

# Samarpan

an offering....

## Hindu Samaj Temple of Minnesota

June, 2011 Issue

### President's Note

#### Search for Suitable Land for a New Temple

Dear Community Members,

Namaste!

As you all well know our current Temple and Cultural Center has served us very well for the past almost 7 years (it has been that long since we purchased it!). However, the limited space at the current location is clearly limiting our ability to grow as an organization. Our capacity to host additional cultural activities while keeping up with growing religious activities is becoming increasingly challenging. Therefore, we have been looking for suitable land for a future Temple in Rochester.

A Land Search and New Temple Committee has been set up which includes members from our community, a realtor, land attorney, engineer, and builder. Consultations have also been sought from soil experts and Rochester public works officials regarding potential issues that might arise with each property being evaluated.

We are looking for around 5 acres of buildable land within city limits and with easy road access. Costs include not only that of the bare land, but also of city levies for sewer access, water access, road improvement (or new road if not accessible by existing road), water runoff control etc. These costs vary with location. Additionally, each location has unique issues which may have cost implications (for example, how long of a private road would we have to build to the Temple entrance?). Other factors also need consideration, including location, zoning, neighborhood and neighbors. It would also be preferable that the Temple

entrance (which would be east-facing) be facing the entrance to the property rather than the neighboring property.

Jim Miner, our realtor, is doing an outstanding job of navigating the various issues involving each of the properties we are currently evaluating. We will keep you posted as we make progress in our efforts.

I would again appeal to all of you to contribute financially towards this worthy cause. And as always we are looking for volunteers for carrying out the various activities at the Temple. If you have questions or would like to volunteer, serve or donate towards this cause please email us at

[newtemplecmt@histemplemn.org](mailto:newtemplecmt@histemplemn.org).

Thank you again for your support!

Yours sincerely,

Suresh Chari

President,

Hindu Samaj Temple and Cultural Center



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### Editor's Note

Rajani Sohni

A hearty welcome to all our readers! With the support of our community and by the Grace of God, we are proud to present our 6<sup>th</sup> issue of *Samarpan*! Thank you to all our contributors over the past six months and we hope to continue the trend by encouraging more of our community members to submit articles to *Samarpan*. This is your platform and your magazine.

The editorial board meets regularly to brain-storm and come up with new ideas for our e-magazine and newsletter. We welcome feedback from our readers and we intend to start a "Letters to the Editor" section in *Samarpan*. Please send your contributions and feedback to the following e-mail address: [editors@histemplemn.org](mailto:editors@histemplemn.org).

We have a brand new editor on the *Samarpan* board! A warm welcome and many thanks to Jyothi Muthyala, who has edited most of the submissions in this issue!

Father's Day is almost here. The *Samarpan* team wishes all our dads a Very Happy Father's Day!

Summer is here, finally. Hope all our readers are enjoying the very warm weather and keeping cool. Stay safe through your summer travels. Wishing you all good health and happiness!



## Pradosha Purana

## Sri HarikrishnaJI

To attain the nectar of life and immortality viz. *Amrita*, the gods (*devas*) and demons (*asuras*) were churning the celestial ocean of milk (*ksheerabdhi* or *ksheerasagar*). They used the serpent Vasuki as the rope and the Mount Mandara as the churning stick. Vishnu assumed the form of tortoise (*Koorma avatara*) and held Mount Mandara in its place. Lakshmi, the Goddess of wealth, emerged from the ocean. The Moon God Chandra followed Lakshmi. Following Chandra, the most vicious poison *Halahala* (or *Kalakootam*) came up. Dreadful of fumes emanating from the poison, devas and asuras appealed to Lord Shiva for emancipation. The all-merciful Lord Shiva consumed the poison, but held it in his throat. Then, as per His order, they resumed their effort to get *Amrita*. The devas obtained *Amrita* on *dwadasi* (twelfth moon day). In their delight of attaining the nectar that gives eternal life, devas started dancing and celebrating their victory and forgot to pray and thank Lord Shiva.

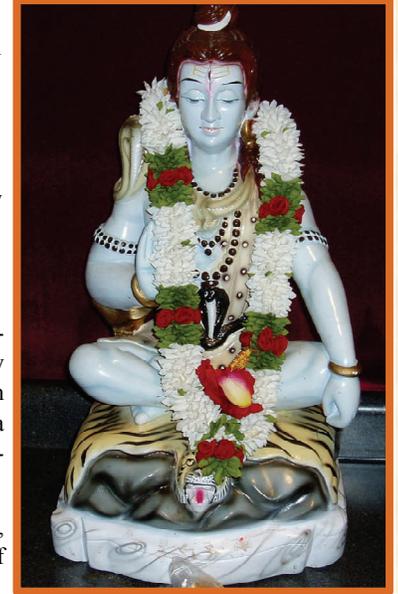
On *thrayodashi* (thirteenth moon day) they realized their sin of not praying to Shiva and pleaded for forgiveness. The pleased graceful Lord Shiva forgave them and danced between the horns of Nandhi (holy bull). This period of prayer offered to Lord Shiva by devas and asuras pleading to save the Universe from the morbid effects of the poison is referred as Pradhosha Kaala Puja. In Shiva temples, Pradhosha Kaala Puja is considered very sacred and Lord Shiva fulfills the wishes of devotees anointing (performing *abhishekam*) Him and offers *mukti* (liberation).

