



ଚିରନ୍ତନ

ଦ୍ଵିତୀୟ ସଂଖ୍ୟା, ଫେବୃଆରୀ, ୨୦୦୯



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Jagannath Organization for Global Awareness (JOGA)

Newsletter

Issue No: 22

February 9, 2009

<http://www.jogaworld.org>

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ମାତ୍ରା-ସ୍ପର୍ଶାସ୍ତୁ କୌତେୟ ଶୀତୋଷ୍ଣ-ସୁଖ-ଦୁଃଖଦାଃ
ଆଗମା ପାୟିନୋଃନିତ୍ୟାୟ ଚାଂ ହିତିକ୍ଷୟ ଭାରତ ॥

*matra-sparshas tu kaunteya
sitosna-sukha-duhkha-dah
agamapayino 'nityas
tam stitiksasva bharata*

ହେ କୁନ୍ତିପୁତ୍ର ! ସୁଖ ଦୁଃଖର ଅସ୍ଥାୟୀ ଆବିର୍ଭାବ ଏବଂ କାଳକ୍ରମେ
ସେମାନଙ୍କର ଚିରୋଭାବ ଶୀତ ଓ ଗ୍ରୀଷ୍ମ ରତୁଭଳି ଆସେ ଓ ଯାଏ । ହେ
ଭାରତ ବଂଶଜ ! ସେମାନେ ଲୟିତ୍ତ ଭୋଗରୁ ଜାତ ହୁଅନ୍ତି ଏବଂ ବ୍ୟକ୍ତି
ସେଥିରେ ବିଚଳିତ ନ ହୋଇ ସେଗୁଡ଼ିକୁ ସହିଯିବାକୁ ଅଭ୍ୟାସ କରିବା ଉଚିତ୍
।

Lord Krishna said to Arjuna in verse 14th of Chapter 2
(Sankhya-Yoga) -"O son of Kunti, the nonpermanent
appearance of happiness and distress, and their
disappearance in due course. are like the appearance

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Bhajan Schedule: Third (3rd) Saturday of
every month

Place: Hindu Temple, 10001 Riggs Road,
Adelphi, MD 20783 (Tel: 301-445-2165)

Time: 6:00 –9:00 PM Bhajan, Philosophical
Discussion, Arati, and Prasad

Chirantana Info:

Chirantana is the bi-annual newsletter of
Jagannath Organization for Global
Awareness (JOGA). Chirantan is published
in February and August months of every
year.

Editor: Dr Bigyani Das
Email: obhajan@yahoo.com

Deadlines: Religious, philosophical and
educational articles are invited from the
authors by January 15 and July 15 of every
year for February and August issues
respectively. All submissions are subject to
editing.

Chhapana Bhoga Offering to the Deities on December 20, 2008 Bhajan Program

December is the last month of the calendar year. Although it has no coincidence with any auspicious occasion according to the Hindu calendar, yet in some sense it's auspicious for the people who have made home in the immigrant land. With this in mind in 2007 Dr Indu and Jhunu Mishra created the tradition of offering 56 items (Chhapana Bhoga) to the Lord in the month of December. Following that tradition, on December 20, chhapana-bhoga offering was made to the deities Lord Jagannath, Lord Balabhadra and Devi Subhadra. Many devotees from Washington DC area prepared the prasad with rules set-up for prasad making. Priti Biswal was the coordinator for the event. Bhajan was presented by many devotee



The sponsors for the bhajan program were Dr Joy Gopal and Sulochana Mohanty. December is a very important month for them as a remembrance to their mothers.

After the offering bhajan continued with many inspired devotees and discussion took place for Holi preparation and volunteer recruitment for many different activities.

JOGA Relief Efforts for Flood Victims of Orissa, 2008

Millions of people in Orissa were affected by the flood devastation during monsoon season in 2008. The worst affected areas were the districts of Kendrapara, Jagatsinghpur and Cuttack. Parts of Anugul, Puri and Jajpur had also suffered from the deluge. Members of JOGA raised funds of about \$3,101.00 to help the flood victims. The money was spent on providing immediate relief and medicine in districts of Kendrapara. A detailed report is provided in this newsletter.

We thank you all for your whole hearted support for JOGA Orissa flood relief appeal. Special thanks to following donors for whom we could raise \$3101.00 for flood relief. We distributed cloths/blankets to the villagers in Ambagua near Korua in Kendrapara district (picture shown below) on October 5th 2008.

Orna Inc
Hemant and Priti Biswal
Chitaranjan and Namita Das
Naresh and Bigyani Das
Udaya and Ira Dash
Dhirendra and Madhumita Kar
Nrusingha and Bandita Mishra
Sudhansu and Indu Misra
Chinmoy Mohanty
Joy Gopal and Sulochana Mohanty

Sashi Bhusan Mohanty
Shashadhar and Sujata Mohapatra
Deva and Anuradha Pattanayak
Alok and Tonya Praharaj
Narayan and Kalyani Sahoo
Ajit and Barnali Sahu
Ayaskant Sahu
Kailash and Meena Sahu
Bijoy K Yerra



(Faculty members and students of Salepur college organized JOGA flood relief camp)

We also distributed the test papers and study materials to students of Jubilee Vidyapitha Bandhakatia under Nischintakoili block. This type of help for students in flood affected area is different from traditional help of cloths/foods etc by Govt and NGO's. Local people appreciated the help for students who lost their school materials in flood. School supplies were given to 200 students.



