

# S.V. Temple Newsletter



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# Great Saint Poets of India (Part 2)

Written and Compiled by Mrs. Gayathri Vempati

## **Bhakti and Sufi Movements**

During the early medieval period, Vaishnava and Shaiva Devotionalism were given new emphasis and expression by the Alvars (the devotees of Lord Vishnu) and Nayanars (the devotees of Lord Shiva), saints of South India. As per the tradition, there were 12 Alvars and 63 Nayanars. Using devotion to achieve salvation was a key component of the Bhakti movement which was started as a religious reformation in medieval India.

The period between the 8<sup>th</sup> and 18<sup>th</sup> century is dedicated to Bhakti movement where several saints (Hindu, Muslim, Sikh) evolved as messiahs of Bhakti (devotion), teaching people the transition of life from normalcy to enlightenment through Salvation.



## **Bhakti Movement (8<sup>th</sup> – 18<sup>th</sup> Century)**

The spread of Islam in India has also resulted in the Medieval Bhakti Movement. The thinking of Bhakti Reformers like Kabir, Nana and Ramananda were shaped by the preachings of Sufi teachers. The Bhakti Movement originated in seventh century in South and spread towards North. It swept over east from 15<sup>th</sup> century onwards and reached its peak between 15<sup>th</sup> and 17<sup>th</sup> century CE.

The significance of Bhakti movement gave lower castes to a position of great importance. It also gave equal importance to men and women in

society. It also provided a spur for the development of regional languages such as Hindi, Marathi, Bengali, Kannada, Telugu etc.,

## **Sufism**

Sufism was a liberal reform movement within Islam. It is also termed as Islamic Mysticism. It was spread into India in 10<sup>th</sup> and 11<sup>th</sup> centuries but originated in Persia. Sufism highlighted the essentials of love and devotion as the effective means of the realization of God. Self-discipline is essential to gain knowledge of God with a sense of insight. Sufis believed service to humanity was equal to service to God and love of God meant love of humanity.

Sufism emphasized on good actions, meditation, the performance of prayers and pilgrimages, repentance for sins, fasting, charity and suppression of passions by austere practices. The liberal and unorthodox features of Sufism had a profound influence on Medieval Bhakti Saints.

## **The Alwars and Nayanars of Tamil Nadu**

The Alwars and Nayanars led some of the earliest Bhakti movements in 6<sup>th</sup> century CE. They initiated a movement to protest the caste system and the dominance of Brahmanas. This is supported by the disciples hailed from diverse social backgrounds ranging from Brahmanas to artisans and cultivators and even from castes considered ‘untouchable’.

**The Nalayira Divya Prabandham** – one of the major anthologies of 12 Alwars collected and compiled in the 10<sup>th</sup> century by Nathamuni.

**Tevaram**- a collection of first seven volumes of Tirumurai (shaiva

devotional poetry) contains the work of Tamil poets – Appar, Sambandar, and Sundarar.



## **WOMEN Devotees of Bhakti Movement——**

**Andal** – Andal is also known as Goda Devi, the only female Alwar and saw herself as the beloved of Vishnu (Ranga); her verses express her devotional love for the deity.

*Please visit the below link to know about Andal under the article “Dhanurmasa Vratam – Goda Kalyanam”*

[https://svtemplemn.org/wp-content/uploads/2015/01/SV-Temple-New-Letter-January\\_2015.pdf](https://svtemplemn.org/wp-content/uploads/2015/01/SV-Temple-New-Letter-January_2015.pdf)

**Karakkal Ammaiyar** – One of the 3 women Nayanars amongst the 63 Nayanars. The devotee of Shiva adopted the path of ascetism to attain her goal.

Some of the Bhakti movement saints like Adi Shankaracharya, Ramanujacharya, Veerashaiva Saints of 12<sup>th</sup> century, and Madhvacharya were covered in July 2021 Bulletin (Volume 10 – Issue 1)

*For reference visit the link below—*

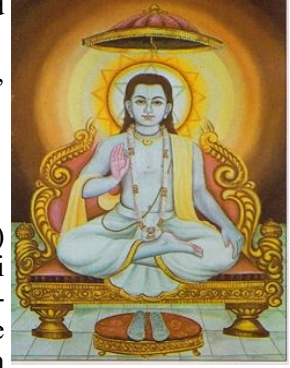
<https://svtemplemn.org/wp-content/uploads/2021/07/July-2021-Newsletter.pdf>

A few other saint poets after 1000 CE are Jaidev in Odishi (12<sup>th</sup> – 13<sup>th</sup> century) Namdev and Gyaneshwar in Marathi; Gangasati and Narsi Bhagat in Gujarati; and Ramananda in Hindi. All this saint poets belong to 13<sup>th</sup> – 14<sup>th</sup> century. Bhagat Pipa in Rajasthani; Guru Nanak in Punjabi; Purandhara dasa in Kannada; Ravi Das and Kabir Das in Hindi (14<sup>th</sup> – 15<sup>th</sup> century). Chaitanya Mahaprabhu in Bengali; Shrimanta Shankerdev in Assamese; Vallabhacharya in Telugu and Hindi; and Meera Bai in Rajasthani. These saint poets belong to 15<sup>th</sup> & 16<sup>th</sup> centuries. Kanakdas in Kannada; Eknath and Tukaram in Marathi; and Ras Khan and Rahim (Abdul Rahim) in Hindi during the 16<sup>th</sup> and 17<sup>th</sup> centuries. Later in 17<sup>th</sup>

and 18<sup>th</sup> century Vijay Das in Kannada; and Ram Prasad Sen in Bengali have become the great saint poets of India.

