

# Chinmaya Smrithi



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

Volume 26, Number 3, May 25, 2016



BIRTH CENTENARY YEAR OF SRI GURUDEV, SWAMI CHINMAYANANDA

## Calendar and Upcoming Events

### Upcoming Events

- Sat May 28 – Memorial Day Camp – Acharya Sadaji at Chinmayam
- Mon May 30 – Chinmaya Jyoti arrives in Washington DC at Chinmayam
- Mon May 30 – Tue June 7 – Jyoti at Frederick
- Wed June 8 – Sat June 17 – Jyoti at Chinmayam
- Sun June 18 – Sat June 25 – Jyoti at Chinmaya Somnath
- Sun June 27 – Tue June 29 – Jyoti at Chinmayam
- Mon Jun 27 – Fri July 8 – Children Summer Camp at Frederick
- Mon Jun 27 - Fri July 22 – Children Summer Camp at Chinmayam
- Tue Jul 19 – Guru Poornima
- Mon July 25 – Fri Aug 19 – Children Summer Camp at Chinmaya Somnath

### Study Groups

- Please contact Sri Kishore Bala ji by email at [kishorebk@hotmail.com](mailto: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](http://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 - July 2016, are due by July 1, 2016
- Email submissions to [smrithi-editor@chinmayadc.org](mailto:smrithi-editor@chinmayadc.org).
- Browse Past editions at [www.chinmayadc.org/Smrithi/Smrithi.htm](http://www.chinmayadc.org/Smrithi/Smrithi.htm)

### Useful Links:

Central Chinmaya Mission Trust [www.chinmayamission.com](http://www.chinmayamission.com)  
Chinmaya Mission West [www.chinmayamission.org](http://www.chinmayamission.org)  
Chinmaya International Foundation, E-Vedanta Courses [www.chinfo.org](http://www.chinfo.org)  
Washington DC – Chantilly VA Chapter website [www.chinmayasomnath.org](http://www.chinmayasomnath.org)  
Washington DC – Frederick MD Chapter website [www.chinmayafrederick.org](http://www.chinmayafrederick.org)  
Washington DC – Richmond VA Chapter website [www.chinmayarichmond.org](http://www.chinmayarichmond.org)  
CMWRC – Washington Regional Center [www.chinmayadc.org](http://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***

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

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## News

### Pujya Gurudev Swami Chinmayananda Birth Centenary Weekend Celebrations

Sri Gurudev birth centenary celebrations started on Friday May 6 and continued into Saturday and Sunday, Chinmaya Jayanathi day, May 8<sup>th</sup>. Celebrations were held at all three chapters.

At Chinmaya Somnath, the movie 'On A Quest' was screened on Friday. A special samashti paduka puja and a dance program were the highlights of Saturday. On Sunday, a few members, fairly new to Chinmaya Mission, spoke on the difference Gurudev's mission is making in their lives. Also on Sunday, 2016 Geeta Chanting awards were distributed in a special ceremony.

At Frederick chapter, families arrived early to the school facilities to prepare for paduka puja and performed samashti paduka puja on May 8<sup>th</sup>.

At Chinmayam chapter, Friday was for chanting of Chapter 18 as part of Ghar-Ghar-Mein-Geeta program and Swamiji's talk on 3 selected mantra from Kena Upanishad; the movie, 'On A Quest' was screened on Saturday, followed by a moderated discussion for adults led by Acharya Vilasiniji and for children led by Medha Bhagawat; on Sunday, Samashti paduka puja, Guru bhajans, dance program, viewing video of Gurudev on Geeta Chapter 3 Verse 30, and all joining in singing the birthday song for Gurudev written by Guruji were the highlights.

It made for a joyous occasion and attracted many older members too, who were active when CMWRC was initially formed.

### Happy Birthday Swamiji!

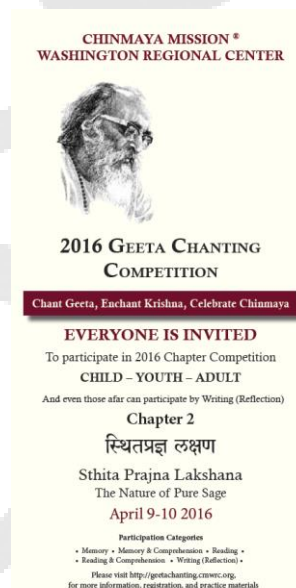


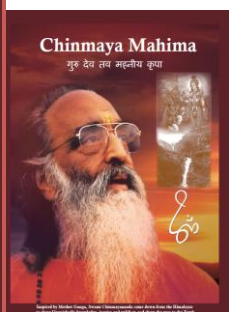
Pujya Swami Dheeranandaji's birthday was celebrated by those attending Swamiji's Thursday night satsang at Kailash Niwas on May 19<sup>th</sup>.

### Geeta Chanting Competition

The 2016 Geet Chanting competition was held April 9/10 weekend at all three chapters. The theme for this year was 'Sthitaprajna Lakshana' – the nature of man of steady wisdom, based on Geeta Chapter 2, Verses 54-72. Over 400 children and adults participated across all three chapters and in all categories (memory, memory

& comprehension, reading, reading & comprehension and writing/reflection).

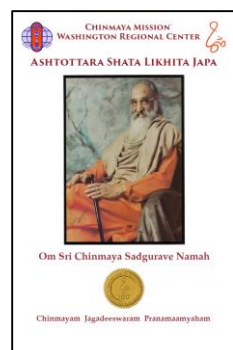




## Chinmaya Mahima Website and Souvenir

[www.cmwrc.org/ChinmayaMahima](http://www.cmwrc.org/ChinmayaMahima)

Chinmaya Mahima souvenir was published in time for birth centenary weekend and was released by Swamiji at Chinmayam on Friday May 6th and at Chinmaya Somnath on Saturday May 7th. The Chinmaya Mahima website continues to be updated as tributes to Gurudev continue to come in. Please visit the website to read inspiring tributes, personal stories, and precious photographs honoring Sri Gurudev. We have submission from every facet 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.



## Chinmaya Likhita Japa

Chinmaya Likhita Japa booklets were distributed early January at all three CMWRC chapters. On May 8th, members offered their completed books (with japa of 'Om Sri Chinmaya Sadgurave Namah', written 108 times). These books were placed at Swami Tapovan altar during Samashti Guru Paduka Puja. All the books will now be placed under the murthi of Lord Jagadeeswara at Chinmayam. Pujya Swamiji had provided guidance to members to do the likhita japa as a family – to think the naama, then say it out aloud and then write it quietly.

## Ghar Ghar Mein Geeta

Geeta chanting series – Ghar Ghar Mein Geeta, was organized by Deepa Krishnan and held a member homes across Maryland. One series started in January and ended on May 6th at Chinmayam with the chanting of Chapter 18. In parallel, at Frederick Chapter, members met every other Saturday starting February to chant a few chapters from Geeta. Many families who attended this program have expressed in doing Ghar Ghar Mein Geeta every year.

## Jugalbandi Concert at Chinmaya Somnath

An Indian Classical jugalbandi concert was performed at Chinmaya Somnath on April 3rd. The artists, Sri Pandit Vishwa Mohan Bhatt and Sri H. N. Bhaskar, enthralled a house-full audience. The event also served as a fundraiser for CMWRC Capital Projects.

## 2016 Bala Vihar Graduation Tilak Ceremony

The 2016 Bala Vihar Graduation Tilak Ceremony was held at Chinmayam on Saturday May 14. Graduating Bala Vihar students from all three chapters were on hand as Pujya Swami Dheeranandaji blessed them with Tilak on their foreheads. Also on hand were Acharya Vilasiniji and Acharya Priyaji. The keynote speech was made by Ramita



Dewan, a CHYK and a former BV student at Chinmayam.

Visit: <http://cmwrc.chinmayadc.org/home/graduation/>

## Understanding Marriage Retreat

*News from CM Orlando*

From March 24 through 27, 2016, Chinmaya Mission Orlando hosted a retreat titled Understanding Marriage – The Joy of Harmony. In 2015, this retreat was held in Chinmaya Somnath of CMWRC. This unique retreat consisted of discourses, dialog and discussions centered around marriage and based upon Vedantic principles and wisdom. A key theme of this year's retreat was Chapter 9 of the Bhagavad Geeta. Acharya Shailajaji, Acharya Vilasiniji and Acharya Vivekji spoke on various aspects of the marriage relationship and how spouses should work for the spiritual upliftment of each other. It wasn't all talking though; participants were able to relax and unwind by joining in some fun activities like bonfire, scavenger hunt, canoeing, outdoor sports and games etc. Childcare facility was provided during the camp so that couples could participate freely in the retreat activities without worrying about the well being of their children. The kids got a chance to engage in their own fun activities like painting, origami, robotics, cricket and soccer. They also learnt some Vedic and Geeta chanting and got a

chance to show off some of those skills in front of the general assembly on the last day of the camp. The final day of the retreat (March 27) coincided with our Holi celebrations and many of the out-of-town retreat participants enjoyed frolicking with colors along with the Orlando Chinmaya family.

We were honored to have in our midst Acharya Vivekji and Acharya Vilasiniji, who were here for conducting the Understanding Marriage retreat. They graciously joined in the revelry and were soon covered in color. A picture from this event is attached.



## Announcements and Flyers

### Announcements

- ❖ 2016 May 28-29, Memorial Day Camp On SPIRITUAL AWAKENING BY MEDITATION by Acharya Sadaji. *See flyer in the following pages*
- ❖ Chinmaya Jyoti at CMWRC (May 30 – June 29)
  - May 30 Arrival at Chinmayam, Grand Welcome Program 5 PM – 7 PM
  - May 30 – June 7 at Frederick (Urbana MD)
  - June 8 – June 17 at Chinmayam (Silver Spring MD)
  - June 18 – June 25 at Chinmaya Somnath (Chantilly VA)
  - June 26 – June 28/29 at Chinmayam
  - Special Programs: Ghar Ghar Mein Gurudev, Acharya Pravachans (e.g. Kaivalya Upanishad), Jugalbandi Concert, Family Bhajan Satsang, Jyoti visits temples, etc.
- ❖ 2016 Summer Camp registration is underway: <http://summercamp.cmwrc.org/>
  - June 27 – July 8 @ Frederick Chapter, Urbana MD
  - June 27 – July 22 @ Chinmayam, Silver Spring MD
  - July 25 – Aug 18 @ Chinmaya Somnath, Chantilly VA
- ❖ 2016-17 Membership and Bala Vihar Registration is underway:  
*Please follow the Key Links below for more information and registration:*
  - CMWRC Membership and Bala Vihar Registration Page:  
<http://balavihar.chinmayadc.org/>
  - Northern VA Residents: Chinmaya Somnath Chapter (Chantilly VA):  
<http://balavihar.chinmayadc.org/chinmayasomnath>
  - Washington DC, Central Maryland Residents: Chinmayam Chapter (Silver Spring MD): <http://balavihar.chinmayadc.org/chinmayam>
  - Residents of Frederick County Maryland and surrounding counties: Frederick Chapter (Urbana MD): <http://balavihar.chinmayadc.org/chinmayafrederick>
- ❖ REGISTRATION IS OPEN for Divya Shakti Spiritual Weekend Devi Retreat: Friday, October 7, 2016 to Sunday, October 9, 2016
  - Mark the Dates to Join Swamini Vimalanandaji, Acharya Vilasiniji and Acharya Vivekji for a spiritual weekend retreat to engage, energize, evolve and discover the Devi within you.
  - Where: Homewood Suites, Laurel, MD (Residential or Day Options).

- Who: Women 21 and older
- Theme: 'Finding Your Courage'.
- Registration: Early Bird \$150 until September 1, 2016. After September 1, 2016, \$175.
- VISIT: <http://cmwrc.chinmayadc.org/RetreatForWomenOct2016/> to Register and for details contact [divyashakti@chinmayadc.org](mailto:divyashakti@chinmayadc.org)





# CHINMAYA MISSION

Washington Regional Center

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



## ***Spiritual Awakening & Meditation***

### **One-Day Spiritual Camp during Memorial Weekend on Saturday May 28 at Chinmayam, Silver Spring MD**

Longing for everlasting happiness seems to be the fundamental pursuit for all human beings. Experience shows that none can achieve this by any pursuit, nor one can give up the pursuit for happiness. This forms the essence of human suffering, life after life. Vedanta says that this problem can only be solved by AWAKENING to one's SPIRITUAL nature. Accomplishing this is the goal of the camp; nay the human-life itself. This requires clear understanding of the goal, the means and the commitment to solve the problem. It involves preparing the mind for Spiritual Awakening, understanding one's real nature and abidance in that understanding. Meditation as a means to accomplish this will be explored.

A retired scientist by profession, Acharya 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.



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

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

**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 - \$10 Each
Name(s): _____			
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 <a href="mailto:camp@chinmayadc.org">camp@chinmayadc.org</a>			

CHINMAYA MISSION WASHINGTON REGIONAL CENTER



# Chinmaya Jyoti Yatra

CELEBRATIONS AT CHINMAYA SOMNATH  
4350 BLUE SPRING DRIVE, CHANTILLY, VA 20151  
JUNE 18TH-25TH, 2016

## ○ ARRIVAL OF JYOTI

Grand celebration to welcome the Jyoti!

**Saturday, June 18th**

**10.00am-11.00am**

## ○ GHAR GHAR MEIN GURUDEV

Chinmaya Jyoti & Sri Gurudev's Padukas will visit devotee homes for Paduka Puja, Bhajans & Satsang. Sign up for sponsorship at <http://tinyurl.com/GharGharMeinGurudev>

## ○ DISCOURSES ON KAIVALYA UPANISHAD

Jnana Yajna conducted by Acharya Rahulji & Acharya Priyaji

**Saturday, June 18th - Friday, June 24th**

**7.30pm-8.30pm**

## ○ JUGALBANDI PERFORMANCE

An evening of musical majesty presented by CMWRC CHYKs

**Sunday, June 19th**

**5.00pm-7.00pm**

## ○ FAMILY BHAJAN SATSANG

Clap your hands and tap your feet with Priyaji

**Wednesday, June 22nd**

**8.30pm-9.00pm**



## ○ STORYTELLING & PUPPET SHOW

An exciting session of dramatics performed by Rahulji

**Thursday, June 23rd**

**8.30pm-9.00pm**

## ○ GARBA NIGHT

A festive celebration with song and dance!

