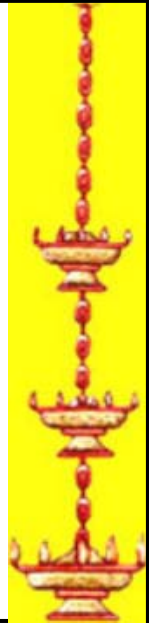




## **Om Shri Prasanna Ganeshaya Namah**

One who grants everything to his true devotees  
one who has an elephant face, one who is sitting in the city of Omaha,  
we pray to you Lord Prasanna Ganpathi day and night  
with utmost devotion.



# ***DEEPAM***

**Volume 20, Issue 1, July-September, 2011**

**HINDU TEMPLE**

**13010 ARBOR STREET, OMAHA, NE 68144,**

**PHONE:402-697-8546, WEB: HTOM.ORG**



# JANMASHTAMI CELEBRATIONS

*Saturday, AUGUST 27, 2011*  
**8:45 PM - 12:00 MIDNIGHT**



## **PROGRAM**

***Krishna Pooja & Bhajan 8:45-10:20***

***Govinda Alaa Re ...10:20- 10:40***

***Garbha-Raas 10:40-11:50***

***Aarti & Hindora 11:55***

***MahaPrasad 12:05 AM***

**FOR MORE INFORMATION CONTACT**

**Panditjis 697-8546**

**Ashwin Patel 697-0561 Shantaram Joshi 965-9777**

**Tej Adidam 331-3519 Suresh Seshadri 894 4918**

**Ram Bishu (402) 421-1541**



**Priests: Pandit Vidya Shankar and Pndit Damodara Bhattar**  
**Sevak: Chandrasekhar Karmegam**

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## Message from the President

Dear Patrons

Sri Ganeshaaya Namah! Om Namo Hanumate Namah!

It is an immense pleasure and honor to be writing this message. I feel very humbled to have been chosen as the President of our magnificent temple. As Sage Yagnavalkya eloquently observed, "A temple is a state of mind. A temple is a place of tranquility and peace. A temple is the essence that sustains our day-to-day existence." On behalf of our temple's Executive Committee, I sincerely promise you that it will be our utmost endeavor to uphold and enhance these ideals.

At the outset, I wish to wholeheartedly applaud our outgoing President, Sanjeev Sharma, for his commitment and leadership that he exhibited during the past year. He was supported by a dedicated team of committee chairpersons, who set very high standards of dedication. They have left our temple in a much better state than before what they received. I know that you all will join me in thanking all these Sevaks for their time and energy.

Our service now commences. The new Executive Committee has numerous plans in place. We have several experienced as well as new members, which makes the dynamics very worthy of our congregation. One of the foremost tasks will be to focus on our expansion efforts in such a manner that our community will stand united, and be proud of the mission. To this end extent, the Long Range Planning Committee, under the competent leadership of Sanjay Singh, is confabulating with various community members in to seeking valuable common ground. Once the plan(s) are approved go through the Executive Committee and the Board of Trustees, we will be approaching all of you via a special General Body Meeting. Hence, please stay tuned.

We are very pleased to have two outstanding priests in our temple. They continue to do an effective and sincere job in performing various rituals and pujas for all of us. However, we are also exploring the thought of inviting seers and scholars for offering discourses on vital aspects of Sanatana Dharma to all of us. This would make our faith more accessible to our congregation.

Our temple runs efficiently on the good devotion and efforts of our volunteers. Many of you continue to offer lots of high quality service to our temple. I deeply appreciate this. However, we do need more volunteers, and I would request you to kindly send an email to our IT and Membership Chairperson Murali Chintapalli ([muralidharch@yahoo.com](mailto:muralidharch@yahoo.com)), and let him know as to in what capacity how you are able to serve.

