

# Bhagavad Gita SUMMIT 2021

## DISTINGUISHED GUESTS OF HONOR AND SPEAKERS



Mr. Shiv Kherra



Dr. Kiran Bedi



Swami  
Mukundananda



Dr. Karan Singh



Prof. Debashis  
Chatterjee



Swami  
Atmashradhananda



Swami  
Sadatmananda



Dr. Menas C. Kafatos



Swami Sachidananda  
Saraswati



Swami  
Sarvadevananda



Prasad Kaipa



Dr. D. Murali Krishna



Swamini  
Svatomvidyananda  
Saraswati



Brahmacharini  
Gloria Arieira



Dr. Sanjay Kalra

Dec 10<sup>th</sup> to 14<sup>th</sup>

Free Registration: [RadhaKrishnaTemple.net](http://RadhaKrishnaTemple.net)



"Those, whose hearts and minds are engrossed in Shree Krishna's love, are so contented that they do not desire anything else. Even the greatest worldly achievements, the ultimate glory of mayic realm do not attract them."

**Jagadguru Kripaluji Maharaj**

# SWAMIJI'S MESSAGE

An incredibly Happy Bhagavad Gita Jayanti to all the enthusiastic attendees worldwide, of the first ever JKYog Bhagavad Gita Summit! My humble salutations to all the spiritual luminaries who have joined us on this august platform for the highest purpose of spreading spiritually transformational knowledge worldwide, by the grace of God and Guru: Chief Mentor of the Vedanta Society of Southern California, **Swami Sarvadevananda** of Ramakrishna Mission, Peetadish of Sri Vasavi Peetam, **Swami Sachidananda Saraswati**, **Swami Atmashradhdhananda**, Secretary of Ramakrishna Mission Kanpur, **Padmashri Brahmacharini Gloria Arieira**; **Swamini Svatmavidyananda Saraswati**, Ph.D., Acharya of Arsha Vijnana Gurukulam; **Swami Sadatmananda**, Chief of Arsha Vidya Gurukulam Coimbatore. I also express my deep gratitude to our illustrious Chief Guest, Padma Vibhushan Dr. Karan Singh, and our Distinguished Guests of Honor, Former Lt. Governor of Puducherry, Magsaysay Awardee Dr. Kiran Bedi, IIM Kozhikode Director, Dr. Debashis Chatterjee and renowned motivational speaker, Mr. Shiv Khera.

Bhagavad Gita Jayanti commemorates the historical occasion for humanity, five thousand years ago, when Bhagavan Shree Krishna bestowed the highest and most confidential divine instruction to the brave warrior, Arjun on the eve of the Mahabharata War – chiding Arjun not to leave the battlefield in despondency and fear of committing sin, but to do his duty with an attitude of complete surrender to God. In the process, Lord Krishna graced generations to come with the knowledge of **Brahma Vidya**, or the Science of God Realization; and knowledge of **Yog**, or the practical everyday techniques of applying the science of spirituality.

It is while following these practices of Yog that we learn to tackle the challenges of daily life – with equanimity, inner peace, and wisdom. The perennial wisdom of the Gita has continued to inspire famous thinkers even in modern times, such as Mahatma Gandhi, Robert Oppenheimer, Carl Jung, Herman Hesse, and Aldous Huxley.

The purpose of the Bhagavad Gita Summit is therefore to demonstrate the universal benefit of Bhagavad Gita principles, through their real-life applications in the modern world as explained by internationally renowned personalities – spiritual leaders, administrators, scientists, doctors, thinkers, leadership coaches and motivational speakers. Personally, for me it will be quite interesting to hear the diverse perspectives on the Bhagavad Gita by all the wonderful scholars.

It is my sincere hope, that by the blessings of Jagadguru Shri Kripaluji Maharaj, you will draw the utmost benefit from this event to transform your life positively in all aspects and grasp the true purpose of the Bhagavad Gita: *it seeks the highest truth for the highest practical utility, not for intellectual or even spiritual satisfaction, but as the truth that saves and opens to us the passage from our present mortal imperfection to an immortal perfection.*

My heartiest congratulations to the entire volunteer team for their efforts in putting together this unprecedented event in the history of JKYog and best wishes for its success by the blessings of God and Guru.

In the service of the Lord,  
Swami Mukundananda



# SPECIAL INVITATION FROM SWAMI SADATMANANDA

Watch a personal invite by Swami Sadatmananda, Chief Acharya of the Arsha Vidya Gurukulam, Coimbatore. Well versed in scriptures and Sanskrit, Swamiji has conducted regular classes on Bhagavadgītā, Upaniṣads, Brahmasūtra, Purāṇas, Sanskrit and prakrana granthas in Bangalore for over 20 years. He also teaches children and young adults. Swamiji is always curious, ever learning and connects with a wide variety of audiences young and old, jnana-margis and bhaktas. He can convey subtle, complex, seemingly contradictory messages of the scriptures with precision and clarity. His teaching style is comprehensive, simple, and humorous.



# SPECIAL INVITATION FROM SWAMI SACHIDANANDA SARASWATI

Swami Sachidananda Saraswati, Peethadheesh of Sri Vasavi Peetham, is a disciple of Pujya Swami Dayananda Saraswati. Swamiji has been Teaching Bhagavad-Gita, Upanishad and vedic knowledge across all age groups in India and he conducts seminars in life skills for youngsters in particular. Swamiji is also involved in many Seva projects at Rishikesh and North India.



# SPECIAL INVITATION FROM DR. KIRAN BEDI

Magsaysay Award Winner Distinguished Guest at BG Summit Dr Kiran Bedi says: "It's amazing how you're taking Bhagavad Gita all over the world. I'm attending it more as a student, than as a speaker because you've got a great lineup of such brilliant speakers."

Do not miss this opportunity to hear from the world's best and most inspiring personalities about how they practically applied the principles of the Bhagavad Gita to reach sublime heights.



# MOTIVATIONAL SPEAKER MR. SHIV KHERA INVITES ALL

World Renowned Motivational Speaker Mr. Shiv Khera shares exciting glimpses of his speech 'Turn Setbacks into Comebacks' at BG Summit Inaugural Day on Dec 10! He shares his enthusiasm to attend the JKYog Bhagavad Gita Summit and invites us all.



# WELCOME MESSAGE FROM DR. SANJAY KALRA

Watch award winning physician Dr. Sanjay Kalra's welcome to the Bhagavad Gita summit stressing why this is important for doctors.

