

Chinmaya Smrithi



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

Volume 31, Number 2, March 2021



Greetings on the occasion of Maha Shivaratri

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 14].

अधिकारिणमाशास्ते फलसिद्धिविशेषतः ।
उपाया देशकालाद्याः सन्त्यस्मिन्सहकारिणः ॥ 14 ॥

*adhibikārinamāśāste phalasiddhirvisesataḥ ।
 upāyā deśakālādyāḥ santyasmīnsahakāriṇah ॥ 14 ॥*

Meaning: Ultimate success in spiritual endeavors depends entirely upon the degree of fundamental qualifications in the seeker. Auxiliary conveniences such as time and place, all have a place indeed, but they are essentially secondary.

Beginning with this verse, the Acharya begins expounding upon the qualities of a fit student (Adhikari). The ultimate success in any endeavor mainly depends upon the qualifications of the person. An illustration of this principle is mentioned in Swami Ramakrishna's biography. Swami Ramakrishna touched Swami Vivekananda (then his disciple Narendra) and this led to the transformation of Narendra into Swami Vivekananda. Swami Ramakrishna touched so many other disciples, but nothing happened to them. Swami Dheerananda narrated an anecdote where many people would come to Gurudev and request Gurudev to touch them so that they can transform. Gurudev would ask "Are you Vivekananda?" (i.e. qualified). The qualified student is like camphor which can be lighted with a touch of fire.

There are other contributory factors such as place, time and others. E.g. the right kind of food, rest, room temperature. There may be such other auxiliary factors which may also help in the beginning. But they are not necessary once you have made progress. An analogy is that a qualified driver can drive everywhere including the

beltway but in the beginning, the student learning to drive will learn in a big empty parking lot.

Truly is it said that a bad carpenter blames his tools. If my equipment is not fit, my learning will not be effective. This is true even for secular education. It is much more true for the subjective knowledge of the Self. It is human nature to blame others e.g. if a student's attention is distracted by the presence of some other student.

Once the qualified student applies himself and makes progress, then they are equipped to practice even in different situations. A person who has not slept for two or three days may sleep even in the middle of a battlefield. Thus, the qualification and internal maturity of the student is highlighted as the most important requirement for the spiritual seeker.

Calendar and Upcoming Events

Upcoming Events

- April 3rd: Vinayaka Vaibhavam, a dance recital by various talented artistes under the guidance of Dr. Subha Maruvada from 4 to 6 p.m. online via Zoom.
- April 10th : Monthly Bhakti Sangeeth with tributes to Sri Tyagarja and Sri Purandara Dasa, two great saint-composers of Carnatic Music from 3:30 to 5 p.m. online via Zoom.
- May 8th: Gurudev Jayanti celebrations from 5 to 6:30 p.m. at Chinmayam. Details awaited from other chapters.
- May 15th : Graduation Tilak ceremony for Balavihar students.
- October 1st onwards: Weekly Vivekachudamani classes by Swami Dheerananda every Thursday from 7 to 8:30 p.m.
- June 21st – July 16th : online summer camp for rising first graders to Rising college freshmen conducted by Pujya Swami Dheerananda. The theme is Ramayana.

Study Groups

- Please contact Sri Sangamesh Konaraddi by email at sang.kona@gmail.com, if you are interested in learning more about study groups.

Bookstore/Library

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

Next Edition of Chinmaya Smrithi

- Articles for the next regular bi-monthly edition – May 2021, are due by April 30, 2021
- 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

Editorial Staff: smrithi-editor@chinmayadc.org

Editor: K.A. Lakshmanan

Advisers: Vilasini Balakrishnan, Pujya Swami Dheeranandaji. Sitaram Kowtha

BV students – Please contact the editorial staff if interested to volunteer.

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

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News & Tidbits

Mahashivaratri

Mahashivaratri was celebrated at all three chapters: Frederick MD, Chinmayam in Silver Spring Maryland as well as at Chinmaya Somnath in Virginia. At Chinmayam, various Balavihar children offered dance, Bhajan and shlokas to Lord Shiva on this auspicious occasion. The program was coordinated by dedicated Sevaks who coordinated with various members to collect video and audio recordings and enable a unique online program. At Chinmaya Somnath, the event was celebrated with a Puja across the four Kalas and various cultural programs by Balavihar children featured prominently. The Vedic chanting was coordinated online and was conducted successfully. The highlight of the program was the stotra parayana by kids. Please visit [the Chinmaya Somnath webpage](#) for a recording on Youtube.

Gita chanting competition

The annual Gita chanting competition was successfully held at all three chapters in Frederick and Silver Spring, MD as well as at Fairfax, VA. A team of dedicated Sevaks coordinated with excellent IT support teams to host the entire program online through Zoom. The online hosting enabled the competition to be held over Saturday and Sunday over the weekend of March 20/21. Large number of participants took advantage of the opportunity to participate in one of the five different categories offered. The online format also enabled participation from members across the country. Over 250 families registered and over 550 participants

participated in the virtual competition despite the pandemic.

Food Drive

In order to alleviate the distress caused due to the pandemic and in keeping with the spirit of giving back to the local community, Sevaks have organized a monthly food drive where bags of groceries are distributed to needy families. Please review the flyers and weekly announcements to get more information on details of how you can help and contribute to this noble cause.

Arpanam

Please refer to the CMWRC website to learn more about this exciting new consolidated fundraising initiative. It offers the Chinmaya family an opportunity to donate at various levels on an on-going basis to support the current and future growth of CMWRC. Inspired by Gurudev's message that true loving is not in passive taking but in dynamic giving, the program is expected to help the mission pay down its debt while also positioning it for future growth to continue to spread the spiritual message of Vedanta. Donors making an Arpanam pledge may fulfill the pledge during the calendar year, and all tax-deductible offerings, such as Gita chanting registration, membership, Bala Vihar, enrichment, Guru Dakshina, event sponsorship, etc. are recognized towards the fulfillment of the pledge.

Please make your pledge today

 Chinmaya Mission® Washington Regional Center

||श्री राम प्रसन्न||



श्रीमद दासबोध

समर्थ श्री रामदास स्वामी

श्री. अरविंद भागवत यांचे मराठीतून विवेचन
[इंटरनेट माध्यमातून]

दर सोमवारी संध्या. ७.०० ते ८.१५ व
दर मंगळवारी संध्या. ७.४५ ते ९.००
(East Coast time)

Every Monday 7 pm – 8.15 pm and
Every Tuesday 7.45 pm – 9.0 pm
(East Coast time)

Both sessions are Live and
cover identical portions

Lectures will be in
Marathi language

For Zoom code send E-mail:
BMIPFTOET@gmail.com
(with your choice of the session)
<https://tinyurl.com/dasbodh>

STUDY VIVEKACUDAMANI with Swami Dheerananda

Every Thursday
7:00 pm - 8:30 pm (EST)
at Kailas Niwas

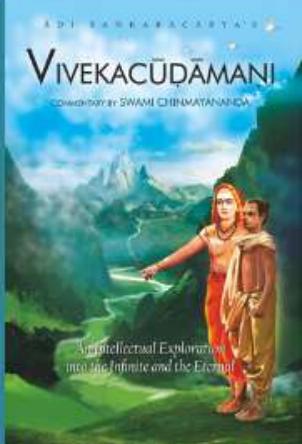
JOIN REMOTELY FROM
ANYWHERE IN THE WORLD

The class is live streamed via Zoom. Please
use the information below to access the
live stream video and/or audio.

