

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 second issue of our quarterly newsletter “Dharma Sandesh”.

The focus of this issue is the “female life-force and power” or Shakti (शक्ति) in honor of the upcoming Navaratri celebrations.

A woman is Shakti – infinite and universal power. She assumes many forms to protect, raise, motivate and serve mankind. She is the mother who gives birth to, feeds, protects, educates, loves and raises her child. She is the sister who inspires her brothers and sisters and is a symbol of tender affection for all eternity. She is the wife who loves and motivates her husband to tread the right path (Dharma) in life and thus gets the name SahaDharmini (सहधर्मिणि – equal partner in Dharma). She is the daughter who dotes on every word and every gesture of her father and loves him unconditionally.

Our Sanatana Dharma (सनातन धर्म) salutes and praises womanhood in a plethora of mantras and other rituals. The Trinity Goddesses are Sri Saraswati – Goddess of learning, knowledge, the arts and music, Sri Mahalakshmi – Goddess of wealth, prosperity, light, wisdom, fortune, fertility, generosity and courage, and Sri Durga or Parvati – Goddess of power, strength and longevity. These basic needs of humankind are offered by the Supreme Mother who assumes different forms for achieving different purposes.

There is even an adage in our sacred scriptures that glorifies the status of women in our society since ancient times. The adage is as follows: यत्र नार्यास्तु पूज्यन्ते, रमन्ते तत्र देवताः – yatra-naaryaastu pujanya, ramante tatra devathaah – The Gods rejoice in those places where women are revered.

We sincerely hope that you will appreciate, salute and applaud womanhood and everything it stands for.

Sincerely,

Your Editorial Board

सुभाषिता Subhaashitaa

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

अपि स्वर्णमयी लङ्का न मे लक्ष्मण रोचते ।
जननी जन्मभूमिश्च स्वर्गादपि गरीयसी ॥

api-swarna-mayi-lanka-na-me-lakshmana-rochate |
janani-janma-bhumischa-swargaadapi-gariyasi ||

O Lakshmana, this glittering golden city of Lanka does not appeal to me. To me, my mother and my motherland are greater than Heaven itself.

When Lord Rama set foot in Lanka on his journey to rescue Sri Sita, he saw the golden city of Lanka glittering. While the rest of the army was in awe of the excessive wealth in the city, Lord Rama said to Lakshmana that all the wealth means nothing to him. Even the Heaven, with all its luxuries, is nothing when compared to his mother and his motherland. Like Lord Rama we should strive to always be supportive and appreciative of our mother and motherland!!

Contributed by Dr. Narasimhaswamy Banavara

साई प्रेरणा Baba's Teachings

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

Mother's love is divine

Nothing is sweeter than the divine name. People worship Durga, Lakshmi, and Saraswati during these nine days of Navaratri. What is the meaning of worshipping Durga, who destroyed the wicked demons? It means that we have to destroy the demons of wickedness within us. On Ayudha Pooja day, you worship weapons as you do not require them anymore. When you pray to Durga Mata wholeheartedly, she will protect you in all your endeavors. Hence cultivate the spirit of love.

Start the day with love
Fill the day with love
Spend the day with love
This is the way to GOD.

Contributed by Dr. Vijaya Dasari

ज्ञानविहार JnanaVihara

In this section, we present articles on Hinduism, Vedas, Puranas, Upanishads, and related philosophy. This issue's article talks about the Divine Mother Sri Durga Devi.

Sri Durga Devi

Sri Durga Devi (श्री दुर्गादेवी) is the Divine Mother. She is the Universal Power or Shakti (शक्ति) or Energy that pervades all the worlds and creatures and, at the same time, transcends all creatures of all the worlds. She is known by several names, including Devi, Durga, Chandi, Chamundeshwari, Gowri, Parvati, Mahakali, Mahalakshmi, Saraswati, Amba, and so on. She is Mula Prakriti (मूलप्रकृति), the root nature or primeval



force of all that manifests in all the worlds, be it animated or unanimated.

