

Samarpan

an offering....



Hindu Samaj Temple of Minnesota

President's Note

January 1st, 2011

Dear Community Members,
Namaste!

New Year Greetings to You and Your Family for a Very Happy, Prosperous and Healthy 2011!

I am very happy to see the re-launch of *Samarpan*, the Hindu Samaj Temple & Cultural Center's newsletter. Those of you, who have been in Rochester long enough, might remember that *Samarpan* was produced a few years ago for a short while. Now with the backing of an enthusiastic editorial and technical team, *Samarpan* is back! The purpose of launching *Samarpan* is to facilitate the accomplishment of the Temple and Cultural Center's stated threefold goals: a) To enhance knowledge of Hindu religion and Indian culture. b) To make the practice of Hindu religion and culture accessible to all in the community. c) To advance the appreciation of Indian culture in the larger community. We thank the team for taking up this important initiative, and wish them and the newsletter, the Very Best!

The coming year promises to be an exciting one for the Temple. We look forward to greater and expanded religious and cultural activities and most importantly, the prospect of buying land for building a formal Hindu Temple!

With Priest Harikrishna-ji joining us in the last quarter of 2010, our religious activities have received a significant boost. In the coming year, we hope to enhance the religious services we provide; with the goal to cater to everyone's personal religious and or

spiritual needs, as well as celebrate all major festivals in the Temple. The Temple is open at fixed hours as noted on the website. We request patrons to avoid, as best as possible, requesting priest services for personal pujas during Temple hours.

The Temple is strongly committed to supporting cultural activities. This includes providing space for language, dance and cultural classes; organizing Holi and Deepavali cultural programs in a big way and supporting visiting artistes to perform in Rochester.

Samarpan is likely to benefit not only the Temple, but also many of you who are doing a great job through individual efforts, to promote arts and culture in our community. The annual Diwali night organized by Dr Sandhya Pruthi, Dr Neelam Dhiman and Sunita Nayar is an example of this. Recently Toshj-ji organized SaRe-GaMaPa cultural program. Swaralaya, an organization devoted to the arts, launched by Shri Anantha Kollengode, is yet another example of these efforts. The Temple strongly supports and encourages these efforts.

Many of you have requested that these events be disseminated through the Temple email. Unfortunately we can't use the distribution list for events that aren't organized or co-sponsored by the Temple. Otherwise, we will have to honor all such requests and we do not have the resources to do so. For this purpose alone, members of the Temple Board created the 'ROCIndians Yahoo Group'. We encourage all our patrons to join both these email lists, so we can distribute information regarding non-Temple related events. For

those of you interested in spreading the word regarding non-Temple related events, please send your emails to the 'ROCIndians Yahoo Group'. And now, you can advertise on *Samarpan* as well, the ground rules for which will soon be decided upon! We request your understanding.

And finally, I would like to update you on our search for land for building a new Temple. As the next step, we organized a town hall meeting of the community members on December 18th at the Temple. The meeting began with a talk by Prof. Rambachan, Head of Religious Studies at St Olaf College, on Lord Krishna's interpretation of "Daanam" or "Saathwik Giving". At the meeting a vision for reaching our goal of building a new Temple was presented. A brief overview of land parcels available for purchase was also provided. The next step is to meet with smaller groups in the coming weeks to continue this dialog and raise funds for the new Temple. We hope, with your support and encouragement, we will be able to buy land in the next few months.

All this progress cannot happen without your support: physical, intellectual and financial. We truly appreciate your active participation.

My regards and Best Wishes for the New Year.

Sincerely,

Suresh Chari

President, Hindu Samaj Temple



Volume 1, Issue 1

January, 2011

Special points of interest:

- Prathistaapana
- What is Hinduism?
- Shishu's column
- Quiz
- Priest Harikrishna
- Significance of Samarpan
- Ragamala
- Bal Vikas

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Editor's Note

Samarpan relaunched!

Happy New Year and Welcome to the first issue of Samarpan!

We are pleased to announce the re-launch of Samarpan, the monthly on-line newsletter of the Hindu Samaj Temple. The newsletter hopes to serve as a forum; to bring you closer to the Indian community with the exchange of ideas, energy and information related to Hinduism and Indian culture. Currently the Temple uses an e-mail distribution list and their website for disseminating information to the community. However, Samarpan hopes to be a platform to display talents and share accomplishments from members of our community, including Children's activities with stories and photos.