**Friday, June 24nd**

**8.30pm-10.00pm**



## ○ SAMASHTI PUJA & FINAL PROCESSION

Final Procession of Jyoti

Samashti Paduka Puja

Stotra Parayanam & Bala Vihar Performances

Mahaprasad

**Saturday, June 25th**

**5.00pm-7.30pm**



**Chinmaya Mission® Washington Regional Center**



# Chinmaya Jyoti Yatra ( JoY )

**At CHINMAYAM - Silver Spring MD: May 30 & June 8 - 17, 26,27**

**Wed-Fri - June 8 - 10:**

Ghar Ghar Mein Gurudev (Members invite Jyoti to their homes and perform Paduka Puja): 7:30 - 9:00 PM

Chinmaya Mahima Satsang - 7:15 - 8:15 PM

**Sat June 11:**

AM at Chinmayam Hall for Bala Vihar Annual Day

PM Program: TBD

**Sun June 12:**

AM/PM at Chinmayam Hall for Bala Vihar Annual Day

4:00 PM - Jyoti Visits Sri Siva Vishnu Temple

7:30 - 9:00 PM - Ghar Ghar Mein Gurudev

**Mon- Fri - June 13 - 17:**

Ghar Ghar Mein Gurudev: 7:30 - 9:00 PM

Chinmaya Mahima Satsang - 7:15 - 8:15 PM

**Sunday June 26:**

Samashti Paduka Puja: 10:30 AM  
Ghar Ghar Mein Gurudev

**Monday June 27:**

Jyoti at Summer Camp  
Ghar Ghar Mein Gurudev

## May 30: Grand Welcome

5:00 PM Jyoti Arrives

5:05 PM Procession Begins towards Chinmayam Hall

5:10 PM 1st stop -- Bhangra

5:15 PM 2nd Stop - Raas/Garbha

5:20 PM 3rd Stop -- Kavadi

- Bengali/Assamese Dance

- Tala KaLi line up on Chinmayam Stairs

5:25 PM Poorna Kumbam at Chinmayam Foyer

5:30 PM Jyoti enters Chinmayam Hall

5:30 PM SHLOKA CLASS CHANTING

5:40 PM Invocation Song

5:50 PM PADUKA PUJA

6:35 PM Bala Vihar Students Dance Class Performance

6:45 PM Swamiji's Message

6:50 PM Aarati & Guru Dakshina (bhajans)

7:00 PM Mahaprasad

**June 8 - 17, 26-28**

**Ghar Ghar Mein Gurudev**

**7:00 PM - 9:00 PM**

**Sign-up:**

<http://goo.gl/forms/AwAoD5OWMpsOKbHC2>

**June 8 - 10, 13-17**

**Chinmaya Mahima Satsang**

**7:15 - 8:15 PM**

**At Chinmayam**

**Contact: [jyoti-yatra@chinmayadc.org](mailto:jyoti-yatra@chinmayadc.org)**

# Ghar-Ghar-Mein-Gurudev

**Invite Gurudev to your home!**

**contact: [jyoti-yatra@chinmayadc.org](mailto:jyoti-yatra@chinmayadc.org) or text 301-828-5235.**

Celebrating Our Beloved Gurudev's Homecoming. Gurudev's Padukas represent what Gurudev stood for and the Akhanda Jyoti represents the light He lit in us. What a glorious head to toe representation of Guru Mahima. We now have the blessed opportunity to invite Him into our home in this form on the occasion of His Centenary birthday. Sign up today to revel in His visit to your Altar. Only a few spots are available.

Donation of \$201 or higher per family / \$501 or higher per group.

## Timeline

7:00 - 7:30 PM - Arrival and Setup

7:30 - 8:30 PM - Paduka Puja/Message/Bhajans/Reading/Arati

8:30 - 9:00 PM - Mahaprasad and Dispersal

## Logistics

For weekday hosts, the Jyoti and the Padukas can remain overnight provided the host can arrange for the Jyoti and the Padukas to reach the next home on the following day. If this is not possible, the Jyoti and the Padukas will return to Chinmayam for the night.

## Procedure:

1. Host family receives Gurudev's picture, Padukas, Jyothi with Purna Kumbam and recites Guru Stotram (1st 5 stanzas and the last one).
2. Host family places the Padukas and Jyothi at an altar (newly created or existing puja room) and lights a 'ghee lamp' and keeps it lit for the duration "Gurudev's picture, Jyothi & Padukas" are at their place.
3. Host family offers only fresh flowers, fruits, sandal paste, turmeric, and kumkum etc. during puja and concludes with Aarathi & Prasad.
4. Host family is highly encouraged to invite friends, family & neighbors. Format may include a short bhajan session, or a short satsang by an acharya, or a Youtube clip of Gurudev's talk.
5. Host family will adhere to the agreed upon time commitment.

## NOTE:

A soft copy of Puja vidhi and detailed instructions will be sent to the host family.

## Date & Time - Not all dates available

- |  |  |  |
|--|--|--|
| • Thursday, June 9th - 7:00 to 9:30 PM | • Tuesday, June 14th - 7:00 to 9:30 PM   | • Monday, June 27th - 7:00 to 9:30 PM  |
| • Saturday, June 11th - 7:00 - 9:30 PM | • Wednesday, June 15th - 7:00 to 9:30 PM | • Tuesday, June 28th - 7:00 to 9:30 PM |
| • Monday, June 13th - 7:00 to 9:30 PM  | • Thursday, June 16th - 7:00 to 9:30 PM  |  |
|  | • Sunday, June 26th - 7:00 - 9:30 PM     |  |

## Chinmaya Mahima Satsang

*Weekdays when Jyoti is at Chinmayam*

*June 8-10; 13-17*

*7:15 PM – 8:15 PM*

*Gather together with family and friends  
in sharing, chanting and invoking  
grace and blessing of Sri Gurudev*

- *Share how Gurudev touched you*
- *Sing Bhajans*
- *Read a passage from Gurudev's works and discuss*
  
- *Themes:*
  - *Study Groups*
  - *CHYK*
  - *Bhajans*
  - *Readings from Gurudev's works, Mananam Series*
  - ....



## **Hari OM! Greetings and Salutations!**

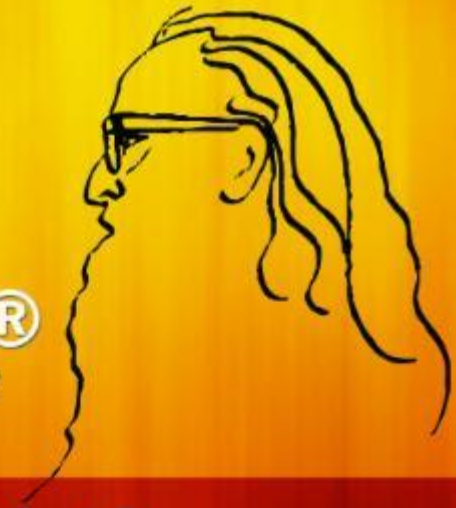
Chinmaya Mission DFW is privileged and honored to host the 23rd Annual Chinmaya Mahasamadhi Camp in Dallas/Fort Worth. You and your loved ones are cordially invited to join Pujya Guruji Swami Tejomayananda and senior acharyas of the mission for a relaxing, spiritually enriching experience with engaging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



**CHINMAYA MISSION®**  
WASHINGTON REGIONAL CENTER  
hosts a spiritual weekend retreat



# **Divya Shakti Finding Your Courage**

with



**ACHARYA VILASINI**



**SWAMINI VIMALANANDA**



**ACHARYA VIVEK**

Inviting women 21 and older to Engage, Energize, Evolve and

Discover your Devi **Oct 7 - Oct 9, 2016**

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**Discourses | Workshops | Discussions | Garba**

**Homewood Suites, Laurel, MD. Residential or Day Options**

## Chinmaya Jayanti

*Acharya Rahul Maini*

Hari Om,

In our Sanatana Dharma, in Hinduism, there is not one central person that the religion is built around. Christianity is centered around only Christ; for Buddhism it is Buddha; and Islam, Mohammed. But for us, we're very lucky, because it is not just one personality that comes and goes. In our Sanatana Dharma, many Gurus come at exactly the right time to inject the required inspiration to make the religion thrive.

Many, many thousands of years ago, one great saint saw that a crisis was threatening Sanatana Dharma. At that time the Veda was only spoken and it was passed down from generation to generation through memorization. This saint felt that over time people's ability to memorize Vedas was becoming less and less. So this saint took it upon himself and his disciples to go around the entire Bharata-varsha, to learn, collect, classify and record all parts of the Veda. This great saint we know today as Bhagavan Veda Vyāsa.



Not only did Bhagavan Veda Vyasa compose the Vedas, but to help people understand the Vedas better, he composed many more texts. From the Vedas, Bhagavan Veda Vyasa extrapolated the stories of all Gods and he composed all the Puranas. Based on all events that were happening around him, he composed the great Itihasa - the History - Mahabharata, the world's longest text. Within the Mahabharata, he recorded the great discourse that we know as the Bhagavad Gita. Not only that, Bhagavan Veda Vyasa also wrote the Brahma Sutras.

Bhagavan Veda Vyasa lived such a long time ago and did so many things - he set the foundation for Sanatana Dharma - that some scholars say that one person could not have done all these things and that Bhagavan Veda Vyasa is actually multiple people. Some scholars say that. We believe Bhagavan Veda Vyasa to be an incarnation of Lord Vishnu.

Bhagavan Veda Vyasa saw the problem that people's memory retention was becoming low, and he solved the problem by composing all foundational texts.

About 4,000 years later or 1,300 years ago, another saint came. He saw that a new crisis was overwhelming Hinduism. He felt that there were too many competing interpretations of the Vedas. Some were saying that Upanishads present a philosophy. Others said that Upanishads were only for praising God and Vedas are only for rituals. Some were saying that the world is absolutely real, and others said the world is an illusion. Some said that the Truth is Nonexistence, others that the Truth is Existence. Some said that the goal of life is liberation, and others said that it is to go to heaven.

This saint felt that there was a lot of confusion, and a lot of debating. People could not agree about what was right.

In order to clarify the doubts of the society about what the Vedas were saying, this saint studied the Vedas, Upanishads, Bhagavad Gita and all texts by Bhagavan Veda Vyasa. He wrote very clear commentaries on the major Upanishads, the Bhagavad Gita and the Brahma

Sutras, collectively known as the Prasthanā Traya. He then debated all great scholars, and after those debates everyone was convinced that this saint had the correct interpretation. We know this saint today as Bhagavan Adi Shankaracharya.



Like Bhagavan Veda Vyāsa, he too composed many works: more than a hundred texts and stotrams. He also travelled all over India multiple times spreading this knowledge.

We believe Bhagavan Adi Shankaracharya to be an incarnation of Lord Śiva. Many people find it difficult to believe that in his short life span of 32 years that he was able to do so much to revive Hinduism and establish Vedānta. Like what they say about Bhagavan Veda Vyāsa, some scholars say that one person in less than 32 years could not have done so much, and they say that multiple people composed all these works. Adi Shankaracharya is truly a legendary figure.

Shankaracharya saw the problem that people were misinterpreting the Vedas and through his scholarship, he brought right understanding to the people.

Bhagavan Veda Vyasa was about 5,000 years ago and Bhagavan Adi Shankaracharya was about 1,000 years ago.

About 100 years ago, a great saint saw a new problem. With rising technologies, such as radio, TV, movies, and computers, along with modern thinking, people's minds were becoming more and more distracted. People lost focus on the purpose of life, and were more interested in just making money. Bhagavan Veda Vyasa dealt with the problem of lower memory retention and Adi Shankaracharya dealt with the problem of wrong

interpretation of the Vedas; this new saint was dealing with the issue that people could no longer pay attention, and fewer and fewer people could read and understand Sanskrit. If you don't know Sanskrit, how can you know what the scriptures are saying? And if you don't know what the scriptures are saying, how can you practice its lessons and understand why you are doing what you are doing?

That great saint, whose journey that we know so well, sought to resolve this problem. Not only did this saint translate our scriptures from Sanskrit to English, but he wrote commentaries that were simple to understand and that are applicable to our everyday life. We know this great saint to be Pujya Gurudev, Swami Chinmayananda. His explanation was so powerful, so relevant and oftentimes so humorous that it really catches our attention. It draws our mind to the higher things in life, to spirituality. Pujya Gurudev offers us such an uplifting vision of life.



Like Bhagavan Veda Vyasa and Bhagavan Adi Shankaracharya, Pujya Gurudev wrote many, many texts. And Pujya Gurudev not only went all over India, but he also travelled to every corner of the globe, spreading Vedānta not only to Indian people, but to people of all backgrounds.

Not only did Pujya Gurudev write so many texts, but he also established an international institution so that people of all ages can continue to study and imbibe this message in their everyday life, throughout their life.

Pujya Gurudev is a legendary figure just like Bhagavan Veda Vyasa and Bhagavan Adi Shankaracharya, and because of how recent his life is, we have no doubt about his accomplishments. Some of the people in this room have seen the greatness of Gurudev with their own eyes.

Pujya Gurudev's revival of Hinduism is a continuation in a string of revivals in our Guru Parampara. Because of this, our Hinduism, our Sanatana Dharma is the most ancient culture that continues to be practiced widely today. And not only is it surviving, but it is thriving also.

The glory of the Lord is that the Lord manifested Himself as Guru Avatar as our Pujya Gurudev, who captured our attention and inspired us towards higher living.

In the same way that we revere and study the works of Bhagavan Veda Vyasa and Bhagavan Adi Shankaracharya now, you have to imagine how people hundreds and thousands of years from now will look at the works and life of Pujya Gurudev. Just as we even feel now, they will also feel that Pujya Gurudev is a legendary figure. Some of them won't be able to fathom that he was able to do so many things in his life. Indeed, we live in historic times.



## Swami Chinmayannda Birth Centenary Weekend Celebrations at Chinmayam

Vandana Bapna

Pujya Gurudev's Birth Centennial was celebrated enthusiastically by hundreds of members and friends at Chinmayam over three days, on May 6<sup>th</sup>, 7<sup>th</sup> and culminating on May 8<sup>th</sup>. For the centennial theme, our Pujya Swami Dheeranandaji had chosen Sri Gurudev's core message of achieving a *Quiet, Alert and Vigilant Mind* through (B)ody-karma yoga, (M)ind-bhakti yoga and (I)ntellect-jnana yoga. He had meticulously chalked out every detail for the three days with each of these modules integrated into the program –**Daily Ganesha vandana**, *Sri Gurudev's Centennial Birthday song* video sung by Pujya Guruji Swami Tejomayananda, *Saraswati vandana*, *Guru bhajans*, *Guru stotram*, *Paduka Pooja*, and Gurudev's *Ashtottarashata Namavali* (with maala) for aligning the Japa-thought and movement of beads in the hand. We concluded with *Chinmaya Aarati*, offering pranams to the *padukas* and receiving blessings from Swamiji and Acharya Vilasiniji before proceeding for sumptuous *Mahaprasad* in the tent set outside of Chinmayam on all three days.

**On May 6<sup>th</sup>, Friday evening**, the Chinmayam auditorium was radiant with delightful energy amid Chinmaya family members bustling about in *yajna spirit* in preparation for the festive weekend. The altars of Lord Shiva, Sri Gurudev, Sri Tapovan Maharaj and Sri Sivananda, the foyer, and the auditorium were decorated colorfully with twinkling diyas, rangoli, fresh flowers and pooja materials lending an enchanting aura.

After the *invocation* and *Paduka Pooja*, Pujya Swamiji elaborated on three verses from *Kenopanishad* as pointers to the nature of Supreme Reality. Next, a gorgeous life-like painting of Sri Gurudev by Devyani Kavathekar was showcased. The painting depicts Sri Gurudev in a deep meditative pose with *Vishwaroopa Darshana*. The serenity and peace on Gurudev's facial

expression was so real and vibrant, it felt as though Gurudev was actually present amidst us. Astounding painting!

Today was the final and sixth session of *Ghar Ghar Mein Gita* Chanting of Chapter 18 of *Bhagavad Gita*. Swamiji's pravachan elaborated on the last verse of *Bhagavad Gita* and connected it with the first verse, the essence of *Mama Dharma*. Sanjaya declares his understanding that wherever the spiritual vision (*yogeshwara*) and dynamism come together-- there shall be prosperity, victory and steady wisdom.

Finally, Pujya Swamiji released the *Birth Centennial Special CMWRC Publication, Chinmaya Mahima Souvenir*, with a rich and varied content of tributes to Sri Gurudev in the form of personal stories, reflections, essays, poems, book reviews, poems and puzzles by over 75 contributors; including our acharyas, founder members, current members, CHYs, Bala Vihar children and friends of CMWRC (Chinmaya Mission Washington Regional Center). In addition, we had several artwork contributions, photographs with Sri Gurudev, and letters from Sri Gurudev making the souvenir a 114 page befitting homage to Sri Gurudev for all His gifts and blessings in our lives.

**On May 7<sup>th</sup>, Saturday evening**, the highlight was the screening of the fabulously directed movie '*On a Quest*' showcasing the life and works of Sri Gurudev. Thereafter, Acharya Vilasiniji moderated a captivating interactive session with the adults. The members shared their most touching moments, inspiring scenes, and its import and applications in their daily life. The audience was comprised of first time to fourth time viewers and everyone was amazed at the new insights and depth they perceived in every little act of Gurudev as depicted in the movie. It was thrilling to watch the journey of the Master

from being a freedom fighter, to an atheist journalist and then to becoming a Sannyasi himself.

