



CHIRANTANA

ଚିରନ୍ତନ

ସଂଖ୍ୟା ୪୦, ଫେବୃଆରୀ ୨୮, ୨୦୧୮



Jagannath Organization for Global Awareness (JOGA)

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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

* On occasions the timing may change due to Temple Events. Please call (410) 531-7445 to verify.

Holi on March 3, 2018:

JOGA annual Holi Celebration will take place at Hindu Temple, Adelphi. Please check the last page for more about Holi information.

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.

Editor: Dr Bigyani Das

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.

Bhagabat Gita: The Sacred Hindu Scripture



Bhagabat Gita

ନାଦତ୍ତେ କସ୍ୟଚିତ୍ପାପଂ ନ ଚୈବ ସୁକୃତଂ ବିଭୁଃ
ଅଜ୍ଞାନେନାବୃତଂ ଜ୍ଞାନଂ ତେନ ମୁହ୍ୟନ୍ତି ଜନ୍ତବଃ ॥୫-୧୫॥

ଏହି ଶ୍ଳୋକଟି ଭଗବତ୍ ଗୀତାର ପଞ୍ଚମ ଅଧ୍ୟାୟରେ ପଞ୍ଚଦଶ ପଞ୍ଚରେ ବର୍ଣ୍ଣନା କରାଯାଇଛି । ଶ୍ରୀ ଭଗବାନ କହିଲେ,
“ସର୍ବବ୍ୟାପୀ ପରମେଶ୍ୱର କାହାରି ପାପକର୍ମ, କି କାହାରି ଶୁଭକର୍ମ ଗ୍ରହଣ କରନ୍ତି ନାହିଁ; କିନ୍ତୁ ଅଜ୍ଞାନଦ୍ୱାରା ଜ୍ଞାନ ଭାଙ୍ଗି ହୋଇ
ରହିଛି; ତେଣୁ ଅଜ୍ଞାନୀ ମନୁଷ୍ୟମାନେ ମୋହିତ ହେଉଛନ୍ତି ।”

nādatte kasyacit pāpaṁ
na caiva sukr̥taṁ vibhuḥ
ajñānenāvṛtaṁ jñānaṁ
tena muhyanti jantavaḥ ||5-15||

This Sloka is described in the fifteenth stanza of the fifth chapter. Lord Krishna said to Arjun, "Nor does the Supreme Lord assume anyone's sinful or pious activities. Embodied beings, however, are bewildered because of the ignorance which covers their real knowledge."

କୋଡିଏ ବର୍ଷର ଯାତ୍ରା

ସମୟ କାହାକୁ ଅପେକ୍ଷା କରେନି । ଦେଖୁଦେଖୁ କୋଡିଏ ବର୍ଷ ବିତିଗଲାଣି । କେତେସବୁ ବଦଳିଗଲାଣି । କେତେ ସବୁ ହଜିଗଲାଣି । ଆଉ କେତେ ସବୁ ନୂଆ ଆବିର୍ଭୂତ ହେଲେଣି । ସମୟର ଏ ନୂଆ, ପୁରୁଣା ଖେଳ ସହିତ ତାଳ ଦେଇ ଆମେ ସମସ୍ତେ ଡ୍ରାସିଂଟନ୍ ଡି-ସି-ଅଞ୍ଚଳର ଭଜନପ୍ରେମୀ ଓଡ଼ିଆ ମାନେ ଚାଲିଛୁ । କେବେ ପାଦ ପଛକୁ ଫେରାଇନୁ, କେବେ ଆଶା, ବିଶ୍ୱାସ ହରାଇନୁ । “ହରି ମାରେ ତ ରଖେ କିଏ, ହରି ରଖେ ତ ମାରେ କିଏ ।” ସିଏ ଜଗତକର୍ତ୍ତା ଆମ ମାନଙ୍କୁ ପ୍ରେରଣା ଯୋଗାଇ ଆସିଛନ୍ତି, ଆପଦବିପଦରେ ଆଶ୍ୱାସନା, ବିଶ୍ୱାସ ଦେଇ ଆସିଛନ୍ତି, ଘୋର ସଙ୍କଟ ସମୟରେ ପଥ ଦେଖାଇ ଆସିଛନ୍ତି । ଆଗାମୀ ଭବିଷ୍ୟତ ମଧ୍ୟ ଆମେ ତାଙ୍କ ହାତରେ ସମର୍ପଣ କରିଦେଇଛୁ । ଜଗନ୍ନାଥ ମନ୍ଦିର ଗଢ଼ିବାର ସ୍ୱପ୍ନ ତ ଆମେ ଦେଖିଲୁ, ପଦକ୍ଷେପ ବି ନେଲୁ, ଭରସା ବି ରଖିଲୁ । ତେବେ ସିଏ କଣ କରୁଛନ୍ତି, ଆମକୁ କେଉଁ ପଥରେ ଚଳାଇ ଏ ସ୍ୱପ୍ନ ସାଧକ କରାଇବେ, ତାଙ୍କ ଇଚ୍ଛା । ତାଙ୍କରି ପାଖରେ ସମସ୍ତ ସ୍ୱପ୍ନକୁ ସମର୍ପଣ କରିଦେଲେ ମନକୁ ପରମ ଶାନ୍ତି ମିଳେ । ଆସନ୍ତୁ ତାଙ୍କର ଭଜନ ଗାଇବା ।

ବୈକୁଣ୍ଠନାଥ ପଟ୍ଟନାୟକ

ଦେବଦୂତ

ତୁମ ବାଣୀ ଶୁଭେ ଯଥା, ଅଧଳସାଗରୁ
ଗମ୍ଭୀର ମୃଦଙ୍ଗ ଧ୍ୱନି, ବ୍ରହ୍ମଜ ଅନ୍ତରୁ
ସୃଷ୍ଟି ଆଦ୍ୟ ସ୍ମୃତି ବାଣୀ, ପବିତ୍ର ମଙ୍ଗଳ
ସ୍ଥରେ ଅଭିରାମ ଚିର, ପ୍ରେମୀ ଅବିରଳ ।
ନିର୍ବିକାରେ ପ୍ରାଣଦୀପ, କ୍ଷଣେ ଉଠେ ଜଳି
ତୁମ ପୁଣ୍ୟ ସ୍ୱର୍ଣ୍ଣେ ଶିଳା, କ୍ଷଣେ ଜାଏ ତରଳି
ମାତ୍ର ତୁମେ ଛାୟାସମ, ଗଲେ ଅପସରି
ସକଳ ପାଶୋରୀ ପୁଣି, ବରଇ ଶର୍ବରୀ ।
ଅକ୍ଷ ବିକଳାଙ୍ଗ ମୁଁ ଯେ, ପତି ପଥ ପାଶ୍ୱର୍ଯ୍ୟ
ଦେଖିଛି ମୁକତି ପଥ, ବୋଲି ମୁଁ ଆଶ୍ୱାସେ
ଆପଣାକୁ ଭାଲେ ପୁଣି, ଆତ୍ମ ଅଭିମାନେ
ଲଭିଛି ମୁଁ ଦିବ୍ୟଗତି, ଅମୃତ ପରାଣେ ।
ବତାଇ ନଦେଲେ ପଥ, ଚିରାପଣାର
ଅବିଦ୍ୟା ଗହ୍ୱରୁ କିଏ, କରିବ ଉଦ୍ଧାର ?



