



Chinmaya-Tej

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Chinmaya Mission San Jose Publication
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From The Editors Desk:

We wish you all a very Happy Holi!

The coming of spring heralds with it a new season that we all look forward to with great fervor. The first Bala-Vihar teachers camp was held in February at Piercy. Swami Shantananda conducted a 5-day yajna on 'Shiva Mahima Stotram' and 'Shivananda Stotram' at Sandeepany. Shivratri, was celebrated with a special puja conducted by Pandit Ravichandran. This was followed by beautiful rendering of Bhajans by the Chinmaya Dhvani group under the tutelage of Laxmi Sukumar

The theme of this issue is "Devotion;" according to Swami Chinmayananda, "Devotion does not mean Love of the Lord alone. It means to embrace all creation for all are his forms only. A true devotee expands his love to identify with all and feels his essential oneness with the totality. He continuously remains in the condition of just 'Be'."

A special report with pictures on the Celebrations' Grand Finale held December 24 - 31 in Mumbai, India is included in this issue.

Enjoy!

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Chinmaya Mission Vishwa Sammelan at Mumbai

by Uma Jeyarasingam



The Torch March from Pune to Mumbai

Pune city was blessed fifty years ago to be chosen by the Master, our Pujya Gurudev Swami Chinmayananda, to initiate his divine work on the 31st, December, 1951. Fifty years later, Swami Tejomayananda most fittingly began the Celebrations of the Vishwa Sammelan from Pune.

The first Jyoti was lit in January, 2001 at Hyderabad at Swamini Saradapriyananda's Samadhi. It was brought to Pune by Swami Yajnananda.

The second Jyoti was lit in CIF, Cochin and brought to Pune by Br. Udit Chaitanya.

The third Jyoti was lit in Tapovan Jyoti, Balaghat and brought to Pune by Swami Vivekananda.

The fourth Jyoti was lit in Ernakulam, Gurudev's birthplace, and brought to Pune by Kerala CHYKS.

The fifth Jyoti was lit in Uttarkashi. It was taken to Sivananda Ashram in Rishikesh and brought to Pune by Br. Avinash Chaitanya.

The sixth Jyoti was lit at the first Chinmaya Mission Center in Chennai and brought to Pune by Chennai CHYKS.

The seventh Jyoti was lit at the Samadhi Sthala of Pujya Gurudev at Sidhabari which was handed down by Swamini Purnananda and Br. Kailash Chaitanya.

The eighth Jyoti was lit at the Rasta Peth Ganesh Temple, Pune where the family who hosted Pujya Gurudev during the first Yajna in 1951.

On December 22nd, a very special Ganesh Homa was performed and it concluded with the 8 Jyotis merging into One Homa. This was a spectacular sight to behold. The single Jyoti that emerged from the Homa was all ready to spread its divine aura throughout the Sammelan and upon all its participants. The journey of Chinmaya Jyoti made its way in a long procession, on foot from Pune to Mumbai.

The procession reached Sandeepany Sadhanalaya on December 23. All devotees took rest and the Chinmaya Jyoti reached Chinmaya Nagari, a temporary structure which was set up as the welcoming and housing facility for the 5000 delegates from many parts of India.

Vishwa Sammelan Inauguration

On 24th December the Chinmaya Jyoti was brought to Chinmaya Nagari after covering a distance of 3000 Kms. It



was all ready to start the Shobha Yatra towards Andheri Sports Complex the venue for the celebrations of the Golden Jubilee of Chinmaya Movement where a large gathering was waiting to welcome the Yatra. The Shobha Yatra commenced at 3.30 p.m. in an orderly sequence with emotional and nostalgic hearts which were choked with emotion for Gurudev and Swami Tejomayanandaji and filled with inspiration to devote their life for his cause.

The first float called Shiksha was preceded by bicycles, elephants, band, Chinmaya Jyoti, President's car. It was majestically followed by Swamis and Swaminis, Swami Tejomayananda's Rath, Brahmacharis and Brahmacharinis. The Second Float - Sarnarpan, followed thereafter. Immediately following the cars was the last float called Seva. The various delegates were seen thereafter.

The Inaugural Function

The atmosphere was filled with divine presence at the Andheri Sports Complex on the 24th December. Nadaswaram melodiously floating in the atmosphere, an extravagantly royal stage, delegates over 15,000 reminiscing on Gurudev's love and expanse, the inaugural ceremony commenced by welcoming Jagat Guru Jayendra Saraswati with all traditional rituals by over 200 Bala Vihar children from all centers.

The invocation prayer sung by Ujjwala Acharya and Pramodini Rao touched the hearts of many. In his welcome address Mr. Pratap Patel, an ardent follower of Gurudev emphasized the importance of working together saying, "Let us not think that the glass is full or half-empty. Let us fill it up."

The chief guest was the Mayor of Mumbai. The CVS Convenor Ashok Sharma, presented an overall view of the Vishwa Sammelan Program, stressing that the theme of the program was, "Vision of life" to pay homage, get together and strengthen the grass root activities of Chinmaya Mission. The unique aspect of this program was that every presentation was made by the Chinmaya Mission devotees and their



children. Amidst a standing ovation of 15,000 delegates, the inaugural lamp was lit from Chinmayan Jyoti by Jagat Guru Jayendra Saraswati sparking the incessant flame and spreading the light of knowledge.

His Holiness paid tributes to the work of Pujya Gurudev. Vedas, he said are the foundation of Sanatana Dharma and Bhagavad Gita. Chinmaya Mission has come out as the very fine representation of vedic wisdom. The Mission has succeeded in carrying out the message of the Gita to very large number of people. He also complimented the Mission on acquiring, renovating and maintaining the maternal and ancestral home of Adi Shankaracharya in Kerala. Pujya Guruji Swami Tejomayanandaji said that he was pleased to see the "sahasra sheersah purushah" in this form. Pujya Swamiji said that God does not see whether we are able or not able to do work but looks upon our availability. The Supreme Vision of the Lord was revealed to us through the texts chosen

for the Sammalen, Isavasya Upanishad in the morning and the Bhagavad Gita, Chapter 18 in the evening.

