

JOGA Bhajan Newsletter
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Bhagabat Gita: The Sacred Hindu Scripture



ନିୟତଂ କୁରୁ କର୍ମ ତ୍ଵଂ କର୍ମ ଜ୍ୟାୟୋହ୍ୟକର୍ମଣଃ ।
ଶରୀରଯାତ୍ରାପି ଚ ତେ ନ ପ୍ରସିଦ୍ଧ୍ୟେଦକର୍ମଣଃ ॥

*niyatam kuru karma tvam
karma jyayo-hy-akarmanah
sarira-yatrapa ca te
na prasiddhyed-akarmanah*

ଏହି ଶ୍ଳୋକଟି ଭଗବତ୍ ଗୀତାର ତୃତୀୟ ଅଧ୍ୟାୟରେ ବର୍ଣ୍ଣନା କରାଯାଇଛି । ଶ୍ରୀ ଭଗବାନ କହିଲେ - ତୁମେ ଶାସ୍ତ୍ରବିହିତ ହୋଇ କର୍ତ୍ତବ୍ୟ କର୍ମ କର; କାରଣ କର୍ମ ନ କରିବା ଠାରୁ କର୍ମ କରିବା ଶେଷ; କର୍ମ ନ କଲେ ତୁମର ଶରୀରନିର୍ବାହ ମଧ୍ୟ ସିଦ୍ଧ ହୋଇପାରିବ ନାହିଁ ।

Lord Krishna said to Arjuna in verse 8th of Chapter 3 (Karma Yoga) - "Perform your prescribed duty, for doing so is better than not working. One cannot even maintain one's physical body without work."

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Bhajan Schedule: Third Saturday of every month

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

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). Chirantana is published in February and August months of every year.

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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 review.

Guru and Gurudibasa – The Teacher and Teacher’s Day

Bigyani Das, MD (Compiled from various sources)

September 5th is celebrated as Teacher’s Day (“Gurudibasa”) in India. This is celebrated for the memory of Dr. Sarvepalli Radha Krishnan. Dr Sarvepalli Radhakrishnan, born on 5th September 1888 was a Teacher, Indian philosopher and statesman. Dr. Sarvepalli Radhakrishnan was one of India's most acclaimed scholars of comparative religion and philosophy. He was the first Vice President of India (1952-1962), and the second President of India (1962-1967).

Teachers have a significant role in shaping the life of the students. In Indian philosophy, a child is transformed by the influence of 4 types of teachers, “Pita Guru, Mata Guru, Siksha Guru, Diksha Guru”. “Pita” means father and “Mata” means mother. They are the first teachers in everybody’s life. Then comes “Sikha Guru”, they are the teachers we encounter in schools, who teach us alphabets and all the subjects to make us perfect human beings. Every human being is influenced by the above 3 types of Gurus, i.e., teachers in life and some who seek special knowledge, such as spiritual knowledge go through the initiation process by a “Diksha Guru”. This kind of guru gives a mantra and other articles of initiation in a ceremony called “Diksha”. “Diksha” is a part of Oriya marriage ritual in many parts of Orissa. It involves the “Kula Guru”, i.e., the sacred teacher of one’s family who becomes the initiating guru giving a mantra.

The word “Guru” originates in Sanskrit, and is formed by the syllables *gu* and *ru*. *Gu* indicates darkness, and *ru* indicates destruction. Thus, when translated directly, guru means ‘dispeller of darkness.’

"Guru" also refers in Sanskrit to [Brihaspati](#) a divine figure in [Hinduism](#). In [Vedic astrology](#), guru or Brihaspati is believed to exert teaching influences. Indeed, in many [Indian languages](#) the occidental Thursday is called either *Brihaspativaar* or *Guruvaar* (*vaar* meaning day of the week).

The spiritual world teachers are compared with Gods.

**gurur brahmâ gurur vishnu gurur dêvo mahêshvaraha
gururêva parambrahmâ tasmai srî guravê namaha ||**

The Guru is none other than Brahma, the Creator. The Guru is none other than Vishnu, the Preserver. The Guru is none other than the great God Shiva, the Destroyer. The Guru is verily the supreme Brahman. To the divine Guru I bow.

In several spiritual traditions invocations are first made to Gurus or the spiritual teachers before starting any prayer service or rituals.

**agnâna timirândasya gnânânjanashalâkayâ |
chakshurunmîlitam yêna tasmai srî guravê namaha ||**

I bow to the divine Guru, who by the application of the collyrium of knowledge, opens the eyes of one blinded by the disease of ignorance. The Supreme Lord is accepted as the Supreme Guru for the mankind.

Because of their prominent role in the student's life teachers are always respected. They are the true well-wishers of their students and they bless the students to achieve more than themselves. A student's success brings glory and satisfaction to the teacher. For this month we present the following Oriya prayer for the teachers.

