



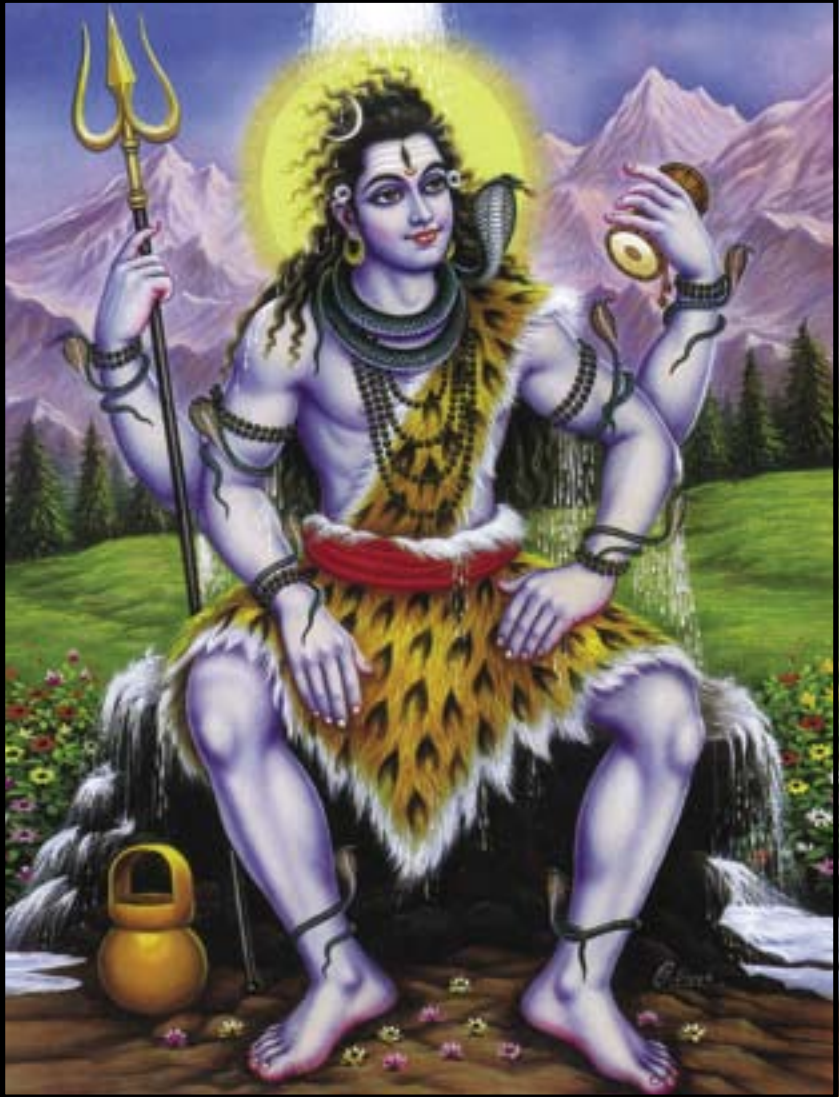
# Chinmaya-Tej

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Chinmaya Mission San Jose Publication

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*Om Namah Shivaya*

## 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.



## Quietude

Among the wondrous phenomena of this universe, the human system which is self-repairing appears to be the most unique machine. Give rest to the body, it will correct itself; hence naturopaths recommend long rest and fasting. There are few diseases that the body cannot throw out by this direct method. Similarly by giving 'rest' to the mind-intellect-equipment, it will revive itself; hence spirituopaths (sages) recommend retreat and meditation. There is no illness that the mind cannot shake off by this subtle process.

For a few but sweet moments, cheerfully and joyously learn to halt the mind from all its wanderings in the usual realms of objects, emotions and thoughts. Taste the hush of a conscious Inner Quiet. Under such balmy quiet, the lacerated mind recovers and refills itself with a strange light and a new power.

In quietude our mind can bring forth for us ideas, ideals, solutions, remedies, original thoughts and endless creative ideas. Thus rendered whole and, therefore enriched and anointed with silence divine, let our minds everyday stride forth to serve the world which is nothing but our own Lord seen in this present plane of our consciousness.

*~Swami Chinmayananda*

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## FROM THE EDITORS DESK

Chinmaya Tej, a bi-monthly publication of Chinmaya Mission San Jose.

In this issue, CMSJ is happy to announce the acquiring of a property, which would become the new home when the facility is made suitable for occupation. The Chinmaya Mission thanks all its supporters and well wishes who helped make this vision a reality.

News and events update via 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”

We are also updating the data base 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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Chinmaya Tej is available on our web-site. If you do not wish to receive the Chinmaya Tej by mail, please inform us by e-mail to Umakj@sbcglobal.net.

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# *An Appeal...*

Dear Chinmaya Family Member,

There is excitement in the air. With the Lord's grace, Gurudev's blessings, Guruji's encouragement, and your overwhelming support, Chinmaya Mission San Jose purchased a property in San Jose in Feb '08. The property, hitherto a church, has been in existence since 1956. The purchase price was \$2.6M, of which \$2M was paid with funds on hand and the remaining \$0.6M was financed with a mortgage. Since then, \$0.3M of the mortgage has been paid off. With the acquisition of this property, CMSJ has completed Phase I of the new building project.

Quite a few CMSJ events have been held at the new property since its purchase. The first such event was the 2008 Gita Chanting Competition, held on April 26, 2008. What an auspicious way to start the use of the new property! A symbolic tribute to the high esteem in which our Gurudev had held the Bhagavad Gita and its message for humanity. Another event held at the new property was the 2008 Acharya Vandanam, our annual felicitation of CMSJ's teachers. Also held at the new property was the last event of the 2008 Bala Vihar academic year, our annual Bala Utsav.

