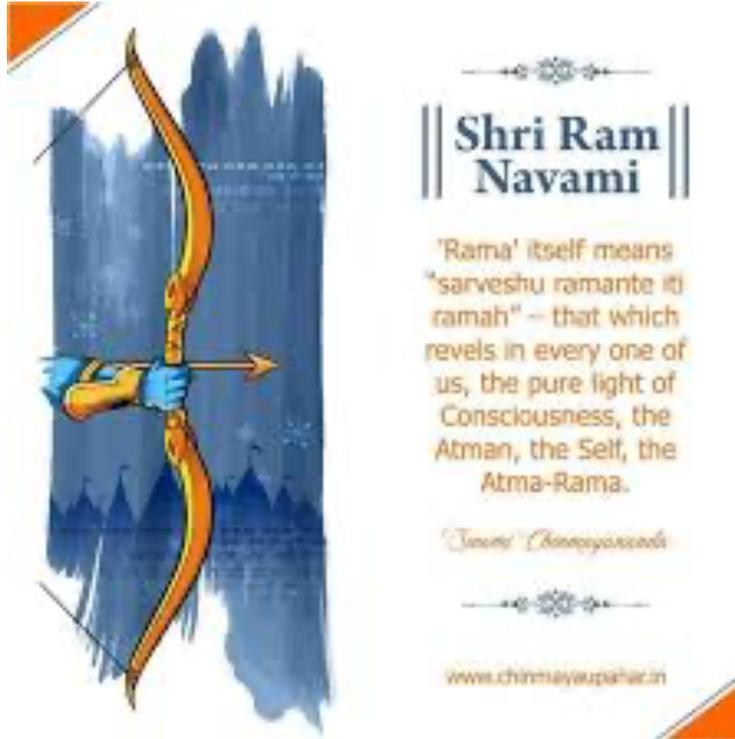


Chinmaya Smrithi



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

Volume 32, Number 2, Apr 2022



Chinmayam Jagadeeshwaram Pranamaamyaham

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 19].

आदौ नित्यानित्यवस्तुविवेकः परिगण्यते ।

इहामुत्रफलभोगविरागस्तदनन्तरम् ।

शमादिषट्कसम्पत्तिर्मुमुक्षुत्वमिति स्फुटम् ॥ 19 ॥

*ādau nityānityavastuvivekaḥ pariganyate |
ihāmutraphalabhogavirāgastadanantaram |
śamādiṣaṭkasampattirmumukṣutvamiti sphuṭam || 19||*

Meaning: While enumerating the qualifications, first we count the ability to discriminate between the Real and the unreal; next comes a spirit of detachment from the enjoyment of the fruits of actions here and hereafter, after that is the group of six essentials such as sama and last is undoubtedly a burning desire for Liberation.

In this verse, Acharya Sankara elaborates further the four-fold qualifications that are essential for a spiritual seeker to succeed in their quest. The first essential qualification is Viveka (discrimination). But the question arises "Discrimination about what"? Is it similar to the ordinary discretion that a person exercises every day? For example, we would use discretion to distinguish between rice and stones in the rice. This is not the discrimination that Acharya is talking about here. He is referring to the ability to discriminate between the Real (or the permanent changeless) and the unreal (ephemeral changing) world. After discriminating in this way, one should develop Vairagyaa which is detachment from the

desire to enjoy the fruits of one's actions in this world. True Vairagyaa is based on a sound intellectual understanding about the temporary and changing nature of things in this world. This enables detachment here and hereafter. Furthermore, Acharya refers to the six-fold qualities beginning with Shama as well as the need for Mumukshutvam (intense desire for liberation) – these qualities will be elaborated further in the following verses.

Acharya further kindly reminds us that everyone has the faculty of discretion but it is not always developed to the same extent and is used mostly for mundane purposes. A very rare soul is able to use it to know the true nature of the Self. The blessing of this faculty can only be seen when one uses it to know the changeless (substratum) amidst the constantly changing world.

