Sri Krishnaya Tubhyam Namah
Sri Krishna — the name itself is charming. At once it evokes memories of the divine Child of Vrindavan—Balagopal; the blue boy clothed in yellow with flute in hand—Venugopal; crowned with peacock feathers, the enchanting beauty and love of Gopis— Madana Mohan; the dispeller of sins and stealer of hearts— 'Chitta Chor'; loyal friend who never forsook His sincere devotees— Bhakta Vatsala.

No other master had burst upon the earth, at any other period of history, with so much of the Divine Glory expressed at once at all levels, as Sri Krishna had demonstrated in His illustrious life. At childhood, at His teenage, when young, in middle age ......at all times.......each day of His life upon the earth, He lived a gracious life of joyous ease and spectacular daring. He escaped no problems, avoided no pains, never shied from any situation however inconvenient it might have been. And in all His activities, there was a touch of grace, a shine of perfection, a liberal dose of personal dynamism. Be He in politics or among the cowherd boys and girls, be He in Vrindavan or Dwaraka or Hastinapur, in the devotees' company, family bed-room or war-front, here is a person who can live the majesty of His own True Nature. No conflicts, no tensions, no strains.

Sri Krishna is the Lord of Bliss whom the Srimad Bhagavatam describes: "He is Love Incarnate and can be attained and enjoyed easily even in this life by one and all, since He is inside every being. "Salutations to the Lord, the All-Highest, of immeasurable glory, who takes Himself the three powers of Sattva, Rajas and Tamas, for playing His play which brings brings about the creation, the preservation and the destruction of the Universe", declares Suka Muni.

The prayer " Sri Krishna Paramatmane Namah"— Salutations to Lord Krishna the Supreme Truth— in indeed true in letter and spirit. In the following pages, we have attempted to present the lilas (sports) of Lord Krishna, with the glimpse of the Bhagavata Purana which gives the philosophy of Devotion (Bhakti).

~Swami Chinmayananda
Table of Contents

From the Editor's Desk ................................................................. 2
Bhagavan Veda Vyasa ................................................................. 3
Guru Purnima ................................................................. 4
Guru and Disciple ............................................................... 5
Sri Adi Shankaracharya .......................................................... 6
Swami Sivananda ............................................................... 8
Swami Tapovan Maharaj ......................................................... 9
Knowledge and Wisdom ......................................................... 10
The Divine Mother ............................................................... 12
Significance of Navaratri ......................................................... 14
Thanksgiving Camp ............................................................... 16
Practice of Vedanta Parts 6-7 .................................................. 17
Vedanta Study Groups ............................................................ 19
Bhakti Rasamrutam ............................................................... 22
Balavihar/Yuva Kendra Programs in the Bay Area .................. 23
A Poem dedicated to Pujya Gurudev ......................................... 24
Adult Classes in the Bay Area ................................................... 25
Community Outreach Programs ............................................. 26
BV Locations, Shiva Abhishekam, Swaranjali choir .............. 27
BV Magazine ........................................................................ 28
Tapovan Prasad Magazine ....................................................... 29
Br.Prabodhji's Satsang, Gita Chanting Classes ....................... 30
Swami Tejomayananda's Itinerary ........................................... 32
FROM THE EDITORS DESK

Chinmaya Tej, Vol.18 No.5, the fifth issue of 2007. In this issue we will highlight the events of the 15th Youth Camp held in July, 2007. Srimad Bhagavatam was the theme. The CYC is reported in this issue. We hope to keep you informed of all our activities and spiritual messages from the great Masters.

News update via e-mail is serving our timely announcements of events. Please keep us updated with your e-mail addresses and send them to Cmsj-news@chinmaya.org

We are also updating the data base that is used to mail Chinmaya Tej. Cmsj Sponsors, Tej Subscribers, Donors who have contributed more than $1000 to Cmsj during the last two years and the Chin/Tej Sponsors — one year (six issues) sponsorship, is $300.

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"The love of Radha and Krishna is symbolic of the eternal love affair between the devoted mortal and the Divine...
Radha's yearning for union with her beloved Krishna is the soul's longing for spiritual awakening"

Every aspect of Krishna and His deeds is pregnant with deep mystical symbolism, indicating the highest Truth. Consciousness is the pure Self, the sentient Life Principle which enlivens one's material equipment to function in their respective realms. Consciousness is the very Subject of all experiences and therefore cannot be objectively experienced.

In Sanskrit, the word Krishna means "dark", indicating the Supreme Consciousness. Pure Consciousness is said to be "dark", not as opposed to "light" but in the sense that it is unseen by or unknown to one as long as one remains rooted in earthly experiences, limited to the realms of perceptions, emotions, and thoughts gained through the physical body, the mind, and the intellect.

