

DEEPAM

Volume 23, Issue 3

Maha Kumbhabhishekam -2015

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(Image source: Dr. VK Ghanapathi)

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Hindu Temple

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MESSAGE FROM THE PRESIDENT

Om Sri Ganeshaya Namaha.

Mahakumbhabhishekam at Hindu Temple, Omaha, USA.

As per “aghama” sastras, it is laid down that once in 12 years a temple has to undergo a kumbhabhishekam procedure. The ritual of “Kumbha-Abhishekam” recharges the spiritual power of the deities sanctified in the temple and also that of the Kumbha (metal domes) on top of the temple tower, which is also surcharged with the same divine power as that of the main deities. This khumbha (tower) puja is performed to benefit even those who are unable to visit the inner temple, to derive the same spiritual blessings by offering prayers to the temple tower itself. In the initial step of the event, power is transferred out of temple deities. All required repairs are completed on the temple facilities and on the day of the Mahakumbhabhishekam, the power is transferred back to the deity in Moolasthanam (main sanctum) and to other temple deities. Holy deity worship through sanctified fire (homas) and abhishekam (sacred custom of bathing deity in water, milk and other holy liquids) etc., are performed. Special rituals are performed right from the top of the temple tower (gopuram) and main sanctum’s vimanam (main deity sanctum’s outer dome). By doing so, all deities powers will be in a mode full of blessings to devotees who visit and offer worship at the temple.

Hindu temple, Omaha has completed 12 years after its first kumbhabkiskekam in 2003. As required by pre-kumbhabhishekam procedures, the divine power in the deities represented through stone/marble idols was transferred by mantras (holy chants) to holy water kalashas of the same deity. These kalashas are kept in Bala-layam (mini shrine) till repairs of the sanctums and prayer hall are completed. This set of pujas started on April 24th morning and was completed on April 25th afternoon. Besides our temple’s two priests and our resident shilpi, many devotees of our temple are involved in planning and executing this important event scheduled from 28th May to 31st May.



As the leader of the executive committee, I would like to express my sincere thanks to the MK2015 committee members and all the volunteers for their devotion and commitment in the conduct of this Mahakumbhabhishekam function. Many donors and patrons have provided funds to support the event and I urge more devotees to financially support the function to make this a successful and wholesome event performed as per the required procedures and with full community participation. More than a dozen priests from other US based Hindu temples, shilpis from other temples and from India and more than few hundred volunteers are expected to be part of this important event. I wish to commend the faith, dedication and the spirit of service to the devotee community from all our volunteers, which is a great testament to the strength of the community bonded through this holy institution.

May Lord Prasanna Ganapathi Shower His Holy Blessings on all our devotees and provide Blessings for a smooth conduct of this important event in our temple’s journey.

Namaskarams.

Suresh Seshadri

President - EC (2014-15)



MESSAGE FROM THE CHAIRMAN

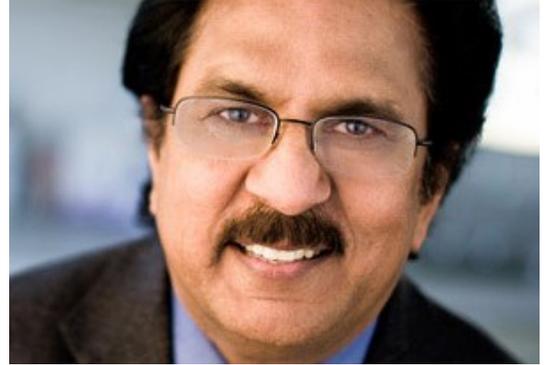
Dear Devotees:

It has been my honor and pleasure to serve as chairman of Board of Trustees from 2014 to 2015. Our Temple has witnessed several cultural and spiritual activities during this short period.

Recently, we all enjoyed "Nrityotsav" performed by classical dancers. It was an outstanding performance. More recently, we were honored to meet Gundecha Brothers in our Temple. These artists have received Padmashri, one of the most coveted civilian awards from the President of India. Their performances were exceptional. I agree with the comments put forth by the organizer of this program, Dr. Adidam, that there was a confluence of spiritual vibrations in our Temple, which stirred our souls during and after their musical concert.

