

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 third issue of our quarterly newsletter “Dharma Sandesh”.

Winter is upon us already. Some days it is crisp; on other days it is blustery. Some days it is sunny and bright; other days are grey and gloomy. As usual, winter brings with it a mixed bag of treats and troubles. For most children, school is almost over and they are looking forward to a few days of carefree playing and enjoying the holidays. At the same time, this is the time for children (and adults) to fall sick with the cold and/or flu. With the H1N1 virus making its rounds, we advise all people to take adequate precautions to keep yourselves, your family members and others safe and healthy.

To help people with health-related and other issues, a volunteer Community Support Group has been started under the auspices of the Mandir. More information about the group can be found in the समाचार (Temple News) section.

We are also proud to announce that some devotees are interested in sponsoring this newsletter every quarter. Sri Maneesh and Dr. Michelle Arora of Madison, WI 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 editing of the newsletter are strictly voluntary.

In this issue of Dharma Sandesh, we have articles on Lord Dattatreya and on the Karthigai festival. Datta Jayanthi – the day on which Lord Dattatreya incarnated on this earth – occurs this year on December 1. The Karthigai festival also occurs on the same day this year.

This month and next, we look forward to several festivals and functions in addition to the ones mentioned above. We have the Gita Maha Yajna at the Mandir on December 19th. On December 27th is Vaikunta Ekadasi – the day on which Lord Vishnu opens the doors of His inner sanctum Vaikunta to everyone, including His enemies, if any. One school of philosophy states that the Bhagavad Gita - the conversation between Lord Krishna and Arjuna at the beginning of Kurukshetra War is said to have occurred on this day.

We also look forward to the harvest festival Pongal / Lohri / Makara Sankranti on January 14-15. This is the time of उत्तरायण पुण्यकाल – Uttarayana Punya Kala – when the Sun changes to a northerly direction. Kite flying is a favorite sport in India associated with this day. This is also the time for us to give thanks to the Lord for having graced us with bountiful harvests – sugarcane, wheat, rice, jaggery, sesame and peanuts, among others.

Let us welcome the New Year 2010 with much hope, enthusiasm, sincerity and commitment to helping fellow human beings. And let us all pray to the Lord for everything He provides us throughout the year.

Sincerely,

Your Editorial Board

सुभाषिता Subhaashitaa

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

परोपकाराय फलन्ति वृक्षाः परोपकाराय वहन्ति नद्यः ।
परोपकाराय दुहन्ति गावः परोपकाराय इदम् शरीरम् ॥

paropakaaraaya-phalanti-vrukshaaha- paropakaaraaya
-vahanti-nadyah | paropakaaraaya-duhanti-gaavah-
paropakaaraaya-idam-sariram||

Trees bear fruit for the benefit of others. Rivers flow for the benefit of others. Cows give milk for the benefit of others. Similarly, this human body and this life have been given to us to be useful and beneficial for others.

Trees do not eat their own fruits. They produce fruits only to feed and do good to other creatures. Rivers provide thousands of creatures with life-saving water. They do not drink even a drop of their own waters. Cows produce milk to provide nourishment for several creatures. They do not drink their own milk. Human beings should learn from this. They should stop being selfish and looking after their own interests always. Instead, they should try to do some good and help others. This precious human life and this human body have been given by the Lord to us not for self-promotion but for helping other creatures.

Contributed by Dr. Narasim Banavara

साई प्रेरणा Baba's Teachings

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

The Lord's Name

The Lord's name is like a mountain of sugar. Approach that mountain, have faith in it, taste it anywhere, everywhere and experience that joy. The highest devotee is the one who ever revels in that joy, others there are who live besides the mountain enjoying for sometime the bliss of constant remembrance of the Lord and at other times, experiencing the objects of the world. There are also others who take shelter at the foot of the mountain of the Lord' name when calamity hits them and move far away from it when the crisis is over. The highest types of devotees are those who steadily cling to the path of devotion and enjoy bliss throughout their lives. Realize that the purpose of human birth is to reach God through worship (at home, work, Temple) helping mankind. All experience, all knowledge, all actions should be directed towards goal. The New Year is the perfect time to begin this. God bless.

Sai Inspires, 11/10/09 from Prashanti Nilayam

Contributed by Dr. Vijaya Dasari

ज्ञानविहार JnanaVihara

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

Article 1 – Lord Dattatreya

Lord Dattatreya (दत्तात्रेय) is known as Gurudeva Datta. He is the Guru of all Gurus. He is the Supreme Guru. As an incarnation of the Paramaatma or Supreme Spirit, Lord Dattatreya came down to earth to spread the universality of true religion. He descended on this earth to establish Satya (सत्य - the universal truth), Rta (ऋत - the cosmic order), and Dharma (धर्म - the perennial principles) in all their entirety.

