



# News Flash

## Hindu Association of Western Australia

Web site: <http://www.hindu.org.au>

Number 2002-NF2

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E-mail: [Editor@hindu.org.au](mailto:Editor@hindu.org.au)

August 2002

### SWAMI VIVEKANANDA

Narenranath Datta (later to be known as SWAMI VIVEKANANDA) was born in Calcutta on the 12<sup>th</sup> of January 1863 to Vishwanath Datta and Bhuvaneshwari Devi.

Even as a boy, Narendra showed the traits of a natural leader. The children in the neighbourhood always obeyed his decisions. Narendra never disappointed anybody who asked him for something. The story goes that on his birthday he was wearing a new set of clothes. When a passing beggar asked for alms, Narendra gave him his new clothes!

Narendra's father was a lawyer. Throughout the day there would be a constant flow of clients belonging to different castes. It was customary to provide the guests with "hukkas" (pipes), with a different pipe for each caste. Narendra wondered what would happen if he smoked the pipe of a different caste. He experimented and nothing happened. This led him to conclude that the caste system had no meaning at all.

Narendra excelled in sports and academics. His memory and concentration was amazing! In 1880, Narendra passed his Matriculation and joined a day college. As time went by his thirst for knowledge grew. He became intrigued by God's

*continued on page 3*

### PRESIDENT'S MESSAGE

#### **Eighth Indian Food & Cultural Fair 2002**

A big thank you once again to everyone who gave their time and donations for the Fair and their untiring effort in achieving this sum of money.

The final figure for the net collection from the Fair is \$25,147 and this has exceeded the target of \$25,000.

#### **New Temple Building**

As appealed in my last report funds are needed urgently to commence Stages 5 to 8 of phase 1 of the new Temple building. We are ready to engage the Sthapathi and his team of Sculptors from India. With the completion of this phase the Temple will be functional after performing the *Maha Kumbabhishekam* next year.

To achieve this date, the Sthapathi and his team of Sculptors have to be engaged soon. Therefore, we need the funds and commitment from our devotees to donate an amount they are comfortable with over a period of time so that we can move forward.

#### **Fundraising**

The major cultural event for this year was the dance performance by a 20-member dance and live music troupe from the Usharani Maniam Academy of Singapore.

The troupe performed Natya Mala (garland of dance) on Friday, 7 June 2002 at MLC in Stirling to a packed audience. It was a magnificent performance and the feedback was all praise worthy and everyone had a wonderful evening.

The programme netted over \$15,000 with their efforts and advertisers and donors support. I thank for the determination and great effort of the Singapore troupe and the sponsor Mr A Suriakumaran and the organisers and devotees to have made this possible. Also my thanks are due to all the advertisers, Indian restaurant for their support and all those volunteers in providing transport and other help to have made the members of the troupe comfortable while they were in Perth.

*continued on page 5*

### INSIDE THIS ISSUE

- |    |  |
|----|--|
| 1  | Swami Vivekananda  |
| 1  | President's Message  |
| 4  | Temple Events/Calendar of Events                                     |
| 6  | Religious Activities & TRAC Activities Reports                       |
| 7  | Tirumala-The Ultimate Destination of Pilgrims                        |
| 8  | Temple administration members/Forthcoming Religious Festivals/Events |
| 11 | Advertisements   |

## WISH TO CONTRIBUTE ARTICLES?

We encourage articles related to Sanathana Dharma and the people and places associated with this great ever-evolving philosophies of that One Truth.

For the next few issues we wish to reach out to the Indian community to participate in a project entitled *Know Your Indian Heritage*.

The objective of this challenging exercise will mainly be informational in nature covering topics such as demography, geography, culture, history, language, practices and beliefs of the people of each state.

Through a series of articles we intend to highlight the rich heritage of this remarkable sub-continent. It is intended especially for those who would like to get a broader understanding of the diversity that was and is India.

In addition, we also hope to have original or reviewed articles on the various aspects of *Sanathana Dharma*. As Sri Aurobindo in his book *The Upanishads* writes that in the Indian Scriptures "... philosophy and religion and poetry are made one, because this religion does not end with a cult nor is limited to a religio-ethical aspiration, but rises to an infinite discovery of God, of Self, of our highest and whole reality of spirit and being ... Truth seen, felt, lived, held by the inmost mind and soul in the joy of utterance of an assured discovery and possession".

If you have an interest in the above topics, and would like to get more information on the content plan please contact the editor.

If you wish your article or commentary to be considered for the next issue of the Newsletter due on 27 September 2002, then please ensure that you forward it to the editor at the following address by **6 September 2002**.

### **The Editor**

**The West Australian Hindu**

**PO Box 53**

**WILLETTON WA 6955**

Please note that an electronic copy on a 1.44mb diskette in MS Word 97 format should accompany all mailed articles. Kindly virus check contents on diskette. Alternatively, the articles may be sent electronically to the following e-mail address:

[Editor@Hindu.org.au](mailto:Editor@Hindu.org.au)

Please provide name and complete return address (including a contact telephone number) to enable the editor to seek clarification (if required) and return diskette. ❖

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creation. His inquisitive mind always sought answers from eminent scholars of the day but was never convinced of their rationale.

Sri Ramakrishna Paramahansa, a priest at the Kali Temple in Dakshineswar (near Calcutta) was considered by many to be a realised soul. Out of curiosity, Narendra and his friends visited him at Dakshineswar. Sri Ramakrishna, who was discussing spirituality with his disciples, noticed Narendra sitting quietly in a corner with his friends. As his gaze paused on Narendra, memories of an earlier meeting kept coming back to him. He asked Narendra if he could sing. As Narendra sang, Sri Ramakrishna went into a trance. Later he spoke to Narendra and said, "My child, why are you so late? I have grown weary, waiting for all these days. You are not an ordinary man. You are Lord Vishnu in human form. Do you know how much I have been craving for you?" And he broke down sobbing.

