

# Chinmaya Smrithi



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

Volume 30, Number 3, May 2020



Salutations unto Him who set us on A Quest – Om Sri Chinmaya Sadgurave Namah

## 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 10].

संन्यस्य सर्वकर्माणि भवबन्धविमुक्तये ।  
यत्यतां पण्डितैर्धिरात्माभ्यास उपस्थितैः ॥ 10 ॥

*sannyasya sarvakarmāṇi bhavabandhavimuktaye |  
yatyatām paṇḍitairdhirātmābhyāsa upasthitaiḥ || 10||*

Meaning: May the wise and learned man give up all actions which are motivated by desires and start the practice of rediscovering the Self and thereby attain freedom from the bondage of life and death.

In the previous verse, Adi Shankara has explained how the sincere seeker should try and lift oneself by oneself by putting forth sincere effort. The seeker should put forth effort in turning the attention of the mind and intellect to the Self. Currently, our attention is not on Atma Raam. The mind's attention has to be declutched from the external objects and attached to the Self. Detaching the mind from the external objects and attaching to the higher Self within is the essence of Hinduism (Sannyasa Yoga).

How can one do this? This can be done through Sat Chintan. Thinking about It, talking about It and mutually learning from each other through discussions is the way to turn one's attention inward. Chinmaya Mission provides an excellent opportunity to practice this through the study group.

Who should practice this? This method is prescribed for everyone present here especially for the learned folks and

the Dheera Purushas. The etymology of the word Dheera is very interesting. One who controls his intellect (Dhi) is called Dheera. The person who controls his intellect can automatically control his mind and other senses. A person who has not mastered his senses has the risk that they will run amuck. The senses are naturally designed to be extrovert, but one should learn to control them and turn them inward. Detach the attention from the realm of change (Mritam) to the changeless (Amritam).

What is this practice for? It is for Bhava Bandha Mukti. Without realizing oneself as the true universal Self, one identifies with the limited body, mind and intellect and consequently one experiences sorrow due to the identification with the limited body. In order to obtain freedom from this realm of change, one has to put forth this effort.

The verse also refers to renouncing all action. Swamiji explained that it is very difficult to renounce all action so long as one has identification as the "doer". Even saying that "I will not do" is in one sense an action. However, similar to a candidate for an exam focusing single mindedly on the exam and dropping all other activities, a seeker must focus on his goal. He must drop all selfish desire prompted activities. A person who acts with selfish desire prompted activities is tied down to the world in order to enjoy the fruits of these activities. If one cannot give up the activities, one should practice surrendering the fruits of the activities to the Lord.

## Calendar and Upcoming Events

### Upcoming Events

- June 15<sup>th</sup> – August 7<sup>th</sup> : Online Summer Camp across CMWRC chapters on the theme of Mahabharata.
- July 13<sup>th</sup> – July 17<sup>th</sup> : Online Youth Camp 2020 – Our culture in pop culture led by Vivekji.
- July 10<sup>th</sup> – 12<sup>th</sup> : “EMPOWERED” – CHYK/Sethukari online retreat hosted by CHYK DC and led by Sri Vivek Gupta.
- Jun 15<sup>th</sup> – Aug 17<sup>th</sup> : Chinmaya Blossoms Summer camp.

### Study Groups

- Please contact Sri Ravi Ravichandran ji by email at [ravi5211@yahoo.com](mailto:ravi5211@yahoo.com) , if you are interested in for 30th ming or learning more about study groups.

### Bookstore/Library

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

### Next Edition of Chinmaya Smrithi

- Articles for the next regular bi-monthly edition – July 2020, are due by June 20, 2020
- 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 – 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

### Chinmaya Jayanti

Under the inspiring guidance of Swami Dheeranandaji, CMWRC organized an online celebration of Pujya Gurudev's 104<sup>th</sup> Jayanthi. The celebration included videos and messages from Pujya Gurudev and a series of devotional Bhajans sung by CHYKs. The highlight of the evening was the talk by Swami Dheeranandaji reflecting on the values and lessons he has imbibed from Pujya Gurudev and how Gurudev is indeed his life. Gurudev Jayanti was also celebrated around the world at various Chinmaya Mission centers. Videos of the global celebration are available on Youtube Chinmaya Channel (for global celebration) and CM WRC events channel for the CMWRC event.

### Geeta Chanting Competition

Diligently working through the various obstacles treating them as opportunities for growth, the organizers of this year's Gita chanting competition ensured that the CMWRC family was able to participate in this year's competition online and via phone. True to their mission statement of Chant Gita, Enchant Krishna, Celebrate Chinmaya, the organizers found innovative ways to accommodate the participants and ensured that the annual tradition of the competition continued this year. With over 500 participants registering to participate in the revamped online format, this year's competition was

a resounding success. You will find the written submissions in this edition of Chinmaya Smrithi.

### Launch of CMWRC Youtube channels

CMWRC has launched a new Youtube channel which can be your one-place stop to listen to all the events, discourses and talks from various visiting Vedanta teachers. Please subscribe to this channel and you can access the various events from one channel.

### 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!

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Register at [chinmayadc.org/summercamp](http://chinmayadc.org/summercamp) before June 1, 2020

Extension till Aug 7: \$200 Bi-weekly

For more information, email us at [summercampinfo@chinmayadc.org](mailto:summercampinfo@chinmayadc.org)

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# Arpanam

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



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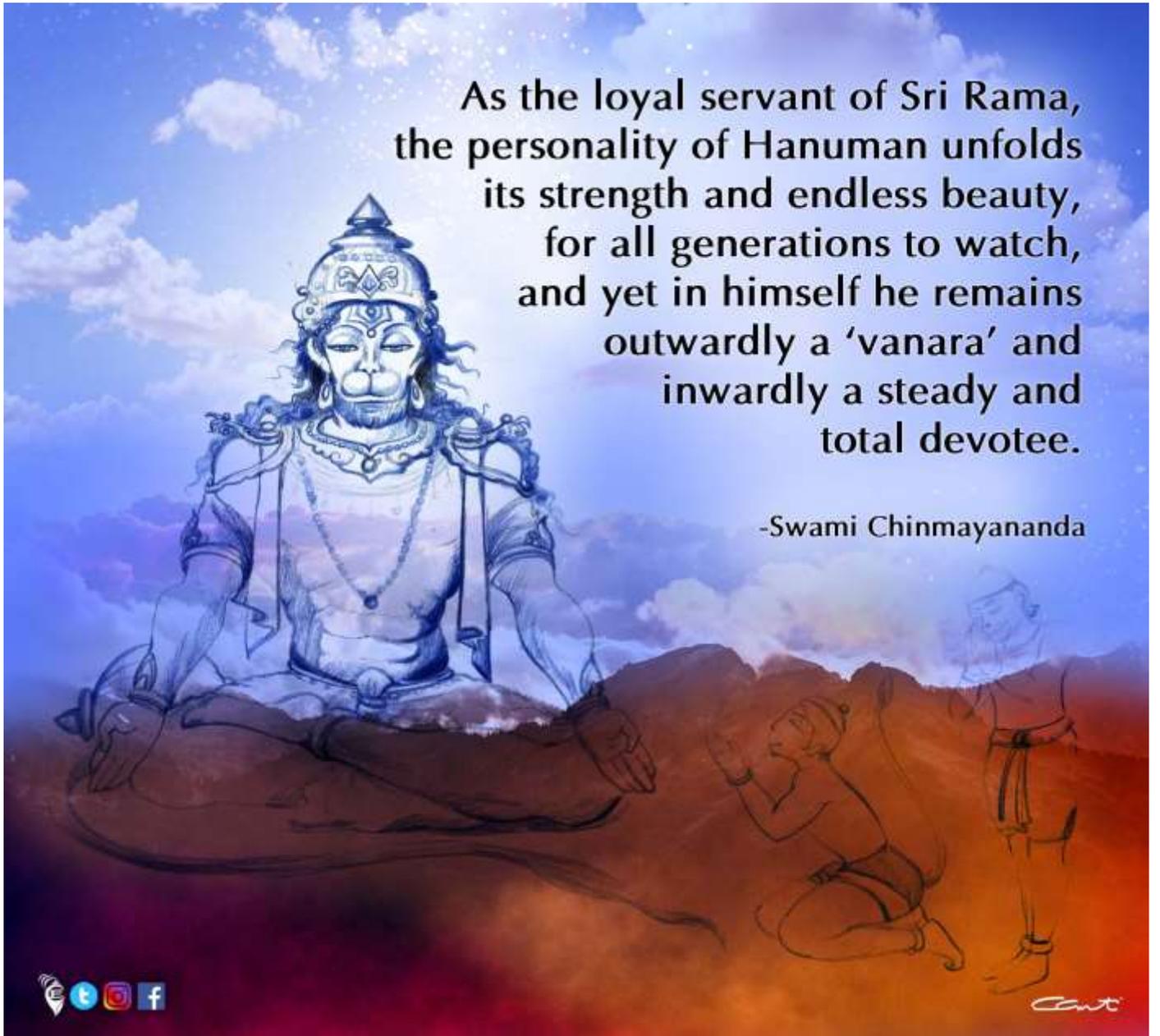
*Whoever offers me with devotion a leaf, a flower, a fruit, water, that I accept, offered by the pure-minded with devotion - Geeta Chapter 9, Verse 26*

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the personality of Hanuman unfolds  
its strength and endless beauty,  
for all generations to watch,  
and yet in himself he remains  
outwardly a 'vanara' and  
inwardly a steady and  
total devotee.

-Swami Chinmayananda



*May the most adorable, the ever enthusiastic, the all encouraging,  
the mighty powerful and gentle loving devotee  
ever remain in our hearts and cure us off all maladies.*



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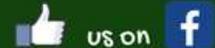
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## Arpanam

**An Offering of Gratitude | Annual Fundraising Initiative**

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

True loving is not passive 'taking'  
but a dynamic 'giving'  
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-  *Pushpam (Flower) - \$5400 and above*
-  *Phalam (Fruit) - \$10,800 and above*
-  *Toyam (Water) - \$21,600 and above*

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## STUDY VIVEKACUDAMANI with Swami Dheerananda

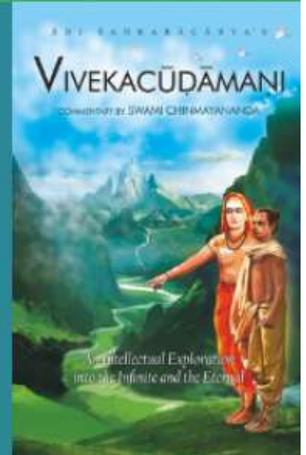
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**Step 1:** Login at Facebook.com (or join Facebook by creating your profile - it's free and easy)

**Step 2:** Search Chinmaya Mission DC

**Step 3:** Click on "Like" and "Follow"

**Step 4:** Click on "Invite Friends" and send the page to your friends, members and non-members.

**Publicity team needs volunteers who are active on social media! Please contact Amita Jain, [amitajain815@gmail.com](mailto:amitajain815@gmail.com)**

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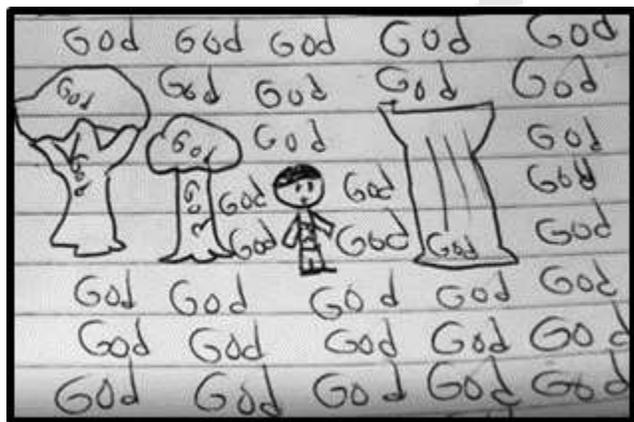
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- Chinmaya Udghosh - magazine for youth - appropriate for 13-30 year olds subscription link: [http://www.chinmayamission.com/our-magazines/chinmaya-udghosh/#.WE\\_MBPrJhE](http://www.chinmayamission.com/our-magazines/chinmaya-udghosh/#.WE_MBPrJhE)

## Gita Chanting Competition 2020 Writing Submissions

### Various Authors

Hari Om, my name is Akash Saran. I am reflecting on Verse 4 from Chapter 9.



*All this world is pervaded by Me in My Unmanifest form (aspect); all beings exist in Me, but I do not dwell in them.*

All this world is pervaded by God and all beings exist in God, but God does not live in them. I think this means that God can be found everywhere protecting us from all the dangers. Even though God does not live in it, God can be found in anything like books, scripts and even pillars. God is all around us watching and waiting to protect us, even though God is not inside us protecting us directly. God is still protecting us everywhere around us and if you provoke to see God, you will see God and there will be most likely consequences (Prahlada, his father Hiranyakashyapu, and Lord Narasimha)

I felt that God was around me when meditating to "Om Namah Shivaya" prayer. I felt that God was there while everyone's eyes were closed, watching us deeply inside. During the meditation, I was calm and relaxed instead of being angry. When we are thinking of God and we act like God, and all the prayers we say support this. We live in the foot-steps of God but we should not act like God. The World was made by God and we live in it and yet we are not the God.

Akash Saran.

