

# Chinmaya Smrithi



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

**Volume 28, Number 5, September 2018**



Shri Krishna Jayanti is an occasion when we rededicate our life unto him and remodel our behavior refashioning our thoughts and actions towards his beauty and wisdom. May you all come to experience the birth of Krishna in your hearts – Pujya Gurudev

Our humble prostrations to Shri Krishna on the occasion of Janmashtami

## Foreword: Swamiji's Message



Editor's Note: [Our beloved resident Swamiji, Swami Dheerananda gave a message on the occasion of Krishna Janmashtami at Chinmayam. He explained the philosophical significance of the Puranas giving Sri Krishna's birth at midnight and the art of meditating on Sri Krishna. Presented below is an edited transcript of Swamiji's message].

Krishna Avatar represents the Atma Avatar. Imagine the Self (which is eternal and beyond time) taking a birth. How to indicate the Atman taking a birth? The eternal and timeless Self has to be indicated through time. So the great Rishis said that Sri Krishna was born at mid-night. (Similarly, Sri Rama was born at noon). In reality, there is no such time as mid-night. The day ends at 11:59:59 and the next day begins at 12:01:01. In between the last unit of night and the beginning of the next day, Krishna is born. This represents the "Sandhi" Kaal.

Time is just a concept of the human mind. At what state of mind is the divine manifestation possible? Swamiji gave an interesting example where Gurudev said that when the last thought has been "thoughted" and no new thought is "thoughting", what is the state of mind? At the seat of meditation, one has to strive to reach this state of mind. For ordinary people, this state of "complete absence of thoughts" only happens in deep sleep. But if one is awake to that state, then that state is "Chinmaya Krishna". The gap between two thoughts in the mind is pure consciousness (Chinmaya) or Krishna. To recognize the divine consciousness in the gap between two thoughts is "Raasaleela".

"Anganam Anganam Madhye Madhava". In between every two Gopis is Krishna. The Gopis represent our thoughts and the gap between the two thoughts is Krishna. To recognize that divine consciousness is contemplation. To dive into that consciousness is meditation. Immaterial of the nature of your thoughts (good, bad or indifferent), watch your thoughts and recognize the divine in the gap between your thoughts.

## Calendar and Upcoming Events

### Upcoming Events

- Oct 6<sup>th</sup> – Oct 27<sup>th</sup> – Hinduism in a Nutshell classes for children in grade 6 and above at Chinmayam every Saturday from 12 to 12:45 led by Richa Agarwala.
- October 6<sup>th</sup> : How Sacred Spaces can Help address Domestic Violence at Sri Siva Vishnu Temple, MD.
- Oct 7<sup>th</sup> : Multi-cultural dialogue – First of a three part series exploring racism and bias at Upcounty Regional Center, Germantown MD. Sessions continue in Nov and December.
- October 14<sup>th</sup> – Diwali Mela 2018 at NOVA Field House, Chantilly VA.
- October 14<sup>th</sup> - 13<sup>th</sup> Annual Unity Walk in Washington DC.
- Nov 10<sup>th</sup> – Sahasra Kalasha Pooja at Jagadeeshwara Temple, Sandeepany Sadhnalaya, Mumbai.

### Study Groups

- Please contact Sri Ravi Ravichandran ji by email at [ravi5211@yahoo.com](mailto: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](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 – November 2018, are due by October 31, 2018
- 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)  
Chinmayam Chapter – Silver Spring MD website <http://chinmayam.chinmayadc.org/chinmayam-chapter/>  
Chinmaya Somnath Chapter – Chantilly VA website [www.chinmayasomnath.org](http://www.chinmayasomnath.org)  
Chinmaya Frederick Chapter – Urbana MD website <http://www.frederick.cmwrc.org/>  
Chinmaya Richmond Chapter – Richmond VA 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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BV students – Vishnu Lakshmanan

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



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## News & Tidbits

### Yagnas by Swami Ramakrishnanda

Swami Ramakrishnanda conducted a one-day Sulabha Samskritam workshop at Chinmaya Somnath. He also gave talks on “Krishna as the CEO” at both Chinmaya Somnath as well as Chinmayam. Over the weekend he conducted a Yagna highlighting the “management principles” from the Ramayana at Chinmayam.

