



Om Shri Prasanna Ganeshaya Namah

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



DEEPAM



Volume 19, Issues 1, July-August 2010

HINDU TEMPLE

13010 ARBOR STREET, OMAHA, NE 68144,
PHONE:402-697-8546, WEB: HTOM.ORG

JANMASHTAMI CELEBRATION

On Saturday, the SEPTEMBER 4th, 2010
8:45 PM - 12:00 MIDNIGHT



PROGRAM

Krishna Pooja & Bhajan 8:45-10:20
Govinda Alaa Re Alaa... Naa 10:20- 10:40
Garbha-Raas 10:40-11:50
Aarti & Hindora 11:55
MahaPrasad 12:05 AM (Hemant Bhai)

FOR MORE INFORMATION CONTACT

Panditjis: 697-8546; Ashwin Patel: 697-0561; Shantaram Joshi: 965-9777
Alekha Dash 492-9707 ; Tej Adidam 331-3519 Ram Bishu (402) 421-1541
and Suresh Seshadri; 402-894 4918



Temple Priests and Employees

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

Temple management 2010-2011

EXECUTIVE COMMITTEE

President: Sanjeev Sharma 402-203-8544
Vice President: Perm Bansal 402-420-9312
Secretary: Sundara Chokkara 402-393-3484
Asst Secretary: Shilpa Deshpandey
Treasurer: : Rakesh Singh 402-292-3790
Asst Treasurer: Balvinder Sabharwal
Member (09-11): Ashwin Patel 402-697-0561
Member (09-11): Apar Ganti 402-827-9646
Member (09-11): M. Shashidharan 402-556-7953
Member (10-12): Ram Bishu
Member (10-12): Shashi Bhatia
Member (10-12): Suresh Seshadri 402-980-2919
Past President: Sanjay Varma

COMMITTEE CHAIRPERSONS

Pooja & Religious: Suresh Seshadri 402- 980-2919
Finance: Sarita Rao 402- 880-4069
Education: Manju Mehta 402-493-8437
Cultural; Asha Deshpandey
Mahaprasad: Sangeetha Agrawal 402-214-9674
Building: & Facility Maintenance: Samar Gogoi 402-964-9397
Publications: Shantaram Joshi 402-965-9777
Fund Raising: Naresh Dewan 402-397-5518
Long Range Planning: Vedhagiri Selvakumar 402- 963-0505
IT Management and & Temple tours: Anil Srinivas 402- 651-4647

BOARD OF TRUSTEES

Chairperson: Alekha Dash 402-492-9707
Vice Chairperson : VT Ramakrishnan 402--493-2931
Secretary : Tej Adidam 402-679-0063
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Member (09-11): Bhavana Dave 402-292-3790
Member (09-11): Devendra Agrawal 402-496-2908
Member (10-12): Meera Dewan
Member (10-12): Shantaram Joshi
Member (10-12): Sandeep Seth
Past Chairperson: Mohan Mysore

Message from the President

Dear Devotees,

Thank you for choosing me to serve as the president of the executive committee of the Hindu temple. In recent weeks, I have become familiar with the working of this organization. More importantly, I have come to personally know the committee members and the temple volunteers who have devoted their time, energy and talents over several years as leaders of this organization. Because of their example of service and commitment, I am honored and excited to hold the gavel.

Our temple is the focal point of our community that helps us live a better life with a sense of spirituality and community. Over the years, our temple has evolved into a place of worship that also provides a venue for various cultural activities. We are continuously striving towards improvement in the services provided by the temple. Our goals for the year 2010-11 are to:

1. Facilitate the temple expansion project (extension of the social hall).
2. Modernize the information technology system.
3. Modernize the financial accounting system.
4. Adopt transparent accountability mechanism by creating standard operating procedure manuals for temple activities.
5. Expand cultural and educational activities to meet the growing needs of the community.
6. Amp up fundraising.

Fundraising is an important goal. We have done exceptionally well in the past. According to Hindu practice, it is customary to make small offerings of money when one visits the temple, either in the form of putting money into the hundis (collection boxes) or paying a small token to the pujari (priest) who performs the puja. Hundi collection alone is unable to keep up with the increasing demand of the temple. We need to identify other continuous sources of revenue so not only we can maintain the existing services but also grow further to accommodate the needs of the growing community. The temple needs your financial support. As a member of Hindu congregation, we encourage you to pledge financial support to the temple each month. No contribution is too big or small.

We are committed to the challenge of creating a warm, comfortable atmosphere of community, worship and spiritual growth. Many of our community members are already working tirelessly to achieve these goals. We ask you to engage in the Hindu temple activities. Although charity and volunteerism are general tenets of all faiths, they are virtually mandatory and the way of life in Hindu mythology. Also, let us foster the spirit of volunteerism among our youth, as it would benefit our society and promote positive citizenship among youth. The success of our vision for the temple is heavily dependent on working together as a team. The gift of volunteerism is contagious, let's embrace it. God bless us all.