Hari Om, I am choosing to reflect on verse 3 in chapter 9 (The Royal Secret). This is the literal translation of the verse. ashadyadhaanaahaa: not having faith in,

purushaa : people, dharmasya : prescription, asya : this, parantapa : O scorcher of foes, apraapya : not attain, maam : me, nivartante : return, mrityu : mortal, samsaara : world, vartmani : path. Lord Shri Krishna starts this chapter off by explaining to Arjuna how great the knowledge he is about to reveal to him is. Krishna informs Arjuna why he is fit to receive this knowledge. It is due to Arjuna having faith in what Krishna is telling him. Then he explains to Arjuna how the knowledge he is about to reveal would be of no use to someone who does not have faith in the knowledge. The reason that faith is very vital is because without faith, someone won't be fully involved and won't go the extra distance in doing something they do not believe in. The end result will not be something which is the best of what the person has to offer since they did not use their full capability to achieve it. In this case, if one did not believe in the royal secret and the knowledge Krishna is offering, the knowledge is of no use. They will go back to their old ways, which would not help them attain moksha. Later in the verse, Krishna says, "apraapya maam nivartante mrityusamsaaravartmani". This translates to those who do not believe in the knowledge he is passing on will suffer the endless cycle of birth and death, suffering in the world of material existence. Overall, faith is the most important factor in order to attain Ishvara, and be forever happy. Without it, the knowledge which Krishna reveals later in the chapter is useless, therefore continuing the cycle of birth and death. What impressed me about this verse is that without faith, Isvara is not attainable. I did not know how vital faith is in this path of spirituality.

Akhil Shastry

Hari Om. In chapter 9, verse 2, Krishna tells Arjuna a royal secret, knowing which will purify one's thoughts. Krishna told Arjuna that knowledge that you acquire will stay with you forever. When I learn something from my parents or teachers, that knowledge stays with me forever just like the knowledge that stayed with Arjuna. Krishna tells Arjuna in the following verses that he is everywhere and is in everything. He also tells him that he is pure. When I wake up, I pray "Karagre Vasate Lakshmi", to be forgiven for stepping on Earth. When I eat food, I pray "Brahmarpanam" to thank God for what he gave us. Before going to bed, I thank God for what he gave us

throughout the day. I pray all of these slokas because I believe and am thankful that God is in everything and everywhere.



*Royal Science, Royal Secret, the Supreme purifier is this, realizable by direct intuitive knowledge, according to the DHARMA, very easy to perform, imperishable.*

Akshara Sunkavalli

Dear SwamiJi,

The world is such a different place now than it was 2 months ago! 2 months ago, I was able to go where I want, sit, eat, drive and meet anyone I want. And now, we are all cloistered in our homes with no one but only our most immediate families to interact with. For an individual who thrives on social extensive social interaction and the joys derived from service therein, this has been a very difficult exercise. At least that was the case until I started some of the Chinmaya Study Groups. So by now you would be wondering what if anything this has got to do with the Royal Secret you enlightened us with last December.

SwamiJi, from my childhood I was raised with a sense of all pervading equality. This might have something to do with secular values that most of my community families generally share. These same values encourage us to resist authority, question principles and deride hierarchy for the most part. But most profoundly the way it impacted me personally seemed to be a certain lack of faith. Possibly due to the events that transpired during my grahastha life transitions coupled with the perceived blind individualism that the United States seemed to encourage, I always felt that I am on my own. That if I fall, it will be a bottomless abyss with no one to get me out. I definitely do believe in the goodness of people and the happiness that comes

from selfless dedicated service. But for some strange reason that feeling felt short-lived. This is where Verse 3 from Chapter 9 has been extremely impactful. The joy derived from reading and attempting to understand it really feels different.

The Lord states that persons without faith (Dharma, the Lord's binding agent) are going to return to this path of rebirth and death. Due to the questioning nature, I have always questioned His absolute presence, His merciful nature as they are hard to perceive using our visual senses. Serving others gives a warm feeling, it can be perceived and felt. But feelings due to their ephemeral nature are short lived. Faith, however derived from His grace and blessings is infinitely long lasting. When milk is churned, although we cannot perceive there has butter in it. This is because there is no process to see the butter in the milk. The Lord goes on to say in verse 14 that if we have faith and are firm in our vows and steadfast in his worship, we would indeed be able to process the milk of our consciousness and see the glorious divinity of his fragrant butter-like creation.

After years of attempting to see the battery using the light of a flash light in a dark room, this was really a beautiful realization. I am hoping to deepen my faith and follow this path laid out and want to express my deepest thankfulness for sharing this Royal Secret with us.

Unto Him

Amit M



*Always glorifying Me, striving, firm in vows, prostrating before Me, and always steadfast, they worship Me with devotion.*

Always glorifying God, striving firm in vows, prostrating before God, and always steadfast, worship God with devotion. Lord Hanuman always worships Lord Rama and sits near his feet, glorifies him and does good deeds. So, like Lord Hanuman, we should always pray to God and we will also do good deeds in our life.

Amogh Vivek on Verse 14

Hari Om

*aśhraddadhānāḥ puruṣhā dharmasyāsya parantapa  
aprāpya mām nivartante mṛityu-samsāra-vartmani*

In Chapter 9, verse 3, Lord Krishna explains why faith and self-faith are very important and that one who does not have faith will keep returning to the cycle of death and rebirth.

This verse is a very important verse to me because it outlines why you should have faith and why without faith there would be nothing. This is something I can use in real life and there are many real-world examples. Without faith in your acrobat partner, acrobatics would not be possible. Without trust in your partner, you would not be able to do jumps and falls. If you don't have faith that your teacher gives you good information then you will not learn. Likewise, without faith in God, you cannot get out of the cycle of death and rebirth.

In a story from the life of Sri Chandrashekarandra Saraswati, a young cowherd takes care of the vilva tree just because his father said so. He takes good care of the tree for years just because of the faith in his father's words. The cowherd offers the vilva leaves to the great sage Sri Chandrashekarendra Saraswati for his daily rituals. This faith led him to get out of the cycle of birth and death with the help of a priest. Likewise, in my own life, if I did not believe that my mom could help me prepare for the magnet exam and if I did not have faith in my abilities I would not have gotten into the high school magnet program. The belief, hard work, and the faith in myself helped me achieve my goals easily.

Avyukth Selvadurai

Hari Om

Nor do beings exist in God, behold God's divine yoga, supporting all beings and not dwelling in them, God is himself the "efficient-cause" of all beings. Krishna is my favorite God and he was born in a near death situation and grew up to end the evil all the way. Even though we

are not like Krishna, we can learn from the life of Krishna, to destroy evil. We cannot kill evil physically but mentally we can make it disappear and be a vacuum cleaner by sucking up all the evil!

Hailey Pandya on Verse 5



*Nor do beings exist (in reality) in Me – behold My Divine YOGA supporting all beings, but not dwelling in them, I am My Self, the 'efficient-cause' of all beings.*

Hari Om

All this Universe is pervaded by God in his unmanifest form. All beings dwell in God, but God does not dwell in them. I think this means the Universe is covered with God in his unmanifest form. All beings are inside God, but God is not inside them. It is like how we use Legos to build things. You see, in my understanding, if you were to build a box out of Legos and put a Lego piece inside the box. The Lego piece represents all the beings and the box represents God. The beings are inside God, but God is not inside them!

Ishan Ganesh on Verse 4.



*All this world is pervaded by Me in My Unmanifest form (aspect); all beings exist in Me, but I do not dwell in them.*

*mayādhyakṣheṇa prakṛiṭiḥ sūyate sa-charācharam  
hetunānena kaunteya jagad viparivartate*

*Under Me as her Supervisor, PRAKRITI (nature) produces the moving and the unmoving; because of this, O Kaunteya, the world revolves.*

In the tenth verse of Chapter 9, Lord Krishna describes His role in the functioning of the world. He asserts that by His presence, nature produces the moving and unmoving which in turn causes the world to revolve. Within this one simple declaration, Lord Krishna lays out a sublime description of the nature of reality. To understand this verse fully, one need to look at each part individually in order to understand the whole. Firstly, Lord Krishna describes Himself as the supervisor of Prakriti. When Lord Krishna says that He is the supervisor, he is not referring to the manifest avatar of Lord Vishnu, but the pure actionless Self. By definition, it is not possible for the Self to move or be moved, yet the world is described as revolving. That connecting feature between that is Prakriti.

In Gurudev's analysis of Verse 10, he gives an elaborate example of a King who orders that a festival should happen on a certain date, to bring joy to the people. To make the King's command reality, different courtiers run around performing different tasks. The royal architect, representing laws of creation, put forth the construction of tents and temples. The royal cooks, representing laws of preservation, put forth a great meal for all to enjoy. The royal soldiers, representing the laws of destruction, organized the guards to ensure an orderly and safe event and the ensuing clean up. In all this the King's command was the root of all organization, but the King himself did not actively participate in the unfolding events.

So too the Self is present in every ensuing Law of Nature that governs cause and effect, but the Self does not enact it. As Gurudev says, "In the final analysis, the Self does nothing. It is the Prakriti that projects and executes; the Prakriti that gets animated in the proximity of the Self. It is the Light of the Self that vitalizes the Prakriti and makes her exist and act. That is all the relationship between the Self, the Purusha and the non-Self, the Prakriti." This relationship is thus deemed a "relationless relationship."

This Prakriti, that is empowered by the mere Presence of the self, in turn produces the world of the moving and the unmoving. Pujya Gurudev describes this world as the "continued dance of the world-of-plurality to the rhythm of change and death" The world revolving doesn't refer to the astronomical phenomenon of the planet earth rotating on an axis. It refers to the world of change, where nothing remains constant, yet where we believe we are

responsible for the fruits of our actions, rather than the laws of nature. We must remember that this world only exists because of the presence of the Self.

To extend the metaphor from earlier, let us consider someone who goes to the festival. They participate in a competition that asks them to play a game for a prize. Upon winning a prize, they congratulate themselves for the deed. Then they participate in another such game, but fail to win, after which they get sad and dejected. Both times the participant is foolish for attributing their own prowess to the result of the action. For, like in many carnivals, the games are rigged to be easily winnable or impossible to win. Only the rules of the taskmasters determine the result, and the participant has no real choice in it.

This metaphor demonstrates that action is inert. In other words, our own belief that we are responsible for the result of the actions is wrong. The laws of how the game is laid out, within the festival metaphor, determine the end result of the actions. The player cannot see that the gamemasters lay out the results regardless of his own role, nor do most of use acknowledge that Prakriti determines the results of our actions, not us. And since the game masters are appointed due to the King's command, the player cannot see that his win and loss are by the order of the King as the sole cause. Same way, we do not understand that is the Purusha, the Self, that is the eternal cause.

In conclusion, Lord Krishna, in verse 10 of chapter 9, describes the relationship between the actionless Self and the active non-Self as a relationless relationship, wherein the Self acts as the vitalizing agent that makes the non-Self get dynamized to act as Prakriti, in the mere Presence of the Self. Without that Self acting as that energizing force for Prakriti, which acts as the laws of nature, action would be inert. And because action is inert without the Self, we cannot attribute the fruits of action to be the result of our own work, but only the result of the Presence of the Self. With that in mind, let us work to attaining an attitude of selfless dedication.

Keshav Kowtha

Hari Om, I am writing my reflection on Verse 7.

**सर्वभूतानि कौन्तेय प्रकृतिं यान्ति मामिकाम् ।  
कल्पक्षये पुनस्तानि कल्पादौ विसृजाम्यहम् ॥ ७ ॥**

When I first heard Swami Dheerananda explain this verse during the Gita Jnana Yagna, I could not but help thinking about the old song "Duniya Bananewale, Kya Tere Man

Mein Samayi, Tunhe Kaahe Ko Duniya Banayi". I am sure we have all at one time or another (especially when faced with an unpleasant situation) wondered about "Why did God create this world?" The frequent references to a Creator in various holy books, when read at a superficial level, also help to reinforce the notion that God creates this world.

Swamiji's explanation of this verse was so simple; yet so meaningful at multiple levels. He explained that God does not create this world randomly –He merely acts as a contractor who creates the world for us based on a blueprint we supply. To listen to Swamiji's brilliant explanation in his typical humorous style, please listen to the Youtube recording (Day 2 of the Yagna). The blueprints we give are based on our Vaasanas which control our tendencies as well as the surrounding environment which is tailored to help us exhaust our Vaasanas.

This line of reasoning taken to its logical conclusion would suggest that as long as one has Vaasanas, one would keep taking birth in this world. To attain freedom from the repeated cycle of births and deaths, one has to then exhaust one's Vaasanas. The next logical question would be "How can I exhaust my Vaasanas?"

Thinking along these lines, one starts looking for the best method to exhaust one's Vaasanas. The Bhagvad Gita not only provides the lesson that liberation from this cycle is possible but also provides practical guidance to achieve this liberation. If one is able to follow the path of Karma Yoga and act in this world in a spirit of selfless dedicated service, it will help us exhaust one's Vaasanas and one will then be able to purify one's mind to contemplate upon the Self. This will help us progress on the path of spiritual progress.

K.A. Lakshmanan

In chapter 9, Krishna tells Arjuna the royal secret about how to be in union with the supreme self (Krishna). By having unaltered devotion towards the supreme self, one can reach the path of 'Moksha'. Why having pure faith in Krishna through devotion is expressed as secret in this chapter? Krishna is giving us a choice whether to choose him or not. To make sure that we are aware of what we are asking, Krishna explains the consequences of our choices. At the same time, he also speaks about his glories to inspire great devotion among us.

If attaining Krishna is going to take you to good places then why people are going in the cycle of birth and death

cycles? This question made me to inquire about verse 3 of chapter 9.