When Narendra asked Sri Ramakrishna if he had seen God, he replied, "Of course I have. I have seen Him just as I see you. I have even talked to Him. I can show Him to you." Narendra became bewildered, as this was the first time a person with seeming integrity had told him of personally experiencing God. Although far from being convinced, his curiosity was aroused. This was the first meeting between the Master and his beloved disciple.

As days passed, the bond between them grew stronger. Although Sri Ramakrishna realized the greatness of Narendra, the latter could not accept Ramakrishna as his guru until he had convinced himself. Narendra was critical of people who worshipped idols. He rejected the theory of "Advaita". He had no faith in mystic experiences. Ramakrishna was patient. He would tell him that there are many roads to a destination. Nobody has the right to say that the path that the other is taking is not the right one.

The story goes that once Ramakrishna took Narendra to a quiet spot and told him that he had attained some powers that would give a man whatever he wants. He continued that he would like to give these powers to Narendra. Narendra enquired if the powers would help him realize the Self. "No", said Ramakrishna. Narendra replied, "I do not want them. More than anything, I want to realize God". Ramakrishna was filled with joy. Narendra had passed the test!

In 1884, Narendra obtained his Bachelor of Arts. Soon after his father passed away, and his family was stricken with poverty. Times were as difficult as they could be, but in those trying times he never lost faith in God. Narendra took a job as a teacher at Vidyasagar School, which eased his financial situation.

At this point in time, Ramakrishna fell ill. He developed a tumour in his throat. Narendra gave up his job to nurse his

Master. On the day he passed away, Ramakrishna called Narendra to his side and touched him instilling in him all his spiritual powers. Ramakrishna left all his disciples in his care.

It was after the passing of Ramakrishna that his disciples went to live in a rented house in Baranagar, on the banks of the Ganga. A monastery was opened there. Narendra headed the institution, teaching sanskrit and philosophy, and propagating the teachings of the Master.

Soon after, Narendra took "sannyasa" and became "Vivekananda". His only belongings were - a saffron robe, a water pot, and a staff. He travelled the length and breadth of India. Sometimes he walked. When somebody bought him a ticket, he travelled by train. He starved most of the time, because he had no money. His travels brought him in contact with the ruler of Ramanad who proposed that Swamiji should attend the Conference of World Religions in America, and that he would bear the expenses.

Sitting on a rock in Kanyakumari, he concluded that his first task was to go to the West and teach the spiritual values of India there. He would then return to awaken his own sleeping Motherland.

The unknown monk from India shot into prominence at the Parliament of Religions held in Chicago in 1893. This valiant monk proclaimed the greatness of Hinduism and of the Indian culture at a time when the West regarded India as a land of barbarians. "Brothers and sisters," he said, "the long night is at last drawing to a close. Miseries and sorrows are disappearing. Ours is a sacred country. She is gradually waking up, thanks to the fresh breeze all around. Her might no one can overcome."

Swami Vivekananda is widely acknowledged, as the foremost of Sri Ramakrishna's many notable monastic and lay disciples. As a monk, he gave the word a new meaning. Not content to retire from this world, he founded a religious order, Ramakrishna Mission, in 1897, which is devoted to the propagation of Hindu spiritual culture around the world.. The motto he chose for the order was "atmano mokshartho jagat dhitya cha" translates to "For the realization of the Self and the benefit of the world".

Swamiji possessed a heart devoted to God – a heart full of compassion for his suffering fellow humans. He preached that "jiva is Shiva". In other words, every being is a part of God. In addition to the humanistic element of his work, Swamiji defied and broke age-old taboos. Being the first to leave India to teach the timeless message of the Vedanta to the rest of the world, Vivekananda broke with tradition. He was criticised for

continued on page 5

## REGULAR TEMPLE EVENTS

### SANSKRIT CLASS FOR BEGINNERS

For details of time and frequency of the classes please ring 9354 4844.

### BHAGAVATHAM (IN HINDI)

Venue: Temple

Time: First Sunday of every month 3.00pm–4.30pm

Contact Shrimati Usha Nigam on 9386 1238

### HINDI BHAJAN CLASS

Time: First Sunday of every month 4.00pm–5.00pm

Contact Shrimati Poonam Garg on 9310 9161

### YOGA CLASS

Venue: Temple

Time: Saturday 4.00pm–5.30pm

Teacher: Uncle Skantha

Contact Shri Shankar Madan on 9332 5872

### YOGA FOR HEALTH & VITALITY

Venue: Mandala Hall, Electra Road, Batemen

Time: Sunday 6.00pm–7.30pm (starting from 4 August 2002)

Teacher: Shri Shankar Madan

Contact Shri Shankar Madan on 9332 5872

This session is especially for TRAC youth – so do come, and discover the benefits of yoga

### HOSTING OF EVENING ABHISHEKAM AND POOJA

1 <sup>st</sup> Friday	Tamil Association of Western Australia
2 <sup>nd</sup> Friday	North Indian Community
3 <sup>rd</sup> Friday	Kerala Community
4 <sup>th</sup> Friday	Temple Youth Group
5 <sup>th</sup> Friday	Available for a Community group. Contact the Management Committee for details.
1 <sup>st</sup> Saturday	Kannada Kootam
2 <sup>nd</sup> Saturday	Telugu Group
3 <sup>rd</sup> Sunday	Gujarati Community ❖