Lord Dattatreya is an ancient incarnation of the Trinity Brahma-Vishnu-Shiva. He is a complete and perfect manifestation of the three primordial energies and the three primary Gunas (qualities) of Sattva (positivity, goodness and wholesomeness), Rajas (passion, energy and movement), and Tamas (negativity, lethargy, darkness and ignorance). He encompasses all these Gunas and, at the same time, transcends all these Gunas.

Lord Dattatreya is an Avadhuta, the Supreme Philosopher and ever-anchored in Spirit. He is Avadhuta, he who has shaken off from himself all worldly feelings and obligations. He is dispassionate and detached from the worldly goings-on and assumes the form of a total and supreme recluse.



Lord Dattatreya incarnated on this earth as the son of the great sage Maharshi Atri and his wife, the lady Anasuya. "Datta" = "given" and "Aatreya" = "son of Atri". Therefore, "Datta + Aatreya" means "given as the son of Atri".

The Shaandilya Upanishad (3.2) states: What is the reason for the Supreme Lord to be referred to as

Dattatreya? There has to be a reason. The great Maharshi Atri performed severe penance to appease the Supreme Lord and beget a son. Pleased with the Maharshi's penance, the radiant and illustrious Supreme Lord, out of His own accord, donated Himself to Maharshi Atri as the fruit of the sage's austere penance. That blessing emerged as a son to Maharshi Atri and his wife Anasuya. That is why the Supreme Lord is known by the name of Dattatreya.

The form of Lord Dattatreya

Symbolically, Lord Dattatreya is depicted with three heads, six arms, and standing under an Audumbara (fig) tree. He is surrounded by a cow and four dogs, who are his constant companions. In His hands He holds a Shankha (conch), Chakra (discus), Damaru (drum), Trishula (trident), JapaMala (rosary), and Kamandalu (water bowl). He wears His hair in matted locks and wears a tiger-skin as His only garment. His body is smeared with Bhasma (holy ash).

The three heads of Lord Dattatreya represent the three primordial energies of तेजस् – Tejas (brightness, illumination, knowledge and fiery energy representing Lord Brahma), ओजस् – Ojas (lustre, vigour, vitality and action representing Lord Vishnu), and तपस् – Tapas (religious austerity, stringency of penance, severe meditation and sacred learning representing Lord Shiva). The three heads also represent the सृष्टि (Srishti - creative energies), स्थिति (Sthithi - sustaining energies) and लय (Laya - annihilating energies) associated with the Trinity – Lord Brahma, Lord Vishnu and Lord Shiva respectively.

Lord Dattatreya holds the Shankha and Chakra representing the aspects of Lord Vishnu, the Damaru and Trishula representing the aspects of Lord Shiva, and the Japamala and Kamandalu representing the aspects of Lord Brahma.

The Shankha (conch) is used to sound the ॐ (OM) – the primordial sound and the first word of the Hindu scriptures. The rotating Chakra (discus) is a round circle with no beginning and no end, and like the universe it is constantly moving and in a state of flux. Holding the discus in His hand, Lord Dattatreya is the controller of time though He is beyond the cycles of

time – past, present and future. The Lord uses the Chakra to destroy the karmic bonds of His devotees.

The Damaru (drum) is used to awaken those souls who are still sleeping in the slumber of ignorance. The Trishula (trident) indicates that Lord Dattatreya has transcended the three Gunas of Sattva, Rajas and Tamas and He uses the Trishula to vanquish the ego and ignorance of all creatures.

The Japamala (rosary) is symbolic of yogic energy and prosperity. While the Lord uses the Japamala to liberate one soul after another when that soul contemplates on Him with true devotion, it is also an indication for devotees to constantly chant the Lord's name in order to seek emancipation from this illusory world. The Kamandalu (water bowl) holds the nectar of pure wisdom with which the Lord revives the souls thirsty for knowledge, liberating them from the endless cycle of births and deaths.

The cow represents Kamadhenu, the all-wish-fulfilling celestial cow and the Audumbara tree represents Kalpa-Vriksha, the all-wish fulfilling celestial tree. Both these elements grant true devotees fulfilment of all their wishes and desires. Lord Dattatreya is always found under the shade of the Audumbara tree next to the divine Kamadhenu. The four dogs surrounding Lord Dattatreya represent the four Vedas – Rig Veda, Yajur Veda, Sama Veda and Atharva Veda – watchdogs of the Ultimate Truth and the repositories of Spiritual Wisdom.



