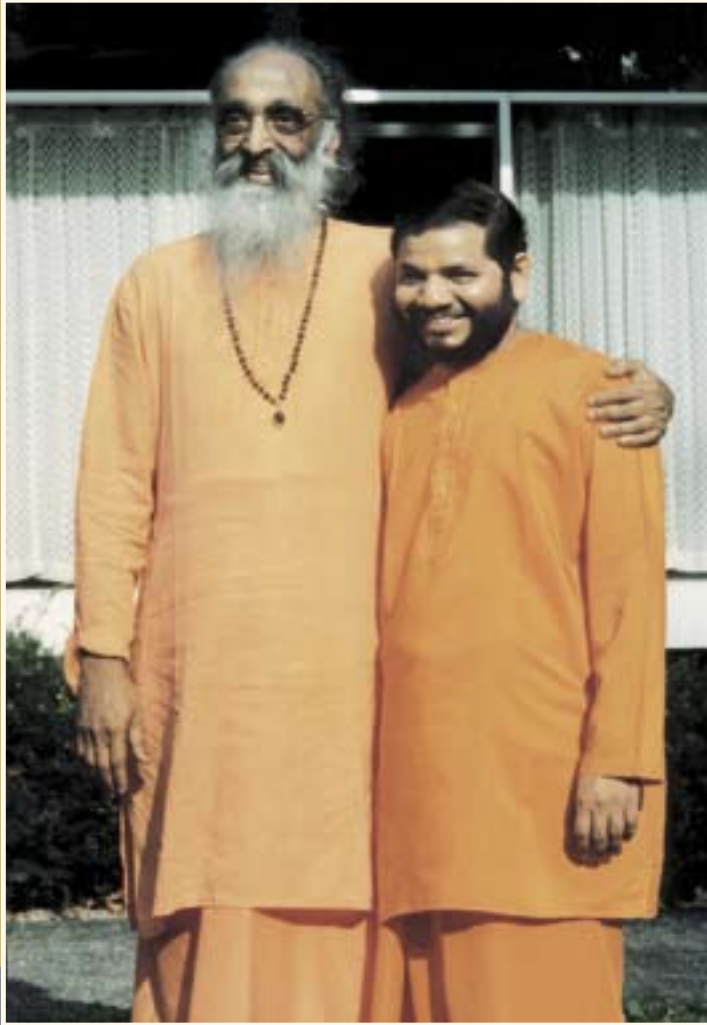




Chinmaya-Tej

Web-site: www.chinmaya.org
Chinmaya Mission San Jose Publication
Vol. 19, No. 3
May/June 2008



*H.H. Swami Chinmayananda &
Swami Tejomayananda*

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 Lahari

That which cannot be experienced by the heart can often be comprehended by the intellect, in our ordinary life. Scientific theories on economic programmes are examples of knowledge that can be intellectually comprehended even though they cannot be emotionally experienced.

However, if there be Truth which can either be physically perceived or emotionally felt, or intellectually conceived, it is to be apprehended by an integration of all our existing faculties. This power of apprehension, arising out of a combination of all our faculties is called intuition.

A harmonious head and heart develop in themselves a power of perception which is not the sum total of their faculties, but it transcends itself; and this power of subjective perception in man is called Intuition.

~Swami Chinmayananda

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FROM THE EDITORS DESK

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

The Clayton Road Facility is being used for many festivals and events whenever possible. We invite you to visit the site when you can. News and events update via e-newsletter on CMSJ website is serving our timely announcements. Please keep us updated with your e-mail addresses and send them to Cmsj-news@chinmaya.org.

Please keep us posted with your e-mail addresses and phone contact so that we can maintain the data base and you can be timely informed of programs and events.

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.

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

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Status of New Building Project

Hari Om Friends,

With God's grace and Gurudev's blessings, the journey towards building a new home for CMSJ is gaining momentum. Our architect, Kartik Patel, completed the elevation drawings for our new ashram and shared it with the CMSJ community during the mega fund-raiser program, Chinmaya Vaibhavam, held on Aug 24, 2008 in the august presence of our beloved Guruji, His Holiness Swami Tejomayananda. Everyone is suitably impressed with the designs and the CMSJ board has authorized Kartik to approach the city of San Jose and begin the conditional use permit process. In terms of schedule, this is the most uncertain part of the process; nevertheless with Gurudev's blessings, we hope to complete this process within the next 6 months.



An elevation drawing of the proposed New Building for CMSJ's new Ashram, prepared by our Architect, Kartik Patel.

