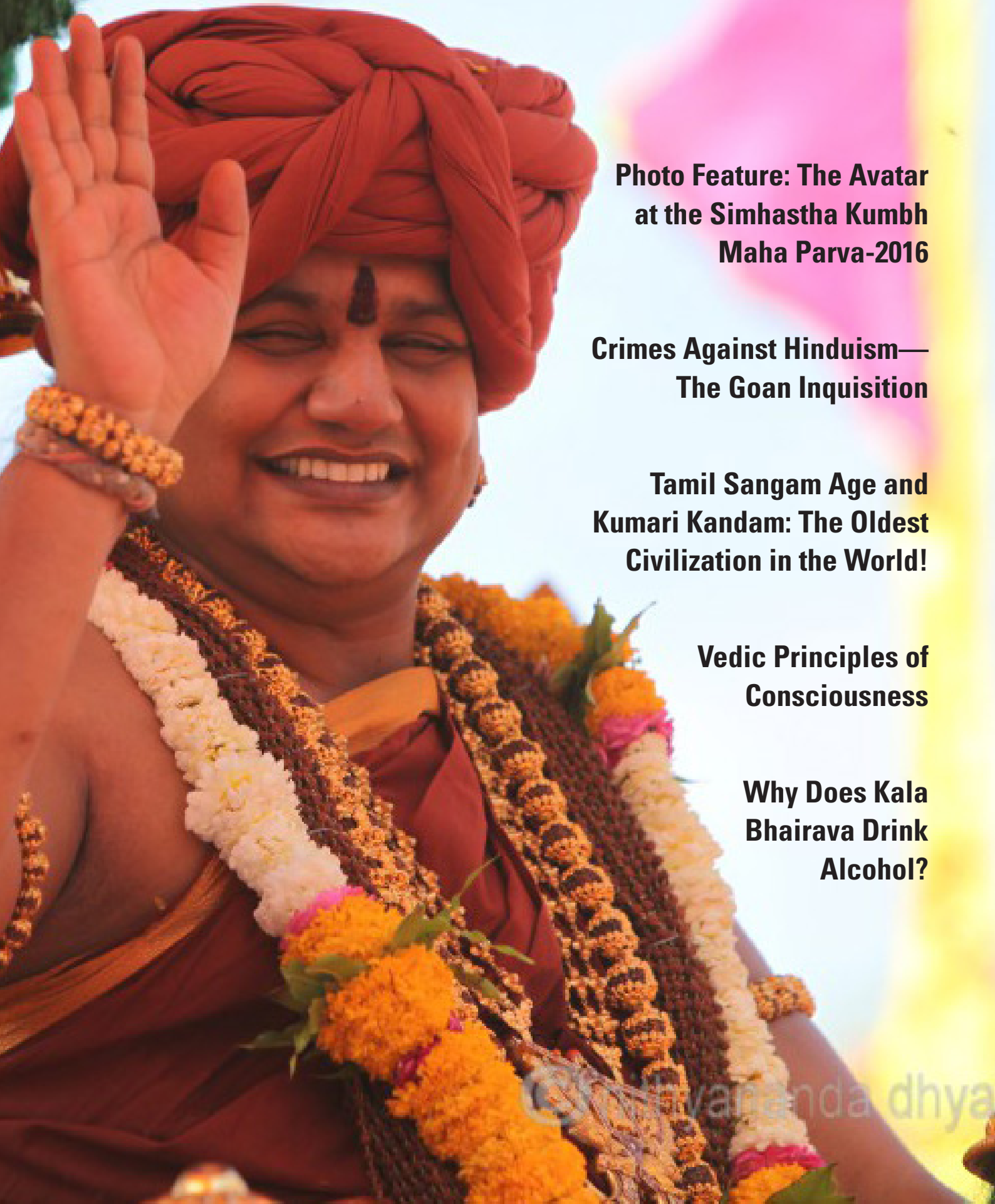


Hinduism



Now

Issue 1 Vol. 4, June 2016



**Photo Feature: The Avatar
at the Simhastha Kumbh
Maha Parva-2016**

**Crimes Against Hinduism—
The Goan Inquisition**

**Tamil Sangam Age and
Kumari Kandam: The Oldest
Civilization in the World!**

**Vedic Principles of
Consciousness**

**Why Does Kala
Bhairava Drink
Alcohol?**

© Ananda dhyana

Hindu Calendar—June 2016

01 June:	Apara Ekadashi
02 June:	Pradosh Vrat
03 June:	Masik Shivaratri, Masik Karthigai
04 June:	Darsha-Bhavuka Amavasya, Vat Savitri Vrat
05 June:	Jyeshtha Amavasya, Shani Jayanti, Rohini Vrat
06 June:	Chandra Darshan
07 June:	Maharana Pratap Jayanti
08 June:	Vinayaka Chaturthi
10 June:	Skanda Sashti
12 June:	Masik Durgashtami, Dhumavati Jayanti
13 June:	Mahesh Navami
14 June:	Ganga Dussehra, Mithuna Sankranti
16 June:	Gayatri Jayanti, Nirjala Ekadashi, Ramalakshmana Dwadashi
17 June:	Pradosh Vrat
19 June:	Vat Purnima Vrat
20 June:	Jyeshtha Purnima, Purnima Upavas, Kabirdas Jayanti
21 June:	Ashadha Begins *North, Longest Day of Year
23 June:	Sankashti Chaturthi
27 June:	Kalashtami
30 June:	Yogini Ekadashi



Owned, Created, Designed by:
Nithyananda University Press

Published by:

Nithyananda Peetham, Bengaluru Adheenam
Kallugopahalli, Off Mysore Road, Bidadi
Ramanagaram - 562109
Phone: +91 80 2727 9999

Website: www.hinduismnow.org

Editorial Board

Arti Agarwal
Sri Medhananda Maharaj
Sri Nithya Mokshapriyananda
Sri Nithya Mukthananda

Editor

Usha K Kent

Featured Writers

Rajiv Malhotra
Stephen Knapp

Writers

Poornima Venigalla
Ma Nithya Kavyaroopini
Dr. Ma Nithya Balananda
Charuyan Srikumaran
Shivani Khetoo
Sona Kamat, M.D.
Sathish Selvakumar
Kanaka Nagaraj Sabapathy
Varsha Singh
Thenmozhi Kaliyaperumal
Carol Leong
Dr. Shubhamangala Acharya
Sri Nithya Mitrananda
Perna Dusija
Avinash Narrikkadan
Krishnan Natarajan
Kavea Panneeraselvam
Ma Nithya Satyajnanananda Swami
Vaibhav Manocha
Usha K Kent

Designer

Ma Nithya Gurupriya

Disclaimer

The techniques described herein is not intended to be a substitute for professional medical diagnosis or treatment. Individuals with any type of medical condition, the elderly, children below 14, women who are pregnant or suspect they may be pregnant are advised to seek professional medical advice before practicing this technique. Viewers who are not on two-way video conferencing are cautioned that they are practicing these techniques at their own risk.

© 2016 Nithyananda University Press

All rights reserved. No part of this publication may be reproduced, or stored in a retrieval system, or transmitted by any form or by any means, electronic, mechanical, photocopying, recording or otherwise, without written permission of the publisher. In the event that you use any of the information in this book for yourself, the author and the publisher assume no responsibility for our actions.

Contents

Message from the Avatar	4
Hinduism Around the World	8
Main Feature	
Simhastha Maha Kumbh Parva 2016	10
Ujjain: In History, Scriptures & Literature	13
Mahakaleshwar Temple	15
Amritmayi Kshipra.....	17
Why does Kala Bhairava Drink Alcohol?.....	19
Krishna, Sandipani and the Panchajanya	21
Special Feature	
A Tryst of Two Simhastas.....	23
The Avatar at Simhastha Kumbh Maha Parva 2016.....	25
Other Columns	
The Lost Continent of Kumari Kandan.....	33
Tamil Sangam Age: The Oldest Civilization in the World	36
The Goan Inquisition	38
Madhvacharya –Third Incarnation of Vayu.....	40
Vedic Principle of Consciousness.....	43
The Struggle of Damayanti.....	46
Srimad Bhagavatam.....	48
Abhishekams—Are Hindu Rituals Wasteful?.....	49
Bhagavad Gita—The Said and the Unsaid	51
Postnatal Diet and Care in Ayurveda.....	53
The Yogis of Kumbh Mela	55
Nithya Kriya—Cure for Arthritis.....	57
Others	
The Guru Granth Sahib	59
Satya: Living the Truth	61
Chanakya Neeti.....	63
A Crowning At Yogeshwar Mutt, Kadri Hills	65
A Devoted Relationship—Krishna & Sudama	67
Hindu Calendar—Vikram Samvat.....	68
Life is Bliss.....	70



Message from the Avatar

My Dear Ones,

At the Kumbh Mela, during the Vaicharik Mahasabha (forum of Saints), I was asked as to what Nithyananda Sangha was working towards. My simple response to this was that we are reestablishing the 'Spiritual Legitimacy of Sanatana Hindu Dharma'.

This outcome will be the result of three things:

a) Building the Right Inner Image

We need to churn the nectar from our scriptures such as Upanishads and Agamas. The truths and lifestyle prescribed in our scriptures need to find the highest priorities in our lives. This will help us build the right inner image of who we are. Be clear that we are the amrutasya putraha (children of immortality) and brahmanyam bahuputratam (favourite inheritors of the cosmos).

b) Projecting the Right Outer Image

Building the right inner image will help us to project the right outer image to the world. Now, when we extend a hand to others in the world, it is seen as a sign of weakness. There is a lot of Hindu-phobia in the world. This needs to be addressed on priority.

c) Taking Responsibility

The world looks up to Hindus for so many things. We need to take responsibility and wildly exceed the expectations others have from Hinduism.

These three actions along with expression of powers will pave the way for reestablishing the Spiritual Legitimacy of Sanatana Hindu Dharma.

A grand step in this direction happened at the Kumbh Mela and through the 21-day Shuddhadvaita Shaivism program in Ujjain. It was the best program organised by Nithyananda Sangha thus far. The scale and duration of the event befitted the climax of the consciousness shift from Jan 2012–May 2016. During the program, the participants were initiated into 70 powers and many of them have started expressing them too.

Literally from scratch, we built a mini city of tents, the hallmark of any Kumbh Mela, and hosted more than 3,000 people from across the globe, for over a month. Our temple had an average footfall of about 100,000 people per day which literally doubled over the weekends. The temple was the embodiment of spiritual flamboyance with over 108 energized deities being present. More than 100,000 people had bandar (meal) at our Annalaya (dining hall) each day.

Please know that the nectar of the Kumbh Mela fulfils the longing of people over many lifetimes and cleanses them of their karmas. The sacred bath of enlightened beings in the river, cleanses the river of its karmas. The bath of an incarnation makes the whole water into nectar. You should know that modern science has established that water has memory. The energy signature of enlightened beings is the highest and the water imbibes this and becomes nectar. All three Shahi Snans (royal baths) were successful in Ujjain in this aspect.

It's time that we move the scale of our work to the next level to reestablish the 'Spiritual Legitimacy of Sanatana Hindu Dharma'.

The next big step in this direction will be at the Inner Awakening at Varanasi in June/July 2016.

Be there in Shiva's home to experience the truth of Shivoham (Shiva am I).

Be Blissful!

His Holiness Paramahansa Nithyananda



From the Editor's Desk



May has been a month of frenzied days at Ujjain, and I did not realize that within two months of April, we would have another issue focused on the Kumbh Mela.

But then, it has been unique times for Bharat too. Within a span of three years, from 2013-2016, the country hosted and witnessed tens of millions of people congregate at three Maha Kumbhs to take dips at three great outflows of the Ganga, seeking salvation from their karmas and become connected with the divine. The period also marked the start of and culmination of the cosmic conscious shift that began in 2012 and ended with peaking of cosmic energies of the Sun and the planet Jupiter in Leo, in the Simhastha Kumbh Maha Parv at Ujjain.