### Yagnas by Swami Mitrananda

Swami Mitrananda conducted Yagnas on “The Chinmaya Mission Pledge” at Chinmayam followed by a Yagna on “Guidance from the Guru” at Chinmaya Somnath. He also interacted with the CHYK and CSK DC groups and gave them guidance on how to spread the message of Hinduism in the USA with examples of similar work being done in India. An article with details of his interaction is presented in this edition of Smrithi.

### Interfaith Unity Walk

This year, the unity walk is planned in Washington DC on October 14<sup>th</sup>. Please review the weekly announcements for more details about the venue and itinerary for this year’s walk.

### Chinmaya Somnath Learning Center

With the blessings and guidance of our Swamiji, a new initiative has been launched at Chinmaya Somnath to help attract newer members from the local community to the Chinmaya facility. The classrooms and other facilities are planned to be rented out to local teachers offering classes in traditional Indian arts such as music and dance as well as academic subjects such as Maths and Science.

# Bala Vihar

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- Pujya Swami Chinmayananda

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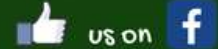
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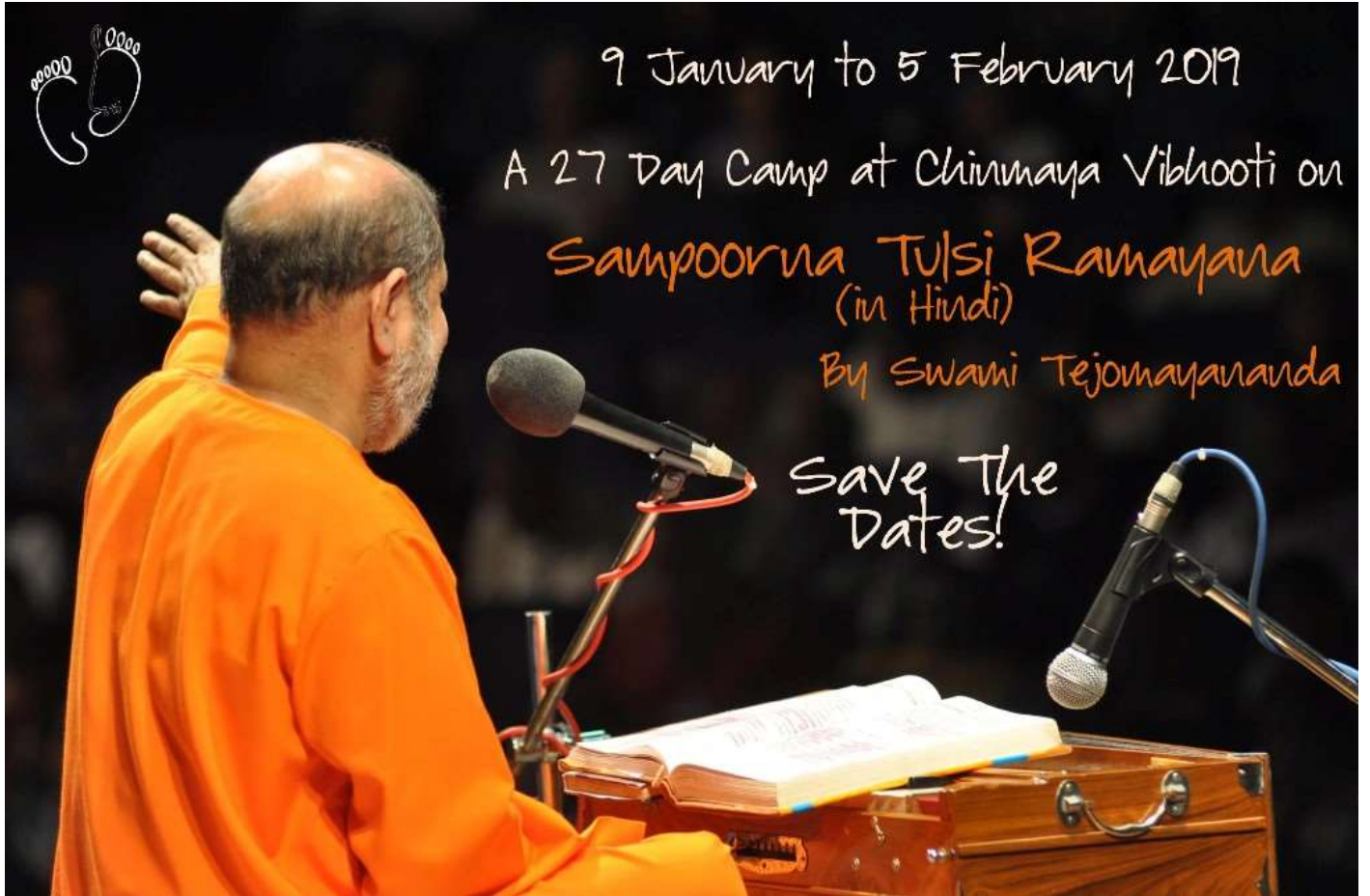
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- Chinmaya Udghosh - magazine for youth - appropriate for 13-30 year olds subscription link: [http://www.chinmayamission.com/our-magazines/chinmaya-udghosh/#.WE\\_MBPrJhE](http://www.chinmayamission.com/our-magazines/chinmaya-udghosh/#.WE_MBPrJhE)

