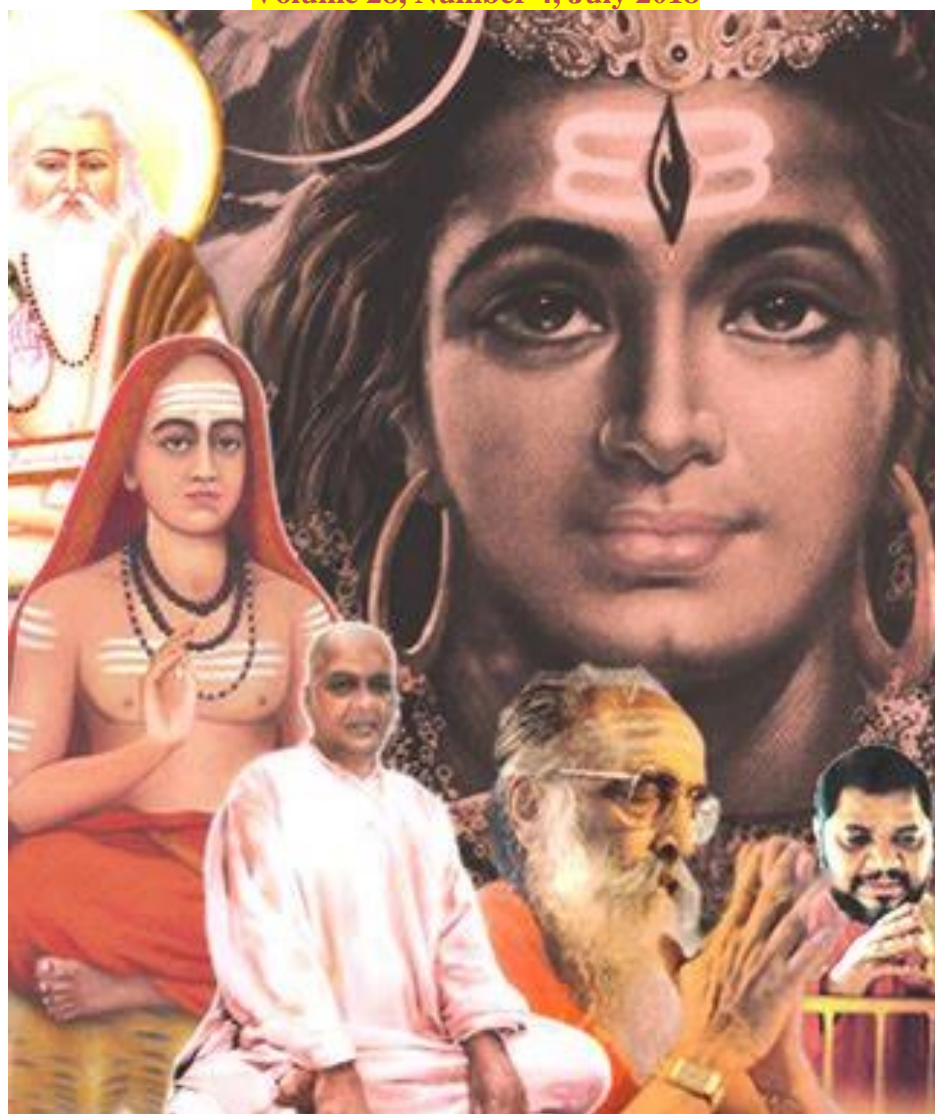


Chinmaya Smrithi



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

Volume 28, Number 4, July 2018



Our humble prostrations to the Guru Shishya Parampara

Foreword: Swamiji's Message



Editor's Note: [Our beloved resident Swamiji, Swami Dheerananda is continuing his weekly classes on Vivekachoodamani. Please find below an excerpt from his class on verse 4].

लब्ध्वा कथचिन्नरजन्म दुर्लभं
तत्रापि पुंस्त्वं श्रुतिपारदर्शनम् ।
यस्त्वात्ममुक्तौ न यतेत मूढधीः
स ह्यात्महा स्वं विनिहन्त्यसद्गहात् ॥ 4 ॥

*labdhvā kathacinnaṛajanma durlabham
tatrāpi puṁstvam śrutipāradarśanam |
yastvātmmuktau na yateta mūḍhadhīḥ
sa hyātmahā svaṁ vinihantyasadgrahāt || 4 ||*

Meaning: Is there a man, who having somehow gained a human embodiment and there having a masculine temperament and also a complete knowledge of the scriptures, foolish enough not to strive hard for Self-realisation? He verily commits suicide, clinging to things unreal.

In the previous verse, Shankaracharya has listed a few necessary conditions to attain human birth and have the desire for liberation. In this verse, the Acharya goes on to say that even if a person does not believe in God's grace or in doing good Karma, he still has to be thankful for getting a human birth (howsoever it may have been obtained).

Human birth is indeed rare and only humans are endowed with the unique capacity to understand what the Shruti is pointing out. Human beings who are ambitious and

capable of realizing the pointers in the Shruti should take full advantage and strive for liberation. The Self is beyond the senses and cannot be described by the teacher in words; neither can it be seen or heard. Indeed, the Guru can only point the Self as being above both the known and the unknown. The Self is the consciousness which illuminates the known as well as the unknown (which are both interpretations of the intellect). The Self actually enables the intellect to function.

The Acharya chides a human being who does not use his rare opportunity to try and attain liberation by calling him a "Moodha" or fool. Gurudev used to say that this person's mind and intellect are covered with a tarpaulin and they are unable to realize their own true Self. Such a person is indeed committing suicide.

Here suicide does not refer to killing the body but the act of ignoring the true Self within and catering to all the demands of the senses and the body. This type of behavior is equivalent to murdering the Self. By considering the body, mind or intellect which are all transitory as permanent and ignoring the Self within, a person is truly committing suicide. Through this stern warning, the Acharya wants to remind the seeker that they should focus on the Self within.

In other words, a life that ignores the Self is prematurely wasted (hence suicide) but a life embracing the knowledge and awareness of the Self is rich and joyous.

Calendar and Upcoming Events

Upcoming Events

- July 23rd – August 17th – Summer Camp at Chinmayam Silver Spring.
- August 13th – 24th: Summer Camp at Frederick, MD.
- July 30th – Aug 4th: 25th Chinmaya Mahasamadhi Camp led by Pujya Swami Swaroopananda, Chinmaya Mission Global Head at San Diego, CA.
- August 3rd – Chinmaya Aradhana Day at local chapters.
- September 5th - Guidance from the Guru – by Swami Mitrananda at Chinmaya Somnath.
- August 19th – Sulabha Samskritam Workshop by Swami Ramakrishnananda at Chinmaya Somnath.
- August 20th – 21st: Evening talks on “Krishna as the CEO” by Swami Ramakrishnananda at Chinmaya Somnath.
- August 24th – 27th : Evening talks on “Management Principles from Ramayana” by Swami Ramakrishnananda at Chinmayam.
- September 4th: talk on “Chinmaya Mission Pledge” by Swami Mitrananda at Chinmayam.
- September 5th: - Lunch time Satsang with CHYKS and Sethukaris with Swami Mitrananda at Chinmayam.
- September 8th – 9th: Balavihar classes resume at all local Chinmaya chapters.

Study Groups

- Please contact Sri Ravi Ravichandran ji by email at ravi5211@yahoo.com , if you are interested in forming or learning more about study groups.

Bookstore/Library

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

Next Edition of Chinmaya Smrithi

- Articles for the next regular bi-monthly edition – September 2018, are due by August 31, 2018
- Email submissions to smrithi-editor@chinmayadc.org.
- Browse Past editions at www.chinmayadc.org/Smrithi/Smrithi.htm

Useful Links:

Central Chinmaya Mission Trust www.chinmayamission.com
Chinmaya Mission West www.chinmayamission.org
Chinmaya International Foundation, E-Vedanta Courses www.chinfo.org
Chinmayam Chapter – Silver Spring MD website <http://chinmayam.chinmayadc.org/chinmayam-chapter/>
Chinmaya Somnath Chapter – Chantilly VA website www.chinmayasomnath.org
Chinmaya Frederick Chapter – Urbana MD website <http://www.frederick.cmwrc.org/>
Chinmaya Richmond Chapter – Richmond VA website www.chinmayarichmond.org
CMWRC – Washington Regional Center www.chinmayadc.org

Please Note

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

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

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News & Tidbits

Vivekji's CHYK camp and talks

Vivekji conducted the JCHYK camp on the topic of "The Life of Purpose – An Exploration of the Yoga Sutras" for a week at Chinmaya Somnath. The camp was a great success among the high school children. Vivekji explained the concepts to the younger audience and was able to reach out to them. In the evenings, he also explained verses (Choupais) from the Hanuman Chalisa. While narrating some well known incidents from Hanumanji's life, Vivekji also associated each Choupai with an underlying key word and also explained how the learning from the Hanuman Chalisa could be applied practically in our day-to-day life.