Several rapid developments and upheavals, accurately predicted by His Holiness Paramahansa Nithyananda, came true during this period. To cap this all, people turned out in humongous numbers at Ujjain to give a rousing welcome to the now increasingly being-recognized Avatar. Even prakriti (nature) did not hold back her gladness. In a rare occurrence for Ujjain, two cyclonic storms followed by a downpour brought much needed relief from the unforgiving heat for the millions of pilgrims and to 3,500+ participants from around the globe at the Nithyananda Peetham camp, to experience their own defining moments in the greatest spiritual celebration on planet Earth.

But for the records, the Simhastha Kumbh Maha Parva 2016 belonged wholly to Paramahansa Nithyananda. Be this in the millions of people who thronged the streets and Nithyananda Devasthanam to catch a glimpse of his divine face and blissful smile; the sheer number of dignitaries who came calling for his blessings; his all important address to the top brass of Hinduism at the Vaicharik Mahasabha; the gifting of 70 mystical powers to participants through 21 days of Shuddhadvaita Shaivism processes; and never-witnessed-in-millennias Thulabharam and Kanaka Abhishekam. To know more, see the colorful spread in the Special Feature section.

It was also a time of reckoning for the most ancient city and hoary traditions of Ujjain—the land of Mahakal embraced on all sides by Ganga as river Kshipra, the happily inebriating boon-giving Kala Bhairava, the blessing of Gadhkalika on great Sanskrit poet Kalidasa, Lord Krishna's gurukul Sandipani Ashram, and more.

History has known about the Spanish Inquisitions. So it came as a rude shock to unravel a hidden chapter on crimes against Hinduism—the Goan Inquisition. Introduced by the ironically revered and canonized Jesuit priest Francis Xavier, it lasted 252 torturous years. Sona Kamat delves into the sordid history of how the Portuguese monarchy, interested only in the riches coming from the spice trade, turned a blind eye to the torture and killing of Hindus (even Jews) and dispossessing their land, property, deities, and even temples.

In this issue you will also read about the amazing faith of Damayanti, Vedic Principles of Consciousness, the Dvaita philosopher Madhvacharya, Srimad Bhagavatam, Guru Granth Sahib, and Jain Basadis—all varied manifestations of the vast ocean called Hinduism.

Nithyanandam.

Usha K Kent



KUMBH MELA: A TRULY GLOBAL PHENOMENON

SRI NITHYA MUKTHANANDA

Once every three years, out of vast empty lands rises a megacity two-thirds the size of Manhattan, but three times as densely populated. Over 110 million people gather in this place which is at once, the most ancient celebration of the science of enlightenment, but also most modern example of urban planning, use of technology and communication infrastructure. Food, stay and health care are practically free, and crime is non-existent; an event so beautifully choreographed, that Harvard University calls “better organized than the FIFA world cup.”¹

This is Kumbh Mela, a phenomenon like no other—the signature event, the flag-ship of Hinduism.

This month I attended the Simhasth Kumbh Mela in Ujjain, India. Driving to the mela in a taxi, I got talking with the taxi driver—who, having driven thousands of visitors, had a steady finger on the pulse of the event. What I heard from him over and over again is how many people from abroad were visiting Kumbh Mela in larger and larger numbers. Our camp being the prime example, where over 50% of the 3,000 participants were from outside India. In fact, there were participants

from over 40 countries. It was amazing to see how thousands of participants of all nationalities gather together to celebrate the true spirit of Kumbh Mela.

The first is the spirit of *seva*, or selfless service—thousands of volunteers helped build the infrastructure ground up. People were laying paver blocks to create walkways, cooking, washing dishes, fixing broken pipes, cleaning dorms and bathrooms, cleaning and organizing slippers with total devotion and joy.

The second, is a sense of community. One of the greatest examples of people coming together was when facing two natural disasters—first a storm which flooded the camp, and the second a tornado which ripped out a few roofs and rattled the entire camp. The entire group came together to whip the camp back into shape so quickly that within a few hours we were back continuing our regular schedule.

The third was expressing powers of enlightenment. The participants were initiated by Avatara Purusha His Holiness Paramahansa Nithyananda into 70 powers outlined in Shivajnanopanishad by Mahadeva. People of all nationalities, color, race and creed were exhibiting various powers they were initiated into with ease—reading other people's thought currents, looking into objects thousands of miles away, reading blind folded. This was an amazing scene to see, and it truly reminded that the highest potential of human beings outlined in Hinduism is truly within the reach of all human beings irrespective of their nationality, color, race or creed.

Fourth was love and devotion—a majority of the participants were initiated into Viseshha Deeksha, a deeksha which requires people to do daily puja to Shiva. It was so sweet to see thousands of people from so many countries sitting solemnly

in the morning to perform guru puja and Shiva puja with so much love and devotion – giving gratitude to Sadashiva, the author of the science of enlightenment.

No other event in the world brings people together like Kumbh Mela. No other event in the world highlights the capacity and potential of human beings like Kumbh Mela. It is truly the flagship festival of Hinduism—demonstrating that human beings of all nationalities, color and creed can come together to raise humanity to its highest level—a level that can only be imagined, and only be materialized by Hinduism.

It is our responsibility now, to not only bring people of all nations to Kumbh Mela, but TAKE Kumbh Mela to people of all nations. This is why, this year we are going to be celebrating Kumbh Mela in five countries around the world with the same pomp and glory—USA, Canada, Singapore/ Malaysia, Australia and Oman are scheduled to celebrate this unique festival later this year. Kumbh Mela USA was first started in 2007 by Paramahansa Nithyananda, and the tradition has been continuing every year. This is the first year we are expanding to more countries. This is also the year that the Akhila Bharatiya Akhada Parishad (the governing body of the 13 Akhadas which has conducted Kumbh Mela from time immemorial), has given blessing for the Nithyananda Sangha to officially conduct Kumbh Mela outside of India.

We call for Hindus worldwide to join this movement in organizing and promoting Kumbh Mela around the world; The principles that Kumbh Mela stands for are the core principles that we in *Hinduism Now* aim to promote around the world. This is one of the ways in which we will reintroduce Hinduism to the world, the way it should be introduced. 🕉

[1] Kumbh Mela: Mapping the Ephemeral Megacity, Tarun Khanna, et. al., Publisher: Hatje Cantz (July 3, 2015).





SIMHASTHA KUMBH MAHA PARV—2016

The Simhastha Kumbh Maha Parv 2016 in Ujjain (April 22 to May 21, 2016) was unique in that it was held close on the heels of the recently concluded 72-days long Simhastha Maha Kumbh Mela on the banks of river Godavari in Nashik which ended on September 25, 2015. The Ujjain Simhastha Kumbh Maha Parva also marked the culmination of the cosmic consciousness shift which began in 2012, with the Sun and Jupiter energies at their highest ever in this mela, giving clear indications of upheavals and unforeseen changes to come the world over.

The Tryst of Two Simhashtas

This unique occurrence of two Simhashtas following each other within a span of 6 months, has happened after nearly **300 years**, due to a rare divine cosmic arrangement (To know more details of various aspects of Kumbh Mela, read the April 2016 issue of *Hinduism Now* www.hinduismnow.org/magazine)

The most auspicious dates at the Kumbh Mela were the Shahi Snans, on April 22nd Chaitra

Shukla, May 9th Akshaya Tritiya, and the culminating date May 21st Vaishakh Shukla.

The Grand Peshwai of an Avatar

The Simhastha Kumbh Maha Parva 2016 was preceded by the *peshwai* (procession) during which the heads of various Akhadas lead their procession into the city of Ujjain in full glory, seated on silver *simhaasanam* (thrones). The *peshwai* was magnificent with the presence of armed naga sadhus (naked monks) on horses and camels followed by sannyasis, and devotees. Crowds of Ujjain thronged the streets of the *peshwai* to seek blessing of the seers, saints and naga sadhus.

This year Ujjain was treated to the grandest ever *peshwai* with the presence of rare living avatar Paramahansa Nithyananda and his entourage of colorful canopies and umbrellas carried by devotees in traditional agamic white with gold bordered attire, flags emblazoned with His blissfully smiling image and Him seated on a grand golden *simhasanam*. With its trademark heart thumping, foot tapping music Paramahansa

Nithyananda's procession was easily the rarest sight the people of Ujjain had ever witnessed. Lucky ones from the thronging crowds received a garland here, a prasada there, some even managing to get a gentle touch. But one thing was sure—not a single person from the crowd missed the radiantly glowing face with the blissful smile and a raised hand blessing one and all.

Aparigraha Living and Two Tornados

The Nithyananda Peetham camp was also a rarity in itself. Located almost at the end of the Kumbh Ghat on Sadawal Marg, the camp became a temporary home to nearly 4,000 participants and adheenavasis (ashramites) congregated from Nithyananda Sanghas across the globe, for a 21-days spiritual blast with Shuddhadvaita Shaivism and initiation into 70+ siddhis (mystical powers) from Paramahansa Nithyananda.

Some participants, unused to aparigraha or minimalistic living—which included dormitories, shared toilets and bathrooms, satvic food from Mahadeva's kitchen and the aftermath of slush, wet floors and clogged drains from two tornados that struck Kumbh Ghat—quit sooner than expected. But the majority who got on board the train to Shuddhadvaita Shaivism and tarried on despite all the inconveniences and hiccups, were richly rewarded.

Gifts from a Spiritual Blast

They included rare sights of avatic communication with the lords of wind and rain, Indra and Varuna to avert disaster, eye-filling darshans of Sadashiva and Kalabhairava, the blessing of serving food to Mahamandaleshwars and 2,000+ sadhus of the Mahanirvani Peeth during the bhandar, the heady marathon hours of dancing, and the sight of the Avatar dancing to His own blissful beat and music! It included a trip to Ujjain's landmark jyotirlinga Mahakaleshwar temple to witness the famous Bhasma Arati at 2.30 a.m. by Paramahansa Nithyananda, in a rare invitation into the garbha mandir (sanctorum) by the high priests of the temple.

Participants also witnessed the holy initiations of 25 *krama brahmacharis* (novitiates), the first step into the luxurious life of sannyas in the Nithyananda Sannyas Order. As if this was not enough, participants were given three rounds of opportunities to do Pratyaksha Pada Puja to the

Lotus Feet of their Master besides participating in rare homas such as Chandika Homa. Topping all this was the free gift of initiations to 77 siddhis or mystical powers expanding the powers of the Third Eye to hitherto unimagined limits.

Advantage Sarvajnapeetha Owner!

As the program progressed with milling crowds each day acknowledging the arrival of an avatar, it became increasingly clear that Paramahansa Nithyananda would soon become a distant orange and gold blurb, with many of his followers only getting a far away glimpse of him in future gatherings. Unless of course, some were brave enough to jump into the 1,000 select Sarvajnapeetha bandwagon, to realise His dreams of bringing back the glory of Vedic times. The program gave an opportunity to several participants to commit to Sarvajnapeetha, increasing their space to be in the inner circle of the Enlightened Master in this lifetime.

SMKT Pattabhishekam

Paramahansa Nithyananda took the opportunity to also reorganize Nithyananda Sangha to the next level of functioning as an organization. Volunteers and adheenavasis were placed in the hierarchy of Sri Mahants, Mahants, Kotharis and Thanedars (SMKT) on the basis of their past completions and accomplishments rather than on their future possibilities. Henceforth, all new entrants to the Sangha would begin as a default Thanedar and then be moved upwards on the basis of capabilities, completions and achievements they would exhibit. To crown this event, the identified 5 Sri Mahants and 30 Mahants were acknowledged publicly by Paramahansa Nithyananda in a Pattabhishekam where they were blessed with special malas and large pendants on them. In the new structure, the Sri Mahants and Mahants, besides being administrative heads, were also legal heads of the temples in their zones with rights to the wealth, books, videos, teachings, powers and everything else Paramahansa Nithyananda would share in future.