As we look to the future, our analysis driven conclusion is that due to the age of the buildings on the property, the most prudent way forward would be for us to construct a new building tailor-made to suit our needs. That conclusion, incidentally, has been reviewed and approved by the CMSJ Board. The construction of a new building will constitute Phase II of the project and would require additional funds to the tune of \$5M (assuming a built area of 20,000 square feet at an average construction cost of \$250 per square foot), which would need to be raised afresh. \$5M, therefore, is our Phase II fundraising goal.



As a 100% member supported organization, we can turn nowhere else for help but to you, the members of our family, to raise the requisite funds. How can you help? In all the great traditions of the world including ours, it is customary to set aside 10% of a family's income to charitable causes. You are perhaps all doing this already; if not, now might be a good time to start. Whatever be the amount that you set aside for charitable causes in the year 2008, we urge you to consider designating half of it towards Phase II of the CMSJ new building project. That way, there is no incremental burden to your finances, but just a change, for this year alone, in the cause that you support.

Here are some back of the envelope calculations: assuming that the average family makes \$100,000 per year, the amount it would set aside for charitable causes, at 10%, is \$10,000 per year. Dedicating half that amount in 2008 to the CMSJ new building project would result in a contribution of \$5000 per family to CMSJ. If all of the approximately 1500 families in the Chinmaya community made this contribution on average, collectively they would help us handily beat our \$5M goal. And needless to say, such a contribution would be tax-deductible in its entirety.\* Better yet, for a family that is in the 40% marginal-tax bracket (30% Federal + 10% State), its net out-of-pocket contribution would just be \$3000.

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*The new facility, above, is located at 10160 Clayton Road, San Jose CA 95127*

How can you make a contribution? On August the 24th this year, CMSJ is organizing a fundraiser in the holy presence of our Guruji, Swami Tejomayananda. We humbly request you to participate in that fundraiser and make your contribution at that time. If you are unable to make a substantial contribution at the fundraiser, you can make a pledge and fulfill it in installments before the end of the year.

We have all immensely benefited from Chinmaya Mission San Jose's presence and services, whether it is Bala Vihar, language classes, or associated activities for children; Vedanta and meditation classes for adults; or poojas and celebration of festivals for all. Now, it is our turn to give back to the Mission, to help preserve its services for posterity. The new building being envisaged is but a small step in that direction. It will serve as the future home of Chinmaya Mission San Jose, a home from which the Mission will be able to continue its leadership in providing a strong cultural foundation for children and an enduring spiritual anchor for adults living in the San Francisco Bay Area for generations to come.

Please feel free to talk to me or ask me questions about the property and how you can help us with Phase II of the new building project. *Thank you for your time and support.*

**If you would like to make a contribution now, you can do so in one of two ways:**

- a) by check made payable to "CMSJ", and mailed to 1050 Park Avenue, San Jose, CA 95126
- b) online at our website at:  
<http://www.chinmaya-sanjose.org>, under the "New Building Project" menu to the left.

Hari Om.

*Subbu Venkatkrishnan*

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\*Individual tax situations may vary. For the exact tax deductible amount, please consult with your tax advisor.

# Prayer as Sadhana

H.H. Swami Chinmayananda

Prayer is not begging. Prayer is an invocation.

Through cheerful prayer we learn to rise above our lower impulses and invoke the noble and the divine impulses that are essentially in all of us.

Prayer brings in a cool breeze of peace and showers, reviving rains of joy to transform the dreary wastelands of our hearts into a perfumed garden of bliss. Prayer is power — invoke it and be blessed to bless others around you in your community wherever you be.

The Lord, the Supreme Paraeswara is to be discovered in our own bosom, as the Higher – Consciousness, the Atman. Man is essentially divine. He is veiled God in action – blindly creating his own sorrows, and willing – unintelligently – his own pains in us, to reject our identifications with our Body-Mind and Intellect, and to invoke the pure Awareness that shines in the depths of ourselves is the highest peak of prayer, the fabulous summit of meditation.

Through prayer is devotion discovered. Through prayer alone is Devotion deepened. Through prayer is devotion fulfilled. To turn ardently our hearts unto Him and to offer our all at His Altar in our infinite love, to bow down in total surrender at His Feet, to cry in joyous ecstasy of the flooding love in our hearts is prayer at its fullest.

Where individuality is thus merged in His sacred temple of Love, universality starts, the experience of the infinite in us unfolds.

Om Tat Sat

### Who is an untouchable?

One day, while he was returning from his morning ablutions from the Ganga in the early hours of dawn, a low caste man was seen blocking his way with his four pet dogs. Shankara accosted him and asked him to move away. The nonchalant Chandala asked who it was that Shankara wanted to move away from the path, whether Chandala's body or his spirit. He added: "O Distinguished Ascetic! You have established that the Absolute is everywhere, in you and me, and yet you shrink from me as if I am different. Is this body which is ours, built up of food that you wish to keep at a distance from that body which is also built up of food, or do you wish to separate Pure Awareness which is present here from the same Awareness present there? Is there any difference in the Sun reflected in the water of the holy Ganges and that reflected in a dirty pool in the street of Chandalas?"

The Acharya immediately recognized his folly. His eyes were opened and seeing the Absolute even in the lowliest of the lowly he bowed low to the Chandala. He then composed

five verses on the spot, saying that whoever he be, he who exhibited such equanimity of perception, he indeed was his Guru, even though he be a Chandala, thus establishing that there were no distinctions in the pure Existence-Consciousness-Bliss, i.e. Brahman. (*These verses are known as Maneesha Panchakam.*) And Lo! The Chandala disappeared from view and there stood, in front of Shankara Lord Shiva himself in all His Glory! He blessed Shankara and directed him to eradicate all false and superstitious ideologies that plagued the country then, by composing commentaries for the scriptures and spreading their true message among mankind.

The divine vision slowly disappeared and Shankara returned to his abode full of ecstatic cheer and a sense of glorious satisfaction. He thought of his next course of action and decided to retire to Badrikasram to write the commentaries.