Recently, we as a group stood with community members of Nepal to assist them in ongoing fund-raising for Nepalese earthquake victims. This is the tradition which we formed as many people helped us to raise funds for Gujarat sunami victims. We will continue to extend our support to people in need.

Our next big even is Mahakubhabhisekam (MK15), being organized in May 2015. I would like to congratulate Dr. Devendra Agrawal as the chairman for this event and his team of dedicated volunteers to present an impressive 3-day program. I will encourage all Devotees to participate in this program.



Dear friends, very soon new committees will be formed to run our Temple. I would encourage devoted volunteers to become a part of several committees and take our Temple to its highest glory.

Sincerely,

Shailendra Saxena, MD, PhD

Chairman

Board of Trustees



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



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Pundit Damodara Bhattar
Sevak: Chandrasekhar Karmegam

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Past Chairperson: Prem Arora

Teachers in Hinduism

“By Sadhvi”

We all know that in Sanatana Dharma, Teacher is supreme. While one can express their bhakti to God in 9 different ways, there is only one way one can behave with a teacher – Respect. A teacher must be respected, and be obedient to, thus say the Shastras.

While the end goal is the same, there are different types of teachers in Sanatana Dharma, namely Adhyapaka, Acharya and Guru.

Let's understand who is what, and whether a teacher is a guru, an adhyapaka or an Acharya.

1. Adhyapaka: Learning of Vedas is called “Adhyayana”, teaching of Vedas is called “Adhyapana”. An “Adhyapaka” is the one who imparts vedic education. An adhyapaka is specifically a professional teacher in the technical subjects of Vedanga, i.e. Sanskrit grammar and other basic skills required for the perusal of the Vedas. An Upadhyaya is short for upadhyayaka or “smaller” teacher. The Manusmriti says that one who teaches for a livelihood is an upadhyaya. He teaches one part of the Veda Vidya and receives a salary in return. (Manusmriti, Chapter 2, Verse 141:141. But he, who for his livelihood teaches a portion only of the Veda, or also the Angas of the Veda, is called the sub-teacher, upadhyaya).

In the modern day context, Adhyapaka or a Upadhyaya would be one who is teaching subjects in school, like math, science etc., with the help of a set syllabus and assigned text books, adding his own understanding, experience, and knowledge to the same lesson. Here we find the most subtle difference Adhyapaka and Shikshaka. Shikshaka merely repeats the lessons to the student and will give “shiksha” means both “learning” and “punishment” for the lack of it.

2. Acharya: Means who is in the “aacharaNa” or one who is in the current practice of what he is teaching or preaching. He is a guide or instructor, a leader with good knowledge and lives a pious life and patron of religious rituals. The

Acharya establishes a gurukulam to make sure that his Veda Vidya does not die with him. An Acharya imparts the knowledge with the aim of spreading the understanding and not for a fee. It is the Shisya who would offer the dakshina or fee as a token of respect and it is not demanded, sought or expected by the Acharya. Best example would be the Oscar winner A.R. Rahman who has set up an institute teaching music to aspiring and talented youngsters across globe.

3. Guru: He is the touchier of your soul after parents. He leads you spiritually along with knowledge. He realized himself and lifts you too to his level. A guru is one who is regarded as having great knowledge, wisdom and authority in a certain area, and who uses it to guide others. As a principle for the development of consciousness it leads the creation from unreality to reality, from the darkness of ignorance to the light of knowledge. In its purest form, this principle manifests on earth as a divine incarnation (saint), a person with supreme knowledge about God and all creation. Other forms of manifestation of this principle also include parents, school teachers, non-human objects (books) and even one's own intellectual discipline. Guru's main aim is to make you realize and enlighten. In Sanatana Dharma a Guru starts with the brahmOpadEs'a the Gayatri Mantram and goes up to the stage of Vedanta (philosophy). Good examples of Gurus would be, Ganapathi Sachidanada Swami, Sadguru Sai Baba, so on and so forth. In Sanatana Dharma, a person is said to have multiple gurus, first being Father, next the one who performs the “upanayanam” and initiates the “brahmopadesam” next the one under whom the vedic knowledge is learnt, and also the one whom one looks up to for spiritual guidance.