The Show of Vedic Strength by Gurukul Balasanths

It was also a period in which one experienced and learned to manage humongous crowds that gathered each day, to catch a glimpse of Vedic Hindu glory in the Nithyananda Devasthanam, where 108 deities and all their paraphernalia had

been carted in all the way from the Sacred Arts of Bengaluru Aadheenam. The Nithyananda Gurukul balasanths were a flurry of activities conducting homas, pujas, rituals, deity alankars through the days and nights, while some gave blindfold demos to visiting dignitaries and to the crowds.

Humongous Crowds Seek Avatar's Blessings

As per local intelligence sources, footfalls at the Nithyananda Peetham camp were in the range of 100,000 during the week which easily doubled during the weekends. The Nithyananda Annalaya geared to serve about 100,000 devotees found itself serving twice the number most times. As Paramahansa Nithyananda shared with all participants, 25% of the crowd to the Simhastha Kumbh Maha Parva made a footfall at the Nithyananda Peetham over the monthlong celebrations. They were there for Nithya healing, to take advantage of the Free Medical Camp, see third eye demos, be agog at the sight of the bedecked, bejeweled deities, and above all to catch a glimpse of the avatar who had emblazoned the thronging streets of Ujjain during the *peshwai* and the Shahi Snans with his blissful visage and smile.

But there was a real treat for pilgrims willing to stay around for more. Those brave enough to withstand the hours-long wait in the unforgiving heat and sweat of the serpentine queues were gifted *kantha rudraksha mala* (for protection by Shiva), *Guru Deeksha* (the protection of the Guru at all times), *Social Media Deeksha* (access to Paramahansa Nithyananda's immense wealth of videos, books and talks on Youtube) guided meditation to and *Kalpataru Darshan* (boon-fulfilling blessing). Patience paid off, they left with a relieved smile, a lucky selfie, an energized picture and prasad of laddoo or apple or a banana.

Love and Gratitude Weighted in Gold

The grandest event was left for the end—it happened on the culminating day of the 21-day program, with the grand **Thulabharam** and **Kanaka Abhishekam** rituals. Thulabharam is an important ritual offering by devotees in Hindu temples. The offered material, equivalent or more in weight of a devotee is then offered to the deity of the temple. Such offerings include jaggery, tulsi leaves, sugar, butter, coconut, gold, silver, etc.

The last witnessed and recorded gold

Thulabharam and Kanaka Abhishekam was millenias ago, during the time of the last

Purnavatara, Lord Krishna. In the Thulabharam, a resplendent Paramahansa Nithyananda sat on one side of a flower-bedecked golden scale and the other side was first filled with gold. Participants and followers of Paramahansa Nithyananda got an opportunity to show their immense gratitude, devotion and love to their Enlightened Master, by showering Him with gold offerings—for some surrendering the very last bit of gold they had on them! For many participants it was fulfilment of lifetimes' or *janmas* of waiting to acknowledge the immense blessings of their Guru. For others, it was simply an extraordinary event in which they were fortunate to be present, be witness to and participate in.

Various Sanghas offered other thulabharams too, which included sacks of Vibhuti (sacred ash), Kumkum (vermilion), Salt, Rice, Rudraksha, Flowers and Jaggery, while an individual family offered Sugar Candy.

Every Thulabharam was followed by a round of aratrikam (arati to the Master) and blessing by Paramahansa Nithyananda, making the whole experience a heady mix of ecstasy, love, devotion, gratitude and blissful visions for many participants. A final round of Pushpa Abhishekam of roses by the Sri Mahants and Mahants gave a touching finale to this shower of love and gratitude from the devotees to their Master.

Shuddhadvaita Shaivism ended with an energy darshan in which He acknowledged the contributions of all Sarvajnapeetha owners, the SMKT and all participants for making it a grand success. The crowning glory came when a select group of participants and balasanths who were confidently expressing some of the siddhis, were given the rare honor of wearing the mark of Sadashiva—the the long black thilaga on their third eye, personally anointed by Sadashiva avatar Paramahansa Nithyananda! 🙏



UJJAIN – IN HISTORY, SCRIPTURES AND LITERATURE

Geographical Location of Ujjain

Ujjain is located in the west-central part of India, north of the Vindhya mountain ranges, on the Malwa plateau and was a capital city of this region for many centuries. This very ancient city is situated on the eastern bank of the Kshipra river, which is unique for its flow in a northward direction (uttargami). It is one of the seven ancient cities of India highlighted in ancient scriptures to grant pilgrims liberation from rebirth. In ancient times it sat at the crossroads of India as a key political, military, economic, literary and scientific center.

Ujjain-River Kshipra, along with Prayag-Triveni Sangam, Nashik-Godavari and Haridwar-River Ganga is one of the four sites of the grandest Hindu celebration on planet earth the Kumbh Mela, where it is held once in 12 years during the period of Vaishakh in April-May.

Ujjayini—Bespoke Prosperity and Grandiosity

The city of lord Mahakal, Ujjain is known by several names in the Vedas, Puranas, Ramayana, and the Mahabharata. In verses of the Vedas it is frequently referred to as Avanti. The city was named after King Kartavirya Arjun's son Avanti which was later called as Avantika, Avantipuri, Avanti Nagri or Avantikapuri. In the work of the great scholar Panini it is called Ujjayini in the sutra "Striyamwanti Kurubhyashcha". The city was even called as Vishala due to its large area and Padmavati due to its grand palaces and prosperity.

In ancient times, the city had several names including Swarnashringa, Kushashthali, Amravati and Churamani. It was also called 'Kanakshringa' due to the golden designs on its structures. It was named as 'Kumudvati' because flowers were found in abundance here. The city was called as 'Pratikalpa' as it was ruined and settled frequently.

According to the Brahma Purana, Ujjayini was described as one of the most significant city of the world. Equipped with all kinds of joys, it was called as 'Bhogavati' while the city was also known as 'Hiranyavati' due to its prosperity.

The city was also called 'Vikrampur' as it was the capital of king Vikramaditya, the founder of Vikram Samvat calendar while it was named Mahakalpuri or Shivpuri because of the Mahakaleshwar jyotirlinga situated here. The city was prosperous due to its richness of gardens. In 'Prakrit' language, garden is called 'Ujjain' and thus the city was titled Ujjayini which was later named as Ujjain.

Mahakal in Ujjayini

The geographical location of Ujjain is unique for the calculation of time. Indian astrosciences regard Ujjain as the central reference point. Seminal authors from Varahamihira to Bhaskaracharya attribute it to several calculations including standard time. Since 'time' in Sanskrit is called 'kala' it is clear that there is a causal relationship between situation of Mahakal (Lord of Time) and the centrality of Ujjayini in the astrosciences.

It has always been an ideal place for calculation of time and calendar science and thus it is also known as 'Greenwich of India'. This ancient 'Greenwich' city is situated 23.9 degree northern latitude and 74.75 degree eastern longitude at an altitude of 1658 ft. It is situated on Tropic of Cancer and hence a big centre of calculation of time and this is the reason why it is also a main centre of astrology since ancient times.

There has been an impressive line of astronomers and astrologers here starting from the most celebrated of them, Varahamihira

who is the guiding light of Indian astronomy and astrology. It is in recognition of this unique situation of Ujjain, Raja Sawai Jaisingh II set up an observatory (Jantar Mantar) in the late 17th century CE for calculation of time.

Ujjain – in Historical Records

In historical records, Ujjain emerged as the political center of central India around 600 BCE and was one of the sixteen mahajanapadas (confederacies of tribes) of ancient India. It remained an important political, commercial and cultural center of central India until in early 19th century, the British administrators decided to develop Indore as an alternative outpost. The ancient walled city of Ujjain was located around the Garh Kalika hills, in the present-day suburban areas of Ujjain city.

According to the Puranic texts, a branch of the legendary Haihaya dynasty ruled over Ujjain. In the Mauryan period, Ujjain remained the administrative center of the region. During the reign of his father Bindusara, Ashoka served as the viceroy of Ujjain. Ujjain was subsequently controlled by a number of empires and dynasties, including the Shungas, the Western Satraps, the Satavahanas, the Guptas and the Paramaras.

Target of Islamic Attacks

During medieval times, Ujjain came under Islamic rule. In 1235 CE, Iltutmish of the Delhi Sultanate plundered the city, and destroyed its temples, particularly the then 600 years old Mahakaleshwar temple. Despite such disruptions, Ujjain continued to be an important city of the region, to as late as the time of Sawai Jai Singh II (1688-1743).

Dynastic Rivalry between Hindu Kings

During the 18th century, the city briefly became the capital of the Scindia state of the Maratha confederacy, when Ranoji Scindia established his capital at Ujjain in 1731. But his successors moved to Gwalior, where they ruled the Gwalior State in the latter half of the 18th century. The struggle of supremacy between the Holkars of Indore and Scindias (who ruled Ujjain) led to rivalry between the merchants of the two cities.

Merchant Rivalry – British Take Advantage

After both the Holkars and Scindias accepted British suzerainty, the British colonial administrators decided to develop Indore as an alternative to Ujjain to reduce its importance, because the merchants

of Ujjain had supported certain anti-British people. After 1947, Ujjain became a part of the Madhya Bharat state. In 1956 Madhya Bharat was fused into the State of Madhya Pradesh.

Theatre of Great Literary Works

The Hindu calendar the Vikrama Samvat or Vikrama Era, began when the wise, just king Vikramaditya repulsed an invasion of Ujjain. The Vikrama Samvat is recognized as a valid calendar by the Constitution of India and post dates the Gregorian calendar by 56.7 years. Therefore, year 2016 is 2073 Vikrama Samvat by this Indian calendar. Among the Navaratnas or Nine Gems of king Vikramaditya's court was Kalidasa, one of the greatest Sanskrit poet and dramatist of all times. A part of Kalidasa's epic poem *Meghadoot* (The Cloud Messenger) was based around this city. Another of the Navaratna, astrologer and mathematician Varahamihira, also spent a part of his life in Ujjain. Ujjain also appears in several of the *Vikram-Baital* (literally, Vikram and the Ghost) stories as the capital of king Vikramaditya's empire.

Besides them, the writings of the 6th century CE Sanskrit dramatist Bhasa were set in Ujjain. The tragicomic love story of courtesan Vasantasena and a poor brahmin Charudutta immortalized in the play *Mrichchhakatika* (The Clay Cart) by playwright Shudraka in 56th century CE is set in Ujjain. Another poet Somadeva, in his *Kathasaritasagara* (11th century) mentions that the city was created by the divine architect Vishwakarma, and describes it as an invincible, prosperous city and full of wonderful sights.

In further articles we explore the Lord of Time Shiva's temple Mahakaleshwar, the happily inebriating Shiva in the Kala Bhairava Temple, the liberating river Kshipra, and the deep spiritual significance behind each of them. ☯

Reference

1. <http://www.simhasthujjain.in/ujjainintroduction/>
2. <http://www.simhasthujjain.in/aboutujjain/thecityoftime/>
3. <http://www.simhasthujjain.in/aboutsimhasth/snandates/>
4. https://en.wikipedia.org/wiki/Ancient_monuments_in_Ujjain
5. <https://en.wikipedia.org/wiki/Ujjain>



MAHAKALESHWAR TEMPLE

POORNIMA VENIGALLA

“We bow down to Lord Siva who in the lingam form is Taraka in the Heaven, Hatakesvara in Patala (the world beneath), and Mahakala in this mortal world.”

Ujjain, a city so majestic, a soul would be wasted to not make a pilgrimage to the Sapta Puri. It is the place to romance with Lord Shiva in his Mahakal form, Lord of Time and Death. He reigns over the holy city and exists as one of the 12 jyotirlingas in the beautiful Mahakaleswar Temple. The temple itself is a sight to be seen with its magnificent façade able to evoke awe from any onlooker.