ଗୁରୁ ବନ୍ଦନା

ଭବସାଗର ତାରଣ କାରଣ ହେ
ରବିନନ୍ଦନ ବନ୍ଦନ ଖଣ୍ଡନ ହେ
ଶରଣାଗତ କିଙ୍କର ଭୀତ ମନେ
ଗୁରୁଦେବ ଦୟାକର ଦୀନଜନେ ।୧।

ହୃଦକନ୍ଦର ତାମସ ଭାସ୍କର ହେ
ତୁମେ ବିଷ୍ଣୁ ପ୍ରଜାପତି ଶଙ୍କର ହେ
ପରବ୍ରହ୍ମ ପରାପୁର ବେଦ ଭଣେ
ଗୁରୁଦେବ ଦୟାକର ଦୀନଜନେ ।୨।

ମନବାରଣ ଶାସନ ଅଂକୁଶ ହେ
ନରତ୍ରାଣ ତରେ ହରି ଚାକ୍ଷୁଷ ହେ
ଗୁଣଗାନ ପରାୟଣ ଦେବଗଣେ
ଗୁରୁଦେବ ଦୟାକର ଦୀନଜନେ ।୩।

କୁଳକୁଣ୍ଡଳୀନି ଭ୍ରମଭଞ୍ଜନ ହେ
ହୃଦିଗ୍ରହ ବିଦାରଣ କାରଣ ହେ
ମମ ମାନସ ଚଞ୍ଚଳ ରାତ୍ରଦିନେ
ଗୁରୁଦେବ ଦୟାକର ଦୀନଜନେ ।୪।

ରିପୁସୁଦନ ମଙ୍ଗଳ ନାୟକ ହେ
ସୁଖଶାନ୍ତି ବରାଭୟ ଦାୟକ ହେ
ତ୍ରୟ ତାପ ହରେ ତବ ନାମ ଗୁଣେ
ଗୁରୁଦେବ ଦୟାକର ଦୀନଜନେ ।୫।

ତବ ନାମ ସଦା ସୁଖସାଧକ ହେ
ପତିତାଧମ ମାନବ ଭାବକ ହେ
ମହିମା ତବ ଗୋଚର ସୁଧ ମନେ
ଗୁରୁଦେବ ଦୟାକର ଦୀନଜନେ ।୬।

ଜୟ ସଦ୍‌ଗୁରୁ ଈଶ୍ଵର ତ୍ରାପକ ହେ
ଭବ ଭୋଗ ବିକାର ବିନାଶକ ହେ
ମନ ଜାଣ ରହେ ତବ ଶ୍ରୀ ଚରଣେ
ଗୁରୁଦେବ ଦୟାକର ଦୀନଜନେ ।୭।

Guru bandanA

Bhaba sagara tAraNa kAraNa he
Rbinandana bandhana khanDana he
sharaNAGata kinkara bhita mane
gurudeba dayAkara dInajane |1|

hrudakandara tAmasa bhAskara he
tume bisnu prajApati shankara he
parabrahma parAtpara beda bhaNe
gurudeba dayAkara dInajane |2|

manabAraNa shAsana ankusha he
naratrANa tare hari chAkhyusa he
guNagAna parAyaNa deba gaNe
gurudeba dayAkara dInajane |3|

kuLakunDaLini bhrama bhanjana he
hrudigrantha bidAraNa kAraNa he
mama mAnasa chanchaLa rAtradine
gurudeba dayAkara dInajane |4|

ripusudana mangaLa nAyaka he
sukhashAnti barAbhaya dAyaka he
traya tApa hare tb nAma guNe
gurudeba dayAkara dInajane |5|

taba nAma sadA sukha sAdhaka he
patitAdhma mAnaba bhAbaka he
mahimA taba gochr sudha mane
gurudeba dayAkara dInajane |6|

jaya sadguru Ishwara trApaka he
bhaba bhoga bikAra binAshaka he
mana jANa rahe tb shrIcharaNe
gurudeba dayAkara dInajane |7|

POEMS/STORIES/ESSAYS



Yoga and Obesity

Anjana Chowdhury, Germantown, MD

Obesity or excessive fat in the body is becoming one of the major problems of this century. There are three stages of obesity— enviable, laughable and pitiable.

If you are a little over-weight then your face will look round and smooth and beautiful (although concept of beauty changes from time to time). This is the enviable stage. If you put on some more fat and you look ugly, people will laugh at you. But there are people who cannot move their body because it is so bulky and they need help even to get in and out of the body. This is the pitiable stage.

Excessive fat that accumulates and makes you obese could be due to several causes. **A small percentage of these cases could be due to some organic cause like lack of thyroid hormone, too much of adrenal cortisone or female sex hormones.** Rarely it can be due to damage to a part of the lower brain which controls hunger and satisfaction. But the majority of cases do not belong to this category. The major cause of obesity is clearly recognized to be due to the modern lifestyle.

What are the factors in the modern life style that contribute to obesity? Our body is like an elastic bag. What you put inside the bag (high calorie food) and what you take out of the bag (exercises) decides the size of the bag. In the present day lifestyle with advanced technology and busy schedules, life has become sedentary; hence there is no time or the need to do any physical work. Most of us are involved in brain work which consumes much less calories than muscular activity as in walking, running, playing etc.