The incarnation of Krishna represents the descent of the Infinite Brahman to the material world. The ever-smiling, lotus-eyed Krishna, with a garland of flowers around His neck, is described as being blue in color and wearing yellow clothes. Blue is the color of the infinite and whatever is immeasurable can appear to the mortal eye only as blue like the sky and the ocean. Yellow represents the earth. Anything buried in the earth gathers a yellow hue; and fire earth (mud silica) emits a yellow hue. Hence the Finite blue form of Krishna clothed in yellow appropriately suggests pure infinite Consciousness. The one infinite Reality has become the world of endless forms. Therefore, every form in the universe, in a sense, is but a representation of the primeval Truth.
The Infinite, all pervading Truth, donning the finite form of a human being, gives the impression that Truth is fettered and limited. This idea of the limitless Truth seeming to be limited, is well brought out by the fact that Krishna is said to have been born in prison. Kamsa, Krishna's maternal uncle and Chanura, his minister, imprisoned his father and usurped the throne of Mathura. Their tyrannical rule caused confusion and chaos everywhere. Krishna destroyed the tyrants and restore peace and order in the land. Similarly, our bosom is usurped by two evil forces, namely, the ego and the egocentric desire, which cause agitations, worries, and anxieties within. When these two forces are conquered by one's higher nature, the original glory and splendor of the true Self is restored.

Though the infinite Being seems to be limited and confined to a human embodiment, it is ever free and uncontaminated. The pure Self within is never affected or bound by one's material equipments (upadhis), that is, the body, mind and intellect.
Krishna, the beloved boy of Brindavan, is pictured amid the dancing gopis. Much criticism has been leveled against Krishna's association with these milkmaids. Little do the critics realize that the Lord is ever an uninterested and unaffected witness, of the milkmaids' dance, even though He may be in their midst. Krishna is like the Consciousness within, which vitalizes one's thoughts (gopis) but remains unperturbed and unaffected by them. The Self is ever immaculate, uncontaminated by the thoughts in one's bosom. Thus, if the lives of such god-men are read without understanding their mystical symbolism one comes to wrong and at times absurd conclusions.

The gopis performed their obligatory duties throughout the day in constant rememberance of Krishna. Their limbs were ceaselessly engaged in activity while their minds were attuned to the Lord. Thus, in essence, karma yoga is the dedication of one's actions to a higher altar while working without ego and egocentric desires. Such dedicated activities exhaust one's existing vasanas (inherent tendencies) and also prevent the formation of any new vasanas. Hence Krishna is described as a thief stealing butter which the gopis had carefully stored in their homes.

The most beautiful and most beloved of all gopis was Radha. The love of Radha and Krishna is symbolic of the eternal love affair between the devoted mortal and the Divine. In relation to God, it is said that we are all women. Radha's yearning for union with her beloved Krishna is the soul's longing for spiritual awakening-to be united with the one Source of Peace and Bliss from which it has been separated. This long forgotten pain of separation is the root cause of all suffering. To rediscover our Oneness is the source of all happiness and fulfillment. In this sense, Krishna is the fulfillment of all desires.

Every human being is constantly seeking a share of peace and happiness, and since one does not know the real source of these, one seeks them in the midst of sense objects. But when, in devotion, one comes to turn one's entire attention towards the Higher and the Nobler, one experiences the Immortal, the Infinite - as intimately as one experienced the world and its changes before. Bhagavan Himself says in the Bhagavatam: "The mind that constantly contemplates upon the sense objects, irresistibly comes to revel in their finite joys, and the mind that learns to constantly remember Me comes to dissolve into Me." Radha represents this state of devotion and consequent merging with the Lord.
The 2007 Chinmaya Youth Camp was a tremendous success, providing both an educational and enjoyable atmosphere for its numerous attendees who hailed from all across the country. With the main theme of the camp being Krishna’s leelas, the event’s dedicated organizers planned a schedule incorporating the elusive theme into an array of activities, including art projects, interactive games and informative classes.

The camp began on July 7th, with a large percentage of the campers arriving by bus from Chinmaya Mission San Jose. Others chose to travel independently in alternate vehicles and by late afternoon, the majority of the camp’s constituency filtered into the Krishnalaya grounds and the camp commenced.

Although a nearly identical schedule with an emphasis on timeliness and efficiency was upheld throughout the camp, each new day seemed to present fresh and interesting challenges and activities. One decidedly constant challenge, however, was adhering to the stringent wake-up time of 6:00 a.m., a discipline that was eventually inculcated into the camp’s attendees.

The day’s events would routinely begin with an early-morning yoga
class followed by a brief meditation session. A subsequent brisk nature walk instilled hunger in the camp participants just in time for a hearty breakfast.

After a daily assembly in which several integral chants and slokams, as well as the Mission Pledge, were recited, a chanting class imparting the priceless knowledge of the Narayaniyam as well as the Achyutastakam took place. Following the class, children were assembled into four separate groups according to their age to experience the camp’s main attraction – classes taught by terrific Balavihar teachers from around the Bay Area. Also attended during this time was an art class that appealed equally to talented artists as well as the artistically challenged.

While the topic of the class varied depending on group, the discussions and stories were generally rooted in Lord Krishna and his entertaining yet insightful leelas. The fourth group tackled heavier material – the second chapter of the Bhagavad Geeta.
Unlike regular Sunday-morning Balavihar classes, these sessions were more forums of discussion than mere lectures, ensuring that all members of the class were involved and endured a lasting impact.

The art classes guided students through several Krishna-related projects, including a foam Krishna, plastic Krishna busts and a multimedia project executed by the fourth group regarding Krishna’s presence within Krishnalaya.

