

ଚିରନ୍ତନ

Chirantan ଭଜନ ପତ୍ରିକା



ଓଁ ଜୟ ଜଗନ୍ନାଥ ଜୟ ଜଗନ୍ନାଥ ଜୟ ଜଗନ୍ନାଥ ଓଁ

ସମ୍ପୁରଣ ସଂଖ୍ୟା, ଅଗଷ୍ଟ, ୨୦୦୧

<http://www.bme.jhu.edu/~bdas/bhajan.html>

through SEEDS (please check at <http://www.seedsnet.org>).

ମନ୍ତ୍ରନା ଭବ ମଦଭକ୍ତୋ ମଦ୍ୟାଜୀ ମାଂ ନମସ୍କରୁ ।
ମାମେବୈଷ୍ୟସି ସତ୍ୟଂ ତେ ପ୍ରତିଜାନ୍ତେ ପ୍ରିୟୋସି ମେ ॥

Children's Month:

ଏହି ଶ୍ଳୋକଟି ଭଗବତ୍ ଗୀତାର ଦୁଇଟି ଅଧ୍ୟାୟରେ ବର୍ଣ୍ଣନା କରାଯାଇଛି । ରାଜବିଦ୍ୟା ରାଜଗୃହ୍ୟଯୋଗ ଅଧ୍ୟାୟ ୧୭ମ୍ ମୋକ୍ଷସନ୍ନ୍ୟାସଯୋଗ ଅଧ୍ୟାୟରେ ଶ୍ରୀକୃଷ୍ଣ ଏହି ଶ୍ଳୋକର ଉପସ୍ଥାପନା କରି କହିଛନ୍ତି ଯେ ସର୍ବଦା ମୋତେ ଚିନ୍ତାକର ୧୭ମ୍ ମୋର ଭକ୍ତ ହୁଅ । ମୋତେ ପୂଜାକର ୧୭ମ୍ ମୋତେ ତୁମର ପ୍ରଣାମ ଜଣାଅ । ଏହିପରି ତୁମେ ନିଶ୍ଚିତଭାବେ ମୋ' ପାଖକୁ ଆସିବ । ଏହା ମୁଁ ତୁମ ପାଖରେ ପ୍ରତିଜ୍ଞା କରି କହୁଛି, କାରଣ ତୁମେ ମୋର ଅତି ପ୍ରିୟସଖା ।

As we did it in the past, next month (September, 2001) bhajan program will be observed as children's month. Please help your child to practice one religious character's role to present on that day. You could also help your children learn a bhajan in pure Odia or Odishi "raga". That way the child will be exposed to Oriya literature. Please contact by second Saturday of September about your child's plans for the presentation.

Time and tide wait for none. With everyday's busy life one can hardly imagine that bhajan program by Oriya community in tristate area completed its fourth birthday in this auspicious month of August. It is our great pleasure to bring the seventh issue of this religious newsletter **CHIRANTANA**. This issue contains various articles, and news since the last issue published in February 2001. **CHIRANTANA** is a biannual religious newsletter published in the month of February and August. If anybody is interested to publish his/her articles in the newsletter, please send by the end of January and July to be published in the February and August issues respectively.

Happy Rakhi Purnima (Happy Brother's Day):

August is the month of Rakhi Purnima, the celebration of Happy Brother's Day tradition of India. In this day brothers and sisters explore their love, attachment and celebrate their special relationship becoming aware of their responsibilities for each other. Here is a "rakhi" message for all the brothers:

(ରୋଷୀ ଉପଲକ୍ଷେ ଭଉଣୀର ଭାଇପାଇଁ ଶୁଭକାମନା)
ସମ୍ପୂର୍ଣ୍ଣ ହେଉ ସ୍ୱପ୍ନ ମୋ ଭାଇର ପ୍ରଭୁ ତୁମ ଶୁଭାଶୀଷେ
ପ୍ରଭୁ ସର୍ବ ଇଚ୍ଛା, ଆଶା ସେ ମନର, ହୃଦୟ ଭରୁ ଭଲ୍ଲାସେ ।
କୁସୁମିତ ହେଉ ଚଲାପଥ ପୁଣି ଆନନ୍ଦେ ଭରୁ ଜୀବନ
ପାଶେ ପାଶେ ସଦା ରହିଥାଅ ପ୍ରଭୁ, ସୁଖ, ଦୁଃଖେ ଅନୁକ୍ଷଣ ।
ଆତ୍ମସ୍ଥାନ କର ଭାଇକୁ ମୋହର, କରେ ଏତିକି ପ୍ରାର୍ଥନା
ବାନ୍ଧୁଛି ଆଜି ଏ ସ୍ନେହତୋରି ହାତେ କରି ଏତିକି କାମନା ।



We would like to express our deep sense of appreciation for Baltimore ISKCON temple president Nrusingha Chitanya and the priests Mahasakti Dasa, Sudhansu Dasa, Niranjana Dasa, Mahasringha Dasa for their sincere help. We are happy that the number of families attending the bhajan program regularly is increasing. We invite everyone residing in Washington DC vicinity to attend this monthly bhajan program organized by Oriya Bhajan Mandali, and chant bhajans, listen and participate in religious discourses.



Dasa and sincere

What's Inside:

Crossword Puzzle for Children	
Prarthana for Children:	Bijoy Misra
Shri Gobinda Charana:	Bigyani Das
Reduce Yourself to Zero:	Rasanand Behera
Effective Communication with Words:	Devraj Sahu
The Path of Least Resistance:	Brahmapriya Sen
Lord Jagannath, The Deity of Orissa and Oriyas:	Subhakant Behera

Odia bhajan mandali is deeply saddened by the sufferings of the flood victims of Orissa. Please send your donations

Crossword Puzzle for Children:

Dear Parents, please encourage your children to learn our Oriya as well as Jaganath culture whenever time permits. We also welcome your comments and suggestions to include educational articles in the newsletter **CHIRANTANA** specially for kids. Here is one crossword puzzle about our

Orissa heritage. All the kids who will bring the completed puzzle to the next bhajan program in September (Which is a special month for children) will receive prizes.

J	A	G	A	N	A	T	H	A	Y	M	S
E	K	H		A	T	B	C	A	B	S	A
N	I	L	A	C	H	A	K	R	A	T	N
A	M	A	N	D	I	R	A	L	L	E	K
P	O	G	A	D	A	T	Y	A	A	R	H
R	A	N	I	N	F	E	J	T	B	Q	A
A	H	V	O	E	U	J	K	E	H	W	C
S	T	K	G	L	B	K		R	A	P	H
A	S	L	H	S	U	B	H	A	D	R	A
D	I	H	R	M	N	I	R	O	R		K
G	S	U	D	A	R	S	A	N	A	W	R
A	G		W	U	Y	T	F	P	N	S	A
R	D	H	P	A	D	M	A	V	B		U
U	U	G	B	H	O	G	A	D	C	L	R
D		D	A	D	H	I	L	R	F	N	T
A	T	N	A	M	A	S	T	E	Q	M	K

JAGANATHA PURI
BALABHADRA KONARKA
SUBHADRA MANDIRA
NILACHAKRA SANKHA
SUDARSANA CHAKRA
GARUDA GADA
PRASAD PADMA
NAMASTE BHOGA

On Oriya PrArthanA

(Contributed to Ornet by Dr Bijoy Misra in 1996)

A prArthanA by bhaktakavi Madhusudana Rao, 1853-1913.

ahē dayAmaya viswavihAri
ghēna dayAvahi mora guhAri |
jaLa sthaLa vana giri AkAsha
tuma lILA sabuThAre prakAsha |
tume bhala bATa parA dekhAa
tume bhala kathA parA shikhAa |
mora kAmaku karAa sarasa
mora mukhe dia chira haras'a |
sata kahibAku kiAn Daribi
sata kahi pachhe male maribi |
mote etiki shikhAa sahin he
mora dhana jana loDA nahin he |

word meanings:

dayA - kindness
guhAri - prayer
bhala - good
sarasa - pleasurable
haras'a - joy, cheerfulness
sata - truth
sahin - Lord

loDA - need

Translation: (Prayer)

O' Lord, Compassionate, Ever Wanderer,
Kindly receive from me, my humble prayer !
I see Thee in earth, sky, hills and water,
Thou are manifest in everything, everywhere !
Thou are the guide for all my good works,
Thou are the teacher for all my good words !
Thou adds pleasure and happiness to all my deeds,
Thou adds joy and cheer to all my thoughts!
Let me never fear to speak the Truth,
Let me prefer death, but speak the Truth !
O' Lord, Almighty, this is the prayer I have !
No need for riches or things may I ever have !