The present day lifestyle also has led to wrong eating habits. Consumption of high calorie foods such as fried foods, bakery items, sweets, and chocolates (junk foods) available in very attractive tasty presentations, is clearly the cause of this malady.

Is there a role of heredity? Yes, I am sure you have many friends who can eat any amount of junk food but still are underweight, whereas some of you find it extremely difficult to reduce weight in spite of sincere dieting. This is due to the hereditary tendency. **The underweight families are called rapid metabolizers and the obese are slow metabolizers.** Please remember that it is more important to reduce the weight if you have a strong tendency in the family for overweight although you need to try a little harder.

Where do we start? All obese people know what you need to do. It is very simple information to know— **avoid high calorie food, eat more fiber and exercise more.** But why is it so difficult to reduce weight? It is all in your mind. Mind controls every function of the body. There are two centers in the brain (hypothalamus) that are responsible for sensing the hunger (appetite center) and fullness after eating (satiety center). These two centers function in perfect coordination under healthy, natural conditions to maintain normal weight. The functioning of these lower centers is modifiable by our mind (higher brain centers – cortex). In other words, in human race the eating habit is more controlled by the state of the mind than by the instinct of hunger unlike animals. Gluttony and Obesity are unknown in animals (except pets). Since it is all in the mind and we have the freedom at the mind level to eat more or less; we should be able to control our eating habits through voluntary awareness rather than as a reflex. But as one becomes guided by the weakness of sense pleasure (taste buds) the control is lost and he becomes a slave to the cravings. If the mind is disturbed due to longstanding stress and speed, it can lead to abnormal eating pattern. Thus, loss of control over emotions results in disturbed balance of appetite – satiety centers. It is a common experience that you may gain or lose a lot of weight if you are depressed or anxious. Hence the most important component in management of obesity is mind management. Yoga

is the right tool to develop a healthy and happy way of controlling the weight through **cittavr̥tti nirodhaḥ**. (Mastery over the mind is yoga).

In the present day competitive world where everyone is racing with time, it becomes almost impossible to find time for exercises. Many a times even if you find time laziness takes over. Again, it is all in the mind and hence yoga gives the necessary willpower to adhere to the regularity of exercises which is very essential for a steady maintenance of the weight.

Yoga understands that obesity is also a problem that starts in the **manomaya kosa** just like many other **ádhija vyadhis** that we have seen. This results in excessively speeded up activity first in the **manomaya kosa** in the form of cravings or laziness or suppressed intense loop of worry during depression. This results in disturbed **prána** that shows up as imbalance of the rhythm and rate of breathing. This may also show as excessive dominance of left nostril breathing. When we try to correct the problem we make note of these facts and work at all the **kosas** to bring about balance through deep rest and relaxation and activation of the energy-expenditure channels.

The set of practices for one hour should include 30 to 40 minutes of physical practices selected to bring about stretching followed by relaxation of different parts of the body so that fat can be mobilized and used up for the additional extra work during walking or any other vigorous exercises. In other words one needs to practice any other physical activity like walking or jogging or sports in addition to the practice of **ásanas** to get the full benefit of the program. Yoga basically helps in overcoming the tension and laziness.

Integrated approach of yoga therapy includes techniques that correct the imbalances at physical, mental, emotional and notional levels. The physical yoga practices (**ásanas**) have advantages over other forms of physical exercises. yoga **ásanas** are to be performed indoor .on an empty stomach, early in the morning or evening when you are not too hungry. Yoga practices are to be maintained in the final posture with ease and effortlessness (**sthiram and sukham**) for a comfortable duration of time (one to three minutes) without much strain or pain. Most of the asanas involve bending or twisting of the spine in different ways, maintained without exhaustion, and helps in mobilizing the fat in the trunk region. The fat tends to accumulate in abdomen, thighs, waist and buttocks where there is loose space under the skin. Yoga practices are of special value to cut down the fat in these areas.

For example for reducing the fat on the abdomen, the practice of straight leg raising and dorsal stretch as exercises followed by **navásana** is useful. **Naukásana**, **Salabhásana** and **Dhanurásana** are useful for reduction of fat in the buttocks. To reduce excess fat on the waist there are **ásanas** like **Trikonásana**, **Parivr̥tta trikonásana**, spinal twist etc. To reduce the fat on arms one can use some loosening practices such as shoulder rotation and elbow movements followed by **Vakrasana**, **Ardhamatsyendrásaná**, Tiger breathing. All these practices help in stretching, exercising and or compressing the area where excess fat has accumulated. This promotes better blood flow and rapid mobilization of the fat from these loose tissues under the skin.

Thus, the yogic concept of weight reduction is not through violence and fight. Please do not hate your body or the mind. Yoga therapy for obesity is a smooth and easy way to consciously detach from the body, remove or wash away the deep seated blocked feelings and stresses (Citta Sudhi) and allow the body to do its job of restoring its healthy way of functioning. An ideal healthy body weight becomes a possibility when you learn to function with deep internal rest with effortless eternal activity through out the day.