(Students receiving study material at JOGA camp)

Monthly Bhajan Program & Bhajan Program sponsors: We thank all the families for regularly participating in monthly bhajan program activities at Hindu Temple, Adelphi, MD. Our heartfelt thanks to the following families for sponsoring feasts on different months:

Baibaswata and Purnima Nayak, MD
Shashadhar and Sujata Mohapatra, MD
Debaki and Anjana Chowdhury, MD

Joy Gopal and Sulochana Mohanty, MD
Sarat and Sujata Dalai, MD
Surendra and Sukanti Ray, MD

Shiva-Ratri (Jaagara) : February 23, 2009

Shiva-ratri is observed on the 14th lunar day of the dark fortnight of the month of *Magha* (February-March). It is observed as *Jagara* in many parts of Orissa. *Shiva-ratri* means the *Night of Shiva*. The day is observed with fasting from morning till midnight. This year it falls on February 23rd, 2009.



The basic disciplines on observing the day are: *ahimsa* (non-injury), *satya* (speaking the truth), *brahmacharya* (continence), *daya* (compassion), *kshama* (forgiveness) and *anasuyata* (absence of jealousy). Fasting is one of the most essential aspects of this *vrata*. So also *jagara* or keeping vigil in the night. Worship of Shiva throughout the night, bathing the *shiva-linga* with *panchamrita* (five tasty things -- milk, curd, ghee, sugar and honey), offerings of Bael (Bilva) leaves, *homa*, *japa* of the *mula-mantra* (basic mantra, namely *om namah shivaya*) and prayer for forgiveness -- are the other items involved in its observance. One can then, at the end of the *vrata*, do *parana* (breaking the fast by partaking of the offerings).

In many villages of Jajpur district “Jaagara Mela” is organized near the Shiva temples where stalls for festive decorations, fashion items and tasty food and sweets are set up for the occasion. Other fun activities for children such as “charaki doli” etc are also set up.

Here we present some Shiva bhajans and stuti.

May Lord Shiva fulfill your desires!

Shiva Dwadasha Nama Stotram

Prathamam cha Mahadebam dwitiya cha Maheswara
Trutiyam shankaram naama chaturtham brusabha dwaja |
Panchamam krutibaasam cha sastha kaamaanga
naashanam
Saptamam deba debesha niLakantham asTamam |
Nabamam ishwaram naama dashama Parbati priyam
rudramekAdasham nAma dwAdasham shiba muchyate |
dwAdasheitAni nAmAni trisandhyAm Jah paThenara
goghnescheba kutaghnascha BrahmA gurutaLpashah |
machete sarba pApebhyah shibalokam sagachhati
(Iti shrI shiba dwAdasha nAma stotram)

ଶ୍ରୀ ଶିବ ଦ୍ଵାଦଶ ନାମ ଛୋଡ଼ମ୍

ପ୍ରଥମଂ ଚ ମହାଦେବଂ ଦ୍ଵିତୀୟଂ ଚ ମହେଶ୍ଵରଂ ।
ତୃତୀୟଂ ଶଙ୍କରଂ ନାମ ଚତୁର୍ଥଂ ବୃଷଭ ଧ୍ଵଜଂ ।
ପଞ୍ଚମଂ କ୍ରତିବାସଂ ଚ ଷଷ୍ଠ କାମାଙ୍ଗ ନାଶନଂ ।
ସପ୍ତମଂ ଦେବ ଦେବେଶ ନୀଳକଣ୍ଠ ଅଞ୍ଜନଂ ।
ନବମଂ ଲକ୍ଷ୍ମିନଂ ନାମ ଦଶମ ପାର୍ବତୀ ପ୍ରିୟଂ ।
ରୁଦ୍ରମେକାଦଶଂ ନାମ ଦ୍ଵାଦଶଂ ଶିବ ମୁର୍ୟତେ ।
ଦ୍ଵାଦେଶୈତାନି ନାମାନି ତ୍ରିସନ୍ଧ୍ୟାଂ ଯଃ ପଠେନ୍ନର ।
ଗୋନ୍ନୋଞ୍ଜେବ କ୍ରୁତମ୍ନଞ୍ଜ ବ୍ରହ୍ମା ଗୁରୁତଞ୍ଜଶଃ ।
ମୁଚେତେ ସର୍ବ ପାପେଭ୍ୟଃ ଶିବଲୋକଂ ସଗଚ୍ଛତି ।
(ଇତି ଶ୍ରୀ ଶିବ ଦ୍ଵାଦଶ ନାମ ଛୋଡ଼ମ୍)

Shiba gAyatri

Om tat purusAya bidmahe mahAdebAya dhimahi
tannorudra prachodayAt |

ଶିବ ଗାୟତ୍ରୀ

ଓଁ ତତ୍ ପୁରୁଷାୟ ବିଦ୍ମହେ ମହାଦେବାୟ ଧ୍ଵମହି
ତନ୍ନୋରୁଦ୍ରଃ ପ୍ରଚୋଦୟାତ୍ ।

Maha Mrutyunjaya Mantra

**OM. Tryambakam yajamahe
Sugandhim pushti-varadhanam
Urvarukamiva bandhanan
Mrityor mukshiya mamritat**

ମହା ମୃତ୍ୟୁଞ୍ଜୟ ମନ୍ତ୍ର

ଓଁ ତ୍ରେୟମ୍ବକଂ ଯଜାମହେ ସୁଗନ୍ଧିଂ ପୁଷ୍ଟିବର୍ଦ୍ଧନମ୍
ଉର୍ବାରୁକମିବ ବନ୍ଧନାନ୍ ମୃତ୍ୟୋର୍ମୁକ୍ଷୀୟ ମାମୃତାତ୍ ।

OM. We worship and adore you, O three-eyed one, O Shiva. You are sweet gladness, the fragrance of life, who nourishes us, restores our health, and causes us to thrive. As, in due time, the stem of the cucumber weakens, and the gourd if freed from the vine, so free us from attachment and death, and do not withhold immortality.