Finally, I wish to reiterate my sincere appreciation to all the former Presidents of our temple. Today, I am standing on the shoulders of several giants of our community such as Sree Nair, Jagdish Nijhawan, D.K Agrawal, Ram Bishu, Shantaram Joshi, Nina Mote, Alekha Dash, VT Ramakrishnan, Prem Arora, Samar Gogoi, and Parameswaran to name a few. I shall try my utmost to serve our common interests, and keep our temple's glory in at the highest place of my heart and mind. I pray to Lord Prasanna Ganapathi to shower His choicest blessings on upon all of us.

**Phani Tej Adidam**

President, Executive Committee, ([padidam@unomaha.edu](mailto:padidam@unomaha.edu))

# Messages from the Chairman

Dear Friends; Namasthe/Namaskar

At the outset I want to express my sincere appreciation for the trust by our patron members for electing me as the Chairperson of the Board of Trustees for this fiscal year of 2011-12. It is indeed humbling to take on the responsibility that this position entails. Yes, we did have an election this year after more than a decade since our last one in the Temple history. Although we had to follow the democratic process as per our by-laws, I feel that there were neither winners nor losers in this process, but we are all victors in a collective sense. We all owe the past chairperson Alekha Dash for chairing the Annual general body meeting and successfully seeing the process culminate as it did. Please join me in congratulating him, the past President Sanjeev Sharma and their combined teams in carrying out the activities for the Temple for another successful year. At the same time, let us all resolve to support our new President Tej Adidam as his new team of elected and nominated members begin to address the opportunities facing us.

At the very least the Board of trustees will meet at least 4 times in the year per our by-laws. The dates are planned to be the second Sunday of the second month of each quarter. As it is said that exceptions prove the rule, the first meeting is set for 9/11/11 which will be indeed a coincidence with that infamous day of remembrance. All the Temple committee meetings are open to everyone and we invite your views and ideas always.

You can also contact me via my email address ([ramakris4@cox.net](mailto:ramakris4@cox.net)). Thank you for your support and may Prasanna Ganapathi continue to Bless us all.

Sincerely,

***V T Ramakrishnan***

Chairperson of the Board

**Donate Generously to  
YOUR TEMPLE**

# Aaya- Vyaya Patrika

## Hindu Temple, Omaha NE (Mar 2011 thru Jul 2011)

INFLOW		OUTFLOW	
Hundi collections cash	\$20,903	Operating expenses	\$34,653
Direct deposits	\$7,760	Staff expenses	\$16,340
Puja services	\$24,961	Priest expenses	\$43,033
Capital Pledge (hall expansion)	\$40,950	Towards Mortgage/payoff	\$0
Non-pledged donations	\$23,643	Mortgage interest	\$0
Sponsored/event donations	\$29,577	Social hall expansion (architect)	\$12,356
		Charitable contributions	\$5,000
		Other events	\$11,993
<b>Total inflow</b>	<b>\$147,794</b>	<b>Total outflow</b>	<b>\$123,375</b>

### Balances As of July 31,2011

Balance owed on Mortgage/Short-term line of credit : \$0

Operating Account Balance : \$42,768

Savings (Endowment) balance : \$70,380

Social hall expansion Fund Balance : \$300,206

**INTERESTED ???** Are you on the Hindu Temple e-mail mailing list ? If you would like to be included, please send an e-mail with your e-mail information to [htom@qwestoffice.net](mailto:htom@qwestoffice.net) . Also please give us your current address if you have moved.

Use the pledge form here to support your Hindu Temple on a regular basis :

## HINDU TEMPLE

### P L E D G E F O R M 2 0 1 1

We offer automatic bank withdrawal. If you want to sign up for this, please attach a voided check of your bank account. We will then start an automatic process to debit your account on a monthly basis, thus making it easier for you.

Name(s) : \_\_\_\_\_

Address: \_\_\_\_\_

Phone/ e-mail \_\_\_\_\_

Pledge Amount: \_\_\_\_\_ Monthly Start Date: \_\_\_\_\_

(\$200 or \$100 or \$50 or \$25 or other amount per month as per your wish)

Signature & Date : \_\_\_\_\_

Drop this form & voided check in the Temple hundi.