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DEC  
10  
TO  
14

JKYog

on the occasion of  
Bhagavad Gita Jayanti 2021



CST	IST	SESSION
<b>FRIDAY DECEMBER 10TH</b>		
7:30 PM	7:00 AM	Opening Ceremony and Speech - <b>Dr. Karan Singh</b> Padma Vibhushan
8:00 PM	7:30 AM	Keynote by <b>Swami Mukundananda</b>
9:00 PM	8:30 AM	<b>Mr. Shiv Khera</b> Turn Setbacks into Comebacks
<b>SATURDAY DECEMBER 11TH</b>		
9:30 AM	9:00 PM	<b>Dr. Kiran Bedi</b> My Takeaways from Bhagavad Gita
10:30 AM	10:00 PM	<b>Dr. Sanjay Kalra</b> Bhagavad Gita for the Physician
8:00 PM	7:30 AM (SUN)	<b>Dr. Menas C.Kafatos</b> - Seeking the Divine in Life: Unity Awareness in the Quantum-like
9:00 PM	8:30 AM (SUN)	<b>Prof. Debashis Chatterjee</b> - Timeless Leadership: Leadership Sutras from the Bhagavad Gita
<b>SUNDAY DECEMBER 12TH</b>		
9:30 AM	9:00 PM	<b>Swami Sarvadevananda</b> - Principle of cause & effect-Choices have consequences-The Law of Karma
10:30 AM	10:00 PM	<b>Dr. D Murali Krishna</b> - Management of Self for Effective Leadership
8:00 PM	7:30 AM (MON)	<b>Swami Sadaatmanandaji</b> Relevance of Bhagavad Gita in modern time
9:00 PM	8:30 AM (MON)	<b>Swamini Svatmavidyananda Saraswati</b> - Bhagavad Gita's relevance for day to day life

CST	IST	SESSION
<b>MONDAY</b>		<b>DECEMBER 13TH</b>
9:30 AM	9:00 PM	<b>Brahmcharini Gloria Arriero, Padma Shri</b> Understanding priorities and choosing the best
10:30 AM	10:00 PM	<b>Swami Atmashraddhananda</b> Gita's Message on Self-transformation
8:00 PM	7:30 AM (TUES)	<b>Prasad Kaipa PhD</b> Can Gita help me find answers to my questions?
9:00 PM	8:30 AM (TUES)	<b>Swami Sachidananda Saraswati</b> Relevance of Bhagavad-Gita in Millennials
<b>TUESDAY</b>		<b>DECEMBER 14TH</b>
4:00 PM	3:30 AM (WED)	Recitation of the entire 700 slokas
8:00 PM	7:30 AM (WED)	<b>Concluding Ceremony</b> Keynote by <b>Swami Mukundananda</b>

# GUESTS OF HONOR





Swami Mukundananda, senior disciple of Jagadguru Shri Kripaluji Maharaj, is a global spiritual leader, best selling author, international authority on mind management and founder of JKYog. His distinguished technical background as an IIT/IIM alumnus, complements his profound spiritual wisdom. His lucid style of presenting ancient Vedic wisdom in the modern context for inner transformation has inspired people from all walks of life. He has won many awards and been featured on several national and international media including Sanskar, Times of India, Hindustan Times, Indian Express, TV Asia, Aaj Tak etc. Given Keynote Addresses at Fortune 500 companies and top universities like MIT, Stanford, and Yale. His annual Life Transformation Programs inspired many to live productive and fulfilling lives.

## Dr. KARAN SINGH - Indian politician, Philanthropist and Poet



Dr. Karan Singh was born on 9 March 1931 as Yuvraj of Jammu and Kashmir in Cannes, France, to Maharaja Hari Singh and Maharani Tara Devi. He had a brilliant educational career in the Doon School, Jammu and Kashmir University, Delhi University, where he created a university record in M.A. Political Science and went on to do his Ph.D. on the political thought of Sri Aurobindo. He became the youngest person to become a Cabinet Minister at the age of 36 and served for 10 years. He was elected four times to the Lok Sabha from the Udhampur constituency in Jammu and Kashmir. In 1989 he was appointed Ambassador to the United States and for eight years was India's Member on the UNESCO Governing Board. He chaired the Auroville Foundation for 20 years and was a four-time member of the Rajya Sabha. Dr. Karan Singh is recognized as an outstanding thinker in India and abroad and has written 20 books on a variety of subjects, specially the Environment, the Interfaith Movement and Vedanta.

## Dr. KIRAN BEDI - India's First & Highest Woman Ranking Officer



Dr. Kiran Bedi's expertise includes more than four decades of Public Administration, Creative and Reformatory Policing and Prison Management. She was the former Lieutenant Governor of Puducherry, a Union Territory of India. She worked with the United Nations in New York as the Police Advisor to the Secretary-General and in the Department of Peace Keeping Operations. She represented India in international forums on crime prevention, drug abuse, police, prison reform, and women's issues. She has addressed audiences at the American, British, European, Indian universities, corporate and civil society groups. She has been in the vanguard of Police and Prison Reforms. Dr. Bedi is a recipient of the prestigious Ramon Magsaysay Award (also called the Asian Peace Nobel Prize) and several other national and international decorations.



Debashis Chatterjee is an Indian management professor, author, and columnist. He is the director of Indian Institute of Management Kozhikode. Dr. Chatterjee was a Fulbright Fellow at Harvard University and MIT. He pioneered and founded the Global Centre for Leadership and Human Values at the Indian Institute of Management, Lucknow. His book, "Timeless Leadership" focuses on creating a cognitive model of wisdom based on one of the religious texts of Hinduism, the 'Bhagavad Gita'. He has directed Executive Development programs for over ten thousand managers in more than 100 Companies in all six continents of the world. Some of the large organisations that have subscribed to his programs include Motorola Inc., Ford Motor Company, British Petroleum, AT&T, 3M, Infosys Technologies Ltd., Tata Steel, Monash University, Australia, University of St. Thomas, USA and Lucent Technologies.

**Mr. SHIV KHERA** - Indian Author and Motivational Speaker



Mr. Shiv Khera is an Author, Educator, Business Consultant and a much sought-after speaker. He inspires and encourages individuals to realize their true potential. He has taken his dynamic personal messages to opposite sides of the globe, from the U.S. to Singapore. His 40 years of research and understanding has put millions on the path of growth and fulfillment. Over 8 million copies of his books have been sold globally including his international bestseller "You Can Win" in 21 languages.