As mentioned above, CMSJ hosted a fund-raiser program on Aug 24, 2008, titled Chinmaya Vaibhavam. The life and vision of Pujya Gurudev, Swami Chinmayananda, was depicted through the use of multi-media presentations like dance, music, visuals, narration, video etc

The entire program was presented by the youth of the CMSJ community and well received by all. Guruji, while sharing his impressions about the program, was visibly moved and called the program a unique experience, a divine offering of love. We used the program to share the vision for the next stage of our new ashram project and solicited funds to support our effort. Prior to the program, we had received pledges from our core support group to the tune of \$200K, and during the program we raised additional funds/pledges of \$155K. Our goal of \$500K before the end of 2008 is well within sight.

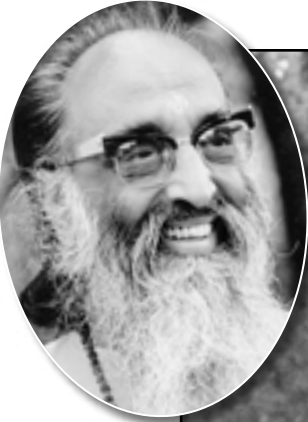
We expect to raise another \$500K from business leaders in our community. More fund raisers are being planned to raise awareness of this project in the community at large. Based on all of the above, we can say that CMSJ is well equipped to cater to the growing needs of the community for CMSJ's services. We will continue to provide updates periodically. May the Lord's grace and Gurudev's blessings be upon all."

by Subbu Venkatakrishnan



Krishna Janmashtami celebrated at the CMSJ - Clayton Road Facility, San Jose

Guruji Remembers



PUJYA GURUDEV...

It is but natural for us to feel a profound sense of loss and grief at the physical loss of our Gurudev. I know that He will be watching us very diligently to see how well we have integrated and assimilated the message that He has delivered so well — that we can use in our family lives, places of work, and the society at large.

Swamiji's presence used to be the source of inspiration, but His physical absence should become an opportunity to discover our own strength and to find out for ourselves how much we have learned and gained from Him.

The source of inspiration has moved on from the Form to the Formless. Let His teaching become the uninterrupted source of sacred guidance for our lives and our work.

We will continue the Gita Jnana Yajnas and Chinmaya Spiritual Camps as envisioned by our Gurudev. As He unfailingly told us, the greatest Guru-Seva is to live His teaching. That opportunity has now fully arrived. Let us continue to serve our beloved Gurudev by persevering in our efforts to hold Jnana Yajnas and Camps, hold Study Groups, teach Bala Vihar and Yuva Kendra classes and continue with all of His many programs and plans. Let us be sincere in our work and make sure that the results of our efforts are deep-rooted and well-established.

May His blessings continue to flow through us to the world around us.

Swami Tejomayananda, 1993



Spiritual Success

H.H. Swami Chinmayananda

The modern world generally accepts quantitative evaluations as measures of prosperity and success. How much have you earned? How much did you save, produce, sell, and acquire? Material success depends on how much, how many, or on how often. Spiritual seekers habitually apply the same quantitative measure in estimating their own inner achievements. Automatically they congratulate themselves at the quantity of their “glorious sadhana.” However, quantitative measures are false indicators of spiritual progress.

Even in the realms of culture, quantitative measurements can be used, but they are only useful as endorsements to the success recognized through a qualitative self-analysis. It is not how much one reads, but how much one understands, reflects on, and meditates upon that assures success. It is the quality, intensity, sincerity, devotion, understanding, and enthusiasm of the heart, with which one does the sadhana, that will determine the true heights to which the student can rise in his Self.

I have received letters from different sincere seekers who are chronic sufferers from “lack of progress.” From their diaries, it is clear that if quantity alone is demanded in Sadhana, these seekers have nothing more to do. And yet their experience is that they find themselves exactly where they were three years ago. Indeed, it is a painful disappointment.

The cure for them is easy to prescribe, but perhaps more difficult to practice. What they need is a more sharpened tempo in their spiritual seeking,

a quickening of perception, an alertness of the soul, and a warmer ardency in their embrace of the goal. These factors cannot be developed by themselves one at a time. Yet these are already to be found within them when their minds gain a deeper harmony. This occurs as a result of two processes: the negative one of detaching oneself from all dissipating urges (*vairagya*) and the positive one of gaining a clear picture of the all — satisfying goal and the straight path to it (*viveka*). Once these qualities are carefully cultivated and fully developed, i.e. detachment from the false and discriminative appreciation of the Real, the rest of the pilgrimage becomes pleasant and sure, but in no way easy.

