



आराधना

Aradhana

A Publication of the Hindu Society of Greater Cincinnati
Devdham of North America™

Kartik/Maghshar
Vikram Samvat, 2064
December 2007

Happy Gita Jayanti

Website: www.cincinnatiemple.com
Email: hindusociety@fuse.net
Phone: 513-528-3714

ShriMad Bhagavad Gita

Song of the Lord Krishna

Margshirsh Shukla 11, Mokshda Ekadashi, December 20th Thursday is the Gita Jayanti. The Hindu Society of Greater Cincinnati will celebrate, at the temple, Gita Jayanti on December 23rd Sunday beginning at 10:00am.

The Bhagavad Gita is an ancient Sanskrit text, taken from Canto 6, Chapters 25-42 of [the Mahabharata](#). The Bhagavad Gita has 700 verses in 18 chapters. It is commonly referred to as the Gita. Krishna, the speaker of the Bhagavad Gita, is Bhagavan, the

Supreme Being Himself. The Bhagavad Gita is the holy scripture of the majority of Hindu traditions. Gita has the [essence of Hinduism](#), Hindu philosophy on the [Highest Reality](#), and a guide to peaceful life and ever lasting world peace.

The Bhagavad Gita begins before the start of the climactic battle at [Kurukshetra](#). It begins with the [Pandava](#) prince [Arjun](#), as he becomes filled with doubt on the battlefield. Realizing that his enemies are his own relatives, beloved friends and revered teachers, he turns to his charioteer and [guide, Krishna](#), for advice, for answers to his questions, for explanation on the subjects and matters, not only for his satisfaction but also to find out the philosophy behind it. And Arjun received the highest knowledge to advance towards the path of self salvation.

The main philosophical subject matter of the Bhagavad Gita is the explanation of five basic concepts or *truths*:

- ⇒ [Ishvar](#) (The Supreme Controller)
- ⇒ [Jiv](#) (Living beings/the soul)
- ⇒ [Prakrti](#) (Matter)
- ⇒ [Karma](#) (Action)
- ⇒ [Kal](#) (Time)

Summary of the Bhagavad Gita

Chapter One: Observing the Armies on the Battlefield of Kurukshetra.

As the opposing armies of Pandavas and Kauravas stand poised for battle, Arjun, the mighty warrior, sees his intimate relatives, teachers and friends in both armies ready to fight and sacrifice their lives. Overcome by grief and pity, Arjun fails in strength, his mind becomes bewildered, and he gives up his determination to fight.

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Note: If you or someone you know, is not receiving ARADHANA, or if you need a change in address, please contact Mr. Mohan Chopra at 859-331-2416.

Deadline for submission of articles and advertisements for the next issue is December 10th, 2007

HSGC TEMPLE INFORMATION

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Email- acharyaksharma@yahoo.com

RELIGIOUS DISCOURSE

Sundays 12:15 - 12:45 PM

First Sunday : Upanishads
Second Sunday : Children Program
Third Sunday : Sunder Kand Path
Fourth Sunday : Shri Ganesh
Atharvshirsha Path
Fifth Sunday : Open (Please Sug-
gest)

Members of the community are invited to speak
on topics related to Hindu religion, Philosophy,
culture, reformation, Gurus, self-preservation,
etc. If you would like to talk or like to suggest
someone who may be interested, , please call
Bobbha Chaudhary at 513-984-6074

SPONSORS FOR SUNDAY Pooja

Devotees are requested to sit-in Sunday Pooja
as well as bring Prasad and Lunch. You may
wish to use this occasion to celebrate important
events such as wedding anniversaries,
birthdays, ishta devata pooja, graduation, and
other memorable days. Events can be hosted by
individuals, families, groups of families or
organizations. Please reserve your Sunday of
choice ASAP by putting your name and phone-no
in the calendar at the temple and calling Bobba
Chaudhary at (513) 984-6074

TEMPLE SCHEDULE

Monday - Friday : 9:00AM-12:00 Noon
5:00 PM - 8:00 PM

Saturday, Sunday
& US Holidays 9:00 AM - 8:00 PM

SPECIAL PROGRAM ON WEEKENDS

| | |
|---------------------|---|
| 9:15 - 9:30 A.M. | Suprabhatam |
| 9:30 - 11:00 A.M. | Daily pooja of Temple Deities |
| 11 :00 - 11:30 A.M | Sponsored Pooja |
| 11 : 30 - 12:15 A.M | Bhajan |
| 12 : 15 -12:45 P.M. | Religious discourse |
| 12:45-1:00 P.M. | Birthday and Anniversary pooja and announcement |
| 1 : 00 P.M. | Aarti |

Please Donate Generously for your Temple

Your Temple needs

1. Sponsors for flower \$50/week
2. Sponsors for Sunday pooja
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2007 POOJA COMMITTEE & RELIGIOUS ACTIVITIES MEMBERS

To participate in/ sponsor please
contact a Pooja Committee
chairperson & member or Temple.