In the beginning, it can be used to discriminate between Dharma (righteous) and Adharma (unrighteous); between Kartavya (duty) and Akartavya (that which should not be done); between Nyaya (justice) and Anyaya (injustice). Finally, it should be used to discriminate between Nitya (Real) and Anitya (unreal). The real glory of Viveka is explored further in the following verse 20.

Calendar and Upcoming Events

Upcoming Events

- April 2 – 10 : Ramacharitmanas recitation at Chinmayam, Silver Spring; see detailed schedule in flyers section.
- April 16th : Sri Rama Navami and Hanuman Jayanti celebrations at Chinmaya Somnath from 4 to 5:30 p.m. Cultural program along with Puja, dance and Bhajans.
- July 18th – Aug 12th: Summer camp at Chinmayam, MD. Theme is Veera Hanuman and the camp is in-person for rising 1st to rising 8th graders.
- June 20th – July 15th : Summer camp at Chinmaya Somnath, Virginia.
- June 20th – July 1st : Summer camp at Frederick, MD.
- July 8th – 10th : SANGA- gather, give and grow. – an in-person retreat at Chinmayam, MD with Vivekji.
- July 18th – July 22nd: Youth Camp – Learning to be Natural with Vivekji at Chinmaya Somnath, Virginia.

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 2022, are due by April 30, 2022
- 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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BV students – Please contact the editorial staff if interested to volunteer.

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

Table of Contents

	Foreword, Calendar and Events, Editorial Team, Contact Us	
NEWS	News & Tidbits	
	Announcement & Flyers	
	Reflections – Spiritualizing Daily Life <i>Sanyogeeta Sawant</i>	
	Reflections on Narayaneeyam – Dashaka 9 <i>K.A.Lakshmanan</i>	
	Swami Tapovanam poetry – Excerpts from Hymn to Ganga 6 <i>Sitaram Kowtha</i>	
	Gurudev Uvacha – a collection of quotes from Swami Chinmayananda	

News & Tidbits

Mahashivaratri Celebrations

Mahashivaratri was celebrated on Monday Feb 28 and marked an opportunity for the Chinmaya family to meet in-person following appropriate COVID protocols. The celebrations were marked with the constant chanting of Shiva Manasa Puja and a Puja led by children in the evening under the guidance of Swami Dheerananda. The CMWRC family offered Bhajans, dances and skits to the Lord virtually on this auspicious occasion. At Chinmaya Somnath, Mahashivaratri was celebrated through the four Kaalas with the chanting of Rudram and a Rudrabhishekham in the evening session.

Gita Chanting Competition

The annual Gita chanting competition was held across the three local centers in Frederick, Silver Spring and Chantilly over the weekend of March 19-20. While the competition resumed the in-person format at Chinmayam and Chinmaya Somnath, it was held virtually at Frederick. Participants at all three centers were all given the opportunity to choose their preferred medium – in person or online. The event saw enthusiastic participation across all age groups and spanning multiple categories.

Resumption of in-person BV classes

As the pandemic situation eased in the greater Washington metro area, the CMWRC leadership decided to resume in-person BV classes and other events under the advice of qualified medical personnel. Few events such as Mahashivaratri, Holi and the on-going Ramanavami are now being celebrated in-person with appropriate COVID protocols in place.

Monthly Grocery 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 continue to organize 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. This monthly drive aims to distribute around 250 to 300 bags each month and we appeal to all members to contribute towards this noble endeavor.

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.

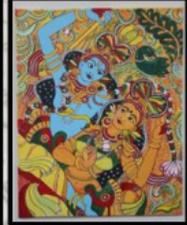
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Ashtottara Sata Namavali - Gurudev's Glorious 108 Names






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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

<p>KAILAS NIWAS (Rear Entrance) 46 Norwood Road Silver Spring, MD 20905</p> <p style="font-size: small; color: red;"><i>Before Dropping, Text or Email Dharmaraj</i></p> <p style="font-size: small;">Ph: (301) 928-7753 Email: draghavan@Howard.edu</p>	<p>CHINMAYA SOMNATH 4350 Blue Spring Dr Chantilly, VA - 20151</p> <p style="font-size: small; color: red;"><i>Before Dropping, Text or Email Vani</i></p> <p style="font-size: small;">Ph: (703) 869-5039 Email: vani_yama@hotmail.com</p>
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Join the Team Send email to AnnaDaanaTeam@chinmayadc.org

