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Chinmaya Smriti

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



Chinmayam Jagadeeshwaram Pranamaamyaham

"Grace is only to be found by effort, although it is here and now." -Swami Chinmayananda



The loving touches of Sri Gurudev Swami Chinmayananda, in establishing a mission center in the Washington DC region are unmistakable. One of his messages to the lead sevaks at that time was to start a newsletter to inform and inspire the members at the newly established center. Sri Gurudev coined the name, Smrithi, for it. The newsletter was meticulously prepared and published in print and mailed to members since then. Later, it switched to electronic medium under a revised name 'Chinmaya Smrithi', coined by Swami Dheerananda. It is now published regularly on a bi-monthly basis. It remains a reliable source for recording, celebrating, and informing activities and spiritual thought carried out across the center, now spanning the states of Maryland and Virginia.

An archive of all the magazines is available at chinmayadc.org/portfolio/chinmayasmrithi

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STUDY GROUPS

Please email Sangamesh Konaraddi at sang.kona@gmail.com if you are interested in learning about study groups.

USEFUL LINKS

Central Chinmaya Mission Trust (CCMT)
www.chinmayamission.com

Chinmaya Mission West (CMW)
www.chinmayamissionwest.com

Chinmaya International Foundation (CIF)
www.chinfo.org

Chinmaya Mission Washington Regional Center (CMWRC)
www.chinmayadc.org

Chinmayam (Silver Spring, MD)
www.chinmayam.org

Chinmaya Somnath (Chantilly, VA)
www.chinmayasomnath.org

Frederick Chapter (Urbana, MD)
www.chinmayafrederick.org

Richmond Chapter (Richmond, VA)
www.chinmayarichmond.org

BOOKS/LIBRARY

Chinmayam: Contact Vijay Singh
Chinmaya Somnath: Contact Subbarao Kari
Frederick Chapter: Contact Bijay Dash
Richmond Chapter: Contact Mina Bhatt

Browse Books, CDs, DVDs, etc. online at
www.chinmayapublications.com

FEEDBACK/IDEAS/SUBMISSIONS

Have feedback, ideas, or submissions?
Interested in joining the editorial staff?
Email us at smrithi-editor@chinmayadc.org



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PLEASE NOTE

The opinions expressed in this magazine are those of the authors and do not necessarily represent the official views of Chinmaya Mission or CMWRC.



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MAHA SHIVARATRI CELEBRATIONS

Chinmayam **Frederick Chapter**
February 18 February 18

Chinmaya Somnath **Richmond Chapter**
February 18 February 17

BHAJANA SANDHYA

Theme: Raam Naam Ke Heere Moti
Led by Purvi Nanavaty

Chinmayam
March 11
5 pm - 7 pm

GEETA CHANTING COMPETITION

Chapter 2: Verses 37-53
The Yoga of Knowledge

Chinmayam **Frederick Chapter**
March 18 March 19
1 pm - 5 pm 9 am - 11 am

Chinmaya Somnath **Richmond Chapter**
March 18 March 19
12 pm - 4 pm 3 pm - 4 pm

RAAMCHARITAMAANAS

Recitation of Tulsidas's Raamcharitamaanas
on the occasion of Rama Navami

Chinmayam
March 22- March 30

CHINMAYA JAYANTI

Chinmayam
May 6
5 pm - 7 pm

Celebrations will be followed by Dinner

SUMMER IMMERSION CAMP

Theme: Ganesha Mahima
The Glory of Ganesha

Chinmayam **Frederick Chapter**
June 26 - July 1 June 19 - June 30
9 am - 5 pm 9 am - 5 pm

Chinmaya Somnath
June 19 - July 14
8:45 am - 4:45 pm



View more details about all CMWRC events at www.chinmayadc.org

EDITOR'S NOTE

On the occasion of New year's celebrations at Chinmayam, our revered resident Acharya Swami Dheeranandaji gave an inspiring message. Please find below an excerpt from his message and a link to the full message on YouTube as well as a link to Swami Swaroopanandaji's message to the global Chinmaya family.

Swamiji started by greeting all the new Bala Vihar and CHYK members.

He reminded the audience about Gurudev's message which clearly indicated that the new year for a person is only when the person changes. If this inner transformation does not happen, January 1 will merely be another day (although it may mark a new calendar year).

Everyone has the capacity to change. But we don't want to change. In that case, God will not interfere. We must realize that a pure mind is the greatest blessing. No other blessing is greater than that. A pure mind with the power of Japa becomes a quiet mind. A pure quiet mind makes our intellect alert and vigilant.

Gurudev's greatest saying is "Alert and vigilant living itself is a Sadhana in the true sense". Shri Krishna tells Arjuna to go beyond the moods of his mind (Nistraigunya). Be free from selfish desires and selfishness (Nishkaama). As soon as you become aware of a selfish desire, one should destroy it. For this one must be alert and vigilant. How can one do this?

With the help of the Sattvik mood alone, one can go beyond the moods. One should invoke Sattvam (Sat - pure existence; Tvam is you) - you should realize that one is the pure

existence. Lord Krishna says "Nityasattvavastha behave" - Be ever established in pure consciousness and being balanced, go beyond the pairs of opposites (Nirdwandva).

