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From The Editors Desk:

Welcome to the 50th Anniversary of the Chinmaya Movement and the 20th Anniversary of Chinmaya Balavihar in the Bay Area. This movement was initiated into activity by Swami Chinmayananda. All Mission Centers around the world are celebrating the year with Yajnas, Spiritual Melas, special events and programs as a tribute to the great Master. In the Bay Area, we are offering four Jnana Yajnas inviting all residents and seekers to participate. Visiting Swamis Shantananda (Philadelphia), Ishwarananda (Los Angeles) Swaooananda (Melbourne, Australia) and Nikhilananda (Dallas) will be giving discourses at these Yajnas. Swami Siddhananda will conduct a 5-day Bhajan Sandhya at San Jose. In Addition, Summer Camps for Youth and Young Adults will be held at Krishnalaya. Bala Utsav, festivities for young people will be held before summer.

The Celebrations' Grand Finale will be in December 24 - 31 in Mumbai, India.

A delegation from Chinmaya Mission San Jose consisting of 100 families are planning to attend. For details of the trip to India, please contact Uma at (Email: umakj@aol.com)

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Printing

PigMint Press, Redway, California

Mailing

Autozip, Ukiah, California

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Gurudev: His Life and Work

The Mission Pledge

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

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

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

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

May thy grace and blessings flow through us to the world around us.

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

We know our responsibilities, give us the ability and courage to fulfill them.

Om Tat Sat

As Swamiji's popularity grew all over the country, groups of devotees mushroomed in many cities and towns. They felt the need to organize themselves to continue the study of Vedanta and to initiate cultural and service based activities round the year. In August 1953, a group from Madras now known as Chennai, wrote to Swamiji for his permission. Swamiji approved the idea of an organization but he did not want it in his name. However his devotees presented him with the argument that the word 'chinmaya' also indicated 'true knowledge'. Finally Swami relented.

The Chinmaya Mission was born. In time it would grow into a global spiritual organization with hundreds of study and service units. But the guiding spirit behind the Mission was clear even during its inception in a letter from Swamiji which reads, "Don't forget that the Mission is a family Act as missionaries,

keeping the great goal as your pole star".

Swamiji constantly made improvements to his plans of reaching out to the people. From his thirteenth *yajna*, he started teaching the *Bhagavad Gita*, which was to become the most widely heard Hindu scripture in the next forty years.

In today's society also, we seem to stand in the middle of a battlefield beset with many strains, tensions and conflicts. Most modern men and women can see Arjuna in themselves. And in Lord Krishna, we have a teacher who did not advise his student to renounce society but to do his duty as a leader dispassionately, and to fight injustice and evil if the wrongdoers were his own brothers and elders.

The modern and dynamic but also strained men and women of this century, could certainly gain much from the precious teachings of the

Gita. The missing link was a teacher who could interpret the *Gita* to suit the legates of a scientific age in a rapidly changing society. Swami Chinmayananda served as this missing link. He was steeped in the rishi culture and Vedic training but was also able to present the subtle truths of Vedanta in a scientific and logical manner. He could thus inspire and awaken a generation of Indians who had English education, an admiration for science and little knowledge of our culture.

While his illustrious student was popularizing spiritual education in the plains of the country, Swami Tapovanam remained in the Himalayas, spending his time in contemplation, writing books on Vedanta and teaching the few students who came to his humble hermitage. He was aging in grace. Swami Chinmayananda often visited his guru to pay obeisance. Once, when Tapovan Maharaj fell ill, Swamiji changed his entire schedule to be with his Guru for a month. Tapovan Maharaj, a man of few words, awarded rare praise to Swamiji during this period when he said the taking Vedanta to the hearts of the people was the highest service one can do for his fellowmen and women. As his Guru weakened in body, Swamiji had to face the fact that physical separation was near. One day, when Swamiji was moved to tears, Tapovan Maharaj told him, "Chinmaya....when we are born, death is born with us. Now He is coming to meet me. Here, how quietly I have lived! Now cannot I quietly die, hearing the eternal music of my mother Ganga? Don't weep,

you go and continue the work...."

During Swamiji's yajna in Palakkad, Kerala, he received the news that his Guru had attained mahasamadhi. Tears filled Swamiji's eyes. Great sages are not beyond the touch of human emotions as we know through instances such as that of Adi Shankaracharya shedding tears over his mother's death bed.

The love between a guru and his students is one of elevating selflessness and purity. It is a divine love with no barriers of ego or expectation. Swamiji came to terms with the greatest loss in his life by remaining in solitary spiritual retreat in Rishikesh for days.

Swami Tapovan Maharaj lived a quiet, unobtrusive life, never coming from the Himalayas but his picture adorned every stage on which his best student spoke for the next four decades in many parts of the globe. It continues to witness the talks of Swamiji's illustrious successors.

The year 1957 saw the physical death of Swami Tapovan Maharaj. But death is never an end. It was almost as if the spirit of Vedanta had left the physical frame of a realized master to enter the heart of a fledgling spiritual organisation — Chinmaya Mission.

Hinduism is the religion of the maximums.

A Hindu strives to give the maximum happiness to the maximum number for the maximum length of time.

He strives to achieve this in whatever purpose or mission in life he is fulfilling.

Never complain about the number of hours you have put in to do a job. Your nobility must estimate how much of you was put into each hour of your daily work.



Blazing a Global Trail

A man whose love embraces the whole world becomes the kith and kin of all who come across him. International reach seemed to naturally follow Swami Chinmayananda's rapidly growing national stature.

In 1962, some of his ardent devotees conceived the idea of a world tour and began working on arrangements for it. On March 6th, 1965, Swamiji began his first global tour of twelve countries, including the USA, Switzerland, the West Indies, Thailand, South Africa, Mauritius and Malaysia.

Wherever he went, Swamiji drew crowds because he was blessed with the precious gift of being able to tailor his talks to suit the cultural ethos and needs of any target audience he addressed. Though his discourses were largely on Vedanta and Hindu Culture, his rational approach and universal compassion touched the hearts of people irrespective of their cultural and religious backgrounds. Many followers of other faiths like Christianity and Buddhism became his devotees. Dr. Baldwin George, a Christian minister of Trinidad, left his homeland to join the Sandeepany Sadhanalaya in Mumbai. Even today, in America, Chinmaya Mission participates in many interfaith

congregations. Christian leaders are invited by the Mission to talk about their faith. In turn, Chinmaya Mission swamis often deliver lectures in churches.

Despite his diverse following, Swamiji never encouraged conversion. He told his devotees who belonged to other faiths to continue doing their duties according to their faith of their birth and also learn Vedanta. He explained for one with an open mind, Vedanta is an effective means of self-improvement. It aims at making a Hindu a better Hindu, a Christian a better Christian, and so on. This is one of the reasons for Hinduism in its original form not accepting or indulging in conversion from one faith to another.

Swamiji's first global tour was a huge success. In its wake came many more such tours. Soon foreign visits were a regular feature of his itinerary.

The special charm of Swamiji's teachings was that it was never a onetime affair, in the form of talks to be heard and forgotten. He seemed to influence and inspire people so deeply that wherever he went, people came together in groups, formed centers and undertook regular scriptural study, spiritual practises and social and cultural work.

50th Anniversary Celebrations 2001

Chinmaya Mission San Jose will be joining all Mission Centers around the world to celebrate the 50th anniversary of the Chinmaya Movement, from January-December 2001. The celebrations will take many forms and formats dedicated to Pujya Gurudev, Swami Chinmayananda.