After the completion of the classes, an exquisite lunchtime meal produced by the unparalleled volunteer chefs was waiting to be consumed by the camp attendees. Following after-lunch cleanup which was performed by a designated group of campers every meal, several hours were dedicated to sports and recreation, a term usually synonymous with the campers’ almost daily excursion to nearby Eel River for water-related fun. Thanks to the supply of inner tubes, those with limited swimming capabilities, including this writer, were able to join in the fun as well.

With the late afternoon came a Bhajans session in which campers were taught new melodious devotional songs every day, followed by which was an Arati in which camp attendees re-iterated the slokams and chants recited during assembly time as well as the chants taught during chanting class. A hands-on arati in which all children took part was a highlight of this activity, as every individual offered his or her blessings to an idol of Lord Krishna situated in the Sruti Mandir.

A fun-filled indoor games session which re-enforced the stories and values taught in the morning’s classes served as a segway between Arati and Dinner. The grueling schedule ended nightly with a variety of different post-dinner activities including a talent show, a video and dandiya raas.

This daily lineup of activities was generally consistent throughout the first six days of the camp, with a few anomalies, including an outing to the nearby Richardson Grove for several hours of hiking and a picnic in the grove.

Also featured was a captivating and difficult treasure hunt that occurred in place of one of the after-Arati game sessions, a late-night campfire complete with the roasting of delicious corn and a colorful celebration of the festival of Holi.

The seventh and final day of the camp, however, was almost another camp in and of itself. Jam-packed with activities, the day began with a puja to the outdoor Krishna idol located at the edge of Krishnalaya’s main field. After a visit to Pujya Gurudev’s kutia to seek His blessings, the rest of the day was primarily devoted to practicing for the impending end-of-camp presentation, interrupted briefly by a re-enactment of Lord Krishna’s most infamous prank of shattering butter-filled pots and a camp-wide visarjan to the Eel River to deposit the offerings of the earlier
Picnic at Richardson Grove

Puja offered by Ramakumar
Students offer Abhishekam to Lord Krishna

Puja offered by the Camp Kids
puja. Featuring a formal presentation of the bhajans learned during the camp, three full-fledged performances and two slideshows that recapped the camp, the camp-concluding presentation was as successful as the camp itself and was a tremendous hit with the many parents who had made the trip from the Bay Area.

The camp officially concluded with an elaborate banquet during which members of the fourth group received experience that will prove invaluable should any of our future career paths involve dabbling in the service industry. Although some campers would leave later that night, several stayed until the following day, waiting to leave on the same bus that brought them a week ago. Campers once again filed onto the vehicle, departing Krishnalaya with significantly more knowledge than most had while entering the camp grounds, in the form of priceless experiences.

Thus we departed from Krishnalaya with complete joy in our hearts and looking forward to our return next year.

Sports and Recreation kept the young people physically engaged for two hours in the afternoon. Games, swimming in the Eel River, Basket Ball, Football and Hand Ball were some of the games that the Sports coaches planned for them. The Sports Guides were Vipin Kapadia, Kartik Chandrasekhar, Ravi Ranganath, and Ranga Ranganath. They were a very happy bunch of Campers.
It was a great pleasure to provide meals to these wonderful children who behaved so well that we, the teachers and guides found the work to be quite effortless and gratifying. The meals were prepared by Meena Kapadia, Uma Jeyarasasingam and Krishna Reddy. We had vegetarian meals, Breakfasts of Toasts and Cereal was relished by one and all alike. Meena's Western meals for lunch and Indian Cuisine for Dinner was a great hit throughout the week.

The unique experience we had this year was the amazingly attentive, cooperative, punctual, ever ready to learn and took to the topic and all that it entails like duck to water. Their swift and prompt execution of all instructions overwhemed us.

All activities and programes began and closed on time from day one. This was observed throughout the week by every one of the students. It was amazing to see the older students helping the younger ones to keep up with them and maintain the rules and programs.

We are very proud of you all.
The Chinmaya Youth Camp is organized annually by members of CMSJ. One week long program was conducted by the Bala Vihar Teachers and CMSJ Events committee Members.

The daily program began with light Yoga exercise led by Deepa Rai for 15 minutes. This was followed by guided Meditation led by Venkatesh Srinivasan, a Yuva Kendra Teacher at Bala Vihar/Yuva Kendra program held on Sundays at San Jose. The students of all ages are next taught chanting for 45 minutes. Mallika Subramanian taught them new prayers, Narayaneeyam and Achyutha Stothram, both dedicated to Lord Krishna.

The theme of this years' camp was Srimad Bhagavatam, Glories of Lord Krishna. 56 students grouped by age were taught by their respective teachers. The youngest group, age 8-9 years was taught by Uma Srinivasan. The children were alert and vigilant and participated with every aspect of the topic. The second group, 16 children ages 10-11 years are a lively bunch who tuned themselves to theme and absorbed the sentiments conveyed to them through the stories in the Purana. This group was taught by Charu Ganesan and Sukanya Ramachandran. Subtler ideas expressed in Srimad Bhagavatam were taught to this age group-11-12 years. The students received the message with great inner silence and keen minds. This portion was taught by Mallika Subramanian and Deepa Rai. The philosophical significance of the topic was expounded to the oldest group, 14-16 years of age. There was very good discussion between the teacher, Venkatesh and the taught at every session. Both enjoyed the class very much. All the groups enriched their classes by enhancing the activity by adding Arts and Crafts to their activity. Aruna Natraj and Anitha Chandrashekhar taught all the students throughout the week various Arts and Crafts projects appropriate to the age. Many discovered their latent talents that was dormant all this while.

