



DEEPAM

Volume 24, Issue 3
March 2016



Har-Har Mahadev



13010 Arbor Street, Omaha, NE, 68144

Hindu Temple



Om Shivaya Namah





Hindu Temple Limited, 13010 Arbor Street, Omaha, NE 68144, (402) 697-8146

hindu temple
Omaha, Nebraska

Maha Shivaratri Puja (3 day Celebrations) Mar 6th - Mar 8th 2016



Special Temple Timings

<i>March 7th Mon 2016</i>	<i>07:00 AM – 01:00 PM</i> <i>05:00 PM – 10:00 PM</i>
<i>March 8th Tue 2016</i>	<i>07:00 AM – 01:00 PM</i> <i>05:30 PM – 08:30 PM</i>

Puja Sign up link

<http://goo.gl/forms/Ozyj509TP7>



*Sponsorships**

<i>3 day Grand sponsor</i>	<i>\$201</i>
<i>Kalasha – Mar 7th evening</i>	<i>\$101</i>
<i>Making Siva Idol by Clay & Puja by devotee</i>	<i>\$21</i>
<i>Flowers(for all 3 days) – Sankalpa for Archana</i>	<i>\$51</i>
<i>Sri Rudra Havan(Mar 6th 10 AM)</i>	<i>\$31</i>

Detailed Agenda

Day	Puja	Time
Mar 5 th & 6 th	Making Shiva Linga by Devotees with Clay <i>*Signup Required</i>	11:00 AM – 1:00 PM 6:00 PM – 8:00 PM
Mar 6 th , 2016	Ganesha Puja/Sankalpa	09:30 AM
	Maha Ganapathy Havan	10:00 AM
	Sri Rudra Havan	10:15 AM
	Free community Havan by devotees	11:30 AM
	Maha Purnahuti	12:00 PM
	Maha Arathi	12:30 PM
Mar 6 th 6:00 PM – Mar 7 th 1:00 PM During Temple Hours	Chanting “Om Nama: Shivaya” with Malas inside temple	Sign up**
Mar 7 th Monday, 2016	Ganesha puja/Sankalpa	5:00 PM
	Kalasha Stapanana	5:45 PM
	Sri Rudra Abhisheka	6:30 PM
	Alankara/Bhajans	7:30 PM
	Sri Rudra Trishati/Archana	8:30 PM
	Uthara Puja	9:00 PM
Mar 7 th , Monday 2016	Abhisheka for small linga by devotees	07:00 AM – 01:00 PM 06:30 PM - 08:00 PM
Mar 8 th Tuesday, 2016	Abhisheka for small linga by devotees	07:00 AM – 10:00 AM

Prasadam Sponsored by Sirigandha Kannada Sangha Nebraska.

Web: www.htom.org

FOR MORE INFORMATION CONTACT

Email: Htom.puja@gmail.com

Call: 402 697 8546

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Pundit Damodara Bhattar
Pundit Pandit Laxmikanth (Amol) Kulkarni

Sevak: Chandrasekhar Karmegam

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MESSAGE FROM THE PRESIDENT

Om Sri Ganeshaya Namaha.

Dear Devotees,

We hope you and your family had a good holiday season. The year 2015 was a very busy and successful year for the Hindu Temple. The Temple reached a major milestone in 2015 - Mahakumbhabhishekam and Navakalebar. The major festivals Ganesh Chaturthi and Deepavali were attended by hundreds of devotees; more than 1000 devotees attended the Temple Deepavali celebration and 2016 New Year day puja. The Temple puja committee has undertaken several in the recent months such as monthly community Sathyanarayana puja, Vidyarambha puja and Balabhakti Pradarshana for kids. The Temple has been busier than ever with one or the other puja/religious activity going on every weekend; sometimes, multiple events taking place simultaneously. We have also experienced drastic increase in the number of visitors to the temple and increase in requests for private pujas. In order to improve the devotees satisfaction, to fulfil the increased puja requests and the spiritual & religious needs of the community, we have hired the third priest. Our new priest Pandit Laxmikanth (Amol) Kulkarni has recently joined our temple. Prior to that, Pandit Kulkarniji worked as head priest for about 3 years at Shirdi Sai Temple of Altanta. He is well versed in Kannada, Telugu, Marathi, Hindi, Konkani, Sanskrit and English. Please join me in welcoming him to our Temple.