Samarpan Content

In each issue of Samarpan, we plan to share upcoming events at the temple, as well as provide a recap of the events that have taken place. A

monthly calendar of temple and temple-sponsored events will be published in the newsletter.

There are many different groups and classes that meet at the temple on a weekly or monthly basis – some of them are: the Balagokulam group, the Sai group, the Yoga class, the Telegu school and the Bharatanatyam class. Contributions highlighting activities of each of these groups are welcome and we will make every effort to include them in our newsletters.

We plan to have multiple sections in the newsletter. There will be a Children's section containing stories, quizzes or other significant write ups, along with a Priest's corner that will describe the significance of upcoming religious events. We hope to add new sections to the newsletter as the year progresses. With the rich heritage and diverse traditions of India, we invite you, both adults and children, to contribute articles to the newsletter. There is a

wealth of knowledge, wisdom and talent in our community that we want to tap into to benefit the future Indian society here in North America - namely, our children. This monthly newsletter can be sustained only through your continued support.

Meaning of Samarpan

“Samarpan” is a Sanskrit word, which means “to surrender”. Let us make a commitment to surrender ourselves to spread religious, spiritual and cultural enrichment!

With Best Wishes from the Samarpan Editorial Board.

From Our Cultural Desk : Ragamala

We were thrilled and privileged to have Ragamala Dance Theater come to town on Nov 21st 2010. After a full year of planning, their dance-drama, “Sthree” (Woman) was staged at the Rochester Technical Community College's Hill Theatre.

“Sthree” is inspired by the ancient Tamil classic “Silappathikaram” (The Anklet) written in poetry by a Jain monk Illango Adigal. Set in the temple town of Madurai in the Sangam Era (300 B.C.E to 300 C.E), the dance-drama is the story of Kannagi and her beau Kovalan. When Kovalan is charged with stealing and is wrongfully executed, Kannagi stands before the might of the Pandya kingdom to demand justice. Her fierce love and loyalty for her slain husband and her difficult path to justice tells an enduring tale of human failings and strengths. It is also an illustration of the Hindu principles of “Karma” and “Dharma” that have formed the backbone of our civilization. The dance has an original score by famous violinist Dr. L. Subramanian and is scripted for stage by a local Minnesotan playwright Zarawaar Mistry. The activity was funded in part by a grant from the National Endowment for the Arts and by the Minnesota Arts and Cultural Heritage fund. More details are available online at <http://www.ragamala.net>.

Performed by Raneeramaswamy and her team of six artistes, the evening's performance presented a blend of mythology, spirituality and story-telling of a timeless tale.

The audience was held spell-bound to their seats for 90 minutes as the story unfolded in front of them. The dance form, costumes, music and English narration made the evening a perfect blend of art, aesthetics and entertainment. Annu Luthra who attended the event says “The performance of Ragamala was beautifully choreographed and narrated. The fact that it was in English made it understood by people from myriad backgrounds, making it very entertaining”. Indeed! Thank you Annu and all of you who braved the rain and early winter to attend the show!

We, the Hindu Samaj Temple, would like to thank Ragamala, RCTC and all volunteers who contributed their time and effort to making this a reality. It is sincere wish that such works of cultural beauty become a regular feature in Rochester. We hope to have Ragamala back every year! We would also very grateful to Ragamala for donating proceeds of the show to the temple. Post-bulletin was also kind enough to meet Raneeramaswamy for an interview and publicise the event in their newspaper of November 18th.

For those who could not attend and would like to learn more about this art form, please note that Ragamala teaches Bharatanatyam at our temple every Tuesday evening. You can contact them at admin@ragamala.net for details. They also plan to have a free introductory class/demonstration at the temple on April 5th 2011 at 6:00 PM.

Shyamala Bhat



Samarpan Editorial Board

Anantha Santhanam

Rajani Sohni

Shyamala Bhat

Surya Ghatty

Neeta Pai

Nisha Unni

Unnikrishnan

Vaishali Joshi

This is your space. Please contribute and make this newsletter a delight for the community.

What is Hinduism—Youth's Perspective **Unni krishnan**

Balagokulam, as the name indicates is a group for children of various ages. They meet at the temple every Sunday from 3 – 5 p.m. to learn about Indian heritage, Hindu culture and values in a fun filled atmosphere. In the 2 hour session, parents and children do physical exercises, yoga, games followed by a study session. Children do Suryanamaskar, and yoga asanas. There are fun games that challenge them physically as well as mentally and, are exposed to team building and leadership roles. For the past one year, the youth has been studying from a book "What is Hinduism", compilation of articles from 'Hinduism Today' Magazine.

