



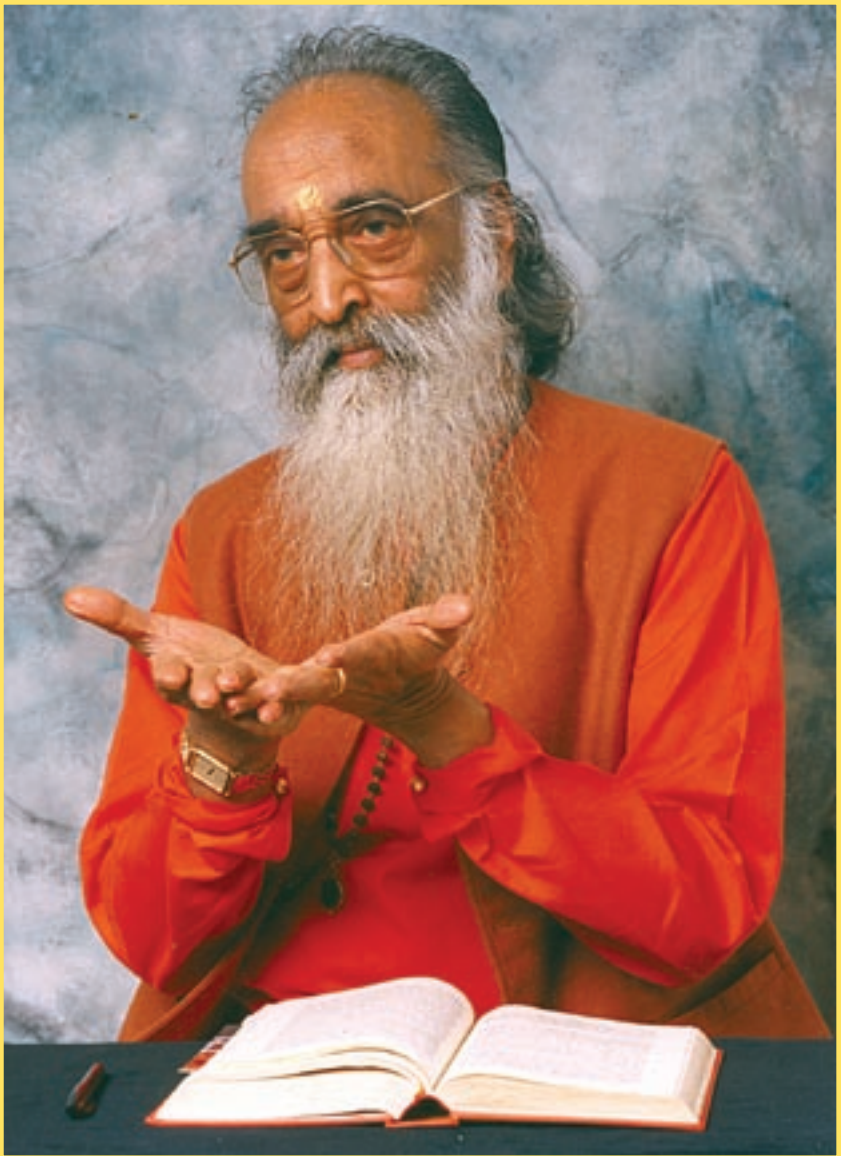
Chinmaya-Tej

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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.



Chinmaya Labari

Light is necessary to see the furniture in the dark room of a house, but to see the very light which illumines the furniture do we require any other light?

We do not call for the aid of any other light to see the very sun that illumines all the objects in the world, because the sun itself is illumination complete. To understand, realize and experience the Self, the illuminating light in all our experiences, in fact, in all beings at all times, no other "light" is necessary, because this Self alone is the Real, and this Self alone lights up the knowledge of the entire creation known and unknown. This Self is the all-knowing Consciousness Absolute.

If we remove the furniture, etc., from the presence of the light, the light does not cease to exist. Similarly, even if all the objects in this world, if all our experiences in waking, dream and deep-sleep states have ended, eventhen, the Awareness shall keep on shining as ever before, because the Atman is Eternal and Self-effulgent. To know this Source of all Light no other light is necessary.

The outer world of objects is illumined as long as I am extrovert. The moment I turn inward and my attention is introvert, I realize that, That light alone is the Real One which illumines the entire experiences everywhere, not only in my own bosom but in the entire world of beings. Whatever be the technique which we adopt, we are bound to realize this Reality if we faithfully follow the path laid down by the learned Sages and ezperienced Seers.

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FROM THE EDITORS DESK

Chinmaya Tej, Vol.18 No.3, the third issue of 2007 is dedicated to Pujya Gurudev whose birthday was celebrated on May 8th, 2007. We hope to keep you informed of all our activities and spritual messages from the great Masters.

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

We are also updating the database that is used to mail Chinmaya Tej. CMSJ Sponsors, Tej subscribers, donors who have contributed more than \$1000 to CMSJ during the last two years and the Chin/Tej Sponsors — one year sponsorship (six issues) is \$300.

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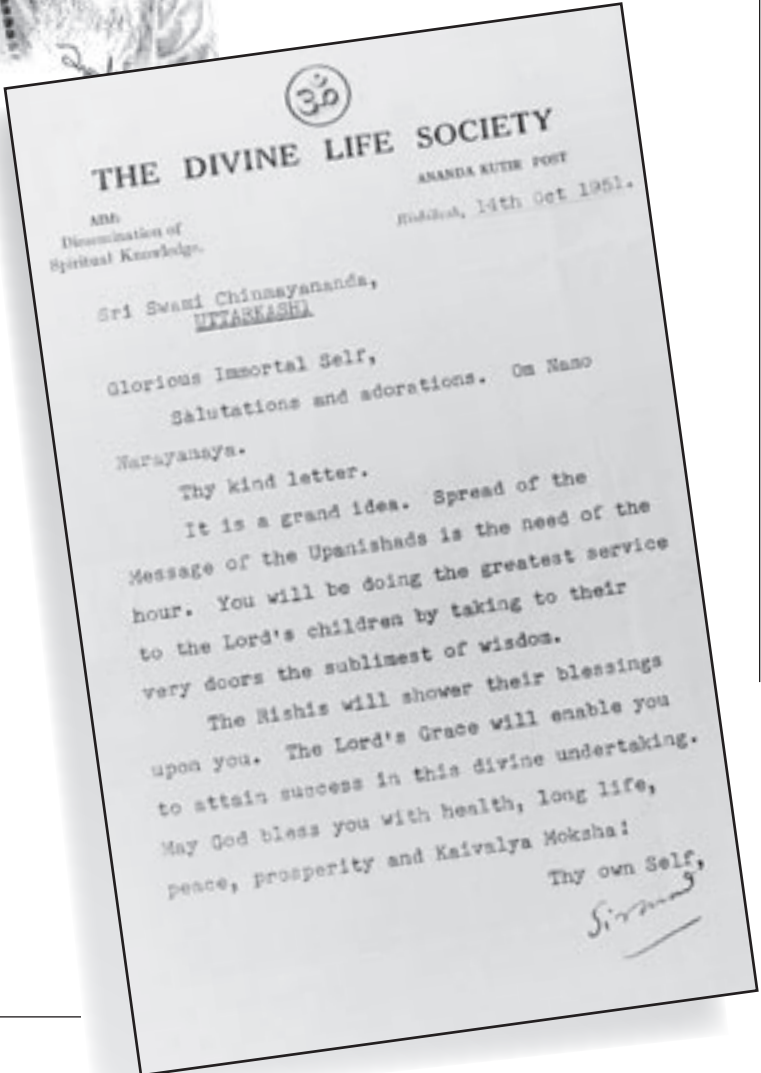
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Pujya Gurudev received this letter from Swami Sivananda, his Diksha Guru before he began his first Jnana Yajna in 1951.