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For any questions, email director@chinmayasomnath.org

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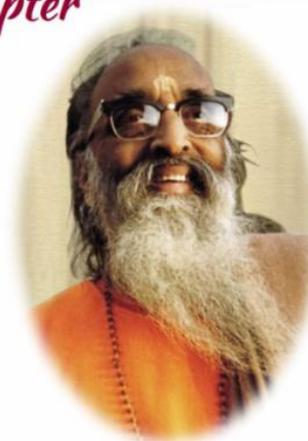
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"If one offers to Me with devotion a leaf, a flower, a fruit, or even water, I delightfully accept that article offered by the pure-minded with devotion."

The Bhagavad Geeta | Chapter 9, Verse 26



RAMCHARITMANAS 2022



April 2nd – 10th, 2022

DAY	DATE	TIME
Saturday	April 2 nd	3 PM – 9 PM
Sunday	April 3 rd	4 PM – 9 PM
Monday	April 4 th	6 PM – 9 PM
Tuesday	April 5 th	6 PM – 9 PM
Wednesday	April 6 th	6 PM – 9 PM
Thursday	April 7 th	6 PM – 9 PM
Friday	April 8 th	6 PM – 8 PM
Saturday	April 9 th	4 PM – 9 PM
Sunday	April 10 st	4 PM – 9 PM

Contact Devyani Kavathekar or Rita Kishore at ramayana@chinmayam.org for more information

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**What are we doing well?
Where we are falling short and
can do better?
Where we are totally missing the
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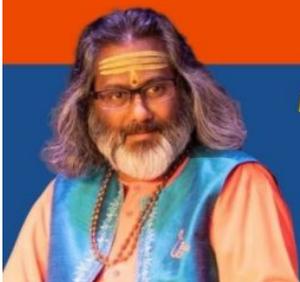
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FREDERICK CHAPTER

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June 20 - July 01

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Reflections – Spiritualizing Daily Life – De-icing a Car

Sanyogeeta Sawant

It was a wintry cold Friday morning with just some light snow flurries. There was a pause in the snow -and as I was back up call decided to de-ice the car just in case I got called in. Just as soon as I thought that, another rebellious thought immediately sprung up. Why would I want to leave the toasty warmth of the house and step out into the cold driveway ?Thoughts like ..Maybe I won't get called in, to it is going to warm up over the weekend and the ice will melt...followed.

Thankfully I managed to summon up the strength to overcome those tamasic thoughts and stepped out bravely with the ice scrapper ready to battle the cold. One try and I beat a hasty retreat into the house. The previous snow and icy rain mixture in the freezing temperature had hardened into a hard layer of ice that covered the entire car! It was impossible to scrape without damaging the car. So decided to tackle the problem in a smarter way. Back in the warm house I turned on the heat in the car with the phone app and patiently waited thanking the technology that let me do this from inside the house.

Twenty minutes later I braved the cold again-this time using the scrapper was totally different. The heat had softened the ice enough for me to be able to start scraping it and clearing the car. As I was doing it, I was struck by the thought that this was like uncovering the "Self."

De-icing the car was like unveiling the Self. Years of ignorance and actions had snowed on it and hardened it into ice and covered it to a point where to begin to even try to see/let alone drive it needed too much effort. Turning on the heat was like starting the Shravana part - listening, reading, reflecting -the more one does it the light/warmth of that knowledge is bound to start to thaw the ignorance. Slowly but gradually, it will be easier with goal directed efforts and Mananam to get that thawed ice of the car/Self. As more and more of the car was uncovered the motivation to uncover it completely built up, and kept me going despite the biting cold numbing my gloved hands. The process got easier and easier and soon

I was clearing big ice sheets off the car with minimal effort. Finally, the last bit was done and the shiny car was a sight to behold! The satisfaction and joy is something that anybody who has de-iced a car can relate to.