One should go beyond pain and pleasure, joy and sorrows. Lord Krishna also advises Arjuna: Aatmavaan Bhava - One should be disciplined (this is referred to in the Chinmaya pledge) to fight against all low tendencies and false values within and without us - this will help us be successful in any field - secular or sacred. One of Gurudev's names is Anushaashana Priya. He was himself the embodiment of discipline and also loved this quality in his disciples.

I will change by being courageous and disciplined. This should be the new year resolution taken by the CMWRC members.

You can view Swamiji's complete talk on Youtube at youtu.be/49gW74T9JuA.

Swami Swaroopanandaji also gave his new year greetings and message to the global Chinmaya family. You can listen to the message at youtu.be/tu2DLIUnNOM.



BHAGAVAD GEETA JNANA YAGNA

Swami Dheerananda conducted his annual Geeta Jnana Yagna virtually this year. The discourses from Dec 26 through Dec 30 focused on the verses from Chapter 2 (Verses 37 – 53). The talks were well attended by CMWRC families across multiple chapters. Swamiji used contemporary examples and his trademark humor to impress upon the audience the timeless principles from the Bhagavad Geeta.

NEW YEAR CELEBRATIONS

On January 1, the various local chapters of CMWRC celebrated the new year. The occasion was marked by the chanting of Vishnu Sashranaamavali and Paaduka Puja. Sri Gurudev's message emphasized the need for each member to transform themselves which would be the true new year and Swami Dheeranandaji reinforced this message as well as the need for members to be disciplined to develop a quiet mind and alert vigilant intellect to attain spiritual progress.

ANNUAL FUND RAISER

The annual fundraiser for CMWRC was held in November. This year, the Chinmaya family celebrated the 60th birthday of our beloved resident Acharya Swami Dheeranandaji. Messages conveying the members' gratitude and outpouring of love and affection for Swamiji was the highlight of the program. A special Chinmaya Smriti edition containing

reflections from a cross-section of Chinmaya members and Bala Vihar students was also published to mark the occasion.

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 ongoing 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!

F.A.I.L. : How to Keep Your Brain Afloat

by Sahil Prasad

EDITOR'S NOTE

This is an article submitted by a 7th-grade Bala Vihar student as his reflection inspired by Swamiji's talks during Bala Vihar.

Imagine this: a teacher comes up to you and gives you a test and in distinct red letters, it says **Fail**. You would probably start feeling sad and angry at yourself for doing a bad job, but what if there was a (completely different) way of viewing the word "fail"?

F.A.I.L. also stands for "First Attempt In Learning". This worldview can turn around your whole mindset about failing at something. Let's go back to the example of the test. Once you get your bad grade, you can think about how you can do better at another test so your grade can get higher.

F.A.I.L. can help you turn bad moments in your life into motivational experiences that can help you grow. This teaching reminds me of a time in the 5th grade when I had to decipher a puzzle. At first, I tried to solve the problem with math, but I was unsuccessful. I was deep in thought about the problem, and I almost felt like giving up. However, I tried the puzzle again with a whole different approach and finally solved it. This shows that it is not always the first approach to a problem that's the correct one.

All in all, the teaching of F.A.I.L. shows us that you shouldn't see your life as failure or success, it is about attempting your best, and remembering your first attempt at learning is not your last opportunity to do your best. Enjoy your journey as much as the destination and that's how you keep the boat of your brain afloat.



From man-man to God-man

by K. Sree Kumar and Biju Nair

Sri Gurudev Swami Chinmayananda said that “You are never away from Him, you are in Him, with Him, at Him. You are Him alone” (from Sri Gurudev’s Ever-Green Messages). These cardinal principles seem to be the guiding lights of Balanji at home and away from home. He strongly believed that doing your job to the best of your ability, even if conditions are not conducive, is our gift to HIM, the Lord of all circumstances. Balanji’s unshakable faith in the Lord and in Sri Gurudev were the center pillars of his activities.

To write a memoir about Balanji is like writing the history of Chinmaya Mission Washington Regional Center (CMWRC). His life was enmeshed with the needs and activities of CMWRC. His commitment to executing an activity for the Mission could seldom be matched. Although Balanji met Sri Gurudev in Brussels in the 1970s, as far as I know, Balanji started his association with Chinmaya Mission after attending a study group organized by a very senior Vedanta Teacher of CMWRC, Vilasini Balakrishnan, in her home in Virginia. From that time onwards, till his Atman merged with Paramatman, Balanji was relentlessly working to improve the activities of CMWRC.

In the late 1980s, we had a residential camp at Mount Vernon College (MVC) and American University (AU). Morning sessions were held at MVC where most of the delegates and Sri Gurudev were staying, and evening sessions were held at AU. Sri Gurudev conducted

meditation sessions in the early morning, followed by discourses on Narada Bhakti Sutra in the morning and Bhagavad Gita talks in the evening. Balanji was very observant and finding that book sales and display need more support, he offered to help in the bookstore for the camp. His passion for excellence and ability to resolve minor squabbles quickly endeared him to all in the camp. During this time, we became close friends in the camp.

Sri Gurudev was very particular that everyday book sales accounts should be presented to Him and I was delighted to do this because that gave me the opportunity to be in close contact with Him. I mentioned to Sri Gurudev that Balanji was also helping in book sales. Then Gurudev asked for Balanji and blessed him, and Balanji sat down at the Feet of Sri Gurudev, and He then returned to continue looking through the cash-flow summary.