**On May 8<sup>th</sup>, Sunday morning**, during the regular weekend sessions for adults, Swamiji continued his *Centennial Year-long talks on Chinmaya Mahima Maala, the 108 glorious names of Gurudev* and how he personified all these attributes. On this centenary birthday of Sri Gurudev, Swamiji glorified *Tapovana-shishyaya Namah, Tapasvine Namah and Tapa-nashanaya Namah*. An apt gratitude to Guru-Shishya parampara (Sri Tapovan Maharaj's role in Sri Gurudev's life); Tapasvi nature of Sri Gurudev (Ability to have a quiet, alert and vigilant mind with single pointed attention in the present moment at all times as the greatest Tapas); and how the knowledge that Sri Gurudev shared with the masses gives the key to overcome the sorrows (Tapa- Nashanaya)-- without changing the world outside, but by changing our understanding and attitude within. To live dynamically with this knowledge is the recipe for peace, prosperity and success in the secular world as well. May 8<sup>th</sup> turned out to be doubly joyful and auspicious being the Mother's Day, Gurudev having played the roles of nurturing, encouraging, guiding, loving and more on the knowledge path of the sadhakas.

**On May 8<sup>th</sup> evening at 4 pm**, Chinmayam basked amidst *Samashti Guru Paduka* Pooja offered together by 108 member families at individual altars. All the completed *Likhita Japa* booklets (Om Sri Chinmaya Sadgurave Namah) were offered at the padukas. Melodious *Guru Bhajans* were offered by Bala Vihar students, CHYKs and adults that transported the audience to a serene and joyful state. During a short tea and snack break, the hall was rearranged with chairs for the one hour beautiful *Kuchipudi* dance recital with live orchestra. *Sankalpa: Inspiration from the Divine* was exquisitely performed by Jyotsna Potarazu, our Mission member, a disciple of Padma Bhushan Kuchipudi dance Guru Vempati Chinna Satyam and Guru Vempati Ravishankar. Jyotsna remarked that as a young child in Mumbai, she had performed for Pujya Gurudev in person, and was honored and thrilled to be able to perform again on this most sacred occasion of His Centenary.

After our Website team launched a beautiful new CMWRC website on this special day, the audience was enthralled by the video on Pujya Gurudev's commentary on verse 30 from Chapter 3 of *Bhagavad Gita, Karma Yoga* that was chosen by our Swamiji. Gurudev was totally fascinating and hilarious while sharing pearls of wisdom on Karma Yoga, the yoga of action. His words resonated with our experiences and his commentary of Lord Krishna's message to Arujna made sense to one and all. Wow! Pujya Swami Dheerananda followed up with an inspiring message on the secret to success that is tattooed in our minds. He said, "Walk towards the Light (goal) Sans FEAR (**FE** feverish excitement, **A** anxieties of the future, **R** regrets of the past), and success shall follow you like a shadow!"

We concluded with a beautiful song by our CHYK, Purvi Nanavaty on Sri Gurudev's Life (*Chinmaya Mahima*-- originally composed and sung by Guruji) and the audience together singing the special birthday song to Sri Gurudev. At the end, we viewed the video on the Jyoti Yatra celebrations around the globe in preparation for the Jyoti arriving at Chinmayam on May 30<sup>th</sup>, 2016.

Most remarkable of all was the strong spirit and presence of Sri Gurudev throughout the weekend. The many sevaks and sevikas who offered their talents and dedicated seva commented on the incredible joy and amazing atmosphere. It was truly Gurudev's teachings that helped all to imbibe the Yajna Spirit of love and dedication. Some who had not met Gurudev in person said that they now have a strong feeling of what it was like to be with Gurudev after this experience! Below are a few of the comments shared by email:

"Thank you for giving us the opportunity to do seva. We feel blessed to be part of the event. We have experienced tremendous joy and enthusiasm in doing seva. Thank you Swamiji!" "It felt like a blissful retreat. Even though the body was tired at the end of the day yesterday, our mind was not ready to leave the campus. No words to acknowledge Devyani's and others' talents, dedication, attention to detail, planning and execution and most importantly, DEVOTION! Very grateful to be a part of this family." "It was an awesome 3 days and I am still very

much in Chinmayam in spirit. It was a privilege to serve as part of this amazing team, where every small detail was taken care of with great care. We felt Pujya Gurudev's presence at every step in the loving guidance from Swamiji and Vilasiniji." "I am so proud to be a member of this Chinmaya family and looking forward to more such divine experiences." "Every moment was a blessing, and a feeling of Gurudev witnessing his celebration was so real!! It was an honor to be with this extended family."

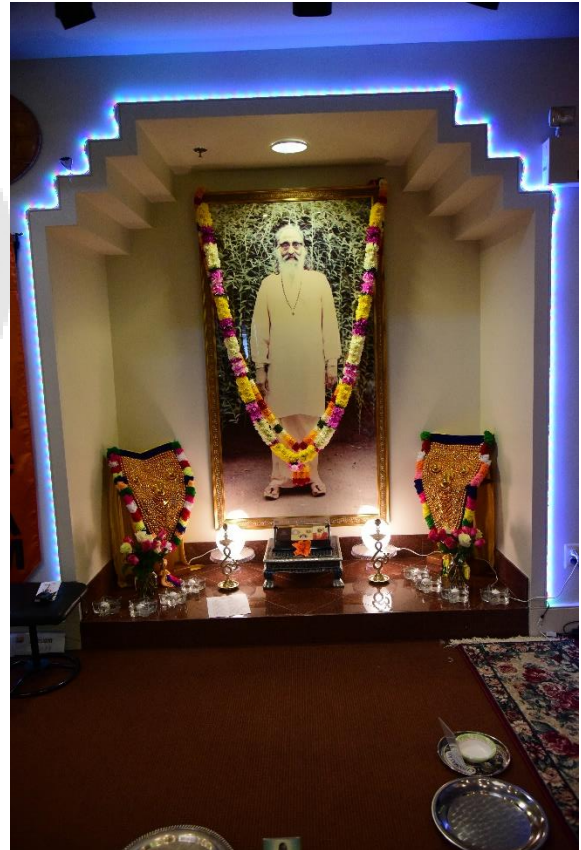
#### EMAIL COMMENTS FROM THE SEVAKS/SEVIKAS AFTER THE EVENT:

- ❖ A big thank you to Pujya Swamiji for EVERYTHING- your love and leadership, guidance and patience with us all through the preparations and execution.... and...
- ❖ A big thank you to Acharya Vilasiniji for being with us always and making the experience extraordinary!
- ❖ A big thank you to one and all who touched this event with your Head- Heart-and Hands!
- ❖ Comments overheard: Reminds me of Mahasamadhi Camp at Rocky Gap; Gurudev's video (May 8<sup>th</sup>) is a wakeup call to rise up and achieve - he doesn't want us to fall back to mediocrity; Great Movie; Great discussion after the movie; Thank you for organizing and inviting us; we should have programs like this more often and so on.
- ❖ Great Coordination! We stood as one family bound to each other with Love and Respect and We served as an Army. Let's keep this same yajna spirit going forward.
- ❖ It felt like a blissful retreat. Even though body was tired at the end of the day yesterday, our mind was not ready to leave the campus. No words to acknowledge Devyani's and others' talents, dedication, attention to detail, planning and execution and most importantly DEVOTION! Very grateful to be a part of this family.
- ❖ It was an awesome 3 days and I am still very much in Chinmayam in spirit. It was a privilege to serve as part of this amazing team, where every small detail was taken care of with great care. We felt Pujya Gurudev's presence at every step in the loving guidance from Swamiji and Vilasiniji. As Pujya Gurudev says, "Plan out your work, then work out your plan" and that is exactly what everyone did, with your amazing coordination. Kudos to you and the entire team and thank you for letting me be a small part of it.
- ❖ I echo everyone else's thoughts and agree that it was a truly a memorable weekend. Special thanks to Swamiji and Vilasiniji for guiding us throughout each and every step of the way. Congratulations to Devyani for her good leadership and collaboration with every team and sevaks. Thanks for allowing me to be a small part of this special event. I am so proud to be a member of this Chinmaya family and looking forward to more such divine experiences.
- ❖ Every moment was a blessing, and a feeling of Gurudev witnessing his celebration was so real!! It was an honor to be with this extended family.
- ❖ When I walked into Chinmayam Friday, it was such a joyful and thrilling feeling! True Yajna spirit in action, the same experience as the Rocky Gap Mahasamadhi camp. Everything was beautiful. And what a masterpiece by Devyani!!!!
- ❖ What a wonderful memorable event of our life time! In picture perfect manner coordinated by Devyani-Atul and Family. Of course the grace and blessings of Gurudev!!
- ❖ Great honor to be part of this Chinmaya family. Thanks to Swamiji's and Vilasiniji's guidance and the wonderful leadership of Devyani ji and the cheerful Atul ji who motivated us every day. Truly felt the grace of Gurudev who led us throughout the event. Got a feeling of missing something today evening after I came back from work. Then I saw the "Chinmaya Mahima" souvenir on the table. After reading couple of articles, I felt rejuvenated. Thanks for the opportunity to serve. Looking forward for the Jyoti Yatra event.
- ❖ Devyani and Atul, great leadership! We felt so blessed to be a part of Chinmaya family and enjoyed every moment of the whole event. What a beautiful weekend!

- ❖ Thank you for giving us the opportunity to do seva. We feel blessed to be part of the event. We have experienced tremendous joy and enthusiasm in doing seva. Thank you Swamiji!
- ❖ *Acharya Vilasiniji's Blessings* – “Hari OM! Jai Gurudev! The weekend's heartfelt joy in spite of nonstop work felt just like Gurudev was physically present. I noticed that even though Gurudev was not there, even Swamiji was not there physically Saturday, yet still the Spirit was powerful. We were celebrating His birth, yet the Guest of Honor was not present. Then it struck me that of course Gurudev was present. And I mean completely and literally, as he is the Self each one of us Is. He pointed us inward to the loving joy within and it was expressing fully. Now you know personally firsthand the atmosphere that kept drawing people back again and again to be with Gurudev! This was the atmosphere of Yajna Spirit and atunement to the Divine within that He created. It is surely alive and well in CMWRC! Grateful to Swamiji for inspiring such a beautiful team of sevaks and sevikas, so amazingly coordinated by Devyani and others! Unto Him Our Best!”

We feel fortunate to have been a part of this memorable and once in a lifetime Chinmaya-family gathering to honor and offer our devotion and gratitude to Pujya Gurudev. Indeed, it was a treat of uplifting and inspiring retreat.

### Pictures from May 6<sup>th</sup>:









Pictures from May 7<sup>th</sup>:





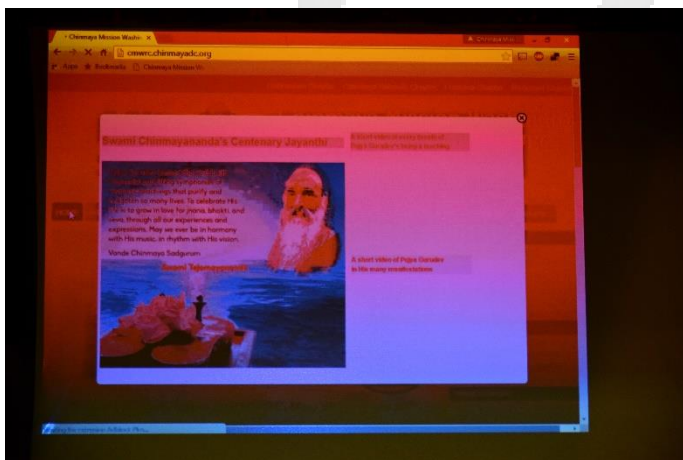




### Pictures from May 8<sup>th</sup>:



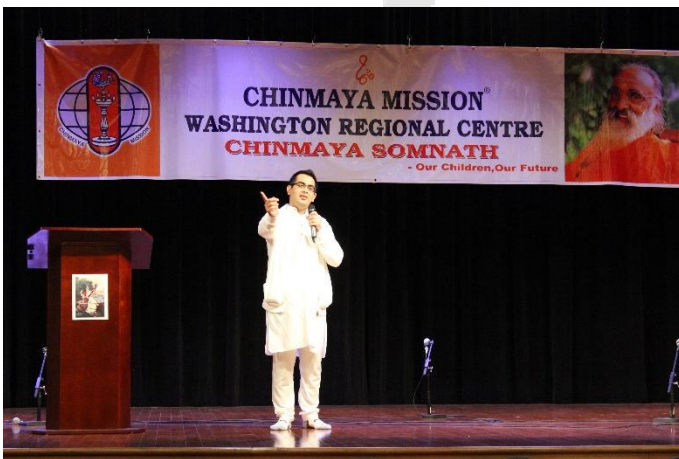
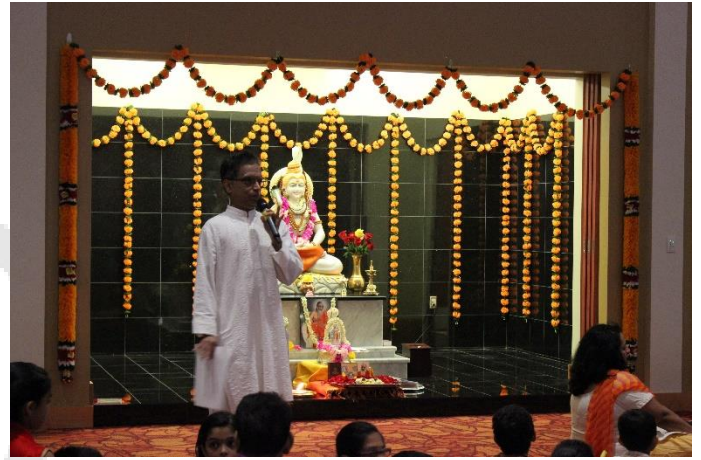






## Birth Centenary Weekend Celebrations at Chinmaya Somnath











## Chinmaya Mahima at CMWRC ~ Celebrating Glories of Sri Gurudev on the Occasion of His Birth Centenary

Year-long activities in honor of Chinmaya Birth Centenary Celebrations include:

**Screening of 'On A Quest' Movie** in local theaters.

**Chinmaya Mahima Maala during Regular Weekend Sessions**

- Pujya Swami Dheeranandaji's pravachan on Gurudev's 108 Naamavali
- Year-long current & founding speakers' tributes and reflections on Sri Gurudev during adult weekend sessions

**Adult Gita Classes Integrated with Gurudev's Videos**

- At Chinmaya Somnath and Frederick Chapters: *Acharya Rahulji, Acharya Priyaji and Vijay Kumarji.*

**Gita Jnana Yajna** by Pujya Swami Dheeranandaji ~ December 2015, 2016

**New Year 2016 Celebrations**

- **At Chinmayam – New Year Puja and special Jeopardy Style Quiz on Sri Gurudev's Life and Works**
- **At Chinmaya Somnath**

**Chinmaya Mahima Souvenir – Printed Copy and Online Souvenir**

- Chinmaya Mahima Website  
<http://www.cmwrc.org/chinmayamahima>

**Special Creative Competition held at Chinmaya Somnath, Jan 2016**

**Gita Chanting**

- Sampurna Chanting: Weekly at Chinmaya Somnath
- Ghar Ghar Mein Gita in six sessions at member homes in Maryland
- **Gita Chanting Competition:**  
*Purushottama Yoga: Chapter 15 in 2015*

*Sthita Prajna Lakshana: Chapter 2, Verses 54-72 in 2016*

**Chinmaya Likhita Japa**

- Think-Chant-Write *Om Sri Chinmaya Sadgurave Namah* 108 times.