Hindu Temple had a wonderful financial year 2015 with inflow reaching all-time high (please refer to the finance report in this issue of Deepam). I would like to take this opportunity to thank all the donors for their generous contributions. On behalf of the executive committee, I also request all devotees for their continued financial support (Donation) in addition to their Devotion and Dedication (3D's). The long range planning committee has great plans to meet the expectations of devotees and fulfill the Vision-2022. We are blessed to have a great team of volunteers, devotees and generous donors. We are all set to grow big and make a positive impact. I am really excited about the future of this temple.

May Lord Prasanna Ganapathi bless us all.

Namaskar,

Murali Deshpande

President – Executive Committee (2015-16)



MESSAGE FROM THE CHAIRPERSON

Dear Hindu Temple Patrons

Greetings from India!

New Year 2016 started with great excitement and devotional energy embodied by participation of 800-1000 devotees in a day long Archana. That day the Temple was filled with positive devotional vibrations and excellent community engagement. My sincere thanks to our Priests Pundit Vidyashanker Ji and Pundit Damodhara Ji, as well as volunteer Priests and the Executive committee members who helped to facilitate this Archana.



It is heartwarming to see improvement in Temple functions and its management primarily due to hard work, investment and engagement of our current Temple Executive Committee members. I am very appreciative of consistent ethical stance of our esteemed Executive Committee President Mr. Murali Deshpande Ji. Under his leadership Temple continues to improve in its functionality as well as patron satisfaction.

The Board of Trustees continues to make some progress on Vision 2020. Long Range Planning is working diligently to address the future space needs of our growing community. The Fund Raising Committee continues to maintain keen interest in meeting the financial security of the Temple and hosted a successful fund raising function.

By the time you will read this note you may have already met our New Priest Pundit Amole Kulkarni Ji who arrived on Feb 10, 2016. Please give him a warm welcome. I want to communicate my sincere thanks to Dr. Ravipati Chair, Priest Selection Committee as well as members of this committee for successful and thoughtful recruitment of the 3rd Priest.

May Lord Ganapati shower his blessings for peace, health and prosperity of Hindu Temple Patrons as we celebrate Mahashivaratri and Ramanavmi.

Sincerely,

Shashi K Bhatia
Chair, Board of Trustees,
Hindu Temple, Omaha.

Hindu Temple, Omaha NE (Oct 2015 thru Jan 2016)

INFLOW		OUTFLOW	
<i>Hundi collections cash</i>	\$20,510	<i>Operating expenses</i>	\$52,417
<i>Direct deposits</i>	\$9,168	<i>Staff expenses</i>	\$12,640
<i>Puja services</i>	\$37,516	<i>Priest expenses</i>	\$31,842
<i>Donations*</i>	\$94,425	<i>Priest/Staff Housing</i>	\$4,186
<i>Sponsored/event donations</i>	\$20,961	<i>Other events*</i>	\$8,240
<i>Raffle (after prizes, expenses)</i>	\$8,086	<i>Mortgage interest</i>	\$4,878
<i>Priest/staff housing mortgage</i>	\$0	<i>Towards Mortgage/payoff</i>	\$17,090
		<i>Towards Housing/payoff</i>	\$3,453
Total inflow	\$190,665	Total outflow	\$134,746
Total Inflow for 2015	\$589,592	Total outflow for 2015	\$557,115
----- Balances As of January 31,2016 -----			
Balance owed on Mortgage/Short-term line of credit : \$338,498			
Balance owed on priest/staff housing mortgage: \$294,061			
Operating Account Balance : \$147,277			
Savings (Endowment) balance : \$23,330			
<p><i>TRACK YOUR DONATIONS – We track your donations as complete as possible and send monthly contribution 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.</i></p>			