<https://zoom.us/j/872939557>
Zoom Webinar ID: 872-939-557

You can also sign in using
this QR code




VIVEKACŪDĀMANI
COMMENTARY BY SWAMI CHINMAYANANDA
An Intellectual Exploration
into the Infinite and the Eternal

FOOD FOR THE NEEDY

Chinmaya Mission has been distributing food through non-profit organizations in our communities whose values align with the CMWRC vision of serving the needy, by collecting food and donations from Mission members. CMWRC relies on YOUR generous contributions and volunteer services to serve the needy in the community.

WAYS TO DONATE



- Make a check payable to CMWRC (in the memo section please write "Food for the Needy")
- Online - with eCheck (preferred) or with Credit Card at www.chinmayadc.org/Food-For-The-Needy

YOU CAN ALSO DROP-OFF non-perishable, unexpired, unopened Food Supplies at

KAILAS NIWAS (Rear Entrance)
46 Norwood Road
Silver Spring, MD 20905

*Before Dropping,
Text or Email Dharmaraj*
Ph: (301) 928-7753
Email: draghavan@Howard.edu

CHINMAYA SOMNATH
4350 Blue Spring Dr
Chantilly, VA - 20151

*Before Dropping,
Text or Email Vani*
Ph: (703) 869-5039
Email: vani_yama@hotmail.com

Vegetarian ONLY

Join the Team Send email to AnnaDaanaTeam@chinmayadc.org

Arpanam

An Offering of Gratitude | Annual Donation Pledge

True loving is not a passive 'taking' but a dynamic 'giving'
– Swami Chinmayananda



GROW SPIRITUALLY AND HELP OUR CENTER EXPAND TO SERVE MORE

Whoever offers me with devotion a leaf, a flower, a fruit, water, that I accept, offered by the pure-minded with devotion - Geeta Chapter 9, Verse 26

Pledge Today Generously

- leaf Patram (Leaf) - \$2700 and above
- flower Pushpam (Flower) - \$5400 and above
- fruit Phalam (Fruit) - \$10,800 and above
- water Toyam (Water) - \$21,600 and above

VEDANTA SESSIONS FOR ADULTS

AT CHINMAYA SOMNATH

NEW THIS YEAR

3 Adult sessions with different curriculum available

Sessions do not run in parallel with Bala Vihar Classes



HAPPINESS MADE EASY

Led by
Arvind Bhagwat
(Vedanta Teacher)

EVERY SUNDAY
11:00 AM - 12:00 PM



EMPOWERMENT FROM WITHIN

Led by
Medha Bhagwat
(Vedanta Teacher)

EVERY FRIDAY
8:00 PM - 9:00 PM



BHAGAVAD GEETA CLASSES

Led by
Vijay Kumar
(Vedanta Teacher)

EVERY SUNDAY
11:00 AM - 12:00 PM

For any questions, email director@chinmayasomnath.org

Bala Vihar

Enriching our children with the great knowledge of Sanatana Dharma through scriptural stories, games and activities. Join us every week as we learn about values and ideals with laughter and joy!

'Children are not vessels to be filled, but lamps to be lit.'

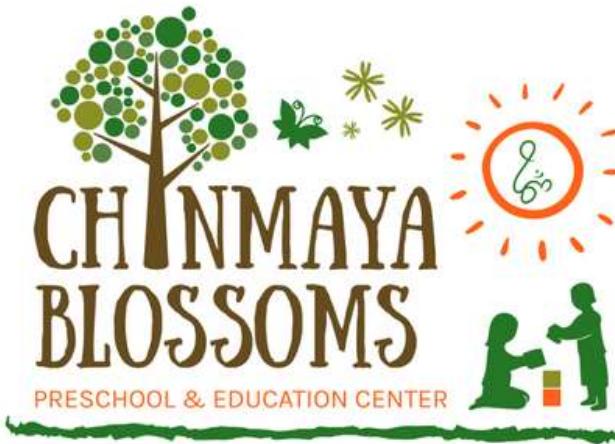
- Pujya Swami Chinmayananda



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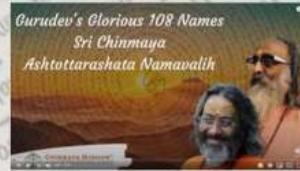
Like us on f

www.chinmayablossomsva.org

YouTube CMWRC Discourses YouTube Channel Ashtottara Sata Namavali - Gurudev's Glorious 108 Names



**Offer Your Gratitude
Place an order for the artwork donated by CMWRC artist**





CHINMAYA MISSION® WASHINGTON REGIONAL CENTER



Chinmayam Devi Group

led by Medha ji

UPANISHAD GANGA

Upanishad Ganga is a television serial produced by Chinmaya Mission and directed by Dr. Chandraprakash Dwivedi (director of famous TV serial Chanakya).

It covers the entire gamut of Indian culture, heritage, philosophy and wisdom. It addresses, in the form of a drama, the universal questions such as who am I, what are my duties, how to be happy and successful.

Join and discuss the practical applications of the knowledge in our day to day life.

**Every Tuesday | 8.30 pm - 9:45 pm
via Zoom (Online)**

Smt. Medha Bhagwat, a scientist by profession, CMWRC member since 1988, serving currently as a Vedanta Teacher, formerly as a Bala Vihar teacher.

**To register, interested Devis can contact
Chinmayam Devi Group Coordinators:**

Pratima Jadhav | Deepa Krishnan

Email: chinmayam_devigroup@chinmayadc.org



Tuesday Meditation

"Like the butter hidden in the cream, Pure Consciousness resides in every Being. It is to be constantly churned, with Mind as the churning rod.... Knowledge of the Self is gained through meditation." -- Svetasvatara Upanishad

**With Gurudev's Grace and Swamiji's Blessings,
Sankaran Nayarji leads Meditation sessions using
the technique Puja Gurudev adopted from
Kathopanishad for Chinmaya Mission.**

**Every Tuesday
from 7 - 8pm
Dial:
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Access code: 747399**

Meditation is the key that unlocks the secret chambers of bliss beatitude!

Vinayaka Vaibhavam

A Dance Recital

PRESENTED BY
Dr. Subha Maruvada
Pranava Natyam

FOLLOWED BY
Satsang with
Swami Dheerananda

**Saturday, April 3, 2021
4pm to 6pm**

Link to join:
<https://bit.ly/VinayakaVaibhavam>

ARTISTS
Kasturi Vedantham
Pranavi Sayyaparaju
Pranavi Yerramareddy
Pranusha Kareddy
Sandhya Piratla



CHINMAYA MISSION® WASHINGTON REGIONAL CENTER

To give maximum happiness to maximum people for maximum time



www.chinmayadc.org

Sadhana Samvad

A virtual dialogue offering Sadhakas an opportunity to discuss, comprehend, and clarify any questions or doubts about Sadhana.

Sadhakas (those who are engaged in adhyatmik sadhana or wish to start) will have the opportunity to interact, discuss and clarify issues pertaining to sadhana such as:

- Understanding Concepts and their implications
- Clarify the meaning of specific texts
- Identify how to deepen their practice
- How to overcome obstacles encountered
- How to design an efficient program for sadhana

Join us online via Zoom - <https://bit.ly/2020SadhanaSamvad>
with your questions for a wonderful informal opportunity for Samvad!