## He I Beyond i

*Dr. Anoop Kumar*

I have no form. I have no formlessness. I am as I am,  
neither big nor small.

My light is my darkness, and my darkness, my light. I am  
the night of day and the day of night.

I am not one, not many, and not non-existent. I am as I  
am, beyond thought and inflection.

There is none other than me, infinity. There is neither  
otherness, nor the possibility of otherness. Otherness is  
none other than me.

I am without space and without time, which Rise and Fall  
as my nature, within my nature.

Neither am I subjective, nor am I objective. I am not a  
perspective. I am as I am, Independence itself.

I am not unknown, yet I am never known. I am as I am,  
unfathomable, beyond the reach of mind.

Nothing can ever be brought into me, nor can anything  
ever be taken out of me. Divisionless and infinite, I defy  
all motion and action.

There are none who know me, and none who do not  
know me. I am as I am, indescribable, peerless.



## Salutations to the Jivanmukta!

*Dr. Anoop Kumar*

Salutations to the Jivanmukta!

Who has vanquished space and disposed of time,  
and rests as supreme peace and knowledge.

Salutations to the Jivanmukta!

Who sees without eyes and knows without thought,  
and whose vision penetrates the worlds.

Salutations to the Jivanmukta!

Who navigates the web of forms, functions, and  
relationships  
with the ease of a rolling brook.

Salutations to the Jivanmukta!

Who is beyond both transcendence and embodiment,  
while accommodating both for the benefit of many.

Salutations to the Jivanmukta!

Who does everything while doing nothing,  
and whose un-action is more powerful than action.

Salutations to the Jivanmukta!

Whose pulses of bliss originate in the Self of selves,  
gently awakening those near and far.

Salutations to the Jivanmukta!

Who laughs and cries and greets and smiles while  
knowing nothing of it all,  
a chameleon among characters.

Salutations to the Jivanmukta!

Who has awakened from dreaming, waking, and  
sleeping, and sports as the actors in every passing  
scene.

Salutations to the Jivanmukta!

Whose vastness knows no bounds,  
and whose grace spontaneously flows like a honeyed  
river to those hearts that are ripe.

Salutations to the Jivanmukta!

Who sees neither one, nor two, nor many,  
who rests as Infinity,  
and is none other than the Self of all.

Salutations to the Jivanmukta!

Who, though appearing to assume the body of a woman  
or a man, does not differentiate the physical, the mental,  
and the beyond, having extinguished the very notions of  
difference and change.

Salutations to the Jivanmukta!

Whose actions are the undulations of space,  
whose movements are the measurements of time,  
and whose appearance is the breath of immortal life.

Salutations to the Jivanmukta!

Who receives criticism as praise, and praise as criticism,  
and who is incapable of being added to or subtracted  
from in the least.

Salutations to the Jivanmukta!

Whose every word contains the cosmos,  
and whose every glance bends with the weight of  
possibility.

Salutations to the Jivanmukta!

Who sees the movements of the galaxies in the batting  
of an eye,  
and whose silence conveys more than the spoken words  
of history.

Salutations to the Jivanmukta!

Who obliterates the contrast between birth and death,  
and sees in a single glance the beginningless tapestry of  
the Infinite,  
as one sees waves in a vast sea.

