

# 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. With the blessings and grace of the Supreme Lord (परमात्मा), we are pleased to bring you another issue of Dharma Sandesh. We are in our seventh year of publication, and we are very humbled by this experience.

The summer days are here again, and it is warm and pleasant here in the Middletown area. But we remember to take everything in stride, knowing that every season is important and has a role in this universe and in life.

We are undertaking several projects in the Mandir this summer. We are constructing new beautiful altars so devotees can behold their Ishta-Devata in all glory! We are constructing a new shed so that we can store all the chairs and tables there and make the Mandir area clutter-free. When we remove the clutter, it will not only add more worship space, but also enhance the positive and harmonious energy of the Mandir.

We have completed the repair of the Mandir roof. Hopefully, it will not leak as it did before when it rained. Once we test the leaks and ensure there are no more leaks, we plan to change the ceiling tiles and add new lights.

We need your support for all these endeavors. The Mandir cannot function without your constant support and encouragement.

In this issue, I present, with meanings, the everyday prayers (Prathana) we do in the Mandir. I also write about Guru (teacher) and the significance of the Guru. In addition, I present a brief introduction to Yoga.

We hope that readers will continue to enjoy reading these articles and gain some insight into our Sanatana

Dharma. Let us all pray to the Paramaatma (परमात्मा) to shower His blessings upon all His children!!

Sincerely,  
Your Editorial Board  
Web: [www.bharatiyamandir.org](http://www.bharatiyamandir.org)  
Email: nbanavara@gmail.com

## सुभाषिता Subhaashitaa

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

धर्म एव हतो हन्ति धर्मो रक्षति रक्षितः  
तस्माद्धर्मो न हन्तव्यः मा नो धर्मो हतोवाधीत् ॥

—मनुस्मृति ८:१५

dharma-eva-hato-hanti-dharmo-rakshati-rakshitah |  
tasmaad-dharmo-na-hantavyah-ma-no-dharmo-hatovadhit||  
- Manusmriti 8:15

Dharma, being violated, destroys. Dharma, being preserved, preserves and protects. Therefore, Dharma must not be violated, lest violated Dharma destroys us.

Dharma signifies behaviors that are considered to be in accord with rta (ऋत), the order that makes life and the universe possible, and satya (सत्य), Truth, and includes justice, duties, rights, laws, conduct, virtues and the “right way of living.”

Many people violate Dharma. They cheat and lie in order to gain or achieve wealth, power, position, gratification, or other things in life. They think they are more intelligent and superior to others because they have managed to get away with the lies and frauds they have perpetrated. They continue to follow the same path of violating Dharma over time, and consider themselves invincible.

If an entire society begins to violate Dharma, then over time, there will be no law and order anywhere, and anarchy will set in. As this continues, eventually, the entire society will be destroyed.

Therefore, it becomes every person's duty to uphold and protect Dharma and follow it, because a dharmic society will grow and flourish, and will protect its citizens forever.

*Contributed by Dr. Narasim Banavara*

## साई प्रेरणा Baba's Teachings

*In this section, we present a teaching of Sri Sai Baba.* Sri Satya Sai Baba spoke thus – “There is no distinction between devotion to God (bhakthi) and spiritual wisdom (jnana). Just as materialization (saguna) becomes formless (nirguna), devotion becomes spiritual wisdom. I don't agree that dedicated action (karma), devotion, and spiritual wisdom are separate. I don't even like to classify one of these as first, the other as the second, and the next as the third. I don't accept a mixture of all three, or even a merger of the three. Dedicated activity is devotion and devotion is spiritual wisdom.

A block of Mysorepaak (a sweet made of chickpea flour) has sweetness, weight, and shape; the three cannot be separated, one from the other. Each little part of it has sweetness, weight, and shape. We don't find shape in one part, weight in another, and sweetness in a third. And when it is placed on the tongue, taste is recognised, weight is lessened, and shape is modified, all at the same time. So too, the individual soul (jiva), the Atma, and the Supreme Lord (Parameswara) are not separate; they are one and the same.

