

# धर्मसन्देश Dharma Sandesh

a quarterly newsletter of Bharatiya Mandir, Middletown, NY

आ नो भद्राः क्रतवो यन्तु विश्वतः। Let noble thoughts come to us from everywhere. RigVeda 1.89.1

## नमस्ते Namaste

ॐ – OM. We are excited to bring you the fourth issue of our quarterly newsletter “Dharma Sandesh”.

Winter has been extremely harsh on us this time. We have had several major snowstorms in the past few weeks. The snowstorm at the end of February was particularly brutal, downing trees and power lines and dumping several feet of snow in our neighborhoods. Every time I glanced outside from my window during those days, all I could see were scenes from a black-and-white movie.

Nevertheless, this is also a miracle of nature, a Leela of the Supreme Spirit – the Paramatma. We never tire of witnessing His miracles day after day in one form or another. We should just keep our eyes and ears open – not just the outer eyes and ears, but the inner ones as well.

As we look though our physical eyes, we see several problems around us everyday. The devastating earthquake in Haiti and Chile is one such example. However, what we see here is but an infinitesimally small part of the big picture the Lord Almighty has of the Universe. Before we start complaining of our lack of resources or why the Lord has abandoned some people, we must pay attention to what we have and what the Lord has given us in terms of time on this earth, happiness, peace of mind, health, family and prosperity. And as part of thanking Him for everything He has given us, we must try to help other human beings in need. After all, we are all His children.

We await the advent of Spring – (Vasantha Ritu वसंत ऋतु) – and the tender green shoots that will emerge from Mother Earth and spread cheer all over. Spring brings with it renewed hope, joy, and rejuvenation.

With Spring come several festivals and causes for celebration, including Ugadi (युगादि) – New Year in Karnataka and Andhra Pradesh and Gudi Padwa (गुडिपाडवा) in Maharashtra, Sri Rama Navami, Baisakhi, Tamil New Year and Vishu (celebrated in Kerala).

In this issue of Dharma Sandesh, we present articles on Maryada Purushottama Lord Rama and on the Tamil New Year / Vishu. There is also an article on Bhaskara Acharya – the great mathematician of ancient India. As always, we invite readers to contribute articles of interest in religion, spirituality, and on great characters of India.

We are also proud to announce that some devotees are interested in sponsoring this newsletter every quarter. Mr. Pradip and Mrs. Priti Shah of Monroe, NY have generously sponsored the printing of copies of this issue of Dharma Sandesh. We call upon devotees to sponsor printing of copies of future issues of this quarterly newsletter. Devotees may note that all the writing of the content and the editing of the newsletter are strictly voluntary.

Let us all pray to the Lord Almighty to shower His blessings upon all his children!!

Sincerely,  
Your Editorial Board  
Email: bharatiya\_mandir@yahoo.com

### **HAITI RELIEF FUND**

Bharatiya Mandir has collected \$3676.25 for the Haiti Earthquake Relief Fund. As declared earlier, we will send 100% of the collection to the Clinton-Bush Haiti Fund. These donations were made by our members and businesses owned by our members: AccuCare Pharmacy, Duli Beverage Corp, Global Gas & Food, Jefferson Pharmacy, Newburgh Pharmacy, P&S Pharmacy, Prestige Pharmacy, Sullivan Pharmacy.

This project was spear-headed by our Youth Group headed by Raj Chauhan with the help of Dulari Patel, Aman Kumar and Jay Kumar. The member donors were: Raj Arora, Guni & Govind Bhanusali MD, M. Chandrasekhara MD, Chitra & Milan Chauhan, Dharam & Sushma Kumar, Yash & Indrajit Kumar Ph.D., Aruna Pal MD, Tanuja & Nilesh Patel, Pushpa & Manubhai Patel, Satish Rohatgi MD, Ratna Sabnis, MD, Mallika Salgunan, Priti & Pradip Shah, and Padma & K. Sundaram MD. The India Temple Foundation expresses grateful thanks to the donors and special bravo to the youth for leading this project.

