



# Chinmaya-Tej

[www.chinmaya.org](http://www.chinmaya.org)

Chinmaya Mission San Jose Publication

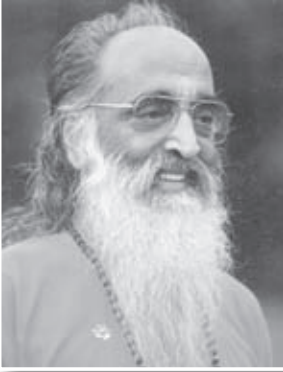
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## MISSION STATEMENT

To provide to individuals, from any background, the wisdom of Vedanta and practical means for spiritual growth and happiness, enabling them to become a positive contributor to the society.



Even today, it is an unwritten tradition in the Himālayās that all mahātmās there during the Brahma muhūrta-time meditate facing south and the seekers in the country are expected to meditate at the same auspicious hour, sitting down, facing north, towards the Himālayās. The teacher and the Lord are thus considered here by suggestion as one. Thus the guru is the manifest-symbol of the primordial truth and to Him our prostrations.

Salutations to the elders and the Lord, termed in saṃskṛta as “namaḥ”, came from the famous mantra-s of the Vedic period which all chanted while they offered their oblations into the fire. “Oh Lord Fire, this is not mine”. This term “this is not mine” (na mamaḥ) has through long and careless usage got abbreviated to a mere ‘namaḥ’.

Thus, salutations and prostration are physical expressions of a mental attitude of total surrender and complete dedication at the altar of our reverence. To surrender ourselves, totally at the feet of the Lord and to feel our oneness with Him is namaskāra.

A handwritten signature in Devanagari script, likely belonging to a spiritual leader. The signature is written in black ink and is positioned at the bottom right of the page.

# ◆ Table of Contents ◆

Volume 22, No.6  
November/December 2011

From The Editors Desk.....	2
Chinmaya Tej Editorial Staff.....	2
Building Update.....	3
Chinmaya-Tej.....	4
Pointers to the Truth.....	5
The Third Pearl.....	12
Worship Without Self-Sacrifice: Lighting the Lamp.....	13
Bala Vihar Locations & Choir.....	23
Swami Tejomayananda Update.....	24
Bhakti Rasamrutam.....	25
BalViHar Magazine - Gita Chanting Classes for Children.....	26
Tapovan Prasad.....	27
Scheme of Study for Chinmaya Study Groups.....	28
Community Outreach program.....	29
Vedanta Study Groups Adult Sessions.....	30
Satsangs with Br. Prabodh Chaitanya.....	30
Prabodhji's Classes at Bala Vihar Locations.....	31
Prabodhji's Classes at Sandeepany.....	31
Swami Tejomayananda's Itinerary.....	32

## FROM THE EDITORS DESK

Tej, is a bi-monthly publication of Chinmaya Mission San Jose. CMSJ is in the process of getting the necessary permits to build the New Facility.

The City of San Jose is studying the building drawings and when they are approved we shall begin the construction of our New Building.

We are happy to show you some elevation drawings of the projects. We invite you to visit the site when you can.

News and events update via e-newsletter on CMSJ web-site is serving our timely announcements. Please keep us updated with your e-mail addresses and send them to "Cmsj-news@chinmaya.org"

If you do not hear from us e-mail or Chinmaya Tej, please forward your address and e-mail to me indicated on this page.

Chinmaya Tej is also available for viewing on our website.

Chinmaya-Tej will be mailed to all Sponsors and Members of Chinmaya Mission San Jose. Send your subscription marked, *Chinmaya-Tej*, CMSJ, 1050 Park Ave., San Jose, CA 95126.

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*Hari Om!*

This message is to inform everyone about the status of the new building. Prior to the 2010 summer break, we had indicated that the architectural design had been completed and approved, we were in the midst of discussions with banks on securing a bank loan, and we were looking forward to the ground breaking ceremony in July in the presence of Pujya Guruji.

As many of you might know, we completed a very auspicious ground breaking ceremony in the presence of Pujya Guruji Swami Tejomayananda in July.

Through the summer we have been working closely with the architect, banks and contractors to finalize our building plans but the initial bids came in significantly above the original projected cost.

In order to keep our projected construction costs under control, based on our guidance, our architect made some minor modifications to the original proposal. We are awaiting the Revised Planned Development (PD) Permit from the city before final construction drawings are completed and submitted for a Building Permit. With final construction plans we expect more accurate bids while we wait for building permit.

In parallel, we're talking to many lenders through a couple of mortgage brokers. Although the banks actually keen to move quickly, but we're proceeding at a pace that is tracking the timing to the city approvals.

So, in summary, the sequence of events that need to occur before we can start construction are the following:

1. Receiving PD permit from the city
2. Validating that estimated construction bids are in the ballpark of our projections
3. Submitting final construction drawing for a building permit
4. Getting more accurate construction bids based on the final construction bids and, in parallel, securing the bank loan.

With the support of the broad community over the past months and years and with God Grace, Pujya Gurudev's and Pujya Guruji's blessings we expect the construction to begin in Q2 2012 timeframe. So, towards that end, on behalf of CMSJ and our Acharya Br. Prabodhji, some of us will be reaching out to you for your help to raise funds over the next many months.

Thank You and Warm Regards,  
CMSJ Board of Directors

# CHINMAYA ~ TEJ

Thank you for asking about Chinmaya Tej. Pujya Gurudev initiated and launched the CMSJ Newsletter in 1988. Later, finding the CMSJ Newsletter to be, in his words, "like a catalog", i.e., woefully inadequate for the purposes he had in mind, he gave detailed guidelines to transform it into a formal, informative, useful, and high-quality publication. Thus Chinmaya-Tej was born.

The manifold purposes of Tej, as laid out by Gurudev, are as follows:

1. It is the voice of CMSJ.
2. Gurudev wanted CMSJ's publication to be of high quality and comparable to CMW's Mananam and other Chinmaya Mission Publications.
3. It is the official publication of CMSJ. When CMSJ was first registered as Non-Profit Organization, there were queries from various government agencies as to whether CMSJ had an official publication, from which they could learn about CMSJ, our history, mission, and values. Tej served that purpose.
4. Tej is CMSJ's mode of outreach and communication to spiritual seekers beyond those who are able to attend CMSJ's discourses in person. Extra copies of each issue of Tej are printed so as to be available for new seekers.
5. Gurudev also instructed us to cover Vedanta topics in the Tej. Accordingly, Tej has articles on Vedanta topics for beginners as well as advanced readers.

Other Details about Tej:

1. The annual cost to produce 6 issues of Chinmaya Tej is \$21,000. It is paid for by CMSJ's Annual Membership contributions, Bala Vihar revenues, and general donations.
2. Chinmaya Tej is also available online. Hard copies of Chinmaya Tej are distributed only to members of CMSJ who reside in California.



# POINTERS **TRUTH**

to the

Swami Chinmayananda

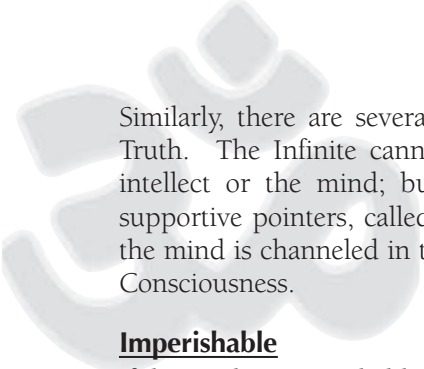
(Excerpt from *Meditation The Gateway to Freedom*)

In the path of contemplation there is an inherent contradiction. The teacher says, "Meditate on God." The intelligent student may well respond, "Yes, sir, I am ready now. But what, tell me, is God?"

