

ଚିରନ୍ତନ ପତ୍ରିକା *Chirantan News Letter*



ଓଁ ଜୟ ଜଗନ୍ନାଥ ଜୟ ଜଗନ୍ନାଥ ଜୟ ଜଗନ୍ନାଥ ଓଁ

ନବମ ସଂଖ୍ୟା, ଅଗଷ୍ଟ, ୨୦୦୨, IX Issue, August 2002 <http://www.jogaworld.org>

ନ ମାଂ ଦୁଷ୍ଟଚିନୋ ମୁଢ଼ାଃ ପ୍ରପଦ୍ୟନ୍ତେ ନରାଧମାଃ ।
ମାୟାପଦ୍ମହୃଦଞ୍ଜାନା ଆସୁରଂ ଭାବମାଶ୍ରିତାଃ ॥

ଏହି ଶ୍ଳୋକଟି ଭଗବତ୍ ଗୀତାର ସପ୍ତମ ଅଧ୍ୟାୟରେ ବର୍ଣ୍ଣନା କରାଯାଇଛି । ଏହି ଶ୍ଳୋକଟିର ସାରମର୍ମ ହେଲା: ଗଣ୍ଡମୁଖୀ ଦୁର୍ବୃତ୍ତଗଣ, ନରାଧମମାନେ, ଯେଉଁମାନଙ୍କର ଜ୍ଞାନ ମାୟା ଚୋରିକରି ନେଇଛି ସେମାନେ ଏବଂ ଅସୁର ସ୍ୱଭାବସଂପନ୍ନ ବ୍ୟକ୍ତିମାନେ ମୋ'ଠାରେ ଆତ୍ମସମର୍ପଣ କରନ୍ତି ନାହିଁ କିମ୍ବା ଶରଣରେ ଆସନ୍ତି ନାହିଁ ।

The evil doers, the ignorant, the lowest persons who are attached to demonic nature, and whose intellect has been taken away by Maya do not worship or seek Me.

Time and tide wait for none. With our day to day busy life one can hardly imagine that the bhajan program by the Oriya community in the tri-state area completed its **fifth birthday** in this auspicious month of August. It is our great pleasure to bring the ninth issue of this religious newsletter **CHIRANTANA**. This issue contains various articles, and news since the last issue published in February 2002. **CHIRANTANA** is a biannual religious newsletter published in the month of February and August. If anybody is interested to publish his/her article in the newsletter, please send the article to obhajan@yahoo.com by the end of January and July to be published in the February and August issues respectively.

We would like to express our deep sense of appreciation for Baltimore ISKCON temple president, Nrusingha Chitanya Dasa, and the priests, Mahasakti Dasa, Sudhansu Dasa, Niranjana Dasa, and 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 and vicinity to attend this monthly bhajan program, organized by Jagannath Organization for Global Awareness (JOGA), to chant bhajans and listen and participate in religious discourses.

Jagannatha Organization for Global Awareness (JOGA):

The Jagannatha Organization for Global Awareness Inc, also called JOGA, is a non profit philosophical and educational organization to promote and propagate Jagannatha ideology, which is based on "jagat", the universal brotherhood for world peace and prosperity.

This organization was born to take our monthly bhajan gathering one step ahead. Please visit JOGA web page at <http://www.jogaworld.org> to learn about various activities.

What's New?

Puri's king, Dibya Singh Dev, attended our June month Bhajan Program. He



was greeted to the temple by Nrusingha Chaitanya Prabhuji with the chanting of the holy "mantra". He was welcomed by a special song and after that he lead the spiritual discourse. The participants asked many questions regarding the Jagannatha Culture and Temple Activities and he discussed those points briefly. On behalf of JOGA he was presented a plaque along with the welcome song.

Our Odia teaching continues. We are slowly developing the learning materials which are available at <http://www.jogaworld.org>. If you can't attend our regular bhajan program classes, you can still use the materials. We encourage all to visit the site and encourage your children to learn Oriya.

