

Chinmaya-Tej

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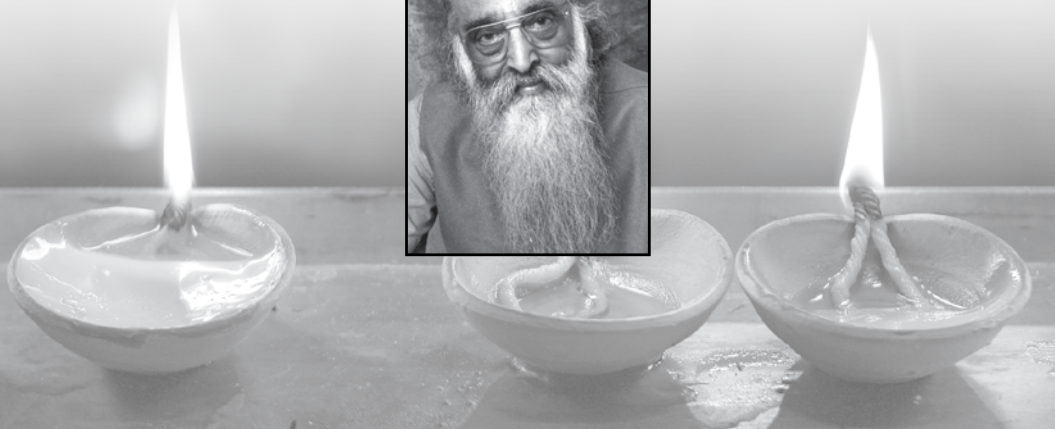
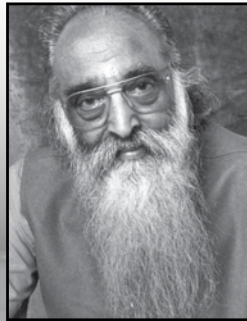
MISSION STATEMENT

To provide to individuals, from any background, the wisdom of Vedanta and practical means for spiritual growth and happiness, enabling them to become a positive contributor to the society.

Chinmaya Lahari

The great day of Dusserah indicates, as the word suggests, Dasa-papa-hara or the end of the ten sins. The ten sins are attributed to the ten sense organs through which the mind contacts and gains knowledge of the phenomenal world of objects. Therefore, the idea is that on this sacred day the ten sins are ended which signifies the end of the mind and, therefore, the world of plurality when one becomes rooted in the transcendental experience.

*Swami Chinmayananda –
"Chintan Dianandini, Read Daily Live Fully"*



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FROM THE EDITORS DESK

Chinmaya-Tej is mailed to all Chinmaya Mission San Jose Members, and is also available for viewing on cmsj.org. If you're a member and you don't receive your issue of *Chinmaya-Tej*, please send us an email with your address, using the contact information below. The website also include information on events and regular updates.

Our thanks to the many Member families. We have room for more Members. Please invite your friends to join the larger Chinmaya Family of the Bay Area.

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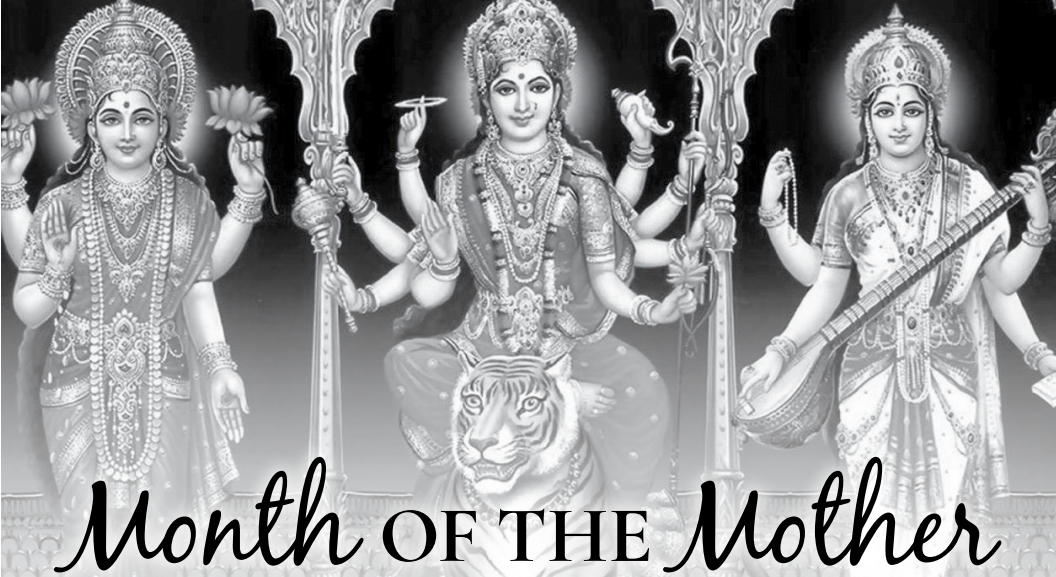
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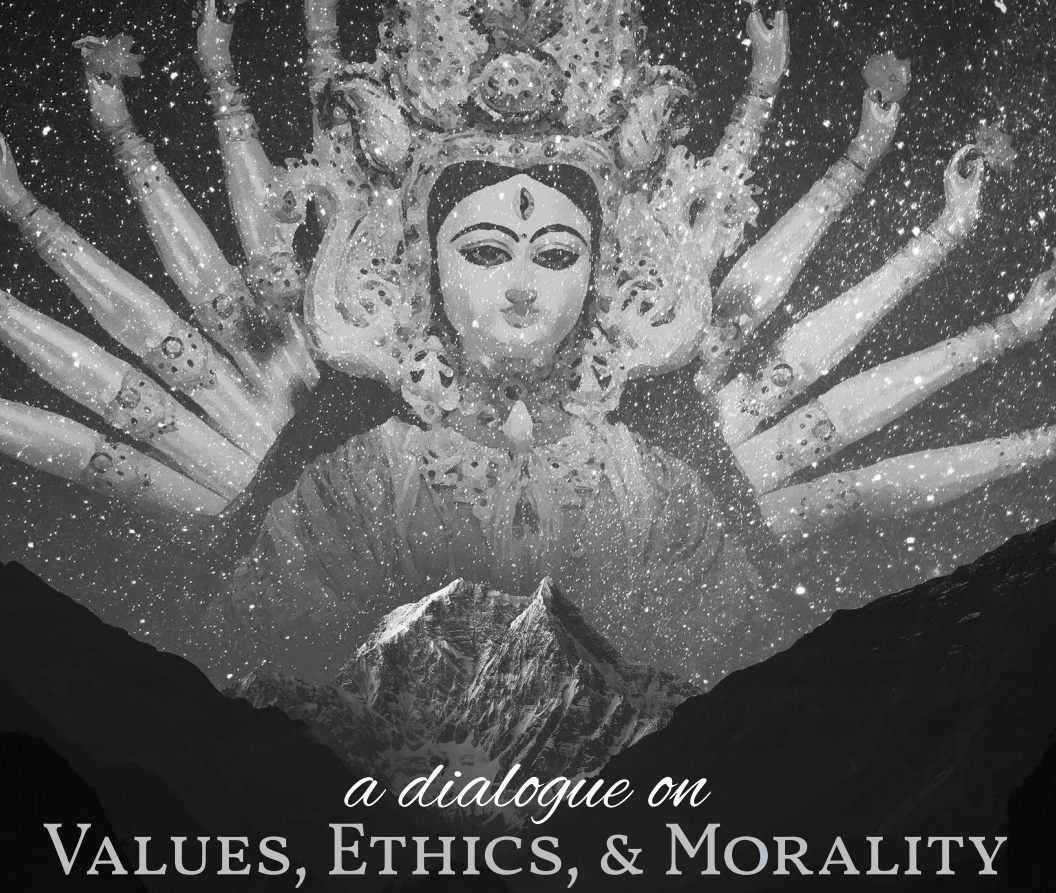
Month OF THE Mother