Below, is Swami Sivananda's letter, blessing Swamiji with this undertaking.



New Building Project Update

by Ramkumar Subramanian
(New Building Project Team)

Since the last update, the New Building Team has continued to search for properties that would be suitable for our medium and long-term uses. We have seen more available properties. We have 3 Letters of intent submitted for properties in Milpitas, North San Joae area including the Gibtalter Court property. With Gurudev's blessings, we may get traction on one of the above. We will keep you updated.

We are facing an upward shift in property prices with commercial real estate firming up; however, we continue to

expand our search parameters in the hope of landing the best available property (either built or land) that would best serve the Mission.

The new building fund has now exceeded \$1.25 M and we thank each one of you for your continuing support to this cause. Mission Activities are continueing to reach the maximum number of people in the Bay Area. We will keep you informed of our efforts in this pursuit.

Faith

*is 'To Believe what you do not see',
the reward of which is,
'you see what you believed'.*

The Greatest Revivalist

By Swami Chidananda
Divine Life Society, Rishikesh
August 30, 1993 - Chicago

Worshipful homage to the Supreme, Eternal, Universal Spirit Divine, beginningless, Cosmic Being, appeared as the Vedic Seers and Sages. These are the Mahapurushas who appeared on earth and served mankind from time to time. Veda Vyasa, Sages Vashistha, Yagnavalkya, Parasara to name a few, are remembered to this day. Our Gratitude to the lineage of the Brahma Jnanis, the eternal benefactors of the whole human race, for the good they have done.

They are the Adi gurus descending from the great Dakshinamoorthy to Adi Shankaracharya have manifested to keep alive the spiritual living experience of the reality that transcends mind, intellect and speech.

That intuitive experience of the Reality, Aparokshanubhuti, is the panacea to all worldly afflictions. Alas, without pursuing it, man is destroying man and destroying the earth and making life more and more difficult.

He was born in that unbroken succession of Guru-sishya Parampara, down the corridors of centuries of revelation after revelation of this great lineage,



His Holiness, Sri Swami Chinmayananda Maharaj. He not only rose to the heights of Absolute Awareness but showed thousands of devotees the path to the higher and nobler ways of life.

He taught continuously for over 44 years, doing the greatest service to mankind. He taught man how he could undo his limitations and discover the state that which is beyond the scope of time and change. After gaining which, there is no return. Swami Chinmayananda reached people all over the world, 365 days of the year without a break until his body collapsed at 77 years of age. Giving, giving, giving only.

He lived a full life and in every respect completed his mission. He left nothing undone. It is for you who have been blessed by being his followers to carry on his mission. May he give you all the necessary strength, peace, inspiration, humility and unity. If all of you live the Mission Pledge given to you, you will feel the oneness of a family and united in sharing tasks and carrying out his work. That is the greatest Gurudhakshina. That is the greatest practical demonstration of Guru Bhakti. May his vision flourish and make him immortal.

We saw that even though the Being whom he loved and the One who loved him, called him back to His heavenly abode, yet he will live through you work through you and His mission will go onward and onward, progressing by leaps and bounds through you. Just as a son makes a father immortal, tradition makes the Guru immortal. You know Sri Ramakrishna Paramahansa attained Mahasamadhi in 1886. Hundreds and thousands herald him. Even today more than a century after, there is a craze because he has become immortalized by his line of sanyasis in the Ramakrishna Mission. They bring his message to people and he continues to be a living force through them in Guru shisya Parampara. That is your privilege that in your heart there is blessedness.

I have come here not only as his Gurubhayi, but also as his friend, I cherish a great love for him. We together for almost two years with one wall separating two rooms, side by side, in the Shivananda Ashram in 1945 and 46. We are grateful for this privilege. He was a man of

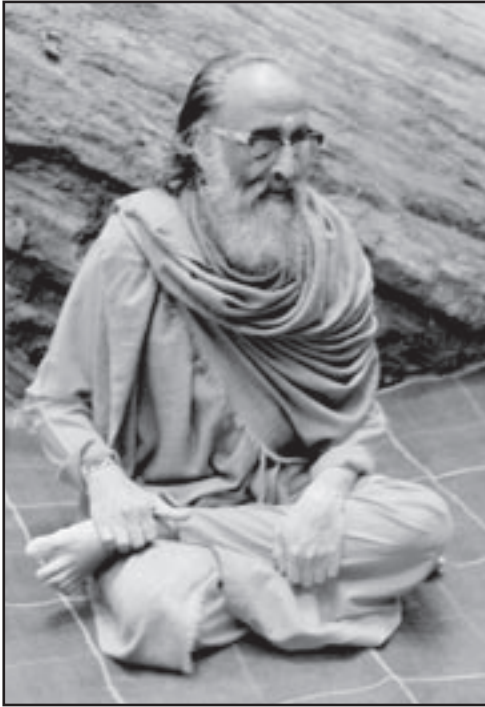
great humour. He liked to laugh and make others laugh also. He endeared himself to everyone because he cherished affectionate love for everyone.

Bhagavan declares in the Geeta to Arjuna, "That devotee is extremely dear to Me" Though for the Lord there is nothing of the sort 'dear' or "not dear" nevertheless that devotee is very dear to Lord who propagates the nectarine words of wisdom, as told by the Lord, among the masses and brings them to the fold of spirituality. From this we can clearly understand how extremely dear Swami Chinmayanandaji Maharaj is to his Ishta Devata. As a sanyasin, he worshipped Lord Shiva. But in the heart of hearts, he is a Krishna Bhakta. He himself is Balakrishna and a Balakrishna Bhakta.