**अश्रद्धधानाः पुरुषा धर्मस्यास्य परन्तप ।  
अप्राप्य मां निवर्तन्ते मृत्युसंसारवर्त्मनि ॥९-३॥**

If people don't have faith in Krishna, they are not going to reach the ultimate destination i.e. attaining Krishna, rather they will go in the cycle of birth and death.

Anyone can believe in Krishna but having faith in Krishna is different. Belief can change over a period of time depending on the circumstances and situation, but faith is unaltered. Belief is like a science experiment, where you will have a hypothesis, experiment and a proof at the end. Having faith is you won't have a proof at the moment; but you will experience it over the process. Likewise, we can't directly see Krishna but rather we have to experience in our inner self by means of pure devotion/devotional service.

For e.g. In soccer, we have many choices of positions. We can play offence, defense or goalie. In each position of play, there are certain rules to follow. We can choose to play any position of our choice. But to have the mastery in a certain position we not only should follow the proper practice schedule but also should have a great faith in us. Likewise, Krishna gives us the choice either to choose him or not. Even if we choose Krishna, we should have faith in him, otherwise there is no meaning in choosing him. To perceive God there is a process, we should have the faith to understand and follow the process to realize the supreme self. If we don't have the faith, then we may not realize the process itself which will devoid us entirely from the wisdom knowledge and take us to the cycle of birth and death.

Mukesh Sureshababu

**अहं क्रतुरहं यज्ञः स्वधाहमहमौषधम् ।**

**मन्त्रोऽहमहमेवाज्यमहमग्निरहं हुतम् ॥९- १६॥**

*I am the kratu; I am the sacrifice; I am the offering (food) to pitrs (or ancestors); I am the medicinal herb and all plants; I am the manta; I am also the clarified butter; I am the fire; I am the oblation.*

**पिताहमस्य जगतो माता धाता पितामहः ।**

**वेद्यं पवित्रमोकार ऋक्साम यजुरेव च ॥९- १७॥**

*I am the father of this world, the mother, the sustainer and the grandsire; the (one) thing to be known, the purifier,*

(the syllable) Om, and also the Rk, the Sama and the Yajus also.

In the above versus, Lord Krishna explicates clearly that he is everything and everyone. He is not “in” everything/everyone; he IS everything/everyone. Swami Vivekananda said, “approach everything as Divine.” What do all these statements actually mean in the reality of our lives? What happens when you approach everything as Divine? Do you feel good or bad or something in-between? Why is it so damn hard to do? For me, the outcome of approaching everything as divine has the following implications:

- i. We have to trust that what is happening is for the best—Kannada speakers may recognize Purandara Dasa saying – “aadaddella olite aayitu, namma sridharana sevege sadhana sampattayitu.” Everything that happens is for the best, it is a wealth of means to serve the Lord!
- ii. We have to let go of our ego and belief that we are the architects of our universe
- iii. We have to let go of fear. Fear and trust don’t hang together; our basic instinct for survival is that “I” as this personality should continue to exist. This is hand in hand with the sense of fear – who am I if I am not this person? What will happen to me if I let go of this identification? We feel a desperate grief at letting go of our identity as this person, because it feels like DEATH; in fact, it is DEATH.
- iv. How can love for God and approaching everything as Divine make us feel like we are dying and how can that be a good thing?
- v. How much easier to believe in the goodness of God, and also his anger and malevolence which is the reason for our suffering? But that approach is not available here.
- vi. For everything and everyone, and every circumstance, and thought and word to be viewed as Divine, we have to let go of Duality, which is the essential nature of the world we live in.

How do we accomplish this change in perspective? Possibly by following the example of the Mahatmas (v13, 14).

महात्मानस्तु मां पार्थ दैवीं प्रकृतिमाश्रिताः ।

भजन्त्यनन्यमनसो ज्ञात्वा भूतादिमव्ययम् ॥९- १३॥

*But the Mahatmas (great souls) O Partha! partaking of My Divine nature, worship Me with a single mind (with a mind devoted to nothing else), knowing Me as the imperishable source of all beings.*

Mythreyi Shastry

Chapter 9 speaks about the different ways to be happy and the ways to lead a very peaceful life. Happiness is a state of mind without any sorrows or worries. There are two types of sorrows.

- Physical sorrows: These can be solved with the help of a trained doctor.
- Mental sorrows: These are more painful than physical sorrows. Caused usually due to anxiety or worry.

Mental sorrows are where Krishna or rather Chapter 9 comes into picture. To avoid anxiety or worry, one should just simply do their work as explained by Shri Krishna in the verse below.

यथाकाशस्थितो नित्यं	ya-thā-kāśa-sṭhī-to nit-yaṅ
वायुः सर्वत्रगो महान् ।	vā-yuḥ sar-va-tra-go ma-hān
तथा सर्वाणि भूतानि	ta-thā sar-va-ṇi bhū-tā-ni
मत्स्थानीत्युपधारय ॥ ९-६ ॥	mat-sṭhā-nī-tyu-pā-dhā-ya    9-6

As the mighty wind, moving everywhere, rests always in space (the AKASHA), even so, know you, all beings rest in Me.

मयाध्यक्षेण प्रकृतिः	ma-yā-dhya-kṣe-ṇa pra-kr-ṭiḥ
सुपते सच्चराचरम् ।	sū-pa-te sa-ca-rā-ca-ram
हेतुनानेन कौन्तेय	he-tu-nā-ne-na kauṅ-te-ya
जगद्धिपरिवर्तते ॥ ९-१० ॥	ja-gad-dhī-pa-ri-var-ta-te    9-10

Under Me as her Supervisor, PRAKRITI (nature) produces the moving and the unmoving; because of this, O Kaunteya, the world revolves.

As Shri Krishna is everything, he is the cause of everything. When we worry, we get scared for something that has happened in the past or will happen in the future. If we trust Shri Krishna, why do we even need to worry? And if there is no worry, why will we then have any sorrows? That is the secret to the *raja-vidya-raja-guhya yoga*, the secret to a happy life. If we don’t do so then:

अश्रद्धाणाः पुरुषाः	a-śrad-dā-dhā-nāḥ pu-ru-ṣāḥ
धर्मस्यास्य परन्तप ।	dhar-mas-yaś-ya pa-ran-ta-pa ।
अप्राप्य मां निवर्तन्ते	a-prāp-ya mān ni-var-tan-te
मृत्युसंसारवर्त्मनि ॥ ९.३ ॥	mṛt-yu-saṁ-sā-ra-var-tan-ma-ni ॥ 9-3 ॥

Persons without faith in this DHARMA (the Divine Self), O Parantapa, without attaining Me, return to the path of rebirth, fraught with death.

As explained in the previous verse, we will keep getting affected by sorrow if we don't follow what the Lord has said. Why do you think rishis are so calm? Because rishis have attained the Lord and unlike most of us, stay calm and peaceful.

This chapter, according to me, is a very important chapter as in this Kali Yuga, filled with sorrow and pain can bring a change in today's world as it would be a better, but more importantly a happier and calmer world.

Nikhita T Reddy

Hari Om

In every chapter and verse of Bhagavat Gita, Lord Krishna through Arjuna reminds us about the supreme goal of a human being. Especially in Chapter 9, Lord Krishna says to Arjuna that the secret being given to him is a Royal Secret which should be considered as the supreme purifier and when realized with intuitive knowledge according to Dharma is very easy to perform and is ever lasting (Eternal). From the reason, that he gave to Arjuna of why he has been chosen to reveal the Royal Secret, it is understood that among the qualities mentioned in Chapter 12 (Bhakti Yoga) one should start with at least one quality at supreme level and then move on further to experience the Royal / Divine secret.

Lord Krishna also highlights that the Royal Secret or the Secret of the Secrets cannot be felt by the senses, by the mind and cannot be thought of by the intellect. To go beyond the BMI and experience the essence of the divinity one should have strong belief and faith that there exists something greater / higher and nobler. One who understands this and works towards reaching the nobler will attain moksha and those who ignore will remain in the realm of death & re-birth.

Lord Krishna is clearly mentioning that he is the Jagath and all that we are seeing / feeling with our senses, mind and intellect are his manifestations in his unmanifest form and that the universe is the effect and he is the cause of this effect but he does not exist in this manifestation.

Instead of understanding him as the best designer of life and understanding that each one of us have been created

by this infinite creative creator into a journey of our own destinations we fool's disregard the higher form.

Mahatmas or the great souls who already know that the imperishable is the source of all the beings, worship him every moment with utmost divinity. If one can let go all the lower tendencies (physical comfort, mental attractions & intellectual logic), perform his/her duties cheerfully rather than tearfully and worship him every moment with strong belief upon the existence of the supreme power in either ways - form or formless and glorify him with utmost devotion regardless of the path chosen you would be taken care by him.

Since he is the Creation, Offeror, Offering, Receiver, Destroyer all I need to do is, remember that the supreme goal of being born as a human being is to identify / know the Supreme Lord and merge in him. Being conscious and introspecting thoughts and actions at BMI level are the ladders to contemplation meditation where one can experience divinity. Lord Krishna - being the Father, Mother, Supporter, Grandsire, the Purifier, Om, the RIG, the SAMA and the YAJUR of this world will push us beyond the Intellect to reach the heights of consciousness and become one in him.

Nirmala K.

ma-hat-ma-nas-tu mam par-tha  
dai-vim pra-kr-tim-a-sri-tah |  
bha-jan-tya-nan-ya-ma-na-sah  
jnat-va bhu-ta-dim-av-ya-yam | |

*But the MAHATMAS (great-souls) O Partha, partaking of My divine nature, worship Me with a single mind (with a mind devoted to nothing else), knowing Me as the Imperishable Source of all beings.*

Chapter 9, Verse 13.

This sloka means all the Mahatmas, Sages, and Teachers in general are God in human form. Teachers portray Saraswati Devi. Freedom Fighters like Gandhi Ji and Tanguturi Prakasam Ji portray Lord Shiva. All Mahatmas portray some spirit of God. In the current COVID-19 era (that is what I named it) our Vishnu (The Preserver) are the doctors who work tirelessly trying to make sure of our wellbeing. The researchers who work with chemicals trying to make us feel better even though it may cause a nuclear reaction and kill them, also Vishnu. All these people are portraying the personalities of God.

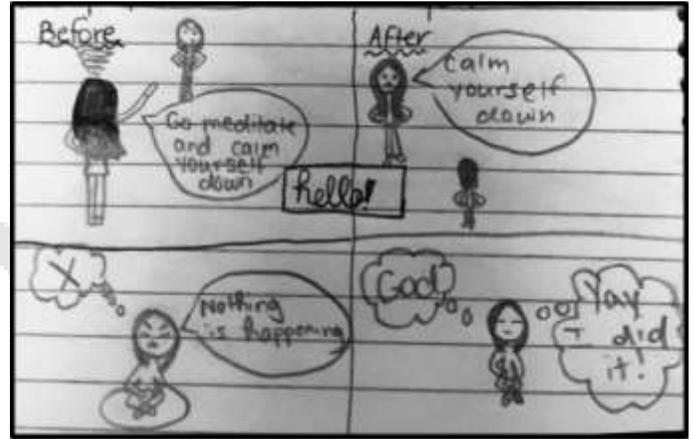
Raghav Ghorakavi



Persons without faith in this DHARMA (the Divine Self), O Parantapa, without attaining Me, return to the path of rebirth, fraught with death. Ch 9, Verse 3

When you are a good person, you live forever. Famous people like Mahatma Gandhi and our Pujya Gurudev Swami Chinmayananda are such people. If you are not a good person and let us say stuffing away money in a dungeon, you are going to have a sorry end.

Rakshan Srinivasan



Sitting like one indifferent, and unattached to these acts, Dhananjaya, these acts do not bind Me.

Chapter 9, Verse 9

Sitting like one indifferent and unattached, do not bind with the God.

What this verse means is, if you are angry and you try to calm yourself by meditating (but you are still angry), God will not help you. If you have a clear mind (without any attachments to material things), then God will help you and attach to you.

Ritika Rajesh



All this world is pervaded by Me in My Unmanifest form (aspect); all beings exist in Me, but I do not dwell in them.

God is all around us in all organisms. He exists in all humans, animals, fishes, trees and all nature. So, we have to take care of nature, plants and animals. Because the spirit of God is in a tree, we should not cut it down. Since I am part of God, I have to keep myself clean and healthy.

Rishi Lodugu on Verse 4.



I am the Father of this world, the Mother, the supporter and the grandsire; the (one) Thing to be known, the Purifier, (the syllable) OM, and also the RIK, the SAMA, and the YAJUH also. Ch 9, Verse 17

I am the father of this World, the mother, the supporter, the grandsire. Also known to be the purifier, the symbol OM and in the Vedas. The verse defines, that God has created the world and is everywhere and in everything. God is in our Dad, Mom, grandparents and a supporter. God helps us purify ourselves. God is in the symbol OM

and in every Veda we practice. God is telling us that, even though everyone does not follow the same religious belief, God is in our Mom and in our Dad. He supports us through our relatives and friends no matter where you go. This is the prayer that I do every Tuesday with my family (Prayer: Tumhi ho Maatha, Pitha Tumhi ho, Tumhi ho Bandhu, Sakha Tumhi ho).

Riya Gupta

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*Fools disregard Me when I dwell in human form; they know not My Higher being as the Great Lord of all beings.*

*Chapter 9, Verse 11*

Fools disregard God, when God lives in them; they do not know that God is a higher being and Lord of all beings. When God takes human form, humans stop respecting and do not worship him. Take example of Mahatma Gandhi (Mahatma, a great soul, just as God here), who was treated terribly by Britishers and put in jail many times. He helped India win freedom with non-violence and afterwards he was treated as a higher human being. He was the Top leader of the World!