The Mahakaleswar temple’s soaring *shikhar* (peak) is decorated with golden caps and inscribed with eulogies praising Lord Shiva, like the one quoted

above. Grand motifs surround every side of the structure. Brass lamps light the path towards the underground shrine where the Mahakaleshwar jyotirlinga resides. Lord Mahakal’s striking features adorn the face of the lingam. Daily, beautiful flower garlands are strategically placed around the jyotirlinga as a sign of worship to the Lord of Time and Death. As the magnificent sounds of the cymbals, conch, and damru along with the Vedic stotras (chants) reverberate through the sanctum, Bhasma Arati (sacred ash worship) is performed every morning.

The Gods and Goddess

Lord Mahakal is worshipped as Dakshinamurti in this temple because he faces south. Above the Mahakaleshwar shrine resides Omkareshwar and above Him is Nagchandreshwar. To the south is Nandi, humbly worshipping Lord Mahakal. Goddess Parvati, Lord Ganesh, and Lord Karttikeya also exist as prominent images in the sanctum. In fact, the Mahakaleshwar temple is considered home to hundreds of thousands of Hindu Gods. Among the 12 jyotirlingas, it is the only temple to have multiple sanctums surrounding it including the Sriram Darbar temple, Avantika Devi shrine, and Chandradityeshwar shrine.

Origins of Mahakal in Ujjain

The actual age of the temple is unclear because in the 13th century the Muslim invader, Iltutmish, attacked and destroyed the ancient temple. The current structure was reconstructed from the remains in the 18th century by Ramchandra Baba Shenvi. However, the jyotirlinga was established many centuries before. According to the Skand Purana, there was a ruler, King Chandrasen, who was a very pious devotee of Lord Shiva. One day, he was worshipping the Lord in his temple when a farmer's boy, Shrikhar, walked by and overheard. He too wanted to offer his gratitude to Shiva and tried to join in his worship. However, the king's guards would not allow it and removed him, relocating him to the outskirts of town near the River Kshipra. It was here that Shrikhar heard that the king's rivals were planning an attack on Ujjain very soon.

With the risk of the impending attack, the boy started to pray to Lord Shiva to protect the city. Vridhi, the priest, also heard about this and joined in the prayers. The invaders entered the city and started to attack the devotees of Lord Shiva. Hearing the pleas of his devotees, Lord Shiva appeared in the form of Mahakal to destroy the attackers. Pleased with their devotion, Lord Shiva agreed to Shrikhar and Vridhi's request and decided to reside in Ujjain as his light form as Mahakal in a lingam. The lingam has both the powers of Lord Shiva and Goddess Parvati. Lord Shiva declared that anyone who worships his Mahakal form will be protected from any danger and be granted all the happiness. The Mahakaleshwar temple was established around the lingam and to this day, millions of pujas are performed to Mahakal.

Mahakal is where Shiva granted the boon to river Ganga to enjoy his form, and fulfil her desire to be his companion. At Ujjain, Ganga flows as river Kshipra embracing Shiva in the jyotirlinga form of Mahakal. It is the only jyotirlinga which is in a hollow inside the river. Whenever river Kshipra floods the Mahakal jyotirlinga gets submerged in water which is cleared out to be worshipped each day. ☯

Reference:

1. Glimpses XXII Hindu Wisdom
2. MAHAKALESHWAR Indian Scriptures
3. Mahakaleshwar Temple website



AMRITMAYI KSHIPRA

MA NITHYA KAVYAROOPINI

Unique Place of Rivers in Vedic Culture

Rivers have a unique place in Hindu tradition and Vedic culture. We treat rivers as mothers, the givers of life. We love them, respect them, we are in awe of their tremendous powers of giving life. We pray to them, we play in their laps, as they nourish us with the fertile waters, and support us in varied ways, like creating trade routes, etc.

We live with them and even while dying and after, our relation with them does not end, as the bodies are dipped in them for purification before they are consigned to flames. Afterwards, the ashes are immersed in the holy rivers for eternal movement in the dance of creation.

Is it any wonder then, that the rivers also communicate with us. They convey their age old experiences, and love us in return. Even, our ancestors kept an unending relation with rivers and evolved a spiritual commune with them, because of which these rivers also dedicated themselves for the process of refining humanity. Poets amongst Vedic seers and Rishis have written hymns in their glory and rivers in turn further enhance their contribution by becoming lifelines of collective spiritual and cultural rising of humanity.

Kshipra River Its Location and Source

The Kshipra, also known as the Shipra rises in the Vindhya range north of Dhar and flows south across the Malwa Plateau to join the Chambal River.

Shipra is unique in that it originates not out of a mountain cave, but out of the womb of the earth

and flows onto the surface. Therefore, sorrows, happiness, expectations and aspirations of common people have been intermingled in its waters. This is the reason, it is called 'Lok Sarita', the river of the masses.

Kshipra surrounds the city of Ujjain from three sides. It enters the city through south-eastern end and then it establishes intimacy with every nook and corner of the city before taking beautiful turns at 'Triveni' and at the road leading to Chintaman Ganesh temple.

Then it is blessed at the Mahakal and Harsiddhi temples. In front of Lord Mahakal its waves seem to be dancing and when it reaches towards Durgadas' Chhatri at Chakra Tirth, it reminds us of the world famous Manikarnika 'ghats' of Kashi.

Then it passes by Bhartrihari cave, Peer Machhinder, Garha Kalika and Kal Bhairav, and showing glimpses of Sandipani Ashram and Ram Janardan Mandir, it reaches Mangalnath. This winding course of Kshipra has fascinated sages, ascetics and sadhus since ages.

28 Teerthas of Kshipra

The spellbinding banks of Kshipra has many ancient temples, which tell the glory of Kshipra. There are 28 important teerthas, or holy places on the banks of Kshipra, where pilgrims come here and pay obeisance. Some of these teerthas are Karkraj, Nrusinha, Pishachmukhe, Gandharva, Kedar, Som, Chakra, Kalbhairav, Mangal and Shaktibhed Teerth.

The Spiritual Significance of Kshipra:

Rivers in India are classified under three different categories—Ganga (flows from the mountains and merges with the sea), Yamuna—which flows on earth but does not merge into the sea), Saraswati (whose source is not visible). Kshipra is the only river with all the three qualities—is Ganga, emerging from the mountains, is Yamuna as she does not merge into the sea and is Saraswati as she emerges from the womb of the earth and embraces Mahakal, the jyotirlinga Shiva at Ujjain.

The restless, tameless Ganga was always infatuated by Shiva but could not become his wife because of the constant presence of Devi by his side. During the time Shiva was wifeless, where Sati had been merged into him as Adi Shakti, Ganga pleaded to be his wife. Shiva granted this boon to Ganga. She flows as Kshipra at Ujjain. In Ujjain, Shiva exists as Mahakal and is the only jyotirlinga which is submerged in water, where Ganga as Kshipra, embraces him from all sides, thus fulfilling her desire of being Shiva's wife. Hence in Ujjain, Ganga is referred to as Shiva patni (wife of Shiva).

When Shiva conceived the powerful Karthikeya from a tear of bliss from his third eye, he needed an incubator to nurture the fetus until he was ready to be born. The fetus was incubated in the Kshipra (Ganga) cared for by the 6 matrikas or Kritika until he was born.

Kshipra in Scriptures

Majority of Indian rivers flow towards the south but Kshipra is a 'uttargami' (north flowing) river. Chambal is a tributary of Kshipra. This fact has been mentioned in the Skanda Purana. Sanskrit literature is full of Kshipra grandeur. We find mention of Kshipra in the Yajurveda, Mahabharata, Bhagwat Purana, Brahma Purana, Shiv Purana, Ling Purana, Waman Purana, and Buddhist and Jain scriptures too.

Great poet Kalidas praised Kshipra in words like 'Kshiprawatah Priyatamiva Prarthanachatukarah'. Rishi Vashishtha called it a river of salvation. He worshipped Kshipra and Lord Mahakal in these words:

*Mahakal Shri Kshipra Gatishchev Sunirmala
Ujjayinya Vishalakshi Vash Kasya Na Rochate
Snanam Kritva Naro Vastu Mahanadhya Hi*

*Durlabham Mahakal Namaskritya Naro Mrityu Na
Shochate*

Other Legends around Kshipra

Rishi Atri did rigorous penance for 3,000 years at Ujjain. Throughout this period he held his arms upward. When he completed his penance and opened his eyes he saw two great bands of light emerging from his body. The first one went to the sky and it converted into the moon and the other band of light went downward to earth and took the form of river Kshipra.

In another story, Lord Mahakaleshwar was very hungry. He went around begging as a holy sage. But he did not get anything for a number of days. Then he went to Lord Vishnu. But Lord Vishnu instead of offering alms, showed his index finger. Lord Shiva lost his patience and he pierced the finger with his trishul. The finger started bleeding profusely. Seeing this, Lord Shiva calmed down and he kept a human skull under the bleeding finger to collect the flowing blood in it. When the bowl of skull got filled, blood started overflowing and this led to the birth of the river Kshipra.

Kshipra is not merely a river; it is a living symbol of faith, belief and inner experience of millions of devotees across the globe. Millions of devotees comes here and aspire for salvation by taking holy dip in her waters. Every evening "Kshipra Aarti", the offering of lit oil lamps to the river takes place. Thousands of small lamps are set afloat on the river on rafts of leaves and flowers. It is believed that the northbound Kshipra takes these offerings to the abode of Lord Shiva in the Himalayas.

The Different Bathing Ghats on Kshipra:

There are many bathing ghats that line the entire length of Kshipra's curvatures. They include: Ram Ghat, Triveni Ghat, Gau Ghat, Mangalnath Ghat, Siddhwat Ghat, Kabir Ghat, Rinmukteshwar Ghat, Bhukimata Ghat, Datta Akhada Ghat, Chintaman, Prashanti Dham Ghat, Sunehri Ghat and Narsingh Ghat. ☪

Reference:

<http://www.simhasthujain.in>

<http://www.hindujagruti.org/hinduism/sacredrivershipra>

https://en.wikipedia.org/wiki/Shipra_River



WHY DOES KALA BHAIRAVA DRINK ALCOHOL?

DR. NITHYA BALANANDA

The alcohol drinking Kala Bhairava Temple is a Hindu temple located in Ujjain, in Madhya Pradesh, India.

“The worship of Ashta Bhairava (eight Bhairavas) is a part of the Saivite tradition, and the Kala Bhairava is considered their chief. The worship of Kal Bhairava was traditionally popular among the Kapalika and Aghora sects, and Ujjain was a prominent centre of these sects. Kala Bhairava is the guardian deity of the town of Ujjain. He is considered the Senapati (Commander-in-Chief or Chief General) of the town.”¹

Liquor is offered to the temple deity as one of the five ritual offerings known as Panchamakara: *madya* (alcohol), *maansa* (meat), *meena* or *matsya* (fish), *mudra* (gesture) and *maithuna* (union). At present, only wine is offered.

The Panchamakaras have deep Esoteric Meanings in the Dakshinachara or Right-Handed Path of Tantra.

According to leading authorities in Dakshinachara,

- *Madya* (wine) is the heavenly Amrit or “nectar of the moon.” This nectar of bliss occurs during the process of raising Kundalini (Life Force)



up the spine. According to the Hatha Yoga Pradipika, this experience is said to intoxicate the conscious mind, and make the body resistant to toxins in the system.”²

- Mamsa (meat) symbolizes the Khechari Mudra in which the tongue is swallowed back stimulating the Lalana Chakra. This subtle chakra, when stimulated produces ambrosial nectar.
- Matsya (twin fish) is the activation of Ida and Pingala Nadis which weave back and forth around the middle main channel, called the Sushumna Nadi. These two channels are like an 8 shaped structure intertwining like two fish.
- Mudra is the different gestures the hands and body spontaneously make when the Kundalini is activated and passes up through the Sushumna Nadi, the central channel.
- Maithuna is union with the Divine.

The Offering of Alcohol to the deity is a Symbolic Representation of the Bliss (intoxication) of Enlightenment. This ritual of offering wine to Kala Bhairava is symbolic of the bliss, ecstasy

experienced, when Shiva (Kala Bhairav or pure consciousness), and Shakthi (Bhairavi, Life Force) come together in union. This divine union is expressed in Kala Bhairava, the lord of time and space, life and death.

