



DEEPAM

Volume 23, Issue 1

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VEDANTIC CENTER OF NEBRASKA
presents
A UNIQUE AND BLESSED EVENT
1st NORTH AMERICAN HINDU SUMMIT
The Future of Hinduism in North America

13010 Arbor Street, Omaha, NE, 68144

Hindu Temple



hindu temple
Omaha, Nebraska

VEDANTIC CENTER OF NEBRASKA

presents

A UNIQUE AND BLESSED EVENT

1st NORTH AMERICAN HINDU SUMMIT

The Future of Hinduism in North America

Eminent Speakers

September 13 and 14, 2014

Saturday 5:00 PM onwards

Sunday 9.00AM onwards

Hindu Temple

13010 Arbor Street, Omaha, NE 68144

Registration required for all attendees. Registration is Free.

Saturday Dinner and Sunday Lunch are included

Please scan the QR Code, or go to

<http://americanhindusummit.blogspot.com/>

for registration and more details



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MESSAGE FROM THE PRESIDENT

Respected Devotees,

Namaste!

Aum Shri Ganeshaaya Namah!

The executive committee of Hindu Temple Omaha is privileged to collaborate with Vedantic Center of Nebraska in organizing the first North America Hindu summit. On behalf of the Hindu Temple Omaha, I am happy to welcome our distinguished attendees to this summit. Now, more than ever, there is a need for action in strengthening the role of religion in our way of life and Hindu religion presents the best opportunity to bring peace, happiness and blessings to the community. Sincere thanks to all the donors, speakers and volunteers for their commitment to come together and deliberate on how we can shape the spiritual and philosophical aspects of Hinduism in the future for the benefit of younger generation. I take this opportunity to appeal to our well-wishers to donate liberally to Hindu temple to facilitate



continuation of devotional service and spiritual and educational efforts for our community.

Suresh Seshadri

President, Executive Committee

htom.rsingh@gmail.com

Please Donate
Generously to Our Temple

MESSAGE FROM THE CHAIRMAN

Dear Devotees:

I am honored to serve as chairman of the Board of Trustees for our Hindu Temple. I also feel immensely privileged to join the outstanding team of dedicated community members who have given their time, money, and countless other services to our Temple for so many years.

This is the time to focus on the future of the Temple. We have a unique opportunity for growth. However, this will first require satisfying our monthly operating costs prior to expansion. The current monthly operating expenses are \$20,000. In the past, we have largely counted on donations during a few months (primarily the holiday winter season) to supply the majority of the funding for the entire year. We need to have a more reliable influx of donations. For this reason, our goal is to have more devotees be involved in our new \$50 monthly donation program. The program allows for direct withdrawal from any checking account or credit card monthly, and is entirely tax deductible. This program is beneficial for two reasons. First of all, we have had many devotees who would like to donate, but who are unable to provide a large contribution. This allows for monthly withdrawals which should be more affordable. Secondly, once again, this allows the Temple reliability in ensuring our bills are paid. We are very excited about this as only 400 members on this program can cover all our monthly costs. Any extra donations can then be used for growth, Sunday school education for our children, or even scholarships for youth in need. The possibilities are endless.



We have many exciting events at the Temple in the next few months. In addition to the many pujas, Sunday school classes, and even yoga classes, that can all be found on our [Temple calendar \(www.hindutemplenebraska.org\)](http://www.hindutemplenebraska.org), I would like to draw special attention to the “North American Hindu Summit.” This is set to take place on September 13-14th and has many invited speakers from across the United States discussing the future of Hinduism in the North America. Congratulations to Dr. Sanjay Singh and his team for organizing what is sure to be a terrific event. Finally, I would like to welcome any new members to the Temple and “OM”aha!

God Bless,

Shailendra K. Saxena

Chairman, Board of Trustees

Hindu Temple, Omaha, Nebraska



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FIRST NORTH AMERICAN HINDU SUMMIT

Namasthe!

Sri Prasanna Ganapathaye Namah! Sri Gurubhyoh Namah!