Salutations to the Jivanmukta!

Who can neither be contained nor described,  
and who smolders as the very flame of life.

Salutations to the Jivanmukta!

To whom the fortunate mind remains ever-prostrate,  
flattened by wisdom, reveling in peace, steeping in  
grace.

## Finding Balance

*Workshop by Vilasiniji and Vivekji – By Vineet Bhagwat*

Vivekji and Vilasiniji conducted a “Finding Balance” workshop for Chinmaya Setu Karis (CSK) on Sunday July 15, 2018 from 2-3:30PM at Chinmaya Somnath. CSK is a Chinmaya Mission group envisioned by Guruji Swami Tejomayananda to serve as a way to bring those members in the approximate ages of 25-45 into the Chinmaya Mission organizational umbrella. The workshop was attended by 42 participants in this age range.

A typical 35 year-old is still learning how to embrace his overlapping demands of a career, spouse, kids, aging parents, society, etc. A common challenge of this age range is how to maintain equipoise in and through these responsibilities. Thus the theme of the inaugural workshop was chosen as “Finding Balance”.

In an interactive 90 minute session, Vivekji emphasized that from the highest standpoint, if there is a feeling of separation, of *dvaita*, then there will always be a question of balance. Balance is only relevant if there are at least two things. Where there is only one, there is no question of balance. So the only true way to achieve full, everlasting balance is to have an integrated vision of life where all the various facets are not competing against each other, but rather working towards one common goal.

At a more tactical level, Vivekji emphasized the need for daily sadhana to strengthen one’s spiritual stamina. A common objection to this among this age group is “where is the time?”. To address this, the participants engaged in an activity where each person was provided an index card with the number 168 at the top, to represent the number of hours in one week. Each participant was to estimate the number of hours they spend on a particular task each week and subtract that from 168. For example, if one were to sleep 8 hours per day, they would subtract 56 from 168. Commuting to work 1 hour each day: subtract 5 more. Continuing in this manner, each person was to arrive at a number at the end that represents the number of hours unaccounted for in a week. The takeaway message of this activity was that we do have the time for sadhana, if we plan for it appropriately.

Participants received the workshop very well and are excited to have a forum for 25-45 year olds to apply the scriptural teachings to meet their challenges. As many are grihasthas with packed schedules, many expressed a need

for an online forum to continue their sadhana and self-study. Many were thrilled to find out that Vivekji will be doing once a month satsanga/discussion group on the Mananam publication “Peace in a Restless World” for CSKs around North America. The first such satsanga was Sunday July 22, where there were approximately 40 CSKs present, of which 8 were from the DC area.

## CHYK DC and CSK DC

### *Bhiksha and Satsang with Swami Mitrananda – By Neha Mehta*

#### Highlights:

- Attendees wrote down questions for Swami Mitranandaji, and Swami Mitranandaji shared His insights. We were also fortunate to hear insights from Swami Dheeranandaji also.
- Discussing how to further CHYK and Hinduism in the West, including ideas for retreats and events here.
- Swami Mitrananda informed us about the work and upcoming projects that are going on in India.

CHYK DC and CSK DC were fortunate to have Satsang with Swami Mitranandaji on September 5<sup>th</sup> at Kailas Niwas. Youth were asked to write questions for Swamiji on pieces of paper, and Swamiji answered questions with patience and great insight. Swamiji shared thoughts on understanding the mind faculty and how to understand Consciousness, as well as how to control our temper and remain calm in situations. Swamiji also requested Swami Dheerananda to share some insights, and Swami Dheerananda shared the Law of Memory and how to understand that the One beyond our concepts of memory and time is the Reality we are searching for.

Swami Mitrananda then asked youth how the CHYK and CSK programs were here, including the involvement in universities. Youth and Swamiji discussed the differences between youth involvement in the US and India, and brainstormed ways to promote the original teachings of Hinduism in the US. Swami Mitranandaji also shared some exciting projects and ideas that are blossoming in India and encouraged the youth in the US to plan for bigger and better. Shubhaniji, of New York, was also there and has already started working with youth to help carry out Gurudev's vision.

After Q and A with Swamiji, CHYKs and CSK served Swami Mitranandaji, Dheeranandaji and Shubhaniji bhiksha, which the CHYKs and CSK cooked and brought.

