

**HAPPY DEEPAVALI
AND PROSPEROUS
NEW YEAR**



DEEPAM

**Volume 27, Deepavali Special Issue 1
November 2018**



Hindu Temple

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Deepavali Pooja 2018

TUESDAY, NOVEMBER 6 6:30 - 7:45 PM

6:30 - 7:00 PM
7:00 - 7:30 PM
7:30 - 7:45 PM

**DHANALAKSHMI POOJA
COMMUNITY LAKSHMI ARCHANA
GANESHA ARATI**

Contact:
htom.puja@gmail.com
402 697 8546





Deepavali Celebrations 2018

SATURDAY, NOVEMBER 17 4 - 7:30 PM

Hindu Temple
Social Hall

Cultural Programs: 4.00pm to 7.00pm
Raffle: 7.00pm to 7.30pm
Dinner: 7.30pm onwards
Dinner Sponsored by Telugu Samiti of Nebraska

RAFFLE
TICKET \$10

Ist Prize: \$1000 in cash
IInd Prize: 55" LG 4K UHD Smart LED TV (\$750)
IIIrd Prize: iPad Pro
IVth Prize(2 each): Amazon Echo (\$180)
Vth Prize(4each): \$100 Grocery
VIth Prize:(5 each): \$50 Indian Restaurant Gift Card
VIIth Prize(7 each): \$25 Indian Restaurant Gift Card
VIIIth Prize(10 each): \$15 Movie Gift Card

Raffle Contact:
Deepa Kashyap- 402 932 7395
Shantaram Joshi- 402 965 9777

Alekha Dash- 402 492 9707
Anil Bhalla- 402 333 6607
Chandrasekhar- 402 812 5654

Cultural Program Contact : cultural@htom.us

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Pandit Pandit Badari Narayana
Pandit Laxmikant (Amol) Kulkarni
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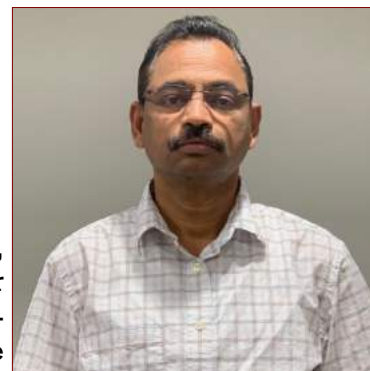
MESSAGE FROM THE PRESIDENT

Dear Patrons and Devotees,
Om Sri Vinayakaya Namaha!

Namaste,

As President of the Hindu Temple, Omaha, NE, it is an honor to be writing on behalf of the Executive Committee for the year 2018-19.

Since July, we have observed festivals like Ganesh Chaturthi, Janmastami, Navaratri and Deepavali, to name a few. Thanks to our priests, for their outstanding dedication and commitments, all these events were successful. Our Executive Committee is determined to work diligently with the members of our community towards greater achievement and better understanding, to work harder, to improve the relationship and service to the community. Our Hindu Community is blessed to have Volunteers/Devotees/Leaders who are committed and dedicated in serving our temple. We are indeed blessed to be a part of this community. Since its inception in 1993, Hindu Temple has come a long way in serving the spiritual needs of the Hindu Community in and around Omaha (and beyond) for the past two decades. We are ever grateful for the volunteers, devotees, patrons who worked, committed, served so hard in building our Hindu Temple for us that we could come and worship in the peaceful, serene and tranquil environment.



Our Hindu Community is growing by leaps and bounds, thanks to Lord Prasanna Ganapati, so much so that we are running out of space to fulfill our community's needs! I am proud to say our Hindu Temple is growing along with it to meet the demands. As part of our expansion plans; to help us in spiritual wants, we are pleased to announce that the Shri Shirdi Sai Baba Prana Prathistha/ Kumbhabhisekham will be starting November 7th to 10th with the blessings of Prasanna Ganapati and Shri Shirdi Sai Baba. To help us in advancement of our understanding of spiritual needs, we are also acquired the building opposite our temple (named as Hindu temple community center) during the month of June to expand the spiritual, educational and cultural activities. With that said, the Community Center has started utilizing for Balavihar, Regional language schools, and Community events. We are coming up with the plans to improve the facilities at the Community Center. I would like to congratulate our Finance Team for working with Homeland Security to get the grants of 67K to provide security cameras, keyless entries to our Temple and Community Center. This will enable us to provide safety to devotees at our Temple premises. I kindly request all the devotees to support our temple with generous donations. We will have a Fundraising Dinner hosted by Dr. Alekha Dash our Fundraising Chairs, on November 4th at the Hindu Temple Community Center. Everyone leaves behind footprints in the sands of time, but your generous donations will be remembered by future generations to follow. We are forever grateful to have the support of Dr. Phani Tej Adidam, Chairman, Board of Trustees. Please accept our wholehearted appreciation for your incredible support, and I look forward to our continued development of our beloved Temple in the years to come!

May the Lord Prasanna Ganapathi bless us all.

Srinivasarao Mallipudi
President, Executive Committee (2018-19)
president@htom.us

MESSAGE FROM THE CHAIRPERSON

Namasthe,

Shri Prasanna Ganapataye Namah!

It gives me immense pleasure in conveying my warmest greetings and regards to you and your family members during these festive times. During the past month, we all celebrated Navarathri with lots of fervor and devotion. Now, we are looking forward to celebrating Diwali, our festival of lights, with enthusiasm and harmony.

Diwali signifies many things to many of us. For some, it is the beginning of a new year. It is an opportunity to reminisce about the past, and plan for the future. For others, it is an opportunity to cleanse our spirits by conquering the deficiencies and promising to embark on a path of spiritual renewal. Whatever the case is, one thing that unifies us is the emotional optimism that we all share and commemorate.

In this spirit, I want to thank all of you for being an essential part of our temple. Your devotion, support, and service of all kinds is deeply cherished by us in the *Board of Trustees* and *Executive Committee*. Our temple runs smoothly due to the immense contributions of our volunteers. You personify the essence of *nishkaama seva* and are true *karmayogis*. Please accept our heartfelt gratitude.

As you know, our temple's footprint has evolved significantly during the past year – both ritualistically as well as physically. By the time you might read this message, the *kumbhabhishekam* of the Shri Shirdi Sai Baba sanctum would have been performed (Nov 7th through 10th 2018). We are glad that our congregation has now expanded in a significant manner due to this exemplary addition to our main sanctum.

We have also expanded our physical footprint, and now have a community center. This will be a hub for our education, culture, and *maha prasadam* activities. Our long-range planning committee, under the visionary leadership of Dr. Sanjay Singh, is developing plans for utilizing this space keeping in mind the needs of the future generations of our Hindu Americans. The mission for this center would be to become a magnet of spiritual learning in the North American continent.