His clients include Lufthansa, HP, DHL, HSBC, Canon, Nestle, Philips, Mercedes, Johnson & Johnson, Metlife and many more. He has appeared on numerous radio and television shows. Mr. Khera is the brand ambassador of Round Table Foundation. He has been honored by The Lions International and Rotary International. His Trademark is "Winners don't do different things, They do things differently."®

**BRAHMACHARINI GLORIA ARIEIRA**



In January 1974, Gloria Arieira went to India and studied under Swami Chinmayananda and Swami Dayananda Saraswati. Since her return to Brazil, she has been teaching Vedanta and Sanskrit, since 1979, in Rio de Janeiro and other cities in Brazil and in Portugal, since 2009. She founded Vidya Mandir Study Center in Rio de Janeiro through which many books on Vedanta have been published in Portuguese language. Gloria Arieira has been awarded one of India's highest civilian honors, the Padma Shri Award, on Republic Day 2020, for her pioneering Sanskrit and Vedanta Literature and Education in Brazil. Dr. Bedi is the founder of two NGOs, Navjyoti and India Vision Foundation, which reach out to thousands of underserved children, women, and men in the areas of education, vocational skills, environment, counseling, and health care to the urban and rural poor, including prisoners and policemen's children.

## SWAMI SARVADEVANANDA



Swami Sarvadevananda, the minister and spiritual leader of the Vedanta Society of Southern California, is a monk of the Ramakrishna Order of India. He lived near Belur Math from 1960 onward, and thus got the opportunity to come into contact with many monks who were initiated by Holy Mother, Swami Brahmananda, Swami Shivananda, and other direct disciples of Ramakrishna. In 1993, Swami Sarvadevananda was posted to the Vedanta Society of Southern California to serve as assistant minister, under Swami Swahananda. He was appointed the minister and spiritual leader of the Vedanta Society in 2012. He represented the Vedanta Society as a delegate on the Interreligious Council of Southern California and the Hindu-Catholic and Hindu-Episcopal Dialogue of Los Angeles, serves as one of the directors of the Hindu Students' Organization at USC, and sits on the Advisory Council of the Guibord Center.

## Dr. SANJAY KALRA - Consultant Endocrinologist



Dr. Sanjay Kalra, DM AIIMS), FRCP (Edin), has been a consultant endocrinologist at Bharti Hospital, Karnal, India, for over two decades. He serves as Education Editor of the International Society of Endocrinology (ISE) as well as Deputy Chair of the ISE Working Group on Advocacy and Partnership. He works to improve endocrine education across the world, and is a member of the Program Organizing Committee of the International Congress of Endocrinology planned for Singapore. As Section Editor, Tropical Endocrinology, of the textbook EndoText, he has spearheaded the global EndoText webinars on clinical cases. Immediate Past President of the Endocrine Society of India, and Vice-President of South Asian Federation of Endocrine Societies (SAFES), he remains busy in clinical care, patient education, research and medical writing. He contributes to multiple international journals, including Diabetes Therapy and Frontiers in Clinical Diabetes and Healthcare. He won the global DAWN Award for best translational research in diabetes in 2009.

## SWAMI ATMASHRADDHANANDA



Swami Atmashraddhananda joined the Ramakrishna Monastic Order in 1989 and was ordained as monk in 1999.

He is a former editor of the Vedanta Kesari, the English monthly published from Sri Ramakrishna Math, Mylapore, Chennai. He has edited, authored and translated a couple of books on education, Indian culture and teachings of Ramakrishna-Vivekananda. He was the spiritual mentor of Vivekananda Study Circle, IIT Madras for 12 years and presently conducts weekly meditation classes for Vivekananda Samiti IIT Kanpur.

He is the Secretary of Ramakrishna Mission Ashrama Kanpur since October 2018.



Kafatos received his B.A. in Physics from Cornell University in 1967 and a Ph.D. in Physics from the Massachusetts Institute of Technology (MIT). After postdoctoral work at NASA Goddard Space Flight Center, he joined George Mason University and was University Professor of Interdisciplinary Sciences from 1984-2008, where he also served as Dean of the School of Computational Sciences and Director of the Center for Earth Observing and Space Research. He joined Chapman University in 2008, where he was the Founding Dean of the Schmid College of Science and Technology serving as dean from 2009-2012. He currently is the director of the Center of Excellence in Earth Systems Modeling and Observations. His publications include: *The Nonlocal Universe* and *The Conscious Universe*. Kafatos has written and lectured extensively promoting discourse between science, spirituality, and religion.

**SWAMINI SVATMAVIDYANANDA SARASWATI, PhD**



Dr. Swamini Svatmavidyananda Saraswati has taught at several universities nationally, including UC Berkeley. She is widely recognized as a scholar of Advaita Vedanta, and is a disciple of Pujya Sri Swami Dayanandaji Saraswati, an internationally known Acharya of the Advaita Vedanta tradition, interfaith leader, and scholastic author of Vedanta, responsible for the inception of the All India Movement for Seva, a non-profit enabling rural Indian children to receive a proper education. She is widely in demand for lectures and seminars, in the USA and internationally, for her expertise in interreligious engagement, and in-depth training and scholarship on Advaita Vedanta. Dr. Saraswati is the Acharya of Arsha Vijnana Gurukulam, which was founded in 2004 and has centers in Atlanta, GA, Eugene, OR, Washington DC, Detroit, MI, Milwaukee, WI, and Fort Meyers, FL. An erudite scholar, Swamini-ji addresses contemporary challenges facing the world, from global warming to religious/social unrest, in her unfolding of the Upanishads.

**Dr. D. MURALI KRISHNA, PhD**



Dr Dantu Murali Krishna, M.Sc, Ph.D. is from Bhopal, Madhya Pradesh, India. Basically, he is a Scientist, having more than 36 years of Research experience in various reputed pharmaceutical companies including Lupin Ltd, one of the top pharma Companies in India which has significant global presence. He has number of papers & patent publications for his scientific research work in his professional tenure on variety of drug molecules and pharmaceuticals. He has made intensive efforts for the last one decade on Bhagavad-Gita and conceptualized management aspects useful for mankind. Considering his significant contribution on Bhagavad-Gita on management concepts useful for the Society, his name is entered in India Book of Records and also in International Book of Records. He has created audio albums, books and also published articles in national and international Journals on Bhagavad-Gita.



Swamiji's spiritual pursuit started at a young age, while he was in school. In 1997 he was initiated into sanyasa by Pujya Swami Dayananda Saraswati. From 1994 to 2014, Swamiji was in charge of Asha vidya Kendra, Bangalore. Well versed in scriptures and Sanskrit, Swamiji conducted regular classes on Bhagavadgītā, Upaniṣads, Brahmasūtra, Purāṇas, Sanskrit and prakrana granthas in Bangalore for 20 years. In addition to his regular classes, he also taught children and young adults. Out of compassion, he initiated and motivated various social activities undertaken by the Kendra in Bangalore. He has deep love and respect for studying, understanding and teaching śāstra. He can convey subtle, complex, seemingly contradictory messages of śāstra with precision and clarity with his unique teaching style.