**Every Sunday
Starting November 22, 2020
12:00 pm to 1:00 pm**

Led by Dr. D C Rao



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Frederick Chapter
presents
Monthly Bhakthi Sangeeth With Tributes To
Sri Tyagaraja & Sri Purandara Dasa

Join us in paying tribute to two of the greatest saints and
composers of Carnatic Music



SATURDAY
APRIL 10, 2021
3.30 PM - 5.00 PM



<http://bit.ly/2021MusicFestival>
Meeting ID: 926 3745 5765
Passcode: 89687z

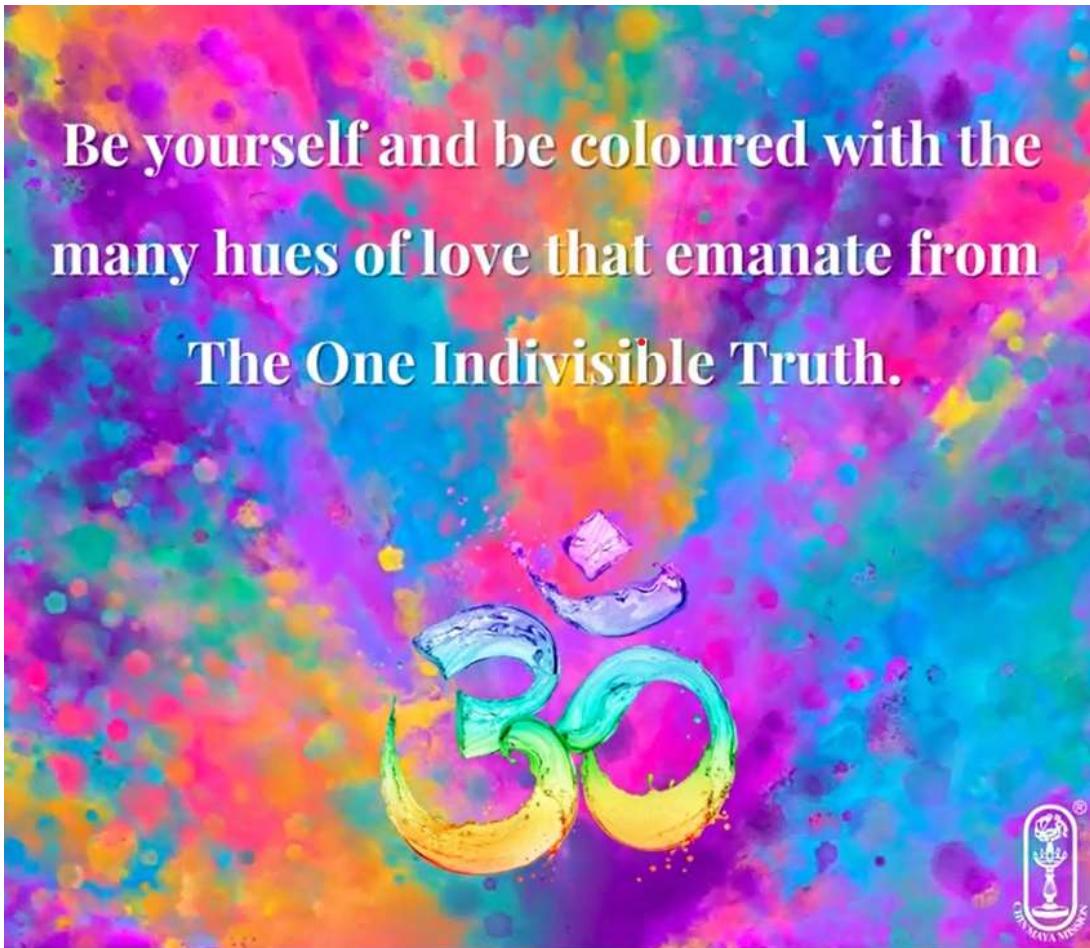
ONLINE VIA ZOOM

Website:
chinmayafrderick.chinmayadc.org

For information, please contact us
chinmayaFC.Bhajan@gmail.com

All artists who are interested in performing are requested to register through an email before April 4, 2021

Registration is on a first come first serve basis
Registration open to CMWRC families
& Bala Vihar Children



SWAMI SWAROOPANANDA



CHINMAYA MISSION PRESENTS

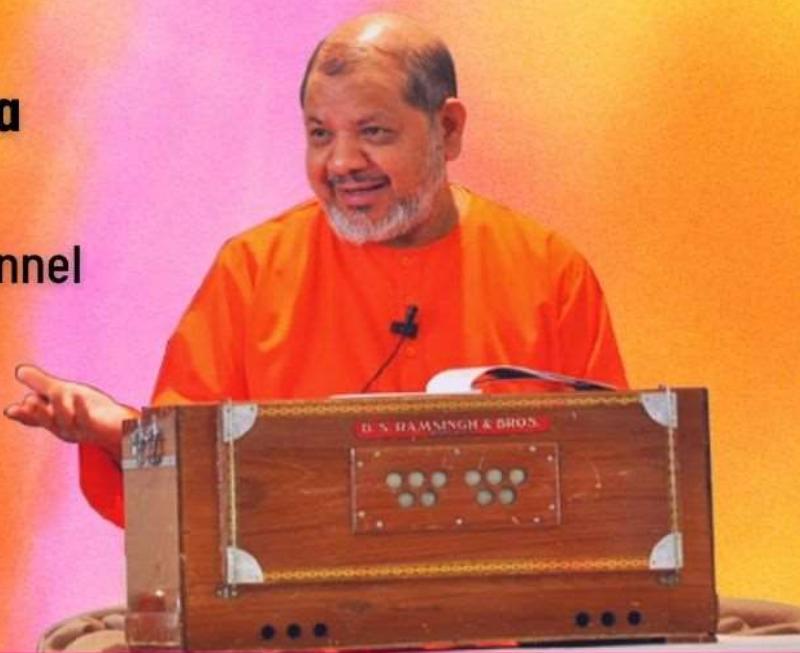
Bhakti ke Rang! भक्ति के रंग!