All programs were held in a huge tent that accommodated 12000-15000 people, seated in comfortable chairs neatly arranged in rows. With such a crowd, it would have been almost impossible to see what was going on on the stage. But we did not miss anything. There were three room size television screens, about 7 feet square, on either side of the tent, placed at distances that made it possible for all to see

drop against which a beautiful dais was erected and decorated with fresh flowers. When Swami Tejomayananda took his seat on the Vysa Peetam on this dais, it appeared as though he was sitting in the middle of the universe and giving the discourses. Many programs were taking place simultaneously, Discussion Panels in the tent, Gita Chanting competition in the Bala Vihar areas, and Meditation sessions held in the separate booths. There were programs and activities all day long for 8 days.



everything that was going on, no matter where we were sitting. In addition, there were smaller TV screens up front for those who were seated away from the stage. The tent was electrically lit and ceiling fans supplied cool fresh air that permeated throughout the tent.

The stage was beautifully decorated with a scene of the Universe as the back

Many stalls and booths were specially constructed within the sports complex. They were decorated to display the many on-going activities of the Mission from all over the world. If you wanted to have the Vishwa Rupa Darshanam of our Pujya Gurudev you

Vishwa Sammelan
Continued on page 26

VEDANTA STUDY GROUPS – ADULT SESSIONS
Held Weekly unless otherwise stated

Pleasanton:	<i>Kenopanishad</i>	Sevika:	Uma Jeyarasasingam1 (650) 969-4389
	Contact: Uma Jeyarasasingam		
Milpitas	<i>Bhagavad Gita, Ch.. 10</i>	Sevika:	Uma Jeyarasasingam (408) 263-2961
	Contact: Suma Venkatesh		
Fremont:	<i>Bhagavad Gita, Ch..2</i>	Sevika:	Uma Jeyarasasingam (510) 490-3303
	Contact: Padma Srinivasan		
Sunnyvale:	<i>Kenopanishad</i>	Sevak:	Subbu Venkatakrishnan (408) 730-2596
	Contact: Satish Joshi		
Cupertino:	<i>Tattva Bodh</i>	Sevak:	Sreeharsha (408) 255-4431
	Contact : Ram Mohan		
Saratoga:	<i>Tattvva Bodh & Vishnu Sahasranamam</i>	Sevika:	Lakshmi Sukumar (408) 867-3193
	Contact: Lakshmi Sukumar		
San Jose:	<i>Tattva Bodh</i>	Sevak:	Ravi Kaw (408) 251-4725
	Contact: Nancy Kaw		
Fremont:	<i>Narada Bhakti Sutra</i>	Sevika:	Priya Batheja (650) 490-1926
	Contact: Priya Batheja		
Sunnyvale:	<i>Vedic Chanting</i>	Sevak:	Subbu Venkatakrishnan (408) 245-4915
	Contact: Mallika Subramanian		
Redwood City:	<i>Self Unfoldment</i>	Sevak:	Sreeharsha (650) 873-8118
	Contact: Sunil Jeswani		
Sandeepany San Jose:	<i>Bhaja Govindam</i>	Sevak:	Subbu Venkatakrishnan (408) 245-4915
	Contact: Mallika Subramanian		

College Students Camp No: 4

This Camp is held for College Students all,
 Undergraduates and Graduate Students.

Ages 18 - 25years

conducted by

Brnis. Aparna and Sunita

Acharyas from Miami and Orlando, FL

Topics: Magic of Meditation, Tips on Right
 Action, Path of the Wise, Life, free
 of Tension, etc.

Please contact: meenakapad@aol.com

BALA VIHAR & PROGRAMS CLASSES IN THE BAY AREA

Bala Vihar and Yuva Kendra programs are scheduled to reopen in:

Los Altos and San Jose on January 13, 2002
 Fremont and Danville on January 12, 2002

Same time and locations

San Jose, Sandeepany, 1050 Park Avenue

Sunday:

Bala Vihar Assembly

Bhagavad Gita, Ch.. 5

Discourse by Prof. Sreeharsha

01:30 p.m.

01:45 - 03:00 p.m.

Los Altos, 97 Hillview Avenue

Sunday:

Bala Vihar Assembly Session I

Adults: *Bhagavad Gita, Ch.. 6/Bala Vihar Session II*

(Video lecture by Swami Chinmayananda)

08:30 a.m.

09:45 - 10:50 a.m.

Fremont, Washington High School

Saturday:

Bala Vihar Assembly

Bhagavad Gita, Ch.. 6

(Video lecture by Swami Chinmayananda)

01:30 p.m.

01:45 - 3:00 p.m.

Danville

Saturday:

Bala Vihar Assembly

Bhagavad Gita, Ch. 2

(Video Lecture by Swami Chinmayananda)

04:30 p.m.

04:45 - 06:00 p.m.

LOS ALTOS VIDEO LECTURES

By Swami Chinmayananda

at Hillview Community Center

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

Bhagavad Gita Ch..6

&

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

Vivekachoodamani

(Text by Adi Shankaracharya)



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

Shiva Abhisheka & Pujya at Sandeepany San Jose

conducted by

Subbu Venkatakrisnan

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

April 8, 2002, May 6, 2002

Chinmaya Dhvani (Youth Choir)

Every Saturday 9:00 a.m. - 11:00 a.m.

Location: 12646 Cheverly Court, 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 a tabla, flute, harmonium, violin, keyboard, etc., please contact Lakshmi Sukumar at (408) 867-3193.

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 Chinmaya Mission Houston
Want to know about Bala Vihar? Go to www.chinmayakids.org
The website is really great!

Community Outreach Program

Chinmaya Mission San Jose Seva Opportunities

Are You Willing to Volunteer or
Just Sponsor the Program?

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

or e-mail sbhamre@yahoo.com

We need **volunteers** for preparing and serving
Hot Meals for the Homeless
Lunch bags are prepared at
Los Altos Community Center

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

Meals For The Homeless Program

Serving at San Jose's Emergency Housing Consortium
at Orchard Drive off Curtner Avenue

(Adult & Youth Volunteers & Sponsors)



Upcoming Events at Sandeepany San Jose

Ramanavami Celebrations

April 21, 2002.

6:30 p.m - 9:00 p.m.

Yajna by Swamini Seelananda

May 13 - May 17, 2002

7:30 p.m.