THIS IS THE MONTH WHEN WE INVOKE ALL THE *DEVIS* — Navaratri peaks this month and Deepavali is waiting round the corner. The divine mothers make their unseen presence felt in all the households — light and color, new clothes and good food, love and laughter everywhere. How many forms she takes — young and old, clad in saris, salwars and sometimes jeans and shirts, flitting in and out, creating homes out of houses! Look a little harder and you can see Durga, Lakshmi and Saraswati in and through them all.

Focus more closely, with greater intensity, and you can see the Divine Mother dance in the forms of all men and women, boys and girls, plants and trees, rivers and mountains, the blue sky and the rain-bearing clouds. Her energy it is, that makes the translucent green leaf wave in the wind and the rows of ants wind their way through the grassy fields. Her destructive power is unleashed in flash floods and landslides when we fail to respect the environment that pulsates with Her energy. Her magnetic dance the scientists admire in the intricate magic of the atom.

Children perform *Matru Puja* in the Chinmaya Vidyalayas and Balavihar groups. Will they be taught that this symbolic worship has to be expanded to the whole universe? Will they see the parents worship their aged grandparents by serving them lovingly? Will they in turn learn to cherish their parents in their second childhood, putting up with their eccentricities as patiently and lovingly as the parents did when they were children? The answers lie with each one of us.

(from Tapovan Prasad, Oct 2014)



a dialogue on

VALUES, ETHICS, & MORALITY

Q: Many people today are talking about values. How would you define values?

A: A thing by itself has no value. For instance, a piece of wood lying at the roadside is worthless. But suppose a carpenter gives it some shape and makes a toy out of it, then it has value. A piece of rusting iron has no value, but if a blacksmith heats it, shapes it and adds a wooden handle, it becomes a knife and has value. Thus, the thing plus your effort gives it value. Raw materials by themselves have no value but when we use our knowledge and add effort then it becomes something valuable and useful to society.

We cannot get values by merely listening to or reading about them. We have to reflect on them, work on creating the right values and then put them into practice, just as our health will not improve by just listening to a health-expert. We must make an effort to discipline ourselves to eat properly and exercise. In the same way, unless we begin integrating the

higher values of life that all the great masters, prophets, and saints have been expounding upon, nothing will happen.

When we do live the right values, such as love, tenderness, mercy, kindness, forgiveness, and so on, we are able to meet all the challenges of life. And by developing these noble virtues within us we become fearless, ready to face any challenge without being crushed or weighed down by them.

Q: What are these values based upon?

A: These values are the ethical and moral values prescribed by religion and the eternal truths of life. The world may change, but the eternal values will always remain the same. There are some fundamental things in the world that continue to exist and function in the same way, however ancient they may be. About the nineteenth century we discovered electricity; that does not mean that electricity was not there in the first century. Electricity was always there as a fundamental energy in the cosmos. The gravitational force existed, and was functioning in the same way as it is today, even before Newton discovered it.

Similarly, in human life, there are certain unquestionable fundamental values which, when lived, make us more capable of facing the world, whether it is riddled with endless tragedies or filled with joy. These values govern our inner health and are called eternal values by the scriptures.

A student who studies various religions may find that one religion emphasizes one set of ideals over another. But if one thinks about them intelligently, one discovers that the fundamental principles behind them are the same. Just as two doctors may prescribe seemingly different prescriptions to the same patient, for the same disease, and yet those who understand medicine know that they have the same effect on illness. It is only in the details that they appear different.

Similarly, the ethical and moral values that religions prescribe are rules of conduct by which we can integrate our personality and gain inner health. It is by this method alone that we may be able to enjoy the world more and develop the strength and courage to meet all our problems in life. It is true, no doubt, that there are only a few in society who live these great values but those few grow to such a stature that they lead the world with an irresistible spiritual power. It is always such people of heroic inner personality, who have been guiding the generations and initiating a new civilization of integrated head and heart in the world.

Q: Do the values of life have intrinsic worth or do they have instrumental worth? In other words, is the value valuable in itself or is it an instrument to achieving something else that a value is valuable?



A: A value is valuable only in relationship to achievements. It is instrumental. It is not absolute. Only Brahman, the Supreme Reality, has absolute value.

Q: You mean, Brahman is the only intrinsic value?

A: Yes, Brahman is the only intrinsic value. All others are instrumental or contributory to reaching that highest intrinsic value. By pursuing negative thoughts and deeds we go away from That. By pursuing positive values we go toward That. Therefore the values to be acquired by the seeker are only to take him to that intrinsic value, the absolute value that is Brahman.

Q: Swamiji how would you define the words ethics and morality?

A: The right and healthy values of life that we maintain in ourselves comprise ethics, while morality is manifest in our behavior concerning the outer world. There are either ethical or unethical thoughts, but immoral thoughts are not possible. There can be moral or immoral action but there is no such thing as ethical action.

The word “ethics” is used in a subjective sense while “morality” is used in relation to the discipline of one’s behavior in the world. Therefore one speaks of ethical values and moral behavior. Unless we develop ethical values we cannot live a moral life. Ethics is something we have to cultivate in ourselves, and its expression in the world becomes morality. An ethically bad person cannot be morally good. A moral person acts from the ethical values that he has cultivated in himself.



Q: What is the highest moral truth?


A: Love is the greatest morality given to humanity and hence Love Thyself is the greatest moral injunction that scriptures and the Vedanta tirelessly repeat. But unless the student is prepared to receive this grand advice, he is apt to misunderstand it as advice to love the body and to cater to all low thoughts and ideas.

Love thyself does not mean loving the body or obeying the mind and intellect meekly. The body, mind, and intellect are gross matter envelopments that have come to seemingly limit the illimitable supreme Consciousness, which is the real Self in us all. Through our wrong identification with the false matter envelopments, we have projected ourselves into the outer world as a separate ego, and doubts on morality and spirituality have come to confuse us.

The shifting of our identification to the real Self is to live automatically the highest moral and spiritual life. This is accomplished through love, in love, as love. Love alone is the law and the life of the Self. Self-realization is the experience of love in its absolute nature. Raise thyself. When you have raised yourself to love your Self the most, thereafter you know nothing but love for the world. There is no greater moral truth than love.