So he extremely endeared himself to the Lord in propagating the message of Bhagavad Geeta, Krishna Bhakti, Bhagavad Bhakti, living a life of Bhagavad prapatti. Therefore, when one becomes very dear to someone, that someone does not want that individual to remain far away for a long time sweating, toiling or playing. So the Lord said, "It is enough, you have done a wonderful work in such a wonderful way in bringing people from preyas to Sreyas." Therefore, the Parampita wanted him back to the eternal Gokul where the Lord is sporting with His devotees.

Generally, devoid of abidance in our real nature, which is Bliss, we identify ourselves with body and mind and slip to the lower states of joy and sorrow. How much the teacher may tell us to raise the consciousness to the higher spiritual level, into the

swarupavastha through Upanishads and Geeta Jyana or upadesha of identification of Jiva -Brahma, yet the power of Maya is such that, while listening it is fine, but after sometime, man slips back to his old hadits of sorrow and misery. So it is the prime duty of the sadhak to lift himself again and again.



It is Maya's job to pull us to the world of joys and sorrows. Teacher's duty is to instruct the disciple how to go beyond it. Swami Chinmayanandaji has already done his duty, so it is only your role to obey and proceed. No secular, educational power or position will help you in this regard. Swami Vivekananda's Guru, Sri Ramakrishna Paramahansa had not gone to any school. He is from a very small, unknown village in Bengal, had not studied anything.

But when his devotion to Mother Kali increased, he became a very powerful instrument in Her

hands. By Her grace he became a great spiritual man.

Then he shared his spiritual wisdom in the ordinary village language. The examples he was using were of cows,

bullocks, rivers, trees, village ladies going with earthen pitchers on their heads to get drinking water, etc.

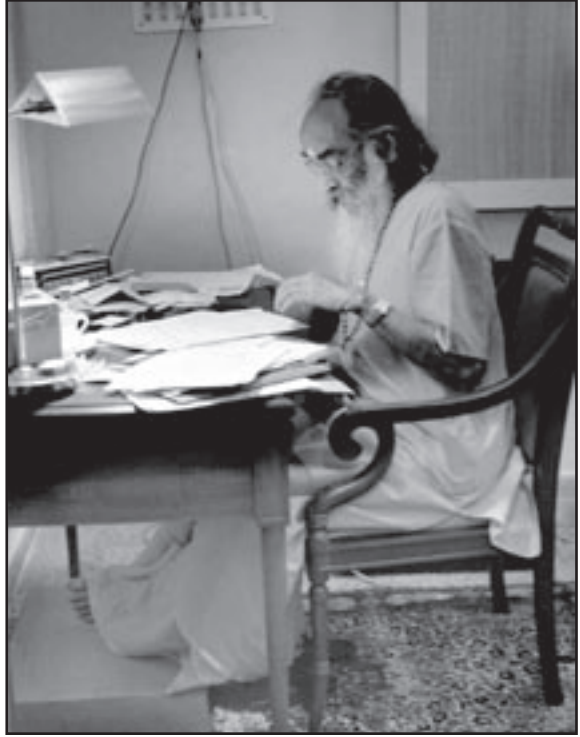
The village ponds were generally covered with moss. But below that, water is very clean and cool. So to bring water, one had to remove slowly the moss to a distance. After sometime, the moss again covers the water. Similarly our mind gets veiled by Maya. So by constant and alert Sat vichar that veiling is to be removed till one's mind is completely purified.

Negating the perishable physical body, the restless mind and imperfect intellect, one has to constantly identify with the inner self which is eternal, pure, nondual and free from all agitations. This is called Mananam or reflection. It is done for a period of time, one gets established in the knowledge. After that, for him there is no birth or death, no joy or sorrow. He becomes ever liberated. After that state is reached, however calamitous it may be, the situation outside, it cannot have any effect on that individual within.

Due to Swami Chinmayananda's incessant love for you and mankind,

he was trying to elevate you again and again through his discourses on Bhagavad Geeta, the Upanishads and by conducting yagnas.

But due to our habitual error of considering ourselves as human beings, we deliberately keep ourselves away from our true nature. Howsoever much the teacher may advise, we slip into that old habit due to lack of personal sadhana and become a victim of sorrows and tribulations. So it is the prime duty of the disciples to strive hard to live the Guru's teachings and become his worthy disciples.



H.H. Swami Chinmayanandaji is a Vedanta Kesari, the Geeta Acharya. He has done a lot for posterity. He is the great revivalist.

Who is born will die one day. Now where is Bhagavan Buddha and Bhagavan Shankara? Even Avatars have to leave the form. Where is

Rama or Krishna Avatara? So never be discouraged by the seeming death of the Great Master. He is always with you, His presence is always there. Fearlessly, all of you go on the path he has shown you. Now the Mission is in the hands of worthy disciples. It will prosper manifold.



A decorative border with a repeating floral motif, possibly lotus leaves and buds, in a dark, textured style, framing the central text.

CHINMAYA MISSION PLEDGE

*We stand as one family
bound to each other with love and respect.*

*We serve as an army,
courageous and disciplined,
ever ready to fight against
all low tendencies and false values
within and without us.*

*We live honestly
the noble life of sacrifice and service,
producing more than what we consume
and giving more than what we take.*

*We seek the Lord's Grace
to keep us on the path of virtue, courage and wisdom.*

*May thy Grace and Blessings
flow through us to the world around us.*

*We believe that the service of our country
is the service of the Lord of Lords,
and devotion to the people
is the devotion to the Supreme Self.*