September is Children's Month:

Like every year this year we will also devote September for the children. Since they have learnt some Oriya, they may want to practice singing an Oriya bhajan or telling a story in Oriya (it can be a very small story-- not to exceed ten sentences). Give it a try and if it doesn't work, they can mix English and Oriya to narrate the story. That way they can have at least some practice in speaking Oriya.

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(August 31, 2002 at Baltimore ISKCON Temple)

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ମଧୁରାଷ୍ଟକମ୍

(mdhurASTakam)

On August 31st we will celebrate Lord Krishna's birthday. Below is a Sanskrit prayer in praise of him. The complete prayer is available at <http://www.jogaworld.org> in the "sloka" section.

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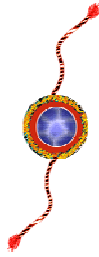
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adharam madhuram vadanam madhuram
nayanam madhuram hasitam madhuram
hridayam madhuram gamanam madhuram
madhurâ dhipate rakhilam madhuram

Sweet are Your lips, sweet is Your face, sweet are Your eyes,
sweet is Your smile, sweet is Your heart, sweet is Your gait,
O Lord of Madhura, everything about You is sweet.

Happy Raksha-Bandhan (Happy Brother's Day):

August 22nd is the day of Raksha-Bandhan or Brother's Day. On this day sisters tie the right wrist of their brothers with a silken thread, as a symbol of love, faith, and care. The sister puts "tilak", a dot of sandalwood paste and vermilion powder, on the forehead of her brother to remind him that he is responsible to uphold the dignity and respect of his sister. Then she feeds the sweets as the symbol of her good wishes ("subhakaAmanA"), and to remind the brother that he should always remember the brother-sister relationship that is so sweet, so sacred, and so pure. Brothers should never forget this even if they become busy and with huge responsibilities towards their jobs and their own family. In return, the brother gives a gift to the sister and if the sister is younger, he blesses her.



Queries on Hinduism

(The questions were asked by Bagmi Das and Mrunali Das to Manoj Panda of Detroit and he shares his knowledge on those questions.)

1. How did Hinduism start?

"Hinduism" is a name ascribed to "sanAtana dharma" at some point of time. The earliest historical data tells about the existing Indus Valley Civilization and coming of Aryans to the expanse of land which is known as the Indian sub-continent by current historians. It is said that the name "Hindu" came from the name of the river "Indus" and the people living by that river came to known as "Hindus" and the way of life led by them was called "Hinduism". Another definition of the Hindu derived from etymological root could be "Heenam dUshayati iti Hindu" which means who destroys the "heena" or inferior qualities which are within him/her is a Hindu and the process of doing that to reach the ultimate essence is Hinduism.



However, "sanAtana dharma" as the name suggests has neither beginning nor end. The essence of "sanAtana dharma" is in the Upanishads or vedAnta, which is the "ending" part of each Veda. All other scriptural texts are mere the common mind to comprehend.

2. What is the difference between prayer at home and prayer at temple?

Prayer for the faithful is a mental support, a vehicle to realizing the wishes, and is a calming device to an agitated mind. This hinges on making the mind more or less one pointed.

Many activities take place at home such as sleeping, eating, reading, etc., where as in the temple, in the inner sanctum only the worship of the deity, meditation or similar kinds of activities take place.

Each place has its own vibrations, which depend upon the activities taking place there that supports a particular activity in a better way. Again the "thoughts" of the people remaining in that place also plays a major role. As in the temple the "mantras" are chanted, the worship is done regularly, the scripture is read and most of the people coming there has the objective of "prayer" in mind, it has better vibrations which support the "method" of praying and helps an agitated mind to focus quickly.

However when a person becomes an "adept" whose mind remains unperturbed under different demanding circumstances by years of practice, it doesn't matter. Prayer can take place anywhere any time with same mental focus. It is said the inner sanctorum of mind is the best place of prayer. The selection of place, time, people etc. is just various methods to get at that.