Yoga is a way of life. It is not just doing some **ásanas** or vigorous exercises. It requires a deep commitment and internal awareness to change your lifestyle to one of softness, ease, acceptance and stability. A balanced state of mind is to be practiced under all situations. Thus a balance between the rate

of energy production (consumption) and expenditure is restored in a pleasant natural way resulting in total personality growth at both physical and mental levels.



Tulasi (Vrundabati), The Holy Basil Plant

Padmanava Pradhan, Edison, NJ
(Compiled from several sources)

Tulasi, the sacred 'Holy Basil' is a fragrant herb grown in the courtyards of traditional Indian families. It is a venerated symbol of worship in the Vaishnabite religious tradition. Traditional Hindu women worship *Tulasi* in the morning and the evening, and the flowers and fruits of *Tulasi* are used as worshipping rituals. The botanical name of *Tulasi* is *Ocimum sanctum* and it is well known for its medicinal use. It offers herbal remedy for serious ailments like inflammation, common cold, heart disease, various forms of poisoning, malaria, diabetes, hepatitis and psychosomatic stress disorders because of its anti-bacterial, anti-fungal and anti-viral properties. *Tulasi* also keeps away mosquitoes and flies.

Tulasi also grows wild in the tropics and warm regions of South Asia. It is a branched, fragrant and erect herb plant attaining a height of about 3 to 5 feet when mature. Its aromatic leaves are elliptical, growing up to 1.5 inches long with the margin being entire or toothed. The *Tulasi* flowers are small, reddish-purple in color, present in small compact clusters on cylindrical spikes. The fruits are small and the seeds are reddish-yellow in color.

The *Tulasi* plant with light green leaves is called Shri or Rama *Tulasi* and the plant variety with dark red leaves is called Krishna or Shyama or Manjari *Tulasi*. The extracts (juice/oil) of the Shri / Rama *Tulasi* plant is widely used for its Ayurvedic medicinal value. The juice of leaves, or a concoction, called *Jushanda*, is a kind of tea, giving relief in common cold, fever, bronchitis, cough, digestive complaints, etc. Marked by its strong aroma and astringent taste, *Tulasi* is also known as "the elixir of life" as it is supposed to promote longevity. The plant's extracts can be used to prevent and cure many illnesses and everyday ailments like common cold, headaches, cough, flu, ear-ache, fever, colic pain, digestive disorders, etc.

The Krishna / Shyama *Tulasi* plant is widely used for everyday worship in Hindu families. Many Hindu households have a *Tulasi* plant in the courtyard, grown in a specially built structure called *Tulasi Chaura* (in Oriya), having images of deities installed on all four sides, and a niche for a small earthen oil lamp. Some households can even have several *Tulasi* plants on the verandah or in the garden forming a *Tulasi-Van* or *Tulasi-Vrindavan*, a mini basil forest. According to the *Gandharv Tantra*, places that tend to inspire concentration and places ideal for worship include "grounds overgrown with *Tulasi* plants". The *Tulasi Manas Mandir* at Varanasi is one such famous temple, where *Tulasi* is worshipped along with other Hindu Gods and Goddesses. Believers of Lord Vishnu (Vaishnabite) worship the *Tulasi* leaf because it's dearest to Lord Vishnu.

In the Hindu mythology, *Tulasi* is ceremonially married to Lord Vishnu annually on the 11th bright day of the month of *Kartika* in the lunar calendar. This festival continues for five days, known as *Panchuka* in Oriya and concludes on the full moon day (*Kartik Purnima*). This ritual, called the '*Tulasi Vivaha*' inaugurates the annual marriage season in India. The story of

Lord Krishna has it that when Krishna was weighed in gold, not even all the ornaments of Satyabhama could outweigh him. But a single *Tulasi* leaf placed by Rukmini on the pan tilted the scale.

Hindu Mythological Tales narrate *Tulasi* as a destitute woman who was accused of infidelity and shunned by all. Finding no shelter in the world, she turned to Vishnu for help. But the gates of *Vaikuntha* (Vishnu's Abode) were shut on her as Vishnu's Consort Lakshmi refused to let her in. *Tulasi* stood in the courtyard of Vishnu's abode, under the open sky, helpless and humiliated. Her feet turned into roots, her arms sprouted leaves, and she turned into a delicate yet wild plant, her fragrance spreading all around. Lord Vishnu said: "By not abandoning her devotion to me, despite all odds, *Tulasi* has become my beloved, '*Vishnupriya*'. She should be treated with dignity at all times; not as an unchaste woman, but as a venerable housewife, a 'Sumangali'. No worship of Vishnu is complete without an offering of *Tulasi* sprigs. And therefore, the *Tulasi* plant is nurtured in the courtyard of every house, and is identified as Vishnu's *Vrinda* or Krishna's *Radha*, women whose devotion for the Lord, though unreciprocated, never waned. Thus, *Tulasi* is seen as Lakshmi's co-wife for her unconditional devotion to Vishnu, but as Lakshmi is very jealous of her, she resides in the home whereas *Tulasi* remains in the courtyard.

