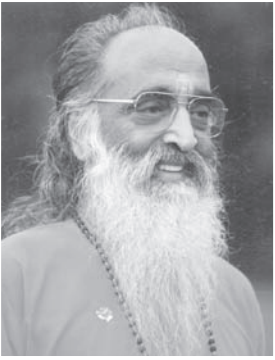


[www.chinmaya.org](http://www.chinmaya.org)  
Chinmaya Mission San Jose Publication  
Vol.21, No.6  
November/December 2010

## 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.



Love is the heart of religions, the theme of all classical works of art and literature, the song of all devotees. Scientists know only what love does - not what love is. Love can indeed empty our asylums, perhaps all our prisons maybe all our hospitals. People suffer in life due to lack of love. Love is to human hearts what the sun is to flowers!!

Love grows with knowledge of the beloved. To love, therefore, is to know - yet, to know is not necessarily to love.

We may often give without love, but we can never love without giving.

Love is at once a noun and a verb - love is something to be sustained and fulfilled, by loving. By loving alone can love be made to grow and thrive.

Our work is love made visible. When love is made to manifest, work is done. When we work only to produce profit or wages, work becomes a crushing, sweating, joyless labour. With love in our hearts, let us put forth efforts, and flood the world with our work.

A handwritten signature in black ink, appearing to be 'Sri Sri Sri' followed by a stylized flourish.

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## FROM THE EDITORS DESK

Tej, is a bi-monthly publication of Chinmaya Mission San Jose. CMSJ is in the process of getting the necessary permits to build the New Facility.

The City of San Jose is studying the building drawings and when they are approved we shall begin the construction of our New Building.

We are happy to show you some elevation drawings of the projects. We invite you to visit the site when you can.

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

If you do not hear from us e-mail or Chinmaya Tej, please forward your address and e-mail to me indicated on this page.

Chinmaya Tej is also available for viewing on our website.

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

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Hari Om!

Over the past couple of months, we have had several productive meetings with San Jose city planning officials. After several discussions and subsequent actions on our part to fulfill multiple requirements, we were able to host a neighborhood meeting on Aug 19, 2010.

Along with CMSJ board, we also had representation from the city planning department, city council, and our architectural team. The meeting proceeded as expected, with most questions pertaining to potential traffic increase and parking. All these were reasonably addressed and we undertook to conduct a traffic study by an independent firm, which is scheduled for the week of Sept 6.

Based on the outcome of the neighborhood meeting, the city officials have advanced our project significantly and given us dates for meeting with the Planning Commission (Sept 29), and with the Planning Council (Oct 26). These are two key milestones in the Planned Development Zone permit process. We expect that there will be no surprises at these two meetings and that we will proceed with the Construction Drawing phase immediately following the Oct 26 meeting. The Construction Drawings and associated permits would take us into early 2011.

We have communicated our desire to get to the GroundBreaking phase by Spring 2011. May God's grace and Pujya Gurudev and Guruji's blessings help us get there as planned.

This is also the right time for us to get ready with our finances to support our new building. In order to facilitate this, CMSJ is organizing a grand fund raiser called Jnana Ganga, a multimedia program involving music, dance, orchestra, narration, enchanting visuals, that trace the origin of mother Ganga and describe her influence on the cultural and spiritual heritage of India. This is particularly relevant for Chinmaya Mission since our Gurudev took inspiration from mother Ganga to share the lofty knowledge of the Vedanta with the masses of India, just as mother Ganga shares her bounty with all.

The program features several current and former Bala Vihar children, some of the bay area's highly acclaimed musicians and dancers. It will be held at the Foothill College auditorium on Nov 20, 2010. We request you all to support our fund raising efforts by getting your tickets and demonstrating your support by making contributions or pledges towards the new building project. For details, please visit CMSJ web page at [Chinmaya-SanJose.org](http://Chinmaya-SanJose.org).

Thank you and God bless.  
CMSJ New building Team



# CHINMAYA ~ TEJ

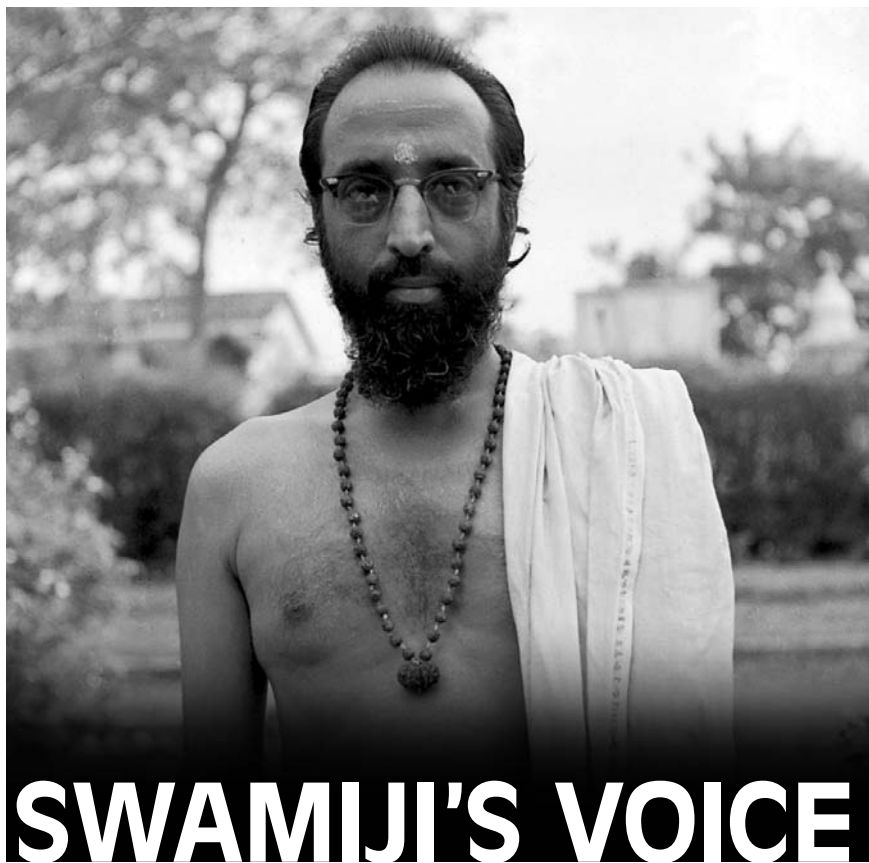
Thank you for asking about Chinmaya Tej. Pujya Gurudev initiated and launched the CMSJ Newsletter in 1988. Later, finding the CMSJ Newsletter to be, in his words, "like a catalog", i.e., woefully inadequate for the purposes he had in mind, he gave detailed guidelines to transform it into a formal, informative, useful, and high-quality publication. Thus Chinmaya-Tej was born.