How can the intellect contemplate that which cannot be defined, which cannot be thought of, which cannot be seen? Impossible. Is this not an inherent contradiction?

So the teacher beautifully points out what is meant by contemplation. It is not direct contact with Truth, because the mind and intellect can never see the Truth, but they are held in expectant alertness in the direction of Truth - just as my eyes, when turned toward you, allow me to see you; but if I look all around you, everywhere but where you are, I will never see you. I must turn my eyes in the proper direction. Therefore, to contemplate the Truth, we must first shift our attention to something known, such as an idol of Siva or a picture of Christ, with the understanding that the idol or picture represents the Truth; the Truth is not in the idol, but from the idol we shift our attention to the Ideal.

The scriptures give us many indicators of the Truth, but none of the indicators is the Truth; they are like the tree branch which a friend might point out to you to indicate the location of the thin crescent moon in the early twilight sky. First you have to understand which is the indicating branch, then shift your attention to the moon itself.



Similarly, there are several such indicators pointing toward the one Truth. The Infinite cannot be determined by, or explained to, the intellect or the mind; but the mind and intellect are given some supportive pointers, called definitions of Truth, contemplating which the mind is channeled in the proper direction for realizing the infinite Consciousness.

### **Imperishable**

If the Lord is imperishable, the things I know now cannot be the Truth, because all of them are perishable. Objects, emotions, thoughts - all of these are perishable. In the midst of all this that is perishing, the Truth is that which is imperishable. Is there anything imperishable in the midst of the perishing? Think.

When an old man of 85 says, “When I was young...,” who is the “I”? The body has changed, the ideas have changed, the emotions have changed. What is this I that time has never touched, that experience has never touched, that nothing has ever touched? What is that common denominator? Is it not Consciousness? The body and the world changed and went on changing, but that light of Consciousness is one and the same. It illumined all experiences; at death it will illumine for me my death experience. This illumining principle of Consciousness is changeless in the midst of all change. Therefore the scriptures brought it down to one word: What is Truth? - the Imperishable.

### **Indefinable**

Another point is given: indescribable or indefinable. We define things in terms of other, known things. This infinite Consciousness cannot be defined, it cannot be explained by means of the body or by means of speech, because it is not like the objects and emotions and thoughts of our experience. Remember, the objects of our experience are not only those perceived by our senses but also feelings and concepts, the “objects” of the mind and intellect. The mathematician “experiences” a mathematical concept; the poet, beauty and color; the emotional person, love and jealousy. An experience which transcends the body-mind-intellect level cannot be conveyed to an individual who is on that level because the experience is beyond definition.

If your five-year-old child comes to you and asks, “What is marriage?” -- how would you explain to her conjugal happiness? The parent knows the answer but cannot convey it to the poor child, who at this moment does not have the experiential equipment to understand

it. So the parent might answer, "Your married sister can have all the toys she wants; her husband can get them for her, and so she is very happy." "Oh, I see," says the child, and she has understood - for the time being. When she grows into maturity, she will not come to the parent with this question, for the answer will have become self-evident.

Similarly, the teacher - who has transcended the body-mind-intellect equipment and has firsthand, subjective knowledge of the Truth - cannot convey that experience to you and me because we are still immature spiritually. We do not have the equipment to understand. Therefore, in every religion it is said that the Infinite is indefinable.

### **Unmanifest**

Manifest means that which can be perceived by the body, mind, or intellect as an object, emotion, or thought. Because it is concrete, it can be observed and apprehended, brought within your experience through the body or the mind or the intellect.

The unmanifest means, therefore, that which cannot be brought within the experience of the body, mind, or intellect; it is that which gives to the body its power of perception, that which gives the mind its power of thinking. How does

one define this great power or Truth? All that I can tell you is that it is unmanifest.

If you say, "During meditation, Swamiji, I saw a light," then that light or color cannot be the Truth. Why? Because if you saw a light when you were meditating, you perceived it - therefore, it was in the world of objects. What we are seeking is the subject, that which is seeing, not that which is seen. Therefore, in meditation one must reject what one sees, what one hears, what one smells, what one touches, what one says.

In higher meditations on the path, all such obstacles will come when we withdraw from the outer world of plurality. Because of the subconscious impressions we already have of various objects, when we withdraw in meditation we start seeing fantastically beautiful things - colors, forms, shapes, and so forth. All these are an inner delusion, a play of the mind. The mind doesn't want you to come away from its tyranny, therefore it ensnares you. But our concern is Truth, and Truth is unmanifest. Truth is not an object of perception or feeling or thinking; it is the Perceiver, the Feeler, the Thinker.

## **All-Pervading**

“America is all-pervading” - can you say that? America is limited by the Pacific and Atlantic oceans on two sides. Between them lies the continent. Therefore America has a shape. I have a shape, because there is a point where I end and the atmosphere starts. What is the shape of space? “Ah, space has no shape, Swamiji!” Why? If there is a place where space ends and something else begins, then you can say that space has a shape, but infinite space has no shape because it is all-pervading. The Consciousness, infinite, has no shape. It is not Christ, nor Mohammed, nor Buddha, nor Sankara, for Rama - they are all convenient aids for the human mind to conceive the Truth.

Out to the tips of my shoulders, I am; beyond the shoulders there is something other than me. Therefore I am limited, conditioned. If you were to say that the world of matter and energy is something other than the supreme Consciousness, then wherever matter is, it would condition the Consciousness, meaning that the poor “supreme” Consciousness would have a limited form; and that which has a form and is conditioned must necessarily perish. That which is infinite cannot be conditioned; it is all-pervading.

## **Unthinkable**

We want to comprehend the Truth, understand it, and the subtlest equipment we have for doing this is the intellect. “Unthinkable? What are you saying!” But the Truth is that which the intellect cannot contemplate; it is the very power in the intellect, because of which the intellect has the capacity to think. When the poor intellect wants to know what the Truth is, it will have to detach from the Truth and make it the object of the intellect. Alas, the intellect, when it objectifies Consciousness, is bereft of Consciousness.

Consciousness is like the battery cells in a flashlight. With the flashlight I can see everything in the room. The only thing that I can never see with that bulb is the battery that powers it. Take the battery out, the bulb has no light. Replace it, there is light. When Consciousness is energizing, working through, the intellect, the intellect has a mighty force behind it. At that moment, the intellect is the most powerful force we have. Yet even that mightiest of forces can never understand the Truth.

The Lord says, “Seek that which the intellect cannot make an object of its knowing.” What is that which cannot be an object? - know that it is the very subject. That mighty power, because of which the

intellect has its capacity to think, is the subject. Therefore, the Truth is indicated as unthinkable.

### **Changeless**

In the blacksmith's shop stands a heavy block upon which the smith places hot pieces of iron and hammers them. That block, which resists the hammer blows and allows the hot pieces of iron to change their shapes, is called the anvil. Truth is the anvil in you, that which allows the pieces forged upon it to change shape, itself remaining changeless.