The tiger skin symbolizes potential energy. Lord Dattatreya, wearing a tiger skin, illustrates the idea that He is the source of the creative energy that remains in potential form during the dissolution of the universe. Of His own divine will, the Lord activates

the potential form of the creative energy to project the universe in endless cycles.

Lord Dattatreya is दिगम्बर – Digambara – the one with an unclad body. The unclad body symbolizes the transcendental aspect of the Lord. Since most things reduce to ashes when burned, ashes symbolize the physical universe. The ashes on the unclad body of the Lord signify that Dattatreya is the source of the entire universe that emanates from Him, but He transcends the physical phenomena and is not affected by it.

Lord Dattatreya is the master of yoga. The three matted locks on the head of the Lord convey the idea that integration of the physical, mental and spiritual energies is the ideal of yoga.

Lord Dattatreya is glorified as the upholder of Dharma. The Sattvata Samhita (12.109-114) states: He is Jnana-Murti, the form which personifies spiritual wisdom. He directs men and Gods along the path of spiritual progress. And He protects the Vedas and regulates the conduct of people.

The philosophy and teachings of Lord Dattatreya

Lord Dattatreya was a great philosopher. He had several esteemed disciples, including Lord Parashurama (the sixth incarnation of Lord Vishnu), Patanjali (the author of the Yoga Sutras) and the thousand-armed Kartaveerya Arjuna, the king of the Yadus.

The Markandeya Purana states that Lord Dattatreya taught Patanjali the Ashtanga Yoga (the eightfold path of Yoga). Patanjali later coded the works into the Yoga Sutras.

Lord Dattatreya wrote the Avadhuta Gita, a text of eight chapters on the Advaita (non-dualistic) Vedanta (philosophy). Lord Dattatreya sang this Gita spontaneously after purifying Himself in meditation and becoming absorbed in the uninterrupted bliss of Brahman (Supreme Consciousness). The Avadhuta Gita guides one to seek God and immerse oneself in God-consciousness. It is the highest knowledge on the Self and is meant for the seekers of self-realisation.

The aim of life is to realize the Absolute Truth and to be eternally free. Purification of the heart is essential to this realization. Practice of Dharma (duty, virtue,

righteousness), fasting, devotion to God, undertaking pilgrimages, reading of holy and sacred scriptures, breathing exercises, and other such religious practices are meant to purify the heart. Once the heart is purified and remains constantly pure, then the uninterrupted darshan (vision) of the Supreme Self is possible.

Constant chanting of the Lord's name, studies of the sacred scriptures and pilgrimages all inspire people and create a strong determination and faith in them to see and realise God. Ultimately, it is the faith and true knowledge that brings about the realization of the Absolute Truth. The Avadhuta Gita contains this knowledge in its purest form.

Lord Dattatreya's primary teaching was God-consciousness. One must eternally strive to achieve it. Until one realises God and becomes one in God-consciousness, one must not give up, one must not stop or break one's efforts in this path of realization. There should not be any doubt about the divinity of the Supreme Spirit. Faith and true knowledge are the means to achieving this realization.

The primary tenets of the Dattatreya tradition thus are:

1. Everyone should know oneself first and one should know one's reality, which is God.
2. One should realize the relationship between God, man and creation, and the underlying kinship, unity and oneness of these three entities. Brahman is immanent and the all-pervading reality in all matter. It is the origin, support and sustenance of all.
3. To obtain this vision and discern this Truth, one should conquer one's ego through Yoga and renunciation.
4. The Guru's grace is indispensable. One has to surrender oneself totally and unreservedly at the feet of the Guru. His grace awakens Jnana (knowledge) by which one can recognize the reality of Brahman, which is the real Self of all beings.

In addition, one should:

1. Have purity of thought, word and deed.
2. Chant the Lord's name and meditate on it.
3. Have compassion and love for all beings.
4. Render selfless service at the feet of the Guru and surrender completely and unconditionally.

In the Srimad Bhagavata Purana, the Supreme Lord Krishna narrates the above to His disciple Uddhava. The primary teaching that arises from this discourse is God-consciousness. One must always fix his mind on God, meditate on Brahman, and not let anything or anyone lead him astray from that path. One should be completely detached from all worldly things and this physical body. Such a man is truly liberated and truly happy.

