

BRAHMA VANI

BSNA Twelfth Annual Convention 2006 Atheneum Hotel, Detroit, Michigan

Convention Souvenir Issue No. XI, July 2006

Board of Trustees:

Dr. Shri Kant Mishra, Chairman
Dr. Shiva Bajpai
Dr. Lakshmi Shanker Dube
Dr. Onkar P. Dwivedi
Dr. Satchidanand Mishra
Mr. Mahendra Pal Misra
Mr. Kanwal D. Prashar
Mr. Dharam Salwan
Mr. Jagar Sharma
Mr. Madan Lal Sharma
Dr. Suresh C. Tiwari
Dr. Janeshwar Upadhyay

Officers:

Dr. Shyam Narayan Shukla
-- President
Mr. Purushottam Sharma
-- Executive Vice President
Mr. Lila Dhar Mishra
-- Vice President
Mrs. Renu Sharma
-- Vice President
Dr. Umesh Shukla
-- General Secretary
Dr. Om Prakash Sharma
-- Treasurer
Dr. Arvind Sharma
-- Asst. Treasurer & Editor, Brahmakulum
Dr. Tej Pandey
-- Editor, Home Page
Dr. Surendra Pandey
-- Editor, Brahma Bharati

Editorial Board:

Dr. Satish C. Misra, Chief Editor
Dr. Tej Pandey, Managing Editor
Dr. Shyam Narayan Shukla
Dr. Umesh Shukla
Dr. Surendra Pandey
Dr. Om Prakash Sharma (NJ)

@ Brahman Samaj of North America
P. O. Box 716
Belle Mead, NJ 08502-0716
Phone: 510-770-1218

Disclaimer: Errors or omissions are regretted. BSNA takes no responsibility for any errors or omissions.

TABLE OF CONTENTS

Vandana 2
Editorial 3
President's Message 4
Message From the Convention Director 5
Message from Co-Convention Director 6
Message from the BSNA Treasurer 7
Message from the Editor of Brahma Bharati 8
Convention Organizing Committee 9
Profile of Invited Speakers 10
Acknowledgement and Thanks 11
Bhagvan Shivji	
Author: Unknown-Compiled by Ankur Misra 12
The power to FOR-GIVE	
-----Tilak Raj Sharma14
Vedic Literature and Modern Science	
----- Brij Pal Giri15
Creation and Evolution	
----- V. Balarama Murty19
Reminiscing Tulsi	
----- Harnarayan Shukla21
Astrology – a Myth or a Reality	
----- Kewal K. Tewari22
The Myth of the Aryan Invasion Theory	
----- Shyam Narayan Shukla24
The secret behind the PUJA	
----- Rajendraprasad Vyas26
The Essence of the Gita	
----- Shayam Narayan Shukla28
Simplified Explanation of Vedanata	
Author: Unknown-Compiled by Umesh A Shukla31
Chat with God	
Author: Unknown-Compiled by Umesh A Shukla32
The Fruits of Karma	
----- Shyam Narayan Shukla33
Glory of India (Hindi)	
----- Nirmala Shukla35
How do I worship You ? (Hindi)	
----- Nirmala Shukla36
Life of a Brahman (Hindi)	
----- Hari Sharma36
We too will return (Hindi)	
----- Abhinav Shukla37
Iron Junk Trader (Hindi)	
----- Shukla Shah37
Who am I? (Hindi)	
----- Tilak Sharma38
Some Poems of Laughter	
----- Sumitra Sharma38
Program Outline for 2006 Convention49
BSNA 2006 Elections NEC guidelines50
BSNA CONSTITUTION52
BSNA Organization Chart61
BSNA Goals62
BSNA Global Network63
Recent Graduates64
Pilgrimage, Spirituality and Divinity	
----- Satish Chandra Misra65
BSNA Membership Form72

Vandana

Insert Vandana Tiwari.pdf

Editorial



I extend my greetings and welcome to all delegates at the 12th annual convention of the Brahman Samaj of North America (BSNA). The theme of this convention is, “Challenges of growing up in two cultures.”. Indeed, a challenge. My three beautiful children were born and raised here. They all kept telling me in their teen years, “Daddy, you were not born and raised here and have not gone through the peer pressure here.” How true they were in their teen years. I made a point to learn from their experiences and still be firm in my beliefs. Now, they have turn around and seek my input in various things they do. The true challenge we face is how to imbibe our value system in our own lives and motivate our

youths to accept and adopt our rich culture and values. We need to be involved in learning and practicing our scriptures in our daily lives and setting an example.

There are several articles related to the theme. If we understand that a set of qualities given to us by our ancestors in the form of scriptures were good then and are good now, our job of facing these enormous challenge of growing up here for first and subsequent generations would be less challenging. But, these challenges will always be there. Conventions like this can help us to understand these challenges and plan for the future.

The publication of articles in Hindi started a few years ago, and the tradition continues. The cover page of this magazine illustrates that Bhagvan Shiva's trident is symbolic of the Past, the Present, and the Future, the three aspects of Time. We need to understand this aspect of our scriptures to really understand the challenges we faced in our own past, the challenges we are facing in present and the challenges we are likely to face in the future. The answers lie in our scriptures and the Trinity – Brahma, Vishnu and Mahesh. The knowledge revealed in our ancient scriptures, namely, the Vedas, the Geeta, the Upanishads and the Puranas is eternal and applicable today to face these challenges.

This year the editorial board consisted of Dr. Tej Pandey (Managing Editor), Dr. Surendra Pandey, Dr. Shyam Shukla, Dr. Umesh Shukla, Dr. Om Sharma of NJ and yours truly. As fate would have it, Dr. Tej Pandey became ill and was hospitalized at the time when we needed him the most. Bhagvan Shivji's wish! As soon as he came out of ICU, he told his family to convey his inability to perform his duties as a Managing Editor of Brahma Vani this year. What dedication! His daughter promptly called me. I told Dr. Pandey's wife, Mrs. Ragini Pandey that this is the last thing they should worry about. We were all concerned about his health and were praying for his quick recovery. This is also a challenge we are facing as the first generation is getting older and we are facing challenges associated with geriatrics. Therefore, the quality of this year's publication may not be as good as we are used to, but we have tried our best. My thanks to all the members of the editorial board.

I would also like to acknowledge the contribution of Shri Nitin Purohit, the Convention Director, and Shri & Smt. Purshottam and Kusum Sharma, Shri & Smt. Tilak and Shashi Sharma and their entire team for making this convention a truly outstanding. Thank you all the entire local team of the 2006 annual BSNA convention.

I would like to thank all donors, volunteers and supporters. There are anonymous donors and so many unnamed people, especially the family members of the volunteers, who have made their contributions. I want to thank them all, because they are the backbone of the success of the convention. Last, but not the least, I thank my wife Sheela and my children, Savita, Kavita and Ankur for their support and enthusiasm. Enjoy!

Satish C. Misra, Ph. D.
Editor

President's Message



Dear Fellow Brahmans,

By now Brahman Samaj of North America (BSNA) is a thirteen-year old organization, which has brought so many Brahman families together under its banner. The BSNA conventions have helped us develop closeness with many Brahman families whom we did not know a few years ago. In addition BSNA's principal objective has been to preserve our rich culture and heritage in this new country and pass them on to our coming generations. We would like our children not to lose the treasures of the Vedas, the Vedanta and the yoga which the entire world has started learning and appreciating now. We need to devise some way of teaching our children these subjects when they are still young.

We also need to realize the dilemma that our children face while growing up here in two cultures. They are under constant pressure from their parents to follow only our way of life and to avoid copying the western people. At the same time they are surrounded by the western culture everywhere they go and must behave like their friends and colleagues, to be accepted by them. They sure have a tougher life than we had while growing up in India. Therefore, we as parents, should try to help them seek a balance and not frustrate them when they are dealing with this complex modern world.

You may be aware that BSNA has joined a worldwide organization called World Brahman Organization (WBO) along with most of the Brahman organizations of the world. In addition BSNA has been given the responsibility to host the next World Brahman Convention (WBC) in North America. It will also be the thirteenth BSNA convention. Dr. Satish Misra has already started preparations to hold it at a five star hotel in Washington, D.C. area on June 2 and 3, 2007. Please mark these dates in your calendar and try to attend the WBC. You will meet many Brahmans from the USA, Canada, India, Nepal, Malaysia, Holland, U.K., Dubai, Surinam, Mauritius, etc. We will give you more details later.

With warmest regards,

Shyam Narayan Shukla, Ph.D.; P.E.; Fellow, ASCE

Phone: 510-770-1218; E-mail: shuklas@comcast.net

Message From the Convention Director

Picture
Nitin Purohit

Dear Fellow Brahmans,

First off, I would like to thank all of you for attending our convention. I hope you enjoy your stay at the Atheneum Hotel in Detroit. All of the Michigan chapter members have worked extensively with the hotel management to ensure that the 2006 convention will be enjoyable for everyone. After months of planning, we have created a schedule of events that is filled with fun and educational activities for all age groups.

As you all know, an integral component of BSNA revolves around the education of Brahman values to our youth. Consequently, the theme of this year's convention is "Challenges of growing up in two cultures." The US is a land of opportunity, not only economically, but culturally as well. We are all blessed to be able to celebrate our cultural values even though we may be oceans apart from our homeland. However, that opportunity also brings an obligation. We must not only practice our cultural traditions, but also ensure that our heritage is passed down to our children. That is why we have decided to focus the theme of this year's convention on children.

Finally, I would like to give special thanks to Mr. & Mrs. Purshottam and Kusum Sharma, Mr. & Mrs. Tilak and Shashi Sharma, Drs. Brij and Kanak Giri, Dr. Kewal and Mrs. Vijaya Tewari, Mr. & Mrs. Chakradhar and Madhu Sharma, Mr. & Mrs. Ramesh and Niru Sharma, Mr. & Mrs. Vijay and Kamlesh Sahore, Mr. & Mrs. Kamlesh and Krishna Sharma, Dr. Ajay Pandey, Mr. & Mrs. Rai and Vinita Bhargava, Mrs. Shobha Kumar, and Mr. & Mrs. Subash and Sushila Upadhyay for their unconditional support and contribution towards the success of the convention. Without them and the support of the entire Michigan chapter, this convention would not have taken place.

I hope you all enjoy Detroit and the 2006 BSNA convention. I look forward to meeting you all. Feel free to contact me or any of the convention volunteers if you have any questions.

Sincerely,

Nitin Purohit
12th Annual BSNA Convention Director

Message From the C0-Convention Director

Picture Tilak Sharma

Dear fellow Brahmans & guests,

Namaskar!

On behalf of Brahmans in Michigan it is my pleasure to welcome you all to the 12th annual BSNA convention.

In my opinion B.S.N.A. stands for:

B - Bond, which we have established amongst all of us. This bond is there for ever.

S - Share our knowledge/Wisdom/opinions. Knowledge is one thing which does not reduce by sharing/distribution.

N - No Negative feeling.

A - Always willing to help.

BSNA is a vehicle which brings Brahmans from all over the world under one roof, where we can socially interact, learn from each other, provide young Brahmans an opportunity to learn about our heritage, resolve our issues and maintain our rich heritage. BSNA has created a big Brahman family in North America. Where ever you go you feel at home (away from home) because some family member will be there for you.

When I was growing up, I was told that you can judge a man's character from the company he is in. With all the wise people in this convention I do not think I have to worry about my character. Indira Gandhi once said, "All the Indians in foreign countries are the ambassadors of India. India is very proud of these ambassadors." I am confident that members of BSNA are the true ambassadors of India.

I want to take an opportunity to thank each and every one for joining the convention in Detroit, Michigan. I wish and hope that you will be able to fulfill your mission of coming to the convention. I extend my best wishes you and your families.

May our BSNA family grow larger and be prosperous.

Thank you.

Yours truly,

Tilak Sharma
President, Michigan Chapter
C0-Convention Director

Message from the BSNA Treasurer

Picture Om Sharma

Dear BSNA Family:

Welcome to the 12th Annual Convention of the Brahman Samaj of North America (BSNA) in this beautiful venue in Detroit. This year we are celebrating 13 years of togetherness within this organization. The annual convention provides us an opportunity once a year to develop and renew our closeness with many families within a short time. This is a good forum to make new friends and an opportunity for networking.

BSNA's main objective is to preserve, propagate and impart the rich cultural and Vedic heritage to our coming generation. The cultural values and character building are best instilled early on in life. We can set example to our children only by practicing these values by ourselves. The theme of this year's convention is a reminder to us as parents that it is not easy growing up in two cultures. Our children growing up in distinctly two different environments need a great amount of support in balancing this very delicate aspect. The world

today is much more complex than a few decades ago. It is important to impart our rich values to our children but as an added advantage to the well-rounded development in their day-to-day physical macro environment. Since they have to meet the challenges of the real world, we as parents should be helping to prepare them for the modern world of diminishing borders.

The younger generation should take the challenge of balancing two environments as an opportunity to take advantage of the best of the both cultures. Taking the parents' cultural values and using them to enhance their own lives will make them better and stronger people.

BSNA has been successfully striving to bring Brahman families and organizations around the world together. Especially last few years have been very productive in this effort. For example, Dr. Shyam Narayan Shukla, President of BSNA was chosen to lead the World Brahman Organization (WBO), a worldwide body of Brahman Organizations around the world.

We all have our responsibility to nourish such a useful organization by actively participating, taking some responsibilities voluntarily, and donating time and money for the charitable purposes. BSNA uses the collected funds to help educational institutions, cultural organizations, disasters, etc. in India. One can also designate a charity organization for donations to be utilized. Starting this year we have established a relationship with United Way. You may designate BSNA as a charity organization of your choice and take advantage of employer matching contributions. If you have any questions in this matter, please feel free to contact me at any time.

Warm regards,
Om P. Sharma, Ph.D.
65 Squirrel Drive, Skillman, NJ 08558
Tel: 908-359-3348; E-mail: OmSharma@patmedia.net

Message from the Editor of Brahma Bharati



Dear fellow Brahmans:

I extend my greetings and welcome to all delegates at the 12th annual convention of BSNA. These annual conventions have become a valuable vehicle for rejuvenating kinships among fellow Brahmans and building new friendships. Families may turn this into a vacation by spending a few additional days visiting the area attractions. The venue for the 12th convention provides a convenient opportunity to cross the border and visit our neighboring country.

The quarterly publication of BSNA, Brahma Bharati (BB) is in its eighth year of publication. Since taking over the editorship in 2000, I have learned a lot about BSNA families and their accomplishments. I say with great pride that the first and later generations born in USA have shown better and bigger promises than we had ever expected when we migrated to this country and decided to call this our new home. We have highlighted a few of those accomplishments under the heading Focus on Youth in past issues of BB.

We have made BB the main vehicle of communication and exchange of information among members. The first issue of the year always contains a list of holidays for the year and contact information of all BSNA officers including chapter presidents. We include convention information in pre-convention issues and highlights of the convention in edition following the convention. You can help in keeping BB a valuable publication by sending me news and information about BSNA related events and activities, accomplishments of the Brahmans in North America, and noteworthy contributions to the community.

There has been a discussion about the delivery mode for BB. A few have suggested delivering BB via e-mail instead of mailing the printed version via US mail, primarily to save cost of printing and mailing. I would like your input on this suggestion. If we do not hear any objections, we may start sending BB via e-mail later this year. In any case, we always place the latest edition on the BSNA homepage (www.bsna.org). One can also access the past editions under the "Past Issues of Brahma Bharati" heading on the home page.

With best regards,

Surendra Nath Pandey, Ph.D.

Editor, Brahma Bharati

E-Mail: spandey@asurams.edu or pandevsn@yahoo.com

Telephone: 229-883-1687

Address: 2303 W. Alberson Dr.
Albany, GA 31721-2043
U.S.A.

Convention Organizing Committee

(Nitin Purohit)

Profile of Invited Speakers
(File Profile of Invited Speakers.pdf)

Acknowledgement and Thanks

Brahman Samaj of North America is very thankful to our sponsors and donors for their generous contributions to Brahma Vani and other BSNA projects and activities. BSNA is especially thankful to those donors who choose to remain anonymous.

Anonymous

Awasthi, Sarvamitra and Sadhana, CA

Bhargava Foundation, MI

Bhatt , Dinesh and family, MI

BSNA Washington, D. C. Chapter

BSNA New Jersey Chapter

Anupam & Meena Choubey

Laxmi Shanker Dubey, CANADA

Brij Pal and Kanak Giri, MI

KRISBI Travel, MI

Surendra and Pramila Pandey, Albany, GA

Shrikant and Archana Mishra, CA

Satish, Sheela, Savita, Kavita & Ankur Misra & Family, MD

Nitin Purohit, Climatek Engineering Inc., MI

Dr. Pramod Raval, MI

Vijay Sahore, MI

Bhudev & Bharti Sharma, NJ

Sharma-Crawford Attorneys, MI

Hans R. Sharma, Sharma Associates, Inc., PA

Kamal Sharma and Family, MI

K. J. & Renu Sharma, NJ

Naresh & Karuna Sharma, NJ

Om & Manju Sharma, NJ

Omimax Resources, TX

Purushottam and Kusum Sharma and Family, MI

Rajinder Sharma, NJ

Rajender & Rekha Sharma, NJ

Shriniwas & Sumitra Sharma, NJ

Yogesh & Pratima Sharma, NJ

Hari & Kaushal Sharma, NJ

Shyam Narain & Nirmal Shukla, CA

Umesh & Prabha Shukla, NJ

Ram and Gyan Tewari, NJ

Kewal and Vijaya Tewari, MI

Santosh and Anjali Tewari, MI

Suresh and Shanti Tiwari, MS

Travel Network, MI

Bhagvan ShivJi

Author: Unknown; Compiled by Ankur C. Misra, North Potomac, MD



Brahma, Vishnu and Mahesh are the three Gods of trinity that represent the three fundamental powers of nature, which are creation, sustenance, and destruction, respectively. Mahesh is the third God of the Hindu Triad and is the destroyer of all evil, also more commonly known as Shankar, Mahadev, and Shiv. Shankar means “one who gives happiness,” Mahadev means “the great God,” and Shiv literally means “auspiciousness.” He also has many other names, related to his other virtues as we shall see later.

In the Hindu holy books Bhagvan Shiv is described as having three eyes (the third in the center of the forehead), a trishul (trident), a damru (small hand drum), coiled hair with the river Ganga pouring out, a crescent moon on the head, a cobra around his blue (neel) neck (kanth), and holy ash (bhahhut) smeared over his body.

Bhagvan Shiv resides on Mount Kailash on Himalayas, so he is called by the name of Kailashnath. His vehicle is Nandi – a divine bull, and his weapon is a Trishul (trident). Parvati (also known as Sati) is said to be his wife and his two sons are known as Kartikeya and Ganesh. Shiv Ji is also called Natraj or the Bhagvan of dance. His cosmic dance of anger is known as Rudra Tandav Nritya and dance of joy as Anand Nritya. From the sounds of

his damru originated Panini rishi’s Sanskrit grammar.

Other names of Bhagvan ShivJi

(1) **Neelkanth:** During the Samudra Manthan, or the churning of the ocean by the Gods and demons, 14 objects known as ratnas sprung out. The first was a very deadly poison and it frightened both the Gods and demons. They fled to Shiv ji for help and being merciful, Bhagvan Shiv swallowed it to save the world from destruction. He drank the poison, but kept it in his throat (kanth). This turned his neck blue (neel) and hence he is also known as Neelkanth (blue necked Bhagvan). There is a holy spot called Neelkanth and according to the legend this is the place where Bhagvan Shiv drank the venom that had come during the cosmic churning of ocean. This beautiful spot is surrounded by dense forests at a distance of 12 km from the town Rishikesh in India.