BY SWAMI SIVANANDA

(from Values in the Workplace, Mananam Series, 2008)



THE NATURAL PROCESS OF *Change*

*Om tryambakam yajāmahe sugandhim puṣṭivardhanam
urvārukam iva bandhanān mṛtyor mukṣīya mā'mṛtāt*

*We worship the three-eyed Lord Śiva,
who is fragrant and who nourishes all living beings.
As the cucumber is severed from bondage to the creeper,
may He grant us immortality and liberate us from the
clothes of fearful death*

The *Mahā-Mṛtyuñjaya Mantra* is known as the mantra that gives victory over death. Death is inevitable — so how can we be victorious over death? What is death and is it to be feared? Generally, we think of death only in relation to the physical body; but, in fact, there are many types of death.

For example, birth could, in fact, be seen as the beginning of death. The moment we are born, we have started the process of dying! We learn through our philosophical and spiritual studies that when the body of any being dies, the *jīva*, or 'soul', moves on to another body. In this way, birth and death are two sides of a coin; you cannot have one without the other. Birth is the beginning of a new state and death is the end of a previous state. From this point of view, we cannot speak of one without the other. Hence, we may even say that birth itself is death. When we celebrate

birthdays, what are we celebrating? Ironically, we are celebrating the year that has past — a year that is now dead. That's why we blow out rather than light the candles on our birthday cake.

Change also can be understood as a form of death. Science tells us nothing in the universe is destroyed; it only changes form. Even when the body perishes to become ashes, those ashes become nourishment for plants, and the plants become food for animals and humans. Everything in nature is recycled. That, which seems to perish, changes and is reborn in another form.

If we consider death as the culmination of a state in the ongoing process of birth and change, then change, by the very same fact, can also be considered as death. Furthermore, in our own lives, from moment to moment change is taking place —our childhood died to make way for our youth to be born, our youth died for our adulthood to begin, and so on. This change is taking place at every moment, at every level of your being — physical, emotional, and intellectual.

The *Mahā-Mṛtyuñjaya Mantra* helps us to recognize and manage this natural process of change — the death of one stage and the birth of another. To learn to live with change is to be victorious over death.

Today in business management, there is an emphasis on 'change management', because people keep changing jobs, and jobs keep changing. And don't we have to manage people in our own home who are constantly changing as well? Learning to manage change, then, is really a matter of learning to manage death —the death of one situation and the birth of another. Change is really the death of the circumstances that preceded it. Conversely can we consider then that death itself might simply be understood as change? So do we need to lose our fear of change and see it as natural in the same way that we strive to lose our fear of death?

Misery, too, is a kind of death. When a change seems to be conducive to us, we forget that it is in reality the death of previous circumstances. For example, when the share market goes up, people are happy, but when it comes crashing down, people become miserable. Happiness dies and sorrow is born — the death of one state and the birth of another — change! In this situation for some, there is an almost fundamental change in their mind-set and lifestyle — a positive state of being dies to be replaced by a negative one. So, misery, a negative change, can also be understood as a form of death. Our happiness and security die and give way to insecurity.

Does anyone really want death or misery? Obviously not, but everything we want, desire, hold on to, get attached to and live with will one day



change and give us misery. Victory over death might be understood as learning to live with loss and change — at all levels — and to seek the Changeless that is beyond sorrow and death.

If someone is living an unproductive and lazy life, we often hear people say, “That person is as good as dead.” On the other hand, there are those who may be brain-damaged or disabled, and may even look dead, but who use whatever abilities they have to produce an amazing life.

Agitation and sin also bring death. They bring the death of serenity and virtue. Death is that which destroys or ends; therefore, all those things or actions that destroy us, our peace, and our happiness can be seen as death. Living a life of sin, of evil, which is destructive to ourselves and to others, is death to our true nature.

By extension, dishonor is a living death. Lord Krishna in the *Bhagavad-gītā* says to Arjuna, “For those who have lived a noble life and who have attained fame, for them dishonor is death (*sambhāvitsya cākirtiḥ maraṇād atiricyate*). Would you be able to face the death of your fame and honor? Interestingly, in the Japanese culture of the past, when their honor was lost they would perform *hara-kiri* (suicide).

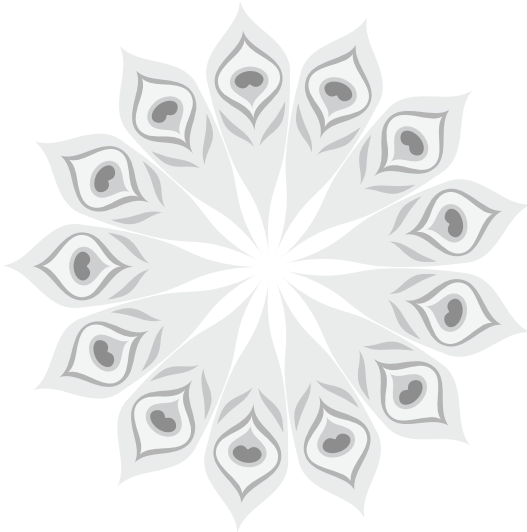
Sometimes death and change are even a blessing. Severe illness causes pain and misery and makes living very difficult. Those who are very ill and incapacitated may even want to be euthanized. For those who have such an illness, living is very difficult. Their illness either leads to physical death or is itself a form of death. In these circumstances, we actually pray

for change. Thus, when you say, *mṛtyor mukṣīya*, you are really saying, “Please free me from all this that is called death.”

Even when things are favorable, the fear of change is always there. There is a saying, “Fear itself is death.” For one who lives in constant fear, tension, and anxiety, this mantra releases them from all pain and sorrow. When we are living under stress, we do not love or enjoy life; fear is a constant. The threat of change, whether real or imagined, causes fear, and that renders our life a virtual death-in-progress. We know from our studies that there is no real death, but it is the fear of death itself which ‘kills’ our peace and happiness.

Many meanings are derived from the word ‘*mṛtyu*’ (death) in this mantra. We have many fears, and as we have seen, death can present itself to us in many ways. The *Mahā-Mṛtyuñjaya Mantra* helps us overcome death and gives us freedom from misery, illness, and the fear of change.

“From this death (*mṛtyu*), O Lord, may I be liberated (*mukṣīya*).”



BY SWAMI SWAROOPANANDA
(from *Beyond Change, Mananam Series*, 2018)



Help Us to Help Your Children

“YOUR CHILDREN ARE OUR WEALTH.” Thus considered the great *acharyas* of the Hindu culture from time immemorial, and rightly so. The formative period of childhood is the most plastic state of mind, when the individual is available for moulding and casting into the right personality. If mishandled at this stage, the individual can get deformed into an ugly demon-like character.

GLORY OF GURUKULA

In our country, traditionally, the children were initiated into the institution of the *Gurukula* before they were six or eight years, and thereafter the children remained in these Rishi Universities, very often for twelve years or more at a stretch. When such youngsters walked out of the gates of the *Gurukula* and reached the field of life, they proved themselves not only as dynamic individuals capable of physical valor, emotional stability and intellectual eminence, but also as children of a great culture with nobility peeping through every thought and action in their lives. In short, they come out of the university truly educated, entirely transformed, with perfect vision of life and a clear program for achievement.

