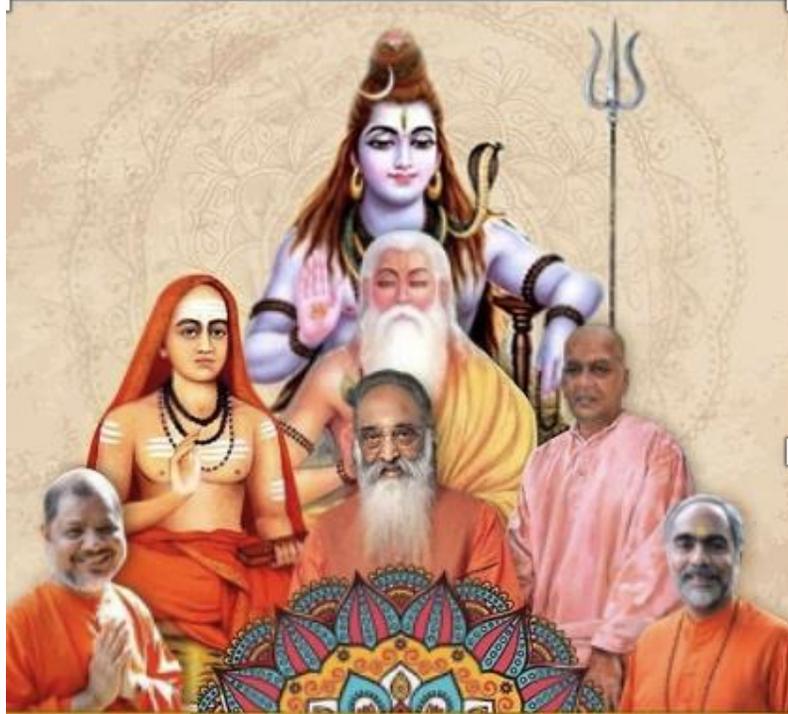


Chinmaya Smrithi



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

Volume 32, Number 4, July 2022



वन्दे गुरुपरम्पराम्
Salutations to the Lineage of the Gurus

Chinmayam Jagadeeshwaram Pranamaamyaham

Foreword: Swamiji's Message



Editor's Note: [Our beloved resident Swamiji, Swami Dheerananda is continuing his weekly classes on Vivekachoodamani. Please find below an excerpt from his class on verse 21].

तद्वैराग्यं जिहासा या दर्शनश्रवणादिभिः ।

देहादिब्रह्मपर्यन्ते ह्यनित्ये भोगवस्थुनि ॥ 21 ॥

*tadvairāgyam jihāsā yā darśanaśravaṇādibhiḥ |
dehādibrahmaparyante hyanitye bhogavastuni || 21 ||*

Meaning: That desire to give up all transitory enjoyments gained through seeing, hearing and so on, and also experiences gained through equipment ranging from a mortal body to the form of Brahma is called "detachment".

Having elaborately described Viveka (discrimination) and its importance for a spiritual seeker in the previous verses, Acharya now describes Vairagyaa (dispassion) in this verse.

Viveka would lead to Vairagyaa in the spiritual seeker. But what exactly is Vairagyaa? Technically, Jihaasa is called Vairagyaa. Just like the desire to know translates into Jignaasa (curiosity), the desire to give up (Ha) translates into Vairagyaa. But it should not be mistaken for a mere desire or capacity. Illustrating the common confusion between capacity and ability, Swamiji pointed out that everyone has the capacity but few people have the ability. Converting capacity into concrete action is ability. All human being are born with a capacity for Vairagyaa but it is the select few spiritual seekers who have demonstrated the ability to practice Vairagyaa.

The question arises next as to what should be given up? Recognizing that the world is unreal, ephemeral and incapable of giving permanent joy, the ability to give up the desire to enjoy the objects of this world is true Vairagyaa. The spiritual seeker should give up the audio visual temptations and desire to enjoy the objects of this

world beginning with their own body and extending to the Creator Lord Brahma.

In verse 59 (Chapter 2) of the Bhagvad Gita, Lord Krishna describes that for a person who turns away from the sense objects, the objects may go away physically. However, the longing for the objects will remain. Only when the spiritual seeker experiences the Higher, the longing for the lower OET will be overcome. Once a person has realized the nature of the true Self (I as I), there is no more longing; in fact in Advaita, there is only One true Self and there is no second object to long for.

A seeker may wonder in the beginning stages as to how to develop and nurture their nascent Viveka and Vairagyaa. Life continuously throws temptations and to overcome them, the seeker needs to practice Shama. Acharya elaborates on this next essential quality for the spiritual seeker in the next verse.

Calendar and Upcoming Events

Upcoming Events

- July 29 – Aug 3: 29th Mahasamadhi Aradhana camp with discourses on Vedanta Madhuryam by Pujya Guruji Swami Tejomayananda and on Sampoorana Ramayana by Mukhya Swami Swaroopananda.
- Sep 3rd to 4th: Swami Swaroopananda's family camp at Chinmaya Somnath based on the Maha Mrutyunjaya Mantra – From Hardship to Happiness.
- Oct 7th to Oct 9th: Divya Shakti retreat based on Finding your Faith – the original Bhagavata led by Vivekji and Vilasiniji.

Study Groups

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

Bookstore/Library

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

Next Edition of Chinmaya Smrithi

- Articles for the next regular bi-monthly edition – Sep 2022, are due by Aug 15, 2022
- Email submissions to smrithi-editor@chinmayadc.org.
- Browse Past editions at www.chinmayadc.org/Smrithi/Smrithi.htm

Useful Links:

Central Chinmaya Mission Trust www.chinmayamission.com

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Chinmayam Chapter – Silver Spring MD website <http://chinmayam.chinmayadc.org/chinmayam-chapter/>

Chinmaya Somnath Chapter – Chantilly VA website www.chinmayasomnath.org

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CMWRC – Washington Regional Center www.chinmayadc.org

Please Note

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

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

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

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News & Tidbits

JCHYK camp

Sri Vivekji, Shankarji and Sumanji led a week of summer camp for the JCHYK youth on “Learning to be Natural”. The camp referenced the textbook “Sri Rama’s Reveries in Nature” to discuss lessons on shared insecurities and how to overcome them in order to become a more grounded youth amidst the many distractions and stereotypes in today’s world.

CHYK weekend camp

Vivekji led a weekend camp for CHYK from July 8 to July 10 at Chinmayam. The main theme was Sanga – to gather, give and grow. The camp was well attended and provided an opportunity for CHYK members to meet in person and interact with Vivekji after the recent years where the camp was held virtually.