(2) **Chandrashekhar:** The poison’s heat was so great that to cool Shivji the crescent chandra (moon), which appeared later from the ocean, took its place on Shivji’s head. Chandra has a cooling effect and therefore he is named Chandrashekhar.

(3) **Pashupatinath:** Once he battled with three demons known as Taaraaksh, Kamalaaksh, and Vidyunmaali. The beads of sweat from his forehead while fighting fell on earth and they became rudraksh, which are often used to make mala beads. The Gods appointed him as pashupati during this battle, which means the Bhagvan of all living beings and Nath means leader, hence Pashupatinath.

(4) **Har:** Shiv is the remover of sins and the name Har means destroyer. The sacred city of Hardwar is named from this. Mahadev is worshipped in form of an idol or as ling form, known as Shivling. This is usually made with a smooth and rounded form of stone.

There are **12 sacred Jyotirlings** in India, which are all divinely formed. Additionally, there is the naturally forming ling from ice in a cave in Amarnath, in the Himalayas. Thousands of pilgrims trek there between the months of Ashadh and Shravan (June to August). Mount Kailash, formerly in India, (now in Chinese territory), is itself a huge,

grand Shivling. Going to pilgrimage to all Jyotirling means one washes away the sins of last seven births and also reciting the mantras purifies the soul and one can attain peacefulness. While worshipping Shiv Ji flowers are offered, and also Bel leaves, milk and sandalwood paste are pleasing to him.

..... The festival of Mahashivratri (literally means the 'Grand Night dedicated for the worship of Bhagvan Shiv') is looked upon with great reverence and respect by the devotees of Bhagvan Shiv. This festival is celebrated every year on the 13th or 14th day in the Krishna Paksha (waning moon fortnight, just before the new moon) of the month of Phalgun. As per the English calendar this is somewhere around Feb or March.

..... This day and more so the night is dedicated by the devotees of Bhagvan Shiv for his worship, practice of various austerities, and meditation. All the Shiv Temples are fully decorated and there are hordes of devotees queuing up to get the blessings of the Bhagvan and offer their obeisance's at the feet of Bhagvan Shiv on this special day.

The Significance of Mahashivratri:

Some of the stories associated with this special grand night of Bhagvan Shiv are the story of Samudramanathan, the story of the manifestation of Jyotirling, the story of Chitrabhanu, and the story of Lubdhak. One of the stories of Mahashivratri day belongs to the reunion of Bhagvan Shiv and Parvati.

Day of Reunion of Bhagvan Shiv & Devi Parvati:

King Daksha, who was the father of Sati, opposed Sati's marriage with Shiv. At a yagna (holy sacrifice) the king ignored Shiv's presence and thereby insulted the Him publicly. Sati was so angered by this that she jumped into the sacrificial fire and ended her life. Bhagvan Shiv unleashed his fury at the death of his wife by performing the violent dance, Tandav. He wiped out Daksha's kingdom, undertook rigorous penance and retired to the Himalayas. The Gods, who feared that the severity of Shiv's penance might bring an end to the world, revived Sati in the new avatar of Parvati. Shiv and Parvati married and this reunion is celebrated on Maha Shivaratri.

How to celebrate?

The devotees of Bhagvan Shiv should preferably do the following things on this day.

Observe fast on this day, taking only fruits & milk. Perform elaborate pooja (worship) of Bhagvan Shiv, and perform Rudrabhisheka (special pooja performed for Bhagvan Shiv). Chant various hymns and bhajan (devotional songs) of Bhagvan Shiv.

Chant the mantra 'Om Namah Shivaya' as many times as you can.

Practice Dhyana (meditation) for longer periods than the usual routine.

Remain more introvert on this day, contemplating about the truths of life.

Darshan (view with respect and devotion) of Bhagvan Shiv where he is properly & regularly worshipped.

Try to get association with some good, learned, and Religious people, and offer services to temple and other religious places.

(Source – Internet)

Greetings

To the BSNA 12th Annual Convention delegates

From

Surendra and Pramila Pandey

Albany, Georgia, USA

The power to FOR-GIVE

Tilak Raj Sharma

One of Nine Gunas of a **BRAHMAN** is to **FOR-GIVE (KSHAMA)**. Unfortunately, this word is often misunderstood and not practiced enough in this world. FOR-GIVE means to give but we humans always expect some thing in return. **But what is actually returned?** The greedy human looks for some thing (measurable value) in return. There are certain things in life which can not be purchased or sold for money. The greatest return of FORGIVING is inner peace and freedom from resentment and anger.

Forgiving someone of something is a power that must be exercised to live healthy, happy and productive life. Resentment and anger force the brain to think negative. In that situation all the thinking power is used to create a process of revenge. The biggest loss is peace of mind which generally has a negative impact on human body. There is a saying in India, ” **CHINTA CHITA BROBARY.**” It means the feeling of resentment and anger expedites your journey towards cremation ground.

I have often heard people say that forgiving someone of his wrong doing will let him off the hook and that is exactly what happens. Unfortunately, that hook is tied to neck of who does not want to forgive. It is hard to say how the wrong doer feels but the person who is not willing to forgive has a rope of resentment and anger tied to his neck. This rope slowly starts cutting off the emotional and spiritual circulation which is very essential for peaceful and productive

life. The moment you cut this rope, the pain goes away. The difference between scar and the wound is Pain. As the wound heals the Pain goes away but a scar may be left. It is very easy to live with a scar than with a wound. There is another question “**How do you know when you have truly forgiven someone?**” The hurt, anger and pain are not there when you see the person you have forgiven. It is not an easy task. It needs both physical and mental disciplines and practice.

FORGIVING is an art of living freely! The power of FORGIVING is an amazing exercise which lengthens healthy life, releases emotional toxins and it saves you from destructive hold contained in not FORGIVING. The best part of the forgiving process is that you may or may not tell the person you are forgiving. Change yourself for good. The only control you have is on yourself. Changing yourself is a lot easier than trying to change others.

Just be a BRAHMAN and learn the art of FORGIVING and letting-go process. Remember, the power of FORGIVING can be achieved by doing only. There is an easy way to learn the process. Write a letter of forgiveness to someone and then tear it off. See how you feel free. If it works, make a list of everyone past and present who needs your FORGIVENESS and write release letters just to tear-off these letters.

Watch the Magic **POWER** of **FORGIVING**.

**Best Wishes and Warm Welcome to all the Delegates
And Organizers Attending
2006 BSNA Convention at The Atheneum Suite Hotel Detroit, MI**



Sharma Family of Bloomfield Hills, Michigan

Purushottam and Kusum

Vikas, Manisha, Karina, Naveen and Annika

Vinay, Priya, Meghna and Aneesh

Vedic Literature and Modern Science: A Conceptual Discussion

Brij Pal Giri, Ph.D., 36725 Lamarra Dr., Sterling Heights, MI 48310.

In the search of truth and peace, I surrender myself to supreme power which is the self of all souls. I am not a religious person and have a long carrier in modern science, but I still believe in some unknown divine power which is extremely difficult to explain and can be felt every where.

A poet and a scientist have different ways of representing reality. One does it with metaphors – a figure of speech in which a word or phrase literally denoting one kind of object or idea is used in place of another to suggest a likeness or analogy between them – and the other with models yet neither believes completely in their representations because both recognize the limitations of the models. Models are useful in explaining reality but they are not reality. For example, every one understands gravity exists, we feel its effect every moment of our lives. Yet nothing in the atomic theory of matter explains gravity. Atomic theory can not tell us why gravity exists or why it is an attractive rather than a repulsive force.

“The wise people know that the Vedas are the treasures of divine knowledge and austere discipline and faith, while some say that they are the feeder basin of the whole body of ceremonial rites.”

Some people believe that Veda’s Rishis are primeval folk. Their prayers to the Gods are created by the exuberance of the Soma-intoxication. The Gods are inanimate objects. The God’s of the elements in nature or Gods dwelling in the skies, visible and invisible or non-existent as if they were really existent.

Whatever little knowledge of Vedas I have – it seems like to me that it is a science which can not be explained without sound knowledge and critical thinking.

In chapter nine of Shrimad Bhagavad-Gita

राजविद्या राजगुह्यं पवित्रमिदमुत्तमम् ।
प्रत्यक्षावगमं धर्म्यं सुसुखं कर्तुमव्ययम् ॥२॥

This knowledge of both the Nirguna and Saguna aspect of Divinity is a sovereign science, a sovereign secret, supremely holy, most excellent, directly enjoyable, attended with virtue, very easy to practice and imperishable.

Concept of Nirguna and Saguna:

Vedic Rishis were aware to the fact that there is equilibrium between matter (gases, liquids and solids) – anything that has mass and occupies space - and energy (the capacity to do work). In case of solids and liquids, our senses of sight and touch usually tell us that an object occupies space (Saguna) but in case of colorless, odorless, tasteless gases (such as air), our senses may fail us (Nirguna). This equilibrium (changes) is known as Brahman (the Supreme Consciousness).

According to modern science, all living and nonliving entities, from single cells and complex animals to stars and galaxies undergo change. They emerge, age, die and continue to change even after death. Science is the careful inquiry into the many changes that occur within us, around us and throughout our universe. Many people are interested in and seek explanations for the change they observe. Some become so interested and fascinated with transformations that they devote their lives to the study of changes. In so doing, they gain a deeper understanding of reality. Science is a vehicle used to study and understand changes; those who pursue this study are called Scientist or Rishis.

In chapter eight of Shrimad Bhagavad-Gita

कविं पुराणमनुशासितारमणोरणीयांसमनुस्मरेद्यः ।
सर्वस्य धातारमचिन्त्यरूपमादित्यवर्णं तमसः परस्तात् ॥ ६ ॥

Brahman is ageless Being, the ruler of all, subtler than the subtle, the universal sustainer, possessing a form beyond human conception, refulgent like the sun, far beyond the darkness of ignorance, infinite truth, infinite consciousness and infinite bliss. According to Vedic Literature, everything is controlled by Brahman and change is taking place every moment.

Vedic Rishis had deep knowledge of materialistic world and their structural units. The substance is made of small particle which is known as atom (Eastica in Vedic literature). Material can be converted into small units by high temperature such as a mixture of Ghee and honey is decomposed into small units when sacrificed in the fire. From chapter

17 of Yajur Veda, the following Hymns explain the decomposition of honey and ghee into small molecules.

८५२. इमा मे अग्नः इष्टका धेनवः सन्त्वेका च दश च दश च शतं च शतं च सहस्रं च सहस्रं चायुतं चायुतं च नियुतं च नियुतं च प्रयुतं चाबुदं च न्यबुदं च समुद्रश्च मध्यं चान्तश्च परार्धश्रीता मे अग्नः इष्टका धेनवः सन्त्वमुत्रामुष्मिल्लोके ॥२॥

The number of molecules produced by this processes is very high (10^{17}). The word pra-ardh means multiplication of 10 , 10^5 , 10^5 , and 10^6 . Further it is also mentioned that these small molecules are very useful for health and environment. Compounds are formed when atoms of different elements combine each other in small whole-number ratio.

Eastica is true on micro and macro level and is controlled by individual supreme power. Our earth is controlled by divine power and is known as Dharti Mata. India as a country is Eastica and is known as Bharat Mata. Our house is Eastica and is controlled by Grah-Devata. In the same way, the human body is controlled by some unknown power and we all believe this is known as Self (Atman). Atman is highly purified system in our body which in the contact of ignorance becomes Jiva. In real term every Atman is the same but due to different level of ignorance and ego it looks to me that every Atman is different. In cell biology every receptor binds to a ligand to function properly and without these interactions cells can not communicate each other. Biologically, we all are different and have different level of consciousness.

In chapter eight of Shrimad Bhagavad-Gita

**परस्तस्मान्नु भावोऽन्योऽव्यक्तोऽव्यक्तात्सनातनः ।
यः स सर्वेषु भूतेषु नश्यत्सु न विनश्यति ॥२॥**

Far beyond even this Unmanifest (Brahman), there is yet another Unmanifest Existence, that Supreme Divine Person, who does not perish even though all beings perish.

This universe is full of mysteries. Our sun is shining from last 4.6 billion years. Billions of stars are shining in our universe. The sun has 92.1% hydrogen and 7.8% helium. Now the question arises, what is hydrogen and how it is produced in the universe. Hydrogen is the lightest chemical element; its most common isotope comprises just one negatively charged electron, distributed around a positively charged proton. The electron is bound to

the proton by Coulombic forces, the electrical force that one stationary, electrically charged nanoparticle exerts on another. Atoms, and hence all matter, consists principally of three fundamental particles: electrons, protons, and neutrons. The mass of an electron is very small compared with the mass of either a proton or a neutron. Nuclei are extremely dense and nuclei of all elements have approximately the same density. If enough nuclei could be gathered together to occupy one cubic centimeter, the total weight would be about 250 million tons. It means form one cubic centimeter of a nucleus the number of people that can be produced is close to 3 billion, if each person has a weight of 80kg. It is not easy to believe.

The diameter of the open space portion of the atom is 10,000 to 100,000 times greater than the diameter of the nucleus. If the nucleus of an element is 9.5 inches in diameter, the size of that element will be 6 miles in diameter. In real terms the size of a man or woman cannot be seen by the naked eyes if we change it into a nucleus or neutron. This world is illusionary (Māyāvi) described by Vedic Rishis and several Vedic scholar.

According to Adiguru Shankaracharya, Māyā is that complex illusinary power of Brahmn which causes the Brahman to be seen as the distinct material world. It has two main functions – one is to “cover up” Brahmn from the human mind, and the other is to present the material world in its stead. Māyā is also indescribable, it is neither completely real nor completely unreal – hence indescribable. Maya is temporary and is destroyed with “true knowledge”.

Let me try to explain Māyā based on modern science and Vedic literature. In Shiv Puran, it is described that from his own desire Shiva also takes the form of Ardhanari (half man and half woman), his androgynous form. When that supreme power feels loneliness, it releases his energy in the form of a Goddess, which is known as Māyā. It means that Lord Shiva is neutral or in modern science it is a neutron which has an enormous amount of energy. Shiva is in the form of an absolutely pure substance, which has matter and energy together and can take any form he desires. Shiva controls every thing in this universe and beyond this universe. This is a Vedic as well as a modern scientific belief. It is also believed that after producing the Goddess, Lord Shiva and the Goddess start forming the other different substances which is a multistep process and

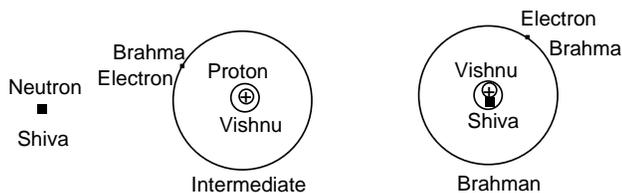
very complex but very systematic. The following is the process of hydrogen atom formation.



This is the energy which controls the universe formation and Vedic Rishis gave the name Māyā. Māyā is very powerful and nothing is impossible for her.

The mass of neutron, proton and electron are 1.0087 amu, 1.0073 amu and 0.00054858 amu, respectively. The combined weight of proton and electron should be equal to the neutron weight. The lost weight is 0.00085142 in the form of energy which is the nuclear binding energy. The calculated mass deficiency for chlorine-35 atoms is 0.321 amu. In a very simple term if we are producing 35g of chlorine atom, the loss mass is 0.321g which is converted into energy. From 0.321 g of mass missing mass, 2.89×10^{13} joule of energy can be produced, which is enough to heat 76,000 tons of water from 0°C to 100°C. It is very surprising to everyone about the power of Brahman. This universe is in the equilibrium of matter and energy (Brahman) and is controlled by Shiva which is a neutron in the form of black hole and nothing is impossible for this supreme power.

It is also mentioned in Shiv Puran that after creating the Vishnu and Brahma, Lord Shiva came to instruct them to create other necessary elements for life. Without the presence of Lord Shiva, who is also present in every particle, further transformations would be impossible. Based on Vedic literature and modern science, the following conclusion can be drawn.



In our universe and other universes, Shiva has the absolute power and is symbolized as a God. In Shiva there is complete mixing of matter and energy. From his or her inherent own desire and consciousness Lord Shiva creates, takes care of and destroys every thing, whether it is a living being or nonliving being. In other words Śhiva produces Vishnu and Brahma and thus creation begins, within

which the cycle of the Trimurti exists. This model of Brahman has two deficiencies. The first deficiency is known as a force of attraction, which can be symbolized by Sheshnag (Serpent). The second is known as space, which can be symbolized by Ksheersagar (ocean for Vishnu). These five components of Brahman are the five Heads of Brahma (one was destroyed by Shiva) as described in Shiva Puran.

In Atharva Veda the first Hymn is very interesting which says that every thing on our earth is made of due to Tri (three) + sputa (seven).

**१. ये त्रिषप्ताः परियन्ति विश्वा रूपाणि बिभ्रतः ।
वाचस्पतिर्बला तेषां तन्वो अद्य दधातु मे ॥१॥**

The sun is a very small portion of Brahman (Trimurti) but acts like a Trimurti and produces seven types of rays in the form of energy. In our world (which is like a dust particle compared to Brahman) every reaction is controlled by seven types of rays produced by our Sun. How our sun is producing these wonderful seven rays for us can be shown by the following high temperature fusion reaction.

The composition of our sun based on spectroscopy is hydrogen, helium and other elements. Our sun is a giant nuclear fusion reactor and is supplying energy to earth and other planets from last 4.6 billion years. The following reaction takes place at high temperature and pressure.



Hydrogen is the only element which does not contain a neutron. All other elements contain a neutron or neutrons in their nucleus. In creation deuterium, which is isotope of hydrogen is extremely important not only for energy but also for further reactions. The sun is 332900 times more massive than earth and contains 99.86% mass of the entire solar system.

Vedic Concept of Evolution:

In chapter 7 of Shrimad Bhagavad-Gita, Lord Krsna, which is Brahman, says that I manifest myself through my own Māyā (Divine Potency), keeping my nature (Prakrti) under control. All beings have evolved from this two fold Prakrti (first is material nature – earth, water, fire, air, ether, mind, reason or intellect, and also ego, second is spiritual nature). I am the source of the entire creation and into me again it disappears. Modern science also believe that first

there is formation of other elements, then simple molecules and later on complex molecules. Both Vedic and modern science believe that life starts in the sea and both believe life started from thundering (Agni Puran describes creation and destruction of life, it is a multistep process). Agni Puran says that destruction and creation take the same time, which is more than one billion years. Based on these facts, life is a system which is created by proper combination of matter and energy. If we analyze the elements and their different molecules in nature, the hydrogen atom has a proton and an electron, but all other atoms have protons, electrons and neutrons. On the molecular level all the chemical reactions are due to Brahma (electron) which is concept of Vedic Rishis. Vedic Rishis believe the supreme power Shiva, which is a neutron, is present in every particle and is a true concept according to modern science. Vedic Rishis also explain the life cycle in the reverse way, which is in chapter 3 of Shrimad Bhagavad-Gita, that all beings are evolved from food; production of food is dependent on rain; rain ensues from sacrifice; sacrifice is rooted in prescribed action; prescribed action has its origin in the Vedas and the Vedas proceed from the Indestructible (God). Hence the all-pervading infinite is always present in sacrifice. In chapter 33 of Yajur Veda the following Hymn describes the number of Devas (3339) that help the Agni Dev:

१७०२. त्रीणि शता त्री सहस्राण्यग्निं त्रिंशच्च देवा नव चासपर्यन् । औक्षन् घृतरस्तृणान्
बर्हिस्मा आदिद्धोतारं न्यसादयन्त ॥७॥

These are the number of steps for evolution. It is a very complex process which developed in billions of years. Vedic Rishis were aware of these numbers of steps and they have described their actions in Vedas. Vedic Rishis were very familiar to human 24 chromosomes (according to modern science there are 23 chromosomes), which were explained in the form of 24 branches of a tree (10 senses, five broader elements—earth, water, air, space or ether and fire, five objects of sense – sound, touch, color, taste and smell and four Antah-Karan – the ego, the intellect, the mind and consciousness). The chromosome of human DNA control the development of these 24 system components in our body and of course 25th is Atman which is an eternal, everlasting and ancient system and is described in Bhagvat Mahapuram in detail. We are all different in chemical composition but starting substance is the same. Bhagvan Rama and Krsna, both are different

but related to same supreme power(Shiva). Lord Shiva is different from any other Devata. The size of Lord Shiva is smaller than Brahma but the illuminating power of Lord Shiva is millions of times more compared to Brahma.