## TEMPLE OPENING AND ABHISHEKAM TIMES

### Mornings (Daily)

6.15 am	Open
6.30 am	Abhishekam
7.00 am	Pooja
8.15 am	Close

### Evenings (Daily)

6.30 pm	Open
7.00 pm	Abhishekam
7.30 pm	Pooja
8.30 pm	Close (8.00pm from May through August unless devotees are present)

### Evenings (Friday)

6.30 pm	Open
7.00 pm	Abhishekam
7.45 pm	Pooja
9.00 pm	Close

**Note:** On festival days the above opening hours will vary, and will be advertised. ❖

## CALENDAR OF EVENTS

### 2002

#### August

2nd	Karthikai Vratam
4th	Ekadashi Vratam
6th	Pradosha Vratam
8th	Amavasya
11th	Aadi Pooram
12th	Chaturthi Vratam
13th	Garuda Panchami, Shashti Vratam
15th	Tulsidas Jayanti
16th	Temple Annual Lakshmi Pooja
17th	Sankaranti
18th	Ekadashi Vratam
20th	Pradosha Vratam
21st	Onam, Rig Upakarma
22nd	Raksha Bandhan, Pournami Vratam, Yajur Upakarma
23rd	Gayatri Japam
25th	Onam (Spring Festival)
26th	Sankatahara Chaturthi Vratam
28th	Naga Panchami
29th	Randhan Chatth
30th	Janmashtami, Shitala Satam

#### September

3rd	Ekadashi Vratam
4th	Pradosha Vratam
6th	Amavasya
9th	Samaveda Upakarma
10th	Vinayaka Chaturthi Vratam
11th	Rishi Panchami
12th	Shashti Vratam
17th	Ekadashi Vratam, Sankaranti
18th	Pradosha Vratam, Vamana Jayanthi
21st	Pournami Vratam
22nd	Mahalaya Begins, Temple Busy-Bee day
25th	Sankatahara Chaturthi Vratam
26th	Karthikai Vratam
25th	Shashti Vratam

teaching the Vedanta to foreigners. In this, and many other ways, Vivekananda destroyed convention, paving the way for other spiritual teachers from the east.

In the course of his short life of thirty-nine years (1863-1902), and in the midst of acute physical suffering, he left for posterity his four classics – Jnana Yoga, Bhakti Yoga, Karma Yoga, and Raja Yoga, all of which are outstanding treatises in Hindu philosophy. He delivered numerous lectures, wrote letters, composed poems, and performed the role of a spiritual guide to the many who came to him seeking instruction.

Appreciated as both a spiritual luminary, and a hero striving for the well-being of his countrymen, Swami Vivekananda stands out as a leader of souls. His illumined mind, tender heart, and vision will guide and inspire those who take refuge in him.

#### Further reading:

- *Vivekananda: A Biography – Swami Nikhilananda (Advaita Ashram)*
- *The Complete Works of Swami Vivekananda (9 volumes) (Advaita Ashram)*
- *Talks with Swami Vivekananda (Advaita Ashram)*
- *Inspired Talks – Swami Vivekananda (Advaita Ashram)*
- *In Search of God and Other Poems – Swami Vivekananda (Advaita Ashram) ❖*

**Shri Biswajit Munshi**

## LIBRARY SUB-COMMITTEE REPORT

The re-vitalised Hindu Centre Library was officially opened to devotees on the auspicious day of *Guru Purnima*, 24 July 2002.

Library subcommittee members have been getting together every Friday morning for the past three months, cataloguing the existing collection, repairing damaged books, and doing all the other tasks that need to be done to enable proper library lending procedures to be practised. The preparations culminated with a training session on 7 July 2002 for volunteer librarians by the Chief Librarian, Smt. Usha Rani Sangar. Other members of the subcommittee are: Smt. Maya Chatterjee, Smt. Anu Madan (secretary), Smt. Usha Gopalan, Smt. Charu Bhat, Smt. Nirjala Mangalath, Smt. Padma Prabhu and Smt. Rajes Senathirajah. More volunteers are welcome.

The following Library Regulations have been endorsed by the Management Committee of the Hindu Association and all users of the Library are required to adhere to them.

#### Library Regulations

Only Library Members will be allowed to borrow books in accordance with these regulations.

*Library Members* refers to those who have registered to borrow

*continued on page 10*

The lucky winner of the door prize that was drawn at the Concert of one economy class return ticket to Singapore from Perth is Mrs Choo Ai Lin of Canning Vale.

The Kerala Community will be organising a group dinner on 28 September 2002 to raise funds for the new Temple. Details of this appear elsewhere in this newsletter and we appeal to you, your family and friends to support this event.

#### Youth Group

It was very encouraging to note the Group had helped the TRAC Council of WA in arranging the TRAC Festival 2002 which was held from 12 to 14 July 2002 at the Murdoch University.

I congratulate all those who were involved for the time they had put in to make this a very successful event. Their efforts are not in vain as they had brought to the young and not so young the facts about our Hindu religion, to understand the Indian traditions, to aspire for the highest in every day life and to be proud of our culture. They have awakened our youth to the above so that they can look after these rich inheritance.

As per the request of the Management Committee the Group will manage the annual Ganesha Chaturthi celebrations and a fund raising event at the end of this year.

#### Donations to the Temple

There have been various requests regarding donations of item/s and Icons in kind and donations towards the cost of a particular item /s, Shrine or Icons for the new Temple. Whilst we appreciate your generosity, as a matter of policy the Association neither accepts donations of any item/s or Icons in kind nor donations for particular item/s, Shrines or Icons to be recognised as being donated exclusively by individuals, a particular family or Group.