'Hinduism Today' has covered a wide range of subjects to encompass the complexity of the vast religion, helping children growing in America learn about the Indian heritage in a more structured and simplified form. The study session is conducted by parent volunteers. The group gets time to hear, think and discuss all the topics. Recently the students were asked to give a presentation that appealed to each of them, from the book. Below is a brief excerpt from some of their presentations:

Ashrita presented on the subject of reincarnation. Do Hindus believe in reincarnation? Ashrita emphasized that Hindus believe the soul is immortal and takes birth time and time again. She pointed out that it is not just Hinduism that believes in reincarnation but Jains, Sikhs, native Indians and Buddhists believe in it. Many stories in the Puranas talk about taking life after death for example: Amba in Mahabharata.

Amba in Mahabharata.

Ghanashyam presented on a very popular topic of "Why does Hinduism have so many Gods?" During which, he mentioned that all Hindus believe in one supreme god – Parabrahman. Hindus worship one Supreme Being, although by different names. This is because people of India with different languages and cultures have understood that one particular god in their own distinct way, personalizing the concept. Hinduism is both 'monotheistic' meaning there is only one god and 'henotheistic' which means that worship of one god without denying the existence of other gods.

Sanjivini spoke about Karma, the "Universal principle of cause and effect". The process of actions and reactions on all levels- physical, mental and, spiritual is Karma. She mentioned that the result of our actions, both good and bad, come back to us in the future, helping us to learn from life's lessons and become better people. We create our destiny through our own thoughts and actions.

Sarvani's presentation was about tripuras, also known as the trimurtis. The tripuras are the three major gods and they are Brahma, Vishnu and Shiva. Brahma is known as the creator, Vishnu as the preserver (maintains good and evil) and Shiva is known as the transcendental destroyer.

Students of Balagokulam have good learning experience during the 2 hour session every Sunday from 3-5 p.m. This study session is open to anyone who is interested in learning about the Indian heritage.

For more information, check out <http://www.balagokulam>.

Upcoming Events



Please watch out for details coming to your mail-box and join in the festivities !!

January 13th: Bhogi

January 14th: Makara Sankranti/Pongal/Bihu/Makara Vilakku/Uttarayan.

Did you know Thailand, Laos, Cambodia and Myanmar all celebrated Sankranti ?

January 15-30: Surya Namaskar Yagna

January 18: Shri Satya Narayana Vratham

January 22: Sankata Hara Chaturthi

January 30: Annual General Body Meeting

February 10—13: Shivalinga Pratishtapana

February 17: Shri Satya Narayana Vratham

Please check our website www.histemplemn.org for latest details and timings or any changes



Shishu's contribution

What is the Shishu program at our temple?

Gokulam is where Lord Krishna's magical childhood days were spent. It was here that his divine powers came to light. Every child has that spark of divinity within.

Balagokulam is a forum for children to discover and manifest that divinity. It will enable Hindu children in the US to appreciate their cultural roots and learn Hindu values. This is done through weekly planned activities; which include games, yoga, stories, bhajans (devotional singing), shlokas (Sanskrit verse), arts and crafts.

Along with adults and older Balgokulam students, the 'Shishu' group consisting of children 7 and under, meets at the temple every Sunday from 3:00 to 5:00 pm to participate in activities for their age group.



Art work by Shishu group—Rakhee

Vaishali Joshi

Shishu's contributioncont'd

Question : How did you celebrate Diwali?

I went to a party, participated in cultural program and did lots of fireworks." – Kirti

"I had party with friends, did pooja at the temple and fireworks. I performed on stage." – Himaja

"I celebrated with friends, performed a dance on stage and lit fireworks." – Rishikesh

"We decorated the Pooja room and did pooja at home, went to temple and did lots of fireworks." – Sohum

Question : What do you like most about Diwali ?

"I like all the lights (diyas) and big fireworks." – Chaitanya

"It was fun participating in the dance at the cultural program." - Rishikesh

"We love the colorful fireworks." - Anjali and Shreya

"I like going to the temple and the fireworks." - Shivam

Question : What are you most thankful for?