The manifold purposes of Tej, as laid out by Gurudev, are as follows:

1. It is the voice of CMSJ.
2. Gurudev wanted CMSJ's publication to be of high quality and comparable to CMW's Mananam and other Chinmaya Mission Publications.
3. It is the official publication of CMSJ. When CMSJ was first registered as Non-Profit Organization, there were queries from various government agencies as to whether CMSJ had an official publication, from which they could learn about CMSJ, our history, mission, and values. Tej served that purpose.
4. Tej is CMSJ's mode of outreach and communication to spiritual seekers beyond those who are able to attend CMSJ's discourses in person. Extra copies of each issue of Tej are printed so as to be available for new seekers.
5. Gurudev also instructed us to cover Vedanta topics in the Tej. Accordingly, Tej has articles on Vedanta topics for beginners as well as advanced readers.

Other Details about Tej:

1. The annual cost to produce 6 issues of Chinmaya Tej is \$21,000. It is paid for by CMSJ's Annual Membership contributions, Bala Vihar revenues, and general donations.
2. Chinmaya Tej is also available online. Hard copies of Chinmaya Tej are distributed only to members of CMSJ who reside in California.



# SWAMIJI'S VOICE

*Some of the interesting and instructing remarks of  
Swami Chinmayananda heard in the various sessions of the  
Chinmaya Mission First Annual Conference, 1958*

*Kirtan, japa, meditation should be short and intense. It should be thrilling. Keep the memory of the sadhana for a longer time during the day.*

*Remove all anxiety. Revel in Narayana smarana. The burdens of samsara are all our own subjective making.*

Tolerance, mercy, kindness and love must be cultivated. At least begin with your group members. When a clash comes, treat it as a disease. Tolerate it as you would the delirious ravings of a sick man. When bad temper is exhibited by someone, treat him with patience. Bad temper is an ulcer for anybody. Beware of it. We must become ashamed of ourselves each time we lose our temper. If this attempt is sincere we will surely grow towards perfection. Essentially our efforts must be silent, yet spreading. Our *sadhana* need not be spectacular.

The knowledge that the *prathyagathman* is the *paramathma* is real knowledge. This knowledge is the real sacred thread, *yagnopaveetham*. To be in an uninterrupted awareness of *paramathma* is real *brahmanatwam*. The sacred thread is a sign of this awareness. The inner awareness is permanent. The external thread is ephemeral.

Know the usefulness of *sadhana* and practise it with tranquility. Blind belief does not last long, and it should not be the spring-board of our spiritual efforts at reconstructing ourselves. The usefulness of any practice must be understood. Know the usefulness of *sadhana* and meditation.

When you are trying to meditate, remember we are not yet yogis. Considerable *sadhana* is necessary. In the path of *gnana*, what is important is not the length of time but the depth or intensity of meditation. If you can keep up the memory of the meditation for four hours, it is much more glorious than trying to extend the actual meditation. Try to outshine each day your own depth of experience of the previous day. Try to have and cherish in memory that divine experience for a longer period of time. That is why we have three *samdhyas* proscribed in our *sastras*.

{ *When bad temper is exhibited by someone, treat him with patience. Bad temper is an ulcer for anybody. Beware of it. We must become ashamed of ourselves each time we lose our temper. If this attempt is sincere we will surely grow towards perfection.*

Be honest in criticising yourself. This is no easy task. We are generally sympathetic with our own weaknesses and very unsympathetic with others' weaknesses. Be always your own watch and ward. Nobody else is there to watch over you, and indeed, nobody can. In this way if you take up these policies as your own way of life, you will understand, what you study. Otherwise, as stated in the *Brihadaranyaka Upanishad*, your head will 'burst'. You will find more and more excuses for your own cruelties. Therefore *sadhana* is of utmost importance. Let the fragrance of meditation be always about you.

Do you know why a brahmin does the *sandhya* thrice a day? It is for the same purpose. His morning meditation lingers on till noon. By that time, his mundane activities must have brought disturbances into his inner equilibrium. So he does the *madhyanika*. This enables him to preserve the serenity of his mind till evening



and again, by evening, to undo his mental agitations and revel in the glory of his meditation experiences, he performs his *sandhya*.

That we must organise our work can never be over-emphasized. The available moral and social stamina in our country must be improved. We must give out, teach and spread what we know. By expressing our own thoughts we get greatly corrected. We should not think that we are doing service through preaching. Remember what you have learned, again and again. Let us talk to ourselves a little loudly. We are benefited. Others will also be benefited. Others should be encouraged to feel grateful to the ideas and not to you. Do not try to teach others. Talk to your own mind and convince it. The doubt in the hearts of others too will drop off. Identify with the other man's doubts, make them your own and answer them. For example

regarding *punarjanma*, I do not remember the past nor do I know the future. But every day there is a sense of continuation. From birth to death there is a non-stop continuity. So death cannot be an end or a stop. There is irresistible continuation. So rebirth is implied — thus talk to your mind and this will answer the question.



Always talk to your own mind, else quarrels will follow. Discussions are necessary. We wish to bring in more men into this 'Movement of Better Thinking' So there must be some *pooja*, reading, etc. before we start our discussions. One is not against the other. Gain a control over your mind and make it more and more serene. A serene mind is a mountain of strength.

{ *Gain a control over your mind and make it more and more serene. A serene mind is a mountain of strength.*

Start Mission branches. Talk to the members in the beginning on general ideas of life and its imperfections. Drown the audience with ideas and in the end ask if there is a goal of life. Then start about the attainments of the *rishis*, the necessity for the control of the mind (*japa*) and the necessity for corrections in the Hindus. The bosoms of the members must be sowed with the seeds of the Hindu culture. The zeal must be kept up when the Swami is away, not when he is here amidst you. Vedanta must be lived and not preached. Learn from others' mistakes.

It is wrong to say that the *antarathman* is realised merely because of being in the company of good men. The experience of joy and goodness in the company of good men is only a borrowed light which will give only a temporary glow.

In those who are consistently treading the right path, philosophy has much to promise, although it never does. Spiritual growth is possible only when the *sastras* are rightly understood, assimilated and practised.

Many a slip can take place even in the highest stage. Apologise for the mistakes done. A member who realises he has wronged another or hurt him should touch the feet of that person. Feel the divine presence in each other and respect each other.



A feeling of dissatisfaction can come even after 10 years of practice. Doing *sadhana* merely for one hour in the morning, in itself is nothing. The spiritual development will come subjectively when you start living constantly up to it. To live fully at least what little you know of to adjust your words and to cut down your

negative actions and behaviour in your contact with others and to express the perfections you are devoted to, are some of the training that should be given to the mind and intellect.