There will be *Jnana Yajnas* by four visiting swamis: Shantananda, Ishwarananda, Nikhilananda and Swaroopananda and a *Bhajan Sandhya* by Swami Siddhananda. In addition, we plan to have a grand *Bala Utsav*, a program by students of Bala Vihar and Yuva Kendra.

As part of the commemoration, new Study Groups will be initiated. Gurudev's video lectures and special *Satsangs* on Pujya Gurudev—His Work and His Teaching, will be held in many parts of the Bay Area. These *satsangs* will be conducted by Gurudev's longtime devotees who will add details of their personal experiences. The speakers will include: Nalini Browning, Rudite Emir, and Uma Jeyarasasingam. Programs will be on-going throughout the year, and will bring Gurudev's message to the maximum number of people throughout the entire Bay Area.

As a special tribute to Pujya Gurudev, Chinmaya Mission San Jose is launching a project to build a large multifaceted facility to house Mission projects such as Chinmaya Cultural School activities, a Bala Vihar Teacher Training Center, lecture halls, an auditorium, and book shop.

Festivities will conclude in Mumbai in December 2001. Maximum number of devotees from Mission Centers around the world will participate in the Grand Finale from Dec. 24-31, 2001 in Mumbai. Chinmaya Mission San Jose invites all Mission families and their friends to join the delegation to attend this celebration. Those who wish to join us should let us know as early as April 1, 2001 by sending back this questionnaire to: Grand Finale-Mumbai, 1050 Park Avenue, San Jose CA 95126. Details of the trip, cost and accommodations will be discussed at a later date.

Please Print

Name: (Last Name) _____

Name: (First Name) _____

Children : First name

1 _____ 2 _____

3 _____ 4 _____

Address: _____

Phone: () _____ E-mail _____

Toward Greater Reach

by Radhika Krishnakumar

Vedanta is the art of living, and it can be pursued under all circumstances at all places whether it be in your own house or in a factory or in the rice field.

Swami Chinmayananda had become a national symbol of the Hindu way of life. Yet he did not sit back contented. He constantly initiated ways and means to increase the reach of his work.

Hundreds of study groups were set up all over the world for people to get together in small batches and study religion in a systematic manner. For devotees in remote areas Swamiji designed a correspondence course in philosophy. Never before had Hinduism been studied on such a large, organized scale.

Devi Groups were organized for women to take up regular spiritual study and social work. In shaping the thinking of women, Swamiji was assuring a lasting impact on society for it is true that "the hand that rocks the cradle rules the world."

Swamiji often stressed that the most vital task in the country was to prepare children for their future with a judicious combination of spiritual and secular education. Children's culture classes called Bala Vihars were started all over the country. In time, Bala Vihars spread all over the world with some units in America catering to as many as five hundred children in each center. Swamiji also initiated the establishment of over

seventy Chinmaya Vidyalaya schools all over India. They aim at academic excellence, supplemented by character formation to create a future generation of Indians with pride in their culture and love for their motherland. The Chinmaya Mission also runs, as one of its most prestigious projects, the Chinmaya International Residential School, founded to give the best of academics and Indian culture to the children of thousands of Indians who live abroad, who often fear that their children would lose touch with their roots. Swami Chinmayananda was an educationist par excellence and his philosophy of education is embodied in the Chinmaya Vision Program. It is a comprehensive value-based educational program that is being incorporated in the Chinmaya Vidyalayas as well as scores of other institutions.

Of the youth in the country, Swamiji said, "Youth are not useless; they are used less." Yuva Kendra groups were organized all over the country for systematic and structured character building and personality development in youth. This was achieved through scriptural study, cultural programs, social service projects and youth camps, seminars and conferences.

Social service activities in areas of urgent need are encouraged. In 1965, during the Indo-Pakistan war, the Chinmaya Mission made huge collections in cash and kind for the war effort. In many flood or famine-hit areas, Mission service units work with the Government to provide

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Sandeepany San Jose

by Uma Jeyarasasingam

Since 1978, for many years study groups were held in homes of devotees in Los Altos. A rented facility in Los Altos was used for bala vihars. Pujya Gurudev visited us every year and conducted yajnas in the South Bay. Study groups gained strength and dynamism. In 1985, I asked him if we could have a center with a facility of our own. He answered, "It is not time yet; first prepare yourselves to be workers and expand the programs. When this happens, the Lord will build a wall around you and put a roof on top." We continued for some time.

In 1987 we found the property on Park Avenue, which was a Law School at that time. We consulted with Gurudev again about acquiring it. "Yes proceed," was his reply. In August of 1987 Pujya Gurudev conducted a spiritual camp at San Jose State University. During the camp, Swamiji visited the Law School. The school had been in operation for 18 years in that location. It was quite run down, dilapidated and depressing. He went through the whole building, while the Law School was in session. He remained totally silent throughout the visit and we took his silence to mean that he was not too pleased with the facility. After thanking the Dean of the Law School we left with Gurudev. We dropped the idea of purchasing that property and went about camp activities.

On return to the campus, Gurudev had lunch and retired for his



Swami chinmayananda's Arrival at Sandeepany

afternoon rest. Gurudev was back at work at 4:00 p.m. and I brought him his tea. He looked up and said, "Sit down." As I sat on the floor beside him he said, "We shall use the hall upstairs as the mandir, all the other rooms use as classrooms. Make the room in the middle as an acharyas classroom and the others as bala vihar classrooms. Make a big hall downstairs where the law library is". I intercepted and said, "Swamiji, you like the place? It is in downtown; and is it big enough for us? Also, it is in such a bad shape." "You can fix it up. It is all cosmetics only; the building is solid. It is big enough for our work. If you need to hold a larger crowd you can use a rented facility." We shall call the building Sandeepany San Jose, and Swami Tejomayananda will come as its first Acharya. He will conduct a Vedanta Course for householders." Neeru Mehta, a long

time devotee of Gurudev's was attending the Camp and had just arrived in San Jose. She was sent for by Swamiji and was given a detailed description of a Shiva idol to be made in Jaipur and shipped to San Francisco by January 1, 1988. All arrangements were made for the purchase of the property at 1050 Park Avenue. The cost of the building was \$320,000 plus an additional \$40,000 for repairs and renovations. With the help of a few devotees, the down payment was raised. We were able to secure a loan from the Indo American Bank in San Francisco, to

purchase the property. Gurudev had also arranged an interest free loan of \$50,000 from Seva Inc. of Washington D.C. Now we were fully indebted to the lending institutions, but we had a place to call an ashram and work commenced.

We thought we had six months to do all renovations and repairs to get the building ready by June, which was about the time of Gurudev yearly visits. We could then have the inauguration of Sandeepany San Jose.

By February 1988, renovations were being done at a comfortable pace. Then we receive a cable from Gurudev, saying, "Arriving April 1st. Inauguration on April 2nd. Letter follows." This gave us two months to complete all work. The Shiva idol arrived on Jan 1, and was at my home waiting for the building to be ready. We had never before moved so fast; the construction workers

worked round the clock to meet the deadline. By March 31st, everything was in place and we were ready for Gurudev. We had a week long yajna at Stanford University in the evening. The morning class was held by



Gurudev at Sandeepany. Our wish that Gurudev should teach at Sandeepany first was fulfilled. There were 100 delegates who had come to attend this inauguration from around the country. Many of them stayed for the yajna as well. At the end of the yajna, Gurudev had received \$ 42,000 in Gurudakshina. On the concluding day, he asked me, "How much did you spend on the remodeling?" "It is about \$40,000, Swamiji." "Here," he said, "you have enough to pay for that expense." He gave me all the contributions he had received. Before he left for India, he said, "when Swami Tejomayananda comes to San Jose he will raise the funds to pay up the loans, you don't worry." Swami Tejomayananda arrived in 1989 to serve as acharya in San Jose and dynamised the center with activities. By 1992, Swami Tejomayananda had raised all the funds necessary to free us from debt and loans.