"I am thankful for books because you can learn a lot by reading books." - Sohum

"I am thankful for my little sister because she is very playful." - Parmita

"I am thankful for the sunlight, earth, water and house to live in." - Chaitanya

"I am thankful for songs because they make me happy." - Shaila

Prathistaapana

Installation of God's idols in temples, *Prathista*, is an austere and auspicious ceremony, the rules of which are laid in the *Aagama Shastra*. Subsequent to *Murthi Sthaapana*, i.e., laying the stone deity of the God in a temple, the process of establishing the breath or 'imparting life' into the deity is called *Praana Prathista* or *Prathistaapana*.

This ceremony cleanses all the impurities caused on the deity, since sculpting to laying the stone at the temple. The purpose of this installation is to bring the sacred image into its altar and awaken the deity within this idol. In addition, the purpose of this ceremony is to awaken the minds of participants to the presence of divinity within this deity. During *Prathistaapana*, the sacred idol is immersed in water (*Jaladhivaasam*), grains (*Dhaanyadhivaasam*), *Ksheeraadhivaasam* (milk), *pushpaadhivaasam* (flowers). The priest bathes the deity in yogurt, ghee, sacred herbs, milk while performing *havans* and rituals.

The culmination of this ceremony is when the "eyes" of the deity are opened and this is called 'Nethonmeelanam'.

By chanting the sacred hymns, the priest traces the idol's eyes with honey and ghee using a gold or brass string. With a mirror, the newly infused deity first sees an image of Him or Her. Alternately, a cow may be brought in front of the deity, as it is believed that all Gods dwell in a cow.

The *Prathistaapana* of the Shiva Linga at our temple is scheduled to be performed, as per Shaiva Aagma, on the 13th February 2011. Please contact our priest, Sri Harikrishna Ji at priesthari@yahoo.com for more information on the time, as well as opportunities to volunteer.



Anantha Santhanam

Join us at the temple February 11th to 13th to participate in the start of a 40-day puja.

Please contact religious-events@histemplemn.org if you would like to volunteer or help with food arrangements.



Did you know ?

Parvathi, Shiva's consort, has a 1000 names? Is it easy to pick names for baby girls in Hindu culture due to the variety or is the choice too mind-boggling ?

Vaikunta Ekadasi—the pathway to heaven

Anantha Santhanam

It is a common tradition among Hindus to observe fasting every Ekadashi day to seek the blessings of Lord Vishnu. Of the 24 Ekadasis in a year, the one Ekadashi falling on the *Shukla Paksha* of *Dhanur Maasa* (waxing phase of the Hindu Calendar month Dec-Jan) is called Vaikunta Ekadashi or Putrada Ekadashi or Mukkoti Ekadashi or Swargavathil Ekadashi. On this auspicious day, Lord Vishnu enters into the gateway of 'Heaven' (Vaikunta Dhwaar or Paramapada Dhwaar) at Vaishnava Temples. It is believed that people who pass through this Gate will reach Vaikunta.

The Padma Puraana says,

"Ekadashi vrata samam vrata nasti jagatraye anicchaya'pi yat krtva gatir evam vidha'vayoh ekadasi vratam ye tu bhakti bhavena kurvate na jane kim bhavet tesam vasudeva anukampaya", which translates as, "In these three worlds, no Vrata is comparable to that performed on Vaikunta Ekadashi, and one can reach His Abode by doing so. If one observes this Ekadashi Vratam with (any extent of) devotion, he/she is under the compassionate mercy of Lord Vishnu".

In our temple, priest Sri Harikrishna *Ji* had made elaborate arrangements to create, for the first time, the 'Vaikunta Dhwaar' and moved Sri Balaji with his consorts Shri Devi and Bhu Devi into the altar specially created for this auspicious day. On the Vaikunta Ekadashi day (12/16/2010), scores of devotees observing the Vaikunta Ekadashi Vrata passed through this Vaikunta Dhwaar, circumambulated the Gods, and exited by the west door. at our temple offered much-needed warmth to the congregated devotees.

In the evening, Vishnu Sahasranaamam was chanted followed by Aarthi by our Priest, and offering of special *Prasaad* made by volunteers. Amidst a frigid week in December, the Vaikunta Ekadashi celebrations at our temple offered much needed warmth to the congregated devotees.

Om Namo naraayanaaya!



Om Namo naraayanaaya!

Om Namo naraayanaaya!