The first nine nights (Navaratri – नवरात्रि) and ten days of the month of Ashwayuja (Ashwin) in the Sharat (autumn) season are dedicated to

the worship of the Holy and Supreme Mother. During this time, people read the Sri Durga Saptashati (श्री दुर्गासप्तशति) – seven hundred (700) verses describing

the Mother's victory over several demons (Daityas or Rakshasas). Sri Durga Saptashati is also called Sri Chandi Paath (श्री चण्डीपाठः) or Sri Devi Mahatmyam (श्री देवीमाहात्म्यम्). These 700 verses are arranged in 13 chapters and form part of the Markandeya Purana.

Sri Durga Saptashati is divided into three parts, each part dedicated to one form of the Mother. The first part (Prathama Charitram – प्रथम चरित्रम्) is dedicated to MahaKali, the second part (Madhayma Charitram – मध्यम चरित्रम्) is dedicated to MahaLakshmi, and the third part (Uttama Charitram – उत्तम चरित्रम्) is dedicated to MahaSaraswati. The essences or representations (Swarupa) of the three parts are RigVeda, YajurVeda and SamaVeda respectively. In other words, the Divine Mother is the form and essence of all the Vedas.

At a first look, Sri Durga Saptashati appears to be a collection of stories about how the Divine Mother vanquished several demons (Daityas or Rakshasas) a very long time ago. These stories are narrated by Rishi Medhas to two people – a king named Suratha, who lost his kingdom to treacherous traitors, and a merchant named Samadhi, who was betrayed by his own family. The sage Medhas recounts one episode after another of how the Divine Mother answered the prayers of her devotees and destroyed the demons who were inflicting torture and wreaking havoc upon innocent people on Earth as well as upon the Devas in the Heavens.

On a closer look, however, we find that Sri Durga Saptashati is more than just a collection of stories of something that happened a long time ago. It is a reflection of our own everyday lives. Its battlegrounds represent our own human consciousness, and its events symbolize our own experiences. The Supreme Divine Mother is guarding us every moment of our lives. The Rakshasas and Daityas that were creating all that havoc and chaos in the three worlds are now within us creating similar havoc and chaos. They manifest themselves in us in the form of Kama (lust or desire), Krodha (anger), Lobha (greed or avarice), Moha (passion, obsession and delusion), Mada (intoxication and pride), Maatsarya (jealousy or envy), Ahamkara (ego), Mamatva (possessiveness), and other such negative characteristics, in short what is wrong with our minds and hearts. We have to pray to the Divine Mother to vanquish all these negative traits

that manifest in us so that we can lead a peaceful and happy life on earth. The Divine Mother is our own true being, and her clashes with the demons symbolize the outward and inward struggles we face daily.



The first story of Sri Durga Saptashati (or Sri Devi Mahatmyam) depicts Devi in her universal form as Shakti. Here the Divine Mother is central and key to creation. She is the power that induces Vishnu's deep slumber (Maya) on the waters of the cosmic ocean prior to the manifestation of the Universe which is a

continuous cycle of manifestation, destruction and re-manifestation. Lord Vishnu reclines on the Naga Shesha (heavenly serpent) in Yoganidra (divine contemplation). Two demons Madhu and Kaitabha arise from the Lord's earwax as thoughtforms (a manifestation of mental energy) and endeavor to vanquish Lord Brahma who is preparing to create the next cycle of the Universe. Here Madhu represents 'too much' and Kaitabha represent 'too little'. Let us consider the symbolism: whenever we have too much or too little of any material wealth, our equanimity is disturbed. That leads to chaos and turmoil in our life, and our peace of mind and creativity are likely to be stifled or destroyed in the process.

Madhu and Kaitabha, in their near-bestial state, recognize no higher reality. They are violent and ugly creatures who are intent on gratifying their basic instincts, often expressed through the thrill of intimidation or brute force. Such becomes the state of man when his mind is taken over by these negative traits.