Melodious Bhajans were taught to all students and teachers by Mallika, Sukanya and Aruna everyday for half an hour. During the Arati hour, Bhajans were offered to the Lord.
Krishna was caught red-handed stealing butter from all the houses in the neighborhood in Gokul. He had, many accomplices too. He felt very justified in his actions. So one day, out of frustrations, all the mothers got together and approached him and pleaded with him not to steal their butter but to ask them if he wanted some.

“Mothers, it is not called stealing if you take what is yours, it is stealing if you take what does not belong to you,” said Krishna. “What do you mean Krishna. You have been breaking into our homes, breaking the pots and stealing when we are not home,” said the mothers. “I can prove to you that all that I am taking is already mine. That is not stealing,” said Krishna. All the mothers were confused and did not understand him at all. “He is trying to get out of his mischief by confusing us, Yasoda. You must punish him,” said the mothers.

“Explain yourself Krishna, I do not understand you” said Yasoda.

“When you take the cows to graze, do you not say ‘Krishna... Krishna... Krishna at every breadth? When you milk the cows you say Krishna... Krishna... Krishna to the rhythm of milking. Then when the milk is boiling you run to it calling Krishna...... Krishna...... Krishna and turn off the stove. Then again while churning the curd I hear Krishna.... Krishna..... Krishna. When you hang the curd and the butter in the pot and hang it so high up in the ceiling you keeping saying Krishna.. Krishna... Krishna.

Now tell me Mothers, to whom does this butter belong? It is mine.

“O Krishna, we are sorry for being so hard on you. Please take all you want. It is all yours.” said the mothers.”

“Mothers, I do not steal the butter from homes where they do not remember me at every breadth. You are so dear to me that I feel you and yours are mine. I am only taking what is mine “ said Krishna.
Mantras are given out by the seers. Rishies are the 'seers' of the mantras — meaning, they are the men of wisdom who had realized the deep significances and the pregnant imports of the mantras. Every mantra has a presiding deity. The belief is that when one chants a mantra, he is doing so keeping in his mind the form of the deity; and then, like one being called by one’s own name, answers to it readily, so too here, the devata is invoked easily. That is the faith. It is also the belief that only on chanting any mantra ten thousand times can we hope to see any benign influence of the japa on ourselves. Whenever japa is undertaken, the form of the devata is to be maintained in front of the mind’s eye. To facilitate this we have a meditation stanza (Dhyana sloka) that describes the devata associated with every mantra.
There is as though a dark screen between man and the Infinite. The body, mind and intellect cannot gate-crash through this darkness to understand the Infinite and bring it to scientific apprehension. As long as men are engaged in the outer activities, Truth does not open up its secrets to them. Engaged perpetually in procuring, keeping and spending, when we are fatigued — when we get fed up with these — and go to sleep to forget them, then in that quiet sleep of midnight, in the maturity of understanding — in Meditation — the Light dawns. That darkness is this night of Krishna's birth. When everybody sleeps in the prison of his Ego, when the sense organs — the gatekeepers — are all asleep, the mysterious Light shines forth in meditation, and in that darkness the Blue-Boy of Vrindavan is born.

He was first born in the hearts of the Rishies. They brought Him to Yasoda in you and me. Krishna was removed from prison to Yasoda's house — the disciple's heart. The scriptures is that little Baby. Yasoda looks after that Boy — she thinks it is her own child, because he was supposed to have been born to her while she was asleep.

Material prosperity converges to spiritual progress. The pursuit of material life and sensuous attachments are transformed.

Krishna is born in our homes. He is all around and about us. We have to look after that Baby. It is not an easy job, with a mischievous boy. From minute to minute He steals from the house and also from the neighboring houses.

When Yasoda wants to punish Him, His very looks make her forget her own intentions. She forgets everything. Gopis may complain again and again, but nothing can be done. Try any number of times, we too cannot control Him. This is the first stage.

Once, if in His light we are working
ther is joy and the happiness increases. We are firmly established with Krishna. We take care of Him in all aspects, with body, mind and intellect. He illumines and helps us. He lifts mountains for us. He subdues the five-hooded cobra in us. His divine music soothes our burning souls. We coronate Him in our hearts. Krishna becomes part and parcel of the veryu being, the life of life, the breath of breath. This is the second stage.

The third stage comes — we study the Shastras. Dwaraka is constructed and the knowledge is safe within its forts from the powerful attacks of dark negative forces. He build a kingdom around it. The Leelas of Krishna are the spiritual activities in us — the Realisation of the Self. What I perceive is due to that Light, the Dwaraka Krishna. Fulfillment is here and now.

The cultural virtues are brought out; a revival movement is started for the blessing of humanity. When you have developed a good faculty, you do not enjoy it yourself, but give it back, improved, to the society. In the battle of Kurukshetra, Krishna gave out the wisdom to bless the nation — the Knowledge of Gita.