This mantra is addressed to Lord Shiva and is taught in the Rig Veda (7 mandala 59 Chapter) as well as the Yajur Veda (3-60) showing that it is a Sruti having been received by Maharishi Vasistha, the Kula Guru of Bhagavan Sri Ramachandra. By chanting this Mantra, Divine vibrations are generated which ward off all the negative and evil forces and create a powerful protective shield. And it is said to protect the one who chants against accidents and misfortunes of every kind. It is a vibration that pulsates through every cell, every molecule of our body and tears away the veil of ignorance. It ignites a fire within us that consumes all our negativity and purifies our entire system. It is also said to have a powerful healing of diseases declared incurable even by the doctors. It is a Mantra to conquer death and connects us to our own inner divinity.

Word to Word Meaning of Maha Mrityunjaya Mantra

OM	Almighty God
Tryambakam	three-eyed
Yajamahe	We worship, adore, honor, revere
Sugandhim	sweet fragrance
Pushti	A well-nourished condition, thriving, prosperous, full, and complete
Vardhanam	One who nourishes, strengthens, causes to increase (in health, wealth, well-being); who gladdens, exhilarates, and restores health; a good gardener
Urvarukam	disease, attachment, obstacles in life, and resulting depression
Iva	Like, just as
Bandhanan	Stem (of the gourd); but more generally, unhealthy attachment
Mrityor	From death
Mukshiya	Free us, liberate us
Ma	not
Amritat	Immortality, emancipation

Kalshire gangA jaLa

Kalshire gangA jaLa thALire mora
 shaheATha bela patara
 jAuchhi mandira pujibi hara (2 times)
 tunDare uchAri shiba mantara
 sAjidebi rakta-mandAra |pada|

jAhApAin umA tapasyA kari, juga-juga bitAile
 bhakati baLare joglku puNi bhogiTie karidele |
 sehi mahesha, bhaktire basha (2 times)
 pujile pAibi sehi payara
 bhulijibi ghara-sansAra |1|

duniAku mote Anile brahma, pALana karile bisnu
 mashANi bhuinre jaLilA pare sabu bhulijibe manu
 ehi sansAra, mAya e tAra, (2 times)
 mashANi bhuinre kie-kAhAra
 sahA sehi bhoLA shankara |2|

କଳସୀରେ ଗଙ୍ଗାଜଳ

କଳସୀରେ ଗଙ୍ଗାଜଳ ଥାଳିରେ ମୋର, ଶହେଆଠ ବେଲପତର
 ଯାଉଛି ମନ୍ଦିର ପୁଜିବି ହର (୨ ଥର),
 ତୁଣ୍ଡରେ ଉଚାରି ଶିବମନ୍ତ୍ରର
 ସାଜିଦେବି ରକ୍ତମନ୍ଦାର ।

ଯାହାପାଇଁ ଉମା ତପସ୍ୟା କରି ଯୁଗଯୁଗ ବିତାଇଲେ
 ଭକତି ବଳରେ ଯୋଗୀକୁ ପୁଣି, ଭୋଗିଟିଏ କରିଦେଲେ
 ସେଇ ମହେଶ, ଭକ୍ତିରେ ବଶ (୨ ଥର),
 ପୁଜିଲେ ପାଇବି ସେହି ପୟର
 ଭୁଲିଯିବି ଘରସଂସାର । ୧।

ଦୁନିଆକୁ ମୋତେ ଆଣିଲେ ବ୍ରହ୍ମା, ପାଳନ କରିଲେ ବିଷ୍ଣୁ
 ମଶାଣି ଭୁଲିରେ ଜଳିଲା ପରେ, ସବୁ ଭୁଲିଯିବେ ମନୁ
 ଏହି ସଂସାର, ମାୟା ଏ ତାର (୨ ଥର),
 ମଶାଣି ଭୁଲିରେ କିଏ କାହାର
 ସାହା ସେହି ଭୋଳା ଶଙ୍କର । ୨।

Shri Shibastakam

Prabhu misha manisha mashesha gunam gunahina mahisha garabharanam.
 Rana nirjita durjaya daityapuram pranamami shibam shiba kalpatarum. 1
 Giriraja sutanitwa bama tanum tanu nindita rajita koti bidhum,
 Bidhi bishnu shirodhrita pada jugam pranamami shibam shiba kalpatarum.2
 Sasha lanchita ranjita sammukutam kati lambita sundara kirtipattam
 Sura shaibalini krita putaw jattam pranamami shibam shiba kalpatarum.3
 Nayanatraya bhushita charu mukham mukha padma parajita koti bidhum
 Bidhu khanda bimandita bhalatattam Pranamami shibam shiba kalpatarum.4
 Brisha raja nicketana madigurum garalashana maji bishana karam
 Pramatha dhupa sebaka ranjanakam Pranamami Shibam Shiba kalpatarum.5
 Makaradhwaja mattwa matanga haram kari charmaga naga bibodha karam.
 Baramargana shula bishanakaram Pranamami shibam siba kalpatarum. 6
 Jaga dudbhaba palana nashakaram tridibesha shiromani grhistwa padam.
 Priya manaba sadhu janaikagatim Pranamami shibam siba kalpatarum. 7
 Anatham sudinam bibho Bishwanahta punarjanma dukhyata paritrahi Sambho
 Bhajato akhilo dukha samuha haram Pranamami shibam siba kalpatarum. 8