Bobbha Choudhary: 984-6074
Acharya Kailash. Sharma 770-0705
Pandit Devnath Sivachar 528-4831
Acharya Chakreshwar Sharma 528-0901
Hindu Temple: 528-3714

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Vasundhra Dasari 777-3353
Anee Deka 336-9554
Manju Gupta 232-3331

Temple Manager's Committees

Laxmi S. Srivastava- Temple Manager 474-0533

- | | |
|--|--|
| 1. Office Manager Mr. Mohan Chopra | 7. Computer Tech Support Sreedhar Suvarana Aashish Shah |
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| 3. Temple Data Base Nandkumar Khemchandani Mohan Chopra Laxmi S. Srivastava | 9. I/C Temple Web site Bharat Vala Anand Narayana Khush Karamchandani Laxmi S. Srivastava |
| 4. Anniversary & Birthday Data Raj & Shakuntla Agarwal | 10. I/C Temple Calendar Meena Mehta K.C. Sharma (Priest) Ashvin Mehta Janak Dave |
| 5. E-mail Data Pradeep Goyal Nandkumar Khemchandani | 11. I/C Volunter Services Vijay Kumar Laxmi S. Srivastava |
| 6. Membership & Gift Shop Madhu Sharma Meena Sondhi | |

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Pooja Information

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Pooja Committee Announcement:

To schedule a Pooja or to rent a temple hall (lower level)
please contact Babba Chaudhury at 984-6074

1. **Archana** performed during temple hours by sponsorship. No Archana on Sundays between 11 a.m.-1 p.m.
2. **Outside poojas** and other religious services will be conducted by appointment only.
3. To **schedule any poojas** please contact Pooja Committee chairperson at least one week in advance.
4. If you would like to bring **food and prasad** in the temple, Please contact Pooja Committee chairperson .
5. **Cancellations** of pooja should be done 3 days in advance or else the full fee for the pooja will be charged

RATES FOR POOJA & PRIEST SERVICES |

Effective March 2007

| SERVICE | IN | OUTSIDE |
|--|----------|--------------|
| | TEMPLE | TEMPLE |
| Abhishekam (All Deities) | \$101.00 | Aksharabhyas |
| | \$101.00 | \$151.00 |
| Anna-Prashanam | \$101.00 | \$151.00 |
| Ashtottharam (108) Archana | \$21.00 | --- |
| AyushyaHomam/B'day Celebration | \$101.00 | \$151.00 |
| Ground Breaking Ceremony | --- | \$151.00 |
| Griha Pravesh | --- | \$151.00 |
| Kalayana Uthsava (Lord Ram/ Sita) | \$121.00 | - -- |
| Kesh Khandan (Churakaran) | \$101.00 | \$151.00 |
| Nam-Karan | \$101.00 | \$151.00 |
| Navagraha Pooja | \$101.00 | \$151.00 |
| Nischitartham (Engagement) | \$151.00 | \$251.00 |
| Nitya (1 Day) Kainkaryam (Seva) | \$101.00 | --- |
| Poolangi Seva (With Flowers)- (Only During Off Winter Season) | \$101.00 | --- |
| Sahasranama (1008) Archana | \$51.00 | --- |
| Sathyanarayana Pooja | \$101.00 | \$151.00 |
| Seemantham | \$101.00 | \$151.00 |
| Devi Jagaran | \$75.00 | \$101.00 |
| Akhand Ramayan Paath | --- | \$151.00 |
| Shashti Poorthi (60th B'day Celeb.) | \$101.00 | \$151.00 |
| Anniversary celebration | \$101.00 | \$151.00 |
| Suprabhat Seva | \$21.00 | --- |
| Unjal (Swing) Seva | \$31.00 | --- |
| Upakarma (thread changing) | \$51.00 | --- |
| Upanayam/Brahmopadesham/ Thread Ceremony | \$151.00 | \$251.00 |
| Vahan Pooja | \$51.00 | --- |
| Yearly Shradham (Barkhi) | \$101.00 | \$151.00 |
| Wedding | \$301.00 | \$501.00 |

SPECIAL POOJA RATE

Rates for Mata Ki Chauki performed at another temple will be 15% of the money collected at the temple or a minimum of \$ 501.00.

1. Poojas performed by priests outside the temple will be rated according to the number of poojas performed.
2. 40 Cents/Miles for Travel expanse to the Priest to perform pooja at your home.

Rates are subject to change without notice. Rates of Poojas out of Greater Cincinnati will be \$100.00 more than the rates of outside pooja within greater Cincinnati area.

Temple Rental: Lower Floor Only

| | Full day | 1/2 day |
|-------------------------------------|----------|--------------|
| M-Th. (except holidays) | \$301 | \$151 |
| Fri., Sat & Holidays | \$501 | \$351 |
| <u>Sunday after 3PM only</u> | | \$351 |

Note: For half day select one of the two.

8:00 AM - 2 PM OR 4PM - 11 PM

Temple rental applies to all private reservations for those events/poojas that are performed by private parties and not announced in the temple.

Security/ Cleaning deposit: \$151 required. This deposit will be forfeited if the basement hall bathrooms and kitchen area are not cleaned by the party renting the place.

NOTE: To schedule a Pooja or to rent a temple hall (lower level) please contact pooja Committee chairperson only.