When Madhu and Kaitabha seek to destroy Lord Brahma and, in the process destroy creation, Lord Brahma prays to the Great Goddess, asking her to withdraw (the deep slumber or Maya) from Lord Vishnu so he may awaken and slay the demons. Devi agrees to withdraw and Lord Vishnu awakens and vanquishes the demons. Here the Divine Mother Durga serves as the agent who allows the cosmic order to be restored.

The second story of Sri Devi Mahatmyam depicts Devi as Durga, the great Warrior Goddess, who represents the lethal energy of divine anger when turned against evil. The evil Rakshasa Mahishaasura (buffalo demon) wages war against the Devas in the Heavens. He defeats the Devas and usurps the heavenly throne of Lord Indra. The Gods run to Lord Vishnu and Lord Shiva for help. When all the Gods have gathered together for a meeting to help resolve the issue, the Divine Mother comes to the rescue. Sri Durga emerges as the collective and coalescent energies of all the Gods, beginning with the energy from Lord Vishnu's brow. The Gods then realize that all their so-called energies were not really theirs. In fact, they were all just aspects or fragments of the Divine Mother's Energy. She is Shakti, the Supreme Power or Force. So, all the Gods bow to the Divine Mother and pray to her to vanquish Mahishaasura.

After Sri Durga has slain Mahishaasura's forces, she stands on the blood-soaked battleground facing the buffalo demon himself. Mahishaasura, bellowing in confrontation, represents willfulness and monumental rage. Under his frenzied wheeling, the trampled earth breaks apart, his blasting breath tosses mountains into the air, his lashing tail causes the oceans to overflow, and overhead his mighty horns tear the gently floating clouds to shreds.

Let us consider the symbolism – the power of human anger and greed threatens to destroy everything it touches – the goodness of the nurturing earth, the stability of the mountains, the expansive beauty of the oceans, the innocence of the gentle clouds. Under Durga's attacks Mahisha changes form—from buffalo to lion to man to elephant, every time eluding her deathblows. But she resolves to slay him, and when Mahisha returns to his mighty buffalo form, she pins him beneath her foot and thrusts her spear into his side. Instantly Mahisha reveals his true demon form, and Durga beheads him with her great sword.

Like Mahishaasura, we go through life dissatisfied, often agitated, and sometimes full of rage. The causes of our misery change over time. Until we can pin down the root cause, our discontent cannot be overcome, and like Mahishaasura that cause is loath to reveal itself. Mahishaasura represents more than monumental rage. His anger is one of six passions that afflict our human awareness. The others are lust,

greed, pride, jealousy and delusion. Lust, or desire in general, is a longing for gratification. We want something because we feel something is lacking. We feel deficient, limited or separated in some way. When we fail to satisfy a desire, a common response is anger. Or when a desire is satisfied, a common response is greed – we want more. And so we are caught in an ongoing cycle. To make matters worse, we can add pride and jealousy to the mix. Let us define pride as a false sense of superiority designed to convince us that we are not deficient after all, but in fact we are better than anyone else. And so we think—until someone else comes along whom we see as richer, more powerful, more attractive or happier than we are. Then we fall prey to jealousy—an apprehensive resentment of someone else's better condition in life. All this adds up to Moha (delusion). We are caught up in a misreading of who and what we really are.



The Divine Mother is infinite consciousness. When she projects herself as the Universe of name and form, that consciousness appears divided among all beings. This apparent fragmentation creates the sense of individuality. Each individual self

experiences its existence in terms of “I, me and mine,” as well as “not-I, not-me and not-mine.” And so the trouble begins. The root cause of our inner existential discontent and our outward conflicts is the feeling deep down inside that we are limited, separated and incomplete. We mistakenly identify with the limited ego, when in fact we are the limitless Atman. That Atman, abiding in every person, is the true Self—the one, undivided reality whose essence is pure being—consciousness—bliss (Sat-Chit-Ananda).