Annual Summer Camp

Swami Dheerananda led the summer camp at Chinmaya Somnath and Chinmayam over the summer. The theme was on Veera Hanuman. Swamiji also taught the Gita verses which will feature in the Gita chanting competition this upcoming year. The Frederick Chinmaya family also had their annual summer camp in Frederick.

Guru Purnima

Guru Purnima was celebrated with traditional reverence with a Paduka Puja and Rudrabhishekham at Chinmaya Somnath on Wednesday July 13th. Swamiji gave a brief message to the congregation on the importance of the Guru and Guru Paduka Puja and the symbolism behind it.

Monthly Grocery Drive

In order to alleviate the distress caused due to the pandemic and in keeping with the spirit of giving back to the local community, CMWRC will continue to work with local food banks to ensure that the assistance goes to the truly needy families. Please review the flyers and weekly announcements to get more information on details of how you can help and contribute to this noble cause. This monthly drive aims to donate a minimum of \$2500 each month and we appeal to all members to contribute towards this noble endeavor.

Arpanam

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

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Bala Vihar

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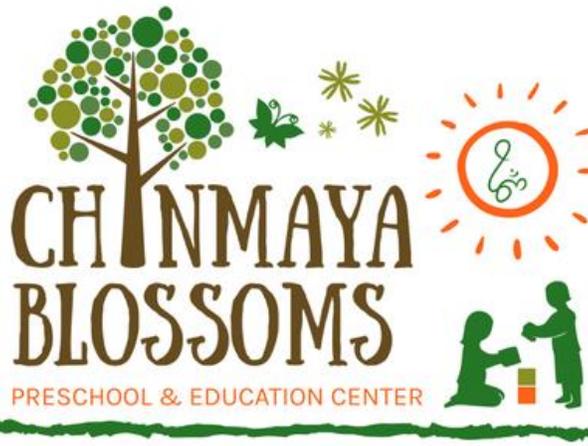


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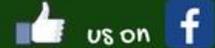
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Chinmayam is pleased to offer an Amruta Vihar class for our children with special needs. It is a special program tailored for children, who are differently-abled, to come together for social interaction, special yoga, spiritual growth, and learning. The children are introduced to stories from our Puranas, taught how to chant shlokas and sing bhajans, along with art & craft activities, yoga, breathing exercises, and group discussions.

At this time we are offering this class for children between the ages of 4-11 years. Interested families or if anyone has any questions please reach out to Sudikshanimishe@gmail.com (Sudiksha Nimishe) or rkkirkire@gmail.com (Raja Kirkire).

Tuesday Meditation

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

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Offer with devotion fruit, the results of your endeavors by the grace of GOD



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\$21,600 and above

Offer with devotion like pure water with a golden sparkle

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

The Bhagavad Geeta | Chapter 9, Verse 26

Chinmayam Virtual Suggestion Box We want to hear from you!

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

**Please send your suggestions to
suggestionbox@chinmayadc.org**



Now Accepting Monetary Donations to Support Local Food Banks!

With Gurudev's divine grace and blessings, our chapter distributed approximately \$135,000 worth of non-perishable food to families in need through monthly grocery distribution drives at our facility over a period of 22 months from June 2020 through April 2022. We thank all the sevaks and donors for their support in serving our community and making the monthly food drives a success.

We will continue our monthly food distribution initiatives from hereon by working directly with our existing partners, Manna Food Center and Howard County Food Bank. We plan to make monthly monetary contributions to them at the end of each month to continue this service to our community.

We sincerely hope that you will continue to support this cause by donating monthly to allow us to make these contributions. This approach will help us serve a larger number of the less fortunate as these food banks can purchase and distribute food items more efficiently as well as target those in need more accurately. While the pandemic-related needs have reduced, food banks are still struggling to meet demands because of the cost of living crisis brought about by high inflation. In case of any questions, please contact fooddrive@chinmayam.org.

Our goal is to donate \$2,500 or more to them at the end of each month to continue this service to the community, We request you all to continue to support this cause.

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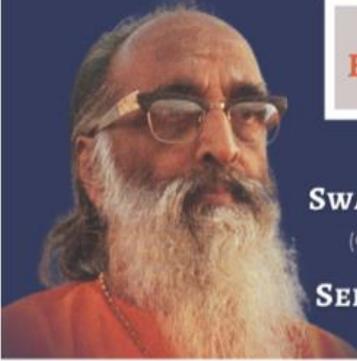
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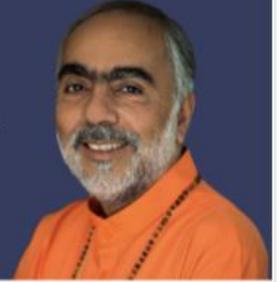


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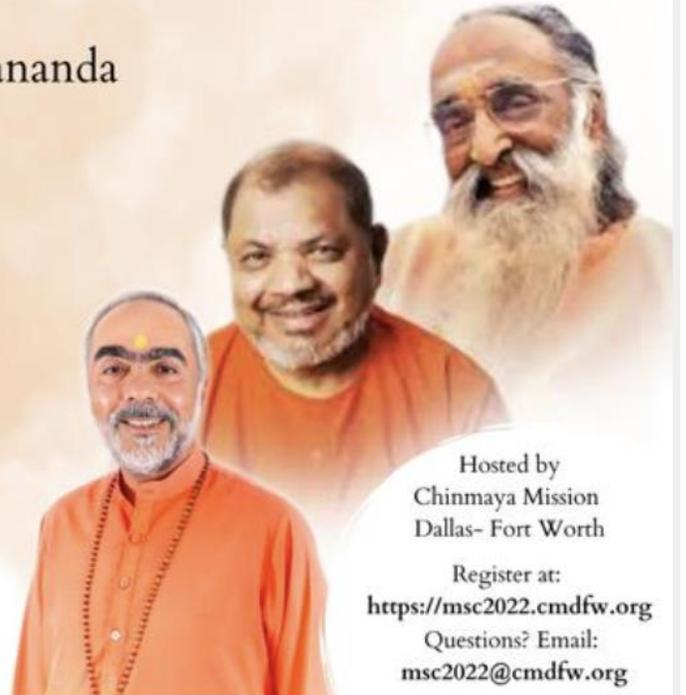


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Shreyas and Preyas

Shuchi Marwah

What is the goal of human life? The common goal of all humans is eternal happiness. Vedanta teaches that the way to get permanent happiness is to understand that our true nature is happiness or sat-chit-ananda. That happiness lies within and not in any outside object, location or person. We are generally looking for happiness in the wrong place. Once we know and experience this true self and are established in it, there will be no suffering and we will experience happiness all the time. This is when one is said to have attained Moksha or Liberation. Liberation from what? Liberation from the false notion that we are the body, mind and intellect. Liberation from the understanding that this world (Samsara) is real.