BALA VIHAR LOCATIONS 2002

- Danville:** (formerly held in San Ramon)
Los Cerritos Middle School
968 Blemer Road
Winter Quarter: Saturday, Jan 12, 2002 4:30 p.m.
Contact: Meena Kapadia - (925) 680-7037
- Los Altos:** **Hillview Community Center**
97 Hillview Ave.,
Fall Quarter: Sunday, Jan 13, 2002 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,
Fall Quarter: Sunday, Jan. 13, 2002 1:30 p.m.
Contact: Ravi Ranganath - (408) 253-6245
- Fremont:** **Washington High School**
38442, Fremont Blvd.
Fall Quarter: Saturday, Jan.12 2002 1:30 p.m.
Contact: Aradhana Gupta – (510) 651-2002

Chinmaya Youth Camp No: 10

June 22-30, 2002
at Krishnalaya, Piercy, California

Theme: Saints and Sages, Part 2

**Saints: Sri Andal, Adi Shankaracharya, Sant Tulsidas,
Samartha Ramdas Swami.**

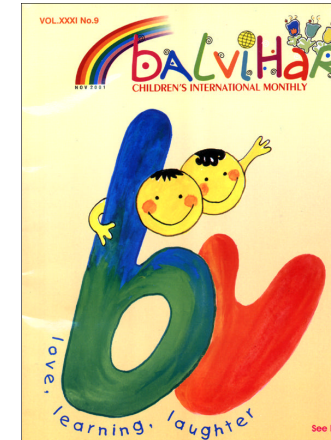
This Camp is held for Children and Youth who wish to pursue an in-depth Study of the life and Teachings of ancient Masters who have inspired mankind to lead a noble and successful life.

The Camp is open to all children from Grades 3-6.

Students who are in Grade 7 and higher may apply but they will be selected according to their interests and other qualifications. registration forms are available upon request from Uma Jeyarasasingam, (umakj@aol.com).

This is a fun Camp, loaded with the most up-lifting programs of Songs, Stotra, Stories, Arts and Crafts, Vedanta Games, wholesome Vegetarian food. The Camp is led by two Brahmacharinis, Aparna and Sunita from Florida, and so many of our own Bala Vihar Teachers.

Registrations will be confirmed by first come first served basis.



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.

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

Kids! Would you like to receive
this monthly magazine?

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

UPDATE

BALA VIHAR & YUVA KENDRA STUDENT STRENGTH - 2002

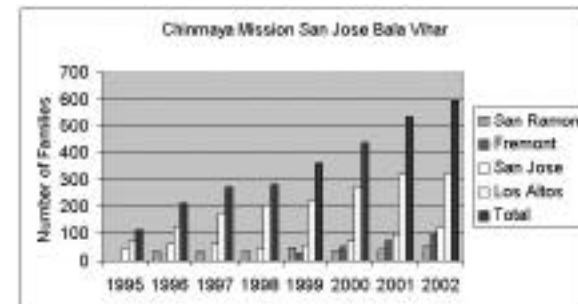
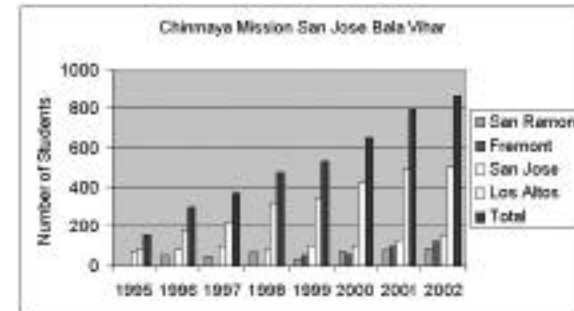
Year	Location	Families	Students
1995	Los Altos	71	88
	San Jose	<u>44</u>	<u>67</u>
		115	155
1996	Los Altos	128	178
	San Jose	63	79
	San Ramon	<u>37</u>	<u>55</u>
		228	312
1997	Los Altos	175	219
	San Jose	62	103
	San Ramon	<u>36</u>	<u>48</u>
		273	370
1998	Los Altos	203	321
	San Jose	45	82
	San Ramon	<u>35</u>	<u>71</u>
		283	474
1999	Los Altos	223	342
	San Jose	59	101
	San Ramon	49	36
	Fremont	<u>30</u>	<u>54</u>
		361	533
2000	Los Altos	274	418
	San Jose	72	103
	San Ramon	39	76
	Fremont	<u>51</u>	<u>58</u>
		436	655
2001	Los Altos	320	490
	San Jose	95	127
	Danville	42	80
	Fremont	<u>74</u>	<u>100</u>
		531	797
2002	Los Altos	322	526
	San Jose	122	153
	Danville	54	90
	Fremont	<u>97</u>	<u>132</u>
		595	886

Growth of Programs in the Bay Area

Chinmaya Mission San Jose and its staff find it a great privilege to serve its members and thereby fulfilling the Lord's bidding. The members of the community have been very helpful to maintain and sustain the institution for the last 20 years. Together, we can leave a legacy that children will enjoy during their life time and pass it on to the children of the future. No matter where we live as a people, the Indian Culture and Traditions will continue on from generation to generation.

From the Growth Chart and Data, you can see the rate of growth in our classes. There seems to be a steady growth of about 100 children each year. This is wonderful. The knowledge and experience the children have gained through our programs seems to have made a great difference in their lives. The college students return to the programs when they finish their education wanting to continue the study of Vedanta.

The Adult community has shown great interest in the programs too. Your support is invaluable. The New Building Project is gaining momentum as we begin the year 2002.



Bhakti Sudha

by Swami
Tejomayananda

Devotion is essentially of the Nature of Love. It is not a mere physical attraction to a person or thing. It is not an intellectual appreciation of the qualities of the desired object. The abode of Love is not the body or the intellect, it is the heart. That is why it is not possible to understand the nature of this love by intellectual analysis or by logical reasoning. The only sure way to feel this is in the company of those divine souls whose hearts are ever filled with love for the Lord. But, being endowed with the faculty of the intellect, we need a logical explanation for everything: What is this Love? What is its nature? How can one develop it? These are the questions that arise in one's mind.

Nature of Devotion

When we are walking on the spiritual path, our goal needs to be clear. What are we trying to achieve? What are the means to reach our goal? What will be the result, the reward?

It is said that if spiritual Life is a tree, its flowers are self control (control of the mind and the senses) and discrimination (knowledge of right and wrong). Once we cultivate these in our life, it culminates in knowledge of the Self (the fruit). One becomes aware of the nature of this world and of the Supreme Reality. This is the fulfillment of



spiritual endeavor, where the flower turns into a fruit. But what is the juice, the nectar of this knowledge? Devotion to the lotus feet of the Lord. A fruit without juice is tasteless, does not give us joy. Similarly, knowledge without *Bhakti Rasa* (nectar of

devotion) is dry, uninteresting. Unless this knowledge culminates in Love for the Lord, it is incomplete.

But the word *Bhakti* is often misunderstood. People think of it as crying, singing, and worshipping the Lord. It is considered to be performed by display of emotion – hence it is said that *Bhakti Marga* is only for emotional people. People say, I am an intellectual, so I can only adopt the *Gyana Marga*. But if we look at the examples of the great sages and rishis in India, we see that they were very educated, well-versed in Sanskrit, grammar, science, etc. But they all had this attitude of Supreme Love for the Lord.