Parenting retreat

Vilasiniji and Vivekji conducted a weekend retreat for parents from July 13 to 15 at Chinmaya Somnath. Titled the "The Vision of Balance", the retreat was geared towards helping parents understand the concepts in Hindu philosophy and their practical application in parenting.

Sulabha Samskritam workshop

Swami Ramakrishnananda will be conducting a one-day Sulabha Samskritam workshop. Swamiji has an effective method of introducing Sanskrit to new students and his courses (conducted previously at Chinmayam) have been very popular. After the one-day course, he will also give guidance to interested students on how to continue their Sanskritam education. Swamiji will also be giving evening talks titled "Krishna as the CEO". Please refer to the flyers below for more details.

2018 Chinmaya Mahasamadhi Family Camp

Pujya Gurudev left his body in San Diego 25 years ago on August 3rd. We observe that day as Sadhana Day. The annual Mahasamadhi Family Camp will be in San Diego led by Mukhya Swamiji, Swami Swaroopananda. Every Chinmaya family is encouraged to attend the special camp in San Diego this year. (CMWRC has requested an opportunity to host an upcoming Mahasamadhi family camp. The last one we hosted was in 2008 at Rocky Gap, Maryland). Visit the 2018 Mahasamadhi camp website to learn more and register. Here is the link: <https://msc2018.chinmayajyoti.org/>

Talk by Dr. Anoop Kumar

Dr. Anoop Kumar, MD gave a talk on "How does Science emerge from Advaita" on July 22 at Chinmayam, Silver Spring. He is a Balavihar graduate and author of Michaelangelo's Medicine. He enjoys exploring the intersection of consciousness, science and philosophy. He has recently collaborated with Dr. Deepak Chopra on presenting non-duality to worldwide audiences. Visit Anoop at anoopkumar.com. For a short video with more details about the upcoming talk, please visit

<https://drive.google.com/file/d/1KJlIQfrhLgwhX4tVbM3GUKqt0gbDGrS/view?usp=drivesdk>

Please look out in the next Smrithi edition for an article about his talk. He has also contributed articles in the past to Smrithi.

Talk by Swami Mitrananda

Swami Mitrananda will be giving a talk on "Guidance from the Guru" at Chinmaya Somnath in September. Please review the flyer section below for more details.



CMWRC PRESENTS EVENING TALKS ON

'GUIDANCE FROM THE GURU'

7.30PM - 9.00PM

WEDNESDAY, SEPTEMBER 5, 2018

CHINMAYA SOMNATH AUDITORIUM

4350 Blue Spring Drive, Chantilly, VA 20151

SWAMI MITRANANDA

Chinmaya Mission Chennai

Trustee, Chinmaya Vishvavidyapeeth

National Advisor, All-India CHYK



CMWRC PRESENTS A TALK ON



THE CHINMAYA MISSION PLEDGE

Learn to live with a vision of service and nobility!

7.30pm-9.00pm | September 4

Chinmayam Auditorium

46 Norwood Road, Silver Spring, MD, 20905

SWAMI MITRANANDA

Chinmaya Mission Chennai

Trustee, Chinmaya Vishvavidyapeeth

National Advisor, All-India CHYK



Chinmaya Mission Washington Regional Center
Chinmaya Somnath | 4350 Blue Spring Drive | Chantilly, VA

Sulabha Samskritam Workshop

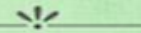
Sunday, August 19, 2018

10.00am-5.00pm

Evening Talks: 'Krishna as the CEO'

August 20 & 21 2018

8.00pm-9.00pm



Swami Ramakrishnananda

Chinmaya International Foundation

Chancellor Nominee, Chinmaya Vishwavidyapeeth



Chinmaya Mission Washington Regional Centre
CHINMAYAM
Our Children, Our Future



Swami Ramakrishnananda at Chinmayam in August



Swami Ramakrishnananda, a master teacher with a very humorous style has been very popular with the young and old alike. He is currently the Acharya of Chinmaya Mission, Nagapattinam. He is passionate about Sanskrit and is the author of the famous Sulabha Samkrtam (Easy Sanskrit) course offered by CIF.

Enjoy Satsangs with Swamiji on two differenet management styles over a period of 4 days. Dwell into Lord Kirshna's management style during 'Krishna as CEO', followed by 'Understanding management principles exemplied by Lord Rama'.



Krishna the CEO

Delve deeper into the management style of Lord Krishna, the ultimate CEO with examples from Ithihaasa and puraanas.

August 22 and 23 At 7:30 pm

At Chinmayam, 46 Norwood Rd, Silver Spring, MD 20905

Management Principles From Ramayana



Understand management principles exemplied by Lord Rama, the embodiment of Dharma and the King of Rama Rajya

August 25 & 26 - 9:00-10:30 AM, 11:00-12:30 PM
and 6:00-7:30 PM on each day

At Chinmayam, 46 Norwood Rd, Silver Spring, MD 20905

Bhiksha : To offer dinner bhiksha to Swamiji,

please contact Pratima Jadhav 240-498-4194 Pratima.jadhav@gmail.com

Questions? - please contact Ravi Ravichandran by email Ravi5211@yahoo.com Or text 240-370-1205



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presents

25TH CHINMAYA
MAHASAMADHI CAMP

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all else shines



Presided by

Pujya Mukhya Swami Swaroopananda
Global Head, Chinmaya Mission



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JULY 30-AUGUST 4, 2018

hosted by Chinmaya Mission San Diego
www.chinmayamahasadhi.org

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- Pujya Swami Chinmayananda

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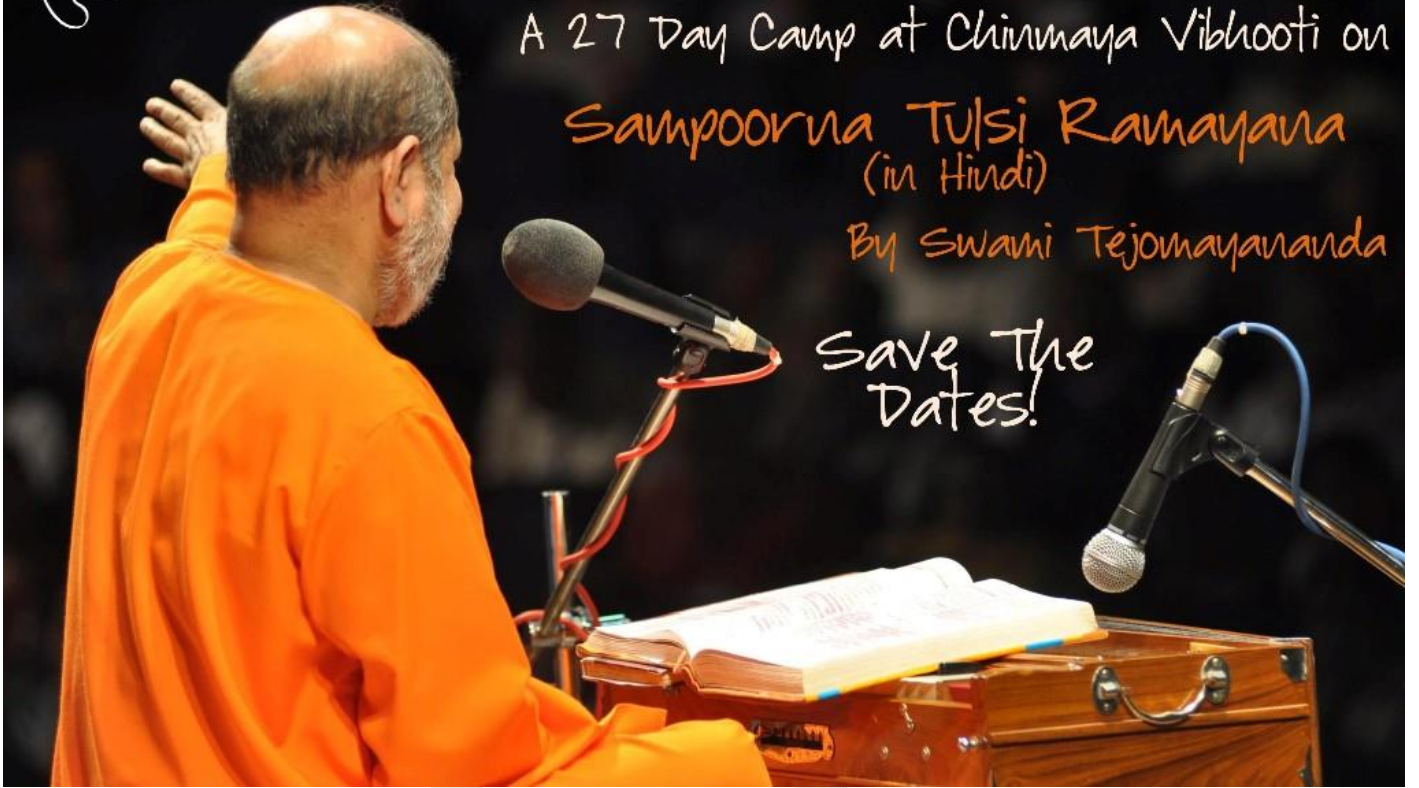
9 January to 5 February 2019

A 27 Day Camp at Chinmaya Vibhooti on

Sampoorna Tulsi Ramayana
(in Hindi)

By Swami Tejomayananda

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Dates!