### **1.Nimbarkacharya (known for bhedabheda dvaita advaita/ dualistic non dualism)**

Nimbarka, also called Nimbāditya or Niyamananda, flourished in the 13th and 14th centuries in eastern India. Shri Nimbarkacharya is believed to be the incarnation of the 'Sudarshana Chakra', the Discus weapon of Lord Sri Vishnu. He is known for propagating the Vaishnava Theology of 'Dvaitadvaita'(duality and non-duality simultaneously). He was a famous yogi, philosopher, and prominent astronomer who founded the devotional sect called Nimbarkas, Nimandi, or Nimavats. They worship the deity Krishna in the form of Radha Krishna.



*Shri Nimbarkacharya*

### **Early Life of Nimbarkacharya**

Nimbarkacharya belongs to Tailanga (telugu) Brahmin family born to Aruna muni and Jayanthi Devi in Vaiduryapattanam (the present-day Mungi Village, Paithan in East Maharashtra) on the banks of Godavari, in the southern Dravidian province. He was named as Niyamananda by birth. He was a mighty genius in learning all the four Vedas and Vedangas, Darshanas. He mastered the scriptures in short time. People from all parts of India came to see this wonderful boy.

### **Lineage/ Guru Parampara**

In the creation of this universe, Śrī Nārada Muni is the younger brother of the Four Kumāras, who took initiation from his older brothers. Their discussions as guru and disciple are recorded in the Upaniṣads with a famous conversation in the Chāndokya Upaniṣad.

The Four Kumaras, Sanaka, Sanandana, Sanātana, and Sanat Kumāra, are traditionally regarded as the four mind-born sons of Lord Brahmā. They were created by Brahmā to advance creation but chose to undertake life-long vows of celibacy (Brahmacharya), becoming renowned yogis, who requested from Brahma the boon of remaining perpetually five years old. Śrī Sanat Kumāra Samhitā, a treatise on the worship of Śrī Rādhā Kṛṣṇa, is attributed to the brothers, just like the Śrī Sanat Kumāra Tantra.

Nimbarkacharya comes in the line of the Kumara Sampradaya. Nimbarka sampradaya also known as Kumāra Sampradāya, Hamsa Sampradāya, and Sanakādi Sampradāya. According to tradition, the Nimbarka Sampradaya Dvait-advaita philosophy was revealed by Śrī Hansa Bhagavān to Sri Sanakadi bhagwan, one of the Four Kumaras; who passed it to Sri Narada

Muni; and then on to Nimbarka.

Please visit the link below to know more about the little-known history of Nimbarkacharya  
<http://krishna1008.blogspot.com/2020/11/little-known-history-of-nimbarkacharya.html>

### **Nimbacharya's Philosophy**

According to Nimbacharya's philosophy there are three categories of existence, Chit(Jiva or individual soul), Achit(Jagat or the world) and Ishvara (Brahman or a personal God). Chit and Achit are different from Ishvara as they have attributes(gunas) and capacities(Svabhaava) which are different from those of Ishvara. Ishvara is independent and exists by himself, but Chit and Achit depend on him for their existence. At the same time, they are different from him because they cannot exist independently of him. Thus, he stressed Bhakti yoga, the yoga of devotion and faith.

Nimbarka identifies the Supreme Brahman with Krishna who is endowed with all auspicious qualities and is free from ignorance, passion, attachment, and egoism. He has four forms or Vyuhās namely Sankarshana, Pradyumna, Vasudeva and Anirudha. He is free from all defects. He has a divine body and is full of love, beauty, charm, and sweetness.

Nārada Muni is recorded as main teacher in all four of the Vaiṣṇava Sampradāyas.\*

Many books were written about this once-popular cult, but most sources were destroyed by Muslims during the reign of the Mughal emperor Aurangzeb (1659–1707), and thus little information has survived about Nimbarka and his followers.

\*To know more about the four Vaishnava Sampradayas and Gaudiya history follow the link below.

<https://gaudiyahistory.iskcondesiretree.com/four-sampradayas/>



### **2.Vallabhacharya known for Shuddha Advaita (1479-1531)-**

Vallabhacharya also known as Vallabha, belongs to Telugu Brahmin family born in the year 1479 A.D in Banaras which is today's Varanasi(Kasi). Vallabhacharya was the founder of the *Vaishnavite* cult in Rajasthan and Gujarat. He propounded *Suddhadvaita Vedanta* (Pure non-dualism), and philosophy called *Vallabha Sampradaya* also known as *Pustimaarga* (the path of grace or the way of flourishing) in India.

### **Vallabhacharya's childhood and life:**

Vallabhacharya started his education at the age of 7 years by studying four Vedas. He mastered the six systems of Indian philosophy. He also learnt philosophical systems of



Adi Sankaracharya, Ramanujacharya, Madhvacharya, Nimbarkacharya (who played a major role in spreading the divine couple Radha and Krishna) along with the Buddhist and Jain schools.

At the court of **Krishna Deva Raya of Vijayanagar**, he scored a triumph over the Saiyas in public debate. Vallabhacharya called himself an incarnation of the Lord Agni. He preached the worship of Lord Vishnu in the form of Krishna. He identified Brahman with Sri Krishna, characterised by Sat (Being), Chit (consciousness) and Ananda (bliss). Vallabhacharya promoted Lord Sri Krishna as the ultimate God. He advocated the worship of idols of Krishna. According to him, salvation is through Sneha (deep rooted love for God). He worshipped Lord Krishna under the title of **Srinathji**. He was a contemporary of Sri Chaitanya Mahaprabhu.