As per Vedantic scriptures, broadly two choices influence all human actions: Shreyas, commonly known as the path of good and Preyas, commonly known as the path of the pleasant. The Shreyas path or the path of knowledge ultimately leads to Moksha or Liberation. The Preyas path or the path of ignorance ultimately leads to suffering. Generally speaking, the Shreyas path appears to be tough initially and Preyas path appears to be pleasing. However, that is not always true. Both the paths are diagonally opposite to each other - at any one time, you can follow one or the other but not both. They are far apart from each other and have different goal posts.

The Shreyas path might seem tough and full of thorns initially but it is bound to give you success ultimately. Deciding which choice to make is not easy. It requires Viveka - discriminating capacity to determine which is a Shreyas choice. We need to develop this capacity. When you have a choice to make, do the difficult part first - label the choice using your intellect - Shreyas or Preyas, after looking at all angles. Then having labeled it, use your trained mind to stay integrated with the intellect and choose Shreyas over Preyas for eternal everlasting happiness. Some questions one can ask to help one make the right choice can be found in the table to the right.

| Shreyas | Preyas |
|---|--|
| Is this my Dharma? | Not Dharma |
| Does this help with my Sadhana? | Not help with my Sadhana |
| Calms my Mind | Agitates my Mind |
| Serves Others | Serves Myself |
| Healthy for my Body | Unhealthy for my Body |
| Increase the feeling of Oneness with the Universe | Makes me Aloof from the Universe |
| Builds my relationship with God/Self | Does not do that |
| Makes me Free | Makes me more Attached |
| For Spiritual Advancement (could also provide sensory pleasure, eg, listening to Bhajans) | Only for Sensory Pleasure |
| Build Forbearance/Spiritual Toughness | For Bodily Comfort. |
| Cultivates a Sattvic Lifestyle | Cultivates a Rajasic or Tamasic Lifestyle. |
| Seek company of Spiritual People Satsang | Seek company of worldly people. |

Both Shreyas and Preyas choices ultimately bind us because they make us focus on results of actions and Bhagavad Gita teaches us that results of actions should not motivate our actions. In Preyas we are focused on instant gratification and in Shreyas we are focused on long term results. However, as the first step it is okay to focus on the Shreyas path which requires discipline, motivation and constant effort.

All our actions are focused towards the pursuit of one or more of the following purusharthas or goals:

1. Kama - Desires
2. Artha - Generation of Wealth
3. Dharma - Responsibility based on what is the right thing to do.
4. Moksha - Liberation or Freedom from rebirth by realizing our true nature.

The Preyas path pursues Dharma, Artha and Kama whereas the Shreyas path pursues Moksha.

The bottom line is that if unlimited everlasting happiness is what we are seeking, we need to reject Preyas choices ruthlessly and pursue Shreyas choices diligently. This will not happen naturally in the beginning. We need to make a deliberate attempt to steer the boat of our life in the right direction and His Grace will follow.

29th Chinmaya Aradhana Day

Message from Swami Swaroopananda



Swamins, Brahmacharins and Members of Chinmaya Mission Worldwide

Dear All,

Hari Om!

Om Shri Chinmaya Sadgurave Namaha!

The greatness of Pujya Gurudev was that he brought the Knowledge of the science of Vedanta from the caves of the Himalayas to the doorstep of the people around the world.

Posterity will remember him for this phenomenal work and how he showcased the vast mindset of Hindu culture underlying unity in diversity, in the English language. Ingrained in this philosophy is the format for open thinking and acceptance of all. We owe a great debt to Pujya Gurudev through our sadhana and seva.

On his 29th Aradhana (Mahasamadhi) day, coming up on 3 August 2022, let our sadhana empower us to spread his message far and wide, to all corners of the world, touching lives across the globe, awakening humanity to his all-inclusive vision.

Let us walk in his footsteps and bring into our lives not just greatness but also the attainment of total fulfilment – the goal of our life!

My fond reverence offered unto our beloved Guru.

At His Feet,

Swami Swaroopananda

Reflections on Narayaneeyam – Dasaka 13– The Slaying of Hiranyaksha

Kodanate Lakshmanan

D

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

Narayaneeyam



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

This Dashaka is chanted primarily in the Sikharini metre. Specific verses are chanted in a different metre (indicated) which is another feature of this composition. Interested readers may reference the website <https://www.prapatti.com/categories/naaraayaniyam.php> where the audio version and transliteration of the

various Dashakas are available online. Please note that there are various popular methods of reciting these beautiful Shlokas and there may be slight variations in the metre used. The author wishes to acknowledge stotranidhi.com for the Roman transliteration of the verses.

In the previous two Dashakas, the poet described the curse on Jaya and Vijaya and how they were born as sons to Diti. The poet also described how the earth was submerged under the ocean by Hiranyaksha and the incarnation of Lord Vishnu as the boar (Varaha).

In the current thirteenth Dashaka, the poet describes the fight between Lord Vishnu and Hiranyaksha and how the Lord slays the Asura and rescues Mother Earth.

Readers may recall that the Narayaneeyam is a poetic composition based on Srimad Bhagawatam. This Dashaka is based on the third canto (Chapters 18 and 19).

| | |
|-------------------|----------------------------------|
| हिरण्याक्षं तावत् | वरद भवत् अन्वेषण परं |
| चरन्तं सांवर्ते | पयसि निज जङ्घा परिमिते । |
| भवत् भक्तो गत्वा | कपट पटुधी-नारदमुनिः |
| शनैरूचे नन्दन् | दनुजमपि निन्दन् स्तव बलं ॥ 13-1॥ |

hiraṇyākṣaṁ tāvadvarada bhavadanvēṣaṇaparaṁ
carantaṁ sām̐vartē payasi nijajāṅghāparimitē |
bhavadbhaktō gatvā kapaṭapaṭudhīrnāradamuniḥ
śanairūcē nandan danujamapi nindaṁstava balam ॥ 13-1 ॥

In the first verse, the poet describes the role played by Sage Narada. Often portrayed as a trouble-maker, Sage Narada was actually carrying out his duties to ensure the triumph of Sattvic forces. Since he was welcome across the universe, he could easily carry messages and was often the messenger whenever the Lord wanted to convey tricky messages. The verse describes how the Asura Hiranyaksha, having submerged the Earth in the waters, was roaming around looking for Lord Vishnu. At this time, Sage Narada approaches the Asura and gained his confidence by praising him and speaking disparagingly about the Lord's prowess.