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Mananam Series of Books These are inviting and engaging series of books that go into depth into one selected spiritual theme per edition (Truth, Compassion, Education, Fear- face it, Science of Sciences, and so on) and bring perspectives on it from different thinkers, writers and traditions of the world. The recent editions of Mananam have focused on the life, teachings, inspiration and legacy of Sri Gurudev, in honor of his birth centenary.

Subscription: please write to editor@mananam.org. Current and past editions can be purchased at our bookstores.)

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Tapovan Prasad Subscription Instructions:

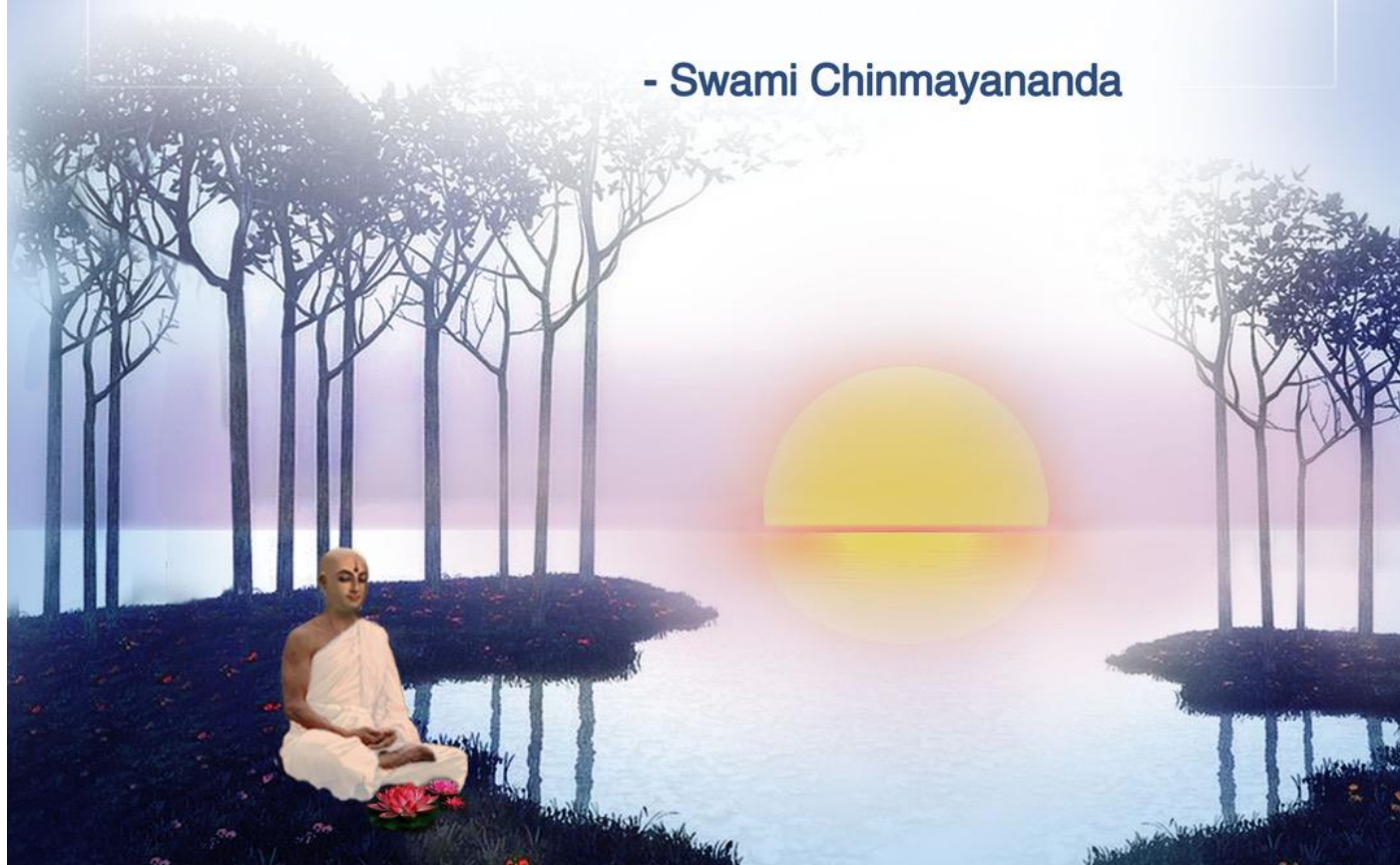
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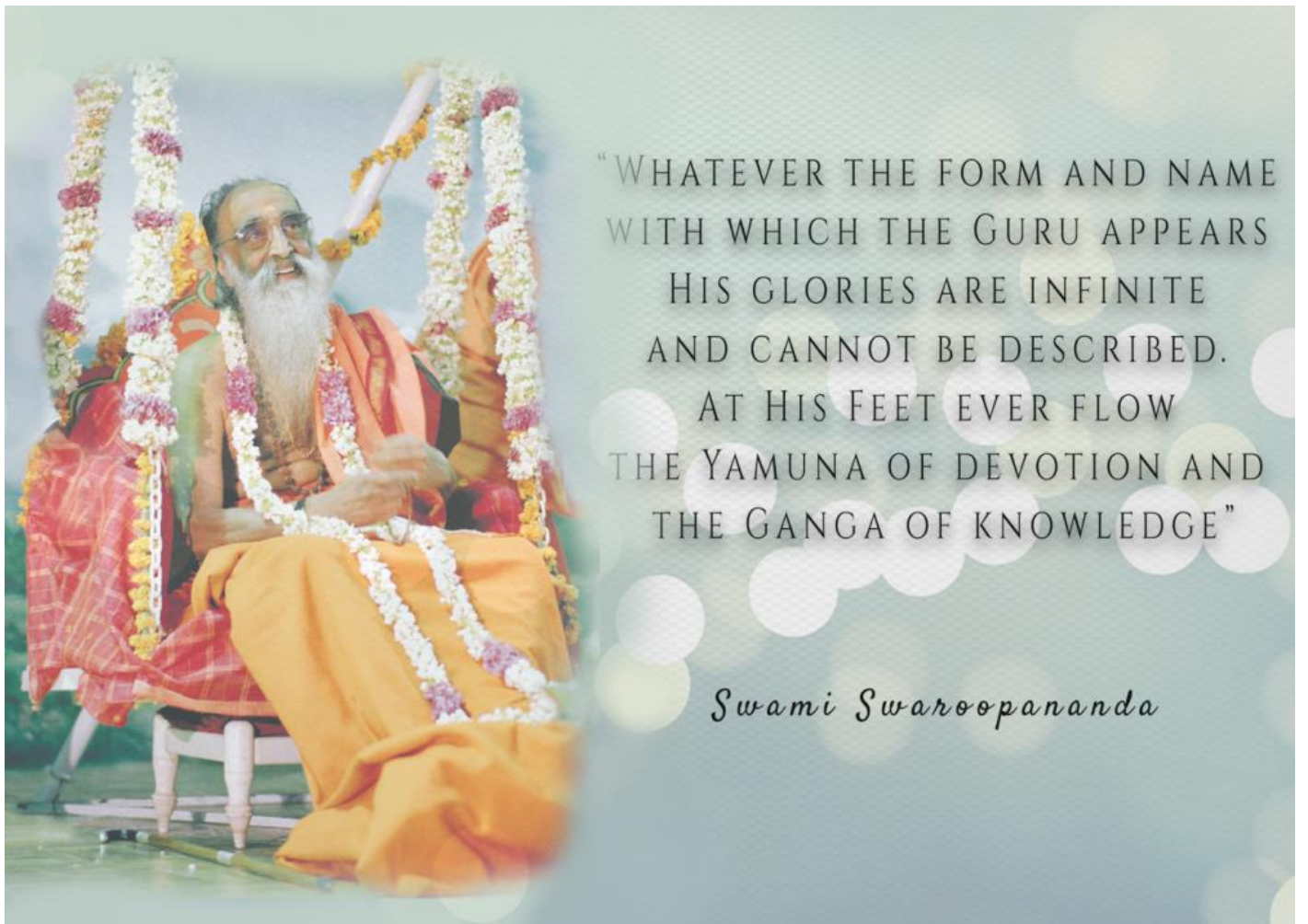
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- Chinmaya Udghosh - magazine for youth - appropriate for 13-30 year olds subscription link: http://www.chinmayamission.com/our-magazines/chinmaya-udghosh/#.WE_MBPrJhE

Guru Pournima is not a day, an occasion, a ritual,
but a STATE of Consciousness,
when the students try to tune in their minds
to the Inner State of the Teacher.