3. If we consider Buddha an incarnation of Vishnu why don't we follow of his teachings and become Buddhist?

"Buddha" means "Awakened One" in Sanskrit. This is a "state". Prince Goutama uncovered that state in him, which is within each being, and hence known as Goutama Buddha or simply "Buddha".

Goutama Buddha's teaching falls under Jnana Yoga of sanAtana dharma. If we analyze his teachings we will find those as the same as the teaching of VedAnta, although in little different ways.

The four Vedas are divided into two parts. They are (1) karma kAnDa and (2) jnAna kAnDa. karma kAnDa deals with the Yajnas, worships etc., i.e. all the rituals and jnAna kAnDa deals with the subtler through Upanishads. karma kAnDa prepares the uninitiated ones to apprehend jnAna kAnDa in its true perspective. Even in the Bhagavad Geetaa it is said that ultimate realization is not possible by karma kAnDa alone.

Again In Chapter 2 of Bhagavad Geetaa from the shlokas 42 to 44 Lord Krishna says the same thing that karma kAnDa can never give salvation.

More stress on karma kAnDa with the individual opinions of the influential practitioners of Brahmanism necessitated the birth of Buddhism. Goutama Buddha took the karma kAnDa out. His preaching of "shUNya bAda" is no different of "pUrna brahma" aspect. It is only the reference from which to look into. He remained silent when asked about the existence of God and our Upanishads speak the Brahman as "Avyakta" or indescribable.

As different people have different tastes for different food to appease the same hunger, people of different body-mind-intellect composition tend to follow different paths to reach the same Truth like karma, jnAna or bhakti. But at one point of time all (karma, jnAna..) go hand-in-hand oblivious of one another.

4. Are demigods equivalent to Christianity's angels?

One is many, "many" is one – thus declares vedAnta. Lord is there in every thing and being. There is only difference in degree. As the intensity of light passing through a medium depends upon the level of transparency of the medium, similarly the revelation of universal

consciousness is different depending upon the “equipment”. As the waves of the ocean and the ocean are one and the same but “look” different, similarly the universal consciousness and the “changing” universes and zillions of “changes” within are one and the same but “look” different from a “different perspective”.

“stones”, “plants”, “animals”, “human beings”, and “devas” express universal consciousness though different levels from the lower to higher. And it comes with different levels of freedom and power. As a person with one hundred dollars has “more freedom” to acquire material possessions in comparison to one who has ten dollars, similarly “plants” have more freedom than “stones”, “animals” are more elevated in consciousness than “plants”, “human beings” have more power than “animals” and so on and so forth. Depending upon the “kAma” or desires and “rAga” or attachment, different levels of consciousness can evolve to a “higher” one or “devolve” to a lower one.

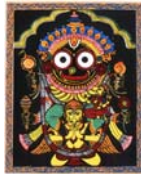
Hence “devas” or “angels” are beings with higher level of consciousness who have more freedom and power than those of human beings. And they can harm or help depending upon their dispositions.

If we are always good in our mind and action, then we won’t hurt anybody and everybody will be benevolent to us. And we will be blessed. Hence it is said one should be always forgiving to even the “enemies” and try to be always in the good company so that the environment will help us to be good both in mind and action.

Nabakalebbar (Quiz For Children)

(Read the story and answer the quiz)

According to Bhagabat Gita each soul changes bodies after certain time. Similarly, Lord Jagannath also changes His body. The change of brahma takes place in complete darkness and the detailed process is explained here.



