

Samarpan

an offering....

Hindu Samaj Temple of Minnesota

Oct-Nov 2013

President's Note

Dear Community Members,

I would like to thank the community for the overwhelming support at the Puja on the New Temple Land in September. It was great to see several new faces among the familiar ones. The event was very successful in bringing the community together to celebrate and commemorate new beginnings on the New Land. This gives the board hope and encouragement toward building a new Temple. Can we do it? Yes, we can. We did it before and I am sure we can accomplish it again. However we need the continued support of the community for us to realize our Goal of a New Temple.

Last week, we as a community celebrated Navarathri. This was a 9-day celebration at the Temple with Pujas held each day for a special Devi, along with celebrating Golu, the festival of dolls. The Pujas were hosted by several groups from the community including children from the Hindi Paathshala, Bala Gokulam and Balavikas. These events at the Temple serve not only our religious needs but also educate our Youth in our cultures and bring the community together on a social level. I am looking for more involvement of the community in several of the future events.

Wishing you all a Very Happy Diwali from the Board of Directors and Board of Trustees, Hindu Samaj Temple.

Sincerely,

Santhi Subramaniam.



Editor's Note

By *Rajani Sohni*

Greetings to all our readers!

We are back after the break for summer with a new issue of *Samarpan*. A lot has happened over the past two months! With the start of the school year, we celebrated Ganesh Chaturthi in a grand way at our future Temple location, marking the beginning of the festival season for Hindus the world over. Three weeks after the conclusion of Ganesh Chaturthi celebrations, came the Navratri/Dassera festival. This year, many events took place concurrently to celebrate Navratri, in our Temple as well as in the community at large. Navratri is a festival of nine nights dedicated to Goddess Shakti, the feminine form of the Divine. Each night a different form of the Mother Goddess is worshipped, ending with Vijaya Dashami, the triumph of good over evil, on the tenth day. Each region in India has a unique way of celebrating Navratri.

Golu is a toy festival celebrated during Navratri in Southern India. This is an exhibition of various dolls and figurines in odd numbered tiers. I had the pleasure of attending at least six privately hosted Golu events in the week past. And not wanting to be left behind, I hosted a Durga Puja event at my home last Sunday for the first time ever! It took a lot of planning, help and encouragement from my friends, and I'm happy to report that it went very well. And I'm likely to repeat this event again next year! To add a special touch to this day, I had organized a *mehndi* event. Guests enjoyed getting beautiful *mehndi* designs on their palms.

Next up are the Diwali celebrations. I am planning to attend all three major events in town, two in the community and, of course, the Puja at the Temple on the day of Diwali, which is on November 2nd.

On that note, the *Samarpan* team wishes all our readers a Very Happy Diwali!

Best Wishes from the *Samarpan* Editorial Team.

Rajani Sohni
Nisha Kurup
Anantha Vijay Raghavan Santhanam
Unni krishnan

Speech by Prof Rambachan



"The Role and Significance of the Hindu Temple in the United States."

Rochester Hindu Samaj Temple Address

September 8, 2013

By

Anantanand Rambachan

Professor of Religion

Saint Olaf College



Let me first say what a special joy and honor it is to join you on this historic occasion of your ceremony for a new Hindu Temple in Rochester. When the religious history of Rochester is written, the Hindu community that conceived this temple and gave of itself generously to make it a reality will be specially acknowledged. You are a part of a rare history-making event, adding a traditional Hindu temple to the religious geography of Rochester. Your work will make it possible for generations of Hindus and all who are interested in the Hindu tradition to have a sacred place where they will come to worship and to learn.

While the Hindu temple to be constructed on this spot will share many features with traditional temples, it will also have new roles and responsibilities, given the new context of our lives in the United States. What are these new roles and how are these related to our context in the United States?

Let me begin with the relationship between religion and culture. Traditionally, Hinduism as a religion and Hinduism as a culture were effectively integrated. As a way of life, Hinduism has historically embraced all aspects of culture, and it is significant that there is no Sanskrit equivalent for religion. The term, *dharmā*, which is sometimes equated with "religion", is far more inclusive. This separation, however, is becoming an important feature in the lives of significant numbers of Hindus in the United States. The unity of religion and culture, so long a characteristic and strength of Hinduism is being rapidly fragmented and the influence of Hinduism gradually relegated to fewer areas of life.