- Swami Chinmayananda





“WHATEVER THE FORM AND NAME
WITH WHICH THE GURU APPEARS
HIS GLORIES ARE INFINITE
AND CANNOT BE DESCRIBED.
AT HIS FEET EVER FLOW
THE YAMUNA OF DEVOTION AND
THE GANGA OF KNOWLEDGE”

Swami Swaroopananda



2018 CMWRC Gurudev Jayanti Speeches

Various CMWRC members

Editor's Note: [The following are submissions from the CMWRC members who shared their thoughts on their favorite verse or recollection of Gurudev. In the following pages, you will see write-ups by:

Vandana Bapna
K.A.Lakshmanan
Maureen Mciver
Srikanth Nallani
Anu Prabhala
Ravi Ramamurthy
Sita Ramamurthy
Prashant Shah

Let us begin with a link to the speech shared by Vandana Bapna on the occasion. Here is the link:
https://drive.google.com/open?id=11pSmH6ljAimM6cleSBSJQ2sXqMyu_5G-

Hari Om

I want to thank Swamiji for giving this opportunity to speak a few words about Gurudev and how his life has inspired me. Of course, given everything that Gurudev did in his lifetime and the countless number of people he has inspired, my effort is like trying to measure the ocean in terms of a small cup. However, for today, I am going to mention two characteristics of Gurudev which I think are pretty unique and how they have helped me strive to be a better person. I will also talk a little bit about three quotations of Gurudev which have impacted me.

I am sure you have all read extensively about Gurudev's life and many of you must have watched the movie "On A Quest". The movie brilliantly captures the transformation of Balan into Swami Chinmayananda. What do I mean by saying that this is a very unique transformation? As our own Swamiji Dheerananda mentioned once, a transformation is a complete change - he mentioned a few examples such as that of Prince Siddhartha to Gautama Buddha, Ratnakar to Sage Valmiki and Narendra to Swami Vivekananda. All these transformations occurred when the sincere seeker came into contact with a spiritual Guru. Similar is the case with our Gurudev.

Starting life off as a regular young man in a religious family, he transformed into a spiritual giant. The unique aspect is that unlike many other spiritually realized masters like Ramakrishna Paramahansa or the saints who led the Bhakti movement such as Tukaram or Namdev, Gurudev was not born as a spiritual master. He of course had the Vasanas for spirituality which were nurtured by his interaction with Chattambi Swamikal etc. and expressed themselves at the appropriate time. For me, his life is an example of how a sincere seeker can strive and progress on the spiritual path. This gives hope to the average person that through sincere effort, they can also make progress in this lifetime.

Moving on to the second aspect. As we all know, Gurudev was a master of the English language. Once he had gained realization at the feet of Swami Tapovanam, he chose to come back down to the plains and spread awareness among the common folk. Inspired by Mother Ganga he came down from the Himalayas. He was a pioneer in that sense as until then, seekers had to retire to the Himalayas to find a spiritual guide and try to gain spiritual knowledge. Leveraging his excellent knowledge of the English knowledge and correctly identifying the cultural decay that had set in, Gurudev strove to teach Hinduism to Hindus. His brilliant mind was able to explain the complex philosophy in a lucid manner so that everyone could understand the basic principles and try and apply it in their daily life. Beginning his initial Jnana Yagnas with the Upanishads, Gurudev eventually settled on the Bhagwad Gita as the best text to use since it combined the philosophy with practical techniques on how to apply the teachings in daily life. He conceived the "BMI" chart to explain the concept of the Self and the external world of objects. Applying logical thought, Gurudev explained how the body, mind and intellect are also merely equipment used to experience the external world of objects, emotions and thoughts. In his explanation about the logic of spirituality, Gurudev points out the fallacy into which we easily fall - we are using a constantly changing equipment (body, mind and intellect) and trying to chase after constantly changing external objects, emotions and thoughts in the world. Our goal is to strive for eternal happiness. However, we are using these changing equipment in an changing world and expecting an eternal result. Thus, by using logical analysis, he de-mystified the philosophy and provided answers to questions raised by

intellectual thinkers. By doing this, he was able to inspire a whole new generation to understand the values in our ancient scriptures and apply them to our daily life. As he never tired of pointing out, all the misery and conflicts in the world can only be solved when we are able to create a society which is guided by higher values. We are very lucky indeed that we have got an opportunity ourselves and for our children here to get exposure to these values and teachings through the Satsang and Balavihar.

The first quote that has meant a lot to me sounds fairly simple on the surface but has a deep implication when one reflects on it. "Learn to bring your mind where your hands are working". Through this quote, Gurudev reminds us to ever remain in the present. It is very easy for a person to be anxious about the future or have regrets about the past. Distracted by either the past or the future, one thus fails to focus on the task at hand. This leads to mistakes in the work. If one is able to focus completely on the work, the chances of a mistake are reduced. Not only that, but one also gains efficiency in the work. This is an excellent suggestion even for one in the material world. Looking a bit deeper, it also summarizes the famous Shloka from the Gita (Karmani Eva Adhikar Aste) in which the Lord impresses upon Arjuna that man should perform action without worrying about the results which will inevitably follow the action. But this suggestion is very difficult to apply since the mind is easily distracted. It is a good goal to have and constant practice over time will help one to focus the mind.

"Don't put the key to your happiness in someone else's pocket." This sounds like a funny observation. But once again, it has a world of reality hidden in it. We constantly depend on external objects or people for our happiness. We are conditioned to think that if a certain result happens, it will give me happiness. Or we expect something from someone and our happiness depends on that person doing that action. In this way, instead of being happy naturally, we are constantly waiting for some event or some external person for our happiness. By being thus dependent, one is unable to be happy.

"He who submits to discipline is a disciple." Of course, in this day and age, we hear about so many Gurus and disciples. But rarely does one reflect on the qualities necessary in a disciple. There is a verse in the Gita "Tatviddhi Prani patena Pari Prashnena Sevaya" which describes how a sincere disciple should approach the Guru. For the disciple, the Guru is God. A sincere seeker eventually develops this attitude of reverence to the Guru and becomes a disciple. One of the essential qualities is mental discipline. Gurudev of course was very famous for

his adherence to time. It was said that one could set one's watch based on when Gurudev started his talks. This was just one facet of his discipline. It is also an inspiration and sets an example for me to make sure that I am on time. By being late, one is being disrespectful of everyone else and so this is just one aspect which I can try to learn from Gurudev.

In summary, there are a number of things which Gurudev's life and teachings give us as lessons which we can try and practice to improve ourselves as human beings and try and make progress in our spiritual journey.

K.A.Lakshmanan

Pranaams to Pujya Swami Dheeranandaji and the entire Guruparampara!

This Chinmayananda Jayanti, I offer my salutations and gratitude to he who brought the beauty of the Hindu culture and deep wisdom of Vedanta through his own efforts and those of his dedicated, noble disciples half way around the planet to me and to people everywhere. His tireless service to humanity, whose aacharyas continue with the same good cheer and vigor, whose teachings are NOT limited to a particular tradition, ethnicity, and are not a set of doctrines to accept but are instead instructions on how one can manage their thinking so that they may achieve the maximum happiness in this life as well as the best of whatever comes next.

Among the treasures Gurudev brought: Bhagavad Gita, Upanishads, Itithasas like Ramayanam and Bhagavatam, prakrana granthas like Vivekachudamani --it is difficult to pick a favorite verse. This wealth of knowledge and culture, uplifting and instructive, is ultimately liberating and unique in the world. Whether one wants to enjoy an intellectual approach to moksha through the Upanishads or a devotional approach through the divine love of Bhagvatam, or an instructive approach through Adi Shankaracharya's Vivekachudamani, or a service approach through Bhagavad Gita: the rishis have provided fascinating and complete compositions. While each of these composition's approach emphasizes its unique perspective, virtually all of them incorporate three angles: jnaana, karma, and bhakti, ultimately resulting in the dissolution of ahamkara and ultimately, moksha. India, the motherland from which this wisdom originates and whose over-arching theme is divine union, deserves all respect.

Wise and noble people in all cultures have seen and taught the importance of 'right living': Dharma. Bhagavad Gita is instructive on Right Living. From our aacharyas, we learn that right action is based on right thinking. A verse in Bhagavad Gita speaks to the primacy of Dharma, without which moksha, complete liberation, is not possible. Dharma is the foundation of both the individual's success in this life and the very fabric from which society is based. In Chapter 2, verse 38, Arjuna whose dharma as a kshatriya is to protect righteousness by going to battle with unrighteousness is instructed by Krishna. Paraphrasing, the Gita states: "Maintaining an equanimous mind, be there joys or sorrows; profit or loss; victory or defeat; --enter the battlefield and do your duty for the sake of fulfilling your duty alone. "

Not only does this verse speak to what Arjuna, or a kshatriya should do, it also teaches each of us how we should act in the world: "with equanimity" and not for the mere sake of phalam/ fruits. Not only to him, but to all of us as we daily enter the battlefield of life, we can know three things: "we should enter, we should act, and we should do so to the best of our abilities." Our actions should be in the field of our responsibilities, (not someone else's, even if we can do it quite well). Also that we should not apply effort for the mere sake of gaining selfish results but do it for the sake of fulfilling our dharma alone. Further, that while our duties are fulfilled we continue maintaining even-mindedness, equilibrium.