Sanjeev Sharma, President

Email: 21ssharma@gmail.com , PH: 4022038544

Messages from the Chairman

Dear Friends; Namasthe/Namaskar

On behalf of the temple and its management team, I would like to express my sincere welcome to all the new members. It gives me great pride and immense pleasure to see so many new faces in the temple now days. We hope that all new members develop an active and personal relationship with the temple community. Let me update you on some of the important events that the temple will be celebrating in the coming days. One major event next month is the Ganesh Chaturthi puja on September, 12th. On the same day in the morning India Association will be hosting a Health Fair in the Temple social hall. Please take advantage of the free health screening for you and your family, and do join us on this auspicious day to celebrate Ganesh Chaturthi and the Ratha Yatra of PRASANNA GANAPATI.

The Bal Vihar registration started last week and so far the number of applications this year has exceeded our previous record. Since it is a first come first serve basis please register your children within the specified dates. We will not be able to register your children once classes are full. We are also registering members for the youth group which will begin meeting from August 29. Please register for this class if you are interested.

The new executive committee for 2010 is in place and a number of new chair persons have been selected by our president Sanjeev Sharma. Please join me in congratulating all the new members and wishing them the best of luck for a productive year ahead. Feel free to contact any of the members if you have any questions or comments. We wholeheartedly encourage your constructive criticism and suggestions.

Finally I will be updating you soon on the temple's expansion plan. Unfortunately, I do not have any additional information at the moment. The architectural drawing has not yet been finalized. As soon as it is available we will be initiating the expansion plan. During the expansion process we may face some scheduling difficulties in the social hall. We seek your understanding and cooperation during this period. We assure you that we will try our best to accommodate every one's needs with minimal disturbance.

If you have any other constructive suggestions please let us know so that we can address it in a timely manner. You can contact me via my email address (adash@creighton.edu). Thank you for your support and God Bless us all.

Sincerely,

Alekha K. Dash

Chairman of the Board

Be an Active Participant of the Temple's Activities

Aaya- Vyaya Patrika

Hindu Temple, Omaha NE (for Jul 2010)

INFLOW		OUTFLOW	
Hundi collections cash	\$4,192	Operating expenses	\$6,181
Direct deposits	\$2,572	Staff expenses	\$2,457
Puja services	\$3,699	Priest expenses	\$7,340
Capital Pledge	\$1,218	Towards Mortgage/payoff	\$0
Non-pledged donations	\$4,765	Mortgage interest	\$0
Sponsored/event donations	\$100	Charitable contributions	\$500
		Other	\$854
Total inflow	\$16,546	Total outflow	\$17,332

Balance owed on mortgage line of credit (July 31, 2010) : \$0

Balance owed on short-term line of credit (July 31, 2010) : \$0

Checking,Savings,Raffle account balance (July 31, 2010) : \$197,564

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@gwestoffice.net Also please give us your current address if you have moved.

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

HINDU TEMPLE

P L E D G E F O R M 2010

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

Name(s) : _____

Address: _____

Phone/ e-mail _____

Pledge Amount: _____ Monthly Start Date: _____

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

Signature & Date : _____

Drop this form & voided check in the Temple hundi.

Or

Hand over to a Temple volunteer

Editors Corner

It is with pleasure and enthusiasm that we are presenting the first issue of Deepam for the 2020-2011. We have included the details of the major events such as Janmastami and Ganesh Chaturthi including an upcoming major events of 2010. Many of you have asked us to provide the Puja calendar for each month and we have included that in this issue and will continue to do so. We have included a photograph of the Maanas Sarovar which was kindly given to us by Kaushik Patel who recently piligrimmed the Sarovar. If you have any other such photographs of important and religious places or event please send them to us for consideration for publication in the Deepam. The next issue will be the Deepavali Special issue, if you have articles or personal greetings (page charges will apply to greetings) for publication please send us at the following email address.

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

Shantaram Joshi

Parmender P. Mehta

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Donor Appreciation and Fund-Raising Day

The Chairman of the Fund-raising Committee, Chairman of the Board and President of the Executive Committee Of the Hindu Temple, Omaha, invite you all to a

**DONOR APPRECIATION AND
FUND-RAISING DINNER ON
SATURDAY, NOVEMBER 13TH,
2010 IN THE EVENING AT THE
CHAMPIONS CLUB. DETAILS TO
FOLLOW AND KEEP THE DATE
FREE.**