Following is the donation patterns for recent years:

Annual donation range	Year 2014		Year 2015	
	# Families	Amount	# Families	Amount
Over \$2499	29	\$ 137,888	39	\$ 171,455
Between \$999 & \$2499	91	\$ 126,851	107	\$ 150,619
Between \$499 & \$999	69	\$ 45,711	93	\$ 60,591
Between \$99 & \$499	387	\$ 75,196	443	\$ 87,959
Between \$49 & \$99	198	\$ 13,162	199	\$ 12,987
Between \$19 & \$49	280	\$ 9,102	302	\$ 10,134
Between \$0 & \$19	249	\$ 3,637	210	\$ 3,072

Welcome to Pandit Laxmikanth (Amol) Kulkarni



Please join us in welcoming the new priest Pandit Laxmikanth (Amol) Kulkarni. Pandit Kulkarni-ji joined Hindu Temple, Omaha, NE, recently.

Pandit Kulkarni-ji hails from Karnataka; he comes from a traditional priest family. He worked in Shirdi Sai Temple of Atlanta for 3 years prior to joining the Hindu Temple, Omaha. He served as a priest in various temples in India before coming to the US.

Pandit Kulkarni-ji obtained his education in Rigved & Sanskrit Sahitya at Sri Manik Prabhu Veda & Sanskrit Pathashala (1997 – 2007). He also studied, Pancharatra Agama & Shiva Agama Prayogam, Yajur Veda Panchadasha Samskara & Vaidika Jyotishya (2007-2010).

Panditji has participated in Koti Kumkumarchana, Sanketik Ashvamedh Yagam (2009), Ati Rudram (2010), Sahasrachandi Parayanam (2011), Srichakra Mahameru Yagam (2011), and Koti Rudra Yagam (2012). He also has received Jyotishya Ratna Award in 2012.

Pandit Kulkarni-ji is well-versed with Hindu rituals and puja services such as Pranaprathista, Chandi Homam, Sudarshan Homam, Udakashanthi, Marriage ceremony, Grahapravesham, Sathyanarayana Puja, Shasti poorti, Navagraha Shanti/Homam, Upanayanam, Laxmikuber Puja and other pujas.

Languages Spoken:

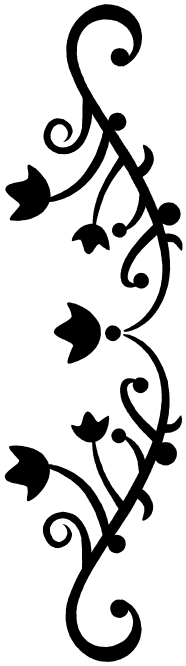
Kannada, Marathi, Hindi, Telugu, English, Sanskrit & Konkani. He is also learning Tamil & Gujarathi

Contact information:

Pandit Laxmikanth (Amol) Kulkarni

Phone: (678) 579-2869

Email: priest.amolk@gmail.com



Balvihar Art Gallery:



LORD
SHIVA

SRIMATHI
BALAKRISHNAN
4th GRADE

My peacock

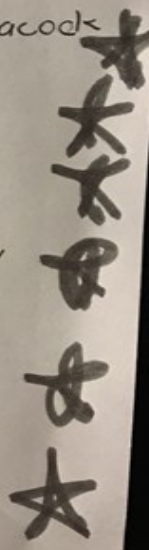
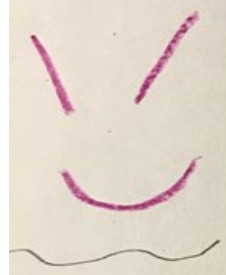
Hi my name is Jiya.