Riya Sharma

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In chapter 9 verse 12, according to Krishna, vain hopes, desires, and actions are considered to be the “delusive nature of rakshasas and asuras” (Swami Chinmayananda). Taken over by the delusion of these false desires, one may end up following false activities to fulfil them. By following this path, one loses the divine perspective, leading them to be monstrous in all activities they partake in. All these actions taken, only lead to negative vasanas that dull the intellect further. Take for example a child born into a family whose sole focus is gaining and keeping their wealth, without explaining the ethics or reasoning behind their behavior. As the child grows up he/she will end up with the desire to gain more and more wealth.

These vain desires and actions, as Krishna calls them, will eventually lead to asuric characteristics in the child. The child could grow up to partake in delusional activities, such as gambling, evil actions, such as stealing, and devilish actions, such as murder, mainly for the incorrect notion that money is everything.

In contrast, in verse 13 Krishna goes on to describe people who believe and follow in the true divine nature. Krishna goes one to describe mahatmas as people who are noble individuals who treat Ishvara as a refuge and worship him with complete devotion. Unlike the people in the previous verse, these mahatmas, or great souls, have hearts that are not filled with malicious intent. Their souls are pure from lifetimes of performing meritorious deeds that have cleansed them of any sins present. These individuals have understood and learned that anything that changes throughout time is under the control of Prakriti. Many of us had often given into the temptations of comfort, joy, support, and security, which is all Prakriti. Everything we desire and want is all changing over time. Mahatmas, who are also sometimes tempted by this, still do not give into the desires, for what gives joy at one moment could spark sorrow in the next. Krishna uses mahatmas as a contradictory example to show just how much of an impact a certain mindset can have. Giving into desires, such as wealth and comfort can only lead to sadness that will come inevitably because it is not everlasting, unlike the divine presence that mahatmas and other “great-souls” have taken refuge in.

Samhita Ghorakavi

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I am selecting chapter 9, verse 4 “The Royal Secret”. Lord Sri Krishna says “This entire universe is pervaded by my unmanifest state. All beings are based in me, I am not based in them.” Shri Krishna says that Ishvara is present in every living and non-living beings, within this universe. But if it were that simple, why cannot we put this concept into practice immediately? It is because we have been preconditioned since time immemorial to see everything (else), but Ishvara.

We may begin to think that Ishvara is resident in an idol, or a saint, or a holy place. Like the ripple, they are names and forms. Even Arjuna would have found it hard to believe that Shri Krishna, who is in front of him, can pervade the entire universe. So therefore, Shri Krishna says that no visible entity can ever contain Ishvara who is beyond name and form. The true nature of Ishvara is formless. This is the third point in this shloka.

In my interpretation, GOD/Ishvara is everywhere, in everything, and everyone that constitutes the universe is pervaded by GOD. This concept allowed me see the GOD in everyone whom I interact on a daily basis. We cannot touch or feel him by our five sense organs. But because of him, we are able to use our five senses. Similar to relationship between the ocean and waves, waves are in the ocean but ocean is not the wave similar to what Lord Shri Krishna says **“They are in Me and I am not in them”**.

Shalini Shastry

Chant Geeta Enchant Krishna Celebrate Chinmaya

This is the theme of CMWRC Geeta Chanting Competition held every year. This theme took on a special significance this year because of the teachings of Bhagavan in Chapter 9.

Bhagavan gives a pure-minded student, open to learning, a subtlest insight into the divine nature, the Supreme Self. He reveals the one without a second – advitiya. The question often arises when it comes to Hinduism – how many Gods are there in Hinduism? The common answer can be anywhere from many to a handful to one. The real answer from Upanishads, hence Geeta, is there is only God, nothing else! That God is the Supreme Self. Bhagavan says in verse 5 – Pashyame Yogamaiswaram! Behold my glorious Self! The Supreme Self that which is the goal of any noble pursuit through the means of yoga – karma yoga, jnana yoga, bhakti yoga, dhyana yoga and sannyasa yoga. Each of these yogas and the relationship among the yogas are beautifully introduced and covered in the Geeta.

Bhagavan says, the winds are born, grow and gain mighty speeds and strengths, but then weaken and ultimately die – all in space. Without space, winds don't exist. The space is untouched by the winds, no matter what the winds carry. Similarly, the Supreme Self supports the created universe and all its mighty expressions. The creation and its expressions through all the names and forms are born, thrive and perish – all supported by the subtle touch of the pervasive, eternal Supreme Self; and cannot exist without it. The Supreme Self oversees and guides but remains untouched by the variety and remains ever pure, ever peaceful.

One of the words in Sanskrit for Supreme Self is 'Chinmaya'. Thus, the deep study and deep appreciation of the royal secret revealed in this chapter is to celebrate Chinmaya. The message of universal oneness is conveyed, which, once we fully appreciate, we come to be with one that is without a second, and gain supreme

peace and discover a great capacity to live out the remainder of the worldly life with love and equanimity, and in service to all creation. This is how one can understand and appreciate the Mahatmas.

By chanting Geeta, studying Geeta and celebrating Chinmaya, we not only express our gratitude to the Mahatmas among us and their teachers who inspired them, but also take up an important duty to rediscover the divine capacity within, because of which we are able to express mightily.

Hari Om!

Sitaram Kowtha

*mayā tatamidam sarvam jagadavyaktamūrtinā*

*matsthāni sarvabhūtāni na cāhaṃteṣvavasthitaḥ ||9-4||*

In verse IX:4, Lord Krishna begins to describe the relationship between the finite world and Himself as Infinite. The verse consists of three statements, each individually straightforward to understand. Once taken together, these three statements produce an apparent contradiction. Making sense of that paradox opens our mind to a deeper understanding of the world as unreal and as the Lord as the Ultimate Reality.

First, Lord Krishna says that “All this world is pervaded by Me (in My unmanifest form)”. The second statement is that ‘All beings exist in Me’. Taking these two ideas together, a possible interpretation starts to emerge –the Lord, in His unmanifest form, is within every object and being in the world, just waiting to spring out and become manifest. This idea seems even to be illustrated in the Puranas, such as when Prahlad recognizes that Lord Vishnu was all around him, while his father the demon Hiranyakashipu does not believe him. Lord Vishnu bursts out of a pillar in the form of Narasimha to save his devotee. Seemingly, that story shows how Lord Vishnu is in every object and every object is within Him. The third statement contradicts that understanding, however. “I do not dwell in them,” Lord Krishna concludes, forcing us to find a better, deeper understanding of the verse overall. How can the Lord pervade the world without also dwelling in it?

In verse 63 of Atma Bodha, Sri Adi Shankaracharya elaborates on the very concept that Lord Krishna is indicating in the above verse. He solves the puzzle by laying out three statements of his own – “Brahman is other than the universe. There exists nothing whatsoever that is not Brahman. If any object other than Brahman appears to exist, it is unreal like the mirage.” The solution

to the puzzle is in the simile of the mirage. The mirage is an apparent reality, a reality so clear to the mind when traveling through the desert. The oasis is so obviously there, just a few steps ahead, until we actually get there and realize it is just more sand; that our minds projected water, shade and a chance to rest from the reflection of sunlight off a rock. The mirage, though, owes its existence to the desert itself. There is no desire for that oasis if we are not in the desert. That apparent reality of relief can only come into form because of the actual reality of the scorching desert. In the same way, the world of objects is only apparently real, a projection on the actual reality that is Brahman. The world is dependent on Brahman but is still wholly other than Brahman.

Lord Krishna's point becomes clear when we understand that the world is unreal like a mirage. He can pervade the world without dwelling in it because the world is only real to our deluded BMI. The world is not truly real and so He does not dwell in it. However, all beings exist in Him and he pervades all objects because the 'underlying desert' is dependent on Brahman. The example of a mirage unlocks the depth of meaning of this verse and shows that Lord Krishna is the Ultimate Reality and the world of objects is not real.

Srikanth Kowtha

अश्रद्धानाः पुरुषाः	<i>a-śrad-dā-dhā-nāḥ pu-ru-ṣāḥ</i>
धर्मस्यास्य परन्तप ।	<i>dhar-mās-yaś-ya pa-ran-ta-pa ।</i>
अप्राप्य मां निवर्तन्ते	<i>a-prāp-ya māṁ ni-var-tan-te</i>
मृत्युसंसारवर्त्मनि ॥ ९-३ ॥	<i>mṛt-yu-saṁ-sā-ra-var-tma-ni ॥ 9-3 ॥</i>

People who have no faith in this *dharma* are unable to attain Me, O conqueror of enemies. They repeatedly come back to this world in the cycle of birth and death.

Chapter 9 of the Bhagavat Geeta is written about moving beyond knowing and remembering to feeling the divinity in every experience. This verse in the Geeta, delivered by Sri Krishna, is telling us that those who do not believe or have faith in a dharmic way of life, will never be able to attain moksha for eternal peace. Attaining moksha means that one will end their cycle of rebirth. This verse reminds us that in order to gain this peace with our soul, we must give ourselves to the lord and his dharmic teachings. In order to attain moksha or follow the dharmic ways, one can take some time before carrying on with daily activities and spend it chanting prayers and letting the lord guide you through your daily life.

Sri Rama in the Ramayana showed many acts of Dharma. One of these Dharmic acts is when Bharatha came to Rama pleading for him to return to Ayodhya. However, Rama told Bharatha calmly, that he would follow his father's wishes. This is an act of dharma because even though Rama may not have wanted to leave Ayodhya in exile for 14 years he kept his word. So, we can all do our dharmic duties by staying true to others and ourselves as learned in the Ramayana, Bhagavat Geeta, and in the other Scriptures

Srilatha Ghorakavi

I am choosing to reflect on Verse 1 in Chapter 9, Raja Vidya Raja Guhya Yoga (The Royal Secret). The following is the verse's literal translation. "Śrī-bha-ga-vān-u-vā-ca" translates to: The Supreme Lord (Lord Krishna) said: After that line is what Lord Krishna impresses upon Arjuna. "I-dam": This is "guh-ya-ta-mam": the greatest secret "Pravak-ṣ-yāmi": I will tell you. "Ya-na-sū-ya-ve": I am telling you this because you are not envious of me. Envious people cannot understand the fact that God has no need for material goods, and does everything for the welfare of his devotees. They wonder what God gets out of revealing the secret. Overcoming this delusion, Arjuna is qualified for the knowledge that the Lord is going to reveal. "Jñānam": The Knowledge "vi-jñā-na": And how to apply the realized knowledge I will tell you. Lord Krishna is saying he will not only give you the knowledge of the secret, but also the way Arjuna can apply the knowledge, and experience it. "Sa-hi-tam": with which you can "yaj-jñāt-vā mokṣ-ya-se'-śu-bhāt": attain moksha and be free from sorrows and miseries. In this verse, Krishna says he will tell Arjuna the profound knowledge along with how to experience it because Arjuna is fit for attaining the sacred secret. Understanding this secret, Arjuna is able to attain wisdom and be free from sorrows and suffering. Arjuna is trusted with the secret due to the fact he does not focus on small mistakes of the philosophy, but rather look at it in the right light and adopt it for himself. In the beginning of the Gita, Arjuna showed to be a split individual, with internal problems. This caused problems in life and duties he had to be unbearable, taking over him besides him controlling them. That is why Krishna told Arjuna the royal secret, which is to help him control his senses and get over obstacles in life. The greatest secret which cannot be perceived through the five senses, cannot be felt in the mind, or thought of in the intellect is revealed to Arjuna. Finally, this verse essentially draws the attention of Arjuna and leads into the royal secret (the succeeding verses). What impressed me about this verse is Arjuna's character. It is very hard to fully trust one's advice with

what to do with your life, and also the fact that he shows no envy to Krishna, fully trusting the knowledge he is passing on.

Sumedha Shastri

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*mahātmānas tu mām pārtha daivīm prakṛitim āśhrītāḥ  
 bhajantyananya-manaso jñātvā bhūtādim avyayam*

Chapter 9, Verse 13

Shri Krishna now begins to describe those individuals who have understood the true, divine nature of Ishvara. These “mahaatmaas” or noble individuals treat God as their one and only one refuge, and worship him with unwavering devotion. Most people have various sources of refuge. For some, it is their money. For some, it is their academic qualifications. For some, it is their family. Whenever we are in trouble, we pursue those for comfort and security.

However, the mahaatmaas or noble individuals do not look to any of these sources for refuge. They have understood one simple fact that anything that can change over time is under the control of Prakriti. Prakriti is every changing and can never be relied upon for support all the time. This is why they chose not to rely on material or superficial sources of happiness as they are ever changing and do not truly bring sustained happiness. The noble individuals know that there is only one true refuge that is universal and unchanging: it is Ishvara.

Knowing this they are devoted to Ishvara. Even though they may be tempted by Prakriti’s material forms of happiness, they know that ultimately every source of joy that it gives, turns into sorrow eventually. Furthermore, their devotion for Ishvara is not for the attainment for anything else. It is solely for the attainment of Ishvara.