Therefore, each individual deed must be full of the spirit of selfless service (seva), divine love (prema), and spiritual wisdom (jnana). In other words, each group of life's activities must be saturated with dedicated action, devotion to God (bhakthi), and spiritual wisdom. This is verily the yoga of the Supreme (Purushothama-yoga). It has to be acted in practice, not merely spoken in words. Spiritual discipline should be done constantly with an ever expanding heart full of devotion and spiritual wisdom. The sweetness of nectar of the Lord's name is the

charm of life; the internal joy derived from the name is akin to the external joy of the outer life.” – *Prema Vahini of Satya Sai Baba*

*Contributed by Dr. Narasim Banavara*

## ज्ञानविहार JnanaVihara

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

### Daily Prayers at Bharatiya Mandir प्रार्थना

At Bharatiya Mandir, we recite these prayers every day. It will be good to understand the meaning of the prayers as we recite them. I have presented the shlokas in Sanskrit (Devanagari script), transliterated them, and provided simple meanings, not any philosophical meanings and interpretations. I hope the readers will derive some benefit from these prayers.

कर्पूरगौरं करुणावतारं संसारसारं भुजगेन्द्रहारम् ।  
सदा वसन्तं हृदयारविन्दे भवं भवानी सहितं नमामि ॥१॥

karpooora-gauram-karuna-avataram-samsara-saaram-  
bhujagendra-haaram |  
sadaa-vasantam-hridaya-aravinde-bhavam-bhavaani-  
sahitam-namami ॥1॥



I salute Lord Bhava (Shiva), along with Devi Bhavani (Parvathi). Lord Shiva has a complexion like camphor (off-white). He is the manifestation of compassion and kindness. He is the essence of this world, and He wears snakes as His garlands. He always resides in the lotus that is our heart.

मङ्गलं भगवान् विष्णुः मङ्गलं गरुडध्वजः ।  
मङ्गलं पुण्डरीकाक्षो मङ्गलायतनो हरिः ॥२॥

mangalam-bhagavan-vishnu-mangalam-garuda-  
dhwaja |  
mangalam-pundarikaaksho-mangalayatano-harih ॥2॥





May all auspiciousness be unto Lord Vishnu! May all auspiciousness be unto Him, whose vehicle and flag is Garuda, the mighty eagle! May all auspiciousness

be unto Him, who has lotus-like beautiful eyes! Lord Vishnu (Lord Hari) is the abode of all auspiciousness!

सर्वमङ्गल माङ्गल्ये शिवे सर्वार्थसाधिके ।  
शरण्ये त्र्यम्बके गौरी नारायणी नमोस्तु ते ॥३॥

sarva-mangala-maangalye-shive-sarvaartha-saadhike |  
sharanye-tryambake-gauri-naaraayani-namostu-te ||3||

Salutations to you, O Naaraayani (Devi Parvathi), O Gauri (the fair-complexioned one), who is the auspiciousness in everything auspicious, who is the consort (wife) of Lord Shiva, who helps devotees achieve all their desires, who is the refuge for all, and who has three eyes.



**Note:** Devi Parvathi is called Naaraayani because she is the younger sister of Lord Narayana (Lord Vishnu – in His Krishna Avatar). In this form (see picture), she is also known as Durga Mata. Her vehicle is the lion (sometimes you see a tiger depicted as Mata Durga's vehicle).

त्वमेव माता च पिता त्वमेव त्वमेव बन्धुश्च सखा त्वमेव ।  
त्वमेव विद्या द्रविणं त्वमेव त्वमेव सर्वं मम देव देव ॥४॥

tvameva-maata-cha-pita-tvameva-tvameva-  
bandhushca-sakha-tvameva |  
tvameva-vidya-dravinam-tvameva-tvameva-sarvam-  
mama-deva-deva ||4||

O Lord, you alone are my mother! O Lord, you alone are my father! O Lord, you alone are my relative! O Lord, you alone are my friend and beloved companion! You alone are my knowledge and you alone are my wealth. In fact, you alone are my everything, Lord!