### **TEMPLE ANNIVERSARY EVENT**

We are pleased to announce that the Board of Directors of India Temple Foundation has decided to celebrate the 11<sup>th</sup> anniversary of Bharatiya Mandir on Sunday, May 2, 2010. Some of the volunteers are already working to put together the program for this day. As in the past years, we have invited Kiranbhai Kothari and party (from New Jersey) to join us for devotional singing (Bhajans) and they have accepted our request. The program will start with Vedic Havan, followed by Bhajans by our own community members. There will be a segment for children's programs. We invite parents to encourage their children to be a part of this celebration. For more details please contact Chitra Chauhan at 497-7242, Bhautika Patel at 344-0950 or Tina Sodha at 692-5700.

*Submitted by: Om Arora*

### **सुभाषिता Subhaashitaa**

*In this section, we present a Sanskrit quotation and its interpretation/meaning.*

न जातु कामः कामानामुपभोगेन शम्यते ।

हविषा कृष्णवर्त्मव भूय एवाभिवर्तते ॥

– श्रीमद् भागवत

na-jaatu-kaamaH-kaamaanupabhogena-shamyate |

havishaa-krishnavartmeva-bhooya-evaabhivartate||

- Srimad Bhagavata

Desire does not get mitigated by the enjoyment of the objects of desire. Instead it flares up even more just like the sacrificial fire flares up when one adds more wood and other offerings to it.

When desire (or lust) rules a person, he/she cannot mitigate that desire by seeking gratification. The more one seeks to gratify that desire, the more it grows until it consumes the person completely.

Everyone has desires. That is not wrong as long as these desires are within one's control. One desires to get a good education, a good job, a happy family, a good house, a nice car, etc. These desires are not wrong. In fact, these are important milestones in life.

The problem occurs when desires get out of hand and control the person instead of being in control of the individual. When lust for sex, greed for more wealth, or lust for power start controlling a person, then it becomes an obsession and takes over the mind, body and soul of the individual. Unless brought under control, these desires will consume the individual, make him/her commit acts that he/she would not normally dare to do, and eventually result in the devastation of the individual.

*Contributed by Dr. Narasim Banavara*

### **साई प्रेरणा Baba's Teachings**

*In this section, we present a teaching of Sri Sai Baba.*

The cosmic processes *shrishti* (creation), *sthithi* (sustenance) and *layam* (dissolution) go on in every human being. Creation is the outcome of *sankalpa* (or thought). *Sthithi* is protection of creation. *Layam* is the merger of creation in its source. *Srishti*, *Sthithi* and *Layam* are also identified with the three qualities - *Sathva*, *Rajas* and *Thamas*. The three *gunas* (or qualities) represent the Trinity (Brahma, Vishnu, and Maheshvara). The Trinity represents the *Thrilokas* (three Worlds). The three worlds and the Trinity are present in every human being. The three are to be regarded as one and worshipped as *Shivam*. What is *Shivam*? It is the embodiment of Auspiciousness. When man recognizes the unified form of the Trinity his humanness acquires auspiciousness.

Shivarathri is an auspicious night. Man is endowed with infinite potencies. All that you experience by way of seeing, hearing and the like are reflections of the inner being. On this day it is possible to get full

control of one's mental faculties. Hence it is considered an auspicious day.

Auspiciousness consists in diverting the mind towards God. This calls for getting rid of the inherited animal tendencies in man. This is the occasion to recognize the omnipresence of the Divine in all beings and in all objects. It follows that whomsoever you adore or condemn, you are adoring or condemning God. You must follow the injunction: Help ever, hurt never.

All the phenomena in Nature proclaim the glory of the Divine. Why foster religious differences? Let everyone carry out the dictates of the Divine, who governs the universe. Everything that happens is by the Will of God. The principle teaching of the *Vedhas* is that all men should strive together in harmony and share their joys together in amity. Through unity, humanity can achieve purity, leading to divinity.

**Sri Satya Sai Baba message on Shivaratri 1996**

*Contributed by Dr. Vijaya Dasari*

## ज्ञानविहार JnanaVihara

*In this section, we present articles on Hinduism, Vedas, Puranas, Upanishads, and related philosophy.*

### Maryada Purushottama Sri Rama

मर्यादा पुरुषोत्तम श्री राम

Sri Rama (श्री राम or श्री रामचन्द्र Sri Ramachandra) is the seventh avatara (अवतार = incarnation) of Lord Vishnu on this earth. He incarnated to rid the earth of Rakshasas such as Ravana and Kumbhakarna and their associates and to establish Dharma in the world. The great epic Ramayana (रामायण) composed by Sage Valmiki in the Sanskrit language extols the life, pursuits, adventures and virtues of Lord Rama. The same epic was recomposed in the Avadhi language as *Sri Rama Charit Manas* (श्री रामचरितमानस) by Sant Tulasidas. Another important composition in the Sanskrit language is *Sri Adhyatma Ramayana* (श्री अध्यात्म रामायण) attributed to Sage Veda Vyasa. This version is steeped more into philosophy than the previous two versions.