Balanji was a true sevak (volunteer) and we could count on him for anything that needed to be done for CMWRC. We had a common goal as envisaged in the Chinmaya Mission Statement, “To give maximum happiness to maximum people for maximum time.” After the camp, there was a notable increase in CMWRC membership.

The new enthusiasm and growth in membership necessitated a person to streamline CMWRC activities and the Board of Trustees unanimously voted on September 2,

1992, approving Balanji as the Executive General Secretary and a member of the Board of Trustees of CMWRC. From that day onwards, Balanji was a centerpiece of any major administrative decisions taken for the running of CMWRC. His loving and pleasant nature attracted newcomers and made them feel at home. Balanji gave importance to the need of each individual and family who counted on CMWRC for their spiritual growth. He used to say he became a volunteer in Chinmaya Mission to help families to accomplish their spiritual aspirations.

In order to streamline the activities of all different units of CMWRC, he periodically visited these units and provided them with suggestions to improve their activities. After all these consultations he presented a new structure for the administration of CMWRC inclusive of all CMWRC units in MD, and VA.

Balanji's responsibilities further increased after Pujya Gurudev deputed Swami Dheerananda to CMWRC as a Vedanta Teacher.

At this point, I beg the indulgence of the readers to allow me to digress to bring to focus the positive role Balanji played during one of the busy times at CMWRC.

The arrival of the young and ebullient Vedanta Teacher energized the members when he introduced early morning meditation sessions, Vedic chanting, discourses on Bhagavad Geeta, and Vivekachoodamani. Some of these classes were already handled by the existing two Vedanta Teachers (Vilasiniji and Arpitaji now Swamini Radhikananda). The newly appointed Swami Dheerananda easily merged with the existing Vedanta Teachers. Hence thousands of families were benefitted by the

collective wisdom and divinity of these Vedanta Teachers. The CMWRC members and their families are blessed by the Vedanta Teacher's availability not too far from their residences. The yeoman services rendered by these three Vedanta Teachers are incredible and I want to offer my humble salutations to them. I am amazed at the different ways Sri Gurudev's Grace and blessings were made visible in these and other projects associated with CMWRC. I also want to appreciate the CMWRC members who retired from their profession and underwent brahmachari training at Sandeepany Sadhnalaya in Mumbai and returned to the Chinmaya centers so that there was no deficiency of teachers at the CMWRC chapters in MD and VA. Some of the elderly people, who had attended several camps and the classes of several local and invited Vedanta Teachers, also helped in leading the study groups and organizing mini-day camps. My humble pranams to them as well.

Digression ended

But with the burgeoning numbers of Bala Vihar (a place for the all-around development of children) and lack of room for further expansion, it was decided to go ahead with the construction of Chinmayam in Silver Spring, MD, and Chinmaya Somnath in Chantilly, VA.

Balanji was one of the very few members who consistently participated in the construction of these Chinmaya chapters in the National Capital Area. I was amazed at the capacity of this human being to demand his body for more and more work, and he got it done. I presumed that Balanji is the manifestation of what Sri Gurudev describes as a Karma yogi. Such people are already on the path of Self-realization.

Bhagavad Geeta: Chapter 2, Verse 47

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।
मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥४७॥

karmaṇyevādhikāraṣṭe mā phaleṣu kadācana,
mā karmaphalaheturbhūrmā te
saṅgo'stvakarmani. (47)

Sri Gurudev has given the meaning of this sloka as follows: “Thy right is to work only; but never to its fruits: let not the fruit of action be thy motive, nor let thy attachment be to inaction”. Many of us hesitate to take this path for fear of the loss of our worldly family life. We know this well-known sloka by heart, chant and probably give an interesting discourse on this sloka. But more than learning slokas by heart, Balanji had a deep-set strong belief in God. He believed that if we put in our maximum effort, without any expectations, God will provide results spontaneously. Sometimes I wonder if Chinmayam in Silver Spring and Chinmaya Somnath in Chantilly had come up not only with the generous contributions of funds but also by the dedicated services of members like Balanji, who never expected any reward. For him, devotion to the task entrusted to him, devotion to the purpose of his action, devotion to the community, and devotion to the Supreme, were most important.

Balanji maintained a good rapport with new members and visitors coming to these centers. He had equipoise and a pleasant welcoming smile. During my decades of association with Balanji, I have never seen him get upset with anyone or argue with anyone for any reason. This is a significant step for a public organization, particularly for the spiritual

chapters like Chinmayam and Chinmaya Somnath. One may wonder how a single individual can succeed in a multi-faceted activity, which might require the thought power of five or six separate people. But Balanji's life proved that it is possible for others also to achieve the higher realms of success. Of course, when the CMWRC work is too much, he sleeps very late until early the next day so that he can complete the task in a timely fashion. On such days he would make a call in the morning to me and tell me all the hard work he has done during the night. On such occasions, I felt prouder about my association with Balanji.

Balanji's courteous approach to members and nonmembers alike is admirable and worthy of emulation by others. We did not have any time to discuss this most important aspect of spiritual life. But I can surmise from his nature and his concern about the upcoming generation, he wanted at least his life to be a beacon of light for others for guidance.

