



Hindu Temple and Cultural Center of South Carolina

5703 Kiawah Road, Columbia, SC 29210

Phone: (803) 772-9650

web: <http://www.hindutemples.org/>

'Om Namō Bhagawate Vasudevaya'

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September 20, 2007

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Shri. Kaushal K. Sinha

Archakah

Acharya Joshiji

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Temple is open seven days a week from
8:30am - 12:00noon (M-F); 8:30am - 1:00pm (weekends)
and again from **5:00pm - 8:30pm (M-S)**

REGULAR ACTIVITIES

Daily **Pooja** and **Aarti** to all deities performed every day 9:00 - 11:00 am
Managalarati is performed every evening at 7:30 pm

Weekly Schedule of events:

MONDAY: Sri Rudrabhishekam from 6:30 pm to 7:30 pm

THURSDAY: Bhajan and Satsangh from 8:00 pm to 9:15 pm

SATURDAY: Sri Venkateswara Suprabhatam from 8:00 to 8:30 am
Sri Venkateswara Abhishekam from 8:30 to 10:00 am

Poornima: Sri Satyanarayana Puja & Katha from 6:30 to 8:00 pm

\$101/main sponsoring family which performs the
pooja with the priest.

\$16 people participating in pooja by Sankalpam
& archana.

Sai Bhajan – 1st Sunday of every month between 5 and 6 pm.

Ganesh & Kartikeya Abhishekam – 2nd Sunday of every month
between 10 and 12 noon.

Annual membership contribution per family is only \$51.00
Please send your membership today!

**Transportation is to be arranged by devotees, if the religious
services are to be performed at individual homes by the priest.**

Executive Committee

President	Shri Sunil Tuppale
Secretary	Shri Sabari Chiraparambil
Joint Secretaries	Kum Lalitha Das
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	Shri Sharat Gorrepati
	Shri Praveen Shrivastava
	Shri Krishna Kumar
Religious Committee Affairs	Smt. Arunima Sinha

Please make all checks payable to **HTCCSC** and request a receipt for all check and cash donations.

For Pooja, Priest Services and use of Temple premises, please contact: **Mrs. Arunima Sinha** at **781-9054**.

Please mark your calendars for these special celebrations.

Pooja / Event	Day	Date	Time	Venue
<i>Sharat Navarathri begins with Ganesha Pooja and Kalasha Sthapana Pooja</i>	Tuesday	9/30/2008	7:30 AM	Temple
<i>Pooja by Sponsors</i>	Everyday till VijayaDashami		7:00 PM	Temple
<i>Navrathri Garbha</i>	Everyday till VijayaDashami		8:00 PM	Temple
<i>Akhanda Vishnu Sahasranama Parayanam</i>	Saturday	10/4/2008	10:30 AM	Temple
<i>Lalitha Sahasranama Kumkumarchana</i>	Sunday	10/5/2008	10:00 AM	Temple
<i>Main Garbha</i>	Sunday	10/5/2008	8:00 PM	Jamil Temple
<i>Durgashtami Havan</i>	Tuesday	10/7/2008	6:00 PM	Temple
<i>Mahanavami Pooja</i>	Wednesday	10/8/2008	6:30 PM	Temple
<i>Vijayadashami (Dussehra) Pooja</i>	Thursday	10/9/2008	7:30 PM	Temple
<i>Sharat Poornima Satya Narayana Pooja</i>	Tuesday	10/14/2008	6:30 PM	Temple
<i>Garbha</i>	Tuesday	10/14/2008	8:00 PM	Temple
<i>Karva Chouth Pooja</i>	Friday	10/17/2008	5:30 PM	Temple
<i>India Day Celebrations</i>	Saturday	10/18/2008	5:00 PM	Airport High School
<i>Deepavali and Ravana Dahana</i>	Saturday	10/27/2008	TBA	Temple
<i>Bali Padyami</i>	Wednesday	10/29/2008	TBA	Temple
<i>Tulasi Vivaham</i>	Sunday	11/9/2008	7:00 PM	Temple
<i>Utsav 2008</i>	Saturday	11/15/2008	TBA	Temple