*Naresh Dewan
Chair, Fund Raising*

Sanjeev Sharrma, President and Alekha Dash, Chairman

*Arun Agarwal
Vice Chair, Fund Raising*

Gita Bhashyam

Provided by Janakbhai Dave

Methods of Gita Recitation

There are three methods of the recitation of the Gita - srishti kram, samhaar kram, and sthiti kram. 1. It is called "srshti kram," when the entire Gita is recited from the beginning to the end. i.e from first chapter, first verse to last verse of the eighteenth chapter or for every chapter from first verse to the last is called Srshti kram), 2. It is called "samhaara kram" when the entire Gita is recited from the last verse of the eighteenth chapter to the first verse of the first chapter i.e. the entire Gita backwards and 3. It is called "sthiti karma" when it is recited straight through from the first verse of the sixth chapter to the last verse of the eighteenth chapter the Gita, and it is recited backwards from fifth chapter's last verse to the first verse of the first chapter. The celibates can recite "srhsti kram", the renunciates can recite "samhaara kram" and the house holders can recite "sthiti kram," however this is not a rule. As such, whichever way you recite the Gita, it is nothing but beneficial and there is only gains. The Gita is recited with "Samputa" (recitation of a verse at the beginning of each verse), with "Samput valli" (recitation of a verse two times at the beginning of each verse) and without "Samputa". Any verse can be selected as "Samputa". In recitation with "Samputa" the verse of "Samputa" is first recited, thereafter the verse of the chapter is recited. Again the verse of the "Samputa" is recited and then the second verse of the chapter is recited. This process continues. This is done either from the beginning to the end of the Gita or from the end to the beginning of the Gita (from the first verse of the first chapter to the last verse of the eighteenth chapter or vice versa). In "Samputavalli" recitation of the verse selected as "Samputa" is recited two times followed by followed by each verse of the Gita from beginning to end or backwards. On reciting the entire and complete Gita using the "Samputa" or "Samputavalli" methods, an uncommon power is gained, one is able to deeply reflect on the Gita, the heart and inner faculties are purified, immense peace is gained and one becomes qualified for God-Realization. The Gita is also recited without the recitation of the verse of "Samputa". An aspirant can recite all eighteen chapters either everyday; or nine chapters the first day and the remaining nine chapters the next day; or six chapters each day for three days; or three chapters each day for six days; or two chapters each day for nine days. If he wants to recite the whole Gita in fifteen days, he should recite one chapter each day from the first date to the eleventh date, on the twelfth date he should recite the twelfth and the thirteenth chapters, on the thirteenth date he should recited the fourteenth and the fifteenth chapters, on the fourteenth date, the sixteenth and the seventeenth chapters and on the fifteenth date, the eighteenth chapter. If there is an increase or decrease of date in the fortnight according to the Hindu

calendar, the sixteenth and the seventeenth chapters can be recited for two days or seventh and the eighth chapters both can be recited in one day only. If an aspirant has learnt the whole Gita by heart, he should recite the first verses of all the eighteen chapters, then the second verses of all the eighteen chapters and then the third verses of all the chapters and so on. Thus he should recite the entire Gita. Similarly he can recite the last verses of all the chapters beginning from the last chapter to the first chapter and then the second last verse of all chapters beginning with the last chapter to the first chapter. Thus he should recite the entire Gita from the last chapter to the first.

Experience and Faith (Anubhava and Vishwaas)

There are two very simple and easy points - One point is about experiential knowledge (anubhav) and one is about faith (vishwaas). The experiential knowledge is that the world is constantly changing. It does not remain steady even for a moment. The point about faith is that God is present everywhere. He is present unaltered (as-is), he never changes. Many eras change, many Brahmas change, but Paramatma remains unchanged (as-is). Similarly His "ansh" (portion) the embodied soul (Jivatma) is never absent. That which is unchanging, that Paramatma (God, Supreme Consciousness) element is in all places, in all times, in all things, in all beings completely. He is ever-attained by all. It is a different story that our attention is not on that. But that Essence is not unattained; because it is all-pervading and everyone has it. He is never, not present; because it is in the form of Existence. Our attention simply has not gone towards it. It is always there. If your sight is on it, then it is there; if you take your sight away from it, then too it is there. If you believe then too it is there. If you do not believe, then too it is there. If you know it, then too it is there, if you don't know it, then too it is there. Now you simply have faith in it. that Paramatma is ever attained, then you will have experience (anubhav) of Him. You have been told about experiential knowledge that the world is constantly changing, and you have been told about faith that Paramatma (God) is never changing and it attained by all. That which is changing and impermanent, is being acknowledged (prateet). And that which is not changing and eternal is already ever attained (praapt). In this manner there are two differences. One is that which is acknowledged (prateet) and the other is attained (praapt).

We say that we got wealth, we got respect, we got honor, etc. but as such we did not get anything. This is acknowledged. If as such it were attained, then there would not be desire for acquiring more. As long as there remains the desire to meet, to acquire, till then that thing is not attained. Gita clearly states - "Yam labdhyaa chaaparam laabham manyate naadhikam tatah (Gita 6/22). On attaining which there is no greater gain than that - this he cannot ever believe. As long as there remains within a desire that let us gain more benefit, whether it be more wealth, more honor, more good health, till then as such that thing you have not attained so far - this is the absolute truth. On receiving our innate thing, "let me have more" this desire is quietened forever. Then no further desire remains. That which is seen (visible), but cannot be attained