It was inspiring to hear Swami Mitrananda speak about Vedanta and his work in India as well as abroad. CHYK and CSK had a great time spending time with each other, and most of all, learning from our Acharyas.





## Rainscapes Project

*Keshav Kowtha*

With Grace and blessings of Pujya Gurudev and Swami Dheeranandaji, this July, we completed the RainScapes project by designing a garden near the Annapurna shed to reduce runoff and beautify the space. RainScapes is a Montgomery County Department of Environmental Protection initiative in which we are encouraged to use the eponymous landscape technique to reduce the stormwater runoff from our Ashram. The hard work of Andrea Beri, Aruna and Kumar Matukumali, Asha Chowla, Deb Das and Rajashree Mohapatra, the Dharm family, the Kowtha Family, Neal and Isha Garud, Meena Shankar, Neeraja Venkateswaran, Nirav Shah, Prakash Sessa, Raja Kirkire, Richa Agarwala, and Shalini Shastry, this space now contributes to the beauty of the ashram and helps protect the environment. Thanks to Carla from the Montgomery County Department of Environmental Protection for her guidance throughout the project.

The goals of the RainScapes project were to build the garden to the county's specifications. To meet the RainScapes guidelines given by Montgomery County, we planted perennials native to Maryland in berms – raised mounds – in a strategic pattern to intercept rainwater coming off the parking lot. This garden was planted in a critical location next to the Annapoorna shed where runoff had prevented plant growth. The resulting garden also has a depression in the middle to create a 'ponding' effect that slows down the runoff and waters the garden instead of causing runoff and erosion.

Preparing the garden was tough work - over time, erosion and construction had left the new garden area full of rocks and pieces of concrete. Much of the first day was spent breaking the rocks and removing the heavy soil so that more garden-friendly compost could be put down. On the second day, with most of the old soil removed, we placed compost and garden soil in the designed RainScapes pattern. After this, sevaks quickly planted all the plants in their respective positions. To finish the garden, mulch was spread over the compost and around the plants.

In addition to building the garden, we renovated and extended the path connecting the parking lot to Devi Niwas, connecting it to the Annapoorna shed and to the swing. To build the path, the land was dug out to remove extra dirt and rocks and replaced with paver, a material more conducive to flattening out. The paver was poured

to create a flat surface and the tiles were placed over the paver. The tiles are secured with wooden edging and angled slightly so that the stormwater coming off of the parking lot will more easily flow into the garden.

On behalf of the sevak team, we would like to invite everyone to check out the garden, and see the beautiful plants and the ponding areas. As the plants grow over the next few years, we hope this previously unattractive dead piece of land will bring much life and beauty to the Chinmayam Property!



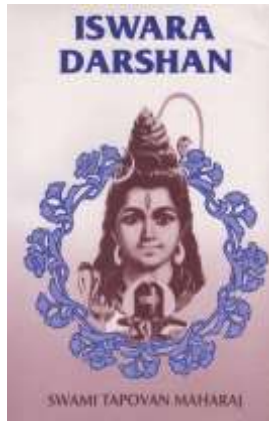




## Messages from an autobiography of a Mahatma -8 (Iswara Darshan)

*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.



### 8. Envisioning Sannyasa

#### Illusion of Freedom

Man is proud of his independence, yet he has no freedom. Worldly desires are of the nature of bondage and they are also its cause. The desire for home, family, wealth, etc. ties a man down to the world. He is like an elephant chained down to the stump of tree. He cannot go beyond the end of the tether.

God is the great string puller. All moving and motionless things are bound together into a garland by Him with the cord of attachment. The flowers may wither away, but the thread remains intact. Attachment remains unaffected even when this body shrivels up or gets destroyed. This clinging to sensuous objects (home, family, wealth, etc.) is at the root of all suffering. Casting off this attachment, one can find liberation. Only the man who does so, truly finds joy and peace in the world.

#### Beginning steps towards detachment

As Subramania had understood, even as a boy, that attachment to worldly things is the root of all sorrow, he had in accordance with his 'samskara', paid more and more attention to spiritual matters and less and less to

worldly affairs. Diligently he kept all sensuous thoughts at arms' length. Like a 'Paramahansa', steeped in the spirit of detachment, he found freedom everywhere and enjoyed it every moment of his life. He continued to follow his inclination to visit sacred temples and contact holy men unhindered. From his twenty-sixth year onwards, he undertook such visits with growing frequency. He visited all important temples in Kerala and Tamil Nadu.

