falls on the thoughts and get reflected back to the mind. Identifying with the mind, I, the conscious entity say I am the knower and knowing the objective thoughts that arise in the mind. Now to answer the question of who is the knower in the waking state, we can say, I, the reflected consciousness, the chidaabhaasa identifying with the mind as I am the mind, and further claim that I am the knower and the vRitties or thoughts that arise in the mind are objects that are known via perceptual processes. Thus knower and known duality arise in the mind both as subject and object because of reflection of consciousness first by the mind as chidaabhaasa and next as object as vRittis form. For all these primary and secondary reflections to occur there must be the original light of consciousness. Hence the knower is neither the pure sat chit ananda, nor the mind per se but a fictitious entity that arise due to the combination (which Swami Chinmayanandaji calls as unholy marriage of the two) of the two due to reflective processes.

In short jiiva-hood arises when the reflected conscious, chidAbhAsa, identifying with the limited mind develops

notions that I am this mind and via the mind identify other koshas and develop notions that I am this body and I am the perceiver, feeler, thinker and thus knower, etc. Hence I am this and this is mine – the ahankaara and mamakaara notions arise in the apparently conscious mind. This is called upahita chaitanya or consciousness as though enclosed in upAdhi. When the mind perceives the objects via senses or perceives internal objects via memory, the subject-object duality arises in the mind only. The mind due to chidaabhaasa becomes a knower and the thoughts or vRitties that arise in the mind when objectification occurs becomes known. The processes that bring these two, the knower and the known, are the pramANas or means of knowledge. In essence, we have the mind or more precisely the vijnana maya kosha with chidaabhaasa to start with. The monomaya, the prANamaya and annamaya koshas arise in turn, as I identify myself with each one of the upAdhis. Janaani and ajnaani differ only in the sense that jnaani knows that I am the all -pervading consciousness enlivening this upAdhis as upahita chaitanya starting from vijnana maya kosha or intellectual sheath, where both knower-known duality that arises when perceptual knowledge takes place. For ajnaani, his mind, not knowing the above facts, thinks that I am an independent conscious entity with limited BMI.

In summary, the following aspects need to be understood. a) There is the all-pervading consciousness that I am, which is self-shining and ever present, which has nothing to do with any of the above process. However in its mere presence all these processes are as though activated because of prakRiti. Using Swami Paramanandaji terminology we can call the OC or original consciousness. b) Wherever there is a subtle body that involves vijnana maya kosha or intellectual sheath, there is chidaabhaasa or reflected consciousness or RC. By the reflection of the OC the kosha gets enlivened. c) Degeneration of this koshas further leads to other koshaa, manomaya, prANamaya and annamaya koshas which in turn get enlivened. That life pulsates starting from vijnanamaya koshas all the way to the annamaya kosha. These happen as long as the first two items listed above are there. Thus consciousness enlivened in the upAdhis is called upahita chaitanya. Up to this is common whether a person is jnaani or ajnaani. d) Because of primordial ignorance, jiiva-hood arises when chidaabhaasa or

reflected consciousness identifies with the koshas as I am this. Hence Jiiva-hood is a fictitious entity that arise with the identification of I am = this where this starts with vijnanamaya kosha and drippl down to annamaya kosha. This is essentially ahankaara as per Vedanta. (The normal ahankaara translated as arrogance is different from the Vedantic ahankaara. This arrogance – what Krishna sites as amaanitvam adambhitvam etc should be curtailed for knowledge). The Vedantic ahankaara will remain even for a jnaani but it becomes only an instrument needed for transactions in the world, since it is understood as as mithyaa. It plays the role of I am a knower and this is known. For ajnaani the RC (chidaabhaasa) is taken as the original and he operates identifying the koshas as I am this, I am a knower, I am doer or karthaa, I am an enjoyer or bhokta, etc., and therefore suffer the consequence of that identification. There is a jiiva-hood also in the dream state with the same components more or less operating. Hence, Mandukya Up. defines the dream subject similar to the subject in the waking state, both possessing nineteen gate-ways for operating in their respective worlds. With this background we can examine now the deep-sleep state.