You will understand the reasons for not accepting any item/s and Icons as many devotees may wish to donate various items that may not comply with the specific requirements or need of the new Temple and may therefore remain unused.

We do not want any exclusivity for a particular individual, family or Group. It should be open to all so that many devotees who have and will be donating will be associated with the installation of specific item/s, Shrines or Icons in the new Temple.

However, devotees who would like to donate may consider one of two ways of donating to the Temple.

One is for cash donations for a block of 1 sq.m at \$1001 towards the construction of the new Temple.

Names of all donors unless if they wish to remain anonymous will be inscribed on a plaque. This will be installed at the

present Temple after it has been converted to a general-purpose hall for the benefit of all devotees.

The other, the Management Committee will manage and welcome donations in cash towards the cost of particular item/s and/or the 6 Shrines or 6 Icons to be installed as required by the Constitution. This will give the opportunity for many to donate towards the cost of whatever they desire.

The most important aspect is that if you have donated with a wish towards a particular item/s, Shrines or Icons you will be conscious of it and obtain some satisfaction in your heart that your donation had been used to purchase and install whatever you wished in the new Temple.

We have to be open to the desires of many and not to individuals.

### **Cleanness of the Temple**

A humble appeal to all those who come to the abode of God please respect it and put all your efforts in keeping it clean. If all devotees spend only a few minutes after their prayers tidying and putting away whatever they see that is out of place then it takes only few minutes to make the Temple clean. Devotees are disturbed to observe plates thrown on the kitchen floor and outside on the lawn, unwashed cups and pots in the sink, plastic bags everywhere, and so on. The task of keeping the Temple clean and beautiful rests with all of us and not just with the daily hosts and Management Committee only.

### **Security at the Temple**

There has been a spate of robberies in WA and the Temple and our neighbours have not been spared either. The estimated amounts of monies lost from the *Undials* and cost of damages and repairs have been settled soon by the Insurer.

The Management Committee has replaced the alarm system with latest in the market, installed roller shutters and strengthened grills on windows and installed new perimeter lights to improve the lighting around the temple. We have also provided our Priest with a panic alarm button for his protection. The Police are of the view nothing more can be done and they have concurred with our new security system in place.

In addition other options are being considered for a temporary period to wade off would be robbers.

### **Sunday Opening**

Following from the last AGM arrangements are being made to open the Temple on one Sunday of the month from 6.15am to 12.15pm. The priest will be in attendance. Further details will be displayed on the notice board. ❖

**Shri T Krishnarajah**  
President

## **RELIGIOUS SUB-COMMITTEE REPORT (MAY – JULY 2002)**

**Shankaracharya and Ramanujacharya Jayanthi** – Special *bhajans* and prayers were held at the temple on **Friday, 17 May 2002**. Devotees paid homage to their Gurus and prayed for their blessings. This day was observed with special significance for contemplating on their life and teachings.

**Vaikashi Vishakam** – This festival dedicated to *Lord Muruga (Kartikeya)* took place on **Saturday, 25 May 2002**. The day commenced with special *abhishekam* to *Lord Muruga* and His Consorts in the morning. As usual, evening prayers consisted of *abhishekam* to *Lord Shiva*, which was followed by *bhajans* and prayers. Many devotees attended the temple both in the morning and evening.

**Akhanda Ramayan (Recitation)** – Devotees of *Lord Rama* read the entire great epic of *Maha Ramayan* during the 30 hours, which started at 9.00am on **Saturday, 1 June 2002** and concluded at 3.00pm on **Sunday, 2 June 2002**. Devotees from the Fiji Group assisted with the proceedings on this day. This was a rare occasion in Perth, even though such events are very common in India, Fiji and other parts of the world.

**Guru Peyarchi** – As per the astrological predictions, planetary changes took place on **Sunday, 30 June 2002** and *Guru* entered his new house on this day. A *Navagraha Homam (Havan)* was conducted at the temple at 10.30am to nullify any adverse effects of *Guru Peyarchi*. The *Havan* was followed by special *abhishekam* to *Navagrahas*. Many devotees attended the temple and participated in the prayers.

**Aani Uttaram Festival** – *Aani Uttaram* festival dedicated to *Lord Shiva* took place at the temple both in the morning on **Monday, 15 July 2002** with special *abhishekam*, *bhajans* and *pooja* and in the evening with cultural offering to *Lord Natarajah*. Morning prayers included a special *Kalasha Abhishekam*. Morning *pooja* and prayers concluded at 7.45am to enable devotees to go to their offices on time. Evening prayers started at 7.00pm with *abhishekam* to *Lord Shiva*, which was followed by *bhajans* and *poojas*. After the main *pooja*, students from dance schools performed *Bharatha Natayam* cultural offering to *Lord Nataraja*.

**Guru Purnima Celebrations** – Special prayers took place at the temple on **Wednesday, 24 July 2002**. The day was celebrated with *bhajans* and prayers paying homage to *Gurus* and *Swamijis*, who guide us in our path to spiritual enlightenment. Devotees congregated on this day at the temple to pay homage to their Gurus and pray for their blessings. *Guru Geeta* was recited at 7.30am in the temple. ❖

**Shri A I Parameswaran**  
Chairman, Religious affairs Sub-Committee

# TECHNICAL SUB-COMMITTEE REPORT

The construction of Stage 4 of the new Temple Building is substantially complete, except for some minor rectification works, which are to be finished before end of July. Reaching an agreement with the contractor on some of the issues had taken longer than anticipated, and hence the delay.