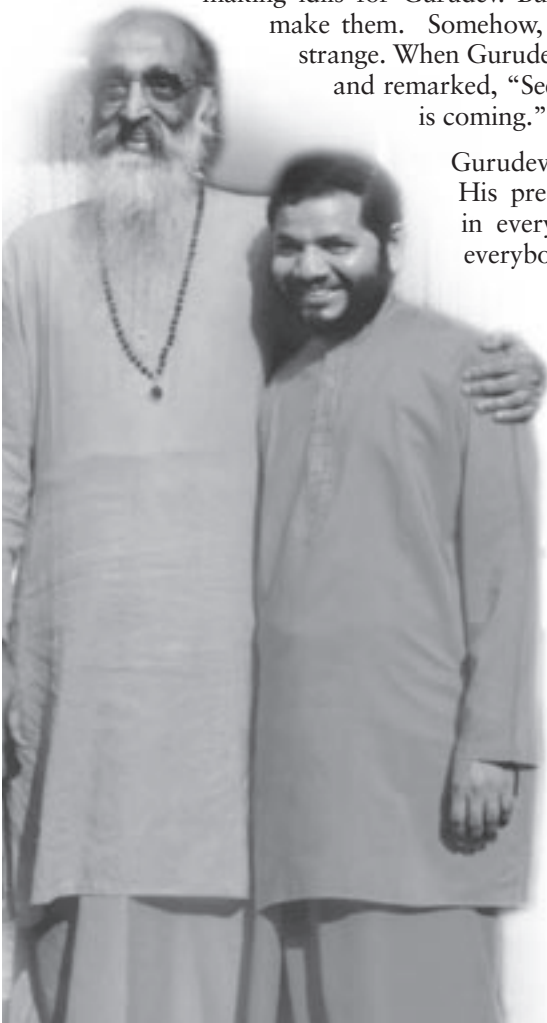
*We know our responsibilities;
give us the ability and courage to fulfill them*

Om Tat Sat

How can I say what is best about 'Gurudev'. His presence was most appealing. His presence spoke more, than His words and taught more than His lectures. I see His presence in His pictures also. Just to be with Him was a great joy and an experience in itself. I especially loved, to dine with Him, and had plenty of chances to do so; because He used to be relaxed at that time, He would make fun of all those who were working.

The Great Teacher

Once, we were invited to bhiksha in a Rajasthani household. They were making idlis for Gurudev. But they didn't know how to make them. Somehow, the idlis they made looked strange. When Gurudev saw that, He looked at me and remarked, "See, another cartoon of an idli is coming."



Gurudev's greatness went beyond His presence, and this He showed in every little thing. In big things everybody shows off. But Gurudev showed it even in small things. For instance, when I was studying Vedanta at Sandeepany, Bombay, I also used to teach the brahmacharis and brahmacharinis Sanskrit. There was a small hall where I used to hold the class. Once, Gurudev was here, and He wanted to discuss something with a group of people. He came into the hall and saw that I was teaching. He could have asked me to finish the class, but instead, He humbly requested, "May I use the hall for some time?". That is 'His greatness. He did not say, "Get out, let me use this place."

I also had the great fortune of learning from Him. Many times He would take me with Him to Uttarkashi. At that time there was no regular Vedanta training course, so Gurudev used to take the Vivekacudamani and the Gita. While other Mission members would come and go, I was nearly permanent, and used to sit right in the front. Actually, I felt that Gurudev used to teach me only. Every now and then, He would ask, questions, and if out of ten questions I happened to skip the answer to even one, or didn't answer quickly enough, He would say I was sleeping during class or sometimes, while giving a lecture, He would stop in the middle of a sentence and allow me to complete it.

If I spoke softly, Gurudev would tell me to go out onto the banks of the Ganga, and speak so loudly that a man on the other side could hear me. But at tea time, we were given special upma along with tea. Ordinarily, we would just have had the tea.

If I spoke softly, Gurudev would tell me to go out onto the banks of the Ganga, and speak so loudly that a man on the other side could hear me.

Discipline was the one thing which Gurudev loved; not only was He Himself a very disciplined person but He also enforced it around Him. The beauty of His discipline was that it was not dry and harsh, but accompanied with compassion. For instance, once, during a Gita Jnana Yagna, all the brahmacharis were not present for the meditation class. That day, He ordered, "The brahmacharis will not be served lunch today".

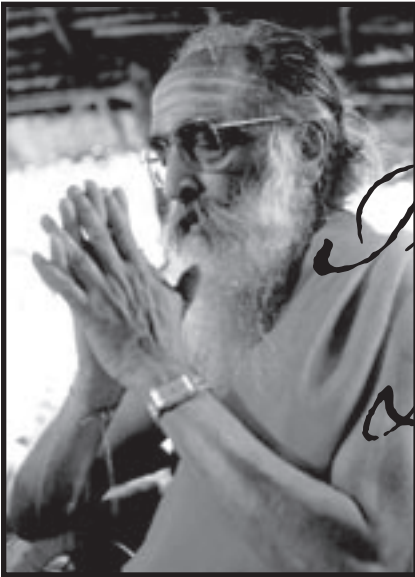
Gurudev's whole vision for the Mission was essentially two-fold: one concerned the external, i.e., activities or projects, and the other, internal, in the sense that it stressed the unfoldment of the personalities of the members undertaking those projects. As far as the other activities started by Gurudev are concerned, they have expanded, grown and benefited society. As for the personality unfoldment, this by Itself is subjective and therefore each worker will have to honestly and sincerely evaluate himself or herself. But the very fact that the thousands of people have been working for such a long time shows that they have been getting something out of it, or else they wouldn't still be working for the Mission. So we have succeeded to a 'great extent.

Frankly speaking, there is no final goal. Outwardly, the sky is the limit. Inwardly also, one can improve. There is no room for complacency. There is more room for expansion outside and retirement inside. Thus, there is no stopping. Even in our Guru dakshina, our offering unto Him, there is no question of fulfilment. Whatever you do is a small amount it is not even equal to what the Great Master has done. So never can our Guru dakshina be enough.

Suppose we say that we have finished, then what are we going to do. So we keep on GIVING only. And In the performance of our daily activities, I can only quote the words of Krishna in the Gita, "Remember Me and do your duty."

-Swami Tejomayananda

TEACHING *the* UNTEACHABLE



*Through
Letters*

by Hamir Vissanji, 1976

In ancient China there was a man of great wisdom called Lao-Tse. He knew that the experience of Truth cannot be expressed in words. So, whenever he was asked about Truth, he would speak about many things except about the great Reality. He used to say, "Whoever knows does not speak; whoever speaks does not know."

Legend has it that when he was ninety years old, he wanted to leave his work as Keeper of Archives to go into the hills to pass his remaining life, peacefully

awaiting death. But the guards would not let him pass until he had put down in writing his distilled wisdom. So he wrote a small book called Tao Te Ching. But he started the book with a warning— "The Tao described is not the real Tao. Words cannot describe It." Having thus unburdened himself of the fundamental fact that words are useless as vehicles of description of this great experience, he wrote the book.

Even in everyday life, the description is not the described.

The word 'rose' is not the rose itself. This difficulty is increased immeasurably when a subjective experience is to be conveyed. Besides this, language is useful when one has already perceived or experienced that which is described. Thus the apparent paradox arises that if one already knows the thing or experience being described, then there is no necessity of its descriptions. If one has never perceived or experienced it, then how can it be conveyed by mere words?