Or

Hand over to a Temple volunteer

# Editors Corner

It is indeed a our pleasure in bringing the first issue of Deepam for the new year. Based on the feedback we have received, from several of our community members, for this year the Deepam will be published quarterly. The next issue will be the Deepavali Special Issue. Please contribute for the issue by providing religious/spiritual articles. You may also place your personal Deepavali Greetings with \$101 donation to Temple. We still need to do a better job in making our younger generations to contribute articles for Deepam.

A major way of improving the quality of Deepam is to get a constructive feedback from its readers. Please send your comments and articles to: [joshissd@cox.net](mailto:joshissd@cox.net). We welcome advertisements for a donation of \$201 or \$101 for a full and a half page, respectively. Also we seek sponsorships (\$501) to cover the cost of the Deepam publication. If any of you is interested in sponsoring an issue, please contact us. We wish to thank advertisers for their support.

***Namaskar***

***Shantaram Joshi***

***Parmender P. Mehta***

## **Publication Committee**

Shantaram Joshi, Parmender P. Mehta  
Vijay Anand Kannan Muralidhar Chintalpudi  
Jayaram nagarajan, Shilpa Deshpande and Janakbhai Dave

**Deepavali Celebrations at the  
Temple is on Saturday, October 29, 2011  
Details to Follow**

**BE A SUPPORTER OF  
VEDANTIC CENTER OF NEBRASKA  
AT HINDU TEMPLE**

# Gita Bhashyam

**Provided by Janakbhai Dave**

Realization of Attained Reality (Praapt tattva ka Anubhav)

There is something that can be seen, while another not. A seen thing is "illusion" (Pratiti)\* and an unseen thing "gained" (Praapta). The seen things are called inert (Jada, Prakriti) which is described as unreal, while gained (Praapta) are called sentient (Chetana), which is referred to as real form (sat-swaroopa).

The Gita says- "Prakrutim purusham chaiva vidhayanaadi ubhaavapi" (Gita 13/19); Prakriti (Nature) and Purusha (Soul) both are beginningless." The illusion has no independent existence, while the gained has existence. Gita says – "nasato vidhyate bhaavo naabhaavo vidhyate satah." (Gita 2/16); "the unreal has no existence and the real never ceases to be".

The inert (jada) and the sentient (chetana) are mutually of opposite nature. The inert keeps changing continuously and does not stay still for even a moment, while the sentient (Chetana) is permanently immutable and still. Just as there is no co-existence between a day and a night, likewise there can be no mutual unification of the inert and the sentient. But the Gita says that all living beings arise from the combination of the inert and the sentient.\*\* The result is that "the sentient assumes its union with the inert element, but this is merely an assumption of the sentient and it is not reality."

"jeevabhootaam mahaabaaho yayedam dhaaryate jagat." (Gita 7/5), "O mighty armed, it is My higher (sentient) nature – the embodied soul, by which this universe is sustained." And "manah shashthaani indriyaani prakrutisthaani karshati" (Gita 15/7).

"The embodied soul attracts to itself the five senses with the mind for the sixth, which are abiding in nature." The giving up of the assumed unification, is also the responsibility of the sentient, as it has assumed its affinity for the inert. When the sentient element accepts its relation with the inert, then out of this presumed link, the ego arises. This ego by itself do neither exists in the inert nor in the sentient element, but arises only because of the assumption of the relation of these two elements. This ego is the root cause of the bondage of humanity; from this arises "mine-ness" and desire etc., and other flaws. For the elimination of ego, an aspirant, should concede that from the worldly view-point the "world has no independent existence" or from a divine point of view, he should accept that "Everything is God."