Vallabhacharya

#### **Works of Vallabhacharya:**

The important works of Vallabhacharya are ‘Vyasa Sutra Bhashya’, ‘Jaimini Sutra Bhasya’, ‘Bhagavata Tika Subodhini’, ‘Pushti Pravala Maryada’ and ‘Siddhanta Rahasya’. He was the author of several scholarly works. His impression on the public was an embodiment of knowledge. He composed many philosophical and devotional books in Sanskrit and Brajhasha, the important being Subodhini and Siddhant Rahasya. Later, many followers of Vallabhacharya composed poems on Lord Krishna in Hindi language and thus contributed greatly to the spread of Krishna cult. Vallabhacharya spent his last days at Varanasi. He thought that his life’s mission had been accomplished. In the year 1531, while in the presence of a host of spectators he ascended the sky and disappeared.

### **3. Tulsidas (1541-1623) (Incarnation of Valmiki in Kaliyuga)-**

Goswami Tulsidas was a great Hindu poet as well as saint, reformer, and philosopher who composed various popular books in India. He is best known as the author of the epic *Ramcharitmanas*—an adaptation of the Ramayana in Hindi. According to the Hindu scripture *Bhavishyottar Purana*, Lord Shiva had described to Goddess Parvati that Valmiki will incarnate in the *Kali Yuga* in the form of Tulsidas. He is considered as the greatest poet of Hindi literature and founded the temple Sankatmochan. He himself had given some of the facts and events of his life in his various works. Also, there are ancient sources of his life written by other poets in the later centuries which tell us more facts about his life.

#### **Birth of Tulsidas:**

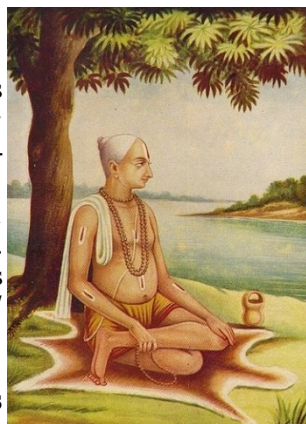
Tulsidas was born to a Brahmin family Atmaram Shukla Dube and Huls in Rajpur, at the bank of the Yamuna River in the district of Banda in

Uttar Pradesh. He belongs to 16<sup>th</sup> century. He took 12 months to come out from his mother's womb into this world. He had 32 teeth from his birth and looked like a five-year-old boy. After his birth, he started enchanting the name of Rama instead of crying. That's why he was also named as *Rambola (Tulsiram)*. At the fourth night after his birth, his father had passed away. Tulsidas himself stated about his life in his works *Kavitavali* and *Vinayapatrika* (composed at the time of his last days) including how his parents' abandonment him after his birth.

### **Tulsidas Childhood, Learnings and His Marriage History:**

At the age of 7, Tulsidas had his Upanayana in Ayodhya. He started his first learning at the Ayodhya. He lived in Ayodhya for some time before moving to the holy city of Varanasi, where he lived for most of his life. Lot of miracles happened in his life during his visit to different pilgrim centers like Ayodhya, Brindavan, Kashi, Prayag etc., He mentioned in his epic the *Ramcharitmanas* that his guru narrated him the Ramayana repeatedly.

Tulsidas came to the sacred city Varanasi when he was just 15–16 years old and got the knowledge of Sanskrit grammar, Hindu literature, and philosophy, four Vedas, six Vedangas, Jyotisha Shastra. After study, with his guru's permission, he came back to Chitrakuta. There he got married to Buddhimati (Ratnavali) and started to live his family life. Being abandoned from his parents during his childhood, Tulsidas was passionately attached to his wife Ratnavali. He could not bear even a day's separation from her. After some years of marriage, he had a son named Tarak who died in his toddler state. With the loss of her child, Ratnavali is being in a painful state. She once visited her father's house without informing to Tulsidas when he is not home. In search of his wife madly, Tulsidas swam along River Yamuna, and he stealthily went to see Ratnavali at night at his father-in-law's house. She was very upset with his activity and with a sense of shame, she started blaming Tulsidas. She remarked that he should become a true devotee and should focus on God. If he would have developed half the love he had on his wife, towards Lord Rama, he would have attained immortality and reached the eternal bliss by then. These words pierced the heart of Tulsidas and so he then



*Tulsidas*

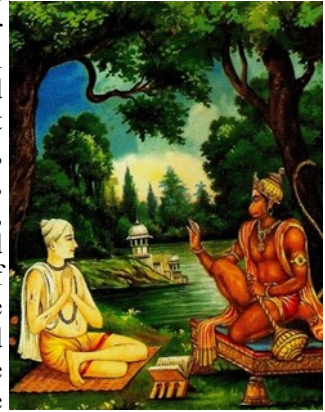


## The powerful Hanuman Chalisa

Hanuman Chalisa is one of the most famous and powerful hymns in Hindu Dharma. It is a devotional hymn written in Awadhi language (a language like Hindi and whose origin is from Sanskrit), composed by Goswami Tulsidas in praise of Lord Hanuman. The qualities of Hanuman – his strength, courage, wisdom, celibacy, devotion to Lord Rama, and the many names by which he was known – are detailed in the Hanuman Chalisa.