In order to maintain the expanded infrastructural footprint and increased ritualistic practices, our fund-raising committee, under the inspiring leadership of Dr. Alekha Dash, has developed a plan for making our temple fiscally sound and financially sustainable. It is in this regard that I earnestly seek your inestimable financial support. We request you to please boost your pledged patronage to our temple to higher levels on a continuing basis.

Finally, please know that we take your suggestions for improvement seriously. If you have any thoughts, please feel free to contact any member of the Board of Trustees; Executive Committee; or priests.

In closing, I am pleased to share one of my favorite verses from RigVeda that I learned in school. This has been an abiding theme for the progress of society as well as our temple.

संगच्छध्वं संवदध्वं सं वो मनांसि जानताम् | देवा भागं यथा पूर्वं सञ्जानाना उपासते ||

May we move in harmony, speak in one voice; let our minds be in agreement; just as the ancient gods shared their portion of sacrifice.

समानो मन्त्रः समितिः समानी समानं मनः सहचित्तमेषाम् | समानं मन्त्रमभिमन्त्रये वः समानेन वो हविषा जुहोमि ||

May our purpose be the same; may we all be of one mind. In order for such unity to form I offer a common prayer.

समानी व आकृतिः समाना हृदयानि व समानमस्तु वो मनो यथा वः सुसहासति ||

May our intentions and aspirations be alike, so that a common objective unifies us all.

Once again, please accept our sincere greetings on the occasion of Diwali.

Hari Om Tat Sat!



Phani Tej Adidam
Chairman, Board of Trustees

Financial Update: Hindu Temple Omaha

Hindu Temple, Omaha NE (Sep 2017 thru Sep 2018)

INFLOW		OUTFLOW	
Hundi collections cash	\$76,666	Operating expenses	\$243,214
Direct deposits	\$37,429	Priest & Staff expenses	\$149,533
Puja services	\$139,610	Priest/Staff Housing	\$25,992
Donations	\$150,852	Sai Sanctum Construction	\$532,104
Sponsored/event collections	\$165,201	Community Center	\$1,111,970
Raffle (after prizes, expenses)	\$9,363	Sponsorship & Events	\$23,625
Pledged Donations	\$284,682	Devotee Loan & Mortgage Int	\$24,323
From Mortgage	\$500,000	Towards Mortgage/payoff	\$16,555
Loan from Devotees	\$850,101	Towards Housing/payoff	\$12,874
Total inflow	\$2,213,910	Total outflow@	\$2,140,190
Total Inflow 2018 (YTD)	\$1,421,683	Total outflow 2018 (YTD)	\$1,977,218

----- Balances As of September 30,2018 -----

Balance owed on loan from : **\$483,445**

Balance owed on Mortgage/Short-term line of credit : **\$850,101**

Balance owed on priest/staff housing mortgage: **\$247,047**

Operating Account Balance : \$294,102

Savings (Endowment) balance : \$130,816

We are happy to announce that Hindu Temple has been awarded \$67,000 Non-Profit Securities Grant (NSGP-S) from the state of Nebraska towards beefing up of security to the premises.

Interested in donating your appreciated securities (stocks)? It's very easy to transfer to your Temple! Please supply the following info to your brokerage firm.

Receiving Firm Name: **TD Ameritrade**

Receiving Firm DTC number: **0188**

Receiving Account title: **HINDU TEMPLE OMAHA**

Receiving Account Number: **868591259**

NOTE: This is subject to change and hence please check with Temple for the latest account information.

Then, email htom@htom.omhcoxmail.com with the details about your donation and contact information and with the subject line "Securities Donation" so that we can follow up to ensure a successful transfer. We generally consider the closing price of the stock on the day we have received to value your contribution. It's that easy!!

TRACK YOUR DONATIONS – We track your donations as complete as possible and send annual donation amounts to your address or email. For any changes please keep us updated with your latest email and physical address by e-mailing to htom@htom.omhcoxmail.com so that we can send financial communications to your latest email / address.



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GENEROUSLY**



BE A PART OF THE PLAN TO MAKE OUR TEMPLE DEBT FREE

Endow A Pledge Drive - 2018

\$1,000 x 4 yrs = \$4,000
 \$2,000 x 4 yrs = \$8,000

\$3,000 x 4 yrs = \$12,000
 \$5,000 x 4 yrs = \$20,000

\$6,000 x 4 yrs = \$24,000
 \$10,000 x 4 yrs = \$40,000

Name: _____

Address: _____

City: _____ State: _____ Zip Code: _____

Telephone: (Home) _____ (Cell) _____

Email _____

OUR PLEDGE	Year 2018	Year 2019	Year 2020	Year 2021
TOTAL (\$)				

Signature: _____

Date: _____

HELP US TO GROW & MEET THE GROWING NEEDS OF OUR COMMUNITY
 Please mail the completed form to Hindu Temple, 13010 Arbor Street, Omaha, NE 68144
 or Drop this form in the Temple Donation Box or email to htom@htom.omhcoxmail.com



Wishing You All
 A Very Happy Deepavali
 From:
 Jitender and Ravinder Deogun



Ticket No: _____

Name: _____

Address: _____

Phone: _____

Ticket No: _____

HINDU TEMPLE
 13010 Arbor St, Omaha, NE 68144

ANNUAL DEEPAVALI RAFFLE 2018
 To be held on November 17th at 6:30 pm

Ist Prize: \$1000 in cash
 IIInd Prize: 55" IG 4K UHD Smart LED TV (\$750)
 IIIInd Prize: iPad Pro
 IVth Prize (2 each): Amazon Echo (\$180)
 Vth Prize (4each): \$100 Grocery
 VIth Prize (5 each): \$50 Indian Restaurant Gift Card
 VIIth Prize (7 each): \$25 Indian Restaurant Gift Card
 VIIIth Prize (10 each): \$15 Movie Gift Card

\$10

**Please support Hindu Temple by
 Buying Raffle Tickets**



Guru Purnima Puja 2018



Devi Kirthees 2018

An Introduction to *Thirukkural* (13)

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.

(36)

Anrharhivaam ennaadu arham cheyga matradau
Pondrungeal ponraath thunhai.

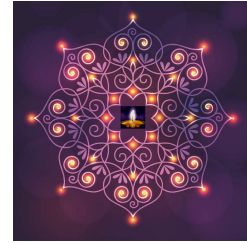
அன்றறிவாம் என்னாது அறஞ்செய்க மற்றது
பொன்றுங்கால் பொன்றாத் துணை.