Language represents thought and thought always belongs to the past. So how can that throbbing, pulsating ever-present Reality which is here and now but which is veiled by Avidya, be shackled and conveyed through dead words?

If the Truth is incommunicable, then the masters seem to be carrying on an apparently self-defeating activity. They are trying to teach the unteachable. Why? The only reason is compassion, an overflowing sympathy, an endless loving concern for humanity.

They can either choose to remain silent and content, revelling in that Divine Experience, or out of sheer compassion, try to point out the Truth and guide the seekers how to realise It, howsoever inadequate the words may be. If they remain silent, even this opportunity is lost.

If they speak out, a possibility comes into existence. If one listens continuously, one may be able to pierce the words and come to understand, experience and unveil that great Reality within each one of us. The words in themselves may be helpless, but emerging out of the living Silence reigning within the heart of a Realised Master, they come out joyously soaked in the indefinable perfume, the aroma, the fragrance of the Divine.

According to our scriptures, such revered gurus must be rooted in the Divine Experience and at the same time must have the ability to communicate the subtlest ideas to the disciples. There are some who are Brahmanishtas but cannot speak convincingly. There are many who can operate effectively, but lack the essential experience of the Higher Vision. There are very few indeed who are both Brahmanishtas and Srotriyas. Fortunately for us Sri Swami Chinmayananda is such a rare one.

He teaches in all possible ways—by giving discourses, by personal advice, through books, articles, letters and most of all by his own living example.

Even face to face communication is normally difficult, then such transference of subtle ideas through letters is much more so. The teacher must not only understand exactly what the

inquirer wants to know—he must also gauge his level of understanding. He must then convey the correct reply in words that can be properly understood by the receiver and at the same time inspire him to follow the spiritual path, overcoming all personal obstacles.

If one has had the good fortune to receive Sri Swamiji's letters and also to read those written to others, then one can only stand in awe of the colossal task being accomplished by him in replying to thousands of letters which pour in day after day. Each reply is written with such loving care, with such clarity of expression, with so much concern for the receiver, with such personal touches and is full of such inspiring ideas, that the receiver is really blessed by the Guru's Grace.

Here he is, giving a straight answer to the eternal question of intellectual seekers. Such questions as, "Why did God create the universe". "Why did the All-Perfect create the imperfect"? These questions can never be answered because such questions are logical absurdities in philosophy. Reason exists in nature, beyond nature it has no existence. God is omnipotent, hence to ask why He did this or that, is to limit Him; for it implies that there is a purpose in His creating the universe. If he has a purpose, it must be a

means to an end, and this would mean He could not have an end without the means. Then questions, 'Why and wherefore' can only be asked if something depends on something else.

Many people, especially students and politicians, raise the question of the relevance of Vedanta in the modern context. "Does understanding of Atman solve any economic problem of the world we live in?" Sri Swamiji answers at two levels. " The ancient answer is that when you come to live in the Atman as teh 'Universal Atman am I,' there is no more a field in you for such problems to function. Just as in the waking-state there can no more be the fatigue of the dream-state pilgrimage."

At the same time he gives an answer to the modern man in modern terms. "What are our economic problems? Inequity in the distribution of wealth, black-market or profit madness, exploitation of the poor by the rich...Are not the poisonous fumes of national and international sorrows, rising from the stinking pool of selfishness and lust in individual hearts? These can be traced to have been caused by our ego—the arrogation of separativeness in individuals. The individual ego is frantically seeking for a permanent joy among the impermanent things in the world... One, who, by abhyasa and self-purification,

has cleansed the within of all the base animalisms and the cause-of-problems, the ego, he alone can experience the Atman; and if there is an intelligent generation which takes up this Path of Wise Living, Vedanta, then, in that generation

there can be none of our today's ulcers, such as the inequity, the lust or the exploitation... But just as a mere understanding of peace will not end wars, so too, a mere intellectual understanding of the Atman will not solve for us our world's economic problems. We must learn to live the ideal. Only then its blessings can be ours.

Letters continue to come in a flood to Sri Swamiji. Letters about personal matters, family problems, questions about food, exercise, traditions, Puranas, japa, meditation, sadhana, Yoga, sannyasa, suicide, depression, death, karma, samadhi, Atman, Brahman, Upanishads, Gita, temples, other masters, science, economy, education, politics, mission work, schools, hospitals, administration, charity, and many others There is hardly any

field of human activity about which he does not get letters from all over the world and to each goes forth a suitable reply. The same question from different individuals may bring out apparently different replies, depending upon the different personalities and circumstances of the writers. But each is perfectly satisfactory for that particular individual. Each is an inspiration towards a higher goal.

In the absence of a personal contact, a letter received from Sri Swamiji, serves the important purpose of a direct communication. Through this letter, Sri Swamiji is talking to the receiver of that letter

alone and not to a multitude of persons. Hence the receiver is thrilled, joyous, and grateful. In such a state of mind, Sri Swamiji's message penetrates to the innermost core of the reader and possibility of inner transformation comes into existence. Indeed, many lives have been changed radically, for the better as a result of Sri Swamiji's letters

To such a Mahatma, our Grateful and Respectful Pranams.

Hamir Vissanji, Gurudev's devotee for many years, is a member of the First Board of Trustees of CCMT, Mumbai. He was the first director of Chinmaya Lesson Course, a correspondant Course in Vedanta.



Krishnaya Tubhyam Namah

fiftentH

Chinmaya Youth Camp / 2007

Reported by
Gautam Ganesan (A Senior Camper)

The final day of the 2007 Chinmaya Youth Camp proved to be a fit culmination to the entire event, a superlative display of artistry, brilliance and splendor that turned out to be a perfect representation of the camp as a whole.

The day began with a puja by our very own Ramkumar Uncle that was performed not upon the Krishna idol in the sruti mandir, rather the ostentatious figure resting near Krishnalaya's main entrance. The puja and subsequent abhisekam were completed smoothly and benefited from the advent of melodious bhajans.

Immediately following the ritual, the camp attendees marched solemnly towards Gurudev's kutia, which they entered in pairs, seeking the grace of Swami Chinmayananda. Perhaps unbeknownst to them, I believe it was these blessings that helped the day flow so beautifully.

After a sumptuous meal, preparations began for the afternoon's presentation, simultaneous to which the children gathered for the breaking of the butter-filled matkis, which was not only a re-enactment of one of Krishna's most famous leelas, but an exhibit of teamwork, as the campers lifted one another up to reach the pots.