For more details about any of the above functions, please contact Joshi -ji @ (803) 772 9650

Navarathri Suggested Sponsorship

All day Navrathri Pooja including Chandi Paat and Ashtami Havan	\$ 151
Ashtami Havan and Chandi Paat	\$ 101
Ashtami Havan	\$ 51
One day Chandi Paat	\$ 31
Lalitha Sahasranaama Kumkumaarchana	\$ 25

Main Garbha Details

Main *Garbha* will be held on October 5th and on October 12th, 2008 at 8:00 PM at Jamil temple. Musical accompaniment and accessories for *Garbha* will be provided by **Jhankar Group**

VISHNU SAHASRANAMA (VSN) PARAYANA On Saturday, October 4, 2008

Our Temple is going to be a part of this big effort to chant *Vishnu Sahasranama* by many temples throughout India, USA and Canada at the same time for World Peace. The idea is to chant 10008 *Vishnu Sahasranamas* in one sitting across all the above mentioned countries. In our temple, we will start on Saturday, October 4th at 10:30 AM when the time would be 8:00 PM on the same day in India. The format we would be following is as follows

Vishnu Sahasranama Purva Peethika – Once (Start: India – 8 PM IST)

Vishnu Sahasranama Stotram - Five times

Vishnu Sahasranama Uttara Peethika - Once

We invite all devotees to be a part of this unique effort and help in promoting the cause of World Peace and welfare. Besides it is a great Blessing to chant the name of the Lord.

Please contact Mrs. Neena Narumanchi at Neena.Narumanchi@gmail.com for further details.

Temple Needs Your Support

Support our temple! Be part of our Dollar-A-Day program! Pledge any amount every day as a contribution (\$1, \$2, \$5). Instill the habit of contribution in young kids – kids and students can contribute any amount that they'd like – 25 cents or 50 cents / day. No amount is too small!! Besides, we have made it easy to be a part of the Dollar-A-Day by setting up monthly withdrawals from devotees'

Bala Gokulam at HTCCSC

Bala Gokulam is being conducted successfully for children at our temple between 10.30 am and 12 noon. Every Sunday, children look forward to coming to the temple, meeting with their friends, having a lot of fun while learning about our religion and culture. Enroll your children today!

Utsav 2008

Festivals of India..
Festivals of Different States..
All celebrated in One Place!! All celebrated at a time!!!
Come, Join the celebrations!!
Saturday Nov 15, 2008

NAVARATRI

By
SRI SWAMI SIVANANDA

SALUTATIONS to the Divine Mother, Durga, who exists in all beings in the form of intelligence, mercy, beauty, who is the consort of Lord Shiva, who creates, sustains and destroys the universe.

This festival is observed twice a year, once in the month of Chaitra and then in Aswayuja. It lasts for nine days in honour of the nine manifestations of Durga. During Navaratri (the word literally means "nine nights") devotees of Durga observe a fast. Brahmins are fed and prayers are offered for the protection of health and property.

The beginning of summer and the beginning of winter are two very important junctions of climatic and solar influence. These two periods are taken as sacred opportunities for the worship of the Divine Mother. They are indicated respectively by the Rama-Navaratri in Chaitra (April-May) and the Durga Navaratri in Aswayuja (September-October). The bodies and minds of people undergo a considerable change on account of the changes in Nature. Sri Rama is worshipped during Ramnavmi, and Mother Durga during Navaratri.

The Durga Puja is celebrated in various parts of India in different styles. But the one basic aim of this celebration is to propitiate Shakti, the Goddess in Her aspect as Power, to bestow upon man all wealth, auspiciousness, prosperity, knowledge (both sacred and secular), and all other potent powers. Whatever be the particular or special request that everyone may put before the Goddess, whatever boon may be asked of Her, the one thing behind all these is propitiation, worship and linking oneself with Her. There is no other aim. This is being effected consciously or unconsciously. Everyone is blessed with Her loving mercy and is protected by Her.