When Vyasa wrote the Puranas, he was not writing any story of Krishna. The rishies accepted no history to be worth remembering. All history which they accept is only His-Story. This His-Story is clouded in mystery, for it is but My-story. Actually there is no mystery in His-Story. Every thing is so very scientific and logical. The seeming mystery has been explained to be always My-story, because He is Me and I am He. "The Son and Father are one," says the Bible.

Thus, from birth to death the narration of Krishna was not a story. The Rishies are often accused of too much introvertedness. But really it is only Realisation. They do not close their eyes fully; it remains only half-closed. They are as much conscious of the without as they the within. They know that the light they see outside is the reflection of the light of Consciousness shining inside. For them the Infinite and finite are one and the same.

The cultural history of a society is in waves of darkness and brightness. If the symbolic Krishna has failed, it means the cultural beauty is lost. This Krishna Power is in every one of us. It is for us to make It bright. To invoke Him is only to claim Him. "He alone gains Him "who chooses Him". When we turn inward in meditation, in that silence of the heart, in spite of thunders, we must remain sufficiently long. Then only in that long earned tranquility, will we experience the Birth of Krishna, the LIGHT.
ADULT CLASSES IN THE BAY AREA

Brahmachari Prabodh Chaitanya's programs

SAN JOSE, SANDEEPANY, 1050 Park Avenue

Monday & Wednesday:
Yoga Vasishta (Continued) 10:00am - 11:30am

Tuesday & Thursday
Panchadasi Ch. 6 (Beginning) 6:30am - 7:30am
Vivekachoodamani (Beginning) 7:30 pm - 8:30 pm

Saturday
Prasnopanishad 6.30 am - 8:30 am

FREMONT, Washington High School

Saturday
Sadhana Panchakam 1:45pm - 3:00pm

DANVILLE

Saturday
Advaita Vedanta-Atma Bodh, Meditation techniques 4:45 pm - 6:00 pm

LOS ALTOS/SAN JOSE, Lincoln High School

Sunday:
SESSION 1: Bhagavad Gita, Ch 5 9:45am - 11:00 am
SESSION 2: Vishnu Sahasranamam

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

A devotee once remarked, "Everytime I listen to Him I get some thought-provoking ideas and messages. In life, we act mechanically without involvement. Swamiji’s advice is, "Know what you do and then do it. If you do not know, don’t do it." Once a young man asked Gurudev in a satsang, "How is it that in Christianity, the followers of Christ attend church compulsorily every Sunday? Why do Hindus have no such rule?" Pat came His reply. "Our religion is not a part-time religion." Adi Shankara in Bhaja Govindam says: "Yasya Brahmani Ramate Chittam, Nandati Nandati Nandat Yevam" — one who thinks of Him always is the happiest of the happy.

Enjoy The Game of Life —

Pujya Gurudev studied the Shastras under the guidance of Swami Tapovanji Maharaj at Uttarkasi. After completing His studies, and while taking leave of His Guru, Swamiji told Swami Tapovanji Maharaj that He wanted to reveal this highest truth (knowledge) to the people of the world. "The happiness that I have gained should be shared by all the people of the world." Swami Tapovanji Maharaj laughed and said, "People will call you a fool and will not listen to you. They are totally lost in the material world."

Swamiji was confident of His Mission. He told his Guru that He wanted to serve the people as selflessly as the Ganges. Swami Tapovanji Maharaj appreciated His disciple’s determination and will-power. He permitted Him to accomplish His Mission.

Swamiji could visualise the problem of the people. Swamiji said that people were suffering not knowing the secret of their own being. Once he comes to know his real nature, that man will stand apart from the world and enjoy the game of life.
Why should we serve the society and the nation? Why should I share my earnings with the downtrodden? The answer as discovered by our rishies of yore, is because action is inevitable. We cannot for a moment keep quiet without undertaking some action. Every living organism must work. When we are home on vacation, we help take care of kids or some household chores etc. Even when lying in bed, our mind wanders everywhere, seething with activity. When we are asleep, we are dreaming, breathing, pulsating with life. There is absolutely no escape from work. But we have a choice in selecting the nature of work, either good or bad. It is here we have to exercise our faculty of discrimination.

Take any society. The minority produce and the majority consume. The minority should share their produce with the rest as happens in all developed countries. All such countries were poor once; they progressed only by hard work. When a rose plant has flowers, it sheds its fragrance in all directions not expecting thanks from anybody, and irrespective of whether it grows in a public garden or in the seclusion of a forest. Let the rose plant be your adviser as regards service. You do your duty without expecting any reward or publicity.

Our rishies considered the whole cosmos as one, and all things in it as limbs of this cosmos. That is what all our scriptures declare. Though all of us belong to different castes, colors, states, and nations and though we are physically, intellectually and emotionally different, there is the presence of life in everybody. So when we serve others, we are merely serving ourselves! What we do to others will be paid back to us.

The world is giving us so much, so many comforts, so many facilities. How shall I repay this debt? Whatever I may do to repay, still I will be deeply indebted to society. Our attitude should be that even if I have to weep, let everybody else laugh. Without this spirit of service, life will be dull. Whatever we have must be shared with others.