Breaking the Shackles

In the final analysis, Self-unfoldment must come to express itself in our own hearts. As long as it is loaded with its own base urges, motives, plans, and schemes, that self-shackled heart cannot “take off” from its fields of sorrows and restlessness into the brilliant cloudless sky of spiritual freedom and cultural ease.

Break the shackles, makes the vehicle lighter. Warm up the engines of meditation through *kirtan* (devotional chants) and *japa* (repetition of the Lord’s name). Know the route from the study of the scriptures and take off. The early obstacles in meditation are unavoidable. As the vehicle gathers speed, the runway stretch slips by, and one rises up from one’s body concept into the sublime experience. At first it must wing along

the lower heights of “feelings.” Then the meditator climbs into the cloudy altitudes of “intellectual ideas,” and soon it can soar high into the world of cloudless poise, sublime beauty, and brilliant self-mastery. Moral and spiritual joys and balance in ordinary life can come only to those who can thus explore and return from these rejuvenating secret realms within.

Quantitative calculations will give only false hopes to a spiritual seeker. Try to improve the brilliance, depth, and joy of *sadhana*. May your eyes be on the quality of your life. In all contacts with the world, in all inner feelings and thoughts let there be a constant beauty and peace, serenity and calmness, love, and forgiveness. When passions and lust rise, do not fall an easy prey to them, but crush them by discrimination and detachment. Success is sure to the sincere.

COURTESY: *Mananam Publication Series*
Volume XIV Number 2

We have to acquire the faculty of keeping well under all kinds of weather — a difficult task, I know. But it is not beyond human reach. The mind plays a great part in it. If we can completely detach ourselves from the externals in terms of the Sixth Chapter of the Gita, we can attain that state. That it appears to be beyond our reach for the present need not baffle us. The author of the Gita invites us to make the effort and says from his abundant experience that it never fails. It may take long, but success is a certainty.

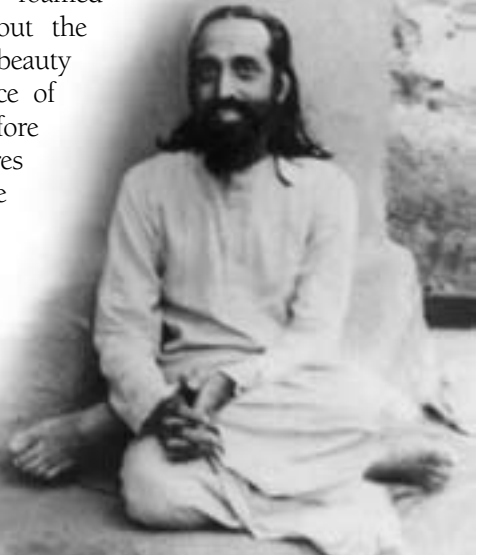
~Mahatma Gandhi



Grateful Are We?

My Gurudev often used to say, "go and sit near the Ganges-river. She alone can teach you everything that is the deepest in the Vedas. Learn to listen with a still mind, you stop your mental chatterings and then "listen" with an alert and patient attention; without passions and desires; listen without straining to form judgments, without struggling to form opinions." This I had practised for long; I think I have learnt to "Listen"; often I had felt moments of ecstatic harmony with Mother Ganges. She flows on! Ever recreating herself afresh, never the same, yet, she is she all the time! ever the same.

It is in this passionless attitude of alert listening that I had, this time, roamed round the world, speaking about the glory of our Real Nature, the beauty of Truth, the magnificent Essence of God that lie untended, and therefore unlit, in the bosom of all creatures and things of the universe. The world of happenings, the realm of clamorous objects and confused beings flowed by me all these six months, frisking and skipping, jumping and dashing, in a thousand hues, variegated in their individual behavior, character and ideals. They all heard



me; but from within I listened to myself. Some of them did truly listen. To “listen”, to those “who listened”, was in itself a reward totally fulfilling, lavishly rich, scandalously extravagant.

Round the world in this trip I passed through eleven world-renowned universities, addressed the young students of some eight different nations, held about twenty - one “Talk-fests” (Gyana yagnas) discussing the ideas of Bhagavad Geeta, and at some centres we had exhaustive study of one of the Upanishads. The story of these activities has been reported in our “Tapovan Prasad”, the journey of the Chinmaya Mission. The idea of bringing out the story of this 5th all-world tour can be very attractive, and extremely useful if the Central Chinmaya Mission Trust can arrange to reach a copy of it to every participant round the world who had voluntarily signed up to join our group as a sincere seeker of the Supreme Spiritual Essence.