Our sincere thanks goes to the few volunteers who have spent an enormous amount of their spare time to see stage 4 of the contract completed. *These few have worked from the inception of the project.*

*Any volunteers to ease/share the workload? PLEASE come forward. You can contact any of us in the committee.*

The next stage is the brick wall enclosure, after which the *Sthapathi* can start on the construction of the seven shrines and associated sculptural work. Tenders will soon be called for this work.

We look forward to your continued financial and moral support. ❖

**C. Kangatheran**

*Chairman, Technical Sub-Committee*

## MEMBERSHIP

This is a gentle reminder that the annual membership is due for renewal in June. As the renewal of membership is slow, I appeal to all those who are yet to renew please do so without delay. If you have membership for the family it costs you less than a dollar a week! We need you to participate in the various sub-committees, as well as make your presence felt by communicating with us continually on matters of concern or on aspects we can improve upon. Your continued support and participation is critical.

*In addition, please do make a note in your busy schedule keep aside an afternoon on a **Sunday in October 2002** to participate in the annual general meeting (AGM). At the last couple of AGMs, it has been difficult to have a "quorum" to commence the meeting on time. ❖*

## TIRUMALA – THE ULTIMATE DESTINATION OF PILGRIMS

The town of Tirupati is one of the most ancient and spectacular places of pilgrimage in India. It is situated in the Chittoor district in southern Andhra Pradesh. The town owes its existence to the sacred temple of Lord Sri Venkateswara situated on the Tirumala Hill adjoining it. With a history that dates back to over twelve centuries, the temple is the jewel in the crown of ancient places of worship in southern India.

The Tirumala Hill is 3200ft above sea level, and is about 10.33sq miles in area. It comprises seven peaks, representing the seven hoods of *Adishesha*, thus earning the name, *Seshachalam*. The seven peaks are called *Seshadri*,

*Neeladri, Garudadri, Anjanadri, Vrishabhadri, Narayanadri and Venkatadri (Adri in sanskrit means Hill).*

The sacred temple of Sri Venkateswara is located on *Venkatadri*, which lies on the southern banks of Sri Swami Pushkarini. There are several legends and there are many references to it in the early inscriptions belonging to the Chola and Pallava periods as well in the Sangam literature.

The name *Tirupati*, meaning the *Lord of Lakshmi* has been assigned to the Municipal town at the foot of the Hill, while the village around the Hill near His temple is called *Tirumala* (the Sacred Hill). The abode of the lord is about 10Km Northwest of Tirupati and there are footsteps leading to the hill as well as two separate serpentine roads to reach the shrine. According to legend, God Vishnu revealed himself earlier in the previous incarnations as *Varahaswamy* on the banks of the present temple tank. This manifestation of the white boar (*Sveta Varaham*) is enshrined in the *Adi Varahaswamy* temple situated on the Northeastern banks of the tank.

The *Sanctum sanctorum* called the *Garbha Griha* is where the main 8-foot high idol of lord Venkateswara stands majestically in the centre of the sanctum directly beneath a gold guilder dome called the *Ananda Nilaya Divay Vimana*. According to legends, the exquisite idol called the *Mulabera* is believed to be *Svayambhu* (self manifested).

On normal days the imposing idol is adorned with a golden *Kiritam* which has a large emerald embedded on its front. On special occasions such as *Brahmothsavam* he is adorned with his priceless precious diamond crown. On his forehead, the lord has a thick double patch of upright *Namam* drawn with refined camphor, which screens his eyes. In between the two white patches is the *Kasturi tilakam*. His ears are bedecked with shining golden *Makara Kundalas*. The fist of his right raised hand is implanted with a gem-set *chakra* and the corresponding left fist is with the *Sankha*. The slightly outstretched right hand has its finger pointing to his lotus feet.

He has on the right side of his chest a clear impression of Goddess Lakshmi's, his consort. The deity has a unique magnetism, many devotees who go through the fleeting *Sarvadarshanam* have unusual psychic experience. They leave with a sense of spiritual satisfaction.

### History

References to *Tiruvenkatam* abound in early *Tamil* literature. The great religious leader *Ramanujacharya* is said to have visited here in the 11th - 12th century AD.

References to Venkatachalam are also found in several of the Puranas. Tirumalai constitutes one of the 108 *Sri Vaishnava Divya Desams* - sacred shrines in the *Sri Vaishnavite* tradition. Krishna Deva Raya of the Vijayanagar Empire is said to have visited this temple 7 times.

The Pallavas of Kanchipuram (9th century AD), Cholas of Tanjore (10 century), Pandyas of mathura and Vijayanagara pradhans (14th & 15th centuries) were committed devotees of Lord Venkateswara. King of Mysore and worshiped the lord as pilgrims and gifted various ornaments and valuables to the temple.

In 1843 the temple gave up administrative authority of Venkateswara Temple along with the temples in the village to the head of Hatthimji monastery in Tirumala.

