

American Hindu Association

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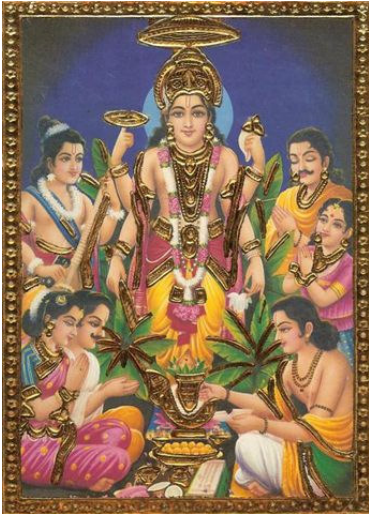
HINDU CONNECTIONS

May, 2007

Sri Satyanarayan Puja ~ Organized by AHA

JUNE 10th 2007 – 3:30pm to 5:00 pm

Venue: Body in Balance, 6333 Odana Road, Madison, WI



Shri Satyanarayana is another form of God Vishnu who is regularly worshipped by Hindus in every household especially on the full moon and Makar Sankranti. This puja emphasizes the significance of Narayan, who is the creator of the universe and has the supreme power to design human destiny. He blesses us with the energy and wisdom to identify truth and devotion. Offering Pujas

to Sri Satyanarayan brings the abundance and peace in all forms in the entire family.

Sri Satyanaran Katha - Bhajans - Arati – Prasad
(All are welcome to bring a Prasad item to offer and share)

What is "Karma"? www.americanhindu.net/hindu.doc

Karma is the result of thoughts, words and deeds that stay with us birth after birth until we live out their consequences – as you sow, so you reap. The law of Karma can be considered as a universal law of cause and effect.

Karma refers to both "act" (or action) as well as "results of thought, word and deed." In the context of rebirth, Karma refers to the latter – the idea of cause and effect. Any thought, word or deed, that is not performed dispassionately with no interest in the results, yields Karma. Well-intentioned acts yield positive Karma (or Punya) and ill-intentioned acts yield negative Karma (Paapa). Such consequences have to be lived out.

The Hindu 'Dharma'

The aim of the Hindu being to break this chain of birth and rebirth that bids him to the earth, the first step to be taken on this path is for each one to perform well his own dharma or righteous duties. Hinduism is unique because it differentiates between the duties of man and man, as also between the duties to be followed at various stages

of one's life. Lord Rama's dharma as exile for 14 years was different to his later dharma as a ruler. The teacher, the nurse, the priest, a mother or father each has to follow his or her own dharma. Duties, whatever they are have to be performed with excellence and moral purity as the goal.

The concept of Dharma is fundamental to Hinduism, as it is believed that it is only through the pursuit of Dharma that there is social harmony and peace in the world. The pursuit of Adharma (a path that rejects righteousness) leads to conflicts, discord and imbalance.

The saying, 'Dharanat Dharanat' means Dharma sustains the world and it is that which hold the world together. It is duty performed with righteousness, with discipline and moral and spiritual excellence. Varnasharma Dharma is fundamental to Hindu belief and includes the duties of the various occupations, orders and classes and the duties in the four stages of one's life. It joins that each person's dharma or duty depends on his occupation, position, moral and spiritual development, age and marital status.

If one wants to abide in the thought-free state, a struggle is inevitable. One must fight one's way through before regaining one's original primal state. If one succeeds in the fight and reaches the goal, the enemy, namely the thoughts, will all subside in the Self and disappear entirely. *Ramana Maharishi*

"Puja" - The Hindu Worship

Pūjā alternatively written as Pooja, means reverence or worship. Puja is any Hindu ceremonial, from a simple ritual in the home to an elaborate public festival, in which an image or other symbol of the god is worshipped. Its components vary from sect to sect and place to place but the puja is governed, at least theoretically, by rules in the shastras and other sacred texts and has probably changed little over the years.

The main motive of puja for the Hindu worshipper is making a spiritual connection with the divine. In Puja, a deity, considered to be manifest in its image, is treated like a special guest. This image or other symbol of the god serves as a means of gaining access to the divine. This icon is not the deity itself; rather, it is believed to be filled with the deity's cosmic energy. It is a focal point for honoring and communicating with the god or divine.

Puja is the act of showing reverence to a god, or another aspect of the divine through invocations, aartis, mantras, devotional songs, and other rituals. Puja is typically offered two or four times a day - at sunrise and sunset, and sometimes also at noon and midnight, especially in the temples. The worship consists of offering something to the icon of worship, such as flowers or food, and possibly lighting a lamp (diya) and incense (aggarbatti) and retrieving the blessed food and consuming it as prasad.

Puja can be performed individually or in gatherings. The ritual can be observed in silence or accompanied by prayers. It can be performed in the forms of meditation, austerity, chanting or scripture reading. Puja is commonly conducted in shrines in three different environments: in temples, in the home, and in outdoor public spaces. Puja is usually performed by at least one member of the household every day. Puja is a means of honoring the gods or goddesses, whose presence in the home is believed to protect the family and to engender good fortune.

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