The youth everywhere is hedged by the available social conditions into a drab and dreary world of pithless materialism, empty of ideas, and ideals. The disillusioned young men and women of our times in their blind protest have come to live in an exciting life of self-destruction, exhausting themselves, and mauling life into ugly ulcers. At such a crucial, yet tragic era, we, the few round the world, who, in our new found vision, are now different from the majority of the mentally-destitute. Therefore we have a special responsibility to

serve. It now becomes our function to knit ourselves into an “Island of Purposeful Joy” in the world, a hopeful promising ideal, clearly proclaiming, through our chaste and songful life, the endless potentialities of the spiritual way of living. Not by words: not through books; but by the eloquence of the very day-to-day life, lived cheerfully by us.

I am sure the many Chinmaya Family Centers round the world with their sincere and studious members, will realize their sacred responsibility of serving the confused members of their society around them with the sheer purity, serenity and peace of their hearts, and with the spontaneous love for all and with the compelling charm of their harmonious life.

This grand tour of Sewa round the world could never have been such a satisfying success -but for the honest and dedicated work of hundreds of volunteers, patrons, sympathizers everywhere, but for the sympathy of many forward-looking university authorities, and but for the enlightened enthusiasm of many heads of departments therein. I am grateful to them all. All our Sevaks and Sevikas must realise that we are now gaining the mighty support of the thinking people everywhere. And our ardent pursuit of the Path Divine alone can express our gratitude to the Lord, the Supreme Purusha. Let Him make each one of us a better instrument to serve more effectively His cause.



by Swami Tejomayananda

It is the responsibility of great leaders to live an exemplary life. Lord Krishna reminds Arjuna to do the same. The problem in today's society is that respect for higher values is diminishing because we cannot find role models to portray those values. With the advent of high technology any amount of information can be secured, especially through the Internet. But not all information is reliable, accurate or even necessary. One needs the right discrimination to selectively use it to one's advantage. To develop this ability we need the guidance of great leaders and teachers. The following is a famous verse in the Gita that explains one of the most important aspects of Karma Yoga.

Whatever a great man does, that other men also do (imitate); whatever he sets up as the standard, that, the world follows. (III:21)

Whatever standards of virtue, values, ideals, action or conducts are upheld by the leaders of society, people implicitly follow. Since most learning happens by observing, we need a guide or a teacher. This is true in every field of life. Man is also a hero worshipper and everyone

has some kind of ideal. When I visit different homes, I see pictures pasted all over the walls of the children's rooms. They are generally of actors and sports heroes, but sometimes there may be a picture of a political leader, or a spiritual master. Most of the girls, however, seem to have pictures of rock stars or singers, whom they try to imitate in the way they walk and dress. Such is the power of that idol.

The above verse emphasizes that people follow whatever a greatperson does, it does not say they follow what they teach. We all know from experience that children learn from imitating adults. So it becomes our responsibility to live the values that we want our children to learn or else they will think of us as hypocrites.

Standards can be set in many areas: in the language used, the values followed, right conduct and so on. Most important, however, is whether a person accepts spiritual values versus materialistic values. If a person accepts the word of God and the revelations of scriptures as the guiding force in his life then that person will be different from a materialistic person.

We may try to excuse ourselves from from having to set an example by saying that we are just ordinary persons and have no leadership qualities, but in this world everyone is a leader to someone. Society is like a chain, and each part is connected to the other. There is always someone that we can look up to us. For example, a householder

may consider himself an ordinary person, but his children look to him as a source of great strength and wisdom. Children think that their parents are omnipotent and omniscient. So no one can escape that responsibility.

Some people have no consideration for others. They do not do anything to help society but expect others to take leadership roles while they constantly criticize. If we do not fulfill our own responsibilities, why expect anything from others? Even if we cannot change all of society, at least we can set a good example for our children. Do not wait for anything, greatness and recognition will come to those who do their job properly, whatever it may be. Vision is necessary, and also the ability to translate that vision into right attitudes and actions. Lord Krishna cites Himself as an example. And in the following verses He tells Arjuna the only reason He ever engages himself in action is to set example, for if a leader does not act, no one will act.

There is nothing in the three worlds, O Arjuna, that has to be done by me, nor is there anything unattained that should be attained by Me, nor is there anything unattained that should be attained by Me. Yet I engaged Myself in action.

For should I not ever engage Myself in action, without relaxation, men would in every way follow My path, O Arjuna. (Gita, III:22, 23)

Continued on page 24



by Swami Chinmayananda

We have found that the vasana is the unmanifest. In its manifestation, it is called your 'personality' as it manifests into 'three' different levels of grossness. The subtlest expression of the vasanas at the intellectual level is a 'desire.' Then the desire at the mental level grossifies itself into 'agitations.' The agitations of the mind, when fully grossified at the physical level, become our 'actions.' The quality and the quantity of the actions, agitations and desires depend upon the quality and quantity of vasanas in us. The alcoholic vasana, for example, will give only drinking thoughts or desires and agitations for drinks, and the physical body will go to the bar where it is available.