In your thinking and in your contact with the outside, integrate yourself very dynamically. Try to live vitally. The essential principle is your own goodness. The reaction to evil must be tempered with love.

The Mission will not take us very far if we try to just digest the ideas in life. Make your life a *sadhana*. 🌀



## Your eyes

When as a child  
Your stole butter  
Your eyes twinkled  
In utter mischief.

When you played  
With the gopas and gopis  
Your eyes teased  
With the merriment of affection

When you looked at Arjuna  
Shattered and battered  
On the battle-field  
Your eyes shone  
With the warmth of compassion

When you whipped up Arjuna  
On the very battle-field  
And gave him the ageless message  
Your eyes sobered  
With sage-like wisdom

Same person, same eyes,  
All along, O Lord  
Was it your eyes  
Or my gaze that changed?

~Brni. Vividisa Chaitanya

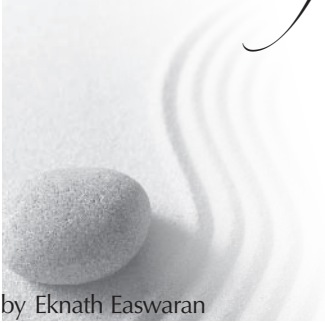
Reprinted from *Tapovan Prasad*  
December 2000

or mine?



# The Interrelationship of Spiritual Disciplines

---



by Eknath Easwaran

This body of spiritual disciplines that I recommend is a total way of life. It is not meant to be practiced just one day a week or only when we feel like it; it can be followed everywhere, throughout the day, in every aspect of daily life - in the home, on the campus, at work, and even in recreation. All these disciplines go together. When you work on one of them it strengthens you in the others, and if you neglect one of them, it affects all of them adversely. Slowing down, for instance, helps in putting others first and in developing one-pointedness — which helps meditation, which in turn is an aid to remembering the *mantram* (A word symbol representing God or the supreme Reality) ...

As we enter deeper stages of consciousness in meditation, it is really like entering a jungle. We may come face to face with the tigers that prowl in the unconscious: an old fear, a deep-seated hostility, or a fierce compulsion. If we are practicing all the disciplines together, the timing works out very nicely. We will only develop the concentration necessary to get to the tiger's lair at the same time that we have the detachment and the will to fight it. This is why it is so dangerous to try shortcuts into the unconscious; like powerful drugs or occult breathing exercises, you can be catapulted right into the tiger's lair before you have any equipment to fight or protect yourself. In practical terms this can mean coming back to the surface level with a compulsion which will haunt you day and night, or perhaps getting trapped at a deeper level where you live in a dream world of your own. So these disciplines are meant to safeguard us, and I never recommend the practice of meditation without the allied disciplines.

In this eightfold program, the *mantram* (*japa yoga*) plays a unique role as the bridge between the interior discipline of meditation and the other external disciplines, for it helps greatly in applying the power gained in meditation to the other disciplines throughout the day. Meditation is like a big broad-gauge train with a powerful engine, which gradually lays down a track into the depths of our consciousness. The *mantram* travels this track like one of those handcars railway men use in India: Two men push a lever back and forth a few times to get the handcar started; then once it picks up speed, it rolls on effortlessly down the line. In railway work this handcar can be a very convenient way to get from one place to another, and in the same way we can use the *mantram* handcar to bring the resources we tap in meditation into play in our lives throughout the day. Then, when we find ourselves provoked or worried or driven by some compulsive habit, just remembering the *mantram* will enable us to recall a little of the inner strength we glimpsed that morning in meditation.



In this way, the *mantram* can give the day real continuity. At the beginning, it may only extend your morning meditation a little into breakfast. You may have felt at peace with the whole world in your meditation room, but when you sit down to burned toast and cold coffee, that is the end of your patience for the day. Gradually, however, as your meditation deepens and you try your best to remember the *mantram* at every possible moment, it will extend your morning meditation into your midmorning break, then to your lunch hour, and eventually into the afternoon. Finally, if you are practicing these disciplines sincerely, systematically, and with sustained enthusiasm, the *mantram* will enable you to take up your evening meditation exactly where you left off that morning. A lot of papers may have passed over your desk since your morning meditation; people may have interrupted you and irritated you and even spoken harshly to you; but if you have remembered the *mantram* whenever possible, none of these things will make a lasting impression on your mind. And if you make a similar effort to fall asleep in the *mantram* that night, it will be an unbroken thread throughout your sleep, connecting your evening meditation with the next morning's. When this happens, it is a sure sign that you are beginning to make progress toward being established in the *mantram* permanently.

I must confess that in talking about all those spiritual disciplines, I have been unable to hide my partiality for meditation. But meditation is hard, hard work. It is a tremendous challenge, and in the latter stages of meditation, we are tested to the very limits of our endurance. I am not trying to scare anyone off; the truth is that many people especially the young, respond enthusiastically to meditation all the more when I tell them how difficult it is and how much it demands. But of course there are many people who are not willing to make this kind of commitment. To such people I always hasten to add that the spiritual life is a come-as-you-are-party; we all start from where we are. If you are not prepared to meditate, you can still benefit greatly from the practice of the other disciplines. Any step you take toward the Lord will bring you increased vitality, greater security, and richer relations with those around you. No matter what your background, you will benefit if you repeat the *mantram* at odd moments during the day or when you are walking or falling asleep, and you will benefit even more if the *mantram* enables you to slow down, to become more one-pointed, and to put others first.



## Meditation

Meditation comes first among spiritual disciplines. It is not a religion; it is a technique which enables us to realize for ourselves the unity of life within any of the world's great religious traditions, or even if we profess no religion at all. There is a popular misconception that meditation is making your mind blank, or wool gathering, or letting your mind wander around some theme. Meditation is anything but these; it is a dynamic discipline in concentration which enables us to unify our consciousness completely.

Most of us live on the surface level of consciousness, our grasshopper minds jumping from one subject to another, one desire to another, one distraction to another. But as the mind is concentrated in meditation, we learn to extend our conscious control over successively deeper realms of consciousness, just as a diver learns to take deeper and deeper dives until he is able to walk about on the seabed. In the climax of meditation, on the seabed of consciousness, we realize that we are not limited by the confines of the body

or mind or even ego; we discover for ourselves the source of abiding joy and infinite love that is our real nature.