We each have our specific dharma related to our stage in life and the qualities of our thinking. Reflecting on these two areas may help us better understand what our unique dharma is, if at all we lack clarity.

May Gurudev's grace and blessings be on us all.

May the tide of adharma currently getting very well established be turned. May we cultivate right thinking, right action, and equanimity. May we conduct our lives in dharma. May nobility uplift and inspire the coming generations.

Maureen Mciver

Hari Om.

My name is Nallan Chakravarthula Srikanth. I have been attending Chinmaya Mission for almost ten years. Every session when we assemble, we chant the Vedic arati, Chinmaya arati, say the pledge in English and Sanskrit. After that we sit down for "Om Namah Shivaya"

dhyanam; Swamiji reminds us every session that "we are able to hear, touch, see, taste and smell, because of the Divine Life within us". That divine life is Shiva.

It took me years of coming to Chinmaya Mission and listening to Swamiji and intermittently contemplating on this statement for almost nine years before I could begin to grasp the profound nature of the statement. Again, the statement is "We are able to hear, touch, see, taste and smell, because of the Divine Life within us. That divine life is Shiva." Swamiji used to joke of a disciple telling Gurudev "You have gotten very good over the years. I heard your same speech three years ago and you sound much better today". Just like me, it is the disciples' understanding that improved. Jokes aside, it is indeed Ishwara's grace that we are together here in this Satsang. It is indeed Ishwara's grace that we have a setting where we get together and hear the regular reminder that "He" is within us.

Going back to the profound nature of the statements Swamiji makes before Shiva Dhyanam. There is an eternal, all-perfect principle, within the core of our personality. It is within and everywhere, and without which no activity is possible. Questions come up: How come we are not able to perceive it? Is it because of the constant distractions we get involved in? Is there any other reason?

Gurudev addresses this while commenting on Gita 13:16, where he indicates the reason why we are not able to perceive it or feel it or intellectually comprehend it is "because of its incomprehensible subtlety". Without and within all beings, the unmoving and also the moving; that which is near and far away is that, which is unknowable due to its subtlety.

Our senses are incapable of comprehending "That" which makes the senses do their job. Similarly, it is safe to say that we don't often see or understand all that which make this session possible. I would like to take one minute to thank all volunteers from Sunday PM session. I would like to let them know that I see Chinmaya in them.

This Krishna maya that it is, is run by Chinmaya.

Please volunteer for any activity, work with others in the team, follow up and follow through on your commitments. Please know that your children are watching you. You are a super hero in their eyes. Avail these opportunities and be a super hero to your own family.

Srikanth Nallani

Hari Om

Today, I'd like to talk about what I learnt from Swamiji, Gurudev, and the Chinmaya Mission about a dear friend we all live with every day—Ego. Understanding the ego and slowly letting go of it, much like peeling layers off of an onion, is essential in the path that leads you closer to the Divine Self, the ultimate goal of our spiritual quest.

So, what is Ego? Ego has been explained in many different ways by Eastern and Western philosophers as well as psychologists such as Jung and Freud. However, in Vedantic terms, Wayne Dyer explains in "Shattering the Illusion of the Ego" in *Beyond Ego*, the "Ego is nothing more than an idea that each of us has about our self...As I see it, **ego is wrong-mindedness that attempts to present you as you would like to be rather than who you are.**" Ego is essentially the internal barrier between our divine self and us. Ego is like clouds that hover over our real self, preventing us from being who we are. Therefore, our spiritual quest is to dissipate these clouds to unveil our real self. As Gurudev explains in the chapter "Self-Discovery", in *Beyond Ego*, "This ego or *ahamkara* does not allow us to realize the state of our blissful nature. It expresses itself at all times through some agitation or the other." In other words, **Ego is that which does not allow us to be still**, that provokes our thoughts and the monkey mind, that constantly keeps you in a place of worry or frenzy. Imagine we are having a nice cup of tea one Saturday afternoon. The tea reminds you of monsoons in India, India reminds you of the upcoming trip to India, you realize you have not done one bit of shopping for the trip while your mother distinctly asked you to buy 20 items, the trip is happening in two weeks and the next minute you forget the tea and are flying out the door to Costco!

So how can we fix this separation of our perceived Self from our divine self, thanks to our friend ego? Gurudev explains that **we shed our ego primarily through Knowledge**. In the famous story of the snake and the rope, Gurudev explains that a person mistakes a rope in the dark for a snake. Any amount of reassurance that it is not a snake does not calm him till he actually touches the rope and the *knowledge* dawns in him that it is indeed a rope and not a snake. Similarly, the Knowledge of the Self or the more we discover our divine self, that's what ends the painful agonies of the ego.

How do we discover our Self? This we have talked about a lot in our classes with Swamiji. **Ego comes to be foremost because of our thoughts**. The thinking mind superimposes thoughts and meanings to actions such that we can't do something for the sake of. As Swamiji

explained many times, our mind produces upward of eighty thousands thoughts a day, a handful of which are even worth paying attention to. And Gurudev eloquently explains in *Beyond Happiness* based on the chapter 12 of the Bhagavad Gita, that the mind is like a river that needs quantity control through karma yoga, quality control through Bhakti yoga, and direction control through Gyana yoga. **So control of the mind that produces thoughts is one key to taming the ego**. As Gurudev beautifully puts it in this essay in the chapter "Self Discovery", "Our suffering does not depend upon the circumstances around us, but on the texture of our own mind. Our *thoughts* determine how we react to any given situation." Take two young boys both of who have lost a soccer game. One might be crushed and crying and the ego is agitated, the other might say, Oh well, next time I'll play better. I quote here verse 7 from Chapter 5 of the Bhagavad Gita:

*yoga-yukto viśhuddhātmā vijitātmā jitendriyaḥ
sarva-bhūtātma-bhūtātmā kurvann api na lipyate*

He who is well established in Karma Yoga accomplishes purification of his intellect. The lesser the agitations caused in us by our desires or emotions, the purer we are considered in Vedanta.

The other strategy to taming the ego is to **do our duty with a sense of detachment**. One has to become a Sakshi or the witnessing consciousness as you go through life. If you get too mired in reactions of an untamed mind, then you fall into the trap of ego. Gurudev talks about the notion of *Niskama Karma* or acting with detachment, without selfish, desire-prompted motives. I think becoming more of an observer is definitely a major influence the Chinmaya Mission has had over me over the years. Actually, when you pause and observe people and how they behave it's surprising to find so many people motivated by the noise of their ego. Lots of people act like mindless puppets perhaps because they probably do not have access to the kinds of scriptures or training we are blessed to get here at the Mission. That is why we should be pleased that we belong to the Mission, we read scriptures, we learn from Swamiji and we become more aware of oneself, our behaviors, our reactions and learn to pause before acting. Gurudev has also said many times that immersing yourself in scriptures is essential to dispelling ignorance and gaining knowledge.

The third strategy is to **trust that wise guide within you**, as Wayne Dyer explains. We have all experienced those moments when a little voice in us tells us not to do

something and we do it anyway. For example, that voice in you that says, stop fighting with your husband like around now, because nothing but anger is going to come out of it. Remember that? That's our wise guide whose voice is typically muffled because of the noise of the ego.

Ultimately, **Gurudev advises us to be like the lotus leaf** in his chapter titled "The Egoless Attitude" in *Beyond Ego*. "Even though the lotus leaf exists only in water, draws its nourishment from it and dies in the same water, yet, during its life as a leaf, it does not allow itself to be moistened by water." Similarly, we as human beings, we should be a part of this world of senses and sense objects, people, attitudes, emotions, but remain at some level detached from it to move beyond the noise of our ego to discover the beauty of the divine Self and become one with it.

Thank you.

Anu Prabhala

Hari Om Swamiji, Hari Om everyone:

I am happy to share with you today a couple of the many takeaways for me from the teachings of Swami Chinmayananda that I have enjoyed these past years through the guidance of our own Swamiji here in Chinmayam. Although my husband Ravi and I grew up in Chennai – southern part of India – we were not exposed to Chinmaya Mission back home. Only after coming here to the US, after we got married, did we, so fortunately, stumble upon Chinmayam. Like many of you, we started as members here because we wanted our boys to learn about Hinduism and the Hindu culture. Now, my boys have left home for college, but Ravi and I continue to come. We are not "traditional", but Ravi and I love the philosophical ideas we discuss here, which brings me back to the couple of verses that have had a profound impact on me, and I try to live these principles in my own life:

Chapter 11, Verse 33: "Therefore, stand up, and obtain fame. Conquer the enemies and enjoy the flourishing Kingdom. Verily by Myself they have already been slain; be you a mere instrument, O left-handed archer."