Devotion is wonderful, without it our life is meaningless. Even in ordinary relationships, one whose life is devoid of love becomes very bitter, very suspicious. But people who find love (of a brother, sister, a beloved) develop a cheerful attitude towards life, towards all beings. So imagine, how much higher would be the attitude of one who develops the highest Love, for the Supreme Lord.

But what is it that motivates people

to act in this world (Purushartha)? It is said that there are 4 kinds of desires: 1) *Artha* – Desire for wealth, worldly possessions 2) *Kama* – Desire for love, happiness, sense pleasures 3) *Dharma* or righteousness – Pursuit of *Artha* and *Kama* with *Dharma* is necessary, otherwise it results in sorrow, misfortune 4) *Moksha* – Desire for liberation from the cycle of birth, death and rebirth.

We have to make sure that when we pursue *Artha* and *Kama*, we follow the rules of *Dharma* – right conduct. Even in worldly activities, we need to follow rules and laws to ensure that society functions smoothly. But *Dharma* prompts us to follow the virtues of truth, honesty, sincerity in our daily life. *Dharma* prompted activities are good but when they are done with a desire (*Sakama Karma*) they result in the attainment of Heaven. The *Jiva* temporarily enjoys the fruits of his actions and then is born again. What is required is *Nishkama Karma* (activities carried on without selfish desires for the benefit of others). Such actions lead to purity of the mind. This purity is needed if one is to achieve success in any *Yoga*.

A desire for liberation (*Moksha*) from the cycle of birth and rebirth is good – but is still a desire. *Bhakti* is above all these. A true devotee does not even desire *Moksha*.

In *Ramayana*, *Bharata* says to *Rama*, “I wish to be reborn again and again, so I can serve you repeatedly. I even don't mind being born as a cow in *Vrindavan* so I can be with you.” This is the glory of the *Bhaktah*. He has no desire, just total, selfless love for the Lord.

There are two kinds of love in this world: *Bhakti* (devotion) and *Aasakti* (attachment). *Bhakti* is love for something higher than ourselves. *Aasakti* is attachment for material objects (house, car, wealth) or people (spouse, children, parents, etc.). Attachment (also called fascination, attraction, infatuation) is finite, limited to the object of our desire. Excessive attachment may lead to our downfall. We may do things that are illegal or immoral to acquire what we desire. An example of this is *Dhritarashtra* who, blinded by excessive love for his son *Duryodhana*, allowed him to commit all kinds of ignoble deeds.

On the other hand, *Bhakti* is devotion to a higher cause. It uplifts us, makes us unselfish. We rise above our petty limitations when we begin to think of others. The highest devotion is love for the Lord Supreme. It makes us see the Lord in all beings and is all-inclusive. So, how do we measure Love? Love is measured in terms of sacrifice – how much are you willing to sacrifice for the object of your love?

*Supreme Love is that for which the person is ready to sacrifice anything and everything. And what is the greatest sacrifice? Ego; our selfishness, our sense of “I and mine.” So a Supreme *Bhaktah* has no ego, no separate identity. He considers himself to be one with the Lord. Such was the state of *Meerabai* when she gave up her family, her palace for *Krishna*, her Altar of Devotion.*

Continued
on page 17

Altar of Devotion

The reason we are unable to love God is we don't know what He is. We are able to see worldly objects, touch them, enjoy them. But where is God? What does He look like?

We are unable to experience Him with our sense organs. It is hard to love something that we do not know. And what we do know of Him is very frightening. He is sitting up there in Heaven watching us suffering. Man proposes, God disposes. He is like a judge, giving is the rewards and punishments for our actions (Heaven and Hell). On the day of judgment, the entire world will be destroyed and men will have to stand before Him, explaining their actions. There are various concepts about God. Some think of Him as a servant who is supposed to do our bidding, "Give me this, give me that." Others think of Him as a grantor of wishes; they only go to Him when they need something.

But God is none of these. He is the very Self of all beings. He is that without which nothing could exist. He is like the gold in the ornaments, the clay in the pots. He is the support of the entire creation. The highest love is love for God. And when I love God, how can I hate you? If I hate any being, it is the same as hating myself. So, the true devotee sees the Lord in everyone. He loves all beings, serves them with devotion, thinks of their welfare at all times. A person devoted to God gives up selfishness, gives up attachment, gives up his ego. It is difficult, but that is why it is worth doing.

Uniqueness of Devotion

The unique feature of *BhaktiMarga* is that no special qualifications are needed to enter this path. Any one can develop this love. For *Gyana Marga*, you need to study, have a good memory. You need to be analytical, have the ability to grasp difficult concepts. The nature of love is that no special qualities are required. You do not need to learn elaborate rituals and ceremonies. Where there is love, nothing else is required. That is why devotees say, "I have no qualification, I need your grace." God replies, "I only ask one thing – just come to me. I ask for nothing else." Tulsi Dasji says, "Oh Lord, I have heard that you purify everyone who is a sinner. Now I am a sinner and you are the purifier of all sinners; we make a great pair."

Love is like a treasure, wealth that everyone has in them. A wise businessman is one who invests his money wisely and does not waste it here and there. Similarly, we have to invest our capital of love in the Lord. Right now, we spend it here, there, everywhere. If we invest it in the Lord, the returns will be greater.

The language of love is peculiar. You don't need words to express it. Even animals can attain Moksha by service of the Lord. In the Ramayan, monkeys and even Jatayu attained Param-gati. The calves and cows of Vrindavan loved Lord Krishna and served Him. That is all that is required. God's nature is sweetness. In whatever way you partake of it, the result will be sweet. God is so compassionate, He gives you what you wish for. He granted

Hiranyakashipu whatever boons he desired. Not only that, even those like Shishupala who hated God and remembered Him daily were blessed. Putana tried to kill Him, yet she achieved salvation. So imagine, how much benefit we will get if we remember God with love every day, at every moment. God says, "I am like your servant, waiting for you to call me." God did become Arjuna's charioteer in the Kurukshetra war when Arjuna asked him with love and devotion. In the Bhagwat the Lord says, "My devotee is greater than me." The Lord even changes his own rules for the devotee, like when Lord Krishna broke his own vow so that Bhishma's words might be fulfilled.