The growing separation between religion and culture highlights another feature and challenge of our new context. The unity of religion and culture, to which I have already referred, minimized the need for special agencies for the transmission of the tradition. It was correctly assumed that a child would receive the necessary religious exposure by the mere fact of growing up in a particular community where Hindu traditions were embedded in the culture. The conditions of our life in the United States, however, invalidate such an assumption. A Hindu child born in the United States will not understand what it means to be Hindu without meaningful and systematic instruction.

We must see this challenge also in the context of the minority status of Hinduism in the United States. While the number of Hindus in North America has been increasing, Hindus still constitute a small percentage of the total population of the United States. The preservation and transmission of religious values become increasingly difficult when these have to be done in a context where the norms of the dominant culture are different and in some instances in conflict with Hindu ideals. The Hindu tradition was never required before, as it is today, to deal with the challenges of being a minority in a non-Hindu cultural context. The children of minorities wrestle, more than others, with issues of identity and carry a greater burden of self-explanation.

I share these facts with you only because I want to emphasize the importance of having this temple here in Rochester. Temples have been important in our past in India, but, given the pervasive cultural presence of the Hindu tradition, one could be a good Hindu without having access to temples. In our context here in the United States, however, this is not possible. **Our temples are necessities for the preservation and transmission of our tradition to a new generation of Hindu Americans and need our support.**

To meet the needs of a new generation of Hindu Americans, our temples, while preserving the traditional role of being a place of worship, must become centers of learning. It is accurate to say that in the transmission of tradition, the emphasis, historically, has been on orthopraxis, with a focus on ritual worship. In the United States however, Hindus are increasingly challenged to articulate and transmit their tradition in a manner that places more emphasis on its fundamental teachings. If we desire young Hindus to commit themselves to this tradition, we will have to convince them of its worth by a reasonable explanation of its teachings in relation to other competing views. The Hindu tradition will soar high when the wings of ritual worship and wisdom enrich and balance each other and the Hindu temple will be place where this balance is made possible. **The temple as a center of teaching must now complement the temple as a center of worship.**

Speech by Prof Rambachan

A Hindu Temple in the United States, however, cannot be entirely inward looking, focused only on the Hindu community. Hinduism continues, for many reasons, to be a deeply misunderstood religion in the United States. In a survey of American attitudes about Hindus of over 600 persons, two-thirds of those surveyed, had no knowledge of Hindu beliefs and practices. I mention this reality to make the point that Hindu temples, in addition to our primary obligations to the Hindu community, must also reach out to the larger community in order to ensure that there is accurate and sympathetic understanding of Hinduism. Bridges of understanding are needed and these will be mutually beneficial. Such bridges, however, are not only needed to remove negative and wrong impressions about Hinduism. These are also needed in order for Hindus to generously share the rich insights of their tradition with the larger community.

In this regard, I think that the Hindu Temple has a special contribution to make in helping the United States accept, respect and celebrate religious diversity. Today, the United States is the most religiously diverse nation on earth and the country is engaged in understanding the significance of its new identity and in searching for a culture of pluralism that could become a model for the rest of the world. As a consequence of the antiquity and interaction among India's diverse religious and cultural traditions, Hinduism has developed approaches and insights that are essentially pluralistic in character and which may be very valuable to the United States as it negotiates the meaning of its new religious diversity. Hindu approaches can help us to envisage and imagine a United States where a single religion does not seek or assume hegemony, but one in which the blessings of diversity will be acknowledged and celebrated. It can conceive of a nation in which religions are not merely tolerant of each other, since the notion of tolerance presupposes a power on the part of one group to allow the other to exist, but protective of the freedoms of each other while actively seeking to know one another. The Hindu Temple must become a vital center for the promotion of interreligious dialogue about the religious traditions in Rochester, leading to mutual understanding and enrichment.