For your meditation, memorize an inspirational passage from the scriptures and mystical literature of the world's great religions—for example, the Prayer of Saint Francis Assisi, or the Twenty-third Psalm, or the last nineteen verses in the second chapter of *Bhagavad Gita*. Choose passages which are simple and positive, and which bear the imprint of a great mystic's own personal experience. If you have memorized a number of such passages, that will help to avoid the possibility of the passage becoming stale or mechanical. Then, with your eyes gently closed, go through the words of the passage in your mind as slowly as you can. Do not follow any association of ideas, but keep to the words of the passage. The secret here is that we become what we meditate on; sustained concentration of the inspirational passage drives it deep into our consciousness. . . .



## Repetition of the *Mantram*

Next to meditation, repetition of the *mantram* is perhaps the most powerful of spiritual techniques when practiced as part of a comprehensive approach to spiritual living. Meditation is a discipline which requires sustained effort and will; the *mantram* requires neither in order to be effective. I like to say that repeating the *mantram* is like calling the Lord collect. You call the Lord and say “I don't have any money so don't send me any bills; I don't have any will, so don't ask me to undergo any disciplines,” and the Lord replies with infinite patience, “Never mind; I will pay the bill. It's enough that you even thought of me at all.”

In the most orthodox Hindu traditions and even by some mystics of the Roman Catholic and Eastern Orthodox churches in the West, the *mantram* itself is used for meditation. This is sometimes confusing to those who are following the eightfold path presented here, so I find it helpful to draw a sharp distinction between meditation and the repetition of the *mantram*. Meditation is a rigorous discipline, for which I have found a long inspirational passage to be most effective in our modern, intellectually oriented age. But the *mantram*

requires no discipline; you may repeat it at virtually any time and in any place. If your mind wanders from the *mantram*, if you forget it altogether, there is no cause for regret. But the more often you remember the *mantram*, particularly in situations where you need to strengthen your will, the deeper it will sink into your consciousness and the greater will be the benefit you derive from repeating it.

## Slowing Down

Slowing down is a great aid to efficiency, to concentration, and to physical and emotional health. The quality of life suffers when we live under the constant pressure of time, always watching the clock and trying to make every second count. The person who can do a job fastest is not necessarily the one who can do it best. All too often when we hurry we do a shoddy job, or make mistakes which take longer to correct than if we had been slow and careful in the first place. And it is difficult to give a job our full attention when we are in a hurry. Hurry means tension and a host of physical problems which come in its wake. And hurry makes for superficial relationships, because it deprives our family and friends of our time and attention so that we are not able to be sensitive to their needs. . . .

In order to slow down, it is a great help to begin the day early. Get up in plenty of time for meditation, if you meditate, and for a leisurely breakfast with your family or friends. The pace with which you begin the day is the pace you will maintain throughout the day. If you find yourself getting speeded up, repeat the *mantram* as a reminder to slow down. Don't try to schedule your time too rigidly, or you will only find yourself getting harried or frustrated as you inevitably fall behind schedule. It may help to eliminate some unnecessary activities from your day, if they are not part of your legitimate responsibility to family or study or work or if they do not contribute to your spiritual growth.

## One-Pointedness

One-pointed concentration is the mark of the person who is able to make a real contribution to any field he studies, to



any task she tries her hand at. But in the modern world we have become so accustomed to dividing our attention that we take it for granted; we eat popcorn while watching a movie, we smoke while reading the paper, and we listen to music while we work or study. On the Berkeley campus I have seen students in the cafeteria reading the Daily Californian with one eye and watching passersby with the other, while listening to background music, drinking a cup of coffee, and smoking a cigarette, all at the same time. Their attention is scattered in five directions.

When we divide our attention this way, we cannot do full justice to any of the things we are attending to: We do not really taste the popcorn, and we do not really see the whole movie, either. I would say that anything that is worth doing is worth giving our full attention to. Just as sunlight concentrated by a magnifying glass is able to set paper afire, one-pointed concentration on your work or studies will improve efficiency, eliminate tension, and banish boredom. And one-pointedness during the day is a tremendous aid to concentration in any field, on any subject.

When we are able to give our one-pointed attention to everything we do, other people cannot help responding deeply, no matter what the relationship: man and woman, parent and child, teacher and student, friend and friend. When we are talking to someone, for example, we should be able to give our full attention to the person we are talking to. If we look only at him, listen only to her, and do not think of what we will say in reply or how we can change the subject, we will not only improve our own concentration but benefit the other person as well. I like to tell my friends that if Romeo is talking to Juliet, he should not take his eyes off her even if an elephant walks into the room. Children particularly thrive on this sort of attention. They are very keen observers, and they know when we are not really there. By giving them our full attention, we assure them of our love far more than when we buy them toys or send them off to the movies for the afternoon, and we are doing them a great service by setting a personal example of one-pointedness.



Reprinted from *The Razor's Edge*  
[TO BE CONTINUED IN THE NEXT ISSUE OF THE TEJ]

Hari Om!

Greetings from Chinmaya Vibhooti on Ganesha Chaturthi!  
May Lord Ganesha's blessings and protection be with us all.

As you may know, the Pranav Ganesh Mandir at Chinmaya Vibhooti is currently under construction. The pranaprathishtha and kalasha puja is scheduled to take place on 26th January 2012, on the auspicious occasion of Ganesha Jayanti.

We are very pleased to report to you the progress and current status, and to let you know how you can be involved.

The basic structure of the temple is complete and it is looking fabulous! It is a three-storied temple with high ceilings and magnificent views from each side. Part way through the construction today, even with the granite stone-cladding, marble finishes and ornamental plaster works yet to be completed, the bare temple structure impresses all that it is a very special abode of Lord Ganesha in the making.

The combination of a spacious garbhagriha, expansive octagonal sabha mandap and meditation cave structure has all the makings of a temple that will have a glorious holy presence on the hilltop at Chinmaya Vibhooti.

Please find attached a letter from Pujya Guruji Swami Tejomayananda about Likhita Japa sadhana. We still have time to receive the Likhita Japa books and therefore you may still start this sadhana. We would request that your notebooks be sent to us by September 2011 latest. Please do spread the word to your family members, friends, local schools, community centres, etc.

With love & gratitude,  
In the Service of the Lord,  
Chinmaya Vibhooti Team

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## SWAMI TEJOMAYANANDA



12 August 2008

**Note to CM Centres:** Please acknowledge receipt of letter below and forward it to all local members.

**To: All Members of Chinmaya Mission Worldwide**

Blessed Self,

Hari OM!

I am pleased to inform you that the second phase of *Chinmaya Vibhooti* is nearing completion in January 2009. The third phase will commence soon after that. The main feature of this third phase will be the temple of Lord Ganesha—named Shri Pranava Ganesha—on the hilltop. To make this temple project a successful and memorable event, we have designed a new initiative in which all our Chinmaya Family can easily participate.