During Pradhosha time, Lord Shiva is offered milk, ghee, curd, honey, rice powder, sugar cane juice, lemon, sugar, panchamrutam, tender coconut, cooked rice and sandalwood paste. The effects of each of these items are listed below:

Milk gives long life; ghee gives moksha; curd gives good children; honey gives melodious voice; rice powder frees us from debts; sugar cane juice gives good health; panchamrutham gives wealth; lemon removes fear of death; sugar removes enmity; tender coconut gives enjoyment; cooked rice (annam) gives majestic life; sandalwood gives Lakshmi's grace.

Pradhosha Kaala Puja is performed twice a month in our temple and the dates of Pradhosham are listed in the Upcoming Events of *Samarpan*. Devotees are kindly requested to participate in Pradhosha Kaala Puja and obtain the merciful blessings of Lord Shiva.

Om Namah Shivaya!



## New Family in Town

## Surya Ghatty

Please join us in welcoming Shri Madhu Alvi and his family who recently moved to Rochester. Surya Ghatty from the Samarpan team interviewed the Alvis at the temple.

**Samarpan:** Madhu Ji, Namasthe. A warm welcome from our readers! Would you please introduce yourself and your family? What brings you to Rochester?

**Madhu:** Surya Garu, Namasthe. My name is Madhu Alvi. My wife is Swarna Latha and I have two daughters, Anvika (6 years old) and Anvitha (3 years old). We recently moved to Rochester from Dallas, Texas. I am currently working as an IT Consultant at the Mayo clinic.

**Samarpan:** What a wonderful family! Can you tell us about your recent experience at the temple?

**Madhu:** We participated in the Satya Narayana Vratham performed at the temple on May 16th. Overall, I would say our experience was excellent. I think the Vratham was well organized, and the priest Hari Krishna ji performed the puja very well. I also attended a few other programs and I am amazed at the time and effort contributed by a few families toward temple activities.

**Samarpan:** Sure. As you may have already noticed, there are many volunteer opportunities in the community and the temple. We also have regularly scheduled activities at the temple such as Hindu Chintan Kendra, where a group meets to discuss the application of Bhagavad Gita to everyday living, and Bala Gokulam for kids. Would you be willing to participate in either of these?

**Madhu:** Absolutely. I would definitely like to participate in as many activities as my workload permits.

**Samarpan:** Would you like to say anything to the readers of Samarpan?

**Madhu:** I'm glad to be a part of this community. I only pray for God's blessings.

**Samarpan:** Madhu Ji, thank you for your time and your willingness to be interviewed for Samarpan. It was a pleasure talking to you today.

**Madhu:** Surya Garu, it was a pleasure talking to you as well.



## Srinivasa Kalyanam

Anantha

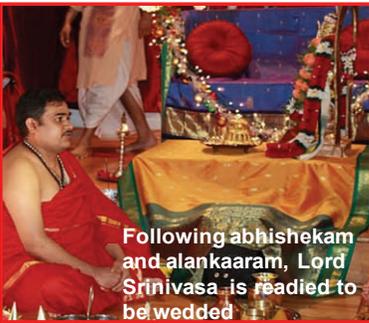
### The History:

According to the theory of creation listed by the Puranas, there are four epochs (yugas). The first epoch is the Krita (or Satya) Yuga, followed by Treta Yuga, Dvapara Yuga and the present yuga, the Kali Yuga. At the end of Kali Yuga, the great destruction ends the present cycle of creation. Although there has been many speculations on the beginning and end of each epochs, according to *Srimad Bhagavatam* (3.11.19), 360 human years constitute one year of demi-gods (or one divine year). Krita Yuga comprised of 4800 divine years ( $4800 \times 360 = 1728000$  earthly years), Treta Yuga comprises of 3600 divine years ( $3600 \times 360 = 1296000$  earthly years), Dvapara Yuga comprises of 2400 divine years ( $2400 \times 360 = 864000$  earthly years), and the Kali Yuga comprises of 1200 divine years ( $1200 \times 360 = 432000$  earthly years).

In Treta Yuga, Vedavathi, daughter of Kusadhwaaja, had a strong desire to marry Lord Rama (avatar of Lord Vishnu) and did many penances to marry him. Being committed to only one wife in Rama Avatara, Lord Rama promised that he would marry Vedavati in his Kali Yuga avatar as Lord Srinivasa, when Vedavati would take birth as Padmavathi. Srinivasa Kalyanam is about Lord Rama fulfilling His promise to Vedavati that He, as Lord Srinivasa, would marry her in Kali Yuga.