Om Namo naraayanaaya!

Priest's almanac

Sri Harikrishna—Priest, By Choice

In this mundane materialistic world, it is rare to find people who are passionate about devotion and would like to spend their lives performing service through devotion. In this regard, we are lucky and honored to have our temple services performed by one such noble soul, Sri Chinninti Harikrishna Alvakonda, known as Sri Harikrishna *Ji*, since September 2010.

Despite not belonging to a family of priests, Sri Harikrishna *Ji* wanted to dedicate his life toward devotional service, and in his childhood days, completed the prescribed 8 years course (1989 – 1997) in Krishna Yajurveda Smartha Purohitha Bhattaraka from Sri Venkateswara Veda Patashala at Tirumala Tirupathi Devasthanam. Following his mastery of vedic practices, he was initiated by his guru, Swamy Poornanda, and since then, has served as a Priest at many temples, including the Shirdi Sai baba temple at

Hampshire, IL. He is proficient in performing all religious rituals including Vigneswara Puja, Nakshathra Shanthi and Homam, Navagraha Puja, Jathakarma, Naamakarnam, Annaprasannam, Aksharabhyaasam, Upanayanam, Vivaaham, Grihapravesham, Vasthu puja, Sahasra Lingarchana, Satyanarayana Vratham etc., as laid by the Vedic Scriptures.

Sri Harikrishna *Ji* is ably assisted by his life partner, Smt. Sudha, another soul dedicated to devotional service. Recent events at our temple were a huge success, mainly due to their excellent planning, commitment and execution.

His ability to communicate in Hindi, Tamil, Kannada and English brings ease into the minds of devotees needing a certain Puja to be conducted

Anantha Santhanam

either at their home or at the temple. Sri Harikrishna *Ji* is eagerly looking forward to the *Prathistaapana* of Shiva Linga in our temple.

Sri and Smt. Harikrishna *Ji* are blessed with a 6 year old daughter, Himaja, and a 1 year old son, Hemanth. Sri Harikrishna *Ji* can be contacted by email at priest-hari@yahoo.com, or by cell phone at 507-261-7811.



Significance of “Samarpan”

Surya Ghatty

Bhagavad Gita reiterates that GOD is the creator of the entire universe. If we accept this, we will begin to realize that all the things we offer to God - the coconuts we break, the fruits we offer, the flowers that we use to decorate God's idol, the money we donate, and the time we spend volunteering at the temple – belong to God in the first place. We are only temporary custodians of these resources.

*buddhir jnanam asammohah
ksama satyam damah samah
sukham duhkham bhavo 'bhavo
bhayam cabhayameva ca*

*ahimsa samata tustih
tapo danam yaso 'yasa
bhavanti bhava bhutanam
matta eva prithag-vidhah*

(Bhagavad Gita 9.26)

According to the above sloka in Bhagavad Gita, God is the source of all qualities like knowledge (buddhi and jnanam), the act and thought (bhava) of charity (daanam) or even the fame (yasha) that emanates from possessing those qualities.

A few questions arise. Does God accept all that we offer Him? If God is the true creator of everything that we possibly can offer, should we deny the efficacy of the worship (puja) we perform, the time we volunteer, and the money we donate to Him? Is it even appropriate for us to think that it is “WE” who are on the offering end and it is HE who is at the receiving end?

Let's take a look at another Sloka from Bhagavad Gita:

*patram puspam phalam toyam
yo me bhaktya prayacchati
tad aham bhakty-upahrtam
asnami prayatatmanah*

(Bhagavad Gita 9.26)

“If one offers Me with love and devotion a leaf, a flower, fruit or water, I will accept it.”

In this sloka the God, who created the entire universe, says with compassion that He will accept whatever a devotee offers Him with true devotion, be it a flower or fruit or leaf or water.

If we recollect the story of Sri Krishna Tulabharam (weighing of Sri Krishna in a scale), Satyabhama gave away Sri Krishna to Narada and tried to buy Him back with His weight's worth of gold, but could not succeed. In the end, Krishna was out-weighed only by a Tulasi leaf that Rukmini offered with devotion and love. This story shows how love and devotion trump any material wealth when it comes to satisfying God.

However, this does not mean that one should offer only leaves to God. The above examples of leaf, flower, fruit and water are used to describe the resources readily available to us. One can offer whatever resources that are at their disposal. However, the key is devotion and love. God will accept whatever we offer with devotion. For those of us in Rochester, the Temple provides numerous ways in which we can offer services to God.