### 21 WEEKS WITH LORD GANESHA!

- Each participating devotee should write the mantra,

ॐ गं गणपतये नमः

### OM GAṂ GAṆAPATAYE NAMAḤ

in any language—everyday, 21 times, continuously for 21 weeks (147 days) only.

- Each week, each devotee should make some offering as well, of Rs. 11 or \$11 (it can be more or less).
- Each devotee can start writing on any day, but once started, it must be done everyday for 21 weeks continuously.
- Upon completion, devotees should send their notebooks and offerings to their local centre or to Central Chinmaya Mission Trust (Saki Vihar Road, Powai, Mumbai 400 072 India).
- The notebooks received will be deposited directly under the shrine on the day of the temple's consecration. The funds received will be utilized for the temple.
- Please encourage your children also to write this mantra. They can make an offering of Re. 1 or \$1 each week.

It is said that prayers go up and blessings come down! Lord Ganesha's blessings will be with you forever. While writing this mantra, pray to Lord Ganesha for the peace, prosperity, and happiness of all.

May the Lord's grace and Pujya Gurudev's blessings be with you!

In the Service of the Lord,

CENTRAL CHINMAYA MISSION TRUST, SANDEEPANY SADHANALAYA, SAKI VIHAR ROAD, MUMBAI - 400 072, INDIA.

Tel.: 91-22-2857 2367, 2857 5806, 2857 2828 • Fax: 91-22-2857 3065 • E-mail: ccm@vsnl.com • Website: www.chinmayamission.com

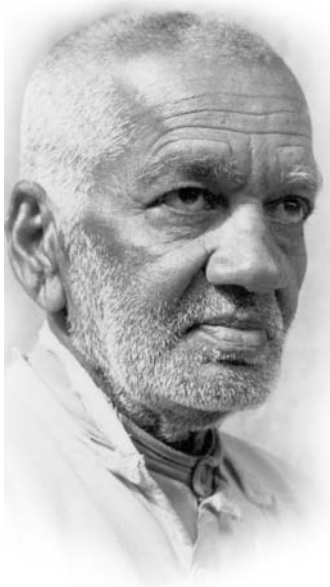
All students, at some time, walk slowly under the crushing load of their own fatigue. Pilgrims, all of them, they wander on looking for help in walking the path straight to their goal. They search for ideas that can refresh them; they search for the Teacher, who softly advises his beloved disciples in the secret chambers of his own sacred retreat. But rarely do they understand the crack whip style of the Teacher without softness or delicate consideration in the approach to correct the erring student. A few criminally sweet lashes, with the kindly cruel whip of horrible impatience, coming with a tough love for the welfare of the beloved disciples still sleeping in *samsara* sorrows, can do wonders.

The great *Vedanta* masters rebuke their disciple children and send them out, because the knowledge they seek is something to think of, find out and realise alone. Such Teachers never try to interfere with the intellectual decisions of the student. Even to the student's direct questioning, the Teacher never gives a direct answer. The Teacher knows he can turn, change and influence directly the student's mind because of the student's love and reverence for him. So great Teachers never say anything and brutally push the students aside. They do not allow the students' adoration to warp itself into a personality cult. To the student, the Master can give nothing more than encouragement and some guidance from time to time. Alone to the Alone, all alone.

Swami Chinmayananda



Sponsored by: US Hindi Association (USHA)  
www.eduhindi.com / (650) 493-1566



## MY TEACHER: Swami Tapovanam

Swami Chinmayananda

All I am, all I have done, is only because of my Teacher, Swami Tapovan Maharaj. Masters cannot be comprehended by the intellect. They are deeper than that.

It was in utter detachment that Swami Tapovanji Maharaj lived every moment and this is how we saw Him from outside. But that was not Him - He was pure Brahman Himself... at least to me He was. How to explain to you all, that what I saw in him was what I saw in the *Upanishads* and the *Bhagavad Gita*. The work of spreading the *Gita* and the *Upanishads* is to unveil Him and His glory, His *vibhuti* — ‘Tapovana Mahima’, in the hearts of all.

Just as the biography of a man starts with his birth, and does not go behind it to trace the biological growth and development of the seed in the womb, so too, to write about the life of a Realised Saint of the stature of Swami Tapovanam is to trace the adventures of His soul in the onward flights to God Realisation. A Swami starts his life in a new world, with a new personality, and maintains

an absolutely new set of relationships. Once a *saânyasi*, he becomes dead to his entire past. Yet we often have a curiosity to trace the life of the Mahatma (Enlightened Master) before he reached the gate of the Inner Temple to ring the bell in adoration of the Infinite.

In a house called Puthan (New House), in 1889, a baby boy was born to Smt. Balamba and Sri Achuthan Nair in Palghat District, in Mudappallur, a medium-sized village in Kerala. The child was named Subramania, but His parents called Him by the pet name, Chippu Kutty, which was taken up later by His friends and admirers all His life until He took the vows of renunciation.

Even today His life as a young *saânyasi* is glorified and pointed out as the ideal for new initiates to aspire towards and emulate. Many eager to study *Vedânta* from such a pure soul came to sit at His feet as He spoke on the Scriptures for one hour each morning. Swami Tapovanam was one, who through long years of discussion with *Mahâtmas*,

experienced the truths that He had once only intellectually appreciated. He was so saturated in Divine Bliss that He could not but share the bountifulness of God Realisation as experienced by Him and verified by the Scriptures and Masters throughout India's history. As the crowds increased, each student vying to serve the teacher Saint, Swami Tapovanam retreated to higher altitudes, where He could live in the solitude of communion with nature, which He loved so dearly.

An intuitive poet, He had a mad passion for witnessing nature's beauty unrolling itself on the canvas of the unfrequented peaks and valleys of the Himalayas. Moving from place to place and roaming from peak to peak, He visited almost all the areas from Kashmir to Almora, including the great Mount Kailas, the holy shrine of Hindus and Buddhists alike. He is known today even in the remotest villages of the Himalayan ranges.

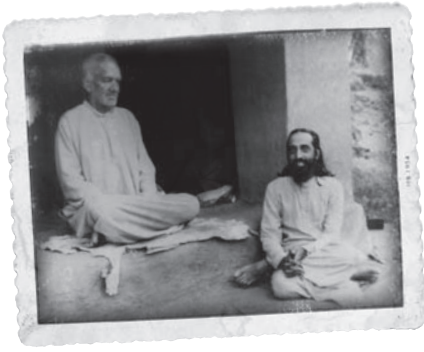
When we used to move back and forth from Uttarkasi to Gangotri, Swamiji would often stop abruptly in the trail, alert and thrilled, tense and silent. I watched Him, now lost in wonder at the snow peaks, now aghast at the thundering laughter of the Ganga in her panting speed; even a longtailed, tiny bird fluttering across the path was sufficient to tickle Swamiji into a visible rapture. At these times He would stand still, bathed in a vivid glow of joy, whispering silently His homage to the Creator.