Defer not virtue to another day; receive her now; and at the
dying hour she will be your undying friend.
(virtue in this context implies dharma/daan)

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 is one of many web sites for more information



**HAPPY DEEPAVALI
WISHES FROM THE
RAMAKRISHNAN
FAMILY**



**Usha, VT, Praveen, Madan, Lauryl,
Sabina & Liliana**

Enquire Unto This Mind

इसु मन कउ कोई खोजहु भाई

Jitender Singh Deogun

The verse, इसु मन कउ कोई खोजहु भाई of Guru Nanak presents an interesting proposition “*Research-enquire-contemplate unto this mind.*” What is mind? Why खोजहु enquire unto the mind?

In Vedanta internal instruments (अन्तःकरणम्) are respectively called mind, intellect, ego and Chitta based on their specific functions. निगद्यतेऽन्तःकरणं मनोधीः अहंकृतिश्चित्तमिति स्ववृत्तिभिः ॥ VC 93 ॥ However, mind (मनः) is often used in wider sense of अन्तःकरणम् to include intellect, ego and Chitta. Mind is, thus, supposed to be an internal instrument that possesses the entirety of mental powers of a human being.

Vedanta describes the human existence as a continuum from gross to subtle Koshas or sheaths. There are five primary Koshas. An analysis of these five koshas (पञ्चा-कोशा-विश्लेषण) in *Taittiriya Upanishad* (TU) concludes that these koshas cover the Consciousness, the Self. Adi Shankracharya presents a lucid and detailed analysis of these Koshas in *Viveka Choodamani* (VC) that is easier to understand.

कोशैरन्नमयाद्यैः पञ्चभिरात्मा न संवृतो भाति ।

निजशक्तिसमुत्पन्नैः शैवालपटलैरिवाम्बु वापीस्थम् ॥ VC 149 ॥

The five Koshas, e.g. *Annamayakosha* (the food-sheath), are produced by Self's own Divine Power and cover the Self so It does not illumine clearly, just like the water in a pond can not be seen clearly when it is covered by the moss that was produced out of water itself.

The five primary Koshas as described in *Viveka Choodamani* are:

1. *Annamaya Kosha* (Anatomical-Physical Body);
2. *Pranamaya Kosha* (Physiological Body);
3. *Manomaya Kosha* (Mental or Psychological Body);
4. *Vigyanmaya Kosha* (Intellectual Body);
5. *Anandmaya Kosha* (Bliss Body—but joy not of body and mind)

Starting with the *Annamaya Kosha* (Anatomical-Physical Body), the grossest Kosha, to the subtlest *Anandmaya Kosha* (Bliss Body—but joy not of body and mind), these Koshas describe human existence as continuum of empirical to spiritual existence. A deep understanding of these Koshas' is important for comprehending the spiritual nature of the human existence. The analysis of these five koshas presented in *Viveka Choodamani* reveals that the Mind (मनः) is the most important internal instruments that plays a key role in the human existence.

As we use the term mind (मनः) in the wider sense of अन्तःकरणम्, the mind is a part of both *Manomaya* and *Vigyanmaya* Koshas, that is both mental and intellectual sheaths. Everything we do, see, or perceive is attributed to the mind. The mind creates and deals with both gross and subtle objects. Naturally, it is a link to fifth sheath, the *Anandmaya Kosha*—Bliss Sheath. *Anandmaya Kosha* is the subtlest kosha and forms the core, the spiritual core, of human existence. *Anandmaya Koshas* as the name indicates is the abode of the Bliss. *Taittiriya Upanishad* says, आनन्दो ब्रह्मेति ॥ TU ॥

Bliss is the Brahman and Brahman is the Bliss. *Chandogya Upanishad* also propagates a similar idea that the Infinite, the Infinite Nirankar Prabhu alone is the Bliss.

यौ वै भूमा तत्सुखं नाल्पे सुखमस्ति भूमैव सुखं भूमा त्वेव विजिज्ञासितव्य इति भूमानं भगवो विजिज्ञास इति ॥CU VII-23.1 ॥

That is, which indeed is the Infinite that is Bliss. There is no Bliss in the finite empirical world. The Infinite alone is the Bliss. And the Infinite Nirankar Prabhu indeed has to be sought after.

The theory of Koshas give rise to the beautiful doctrine that mind pervades from grossest empirical body to subtlest core of human existence — the abode of the Brahman. Therefore, enquiring unto and understanding the mind is very

Continued to the next page.....

important for leading a spiritual life of devotion of the Brahman, the Nirankar Prabhu. In *Sri Guru Granth Sahib* (SGGS), Guru Nanak says:

इसु मन कउ कोई खोजहु भाई ॥

मनु खोजत नामु नउ निधि पाई ॥१॥ ॥SGGS pp. 1128 ॥

Research-enquire-contemplate, understand this mind, (because) researching into mind you find the treasure house of Bhakti, Bhakti of Parbrahm, and also Parbrahm Himself. Continuing on mind in the same verse, Guru Nanak says, a *Muni* (मुनि) is a spiritual soul who works to win over the duality in the mind and as he is overcoming the duality, he contemplates on the Brahman. As meditation and contemplation progresses, the duality disappears and he realizes the non-duality—Ultimate Reality, the Nirankar Prabhu.

सो मुनि जि मन की दुविधा मरे ॥

दुविधा मारि ब्रह्मु वीपारे॥१॥ ॥SGGS pp. 1128 ॥

In duality, the mind objectifies the unreality. The empirical universe is not real, the Pure Consciousness (Brahman), the sub-stratum, of creation is the only *Singular Reality*.

कसु होवे गुरु किरपा करे ॥

इहु मनु जाणै इसु मन की दुविधा मरे॥४॥ ॥SGGS pp. 1128 ॥

When Nirankar Prabhu bestows His Grace, and the Guru blesses with his kindness. Then, this mind is awakened from the spell of Maya, and the duality of this mind is eradicated ॥4॥.

इसु मन ते सभ पिंड पराणा ॥

मन कै वीपारि हुकमु ब्रह्मि समाणा॥३॥ ॥SGGS pp. 1128 ॥

All forms and bodies, even the breath of life are formed by this mind. By research, contemplation, and enquiry unto mind, we realize the Parbrahm's Hukam—the divine principle of creation and reach the state of Self-realization, that is we merge with Him ॥3॥.