Put this concept into your life, please. Your body is changing, your mind is changing, your intellect is changing. Constantly think, "When the world outside constantly hammers on me from childhood to death, my physical body changes, my emotions change, my thoughts change; but there must be something in me that is changeless, against which all this hammering is possible, making all changes in me possible. That which is like an anvil, remaining in me changeless but supporting all changes, is the pure Consciousness. I live through health and disease, joy and sorrow success and failure, appointment and disappointment, fulfillment and disaster. This Consciousness never changes."

### **Motionless**

Motionless is a peculiar word, and if this term is misunderstood, you can get into terrible confusions and misconceptions. An illustration:

When innocent, faithful Hindu villagers are approached by missionaries saying, "Children, haven't you heard what your Lord says in the Gita - that your Hindu God is motionless?" they naturally respond, "Yes, so it is said in our sacred books." "Ah, so your God is completely paralyzed!" The poor villagers say, "Yes, this is logical." "Therefore, when you cry to your God, He cannot come to help you, while our God will come as quickly as you call Him. Why? Because He is not motionless, He moves." And the poor villagers are confused.

So when the great masters say, "This infinite Consciousness, the center of all dynamism - that which gives the world its capacity to exist and live - is motionless," what is meant by the word motionless? - "Paralyzed"?

No. From here I can move to your seat because at this moment I am here and not there; therefore, movement is possible. But then I say, "I am going for a walk," and someone asks, "Where?" and I say, "In myself." How can I move in myself? An object can move from where it is to where it is not. I can't move from my right shoulder over

to my left shoulder, because I am at every moment in both my right and left shoulders. The infinite Consciousness, which is all-pervading, where is it to move? Where is that point where it is not, so that it may run and reach it?

Everything moves in Consciousness. In space the entire cosmic universe moves, but space itself is not moving, it is here, there, everywhere. Similarly, the infinite God is present everywhere. He is not something standing above the clouds, waiting for you to call, as if He didn't know when you were in trouble. The highest Consciousness is that in you which, even before a sorrow rises, knows the sorrow rising in you.

Yes, God is motionless, because there is no place where He is not. When a child is sitting in the mother's lap, he can cry for a million things, but that child cannot cry for the mother to come. We are all in the lap of the infinite Truth. It is nearer than your own eyelashes. There is no distance between you and it.

### **Mind Transcended**

Just as you search vigorously for your keys, only to find them sitting all the time in your own pocket, similarly, this great Truth is not there, yonder, to be gained tomorrow. You are in it right now. But, alas, you are not aware of it. So that you may know it, you are given these pointers - the direction to look in. Several indicators are given because human nature varies: All cannot take the same path to the Truth.

We are addicted to the world of objects-emotions-thoughts. We must win over our personalities from this addiction. Then the necessary equilibrium will be gained by the mind. With such a purified mind - meaning, it is not oscillating constantly to the rhythm of the world outside - contemplate these indicators: *imperishable, indefinable, unmanifest, all-pervading, unthinkable, changeless, motionless*. None of these is Truth; each is only a pointer to set the attention of the mind and intellect in the proper direction. When the mind is kept in that direction, it is held in suspense, held in expectation. The mind remaining in that state is called mind at meditation. Mind at meditation explodes into the discovery of the infinite Consciousness. Not "mind is experiencing it", please. Mind is transcended, and I, who was the meditator, rediscover and awake to the Truth: I am that infinite Consciousness.





## C H I N M A Y A M I S S I O N W E S T



### "Krishnalaya," The Abode of Lord Krishna

- A sanctuary where Pujya Gurudev conducted various spiritual retreats and marathon discourses on *Bhagavad Gita*
- An abode of divine attraction for hundreds of seekers
- A sacred ashram blessed by numerous visits of the world-renowned Vedantic Master, His Holiness Swami Chinmayananda, Pujya Gurudev
- The first and only Chinmaya Mission retreat center in USA and Canada



Dear Friends,

Hari OM! Salutations!

Chinmaya Mission Worldwide will be celebrating the sacred milestone of Pujya Gurudev's Birth Centenary, 2015-2016. To commemorate this landmark event in the history of the Chinmaya Movement, we embark on the rejuvenation of *Krishnalaya* as a fitting tribute to the Master and for the benefit of spiritual aspirants for generations to come.

Over the past few years, *Krishnalaya* has seen the addition of a new *Shruti Mandir* (lecture hall), new kitchen, *Ram Dham* (Pujya Guruji's *kutir*), and many improvements to the infrastructure and landscape. The current project will include the renovation and beautification of Pujya Gurudev's cottage, as well as other aspects of the ashram.

We invite all devotees of Pujya Gurudev, and well-wishers of Chinmaya Mission, to come forward and support this project generously.

- 1) Pujya Gurudev's Cottage
  - Structural Renovation: \$40,000
  - Bedroom Renovation: \$15,000
  - Foyer and Dining Area Renovation: \$15,000
- 2) Dining Hall Renovation: \$30,000
- 3) Lecture Hall Sound System Upgrade: \$20,000

Any contribution you can offer, to the best of your ability, will be most welcome and gratefully accepted in the effort to help preserve this sanctified treasure blessed by Pujya Gurudev as "*Krishnalaya*." All contributions are fully tax-deductible.

Most importantly, we invite you to visit and experience for yourself the majestic and serene spiritual haven that is *Krishnalaya*.

In the Service of the Lord,  
*Tejomayananda*



The Third Pearl

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## OPEN UP AND RECEIVE

Very often we hear some people complaining that “nobody loves me.” The world is full of love. But generally our hearts are not open for the love to gush in to us. And the door of our heart ever remains closed.

Nobody other than you can ever throw it open, for the door of your heart cannot be locked from outside and it can be opened only from within.

You alone are in your heart. You unconsciously got locked in and you cry out to others to open up and release you. Nobody can. Stop crying. Find the handle and turn - Lo! It has opened, and you get immediately a blast of the life-giving reviving breeze of fragrant cool love from all around. Open up and receive all love.

*Swami Chinmayananda*

# Lighting THE Lamp

*I am utterly convinced that most of the great environmental struggles will be either won or lost in the 1990s. And that by the next century it will be too late.*

THOMAS LOVEJOY

*There comes a time when a individual becomes irresistible and his action becomes all-pervasive in its effect. This comes when he reduces himself to zero.*

MAHATMA GANDHI

On a bitterly cold winter night in 1893, at the small railway town of Maritzburg, South Africa, a young man was thrown off a train solely because of the color of his skin. Alone in a foreign country, he had come to South Africa as a last resort, hoping to establish a career that had eluded him in his native India.

*“It was winter,” he recalled later, “and winter in the higher regions of South Africa is severely cold. Maritzburg being at a high altitude, the cold was extremely bitter. My overcoat was in my luggage but I did not dare to ask for it lest I should be insulted again, so I sat and shivered. There was no light in the room.”*

Many years later, when Gandhi was asked by an American missionary what the most creative moment in his life had been, he said it was that night he spent in the railway station at Maritzburg, asking himself, *“Shall I submit to this injustice? Or, for the sake of the thousands of people who are in the same situation, shall I work to change it?”* The man who in thirty years’ time would be called “Mahatma” made his choice.