Just like the car was always there ready beneath the ice.. all it needed was right effort to uncover it, so too is the knowledge of Atma-or pure consciousness. It needs to be uncovered through the process of Shraavanam, Mananam and Nidhidhyasanam.

Reflections on Narayaneeyam – Dasaka 11– Entry of Sanaka and others into Vaikuntha

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 primarily in the Vritti metre. Specific verses are chanted in a different metre (indicated) which is another feature of this composition. Interested readers may reference the website <https://www.prapatti.com/categories/naaraayaniyam.php> where the audio version and transliteration 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. The author wishes to acknowledge stotranidhi.com for the Roman transliteration of the verses.

Beginning with the eleventh Dashaka, the poet begins the description of the stories found in the Puranas. The story of the curse by the Sanatkumaras and the descent of Jaya and Vijaya, the gatekeepers at Vaikuntha, is described in this chapter. The contents of Srimad Bhagwatam Canto 3, chapters 15 through 17 are condensed in this Dashaka.

A note of caution: The incidents in this Dashaka should be read with the appropriate understanding. The ten incarnations of Lord Vishnu are famous – this story is a “prequel” to them in the sense it lays out the background for the incarnations. During his incarnations as Varaha (boar), Narasimha, Lord Rama and Lord Krishna, the Lord fights with and slays various demons. This story here beautifully weaves together the various stories and describes how the Lord is the Cause for the creation and how He masterfully pulls the strings for his Leelas.

क्रमेण सर्गे परिवर्धमाने कदापि दिव्याः सनकादयस्ते ।
भवद्विलोकाय विकुण्ठलोकं प्रपेदिरे मारुतमन्दिरेऽ ॥ 11-1॥

*kramēṇa sargē parivardhamānē kadāpi divyāsanakādayastē ।
bhavadvilōkāya vikuṅṭhalōkaṃ prapēdirē mārutamandirēśa ॥11.1 ॥*

In the first verse, the poet describes the arrival of the four divine sages Sanaka, Sananda, Sanatana and Sanatkumara at the abode of Lord Vishnu i.e. Vaikuntha. They arrived there with an intense desire to see and pay obeisance to the Lord.

The second verse describes the difficulty in making this journey which involves crossing six ramparts. The difficulty is for ordinary mortals. Devotees of the Lord, through years of meditation at his Lotus Feet are able to make this journey by His grace and blessings. The second part of the verse (Bhagwatam Canto 3, Chapter 15, Verses 16 to 22) concisely describes the incomparable beauty of Vaikuntha which has an enchanting garden called Naishreyasa in addition to many lakes and mansions studded with gems.

मनोज्ञ नैश्रेयस-काननादैः अनेक वापी मणि मन्दिरैश्च ।
अनोपमं तं भवतो निकेतं मुनीश्वराः प्रापुरतीत कक्ष्याः ॥ 11-2

*manōjñanaisrēyasakānanādyai -
ranēkavāpīmaṇimandiraiśca |
anōpamaṃ taṃ bhavatō nikētaṃ
munīśvarāḥ prāpuratītakakṣyāḥ ॥ 11.2 ॥*

भवद्दि दृक्षून् भवनं विविक्षून् द्वाःस्थौ जयस्थान् विजयोऽप्य-रुन्थां ।
तेषां च चित्ते पदमाप कोपः सर्वं भवत् प्रेरणयैव भूमन् ॥ 11-3

*bhavaddidṛkṣūnbhavanaṃ vivikṣūn
dvāḥsthau jayastān vijayo'pyarundhām |
tēṣāṃ ca cittē padamāpa kōpaḥ
sarvaṃ bhavatprēṇayaiḥ bhūman ॥ 11.3 ॥*

When the divine sages reached Vaikuntha eager to get a glimpse of the Lord and his incomparable residence, their paths were blocked by the two doorkeepers Jaya and Vijaya. It is through many years of penance that Jaya and Vijaya who were devotees of the Lord for many births attained their exalted status as door keepers. It is indeed the Lord's mysterious ways that even such devotees were inspired to block the path of the divine sages. A deeper spiritual significance is also indicated in this verse – for the seeker after liberation, the final frontier requires overcoming attachment and aversion (represented here by Jaya and Vijaya).