The Acharya started his long journey to Badrikasram along with a few disciples who followed him. As they passed through various kingdoms enroute, the kings and other learned

people accorded them warm welcome and saw to their comforts and requirements. In course of time, they reached Jyotidham (present Jothimath) where the king of that place received them with due respect. From there, they reached their destination, Badrikasram, where all facilities not only for food, fuel and accommodation, but also for the regular supply of palmyrah leaves etc. for writing were made available by the King of Jyotirdham.

At Badrikasram, the Acharya recovered the idol of Lord Narayana from the Narad Kund in the Alakananda river and reinstalled it in the temple there with appropriate ceremonies. He directed that a Namboodiri Brahmin from Kerala to be appointed for conducting regular worship at the temple and prescribed the rules for the Pooja. The king of Jyotirdham carried out the instructions. This tradition continues even now, the priest of Badrinath is a Namboodiri from Kerala.

The Acharya and disciples stayed at Badrikasram for four years and completed the work of writing the commentaries on fifteen books, viz. Brahma Sutras, twelve Upanishads and Bhagavad Gita, together called by the name Prasthan Trayee. Brahma Sutras are known as Nyaya Prasthan ( the rational institute) and the Upanishads are known as Sruti Prasthan ( scriptural institute). Writing commentaries on these scriptures was by no

means an easy task. These are laden with such a wealth of detail: elaborate arguments, assertions and negations, precipitating finally into crystal clear conclusions, that even a whole lifetime falls short for a proper study of them. Apart from composing commentaries, the Acharya devoted time every day for teaching the disciples, meeting various visitors and religious leaders, clarifying their doubts and enhancing their knowledge. One of the regular visitors was the king of Jyotirdham himself. With the help of the Acharya, the king learnt the basic tenets of Hinduism and re-established the age-old traditions of worship and vedic culture which had sunk low at that time.

## Down to the Plains

The Acharya, after completing the work, moved down to the plains with the manuscripts of the books, accompanied by his disciples. From now onwards, the story of Shankara has been one of continuous journeying from place to place throughout the country. Wherever he went, he won over eminent scholars of other systems of philosophy. None could stand against his vast erudition. His fame spread through all centers of learning and the people felt confident that now a true leader had come to revitalize Hinduism.

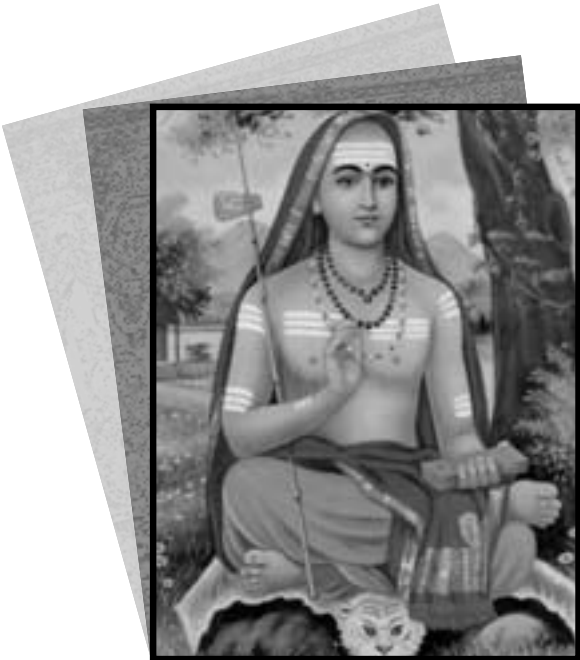
From Badrikasram, Shankara came down to Kedarnath and Uttarkasi, he felt very much at ease and became more and more immersed in long

meditations and spent his time in the mood of indifference to all mundane activities.

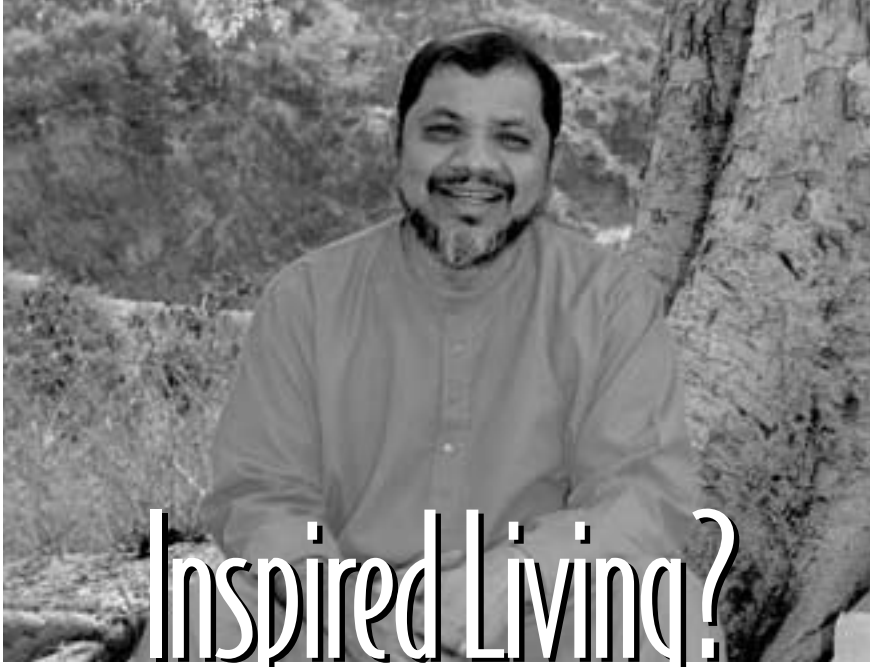
It is stated that during this time, an old Brahmin used to come daily and engaged in discussions with Shankara regarding the exact import of certain aphorisms of Brahma Sutras (on the first sutra of the first section under Chapter 3). This went on for many days continuously. Padmapada, Shankara's devoted disciple, observed that the old Brahmin was not an ordinary person. He conveyed his doubts to the Acharya. Next day, when the old Brahmin came for a fresh session of discussions, Shankara requested him to reveal his identity. The Brahmin cast away his disguise and appeared in his true form. He was none other than Bhagavan Veda Vyasa himself. The

Acharya was overcome with joy and prostrated at the feet of the Guru of all Gurus. Vyasa conceded that his ideas have been faithfully interpreted by Shankara in his commentaries and directed Shankara to establish the supremacy of Vedantic knowledge. Shankara was at that time 16 years old and was about to complete the span of life allotted to him. Vyasa Bhagavan granted a further extension of sixteen years to Shankara to fulfill the above mission.