ଶ୍ରୀ ଶିବାଙ୍କ

ପ୍ରଭୁମୀଶ ମନୀଶ ମଣେଷଗୁଣ ଗୁଣହୀନ ମହୀଶ ଗଳାଭରଣ
 ରଣନୀତ ଦୁର୍ଜନୀୟ ଦୈତ୍ୟଗୁରୁ ପ୍ରଣମାମି ଶିବ ଶିବ କଳ୍ପତରୁମ୍ ॥
 ଗିରିରାଜସୁତାନ୍ୱିତର୍ବାମତନୁ ତନୁ ନିନ୍ଦିତ ରାଜିତ କୋଟିବିଧି
 ବିଧି-ବିଷ୍ଣୁ-ଶିରୋଛୁତ ପାଦଯୁଗ ପ୍ରଣମାମି ଶିବ ଶିବ କଳ୍ପତରୁମ୍ ॥
 ଶଶିଲୀକ୍ଷୁତ ରଞ୍ଜନସନୁ କୁଟ କଟିଲମ୍ବିତ ସୁନ୍ଦର କୃତ୍ତିପଟ
 ସୁର-ଶୈବାଳିନୀ କୃତପୁତଜଟ ପ୍ରଣମାମି ଶିବ ଶିବ କଳ୍ପତରୁମ୍ ॥
 ନୟନତୟ ଭୂଷିତ ଚାରୁମୁଖ ମୁଖପଦ୍ମ ପରାଜିତ କୋଟିବିଧି
 ବିଧୁଖଣ୍ଡ ବିମଣ୍ଡିତ ଭାଲତଟ ପ୍ରଣମାମି ଶିବ ଶିବ କଳ୍ପତରୁମ୍ ॥
 ବୃଷରାଜନିକେତନ ମାଦିଗୁରୁ ଗରଳନାଶନମାଦି ବିକ୍ଷାଣଧର
 ପ୍ରମଥାଧିପ ସେବକ ରଞ୍ଜନକ ପ୍ରଣମାମି ଶିବ ଶିବ କଳ୍ପତରୁମ୍ ॥
 ମକରଧୂଜମଞ୍ଜମାତ ଗହର କର୍କଟର୍ମସନାଗବିବୋଧକର
 ବରଦାଭୟ ସୁରବିଶାଣ-ଧର ପ୍ରଣମାମି ଶିବ ଶିବ କଳ୍ପତରୁମ୍ ॥
 ଜଗଦୁଭବ ପାଳନ ନାଶକର କୃପାୟୋକ ଗୁନସ୍ଥାୟ ରୂପଧର
 ପ୍ରିୟମାନବ ସାଧୁଜନୈକଗତି ପ୍ରଣମାମି ଶିବ ଶିବ କଳ୍ପତରୁମ୍ ॥
 ଅନାଥ ସୁଦୀନ ବିଭୋ ବିଶ୍ୱନାଥ ପୁନର୍ଜନ୍ମ ଦୁଃଖାତ୍ ପରିତାହି ଶମ୍ଭୋ
 ଭଜିତୋଷିଳ ଦୁଃଖସମୁହ ହର ପ୍ରଣମାମି ଶିବ ଶିବ କଳ୍ପତରୁମ୍ ॥

He is Lord of all, none greater than Him , He of infinite virtues, Without identifiable characters, the venom from the sea his ornament. He has conquered the palace of the demons in battle We bow to Shiva, the source of all our fulfillment. 1

The daughter of the mountains leans on his left arm, His body reflects the beauty of a thousand moons. His feet are supported by Bramha and Bishnu, We bow to Shiva, the source of all our fulfillment. 2

His crown adorned with a waxing moon A beautiful leather garment wraps his loins The river goddess Ganga is entwined in his wild tresses We bow to Shiva, the source of all our fulfillment. 3

His beautiful form is adorned with three eyes, His lotus face defeats a million moons. His forehead displays a crescent moon. We bow to Shiva, the source of all our fulfillment. 4

He is the abode of Dharma, He is the original teacher The venom drinker, He destroyed the elephant king and took his tusks as ornaments. He is lord of the angels and the gratifier of his devotees We bow to Shiva, the source of all our fulfillment. 5

He destroyed Kama the love god who was like an elephant in rutt. He wears a leather suit from his devotee Gajasur. In his hands he offers sanctuary, holds a spear, arrows and a conchshell We bow to Shiva, the source of all our fulfillment. 6

He creates, maintains and destroys the universe, A jewel from the crown of the heavenly king rubs his feet The only resort of devoted men and the holy ones We bow to Shiva, the source of all our fulfillment. 7

Oh Shiva, Lord of this universe, we are orphans, homeless and poor, Relieve us from the sorrow of endless rebirths. Remove the grief of those who sing your praise, We bow to You , Shiva, the source of all our fulfillment. 8

For singing the astakam, check the following site:
<http://www.devotionalsongs.com/RatnaSaanu.ram>

POEMS/STORIES/ESSAYS

Krishna Consciousness – Spiritualism Experience in Utah

Julie Acharya Ray, Salt Lake City, Utah

I wonder who cherished Krishna more. Draupadi or Meera? While standing in the court of Dhritarashtra, her five warrior husbands and the likes of Bhishma and Dronacharya watching in horror, Draupadi's clothes were pulled off her body by her younger brother-in-law Duhshasana following the rules of the king and slave. The courageous Pandavas had lost everything to Duryodhana in a game of dice, everything including their wife Draupadi. As she pleaded with the court to spare her the abuse and encountered heads hung in shameless silence, she thought of her childhood confidante Krishna. Closing her eyes she joined her hands, "Hey Madhava, only you can save me from this ignominy".

Madhava sent a million yards of fabric to cover Draupadi's humiliation and at the end Duhshasana staggered back tired as he could not find the end of the fabric.



RaNaji, main to Girdhar ke ghar jaoon...Young Meera pleaded with her husband to not suspect her of infidelity; that Krishna's name was indelibly written in her heart ever since she set her eyes on Him. RaNa and his family disgraced Meera in many ways but the bed of thorns sent to her turned into roses and a pot of poison into nectar. With Madhava's name on her lips, as her feet left the ground to jump into the river under the insistence of her husband, Krishna's strong hands engulfed her from behind and pulled her to safety.

Madhava appeared every time He was summoned. He was just as mindful of Draupadi and Meera as they were of him. Consciousness is a two way street.