BONDAGE

Conceived and written by Gopal Guttal

(father of Madhavi Bhadbhade and Sampada Gajre)

The writer has published a book of poems, Twilight Melodies

Inexorable dharma
of bewildering karma
did not exempt
even the Almighty.

Brahma creates
Vishnu sustains
Rudra terminates
all captives of karmic fate.

In the karmic churn
of cosmic milk ocean
Laxmi for Kamalanath
poison for Bholenath.

Winter to spring
shadow to sunlight
journey through karma
says Krishna.

Pangs of birth
or ecstasy of death
karma is THE ALL
your prize or peril.

Beg of Brahma
He faults your karma
why then pray Brahma?
He too shackled by Karma.



Hindu Community Service

Contributed by Arun Pondicherry

Hindu and Indian Community from Nebraska was represented in the 31st Annual Mayors Interfaith Prayer Breakfast on April 30th 2015. Invocation & Hindu Prayer was read to start the event by Dr. Rugmini Warriar who lives in Lincoln and who is Patron of the Hindu Temple. All religious groups were present and they talked about finding common ground for community transformation and shared some realizations from Holy traditions.



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Available on the iPhone

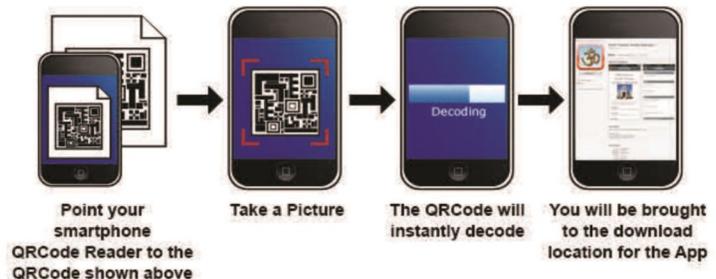
App Store



Android Version



- ⇒ Daily Events Calendar
- ⇒ Facebook Happenings
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- ⇒ Book Social Hall
- ⇒ One-click Contacts



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hindu temple
Omaha, Nebraska

Cordially invites you all with family for this
once in a lifetime auspicious occasion of

MAHAKUMBHABHISHEKAM

with **NAVAKALEBARA**

Thursday 28th May to Sunday 31st May, 2015

At Hindu Temple, 13010 Arbor St, Omaha, NE 68114

इक्ष्वाकुनिर्वृत्यर्थात्,
इक्ष्वाक्यज्ञा फलप्रदत्वात्
इक्ष्वाक्यज्ञात्प्राप्तकारणत्वेनात्
पुत्रपौत्राभिर्वर्धनात्

According to Agama Shastras, a "Punar Uddhaarana Kumbhabhishekam" (Kumbha means Shikhara or crown of the shrine; Abhishekam means sanctification with spiritually charged water) is required every 12 years of Pratishta Mahotsavam of a temple. This ritual is required for rejuvenation and restoration of all the deities in the garbhagrahas in the temple complex to preserve full potency of infused power in the idols at an appropriate muhurtam on an auspicious day. New Vighrahas and additions to the temple are also consecrated at this auspicious time.

This occasion also gives an opportunity renew the dedication of devotees to the temple, re-affirm their faith, and their connection to the divine Almighty Lord.

वृद्धात्तैर्जिनानि यथा विहाय
नवानि ग्रह्णति नरोऽपारानि
तथा इक्ष्वाक्ये विहाय जिनान्य
अन्यानि इत्ययति नवानि देहि

"When the body becomes old, the soul discards
it and takes on a new body."

"Navakalebara" means the new embodiment, is an ancient ritual associated with most of the Jagannath Temples. It involves a total replacement of the Idols (made up of margosa wood) of Lord Jagannath, Balabhadra, Subhadra and Sudarshan with the new ones and old images are given a sub-terrestrial consignment as a divine burial.

This happens only in a year which has two months (Adhika masa) of Ashadha as per the Hindu calendar. This usually occurs every twelve to nineteen years. The last Navakalebara was in 1996 and happening this year after 19 years.