Bhagavad Geeta: Chapter 3, Verse 21

यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ।
स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥२१॥

yadyadācarati śreṣṭhastattadevetaro janah,
sa yatpramaṇaṁ kurute lokastadanuvartate. (21)

He has been following unwittingly what is given in Bhagawad Gita Chapter 3 sloka 21.

The meaning of the Shloka is: *Whatever a great man does, that other men also do; whatever he sets up as the standard, the world follows.*

As part of his services to the Mission, Balanji was doing things in a way that set a new standard. His consistent persona and service for such a long time molded him as a person and made him someone people can look up to for guidance.

Very rarely do we see such people, who can set a good example in life so that others can follow in their footsteps. Balanji was definitely one such person. CMWRC is a place where children of all ages and adults participated in various spiritual activities. Balanji could have provided guidance to those families who are confused about their roles in and out of their families. Balanji was a strong believer in the old adage “manava seva is madhav seva”, which means that service to man (humanity) is service to the Lord (Madhava is another name of Lord Krishna). Balanji was a pious man.

Throughout this memoir, I mentioned at several places about his strong and unshakable faith in God. In fact, Balanji initiated every action only after offering to the Lord. This attitude of mind is called “arpana buddhi”. For Balanji, it was his spontaneous nature to accept whatever prasadam he was offered. This attitude of mind to accept whatever is called “Prasad buddhi.” In this state, the sadhak is in an egoless state and on his way to the path of self-realization.

Whatever Balanji achieved, as a spiritual person and professionally as an executive in World Bank, did not happen by some instant magic but by offering all his work at the feet of the Lord with an attitude of surrender. Whatever he got as a result of his work he accepted as the Prasad from the Lord.

Balanji’s administrative prowess was evident even several years before his advent with

Chinmaya Mission. He had served in Saigon as part of an International Commission, Belgium, Sikkim (when it was not part of India), and Laos International Commission. In between each foreign assignment, he served in the Ministry of External Affairs in New Delhi. Because Balanji was so good in his administrative acumen, when he returned from his mission in Belgium he became part of the International Peace Commission of Sri Lal Bahadur Sastri in 1966, then Prime Minister of India, to bring about peace between Pakistan and India in Tashkent, Uzbekistan.

Unfortunately, Sri Lal Bahadur Sastri passed away in Tashkent on 11th January 1966. Balanji accepted a job at the World Bank in Washington DC. But his mind was restless and not at ease. Then late in the 1970s he started attending a Study Group in Virginia, organized by Vedanta Teacher Vilasiniji, which provided some clarity.

The rest of his association with Chinmaya Mission is history.

Where is Balanji now? Our Upanishads and other spiritual books mention irrevocably that it is only the body that is perishing at a person’s demise. Our soul or Atman cannot be burned, cannot be evaporated by strong winds, and cannot be cut by weapons. A person’s current state of life is ordered by himself when he passes from his previous to current birth. Similarly, our future after a person’s death is determined by his services and work in this birth.

In this respect, our dear friend Balanji was so well devoted to God Lord Almighty, served the

community in the name of God and was a most helpful human being.

பிறவிப் பெருங்கடல் நீந்துவர் நீந்தார்
இறைவன் அடிசேரா தார்.

Pirvai perungadal neethuvar neenthar erivan adi
seradhaar

Saint Thiruvalluvar has emphatically described in his Thirukkural, that *"Only those who sincerely think of and pray to God succeed the ocean of life and reach Moksha. Others do not cross the ocean and keep having re-births and would never attain the lotus feet of God"*.

According to the proclamation described in the above sloka by Saint Thiruvalluvar, we can be sure that Balanji attained Moksha.

Sethuraman Balan, popularly known as Balanji, was born in Tiruchirapally Tamil Nadu in 1934. It is generally accepted that behind the success of a man, there is a strong woman. Born in Adambakkam, Tamil Nadu, Mrs. Sucharitra Balan, is not a mere shadow of Balanji but an accomplished woman in her own right. Their home was a place for Brahmacharis and Swamijis. In CMWRC she has created her own niche. In addition to her work at home, she used to attend study groups and Swamji's discourses. Since Balanji is mostly busy with other matters at CMWRC, she was the face of her home. Owner of a good, sweet, and melodious voice made her a very good classical musician. In 1960 Sucharitra and Balan were married.



S Balan (1934 - 2022) & Sucharitra Balan (1940 -)

AUTHORS

K. Sree Kumar, along with his wife, Sreedevi are devotees of Sri Gurudev, among the founding members of CMWRC and among the lead sevaks of CMWRC. They reside in Montgomery County, MD.

Biju Nair was a resident of Columbia MD and a member of CMWRC during the early years of CMWRC before his professional work took him to Chicago. Today, he has settled in North Carolina.



Reflections on Narayaneeyam (Dasaka 15)

The teachings of Kapila

by Kodanate Lakshmanan

EDITOR'S NOTE

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

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

This Dashaka is chanted primarily in the Maalini metre. Specific verses are chanted in a different metre (indicated) which is another feature of this composition. Interested readers may reference the website www.prapatti.com 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 and prapatti.com for the Roman transliteration of the verses.