वैकुण्ठ लोकानुचित प्रचेष्टौ कष्टौ युवां दैत्यगतिं भजेतं ।
इति प्रशप्तौ भवदाश्रयौ तौ हरिस्मृति-नोऽस्त्विति नेमतुस्तान् ॥ 11-4

*vaikuṇṭhalōkānucitapracēṣṭau
kaṣṭau yuvāṃ daityagatiṃ bhajētam |
iti prasaptau bhavadāśrayau tau
harismṛtirnō'stviti nēmatustān ॥ 11.4 ॥*

तदेतदाज्ञाय भवानवाप्तः सहैव लक्ष्म्या बहिरंबुजाक्ष ।
खगेश्वरांसार्पित चारुबाहुः आनन्दयंस्तान् अभिराम मूर्त्या ॥ 11-5॥

*tadētaḍāñāya bhavānavāptaḥ
sahaiva lakṣmyā bahirambujākṣa |
khagēśvarāṃsārpitacārubāhu -
rānandayaṃstānabhirāmamūrtyā ॥ 11.5 ॥*

In the fourth verse, the poet describes the terrible curse pronounced by the divine sages on Jaya and Vijaya. It is a glimpse into the Lord being the ultimate cause that even such accomplished sages were momentarily overcome by anger. They cursed the two gatekeepers to be born as Asuras on earth since their conduct did not befit the residents of Vaikuntha. Realizing their mistake, Jaya and Vijaya fell at the sages' feet praying for constant remembrance of the Lord.

Describing the Lord as lotus-eyed in the fifth verse, the poet describes His arrival on the scene. The Lord, being All-Knowing, was aware of everything that was happening and looked enchanting as He arrived there along with His consort Lakshmi Devi and with His beautiful arm wrapped around Garuda's shoulder.

The sixth verse shows the unconditional compassion that the Lord has for his devotees (and indeed for anyone who surrenders to the Lord). He told Jaya and Vijaya that they would attain the Lord and return to Vaikuntha after taking three births in which they would constantly remember the Lord by harboring a sense of enmity and confrontation. These compassionate words of the Lord delighted the divine sages who were full of praise for the Lord. Thus was set the stage for the birth of the three pairs of Asuras (Hiranyaksha and Hiranyakashipu, Ravana and Kumbhakarna, Sisupala and Dantavakra). Their stories are of course popular in the Puranas and we shall review them in due course over the following Dashakas as we describe the various incarnations of Lord Vishnu.

प्रसाद्य गीर्भिः स्तुवतो मुनीन्द्रान् अनन्य नाथावथ पार्षदौ तौ
संरम्भ योगेन भवैस्त्रिभिर्मा उपेतमित्यात्त कृपां न्यगादीः ॥ 11-6

*prasādyā gīrbhiḥ stuvatō munīndrā -
nananyanāthāvatha pārśadau tau |
saṃrambhayōgēna bhavaistribhirmā -
mupētamityāttakṛpaṃ nyagādīḥ ॥ 11.6 ॥*

त्वदीय भृत्यावथ काश्यपात्तौ सुरारिवीरौ उदितौ दितौ द्वौ ।
सन्ध्या समुत्पादन कष्टचेष्टौ यमौ च लोकस्य यमाविवान्यौ ॥ 11-7

*tvadiyabhṛtyāvatha kāśyapāttau
surārivīrāvuditau ditau dvau |
sandhyāsamutpādanakaṣṭacēṣṭau
yamau ca lōkasya yamāvivānyau ॥ 11.7 ॥*

हिरण्यपूर्वः कशिपुः किलैकः परो हिरण्याक्ष इति प्रतीतः ।
उभौ भवन्नाथं अशेष लोकं रुषा न्यरुन्थां निज वासान्धौ ॥ 11-8