A legend associated with Tulsidas, and Akbar shows how powerful this beautiful stotram to be mentioned here. Tulsidas' blessings once brought the dead husband of a poor woman back to life. Knowing this, the Mughal emperor in Delhi by name Akbar had summoned Sant Tulsi. He was asked to perform some miracles and Tulsi Das declined by saying: "It's a lie; all I know is only Sri Rama." So, Akbar imprisoned Tulsi Das at Fatehpur Sikri, saying, "We will see this, Rama."

However, Tulsi Das refused to bow down to Akbar and wrote the Hanuman Chalisa in praise of Sri Hanuman. He chanted this for forty days, and on the 40th day, suddenly an army of giant monkeys descended upon Fatehpur Sikri, unleashing havoc in all corners of the town, entering each home as well Akbar's harem, scratching people and throwing bricks. An old Hafiz told Akbar that this was the miracle of the Hindu fakir. Akbar immediately fell at the feet of Tulsi Das, begging forgiveness and freed Tulsi Das. . Tulsi Das stopped the menace of the monkeys and from then on, the Emperor and Tusidas become good friends.



This powerful Hanuman Chalisa consists of 43 verses – 2 introductory Doha, 40 Chaupais, and 1 Doha in the end. The first introductory Doha begins with the word shrī, which refers to Sita, who is considered the Guru of Hanuman. The auspicious form, knowledge, virtues, powers, and bravery of Hanuman are described in the first ten Chaupais. Chaupais eleven to twenty, describes the acts of Hanuman in his service to Rama, with the eleventh to fifteenth Chaupais describing the role of Hanuman in bringing back Lakshman to consciousness. From the twenty-first Chaupai, Tulsidas describes the need of Hanuman's Kripa. In the end, Tulsidas hails Hanuman and requests him to reside in his heart and the heart of Vaishnavas. The concluding Doha again requests Hanuman to reside in the heart, along with Rama, Lakshman, and Sita.

## Literary Works and his last days

Tulsidas wrote twelve books. Apart from the Ramcharitmanas, Vinayapatrika there are the five major works of the Tulsidas which are Dohavali, Kavtavali, Gitavali, Krishna Gitavali or Krishnavali.

Tulsi left his mortal body and entered the Abode of Immortality and Eter-



nal Bliss around 1623 A.D. He died on the riverbanks of Ganges( Ganga) at the age of ninety-one at Asighat in Varanasi. The name of Tulsi ghat has been kept after him.

#### **4. SantPremanand: The Manbhattach of Gujarat**

The tradition of Brahmins (Bhatt) drumming on earthen or copper pots (mann) with their ringed fingers while narrating akhayans - melodious poetical compositions describing in detail, episodes from epics like Ramayana and Maha Bharat is unique to Gujarat.

Born in Vadodara, Gujarat in the 17th century, Kavi Premanand was one such Manbhattach who raised the standard of Gujarati Bhakti poetry with his akhayans to new heights. His simple yet vivid compositions reflected the life and culture of common people of Gujarat during the Mughal period. He traveled around Gujarat, Maharashtra, and Madhya Pradesh with his akhayans, narrating episodes from Mahabharat and Ramayana.

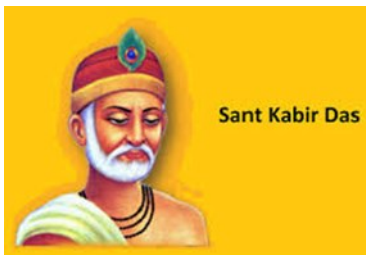


*Sant Parmanand Man Bhatt*

#### **5. Kabir**

This 15th-century mystic poet is among the most recognized authorities in Indian literature. Kabir das influenced Hinduism's Bhakti movement and his verses are found in Sikhism's scripture Guru Granth Sahib. His early life was in a Muslim family but was strongly influenced by the teacher Ramananda. Kabir was born in the city of Varanasi in Uttar Pradesh. Kabir

penned poems in Hindi borrowing from a range of dialects and wrote on various aspects of life and faith. A revered saint, Kabir was known for being critical of religion as it existed at the time – primarily Hinduism and Islam, and the various rituals . He questioned the meaningless and unethical practices of all religions primarily the wrong practices in Hindu and Muslim religions . He suggested that Truth is with the person who is on the path of righteousness, considered everything, living and nonliving as divine, and who is passively detached from the affairs of the world. His work echoed his criticism and philosophy on what constitutes true devotion. Kabir's legacy survives and continues through the Kabir panth, a religious community that recognizes him as its founder and is one of the Sant Mat sects.



**Sant Kabir Das**

## 6. Surdas

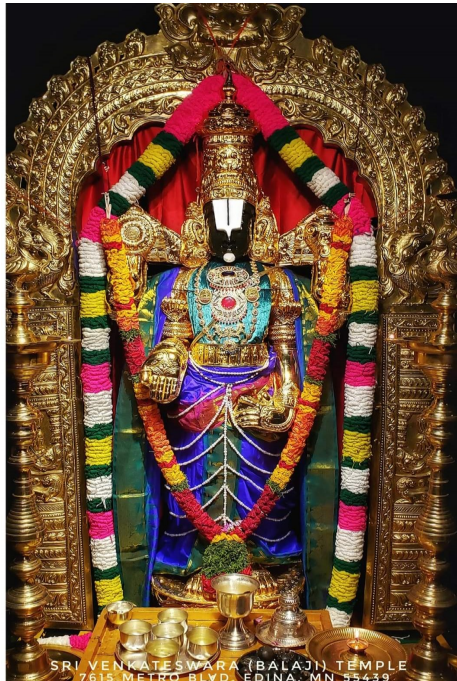
Surdas, the 15th-century sightless saint, poet, and musician, is known for his devotional songs dedicated to Lord Krishna. Surdas is said to have written and composed a hundred thousand songs in his magnum opus the 'Sur Sagar' (Ocean of Melody), out of which only about 8,000 are extant. He is considered a saint and so also known as Sant Surdas, a name which literally means the "slave of melody".