Another story goes that *Tulasi* was the paramour of Lord Vishnu. Out of jealousy, Lakshmi cursed her into becoming a plant and the Lord transformed himself into the sacred Shalagrama Stone to keep her company. The *Shalagrama* is a small stone, an ammonite, a fossil genus of marine cephalopod, considered to be a natural representation of Lord Vishnu. *Shalagramas* are found in the Gandak river of Nepal. They are usually black or dark green colored, round or oval in shape, striated with tree-like markings. The curves of the striations signify the various forms / reincarnations of Vishnu. The worship of Shalagrama doesn't involve elaborate prayer rituals. It is kept wrapped in a cloth, often bathed and perfumed. Its very presence in a home bestows health, wealth and happiness on its inhabitants.

By convention, the *Tulasi* Leaf is not offered to Shiva, just as '*Bel Leaves*', dear to Shiva, are not offered to Vishnu. *Tulasi* leaves are also not offered to Goddess Lakshmi as she was once annoyed during her love-sport with Vishnu, when his attention got diverted towards *Tulasi*.

In *Garud Purana* it is stated that all those people of evil argumentative mentality who say why to wear *Tulasi* beads, what results are attained by wearing them, and don't wear *Tulasi* beads (*Tulasi mala*) around their neck, burn in the fire of anger of Sri Hari and will never get liberated from hell. In the *Skanda Purana* it is said: '*Tulasi* is auspicious in all respects. Simply by seeing, simply by touching, simply by remembering, simply by praying to, simply by bowing before, simply by hearing about or simply by sowing this tree, there is always auspiciousness. Anyone who comes in touch with the *Tulasi* tree in the above-mentioned ways lives eternally in the *Vaikuntha* world.'

Necklaces of *Tulasi* Beads are used as Rosaries while chanting the name of Lord Vishnu. These are kept in special cloth bags to prevent their contamination. Thus, *Tulasi*, the courtyard plant is not only a symbol of sacred virtue in Hindu religion, it is also well-known and well-used as a medicinal herb for curing human ailments, as an alternative therapy in Ayurveda. Though it is native to Southeast Asia and Northeast Africa, basil is one of the fastest growing herbs today in terms of usage in America.

ପାଞ୍ଚ ନାହିଁ ଜାଗା

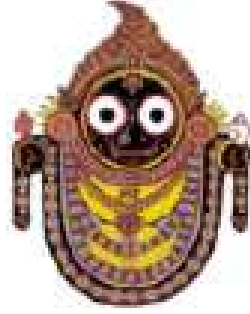
ସୁଧର୍ମ ନାୟକ, ଜର୍ମାନଗାଭନ, ମେରୀଲାଣ୍ଡ

ପାଞ୍ଚ ନାହିଁ ଜାଗା ଟିଏ,

ଖୋଜି ଖୋଜି

ତୁମ ଜଗତରେ,

ହେ ଜଗନ୍ନାଥ !



ଏବେ ରହିବି କେଉଁଠି?

କରି ନାହିଁ ପାପ

ଯାଣି ସୁଖି ପ୍ରଭୁ

ପାପି ମୁଁ,

ହେଲି ବା କେମିତି?

ରେଖା ପରେ,

ରେଖା ଟାଣି, ପ୍ରଭୁ

କୁଞ୍ଚିତ କରି ମୋର ବସ

ଭସାଇ ଦିଅ

ଲହରି ରେ ତବ

ଧରି ଡୋର ମୋର

‘ଏ ଭଙ୍ଗା ଜୀବନର’

ମୋ ମନର ସୁଖ ସୁତ ତୁମେ ହିଁ ଜାଣିଛ

ବିଜ୍ଞାନୀ ଦାସ, ଡେଟନ୍, ମେରୀଲାଣ୍ଡ

ଅନ୍ତରୀନ ଅଘଟଣ ଜଞ୍ଜଳ, ଯାତନା ଭରି

କାହିଁକି ହେ ପ୍ରଭୁ ଏତେ ପରୀକ୍ଷା ନେଉଛ?