In a previous quiz, it had been explained that Jagannath himself came as a carpenter and asked King Indradyumna to build his murti. When King Indradyumna opened the door before the scheduled date, the carpenter had vanished. It is also said that the carpenter became Jagannath’s soul and lived inside the statue. According to the Moon’s calendar, the year in which two Ashadha months fall, Jagannath’s nabakalebar (change in murti) occurs. After snana purnima when the murti is kept in hiding, the carpenters start the new murti construction work. After getting permission from the Puri king, the carpenters go to get wood to make the murtis. They take two axes--one gold and another iron. The carpenters spend their first night at the Mangala temple in Kakatpur. The next day carpenters worship mother Mangala, and while they sleep, either the leader or any of the carpenters get the directions from Mangala in their dream to find the tree they will use to make murtis. The neem tree, on which there is usually a Chakra sign, is used for the murti-making. After performing worship near the neem tree, the carpenters cut the tree, first with the gold axe and then with the iron axe. They then bring the wood to Puri for the construction of murtis. Once the carpenters finish making murtis, other sevaks decorate the murtis with cloths and colors. Then daitapatis take the new murtis to the old murtis’ room. That night, the whole temple is cleaned and kept dark. One of the daitapati performs the changing of brahma with blindfolded eyes. Also, that night old murtis are buried in a pre-made big hole in a cemetery near the temple. The next day the public view of the newly made murtis takes place in the temple.

1. Body is immortal
 - a) True

b) False

2. Nabakalebar year is determined by
 - a) sun calendar
 - b) moon calendar
 - c) international calendar
 - d) hindu calendar
3. Carpenters take permission from the following before going to get woods for murti
 - a) temple priest
 - b) chief minister
 - c) king
 - d) Governor
4. Who gives the direction to find tree for murtis?
 - a) Sarala
 - b) Mangala
 - c) Jagannath
 - d) King
5. The tree used for murti has following signs
 - a) Chakra
 - b) Flower
 - c) Temple
6. Daitapatis can see the brahma while changing from old to new murti
 - a) True
 - b) False
7. Old murtis are kept in the temple in a separate room
 - a) False
 - b) True
8. Nabakalebar happens before chariot festival of the particular year
 - a) True
 - b) False

Food For thought:

**Concentrate on Clear Blue Sky, Clouds come and go.
Swami Vivekananda**

Bhajan Schedule:

3rd Saturday (preferably) of the month:

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

POEMS/STORIES/ESSAYS:



କାହ୍ନାପାଇଁ ଗୀତ

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ଅଟକି ତୁ ଯା’ ରେ ନିଦ ଜାଗୁ ମୋ କହ୍ନାଇ
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ଶ୍ରୀମୁଖ ତା ଦଶୁଛି କପର, ମୋ କାହ୍ନାର । ୧।

ନୟନଶଙ୍ଖାଳି ମୋର ରଞ୍ଜିତରତନ
କଞ୍ଚିଲୋଚନୀୟା କାହ୍ନା ମୋ ହୃଦଚନ୍ଦନ
ନିଦ ମୁହେଁ ହସ ଯାଏ ଭରି, ମୋ କାହ୍ନାର । ୨।

ବନପୁଲ ମାଳା ତା'ର ଗଲାଣି ମଉଳି
ଧକି ତ ଯାଇଛି କାହ୍ନା ଯାରା ଦିନ ଖେଳି
ଶୁଖି ତ ଯାଇଛି ସୁନାଶିରୀ, ମୋ କାହ୍ନାର । ୩।

କାଲି ପୁଣି ଶୁଣିଦେବି ବନପୁଲ ହାର
ମୟୂରଚନ୍ଦିକା ବାନ୍ଧି ସଜାଇବି ବୃକ
ଲଲାଟେ ଚନ୍ଦନ ଦେବି ବୋଲି, ମୋ କାହ୍ନାର । ୪।

ବିଜ୍ଞାନୀ ଦାସ୍, କଲମ୍ବିଆ, ମେରୀଲାଣ୍ଡ

In giving, she received

By Brahmapriya Sen, Columbia, MD

Many years ago, a little girl wanted to penetrate into the intoxication of life. She stretched her arms out and tried to envelope the sky. She lied on the green grass, rolled on the sand. She felt the fragrance of every blossom. She listened to the sounds of life that stirred and vibrated in the birds, the beasts and the men. She breathed deeply the illumination of soul and she had a thrill of self-discovery.