The fifteenth Dashaka describes the teachings of Kapila Muni. His mother Devahuti was his first disciple and the Lord, in his incarnation as Kapila, teaches her about the various ways to reach the feet of the Lord. In the Bhagawatam, a devotional epic, the Lord emphasizes the



path of devotion (Bhakti Marga) which requires faith relative to Jnana Yoga or Ashtanga Yoga.

Readers may recall that the Narayaneeyam is a poetic composition based on Srimad Bhagavatam. This Dashaka is based on the third canto (Chapters 21 through 24).

मतिरिह गुणसक्ता बन्धकृत्ष्वसक्ता
त्वमृतकृदुपरुन्धे भक्तियोगस्तु सक्तिम् ।
महदनुगमलभ्या भक्तिरेवात्र साध्या
कपिलतनुरिति त्वं देवहृत्यै न्यगादीः ॥ १५.१ ॥

matiriha guṇasaktā bandhakṛttēṣvasaktā
tvamṛtakṛduparundhē bhaktiyōgastu saktim ।
mahadanugamalabhyā bhaktirēvātra sādhyā
kapilatanuriti tvam dēvahūtyai nyagādīḥ ॥ 15.1 ॥

In the first verse, the poet describes how the intellect is the cause of both bondage and liberation. By being attached to the Gunas and sense-objects, the M&I (referred to as Mati) is the cause of attachment or bondage. By being free from attachment using the power of discrimination, the same intellect can help a person be liberated. This liberation can only be achieved through devotion to the Lord's lotus feet – which in turn is facilitated only by association with holy men. This verse also indicates the importance of Satsang which is also highlighted by Adi Shankaracharya in Bhajagovindam.

The second verse enumerates the various elements (24) which are all part of Prakriti. This is the verse that enunciates the elements (5 sense organs, 5 organs of action, mind, intellect, ego, etc.) as described in detail in the Sankhya philosophy. Herein, the sage says that one who is able to identify these 24 elements as being part of Prakriti and separate from the Purusha (the Paramatman or the Self) will be liberated. But as other authors have pointed out, this philosophy is referenced here as one of the many methods to attain liberation, with the emphasis being on the devotional path. Kapila Muni himself compares the various methods in the next few verses and describes how devotion to the Lord's feet helps the devotees attain liberation.

In the third verse, the poet goes on to say that the person who wrongly identifies the Purusha with the elements (such as the body, mind, and intellect i.e. Prakriti) will experience pain,

प्रकृतिमहदहङ्काराश्च मात्राश्च भूता-
न्यपि हृदपि दशाक्षी पूरुषः पञ्चविंशः ।
इति विदितविभागो मुच्यते'सौ प्रकृत्या
कपिलतनुरिति त्वं देवहृत्यै न्यगादीः ॥ १५.२ ॥

prakṛtimahadahāṅkāṛāśca mātrāśca bhūtā-
nyapi hṛdapi daśākṣī pūruṣaḥ pañcaviṃśaḥ ।
iti viditavibhāgō mucyate'sau prakṛtyā
kapilatanuriti tvam dēvahūtyai nyagādīḥ ॥ 15.2 ॥

प्रकृतिगतगुणौघैर्नाज्यते पूरुषो'यं
यदि तु सजति तस्यां तद्गुणास्तं भजेरन् ।
मदनुभजनतत्त्वालोकनैः सा'प्यपेयात्
कपिलतनुरिति त्वं देवहृत्यै न्यगादीः ॥ १५.३ ॥

prakṛtigatagūṇaughairnājyate pūruṣō'yam
yadi tu sajati tasyām tadgūṇāstaṁ bhajēran ।
madanubhajanatattvālōcanaiḥ sā'pyapēyāt
kapilatanuriti tvam dēvahūtyai nyagādīḥ ॥ 15.3 ॥

pleasure, joys, and sorrows in association with the elements. However, the Purusha itself is not associated with these elements and is free from all these distortions and pairs of opposites. By constant devotion to the Lord's feet and inquiry into His true nature, a devotee is able to get free from the illusions weaved by Prakriti. The Sankhya philosophy emphasizes this method as the goal of human life.

विमलमतिरुपात्तरासनाद्यैर्मदङ्गं
गरुडसमधिरूढं दिव्यभूषायुधाङ्कम् ।
रुचितुलिततमालं शीलयेतानुवेलं
कपिलतनुरिति त्वं देवहृत्यै न्यगादीः ॥ १५.४ ॥

vimalamatirupāttairāsanādyairmadaṅgam
garuḍasamadhīrūḍhaṁ divyabhūṣāyudhāṅkam ।
rucitulitatamālaṁ śīlayētanuvēlaṁ
kapilatanuriti tvam dēvahūtyai nyagādīḥ ॥ 15.4 ॥

In the fourth verse, the poet describes the steps taken in Raja Yoga (also called Dhyana Yoga or Ashtanga Yoga). This method relies on physical discipline and describes in detail

the steps needed for an aspirant to attain liberation by focusing on the physical steps. Beginning with essential pre-requisites such as Yama, Niyama, and Asana which help a person get the physical discipline necessary, the steps then progress to Pranayama (control of the mind through control of breath), Pratyahara (drawing the senses inward), it leads to Dhyana, Dharana, and Samadhi (which train the aspirant to focus on and stay steady on a thought). In this verse, Kapila Muni advises his mother Devahuti to meditate on the beautiful form of the Lord seated on Garuda and adorned with divinely lustrous gems. This type of constant spiritual practice will lead the aspirant to liberation.