Cowardice in life had no place in the hearts of the children. They knew very well that life is not a smooth-flowing stream of incidents; on the other hand, it is a stormy seething sea of crushing waves and thundering storms. Life, with its ambitions, dark motives and cross purposes, was not to them a paradox, when they considered it against the perfect and the tranquil, the glorious and the divine.

GAME OF LIFE

We, the elders — parents and teachers, elder brothers and sisters — have the responsibility to provide for our children this much of education that they may come out into the fields of life with full confidence in themselves and a right knowledge of the world and life therein. If we do not know the rules of the game and what is expected of us, we cannot truly be players in the game, nor can we be expected to play in team spirit. When an individual does not know what the rules of life are, and what exactly the game of striving in this world is, he must necessarily be a nuisance.

When such monsters are manufactured and unconsciously moulded in disciplined atmosphere in schools and colleges, how dare we blame our youth and insult our country for the breakup of our national integrity and unity? We, the elders, are responsible. Let us realize this great folly of our past and right away start giving our growing children a healthy intellectual and physical climate where they can grow with noble ideals, healthy emotions and physical discipline.



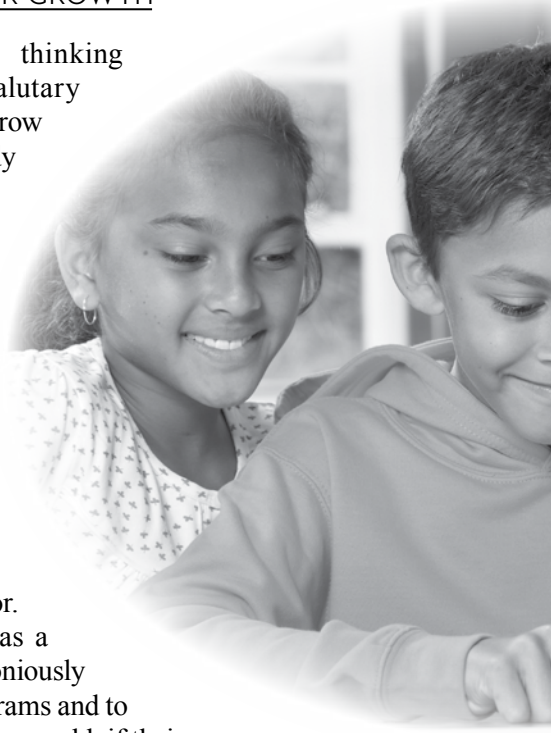
These cannot be learnt even if the parents and elders instruct the children a thousand times on the good and the bad. In fact, child psychologists declare that such repeated sermons and instructions of good and the bad at home leave a psychological nausea in the children and they come to hate the elders, rather than benefitting from their instructions. And yet, the old *Gurukula* institution cannot be revived now. It will be an anachronism, if we do so under the modern set up.

THE RIGHT ENVIRONMENT FOR GROWTH

The ingenuity of our creative thinking must evolve an equally salutary environment for our children to grow in. Political freedom has already been crystallized, and therefore they have, to a large extent, an atmosphere healthy enough, if not for cultural growth, at least for a harmonious social living and material and national achievement. Children grow to be well-disciplined and informed in such an atmosphere and even if they are not united, at least they form the heart of the nation, with a given pattern of political thought and social behavior. By and large, the majority stand as a healthy united team to strive harmoniously for their national development programs and to put up a united front against the outer world, if their very existence or their national integrity is threatened.

Ours is a sad state. We have neither the hard sinews of the pure materialists, nor the soft beauty and the elastic strength of the cultural homogeneity which can waft the fragrance of nationalism. More than half a score of years of national independence we have wasted in vain, depriving our new children of freedom.

It is time that we accept entirely the burden of our own responsibility for such a sad state of affairs. We may have perhaps, one redeeming excuse, behind which we might try to escape, that is, the fact that we ourselves did not know, nor were we conscious of such responsibilities. Maybe it is true;



but it is high time that we mend our ways, lead our children and provide them with a better range to live a nobler life and serve our country fully.

BALAVIHAR: THE NEED OF THE HOUR

The Chinmaya Mission is perhaps the only institution today that strives to instruct the parents, sends out workers to organize study classes and

Balavihars, guiding, leading, correcting and helping the new generation to evolve. No doubt, we are doing it in a very small scale; it is almost insignificant, when

we consider the millions in our country that are breeding at an appalling rate.

However, when a revolutionary new process is set up, it is not generally

accepted favorably by the very generation for whose blessings

it was initiated. History has taught us this. But I am

happy that the Chinmaya Balavihars have been very popular from the day of their

inception and we have been growing in stupendous strides

everywhere. Therefore, I am confident that this movement

of Balakrishna *seva* undertaken by the mission groups will grow

from strength to strength, benefitting the children and spiritually benefitting

the *sevaks* themselves.

Whatever be the institution, however noble their aspirations may be, however perfect and cultured the workers

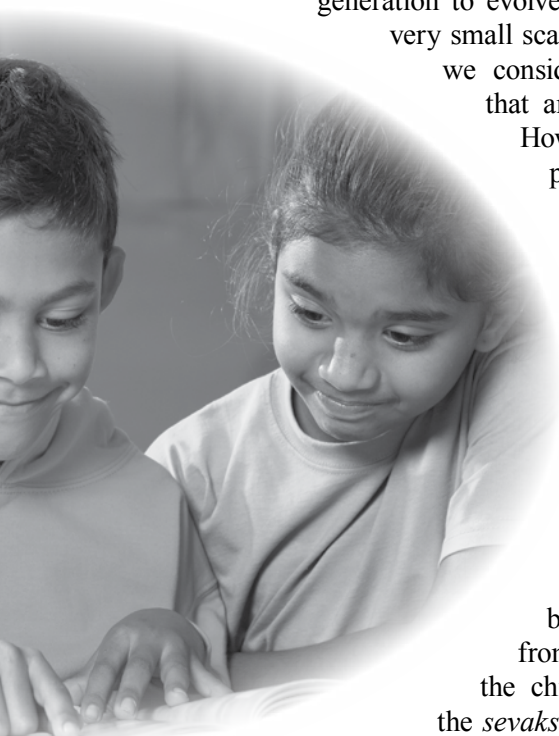
in that institution may be, children are moulded by their parents and homes, and hence they have much more influence on them than any institution.

The disparity between the school and the home today is so much that the children cannot but grow with double standards in morality and character.

In school, they grow in an atmosphere of their own mental confusions, intellectual lies and physical constraints. They are expected to behave, feel

and think in a certain manner in the class and at home, but are initiated into a totally different, if not completely opposite way of life. If the home

is religious, the school, under the secularism-mongering-stupidity of the country, is positively irreligious. In some rare cases, the school is under



the management of people who have a mission in life and a faith in the cultural backbone of the county. Today, the average home is modeled by a civilization, which is misnamed ‘progressive’ in the unhappy land.