For more details, visit: www.hindutemplenebraska.org or call (402) 697-8546

Pooja Schedule May 28, 29, 30 & 31, 2015

May 28th Evening Yagashala Setup Jala Adhivasam

May 29th Morning

- 8:30 AM Guruvandanam, Anugnya , Vigneswara Puja, Punyahavachanam, Panchagavya Puja
- 9:30 AM Ganapathi Homam, Navagraha Homam
- 11:00 AM Yantra Puja, Yantra Japam & Homam, Poornahuthi, Pushpa Adhivasam
- 12:30 PM Aarti followed by Prasadam (Lunch)

May 29th Evening

- 4: 00 PM Ganapathi Puja, Go Puja, Sankalpam, Yajaman, Sankalpam, Nandi Shradham
- 5:00 PM Punyahavachanam , Acharya Varnam Ritwick Varnam, Raksha Bandhanam
- 5:30 PM Vishwakarma Puja, Sthapathi Varnam, Mritsangrahanam
- 6:00 PM Navakalebara Puja
- 6:30 PM Yagashala Pravesham, Ankurarpanam, Kalasham Sthapanam, Kalasha Puja
- 7:30 PM Agni Sthapanam, Rakshoghna Homam, Vastu Homam, Prasaadam & Bimba Shudhi, Vastu & Dig Bali, Prathama Kala Puja, Shaiyadhivasam
- 9:30 PM Aarti followed by Prasadam (Dinner)

May 30th Morning

- 8:00 AM Ganapati Prarthana, Yagashala Puja, Dwara Puja, Dwaja Puja, Yantra Puja, Sarvadevata Moola Mantra Japam, Phalaadhivasam
Navakalebara Puja
- 10:00 AM Sarvadevata Moola Mantra Homam, Adhivasanga Homam, Devata Namakarnam, Ashta Diggpalaka Homam, Poornahuthi Dwitiya Kala Puja, Aarti
- 12:00 PM Yantram, Navaratnam, Panchadhatu Sthapana Puja followed by Prasadam (Lunch)
- 1:00 - 6:00 PM **Shilpi Side work from 1 to 6:00 PM inside the Temple Installing the Vighram**

May 30th Evening

- 4:30 PM Yagashala Puja, Sarvadevata Moola Mantra Japam
- 6:00 PM Netra Unmeelam, Vishnu Sahasranama Parayanam
Navakalebara Puja
- 6:30 PM Sarvadevata Moola Mantra Homam, Poornahuthi, Tiritiya Kala Puja
- 7:30 PM Ashtavadhana Seva , Chaturveda Parayanam , Nanavidha Upachara Vishesha Puja
- 9:00 PM Aarti followed by Prasadam (Dinner)

May 31st Morning

- 6:00 AM Navakalebara Puja
- 7:00 AM Ganapathi Prarthana, Yagashala Puja, Dwara Puja, Mantapa Puja, Chaturtha Kala Puja
- 8:00 AM Pranapratishtha, Moola Mantra Homam, Pratishta Homam, Kala Nyasa Homam, Jeevan Nyasa Homam, Tatva Nyasa Homam , Sparshahuthi, Maha Poornahuthi
- 10:00AM Yatra Danam, Dasha Danam, Pancha Danam, Buri Danam, Kalasha Shobha Yatra
- 11:00 AM Rajagopura Kumbhabhishekam, Vimana Kumbabhishekam, Pradhana Murthi Kumbabhishekam, Sarvadevata Murthi Kumbabhishekam, Vishesha Alankaram,
- 11:30 AM Bhajan by Devotees & Thanks Speech
- 12:05 PM Prathama Vishesha Puja & Archana , Acharya Sambhavana Ritwick Sambhavana , Vedokta Ashirvarvadam ,
- 12:30 PM Maha Mangala Aarti, Teertha Prasadam, Bhakta Ashirwadam



The Fallacy About Hindu Castes

“By the Forum for Hindu Awakening”

The Hindu caste system is a social constitution created to assist humanity to behave based on natural temperament. It has three subtle components (*trigunas*) whose spiritual evolutions are four classes (*chaturvarnas*), explained subsequently.

The *chaturvarnas* are part of *Dharma*. It is meant to provide guidance on behaviour and spiritual practice (*sadhana*) according to one's potential and requirement.