Result (fruit) of Devotion

Before we see what is the fruit of devotion, we need to see what is the result of other Yogas. *Karma Yoga* results in purity of mind, provided the actions are done in the pure spirit of selfless service. Mere working hard is not *Karma yoga* – even a criminal works 14 hours a day. That is Karma. *Karma Yoga* is defined by the attitude with which one performs one's duties; all activities carried out with a spirit of dedication to the Lord. Whatever the results of these activities, one should accept them cheerfully as "Prasad" — God's gift.

Gyana Yoga is knowledge of unity of the self with the Infinite Reality. At present we have one occupation — complain constantly. Things are going well — complain. Not going on well — complain. That is because we have this constant sense of incompleteness — I am a finite Jiva but I want infinite joy. The Vedanta teacher says, "Tat Twam

Asi" — "That thou art." This knowledge gives us the understanding that we are part of the Infinite Reality and liberates us from the bondage of joys and sorrows.

Ashtanga Yoga results in cessation of all thoughts – *Nirvikalpa*. There is no duality of any kind, just unity with the Infinite.

All the above results can be achieved by *Bhakti Yoga*. By total devotion to the Lord, the devotee has cessation of thoughts. His mind is saturated with thoughts of the Lord at all times. His actions are called *Karma Yoga* because they are performed with an attitude of service to the Lord, so they are always unselfish. This leads to purity of the mind. Also the *Bhaktah* feels the Lord's presence in everyone, including himself. This leads to the concept of unity with the Lord and with all beings, the essence of *Gyana Yoga*.

In chapter 11 of the Gita, the Lord says, "Through devotion the person comes to know me as I am." In reality, if you want to know about any subject, be it art or music or science, you have to develop love for it.

So what we need is to develop some sort of relationship with the Lord — it does not matter what kind. Some people look up to him as a father or mother. Others develop a relationship as a son (Mother Yashoda with Krishna). The gopis loved Shri Krishna as their beloved and danced Raas Lila with him. The Ananda that they obtained is indescribable. Even the devtas are not able to experience this Supreme Bliss.

The beauty of devotion is that you

have freedom. You are not restricted to knowing or loving God in one particular way or form. For you, He assumes whatever form you wish Him to be. If your devotion is pure, if your efforts are sincere, He will be there for you. He will never fail you.

The Expressions of Devotion

There are innumerable ways that one can express love for the Lord. Just as if you love a person you might choose various ways to express your love for him. You might want to talk to the person, or buy him gifts or praise him or wish to spend time with him, or even just think about him all the time. Similarly, devotees express their love for God in various ways; depending on their aptitude and attitude.

Most people feel that going to the temple, singing his glories is the only way to express devotion. That is good – it is one way to express love for the Lord. There are others who spend hours performing elaborate rituals and chanting numerous prayers.

Some build a temple in their home, and spend time in *Japa*, chanting the name of the Lord. Others remember Him at all times in all their activities. Some meditate on the Self – to realize the God within themselves. Others listen to his glories, attend lectures, Bhagwat Katha, Ramayan, etc. People might say, “I already know the story of Ramayan. Why do I need to attend the *Katha*?” But it is the attitude of love that turns any activity into devotion for the Lord. All the activities of worship are good – the most important ingredient is love. Worship done without Love is just mechanical *Puja*. You can worship God

in whatever form you choose — Rama, Krishna, Shiva, Mother Durga, it does not matter. Some people even worship the formless God — the Infinite Reality. Others say, I worship Him with my work — *Karma Yoga*. As long as you work with this attitude that I am doing God’s work that is good too.

People use different ways to express devotion for the Lord. Some worship Him as their master (*Dasya Bhava*). A supreme example of that is Hanumanji. They spend all their time serving the Lord, no matter what they do. The important thing is to renounce one’s own desire. Others see God as a child (*Vatsalya Bhava*).

Here your attitude should be one of giving, not asking for things all the time. There is no expectation of reward or material gain, just love. Some people love God as a friend (*Sakha Bhava*) like Arjuna did. Krishna says to Arjuna, “You are my devotee and my friend. That is why I am giving you this knowledge.” Some think of Lord as a beloved. Mirabai is an example of a saint who left her husband and her palace. She spent her time wandering all over the country, singing His praises and expressing her love for the Lord.

The beauty of *Bhakti* is that in any way you worship God, He blesses you in that way. Absorbing your mind totally in the Lord is the only requirement.

Means of Devotion – How to develop this Devotion?

In Gita the Lord says that everyone is a devotee of the Lord. Each and every person in this world is looking for joy. That is why they run after money,

power, sense pleasures, etc. But this joy is temporary. What they are really seeking is Supreme Permanent Bliss and that can only be found in the Lord. He alone is the source of all Ananda. Until we develop this Love, find this nectar of joy, our search will be never ending. In the seventh Canto of the Bhagwat, the boy Prahlad tells his father Hiranyakashipu about the *Navadha Bhakti* – nine ways of Devotion. He says, you can worship God in the following ways:

- *Shravanam* – Listen to his glories.
- *Keertanam* – Sing the glories of the Lord.
- *Smaranam* – Remember Him at all times.
- *Pada-sevanam* – Worship Him by serving Him. This includes service of the people.
- *Archanam* – Worship Him by performing rituals, ceremonies.
- *Vandanam* – Bow before Him, in an attitude of humility.
- *Dasyam* – Be His servant, carry on whatever activities He would wish you to do.
- *Sakhyam* – Make Him your friend.
- *Atmanivedanam* – Total surrender to Him.

People often say, “I don’t know how to start. I am not good enough to worship the Lord. I am waiting for His blessings so I can begin”. But wise people do not wait for His blessing. They fill their mind with His devotion, employ all their sense organs in Him. Their every activity becomes service to Him.

The best way to develop this devotion is by Satsang – the company of wise and noble people. Associate with them, listen to them these are ways to raise your mind higher. Your attachments slowly fall away, your desires reduce, you develop discrimination and you attain *Mukti*. We have so many examples of people who attained *Moksha* by association with saints, the best being Dhruva with Naradji.

Obstacles in the Path of Devotion

When we are on this path, we encounter several obstacles. We may develop a subtle ego. I am the greatest devotee, or I am the best disciple of my Guru. This ego is often very difficult to overcome. The second is possessiveness, the feeling of *my* body, *my* family, *my* wealth, etc.

The third is your sense organs. They pull you towards the object of their craving. This pull has tremendous power — it can delude us very easily. Even great Rishis and devotees have been misled by the pull of their desires. How do we overcome these obstacles – by Satsang, in the company of holy men, holy books, etc. This Satsang shows us the right path, develops detachment, prevents us from going the wrong way. If you ever encounter obstacles, just remember the name of the Lord with love and devotion. He will come to your rescue, because His name is at stake.