The second verse further describes how the sage, through the clever use of words, further infuriates the Asura. He

informs the Asura that the Lord Vishnu is very deceitful and at this very moment was busy stealing the Earth (describing the Earth as the Asura's property) with an intent to rescue her. When the angry Asura roared out asking for the Lord's whereabouts, the clever sage helpfully pointed out the Lord to the Asura. The Lord was just emerging from the sea, holding up the Earth on His tusks. This was all part of the Lord's plan – the sage knew that when the Asura meets the Lord, he will engage in a fight and be killed in the eventual battle.

स मायावी विष्णुः हरति भवदीयां वसुमतीं
प्रभो कष्टं कष्टं किमिदं इति तेनाभिगदितः ।
नदन् क्वासौ क्वासौ इति स मुनिना दर्शितं पथो
भवन्तं संप्रापत् धरणिधरं उद्यन्तं उदकात् ॥ 13-2॥

sa māvāvi viṣṇurharati bhavadīyām vasumatīm
prabhō kaṣṭam kaṣṭam kimidamiti tēnābhigaditaḥ ।
nadan kvāsau kvāsāviti sa muninā darśitapathō
bhavantaṁ samprāpaddharaṇidharamudyantamudakāt ॥ 13-2 ॥

अहो आरण्योऽयं मृग इति हसन्तं बहुतरैः
दुरुक्तैः विध्यन्तं दिति सुतं अवज्ञाय भगवन् ।
महीं दृष्ट्वा दंष्ट्रा शिरसि चकितां स्वेन महसा
पयोधावाधाय प्रसभं उदयुङ्क्था मृधविधौ ॥ 13-3॥

ahō āraṇyō:'yam mṛga iti hasantaṁ bahutarai-
rduruktairvidhyantaṁ ditisutamavajñāya bhagavan ।
mahīm dṛṣṭvā daṁṣṭrāsīrasi cakitāṁ svēna mahasā
payōdhāvādhāya prasabhamudayuṅkthā mṛdhavidhau ॥ 13-3 ॥

In the third verse, the poet describes the initial reaction of the Asura Hiranyaksha on seeing the wild boar (Varaha Avatar). The Lord had taken this specific form to rescue the Earth and also to draw the Asura's attention. Upon seeing the Lord's form, the foolish Asura started abusing the Lord and belittled him as merely a wild animal. The Lord ignored his abuses and placed the Earth in a safe place before getting ready to fight the Asura.

गदापाणौ दैत्ये त्वमपि हि गृहीतोन्नत गदो
नियुद्धेन क्रीडन् घट घट-खोद्भुष्ट वियता ।
रणालोकौत्सुक्यात् मिलति सुरसंघे द्रुतममुं
निरुन्ध्याः सन्ध्यातः प्रथममिति धात्रा जगदिषे ॥ 13-4॥

gadāpāṇau daityē tvamapi hi gṛhītōnnatagadō
niyuddhēna kṛīḍanghaṭaghaṭaravōdghuṣṭaviyatā ।
raṇālōkautsukyānmilati surasaṅghē drutamamum
nirundhyāḥ sandhyātaḥ prathamamiti dhātrā jagadiṣē ॥ 13-4 ॥

गदोन्मर्दे तस्मिन् तव खलु गदायां दितिभुवो
गदाघातात् भूमौ झटिति पतितायां अहह भोः ।
मृदु-स्मेरास्य-स्त्वं दनुज कुल निर्मूलन चणं
महाचक्रं स्मृत्वा करभुवि दधानो रुरुचिषे ॥ 13-5॥

gadōnmardē tasmimstava khalu gadāyām ditibhuvō
gadāghātādbhūmau jhaṭiti patitāyāmahaha bhōḥ ।
mṛdusmērāsyastvaṁ danujakulanirmūlanacaṇam
mahācakraṁ smṛtvā karabhuvī dadhānō ruruçiṣē ॥ 13-5 ॥

In the fourth verse, the poet describes the fight between Lord Vishnu and Hiranyaksha. The Asura was armed with a mace and hence the Lord also used a mace to fight with him. The poet describes how the sound of the clash of maces filled up the entire sky and even all the denizens of the three worlds came to view this mighty clash. Lord Brahma pleads with Lord Vishnu to slay the Asura before dusk. Here, the poet alludes to the widely held belief that Asuric forces seem to gain strength as darkness descends.

In the fifth verse, the poet describes how the Asura seemingly gains an upper hand when a blow from his mace suddenly leads to the Lord's mace falling to the ground. Lord Vishnu thought of his Sudarshana Chakra (which was capable of destroying the entire Asura clan) and it appeared in the Lord's hand as soon as He thought of it. The fifth verse goes on to describe how the Lord shone with the discus (Chakra) in his hand.

The angry Asura, whose anger is poetically compared to the anger of Lord Shiva (Rudra) when He takes on the role of the Destroyer, then hurls his trident at Lord Vishnu. Lord Vishnu makes short work of the trident breaking it with the Sudarshana Chakra. At this time, the fight moves on to a hand-to-hand combat with bare hands. The Asura tried to employ multiple tricks without realizing that no trick could deceive the Lord of Maya Himself.

ततः शूलं काल प्रतिमरुषि दैत्ये विसृजति
त्वयि छिन्दत्येनत् करकलित चक्र प्रहरणात् ।
समारुष्टो मुष्च्या स खलु वितुदन् -स्त्वां समतनोत्
गळन्माये मायाः त्वयि किल जगन् मोहन करीः ॥ 13-6॥

tataḥ śūlaṁ kālapratimarūṣi daityē viśṛjati
tvayi chindatyēnat karakalitacakra praharaṇāt |
samāruṣṭō muṣṭyā sa khalu vitudamstvām samatanōt
galanmāyē māyāstvayi kila jaganmōhanakarīḥ || 13-6 ||

भवच्चक्र ज्योतिष्--- --कणलव निपातेन विधुते
ततो मायाचक्रे वितत घन रोषान्ध मनसं ।
गरिष्ठाभिः मुष्टि प्रहतिभिः अभिघ्नन्तं असुरं
स्व पादाङ्गुष्ठेन श्रवण पदमूले निरवधीः ॥ 13-7॥

bhavaccakrajyōtiṣkaṇalavanipātēna vidhutē
tatō māyācakrē vitataghanarōṣāndhamanasam |
gariṣṭhābhirmuṣṭīprahṛtibhirabhighnantamasuram |
svapādāṅguṣṭhēna śravaṇapadamūlē niravadhīḥ || 13-7 ||