The offering of alcohol in this holy temple in Ujjain, is symbolic of experiencing this intoxicating elixir of Life.

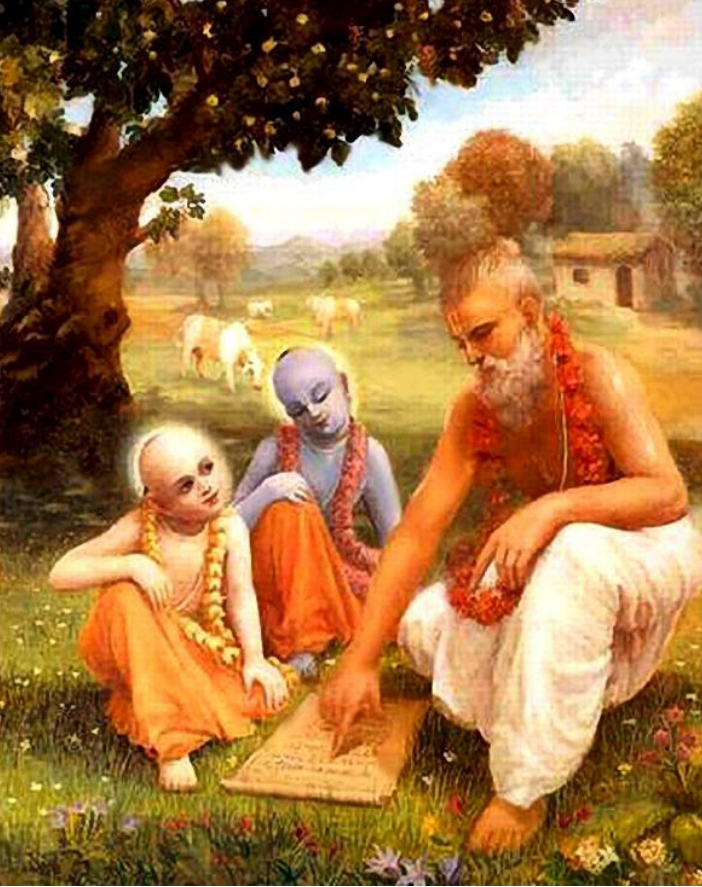
Swami Satyasangananda Saraswati, in her translation of the Vijnana Bhairava Tantra comments on a curious story about this shrine. The deity here is appeased by liquor, which he downs by the gallons, and always appears intoxicated. During the British rule, the authorities dismissed this as a hoax and had the shrine excavated to check if there was a secret channel from which the liquor flowed. They found nothing. Even today devotees flock there to offer alcohol to Kala Bhairava, which he consumes and then grants their wishes.³

Kala Bhairava is in a state of perpetual intoxicated Bliss, where the individual consciousness has realized it's true at divinity and experiences union with supreme consciousness. When we transcend time, space, life and death, one experiences a deep state of “restful awareness,” Paramahansa Swami Nithyananda states, “We are no longer stuck in fear and greed; we are sitting in the space of pure inspiration.”⁴

This space of inspiration is celebrated in the Kala Bhairava Temple in Ujjain. The offering of alcohol is a symbolic reminder of the intoxicating experience of union with the Divine. Feuerstein refers to this experience as “Sahaja Samadhi,” a state of pure desire, beyond pleasure and pain. Kala Bhairava is portal for entry into a truly mindless state of being. He actively destroys all patterns (samskaras), which block one from experiencing this heightened state of consciousness. Kala Bhairava is beyond time, space, and the highest expression of life, Jivan Mukthi, which stands for man's goal in life— Enlightenment while still in the human body.⁵ ☸

References:

1. Wikipedia, “Kal Bhairav temple, Ujjain.”
2. Hatha Yoga Pradipika, Swami Muktibodhananda
3. Sri Vijnana Bhairava Tantra: The Asent, Swami Satyasangananda Saraswati
4. Swami Nithyananda, “Akashic Records Key to Your Future” video
5. Tantra The Path of Ecstasy. Georg Feuerstein



KRISHNA, SANDIPANI AND THE PANCHAJANYA

Located about 5 kms from Ujjain, in Madhya Pradesh State, India, is the ancient ashram of Sandipani Muni, the guru of Krishna, his brother Balarama and dear friend Sudama.¹

Tutelage Under Sandipani Muni²

According to the Bhagavata Purana Krishna, Balarama, and Sudama lived and studied at this ashram. All three were very bright students and mastered every lesson after receiving instructions in them only once. Having completed their studies early, the students persuaded Sandipani to ask for a gurudakshina (teacher's fee) of his choice. Sandipani Muni asked for the restoration of the life of his son who had disappeared in the ocean at Prabhasa near Dwaraka on the West coast of India.

Krishna and Balarama Rescue Sandipani's Son

The two brothers traveled to Prabhasa and found that the son had been snatched away by a being named Shankasura (literally, "conch demon").

Shankasura inhabited a beautiful conch named Panchajanya and lived under the waters in the shape of a conch. Not finding the son within the conch, Sri Krishna and Balarama took the conch and went to Yama and blew the conch.

Krishna Obtains the Panchajanya

Yama worshipped both of them saying, "Vishnu (One Who Pervades the Universe), disguised as a human being by way of lila (play), what can I do for you both?" Krishna replied: "Impelled by My command, O great ruler, fetch my guru's son, who was brought here as a result of his own karma." Being brought back to life, they restored the son to his father Sandipani Muni. It was thus in the process of rescuing his guru's son from the clutches of Yama that Krishna acquired his famous conch, the Panchajanya from Shankasura.

The conch is famous in the well known epic Mahabharata—Krishna blew the conch Panchajanya along with Arjuna's conch Devadutta to signal the start of the Kurukshetra War.



Descendants of Sandipani Manage the Ashram

The area around the ashram is called the Ankapaata and is the place where Krishna used to wash his writing tablets. A locally sourced narrative relates that the numerals 1 to 100 found inscribed on a stone were originally engraved by the muni. Near the ashram is the Gomti Kund, a stepped water tank where Krishna summoned all the holy waters from various parts of the country

so that his elderly Guru would not have to travel to other holy places to bathe in them.

The ashram is managed by Roopam Vyas and his family who are descendants of Maharishi Sandipani and trace their family tree back 2,000 years. The ashram has the icons of the 3 students of Sandipani. In the words of Roopam: "Sri Krishna came here at age 11. He learned the 64 arts and 14 streams of knowledge in a disciplined and humble manner.

Today, parents whose children are slow learners come here for the patti puja (worship blessing the slate or patti, upon which children learn to write). It has special meaning done at this place where Lord Krishna studied as a child. Our whole family is dedicated to the maintenance of this ashram. Without our help, devotees and pilgrims would have a lot of problem worshipping. The vibrations of this place are so powerful that we remain in the bhava (ecstatic devotion) of Krishna all the time. This happens automatically. We do not have to make any effort to be in such a state of consciousness. So we keep chanting 'Radhe Radhe' (the name of Krishna's consort) all the time."³ ☪

Reference

1. <https://en.wikipedia.org/wiki/Sandipani>
2. <http://www.simhasthujain.in/ujjainintroduction/prominent-figures/sandipanirishi/>
3. <http://hinduismtoday.com/modules/smartsection/item.php?itemid=1404>



lingmonk.com



A TRYST OF TWO SIMHASTAS

In August 2015 Paramahansa Nithyananda, for the first time gave the call to Kumbh Chalo—an invitation to the greatest and grandest of Hindu celebrations the world witnesses once every three years. The location was Nashik, on the banks of the Godavari adjoining the famous jyotirlinga of the Tryambakeshwar temple. With the Sun and Jupiter on the rise and Jupiter stationed in Leo, that is Simha, the event was called Simhastha Maha Kumbh Mela. The event kicked off on July 14, 2015 with a *dwajarojan* (flag hoisting) lasted an extended 72 days ending on September 25, 2015.

During the Nashik Kumbh Mela, Paramahansa Nithyananda was present for a part of the celebration, (September 10 – 21, 2015) where as Mahamandaleshwar of the Mahanirvani Peeth he lead the most colorful and grandest procession of the event during one snan day. As the Nashik Simhastha drew to a close, He received an invitation to grace the occasion of another Simhastha Kumbh Mela, this time at Ujjain in

April-May 2016 by hosts the government of Madhya Pradesh, represented by Chief Minister Sri Shivraj Singh Chauhan.

A Rare Once-in-300-Years Occurrence

This event, of a Kumbh Mela happening within a span of 6-months, is a rare yet significant event, occurring for the first time in 300 years. The mega gathering, grandly titled Simhastha Kumbh Maha Parv-2016, held from April 22 to May 21, 2016, marked the culmination of the consciousness shift that began in 2012.

Simhastha Kumbh Maha Parv 2016

The Simhastha Kumbh Maha Parv 2016 took off to a rousing start on April 18, 2016 at Ujjain with the grand entry or Peshwai of all Akhadas (the organization of sannyasis of different traditions or sampradayas) into the city. The Mahanirvani Akhada, one of the oldest apex bodies of Hinduism, had the privilege of leading the Peshwai. This year Ujjain gave an unforgettable rousing warm welcome to the colorful, music

laden, dancing procession of His Holiness Paramahansa Nithyananda, Mahamandaleswar of the Mahanirvani Akhada, as never witnessed before.

Two TORNADOS and the Avatar

This rare planetary occurrence was expected to bring some astonishing changes to the world in the months to come. However, there was an immediate manifestation at Kumbh Puri—two rare cyclonic storms/tornados, within days of each other, that tore through Ujjain, especially within the 5 kms radius of the Kumbh Ghat along the Kshipra River.

The rare planetary occurrence also saw manifestation of the control of nature's fury by rare living incarnation Paramahansa Nithyananda. Eye witness accounts say that Paramahansa Nithyananda diverted the twister-tornado to a neighboring camp devoid of human life, preventing any major disasters at the Nithyananda Peetham densely populated with a worldwide audience of 3,000+ participants. Barring a few blown off tin roofs and walls, and some rainwater seepage into various living areas of the camp, all lives were safe. On the other hand, the rest of the Kumbh Ghat incurred most of nature's wrath with flattened camps and a few reported deaths too!

In all possibility, the presence of Paramahansa Nithyananda may have actually averted major damages and destruction, given that crores of people had congregated at the Kumbh Ghat on the auspicious second Shahi Snan day of Akshaya Tritiya on May 9, 2016!

A Grim Prediction for the World

In another of several Kumbh Chalo messages in March 2016, Paramahansa Nithyananda had predicted the year 2017 would be a difficult year for humanity, post the climax of the consciousness shift. Depression and boredom amongst humanity would rule the roost along with the pharmaceutical industry, counsellors, psychologists and psychiatrists who will gain hugely due to this calamitous prediction.

70 Powers with Shuddhadvaita Shaivism

To help humanity cope with the uncertainties of the forthcoming year, Paramahansa Nithyananda decided to equip select group of his followers

with 70 out of 400 mystical powers, which He promised to deliver to the world during His Jayanti message on January 3, 2016. As a call to this invite, more than 3500 participants congregated at the auspicious venue of the Kumbh Ghat in the temporarily erected camp of Nithyananda Peetham, to be initiated into these powers during a series of Shuddhadvaita Shaivism processes.

Generosity of the Avatar for a Spiritual Blast

To enable as many people as possible to benefit from the program the doors were opened to non-Inner Awakening graduates as well, and made free of cost to all participants. From an initial budget of Rupees 6 crores, the figures were quickly ramped up to Rupees 30 crores (perhaps more), to provide an unforgettable spiritual blast in a most luxurious setting – air-conditioned hall, clean, modern toilets and bathrooms, a huge annalaya or kitchen and carpeted dormitories—redefining aparigraha or minimalistic living in a Kumbh Mela!