When we feel helpless, powerless, we just have to invoke His power. He is all powerful, He will certainly help you. So many devotees overcome tremendous obstacles and hardships by remembering His name—Dhruva, Prahlad, Gajraj, Draupadi.

In *Shastras* it is said that the name of the Lord is more powerful than the Lord Himself. His name is always with you. It will always protect you against all obstacles.

Nature of a Devotee

What is the nature of a devotee, how many kinds of devotees are there, who is the best? There are four kinds:

- *Aarta* – One who is in sorrow or affliction, goes to God asking for help in overcoming his difficulties.
- *Jignasu* – Desirous of knowledge. He wants to know God.
- *Artharthi* – Wants more money, power, worldly possessions.
- *Gyani* – Wise person. Has no desire at all. Wants nothing from the Lord. He wants just the Lord Himself.

People ask, “If I need something or if I am in difficulty, what is the harm in asking the Lord? Whom else should I ask?” That may be O.K. But the problem occurs, when we have a long list of demands and wants, which is never-ending. We go to the Lord only when we need something, otherwise don’t even remember Him. We are not grateful for what the Lord has given us.

The wise person sees the Lord in Himself and in all creation. He sees Lord as the very self of all beings. He loves everyone equally — and hates no one. He is constantly engaged in the welfare of all — that to Him is service of the Lord. “Love thy neighbor as thyself” is His motto.

The reason we find it so hard to love others is our sense of alienation; we

consider ourselves to be different from others. But when we see the self in all, then everyone is a part of us, there is no difference.

Just as a person sees himself in all his limbs, anything happening to any part of his body affects him. That is the attitude of a devotee for the entire creation. He cannot bear to see anyone suffer. He considers anyone’s pain and suffering to be his own.

That is what the Lord says in the Gita, in describing the nature of a devotee. He does not say, the one who builds temples, the one who spends more time in the temple. In that case the temple priest would be the greatest devotee.

A true devotee is one who loves all beings. One who has done what needs to be done and has achieved what needs to be achieved. “Such a devotee is dear to me,” says the Lord. And this is the kind of devotee we all should aspire to be.

Hari Om!

Thus Spake Sri Rama:

*Devotion means universal love.
When you get devotion then my
Tattwas become clear to you.
He who realizes Me gets
liberation in this birth itself.*

Ishvara Darshan

(Vision of God)

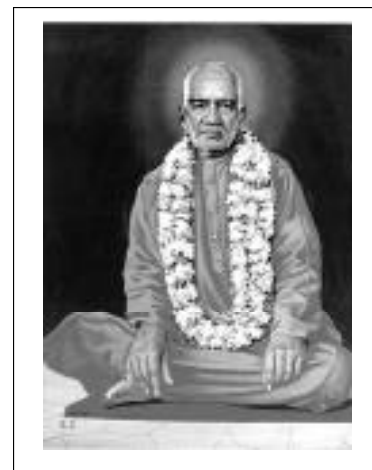
(Part II – Concluding)

Sanyaasa — A New Beginning

by Tapovanji Maharaj

It is clear that the enlightened can take the Sanyasa without conforming to the rules regarding time, place and the presence of a Guru. Even if all the rites of initiation were scrupulously performed, unless a man has firm faith, he is bound to fall. Even if all the formal rites were neglected, a man of faith forges ahead and reaches his goal.

Thus Subramonia argued within himself and at last decided to lose no more time in accepting Sanyasa which alone will guarantee eternal peace and to do so without seeking the help of any other person. Then he went to Swamiji and told him what he proposed to do. Swamiji affectionately gave him much useful advice regarding his future career. Subramonia listened to his words with rapt attention and receiving his blessings started Northward by train to the banks of the Narmada. He got down at Jubbalpore. There, by chance, he came across a noble sanyasin called Sri Sankarananda Saraswati, who

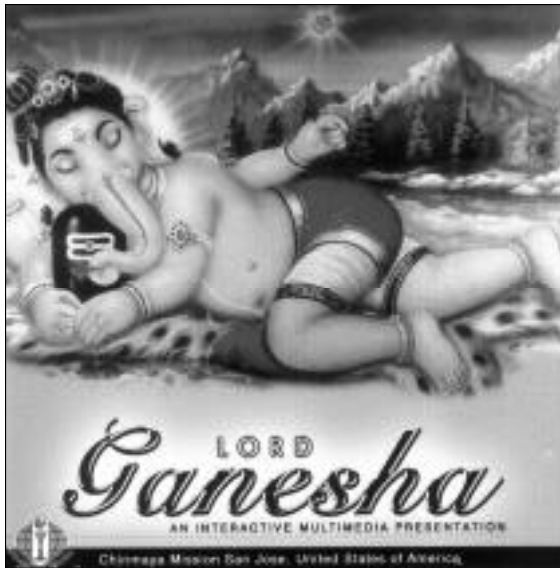


entertained him and lodged him in a big house in the town. Swamiji was deeply learned in Vedanta and imparted religious instruction through delightful stories. People loved and respected him for his loving and liberal disposition. Subramonia passed some days in his company discussing scriptures associating himself with holy men and gaining fresh knowledge. These daily discussions in Sanskrit on matters temporal and spiritual carried on in a straightforward way delighted Swamiji. He blessed the Brahmacharin and wished all future prosperity. Advanced alike in age, in ‘tapasya’ and

*A god without a temple, a
Veda without language was
this master mind. He lived
for sixty-eight years as a
monumental expression
of an ideal teacher.*

— Swami Chinmayananda

Continued on Page 30



*Congratulations to the Bala Vihar Teachers,
Children and Youth of Chinmaya Mission
San Jose on their first CD production.*

The Teachers and Students of Bala Vihar have produced an interactive CD entitled " Lord Ganesha - an Interactive Multimedia Presentation" as a learning tool for Children everywhere. It is very well done. The CD has been inaugurated by Swami Tejomayananda at the opening of the new Ganesha Temple in Kohlapur in Maharashtra on November 18, 2001.

On the same day, Swami Swaroopananda inaugurated the CD in the Bay Area during the Inana Yajna in Milpitas, California.

It is now available for purchase in the U.S. for \$25.

Contents: Stories, Slokas, Games, Symbolism,
Puja Vidhi, Bhajans, and Arati.

YOUTH POW WOW

How Hanuman Got His Magic Back

Told by Rani and Jugnu Singh

Once upon a time, long ago, there lived in India a monkey-boy called Hanuman. His father was Vayu, the god of the winds, and his mother was a monkey princess. Although he was only little, Hanuman had magic powers. He was also very naughty.