Vedic Concept of Time:

Time is a very important factor in our universe. Vedic Rishis calculated the time in very small units (Atomic Time) and very large units (Time for Brahma, Vishnu, Brahma and Shiva). Their smallest time unit was the atomic unit. One second is equal to 40650 atoms if we consider one Kshan equal to 1.2 second. The day of Brahma is equal to 5.59×10^{21} atoms and the age of Brahma should be very close to Avogadro's number. Modern science has calculated the time for one day of our Milky Way galaxy with one year of our sun, and it is equal to 250 million years. According to Vedic literature this time is one manvanter and is equal to 311 million years. There is good possibility modern science has not calculated this time correctly. I still believe that Vedic Rishis had much better understanding of the universe compared to modern science. One day time for earth is 24 hrs while for the sun it is 609.12 hrs. The mean velocity of earth around sun is 66629 miles/hr or 18.51 miles/sec and sun is moving around the black Hole at 152 miles/sec. This black hole mass is confined to an area 10 times smaller than earth and is 3.2 to 4 million times the mass of our sun. The rotation time for this powerful black Hole is only 11 minutes and it is holding our Milky Way by a force of attraction. It is very surprising the day of black Hole or Shiva is 11 minutes and the day for milky way or Brahma is 4.371 billion years. Our galaxy has 300 billion stars and all are traveling around the Black Hole in a nearly circular orbit with different speed. Vedic Rishis say the same in different words that in Brahma millions of solar systems are present (Infinite Cosmic Body).

References: Vedas, Shrimad Bhagavad-Gita, Shrimad Bhagavad-Puran, Agni Puran and Shiva Puran

Acknowledgement: My special thanks to Ramesh Chandra Sharma, Raghunath Giri, Ph.D., and Mahaveer Singh, Ph.D. for their never ending discussion. Last but not the least, my sincere thanks to my dearest wife Kanak Giri, Ph.D. for allowing me to write this article because the time she allowed was her time.

Creation and Evolution

Dr. V. Balarama Murty

The general understanding of Creation is that which came from an unknown source while Evolution means that it materialized after undergoing transformation also in the presence of the same unknown. Both these are acceptable to the Sanatana Dharma. We will be discussing in this lecture where the boundary is between creation and evolution. On the way we will show that evolution is not possible without creation and while creation has no time and space causality evolution is time bound and as such is transitory in nature. For creating anything we need a material cause and an intelligent cause. Although both of these causes come from the same God, the intelligent cause gives rise to the principles of creation while the material cause evolves into beings making use of the creation principles.

We will start our discussion first in understanding evolution of material things and then the spiritual things. Later on we will discuss the creative principles that are timeless. Let us spend some time in understanding the role of SUN in material evolution. We all know without SUN shining on earth there is no life possible. As Gita says “ Annad Bhavanti Bhutani, Parjanya Anna Sambhavah, Yagnad bhavati parjanya Yagna karma samudbham” All this cycle starting from karma _ yagna _ parjanya_ Annam_ Bhuta and back to karma cannot take place without the presence of the SUN. Sun is known to Indians as “Pratyaksha Devata” meaning visible GOD. The light, heat and other important radiations from Sun make the seeds to sprout, become plants, yield food consuming which the living organisms produce the seed (veerya) for procreation. We also know that Sun alone cannot produce all this without the five basic material elements like space, air, light, water, and earth and the intelligent cause of creation.

From the example of Sun and evolution some fundamental things become clear:

1. Sun's presence is there in all living beings (The All Pervading Principle)
2. Without Sun nothing exists nor sustains
3. He does not discriminate between Good and Bad and gives his nourishment to all
4. He is not responsible for the actions of living beings in his presence
5. He is not effected by the actions of the living beings and is just a witness

Later on we will show that God also in a similar manner is Omnipotent, Omnipresent etc. and does not have anything to do with good and bad of the beings.

How does this discussion help us to distinguish creation and evolution?

There are certain fundamental eternal principles on which creation rests without which there is no creation or evolution. The one responsible for creating these eternal principles, dealt with Vedas, is GOD. Making use of these principles living beings evolve out of the material and are conditioned by the Nature that is Trigunatmakam.

In Tithireya Upanishad it is clearly stated how this creation and evolution have taken place.

“Tasmadva Etasmadatmana Aakasah sambhutih. Aakasah Vaayuh. Vyoragnih. Agnerapah. Adbyah Pruthvi. Pruthivyah Aushadayah. Aushadebhyonnaam. Annatpurushah.” From God came the principle of Akash. From Akash Vayu, from Vayu came Agni principle. Agni to Water and from Water came the Prithvi principle. (All these form the Sukshma sareera). From Prithvi came plants. From plants came food. From food evolve all the living beings etc.

“Tatsrushtva tadevanupravisat”

Our ancient Seers have taken pains to put this in so many ways in different texts just to see that we do not lose track of it because of our own conditioning. Veda Vyasa the author and composer of so many Vedantic texts brings out these principles in Adhyatma Ramayana as well. The most clear concepts are presented in the mighty and voluminous “Yogavashista” a dialog between Rama and Vashista. References are everywhere starting from Vedas, Upanishads and Puranas. The present summary, I will be presenting is mostly taken from “Vedanta Panchadasi” by the 13th century Vidyaranya of Sankaracharya lineage.

The entire creation including the material objects can be divided into three categories: 1. Karana Sareera, Sukshma Sareera and Sthula Sareera. To summarize the talk we will show that while the Karana and Sukshma sareeras are created by God the Sthula

Sareera evolves out of the Pachikrita Mahabhutas and is conditioned by Nature. All of them needs the Grace of the God. In the case of Sthula sareera God is a witness to the evolution just as SUN is a witness to all the material growth. Just as what we do with sunshine does not affect SUN, what the living beings do (good or bad) does not affect the God.

This demarcation between Creation and Evolution helps in easy understanding the most difficult question posed all religions, namely, “ If God is benevolent, merciful and has all the good attributes, why did HE create bad people, bad things and bad processes”. Most of the religions do not have a direct answer while Sanatana Dharma has no problem in explaining it in the most logical manner. We will find out how this is achieved in this lecture.

Comprehensive Financial Planning services without any conflict of interest

Please contact, Sharma Associates, Inc. Registered Investment Advisory Company
124 Scarlet Drive, Conshohocken, PA 19428, Phone: 610-828-8253, email: hans@sharmah.com,
Hans R. Sharma, MBA, CFP, President

Increasing life expectancy, rising health care costs, uncertain future of social security and employer pension plans may not be guaranteed, for these reasons it is very important, we need to plan carefully and save diligently to avoid financial hardship during retirement. We all need to protect our assets from market downturns.

I specialize in retirement income planning and management to make certain that you have income during retirement. Certainty of income during retirement is very important for the peace of mind.



Financial Planning Services Include:

1. Investment Planning and Portfolio Management on fee basis
2. Retirement Income Planning and Management for guaranteed income for life
3. Long Term Care Insurance when we may not be able to care for our self
4. Saving and Planning for College education for kids and grandkids
5. Tax-Wise Estate Planning and Wealth Preservation Strategies
6. Life insurance for Estate Planning purpose
7. Income Tax Preparation and other tax related Services

Securities are offered through: Resource Horizons Group. L.L.C., Member NASD/SIPC/MSRB
1350 Church Street Ext. NE, Third Floor Marietta, GA 30060 Phone: 770-319-1970

Best Compliments from Dinesh Bhatt and family

Reminiscing Tulsi

Harnarayan Shukla

The nearest railway station from Tulsi was twenty one miles away, an overnight journey by bullock cart, and the nearest bus stop was nine miles away. When I was a child, there was no school or post office in Tulsi. Students walked three miles one way to another village to attend elementary school. During monsoon there was ankle deep mud on the main pathway of the village. Tulsi, a village in Chhattisgarh (India) had about 600 people, mostly peasants. I spent my childhood there in 1940s and early 1950s.

There was a pond few steps away from our home. People bathed and washed clothes in the pond. Women carried water in vessels to their homes for drinking and cooking from that pond. When there was drought, the nearby paddy fields were irrigated from the same pond. Essentially, that pond was the lifeline for half the village.

In summer days I spent most of my time swimming in the pond with my friends despite my mother's disapproval. Sometimes, I would bring lotus seeds and roots, considered delicacies for vegetable curries, to please my mother.

When we swam afar in the pond to pluck lotus flowers, quite often, water snake would be sitting spiraled on the lotus leaf. The snake would either slither away or we would just ignore it and pluck the flowers.

Dragonflies would hover over the pond's shoreline. We had a technique of our own for catching dragonflies. We would scratch the trunk of a peepul tree with stone and deposit the oozing gum on the tip of a stick and then insert the opposite side of the stick in the mud. The hovering dragonfly would sit on the stick and get stuck.

Along the embankment of the pond were three temples, several peepul trees and some other trees such as neem, tamarind, and banyan. The tree I liked most was an enormous peepul tree with huge branches spreading out long distances over water in the pond. We would climb up that tree, walk on the branches and then jump into the pond.

In the folds and holes of the trunk of banyan tree were the colonies of brown scorpions. Army of scorpions, jutting their hooked tails, would parade out when we inserted sticks into their colonies.

I was bitten by the water snake once but it was not very painful. I was playing in minutes. I was stung by the scorpion twice in the nights which was excruciatingly painful. They were the longest two nights of my childhood.

Between our home and pond was the 'Lorry Bungalow' where my grandfather lived. He would come home only to eat meals. Lorry Bungalow faced the main pathway and the pond. Half of Lorry Bungalow was invariably occupied by my grandfather's guests – *sadhus*, the holy men. Lorry Bungalow was also a choice meeting place of the elders. They would sit there and talk about weather, crop conditions, cattle, village events, past wedding feasts and the like. My father, a very witty conversationalist and a story teller with dramatic expressions would captivate the audience.

After the morning bath in the pond my grandfather would worship the deities in the temples and then, sitting under the peepul tree in front of the temple, read the scriptures until called for lunch. In the afternoons, sitting on his bed, he would spin cotton yarn and watch the traffic on the pathway. When he saw a stranger passing by he would holler him and ask: Which village he was coming from? How much did it rain there? Was the crop affected by pest there?

When I visited Tulsi in December 2003 there was electricity, tube wells for drinking water, a high school, daily bus service, cobblestone pathway, and half a dozen motor cycles. Farms in the region are now irrigated by a canal system.

My heart sank not to find my ancestral home and Lorry Bungalow. They don't exist anymore. There were no lotus flowers in the pond either. My favorite peepul tree was still there but, regrettably, I couldn't check out the temples as it was getting dark and I had to leave Tulsi to catch return flights next morning to my current home in Shoreview, Minnesota.

Astrology – a Myth or a Reality

Kewal K. Tewari

When it comes to the topic of astrology, most people show disbelief and some even laugh at the idea of prediction about life of humans based on the position of planets in the sky. This type of response is natural because we have grown up in the environment where most scientific advances and discoveries revolve around materials. We believe more readily when we can see direct relationship between cause and effect, which can be seen easily when dealing with materials. Astrology, on the other hand, does not deal with materials directly.

There are two main reasons for disbelief in astrology.

1. There is no clear and obvious mechanism to explain how the positions of planets might be related to human events. .
2. Most people have had negative experience when it comes to astrological predictions.

To address the first reason, we have to try to understand the potential mechanism of astrology. To make it simple, we can consider astrology to be based on two premises. The first is the belief that planets affect human behavior and the second is that human behavior results in specific events or happenings. The second premise is perhaps easier to accept as it describes a direct cause and effect relationship of the kind we are accustomed to. For example, based on statistical data of accidents one can say that if there are more drunk drivers on the road more accidents will happen. If we want to see this cause and effect in the form of numbers, we can do this by collecting data on the prevalence of drunk driving and of traffic accidents. Thus, we can make the statement that an event can be predicted in general if we know the behavior of humans.

Now let us consider the first, less intuitively obvious premise, that the planets can affect human behavior. Nobody can deny the fact that the sun affects the earth and the environment and happenings on the earth in a big way. This influence is so much that were it not for the sun, none of us would have existed. And should the movement of the sun shift ever so slightly, life on earth as we know it could be over. But it is not only the gravitational force alone, in fact the whole electromagnetic spectrum coming from sun affects human beings. It has been well documented

that even subtle things like an absence of sunlight for extended amount of time can affect human mood, and hence behavior. Therefore, it can be concluded that gravitational force and electromagnetic radiation affect human behavior, even though modern science, in spite of tremendous progress made in the material domain, is unable, so far, to explain the details of this subtle relationship.

In addition to the sun, the effect of the moon on the earth and its inhabitants has also been documented in different ways. The effect of the moon on tides in the ocean is well known to mariners. The effect of the moon on some people's mood is also well documented in medical journals. The word "Lunatics" has been derived from word Luna, which is a personification of the moon as ancient Roman goddess. The effect of the moon on female body is also well known. If the moon, which is non-effulgent like many other planets, can affect humans, then it is not inconceivable that other planets could likewise have similar effects. Therefore, it is logical to conclude that the planets affect human behavior, which becomes the cause for the effects we observe. Therefore, astrology cannot be considered as a myth.

Now let us look at the second reason for disbelief in astrology, which is the negative experience of a majority of people. From my studies in this field for more than 20 years I can understand the complexity of this subject. Sadly, the large majority of people who claim to be astrologers and practise astrology to make a living do not have enough experience or knowledge in this field. Most people end up consulting these astrologers for astrological predictions, which mostly prove to be wrong. Based on this experience people wrongly conclude that astrology is unauthentic.

There is another reason for misconceptions about astrology. People expect a prediction to be 100% correct which on closer examination can be seen to be unrealistic. Modern science acknowledges that there is some uncertainty in all measurements. Given that astrology is based on measurements of the positions of the planets at different points in time, it is not surprising that astrological predictions cannot be expected to be true all the time. And since the relationship between the positions of the planets and human events are not so direct, perhaps more

uncertainty is expected than the cases where the effects are more direct. Thus, it is normal for predictions to fail on some occasions, however, just because astrological predictions are not good enough to be perfect, it does not mean that they cannot be good enough to be useful.

Now let us look at the positive experiences of people regarding astrological predictions.. Many people have experienced directly or through their family or friends that there were many instances where astrological predictions had been correct. I can relate at least three incidents which happened in my immediate family and were predicted correctly. Many of my friends have narrated their positive experiences with astrology. Today, there are millions of people all over the world who believe in the reality of astrology. They must have encountered some positive experiences with predictions. People all over the world have believed in astrology for centuries. There must be some truth in this belief else it would have died long ago

This does not mean that astrology is foolproof. Astrology has its weaknesses. First of all there are two distinct systems of predictions in astrology, the Eastern system and the Western system, which differ markedly from one another. To give you an idea, the Eastern system considers moon as the major planet whereas, the Western system considers sun as the major planet for predictions. Even within a system there are variations, which result in more uncertainty in predictions. In addition to the above differences there is some inherent subjectivity involved in predictions

I do not have any experience with the Western system of astrology but for the Eastern system of astrology I can say that in spite of so much uncertainty involved, some general predictions are remarkably correct. For example, 'BHRIGU SAMHITA', a treatise written by Bhrigu Rishi, has

given general predictions of many combinations of planets. If a particular person's horoscope matches with the given combinations of planets, the predictions match very well with that person's experiences.

There are some 'Nadi Granthas', which are in some ways similar to Bhrigu Samhita but it uses different interpretive technique. Some people claim that if an individual's Nadi is found then the predictions it gives are remarkably correct. The reality of astrology is exhibited through hundreds of books and journals on the subject of astrology available in the market and the courses offered by many universities throughout the world.

In conclusion, even if it is not possible to understand the details of the mechanism by which the motions of the planets might affect human behavior and events, based on what has been discussed above, I would suggest that astrology offers a fertile avenue for present-day exploration. The correct predictions of astrology can be correlated with planetary positions existing at that time, for instance, and using the power of statistical science, correlation coefficients can be developed to begin to understand astrological phenomenon in the terms of modern science. Like any other science it needs to be improved to increase the confidence in its results. This is a large area of potential research that lies unexplored. It is a golden opportunity for young and enthusiastic minds to verify the reality of astrology using modern mathematical and computational techniques.

Editor's note: Dr. Kewal Tewari, of West Bloomfield, MI, provided funding for the construction of Administrative Block of A.S.High School at his native village, Rurka Kalan, Jalandhar, Panjab in the memory of his father in 2005. He and his sons contributes every year towards setting up a free eye camp in that village for the benefit of the poor in that area.

Best Compliments from
Sarvamitra and Sadhana Awasthi

The Myth of the Aryan Invasion Theory

Shyam Narayan Shukla, Ph.D.

Before mid-nineteenth century no one had heard of Aryans coming to India from outside. One had also not heard that foreign people of “Aryan race” invaded India, conquered the indigenous people of “Dravidian race” and pushed them to southern part of India. However, now all this is part of the Indian history written by the British rulers of India.

Europeans were exposed to Sanskrit and the Hindu scriptures sometime in the seventeenth century. They discovered that Sanskrit and the European languages had many common words. Thus the western scholars arrived at a conclusion that the “Indo-European” languages must have had a common origin. Their hypothesis was that from Central Asia a section of Sanskrit speaking Aryans came to India and another section of the same people migrated to Europe.

It was Professor Frederick Max Muller of Oxford University who was responsible for advancing this imaginary “Aryan Invasion Theory”. He called “Arya” (or Aryan) a race even though the Vedas mention nowhere that “Arya” is a race. It actually means one who is well educated and well cultured. The Rigveda says: “*Krinvanto vishvamarayam*” (Let us make the entire world “Arya”). It does not mean that people of Mongolian and African races be converted to Aryan race. Only many years later Muller realized his mistake and tried to emphasize that “Arya” does not denote a race but people who speak “Indo-European” languages. But the damage had already been done and his hypothesis of Aryan Invasion Theory had become a historical “fact”

In the 1830s Lord Thomas Macaulay was appointed Governor General of the Indian provinces won by the East India Company. Macaulay was the son of a Presbyterian minister and his great ambition was to convert India to a Christian country. However, he realized that the Vedas were considered very sacred by all Hindus. Also the Brahmins, who preserved the Vedas, commanded a great respect. Yet he pioneered the English system of education in India with a hope that the effect of his new education system would be “prodigious” (his term). He wrote to his father, “It is my firm belief that, if our plans of education are followed up, there will not be a single idolater among the respectable classes in Bengal thirty years hence.”

In 1854, nearly fifteen years after he returned back to England, he used his influence to get some fund from the East India Company for research on the Vedas. He then contacted Horace Wilson, a Professor of Sanskrit at Oxford University. Wilson told him that he was retiring the following year and so a younger colleague of his, of German nationality, F. Max Muller would be a better candidate to conduct the research. Muller himself was a staunch Christian. In 1868 he wrote to Duke of Argyll, Under Secretary of State for India, “The ancient religion of India is doomed – and if Christianity does not step in, whose fault will it be?”