In the early years of my study, He once stopped en route to point out to me a spot in the distant sky, where the golden colour had suddenly changed in the mighty stroke of an inscrutable artistic inspiration into a blue splash! On another occasion He cried out to me, "Why can't man see the Divinity behind the ecstatic Artist who has painted this inspired beauty?"

Throughout His life, Swami Tapovanam had been teaching the students, who voluntarily requested that He instruct them in a text of *Vedānta*. He never encouraged disciples to come, nor did He believe in opening *āsrāms*. He firmly believed that a true seeker would be guided to a true Teacher by the Lord. In fact, many of the Swāmis who are today working outside India, belonging to the various missions of India, came in contact at some time or other with Swami Tapovan Maharaj. Each of them was initiated by Him into at least one of the *Upanishads* or an introductory textbook of *Vedānta*. It must be said that since He was a very strict disciplinarian, only rarely could His students remain long enough to complete their studies with Him. I myself belong to the last group that Swamiji taught, and even during my years of study and practice, I can count only a handful of students. All came with divine enthusiasm, but alas, none could keep it up for more than a year or so. The severity of the climate, the unavailability of any living convenience, lack of nutritive, not to mention, tasty food, the chilly bath twice a day in the Ganga, the hard study and the unrelenting discipline - all contributed their share of discomforts and together they became a suffocating tyranny for those who could not get any glimpse of the Yonder.

However, had they spent at least a part of their time in reflection and meditation, instead of merely reading, they could have discovered an endless source of joy that would have made it worthwhile to endure the discomforts of Uttarkasi. This failure was certainly their own doing.

During the Uttarkand (the northern region) pilgrimage season, all varieties and types of seekers came to the Swami and He gave His advice as best suited to



their temperaments and natures. In the beginning His way of teaching was rather confusing for me. An educated priest from Varanasi would come to discuss with Him some portions of the Rig Veda. The discussions would be entirely in Sanskrit, and the very conversation was held in aphoristic style, implying subtle logic and significant lines of philosophical arguments. At this moment would enter a heaving old lady from a village on her way to Gangotri - an uneducated, ordinary woman. To the utter discomfiture of the priest, Swamiji would suddenly leave the philosophic heights of His talk to inquire of the woman's children at home, of her relatives, and would encourage her that surely all she had to do was visit the sacred Gangotri and she would return home with all her sins completely cleansed.

This capacity to sing in all tunes and with all notes is unavoidable in a great Teacher occupying a place of reverence and glory. It took years for others around Him to understand the necessity for such an agile mind in a Teacher. For there is no doubt in my mind that the faith - in the words of a sage and in the benefit of pilgrimages - of this simple-minded woman was such that when she returned to her village, she was not the same person who left it.

Never did Swami Tapovanam try to keep in contact with His devotees or disciples.

He invariably discouraged anyone from even writing a letter to Him and, as a general rule, He replied only to a few. Living thus sequestered, seeking only solitude and contemplation, He never encouraged anyone to have a close relations with Him. Nevertheless, He was always ready to give a discourse on a Scripture or have a spiritual discussion. He lived a life of His own, chaste and pure, ever content in his Self-nature.

Swami Tapovanji Maharaj was not a person. He was not just any historical entity, He was not a Saint of the ordinary order, He was indeed a miracle, and it is undoubtedly a great blessing for the society that He lived in our times. The glory of what the Mission is doing is all His glory.

He sat down in the *verandāh* of his hut for 45 or 50 years, ever established in His own Self and expressing it in every movement of His life. Everything of His was a glorification and a reflection of the Infinite Self in Him.

It is that great Master who is your Grandsire (*Parama Guru*) in this organisation, a silent Witness to what is going on here. We, His family of disciples, have a great responsibility to see that He finds ample space in our bosoms to express Himself.

Swami Topovanji Maharaj is a presence, a light, a fragrance, a glow. As such, it is impossible to communicate it. A light, a joy in something to be experienced. The only way to do it is by studying the *Gita* and learning to live the righteous life, so that we can experience what Swami Tapovanam was. Invoke His grace, a very powerful one, to make you an *adhikārī* for the study of the *Upanishads* and for help in meditation. Make use of Him — if you can.

# BALA VIHAR/YUVA KENDRA AND LANGUAGE CLASSES

LINCOLN HIGH SCHOOL

555 Dana Avenue, San Jose

Bala Vihar is in three sessions.

*Grades KG – 4:* 10:30 - 11:45 a.m.

*Grades 5 – 12:* 9:00 - 10:15 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: [www.chinmaya-sanjose.org](http://www.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. 11, 2010 at 1:00 p.m.

Classes include BalaVihar/Yuva Kendra, Gita Chanting, Languages and Dance classes. Vedanta Classes for Adults are also offered.

**SAN RAMON/EAST BAY:** Classes will begin on Sept. 11, 2010 at 4:30 p.m.

Classes include Bala Vihar/Yuva Kendra, Languages, Swaranjali (Youth Choir). Vedanta Classes for Adults are also offered.

We have 1540 children enrolled in our program from our three centers since enrollment started 07-08 school year. I wish to thank all the volunteers who are Teachers, Co-Teachers and Youth Helpers teaching and assisting in the different classes. It takes more than teachers to organize these programs at San Jose Lincoln High, Fremont Washington High, and California High School. Parent Volunteers and CMSJ Volunteers organize setting up, Book-Store, Snacks, Lecture Halls etc. Our sincere thanks to all the many dedicated volunteers.

## **BALA VIHAR LOCATIONS 2010-2011**

FREMONT	Washington High School 38442, Fremont Blvd. Saturdays 1:30 pm Contact: Lakshmi Prakash – (510) 490-1266
SAN RAMON/ EAST BAY	California High School 9870 Broadmoor Drive/San Ramon, CA 94583 Saturdays 4:30 pm Contact: Meena Kapadia – (925) 680-7037
SAN JOSE	Lincoln High School 555 Dana Avenue Sunday - Session I-9:00am, Session II-10:30am Contact: Uma – (650) 969-4389

### **SHIVA ABHISHEKA & PUJA AT SANDEEPANY SAN JOSE**

CONDUCTED BY MISSION MEMBERS

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

### **SWARANJALI YOUTH CHOIR**

#### **SAN JOSE**

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

Venue: Sandeepany / San Jose

Teachers: Prema Sriram, Jaya Krishnan, and Jayashree Ramkumar

Contact: Poornima Dilip: ranjani3201@yahoo.com

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

#### **SAN RAMON/EAST BAY**

Choir sessions are held once every two weeks, Saturdays at 2:30pm - 3:30pm

Venue: California High School

San Ramon, CA 94583

Teacher: Shailaja Dixit / Contact: Shailaja at 925-309-4837

*Those who are interested in joining the choir as vocalist or musicians may please contact Shailaja at the above number.*

#### **FREMONT**

Choir is held weekly on Saturdays, 12 noon - 1:00 pm

Venue: Washington High School / Fremont

Teachers: Natana Valiveti and Rajashri Iyengar

Contact: Natana at natana@yahoo.com

*Those who are interested in joining the choir as vocalist or musicians may please contact Natana at natana@yahoo.com*

# 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 Swaranjali, with devotion, an offering to the Lord as their contribution to the New Building Project.