Celebrate Holi with a
Bhajan Sandhya* by
Swami Tejomayananda

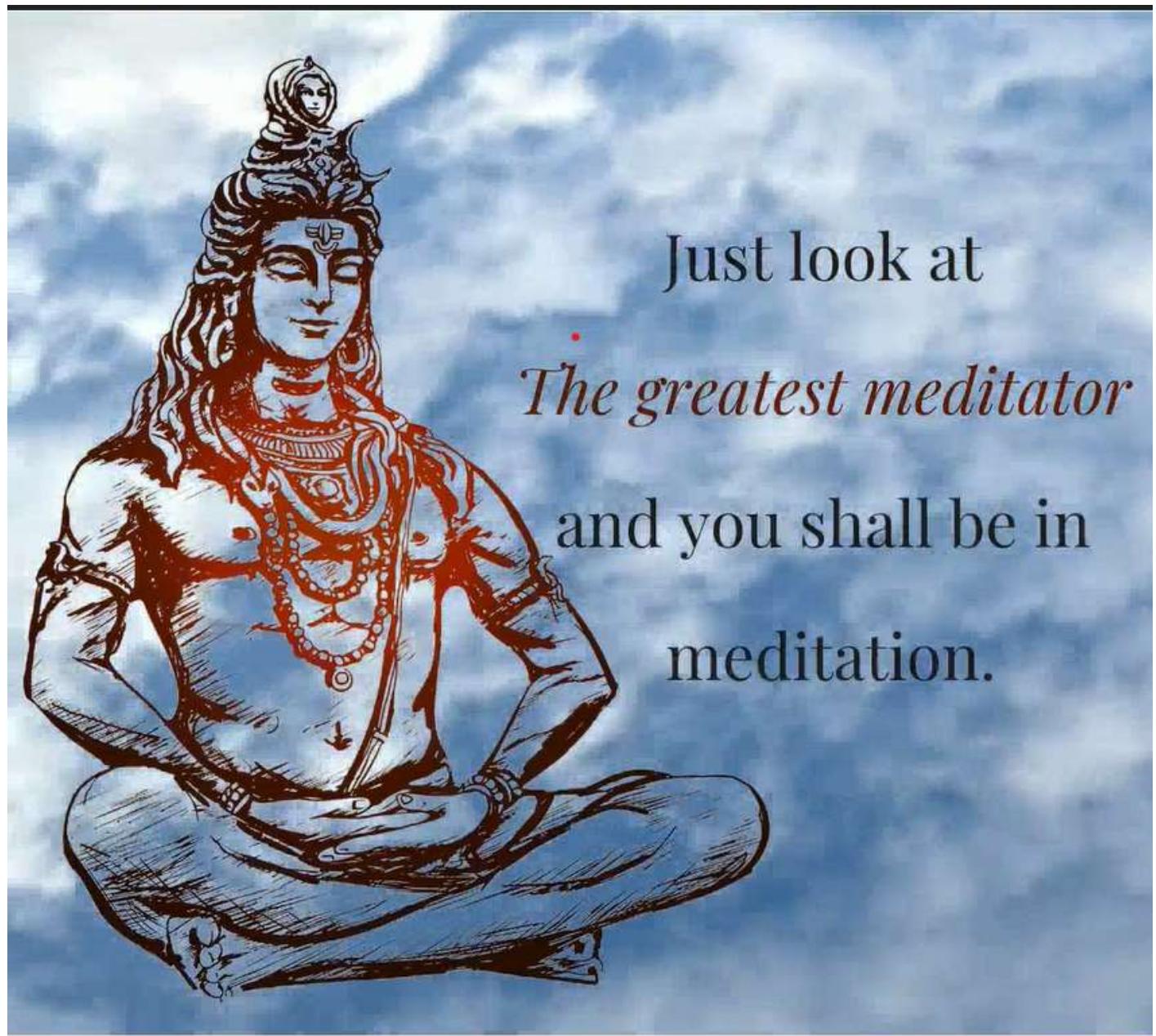
on You **Tube** Chinmaya Channel

on Sunday 28 March 2021
7.00 PM - 8.00 PM IST

* Recorded in 2017



chinmayamission.com ccmt@chinmayamission.com +91-8422998968



Just look at
The greatest meditator
and you shall be in
meditation.

SWAMI SWAROOPANANDA

The ability to destroy
an undesirable thought in us
is the "**Shiva-Shakti**",
the spirit of detachment.

Invoking this with the
grace of Lord Shiva,
progress on our march
from imperfections
to perfection.

May Lord Shiva's grace
be upon all during this Shivaratri.

-Swami Chinmayananda



Cant



SAVE-THE-DATE

SAVE-THE-DATE

SAVE-THE-DATE

Chinmaya Mission Washington Regional Center

Chinmayam Chapter



2021
Chinmaya
Jayanti



GRAND CELEBRATION of the year!

Saturday, May 8th 2021

5:00 – 6:30 PM

Event Celebrations

*Participants Join Virtually
(stay tuned for details)*



Happiness depends on what you can give, not on what you can get.

CHINMAYA JAYANTI CONTESTS

PHOTO CONTEST: SUNRISE AND SUNSET

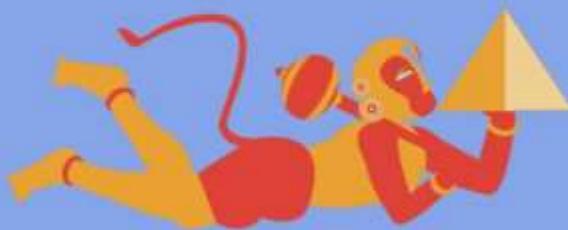
POETRY CONTEST: "ORANGE" HAIKU

- **Deadline for submissions:** Wednesday March 31, 2021
- **Is there an age limit?** There are 3 age categories:
 - Grade 5 and below
 - Grade 6 – 12
 - Adults
- **How to submit?** Email your submission to cneerchal@gmail.com along with your **name**, your **picture**, your **age category** and your **Chinmayam session**.
- **What are the contest rules?**
 - **Photo contest:** Submit 2 separate photos of sunrise-sunset photo as 2 jpg files, labelling them as "SUNRISE" and "SUNSET"
 - **Poetry contest:** Submit a Haiku; in English as a Word file. An mp3 audio recording of your recitation can be optionally submitted.
 - **Theme of Haiku:** Orange
 - Haiku must have **only three lines** - 1st line 5 syllables, 2nd line 7 syllables, 3rd line 5 syllables.
 - Rhyme is optional
- **When will results be announced?** Top winning entries in each age category for both contests will be aired during the online Chinmaya Jayanti celebration - Saturday May 8.



CHINMAYA MISSION WEST PRESENTS

E-BV SUMMER CAMP 2021 TULASI RAMAYANA



Join us for a fun-filled adventure as we discover the power of Lord Rama, the strength of Mother Sita, and devotion of Sri Hanuman!



JUN 14 -
JULY 30, 2021

8-10 AM PT
10-12 PM CT
11-1 PM ET



FACULTY:

SWAMINS,
BRAMHACHARINS,
GRADUATES
OF SANDEEPANY

SAVE THE DATE!

<http://chinmayamissionwest.com/summercamp/>



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To give maximum happiness to maximum people for maximum time



www.chinmayadc.org

ONLINE SUMMER CAMP

June 21, 2021 - July 16, 2021

Monday thru Friday | 9.30 am - 10.30 am EST

**Theme:
RAMAYANA**

Conducted by
Swami Dheerananda

For Rising First Graders to Rising College Freshmen
(as of Sept 2021)



Activities

Stories and their Significance
Bhagavad Geeta Chanting



Registration: \$216

Eligibility: Rising first graders to Rising college freshmen
as of September 2021
Must attend all four weeks

Registration Opening Soon!!

For more information, email us
summercampinfo@chinmayadc.org



Chinmaya Mission

Chinmaya International Foundation



Invites Applications for the First



Vedanta Sadhaka Course

2021 – 2022

A one year residential Vedanta Course in English

Eligibility

- Age 32 to 65 years
- Keen interest in Vedantic studies and to live the life of a sadhaka (spiritual seeker)

Course Objectives

- To gain an in-depth knowledge of Vedanta
- To acquire clarity about the spiritual path and the spiritual practices

Course Acharyas

Mukhya Acharya – Pujya Swami Swaroopananda

Resident Acharyas – Swami Advayananda and Swami Sharadananda

Venue

Chinmaya International Foundation
Adi Sankara Nilayam
(maternal birth-home of Sri Adi Sankara)

Date of commencement

Vijayadashami,
15th October, 2021

For Course Donation and Queries

For Application Form and other details

□ +91 92077 11142 | +91 97468 24142 | ✉ vsc@chinfo.org | chinfo.org/vsc

📍 Chinmaya International Foundation, Adi Sankara Nilayam, Veliyanad – 682313, Ernakulam, Kerala, India

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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.)