Macaulay wanted Muller to write about the Vedas in such a way that they would be considered nothing more than collections of some crude rhymes written by illiterate nomadic Aryan invaders, who came from Central Asia to India on horse backs. Macaulay thought that the attestation of an academician would look more authentic and unquestionable. Max Muller, being a devout Christian, while assigning date of the oldest Veda, the Rigveda, could not give an earlier date than the origin of the world, which according to the Bible is 4004 years before Christ. Later the scientists estimated that the earth is about 6 billion years old. Muller arbitrarily wrote that Aryans came to India in 1500 B.C. and the Rigveda was written in 1200 B.C.

According to Hindu traditions, *Kaliyuga* started on the day Shri Krishna breathed his last on this earth. When this happened there was a conjunction of seven planets - Saturn, Jupiter, Mars, Venus, Mercury, sun and moon. It is astronomically estimated that this occurred on February 18, 3102 B.C. The Vedas definitely existed much before this period (the Mahabharata period).

In around 1914, when the ancient cities of Harappa and Mohenjodaro in the Indus Valley were excavated, the archeologists found by carbon-dating that they were at least 5,000 years old. They were beautifully planned cities with wide streets, magnificent buildings and good drainage system. The British historians were at a loss because that was going to crumble their Aryan Invasion Theory. By that time the Aryan invasion and the Aryan-Dravidian conflict had already become part of Indian

history and which had happened in 1500 B.C. Then the British archeologist John Marshal and Mortimer Wheeler 'interpreted' that the ancient cities excavated were the ruins of Dravidian culture destroyed by the Aryan invaders.

After the partition of India the two ancient cities became part of Pakistan. Then B.B. Lal, Director General of Archeology of India, and his team excavated ruins of some other ancient cities, similar and contemporary to Harappa and Mohenjodaro, along the Saraswati river, which had dried even before the Mahabhatata period. Out of these excavations, those of Lothal and Kalibangan are quite significant. In some houses of those cities Lal found fire pits (*yagya kunda*) for Vedic sacrificial rituals, as prescribed in the Vedas, and some figurines of horses. In Harappa and Mohenjodaro they had not found any sign of horses existing in India. Therefore, the British historians had pointed out that horses were brought to India by the Aryans.

The British rulers of India thought that they had as much right to be in India as the Vedic "Aryans" (the upper caste Hindus) had. Therefore, their demand that British should quit India was unacceptable. During the 1935 Parliament debates on the Government of India Act, Sir Winston Churchill was opposed to any policy leading to decolonization of India. He stated, "We have as much right to be in India as anyone there, except perhaps for the depressed classes, who are the native stock."

The Aryan Invasion Theory served the British very well in their scheme of "divide and rule". They definitely divided Indian society into two races permanently. On the name of justice for the Dravidians they encouraged creation of a "race based" political party, called "Justice Party" in 1916. This was renamed later as "Dravida Munetra Kazagam (DMK). DMK thinks that Aryan king Rama defeated the Dravidian king Ravana, to impose Aryan culture on the Dravidians. They ignore the fact that according to the Ramayana, Ravana was a Brahman (Aryan) and a great Vedic scholar, who defeated native Lankans and colonized their island country. The British permanently maligned the Brahmans, who they claimed had divided the Hindu society on the caste basis. The present political parties have also adopted the same policy of "divide and make vote banks". On the name of justice for the "Dalits", they invented "reservation policy" and succeeded in dividing the Indian society and in

generating hatred against the "upper castes" for good. They do not care whether their reservation policy is really in the best interest of India, in long run. They do not seem to be interested in destroying the caste system because the division of the society on the caste line has been helping them in achieving political mileage. If they really wanted to end the caste system they could have done that in these 58 years, that is, in more than two generations after the independence of India. Now for any political party it will be suicidal to abolish the reservation policy, which was cunningly masterminded by the Congress Party.

It is worth mentioning here that according to the Constitution of India, Hindi should have replaced English in 1965, as the official language of the country. However, some English loving leaders of north India succeeded in not implementing it on the pretext of not imposing Hindi, an Aryan language, on the Dravidians.

Most of the historians of Jawaharlal Nehru University, who are leftists, seem to have hidden agenda of denigrating Hindu Dharma as much as they possibly can. Romila Thapar is very prominent among them. They have written profusely supporting the Aryan Invasion Theory. Indian history is known in the West mostly through Thapar's writings. The first Prime Minister of India, Mr. Jawahar Lal Nehru, had also accepted Aryan Invasion Theory as a true historical event and has written his "Discovery of India" in that light. For many generations we all have learnt about it as part of Indian history. But now the modern Indologists are questioning this hypothesis, because there is no proof of any mass exodus from Central Asia nor there was any famine, epidemic or war in the years around 1500 B.C. Romila Thapar has recently defended Mahmud Gazni, who invaded India, destroyed the Somnath temple and looted its wealth. Her theory is that the Somnath temple was not a Shiva temple but a temple of Samna, a goddess worshipped in pre-Islamic Saudi Arabia! So she wants us to believe that Arabs had temples of their gods and goddesses in India even before Islam was started!!

Today if anybody mentions that the British had distorted Indian history to suit their political needs and to denigrate Hindus, and therefore, the history needs to be rewritten, is branded by these leftists and pseudo-secularists as "Hindu extremists", who want to "saffronize" the history.

The secret behind the PUJA

Rajendraprasad Vyas, B.Sc.(Maths),M.A.(Sanskrit),Jyotishacharya(M.S.U.)

During my travel and visiting different family it is noticed by me that still we have confusion about performing the actual way of puja. The prayer is a medicine or we can say it is an exercise for our mind. The science has proved use of puja -prayer helps us in developing our self confidence too. Brahmin word stand for brahman janati Brahmana.i.e. those who know about the Brahm the cause of the universe or the Brahm the power the base the god! The knowledge!

In shstras it is found that nature(PRAKRUTI) belongs to the god has five tatva bhutas are agni(fire), bhumi(earth), vayu(air), vari(water) and Akash(sky). The soul is a part of the parmatma the god!.atma tatva and prakruti creating the mind(man).so atma, man and the five elements and The kal the time is running factor of the life is our self. The whole universe, the home, and the body what we have are three houses of the soul.pancha mahabhuta are there as a gram devata temple,gruha devata temple and deh(body) devata temple.

The Vedas body is divided in to six orgen.shiksha-kalpa-jyotish-nirukta-vyakaran and chhanda. The jyotish is an eye of the body.Vedic people mainly use this subject for kala ganana (time calculation).specially to derive the beginning time for season so they can do the wok of cultivation and yagna yagadi.(the holy fire).

In method of live a life it is found that the worship-prayer-puja is stand as a regular part of the life.

We can say it is an exercise of the mind or a thanks explaining way to the god.

The soul the atma the life have proved the presence of the god every where or in a scientific look you can say there is a certain law running in the life!

The karmakand-the puja-yagna-prayer etc. are came out from the kalpa shastra.

The god is every where so the power nobody can ignore. Thus the (33 KAROD) millions of way explaining this power are devatas in different ways in different qualities. Most of the people using the word

the Bhagavan or the god for all is creating a great confusion in the mind of the young generation. Remember the devatas indra, Vishnu, Laxmi, Rudra etc. all are the power of the God so the parmatma-ishvar –god are the words stands for the same. All the temples are a great effort done by the human to explain the parmatma..we can experience the ishvar the god allah but can not totally explain! says upanishada too! The puja we do through the devata name.Thus the power of the god we can see and explain too. So the way of worship-prayer etc stands for the same. The total universal body is a great idol or temple “akhil brahmand ma ak tu shri hari jujave rupe anant bhase” simply explaining Narasih Mehta-this parmatma tava is. So automatically the three parts gram mandir, gruh mandir and the deha mandir. these three temples. The whole, the home and the body. ”apratistishtha devata apujya” means according to shastra vastu-pratishtha puja we are creating the temples. and without doing pratishtha puja sthapana they are just idol!

The nature is a shakti- the power. the element fire-agni tatva.are in the form of fire-devi-mataji etc. this is a shakti-energy. agni-bhumi-vayu-jal and akash.

Puja in home

In home the gruha devata temple should be in north east according to vastu shastra. In house the deavatas murti facing towards west is a right way to keep in gruhadevata. Sthapan-temple or mandir. At the time of puja our face will be towards the rising sun. So we can do rising sun puja too! Remember this should not be compare with the temple of the town (gram devata) because the temple vastu shastra is different here.

The earth is umbaro at gruhpravesh i.e.the entry,shiva,bhumi tatva
The water is a kumbha,water,ganesh,varuna etc.
The vayu-air is
vayudevata,hanuman,surya,apolo,ghantakarna etc.
The akash Vishnu,guru,indra,Krishna,ram etc.
The agni-fire is devi-mataji-yagya.

In performing puja pruthvi-smell-agarbatti
vayu tatva,water jalatatva,dip-flame agni tatva,the remaining sky akash tatva.

So the panchop char puja gandha –pushpa-dhup-dipa and naivadhya is enough if you in fast life! This way we know pancha ie. 5 devatas. So in puranas and puja padhdhati-way of puja it is advised to do puja of panchayata.. keeping all murties in order according to their direction! For example Vishnu panchayat.

Shiva		Ganesh
	Vishnu	
Devi		surya

This is the way to keep in order the murties in Vishnu panchayat.

In the center Vishnu, north-east shiva, north west devi, south west surya, soth east ganesh. or we can say sky in the center, north -east earth ,north west fire, south west air, south east water.

Even related to gram devata if it is done through shastriya way. The five elements are there. In shiva temple shiva is bhumi tatva, ganesh is jalatatva, hanuman is vayu tatva, parvati is agni tatva, kachchhap avatar Vishnu a tortoise idol is a akash tatva!

In masjid even for water vaju ,in japanise temple elephant,in church flamre agni tatva,in budhdha temple also flame .So totally the mandir vastu is belongs to pancha tatva.

Jyotish adhyatma vigan advice to select proper tatva panchayat in gruhadevata.so many murtis for puja may not be good according to jyoish shastra. Remember religions made by us and we are a part of the nature. This is the secret behind 5 elements!

According to the panchayat the main tatva should be in center! Jyotish-astrologer can guide you which tatva is better for you to keep in center. This depends on the name of the master of the home. vishnu, ganesh, shiva, devi and surya panchayata devata puja is explainsd in shastras. you can say them akash, jala, bhumi, agni and vayu tatva panchayat too.

Vishnu panchayat i.e. akash tatva main you can see Vishnu is in center. In stead of ganesh you can keep water kumbha too. or instead of surya vayu or hanuman or ghantakarna or bhairav etc. According your belief and trust. Those who only

belive in guru. they can put guru idol instead of Vishnu murti! The options are well known to Brahmin doing pujawork.

The other tatva panchayata is as following.

Ganesh panchayat (water)

North-east Vishnu	East	South-east Shiva
North	Center Ganesh	South
North-west Devi	West	South west surya

Shiva panchayat(earth)

North-east Vishnu	East	South-east Surya
North	Center Shiva	South
North-west Devi	West	South west Ganesh

. devi panchayat(fire)

North-east Vishnu	East	South-east Shiva
North	Center Devi	South
North-west Surya	West	South west Ganesh

Surya panchayat(air)

North-east Shiva	East	South-east Ganesh
North	Center Surya	South
North-west Devi	West	South west vishnu

The body it self is temple!

The knowledge about the brahm within us! shankaracharya has explained tirthas in our body. This small but biggest world with 5 elements. centers are explained through yoga. the 5 important charkas detailed explained by maharshi patanjali. gradually we must try to realize this temple of element by meditation. this is the secret behind puja. The parmatma every where. The existence of the power of the god make us free from the tension. and this is defining brahmam janati brahmana.AUM.

The Essence of the Gita

Dr. Shayam Narayan Shukla, President, BSNA

The scholars of the *Gita* believe that the main theme of the *Gita* or *Bhagvadgita* is “*Karmayoga*”. Therefore, they say that wherever the word “*yoga*” is used in the *Gita*, it should be taken as *Karmayoga*. The philosophy of *Karmayoga* is mentioned in no other scripture written before the *Gita*. *Ishavasya Upanishad* briefly hints at how to perform an action so that we live a hundred years. Later it was expanded into *Karmayoga* in the *Gita* for the first time. Here we have some thoughts on *Karmayoga*, the main theme of the *Gita*.

1. Karmakanda and Jnanakanda

The Vedas are divided into four parts, namely, *Samhita*, *Brahamana*, *Aranyaka* and *Upanishad*. From the study of the Vedas we come to know how the Vedic Dharma evolved towards perfection from *Samhita* to *Upanishads*. The *Upanishads* have been the most important source of the Vedanta, which is the mystical philosophy of India.

The Vedas are also broadly divided into two parts – *Karmakanda* and *Jnanakanda*. The followers of the two parts of the Vedas were constantly debating with each other to prove that only their path was superior. The *Karmakanda* is also known as *Purvamimansa* and the *Jnanakanda* is called *Uttarmimansa*. The *Karmakanda* is the path to achieve the heaven by pleasing the gods through *yajnas* or sacrifices. The followers of the *Karmakanda* thought that heaven was the ultimate goal of this life. On the other hand the followers of the *Jnanakanda* wanted to seek the Truth in this life by meditation and thinking process. They considered the pleasure of the heaven as only temporary and leading to rebirth on this earth. They also said that the attachment to this world is an obstruction in the path of the Truth. This was a scientific process that developed in India thousands of years ago. The Rishis (sages) conducted experiments continuously to seek the Truth and one day they found it. They declared that ignorance and attachment to the perishable things in this world are the main causes of all the unhappiness. Ignorance ties man to pleasurable things in this world. They also thought that the heaven is a kind of pleasure on this earth. They

eventually found the way to *moksha* through *Jnanayoga*.

2. Krishna – the Teacher of His Era

In the Mahabharata period we distinctively see the debate between the proponents of *Karmakanda* and the *Jnanakanda*. We see a tremendous conflict between *Shreyas* and *Preyas*, if we use the terms of the *Katha Upanishad*. Yama told Nachiketa that he preferred *Shreyas*, which is good for uplifting our soul, rather than *Preyas*, which is pleasant to the senses. It would have been desirable that these two values, *Karmakanda* and *Jnanakanda*, helped mankind together for its uplift, but their followers did not get along themselves. And then, यस्य निश्चितं वेदा यो वेदेभ्यो ऽखिलं जगत् - the Lord, whose breath the Vedas are and who made this universe based on the Vedas, could not tolerate this tussle between the two groups of Vedic scholars. Therefore, He came as a human on this earth. He came as Krishna, the teacher of the *Gita*, to interpret the meaning of the Vedas. Other scholars have written commentaries on the Vedas. Lord Krishna did not have to write commentaries; he sang them. There are many commentaries on the Vedas but the *Gita* is the best one so far.

At the time of the Mahabharata it was a belief that one could achieve wealth, prosperity and happiness in this world and then hereafter one could attain heaven by performing *yajnas*. But *yajna* was a very expensive religious function, which was beyond the means of the poor. In those days *yajna* involved sacrificing animals and offering oblations to the gods. So, if one could not perform *yajna* one could not please the gods. Therefore, the heaven was only meant for rich people. Lord Krishna said that this was not fair and was unacceptable. Lord Krishna got rid of this bad custom in the society. He was opposed to performing *yajnas* in the usual way. He, however, knew that *yajna* was the ultimate religious function of the time and, therefore, He changed the concept of ‘*yajna*’. He was a teacher of his era and to suit that era He showed a new path to the contemporary society.

In *Shrimadbhagavatam* there is a story that when his foster father Nanda wanted to perform a *yajna* to please Indra, Shri Krishna opposed it.

Nanda tried to explain to Him that if the prevalent custom of the yajna for Indra was abandoned the later would be very angry and would destroy their wealth, people and the entire town. Shri Krishna said that the Govardhana hill was more helpful to them because it fed grass to their cattle and caused rains for them. From that time the tradition of Govardhana puja was started by Shri Krishna.

3. Karmayoga: The New Form of Yajna

We perform different kinds of work and remain busy in performing them. We are actually so busy performing these actions that the thought of spirituality never enters our mind. The Gita gives birth to a new yoga called *Karmayoga*. Lord Krishna said in the Gita that if we perform our actions in a certain way they too become *yajna* and become cause of our uplifting.

Much before Shri Krishna the Rishi of the Ishavasya Upanishad gives a slight hint to the concept of Karmayoga. He says,

ईशावास्यमिदं सर्वं यत्किञ्च जगत्यां जगत् । तेन त्यक्तेन भुञ्जीथा मा गृधः कस्यस्विद्धनम् ॥

“Everything in this ephemeral world belongs to the Lord, because the entire universe came out of Him. He permeates everything in this universe. Therefore, enjoy this world by renouncing materialistic desires. Do not crave for any kind of possessions.”

This initial formula hidden in the Ishavasya Upanishad was later expanded in the Gita. Lord Krishna defines yajna in a completely different way in the Gita. Accordingly every action of our body and every thought process in our mind can become yajna, provided we dedicate all our actions and thoughts to the Lord. That is why He advises Arjuna to convert every action into yajna:

यज्ञार्थान्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः । तदर्थं कर्म कौन्तेय मुक्तसंगः समाचरेत् ॥

“O Kaunteya (son of Kunti), the actions done without the intention of performing yajna attach you. Therefore, whatever actions you perform, do them as if you are performing yajnas and remain unattached to them.” (Gita III.9)

Performing an action with the intention of doing service to the Lord becomes a yajna. There are three kinds of Karma – *Karma*, *Vikarma* and *Akarma*. *Karma* is a good action, *vikarma* is an unethical action prohibited by the scriptures and the society and *akarma* is inaction caused by laziness. So Lord Krishna advises us to avoid

vikarma and *akarma* and to perform only desirable *karmas*. Lord Krishna says,

ब्रह्मण्याधाय कर्माणि संगं त्यक्त्वा करोति यः । लिप्यते न स पापेन पद्मपत्रमिवाम्बसा ॥

“One, who performs actions while taking shelter in the Brahman and remaining unattached, is unaffected by sins just like the lotus petals which are not wetted by water.” (Gita V.10)

According to the Gita this happens when one reaches the final stage of perfection or “steady wisdom”. Then one is called a ‘*Sthitaprajna*’. At this stage all the actions one performs with this attitude cannot attach one to the world.

We want to get peace of mind in this turbulent world, but it is not possible. However, the Gita assure us that we can achieve mental peace if we completely change the way we perform actions. If we dedicate all our actions to *Ishvara* with our full devotion to Him, this world will not remain an unpleasant place to live. It will change into a place full of bliss. Gita asks us not to perform an action just for the sake of our duty, but to perform it as worship to the God and considering it as a yajna. It says: if we do a work to please the God then it becomes worship. Our attitude should be: “O Lord, I am performing this work in your service. I will do my duty assigned by you with my full ability and strength, but I offer its fruits to you.” This is the language of a yogi.

4. Definitions of Yoga in the Gita

There are two definitions of yoga given in the Gita: 1. समन्वं योग उच्यते (Evenness of mind is yoga. Gita 2.48); and 2. योगः कर्मसु कौशलम् (Yoga is the skill in work. Gita 2.50). The first definition says that whether we succeed or fail in our endeavor our mind should remain calm, unaffected by the result. If we have reached that state, then we are *yogarudha* (established in yoga). The second definition says that if we do our work skillfully with concentration of mind then it is yoga. Actually one definition is complementary to the other. If we combine them together the definition should read: when we perform an action with all our skill and with balanced mind, the action becomes yoga. This is Karmayoga.