That night, the flame of self-sacrifice leapt up in the heart of this ordinary young man. Every day afterwards, for the twenty years he spent in South Africa, he protected that flame. He relit it when it was blown out by strong winds. He fueled it with his every ounce of energy and desire and courage. By the time he returned to India, what had been a spark had grown into a bonfire that could never be extinguished, lighting and warming the whole world. The creation of a thousand forests is to be found in a single acorn,

Eknath Easwaran

(excerpted from *The Compassionate Universe*)

Ralph Waldo Emerson once wrote, and the flame of hope that Gandhi was to light in so many millions of hearts first flashed as a tiny spark in that remote railway station.

Almost a hundred years later, you and I and every other human being every day face a question no less difficult or inescapable than the one Gandhi wrestled with: “*Shall I put aside my self-interest and work to remake my life, for the sake of the earth and the children who will inherit it?*”

Tonight is our night at Maritzburg. How will we answer that question? Tomorrow morning, when we look in the mirror, what will we see -- an insignificant acorn or the seed of a thousand forests?

### **WORSHIP WITHOUT SELF-SACRIFICE**

In his final diagnosis, worship without self-sacrifice, Gandhi drops a brilliant flare on the modern world. Worship and self-sacrifice: to grasp just how much one individual can heal the world, it is necessary to understand what Gandhi and the mystics really mean when they use those much-misrepresented words.

Someone once complained to G.K.Chesterton that the main problem with modern civilization is that people don't believe in anything anymore. “*I disagree,*” Chesterton replied. “*The real problem is that they will believe in anything at all.*” The worship Gandhi is talking about is not religious ceremonies; it is the worship we carry on every day in our hearts and minds. In the industrial era, we have not ceased to worship; we have only divided our capacity for devotion into a million and one fruitless, self-centered channels. We build shopping malls as if they were temples. I visited one mall recently that was paved in marble like Saint Peter's. People spend a great deal of their time and resources at such places. wandering from one store to another, gazing with longing at objects they hope will make them happy and fulfilled.

The brilliant psychologists of India's ancient spiritual tradition were among the first to recognize that every one of our desires is actually a prayer - a prayer that will be answered, though rarely in just the way we had anticipated. When a smoker reaches for a cigarette, they would say, he is praying to the god of nicotine to grant him pleasure, or at least a temporary respite from his craving. Tragically, doctors tell us he is also praying for emphysema and lung cancer. When we pray to the god of petroleum to help us save a little bit of time or to increase our profit margin, we are also praying for seas black with oil, a sky brown with smog, and a topsoil that blows away in the wind. A trustee recognizes the tremendous power of these unconscious prayers and, through meditation, learns to use that power to heal instead of to harm the earth.

After meticulous observation, those early Indian scientists of the mind laid out the mechanics of desire in a formula that is, to me, the spiritual equivalent of Einstein's  $E=mc^2$  [squared]:

*You are what your deep, driving desire is.  
As your deep, driving desire is, so is your will.  
As your will is, so is your deed.  
As your deed is, so is your destiny.*

Like Einstein's formula, this epic statement points the way to a source of energy far exceeding our ordinary limitations. Today that energy is mostly wasted on unbeneficial pursuits, but with the training of the mind it can be harnessed to remake the human personality.

The goal of meditation is to get hold of our desires and draw them together into a single, all-consuming passion for the well-being of all of life. It is just like weaving many separate threads into a single, concentrated wick. The more closely you gather the threads, the more brightly your life will shine, illuminating not only your own home and family, but the lives of your friends, community, nation, and world.

In any field of endeavor, it is this unification of desires that brings concentration, perseverance, and success. The vast majority of people have many, many desires. Without the benefit of meditation, this often leads to one of the saddest of lives - a superficial one. Seeking little things, content with tiny successes centered around their personal appearance and possessions and pastimes, these are, to me, the poorest of people. They inhabit the "*third world*" of shallow consciousness.

But it is possible, through meditation and the supporting practices, to weave those many stray desires into just a few very powerful desires. The fewer your desires, the stronger each will be. People who have just a few strong desires usually make their mark in life whatever field they throw themselves into, because their available energy and concentration are enormous. Out of this camp come great poets, statesmen, musicians, and humanitarians.

But for those to whom fame and fortune are no substitute for a healthy, peaceful world, who cannot rest until they know for certain who they are and why they are alive, there is another, even loftier goal. Through meditation, it is possible for any one of us to join the company of those rare men and women whose lives are shaped by only one deep, driving desire: to grow to their full height as human beings. To use Tennyson's words, these are the true "*movers and shakers*" of the world.

In the language of orthodox religion, such people are men and women of God. In the language of a post-industrial era, it might be more fitting to

use the term with which Gandhi described himself: these people aspire to be trustees of themselves and the earth. Their search is for the single spirit, present in all of us, to which the priceless resources of life truly belong.

## THE COCONUT TREE

When I took up the practice of meditation, I was fortunate in having already developed a certain one-pointedness in my desires. Most of my energy and attention went into my teaching and literary activities. But as my meditation deepened, I gradually developed the desire to turn every aspect of my life into an instrument of service. I began to remember something my Granny had often told me: "*In your life, try to be like the coconut tree.*"

Indeed, the coconut tree is a perfect symbol for the aspirations of a trustee. Every part of the tree is useful and beneficial. Coconut palms grow tall all over my native state of Kerala, and in the years of my childhood they provided us with everything from shelter to food: the branches were used for building roofs, the tree for pillars, the roots for medicines, the water inside for drinking, the oil for cooking, the fruit for eating, the shell to make ladles and bowls, and the fiber for rope.

So, when I began to look upon my own life as a trust, I found that my passion for literature and teaching could become a very useful tool for serving life - as long as I did not use it for my own personal advancement but for sharing spiritual understanding with others. Curiously, it was when I stopped looking for a personal reward in teaching that I enjoyed it most, and taught better as well.

Everyone has some special passion or talent - often several - which can be enhanced and transformed through the practice of meditation. Scientists, gardeners, journalists, carpenters, teachers, cooks, mothers, fathers; we can all learn to harness the desires that have led us to our specialties, and turn those talents into a source of healing for those around us.

And as I suggested before, meditation gradually gives us the ability to harness the selfish urges and impulses hiding in the subterranean depths of our hearts. If you feel greedy, you can learn to be greedy not just for yourself but for everyone, wanting all to be happy. If you feel the lust to possess or control another person, you can turn that lust into the desire to understand, help, and support those around you a kind of lust for their needs instead of what you imagine to be your own. By training your mind to be detached from self-interest, you can turn sorrow and self-pity into a protective umbrella of compassion for all of life. And you can use the tremendous power locked up in anger to oppose corruption and injustice - not by destroying others, but by winning them over in love.

It is this transformation of desire that Gandhi is referring to when he speaks of self-sacrifice, and the life it leads to is just the opposite of dreary mortification. A trustee's life is a joyous, invigorating climb up the staircase of love, each step bringing new friendships and unearthing new talents, improving life not only for himself or herself, but for everyone around.

All you lose in taking up this challenge is your separateness, your loneliness, your fear, and your inability to change the way you live. And what do you gain? The electricity of harnessed desire magnifies your every capacity to serve and heal. Your life becomes a multiplication of joys and loves. If it is delightful to fall in love with one person, just imagine what it is like to fall in love with everyone. Imagine the joy of St. Francis, who fell in love not only with all people but with the animals and birds and streams and forests that surrounded him. As the Upanishads say, the joy of such a person is a million times greater than the happiness of even the most successful self-centered person.