Regular Weekly & Monthly Events at the Temple

Monthly Navgrah Pooja

Every first Saturday of the Month
December 1st Saturday 3 pm to 5:30 pm
Sponsors needed for Pooja \$51.00
For Details please call
Bobbha Choudhary: 984-6074
Sri Devnathanji: 528-4831 Temple priests: 528-3714

Monthly Murugan Abhishekham /Pooja

Every second Saturday of the Month
December 8th Saturday 10.30am to 1:00pm
Sponsored by Murugan Group.
Please contact Bobba Choudhary :984-6074.
Sri Devnathanji: 528-4831 Temple priests: 528-3714

Monthly Satya Narayan Pooja

On Every Purnima of the Month
December 24th Saturday 5:30 pm to 8:00pm
Sponsorship \$ 51.00
To sponsor pooja please call Bobba Choudhary: 984-6074
Temple priests: 528-3714

Monthly Sundar Kand Path

December 16th Sunday 10:30 am
Bobbha Choudhary: 984-6074 Acharya Kailashji: 770-0705
Temple Priests: 528-3714

Monthly Shri Ganesh Pooja & Shri Ganesh Atharvshirsha Path

Every 4th Sunday of the month: December 23rd Sunday

This pooja is dedicated to each month's
Sankashti Chaturthi to Lord Ganesh.

For more information & Sponsor the pooja please call

Anuradha Kulkarni: 271-2749 Uma Sangvai: 793-9384
Kiran Dayal: 474-4051 Temple Priests: 528-3714

Monthly ABHISHEKAM/KALYANOTSAVAM FOR LORD SRI VENKATESWARA

On 4th Saturday of each month from 10:30 AM-12:30PM.
To sponsor and details please call any of the following:
Anand Konda: 481-4119 Vasundhara Dasari: 777-3353
Suseela Paturi: 867-8591 Vicheta Pemmaraju: 398-9833
Sailaja Gannamraj: 697-1412 Usha Indrakanti: 583-5995

Weekly Vishnu Sahastranama Parayana

Vishnu Sahastranama Parayana (chanting) will now take place
every Thursday at 7:00 pm in the temple.
Please join us for the chanting.

For more information, please contact the priest at 528-3714

Weekly Hanuman Chalisa Path

Every Tuesday at 6:30pm
To sponsor pooja please call Bobba Choudhary: 984-6074
Temple priests: 528-3714

Weekly Shiv Mahiman Stotram

Every Monday at 6:30pm

Bhagavad - Geeta Class

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- ⇒ Bhagavad-Gita is the manifest quintessence of all the teachings of the Vedic scriptures. - Adi Sankara
- ⇒ The Bhagavad-Gita is the most systematic statement of spiritual evolution of endowing value to mankind. *It is one of the most clear and comprehensive summaries of perennial philosophy ever revealed; Its enduring value is subject not only to India but to all of humanity.* -Aldous Huxley

Join us in understanding and appreciating the timeless wisdom of the Bhagavad-Geeta.

When: Fourth Sunday of the month, 11am to 12:45pm

Where: The Hindu Temple

Taught by: Sri Koti Sreekrishna,

Notes with transliteration guide (Sanskrit to English) provided.

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Upcoming Events at the Temple

December 2007 Highlights

Dec. 1 Navgrah Pooja
 Dec. 5 Utpatti Ekadashi
 Dec. 8 Shri Murugan Pooja
 Dec. 16 Sundarkand Path
 Dec. 20 Mokshda Ekadashi: **Geeta Jayanti**
 Dec. 22 Shri Balaji Pooja
Dec23 Geeta Jayanti Celebration
 Shri Ganesh Pooja
 Shri Dattatray Jayanti
 Dec. 24 Shri SatyaNarayan Pooja

Vaikuntha Ekadasi Celebration

on Thursday Dec. 20th

For details please call

Temple 513-528-3714, Bobba Choudary 984-6074,
 Shri Devnathan 528-4831.

Geeta Jayanti Celebration

on Dec.23, Sunday 10:30 to 1 Pm

Geeta Path 10:30

Sponsores needed for this event.

for details please call

Temple.513- 528-3714. Bobba Choudary 984 - 6074,
 Koti Shrikrishana email:- tatachar@aol.com,
 Acharya Kailashji 652- 5382.

New Year Celebration

January 1, 2008

Ganesh Puja & Havan 11am to 12:30

Please come and start new year with blessings of Lord Ganesh.

For Details Please Call:

Temple: 513-528-3714

Sunder Kand Path

January 6th Sunday 10 :30 am to 1 pm

**Sunder kand path will be on first Sunday in
 January 2008 instead of third Sunday due to
 Makar Sankranti Celebration.**

EXECUTIVE COUNCIL ELECTION 2008

General election for Executive Council 2008 will be held on second Sunday December 9, 2007.

Following are the Election Committee Commissioners.