It is a pleasure to invite you to attend the **FIRST NORTH AMERICAN HINDU SUMMIT** that is taking place in our temple under the auspices of the VEDANTIC CENTER OF NEBRASKA (VCN). The genesis of this summit took place during our temple's *Maharudram* celebrations exactly a year ago. During these two days, our temple reverberated with Shiva, the ritviks chanted with passion and competence, the devotees' souls stirred with exuberance. The identity with Shiva was almost complete. It was a great and enchanting feeling and experience for all who attended and participated. Then someone brave enough asked a question – what is the meaning of all this? Why do we need to chant the *Rudram*, *Namakam*, and *Chamakam*? Beyond the momentary ecstasy, what did we gain? Am I ready to receive the fruits and blessings of such an event? These were simple and innocent, yet profound, questions. These queries were the catalyst to commence discussions within VCN.

We see our role in explaining the fundamentals of *Sanatana Dharma* to a larger public in an accessible manner. What is the role of *Vedic* and *Agamic* texts in our way of life? How can we differentiate between the ephemeral and eternal? How can we detach ourselves from what is ephemeral and pursue the path to the eternal? How can we discipline the mind to overcome the obstacles in such a journey towards the Truth?

The answers to these questions (and more) are found in *Vedanta*. Thus, VCN is endeavoring to reach our current as well as future generations of Hindu Americans by responding to their fundamental questions. The summit is the first experiment in which we hope to bring learned souls from a variety of organizations, schools, paths, and temples, and discuss how to approach our next generation of Hindu Americans with a succinct plan of action.

The challenge of growing up as a minority could be daunting to many. The peer pressure to conform to the majority could be appealing. In such a situation, how can we teach and influence the next generation of Hindu Americans to stand up and be proud of their heritage and tradition? It is clear to some of us that educating them on the everlasting and perpetual lessons of *Vedanta* would be a good first step. By the end of the summit, we hope to converge on an action plan to achieve this verily humble, yet moral and vital goal. We invite you to join us on this journey, attend the sessions, and wholeheartedly participate in the panel discussions as well as Q/A sessions. Your inputs and thoughts are of great consequence to finding solutions to the questions raised by our aforementioned innocent souls.

May the journey towards embracing and achieving *Sat Chit Ananda* continue!

Phani Tej Adidam, Ph. D.
Chairman
Vedantic Center of Nebraska

Share a smile
and make the
world a better
place
Learn from
yesterday,
Live for today,
& Hope for
tomorrow.



Worry is like a
rocking chair;
It gives you
something to
do,
But doesn't get
you anywhere.
-- Author
Unknown

FIRST NORTH AMERICAN HINDU SUMMIT

Message

The 1st North American Hindu Summit will bring together Hindu Leaders and Organizations to deliberate on the future of Hinduism in North America. The purpose of the Summit will be to bring these various leaders of American Hindus on a common platform to deliberate on this vital topic. I feel that this is an important first step in bringing together various constituencies and sects to develop and coordinate their efforts in promoting the cause of Hinduism in North America.

We have to plan for the future keeping in mind the needs of the future Hindus of North America. Most of these Hindus will be born in North America and their needs will be different from those of the first generation of immigrant Hindus.

There is no example of a faith surviving in a distant continent without establishing its own Centers of Learning on that continent. The practice of Hinduism, at least for the beginners, will have to be presented in a manner that relates to their life experiences. The Dharma is Sanatan or eternal but the dharma is taught to the people using the context of their life's current circumstances. Dharma is

like water, pure and life sustaining, but it is poured into a vessel of different shapes for different people in different times, even though they all imbibe the same water from these different vessels.

This Summit marks a brave new beginning to accomplish this vital objective of providing the future generation of Hindus in North America an enriched environment, which can allow them to practice and sustain their faith. This idea had been sanctioned in the Planning retreat of our Hindu Temple and it is in line with the pioneering spirit of the founders of our Temple. I invite you all to be a part of this visionary and pioneering effort undertaken by our Temple. May Parmatma bless this effort.

Sanjay P. Singh, MD

Chief Convener,

1st North American Hindu Summit.



*Purify
the mind
and remove
all
negativities.*

*Cultivate
positive
virtues.*

*Gain spiritual
knowledge and
transcend
limitations.*

Blessings from JagathGuru MahaMaharshi Paranjothyar
For
First North American Hindu Summit , Sept 13 -14 2014

Santhosham (bliss!)

Santhosham (bliss!)

Santhosham (bliss!)

Holy blessings to Hindu temple, Omaha & Vedantic Center of Nebraska for the first North American Hindu summit to be held in Omaha, the city of enlightenment on Sept 13, 14 2014.