### **Brief Story of Sri Rama:**

Sri Rama was born as the eldest son of Queen Kausalya and King Dasharatha of Ayodhya in the solar lineage (Surya Vamsha सूर्यवंश) of Ikshvaku. He was born on Navami (ninth day) of Shukla Paksha (bright half) of the Hindu month of Chaitra. That day is celebrated all over India (and the world) as Sri Rama Navami.



King Dasharatha performed the Putra Kameshti Yajna (sacrifice to obtain sons). From the blazing sacrificial fire, came a God with Payasa (पायस – nectar or porridge) and gave it to King Dasharatha. The king distributed the Payasa among his three wives Kausalya, Sumitra and Kaikeyi, who bore him four sons. Lord Vishnu had ordained that He would be born as Sri Rama to vanquish the Rakshasas and establish Dharma on earth. To help Him in this venture, His three brothers were incarnated and born as well. They were Lakshmana (from the great serpent Adi Shesha on whom Lord Vishnu reclines), Bharata (from the Shankha or conch of Lord Vishnu) and Shatrughna (from the Chakra or discus of Lord Vishnu). Bharata was born to Queen Kaikeyi and Lakshmana and Shatrughna were born as twins to Queen Sumitra.

The children grew up in the royal household filled with a mixture of love, happiness and discipline. They were trained by Guru Vashishta in all the Vedas, philosophies, the sciences, religion, and military sciences and arts. They grew up to be experts in all the arts, sciences and warfare, especially in archery.

Once Sage Vishwamitra arrived at the palace of King Dasharatha and requested that the king send Rama with him in order to vanquish the Rakshasas who were impeding the sacrifices that the Rishis in the forest were performing. King Dasharatha sent Rama



and Lakshmana with the sage. In the forest, Rama killed scores of the terrible Rakshasas who were killing the pious sages. After that, he revived Ahalya who had been cursed by her husband Sage Gautama to assume the form of a rock.

Later, Sage Vishwamitra took the princes to Mithila, the kingdom of King Janaka. The king was holding a Swayamvara (स्वयंवर) for his foster-daughter Sita, the incarnation of Goddess Lakshmi. The challenge was to string the bow of Lord Shiva, which only Sri Rama could perform. Sri Rama won the Swayamvara challenge and married Sita.

King Janaka happily performed the marriage of his daughter Sita with Lord Rama. He also gave his other daughters to Lord Rama's brothers and performed their marriages as well.



On the way back to Ayodhya from Mithila, Lord Rama encountered Sage Parashurama, the sixth incarnation of Lord Vishnu. Parashurama did not recognize the new incarnation and

proceeded to insult Sri Rama. Instead, Sri Rama defeated Parashurama and proved his strength by stringing a new bow belonging to Lord Vishnu. The sage accepted defeat and offered all of his powers from his meditation to Sri Rama as he realized that Sri Rama was the new incarnation of Lord Vishnu.

Lord Rama entered Ayodhya with his bride Sita and his family. They stayed there happily for some time. Meanwhile, King Dasharatha planned to install Sri Rama as the crown prince (Yuvaraja युवराज). The entire population of the state was happy except for Queen Kaikeyi whose mind was poisoned by her maid Manthara. Queen Kaikeyi devised a plan to stop the coronation of Sri Rama as Yuvaraja.

King Dasharatha had once given Queen Kaikeyi two boons. The queen proceeded to encash those two boons. With the first boon she demanded that her son

Bharata be made crown prince in Sri Rama's place, and with the second boon she demanded that Sri Rama be exiled for fourteen years.

King Dasharatha was left speechless. He had his hopes and his whole life pinned on Sri Rama but, at the same time, he could not break a promise that he had given to his queen. He pleaded with her not to demand the two boons, but Queen Kaikeyi was adamant.