Supriya Shastri

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 I am choosing to reflect on verse 11 in Chapter 9 (The Royal Secret). This verse is avajaanantaha : insult, maam : me, moodhaahaa : foolish people, maanusheem : human, tanum : form, aashritam : resorting to, param : supreme, bhaavam : nature, ajaanantaha : not knowing, mama : my, bhootamaheshwaram : overlord of all beings. Those who think Ishvara (or God/Supreme Self) stuck within one form lose the essence of the supreme self. Krishna calls these people as fools. as fools. Those who think Ishvara takes years of meditation to attain and is far away, are fools. In truth, Krishna reveals Ishvara is infinite, and available to all at the devotee’s moment they think about his name. Ishvara is not just in one place, it is everywhere

and in everyone. Ishvara is the ultimate cause of the universe. Everything is sustained by Ishvara. This verse allowed me to have a greater awareness that we (human beings) are preconditioned to think that Ishvara is not available to us, but he is within us, and if we change our mindset, we will attain the state of supreme happiness. Something that impressed me is that devotion or bhakti towards Ishvara is the easiest means of obtaining moksha, easier than performing rituals or penance or renouncing the world.

Surabhi Shastri

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 अवजानन्ति मां मूढाः  
 मानुषीं तनुमाश्रितम् ।  
 परं भावमजानन्तः  
 मम भूतमहेश्वरम् ॥ ९-११ ॥

*a-va-jā-nan-ti mān mā-ū-ḥāḥ*

*mā-nu-ṣīn ta-nu-mā-śri-tam ।*

*pa-ran bhā-va-m-a-jā-nan-taḥ*

*ma-ma bhū-ta-ma-heś-va-ram ॥ 9-11 ॥*

Fools disregard Me when I dwell in human form; they know not My Higher being as the Great Lord of all beings.

Bhagavad Gita has a recurring theme about removal of misconceptions relating to Ishvara. In Chapter 9 of the Bhagavad Gita, Lord Shri Krishna goes more in depth about this theme and explains the meaning of being a devotee of the Lord.

In verse 11, Krishna talks about two false beliefs. One of the most common beliefs is that the Lord is finite and is present in physical form. The other misconception is that it takes years of devotion to achieve Ishvar. Krishna tells that these concepts are wrong, and that God is infinite, beyond physical form, all pervading, and available right here and now. The God is present in each and every one of us. To ensure that no one reverts to believing the misconceptions, Lord Krishna uses a strong term and refers those people with these false beliefs as dim-witted and foolish (mūḍhāḥ). In our Hindu culture, when we worship the Lord we use an idol in order to help us focus on the God. Some eventually begin to think that the idol is the Lord thus limiting his presence to physical bounds. This thinking also leads some people to believe that the God is present only in temples. As a result, these fools (as identified by Lord Krishna) continue to mistreat people and objects without realizing that God is present in fact everywhere and in everyone. They take erroneous actions thinking that God cannot see them outside of the temple. In our day to day social life, we tend to give a lot of emphasis on other people and their physical appearance but we tend to ignore his or her traits as a human. In our ignorance and over emphasis on outer appearance, we ignore the Godly qualities that the persons may have and

we fail to see the God in them. Instead, we should look beyond physical form, and understand their personality and who they are as a person. We also should not be attached to lower tendencies such as our outer appearance, instead we should pay attention to nurture our good qualities

Same way, we should not believe that God is in the idol but rather dig deeper than just the idol and understand the higher meaning of the infinite Lord. This verse has not only allowed me to clear misconceptions about the Lord but it also taught me that I should inculcate my higher values and treat everyone and everything with respect as God is everywhere.

Tanirika Choudhry

Geeta chapter 9 talks about the Royal Secret of being free from sorrows. Verses 14 and 15, are dear to me.

Past couple of years had been quite an experience in life. We were laid off when performances were at their peak. With 2 months of notice everyone seemed softer and helping each other. I was consumed by one of my best friends' situation who was pregnant, and my focus was how she must be feeling and how that baby inside must be impacted. Religions did not matter. Both of us prayed. I tried my best to give company to her much more those months. Everyone was also going through job insecurity, some over playing and others under playing their importance. I attempted to be my friend's strength. I was in denial of the pain. Some tried to help without being asked and some did not move a finger to help. Some were ready to do what they can.

After the two months period, the reality hit slowly and hard. Unshed tears and facing rejection from job postings and great interviews. Many of us go through job loss in our lives (has become sort of mandatory experience now), but only that person lives those moments. Clearly there was both good and not so good around. All this can easily throw us off our balance and test our positive attitude in faltering situations. Is this all Maya, a testing time?

I continue to hold on to prayers with same conviction, be a helping hand and strengthening mind to those in need. God is in all of us and around us says these verses. Apart from endless job search efforts throughout, I also held on dearly into learning something that I like to do. There must be something in store for me. This unwavering faith in god, being positive and investing my mind in an activity along with job search really kept my spirits alive and balance strong. I painfully rejected offers that could not sustain the family overall. I wanted to do my job whole

heartedly. When god finally graced, he really blessed me with a great one and helped me accomplish the other activity path as well.

All that pain did not matter at all eventually. Every moment becomes past at some point. What is important is how we lived and whether we made priority to that prayer in life. It is important to tell yourself one thing in those situations (as my friend said to me), think what you are experiencing now – does it matter 5 years or 10 years from now. Is that real? So, keep your head high, stay positive, be strong and this too shall pass! Look within deeper and find his blessings! Surround with good actions as God is in everyone and everywhere! Being with the right people is utmost important as they offer additional support when you could become weaker!

Ever grateful to Param Pujya Gurudev Swami ChinmayanandaJi, Swami DheeranandaJi, and their Geeta discourses!

Vanaja

Hari OM!! While listening and learning Chapter 9 of Bhagavad Gita, I was impressed by all the verses and the profound meaning and message embedded in them. However, the verse that touched me the most was verse 11:

**a-va-jā-nan-ti mām mū-ḡhāh mā-nu-ṣīrṅ ta-nu-mā-śri-tam I  
pa-ram bhā-vam-a-jā-nan-tah ma-ma bhū-ta-ma-heś-va-ram  
II**

This is because, I could relate this verse to the learnings from my childhood especially pertaining to the avatars of "The Almighty" as well as the stories from "The Puranas". The instance of Lord Shiva taking the form of a mendicant - *Bhikshatana-murti* is an example of "The Almighty" taking a human form as a common man. As the story goes, this form was assumed by the Lord to make amends and atone for his sin (Prayaschitam) of cutting one of the heads of Brahma. Additionally, one of the Dasavatars, "The Kalki", is yet to manifest and is supposed to happen in KaliYuga, the current Yuga.

In KaliYuga, since the volume and magnitude of sins and focus on *Maya* is at its height, we humans lose the ability to discern the Lord even if he were amongst us in human form. This aligns with the interpretation of Verse 11 above, which states, "Fools disregard Me when I dwell in human form; they know not My Higher being as the Great Lord of all beings". Maybe in KaliYuga, the numbers of Fools are more compared to other Yugas. Therefore, it is highly imperative for people living in KaliYuga to not

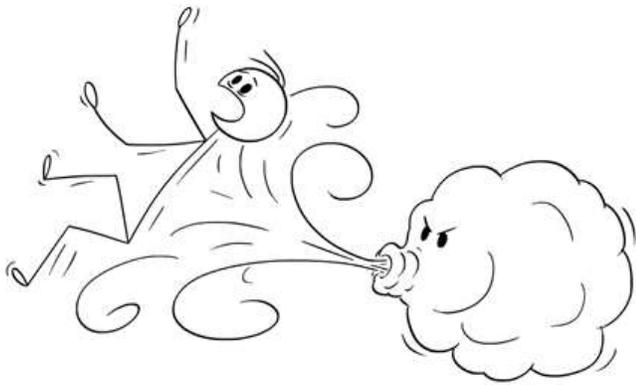
disregard fellow beings to avoid not recognizing the “Paramatma”, when he assumes the human form.

What does this tell us? The message is loud and clear. We choose a life of Maya over developing spirituality that which would help us to see the Lord in human form. This goes to say that if we train ourselves to see the Lord in every fellow human being, it fills us with compassion, empathy, kindness and love towards our fellow humans and eventually brings us closer and closer to the Supreme. The currently ongoing COVID-19 pandemic and other global disasters test our mettle in our ability to serve our fellow beings. As an extension, it also helps to be compassionate and respectful towards animals and see the Lord in inanimate things as well. Thus, by helping fellow humans and being kind to other life forms and visualizing the Lord even in inanimate objects, one ends up serving the divine since the Supreme Being pervades in all. Once we practice the above enough times, even if we come face to face with the Lord Himself in human form and we don't recognize him, without our knowledge, we would end up serving Him.

To sum up, by serving others and maintaining our duties as a Karma Yogi, one eventually starts to feel more and more the power of the divine to a point where the outer and inner spaces cease to be differentiated, ultimately making the individual, a “Jivammuktha”.

Varadamurthy Srinivasan

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*As the mighty wind, moving everywhere, rests always in space (the AKASHA), even so, know you, all beings rest in Me.*  
Ch 9, Verse 6

As the mighty wind moving everywhere rest in the sky, all beings rest in God.

In my opinion, the wind can sometimes be your friend and can also be your enemy. Once I was playing outside, it was very hot outside and was about to faint on the concrete

and suddenly a breeze (of wind) blew next to me and I was able to walk again and did not faint. I call that a friendly wind.

Vrishabh Kolluru

## Aditya Hridayam

*Srishanth Ravi (Sundaram class)*

Aditya-Hridayam is a very detailed stotram that Agastya recited to lord Rama during the Ramayana. Sage Valmiki has written this stotram for Rama to get blessed by Aditya, the sun god, and win the battle. The main justification of Aditya-hridayam is when you recite this stotram you will always be victorious. Rama listening to the words of Agastya chanted this stotram fluently and had been victorious. Aditya-Hridayam has three parts: the Introduction, the body and the phalasaruti or known as the result. The introduction introduces you to what you are chanting. The body is the main part and tells all the important lines and facts of Bhagavan Surya. The phalasaruti explains what happens in the result of chanting the stotram. The meaning of Aditya-Hridayam is that Bhagavan Surya nourishes your heart or soul by chanting this. This is the meaning of it because Aditya means Bhagavan Surya or Sun god, and Hridayam means nourishes your heart or your soul. Aditya-hridayam is a very auspicious and beneficial stotram for everybody.

Aditya-Hridayam provides an exceptional accomplishment in all aspects. I learned that by praying Bhagavan Surya we get happiness, a peace of mind, and ultimate victory. If you concentrate and be devotional while chanting or reciting to anybody you will receive the good blessings from Bhagavan Surya. I learned that Bhagavan Surya is the form of other gods and he is the supreme god of the gods. He is the one that has the qualities related to light and gives life to everything in all planets including all plants and human beings. He is the son of Aditi and his real name was Hiranyagarbha, and he was also born in a golden womb. Bhagavan Surya has twelve names dedicated to him that describe a special meaning of his qualities. He is very good at Rig, Yajus, and Sama. He does not know Atharva, fortunately he is the keeper of all of the four vedas. He is the one and only who has an incandescent light spreading across planets.

Aditya-Hridayam takes a concentrated mind to absorb the holy information into your mind. This is the most beneficial way to make it good for you and have good blessings. The way I learned all of the information and the meanings are mostly from the Chinmaya Sloka class with Sriji. I started learning it there because it was part of the shloka syllabus. The other way I learned information regarding the Aditya-Hridayam was that I researched other significant information beneficial for me. I started

learning the meaning and translation by starting in class. I listened to all the information Sriji provided and I compacted that into my knowledge and used it to learn about the Aditya-Hridayam. I got various types of answers to questions on my research so I tried to relate topics with the information that Sriji has taught me. Sriji had taught me a beginning to my research. I used my knowledge to understand how the Aditya-Hridayam was recited from Agstya to Rama and then Valmiki to Rama. I also learned extra information about Sage Valmiki and Sage Agastya. I used websites that were specified by modern sages. The Chinmaya website also had a little bit of facts that helped me. I had lots of good sources including the Chinmaya class and other resources online.

## Shradhanjali to Shri Bishnu Poudel

### *Various CMWRC members*

Last time we saw Bishnuji was at the conclusion of Nagula ji's Vienna, VA Satsang on Sunday Apr 12<sup>th</sup> around 6pm. At 7:30pm he had left a voice mail for us to call him back. He had a question to clarify with us, he said. We called him back on Monday April 13<sup>th</sup> 8:40am our time and had a chat for 7 minutes. He was absolutely his usual cheerful self. He said how good it was to see us the previous evening in the Zoom-enabled Satsang and said he would see us again next Sunday. We did not doubt that we would. Instead, next day on April 14, 12:30 pm we received a call from Nagula ji with a bombshell news. Bishnuji had passed away less than 24 hours after he had promised to see us again.

Our first gut reaction was to ask "How can you do this to us, Bishnuji?" All that we could think the rest of the day was how much we had come to love and respect this unique person. Anybody who came across Bishnuji probably noticed what he had: He was truly unique! There can be no other Bishnuji. He was unique in all beautiful ways. He always dressed appropriate for the occasion yet in his own distinguished style that was appreciated by those around. To the Satsang he always came clothed in white "śubhra vastra". In conversations he seldom talked about himself but showed a genuine interest in knowing the person he was talking to in a way that endeared him instantly to everyone.

He wore many hats, as they say. He literally did and wore them all with great panache.

#### **A MAN WHO WORE MANY HATS**



(Bishnuji at our daughter Vrinda's wedding with Jozef on 9/2/2012.)