#### Adi Sankaracharya and Kaladi

Once he went on a pilgrimage to Kaladi, paternal birthplace of Adi Sankara. As he had already learned about the extraordinary life and activities of Sri Sankara, his mind had been filled with faith and devotion. In his eagerness to visit the place, hallowed by the incarnation of the Master of Advaita, he took no note of the scorching heat of summer and set out alone from his home. On the way he visited several famous temples and worshipped the deities in them with devotion. He enjoyed the scenes of natural beauty as well as of art on the way and at last reached Kaladi.

After worshipping Mother Sarada, Subramania reached the temple of Sri Sankara. The desire to lead a life like Sri Sankara, bent upon the realization of the Self, took possession of his soul. His heart was filled with pride as he recollected the glory of his compatriot who was also the founder of the Sannyasa order. If later on, he was able to realize his ambition of qualifying himself for Sannyasa, of attaining abidance in Brahman and of sojourning on mountain peaks, it was all owing to the blessings of Sri Sankara.

जयतु जयतु जैत्रश्रीयुत शङ्कराद्यो ।  
जयतु जयतु धन्या कालटि ग्रमभूमिः ॥  
जयतु जयतु पुण्यःसत्प्रसू केरदेशो ।  
जयतु जयतु भद्रा भरतीयं धरित्री ॥

*Glory to Sri Sankara, to Kaladi, his birthplace, to the state of Kerala and to the land of India (birthplace of this Bharatiya)*



Close by the temple flows the river Purna, popularly known as the Periyar, with its pellucid waters. As the story goes, it was while taking the bath in the river, which was then in floods, that a crocodile caught hold of boy Sankara's leg (it was the moment, Sankara's mother agreed to let him become a sannyasi). Subramania bathed in the river and sat long on its bank in deep, silent meditation. At that time, he felt an ineffable, heavenly bliss, but his stay there was short. A local Brahmin provided food and allowed Subramania to escape starvation.

### **Pilgrimage continues**

Subramania was filled with desire to visit Sri Padmanabha temple in Trivandrum. It became his custom to fulfil such desires at the earliest opportunity. During the journey to Trivandrum, he came across many lovely sights – innumerable canoes dancing on the crest of rising waves, charming coconut groves on both shores fully entitling Kerala to her significant name, and the deep blue background, enhancing the natural beauty of the scene. Absorbed in the natural and matchless beauty, Subramania soon lost consciousness and reach a divine state of bliss beyond all names and form, experienced only by yogis in their deep meditation. In his heart, he congratulated the land of his birth – Bhargava Kshetra.

On reaching Trivandrum, he lodged with his brother who was then a student of Law College. His first act was to get a darshan of Sri Padmanabha. In the heart of the temple, on a magnificent bed formed by Ananta, Sri Padmanabha decked with glittering ornaments and crown rests, as if in sleep. Subramania prostrated himself in deep devotion before Him. Sri Padmanabha is the soul of all moving and motionless things. He is Sachidananda (Sat-Chit-Ananda or Existence-Consciousness-Bliss). He is omnipresent.

*How does the infinite rest here in the temple in a finite form? Such doubts are irrelevant. Our wise ancients (Rishis) introduced these images just to purify the minds of those who are incapable of introspection and to help them with thoughts of God. The wise ones will never confuse or puzzle the minds of the ignorant and unsettle their faith. Let the unenlightened worship even these images with flowers and sweetmeats; there is no harm.*

From Trivandrum, he went to southern tip of India – Kanyakumari, where the daughter of Himavan dwells for the good of the world. It is also a place of indescribable beauty. The journey to Kanyakumari cheered and invigorated Subramania. The sea caresses the temple with her waves from three sides. Here stands Goddess

Kumari as the emblem of the merit amassed by Mother Bharat (India), punishing the wicked and rewarding the good and virtuous. In the course of his wanderings, Swami Vivekananda once visited this temple. It was here that he saw the full vision of Bharata's future glory and became conscious of his mission (i.e. Sri Ramakrishna Mission). Subramania's heart glowed with patriotism as he recalled the stirring words uttered by Swamiji on that occasion.