Following the breaking of the matkis, a procession to nearby Eel River was initiated, with the goal of submerging the flower petals and rice offered to Krishna in the earlier puja. After a satisfying swim in the river, the children returned to the camp grounds and readied themselves for the upcoming plays.





Clad in bejeweled crowns, majestic dupatas and intimidating moustaches, the campers entered the sruti mandir prepared to bestow upon the audience plays they had been perfecting for days.

The first group, consisting of campers attending the third and fourth grades, put on a magnificent performance in synchronization

to a song based on Krishna's childhood pranks composed by their teacher Aruna Natraj. A delightful addition to the play was a Govardhan mountain that took flight to allow one of the students to lift it upon his pinky.

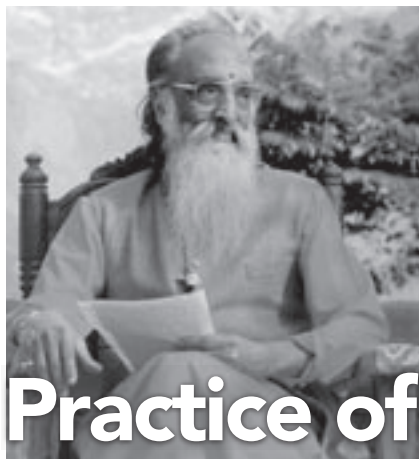
The second group, comprised of fifth and sixth graders, demonstrated how the Lord's every action purifies us within through the brilliant narration of two stories, Muchukunda Moksha and Rukmini Kalyanam.

Finally, the third and fourth groups, made up of campers entering the seventh through eleventh grades, combined to produce a terrific conclusion to the afternoon's production. Entitled "Small Tales – Big Ideas," the play, rooted in the teachings of the Bhagavad Geeta was performed seamlessly and featured a rare combination of humor and insight.

Following the plays and a brief slideshow detailing the events of the camp by the fourth group, Uma aunty presented camp mugs to our wonderful volunteers. She proceeded to read out positive remarks regarding each of the campers written by their teachers. After one final, comprehensive slideshow compiled by Ravi Ranganath, the banquet began exactly at 7:00 pm, precisely on time, just like all of the day's other events.

After the delicious banquet comprised of a variety of delicacies created by the camp's elite cooking staff, the camp was officially dismissed, much to the regret of all involved.

(More camp news & pictures in our next issue)



In 1980s, Chinmaya Mission grew rapidly all over India and the rest of the world. This is a special message sent by Pujya Gurudev to all Mission Swamis and Swaminis, Brahmacharies and Brahmacharinis, Study Group Sevaks, Bala Vihar and Yuva Kendra Teachers and all Volunteer Workers of Chinmaya Mission World-wide.

Tips from the Master to all Sadhaks
by Swami Chinmayananda

Vedanta

continued from last issue

Part 4 of grasping-power.

Yours is the job of Communication: you have to deliver your knowledge to the full understanding of your listeners. Each group of listeners will be of a different type, with varying degrees in the power of their understanding. The successful speaker will be he who can judge the crowd of listeners around him and intelligently modulate his speech to the ability, mood and interest of the crowd.

In short, learn to love your listeners, and feel a sincere concern for their welfare. The rest will come to you. You will not go wrong. Since, you have to thus change your Raga and Tala according to the quality of your listeners, you must have reflected sufficiently upon the thoughts of the scriptures and planned in your mind how you will explain it to people of different standards

When you know a hundred ideas, you would be lucky, if you are able to express even twenty of them, from the platform. The hundreds of staring eyes can evaporate many ideas even from an experienced public speaker.

With a cheerful smiling face, look straight into the eyes of the audience, and speak. Let your gaze sweep over the entire crowd all the time, without lingering at any one spot in the hall, or at any section of the audience. Let your voice be modulated to reach everyone even in the last row. When you have brought the last row to attend with interest and enthusiasm you have conquered the entire audience.

Illustrate your ideas again and again until the face of every listener beams with the light of understanding.

Again I must repeat that this extra sweetness in your words can come only as a result of His Grace invoked by your regular Anushtan, and it is immaterial if your Anushtan is upon a Form (Saguna) or Formless (Nirguna).

Speaking is more risky than writing. In writing we can change a word or words, remodel our sentences to express better what we want to convey. In speaking, once the word, or words, have escaped your tongue you cannot call them back or change them. Therefore His Grace alone should guard us against all wrong expressions and the consequent dire misunderstandings in the listeners.

Over crowded platform, over decorated background on the stage, people moving about, children screaming, volunteers roaming about doing each his own self-appointed duties etc. - all these can distract the attention of the listeners. Strictly avoid them all diligently.

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Keep smiling. Except adverse criticism. Don't ever get perturbed. Words are but disturbances in the air created by merely wagging the tongue. If there is nothing true in the criticism, ignore it all as meaningless blabberings. If there is truth accept it with gratitude and



bring about the necessary changes in you. Thus improve; come to shine more than ever before. Be grateful to all the creative critics all through your life.

Daily read a bit of Upanishad and Geeta. Thus keep your heart inspired and ever afire with enthusiasm to live the nobler life of meaningful strife.

Have the larger vision ever in front of you. Hindu revival is our goal; this is the sole-purpose of the Chinmaya Mission. In striving to bring about it around us in life, we are also paying up our personal Rishi-debts (Rishi Rina). We are taught by our teachers: we owe them a debt of gratitude. We pay it up as much as we can by imparting this knowledge to others and by constantly living the life as taught to us by our teachers and Acharyas.

Have faith in yourself and in Him and His constant and steady support. If you don't deserve, Lord would not have chosen you to serve His Cause in the World.



And when we serve and surrendered to Him in love and work loyally, without compromising any of His Laws of good life. He can never fail you: His gracious hands are ever protecting you. Fearlessly work. 'May He fulfil His Will through us in the world around us.'

Part 5

As His servants — as spiritual workers in the community - never expect anything to gain from others. We look forward only to receive abuses from the uninitiated fools in the community, a mere shelter under the way-side tree, some food thrown at us, may be with abuses !! If you get anything more than these, they can only be because of His endless kindness and special grace.

Never demand anything for yourself. Never surrender to another man and his wishes; surrender only to His Wish and Will. Whatever He gives shall be what we need ! Centered in Him move about speaking nothing but His glories. When

no one is around you shift your thoughts to the pregnant declarations of the Upanishads and the Bhagavad Gita. Ideas, thoughts, verses and vakyas that had inspired you during your Swadhyaya may be gathered and recorded in a handy book in your own handwriting. Let this book be your inspirer at all times. Guide your thoughts to the elevating concepts in your book of these “collected ideas”.