ସୁଖ ଆଶା ଅନୁସରି ସନ୍ତାପେ ମୁଁ ଗଲି ମରି

କାହିଁକି ହେ ପ୍ରଭୁ ଏତେ ମାୟା ଭିଆଉଛ? ।ପଦା

ଜଗତର ନାଥ ହୋଇ ଅବିବେକୀ କାହିଁପାଇଁ

ସୁଜନେ କଷଣ ଦେଇ ଦୁର୍ଜନ କରେ ବତାଇ

ଏ କି ବିପରୀତ ରୀତି ତୁମେ ଆଦରିଛ? ।୧।

ତୁମ ନାମ ଆଶା କରି ଧର୍ମପଥ ଅନୁସରି

କର୍ତ୍ତବ୍ୟ କରମ ଜ୍ଞାନ କରିଛି ମନେ ଧ୍ଵାନ

ତେବେ କିମ୍ପା ଏତେ ବିଘ୍ନ ନିତି ଘଟାଉଛ? ।୨।

ରଖ ମୋ ମହତ ମାନ ହେ ପ୍ରଭୁ ଚକାନୟନ

ତୁମ କମଳ ଚରଣ ଧ୍ୟାୟି ମୁଁ ଗଲି ଶରଣ

ମୋ ମନର ସୁଖ ସୁତ ତୁମେ ହିଁ ଜାଣିଛ ।୩।

[Rathayatra 2009 Report: A Great team work](#)

Naresh Das, Dayton, MD

This year Rathayatra was held on July 11, 2009 at Hindu Temple, Adelphi, Maryland. The chariot had some new additions of black-horse and white-horse and there were other modifications in the design. The design modifications were possible by the instructions of Arun Das and the services by Jeff Price, Naresh Das, Shashadhar Mohapatra, Lalit Behera, Kailash Sahu, Kedar Nanda and Sipra Raychoudhury.

Thanks to Dr. Babru Samal, Jeff Price and Mrunali Das for sharing the sweet memories.

<http://www.babru.com/ryatra09/>

<http://picasaweb.google.com/jefprice/RathaYatra2009HinduTempleOfMetropolitanWashington#>

http://s332.photobucket.com/albums/m333/joga_cultural/Ratha%20Jatra/09/

We also thank many other devotees who have contributed to rathajatra fund as general donors.

1. Sujit R. and Pinky R. Das, Reston , VA- Taladhvaja Sponsorship
2. Naresh and Bigyani Das, Dayton , MD - Taladhvaja Sponsorship
3. Sudip and Susmita Pattnaik - Darpadalan Sponsorship
4. Anonymous donor, VA - Nandighosa Sponsorship
5. Hemant and Priti Biswal, Herndon , VA - Nandighosa Sponsorship
6. Bandita and Nrusingha Mishra, Germantown , MD- Nandighosa Sponsorship
7. Shashadhar and Meera Mohapatra, SilverSpring MD, Nandighosa Sponsorship
8. Pradeep and Susmita Behera, Rockville , MD , Nandighosa Sponsorship
9. Joy Gopal and Sulochana Mohanty, Elkridge, MD -Nandighosa Sponsorship
10. Suresh and Niva Kodelikar, Ellicott city, MD - Nandighosa Sponsorship
11. Lopamudra and Sudhansu Mohanty, Centerville , VA-Nandighosa Sponsorship
12. Bandita and Binod Nayak, North Potomac , MD -Nandighosa Sponsorship
13. Lalit and Hema Behara, Colum,bia, MD Nandighos sponsorship
14. Kedar and Trupti Nanda, Elkridge, MD - Nandighosa Sponsorship
15. Anu and Nilambar Biswal, Laurel, MD -Nandighosa Sponsorship
16. Gyanaranjan and Sujata Bohidar, VA - Nandighosa Sponsorship
17. Baibaswata and Purnima Nayak, College Park, MD -Nandighosa Sponsorship
18. Anonymous donor, MD - Nandighosa Sponsorship
19. Leena and Surya Sahoo, VA - - Nandighosa Sponsorship
20. Raja and Rita Patnaik, VA - Nandighosa Sponsorship
21. Pratap Puspa Das, Poolesville, MD - Nandighosa Sponsorship
22. Prafulla and Sangeeta Nayak, VA - Nandighosa Sponsorship
23. Gatikrishna and Lali Tripathy, VA - Nandighosa Sponsorship
24. Bikash Mishra, VA - Nandighosa Sponsorship
25. Abani and Sipra Baral, NY - Nandighosa Sponsorship
26. Dilip and Sudhira Patnaik, Frederick, MD - Nandighosa Sponsorship
27. Gyanaranjan and Sujata Bohidar, VA,- Prasad Sponsorship
28. Chitaranajan and Namita Das, College station, PA- Prasad Sponsorship
29. Pradyut and Jhili Behera - Prasad Sponsorship
30. Lalit and Hema Behara, Colum,bia, MD Flower Sponsorship
31. Sashi Mohanty, Adelphi , MD- Flower Sponsors
32. Anonymous donor, VA - Flower Sponsors
33. Anonymous donor, VA - Flower Sponsors
34. Babita Nayak- Flower Sponsors
35. Sanjaya and Babita Sahoo, MD - Flower Sponsors
36. Mona R. Das - Flower Sponsors
37. Ashim and Sangeeta Dey - Flower Sponsors
38. Alok Ray - Flower Sponsors
39. Sidhartha and Reena Das, VA - Flower Sponsors

Total income - \$3993.00

Expenditure

1. Prasad - \$978.00
2. Decoration \$105.00
3. Temple \$700.00
4. Ratha improvement - \$678.63

Total expenses - \$2461.63.