As Subramania walked along the shore where the mighty waves struck continually breaking up into surf, he collected small conch shells of the size of a grain of paddy. He then had no idea of utilizing them, but at home he strung them together like beads by means of a copper wire into a rosary. He began using it while repeating holy names (japa). It became his precious possession. Even when he gave up everything to become a sannyasin, he did not forget to take the rosary with him. The rosary was with him through all the wandering in the Himalayas.

Upon returning to his home, he no longer had interest in domestic life. He spent most of his time in deep meditation or reading holy books. However, nature continued to fascinate him. His aim now was to become a 'paramahansa'. He wrote to the President of Sri Ramakrishna Mission, Madras, and other sannyasins to ascertain the necessary qualifications of a Sannyasin and the essential rules to be followed by him. At times, he let his imagination run wild on envisioning happiness of sannyasin's life – a happiness hardly available even in heaven.

To Be Continued

## Iswara Darshanam - XI

### *Discussion of the 11<sup>th</sup> Chapter of Gita – Acharya Sadanandaji*

Hence Arjuna can see what is going to happen by the end of the war. Interestingly, Arjuna sees himself as part of the ViswarUpa. Here the ViswarUpa darshanam as Iswara darshanam are in tune with both VishiShTadvaita and Advaita doctrines. The only difference between the two is that in vishiShTadvaita, the plurality that is seen is taken as real with all jivas and the world as part of totality, as the virat purushha, while advaita considers the vision or any vision is only apparently real but not really real. Whatever experienced is real for vishiShTadvaita, while whatever experienced is only apparently real or mithyaa, but not really real, since reality is defined as that which does not undergo any change or mutation.

Scriptures say that anything that has just names and forms and appear to be real and not really real are called namesake real (vaachaarambhanam vikaaraH – Ch. Up. Ch. 6. sat vidya) or transactionally real but not absolutely real. That degree of reality (called ontological status) in the creation is recognized. Putting everything into one reality will make it difficult to see the underlying truth behind the apparent reality, more so if the substantive is imperceptible as in the case of Brahman. Scripture says – Sat (existence) alone was there before creation and that existence is of the nature of consciousness (chit) and it is one without a second (limitless or infinite). It itself became many just as gold becoming many ornaments and this becoming is not really real but apparently real. Scripture provides three examples to discuss this. (These aspects are discussed in the Ch. Up sat vidya – the audio talks on this are available at [https://docs.google.com/folderview?id=0BwucdEIWGDfJX3BoaXVTb3E3akU&usp=drive\\_web#list](https://docs.google.com/folderview?id=0BwucdEIWGDfJX3BoaXVTb3E3akU&usp=drive_web#list))

Advaita considers that which is infinite alone is real, since only finites can undergo a change but not infinite. Conversely anything that changes is finite. Hence, anything that changes is not really real but only apparently real. In addition the law of conservation demands that if anything is changing, then there must be something that is changeless even to recognize these changes. Furthermore, infinite cannot have parts, since it cannot be parted. Since the viswaruupa that is seen is made up of parts in the infinite, the vision cannot be real. We did not mention dvaita doctrine here, since it does not even consider Brahman as the material cause for the universe.

As Arjuna was wonderstruck at the vision, and remains silent filled with devotion. Sanjaya, the background commentator also sees the vision. He was blessed by Vyaasa Bhagavan to see everything that is happening in the battle field, including what goes in the minds of all the people fighting the war. Since Arjuna was silent, Sanjaya makes the comment now that the vision is so brilliant, as though thousands of the suns rising at the same time. Scriptor says, tasya bhaasaa sarvamidam vibhaati, everything shines after that while that is self-shining . There are multitude of faces, eyes, all with verities of divine ornaments, weapons of all kinds, divine perfumes – in essence whatever that is found in the whole universe consisting of 14 lokas are there. This is essentially what puruSha sUktam describes – sahasra sErShA puruShaH sahasrAksha sahasrapAth.. etc. The whole universe is nothing but Him only – hence all the faces that I see, all the eyes that I see, all the perfumes that I smell, all the ornaments that I find, everything that exists in the universe is nothing but He only in varieties of names and forms. This is Arjuna’s vision.