Choir participants who sang on the Bhaktirasamrutam album were trained 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](http://chinmaya-sanjose.org).

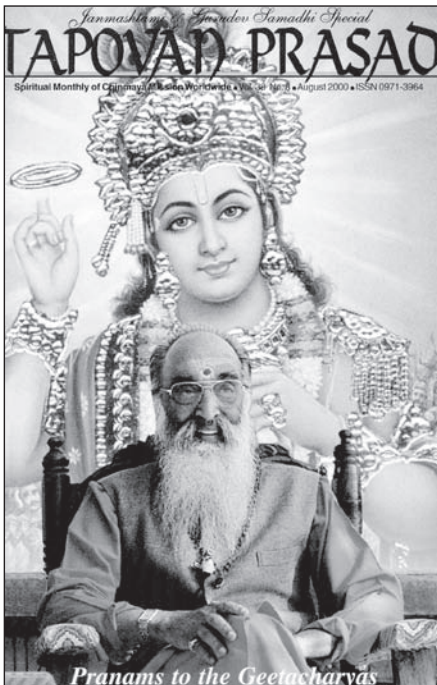
This is a rare gift which is very inspirational and uplifting.

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.

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  
 CMSJ MEMBERSHIP ..... Annual Contribution \$200  
 Chinmaya - Tej ..... Annual CT Sponsors \$300  
 Chinmaya - Tej ..... Annual Subscription \$50  
 (Receive Chinmaya-Tej only)

# Tapovan Prasad



A MONTHLY SPIRITUAL OF  
 CHINMAYA MISSION  
 WORLDWIDE

Published by Chinmaya  
 Chinmaya Mission, Madras.

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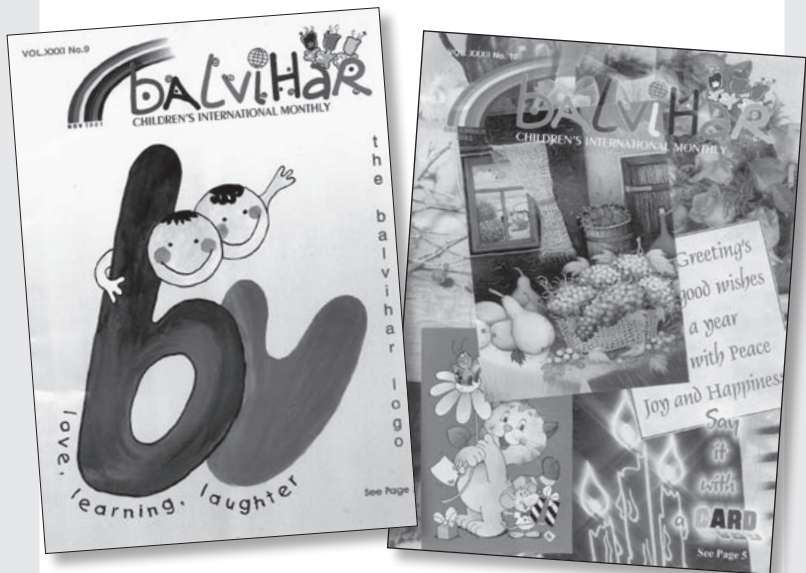
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Chetput, Chennai, 600031, India.

# KIDS' OWN MAGAZINE... **BalViHar**



## Parents...

This is a monthly magazine published by Central Chinmaya Mission, Mumbai for Children. It is packed with stories, puzzles, arts and craft ideas, children's contributions of essays, riddles, games, and much more. You can subscribe to it directly. The annual subscription is \$30 and you will receive it monthly by air. We suggest that you subscribe in your child's name so your child will have the pleasure of receiving his or her own magazine from India.

Make your checks payable to *Central Chinmaya Mission Trust* and mail it to: Central Chinmaya Mission Trust  
Sandeepany Sadhanalaya, Saki Vihar Road, Mumbai 400 072, India

## GITA CHANTING CLASSES FOR CHILDREN

by Mallika Subramanian

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

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

**San Ramon/East Bay:** California High School  
Every Saturday (3:15pm - 4:15pm)  
Contact: (510) 490-1266



# Scheme of Study for Chinmaya Study Groups, US

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

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

# 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](mailto:sbhamre@yahoo.com)

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

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

### FREMONT

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

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

# VEDANTA STUDY GROUPS ADULT SESSIONS

Concord:	<i>Bhagavad Gita, Ch. 8</i>	Sevak: Vipin Kapadia
Contact: Meena Kapadia (925) 680-7037		Time: 7:30 p.m. (Wed.)
Cupertino:	<i>Bhagavad Gita Q&amp;A</i>	Sevak: Sreeharsha
Contact : Ram Mohan (408) 255-4431		Time: 7:30 pm (Thur.)
Fremont:	<i>Viveka Chudamani</i>	Sevika: Priya Batheja
Contact: Priya Batheja (510) 490-1926		Time: 7:30 pm (Mon.)
Los Altos:	Self-Unfoldment	Sevak: Uma Jeyarasasingam
Contact: Ruchita Parat (650) 858-1209		Time: 7:30 p.m. (Wed.)
Los Gatos	<i>Jnana Sara</i>	Sevak: Satish Joshi
Contact: Tiwari (408) 234-7815		Time: 8:00 p.m. (Fri.)
Milpitas	<i>Bhagavad Gita, Ch. 18</i>	Sevika: Uma Jeyarasasingam
Contact: Suma Venkatesh (408) 263-2961		Time: 7:30 pm (Tue.)
Mountain House:	<i>Self-Unfoldment</i>	Sevika: Padmaja Joshi
Contact: Padmaja Joshi (209) 830-1295		Time: 8:00p.m. (Wed.)
San Jose:	<i>Self Unfoldment</i>	Sevak: Ravi Kaw
Contact: Nancy Kaw (408) 251-4725		Time: 8:00 pm (Thur.)