मम गुणगणलीलाकर्णनैः कीर्तनाद्यैः
मयि सुरसरिदोघप्रख्यचित्तानुवृत्तिः ।
भवति परमभक्तिः सा हि मृत्योर्विजेत्री
कपिलतनुरिति त्वं देवहृत्यै न्यगादीः ॥ १५.५ ॥

mama guṇagaṇalīlākarnanaiḥ kīrtanādyaiḥ
mayi surasaridōghapraḥkhyacittānurvṛttiḥ ।
bhavati paramabhaktiḥ sā hi mṛtyōrvijētrī
kapilatanuriti tvam dēvahūtyai nyagādīḥ ॥ 15.5 ॥

In the fifth verse, Kapila Muni emphasizes to his devoted mother Devahuti that the surest way to achieve liberation from the cycle of birth and death and achieve supreme devotion to the Lord's feet is to listen to His glories being extolled through various stories and always being engaged in Japa, Bhajan and Kirtan – all ways to make the mind constantly focused with single-pointed attention on the Lord. To further emphasize the importance of devotion, the sage Kapila, in the sixth verse, describes the state of those human beings, who fail to see His divine presence. Consumed by material thoughts and lost in the pursuit of success at any cost, these people are constantly engaged in worldly activities and do not hesitate to resort to violence and other unethical means to

gain wealth. They consider wife, children, and the accumulation of wealth as the only goals and intensely attached to worldly possessions, they end up going to Hell and continuing in the cycle of birth and death.

अहह बहुलहिंसासञ्चितार्थैः कुटुम्बं
प्रतिदिनमनुपुष्णन् स्त्रीजितो बाललाली ।
विशति हि गृहसक्तो यातनां मय्यभक्तः
कपिलतनुरिति त्वं देवहृत्यै न्यगादीः ॥ १५.६ ॥

ahaha bahulahimśāsañcītārthaiḥ kuṭumbaṃ
pratidinamanuṣṣṇan strījitō bālalālī ।
viśati hi gṛhasaktō yātanāṃ mayyabhaktaḥ
kapilatanuriti tvam dēvahūtyai nyagādīḥ ॥ 15.6 ॥

To further emphasize the importance of devotion, the sage Kapila, in the sixth verse, describes the state of those human beings, who fail to see His divine presence. Consumed by material thoughts and lost in the pursuit of success at any cost, these people are constantly engaged in worldly activities and do not hesitate to resort to violence and other unethical means to gain wealth. They consider wife, children, and the accumulation of wealth as the only goals and intensely attached to worldly possessions, they end up going to Hell and continue in the cycle of birth and death.

युवतिजठरखिन्नो जातबोधो'प्यकाण्डे
प्रसवगलितबोधः पीडयोल्लङ्घ्य बाल्यम् ।
पुनरपि बत मुह्यत्येव तारुण्यकाले
कपिलतनुरिति त्वं देवहृत्यै न्यगादीः ॥ १५.७ ॥

yuvatijaṭharakhinnō jātabōdhō'pyakāṇḍē
prasavagalitabōdhaḥ pīḍayōllaṅghya bālyam ।
punarapi bata muhyatyēva tāruṇyakālē
kapilatanuriti tvam dēvahūtyai nyagādīḥ ॥ 15.7 ॥

In the seventh verse, the poet describes that the child, suffering through various privations while in the womb, realizes the true nature of

Atman and the futility of worldly pleasures. However, as soon as the child is born into the world, this knowledge is lost and once again, the human being is lost in the pursuit of worldly desires and swayed by multiple desires in his youth.

पितृसुरगणयाजी धार्मिको यो गृहस्थः स च निपतति काले
दक्षिणाध्वोपगामी । मयि निहितमकामं कर्मतूदक्पथार्थं
कपिलतनुरिति त्वं देवहृत्यै न्यगादीः ॥ १५.८ ॥

pitṛsuragaṇayājī dhārmikō yō grhasthaḥ sa ca
nipatati kālē dakṣiṇādhvōpagāmī । mayi
nihitamakāmaṃ karmatūdakpathārthaṃ
kapilatanuriti tvaṃ dēvahūtyai nyagādīḥ ॥ 15.8 ॥

The eighth verse describes the experiences after life for the person who is immersed in rituals and the devotee respectively. In the eighth chapter of the Bhagavad Geeta, Lord Krishna also described the two paths taken by the soul – in one case, the path leads to temporary heaven or hell (depending on one's deeds) and then back to the cycle of birth and death. In the other case, true devotion to the Lord will enable the soul to be liberated. In the eighth verse, the poet says, the righteous householder who performs various Yagnas will attain heaven temporarily based on his meritorious deeds and will be born again once those merits are exhausted – this is metaphorically referenced as exiting through the southern path. On the other hand, one who performs desireless actions, dedicated to the Lord's feet, will attain the Lord's feet and be free from the cycle of birth and death – this is metaphorically referenced as exiting through the northern path.

In the ninth verse, the poet says that Kapila Muni's mother, Devahuti, heard all these teachings from her son, and by practicing the

devotional techniques prescribed by Him, she was able to attain liberation. The sage Kapila Muni then joined a band of sages and is considered to be living in the northeast performing penance for the welfare of worldly beings.