**Satsang with Gurudev: Sitaram Kowtha**

- Watch Upanishad talks by Gurudev and conduct moderated discussions

**Birth Centenary Weekend** (May 6<sup>th</sup> – 8<sup>th</sup>, 2016)

- Theme – Quiet, Alert and Vigilant mind as Sadhana
- Paduka Pooja, Guru bhajans, On-a-Quest movie, Gita Chanting 18th Chapter, Classical dance recital, Pravachans by Swamiji and Acharyas.

**Chinmaya Jyoti Yatra** May 30 – June 30, 2016

**Summer Camp in Maryland and Virginia with Swami Dheerananda and other acharyas**

- Theme *Swami Chinnmayananda - Keep Smiling for Me!* June–August 2016

**Chinmaya Mahima Musical**, Oct 22 2016, A musical play on life of Gurudev with participation by all Chapters of CMWRC

## Self-Unfoldment: Chinmayam Class Summaries

### *Sunday AM Session at Chinmayam*

Chinmayam Class Summary  
Session II

Ch 17 - Sadhana  
Sahil Kochar  
May, 8 2016

This week, the majority of class was out due to the AP exams that people had to study for. We only had about 10 students showing up.

First, Radha Auntie showed us a video that contained many quotes from Gurudev. It is called “At Every Breath A Teaching” and is available on YouTube. Then, we talked about the nature of desires and how they were good or bad. We agreed that desires of the mind and intellect are in general better than desires of the body, but there are numerous examples that oppose this trend. For example, desires of the body are not necessarily worse, as wanting good clothes can be good for the people around you as well as just yourself. Of course, this desire can also be negative if one is possessive about clothes and focuses on it solely for themselves. Also, neglecting your responsibilities so you can buy clothes is an example of a negative desire.

No desires are completely good or completely bad, however. Some desires that may appear bad can turn out to be good; buying ice cream can appear bad, but if one gives that ice cream to someone in need it is more of a positive desire. The same can be true in reverse, as a person who teaches just for the paycheck is does not have a positive desire. Some examples have to be pushed to serious extremes to show the negative aspects of them. For example, wanting to exercise is positive, but

neglecting duties just to exercise more is negative. This is very extreme, as few people would neglect their duties just because they want to exercise more, but it does show some of the negative aspects of a primarily good desire.

The action must always be separated from the desire; both Rama and Ravana made themselves great, but Rama became great by uplifting people around him and Ravana did the opposite. Additionally, desiring to harm another is almost always bad, except (possibly) in the case of mercy killing, which has a positive desire even if the action is to harm. Even desiring to hurt animals is debatable, like punishing ants for invading your home. One of the hallmarks of a good desire is that it attempts to minimize the pain and suffering that result from the desire being fulfilled.

With the final few minutes of class, we talked about the 6 mental qualities that help the seeker gain control of the mind (pg 188 of Self Unfoldment). For śama (calmness), dama (self-control), and uparati (self-withdrawal) we primarily just read the definitions in the book. For titikṣa (forbearance or silent endurance), we clarified that we do this a lot of the time. For śraddhā (faith), we clarified that is not as simple as just having blind faith or believing in something, it is more complicated and cannot be summarized with a single English word. It is closer to believing in something because one knows its benefits and why one does it. We didn't have enough time to talk about the final qualification, samādhāna (tranquility) in this class.

## Establishment of Chinmaya Mission

Anil Kishore



How appropriate to explore the beauty of Hindi literature by studying the establishment of Chinmaya Mission? The Hindi Paathshala class, Sunday morning got the touch of the richness of Hindi by reading the article from the Chinmaya Mission Hindi website ([www.vedantijeevan.com](http://www.vedantijeevan.com)). Please see the article translated by the students in English, the original version in Hindi, and the richness of Hindi literature and language.

Translation by *Anika Darbari, Rohit Harpanhalli, Thara Konduri, Usha Konduri, Rohan Nigam, Anuhya Pulapaka, Abhived Pulapaka*

In 1947 after many years of foreign rule, India became independent but prominent citizens in the society remained attached to Western culture. The importance of being a Hindu was lost in the minds of the Hindus. Religion and culture are the backbone of a nation, and if ignored, the minds of the people become weak. To improve the religious and cultural values, the scholars initiated several initiatives. In the same era, in 1951, the Chinmaya movement started on the basis of Sanatana Dharma. The main organizer of this movement was Swami Chinmayananda. Swamiji received his *deeksha* from Swami Sivananda and studied Vedanta under the guidance of Swami Tapovan. He flourished spiritually under Swami Tapovan's direction and studied the works of Swami Vivekananda, Swami Ramteertha, Maharishi Aurobindo, Maharishi Ramana and others. Swami Chinmayananda had a vision of an ideal nation. He wanted to idolize this vision. To achieve this, Swamiji organized several yajnas. This event was initiated in Pune.

After two years, on August 8, 1953, devotees who were impressed by the yajna decided to start a forum. Swamiji was visiting Uttarkashi. The devotees were motivated and wrote to Swamiji that they would like to call their

organization Chinmaya Mission. Swamiji replied "no organization should be named after me. I am only conveying the message of the ancient saints and have been inspired by their teachings. If I have inspired you in any way then you should continue supporting the cause". The devotees responded that Chinmaya means absolute consciousness and signifies the Lord and therefore they named it Chinmaya Mission.

The primary message of Chinmaya Mission is to provide Vedantic knowledge to any person in any part of the world so that he/she can spiritually uplift himself, become happy and prosperous and at the same time become a useful member of the society. Swamiji's tireless work was fruitful and it promoted and spread his message to every corner of the world and in India. The work of Swamiji's movement is based on Sanatana Dharma and various scriptures such as Ramayana and the Upanishads. To promote his teachings, eight to ten day discourses were done. Later, those who listened to Swamiji started study groups to contemplate on the Hindu scriptures. In this way Chinmaya Mission centers continued to be formed in various cities for 10 years. It also became apparent that a central Mission was needed to coordinate and direct the activities at these centers. Central Chinmaya Mission Trust was thus formed in Mumbai in 1964. A registered organization was thus formed to organize the works of Mission.

Currently there are 243 centers worldwide and in addition, 37 Seva trusts in India that are coordinated by CCMT.

## स्थापना

सन् 1947 में सैकड़ों वर्षों की पराधीनता के बाद भारतवर्ष को राजनैतिक स्वतन्त्रता प्राप्त हुई, किन्तु समाज के प्रमुख लोगों में पश्चिमी सभ्यता का रंग चढ़ा था। हिन्दू धर्म का महत्व हिन्दू के मन में ही लुप्त हो गया था। धर्म और संस्कृति ही किसी राष्ट्र की आत्मा होती है। उसके आच्छादित हो जाने पर जनता के मन में दुर्बलता आ जाती है। उसे दूर करने के लिए देश के विद्वानों ने अनेक धार्मिक सुधार के आन्दोलन प्रारम्भ किए। उसी समय सन् 1951 में सनातन धर्म को आधार बनाकर चिन्मय आन्दोलन का उदय हुआ। इस आन्दोलन के प्रवर्तक स्वामी चिन्मयानन्द थे। उन्होंने स्वामी शिवानन्द से सन्यास की दीक्षा ली थी और स्वामी तपोवन महाराज से वेदान्त ग्रन्थ पढ़े थे तथा उनके निर्देशन में आध्यात्मिक साधना की थी। उन्होंने स्वामी विवेकानन्द, स्वामी रामतीर्थ, महर्षि अरविन्द, महर्षि रमन आदि का साहित्य पढ़ा था। उनके सामने भावी राष्ट्र का एक आदर्श चित्र था। उसे मूर्तिमान करना चाहते थे। उसके लिए उन्होंने ज्ञान यज्ञ की योजना बनाई। इसका सिलसिला पूना नगर से प्रारम्भ हुआ।

दो वर्ष बाद 8 अगस्त 1953 को स्वामी से प्रभावित कुछ भक्तगणों ने अध्ययन और विचार विमर्श हेतु एक फोरम बनाने का निश्चय किया। स्वामी जी उस समय उत्तरकाशी में थे। उन्होंने उत्साह के साथ अपनी योजना व "चिन्मय मिशन" नामक नये संगठन के निर्माण हेतु स्वामी जी को पत्र लिखा। उनका उत्तर आया कि मेरे नाम से किसी संगठन का निर्माण न करें। मैं यहाँ प्राचीन सन्तों का संदेश देने आया हूँ। मैं उनसे लाभान्वित हुआ हूँ। यदि मैंने तुम्हें किसी प्रकार से लाभान्वित किया हो तो तुम भी इसे जारी रखो। भक्तों ने स्वामी जी को फिर लिखा कि "चिन्मय" शब्द परमात्मा का वाचक है, इसलिए हमने उसी नाम से "चिन्मय मिशन" का प्रारम्भ किया।

चिन्मय मिशन का मुख्य उद्देश्य यही है कि संसार के किसी क्षेत्र के व्यक्ति को वेदान्त ज्ञान प्रदान कर उसे आत्मोन्नति करते हुए सुख समृद्धि प्राप्त करने में और समाज का उपयोगी अंग बनने में सहायता करें। स्वामी जी के अथक परिश्रम के फलस्वरूप इसका संदेश विश्व के अनेक देशों में तथा भारत के कोने-कोने में फैलता गया। इसका आधार सनातन धर्म और उसके धर्म ग्रन्थ रामायण उपनिषद् आदि है। जनता में इसका ज्ञान कराने के लिए आठ-दस दिनों के ज्ञान यज्ञ किए गए और उसके बाद श्रोताओं ने स्वाध्याय मण्डल स्थापित कर अपने धर्म ग्रन्थों का अध्ययन प्रारम्भ किया। इस प्रकार दस वर्ष तक अनेक नगरों में चिन्मय मिशन का विस्तार होता गया। अब यह आवश्यकता समझ में आने लगी कि सभी स्थानीय केंद्रों में सामंजस्य रखने के लिए तथा उनको मार्ग - निर्देशन देने के लिए एक केन्द्रीय संगठन बनाया जाये। अतः 1964 में मुम्बई में एक शिखर संस्था की स्थापना हुई और उसका नाम रखा गया "सेन्ट्रल चिन्मय मिशन ट्रस्ट"। इस प्रकार यह एक रजिस्टर्ड संस्था बन गई और इसका कार्य विधिवत होने लगा। इस समय सेन्ट्रल चिन्मय मिशन ट्रस्ट द्वारा विश्व में 243 मिशन केंद्रों के अतिरिक्त, भारत में स्थापित 37 सेवा ट्रस्टों के कार्य - कलापों पर भी नियन्त्रण रखा जाता है।

## Establishment of Chinmaya Mission - analysis

Anil Kishore

The article uses "written" Hindi as opposed to the day to day spoken Hindi. The beauty of our national language can be appreciated by some simple observations. We have seen the same type of beauty of the language when we watch well written and directed programs in the media (e.g. Upanishad Ganga, Mahabharata, Ramayana, Chakravartin Ashoka, Siya Ke Ram series on TV). We used this article in class to understand some of the beauty of the language represented in the choice of words used.

Many words, as I explained in class - can be translated by not just ONE word in English but a few phrases - there is no equivalent word so rich in its meaning than the one we are trying to translate. We can find many words but for this article, I picked some of them, let us look at them:

sabhyata (सभ्यता) - comes from sabha -सभा - meaning assembly, meeting and association or a deliberative council. If the society establishes certain norms and these norms become a part of culture, then it becomes sabhyata (सभ्यता). What dominates is what society accepts as the norm. Before Gurudev brought the vedantic art to the masses like the flow of the Ganga, the society did not appreciate the nectar of our scriptures. The norms were Western, the thinking was brought about by the rulers and not by the society since the vedantic message and teachings were missing. The society did not have anything to compare. The beauty of this word sabhyata (सभ्यता) is exemplified in the formation of Chinmaya Mission itself, the vision was to change the norms to be what our scriptures taught.

aandolan (आन्दोलन) - which really means revolution - most probably a political revolution, but a sacred place like Chinmaya Mission, why would there be a revolution? Here it means revolution of the mind or perhaps evolution of the mind. An awareness, a recognition, or a movement. This word here focuses the message of spirituality - Chinmaya movement brought so much awareness that the minds of the people evolved.

pravartak (प्रवर्तक) means initiator or founder. It comes from pravara (प्रवर) meaning most eminent or excellent chief. A discourse therefore becomes pravachan (प्रवचन) or a talk given by an eminent leader. No doubt the founder and the eminent chief of the movement is Swami Chinmayananda, our Pujya Gurudev.

aatmo-unnati (आत्मोन्नति) literally translates to progressing the soul - as the individual words - आत्मा (atma, soul) and उन्नति (unnati, upliftment) but when you compound the word, the meaning changes to spiritual nourishment or spiritual upliftment. Gurudev's teachings do just that - no matter what or how we interact with him - classes, study groups, discourses, camps, yajna - and similar presentations. We are only uplifting ourselves.

धर्म (dharma) और संस्कृति (sanskriti-culture) - Dharma here can be religion, but what about righteousness? Culture isn't just our language, our rich heritage or life styles but also a blend of both. What is our dharma and sanskriti? Surfing the net, we can all see why our rich culture and heritage encompasses the very main stream of human success and development:

When many cultures were only nomadic forest dwellers over 5000 years ago, Indians established Harappan culture in Sindhu Valley (Indus Valley Civilization).

The World's First Granite Temple is the Brihadeswara Temple at Tanjavur, Tamil Nadu. The shikhara of the temple is made from a single 80-tonne piece of granite. This magnificent temple was built in just five years, (between 1004 AD and 1009 AD) during the reign of Rajaraja Chola.

The world's first university was established in Takshila in 700 BC. More than 10,500 students from all over the world studied more than 60 subjects. The University of Nalanda built in the 4th century was one of the greatest achievements of ancient India in the field of education.

Ayurveda is the earliest school of medicine known to mankind. The Father of Medicine, Charaka, consolidated Ayurveda 2500 years ago. India was one of the richest countries till the time of British rule in the early 17th Century. Christopher Columbus, attracted by India's wealth, had come looking for a sea route to India when he discovered America by mistake. India exports software to 90 countries. The four religions born in India - Hinduism, Buddhism, Jainism, and Sikhism, are followed by 25% of the world's population.

The Vishnu temple in the city of Tirupathi built in the 10th century, is the world's largest religious pilgrimage destination. Larger than either Rome or Mecca, an average of 30,000 visitors donate \$6 million (US) to the temple every day.

संस्कृति (culture) - comes from संस्कृत (Sanskrit)- and what a beautiful way to describe our cultural heritage, right from the roots, the roots of the mother of all language

Sanskrit - As the mother nourishes the child, so did Sanskrit nourish our rich languages to bring the taste of our culture. Many words from our rich linguistic heritage are being borrowed - in English itself - junta (जन्ता), ignite (from agni अग्नि), bazaar (बाज़ार), babu (बाबु) and so on.

As we dwell into our rich literature, we enlighten our minds and become better and contributing members of our society. Gurudev's work needs to continue and to do so, we need to bring in all the energy in every age group and keep the torch of knowledge burning bright and strong. As we take strides into the next 100 years, we can only see this is the beginning of a Vedantic era started by Pujya Gurudev.

## 2016 Geeta Chanting Competition

### Srimad Bhagavad Geeta Chapter 2, Verses 54-72

#### Writing-Reflection Category Submissions

*Editor's Note: The following are writing/reflections submissions by participant of 2016 Geeta Chanting Competition. The theme of Geeta Chapter 2, Verses 54-72, is Sthita Prajna Lakshana or the nature of the one of steady wisdom. The articles are published in the order of submission. The writers include Bala Vihar student, CHYK members and adults from Washington DC area.*

#### Ch. 2, Verse 66

नास्ति बुद्धिरयुक्तस्य न चायुक्तस्य भावना ।  
न चाभावयतः शान्तिरशान्तस्य कुतः सुखम् ॥ २-६६ ॥

nāsti buddhir ayuktasya na cāyuktasya bhāvanā ।  
na cābhāvayataḥ śāntir aśāntasya kutah sukham ॥2-66॥

*There is no knowledge (of the self) to the unsteady; and to the unsteady no meditation; and to the un-meditative no peace; to the peace less, how can there be happiness?*

Hari Om!