In Srimad bhagawat, the Lord takes the worldly view and says; Kim bhadrām kimbhadrām vā dvaisyā vastunah kiyat |Vaacho ditam tadrutam manasaa dhyaatameva cha || (11/28/4)

"All the things in the world can be referred to by sound, and conceived mentally, therefore these are all unreal. When there is nothing like duality,



then how to differentiate between right and wrong?" Further from the Almighty's standpoint, it has been said –

Manasa vachasaa drushtayaa grhyatenairppenidriyaih |

Ahameva na mattonyaditi budhya dhvamanjasaa || (11/13/24)

Through the mind, speech, and other senses, whatever is perceived, all that is Me and beyond Me there is nothing else – you should quickly understand i.e. accept this doctrine.

\*Pratiti has two aspects, illusion (Pratiti) and the appearance or radiance (Bhaana). The former is subject to the senses, while the latter relates to the inner sense.. The former is coarse and the latter subtle. Worldly things and person etc., are illusive while the senses and ego reflect radiance. It means that radiance comes in between illusion and Self-Realization. The knower of "Bhaana" is the Self (soul).

Yavatsanjaayate kischitsatvam sthaavarajasanmm |

Kshetrakshetagyasanyogaattvidhi bharatashabha (Gita 13/26)

"Whatever being is born, moving or unmoving, know it as emanated from union of the body and the soul." An aspirant with liking for knowledge (Jnana) believe, "all this is non-existent". While an aspirant (sadhaka) attracted by devotion (Bhakti) believes, "Everything is God". Despite different tastes, the result is the same. Both realize that there is nothing besides God. Here, "manasa" means the mind, "Vachasa" refers to all organs of action and "drstyaa" refers to all the senses. You can grasp that which is existent. The world does not have an independent existence at all. It does not stand still even for a moment, thus how can it ever be grasped? With the sentient one can only grasp the sentient element. The Self (atma, soul) is sentient (chetana) and therefore it can only grasp the sentient divine essence, not the inert. But when it assumes its relationship with the insentient, (inert, jadata) then through its body, senses, mind and intelligence, it gets attached and seizes the insentient element. By grasping the inert, it turns away from the Supreme Reality (God, Paramatma) and develops predominance of the bodily (inert) aspect. To remove this domination of the inert; an aspirant must determinedly assert that whatever appears is unreal (perishable, temporary). With this acceptance, one's relationship with the inert (bodily) element would be renounced and he would realize that "Everything is God". In effect, he would not perceive the inert and would instead perceive only God.

A man's sight may be attracted by ornaments, by the name, form, shape, weight, price or use, then in his view, the importance is not primarily on the "gold". Similarly, when man's sight is on the world, then his vision does not go towards God (i.e he is distracted away from God). If he firmly acknowledges that "this all is not there" (i.e. The world is ever changing and perishable), then for him, the independent existence of the world would cease and he would realize Everything is only God". It means that to him the world would cease to exist and only God would pervade "Vasudevah Sarvam" (Gita 7/19); and that is what it is in reality. Just as an expert who deals in gold, knows both gold and ornaments, so a God-Realized great soul, knows well the eternal, existent God, (Who is ever-attained) and also the unreal world. The Gita says -

"Nasato vidhyate bhaavo, Nabhaavo vidhyate satah |  
Ubhayorapi drushtontsatvanayostatvadarshibhih || (Gita 2/16)