Shankara continued his journey further with his disciples, moved down along the course of Yamuna river and visited a number of holy places on the way, like Kurukshetra, Indraprastha, Vrindavan, Mathura etc. and in the course of time reached Prayag, where Kumarila Bhatta lived.



# What is



# Inspired Living?

by Swami Tejomayananda

The limited knowledge or a particular knowledge will not help us to face all kinds of problems, situations that come to us. For our daily life we may be expert in one field, but to live our life we must have complete knowledge of total life. We need not have knowledge of each subject. We need not become doctors, lawyers, engineers, politicians etc. We cannot become all. Specialists are there to treat specific problems, but in order to live our life, we must have a general understanding of the total life so that we don't become excited or anxious. We think that this small part of our life is the whole life. This kind of feeling and understanding is wrong. We must not give undue importance to one part and neglect the others. Have a complete understanding of life. Only when we live our lifewe will know that we cannot refer to the text all the time. Certaun principles we must follow and play the game of life. If we take it lightly then life is terrible. If we take it seriously and understand it completely, the life becomes light.

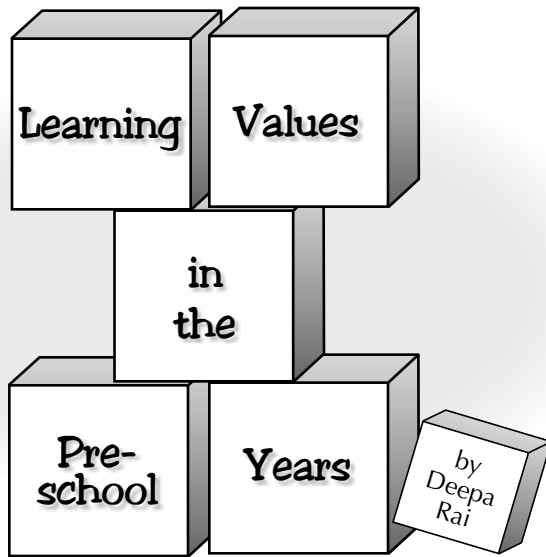
When playing the game there are situations when both the teams have a conflict and they have to surrender to somebody for a decision — to the umpire.. Both teams must have a full faith in him. Otherwise the decision is not accepted. In life also, the supreme umpire is God. We must have full faith in Him and surrender to his decision. There may be many immediate umpires — mother, father, teacher — who advise us and guide us when we are in difficult situations. Lakshmana did not agree with Ramachandraji on my occasions but the final umpire was Ramachandraji — anything he said Lakshmana would accept. Arjuna wanted to run away from the battle field but he asked Krishna what to do. That was the best thing he did.

Many times it so happens that events occur and then we feel we have been cheated. In Examinations we feel we have written everything correctly, yet get low marks. There is a tendency to feel that we are 100 percent right and others are wrong. Swami Rama Tirtha once said, "In life we get what we deserve and not what we desire."If we desire and we deserve it, then we get it. Have full faith that we get what we deserve and that the Lord is not partial. He shows no favoritism. He, Who Serves Deserves. What comes to to us is quite proper and just. This faith, that whatever happens I gain from it. I may not immediately understand the gain. We have to learn from the goodness of God.

After Puja, whatever is distributed as prasada, we take it without complaints. Whether it is big or small, whether it is a flower, fruit, coconut, chandana or vibuthi; we accept it with gratitude and reverence. In life whatever I get is coming from the Lord, so I accept it as prasada. I will take it whether it is good or bad. Even if my leg breaks it is Bhagawan's prasada.

Have faith that the entire nature is governed by the Lord. You do your best and then what comes accept with joy. Thus play the game of life. Life is yours. You have no choice but to live it. There is no running away. Play with sportsman spirit so that finally it is a success. Live life in such a way that you enjoy the life and other people derive inspiration from you to live their lives. Then there is joy and joy alone. This is inspired living.

*“When children learn early in life that they are responsible for their own actions... they will begin making the right choices.”*



The primary task of this article is to exemplify methods and approaches for instilling values in young children, as well as to see the concordance of these techniques with Vedantic teaching. The above excerpt is a reiteration of Vedantic thought. The latter part of the article will focus on the pararegal viewpoints.

One of the questions that may arise after reading the above excerpt is : How can we let children as young as four or five partake in matters that involve decision-making and/or choice? Sometimes, we have to tell children exactly what they need to do: For example, “Johnny, you need to wash your hands now...” or, “It’s time to pick up the toys now,” rather than

asking, “Would you please wash your hands now?” or, “Could you please put away the toys?” “Requesting” children by using questions in certain circumstances may not work. Children may respond by saying, “No,” “Not now,” or “Ask Nancy to do it.” Using questions in circumstances where no choice exists sets up a teacher or parent for unnecessary bargaining and for power-struggle situations. When teachers and parents clearly acknowledge that there is no room for choice, our communication to children should clearly reflect our view on the matter.

Approaches that have worked in classrooms and homes include the following:

1. "Johnny, you need to wash your hands now so that you can have dinner."
2. "It's time to wash your hands so that we can have dinner."
3. "I need to see your hands clean before I can serve dinner."
4. "I need to know that your hands are clean so that I can serve dinner."