Patanjali defines yoga as: योगः चित्तवृत्तिनिरोधः = Yoga is restraining of the waves of thoughts in the Chitta. *Chitta* is composed of five *jnyanedriyas* (senses of taste, smell, hearing, sight and touch), mind, intellect (*buddhi*) and ego (*ahankara*). *Vritti*

means waves of thoughts. Literally it means “whirlpool”.

Patanjali talks about *ashtanga yoga* or eight steps of yoga to be able to reach *Samadhi*. They are – *yama*, *niyama*, *asana*, *pranayama*, *pratyahara*, *dhyana*, *dharana* and *samadhi*. *Samadhi* is the final step of meditation or *dhyana yoga*.

In other words, to achieve concentration of *Samadhi* one has to discipline oneself in *yama* and *niyama*, which are very long term processes. *Yama* includes *ahimsa* (nonkilling) *satya* (truth), *asteya* (non-stealing), *brahmacharya* (celibacy) and *aparigraha* (non-receiving). *Niyama* includes *shaucha* (cleanliness), *santosa* (satisfaction), *tapa* (austerity), *svadhyaya* (study of the scriptures) and *Ishvara-pranidhana* (submission to God). Once one is able to achieve restraining the thought waves in the mind one is very close to God because the mind is in its purest state. When we are in *Samadhi* we have concentrated our thoughts on God only. A *Jnanayogi* concentrates his mind on the *Atman* by *Dhyana yoga* only.

In *Karmayoga* the same thing happens. If everything we do is for the service to God we have no desires and when we have no desires controlling the thoughts becomes very easy. When all our actions are dedicated to God even simple things we do for the upkeep of the body become yoga. Lord Krishna says:

पश्यन् श्रुण्वन् स्पृशन् जिघ्रन् अरुन् गच्छन् स्वप्न् इवसन्
प्रलपन् विसृजन् गृह्यन् उन्मिषन् निमिषन् अपि ॥

”Our seeing, hearing, touching, smelling, eating, walking, sleeping, breathing, talking, letting go, holding, opening and closing the eyes (eventually become *Karmayoga*). (V.8)

5. Karmayoga in the Gita

The formula of *Karmayoga* is given in one verse of the *Gita*. It says,

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन । मा कर्मफलहेतुर्भूर्मा ते
संगोस्त्वकर्मणि ॥

“Your right is to work only; but never to its fruits. You should not work solely for the fruits of your work nor should you develop attachment for inaction.” (II.47)

Karmayoga emphasizes that we should have faith in God and consider Him the source of all the inspirations. The power to work is ours but to give appropriate results is under his power. Therefore, we should work with our full strength and skill but should not own the results; we should rather surrender the result to Him because it actually belongs to Him. If we try to reverse the process by claiming the power of results with us

we will upset the balance and cause pain to ourselves.

6. Do Your Duty

Arjuna was afraid that killing in the war was a violent *karma* and, therefore, he would incur sin by killing in the war. He was forgetting that he was a soldier, so fighting was his duty and that doing his duty should not cause any sin to him. If a judge has to give death sentence to a murderer the judge does not incur any sin for the criminal’s death. Arjuna was attached to his relatives who would die in the war and so he could not see right from wrong. There was also a possibility that he was afraid of defeat in the war because the Kaurava army was much bigger than his own. Lord Krishna was a good psychologist. He knew exactly what was wrong with Arjuna. Therefore, He asked him not to forget his natural duty. He said,

श्रेयान् स्वधर्मो विगुणः परधर्मात् स्वनुष्ठितात् । स्वधर्मे निधनं
श्रेयः परधर्मो भयावहः ॥

“Your own *Dharma*, even if it is imperfect, is superior to somebody else’s well performed *Dharma*. It is better to die in your own *Dharma* because someone else’s *Dharma* causes fear.” (III.35)

Lord Krishna inspires Arjuna to stay in his own *Dharma*. Even if someone else’s *Dharma* may look very attractive, our own natural *Dharma* should never be abandoned; otherwise we are at a big loss.

7. Surrender to God

Patanjali emphasizes on devotion to God (ईश्वरप्रणिधान) for a yogi to be successful in his endeavor. Lord Krishna has also recommended that we should do our duty offering the result to God. Even we should not carry the burden as a performer of an action; we should give that responsibility to God too.

In the *Gita* we see a synthesis of all the four yogas – *Karma*, *Jnana*, *Dhyana* and *Bhakti*. Whatever kind of yoga we follow, it culminates on surrender or devotion to God (ईश्वरप्रणिधान). ●

References:

1. Swami Atmananda, *Gitatatva-Chintan*, Advaita Ashrama, Mayavati, 1984
2. Swami Vivekananda, *Rajayoga*, Advaita Ashrama, Calcutta, 1978
3. Patanjali, *Yogasutra*
4. Swami Atmananda, *Gitatatva-Chintan*, Advaita Ashrama, Mayavati, 1984
5. Swami Vivekananda, *Rajayoga*, Advaita Ashrama, Calcutta, 1978
6. Patanjali, *Yogasutra*

Simplified Explanation of Vedanata

Author: Unknown – Compiled by Umesh A Shukla, Ph.D.

Rama Rishiputra was a sage living on the banks of Narmada. He had many disciples, all very determined to realize the Self except one, who was very hopeless. He was an idler and a daydreamer, and always fell asleep when trying to meditate. Since he was just a boy, so he was Kumara. The sage Rama despaired of Kumara's progress. For he alone among his many disciples didn't show any progress toward realizing Brahma.

One day the sage summoned Kumara and told him that he had a mission for him. He wanted him to return to the world and devise a method to explain Brahma in a way that a layman can understand. Kumara protested his teacher's order for he had not yet realized Brahma himself. The sage, however, persuaded him to go into the world and come back only when he had found a method of explaining Brahma to ordinary folks. Kumara bowed and went into the world.

After three months, he returned carrying a large vegetarian pizza. "Sir," he said. "Try this. Lay people may not know much about Brahma, but they sure know how to make good pizza." The sage sampled the pizza. "Excellent, delicious!" "But tell me," said the sage, "how does this enable you to explain Brahma to them?" Kumara sat down and said that it is through this pizza that we can explain Brahma to lay people. For the crust is like Brahma, the cheese is like the world of name and form, and the various toppings are the various creations of this world. How is the crust like Brahma? Because it's the substratum that supports the cheese and the toppings, just as without Brahma as the substratum this phenomenal universe would not exist.

Furthermore, the cheese and the toppings are the products of Maya, time, space and causation. The cheese hides the crust that underlies it from the view, and creates the illusion in one's mind that the pizza consists of cheese alone, just as this world of name and form creates the illusion that it is self-supporting. Finally, these different toppings – mushrooms, olives, onions – these are the myriad manifestations of Maya, which like different creatures, provide a variety of tastes and sensations according to the nature of these items. Sage Rama protested, "But I can see the crust. How do you explain that?" Kumara bowed down respectfully and said, "This is because you are the knower of Brahma. The average person is different. He even doesn't care to see the crust." The sage was very happy to hear the way Kumara could expound on Brahma.

But Kumara was not yet done. He said that the pizza could provide an answer the question of determinism versus free will. There are many toppings to choose from, but the choice is limited. So within this limited range, one has the freedom of choice. Then there is the question of delivery. One can walk to the pizzeria and eat the pizza there, or one can make a phone call and have the delivery boy deliver the pizza. In the former case, one would be following the path of self-effort, in the latter, the path of self-surrender. Lastly the cook at the pizzeria could be likened to Ishvara, the creator of this whole universe. Sage Rama was very pleased with such a lucid explanation of Brahma by Kumara. Many years later, he initiated him into Sannyasa, and renamed him Pizzananda after Kumara.

Congratulations to BSNA for organizing
successful conventions year after year and to the
BSNA Detroit Chapter for doing a wonderful job
for hosting and managing the 12th Annual Convention

Suresh and Shanti Tiwari, MS

Chat with God

Compiled by Umesh A Shukla, Ph.D. Author: Unknown

God: Hello. Did you call me?

Me: Called you? No..who is this?

God: This is GOD. I heard your prayers. So I thought I will chat.

Me: I do pray. Just makes me feel good. I am actually busy now. I am in the midst of something...

God: What are you busy at? Ants are busy too.

Me: Don't know. But I can't find free time. Life has become hectic. It's rush hour all the time.

God: Sure. Activity gets you busy. But productivity gets you results. Activity consumes time. Productivity frees it.

Me: I understand. But I still can't figure out. By the way, I was not expecting YOU to buzz me on instant messaging chat.

God: Well I wanted to resolve your fight for time, by giving you some clarity. In this net era, I wanted to reach you through the medium you are comfortable with.

Me: Tell me, why has life become complicated now?

God: Stop analyzing life. Just live it. Analysis is what makes it complicated.

Me: Why are we then constantly unhappy?

God: Your today is the tomorrow that you worried about yesterday. You are worrying because you are analyzing. Worrying has become your habit. That's why you are unhappy.

Me: But how can we not worry when there is so much uncertainty.

God: Pain is inevitable but suffering is optional.

Me: If suffering is optional, why do good people always suffer?

God: Diamond cannot be polished without friction. Gold cannot be purified without fire. Good people go through trials, but don't suffer. With that experience, their life becomes better not bitter.

Me: You mean to say such experience is useful?

God: Yes. In every term, experience is a hard teacher. She gives the test first and the lessons afterwards.

Me: But still, why should we go through such tests? Why can't we be free from problems?

God: Problems are purposeful roadblocks offering beneficial lessons to enhance mental strength. Inner

strength comes from struggle and endurance, not when you are free from problems.

Me: Frankly, in the midst of so many problems, we don't know where we are heading.

God: If you look outside, you will not know where you are heading. Look inside. Looking outside, you dream. Looking inside, you awaken. Eyes provide sight. Hearing provides insight.

Me: Sometimes, not succeeding fast seems to hurt more than moving in the right direction. What should I do?

God: Success is a measure as decided by others. Satisfaction is a measure as decided by you. Knowing the road ahead is more satisfying than knowing that you rode ahead. You work with the compass. Let others work with the clock.

Me: In tough times, how do you stay motivated?

God: Always look at how far you have come rather than how far you have to go. Always count your blessings, not what you are missing.

Me: What surprises you about people?

God: When they suffer they ask, "why me?" When they prosper, they never ask "Why me" Everyone wishes to have truth on their side, but few want to be on the side of truth.

Me: Sometimes, I ask, who am I, why am I here. I can't get an answer.

God: Seek not to find who you are, but to determine who you want to be. Stop looking for a purpose as to why you are here. Create it. Life is not a process of discovery but a process of creation.

Me: how can I get the best out of life?

God: Face your past without regret. Handle your present with confidence. Prepare for the future without fear.

Me: One last question. Sometimes I feel my prayers are not answered.

God: There are no unanswered prayers. At times, the answer is NO.

Me: Thank you for this wonderful chat. I am so happy to start the New Year with a new sense of inspiration.

God: Well. Keep the faith and drop the fear. Don't believe your doubts and doubt your beliefs. Life is a mystery to solve, not a problem to resolve. Trust me. Life is wonderful if you know how to live.

A Short Story

The Fruits of Karma

Shyam Narayan Shukla

I worked for an engineering company at Nagpur those days. After completing a big project, I decided to take a vacation in North India with my wife. When we reached Rishikesh we decided to stay at an Ashram on the bank of the Ganga for a couple of days. I came to know there through radio news that many areas of Chhattisgarh province were under flood water of the Mahanadi river. The flood level recorded was the highest of the last one hundred years.

After breakfast, while my wife was getting ready, I went to a nearby news-stand and bought a Hindi newspaper to read about the details of the flood. I found a lonely place in the ashram lounge and sat down on a sofa to read the paper. While I was reading, an elderly lady came from somewhere, stood behind me and started glancing at the paper. Then she asked, "Son, how many people were drowned in the flood?"

I said, "According to this paper several hundred people have lost their lives."

In a lamenting voice she whispered, "O God, please protect my children. Please keep them all safe and sound."

I was curious and asked her, "Madam, your children! When did you come here?"

She replied, "Son, I have been living at this ashram for the last twenty-five years. I am from a village in Janjgir district of Chhattisgarh province on the bank of the Mahanadi river. My children still live there."

"I am also from a village, not too far from the Mahanadi, in Janjgir district. Why do you live so far away from your children?"

I had asked her this question spontaneously but started feeling sorry for the lady when I saw her teary eyes. Soon her tears started rolling down her cheeks, which she wiped with the edge of her white sari. I was going to apologize to her but before I could say anything she looked as if she had controlled her emotions and started telling her story, which was somewhat like this:

"When I was barely fourteen years of age I got married. My husband was two years older than me. My in-laws and my husband gave me lots of love and attention. I felt very lucky and was very happy. At the time of my marriage my husband had two younger brothers, who were ten and four years old.

Alas! My happiness did not last long. Only two years after my marriage, God took away my dear husband from me. I was devastated. I became a widow at only sixteen years of age. I felt as if my whole world had suddenly darkened for ever! Both of my late husband's parents were heartbroken and became old prematurely. They started devoting most of their time in worshipping the gods and goddesses and in pilgrimages. As time passed, my responsibilities of running the household increased. I almost became the mother of my two brothers-in-law. By the time I was twenty years of age my parents-in-law too passed away.

"Both of my brothers-in-law treated me like their own mother and respected me tremendously. They would consult me before doing anything and would do nothing that I did not approve of. My older brother-in-law was responsible for cultivation of the lands. Only he told me that my father-in-law had transferred all his properties on my name before his death. We had about one hundred and fifty acres of land which produced mostly rice and sugarcane.

"Time passed by slowly. When I was about thirty-five years old, my older brother-in-law and his wife suggested that we go on a pilgrimage to Haridwar, Rishikesh and Badrinath. After visiting Haridwar we came to this place to spend two nights at this ashram. In the morning, when we were to depart for Badrinath, I got up early to get ready but did not find my brother-in-law and his wife anywhere. The people of the ashram did not know either about their whereabouts. Someone suggested that they must have made a plan of pilgrimage only to leave me at this ashram. The head Swamiji of the ashram was very kind to me and gave me a shelter here.

I asked, "What is the name of your village in Chhattisgarh?"

"Nawagaon" she said. "Situated on the left bank of the Mahanadi it is a beautiful village, surrounded by groves of mango, guava and plantain trees. It is about ten miles downstream of the town of Shavarinarayan." Before she could finish her description someone called her to attend to something inside the ashram. That afternoon we departed for Dehradun on our way back to Nagpur.

Almost five years later I happened to go to Rishikesh on a business trip. I was staying in a government guesthouse. Suddenly the picture of that old lady of Nawagaon flashed in my mind. My feet started walking towards the ashram where that lady lived. When I reached there, I met a Swamiji at the reception desk and asked him if I could see that lady. He asked, "How did you know that lady?"

I said, "When I was here about five years ago, I met her right here. She told me about her tragic life story. I was very much touched. It is just a coincidence that she happens to be from a village close to mine in Janjgir district of Chhattisgarh."

Swamiji said, "I am sorry to inform you that she passed away only two months ago. When she was dying she dictated a letter for her children. She wished that after her cremation her bones be immersed in the Ganga but some finer powder of her bones be dropped in the Mahanadi. We have kept her remains in a copper jug. I am wondering whether you could deliver that jug to her children in her village."

I said, "Surely, I will."

I brought that jug with me to Nagpur. Next Friday I drove to Bilaspur. After a night's sojourn there at the rest-house, I drove further to Shavarinarayan which is about forty miles southeast of Bilaspur. The road from Shavarinarayan to Nawagaon was full of potholes. The distance of those ten miles took me almost a half hour. From the villagers I inquired about the lady's family. They told me that her younger brother-in-law was a teacher in the local primary school. I went to meet him at the school. When I asked him about his sister-in-law, he was overcome by emotion and started crying.

After a few moments he said, "When my older sister-in-law came to our house as a new bride I was very young. I very vaguely remember the event. I

remember, however, that she was very beautiful. She probably loved us more than our own mother. We too loved her very much. What a cruel game God played with us by snatching her away from us! Some twenty-five years ago she was on pilgrimage to Badrinath with my older brother and his wife. She slipped on a rock and fell down thousands of feet down in a ravine. My brother tried to retrieve her body from there but he did not succeed. As if that was not enough for God, we had another tragedy in the family, only five years ago. We had a record breaking flood in the Mahanadi, in which we lost every thing. Our house, farms, orchards and cattle were all destroyed in the flood. My older brother and his entire family drowned. We could not find their bodies anywhere. Our fertile land became a desert, coated with foot-deep sand. I am not sure when we would regain our original fertile land. A curse of the God has fallen on us." He started crying again.

I was debating as to how to inform him about the truth of the death of his sister-in-law. When he looked at me, I said, "Your sister-in-law did not die on the way to Badrinath, as you were told. She died at an ashram in Rishikesh only two months ago. She was living there for the last twenty-five years. These are her ashes. She had desired that this be immersed in the Mahanadi. This is the letter she wrote for you before her death.

The teacher took the jug and the letter from my hand and looked at me with a deep suspicion in his eyes. I was wondering whether man gets the fruits of his karma in this very life.

44949 Cougar Circle
Fremont, CA 94539

**Greetings and Best Wishes
From
Santosh and Anjali Tewari**

**Greetings and Best Wishes
From
Laxmi Shanker Dubey**

भारत-महिमा (Glory of India)

निर्मला शुक्ल (फ्रीमाण्ट, कैलिफोर्निया) (Nirmala Shukla, California)

विश्व के कोने-कोने में बसी,
तुम्हारी कोटि-कोटि श्रंतान ।
हैं लालायित तुम्हारे प्यार के लिये,
कर रहे हैं सदा तुम्हारा यश-गान ॥

दिया है तुमने विश्व को योग
और दिया है अद्भुत वेदान्त ।
जीवन में विषमता क्यों है,
बताता तुम्हारा पुनर्जन्म का सिद्धान्त ॥

हे भारत माँ! तुमने ही
विश्वा को गणित पढाया ।
खगोल-शास्त्र, ज्योतिष और
आयुर्वेद भी तुमने सिखाया ॥

तुमने दिये व्यास, बुद्ध, गांधी
और दिया है टैगोर ।
यश फैला है इन महापुरुषों का,
विश्व में चारों ओर ॥

दिया तुमने जग को
शान्ति का संदेश ।
इसी कारण आज मित्र बन रहे हैं
कल के दुश्मन देश ॥

असंख्य लोगों की दरिद्रता,
दूर की तुमने लाकर हरित क्रान्ति ।
सस्य श्यामला से तृप्त होकर
जन-मानस पा रहा है शान्ति ॥

तुम अग्रगण्य हो साहित्य में,
संगीत में, कला, मानवता और विज्ञान ।
तुम्हारे दौड़ानिकों में क्षमता है
पहुँचा दें मंगल तक अंतरिक्ष विमान ॥

सहिष्णुता, शीलता और शान्ति के
तुम्हारे संदेश इतने विश्वसनीय हैं ।
कि विश्व तुम्हारे पथ-प्रदर्शन के लिये
लालायित है यह सचमुच प्रसंशनीय है ॥

सत्य, अहिंसा और प्रेम का
हो तुम एक मूरत महान ।
रु-हस्त्रों कोसों दूर रह कर भी हमें
इसीलिये होता तुम्हें पर अभिमान ॥

हिमालय से कन्याकुमारी तक की
छवि हमारे हृदय-पट पर है अंकित ।
आशिर्वाद देती रहो माँ ताकि
तुम्हारे प्यार से हम न हों वंचित ॥

कैसे करूँ मैं तुम्हारी पूजा ? (How do I worship You ?)