*“Venkatadri Samam Sthanam Brahmande Nasthi Kinchana  
Venkatesa Samo Devo NaBhootho NaBhavishyathi”*

*In this Universe there is no sacred place equivalent to Venkatadri (Tirumala) and there is no God equivalent to Lord Venkateswara neither in the past nor in the future going to be.*



Following abhishekam and alankaaram, Lord Srinivasa is ready to be wedded

At the end of Dwapara Yuga, when the sages were performing sacred rituals and sacrifices, sage Narada enquires as to whom they are offering the fruits of the yagna, for which the sages had no answer. All the sages requested sage Bhrgu to find the most austere God to whom should the sages offer the fruits of their sacred rituals. Sage Bhrgu identifies Lord Vishnu as the Supreme God to whom all sages should offer fruits of their sacred rituals. However, the event which led sage Bhrgu identify Lord Vishnu as the Supreme God had angered Goddess Lakshmi, the consort of Lord Vishnu, and she descended from Vaikunta and stayed at Karaveerapuram (presently known as Kolhapur).

Unable to bear the detachment from Goddess Lakshmi, Lord Vishnu came down to the Earth as Srinivasa at the sacred hills of Tirumala (Varaha kshetra), under the nursing care of Vakuladevi (reincarnation of Yashoda, the foster mother of Lord Krishna).

*“Sri Vaikunta virakthaya, Swami pushkaranee thate,  
Remaaya rama maanaya, Venkatesaya mangalam”*

*Lord Narayana got tired of His abode in Vaikunta and abandoned it in favor of a new residence on the banks of Swami Pushkarani at Thirumala. There, He has incarnated as Sri Venkatesa and protects forever His dear devotees; there, He also sports with Goddess Lakshmi and has given Her a preferred seat of residence on His chest and thereby acquired the name of Srinivasa. Let all glories befall Srinivasa of Swami Pushkarani!*

On one of his outing, He happened to see the Princess of that place Padmavathi (also believed to be an incarnation of Goddess Lakshmi according to Padma Purana) and fell in love with her and wanted to marry her. Incidentally, Padmavathi also fell in love with Srinivasa and the divine marriage took place by the intervention of the Lord (Srinivasa) himself through the negotiations by Vakuladevi. To commemorate the celestial wedding of Padmavathi with Lord Srinivasa, a wedding ceremony is celebrated at every Srinivasa temple, with the Lord marrying his consorts, Sri Devi and Bhoo Devi. It is believed that, on this auspicious occasion, those who perform or participate in the wedding of Lord Venkatesa and/or read the episode of Srinivasa Kalyanam will have good longevity, good health and prosperity and eventually that will lead to salvation.

### Srinivasa Kalyanam at our temple:

In keeping with our annual tradition, Srinivasa Kalyanam was performed on Sunday, the 15<sup>th</sup> of May 2011. As mentioned in the previous issue of *Samarpan*, the wedding ceremony was performed according to Vaishnava tradition, where-in, Lord Srinivasa marries Sri Devi (embodying heavenly aspects) and Bhoo Devi (embodying earthly aspects). On behalf of all the devotees congregated for the ceremony, Sri Dharani and Smt. Sumathi performed the necessary rites in getting the Goddesses married to the Lord. A pictorial summary of the events that took place in the divine wedding that took place in our temple is presented below:



HarikrishnaJI and Dev performing the abhishekam – preparing the deities for the wedding



HarikrishnaJI performing Aarti to the newly wedded Gods



Yagnopaavetha  
Dhaaranam of the Lord



Harikrishna Ji tying the  
mangalootra on Sri  
Devi on behalf of the  
Lord



Lord Srinivasa relaxing with his  
consorts Sri Devi and Bhoo Devi,  
after their wedding

## Story of the month—Ambarisha

## Surya Ghatty

According to Hindu scriptures, upholding dharma or righteousness will lead us to moksha or liberation. Always do the right thing and you will reach God, they seem to say. However, determining what the correct path is often very difficult. The nuances of dharma are very complex. What may be right in one situation may not be so in others. Our epics tell us of many characters who stuck to dharma in the most trying situations and in the end achieved liberation. King Ambarisha is one such example.

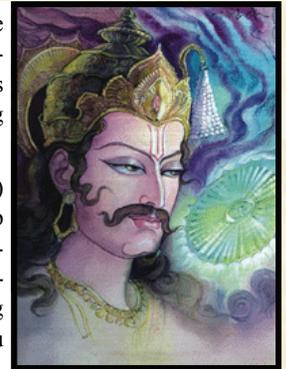
King Ambarisha was an ardent devotee of Lord Vishnu and a practitioner of dharma. He performed a vratha (ritual) called Dwadashi Vratha as prescribed by the scriptures over a period of many years. As part of the ritual, he woke up early in the morning on ekadashi, the eleventh day of the Lunar fortnight, meditated upon Lord Vishnu, read holy scriptures, and spent time in satsang of learned men. He fasted all day, and on dwadashi, the twelfth day in the Lunar fortnight, he offered prasada to Lord Vishnu and broke his fast. Breaking fast on dwadashi was as important as observing the fast on ekadashi. Ambarisha performed the vratha with great devotion for many years. It was said that Lord Vishnu himself was pleased and granted several boons to the king.