Chinmaya Mission Building Project - 2001

by Uma Jeyarasasingam

In 1993, Gurudev attained Samadhi and Swami Tejomayananda was ap-



pointed as Head of Chinmaya Mission for all Mission Centers around the world. The next Acharya, Swami Chidananda, was also appointed by Pujya Gurudev before his Samadhi to be the next Acharya at Sandeepany San Jose. We have been operating from Sandeepany San Jose for the past 12 years. Activities and programs have been growing steadily over these 12 years and have especially increased by leaps and bounds in the last three years. We are very happy to see that the Hindu populace, and to a small degree our American counterparts, showing great interest in knowing the Rishi Culture. Attendance in all our adult and

children's classes has increased and there is demand for more programs all over the Bay Area.

Sandeepany is our Ashram, a gift from Gurudev, who inaugurated it in 1988 as a center for Vedantic Studies with Swami Tejomayananda as its first Acharya. Since then we have had

Swamis Chidananda (1993-1998) and Nikhilananda (1999-2000) as Sandeepany Acharyas. Sandeepany is being used to its maximum capacity and we fast outgrowing it. Our satellite centers, Los Altos, Fremont and San Ramon are also growing rapidly. The oldest and the largest center is the Los Altos Branch. We have to date about 500 students in both sessions combined. We have been using Los

Altos facility at Hillview Community Center, since 1981 and it is being utilized to maximum capacity. During the last few years, classes had to be cancelled because the City of Los Altos needed the facility for city programs. Sometimes some classrooms are not available to us. We can't rent other facilities in the vicinity because of the large number of classrooms we need on a consistent basis. Now we are using 21 classrooms and 1 lecture hall every Sunday in Los Altos. Each classroom accommodates 30 to 35 children. Large Mission programs are conducted in other rented facilities because Sandeepany is not big enough

to hold them and also there is a lack of parking spaces on the street.

Last Summer, when Swami Tejomayananda was visiting San Jose and he saw the growth that is taking place, he asked us to build or acquire another facility to house all activities. He formed a special Task Force called the Resource Finding Committee (RFC) to look into the possibility of raising the funds required for carrying out this project. The new facility has to be close enough to move the Los Altos Bala Vihar to that location. We are still searching for property in the Los Altos/Cupertino/Saratoga areas. Some parcels have been checked out just to get the feel for prices and how buildable the land is. We have an approximate idea of how much we need to begin the project. We plan to carry out the project in stages:

Stage 1: Purchase at least 10-15 acres of land to give us room for growth. Approximate cost is \$5 million.

Stage 2: Build a facility for Los Altos Bala Vihar. The other aspects of growth will be planned later as time and money becomes available.

We are now seeking funds from all those who share with us the desire to have a place to house the Bala Vihar program which is greatly jeopardized at this time. Some of the ways you can help are:

- a. Donation Pledges and commitments;
- b. Encourage your friends and other parents of Bala Vihar students to participate in the project.
- c. Host group meetings where we can come and explain the project.

d. Host fundraising events in your homes and help raise funds. Some other ideas that friends have suggested are to have Tea Get Togethers and Music programs.

We need your help to bring this project to a successful completion. Contributions can be made by:

- a. Cash/Check/Visa
- b. Stocks—If you have any questions about stock transfers, please contact Satish Joshi at (408) 730-2596, or by e-mail at satish@joshi.com
- c. Matching funds
- d. Pledges - monthly/bimonthly/annually or biannually. Kindly let us know by which month your pledges will be realized.

Please contact one of the following people about this project to find out how you can help:

Kalpana Jaswa (408) 741-4920
Jagdish Viji (408) 867-3388
Uma Jeyarasasingam (650) 969-4389
Satish or Rohini Joshi (408) 730-2596
Ravi Ranganath (408) 253-6245
Niraj Baxi (408) 973-9161.

*“Oh devotee of the lotus feet of
the teacher!
May you become liberated
from samsara through the
discipline of the sense organs
and the mind.
You will come
to experience (behold)
The Lord that dwells in your
own heart.”*

Bhaja Govindam, Verse 31

THE VEDAS

By Swami Chinmayananda



SRI DAKSHINAMURTHY

According to the Hindu Scriptures the Lord himself is the Source of all knowledge because he himself is Knowledge Absolute. Whenever there is an expression of knowledge, whether it is spiritual or material, they are all His expression. The scientist and the artist, the thinker and the economist, the philosopher and the mystic are all instruments through which the same mighty wisdom of knowledge Absolute is expressing itself. Therefore Lord Krishna himself says in the *Bhagavad*

Gita, "I am the author of all the scriptures, I am the theme of all scriptures—nay, I alone know Me."

The concept of that guru or the teacher is represented in Sri Dakshinamurthy. The Infinite Consciousness manifesting as a young teacher sitting under a tree with a bright, scintillating face that beams with an experience of the divine that He is living every moment; this great master, Dakshinamurthy, are surrounded by listeners who are old. The teacher has no words to express himself because he is in a mood for *direct communication*.

The students are themselves *rishis* who have done *tapas* for a long time and had tuned their minds to total contemplativeness. Such students need only the presence of a dynamic master. Thus Sri Dakshinamurthy is described as "Silent," showing only the symbol of wisdom, and the students become *cchina samshayaah*: all their doubts are dispelled. This is called the silent initiation. This great master, Dakshinamurthy, sitting turned south, as the great rishis of yore who had been always in the Himalayas turned towards south for the *special*

function of directly helping all seekers. This concept of the teacher, *when abstract*, represents the poetic vision of Sri Sankaracharya which becomes Sri Dakshinamurthy.

THE ETERNAL VEDAS

The Hindus believe that the Vedas are eternal. To the modern skeptic, the idea is revolting, smelling of antiquity and suggesting blind faith. This opinion can only come to a hasty student who has not approached this statement scientifically and has not understood the depth of its significance. The Vedantic philosophers insist that the entire world of matter is finite, and that its only aspect of permanence is the very principle of impermanence. When they say, "The Vedas are eternal," they mean only that the Knowledge, which is the theme of the Vedic literature, is eternal. That there is a fourth plane of consciousness not generally recognized by humanity—which is endlessly preoccupied with the lower, finite field of conscious activities is an eternal Truth. It is possible that at a given period of history, this Knowledge may be relatively more veiled from humanity than in another, golden, era of culture and spirituality. Such variations occur even in the material field of science.

Almost in the same sense in which we say that the Vedas are eternal, we can also say that electricity is eternal. Before scientists came to discover the existence of electrical energy, electricity existed in every running river, but was veiled from human cognition. At a given period of history—mainly by accident, but equally well supported by intelligent and conscious self-effort

a series of scientists completed the discovery, captured this wild and ferocious energy, and ultimately tamed and harnessed it for people to use in their daily lives. It is also possible that in another era, people may come to a state of existence wherein they live in total ignorance of this mighty slave now so beautifully tamed and so fully utilized. But the existence of electricity, whether humanity knows it or not, exists as long as the material world exists.