The third story of the Sri Devi Mahatmyam depicts Devi in a multitude of forms, including Kali, Chamundi and other Matrukas (मातृका – Mother forms). The Great Goddess demonstrates her omnipotence in a series of battles against several powerful demons. Shumbha and his brother Nishumbha are a pair of ruthless demons who rule over all the worlds. They have driven the Gods away

from the Heavens, and have appropriated all their wealth and powers. Shumbha represents Ahamkara (ego or self-conceit) and his brother Nishumbha represents Mamatva (my-ness or possessiveness). Both these traits go hand-in-hand. When we have excessive ill-gotten gain, we fall prey to both these traits.

This leads to lust. When his attendants Chanda and Munda come to Shumbha and mention that they have seen a very beautiful and captivating woman residing in the Himalayas, Shumbha is filled with lust. He wants to make that woman his own. When we see something attractive, we want to own it right away.

Shumbha does not realize that that woman is the Divine Mother herself. Shumbha sends his messenger to talk the Devi into submitting to him. When that fails, he sends his armies to attack the Supreme Mother and bring her to him. First Dhumralochana is sent to attack the Divine Mother. Dhumralochana represents smoke-filled eyes. When we have smoke (representing sin) in our eyes, we cannot see anything properly. The sense of reasoning and discrimination is lost, and we flail around in just brute force to get what we want. Sri Devi destroys him with just one syllable ‘Hum’.

Then Shumbha sends Chanda and Munda to kill Devi. These two demons represent anger and passion respectively. At this juncture, Kali the Fierce emerges from the Devi and beheads these two demons. Thus, she gets the name Chamunda or Chamundeshwari. Kali represents Vairagya or dispassion – the destroyer of passion and anger.

Shumbha then sends Raktabijaasura to fight the Devi. Raktabija has a unique characteristic – when he is hit and drops of his blood fall on the ground, every drop of blood gives rise to a demon equal to his size and power. Raktabija represents desire. One desire begets another desire. That second desire begets another desire, and so on. Soon, we are consumed by all these desires that we fail to think rationally. On the battleground, soon there are millions of Raktabija demons running



all over the place and fighting the different forms of the Mother. This represents all the myriad of thoughts running through our mind forcing us to fulfill our desires by any means possible. Raktabija symbolizes this normal, unruly state of human consciousness, where mental energy is scattered and unfocused. Sri Devi orders Kali to spread her mouth wide and drink all the blood drops of Raktabija before they fall on the ground. Chamunda Kali opens up her mouth wide and laps up all the blood. Raktabija becomes bloodless and falls on the ground dead. Chamunda Kali is the power of concentrated awareness and Vairagya that subdue the plethora of desires and thought-waves and takes us to a calmer, purer state of consciousness.

Finally, only Shumbha and Nishumbha remain. Nishumbha goes to fight the Devi. Nishumbha represents possessiveness or attachments – Mamatva, literally my-ness. We identify ourselves with our possessions or attachments or other traits – power, money, beauty, fame, and other material wealth. We define ourselves so much by what we possess that we literally lose our own identity of Self in the process. In the end, all of these are just false representations of our true identity, but we hold on to them as tightly as we can. While Nishumbha is being vanquished by Sri Devi, he grasps on to anything possible in order to live. Finally, the Divine Mother kills Nishumbha.

Even though Nishumbha (attachments and possessions) are vanquished, Shumbha (representing Ahamkara or ego) still persists. He still considers himself to be the greatest warrior. In his ego and self-conceit, he reprimands the Devi for using so many other Shaktis (forces) to fight her battle. The Divine Mother assures Shumbha that all the forces or energies are all aspects of her own true energy. To prove her point, the Shaktis vanish into her, and she then slays Shumbha. This final victory represents the realization of the true Self. When ego is conquered, true realization of Self sets in.

However, for most of us, conquering ego is a formidable task. That is why we need the grace of the Divine Mother, who is benevolent and kind. We need to pray to her to help us overcome all of our negative traits and proceed on the right path (Dharma) in our lives. Our adversaries represent the all-too-human impulses arising from the pursuit of power, possessions and pleasure, and from illusions of self-importance. Like the battlefield of the Bhagavad Gita,

the *Sri Devi Mahatmyam's* killing grounds represent the field of human consciousness. The Devi, personified as one Supreme Goddess, though represented as many goddesses with a multitude of names and forms, confronts the demons of ego and dispels our mistaken idea of who we are, for – paradoxically – it is she who creates the misunderstanding in the first place (through Maya), and she alone who awakens us to our true being (through self-realization).