इति सुविदित वेद्यां देव हे देवहृतिं
कृतनुतिमनुगृह्य त्वं गतो योगिसङ्घैः ।
विमलमतिरथा'सौ भक्तियोगेन मुक्ता त्वमपि
जनहितार्थं वर्तसे प्रागुदीच्याम् ॥ १५.९ ॥

iti suvidita vēdyāṃ dēva hē dēvahūtiṃ
kr̥tanutimanugr̥hya tvaṃ gatō yōgisaṅghaiḥ ।
vimalamatirathā'sau bhaktiyōgēna muktā tvamapi
janahitārthaṃ vartasē prāgudīcyāṃ ॥ 15.9 ॥

परम किमु बहुक्त्या त्वत्पदाम्भोजभक्तिं
सकलभयविनेत्रीं सर्वकामोपनेत्रीम् ।
वदसि खलु दृढं त्वं तद्विधूयामयान् मे
गुरुपवनपुरेश त्वय्युपाधत्स्व भक्तिम् ॥ १५.१० ॥

parama kimu bahūktyā tvatpadāmbhōjabhaktiṃ
sakalabhayavinētrīṃ sarvakāmōpanētrīṃ ।
vadasi khalu dr̥dhaṃ tvaṃ tadvidhūyāmayān mē
gurupavanapurēśa tvayyupādhatstva bhaktim ॥
15.10 ॥

In the concluding verse of this Dashaka, the poet says that all this description is really superfluous. In reality, all that is needed is absolute devotion to the lotus feet of the Lord. This devotion will eradicate all the fears and will help the devotee achieve his righteous goals. With a firm belief in the above, which is no less than a declaration by the Lord Himself, the poet requests the Lord of Guruvayoor once again to remove all the diseases and obstacles in his path and grant him everlasting devotion.

In the next Dashaka, the poet continues to narrate interesting stories from the Srimad Bhagavatam including the birth of Nara and Narayana and the events surrounding Daksha Yagam. *To Be Continued...*

Reflections on Swami Tapovan Poetry Hymn to Ganga - 13 (Excerpts)

by Sitaram Kowtha



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

EDITOR'S NOTE

We are pleased to introduce this series of articles by Sitaramji, excerpts of poetry by Swami Tapovanam.

Sources:

- Sri Ganga Stotram (Hymn to Ganga) by Swami Tapovanam
- Commentary by Swami Chinmayananda
- Pujya Guruji, Swami Tejomayananda, discourse on this work. Discourse available on ChinmayaClix

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).

अप्रहो नियन्त्रास्तव शासनेन
जगत्सचन्द्रार्कमिदं यथावत्।
प्रवर्तते नातिगमः कदचि -
न्नो चेदमर्यादमिदं विनश्येत्॥११॥
trpraho niyantrāstava śāsanena
jagatsacandrārkamidaṁ yathāvat |
pravartate nātigamaḥ kadaci -
nno cedamaryādamidam vinaśyēt ||11||

O Controller Supreme! O Niyantri! It is under Thy command that this entire universe, including the sun and the moon, is functioning with such precision and regularity.

Never do they behave disobeying the Law.

If an administrator like Thee were not there, this universe would have destroyed itself by its own lawlessness.

The variegated parts of this universe that assemble together to serve as the Cosmos, have each their precise function and none ever disobeys its own laws of behavior. Over them all, Thou art the vigilant supervisor divine! Under Thy command, none dares to disobey Thy laws eternal.

A close and careful observation of the rhythm of happening in the universe itself is sufficient to infer Thy existence behind the phenomenal world of constant and scientific happenings.

एवञ्च सत्त्वं तव चेश्चरत्वं
यदि प्रसिद्धयत्यविशंकमंब।।
सेवा नियन्त्र्यास्तव मुख्यधर्मो
नियम्यजन्तोरिति किं नियम्यम्॥१२॥
evañca sattvaṁ tava ceścaratvaṁ
yadi prasiddhayatyaviśankamaṁba! |
sevā niyantryāstava mukhyadharmo
niyamyajantoriti kiṁ niyamyam ||12||

When, Thus, Thy Existence and Lordliness over phenomena are clear, O Mother Divine, O Ambike! The supreme duty of a creature ruled over Thee, can only be seva (service) to the Supreme Ruler. Other than this what else can be 'restraint' in life?

From the above verses, it is clear that Mother Ganga is the one Existence everywhere who lords over the entire universe of happenings. To recognize intelligently, and live as far as possible in obedience to, and love for, the Will of Mother Divine alone, is the only duty of the intelligent creature. This is called 'restraint' – to restrain ourselves from living as we like, obeying all the lower animal instincts in us. To surrender our ego at Her lotus-feet and to live in unison with Her will supreme is the spiritual life.



साकार्चिन्ताऽथ निराकृतेर्वा
चिन्ता विधेयेति वृथा विवादः।
चिन्त्यस्वरूपाग्रहतो हि कार्य -
श्चिन्ता स्वरूपे खलु चित्तबन्धः ॥१३॥

sākārcintā'tha nirākṛtervā
cintā vidheyeti vṛthā vivādaḥ |
cintyasvarūpāgrahato hi kārya -
ścintā svarūpe khalu cittabandhaḥ ||13||

It is, indeed, a vain argument for one to enquire whether contemplation (chinta) should be upon Truth in form or upon a Truth without form.