The balavihar centers of the Chinmaya Mission are trying to give the growing children of our country a harbor and a quiet retreat from this prevalent psychological tragedy, intellectual suicide, and physical inertia. Without the cooperation of the parents and teachers, this great effort cannot produce results. The Balavihars train the children between the age of six and fifteen — they form our junior and senior members. They inculcate in the children a reverence for our ancient culture, an aspiration to live up to it, and a correct understanding of the implications of our immortal philosophy.

We try to create in them self-confidence to serve and to rightly act in cheerfulness, generate in them true affection in all their contacts, inculcate in them some personal discipline, and a true spirit of leadership. We train their capacity to express themselves and to assert their individuality. They do gain a certain healthy resistance against cheap temptation, ideological or otherwise, in the very atmosphere in which they now grow. The Balavihars are also centers wherein the formal faculties of the children are detected, cultivated and improved upon.

The *sevaks*, under whom the Balavihars are organized and conducted are also giving the children free tuition, wherever they find that the children are weak in any subject. In this noble selfless effort, unless the class teacher and the parents cooperate cordially, our service will be ineffective. Today, everyone from the politician to the *pandit* decries in thunderous voice the communal and religious differences in the country. But they themselves prove to be the villains behind the state of affairs in our society because of their actions and thoughts. In spite of the communal and religious bickering that goes on in this unhappy and strange land, I hope the Balavihars will get the hearty cooperation of all teachers and parents. Our humble request is only to help us to help your children.

BY SWAMI CHINMAYANANDA

(from *Tapovan Prasad*, September 2016)



Dethroning the **EGO**

Away from the city's roar and ignoble strife, I sat in a silent corner in the garden. The flowers smiled. Little raindrops pattered on the new leaves of summer. But my heart was not happy.

“So many books have I read,” I soliloquized. “So many lives of saints have I studied. And every morning as I wake up, I recite from the scriptures. And every evening I attend the *satsang* (fellowship meeting) with clock-like punctuality. But, alas! year after year hath passed away and I am no nearer the Goal. I see no improvement in myself. And I often wonder if I am progressing or regressing.”

In utter dejection, I wept tears of sorrow. I came to Sadhu Vaswani and opened out my heart's grief at his feet. In a voice, at once sweet and tender he said: “Weep not, my child! But listen to what I say!”

There was something in his words which made me forget my sorrow. The clouds were lifted; and the sun shone again!

“Speak that your servant may listen,” I said.

And Sadhu Vaswani said, “It is true you have read many books. But to the Pilgrim on the Path books are a burden. You say you have studied the lives of saints, but your daily life does not bear witness to it. To study is not to turn over the pages of a book. To study is to ponder well, to meditate, and to assimilate the teaching in one's life. Every morning you



read from the scriptures, but are you any better than the parrot who keeps on reciting the name of God? And every evening you go to the *satsang* at the right time, but are you any better than the temple-bell which, at the exact hour, calls the worshipers to the shrine?”

The words were all too true. I felt humbled. And I said, “Now I understand why I have wasted my years in vain. Tell me what I need to do.”

And Sadhu Vaswani said, “Many are the things I would tell you. But not all at once. Gradually I shall unfold to you the pattern of life which you may follow to develop your spiritual powers. Let me pass on to you the first lesson for today.”

“What is it?” I eagerly asked.

And Sadhu Vaswani said, “Remember, the one barrier between you and God is the ego. And, instead of putting it down, you strengthen it and hug it to yourself as your dearest friend. Your actions, thoughts, and flights of imagination only feed the ego, until it has become your master and lord. Break the tyranny of the ego, this is my first word to you!”

PRACTICAL INSTRUCTIONS

And I said, “I understand what you have spoken. I pray that you give me some simple practical instructions which I may follow in my daily life to displace the ego from its position of sovereignty and unlimited power.”

And Sadhu Vaswani said, “A few simple suggestions let me give to you today.”

1. When in the midst of friends or strangers, refrain from pushing yourself forward. See how at the slightest excuse you try to show yourself off!
 2. Refrain from much talk. The less you talk, the less you will be noticed and the more you will be permitted to recede in the background. As it is, you talk too much, and always try to monopolize conversation. Only this morning, a friend came to you and tried to speak to you of the burden on his mind. He had scarcely begun when you cut him short and delivered to him a discourse on accepting the Will of God. Can you truthfully say that in every situation of life you accept the Will of God? Then what right do you have to lecture to others? It will do you immense good if you remain silent and let others talk.
 3. What helps is not your words but your vibrations. What transforms is not your lectures but your silent prayers. So talk little to those whom you wish to help but pray for them again and again.
 4. Always keep clear of the desire of telling others of your life and achievements, inner struggles and experiences, opinions and aspirations. Live and grow in the thought that you are as a tiny particle of dust and that no one cares for what you think or say, nor misses you when you are away.
 5. Your real value lies not in your outer, empirical self but in your inner, imperishable Self. This inner Self cares not for the applause of others. It is firmly established in Itself. Cultivate friendship with this inner Self.
 6. With love in your heart, walk the way of the helpers and servers of the children of God. The poor, the weak, the sinners, the lonely and the lost, the bird and the beast, too, are His children. Do at least one good turn every day. And remember that he who turns from the road to rescue another turns towards his goal. He who lifts the burden of the weary lightens his own load! He who speaks a word of hope to those who are in sorrow, heals his own hurt!
- “Practice these six things for a week and notice the change that comes over you!”

BY J.P. VASWANI

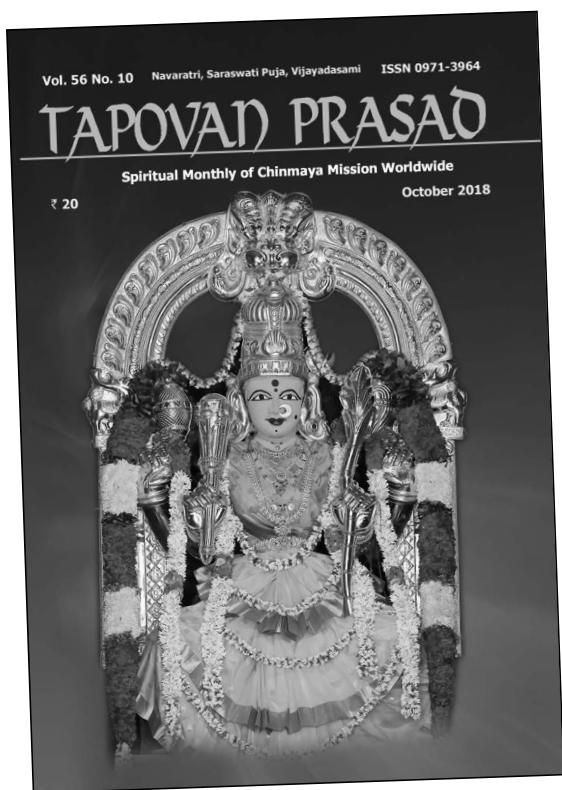
(from Beyond Ego, Mananam Series, 1998)

Everything Has Its Time

To everything there is a season,
 A time for every purpose under heaven:
A time to be born,
 And a time to die;
A time to plant,
 And a time to uproot;
A time to kill
 And a time to heal;
A time to break down
 And a time to build up;
A time to weep
 And a time to laugh;
A time to mourn,
 And a time to dance;
A time to cast stones,
 And a time to gather stones;
A time to embrace,
 And a time to refrain from embracing;
A time to gain,
 And a time to lose;
A time to keep,
 And a time to throw away;
A time to tear,
 And a time to mend;
A time to keep silence,
 And a time to speak;
A time to love,
 And a time to hate;
A time of war,
 And a time of peace.