कायेन वाचा मनसेन्द्रियैर्वा बुद्ध्यात्मना वा प्रकृते स्वभावात् ।  
करोमि यद् यद् सकलं परस्मै नारायणायेति समर्पयामि ॥५॥

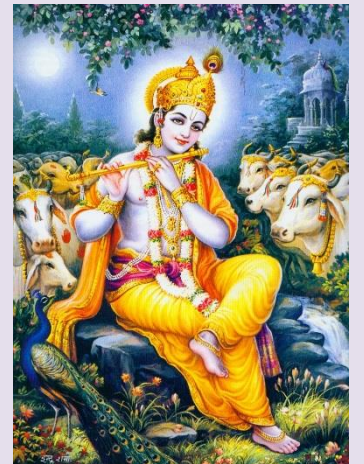
kaayena-vacha-manasendriyairva-buddhyatma-na-va-  
prakrite-svabhavaat |  
karomi-yad-yad-sakalam-parasmai-narayaneti-  
samarpayami ||5||

Whatever I do, be it with my body, my speech, my mind, my senses, my intellect, my spirit, or even as innate natural tendencies, I dedicate (offer) all of it to the Supreme Lord Narayana (Vishnu).

मूकं करोति वाचालं पङ्गुं लङ्घयते गिरिम् ।  
यत्कृपा तमहं वन्दे परमानन्द माधवम् ॥६॥

mukam-karoti-vachalam-pangum-langhayate-girim |  
yat-kripa-tam-aham-vande-paramananda-  
madhavam||6||

I salute that Lord Madhava (Krishna or Vishnu), who is Supreme Bliss, whose grace can convert a mute person into an eloquent speaker and make a lame person climb and cross a mountain.



गुरुर्ब्रह्मा गुरुर्विष्णुः गुरुर्देवो महेश्वरः ।  
गुरुः साक्षात् परब्रह्म तस्मै श्री गुरवे नमः ॥७॥

gurur-brahma-gurur-vishnuh-gurur-devo-  
maheshwarah |  
guruh-saakshaat-parabrahma-tasmai-sri-gurave-  
namah||7||

The Guru is verily Lord Brahma, the Guru is Lord  
Vishnu, and the Guru is Lord Shiva. The Guru is truly  
Parabrahma, the Supreme Being, verily the Trinity.  
Salutations to that Guru!!

वसुदेव सुतं देवं कंसचाणूर मर्दनम् ।  
देवकी परमानन्दं कृष्णं वन्दे जगद्गुरुम् ॥८॥

vasudeva-sutam-devam-kamsa-chanura-mardanam |  
devaki-paramanandam-krishnam-vande-jagadgurum



||8||

Salutations to Lord  
Krishna (the eighth  
avatara of Lord  
Vishnu), the teacher of  
the Universe, the son  
of Vasudeva (and  
Devaki), the One who  
brings immense  
happiness and joy to  
Devaki, the Supreme  
Lord, and the One who  
vanquished the demons

Kamsa and Chaanura.

करारविन्देन पदारविन्दं मुखारविन्दे विनिवेशयन्तम् ।  
वटस्य पत्रस्य पुटे शयानं बालं मुकुन्दं मनसा स्मरामि ॥९॥

kara-aravindena-pada-aravindam-mukha-aravinde-  
vinivesha-yantam ||  
vatasya-patrasya-pute-shayanam-balam-mukundam-  
manasa-smarami ||9||

My mind always remembers  
the beautiful little baby  
Mukunda (Krishna), sleeping  
on the fold of the little  
banyan leaf, holding His  
lotus-like feet in His lotus-  
like hands and putting his toe  
in His lotus-like mouth.



सर्वे अत्र सुखिनास्सन्तु सर्वे सन्तु निरामयाः ।  
सर्वे भद्राणि पश्यन्तु मा कश्चित् दुःखमाप्नुयात् ॥१०॥

sarve-atra-sukhinassantu-sarve-santu-niraamayaah |  
sarve-bhadrani-pasyantu-ma-kaschid-  
dukhamaapnuyat||10||

Happiness be unto all,  
Perfect health be unto  
all,  
May all see good in  
everyone,  
May all be free from  
suffering.