Note:

The poem above may be incomplete. We learned it from varnavodha (alphabet training book) and used to sing it every evening. I will like people to remind me any lines that might be missing. I didn't find the poem in the new editions of varnavodha.

The writer Sri Madhusudana Rao lived from 1853 to 1913. He was born in Puri in a marATHi family (Orissa was occupied by marATHAs from 1757-1803). Sri Rao's family stayed back in Puri. Sri Rao originated the oriya varnavodha and was the foremost devotional writer of the modern age.

POEMS/STORIES/ESSAYS:

ଶ୍ରୀଗୋବିନ୍ଦ ଚରଣ



ଭଜରେ ମନ ଶ୍ରୀଗୋବିନ୍ଦ ଚରଣ
ଗୋବିନ୍ଦ ଚରଣେ ସବୁ ପରିତ୍ରାଣ
ଭଜରେ ମନ ଶ୍ରୀଗୋବିନ୍ଦ ଚରଣ ।ଘୋଷା ।

ମୋହର ଆବେଶେ ଧନଜନ ପାଇଁ, ଚିନ୍ତା କରେ ନିଶ୍ଚିନ୍ତ
ଗୋବିନ୍ଦ ଚରଣେ ମନ ଭାଳି ଦେଲେ, ସବୁ ଚିନ୍ତାର ଅବସାନ ।୧।

ନାନା ପୁଣ୍ଡ ମନେ ଜାଣେ ପ୍ରତିଦିନ ଯାହାର ମିଳେନି ଉତ୍ତର
ଗୋବିନ୍ଦ ଚରଣ, କଲେ ମନେ ଧ୍ୟାନ, ପୁଣ୍ଡ ହୁଏ ମନୁ ଦୂର ।୨।

ମନେ ନାନା ଭାବ, ସ୍ନେହ, ବିରାଗ, ଆପଣା, ପର ବିଭାଜନ
ସବୁ ସିନା ମାୟା, ପରଦାର ଛାୟା, କେବଳ ସାହା ଶ୍ରୀଚରଣ ।୩।

ବିଜ୍ଞାନୀ ଦାସ, କଲମ୍ବିଆ, ମେରୀଲାଣ୍ଡ

ଓଁ ଜୟ ଜଗନ୍ନାଥ

Reduce yourself to zero

(ନିଜକୁ ଶୂନ୍ୟ କରିଦିଅ)

This is an auspicious day of Rakhi Purnima. In the evening just before going to attend the musical evening at Murugan Temple when I was recording the cassette from the DVD of the "MAHABHARAT", I just came to know about a statement made by Arjun to Lord Srikrishna.

ଅର୍ଜୁନ ଉବାଚ:

**ye sashtra-vidhim utsrjya ; yajante sraddhayanvitah
tesam nistha tu ka krisna ; sattvam aho rajas tamah**

Arjuna said, Hey Hrishikesh, what is the situation of one who does not follow the principles of scripture but who worships according to his own imagination? Is he in goodness, in passion or in ignorance?

In the volume Fourth Chapter, thirty-ninth verse, it is said that a person faithful to a particular type of worship gradually becomes elevated to the stage of knowledge and attains the highest perfect ional stage of peace and prosperity. In the Sixteenth Chapter, it is concluded that one who does not follow the principles laid down in the scriptures is called an "Asura"(so called devil) demon, and one who follows the scriptural injunctions faithfully is called a *deva*, or *demigod*. Now, if one, with faith, follows some rules which are not mentioned in the scriptural injunctions, what is his position? Are those, who create some sort of God by selecting a human being and placing their faith in him, worshiping in goodness, passion or ignorance? Do such persons attain the perfect ional stage of life? This doubt of Arjuna's is to be cleared by Krishna. Is it possible for them to be situated in real knowledge and elevate themselves to the highest perfect ional stage? Do those who do not follow the ethics of rules and regulations of the scriptures but who have faith in something and worship gods and supreme souls, the so called "MAHAPURUSHA" and men attain success in their effort? Arjuna is asking all these questions to Hrushikesh Bhagabana.