महाकायः स्सोऽयं तव चरण पात प्रमथितो
गळद्रक्तो वक्त्रात् अपतत् ऋषिभिः श्लाघित हतिः ।
तदा त्वां उद्दाम प्रमदभर विद्योति हृदया
मुनीन्द्राः सान्द्राभिः स्तुतिभिः अनुवन् अध्वरतनुं ॥ 13-8॥

mahākāyassō:’yam tava karasarōjapramathitō
galadraktō vaktrādapatadrṣibhiḥ ślāghitahatiḥ |
tadā tvāmuddāmapramadabharavidyōtiḥṛdayā
munīndrāsāndrābhiḥ stutibhiranuvannadhvaratanum || 13-8 ||

In the seventh verse, the poet describes the state of the Asura – enraged by the failure of his illusions which were all destroyed by a mere spark from the Lord’s Chakra, Hiranyaksha starts hitting the Lord violently. Lord Vishnu takes these body blows calmly and almost playfully strikes the Asura at the base of his ear with the Lord’s toe. Note that some translations describe it as the Lord’s hand – since the Lord was in a Varaha (wild boar) Avatar, the hands and feet are inter-changeable.

The eighth verse describes the impact of the Lord’s playful strike. The mighty Asura who built like a giant fell crushed by the blow bleeding profusely from his mouth. The sages, who had gathered to watch this fight, were all extremely pleased by this outcome and started praising the Lord. They sang many hymns describing the Lord as the embodiment of Yagna which is elaborated upon in the next verse.

In the ninth verse, the poet creates another masterful word picture. In His incarnation as the wild boar (Varaha), the sages describe the various limbs of the Lord and metaphorically compared to various ingredients and participants in a traditional Yagna. There is mention of the

four priests who are present at any Vedic Yagna – namely the Adhvaryu, Udgata, Hota and Brahma. The four feet of the Varaha are compared to the four priests. Each priest has a specific role to play in the ritual. Certain technical terms for vessels used in the Yagna (Sruk is the spoon used for pouring the sacrificial oblation and is compared to the face of the Lord; Chamasa is the vessel in which the remnants of the oblation are kept and is compared to the ears) are also introduced in this verse. The tongue is compared to the vessel used to store Soma juice. The Lord’s virility is compared to the Soma juice and the the Lord’s neck is compared to the Upasat sacrifices.

त्वचि च्छन्दो रोम-- --स्वपि कुशगण-श्रक्षुषि घृतं
चतुर्होतारोऽम्भ्रौ सुगपि वदने चोदर इडा ।
ग्रहा जिह्वायां ते परपुरुष कर्णे च चमसा
विभो सोमो वीर्यं वरद गळ देशेऽप्युपसदः ॥ 13-9॥

tvaci cchandō rōmasvapi kuśagaṇaścakṣuṣi ghr̥tam
caturhōtārō:’ṅghrau srugapi vadanē cōdara idā |
grahā jihvāyām tē parapuruṣa karṇē ca camasā
vībhō sōmō vīryam varada galadēśē:’pyupasadaḥ || 13-9 ||

मुनीन्द्रै-रित्यादि स्तवन-मुखरै-मोदित मना
महीयस्या मूर्त्या विमलतर कीर्त्या च विलसन् ।
स्व-धिष्यं संप्राप्तः सुख रस विहारी मधुरिपो
निरुन्ध्या रोगं मे सकलमपि वातालयपते ॥ 13-10॥

munīndrairityādīstavanamukharairmōditamanā
mahīyasyā mūrtyā vimalatarakīrtyā ca vilasan |
svadhiṣyam sampṛāptaḥ sukharasavihārī madhuripō
nirundhyā rōgam mē sakalamapi vātālayapatē || 13-10 ||

In the concluding verse of this Dashaka, the poet describes how the Lord was immensely pleased with all the hymns sung by the sages. The Lord shine his Huge and adorable form and went back to His abode. The poet, as he has been doing in every Dashaka, prays to the Lord to save him from all ailments.

In the next two Dashakas, the poet describes the incarnation and teachings when the Lord takes on the Kapila Avatara – this is the story of how the Lord is born to Sage Kardama Prajapati and teaches the Sankhya philosophy to his mother Devahuti.

To Be Continued

Swami Tapovanam Poetry: Hymn of Ganga - 11(Excerpts)

Sitaram Kowtha

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

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

Commentary by Swami Chinmayananda

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



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

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

Section 3 of 5; Verses 1 – 5

सच्चिन्मूर्तेर्यतवास्तित्वमस्मिन्
संदिग्धे यः स्वस्य हन्तास्तितायाम्।
संदिग्धे स व्याहतज्ञप्तिरंब !
स्वात्मा हि त्वं तस्थुषोऽतस्थुषश्च॥१॥
saccinmūrteryatavāstitvamasmin
saṁdigddhe yaḥ svasya hantāstitāyām |
saṁdigddhe sa vyāhatajñaptiramba !
svātmā hi tvam tasthuṣo'tasthuṣaśca ||1||

Anglic Mother Supreme! O Ambike!

O Existence Knowledge form! O Sat-Chi-Moorthaye! Why does one, while knowing one's own existence, doubts the Reality of the Self in one's own self? It is only because of "impeded understanding" – Vyata-Gyapti. Thy Sat-Chit form itself is that which is 'existence' in all things and 'knowledge' in all beings.

Atheists argue that there is no trans-intellectual Reality since it is not perceivable for them. But they are conscious of their existence. None of them have ever even distant doubt whether they exist; they are sure they exist, and they are conscious of their existence. This consciousness (chit) and existence (sat) is Thy essential sat-chit nature. Yet, atheists deny Thee.

When a man says, "I exist (sat) and I am conscious (chit) of it; but existence-knowledge (sat-chit) Reality, exists not", it is due to impeded-understanding (Vyaha-Gyapti). He is asserting the very knowledge in the light of which he has become aware of his own conclusions!

Thou, beauty of beauties! Thou art this 'sat-chit-form' which expresses through the entire manifested world of things and beings.