Omaha can be split into

Om/Aha – representing Omkaram and Root Akshara Aha or
Aha expands to Aham or I and hence representing Om is Supreme.

O/Maha – The great - representing God or supreme.

It s most appropriate that the first **hindu** summit in North America be held in this city.

Any Divine being who

- follows Sanatana Dharma Is a **Hindu**
- Loves all living beings in this universe is a **Hindu**
- Sees God in every living being is a **Hindu**

It's also appropriate that **Vedantic Center of Nebraska** takes this initiative.

Vedanta could be split as Veda +antha where “veda” stands for knowledge; “antha” means deep within or end.

Vedanta is immortal body of knowledge that is universal to all people, places and times.

The essence of Vedanta is to explore the knowledge of one that is deep within or the ultimate. Everything in this universe has manifested from that one thing and that is “Brahman”.

Brahman is truth, wisdom, bliss / Absolute.

Where there is no truth, there is neither knowledge, nor bliss (santhosham);

Where there is no knowledge there is neither truth nor bliss (santhosham);

Where there is no bliss (santhosham), there is neither truth nor knowledge.

Also, Brahman is not something that is external to us and cannot therefore become the object of knowledge, rather all beings have their origin in santhosham (bliss); are sustained by bliss and are finally withdrawn into bliss.

“Brahmam” is in the form of light which is all pervasive, indestructible, limitless and faultless.

“Brahmam” is the source, sustainer and destroyer of every atom in this world. Realization of this enormous energy could be understood only by experience got through meditation. It’s important to prepare the body, senses, breath and mind before meditation to reach the divine light, the source of eternal bliss seated deep within.

This realization of one’s true state of being could be understood by process of negation which gives an understanding that there is something beyond food, breath, Mind and Intellect which is Bliss. On realization one attains a state of immortality or state of no birth.

Knowledge of Vedanta could be sought only with the guidance of a GURU who removes the ego or the sheaths covering the self to attain real bliss (santhosham) that is one’s true state of being.

Holy blessings for Hindu summit to be a big step in giving Hindus, God loving mankind to the future society.

Holy blessings for Omaha to be the center of spirituality in the US in future and Hindu temple & VCN be an integral part of this development.

- **“YOU ARE THAT!” Om Tat Sat!!!**

Santhosham (bliss!)

Santhosham (bliss!)

Santhosham (bliss!)



India is a country with rich culture, heritage and traditions. We at Hindu temple bring an opportunity every year for children ages 6 thru 16 to learn about this culture through BalVihar.

At BalVihar, we imbibe the Indian spirit within our children by making them aware of India and its historical and contemporary achievements.

Classes are held on Sunday mornings from 10:45AM to 12:00PM. Registration is open until September 30th, 2014. For more details and to register online, visit our website at BalViharOmaha.org .



Congress of the United States

A message from

U.S. REPRESENTATIVE TULSI GABBARD

in celebration of the

Inaugural North American Hindu Summit



Aloha and Namaste,

Congratulations to the Hindu Temple of Omaha and the Vedantic Center of Nebraska upon hosting the inaugural North American Hindu Summit this weekend! I hope this is the first gathering of many, and that each year, the summit grows in both its reach and success.

To the leaders and members of the various Hindu organizations represented here today, honored speakers, guests, donors, and the dedicated team of organizers and volunteers who made this summit possible, thank you for your commitment to raising awareness of our Hindu culture and beliefs so that the future of Hinduism in North America can be deliberated on this weekend. Though I am unable to personally join you, I'm very proud of the work you're engaged in, and I'm grateful for the opportunity to offer brief remarks all the way from Hawaii.

Thank you for taking this important first step in bringing together various constituencies to develop and coordinate efforts to promote Hinduism. I'm impressed by the great service you are providing—not just to Indians in the area, but to all residents from various nationalities, religions, and walks of life so that they may learn about the history and values of being a Hindu.

As for me, it's been a true blessing to be the first Hindu to serve in Congress because I've been given a great opportunity to share the knowledge of my faith to many people who are eager to listen and encouraged by what they hear. From a young age, I came to appreciate that true happiness comes from serving others with the understanding that we are all caretakers of the earth, and we should look out for each other as if we were all part of one family. You are fulfilling this same mission on a very grand scale. Best wishes at the Inaugural North American Hindu Summit in Omaha, and may the weekend be more successful than you ever imagined!