Who benefits from these offerings?

Let's take a look at another sloka from Bhagavad Gita:

*naivātmanaḥ prabhurayaṁ nija-lābha-
pūrṇomānaṁ janād aviduṣaḥ karuṇo vṛṇīteyad
yaj jano bhagavate vidadhīta mānaṁ tac cātmane
prati-mukhasya yathā mukha-śrīḥ*

(Bhagavad Gita: 7.9.11)

The sloka reiterates that no material opulence or knowledge can satisfy our dear God. Anyone who thinks otherwise is an avidusha – ignorant. God is ever satisfied –Nija Labha Poorna. Nothing we do or do not do will change His “Sachchidanandatva” – the unchanging state of true blissfulness.

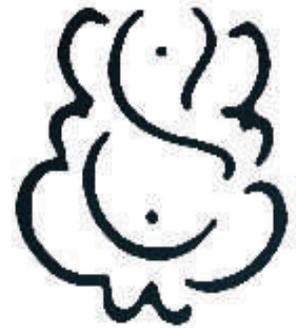
Why, then, the mankind has been building so many temples, performing pujas, and engaging in God's service since times immemorial?

Prahlada attempts to answer this question in the above sloka. He mentions that God is the origin and each and everything in this creation is His mirror reflection. The ultimate goal of each reflection is to be one with God. If a person wants to apply tilak to his reflection in a mirror,

he should apply tilak to himself - the source of the reflection. The tilak cannot be applied directly to the reflection on the mirror as it will not be permanent.

Similarly, if one aspires for abundance in life, he should start by making an ‘Offering’ to the source of all creation, God. And that abundance will be reflected in God's creation, including the original person who made the offering. After all, the Prasad we make for God, gets distributed among the devotees at the end of a puja.

From the above sloka, it is very clear that it is we who benefit from our offerings to God and not the other way around. However, to make those benefits permanent, we need to offer with a sense of true devotion and surrender.



Be the change you want to see in the world.

Mahatma Gandhi

Food for Thought

Nisha Kurup

Persons to answer all 10 questions accurately will be named in the next issue along with correct answers. E-mail your answers back. In case of more than one winner, there will be a drawing held at a public function in our temple.

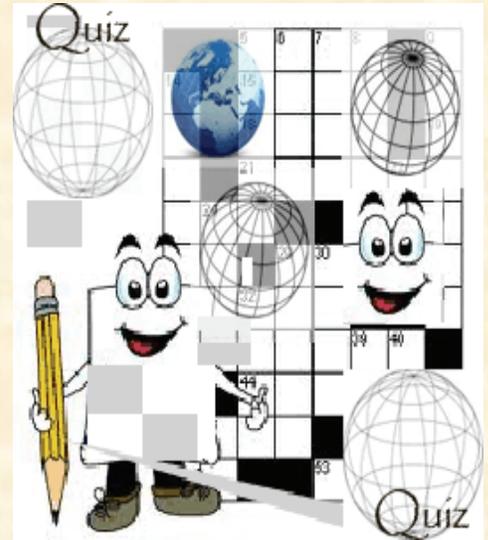
1. Name the period from January 15th through July 15th, when the sun appears to journey from the South to the North.
2. Name of the important prayer that is dedicated to Sun God.
3. Who wrote the "Ashtanga" yoga ?
4. What is the significance of the date, January 26th in India?
5. "Makara Sankranthi" is celebrated in various states of India under the following different names

Match the name to the state it is celebrated in.

- | | |
|---------------|----------------|
| 1. Pongal | Karnataka |
| 2. Lohri | Assam |
| 3. Bhogi | Tamil Nadu |
| 4. Bihu | Punjab |
| 5. Sankranthi | Andhra Pradesh |

Choose the correct answer from the following multiple choices.

1. **Which river flows from Lord Shiva's matted hair?**
a. Yamuna b. Ganga c. Kaveri
2. **Name Lord Shiva's consort**
a. Sridevi b. Rukmini c. Parvathi
3. **Name the stone that gained importance from its association to Lord Shiva**
a. Baanalinga b. Swarnamukhi c. Saaligraama
4. **There are five temples devoted to the five elements: Fire, Earth, Ether, Water and, Air. Four of them are Thiruvannamalai (Fire), Kaancheepuram (Earth), Chidambaram (Ether) and Thiruchirapally (Water). Name the fifth (Air).**
a. Rameswaram b. Somnath c. Kaalahasthi.
5. **Among the 12 Jyothirlingas, which Jyothirlinga shrine is located at the northernmost tip of India, in the snow-clad Himalayas?**
a. Grishneswar b. Kedarnath c. Varanasi.