Tapovan Prasad Subscription (print version or E-version). Tapovan Prasad brings out each month - excerpts from teachings of Swami Tapovan Maharaj, Sri Gurudev, Swami Chinmayananda, Guruji, Swami Tejomayananda and CM acharyas. In addition, it captures the pulse of Chinmaya Mission world-wide with reports on happenings and upcoming events.

Tapovan Prasad Subscription Instructions:

1. Please go to www.tapovanprasad.com website
2. Click on 'Subscribe-advertise-donate' and select 'Print version'
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4. Choose the required subscription package and then Click on 'Add to Cart' and then 'Go to checkout'
5. Please provide username, password, email...details, etc...and proceed.
6. When you click on Axis Bank / CCAvenue payment gateway, enter details and complete the process. (Do revert in case of any problem)

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- Bala Vihar magazine for children, parents and Bala Vihar teachers. subscription link: http://www.chinmayamission.com/balvihar-subscription-overseas/#.WE_LYvkrJhE
- Chinmaya Udgash - magazine for youth - appropriate for 13-30 year olds subscription link: http://www.chinmayamission.com/our-magazines/chinmaya-udgash/#.WE_MBKrJhE

Reflections on Bhagwat Gita Verses

Various Balavihar children

[Editor's Note: Various Balavihar children reflected on their favorite Bhagwat Gita verse on the occasion of Gita Jayanti and Pujya Swami Tapovan Maharaj's Jayanti. We present below reflections from a few Balavihar children who submitted their written reflections]

Chapter 3 , Verse 8

*niyatāṁ kuru karma tvarāṁ karma jyāyo hyakarmaṇāḥ
śarīra-y3ātrāpi cha te na prasiddhyed akarmaṇāḥ*

Perform your duty, for action is superior to inaction. Even the body cannot be maintained without action.

This verse really stuck out to me because it's ostensibly simple, but it's something that I still have to work to internalize, especially now as I've been faced with a lot of work during college app season. It actually reminded me of my dad, because he's really good at responding to a large workload and stress by springing into action and getting things done. And I really admire that because I'm what we might call the exact opposite. I chronically over-analyze and over plan; the more I have to do the less likely I am to accomplish anything. Which, in terms of productivity, isn't great. The planning stage is where I excel: I can make to-do lists and prioritize based on due dates and importance levels, and I can do all of that because it's still in the stage of "before". But then I end up with this big to do list and I'm staring at everything I have to do, and I get in my head. I find myself stuck in inaction until I'm forced to act.

And I think that is the main message of this verse: no matter what, you will be forced to act. No matter how much you're dreading doing something, or choosing between two things, you can't just do nothing. Even by choosing not to act, you're making a deliberate choice with consequences. Like the verse says, true inaction would result in you ceasing to breathe and do basic bodily functions. You know, the type of things that keep us in the generally preferred state of "alive". So, no matter what happens, you need to act.

By choosing to just *start*, you're taking responsibility and ownership of your situation. Consequences will occur whether you choose to do anything or not, so by doing what you can, you gain more control. In a way, refusing to act is kind of like running away, because you're

relinquishing control of the situation. By choosing to act, you're standing your ground.

It's something I'm still struggling to put into practice, because my instincts, as I said, are usually to try to (over)think everything instead of just acting. But this verse was a good reminder and lesson that not only is inaction unproductive, it's impossible unless you want to completely stop functioning. The situation will still exist, but by acting I'm taking ownership over it.

Hari Om

Shivani Sawant

Reflections on Narayaneeyam – Dasaka 5 -Cosmic Evolution

Kodanate Lakshmanan

Editor's Note: With the grace and blessings of Swami Dheeranandaji, this is a series of reflections on Narayaneeyam, a devotional composition by Melpathur Narayana Bhattathiripad, containing the essence of Srimad Bhagawatham. This series borrows from the spiritual significance and connotation explained by Sri S.N. Sastry in his commentary on Narayaneeyam.

Narayaneeyam



Om Ganeshaya Namaha. Om Saraswatyai Namaha. Om Shri Gurubhyo Namaha.

This Dashaka is chanted in the Sardulavikridita metre. Interested readers may reference the website <https://www.prapatti.com/categories/naaraayaniyam.php> where the audio version of the various Dashakas are available online. Please note that there are various popular methods of reciting these beautiful Shlokas and there may be slight variations in the metre used.

It is said that a work qualifies to be called a Purana when it contains various features. One important feature is the description of the creation. The Srimad Bhagawatam contains an elaborate description of the process of creation in the third canto. In this Dashaka, the poet opens with a description of the state of the Supreme Brahman which has the entire creation latent but not yet manifest.

व्यक्ताव्यक्तमिदं न किञ्चिदभवत्प्राकृतप्रक्षये
 मायायां गुणसाम्यरुद्धविकृतौ त्वय्यागतायां लयम्।
 नो मृत्युश्च तदाऽमृतं च समभूत्राहो न रात्रेः स्थितिः
 तत्रैकस्त्वमशिष्यथाः किल परानन्दप्रकाशात्मना ॥ 5.1 ॥

*vyaktāvyaktamidañ na kiñcidabha -
 tprakprakṛtaprakṣaye
 māyāyām guṇasāmyaruddhavikṛtau
 tvayyāgatāyām layam!
 nō mr̄tyuśca tadaṁr̄taṁ ca samabhū -
 nnahno na rātreh sthitiḥ
 tatraikastvamaśiṣyathāḥ kila para -
 nandaprakāśatmanā ॥ 5.1 ॥*

In the first two verses, the poet describes the state of Prakrti Pralaya which occurs at the end of the life span of Brahma, the creator. The next two to three verses describe how the Supreme Brahman cast His glance and with the assistance of Maya projected the creation. The next five verses describe the sequence in which the various elements including the mind and intellect were created.

Similar to the description found in various Vedic texts (Rig Veda) and Upanishads, the poet describes the Prakrti Pralaya as the period in which the three Gunas were in perfect equilibrium and Maya was latent in the Supreme Brahman. Therefore, this universe with its pair of opposites (gross, subtle, day, night, bondage, liberation) did not exist. The Supreme Brahman alone existed in a state of Supreme Bliss-Consciousness.

In the second verse, the poet then affirms that all the attributes such as Time, Karmas, Gunas and the jivas were completely merged in Thee. In other words, they existed in a causal form which allowed them to be manifest when the new cycle of Creation commenced. It is important to understand the distinction that these attributes did not

become non-existent but existed in causal form. Something that is non-existent can never be created out of thin air. In this context, the second verse gives the example of a sky-flower – a flower which grows in the sky without any plant or tree. Thus, the poet emphasizes that Time and other attributes are latent in the Supreme Being during the Prakrta Pralaya.