In spite of receiving the boons, Ambarisha was extremely humble. He revered the elders and the learned, and treated his subjects as his own children. During his reign, dharma walked on all four limbs, symbolic of the Golden Age, and peace prevailed on earth.

One fine ekadashi day, Ambarisha along with his family and his ministers was chanting the divine names of Lord Vishnu while the priests decorated the idol of Lord Vishnu with garlands. The learned ones recited Vedas while the older ones oversaw the rituals with devotion. The atmosphere was serene and was a treat to watch. The ekadashi hours had passed; the dwadashi hours were also coming to an end. It was time for the king to offer prasada to Lord Vishnu and break his fast.

Suddenly, a thunderous voice reverberated all over the prayer hall. The great sage Durvasa, known for his temper, arrived unannounced along with his disciples. Scriptures prescribe treating a guest as God himself. True to the words "Atithidhi Devo Bhava" (guest is God himself) and "Abhyagathaha Swayam Vishnuhu" (a guest is none other than Lord Vishnu himself), the king saw Lord Vishnu in his guests. He received the sage with great reverence and invited him and his disciples to join him for prasada.

Sage Durvasa accepted the invitation and went to take a bath in a river nearby. Hours passed and the dwadashi hours were almost coming to an end, but the sage didn't return. Ambarisha had to break his fast before dwadashi ended as per the scriptures. Not doing so was a sin. It was also a sin to eat before feeding the guest, in this case a sage with a reputation for bad temper. The king fell in a big dilemma ... (to be continued)



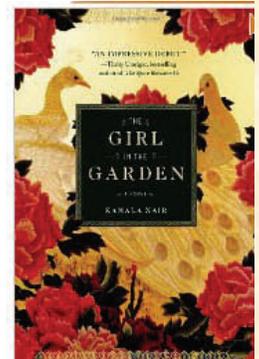
## Announcement



Local Author debuts her novel in Rochester : We are excited that our very own Rochesterite Kamala Nair is launching her debut novel "A Girl in the Garden" on **Friday 17th June** at Barnes and Noble Apache Mall at 7:00 PM. Please plan to attend a launch ceremony and book reading by the author. For more information about book, please visit these links :

[www.kamalanair.com](http://www.kamalanair.com)

<http://www.amazon.com/Girl-Garden-Kamala-Nair/dp/0446572683>



## A Reflection On My Grandma

Nisha Kurup



All of us experience grief and pain at some point in our life time. Grief and pain are emotions that grasp you when you lose someone or something precious. When changes happen in our lives in the form of death, displacement, loss of work or break ups, there evolves, as a by-product, loss, anxiety, fear and confusion. But if one can overcome this anxiety and fear, personal growth results.

As I reflect about my Grandma, the fond memories of my holidays with her roll

back in my mind. The countless stories that she had narrated when I was a child during our walks across the paddy fields or during my bedtime have given me the strength and direction I needed in my adult years. She had been my friend during my adolescent years and I could confide in her even the darkest secrets. Her incessant chattering to her cows made them the most endearing animals to me. The fragrance of the fresh Tulsi leaves and the lavender roses, evokes in me the nostalgic sweetness of my Ammumma's (as I fondly call her) voice, singing devotional songs. Her warm hugs and loving caresses as I was leaving home for the US still lingers as a soft blanket. It was with numb shock and disbelief that I acknowledged the news of her passing away.

It had been only six months since I arrived in Los Angeles with my son to join my husband. I heard from my Mom that Grandma needed a minor surgery in her abdomen as she was going through gripping pain due to Hernia. When I talked to Grandma over the phone, the day before the surgery, she was unusually quiet and dispirited. I reassured her that it was not a major surgery and she would be out of the hospital and back to Grandpa and into her Tulsi garden in no time.

Within a week she did free herself from the bondage of her body and became the fragrance of the Tulsi. Apparently she developed Pneumonia after the Surgery and her condition became critical. Her breath left her ailing body amidst a team of Doctors and Nurses. Even though all the family members were waiting right outside the critical unit, no one was by her side. I was far away, huddled in an apartment, watching my three year old son playing with his blocks, building tower and letting it fall. As long as I did not witness the proceedings back home, how can I believe that she was not at her home, sitting cross legged on the floor, making a garland of Tulsi and chanting the thousand names of the Lord?