Sources: Shandilya Upanishad, Sri Markandeya Purana, Sri Guru Charitra.

Contributed by Dr. Narasim Banavara

Article 2 – Karthigai Festival/Sarvalaya Deepam

This festival is celebrated mainly in Tamil Nadu in South India. It is a festival of lights. As is the theme of all festivals this one also celebrates the victory of Good over Evil.

It is the oldest festival in Tamil Nadu. One of the oldest literatures in Tamil called Tolkappiam dating back to 2000-2500 B.C. mentions the significance and background of this festival. There are several stories, but I will mention a couple of them that have a realistic note. They are mentioned in our mythology.

The festival falls on the Purnima day (full moon) in the Tamil month of Karthigai. The story goes like this – Lord Shiva once asked Lord Vishnu and Lord Brahma to find His head and feet and went into the river. Lord Brahma took the form of a fish and Lord Vishnu took the form of a boar and went looking. Later on, Lord Vishnu accepted defeat and said he could not find Lord Shiva's feet.

But Lord Brahma said that he had found Lord Shiva's head, which was not true. So Lord Shiva got angry and cursed Lord Brahma saying that there will be no place for him in a Shiva temple. But Lord Vishnu would be there.



At this point Lord Shiva, in His embodiment of Light (Jyothi), came out of the river. After that, Lord Shiva is supposed to have gone to Thiruvannamalai in Tamil Nadu and graced His devotees on the Full-Moon day in Karthigai month. This is the reason that Light or Jyothi, which is a form of Lord Shiva, is worshipped.

Lord Murugan is also worshipped on that day. Lord Murugan is said to have come from the third eye of Lord Shiva as six sparks in a lake called Saravana Poigai. Then, Devi Parvathi put the six sparks together into a boy and thus he came to be known as Shanmugan (six-faced). He is said to have been taken care of by six maidens called the Krithika girls. Hence he came to be called Karthikeyan (child of the Krithikas).

There was a demon king by the name of Tripurasuran. He was troubling all the Devas and humans. He had a boon that he could be killed only if someone kills him through all the three forts he had built around him. On this Karthigai Purnima day, Lord Shiva killed him with his Trishoola (trident spear) which pierced all the three forts. So, this is a day to celebrate the victory of good over evil. On this day there will be a huge torch lit on top of Thiruvannamalai which will be visible for miles!!!! This is called Sarvalaya Deepam.



The day before Karthigai Deepam is called Vishnu Deepam. Every household will light lamps called Ahal. These are made of earth [mud/clay] or brass. There is also a lamp where a lady is holding an ahal in her hand. We do Pooja for the Jyothi, Lord Shiva and Lord Shanmugan. This festival is celebrated with gusto in Tamil Nadu where people have lamps all around the house on compound walls and in the middle of the Rangoli in front of their houses. Of course there is a festive meal!!!!!!

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.

Swami Vivekananda

Swami Vivekananda was born on January 12th 1863 as Narendranath Dutta (Narendra) in Calcutta. Swami Vivekananda is known as the greatest philosopher and spiritual leader of the 20th century for his fearless courage, positive impression upon youth, broad outlook to social problems, and his learned interest in Vedanta philosophy.

In 1879, Narendra entered the Presidency College in Calcutta for higher studies. After one year, he joined the Scottish Church College, Calcutta and studied philosophy. During the course he studied western logic, western philosophy and history of European nations.



There he started to raise questions about God. This made him relate with the Brahma Samaj, an important religious movement of the time. But the Samaj's congregational prayers and devotional songs could not satisfy Narendra's interest

to understand God. He would ask leaders of Brahma Samaj whether they have seen God. He never got a satisfying answer. It was during this time that he came to know about Sri Ramakrishna Paramahansa of Dakshineswar.

Narendra met Ramakrishna for the first time in November 1881. He also asked Ramakrishna whether he had seen God. Ramakrishna's immediate answer was, "Yes, I have seen God, just as I see you here, only in a more clear sense." Narendra was astounded and puzzled. He could feel that the man's words were

honest and uttered from depths of experience. He started visiting Ramakrishna frequently.

During the course of five years of his training under Sri Ramakrishna, Narendra was transformed from a restless, puzzled, impatient youth to a mature man who was ready to renounce everything for the sake of God-realization. After the death of Sri Ramakrishna in August 1886, Narendra and a core group of Ramakrishna's disciples took vows to become monks and renounce all material things.