असतो मा सद्गमय ।  
तमसो मा ज्योतिर्गमय ।  
मृत्योर्मा अमृतं गमय ।  
ॐ शान्तिः शान्तिः शान्तिः  
॥११॥

asato-ma-sadgamaya |  
tamaso-ma-jyotirgamaya |  
mrityor-ma-amritam-  
gamaya |  
Om-shanti-shanti-shanti ||11||



Keep us not in the unreality (or bondage of the world),  
but lead us to the real (knowledge of the Eternal Self).  
Keep us not in darkness (of ignorance), but lead us  
towards the light (of Spiritual Knowledge).  
Keep us not in fear of death, but lead us towards  
immortality (gained by the knowledge of the immortal  
Self beyond death).

Om Peace! Peace! Peace!

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।  
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥१२॥

Om-purnamadah-purnamidam-purna-  
purnamudacyate |  
purnasya-purnamaadaaya-purna-mevaavashishyate  
||12||

Om! That is infinite (Brahman), and this (universe) is  
infinite. The infinite proceeds from the infinite.  
(Then,) taking the infinitude of the infinite (universe),



It remains as the infinite (Brahman) alone.  
Om! Peace! Peace! Peace!

ॐ द्यौः शान्तिरन्तरिक्षं शान्तिं पृथिवी शान्तिरापः  
शान्तिरोषधयः शान्तिर्वनस्पतयः शान्तिर्विश्वेदेवाः शान्तिं ब्रह्म  
शान्तिं सर्वगं शान्तिं शान्तिरेव शान्तिं सा मा शान्तिरेधि ।

ॐ शान्तिः शान्तिः शान्तिः ॥१३॥

शुक्ल यजुर्वेद ३६:१७

Om-dyauh-shanti-rantarikshagam-shanti-prithvi-  
shantir-aapah-shantir-oshadayah-shantir-  
vanaspatayah-shantir-vishwede vah-shanti-brahma-  
shanti-sarvagam-shanti-shantir-eva-shanti-sa-ma-  
shantir-edhi |

Om-shanti-shanti-shanti ||13||

Shukla Yajurveda 36:17

Unto the Heaven be Peace! Unto the Sky be Peace!  
Unto the Earth be Peace! Peace be unto the Water!  
Unto the Medicinal Herbs be Peace! Unto the Trees  
be Peace! Unto all the Gods be Peace! Unto Lord  
Brahma be Peace! Unto All be Peace! May only Peace  
prevail! And may we all realize that Peace!  
Om Peace! Peace! Peace! ||

*Contributed by Dr. Narasim Banavara*

### The Guru

गुरुर्ब्रह्म गुरुर्विष्णुः गुरुर्देवो महेश्वरः ।  
गुरुः साक्षात् परब्रह्म तस्मै श्री गुरवे नमः ॥  
gurur-brahma-gurur-vishnuh-gurur-devo-  
maheshwarah |  
guruh-saakshaat-parabrahma-tasmai-sri-gurave-namah  
||

The Guru is himself Lord Brahma, the creator of the  
Universe. The Guru is himself Lord Vishnu, the  
protector of the Universe. The Guru is himself Lord  
Maheshwara (Shiva), the annihilator and purifier of  
the universe, and who assimilates the entire universe  
unto Himself at the end of the creation cycle. The  
Guru is verily the Supreme Spirit, the Ultimate, and  
the Absolute Brahman!! Salutations to that Guru!!

Most of us are familiar with this shloka. And many of  
us are generally familiar with its broader meaning.  
But do we know what it really means?

At a party once, one well-educated and well-to-do  
person was making fun of her kindergarten and  
elementary school teachers. “After all, they teach A,  
B, C and 1, 2, 3. What is the big deal? What else can  
they really teach?” “No wonder they get paid so less.”  
“Guess they could not get a better job. That’s why  
they became teachers,” and so on.



If those underpaid,  
overworked  
kindergarten and  
elementary school  
teachers had not  
taught that lady  
those ABCs or 123s  
at that time, then she  
would not be  
standing there with  
her education and  
money. They taught  
her, they inspired  
her to achieve great

things in life, and they helped her in more ways than  
one to be the person she is today. Those attributes and  
experiences are extremely valuable to us as growing,  
impressionable children, and they shape our lives  
permanently.