### Dr. PRASAD KAIPA - CEO Advisor and Coach



Prasad Kaipa is a thought leader in innovation, leadership and his unique contribution for the past 30 years has been to bring neurological and cognitive models and spiritual frameworks to apply in the area of business. Prasad was recognized as one of the top Management Thinkers of Indian origin by Thinkers50. He has advised and coached over 100 C-suite executives at Fortune 500 companies, co-authored the best-selling book "From Smart to Wise," and co-founded the TiE (Entrepreneur) Institute to work with start up entrepreneurs.

He currently sits on the boards of Samskrita Bharati USA, Yoga Bharati and North South Foundation. He is also chairman of Center for Consciousness Studies and Inner Transformation, part of Indic Academy. He led executive education programs organized by INSEAD, IIM Bangalore, Indian School of Business, USC's Marshall School of Business, Dartmouth's Tuck School of Business and London School of Business.

### SWAMI SACHIDANANADA SARASWATI



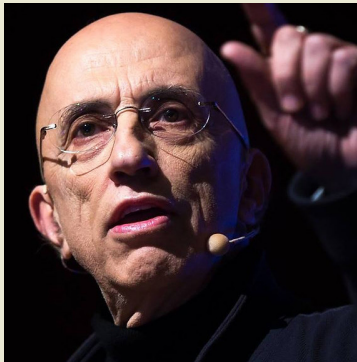
Swami Sachidananda Saraswati is a student disciple of Pujya Swami Dayananda Saraswati. Swamiji has been Teaching Bhagavad-Gita , Upanishad and vedic knowledge to across all age groups all over India. Swamiji has been conducting seminars in life skills for youngsters in particular. Swamiji studied Management degree at Christ college Bangalore and graduated with First Rank as a Gold medalist.

After College , Swamiji joined Gurukulam at Coimbatore and Studied Vedanta. After which he moved to the Himalayas for Sadhana. Swamiji is also involved in Many Seva projects at Rishikesh and North India.

At an young age of 29, Swami Sachidananda received Sannyasa Deeksha. Swami Sachidanand ji is also the Peetadish of Sri Vasavi Peetam which is the spiritual center for more than 350 Vasavi Temples across southern states of India.

WORDS FROM  
ESTEEMED  
SPEAKERS





## HITCHING A RIDE ON THE COSMOS

*Menas C. Kafatos Ph.D.*

The universe and the human brain have something important in common. The inner workings of both are invisible. At this moment you have no perception of what's happening in your brain; neural activity is unknown to the mind of the person to whom the neurons belong without the invention of brain scans to reveal that activity, and then only crudely. Imagine, being a master of a house and not knowing or seeing what is inside the house.

At first blush the universe doesn't appear to be that way, tens to hundreds of billions of stars in as many as two trillion galaxies, although not directly observable with the naked eye can be studied with big telescopes such as the Hubble space telescope. But no matter how finely you dissect physical objects, whether the object is a drop of water or a massive nebula, in reality the inner workings of objects are totally invisible. The phrase used by physicists is "something out of nothing," which refers to the fact that ground zero for creation is a void, the quantum vacuum. On that basis, both the brain and a star and an atom are examples of something coming out of nothing.

In our book **You Are the Universe**, we explore what might be emerging besides physical objects and the energy states they occupy. For it's obvious that the brain doesn't simply produce electrical and chemical activity at random. It somehow is tied to

our inner world of sensations, thoughts, feelings, and images. Using these, we experience a three-dimensional world. So everything in that world is dependent on experience; if there is a reality outside what we can experience (including the extended perception of microscopes, telescopes, particle accelerators, and so on), such a reality will be as inaccessible as a dark hole.

By asserting, on the contrary, that the physical universe is a thing "out there," independent of human existence, the vast majority of physicists are relying on common sense when common sense is wrong, just as it is wrong when we fall for the illusion that the sun rises in the east and sets in the west. For starters, what we take for granted as an external reality is actually the result of a sensory system, that is species-specific, in this case the human species. Our eyes do not see everything, they are limited by human sensory boundaries. In our book, we demolish this common-sense assumption and replace it with something far more valuable to human beings. By examining what the cosmos is actually doing, we find that the parallels between our brain and the invisible reality of the universe are remarkable.

- The brain and the cosmos both evolve.
- They are both self-organizing and self-sustaining.
- They correlate distant events without any seeming connection, which physics calls spooky action at a distance.



- They balance life and death with a pronounced tendency for creation over destruction, order over disorder.
- They are in total agreement about time, space, matter, and energy, meaning that the brain-cosmos fit is perfect.

For these reasons, it is quite reasonable to see the brain and the universe as equally the product of consciousness, the product of conscious experience. There is no evidence of thinking in the brain or in the physical objects "out there." But because the brain displays activity that correlates with thinking, lighting up in specific areas according to what the mind is thinking, feeling, sensing, and so on, we infer consciousness to exist, and the same method, looking at cosmic activity to infer consciousness, holds good there, too. In fact, the notion that the human brain is the highest evolved object in creation has it exactly upside down--human evolution has been hitching a ride on the cosmos, taking advantage of its evolutionary force and its conscious activity in general.

For a long time, there has been an unsettled argument about whether matter gave rise to mind or mind gave rise to matter. The "matter first" position is scientific but has no proof on its side, because there is never a point where one can witness or measure atoms and molecules beginning to think. In fact, to say that the potassium and sodium ions passing back and forth through the cell membrane of a neuron--the activity that gives rise to a brain cell's electrical charge--are "thinking" is obviously untrue. There is more evidence to uphold the "mind first" position held by idealist philosophers since Plato, because when we think and feel, brain chemistry changes. New molecules, such as the hormones triggered by the

stress response, come into being according to our perception of stress.

Yet if we really want to know what the brain is doing as well as the cosmos, neither "matter first" or "mind first" is adequate. Both are needed as complementary aspects of the one reality. The universe is one thing acting as a whole, and so is the brain. For example, two particles in space separated by light years act in tandem, instantaneously changing together. But on a vastly smaller scale, different areas of the brain instantly correlate without sending signals between distant neurons. If you see your mother's face in your mind's eye, remember that you need to call her, and feel a burst of affection at the same time, three separate regions of the brain are instantly correlating. It's not that one thing--the face, the reminder, and the emotion--came up first and told the others what to do.

It's hard for mainstream science to accept, or even begin to credit, that consciousness pervades everything, much less that the universe, the brain, and everything else simply is consciousness. Locked in our preconceptions, we follow invalid assumptions that raise walls of separation for no better reason than convenience. What has been called "cosmic censorship"--the reality of how the inner workings of the universe remain hidden, such as what exists at the center of a black hole--holds true for the brain and its hidden workings. Physicists like to tell themselves that stars are real while the inner life of subjectivity is only inferred. The reality is that both are inferred, and until we accept that consciousness is basic to everything, we will be hitching a ride on the universe without knowing what the ride is all about.