This is the story of some exciting adventures which began in the beautiful valley of flowers, where one day Hanuman sat with his mother in the warm sunshine.

Hanuman looked up into the sky and saw the sun.

"I like the sun," said the naughty monkey-boy.

"How beautiful it is, so warm, so golden and so bright. I'd love to hold it and play with it as if it were my very own!" He reached up, caught hold of the sun and started throwing it up and down as though it were a ball. The sun was not pleased, and began to feel rather ill.

The sun called out to Indra, the god of thunder and lightning, who was riding by on his magic



elephant.

"Help! Indra! Look at what this naughty monkey-boy is doing to me!

Help!"

Indra was very cross with Hanuman.

The sky grew dark and storm clouds gathered.

"Put the sun back at once," he said in a mighty voice.

"NO," said Hanuman, who was not afraid.

In fury Indra shot a bolt of white lightning.

"Zaap!" It hit the monkey-boy.

Hanuman fell to the ground, where he lay very still. His father Vayu, who was flying over the earth, had a feeling that Hanuman was in danger. He rushed back to the valley of flowers and found his little son lying with his eyes closed.

"Who has done this to my son?" he called out from the sky.

The god of the winds was furious and blew great winds and storms around the world. Then, all of a sudden, the air became still.

"I will stop the air from flowing everywhere until my son Hanuman breathes again!" said Vayu.

Now this was very serious for the world. Plants, animals and people quickly began to feel weak, fall over and die. They did not have any air to breathe. When Indra, the god of thunder and lightning, flew by and saw what was happening, he felt very sad for the world.

"Anger is such a terrible thing," he said. "None of this would have happened if I hadn't got so cross. I must ask Vayu to forgive me."

Meanwhile Vayu had taken his son Hanuman deep under the ground and was cradling him in his arms. Indra called some other gods to beg Vayu to bring air back to the world.

"Not until Hanuman breathes again," replied Vayu.



and he could fly high in the sky. He would lead an army of monkeys and even live for as long as he liked!

"Lightning and thunder bolts will never harm him again," said Indra.

"Fire will never touch him," said the sun.

Hanuman's father was happy now and he kept his word. The air moved again and all the plants, animals and people came back to life.

"What happened to us?" they asked. They couldn't remember anything! Everything took place as the gods promised. Hanuman grew up to be the most fantastic monkey in the world. He lived in an enormous green forest. Sugreeva, the king of monkeys, heard about Hanuman's special powers. He went to see him.

"Will you be my best friend and lead my army?" Sugreeva asked.

"Certainly," said Hanuman, and from that day on the two were always together.

Hari Om! Hari Om!



So the gods promised to bring the monkey-boy back to life and said that when he grew up he would have more magic powers. He could grow as big or as small as he wished. His tail would be magic

Continued from Page 5

Stalls



Exhibition

And Booths



should have been at the Andheri Sports Complex in Mumbai that week. A single individual who had inspired thousands of devotees around the world to be so consistent in their study, practice, serving, working, teaching and living their lives with great devotion and dedication. The magnitude of his work was overwhelming as one visited each stall. "Work is Love made visible" said the Master and we had the opportunity to see it. The Exhibitions and Stalls included The Chinmaya Education Movement, Swadyaya Varga, CHYK Stall, Gift Center, Chinmaya Vibhuti, Chinmaya International Foundation, Tapovan Prasad, Garden of Knowledge, Chinmaya Video Dham, Chinmaya Mission Centers, Chinmaya Udghosh, Chinmaya Vanaprastha Sansthan, Photography exhibition, Bala Vihar, Balavihar Magazine, Sandeepany, CIRIS, Seva Projects, Chinmaya Publications, Chinmaya Study Group, and a stall that displayed a pictorial rendering of

Gurudev's life. Each stall was breath taking.

The Vishva Sannam concluded on December 31 with a Vishnu Sahasranama archana performed by the Acharyas and the delegates, more than 15000 persons. That was an experience to remember for all times. My congratulations to all the volunteers who organized it and executed it so efficiently and timely.

Under the guidance and direction of Swami Tejomayananda, the overall function of the Vishva Sannam was very professionally organized and maintained Gurudev's standard throughout the week, observing every detail meticulously.

Congratulations to all Mission Members who worked so tirelessly for many months to pay such a tribute to our Master.

Hari Om!



Chinmaya Mission San Jose Pays a Tribute to an Ardent Devotee Amma Sarada Murti

We wish to express our fond remembrance of late Mrs. Sarada Murti, known to all of us in Chinmaya Mission San Jose as "Aunty". Her son, Ram Mohan in whose home Vedanta Study Groups are held weekly, writes about Aunty and her association with Chinmaya Mission for many years.

- Uma Jeyarasasingam

My Mother, Amma - the Devotee

By Ram Mohan

At the end of the day, all us as children return home to mother for rest, reassurance and blessings. Chinmaya Mission and Gurudev proved to be a lifelong spiritual sanctuary for my mother.

My mother, known to us as Sarada Murti and to Mission members as "Amma or Aunty" lived with me for the past decade after my father's passing. I remember her as a loving yet firm mother, a devoted and caring wife to my father and a sister who adored her siblings. Above all she was like a child - innocent in her attendance and in awe of ordinary things in life. Our garden was always littered with pieces of bread cast out for the birds and there was always excitement when it was time to feed the stray cat we had adopted many years ago. I can recount her anecdotes of the Ramayana and the other avatars and making it a very personal experience, referring to gods and goddesses as you would family members or close friends. God becomes your buddy.

Mom's interest in the Chinmaya Mission began around 1962 after attending Gurudev's lectures in Bombay. His lectures describing the great Krishna-Arjuna dialogues in English, along with Gurudev's lila were enough to captivate her. Swami Chinmayananda became part of the family lexicon and we rarely missed an opportunity to attend his lectures anywhere in the country. She started a study group at our home in Bombay in the mid-70s and despite having to care for an uncooperative husband she hosted the group for several years. Whenever she'd come on an extended visit to the US, she would jump at any opportunity to attend a spiritual discourse, visit Krishnalaya or prepare for our weekly study group.

My father continued to be a major responsibility through the 80s. After his passing in 1990, Mom's interest and involvement with Chinmaya Mission grew significantly. She diligently attended the morning Bhajan sessions at CMSJ and often was present at the evening lectures the same day. Her dutiful 'driver and daughter' Pushpa Sreeharsha was punctually there for her when she needed a ride. Thursday mornings were filled with excitement because it was 'Study Group' day. She arranged Gurudev's picture, the agarbathis and the textbooks early in the day and always prepared a special meal for me - a sure way to get me home on time. You could see the excitement and enthusiasm in her eyes during the chanting and discussions at the study group. Sundays was Bala Vihar day and my wife, Sheila, talks about Mom getting in the car and honking if Sheila dragged a bit.