All four requests clearly give no choice to the child, yet are phrased in very positive ways. Approaches 1 and 2 give reasons or logical explanations to the child for washing hands. Although these reasons may sound trivial to adults, to children, these explanations are very sound and rational. Communicating with children at their level is important. In fact, in most nursery schools, teachers will be seen talking to children on their knees, as opposed to talking to them while standing. This physical gesture of getting down to the child's level enables the child to feel more comfortable about communicating his or her needs without feeling intimidated.

Approaches 3 and 4 shift responsibility for the behavior from the child to the adult. The message that the child gets when the adult says, "*I need to see...*" or "*I need to know...*" is that it is the grown-up's need to "*see me wash my hands...*" This is a nonthreatening way in which adults can ask children to comply with requests. In the field of child guidance, approaches 3 and 4 have been called "I messages" as opposed to "You messages." (Thomas

Gordon, *Parent Effectiveness Training*, 1970) Examples of "I messages" are: "*I am too tired to play with you*" versus "*You are being a pest*"; or "*I need more quiet to read my book*" versus "*Stop yelling or you'll go to your room.*"

## THE CHILD DECIDES

However, there are times when a young child can make his or her own decision or choice. The focus of this article is on discussing techniques of encouraging such decision-making to foster the development of values in the child. "To achieve a reliable sense of right and wrong, children must make choices," says Sue Spayth Riley in her book *How to Generate Values in Young Children*. Parents and teachers can make this possible.

I draw from various philosophers such as Rogers, Maslow, and Adler when I say that man's behavior is purposeful. Human behavior is motivated by the goal to achieve a sense of belonging with "significant others." Relating this to children, this approach calls for treating children with respect as human beings. With this premise, we can now look at techniques that have succeeded both in the classroom and at home in helping children accept responsibility for their behavior.

Use of Natural Consequences (Rudolph Dreikurs, *Children, the Challenge*, 1964): The educator can allow nature to take its course in special situations that pose no danger to the child. For example, if Johnny is pouring milk for himself, rather than helping him do it to avoid a

spill, let the child go ahead with the action. Should he succeed, then you as an educator have succeeded in teaching Johnny about pouring milk. Should the milk spill, Johnny will know one of three things:

1. That he needs to be even more careful the next time
2. That he needs to pour less milk
3. That he needs to ask for help in pouring milk

Thus, the natural consequence of Johnny not being successful is spilled milk. However, that consequence is a learning experience for the child.

Logical Consequences (Rudolf Dreikurs: *Children, the Challenge*, 1964): Upon seeing the spilled milk, the adult can intervene and say, "It looks like we need to get towels to wipe up the spill." Here, the logical consequence of spilled milk is to clean it up. Thus, in this situation both natural and logical consequence have been used as learning experience for Johnny.

Use of consequential action can also be extended to disciplinary situations. If Johnny is playing in the sandbox, and instead of working with the sand constructively, he starts to throw it around at other children, a logical consequence can be for an adult to intervene and say, "Your actions tell me that you are having a hard time playing with the sand. You need to make another choice. We can try later when you feel ready to play with

*the sand again.*" Or, the adult can say, "Johnny, it's real important that we not throw sand around because if the sand gets in Susie's eyes, it will be very painful for her [explaining to the child the natural consequences of his actions]. I can show you how to play with the sand if you like, or you can make another choice for play [use of logical consequences]. I cannot let you throw sand around [setting firm limits]."

Distinguishing the Child's behavior from the Child (Thomas Gordon, *Parent Effectiveness Training*, 1970): Sometimes it is important in guidance situations to divert the attention of the child from himself or herself to the behavior itself. For example, saying, "Your actions tell me that you are having a hard time playing with sand" clearly tells the child, "I like you, but not your actions." The child still feels respected, and focuses on the behavior that needs to be modified. An example of using this technique is in the following situation:

Johnny is screaming at the top of his voice to Susie. An adult intervenes: "Johnny, your screaming tells me that you are upset with Susie. You know the screaming really hurts my ears. Can you tell me what the problem is? Maybe you, Susie and I could talk about it."

Here the adult describes the inappropriate behavior without being judgemental; the adult gets the

child to think of alternative means of dealing with the problem without being offensive.

Adults as Facilitators in Problem-Solving: Adults play a very important role in helping children develop good negotiation skills. To continue on the above example, an adult can say: "Johnny, use your words to tell Susie what you're mad about. Susie, it's important that you listen to what Johnny is saying. Maybe you can help to make him feel better." (The conversation goes on, and Johnny explains that Susie is not letting him use the blocks.) Here, we see how young children can learn to deal with confrontations and conflicts, and come up with solutions.

Reflective Listening (Active Listening) (Thomas Gordon, *Parent Effectiveness Training*, 1970): Active listening requires the adult to focus on what the child really means and not so much on what he is saying. The adult reiterates what the child says in the hope that the child learns what he or she really feels:

**Johnny:** I don't like Susie.

**Adult:** It sounds like Susie's done something that's made you feel quite angry.

**Johnny:** Yeah, she's taken all the blocks.

**Adult:** You don't sound too happy about that.

Have you told her how you feel?

**Johnny:** No, I wish she would go away.

**Adult:** Maybe you can tell Susie how you feel and why you feel that way.

**Johnny to Susie:** Susie, I'm angry because you've taken all the blocks away.

Susie had no idea that Johnny was upset about verbalized it. She gives him some blocks, and they continue to play as though nothing has occurred.

In this episode, Johnny has learned more about verbalizing his feelings appropriately, while Susie has learned more about being sensitive to others around her.

Areas for Choice: In the child's daily routine, it helps the child to learn more about decision-making if he or she is allowed to make small decisions: Eg. On packing the child's lunch: "Johnny, you have a choice between a peanut-butter-and-jelly sandwich, or a cheese sandwich, or tacos today. What would you like?"

On getting dressed: "Johnny, looks it'll be a cold day today; let's take a look at all your pants. Which one would you like to wear? Which shirt and sweater do you want to put on?"

On having friends over: "I have time to make lunch for three extra people for lunch on Saturday. Can you think of three friends you would like to call over? You decide."