Rochester, Minnesota, is famous throughout the world as a center for excellence in health care provision and innovation. It is an exceptional place in this regard. The special character of the city of Rochester as a world-leader in health care offers a special opportunity and, I would add, obligation, to the Hindu Temple that would soon stand on this soil. One of the special features of the Hindu tradition is that it has developed in the course of its long history, a unique system of medical care, known as Ayurveda. The first half of this word, "ayur" means life, suggesting that the purpose of this system of medicine is the promotion of health and longevity. The second word "veda," locates this system within the Hindu religious tradition, since "veda" is used also for the most sacred of Hindu texts. Ayurveda is holistic and philosophical in its vision of the human being and regards health as embracing the physical, mental, social and spiritual dimensions of human life. Health is a positive condition and not merely the absence of disease. Ayurveda is preventive in its approach and advocates balance and moderation in all things. Ayurveda approached the human being as an integrated being and not an assembly of disparate parts. Religion and science, religion and medicine are partners in Ayurveda.

I make mention of wisdom and insights of Ayurveda only to suggest that this Hindu Temple, located in Rochester, has the opportunity to become a vital center of dialogue and learning about the significance of religion and spirituality in health care and on our understanding of the human person. This will be one of its special contributions.

Let me conclude by reminding us all of an important anniversary that we celebrate this year. 2013 marks the 150th birth anniversary of Swami Vivekananda, the youthful Hindu monk, who made the long and arduous journey from Mumbai to Chicago in 1893 to speak at the Parliament of the World's Religions and to plant the seeds of the Hindu tradition on the soil of the United States. On September 11, 1893, 120 years ago and three days from today, Swami Vivekananda rose to deliver his first address at the Parliament. We remember September 11 for the great tragedy that occurred in New York in 2001. Vivekananda's words 120 years ago, were prophetic. Let me share with you the concluding words of his famous address, relevant today as when they were first spoken:

"Sectarianism, bigotry, and its horrible descendant, fanaticism, have long possessed this beautiful earth. They have filled the earth with violence, drenched it often and often with human blood, destroyed civilization and sent whole nations to despair. Had it not been for these horrible demons, human society would be far more advanced than it is now. But their time is come; and I fervently hope that the bell that tolled this morning in honor of this convention may be the death-knell of all fanaticism, of all persecutions with the sword or with the pen, and of all uncharitable feelings between persons wending their way to the same goal."

May this Hindu Temple in Rochester, Minnesota, help in the realization of Swami Vivekananda's vision of a world free from religious fanaticism, persecution and violence in the name of religion.

Speech by Prof Rambachan

May your temple be a place of worship

May your temple be a place of teaching and learning

May your temple be a place of dialogue among religions

May your temple be a place of service and commitment to the alleviation of human suffering

I thank you for the opportunity to share these words with you on this historic occasion and urge support for this temple.

A Temple in Rochester

By Bhaskar Iyengar

Were you there at 1548 Hadley Creek Drive on September 7th and 8th? On that barren piece of land a little north of Rochester, off Hwy 63 and on 48th street, something special happened. Something culturally, socially, devotionally and spiritually special happened over those two days. The place was exquisitely decorated with the help of volunteers who poured out their devotion through service. There were musical performances, people from the Rochester community dressed in beautiful traditional attire, and children were entertained with drawing and sculpting activities. And of course, we had the spiritual events performed in Hindu traditions.

Hindu traditions have always been symbolic and communal. Our desires and aspirations are conveyed to the Lord, by whose grace everything happens. This happens in many forms through praying, chanting, singing, and making offerings.

We started the celebrities off with Ganapathi and Laxmi Homam on the first day. On the second day, we performed the Rudra Homam – probably for the very first time in Rochester. Homam, or Havan, involves the invocation of Fire (as a representation of the Sun's energy) for the removal of imperfections within and around us. According to ancient texts, offerings to Fire (Agni) and the associated chanting of Sanskrit Mantras are means to convey our prayers to the deities. During each of these Homams, our priest, Hari Krishna ji, invoked the Gods (Ganapathi, Laxmi, and Rudra), welcomed them, paid homage to them, offered all the traditional forms of comfort (Upachara) and requested their blessings for our Hindu Temple.