The pre-Shuddhadvaita Shaivism program was launched formally on April 16, 2016 for non-Inner Awakening graduates. The Inner Awakening Graduates entered the program, on May 4, 2016 for a 21days tryst with 70 mystical powers, Shahi Snan, Aparigraha Living, the grace of the energy field of Sadashiva and witness expression of gratitude and devotion to the Avatar weighted in gold. All this happened in the land of Mahakal, Kala Bhairava, Harsiddhi, and Gadhkalika—UJJAIN! Check the next few pages to have a glimpse into the colorful events that unfolded over one month at the Nithyananda Peetham, Ujjain. The photo collage do bare justice to the heart warming, foot tapping, head turning spiritual ecstasy experienced by participants, dignitaries, seers and pilgrims who had traveled from far and wide to catch a glimpse of rare living incarnation Paramahansa Nithyananda. ☯

A ROUSING WELCOME IN UJJAIN – PESHWAI



MAHANIRVANI AKHADA & BHANDARS GREET THE AVATAR



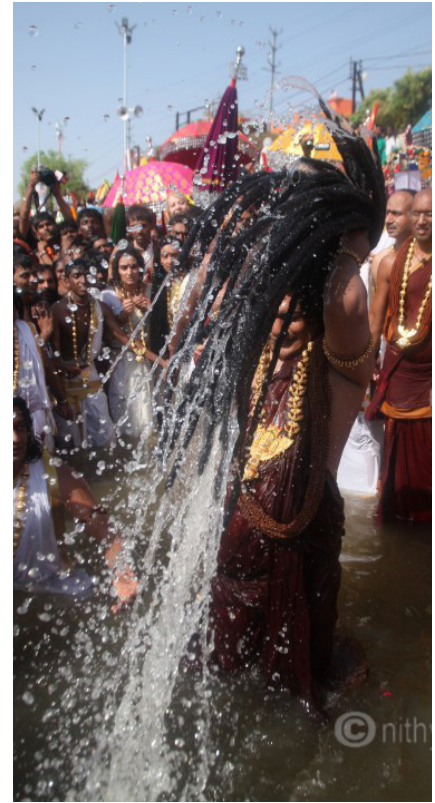
DIGNITARIES COME CALLING



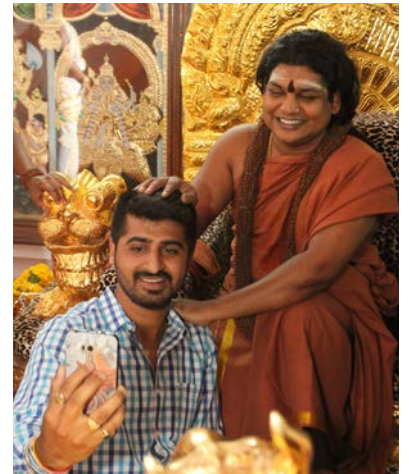
SHAHI SNAN

Snaan means showering your inner and outer space with Completion. 5,000 years before, Vedic Rishis established that water has memory. When thousands of enlightened masters stand in that water, it becomes nectar forever. Fears are completed and leave your system when you enter that water. Desires are fulfilled and patterns are burnt away; new Kundalini Energy awakens in your system.

—His Holiness Paramahansa Nithyananda



UJJAIN RECOGNISES AN AVATAR – PUBLIC KALPATARU DARSHAN



HINDUISM NOW

NITHYANANDA DEVASTHANAM ENTHRALLS PILGRIMS



SHUDDHADVAITA SHAIVAM PROCESSES



SANNYAS INITIATION, SMKT PATTABHISHEKAM, PUSHPA ABHISHEKAM



THE LOST CONTINENT OF KUMARI KANDAM

CHARUYAN SRIKUMARAN

Kumari Kandam is a submerged continent in the Indian ocean. It existed many thousands of years ago. The exact size is not known but it is said to have stretched from Madagascar all the way to Australia, touching the tip of what is now India. This would mean islands such as Sri Lanka and Malaysia would have been a part of this same land. If that is the true measurement, then Kumari Kandam would have been larger than what India is today.

Why is Kumari Kandam Significant?

The origins of the Tamil people and language itself is shrouded in mystery. However, the scriptures are pointing towards a lost continent called Kumari.

Some people are equating Kumari Kandam with the lost continent of Lemuria, a relatively new idea of an ancient origins story. Lemuria is an ancient and mythological land said to have sunken, just like Atlantis. Lemuria, in some circles, is said to be the origin of the human consciousness. They both share the same flood story.

Kumari Kandam suggests that the Tamil people were established there first. The idea that Sri Lanka, Malaysia and Southern India were all connected

makes sense from a religious standpoint as well. They all share strong Tamil and Hindu roots.

If both the conjectures of the size of Kumari and the timing of the Kumari civilization are true, then we have reason to believe that the origin point of human civilization can be dated earlier and at a different location—or at least until we have more information. There will also be more interest in marine and archaeological research in the Indian Ocean.

The Word 'Kumari Kandam'

The name 'Kumari Kandam' can have many possible translations. 'Kumari' can mean 'princess', 'young girl', 'a virgin'. Kumari, in Nepal today, is used as the title given to the lineage of child goddesses (girls before hitting puberty). They are said to radiate divine feminine consciousness. The underlying concept of the word 'Kumari' seems to be young, daughter or offspring, female, and divine or highly treasured.

'Kandam' can translate as land or continent. The underlying thread of ideas seem to be young, female territory. So we can translate 'Kumari Kandam' to be the 'Land of the Virgin'.

Socio-Political Structure of Kumari KANDAM

The Pandiyan kings (the Pandiyan lineage of kings) ruled the Kumari KANDAM land for 11,000 or more years. Kumari KANDAM was a thriving and prosperous nation, very spiritually inclined. The land had spanned 700 *kavatam*, a measurement not used today. A reference to the word has been made in the mathematical work *Kanakkathi Kanakkathikaram*. The book has described 1 *kavatam* to be 24,000 *muzham*—which is roughly 33,000 feet. It further describes a *kavatam* by saying it takes 1 *saamam* (3 hours) of walking to cover 1 *kavatam*.

Adiyarkkunallar, a 12th century scholar, wrote a commentary that Kumari had 7 groups of 7 territories, arranged by geographical attributes. There were 7 coconut territories, 7 old sandy territories, 7 new sandy territories, 7 mountainous regions, 7 eastern coastal territories, 7 Madurai territories and 7 dwarf—palm territories.

Nakkinaar, a 7th century scholar, wrote commentary on the Tamil literary work *Iraiyanaar Akapporul*. Nakiranaar writes about the lineage of Pandiyan kings who ruled Kumari KANDAM. He also describes the three *Sangams* that took place in Kumari KANDAM. These *Sangams* spanned over 10,000 years.

Ancient Tamil literature and scriptures talk about three major *Sangams* that happened in Kumari KANDAM. A *Sangam* is an assemblage of scholars, poets, theologians, etc. Their purpose was to uphold the Tamil culture, language and literature.

The first Tamil *Sangam* happened in “Old Madurai”, the Pandiyan capital at the time and is said to have lasted 4,400 years. It’s referenced as “old” Madurai to distinguish it from the current day Madurai. This suggests that city migrated, perhaps because of the flooding. This *Sangam* had 549 members. Some of those members were Hindu Gods—Shiva, Kubera and Murugan. Over 4,000 poets created songs for this *Sangam*.

The second *Sangam* happened in Kavatapuram, the capital city at that time. Kavatapuram is mentioned in both Ramayana and Arthashastra and was referenced as the new land that was suitable for Pandiya. It lasted for 3,700 years and had 59 members.

The third *Sangam* is said to be in the current city of Madurai. The current Madurai was said to be the next capital city for the Pandiyan kings after the two before had been submerged. This information suggests that Kumari KANDAM could have been submerged over a period of time, as the waters had engulfed the land part by part.

References of Kumari KANDAM in Ancient Tamil Literature

In the great epic *Silappadikaram*, it mentions the cruel sea taking the Pandiyan’s land. It described this land to reside in between the Pahruli rivers and the mountainous banks of Kumari. There are curious mountainous regions in the Indian ocean that can be found today, creating a ridge going south. This could be the same mountainous regions being referenced in the Tamil Literature.

There are many detailed references of the lost continent of Kumari KANDAM in Vedic scriptures, such as Skanda Purana. The Skanda Purana is a scripture named after the Tamil-loved God Skanda, also known as Murugan, Kumara and Karthikeya. He is credited to have given the Tamil people the Tamil language. It seems fitting that Kumara was the lord of Kumari KANDAM, a Tamil nation.

Skanda Purana talk about various details, talking about the size of the continent, the political structure, the different ages and eras the people of the continent underwent, the different kings that took rule, and how the sea took the continent away from the Pandiyan kings.

Many Tamil literary works, like *Saivam Paayanam* and *Manimekhalai*, talk of Mayan—a member of one of the Tamil *Sangams* who wrote the literary work *Aintiram*.

The Tamil literary works *Nannool*, *Siru Kakkai Paadiniyaar*, *Kantapuram*, *Tamil Vidu Thoothu* all mention and describe Kumari KANDAM in various degrees. Matsya Purana and Garuda Purana both mention Kumari KANDAM as well. Some reference the kingdom to be separate from the “barbarians” that lived north.

Geological Facts Supporting the Existence of Kumari KANDAM

There are many Hindu temple remains found in the Indian Ocean, surrounding India as well into the ocean itself. Rama’s bridge, or Adam’s Bridge, connects India to Sri Lanka. Aerial photography

shows the water is very shallow in the area connecting Sri Lanka to India. This is in line with the migration north as shown in the change of capital cities, because of land being flooded.

Many points in the Indian Ocean have the seafloor only 200 meters below the surface. There are other places where the depth goes to 2,000 meters. This suggests the progressive submergence of the land to be true. Flora and fauna in Africa and Madagascar are similar to India.

Social Clues

Hinduism and Tamil culture found in south and southeastern islands of Asia like Sri Lanka, Thailand (Thai is Tamil word for Mother), Cambodia (language spoken there is Khmer - which seems to have the remnants of the word Kumari), Singapore and Malaysia.

The Tamil language is one of the oldest known languages, in the world, after Sanskrit. Australian tribes, African tribes, Andaman and Nicobar tribes have languages very closely related to Tamil. Many of their cultural practices have a similar resemblance to Hindu practices.

It isn't just Indian history that supports the theory, references in ancient Chinese and Greek literature support as well.

The discovery of Kumari Kandam has the potential to change the world as we know it. As of now we carry on thinking that the Sumerian and Mayan civilizations are the first in the world. We are told in school to refer to the ancient Egypt and Greek civilizations as our historical roots. Kumari Kandam is a push towards the idea that the human civilization is far more ancient than that.

With our history lessons in school we act as if we as a civilization have only matured for about 5,000 years and the way society operates today is the pinnacle of the evolution of human consciousness. The Vedas and other Indian scriptures tell us we are and were much more than that. Kumari Kandam was a civilization that flourished for tens of thousands of years. The way we are functioning today as a civilization admonishes we won't even live to see a tenth of that length. Maybe we have something to learn from our ancient ancestors. ☯

References:

<http://www.mysteryofindia.com/2014/07/kumari-kandam-lost-continent.html>

<http://hinduismdecoded.blogspot.ca/search/label/Kumari%20Kandam>

<http://www.ancient-origins.net/myths-legends/lost-continent-kumari-kandam-001941>



TAMIL SANGAM AGE – THE OLDEST CIVILIZATION IN THE WORLD!

SHIVANI KHETOO



Recent historical evidence supports the Tamil civilization being the oldest in the world, dating to about 11,000 years ago. The civilization started with an academy of Tamil poets (sangam) and the period the Sangam lasted, is called the Sangam Age. The Tamil civilization sprouted in the lost continent of Kumari Kandam, which also hosted the second Sangam Age. However, the submersion of the continent caused the third and fourth Sangam Ages to take place in the present day state of Tamil Nadu, India. The Tamil language, literature, philosophy and culture were cultivated and fostered in this highly advanced civilization.