We knew him best of course through our mutual association with Chinmaya Mission, Washington Center. For some twenty years he and Pramila ji attended Swami

Dheerananda ji's Vedanta classes on Tuesday evenings at our Alexandria home. We fondly remember Bishnuji seated on a yellow upholstered chair reserved specially for him, since he could not sit cross-legged on the floor. Sweet are the memories of those Satsang evenings! We remember walking around a citrus orchard during a Chinmaya Mission spiritual camp in Florida with Bishnuji conversing with us exclusively in Sanskrit. He was hoping we will learn to speak too in a few days. Bishnuji could quote with ease many Sanskrit verses from Gita and Upanishads during our Sunday Satsang. His memory only seemed to get better with age! We remember Bishnuji talking about his boyhood days visiting the sacred places associated with Goddess Sita in Nepal with his father, his college days in New Delhi and meeting with Pandit Jawaharlal Nehru, and his early days in Vermont.

Bishnuji was a born diplomat and a peace maker. Dr. Henry Kissinger could have learnt a few tips from him to bring peace to the Middle East. Apparently, during the Clinton Administration, the South Asian desk in the State Department saw in Bishnuji an asset they could count on for good advice. We remember going to the State Department for conferences arranged by Bishnuji bringing together ambassadors from India, Pakistan, Afghanistan, Nepal, Bangladesh and Sri Lanka. We saw Bishnuji's political savvy in these conferences meant to promote understanding among the frequently dueling neighbors. It was a delight to see him move with ease among the bureaucrats and diplomats. Always soft spoken and gentle in his criticism, he was a friend to them all. Thanks to Bishnuji we were happy to get invited to a few post-conference receptions at various embassies. In 1991 it was Bishnuji who helped us to have the Nepalese ambassador inaugurate the Chinmaya International Spiritual Camp at Frostburg, MD.

Bishnuji was also an educator. He had been sought by more than one university for help with their administrative and teaching functions. He was generous with his time assisting these institutions almost until his very last days. In addition, he helped other organizations like Durga Mandir. There is no doubt that everyone in these institutions saw a sagely man of wisdom in this man with a silver mane. We can only marvel at the energy and dedication he showed in all that he did despite his age.

Bishnuji always made us feel special. He made it a point to send photos of interest to us from years past from his large collection. His gift for our 25<sup>th</sup> wedding anniversary was a 30-day calendar with Gurudev Chinmayananda ji's quotations. It is one of the first things we see every morning in our pooja area.

Now we will see him there every morning too.

Shobha and Raju Chidambaram

We know Sri Bishnu ji for few decades but We came to know him a lot closely in the past 5 years during our Satsang sessions in Vienna.

We were shocked to learn that he left his physical body but realized that he attained Liberation from this world of Samsar. He is a realized soul with expansive awareness. His knowledge in scriptures truly transformed him to be a Vijnani.

His humble nature, exemplary memory of Slokas in various scriptures, calm demeanor, his love and respect for his wife Acharya Pramila ji are some of the virtues one can learn from. He always respected everyone in the class regardless if one is novice or learned in the field of Vedanta. He observed equanimity and equipoise thoroughly. He left a long-lasting legacy how one can be a Jeevanmukta with mental detachment.

We truly will miss this beloved Guru. Prayerfully.

Kamala and Ram Nagula

Even though we didn't know Bishnuji personally, we had heard a lot of him. We know however his input during our Satsang was indeed invaluable. We pray that Almighty gives Bishnuji's family strength and courage to face this loss and peace for his departed soul.

Shirish and Bharati Desai

अशरीरं शरीरेष्वनवस्थेष्ववस्थितं |  
महान्तं विभुमात्मानं मत्वा धीरो न शोचति ॥ २२ ॥

aśārīraṁ śarīreṣvanavastheṣvavasthitam |  
mahāntaṁ vibhumātmānaṁ matvā dhīro na śocati || 22 ||  
|| Katopanishad

The intelligent man knowing the *âtman*, bodiless, seated firmly in perishable bodies, great and all-pervading, does not grieve.

Once having beheld the Atman who is bodilessly present in all bodies, who is stable, and in every process of transformation without undergoing any transformation, the wise grieves not and rises into rapture. Just as breaking a pot does not break the space within it, the conditions that affect the body do not affect the Atman. When the pot moves, the space within does not move, nor is it destroyed. The Atman is present in all bodies, unaffected and unchanging. **The bold, wise and fortunate one who has known Him** is the highest being and has no sorrow. **Bishnu ji** was one such person.

Bishnu ji called me Monday, the day after our Satsang, to say Satsang went very well online (Earlier he was skeptical of Online Satsang). He addressed me "Hello Professor Krupa !" He was such a lively person and bring happiness to all he talks with. We all know we play different roles at different times. I think **Bishnu ji** played his roles at all times with all players so perfectly in this drama of Life. I could not believe he is no more with us. I used to wonder so many occasions, how he is able to chant so many slokas from his memory. The mere thought of him bring the word substratum in my mind.

We feel the loss of a wise Guru, mentor and a friend. Our heartfelt condolences to Acharya Pramila ji and her family. **Our thoughts and prayers** are with **Bishnu Poudel ji**.

Uma and Krupa

We came to know about Sri Bishnu Ji in the last few years since attending Satsang on Sundays. I still remember him from last Sunday when we had Satsang. He was as eager for the class as always. His depth of spiritual knowledge was enormous. He knew all the verses of Gita and was always able to quote relevant points to our spiritual discussions. He was always humble, quiet and ready to answer any questions or doubts we raised during our discussion. May his soul rest in peace and we pray for his soul. Hari Om!

Sivaramakrishna Nandipati

Life is evanescent and along the way if we are lucky, we are touched by great souls. I met Sri Bishnu ji late in his

life. I really do not know the rest of his life but have always only thought of him as the Guruji.

I will always imagine him in the white pajama kurtha and saffron shawl radiating serenity. He was always quiet and unassuming. When asked for his opinion, he would usually add a “footnote” to the discussion never wanting to take over the others’ views. In fact, he never wanted to be the center or the lead of any discussion. He was a font of knowledge and of Sanskrit. Despite knowing all the scriptures, he still attended the Satsang to just hear the sacred scriptures. The Satsang group was blessed to have him for the time that we did.

Sailaja C Nandipati

I met Bishnuji and his wife Acharya Pramila ji two and half years ago at a Satsang hosted by Dr. Nagula. At the end of the Satsang, Bishnuji came to me and asked me why I was so quiet. I told him I was a novice to Vedanta and wanted to learn and get a better understanding of God. He smiled and said “Twam tut asi”, you are God yourself. I looked at him in total bewilderment but that’s where our friendship began. I received my A B C in Vedanta from him and his wife. We had many sessions and he was an amazing teacher with an infinite amount of patience. He would call me frequently to inquire how I was progressing in my understanding of Bhagwat Gita, VivekaChudamani or Saddarshan. He was always ready to explain when I had problems in understanding a Sloka. I couldn’t have found a better teacher and I will always miss him. Bishnuji was 5 years older than me and soon we developed a deep brotherly relationship. He was born in Nepal but soon after finishing his high school he came to New Delhi and studied there and did his PhD. He spoke of his time in New Delhi (early 50’s) and his interest in old Bollywood movies - he would sing old film songs with such intensity that it appeared time had stopped. We were planning to watch our favorite old Hindi movies but we couldn’t do it because of Pramila ji’s illness. One day when I was at his house, he brought a folder which had papers turned yellow because of age. He wanted to read to me some poems he wrote when he was studying in New Delhi. I heard beautiful poetry in pure Hindi. I hope his heirs will preserve those poems. On another occasion, he sang two beautiful songs in Bengali. He said these songs were written by Rabindranath Tagore and are among his favorites.

Pravin Jain

Sudha and I pray for his soul to Rest in Peace. Pray GOD to give strength to his family to cope up with great loss. He was a real spiritual teacher.

Sudha and Soma Reddy

Words are not enough to explain the loss of respected and beloved Bishnu ji.

He was our guru and mentor of our study group. He will live on in our memories with the knowledge he shared and his wit and sense of humor.

“He who reigns supreme as master of himself alone becomes a beacon of light onto others.” .... quotes from Gurudev.

May God give him eternal rest and the family the strength to bear the great loss. In humility and with prayer in our hearts !

Priti Mathur

The passing of our beloved teacher Sri Bishnu Poudel ji has left us with profound grief. At this moment, we (Lakshmi and myself) express our heartfelt thanks for Sri Bishnu ji’s insights and guidance during our Satsang meets. His personal touch and warmth during our lively discussions beyond the meetings will be missed. Our deepest condolences to Dear Pramila ji and the family. We also thank Lord for providing opportunity to be associated with such a warm human being. We will miss his enthusiasm, wisdom and views during Satsang.

Bhargava and Laxmi Hiramagalur

Bishnuji was the beloved teacher of our Satsang and guided us through many discourses. He was an extraordinary person with unbounded enthusiasm and reached out to every member of the group. He was brilliant and could recite paragraphs with no notes or text. I cherish the many Vedanta sayings he shared with group. He reminded us that philosophical categories do not matter and Hanuman was perfect example of this as seen by his unsurpassed devotion to Sri Rama:

Rama asks Hanuman how he perceives Him. Hanuman replies:

देहबुद्ध्या तु दासोऽस्मि जीवबुद्ध्या त्वदंशकः।

आत्मबुद्ध्या त्वमेवाहमिति मे निश्चिता मतिः ॥

O Lord, while I identify myself with my body, I am Thy servant (Dvaita)

When I consider myself as individual Soul, I am Thy part (Vishishtadvaita)

But when I look upon myself as the Spirit (Atma), I am one with Thee (Advaita)

Even though Bishnuji will not be physically present in future Satsangs, his spirit will always guide us in our journey of self-realization.

Meena

I had the privilege of driving Bishnuji to Satsang and had pleasant conversations with him. I was particularly impressed with his optimism in the face of considerable difficulties. His answers were always Vedantic: we are not the body, mind or intellect! We are the Pure Consciousness! He really believed it and thoroughly absorbed it and practiced it. On top of that, everyone will tell you that he and his wife Pramila knew an astounding number of slokas by heart!

Benjamin

Words can't describe enough to appreciate an amazing and beloved teacher Bishnu ji. His enthusiasm and talent in explaining the vedantic principles by connecting various scriptures in an easy to understand manner arose our interest into spiritual journey. We are always intrigued by Bishnu ji's memory where he can recite slokas from multiple scriptures without a book. He has passion for teaching and what we liked was that he encouraged dialogue to which he contributed his vast knowledge.

We will surely miss him in our Satsang but we feel so blessed and thankful to Almighty to have him as a source of motivation for us.

We pray to Almighty to give courage to Pramila ji and family for the loss.

Rama and Lalitha Cheruvu

I came to know Bishnu ji closely since I started attending Satsang at Dr Ram Nagula's home. Bishnu ji was a great teacher & a friend. He always made sure that everyone of

us in Satsang are involved with discussion of slokas. He had tremendous wealth of memory quoted slokas from Bhagavat Gita & other scripts.

He always led the class with great pleasure & humor. Lastly, I am going to miss Bishnu ji's texts phone calls regarding his health issues asking my professional opinion. May his atman Rest In Peace.

My deepest condolences to Acharya Pramila ji & family.

Shantha Murthy

“ॐ शान्तिः। सद्गतिर्भूयात्।”, i

“ॐ शान्तिः। सद्गतिर्भूयात्।”, i

“ॐ शान्तिः। सद्गतिर्भूयात्।”, i

Bishnuji was our beloved teacher. We felt very connected to Bishnuji at all times. His passion for studying and teaching spiritual topics was boundless. But We still remember his main message to us in his Satsangs, which was “Please reflect on what you have learnt in scriptures, because just book knowledge will not take you anywhere in your spiritual journey” ..

He was always there to answer our questions very lovingly with great insight, and guide us through our spiritual journey. We will always remember his mastery over reciting Slokas in pure Sanskrit during our Satsangs. Sweet memories of his Satsangs and Teachings will be in our hearts and Souls forever. We feel ONENESS with Dr Bishnuji's ATMA.

May God grant him eternal peace in his heavenly abode and grant him moksha and pure bliss !

Hari OM Shri Gurudyoya Namath!

OM Shanti Shanti Shanti !

Reshma and Suresh

Hari Om All I knew Bishnu ji, since last 8 years. After Nagula ji moved to Vienna get to know him and Pramila ji more. God gave me opportunity to give him ride from his house to Krupa garu and Nagula ji s houses. Through tour the ride had a great time and wonderful experience with him. At this time pray Lord to give strength to Pramila ji and his family! I became emotional and could not speak in Satsang.

Thank you!

Sailaja Gunda

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I have known Bishnu ji only for the past 3 classes. Every time he led the class with such a grace and knowledge. Even though I didn't meet him in person and was not fortunate to introduce myself, I feel as if I know him so well and heard so much about him through peers.

Till the last day he participated in the Satsang which shows his involvement in spiritual discussions. I wish I knew him better. ***Punarjanma Rahithya Prapthirastu! Hari Om!!***

Usha and Lakshmi Narayana Jayanthi

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A highly accomplished scholar who had earned his spurs, very well read, well-known, whose love for learning never dimmed with age and he didn't choose to "rest on his laurels." But these are not the qualities that distinguished Bishnu ji. It was Bishnu ji's childlike innocence, a spontaneity in stepping forward to extend his help in whatever possible way, his delicate sense of humor, light heartedness, and a sprightly disposition that defined him and made him so endearing to everyone around. Such an affable person with a sincere faith in the beautiful side of human nature, Bishnu ji never deterred to walk that extra mile- for the sake of helping others whom he encountered in his course of life and interactions. A sense of urgency with which he pursued philanthropic work, uninhibited, free and doubtless, illustrated his deep spirituality. An endearing rare gem who will be missed from the core!