निर्मला शुक्ल (फ्रीमाण्ट, कैलिफोर्निया) (Nirmala Shukla, California)

कैसे करूँ मैं तुम्हारी पूजा, कैसे करूँ मैं तुम्हारा ध्यान ?
प्रभु, अमेरिका में मुझे नहीं है तीज त्योहारों का ज्ञान ॥

पूजा में मैं दीप जलाती हूँ और तुम्हारी आरती करती हूँ जब ।
घर के उस भाग में कहीं आग न लग जाये यह डरती हूँ तब ॥

फूल पान चाँवल हल्दी सुपारी जो तुम्हें पूजा में करती हूँ अर्पित ।
पूजा के बाद चिन्ता होती है उस चढावे को कहीं करूँ विसर्जित ॥

नदी या झील में कुछ डालने से पर्यावरण दूषित करने का अपराध ।
नहीं कर सकती, यही तो विडंबना है और पूजन की विधि में बाध ॥

हवन करना प्रारम्भ करती हूँ तो फायर अलार्म बज जाता है ।
धुआं देख कभी कभी कोई पडोसी फायर ट्रक को बुलाता है ॥

दिवाली में बिजली की बत्तियों की अवलियाँ जब मैं सजाती ।
तो चर्चा गली में होती है इतनी जल्दी क्रिसमस मैं क्यों मनाती ॥

बच्चों की खुशी से भरी किलकारियाँ भी पडती नहीं यहाँ सुनाई ।
अमेरिका में फटाके और फुलझडियाँ चलाने की है सख्त मनाई ॥

यहाँ लुट्टी के अभाव में त्यौहारों के लिये रहता नहीं कोई उत्साह ।
तभी न कोई रौनक होती है और न होती त्यौहार मनाने की चाह ॥

धर गन्दा न हो जाय इस डर से होली का त्योहार मनाते हैं अधूरा ।
केवल गुलाल का टीका लगा कर ही, होली का शौक करते हैं पूरा ॥

बिना भाइयों के कैसे मनाऊँ भाई-दूज या रक्षा बन्धन का त्योहार ।
छूट गये भारत में सब माता-पिता भाई-बहिन और सारा परिवार ॥

विदेश में इन सब असुविधाओं से बंधी हुई, करती हूँ तुम्हारी पूजा ।
प्रभु चिन्ती है मेरी, क्षमा करना, मेरे पास यहाँ उपाय नहीं है दूजा ॥

अब वह दिन दूर नहीं जब होगा अमेरिका दिवाली में आलोकित ।
छक कर खूब खेलेंगे रंग और होगा सारा देश होली में रंगित ॥

तर्ज: छोटी सी ये जिन्दगानी रे . .

ब्राह्मण तेरी जिन्दगानी (Life of a Brahman)

हरि शर्मा (न्यू जर्सी) (Hari Sharma, New Jersey)

ब्राह्मण तेरी जिन्दगानी रे ।
धर्म पथ की कहानी तेरी ।
कठिन तप और सेवा निसानी तेरी ॥
ब्राह्मण तेरी ..

ब्रह्म मुहुर्त में उठ जाना ।
नित्य क्रिया कर ध्यान लगाना, ध्यान लगाना ॥
पूजा करके हरि गुण गाना, प्रभु गुण गाना ॥
ब्राह्मण तेरी ..

धर्म ग्रन्थ पढना और पढाना ।
ब्राह्मण का कर्त्तव्य पुराना, फर्ज पुराना ॥
सच्चाई का मार्ग दिखाना, मार्ग दिखाना ॥
ब्राह्मण तेरी ..

सात्विक पीना सात्विक खाना ।
शुद्ध विचारों को अपनाना, है अपनाना ॥
साधु-सन्त का मान बढाना, मान बढाना ॥
ब्राह्मण तेरी ..

hm wl vaps j a0ge (We too will return)

Aiwnv xkl (Abhinav Shukla)

Aabadl sedl,
6nesNna3eme
inj R vn kepl7eval I,
}el Ok phaDI pr,
OK sahrI sl gOrfa,
Apnepqo ko fEakr,
gmsm bEl soc rhl 4I,
kl ifr mE]D j a}gl,
par k+gl [s j gl ko,
vha>dD jo mhkejI kl,
xltI Ok tl fa hE
]ska 4oDa pani plkr,
piXcm ko mD_j a}gl,
ifr vaps na Aa}gl,
I ekn pvR yhl.rhga,
mesaresgl sa4I,
p%e XaaqeAaE igl hrl,

im3SI kl yeso2I qxbU
7oD_j a}gl ApnepI7e
Kyo. na [s }eepvR ko,
Apnesa4]Da I ej a}>
AaE coc meim3SI wr ke
4oD_l dD]D_l
ifr vaps Aa,
3Il epr bE g{,
hm wl]DnekI caht me
iktna kU tj Aa0 hE
yado. kl im3SI seAaiqr,
kb tk idl bhl a0ge
vh idn Aa0ga j b vaps,
ifr pvR ko j a0ge
Aabadl sedl,
6nesNna3eme

kbaDl (Iron Junk Trader)

xkl a xah (Shukla Shah)

ha[veseAa rhl 4I,
rFtar megaDl,
3kra ke]ssemr gya,
tTkal kbaDl

phaa vo SvgRmeto,
AaXacyRmepDa,
I oheka j da fa3k,
4a samneqDa,

fa3k pr I gl bE ko,
j b]sneDbaya,
]smesedwD sa,
bahr inkl kr Aaya,

pUa jo]snenam to,
btaya AnaDl
pUa jo]snekam to,
btaya kbaDl

bol a vo dU #hro,
ANdr seAwI Aata,
qata tMhara deq ke
tmko AwI btata,

hmko na stna iml I,
tMharI mOt kl,
ifr kEseAwI waGy me
tMharemOt 4I,

kU de bad j b vo,
bahr inkl kr Aaya,
AaxvyR]se4a]sne
Aj lb sln paya,

kbaDl kbaiDyt ka,
sbU degya,
SvgRka prana,
fa3k wl I egya

mEkaB hU(Who am I?) itl k xmaR(Tilak Sharma)

mEkaB hU
kwl qd sepUta 4a,
kwl dBro. sepUta 4a,
baHmn pirvar mepBa hAa,
yh mEj anta 4a,
7o3eXahr merhta 4a,
[sil 0 sbko phcanta 4a,
j aityo. mewd n 4a,
[sil 0 Apneko Al g n j ana,
[Nsano. mejait wd wl hE
n kwl j ana, n kwl mana,
A3#arh sal kl]mr me
cl a gya ibhar,
trh trh kel og 4e
Al g Al g ivcar,
ko{ khemEraj pU hU
ko{ khewUnhar,
Kyo. l Dte4e
Kyo. zgDte4e
Kyo. 4a Osa Vyvhar,

l Da{ zgDeqB qrabE
yh 4l roj _kl bat,
Dr l gta 4a rat ko inkl te
Ose4ehal at,
OsemahaE merh rhkr,
mEbhU tg Aa gya,

maKa iml tehl wagneka,
mEAmirka Aa gya,
vS3nRkLcr ko deJ kr,
bar bar yh Qyal Aata 4a,
Kya vEyJ_bCco. ko dya,
idmag mesval Aata 4a,
kU SJj no. neiml kr,
bsna kl xAAat kl,
Jva[n kr keOsa l ga j Ee
deJl ho phl l ikrn pWat kl,
2lre2lrepta cl a,
baHmn iksekhtehE
ij s [san menaEga ho,
[san]sekhtehE
baHmn irjuhEto tpSvl wl hE
(ama krta hE to sto8l wl hE
dya krta hE to ij tUdy wl hE
baHmn dyal UhE to data wl hE
sbsebDl bat to yh hE
ik baHmn)ata wl hE
mEkaB hU Ok baHmn hU
bDegvRsekh skta hU
ktRy inwanemeko{ k*3 ho,
to bDe2FRsesh skta hU
bsna kecl tekU)ainyo. sephcan hU,
sbsebDl bat to yh hE
ik mæeqd kl phcan hU

हास्य-व्यंग्य की कुछ कविताएँ (Some Poems of Laughter)

सुमित्रा शर्मा (मार्गनविल, न्यू जर्सी) (Sumitra Sharma, New Jersey)

(१) चोली के पीछे क्या है ? भारत माता !

होली के रंग में, भंग की तरंग में,
हमने एक लडकी से पूछा,
"क्यों मिस, यह उलझी गाँठ सुलझाएंगी ?
क्या आप हमें यह बतायेंगी
कि चोली के पीछे क्या है ?"

लडकी गुस्से में भरकर बोली,
"कुछ भी हो सकता है,
तू पूछने वाला कौन है ? मेरी चोली है।"
मैं बोला, "मिस, प्लीज बता दीजिये न,
आज होली है।"
वह धमाका सा करती बोली,
"इसमें तो एटम बम है,
बोल तुझे क्या गम है ?"

लडकी का उत्तर सुन हम घबराये,
थोड़ा आगे आये।
और वहाँ खड़ी एक युवती से पूछा,
"मैडम, एक समस्या सुलझाइये,
और हमें यह बताइये,
कि चोली के पीछे क्या है :"
वह मुसकरा कर बोली,
"मुझसे पूछता क्या है ?
खुद आ कर देख ले क्या है।"

राम राम! मैं घबराया

पसीना आ गया, थोड़ा आगे आया।
एक सब्जी लेकर आती महिला से बतलाया,
"हे आदरणीया, आप कुछ बोलिये
यह रहस्य खोलिये,
कि चोली के पीछे क्या है ?
वह बोली, "दस रुपये का नोट था,
चार रुपये आठ आने की सब्जी ले आई,
पाँच रुपये आठ आने हैं।"

थोड़ी दूर पर खड़ी थी एक बूढ़ी माई।
मैं उसके पास आया,
वही प्रश्न दोहराया -
"माई, चोली के पीछे क्या है ?"
वह बोली, "बेटा, कभी तो इस चोली के पीछे
सरदार भगत सिंह पला था,
सुभाषचंद्र बोस पला था,
पर आज कल इसमें नेता रूपी साँढ पल रहे हैं।
और ये सब मिलकर मेरी छाती पर मूँग दल रहे हैं
बुढिया का उत्तर सुनकर मैं
उसके चेहरे को गौर से देखता हूँ।
शकल जानी पहचानी है, किन्तु वह कौन है,
जान नहीं पाता हूँ।
सोचते सोचते थक जाता हूँ।
तब अन्त में वह बताती है,
"बेटे मैं ही भारत माता हूँ।"

(२) सुप्रीम कोर्ट

एक माँ ने जब अपने बेटे को
लार्ज स्केल पर मारा।
तो नादान बच्चे का मारे गुस्से के
चढ गया पारा ॥

जाकर बोला अपने पापा से,
"पापा, आज ममी ने मुझे बहुत मारा है।"
जमा कर एक थप्पड, कहा पापा ने,

"तू बहुत आवारा है,
चकील का बेटा है, इतना बड़ा हो गया,
और अभी तक
इतनी सी भी अकल नहीं आती,
कि सुप्रीम कोर्ट ने जो सजा दी है
उसके खिलाफ हाई कोर्ट में
अपील नहीं की जाती ॥"

3. पते की बात

मजहब के नाम पर बिखरे जो सडकों पर,
दिल का खून कभी इतना सस्ता न था ।
महंगाई के झोंकों से पथराया सा है हर कोई,
आदमी का बजूद कभी इतना बेबस तो न था ॥
राजनीति की तलवार से कटने लगे हैं सर,

इन्सान की इन्सानियत कभी इतनी छोटी तो न थी ।
अपनी ही भाषा अपने ही घर में टूँढती है आसरा,
भारतीयों की जुबान कभी इतनी चेजुबान न थी ॥
खरोडों की भीड में हम टूँढते हैं नौनिहाल
भारत की भूमि कभी इतनी बंजर तो न थी ।

(४) दीवाली में गृह लक्ष्मी

प्यार करे तो फुलझंडी, गुस्सा एटम बम ।
ऐसी बीबी से हुआ मेरा नाक में दम ॥

घर में कभी दुकान पर, कम है गेहूँ शक्कर ।
चरखे जैसा काटता फिरता हूँ मैं चक्कर ॥

काले उसके बाल ज्यों, दीवाली की रात ।
गुस्से में आँखें जलें, करें दिये को मात ॥

रोज पटाखों की तरह मेरा फोडे कान ।
दीवाली पर कीजिये "गृह-लक्ष्मी" का ध्यान ॥

**Our Congratulations for the hard work and dedication of the local Convention Committee for making this convention a grand success; and to the all the selfless workers and delegates of the 2006 convention.
The Misra family of North Potomac, Maryland**



Row 1 – Sheela and Satish Misra
Row 2 – Kavita, Ankur and Savita Misra

In the memory of our beloved

Dr. Gopal C. Sharma

2 Holliben Ct.

Severna Park, MD 21146-2406

**A life member of Brahman Samaj of North America
(BSNA)**

Always enthusiastic about BSNA

A great motivator

**Always a great financial provider of both local chapter,
national and international BSNA**

We will always greatly miss him.

**Purnimaji and Sarlaji, you have
friends in BSNA you can count on.**

Sponsored by

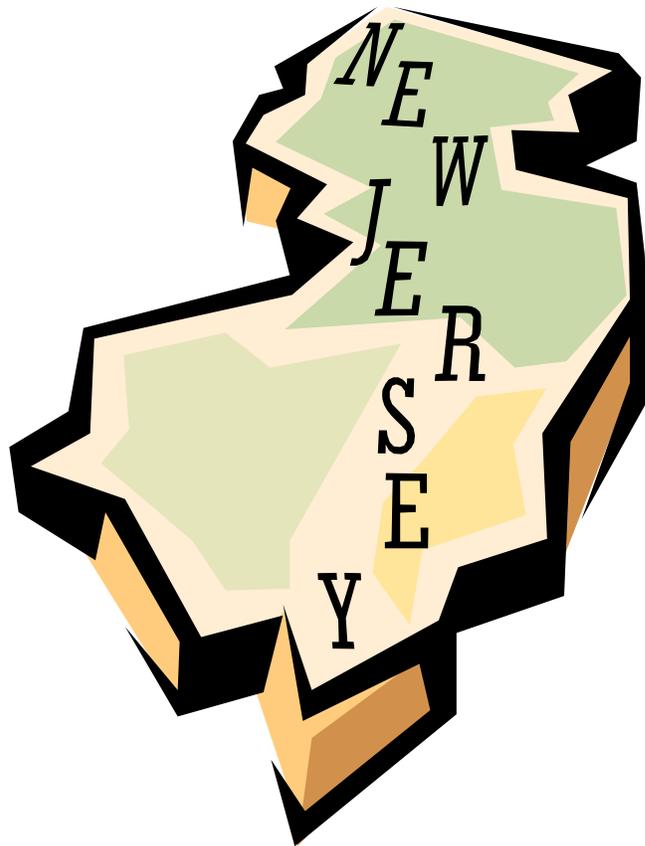
Brahman Samaj of North America (BSNA)

Washington, DC Chapter

New Jersey Chapter of BSNA
extends its Warmest Greetings and Best Wishes
to the delegates of the

**12th Annual
BSNA
Convention**

*July 1-2, 2006
Atheneum Hotel
Detroit, MI*



Sponsored By:

Yogesh & Pratima Sharma
Hari & Kaushal Sharma
Naresh & Karuna Sharma
K. J. & Renu Sharma
Rajinder Sharma
Ram and Gyan Tewari

Anupam & Meena Choubey
Bhudev & Bharti Sharma
Om & Manju Sharma
Rajender & Rekha Sharma
Shriniwas & Sumitra Sharma
Umesh & Prabha Shukla

Ad Dr. Pramod Raval & Family

With Kindest Regards and Best Wishes
ASSURED CARE HOME HEALTH SERVICES, INC.
25180 Lasher Road
Southfield, MI 48034

MEDICARE CERTIFIED
JOINT COMMISSION ACCREDITED

- * Skilled Nursing
- * Physical Therapy
- * Occupational Therapy
- * Speech Therapy
- * Medical Social Services
- * Certified Home Health Aides

Telephone: 248-262-2200

FAX: 248-262-2208

(Pic Vijay Ad1.jpg - Vijay Sahore)

GOLDEN Place
Assisted Quality Living

Insert jpg ad named

Pic Vijay Ad2.jpg

(Vijay Sahore)



THE FASTEST CONNECTION BETWEEN USA AND REST OF THE WORLD IS
JUST A PHONE CALL AWAY!

248-569-8668



Lufthansa



http://bizrate.com/rd?http://click.linksynergy.com/fs-bin/stat?id=hLUPakqa5g4&offerid=35226.10000063&type=3&subid=0!!mid=22118&cat_id=1&pos=1&b_id=23

*Serving needs of professionals for the last 26 years

*Full Service Agency for Airline Tickets, http://bizrate.com/rd?http://click.linksynergy.com/fs-bin/stat?id=hLUPakqa5g4&offerid=35226.10000063&type=3&subid=0!!mid=22118&cat_id=1&pos=1&b_id=23 Cruises, Tour Packages, Group Bookings

*Approved by the ARC and Member of the IATAN

For your all travel needs, call 248-569-8668 or Email us at Detroit@krisbitravel.com

MICHIGAN OFFICE

17336 WEST 12 MILE ROAD, SOUTHFIELD, MI 48076

ATLANTA

2295 Park Lake Dr
Atlanta, GA 30345
770-939-8889

CHICAGO

2711 W. Peterson Ave
Chicago, IL 60657
773-561-4100

NEWYORK

516 Fifth Ave
New York, NY 10036
212-921-0023

HOUSTON

7457 Harwin Dr
Houston, TX 77036
713-781-4920

****CALL KRISBI** **CALL NOW AT****

248-569-8668



Our warmest wishes to BSNA and
its delegates



Best Compliments from

Brij Pal and Kanak Giri

**Travel Network
Ad with Printer**

Program Outline for 2006 Convention

(Insert attached sheet in excel page 1, 2)

BSNA 2006 Elections NEC guidelines

BRAHMAN SAMAJ OF NORTH AMERICA NOMINATIONS AND ELECTION COMMITTEE

GUIDELINES FOR CONDUCTING ELECTION OF BSNA OFFICERS

I. PURPOSE

The Nominations & Election Committee (NEC) seeks nominations and conducts elections, if and when necessary, for the seven positions that make up the core Executive Committee (EC) as prescribed in the BSNA constitution. The seven elected positions are:

President
Executive Vice President
Vice President (2 positions)
General Secretary
Treasurer
Assistant Treasurer

II. GUIDELINES FOR NOMINATIONS

1. Any member of the General Body (GB) in good standing may nominate another member in good standing as a candidate for the position of President.
2. A member in 'good standing' means a current annual member, a life member or his/her spouse as of July 31st of the year the election is being conducted.
3. Another GB member must second the nomination.
4. It is expected that the nominee for President is a respected member of BSNA who has made outstanding contributions for the enhancement of the organization. The candidate for the office of the President must be able to find eligible BSNA members from all over North America to fill other six positions in EC. It is required that the candidates to fill EC positions must not be concentrated in one state, and at least one member of the EC should be from Canada.
5. The nominations must be sent in writing to the NEC Chair via US mail or E-mail, and should include the contact information (e-mail, phone numbers, home address) of the nominee, nominator and the seconder.
6. Additionally, the NEC members may seek out potential candidates and invite them to seek election.