Swami Vivekananda was the first Indian to address the world at the World Parliament of Religions in Chicago, Illinois in 1893. His moving speech started with the words "Sisters and brothers of America". Swami Vivekananda earned wild applause for beginning his address with these famous words, and he is perhaps best remembered as the man who "stole the show" at the event.

Swami Vivekananda's arrival in the USA has been identified by many to mark the beginning of western interest in Hinduism as a vital religious and philosophical tradition. He started Vedantic centers in New York City and London, lectured at major universities and generally kindled western interest in Hinduism. After four years of touring and lecturing in the West, he came back to India in the year 1897.

Swami Vivekananda passed away in 1902. His institution is now one of the largest monastic orders of Hindu society in India, and carries on both missionary and philanthropic work. The mission emphasizes rendering welfare services

undertaken with a spiritual outlook. It is an institution which provides spiritual and moral lessons as well as modern education to the future generations of India.

Sources: www.famous-india.com

Contributed by Ms. Tina Sodha



समाचार Temple News

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

Community Support Group

We are pleased to announce the initiation of a community support group under the umbrella of India Temple Foundation of Catskill Region, Inc.

This group has been formed keeping in mind the changing needs of our community. We, as the Indian Community, have a cohesive group of members who are known to come together at times of need to support and help each other. However, our community is growing and new people have been moving into our geographic area. Our ethnic needs at different stages of life are varied and include emotional, health-related and other issues. Sometimes one can use some guidance or consultation on personal issues by providers who are familiar and sensitive to our cultural issues.

Keeping these factors in mind, a small support group has been formed. The goal of the group is to offer information, resources for emotional and physical health care and support/feedback to anyone who approaches a member of the group. No records will be kept and all information will be kept confidential.

There are no restrictions or membership dues. It is absolutely free for our community. Anyone willing to join this Support Group in the spirit of service and confidentiality may contact any one of the following:

Raj Arora, Om Arora (845-692-0467)

Vijaya Dasari (845-294-0867)

Geeta Desai (845-342-9247)

Saroj Goyal (845-782-3440)

Baby Ramachandran (845-294-9243)

Simi Raman (845-283-2624)

Pratibha Shah (845-294-0972)

Contributed by Mr. Om Arora.

Highlights of the Mandir Celebrations in September, October and November 2009

September:

On the occasion of Navaratri, the annual **GARBA** music and dance was held with live music provided

by Mount Kisco Music Group of Westchester, NY. This event was attended by more than 200 community members. As usual, there was daily Garba in the temple from 19th September to 26th of September.



On Saturday, Sep 26th, **Mata Ki Chowki** was held. We had a guest Bhajan singer, Mrs. Rekha Dhull from Jalandhar, India, who

enhanced the singing and enthusiasm of all devotees tremendously. The attendance was full-house. **Vijay Dashmi** was celebrated on September 30th.

October:

Karva-Chauth was observed on the 7th of October. Approximately 70 people attended. More than thirty married women observed the Vrat.

Sri Lakshmi Pooja and Diwali were celebrated on the 17th. There were more than 50 families performing

Sri Lakshmi Pooja with Punditji.



Annakut with Chhappan Bhog was celebrated on the 18th. This is the annual

event which has an involvement of pretty much all the devotees in the form of the variety of foods offered to Sri Bhagwan Ji. Next day, on the 19th, we welcomed the Hindu New Year. Traditionally, businessmen begin their new books for an auspicious and prosperous New Year.



November:

Tulsi Vivah was celebrated on the 1st of the month.

There were more than sixty devotees in attendance. This was followed by another **Mata Ki Chowki** on the 7th. Again many devotees were present and

enjoyed the nectar of listening and participating in singing Mata Ke Bhajan.

Akhand Ramayan Paathh was held under the guidance of Swami Sri Madan Ji. Recitation was preceded by Sri Ram Pooja and Hanuman Chalisa. The 24-hour continuous reading was accomplished by the participation of many devotees. The event was concluded with Arati and Prasad on the 22nd of November.



Sri Satya Sai Baba's birthday was celebrated on the 23rd of this month. All Sai Baba devotees sang and enjoyed the Prasad at the end.

Under Dr. Pratibha Shah's leadership and other volunteers, the **soup kitchen** lunch was served at the Grace Episcopal Church on the 4th of November, 2009 to more than 125 people.

Contributed by Mrs. Raj Arora

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.

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: 733-8170 (R) or 591-4510 (Cell) or 361-3055 (Mandir) for Special Pooja.

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 (Narasim) Banavara

Ms. Tina Sodha