*hiranyapūrvaḥ kaśipuḥ kilaikah
parō hiranyākṣa iti pratītaḥ |
ubhau bhavannāthamaśēṣalōkaḥ
ruṣā nyarundhāḥ nijavāsanāndhau ॥ 11.8 ॥*

The seventh verse describes the birth of Hiranyaksha and Hiranyakshipu, both born to Diti. Sage Kashyapa had two famous wives Aditi and Diti. The children born to Aditi are the Devas while the children born to Diti became notorious as Daityas. The Bhagwatam describes in detail the story behind how Diti, desirous of progeny, approached Kashyapa at dusk and insisted on begetting a child immediately interrupting his evening prayers. Due to this insistence and interruption, the children with negative tendencies were born to Diti. It is part of the Puranic literature style in which norms are conveyed to society through such illustrations – in order to convey the importance of timely prayers and the need to stay focused etc., the stories describe the terrible consequences – these stories help to spread the morals among the simple folks in society.

The third canto has a few verses that describe how Diti carried the progeny for a hundred years and finally gave birth to the twins Hiranyaksha and Hiranyakshipu who went on to terrorize the people and commit all sorts of atrocities.

The younger son Hiranyaksha, blinded by the impact of the curse, started tormenting the world and as blessed by the Lord (through his compassion as described in a previous verse) started building enmity towards the Lord. The poet describes his actions in the eighth verse.

तयोः हिरण्याक्ष महासुरेन्द्रो रणाय धावन् अनवाप्त वैरी ।
भवत्प्रियां क्षमां सलिले निमज्ज्य चचार गर्वाद्-विनदन् गदावान् ॥ 11-9

*tayōrhiranyākṣamahāsurēndrō
raṇāya dhāvannanavāptavairī |
bhavatpriyāḥ kṣmāḥ salilē nimajjya
cacāra garvādvinadan gadāvān ॥ 11.9 ॥*

ततो जलेशात् सदृशं भवन्तं निशम्य बभ्राम गवेषयंस्त्वां ।
भक्तैक दृश्यः स कृपानिधे त्वं निरुन्धि रोगान् मरुदालयेश ॥ 11-10

*tatō jalēśāt sadṛśaḥ bhavantaḥ
niśamya babhrāma gavēṣayamstvām |
bhaktaikadr̥śyaḥ sa kṛpānidhē tvam
nirundhi rōgān marudālayēśa ॥ 11.10 ॥*

In the ninth verse, the poet goes on to describe the immersion of the earth in water by Hiranyaksha. He roamed around looking for a worthy opponent but could not find anyone who could oppose him. In order to demonstrate his strength, he then immersed the earth that was dear to Lord Vishnu in water. This caused immense distress to the inhabitants of earth.

In the concluding verse of this Dashaka, the poet describes how Lord Varuna (the lord of the waters) then informs Hiranyaksha that Lord Vishnu would be a worthy opponent for him. The poet then puts in a plea to the Lord of Gurvayoor, who is the abode of compassion and can be attained only by devotees to cure him of his ailments.

The next two Dashakas are devoted to the description of the Varaha Avatar (boar incarnation).

To Be Continued

Swami Tapovanam Poetry: Hymn of Ganga - 7(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 Kolkota, 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 2 of 5; Verses 16 – 20

न मेधया शास्त्रवाद वैखर्या च वरानने।

त्वत्कृपामृतसेकेन भवतापः प्रशाम्यति ॥१६॥

na medhayā śāstravāda vaikharyā ca varānane |
tvattkrpāmṛtasekena bhavatāpaḥ praśāmyati ||16||

O Beauty! O Loveliness! O Sundari

By sheer intelligence, or by the power of argumentation, this pang of samsara can never be ended. He who has drowned in Thy nectarine Grace alone can cure the disease of becoming (Bhave-roga)

However intelligent one may be, however good at logical argumentation one may be, the subtle declarations of the Vedic lore shall remain a sealed treasure house to him until he earns the grace of Mother Ganga. We need to develop and expand our hearts too. For this, devotion is a pre-requisite. With Thy grace alone, one can get released from ego-sense limitations and come to explode into the Higher State of dimensionless Consciousness Supreme.