Archaeological and Geological Evidence

Archeologists and historians formerly believed the Dravidian people began the Tamil civilization about 500 BC in Adityanallur, Tamil Nadu. Subsequent archaeological findings provided evidence for the existence of the Tamil civilization more than 4,000 years ago. Nevertheless, the recent discovery of the Kumari Kandam is now proving Tamil civilization existed circa 11,000 years ago.

In March 1991, marine archaeologists from India's National Institute of Oceanography (NIO) identified a man-made U-shaped structure offshore of Tamil Nadu coast. The U-shaped

structure lay at a depth of 23 meters and about 5 km offshore. The later explorations by Graham Hancock and Dr. Glen Milne, a specialist in sea-level change by glaciation, showed that the submergence of lands at 23 meters depth would have occurred around 11,000 years ago.

Literary Evidence

The existing Sangam literature includes *Tolkappiyam*, *Ettuttokai*, *Pattuppattu*, *Pathinenkilkanakku*, and the two epics *Silappathikaram* and *Manimegalai*. *Tolkappiyam* is the earliest available Tamil literature and it is about phonetics, grammar and poetics. The *Ettuttokai* consists of eight anthologies. The *Pattuppattu* consists of 10 works and *Pathinenkilkanakku* comprises 18 works.

Silappathikaram refers to the lost Tamil lands being submerged by the raging sea. *Kalittogai*, one of *Ettuttokai*, mentions the Pandiyan king lost territories to the sea and conquered new territories from the Chera and Chola dynasties of the north. *Tolkappiyam* mentions the sea submerged 49 nadus (districts). The Sangam literature also refers to the underwater depths and locations of the submerged cities off Tamil Nadu's coast, which the NIO's discovery and Dr. Milne's calculations confirm.

The Sangam Ages

First Sangam Age: Sage Agastya founded the first Sangam and created the Tamil language, upon the instructions of Lord Skanda. The first Sangam, known as Thalai Sangam, started around 9990 BC and among the first members was Lord Shiva Himself. The seat of the first Sangam was a city in Kumari Kandam called Thenmadurai (Southern Madurai). A succession of 89 Pandiyan kings ruled this Sangam for 4,440 years. The Sangam had 4,449 poets who created a huge collection of literature. The first Sangam ended when the sea swallowed large lands of Kumari Kandam.

Second Sangam Age: The Pandiyan survivors, saving some of the books, relocated further north in Kumari Kandam. They established a second Sangam (Idai Sangam) around 5,550 BC in a city named Kavatapuram, which was under the patronage of 59 Pandiyan kings. The Sangam had 3,700 poets. After 3,700 years of the second Sangam Age, the same fate befell this city. The sea swallowed it and all its work was lost except for Tolkappiyam.

Third Sangam and Fourth Sangam Ages: The survivors again relocated further north to the present day Madurai in Tamil Nadu. Madurai was then known as Vada-Madurai (Northern Madurai). This Sangam Age, known as Kadai Sangam, had 449 poets and was ruled by 49 Pandiyan kings successively. The Third Sangam began around 1850 BC, lasted for a period of 1,850 years and terminated around 350 AD. Paandi Thurai Thevar formed the fourth Tamil Sangam in Madurai in the 19th century. Thurai Thevar was a direct disciple of Madurai Adheenam 289th Guru, Maha Sannidhanam 'Rao Bahadur' Srila Sri Swaminatha Sri Jnana Sambanda Desika Paramacharya Swamigal.

Lifestyle of Ancient Tamils

The Sangam literature provides information on politics, society, economy, ethics and morals of the ancient Tamils. The king was head of government, whose duties and responsibilities were regulated by tradition and customs. The king's armies had three divisions, which are infantry, elephantry, and cavalry. The ancient Tamils divided their land into four divisions - Kurinji (the hilly region), Mullai (the forest land), Mardam (the cultivable land) and Neidal (the sea-shore). Their occupations were hunters, shepherds, farmers, fishermen, potters, blacksmiths, goldsmiths, weavers, carpenters,

and merchants. They exported rice, pepper, ginger, sandalwood, cardamom, cinnamon, turmeric, muslin cloths, etc. to Indus Valley, Central Asia, Arab countries, Malaysia, and China.

Conclusion

It was traditionally believed the 5,000-year-old Mesopotamian civilization of Sumer is the cradle of human civilization, until the underwater discovery of the lost continent Kumari Kandam proved otherwise. The archeological and geographical evidence has shown the 11,000-year-old Tamil civilization, originating in Kumari Kandam, is the oldest civilization in the world. This civilization became highly advanced through the Sangam Ages and created a huge amount of literature that gives details on the submergence of Kumari Kandam. ☯

References

1. <http://www.tamilguardian.com/article.asp?articleid=256>
2. The Near East: Archaeology in the Cradle of Civilization by Charles Keith Maisels, 1993
3. <http://jayasreesaranathan.blogspot.in/2013/02/all-tamils-must-unite-to-save-ram-setu.html>
4. http://know-your-heritage.blogspot.com/2013/12/sangam-period-in-south-indian-history_8.html
5. <http://ma.nithyananda.org/dfoienr20938l4kfdifd/shiva-lee-las-thiruvilayadal/shiva-leela-one-indra-absolved-of-his-sin/>
6. <http://ma.nithyananda.org/dfoienr20938l4kfdifd/history/disciples-followers-of-madurai-aadheenam/>
7. http://www.readorrefer.in/article/Sangam-age-and-Sangam-Literature_1229/
8. <http://bharatkalyan97.blogspot.com/2015/12/sangam-texts-and-ancient-coins-of-india.html>
9. The Three Ages of Atlantis: The Great Floods That Destroyed Civilization by Diego Marin, Ph.D., Ivan Minella, Erik Schievenin, 2013



THE GOA INQUISITION

SONA KAMAT, M.D.



Goa is internationally known for its beautiful coastline, lush tropical landscape, and laidback atmosphere. It is enjoyed by many as a vacation and travel destination. However, unbeknownst to many, its history is marred by horrific brutality. From 1560 to 1812 the Portuguese government established and conducted a savage religious campaign historically known as the Goa Inquisition.

Why the Inquisition was Established

In 1498, Vasco de Gama landed on the west coast of India and established ongoing trade between India and Portugal. The riches of India and the profitability of the spice route soon became evident. Though initially the Portuguese were not interested in proselytization as trade prospered this idea changed. The Catholic Church soon started encouraging missionaries to settle in Goa. They incentivized them with donations of food and military support for local rulers to facilitate the conversion of Indians to Christianity. However, it soon became apparent to the monks and missionaries that the locals would accept the donations but many would secretly continue to worship and practice their old religion. The concept of an inquisition was introduced to the Portuguese by the "Catholic Monarchs"; Isabel and Ferdinand of Spain who had launched a notoriously successful campaign to expel, kill or convert the Jews and Moors from Spain.

However, it was a Jesuit monk, St. Francis Xavier, who, in a 1545 letter to John II of Portugal, requested an Inquisition to be installed in Goa.¹ By doing so, St Francis Xavier propelled a once prosperous and flourishing Goa into what can only be thought of as the Goan Dark Ages, commencing the over 250 year reign of terror in Goa.

How it was Implemented

The first inquisitors were named, Aleixo Dias Falcão and Francisco Marques.² As part of their aim of social control, the first act was to forbid any open practice of the Hindu faith. The inquisition was carried out with severe brutality. From 1560 to 1774, over 16,000 were tried by the tribunals of the Inquisition. In the first few years alone, over 4000 people were arrested. In the first hundred years, the Inquisition burnt at stake 57 alive and 64 in effigy, 105 of them being men and 16 women. Over 4,000 were sentenced to lesser punishments as well.

How be it, many of the documents in regard to the Goa Inquisition have been destroyed. Many historians suspect that the actual numbers of atrocities performed are significantly higher as these inquisitions were allowed to persist uncensored for over 250 years, making the Goa Inquisition one of the most prolific genocide in history.

Brutality of Goan Conversions

Richard Zimler in an interview for his novel *Guardian of the Dawn* stated, "Over that period of 252 years, any man, woman, or child living in Goa could be arrested and tortured for simply whispering a prayer or keeping a small idol at home. Many Hindus -- and some former Jews as well -- languished in special Inquisitorial prisons, some for four, five, or six years at a time. I was horrified to learn about this, of course. And I was shocked that my friends in Portugal knew nothing about it. The Portuguese tend to think of Goa as the glorious capital of the spice trade, and they believe -- erroneously -- that people of different ethnic backgrounds lived there in tolerance and tranquility. They know nothing about the terror that the Portuguese brought to India. They know nothing of how their fundamentalist religious leaders made so many suffer."

The brutality of what was occurring in Goa was recognized by many around the world during that time period. Voltaire, a French philosopher and historian commented:

"Goa est malheureusement célèbre par son inquisition, également contraire à l'humanité et au commerce. Les moines portugais firent accroire que le peuple adorait le diable, et ce sont eux qui l'ont servi." (Goa is sadly famous for its Inquisition, equally contrary to humanity and commerce. The Portuguese monks made us believe that the people worshiped the devil, and it is they who have served him.)^{3 and 4}

Infant or old, male or female, no non-Christian was spared from the cruelties of the Inquisition.

Alexandre Herculano, a famous writer of the 19th century in his *Fragment* about the Inquisition writes:

"...The terrors inflicted on pregnant women made them abort... Neither the beauty or decorousness of the flower of youth, nor the old age, so worthy of compassion in a woman, exempted the weaker sex from the brutal ferocity of the supposed defenders of the religion... There were days when seven or eight were submitted to torture. These scenes were reserved for the inquisitors after dinner. It was a post-prandial entertainment. Many a time during those acts, the inquisitors compared notes in the appreciation of the beauty of the human form. While the unlucky damsel twisted in

the intolerable pains of torture, or fainted in the intensity of the agony, one inquisitor applauded the angelic touches of her face, another the brightness of her eyes, another, the voluptuous contours of her breast, another the shape of her hands. In this conjuncture, men of blood transformed themselves into real artists!"

Despite reports of the cruelty being inflicted at the hands of the Church, the lure of profits generated by conversions of Hindus and Jews through the seizure of land and wealth was great, and a blind eye was turned by the Portuguese monarchy to these atrocities. The wealth generated was used to help grow and develop Portugal, predominantly Lisbon.

The Effects on Goa's Religious and Economic Landscape

By 1559 over 350 Hindu temples had been destroyed and private idol worship was banned. Hindus lost rights to own properties and to perform rituals. The Inquisition set up a religious tribunal for punishment of "heretics". Christian priests held the power of life and death for "non-believers" mainly Jews and Hindus. Torture devices including the rack or being burnt at the stake were employed to ensure compliance. Executions and public auto-de-fe or act-of-faith lasted up to 1812 CE when they were finally abolished.