*continued on page 9*

## MANAGEMENT COMMITTEE

### OFFICE BEARERS

#### President

Shri T Krishnarajah 9493 3945

#### Vice-president

Shri Atul Garg 9310 9161

#### Secretary

Shri N Ramkumar 9332 3978

#### Assistant Secretary

Shri J Atrie 9457 2071

#### Treasurer

Shri K Ambalavaner 9456 1440

#### Assistant-treasurer

Shri Raj Gururajan 9276 5453

### COMMITTEE MEMBERS

Dr Sitaram Vij 9438 3300  
Shri A I Parameswaran 9246 1590  
Shri Mukesh Mani 9377 6545  
Shri C Kangatheran 9387 1418  
Shrimati B K Prasad 9275 7447  
Kumari S Gunalan 9310 2219  
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### IMMEDIATE PAST PRESIDENT

Shri V Senathirajah 9389 1538

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Shri Kanubhai Patel 9457 2016

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Dr M L Sharma 9385 8315  
Shri P Nagaratnam 9354 1039  
Malaysian representative (Vacant) -

### HINDU YOUTH GROUP

Shri Arun Satgunasingam 9459 5916

### PRIEST

Shri Subrahmanya Bhat 9455 2097 (Temple)  
9490 5470 (Residence)

## FORTHCOMING FESTIVALS/ EVENTS

### AADI POORAM

Sunday, 11 August 2002

This festival is dedicated to *Devi* will take place at the temple at 6.30am with *Kalasha abhishekam* to the divine mother of the universe. *Aadi Pooram* has a very special significance to many devotees who have an emotional bond with *Amma*. The day will be celebrated with prayers, *archanas* and *bhajans* both in the morning and evening.

**Coordinator:** To be announced

### VARALAKSHMI VRATHAM

Friday, 16 August 2002

This auspicious day will mark the occasion of the annual *Lakshmi Pooja* at the temple, a tradition started a few years ago. This festival is also dedicated to *Devi*, whom the devotees worship her in the form of *Jyothi*. Ladies and young girls participate in this *pooja*, which is also known in South India as *Vilakku Pooja*. The celebrations commence at 7.00pm with *Abhishekam* for Shiva.

**Coordinator:** Shri A I Parameswaran

### JAN MASH TAMI

Friday, 30 August 2002

The divine birth of *Lord Krishna* will be celebrated at the temple in the evening with special *bhajans*, prayers and *aaradhana*. The celebrations will continue until midnight to welcome the Lord in our hearts.

**Coordinator:** Shri T Krishnarajah

### GANESH CHATURTHI

Tuesday, 10 September 2002

The birthday of *Lord Ganesha* will be celebrated at the temple. The morning prayers will commence at 6.00am with special *abhishekam* and prayers to *Lord Ganesha*. There will be big celebration in the evening at 6.30pm with special *bhajans*, prayers and festivities. Devotees will perform *pooja* and pray to their individual statues of *Ganesha* (made of clay) which they will carry along with *Lord Ganesha* in procession around the temple at the end of the festival. This is one festival, which is well attended by youth and adults alike.

**Coordinator:** The Youth Group

### PURATASI SANI-VARAMS

Saturday, 14 September 2002 – Saturday, 21 September 2002

Saturday, 28 September 2002 – Saturday, 05 October 2002

There will be three *Puratasi Sani-varams* this year and on each of these days *Navagraha Homams (Havans)* will be performed at the temple with *sangalpam* at 9.30am. The last *Sani-varam*, which falls on 12 October 2002, will not be observed as it occurs within the Navaratri festival.

**Coordinators:** 21 Sep 2002 Shri V Senathirajah  
28 Sep 2002 Shri N Ramkumar  
05 Oct 2002 Shri T Krishnarajah

## NAVARATRI

Monday, 07 October 2002 – Monday, 14 October 2002

Vijaya Dashami: Tuesday, 15 October 2002

Navaratri, which is the major festival celebrated at the Hindu Temple is the one annual event which all devotees eagerly wait for participation with devotion, as Navaratri brings back the old memories of the auspicious beginnings of the temple 12 years ago. As per the established traditions, there will be *Sahasranama Archanas for Durga, Lakshmi, Saraswati and Lalitambiga, Kanya Pooja* celebration and *Chandhi Havan* offering during the Navaratri festival.

### Morning Prayers:

Sankalpam:	6.00am
Abhishekam:	6.10am–6.45am
Bhajans:	6.45am–7.00am
Pooja:	7.00am–7.30am
Aarathi:	7.30am

### Evening Prayers:

Sankalpam:	6.30pm
Abhishekam:	6.35pm–6.45pm
Bhajans:	6.45pm–7.00pm
Pooja:	7.00pm–7.30pm
Mahisasura Mardini Stotra:	7.30pm–7.45pm
Cultural Offering:	7.45pm–8.30pm
Aarathi:	8.30pm

### Coordinators:

#### Durga Pooja

Mon 7 Oct ( <i>Durga Sahasranama</i> ) <sup>1</sup>	Shri T Ramkumaran
Tue 8 Oct	Shri Mukesh Mani
Wed 9 Oct	Kumari S Gunalan

#### Lakshmi Pooja

Thu 10 Oct ( <i>Lakshmi Sahasranama</i> ) <sup>1</sup>	Shri C Kangatheran
Fri 11 Oct	Shri Atul Garg

#### Saraswathi Pooja

Sat 12 Oct ( <i>Saraswati Sahasranama</i> ) <sup>1</sup>	Shri P Pandalaneni
Sun 13 Oct	Shri K Ambalavaner
<i>Annual Chandhi Havan</i> <sup>2</sup>	Shri A I Parameswaran
<i>Kanya Pooja</i>	Shri Atul Garg (No Cultural Offering)
Mon 14 Oct	Dr Sitaram Vij

#### Vijaya Dashami

Tue 15 Oct ( <i>Vidyarambam</i> )	Shri T Krishnarajah (No Cultural Offering)
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<sup>1</sup> Archana will begin at 7.45am

<sup>2</sup> Sangalpam will begin at 9.30am

Devotees, who wish to participate in any of the above special poojas and prayers, seek further information, or co-host any of the above activities please contact the coordinators whose numbers can be found on page 8.