Similarly, Truth as the Conscious Principle in me, and its all-pervasive, homogeneous nature, does not at all depend upon any generation's intellectual cognition and spiritual experience. In a given generation, even if the majority has come to experience this eternal unity underlying the pluralistic diversity of the phenomenal world-dream, the Vedas do not gain thereby a greater status. The Alps are in Europe whether you are aware of them or not. Niagara Falls in their majesty and grandeur do not in any way depend upon our individual, personal knowledge of them! Thus, it is perfectly true to declare that the Vedas are eternal. In saying so, the Hindus do not mean to contradict the Bible or the Koran or any other sacred book of the world; nor do they mean to laugh at possible future prophets or their texts. All prophets declare only some aspects of the Vedas. Irrespective of all new additions, unchallenged by any of the existing restatements, unaffected by any disregard shown to them, the Vedas eternally rule the kingdom of Knowledge as the sole polestar for all that is noble and pure in human life.

This discovery of the True and

Eternal in human nature is not an accidental gift parcel from any god or gods to a chosen rishi of a blessed era. It is the birthright of everyone to know one's true nature. In any century, whenever communal happiness, social security, and individual prosperity abound, the generation can be guided to the nobler aims of life. Its members shall come to discover for themselves the fundamentals of the inner world as readily and as easily as the scientific world of today opens nature's Pandora's box during periods of war to let loose ever more painful, treacherous and soulless weapons to annihilate itself.

A seeker approaches a master and pours out his question of life, and seeks to understand the logic of the happenings in it. The answers given by sympathetic masters of love in the verandah of their hermitages, on the banks of the Ganges, are traditionally handed down to us and they constitute the textbooks of the Hindu Philosophy.

Devoid of its relationship with life, a scripture becomes a dead book of idealism; not a dynamic philosophy that can bring hope and joy, succor and solace, to the generation of faithful followers. There must be an intimate relationship, therefore, between a dynamic religion and life. It is the same as the kind of relationship that exists between a musician and his accompaniments for good music, between the plant and the blossoms on it, so that they may become the source of fruits. When there is any revolutionary change in the religious ideologies and

the philosophical concepts of a generation, the entire pattern of life in the society changes.

At certain periods of history, when convulsions of social and economic changes overtake a community, the existing religion also must be mobile enough in its nonessentials to swing and change, yield and accommodate, relax and embrace the new demands that have been created in the society under the new impulses set forth by the revolution. That religion which is not versatile enough to respond properly to these inner throbbings of a society or a community, will perish under the weight and sway of the onrushing progress.

The epitaphs written on the tombs of all dead religions have the same theme. If we are to make an honest report of the working of some of the existing religions of the world with reference to the newborn one-world awareness and the growing democratic appreciation of the equality of all people, we can safely forecast that they are destined to die away soon. The history of religions clearly indicates this intimate wedlock between religion and life, but somehow or other in our haste and hurry, in our impatience and ignorance, we come to question whether there is after all any relationship between life and religion.

Unlike the Semitic religions, Hinduism is not a rigid textbook of commandments and orders, declarations and revelations. Our sacred lore is a textbook of scientific facts and it has the healthy instincts of a growing tradition. If a tree were to be encased in

reinforced concrete it would not grow. It has to have bark of some rigidity, but it must be a living bark that will yield freely to the healthy impulses of growth that come from within the core of the tree. Hinduism, as a science of Life recognized this sacred fact and has refused to bind its folios together. It kept them all in loose sheets so that new insertions and rejections are always possible—except of course, some of the eternal laws and truths which are fundamental to life.

This healthy sign of accommodation and adjustments is nowhere so perceptibly seen as in the long and unbroken history of the brilliant culture and the inimitable spiritual vision of the Hindus. The early Aryans marching through Afghanistan and crossing the North West Frontier migrated into the Punjab. This majestic procession of the earliest colonizers swept down and reached the Gangetic plain, where they settled in order to thrive and grow into a distinct cultural group wherein duty was more sacred than right, and intelligence more appreciated than emotions. The history of the growth of their philosophy today reads as a monumental saga of the best that man as an individual or as a community had ever accomplished in the history of the world.

The entire science of the spirit, preserved through memory, was handed down from generation to generation and it is called the Vedas. These observations on Life and declarations of the experienced Truth were handed down from a generation of masters to a generation of their disciples, who, in their turn,

handed them down to their disciples. In this process, as a river that gathers more and more waters from its tributaries as it winds along its path to the sea, the Hindu tradition grew in bulk and details.

When the early Aryans, in the native joy of their carefree life in luxurious circumstances, reached the Gangetic plains, the beauty spot of the world, they got intoxicated with the very goodness of life. Life was kind to them. They came to enjoy rich happiness and healthy love in that era delineating exhaustively all the rules of ritualistic action and providing prescriptions making their lives a colorful song. As children of God they reveled in the lap of Ganga where they didn't know what sorrow was, since they were not under the persecutions of any disturbing desires within or any insulting privation of life in the world outside. The virgin soil, at times, yielded crops 200-fold, practically without any effort at all.

These early forefathers of the Hindu tradition found themselves placed in a wondrous atmosphere well suited for poetry and growth. They enjoyed the salubrious climate, majestic forests, glorious rivers, magnanimous mountains, the bright blue dome, the roaring oceans, the beautiful nights and the happy contented communal living. In their leisure moments they did not sit in idleness to listen to the hissing of the serpents and did not try to taste the forbidden. On the contrary, they stretched themselves in the embracing warmth of the shade and spent their leisure hours in the gorgeous avenues of delightful poetry and pulsating songs. They expressed

their wondrous inspiration at the throbbing beauty that lay splashed in its luxurious extravagance around and about them, far and near, up above in the skies and down below on the plains. They lived sheltered amidst the tapestry of forests and rivers. They rested on the soft carpets of the all-giving earth under an ever changing canopy of magical colors. They basked in the tropical sun, and almost unknowingly burst themselves into irresistible poetry adoring the beauty that constantly played a game of hide-and-seek all around them. The early Aryans sang the song of their joy addressing the rivers and the trees, the mountains and the clouds, the sun and moon, the rain and wind, the fields and rivers, humans and animals. Such praises together constitute the earliest religion of that era and they are handed down to us intact in the *Mantra* portion of the Vedas.

The first section contains mainly expressions of wonderment, joy, and ecstasy at the visions of beauty in nature's exuberance. The luxuriant nature of the Himalayas, girdled with the gorgeous Ganges, has a captivating might and power that makes simple hearts dance in an extravagance of joy. The mantras of this first section address the dignity of the mountain, the majesty of the sunrise, the beauty of the moon, the grandeur of the ocean, the orchestra of the forest, the rushing of the rivers, the dynamism of lightning, and the ferocity of storms. In short, in and through the different songs runs a uniform chord expressing cognition of an ever elusive power behind all phenomenal happenings, that orders, regu-

lates, and maintains a clear harmony amid the seeming throng of discord in the outer world.

The reading of the scriptures is to be undertaken hand-in-hand with intense subjective discipline.

Soon they multiplied in numbers. The pressure of population on land slowly increased. Climate became more and more undependable and, therefore, the agricultural folk who peopled the Gangetic valley felt the need of some Father in the Heaven to kindly protect them from the inclemencies of weather, and guard them against the sorrows and tragedies in their domestic and social life. Instinctively, they turned towards these phenomenal factors themselves and thus conceived of a fire-god, an ocean-god, a tree-god, a river-god, a rain-god, etc. They started propitiating the gods through prayer, worship and rituals. The instructions for such ritualistic worship are found in the *Brahmana* portion of the Vedas. This second section of each Veda, the *Karma Khanda*, has detailed and scientific instructions as to how various ritualistic performances are to be undertaken. They are prescriptions of secret methods of invoking the mighty power behind nature to bless the devotees' desires.