Ambikaipakan Balasubramaniam: 513-204-0213
 Mohan Chopra: 859-331-2416
 Raneshwar Gupta: 513-232-3331

**MAY GOD BLESS YOU ALL ON THIS HAPPY OCCASION & BRING
 HAPINESS AND PROSPERITY IN YEAR 2007**

Marriage Anniversaries (November)*

Mr. & Mrs. Alok & Sharmila Khare

Mr. & Mrs. Pawan & Rita Kumar

Mr. & Mrs. Madhusudhan Kuruvada & Aruna Mahankali

Mr. & Mrs. Jagdish & Madhu Nawani

Mr. & Mrs. Srinath Ramarathnam & Asha Sundaram

Mr. & Mrs. Alok & Rashmi Sahay

Mr. & Mrs. Ashok & Neelima Tandon

Mr. & Mrs. Vijaysarthy Vadin & Gayathri Rao

Mr. & Mrs. Jagdish Bhati

Mr. & Mrs. Debabrata Saha

Mr. & Mrs. Shalabh Singhal

Marriage Anniversaries (December)*

Sudhir Bhardwaj

Archish Desai

Debashis Gupta

Nandkumar Khemchandani

Ravin Rindani

Jagjit Yadav

Prabir Roy Chaudhury

Sharad Goel

Prashant Jagtap

Krishna Kool

Kiran Saraff

Birthday Anniversaries (December)**

Mickey Ahuja

S. Batra

Meeta Bhardwaj

Mahadevan Devnathan

Maria Georgjersky

Dhruv Goyal

Tanvi Jagtap

Sonam Jindal

Hema Karamchandani

Jayanti Kool

Nithya Krishnan

Rachit Kumar

Neena Naik

Babubhai Patel

Geetha Rao

Raina Rindani

Ruchi Sharma

Vinod Sirimalle

Nishant Sreekrishna

Ashok Tandon

Shankar Vishwanathan

Raj Yadav

Rajappa Asthagiri

Ambikaipakan Balasubramaniam

Lakshmi J. Brahmamdam

Shivanand Divekar

Saptarshi Ghosh

Lakshmi Hasandka

Arjun Jindal

Gital Karamchandani

Payal Kohli

Gopi Kovilam

Pisarath Krishnan

Smrithi Mahadevan

Anand Narayana

P. Ramamoorthy

Latha Rao

Manmohan Sharma

Shachi Shukla

Akhila Sonti

Manish Srivastava

Rupal Upadhyaya

Niket Yadav

Sanchi Gupta

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***(Celebrated on the second Sunday of each month in the temple)

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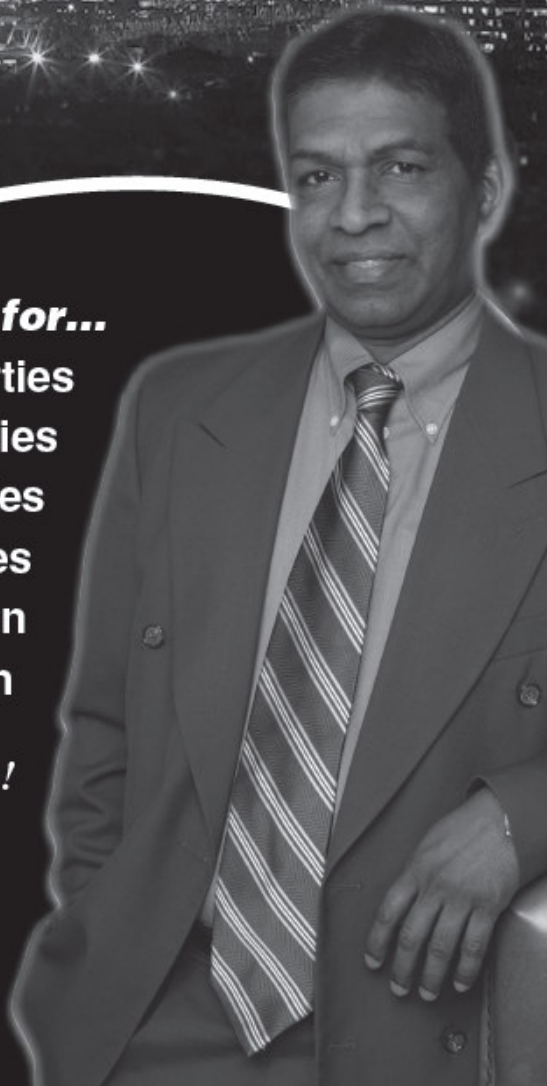
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Chapter Two: Contents of the Gita summarized.

Arjun submits to Lord Krishna as His disciple, and Krishna begins His teachings to Arjun by explaining the fundamental distinction between the temporary material body and the eternal spiritual soul. The Lord explains the process of transmigration, the nature of selfless service to the Supreme and the characteristics of a self-realized person.

Chapter Three: Karma-yoga.

Everyone must engage in some sort of activity in this material world. But actions can either bind one to this world or liberate one from it. By acting for the pleasure of the Supreme, without selfish motives, one can be liberated from the law of karma (action and reaction) and attain transcendental knowledge of the self and the Supreme.

Chapter Four: Transcendental knowledge.

Transcendental knowledge-the spiritual knowledge of the soul, of God, and of their relationship - is both purifying and liberating. Such knowledge is the fruit of selfless devotional action (karma-yoga). The Lord explains the remote history of the Gita, the purpose and significance of His periodic descents to the material world, and the necessity of approaching a Guru, a realized teacher.

Chapter Five: Karma-yoga - Action in Krishna Consciousness.

Outwardly performing all actions but inwardly renouncing their fruits, the wise man, purified by the fire of transcendental knowledge, attains peace, detachment, forbearance, spiritual vision and bliss.