Tulsi Gabbard

*Tulsi Gabbard
Member of Congress (Hawaii)*

Presented on this 13th day of September 2014

Sanatana Dharma in America: The Next Fifty Years

Subhash Kak

The trajectory that Sanātana Dharma has followed in the past can be expected to guide its future development. What's past is prologue.

We first note that whereas all Hindu communities invoke the Vedas or the Āgamas as canonical texts, the actual practice of Hinduism varies considerably across India and in places like Bali. The reason behind this diversity is the very idea of *dharma*. Dharma is normative behavior concerning this world and beyond that naturally must depend on the individual's temperament, understanding, and stage of life. Unlike other major religions where councils were held early on to decide matters of theology, no such directives have been ever issued for Hinduism in general. It is indeed true that communities or sects within Hinduism have some uniformity but even there the idea of walking away from the norm is acknowledged.

It is also important to realize that many of the traditions that different Hindu communities follow arose only in the last few centuries. The bhajan "*Om Jaya Jagadīśa Hare ...*" which is popular in North India was written only in 1870s by the Punjabi writer Shradha Ram Phillauri. The prominence to Ganeśa worship in Maharashtra is only as recent as the scholar and revolutionary Bal Gangadhar Tilak (1856-1920). The esoteric Śrī Vidyā practices of South India go back to the first centuries AD and in most likelihood arose in Kashmir. Many of the current monastic orders

are just over a thousand years old.

To understand the river that is Hinduism, it is instructive to look at the example of music. The great musicologist Matanga Muni (~6th century) spoke of two strands of Indian music: the normative (or *mārga*), and the regional (or *deśī*). The *mārga* is like the highway whereas the *deśī* is like the regional road system: classical music is *mārga* whereas popular music is *deśī* and the two complement each other. Likewise, Vedic ritual and devotion, with Sanskrit as its vehicle, is *mārga* whereas regional forms of devotion and ritual are *deśī*, and neither is superior to the other. Both serve the practitioner in his desire for knowledge and peace.

Within this dichotomy exists the dichotomy of moral law versus freedom. If Vishnu symbolizes moral law, Shiva symbolizes freedom. Both of these, in turn, are a counterpoint to natural law, represented by the Goddess.

Hinduism is dynamic and ever-changing while remaining rooted to the ideal of self-transformation and transcendence. Given this, one would expect that by finding place in lands that are far removed from India, where culture and language are different, it will adjust in a variety of ways. In America, one would expect that devotion would also be expressed in English hymns that will complement Sanskrit hymns. Discourses in English are already well established in America.

The difference
between the possible
and
the impossible Lies
in a person's
determination

Optimism is the faith
that leads to
achievement.

Nothing can be done
without hope and
confidence.

-- Helen Keller

Be thankful for your
limitations,
because they give
you opportunities for
improvement.

Continued...

Contemporary Hinduism is primarily bhakti (devotion) as expressed through a specific discipline that defines a connection to one's favorite deity. Temple going is not a required element for a person is likely to have his own shrine at home and devotion is generally expressed privately. There are occasional visits to the temple for festivals and grand ritual that are sacred theatre. For the intellectuals, the philosophy of *Vedānta* is popular and from the point of practice, it is the *darśana* of Yoga that has spread far and wide all over the world. For those who are more advanced in their practice, the many disciplines of Tantra together with the corresponding ritual represent the path.

I expect that over the next fifty years, Mārga Hinduism will become rationalized in a variety of ways and its priests will come to be much better educated than is usually the case. Those who speak for it will be increasingly knowledgeable in the darśanas, not only the big two of Vedānta and Yoga but also Sāṅkhya, Nyāya and the modern sciences. At the same time, deśi Hinduism will become more Anglicized in the practice of devotion. There will be increasing emphasis on study of Sanskrit, Veda, Upanishads, and the texts of philosophy as well discussion of

contemporary issues emerging from social change and disruptive influence of technology. The temples will also focus on outreach to the members of the community, discussions of ethical issues, and support to those who are in need of counsel and help.

Apart from ritual, the activities of the temple include religious and moral education to the kids and teaching of traditional arts. In the coming years there will be greater effort at understanding of non-Indian traditions, building interfaith bridges, and to make it possible for non-Hindus to partake of the wisdom of the Hindu tradition. This is already happening in the fields of Yoga and meditation where individuals outside of the temple have taken lead, but in the future temples will expand on this outreach to other aspects of the tradition.