ଭଗବାନ ଭବାତ:

କରିକରାଉ ଥାଏ ମୁଁହି
ମୋ ବିନୁ ଆନ ଗତିନାହିଁ

I'm the supreme power, all the things happening in day-to-day life is done by me and everything is adhered by me. Therefore, reduce yourself to zero (ନିଜକୁ ଶୂନ୍ୟ କରିଦିଅ). You can see that all the ocean, moon, sun, stars are even inside me. And I'm nowhere but everywhere. There is nothing possible without me and everything is possible with me.

Oriya bhagabatare lekhAachhi:

“ସକଳ ଘଟେ ନାରାୟଣ, ଅନାଦି ପରମ କାରଣ”

ରସାନନ୍ଦ ବେହେରା (Rasananda Behera, M.D)

Effective Communication with Words:

Communication is very important in the world we live in. Kids communicate their ideas to parents and teachers. Adults communicate with kids, spouses, co-workers, and friends. However, all communications are not alike. Some are more effective than others. How can we make communications more effective? How can we capture the attention of people we talk with or write to?

The basic unit of communication is “word.” Effective communication uses words precisely. Speech loses its punch if the speaker uses words that have no weight. Written piece of work becomes boring if the writer strings words aimlessly. I remember two very effective sentences. “A sentence should have no unnecessary words. A paragraph should have no unnecessary sentences.” It is, therefore, important to understand the meaning and

context of words. Whether it is the Nintendo game I am after, or the salary raise that I desire, I have to use words that are effective.

How can I use words that produce the maximum effect? One web site that is both effective and entertaining in the use of words is www.wordsmith.org. The site runs an innovative free service called AWAD (a word a day). AWAD has over 40,000 subscribers in 200 plus countries. This service delivers a word a day to your electronic mail box. The service comes with the meaning, origin, and usage of the word. Whether you are young or experienced, there is something to learn from AWAD and be an effective communicator!

Devaraj Sahu
Germantown, Maryland

The Path of Least Resistance

In any given day, we are inundated with so many things! We accomplish very little or not to our satisfaction. There is always that lingering, nagging after-thought, “Gee, I could have done better or I should have given more time, etc.” The trouble is that this becomes a recurring theme rather than a one-time event. The message is clear: we need to accomplish more with less. There is no magical silver bullet to solve this unless we want to follow these simple steps diligently and consciously.

The first thing is to focus on the right task. We need to ask ourselves two questions:

1. What is my problem?
2. What is my current priority?

This will help you to sort out the things you want to attempt. The next steps are based on the principle of Least Resistance.

- ◆ We need to accept the status-quo without blaming anybody and most importantly, yourself. This is your base to start from and looking forward to your future.
- ◆ The next important thing is not to justify or defend your action. Get rid of those inside dialogues. Other wise, it will drain you of a lot of energy.
- ◆ The last step is to continue on your path of future intentions.

As you keep practicing these in your every day action, you will accomplish more. You will have more time for yourself, family and society and hence a balanced life-style instead of an aggravated one. To be efficient and productive, we need armors in our tool-set. Let this be one of these!!!