Probably her mortal body might have been brought back home in an ambulance. A large crowd of her siblings, children, grandchildren, relatives and friends might have assembled in her home, getting the place ready for more people. My Grandfather sitting in his old, easy-chair might have gotten up in agony seeing his beloved life partner of 60 years being brought back in a coffin. As per the custom her daughters and sisters might have laid her in a tub made of wood and given her bath with water boiled with herbs and turmeric; they might have smeared Vibhuthi and Sandalwood paste on her body; they might have dressed her up in traditional Mundu and Neryathu and put the red Bindi on her forehead. They might have decked her hair with fresh Tulsi leaves plucked from her garden.

Lighting the lamp in the prayer room in our apartment, I could imagine her lying on the green plantain leaf, toes tied together and jaws wound up. Her face shined in the flickering light of all the traditional lamps placed around her. All the relatives sitting around her might have offered the last rites of rice, herb, flower, water and sesame seeds, amidst the recital of "Ramayana" and frequent sobs. Alas! Why cannot I sob and let my pain ebb away?

Meanwhile, out in the yard, a huge pyre might have been getting ready, piled up with logs cut from the big Jackfruit tree. (I love the Jackfruit curry that Grandma makes. I enjoy its tanginess with cut mango pickle). On starry moonlit nights, Grandpa used to pull out chairs in the yard by the Jackfruit tree. I would scramble up onto my Grandma's lap and together we would count the stars through the gaps between the flat leaves. Her body might have fitted snugly on the pyre made out of wood from the very same Jackfruit tree. I wondered if Grandpa himself had gone to his store room with the bunch of keys to get the sandalwood he had saved when a Sandalwood tree fell during the Monsoon a few years ago.

All the male members in the family who carried her on to the pyre might have walked around the pyre three times before lighting it. The crackling and howling sound of the fire engulfing her body might have set a rhythm for the loud chanting of the Mantras and the wails of the kith and kin. The nature might have echoed the sorrow in the crows and sparrows as they cried in unison to recede to their nests as the setting sun pouted down. I could almost hear my Mom inviting everyone to partake of some Tulsi tea and lentils. I am yet to meet an individual more generous and compassionate than my Grandma.

For the subsequent four years I could not visit my parents. I tried to evade the thought that my Grandma is no more. I fished out of my refrigerator the jackfruit sweet that she had prepared for me. I saved and savored it for four years. On a summer vacation, as I was going past my Grandma's home, my Mom pointed out to me a coconut tree and said that it is the spot where Grandma was cremated. I rushed out of the car; I knew what I was looking for. Around the coconut tree grew thick shrubs of Tulsi! All my pent up sorrow gushed forth and poured out. Behind me, my mother stood holding my Grandpa. I fell into his arms and washed my grief away.

I walked with him towards the patio where once my Grandma had stood with basket full of Tulsi leaves and lavender roses to decorate her Lord in the Prayer room. As we moved towards the house I could hear my seven year old son asking questions to my Mom. Holding the boy in her arms, I heard her narrating to him the story of his great grandmother.



## Guruji's Visit

Sarvani Dasari, 8th grade



I'm glad I had the opportunity to listen to Guruji's speech. It contained factual information that is true in real life and was understandable to adults as well as adolescents. I learned many lessons, to be patient, and to keep everyone as happy as possible. The best thing was about being a good leader, which everyone should strive for.



## Talk by Dr. Sree Nair

Ghanashyam, 7th grade



On Sunday, May 14, Dr. Sree Nair, a senior endocrinologist and research scientist at the Mayo Clinic, gave a talk at the Hindu Samaj Temple on aging and maintaining health. He told the gathering that the maximum life expectancy documented for humans is about 120 years! Dr. Nair gave the example of a French lady who was healthy at 100 and died when she was 122 years old. Three factors that affect aging are the brain, heart, and muscles. To keep the brain healthy, one should always try to learn new things. Maintain a good diet to keep the heart healthy. And daily exercise helps keep muscles healthy. Dr. Nair also talked about diabetes and other diseases in terms which even youth like me could comprehend. I'm glad that I had the opportunity to listen to a very informative and inspiring talk.



## Mosque Visit

Vivek Prasad, 8th grade

On April 15<sup>th</sup> the students of Bal Vikas made a trip to a mosque here in Rochester. They were well received by the people at the mosque and the library where they met was equipped with hundreds of books.

The students learned that muslims are monotheistic, which is belief in one God, and that by knowing this alone, one can understand a great deal about Islam. They were then given a brief introduction about the basics of the religion defined in the Five Pillars of Islam: Shahada, Salat, Sawm, Zakat, and Hajj. Shahada is the declaration of belief in the oneness of God and acceptance of Muhammad as His messenger. Salat is the practice of Islamic prayer that prescribes five daily prayers. Sawm is ritual fasting followed during the month of Ramadan. Zakat is being charitable and giving alms to the poor. Hajj is the holy pilgrimage to the city of Mecca which all muslims must make at least once in their lifetime.

The kids enjoyed their visit as it was very informative.