There is a wonderful Indian story about a little boy whose parents take him to a reception at the maharaja's palace. A servant is circulating among the guests with a tray of delicacies, and the boy is deeply impressed by the selection. When his turn comes, the servant sees the look in his eyes and tells him firmly, "*Choose just one item, please.*"

"Just one? As long as it's just one thing, you'll give it to me?"

The servant, who has many more guests to attend to, is getting a little impatient.

"That's right," he says. "I'll give you one item and one item only. What will it be?"

"The whole tray."

The maharaja, pleased by this daring, takes the heavily-laden tray from the servant and himself presents it to the boy.

Whenever I hear you people saying, "*I want to be somebody,*" I sometimes think of that little story. I say, Why be satisfied with just being somebody? Be everybody! Why love just one or two people who are close to you? Love all! Take the whole world as your home; make every mountain and river your own; treat every child - white, black, brown rich, poor - as your very own, and live in a way that will make their earth a better place. That is the real meaning of worship.

Coleridge put it well in his beautiful lines:

*He prayeth best who loveth best  
All things both great and small.  
For the dear God who loveth us,  
He made and loveth all.*

Most of all, a trustee worships the universal spirit of life by living up to his or her highest ideals. As soon as we begin to live by our highest ideals, whether we consider ourselves Christians or Jews or Moslems or Buddhists or simply trustees of ourselves and the earth, all religious differences and quarrels disappear. In every sacred tradition, spiritual awareness means realizing the heart's deepest capacity for compassion, and that realization transcends all boundaries. If you live by the prayer of St. Francis of Assisi, not just repeating "*Make me an instrument of peace*" but actually trying to become an instrument of peace in your home, at your office, in your shop, or on your campus, nobody will ask what your religion is; no one will care. They will simply say, "*I'm glad you're here. As long as there are people like you in the world, we have hope.*"

### BECOMING ZERO

The tasks facing us today are enormous, but it is the glory of human nature that there will always be those rare individuals who say, "*Let there be dangers, let there be difficulties, let there be the possibility of death itself — whatever it costs, I want to live to the full height of my being, with my feet still on the ground but my head crowned with stars.*" According to Mahatma Gandhi, this can be done only by facing difficulties that appear almost impossible. If that is so, the 1990s offer an unparalleled opportunity.

Our hope for the future lies with these rare evolutionaries who are not content to wait for others to change before they grow themselves into this unimaginably difficult task. "*Strength of numbers is the delight of the timid,*" said Gandhi. "*The valiant in spirit glory in fighting alone.*" These daring individuals simply laugh at the words "*fun*" and "*pleasure.*" What is the satisfaction in drifting along with the current? True satisfaction lies in swimming against the current of conditioned self-interest. It is dangerous, of course, but that is why it makes you glow with vitality. It is strenuous, but that is what makes your will and determination and dedication grow strong, your senses clear, your mind secure, and your heart overflowing with love and the desire to give and serve.

Gandhi is a supreme example. He wanted so deeply to help the world that he dedicated his life to siphoning every trace of self-interest out of his heart and mind, leaving them pure, radiantly healthy, and free to love. It took him nearly twenty years to gain such control of his thinking process, but with every day of demanding effort he discovered a little more of the deep resources that are within us all: unassuming leadership, eloquence, and an endless capacity for selfless service.

When he was in South Africa, Gandhi sometimes would walk fifty miles in a day and sleep only a few hours a night. Once, while he was writing

a letter, the lantern failed. Most of us would have quit and gone to bed, but Gandhi, aware of how much his reply meant to those who had written him, went outside and finished his correspondence by moonlight. That kind of drive gives a glimpse of the wellspring of vitality he tapped every day. If we were asked to live like this, we would say, *“Impossible!”* Gandhi would object, *“Oh , no. It is possible, when your mind is flooded with love for all.”*

How could anyone resist such a leader? His example inspired all of India to reach a little deeper for the perseverance, courage, and compassion we needed to carry on the struggle for independence. If a seventy-year-old man could work like that, how could we not follow his example?

Late in Gandhi's life a Western journalist asked, *“Mr. Gandhi, you've been working fifteen hours a day for fifty years. Don't you ever feel like taking a few weeks off and going for a vacation?”* Gandhi laughed and said, *“Why? I am always on vacation.”* Because he had no personal irons in the fire, no selfish concerns involved in his work, there was no conflict in his mind to drain his energy. He had just one overwhelming desire - an ambition that, like a bonfire, had consumed all his passion. This world-famous figure, who could have been prime minister of India and one of the wealthiest men in Asia, declared he had no interest in becoming rich or famous. He wanted something far greater, he said: to become zero, to place all his talents, resources time, and energy in a trust for the world.

In the climax of his great prayer, St. Francis proclaims, *“It is in dying [to self] that we are born to eternal life.”* Although the media have been suggesting recently that self-sacrifice has gone out of fashion, I think there are still many young people - and older ones as well - who hunger for the adventure of such a challenge. It was not so long ago that John F. Kennedy said, *“Ask not what your country can do for you; ask what you can do for your country,”* and millions of young people caught a tantalizing glimpse of a life based not on the feverish pursuit of personal profit, but on the exhilarating pursuit of a lofty, selfless goal.

Today, as we enter perhaps the most important and challenging decade in the history of mankind, it is only this irresistible, all-pervasive power locked away in our hearts that can guide us safely into the next millennium. *“There comes a time,”* Gandhi wrote, *“when an individual becomes irresistible and his action becomes all-pervasive in its effect. This comes when he reduces himself to zero.”* Let us ask not what life can give us, or how the earth can make a profit for us, or what corporations or governments can do for us. Let us each ask ourselves: How much can I give? How much can I love? How much can I remake my life?

Ultimately, in every one of the crises we are facing, the solution depends upon you and me. When we sit down to meditate in the morning, we are not just remaking ourselves. We are remaking our families, our community, our nation, and, in the end, our entire world.

In this great task, no one is unemployed. The Gita would say that all of us are given a job the moment we are born: our job is to give. Give till it hurts -and then give more. When it hurts more, give more.

Without the compassion, awareness, and wisdom hidden in each of our hearts, the world simply may not survive. The time has come when one by one we must learn to light the lamp of freedom and compassion within. Slowly, but very surely, the night will be filled with glowing lamps. There is no one else to do this job for us, and there may as yet be only a few of us who are ready to do it. But, as Emerson put it, "*when it is dark enough you can see the stars.*"

The most important thing is to keep the flame burning, "*full effort is full victory,*" said Gandhi. You need not be troubled if you have made mistakes, or if your ideal has slipped away. Just continue to give your best. If you fall, pick yourself up and march on. If you cannot run, walk. If you cannot walk, crawl. Nothing in life is more joyful or more thrilling. The effort alone brings a continuing wave of joy in which every personal problem, every suffering and humiliation, is forgotten.

Most of all, I believe, it is the young people of the world - especially in the developed countries, where we have the time and leisure to look inward — who can change the world's dangerous course. I have lived in the world of students for over fifty years, and the idealism I see in them gives me great hope for the future. Young people standing on the threshold of life always feel as if they are the first to discover the beauty of the world, and their love for that beauty can carry them to great heights.