ECCLESIASTES 3:1-8

TAPOVAN PRASAD



A MONTHLY SPIRITUAL OF CHINMAYA MISSION WORLDWIDE

Published by Chinmaya Mission Worldwide

It is Internationally acclaimed Publication filled with articles and reports that are inspiring and educational. Hindus living all over the world keep in touch with their spiritual heritage through Tapovan Prasad.

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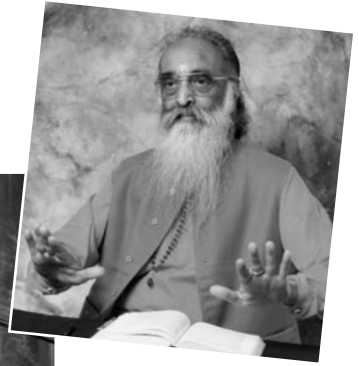
Make checks payable to
Tapovan Prasad, and mail to
Chinmaya Mission
No.2, 13th Ave., Harrington Rd,
Chetput, Chennai, 600 031, India

CHINMAYA STUDY GROUPS

1. Self Unfoldment
2. Tattva bodh
3. Bhaja Govindam
4. Atma bodh
5. Manah Shodhanam
6. Upadesa Saram
7. Narada Bhakti Sutra
8. Meditation and Life
9. Bhagavad Gita Introduction – Ch.1 & 2
10. Jnanasarah
11. Kenopanishad
12. Gita, Ch. 3 – 6
13. Dyanaswaroopam
14. Kaivalya Upanishad
15. Gita, Ch. 7 – 9
16. Isavasya Upanishad
17. Gita, Ch. 10 – 12
18. Bhakti Sudha
19. Gita, Ch. 13 – 15
20. Mundaka Upanishad
21. Gita, Ch. 16 – 18
22. Sat Darshan
23. Vivekachoodamani

*Vedanta Study Groups held in the Bay Area are listed in this issue of Chinmaya Tej
and you may contact them if you wish to join a Study Group.*

ADULT CLASSES



FREMONT

SATURDAYS

2pm-3pm: Video discourses on Bhagavad Gita, Ch. 10
by Swami Chinmayananda

SAN RAMON

SATURDAYS

4:30-6:00pm: Video discourses on Bhagavad Gita, Ch. 3 & 4

SAN JOSE

SATURDAYS

1:50pm – 2:50pm: Video discourses Bhagavad Geeta, Ch. 2
By Swami Chinmayananda

SUNDAYS

9:05am – 10:15am: Video discourses on Bhagavad Geeta, Ch. 2
By Swami Chinmayananda

10:30am – 11:30am: Video discourses on Rama Charita Manas
By Swami Tejomayananda

1:50pm – 2:50pm: Video discourses on Rama Charita Manas
By Swami Tejomayananda

Shiva Abhisheka & Puja

at Chinmaya Sandeepany / San Jose

Conducted by mission members

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

LANGUAGE & BALA VIHAR/YUVA KENDRA CLASSES

We have over 2100 children enrolled in our program, from our three centers, since enrollment started 1980 school year. I wish to thank all the volunteer Teachers, Co-Teachers and Youth Helpers teaching and assisting in the different classes. It takes more than teachers to organize these programs at Chinmaya/Sandeepany, Fremont Washington High, and California High School. Parent Volunteers and CMSJ Volunteers organize setting up, Book-Store, Snacks, Lecture Halls etc.

OUR SINCERE THANKS TO EVERY ONE OF THE MANY DEDICATED VOLUNTEERS.

Adult video courses are also offered during Bala Vihar sessions. The Parking Lot is on Hickerson Drive, and you can walk from the parking lot to the classrooms.

We are currently using 25 classrooms in several sessions.

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

We want the best for our children. All parents will receive email announcements with regard to changes.

For each location, an in-depth schedule is posted on www.cmsj.org, or call the contact listed.

FREMONT

Contact: Lakshmi Prakash / (510) 490-1266
Washington High School
38442, Fremont Blvd., Fremont, CA 94536
12:30pm -4:00pm — *Bala Vihar* classes

SAN JOSE

Contact: Uma / (650) 969-4389
Chinmaya Sandeepany
10160 Clayton Road, San Jose

SATURDAYS

12:30pm -1:30pm — *Gita Chanting*, language classes
1:45pm - 2:55pm — *Bala Vihar*, KG - 8th Grade
3:00pm - 4:00pm — *Vedic Math*, *Hindi* classes (Intermediate & Advanced)

SUNDAYS

8:00am - 9:00am — *Gita Chanting*, Hindi classes, Yoga
9:15am - 10:15am — *Bala Vihar*/Yuva Kendra 6th - 12th Grade
10:45am - 11:55am — *Bala Vihar*, Grade KG - 5th Grade,
language classes, *Gita/Vedic Chanting*
12:30pm - 1:30pm — *Gita Chanting*, language classes
1:45pm - 2:55pm — *Bala Vihar*, Grade KG - 8th Grade
3:00pm - 4:00pm — *Hindi* classes
2:00pm - 4:00pm — *Swaranjali* (EVERY WEEK)

SAN RAMON

Contact: Meena Kapadia / (925) 680-7037
California High School
9870 Broadmoor Drive, San Ramon, CA 94583
2:00pm -6:00pm — *Bala Vihar* classes

GITA CHANTING CLASSES FOR CHILDREN

SAN JOSE Chinmaya Sandeepany
Every Saturday & Sunday / Contact: (650) 949-4389

FREMONT Washington High School
Every Saturday / Contact: (510) 490-1266

SAN RAMON California High School
Every Saturday 3:15pm - 4:15pm / Contact: (925) 736-6929

VEDANTA STUDY GROUPS

CONCORD

Bhagavad Gita Ch 18, Vipin Kapadia

Meena Kapadia: (925) 680-7037; 7:30PM Wednesday

CUPERTINO

Sri Rama Gita, Ram Mohan

Ram Mohan: (408) 255-4431; 7:30PM Thursday

EVERGREEN

Tattva Bodha, Ramana Vakkalagadda

Bipin Thakkar: (408) 274-7575; 10:30AM Thursday

FREMONT

Atma Bodha, Hetal Hansoty

Hetal Hansoty: (510) 707-1788; 6:30AM Sunday

FREMONT (WHS)

Vedanta Sara, Padmaja Joshi

Padmaja Joshi: (209) 830-1295; 3:15PM (Bal Vihar Time)

LOS ALTOS

Bhagavad Gita, Uma Jeyarasasingam

Ruchita Parat: (650) 858-1209; 7:30PM Thursday

LOS GATOS

Jnanasarah, Sandeep Tiwari

Sandeep Tiwari: (408) 234-7815; 8:00PM Friday

MILPITAS

Vivekachudamani, Uma Jeyarasasingam

Suma Venkatesh: (408) 263-2961; 7:30PM Tuesday

Classes held weekly unless otherwise stated.