Bishnu ji's deep and thorough knowledge of spiritual texts was known to all who were fortunate to know him. Brilliantly chanting slokas to illustrate a point during Satsang, Bishnu ji's presence was cherished, revered, and now will be missed. More than that, the way he exuded a loving cheerfulness alludes to not only his memorizing of the verses but perhaps his deep understanding and assimilation of the knowledge contained in them. His sublime cheerfulness was infectious, as many found themselves truly touched with a sense of happiness in his company. He never uttered a word of complain or shared the challenges he must have been facing while caring for his wife, Pramila ji. The joy in his words, his smile, his company could not have been felt if it weren't arising from a deep source, deep within. A maturity coupled with a childlike innocence made Bishnu ji an adorable

personality. Just talking to him added cheer and the loss will be felt in the days and years to come.

Anu and Pankaj Bhatia

## Reflections on Narayaneeyam – An Introduction

*Kodanate Lakshmanan*

**Editor's Note:** *With the grace and blessings of Swami Dheeranandaji, introducing a new series of reflections on Narayaneeyam, a devotional composition by Melpathur Narayana Bhattathiripad, containing the essence of Srimad Bhagawatham.*

### Narayaneeyam



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

Invoking the blessings and guidance of Pujya Gurudev and Swami Dheeranandaji, I am starting a new series with this edition with my reflections on the various chapters of Narayaneeyam, a devotional work that is a condensed summary of the Srimad Bhagwatam.

I will give a brief introduction in this introductory article about the holy place Guruvayoor where this composition was written in the 16<sup>th</sup> century. I will also give some

information about the author Bhattathiripad and the context in which he composed this devotional work. Guruvayoor is currently very famous for the Shri Krishna temple and there are many legends associated with the temple.

Legend<sup>i</sup> has it that when Dwaraka was submerged after the ascent of Lord Krishna to heaven, the idol of Lord Vishnu that was worshipped by Lord Krishna at Dwaraka was carried away in the ocean currents drifting south towards the coast of Kerala. The preceptor of the Gods, Brihaspati (Guru) and the lord of the winds (Vayu) were looking for a suitable place to install this deity. They were instructed by Lord Shiva (whose temple is located a few minutes away from the Shri Krishna temple) that the idol should be installed at the current location and the place got its name as Guruvayoor (after Guru and Vayu who had installed the deity). With such an illustrious past, there is little wonder that Guruvayoor has many legends associated with it and the Lord has appeared in person to bless various devotees over the years. In this temple, the Lord is worshipped mainly in the form of baby Krishna.

The context in which Narayaneeyam is composed is also extra-ordinary. It is said that the devout Namboothiri Bhattathiripad was suffering from rheumatism. He tried various remedies but found no relief. He was advised by an eminent scholar and poet Ezhuthachan<sup>ii</sup> about a course of treatment that needs to “start with a fish”. Pondering over this rather unusual advice (since he was a devout Brahmin and a strict vegetarian), he reflected for a few days and it occurred to him that he should compose a work which would glorify the Lord's stories and that the advice referred to the ten main incarnations of Lord Vishnu beginning with the Matsya Avatar.

Taking this advice to heart, he came to the temple and sitting in front of the Lord, he began his composition. At the beginning of the text, he invokes the grace of the Lord and asks him for guidance to help with the work. He says that he is barely able to see the Lord clouded as his mind is by ignorance. It is said that as he wrote each chapter, the Lord enacted various scenes for him and shook His head in approval. By the time the last chapter was composed, his devotion was mature to the point where he was able to clearly see the Lord in front of him and the last chapter is a brilliant description of the glory of the Lord. The entire composition spanning 1036 shlokas was

composed in 100 Dasakas (chapters) over a period of 100 days.

One of the unique features of this composition is that Bhattathiripad concludes each Dasakam (chapter) with a plea to the Lord to cure him of his ailments. Beginning with a plea to cure him of his physical ailment, he gradually asks the Lord for the pure devotion which would help him attain the feet of the Lord. Needless to say, he was cured of his rheumatism. This work has gained popularity over the years and is considered a unique masterpiece that captures the essence of the Srimad Bhagwatam.

In the following installments, I hope to introduce the readers to each Dasakam and the beauty of this composition. In addition to the devotional context and meaning that I have understood from my teacher who introduced me to this composition, I will also be relying on the commentary and description provided by Shri

S.N.Sastry in his book on Narayaneeyam, especially as it pertains to deeper Vedantic concepts.

To Be Continued

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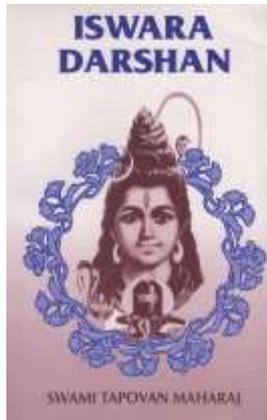
<sup>i</sup> <https://www.speakingtree.in/allslides/guruvayur-temple-history>

<sup>ii</sup> [https://en.wikipedia.org/wiki/Melpathur\\_Narayana\\_Bhattathiri](https://en.wikipedia.org/wiki/Melpathur_Narayana_Bhattathiri)

## Messages from an autobiography of a Mahatma -17 (Iswara Darshan)

Sitaram Kowtha

**Editor's Note:** In this series, selected excerpts from the book "Iswara Darshan" by Puja 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 sadhguru, Swami Chinmayananda.



### Part 2 Chapter 8 – Caves of Badrinath and Kailas Yatra

#### Cave Dwelling

Swamiji decided to visit Badrinath as winter gave way to spring. He made the journey alone. The celebrated Badrinath is beautiful with divine sights full of peace, and dear to the hearts of those who are steeped in the contemplation of Brahman.

This was his second visit to Badrinath, and he sought to stay in a cave instead of a cottage. It was in the cave of Vyasa that Swamiji experienced cavern life for the first time. He had stayed overnight in Caves, but never for a stretch of time. Dwelling in a cave is helpful to mental concentration, but prolonged stay is detrimental to physical health. As a cave dweller, he took bath in the hot spring and worshipped at the shrine of Lord Narayana. On certain days he visited the temple during sunset also.

The head priest of the temple, Sri Vasudevan Namboodri hailed from Kerala, and had already heard much about Swamiji. He received Swamiji with respect. Another learned man, who served as minister with the head priest, Sri Purushothama Sastri, also treated him reverentially. They used to converse in Sanskrit. On some days when there were not many visitors to the temple, after the evening worship, they sat on a flat piece of rock near the tower of the temple and carried on discussions in the very

presence of Sri Badri Narayana. Swamiji found it delightful to speak in Malayalam with Sri Namboodri, and also the similarity in the forms of worship at Bardinath and at Guruvayoor temple in Kerala. Further, at Badrinath, to the delight of Swamiji were the sights of two mountains named Nara and Narayana, with Alakananda river (which merges into Ganga at Dev Prayag) flowing alongside, the Gaudapada rock where Sri Gaudapada sat to write his famous Mandukya Kaarika, Sri Ganesha cave where Mahabharata was penned, and the cave of Vyasa where Sri Vedavyasa himself lived. He would often visit the cave of Vyasa during his stay in Badrinath.

#### Trek to the Glaciers above Badrinath

Swamiji set out with two other sannyasins to visit a famous lake 'Satyapatha'. A trek of 6 miles and they reached Vasudhara and another six miles over snow covered path to reach Chakrateertha by sunset. The trek was extremely difficult. They spent the night under open skies in benumbing cold. The difficult journey continued and they reached a wide plain with the peak of mountain Choukambha rising dazzlingly in the sky. Wide with wonder, his eyes drank the beauty of the landscape. There, the glacier Sathyapatha joins another glacier, Bhagiratha kharak, and give rise to the stream named Alakananda. Due to poor weather Swamiji could barely see the lake Sathyapatha from a distance. Yudhistir was said to have passed to the heavens along this path. Swamiji returned to Badrinath soon thereafter.

#### Kailas Yatra

Some Sannayasins who were visiting Badri from Bengal and Punjab were making plans to travel to Kailas from Badrinath. Recognizing that Swamiji had previously visited Kailas, they asked him to join. Swamiji contemplated that he was presented with another glorious opportunity to visit Kailas, but the difficult journey through the fields of snow and ice would not be possible without sufficient food provisions and other travel needs. In due time, all that was needed for the travel – money, food and materials all poured in.

They started their journey in early Sravan month (June/July). They made their way through Manna and Gastoli. Now the Himalayan peaks, covered with thick snow, glittering like the burnished silver in the rays of sun,

were beautiful for the sightseers, but terrible for the travelers. Taking in the beauty, but treading carefully on the difficult path, in benumbingly cold temperatures, the party climbed its way to Managhat pass in four days. They stayed the night at a circular lake called Dev Sarovar, surrounded by snowy peaks. Exhausted, still depending on prepared food from Badri as they could not cook at such heights, the party rested. But no one could escape the thought that death can be imminent. But, Swamiji drunk with the beauty of nature, did not advert to the frightfulness of the fear-inspiring place. Till eight or nine at night, Swamiji sat outside his tent looking at the unique beauty of the snow-capped mountain peaks. How wonderful! Nowhere else had he seen such a manifestation of the beauty of divine creation. It is impossible to describe the spectacular view in words. Even a Valmiki or Kalidasa could not have done it.

Next day morning, everyone in the party rejoiced that though there were passing storm clouds, they only showered hailstone. They would not have survived a snowstorm. After making their way through the difficult pass, they descended to a plain below by sundown and found a place suitable for rest. The Tibetan plains were now in sight. The party traveled ten days across the plains and reached Tholinga, capital of Western Tibet.

A letter from Badrinath Temple served to inform the mandaleswar (head) of the local buddhist lamasery about Swamiji and the fellow travelers. Everyday Swamiji went to Madhom, decorated with white and yellow flags, and protected by lofty walls all around. He worshipped the images of Buddha and other Gods, with devout prostration and other rites. Several hundreds of monks, called lamas, were living there a retired life of meditation and act of devotion. Swamiji would sit at the same seat with them, learned the forms of their lessons, hymn-singing, and also freely discussed religious subjects with them. Swamiji visited the Mandaleswar at his palatial residence. Swamiji was given respectful welcome. He and Manaleswar talked long and lovingly with the help of an interpreter. They were also shown several rooms within the lamasery, an honor rarely meted out to ordinary foreigners. The mandaleswar also made arrangements for their onward journey to Kailas.

After a four day stay there, they moved on, and in 10 to 12 days reached Jnanima, a center of trade and commerce, and then a village called Dappa. Along the path they cross rivers and streams. The trek was in plains, so it was less discomfoting. Tibet was picturesque.

One night, after they had put up tents and were resting, a spy of a robber group entered Swamiji's tent and checked everything. He said that Swamiji was a true Lama, and there were other true Lamas in the party, but there were also a few rich people. Swamiji asked the robber to take a seat near him and spoke to him in a loving manner and converted him to a devotee. Swamiji then assured him that there were no rich people in the party. The robber than gave Swamiji dried curds (common in those parts) and salted tea and left. The rest of party remained on vigil all night as they expected an attack and death. Next day morning for fear of attack during daylight, the party travelled with even stopping to make lunch. They stopped when they saw tents at a distance. Could they be robbers? Swamiji boldly made his way to the tents, and discovered Swami Brahma, an intimate friend of Swamiji. They were returning from Kailas. Swamiji party was happy. That night everyone ate well and slept soundly. Next day even Swami Brahma decided to go to Kailas with Swamiji to complete one unfinished aspect of his trip – taking a dip in Manas Sarovar and take the opportunity to be with Swamiji.

Swamiji wondered that in his previous trip to Kailas he had no possessions. This time he was part of a well-equipped party, and with that so much to worry. He recollected Sri Sankara's words from Koupina Panchakam – 'Koupina Vantah Khalu Bhagya Vantah'. The one whose possession is only his loin cloth, is so fortunate.

After staying in the next town, Gnanima for a couple of days, they made past the plains with help of some government officers through areas where robbers roam and reach Darchana at the foot of Mount Kailas. On arriving at the foot of the sacred abode of Sri Parameswara, a place hardly accessible to common people, they prostrated themselves with devotion. On his previous visit, Swamiji had not been able to perform the circumambulation of Mt. Kailas. This time he was able to do so on Krishna Ashtami day, thanks to the merits he had amassed by his actions. A royal personage, Head of village of Darchan, out of regard for Swamiji, accompanied him on his circumambulation with his followers. That saved Swamiji and his party much inconvenience and discomfort along the way. The monks and the monasteries along the way received them and entertained them with liberality. Swamiji worshipped Buddha at these monasteries and carried on religious discussions with the learned lamas. That his hosts were Buddhists did not prevent him from accepting the food they had offered respectfully. He bathed in small lake called Gourikunda, the surface of which was frozen. It took two days to go around Mt. Kailas.

Just as Kumbh Mela occurs every twelve years at Haridwar and other places, so also an assembly occurs in here. Swamiji arrival to Darchan coincided with such a festival. Several men, women, boys and girls came again and again to visit and pay respects to Swamiji. Those gathering included monks from Tibetan capital, Lhasa, and included men and women of aristocratic families. Swamiji noted that many nuns were prostrating at each step as they went around Mt. Kailas, surviving only on powdered pop corn. The path is difficult even for those wearing shoes – rocks, stone, sand and patches of ice. The nuns repeated ‘Om Namō Peme hum’ – a corruption of ‘Om Mani Padme Hum’.