On going for a Sunday outing: "It looks like a lovely day. We have time to either go to the beach, the park, or the shopping mall. Where would you like to go? You decide."

The list can go on. These decisions may seem trivial, yet to the child they are important in his little world. The child needs to feel valued, respected, and part of the family. Giving him or her choices helps in that process.

The above are some of the popular techniques that teachers and parents use when working with young children. We can turn to seeing parallels between Vedantic teaching and the content of this article.

### **PARALLELS TO VEDANTIC TEACHING**

An important premise in Vedanta is that we are responsible for our own actions, whether they be good or bad; we are responsible for what happens to us. The choice is ours. Therefore, what we think is as important as what we do, because our thoughts influence our behavior.

When children learn early in life that they are responsible for their own actions, that they suffer the consequences or reap the benefits of a particular act, then it follows that they will begin making the right choices. Children as young as four or five can be taught the rudiments of this philosophy in ways mentioned in this article. We as adults can facilitate the learning process.

Wisdom comes from experience. For young children, experience accumulates most quickly during play. During play, children learn to role-play, problem-solve, be creative, and use all their faculties (emotional, intellectual, and physical). In most

nursery schools, “free play” takes up a major portion of the daily routine. Playing is working and learning for young children.

### **CONCLUSION**

An appropriate way to conclude would be for us to ponder two excerpts from Swami Chinmayananda's book *Kindle Life*. The excerpts reflect the parallels between the content of this article and Vedanta:

Man is given the liberty either to eke out the maximum happiness for himself by following these instruments [religious teachings] and harnessing his equipment, or to disregard them, inviting sorrow and suffering for himself. His alone is the choice to make or mar himself and his happiness. (Chapter 1, “*Freedom and License*”)

Life is defined as a series of continuous experiences. An experience... becomes a unit of life just as a brick is the unit of a wall... experiences being the units of life, they will determine the type of life led by an individual. If his experiences are happy, his life is happy, and if his experiences are miserable, he is miserable. (Chapter 6, “*Harmony and Existence*”)

We as adults are responsible for making sure that our children's experiences are rich and educational. Part of enriching our children's lives is to give them experiences in which they can be autonomous and independent. Constance Kamii, a well-known early childhood educator, makes a valid point when she explains

that a good decision-making skills do not “suddenly” come at age 18. Children have to be taught to think. As early as the preschool years, children have the ability to problem-solve and make decisions.



---

*Deepa Rai has been involved in Mission activities since the age of 14. Deepa has a B.S and M.S in Child Development from Iowa State University. Deepa continued her graduate studies at Stanford where she was a teaching assistant and research coordinator at the Bing Nursery School; Deepa graduated with a M.S in Statistics from Stanford in 1986. Deepa has been a Bala-Vihar teacher for 14 years, teaching students from age five through 13; she continues to teach in our summer Chinmaya Youth Camps. Deepa is settled in the bay area with her husband and has two children (a 20-year old son and a 17-year old daughter) and works part time as a statistician. This article was written in 1986 and published in the book, A Return to Unity, Education of the Whole Person.*

# SURRENDER

Anonymous

empty in worth  
yet wish to give

alive  
if only could learn to live

standing tall  
no doubt will fall

reckless  
refuse to take responsibility

surrender  
ah, freedom!



# CHINMAYA STUDY GROUPS

A study group is a group of five to fifteen people who meet regularly to discuss one of the textbooks of Vedanta. The first Chinmaya study group began in 1953 in Chennai, South India. Study groups are now functioning successfully in Chinmaya Mission centers all over India and the rest of the world. Active study groups now exist in Europe, the Middle East, the Far East, Canada, Australia, and the United States.

A study group is not a lecture session where one person speaks and the rest listen. All members of the group participate equally. Members study individually the portions from a textbook that are assigned for the given week's study. They meet once a week in an informal atmosphere for an hour and half to discuss what they have studied. A group leader guides the discussion and assists members in the study, helping to clear any doubts that may arise.

By this method of study, many doubts may be cleared. Should there be doubts that cannot be resolved, the group leader will take a note and put it away while the discussion continues on. As we proceed with the study of the text, the unsolved doubts may get answered in the in the later portions of the text. The note book maintains a book of unsolved questions to be answered by Mission Acharya when we have studied the whole text.

The Study Group activity, started way back in the fifties by Pujya Gurudev, and has been one of the core activities of Chinmaya Mission at the grassroot levels. It is the study Group which provides workers to the Mission who organise various programmes like Yajnas, Camps, Bala Vihar activities and several Seva projects etc.

All the Study Groups round the world have been following the Scheme of Study as prescribed by Pujya Gurudev himself. This scheme provides for study of our scriptures in a graded manner. Over the years, scheme has been revised and a few more texts have been added as and when they became available in print. Currently all Chinmaya Mission center are following this scheme of studies.

# Scheme of Study for Chinmaya Study Group, 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.



## *Anju Malwah*

by Uma Jeyarasasingam

Anju Malwah was a devotee and a student of Vedanta at Chinmaya Mission San Jose. She was a dedicated Mission worker who was the Editor of Chinmaya Tej, a bi-monthly magazine of CMSJ. This was in 1998 and I had the joy of working with her when I introduced her to late Nalini Browning. Nalini was an expert in the Mission Publications at Krishnalaya, Piercy, California. Trained in Technical writing, Anju took to Chinmaya Tej Publication immediately.

Anju studied Vedanta with Swami Tejomayananda in San Jose when he was the Acharya of Chinmaya Mission San Jose. Her unassuming personality, sweet humility, and enriched bhakti and shraddha in her faith was a great asset to her. The Mission welcomed her to join our volunteer team of Mission workers. Anju worked with me and Nalini for the first two years (1998-2000) she continued Chinmaya Tej till 2004 when she became ill. Anju draws her strength from her intense devotion to the Lord. Anju worked on the editorial aspect of Chinmaya Tej in between her treatments and recovery. She worked quietly, diligently and enjoyed the work very much. This is the most fulfilling work she has ever done.