Surdas was the disciple of Vallabhacharya. Shri Vallabhacharya taught Surdas lessons in Hindu philosophy and meditation and put him on the path of spirituality. Since Surdas could recite the entire Srimad Bhagavatam and was musically inclined, his guru advised him to sing the 'Bhagavad Lila' - devotional lyrical ballads in praise of Lord Krishna and Radha. Surdas lived in Vrindavan with his guru, who initiated him to his own religious order and later appointed him as the resident singer at Srinath temple in Govardhan.



Surdas spent the last years of his life in Braj (a place near Mathura-Vrindavan), the place of his birth and lived on the donations, which he received in return of his Bhajan singing and lecturing on religious topics until he died.

*(To be continued...)*



# Charity or Justice?

by Dr. Gautham Reddy

## Listening with Empathy: Caste in the United States

It is commonly believed that casteism is a part of India's past. If it exists today, it is found mostly in rural areas of India and practiced by uneducated people. No one expects to hear about caste in the United States. However, we have seen high-profile reports of caste discrimination in the past few years.

In 2020, the California Department of Fair Employment and Housing filed a federal lawsuit against Cisco Systems. It was argued that managers at the tech company created a hostile work environment and denied promotions to caste-oppressed employees. This case inspired hundreds of Dalit tech workers in Silicon Valley to offer testimonies of their experiences with discrimination at major companies such as Facebook, Google, Microsoft, Amazon, and Apple. In 2021, a federal case was brought against the BAPS Swaminarayan temple of Robbinsville, NJ for violating immigration and labor laws. It alleged that temple leaders exploited low-caste stone workers by holding their passports, paying them below minimum wage, and asking them to describe their work as “seva.”

Both the Cisco and BAPS cases are ongoing cases. We cannot rush to any judgements. We must let the courts do their work. However, the publicity around these cases has made many Hindus feel defensive. There is a fear that public discussion about casteism will lead to a negative perception of Hindus and Hinduism. This has led many people to dismiss even the possibility of the claims. Many Dalits who have come forward with their personal experiences of casteism have been accused of Hinduphobia. Ironically, they have been abused in the most casteist terms on social media.

Hindu teachings affirm the dignity and equality of all beings. As Lord Krishna in the Bhagavad Gita notes: “The learned, who are humble and have divine knowledge, see the brahmin, cow, elephant, dog, and outcaste with an equal perspective (sama-darshina)” (5.18). This tells us that a spiritual person recognizes the divine in all people and treats them equally with love and humility. Many modern Hindu leaders—from Mahatma Gandhi and Narayana Guru to Mata Amritanandamayi and Sri Varada Yatiraja Jeeyar Swami of Perumbudur—who challenged casteism in religious and social contexts. All of these leaders learned about caste discrimination by listening to the people who suffered its cruelest effects.

As a spiritual community, we must not tolerate exploitation or

discrimination based on any social division. This includes race, religion, nationality, class, gender, and caste. We must work toward an inclusive society that respects and values all people. The Cisco and BAPS cases have exposed an uncomfortable truth: the battle against casteism is not over. We did not leave it behind in India. Our religious texts and leaders provide us with inspiration on how to live a moral life guided by compassion. But we cannot meaningfully address casteism without paying attention to those who are experiencing it.

Although it can be difficult, we must actively listen to the criticisms and experiences of Dalit and other caste-oppressed people. We must stop being defensive. We must acknowledge their pain and learn how our own communities might be involved. Without such humility and empathy, we will never cultivate the equal perspective, sama-darshina, that guides our journey to spiritual liberation and social justice.