ଯହିଁ ସନ୍ଧ୍ୟା ସ୍ନିଗ୍ଧ, ଅଳସ ନୟନେ ଚାହେଁ

ଯହିଁ ସନ୍ଧ୍ୟା ସ୍ନିଗ୍ଧ, ଅଳସ ନୟନେ ଚାହେଁ
ଯହିଁ ମଳୟ ଅସୀମ, ପ୍ରଣୟର ଗୀତ ଗାଏ
ଯହିଁ ନିତ୍ୟ ନବୀନ, ଯୌବନ ବୀଣା ବାଜେ
ଯିବି ମୁଁ ସେ ଦେଶେ ଭତି...
ସେ ଦେଶେ ଯିବି ମୁଁ ଭତି
ଯହିଁ ଅକାଳରେ ଥରେ, ବହେ ନାହିଁ ଖରେ ଶୀତ
ଯହିଁ ପ୍ରଣୟୀ କଣ୍ଠ, ପ୍ରଣୟିନୀ ଶୁଣେ ଗୀତ
ଯହିଁ ନି ଫେରାଇ ଆସି, କ୍ଳାନ୍ତ ନୁହଁଇ ଚିତ୍ତ
ସେ ଦେଶେ ଯିବି ମୁଁ ଭତି

ସେ ଦେଶେ ଯିବି ମୁଁ ଭତି ।
ଯହିଁ ସ୍ୱର୍ଗ ମର୍ତ୍ତ୍ୟ, ଅସୀମାନନ୍ଦେ ନନ୍ଦନ
ଯହିଁ ମୁକ୍ତ ପ୍ରାଣ, ମାନେ ନାହିଁ ବାଧା ବନ୍ଧନ
ଯହିଁ କ୍ଳାନ୍ତି ବିଷାଦ, ନମାନି ଝରଇ ତୁମ୍ଭନ
ସେ ଦେଶେ ଯିବି ମୁଁ ଭତି

ଗୋପାଳ, ଗୋପାଳ

ଗୋପାଳ ଗୋପାଳ ଜୀବନ ବନ୍ଧୁ
ପରମାତ୍ମୀୟ-ହାତଧରି ନିଅ ତାଙ୍କି
ନିରାଶ୍ରୟକୁ ଆଶ୍ରୟ ଦିଅ-ସୁଖଦୁଃଖର ସାଥୀ
ହାତ ଧରି ନିଅ ତାଙ୍କି ।
ଜନମ ମରଣ, ହେ ଗୋବରଦଧନ
ସବୁତ ତୁମରି ନାଟ
ବ୍ୟର୍ଥ ଜୀବନ, ନାରକୀ ଅଧମ
ଜନକୁ ଦେଖାଅ ବାଟ ।
ଗୋପାଳ-ଗୋପାଳ କାହିଁ ପାଇଁ ଜାଳ,
ନିଖିଳ ବିଶ୍ୱେ, ନାହିଁ ଆଶ୍ରୟ, ତୁମେ ତ ସବୁରି ପ୍ରିୟ ।

ଦେଖାଦିଅ ପ୍ରିୟ, ଅଗତି ଶରଣ
ଆଲୋକ ଆସୁ ହେ ଝରି
ବିପଥଗାମୀର, ପାହିଯାଉ ପାପ
ଦୁର୍ଦ୍ଦିନ ବିଭାବରୀ
ଗୋପାଳ-ଗୋପାଳ-ଅନାଥ ବନ୍ଧୁ
ଚିର ନିର୍ଭର ଆଶା
ନିସ୍ୱଜନର ଅନ୍ତର ଦାହ
ବଖାଣିବି ନାହିଁ ଭାଷା ।

ବଇଁଶୀ ଗୀତ

ରାଧା ନାଚିବ ନାଚିବ ରାଧା ନାଚିବ

ନା ନା ନା ମତେ କରନା ମନା, ମୁଁ ଯିବି ଯମୁନା
ସେଠି ବସିଛି କାହ୍ନା, ସେ ତ କାଳିଆସୁନା
ମୋ ଆଖି ଆଇନା, ମୋ ମନ ମଇନା
ଧିନ୍ ତାନା ନାନା ନାନା (୩ ଥର)
ନା.....

ରାଧା ନାଚିବ ନାଚିବ ରାଧା ନାଚିବ
କାହ୍ନୁ ବଇଁଶୀ ସୁରେ ସୁରେ ନାଚିବ
ରାଧା ଗାଇବ ଗାଇବ ଆଜି ଗାଇବ
କାହ୍ନୁ ବଇଁଶୀ ସୁରେ ସୁରେ ଗାଇବ
ଏ ଯମୁନା କୁଳ, ଏ କଦମ୍ବ ମୂଳ (୨ ଥର)
ତା' ଗଭୀର ବଉଳମାଳ ଖସିବ ।ପଦା
ରାଧା ନାଚିବ....

ବିନା ମେଘରେ ନାଚିବ ମୟୂର
ନାଚିବା ପାଇଁରେ ନାଚିବ ଘୁଙ୍ଗୁର
ବିନା ଦୋଷରେ କଳଙ୍କ ଢ଼ଞ୍ଜିର
ବାନ୍ଧି ଦେଇଗଲା ନନ୍ଦ କୁମର
ତା' ଠାଣି, ତା ବାଣୀ, ତା' ବାଙ୍କି ତାହାଣୀ
ହସିହସି ଦିଏ ହୃଦୟ ହାଣି
ମୋର କାନରୁ କାନପୁଲ ଖସିବ ।୧।

ମୋର ଗୋରା ଦେହେ ତା' ଶ୍ୟାମଳ ରଙ୍ଗ
ଅଙ୍ଗେ ଅଙ୍ଗେ ମୋର ଖେଳେ ଚରଙ୍ଗ
କେତେ ରୂପ ତାର କେତେ ଯେ ଢଙ୍ଗ
ତନୁରେ ମନରେ ବଜାଏ ମୃଦଙ୍ଗ
ତା' ହସ, ତା' ବେଶ, ତା' ମୁଖ ଚନ୍ଦ୍ରମା
ତା' ରସ, ତା ରାସରେ ନାହିଁ ଉପମା
ମୋ ପାଦର ପାଉଁଜି ଆଜି ଫିଟିବ ।୨।
ରାଧା.....

ବଜାନାରେ କାହ୍ନା ବଇଁଶୀ ବଜାନା

ବଜାନାରେ କାହ୍ନା ବଇଁଶୀ ବଜାନା
ଝୁରେ କଦମ୍ବ ଆଉ ଝୁରେ ଯମୁନା
ରାଧା ଆସିବନି ତାକୁ ହୋଇଛି ମନା ।ପଦା

ପାଦରେ ନୁପୁର ବାନ୍ଧି ମଉନେ ରାଧିକା
କୃଷ୍ଣଙ୍କୁ ସେ ଝୁରୁଛନ୍ତି ଶୂନ୍ୟେ ହୃଦେ ଏକା
ନୟନ ଦେଖିବ ତାର ଚତୁର୍ଦ୍ଧାମୁରତି
ନିଶିଷ ଶିକୁଳି ତେଇଁ ଯିବ ସେ କେମିତି ?
ବାହୁନି ବାହୁନି ରାଇ ପଡ଼ିଛନ୍ତି ଘୁମାଇ
ମୋ କଳା କହ୍ନାଇ ଅବୁଝା ହୁଅନା
ଝୁରେ କଦମ୍ବ୧

କୋକିଳ କଣ୍ଠରୁ ଝରେ ମଧୁର ମୂର୍ଚ୍ଚନା
ବସନ୍ତ ମୃଦୁ୍ୟ ମଳୟେ ଅଧୀର ଯମୁନା
ଶିହରଣେ କଂପିତେ ତନିମା ରାଧିକା
କାହିଁ କେବେ କଳାକାହ୍ନୁ ଦେବେ ତାକୁ ଦେଖା
କେତେ ଅପମୟ ହେବ, କିଏ କଳଙ୍କ ବୋଲିବ
ବିରହ ବଇଁଶୀ ସ୍ବନ ଆଉ ତୁ ଶୁଣାନା ।
ଝୁରେ କଦମ୍ବ୨



ଶିବ ନାମାବଳି ଅଞ୍ଜଳି

ହେ ଚନ୍ଦ୍ରଚୁଡ଼ ମଦନାତ୍ମକ ଶୂଳପାଶେ ସ୍ଥାଣ୍ଠା ଗିରିଜେଶ ମହେଶ ଶମ୍ଭୁ
ଭୂତେଶ ଭୀତଭୟସୁଦେନ ମାମନାଥଂ ସଂସାରଦୁଃଖଗହନାକ୍ଷରୀଶ ରକ୍ଷ ।

ହେ ପାର୍ବତୀହୃଦୟବଲ୍ଲଭ ଚନ୍ଦ୍ରମୌଲେ ଭୂତାଧିପ ପ୍ରମଥନାଥ ଗିରୀଶଜାପ
ହେ ବାମଦେବ ଭବ ସ୍ତ୍ରୀ ପିନାକପାଶେ ସଂସାରଦୁଃଖଗହନାକ୍ଷରୀଶ ରକ୍ଷ ।

ହେ ନୀଳକଣ୍ଠ ବୃଷଭଧ୍ଵଜ ପଞ୍ଚବକ୍ର ଲୋକେଶ ଶେଷବଳୟ ପ୍ରମଥେଶ ଶର୍ବ
ହେ ଧୂର୍ଜଟେ ପଶୁପତେ ପିରିଜାପତେ ମାଂ ସଂସାରଦୁଃଖଗହନାକ୍ଷରୀଶ ରକ୍ଷ ।