ADULT SESSIONS

MOUNTAIN HOUSE

Tattva Bodha, Padmaja Joshi

Padmaja Joshi: (209) 830-1295; 9:00AM Sunday

REDWOOD CITY

Bhagavad Gita, Jayaram Reddy

Jyoti Asundi: (650) 358-4010; 7:30PM Friday

SAN RAMON

Bhagavad Gita, Bela Pandya

Sireesha Balabadra: (925) 804-6102; 7:00PM Wednesday

SAN RAMON (CAL HI)

Bhagavad Gita, Meena Kapadia

Meena Kapadia: (925) 680-7037; 3:15PM Saturday

SAN RAMON

Kathopanishad, Padmaja Joshi

Padmaja Joshi: Skype ID: Padmapatra; 5:00PM Sunday

SARATOGA

Bhaja Govindam, Kalpana Jaswa

Kalpana Jaswa: (408) 741-4920; 10:30AM Thursday

WEST SAN JOSE

Bhagavad Gita, Krishna Kumari Reddy

Krishna Kumari Reddy: (408) 806-2876; 8:00AM

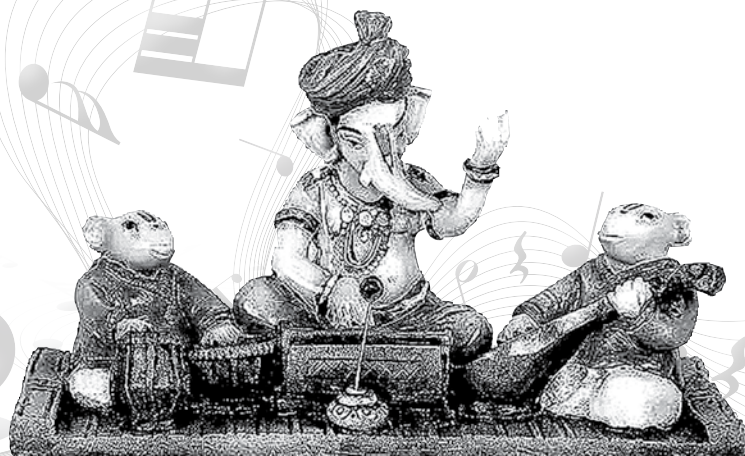
Wednesday

WALNUT CREEK

Bhagavad Gita, Vipin Kapadia

Rakesh Bhutani: (925) 933-2650; 9:30AM Sunday

Classes held weekly unless otherwise stated.



SWARANJALI YOUTH CHOIR

*Those who are interested in joining the choir as a vocalist or musicians
please be in touch with the contact for each event.*

SAN JOSE

Choir sessions are held every Sunday between 2:00 - 4:00 p.m.

VENUE: Chinmaya Sandeepany / San Jose

TEACHERS: Prema Sriram, Jaya Krishnan

CONTACT: Prema Sriram: NANSUK@aol.com

SAN RAMON

Choir sessions are held once every two weeks, Saturdays at 2:00pm - 3:00pm

VENUE: California High School

9870 Broadmoor Drive, San Ramon, CA 94583

TEACHER: Shrividhya

CONTACT: Shrividhya: 925-236-2653 / gurucharan11@hotmail.com

FREMONT

Choir sessions are held weekly on Saturdays, 11:00am - 12:30pm

VENUE: Washington High School / Fremont

TEACHERS: Natana Valiveti and Rajashri Iyengar

CONTACT: Natana: natana@yahoo.com

Just for Kids!

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.

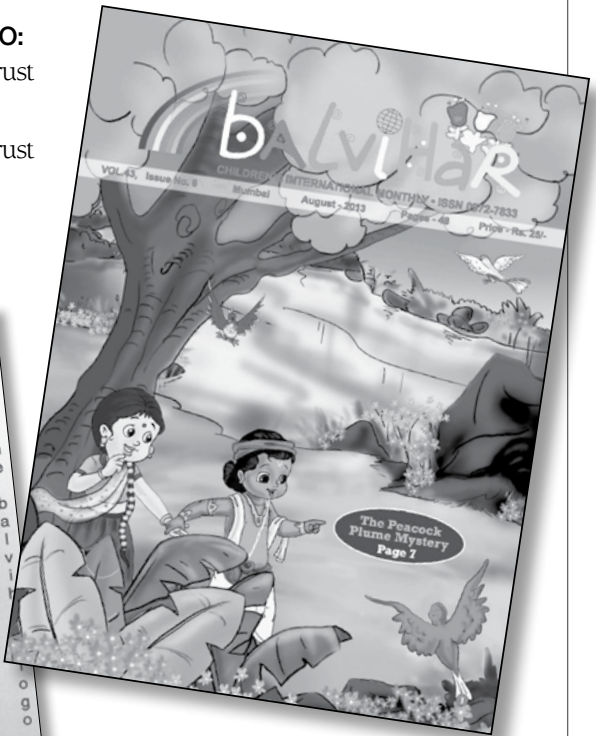
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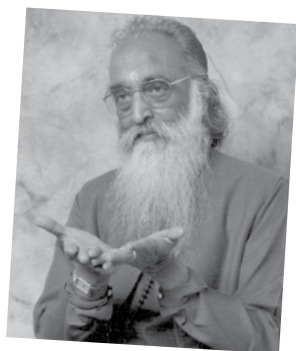
MAIL TO:

Central Chinmaya Mission Trust
Sandeepany Sadhanalaya,
Saki Vihar Road,
Mumbai 400 072, India





SWAMI TEJOMAYANANDA



19 February 2014

**Jyotishaam Raviramshumaan!
"Among all the luminaries, I am the Sun!"**

The Sun is a resplendent source of natural light, and has served mankind since the beginning of Time! While the midday Sun burns brilliantly, the rising sun is mild and the sunrise is a beautiful spectacle of hope and health that uplifts the beholder's mind.

Bhagavan is like the midday Sun which no human eye can bear to see face-to-face. Even Arjuna, one of the closest devotees of the Lord could not manage to comprehend Shri Krishna's divine, cosmic form and requested the Lord to return to his benign self!

In order to bless mankind with a glimpse of His lustre, Bhagavan makes Himself visible and accessible in His gentler version — as a Saint. Yes, saints are like the rising Sun — soft and healing in their impact. Like the sun at day break, they remain mellow, equanimous and pleasant, shedding rays of service and love, wherever they go!

Now, our own Pujya Gurudev was very much like the rising Sun – radiant and rare! One can see many unique features of the Sun, reflecting very tellingly in Pujya Gurudev's personality.

- Like the Sun, Gurudev too was a matchless Masterpiece!
- Like the Sun, Pujya Gurudev's diligence and discipline are exemplary. And he too got cracking at dawn, every single day!
- Like the Sun, Pujya Gurudev shed light in the form of wit and wisdom, wherever he went.
- Like the very presence of the Sun energises us, Pujya Gurudev filled our spirits with positive vibrations.
- Like the Sun disinfects the atmosphere, Pujya Gurudev disinfected and purified minds with his discourses.
- The Sun travels across the world. So too did Pujya Gurudev.
- The Sun serves tirelessly, reaching every nook and corner of the world. Pujya Gurudev was a paramount example of dynamism, connecting with people, criss-crossing countries and continents.
- The Sun is propitiated with the Gayatri Mantra. Pujya Gurudev too was very fond of the Gayatri mantra and initiated the sadhus into Brahmachari Deeksha with this mantra.