~ Chinmaya ~
Bhakti Rasamrutam
(The sweet essence of Devotion)

Swaranjali, Chinmaya Youth Choir, has produced 10 CDs containing 100 Bhajans, glorifying the Lord in many Indian Languages. The Bhajans are rendered by 15 students of Swaranaji, with devotion, an offering to the Lord as their contribution to the New Building Project.

The Choir is taught by Prema Sriram, Jaya Krishnan and Jayshree Ramkumar. The CD is entitled, Bhakti Rasamrutam, the sweet essence of Devotion. All details on this CD are posted on our web-site, chinmaya-sanjose.org. This is a rare gift which is very inspirational and uplifting. The proceeds from the CDs will add to our Fund-raising efforts. Thanks to all who contributed their time and talents to the production of the CD.
Bala Vihar / Yuva Kendra and Language classes

LINCOLN HIGH SCHOOL
555 Dana Avenue, San Jose

Next Chinmaya Cultural School year begins on September 9, 2007

Bala Vihar is in Three Sessions.

Grades 5 – 12: 9:00 - 10:15 a.m.
Grades KG – Grade 4: 10:30 - 11:45 a.m.
Language classes: 11:45 - 12:45 p.m.
Gita Chanting classes: 9:30 - 10:00 a.m.
10:30 - 11:00 a.m.
12:45 - 1:15 p.m.

Adult lectures by Br. Prabodhji, are held in the Media Room.
All details are posted on Website, chinmaya-sanjose.org.
All parents will receive E-mail announcements with regard to changes.
The Parking Lot is on Dana Avenue and you can walk from the parking lot
to the class-rooms.

We are renting this facility from San Jose Unified School District. We are
currently using 26 classrooms in three sessions.

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

FREMONT: Classes will begin on Sept. 8, 2007 at 1:00 p.m. (See Page 28)
Classes include BalaVihar/Yuva Kendra, Gita Chanting, Languages and Dance
classes. Vedanta Classes for Adults are also offered.

DANVILLE: Classes will begin on Sept. 8, 2007 at 4:30 p.m.. (See Page 28)
Classes include Bala Vihar/Yuva Kendra, Languages, Swaranjali (Youth Choir).
Vedanta Classes for Adults are also offered.

We have 1468 children enrolled in our program from our three centers
since enrollment started 07-08 school year. I wish to thank all the vol-
unteers who are Teachers, Co-Teachers and Youth Helpers teaching and
assisting in the different classes. It takes more than teachers to organize
these programs at San Jose Lincoln High, Fremont Washington High,
and Danville Los Cerritos Middle School. Parent Volunteers and CMSJ
Volunteers organize setting up, Book-Store, Snacks, Lecture Halls etc. Our
sincere thanks to all the many dedicated volunteers.

UJ
Food for Thought

The most destructive habit.......................................................... Worry
The greatest joy........................................................................... Giving
The greatest loss......................................................................... Loss of self-respect
The most satisfying work......................................................... Helping others
The ugliest personality trait...................................................... Selfishness
The most endangered species............................................... Dedicated leaders
Our greatest natural resource .................................................... Our Youth
The greatest “shot in the arm”............................................... Encouragement
The greatest problem to overcome.......................................... Fear
The most effective sleeping pill ............................................. Peace of mind
The most crippling failure disease......................................... Excuses
The most powerful force in life ............................................... Love
The most dangerous pariah ...................................................... A gossiper
The world’s most incredible computer................................. The brain
The worst thing to be without ............................................... Hope
The deadliest weapon .............................................................. The tongue
The two most power-filled words.......................................... "I Can"
The greatest asset ................................................................. Faith
The most worthless emotion................................................. Self-pity
The most beautiful attire ........................................................ SMILE
The most prized possession.................................................... Integrity
The most powerful channel of communication.................... Prayer
The most contagious spirit ..................................................... Enthusiasm
The most important thing in life ............................................ GOD
Pujya Gurudev had a very special relationship with Sri Krishna or the “Blue Boy of Vrindavan,” as he was fond of calling him. He made it his life’s mission to spread the message of the Bhagavad Gita, the Divine Song of Sri Krishna.

There cannot be any doubt in anybody’s mind that Gurudev was known worldwide as an authority on the Bhagavad Gita. During his lifetime he conducted more than 500 Gita Jnana Yajnas (week long discourses). The pattern in which he conducted these talks was simple, yet thorough and detailed.

During anyone series of talks, he would select one particular chapter of the Gita. Having introduced to his audience the Gita and its background, in general and the chapter in particular, he would then take up each sloka in sequence, without dropping or skipping over any, ‘til the end of the chapter.

Thousands of people the world over took to the Gita way of life after hearing Gurudev. He was particularly fond of speaking on chapter three, the chapter which opened to you the secret of right action, chapter 6 on meditation, chapter 12, the chapter soaking in Devotion. "Imagine," he would say, "here is something given out over 5000 years ago and is meaningful in our lives even today! The eternal wisdom of Krishna flows as a melody from his flute."

On other aspects of Krishna which Gurudev brought so beautifully into his own life — an ever-smiling face which brought joy to all those around him. “Keep Smiling” was the watchword of Krishna and Gurudev. “Have you ever seen Krishna weeping?” he would ask. “Be like Krishna. Keep Smiling!”