Lord Rama was informed of this incident and he immediately set off for the forest without a moment's hesitation. Sita and Lakshmana followed him everywhere he went. Heartbroken and unable to bear the separation from his son, King Dasharatha breathed his last with Queen Kausalya by his side.

Once Bharata came to know of these events, he rushed home from his uncle's kingdom where he was visiting at the time these events took place. He was mortified to find out that his mother had been the sole cause for the misfortune that had befallen them. After performing the last rites for his father King Dasharatha, he rushed to the forest where Sri Rama was staying and implored Sri Rama to return to Ayodhya and accept his rightful place as king. Sri Rama flatly refused Bharata's request stating that he must fulfill the promise given to his father and he must obey his father at all costs.

Sri Rama, accompanied by Sita and Lakshmana, spent several years in the forest visiting with sages and vanquishing Rakshasas who were troubling the sages.

In the fourteenth year of exile, Sita was kidnapped by



the Rakshasa king Ravana. He took her to Lanka and kept her in the Ashoka Vana garden. Sri Rama went searching for his wife, and in the process vanquished several Rakshasas. He also made new friends in Sugreeva, king of the monkeys and got a new prime devotee in Hanuman.

When ordered by Sugreeva to go and look for Sita, Hanuman crossed the sea at Rameshwaram and found Sita Devi. Sri Rama led the monkey and bear armies into Lanka and defeated and killed the evil Ravana, Kumbhakarna and the Rakshasas who were responsible for troubling and killing pious people and who were responsible for impeding Dharma. He then installed Ravana's brother Vibheeshana as the king of Lanka. Vibheeshana, in spite of being a Rakshasa, was a good and pious man and a devotee of Sri Rama.

After the war was complete, Sri Rama ordered that Sita Devi be brought to his presence. When Sita arrived, Sri Rama disowned her stating that since she had been in Ravana's household, she no longer was his wife and he had fought the war only to uphold and protect Dharma. Sita requested Lakshmana to prepare a pyre into which she jumped stating that if she was pure and chaste, the fire would not harm even a hair on her body. When she jumped into the fire, Lord Agni appeared with Sita and proved to Lord Rama and the world that Sita was indeed pure and chaste. Sita thus passed the fire test अग्नि परीक्षा. Rama then happily accepted Sita and they returned to Ayodhya.

Upon his return, Rama was crowned king of Ayodhya. He ruled for several thousand years. But he had to banish a pregnant Sita to the forest in response to some persons speaking ill of her and casting doubts on her chastity. Staying in the forest at the hermitage of Sage Valmiki, Sita bore twin sons Lava and Kusha.

Once, Sri Rama performed the Ashvamedha Yajna. As part of the process, the sacrificial horse was let loose to run across kingdoms. Lava and Kusha tied up the horse and thus challenged Lord Rama to war. When Rama came with his forces to vanquish the perpetrators, he was defeated. Sage Valmiki then revealed to Rama the fact that Lava and Kusha were his children. Lord Rama was overjoyed, but then Sita, who did not want to go back to Rama, prayed to Mother Earth to come and take her. The earth opened up and Bhumi Devi (Mother Earth) appeared and took Sita away as everyone present there watched in awe.

### **Maryada Purushottama Sri Rama:**

Sri Rama is called Maryada Purushottama – the Perfect Man, the Lord of Virtue, the Ideal Man. He is not Purushottama just because He is an incarnation of Lord Vishnu. Sri Rama personified perfection and all

the characteristics an ideal person would aspire for. Sri Rama fulfilled all his obligations and never crossed the line of Dharma (Maryada - मर्यादा).

At a time when it was normal for kings to have multiple wives, Sri Rama declared that he would observe the Eka Patni Vrata, meaning that he would have only one wife – Sita Devi. He never broke his promise. That meant that Sri Rama never ever looked at another woman with any desire arising in his mind or heart. He considered all other women as his own mother. That is why no devotees ever consider Sri Rama as their husband like they consider Sri Krishna, who is the next incarnation of Lord Vishnu. Devotees can consider Sri Rama to be their father, but never their husband. Even when Sri Rama banished Sita into the forest, he kept a golden image of her while performing the Yajna since, by rules of scriptures, a couple has to perform the Yajna together.