*Reprinted from menaskafatos.com; News and Articles (Feb 2017)*





## 10 LESSONS I LEARNED FROM THE BHAGAVAD GEETA

*Prasad Kaipa*

Dr. Vivek Shanbhag runs an Ayurveda clinic in San Jose and he wanted to have start having practical vedanta sessions and I was invited to start doing them again. In October we had a wonderful session on nature of learning and on 7th December, we wanted to explore lessons from the Bhagavad Geeta. We invited several friends to attend the session and bring their life lessons and questions. In addition, made the session to be live on Facebook. I listened to comments and questions from the group and came up with Ten things that I learned based on what I heard, read and explored in my life.

The 10 points I took away from the Gita are:

**1. We have the body but not the body. We are Atman or infinite consciousness residing in the body, mind and intellect complex.** The Atman or infinite consciousness is not different in different beings in the universe --- We are all one being with different bodies! When we look at the world from an inclusive, integrated perspective instead of divisive and hateful perspective, our ability to transcend our own misery and to remove the suffering of others becomes multiplied. Especially in these times of great disruption, meditating on the fact that we are all one and we are all part of the same divine consciousness is a great message that helped me many times in my life.

**2. Moods or Gunas are part of our nature or Prakriti.** Moods shape our personality. The spirit in each of us might be one and the same but our personalities, shape, size, energy and interests are different because of our Gunas. Each of us are born with multiple intelligences (Howard Gardner of Harvard University has written several books on multiple intelligences) and what comes naturally to us might not be easy for others to learn. Some of us are born leaders, others are happy to be quiet and wait for others to take the lead. Some of us are quick to judge, act and respond, others are more deliberate and thoughtful in their responses. All of these are based on our gunas or our prakriti/nature. Awareness of our nature Acceptance of our unique personality helps us to choose a path that is most appropriate for us.

**3. Multiple paths like Bhakti (Love or devotion), karma (action) and jnana (Perspective/knowledge) lead to same end.** We can take multiple paths to reach our higher goal. Based on the context and the mood, we might follow one path at one time and another path at another time. I also found that we have special attachment to one path more than others based on our personality and upbringing. It is important for us to recognize that there is no one right path. In fact, all of them are interconnected and build on each other if we choose to pay attention.



**4. Surrender to the moment and be non-attached to the outcome.** No matter which path we take, there will be times when we get into trouble because of our nature or others reactions or just the context. When we surrender to the moment and let go (not the same as giving up), we don't let our moods or nature (sva-bhava) react automatically but we create a conscious gap between action and our response. Such conscious surrender allows our deeper self to respond. When we are not attached to the outcome of our actions and even become playful (and curious), we can do what we do with full attention and not be worried out winning. We can truly bring playfulness and relax about the outcome.

**5. Be equanimous and balanced no matter what happens.** See beyond the polarities of good and bad, right and wrong to find peace. When we are non-attached to outcome and playful in our actions, being equanimous irrespective of the outcome is easier. In fact, when we are irritated and emotionally caught up, our ability to control the situation is seriously reduced. When I am angry at a situation, my expectations did not get met. If I don't let go of my expectations and learn to control my emotions and be balanced in our response, neither I will find peace, nor I allow others around me to have peace. When I recognize that good and bad, right and wrong are based on my values and judgment and they might not appear the same way to others, I might be able to go beyond the dualistic and polarized mind and find peace.

**6. Self control (body, mind and emotions) is the first and most important step to finding balance and peace.** No matter what happens, I found that only thing I can control is myself -- my actions, my emotions and thoughts. Without self control, without

equanimity, my ability to influence others is almost zero. It took me a long time to learn this lesson and whenever I forget it, I don't find mental peace.

**7. The universe operates through sharing what we have and receiving with humility (yagna or exchange).** We don't live alone. Everything we got came through others who either created, shaped or shared before we experienced it. When I am open to sharing, giving and exchanging good fortune that came along my way and receive what I get with humility, the universe expands with positive energy. When I realize that everything that I do, want and have lives in the shared space and if I can have a sense of gratitude instead of entitlement, my life becomes a yagna.

**8. Practice and action without focus on the outcome help us reach higher goals and gain support of one and all.** When I do everything that do as a yagna, which means doing it with a sense of gratitude and contribution, I am living life as a disciplined practice. Learning to act without focus on what I get at the end is a difficult practice but whenever we do, the return seems to come from unexpected sources. Whether it is going to IIT Madras for my Ph.D. or coming to US after joining a job in Assam and I can list a whole bunch of wonderful things taht happened in my life -- happened only after I let go of my attachment to results and where I am in life is definitely higher than where I expected to end up. In addition, when I am not focused on outcome, others seem to come out of wood work and support me in provide valuable help and elevate the quality of my effort and more often than not, universe gave me more gifts than I deserved or asked for. Reflect on it, you will remember incidents where you got more than you deserved!



**9. Be a witness and gain perspective to whatever happening - whether it is good or bad.** Being unattached to outcome and being able to observe the quality of work that we are putting into the projects that we have taken on allows us to gain a perspective not only on the project and others but also on ourselves. I have seen many a time, just as I am speaking to somebody in anger, my anger just dissipates and I feel the deeper emotion like love spring forth.

**10. Find your purpose (Swadharma) and stick to it.** It is better than following others however attractive that might be. I used to think that purpose is what I get to learn first and things will fall in place. Over time, I realized that until and unless I learn more about my nature (swabhava) and learn to be equanimous and become a witness to gain perspective, it is difficult to find purpose. Why? It is connected with both our doing and being. It is connected with the role we play and the agency that we are. Purpose starts with clear intention and gets reinforced with finding meaning and finally living it makes us not only come alive but allows us to operate out of our own authentic self.

These are some of the lessons that I learned from Gita and there is so much more to learn from philosophical, spiritual and devotional perspectives. If appropriate, I will explore in each of the 10 points in more detail in other articles. I would love to hear whether these points resonate with you and I would appreciate if you can share your learnings from Gita .

*Reprinted from [Linkedin.com/pulse/10-lessons-i-learned-from-bhagavat-geeta-prasad-kaipa](https://www.linkedin.com/pulse/10-lessons-i-learned-from-bhagavat-geeta-prasad-kaipa) (Dec 11, 2017)*



# LESSONS FROM THE BHAGAVAD GITA



# LESSONS FROM BHAGAVAD GITA

## JAYA ROW & SWAMI MUKUNDANANDA

Everyone has a favorite verse from the Bhagavad Gita, even Swami Mukundananda and Jaya Row!