गंगे ! गंगे नमस्तुभ्यं मातर्मातर्नमो नमः।

कृपया देहि मे नित्यं त्वयि निष्ठाखण्डिताम् ॥१७॥

gaṅge ! gaṅge namastubhyaṁ mātarmātarnamo namaḥ |
krpayā dehi me nityaṁ tvayi niṣṭākhāṇḍitām ||17||

O Ganga! O Ganga! O Ganga! O Mother Ganga! I salute Thee. O Mother! O Mother Divine! O Matr-Mata! Again and again, I salute Thee. Give me firm devotion to Thee! This alone I ask of Thee! In Thy Grace I must get steady devotion towards Thy Feet!

In this verse, the poet has worked himself into a crescendo of ecstasy in his love of Ganga. His surrender seems to be complete, and his only demand is that his devotion for her feet must ever grow in her blessings.

आचार्य नाम निगदन्त्यभिमान युक्ता
युद्धयन्ति च स्वमत नैगमता प्रसिद्धये।
नाचार्यचोदितविधिं त्वनुयन्ति लोका-
स्तन्निष्ठता हि निखिलार्यमतैकधर्मः ॥१८॥

ācārya nāma nigadantyabhimāna yuktā
yuddhayanti ca svamata naigamatā prasiddhaye |
nācāryacoditavidhiṁ tvanuyanti lokā-
stanniṣṭatā hi nikhilāryamataikadharmah ||18||

Those who are Acharyas only in name, wage battles in arguments to establish their own arrogant opinions and theories. None live up to the way of real life pointed out so clearly by Acharya Sankar. This way of true living alone is the sole Dharma, “Nikhil-Arya-Mathai-ka-Dharmah”, which is ever best for all noble souled people.

The tragedy is that the true way of life, so exhaustively expounded by Sankara, is not acceptable to everyone, and almost none of us live the true life of a spiritual seeker. There is no involvement in the scriptural study; there is no commitment in us to the spiritual way of life. If one is not readily available for the study of scriptures and assimilation of the knowledge therein, one can become only, at best, an “Acharya”, in name alone.

मुण्डित्वदण्डित्वजटित्ववेषैः
आचार्यपारंपरिकत्वतश्च।
पिचण्डपूर्तिः फलमंच ! नान्यत्
पुमर्थहेतुस्त्वदनन्यभक्तिः ॥१९॥
muṇḍitvadaṇḍitvajaṭitvaveṣaiḥ
ācāryapāraṁparikatvataśca ||
picaṇḍapūrṭiḥ phalamānca ! nānyat
pumarthahetustvadananyabhaktiḥ ||19||

Shaving the head, carrying the holy stick (Danda), cultivating matted-locks, pride of one’s Guru-lineage-all these are only for belly’s sake. O Mother Divine! Amba! Whole hearted devotion alone is found to be efficient enough to bring fulfilment into our life’s spiritual effort (purshartham).

The external show or vanities cannot help us to conquer the heights of spiritual perfection in ourselves. One may not have any of the external insignia of a sadhu; yet such

an individual can be one of the greatest in spiritual strength and beauty.

The poet says, “O Mother! Without total devotion and surrender unto Thy Lotus-Feet, how can any mortal ever escape all his weaknesses and his dire imperfections?”

त्वत्तत्त्वनिर्णयविधो सहकारि पूर्वः
आचार्यैः प्रभाषितमपि स्वमतिप्रयोगः।
प्राधान्यमेति नहि विन्दति मेषवृत्तिः
ब्रह्मात्मिकेऽब तव तत्त्वमनर्थमृच्छेत् ॥२०॥

tvattatvanirṇyavidhou sahakāri pūrvah
ācāryaiḥ prabhāṣitamapi svamatiprayogaḥ |
prādhānyameti nahi vindati meṣavṛttiḥ
brahmātmikem'ba tava tattvamanarthamṛcchet ||20||

O Mother! Thou Art Perfection by Thy Nature! O Brahma-Atmika Amba!