Chapter Six: Dhyana-yoga.

Ashtanga-yoga, a mechanical meditative practice, controls the mind and senses and focuses concentration on Paramatma (the Super soul, the form of the Lord situated in the heart). This practice culminates in Samadhi, full consciousness of the Supreme.

Chapter Seven: Knowledge of the Absolute.

Lord Krishna is the Supreme Truth, the supreme cause and sustaining force of everything, both material and spiritual. Advanced souls surrender unto Him in devotion, whereas impious souls divert their minds to other objects of worship.

Chapter Eight: Attaining the Supreme.

By remembering Lord Krishna in devotion throughout one's life, and especially at the time of death, one can attain to His supreme abode, beyond the material world.

Chapter Nine: The most confidential knowledge.

Lord Krishna is the Supreme Godhead and the supreme object of worship. The soul is eternally related to Him through transcendental devotional service (Bhakti). By reviving one's pure devotion one returns to Krishna in the spiritual realm.

Chapter Ten: The Opulence of the Absolute.

All wondrous phenomena showing power, beauty, grandeur or sublimity, either in the material world or in the spiritual, are but partial manifestations of Krishna's divine energies and opulence. As the supreme cause of all causes and the support and essence of everything, Krishna is the supreme object of worship for all beings.

Chapter Eleven: The Universal Form.

Lord Krishna grants Arjun divine vision and reveals His spectacular unlimited form as the cosmic universe. Thus He conclusively establishes His divinity. Krishna explains that His own all-beautiful humanlike form is the original form of Godhead. One can perceive this form only by pure devotional service.

Chapter Twelve: Devotional Service (Bhakti-yoga).

Bhakti-yoga, pure devotional service to Lord Krishna, is the highest and most expedient means for attaining pure love for Krishna, which is the highest end of spiritual existence. Those who follow this supreme path develop divine qualities.

Chapter Thirteen: Nature, the Enjoyer and Consciousness.

One who understands the difference between the body, the soul and the Super soul beyond them both attains liberation from this material world.

Chapter Fourteen: The Three Modes of Material Nature.

All embodied souls are under the control of the three modes, or qualities, of material nature: goodness (Satvik), passion (Rajas) and (Tamas) ignorance. Lord Krishna explains what these modes are, how they act upon us, how one transcends them, and the symptoms of one who has attained the transcendental state.

Chapter Fifteen: The Yoga of the Supreme Person.

The ultimate purpose of Vedic knowledge is to detach oneself from the entanglement of the material world and to understand Lord Krishna as the Supreme Personality of Godhead. One who understands Krishna's supreme identity surrenders unto Him and engages in His devotional service.

Chapter Sixteen: The Divine and Demoniatic Natures.

Those who possess demoniac qualities and who live whimsically, without following the regulations of scripture, attain lower births and further material bondage. But those who possess divine qualities and live regulated lives, abiding by scriptural authority, gradually attain spiritual perfection.

Chapter Seventeen: The Divisions of Faith.

There are three types of faith, corresponding to and evolving from the three modes of material nature. Acts performed by those whose faith is in passion and ignorance yield only impermanent, material results, whereas acts performed in goodness, in accord with scriptural injunctions, purify the heart and lead to pure faith in Lord Krishna and devotion to Him.

Chapter Eighteen: Conclusion - The Perfection of Renunciation.

Krishna explains the meaning of renunciation and the effects of the modes of nature on human consciousness and activity. He explains Brahman realization, the glories of the Bhagavad Gita, and the ultimate conclusion of the Gita: the highest path of religion is absolute, unconditional loving surrender unto Lord Krishna, which frees one from all sins, brings one to complete enlightenment, and enables one to return to Krishna's eternal spiritual abode.

Dating of Shrimad Bhagavad Gita

A traditional historical and religious dating for the events of the Mahabharata War according to the chronology established in [Gupta](#) times by [Anyabhata](#) on grounds of [archaeoastronomical](#) calculations places the Mahabharata including the Bhagavad Gita, in the late 4th millennium BC (3138 BC or 3102 BC).

There are comments on the difference between the traditional date of the event and modern scholarly estimates on the date of the event. But Swami Vivekananda dismisses concerns about differences of opinion regarding the historical events as unimportant for study of the text of the Gita. He said that one thing should be especially remembered here, that there is no connection between these historical researches and our real aim, which is the knowledge that leads to the acquirement of Dharma. Even if the historicity of the whole thing is proved to be absolutely false today, it will not in the least be any loss to us.

Discussion

The Gita addresses the discord between the senses and the intuition of cosmic order. It speaks of the Yoga of [equanimity](#), a detached outlook. The term [Yoga](#) covers a wide range of meanings, but in the context of the Bhagavad Gita, describes a unified outlook, serenity of mind, skill in action and the ability to stay attuned to the glory of the Self (Atman) and the Supreme Being (Bhagavan). According to Krishna, the root of all suffering and discord is the agitation of the mind caused by selfish desire. The only way to douse the flame of desire is by simultaneously stilling the mind through self-discipline and engaging oneself in a higher form of activity.