The Play of Vasanas

No vasanas — no desires. No desires — no agitations. No agitations — no desire-prompted activities. In those still moments, the PFT (Perceiver-Feeler-Thinker, the experienter) awakes to the plane

of pure awareness. The theory is clear. But a mere bundle of theories cannot be called philosophy; theory that propounds a view of life can at best be called poetry, a utopia, a dream, a suggestion. It can become a philosophy only when that view of life can be reached by every one of us, by following a definite way of life.

In India, a philosophy is never accepted as a philosophy until it prescribes a path by means of which each one of us can directly experience the final view of life. But no two of us are on the same plane. We are at different locations, different levels, because the quality and quantity of vasanas in each one of us are different. No two persons are the same. Nature never repeats. Every individual is a unique creature. After you are created, the mold is broken. Another person is made in another mold. This variety is the special beauty of nature. Since all of us are not of the same quality, or of the

same type, there must be different paths which will suit each one of us.

Our destination is a condition wherein even the last of our vasanas is exhausted. Vasanas are created during the contact of the BMI (Body-Mind-Intellect, the equipment for experiencing life) with the OET (Objects-Emotions-Thoughts, the filed of experience) which are our transactions in life.

Since we developed these vasanas during the transactions then, logically, they can be ended only during contact with the world outside, and not by a sudden running into a cave in the Himalayas.

We may dive under the ocean or move into a mountain cave: out vasanas will still be with us. And if those vasanas are for drinks or objects of sexual desire, for money or position — anywhere else we can at least express them! But in a mountain cave we can't even express them. So we can only suffer from continued suppression. Suppression is not the method of reaching perfection. So then, we will have to exhaust the vasanas, here and now where we have developed them. There must be a technique by which — even though the BMI in us is constantly coming in contact with the OET — the existing unmanifest, the vasanas', get exhausted without creating new vasanas. Therefore, while living life normally, we should be exhausting our vasanas.

But at this moment, a million vasanas are in us, and we try to meditate. At this moment there is no meditateness in us, but it can be brought about when the mind empties itself. That is why the Bible says to empty ourselves to be filled by the Lord. When vasanas are fewer, desires and agitations are fewer, thoughts are fewer. Then the mind becomes quiet and is always in a state of meditation. The quieter the mind, the greater the meditateness. The quiet mind means fewer thoughts; in the end, the totally silent mind reveals Truth. In fact, the silent mind is Truth.



Therefore, all yogas ('yoga' means method of spiritual self- development) are methods that discipline the BMI in all contacts with the OET in such a way that the existing vasanas get exhausted through our activities. Our activities are no longer channels for new desires and new vasanas to enter into our personality. That method of intelligent living is called yoga — spiritual living. We find that whenever we act in the world outside with egocentric desires, the PFT — centred activities leave their footprints and load our unmanifest. Whenever an action is undertaken that is not centred in the ego but is centred in the Higher — an ideal, an altar, a goal — when our works are not ego — centred but are God-centred or ideal-centred, then we work in the world with a mission in life.

The contact of the BMI with the world outside thus becomes a source for exhausting the existing vasanas. And when the vasanas are exhausted, the mind becomes automatically quiet. The quieter the mind; the greater the peace experienced within it. Meditation is not something that you can train yourself to do. No. You train the mind in such a way that you exhaust the causes for your mental agitations. This quieting of the mind is called yoga

Purging the Vasanas

There are as many methods as there are teachers. Have you ever gone on Saturday to a friend's home and been asked, "Would you like a cup of tea?" Your friend makes tea; you also make it; another householder makes it. Now, ten different places you go, and ten different cups of tea you'll have. All are made up of only boiling water, tea, maybe milk, and perhaps sugar. Thus a cup of tea consists of these things only; yet their combination can have such endless variety that no two cups really taste the same.

Similarly, it is true that no two persons are the same. Yet, for the purposes of scientific analysis, we can roughly say that all yogas fall under three main types. We all have these three equipments of experience — body, mind and intellect. But some of us have our personality centered in our physical body and its rush of activity. Some are body — oriented, some of us are heart-oriented, emotion-oriented; that is, some have extra emotional love — an endless need to give love. Others are neither body

oriented nor purely emotional; they are highly intellectual. They analyze; they keep on questioning even the obvious — why? how? what? when? — in order to satisfy their rational inquisitiveness.