May all of us see the divinity of the Supreme Mother Sri Durga Devi in all aspects of our lives!!

Sources: Markandeya Purana, Sri Durga Saptashati, commentary “The Message of the Chandi” by Sri Devadatta Kali, notes by Sri P.V. Narasimha Rao, and the websites www.wikipedia.org and www.shreemaa.org.

Contributed by Dr. Narasimhaswamy Banavara

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. This issue presents the story of Lakshmi Bai, the Queen of Jhansi.

Jhansi Rani Lakshmi Bai

Lakshmi Bai, The Rani (Queen) of Jhansi, was the queen of the Maratha-ruled princely state of Jhansi. She was one of the leading figures of the Indian Independence Movement of 1857, and a symbol of resistance to British rule in India.

Jhansi Rani Lakshmi Bai is a legendary figure in Indian history. She became a widow at the tender age of 18 and lived only till 22 years of age, yet she has inspired many and is still a living legend. She is the embodiment of patriotism, self-respect and heroism. Her life is a thrilling story of womanliness, courage, adventure, deathless patriotism and martyrdom. It is said and written that in her tender body there was a lion's spirit.

Lakshmi Bai was born in 1835, and was married to Gangadhar Rao, the Raja (king) of Jhansi, at the age

of 14. After the death of a natural son, the couple adopted a young boy, Damodar Rao. However, Lakshmi Bai's husband died only 4 years later when she was 18 years of age.



The First War of Indian Independence erupted in 1857. During this chaotic time, Lakshmi Bai was left to rule Jhansi alone. She was able to swiftly and efficiently lead her troops against battles in Jhansi. Through this leadership Lakshmi Bai was able to keep Jhansi relatively calm and peaceful in the midst of the Empire's unrest.

Soon Jhansi became the focal point of uprising, and Lakshmi Bai began to strengthen her position. By seeking the support of others, she formed a volunteer army. The army consisted of both men and women.

Not typical previously, women were also given military training to fight a battle. Lakshmi Bai defended Jhansi from being invaded by the armies of the neighboring rajas of Orchha and Datia. In January 1858, the British army headed its way towards Jhansi. Lakshmi Bai rallied her troops and her army fought passionately against the British. The conflict went on for two weeks. Finally, the Britishers succeeded in the annexation of the city. However, Lakshmi Bai managed to escape.

She took refuge in Kalpi. Along with her son, Damodar Rao, Lakshmi Bai joined hands with other rebel forces, and moved on to the town of Gwalior. Lakshmi Bai died in 1858 during the battle of Gwalior.

For her unfaltering effort, bravery, courage, wisdom and her progressive views on women's empowerment in 19th century India, Lakshmi Bai became an icon of the Indian independence movement. She was seen as the epitome of female bravery in India. When the Indian National Army created its first female unit, it was named after her.



Lakshmi Bai is memorialized in bronze statues at both Jhansi and Gwalior.

Sources: www.wikipedia.org; www.iloveindia.com
Contributed by Ms. Tina Sodha

समाचार Temple Events

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

Highlights of the Mandir Celebrations in June, July and August 2009

June:

Vedic Havan and Bhajans were sponsored by Kumar families. As usual, the monthly Sri Shiv Abhishek was sponsored by Milan and Chitra Chauhan.

July:

Vedic Havan, Bhajans and special Pooja were held in honor of 2009 Graduates of our community. The graduates' parents sponsored the event. This is an annual celebration.



On July 18 Sri Srinivasa Kalyanam / Balaji Kalyanam – the celestial wedding of Lord Srinivasa with Devi Padmavathy was conducted in a typical South Indian

wedding style by our Dr. Narasim Banavara and sponsored by the following families: Dasari, Posanipalli, Sundaram, Salgunan and Urvashi Gupta.