ହେ ବିଶ୍ଵନାଥ ଶିବ ଶତ୍ରୁକର ଦେବଦେବ ଗଙ୍ଗାଧର ପ୍ରମଥନାୟକ ନନ୍ଦିକେଶ
ବାଣେଶ୍ଵରାକ୍ଷକରିପୋ ହର ଲୋକନାଥ ସଂସାରଦୁଃଖଗହନାକ୍ଷରୀଶ ରକ୍ଷ ।

ବାରାଣସୀପୁରପତେ ମଣିକର୍ଣ୍ଣିକେଶ ବୀରେଶ ଦକ୍ଷମଖକାଳ ବିଭୋ ଗଣେଶ
ସର୍ବଜ୍ଞ ସର୍ବହୃଦୟେକନିବାସ ନାଥ ସଂସାରଦୁଃଖଗହନାକ୍ଷରୀଶ ରକ୍ଷ ।

ଶ୍ରୀମନ୍ମହେଶ୍ଵର କୃପାମୟ ହେ ଦୟାଳୋ ହେ ବ୍ୟୋମକେଶ ଶିତିକଣ୍ଠ ଗଣାଧିନା
ଭସ୍ମାଙ୍ଗରାଗ ନୃକପାଳକଳାପମାଳ ସଂସାରଦୁଃଖଗହନାକ୍ଷରୀଶ ରକ୍ଷ ।

କୈଳାଶଶୈଳାବିନିବାସ ବୃଷାକପେ ହେ ମୃତ୍ୟୁଞ୍ଜୟ ତ୍ରିନୟନ ତ୍ରିଜଗନ୍ନିବାସ
ନାରାୟଣପ୍ରିୟ ମଦାପହ ଶକ୍ତିନାଥ ସଂସାରଦୁଃଖଗହନାକ୍ଷରୀଶ ରକ୍ଷ ।

ବିଶ୍ଵେଶ ବିଶ୍ଵଭବନାଶିତବିଶ୍ଵରୂପ ବିଶ୍ଵାତ୍ମକ ତ୍ରିଭୁବନୈକଗୁଣାଭିବେଶ
ହେ ବିଶ୍ଵବନ୍ଧୁ କରୁଣାମୟ ଦୀନବନ୍ଧୋ ସଂସାରଦୁଃଖଗହନାକ୍ଷରୀଶ ରକ୍ଷ ।

ଗୌରୀବିଳାସଭୁବନାୟ ମହେଶ୍ଵରାୟ ପଞ୍ଚାନନାୟ ଶରଣାଗତ ରକ୍ଷକାୟ
ସର୍ବାୟ ସର୍ବଜଗତାମ ପିତାୟ ତସ୍ମୈ ଦାରିଦ୍ରୀୟ ଦୁଃଖ ଦହନାୟ ନମଃ ଶିବାୟ
ଇତି ଶ୍ରୀମତ୍ ଶଙ୍କରାଚାର୍ଯ୍ୟବିରଚିତଂ ଶିବନାମାବଳ୍ୟଞ୍ଜଳଂ ସଂପୂର୍ଣ୍ଣମ୍ ।



Chirantana

ଶିବ ସ୍ତୁତି

ଦିବ୍ୟ କୁଣ୍ଡଳ ହାରମୁକ୍ତଳ ମସ୍ତକୋଦ୍ଭଳ ଶୋଭିତଂ
କର୍ଣ୍ଣକୁଣ୍ଡଳ ନେତ୍ରମଜ୍ଜଳ ଚନ୍ଦ୍ର ଶୀତଳ ଭାଷିତଂ
ହସ୍ତନିର୍ମଳ ଦଣ୍ଡ ତ୍ରିଶୁଳ ଭାଲେ କୌଷ୍ଠଭ ଧାରିତଂ
ହେ ଶିବାପତି ପାର୍ବତୀପତି ତ୍ରାହି ମାଂ ଭବସାଗରଂ ।୧।

ବହ୍ନିଲୋଚନ ନନ୍ଦାବାହନ ଶେଷ ଭୂଷଣ ଭୂଷିତଂ
ଭସ୍ମଲେପନ ଚର୍ମ ଧାରଣ ସୂର୍ଯ୍ୟ ଦାହନ ଦାହିତଂ
ପଞ୍ଚ ଆନନ କାମ ମର୍ଦ୍ଦନ ଯୋଗ ସାଧନ ସାଧିତଂ
ହେ ଶିବାପତି ପାର୍ବତୀପତି ତ୍ରାହି ମାଂ ଭବସାଗରଂ ।୨।

ବର୍ଣ୍ଣ କର୍ପୂର ରୂପ ଭାସ୍କର ପାଦେ ନୁପୁର ଗର୍ଜିତଂ
ଚନ୍ଦ୍ର ଭାସ୍କର କାନ୍ତି ଭାକର ମସ୍ତକେଶ୍ଵର ଯୋଜିତଂ
ଭୂତ ଖେଚର ସିଂହ ଶାଞ୍ଜଳ ପ୍ରେତଭୂଧର ଭାଷିତଂ
ହେ ଶିବାପତି ପାର୍ବତୀପତି ତ୍ରାହି ମାଂ ଭବସାଗରଂ ।୩।

ବ୍ରହ୍ମରୂପିଣୀ ବିଷ୍ଣୁମୋହିନୀ ସର୍ବସକ୍ତିନୀ ସେବିତଂ
ଦେବଧାରିଣୀ ଅର୍ଦ୍ଧବାସିନୀ ରୂପକାମିନୀ ସଂସ୍ଥିତଂ
ଦେବକାମିନୀ ନାଗପତ୍ନିନୀ ସର୍ବ ଯୋଗିନୀ ଦାସିତଂ
ହେ ଶିବାପତି ପାର୍ବତୀପତି ତ୍ରାହି ମାଂ ଭବସାଗରଂ ।୪।

ଦେବ କିନ୍ନର ବେଦ ସାଗର ଭୂଧରାଧର ଶୋଭିତଂ
ଆଦି ଗୋଚର ଜାନକୀବର ମନ୍ଦସାଧନ ସାଧିତଂ
ତ୍ରାହି ମାଂ ହର ତ୍ରାହି ମାଂ ହର ତ୍ରାହି ମାଂ ହର ଭାବିତଂ
ହେ ଶିବାପତି ପାର୍ବତୀପତି ତ୍ରାହି ମାଂ ଭବସାଗରଂ ।୫।

ଇତି ଶ୍ରୀ ଶିବ ସ୍ତୁତି ସଂପୂର୍ଣ୍ଣମ୍

Hey Chandra Chooda Madanaantaka Shoola Paaney
Sthaano Giressha Girijaesha Mahaesha Shambho
Bhootesha Bheeti Bhaya Soodana Maama Naatham
Samsaara Dukha Gahanaa Jagadeesha Raksha

Hey Paarvati Hridaya Vallabha Chandra Mouley
Bhootaadhipa Pramatha Naatha Giressha Chaapa
Hey Vaamadeva Bhava Rudra Pinaaka Paaney
Samsaara Dukha Gahanaa Jagadeesha Raksha

Hey Neela Kanta Vrushabha Dhawaja Pancha Vaktra
Lokesha Sheshavalaya Pramathaesha Sharva
Hey Dhoorjatey Pashupatey Girijaapatey Maam
Samsaara Dukha Gahanaa Jagadeesha Raksha

Hey Vishvanaatha Shiva Shankara Deva Deva
Gangaa Dhara Pramatha Naayaka Nandikaesha
Baanaeshvaraandhaka Ripo Hara Lokanaatha
Samsaara Dukha Gahanaa Jagadeesha Raksha

Vaaraanasee Purapatey Manikarnikaesha
Veeraesha Dakshamakhakaala Vibho Ganesha
Sarvagya Sarva Hrudayaika Nivaasa Naatha
Samsaara Dukha Gahanaa Jagadeesha Raksha

Shree Man Maheshvara Krupaamayah Hey Dayaalo
Hey Vyomakaesha Shitikanta Ganaadhi Naatha
Bhasmaanga Raaga Nrukapaala Ka Paala Maala
Samsaara Dukha Gahanaa Jagadeesha Raksha

Kailaasa Shaila Vini Vaasa Vrushaa Kapey Hey
Mrityunjaya Tri Nayanatri Jagan Nivaasa
Naaraayana Priya Madaapaha Shakti Naatha
Samsaara Dukha Gahanaa Jagadeesha Raksha

Vishvaesha Vishva Bhava Naashaka Vishwaroopa
Vishvaatmaka Tribhu Vanaika Gunaadhikaesha
Hey Vishvanaatha Karunaamaya Deena Bandho
Samsaara Dukha Gahanaa Jagadeesha Raksha