We performed the Lalitha Sahasranama Archana (Offerings with Thousand names) for Devi Lalitha. We celebrated our yearly Ganesh Chaturthi with Abhishekam (shower), puja and the procession –reciting Vedic chants and singing devotional songs throughout - seeking God's grace for our Temple.

We also performed the wedding ceremony of Srinivasa (Balaji Kalyana Utsavam) with his consorts – BhooDevi and SriDevi on this land. BhooDevi represents the earthly nature in all of us. SriDevi represents the divine nature in all of us. Srinivasa is the ultimate, all pervading, God. The wedding ceremony re-enacted here is an embodiment of our desire to become part of the Almighty.

The events that occurred at this place mark a turning point for our community – the Hindu Samaj Society of Rochester.

We heard an inspirational speech by Dr. Rambachan. **Yes** – as he elucidated, with all the religious chants and outpouring of devotion and love from the community members, the land (*bhoomi*) is on its way to become a holy land (*kshetra* or *sthala*). On this land he envisions a center for cultural enlightening and religious tolerance. On this land he implored us to come together to develop a place of worship for the ages – invoking the dream of Swami Vivekananda from his famous speech at the World Congress of Religion.

It was a joyous occasion. It was exhilarating. And with the blessing of the Almighty, with the dreams, aspirations, support, and dedication of the Samaj (community) we will soon have our temple on these grounds.

Did you know?

Deepavali or Diwali, popularly known as the "Festival of Lights," is a five-day Hindu festival.

One significant event associated with Diwali is the return of King Rama after 14 years of Vanvas (exile) after defeating Ravana. To welcome his return, diyas (rows of clay lamps) are lit.

Another event associated with Diwali is the killing of Narakasura, celebrated as Naraka Chaturdashi. It commemorates the killing of the evil demon Narakasura, who wreaked havoc.

Srinivasa Kalyana Utsavam

By Anantha Vijay Raghavan Santhanam

The new temple started with the Celestial Wedding: Tale of two cities!

*“Why does the Supreme Lord need another temple in the same city?
Albeit small, does He not have one already?”*

“Should we not focus on something else, rather than thinking about another temple?”

While these questions sound familiar, they were not asked in Rochester. In fact, these questions were not posed of Him in this planet. On hearing that Lord Vishnu plans to leave *Vaikunta* (His Heavenly abode) to enact another *Avatara*, His devotees at *deva lokha* congregated and raised the above-mentioned questions. The city under discussion by these devas was called “*Varaha Kshetram*”, as it housed (and still does) the temple of Lord Varaha – the *Avatara* of Vishnu appearing as a boar (see picture on the right).



However, the city became popular for the temple that later came to be built on the banks of lake Swami Pushkarani.

“श्री वैकुण्ठ विरक्थाय स्वामी पुष्कर्णी तटे
रमया रममानाय वैकटसाय मंगलम”

“Srivaikunta-virakthaaya Swami Pushkaranee-thatey
Ramayaa ramamaanaaya Venkatesaaya Mangalam”

(Sri Prativaadibhayankara Anantacharya’s shloka Venkatesa Mangalaasasanam documented these events in the year 1430 AD).

In fact, the newer temple that eventually came into existence is the most popular temple in the world, namely **the temple for Lord Venkateswara in Tirumala, Tirupati, Andhra Pradesh, India**. Sage Veda Vyasa mentions in Varaha Purana that there is no shrine equal to Venkatadri, and there is no other God at par with Lord Venkatesa.



Lord Balaji’s temple at Tirumala, Tirupati

“वैकटादरी समं स्थानं ब्रह्मांडे नास्ति किंचन
वैकटस समो देवा न भूथो न भविश्यथि”

“Venkatadri samam sthaanam brahmaande naasti kinchana
Venkatesa Samodeva Na Bhutho Na Bhavishyathi”

(this shloka was later re-told by Maharishi Suta to Shaunaka munis assembled at Naimisharanya).