We should always consider our teachers as our Guru.  
In fact, it is said in the scriptures that anyone in your  
life who teaches you is your Guru. Our parents are our  
first Guru, especially the mother who devotes her life  
to raising her child and guiding the child in the path of  
righteousness. The father then initiates the child into  
education and inspires the child to become a well-  
informed and responsible citizen. Along the way,  
every teacher guides the child and molds the child in  
the path of life, education and career. Every one of  
these persons is the child’s Guru.

The scriptures state that the Guru is the ultimate  
spiritual preceptor who imparts divine knowledge to  
his disciple. The all-compassionate Guru is no  
ordinary human being, and must never be considered  
as one. The Guru is always equated with the Trinity  
Brahma-Vishnu-Shiva, and he embodies all the three  
entities in knowledge, power and benevolence.

गकारः सिद्धिदः प्रोक्तो रेफः पापस्य दाहकः ।  
उकारो विष्णुरव्यक्त स्थितायात्म गुरुः परः ॥

gakaarah-siddhidah-prokto-rephah-paapasya-  
daahakah |  
ukaaro-vishnuravyakta-sthitaayaatma-guruh-parah ||



The letter 'G' symbolizes the grantor of all success. The letter 'R' symbolizes the vanquisher of all evil. The letter 'U' symbolizes the imperceptible Lord Vishnu. That means that the great Guru is the grantor of all successes, the vanquisher of all evil, and the omnipresent Lord Vishnu.

गणेशो वाग्निना युक्तो विष्णुना च समन्वितः ।  
वर्णद्वयात्मको मन्त्रश्चतुर्वर्ग फलप्रदः ॥

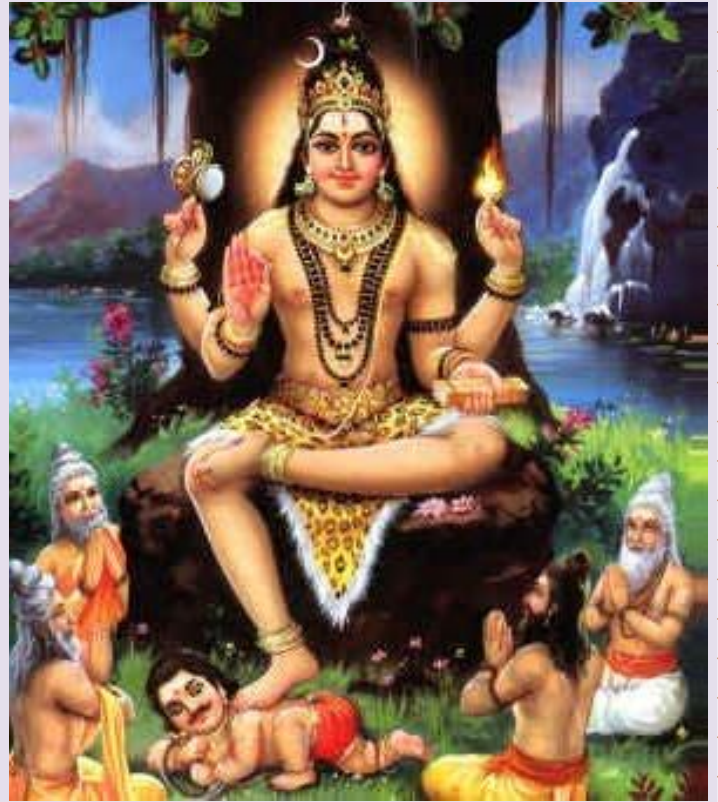
ganesho-vaagninaa-yukto-vishnuna-ca-samanvitah |  
varna-dvayaatmako-mantrash-caturvarga-phalapradah ||

The letter 'G' is also symbolic of Lord Ganapati, who is the remover of all obstacles. The letter 'R' is also symbolic of Lord Agni (Fire), who is the vanquisher of all evil. The letter 'U' is symbolic of Lord Vishnu, the all-pervading protector of the worlds. Therefore this two-syllable mantra called 'Guru' is the remover of all obstacles in his disciple's life, is the vanquisher of all evil, and is the protector of his disciple. In essence, the Guru is the divine grantor of all the four Purusharthas (पुरुषार्थ pursuits of human life) – Dharma (धर्म righteousness and discharge of duty), Artha (अर्थ acquirement of wealth), Kama (काम gratification of desire) and Moksha (मोक्ष eternal liberation or salvation).