"Honor all religions. Each is a pathway to God -- Baba."

## Guru Vandana in Rochester

Vaishali Joshi

Balagukulam Rochester MN celebrated Guru vandana on May 22<sup>nd</sup> from 3pm to 5pm at the Hindu Samaj Temple. Twelve families participated; sixteen teachers accepted our invitation and other community members joined giving a total of 80 people. Despite the weather, all guests arrived on time and received a warm welcome at the entrance. The teachers were very respectful of the temple environment as they were shown to their seats and handed the agenda.

The program started on time with a welcome address by Ajay Singh. He talked about the importance of Guru and significance of guru vandana. We all stood up for dhvajarahan which was done by Ghanashyam and Sanjeevani. Later, Ajay Singh introduced the chief guest Susanne Griffin Ziebart (Director of Education Improvement). Ms. Ziebart then inaugurated the event by lighting the lamp.

Unnikrishnan Gopinathan who did the comparing for the event first talked about balagokulam activities in Rochester and welcomed all to performances by the shishu group (children aged 6, 7 and 8). The performances included shloka recitals (by Anish, Sohum, Shivam, Chaitanya, Aditya, Shyla, Shreya, Rishikesh, Anjali, Hemaja and Sarvika), dance invoking the blessings of Lord Ganesha (by Himaja, Shyla, Parmita, Anjali, Varsha, Shivani, Sarvika and Shreya) and a play about the race between Lord Ganesha and Lord Kartikeya around the world (by Anish, Arhan, Parmita, Rishikesh and Sohum). Sudha Alvakonda and Nisha Unnikrishnan did an awesome job in taking practices and helping put together the performances. After a big applause for the shishus, the older kids came up to present.

The guests were all ears as Sarvani, Sanjeevani, Ashrita and Ghanashyam presented on Hinduism and clarified thoughts and beliefs of a seemingly mythical and mystical culture. The children were well prepared with power point presentations and were very amazing. Presentations were followed by a group song. All participating children sang the song 'Hum Honge Kaameeyab.....' promising the teachers that all their hard work in making a brighter future will not go in vain.

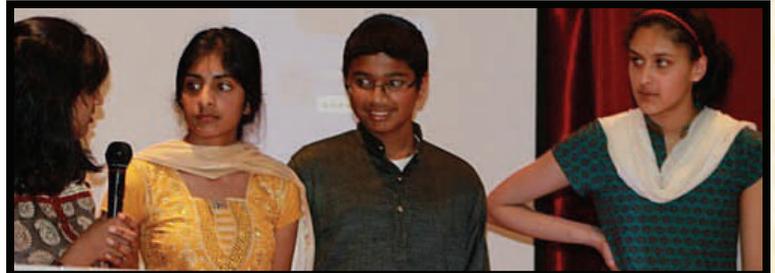
Ajay Singh then invited the chief guest to come on to the stage for honoring the teachers with certificates. Immense joy and pride was seen on the face of each child as they walked their teacher from the seat to the stage and offered appreciation gifts. Both students and teachers got a chance to say a few words and it was hard to tell who was feeling more honored to talk about the other. Short and simple sentences by the kids showed great feelings which were equally felt by the teachers.

After honoring the chief guest with a bouquet, Ajay Singh invited Ms. Ziebart to say a few words. Ms. Ziebart's speech was like the jewel in the crown in which she expressed her gratitude for being a part of the event, and acknowledged how the community had come closer through this event, how teachers had a chance to know the culture and life of their students. She appreciated the well deserved respect and honor given to the teachers.

Dr Suresh Chari (president of HIS temple) gave the note of thanks. Dr Chari foremost thanked the parents for giving this opportunity to the children. Explaining the value given to a guru in the Hindu culture, he thanked all the teachers for all that they do for the children on a daily basis. He concluded with a big Thank you to all the organizers and volunteers.

The event concluded with Prarthana and dhvaj pranaam after which all were invited to tasty snacks and tea prepared by the ladies.

Positive feedback started flowing in almost immediately. The success of the event was evident by the demand to make this an annual program in Rochester. The dedication and hard work of all the volunteers was shown by the fact that a short preparation period of four weeks did not stop us from putting together this memorable event.



## Upcoming Events :

### June

Date	Time	What	Where
June 7 <sup>th</sup> , Tuesday	7:00 PM – 8:00 PM	Hanuman Abhishekam	Hindu Samaj Temple
June 13 <sup>th</sup> , Monday	7:00 PM – 8:00 PM	Pradosha Puja	Hindu Samaj Temple
June 14 <sup>th</sup> , Tuesday	6:30 PM – 8:00 PM	Sri Satya Narayana Puja	Hindu Samaj Temple
June 18 <sup>th</sup> , Saturday	6:00 PM – 8:00 PM	Sankata Hara Chaturthi	Hindu Samaj Temple
June 18 <sup>th</sup> , Saturday	5:30 PM onwards	Concerts by Pt. Anindo Chatterjee and Dr. Pooja Goswami Pavan organized by Swaralaya	Community Presbyterian church. For details, visit <a href="http://www.swaralayamn.org/">http://www.swaralayamn.org/</a>
June 28 <sup>th</sup> , Tuesday	7:00 PM – 8:00 PM	Pradosha Puja	Hindu Samaj Temple
June 29 <sup>th</sup> , Wednesday	7:00 PM – 8:00 PM	Masa Sivaratri	Hindu Samaj Temple