Chapter 2, Verse 47: "Thy right is to work only, but never to its fruits; let not the fruit-of action be thy motive, nor let thy attachment be to inaction."

(1) My first takeaway – a job, however small, should be done with full vigor. In other words, no job is so small that

it can be ignored. Even a job considered simple and therefore small may have huge consequences: the butterfly fluttering its wings in the Atlantic can cause a typhoon in the Pacific! Then again, we consider that we are only an instrument in performing a job, which is actually being done by God (Nimitta Matram, Ch. 11: 33). Finally, a job has to be done as a duty, with no thought of the fruit of the action (Ch. 2: 47). So, it is clear that no job can be considered as too small to warrant a lesser commitment.

(2) My second takeaway – We speak of five "debts" (rhunas) that every human has to repay: to the Gods, the sages (Rishis), the ancestors, the environment, the humanity. The reasons why we owe these groups is obvious, they contribute to who we are and how happy we are. Humanity, the last but not the least, is served best by doing acts which help improve the happiness of individuals and by building a society which is supportive of human beings. This includes building infrastructure useful to society, and this is the philosophical basis of performing Seva, showing our gratitude to society. In fact, our religion is the only one that enjoins on each one of us the duty of serving humanity as an end in itself, not for achieving other ends!

Thank you. Hari Om!

Sita Ramamurthy

Hari Om Swamiji! Hari Om everyone!

Thirty years ago, we moved into a townhouse in Silver Spring area. We were constantly approached by Jehovah's witnesses in the weekend trying to preach. At that time, I would tell them "I am a Hindu" and I wasn't interested in listening. Once in a while, they would get into the argument that Hinduism is built on a caste system and how someone could embrace it. I did not have a clear explanation for it at that time.

Few years later, we were introduced to Chinmaya Mission by Meena and Sankar. We have been attending off and on since 1997. As Sita mentioned we were attending mainly for Bala Vihar for the kids. Later, when Swamiji came to Chapter 4, verse 13, we came across the explanation where the caste system came about. The verse goes:

Chaatur varnyam mayaa srstam guna-karma-vibhagashaha

Tasya kartaaram-api maam viddhya-kartaaram-avyayam

which translates to:

I have created four classes based on Guna & Karma. Although I am the author, I am a non-doer and immutable.

Swami Chinmayananda explain the four classes as, chaatur =4, and varna= colors, personality colors (<https://youtu.be/QEQ6jtrtUpk>). He goes on to explain these 4 personality classifications from the 3 gunas, Saatvik, Rajasik and Tamasik, we just learned in chapter 14. The way I view it is that for a society to be successful, we need all these 4 classes of people. The same is true in a corporate world: one to have a vision, one to finance the company, one to market the product and the fourth one who does the nitty gritty work. Therefore, a society just like the corporation needs the team of all these classes to be successful.

The scriptures of most religions are written long ago, and in our case, in a language that is not widely used today. These scriptures are open to interpretation. By the same token, they can be easily misinterpreted, especially by people to promulgate their own cause and continue dominance. Why go that far, just take the U.S. Constitution and its amendments, for example. They are written just 200 or so year ago. We still wonder what the founding fathers had in mind. Yet, people want to hold on to some parts of it, although common sense may say otherwise, so that they can remain in power.

The second point I'd like to make arises from the fact I'm a scientist and an engineer. We would like to have verification whenever we can. As you will agree, most religions are built on faith. We learn multiplication tables by rote and later figure why it is the way it is. But verification of the scriptures is a hard problem. Recently, we started attending Swamiji's class on Adi Sankara's Viveka Choodamani. In verse 25 of that book, Sankara explains the word "Sraddha." Swami Chinmayananda's description of this word is "Sraddha is not blind faith as it is usually understood. It is a clear intellectual appreciation of the secret depths of the significances of the underlying words of the scripture." So, Sraddha is belief with verification.

The third point of coming to Chinmaya Mission is the Seva part, which Sita already touched upon. We try to put in as much time in the role we can best serve. I have been helping out with the audio from 2004 onwards. We certainly would like to get more volunteers trained in this regard. That is my pitch for the Seva part.

Hari Om!

Ravi Ramamurthy

Hari Om!

Today, I would like to talk about something we all recite every weekend here at the mission. It is the Chinmaya Mission pledge. It is a direct message from Gurudev to his devotees which he spontaneously dictated at a conference of Chinmaya Mission sevaks in the summer of 1962 in Ernakulam, Kerala.

I know when we take the pledge, Swamiji asks us to feel and think about what we are saying. How many of us actually do that? I know I did not! Now after doing some Swadhyaya, I consider the pledge to be Gurudev's wonderful creation – A Masterpiece - that gives us deep insight into our scriptures.

Today, I would like to reflect on 2 of the verses I like from the pledge. For this reflection, I have relied greatly on Swami Mitrananda's discourse on the Pledge. Swami Mitrananda is the resident Acharya of Chinmaya Mission Chennai and Director National Projects, All India CHYK.

"We stand as one family, bound to each other with love and respect"

There are 3 main points in this stanza: family, love and respect. This is applicable to all types of families: Our own family, The Chinmaya Mission Silver Spring family, CMWRC family, Chinmaya Mission Worldwide, your team at work, Sports team, or political team and so on.

Without love and respect no relationship can exist. Love and respect are the 2 pillars that are required for any relationship to stand on and exist. Some people may feel that they are loved but not respected and some people feel they are respected but not loved; however for a relationship to be fruitful, you need both. If you have one, then you still have hope since that relationship can be managed and is salvageable. If you have love or respect in a relationship, continue with the relationship and do not give up on that relationship. If you have respect in a relationship, then continue with that relationship and work towards building love into the relationship. Similarly, continue with the relationship that has love and respect will come at some point.

What is love? Identification with the person is love. The other person you love becomes an extension of you. A mother considers her children an extension of herself. Those that have understood the truth and reality – The Realized Masters- identify with all of humanity and the rest of the world and so love everyone. They see the world as an extension of themselves. We all love Gurudev; the mission was started by Gurudev and so as

an extension we identify with the mission and want the mission to succeed in what it does.

So, what is the difference between love and attachment? In attachment, I or me is very important and in love the other person is more important. In an attachment you are selfish whereas in love you are selfless. For my mother, I am more important than herself and for my father my success is more important than his own success. For Gurudev, when he walked the earth, he loved us all. He had no selfishness towards anyone and he was more interested in other people's growth than himself. That's why he is revered and respected.

What is respect? In Hindu culture we say *Namaste*. *Namaste* means that the divine in me salutes the divine in you. Respect is not looking down at someone. Looking down at someone is vanity. We should remember that we are all divine and we have been placed here for a reason. The journey of life is just like when you are on a ladder; some people are ahead of you and some people are behind you. The person that is ahead of you were on the same spot as you some time ago while the person that is behind you occupies the same spot you were on some time ago. So, don't look down upon the people behind you and at the same time don't be jealous of the person that is ahead of you.

If we can practice this, we are practicing the vision of the Upanishad – Vasudhaiva Kutumbakam – The world is one family.

We seek the Lord's grace to keep us on the path of virtue, courage and wisdom.

May Thy grace and blessings flow through us to the world around us.

Gurudev says very beautifully that it is not easy leading the life of virtue, courage and wisdom. In our worship we need to ask the Lords Grace and Blessings to keep us on track.

Gurudev also says, "May thy grace and blessings flow through us". Understand that we are not the originators of the grace and blessings and it is not from us but through us that the grace and blessings flow. He says to make yourself available so that the Lord's grace and blessing is able to flow through you to the world around you. Lord Krishna in the Gita tells Arjun: "Just be my instrument!" "Nimitta Matram". When you make yourself available to the Lord, everything changes. We have so many examples in our scriptures: Maha Kavi Kalidas was a hunter and a village idiot until he made

himself available to the Lord and became His instrument. The Lord's grace and blessing flowed through him and we got classic works such as Meghdoot and Shakuntala.

Ratnakar the bandit became the Lord's instrument and became Sage Valmiki and gave us Ramayana.

Even Gurudev, who as a journalist was a skeptic and a non-believer himself, made himself available and became the Lord's instrument. The world of Hinduism changed forever. In 1951, Gurudev decided to bring the teachings of Vedanta to the masses of India. The knowledge of Vedanta that had traditionally been reserved only for the select few was brought down by Gurudev from the Himalayas to the plains of India for the common person.

In conclusion, I would like to say that the Chinmaya mission pledge has the essence of the Upanishad and the Gita and can be used as a guide for our day to day living. So, the next time when you recite the pledge do not just recite it mechanically but please - as Swamiji says – "Feel and think about what you are saying!"

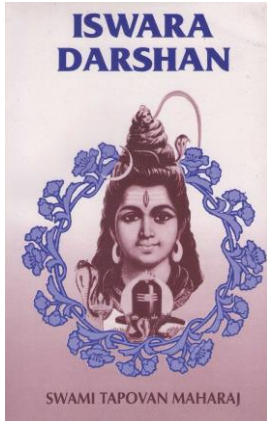
Hari OM!