Like the Saturday of October 25th, 2008 as Giri Govardhana appeared on the projector screen and was reflected on the mound of sweets that lay on

the small table at the center of the temple room, the devotees were urged to take rounds around the sweet mountain to wash away the sins of past seven births. White, brown and yellow bodies stood up to wash their sins away. Three young calves, dressed in the cutest of shawls and brightest of flowers on their petite horns waited for the devotees to offer them their obeisances. It was "Go" Puja.



Cows are precious, sacred and revered. Caru Das ji, the Iskon temple president explained the mathematics of how a cow

spared of a life could provide us with so many liters of milk and curd all her living time while a dead cow could only give 700 pounds of meat, just once.

The consciousness of Krishna was catching up with me too. Chandana Charchita NeeLa KaLevara, Peeta Basana Banamaali...another ardent lover of Krishna, poet Jaydev's Geeta Govinda spilled out from my lips. I was sure He was around somewhere.

The lake downstairs lit up with many lights as everyone floated Diwali diyas, the sounds of Orissi mridang beats resounded over the Rockies as Ankita danced away into the night. Dracula received his copy of the Bhagvat Geeta and promised to visit the temple every Sunday evening at 5 for Krishna bhajans while hundreds of devotees, the likes of Draupadi, Meera and Jaydev kept beat to Garba as the winds got colder at the Iskon Temple in Spanish Fork, Utah.



Krishna was conscious in all of us that night.

[For more on Julie's spiritual experience in Utah and other thoughts:

Check Julie's blogs @:

<http://talkjulie.blogspot.com/>

Check Julie's website @:

<http://JulieAcharyaRay.googlepages.com/>

Twinkling Little Star

Brahmapriya Sen, Columbia, MD

When I was a little kid, I would ask my Dad, "Where is God?". He would point to the bright blue sky and say, "There He is, in that twinkling little star". I would get mesmerized by the vastness of the sky and start conjuring up the image of me reaching to the star and have a secret tryst with Him. Then I would go crazy with my imagination - I would be doing star hopping and meeting different Gods in different stars. That's how I believed there are so many Gods in Hindu mythology.

One day, I felt I had found Him. I went to one of these temples. In bold letters, on the front, it was written, "Home of God". I was elated. I took to the steps. As I was about to enter inside, a sudden fear gripped me. What would I ask when I meet Him. But, before I could dwell on that thought, I was ushered inside. I did not meet any God, just the deities. I was looking all around. I was anxious. I asked my Dad, "Where is God?". In a nonchalant way, he just looked up, point through a gaping hole in the roof and said, "There He is, in that twinkling little star".

Years have passed by. I have read many books, heard many lectures about God. I have gone back and forth in my belief as well. In one of those summer days, when the sky is bright and I have a moment to sit down on my deck and stare, a sudden calmness would pervade me. I would start contemplating. Invariably, my childhood credulous heart would return to me and in its soft voice, it would whisper in my ear, "There He is, in that twinkling little star".

A powerful experience of self-love and prayer

Kanan Mishra, Scottsdale, AZ

I recently had an experience just before moving to the valley of the sun, Scottsdale, Arizona that was incredibly auspicious and was filled with abundance of love. I am incredulous that such an experience happened.

On 10th August 2008, I was doing my daily walk around the Wilde Lake, Columbia, Maryland. I had

a trip planned to go to Scottsdale, Arizona for a vacation after my busy semester of teaching on that very day in the afternoon. I remembered vividly that it was a perfect day for travel. The morning sun was bright and I kept looking up at the sky. It was amazingly beautiful. The tops of the oak and pine trees as well as the mulberry and raspberry bushes around the lake looked as though they were draped in a mixture of green, purple, and red hues while the yellow touch of the sun's rays shined a golden light everywhere. As I was climbing down a sharp hill on my way back home I suddenly heard a voice commanding me "Take Us" with you. I said to myself "who?" I was lost in the oblivion. I took a pause in my movement and stood on the pathway. Immediately, and lasting a few minutes, my mind became still and I delved deeply into my consciousness. Soon enough, everything was clear in my mind and in my heart. I was overcome with an instantaneous sense of ecstasy, joy and happiness. I smiled at myself and loved myself so much in that moment.

The powerful message was from my beloved Lord Jagannath and His command was, "Take all your life-line deities with you including the portraits of your spiritual guidance teachers as you journey to Phoenix from BWI (Baltimore Washington International) airport this afternoon".

I walked faster than before overflowing with energy. When I reached home I saw my small carry-on handbag ready to go with me in the plane. The time was almost 10:30 am and my ride was scheduled for noon to the airport. My flight was supposed to leave BWI airport for Phoenix Sky Harbor at 1:30 pm. Clearly, there was little time and I had so many things to get done: my chores and pack nearly 2 boxes of precious statues / photos of the deities in one and a half hours. I had no boxes at home and no time to go places to find two boxes that would meet the requirements of Southwest airline.

I kept staring at all the deities with a nervous mind and eyes full of tears. Why, oh God, did You give this trouble! I worked so hard and I wanted to have a good time and relax in Arizona, as I had planned this trip a long time back. I hated to carry more than one bag. I was in the midst of a dilemma – should I bother making the arrangements to take the deities along with me or just forget the

message and leave them behind? Not taking was the simple solution. I took a long breath in, thinking deeply about what was happening within me – as I was treasuring that precious love and prayer.

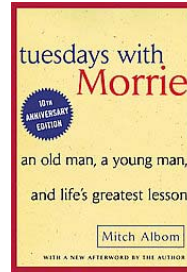
Suddenly, I thought of the little wood shed in the backyard. I rushed over to look inside - Lo and behold, I surprisingly found two boxes that were the exact size! I packed every one of the deities in the boxes and I was ready for the airport. I was thankful that I did not get caught up within my laziness – I was so thankful to the Lord. With a full heart, I left home happily, packed, and on time for the airport.