कालः कर्मगुणाश्च जीवनिवहा विश्वं च कार्यं विभो
चिल्लिलारतिमेयुषि त्वयि तदा निर्लोनतामाययुः।
तेषां नैव वदन्त्यसत्त्वमयि भौः शक्त्यात्मना तिष्ठतां
नो चेत् किं गगनप्रसूनसदृशां भूयो भवेत्संभवः॥ ५.२ ॥

*kālaḥ karmaguṇāśca jīvanivahā
viśvam ca kāryam vibhō
cillilāratimēyusi twayi tada
nirlonatāmāyayuḥ।
tēṣām naiva vadantyasyattvamayi bhōḥ
śaktyatmanā tiṣṭhatām
nō cēt kiṁ gaganaprasūnasadrśām
bhūyō bhavētsaṁbhavaḥ॥ ५.२ ॥*

एवं च द्विपरार्धकालविगता वीक्षां सिसृक्षात्मिकां
बिप्राणे त्वयि चुक्षुभे त्रिभुवनीभावाय माया स्वयम्।
मायातः खलु कालशक्तिरखिलादृष्टं स्वभावोऽपि च
प्रादुर्भूय गुणान्विकास्य विदधुस्तस्यास्सहायक्रियाम्॥ ५.३ ॥

*ēvaṁ ca dviparārdhakālavigata
vīkṣām sisṛkṣātmikām
bibhrāne twayi cukṣubhē tribhuvanī -
bhāvāya māyā svayam
māyātaḥ khalu kālaśaktirakhilā -
drṣṭām svabhāvōpi ca
prādurbhāya guṇānvikāsyā vidadhu -
stasyāssahāyakriyām॥ ५.३ ॥*

Beginning with the third verse, the poet begins describing the process of creation and the role of Maya. The creator Lord Brahma's life span is supposed to be two Parardhas. At the end of this period, the Prakrta Pralaya lasts for another two Parardhas. Then The Supreme Being casts His glance which stirs up Maya for the fresh cycle of creation of the three worlds. The equilibrium of the three Gunas is disturbed and from Maya emerges Time and the Vasanas which are nothing but impressions of the past deeds of all Jivas.

In the fourth verse, the statement made by Lord Krishna in Chapter 9 is reiterated where the Lord says that Maya is responsible for the creation of the world but that the Supreme Being Himself is not under the power of Maya.

The Upanishads proclaim that the Lord is a mere witness. The Supreme Being, under the influence of Maya, manifests Himself in various names and forms. Vedanta proclaims that the Brahman has manifested Itself and that there is no separate reality for anything else just as reflections in a mirror do not have an independent existence. At the beginning, Maya projects the principle of intelligence called Mahat.

मायासन्निहितोऽप्रविष्टवपुषा साक्षीति गीतो भवान्
भेदैस्तां प्रतिबिंबतो विविशिवान् जीवोऽपि नैवापरः।
कालादिप्रतिबोधिताऽथ भवता सञ्चेदिता च स्वयं
माया सा खलु बुद्धितत्त्वमसृजयोऽसौ महानुच्यते॥ ५.४ ॥

*māyāsannihitō'pravīṣṭavapuṣā
sākṣīti gītō bhavān
bhēdaistām pratibimbata viviśivān
jīvō'pi naivāparaḥ।
kalādipratibōdhitā'tha bhavata
sañcōdītā ca svayam
māyā sā khalu buddhitattvamasra -
dyō'sau mahānucyatē॥ ५.४ ॥*

तत्रासौ त्रिगुणात्मकोऽपि च महान् सत्त्वप्रधानः स्वयं
जीवेऽस्मिन् खलु निर्विकल्पमहित्युद्भोधनिष्पादकः।
चक्रेऽस्मिन् सविकल्पबोधकमहन्तत्त्वं महान् खल्वसौ
सम्पृष्टं त्रिगुणैस्तमोऽतिबहुलं विष्णो भवत्रेरणात्॥ ५.५ ॥

*tatrāsau triguṇātmatkō'pi ca mahān
sattvapradhānah svayam
jīvē'smin khalu nirvikalpamahami -
tyudbhōdhaniṣpādakaḥ।
cakrē'smin savikalpabōdhakamaha -
ntattvamahān khalvasau
samputṣṭam triguṇaistamō'tibahulaṁ
viṣṇō bhavatprēraṇāt॥ ५.५ ॥*

The fifth verse describes how this principle of intelligence causes identification with various aspects of the creation under the influence of Maya depending upon the predominance of one of the Gunas. When the Sattvik Guna is predominant, it helps a person realize the greatest Truth i.e. Self-realization. The same Mahat, when dominated by Tamas creates the Ego which is the identification with the separate individuality.

सोऽहं च त्रिगुणक्रमात् त्रिविधतामासाद्य वैकारिको
भूयस्तैजसतामसाविति भवन्नाद्येन सत्त्वात्मना।
देवानिन्द्रियमानिनोऽकृत दिशावातार्कपाइयथिनो
वहीन्द्राच्युतमित्रकान् विधुविधिश्रीरुद्रशारीरकान्॥ ५.६ ॥

sō'ham ca trigunākramāt trividhatā -
māśadya vaikārikō
bhūyastaijasatāmasāviti bhava -
nnādyēna sattvātmanāl
dēvānindriyamānīnō'krta dīśa -
vātārkapāśyaśvinō
vahnīndrācyutamitrakān vīdhuvīdhi -
śrīrudrasārīrakān || 5.6 ||

भूमन् मानसबुद्ध्यहङ्कृतिमिलचित्ताख्यवृत्यन्वितं
तद्यान्तःकरणं विभो तव बलात् सत्त्वांशं एवासृजत्।
जातस्तैजसतो दशेन्द्रियगणस्तत्त्वामसांशात्पुन -
स्तन्मात्रं नभसो मरुत्पुरपते शब्दोऽजनि त्वद्वलात् || 5.7 ||

bhūman mānasabuddhyahānkṛtimila -
ccittākhyavṛtyanvitā
taccāntahkaranām vibhō tava balāt
sattvāṁśa evāśrjat
jātastaijasato dāśendriyagana -
stattāmasāṁśātpuna -
stanmātrām nabhasō marutpurapatē
śabdō'jani tvadbalāt || 5.7 ||

In the sixth verse, the poet describes how the Ahankara or Ego principle is further divided depending on the three Gunas. This verse gets a bit technical describing the various parts of Ahankara as Vaikarika, Taijasa and Tamasa. The next step in creation is the creation of the Gods presiding over the organs of sense and action and the mind. Some of them are Vayu, Surya, Varuna, Ashvini Devas, Agni, Indra, Upendra, Mitra, Soma, Brahma, Sri Rudra and Ksetrajna. These Gods are presiding deities of the various sense organs and the mind which itself is composed of four parts.

The poet, in the seventh verse, expands further on the idea introduced in the sixth verse. The AntahaKarna (inner instrument) is constituted of the mind, intellect, Ahankara and Citta. These are created by the Sattvik aspect of Ahankara. From the Rajasik aspect (Taijasa), the ten sense organs (indriyas) are born of the Lord's will. This verse alludes finally to the elements which are born of the Tamasa aspect. The next few verses will elaborately describe these elements. The first element born from the Tamasik aspect is sound which is the subtle essence of space.