## **Satsang with Br. Prabodh Chaitanya**

Will start in November / All events are from: 8:00-9:00pm

### 1st Friday of each month:

Baljit & Prakash Bettadapur, San Jose, CA 95124  
Text: *Will Start in November* • Ph: (408) 369-8315

### 2nd Friday of each month:

Geetha & Sanjay Rao  
Text: *Will Start in November* • Ph: (408) 532-6461

### 3rd Friday of each month:

Sweta & Jnana Dash, Almaden  
Text: *Will Start in November* • Ph: (408) 268-5056

## All classes held weekly unless otherwise stated

San Jose (LHS) Contact: Sreeharsha (408) 446-9823	<i>Bhagavad Gita</i>	Sevak: Sreeharsha Time: 3:00 pm (Sun.)
Sandeepany SJ Contact: Mallika Subramanian (408) 245-4915	<i>Vedic Chanting</i>	Sevak: Subbu Venkatakrisnan Time: 6:55 pm (Thur.)
San Ramon: Contact: Sireesha Balabadra (925) 804-6102	<i>Bhagavad Gita, Ch 3</i>	Sevika: Sireesha Balabadra Time: 7:30 p.m. (Wed.)
San Ramon/East Bay: Contact: Sireesha Balabadra (925) 804-6102	<i>Bhagavad Gita, Ch 5</i>	Sevika: Vipin Kapadia Time: 7:30 p.m. (Sat.)
Saratoga: Contact: Kalpana Jaswa (408) 741-4920	<i>Kindle Life</i>	Sevika: Kalpana Jaswa Time: 7:30pm (Thur.)
Sunnyvale: Contact: Rohini Joshi (408) 730-2596	<i>Bhagavad Gita Ch. 2</i>	Sevak: Satish Joshi Time: 8:00 pm (Wed.)
Redwood City: Contact: Sunil Jeswani (650) 364-1074	<i>Bhagavad Gita, Ch. 4</i>	Sevak: Sreeharsha Time: 7:30 pm (Fri.)
Walnut Creek: Contact: Rakesh Bhutani (925) 933-2650	<i>Bhagavad Gita Ch. 4</i>	Sevak: Vipin Kapadia Time: 9:30 am (Sun.)

### **Prabodhji's Classes at Bala Vihar Locations**

- Fremont: Session 1: 1:45 pm *Bhagavad Gita Ch 3*  
Session 2: 4 pm *Gitas from Tulsi Ramayana*
- Danville: 4:45 pm *Gitas from Tulsi Ramayana*
- San Jose: Session 1: 9 am *Bhagavad Gita Ch 11*  
Session 2: 10:30 am *Gitas from Tulsi Ramayana*

### **Prabodhji's Classes at Sandeepany**

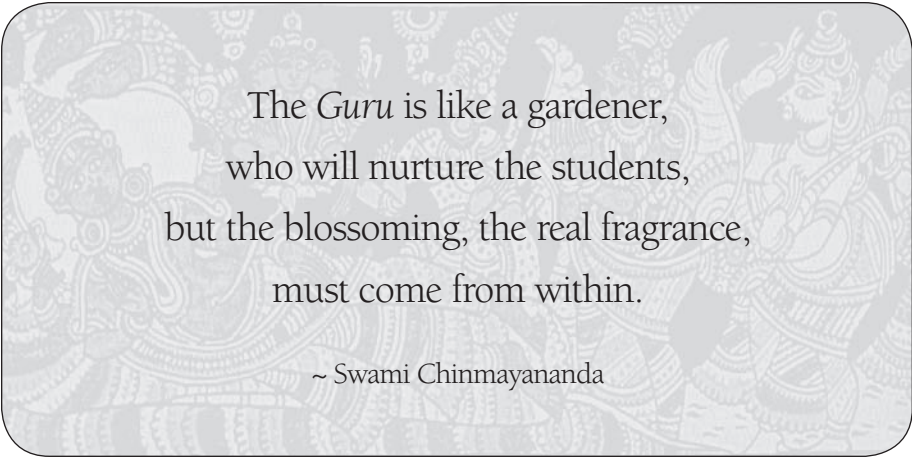
- Mondays & Wednesdays: 10-11:30 a.m. *Sri Ramacaritamanas*
- Tuesdays & Thursdays: 6:30-7:30 a.m. *Mandukya Upanishad*
- Tuesdays & Thursdays: 7:30-8:30 p.m. *Bhradaranyaka Upanishad*
- Saturdays: 6:30-8:30 a.m. *Taittiriya Upanishad*



# Swami Tejomayananda's Itinerary

WINTER 2010

DATE	LOCATION/EVENT	PHONE
Nov 2 - Nov 6	Chinmaya Mission Chinmaya Educational Complex Calicut, Kerala	91 97457 88100
Nov 9 - Nov 14	Chinmaya Mission Lucknow, Uttar Pradesh	91 533 401 0690
Nov 18 - Nov 22	Er R P Patnaik Berhampur, Orissa	91 94371 22878
Nov 24 - Nov 30	Chinmaya Ashram Ranchi, Jharkhand	91 94303 30160
Dec 1 - Dec 10	Smt Sarala Birla Kolkota	91 - 33 2287 5424
Dec 10 - Dec 15	Chinmaya Vijaya Orphanage Kaza Village Andhra Pradesh	91 - 8645 236 777
Dec 18 - Dec 22	Shri Rajendra Kekare Belgaum	91 - 831 - 242 1265
Dec 24 - Jan 1	Chinmaya Vibhooti Kolwan, Pune	91 - 831 - 242 1265



The *Guru* is like a gardener,  
who will nurture the students,  
but the blossoming, the real fragrance,  
must come from within.

~ 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.

## UNITED WAY CONTRIBUTIONS

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

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

Chinmaya Family would like to thank you for your support.

**DIRECTIONS TO SANDEEPANY SAN JOSE**

If travelling South on 101  
Take Guadalupe Expressway Exit  
Then go past the airport about two (2) miles and get off at  
Park Ave. exit  
  
At the bottom of the ramp, and at the light, make a right turn  
  
If travelling South on 280  
Take the Meridian North Exit  
Go to Park Ave. and make a right turn  
  
If travelling South on 880  
Take the 280 exit to San Jose  
Get off at the Meridian North Exit  
Go to Park Ave. and make a right turn  
  
If travelling South on 680  
Get off at Race Street Exit  
At the bottom of the ramp, at the light, make a right turn  
Go to Park Ave. (3rd light) and make a right



**Chinmaya Mission**  
**San Jose**  
Sandeepany San Jose

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San Jose, CA 95126  
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Fax (408) 998-2952

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