Jaya Row, quoted Chapter 6 Verse 1:

***śhrī bhagavān uvācha  
anāśhritaḥ karma-phalaṁ kāryaṁ karma  
karoti yaḥ  
sa sannyāsī cha yogī cha na niragnir na  
chākriyaḥ***

The Supreme Lord said: Those who perform prescribed duties without desiring the results of their actions are actual sanyāsīs (renunciates) and yogis, not those who have merely ceased performing sacrifices such as agni-hotra yajña or abandoned bodily activities. – Chapter 6, Verse 1

She mentioned that if renunciation were as easy as changing our wardrobe, we would all be renunciants. The real yogi is not one who is selfish or ceases action, but one who delivers his best in the present without worrying about the outcome as that is not in our control. In so doing we gain the inherent result of happiness in the present simply doing our best in a detached way.

### **Lessons from Bhagavad Gita: Purify Your Intention**

Swami Mukundananda first acknowledged that choosing just one verse was a difficult choice to make. Then setting the context for his favorite verse, he went on to explain that while the biggest business schools teach how to work well, through a plethora of techniques such as management science, psychology, organizational behavior, MBOs

and leadership theory, they fail to focus on the most important part – the why – the intention behind doing the work. He highlighted that the reason for the pervasive “executive’s disease” of stress is due to impure attention, arising from selfish attachment to outcomes – we tend to work for our own sake. Referring Chapter 9 Verse 27, Swamiji mentioned that God wants us to perform our work as a sacrifice to Him. When we work in this spirit, we naturally put in our best in service realizing that our work is fulfilling a higher divine purpose. We see others as tiny divine fragments of the Lord and seek to serve them as well.

***yat karoṣhi yad aśhnāsi yaj juhoṣhi dadāsi  
yat  
yat tapasyasi kaunteya tat kuruṣhva mad-  
arpaṇam***

*Whatever you do, whatever you eat, whatever you offer as oblation to the sacred fire, whatever you bestow as a gift, and whatever austerities you perform, O son of Kunti, do them as an offering to Me.*

– Chapter 9 Verse 27

### **Lessons from Bhagavad Gita: Purpose Drives Focus**

Speaking on the question of the best advice for children and youth from the Gita, Swamiji highlighted the importance of focus – the ability to keep the beam of our attention on the object of our choice for extended periods of time. However due to several distractions such as social media, video games, television, children today have a limited attention span.



“This generation has forgotten what it means to be bored because there are so many objects of stimulation all over the place. If we wish to be better at our work, we will need to continually exercise our ability to focus.”, said Swamiji.

The Bhagavad Gita however provides a powerful higher calling – a divine purpose – that helps us draw on vast reserves of inner inspiration to deliver our best in its fulfillment. According to Swami Mukundananda, the Bhagavad Gita can inspire students to realize that human life is a tremendous opportunity to reach the supreme goal.

### **Lessons from Bhagavad Gita: Reduce Desires, Increase Happiness**

Jaya Row drew a beautiful parallel to the world of mathematics with a formula for happiness in context of Chapter 2, Verse 70.

“Happiness equals the number of desires fulfilled divided by the number of desires harbored. Despite fulfilling many desires, happiness has not increased – why? The denominator also increases innocuously without our knowing it, any increase in denominator nullifies numerator. It does not matter how low the numerator is, if you systematically reduce the denominator, happiness increases in leaps and bounds. Zero denominator equals infinite happiness. This is mathematically and philosophically true. Human being minus desire equals God.”

Powerful, isn't it?

***āpūryamāṇam achala-pratiṣṭham  
samudram āpaḥ praviśhanti yadvat  
tadvat kāmā yaṁ praviśhanti sarve  
sa śhāntim āpnoti na kāma-kāmī***

*Just as the ocean remains undisturbed by the incessant flow of waters from rivers merging into it, likewise the sage who is unmoved despite the flow of desirable objects all around him attains peace, and not the person who strives to satisfy desires.*

*- Chapter 2, Verse 70*

### **Lessons from Bhagavad Gita: Empower the Intellect with Divine Knowledge**

Addressing the worldwide need for mind management, Swamiji stated that while trying to control the mind, people fail to understand the importance of the intellect. We must empower the intellect with divine knowledge to control, purify and elevate the mind. To facilitate this, Shri Krishna prescribes Buddhi Yog in the Bhagavad Gita.

Another factor is that without purifying the mind one truly cannot control it. The sovereign way to purify the mind is to attach it in loving devotion to all pure God.

Speaking on the question of addressing the many spiritual confusions arising in the mind, Jaya Row stressed the importance of the threefold part of solidifying knowledge to transform from within: Shraavan(hearing), Manan (Contemplation) and finally Nididhyasan (Firm Decision).



Specifically, she stated the importance of having faith and devotion in the Guru, with respect to areas where we do not necessarily understand the answers while simultaneously serving the Guru sincerely.

In conclusion she mentioned that one must have the ardent desire to be free from the mental prison we have locked ourselves in. Once one person gains that freedom, and tastes it, they want others to share in the bliss as well – this forms the basis of the guru shishya parampara or tradition of Guru and disciple.

We must not stop until we achieve our highest goal.

Congratulating the volunteers on organizing a wonderful event, Swamiji concluded by saying that we must see the Gita as a manual for a fulfilling life and deeply contemplate over it to develop and install productive beliefs and mindsets. Quoting Adi Jagadguru Shankaracharya he said that we must savor a little bit of the divine wisdom of the Bhagavad Gita every single day as it will save us from the greatest dangers.

***Bhagavadgita Kincidadhita  
Ganga Jalalavakanika Pita  
Sakrdapi Yena Murarisamarca  
Kriyate Tasye Yamena Na Carca  
Bhaja Govindam Bhaja Govindam***

Watch the blissful event proceedings here.



# WHY SHOULD WE TRUST THE SCRIPTURES?

As we embark or progress on the spiritual path, there is a desire to become more knowledgeable about this subject. To learn about a topic, we usually follow any combination of three avenues. First, we try to learn through self-effort by reading and researching the topic ourselves. Second, we ask around. We engage with our friends and family and try to learn from them. Third, we turn to an expert. Before we buy a book, we review the author's credentials to determine if we can trust their advice.

In order to learn more about spirituality or true selfless love, we should not pick up just any book. According to Shree Maharajji, all krit granth, or books written by ordinary humans, suffer from four primary weaknesses:

## **Bhram**

This occurs when we believe something to be true when it is not, like an illusion or a mirage. For instance, we believe ourselves to be the body, not the soul, and so we believe everything else related to this material world to be ours – my mother/father, my sister/brother, my wife/husband, my children, etc. In the end, we are the soul, not the body, and only God and Guru are ours.