### July

Date	Time	What	Where
July 5 <sup>th</sup> , Tuesday	7:00 PM – 8:00 PM	Hanuman Abhishekam	Hindu Samaj Temple
July 12 <sup>th</sup> , Tuesday	7:00 PM – 8:00 PM	Pradosha Puja	Hindu Samaj Temple
July 14 <sup>th</sup> , Thursday	6:30 PM – 8:00 PM	Sri Satya Narayana Puja	Hindu Samaj Temple
July 18 <sup>th</sup> , Monday	7:00 PM – 8:00 PM	Sankata Hara Chaturthi	Hindu Samaj Temple
July 27 <sup>th</sup> , Wednesday	7:00 PM – 8:00 PM	Pradosha Puja	Hindu Samaj Temple

**Would you like to list your community event here? Email details to [editors@histemplemn.org](mailto:editors@histemplemn.org). Submissions must reach us by 20<sup>th</sup> of June to be listed in July issue of Samarpan.**



## Food for Thought

### The Literary India

1. The author of the 12<sup>th</sup> Century collection of poems "Gita Govindam"

a. Jayadev b. Tulsi Das c. Kalidasa d. Chaitanya

2. Most well-known poem written in Awadhi by Tulasi das is

a. "Meghadooth" b. "Ramayan"  
c. "Ramacharithmanas" d. "Raghuvamsa"

3. Who is the author of the Tamil epic written between the 2<sup>nd</sup> and 5<sup>th</sup> Centuries AD, "Cilappadikaram" ?

a. Ilanko Atikal b. Thiruvalluvar c. Cattanar d. Bharathiar

4. Name the work by Mulk Raj Anand which is acclaimed as one of social protest .

a. "In Custody" b. "A New World" c. "The Guide" d. "Untouchables"

5. Name the first novel of R K Narayan which launched the village of Malgudi.

a. "The English Teacher" b. "Swami and Friends" c. "Under the Banyan Tree"  
d. "The Malgudi Days"

6. Who is the author of the novel "English August"?

a. Upamanyu Chatterjee b. Jayant Mahapatra  
c. T.S. Elliot d. Anita Desai

7. What is the name of the author of the Booker prize winning book "The God of small things", who also received the Sahitya Academy award in 2005.

a. Amit Chowdhuri b. Chitra Banarjee Divakaruni  
c. Arundhati Roy d. Arbind Adiga

### Recommended Summer Reads

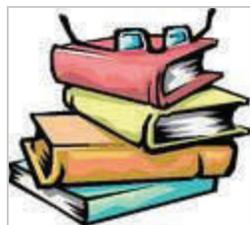
Swami and Friends by R K Narayan

The Palace of Illusion by Chitra Banarjee Divakaruni

The Argumentative Indian by Amartya Sen

The Best of R K Laxman by R K Laxman

The Girl in the Garden by Kamala Nair



Amar Chithra Katha Series.

8. "The open Road" written by Pico Iyer illuminates on the "hidden life, transforming ideas and the daily challenges of a Global Icon". Name the personality.

a. Mahatma Gandhi b. Dalai Lama c. Nelson Mandela d. Barrack Obama

9. He is a great Tamil poet, social reformer and freedom fighter. His lyrics and writings were a great source of inspiration during the freedom struggle.

a. Vairamuthu b. Bharathidasan c. Subramanya Siva d. Subramanya Bharathi

10. Name the Indian poet, novelist and short story writer who wrote under the pen name Madhavikutty.

a. Sarojini Naidu b. Mira bai c. Kamala Das d. Mahadevi Varma

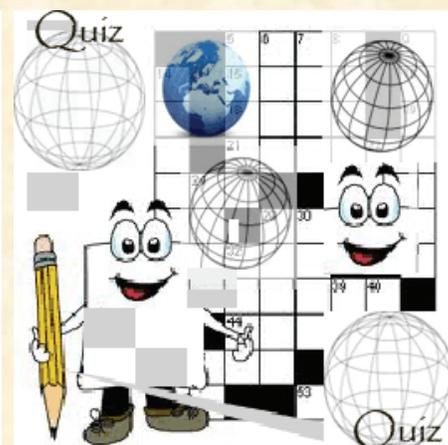
11. Name the two Indians who have received the Nobel Prize for Literature.

a. Tagore and V S Naipaul b. Nirad C Chowdari and Raja Rao  
c. Tagore and Nirad C Chowdhuri d. Sarojini Naidu and Tagore

12. He is a modern Indian playwright. Who is he?

a. Mahesh Dattani b. Shashi Taroor c. Chitra Banarjee d. Kalidasa.