"That which is unreal (Asat) cannot exist and that which is real (Sat) cannot cease to be. The seers have perceived the reality of the two." The unreal has two parts – body and the world. To dedicate the body to the service of the world, is "karmayoga" and to seek pleasure from the world is "Janmamaranayoga" - life and death Yoga. The real attained) also has two aspects - the Soul (Atma) and God aramatma). To vest the soul within its self, is the Yoga of Knowledge (Jnanayoga) and to surrender one-self to God, is the Yoga of Devotion (Bhaktiyog). With the fulfillment of anyone of these three Yogas, the professed ego is destroyed. Experience is action oriented (karan-saapeksh), while the divine essence which is beyond experience, is ever-attained and is independent of action (karan-nirpeksh). Therefore, the Realization of the divine essence is not subject to practice, in other words for its realization, the body, sense, the mind and intelligence are not involved or necessary in the least. Their use is only for the world and not for the self. Practice can only effect a change in state or creates a new condition. The transcendental Entity (the Essence beyond any changing state) is not realized by practice, rather it is realized by non-practice. Non-practice means one does not have to carry out, to work through anything. Action comes into play through its contact with Nature (Prakriti). Without nature's involvement, the sentient (Chetana) can do nothing, no act is possible, so how can it be responsible for any activity? The sentient has no doer-ship at all, then how will an action be performed by it? When there is no writer, how can the act of writing be accomplished? The sentient element under the influence of ego can assume itself as doer. Gita says "Ahankaar vimudhaatma kartaahamiti manyate" (Gita 3/27). "Though all actions are the result of Nature (Prakriti) yet a person being deluded by ego looks upon itself as a doer". In truth, "He is neither a doer, nor an enjoyer" "na karoti na lipyate" (Gita 13/3). Therefore, it is sheer ignorance to give importance to action and objects (gross material), to realize the essence. The use of action and the gross material padaarth) is for the world only. For the good of one's self, it is always advisable to remain detached from them and to remain calm.

The essential element cannot be realized through the gross material, but on the contrary through its renunciation. The reason is, that dependence on the material creates bondage "kaaranam gunasangosya sadasadhyanjanmasu" (Gita 13/21). The union of the Purusha and the Prakriti is the cause of birth, in good and bad species." Without taking support and help of the gross, one cannot practice. How can one renounce something on which one is dependent? Its importance would increase. Therefore, to assume that the essential element is subject to action (or practice) leads to one great harm, that the thing that leads to bondage, that thing itself man believes will aid him in acquiring divine knowledge and so he feels the need and importance of that thing. Therefore by practice the bondage and dependence on the gross material or experience remains well defended and safe, due to which it becomes very difficult to eventually discard it. It does not really matter, whether the fetters are made of gold or iron, these are both shackles, with the

only difference that giving up the iron fetters may be easier than those of gold, which would be difficult, as gold has its own importance to a man's mind. The Self, (swaroop) is faced with the world (pratiti) on one side and the One ever-attained God on the other side. To turn to the world is to seek bondage and to turn to God means liberation. From a realistic point of view, liberation (mukti) never was, is and nor will it ever be non-existent. Not accepting the existence of that which is attained (God), and believing in the existence of the perceived and experienced (pratiti) is bondage; while not acknowledging the existence of the world (pratiti) and yielding to the supremacy of that which is attained (Praapt, God), is liberation (mukti). Therefore bondage and liberation are merely assumed. In the self there is neither bondage, nor salvation.

Question - Why is God, Who is attained, not seen and why is the world, which is illusive, seen?

Answer - The main foundation of a body is its bony skeleton, but it is not seen. The skin covers everything and is visible, yet is not the main support. That which has strength and power, that thing is not seen and that which is seen, has no strength or power. Similarly God is the main foundation and support of the world, but He cannot be seen, even though the whole world is seen. Thus, that which is essentially existent (IS) is not seen and that which is seen, is essentially not there. Just like the bones supposedly are derived from the father and the skin from the mother, (Mahaa. Shaanti. 305/5-6), however neither the mother nor the father can be seen in the body. Similarly it is from the union of the principle evolving the material world (Prakriti, Nature) and God (Paramatma) that the world originates. However, neither the force of Nature (Prakriti) is visible in this world, nor God (Paramatma) is visible, rather only the effect, the evolute of Nature is visible!

The upper part of this body, which is above the throat is called the superior part (Uttamaanga), because the ears, skin, nose, tongue and the five senses are situated there. Among these the mouth is the most important, because the sense of relish (Jnanendriya) and voice (Karmendriya) are both situated in it. No other parts of the body have two senses situated together in it. Bones can also be seen in the mouth in the form of teeth. Similarly, those that have attained liberation and the enlightened great souls, must be seen and known as important as the mouth. Normally the mouth remains closed, but on being especially joyous, the mouth opens up and one can see the teeth. Similarly, when a sincere seeker with deep quest to know comes in front of a Great Soul, the Great Soul becomes extremely pleased and the Divine Essence (Paramatma Tattva, Supreme Reality) becomes known and visible.