With time, the objective of this system deteriorated and its purpose misinterpreted leading to discrimination between groups of people. This article throws light on the original rationale behind the caste system.

Trigunas: As per science of Spirituality, the Universe is made up of three subtle basic components, *Sattva* (purity and knowledge), *Raja* (action and passion) and *Tama* (ignorance and inertia).

Chaturvarnas: According to Hindu philosophy there are four classes based upon division of labor, meant to strike a balance between various social groups. Rather than the rights and privileges of the different classes, emphasis was laid on the performance of duties. These four classes, which are allotted different tasks and responsibilities are, *Brahman* (priest), *Kshatriya* (warrior), *Vaishya* (businessman), *Shudra* (laborer).

This class system is also observed among plants and animals. This means that 'class' is only a state determined by the *trigunas*.

Spiritual Practice according to class system

As per science of Spirituality, the purpose of our life is to undergo destiny and to realize God. The class system helps us in accomplishing the goal of God realization.

Spiritual practice means offering whatever one has, unto God. A *Shudra* should offer his body. A *Vaishya* should offer his body and wealth, a *Kshatriya* his body, wealth and life and a *Brahman* his body, wealth, life as well as intellect.

If one embarks on the spiritual practice of one's class appropriately and completely, then in the next birth, he is born in a higher class. For instance, if in this birth the spiritual practice of a *Shudra* is completed, then in the next birth he may be born as a *Vaishya*. Later, being born progressively as a *Kshatriya* and a *Brahman*, he may ultimately attain the Final Liberation (*Moksha*). An individual is born in the class, which is conducive to his spiritual progress.

In conclusion, the caste system is the spiritual class system based on one's *gunas* (constitution) and *karma* (actions), in which qualities that are more important than the birth itself. The *Gita*, a holy scripture of Hindus, states that an individual should be classified in a particular class irrespective of his birth, if he possesses the decisive characteristic of that class.

For more information please visit www.HinduAwakening.org or email at info@forumforhinduawakeOkay.Surening.org.



NAMASTE- A Spiritual Gesture

“By Hindu Janajaguthi Samithi”

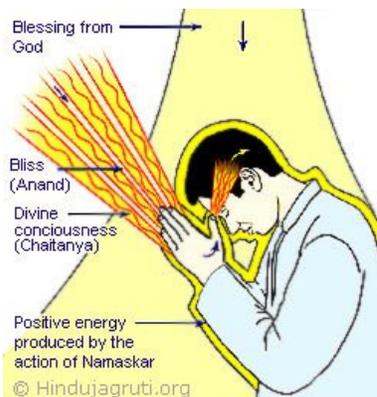
'Namaste' meaning paying obeisance, is a word that has originated from Sanskrit. It is also known as *namaskar*, both words being derived from another Sanskrit word 'namaha'. The purpose of *namaste* is to pay obeisance to God or to greet one another when meeting and upon parting compa-

ny. The *namaste greeting* is widely practiced in the Indian subcontinent. Within the soul (*atma*) of each individual is a part of the God Principle. The greeting of *namaste* is when the soul in one person acknowledges and pays obeisance to the soul in another.

Continued ...

The hand position for the greeting is known as the *Namaste Mudra* (a particular hand gesture). The attached pictures illustrate how *namaskar* is done in obeisance to God and its subtle effects. The greeting of *namaste* to another person is accompanied by a slight bow along with the *mudra* made with hands pressed together, palms touching and fingers pointed upwards and closely positioned in front of the chest. A person greets another with the *namaste mudra* by uttering “*namaste*”.

In this article, we will explore the meaning of ‘*namaste*’ and its importance from a spiritual perspective along with its benefits to us at a spiritual level.



Spiritual Benefits of the *namaste* greeting

Spiritual research has validated that *namaste* is the most spiritually pure way to greet another person. The reasons are the benefits derived from the *mudra* and lack of physical contact.

It is advisable to do *namaste* with spiritual emotion (*bhav*) as the *mudra* of *namaste* is all about recognizing the divine soul in another. If done so, it inculcates submission with gratitude, thereby bringing one's ego down and augmenting humility. Such benefits help one in growing spiritually. Due to the finger tips in *namaste mudra* acting as antennae to draw the divine energy present in the environment, *namaste* also enhances spiritual strength and draws Divine consciousness or *Chaitanya* to oneself.