I was sitting at the terminal and waiting for boarding. I observed my mind and found that really burned my anxieties and frustration by obeying Lord Jagannath's command. In fact I was healed and I experienced love within me. I'd say this auspicious experience is my resolution and I am ready to celebrate such gift. Only thing I need to allow myself to be arrested by His love and compassion. It is crystal clear to me that engaging myself to praying Lord and experiencing self-love is a great fortune.

Having this experience I recall my original plan for relocating in Arizona. I was debating about moving to Arizona for last two years. Nothing happened until the arrival of Lord Jagannath at 8750 East Sage Dr., Scottsdale, Arizona. This home is truly and finally our divine destiny. Indu (my husband) and I are fortunate to resolve this long-term debate. This is the blessing from Lord Jagannath. We rejoiced His sweet surprise and are blissful by His grace. The final day arrived and we left Maryland on August 25, 2008 and bade farewell to our dear relatives and friends. Bravo! We are warmly welcome by the valley of the sun of Arizona.

Further, Lord has extended His love and compassion for us to find the door to Hindu Temple of Arizona where Lord Jagannath, Balavadra, Subhadra and Sudarsana reside and my beloved meditation center of Phoenix where I chant Sanskrit hymns with company of truth, contemplate and meditate on my own self. Both locations are only 10 minutes away from our home. That's my ultimate love, joy, grace, and blessings!

“Tuesdays With Morrie” Quotes – *Bigyani Das*



Recently I read Mitch Albom's book “*Tuesdays With Morrie*”. This is the true story of Albom's final days with former Brandeis University professor Morrie Schwartz. It is an inspirational story about learning to appreciate life as you are living it. Morrie had

amyotrophic lateral sclerosis (ALS), Lou Gehrig's disease, a brutal, unforgiving illness of the neurological system. The book tells the story of Morrie dealing with his disease. Most of the quotes in the book come in the form of advice from Morrie to Mitch, typically related to his attitude towards life and death. I recommend everybody to read this book.

"Love each other or perish." -Morrie

"Do the kinds of things that come from the heart. When you do, you won't be dissatisfied, you won't be envious, you won't be longing for somebody else's things. On the contrary, you'll be overwhelmed with what comes back." -Morrie

"Love is how you stay alive, even after you are gone." -Morrie

"Don't hang on too long, but don't let go too soon." -Morrie

Love wins. Love always wins." -Morrie

"Don't cling to things, because everything is impermanent." -Morrie

"So many people walk around with a meaningless life. They seem half-asleep, even when they're busy doing things they think are important. This is because they're chasing the wrong things. The way you get meaning into your life is to devote yourself to loving others, devote yourself to your community around you, and devote yourself to creating something that gives you purpose and meaning." (43) –Morrie

"The culture we have does not make people feel good about themselves. And you have to be strong

enough to say if the culture doesn't work, don't buy it." – Morrie

"The most important thing in life is to learn how to give out love, and to let it come in." – Morrie

"If you don't have the support and love and caring and concern that you get from a family, you don't have much at all. Love is so supremely important." – Morrie

"The truth is, you don't get satisfaction from those things. You know what really gives you satisfaction? ...Offering others what you have to give." – Morrie

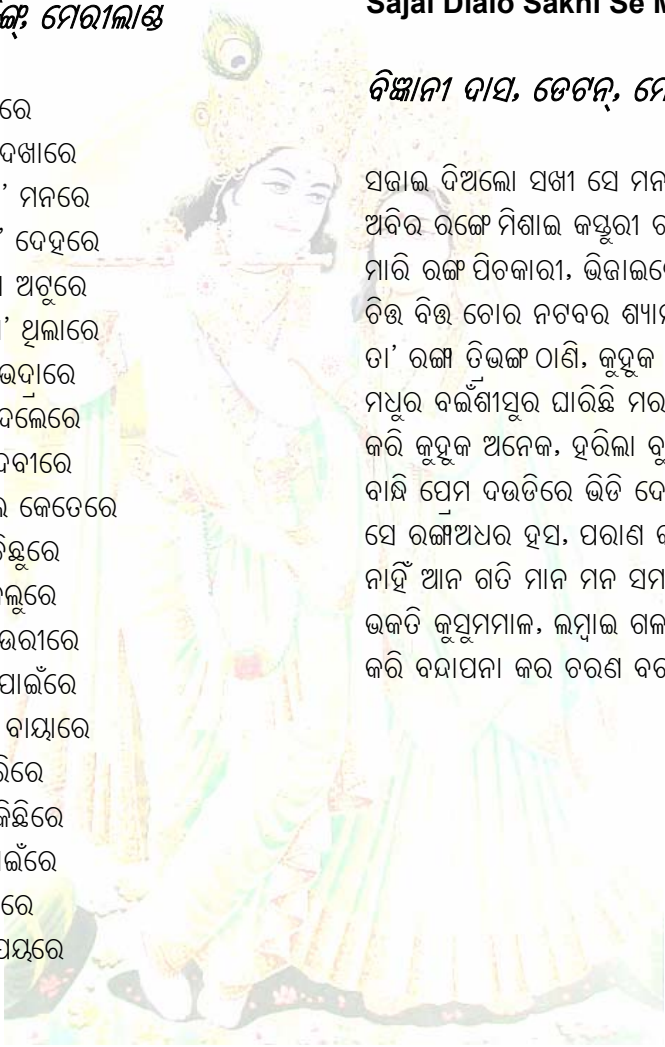
"Forgive yourself before you die. Then forgive others." – Morrie

"Death ends a life, not a relationship." - Morrie

ମାୟାଧର (Mayadhar)