The balance amount is saved with JOGA account for future temple and puja related events/projects.

Tribute to Arun Das

An artist, writer, film director, Lord Jagannath's devotee and a very caring community member in greater Washington metropolitan area, Arun Das (Mantu Bhai to us) has made his heavenly journey on August 15th at 8:53 AM. He is survived by his wife Sabnam and son Mithun.

Mantu Bhai was a high spirited community volunteer. He had touched many hearts for his enthusiasm in any activity that he volunteered for. His absence will be felt in every corner.

Some of the highlights of his contribution are:

1. Directed three art films
2. OSA Kalashree Award Winner
3. Designed OSA logo
4. He has been contributing for OSA convention for many years
5. He was the principal designer for Ratha (chariot) for chariot festival in DC area
6. Founding member of Odissi festival
7. He was involved in many Indian communities in DC area (check <http://www.arundas.us/contactus.html> for more)

Love does not die. Mantu bhai will still be in the hearts of the people he loved and cared for and those who loved and cared for him.

Na Jayate Na Mriyate ba Kadachin
 Na Ayam Bhutwa Bhawitaba Na bhuyah
 Ajo Nitya(H) shaswata(H) Ayam Purano
 Na Hanyate Hanyamane Sharire

Na Enanm Chidanti Shastrani
 Nainang Dahati Pabaka(H)
 Na Chainang Kledayanti Apa(H)
 Na shosayati Maruta(H)

Following is a tribute by several members of the DC Oriya community.

Mantu Bhai **Binod Nayak, North Potomac, Maryland**

Mantu Bhai is no more. From the day when we heard that he is seriously ill, it has been difficult to accept that the inevitable would come so soon. His untimely demise is a big loss for the North American Odia community and the Washington DC Indian community at large. As his loss slowly sinks into our minds, one finds he has left behind a big void that is difficult to fill.

Mantu Bhai radiated a rare persona that was a unique combination of artistry and culture. If we believe art and culture is the soul of man, then he was every inch an artist – every inch a cultured man. To top it all, he was an eternal romanticist. When we went to see him at the hospital, in spite of the excruciating pain that he was going through, he asked me, "If he has to die, why he has to die in a hospital bed -- why not in a rose garden?" That was Mantu Bhai. He knew death was staring at his face, but his spirits were not down.

Mantu Bhai was a creator. His creations were steeped in Odia culture. One has to look at the logo of the Orissa Society of the Americas (OSA) to appreciate how he combined unique American and Canadian symbols with symbols from Odia culture to create OSA logo that the Odia community of North America has been using for the last several decades. He also created many works of art for the Odia and Indian communities where he pored out his heart. Needless to say, these works of art have captured our imagination. They have become a part of us.

Mantu Bhai was a public man. He loved to participate in cultural events with a zeal that was infectious. His stage decorations were superb. He had a mystical voice that he lent on and behind the stage to create an ambience that is difficult to forget.

An artist dies but his art lives on. Needless to say, an artist gives more than he takes from the society. And it is no wonder that, the society is perpetually in debt to the creators of art and culture. It is this selfless giving that makes them immortal. Mantu Bhai was one such individual. He gave selflessly.

He is no more. But his memory and his creations live on. As we all try to comprehend and come to terms with his loss, let our thoughts and prayers be with the grieving family and friends.

The Eternal Artist

Babru Samal, Rockville, Maryland
August 22 2009
(to honor Arun Das)

The artist is taking a respite
From a long hard journey
Across the seven seas
Of mind, heart, and soul

Silence initiates him
Into the ecstasy of deep meditation
Into the tangled web of retrospection
Of everything that happened
During the long
Or short span of life
Depends how we measure it

A drama unfolded
With no script
No director
No time to take two
The life got painted
In hues of love, life, and laughter
Resonating in the crevices of sorrow and strife

That did not make him weak
Or dare him to shed tears
Or to falter from his worship of art
Even though
Walking on the water of samsar mahasagar
Is so hard indeed

In the midst of chaos and complexity
In the midst of random events

That string together to make the garland of life
 He continued to give
 A form, a shape, a voice
 A structure,
 To his imagination
 And to the fantasy of others
 An alluring manifestation
 To conquer the hearts of thousands

Who applauded as the curtain drew
 But the artist had not time to relish
 Nor to bask in the sunshine of glory
 But to move on to another project
 Like the busy bee moving from flower to flower

Now the time has come
 To do the same for the higher audience
 To make them laugh
 To make them ebullient
 To startle them with amazement
 With your talent
 So that they will
 Adore you
 Love you
 And
 Make you one of them
 For the eternity

Karme Jiyen Nara

Naresh Das, Dayton, Maryland

***“Manab jivana nuhai kebal Barsa, Mass, Dina, Danda
 Karme jiyen nara, karma eka tara, jivanar manadanda.”***

ମାନବ ଜୀବନ ନୁହଁଇ କେବଳ ବର୍ଷ, ମାସ, ଦିନ, ଦଣ୍ଡ
 କର୍ମେ ଜିଏଁ ନର କର୍ମ ଏକା ତାର ଜୀବନର ମାନଦଣ୍ଡ ।

Translated in to English it reads,
*“Human life is not measured by years, months, days or hours one lives
 It is work and (good) work alone, which is the yardstick of human life”.*

Arun Das whom we affectionately addressed Mantu bhai is a perfect example of this proverb. He lived a life dedicated to many noble work and many community developmental work. I want to share two of his important qualities which I found during my association with his for last few years.