In childhood, one's mental preoccupations are all etched with sheer wonderment. In youth, one's bosom is ever riddled with the unending storms of desires, and one thirsts for their accomplishment in terms of material success, glory, and wealth. Since in its uncontrollable adolescence and youth the human mind must necessarily entertain passions and desires, the great rishis found a distinct technique by which these tumultuous passions could be served, directed, and made to bless the very bosom from which they arose. The strict technique of reconstructing the mind and intellect, with the help of the very forces of the enemy powers that reach a human bosom to conquer it, is contained in the psychological strategies detailed in the *Karma Khanda* portion of the Vedas. The *Karma Khanda* contains two sections; one deals with the grosser aspects, for the elaborate arrangements of yajnas, yagas, and the like; while the other portion, comparatively subtler, explains the meditations that are part and parcel of Vedic ritualism. They are called *Upasana Khanda*.

Society still progressed and came to a stage when the rituals became more and more complicated. Although they served the ordinary folk and gave them the intellectual poise and mental tranquility to face the threatening challenge of life with hope and faith, there was a group of highly intellectual and eminent people who were impatient with the *Brahmana* portion. They strove hard to discover a more satisfactory path of Truth. Their contemplation and philosophical quest brought them to the discovery that godliness is not

“there yonder,” but “here within” themselves. The enunciations of this theory and the description techniques by which the Divine in us can be experienced are constituted in the *Upanishad* portion of the Vedas.

The *Mantras*, the *Brahmanas* and the *Upanishads* were all taught to the students by their teachers and memorized. Later generations of disciples learned them from their elders. As each generation received the heritage from the elders of at that period, new details, clarifying and describing the same fundamental Truth, were added to it, in their discourses. Of course, the text remained the same, but the explanations were always original.

THE UPANISHADS

The Upanishads contain the cream of the Vedas. They constitute the sacred Bible of the Hindus. But nowadays it is a textbook unknown even to many born Hindus! The educated erudite pundit class is for all purposes illiterate in the field of the Upanishads, because Upanishad study cannot be undertaken merely with the help of the sledge hammer of language-knowledge or the pick axe of word meanings! Equipped with these implements, when the grammarians and dictionary mongers reach the Upanishads, they hack the glory from the eternal knowledge.

The very word, Upanishad, has been coined for the purpose of indicating some pregnant suggestions. The word is made by combining the prefix, *upa*, with the word, *nisad*. *Upa* means near; *nisad* means “to sit.” Thus, the very word indicates that one should learn this science at the

feet of a master. If one reads only with the help of an encyclopedia, one will completely lose sight of the true import of the scriptures.

There is another etymological interpretation: Upanishad is composed of *upa+ni+shad*. Here *upa* means “having approached a guru in extreme humility, with full faith, and an indomitable heroic spirit of seeking.” *Ni* means *nisaya*, “well ascertained” meaning that the Truth declarations of the guru must be received without any mental reservations or intellectual distractions. They must be understood beyond all doubt and in their right import. When through meditation, the Truth content of these volumes is realized, they can totally pulverize, end, or bomb (*sad*) the ignorance in us and its subsequent false values and wrong perceptions. Thus, the Upanishad is a volume of knowledge to be rightly understood with the help of a specialist. The student must, through a process of living, come to fully experience God Consciousness and thereafter become redeemed eternally from all sense of finitude and mortal limitation.

The scripture is certainly recorded in language, but language is a series of sounds arranged in a particular order wherein each sound has its own known connotations. When I say “orange,” you certainly understand what I am talking about. It is not possible for you to mistake the meaning as “tomato” if you know the language. Language is a systematic series of audible sounds which have a mutually agreed on meaning for the speaker and the hearer in conveying lived experiences

common to both parties. Finite experiences alone are common property of all people. Therefore, language is available for expressing experiences in the finite field. In fact, even in the finite world it must be the experience of every one of us that we cannot as fully describe our mental and intellectual experiences as we can describe the objects of the gross external world. At the level of experience, language falters, stumbles and lags behind. Yet, the great rishis made a successful attempt, not so much in expressing directly the concept of the Infinite but in conveying it to the intuitive appreciation of at least those students who are prepared to live by the concept. The impossible has been made possible by employing the suggestiveness of the word used and not because of the literal word meanings of the language employed. Therefore, we find that when the Upanishads are studied with a mere dictionary understanding of the language, our study lands us in a morass of confusions and misunderstandings.

Finite words cannot ever successfully define the Infinite. To define God is to defile Him. The so-called definitions of Truth and the explanations of that plane of consciousness, which form the core of the Upanishads, are all ideas painted in words which when consistently pursued with full concentration and intensity of application, can take the mind of the meditator to such giddy heights of roaring silence that the student gains an experience of the true awakening. Even the very terms employed in the

mantras are not only signposts to Truth, but are also the very stepping stones on the path.

The content of the Upanishads is esoteric spiritual knowledge recorded for the purpose of reflection and contemplation. The deeper one dives into the significance of the passages during one's meditations upon them, the greater are the hidden meanings that can be discovered. Many are the unprepared students who having reached the Upanishads, have left them incapable of seeing any truth in them. This reminds us of the story of an enthusiastic boy who went to the seashore and returned disappointed for he could not see the ocean, "because of the waves." Upanishad studies cannot be fruitful if a mere academic acquaintance with the texts have been made. In the study of the Vedas, the reading of the scripture is to be undertaken hand-in-hand with intense subjective discipline.

All the Upanishads are conversations between a man of realization, living a life of Perfection in Truth and his disciples who have reached the feet of the master seeking the great Goal of Life and demanding his help in reaching it. In some of the Upanishads the dramatic scene is etched out perfectly in all details; in others, it is only hinted at with hasty strokes; and in still others, the teacher and the taught are merely hinted at tacitly.

In and through the mantras, however, a serious student of the Upanishads can always discern the scene of an aged teacher beaming with benevolence, purity, glory, and kindness upon a young student of perfect brahmacharya sitting in front

of him—excited with doubts, calm in his courage, determined in his search, and submissive in faith. As the conversation progresses, while removing the doubts of the particular student in front of him, the teacher talks to us of the meaning of life, the purpose of existence, the diagnosis of our sorrows, and the remedy for all our finite weaknesses.

*Finite words
can never successfully
define the Infinite.*

Some go to the extent of criticizing the Upanishads as volumes of ideas expressing the "philosophy of idleness" propounded by "professional beggars" as they sabotage the secular programs of the state! It is not necessary to discuss elaborately the hollowness of this criticism since we are members of an awakened age, fully aware that all the secular governments around the world are today squandering the tax payers' money to establish, sustain, and conduct scholarly research in laboratories and libraries. They do this by recognizing and encouraging the great thinkers of the world through stipends, scholarships, titles, and endowments.

A society can sustain itself and grow not merely by its physical sweat and labor, but also by constant nursing and nourishing of its culture with the silent and dynamic activity of the generation's thinkers who work incessantly in solitude with extreme detachment from life's sensuousness.

VEDANTA CLASSES AT SANDEEPANY SAN JOSE

San Jose, Sandeepany, 1050 Park Avenue

Wednesday

Srimad Bhagavatam

10:00 a.m. - 11:30 a.m.

Video lecture series by Swami Tejomayananda. Swamiji takes us through the philosophical implications this great work of Vyasa Bhagavan. The talks are accompanied by Swamiji's melodious music. All are welcome to attend.

Swami Chinmayananda: His Life & Work

As Seen by a Close Devotee

Speaker: Rudite Emir

Friday, February 23, 2001

Sandeepany, San Jose

7:30-8:30 p.m.