Swamiji and the party, after 5 days stay at Darchan, headed to Manas Sarovar, about 10 miles way. They spent two days there and took dips in the lake. Swamiji would have liked to circumambulate the lake and also stay to do tapasya. He decided he could not do tapasya with such a large party.

Manasa Sarovar (Lake Manasa), like the mind of the gods, is so clean, so extensive, so grand and so deep. The cool and beautiful lake, that clears of the sorrows and the sins of the devotees, is ever full. The red and the pink glow at sunrise and sunset, reflected in the dark blue waters of the lake, increases its beauty a thousand-fold. The charms of the lake captivate even the heart of knowers of Brahman and fill them with delight. Whether enlightened or ignorant, whom will not true and spotless beauty move?

Just as in his previous trip, Swamiji enjoyed the divine beauty and spiritual effulgence of Mt. Kailas and Manas Sarovar. It is from this heavenly region that the four rivers – the Sindhu (Indus), the satadru (Satiej), the Brahmaputra and the Karnali originate. The rivers are a source of India’s natural, material, spiritual and other wealth. That is why, people of Bharat, feel such a devotion to this region as they feel towards their motherland.

Swamiji’s return journey took them to Taklakrodam, which took them two days. On a bright and clear day, Swamiji crossed over Lippu pass. The journey through this pass was relatively less discomfoting than the previous time Swamiji travelled through it. In 10 days, they reached a town of Darchula. At the local Ramakrishna ashram, they rested for four days. Sri Swami Anubhavananda, President of the Ashram, welcomed them and provided care liberally. By this time most of the party broke up. Some had gone to Nepal from Taklakrodam and others decided to stay longer at the

Ramakrishna ashram. Swamiji with two or three other sannyasins left for Venninagam. There Swamiji directed Swami Saswatananda and others to take the bus. He decided to journey alone to Rishikesh through the mountain route.

Swamiji reached Vageswaram on the bank of river Sarayu (dear to Sri Ramachandra) and stayed there for a few days at that beautiful spot. In nine days, he reached Karna Prayag, a place familiar to him, near Badrinath. Thus in 1930, Swamiji spent a month in Tibet and two months in the upper Himalayas and completed an exceedingly difficult Kailas Yatra a second time. He was now back in Rishikesh resuming his life of austerity and devotion.

### Back at Rishikesh

Swamiji’s return generated a number of queries from many of his followers about Mount Kailas and Manas Sarovar. Swamiji summarized his answers thus – “This is of course the famous and holy Kailas mentioned in the puranas. It was here that Lord Shiva dwelled with Sri Parvati or still dwells. There is a familiar story of how the Pandavas, with their friend Sri Krishna and priest Dhomya, went to Kailas. It is said that it took fifteen days to reach Kailas from Badri, and that they passed through strange and wonderful lands reaching the mount where they met and worshipped the Lord and the daughter of Himavan. For the sinful and the unenlightened, it is impossible to see Him today as it was in the old days. But to the devotees with good and holy minds, He, who is the soul of everything, does still present Himself. The descriptions of Alakpuri, Kailas and Manasa given in Megh Sandesa by Kalidasa also may be accepted as authority. The words of truth worthy people belonging to Hinduism as well as Buddhism too provide incontrovertible evidence”

Swamiji received news that his work ‘Sree Soumya Kasisa Stotram’ was published by Sri Goswami in Lahore and Sri Vallabha Rama Sarma in Bombay. The Bombay version included a foreword by Sri Swami Sivananda, who is adept at both Bhakti and Jnana, in which he praises Swamiji as Sanskrit scholar of high erudition, severe tapas and adhyatmic (spiritual) anubhava (realization). Many learned men, newspapers and magazines of Kerala have bestowed “full throated” praise upon this book. Sri Sarma upon encouragement from Swamiji wrote and published commentary on the work in Hindi. The book and commentary garnered praise all around.

When winter was over, Princess Suratha Devi came to Rishikesh and took up residence at Ramashram. She

asked Swamiji to join her, Swami Sivananda and Sami Advaitananda for yet another yatra to Kailas. Swamiji emphatically shunned the notion. Instead, he decided to go to Badri again for Chaturmasya. Swamiji traveled with his friend Sri Raghavacharya and made it to Badri in fifteen to sixteen days. This time he stayed at Kali Kumbhliwala satram, which was recently put up. He was more known this year, and so he was well received and given special consideration.

### Stay at Badrinath

Soon after he settled in at a cottage near the satram, rain started. The rain continued for three to four days. Each day with rain, it became unbearably cold. It was indeed a time to test the endurance of the aspirants who are not yet well established in their sadhanas. One evening as Swamiji sat for his regular worship, it started to rain with unprecedented vigor. After some time, the deafening sound of rain on the roof subsided. Trusting that the rain had stopped, Swamiji went to sleep. He slept soundly. Early in the morning he completed his prayers and meditation, sitting up in his bed. How quiet, grand and silent the atmosphere was! The sun rose. As usual Swamiji got up and opened the door. The whole land was covered with thick bright snow.

Entire Badri was covered in thick snow. In the middle of that dazzling ocean of whiteness, Swamiji forgot everything external. No fear, no wonder and not even feeling of cold. Gradually, he lost all consciousness, rising into a world of nameless and formless. The feeling of ego disappeared. Thanks to that surpassing loveliness, nothing remained except the Supreme bliss of oneness. Indeed, beauty is Truth, Truth is Supreme Self and Supreme Self is the ultimate Truth without a second. For Swamiji, the sight of natural beauty was an important means of attaining mental peace.

As Swamiji became aware of his surroundings, the preservation of the body began to vie for attention. Badri was covered in two feet snow. "What shall I do here? I shall die of cold. How to reach the town on the other bank of the river? In the cottage, there was not enough clothing, food, fuel or fire. Swamiji bravely walked in the snow and made it to the satram, where the manager gave him all that he needed. Snow continued for a few more days. As soon as it became favorable, Swamiji returned to his old secluded hut. Swamiji continued tapas and meditation. Not far away from his cottage, there was an old Brahmacharin, Parasuraman, and in a cave nearby, an old acquaintance who was fond of reading books, and was known as 'Master'. He came often to Swamiji's cottage

to discuss and discussed Vedanta books. A disciple of Swami Ramateertha, named Ananda Swami, started living in a cottage nearby. Swamiji's association with Ananda Swami continued when later Swamiji took up permanent residency at Uttar Kashi. Another friend, Swami Krishnamacharya visited Swamiji and was heading to Kailas with costly blankets and provisions. Swamiji discouraged him from taking up the yatra, but to no avail. Later news came that he was put to the sword by the robbers. Swamiji felt sad.

Thus, Swamiji passed two months in Badri. It was now arrival of Sravan (July-August).

### Composition of Hymn to Badrinath

Accompanied by a Nepali sadhu named Atmananda, Swamiji set out for Vasundhara. He stayed in a cave between Vasundhara and Alakananda. A shepherd who lived in a nearby cave used to bring milk and other offerings to Swamiji. It was now Karkataka (July-August) and the plain was filled with flowers – beautiful, different colors. They reminded him of the glory of creation. Noisy streams sweeping down with heaps of snow, lofty and grand glaciers, strange little birds and butterflies – all these proclaiming the existence of God, night and day. Swamiji was in the boundless ocean of Divine bliss. Having known Brahman, he continued to see it externally and internally and in conscious and superconscious states.

Swamiji returned to his cottage near Badri after many happy days near Alakapuri. He felt a desire to compose stotram on Badrinath. He would compose a few verses on his walks which included going to Gaudapada rock and Veda Vyasa cave. He would write down what he composed, and on his return walk he would read out the stanzas to himself. Since the famous temple was thronged with visitors, it was difficult to find a secluded spot where he could sit and recite the verses undisturbed. He thus composed four bunches of 25 verses each. The stotram condensed all the principles of Vedanta and dealt with adhyaropa, apavada, sadhana, sadhya, etc. The first verse read: "In the valley between the two mountains Nara and Narayana, there shines a celestial mass of light called Badareesa, who is the seed of this universe."

अधित्यकायां नरनारगिर्योरन्तर्भावायां भवशाखिवीजम्  
जेजीयते कश्चिद्भौमतेजः पुञ्जोदयः श्रीवद्रीशसंज्ञः

Swamiji felt highly gratified when he thought that he was composing the stotra, howsoever trivial, in Badarikashrama where Sri Veda Vyasa, Sri Adi Sankara and other Supreme masters produced Vedanta Bhashya, Sutra Bhashya and other such marvellous classical works. Sri Purushottama Sastri, a scholar who was residing in Badri, carefully read the stotram and congratulated the author. Ravalji, the head of Badrinath temple, also read the work and offered to bear the printing costs if Swamiji approved. The book was published with commentary in Hindi by Venkateswara press in Bombay. Later, a reputed scholar of Kerala, Sri Gopalan Nair, a commentator on several books on Vedanta, ripe in spiritual knowledge and practice, wrote a commentary on the book and published it.

Swamiji continued his stay at Badri until the month of Ashwija (September-October) and then returned to Rishikesh. During the remainder of his stay, many travelers, sannnyasins visiting the temple, would cross Alakananda to visit him. As Kali Kumbhliwala satram closed for the season, local Brahmins and a pahadi doctor, Ramlal, provided care to him. Swamiji once climbed Narayana mountain and would often walk up the Mt. Neelakantha along the banks of Rishi Ganga.

#### **Back in Rishikesh for winter**

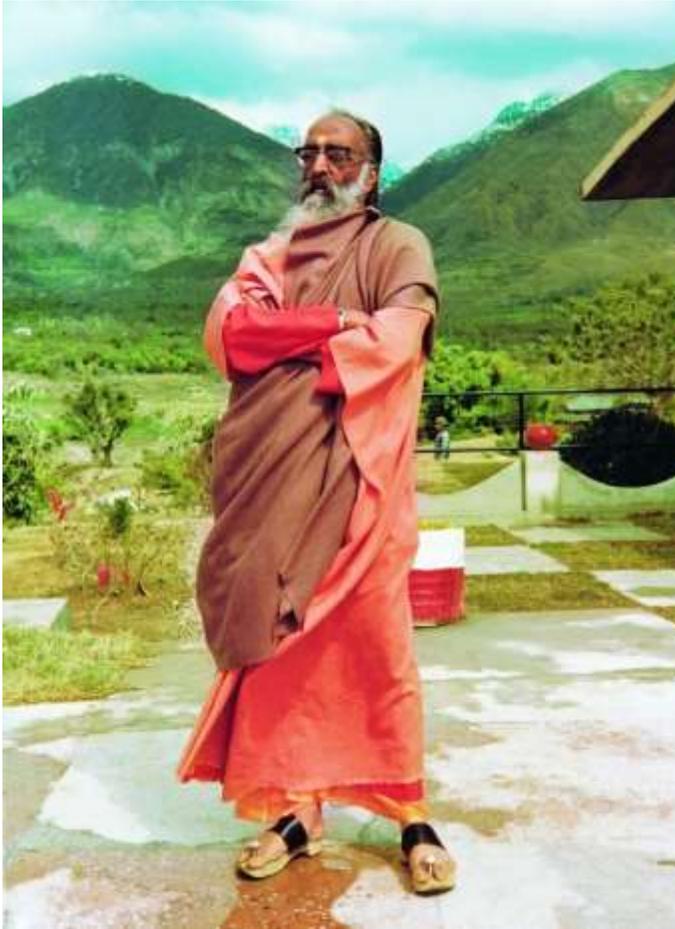
Swamiji received repeated sincere requests from his followers in Punjab, Gujerat and Kerala to come and teach Brahma Vidya. Swamiji preferred quiet solitude over noisy, populous environs. He was not averse to teaching, and also held firm conviction that a Sadhu can teach the Supreme Truth wherever he be – populous cities or secluded mountains.

Swamiji resolved to spend the Chaturmasya after winter in a cave in Gangotri. Sannnyasins capital is liberty. Being subject to no one, they are as free as the wind in their movements. Like householders, they do not surrender themselves to sorrow, fear or anxiety. In such circumstances what is there to bind a Sadhu? The man-cow is tied down without a rope because of his feeling of 'mine'. A true sannnyasin is a knower of the Self, possessing discrimination and dispassion, physical and mental restraint, courage and detachment, and entitled to eternal liberation. A householder may enjoy peace of mind that comes of the lack of sorrow or fear. But the freedom to wander wherever one likes, like the birds of the air and the freedom from all mental distraction, can belong only to a sannnyasin, and to no one else.

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].

What we now have are all His Gift to us. What we do with what we have now is our gift to Him. Let us make Him admire and even feel shy, that our gift is nobler and shining in its purity and love.

Some loss and some gain.....You should not fear. Rama, Kodanda Rama knows how to safeguard all, not only in life but even after death. Don't waste energies. Peacefully live in Him watching the tamasha and playing your part as best as you can, and as Rama wants you to do.

Constant practice with all sincerity and patience, a staunch faith in the Guru Vakyas are the secrets of success in Tapas. Courage and tireless application add to the intensity of Tapas. Pure selfless Bhav guarantees quick results.

A happy blending of the sacred and the secular is the policy for man advised by the Geeta.

Let us ever meet in meditation. Distances then cannot part us nor time stale such contacts in Meditation at His sacred Feet.

Apart from daily prayers and meditation try to study Geeta and bring about the spiritual transformation in your depths. Without that inner purity and peace, everything else becomes sour!!