However, abstinence from action is regarded as being just as detrimental as extreme indulgence. According to the Bhagavad Gita, the goal of life is to free the mind and intellect from their complexities and to focus them on the glory of the Self by dedicating one's actions to the divine. This goal can be achieved through the Yogas of meditation, action, devotion and knowledge. In the sixth chapter, Krishna describes the best Yogi as one who constantly meditates upon him which is understood to mean thinking of either [Krishna](#) personally, or the supreme [Brahman](#) - with different schools of Hindu thought giving varying points of view.

Krishna summarizes the Yogas through eighteen chapters. There are many types of yoga mentioned, but three in particular have been emphasized by commenter:

- Karma Yoga or Selfless Action
- Bhakti Yoga or Devotion
- Jnana Yoga or *Self Transcending Knowledge*

While each path differs, their fundamental goal is the same - to realize [Brahman](#) (the *Divine Essence*) as being the ultimate truth upon which our material universe rests, that the body is temporal, and that the *Supreme Soul* ([Paramatman](#)) is infinite. Yoga's aim (Moksh) is to escape from the cycle of reincarnation through realization of the ultimate reality. There are three stages to self-realization enunciated from the Bhagavad Gita:

1. [Brahman](#) - The impersonal universal energy.
2. [Paramatma](#) - The Supreme Soul sitting in the heart of every living entity.
3. [Bhagavan](#) - God as a personality, with a transcendental form.

Major themes of yoga

The influential commentator Madhusudana Sarasvati (b. circa 1490) divided the s eighteen chapters of Gita into three sections, each of six chapters. According to his method of division the first six chapters deal with Karma Yoga, which is the means to the final goal, and the last six deal with the goal itself, which he says is Knowledge (Jnana). The middle six deal with Bhakti. Swami Gambhiranda characterizes Madhusudana Sarasvati's system as a successive approach in which Karma yoga leads to Bhakti yoga, which in turn leads to Jnana yoga. This system has been adopted by some later commentators and rejected by others.

Karma Yoga: The Path of Selfless Action

Karma Yoga is essentially *Acting, or doing one's duties in life as per his/her [Dharm](#), or duty, without concern of results* - a sort of constant sacrifice of action to the Supreme. It is action done without thought of gain. In a more modern interpretation, it can be viewed as duty bound deeds done without letting the nature of the result affecting ones actions. It is said that the results can be of 3 types - as aimed for, opposite of what is aimed for, or a mixture of these. If one can perform his duties (as prescribed in the [Vedas](#)) without any anticipation of the result of his actions, he is bound to succeed. It includes, but is not limited to; dedication of one's chosen profession and its perfection to God. It is also visible in community and social service, since they are inherently done without thought of personal gain.

Krishna advocates '[Nishkam Karma](#) Yoga' (the Yoga of Selfless Action) as the ideal path to realize the Truth. Allocated work done without expectations, motives, or thinking about its outcomes tends to purify one's mind and gradually makes an individual fit to see the value of reason and the benefits of renouncing the work itself. These concepts are vividly described in the following verses:

"To action alone hast thou a right and never at all to its fruits; let not the fruits of action be thy motive; neither let there be in thee any attachment to inaction"

"Fixed in yoga, do thy work, O Winner of wealth (Arjun); abandoning attachment, with an even mind in success and failure, for evenness of mind is called yoga"

"With the body, with the mind, with the intellect, even merely with the senses, the Yogis perform action toward self-purification, having abandoned attachment. He who is disciplined in Yoga, having abandoned the fruit of action, attains steady peace..."

In order to achieve true liberation, it is important to control all mental desires and tendencies to enjoy sense pleasures. The following verses illustrate this:

"When a man dwells in his mind on the object of sense, attachment to them is produced. From attachment springs desire and from desire come anger."

"From anger arises bewilderment, from bewilderment loss of memory; and from loss of memory, the destruction of intelligence and from the destruction of intelligence he perishes"

Bhakti Yoga: The Path of Devotion

According to Catherine Cornille, Associate Professor of Theology at Boston College, "The text of the Gita offers a survey of the different possible disciplines for attaining liberation through knowledge (*jnana*), ritual action (*karma*), and loving devotion to God (*Bhakti*), focusing on the latter as both the easiest and the highest path to salvation."

In the introduction to Chapter Seven of the Gita, *Bhakti* is summed up as a mode of worship which consists of unceasing and loving remembrance of God. As M. R. Sampatkumaran explains in his overview of Ramanuja's commentary on the Gita, "The point is that mere knowledge of the scriptures cannot lead to final release. Devotion, meditation, and worship are essential."

As Krishna says in the Bhagavad Gita:

- "I consider the Yogi-devotee who lovingly contemplates on me with supreme faith, and whose mind is ever absorbed in Me to be the best of all the Yogis".
- "After attaining Me, the great souls do not incur rebirth in this miserable transitory world, because they have attained the highest perfection."
- "... those who, renouncing all actions in Me, and regarding Me as the Supreme, worship Me... For those whose thoughts have entered into Me, I am soon the deliverer from the ocean of death and transmigration, Arjun. Keep your mind on Me alone, your intellect on Me. Thus you shall dwell in Me hereafter."
- "And he who serves Me with the yoga of unswerving devotion, transcending these qualities [binary opposites, like good and evil, pain and pleasure] is ready for liberation in Brahman."
- "Fix your mind on Me, be devoted to Me, offer service to Me, bow down to Me, and you shall certainly reach Me. I promise you because you are My very dear friend."