For us the spiritual seekers, since Bhagavat Geeta is meant for us, it is important for us to see the Lord in every face that we see, in every pair of eyes that we see, nay in everything that we transact with. That is the vision of Geeta that is being projecting to us. We do not see the Iswara that pervades the universe but only see the plurality since our eyes are glued to the superficial names and forms that differentiate one form from the other. We are giving reality to these differences.

As a spiritual discipline important thing to do is then to see the presence of the Lord in every name and form that one sees starting from one’s own BMI. As Arjuna saw himself to be part of the Lord only, so too we should see ourselves as part of the totality. In addition, we should start seeing the presence of the Lord in every object or person that one encounters – that exactly is the instruction in the IshAvAsya Up. that says IshAvAsyam idam sarvam – see that the Lord pervades everything.

As one progresses in sadhana, there should be shift from eka rUpa Iswara to anekarUpa Iswara to arUpa Iswara. That is seeing the Lord in one form for upAsana or prayers, understanding that all forms are His forms only as He in multitude of forms, and finally He is formless as He is infinite which cannot be limited by any form or

ultimately He is the subject I, the existence-consciousness that I am which has no objectifiable form since I am the subject.

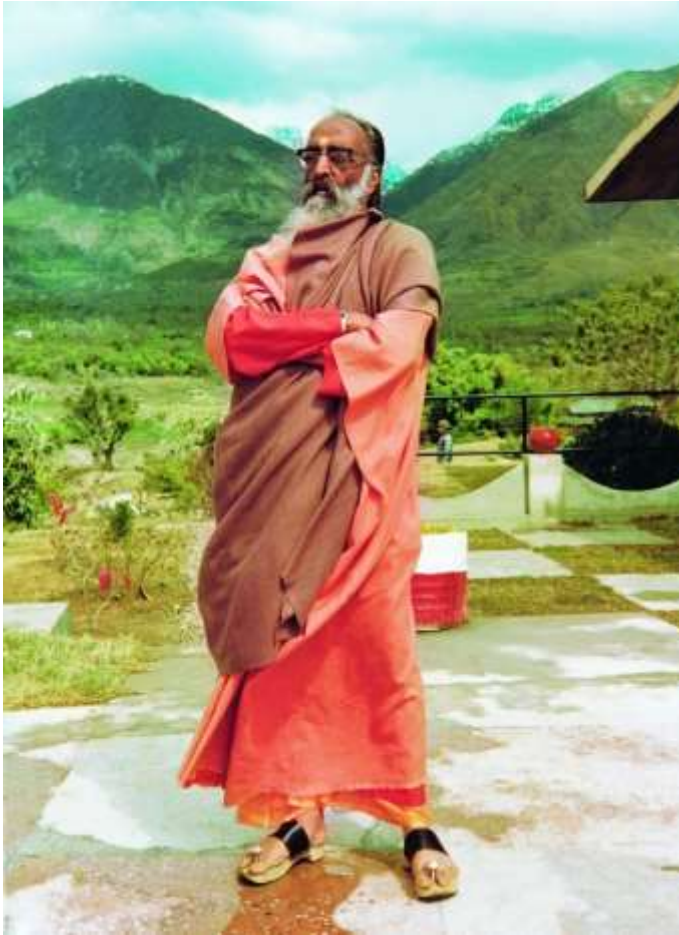
To be continued.





## Gurudev Uvacha

### *Inspiring Quotes from Pujya Gurudev Chinmayananda*



[Editor's Note: Continuing the series of inspiring quotes from Gurudev].

Sri Krishna Jayanthi is an occasion when we re-dedicate our life unto Him and re-model our behavior fashioning our thoughts and actions towards His Beauty and Wisdom....May you all come to experience the Birth of Krishna in your hearts.

Start today, right now. There is no moment more sacred or so auspicious as here and now.

There is no destiny beyond and above ourselves; we are ourselves the architects of our future.

Regularity is the beginning.

Sincerity is the next step....

Actually learning the art of mentally and intellectually living the philosophy is the Goal. Steadily progress on towards the Temple of Perfection in yourself. There make a Karpur-aradhana of your own individuality-sense. Merge in Truth and come out only to express its glory and Its dynamic Divinity.

A temple of God is not so glorious as the House of His devotee. For in the latter He lives.... while in the former He only waits!