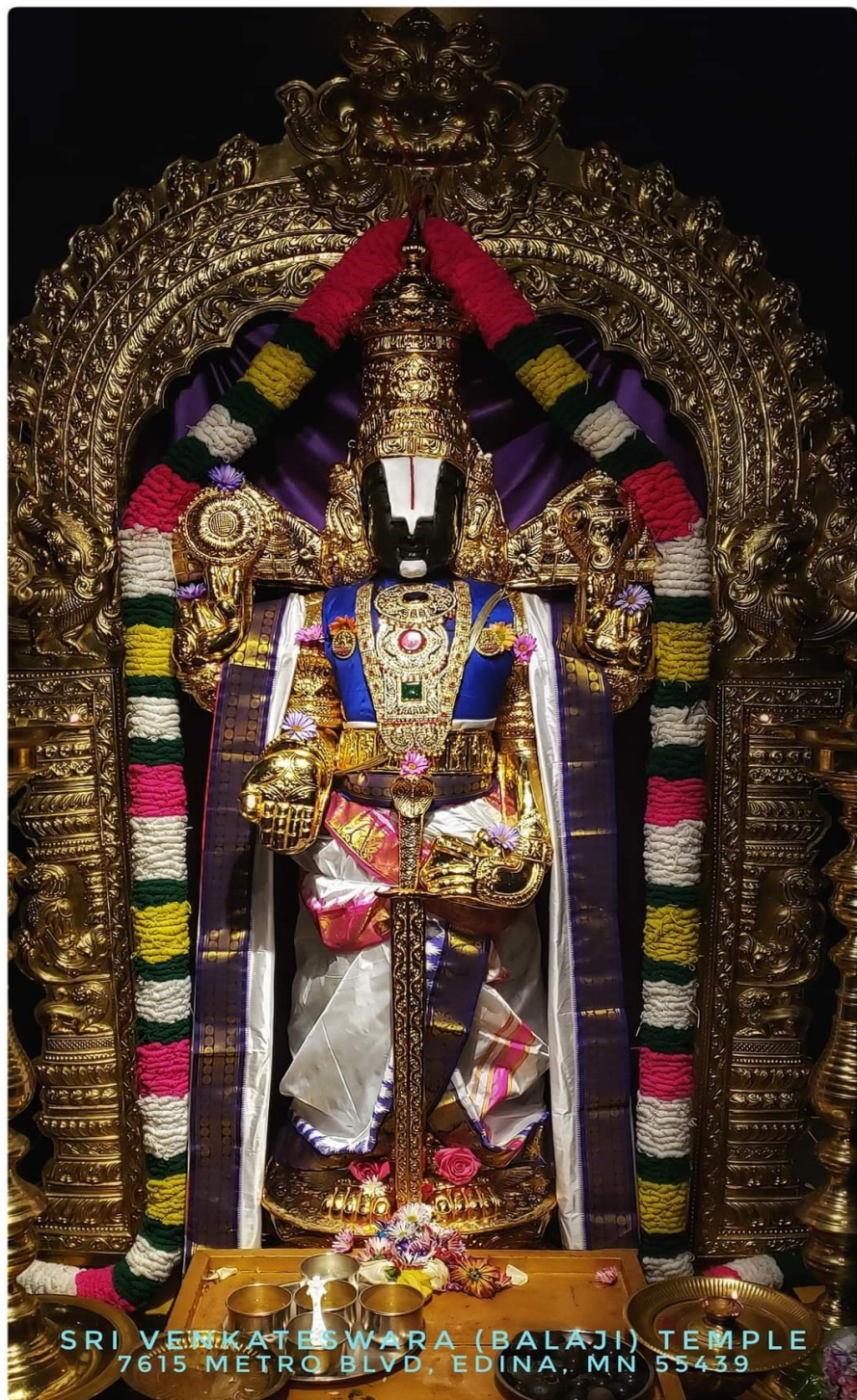






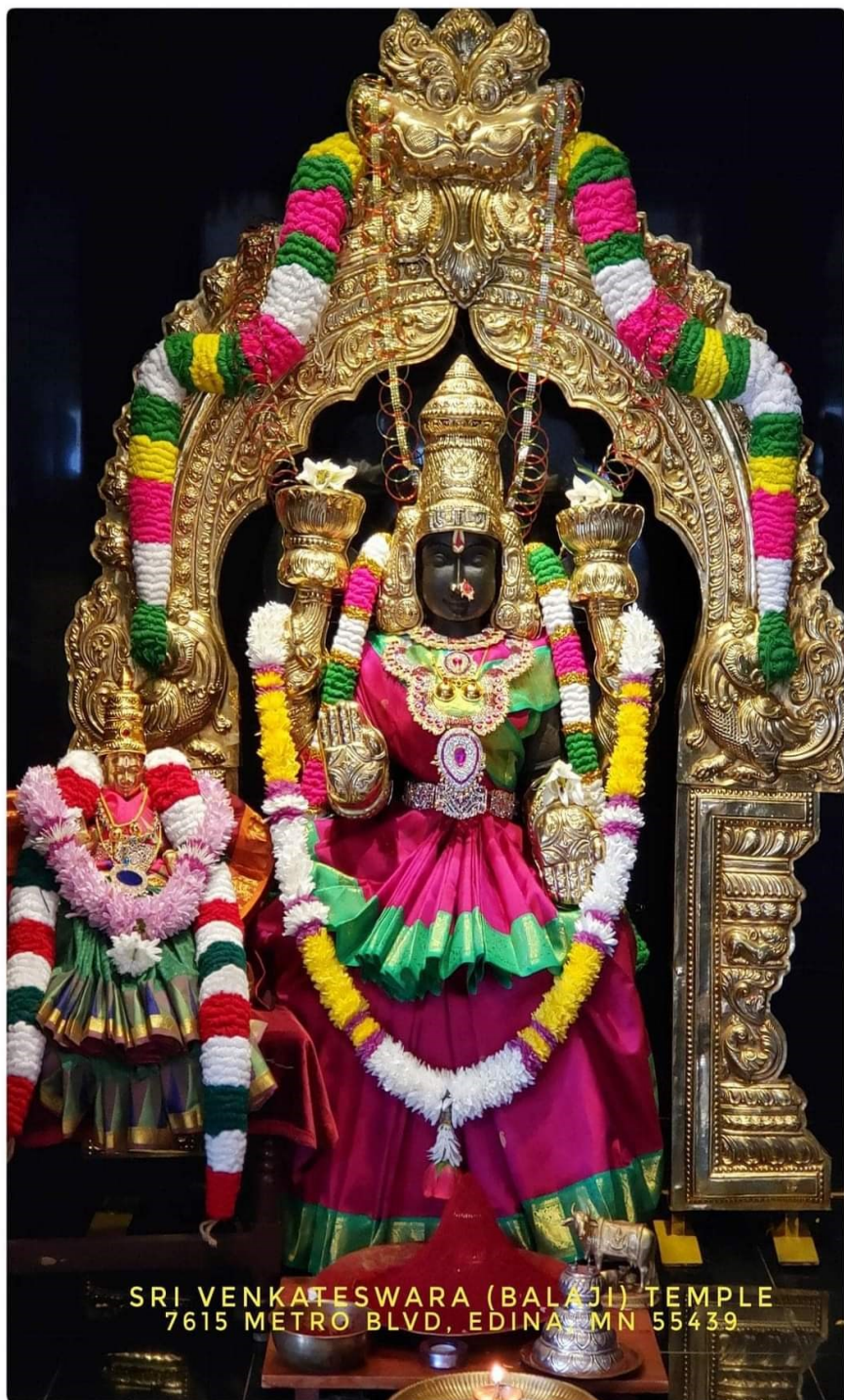
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# Kids Column