Those who are physically-oriented are constantly restless and want to work in the world outside. They are told, "Work. Don't stop working, Continue working, but change your mental attitude. Until now you have been working only for self gratification. Work as vigorously as before, continue working in the world outside, but selflessly." This attitude of work is called karma yoga, whereby we are not ego-oriented but become God- oriented, Spirit-oriented. This is the Path of Action.

Emotions — every one of us has them. There is a lot of love in every one of us. We crave love. We want to give love; we want to get love. Even more than getting love, emotional people want to give love because tides of love rising in them are choking and drowning them. Yet wherever their love lands, the object of their love collapses under the very weight of the love! Because such people have so much love to give, they continually give it to the world, and the things and beings in the world continually collapse.

Yet they cannot but love. Just as a rose cannot stop waiting its fragrance, the lover in the emotional person cannot but beam out love everywhere. The world, no doubt, will never be able to requite that love fully. The lover feels disappointed.

However, you can turn your love, withdraw your love as best you can, then turn your love on to Him who is all love. He alone can receive all the love we give and return a larger love to us. This is called the Path of Love, Devotion — bhakti yoga. Naturally, then when you are working in the world outside, you work no longer for yourself but for your Beloved. Thus all your activities become oriented toward the Lord and not toward selfishness.

Love is expressed in sacrifice: love means sacrifice. That sacrifice will be an unconscious, spontaneous action which the lover may fail to recognize as a sacrifice for the beloved! Love is always expressed in the lover's readiness to make sacrifices. Thus, when I start loving Him, there is no more ego nor egocentric desires. "Oh Lord, Thou art my fulfillment — I don't want anything." While thus working without ego, the existing vasanas get exhausted.

Another type of person is neither body-oriented nor mind-oriented but is highly intellect-oriented. If you tell such an individual, "Serve the world," the reply will be: "Why should I? So many people have served the world and what has been achieved? The world has come to its present sad condition only because of the political and social workers! If only all people would keep quiet like me, surely the world be better off! It is human beings who have made confusion in the world. How can anyone serve another?" Such a person cannot feel the urge to serve.

Ask that person to love God. "I'll start falling in love with God. O.K. I'll at least try. But first, tell me — where is God? who is God? What is God? What is His postal address? At least tell me His phone number!" True; one may take such a person to be a wicked, base blasphemer. But he is not. His reply is the language of the head; it is a sincere inquiry of the rational intellect.

Thus, the intellect-oriented type starts inquiry from the intellectual standpoint. Such a person wants to know the nature of the Reality and Its expressions through us. As he studies the scriptures, understanding gathers a new clarity and the mind becomes more and more calm and serene: the more the intellectual inquirer understands the larger State, the more the PFT loses its importance and relevance.

The inquirer becomes more and more centered on the Supreme Self and all activities become more and more centred in the Supreme Self. This process is called Jnana Yoga — the Path of Inquiry.

In these three paths, the seeker comes to live and strive in the world without ego, and so without ego-centric desires, hastening the exhaustion of vasanas. When the vasana pressure is removed from them, the mind and intellect get ready to take off in the contemplative flights of the Self — rediscovery.

*(Coutesy of Tapovan Prasad.
CCMT Publication)*

Swami Chinmayananda

A Man of Fire

*Paying tribute at a Prayer Meeting
held at the Sadhu Vaswani Mission, Dada J.P. Vaswani said:*



“Swami Chinmayananda was one of our brilliant stars in the firmament of spirituality. He was a symbol of India's deathless culture which stands for the supremacy of the Atman, the Spirit. In spite of broken health, He continued to travel from place to place, from continent to continent, re-proclaiming the wisdom of our ancient rishies. He was a Man of Fire. He set on fire the minds and hearts of many who listened to Him. His life will continue to be a source of inspiration to generations unborn.”

Chinmaya Youth Camp 2008

By Taruna Emani



Youth camp was great! There's a lot to do during camp. First of all, I'm from Maryland, which is on the other side of America. I was worried I wouldn't find any friends, but it turned out I got two friends, Manya and Kamakshi.

Assembly was fun. Swamiji would tell great stories about Ganesha since the Camp theme was Ganesha. Another great class was art class. The teachers were Anitha aunty and Jayanthi aunty. We got to make clay Ganeshas and more. There's also Bhajans and chanting class lead by Mallika Aunty. We learned new songs like Dinoh Ke and new stotrams like Ganesha Arati. I also had Ganesha theme class with the triple A aunties – Aruna aunty, Aruna aunty, and Aruna aunty. We got to hear great stories and we even did a play! I was the news reporter.