मन का सुभाउ सदा बैरागी ॥ सभ महि वसै अतीतु अनरागी ॥५॥

कहत नानकु जो जाणै भेउ ॥ आदि पुरखु निरंजन देउ ॥६॥५॥

The innate nature of the mind is to remain forever detached from the empirical world. The Detached, the Dispassionate Lord Brahman dwells within all ॥5॥. Guru Nanak says, one who has understood this mystery, who has gained the Divine knowledge becomes the embodiment of the Primal, Immaculate, Divine Lord Brahman ॥6॥5॥.

The innate nature of mind is again confirmed in the following verse.

इहु मनु सकती इहु मनु सीउ ॥ ॥SGGS pp. 340 ॥

This mind is the Spiritual power, this mind is pure consciousness. The Amritabindu Upanishad (AU) also propagates enquiring unto mind.

मन एव मनुष्याणां कारणं बन्धमोक्षयोः ॥

बन्धाय विषयासक्तं मुक्तं निर्विषयं स्मृतम् ॥AU 2 ॥

So think the Holy men: For Humans, mind is the root cause of bondage as well as salvation. Mind attached to worldly pleasures leads to bondage and the mind not indulged in worldly pleasures leads to liberation. Thus, enquire, contemplate, meditate unto this mind. The Chandogya Upanishad (CU) sums up the whole idea of working on mind beautifully in the following verse:

मनो ब्राह्म मनो हि लोको

मनो हि ब्रह्म मन उपास्वेति ॥CU VII-3.1 ॥

Mind is indeed the Self, mind is indeed the universe, mind is indeed Brahman, Meditate on the mind, contemplate on mind, research-खोजहु-enquire unto mind.

मनो ब्रह्ममेत्युपासीतित्यध्यात्ममथाधिदैवतमाकाशो

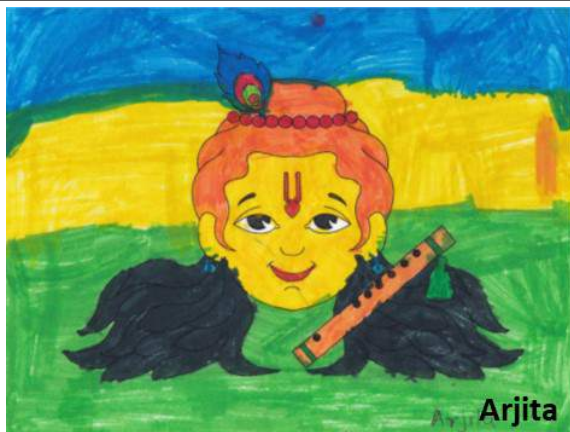
ब्रह्मेत्युभ यमादिष्टं भवत्यध्यात्मं चाधिदैवतं च ॥ ॥CU III-18.1 ॥

The mind is to be meditated on as Brahman. This is on the personal plane. Then follow the meditation on the divine plane. Space is Brahman. Both these become enjoined, the personal and the divine and the Yogi attains self-realization.

This phenomenal (empirical) universe is like a rainbow. It appears that there is a rainbow at distance, but in fact there is none. If we go to the point where it appears to be, it disappears. The whole world is like a rainbow of color. Objects at a distance appear to be great, full of hope and promise, but when we get closer to, the promise, the colors, the charm disappears. Attachment to sense-objects appears to be pleasurable but in fact it leads to bondage. Therefore, इसु मन कउ कोई खोजहु भाई—“*Research-enquire-contemplate unto this mind.*” Following the scriptures, enquire खोजहु—meditate and contemplate unto the mind.

Acknowledgements: In addition to the study of Hindu and Sikh Scriptures, the author benefited greatly from reading books by Swamis Chinmayananda and Gambhirananda.

Balvihar: Kanha's Painting by Kids



Arjita



Sarika



Ananya



Vignesh



Debaayan



Harshith



ADITRI



Sanjita



Adhuvitha



Tanvi



Bhargav

Balvihar: Drawing Activities by Kids



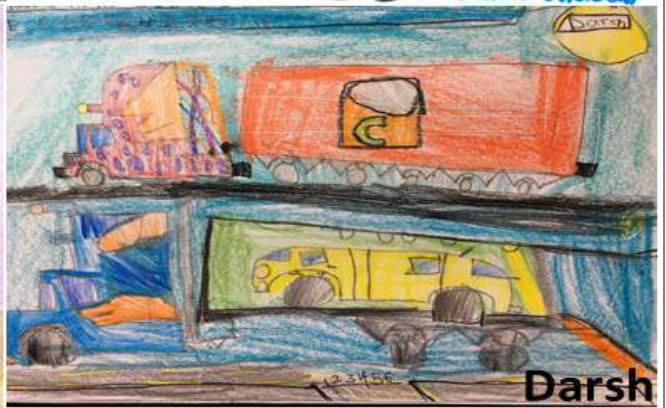
Dhriti



Shuban



Vaishali



Darsh



Aditri



Vishal



Debayan



Vignesh

Balvihar: Hindu Temple Omaha

Namaste. I've been attending Balvihar for the past seven years. I am so thankful to be a part of such a strong community and getting to learn from such motivating leaders, have pushed me past my limits in and out of the temple. It's amazing that we have the opportunity to learn so much about our religion, even when we are living in America. Getting to experience traditions first hand as well as the reasons behind them has taught me to change my outlook on God, others and myself. It is important for teens to understand that we are the future and we have the skills to make a difference. At this age we must seek blessings and never miss the chance to learn something new. No matter how busy we are, it is still important to give time to spirituality and God, which is exactly why I am thankful to Balvihar and the teachers. They brought self- realization in me and I appreciate them greatly for doing so.

By Khushi Singh, Youth Group Balvihar

Credo –by Aruneem Bhowmick

I believe in the advances of mankind,
The betterment of the community and ourselves,
The gradual struggles and progress should both be expected,
The rewards you get from your daily actions;
The achievements and effectiveness of
Bravery, Dedication, and Hard Work.
But people are not better than each other,
Just because of their sport abilities and smarts.
I believe in the wise words spoken from the old man's mouth,
I believe in the voice inside your mind, telling you what to do and how
I believe in expressing your worth in this world by your
Actions, Karma, and your Courtesy.
And I believe that if you are given the opportunity to learn how to read and how to
advance,
You will break the primitive chains of stubborn, blind faith



hindu temple
Omaha, Nebraska

Hindu Temple Omaha, 12000 Arbor Square, Omaha, NE 68141 (602) - 487-2045



Shri Shirdi Sai Baba Pranaprathista & Kumbhabhisekham

Hindu Temple Omaha invites you & your family to a once in a life time opportunity of participating in the pranaprathista of Shri Shirdi Sai Baba Moorthy.