III. ELIGIBILITY REQUIREMENTS

Any GB member in good standing who is willing to accept the position of the BSNA's President and discharge all duties of the office as prescribed in the BSNA constitution is eligible to seek election. The following information must be submitted to the NEC or necessary actions must be completed by the candidate, by the deadline:

1. A list of running mates and their acceptance to serve with him/her as members of the EC in the positions of the Executive Vice President, two Vice Presidents, General Secretary, Treasurer and Assistant Treasurer.
2. A position paper and bio-data of the candidate for President for publication in Brahma Bharati, or other venues chosen by NEC for disseminating information about the candidates. The one-page position paper should describe the candidate's qualifications for the position and his/her vision and plans for BSNA during his/her term.
3. Each person included in the EC list must confirm individually and directly to the NEC chair via e-mail his/her willingness to be a candidate for the office proposed by the candidate for the president.

IV. THE COMMITTEE'S ROLE

1. NEC publicizes the guidelines and deadlines for the election schedule by all feasible and effective means available.
2. If no nominations are received by the deadline date then NEC proposes a candidate who they think could best serve BSNA as President.
3. If the NEC receives several nominations, the NEC members would discuss with the nominees their vision and plans for BSNA, and also make an effort to build a consensus for a single candidate. If the NEC succeeds, then all nominees, except one, withdraw their nominations in favor of the one for whom the consensus was reached.
4. No ballots are prepared/ mailed, the election process is considered completed and the NEC announces the results if:
 - a. The consensus is reached in support of one candidate.
 - b. Only one candidate completes all requirements by the deadline.

5. If no consensus is reached, then the NEC will advise those candidates, who still want to contest the election, to submit their slates of proposed EC members. The proposed slate should have a broad based representation of BSNA membership, have the potential of uniting BSNA, and have the best vision and plans for the enhancement, strengthening and expansion of BSNA.
6. The NEC makes plans for conducting election in the following manner:
 - a. The NEC advises the candidates if a proposed running mate has given consents to be included in the slates of more than one candidate which would disqualify both slates. To avoid such disqualification, the running mate must inform the NEC immediately of his/her choice of the presidential candidate on whose EC team he/she is willing to be placed.
 - b. The NEC verifies that all candidates are members of BSNA in good standing as defined above.
 - c. The NEC informs the presidential candidates who are disqualified because they were unable to submit certain documents or their documents were found inadequate by the proposed deadline.
 - d. The names of the nominees and their running mates (the team making up the full EC) will be published in a special edition of Brahma Bharati or announced via e-mail to all current officers of BSNA (EC), the BSNA Board of Trustees, and all BSNA chapter presidents for disseminating information about the candidates to the BSNA members. The names will also be posted on the BSNA home page.
 - e. NEC will prepare ballots to be mailed out in September to all current members in BSNA database as of July 31st of the election year. For this purpose first class US mail will be used.
 - f. Members will be given at least 3 weeks (from the date of mailing the ballots) to return the ballot to the NEC Chair via first class mail. **NO E-MAIL OR FAX WILL BE ACCEPTED FOR VOTING PURPOSE.**
 - g. NEC Chair will count the ballots, and will have it verified by another member. The exact procedure will be worked out based on logistical convenience.
 - h. After the counts have been verified, the results will be conveyed to the candidates via phone. The results will be posted on the BSNA homepage and published in the following issue of Brahma Bharati.
7. The entire election process described above is expected to be completed by mid-November.
8. The newly elected EC's term starts from the 1st January following the election year. The incoming President and outgoing President are expected to work together for a smooth transition.

TIMELINE

July 1- 31, 2006	The election announcement, call for nominations, and the guidelines publicized to all members.
August 15, 2006	Deadline for submitting nominations to NEC
August 28, 2006	Deadline for the candidates seeking office to complete all nomination requirements.
September 4, 2006	Ballots mailed out to all current members
September 30, 2006	Deadline for receipt of votes (ballot) by NEC. Any ballot received after this date will be considered void, and will not be counted. Exception will be made if the ballots are post marked no later than September 22 for US mail or September 15 for Canadian mail, and are received before the counting is completed and verified.
October 31, 2006	Counting of votes completed and verified.
Oct. 31 – Nov. 15	Results to be announced to the candidates and the GB.

The Nominations & Election Committee (2006):

1. Mr. Nitin Purohit
2. Dr. Satish Misra
3. Dr. Surendra N. Pandey, Chair
 E-mail: spandey@asurams.edu
 US mail: 2303 West Alberson Dr.
 Albany, GA 31721-2043
 Phone: 229-883-1687

Brahman Samaj of North America, Inc

CONSTITUTION (Approved by General Body on July 3, 2005)

ARTICLE I: NAME

Section 1

The name of the organization shall be Brahman Samaj of North America, Inc. (referred to as the Association or BSNA.)

Section 2

BSNA shall be a not-for-profit, non-political, educational, religious, and cultural organization, composed mainly of Brahmans of Indian origin residing in North America.

ARTICLE II: OBJECTIVES

The objectives of the Association are:

1. To educate its members and others about the history, culture, geography, and religious customs of Brahmans.
2. To promote studies of the literature, culture, traditions and the values of Brahmans at schools, colleges and universities.
3. To educate the Brahmans, especially the younger generation, about the traditional Vedic values which promote:
 - b. Respect for higher education
 - c. A healthy life style
 - d. Willingness to serve, and
 - e. Respect for one another.
4. To educate the younger generation to integrate the traditional Brahman (Vedic) values with modern scientific attitude and contemporary technological development.
5. To conduct educational and other activities which promote a sense of kinship among Brahman families.
6. To conduct educational and other activities which promote understanding and friendship between its members and all other communities irrespective of race, religion and national origin.

ARTICLE III: BSNA YEAR

The BSNA year shall mean a calendar year. Henceforth, reference to a year would mean the calendar year unless specified otherwise. A different year may be defined for organizational and management convenience for a specific purpose.

ARTICLE IV: OFFICIAL LANGUAGE

English shall be the official language of the Association. However, Hindi and other regional languages may be used for cultural programs and special situations.

ARTICLE V: MEMBERSHIP

Section 1

The membership of the Association shall be open to all those who identify themselves as Brahmans; have respect for the Brahman culture; declare faith in Vedic Hindu philosophy of life or *Sanatan Dharma*; subscribe to and are willing to contribute to the achievements of the objectives of the Association.

Section 2

Anyone meeting the eligibility criteria described in section 1 may become a member in one of the categories listed by submitting a completed membership form with the membership dues as prescribed by the Association. The

residents of North America may join the Association as a Patron, Benefactor, Life member, Annual member, Student member, or any other type of membership as determined by the Association.

Section 3

The BSNA members and their spouses shall be the members of the General Body, and be entitled to all the benefits and privileges of the Association including voting for, and holding elected offices. The member's immediate family will be entitled to certain benefits, not including voting, but including participation in all activities of the Association and holding non-elected offices. The immediate family, for this purpose, refers to unmarried children of the member.

Section 4

Non-residents of North America may be offered Associate Membership if they otherwise meet the eligibility criteria listed in section 1. The Association may expand to countries out side North America by forming affiliate organizations or entering into bilateral agreements with other organizations if their goals and objectives are consistent with those of BSNA.

Section 5

The Association may confer an Honorary Membership as recognition to an individual who has achieved an outstanding place in the society and/or has made significant contributions to the advancement of BSNA and its objectives. The decision to grant honorary membership shall be made by the Executive Committee upon the recommendation of the President. The honorary membership shall be conferred normally for the whole life.

Section 6

The President, with the consent of the Executive Committee, may confer Special Membership for one year to individuals without payment of the annual dues. This may be done for extending special financial consideration or as a reward. The Special Members, however, must meet the criteria described in section 1.

Section 7

The General Body (abbreviated as GB) of the Association shall consist of members as defined in Section 2, such as Patrons, Benefactors, Life members, Annual members, Student members, and their spouses. Only members of the GB shall have the voting rights and be eligible to hold elected offices of the Association.

Sections 8

Associate Members, Honorary Members, Special Members, and any other members of the Association who are not members of the GB, may participate in the GB meetings but shall have no voting rights. They may be appointed to special offices and given functional, organizational and advisory responsibilities.

ARTICLE VI: OFFICERS

Section 1

The officers of the Association shall be: The President, The Executive Vice President, Two Vice Presidents, the General Secretary, the Treasurer, and the Assistant Treasurer.

Section 2

All the officers listed in section 1 must be members of the GB and be elected through a democratic process by the GB.

Section 3

The Executive Committee (abbreviated EC, hereafter) shall consist of the elected officers. These officers shall form the core of the EC, as described later in Article VIII.

Section 4

The elected officers shall begin their term at the start of the BSNA year. The term of the elected office bearers shall be three years. The exception to these rules may occur in case of mid-term vacancies as described in section 5.

Section 5

- i. If the President is unable to perform his/her duties of the office temporarily or for the rest of the term, the Executive VP shall serve as President during the temporary period or for the remainder of the term, as the case may be.
- ii. The EC will select one of the VPs to serve as Executive VP when the latter assumes the office of the President.
- iii. Any vacancy created under sections (i) and (ii) above or due to resignations or any other reason shall be filled by the EC either from one of its own members or a member of the GB by a majority vote of the EC.

ARTICLE VII: DUTIES OF THE OFFICERS

Section 1: President

The President shall be the Chief Executive Officer of the Association and shall perform all duties normally associated with such positions that include but are not limited to the following:

- i. Preside at the meetings of the EC and the GB.
- ii. Make appointments, with the approval of the EC, of the directors, regional and chapter coordinators, committees, and appoint their chairs and members in order to insure that various functions of the Association are carried out effectively.
- iii. Make executive decisions, unilaterally in case of emergencies and/or with the consent of the EC, as deemed necessary in the best interests of the Association.
- iv. Serve as an ex-officio member of committees.
- v. Represent the EC and GB to the Board of Trustees.
- vi. Perform all other duties sanctioned by the BSNA Constitution and those necessary for efficient and effective operation of the Association.

Section 2: Executive Vice President

The Executive Vice President (EVP) shall be responsible for all tasks assigned by the President. The EVP shall deputize for the President in the latter's absence, and become the President in the event the President is unable to complete his/her term of office.

Section 3: Vice President

The VP shall assist the President in all matters as assigned by the President.

Section 4: General Secretary

The General Secretary shall prepare agenda for EC and GB meetings, write minutes and maintain their records, handle correspondence for the Association as needed, and perform other tasks assigned by the President.

Section 5: Treasurer

The Treasurer shall be the custodian of all assets of the Association and monitor all income and expenses. He/she shall assist and advise the President and the EC on financial matters, and develop procedures for record keeping and reporting income and expenses for various offices and chapters of the Association. He/she shall prepare and present financial reports to the EC and the GB, and arrange for timely audits of all financial records of the Association.

Section 6: Assistant Treasurer

The Assistant Treasurer shall maintain and update the BSNA databases, prepare, publish, and distribute the BSNA directory and related publications, and assist the Treasurer in all tasks assigned by the President.

ARTICLE VIII: EXECUTIVE COMMITTEE

Section 1: Structure

- i. The Executive Committee shall consist of core members who are the elected officers of the Association listed in Article VI (sec. 1). Only the Core members shall have voting rights in EC meetings.
- ii. The Core members of the EC may add non-voting members to the EC to be known as Associate Members of the EC. The Associate membership may vary from year-to-year depending upon the activities undertaken by the Association.
- iii. The editors of the BSNA publications (Brahma Bharati and Brahma Vani) and homepage shall be the Associate members of the EC.
- iv. President, or his/her designee shall chair all meetings of the EC.

Section 2: Duties

The EC shall be the policy making body of the Association. The following shall be the powers and responsibilities of the EC:

- i. To formulate policies and procedures for efficient and effective implementation of Association's objectives, and to develop programs for improvement of its operations.
- ii. To monitor all financial activities and make decisions on the matters of the Association.
- iii. To assist the President in formation of various organizational and functional committees of the Association.
- iv. To establish guidelines and procedures for the operation of various chapters and offices of the Association.
- v. To decide on matters not explicitly covered in the BSNA Constitution.

Section 3: Term

The Core members of the EC shall begin their three-year term at the start of the BSNA year following the election. The term of an Associate member shall expire with the expiration of special task or the term of the Core EC, whichever comes first.

ARTICLE IX: THE COUNCIL

The BSNA Council shall consist of the EC (Core and Associate), the BOT, all Chapter Presidents, Regional Coordinators, Committee chairs, convention director and other members of the convention organizing committee. The Council shall serve as a venue for interactions among the officers of the Association and for building a grass-root effort for the enhancement of the Association. The Council may pass resolutions and recommendations for consideration by the EC. Since the membership to the Council is associated with the positions held, the term of a Councilor begins with the election or appointment to such a position and ends when the individual no longer holds that position.

The meeting of the Council shall be held at least once every year in P-format (described later) usually in conjunction with the annual convention, and at other times as deemed necessary and convenient.

ARTICLE X: THE BOARD OF TRUSTEES

Section 1

The Board of Trustees (abbreviated as BOT) of the Association shall consist of members who have made significant contributions to the community, their profession and/or the BSNA. The BOT shall provide advice and guidance to the BSNA President, the EC and the GB in establishing and implementing the Association's goals and objectives. Furthermore, by virtue of their esteemed position in the community, the BOT shall help in enhancement, strengthening and expansion of the Association.

Section 2

- i. The BOT shall be an open-ended group. However, its membership shall not exceed twelve.
- ii. The term of each BOT member shall be three years.
- iii. The President, with the consent of the EC, shall make appointments to the BOT. To maintain continuity, the appointments shall be made in a staggered manner.

- iv. The members of the BOT shall elect their chairperson from one of its members.
- v. The BOT members may be assigned by the President the role of Regional Coordinators to facilitate expansion and activities of chapters within their region.
- vi. The BOT shall perform the role of the mediator in case of conflicts within the EC, and /or any unit of the Association that cannot be resolved by EC, or on matters not explicitly addressed in the constitution.
- vii. In its role as mediator (section vi), the BOT may form a subcommittee of the BOT for fact finding or conducting hearing, and making recommendations to the full Board, which will make final decision by a majority vote. The decision of the BOT shall be binding on all parties within BSNA.

ARTICLE XI: MEETINGS

Section 1: Type of meetings

Meetings can be of two types: P-meetings at which members are physically present including teleconferences and video conferences, and E-meetings where members communicate through electronic or other efficient media. P meeting includes any meeting that affords an opportunity for participants for real-time discussion and vote. The President shall convene and preside over all meetings except the committee meetings, which are normally convened and presided over by the committee chair. In absence of the President, the Executive VP or the President's designee may preside over the P-meetings.

Section 2: P-meetings

The regular meetings shall be held at a time and place designated by the President for which announcements shall be made at least two weeks in advance. At times, it may be necessary to call emergency or special meetings to decide on matters requiring immediate attention. The 'call' meetings will be exempt from the two-week advance notice requirement.

Section 3: Quorum

The quorum requirement for the P-meetings of the GB is at least 50% of the core EC members plus 10% or 50 (whichever is greater) of the GB members. The quorum for other committee P-meetings is at least 50% of the members of the committee or the unit. Since E-meetings are not real-time meetings, there are no quorum requirements. However, majority of the committee members must vote in favor for a decision to be considered official.

Section 4: Vote

A simple majority vote of the members present will be needed to pass or adopt any motion, resolution and/or agenda item unless specified otherwise within the constitution. The presiding officer shall vote only in case of a 'tie'.

Section 5: Agenda

- i. The GS, in consultation with the president, shall prepare the agenda for the meetings.
- ii. Any GB member wishing to include an item in the agenda should contact the GS and/or the President. An item must be included in the agenda if any EC member or at least ten GB members propose it.
- iii. During a meeting, the presiding officer may introduce an item or accept a suggestion from the floor for inclusion in the agenda.

Section 6: E-meetings

E-meetings are not real-time meetings -because of their nature, the response time, discussion and the voting are spread over several days and the format may not be very structured. However, guidelines given below must be followed:

- i. The President, his/her designee or the Chairperson of a committee or board convenes meetings.

- ii. The convener of the meeting shall send the agenda item(s) and allow a reasonable time that is not less than three days for discussion. However, the committee may waive the three-day minimum time limit by a unanimous consent if an immediate decision is required to handle emergencies.
- iii. When the discussion period is over, the convener will call for the vote and set a time limit before which all votes must be cast. If within the time limit, enough people have not cast their votes to reach a simple majority (as described in section 3) for or against the item, the convener may allow extra time or reopen the discussion.
- iv. Members may cast their votes via E-mail, telephone, FAX, or any other efficient media. The votes must be sent to the GS or an official designated by the convener to monitor and record the votes.
- v. For further verification, the GS or the recorder will announce the final result identifying persons voting for and against the item. If no one disputes his/her announced vote, the result becomes official.
- vi. An amendment to the constitution, requiring the vote of the GB members, cannot be finalized via E-meetings. However, the EC may finalize via E-meetings whether an item for constitutional amendment may be placed for consideration by the GB at a P-meetings.

Section 7: Decisions

- i. In order to become official, all decisions must be made at a meeting.
- ii. The EC shall make policy decisions, make procedural rules, develop and publish operational guidelines necessary for the efficient operation of all elements of the Association in achieving its objectives.
- iii.

ARTICLE XII: COMMITTEES

The EC shall establish various Standing Committees in order to manage certain business of the Association regularly and effectively. These committees, known as Standing Committees, shall be permanent in nature and continue to perform their duties unless explicitly dissolved by the EC. Also, the EC may establish ad hoc committees to handle certain one-time business, especially matters that require certain research and debate before a final decision can be made. The ad hoc committees will expire after making the final recommendation to the EC unless the EC votes to extend their term for further work on the matter. All committees shall carry out their directives and report to EC.

Section 1: Nominations and Election Committee

- i. Hereafter referred to as NEC, the Nominations and Election Committee shall be a standing committee of the Association. Its purpose will be to seek out highly qualified and dedicated members to fill various vacancies occurring due to expiration of term, resignations or creation of a new office. The NEC shall make recommendations to the President and the EC.
- ii. The NEC shall prepare the guidelines for conducting elections, and submit the same to EC for approval. Upon approval by the EC, the guidelines will be submitted to the BOT for final approval. The approved guidelines become official rules and remain effective until modified.
- iii. For elected positions, the NEC shall prepare the ballots and conduct election, whenever necessary, as per established rules.
- iv. The NEC shall consist of three members appointed by the President with the consent of the EC. No Core EC member shall be a member of the NEC.
- v. The term of the NEC members shall be three years, starting in first half of the year newly elected EC takes office and ending in December after the general elections for the officers of the Association are held.

ARTICLE XIII: THE CHAPTERS OF THE ASSOCIATION

Section 1: Chapters

For local involvement and activities, BSNA shall establish chapters where sufficient memberships and interests exist. The decision to establish a chapter shall be made by the EC upon recommendation of the President. A chapter may be started from scratch or by splitting an existing chapter in consideration of large geographical spread and/or memberships.

Section 2: Officers

The officers of the chapters shall follow similar pattern as that of the Association. Depending on the size of the chapter, the number of officers may be less than the Association's officers as described in Article VI. However, each chapter must have a President and a secretary/treasurer. The terms of the officers shall coincide with the Association's officer and start and end with the BSNA's calendar year.

Section 3. Election of the Officers

Each chapter shall elect its officers by a majority vote of its members and send the names to the EC for ratification. The EC may make an appointment of the Chapter President to establish a new chapter or for a chapter that has been inactive or has failed to conduct an election in timely manner. The chapter must elect its officers within three years of being established to coincide with the Association's national election. An existing chapter must conduct election by December 31st of the year the Association's election takes place. If no chapter election is held during the specified time, the newly elected BSNA President, with the consent of the EC, may appoint a member of the chapter as the chapter president.