ଶଶଧର ମହାପାତ୍ର, ସିଲଭର୍‌ସ୍ପ୍ରିଙ୍ଗ୍, ମେରୀଲାଣ୍ଡ

ଆସିଥିଲି ଦେଖିବାକୁ ମନଭରି ଜଗାରେ
 ଲୁଚିଗଲୁ ଏଣେ ତେଣେ ପାଇଲିନି ଦେଖାରେ
 ଏତେ ଛଳ, ଏତେ ଛନ୍ଦ ଭରିଛି ତୋ' ମନରେ
 ସଂସାରଯାକର ମାୟା ଘେରିଛି ତୋ' ଦେହରେ
 ତୁହି ପରା ପିତା, ମାତା, ବନ୍ଧୁ, ସଖା ଅଗୁରେ
 ଲୁଚିଗଲୁ କାହିଁ ପାଇଁ କି ଦୋଷ ମୋ' ଥିଲାରେ
 ଭେଟିଲି ତୋ ବଡ଼ଭାଇ, ଭଉଣୀ ସୁଭଦ୍ରାରେ
 ମହାନନ୍ଦେ ହସିଦେଲେ ଆଶିର୍ବାଦ ଦେଲେରେ
 ମହାପ୍ରଭୁ ସୁଦର୍ଶନ, ଶ୍ରୀଦେବୀ, ଭୂଦେବୀରେ
 ଚାହିଁଥିଲେ ତୋ ବାଟକୁ ଖୋଜୁଥିଲେ କେତେରେ
 ରତ୍ନ ସିଂହାସନ ପାଖ, କେଉଁଠି ଲୁଚିଛୁରେ
 ମାୟାଧର ନାଁ ତୋ'ର ସାର୍ଥକ ତୁ କଲୁରେ
 ମୁଁ ନୁହେଁ ଭକ୍ତ ଶବରୀ, ଦାସିଆ ବାଉରୀରେ
 ଆଣିନାହିଁ ବରକୋଳି, ନତିଆ ତୋ'ପାଇଁରେ
 ଭକତ ସେ ଥିଲେ ଦିହେଁ ତୋ'ପାଇଁ ବାୟାରେ
 ଶୁଣିଲୁ ତାଙ୍କ ଗୁହାରି ଭବୁ କଲୁ ପାରିରେ
 ଆସିନାହିଁ ଦେବାପାଇଁ ନେବାପାଇଁ କିଛିରେ
 ଦର୍ଶନ ପାଇଁକି ମନ ବଳିଲା ତୋ'ପାଇଁରେ
 ଯାଉଅଛି ଆଜି ଚାଲି ବିନା ଦରଶନରେ
 ଦୟା ରଖୁଥିବୁ ତୁହି ଗୁହାରି ତୋ' ପୟରେ



ସଜାଇ ଦିଅଲୋ ସଖୀ ସେ ମନମୋହନକୁ

Sajai Dialo Sakhi Se Manamohanaku

ବିଜ୍ଞାନୀ ଦାସ, ଡେଟନ୍, ମେରୀଲାଣ୍ଡ



ସଜାଇ ଦିଅଲୋ ସଖୀ ସେ ମନମୋହନକୁ
 ଅବିର ରଙ୍ଗେ ମିଶାଇ କଷ୍ଟରୀ ଚନ୍ଦନକୁ ।ପଦା
 ମାରି ରଙ୍ଗ ପିଚକାରୀ, ଭିଜାଇଦେ ରଙ୍ଗେ ଗୋରୀ
 ଚିତ୍ତ ବିତ୍ତ ଚୋର ନଟବର ଶ୍ୟାମଘନକୁ ।ଏ
 ତା' ରଙ୍ଗ ତିଭଙ୍ଗ ଠାଣି, କୁହୁକ ବାଙ୍କ ଚାହାଣି
 ମଧୁର ବଲ୍ଲଶୀସୁର ଘାରିଛି ମରମକୁ ।୨।
 କର କୁହୁକ ଅନେକ, ହରିଲା ବୁଦ୍ଧି ବିବେକ
 ବାନ୍ଧି ପ୍ରେମ ଦଉଡ଼ିରେ ଭିଡ଼ି ଦେ ତୋ ମନକୁ ।୩।
 ସେ ରଙ୍ଗଅଧର ହସ, ପରାଣ କରିଲା ବଶ
 ନାହିଁ ଆନ ଗତି ମାନ ମନ ସମର୍ପଣକୁ ।୪।
 ଭକତି କୁସୁମମାଳ, ଲମ୍ବାଇ ଗଳାରେ ତା'ର
 କର ବନ୍ଦାପନା କର ଚରଣ ବରଣକୁ ।୫।

Assertiveness

(Taken from <http://spiritize.blogspot.com/2007/05/assertiveness-training.html>)

"Don't just focus on what you want to say. Most misunderstandings arise because of how you say it."

Regardless of the level of our communication skill, interacting with people can often be quite stressful. Learning to be assertive can help us reduce and cope with this stress. **Assertiveness** is a communication style where we express our personal rights and feelings more openly.

Everyone is assertive to some level, but the level of assertiveness could vary according to the social situation. For example, a man could be very assertive with his colleagues at work, but not with his wife and kids. Assertiveness training (AT) defines some basic concepts and skills to enhance our assertive behavior under varied social interactions.

Communication Style

Assertiveness training defines three different communication styles used by us when we interact with someone:

- **Aggressive:** Examples of aggressive behavior are fighting, accusing, threatening, and a general disregard for the other persons feeling. Aggression is about dominance. A person is aggressive when they impose their will onto another person and tries to force them to submit.
- **Passive:** People behave passively when they let others push them around, when they do not stand up for themselves, and when they do what they are told regardless of how they feel about it. Passivity is about submission. Nobody likes being dominated, but it might seem like the smart thing to do at the time (perhaps to avoid disagreement or confrontation).
- **Assertive:** Assertiveness is about finding the middle path. We behave assertively when we stand up for ourselves (when required), express our true feelings, and do not let others take advantage of us while, at the same time, being considerate of others' feelings.
- Obviously being aggressive or passive has its advantages. If you are always aggressive, people won't try to push you around and you may get things done by cowing others down. People who are passive and give in to the demands of others may stave of disagreements or confrontation and be generally liked by everyone. However, if you are conceived as pushy and aggressive, people would prefer to avoid you. Passive people might end up being taken for a ride, as people take advantage of them, and feel anger and resentment.