I often used to teach Wordsworth to my college students in India, and I enjoyed seeing them nod in recognition at his marvelous lines:

*There was a time when meadow, grove, and stream,  
The earth, and every common sight,  
To me did seem  
Apparelled in celestial light,  
The glory and the freshness of a dream.*

For those students, who were just beginning to hold up their own ideals like a lamp to the world, that vision must have seemed near enough to reach out and touch. I am sure they thought its glory and freshness would last forever. Yet, in the years that followed, when I chanced to meet up with some of them, it almost broke my heart to see how their ideals had

been swept away by life's relentless tide of cares and pleasures. Gradually, many had become insensitive to the needs of the world around them. Because they had not learned how to keep the flame alive—, they found themselves, as Wordsworth did, remembering the dreamy days of idealism from afar:

*It is not now as it hath been of yore;-  
Turn wheresoe'er I may,  
By night or day,  
The things which I have seen I now can see no more.*

If there is one thing I would say to the young people of the world, it is this: don't ever lose your ideals. Time has a subtle way of stealing them when you least expect it. That night in Maritzburg, a small flame was lit in Gandhi's heart. It would have been very easy to let it be blown out - in a day, or a week, or even ten years. If he had let his ideal slip away, what would he have achieved? Nothing matters so much as keeping the flame alive. You can lose your hair, and nothing of significance is lost; you can lose your money, and nothing is lost; but if you lose your idealism, you are lost.

Yet for all of us there is hope. I know from my own experience that it is possible to rekindle that flame, even after the rough winds of life have reduced it to a flicker. It is possible, by the light of that ideal, to make a significant contribution to the health of the world. And it is possible, by that same light, to see the exquisite beauty of this compassionate universe.

As I have mentioned, it was while I was teaching at a great university in India that I took to meditation - with a passion that soon consumed all my other desires and aspirations. When I saw that it might be possible for an ordinary man like me to reach for that high ideal and live in its light always, I could not rest without it.

Many mystics have compared the gradual awakening of spiritual awareness to an approaching dawn. If you take up this great adventure of meditation, I am sure you too will come to know what it is like to look into a dark sky and see the first glimmers of a light you thought you would never see again, to hear the birds begin to sing, to feel the kind of intoxicating joy that overwhelmed me when I first saw the gates opening for a fuller, richer, deeper, harder life, dedicated to the service of my highest ideals - not in heaven but right here on earth.

I was particularly fond of poetry in those days, and I had a passion for the beauty of nature. Every summer, when the university was on vacation, I went to stay with my mother at our little bungalow on the Blue Mountain, high above the hot, dusty plains and far from the hectic

rounds of academic life. At that point in my life, I would have assured you that I knew what beauty was; I drank from its wellsprings every day. But as my meditation deepened, I was amazed to find a new world opening up before me. At times it seemed that every tree I looked at had leaves that shone; every stream rushing down the hillside glittered with a brilliant light I had not seen in all my poetic observation. The bird's songs had become so beautiful that I felt I was hearing them not just with my ears but with my whole being. I remember thinking to myself, where have these wonderful birds come from?

In particular, I recall one day when I had just arrived for the summer, and saw the two jacaranda trees that stood in front of our home. I had seen them often, of course. They bloomed each year in mid-April, and my mother always said it was because her boy was coming home. But that day their blossoms were transfigured. In the early morning light they sparkled like so many vibrant jewels.

Suddenly I realized that what had changed was not outside in the trees and streams and birds, but inside me. As the mystics say, I was seeing the world by the light within. Through years of dedicated endeavor, the lamp had been lit in the depth of my consciousness, and all of nature had assumed an indescribable splendor. I recalled another stanza of Wordsworth's poignant poem - lines that evoke all the beauty of this compassionate universe and all the tragedy of lost ideals. When I had taught that poem to my students only a few months before, I had not understood what I was teaching:

*The rainbow comes and goes,  
And lovely is the rose;  
The moon doth with delight  
Look round her when the heavens are bare,  
Waters on a starry night  
Are beautiful and fair;  
The sunshine is a glorious birth;  
But yet I know, where'er I go  
That there hath past away a glory from the earth.*

That morning on the Blue Mountain, I understood. Through my grandmother's grace, I had recaptured that glory, and it would never leave me. From the jacaranda blossoms on the Blue Mountain to the birds and seals on the farthest shore of the Pacific Ocean, the entire world had been placed in my hands. It was mine to love, to protect, and then to pass on - to another generation. May you too recapture that glory — it belongs to you as it belongs to every human being — and may you light the world with it.

## **BALA VIHAR LOCATIONS 2010-2011**

FREMONT

Washington High School  
38442, Fremont Blvd.  
Saturdays: 1:30 pm  
CONTACT: Lakshmi Prakash / (510) 490-1266

DANVILLE/  
SAN RAMON/  
EAST BAY

California High School  
9870 Broadmoor Drive/San Ramon, CA 94583  
Saturdays: 4:30 pm  
CONTACT: Meena Kapadia / (925) 680-7037

SAN JOSE

Lincoln High School  
555 Dana Avenue, San Jose  
Sunday: Session I-9:00am,  
Session II-10:30am, Session III-11:45 am  
CONTACT: Uma / (650) 969-4389

## **SHIVA ABHISHEKA & PUJA AT SANDEEPANY SAN JOSE**

CONDUCTED BY MISSION MEMBERS

Time: 7:30-8:30 pm / Every 2nd Monday of the month

## **SWARANJALI YOUTH CHOIR**

### **SAN JOSE**

*Choir sessions are held every alternate Sundays between 2:00 - 4:00 p.m.*

VENUE: Sandeepany / San Jose

TEACHERS: Prema Sriram, Jaya Krishnan, and Jayashree Ramkumar

CONTACT: Prema Sriram: NANSUK@aol.com

*Those who are interested in joining the choir as a  
vocalist or musicians may please contact Prema at the address above.*

### **DANVILLE/SAN RAMON/EAST BAY**

*Choir sessions are held once every two weeks, Saturdays at 2:00pm - 3:00pm*

VENUE: California High School

9870 Broadmoor Drive, San Ramon, CA 94583

TEACHER: Shailaja Dixit / Contact: Shailaja at (925) 309-4837

*Those who are interested in joining the choir as a  
vocalist or musicians may please contact Shailaja at the above number.*

### **FREMONT**

*Choir is held weekly on Saturdays, 12 noon - 1:00 pm*

VENUE: Washington High School / Fremont

TEACHERS: Natana Valiveti and Rajashri Iyengar

CONTACT: Natana at natana@yahoo.com

*Those who are interested in joining the choir as a  
vocalist or musicians may please contact Natana at the above address.*



## SWAMI TEJOMAYANANDA



12 August 2008

**Note to CM Centres:** Please acknowledge receipt of letter below and forward it to all local members.

**To: All Members of Chinmaya Mission Worldwide**

Blessed Self,

Hari OM!

I am pleased to inform you that the second phase of *Chinmaya Vibhooti* is nearing completion in January 2009. The third phase will commence soon after that. The main feature of this third phase will be the temple of Lord Ganesha—named Shri Pranava Ganesha—on the hilltop. To make this temple project a successful and memorable event, we have designed a new initiative in which all our Chinmaya Family can easily participate.