(acquired), that is called "prateeti" (clear knowledge, experience). Within a man the amount of respect he has for "prateeti" (clear knowledge), that much he does not respect that which is "attained" (praapt) - this is the dilemma. Therefore, that which is attained "praapt," one has to have faith in it with a firm conviction, such as, that which I was in childhood, that very same one I am today. The body has changed, but I have not changed. I am the same one. Two people met after 8-10 years. One was an older gentleman and one much younger. The younger gentleman asked - "Babaji, do you know me?" The

older man replied - "Brother, I do not know you, do you know me?" The younger man said - "Yes, I know you. I had met you sometime back, and we had talked such and such. Because I have changed so much in appearance, you could not recognize me." The older man said - "Really you are that same one," The younger man asked - "How are things going on these days!" The older man replied - "Nowadays I am in great difficulty. Not much is being produced, and there are many problems. How about you?" The younger man said - "My work is going on well." Now think in this that I am the same one and you are the same one - there is no doubt about it, but in situations there is a great difference. Both their situations changed, circumstances changed, but the two are the same. Therefore neither the state remains, nor the circumstances remain, you "the Self" are apart from these. It is a clear experience that they are all changing, it is merely an experience. By considering them to be real, it becomes rather meaningless. It is only on considering things to be stable, that they are rendered useless.

Experience and Faith - (Anubhava aur Vishwaas)

Now the question that arises is that "Pratiti" (clear knowledge, experience) is seen, but that which is attained "Praapt" (already attained, acquired) is not seen; therefore how are we to believe in that which is "praapt" (already attained)? A sentence in the Upanishads says - "Vigyaataramare ken vijaaneeyaata" (Bhadaaranyakopanishad 2/4/14) "Jo sabko jaanewaalaa hai, usko kisasejaane?" "That which is the knower of all, what way are we to know That?" Just as with the eyes we can see every thing, but the eyes are not seen. In the mirror one can see the shape of the eyes, but the eyes (that by which one can see) is not seen. In other words, that which is the power to see, that is not seen. It is only with this power to see that everything is seen. Similarly this pratiti (clear knowledge, experience) by which everything is "pratit" known, it is evident, the knower of that knowledge "pratiti" is already attained. If that was not already attained then who would get the knowledge "pratiti" ? That which is changing, is the seer of that knowledge "pratiti" and that you may call "God" or embodied soul (jivatma), Existence (Truth), Brahma - there are many names for That, but as such, it is only that one Essence, Element (tattva). Now there is one doubt that the Paramatma Element is already attained whether you call it attained or not attained, therefore what is there to believe, to have faith in That? The clarification is that as long as we do not have faith in Paramatma (God), till then though Paramatma is already attained, it will be of no use to us. If you have faith, then you will benefit, or

else you will gain nothing, not even a strand of hair. Therefore you will have to have faith and trust in God. Just now I shared with you the ParamatmaElement (Consciousness Element) "IS" powerful connection by which one can know, that "IS-ness." But the gains are from accepting and having faith in that "Is-ness". A man's cow was sick. He went to the Ayurvedic doctor. The doctor said crush up about quarter pound of black pepper and add about half pound of clarified butter and give to your cow. The man gave the cow the quarter pound of black pepper and returned the next day to the doctor and said - "Sir, the cow is more sick than before!" The doctor asked - "How so? Had you given it crushed up black pepper?" the man said "Yes!" After that did you give her the clarified butter (ghee)? He said - "I did not give the "ghee", because the ghee is already in the cow, what is the need to give it ghee? Daily my cow produces half a pound of ghee. Yesterday, I did not extract milk from her, therefore that much ghee should be in her already, therefore I only gave the black pepper. By his actions the inner heat of the cow increased immensely, and she became even more sick. Even though there is ghee in the cow, then too it was of no use to the cow. If the ghee was extracted and given to her, then it would have been useful. Similarly, that Paramatmaelement (tattva), even though already attained, without faith and trust, it can be of no use to us. Even though it is attained, it is as if it is unattained for us. IT is only for the attainment of That Essence, Element that is already attained (experience), that we are all gathered here. If it is already attained, then why is it not seen - such a deep anguish once felt, then you will experience it. If you simply keep talking and making up stories, then nothing will come in your hands. Like me, you too will be giving discourses, but you will attain nothing. Therefore I say that why do you remain tricked by that Element? Once the child knows that mother is here, then he begins to cry, that if mother is there, then why is she not taking me in her lap! It has been said that "Paramatma is attained" so that you feel the anguish and deep eagerness to know Him. "He is already attained, now what is there to know That or to have faith in that" -such statements are simply foolishness. That which is attained, that itself has to be realized, perceived. Its attainment will be only on not accepting the "pratiti" (knowledge) as real - this is the key! On considering the "Pratiti" (clear knowledge, experience) as real, That will never be attained, however much you study, read all the four Vedas, read all the six scriptures. If you continue to consider "Pratiti" (clear knowledge, experience) as real, that you also have wealth, you also have possessions, we will become so and so with that, we will become free of disease, we will construct so many buildings, etc.etc, then you will go straight to hell, there is no one to stop you. Neither the wealth will be able to protect you from going to hell, nor the house, nor the family. Questioner -Maharajji! We seem to know that pratiti"(clear knowledge, experience) will not remain, then too it makes us gravitate towards it. We are attracted and fascinated by it.