शब्दाद्वयोम ततः ससर्जिथ विभो स्पृश्न ततो मारुतं
तस्माद्गुप्तमतो महोऽथ च रसं तोयं च गन्धं महीम्।
एवं माधव पूर्वपूर्वकलनादाद्याद्यधर्मान्वितं
भूतग्राममिमं त्वमेव भगवन् प्राकाशयस्तामसात् || 5.8 ||

śabdādvyo'ma tataḥ sasarjitha vibhō
sparśam tatō mārutam
tasmatrūpamatō mahō'tha ca rasam
tōyam ca gandham mahīm
evam mādhava pūrvapūrvakalanā -
dādyādyadharmānvitam
bhūtagrāmamimam tvameva bhagavan
prākāśayastāmasat || 5.8 ||

The eighth verse describes the sequence in which the various elements are born. From sound is created space and from space, the subtle element of touch and then air, form, fire, taste, water, smell and taste. Thus, the Supreme Lord created the various elements and matter (referred to as to my lower nature by the Lord in the Bhagwat Gita) from the Tamasa Ahankara. The chain of subtle elements each has its own specific quality as well as the quality of the preceding ones because of being derived from them. For e.g. space has sound alone; air has touch and sound; fire has form, touch and sound; water has taste, form, touch and sound; earth has smell, taste, form, touch and sound.

एते भूतगणास्तथेन्द्रियगणा देवाश्च जाताः पृथङ् -
नो शोकुर्भुवनाण्डनिर्मितिविधौ देवैरमीभिस्तदा।
त्वं नानाविधसूक्तिभिर्नुतगुणस्तत्त्वान्यमून्याविशं -
श्वेषाशक्तिमुदीर्य तानि घटयन् हैरण्यमण्ड व्यधाः || 5.9 ||

etē bhūtagaṇastathēndriyagaṇā
dēvāśca jātāḥ pṛthān -
nō śekurbhuvanāṇḍanirmitividhau
dēvairamibhistadā |
tvāṇ nānāvidhasūktibhirnutaguṇā -
stattvānyamānyāviśām -
śceṣṭāśaktimudīrya tāni ghaṭayan
hairanyamanḍam vyadhāḥ || 5.9 ||

अण्डं तत्खलु पूर्वसृष्टसलिलेऽतिष्ठत् सहस्रं समाः
निर्भिन्दवकृथाश्चतुर्दशजगद्गूपं विराढाह्वयम्।
साहस्रैः करपादमूर्धनिवर्हनिश्चोषजीवात्मको
निर्भातोऽसि मरुत्पुराधिप स मां त्रायस्व सर्वामयात् || 5.10 ||

anḍam tatkhalu pūrvasṛṣṭasalilē -
'tiṣṭhat sahasram samāḥ
nirbhindannakṛthāścaturdaśajaga -
drūpam virāḍāhvayam |
sāhasraiḥ karapādamūrdhanivahai -
rniśśeṣajātvātmakō
nirbhāto'si marutpurādhipa sa māṁ
trāyasva sarvāmayāt || 5.10 ||

In the ninth verse, the poet glorifies the Supreme Brahman by describing how these various Devas and elements could not by themselves provide the Life element or Consciousness. This is a subtle reminder that while they all are powerful in their own way, they do not have an independent existence without the presence of the Supreme Lord. This shows that their reality is dependent. The Supreme Brahma, being praised by various hymns, enlivens the sense organs and their presiding deities as well as the mind, intellect and Ahankara. It is said in the Puranas that at the beginning of creation, the Golden Egg (Hiranyamandam) was created and existed in the cosmic waters.

In the concluding verse of this Dashaka, the Brahmanda is described as remaining in the already created Cosmic Waters. Finally, the Lord, breaking the Golden Egg, creates the fourteen worlds. These worlds are described as part of the Virat Purush who shines as all beings with thousands of hands, feet and heads. This description is provided in the Purusha Suktham. The fourteen worlds are further described as parts of the Divine Lord in the next Dashaka which gives a detailed description of the Cosmos as a form of the Lord. To this Supreme Lord, the poet Narayana Bhattathiri makes a plea to protect him from all ailments.

To Be Continued

Swami Tapovanam Poetry: Hymn of Ganga - 3(Excerpts)

Sitaram Kowtha

Editor's Note: We are pleased to introduce this series of articles by Sitaramji, excerpts of poetry by Swami Tapovanam.

Source: Sri Ganga Stotram (Hymn to Ganga) by Swami Tapovanam

Commentary by Swami Chinmayananda

Source: Pujya Guruji, Swami Tejomayananda, discourse on this work. Discourse available on ChinmayaClix



Param Pujya Gurudev, Swami Tapovanam, nurtured his disciple, Swami Chinmayananda on the banks of River Ganga at Uttar Kashi and Gangotri. Tapovanji himself 'wandered' across Himalayan peaks, traversing the glaciers, streams, rivers and mountain peaks to include such places of lore as Mount Kailas, Char Dham (Gangotri, Yamunotri, Kedarnath and Badrinath), Sri Sarada temple, Amarnath and Vaishnavi Devi temples in Kashmir, and so on. His journey prior to becoming a sannyasi took him to Kolkata, Kashi, Haridwar and Rishikesh. In other words, he traveled to the source of Ganga in Goumukh glacier as well to various locations where the river journey down the mountains to the plains, onwards to Bengal. In this composition, he invokes mother Ganga as a divine mother and the supreme Self, and expresses the manifestation of the divine beauty and divinity indicated in the Upanishads. In this work he exalts Ganga and Gangotri, and it also serves as his teaching of Upanishads to us.

Altogether there are 125 verses in 5 sections of 25 verses each. In the following series, we will excerpt 5-10 verses, with meanings and highlights from Sri Gurudev's commentary, and further elaboration in discourse by Guruji, Swami Tejomayananda (Note: Guruji discourse video is available on Chinmaya Clix).

Section 3 of 25; Verses 11-15

मातर्जाहनवि निहनवे तु जगतः
पृथ्व्यादि मिथ्यात्मनो
यतत्वं न निषिद्धयते तदचलं
त्वन्मात्रमेकाकिनी।
यस्मात्वं सदशेषमूलममलं
ब्रह्मैव निर्धर्मकं
मन्देभ्यः खलु कल्पिता जलमयी
मूर्तिस्तवान्या च य ॥११॥

mātarjāhnavi nihnave tu jagataḥ
pṛthvyādi mithyātmano
yattatvam na niṣiddhayate tadacalam
tvanmātramekākinī |
yasmātvam sadaśeṣamūlamamalam
brahmaiva nirdharmakam
mandebhyah khalu kalpitā jalamayī
mūrtistavānyā ca ya ||11||

O Mother! Daughter of Jahnu-Rishi! When the false names and forms made of elements are negated That which remains undeniably – That is Thy real form; Non-dual, unmoving. This Brahman which is the cause of everything, Which is untainted by merit or evil, and which is ever pure and immaculate – This is thy real nature. It is only to bless the ignorant and the undiscerning, That thou have manifested in the form of 'flowing waters.'

All through the Hymn so far, there was a steady undercurrent of the suggestion that Mother Ganga is not a mere river. Here the poet openly identifies the sacred river as the Supreme Reality, the Brahman. In her immeasurable love, to bless the spiritually ignorant people, she has manifested as the holy Ganga.

अच्छिन्नरूपिणि देवी नित्या या मृत्युमत्यगात्।
प्राणिति प्राणहीना च जाहनवी साऽस्तु मे गतिः
॥१२॥

acchinnarūpiṇi devī nityā yā mr̄tyumatyagāt |
prāṇiti prāṇahīnā ca jāhnavī sāstu me gatiḥ ||12||

She, who is eternal and permanent, Beyond the sway of death. She who is beyond prana and yet – She, who alone does all dynamic activities in life, May she, Mother Ganga, be ever my goal.