She was not beautiful, and she felt lonely amidst all the beauty around her. She became a dancer, for that was the nearest movement that encompassed the vision of her hidden world. And behind her eyes and heart she hid her secret. And she worked. She worked so hard that her limbs grew small and thin, her skin darker, and her eyes darker than blackness. And years passed in strenuous dance exercises and in loneliness for she told her secret to no one. Then in dance, she began to reveal her secret, but only few understood it. Some mocked, some cherished. But no one told her, "I know your secret". Every one said, "you are beautiful" and she smiled. Some said, "I want you". Some said, "I possess you" and others said "I will destroy you". There were few on the way who loved her truly, devotedly, sincerely, but she did not find it enough.

So, underneath there was this deepest unhappiness that could not be shared, never. That made her sadder and lonelier and withdrawn. Years went by and she wondered about perfection and looked beyond the horizon for the stars. They seemed further away from childhood!

And in this moments of darkness, she found her secret, her answer to happiness. It had come to her in a desolate moment when the soul was at its lowest ebb. It was her unhappiness that enabled her to dance. It was the dance that she gave joy to the world, for she had the intensity of vision, the ecstasy of her art. The unconsciousness of her perfection overflowed into purity, that all could see and share. In giving of her own self in dance, she found answer to her quest, and realized that "it was in giving that she really received".

The Relevance of Devotional Singing and Chanting for Individual Enrichment

By Nrusingha Mishra, Germantown, MD

The topic of bhajans, devotional singing, and chanting and their beneficial effects on the mind has been addressed in the past in a

number of evening programs. The questions usually come to our mind. What are bhajans,? Why do we want to sing bhajans? Who want to do that? When should we do? Where should we do? How easy are these to perform? Why can not we do alone at home? Why should we go to a temple or any other sacred place with others having devotion to do? Bhajans are in plain language recital of God names, singing the praises of God, and sometimes saying loudly your own inner feelings and sorrows, but through the writings of the enlightened. Bhajans and kirtans generate powerful sound effects within you that take you to a different plain where there are no experience of worldly pleasures and sufferings.

Our daily worldly activities are causing everyday some unseen damages within ourselves which have no remedies. Our cells are dividing every moment and some fraction getting aberrant and are instantly eliminated by repair mechanisms. We need to heal the damages and wounds that are occurring slowly at the physical and mental level because of the worldly activities. No matter what we do, how hard we will try, our worldly lives can not avoid sufferings, accidents, wounds, and damages. However, there are internal healing processes that will be activated by chanting God's names, singing bhajans, and turning inwards trying to focus within ourselves on the soul, the vital forces within ourselves.

We must try to develop a sense of detachment in the midst of doing all our worldly activities. Constantly chanting the names of God, regularly singing the bhajans and kirtans will help in going on the path to develop the detachment and will help in the realization of the self and the ultimate goal. Although it is easy to say this, it may take this whole life time. If anybody believes in the cycles of births and deaths that Buddha talked about to get the Nirvana, it may take several birth and death cycles to go there. Although I have posed several questions in the beginning, I will limit my discussion on what the bhajans and kirtans are and why do we want to do. We will continue the discussion in subsequent publications of "Chirantana"

Thank You:

Thanks to all the families for their participation and contributions for the success of the bhajan program. Thanks to Jhinu and Shantanu Chhotray for their financial contribution for June month bhajan program. Our heartfelt thanks to the following families for sponsoring the feast on different months. May God bless you all.

Debaki and Anjana Chowdhury
Naresh and Bigyani Das
Surya and Sujata Nayak
Nrusingha and Bandita Mishra