Swamiji - You do not consider the "pratiti" (clear knowledge, experience) as merely "prateeti"(clear knowledge, experience), rather you consider it to be eternal, therefore it draws you towards it. On seeing great food dishes in movies, do you have desire to eat it or what? Not so; because you know that

you will get nothing from such desiring. Similarly you will get nothing from this world as well. Till today, one has received anything from this world. Whether you accept it as attained, but it is only a fallacy! On saying the word - "this life," it becomes apparent that it is what is in the process of leaving - "amyakprakaarena sarateeti sansaarah" That which is leaving every moment, how can it be attained? It is only on turning away from this world that one can experience that Paramatma Essence (Element).

Pasted from <<file:///G:/Temple/Deepam%20July-August%202010/Deepam%20July-August%202010.docx>>



Photo from: Shri Jagannath Bhauada Ratha Yatra:

THANK YOU TO
PRAVINA BOJJIREDDY AND NARASIMHAN
JAYACHANDRAN
FOR PLEDGING SILVER CHAIR AS PART OF
TEMPLE EXPANSION FUNDRAISING 2010-12

Hindu Temple Bala Vihar Activities

By Manju Mehta, Chair, Education-Bala Vihar

A new exciting year of Bal Vihar has begun. The Bal Vihar school is thriving. Many thanks to our dedicated volunteer talented teachers and parents for their contribution. We have a record number of 90 students registered so far for this year. We have 30 new students. We welcome them to Bal Vihar.

The classes start at 10:45 AM every Sunday with prayers and Surya Namaskar. Bal Vihar is a cultural as well as a spiritual educational program for students ages 6 to 12 followed by the youth group. Classes are conducted to familiarize our students with the Hindu culture, religion, sacred values, and Hindi. More information and the latest news and announcements regarding Bal Vihar can be found at our website <http://balvihar.ideologicllc.org/>. There is also a link to it from the Temple website as well.

Our children are the architects of tomorrow's society. To build a healthier society, we need men and women of higher character and moral values and Bal Vihar inculcates those. We encourage all the parents to join hands with Bal Vihar teachers to make this program successful.

*"GIVE YOUR CHILDREN VALUES INSTEAD OF VALUABLES."
- SWAMI TEJOMAYANADA*

Support Bala Vihar
by donating to the
Temple Expansion Plan

Essence Of Thirukkural

By VT Ramakrishnan

An Introduction to *Thirukkural*

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.

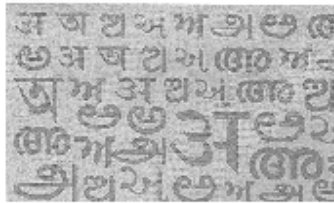
This is an attempt to present these couplets in this and future issues of *Deepam* - the original couplet in Tamil, with literal English phonetics and a short explanation.

(4)

வேண்டுதல் வேண்டாமை இலானடி சேர்ந்தார்க்கு
யாண்டும் இடும்பை இல

Venhduthal Venhdaamai ilaanadi chernthaarkku
yaanhdum idumbai ila

Those who surrender at the feet of Him who has no desire or aversion
do not face any woes.



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



Photo of Maanas Sarovar with Mount Kailas by Kaushik Patel

An Appeal from the Chairwoman of the Mahaprasad Committee

We are seeking sponsors for the lunch served after the puja on major festivals and events organized by the temple. Each sponsorship will be for \$151 donation. We will need 3 to 5 sponsors per events depending on its scale. Alternatively, sponsoring families can cook the food following our temple guidelines and serve at the temple after Puja. If you are interested in sponsoring please contact:
Sangeeta Agrawal or Sanjeev Sharma
mathercise@gmail.com or 21ssharma@gmail.com

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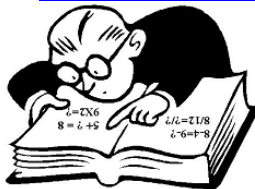


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Photos From Shri Jagannath Bahuda Ratha Yatra2010