Change is death of the previous condition and birth of a new condition. The Supreme Reality is beyond the sway of the death. Mother Ganga in her supreme essence is beyond death.

All dynamic activities of life in the physical body are together called prana. The theory of activity in inactivity and inactivity in activity is expounded in Geeta 4:18. Mother Ganga is beyond Prana, yet full of dynamic activity. She is the very life that sustains all activities, everywhere.

May the infinite Brahman be my goal, so that all my physical activities, mental feelings and intellectual efforts be geared to realize this Bliss-self within.

**सर्वदा सर्ववृद्धेवी सर्वकर्त्री च या स्वयम्।
सर्वभावैः प्रपद्ये तां जाहनवीं
सुरनिम्नगाम्॥१३॥**

sarvadā sarvadṛgdevī sarvakartrī ca yā svayam |
sarvabhāvaiḥ prapadye tāṁ jāhnavīṁ suranimnagām ||13||

She – who is ever seeing everything, O Sarva Drik! She – who is divine in her nature supreme, O Devi! She – who is the doer everywhere, O Sarva Karttri! Upon Thee, the divine river, I depend in all my attitudes.

As consciousness, she is the witness of everything happening within and without us. Without being illuminated by our awareness, we cannot have a subjective experience within us or an objective experience outside us.

Matter is inert and insentient. It is only when presided over by the Spirit, that body, mind and intellect matter can act or experience. Thus, even though we attribute doer-ship to body, mind and intellect, it is the Spirit that is the doer. But doer-ship is what we attribute to the spirit, as it is actionless. Just as water in a blue bottle appears blue, but water is colorless. So too the spirit appears to be the doer when seen through the activity of the body, mind and intellect.

The poet says that he surrenders all his thoughts to the all-witnessing divine spirit that is Ganga: Ananya Bhava.

**पश्यन्तु केचिदमलं जलमेव गंगेत्
अन्ये वयं तु भवयन्विभुक्तिहतुः।
श्रीमूलशाक्तिरखिलेश्वररूपरूपि-
ण्यानन्दकन्दमिति नित्यमुपास्महे
त्वाम्॥१४॥**

paśyantu kecidamalaṁ jalameva gariget
anye vayam tu bhavayantravimuktihetuḥ |
śrīmūlaśaktirakhileśvararūparūpi-
ṇyānandakandamitī nityamupāsmahe tvām ||14||

Some observe Thee as the crystal-watered Ganga. But we understand Thee: As the one cause that can save us from the crushing engine of samsara; As the source of all glory and progress (Aishwarya); As one who is of the nature of Universal Lady Divine (Akhileshwari). Thou art a mass of bliss. In this understanding, we adore and worship you daily.

The pure-hearted devotees amongst us see in the clear-watered dashing River Ganga, the sole redeemer; the essence of life that is source of all glory and is of nature total bliss.

Upasana is described here. Worship always in and through the form of the river, seeing her as Brahman.

**श्रद्धैव मूलं त्वदुपासनाया
जलेऽपि देवतिवधानदक्षा।
श्रद्धां विन कः परलोकचिन्ता-
मग्नः प्रवर्तत परोक्षकार्ये॥१५॥**

śraddhaiva mūlāṁ tvadupāsanāyā
jale'pi devatavidhānadakṣā |
śraddhāṁ vina kah paralokacintā-
magnah pravarteta parokṣakārye ||15||

The ability to perceive divinity in this water flow is faith (Shraddha). Due to this faith, one performs one's worship. In spiritual pursuit, who can function if he has no faith in the transcendental?

Upasana is the worship of the Lord with devotion. Everywhere, Acharyas have defined Upasana as the ability to see a glorious ideal (Utkrishna-Satyam) in an ordinary symbol (Nikrishta-Vastu). Here, the poet explains that faith, the backbone of Upasana, is the ability of in the devotee to see divinity in the flowing waters of Mother Ganga. It is a vision of the heart of faith.

Faith is the secret power in all spiritual students with which they steam forth on their path of seeking the “unknown and unknowable”. Faith is belief in what we don't know, so that we may come to know what we believe in. It is the secret strength in the scientist, in the explorer, and in all creative artists.

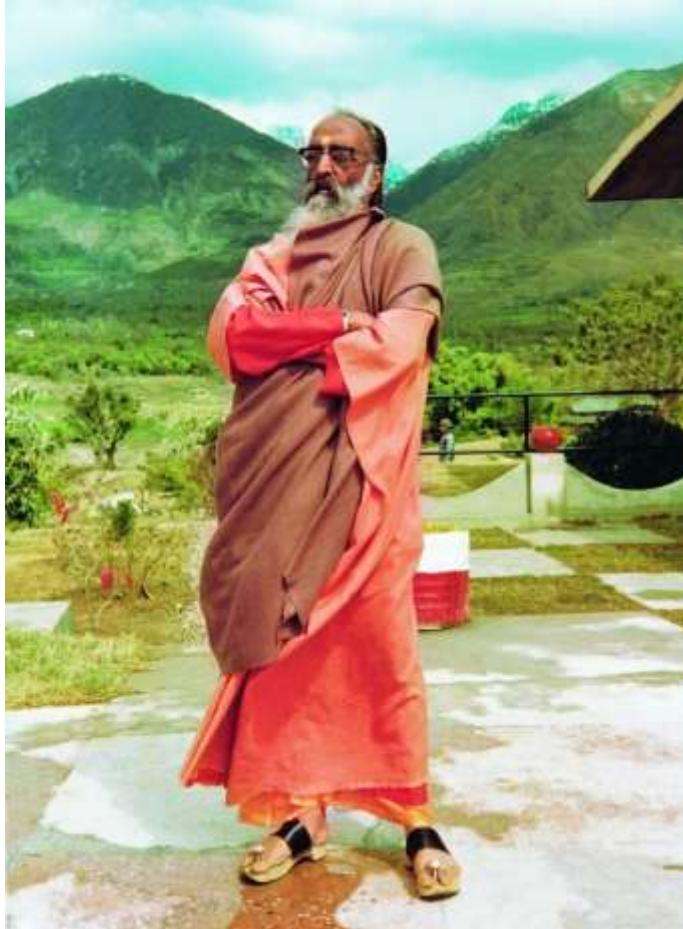
Without faith, born out of true and deep understanding,
no consistent spiritual sadhana is ever possible. Nurturing
faith as worship becomes steady, deep and continuous.

To Be Continued



Gurudev Uvacha

Inspiring Quotes from Pujya Gurudev Chinmayananda



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

A quiet mind produces a more brilliant intellect.

Not sickness, but health is the mystery of life.

A Man-of-wisdom lives in the world, but he is never of the world.

Our present work may be great or small. Yet, the important thing is to do it well.

Liberation of attainment of perfection is a condition experience by the mind; liberation is only for the mind because the mind alone was in bondage.

By birth man does not become an outcast nor does he become a high caste man. He becomes high or low according to his deeds.

Even though you have not conquered the battles of the world, you become the world-conqueror when you have conquered your mind.

It is a matter of common experience that the knowledge of a subject by itself will not enable a person to act always according to it.