Yoga Classes at Sandeepany

Taught by Anirudh Shastri

Mondays 10:00 - 11:00 a.m. & Saturdays 06:00 - 07:00 p.m.

Community Outreach Program

Chinmaya Mission San Jose

Seva Opportunities

Are You Willing to Volunteer or

Just Sponser the Program ?

If yes, Please Call Krishna Bhamre @ (408) 733-4612 or email

sbhamre@yahoo.com

We need volunteers for preparing and serving

Hot Meals for the Homeless

The lunch bags are prepared at

Los Altos Community Center

**All Youth volunteers are required to sign up with Krishna
Bhamre.**

February 17, 2001

March 31, 2001

May 19, 2001

Meals For The Homeless Program

Hot Meal Lunch Preparation (10 a.m. to 1 p.m.)

Serving at San Jose's Emergency Housing Consortium

@ Orchard Drive off Curtner Avenue

(Adult & Youth Volunteers & sponsors)

Shiva Abhisheka & Pujya at Sandeepany San Jose

conducted by

Subbu Venkatakrishnan

Time: 7:30 - 8:30 p.m.

Dates: January 8, 2001 & February 12, 2001

BALA VIHAR & ADULT CLASSES IN THE FOUR LOCATIONS

San Jose, Sandeepany, 1050 Park Avenue

Sunday:

Bala Vihar Assembly

01:30 p.m.

Bhagavad Gita, Ch. 4

01:45 - 03:00 p.m.

Discourse by Prof. Sreeharsha

Los Altos, 97 Hillview Avenue

Sunday:

Bala Vihar Assembly Session I

08:30 a.m.

Adults: *Bhagavad Gita, Ch. 4*/Bala Vihar Session II

09:45 - 10:50 a.m.

(Video lecture by Swami Chinmayananda)

Fremont, Washington High School

Saturday:

Bala Vihar Assembly

01:30 p.m.

Bhagavad Gita, Ch. 4

01:45 - 3:00 p.m.

(Video lecture by Swami Chinmayananda)

San Ramon, La Petit Academy

Saturday:

Bala Vihar Assembly

04:30 p.m.

Bhagavad Gita, Ch 8

04:45 - 06:00 p.m.

(Video Lecture by Swami Chinmayananda)



LOS ALTOS VIDEO LECTURES
By Swami Chinmayananda
at Hillview Community Center

Sundays at 8:30-9:30 a.m.
Bhagavad Gita

&

Sundays at 9:45-11:00 a.m.
Vivekachoodamani

Advanced Sanskrit Classes for Children, Youth & Adults

Taught by Saravati Mohan. Contact Sanskrit Academy. samskrt@aol.com,
408-370-2260, web page: www.samskrtam.com

VEDANTA STUDY GROUPS – Adult Sessions

Sacramento:	<i>Art of Man Making</i>	Sevika: Vanaja Tiwakaran
	Contact: Vanaja	(916) 485-4438
Pleasanton:	<i>Kenopanishad</i>	Sevika: Uma Jeyarasasingam
	Contact: Ratna Rao	(510) 846-4143
Milpitas	<i>Bhagavad Gita Ch. 9</i>	Sevika: Uma Jeyarasasingam
	Contact: Suma Venkatesh	(408) 263-2961
Fremont:	<i>Meditation and Life</i>	Sevika: Uma Jeyarasasingam
	Contact: Padma Srinivasan	(510) 490-3303
Sunnyvale:	<i>Vivekachudamani</i>	Sevak: Subbu Venkatakrishnan
	Contact: Satish Joshi	(408) 730-2596
Cupertino:	<i>Upadesha Saram</i>	Sevak: Sreeharsha
	Contact : Ram Mohan	(408) 255-4431
Saratoga:	<i>Self-Unfoldment</i>	Sevika: Lakshmi Sukumar
	Contact: Jagdish Vij	(408) 867-3388
Los Altos:	<i>Self Unfoldment</i>	Sevak: Ravi Kaw
	Contact: Nancy Kaw	(650) 948-1674
Fremont:	<i>Self Unfoldment</i>	Sevika: Priya Batheja
	Contact: Priya Batheja	(650) 490-1926
Sunnyvale:	<i>Vedic Chanting</i>	Sevak: Subbu Venkatakrishnan
	Contact: Mallika Subramanian	(408) 245-4915
Redwood City:	<i>Self Unfoldment</i>	Sevak: Sreeharsha
	Contact: Sunil Jeswani	(650) 873-8118

On Study Groups

"Mere listening to my yagnas will not add to your beauty. These ideas are to be reflected deeply and digested slowly. This process is hastened only when you discuss what you have studied with others. Study groups constitute the heart of our Mission. The ideas gathered by you, when discussed with others, not only become deeply rooted in yourself, but as they become clearer in your own understanding, they also inspire those who listen to you. Thus, each student, while trying to strengthen his own understanding, can become an instrument for the spread of this knowledge. This process is the dynamic STUDY SCHEME followed in the Vedantic tradition. This is not a Chinmaya methodology, it is the most ancient Vedantic tradition of Study.
—Swami Chinmayanada

Bala Vihar School Locations 2000 - 2001

- San Ramon:** La Petit Academy
1001 Market Place,
Winter Quarter: Saturday, Jan. 6, 2001 4:30 p.m.
Contact: Ratna Rao - (925) 846-4143
- Sacramento:** Country Day School
2636, Latham Drive,
Winter Quarter: Sunday, Jan. 7, 2001 9:30 a.m.
Contact: Vanaja Tiwakaran - (916) 485-4438
- Los Altos:** Hillview Community Center
97 Hillview Ave.,
Winter Quarter: Sunday, Jan. 7, 2001 *Session I-8:30 a.m.*
Contact: Ravi Ranganath - (408) 253-6245 *Session II-9:30 a.m.*
- San Jose:** Sandeepany San Jose
1050 Park Avenue,
Winter Quarter: Sunday, Jan.7, 2001 1:30 p.m.
Contact: Ravi Ranganath - (408) 253-6245
- Fremont:** Washington High School
New Location 38442, Fremont Blvd.
Fall Quarter: Saturday, Jan. 6, 2001 1:30 p.m.
Contact: Aradhana Gupta - (510) 651-2002

Gita Chanting Classes for Children

by Mallika Subramanian

- Los Altos:** Hillview Community Centre, Room 2
When: Every Sunday Time: 12:00 p.m. - 12:30 p.m.
San Jose: Sandeepany, 1050 Park Avenue
When: Every Sunday Time: 01:00 p.m. - 01:30 p.m.
Contact: (408) 245-4915 for reservations.

New website!!!! Bala Vihar Website from CM-Houston
Want to know about Bala Vihar? Go to www.chinmayakids.org
The website is really great!

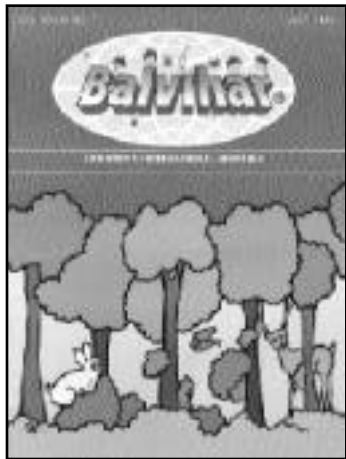
*Upcoming Camps and Retreats
at Krishnalaya,
Chinmaya Retreat, Piercy*

Chinmaya Youth Camp No: 9
Theme: *Saints and Sages of India - Part 1*
June 23 - July 1, 2001

College Students' Camp
conducted by Swami Ishwarananda
August 15-19, 2001



Bala Vihar 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.