If the modern academy continues to exclude consciousness from its concerns, the Hindu temple will become the focal point for such studies. Perhaps the greatest Hindu temples in the West will also become specialized colleges that are open to all who seek knowledge and they will develop procedures for award of advanced degrees.

**An optimist is a person who sees a green light everywhere, while a pessimist sees only the red stop light... the truly wise person is colorblind.
-- Albert Schweitzer**

Instead of blaming life for how it goes, adapt and respond positively to whatever happens.

That which can be taken away by death is worthless to accumulate.

Accumulate something that death cannot take away or destroy.

- Osho

Murti Puja

By Dhruva Chakravarti

We Hindus are building temples all over North America, and in them, we are installing many many Deity images (Murti). Some may ask, what is the purpose? Isn't the Supreme Divine omnipresent? Couldn't we do our puja (pronounced pujaa) just about anywhere?

Once Acharya Ramanuja was asked this question by a visitor who did not think much of Murti puja. Ramanuja said to him, "Will you please do me a favor first? Please bring me some fire for my dhuni, and then we will discuss your question." The visitor went to the nearby village and brought back a bit of burning wood. Ramanuja said, "Why did you bring me some burned wood? I only wanted some fire." Ramanuja added, "Fire is everywhere. If you rub your hands you can feel the warmth of fire." The visitor said, "But I do not know of any better way of bringing you fire." Ramanuja said, "Like you, I also find it easier to ask the Supreme Divine to accept my puja in a murti. That piece of wood you brought was just a piece of wood before, but by setting it on fire you have changed its purpose, now we all think of it as fire, that it is a piece of wood, has become secondary. This murti you see before me, was once just a brass statue, but I have asked the Supreme Divine to accept my puja through it, so it is now filled with Divine consciousness (that is, it is now a chinmaya murti). It is like your setting fire into the piece of wood. What was just a brass murti before, has now become my archa-avatar (puja-worthy incarnation of the Supreme Divine). I have a devotee relationship with the murti."

Some authorities describe murti puja as pratika-upasana (worship through a symbolic image). In Hindu logic, this idea is called Arundhati-nyaya (Arundhati logic). Arundhati is a faint star, and therefore, to show its location, a much brighter neighboring star called Vashishtha has to be shown first. Then Arundhati can be spotted with ease. In the same way, a murti before us helps to find the Supreme Divine. This thought is also correct. Murti puja is simply symbolic image worship in the beginning. With spiritual progress, the chinmaya Supreme Divine can be seen through it. The *brahmavaivarta purāṇa* describes how king Suratha and businessman Samadhi conducted puja of the Divine Mother in a clay murti, and saw Her.

स ददर्श पुरो देवीं ग्रीष्मसुर्यसमप्रभाम्।

तेजस्वरूपां परमां सगुनां निर्गुणां वरां॥

दृष्ट्वा तां कमनीयाञ्च तेजोमण्डल मध्यतः।

स्वेच्छामयीं कृपारूपां भक्तानुग्रहकातरां॥ प्रकृति खण्ड ६५।१४-१६

sa dadarśa puro devīm grīṣmasuryasamaprabhām.

tejasvarūpām paramām sagunām nirguṇām varām.

dṛṣṭvā tāṃ kamanīyāñca tejomaṇḍala madhyataḥ.

svecchāmayīm kṛpārūpām bhaktānugrahakātarām. prakṛiti khaṇḍa 65. 14-16

[Suratha (and Samadhi) saw Her, in brilliant form, radiating like the summer sun, glorious, with Divine attributes and also without attributes. He saw Her inside an aura of energy, personifying kindness, willing and eager to lift up devotees.]

All Hindu puja is pratika-upasana. The Katha Upanishad says, Om is that Supreme Divine about which all Vedas speak of (1.2.15-16). Yet, Shri Krishna says in the Gita, Om (and Tat and Sat) are three that point to Brahman (17.23). In other words, Om is also a symbol. How do we use these symbols for worship?

Vedas describe two kinds of worship. Yajna and Tapasyaa. Neither requires a physical murti. For that reason, some scholars say that Vedas did not have murti puja. It is correct in a strict sense, but a non-issue in the right context. Murti puja is tantric contribution to Hinduism.