## Nisha Kurup



Think you are up to it? Send your answers to the above questions to

[quizmaster@histemplemn.org](mailto:quizmaster@histemplemn.org). If you answer all the questions correctly, we will publish your name (along with your photograph, if you submit one) in the July issue

## Winner

**Winner of May Quiz**

**Aparna Rajiv**

### Samarpan Editorial Board

Shyamala Bhat

Surya Ghatty

Unni krishnan

Vaishali Joshi

Jyothi Muthyala

Anantha Santhanam

Rajani Sohni

Nisha Unni

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

## Swaralaya Concert by Pandit Anindo Chatterjee and Dr. Pooja Goswami

Priyabrata Mukherjee

During the weekend of June 18th, one of the great drummers in the world will be playing at a concert and teaching here in Rochester. Pandit Anindo Chatterjee is arguably the foremost exponent of tabla. His art and mastery over time and rhythm are unparalleled. Having seen, heard, and sat with the maestro, I can tell you that he and his music are pure, honest, and profound. Rarely does an artist grace the earth with such attributes as a musician and human being. The opportunity to see him in an intimate setting was truly a privilege.

The concert will begin with classical vocal music by Dr. Pooja Goswami Pavan, a very talented Gazal-Thumri singer, performer, composer, teacher and scholar of Hindustani (North Indian classical) music, based in Minneapolis. She was born in a musical family and received her early training in Hindustani vocal music from her father Sri Surendra Goswami. Currently she receives training in Khayal from her elder brother Dr. Shailendra Goswami. Pooja earned a Ph.D. in Music from the University of Delhi in 2005. The topic of her thesis was the life and music of Pandit Amarnath, one of the prime disciples of the iconic Ustad Amir Khan. Pooja is also trained in semi-classical music by the eminent vocalist Vidushi Shanti Hiranand, the reigning queen of Thumri and Ghazal and universally acclaimed successor of the legendary vocalist, Late Begum Akhtar. The versatility in Pooja's repertoire is evident in her ability to sing Thumri, Dadra, Ghazal, Bhajan and various folk inspired genres such as the Hori, Chaiti, Kajri & Sawani, besides the Khayal.

Please check the Swaralaya web site <http://www.swaralayamn.org/> for information about tickets and time.



### Answers For Previous Quiz

1. Federal Republic
2. 28 States and 7 Union Territories.
3. India is developing into an open market economy.
4. Doordarshan.
5. Gyandev
6. Bhudhayana
7. Param Vir Chakra
8. 1930 9. Nirad Chowdhuri
10. Mother Theresa.
11. Dr. Radhakrishnan.
12. Kalinga- Asoka, Belur Math- Ramakrishna Paramahamsar, Fatehpur Sikri- Akbar, Tanjavore- Raja Raja Cholan,

### Lighter Side of Life

Unni







Touching the future with Traditional Arts

# Swaralaya

Rochester, MN



**Proudly Presents**  
**An Evening of Exhilarating Indian Music**  
**The Legendary Tabla Maestro**

## **Pandit Anindo Chatterjee**

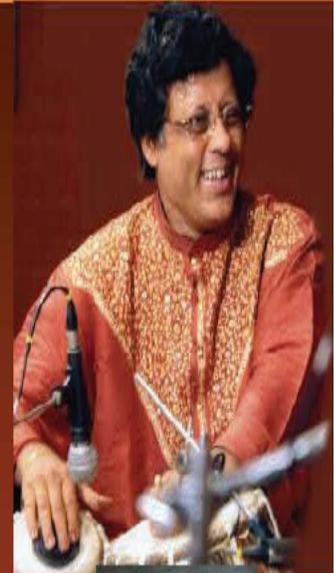
[Tabla Recital]

supported by Tarlochan Singh Bimbira on the Harmonium

## **Pooja Goswami Pavan**

supported by Pavan Allalaghatta on the Tabla

will open with a musical prelude of Hindustani vocal music  
featuring Khayals, Thumris and Bhajans



**This Event is supported by the Hindu Samaj Temple, Rochester, MN**

### Tickets: (Add \$10 at Gate)

Price Includes Dinner

- \$ 100 - Patron
- \$ 50 - Sponsor
- \$ 25 - General Admission
- \$ 60 - Family(2 adult+ 2 child)
- \$ 20 - Student

Date: Saturday June 18, 2011 5:30 pm

Venue: Community Presbyterian Church,  
3705, 55<sup>th</sup> Street NW Rochester, MN

Phone: (507) 867-8768

**Tickets Available at Rice and Spice  
Store, Rochester, MN**

**Tickets can be also be Purchased online  
using Credit card or Paypal @  
[www.swaralayamn.Org](http://www.swaralayamn.Org)**