Mom made many friends and extended her family circle easily. Many in the Mission remember her with great love. At the end, Gurudev and his Mission provided an auspicious and loving funeral this son will forever remember.

*From the unreal, lead me to the real,
From darkness, lead me to the light.
From death, lead me to immortality*

Ishvara Darshan

Continued from Page 22

in knowledge Swamiji was a most venerable person. With his sincere blessings Subramonia set out towards the Narmada, as eagerly as a lover goes to his love's home.

Even the gods sing the praise of the Narmada. She bears the sacred Sivalingas and is dear to Siva. The small billows in her pure and pellucid waters add to her attractions. On her banks, in their hermitages, several sanyasins spend their time in religious austerity. On arriving near the holy river, Subramonia danced with joy; his heart was full of devotion.

The very next day, early morning, he went to the Narmada daughter of Soma (Moon), prostrated himself to her with devotion like a child saluting its mother, and bathed in her sacred waters which wash away all sins. He performed all the necessary acts of worship in due form and then, according to the rules of Vidvat Sanyasa, keeping the visible God, the Sun, his witness and initiating guru, and repeating the secret praisha mantra put on the ochre-colored robe, with trembling hands but with deep feelings of satisfaction. Having assumed the garb of a Paramahansa he called himself "Thyagananda" for all practical purposes. He had already given up his spectacles and such things conducive to physical comfort as encumbrances. So now he had no possessions except his robe and his water pot (Kamandala). Shorn of all other worldly possessions he shone all the more brightly.

It was to reach this goal that he had left his hearth and home and today he had initiated himself into the life of a sanyasin. Filled with joy at the consummation of his desire and intoxicated with it, he thought to himself "I am really blessed today; so are my parents; so is my race; so is Kerala, the land of my birth." Even the gods long for a life of divine qualities such as true knowledge and detachment. When a mortal's heart burns with the intense desire to follow such a life, all those who are related to him in one way or other, become necessarily blessed. For the ignorant, poverty is a source of sorrow; for the enlightened it appears as a means to eternal peace and self-realization. Before the sun, Thyagananda that day prayed that he might be blessed with the immaculate purity of mind unattained even by Siddhartha, Prince among Bhikshus, who was unwearied in acts of goodness. Then leaving the bathing ghat of the Narmada he went out in search of food (bhiksha). It was for the first time in his life and being altogether new to the process, failed completely in the business. So, for the first day, he had to fall back upon a feeding house, for mendicants to appease his hunger. When he was going about seeking food he felt as if he had joined the ranks of professional beggars. A life among beggars is not an unmixed evil. It helps remove the proud feeling "I am noble; I am high-born, I am learned". Yet, it is sometimes found to work the other way: "This fellow is poor and wretched; I belong to a different category altogether. I am a Paramahansa, deserving to be revered by everybody". Such a sentiment not only survives, it

even develops and grows instead of diminishing and perishing.

Although Thyagananda had thus attained the uniquely glorious state of "Paramahansa" his outlook remained unchanged. His mind remained fixed on the idea of equality between man and man; "Superiority complex" never tainted his mind. He did not look down upon, not only other sanyasins, but even upon worldly householders as inferiors to himself. Difference in religion or in the stages of life did not diminish his respect for fellow men, whether they belonged to Buddhism, Jainism, Christianity or Islam; whether they were devotees, sanyasins or ordinary householders it was all the same to him. If a man was rich in discrimination, dispassion, control of

Only fools regard Hinduism as the very best religion and all other religions as inferior to, it. It is these erroneous ideas of the superiority and inferiority of religions that has, in the past, led to mutual hatred and bloody communal riots.

the mind and body, love, cheerfulness, non-injury, continence, devotion, knowledge spiritual and temporal, etc., Thyagananda had no doubt, that he was a true sanyasin worthy of universal reverence. Only fools regard Hinduism as the very best religion and all other religions as inferior to, it. It is these erroneous ideas of the superiority and inferiority of religions that has, in the

past, led to mutual hatred and bloody communal riots. Well aware of this. Truth, Swamiji was, from the time he had begun to think for himself, bent upon the harmony of all religions.

From the bank of the Narmada Thyagananda proceeded to Jubbalpore from where he caught the train for Prayag. At the holy confluence of the three great rivers he had his ceremonial bath and then sitting down upon a sandbank washed by the sacred waters of the Ganga he began to repeat the holy names and recite hymns with devotion. His mind got easily concentrated and he soon entered into a State of Samadhi generally so difficult to attain. Such was the influence of the environments hallowed by the presence of generations of Rishis and bright with the effulgence of the Divine. Having performed all daily routine duties, he crossed the river and reached a sanyasi-Mutt. During his time here he got a skilful painter to paint a portrait of his in sanyasin's garb. This he sent home so that it may be kept by the side of his own photograph, taken while he was still a Brahmacharin. He also wrote a loving letter to his brother to assuage the grief of separation. "Only by the grace of God," he wrote, "one can enter the noble fold of sanyasa; it is attainable only by the persons of great merit. If I have been able to become a sanyasin, it is certainly by the grace of the Ocean of Mercy. Don't be worried about it; don't be saddened by it. Only fools will allow themselves to be stricken with sorrow by such a consummation. For years my mind had been laboring hard to reach this goal. Now that I have reached it, I expect you all to abandon all anxiety and sorrow on my score."



Swami Tejomayananda's Itinerary

APRIL – MAY 2002

MONTH/DATE	LOCATION	TEXT	TELEPHONE
Apr. 16-18	Mumbai		(022) 857-8647
Apr. 19-25	Kolhapur	<i>Tulsi Ramayan</i> *Shri Ramanavami*	(0230) 465 073
Apr. 26-30	Mumbai	*Sri Hanuman Jayanti* and Inauguration of the Vedanta Course (English)	(022) 857-8647
May 2-8	Sidhabari	<i>Upadesh Sara</i> and Inauguration of the Vedanta Course (Hindi)	(01892) 24951
May 10-14	Ahmedabad	All Gujarat CHYK Camp	(079) 674-1527
May 15-27	Mumbai	Brahmachari Classes	(022) 857-8647
May 29-31	Reserved		



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- If travelling South on 101
Take Candalaria 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