Photos from the Music Program 2010





Photos from Music Program 2010

September (Shrawan-Bhadrapad) 2010 Puja Schedule

Date	Day	Thithi	Morning	Evening
1	Wednesday		Ayyappa Abhishekam	Radha Krishna Puja
2	Thursday		Puja	JANMASHAMI 6:50 to 8:00PM Shashti Kavacham
3	Friday		Devi Puja	Laxmi Devi/ Saraswathy Devi Puja
4	Saturday		Venkateshwara Abhishekam	JANMASTAMI 8:45 PM to 1200 Midnight Ayyapa Puja
5	Sunday		Ganesha Abhishekam Jagannatha Puja	Puja
6	Monday		Puja	Rudra Abhishekam/Pradosha
7	Tuesday		Murugan Abhishekam	Ram Parivar Puja/Hanuman Chalisa
8	Wednesday	Amavasya	Ayyappa Abhishekam	Radha Krishna Puja
9	Thursday		Puja	Shashti Kavacham
10	Friday		Devi Puja	Parvati Devi Puja
11	Saturday		Venkateshwara Abhishekam	Ayyapa Puja/GOWRI PUJA
12	Sunday		Jagannatha Puja GANESHA CHATURTHI	Puja
13	Monday		Puja	Rudra Abhishekam
14	Tuesday		RAM PARIVAR (utsavar) Abhisheka	Ram Parivar Puja/Hanuman Chalisa
15	Wednesday		Radha Krishna (utsavar) Abhisheka	Radha Krishna Puja
16	Thursday		MURUGAN (utsavar) Abhisheka	Shashti Kavacham
17	Friday		DEVI(utsavar) Abhisheka	Vaishnao Devi Puja
18	Saturday		SRINIVAS ABISHEKA GARUDA STHAPANA VISHNU LAKSHARCHANA	Ayyapa Puja
19	Sunday		Ganesha Abhishekam Jagannatha Puja/ Geeta Paath Havan/Youth Participation	Puja
20	Monday		Puja	Rudra Abhishekam
21	Tuesday		Murugan Abhishekam	Ram Parivar Puja/Hanuman Chalisa Pradosham
22	Wednesday		Ayyappa Abhishekam	Radha Krishna Puja
23	Thursday	Purnima	Puja/Begining of Mahalaya Paksha	Shashti Kavacham
24	Friday		Devi Puja SHRADDH BEGINS	Durga Devi Puja
25	Saturday		Venkateshwara Abhishekam	Ayyapa Puja
26	Sunday		Ganesha Abhishekam Jagannatha Puja/ RADHA KALYANA UTSAV	SANKATAHARA CHATURTHI
27	Monday		Puja	Rudra Abhishekam
28	Tuesday		Murugan Abhishekam	Ram Parivar Puja/Hanuman Chalisa
29	Wednesday	Amavasya	Ayyappa Abhishekam	Radha Krishna Puja
30	Thursday		Puja	Shashti Kavacham

1. Hosts for Geeta Puja will be Arora Families

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

October (Bhadrapad-Ashwin) 2010 Puja Schedule

Date	Day	Thithi	Morning	Evening
1	Friday		Devi Puja	Laxmi Devi/ Saraswathy Puja
2	Saturday		Venkateshwara Abhishekam	Ayyapa Puja
3	Sunday		Ganesha Abhishekam Jagannatha Puja SARVA PITHRU PAKSHA	Puja
4	Monday		Puja	Rudra Abhishekam
5	Tuesday		Murugan Abhishekam	Ram Parivar Puja/Hanuman Chalisa/pradosha
6	Wednesday		Ayyappa Abhishekam	Radha Krishna Puja
7	Thursday	Amavasya	Puja/	Shashti Kavacham
8	Friday		Devi Puja NAVARATRI BEGIN	Parvati Devi Puja/ GARBA
9	Saturday		Venkateshwara Abhishekam	Ayyapa Puja/ GARBA - RAAS
10	Sunday		Ganesha Abhishekam Jagannatha Puja/LALITHA SAHASRANAMA ARCHANA	Puja GARBA - RAAS 7:00 PM to 10:00PM
11	Monday		Puja	Rudra Abhishekam
12	Tuesday		RAM PARIVAR (utsavar) Abhisheka	Ram Parivar Puja/Hanuman Chalisa
13	Wednesday		Radha Krishna (utsavar) Abhisheka	Radha Krishna Puja
14	Thursday		MURUGAN (utsavar) Abhisheka	Shashti Kavacham
15	Friday		DEVI(utsavar) Abhisheka Devi Puja	Vaishnao Devi Puja DEVJIAGARAN
16	Saturday		SRINIVAS ABISHEKAM SARVA JANIK DURGAPUJA MAHANAVAMI/AYUDHA PUJA	Ayyapa Puja
17	Sunday		Ganesha Abhishekam Jagannatha Puja SARVA JANIK DURGA PUJA	Puja GARBA - RAAS 7:00 PM to 10:00PM
18	Monday		Puja	Rudra Abhishekam
19	Tuesday		Murugan Abhishekam	Ram Parivar Puja/Hanuman Chalisa
20	Wednesday		Ayyappa Abhishekam	Radha Krishna Puja/pradosha
21	Thursday		Puja/Beginning of Mahalaya Paksha	Shashti Kavacham
22	Friday	PURNIMA	Devi Puja	Durga Devi Puja
23	Saturday		Venkateshwara Abhishekam	Ayyapa Puja
24	Sunday		Ganesha Abhishekam Jagannatha Puja/ Geeta Paath Havan Youth and Children Participation	Puja
25	Monday		Puja	Rudra Abhishekam
26	Tuesday		Murugan Abhishekam	Ram Parivar /Hanuman Chalisa SANKATAHARA CHATURTHI
26	Wednesday	Amavasya	Ayyappa Abhishekam	Radha Krishna Puja
28	Thursday		Puja	Shashti Kavacham
29	Friday		Devi Puja	Laxmi Devi/ Saraswathy Puja
30	Saturday		Venkateshwara Abhishekam	Ayyapa Puja
31	Sunday		Ganesha Abhishekam/Jagannatha Puja	Pooja

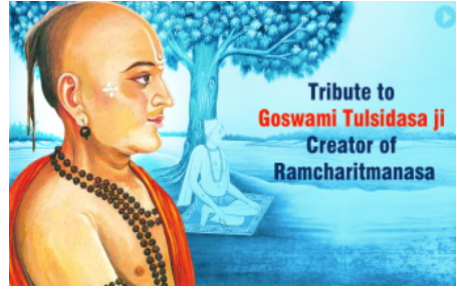
1. Hosts for Geeta Puja will be Neeru Patel

**BE A VOLUNTEER:
AT HINDU TEMPLE, OMAHA, NE**

Sant Tulsidas.