"Setting aside all meritorious deeds (Dharm), just [surrender](#) completely to My will (with firm faith and loving contemplation). I shall liberate you from all sins. Do not fear."

Jnana Yoga: The Path of Self Transcending Knowledge

Jnana Yoga is a process of learning to discriminate between what is real and what is not, what is eternal and what is not. Through a steady advancement in realization of the distinction between Real and the Unreal, the Eternal and the Temporal, one develops into a *Jnana Yogi*. This is essentially a path of knowledge and discrimination in regards to the difference between the immortal soul ([Atman](#)) and the body.

Cont'd From Page 9

In the second chapter, Krishna's counsel begins with a succinct exposition of Jnana Yoga. Krishna argues that there is no reason to lament for those who are about to be killed in battle, because never was there a time when they were not, nor will there be a time when they will cease to be. Krishna explains that the self (Atman) of all these warriors is indestructible. Fire cannot burn it, water cannot wet it, and wind cannot dry it. It is this Self that passes from body to another body like a person taking worn out clothing and putting on new ones. Krishna's counsel is intended to alleviate the anxiety that Arjun feels seeing a battle between two great armies about to commence. However, Arjun is not an intellectual. He is a warrior, a man of action, for whom the path of action, Karma Yoga, is more appropriate.

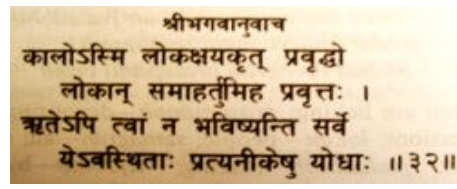
"When a sensible man ceases to see different identities due to different material bodies and he sees how beings are expanded everywhere, he attains to the Brahman conception."

"Those who see with eyes of knowledge the difference between the body and the knower of the body, and can also understand the process of liberation from bondage in material nature, attain to the supreme goal."

Dhyana Yoga: The Path of Meditation

Dhyana Yoga is the stilling of the mind and body through meditating techniques, geared at realizing one's true nature. A very similar (if not identical) practice was later described by [Patanjali](#) in his [Yoga Sutras](#).

Influence of the Bhagavad Gita



Kalosmi Lok-kshyakrut Pravruddho

Lokan Samahrturmih Pravruttaḥ ।

Rutepi Tvaam Na Bhavishyanti Surve

Yevasthitah Pryatneekeshu Yodhah. ॥ 32 ॥

"The Blessed [Lord](#) said: Time I am, destroyer of the worlds, and I have come to engage all people. With the exception of [you](#), all the soldiers here on both sides will be slain."

In many ways seemingly a heterogeneous text, the Gita reconciles many facets and schools of Hindu philosophy, including those of Brahmanical (orthodox Vedic) origin and the parallel ascetic and Yogic traditions. It comprises primarily Vedic (as in the four Vedas, as opposed to the Upanishads/Vedanta), Upanishadic, and Sankhya and Yogic philosophies. For its religious depth, quintessential Upanishadic and Yogic philosophy and beauty of verse, the Bhagavad Gita is one of the most compelling and important texts of the Hindu tradition. It is considered by many as one of the world's greatest religious and spiritual scriptures.

It had always been a creative text for Hindu priests and [Yogis](#). Although it is not strictly part of the 'canon' of Vedic writings, almost all Hindu traditions draw upon the Gita as authoritative. Some claim that it may have been inserted into the Mahabharata at a later date, but this is only natural as it sounds more like an Upanishad (which are commentaries that followed the Vedas) in thought than a [Purana](#) (histories), of which tradition the [Mahabharata](#) is a part.

For the Vedantic schools of Hindu philosophy, it belongs to one of the three foundational texts (Sanskrit: Prasthana Trayi, literally three points of departure) (the other two being the [Upanishads](#) and [Brahma Sutras](#)).

Lord Krishna, The Speaker of the Shrimad Bhagavad Gita was the Master of all Yoga therefore called **Yogeshwar**.

"JAI YOGESHWAR"



Compiled by : Aashish Shah & Meena Mehta

WELCOME

Let us warmly welcome our new panditaji, Acharya Chakreshwar Prasad Sharma, with his wife, Shampaji and their children, daughter Dhriti and son, Mrigank to our temple and in our Cincinnati community. Acharyaji has Master's Degree from Benaras University and has earned the 'Acharya' degree from Sampurnanand University. Last twelve years he was associated with 'Sri Vishvanath Brahmacharya Post Graduate College, Varanasi'. The family arrived in Cincinnati on Thursday, November 15th 2007.

We all want them to 'feel at home' and settle down in Cincinnati. So, let us help them out any way we can. They can be reached at (513) 528-0901 or at Temple No. (513) 528-3714.