## Shri Krishna's Naughty Childhood

-By Sloka Kolapareddy

### Shri Krishna's naughty childhood

By: Sloka Kolapareddy

Baby Krishna was the darling of Brindavan. Krishna was a talented baby but he also was a mischievous kid. One of Krishna's favorite foods was butter. Mother Yashoda found it hard to stop Krishna from going to people's houses and taking their butter, but she also found it hard to say no to her beloved baby Krishna. One day when Krishna was little, Mother Yashoda called Krishna. When he went to his mother, she said "Krishna, today is your birthday and I want you to get the most beautiful female calf for your birthday to worship." Krishna agreed to his mother and went outside to look for a calf. When he went out, his eyes directly caught the sight of a magnificent calf. He went slowly and surely not to scare away the calf but when he got close enough and thought he could catch it,



the calf ran away. Krishna was a fast runner so he started to chase the calf. While this was happening all the villagers were watching, astonished by Krishnas power. Finally, the calf got tired and stopped and that gave him the opportunity to get the calf to come with him. When Krishna was going in with the calf, he was walking and saw a pot of butter hanging on the ceiling. he immediately got an idea to get the butter. Krishna led the calf right under the butter pot and stood on it. Then, Krishna clutched the sides of the butter pot, but right before Krishna could get down, the calf ran away again. Krishna was left their hanging on with his hands clutched to the butter pot, scared. He started crying, "Mother, Mother, come save me, Mother, Mother, please get me down."

Finally, when mother yashoda came, she was bewildered by how Krishna got there, and she was also angry but Krishna kept crying in the most innocent voice "Mother, help me get down, Mother!" Although mother yashoda was angry at Krishna, she felt bad and got Krishna down and also gave him some butter. So you see, Krishna was always loved even though he was naughty. You should also like people the same. Find some time for Krishna and you will become a better person.

### How I started to love Krishna

When I was little, I never knew much about Krishna but then, my mother enrolled me in Bhagavat gita. <sup>(the teachings of Krishna)</sup>

Although I didn't understand much at first, I still enjoyed listening to the naughty childhood stories of Krishna. After

I learned a few Shlokams, I fully understood the



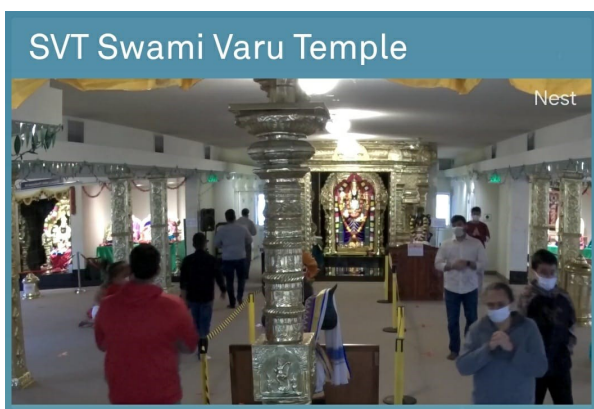
message: the supremelord wanted to give us. My teacher, Sailaja Aunty always encouraged us to show kindness and respect to the lord, elders, and animals & other people like teachers, doctors, and even our friends.

All these good deeds will please the lord and will also help us Balance Our Life in many ways. You can always let out all the happy and sad things to Krishna and if you have a problem, just go to Krishna and ask the answers. Lord understands everyones problems so he will answer your questions. God has continued to make me happy and give me gifts like my baby brother, Shourya. When I look at Shourya, I honestly feel like he is just Krishna when he was a baby. So remember, respect the lord and other people and this simple thing will please Krishnd. Krishna will always be there.



## Upcoming Events and Festivals

Date	Event
January 1,	New year Day
January 13	Vaikuntha Ekadashi/Mukkoti Ekadashi
January 13	Bhogi / Bhogi pallu event
January 14	Makara Sankranthi (Uttaraayanam Begins)
February 7	Ratha Sapthami
February 11	Bhishma Ekadasi
February 28	Maha Sivarathri
March 18	Panguni Uttiram , Holi
April 1	Ugadi (Subhakritu Nama Samvatsaram)/ Gudi Padwa
April 10	Sri Rama Navami
April 14	Tamil New Year
May 03	Akshaya Tritiya
May 5	Sri Ramanuja Jayanthi (1004 <sup>th</sup> )
May 14	Sri Nrisimha Jayanthi
May 15	Sri Annamacharya Jayanthi (613 <sup>th</sup> )
May 24	Hanumat Jayanthi
TBD	(Natya Manjari & Nadotsavam cultural events )



# Religious/Cultural Events since August 2021

We thank all our temple volunteers, Goshti members , Andal Goshti members and devotee sponsors who made all these events a grand success. We are looking forward to similar support for the upcoming events. Along with temple monthly events, there are some special events that happened during festivals and on other auspicious days. Below is the recap of those religious/ cultural events that took place since August 2021.