August:

Monthly Vedic Havan and Bhajans were sponsored by Biken and Bharti Patel.

On August 14, Sri Krishna Janmashtami was celebrated from 8 pm onwards. The Aarati was conducted at 12 midnight. On August 16, Sri Nand



Mahotsav was observed with a lot of devotees present. The event was sponsored by Bipin and Purnima Gandhi, Shailesh and Smita Kadakia. The Pooja was done by Dr. Vijay and Shivani Singh.



On August 23, Sri Ganesh Chaturthee was celebrated. The sponsoring families were Kalidas & Shilpa Kale, Niranjan & Karuna Patil, Prakash & Anita Patil, Ashok & Ratna Sabnis and Subhash & Jyoti Samant.



Arora, Dr. Narasim Banavara, Manju Kashyap, Bhautika Patel, Manubhai & Pushpaben Patel, Rita Patel, Neha Shah, Priti Shah. Junior Volunteers: Neha Bhagirath, Jainesh Patel and Nishant Shah.

The Children's Summer Day-camp was held on August 28 and 29, 2009 at Bharatiya Mandir. More than 50 children, age ranging from 5 to 15 registered for this event.

The first day started with Sri Ganesh Pooja and the second day with Ma Saraswati Pooja.



Many parents & community members came to help during breakfast, lunch and snacks.



The India Temple Foundation Board expresses its sincere appreciation to all concerned for their dedicated service and financial help.

Contributed by Mrs. Raj Arora

The two day-schedule included Yoga, Hindu religion, Vedic chanting, Puranic stories, influence of Indian culture in daily life, open forum, herb life, arts and crafts, Raas Garba, Mehandi, sewing, indoor and outdoor games etc. The highlight was food, of course,



- the breakfast, lunch and snacks. Apples and bananas were additional healthy attractions.

All this was made possible by dedicated volunteers, parents and donors. Hats off to the children for being well-behaved! Of course the coordinators, Priti Shah and Bhautika Patel, deserve our special thanks. As per our record the adult volunteers were: Om & Raj

लिखिए Write to Us

We invite your comments, questions and other feedback. We will attempt to publish as many letters as possible in every issue of the newsletter. Guidelines for submission are given at the end of the newsletter.

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
Aarati (daily) – 7:00 pm
Aarati (weekends) – 12:00 noon and 7:00 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 ST SUNDAY OF MONTH	VEDIC HAVAN & BHAJAN	11:00 A.M.
2 ND SUNDAY OF MONTH	SRI RAMA ABHISHEKA & PUJA	11:00 A.M.
3 RD SUNDAY OF MONTH	SRI KRISHNA ABHISHEKA & PUJA	11:00 A.M.
4 TH 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 the following phone numbers: 733-8170 (R) or 591-4510 (Cell) or 361-3055 (Mandir) for Special Pooja.

Children's classes at the temple – Registration is now open for the Children's Cultural, and Religious Classes. Classes are held at the temple every Sunday from 4:00 until 5:30 pm. We welcome all new children, and if you are interested in volunteering, please contact us at bmandir@citlink.net.

सूचना Guidelines for Article Submissions

Please follow the guidelines given below when submitting any article, question, comment or other feedback.

1. Use MS Word to type your article if you are using the computer. If you write the article by hand, please ensure that it is legible.
2. Email your submission (article, question, etc.) to bharatiya_mandir@yahoo.com or mail it to "Attn: Dharma Sandesh Newsletter", Bharatiya Mandir, 347 Bloomingburg Road, Middletown, NY 10940.
3. Include your full name (and email address) with your submission.
4. You could also submit a photo of yourself.
5. Please note that the editors reserve the right to edit your article in consultation with you.
6. Recommended Length for Submissions:
 - a. Jnana Vihara Article – less than 1500 words.
 - b. Other Article – less than 250 words.
 - c. Comments, Questions / Other Feedback – less than 50 words.
7. Deadline for all submissions: Oct 20, 2009.

Our 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:

Mr. Om Arora
Dr. Narasimhaswamy Banavara
Ms. Tina Sodha