## **Pramāda**

Carelessness of the mind is called Pramāda. In the Bhagavad Gita, Arjun complained to Shree Krishna, that the mind is fleeting like the wind and very difficult to control. Shree Krishna agreed. He didn't berate Arjun or disagree with him. Instead he said that while difficult, it was not impossible.

If we already understand this piece of knowledge and believe it whole-heartedly, then we need to be very careful and manage the mind so that it is always engaged in loving sentiments of God and Guru and yet we often fall short. Why? Because of our carelessness.

God's mind is divine and the mind of a God-realized Saint is controlled. It is our mind that is fickle and it is because of this carelessness that we profusely claim to love another and the very next instant claim to hate the same person! So, the question becomes: for something as important, significant, and meaningful as scriptural knowledge that is meant to teach us to love Krishna, the Supreme Being, are we willing to trust a perspective or an interpretation authored by such a capricious mind and that is not an authority?

## **Vipralipsā**

Vipralipsā is where we hide the reality or truth because we want others to like us or perceive us as "good" or as the "expert authority," etc. Most popular authors while sharing their experiences in the book, deliberately hide their transgressions. Why? Because they understand should those transgressions come to light, they will lose their credibility and suffer more than a financial loss. Shree Maharajji has explained in his various lectures that this desire to be perceived as good in the eyes of others without striving to be good in reality is one of the main reasons for our downfall on the spiritual path. This was also cited as one of the main obstacles to surrender.



### **Karaṇāpāṭav**

Karaṇāpāṭav refers to lack of experience. This occurs when we say things or make definitive statements based on things we've read in other books rather than experiencing them first-hand. Consider this: would you accept someone as your doctor or surgeon without an internship? Would you accept someone as your physical trainer or yoga teacher who has never done any exercises or asanas himself/herself but merely read about them? Even when you are looking for a job, companies pay more for people who have greater experience. Why? Experience adds depth of knowledge by making us aware of subtleties as we address various issues and learn about them. So would you read a book authored by someone who is not a God-realized Saint (one who lacks the experience) and believe it wholeheartedly enough to follow it?

The Vedas, also termed vinigrat granth, are the eternal knowledge of God. Smrit granth are texts written by God-realized Saints whose intellects were illumined with the divine knowledge by the grace of God. Together the vinigrat and smrit granth are referred to as the "Vedic scriptures" and are free from the material defects discussed above. Hence, they are considered the authority on this spiritual journey. And that's why we should trust them. As you pick up any scriptural literature keep these items in mind and do share your new found knowledge with us!



# DIFFERENCE BETWEEN THEORETICAL KNOWLEDGE & REALIZED KNOWLEDGE

The Bhagavad Gita, a treasure trove of spiritual knowledge, is one of the most widely translated books around the world. It forms a portion of the great Indian epic, the Mahabharat, written by Sage Vyasa and captures the instruction of Shri Krishna to Arjun on the battle field of Kurukshetra. The Mahabharat is divided into eighteen sections. The Bhagavad Gita is set in the sixth section, which is called the Bheeshma Parva. It comprises eighteen chapters of the section, beginning from Chapter Twenty-five, and continuing until Chapter Forty-two.

Since the Bhagavad Gita encapsulates most of the important aspects of the knowledge of the Vedas, it is also called Gitopanishad, or the Gita Upanishad. Despite predating several ancient civilizations, the Bhagavad Gita continues to be as relevant today as it was 5000 years ago. The Kauravas led by Duryodhana had unjustly usurped the kingdom of Hastinapur from the Pandavas for several years by the time of the war of Kurukshetra. Alongside of that they had committed several atrocities against the Pandavas such as humiliating the Pandavas' wife, Draupadi in front of the Kuru clan and trying to get the Pandavas killed after banishing them.

Arjun, one of the five Pandavas, was in a quandary like many of us find ourselves in. On the one hand his duty as a Kshatriya was to re-establish Dharma or righteousness by fighting against the Kauravas. On the other hand he was facing in battle his elders such as Bhishma, and his own kith and kin in the form of the Kauravas.

Caught in this moral quandary Arjun became weak and disheartened. He threw down his weapons and fell at the feet of Lord Krishna to guide him on the right course of action. Shri Krishna in the position of the Guru then proceeds to enlighten Arjun with divine knowledge (gyan) and wisdom (vigyan), thus destroying the darkness at the root of Arjun's despondency that threw him into inaction.

In the first six chapters of the Bhagavad Gita, Shri Krishna instructs Arjun on Karma Yoga, or the Yoga of uniting one's actions with God. From Chapter 7 onwards, Shri Krishna shifts towards explaining how one can attain Him through the process of bhakti(exclusive devotion to Lord Krishna) and surrender. Particularly, Shri Krishna declares that he will illumine Arjun with the theoretical knowledge(gyan) of the Supreme Divine Personality, and also help him gain the inner wisdom(vigyan) regarding it. Shri Krishna makes a distinction between knowledge and wisdom – knowledge that arises from within as a consequence of spiritual practice or sadhana, is called wisdom. On realization of this knowledge, nothing further will remain to be known.





Watch this video "Bhagavad Gita [1/17] Chapter 7 – Swami Mukundananda – Implement the Knowledge" where Swami Mukundananda beautifully explains the difference between theoretical and realized knowledge.



Those, who teach this most confidential  
knowledge amongst my devotees,  
perform the greatest act of love.

*They will come to me without doubt.*

*- Bhagavad Gita 18.68*

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## Why You Should Participate in this Knowledge Drive:

Shree Krishna has mentioned in Chapter 18 Verse 68 of the Bhagavad Gita:

“Those, who teach this most confidential knowledge amongst my devotees, perform the greatest act of love. They will come to me without doubt.”

Read the beautiful commentary of this verse by Swamiji in his latest book Bhagavad Gita the Song of God, Commentary by Swami Mukundananda, available on Amazon:

“Shree Krishna now declares the consequence of properly preaching the message of the Bhagavad Gita. He says such preachers first attain his para bhakti, and then attain him.