Gouree Vilaasa Bhavanaaya Mahesh Varaaya
Panchaana Naaya Sharanaagata Kalpa Kaaya
Sharvaaya Sarva Jaga Taama Dhipaaya Tasmai
Daaridrya Dukha Dahanaaya Namah Shivaaya
Iti Srimat Sri Sankara Charya Birachitam
Shiva Naamavali Astakam Sampooranam

Omkaram, Bindu Samyuktham,
Nithyam, dyayanthi yogina,
Kamadam, mokshadam chaiva ,
Omkaraya Namonama. |1|

Namanthi Rishayo deva,
Namanthyapsarasa gana,
Nara namanthi , devesam,
Nakaraya namonama. |2|

Mahadevam, Mahathmanam,
Mahadyanaparayanam,
Maha papa haram devam,
Makaraya namonama. |3|

Shivam Shantham jagnannatham,
Lokanugraha karakam,
Shivamekapadam nithyam,
Shikaraya namonama. |4|

Vahanam Vrushabho yasya ,
Vasuki Kanda Bhooshanam,
Vame Shakthi daram devam,
Vakaraya namonama. |5|

Yathra yathra sthitho deva,
Sarva vyapi maheswara,
Yo guru sarva devanam,
Yakaraya namonama. |6|

Sadakhayaramidam stotrayam
pathetshibasanidhou
Shibaloka mabapnoti,
Shibena saha modate |7|

Upcoming Programs by JOGA

Holi on March 3, 2018

Following the tradition for the last seventeen years, JOGA will celebrate Holi on March 3, 2018 at Hindu Temple Auditorium. Please check Holi announcement page in this newsletter for details of the Holi program.

Poetry Reading on April 14, 2018

The spring poetry reading event will take place on April 14, 2018, the day of Mahabisuba Sankranti and Odia New Year in Gaithersburg, Maryland.

Snanayatra on June 30, 2018

Snanayatra will be celebrated on Saturday, June 30, 2018. The actual Snana Purnima falls on June 28, 2018.

Rathayatra on July 14, 2018

This year Rathayatra falls on Saturday, July 14, 2018. JOGA will celebrate Rathayatra on the same day.

Completed Programs by JOGA in Fall/Winter 2017

Chhapana Bhoga Offering and Mahamantra Chanting, December 17, 2018

It was Sunday, December 17, 2017. Inside the Hindu Temple, Adelphi, Maryland, a celebration was taking place. Around 100-150 devotees had gathered for the annual ritual of *Chhapana-Bhoga* offering and *Mahamantra* chanting. The interior was decorated with Odia *Astama-Prahari* style set-up with different images of Lord Rama and Krishna installed on a rectangular table that was covered with colored silk cloth. In the side, there was *Tulasi* plant in a pot. In addition to that there was a high-tech revolving circular table covered with Pipili handcrafted cloth and with small idols of deities such as Lord Ganesh, Saraswati, Shiva etc.

The devotees were chanting *Mahamantra* and circling the set-up area. *Mahamantra* chanting was done in rotation with several devotees taking lead roles in turns that was followed by other devotees. The place was creating a devotional rhythm with the sounds of harmonium, tabla, ghanta, khanjani, jhanja and clapping. After three continuous hours of *Mahamantra* chanting, Arati was offered followed by 56 items of *bhoga* offering. Volunteer Odia families had prepared these *bhoga* items. Many of the items were very sophisticated in nature, for example *Khaja*, *Pheni*, *Arisa Pitha*, *Kakara Pitha*, *Chitou*, *Poda Pitha* etc. However, these devoted Odia families have already mastered these skills through years of experience that is gained by participating in this ritual.

This ritual of *Chhapana-Bhoga* offering and *Mahamantra Chanting* is created by JOGA, Jagannath Organization for Global Awareness. JOGA has been active from 1998 in Washington DC area that includes the states of Maryland, Virginia and the capital Washington DC. JOGA was organizing events informally as "Odia Bhajan Group" and formally became a non-profit organization in 2001 with Dr Naresh Das as its chairman. The above ritual is practiced every year on 3rd Sunday of the month in December. The ritual is practical, enjoyable,

religious in nature, brings the community together and energizes body and mind through circling movement and chanting.

We, the people of Odisha origin that live in foreign countries create these types of rituals with the noble purpose in mind. We keep up with our cultural heritage through these rituals without adding substantial constraints on the participating families. For working people, life is already heavily burdened with managing work, children, children's school and extra-curricular activities and our local communities in which we live. Keeping up with additional activities needs additional time and commitment that one has to wisely sort out with skilled time-management skills. Specially when something is of optional in nature, people usually skip and go with their basic lifestyle keeping up with the essential commitments.

Atasi Das coordinated the Chhapana Bhoga and Mahamantra chanting by scheduling different leads for ten minute segments. Debasmita Patra supported in organizing the bhoga items through internet list.

Pradyut and Jhilli Behera sponsored bhajan program in celebration of Jhilli and her son's birthday.



Monthly Bhajan Program News:

Bhajan program for the month of October was held on October 21st, 2018. The prasad was sponsored by :

- Bijay and Sinu Dash, MD in memory of their father
- Shashadhara and Meera Mohapatra, MD in their father's memory
- Manoj and Meeta Panda, MD for their parents memory
- Gati and Lali Tripathy, VA

The sponsors personally invited their friends to add charm to the bhajan program.



November month's bhajan program was held on November 18, 2018. Prasad was sponsored by Jay Gopal and Sulochana Mohanty in memory of their parents and Debaki and Anjana Chowdhury for their son Debanjan's birthday and in memory of their father. We thank our sponsors.



During the month of December chhapana bhoga offering and Mahamantra chanting took place.

The January 2018 month's bhajan program was held on January 20, 2018. Prasad was sponsored by Debaki and Anjana Chowdhury for their daughter Debanshi's birthday, Pranati and Tapas Panda for Pranati's birthday and Bigyani and Naresh Das in memory of their parents.



February month's bhajan program was held on February 24, 2018. There was snow storm on February 17th and hence the bhajan program was moved to February 24th. There were reduced number of families due to the schedule change as well as for the upcoming Holi event next week. However, the program was conducted very nicely. Ajit and Sovana Das, MD sponsored the program.



From January 2018, a new method of conducting bhajan program was introduced in experimental basis. Pratap Dash had volunteered to conduct the programs by formally introducing the singers and having communicated the specific bhajan singing for the particular month. During the month of January, the emphasis was on singing bhajans for Goddess Saraswati as Saraswati puja was on January 22nd. For the month of February devotees sang bhajans in praise of Lord Shiva apart from our regular bhajan format of singing Gurubandana and starting with bhajans in praise of Lord Jagannath. devotees also sang Holi bhajans.

Subham Dash (Bisnu) was playing the MC role in these two bhajan programs and conducted the programs very well. Manoj Panda talked about the rituals of "Shiba Jagara" during February bhajan program

Poems/Stories/Essays

କରୁଣା ସାଗର

ସୁଲୋଚନା ପଟ୍ଟନାୟକ, ଏଲକ୍ଟ୍ରିକ, ମେରୀଲାଣ୍ଡ

କରୁଣା ସାଗର ତୁମେ ବ୍ୟାଘ୍ର ଚରାଚର
ପ୍ରଭୁ ତୁମେ ପାଶେ ଆସ ଗରୀବ କୁଟୀର
ସବୁ ତ ତୁମରି ଦାନ ସବୁ ତ ତୁମର
କି ଦେଇ କରିବି ପୂଜା କୁହ ପ୍ରଭୁବର ?