Two of the five Absolute Cosmic Principles (*Pancha-mahabhoota*) are invoked during *namaste*. The higher the number of cosmic principles the

more is the spiritual positivity that is invoked. The *namaste mudra* invokes the Absolute Earth Principle (*Pruthvi-tattva*) and the word *namaste* invokes Absolute Ether Principle (*Akash-tattva*).



Namaste does not involve physical contact unlike other types of greeting like hand-shaking, hugging or kissing. When there is contact, the chance of negative energies getting transmitted during the contact is high, more so, if one of the people involved in the greeting is possessed by negative energies.

Effectiveness of *namaste*

To empower one's inner vision of the soul in another, it is recommended to close the eyes while doing *namaste*.

No object should be held in the hands during *Namaste* as they restrict the flow of spiritually pure (*sattvik*) components from entering the fingertips. A spiritually impure object held in the hands contaminates the aura while doing *mudra*.

When *namaste* is done with the feeling of obeisance, a ring of spiritual emotion (*bhav*) is created around the person. The ring in turn attracts a flow of the Divine Principle. There is an activation and emission of bliss into the environment.

Out of all greetings, *namaste* or ‘paying obeisance’ is the most spiritually pure (*sattvik*) form of greeting and should be adopted as far as possible. In cultures where the greeting norms are different, one could attempt to practice it mentally. Regular spiritual practice or *sadhana* is fundamental to do *namaste* with spiritual emotion. Learn more about *sadhana* from Hindu Janajagruti Samiti (www.Hindujagruti.org).

A note from finance . . .

Firstly, on behalf of Hindu Temple we thank you for your generous past, present and future donations. We have streamlined the process of accepting securities donations with the opening of TD Ameritrade Brokerage Account. The process is simple for you to make stock contributions. When you are ready, you would need to provide your brokerage firm with the following details for the transfer to go through in a timely manner:

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, please 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.

As part of temple's operations we track all your donations from all sources such as

checks, credit cards, matching programs, securities and PayPal as long as we could specifically identify them in your name. Each month after all donations were processed we send a consolidated mail related to total donations made by you. This is a mail thanking you for your generous donations and also would serve as the official receipt of your donations for that month. For several donors, this will be the ONLY mail that will be received related to their donation(s).

Apart from the monthly letters we send annual mailers to devotees that have donated more than a minimum threshold amount for the given year. The minimum threshold will be determined each year and for 2014 it was set to \$600. Due to associated cost of mailings, donors with total annual contributions below that threshold will NOT receive these annual mailers.

Please contact Finance Chair or Treasurer with any of your questions.

Best Wishes,

**Treasurer
Sayi Repakula**

**Finance Chair
V T Ramakrishnan**

**Please Donate
Generously to Your Temple**

Hindu Temple, Omaha NE (Dec 2014 thru Mar 2015)

INFLOW		OUTFLOW	
<i>Hundi collections cash</i>	\$12,987	<i>Operating expenses</i>	\$45,773
<i>Direct deposits</i>	\$8,346	<i>Staff expenses</i>	\$11,582
<i>Puja services</i>	\$42,553	<i>Priest expenses</i>	\$28,984
<i>Donations</i>	\$107,346	<i>Priest/Staff Housing</i>	\$11,406
<i>Sponsored/event donations</i>	\$43,986	<i>Other events</i>	\$53,838
<i>Raffle (after prizes, expenses)</i>	\$395	<i>Mortgage interest</i>	\$5,006
<i>Priest/staff housing mortgage</i>	\$0	<i>Towards Mortgage/payoff</i>	\$11,959
		<i>Towards Housing/payoff</i>	\$3,394
Total inflow	\$215,613	Total outflow	\$171,942

----- Balances As of Mar 31,2015 -----

Balance owed on Mortgage/Short-term line of credit : **\$378,496**

Balance owed on priest/staff housing mortgage: **\$302,566**

Operating Account Balance : \$137,691

Savings (Endowment) balance : \$8,319

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Mahakumbhabhishekam -2015

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