Prashant Shah

Messages from an autobiography of a Mahatma -7 (Iswara Darshan)

Sitaram Kowtha

Editor's Note: In this series, selected excerpts from the book "Iswara Darshan" by Pujya Swami Tapovan Maharaj of Uttar Kashi, are provided by Sitaram Kowthaji to inspire the students of Vedanta to delve deeply into the glories of a mahatma who inspired our sadguru, Swami Chinmayananda.



7. Editor, Speaker and Pilgrim

Editor

Several of Subramania's educated friends suggested that he should do something of service to the world. The idea materialized in form of a magazine. It was named after a great political leader who had expired at that time – Gopala Krishna Gokhale. Subramania took up the role of Editor and Publisher. The magazine avoided political issues as far as possible. Only articles on literature, social reform, morality and religion found a place in its pages.

The activities connected with Gokhale publication tied him down in Palghat. To balance his spiritual quest, he got up every day at 3 AM (Brahma Muhurta) and walked two miles to the river where he had his bath, and spend several hours in a sequestered spot, chanting and meditating. He returned home at 8 AM to tend to his worldly duties. Again, in the evening he would go to some lonely spot to rest and meditate. Thus, even though he was living in the town of Palghat, he did not give up his love of solitude and contemplation. Surrounded by friends who were worldly and some atheists, luxuries and sensuous charms, he maintained his spirit of perfect dispassion and detachment.

Speaker

During this time, Subramania contributed a series of articles to well-known and well-established papers. He also accepted invitations to speak on morality and religion. His pleasing voice, elegance and lucidity of expression in critically analyzing even complicated subjects, the smooth unbroken flow of words, evident sincerity – all contributed to make him a popular orator. As his fame spread, invitations poured in from literary clubs and colleges.

The preoccupation with public speaking adversely affected the fortunes of 'Gokhale' magazine. It is no easy task for a man bent upon Self-realization, possessing a noble character, innocent, truthful and dutiful, but ignorant of the art of advertisement and window dressing, to succeed as a journalist. After a two-year period, Gokhale publication was stopped, at the dismay of its readers.

He continued to accept speaking invitations a while longer, speaking at schools and colleges, on topics such as literature, social reform, religion and culture. Occasionally, he made stirring speeches on politics, brimming with patriotism. He received loving encouragement to speak at political gatherings. On one occasion he was asked to deliver a speech of welcome and/or vote of thanks at large gathering meant to invite national leaders such as Mahatma Gandhi and Rabindranath Tagore. His speech received universal acclaim.

Speeches and essays give a practical turn to things unreal. Out of the desires for fame and popularity – the last infirmity of noble minds – even learned men stoop to deliver vain speeches. When men ascend platform or take up pen to write, they care more for the applause of the public than for the expression of truth. So they don't mind twisting and distorting facts to gratify their audience. Nor do they restrain their words. Words run away with them. Bent upon securing the applause of the audience, they have hardly any time to think about the truth of their statements.

Few indeed are the speakers and writers who follow truth, work for the good of the world and observe restraint in their utterances. They are certainly blessed.

Desire, Action, Pursuit of Self-realization

Desire is at the root of all action, good or evil. A man of detachment has no desire. Of what use is action to such a man whose sole aim is the realization of truth? He alone is entitled to a life of action, who is still attached to action, but unattached to its fruits. It will help him to attain purity of mind.

One who is pure of mind and whose mind is ever fixed in the thought of Brahman, who revels in it, needs to follow no rules of action. All that such a one must do is to devote his mind, full of dispassion, peace and restraint, to the pursuit of truth. They may or may not engage in action. Pure minded, their actions do not produce a state of turmoil. Those who do not engage in action, abidance in the Self is nobler to them. Even their pursuit is conducive to the good of the world.

Pilgrim

In his eagerness to associate with saintly men well-versed in Vedanta. Subramania used to go to Madras (now Chennai) and other towns and stay there for a short while. In Madras, he would stay with his brother who was then a college student there.

Ramakrishna Mutt in Madras

Subramania would discuss Vedanta in English with the President of Ramakrishna Mutt, Swami Sharvananda. He would also attend Geeta discourses in English, which also accorded him opportunity meet many learned men versed in Visishta Advaita.

It is curious and surprising to see people sharply divided in their concept of God, fighting like cocks and rams. Some say God has form and attributes and is the doer. Others assert with equal vehemence that he is formless, possesses no attributes and does nothing.

God is certainly formless, but who can deny him form? Even as the formless liquid in certain regions and climates freezes into form, the omnipotent, supreme God, just to please His devotees, assumes some form at certain places. God has no attributes, it is true, but who will neglect Him on that score as we neglect wild flowers which have neither sweet fragrance nor bright colors? On the contrary, all are eagerly seeking God, for He is the store house of attributes, unparalleled, super-mundane and endless. Even as the weary traveler sweating under the sweltering heat of the Sun seeks cool shade under a tree, the man groaning under the heavy burden of miseries and misfortunes of worldly life, seeks refuge at

the feet of Him who is the embodiment of mercy, who is the Father of the universe. The supreme Self, in truth, is non-doer, yet He cannot be neglected as a king, who has laid down his crown and withdrawn in to the bosom of the forest to perform tapas, cannot be neglected, for He is the savior of all. It is He who gives the fruits of everyone's labors.

Subramania was attracted to the ashram at Ramakrishna Mutt by its peaceful, deeply sincere atmosphere and by the natural beauty of the place. It was the seat of Sannyasins, who kept their body and mind under perfect control, and their presence and spiritual practices suffused a sense of ineffable peace all over the place. The ancient spreading banyan tree and the adjacent garden added to the loveliness of the place. The artificial beauty of a town is man-made. It reflects only man's ingenuity. The pure and natural beauty here is the work of the great creator himself.

Chidambaram and Nataraja

Once, on his return trip from Madras, he visited the famous Siva temple at Chidambaram, during the time Ardra festival. He expected to meet several holymen there. Just as a small fig contains millions of infinitesimally small living beings, this temple holds billions of worlds within it, and here dwells the Dancer (Nataraja).

Subramania had wished ardently and for long to visit this temple and worship the Lord of the Golden Theater. His wish was now fulfilled. He spent a few days at Chidambaram. Many ochre robed sannyasins had come there, and his association with them inflamed dormant desire in him to become a sannyasin.

He observed one sannyasin who was called 'Chattiswami', for an inverted bowl on his head, and wore nothing but loin cloth. A rather stout body, bathed in dust, a protruding belly, matted hair, a lunatic-like look of supreme indifference, an unhalting hurried gait, a habit of never looking into another face or talking – suggesting he has no duties to perform – he looked the very embodiment of dispassion.

He also met a young man, a Dravidian scholar, Mahamahopadhyay Dandipani Deekshitar, with whom he discussed Vedanta and cleared many doubts.

Other Great places and Great Temples

He visited Kumbakonam, Madurai and Rameshwaram. At Rameshwaram, he worshipped the holy Sivalinga

installed by Sri Ramachandra Himself. He moved on to Sethubandha, where he bathed in the sea and chanted the name of Sri Rama to the sound of OM. The longer he meditated, the deeper was the ecstasy he experienced. He next visited Sri Ranga, the seat of Ranganatha (Lord Vishnu) and spent a few days there.

Kanchipuram and Thiruvannamalai

On a separate trip, he visited Kanchipuram, also known as Mokshapuri (City of Liberation). He worshipped at the shrines of Sri Kamashi, Sri Varadarajaprumal and Sri Ekambareswara. He proceeded to Thiruvannamalai, abode of Sri Arunachala, and presence of Sri Ramana Maharishi. He devoutly circumambulated the temple and spent many hours in the presence of the paramhamsa, who sat silent. Subramina was now convinced that Peace is Truth and Peace is Brahman.

He made further pilgrimages to Madurai, Sri Ranga, Palni and Guruvayur. He met learned men like Sri Brahmananda Siva Yogi, Mankara Swamy and other sannyasins with whom he had spiritual discussions. Thus, he passed his day, never allowing himself to be side tracked into worldliness.

To Be Continued

Iswara Darshanam - X

Discussion of the 11th Chapter of Gita – Acharya Sadanandaji

As we discussed before, when we see the world we do not see it as it is, but clouded by our likes and dislikes or rAga and dweshaas which are due to our vAsanAs. When we say -this is an object, or as an example – when we say this is a watch or this is a house, it is the recognition of an object or Iswara sRiShTi, whereas when we say this is my watch or my object we have added the my-ness to the objects that I perceive and transact with. This addition of my-ness to the object is called mamakAra; or that this object belongs to me is a notional ownership. This ownership is associated with notion of an owner who is different from Iswara. I am the owner is ahankaAra. These are mine since I own them is mamakAra. Inclusion that these are mine automatically always means exclusion of those which are not mine or not yet mine. That is the ahankaara that involves intense identification with the body, mind and intellect as I am this, which are also mine since I also says this body is mine, etc. Arjuna vishAda yoga starts with the notion of my people, involving mamakAra or my-ness and how can I (ahankaara) kill my own people – swajanam Krishna. Seeing the world via the my-ness or mamakaara and i-ness or ahankaara glasses, leads to jiiva-sRiShTi or individual creation. All the suffering is only due to this jiiva sRiShTi, and not due to Iswara sRiShTi. Iswara sRiShTi is dictated by samaShTi vAsanAs of all beings put together, that includes the bodies, minds and intellects of all beings and the universe of plurality.