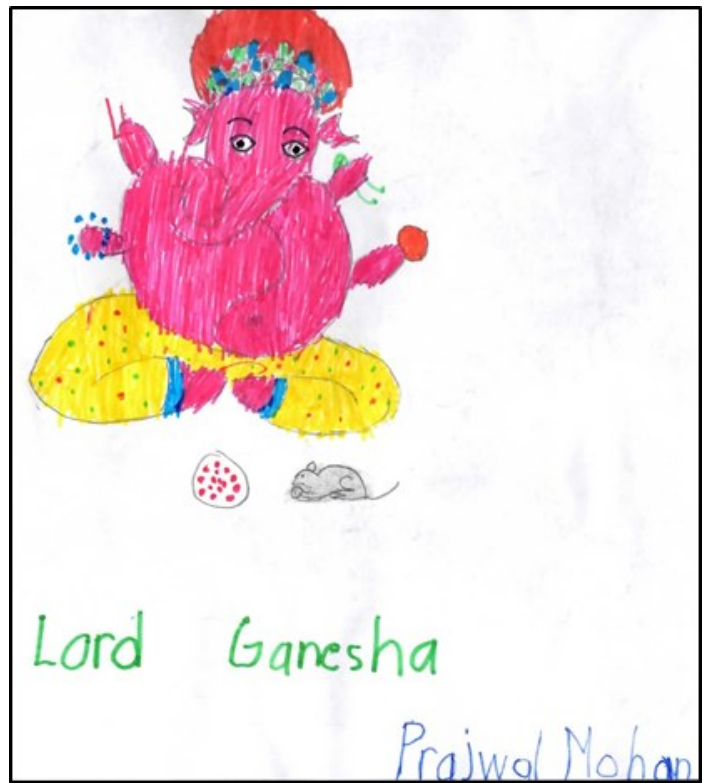
This is my Peacock, It is the Indian national bird.
My favorite part about my Peacock is when you shake it sounds like this Jingle jingle.

I would like to thank my parents for helping me

THANK
YOU!

By Jiya





Editors Corner

It is our great pleasure to present the third issue of Deepam for the 2015-2016. We have included the details of the major event Mahashivaratri Puja from 6th to 8th March 2016 and upcoming Ramanavmi puja in April 2016.

Please help temple to grow by giving your precious time, effort, constructive criticism and generous donation. I request all of you to consider contributing relevant articles for their publication in upcoming Deepam issues. We welcome advertisements for a donation of \$201 or \$101 for a full and a half page, respectively. If any of you are interested in sponsoring an issue, please contact us.

We wish to thank advertisers for their support. I also take this opportunity to thank the members of Publication Advisory Committee for their help in bringing this issue.

Namaskar!

Nagendra Chaturvedi

An Introduction to *Thirukkural* (12)

**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.

(478)

**Aakaarhu alhavitti thaayinum kaedillai
Pogaaarhu agalaak kadai.**

**ஆகாறு அளவிட்டி தாயினும் கேடில்லை
போகாறு அகலாக் கடை.**

**Inflows may be scant; but yet, no failure there
If in outflows you rightly learn to control.**

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.

From:

V T Ramakrishnan





Hindu Temple Donations thru Dec 31, 2015

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Hindu Temple Donations thru Dec 31, 2015

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Purpose of Religion

Religion is the means of realizing dharma, artha, kama and moksa. These four are called purusarthas. In Tamil, dharma is called “aram”; artha is known as “porul”; and kama and moksa are called “inbam, “and vidu respectively. “Artha” occurs in the term “purusarthas”, but it is itself one of the purusarthas? What a man wants for himself in his life- the aims of a man’s life- are the purusarthas. What does a man want to have? He wants to live happily without lacking for anything. There are two types of happiness: the first is ephemeral; and the second is everlasting and not subject to diminution. Kama or in barn is ephemeral happiness and denotes worldly pleasure, orldly desires. Moksa or vidu is everlasting happiness, not transient pleasure. It is because people are ignorant about such happiness, how elevated and enduring it is, that they hanker after the trivial and momentary joys of kama. Our true quest must be for the fourth artha that is vidu or moksa. The majority of people today yearn for the third artha that is kama. When you eat you are happy. When you are appointed a judge of the high court you feel elated. You are delighted when presented with a welcome address by some institution, aren’t you? Such types of happiness are not enduring. The means by which such happiness is earned is porul. Porul may be corn, money, and house. It is this porul that is the way to happiness. But the pleasure gained from material possessions is momentary and you keep constantly hungering for more.