This is a summary of my comprehension of the sixty sixth verse of the second chapter of the Holy Gita. This verse emphasizes why a seeker with sthita prajna lakshana or steadfast mind is successful and happy in life. It sheds light on the qualities of a person with unsteady mind to drive home the point via negative inference. The Blessed Lord Krishna states that there is no burning desire in such a person lacking a steadfast mind to realize the self which leads to mental turbulence due lack of sense control. Therefore, one with no control over his senses does not have the inclination to contemplate on self realization. He or she is busy in the realm of worldly impermanence moving from lows to highs daily, even hourly. Thus these non seekers of self knowledge are without any inner peace and as a result without lasting happiness.

When a true seeker, steadfast in his unity with the divine in the pursuit of self, he is not embroiled in the dissipations of mental or physical energy. He is able to reflect, meditate and contemplate on his goal of self realization as one of steady mind. This single minded

purpose towards self realization on of his own volition along with his devotion to the divine, adds to the ability to achieve greater and lasting happiness. This kind of seeker keeps his focus not on the material plane but rather on the unity with the divine through his actions, thoughts and contemplation. What he focuses on, i.e. the union the divine through the knowledge of self, gives him more of same -- divine grace in all of his pursuits even when living on the material plane. This is in essence the secret of his happiness and inner peace.

SUBMITTED BY:  
VIDYA SRIDHAR

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#### Ch. 2, Verse 69:

*That which is night to all beings, in that the self-controlled man wakes; where all beings are awake, that is the night for the sage who sees.*

Verse 69 succinctly captures the message of Verses 54-72 on what it means to be spiritually wise. The sage's day and night signify his spiritual perception and withdrawal from the world of senses, respectively, whereas the people's day and night signify their pursuit of the sense-objects and its temporary cessation. Thus, the stanza tells us that the sage extends his spiritual perception at a time when there is no possibility of being distracted by the sense-objects, and withdraws when others around him are gratifying their base desires. In this context, night can be positive, because it symbolizes an environment void of distraction. Hence, this stanza teaches us both to withdraw from the world of senses when its activity tempts us, and to recognize that situations to which we sometimes attribute a negative context can be positive in enabling us to realize our spirituality (which applies to personal challenges as well).

SUBMITTED BY  
ANANTH SHASTRI

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## Ch. 2, Verses 63,64

I have read that Mahatma Gandhi believed that Chapter 2, especially the second half, contained the gist of the entire holy Gita. In particular, he was very fond of verses 62 and 63. Gurudev translates 63 thus:

*“From anger comes delusion; from delusion loss of memory; from loss of memory the destruction of discrimination; from destruction of discrimination he perishes.”*

Gurudev describes this as the “ladder of fall”.

I can completely relate to my own poor behavior as I climb down the ladder whether the situation is short lived or plays out over days. It begins with a simple thought or a desire. Often a desire revolves around how I want someone else to behave. And invariably when they do not, the desire gets even more intense. And when that intense desire is not being fulfilled, anger sets in and brings with it illusion. I begin imagining reasons as to why that person is not behaving the way that they should. Furthermore, I want resolution of the difference in behavior immediately and when that does not happen, the spiral continues.

Of course this anger is self-destructive and it is eating me up inside. No one else is worried about it. It is my disillusionment to think that somebody else cares about what I am thinking or how I want them to act. Unless they are within my proximity they do not even realize that I am indeed angry or what is driving such emotion.

On many occasions I do feel that there is a part of me sitting apart from me telling me that the spiral has begun and I should stop it, but I am unable to. So I understand when my journey down this path has begun and I know exactly what behaviors are going to come next, and even what the outcome is likely to be, but perhaps I have not understood and internalized this stanza. I wish I could immediately reach for this verse the minute anger creeps into my being. If I did and I meditated on these words I am certain that the anger will disappear as quickly as it came.

Coming back to Mahatma Gandhi, he had ample reason and countless instances to genuinely be angry as there were innumerable cruelties perpetrated by the British. The Mahatma obviously mastered this and never

traversed the “ladder of fall” and eventually brought the ruling elite to their knees.

SUBMITTED BY

ARUN SHASTRI

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## Ch. 2, Verses 62-64

Verses 62 and 63 explain the mental states arising from sanga, contact or connection. As the senses become engaged in their objects, there develops a connection, which is pleasurable. This leads to desire (kama) to maintain this connection, and when this is thwarted, it causes anger (krodha) leading to moha, a delusional state where the sense of reality is distorted, followed by loss of memory (smrti bhramsa), destruction of intellect (buddhi nasa), and “death”. There is a tempo in the verses, 62 and 63 due to the repetition of the words, sanga, kama, krodha, moha, smrti (vi)bhramsa, and buddhi nasa. This repetition, while generating musicality, also creates a direct link between each state of mind and the next. Verse 64 explains how to break this chain of feelings.

These verses embody the practical nature of the Gita. The problem is set forth, analyzed, and a solution is provided in a simple and direct manner (simple is not easy!). While for a long time, the Gita seemed to be an esoteric, inaccessible text, these verses made me stop and think about its inherent simplicity. After all, Lord Krishna is teaching a soldier about the state of mind, not a muni or an intellectual nerd. The context for the verses is set in the battlefield as Arjuna sees his relatives and feels affection for them. The sanga leads to kama, a desire not to kill them. As this is not possible at this point in time, Arjuna feels anger that leads to a delusional state, where he loses perspective or objectivity. This causes him forgetfulness that in turn causes buddhi nasa—due to this lack of discrimination, he cannot see right from wrong causing his very destruction (pranasyati). Arjuna is a warrior and as such, his dharma is to fight. Maintaining objectivity and a balanced state of mind is critical to his actions as a soldier. The very essence of Arjuna will die if he does not act. How do we not go down this path of destruction? The cascade of feelings that arise from sanga (connection) is not inevitable. Awareness is all! Verse 64 explains that by developing self-control, the senses can

move among objects (in this case, his relatives) freely and move towards peace (prasada).

I think the concept of Smrti bhramsa is the key to the problems outlined in the sequence. It refers to forgetting why you are doing what you are trying to achieve. For example, if you wanted to buy a car for transportation and forgot that important aspect (smrti bhramsa), while being dazzled by the fully loaded BMW that you cannot afford, it leads to frustration and anger followed by delusion (spending more than you can afford?) and possible financial destruction. Constantly remembering and practicing the message in these verses will help to overcome the daily annoyances and hopefully the greater challenges of life. Even if you go through the sequence of feelings, remembering the message of self-control in verse 64 will help to achieve equanimity.

SUBMITTED BY

DR. MYTHREYI SHASTRI

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#### Ch. 2, verse 69

When I first read this sloka and its meaning, I could not really understand what it meant. I did not comprehend how night and day were switched for a self-controlled person. I only understood when I read commentary about it that the words “day” and “night” were used figuratively. From what I understood, this verse is essentially saying that our perception of an ideal “day” is basically a series of successful sensual pursuits for pleasure, which is like “night” to a self-controlled Sage - it is a product of darkness and ignorance of the true purpose of life. On the other hand, we consider “night” to be a dreary time in which we are deprived of our sense pleasures and have to face scary loneliness - but, for Sages, the time of detachment from sense objects, and the time in which they are alone and able to fully immerse in the bliss of the Self, is truly “daytime.” This sloka impressed me personally, because it stood out from all the other slokas in this section of chapter 2. While all the other slokas continued to reiterate, in various ways, that one of steady Wisdom is free from attachment and has a tranquil mind, this sloka’s meaning was not so readily apparent. At first glance, the verse does not actually make sense and this inspired me to look further into it to try and understand its true meaning. Because I looked up the meaning and commentary for this sloka, I was able to understand that

a self-controlled person is happier than the rest of us, even without relentlessly pursuing happiness because they have realized that dwelling in the Self gives a person the best kind of happiness without any need for company or sense pleasures. They have realized that true “daytime” is different from what ordinary people perceive it to be, and that realization motivates them to escape from the “nighttime” of the material world by detaching from worldly pleasures and keeping a steady mind. In this way, this sloka served to clarify, and even enhance, the meaning of the rest of this chapter for me.

SUBMITTED BY

KRISHNAPRIYA THIRUMALA

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#### Ch. 2, Verse 69

या निशा सर्वभूतानां तस्य जागर्ति संयमी ।  
यस्या जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥

*“That which is night to all beings, in that the self-controlled man keeps awake; where all beings are awake, that is the night for the Sage (Muni) who sees.”*

A simplistic reaction to reading the meaning of this verse was that man of wisdom has different schedule for going to sleep compared to everyone else. Obviously, there is more to it than a simple superficial rendering. Gurudev’s commentary gave the keys to delving into this further and the BMI chart refresher that Pujya Swami Dheeranandaji does every year helped with having a proper perspective in understanding this verse.

The focus of the verse is the non-waking state of an average person as compared to the waking state of the man of steady wisdom. Just as in a deep sleep state, our mind is disengaged from the world so there is no perceiving or sensing going on – we are ‘asleep’ to the world. Being caught up in the worldly experiences, we are asleep to the ‘Reality’; whereas a man of wisdom is fully and wide awake to that.

Then, what does the average person awake to? The person is awake to the experiences which are enabled by their individual intellectual, mental and physical capability and capacity. As an example - if upon seeing a rope, a person perceives a snake, then all subsequent experiences are informed by the fear of snake. In other

words, the person is awake to the snake. Two factors are at play here – a non-apprehension that the object is a rope; and a super-imposition that it is a snake, a misapprehension. As a result of the misapprehension, the person may, climb a tree, try to beat up the rope or collapse in fear. Once the fear subsides, the person may come back to investigate and discover that it is a rope. Upon realizing the true nature of the object, the person no longer entertains non-apprehensions and misapprehensions about the rope. The person is no longer awake to the experiences caused by misapprehension, but awake to the reality that the object is a rope. A man of wisdom is always awake to the reality of true self, and thus never falls into the vicious cycle of non-apprehension and misapprehension.

A story from Ramayana further helps in understanding this. In search of mother Sita, Hanuman entered Ravana's palace in Lanka in the night. Hanuman had a mental picture of mother Sita and looked at every woman to see if she was her. As a bachelor and a monkey, Hanuman's mind could have easily wandered from the task at hand. But he continued his search until he saw a divine woman, Queen Mandodhari. For a moment he thought she was Sita, but then wondered why would she be in Ravana's bedrooms? During his search he was awake to what he was after – finding mother Sita, and asleep to all the worldly things that was going on in Ravana's palace.

Another incident from Ramayana - when Hanuman met Sri Rama for the first time and got confirmation that he was talking to Sri Rama and Lakshmana, Hanuman instantly became a devotee and stopped being a spy of Sugreeva. Hanuman was awake to Lord Rama, the reality. The man of steady wisdom – Hanuman, also known as Jnana Guna Sagar (in Hanuman Chalisa), is awake to the reality and not awake to the non-apprehensions and misapprehensions that hold us down.

SUBMITTED BY

SITARAM KOWTHA

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## Ch. 2, Verses 54-72

Arjuna asks Bhagavan,

1. To describe the state of mind in a man of realization merged in the self-experience

2. How a man of transcendental experience act in the outer world.

Following is the way Bhagavan describes the a 'Man of Steady Wisdom' who has through direct realization, come to experience and live his godly self.

An intellect that is contaminated by ignorance becomes the breeding ground of desires.

In the self, the Man of steady wisdom, self-satisfied in the self, can no more entertain any desire. He becomes the very source of all bliss.

About the emotions that must be absent in an individual who is a masters here r in all situations, we are here pointedly told only these:

- a. Attachment
- b. Fear
- c. Anger

Detachment from the world outside must equally be accompanied by a growing balance in our-selves to face all the challenges in life both auspicious and inauspicious.

A man of steady wisdom is he who has the ready capacity to fold back his senses from any or all the fields of their activities.

The ego of wise is only erased when the seeker transcends the ego and comes to experience the self.

Unless well-controlled, the senses of oneself will drag the mind to the field of the sense objects and thus create a chaotic condition within, which is experienced as sorrow.

A man of steady wisdom is not distressed by calamities. The ego of one self does not effect if he comes to experience the plane of God-consciousness.

Before acquiring a steadiness of right knowledge one must first bring his senses under control. Otherwise they will do more harm.

Through a constant attempt at focusing their attention on the Supreme, Lord advises the disciples to sit steady.

One who has come to gain a complete mastery over his sense organs, is considered as the one who is steadfast in wisdom.

The main reason for downfall of any one is when the conscience is ignored, the man acts like a two-legged

animal with no sense of proportion and no ears for any subtler call within him than the hungers of the flesh.

A mind which is pure is considered as prasada. One who has self- control and is detached from the worldly objects has the least disturbances in his mind. And his mind becomes calm and is pure for the spiritual practices.

A peaceful mind leads to happiness. Happiness is peace. A purified mind guarantees a sharpened, single pointed, subtilized intellect.

One must have a philosophical goal to attain peace of mind and in turn happiness. A mind which follows its wandering senses loses the power of discrimination between righteousness and wrong and gets carried away by the worldly objects. Life in self- control alone is life worth living.

Wise one looks at the world through wisdom.

Bhagavan, further explains that, ‘when a man completely casts off all the desires from within his mind’ he is said to be the one of steady knowledge.

Abandoning all dharma’s of body, mind and intellect one who seeks the Lord alone will be liberated from all his sins.

Om Om Om Om Om Om

SUBMITTED BY

PADMAJA EMANI

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#### Ch. 2, Verses 54-55

Arjuna said:

2-54. What, O Keshava, is the description of him who has steady Wisdom and who is merged in the Superconscious state? How does one of steady Wisdom speak, how does he sit, how does he walk?

The Blessed Lord said:

2-55. When a man completely casts off O Partha, all the desires of the mind, and is satisfied in the Self by the Self, then he is said to be the one of steady-Wisdom.

The Sthita Prajna yoga is summarized as follows: Arjuna after lamenting in Chapter 1 now asks Shri Krishna regarding the attributes of a sage. Krishna explains the qualities of someone with a steady wisdom. Lord Krishna

summarizes it simply by saying that “it is the state which is devoid of all desires and satisfied in itself” The best example I think of is that of Lord Shri Rama. Despite the ups and downs of his life such as announcement of the Coronation followed by the shock of banishment to the forest, he is completely steady in his behavior and actions and showed us what Sthita Prajna really means. Of course it is a state of perfection but a goal worth reaching for. We must understand that ups and downs are necessary part of life. We can gain just as much from the down as we do when things are successful. The failures of tough times allow us to be resilient and allow us to put in the necessary effort which may lead to the successes. Having the desire for certain fruits of our actions is always risky as the expectations may not come true. When we are able to cast off the desire related to the action but are able to carry out the action as that is the dharmic thing to do, we have a chance to accept things as they occur without sorrow. Now just because we should cast off the desires of the mind, it does not translate to not carrying out any action. It means to be engaged in a meaningful and the right action but not desirous of the outcome. A very tall goal for an average person. However, if we can edge up a little each day towards the lofty goal it is still better than being stagnant and not trying at all.

SUBMITTED BY

KALPAKAM SHASTRI

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#### Ch. 2, Verses 54-72

I remember reading the poem “If” by Rudyard Kipling in school and since then it has been a favorite of mine and always been a source of inspiration to me. The poem talks about virtues of an Ideal man and ends with “Then yours will be the earth and everything that is in it, and what’s more, you will be a man, my son.”