It is worthwhile to mention that the initiating event that resulted in the existence of Lord Venkateswara temple at Tirumala is the celestial wedding between Lord Venkateswara and Padmavathy, the Avatara of Bhoodevi, one of Lord Vishnu’s consorts.

The practice of re-enacting the celestial wedding of Lord Venkateswara (aka Lord Srinivasa or Lord Balaji) i.e., Srinivasa Kalyana Utsavam in Tirumala, Tirupati, was started in 1536 AD by late Sri Tallapakkam Tirumala Iyengar, who conceived the idea of celebrating Lord Vishnu’s wedding for the welfare of the society. Since then, almost all temples housing Vishnu deities, including our Hindu Samaj Temple, have adapted an annual tradition of conducting the celestial wedding of Lord Srinivasa with his consorts Sri Devi and Bhoo Devi. It is believed that Goddess Lakshmi plays a role as a mediator between the Lord and His devotees. As evidenced from Ramayana, in the presence of Goddess Lakshmi, Lord Narayana is always merciful and grants the devotees’ wishes.

The word Kalyana refers to wedding, and also relates to auspiciousness and goodness. Ut-savam translates as removal of grief. As the name implies, Srinivasa Kalyana Utsavam is performed to remove grief and enable bestowment of the Lord’s blessings to everyone in the community. Devotees partaking in the annual Srinivasa Kalyana Utsavam at our Hindu Samaj Temple (usually organized by Smt. Sumathi Jayakumar and her dedicated team) will concur that mere presence in such celestial wedding ceremonies brings peace and content to our heart and soul.

Timing and venue of this year’s Srinivasa Kalyana Utsavam could not have been any more perfect. Just as formation of the new temple coincided with development of Tirumala as a destination center for peace and salvation, construction of the new temple at Rochester will coincide with its affirmative transformation. With the recent economic development initiative to secure Rochester as a Destination Medical Center, it is envisaged that the city of Rochester will expand in size and population. It is logical to expect that a considerable visiting patient population likely to take advantage of the Destination Medical Center at Rochester will belong to people of Hindu faith, as the implementation of Hart-Cellar act of 1965 has resulted in increased immigration from several nations including India. Initiating construction of the new temple complex also sends a message to fellow Rochester citizens and the Destination Medical Center team that our Hindu Samaj believes in the goals of the Destination Medical Center and that the new temple will also serve as a place for peace and salvation for future visiting patients during their crisis.

Srinivasa Kalyana Utsavam

Anantha Vijay Raghavan Santhanam

While conducting Srinivasa Kalyana Utsavam in our existing Hindu Samaj Temple presents its own challenges, holding this auspicious wedding ceremony at the newer temple ground posed an arduous challenge to the Temple Board and the organizing committee. However, meticulous planning, coordination and tenacious implementation by the devoted volunteers made the events go without any glitch. Special appreciation must be made of the hospitality of volunteers who tirelessly made sure that all devotees returned with a hearty stomach in addition to a satiated soul. Needless to mention, success of such a religious program lies in the hands of the religious leader, and the sequence of events in the divine wedding conducted by Priest Sri Harikrishna Ji and his fellow *Archakas* was a visual treat to the congregated devotees.

As Sri Harikrishna Ji chanted the vedic mantra,

“Mangalyam tantunanena jagath rakshaka hetuna:
Kanthé badhnami shubage lokanam mangalam kurum”,

and completed the divine wedding ceremony, congregated devotees could witness the divinity in the environment surrounding the newer grounds in which His future abode will reside. By the blessings of Lord Srinivasa and His Consorts, the dream of a small Hindu community to build a newer and bigger temple in South Eastern Minnesota was shaping into reality, and the Lord Himself has set the ball rolling.

Kodhai or Andal, a re-incarnation of Bhoo Devi and one of the Aazhwars who lived in eighth century A.D., dreamt her wedding to Lord Krishna, and eventually married Him. In the concluding verse in sixth hymn entitled Vaaranam Aayiram compiled in her tamil work “Naachiyaar Thirumozhi”, she recounts the sequential events leading up to her dream wedding to the Lord. She concluded that,

“ஆயனுக்காகத் தான் கண்ட கனாவினை
வேயர் புகழ் வில்லிபுத்தூர் கோன் கோதை சொல்
தூய தமிழ் மாலை ஈரைந்தும் வல்லவர்
வாயுநன் மக்களை பெற்று மகிழ்வரே!”