Durga Puja or Navaratri commences on the first and ends on the tenth day of the bright half of Aswayuja (September-October). It is held in commemoration of the victory of Durga over Mahishasura, the buffalo-headed demon. In Bengal Her image is worshipped for nine days and then cast into water. The tenth day is called Vijaya Dasami or Dussera (the "tenth day"). Processions with Her image are taken out along the streets of villages and cities. (Continued...)

The mother of Durga (that is, the wife of the King of the Himalayas) longed to see her daughter. Durga was permitted by Lord Shiva to visit her beloved mother only for nine days in the year. The festival of Durga Puja marks this brief visit and ends with the Vijaya Dasami day, when Goddess Durga leaves for Her return to Mount Kailas. This is the view of some devotees.

In Bengal, Durga Puja is a great festival. All who live away from home return during the Puja days. Mothers reunite with their sons and daughters, and wives with their husbands.

The potter shows his skill in making images, the painter in drawing pictures, the songster in playing on his instrument, and the priest in reciting the sacred books. The Bengalis save money throughout the year only to spend everything during the Puja days. Cloth is freely distributed to the Brahmins.

The woman of Bengal welcomes the Goddess with a mother's love and sends away the image on the last day, with every ceremony associated with a daughter's departure to her husband's home and with motherly tears in her eyes. This signifies the parting of Durga from Her beloved mother.

Durga Puja is the greatest Hindu festival in which God is adored as Mother. Hinduism is the only religion in the world which

has emphasised to such an extent the motherhood of God. One's relationship with one's mother is the dearest and the sweetest of all human relations. Hence, it is proper to look upon God as mother.

Durga represents the Divine Mother. She is the energy aspect of the Lord. Without Durga, Shiva has no expression and without Shiva, Durga has no existence. Shiva is the soul of Durga; Durga is identical with Shiva. Lord Shiva is only the silent witness. He is motionless, absolutely changeless. He is not affected by the cosmic play. It is Durga who does everything.

Shakti is the omnipotent power of the Lord, or the Cosmic Energy. The Divine Mother is represented as having ten different weapons in Her hands. She sits on a lion. She keeps up the play of the Lord through the three attributes of Nature, namely, Sattwa, Rajas and Tamas. Knowledge, peace, lust, anger, greed, egoism and pride, are all Her forms.

You will find in the Devi Sukta of the *Rig Veda Samhita* that Vak, symbolising speech, the daughter of the sage Anbhira, realised her identity with the Divine Mother, the Power of the Supreme Lord, which manifests throughout the universe among the gods, among men and beasts and among the creatures of the deep ocean.

In the *Kena Upanishad*, you will find that the Divine Mother shed wisdom on Indra and the gods and said that the gods were able to defeat the demons only with the help of the power of the Supreme Lord.

The worship of Devi, the universal Mother, leads to the attainment of knowledge of the Self. The story in the *Kena Upanishad* known as the "Yaksha Prasna", supports this view. It tells how Uma, the Divine Mother, taught the Truth to the gods. Goddess Shakti thus sheds wisdom on Her devotees.

Devi worship is, therefore, worship of God's glory, of God's greatness and supremacy. It is adoration of the Almighty. It is unfortunate that Devi is ignorantly understood by many as a mere blood-thirsty Hindu Goddess. No! Devi is not a vicious demoness nor is She the property of the Hindus alone. Devi does not belong to any religion. Devi is that conscious power of God. The words Devi, Shakti, etc., and the ideas of different forms connected with these names are concessions granted by the sages due to the limitations of the human intellect; they are by no means the ultimate definitions of Shakti.

The original or Adi Shakti is beyond human comprehension. Bhagavan Krishna says in the *Gita*: "This is only My lower nature. Beyond this is My higher nature, the life-principle which sustains the universe".

The *Upanishad* also says: "The supreme power of God is manifested in various ways. This power is of the nature of God, manifesting as knowledge, strength and activity".

Truly speaking, all beings in the universe are Shakti-worshippers, whether they are aware of it or not, for there is no one who does not love and long for power in some form or other. Physicists and scientists have now proved that everything is pure, imperishable energy. This energy is only a form of divine Shakti which exists in every form.