“Krishna, Krishna,” Gurudev would softly say, almost as though to himself. Often he sang, “Sri Krishna Govinda Hare Murare, Hey Nath Narayana Vasudeva.” For his connection with Sri Krishna was never broken.
Community Outreach Program

CHINMAYA MISSION SAN JOSE
Seva Opportunities

SAN JOSE
Are You Willing to Volunteer or Just Sponsor the Program?
If yes, please call Krishna Bhamre: (408) 733-4612
or e-mail sbhamre@yahoo.com

We need VOLUNTEERS for preparing and serving
Hot Meals for the Homeless
Lunch bags are prepared at Los Altos Community Center
All Youth volunteers are required to sign up with Krishna Bhamre.

Meals For The Homeless Program
Serving at San Jose’s Emergency Housing Consortium
at Orchard Drive off Curtner Avenue
(Agent & Youth Volunteers & Sponsors)

FREMONT
Fremont BV sponsors Sandwiches For The Needy.
Frequency: Once a month on the 2nd Saturday
Venue: Washington High School in Fremont, where
Parents of Bala Vihar and the kids prepare 70 Sandwiches,
bags them and provide chips, fruit and juice.
The Sandwiches are delivered to the
Tricity Homeless Coalition,
where it is served to adults and children.
The Shelter is located on 588 Brown Road, Fremont, CA
In addition, last Christmas, Fremont Bala Vihar had
donated new blankets, sweaters, sweat shirts
and infant warm clothes etc. to the homeless at the shelter.
**BALA VIHAR LOCATIONS 2006-2007**

**Danville:** Los Cerritos Middle School  
968 Blemer Road  
Saturdays 4:30 pm  
Contact: Meena Kapadia – (925) 680-7037

**San Jose:** Lincoln High School  
555 Dana Avenue  
Sunday - Session I-9:00 a.m., Session II-10:30 a.m.  
Contact: Uma – (650) 969-4389

**Fremont:** Washington High School  
38442, Fremont Blvd.  
Saturdays 1:30 pm  
Contact: Lakshmi Prakash – (510) 490-1266

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

Conducted by Mission Members  
Time: 7:30 - 8:30 pm  
Every 2nd Monday of the month

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**SWARANJALI YOUTH CHOIR**  
(formally known as Dvani Choir)

**San Jose**

Choir sessions are held every alternate Sundays between 2:00 - 4:00 p.m.  
Venue: Sandeepany San Jose  
Teachers: Prema Sriram, Jaya Krishnan, and Jayashree Ramkumar  
Contact: Ranjani Rallpalli - ranjani3201@yahoo.com

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

**Danville**

Choir sessions are held every alternate Wednesday at 6:00 p.m.  
Teacher: Radhika Sivaramakrishna  
Venue: Pleasanton  
Contact: Radhika at 925-417-1967

Those who are interested in joining the choir as vocalist or musicians may please contact Radhika at the above number.
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 BalaVihar 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.
OUR THANKS to all our Sponsor families who have continued to support us for many years and to all Member families who have found our programs to benefit their children thereby supporting us. We have room for more Sponsors and Members. Please invite your friends to join the larger Chinmaya Family of the Bay Area.

CMSJ SPONSORSHIP: annual contribution $500
(Receive Mananam, Chin-Tej, Exempt BV Reg., Consession on Youth Camps)

CMSJ MEMBERSHIP: BV/YK annual contribution $200
(BV/YK subsidized by CMSJ / Receive Mananam and Chin-Tej)

Chinmaya-Tej annual CT subscription: $300
(For non-BV parents)

Chinmaya-Tej annual subscription: $50
(Receive Chin-Tej only)

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Published by Chinmaya Chinmaya Mission, Madras.

It is Internationally acclaimed Publication filled with articles and reports that are inspiring and educational.

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All timings are from: 8:00 - 9:00 pm

1st Friday of each month:
Baljit & Prakash Bettadapur, San Jose, CA 95124
Ph: (408) 369-8315
Text: Upadesa Saara

2nd Friday of each month:
Geetha & Sanjay Rao, Evergreen
Ph: (408) 532-6461
Text: Jnana Saara

3rd Friday of each month:
Sweta & Jnana Dash, Almaden Valley
Ph: (408) 268-5056
Text: Bhagavad Gita Ch. 6

Gita Chanting Classes for Children
by Mallika Subramanian

San Jose: Lincoln High School
Every Sunday
Contact: (408) 245-4915

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

Produce. It is not all who can produce in the Society. If you have the ability, it is given to you by Him and, therefore, serve Him and His purpose by your faculty. What you produce is not yours. It is produced for Him to distribute and your share will reach you. If a cook eats all that he cooked in a feast, he will die of overeating. Your true reward is in the joy you had spread.

~Chinmaya
VEDANTA STUDY GROUPS
ADULT SESSIONS
Held Weekly unless otherwise stated

Milpitas: Kaivalya Upanishad
Contact: Suma Venkatesh (408) 263-2961
Sevika: Uma Jeyarasasingam
Time: 7:30 pm (Tue.)

Sunnyvale: Isavasya Upanishad
Contact: Rohini Joshi (408) 730-2596
Sevak: Satish Joshi
Time: 8:00 pm (Wed.)

Cupertino: Bhagavad Gita, Ch. 18
Contact: Ram Mohan (408) 255-4431
Sevak: Sreeharsha
Time: 7:30 pm (Thur.)