Arjuna now understands and said, only due to your grace I have lost that delusion, and now I want to see the Lord's universal form. Krishna mentioned in the earlier chapter that everything is Brahman only – the actor, the action, the instruments of action, the field of action, the performer, the result as well as the enjoyer of the result – all nine yards is nothing but Brahman in the form of Iswara only.

brahmArpaNam brahmahaviH brahmAgnou brahmaNAhutam |

brahmaiva tena gantavyam brahma karma samAdhinA |

The cause for samsaara or suffering is only due to the notion that I am separate from the Universe, and the creator of the universe is also separate from the universe that one perceives. Most religions only teach that Iswara or God is vishveshwara or vishvasya Iswara – Lord of the universe- with Iswara different from the creation. Whereas Vedanta says it is vishvam eva IswaraH (called

karmadhAraya samAsam), the Universe itself is Lord, since He himself became many. This is the essence of Vedic religion or Hinduism which considers that the material cause for the universe is not different from the intelligent cause. Since the intelligent cause cannot but be a conscious entity (unconscious entity cannot create), and consciousness being infinite cannot become unconscious entity, Vedanta says creation is only apparent or name-sake and not really real – vAchArambhanam vikAraH. It is like gold becoming ornaments, while gold remains as gold. All the ornaments are nothing but gold only but with different attributes and names that go with them. Hence all the differences among the ornaments are only at superficial level and not at substantive level.

On the other hand, in the vishwa ruupa darshana, Arjuna sees the Lord with many components or divisions. The divisions, therefore, are only apparent and not real. One appearing as many with apparent divisions is accomplished by maaya Shakti or creative power of the Lord. It is similar to the nidra-shakti or power of sleep which covers that I am a waker sleeping comfortably in an air-conditioned dark-room. Once the truth is covered, there is projection of plurality – I projects both conscious beings and unconscious entities in the dream world. It is only one mind supported by consciousness that I am, is projecting the world of plurality with all differences. As can be noted there are five kinds of differences even in the dream creation:

1. Jiiva-Iswara difference
2. Jiiva-Jiiva difference
3. Jiiva-jagat difference
4. Jagat-Iswara difference
5. Internal differences in the jagat.

Krishna, while showing His universal divine form also says to Arjuna: you can see all the present and future also and also you can see whatever you wish to see, since there cannot be anything other than Me and everything in the past, present and future is all part of Me only. He is karnaNam, KAranam, karthA, the instrumental, the material and intelligent causes of the universe, and also, He is bhUta, bhvya, bhavat prabhuH, the Lord of the past, present and future, as said in Vishnu sahasra nAmAvali.

Hari Om!

To be continued.

Ellicott City Flood Relief (article by Nagaraj Neerchal)

CMWRC raises \$4500 for Old Ellicott City Flood Relief 2018

On May 27, 2018, Old Ellicott City experienced devastating floods for the second time in two years. The main street residents and business, who had only recently settled down after the floods of 2016, will now need to start all over again. More information about the various relief efforts can be found at <https://www.howardcountymd.gov/Departments/Ellicott-City-Flood-2018>.

CMWRC is the spiritual home of many Howard County residents and they stepped forward to offer fundraising support to the Old Ellicott City Floor Relief Efforts. In just a single weekend of announcements and communication in the weekly email, CMWRC members support came pouring in. At the end, we had collected \$4500. CMWRC handed the entire amount to Ellicott City Partnership, the non-profit organization in charge of collecting donations and disbursing them directly to affected businesses and residents.

On Tuesday, Jul 3rd, 2018, a small team of CMWRC members (Sudhakar Kalakonda, J. R. Rao, Nagaraj Neerchal, Chetana Neerchal, Keshav Kowtha and Sitaram Kowtha, Secretary, CMWRC) met with Ms. Maureen Sweeny-Smith, Executive Director, Ellicott City Parntership and presented the check for \$4500. The picture below is taken at the lowest point of Old Ellicott City, where the flood water levels would be the highest. The main street has since then opened, and rebuilding process is ongoing. CMWRC members, especially those living in Howard County are urged to volunteer in the rebuilding process.



Homage

Samadhi of Swami Prameyananda

Hari Om!

Swami Prameyananda of Chinmaya Mission Adoni took final refuge at the feet of Pujya Gurudev, Swami Chinmayanandaji, early this morning, 30th June 2018, at 5.30 am. He had completed the Vedanta Course at Sandeepany Sadhanalaya, Powai in 1998. Thereafter, he was posted in Chinmaya Mission centres at Guntur, Aakiveedu, and Adoni in Andhra Pradesh where he worked with dedication and inspiration.

Under his stewardship over the last four years, the Adoni centre spearheaded different Mission activities and programmes. The Geeta Chanting Competitions with the assistance of Mission members increased and reached out to approximately 3000 children in the area. Geeta and Upanishad talks at the Mission Centre were also a regular feature. This year, under his able guidance, Chinmaya Mission Adoni planned to host the state level finals of the Geeta chanting competition.

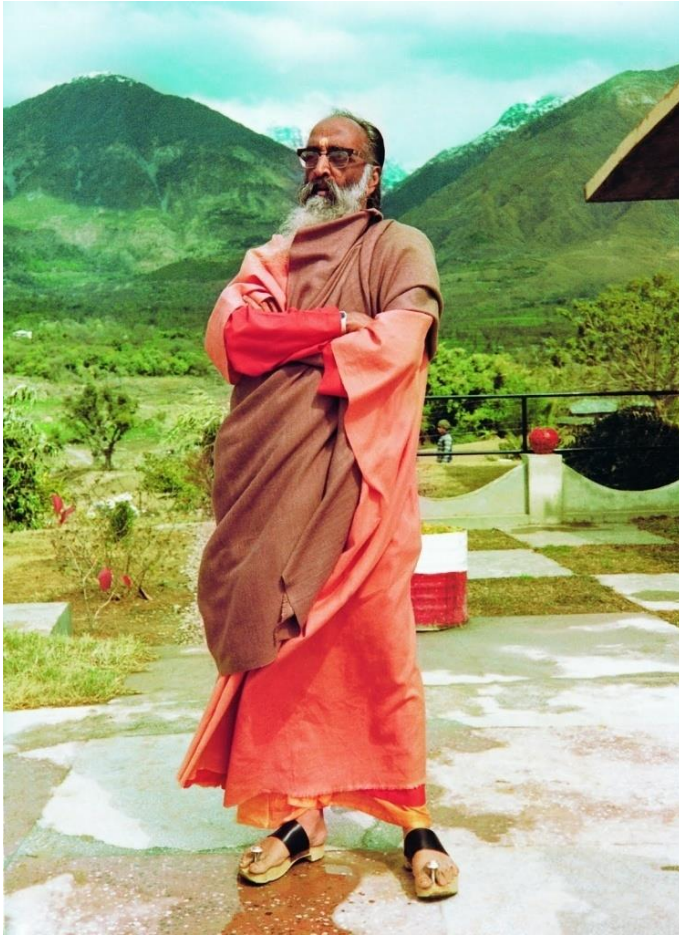
On the occasion of Pujya Gurudev's 25th Aradhana year, from April to 3rd August 2018, Chinmaya Mission Adoni under his leadership started Chinmaya Aradhana Sravanthi daily. Amongst other activities, this includes Pujya Gurudev's Paduka Puja.

Swami Prameyananda's warmth and humility were a source of inspiration to the many who came in contact with him.

Our respectful homage to Swami Prameyananda.

Gurudev Uvacha

Inspiring Quotes from Pujya Gurudev Chinmayananda



[Editor's Note: We are pleased to introduce a new section with inspiring quotes from Gurudev beginning with this volume of Smrithi on the occasion of Guru Purnima].

You are That. Identify with Him.
See His play everywhere -- in everything,
being and situation.
To live thus is to live as an interested,
excited witness of life -- never tired, but
ever enthusiastic in all that is happening.

Life Divine cannot be purchased or procured....
like culture or education; it is the product of
patient activity in the right direction.... gained
step by step, a progressive rise in altitude and
attitude of the growing inner man/woman.

Sit and meditate. Renounce and meditate. Give
up and meditate. Read and meditate. Think and
meditate. Thus meditate and **realize** THAT
which you are! There alone is Peace, not in the
sense life.

Continue Sadhana -- a teacher is necessary in
the beginning only to get the student on the
path of right living. Thereafter, it is for the
student to develop his own aptitude for the
right living. Make religion a constant 'principle
of living' in your life and not a mere accidental
enthusiasm or a monotonous routine.