Great devotee of Lord Shri Ram in Kaliyug, Born on :Ashadh Krishna Paksha,Trutiya, Kaliyug Varsha 5112

Sant Tulsidas : Great devotee of Lord Shri Ram in Kaliyuga.



Introduction:

Hindu Dharma has a glorious past of great Saints and Sages. Several Saints ascended to the state of Guru and showed the path of God realisation to many. They also taught spirituality to the society through their conduct and actions. Their mission was not just limited to spirituality but they also did substantial work for the defence of nation whenever it was in difficulties. Some of the Saints traveled all over the world and disseminated the spiritual knowledge of Bharat there without any personal expectations. Millions of people abroad are getting benefit of that. For last lakhs of years, the Sages took tremendous efforts to preserve the Vedic Knowledge which is the pride of Bharat. They also created many subjects connected with the human life and made it easy. The most important thing however is that the Saints of Bharat have donated the world the tradition of Guru-disciple. The current scene however is different. The cricketers, movie heroes and heroines have become the ideals of Hindus. Also the two vices of selfishness and narrow mindedness have become dominant in Hindu which is causing lot of harm to Hindu society. Under such circumstances it has become essential to study and follow the life of Saints who have imparted the teaching of sacrifice, love, devotion to righteousness, devotion to nation, helping the society and kshatradharma (duty of a warrior). We are hereby publishing the matter related to them so that people should come to know about such great Saints. We pray at the feet of God that let Hindus get the inspiration to study and follow their biography and teachings. Sant Tulsidas: Tulsidas (1532 - 1623) is considered to be one of the greatest of the Hindu saints of India. He is considered to be one of the most famous representatives of the Bhakti school of Hinduism. Goswami Tulsidas was a great devotee of Lord Ram. He is one of the most familiar saints in India and his version of the epic story of Sree Ram that is called "Shree Raam-charit-manas" is an extremely popular scripture. Shree Raam-charit-manas is a proof of the exalted state of devotion that this saint has achieved and the grace God has showered upon him. It is said that Shree Ram and Shree Lakshmana have appeared to Tulsidas in person on a few occasions. The story of Goswami Tulsidas is highly inspirational to aspirants in the present age; it revives faith in the Divine and proves that God can be attained through pure devotion even in this Kali Yuga.

Birth.: Tulsidas was born to Hulsī and Atmaram Shukla Dube in Rajpur, Uttar Pradesh, India in 1532. He was a Sarayuparīna Brahmin by birth and an incarnation of Sage Valmiki, the author of the Sanskrit Ramyana. At the time of birth, Goswamiji was as healthy as a five-year old boy and instead of crying, Heuttered "Ram". At this moment, Lord Ram did aakaashvaani and named the divine child as "Raambolaa".

Incarnation of Valmiki: Tulsidas is regarded as an incarnation of the great sage Valmiki. In Bhavishyottar Purana, Lord Shiva tells Parvati how Valmiki got a boon from Hanuman to sing the glories of Lord Ram in vernacular language in the KaliYuga. Nabhadās, a contemporary of Tulsidas and a great devotee, also describes Tulsidas as incarnation of Valmiki in his work Bhaktmaal. Even the Ramnandi sect (Tulsidas belonged to this sect) firmly believes that it was Valmiki himself who incarnated as Tulsidas in the Kali Yuga. From Family Man to Ascetic. Tulsidas's wife's name was Buddhimati (Ratnavali). Tulsidas's son's name was Tarak. Tulsidas was passionately attached to his wife. He could not bear even a day's separation from her. One day his wife went to her father's house without informing her husband. Tulsidas stealthily went to see her at night at his father-in-law's house. This produced a sense of shame in Buddhimati. She said to Tulsidas, "My body is but a network of flesh and bones. If you would develop for Lord Rama even half the love that you have for my filthy body, you would certainly cross the ocean of Samsara and attain immortality and eternal bliss". These words pierced the heart of Tulsidas like an arrow. He did not stay there even for a moment. He abandoned home and became an ascetic. He spent fourteen years in visiting the various sacred places of pilgrimage. Tulsidas used to throw the water that was left in his water-pot at the roots of a tree which a spirit was occupying. The spirit was very much pleased with Tulsidas. The spirit said, "O man! Get a boon from me". Tulsidas replied, "Let me have Darshan of Lord Ram". The spirit said, "Go to the Hanuman temple. There Hanuman comes in the guise of a leper to hear the Ramyan as the first hearer and leaves the place last of all. Get hold of him. He will help you". Accordingly, Tulsidas met Hanuman, and through His grace, had Darshan or vision of Lord Ram.