The Guru is the ultimate source of all knowledge. All knowledge stems from him and is assimilated into him. The Guru is given the ultimate, supreme, and exalted status of the Paramaatma (परमात्मा) the Supreme Spirit.

In fact, the Supreme Spirit Himself sought a Guru when He incarnated on earth. Though He was the

source and the ocean of all knowledge, Sri Rama sat at the feet of His Guru Vasishtha who initiated Him into education and taught Him. Similarly, the Supreme Lord Krishna sat at the feet of His Guru Sandeepani and received instruction from him. Verily all great men have taken refuge at the feet of their Guru and have received instruction and knowledge from that Guru. For example, Svetaketu learnt the nature of Truth from Uddalaka, Maitreyi from Yajnavalkya, Bhrigu from Varuna, Narada from Sanatkumara, Nachiketas from Yama, and Indra from Prajapati. All the Gods have Guru Brihaspati (गुरु बृहस्पति) as their preceptor. The greatest and the most divine souls sat at the feet of Guru Dakshinamurti (गुरु दक्षिणामूर्ति), a form of Lord Shiva, to receive divine



instruction from Him.

The scriptures indicate that every spiritual aspirant and every student needs a Guru to show him the path of true knowledge and help him in his quest for the Ultimate Truth or Brahma-Jnana (ब्रह्मज्ञान). The Guru imparts education to the disciple, imparts knowledge of the sacred scriptures, clarifies any doubts and ambiguities arising in the disciple's mind, and shows to the disciple the essence of all the teachings and the scriptures. While doing so, the Guru also deftly removes any defects, such as ego and ignorance, in his



disciple that cause impediments in his quest for the Ultimate Truth.

Let us bow down to the Guru, respect every person who has taught us something valuable and important in life, and attempt to shed the arrogance and disdain that we might have for other people, big or small in life. Who knows who our next teacher might be!!

**Sources:** Sri Guru Samhita

*Contributed by Dr. Narasim Banavara  
(first appeared in Dharma Sandesh, vol. 1, issue 1)*

## Yoga – योग

Along with the rest of the world, Bharatiya Mandir celebrated the **International Day of Yoga** on Sunday, June 21, 2015. The United Nations declared June 21 as the International Day of Yoga upon a request from the Indian people and the Indian government, spearheaded by Mr. Narendra Modi, the Prime Minister of India.

Mr. Manubhai Patel guided us, both adults and children, through several yogic postures (Yoga asana) along with a brief explanation of the different benefits that we can achieve with each asana.

Yoga is an Indian physical, mental, and spiritual practice or discipline. The discipline has its origins in Pre-Vedic India, more than 10,000 years ago, according to some scholars.



Yoga is a Sanskrit word that means “join”, “unite”, or “attach” – indicating that Yoga refers to the union and harmony of body, mind and spirit. It also refers to the union of the Jivatma (जीवात्मा individual soul) to the

Paramatma (परमात्मा Supreme Spirit or Supreme Being – God).

Yoga can take on many forms, such as Jnana Yoga (ज्ञानयोग – reaching God through knowledge and enlightenment), Bhakti Yoga (भक्तियोग – reaching God through devotion), Kriya Yoga or Karma Yoga (क्रियायोग / कर्मयोग – reaching God through performance of one’s duties). These have been explained in detail in the Srimad Bhagavad Gita (श्रीमद् भगवद्गीता).

Yoga is more than just a physical exercise. It is a combination of physical, mental, and spiritual disciplines that emphasizes the harmony of body, mind and soul.

The Yoga Sutras were compiled and codified by Patanjali (पतञ्जलि) around 1 C.E. (the exact dates for Patanjali are not known; scholars range it from around 500 B.C.E. to about 1 C.E.), taking material from the Vedas, Upanishads and the Bhagavad Gita, among others. Patanjali is regarded as the Father of Yoga, although the principles of Yoga existed long before him because he compiled and codified the main principles of Yoga in his treatise “Yoga Sutras of Patanjali” (around 1 C.E.).