Details of the above events will be published in a special newsflash and also displayed on the temple notice board. ❖

continued from page 7

...Tirumala..

In 1933 the Madras Presidency appointed a Commission to Tirumala Tirupati Devasthanam through a special statutory authority to run the administration of the temple.

Since 1951 the *Hindu Religious and endowment Act* saw an executive officer and Board of trustees as the Temple administrators.

## Legend

According to the *Puranas*, the *Venkatam* hill is said to be the sporting hill of *Vishnu*, brought to earth from *Vaikuntam* by *Garuda*, the vehicle of *Vishnu*. The *Venkatam* hills are also known as *Seshachalam*, a manifestation of *Adi Sesa* the cosmic serpent. The seven hills of Tirupati are said to represent the seven hoods of *Sesa*.

The *Varaha Purana* mentions that *Vishnu* in the boar form and in the form of *Srinivasa* manifested himself on the banks of the holy *Pushkarini*.

### Restoration of the Earth by Audi Varaha

During the eight thousand yugas (the equivalent of a day and night for Brahma, the Creator), there was a raging fire, and everything on Earth was reduced to ashes. Man had to forsake the Earth and seek refuge in *Janaloka*.

At the approach of night of Brahma, *Vayu* (Wind God) blew furiously. Huge clouds were formed, there was torrential rain, and it resulted in *Pralaya Kalpa* (the Great Deluge). The Earth sank into the *Patalaloka*, and remained in that state for a thousand years.

*Vishnu* wanted to rescue the Earth. He assumed the form of *Audi Varaha* and proceeded to *Pataloka*. After defeating *Hiranyaksha* he brought up the Earth on his tusks.

All the *Devas* and the sages chanted the Vedic mantras and prayed *Audi Varaha* to re-establish the Earth as before. He called upon Brahma to recreate the world and commanded *Garuda* to fetch *Kridachala* (natural hills with lofty peaks resembling *Adishesha* in shape) from *Vaikuntam*.

*Garuda* brought *Kridachala* and deposited it on a sacred chosen by *Audi Varaha*, who stood within the divine *vimana* of *Kridachala*, which shone with many gem-studded *gopuras*.

*Audi Varaha* appeared with four arms and a white face. He was adorned with jewels and accompanied by *Bhu Devi*. He resolved to stay at *Venkatadri*, under a *divya vimana*, to grant the prayers of men.

### Test of the Three Divinities

At the commencement of the *Kali Yuga*, *Vishnu* left *Venkatadri* for *Vaikuntam*. Brahma was very unhappy with his departure and asked *Narada* to persuade *Vishnu* to return to *Venkatadri*. *Narada* then went to the banks of the River *Ganga*, where several *rishis* were performing a sacrifice. The *rishis* could not decide as to whom they intended to dedicate the fruit of their sacrifice. *Bhrigu*, one of the *rishis* undertook to solve the problem by examining the three chief divinities.

He first went to *Satylokam*, the abode of the three-headed Brahma and found him busily chanting the Vedas with one face, uttering the name of *Narayana* with another and looking at Goddess *Saraswati* with the third. He took no notice of *Bhrigu*.

*Bhrigu* resented Brahma's lack of courtesy and went to *Kailasam* (*Shiva's* abode). Here too, he found Him absorbed in sporting with his consort. *Siva* even became indignant at *Bhrigu's* intrusion.

Finally, *Bhrigu* went to *Vaikuntam*, the abode of *Vishnu* and found *Vishnu* and *Maha Lakshmi* reclining on *Adishesha*. Disgusted, *Bhrigu* kicked *Vishnu* on the chest, where *Sri Maha Lakshmi* was reclining. *Vishnu* immediately got up massaged the *rishi's* foot and enquired if he had been injured. Pleased with *Vishnu's* attention, *Bhrigu* returned to the *rishis* and advised them to dedicate the fruit of their sacrifice to *Vishnu*.

Maha Lakshmi irritated at Bhrihu for having dislodged her from her spot on His bosom, left Vishnu and went to stay at Karavirapura (now Kolhapur, Maharashtra). Unable to bear the solitude, Vishnu left Vaikuntam in search of Maha Lakshmi.

Thus Vishnu made his way to Venkatadri, and entered the ant-hill under the tamarind tree on the southern bank of Swami Pushkarini on the Tirupati hill.

#### Contest between Adishesha and Vayudeva

During the *Dwaparayuga*, Vayudeva (the Wind God) went to Vaikuntam to pay his obeisance to Lord Vishnu. The Lord was reclining in the company of Sri Lakshmi. Adishesha guarded the doorway. Vayudeva was incensed when Adishesha prevented him from entering Sri Vishnu's abode. Soon a fight ensued between Adishesha and Vayudeva.

To test who was stronger, the Lord suggested that Adishesha encircle the Ananda hill, an off-shoot of the Meru mountain on its northern side, and that Vayudeva blow hard to try and dislodge the Ananda hill from Adishesha's hold. The world trembled at Vayudeva's fury and Brahma, Indra and the Devas requested Adishesha to yield victory to Vayudeva for the welfare of the world.

Obliging them, Adishesha released his hold on the hill. As a result, Adishesha and the Ananda hill were blown away to the banks of the river Swarnamukhi. Adishesha was dejected by his defeat. Lord Brahma and the others appealed to him by saying that he would be merged with the hill Venkatadri and Vishnu would reside on him. Adishesha then metamorphosed into the vast Seshadri, with his hood manifesting itself as Venkatadri sustaining Sri Venkateswara, his middle as Ahobila supporting Lord Narasimha, and his tail as Srisailam bearing Lord Mallikarjuna (Lord Siva).