The best part of camp was going to the Eel River. I got to see tadpoles, splash around, and burn my feet in the sand. Also, at the end of camp we got to put our clay Ganeshas in the water so they could go where they came from, the Earth.

After going to the river, we all got hungry. So then we would go to the cafeteria to eat a fruit. During snack or meal time, we go to the cafeteria to eat. Before meals we had to chant the *Bhagavad Gita chapter 15*. The food there was great. There was food from all over the world. Pizzas, lasagna, taco casserole, one day we even got doughnuts! The people who worked in the kitchen were Meena aunty, Uma aunty, and Krishna aunty.

Like I said, camp was fun, but we wouldn't have this camp if it wasn't for Uma aunty. So I would like to thank her because she organized all this. I would also like to thank John for unlocking doors. Hopefully I can come back next year. Thank you and Hari Om.



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.

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*



God is Here

As long as a man feels that God is 'there', he is ignorant. But he attains knowledge when he feels that God is 'here'.

A man wanted to smoke. He went to the neighbor's house to light his charcoal. It was the dead of night and the household was asleep. After he had knocked on the door for awhile, someone came down to open the door. At the sight of the man he asked, "Hello! What is the matter?" The man replied, "Can't you guess? You know how fond I am of smoking. I have come to light my cigar."

The neighbor said, "Ha! Ha! You are a fine man indeed! You took the trouble to come and do all this knocking at the door! Why, you have a lit lantern in your hand!"

What a man seeks is very near him.
Still he wanders about from place to place.



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.

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.

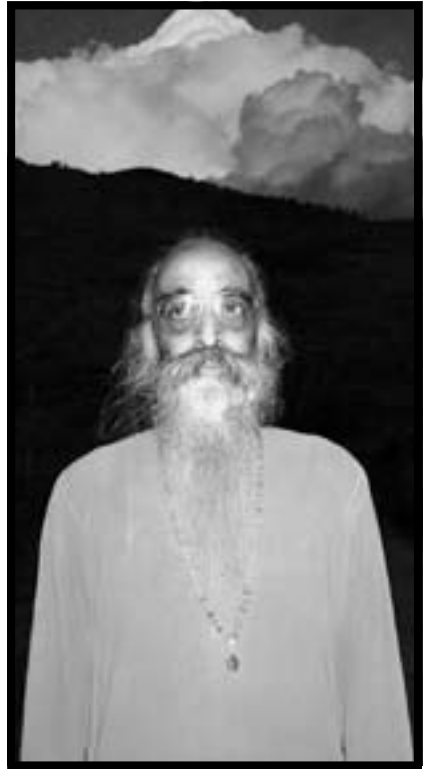
We have 1540 children enrolled in our program from our three centers since enrollment started 07-08 school year. I wish to thank all the volunteers who are Teachers, Co-Teachers and Youth Helpers teaching and assisting in the different classes. It takes more than teachers to organize these programs at 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

The Lord is already complete and fulfilled. He takes incarnation only out of compassion, to set an example and to teach. In the Ramayana it is very clearly stated that the human incarnation (avatar) of the Lord is only to educate people. The concept of the avatar is so beautiful, but we miss the point. We glorify and worship the Lord as Rama, but fail to follow His example. We sanctify an idol but ignore the ideal. And the very purpose for which the Lord came is defeated.

*As the ignorant people perform
action with attachment,
O Arjuna, so should the wise
perform action without
attachment, wishing the
welfare of the world.*

(Lord Krishna, Gita Ch.III:25)



“TODAY belongs to us.
YESTERDAY was.
TOMORROW will be.

Everyday is bursting with opportunities for us to do and to serve, to act and to express, to love and to live. We must make use of these lush chances and diligently make our life rich, fruitful and useful for others at all times. When we have such a team of even a few courageous and honest servants of God, the Nation is made, the world is saved.”

*Love
Chinmaya*



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

Sadbana Panchakam

1:45pm - 3:00pm

FREMONT, Washington High School

Saturday

Sadbana 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.

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

FREMONT

Fremont BV sponsors Sandwiches For The Needy.

On the 2nd Saturday/Washington High School in Fremont.

Parents of Bala Vihar and the kids prepare 70 Sandwiches, bag them and provide chips, fruit and juice. The Sandwiches are delivered to the Tricity Homeless Coalition, where they are served to adults and children.