स नाहमस्मीति निषेधति स्वं
यः श्रीपकन्ये ! प्रतिषेधति त्वाम्।
स्वस्य स्वयं वै न भवेन्निषेद्धा
तस्मात् कथं देवि ! निरस्यसे त्वम्॥२॥

sa nāhamasmīti niṣedhati svam
yaḥ śrīpakanye ! pratiṣedhati tvām |
svasya svayaṁ vai na bhavenniṣeddhā
tasmāt katham devi ! nirasyase tvam ||2||

*O Daughter of Sri Vishnu! O Sripakanye!
He who denies Thee, is denying himself. As thou art his
very essence, no one can deny himself.
Therefore, O Divine Mother! O Devi!
Thou, who art the Sat-Chit-Self in all, can never be
denied by anyone.*

Continuing the idea in the previous verse, the poet asserts that no living being can deny the Divine Mother, as she is the essential Existence-Knowledge-Self (Sat-Chit-Atman) in all creatures. To deny Thy presence is to deny oneself.

The consciousness that is beneath all the layers of one's own personality is the Infinite Existence-Knowledge-Self, whose play in waking, dream and deep-sleep state constitutes the ego and its world of experiences.

सत्तास्वरूपेणा समन्ततस्त्वं
विभ्राजसेऽब ! स्वमहिम्नि नित्यम्।
सत्तातिरिक्तं तव नास्ति सत्ता
सत्त्वस्य कस्यापि घटादिकस्य॥३॥

sattāsvarūpeṇā samantatastvam
vibrājaseṁ'ba ! svamahimni nityam |
sattātiriktaṁ tava nāsti sattā
satvasya kasyāpi ghaṭādikasya ||3||

O Mother Divine! O Amba!

*Thou shinest ever in Thy own existence! There is no
existence apart from Thy absolute Existence.*

*For, in the objects of the world, pot, etc., there is no
existence apart from this Infinite Self-Existence.*

The poet builds on the idea developed in the previous two verses and asserts again that Absolute Existence is Mother's very Nature Divine. Her very Glory is Her nature as Infinite Existence. Pure Existence being her very form, She shines, ever in it, her own Glory (Swa-Mahimni-Nityam).

All things exist; this principle of existence in everything is one and the same, by which the things of the world exist. The total existence is the Truth beneath the Universe; and its expression is the world of plurality. Both sentient beings and insentient things have their own existence – which is but an expression of the Mother Divine. Now who can deny Her?

त्वत्सत्त्वमार्ये ! निगदत्यभीक्षणं
बुद्धिः सतां शुद्धविचारदक्षा।
स्वतः प्रमाणं श्रुतिरप्यमन्द -
स्वरेण गायत्यखिलेश्वरी ! त्वाम्॥४॥

tvatsattvamārye ! nigadatyabhikṣṇam
buddhiḥ satām śuddhavicāradakṣā |
svataḥ pramāṇam śrutirapyamanda -
svareṇa gāyatyakhileśvarī ! tvām ||4||

*O Noble One! O Arye! The intellect of the good people,
who are capable of creative thinking, does recognize Thy
Nature as Pure Existence.*

O Goddess of the Universe! O Akhileshwari!

*Even the Vedas loudly applaud that Thy nature is self-
evident and needs no other proof.*

Thou art "Just Be" attitude.

Through devotion and service, through study and reflection, when a seeker grows in his inner purity, he gains an extra intensity in his thinking, a faster flight in his comprehension and thinking. Such a prepared mind, in its meditative flights, intuitively comes to comprehend Thy essential nature Divine as the existence of things and beings.

Not only pure intellects comprehend Thy nature infinite, but the Vedas again and again sing loudly. In short, Thou art Thy only proof!

The infinite alone can vouchsafe the Infinite.

दृष्ट्वेममद्भतरं प्रकृतिप्रपञ्चं
को व विचक्षणमतिः खलु तद्विधात्रीम्।
त्वामंब ! सम्यगनुमातुमनीश्वरः स्यात्
कार्यं हि न क्वचिदकार्णमस्ति दृष्टम् ॥५॥

dr̥ṣṭvemamadbhataraṁ prakṛtiprapañcaṁ
ko va vicakṣaṇamatih̥ khalu tadvidhātrīm |
tvāmāmba ! samyaganumātumanīśvaraḥ syāt
kāryaṁ hi na kvacidakārṇamasti dr̥ṣṭam | |5| |

O Mother Divine! O Ambikae!

Can there be anyone who, having observed closely the play of this wonderful world of plurality, will find it difficult to infer an existent Creative Power behind it all?

Without a cause, we find nowhere the rise of an effect.

To one who is living like a thoughtless animal, of course, life is a mad flood of incidents and happenings, with no rhyme or reason whatsoever. But, to a scientific minded, educated man, the world in its ever-changing play is a sufficient experience to infer readily the existence of a Creative Power (Vi-dhatri) behind it all.

Without a cause, no effect can arise. An effect is the cause itself in a different form. From a cause which is nothingness, only nothing can emerge out as effect. If something is an effect, it must have come from something existent. Thus, to infer that there must be a great existent cause behind this great universe is not very difficult for an intelligent man.

To Be Continued

Shraddhanjali

Shri Sethuraman Balan

Dear Chinmaya Family:

I am deeply saddened to inform you that Sethuraman Balan (affectionately known to all as Balanji), one of the founder members and long time Secretary of Chinmaya Mission Washington Regional Center (CMWRC), merged into infinity today, Sunday, June 12th around 12.23 a.m.

Balanji was in the Indian Foreign Service (External Affairs Ministry) for 21 years, serving the Indian Government in India and various countries. He took voluntary retirement and joined the World Bank in Washington DC where he retired after another 25 years of service.

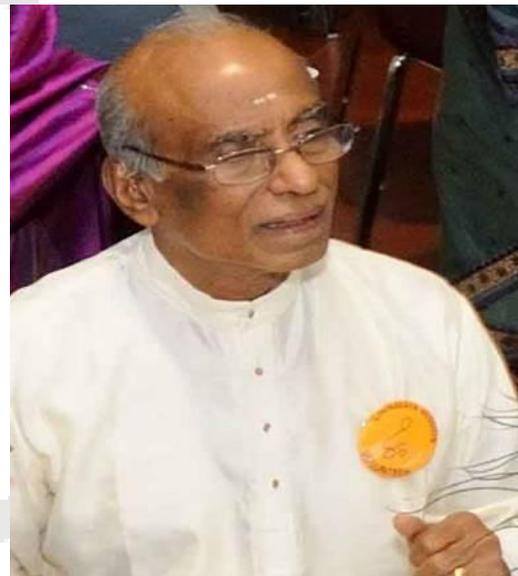
Balanji was introduced to Swami Chinmayananda when he first heard Pujya Gurudev's discourses in India. After moving to the Washington DC area, Balanji was re-introduced to Chinmaya Mission in 1986 when he joined the Falls Church study group (the oldest CMWRC study group) that was conducted by Vilasiniji. He helped coordinate numerous Yajnas and Spiritual Camps with Pujya Gurudev in the late 1980/early 1990s. He was appointed to the position of CMWRC secretary in 1991 and served in this role for over 25 years until 2016. As secretary, he oversaw the growth of the Mission in VA and MD, as the Mission acquired its first property (Kailash Niwas) in Silver Spring, MD, my arrival as a Brahmachari to our Washington DC center in 1989, followed by the construction of Chinmayam and the purchase of Devi Niwas in MD, and the building and inauguration of Chinmaya Somnath in Virginia. He was the key person behind organizing the Chinmaya Summer Camp programs and Annual Fund Raisers for many years. Over the past 30+ years, he identified, trained and nurtured many of the current lead sevaks who currently lead the Mission programs in VA and MD. In all this seva, he was assisted by his wife Sucharithra Balan who was his rock support. Our heart-felt gratitude and salutations to this noble soul for all that he has done for the Mission.