### 21 WEEKS WITH LORD GANESHA!

- Each participating devotee should write the mantra,

ॐ गं गणपतये नमः

OM GAṂ GAṆAPATAYE NAMAḤ

in any language—everyday, 21 times, continuously for 21 weeks (147 days) only.

- Each week, each devotee should make some offering as well, of Rs. 11 or \$11 (it can be more or less).
- Each devotee can start writing on any day, but once started, it must be done everyday for 21 weeks continuously.
- Upon completion, devotees should send their notebooks and offerings to their local centre or to Central Chinmaya Mission Trust (Saki Vihar Road, Powai, Mumbai 400 072 India).
- The notebooks received will be deposited directly under the shrine on the day of the temple's consecration. The funds received will be utilized for the temple.
- Please encourage your children also to write this mantra. They can make an offering of Re. 1 or \$1 each week.

It is said that prayers go up and blessings come down! Lord Ganesha's blessings will be with you forever. While writing this mantra, pray to Lord Ganesha for the peace, prosperity, and happiness of all.

May the Lord's grace and Pujya Gurudev's blessings be with you!

In the Service of the Lord,

CENTRAL CHINMAYA MISSION TRUST, SANDEEPANY SADHANALAYA, SAKI VIHAR ROAD, MUMBAI - 400 072, INDIA.  
Tel: 91-22-2857 2367, 2857 5806, 2857 2828 • Fax: 91-22-2857 3065 • E-mail: ccmr@vsnl.com • Website: www.chinmayamission.com

# Bhakti Rasamrutam

(The sweet essence of Devotion)



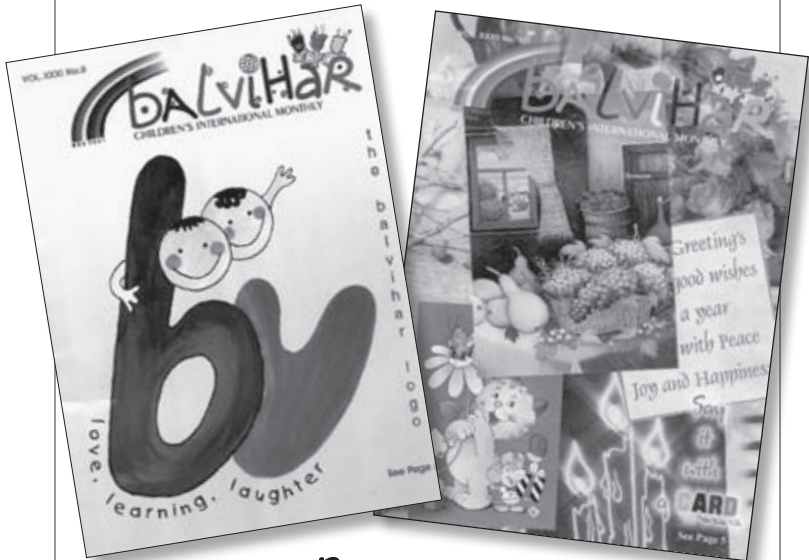
Swaranjali, Chinmaya Youth Choir, has produced 10 CDs containing 100 Bhajans, glorifying the Lord in many Indian Languages. The Bhajans are rendered by 15 students of Swaranjali, with devotion, an offering to the Lord as their contribution to the New Building Project.

Choir participants who sang on the Bhaktirasamrutam album were trained by Prema Sriram, Jaya Krishnan and Jayshree Ramkumar. The CD is entitled, Bhakti Rasamrutam, the sweet essence of Devotion. All details on this CD are posted on our web-site, [chinmaya-sanjose.org](http://chinmaya-sanjose.org).

This is a rare gift which is very inspirational and uplifting.

The proceeds from the CDs will add to our Fund-raising efforts. Thanks to all who contributed their time and talents to the production of the CD.

# Kids' Own Magazine... BalViHar



## Parents...

This is a monthly magazine published by Central Chinmaya Mission, Mumbai for Children. It is packed with stories, puzzles, arts and craft ideas, children's contributions of essays, riddles, games, and much more. You can subscribe to it directly. The annual subscription is \$30 and you will receive it monthly by air. We suggest that you subscribe in your child's name so your child will have the pleasure of receiving his or her own magazine from India.

Make your checks payable to *Central Chinmaya Mission Trust* and mail it to: Central Chinmaya Mission Trust  
Sandeepany Sadhanalaya, Saki Vihar Road, Mumbai 400 072, India

## GITA CHANTING CLASSES FOR CHILDREN

by Mallika Subramanian

**San Jose:** Lincoln High School / Every Sunday  
Contact: (408) 245-4915

**Fremont:** Washington High School / Every Saturday  
Contact: (510) 490-1266

**San Ramon/East Bay:** California High School  
Every Saturday (3:15pm - 4:15pm)  
Contact: (510) 490-1266

Our thanks to all our Sponsor families who have continued to support us for many years and to all Member families who have found our programs to benefit their children thereby supporting us. We have room for more Sponsors and Members. Please invite your friends to join the larger Chinmaya Family of the Bay Area.

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## TAPOVAN PRASAD



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 WORLDWIDE

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# SCHEME OF STUDY FOR CHINMAYA STUDY GROUPS, US

1. Self Unfoldment
2. Tattva bodh
3. Bhaja Govindam
4. Atma bodh
5. Manah Shodhanam
6. Upadesa Saram
7. Narada Bhakti Sutra
8. Meditation and Life
9. Bhagavad Gita Introduction – Ch.1 & 2
10. Jnanasarah
11. Kenopanishad
12. Gita, Ch. 3 – 6
13. Dyanaswaroopam
14. Kaivalya Upanishad
15. Gita, Ch. 7 – 9
16. Isavasya Upanishad
17. Gita, Ch. 10 – 12
18. Bhakti Sudha
19. Gita, Ch. 13 – 15
20. Mundaka Upanishad
21. Gita, Ch. 16 – 18
22. Sat Darshan
23. Vivekachoodamani

VEDANTA STUDY GROUPS HELD IN THE BAY AREA ARE LISTED  
IN THIS ISSUE OF CHINMAYA TEJ AND YOU MAY CONTACT  
THEM IF YOU WISH TO JOIN A STUDY GROUP.

# Community Outreach Program

## Seva Opportunities

CHINMAYA MISSION SAN JOSE

### SAN JOSE

Are You Willing to Volunteer or Just Sponsor the Program?  
If yes, please call Krishna Bhamre: (408) 733-4612  
or e-mail [sbhamre@yahoo.com](mailto:sbhamre@yahoo.com)

We need VOLUNTEERS for preparing and serving  
Hot Meals for the Homeless. Lunch bags are prepared at  
Los Altos Community Center. All Youth volunteers  
are required to sign up with Krishna Bhamre.

Meals For The Homeless Program: Served at San Jose's  
Emergency Housing Consortium at Orchard Drive off  
Curtner Avenue (Adult & Youth Volunteers & Sponsors).

### FREMONT

Fremont BV sponsors Sandwiches For The Needy.  
On the 2nd Saturday/Washington High School in Fremont.  
Parents of Bala Vihar and the kids prepare 70 Sandwiches,  
bag them and provide chips, fruit and juice.