ଦୁଃଖରେ ପଡିଛି ଭାଙ୍ଗି, ଭାଙ୍ଗିଛି ମୋ' ମନ
ମାଗୁନାହିଁ ପ୍ରଭୁ ତୁମେ ମାନ ସନମାନ
ତୁମରି ଆଶୀର୍ଷ ଚାହେଁ ସେଇ ମୋ' ସପନ
ସପନରେ ଆସ ପ୍ରଭୁ ଦିଅ ଦିବ୍ୟଜ୍ଞାନ ।

ଦୁଃଖ ଆଉ ସୁଖ ପ୍ରଭୁ ମୋ' ପାଇଁ ସମାନ
ତୁମେ ଯଦି ସାଥେ ଅଛ କଟି ଯାଏ ଦିନ
ଏଇ ମୋର ବଡ ଆଶା କରିବ ପୁରଣ
ମାଗିବିନି ଆଉ କିଛି ରହିବି ମଉନ ।

ଆଜୁଳି ମୋ' ଭରିଯିବ, ଭରି ଯିବ ଅଛି
ତୁମରି ଆଶୀର୍ଷ ପ୍ରଭୁ ଦେଉଥିବି ବାଣ୍ଟି

ଏ ଭବ ସାଗର ଯେଣୁ କରିଅଛ ସୃଷ୍ଟି
କରୁଥାଅ ପ୍ରଭୁ ତୁମେ ଆଶୀର୍ଷର ବୃଷ୍ଟି ।

ସେ ବର୍ଷାରେ ଭିଜି ଭିଜି ଗାଲବି ମୁଁ ଗୀତ
ତୁମ ଦାନ ପାଇ ପ୍ରାଣ ହେବ ଉତ୍ପୁଲିତ
ଏ ଧରା ପୂଲକି ଯିବ ପାଇ ସେ ଅମୃତ
ବହୁଥିବ ପ୍ରେମ ଧାରା ପରାୟେ ସରିତ ।

କରିଥିଲ ତୁମେ ରକ୍ଷା ଦ୍ରୋପଦୀର ମାନ
ମୃଗୁଣୀ ତାଙ୍କ ଶୁଣିଲ, ଦେଇଥିଲ ଧ୍ୟାନ
ଆଶା ମୁଁ ଛାଡିବି ନାହିଁ ଭାଙ୍ଗିଯାଉ ମନ
ନୁହେଁ ମୁଁ ଦ୍ରୋପଦୀ ଅବା ମୃଗୁଣୀ ସମାନ ।

ମୁଁ ଏକ ଅଲୋଡ଼ା ପ୍ରାଣ, ଏକ ଅକିଞ୍ଚନ
ଲୋଡ଼ା ନାହିଁ ସୁଖ ଯଦି ଦେବ ଖାଲି ଧନ
ମାଗୁଛି ମୁଁ ଦିବ୍ୟ ଧନ ଆହେ ଭଗବାନ
ନିଅ ମୋତେ କୋଳେ ତୁମ ଯାଉ ଏ ଜୀବନ ।

ଶ୍ୟାମ ମୁରଲୀ

ବିଜ୍ଞାନୀ ଦାସ, ଡେଟନ୍, ମେରୀଲାଣ୍ଡ

ଆସଲୋ ସଜନୀ ଆସଲୋ ସହଳ
ମୋହନ ବଇଁଶୀ କଲାଣି ଅସ୍ଥିର
କେତେ ରଙ୍ଗେ ଦେଖ ସୁର ତୋଳୁଛନ୍ତି
ସତେକି ସେ ସୁରେ ମୋତେ ତାକୁଛନ୍ତି
ଯିବାକୁ ତାଙ୍କ କତିର । ପଦା

କେମିତି ଗଢିଲା ଦଇବ ତାହାଙ୍କୁ, ରୂପର ଉପମା ନାହିଁ
ଅତସୀ କୁସୁମ ଅଙ୍ଗେ ପିତାମ୍ବର ନିଏ ଜନମନ ମୋହି
ତିଭଙ୍ଗ ଠାଣିରେ ଠିଆ ହୋଇଗଲେ
ସବୁରି ଲାଗେ ନଜର । ୧।

ଏତେ ନଟଖଟ, ଏତେ ଗୁଣବନ୍ତ, ସବୁଗୁଣେ ପାରଙ୍ଗମ
ଧରିଦେଲେ ଗିରି, ଇନ୍ଦ୍ରକୁ ନତରି, କେ ହେବ ତାଙ୍କ ସମାନ

ସେ ପୁଣି ମୁରଲୀ ଏମିତି ବଜାନ୍ତି
ସଭିଙ୍କୁ କରି ବିଭୋର । ୨।
କାଳିନ୍ଦୀ ନଦୀରେ ପଶି କାଳିଆକୁ ନିମିଷକେ ଦେଲେ ମାରି
ସେ ହୃଦ ପୁଣି ତ ଏତେ ରସବନ୍ତ, ରସିକ ପଣେ କେ ସରି
ଏ କ୍ଷୁଦ୍ର ପରାଣ ଧାଏଁ ଆଶିବାକୁ
ସେ ଶ୍ୟାମ ରଙ୍ଗ ପୟର । ୩।
ସଜାଲୋ ଅବିର, ରଙ୍ଗ ପିତକାରୀ, ଯିବା ବେଗେ ହୋରି ଖେଳି
ଶ୍ୟାମ ଅଙ୍ଗେ ରଙ୍ଗ ଅବିର ଲଗାଇ, ନାତିବା ଆନନ୍ଦେ ଝୁଲି
ନାହିଁ କିଛି ସୁଖ ଏ ଜଗତେ ଆଉ
ଶ୍ୟାମପ୍ରେମ ସମତୁଲ । ୪।

ତୁମେ ପ୍ରଭୁ ମହାଦାନୀ

ଶଶଧର ମହାପାତ୍ର, ସିଲ୍ଭର୍ ଫ୍ରିଙ୍କ୍, ମେରୀଲାଣ୍ଡ

କରିଅଛୁ ଧନ୍ୟ ମୋତେ ଦେଇ ଏ' ଜୀବନ
ତୁମେ ପ୍ରଭୁ ମହାଦାନୀ, ଧନ୍ୟ ତୁମ ଦାନ
ନକରିଛୁ କୀଟ କି ପତଙ୍ଗ କିଛି ଭାବି
ସୁନ୍ଦର ତୁମ ଦୁନିଆ, ବିଚିତ୍ର ତା' ଛବି
ଜନମ ଦେଲଗି ଏକ ମା'ର କୋଳରେ
ଜୀବନ ତା' କରିଥିଲା ଭଲପାଇବାରେ
ଯାହାଙ୍କୁ ଚିହ୍ନିଲେଦେଲ ଇଏ ତୋ'ର ପିତା
ସହୁଥିଲେ ସଂସାରର ବେଦନା ଓ ବ୍ୟଥା
ଯେତେ ତୁମେ ଦେଇଅଛୁ ଭାଇ ଓ ଭଉଣୀ
ଭାଇ, ଭଉଣୀଙ୍କ ପ୍ରେମ ଅଭୁଲା କାହାଣୀ
ପତୋଣୀ, କୁଟୁମ୍ବ, ସାଙ୍ଗସାଥୀମାନେ ମିଶି
ଦେଖିଲେ ମୁରୁକି ମୁରୁକି ଦେଇଥାନ୍ତି ହସି

ପାଦ ତଳେ ଦେଇଅଛୁ ଦି' ପାଦ ମାଟି
ସେ' ମା' ପାଇଁ ଆଜି ପୁରିଛି ପେଟଟି
ମୁଣ୍ଡ ଉପରେ ଖଞ୍ଜିଛୁ ଅସୀମ ଆକାଶ
ଦେଖୁ ହୁଏ ଖୁସି ଜନ୍ମ, ତାରାଙ୍କର ହସ
ଚାରିଆଡେ ଦେଇଅଛୁ ମୁକୁଳା ପବନ
ତା'ବିନା ଅସମ୍ଭବ ହୁଅନ୍ତା ଜୀବନ
ଛଳ ଭାଗେକୁ ଜଳ ତିନି ଭାଗ କଳ
ତଥାପି ମିଳୁନି ପାଣି ପିଇବାକୁ ଭଲ
କି ସୁନ୍ଦର ଗଢିଅଛୁ ନଦୀ ଓ ସାଗର
କେଉଁ ପାଣି ଲୁଣି ଆଉ କିଏତ ମଧୁର

ପାହାଡ, ପର୍ବତ ଘେରା ସବୁଜ ବନାନୀ
କାନ ପାଶେ ଆସି କହେ କଥା ତୁନିତୁନି
ଗଛରେ ପୁଷ୍ପ ଫଳ, ଫୁଲ ନାନାଜାତି