Balanji is survived by his wife Sucharithra Balan, children Raja Balan, Vijayan Balan and Ranjani Johnson, along with their spouses and 8 grand-children.

Hari Om! Hari Om!

Unto Sri Gurudev!

Swami Dheerananda



Sri. Sethuraman Balan served in the Indian Foreign Service (External Affairs Ministry) for 21 years, following which he worked in the World Bank in Washington DC for about 25 years before his retirement. Sethuraman Balan (affectionately known to all as Balan ji), one of the founder members and long time Secretary of Chinmaya Mission Washington Regional Center (CMWRC), merged into infinity around 12.23 a.m on Sunday, June 12th, 2022. Balan ji is survived by his wife Sucharithra Balan, children Raja Balan, Vijayan Balan and Ranjani Johnson, along with their spouses and 8 grand-children.

Dear Sucharithra Amma & family,

Hari Om!

At the outset I express my prayers for strength for your entire family. Shri Sethuraman Balanji has taken refuge at the Lotus Feet of Pujya Gurudev, whom he so lovingly served as a founder member and Secretary of Chinmaya Mission Washington Regional Center.

By serving the Guru, the nation and the community, Balanji set a wonderful example for other Chinmaya Mission members. I was heartened to read of his immense contribution over the years, joined by you all, his loving family.

His was a life of inspiration and his memory will continue to inspire those who had the good fortune to come into contact with him.

May Pujya Gurudev's blessings and teachings give you all strength and guidance now and always.

Love
At His feet,

Swami Swaroopananda
(Global Head, Chinmaya Mission)



Dear Dheerananda,

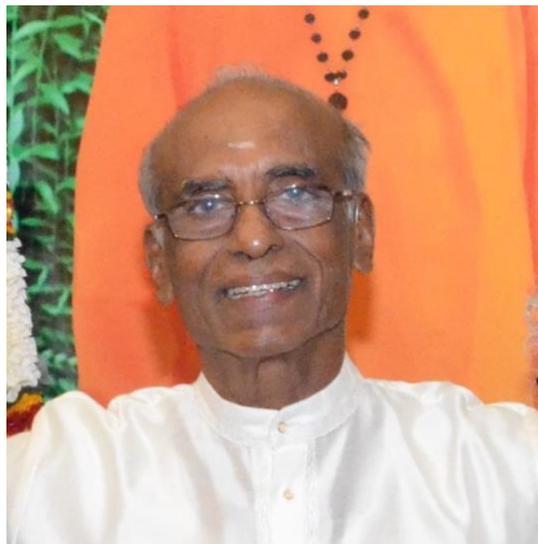
Hari Om!

It was indeed sad news about our dear Balanji's passing away. I had a very long association with him during my tenure as the Head. I always found him as an exceptionally devoted and dedicated Sevak of our Mission. He did his best, always enjoying God's Grace and Pujya Gurudev's Blessings.

Please convey my heartfelt condolences to Sucharithra Amma and other family members.

With Prem & Om,

Tejomayananda



Hari OM

Balanji was a doer – a man of principles, a man strong and determined and had wonderful ideas. To many of us he was a role model - a friend, a teacher, a mentor, a calming personality who would erase all doubts in those who approached him. He had a flair of working with sevaks and guiding them, getting their attention and influencing them to do seva. Once he knew someone had a potential, he molded them until they were ready to serve. He worked tirelessly to make things happen.



At the last Board meeting, a couple of months back, Balanji desired to step down from the Board. All

members requested him to stay on and be there as a guide – after all he had a vast experience and had always been the go to person for his years of seva at the Mission. He insisted that he needed to step down and did – that was not Balanji. He was the one who sought opportunities to guide us and steer the mission through so many phases, why the desire to step down? He had perhaps sensed that he is done and wanted to be relieved of his responsibilities.



Balanji had many roles at CMWRC but he was mostly a sevak truly devoted to Gurudev and one who saw CM as a high-class institution. He had the same high standards for all of us. His attention to detail, focused approach and ability to understand all aspects of the Mission were his strengths. He held many hands including mine in steering me with most thoughtful and logical explanations!!! One almost wondered if the solution to anything was so logical why it needed Balanji to set it straight. I guessed it needed someone with the experience and finesse as him to be our guide. He did it so easily and comfortably, that was his forte.



Balanji will surely be missed. His memories will always be a celebration of the growth of our Center. What we have achieved at CMWRC over the years is a testimony to the

wonderful man who we are honoring. We could not have reached this stage without his guidance and love for all of us. We are fortunate that he touched the lives of so many and he came amongst us.

May Lord give all of us, especially Amma the strength to bear this loss. Sevaks like Balanji are hard to find, we lost one of the best in him.

It reminds me to quote this beautiful verse from the Holy Geeta

साधिभूताधिदैवं मां साधियज्ञं च ये विदुः ।
प्रयाणकालेऽपि च मां ते विदुर्युक्तचेतसः ॥ ३० ॥
sādhībhūtādhidaivam mām sādhiyajñam ca ye viduḥ
prayāṇakāle'pi ca mām te vidur-yuktacetasaḥ. 30.

"Those endowed with a steadfast mind who know Me with the adhibhuta, adhidaiva and the adhiyajna even at the time of death have Knowledge of Me" (Geeta 7:30)

Balanji was a man with steadfast mind who molded us until he felt he had to move on

May his soul Rest in Peace!!

Hari OM

Unto Sri Gurudev

Anil Kishore

President-CMWRC

Hari Om!