November 7th 2018, Wednesday

Evening - 05:00 PM - 8:30 PM (Maha Prasadam follows)

Ganapathi pooja, Kalsha Sthapana, Punyahavchanam Naandi Mukham, Pancha Gavya Prashana, Raksha Dharana, Yagyashala Pravesham, Jaladhivasam, Mangala Aarathi.

November 8th 2018, Thursday

Morning - 09:00 AM - 12:30 PM (Maha Prasadam follows)

Ganapathi Pooja, Mandapa Aradhana, Shodasha Stambha Pooja, Ganapathi Homa, Lakshmi Homa, Saraswathi Homa, Sai Raksha Homa, Mandapa Homa, Mangala Aarathi.

Evening - 04:00 PM - 09:00 PM (Maha Prasadam follows)

Sthaapitha Deva Puja, Gartanyasam, Dathunyasam, Beejanyasam, Vastradhi Vasam, Danyadhi Vaasam, Phaladhi Vasam, Pushpadhi Vasam, Shayana Adhivasam, Adhivasa Homa, Mangala Aarathi

November 9th 2018, Friday

Morning - 07:00 AM - 12:00 PM (Maha Prasadam follows)

Maha-Mantra Homa, Sthapitha Deva Homa, Jayadi Purnahuti, *Yanthra Sthapana Muhurtham*, Moorthi Sthapana, Astotara Shatha Kalasha Sthapanam

Evening - 04:00 PM - 09:00 PM (Maha Prasadam follows)

Kalaanyasam, Netronmelanam, Bali Puja, Khumbam, Darpana Darshana

Presentations by Temple Committee Members

Discourse on Sai Baba - TBD

November 10th 2018, Saturday

Morning - 07:30 AM - 02:00 PM (Maha Prasadam follows)

Mukhya Devatha Homa and Praayashchitta Homa, Purnaahuthi, Bali Karnam, Kalasadhivasam, Kumbhabhisekham, Rathothesavam, Avabhoota Snanam, Maha Neerajanam, Mantrapushpam, Asheervachanam, Ruthvick Sambhavana

Continued to the next page.....

JALADHIVAASAM - During Jaladhivasam, the Baba Moorthi is completely or partially immersed in water in a reclining position. This is done to emphasize centrality of water in the Vedas. Water is the essence of Jyothi or light. The essence of the mantras chanted during this ritual is that all entities including vital air, animals and food are a form of water. Water shines brilliantly by itself and cannot be ruled over by any other entity. Truth is also considered as a form of water. All the above facts help us to understand the significance of this ritual.

DHANYADHIVASAM: Dhanyadhivasam is done prior to Maha Samprokshanam. During Dhanyadhivasam, the Vighras will be completely immersed in Dhanyams. The essence of the manthrams recited at this time states that the food is a form of nectar and is offered to the Lord as a form of complete surrender unto HIM.

PUSHPADHIVASAM: Pushpadhivasam is done to induce softness to Moola Vighras by immersing them in flowers.

PHALADHIVASAM: Phaladivasam is done to induce sweetness to Moola Vighras by immersing them in fruits.

SAYANADHIVASAM: The Lord's Yoga Nidhrui for Jagat Rakshanam is directly linked to Sayanadhivasam. Vighras are placed in a reclining position for this ritual. Shayana means bed. This bed is made up of multiple layers such as Paddy, Rice, Gingelly, Mustard and Dharbha.

GARTA NYASAM, RATNA NYASAM: Worshipping of five metals and nine gem stones all of which will be placed in the foundation under Sai Baba. The Yantra has been worshipped with more than 120,000 Nama Japam.

YANTRA STHAPANA & MOORTHI STHAPANA: The process of installing yantra on the altar along with nava ratnas. This is the most crucial part of the Pranaprathista.

NETROMELANAM & DARPANA DARSHANAM: The sculptor will chip away at the eyes of the image and "open" them up. The first thing the newly infused deity will see is an image of Him as a mirror is held before the newly "awakened" image. The reason for using the mirror is because once the deity's eyes are opened, it's first immensely powerful drashti (vision) should not fall on a human being.

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<i>Yajamana</i>	<i>All Events- 3 days</i>	<i>Saree, Dhoti, Silver bowl</i>	<i>\$ 2007</i>
<i>Day Sponsor</i>	<i>Adivaasam/Kalsha Sponsor</i>	<i>Baba shaal, Silver lamp</i>	<i>\$ 1008</i>
<i>Event Sponsor</i>	<i>Adivaasam</i>	<i>Baba shaal, Baba coin</i>	<i>\$ 504</i>
<i>Sponsor</i>	<i>Kalsha Sponsor/Yantra Sponsor</i>	<i>Baba Shaal</i>	<i>\$ 252</i>

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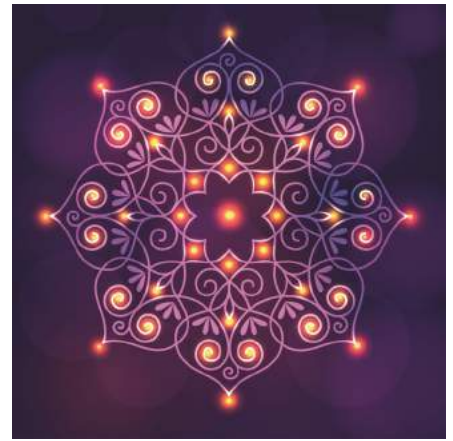
Mahashivaratri Puja 2018



Best Wishes and
Happy Diwali

From:

**Smitha
and Alekha
Dash**



Rohan Dash

Debleena and Ajay Saini



Lord Shiva

Trident represents the three powers of knowledge, desire and implementation

Drum symbolizes sound which represents the words of the Vedas, the holy scriptures given by the Lord to guide us through life.

Serpents on neck signify the ego which once mastered can be worn as an ornament

Rudraksha beads denote purity. The mala or rosary in the right hand symbolizes concentration.

Face on head represents the Ganges, the holy river, signifying the flow of scriptural teachings passing wisdom from one generation to the next.

Moon on forehead symbolizes that the Lord is the master of time and is himself timeless.

Large oval dot on forehead is the third eye of knowledge which, if opened, reduces to ashes the person in its vision. It is a symbol of the Destroyer of evil and ignorance.

Wearing a tiger skin Shiva is said to be fearless.