Saratoga: Kindle Life
Contact: Kalpana Jaswa (408) 741-4920
Sevika: Kalpana Jaswa
Time: 10:30 am (Thur.)

Fremont: Viveka Chudamani
Contact: Priya Batheja (510) 490-1926
Sevika: Priya Batheja
Time: 7:30 pm (Mon.)

Sandeepany SJ: Vedic Chanting
Contact: Mallika Subramanian (408) 245-4915
Sevak: Subbu Venkatakrishnan
Time: 6:55 pm (Thur.)

Los Gatos: Tattva Bodha
Contact: Sundeep (408-234-7815)
Sevak: Satish Joshi
Time: 8:00 p.m. (Fri.)

San Jose (LHS): Bhagavad Gita
Contact: Sreeharsha (408) 446-9823
Sevak: Sreeharsha
Time: 3:00 pm (Sun.)

Redwood City: Bhagavad Gita, Ch. 2
Contact: Sunil Jeswani (650) 364-1074
Sevak: Sreeharsha
Time: 7:30 pm (Fri.)

San Jose: Tattva Bodha
Contact: Nancy Kaw (408) 251-4725
Sevak: Ravi Kaw
Time: 7:30 pm (Thur.)

Walnut Creek: Panchasai Ch. 15
Contact: Rakesh Bhutani (925) 933-2650
Sevak: Vipin Kapadia
Time: 9:30 am (Sun.)

Concord: Bhagavad Gita Ch. 2
Contact: Meena Kapadia (925) 680-7037
Sevak: Vipin Kapadia
Time: 7:30 p.m. (Wed.)

Los Altos: Bhagavad Gita Ch. 2
Contact: Ruchita Parat (650) 858-1209
Sevak: Uma Jeyarasasingam
Time: 7:30 p.m. (Wed.)
Swami Tejomayananda’s Itinerary

DECEMBER 2007

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<tr>
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<td>Dec. 12-16</td>
<td>Mumbai</td>
<td>Yajna</td>
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<td>Ph. (91-22) 2857-8647</td>
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<td>Reserved</td>
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<tr>
<td>Dec. 24 - 30</td>
<td>Orlando Camp</td>
<td>Dr. Shailaja Nadkarni</td>
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<td>331N Maitland Ave Suite C2</td>
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<td>Maitland, Florida 32751</td>
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<td>Jan. 1-2</td>
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<td>Ph. (91-22) 2857-8647</td>
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I am neither the doer nor the enjoyer:

The notion of doership or enjoyership arises on identification with the conditionings (upadhi) of the mind and intellect. The word Upadhi means—"remaining near, that which lends its attributes to another without bringing any intrinsic change in nearby object", just as a colored cloth lends color to the colorless crystal placed near it. The color is only an appearance. When the cloth is removed the crystal does not hold on to even a little color of it. To one who has gone beyond all conditionings, where is the notion of doership or enjoyership?

Swami Tejomayananda
This Supreme Essence born as a mass of Beauty, Music and Joy, dazzling in Wisdom, noisy with Laughter, ever a Master of Circumstances, a King of Events, frisking about in life’s melancholy contentions, meeting challenges with daring and confidence, at once a Hero and a Child all rolled in one—this is the perfect God-Man, the Eternal Child of Brindavan.

~ Swami Chinmayananda

Join the Chinmaya Family as: SPONSORS…

We invite you to join our Sponsorship program so that you can help us to promote, sustain and continue to teach adults and children, alike, the Hindu Dharma which is our Heritage. Chinmaya Mission began its service to the Hindu Community some 20 years ago in the Bay Area. We are funded by public contributions. Your contribution, as a Sponsor, goes towards the operation of Sandeepany. Many families who are taking part in the various classes that we offer to adults and children, have enrolled themselves as Sponsors. They enjoy many benefits and become an integral part of the spiritual family at Sandeepany. Sponsorship is an annual contribution of $500 per family. The donation is tax deductible and can also be paid bi-annually, quarterly or monthly.

What Do Our Sponsors Receive?

• They enjoy all the classes offered at Sandeepany Schools for adults and children.
• They will receive the journal, MANANAM and the bi-monthly Newsletters: Chinmaya Tej and CMW Newsletter.
• Sponsors are invited to attend Weekend Retreats held periodically at Sandeepany.
• Weekend retreats

UNITED WAY CONTRIBUTIONS

Your contributions to United Way can now be designated to Chinmaya Mission San Jose (United Way I.D. No 212100). The Mission is enrolled to receive such contributions with United Way Agency in Santa Clara.

Chinmaya Family would like to thank you for your support.
If travelling South on 101
Take Guadalupe Expressway Exit
Then go past the airport about two (2) miles and get off at Park Ave. exit
At the bottom of the ramp, and at the light, make a right turn

If travelling South on 280
Take the Meridian North Exit
Go to Park Ave. and make a right turn

If travelling South on 880
Take the 280 exit to San Jose
Get off at the Meridian North Exit
Go to Park Ave. and make a right turn

If travelling South on 680
Get off at Race Street Exit
At the bottom of the ramp, at the light, make a right turn
Go to Park Ave. (3rd light) and make a right