**Sri Vari Brahmotsavam and Cultural Events**– August 13,14 and 15, 2021. This was our temple ‘s 5<sup>th</sup> Anniversary event for 3 days in a traditional way. All pujas are done by our temple priests with the help of our volunteers and Goshti & Andal Goshti group. In the evening , procession of sri Venkateswara swamy on Garuda vahanam went around the temple parking lot, carried by our devotees with devotional chantings and songs.

SV Temple Annual Day Bhaktotsavam Cultural Program took place on 14 th morning in our Temple Auditorium. All Devotees followed COVID -19 safety measures - wearing masks and maintaining 6ft distance. Srinivasa kalyanam was performed on 15th ( Sunday) and many devotees sponsored& participated in kalyanam and got blessings.

**Sri Varalakshmi Vratam** - Aug 20, 2021. sri VaraLakshmi vratam was performed, and many married women participated in vratham in front of Goddess MahaLakshmi under the guidance of our temple priests and got the blessings.

**Sri Krishna Jayanthi** – August 29, 2021. Sri Krishna Abhishekam and visesha Archana were done and many devotees participated with their children. This year “ Utti Utsavam “ was not done due to covid situation.

**Ganesh Chaturthi (Vinayaka Chavithi)** – September 9, 2021.

This year again small sized clay Ganesha statue (2 ft) was created by our temple devotee . A lot of devotees attended this very important festival and got blessings of swamy. Laddu auction was done like every year and the laddu was sold for \$1116.00 . Nimarjanam of Vinayaka was done on the third day after the procession of Vinayaka around the temple building and parking lot.

*(Please see picture on page 12 from this day)*

**Sharad Navarathri Celebrations** – October 6-14, 2021. Navaratri celebrations are done in a grand way with Abhishekam to all Astalakshmi utsava murthis , followed by Kumkum Archana and prayers every evening . Variety of Alankarams were done so beautifully every day by our temple priests . Lalitha Sahasra Nama Parayanam was performed by

women devotees . Samoohika Vahana puja, Samee puja and Saraswathi puja ( Kids Aksharabhyasam )were conducted by temple priests.

**Sri Sudarsana Homam** – October 23, 2021. Our temple priests have started this special event in 2020 for the global health and peace for mankind due to worsening of Covid situation in the world.

After Gotra namas and sankalpam of devotees , the temple priests performed Sudarsana homam in traditional way. This special event was well received by our devotees. At the end of homam , the sponsors are also invited to participate in poornahuthi .( final offering of homa dravyams in fire pit)

**Diwali/Deepavali** – November 4, 2021.

This year there were no Fire works due to Covid-19 State Law.

In the morning , Mahalakshmi Moolavar abhishekam was performed and Many devotees arrived in small groups all day long for Mahalakshmi's Darshan and participated in special pujas like Kumkum Archana and swarna pushpa archana and got the blessings.

More than 1500 devotees participated in these celebrations with great delight and took part in the worship of Goddess MahaLakshmi with Swarna pushpams ( a special puja by golden lotus flowers, done on this special day only.

**Karthika Deepostavam** -

Karthika masam started on November 5<sup>th</sup> . Akasa Deepam was lighted by priests every day in the evening from 15<sup>th</sup> until 29<sup>th</sup> during this month in the temple. On 29<sup>th</sup> full moon day ( during pournami) , women worship Lord Shiva by lighting diyas ( deepams) that contains 365 wicks and gave harati to Shiva . This is an auspicious day for all married women who performs this puja for the welfare of their husbands. A total of 100 couples has participated.

Sri Satyanarayana swamy vratham was also performed by priests as a special event on this full moon day and a total of 40 couples participated.

**Geetha Jayanthi** – December 14, 2021- Special Archana was done to Sri krishna and Bhagawad Gita was worshipped by devotees.

**Dhanurmasam Begins** – December 16, 2021 - January 15 2022. Special pujas will be performed daily with pasuram ( Slokas) readings from Thiruppavi during this period.









## Comments and Articles

We are inviting all readers, devotees, followers, students, teachers, and writers, etc. to submit devotional stories, essays, and experiences to S.V. Temple Newsletter editor. After newsletter committee's review, selected articles will be published in the upcoming issues of the newsletter. Editor of the newsletter will have all the rights to modify the articles to address language, grammar, and space-constraint issues. Since the audience of this newsletter comes from various age groups, we request you to send articles that everybody can understand. Make sure that your articles are helpful in educating the readers in devotional field and encourage them to follow dharma. Also, you can send comments on the published articles and ideas for new articles that you want to see. You can email your articles to [news@svtemplemn.org](mailto:news@svtemplemn.org).



## **Sun Salutation**

**Ehi Surya! Sahasraamso! Tejo rashe! Jagatpate! |  
Anukampaya Maam Bhaktya Gruhaanarghyam Prasida Om ||**

Oh! Sun God, I am grateful to you. You are blessing me with pure knowledge that glows like your rays. I offer you pure water three times to purify my body, my mind and the soul.

(While worshipping the Sun God, chant this slokam and offer handful of water, three times).

### **Thanks from S.V. Temple:**

S.V. Temple earnestly thank all the generous donors, wonderful devotees, learned priests and dedicated volunteers that help to make our Temple a marvelous place of worship.

### **Temple Hours:**

The temple is open weekdays from 9:30 AM to Noon & 5:30 PM to 8:00 PM  
Saturday and Sunday from 9:30 AM to 8:00 PM

Please visit [www.svtemplemn.org](http://www.svtemplemn.org) for COVID related Temple Hours.