#### **Annual Festival**

The annual *Brahmotsavams* attracts millions of devout pilgrims from all parts of the country.

According to the Varaha and Brahmanda Puranas, Lord Brahma instituted this nine-day festival in honour of Lord Venkateswara. Sri Venkateswara Sahasranama indicates that the Lord is very pleased by the *utsavams* celebrated for Him by Brahma.

Sri Venkatachala Itihasa Mala, a thirteenth century work dealing with the various aspects of Sri Ramanujacharya's association with Tiruvengadam, describes in detail the conduct of the *Brahmotsavam* festival of Sri Venkatesa. There is historical and scriptural evidence that this festival was conducted uninterruptedly for over 1000 years.

The *Brahmotsavams* conducted for nine days starts with *Ankurarpanam* every day. The festival deities are taken out in the morning and the evening on various richly decorated *Vahanas* amidst chanting of Vedic mantras and devotional music.

This spectacular festival reaches its climax with *Garuda seva* on the fifth night. The Lord, seated on *Garuda* and decked with the rarest of the temple jewels, emerges out of the *Vahana mandapam*. Millions of devotees from across the country descend on the hills to witness the procession on this day.

Another highlight of the *Brahmotsavam* is the *Rathotsavam* on the eighth day. In the morning, Sri Malayappa Swami and His consorts mount the *ratham* (chariot) which is pulled along the four main streets of Tirumala by the devout pilgrims.

The festival draws to a close with the ceremonial bathing of The *Sudarsana*, in the holy tank Swami Pushkarini, called *Chakrasnanam*. Though everyday is sacred at the temple of Lord Venkateswara, the *Brahmotsavam* is doubly so and worth attending. The Puranas list out innumerable benefits for those who worship Lord Venkateswara on this occasion.

The festival unambiguously demonstrates that service to the Lord is the exclusive right of every individual and that His benign grace makes our lives more purposeful and joyful.

Thus, the hoary antiquity, history and tradition combined with inspiring love and devotion of millions of devotees make the sacred shrine of Lord Venkateswara, the most refulgent arcavata of Lord Sriman Narayana, stands out as the living symbol of India's priceless spiritual heritage.

The above material has been compiled from the following sources, which also contain a plethora of information including those vital to potential travellers to Tirupati:

[TTD's Official portal on Tirumala](http://www.balaji.org)

[www.balaji.org](http://www.balaji.net)

[www.balaji.net](http://www.balaji.net)

[www.andhratoday.com's page on Tirumala](http://www.andhratoday.com's page on Tirumala)

[Dr.T.Ramanuja Chari's Site](http://Dr.T.Ramanuja Chari's Site)

[www.indiantemples.com's page on Tirumala](http://www.indiantemples.com's page on Tirumala)

[www.tirupationline.com](http://www.tirupationline.com)

<http://www.ramanuja.org/sv/temples/tirumalai/index.html>

<http://etirupati.tripod.com/history.htm> ❖

**Shri Prasad Pantula**

*continued from page 5*

*...Library Sub-Committee Report...*

books from the Library. All financial members of the Hindu Association of Western Australia are eligible to become members of the library. Other devotees may become members by paying an annual subscription of \$10 per family (including dependent children aged less than 25 years).

Each Library Member is permitted to borrow 1 book each at a time. For this purpose each member of the family is treated as an individual member.

The books may be kept for 4 weeks, and may be renewed once by phone/e-mail/letter if another member does not require it. At the end of the renewal the book must be physically returned, and taken out again as a fresh loan.

There will be a fine of \$1 per book for each week that it is overdue.

Members will have to pay the cost of replacement of lost books.

The books may be borrowed at the following times:

Fridays:	7.00pm– 8.30pm
Saturdays (1 <sup>st</sup> & 2 <sup>nd</sup> ):	7.00pm– 8.30pm
Sundays (3 <sup>rd</sup> only):	3.00pm– 4.30pm

#### **Donations to the Library**

The Library will accept donations of books as well as tapes, videos, CDs and VCDs on Hinduism, in any language. All donations will be acknowledged, and the books will be so identified - unless the donor does not want this to be done. Due to space constraints, the Library will not accept donations of books or other material, which are not on Hinduism. ❖

**V. Senathirajah**

*Library Sub-Committee Convenor*

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Mukesh Mani's Advertisement to be inserted here

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Smt Bavany Shivakumar's advt to be inserted here

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On 28 September 2002 at 7.00pm

**Venue:** Bill Cole Function Room, Leisureplex  
High Road, Riverton

In aid of the Temple Building Fund

## Tickets

\$60 per Family (2 adults + 2 children)

\$20 per Adult

\$15 per pensioner and student

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*For further detail please contact*

**Mrs Sita Vijayan on 9389 9801 or  
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Please note that if the advertisement contains photographic images, which are not screened for printing, an additional fee will be charged. The next issue of the Newsletter/Newsflash of *The West Australian Hindu Association* is to be published on **Friday, 27 September 2002** and all advertisements along with a cheque for the appropriate amount **must** reach the Editor by **Friday, 6 September 2002** at

**The Editor**  
**The West Australian Hindu**  
**PO Box 53**  
**WILLETTON WA-6955.**

Please note that only MS Word documents will be accepted. To place an advertisement or to seek clarification, please contact the Editor on **9457 2071** or send an e-mail at [Editor@hindu.org.au](mailto:Editor@hindu.org.au) The Editor reserves the right to publish an advertisement. ❖

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