Contrary to what many people believe, Sri Rama did not disrespect his wife Sita when he asked her to undergo the fire test अग्नि परीक्षा. He never doubted his wife's chastity. She resided in his heart throughout and he pined for her day and night. Since Lord Rama knew that Ravana would kidnap Sita, he had Sita live inside the fire with Agni's wife Swaha Devi while he installed a fake (illusory) Sita in his Ashrama. Ravana kidnapped the fake Sita. After the war, Rama had to get back the real Sita without revealing the details to everyone. So, he pretended to disown Sita and made her enter the fire so that Lord Agni could bring back the real Sita and offer her back to Lord Rama. In fact, the fake Sita, who in reality was named Vedavati, requested Lord Rama to marry her in her Sita form. Even Sita Devi agreed to it. But Lord Rama said that the real Sita was his one and only wife, and since Vedavati had performed this unusual sacrifice for him and Sita, he would marry her in another incarnation as Lord Venkateshwara. She would be born as Padmavati and would marry Lord Venkateshwara.

Sri Rama always kept his word. He never went back on any promise he made to anyone. He did not wait for his father King Dasharatha to spell out the two boons that he had given Queen Kaikeyi. Lord Rama took it upon himself as a son to protect his father's word and proceeded to the forest without any delay or hesitation. Even after King Dasharatha died and Bharata implored Sri Rama to return to Ayodhya, Sri

Rama refused stating that once he had given his word, he was bound to follow it, irrespective of what happened. Sri Rama never crossed the Maryada of Dharma. He always sought to protect it. There are many other examples that illustrate this fact.

Sri Rama did not look at a person's status or wealth in order to become friends with the person. Among his closest friends were Nishaada Raja Guha (a hunter), Sugreeva (a monkey), Vibheeshana (a Rakshasa), Jambavaan (a bear), etc. Hanuman, the monkey, is his greatest devotee and friend. Sri Rama treated everyone, men and women, with equal respect and adoration and without any bias or discrimination.

For all his ideals and virtues, and for how he conducted himself in his incarnation and established and protected Dharma, Sri Rama is Maryada Purushottama.

*Contributed by Dr. Narasim Banavara*

### **Tamil New Year and Vishu**

The above religious festivals of Tamil Nadu and Kerala fall on the 14th of April every year. Very rarely they fall on the 13th. April is the first day of the first month of the Tamil calendar and is called the Chitrai Masa. So this is also called as Chitrai Vishu.

On this day the Sun enters the Zodiac sign of Aries. The Aries [Ram] is said to have been derived from the science of COSMO-GENESIS. In Sanskrit, the meaning of ram is aja [that is which is not born] and so when the Sun enters Aries the New Year is born! This is the commencement of the solar New Year. From this, astrologers and astronomers calculate the auspicious time for various religious festivals and other rituals.

In Tamil, the New Year is called Puthandu. The explanation for April 14th goes back to the Tamil literature in the 3rd century in the writings of Nedunilav and Shilaiopathikaram in the 8th century. Manimekalai alludes to the Tamil calendar as we know now. The calculations of astrologers are compiled in the form of calendar which is known as the Panchangam. Tamilians wish each other on the New Year's day "Iniya Puthandu Vazthukal" which means Wish You a Sweet New Year. The fronts of houses are decorated with various types of

Rangoli. Mango leaves are tied like garlands on top of the front door, and on the sides branches of neem leaves are hung. The significance is that life will sometimes be sweet like the mango and sometimes bitter like the neem leaves. One must be able to take life as it comes. In the Pooja room elders keep a plate with coconut, betel leaves and betel nut, flowers and new clothes. The Pooja is usually done to the family deity. After that, of course, there is a festive meal. Along with the meal everyone has to taste a mixture made up of jaggery and neem flowers. This is a time of great happiness and there are big carnivals in Madurai, Trichy and Kumbhakonam. There is a car race in Tiruvidaimarur near Kumbhakonam in Tanjore district. This is very famous all over Tamil Nadu.

Tamilians in Sri Lanka also celebrate their New Year on the 14th of April. They do their first financial transaction on that day. It is called Kai Vishesham.