Brahamapriya Sen, Columbia, MD

**LORD JAGANNATH, THE DEITY OF ORISSA
& ORIYAS**

Perhaps, nowhere in the world, a deity is so intimately linked with the land and people as it is in Orissa. This overwhelming link between Orissa and Lord Jagannath is proved by the fact that in popular parlance, the Oriya religion is called the 'Jagannath cult' (Dharma) and the Oriya culture the 'Jagannath culture' (Samskriti). The religious significance of Lord Jagannath to Orissa and Oriyas has been extremely important since Jagannath is treated as **Ista-Deva** (ancestral god) of Oriyas and as State-Deity of Orissa. Ever since Jagannath was Vaishnavised in the medieval ages, He came to be the most popular deity for Oriyas, thanks to the teachings of such great religious teachers like Ramanuja, Jayadeva, Sri Chaitanya and Panchasakha devotee-poets like Balarama

Dasa, Jagannath Dasa, Achyutananda Dasa, Yasovanta Dasa and Sisu Ananta Dasa . It is the group of Panchasakha poets who really made Jagannath glorified and 'universalized' by attributing various qualities and using different appellations for Him. But at the same time, one can not ignore the contribution of the Hindu royalty of Orissa since the Ganga period, to the evolution of Jagannath as the foremost deity of Orissa. They took all necessary steps not only to propagate the glory of Jagannath but also to safeguard the institution of Jagannath. This is why, even till now, Oriya Gajapati kings are known as 'Thakura Raja' in popular parlance, and according to the Record-of-Rights, prepared by the Government of Orissa, Gajapati kings are the 'Adya-Sevaka' or First Servitors of Lord Jagannath.

Apart from these historical reasons, Oriya literary and cultural traditions have played no less a role in placing Jagannath at the fulcrum of the Oriya religious and social life. First, it was Sarala Dasa in the 15th century who inaugurated the singing of glory of Jagannath in his Oriya Mahabharat, and again it was Sarala only who identified Jagannath so eloquently with the land and people of Orissa. Then, in the Panchasakha writings and works of medieval and early modern poets like Dibakara Dasa, Salabega, Upendra Bhanja and many others, Jagannath, while retaining the pan-Vaishnavite character, came to be increasingly looked upon as an Oriya deity. In modern times, we have a vast corpus of literature, both in prose and poetry, that talk of Jagannath, propagate His glory and popularize legends and myths about Him. One such example is the writings of dramatists (like Ramashankar Ray and Kalicharan Patnaik) and poets (like Purushottam Das and Godavarish Mishra) on the legend of 'Kanchi-Kaveri'.

The rituals associated with Lord Jagannath like offering of the **Mahaprasad** and performance of music and dance (of course, dance has since been stopped) in the temple, foster among Oriyas, a feeling of belonging to Jagannath. Partaking of **Mahaprasad** provides an excellent opportunity to share the feeling of brotherhood in the name of Jagannath. In the similar fashion, the present Odissi dance which has evolved from the **Mahari** dance tradition in the Jagannath temple of Puri, is yet another manifestation of Oriyas' spiritual desire to realize their godhead - Lord Jagannath.

Thus, as we have seen, a number of factors have gone into the transforming Lord Jagannath to be the State- and Ista-Deva of Orissa and Oriyas.

Dr. Subhakanta Behera

Cultural and Information Counsellor,
Embassy of India,
Washington D.C.

Food For thought:

*When I do good, I feel good; when I do bad, I feel bad.
That's my religion.*

-Abraham Lincoln, 16th U.S. President [1861-1865].

Bhajan Schedule:
3rd Saturday (preferably) of the month:

<i>Bhajan by Children:</i>	6.00 PM
<i>Bhajan by all the participants :</i>	6:15 PM
<i>Arati:</i>	7.0 PM
<i>Prabachan:</i>	7.45 PM
<i>Prasad sevan and discussion:</i>	8.30 PM

Thank You

Thanks to all the families for their contributions for bhajan program. Our heartfelt thanks to the following families for sponsoring the feast on different months. May God bless you all.

Bigyani and Naresh Das, MD
Bandita and Nrusingha Mishra, MD
Jhunu and Indu Mishra, MD
Urmila and Debaraj Sahu, MD

Volunteers for bhajan program:

Bhajan moderator: Bigyani Das	(301) 498 3729
Library coordinator: Dharendra Kar	(781) 762 1878
Children's class:	
Ila Ojha	(410) 498 1189
Sujata Mahapatra	(301) 754 1829
Dinner Discussion: Nrusingha Mishra	(301) 540 4641