HAPPY DEEPAVALI

BHAVANA AND RAKESH SINGH

JANAKBHAI DAVE

Shakti, the Devine Mother

Alekhya K. Dash

Shakti literally means energy or power. In Sanatan Dharma, Shakti is symbolically considered as a female, but, it is neither a female nor a male. It is a force that manifests in various forms. Since a mother fulfils all the necessary desires of her child, Shakti is considered as the divine mother and all the women of this world are various forms of this divine mother. Devi or the Parashakti is considered as the supreme Shakti or the power of the supreme being. Therefore, Shakti is the dynamic energy that is responsible for creation, maintenance, and destruction of the universe. Ardhanariswara, a deity who is represented as half male and half female is an icon that represents this idea of equality of male and female aspects of divinity that is essential for creating, preserving, and destroying this universe. Shakti, the divine mother is represented in many forms with the three gunas (quality), Sattwa, Rajas, and Tamas. She manifests in *Ichha Shakti*, *Kriya Shakti* and *Jnana Shakti*. She also represents Brahma-Shakti (Saraswati), Vishnu-Shakti (Laxmi), and Shiva-Shakti (Mahakali or Durga). During the first three days of Navaratri, Durga or the destructive aspect of the divine mother is worshiped, followed by the next three days her creative aspect or Lakshmi is worshiped. On the last three days of Navaratri, her knowledge aspect or Saraswati is being worshiped. The day after Navaratri is celebrated as Vijaya Dasami to recognize the day of the victory of Dharma over Adharma.

Shaktism is a major tradition in Sanatan Dharma together with Vaishnavism and Shaivism. Shaktism focuses on worship of the “Great Goddess” and her many forms. Shakti is conceived either as the paramount goddess or as the consort of a male deity, generally Shiva. Many Hindus worship Shakti as the divine mother who calls for absolute surrender. Yogis regard Shakti as the power, lying dormant within the body as a coiled serpent (*kundalini*) that must be aroused and realized to reach spiritual liberation. Some of the Hindu scriptures that shed lights on Shaktism include *Devi Mahatmya*, *Devi Bhagabata Purana*, *Shakta Upanishadas*, such as *Devi Upanishadas* and *Lalita Sahashranama* (from *Brahmanada Purana*). The sub-traditions of Shaktism include Tantra. This refers to practices, technique and rituals that use Mantra (sacred utterance), Yantra (mystical diagram), Yoga (group of physical, mental, and spiritual practices), Nyasa (involves touching various parts of the body while chanting specific portions of a mantra), and Mudra (symbolic or ritual gestures) to involve cosmic forces and awaken Kundalini power. The roots of Shakta Tantrism are not clear. However, interaction between Vedic and Tantric traditions trace back to the sixth century. It is still unclear whether the Tantric practices are Vedic or Non-Vedic. Some of the puja rituals in many temples in India still use both Vedic and Tantric procedures today. Puja bidhi (process) in the Jagannath Temple of Puri, Odisha uses both these practices in its daily rituals. In Puri, the four-armed Durga is worshiped as Bimala, and Lord Jagannath, the presiding deity of the temple is known as Madhaba, He is considered as the moving idol (Chalanti Pratima) of Lord Jagannath. The Prasad offered to the Lord becomes Mahaprasad after it is offered to Goddess Bimala.

The origin of the ten Mahavidyas (*Great Wisdoms*) has many versions described in Hindu Scriptures. Mahavidyas are a group of ten aspects of Adi Parashakti. There are numerous myths about the Devi in which she is described to produce these goddesses from different parts of her body to maintain cosmic stability. Some believe, the ten Mahavidyas, are probably a Shakta version of the Vishnu’s ten avatars of Vaishnavism. The origin of ten Mahavidyas are also thought to be the result of a conflict among Sati, Siva and Dakshya Prajapati. The ten Mahavidyas are: KALI, TARA, TRIPURA SUNDARI, BHUVANESVARI, BHAIRAVI, CHINNAMASTA, DHUMAVATI, BAGALAMUKHI, MATANGI, AND KAMALA

According to tantric believe, life is a process of self-transformation and is dependent on eliminating undesirable circumstances (negative energy) and replacing them with desirable ones. Tantrics accomplish this process by establishing a harmonic relationship with the yoginis (the forces of self-empowerment and disempowerment). Yogini also refers to women who are a part of Hindu and Buddhist tantra traditions. In Sanskrit literature, the *yoginis* have been represented as the attendants or various manifestations of Durga engaged in fighting with the demons. There are 64 Yoginis and are found only in four major shrines in India. Two of these shrines are in Madhya Pradesh and two in Odisha.

References:

1. The Devi Mahatmya by Sri Swami Sivanda, The Devine Life Society, Fifth Edition, 2011.
2. Patel, C.B. Monumental Efflorescence of Ranipur-Jharial in Orissa Review, August 2004, pp.41-44



Ramnnavami Puja 2018



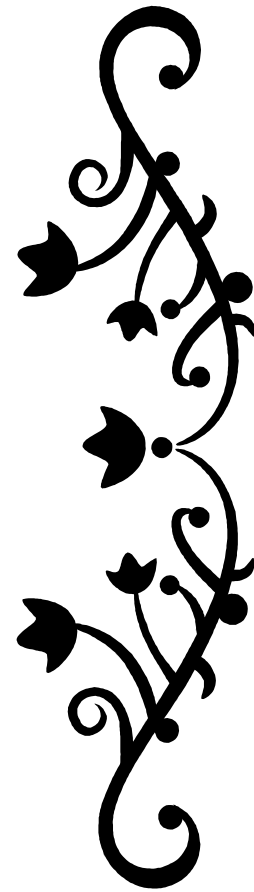
**Bramhotsavam Puja
2018**



दीवाली के शुभ अवसर पर मेरी कुछ पंक्तियाँ :-

सूर्य की रोशनी बनी या ना बनी,
अँधेरे के लिये दीये की एक लौ तो अवश्य ही बन पाऊँ मैं।
जल की धारा बनी या ना बनी,
प्यासे के लिए पानी की एक बूँद तो अवश्य ही बन पाऊँ मैं।
किशती बनी या ना बनी,
इबते के लिए तिनके का सहारा तो अवश्य ही बन पाऊँ मैं।
भगवान बनना तो असंभव है,
पर इंसान तो अवश्य ही बनी रह पाऊँ मैं।

मंगल कामनाओं के साथ - Shashi Sitiesh



HAPPY DEEPAVALI AND PROSPEROUS NEW YEAR WISHES



From:

**PURNIMA AND BABU GUDA
RAHUL AND REEMA**

Are the Vedas the unchanged word of God?

Veda comes from the root word vid, which means to know. Generally, Veda is said to mean knowledge. It contains Divine knowledge. How do we know that?

Because it contains knowledge about the Supreme Divine. The creation and recommends two chief spiritual paths to connect with the Supreme Divine. These paths are yajna and tapasya. The knowledge of the Vedas are not authored by anybody, not even by the Supreme Divine. They just exist, because that knowledge is true knowledge. Does truth require any authors? Of course not. We simply discover certain truths from time to time.