“aayanukkaaga thaan kanda kanaavinai
veyar pugazhwillu puththurkon kodai chol
thooya tamizh maalai eeraindum vallavar
vaayum nan makkalai petru maghizhvare”

meaning, Whoever is able to chant and master these hymns will be blessed with good progeny and live prosperously. Having fulfilled Kodhai’s dream of marrying the Lord, devotees of our Hindu Samaj Temple who conducted or participated in this divine wedding are certain to be blessed with prosperous family life.



... and Our New Temple started with the celestial wedding! As it should! As it has always been!

Facts about Diwali

The first day of Diwali, called Dhanteras, it is considered auspicious to clean the home and shop for gold or kitchen utensils.

On the second day of Diwali, people decorate their homes with clay lamps or diyas and create design patterns called Rangoli on the floor using colored powders or sand.

On the third day, the main day of the festival, families gather together for Lakshmi puja, a prayer to Goddess Lakshmi followed by mouth-watering feasts and fireworks.

The fourth day of Diwali is considered the first day of the new year when friends and relatives visit with gifts and best wishes for the season.

On the last day of Diwali, bhai-dooj is celebrated where brothers visit their sisters who welcome them with love and a lavish meal.



Uprooted

By Shanthi Siva



Scores of people take this
valiant journey everyday
across the globe
to enter the modern day Canaan
America the land of the free and the home of the brave.
I was one of them.

The land afar seemed rosy
I bid au revoir to people and places
after hugs and tears
airborne 30 hours and later
I arrived and took a new name - alien resident.

Weddings, births, graduations
and funerals went on back home.
Smell of jasmine, populous streets
buses and bike honks, trains blaring
were a distant memory

I reason to be a martyr,
uprooting myself to plant a generation
who would neither know the anguish of my sojourn
nor the joys of growing up in India.

The price too high
for a greener pasture,
to lose roots, wither and cease to exist.



Priest's Column

By Hari Krishna

“Ganesh Chaturthi” is one of the grandest and most elaborate festivals that Indians celebrate. We celebrated the festival in town at the Temple’s newly acquired land on September 7th and 8th.

Ganesh Chaturthi is celebrated marking the Birth of Lord Ganesha. The power of Lord Ganesha is invoked on the first day; worshipped elaborately in some states for 9 days; and on the tenth day he is bid farewell by immersing in water bodies.

Lord Ganesha is the son of Lord Shiva, who is empowered to remove obstacles in the path of success. He is one of the five prime Hindu deities. He is worshipped at the beginning of every major or minor venture. Sankatahara Chaturthi is celebrated every month at our Temple.

Interesting facts about India

*The national fruit of India is the mango. The national bird is the peacock.

*Hindi and English are the official languages of India. The government also recognizes 17 other languages (Assamese, Bengali, Gujarati, Nepali, Manipuri, Konkani, Kannada, Kashmiri, Malayalam, Marathi, Oriya, Punjabi, Sanskrit, Sindhi, Tamil, Telugu, and Urdu). Apart from these languages, about 1,652 dialects are spoken in the country

*India has the world’s third largest road network at 1.9 million miles. It also has the world’s second largest rail network, which is the world’s largest civilian employer with 16 million workers.



Quiz

By Nisha Kurup

Ramayan chiller!