Youth Powwow

Graduating Student, Radhika Malwah wrote this note of thanks to Swami Nikhilananda.

Dear Swamiji,

I would like to take the time to thank you and the Chinmaya Mission for inspiring me and instilling within me the values and lessons needed to live happily and strive for success. As I begin to realize the end of my old path and the start of my new one, I am glad to know that my time at Chinmaya Mission will continue within. I am forever indebted to those who have affected me in positive ways, especially you and Chinmaya Mission. Thank you.

1966 ADDRESS

TO BALA VIHAR CHILDREN

by Swami Chinmayananda

*Ganesh Sharanam, Sharanam Ganesh
Ganesh Sharanam, Sharanam Ganesh*
Children, in your bala vihar class you regularly chant "Ganesh Sharanam" first. Do you know why? Today you will come to know why He is worshipped first before any auspicious festival.

Once, all the gods of heaven held a meeting. They held the meeting to decide which god should be worshipped first while performing religious rites like homa, yagna, and worship. In the meeting Indra, the king of gods; Varuna, the god of the

seas; Vayu, the god of wind; Kubera, the god of wealth; Agni, the god of fire; Soorya, the god of light; Brahaspati; the guru of the gods, and Lord Ganesha, the god of knowledge, were all present. In the meeting each one expressed their opinions.

The first one said, "All religious functions should be started with the worship of Indra as he is the king of gods." The second one said, "In the whole universe the sun is the most bright and brilliant, without him, we would not be able to live. So he should be worshipped first." The third said, "In this universe Vayu is the one who gives life to each and everyone; without him, it would be impossible to live. So he should be worshipped first." The fourth said, "Among all the gods the most learned and wise one is Brahaspati and as he is the teacher of the gods, he should be worshipped first." Like this each one gave their opinion. Some gave prominence to Sun, some to Brahaspathi, some to Vayu and so on. But they could not come to any conclusion. So they went to Brahmamaji, the creator and placed this matter before him. Brahmaji listened to them calmly and said, "Each one is great in his own place. Today we have not met here to decide who is great, but who should be worshipped first. For this, you all have to do one thing." Then the gods eagerly asked him, "What is that?" Brahmaji said, "You all should go round the universe seven times. The one who comes back first after going round seven times will be worshipped first."

All the gods agreed to Brahmaji's

proposal and started on their vehicles. One had an elephant, another had a horse, still another had a peacock, and on it went. But Lord Ganesha had only his mouse for his vehicle. Now the mouse goes slowly and Lord Ganesha's body is very huge. If he were to sit on the mouse, he would surely lose the race. So staying where he was, Ganesha thought to himself, "I must get an idea by which I can win the race." Ganesha is well known for his sharp intellect. After thinking for a moment, he hit upon a plan. He at once wrote on the ground 'Ram' and went round the words seven times. He returned to Brahmaji. who was surprised at his intelligence. Slowly all the gods came back after finishing their rounds. Seeing Ganesha, they were surprised. Brahmaji said, "You all have gone round the universe seven times, but all those seven rounds are not worth Lord Ganesha's one round. He wrote the name of the Almighty. Lord's name, 'Ram' and went round it seven times. In God's name, Many worlds are contained. Ganesha has defeated you all by his sharp intellect. So he is your leader or Nayaka." Therefore Ganesha is called by us Vinayaka (Great Leader) and he is worshipped before any auspicious function.

Just as the gods admired Lord Ganesh's intelligence, so all intelligent people become leaders, worthy of others' admiration. So my children, try to develop a sharp intellect just like Ganesha — and you, too, surely can become helpful and wise leaders.



SANDEEPANY COLORING CONTEST UPDATE

We wish to thank all participants of the coloring contest that appeared in an earlier edition of Chinmaya Tej. The original artwork could not be published here since it is very colorful and the black and white publication will not do justice to the children's efforts. However, all artwork is on display, along with each child's photo, at Sandeepany San Jose.

The participants are as follows:

Kunal Bhar—7 yrs	<i>Ganesha-Shiva Putra</i>
Retesh Bhar—5 yrs	<i>Ganesha-Kashtanivarak</i>
Anu Ranganath—12 yrs	<i>Ganesha-Dr. Ganapathi</i>
Megha Ranganath—5 yrs	<i>Ganesha-Time to go to Bala Vihar</i>
Nandita Sriram—13 yrs	<i>Ganesha-Silicon Valley Ganesha</i>
Anagha Vaidyanathan	<i>Ganesha-Reading Ganesha</i>
Anisha—5 yrs	<i>Ganesha-Ganesha: The Clever God</i>
Sahana Kumar—6 yrs	<i>Ganesha: The Super God</i>

Students may pick up their artwork whenever they visit Sandeepany. Congratulations to all everyone who participated.

Chinmaya Cultural School:

Session 2000-2001

The Cultural School operates at four locations, Los Altos, San Jose, San Ramon and Fremont.

The Bala Vihar and Yuva Kendra programs have been re-organized to serve Children and Youth. The classes are arranged according to the School Grades of the Public School System, Kindergarten through High School. This is the second year that we have adopted this format. In some locations there are combination of grades, either because of lack of teaching staff or there are not enough students to make up a class. But all the same they are all evolving to follow the grade system. We, no longer place children in class by age. The grade in which the child is enrolled in the Public School is the consideration for admission to Bala Vihar/ Yuve Kendra.

Purpose and Objectives of the program

1. Introduce Hindu Cultural Heritage and Traditions through Puranas, Epics and Stories.
2. To provide an environment where children can meet and share a common value system and feel a sense of identity with Hindu Culture.
3. The Teaching also builds character and gives them the confidence they need to grow up in a multi-racial community.

4. Indian Children and Youth who understand their Culture will be able to share the knowledge with their American counterparts, thus enriching their lives with wholesome values.

5. Children growing up in the Hindu Cultural Tradition will be able to pass on the Traditions to the future generations.

6. When our children return to India on visits, they will feel at home there and enjoy their stay much more being familiar with Hindu Culture and way of life.

7. Our program begins with Kindergarten and continues through High School.

8. When students complete the full program, they will be able to teach the same ideas to other younger children and the same time they grow up to be self-confident students, proud of their heritage.

9. Some Indian vernacular languages are also taught as part of this program.

LANGUAGES INCLUDE:

Los Altos:

Hindi, Tamil, Telugu, and Marathi

San Jose:

Hindi, Tamil and Kannada

San Ramon:

Hindi, Tamil, Gujarati

Fremont:

Tamil, Hindi



CURRICULUM

Kindergarten: Introduction to the concept of God. Puranic stories are adopted to introduce children to the concept of a Higher Being. This is done through Puranic stories. Ganesha and Karthikeya, how they came into being and stories related to them. Bhajans, stotrams, arts and crafts, games related to the god forms.

Grade 1 Lord Shiva and Parvati, Lord Brahma and Sarasvati, Lord Vishnu and Lakshmi

Songs, Bhajans, Stotram, arts and crafts, and games related to the gods mentioned above.

Grade 2 Story of Lord Krishna - Birth to Young adult. Accompanied by appropriate prayers and Bhajans from Stotram Book. Arts and Crafts, Quiz and Games.

Grade 3 Bala Ramayanam - Bala Kandam - Ayodhya Kandam Prayers and Bhajans from Stotram Book

Grade 4 Bala Ramayanam - Aranya Kandam, Kishkinda Kanadam, Sundara Kandam, Lanka Kandam and Yuddha Kandam. Hanuman Chalisa and other Prayers and Stotra from Stotra Book.