କେଉଁ ଫଳ ଖଟା ପୁଣି କିଏ ମିଠା ଅତି
କେଉଁ ଫୁଲରେ ଭରିଛ ରଙ୍ଗ ଓ ସୁଗନ୍ଧ
କିଏ ପୂଜାପାଇଁ ଭଲ, କିଏ ହୁଏ ମନ୍ଦ
ପୂଜାପୁଷ୍ପେ ସଜାଇଛି ହୃଦ ସିଂହାସନ
ଆସିବକି ଥରେ ପ୍ରଭୁ ଦେଖୁଛି ସପନ
ଏତେ ପଶୁ, ପକ୍ଷୀ ତୁମେ କରିଅଛୁ ସୃଷ୍ଟି
ମାନିବାକୁ ହେବ ପ୍ରଭୁ ତୁମ ଦୂରଦୃଷ୍ଟି
ଆଲୋକ ପରେ ଅନ୍ଧାର, ଦିନ ପରେ ରାତି
ସବୁଠାରେ ଭରିଅଛି ତୁମ ଦିବ୍ୟ ଜ୍ୟୋତି
ମଣିଷ ଗଢିଲା ବେଳେ ପତିଲାକି ପତା
ବେଶୀ ହେଲେ ଅସୁର ଓ ଅଳପ ଦେବତା
ଦଙ୍ଗ, ହଙ୍ଗାମା ଘଟୁଛି ଆଜି ନିତିନିତି
ଜାତି, ଧର୍ମ, ବର୍ଣ୍ଣ ନେଇ ଚାଲେ ରାଜନୀତି
ହତ୍ୟା, ଲୁଣ୍ଠନ, ଅନ୍ୟାୟ ଜଗୁଛି ବାଟକୁ
ଭାଇଚାରା ଭାବ ଗଲା ଦକ୍ଷିଣ ଦିଗକୁ

ଚାହୁଁ ଚାହୁଁ ମୋତେ ଆସି ଶାଠିଏ ଟପିଲା
ନିଜ ଉପରେ ବିଶ୍ୱାସ ହେଇଗଲା ଢିଲା
କାଳ ଛୁଆଣ କାଟୁଛି ଉପରେ ଚକ୍ରର
ବେଳ ଦେଖି ଝାମ୍ପି ନେବ ହୋଇ ତରବର
କେଉଁ ଶିଶୁ ମରୁଅଛି ମା'ର କୋଳରେ
ଏତେ ଦିନ ବଞ୍ଚିଅଛି ତୁମରି କୃପାରେ
ହାତ, ଗୋଡ ଚଳୁ ଚଳୁ ପହଞ୍ଚିଲେ କାଳ
ଭାବିବି ମୁଁ ଏ' ସମୟ ଅଟେ ଶୁଭ ବେଳ
ସ୍ୱର୍ଗ କି ନରକ ନିଆ ନାହିଁ ତର ଭୟ
ଧର୍ମ ନିକିତିର ହେଉ ସର୍ବଦା ବିଜୟ ।

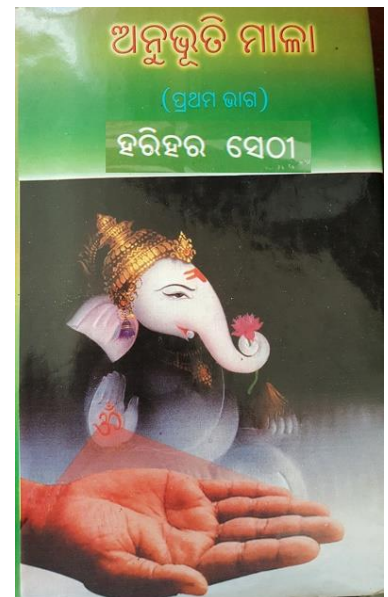
Do you have a horoscope?

Joy Gopal Mohanty, Elkridge, Maryland

Do you have a horoscope? If you do, did you ever read it? In fact, I do have one and I have read it. It is a birth record prepared within a few days of birth by an astrologer, hand-written in a regional language (OdiA in my case) on a palm leaf showing date, time and place of birth. It also contains a chart depicting the positions of stars and planets during the birth time. So, it should be an accurate record of birth if all the correct information was supplied to the astrologer. However, horoscope was never considered or used as a birth certificate. According to astrology, if properly interpreted, the chart in my horoscope is supposed to tell a lot about me, such as my health, my education, my marriage and my occupation or lively hood that I would pursue. Therefore, it is much more than a birth certificate and so perhaps it was not supposed to be shared for official use of an individual. In India, in Hindu families, when parents search suitable life partners for their adult son or daughter in an arranged marriage, horoscope of the bride/groom becomes an important document to match the characteristics from the respective charts for assuring a successful marriage.

Unfortunately, these days, many families are not following that old tradition of making a horoscope for their children during birth. So also, number of astrologers have declined as computer software is available. Using such software, anyone can generate his/her horoscope. However, one must learn astrology and practice a lot, to interpret horoscope properly. Even though parents do not make horoscopes of their children at birth, accurate records of birth are available from medical birth record and so, when children become adults and ready for marriage, parents consider preparing horoscope for them so that horoscopes can be matched to find compatible bride or groom. Sometimes, some people make fake horoscopes by giving wrong information so that it may show a perfect match of a specific man and woman. In such a situation, if that marriage fails, people blame the horoscopes. If this happens many times, faith in the horoscope matching gets diminished.

Last year (2017), in the month of June, when I visited Odisha, I had a thought of finding a good astrologer to ask facts about my son, who has experienced problems in his adult life. Luckily, with the help of my friends, I found such an astrologer named, “Mr. Harihar Sethy” in *Kataka* (previously known as Cuttack). He is a retired engineer and an eminent astrologer by his passion and hobby. In addition, he also practices numerology and palmistry. When I met him, I just gave him the date, time and place of birth of my son. Within half an hour, he prepared my son’s horoscope and described the facts that surprisingly explained the characteristics of my son. When I asked about his service fees, he said he does not take any fees; but if I like, I can purchase some of his books and magazines that he published. Accordingly, I noticed that he has written several books in OdiA, compiling true cases of his past astrological analyses. Titles of those books are called, “*Anubhooti MaaLaa*” meaning “Garland of experiences”. I became interested in them and purchased a few. After I returned to USA, I started reading some of those experiences of Mr. Sethy. What I found that the cases of his astrological analyses are written in an appealing manner like stories after stories. In most of these stories, people have returned to him after realizing his analyses to be true. Interestingly, in many instances, he has confirmed his analyses of the person’s horoscope with his/her palm reading. Anyone can change the horoscope with fake data but cannot change the palm information. I am delighted to translate one of those stories and presenting here. The case No. 11 is called, “*Manashchakhyu*” meaning “Mind’s eye” or “Inner-Look”. I have presented another related article in JOGASUTRA IV. That article “A



Guide to Conjugal Harmony” is written by Mr. Sethy himself in English, describing his palm readings that has helped married couples in maintaining their conjugal harmony.

Mr. Sethy’s “Manashchakhyu” in OdiA translated by Dr. Joy Gopal Mohanty as follows.....

ଅନୁଭୂତି - ୧୧

ମନରୁଷ୍ଟି
Mind's Eye

One hot summer day at Kataka, Odisha, India, I was at my house. It was around noon time. Hardly anyone was on the streets. Outside wind was so hot that felt like face is burning on exposure. An old man arrived at my gate on an auto-rickshaw along with a young man and a young woman. When asked, he said he has come from a distant village. The young man accompanied with him was his eldest son and young woman was his daughter Anita. I asked them to sit down and offered some snacks and drinks. After they settled down, I asked why they decide to come to me at this unusual time. The old man said, *“I usually come to Kataka on monthly basis for Anita to get her checkup with her Psychiatrist and today I came for that. At the same time, I thought of meeting you as an astrologer and palmist so that I can achieve two things on one trip”*. Then he asked my forgiveness for disturbing me at an unusual time to visit for consultation. Since he has come from a distant village, I felt pity for him and asked what he wants from me. Immediately, he started describing about his problem and mental pain.

“About two years back, Anita got married to a handsome young man named “Chandan”, son of Mr. Raju Mishra from a nearby village. Chandan is such a good natured and descent mannered human being that everybody liked him. He was around 28 years of age. After finishing his M.A. degree, he was working as a lecturer in a local non-government college. However, he was not satisfied with his job. So, he was preparing for and attending new job interviews when available. After marriage, Anita and Chandan were doing very well and we were so happy to learn about Anita’s well-being.

Suddenly, after about two months of their marriage, a bad incident happened, and we got devastated. We were told that Chandan made his suicide. Apparently, we were told that he jumped from a bridge onto a concrete floor and so his head and face were brutally damaged making him unrecognizable. They also said, no one knew about him for 2 to 3 days. When vultures were flying around the dead body, someone reported to police. Police found some papers from one of the pockets of the dresses on the dead body that had Chandan’s home address. So, police informed Chandan’s parents about the incident. Even though, his face was unrecognizable, family members identified the body to be of Chandan from the dresses on the body. After post-mortem, parents and family members performed his last rites. After some inquiry, police closed this case with a statement that Chandan made his suicide as he was unable to find a suitable job. For us, it was a big surprise as we had never noticed any depression or mental problem with Chandan. In fact, he himself came along with his friends to see Anita and right then decided to marry her without even asking his parents’ opinion. Moreover, it is unheard of that someone will commit suicide just because of not finding a good job, when he had a job.