One thing about truth is, it does not change. It is not based on the opinions of people, whether smart or dumb, and does not change according to the interpretations of theologians and other leaders or founders of the religions. It can be denied and suppressed for a while, but after some time, it re-emerges. Unfortunately, right now we live in an age of propaganda, not truth.

That is what the Vedas are. Not authored by anybody, but composed as suuktas (nicely said), because those who received the truths, cared deeply about them and preserved them the best they could. How were the truths received? As Para-vaak or Divine revelations that appeared in some form of vividity to the rishis and rishikaas of the Vedas. Most of the time, the suuktas were written as understood, but there are suuktas that are clearly not interpreted words. For example, rishikaa Vaak, daughter of rishi Ambhrin wrote down the Devi suukta, being completely one with the Supreme Divine, in first person. The Devi suukta is an example of unchanged words of the Supreme Divine. It is in Rigveda 10.125, and goes like this...

ॐ अहं रुद्रेभिर्वसुभिश्चराम्यहमादित्यैरुत विश्वदेवैः।

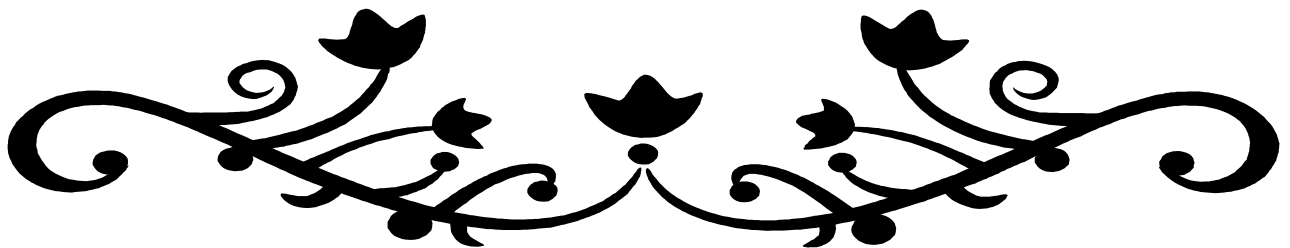
अहं मित्रावरुणोभा विभर्म्यहमिन्द्राग्नी अहमश्विनोभा ॥ १

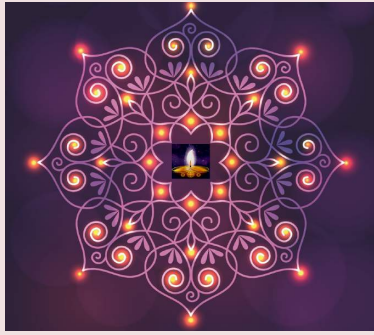
This is just the first verse, but this means... I am the One who moves as the Rudras, the Vasus, the Adityas and Vishvadevas. I am manifest as Mitra and Varuna, as Indra and Agni and the two Ashvinikumaras.

It has more verses, but the first one is sufficient example for now.

No human can speak like that. Right?

Dr. Dhruva Chakravarti, Ph.D.





Happy Deepavali Wishes

From: **Saraswathi G. Joshi & Family**

Sumangala and Shantaram Joshi

And Deepa and Nikhil Kumar

Yashaswini K. Joshi & Family

**Wish you all a very
HAPPY DEEPAVALI**

**May the divine light of Diwali spread in to your life peace,
prosperity, pleasure, and good health**



**Shashi and Subhash
Bhatia & Family**





Thiruvananthapuram, the capital city of Kerala takes its name from the presiding deity of the Sree Padmanabhaswamy Temple, who is also known as Anantha (one who reclines on the Serpent Anantha).

The word 'Thiruvananthapuram' literally means - the Land of Sree Anantha Padmanabhaswamy. Located inside the East Fort in Thiruvananthapuram, the capital city of the State of Kerala in India is the Sree Padmanabha Swamy Temple dedicated to Lord Vishnu. This temple is a blend of the Kerala and Dravidian styles of

The Sree Padmanabha Swamy Idol

The marvelous idol of Sree Padmanabhaswamy is seen reclined on the mighty five hooded serpent Anantha. The supreme God is in conscious cosmic slumber with the head positioned to the south and the feet to the north. Anantha (or the endless) spreads its hoods above the head of the Idol. The three coils represent the three characteristics of mankind Sattva, Rajas and Tamas and its five hoods indicate the Panchendriyas(five senses) or the five elements(Panchabhootas). From the navel of the

architecture. It is believed to be the world's richest temple.

Temple History

The history of Sree Padmanabhaswamy Temple dates back to 8th century. It is one of the 108 sacred Vishnu temples or Divya Desams in India. Divya Desams are the holiest abodes of Lord Vishnu that are mentioned in the works of the Tamil Azhvars (saints). The Sree Padmanabhaswamy Temple as per belief is located at a place that is considered as one of the seven Parasurama Kshetras.

Lord emerges a lotus on which Lord Brahma, the Creator, is seated. Just below the stretched right arm of the Lord is the Shiva Linga of the Destroyer. Brahma, Vishnu(Padmanabha) and Shiva represent the 'Srushti, Stithi and Samharam'.

The garbhagriha or the sanctum sanctorum of Sree Padmanabhaswamy Temple is located on a stone slab and the main idol, which is about 18 ft long, can be viewed through three different doors. The sanctum sanctorum has three entrances representing the three stages of times. It is only through those doors that we can

Continued

observe the Deity. The head and chest are seen through the first door; while the hands can be sighted through the second door and the feet through the third door.

Aesthetics and Architecture

The temple architecture stands out for its work in stone and bronze. The temple interiors are adorned by beautiful paintings and murals. Some of them are that of the life-size images of Lord Vishnu in the reclining posture, Narasimha Swamy (half-lion, half man incarnation of Lord Vishnu), Lord Ganapati and Gaja Lakshmi. The temple has a dhwaja stamba (flag post) that is about 80 ft high and is covered with gold plated copper sheets.