Yajnas also have symbolism. The ritual fire of yajna symbolically represents the mouth of Brahman, because there we put the offerings. Vedic tapasya is an ascent in Divine consciousness. And in that ascent, the tapasvii (worshipper) encounters many powers of the Supreme Divine. Surya symbolizes the power of Divine wisdom, Agni of Divine will, Soma of compassion and the like.

So, what do we do during a puja (also known as archanaa)? It is a really special thing. No other religious tradition has anything remotely similar to puja. An outsider will see only this... we take some flowers, sandalwood paste, some leaves, water and fruits and chant some mantras in front of a murti. Actually, puja is a really hard subject to understand. Today the difficulty is even greater. Scholars who can explain are very few. Shrimad Bhagavatam says this about puja

य आशु हृदयग्रन्थिं निर्जिहीषुः परात्मनः।

विधिनोपचरेत् देवम् तन्त्रोक्तेन च केशवम्॥११।३।४७

ya āśu hrdayagranthim nirjihīṣuḥ parātmanah |

vidhinopacaret devam tantroktena ca keśavam | |11|3|47

[He who wishes to quickly break open the knots of doubts in his heart, should worship Shri Krishna according to the instructions of tantra.]

Those flowers and leaves and fruits are called upachaara (offerings), but the biggest upachaara is the mind of the worshipper. The worshipper's mind is the key thing in puja. The senses have to be withdrawn from everything else and the mind has to be submitted. Surath and Samadhi accomplished that in this way.

निराहारौ यताहारौ तन्मनस्कौ समाहितौ ॥ चण्डी १३।११

nirāhārau yatāhārau tanmanaskau samāhitau. caṇḍī 13.11

[They gave up accepting anything through the senses and brought their minds to a state of devoted calm.]

We do not have the space to go into a detailed description of puja, but I wish to close by citing the tradition of maha-puja (great puja). When a puja includes a ritual washing of the murti, a sacrifice (vali) and a fire ritual (homa), it is called a maha-puja. Of these, the vali sacrifice is very special. The vali is a four-legged animal. In the not-so-distant past, some worshippers have sacrificed living animals as vali. But the scriptures ask that pujas be conducted in the righteous tradition, in which the legs are the mind, intellect, consciousness and I-sense (*mana, buddhi, citta* and *ahankāra*) of the worshipper.

Hindu Temple, Omaha NE (May 2014 thru July 2014)

INFLOW		OUTFLOW	
<i>Hundi collections cash</i>	\$15,204	<i>Operating expenses</i>	\$43,112
<i>Direct deposits</i>	\$4,923	<i>Staff expenses</i>	\$8,275
<i>Puja services</i>	\$18,104	<i>Priest expenses</i>	\$18,528
<i>Donations</i>	\$27,621	<i>Priest/Staff Housing</i>	\$46,655
<i>Sponsored/event donations</i>	\$14,637	<i>Other events</i>	\$1,052
<i>Raffle (after prizes, expenses)</i>	\$0	<i>Mortgage interest</i>	\$3,626
<i>Priest/staff housing mortgage</i>	\$0	<i>Towards Mortgage/payoff</i>	\$9,100
Total inflow	\$80,489	Total outflow	\$130,348

----- **Balances As of July 31,2014** -----

Balance owed on Mortgage/Short-term line of credit : \$352,477

Balance owed on priest/staff housing mortgage: \$210,689

Operating Account Balance : \$32,646

Savings (Endowment) balance : \$17,310

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.reachus@gmail.com . Also please give us your current address if you have moved so that we can send financial communications to your latest address.*

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

HINDU TEMPLE PLEDGE FORM 2013

We offer automatic bank withdrawal. If you want 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

Hindu Temple Mobile App

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iOS Version



Available on the iPhone

App Store



Android Version

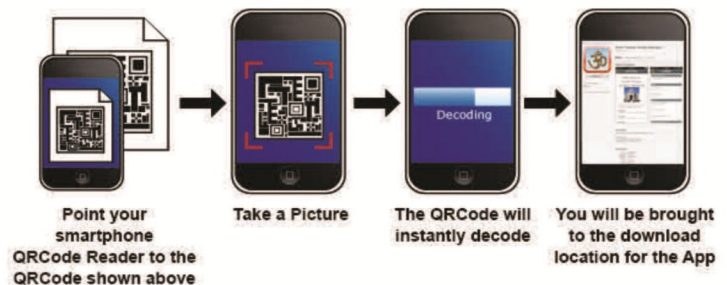


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