To perform your duties and to discover a joy in this very performance; to live moral-values and to eliminate “likes and dislikes” in life for things and beings; to increase your excellence in the performance of your chosen profession; all these need the basic devotion to the Lord, who has provided you with your body-mind-intellect-equipment and who is the sole enlivener for all their activities.

You cannot perform your duties well, nor live a moral life of self-restraint and self-denial, nor step up the beauty of your professional performance, if your ego and selfish desires are not curbed and conquered fully. It is this unholy wedlock of I and I-want, that breeds the many monster-children who destroy your inner spiritual peace and joy. Prayer and surrender of I and I-want ideas at His Feet in devotion are the only means.

Where these two are not there, the individual comes to shine in his brilliant efficiency, in the outer world, and in his moral growth, in his inner life.

Moral values have a positive dynamism all of their own. They are not a mere negative “don’t do”, “don’t touch”, set of rules. They are dynamic set of positive ideas accepted in your understanding and lived with Rama-like heroism and Krishna-like inner grit. Without the ability to give up, total sacrifice, of all that you have understood to be base, low and vicious, moral values cannot be fruitfully lived.

We have our mightiest power in life in our intellectual faculty. This power falls under two categories: the “conserving -power” and the “directing-power”. Generally in life we find all successful people have developed their



“conserving power”, to varying degrees. Hence they all have different heights of success and glory gained in their life’s pursuits.

One may acquire a lot of wealth, or supreme political power. We must congratulate them. But if they have not discovered and diligently cultivated their “directing -power”, they will not be able to enjoy what they have gathered with their “conserving- power”. They hoard wealth but are pestered with their fears, worries, sense of insecurity, and anxieties. They earned their wealth, power, fame and respect in the society, but in themselves they are rendered incapable of enjoying what they have, if they have not the “directing power”

Examples of this silent inner tragedy lived by the many are everywhere for those who have eyes to see.

This “directing-power” of the intellect can be cultivated when one insists on living the moral values. A morally well-established person entertains himself with life as Rama lived, while one who has no moral values to respect, like Ravana, may have everything in life, yet suffer and meet only an unglorious end. Thus Ramayana, in a vivid story form, clearly demonstrates not only the

brilliant charm of living in the enduring moral-values (Rama) but also how one’s life can become a dark and dreary

tragedy if, in spite of one’s prosperous wealth and glory, might and power, one has not cultivated moral-values (Ravana) to live and enjoy one’s life.

Without this “directing-power”, a mere gross intellectual “conserving power” can bring at best only a personal tragedy to the individual’s life, and often he may provide a dire calamity to the society around him. This is the sole cause of all sorrows in the world — be it in an individual, in a family, in a community, in a nation, or even in international living. Moral-values regulate our behaviour, purify our hearts and we succeed in living a joyous life (Santhosh), and thereby we invoke peace (Shanti) in the society around us. Hence all religions harp upon the right-values and anxiously recommend man to live a virtuous life — to he lived with courage and heroism.



continued in the next issue



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 Swaranaji, with devotion, an offering to the Lord as their contribution to the New Building Project.

The Choir is taught 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. 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.

Chinmaya Kids' Page

Q&A

Swami Swaroopananda
Chinmaya International School
Coimbatore, India



Action Accomplishments

by Swami Swaroopanand

Q: How is our destiny made?

A: We make our own destiny. There is a law of nature which our rishies discovered later - that for every action there is an equal reaction. You can also therefore say that for every reaction, there has to have been a preceding action. Therefore, all the things happening to us in the present are obviously the reactions or results of our own actions done in the past. You cannot say why is this happening to me. It has to be the result or reaction of your own action done earlier.

Q: What if something really bad or really good is happening to me now, and I feel I have done nothing earlier to deserve it?

A: Let us say something really bad is happening to you in the present. One of three things could apply. First, you may not remember the relevant wrong action you did in the past. Second, you may remember your relevant past action, but you don't realise that the action was wrong. The reaction doesn't just depend on the physical action, but also on the motive and the timing behind the action. For example, you may have sowed sweet pea seeds using all the right manure and with all good intentions but if you sowed the seeds in May when you should actually have sowed them in October, then obviously you will not get any flowers. An action is thus judged by all three things - the way it is physically done, the motive behind it and the timing of it.

Swami Swaroopananda unfurls the calyx of the flower of action and also makes us aware of the various thorns that can sting us while acting... Let us understand and act.

Bala Vihar / Yuva Kendra and Language classes

LINCOLN HIGH SCHOOL

555 Dana Avenue, San Jose

Next Chinmaya Cultural School year begins on September 9, 2007

BALA VIHAR IS IN THREE SESSIONS.

Grades 5 – 12: 9:00 – 10:15 a.m.

Grades KG – Grade 4: 10:30 – 11:45 a.m.

Language classes: 11:45 – 12:45 p.m.

Gita Chanting classes: 9:30 – 10:00 a.m.

10:30 – 11:00 a.m.

12:45 – 1:15 p.m.

Adult lectures by Br. Prabodhji, are held in the Media Room.

All details are posted on Website, chinmaya-sanjose.org.

All parents will receive E-mail announcements with regard to changes.

The Parking Lot is on Dana Avenue and you can walk from the parking lot to the class-rooms.

We are renting this facility from San Jose Unified School District. We are currently using 26 classrooms in three sessions.

I appreciate all the parents, some of you who are driving your children from as far North as Redwood City to San Jose. You will find it very rewarding as you see your children grow up with Hindu Heritage, moulding them into young adults. We want the best for our children.

FREMONT: Classes will begin on Sept. 8, 2007 at 1:00 p.m. (See Page 28)

Classes include BalaVihar/Yuva Kendra, Gita Chanting, Languages and Dance classes. Vedanta Classes for Adults are also offered.

DANVILLE: Classes will begin on Sept. 8, 2007 at 4:30 p.m.. (See Page 28)

Classes include Bala Vihar/Yuva Kendra, Languages, Swaranjali (Youth Choir). Vedanta Classes for Adults are also offered.

We had a total of 1378 children enrolled in our program from our three centers during the last school year. I wish to thank all the volunteers who are *Teachers, Co-Teachers and Youth Helpers* teaching and assisting in the different classes. It takes more than teachers to organize these programs at San Jose Lincoln High, Fremont Washington High, and Danville Los Cerritos Middle School. Parent Volunteers and CMSJ members organize setting up, Book-Store, Snacks, Lecture Halls etc. Our sincere thanks to all the many dedicated volunteers.

Uma Jeyarasasingam

Community Outreach Program

CHINMAYA MISSION SAN JOSE *Seva Opportunities*

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

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

Serving 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.