"brooyhuhsnigdhasya shishshyasya guravo guhyamapyut | (Srimadbhaa. 10/13/3)

"goodhutattva ne saadhu duraavahin | aarat adhikaari jahan paavhin (Manasa 1/110/1) "

Just as when a calf appears before a cow, the cow's udder becomes filled with milk, so in the presence of a seeker, a great soul's grace begins to flow, and the seeker can draw as much knowledge as his capacity permits."

*mark your calendars*

♪ RHYTHMS OF INDIA | BHARAT MELA ♪

presented by

**INDIA ASSOCIATION OF NEBRASKA**

2<sup>nd</sup> October 2011 | 2 – 10 pm | Sorrell Center, UNMC

For information & tickets: From September 1, 2011 – visit our blog site [bharatmelatomaha.blogspot.com](http://bharatmelatomaha.blogspot.com)  
or our website [www.indiaassociationnebraska.com](http://www.indiaassociationnebraska.com). In the meantime, you may email  
[pkrishnan68@gmail.com](mailto:pkrishnan68@gmail.com) for more information.

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history  
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The “**Bharat Mela**” is a grand event that will highlight the many facets of Indian culture, which is one of the oldest in the world. The Bharat Mela will host events that will showcase the brilliant aspects of Indian history, culture and cuisine. There will be displays, music and dance representative of Indian culture from different parts and regions of India. This will be rounded off by addition of a glimpse of Bollywood and not to forget the glorious cuisine for which India is famous for. On behalf of the India Association of Nebraska and the proud Indian community we extend our hearty welcome to one and all to come join us, have fun and get a taste of India!!

Mera Bharat Mahan- Jai Hind.

Chandrakanth Are  
President

Sundar Chokkara  
Secretary

# Bala Vihar Activities

By Manju Mehta, Chair, Bala Vihar



## Bal-Vihar (Sunday School)

### Registration

Parents: if you are interested in having your children attend Bal Vihar, please read this.

Your child must be in first grade to start Bal Vihar. Youth program will start for children in grade 7 and up. Registration is on August 21, 2011.

There is a registration fee of \$60.00 per child.

You may mail the registration form and check to the Hindu Temple 13010 Arbor, Omaha NE 68144. Make the check to Hindu Temple with Bal Vihar in memo.

Registration form can be down loaded from the website <http://balvihar.ideologicllc.org/>

Parents, please bring the completed registration form with you on August 21 2011. A registration desk will be set up in the Temple hall from 11:00 AM to 12:00 AM.

Regular classes will begin on August 28, 2011.

**Support Balavihar  
By Supporting  
Temple Expansion Plan**

# Essence of Thirukkural

An Introduction to *Thirukkural* (5)

By VT Ramakrishnan

It is said that God's sayings to Man is *Geeta*  
Man's sayings to God is *Thiruvaachakam*  
Man's sayings to Man is *Thirukkural*.

Thirukkural was written by Thiruvalluvar hundreds of years ago. It consists of 1330 couplets (called *kural* in Tamil) split into 133 chapters covering various aspects of individual life, social aspects and societal living. Thirukkural has also been translated in some 80 languages.

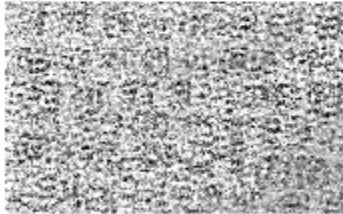
This is an attempt to present these couplets in this and future issues of Deepam – the original couplet in Tamil, with literal English phonetics and a short explanation.

(666)

Ennhizha ennhiyaangu aiythu ennhiaar  
Thinnhiyar aagap perhin.