In Kerala the Malayalees celebrate Vishu on April 14th. This is the first day of the Malayalam month Medam. This is also the New Year's day. Malayalees celebrate it much the same way as Tamilians. Both in Kerala and TamilNadu the rituals are similar. The night before the New Year's Day, the elders arrange in a plate gold ornaments, new clothes, raw rice, yellow pumpkin, betel leaves, jack fruit, coconut, flowers of the konna tree, a mirror and a lamp lit with ghee. In the morning everyone in the house has to see this plate in the Pooja room before they see anything else. The children are blindfolded and brought to the Pooja room. This is called as Vishu Kani. This is then distributed to the poor. As usual there is a festive meal and one can see happy people wearing new clothes and going to the temple. In the village streets one can see men wearing skirts of straw and masks on their faces and dancing in front of houses for reward money which they will spend in the carnivals. This is called Vishuvela.

*Contributed by Dr. Padma Sundaram.*

## **भारतीय महान व्यक्तित्व Great Characters of India**

*In this section, we present a brief story about a great character / personality from India, from both ancient and modern times.*



## Bhaskaraacharya

Bhaskara (1114 – 1185 A.D.), also known as Bhaskara II or Bhaskara Acharya (Bhaskara the teacher), was an Indian mathematician and astronomer. He was the head of an astronomical observatory at Ujjain, the leading mathematical center of ancient India. Bhaskara and his works represent a significant contribution to the mathematical and astronomical knowledge in the 12th century. The subjects of his six works are arithmetic, algebra, trigonometry, calculus, geometry, and astronomy.

Bhaskaraacharya developed a proof of the Pythagorean Theorem by calculating the same area in two different ways and then canceling out terms to get  $a^2 + b^2 = c^2$ . In mathematics, the Pythagorean Theorem is a relation in Euclidean geometry between the three sides of a right triangle. Bhaskara is also known to have proven that anything divided by zero is infinity in addition to establishing that infinity divided by anything remains infinity.

Bhaskara made these additional contributions to mathematics:

### Terms for numbers

In English, the multiples of 1000 are termed as thousand, million, billion, trillion, quadrillion etc. These terms were named recently in English, but Bhaskara gave the terms for numbers in multiples of ten which are as follows: eka(1), dasha(10), shata(100), sahasra(1000), ayuta(10,000), laksha(100,000), prayuta (1,000,000 = million), koti( $10^7$ ), arbuda( $10^8$ ), abja( $10^9$  = billion), kharva ( $10^{10}$ ), nikharva ( $10^{11}$ ), mahapadma ( $10^{12}$  = trillion), shanku( $10^{13}$ ), jaladhi( $10^{14}$ ), antya( $10^{15}$  = quadrillion), Madhya ( $10^{16}$ ) and parardha( $10^{17}$ ).

### Kuttak

Kuttak according to modern mathematics is 'indeterminate equation of first order'. In the western world, the method of solving such equations was called as 'pulverizer'. Bhaskara suggested a generalized solution to get multiple answers for these equations.

### Chakrawaal

Chakrawaal, according to western mathematics is the 'indeterminate equation of second order'. It is also called Pell's equation. The equation was first solved

by an ancient Indian mathematician, Brahmagupta (628 AD) and given in his Brahmasphutasiddhanta. Bhaskara converted the method and gave a generalized solution.

### Simple mathematical methods

Bhaskara suggested simple methods to calculate the squares, square roots, cubes, and cube roots of big numbers. The Pythagoras theorem was proved by him in only two lines. Bhaskara's 'Khandameru' is the famous Pascal Triangle. Pascal, the European mathematician was born 500 years after Bhaskara. In *Lilawati*, Bhaskara solved several problems on permutations and combinations and called the method as 'ankapaash'. He even gave an approximate value of PI ( $\pi$ ) as  $22/7$ , which is 3.1416. He was even familiar with the concept of infinity and called it as 'khahar rashi', which means 'anant'.

*Contributed by Ms. Tina Sodha*

## समाचार Temple News

*In this section, news on recent and future major temple and community events are reported.*

### Highlights of the Mandir Celebrations in December 2009, January 2010 and February 2010

#### December 2009:

The Gita Mahayagna was celebrated on Saturday, December 19, 2009. With Dr. Narasim Banavara's active recitation and the efforts of others, the Yagna was conducted successfully. Quite a few community members participated. A light dinner was served at the end after the Gita Arati and regular Aarti.



On December 31, 2009, Sri Satyanarayana Pooja and Katha were held. This was special because two full moons in the

same month is a rare occurrence.