As we are from a very religious (“Shaashan” kind) brahmin family, there are strict guide lines for a widow in the society. Even young widows were not allowed to remarry. They are supposed to wear only white sarees, live a simple detached life until death, not allowed to wear red bangles or vermilion dot on forehead (symbol of a married woman), not allowed to eat any non-vegetarian food (eat only plain vegetarian), not allowed to show up or participate in any festivities and not allowed to talk or mix with any other men outside family members. Although Anita has done her

M.A., she cannot be an exception. For Anita at her very young age, being a widow was a big blow for her and she became mentally unstable. And perhaps because of that, she was unable to accept this tragedy. She continued to dress up like a married woman including vermillion dot on her forehead and that was not acceptable to Chandan's family. This caused rift with her in-law's family. Chandan's parents were also devastated as their dream of living with their son and daughter-in-law vanished. People started blaming Anita as a bad omen for Chandan's family. That also aggravated Anita badly and they wanted to remove her from their house. So, we had no other choice but to accept Anita back at our house. She is our only daughter and we decided to keep her until our death.

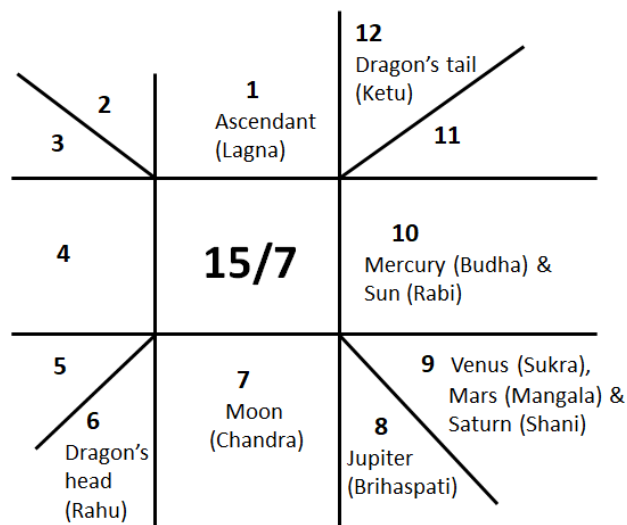
And now, we would appreciate if you kindly analyze Anita's horoscope and her palm and let us know the cause of her misfortune and when can her madness will end"

Interestingly, while Anita's father was describing her story of misfortune with tearful eyes, Anita was quiet, and grave as if she does not care for anything. That surprised me.

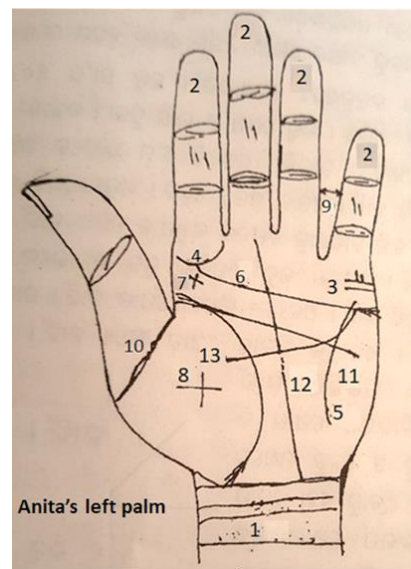
Anyway, I started analyzing Anita's horoscope (see figure on right). Her birth was on January 22nd, 1960. Ascendant (*Lagna*) is in the house of Aries (*Mesa*), Moon sign (*Raasi*) is Libra (*TuLaa*, No.7) and she was born with star (*Nakhyatra*) "*Swaati*" (No.15). She is now 28 years old and currently she has "Saturn (*Shanee*) Effect (*Mahaadasaa*)". Jupiter (*Bruhaspati*) is in the 8th house. There are no bad planets around. Even it indicates that she can have children. Venus, the Lord of seventh house is in the house of Sagittarius (*Dhanu*) or house. No.9. Dragon's Head (*Raahu*) being in the 6th house gives mental strength to Anita to deal with unforeseen danger. So, this can free her from all dangers. And there is no sign of becoming a widow. Even, there is no bad effect of Mars (*Maangalika Dosa*). There is no sign of marriage more than once. However, it shows that the ascendant (*Lagna*) is in between the Dragon's Head (*Raahu*) and Tail (*Ketu*), which creates a bad situation called "Time Serpent (*KaaLa Sarpa*) effect", which is probably the reason of Anita's misfortune. In fact, this is not that bad that it can cause Anita a widow. I was perplexed with this.

I thought, may be her horoscope is wrong. So, I started analyzing her palm (picture on right) as follows. As can be seen, her palm shows two lines (marked "3") under the Mount of Mercury. These two lines indicate that she will have only one marriage and there will be good relationship between husband and wife. Moreover, these lines indicate that the couple would live long and there is no indication of her to be a widow.

Her palm is square type (marked "1"). Finger tips are square type too (marked "2"). Head line is straight, deep and clear (marked, "11") which means there is no indication of bad sign. And these three markings indicate that she is not of imaginative type, rather she should be judgmental, hard working and a scholar. Also, these indicate that she should be brave, not depressive type and can handle hard times with patience. In her palm, arc of Jupiter (marked "4") and the line marked "5" for her Chirantana



Anita's horoscope



Anita's left palm

extrasensory power (Brain line) are of very good type, which should help her to foresee future, and to lead her maintain a religious life.

Her heart line (marked “7”) starts from the lower part of the mount of Jupiter and runs straight down to the mount of Mercury. People of this feature are normally kind-hearted. Hence Anita should be kind and can forgive as well as can receive forgiveness. That means, she can enjoy life while helping others. She cannot be of selfish nature. In addition, signs of cross in her palm in the mount of Jupiter (marked “7”) and in the mount of Venus (marked, “8”) shows the signs of an ideal and lovable person. Which means, she can tolerate life well, is not sick of sexual desire and cannot accept a second husband.

The separation distance between the little finger and ring finger (also named as “Sun” finger) (marked, “9”), indicates that she cannot be disturbed with what others say and rather can stay firm with what she thinks right. The island sign (marked, “10”) in her thumb indicates her to be a mother of a son and a daughter. However, her fate line is broken between her approximate age of 27 to 30 years (marked, “12”), indicating that she will face danger in this period of time. In fact, within her 30 years of age, one obstruction line starting from the mount of Venus has intersected the life line, the fate line and the brain line, and then joined the Heart line. This suggests that this obstruction line is supposed to cause Anita’s all physical and mental torture and at the end, will give peace in her heart. That means, she should find her husband.

In summary, the readings from Anita’s horoscope and palm suggest that it is impossible for her to become a widow. I was confused but I had confidence in my readings after practicing horoscope and palm reading for several years. Therefore, I was suspicious with the decision of others around Anita. Yet, I was helpless. So, I asked Anita’s father to pray God and let Him find the truth with time.

However, after listening to my analysis, Anita smiled and was very happy. For a few moments, she completely forgot that she was a widow and started praising the power of my horoscope and her palm analysis. She started speaking to me,

“Since astrology and palm reading has been in practice for ages, it cannot be wrong. I am thankful to you for giving me hope. My palm reading says, I cannot be a widow. So, I did not do anything wrong by wearing bangles and vermilion dot as a symbol of a married woman. People are giving me mental torture and are accusing me as a mad person even though I tell them repeatedly that I do not feel that way. I have not lost my mental balance and still I have confidence on myself.

After the sad news when I was sleeping, I had a dream and I saw that some wicked men were beating my husband. I felt as if someone is also hitting my head and then suddenly I screamed and became awake. This horrible dream made me very sad; but it did not hurt my gut feeling. I agree that day, I was broken down after seeing the body of that young man as his face was damaged so badly. I saw dresses of my husband that was given to him during our marriage on that dead body; but in my mind, I could not accept that the dead body was of my husband.