We have all gathered here to celebrate the life of our dear Balanji.

As I got to know him, I discovered that he is:

- A man of stature
- A man with a purpose

- A man of balance
- A man of peace
- A natural leader

Behind a man of such stature, there is a family that stood behind him through and through. Our hearts go out to Sucharitra amma, Raja Balan and family.

Let me share a couple of anecdotes.

One day, when my family was still quite new to Chinmaya Mission, I expressed an interest in Newsletter seva area with Swamiji. Shortly after that I received a phone call from a stranger who introduced himself as Balan with Chinmaya Mission, and he very gently and patiently asked a lot of questions about me, my background and why I was interested in the seva area. It showed that he was methodical, detail oriented and really cared about the mission. I learned over time that he kept a personal connection with every sevak and kept tabs on every seva area.



By the time I stepped into my current role, under his stewardship, CMWRC already had a well-established board and executive committee, distinct chapters and chapter operations teams. He guided me into the CMWRC Secretary role just as a father would to a son. Start simple and small, and build from there. He challenged, he cajoled, he nurtured, he supported, he guided and then he let me learn from my own mistakes. Just as a father would.

Balanji was larger than life person. It is rare to come across a person of that caliber. We are blessed to have cross paths with him. I end with a couple of messages from Sri Gurudev that aptly apply to Balanji.



“Mission workers’ joy should be in receiving with grace ‘fire’ from others and convert it to ‘Light’; to guide all and to be service to all.”

Balanji was subject to receiving much fire, and he worked unselfishly and diligently to convert it to light. He was a true Karma Yogi.

Another message of Sri Gurudev:

“Booted in love, spurred with devotion, dressed in sympathy, riding on compassion, armed with understanding, wielding the might of faith, dash on in the world of things and beings and demand your right to save and uplift them. There shall be no escape for them, but to fight their own sorrows and dance to the inward joy of the fuller life.”



I see Balanji in every expression here.

Lastly, Sri Gurudev said, “The cultural leader may not even look like a hero, but his dynamism will come from the Self-sufficiency within himself, from the conviction of his goal and his program to achieve it.”

Balanji left us the legacy of such a cultural leader. He is an inspiration to us all.

Hari

Om!



Hari Om

June 23 2022

Hari Om!

I am fortunate to have known Balanji for more than 25 years. I had never seen him getting upset or getting stressed out. Yet, he got things done. He was a perfect blend of pragmatism and dispassion. with which he was able to expand the service area of CMWRC from the humble single family home in Kailash Nivas to dozens of



satellite centers and study groups in MD and VA.

I always used to admire his capacity to understand the minds of others ;

In every meeting, he would bring consensus among the participants quietly and efficiently. As you all know,

Vedantins in general, revel in debate or Samvada 😊 (Tad viddhi pranipatena ..)

They fall at Guru's feet and immediately start questioning Him!! It is not easy to satisfactorily answer their questions – whether the questions are about Bhagavad Geetha or about organizational and administrative matters. But, when Balanji spoke, both parties in any debate, felt their point of view was heard and accepted. No one felt left out.



That was Balanji's mastery in understanding minds of others. Perhaps his long years of professional career in International organizations gave him an opportunity to meet with peoples of all races, ethnicities, varieties of cultural backgrounds. But, Balanji, because of his Vedantic heritage, refined further by the tutelage under Sri Gurudev, was able to see and feel the Universal Mind commonly present in all humans.

I would like to conclude with a subhashita that praises kind souls like Balanji

manasi vachasi kaaye punyapeeyuShapoorNaah

tribhuvanamupakaarashreNibhih preeNayantah I

paraguNaparamaaNoonparvateekrutya nityam

nijahrudi vikasantah santi santah kiyantah II

Full of pious nectar in mind, words and body,

pleasing the Three Worlds by endless acts of selfless service |

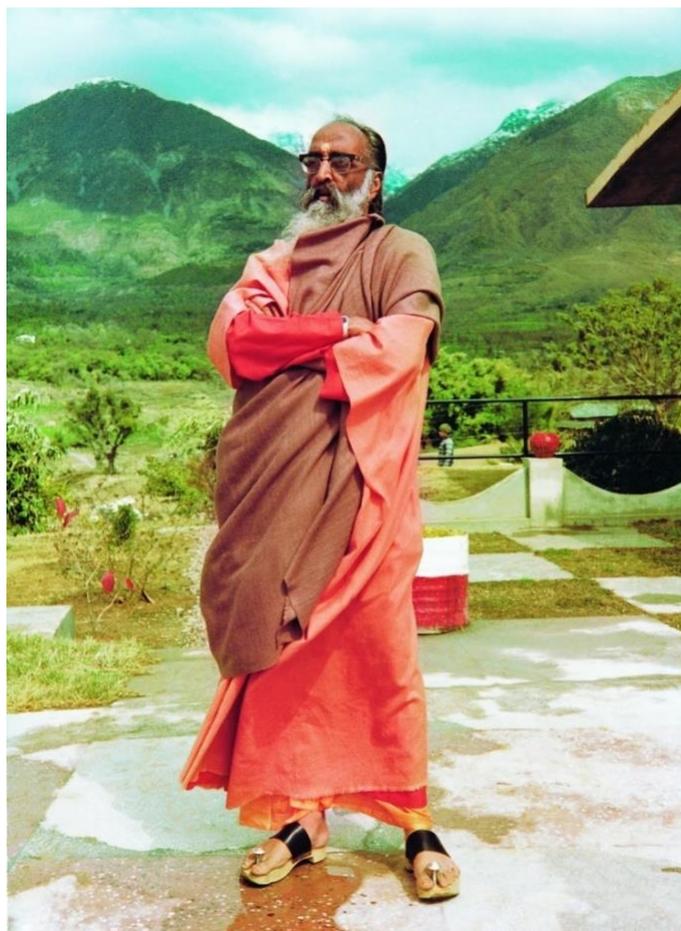
always making a mountain of smallest of others' virtue, their heart filled with eternal joy,

How many good people of such kind are there? ||-

Shyam Harohalli

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].

The ending of ego is the REALIZATION of the SUPREME state.

An intellect fumed with anger comes to experience delusion and the deluded discrimination come to lose all memories - of the past.

De-personalization is the secret of inspiration.

The source of all bliss is the dedicated performance of duty.

Spiritual knowledge cannot be given, take it.

The man of Perfection, even while living in the physical body attains the Infinitude, though he may be a perceiver, feeler, thinker, from the standpoint of others. The man of Realization has the attitude, though doing, I am not the doer.

Love for one's equal is called friendship.