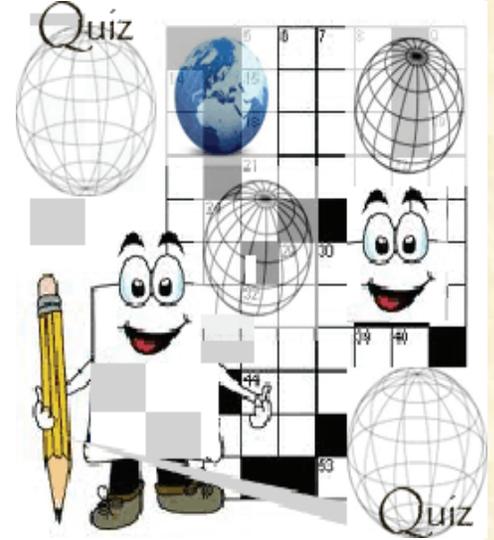
1. Rama killed Ravana with the _____ Asthra.
2. *Raghuvamsam* is a Sanskrit play written by Mahakavi _____.
3. During the war, Indrajit bound Rama and Lakshmana with _____.
4. Rama and Sita reached Ayodhya from Lanka in _____.
5. *Valmiki Ramayan* is set in _____ yuga.

Match the eight names of Goddess Lakshmi with her different forms

Wealth	Dhaanyalakshmi
Knowledge	Viryalakshmi
Valor	Vidyaalakshmi
Courage	Dhanalakshmi
Sovereignty	Saubhaagyalakshmi
Grains/crops	Gajalakshmi
Success	Dhairyalakshmi
Good fortune	Vijayalakshmi

Utsav jingles!!!

1. _____, celebrated in the month of Shraavan, commemorates the birth of Lord Krishna
2. _____ is celebrated in the month of Ashvina and symbolizes the victory of Lord Rama over Ravana.
3. Navarathri, a festival of nine nights, is a prayer in honor of the nine manifestations of the Goddesses _____, _____, and _____.
4. In the western states of India, _____ is a folk dance performed on all the nine nights of Navarathri.
5. In North India, people flock to light the effigy of _____, to mark the end of Ramlila.
6. In South India especially in Tamil Nadu, households are decorated with a variety of _____ and are arranged beautifully during Navarathri.



If you would like to contribute to this column please email

samarpan@histemplemn.org with the title "Food for Thought". Contributors should reach 45 days in advance of the issue being published.

Diwali essay contest.

Diwali, the festival of lights is on its way!!!! In Rochester we have various avenues to celebrate this special festival. This is an invitation to all, adults and children, to write a report or self-reflection on this event. The most original and detailed report will be published in the New year issue of Samarpan!





Recipe of the month: **Squash-Apple Halwa Recipe**

By Savitha Iyengar



Ingredients:

Zucchini squash - 2

Yellow Squash - 2

Any Sweet apple - 2

Sugar – for 3 cups of grated squash and apples, add 1.5 cups of sugar. Adjust sugar accordingly.

Milk powder - adjust amount according to need to absorb excess moisture.

1/2 to 1 stick of butter depending on size of squash

Powdered Cardamom



Method:

Grate all the fruits and vegetables. Remove excess water and measure the contents into a thick bottomed pan. Add half the quantity of sugar.

Cook on medium heat till the sugar starts to thicken and the mixture starts to caramelize. Then add milk powder slowly and stir the mixture till all the liquid is absorbed. Add butter and stir for a while till the Halwa mixture starts leaving the sides of the pan.

Top with cardamom, and decorate with slivered almonds if desired. Serve hot or cold.

Lighter side of Rochester

By Unni



Hindu Samaj Temple

Support the Veterans

On a single night in January 2012, there were 62,619 Veterans without a place to call home. In support of Veterans we are collecting the following items to be donated to Veterans in need at the Minneapolis VA Medical Center.

Donation Needs

Personal Hygiene Products in Travel Size

- Soap
- Shampoo
- Lotion
- Toothbrush/Paste
- Deodorant

Snacks and Beverages

(Non-perishable & Individual Size)

- Bottles of water
- Cookies
- Chips
- Coffee
- Juice

Comfort Items

- Magazines
- Books
- Music Items
- Puzzle Books (word search, crossword)



***Collection box will be at the temple lobby from Nov 3 to Nov 17, 2013.**

For enquiries, please contact Nisha; nisha_unni@yahoo.com

If a Veteran you know is homeless, at imminent risk of becoming homeless, or in crisis, refer him/her to VA. Call: 877-4AID-VET (877-424-3838)