Real “tying up of the mind” is when mind in its utter devotion for the altar of contemplation becomes the very nature of the altar.

There have always been endless discussions of the question whether contemplation should be upon a form-full or a form-less Reality. When the devotion to the altar of contemplation, be it in form or formless, increases, the mind gets completely absorbed in the goal of contemplation. This state of mind is called ‘tying up of the mind’ (chitta bandhah). When thoughts settle down at the altar of contemplation, that mind is no more a mind (with no further agitations, the illusion of the mind ceases, and the form of the altar ceases). This chitta bandhah is to the Infinite.



स्फुटापरोक्षं तव भक्तचेतः
सर्वं हि संपश्यसि सर्वदृक् त्वं।
तथा च भक्तेस्तव नकृतीनां
वैशिष्टयमीशित्री ! निरीक्षसे त्वं ॥१४॥

sphuṭāparokṣaṁ tava bhaktacetaḥ
sarvaṁ hi sampaśyasi sarvadṛk tvaṁ |
tathā ca bhaktestava nakṛtīnāṁ
vaiśiṣṭayamīśitri ! nirīkṣase tvaṁ ||14||

O Ruler Divine! O Esitri! Thou art the seer in all.

Therefore, Thou directly see'st everything, and every thought flutter in all Thy devotees.

Yet, Thou care'st not at all in what forms Thy devotees are wont to

Conceive Thy form Divine in order to ‘tie-up their minds’ to Thy Lotus Feet.

Addressing Mother Bhageerathi, the Sage declares that She is nothing but the pure consciousness which is the illuminating power behind all perceptions everywhere. As Consciousness, Thou art the Witness Within, seeing everything that is outside, through the sense organs, and watching everything within – the rise and play, and dissolution of all emotions, thoughts, and even the subtlest motives and intentions.

Yet, O Mother Divine, since Thou are not affected in the least, Thou seemest to care not in what different forms each devotee, in their love, conceives of Thee! The intention of the devotees is only to get their minds somehow surrendered to Thy lotus-feet and to get their minds securely tied-up securely therein.

त्वत्त्वयाथात्म्यविनिर्णयात्म -
 न्यहो महादुष्करकर्मणि स्यात्।
 को वा समर्थः स्खलितेऽपि दोषः
 को वा यदि त्वद्रतिरप्रकम्पा ॥१५॥

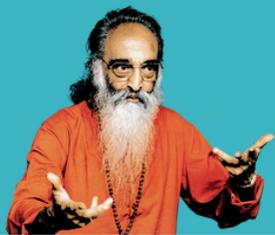
tvattatvayāthātmayavinirṇayātma -
 nyaho mahāduṣkarakarmaṇi syāt |
 ko vā samarthaḥ skhalite'pi doṣaḥ
 ko vā yadi tvadratiraprakampā ||15||

Thy Real form! Who can conceive of It with any certainty? If one has within one's own heart steady devotion for Thee, even if one falls, what harm can come to him?

Being the Infinite Eternal Brahman, O Mother Divine, who can conceive of Thy all-pervading Brahmic form! Yet when there is steady devotion for Thee in a heart, that devotee is helped by Thee to rise to Thy very Presence Divine. Even if a devotee falls, Divine Mother Ganga, in Her true motherliness, will lift up Her child who has totally surrendered to Her, to hug him in all Her love inexplicable to Her Bosom.

To Be Continued...





Inspiring Quotes from Pujya Gurudev Swami Chinmayananda

EDITOR'S NOTE

Continuing the series of inspiring quotes from Gurudev sourced from the weekly Chinmayam announcements.

”

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

”

Restlessness of the mind and unsteadiness of character are reflected in the physical movements of an intelligent being.

”

All joys known to me in my daily life are because of me and the objects of my liking.

”

Everybody exists. It is only the few who live. To live, you should have an IDEAL.

”

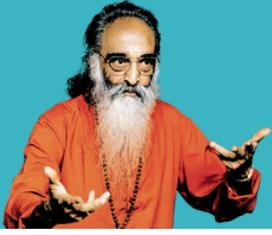
There is no new year that I know of. We with our mind's passions and hopes conceive the coming year and the year that has gone off.

”

When the time of judgment comes, we shall not be asked what we have read but what we have done.

”

Attachment is death. Non-attachment is eternal life. Life is a death long discipline.



Inspiring Quotes from Pujya Gurudev Swami Chinmayananda

”

By merely running away from action, no one attains perfection. Renunciation of life is not the way to reach the highest goal of evolution.

”

No one, steeped in sensuous pleasures, can ever find abidance in BRAHMAN. Can lotus ever grow on rocks or hair on tortoise shells?

”

Happiness, therefore, is measured by the tranquility of one's mind.

EDITOR'S NOTE

The editorial team is excited to bring you an upgraded design for our beloved Chinmaya Smrithi magazine. We invite your feedback and suggestions. We encourage all members to submit your articles, reflections, and pictures so that we can share your experiences with the wider CMWRC family and continue to inspire each other in our common quest for spiritual growth. Refer to the [information page](#) for submission deadlines.

Hari Om!
Unto Sri Gurudev!