She was diagnosed with breast cancer the latter part of 2003. She continued the work of Chinmaya Tej between Radiation and Chemo Therapy. When she recovering from treatments, she continued and got involved with writing and editing. "This is my therapy," she says "and let me do it till I can do no more." I had worked closely with her through her treatment years.

She could not continue in 2006, we suspended that years' publication. In early 2007, she called me and said "Uma could you finish it for me."

She was determined to beat the disease and held her head high and took on all challenges as hard as they were and continued with Tej Publication in between. Anju's strength came from her deep devotion and shraddha in the Lord and her Guru. She had a positive outlook in life. She joked about everything about her treatment and the diet and how she was feeling. Her humor made it easier for us who watched her discomfort and pain.

Only then did I resume the Chinmaya Tej publication.

Anju's daughters, Ambika and Radhika, whom we, in the Mission, knew from childhood, are Bala Vihar and Yuva Kendra students. Their spiritual education in Bal Vihar helped them to understand and serve their mother selflessly to the end in the most heroic manner. It is the most difficult role to play for children whose mother was as ill as Anju was.

Manohar Malwah, Anju's husband, was by her side all through her illness and treatments. Anju's large-heartedness is a gift that has touched everyone she came in contact with. Many Bala Vihar Teachers and Chinmaya Camp Members, Chinmaya Youth Camp Members who had the opportunity to work with her at various occasions, remember her so fondly. All our prayers are with her and her family. Thank you Anju for all your love and kindness. You brought so much joy to all of us.

## Bala Vihar / Yuva Kendra

We are entering the 28th year of Chinmaya Bala Vihar in the Bay Area. From modest beginnings in 1981, in Los Altos with around 8 children, Bala Vihar has grown to three centers in San Jose, Fremont, and Danville, with over 1500 children today. This phenomenal growth would not have been possible but for the help of dedicated volunteer-teachers, many of whom are parents who have seen the benefit of Bala Vihar in their own children's lives. Over 180 such volunteers teach Bala Vihar children every week and accept nothing by way of compensation but the satisfaction of molding generation after generation of well-behaved, caring, poised, and self-confident children.

A comprehensive cultural and spiritual program, Bala Vihar inculcates in children values from the ancient Hindu heritage through stories from the great Indian epics and Puranic literature, as well as topics from Vedantic texts. Bala Vihar also trains children in chanting slokas and singing bhajans. Also available along with Bala Vihar are classes in most major Indian languages, chanting of the Bhagavad Gita, Bharatanatyam (in Fremont only), and last but not least, Chinmaya Swaranjali, a devotional youth choir.

In addition to programs for children, programs for adults are available as well. At each of the three Bala Vihar locations, discourses by CMSJ's resident acharya, Br. Prabodh Chaitanya, on various Indian spiritual texts are offered for adults at the same time Bala Vihar classes are held for children.

The Bala Vihar curriculum and classes are organized by grade. Every grade in Bala Vihar, from KG through 12, has a lead teacher and a co-teacher. Lead teachers usually have at least three – four years experience teaching their grades. Co-teachers have fewer years of experience and are on training until they accrue the experience necessary to become lead teachers themselves. The lower grades, KG - four, also have a youth helper (a Bala Vihar student from grades nine to 12) to assist teachers. Bala Vihar class sizes tend to range from 20 – 30 in San Jose and Fremont in the lower grades and 10 – 20 in the higher grades. Danville class sizes tend to be smaller.

Finally, a word about our teachers who have made it all possible: our teachers render yeoman service to the community by volunteering their time and talent every week to impart values of the Hindu way of life to our children. Their whole-hearted commitment and tireless dedication to serve our children with love and affection have inspired an ever-increasing number of people to join their ranks. We would like to congratulate our teachers all of whom have contributed to the impressive growth of the Bala Vihar program since its inception nearly three decades ago. May the Lord's blessings continue to inspire them to serve His children with dedication and selflessness.

Hari Om! Uma-Auntie



## ADULT CLASSES IN THE BAY AREA

*Brahmachari Prabodh Chaitanya's programs*

**SAN JOSE, SANDEEPANY, 1050 Park Avenue**

**Monday & Wednesday:**

*Sreemad Bhagavatam*

10:00am - 11:30am

**Tuesday & Thursday**

*Vedanta Sara of Sadananda*

6:30am - 7:30am

*Bhagavad Gita* (Ch. 1 onwards)

7:30pm - 8:30pm

**Saturday**

Guided Meditation

6:30am - 7:00am

**Saturday**

*Vivekhoodamani*

7:00am - 8:00am

**Sunday**

*Sadhana Panchakam*

1:45pm - 3:00pm

**FREMONT, Washington High School**

**Saturday**

*Sadhana Panchakam*

1:45pm - 3:00pm

**DANVILLE**

**Saturday**

*Advaita Vedanta-Atma Bodh*, Meditation techniques

4:45pm - 6:00pm

**LOS ALTOS/SAN JOSE, Lincoln High School**

**Sunday:**

*Atma Bodha*

9:45am - 11:00am

All meditation sessions will be guided by methods of Self-Enquiry as explained in Vedanta. Vedanta provides the vision of non-duality i.e. of Universal brotherhood and love.



## *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](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.

# Bala Vihar / Yuva Kendra and Language Classes

LINCOLN HIGH SCHOOL

555 Dana Avenue, San Jose

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 27)

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 27)

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

We have 1540 children enrolled in our program from our three centers since enrollment started 07-08 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 Volunteers organize setting up, Book-Store, Snacks, Lecture Halls etc. Our sincere thanks to all the many dedicated volunteers.

UJ

# 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](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

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

### **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: Poornima Dilip - poornima\_dilip@hotmail.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 once every two weeks, Fridays at 6:30-7:15 p.m.