If you would like to contribute to this column please email samarpan@histemplemn.org with the title "Food for Thought". Contributions should reach 45 days in advance of the issue being published.

Sri Sathya Sai Bal Vikas -movement blossoms children to ideal citizens

Neeta Pai

Bal Vikas as the name indicates is a Movement launched by Bhagawan Sri Sathya Sai Baba to blossom today's children to citizens and leaders of tomorrow. This movement was founded in the year 1969 and has grown into an international movement under the auspices of Sri Sathya Sai Seva Organisations. It trains children from the age of 5 to the age of 15. In fact, complements the school education emphasizing on the five cardinal human values: Sathya (Truth), Dharma (Right Action), Shanti (Peace), Prema (Love) and Ahimsa (Non-violence).

Bhagawan had introduced 'Education in Human Values' program as early as the seventies. He felt that it has to begin right from the early childhood days when boys and girls are of impressionable age. They could be introduced in slow and gradual manner to Indian ethical and spiritual thought through the study of stories of our great seers and sages and through some of the facets of world scriptures.

This gave shape to the Sri Sathya Sai Bal Vikas Movement - Child Development program in the country. There are thousands of such centers where the program is going on systematically, including in certain schools; both in the United States of America and Africa, besides India.

Natural corollary of this program was "Education in Human Values" at the school stage. Instead of listing a large of values - which may be more of sub-values, attitudes and habits an attempt was made to find out the summation of some important human values. Lakhs and lakhs of children have been blossomed into youth of character through this Movement over the years and there are thousands of teachers, known as Bal Vikas gurus guiding these young aspiring minds to a better tomorrow following the divine teachings and guidelines of Bhagawan.

Every Friday, Bal Vikas groups one and two classified by age, meet from 6:00 p.m. to

7:15 p.m. under the guidance of Bhagawan; through Bal Vikas Gurus, Dr. Kavita Prasad and Shantal Valluri, learning the human values, Shlokas, Vedas and Bhajans in a fun filled environment.

From: Sri Sathya Sai Books & Publications Trust.





Hindu Samaj Temple of Minnesota, Inc.

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Monthly contribution amount: \$200 \$100 \$50 \$25 \$10(specify) _____

Month, Year to start the debit: _____, _____

I do hereby give permission to Hindu Samaj Temple of MN and their banking institution to debit the authorized amount mentioned above once every month. This authorization will be valid until revoked by me in writing. Unless otherwise stated the debit will be third or fourth week of every month.

Please attach a **VOIDED CHECK**.

Date: _____ **Signature:** _____

Generous benefactors, you are our principal source of income! We value your financial contribution to the Temple without which we could not meet our monthly expenses. As a token of our gratitude we offer benefits to our benefactors in the form of religious services conducted on their behalf*. Do take advantage of these benefits. Privileges will be reset 5 years from start of donation or from 1st Jan 2011 whichever is later. Please indicate in the puja form that you are availing this benefit..

Cumulative Donation (\$)	Private Home Puja Value \$150	Private Temple Puja Value \$108	Sponsorship of 1 Temple Puja Value \$25	Archana to Ishta Deva Value \$11 each
100				1
300			1	3
600			2	6
1200		1	4	12
2400 or more	1	1	12	12

*The dakshina to the priest is not included in these benefits and should be paid directly to the priest.

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Monthly contributions greatly enhance our ability to manage our expenses by providing a steady source of predictable revenue. To express our thanks for becoming a monthly donor or continuing your monthly contributions (for our current monthly donors) you can avail additional one-time priestly services, see the table below. This is available only for limited time.

Donation (\$)/month	Private Home Pooja (\$150)	Private Temple Pooja (\$108)	Sponsorship of 1 Pooja (\$25)
<25			1
25-49		1	
50-99	1		
>=100	1	1	

* The dakshina to the priest is not included in these benefits and should be paid directly to the priest. Any type of Pooja will be conducted as per availability of the priest. For any question contact: ach-payments@histemplemn.org.

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