The Sandwiches are delivered to the Tricity Homeless  
Coalition, where they are served to adults and children.  
The Shelter is located on 588 Brown Road, Fremont, CA  
In addition, last Christmas, Fremont Bala Vihar donated  
new blankets, sweaters, sweat shirts, and infant warm  
clothes etc. to the homeless at the shelter.

# VEDANTA STUDY GROUPS ADULT SESSIONS

Concord: Contact: Meena Kapadia (925) 680-7037	<i>Bhagavad Gita, Ch. 8</i>	Sevak: Vipin Kapadia Time: 7:30 p.m. (Wed.)
Cupertino: Contact : Ram Mohan (408) 255-4431	<i>Kathopanishad</i>	Sevak: Sreeharsha Time: 7:30 pm (Thur.)
Fremont: Contact: Priya Batheja (510) 490-1926	<i>Viveka Chudamani</i>	Sevika: Priya Batheja Time: 7:30 pm (Mon.)
Los Altos: Contact: Ruchita Parat (650) 858-1209	<i>Bhagavad Gita Ch. 3</i>	Sevak: Uma Jeyarasasingam Time: 7:30 p.m. (Mon.)
Milpitas Contact: Suma Venkatesh (408) 263-2961	<i>Vivekachudamani</i>	Sevika: Uma Jeyarasasingam Time: 7:30 pm (Tue.)
Mountain House: Contact: Padmaja Joshi (209) 830-1295	<i>Self-Unfoldment</i>	Sevika: Padmaja Joshi Time: 8:00p.m. (Wed.)
San Jose: Contact: Krishna Reddy (408) 257-9587	<i>Bhagawad Gita Ch. 4</i>	Sevak: Jayaram Reddy Time: 8:00 pm (Wed.)

## **Satsangs with Br. Prabodh Chaitanya**

All events are from: 8:00-9:00pm

**1st Friday of each month:**

Kirtida & Kamalesh N. Ruparell

Text: ABC's of Vedanta • Ph: (408) 867-9550

**2nd Friday of each month:**

Geetha & Sanjay Rao

Text: Srimad Bhagavatam - Kapil Gita • Ph: (408) 863-0595

**3rd Friday of each month:**

Sweta & Jnan Ranjan Dash, Almaden

Text: Aparokshanubhooti • Ph: (408) 268-5056

## All classes held weekly unless otherwise stated

San Jose Clayton Facility	<i>Self Unfoldment</i>	Sevak: Ramana Vakkalagadda
Contact: Ramana Vakkalagadda (408) 564-2749		Time: 8:00 pm (Fri.)
San Ramon	<i>Bhagavad Gita, Ch 6</i>	Sevak: Bela Pandya
Contact: Sireesha Balabadra (925) 804-6102		Time: 7:30 p.m. (Wed.)
San Ramon/Calif HS	<i>Bhagavad Gita, Ch 7</i>	Sevak: Vipin Kapadia
Contact: Vipin Kapadia (925) 680-7037		Time: 3:15 p.m. (Sat.)
Saratoga:	<i>Self-Unfoldment</i>	Sevak: Kalpana Jaswa
Contact: Kalpana Jaswa (408) 741-4920		Time: 7:30pm (Thur.)
Redwood City:	<i>Bhagavad Gita, Ch. 6</i>	Sevak: Sreeharsha
Contact: Sunil Jeswani (650) 364-1074		Time: 7:30 pm (Fri.)
Walnut Creek:	<i>Bhagavad Gita Ch. 4</i>	Sevak: Vipin Kapadia
Contact: Rakesh Bhutani (925) 933-2650		Time: 9:30 am (Sun.)

### **Prabodhji's Classes at Bala Vihar Locations**

- Fremont: Session 1:30-3 pm *Bhagavad Gita Ch 3*  
Danville: 4:30-6 pm *Gitas from Tulsi Ramayana*  
San Jose: Session 1: 9 am *Bhagavad Gita Ch 11*  
Session 2: 10:30 am *Gitas from Tulsi Ramayana*

### **Prabodhji's Classes at Sandeepany**

- Mondays: 10-11:30 am *Sri Ramacaritamanas*  
Wednesdays: 10-11:45 am *Kenopanishad (followed by Sanskrit class)*  
Tuesdays & Thursdays: 6:30-7:30 am *Brahma Sutra*  
Tuesdays & Thursdays: 7:30-8:30 pm *Bhadaranyaka Upanishad*  
Saturdays: 6:30-8:30 am. *Guided Meditation and Mandukya Upanishad*



# Itinerary for Swami Tejomayananda

Winter 2011/2012

Date	Location/Event	Phone
9 Dec - 16 Dec	<i>Mahenthiran</i> Colombo 7, Sri Lanka Jnana Yagna	(94-11) 269-2304 / 247-3928 (94) 7168-84598
17 Dec - 23 Dec	<i>Central Chinmaya Mission Trust</i> Saki Vihar Rd. Powai, Mumbai 400 072 Maharashtra, India	(91-22) 2857-8647
24 Dec - 1 Jan	<i>Chinmaya Vibhooti</i> Kolwan Pune 412 108 Maharashtra, India	(91) 976-372-3824

“True, a man of reflection (Muni) also lives in the common frail world of sensuous objects, and desires do reach his mind. But his mind never spills over, just as the ocean, which is ever full, receives millions of gallons of water from all the rivers every minute and yet never overflows and floods the continents!”

~ Swami Chinmayananda

## Join the Chinmaya Family as **SPONSORS**...

We invite you to join our Sponsorship program so that you can help us to promote, sustain and continue to teach adults and children, alike, the Hindu Dharma which is our Heritage. Chinmaya Mission began its service to the Hindu Community some 20 years ago in the Bay Area. We are funded by public contributions. Your contribution, as a Sponsor, goes towards the operation of Sandeepany. Many families who are taking part in the various classes that we offer to adults and children, have enrolled themselves as Sponsors. They enjoy many benefits and become an integral part of the spiritual family at Sandeepany. Sponsorship is an annual contribution of \$500 per family. The donation is tax deductible and can also be paid bi-annually, quarterly or monthly.

### **What Do Our Sponsors Receive?**

- They enjoy all the classes offered at Sandeepany Schools for adults and children.
- They will receive the journal, **MANANAM** and the bi-monthly Newsletters: **Chinmaya Tej** and **CMW Newsletter**.
- Sponsors are invited to attend Weekend Retreats held periodically at Sandeepany.

## **UNITED WAY CONTRIBUTIONS**

Your contributions to United Way can now be designated to Chinmaya Mission San Jose (United Way I.D. No 212100). The Mission is enrolled to receive such contributions with United Way Agency in Santa Clara.

*Chinmaya Family would like to thank you for your support.*

**DIRECTIONS TO SANDEEPANY SAN JOSE**

If travelling South on 101  
Take Guadalupe Expressway Exit  
Then go past the airport about two (2) miles and get off at  
Park Ave. exit

At the bottom of the ramp, and at the light, make a right turn

If travelling South on 280  
Take the Meridian North Exit  
Go to Park Ave. and make a right turn

If travelling South on 880  
Take the 280 exit to San Jose  
Get off at the Meridian North Exit  
Go to Park Ave. and make a right turn

If travelling South on 680  
Get off at Race Street Exit  
At the bottom of the ramp, at the light, make a right turn  
Go to Park Ave. (3rd light) and make a right



**Chinmaya Mission  
San Jose**  
Sandeepany San Jose

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