The opportunity to engage ourselves in devotion is a special blessing of God, but the opportunity to help others engage in devotion is an even bigger blessing, which attracts the special grace of God. Whenever we share something good with others, we benefit from it too. When we share whatever knowledge we have with others, by grace our own knowledge increases as well. By often giving food to others, we never go hungry ourselves. Saint Kabir said:

***dāna diye dhana nā ghaṭe, nadī ghate na nīra  
apane hātha dekha lo, yoñ kyā kahe kabīra [v42]***

*“Wealth does not decrease by giving in charity; a river does not become narrow, though people take water from it. I am not saying this without basis; see it yourself in the world.” Thus, those who share the spiritual knowledge of the Bhagavad Gita with others receive the highest blessing themselves.”*

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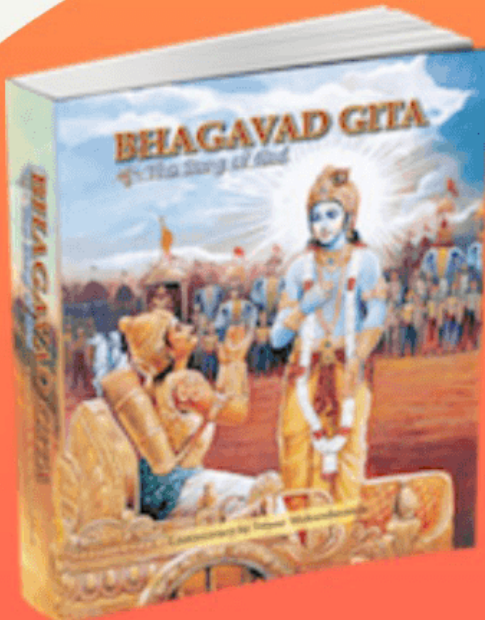
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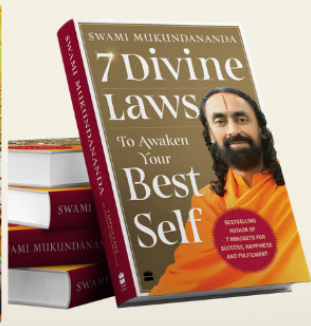
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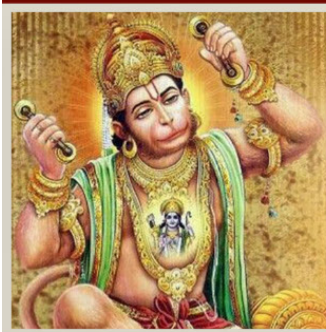
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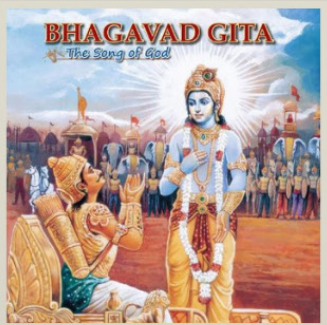
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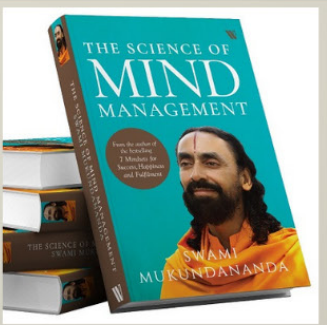
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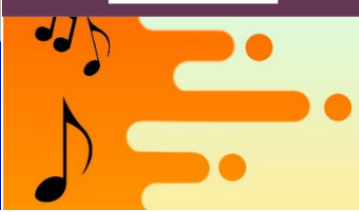
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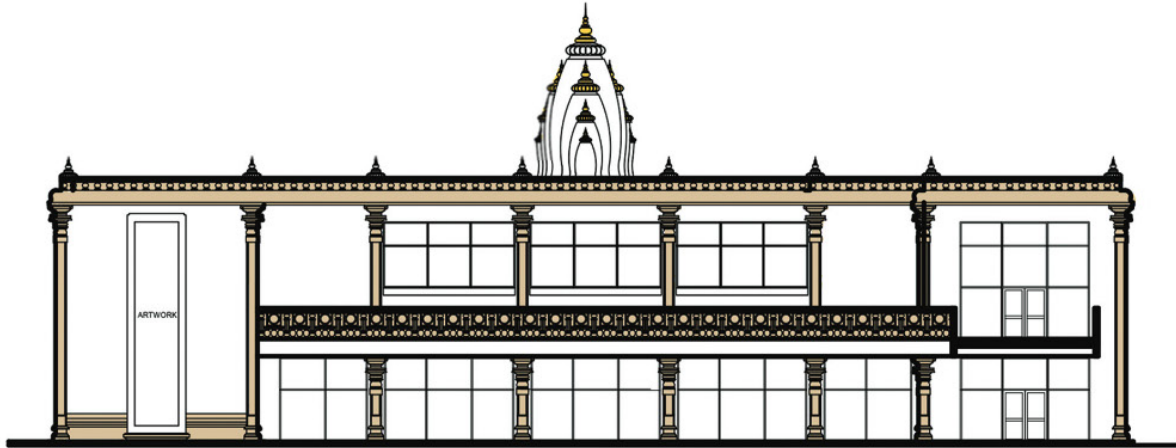


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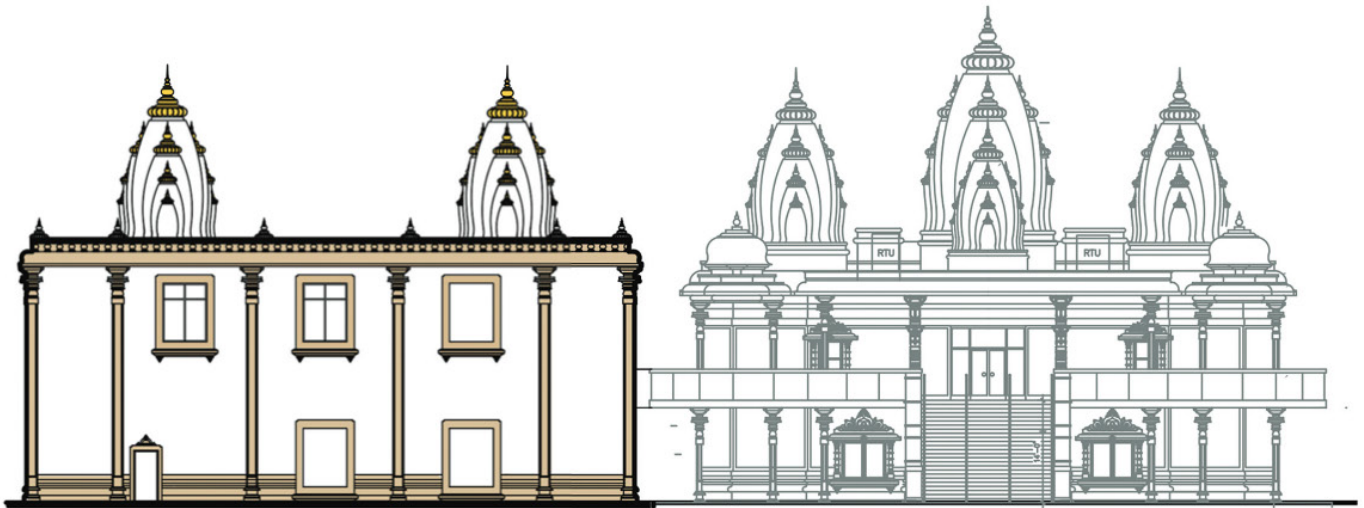
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