I doubt that Kipling was referring to the Sthitaprajana Lakshana of a man of wisdom when he wrote the poem, but as I read and learnt the verses of Chapter 2- Stithprajana Lakshana, I couldn’t help but think of these lines.

In these verses of the Gita, not only does Lord Krishna answer Arjuna’s question about, “How does one of steady wisdom speak, how does he sit, how does he walk” he

very beautifully elaborates on how to achieve this state—namely by controlling one's senses. Although all the verses possess their own unique wisdom, the ones I chose for reflection are verses 62 and 63.

2-62. when a man thinks of objects, 'attachment' for them arises; from attachment 'desire' is born; from desire arises 'anger'...

2-63. from anger comes 'delusion'; from delusion 'loss of memory'; from loss of memory the 'destruction of discrimination'; from destruction of discrimination, he 'perishes'.

Gurudev in his commentary calls this "the ladder of fall"

These two verses explain how a simple thought of 'desire' for object can lead one away from one's ultimate goal of self-realization.

In everyday life we all have experienced desire for an object /situation

Imagine this scenario: While going through mail I see a Macy's coupon for a beautiful set of pearl earrings for sale. Immediately desire to buy the earrings arises. It is a great deal and I buy the earrings. Soon I grow much attached to the earrings wearing them often on different outfits. Then one day I can't find my favorite earrings! As I search for them I start getting worried, and as a result, I get angry at my kids and husband. I start blaming them for always not putting things in place! This just leads to a disturbance of the entire family.

Thus one can see how one can fall down this "ladder". Losing equanimity thus leads to one's down fall.

Constant thinking of material objects -> attachment -> desire -> anger -> delusion -> loss of memory -> destruction of intellect -> individual perishes.

This is an endless cycle that one gets caught up in, and it just moves one further and further away from the goal of attaining the "Brahmic state".

Lord Krishna elaborates in the other verses about how desires are controlled in a truly realized person and how once he is established in the "Brahmic state", the realized master at the end of life becomes one with Brahman.

Although truly controlling all desires is extremely hard, hopefully remembering these verses will help me decrease my desires. Each time I 'fall' down the ladder, climbing up again will get easier as I continue forward on my spiritual journey.

It is only fitting that these verses of Chapter 2 were chosen this centennial celebratory year of Pujya Gurudev's birth. Studying these verses has helped me understand why Sri Gurudev is called "Stitha Prajnaya"

SUBMITTED BY

SANYOGEETA SAWANT

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#### Ch. 2, Verse 55; Ch. 18, Verse 66

About six months ago, the inspiration for conducting Ghar me Gita program came to me, as a small way to honor Pujya Gurudev, in this special Birth Centenary year. As irony would have it, when the turn came to host the program in our home, I was suddenly taken sick and we had to postpone. As I lay semi-conscious with a high fever, my thoughts kept going back to Stitha-Pragnya verses in Srimad Bhagvad Gita Chapter 2.

When Arjuna, inquires of Lord Sri Krishna, on the qualities of a "Stitha Pragnya", one of steadfast wisdom, Lord Sri Krishna begins with a deceptively simple, yet very profound definition: "ātman-ye-vāt-ma-nā tus-tah, sthita-pra-jñas-ta-doc-ya-te".

2-55 The Blessed Lord said: When a man completely casts off O Partha, all the desires of the mind, and is satisfied in the Self by the Self, then he is said to be the one of steady-Wisdom.

How can mortals such as you and me, who live in this world of haves and have-nots, with our many identities, as spouses, parents, professionals, sevaks, friends, individuals, even begin the process of casting away our external desires one by one, and revel more and more in the silence deep within us?

One way I have found is simply spending time closer to nature. Pujya Gurudev used to go often on walks. Swami Sivananda in Rishikesh and Tapovan Maharaj in Uttarakashi, chose to perform their sadhana, in the lap of the Himalayas, on the banks of roaring Mother Ganga. There is something intrinsically powerful in the splendor of nature that makes us forget our little egoistic selves and the din and clamor of daily wants; we are satiated in the sunset by the riverside, wanting nothing more, at least for those few moments, satisfied in the self by the self. That to me is a glimpse of eternal bliss.

Swamiji wrote to me knowing well I must be disappointed, “Imagine doing everything in your mind. Imagination is more powerful.” As I read Swamiji’s message, I once again affirmed the power of being satisfied in the self, by the self. External aids and actions are necessary as long as we make them necessary, otherwise, it is all in the mind, within us and we can be as incomplete or as complete as we want to be. Let us then strive to be complete, each in our own right, as each of us represents a beautiful soul, with that same eternal life force that flows in all of us.

18-66 Abandoning all DHARMAS (of the body, mind, and intellect), take refuge in Me alone; I will liberate thee from all sins; grieve not.

In the Lord’s prayer, we say, “Thy will be done”, and in this last verse of Srimad Bhagvad Gita, Lord Sri Krishna, asks each of us to surrender our little egos, into the Supreme Will, with devotion. Somehow as I reflected on these verses, I felt a burden lifted from my shoulders as I allowed myself to be carried under the Lord’s will, and I was on my way again to becoming “fighting fit”, as a favorite teacher said to me.

SUBMITTED BY  
DEEPA KRISHNAN

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## Ch. 2, Verse 70

He attains Peace into whom all desires enter, as waters enter the ocean, which filled from all sides, remains unmoved but not the ‘desirer of desires’.

In Gurudev’s commentary of this verse, he describes the Happiness Equation – a mathematical formula that illustrates the relationship between desires and happiness. The equation is simple – happiness is the ratio of desires fulfilled over the desires entertained. If every desire entertained is fulfilled, then happiness will be at a base level 1. At first glance, it stands to reason that the ‘desirer of desires’ is on an effective path to happiness – after all if more desires are fulfilled, there will be more happiness. Unfortunately, fulfilling desires only spurs on an increase of desires. Forever increasing the numerator will only serve to increase the denominator, faster. Therefore, Lord Krishna says that the ‘desirer of desires’ is unsteady. Steadiness comes instead from sublimating desires. Reducing the denominator of the happiness

equation is a much more reliable way to increase happiness.

There’s the story of the man who was given a bag of seeds. He takes them home with the intent to plant them and start a farm the next morning. During the night, he begins dreaming about all the possible successes that his fledgling farm can bring. Once the seeds are planted, they will grow into a bountiful crop. He can sell the crop and buy new tools and more land to make a larger farm. Then the next year he takes the more bountiful crop, sells that, and now has the money to get married and start a family. Then he will have a son to help him keep the farm and grow the farm. But then his dream turns into a nightmare – the son actually hates farming and ends up leaving home and moving to the city, never to come home again. In a fit, the farmer wakes up and throws the seeds away. The moral of the story, of course, is “Don’t count your chickens before they hatch.”

Similarly, Lord Krishna here points out that the perfect man remains unaffected by desires. The turbulent rivers flow swiftly into the ocean but the ocean as a whole stays calm. In the story above, the farmer – who has not yet even started farming – becomes so affected by his desires that he destroys the seeds before he can plant them. Were he to remain calm, without being consumed by his desires, he might actually achieve his goals.

SUBMITTED BY  
SRIKANTH KOWTHA

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## Ch. 2, Verse 58

In Verse 58, Lord Krishna describes how a Sthitaprajna steadies his wisdom. He specifically compares that process to how the tortoise withdraws its limbs inside the shell. When I first read this metaphor, I was unsure how to approach understanding it. The idea of withdrawing your senses from the sense-objects seemed alien and not understandable. But after some thought, I decided to approach the metaphor by studying the tortoise.

When understanding how the tortoise withdraws into its shell, there are a couple of points to consider. What does the limbs of a turtle mean to it? Why does the turtle withdraw its limbs? What does the turtle withdraw into?

The limbs of a turtle are its way of interacting with the world. The turtle moves with its feet, eats with its mouth, sees with its eyes. These limbs define turtle's relationship with the outside world. Yet these very same limbs leave the turtle open to outside dangers. All predators and natural dangers can only hurt the turtle when the limbs are out of the shell.

The limbs are like the five sense organs. Swami Chinmayananda said in his commentary of this verse "Thus, within each individual, five distinct beams of the same Awareness protrude like antennae and give him complete 'knowledge' of the external world." These beams, the five senses, are vital for us to experience the world around us. Yet, the stimuli, which comes from the external world bring both the momentary pleasures and the painful sorrows. By keeping our senses in the world of sense objects, we are open to suffering in the same way that the limbs of a turtle to opens it to outside dangers.

And so, to protect itself from the outside forces, the turtle draws its limbs back into its shell. Inside the shell, the different outside threats cannot affect the turtle. In the shell, the turtle is safe. When a Sthitaprajna withdraws his or her senses from the outside world he or she cannot experience the outside stimuli that cause sorrow. A blind man doesn't feel disturbed by a lack of external beauty. A man who can't hear cannot hear criticisms and is thus not agitated by them. Gurudev says, "The untasted, the unsmelt, or the unfelt sense-objects can never bring forth any pangs of sorrow into the bosom." By withdrawing our senses from the sense object like how the turtle withdraws its limbs, we can maintain steady wisdom. We would no longer be subject to external pleasures and sorrows.

But what does the turtle withdraw into? Its shell is its foremost protection and defends itself from outside threats. What is the shell that the Sthitaprajna withdraws his or her senses to? What protects the wise man from the outside world? Swami Chinmayananda explains the different techniques used to withdraw the senses. For those with superb control of their bodies, breathing exercises allow the conscious withdrawal of the senses from the outside world. For devoted bhaktis, the withdrawal comes naturally as the devotee only has eyes for the Lord and no one or nothing else. And lastly, as Swami Chinmayananda says, "To a Vedantin, again this (Uparati) comes from his well-developed discriminative faculty..." This faculty teaches the wise man the futility of keeping your senses outward, when you could look inwards.

This is what I learned in reading more into the metaphor of the turtle whose withdrawn limbs are like the senses of the Sthitaprajna.

SUBMITTED BY

KESHAV KOWTHA

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## Ch. 2, Verses 54-72

In the second chapter Arjuna is asking Lord Krishna to explain the qualities of a sage with steady wisdom. Shri Krishna is telling Arjuna that one who discards all worldly desires and cravings of the senses that vex the mind and becomes content in the realization of pure self is an enlightened person.

Lord Krishna further tells that whose mind is un-agitated amidst anguish, dispassionate for sensual pleasures and free of attachment, fear, anger and false pride is a sage with absolute wisdom. An enlightened one is neither delighted by good fortune nor dejected by grief and will stay calm.

Bhagavan here says that one who is able to withdraw the senses from the sense objects just as a tortoise withdraws its limbs into its shell is firmly established in divine knowledge.

Aspirants may refrain from the objects of sensual pleasures with restrictions but for an enlightened person the desire for those ceases as they realize the Lord. Senses are so strong and turbulent that they can forcibly astray the mind of a vigilant person of firm judgement. Those who conquer the senses and always meditate the Lord will be enlightened.

Bhagavan now explains the chain reaction of desires. While focusing on the sense objects one develops attachment towards them. Attachment leads to desire and from desire arises anger. From anger delusion occurs and clouds the judgement power as it confuses the mind. Confused mind destroys the intellect and thus one is ruined.

Bhagavan here tells a self-controlled one who follows rules of life free without attachments and aversion even while using the sense objects attains the Lord's grace. By that comes the true peace in which all miseries end and the intellect of such calm mind will firmly established in God.

Shri Krishna further tells Arjuna that without controlling the mind and senses one cannot have true intellect or can unite the mind with the Lord. For one who never meditate on God there is no peace in the mind and therefore no happiness. Like a strong wind snatches away a boat off its course on the water even one of the senses on which the mind is focused can make a person wander off the spiritual path.

For most of us the material objects are the end goal of life and eternal essence is like night. But for the enlightened the materialistic world has no importance and it's like night to them. Here the vision is different for two different groups for the same material and spiritual world.

Bhagavan is again detailing with an example. Just as the Ocean remains undisturbed by continuous merging of rivers into it likewise the enlightened is unaffected by sensual pleasures around them. These will attain peace but not the one who strive to satisfy desires. The wise will never be in deluded. Even at the last breath they will be in established in pure consciousness and are liberated from the cycle of life and death by reaching the abode of the Lord.

Chapter 18 verse 16 is nothing but " Krishnaarpanam".

SUBMITTED BY

PRASHANTHI KOLA

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Ch. 2, Verses 62, 63, 69

या निशा सर्वभूतानां तस्यां जागर्ति संयमी ।  
यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥ ६९ ॥

**Verse 69. Reflection:** This verse is so beautiful and so rich. It makes one think of the deeper import of the verse. This is also called a koot-shloka. I like this verse very much because it makes me think of how a Sthitapragnya, man of equanimity/one of steady-wisdom, ventures in this world of ever-changing samsara totally unaffected by it. So what is night for all beings, meaning while most beings are ignorant (of their true nature of being full, complete, unlimited) men of Wisdom with their self-control are wide awake to their true nature. And while most beings are 'awake' as in not asleep, they are just reveling in the offerings of this world of maya, with its plurality and sense stimuli, that

time is the night time for the men of Wisdom, a sage (muni); meaning that at this time they are asleep, ignorant to the pleasures and the pains of this world of maya. This verse prompts one to stay alert to the pitfalls of the world. For simple practical application one must understand objectively the plurality and offerings of this world and tread carefully.

ध्यायतो विषयान् पुंसः संगस्तेषूपजायते ।  
संगात्सञ्जायते कामः कामात्क्रोधोऽभिजायते ॥ ६२ ॥

क्रोधाद् भवति सम्मोहः सम्मोहात्स्मृतिविभ्रमः ।  
स्मृतिभ्रंशाद् बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥ ६३ ॥

**Verse 62-63. Reflection:** These two verses point to a disease common to most humans - anger. Understanding this reverse ladder, ladder of fall, will help one avoid it. Once we understand these emotions and know how they make one fall from that higher level of inner peace we will either get rid of it or replace it with a better emotion. When we think of an object, a thought comes to the mind, thought gives rise to attachment, attachment to desire, and desire makes one want that object. If any obstruction comes in the way of that desire, anger rises and when one is angry, one gets deluded. Eventually the memory is lost making one lose buddhi/intellect referring to the ability to objectively look at this sequence. This makes one perish. As a mother I have fallen from this ladder several times. As a parent a thought comes, then a desire. When that silly desire is not fulfilled by the child, anger comes. During that angry moment one is deluded and robbed of the right thinking. All memory (of right or wrong; parent role, child's role) is lost and one does something that they later might regret. By understanding and reflecting on these two verses one can hope to stop the sequence before it reaches to anger.

SUBMITTED BY

SUDIKSHA NIMISHE

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## Ch. 2, Verses 54-72

### The Ladder of fall and the Ladder of Upliftment

“The glory of life is not never falling. The true glory consists in rising each time we fall.” – Swami Chinmayananda

The Vasanas (innate tendencies) expressing themselves as Raaga and the Dwesha (likes and dislikes) within us are tying us up, and we are caught up in a vicious circle of experiences of dualities of pleasure and pain, joy and sorrow, Honor and Dishonor. These experiences further reinforce our likes and dislikes, feeding our Vasanas. The verses of Sthitha Prajna Lakshna describe a ‘Sage of Steady Wisdom’ who has broken this circle of dualities, and is free.

Each of us experience the ladder of fall when our deep desires within us are not fulfilled. It starts with fear, transitions to anger, anger to delusion, delusion to loss of memory, loss of memory to loss of discrimination. When we experience this fall, it creates lots of agitations, worries, regrets and brings confusion within us. Geeta Chapter 2, Verse 56 says, the person who does not have any attachments, is beyond fear and anger, is the ‘Sage of Steady Wisdom’. How can a person become free from attachment, desire, fear and anger?