Marriage Anniversaries

(November)**

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Varun Mandavalli
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Sarmishta Sharma
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Anika Minocha
Amita Kanti Kumar
Shiv Sharma
Usha Balasubramaniam
Arun Murthy
Madhav Lakkapragada
Ankur Shukla
Jay Bekal
Deepak Nagarajan
Ela Saraff
Saloni Hemani
Sumit Mallik
Sruthi Sreenivasan
Jagdish Bhatia

Annapuni Narayan
Neha Mandavilli
Srinivasaraghavan Sriram
Gaurang Bhatt
Karthik Natarajan
Anisha Srivastava
Chandan Srivastava
Amalendu Biswas
Charg Padya
Gayathri Tadepalli
Som Tandon
Ashwini Chaudhury
Prakash Patel
Tejaswi Vishwamitra
Meena Wadhwa
Rajesh Bodalia
Samir Parikh
Deepak Agarwal
Ekta Yadav

Sharmistna Das
Vimal Patel
Lalitha Yalamanchilli
Madhava Dasari
Jagan Ramamoorthy
Vinod Dasari
Sri Ram Ramanivasan
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Mohan Rao
Raghunath Garre
Alok Sahay
Radhika Gulati
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Pratibha Shankar
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The Science of Religion

Religion is not a bundle of superstitions, to be fumigated at regular intervals, weekly or daily, with incense and candles. Religion is when understood properly, a **definite science** which includes in it, not only a full theory of living but a complete technique of practice of science. The idea of a "Science of Religion" may seem a contradiction to many although it is not the subject to the same laws of cause and effect relationships as science. Religion can not be proven by mathematical formulas. But the same can be said of medicine, and it is considered a science. Though religion is not a science in the same strict sense as mathematics, physics or chemistry, but it can be approached in a manner as scientific as medicine or psychology. Both the foundation and the purpose of science and religion are the same. In ancient times and in early societies the priests were also the scientists. The reason for this relationship in early times is that both science and religion sought the answer to man's search to understand himself and the world around him. Scientific knowledge was pursued with the purpose of bringing man closer to God.

In India, this "Science of Religion" is called **VEDANTA**. Vedanta is the teaching which unfolds the knowledge which is the source of both science and religion. It leads us to the answer to that basic question, "Who am I?" The principles of Vedanta, whether the writers were the Rishis of the Vedic period or the modern time scholars or scientists, all of them saw the relationship between science and religion. All saw the common source, whether they were familiar with the word Vedanta or not.

Adopted by Meena Mehta: From the writings of Swami Chinmayananda.

HSGC General Body Meeting

And Election for Executive Council 2008

The term of the Current Executive Council expires on December 31, 2007, and the elections for the 2008 Executive Council will be conducted during the General Body Meeting on Sunday, December 9th, 2007 at 12.00 Noon. The Election Commission invites nominations for the following positions:

- **President**
- **Vice-President**
- **Secretary**
- **Treasurer**

Nominations are also invited for the positions of Chairpersons for the following committees:

- **Religious Education and Youth Activities**
- **Puja and Religious Activities**
- **Communications**
- **Membership and Fund Raising**
- **Property Management & Maintenance**
- **Cultural**

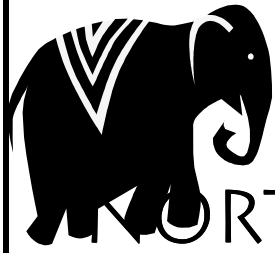
Nomination ballot can be obtained from Mr. Mohan Chopra. The ballot should be returned to Mr. Chopra by December 8, 2007. All nominations must include the following information:

- **Candidate's name and Phone number.**
- **Name and Phone number of the person proposing.**
- **Name and Phone number of the person seconding.**

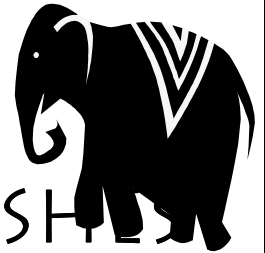
Nominations can be submitted on plain paper, or phoned in to any members of the Election Commission. All candidates must be dues-paying members of the Hindu Society of Greater Cincinnati and in good standing for at least 12 months prior to Dec, 1, 2007. The person nominating and seconding should be also be a bonafied paid member of the Society. For the position of the President, a candidate must have actively served the Hindu Society of the Greater Cincinnati in an executive capacity for at least one year. In addition, the Youth Group is requested to nominate a Youth representative (22 year Max) to serve on the Executive Council. This nomination must be endorsed by at least ten youth members.

HSGC Election Commission:

| | |
|---|---------------------|
| Mr. Mohan Chopra, Chairperson | 859-331-2416 |
| Mr. Raneshwar Gupta | 513-232-2343 |
| Mr. Ambikaipakan Balasubramaniam | 513-794-0141 |



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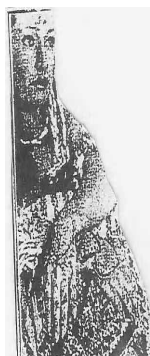
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Directions to Hindu Temple From I-275 take Exit 63A (32West) - drive approximately 1/4 mile - turn right onto OLD 74 - turn left at the first Traffic light onto Summerside Road. After approximately one mile turn right onto Klatte Road. Temple is at the end of Klatte Road. From UC: Take E McMillan to Columbia Pkwy to Beechmont Ave to Route 32 East (to Batavia). Turn left on Old SR -74. Follow instructions above from Summerside to Klatte Rd. (Phone No. for the Temple - 528-3714)

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