A child is more familiar with the mother than with the father, because the mother is very kind, loving, tender and affectionate and looks after the needs of the child. In the spiritual field also, the aspirant or the devotee--the spiritual child--has an intimate relationship with the Mother Durga, more than with the Father Shiva. Therefore, it behoves the aspirant to approach the Mother first, who then introduces Her spiritual child to the Father for his illumination.

The Mother's Grace is boundless. Her mercy is illimitable; Her knowledge infinite; Her power immeasurable; Her glory ineffable; and Her splendour indescribable. She gives you material prosperity as well as spiritual freedom.

Approach Her with an open heart. Lay bare your heart to Her with frankness and humility. Be as simple as a child. Kill ruthlessly the enemies of egoism, cunningness, selfishness and crookedness. Make a total, unreserved, and ungrudging self-surrender to Her. Sing Her praise. Repeat Her Name. Worship Her with faith and unflinching devotion. Perform special worship on the Navaratri days. Navaratri is the most suitable occasion for doing intense spiritual practices. These nine days are very sacred to the Divine Mother. Plunge yourself in Her worship. Practise intense repetition of the Divine Name, having a regular "quota" of repetitions per day, and the number of hours spent on it.

This is your path. As you destroy one evil quality, develop the virtue opposite to it. By this process you will soon bring yourself up to that perfection which will culminate in identity with the Self which is your goal. Then all knowledge will be yours: you will be omniscient, omnipotent and you will feel your omnipresence. You will see your Self in all. You will

have achieved eternal victory over the wheel of births and deaths, over the demon of worldliness. No more pain, no more misery, no more birth, no more death! Victory, victory be yours!

Glory to the Divine Mother! Let Her take you, step by step to the top of the spiritual ladder and unite you with the Lord!

WHAT DOES IT MEAN TO BE A HINDU?

By Swami Dayananda Saraswati

(in answer to a question during the Satsang at AVG, Saylorsburg, PA)

To be a Hindu is: Love truth, look upon the world as *Ishwara*. All forms of prayer are valid. You are responsible for your action, for your lot. You can change your destiny. You have a free will. God is not just love, God is everything. He is in the form of order. He is not partial to anybody. God is not judgmental; so don't make God, also, judgmental. Don't say there will be judgment day and God will sit in judgment and send you to Hell. God is not judgmental. He doesn't make judgment. You ask for it; you get it. You get it or you had it, both.

Atma nitya suddhah. This is one step further. You can invoke the Lord in any form, in any language. There is a big spectrum. Being a Hindu is all these. Finally, the *Veda* is a means of knowledge in the areas which I cannot objectify. Certain areas are very useful to me. Certain things that are told by the *Veda* are very useful to me. And the one thing is the main thing. That is, you are the whole; you are the reality. This is not going to be improved upon by anybody. This is final. You are the whole and you can't become better than whole. Therefore, nobody is going to improve this. So, it has the last word. One who recognizes that is a Hindu. Even if you don't recognize it, if you say everything is *Iswara* or everything is *Iswara*'s, that interpretation, also, we have. Everything belongs to *Iswara* or everything is *Iswara*, both are there. All this we allow. All these are allowed because you can invoke *Iswara* in many ways. It's okay; you'll get some result. We accept that. Finally, Your true essence, the *Atma*, is the only reality. That makes you a Hindu. If you miss knowing it in this life, you'll get a chance again. Until you solve this problem, you'll be reborn, don't worry. So, that makes you a Hindu.

There are a lot of things. In fact, all these mean being a Hindu. But anything irrational is not acceptable. You can believe anything above reason, if you are interested in it. If somebody says it is above reason, and if you are interested in it, you can believe in it, you can follow, because you cannot dismiss it. Like a heaven. You can't dismiss it; you can't prove it. It's okay. But if somebody says that is the answer, then it is irrational. We can dismiss it.

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P.O. Box 21976
Columbia, SC 29221-1976**

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