Patanjali’s writing became the basis for a system referred to as “Ashtanga Yoga” (अष्टाङ्गयोग “Eight-Limbed Yoga” - 29<sup>th</sup> Sutra of the Book 2 of Yoga Sutras. They are:

1. **Yama (यम)** – the five abstentions or restraints (can be thought of as moral imperatives):
  - **Ahimsa** (abstain from violence; practice non-violence; do not harm any other living beings)
  - **Satya** (abstain from falsehood, that is, speak the truth always)
  - **Asteya** (abstain from stealing)
  - **Brahmacharya** (abstain from excessive indulgence in sexual activities; maintain celibacy or, if with a partner/spouse, maintain monogamy and fidelity to one's partner)
  - **Aparigraha** (abstain from greed and excessive hoarding; practice non-avarice, non-possessiveness)

2. **Niyama (नियम)** – the five observances / habits:
  - **Shaucha** (purity and clarity of mind, speech and body)
  - **Santosha** (contentment, acceptance of others and of one's circumstances)
  - **Tapas** (persistent meditation, perseverance, austerity)
  - **Svadhyaya** (study of self, self-reflection, introspection of self's thoughts, speeches and actions, study of the Vedas)
  - **Ishvara-Pranidhana** (contemplation of God / Supreme Being / True Self / Reality)
3. **Asana (आसन)** – discipline of the body. This refers to the different physical postures we assume in our exercises. Literally Asana means “seat” and, in Patanjali's Sutras, it refers to the seated position used for meditation.
4. **Pranayama (प्राणायाम)** – this refers to a series of actions to consciously control breathing and control the life force in the body, which helps in improving concentration and steadiness of the body and mind.
5. **Pratyahara (प्रत्याहार)** – this refers to the withdrawal of the sense organs from external objects, persons, and situations so that we are not distracted from our goals. The goal is to bring one's awareness and thoughts to within the Self.
6. **Dharana (धारणा)** – this refers to concentration, introspective focus and one-pointedness of mind, where we fix our unwavering attention on a single object (usually God).
7. **Dhyana (ध्यान)** – this refers to steadfast meditation, the intense contemplation, and profound reflection of the nature of the object of meditation (God).
8. **Samadhi (समाधि)** – this refers to liberation of the soul and the harmonious merging of our consciousness with the object of meditation (God).

**Sources:** Patanjali Yoga Sutras, Wikipedia.

*Contributed by Dr. Narasim Banavara*

### Special Mandir Activities

Beginning September 2015, we will have a wide range of activities at the Mandir.

**Tentative Schedule (subject to change) – all on Saturdays:**

1. **Yoga classes** – 9:00 am to 10:00 am
2. **Upanishad classes** – 10:10 am to 11:10 am
3. **Children's classes** (focus is Mahabharata) – 12:30 pm to 1:30 pm
4. **Children's BharataNatyam classes** – 2:00 pm to 3:15 pm
5. **Adults' Dance classes** (mix of semi-classical, folk, dandiya, bhangra, Bollywood style, etc.) – 3:30 pm to 4:30 pm

*If you are interested, contact Panditji (845-361-3055) or Dr. Narasim Banavara at [nbanavara@gmail.com](mailto:nbanavara@gmail.com)*

### Some Upcoming Special Mandir Events

Puja by graduating students, General Body Meeting	Sunday, July 5
Sri Akhand Ramayana Paath	Saturday, July 11 to Sunday, July 12
Dakshinayana Punya Kaalam	Thursday, July 16
Sri VaraMahaLakshmi Vratam	Friday, Aug 28

Devotees may note that all the writing of the content and the editing of the newsletter are strictly voluntary. ***We need you to come forward and sponsor the printing of this quarterly newsletter for the sake of all devotees.***

*Our quarterly newsletter is called “Dharma Sandesh” (धर्मसन्देश). “Dharma”, in simple terms, refers to righteousness, conduct, a sense of duty, virtue, and the ultimate truth. “Sandesh” means a message or news. So, Dharma Sandesh refers to a message of Dharma.*

**Dharma Sandesh Newsletter Editorial Board:**

**Dr. Narasim Banavara**

**Dr. Padma Sundaram**