எண்ணிய எண்ணியாங்கு அய்து எண்ணியார்  
திண்ணியர் ஆகப் பெறின்..

Whatever people desire, they get as desired  
only if they have firmness of mind.



A request to our Tamil friends :

Please share your favorite *kural* and comments so that they may be included in future Deepam editions

[www.thirukkural.com](http://www.thirukkural.com) is one of many web sites for more information



Shri Ramanavami Puja 2011





VT Ramakrishnan, Chairman of the Board of Trustees of our Temple is addressing the audience at the Shri TM Krishnan Music Concert 2011







Shri Jagannatha Ratha Yatra 2011





Shri Jagannatha Ratha Yatra 2011







Shri Annamaya Aaradhana 2011

# True Freedom

Provided by Janakbhai Dave

. As long as man (self, swaroop) does not take the support of God, till then he remains bound and he continues to suffer.

. The moment a desire sprouts, a man becomes bound. When the desire is not-fulfilled, due to the lack (void) of the thing desired, he experiences bondage; and on fulfillment of desires, i.e. on acquiring that thing, he becomes bound by that thing; however on getting that thing he does not recognize the bondage of that thing, rather he sees freedom - this is the deceit that takes place.

It is on desiring sense pleasures that he continues to indulge in sense enjoyments and believes that this bondage is not leaving him and that it is very difficult to leave it.

On taking refuge in the Lord, he becomes eternally free. Dependence on God is eternal freedom, in which even God becomes bound by the devotee.

. He who considers anything to be his own, he becomes a slave of that very thing and that thing becomes his master.

Taking any point and seeing something great in ourselves is bondage.

What is freedom? He who wants nothing for himself, he who has nothing which he can call his own is free.

He who does not have to look towards anyone else for his own happiness, that one's life is free.

If we had no type of subservient attitude in us, then we would not try to make any one submissive to us. He who himself is free, will not make anyone dependent and bound.

Freedom is only in natural release and in taking refuge in the Lord. The extent to which a man is independent in doing what others wish, that much he is dependent in getting what he wants done through others.

## Free Health Screening Clinic

**India Association of Nebraska (IAN) invites you for a FREE Health Screening Clinic that features the following tests: Blood Sugar, Cholesterol, Glaucoma Screening, BMI, Education on Immunization, Cancer, Cardiac Problems**

**Venue : Hindu Temple Social Hall,**

**Date : September 04, 2011,**

**Time : 08:00 AM – 11:00 AM**











Phani Tej Adidam, President of the Executive Committee of our Temple is at the Shri Jagannatha Ratha Yatra.

# YOU ARE INVITED

**We would like to invite everyone to attend the event "Taste of India" which is sponsored by Tamil Association in coordination with the Hindu Temple on Sunday, Sep 11th 2011 between 11Am- 2 PM at the Temple. Mouth flavoring dishes would be served! All the benefits will go to the Hindu Temple.**

Thank you  
Meera Varman and Team  
For more Information contact: [mvarman@gmail.com](mailto:mvarman@gmail.com)



*Happy  
Janmastami and  
Ganesh Chaturthi*



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# Shri Ganesh Chaturthi Celebrations



## **PROGRAM**

*Saturday, September 3, 2011*

Shri Gauri Devi Puja 6.00-7.00 PM

*Sunday, September 4, 2011*

**9:15 AM - 1:15 PM**

## **PROGRAM**

**Vishesh Abhishekam**

**Alankaram**

**Shodasha Upachara Puja**

**Sahasranama Puja**

**Ratha Uthsavam/Yatra**

**Maha Mangala Aarti**

**Prasada Viniyogam**

**Free Archana for Students (after main aarthi)**

**Health Fair (IAN event) 8-11am**

## **FOR MORE INFORMATION CONTACT**

Panditjis 697-8546,; Nina Mote 445-0876;

Shantaram Joshi 965-9777; Suresh Seshadri 894-4918; Alekha

Dash 492-9707; Ram Bishu (402) 421-1541 Tej Adidam 331-3519

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