Frequency: Once a month on the 2nd Saturday

Venue: Washington High School in Fremont, where
Parents of Bala Vihar and the kids prepare 70 Sandwiches,
bags them and provide chips, fruit and juice.

The Sandwiches are delivered to the

Tricity Homeless Coalition,

where it is served to adults and children.

The Shelter is located on 588 Brown Road, Fremont, CA

In addition, last Christmas, Fremont Bala Vihar had
donated new blankets, sweaters, sweat shirts
and infant warm clothes etc. to the homeless at the shelter.

BALA VIHAR LOCATIONS 2006-2007

- Danville:** Los Cerritos Middle School
968 Blemer Road
Saturdays 4:30 pm
Contact: Meena Kapadia – (925) 680-7037
- San Jose:** Lincoln High School
555 Dana Avenue
Sunday - *Session I*-9:00 a.m., *Session II*-10:30 a.m.
Contact: Uma – (650) 969-4389
- Fremont:** Washington High School
38442, Fremont Blvd.
Saturdays 1:30 pm
Contact: Lakshmi Prakash – (510) 490-1266

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

(formally known as Dvani 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: Ranjani Rallpalli - ranjani3201@yahoo.com

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

Danville

Choir sessions are held every alternate Wednesday at 6:00 p.m.

Teacher: Radhika Sivaramakrishna

Venue: Pleasanton

Contact: Radhika at 925-417-1967

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

BalaVihar Kids' Own Magazine...



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.

Like a mother nourishes her children with love,
So does the BalaVihar magazine do good to all children.
The Magazine shines with fun-filled knowledge, spreading Love,
Learning, Laughter. It also creates a glorious, affectionate bondage.

KIDS

Would you like to receive
this monthly magazine?

Your Mom could send for it in your name.
Then, you can enjoy the stories, and participate
in the games and arts and crafts.

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.

CMSJ SPONSORSHIP: annual contribution \$500
(Receive *Mananam*, *Chin-Tej*, Exempt BV Reg.,
Consession on Youth Camps)

CMSJ MEMBERSHIP: BV/YK annual contribution \$200
(BV/YK subsidized by CMSJ / Receive *Mananam* and *Chin-Tej*)

Chinmaya-Tej annual CT subscription: \$300
(For non-BV parents)

Chinmaya-Tej annual subscription: \$50
(Receive *Chin-Tej* only)



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SATSANG with Br. Prabodh Chaitanya

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

1st Friday of each month:

Baljit & Prakash Bettadapur, San Jose, CA 95124

Ph: (408) 369-8315

Text: *Upadesa Saara*

2nd Friday of each month:

Geetha & Sanjay Rao, Evergreen

Ph: (408) 532-6461

Text: *Jnana Saara*

3rd Friday of each month:

Sweta & Jnana Dash, Almaden Valley

Ph: (408) 268-5056

Text: *Bhagavad Gita Ch. 6*

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

Produce. It is not all who can produce in the Society.

If you have the ability, it is given to you by Him and, therefore, serve Him and His purpose by your faculty.

What you produce is not yours. It is produced for Him to distribute and your share will reach you. If a cook eats all that he cooked in a feast, he will die of overeating. Your true reward is in the joy you had spread.

~Chinmaya



VEDANTA STUDY GROUPS ADULT SESSIONS

Held Weekly unless otherwise stated

Milpitas	<i>Kaivalya Upanishad</i>	Sevika: Uma Jeyarasasingam
Contact: Suma Venkatesh (408) 263-2961		Time: 7:30 pm (Tue.)
Sunnyvale:	<i>Isavasya Upanishad</i>	Sevak: Satish Joshi
Contact: Rohini Joshi (408) 730-2596		Time: 8:00 pm (Wed.)
Cupertino:	<i>Bhagvad Gita, Ch. 18</i>	Sevak: Sreeharsha
Contact : Ram Mohan (408) 255-4431		Time: 7:30 pm (Thur.)
Saratoga:	<i>Kindle Life</i>	Sevika: Kalpana Jaswa
Contact: Kalpana Jaswa (408) 741-4920		Time: 10:30 am (Thur.)
Fremont:	<i>Viveka Chudamani</i>	Sevika: Priya Batheja
Contact: Priya Batheja (510) 490-1926		Time: 7:30 pm (Mon.)
Sandeepany SJ	<i>Vedic Chanting</i>	Sevak: Subbu Venkatakrishnan
Contact: Mallika Subramanian (408) 245-4915		Time: 6:55 pm (Thur.)
Los Gatos	<i>Tattva Bodha</i>	Sevak: Satish Joshi
Contact: Sundeep (408-234-7815)		Time: 8:00 p.m. (Fri.)
San Jose (LHS)	<i>Bhagvad Gita</i>	Sevak: Sreeharsha
Contact: Sreeharsha (408) 446-9823		Time: 3:00 pm (Sun.)
Redwood City:	<i>Bhagvad Gita, Ch. 2</i>	Sevak: Sreeharsha
Contact: Sunil Jeswani (650) 364-1074		Time: 7:30 pm (Fri.)
San Jose:	<i>Tattva Bodha</i>	Sevak: Ravi Kaw
Contact: Nancy Kaw(408) 251-4725		Time: 7:30 pm (Thur.)
Walnut Creek:	<i>Panchasai Ch. 15</i>	Sevak: Vipin Kapadia
Contact: Rakesh Bhutani (925) 933-2650		Time: 9:30 am (Sun.)
Concord: Bhagavad Gita Ch. 2		Sevak: Vipin Kapadia
Contact: Meena Kapadia (925) 680-7037		Time: 7:30 p.m. (Wed.)



Swami Tejomayananda's Itinerary

MAY - OCTOBER, 2007

DATE	TEXT	LOCATION
May 11 - Sept. 30	<i>Classes for Brahmacharis</i>	Mumbai Ph: (91-22) 2857 8647 Fax: (91-22) 2857 3065 E-mail: ccmt@vsnl.com
Oct.4-10	<i>Camp in English Sri Hanuman</i>	Sidhabari Chinmaya Tapovan Trust Ph: 91-1892-234-325 Abhishek



*One's nature is
to be ascertained for
oneself,
then alone
can I reject my
acquired nature and
own and abide
in my true nature.
This abidance is
true meditation.*

~Swami Tejomayananda

To be patient means to suffer something that hinders or hurts us, and still retain our self-composure. How many difficulties, with their consequent unpleasantness and discord, could be smoothed over and almost entirely eliminated by patience.

Patience always elevates and strengthens our character. We need patience not only with others but also with ourselves.

~ 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.
- Weekend retreats

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



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