#### January 2010:

On the celebratory occasion of welcoming the New Year, as usual, a special Vedic Havan and Bhajans

were observed. Vijaya and Srirama Dasari along with Aarati and Jateen Parekh were the Yajmans. Lunch prasad was offered at the conclusion.

On Wednesday, January 14, 2010, Pongal and Makara Sankranti were celebrated. The event was sponsored by the Salgunan and Sundaram families. Delicious food was enjoyed by all present.

On Saturday, January 23, 2010, Roy and Saha families observed Sri Saraswati Pooja with friends from Rockland County and Orange County.



Goddess Saraswati was offered a lot of variety of breads, pories, parathas, fruits, vegetables and sweets. Everyone in attendance enjoyed a feast.

#### February 2010:

On Friday, Feb 12, the annual celebration of **Maha Shivaratree** was held. More than hundred devotees attended, offered milk and water to the **Sri Shiva Lingam**, sang the glories of Lord Shiva, and sang Bhajans. There was an air of excitement and joy. The event was sponsored by Ms. Urvashi Gupta and Dr. and Mrs. Prem and Uma Gupta. Dr. Banavara recited the Sri Rudram and Mantrapushpam along with Pundit Amarnath Sharma. Of course, all this concluded with a grand dinner prasad.



On Sunday, February 28, 2010, Sri Satyanarayana Pooja, Katha, and Holika Dhahan were performed.

Contributed by Mrs. Raj Arora

## मन्दिर विषय Temple Information

**Temple Address:** Bharatiya Mandir  
347 Bloomingburg Road, Middletown, NY 10940  
**Temple Website:** <http://bharatiyamandir.org/>  
**Temple Phone Number:** 845-361-3055

#### Temple Hours:

Mon, Tue, Wed, Fri – 10:00 am -11:00 am and 5:00 pm - 8:00 pm  
Thu – 5:00 pm - 7:00 pm  
Sat, Sun & Holidays – 10:00 am - 1:00 pm and 2:00 pm - 8:00 pm

#### WEEKLY POOJA SCHEDULE

MONDAY	SRI RUDRAASHTAKAM, SRI LINGAASHTKAM, SRI SHIV CHALEESA	6:30 P.M.
TUESDAY	SUNDAR KANDAA	5:00 P.M.
TUESDAY	SRI RAM STUTI, HANUMAN CHALEESA, SANKAT MOCHAN, HANUMAN ASHTAK	6:30 P.M.
WEDNESDAY	SRI VISHNU SAHASRANAMA, SRI ASHTA LAKSHMI STOTRAM	6:30 P.M.
THURSDAY	SAI BHAJAN	6:30 P.M.
FRIDAY	SRI DURGA SAPTASHATI STOTRAM SRI LAKSHMI SAHASRANAMA	6:30 P.M.

#### Saturday & Sunday Weekend Special Programs

SATURDAY	SRI VENKATESHWARA SUPRABHATAM	10:30 A.M.
SATURDAY	AARATI	12:00 7:00 P.M.
SUNDAY	SRI GANAPATHI ABHISHEKA & PUJA (ON EVERY SUNDAY)	10:30 A.M.
SUNDAY	AARATI	12:00 7:00 P.M.
1 <sup>ST</sup> SUNDAY OF MONTH	VEDIC HAVAN & BHAJAN	11:00 A.M.
2 <sup>ND</sup> SUNDAY OF MONTH	SRI RAMA ABHISHEKA & PUJA	11:00 A.M.
3 <sup>RD</sup> SUNDAY OF MONTH	SRI KRISHNA ABHISHEKA & PUJA	11:00 A.M.
4 <sup>TH</sup> SUNDAY OF MONTH	NAVAGRAHA HOMA	11:00 A.M.

#### MONTHLY POOJA

PURNIMA: Every Full Moon Day – Sri Satya Narayana Pooja and Katha

SHIVRATREE (MONTHLY): Sri Shiv Abhishek 6 P.M.

Community members can reach Punditji by calling: 733-8170 (R) or 591-4510 (Cell) or 361-3055 (Mandir) for Special Pooja.

#### **Dharma Sandesh Newsletter Editorial Board:**

Mr. Om Arora  
Dr. Narasimhaswamy (Narasim) Banavara  
Ms. Tina Sodha