Personal Boundaries / Rights

Assertive behavior is about a balanced approach. It is not about simply choosing between an aggressive or passive style of communication. It's about respecting the rights (personal boundaries) and feelings of others and expecting others to respect your rights and feelings too. If someone doesn't respect your rights and feelings, you communicate it to them. It isn't about scoring points or getting even by lashing out at them (aggressive) or feeling hurt and not talking about it so as to not embarrass the other person (passive). **Assertiveness is about respect** - for self and others.

Assertiveness training emphasizes that to be assertive, one must be clear about their (and others) rights while communicating. The five basic rights of every individual:

- You have the right to do anything as long as it does not hurt someone.
- You have the right to maintain your dignity by being assertive - even if it hurts someone else (provided you are not intentionally trying to hurt them i.e. being aggressive).
- You have the right to make a request from someone, as long as you recognize that the other person has the rights to say no.

- In many interpersonal situations the rights aren't clear. But you always have the right to discuss the problem with the persons involved, to clarify it.
- You have the rights to your rights.

Assertive Behavior

- The behavioral characteristics of assertion include:
- **Openness** implies being clear and specific about what you want, think and feel. A lack of openness often leads to misunderstanding. "*I didn't like that movie*", "*I feel irritated when you show up late*", "*I want to eat Chinese. Can we get Chinese?*" are statements that are clear and unlikely to be misinterpreted.
- **Directness** means addressing the person / situation directly. For example, if you are in a group and want to say something to someone, communicate directly with that person instead of addressing the whole group and hoping that the person gets the message. Or, if you want your husband to get you vegetables from the supermarket, address it directly, "Will you please get a packet of frozen peas from the supermarket?" instead of asking, "Will you, by any chance, be going out today?".
- **Honesty** in communication implies that you be truthful and not mislead the other person. Example: your friend says, "I don't like your hairstyle" and you reply, "Yes, I don't too" when in fact you actually do. When we aren't honest, we deprive the other person a chance to get to understand and know us better.
- **Appropriateness** implies taking the social and cultural context into consideration before communicating. Asking out a girl in a bar might be appropriate, but trying to get a date with a widow on her husband's funeral can certainly get you into trouble. In other words, don't forget your manners!
- If our communication isn't open and direct, the other party has to do a lot of guessing work to determine what we are actually trying to say or want. They may also feel manipulated (especially if you are being dishonest too). Behaving inappropriately will lose you respect and invite ire against you.
- As we grow older and deal with more complex social interactions between friends, family and co-workers, we also learn to be flexible. Here, flexibility implies learning to control emotions so that we can choose our communication style as per the situation, and not let our emotions dictate our approach.
- For example, if your life partner or boss is yelling at you, it would be more prudent (and assertive) of you to NOT give in to anger and be aggressive too. However with a stranger you might prefer (choose) to be angry and aggressive when threatened, to have an advantage. Or you might purposefully choose to be passive when you are being robbed at gun point, so as to not endanger your life (even if you know Karate and fell like thrashing the mugger!).

Becoming Assertive

After understanding the basic concepts, the next step in assertiveness training is practicing it out. Assertiveness training deals with behaviors of various complexity. In the first phase, we need to practice our non-verbal cues. This means, while communicating

- Stand straight
- Make eye contact
- Speak loud enough
- If we don't, we quickly lose contact with the other person, our voice might sound monotonous and our communication rambling and indirect, and the other person will have trouble following us and get bored or annoyed.
- In the second phase, we need to practice
- saying yes or no, when we want to
- ask favors and make requests
- communicate our feelings and thoughts in an open and direct way

- and handle put downs
- In the third phase, we need to learn
- adaptive behaviors in job situations
- the ability to form and maintain a social network
- develop close, personal relationships

ELEVENTH HOLI FESTIVAL

Organized by

Jagannatha Organization for Global Awareness (JOGA)

www.jogaworld.org

obhajan@yahoo.com

Day : 14th March 2009

Time: Saturday, 3:00 PM - 9:00 PM

Place: Murugan Temple Auditorium

6300 Princes Garden Parkway

Lanham, MD 20706

Program:

- ❖ Holi procession of Deities
- ❖ Arati and Bhajan
- ❖ Cultural: Songs, Dances, Drama, Talent shows
- ❖ Prasad/Dinner

Special Presentations: Krishna Lila, Chitramala

Drama: Prajapati Ghasutra Karjyalaya

Participation Deadline: February 20, 2009

Contacts:

Joy Gopal Mohanty	(410) 796-0608
Brahmapriya Sen	(410) 531 1943
Bigyani Das	(410) 531-7445
Meera Mohapatra	(301) 879 8188
Hemant Biswal	(703) 793 2632
Bandita Mishra	(301) 540-4641
Arun Ojha	(240) 715 1704
Debaki Nandan Chowdhury	(301) 528-1919

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(All donations are tax deductible)

Direction to the temple: From I-95/I-495 CAPITAL BELTWAY, take BALTIMORE-WASHINGTON PKWY (I-295) exit, exit number 22A, towards BALTIMORE.

From Baltimore: From I-95 South take I-295 South towards Washington.

From I-295, take MD-193 exit towards GREENBELT/NASA GODDARD. Keep LEFT at the fork in the ramp, Turn LEFT onto MD-193 E/GREENBELT RD. Turn RIGHT onto Hanover Pkwy which will become PRINCESS GARDEN PKWY. The temple will be on your right