Section 4: Duties of the Chapter Officers

The duties shall be similar to the Association's officers but limited to the chapter level. The chapter president shall represent the chapter in the BSNA Council, and communicate with the BSNA President on the status and activities of his/her chapter. He/she shall be the official spokesperson for the chapter. The chapter president shall keep its membership informed of the Association's activities and decisions made by the EC. Other officers of the chapter shall communicate directly to the chapter president.

Section 5: Activities

Each chapter is expected to organize activities that will help maintain members' enthusiasm, strengthen bonds among members and expand its memberships.

Section 6: Finances

The Association shall distribute a portion of the membership fee collected to the respective chapter as per guidelines established by the EC.

ARTICLE XIV: RECALL & RESIGNATIONS

Section 1: Recall

- i. The GB can recall any elected official of the Association by a two-third vote at a P-meeting. The GB must also elect, at the same meeting, a replacement to fill the vacancy thus created.
- ii. Any person appointed by the EC, not by the GB, may be recalled by a two-third vote of the EC.
- iii. Any committee established by the EC, not by the GB, may be disbanded by a two-third vote of the EC before its normal term.
- iv. Any person appointed by the President may be suspended or dismissed by the President with the consent of EC.
- v. If an elected officer fails to perform his/her duties causing the operations of Association to suffer, or engages in activities that may tarnish the image of BSNA, the EC, by a two-third vote, may make recommendation to the BOT for removal of the officer. The BOT shall conduct hearing and make its decision as described under Article X, section 2 (vi). The EC shall fill any position, vacated pursuant to this procedure, immediately by appointing a GB member to the vacated position by a simple majority vote of remaining EC members.

Section 2: Resignation

Any member can resign from the membership or any office he/she holds. The resignation must be submitted to the President who will find a replacement.

ARTICLE XV: AMENDMENTS

Section 1

- i. Any member of the EC may ask the EC to consider an amendment. If two-third EC members support the proposal, then EC will move further as described later.
- ii. A proposal to amend the constitution may be initiated by a petition signed by at least 25 GB members and three core EC members.

Section 2

- i. The amendments initiated as per section 1 must be scrutinized and voted by the EC for submission to the GB.
- ii. The proposed amendment shall be submitted to the GB at a P-meeting. In order for the amendment to be approved, it must receive "yes" vote by at least two-third of the GB members present.

ARTICLE XVI: ORGANIZATION & MANAGEMENT

The President, with the advice and consent of EC shall devise the organizational structure such as Chapters, Regions and Committees, and establish guidelines for the operation of these units in a manner consistent with the constitution and the objectives of the Association.

ARTICLE XVII: OTHER MATTERS

The EC shall make decisions on matters not covered under this constitution.

ARTICLE XVIII: DISSOLUTION

In the event that the Association has to be dissolved, its assets will be transferred to a recognized not-for-profit organization with objectives similar to those of the BSNA. The selection of a suitable organization shall be made by the EC and BOT.

**Best wishes to all the participants
in the
2006 BSNA Convention
Detroit, Michigan
Shrikant and Archana Mishra and Family
Encino, California**



Challo DC for World Brahma Convention

The 2007 World Brahma Convention will be held in Washington, D. C.

Dates: June 2-3, 2007

**Place: The Atrium Court Hotel
Rockville, Maryland, Maryland (Tentative)**

For more information and participation, please feel free to contact:

Local Organizing Team

Satish Misra 301-340-2983
Om Sharma 301-262-7239
Mamta Tiwari 301-774-6365
Lalji Mishra 301-972-6329
Parmesh Dwivedi 301-464-0703
Gopesh Sharma 703-356-0821
Arvind Pathak 703-709-9266
Ashok Goswami 703-450-1039
Manisha Tiwari 301-845-7186
Awadhesh Sharma 301-210-4674

Sanjay Mishra 240-453-9330
Kundan Upadhyay 301-947-5863
Durga Mishra 240-246-1573
Mukund Parkhie 301-972-5251

Youths

Nalin Mishra 301-774-6365
Ankur Misra 240-401-0556
Aparna Sharma 301-738-7910
Om Deshmukh 301-345-7633

International Organizing Team

Shyam Shukla 510-770-1218 shuklas@comcast.net
Surendra Pandey 229-883-1687
pandeyns@yahoo.com
Umesh Shukla 908-431-9845
Om Sharma (NJ) 908-359-3348
Nitin Purohit 248-318-0598
Purushottam Sharma 248-719-0096
Anupam Mishra (Bermuda) 441-332-6777
Shri Rameshwar Dayal Dixit (India)
rddixit@rediffmail.com

Sangam Mishra (India) mishrasangam@hotmail.com
Shashikant Tiwari (India)
Shashikant_tiwari@yahoo.com
Vijay Kumar Tripathi (UAE) tashi@emirates.net.ae
Pt. Anand Shukla Kalapnat (Holland)
pt.a.kalapnat@planet.nl
Ramagya Chaturvedi (Nepal) ramagya@hotmail.com
Girdharee Doobey (Mauritius) girdha@intnet.mu
Arvind Mishra (Australia) a.misra@bigpond.net.au

BSNA Organization Chart

Insert the file named Organization Chart.doc

BSNA Goals

Insert the file named BSNA Goals & Global Network.pdf

BSNA Global Network

Insert the file named BSNA Goals & Global Network.pdf

Congratulations to Recent High School and College Graduates of BSNA Family

Pilgrimage, Spirituality and Divinity

Satish Chandra Misra, North Potomac, Maryland

Abstract: Pilgrimage (holy trip) in any culture and society is connected to mental peace, spirituality and divinity. The author describes his own experiences on a taking a Teerth Yatra (visit to holy places) and pilgrimage tour from USA to Bharat when facing difficulties in health of a family member and how this trip acted as a psychiatrist and led to mental peace, and rejuvenated the intriguing role it plays in enhancing the spirituality and divinity in a culture and society.

During the Navratri Pooja week, on October 13, 2005, my wife, Sheela had a minor stroke while she was keeping the pious fast. She lost the central vision in her left eye. The family was very upset. We received a lot of suggestions from well wishers and family members that included rigorous Pooja, surrender, charitable work and pilgrimage to Teerth Sthan (holy places) in our Punya Bhumi Bharat (India). This initiated a deep thinking for us. Finally, we decided to take this trip in February of 2006 and combine it with social obligations and family visit. Our son, Ankur decided to join us.



Akshardham Temple in Delhi

We landed in Delhi on February 12, 2006. The next day we went to Akshardham Temple in Delhi on the banks of holy river Yamuna. The weather was perfect. The roadside view of the temple looked amazing. Inside was simply incomparable: amazing craftsmanship done on the marble, exhibitions, journey in a boat through the golden Hindu mythology and Indian culture, the IMAX theatre, the musical fountain show, beautiful gardens that surround the complex, and the Food Haat.

The visit to this temple was truly an experience towards spirituality and set a tone for the rest of the trip. We saw beautiful sunset from the banks of the Yamuna river and it's reflection on the Akshardham Temple. It was simply ecstatic. I could not stop comparing this beautiful piece of Indian culture with Taj Mahal which is simply a four walled simple marble structure. The intricacy of the marble structure funded by BAPS and over 11,000 craftsmen worked endlessly (it's still going on) is a reward for your eyes and a completely unique and divine experience.

The visit to this temple was truly an experience towards spirituality and set a tone for the rest of the trip. We saw beautiful sunset from the banks of the Yamuna river and it's reflection on

Then we went to our ancestor's village of Bhadaicha, Hardoi (UP). We visited the family members and attended the wedding of my brother's grandson, Navin. Our next leg of journey began on Feb 22nd with a stopover in Baroda, Gujarat. There my brother's daughter and son-in-law (Kiran and Anil Bajpai) and their children (Bhavana and Nitin) who live in Baroda joined us. We traveled via car. Our first stop



Mahamandaleswar

was to pay homage to Dwaraka Dham (one of four Teerth Sthans (holy places) of Bharat – namely Dwaraka Dham, Rameshwaran, Jagannath Puri and Badrinath). Bhagvan Krishna took up his residence in Kusasthali at the city of Dwaraka.

A friend has already got me connected to Shri Shakaracharya of Dwaraka Dham who was traveling in Bihar, but asked to me to go to the Shankaracharya Ashram. We directly drove there and was greeted by the staff and the manager. It was around noon time on Feb 24, and the temple does not open until about 6 pm. So, the manager told us to go and visit Mahamandaleswar temple (Bhagvan Shivji) and Dwaraka Puri, and then come back directly to the Ashram for special Pooja and Darshan.

We went to see Mahamandaleswar temple. It was the largest sculpture of Bhagvan Shivji we had ever seen as if Shivji was touching the sky. We performed Pooja inside the temple and were blessed. Then we started our journey to Dwaraka Puri. There we had to take a boat to go to the island

situated in the ocean. It was a beautiful boat ride. We fed the sea gulls while we were in an approximately half-an-hour boat ride. When we reached there were greeted by a guide who took us inside the complex where it is believed Lord Krishna lived in the night time and took his Garun ride to go to his thrown in Dwaraka Dham every morning and return in the evening. The guide took us on a trip inside this huge palace. We sat down and performed special Pooja at a place where Sudama supposedly met Bhagvan Krishna. We felt great peace inside and felt blessed. We observed some damage due to Tsunami there.

By this time it was already evening. On the way back to Dwaraka Dham, we decided to go inside the Dwarakadham temple as commoners, and not as a VIP guests of Shri Shankaracharyaji. It was indeed an inspiration from Bhagvan Krishna Himself. We got in a long line separated by gender. It was quite an experience. It was really mystical that when we reached for the Darshan of Bhavan Krishna at the Dwaraka Dham, the Aarati started with a beautiful live divine music of Lord Krishna (flutes and drums), everything froze and I was right there in front of BhagvanJi. I kept my eyes open to watch the divine Aarati and listen to the divine music. I did not know how the next half-an-hour went by so quickly. We were really blessed and it was truly an exceptional experience for us as if Bhagvan Krishna engrossed inside my heart and I would never ever forget that scene in my life.



Dwaraka Dham, Gujrat

Then, we started back for Vadodara, Gujrat. After spending a night there, we went to Bombay and then to Bangalore on Feb 26. In Bangalore, Sheela's sister's son Sharad Shukla met us at the Airport. Bangalore is a really beautiful city with all western style amenities, tall, huge and beautiful business and shopping complexes, very nice houses and indeed an IT city. Sharad had arranged for us to go and pay homage to Tirputi Bala Jee via State operated tourist luxury bus. On the way to the temple and back, they had arranged for special sanctified vegetarian south Indian food which we all enjoyed very much. The restaurants were clean with all facilities including toilets.



Bhagvan Balaji

Venkateswara Tirupati Balaji



Our trip on Feb 28th to Tirputi BalaJi temple was really exciting. Prior to going to the temple, we stopped at a government owned facility to rest, refresh and take shower, etc. Then we stopped at three temples in early wee hours at

around 5 AM when the temples are closed to the general public. Then our main journey started to the main Tirputi BalaJi temple. The Balaji temple is situated on a hill, and a special bus took us there. We reached there around 9:30 AM. The tickets were already a part of pre-payment plan and we were taken to a special entrance for a quick entry to the temple. There were very long lines even at this early hour depending on the value of the ticket which varied from Rupees 15 to Rupees 500+ per person. Our entry was smooth, but there came a point when all the lines converged and the movement suddenly became slow and pushy. I was

ahead in the line, Sheela was in between, and Ankur was behind his mother. Ankur was pushing his mother, I was pulling her, and other people came with such a force that they tried to push us aside. It was an experience. But we managed and reached for Darshan approximately 3 hours after we had entered the line. The Darshan here is momentarily, like 10 seconds. And you have to keep on moving with folded hands looking at Balaji and absorbing His presence inside your heart. We got lucky and had Darshan for about 30 seconds as there was some problem behind us and the line had momentarily stopped moving with the same force as we had witnessed earlier. It was Bhagvan Balaji's blessings that we were given few extra moments to absorb his presence in our hearts forever. And, it really happened.

I saw several people and young ladies getting their heads totally shaved in the hair offering ceremony to pay homage to Balaji. These young women with shaven head looked very pretty from inside, so spiritual and divine that I bowed my head to them as a respect to their pursuit of spirituality. I saw a contrast in the materialistic and spiritual worlds. I saw the young and old full of energy, divinity and blessed.



Meenakshi Temple

Ankur departed to come back home to USA on March 2 and our next leg of this spiritual journey began on March 3. We went to Madurai via Chennai. Madurai is well known for the temples and beautiful architecture. We visited Meenakshi Temple. This is a beautiful temple of Bhavan Shivji and Devi Parvatiji. It was really raining hard there on March 3 and the temple was not as crowded. We again felt blessed to get a chance to perform special Pooja and get beautiful Darshan. Then at around 10 PM every evening, the priests

took the Gods to their sleeping place in Palaki (special chariot taken by people on their shoulders) with beautiful music (damaru, cunch,



Holy Bath at Rameshwaram Dham

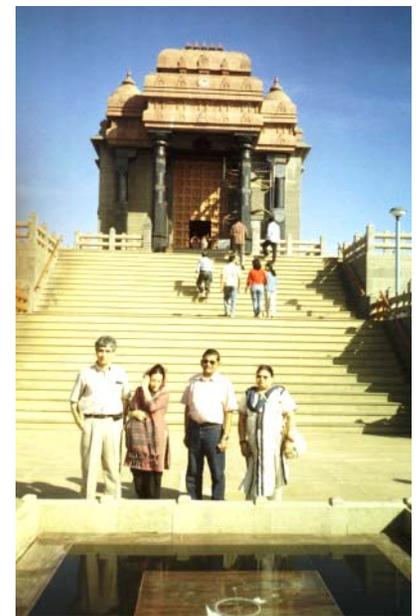
etc.). The Palaki stopped at a midpoint where we got an opportunity to go around the Palaki (Parikrama). I was really amazed to see that the Gods and Goddesses are put to sleep in their bed with great rituals and then awaken early in morning with great rituals, bathed, clothed, decorated (Shrangar) and fed,



Rameshwaram Dham

etc. These people appeared to talk to Gods and Goddesses. A really amazing experience.

From Madurai, we went to Rameshwaram Dham (one of the four Teerth Sthans (Holy Places) of Bharat via car. We had to get started very early in morning of March 4 at around 5AM to avoid the rush of devotees. First thing we were guided to do was to take a bath in the ocean and then take a bath at 24 holy wells around the Rameshwaram temple. It was approximately 1 mile walk around the temple. Our guide took three buckets full of water from each well and sprinkled on us. We really felt very good about this experience. As per our scriptures, Devi Sita established Bhagvan Shivji there and Bhagvan Ram worshiped Him at this place. He requested Bhagvan Hanumanji to bring the pious water from all the holy rivers and oceans.



Vivekanand Rock Memorial in Kanya Kumari



Sheela & Satish Misra in a temple in Trivivendrum, Kerala

Bhagvan Hanumanji brought all the 24 holy rivers and oceans of Bharat at one place in Rameshwaram. Our guide

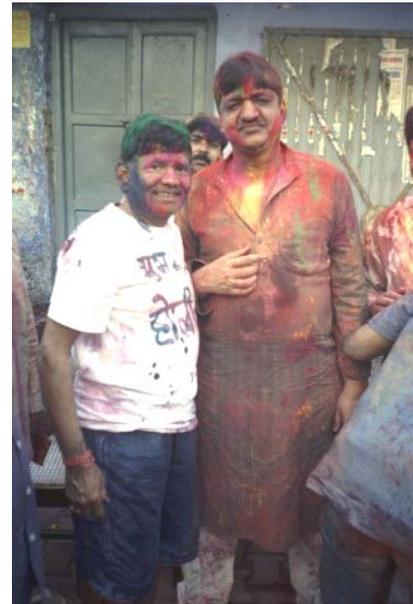
here asked us to feel and taste the water from each holy well and surely it felt and tasted different from each well. We were amazed. We went back to our hotel to change our wet clothes and return immediately for Abhishekam in the main temple at around 9 AM. The special Abhishekam was pre-arranged. Several priests from the temple sat down with us right in front of Bhagvan Shivji (Rameshwar), and went through an hour rituals that included bathing of Bhagvan Shivji with several gallons of milk, Ganges water, sandal wood paste (Chandan), offering of flowers and Prasad, etc. It was an hour of spiritual experience. We again felt blessed.

Then we returned to Madurai to take a plane to Chennai on the same day. In Chennai, we visited Maha Bali Puram where one could see all ancient statues. The saying goes that the Pandavas in their exile years spent some time here. Our guide showed us some foot prints and inscriptions from the ancient time, caves, mountains, inscriptions, art, sculptures, etc. It was breath taking. We went to beaches, nice restaurants, and enjoyed Chennai.

On March 5, we left for Kanya Kumari via Trivendrum to visit Swami Vivekanand Rock Memorial. On the way we saw a historical well preserved palace. In Kanya Kumari, we traveled via boat to the Swamiji's rock memorial. It is said that Swamiji swam to this rock and stayed there 3 days meditating. My dream from the childhood was to visit this place. Finally my dream was realized. I sat down in the meditation room and felt very peaceful and blessed.

We also visited Kanya Kumari temple. Devi Parvati did penance standing on one foot praying to Bhagvan Shivji to accept Her as His escort. We were blessed to see the place where she performed this sacrament. One thing is very unique about several temples in Tamil Nadu and Kerala. Men must wear a dhoti (unstitched clothes) and ladies Saris to enter these temples. The trip ended with holy bath at Sangam in Prayag Raj (Allahabad) on March 13 and then the grand celebration of Holi festival in my village.

The entire trip was really spiritual and was a lifetime experience, for the eyes as well as the soul. My wife, Sheela kept on running without complaining about being tired, as she has arthritis in her feet. She got divine strength and experience. The words can not describe my experiences on this pilgrimage trip. It was very inspirational trip which takes you a step closer to God. You just have to take this trip to believe it. Pilgrimage Yatra (holy trip) indeed leads to spirituality and divinity. Now, I wonder why I waited so long!



Holi Celebration – Satish Misra with Naresh Agrawal, Minister in UP Government

Ad – Two Pictures

Pic Tewari1 Family.jpg

Caption for the first picture

Best Compliments from Kewal and Vijaya Tewari

Pic Tewari2 School.jpg

Caption for the second picture

Dr. Kewal Tewari and his family, of West Bloomfield, MI, provided funding for the construction of Administrative Block of A.S.High School at his native village, Rurka Kalan, Jalandhar, Panjab in the memory of his father in 2005.

Insert Ad Kamal Sharma
File named Pic Kamal Sharma.jpg

Caption

Warmest Greetings and Best Wishes
Kamal Sharma and Family

Sumir, Kamal, Sapna, Krishna, Sachin

**WITH BEST COMPLIMENTS TO
BSNA FOR THE 2006 CONVENTION
Detroit, Michigan**

Climatek

Engineering Inc.

**NITIN PUROHIT, P. E.
PRESIDENT**

We provide HVAC, Electrical and Fire Protection design Services for:

- * Hospitals**
- * Commercial Offices**
- * Industrial Plants**
- * Institutional Buildings**
- * Hotels**

**4262 Edgeland
Royal Oak, Michigan 48073**

**Tel: 248-318-0598
Cellular: 248-318-0598**

**For employment opportunities, please
fax your resume at:
248-554-9841**

Visit: www.climatek.net

Insert AD pdf file named -

Ad Sharma-Crawford half page.pdf

BSNA Membership Form

Insert the file named BSNA Membership Form.pdf