Venue: 2040 Maidenhair Way, San Ramon, CA 94582

Teacher: Shailaja Dixit

Contact: Shailaja at 925-309-4837

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

#### **FREMONT**

Choir is held weekly on Saturdays, 12 noon - 1:00 p.m.

Venue: Washington High School / Fremont

Teachers: Natana Valiveti and Rajashri Iyengar.

Those who are interested in joining the choir as vocalist or musicians may please contact Natana at natana@yahoo.com

# 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.

### *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

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)



## *Tapovan Prasad*

A Monthly Spiritual of Chinmaya  
Mission Worldwide.

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Chinmaya Mission, Madras.

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Chetput, Chennai, 600 031, India.

# **SATSANG**

## **with Br. Prabodh Chaitanya**

All events 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*

**Shiva Abhisheka & Puja at Sandeepany San Jose**

Conducted by Mission Members

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

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

Fremont: Saturdays 1:45 p.m. *Vishnu Sahasranamam (Cont'd)*

Danville: Saturdays 4:45 p.m. *Vivekashoodamani (Cont'd)*

San Jose: Session 1 *Bhagavad Gita, Ch 5 (Cont'd)*

Session 2 *Vishnu Sahasranamam (Cont'd)*

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

Mondays & Wednesdays: 10-11:30 a.m. *Yoga Vasishtha (Continued)*

Tuesdays & Thursdays: 6:30-7:30 a.m. *Panchadasi Ch. 6 (Beginning)*

Tuesdays & Thursdays: 7:30-8:30 p.m. *Vivekashoodamani (Beginning)*

Saturdays: 6:30-8:30 a.m. *Prasnopanishad (Beginning)*



## VEDANTA STUDY GROUPS ADULT SESSIONS

Held Weekly unless otherwise stated

Milpitas Contact: Suma Venkatesh (408) 263-2961	<i>Bhagvad Gita, Ch.16</i>	Sevika: Uma Jeyarasasingam Time: 7:30 pm (Tue.)
Sunnyvale: Contact: Rohini Joshi (408) 730-2596	<i>Isavasya Upanishad</i>	Sevak: Satish Joshi Time: 8:00 pm (Wed.)
Cupertino: Contact : Ram Mohan (408) 255-4431	<i>Bhagvad Gita, Ch.18</i>	Sevak: Sreeharsha Time: 7:30 pm (Thur.)
Saratoga: Contact: Kalpana Jaswa (408) 741-4920	<i>Kindle Life</i>	Sevika: Kalpana Jaswa Time: 10:30 am (Thur.)
Fremont: Contact: Priya Batheja (510) 490-1926	<i>Viveka Chudamani</i>	Sevika: Priya Batheja Time: 7:30 pm (Mon.)
Sandeepany SJ Contact: Mallika Subramanian (408) 245-4915	<i>Vedic Chanting</i>	Sevak: Subbu Venkatakrishnan Time: 6:55 pm (Thur.)
Los Gatos Contact: Sundeep (408) 234-7815	<i>Tattva Bodha</i>	Sevak: Satish Joshi Time: 8:00 p.m. (Fri.)
San Jose (LHS) Contact: Sreeharsha (408) 446-9823	<i>Bhagvad Gita</i>	Sevak: Sreeharsha Time: 3:00 pm (Sun.)
Redwood City: Contact: Sunil Jeswani (650) 364-1074	<i>Bhagvad Gita, Ch. 2</i>	Sevak: Sreeharsha Time: 7:30 pm (Fri.)
San Jose: Contact: Nancy Kaw(408) 251-4725	<i>Tattva Bodha</i>	Sevak: Ravi Kaw Time: 7:30 pm (Thur.)
Walnut Creek: Contact: Rakesh Bhutani (925) 933-2650	<i>Panchasai Ch. 15</i>	Sevak: Vipin Kapadia Time: 9:30 am (Sun.)
Concord: Contact: Meena Kapadia (925) 680-7037	<i>Bhagavad Gita Ch. 2</i>	Sevak: Vipin Kapadia Time: 7:30 p.m. (Wed.)
Los Altos: Contact: Ruchita Parat (650) 858-1209	<i>Bhagavad Gita Ch. 2</i>	Sevak: Uma Jeyarasasingam Time: 7:30 p.m. (Wed.)
San Ramon: Contact: Sireesha Balabadra (925) 804-6102	<i>Self-Unfoldment</i>	Sevika: Sireesha Balabadra Time: 7:30 p.m. (Wed.)
Mountain House: Contact: Padmaja Joshi (209) 830-1295	<i>Self-Unfoldment</i>	Sevika: Padmaja Joshi Time: 8:00p.m. (Wed.)



# Swami Tejomayananda's Itinerary

MAY - JUNE 2008

DATE	LOCATION	PHONE
May 6-12	Sidhabari Chinmaya Tapovan Trust	(62-21) 314-4058
May 14-20	Coimbatore Chinmaya Gardens	(91-422) 261-5446
May 22-29	Mumbai	(91-22) 2857-8647
Jun.1-6	Kuwait	(965) 480-1786
Jun. 7-9	Mumbai	(91-22) 2857-8647
Jun.11-15	Singapore	(65) 6235-8851
Jun.20-24	Mumbai	(91-22) 2857-8647
Jun. 25-30	Mumbai	(91-22) 2857-8647



### To Hurry Home

When you are in a hospital, you must surrender to the doctor who knows best what is needed for your treatment. He may give you three full meals or he may give you merely barley water. He may poke you, wound you, open the wound, scrape it and fill it up with burning ointments. But everything that the doctor does is only to hasten the day when you can walk out of the hospital.

The Infinite Lord has placed us here for curing us. The more faithfully we surrender to His "treatment" and take medicines without protest the quicker we shall get out of these sorrows into the freedom and return home.

Hurry Home! Hari Om!

~ 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



**Chinmaya Mission  
San Jose**  
Sandeepany San Jose

1050 Park Avenue  
San Jose, CA 95126  
Ph. (408) 998-2793  
Fax (408) 998-2952

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