The temple also has some interesting structural features in the form of Bali Peeda Mandapam and

Travancore royal family

In the first half of the 18th century, in line with matrilineal customs, Anizham Thirunal Marthanda Varma, succeeded his uncle Rama Varma as king at the age of 23. The last major renovation of the Padmanabhaswamy temple commenced immediately after Anizham Thirunal's accession to the musnud and the idol was reconsecrated in 906 ME (1731 AD). On 17 January 1750, Anizham Thirunal surrendered the kingdom of Travancore to Padmanabha Swamy, the deity at the temple, and pledged that he and his descendants would be vassals or agents of the deity who would serve the kingdom as Padmanabha Dasa. Since then, the name of every Travancore king was preceded by the title Sree Padmanabha Dasa. The donation



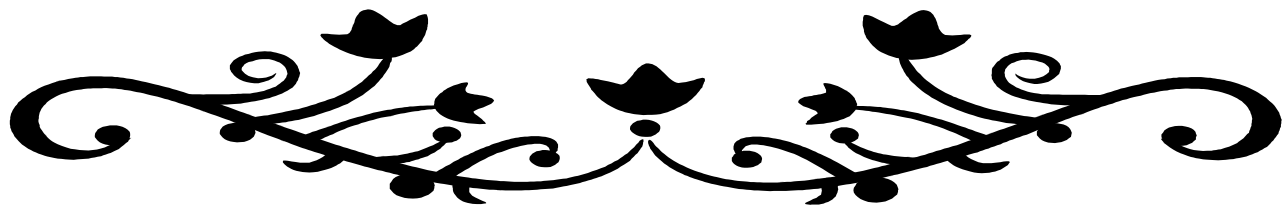
Mukha Mandapam. These are halls, decorated with beautiful sculptures of various Hindu deities. Another structure that captures attention here is the Navagraha Mandapa the ceiling of which displays the navagrahas (the nine planets).



of the kingdom to Padmanabhaswamy was known as Thrippadi-danam. The final wishes of Anizham Thirunal on his passing at the age of 53 clearly delineated the historical relationship between the Maharaja and the temple: "That no deviation whatsoever should be made in regard to the dedication of the kingdom to Padmanabhaswamy and that all future territorial acquisitions should be made over to the Devaswom."

The shrine is currently run by a trust headed by the erstwhile royal family of Travancore.

Compiled by Adithya Vinod



Newly Donated Silver Nagaabharanam for Lord Shiva



**HAPPY DEEPAVALI 2018 TO
FRIENDS & FAMILY**

From:

**Dr. CHANDRA , LIN, PAREENA AND
NISHYIA PONNIAH
NORFOLK, NEBRASKA**





**Annual
General Body
Meeting, 2018**



Editor's Corner

It is our great pleasure to bring a 2018 Deepavali special issue of the Deepam. We have included the useful information and details of the major events such as Deepavali Puja, Diwali wishes of our community members and an upcoming major events/poojas of 2018. I thank them for their continued support of the Deepam. In this special issue, we have included several articles related to religious, spiritual and social issues for our community. We have also updated the Balvihar activities. We want to sincerely thank all the well-wishers and the contributors for this publication. We invite you all to consider contributing articles for publication in Deepam. Articles from young adults are also welcome and I request the parents to encourage their children to contribute their articles. As always constructive comments and suggestions from the readers are most welcome.

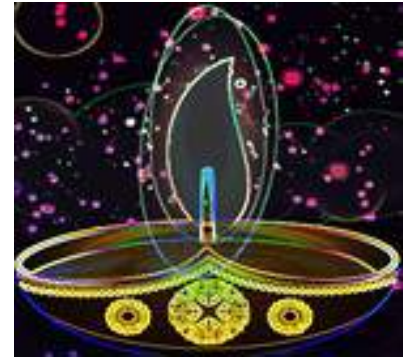
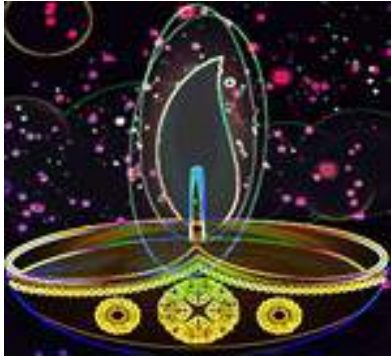
I also take this opportunity to thank the members of Publication Advisory Committee Shantaram Joshi, Babu Guda and Manju Mehta for their help in bringing this issue. We also want to thank the Printing Facility, Creighton University for this publication. A major way of improving the quality of Deepam is to get a constructive feedback from its readers. I look forward to your suggestions to improve the Deepam.

Wishing you all a "Very Happy Deepavali and Prosperous New Year 2018"

Namaskaar!

Nagendra Chaturvedi

HAPPY DEEPAVALI AND PROSPEROUS NEW YEAR WISHES



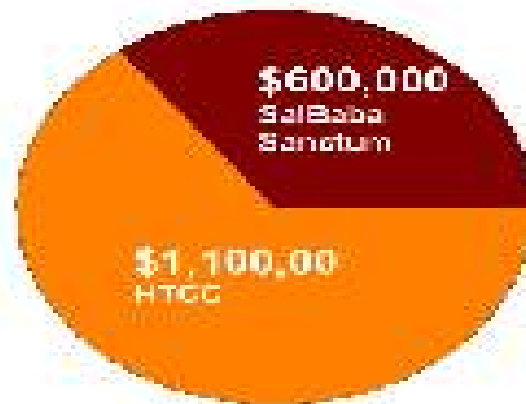
From:

**Archana and Nagendra Chaturvedi
Partha and Pahaan**

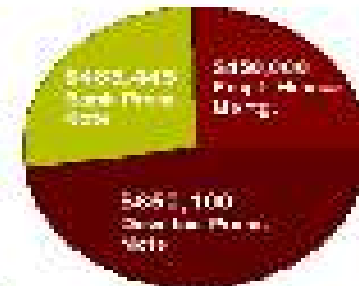
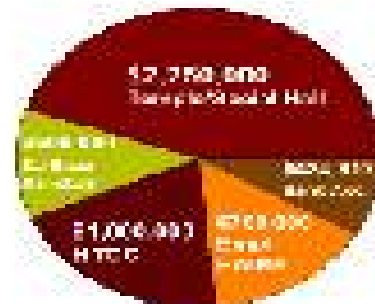
Updates from the Fundraising Committee, September 2018



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Projects (\$1,700,000)



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**Shri Mahendra Verman, 2018
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Sponsor ship Type	Participation	Devotee Receives	Amount
Mukhya Yajamana	All events, Homam and Gopura Kalasha Puja	Saree, Dhoti, Silver Kalash	\$ 5004
Yajamana	All Events- 3 days	Saree, Dhoti, Silver bowl	\$ 2007
Day Sponsor	Adivaasam/Kalsha Sponsor	Baba shaal, Silver lamp	\$ 1008
Event Sponsor	Adivaasam	Baba shaal, Baba coin	\$ 504
Sponsor	Kalsha Sponsor/Yantra Sponsor	Baba Shaal	\$ 252

FOR MORE INFORMATION

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Happy Deepavali to You All
From Hindu Temple, Omaha NE