Pujya Gurudev created epoch-making history with his life, his work and his vision. His birth centenary should not be a mere formality or a mechanical ritual.

Let us participate with genuine involvement and express the blessedness he brought into our otherwise dreary lives!

With Prem & Om,

CENTRAL CHINMAYA MISSION TRUST, SANDEEPANY SADHANALAYA, SAKI VIHAR ROAD, MUMBAI – 400072, INDIA.

Tel: 91-22-2857 2367 • Fax: 91-22-2857 3065 • Email: ccmt@chinmayamission.com • Website: www.chinmayamission.com

Community Outreach Program

SEVA OPPORTUNITIES

CHINMAYA MISSION SAN JOSE

SAN JOSE

Are You Willing to Volunteer or Just Sponsor the Program?

If yes, please call Krishna Bhamre: (408) 733-4612

or e-mail sbhamre@yahoo.com

We need VOLUNTEERS for preparing and serving Hot Meals for the Homeless. Lunch bags are prepared by Yuva Kendra volunteers on the last Sunday of the month at Bala Vihar locations for approximately 150 homeless people.

All Youth volunteers should contact:

Jayaram Reddy(jreddy80@gmail.com) for more details.

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

FREMONT

Fremont BV sponsors Sandwiches For The Needy. On the 2nd Saturday/Washington High School in Fremont. Parents of Bala Vihar and the kids prepare 70 Sandwiches, bag them and provide chips, fruit and juice.

The Sandwiches are delivered to the Tricity Homeless Coalition, where they are served to adults and children. The Shelter is located on 588 Brown Road, Fremont, CA In addition, last Christmas, Fremont Bala Vihar donated new blankets, sweaters, sweat shirts, and infant warm clothes etc. to the homeless at the shelter.

Swami Swaroopananda's

ITINERARY
FALL 2018



DATE	LOCATION / EVENT	PHONE
01 Sep - 03 Sep	Chinmaya Ganapathi Chaska, Minneapolis, Minnesota 55436 The Mystery Series	(1-612) 501-6406
04 Sep - 05 Sep	Chinmaya Mission Peoria Peoria IL 61615 Satsang and Hamsavahini Center Inauguration	(1-309) 472-7752 /273-9336
07 Sep - 09 Sep	Chinmaya Mission Badri Willowbrook, IL 60527 World Hindu Congress and Satsang	(1-630) 657- 3370
11 Sep - 12 Sep	7 Square Desaix 75015 Paris, M Dupleix, France 2470 Satsang	(33-1) 4373 3794 Mob: (33-6) 7773
14 Sep - 22 Sep	Chinmaya Kirti 2 Egerton Gardens, London NW4 4BA, UK CHYK Camp Sri Hnuman Chalisa, Kaivalya Upanishad The Many Facets of Meditation	(44-20) 8203 6288 (44-77) 6661 8133
24 Sep - 26 Sep	Sandeepany Sadhanalaya Saki Vihar Road Powai, Mumbai 400 072 For Official Work	(91-22) 2857 2367
27 Sep - 30 Sep	Chinmaya Heritage Centre Harrington Rd, Chetpet Chennai 600 031 Geeta Ch XIV	(1-707) 247 3488
01 Oct - 03 Oct	Chinmaya International Foundation Ernakulam Dist, Kerala, India Inauguration of Brahmachari Course in Malayam	(91-484) 264 9290
05 Oct - 06 Oct	Chinmaya Ganga Dehradun 248 001 Gayatri Mantra	(1-858) 748 2013 322 9494
07 Oct - 08 Oct	534/1 Sainik Colony Roorkee 247 667 Maha Mrityunjaya Mantra	(91-133) 274 336
10 Oct - 16 Oct	Tapovan Kuti Ujeli, Uttarkashi, Uttarkhand Shri Tapovan Shatkam 'The Quintessence of Upanishads'	(91-1374) 222 3571/ 223 373
19 Oct - 19 Oct	Chinmaya Heritage Centre Harrington Rd, Chetpet, Chennai 600 031 Golden Jubilee Celebrations	(1-707) 247 3488
20 Oct - 23 Oct	Chinmaya International Residence School Coimbatore 641 114 For Official Work	(91-422) 261 3416
24 Oct - 30 Oct	Chinmaya Mission Bangalore, Deenabandhu, CMH Road, Indiranagar Bangalore 560 038	(91-80) 2528 1756

“Let us remind ourselves, at least on this Sacred Day of Deepavali, that we can be victorious over our impulses and illumine for the world around the lamp of wisdom from the Land of Spiritual Light.”

SWAMI CHINMAYANANDA
*"from Chinmaya Mission
Birmingham, UK website"*



JOIN THE CHINMAYA FAMILY AS A SPONSOR:

We invite you to join our Membership program so that you can help us to promote, sustain and continue to teach adults and children alike, the Hindu Dharma which is our Heritage. Chinmaya Mission began its service to the Hindu Community some 30 years ago in the Bay Area. We are funded by public contributions. Your contribution, as a Member, goes towards the operation of Sandeepany. Many families who are taking part in the various classes that we offer to adults and children, have enrolled themselves as Members. They enjoy many benefits and become an integral part of the spiritual family at Sandeepany.

Membership is an annual contribution of \$500 per family.

Members receive the Tej newsletter.

The *MANANAM* series is published by Chinmaya Mission West.

For subscription information please contact:

John Haring at cmwhdqtr@asis.com

Chinmaya Mission West

83900 CA-271, Piercy, CA 95587

(707) 207-5011

UNITED WAY CONTRIBUTIONS

Your contributions to United Way can now be designated to Chinmaya Mission San Jose (United Way I.D. No 212100).

The Mission is enrolled to receive such contributions with the United Way Agency in Santa Clara.

CHINMAYA FAMILY WOULD LIKE TO THANK YOU FOR YOUR SUPPORT.



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DIRECTIONS TO SANDEEPANY SAN JOSE

If travelling South on 101

Follow US-101 S to E Capitol Expressway in San Jose.

Take the Capitol Expressway exit from I-680 N.

Follow E Capitol Expressway and Story Rd to 10160 Clayton Rd.

If travelling South on 280

Follow South 280 to E Capitol Expressway in San Jose.

Take the exit for Capitol Expressway from I-680 N.

Follow E Capitol Expressway and Story Rd to 10160 Clayton Rd.

If travelling South on 880

Take US-101 S to E Capitol Expy in San Jose.

Take exit for Capitol Expressway from I-680 N.

Follow E Capitol Expressway and Story Rd to 10160 Clayton Rd.

If travelling South on 680

Take the exit for Capitol Expressway from I-680

Follow E Capitol Expressway and Story Rd to 10160 Clayton Rd.