Immortal Works. Tulsidas wrote twelve books. The most famous book is his Ramyan-Raam-charit-manas-in Hindi. He wrote this book under the directions of Hanuman. This Ramyan is read and worshipped with great reverence in every Hindu home in Northern India. It is an inspiring book. It contains sweet couplets in beautiful rhyme. Vinaya Patrika is another important book written by Tulsidas. Lord Rama Himself taking the trouble to protect his goods. Some thieves came to Tulsidas's Ashram to take away his goods. They saw a blue-complexioned guard, with bow and arrow in his hands, keeping watch at the gate. Wherever they moved, the guard followed them. They were frightened. In the morning they asked Tulsidas, "O venerable saint! We saw a young guard with bow and arrow in his hands at the gate of your residence. Who is this man?" Tulsidas remained silent and wept. He came to know that Lord

Ram Himself had been taking the trouble to protect his goods. He at once distributed all his wealth among the poor. Tulsidas absolved a murderer from his sins: One day a murderer came and cried, "For the love of Ram give me alms. I am a murderer". Tulsi called him to his house, gave him sacred food which had been offered to the Lord and declared that the murderer was purified. The Brahmins of Varanasi reproached Tulsidas and said, "How can the sin of a murderer be absolved? How could you eat with him? If the sacred bull of Shiva-Nandi-would eat from the hands of the murderer, then only we would accept that he had been purified". Then the murderer was taken to the temple and the bull ate from his hands. The Brahmins were put to shame.

Wanderings & Miracles.: Tulsidas once went to Brindavan to visit the temples of Lord Krishna. Seeing the statue of Krishna, he said, "How shall I describe Thy beauty, O Lord! But Tulsi will bow his head only when You take up bow and arrow in Your hands". The Lord revealed Himself before Tulsidas in the form of Lord Ram with bow and arrows. It is believed that Tulsidas's blessings once brought the dead husband of a poor woman back to life. The Moghul emperor at Delhi came to know of the great miracle done by Tulsidas. The emperor asked the saint to perform some miracle. Tulsidas replied, "I have no superhuman power. I know only the name of Ram". The emperor put Tulsi in prison and said, "I will release you only if you show me a miracle". Tulsi then prayed to Hanuman. Countless bands of powerful monkeys entered the royal court. The emperor got frightened and said, "O saint, forgive me. I know your greatness now". He at once released Tulsi from prison.

Last Days.: Tulsi left his mortal body and entered the Abode of Immortality and Eternal Bliss in 1623 A.D. at the age of 91. He was cremated at Asi Ghat by the Ganga in the holy city of Varanasi (Banaras).

Major Puja/Events 2010

Janmaashtami	9/2/2010	6.30-7.30pm
Janmaashtami	9/4/2010	8.00-12.00am
Gowri Puja	9/11/2010	7.00-8.00pm
Ganesh	9/12/2010	9.30-1.00pm
Radha/Rukmini Kalyana Utsav	9/19/2010	10.00-12.30pm
Balaji Puja (Garuda Sthapana)	9/25/2010	10.00-11.45 am
Sarva Pithru Paksha	9/24-10/7	
Sarva Pitru Tarpana	10/3/2010	am
Navarathri	10/8-10/17	
Lalitha Sahasranama	10/10/2010	10.00-12.30pm
Dewvi Jagaran	10/15/2010	6.30-9.00pm
Sarvajanik Durga Puja	10/16- 17/2010	8.00-1.00pm
Garba	10/8-10/11, 10/17	8.00-11.30 pm
Diwali	11/5/2010	7.00-8.00pm
Diwali	11/6/2010	5.00-10.00pm
Sita kalyanam	11/14/2010	10.00-12.00pm
Vrischika Sankranthi	17-Nov	
Ayyappa Puja	11/21/2010	10-12.00pm
Janmothsav Puja/Prayer for 2011	12/5/2010	9.30-12.00
Vaikunta Ekadashi	12/17/2010	6.00-9.00am
Ayyappa Puja	12/26/2010	9.30-12.00pm
New Year Puja	1/1/2011	9.00-12.00



*Happy
Shri Ganesh
Chaturthi 2010*



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Shri Ganesha Chaturthi Celebrations

PROGRAM

Saturday, September 11, 2010

Shri Gauri Devi Puja 6.00-7.00 PM



Sunday, September 12, 2010

9:15 AM - 1:15 PM MORNING

PROGRAM

Vishesha Abhishekam

Alankaram

Shodasha Upachara Puja

Sahasranama Puja

Ratha Uthsavam/Yatra

Maha Mangala Aarti

Prasada Viniyogam

Free Archana for Students (after main aarthi)

Health Fair (IAN event) 9-11am

FOR MORE INFORMATION CONTACT

Panditjis: 697-8546; Suresh Seshadri: 894 4918;

Nina Mote 445-0876; Shantaram Joshi 965-9777

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

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