Moksa is the state of supreme bliss and there is no quest beyond it. We keep going from place to place and suffer hardships of all kinds. Our destination is our home. A prisoner goes to his vidu or his home after he is released. But the word vidu also means release or liberation. Since we are now imprisoned in our body, we commit the grave mistake of believing that we are the body. The body is in fact our goal. Our real home is the bliss called moksa. We must find release from the goal that is our body and dwell in our true home. God has sentenced us to goal (that is he has imprisoned us in our body) for our sins. If we practice virtue he will condone our sins and release us from the prison of our body before the expiry of the sentence. We must desist from committing sinful acts so that our term of imprisonment is not extended and endeavor to free ourselves and arrive in our true home, our true home that is the Lord. This home is bliss that passeth understanding, bliss that is not bound by the limitations of time, space and matter. Lastly, I speak of the first purusartha, dharma. Dharma denotes beneficent action, good or virtuous deeds. The word has come to mean giving, charity. “Give me dharmam. Do dharmam, mother, “cries the beggar. We speak of “dana-dharma” [as a portmanteau word].

The commandments relating to charity are called “ara-kattalai” in Tamil. Looked at in this way, giving away our artha or porul will be seen to be dharma. But how do we, in the first place, acquire the goods to be given away in charity? The charity practiced in our former birth- by giving away our artha- it is that brings us rewards in this birth. The very purpose of owning material goods is the practice of dharma. Just as material possessions are a means of pleasure, so is dharma a means of material possessions. It is not charity alone that yields rewards in the form of material goods; all dharma will bring their own material rewards. If we practice dharma without expecting any reward in the belief that Isvara gives us what he wills- and in a spirit of dedication, the impurities tainting our being will be removed and we will obtain the bliss that is exalted. The pursuit of dharma that brings in its wake material rewards will itself become the means of attaining the Paramporul. Thus we see that dharma, while being an instrument for making material gain and through it of pleasure, becomes the means of liberation also if it is practiced unselfishly. Through it we acquire material goods and are helped to keep up the practice of dharma. This means that artha itself becomes a basis of dharma. It is kama



or desire alone that neither fulfils itself nor becomes an instrument of fulfilling some other purpose. It is like the water poured on burning sands. Worse, it is an instrument that destroys everything dharmic thoughts, material possessions, liberation itself. All the same it is difficult, to start with, to be without any desire altogether. Religion serves to rein in desire little by little and take a man, step by step, from petty ephemeral pleasure to the ultimate bliss. First we are taught the meaning and implications of dharma and how to practice it, then we are instructed in the right manner in which material goods are to be acquired so as to practice this dharma; and, thirdly, we are taught the proper manner in which desires may be satisfied. It is a process of gaining maturity and wisdom to forsake petty pleasure for the ultimate bliss of moksa. Moksa is release from all attachments. It is a state in which the Self remains ever in untrammled freedom and blessedness. The chief purpose of religion is to teach us how this supreme state may be attained. We know for certain that ordinary people do not achieve eternal happiness. The purpose of any religion is to lead them towards such happiness. Everlasting blessedness is obtained only by forsaking the quest for petty pleasures. The dictates of dharma help us to abandon the pursuit of sensual enjoyments and endeavor for eternal bliss. They are also essential to create a social order that has the same high purpose, the liberation of all. Religion, with its goal of liberation, lays down the tenets of dharma. That is why the great understand the word dharma itself to mean religion.

Hindu Dharma, Written by Sri Swami Chandrashekarendra Saraswati







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Sri Rama Navami

Thursday April 14th
Evening 06:30 PM – 08:00 PM



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