First his sincerity is unquestionable. If takes a job he will go extra mile to finish it. One bright example is recently concluded OSA convention. He took the job of cultural function and did superb job inspite of his ill health.

Secondly he always respect other's ideas and try to incorporate others idea into final product. During our ratha construction he makes us feel that we are contributing to the original ideas. He even encouraged children to paint horsey babies for ratha.

We will miss Mantu bhai very much specially his artistic talents. However, his memory will be with us forever. I pray Lord Jagannath for his soul to rest in peace. *For his family I can say that our community more specifically my family will be there when you need us.*

SILENCE

Sabnam Das, (Wife of Arun Das), Frederick, Maryland

I am awake
 Awake with my thoughts
 Awake with the hope that someone will knock

I sit and listen to the sounds of silence
 Praying to the Gods for some kind of defiance

There will be no one, I tell myself
 Promises are not meant to be kept

Learn to live for yourself
 Is what I tell my deluded self.

ମଝୁଭାଇଙ୍କ ପ୍ରତି ଶ୍ରଦ୍ଧାଞ୍ଜଳି

ବିଜ୍ଞାନୀ ଦାସ, ମେରୀଲାଣ୍ଡ

ଲୁହଧାରାରେ ଭିଜାଇଦେବି
କି ହସପୁଲରେ ସଜାଇଦେବି
ବୁଝି ମୁଁ ପାରେନା ମଝୁଭାଇ
ଆପଣଙ୍କର ସେ ସମ୍ବେଦୀ ମନକୁ
ସଜଳ ସ୍ତୁତିକୁ, କଳାକାର ହୃଦୟକୁ
କେଉଁ ଭାବରେ ସମ୍ମାନିତ କରିବି ?

ପରଦେଶରେ ଏ ଯେଉଁ ନିଜର ନିଜର ଭାବ
ଆତ୍ମୀୟ ସ୍ୱଜନ ପରି ସ୍ନେହ, ଅନୁରାଗ
ବୁଝି ମୁଁ ପାରେନା ମଝୁଭାଇ

ଏ ମୋହ, ମାୟା, ବନ୍ଧନ, ସମ୍ପର୍କର ଦାବୀ
କେଉଁ ଶର ଖଞ୍ଜି ଅବା
ଆପଣଙ୍କ ପ୍ରଶସ୍ତି ଗାଇବି ?

ସ୍ନେହର ଯେ ଅନ୍ତ ନାହିଁ
ଆତ୍ମାର ଯେ ମୃତ୍ୟୁ ନାହିଁ
ଏତିକି ମୁଁ ବୁଝିଛି ମଝୁଭାଇ
ଆପଣଙ୍କ ବ୍ୟକ୍ତିତ୍ୱର ଅରୁଣିମା, ଜୀବନ ଆଦର୍ଶ
ଜୀବନ୍ତ ରହିବ ସଦା ଆମର ସ୍ତୁତିରେ
ପ୍ରେରଣା ଓ ଆଶାଦୀପ ହୋଇ ।

September Month is Children's Month:

Every year we celebrate September as Children's month. We plan to have presentations by children on various religious topics, on stories about Gods, puja rituals of different Gods, mantras, slokas and prayers of different Gods etc. We are also looking for volunteers to act as coordinators of children's activities. Please work with your children and help them in preparing for children's month presentation.

Bhajan Program sponsors: We thank all the families for regularly participating in bhajan program activities. Bhajan program consists of group bhajan singing, Arati, discussion and Prasad. On eventful occasions, special traditions are followed. **(Note: All the bhajan participants are requested to bring their JOGASUTRA book to the bhajan program to sing along group bhajans. If you have not received a book, please let us know.)** Our heartfelt thanks to the following families for sponsoring feasts on different months:

Maushumi and Sandip Patnaik, MD
Urmila Mohapatra, MD
Lalit and Hema Behera

Wise thought:s

"If we had no winter, the spring would not be so pleasant; if we did not sometimes taste of adversity, prosperity would not be so welcome." -Anne Bradstreet

"There is nothing in life so difficult that it cannot be overcome. This faith can move mountains. It can change people. It can change the world. You can survive all the great storms in your life."
-Dr. Norman Vincent Peale

"A difficult time can be more readily endured if we retain the conviction that our existence holds a purpose - a cause to pursue, a person to love, a goal to achieve." -John Maxwell

"Do the thing you fear to do and keep on doing it... that is the quickest and surest way ever yet discovered to conquer fear." -Dale Carnegie