The ladder of upliftment is the way to go to reach that state of Steady Wisdom. This upliftment begins when we embark in the spiritual paths of Karma (selfless dedicated service), Bhakti (attitude of devotion towards the higher and surrender of ego) and Jnana (deep study of the scriptures and assimilating that into our daily living) yogas – we begin to purify the mind. A purer mind is also a quieter mind, which is available for contemplating on the higher. As one develops faith in the scriptures by Sravana (listening and study), Manana (reflection) and Nidhidhyasa (single pointed focus on the higher); strives for sublimation of worldly desires; vigilantly chooses Shreyas, the path of Good at every moment; and practices noble ‘Values’, the intellect becomes increasingly sharper and alert. The purer mind and sharper, alert intellect further helps quieten the mind and allows one to engage in deeper contemplation, and do japa and meditation. This ladder of upliftment will lead to the shores of experiencing the supreme knowledge. With the ladder of upliftment, we will gain Satisfaction and Contentment, which will lead to Equanimity and Sama Bhavana.

As Swami Chinmayananda explains in one of the youtube video ‘How to Win’, we all should have a very high Noble Goal and working towards that Goal with right attitude

and be inspired by it. The journey towards the high goal will lead us to Success, Peace and Happiness and lead to the state of Steady Wisdom.

SUBMITTED BY

RADHA KOWTHA

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## Ch. 2, Verse 57

*He who is everywhere without attachment, on meeting with anything good or bad, who neither rejoices nor hates, his Wisdom is fixed.*

Vedanta proclaims that the REAL Self in all, our inherent nature is Sat- Chit-Ananda (Existence/Truth – Consciousness -- Bliss). It is paradoxical that we want to become happy when our true nature is Happiness and Love itself. Everyone is constantly striving to experience this innate nature; with essentially the same goal of experiencing permanent happiness. Clearly, we have strayed away either because of non-apprehension or misapprehension of the universal laws. Why? Our rishis and scriptures ascribe this to the subconscious karmic residues or the ingrained vasanas that result in habitual erroneous attitudes and thought patterns.

Body-Mind-Intellect (BMI) can function ONLY in the presence of and because of the Real Self, the Life itself. The REAL Self is eternal, unchanging and infinite. However, due to the vasana driven erroneous identification of the self to be the ever changing realm of Body-Mind-Intellect (BMI); happiness is sought in the limited and finite outer world of desire gratification. The end result of these worldly pursuits is temporary and finite happiness alone.

On the sadhana path, it becomes apparent that everything that we perceive is ephemeral and dual in nature. There will be waves of pain/pleasure, joy/sorrow and honor/dishonor at the level of BMI. Nothing can remain the same forever. Seeking joy through desire gratification of the body, mind and intellect is therefore meaningless as the joy derived from it will be fleeting. The dualities will resurface as the inevitable outcome over time. As a consequence, sadhakas develop dispassion towards the worldly pursuits and begin serious enquiry into the path towards permanent happiness. Pujya Gurudev, Swami Chinmayananda, has emphasized a quiet, alert and vigilant mind as the essence for daily living

for the sadhakas. Karma yoga, Bhakti yoga and Jnana yoga are the sadhana paths that enable achieving this 'mindful' state by exhausting and extinguishing the vasanas that veil the inherent Happiness.

In such a heightened state of mindfulness, Realized Masters experience a shift in identification of their illusory self (as BMI) to the REAL SELF (as the all-pervading Consciousness'- the ever present witness of BMI). Transcending identification with the dualities of BMI, they use BMI as tools to navigate the world. Not identified with BMI, they are not affected by any dualistic attributes of BMI and exhibit effortless sensory self- control.

Thus, the Realized masters who are rooted in the REAL Self as Sat-Chit-Ananda identify with Consciousness as the same Self in everyone and see everyone as their own Self. They live and serve as Happiness and Love itself. There is nothing more left to seek; they are already fulfilled and content. And, how can one hate oneself or hurt oneself? Thus with equanimity, without likes/dislikes and without attachments, there is a natural and spontaneous outpouring of joy, love and compassion towards one and all without any expectation at all.

The Realized Masters of Steady Wisdom are instruments of the Higher Will and Wisdom!

SUBMITTED BY

VANDANA BAPNA

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## Chinmaya Mahima Maala Talks

[Pujya Swami Dheeranandaji has invited members to prepare and speak for 10 min on the glory of Sri Gurudev, Swami Chinmayananda, during adult sessions on Weekends at Chinmayam. Many of these talks were included in the special souvenir published on May 8 2016. Swamiji plans to continue this series for some time. The speakers are invited to submit their talks for publication in Chinmaya Smrithi. Those talks that are provided will be published under this banner.]

MEENA SANKAR, APRIL 2016

Hari Om!

Om Sri Chinmaya Sadgurave Namaha!

First of all, I wanted to thank Swamiji for giving me this opportunity to share my thoughts about Gurudev and for all his guidance and support to all of us.

Today, I wanted to share with you my experience of meeting Gurudev.

It was July 31, 1993. Sankar had received a phone call saying that Gurudev is visiting Kailas Niwas and is planning to have a satsang followed by potluck dinner. I made Badam kheer to share as prasad.

Sankar, my first son Girish, who was only two years old, and I arrived at the mission around 6 p.m. in the evening. There were lots of small group conversations going on. Nobody was going into Kailas Niwas building and everybody was standing outside. We were relatively new to the mission. We did not know many people. We were not sure who to approach to find out what was going on. Finally, we recognized one person Ramakrishnan, who used to teach shloka classes in the SSVT temple. We approached him and asked him for details. We learnt from him that Gurudev has not been well and has been complaining of chest pain and that the satsang has been cancelled.

I was very sad and disappointed. I was repeatedly asking Ramakrishnan that I wanted to meet Gurudev. But I was told that no visitors are allowed as Gurudev needs to rest. I was in tears. Ramakrishnan was very kind, he offered to go in and check and come back and tell me whether it is possible to just see Gurudev.

To our delight, Ramakrishnan came back and said, you are allowed to go in provided you don't make a conversation. Just prostrate and come out. No talking. We were fine with just seeing him.

Swami Dheerananda came out to see us and then took us inside to see Gurudev.

Sankar, my son Girish and I went in. Gurudev was sitting in his chair and he looked very tired.

We walked in, prostrated to Gurudev. Sankar introduced himself that he is from Bombay CHYK. He also introduced Girish and me. Gurudev spoke – he told us that we should bring Girish to Balavihar and that I should teach Balavihar. He called out Vilasiniji and said that make a note, that she should teach Balavihar.

This was my first time, meeting Gurudev in person. Even though he was not feeling well, being there with him and getting his blessings felt so good. It filled my heart and I felt really lucky that I got to see him.

The following week we heard the sad news about him attaining Mahasamadhi! We were really shocked and could not believe. One part of me said that I was really blessed that I got to meet him at least once.

The memories of my meeting him still has stayed with me as though it happened yesterday. I think it was meant to be. I am so grateful to Gurudev and our dear Swamiji for creating and supporting this mission and being there for my children and my family.

Now I wanted to share my reflections about Gurudev that speaks of his Mahima:

Whenever, there is a vacuum of lack of spiritual progress in mankind or absence thereof, surely, Lord manifests in the perceivable form to spread the knowledge of the

great truth – “Vedanta”, end of all knowledge. This is the supreme knowledge any human being can learn, understand and live by it. He appears in different forms to help us understand this great knowledge, which brings us peace of mind and ultimately goal to permanent happiness.

Thus Gurudev came in to our lives in this modern age. He was armed with great love and compassion and the techniques that he used to unlock the secret knowledge, which is found in the Bhagwat Geeta and the Upanishads. A one-man mission determined to propagate the Bhagwat Geeta in the world. His effort only helped mankind realize their true potential in whatever endeavor they were engaged in with unwavering devotion to duty.

He extensively used the power of youth to spread so many activities in the mission. He interpreted the Geeta and scores of Upanishads in a simple way so that we can appreciate and understand. He was Lord himself in human form. Although he engaged in teaching us the scriptures and establish this organization, he was truly unattached with the world of samsaar. He was such a rare master who gave us so much compassion and knowledge. This is the first time in our lives we feel confident that we can achieve the highest spiritual life in our life time.

Every day, I wonder how Gurudev has worked so hard and has created this mission for us and for our children. I keep pondering and praying that I stay on this journey of learning and spiritual growth.

I am so grateful for being part of this Chinmaya family and I seek Gurudev’s grace to keep me on this path of virtue, courage and wisdom.

Thanks again Swamiji and thank you all for listening.

Hari Om!

SITARAM KOWTHA, May 2016

“Seeing Clearly, the presence of Gurudev”

Swamiji , thank you, for giving me the opportunity to share my experiences as part of Chinmaya Mahima Maala.

The theme of my talk is ‘seeing clearly, the presence of Gurudev’.

I wonder sometimes if God were to be standing in front of me, would I recognize him? Will I have the vision to see him clearly? As I thought about this, two thoughts came to mind.

The first thought that came to mind is about being able to recognize a man of steady wisdom. For Geeta Chanting this year, we heard children chant verses 54-72 from Chapter 2, and the theme is ‘Sthita Prajna Lakshana’. Arjuna asks Lord Krishna, how does a man of steady wisdom conduct himself in the world, and the Lord obliges with a wonderful rendering of knowledge. What Arjuna did not realize when he asked the question, that there were two people within his view who were men of steady wisdom. He knew both of them well, loved them and respected them. One is Krishna, and the other is Bhishma. Even after Krishna finishes teaching Sthita Prajna lakshana, Arjuna still doesn’t realize that two men of steady wisdom are right in front of him. In contrast, Bhishma knew very well that Sri Krishna is Bhagavan. Bhishma, standing on the enemy side as the commanding general, wanted to be in satsang with Arjuna to hear the Lord’s words of wisdom. Bhishma knew very well, too, that Kauravas cannot win the war as long as Krishna is on the side of Pandavas. Yet, we know from the story of Mahabharata that Bhishma fought valiantly, despite knowing that it was for a losing cause. Bhishma also fought despite grievances from Kauravas that he was biased towards Pandavas. Bhishma did not let constant scorn from his side or the futility of the battle sway him from doing his duty. So, we have one who can see clearly, and one who cannot despite asking the key question and getting the best answer from a great teacher. It was only at the end of 18 chapters of Geeta that Arjuna realized the words of Krishna, and Sanjaya summarizes that where there is Krishna and where there is Arjuna ready to act, there the victory is certain.

The takeaway message is that for the deluded, learning is only a first step. We still have to clean the mind by assimilating the knowledge.

Another thought I had about being able to recognize one of steady wisdom is from an event that took place about

two months ago in this hall. We had a Shraddhanjali event for Swamiji's father. Speaker after speaker talked about the love and dedication Swamiji's father had for Gurudev. Swamiji's father, Govindarajji, and mother, Sathyakumaraji, devoted their lives in service to Gurudev. Not only that, they gave their son away to Gurudev. What a huge sacrifice this divine couple made! Such was their faith in Swami Chinmayananda's mission. So what did Gurudev do with this glorious donation? In Mahabharata, Mother Ganga, takes the last child she had with King Shantanu and molds him into a person of great character and courage, and returns the child to the King. That son of theirs becomes Bhishma, the great hero of Mahabharata. Similarly, Gurudev molded the child, the divine couple entrusted to Him, and returned him to serve the world from Washington DC. On that day in March, during Shraddhanjali, I had a deep sense that Gurudev and Swamiji's parents were smiling warmly as he has made them proud. Their sacrifice was worth it, and Gurudev is present here through Swamiji. Swamiji has been serving us for over 25 years guided by Gurudev and honoring the sacrifice of his parents, uplifting many of us who frequent these sacred grounds. Swamiji has been on the path set by Gurudev single-pointedly and steadfastly, and the robust growth of the Washington Center is a testament of that. So, the question to myself is, do I have the clarity to see one of steady wisdom in Swamiji?

My own journey of seeing a bit more clearly started about 12 years ago when Swamiji was teaching Chapter 3 of the Geeta. We enrolled our children in Bala Vihar and I was personally keen on studying Geeta. I had tried to study on my own and failed miserably. I started enjoying coming to Chinmayam as Swamiji covered the Geeta. We settled in seats closer to Tapovanji's altar. So, during prayers, I would focus my attention on Tapovanji. Initially Tapovanji was merely a Guru of the Guru of Swamiji. Over time, it dawned on me that Tapovanji is none other Lord Shiva in another form. Swamiji's 3-Laws-of-Causation, understanding the meaning of Tapovan Shatkam, learning more and more about Tapovanji and Geeta talks all helped me in waking up to the glory of Tapovanji. One day, reading Tapovan Prasad magazine, it suddenly occurred to me that Swami Chinmayananda is a disciple of this great master and his gift to us. This may sound foolish in hindsight, but at that moment, I was in awe that

Gurudev's guru was not just some Guru, but a great Master of the likes of Adi Sankara and Sri Ramakrishna Paramahansa. With that realization, I now understood that Chinmayananda – who is Tapovan Prasad, is none other than Tapovanji in another form. I was really excited, because after that, every time I saw picture of Gurudev, I would see that he is Tapovanji and Lord Shiva, rolled into one. Extending further, I thought, our own Swamiji is none other Swami Chinmayananda in another form. He is Chinmaya Prasad. All our Acharyas, Bala Vihar teachers and sevaks are Gurudev in another form. While this is intuitive and intellectually brilliant, bringing it into practice is very hard. Just as in Chapter 2 of the Geeta, Arjuna knew Sthita Prajna Lakshana, but still didn't see Krishna as the one.

Saint Tulsidas in his invocation to Hanuman Chalisa says, "Sri Guru Charana Saroja Raja...Nijamana Mukuru Sudhaari..." May the dust of the lotus feet of Sri Guru clear the mirror of my mind. Our Swamiji's teaching every week acts like Jnana Anjana – an ointment of knowledge - a cleaner that removes the dirt in our mind, and over time we will see even more clearly, and may one day, we see as clearly as Bhishma did on the battlefield. And may we recognize the sthitaprajna right in front of us, and may we recognize constantly, the presence of Gurudev in us and around us.

Hari Om!

## Svadyaya & Pravachana

*B.K. Sathya, Shiva Vanam, Manisha Tiwari, Bijay Dash, Ganapathy Sankaralingam, Niranjana Lokeshwarappa, Aparna Venkatakrishnan, Partha parandapalli. (Frederick Chapter, Maryland)*

*[Editor's Note: Svadyaya and Pravachana: studying and sharing the knowledge of our sacred scriptures – a new study program launched at Frederick Chapter of CMWRC]*

Our param puja Guruji Tejomayanadji wrote, "Our Physical strength does not depend upon how much food we eat. It depends on how much food we are able to digest and assimilate. In the same way, the strength of our spiritual knowledge depends upon how much of what we hear from our teachers is absorbed. Knowledge that has been assimilated becomes part of our personality and is reflected in our actions. When I say, "I know this, but I cannot practice it," it is evident that the knowledge has remained mere information. The means for internalizing knowledge is called mananam".

Frederick chapter meets every Sunday led by Sri. Vijaya Kumarji. Our teacher felt that many adults will not even think about Gita until next Sunday! This could be true in most of the centers. So he came up with a new idea for his adult class to inspire the adults to go beyond the listening level. Students were requested to sign up to talk for about 8-9 minutes on the shloka that the teacher has taught the previous week. There was a completely unexpected enthusiasm from the students and this inspired all the adult class students to be more attentive in class and also to start thinking about Vedanta in a more serious tone. They started studying the Gita more seriously and also went beyond the textbook to Google search and YouTube videos to understand their assignment clearly before explaining to the rest of the class! This was a huge transformation for many of us, also a turning point in our quest for learning Vedanta.

Public speaking is the second greatest fear after the fear of death! In order to live fearlessly as Sat, first we have to overcome these little fears of our lives. FEAR, as someone has expanded is, False Experiences Appearing as Real! Truly speaking, fear is a false emotion that fades away when we face it and analyze it. Talking in front of your friends and sharing of what you understand and

what you believe takes away this fear. This speech is not just to impress the audience, but it is for their own self-unfoldment. Who knows these budding speakers will discover their own hidden talents and a new speaker will be born!