*I have learnt from many that a man’s mother as well as wife can have strong feeling (you may call it extra sensory perception) if something bad was going to happen to him. I also learnt that this feeling is natural because of eternal love and it cannot be questionable. I never had such feeling before I heard the sad news. I feel that my love for my husband is not just physical but also eternal. In my mind after my marriage, I felt that both of us were loving each other deeply. My husband and I, both felt as if our love is eternal and we are true soul mates. According to your analyses, if he is still alive, how can I be a widow? How can I betray to his eternal love towards me? People may kill me, but they cannot force me to be a widow. **In my mind’s eye**, I can feel that I am married. So, I will continue to wear bangles and vermilion dot on my forehead and wait for my husband until my death.*

At that point, I stopped Anita and told her father that this case seems to be of a complicated nature. However, he wanted to state that what he saw from the dead body, it cannot be wrong. Whereas, his daughter thought her gut feeling was right. Anyway, I told them that, *“time will tell who is right. God is most powerful, and He will solve this dilemma when a suitable time comes. So, keep faith on Him and surrender to Him completely”*. I also told Anita to recite *“Mahaa-mrutyunjaya mantra”* every day, as it can be powerful to protect her husband if he is alive. Other than that, she should also recite *“Gaayatri mantra”* for the Goddess *“Laxmi”* every day after bath. This will help in encouraging her to lead her life in a righteous path while boosting her patience and interest in life. I also requested Anita’s father and brother to cooperate with her if they want her wellbeing. *“Let her wear bangles and vermillion dot in her forehead if that keep her in peace and there is no major expense to it. This will not be any serious injustice for a mentally unstable person like her as rules of society and religion are not applicable to patients. As a matter of fact, these days, many married women also do not wear bangles or vermillion dot and society does not go after them”*. With this I let them leave. Anita appeared satisfied while her father and brother were not.

By this time, six months have passed. I received two letters from Anita. She has been reciting both *“Mahaa-mrutyunjaya mantra”* and *“Gaayatri mantra”* for the Goddess *“Laxmi”* regularly as per my suggestion. She was also dreaming of her husband to be with her. This is also helping her to keep good health and stable mentally. Neighbors and society are showing compassion towards her and do not criticize her as they think she is mad. Her family members are also in peace with her. Moreover, she is not seeing her Psychiatrist any more.

I received a third letter from Anita in June 1988. She wrote this letter from a hospital in south India. I was delighted to read that letter and felt grateful to the Almighty. I realized that unselfish and unconditional love for the God-Almighty creates miracles. Addressing me with respect Anita wrote

“I know very well that you will not be astonished to receive this letter. Because you are the only person in this whole world, who blessed me and said with confidence that my husband is not supposed to die as per my horoscope and my palm reading. Due to the blessings of the Almighty, I am writing this letter from the bedside of my husband as I found him admitted in a hospital here in south India. God has heard my prayer and have reunited me with my husband.

Four days ago, one lecturer who works in the same college where my husband was working came to our house. According to him, he came to meet his daughter and son-in-law in this city in south India. While, he was staying here, he came to a nearby hotel for a snack and saw my husband working there. He was working as a laborer, who cleans table and dishes after customers eat there. Even though he was a colleague to him in the past, my husband could not recognize him nor did speak to him. The lecturer also realized that Chandan behaved like a dumb and did not know anything other than eating and working like an animal. Although he was sure about recognizing my husband, he decided to contact the hotel owner.

The hotel owner appeared to be a religious man. Apparently, my husband was working in his hotel without a salary. It so happened some time back that the hotel owner found him on the street begging for food and was a dumb person then. So, he brought him to his hotel and gave him some food to eat. At that time, he could not even sign or write down his name and address. That is why he decided to keep him in his hotel so that he can get food and put him to work whatever he could do. He was working there for almost two years and seemed to be happy. He did not remember anything of his past. The hotel owner thought maybe he was like that from his birth. He was surprised when the lecturer described to him about my husband’s past.

The lecturer requested him to keep Chandan secured until we meet him. He then came back home to let us know my husband’s whereabouts. I was so thrilled to

learn this. My father and brother became thrilled too and became curious to meet him as you predicted him to be alive. So, as soon as we could we went here. But we were surprised not to find him in that hotel. It was also a serious problem to communicate with the people there as we did not know the local language. However, later, as we met the hotel owner, he explained to us everything.

It seems, after the lecturer left, the hotel owner felt pity for my husband and brought him to a hospital for mental illness for diagnosis and treatment. He has been admitted into the hospital for the last two days under the supervision of the head Psychiatrist there. The hotel owner brought us to the special room where my husband was there. I was delighted to see him as soon as we reached there. My father and my brother were also delighted to see him, and they embraced me as if I am their baby Anita. However, my husband was quiet with no response to see us. The doctor came by and the hotel owner introduced us to him. At the same time, he told the doctor that he felt sorry for my husband and will bear all his medical expenses and requested us not to spend anything”.

Anita wrote me her fourth letter before they left the hospital. According to her, “Chandan regained his memory after electric shock treatment and magnetic therapy for 7 days. He could recognize us and became alright in two weeks. After he got discharged from the hospital, we went to see the hotel owner. He became delighted to see us and apologized to us for putting my husband to do dirty job without any salary. Interestingly, he saved his pant and shirt that he was wearing when he met him initially. Chandan however could not recognize the dresses initially but later remembered them to be his friend’s. He could not tell how these dresses came to him. He only said that on the day of his job interview, he stayed in the city with his childhood friend who was wearing these dresses.

Even though his friend did not study well in school, due to his good fortune, he was living lavishly having a good house, car and other amenities. It seems, he was involved in selling drugs. Perhaps because of that he had many enemies. We learnt that the night my husband was with him, he was attacked by the enemies. As a friend, it is understood that Chandan tried to resist the attack. Unfortunately, miscreants hit Chandan on his head thinking that he is a co-worker. As a result, Chandan was unconscious. He did not remember anything after that. He did not even realize how many days have passed in between. We came to know later that the railway workers discovered him from the goods train containment when he was still not in his good senses nor could he speak. They were kind to him, gave him food to eat and then left him on the station to survive. He did not have any money with him and he could not even recognize who he was. He was maintaining his life on begging here and there. As he forgot his past, he forgot his education too. It was a new life for him as a beggar.

After analyzing all this, we concluded that perhaps, those miscreants thought he was dead after he became unconscious. They hit his friend so bad that he was dead. They planned to throw these two bodies somewhere in the remote area from the city. Most likely, they changed the clothes between the bodies so that police would not be able to identify the dead bodies correctly. Then probably, they threw his friend’s body from the bridge and threw Chandan into a nearby goods train open containment as he appeared dead. It is a long story now. Once we return, me and my husband will come to meet you”.

In fact, after 8 days, Anita came to meet me with her husband. Both looked very happy and jubilant. I welcomed them as if they were my family members. Chandan said, *“Kindness of the Almighty and Anita’s good fortune kept me alive all these days and brought me back to her life. It is your timely analysis, encouragement and advice brought the love birds like us together again. As if, I became “Satyabaan” of the age “KaLee”. As a matter of fact, my return to the village astonished all the neighbors and village members. They were speechless. My parents were delighted to see us together; yet their conscience was killing them as they misbehaved Anita when they heard about my untimely death in the past. Under the situation and following the tradition, I had to marry Anita again. Hopefully your blessing will keep us both together for the rest of our life”*. I blessed the couple and let them leave with my best wishes.

Talent Search Scholarship for 2018 in Odisha

Like every year, JOGA conducted talent search examination for high school students in Bhadrak district, Odisha, India. The scholarships were presented to 20 students that came top in this examination.

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:

Shashadhar and Meera Mohapatra, MD
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“Life is a sweet sour adventure. When you want to go it becomes sweet, when you remain, it becomes sour.”

“You cannot skip the beginning and hope to reach the end. You will fall as soon as you get there.”

[Bangambiki Habyarimana, The Great Pearl of Wisdom](#)

JOGA takes this opportunity to thank the temple committee members of Hindu Temple and the priests and volunteers for the success of monthly bhajan programs as well as other events. Temple priests Pitambar Dutt, Sharmaji and Ram Narayan Shashtriji have been very resourceful.

TWENTIETH HOLI FESTIVAL

Organized by

Jagannatha Organization for Global Awareness (JOGA)

www.jogaworld.org

obhajan@yahoo.com/jogaevents@gmail.com

Date: March 3, 2018

Time: Saturday, 3:30 PM - 9:30 PM

Place: Hindu Temple Auditorium, 10001 Riggs Road, Adelphi, 20783



Program:

3:00-4:30 PM

- Holi procession of Deities
- Arati and Bhajan

4:00-4:30 PM: Snacks

4:30-7:30 PM: Cultural

7:30-8:30 PM: Dinner

Special Presentations:

Drama: Kuberanka Bhoji

Comedy Central Skits

Dance Show: Ama Odisha

Contacts:

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Brahmapriya Sen (410) 531 1943
Bigyani Das (410) 531-7445
Meera Mohapatra (301) 879 8188
Hemant Biswal (703) 793 2632
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Direction to the temple: From I-95/I-495
CAPITAL BELTWAY, take New Hampshire Ave. exit, exit
number 29A, towards Wheaton. Right turn to Powder
Mill Rd at 3rd traffic light, Right turn to Riggs Rd,
temple on your left before the bridge.