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

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

Shiva Abhisheka & Puja at Sandeepany San Jose

Conducted by Mission Members

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

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

FORGIVENESS

Forgiveness is the secret beauty in any spiritual seeker's life. Not to forgive is to maintain the passions bottled up in us. Then we are never empty enough to lift ourselves in our soaring meditations.

Forgive liberally your enemies – in fact, nothing can annoy them so much! They expect you to kick back and so have planned to break your ribs with return kicks. All these planned onslaughts become empty and hollow when you just forgive them. Many enemies become true friends when lavishly and lovingly forgiven.

Forgiveness is the fragrance which crushed Tulasi leaves leave on fingers that crushed them in thoughtless act!!

Sandalwood perfumes even the axe that hews it down! The more we rub sandalwood against a stone, the more its fragrance spreads. Burn it, and it wafts its glory to the entire neighborhood.

Such is the enchanting beauty of forgiveness in life.

Chinmaya



Tapovan Prasad

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Harrington Road,
Chetput, Chennai, 600 031, India.

All classes held weekly unless otherwise stated

San Jose:	<i>Tattva Bodha</i>	Sevak: Ravi Kaw
Contact: Nancy Kaw (408) 251-4725		Time: 7:30 pm (Thur.)
San Jose (LHS)	<i>Bhagavad Gita</i>	Sevak: Sreeharsha
Contact: Sreeharsha (408) 446-9823		Time: 3:00 pm (Sun.)
Sandeepany SJ	<i>Vedic Chanting</i>	Sevak: Subbu Venkatakrishnan
Contact: Mallika Subramanian (408) 245-4915		Time: 6:55 pm (Thur.)
San Ramon:	<i>Self-Unfoldment</i>	Sevika: Sireesha Balabadra
Contact: Sireesha Balabadra (925) 804-6102		Time: 7:30 p.m. (Wed.)
Saratoga:	<i>Kindle Life</i>	Sevika: Kalpana Jaswa
Contact: Kalpana Jaswa (408) 741-4920		Time: 10:30 am (Thur.)
Sunnyvale:	<i>Isavasya Upanishad</i>	Sevak: Satish Joshi
Contact: Rohini Joshi (408) 730-2596		Time: 8:00 pm (Wed.)
Redwood City:	<i>Bhagavad Gita, Ch. 2</i>	Sevak: Sreeharsha
Contact: Sunil Jeswani (650) 364-1074		Time: 7:30 pm (Fri.)
Walnut Creek:	<i>Panchasai Ch. 15</i>	Sevak: Vipin Kapadia
Contact: Rakesh Bhutani (925) 933-2650		Time: 9:30 am (Sun.)

Prabodhji's Classes at Bala Vihar Locations

Fremont:	Saturdays 1:45 p.m. <i>Vishnu Sahasranamam (Cont'd)</i>
Danville:	Saturdays 4:45 p.m. <i>Vivekachoodamani (Cont'd)</i>
San Jose:	Session 1 <i>Bhagavad Gita, Ch 5 (Cont'd)</i>
	Session 2 <i>Vishnu Sahasranamam (Cont'd)</i>

Prabodhji's Classes at Sandeepany

Mondays & Wednesdays:	10-11:30 a.m. <i>Yoga Vasishtha (Continued)</i>
Tuesdays & Thursdays:	6:30-7:30 a.m. <i>Panchadasi Ch. 6 (Beginning)</i>
Tuesdays & Thursdays:	7:30-8:30 p.m. <i>Vivekachoodamani (Beginning)</i>
Saturdays:	6:30-8:30 a.m. <i>Prasnopanishad (Beginning)</i>



Swami Tejomayananda's Itinerary

SEPTEMBER - OCTOBER 2008

DATE	LOCATION	PHONE
Sept. 3-13	Mumbai	(91-22) 2857-8647
Sept. 16-18	Meerut	UP 91-121 - 267-0531
Sept. 20-26	Uttar Kasi	(91-1374) 222-357, 223 373
Sept.27-30	Dehradun	(91-135) 271-0164
Oct. 7-9	CIRS	(91-422) 261-5221
Oct. 11-16	Kannur	(91-497) 270-0844
Oct. 17-23	CIF	(91-484) 274-9685
Oct. 25-29	Thiruvananthapuram	(91-471) 272-8960



Continuous Change alone is the Changeless Law

To a superficial observer, world is a field of perpetual change, a constant death. Nothing remains the same for even a moment. Things change themselves and, naturally, their relationship with each other also change. This welter of change is what we observe in the world of perceptions, in the realm of feelings and in the field of thoughts. In terms of this experienced world of plurality, and its everchanging nature the Absolute Truth is indicated as the Changeless Platform upon which these changes are staged.

~ 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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