Inspired by Swami Chinmayananda's Study group idea, we came up with this new flavor, which our resident Acharya Pujya Swami Dheeranandaji named as Svadyaya and Pravachana .

The format we used for each speaker was to:

Fluently chant the relevant shloka.

Explain the English translation of the shloka in their own words.

Explain what they have understood from the commentary by Gurudev.

If they still have time (9 minutes) they can dwell into their extra findings. They are free to bring their own experiences or analogies to further explain the shloka under discussion.

During Pujya Swami Dheeranandaji's recent visit to our Frederick Chapter each of these speakers was properly recognized and a group picture taken at that occasion is shown here. It was then the Swamiji recommended to use the term "Svadyaya and Pravachana" We also requested these speakers to give their own experience and the benefit that they obtained by taking part in this new program we started and here are some of their writings.

Following are the contributions of the members of the S&P group, explaining their experience and the benefits they derived, by this program.

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**Sri B.K. Sathya:** I talked about the first two shlokas of chapter 15th of Bhagavad Geetha. I explained how our samsara is like an aswatthavrikhsa and how we have to cut the branches of panchandriyas of our life tree, by using our viveka, vairagya and knowledge. I spent quite some time to prepare for the talk, which involved reading the Gita commentary by Gurudev and listening to many YouTube videos for these two shlokas. It was a beginning of a brand new world of Vedanta for me and I started studying more and more in this connection. I was more alert in the class also as my interest has been increased. The whole experience of standing there and talking in front of the class was a whole new experience to me and I thoroughly enjoyed the confidence I got by doing that. This was in addition to the knowledge I obtained. I am so thankful to our teacher, for initiating this methodology and also for involving me into this new program.

I felt that I got a firm knowledge of why the analogy of tree has been used by Bhagavan to explain our samsara. The tree of life has 'roots' above meaning it has its sources or Origin as the Infinite Reality of brahman. Life is like the 'asvattha' as it is constantly changing. Asvattha etymologically means that which does not stay the same tomorrow! Even the Sanskrit word Vrksa for the tree etymologically means 'that which can be cut'. It is so true of the worldly life, which can be cut by detachment and Knowledge. For this tree-of-life "THE VEDAS THEMSELVES ARE THE LEAVES Veda means 'knowledge'. HE WHO KNOWS IT, IS A KNOWER OF THE VEDA - He alone, who has realized not only the Aswattha-tree, but also the Higher, from which derives its existence, is the one who has filled his knowledge of the Vedas.

With a firm knowledge of our scriptures, we get to know of how we can apply viveka and vairagya to cut down the tree of desire and attachments in our life and finally attain moksha.

**Sri. Shiva Vanam:** This is the famous verse that is chanted as prayer before food along with verse 24 from chapter 4. Paramathma is pervaded everywhere outside and inside all beings. It is our choice till we push the food into our throat. Later, it is Vaishvanara to digest whether it is payasam or poison. Etymologically Vaishvanara is vishva naraha means universal or cosmic man.

He is in the form of jatara agni staying in every being as Vaishvanara and maintains uniform temperature. HE is

digesting the 4 types of food even after we sleep. The food we eat is of four types, namely bhakshya, bhojya, choshya, and lehya, Paramathma digests this food and send it to all parts of the body through blood which is prana and apana is the one which sends the waste out of the body. Even though only these two are mentioned, he is also helping us in the form of vyana, udana and samana vayus. Prana and Apana vayus are making the jataragni to dwell inside non-stop. We don't need to search for the address of Paramathma as he is inside every being. So, Paramathma is giving food in the form of Sun and Moon and digesting the same in the form of Vaishvanara. Food given by him is offered to him should be taken with a gratitude before eating food. Food has great importance as it enables a man to use all his faculties and that purity of thought depends upon purity of food.

After attending Bhagavad Geeta class and learning the meaning of this verse, I understood the purpose of eating food, how it is given to us and how paramathma is taking care of the whole process by dwelling in all beings.

**Smt. Manisha Tiwari:** Recently I was assigned to speak in my Geeta class. I had to prepare verse 16 from chapter 15.

Dvav imau purusau loke, Ksara caksara eva ca |

Ksarah sarvani bhutani Kutastho ksara ucyate ||

In college I was a student of Science but now I had to put myself in science and philosophy of spiritual path. I admire my beloved Acharayas and their teaching but now it was my time to show what is my understanding of learning from my teachers. I did my research through some sites on net and books to know what other people have understood and explained for this verse. The understanding of Kshara is, in this material world everything is fallible and in the spiritual world every entity is called infallible (Akshara). Bhagwad geeta covers a wide range of subjects starting from chapter 1 to 18 has many things to learn and apply in my life from it. I discussed shloka #16 wherein Lord Krishna discusses about Imperishable (Akshara) and with reference to the Perishable (Kshara) It explains how Brahman is superior to both "Kshara" and "Akshara". Why He is called the supreme person? What is the value of knowing Him?

Sri. Bijay Dash: I was supposed to go over verse 17. However, I felt in order to explain verse 17, I need to read the entire chapter 15 and get some basic understanding so that I can explain how verse 17 is related to the other verses and chapter 15 in general. That made me to do my own research by searching and reading on the web, reading Pujya Gurudev's interpretation etc. I must say it was a great learning experience. Not only it made me to understand chapter 15 and its importance but it also helped me to pay close attention to what Vijay Kumar ji was teaching in subsequent classes. I am quite encouraged by the experience and really thank our teacher for creating the opportunity. Many thanks to Sathya ji for coordinating the program very well.

**Sri. Ganapathi Sankaralingam:** I shared what I understood from chapter 15. We were in verse 18 when I had my chance to share a verse. To understand more, I started reading all the 20 verses. I understand how Gita explains the World, Jiva(I), the God and relationship between all three. Now I am able to relate what Hanumanji told when he was asked about his relationship with Lord Rama. From the standpoint of Body, I am the servant, from the standpoint of Jiva, I am part of Him and from the standpoint of Self, and Him and I are same. I was able to relate this to chapter 15.

Then, I took up verse 8 and talked about what I understood. It was a great experience for me as it opens up lot of questions. Our bodies will die someday. Everyone we know will die someday. Do we really have any idea where we are going next? But this verse explains wherever (body) we go, we start from where we left in this current birth. So, why don't we feel like we have incarnated at the very moment in these times for a reason? This question helps to shed light on our duty/dharma. I feel like I am here at this time for a reason and it's my duty to strip away the things that are getting in the way of realizing that reason.

This experience motivates me to learn more and joined the study group now. This opportunity allows me to grow internally and spiritually. Many thanks to Acharya VijayaKumarji and Sathyaji.

**Sri. Niranjana Lokeshwarappa:** I had a wonderful opportunity to share my thoughts on Gita principles with my friends at Chinmaya, and to describe how it can help to live healthy, wonderful life with everlasting freedom. Here below are my few words on it.

The whole world is after enjoyment, the more you indulge the less you enjoy as desires creep up and you will be after satisfying one after another desire which are never ending. It's natural to have desire and no one can leave without desire but the way to liberate yourself is aspire for higher desire, which is knowledge of the Self.

People try to learn everything from outside world which you can never be complete even if you spend your lifetime or take 100 years to learn the outside world because it's always keep changing every moment to moment. Learn from inside, explore your inner self which is possible by practicing meditation.

2 characters for Bad and 2 characters for Good

Ego and Attachment is destroyer of a person/world. Detachment and selfless work is path to liberation of a person. Love people for what they are. Have no expectations, make no demands and do not imprison them. Attach you lose, detach you gain, it's the law.

Smt. Aparna Venkatakrishnan: One of things that give happiness for a person is sharing a secret and I was given an opportunity to share the divine secret said by none other than Lord Sri Krishna himself. Was I happy? You bet!

Happiness is our true nature and we still look outside for it. The secret is HE IS THE SUPREME REALITY and we just have to be deep rooted in him. 15th Chapter has a beautiful analogy of Ashwatha tree to explain this. He was taking care of everything/He is taking care of everything and He will. No doubts. The metabolic process is happening by his energy – Breathing, Digestion, excretion and all the other things happening in the body. We are neither powered by fuel nor by electricity. No Batteries either. We are powered by his energy. It is customary to chant Chapter 15 before taking food to realize that fact and thank that energy which keeps us going.

Some take away points from chapter 15:

Free yourself from Pride and Delusion – Do not gossip, do not boast about yourself even when you are asked to.

Conquer Attachment – Do not attach yourself to the joy derived from sense organs.

Think of the Self – When you are asked not to think about something, mind is sure to put in cache and bring it up as soon as possible and as often as possible. The opposite is

true as well. You forget to think about your inner self – the pure consciousness that resides in you.

Intellect Control – Pray for a brilliant intellect. Rest will fall in place if you have that.

Release yourself from the pairs of opposites – from the pain & pleasure cycle. Once your mind experiences a pleasure through a sense organ, there is a mad rush to seek more.

Just like a baby does not understand that a mother is carrying it that is giving everything for it to grow, we are being ignorant of the fact that God is doing everything for us. Even though he has written all the pages in our life, most of the pages say 'So Be It'. So pray for a brilliant intellect for him to guide us in every step of the way and be happy ☺

**Sri. Partha Parandapalli: THE YOGA OF THE SUPREME SPIRIT**

Uttamah purushastwanyah paramaatmetyudaahritah;  
Yo lokatrayamaavishya bibhartavyaya ishwarah.

But distinct is the Highest Spirit called the Supreme Self, the indestructible Lord, who, pervading the three worlds (waking, dream and deep-sleep), sustains them.

Swami Sivananda's introductory comment: This is a very mysterious "Tree" which is very difficult to understand, being a product of His inscrutable power of Maya; and hence a marvelous, apparent appearance without having actual reality. One who fully understands the nature of this Samsara-Tree goes beyond Maya. To be attached to it is to be caught in it. The surest way of transcending this Samsara or worldly life is by wielding the excellent weapon of dispassion and non-attachment.

Shloka 4 gives the directions that That which fills the whole world with the form of Satchidananda, is Purusha. That which sleeps in this city of the body is the Purusha. Single-minded devotion, which consists of ceaselessly remembering the Supreme Being, is the surest and most potent means of attaining Self-realization.

Shloka 16 tells about purusha. Two Purushas there are in this world, the perishable and the imperishable. All beings are the perishable, and the Kutastha is called the imperishable. Who and what is purusha? Refer from Purusha suktham...

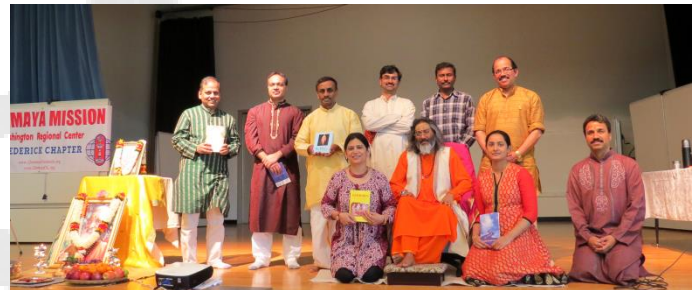
Three worlds. There is a movie with the name three worlds Waking, Sleep, and deep sleep. These pure atmans (souls) on their cosmic journey need to purify themselves and come back to their original pristine pure form. This requires the atman soul to take a body again and again... a total of 8.4 million manifestations and an earthly journey of 96.4 million years. Now, if we can consider a grain of sand as an atman soul then the collective mound of sand is known as God Almighty. In other words, the definition of God is the collective power of all purified atmans in whole cosmos at a given point of time.

One needs to precede ahead following the path undertaken by Maharishi Ramana... the path of practicing Neti (not this, not this) and ultimately reaching the stage of Nirvikalpa Samadhi.

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We are continuing this program, which has become quite popular and we are planning of spreading this news to other chapters also so that they also can experiment this and get benefitted.

Hari Om! Tat Sat!!



Top left: Bijay Dash, Niranjana Lokeshwarappa, B. K. Sathya, Partha parandapalli, S. Ganapathy, Our teacher Sri. Vijaya Kumarji: Sitting: Manisha Tiwari, Puja Swami Dheeranandaji, Aparna Venkatakrishnan and our Frederick Chapter Director Shiva Vanam

## Who Slept Very Well?

*Part 4 of 4 on the state of Deep Sleep*

*Acharya K. Sadananda*

### Part IV

**Analysis of our deep sleep experience should provide us many aspects for a keen Vedantic student.**

1. It is an advaitic experience without knowledge of the absolute truth – indicating that self-realization does not involve an experience of non-duality by shunning or shutting of the mind, since we are experiencing this all the time when we go to deep sleep state. No one gets up from deep-sleep with advaitic knowledge or with self-realization.
2. Self-realization therefore involves clear understanding of my advaitic nature irrespective of the presence or absence of duality. That understanding comes only with the mind which is ready to learn via shravana, manana and nidhidhyaasana that scriptures prescribe. That is listening to the scriptures under a competent teacher who himself has learned this from his teacher, and reflecting on the teaching until there are no more doubts and contemplating on the teaching until one recognizes all the time I am that pure existent consciousness, one without a second.
3. In the deep sleep state, jnaani sleeps as jnaani and ajnaani sleeps as ajnaani. This is because the mind that has the knowledge or ignorance of one's true nature is folded with its knowledge to be in potential form. Hence jnaanam or ajnaanam of oneself is in potential form in the anandamaya kosha. It is like Chemistry professor sleeps with Chemistry knowledge and one who does not know Chemistry also sleeps with Chemistry ignorance. Sleep is just folding of the mind with subject-object duality in the folded form or subtle form or in potential form. When the mind awakes it gets up it just gets refreshed by the absence of duality and gets back to the same state where it left behind. Hence deep sleep state is not brahma ananda anubhava or experience but experience of absence of suffering due to the absence of subject-object duality. Nature indicates by way of deep-

sleep experience advaita (absence of duality) is the means of absence of suffering. However, we need to have knowledge of that state – and the knowledge can take place only with the mind. Understanding, using the mind, that I am beyond the subject-object duality is self-realization.

4. The knowledge including the self-knowledge occurs in or with the upahita chaitanya or reflected consciousness, reflected in the vijnaamaya kosha. Hence viveka or discriminative intellect becomes important tool along with shraddhaa or faith in the teaching as emphasized by Lord Krishna as - shraddhaavan labhate jnaanam.

5. There are several misconceptions about deep-sleep state in the literature. See for example the discussion between Shree Ananda wood and Shree Dennis relating to Shree Atmanandaji account of deep-sleep state. The discussion can be found at <http://www.advaita.org.uk/discourses/atmananda/atmananda4f.htm>

It appears from the discussion deep-sleep is being described somewhat similar to turlyam while in fact in the description of turlyam the scripture negates the deep-sleep state as part of mithyaa only. The confusion can be due to the misunderstanding that pure consciousness involves objectless awareness as the description indicates. Even if one takes that operational definition, the deep sleep state is not objectless awareness. In deep sleep state we are aware of the homogeneous ignorance just as stated above with example of pitch dark room where we are aware of objectless-ness. In both pitch dark room and in deep sleep state we have an object for awareness; darkness in the pitch dark room and ignorance in the deep-sleep state. For that reason, only we can say – I do not see or know anything there in the pitch dark room or in the deep-sleep state. Absence of non-existence of an object or objects is knowledge stated

as anupalabdi pramANa. As a final note again – self-realization does not necessarily involve objectless awareness but recognition that I am awareness with or without thoughts or vRittis or object-thoughts. Hence, advaitic knowledge involves recognition that I am pure existence-consciousness-limitless with or without the world of plurality present since the plurality that is present is only mithyaa and therefore cannot disturb my advaitic state.

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