Grade 5 Glory of Hanuman, Bhagavatam–Dasavataram Saints and Sages

Grade 6 Mahabharata – the story, Characters in the Mahabharata, Symbolism and Moral and Ethical Values taught in the Mahabharata

Grade 7 Text: Art of Living (by Swami Chinmayananda), using characters from the Mahabharata to illustrate the values. Format: Discussion Groups

Grade 8 Text: Gita for Children (by Swami Chinmayananda). Chanting of selected verses from the Gita. Format: Discussion Group

Grade 9 Text: Hindu Culture (by Swami Tejomayananda). All aspects of Hindu Culture are covered in this text. Format: Discussion Group.

Grade 10 Text : Bhaja Govindam (Adi Shankara's works, commentary by Swami Chinmayananda). Format: Discussion Group.

Grade 11 & 12 Text: Art of Man-Making (by Swami Chinmayananda) Format: Discussion Group.

Grade 7 Text: Art of Living (by Swami Chinmayananda), using characters from the Mahabharata to illustrate the values. Format: Discussion Groups

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Grade 11 & 12 Text: Art of Man-Making (by Swami Chinmayananda) Format: Discussion Group.

Think Big! Act Wisely! Show Results!

By Swami Tejomayananda

We are all faced with various problems in life. At the individual level, there may be problems related to health, emotions, relationships, marriage, children, career, WISELY! As Poojya Gurudev said, “Plan out your work and work out your plan.” coping with death, and so on. At the national level, there are problems of poverty, unemployment, social unrest, illiteracy, corruption, etc. These problems often bring us sorrow and pain. Yet, if we analyze them honestly we will find that their root cause is almost entirely a lack of proper thinking and acting.

When not handled properly, our wrong thoughts lead to a defective vision of the world and a very chaotic relationship with it. As a result, we have false expectations and disappointments at every step. If we can only improve our thinking, we can mend our homes and make the world a better place to live in. But alas! Many choose to suffer rather than to think! They get caught up in the mesh of wrong thinking, often colored by prejudices and narrow-mindedness.

THINK BIG!

That which is needed foremost from modern youth is right thinking, leading to a clear vision of life. We should remove all the barriers of pettiness and **THINK BIG!** Big things are achieved in the world, first, by daring to conceive them in our mind. Man dared to think *that he could fly

like a bird—and the first flying machine was invented! He dared to think that he Could reach the moon, and to! Man landed on the far away moon! Nothing is impossible for the one who thinks so. Our thoughts alone bind us and make us small, and thoughts alone can free us. Break this bondage of narrow, limiting thoughts and **THINK BIG!**

To think- big means not only to think as an individual but as a nation as well. Think what will be beneficial to the nation, what will bring about the national good. When Poojya Gurudev learnt the scriptures from his Teacher, he thought of how he could pass on this man-making Knowledge to all people of the nation and to the entire world. This is called “ Thinking Big.” Swami Vivekananda used to spend restless nights in America thinking other welfare of India and the world. Even as a child, Samartha Rarndas Swami was thinking, Of the Universal good.

ACT WISELY!

After “thinking big” through proper vision, one should then strive hard to ACT Wisely! As Pujya Gurudev said, “Plan out your work and work out your plan.” To act wisely is to act with proper understanding and good attitude. This is presented very beautifully in the following famous serenity prayer by Reinhold Neibulir: “God, grant me the serenity to accept the things I cannot change, Courage to change the things I can, and the wisdom to know the difference.”

For example, Sri Rama knew which situation to accept as it was and which to take action against. Without complaint or mental agitation, he

accepted his exile in the forest for fourteen years as the call of Dharma; but when the wicked king kidnapped Sitaji, his wife, Ravana, Rama put forth effort to collect an army and attack Ravana in order to get her back.

SHOW RESULTS!

Keeping the head calm and balanced, one should act efficiently to **SHOW RESULTS!** Let the results be seen in the transformation of our personality. We should strive to become a better human being. Our purity, efficiency and wisdom should steadily grow. The result of our work should also be seen in our environment. The team of people with whom we are working should become integrated and happy. The work should lead to harmony, beauty, and prosperity in the society.

This convention will give an opportunity to the youth of the country to harness their inner potential. This is an opportunity to learn to break all barriers in our thinking. **THINK BIG.** This is an opportunity to learn the secret of right action. **ACT WISELY.** Finally, this is an opportunity to get inspired and achieve greatness in the world within and without. **SHOW RESULTS.**

We can! We must! And we will!

(Submitted by Swami Nikhilananda)

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relief to the suffering. Swamiji's next task was to establish an institution where young men and women would be trained to teach the Hindu scriptures in society and compliment

and continue Swamiji's cause. On April 11, 1963, a Vedanta University — Sandeepany Sadhanalaya, was opened. It was named after Lord Krishna's guru, Rishi Sandeepany, in the hope that it would also produce many more global teachers in the footsteps of the great teacher of the *Gita*.

Batches of students live here with a senior swami as they would in a *gurukula*. As per the ancient tradition of imparting knowledge, no fee is collected from them. They learn the scriptures, meditation and all that is needed to become torch bearers of Hinduism. It is a life of celibacy and arduous discipline and yet a joyous one in love and care of a revered spiritual master.

Gradually, the new ashram grew, with a temple—the Jagadeeshvara Temple—and a streamlined administration. This was the first of many such ashrams - modern day dedication.

The integration and unification of the various sects and branches of Hinduism was another onerous task that Swamiji plunged into. In 1963, he convened a council with delegates from all over the world to meet and discuss a Hindu renaissance. From such efforts, emerged institutions and organizations, set up to strengthen the Hindu brethren the world over and to spread traditional values, reinterpreted to suit the modern age.



Swami Tejomayananda's Itinerary January/February 2001

Month/Date	Location	Text	Telephone
Jan. 1-3	Mumbai		(091-022) 857 8647
Jan. 4-10	Pune	<i>Tulasi Ramayana</i> Contact: Sri M.S. Gokhale	& <i>Aitareyopanishad</i> (020) 421 5017/421 1379
Jan. 13	Calcutta		
Jan. 15-19	Mapusa Goa	<i>Tulasi Ramayana</i> <i>Dhyanashtakam</i> Contact: Sri Dilip Salgaocar	(0832) 263036
Jan. 20-24	Panaji	<i>Bhagavad Gita, Ch. 15 & Vibhishana Gita</i> Contact: Sri Prashant Quenim	(0832) 117430
Jan. 25-30	Mumbai		(091-022) 857 8647
Feb. 1-2	Surat	<i>Satsangs</i> Contact: Sri Kulbandhu Sharma	(0261) 228632
Feb. 3-4	Baroda	<i>Satsangs</i> Contact: Dr. Raman Handa	(0265) 644466/643670
Feb. 5-6	Ahmedabad	<i>Satsangs</i> Contact: Chinmaya Mission	(079) 674 1527
Feb. 7 - Mar. 8	Mumbai	<i>Acharyas' Conferences</i>	(091-022) 857 8647

Chinmaya Dhvani (Youth Choir)

Every Saturday 9:00 a.m. - 11:00 a.m.
Location: 12646 Cheverly Ct, Saratoga

The Chinmaya Dhvani group presents devotional music performances at the Mission-organized celebrations of Festivals and events. If you are interested in singing or playing an instrument such as Tabla, Flute, Harmonium, Violin, Keyboard etc, please contact Lakshmi Sukumar at (408) 867- 3193.