To determine and gain in Thy true essence, though ancient Rishis have described various means, the most important one is the play of the seeker’s own purified intellect. Never can we reach anywhere by the “goat-method” (Meshavritti). In mere argumentations, the Nature of Thy Divine Glory escapes man’s contemplation.

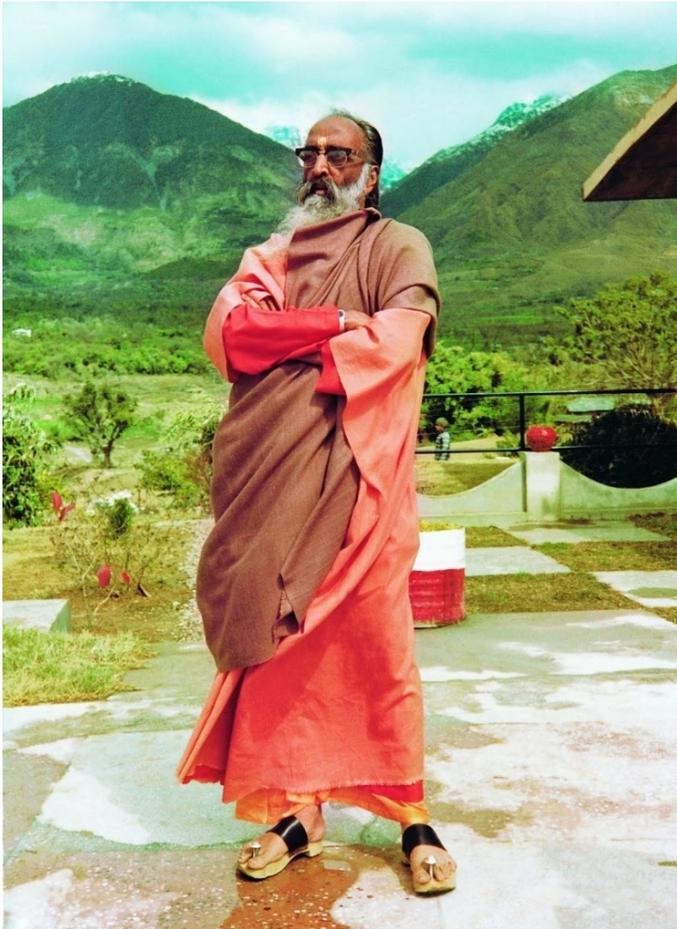
O Mother Ganga! By Thy very nature, Thou Art Brahman, the infinite perfection. To realize this, the Upanishadic Rishis and all Acharyas have prescribed many means, each quite exhaustively. Yet, among them all, the noblest indeed is one’s own independent thinking with an intellect that has been fully purified.

Any amount of argument and counter-argument will end only in a disappointing blind alley of undetermined intellectualism. This hitting with the head is laughed at by the poet as the “goat-method” (Meshavritti) – two goats butting their heads against each other. In all argumentation, Thy Essence gets lost in the mists of words and passions raised by them.

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].

In all worthwhile undertakings, there will be risks of failure, of disappointments, of even disaster. To face them all with inner poise and firm faith is to discover the glory of final victory.

Efficiency is the capacity to bring proficiency into expression.

Stop all your attachments to false values. In an ever-changing world, there is nothing worthwhile for us to desire or weep for. Joys and sorrows are bound to come in human life; they are just like the two sides of the same coin.

Comfort comes as a guest; lingers to become the host; and stays to enslave us.

Desire is at the root of all actions, good or evil.

Not sickness, but health is the mystery of life.

Become quietly effective. Don't expect "them" to fully understand you. They won't. So, demonstrate with results what "they" would not understand with words!

Meet life as it reaches you. With or without the things our minds demand. Life can be a brilliant success. But, for this, we must discover something else to depend upon. Seek that something in yourself; not outside.