Obliterated from History

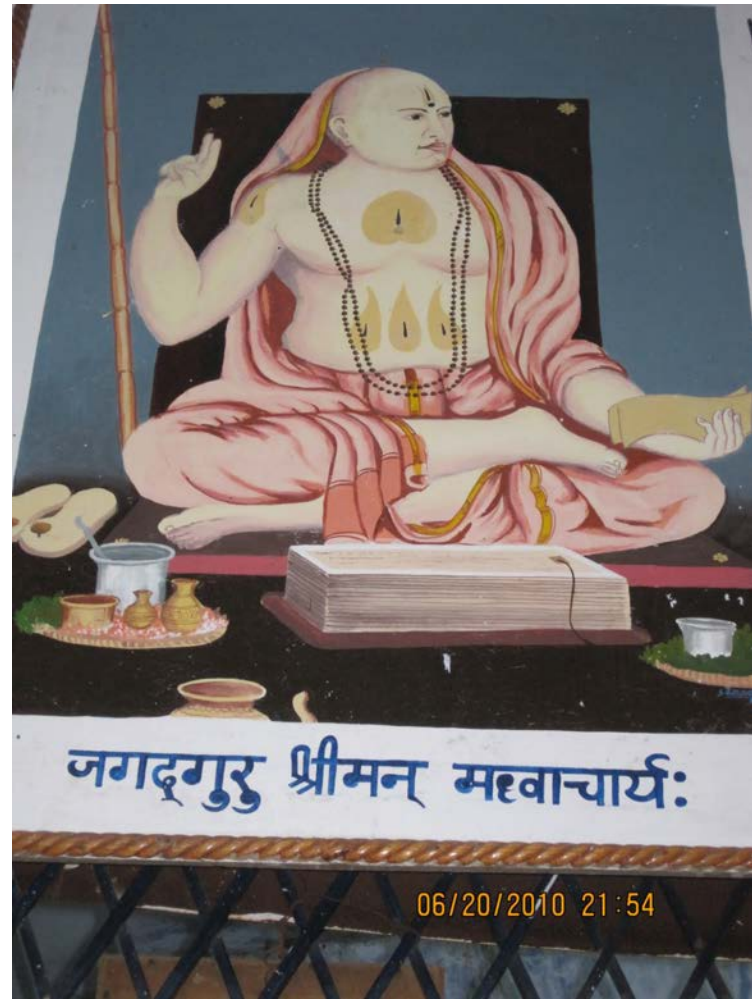
The history of the Goa Inquisition has been omitted or minimized in many Indian and Western history textbooks and thus it remains a lesser known holocaust which befell Hindus and Jews for over 250 years, at the hands of Portuguese Catholics. Through torture and social downward pressure, rather than through inspiration or preaching methods, Francis Xavier (later ironically canonized by the church) systematically attempted to eradicate all practices of the Hindu faith. Most of the documents of the Goa Inquisition have been destroyed. Thus, the atrocities and enormity of the Goa Inquisition carried out by the Portuguese Catholic Church is most likely underestimated. ☸

References:

- 1.^ Jump up to: a b c Daus (1983), "Die Erfindung", pp. 61-66(German)
- 2.^ Henry Charles Lea. "A History of the Inquisition of Spain". The Library of Iberian Resources Online. Retrieved 1 November 2012
- 3..Oeuvres completes de Voltaire – Volume 4, Page 786
- 4..Oeuvres completes de Voltaire – Volume 5 Part 2 , Page 1066

MADHVACHARYA— THIRD INCARNATION OF VAYU

SATHISH SELVAKUMAR



The divine assuming the human form, though rare, is a possibility that is alive in Sanatana Hindu Dharma. Vayu (the Wind God) has incarnated thrice so far on planet earth. Hanuman, Bheeshma and Madhvacharya are the three incarnations of Vayu.¹ This article attempts to highlight a few aspects from the life and teachings of Madhvacharya.

Appearance (Birth)

Madhvacharya made his appearance on planet earth in 1238 as the son of a pious Brahmin couple. Prior to his birth, his parents, with the intention of giving birth to a pure son, had done 12 years of devoted service² to Lord Ananrasana in Udupi. His horoscope showed all 32 auspicious signs and said that this boy is none other than the scheduled avatar of Vayudeva.³ His given name was Vasudeva.

Childhood

Vasudeva had an extraordinary childhood, full of miracles and rare accomplishments. At three, he went on a tour of temples and when he came back home on his own, told his parents that Lord Narayana had escorted him, and therefore he was not alone.⁴ He had a beautiful physique and excelled in field games and studies. Due to this, people gave him the nickname as Bhima.⁵ At four, he defeated a famous puranic narrator Siva Madinya (Madikullaya) in a debate. At five, he had his *Upanayanam*. He became well versed with Vedas and Upanishads. He could master anything just by listening to it once. At 11, he took to the life of sannyas on Vijaya Dashami day. He was initiated into sannyas by Brahma-sampradaya guru Achyutapreksha, of the Ekadandi order.⁷ His sannyas name was Purna Prajna.

Miracles

Madhvacharya has been attributed with countless miracles. Some of them include:

- Walking on water
- Carrying a 300-ton boulder⁸
- Becoming heavy such that no one could move even his toe
- Becoming so light that a boy could carry him
- Using his *danda* (stick) to strike the earth and produce water to quench the thirst of a pregnant lady. This place is now a pilgrimage site called Danda Teertha
- Stilling the waves of the ocean when he went to take bath
- On Malpe beach, saved a drowning ship by using his power to move matter from a long distance. The sandalwood block gifted by the ship's captain had the murti of Krishna that was installed by Madhvacharya in Udupi Temple.

Travels

Madhvacharya extensively travelled in both South and North India. He debated and won over many learned pandits. During his visit to upper Badari (Badarinath), after a prolonged penance, he learnt the import of the Vedas, Brahma Sutras, Mahabharata, and Pancharatra directly from Vedavyasa.⁹ He had darshan of Shri Narayana and received eight shaligrams from Shri Narayana.

Commentaries

Madhvacharya has delivered 37 *bashyas* (commentaries). He recited them and his disciples wrote them down. These commentaries were on Vedas, Upanishads, Bhagavad Gita, Puranas and independent writings.

Teachings—Dvaita Philosophy

Madhvacharya's teachings were meant to rid human beings of their suffering and bondage. He declared that grace of Lord Vishnu and Bhakti to him leads to liberation. He taught that meditation on the form of Vishnu is critical to obtain his grace. He extolled the virtues of learning from a guru and meditating on Vedas and Upanishads.

Madhvacharya established a philosophy that he termed as *tattvavada* (articulation of reality). This is commonly known as Dvaita school of Hindu philosophy. He took on the existing schools of philosophies such as Advaita and Vishishtadvaita and through his original thinking, established

Dvaita as a philosophy. Dvaita postulates the world as real unlike Advaita. It also states that no two *jivas* are the same unlike Vishishtadvaita.

Reality

At the core of the distinction between these three philosophical systems is the postulation of what constitutes reality.

Advaita, as established by Adi Sankaracharya looks at reality as comprised of only one component. He states "Brahm satyam jagat mitya", meaning Brahman is the only reality, the world we perceive is only an illusion.

Vishishtadvaita, as established by Ramanujacharya admits to many forms, but states that their essence is the same. There is no difference between the essence of God and the essence of what is the in-dweller in all other beings.

Dvaita of Madhvacharya differs from these schools from the point of view that God and World are both real (unlike Advaita). Their essence is fundamentally different¹⁰ (unlike Vishishtadvaita). Though there are two independent and irreducible substances¹¹ (atman and brahman), one is completely dependent on the other (unlike western understanding of dualism).

Independence and Dependence

Madhvacharya's philosophy states that God is the only independent entity (*svatantra tatva*); *jiva* and all other finite realities experienced are dependent entities (*paratantra tatva*). These two orders of realities (one independent and the other dependent) is the underlying thought current of the philosophy of Madhvacharya.

Eternal Fact—Five Differences

Madhvacharya noted that the following five differences are eternal facts:

1. *Jiva* (individual soul) and *Ishwara* (God) are different.
2. *Ishwara* and *Jada* (inanimate things) are different.
3. *Jiva* and *Jada* are different.
4. *Jiva* and another *Jiva* are different.
5. *Jada* and another *Jada* are different.

The Roadmap

The following is the roadmap laid by Dvaita philosophy to exit the world of suffering:

1. Vishnu is the highest God and is the independent *tatva*.
2. The world is real.
3. The five-fold differences are an eternal fact.
4. All *jiva* and *jada* are dependent on Vishnu for their existence and their becoming.
5. *Moksha* (liberation) lies in *jiva* experiencing its intrinsic ananda.
6. Moksha can be attained only by the means of love towards Vishnu that comes from the knowledge of understanding His greatness.
7. Senses, inference and scriptures are means of knowledge.
8. Vishnu is to be perceived only through the *apaurusheya* (authorless) scriptures.
9. All such sacred scriptures only sing His glory and the means to achieve His lotus feet.

Krishna Temple in Udupi

Madhvacharya established the Krishna Temple in Udupi and the eight *Mathas* (monasteries) around them. Each Matha takes turns every 2 years to perform traditional services in the temple.

Eternal Seeker

Closer to his eightieth birthday, after teaching a vast gathering of his pupils on Upanishads,

he physically disappeared from vision in the year 1317. Hanuman served Lord Rama, Bhima served Lord Krishna, Madhvacharya serves Lord Vedavyasa. Being an eternal seeker, Madhvacharya continues to sit at the feet of Vedavyasa and learn eternally from his Lord in upper Badri.¹² ☪

- 1 <http://vayusutha.in/vs5/devotee1.html>
- 2 http://www.uttaradimath.org/web/index.php?option=com_content&task=view&id=155&Itemid=187
- 3 http://www.uttaradimath.org/web/index.php?option=com_content&task=view&id=156&Itemid=188
- 4 http://www.uttaradimath.org/web/index.php?option=com_content&task=view&id=158&Itemid=190
- 5 <http://vayusutha.in/vs5/devotee1.html>
- 6 http://www.uttaradimath.org/web/index.php?option=com_content&task=view&id=160&Itemid=192
- 7 <https://en.wikipedia.org/wiki/Madhvacharya>
- 8 http://www.arshabodha.org/hindudharma/lctr8.3_umesh-shukla_madhvacharya.pdf
- 9 <http://www.sumadhvaseva.com/wp-content/uploads/2009/01/Sri-Madhwacharyaru.pdf>
- 10 <https://en.wikipedia.org/wiki/Madhvacharya>
- 11 <http://michaelsudduth.com/wp-content/uploads/2013/01/106069725-Dvaita-Vedanta.pdf>
- http://uttaradimath.org/vedanta_home/articles/Sri_Madhvacharya.pdf
- <https://dvaitavedanta.files.wordpress.com/2007/10/madhva-basics.pdf>



VEDIC PRINCIPLE OF CONSCIOUSNESS CAN EXPLAIN THE UNIFIED FIELD THEORY OF THEORETICAL PHYSICS

KANAKA NAGRAJ SABAPATHY

Aham Brahm Asmi

(Translation: I am Brahman or I am the Infinite Reality)

Simply put it means: "I am That; Thou art That; All this is That"

[One of the four Mahakavyas used to explain the unity of the Macrocosm and the Microcosm
As stated in the Brihadaranyaka Upanishad of the Shukla Yajurveda]

Unified Field Theory of Human Consciousness

Physicists and physiologists are validating ancient Vedic understandings of both the natural world represented by the particles of Quantum Mechanics and that of human consciousness giving scientific value to the truth that both nature and human consciousness come from one source.

According to an article written by Chad Foreman, a meditation teacher and the creator of The Way of Meditation, published in the magazine *Mysticism, Science, Spirituality*, the Vedic science

of consciousness as brought to light by Maharishi Mahesh Yogi and validated by the latest quantum field theories, is "one underlying and completely unified field of pure intelligence that is the source of the entire natural world—an abstract, non-material field, that can be directly contacted (and experienced) by the human mind."

Foreman says that this basic understanding expands into four components—four Vedic concepts that have been extensively validated by both scientific theory and experiment. It is now established as the Unified Field Theory or UFT.

The Vedic Concepts

Foreman says, “Even thousands of years ago the Vedic tradition clearly indicated that all of manifest creation emerges from a common source—from a single, unified field of pure intelligence. As the ocean is the basis of all its diverse waves, so one non-material, transcendental, and unified field of intelligence (or consciousness) is said to underlie all the diversity in the physical universe.”

Quantum physics has now revealed, he says, that, in fact, such a nonmaterial, Transcendental, and unified field does exist at the basis of the natural world.

He says in the latest superstring theories, all the superficially distinct forces and particle fields of nature find their common source in a single superstring field—one unified field of all the laws of nature. “Like the ocean that gives rise to all waves, this unified field spontaneously gives rise to all the forces and sub-atomic particles—all the basic building blocks that structure our universe.”

What is Transcendental Consciousness?

Foreman says by opening itself to the most basic level of its own intelligence, the mind also opens itself to the most basic level of nature’s intelligence—the unified field of all the laws of nature. In fact, in the Vedic descriptions, the most basic level of human intelligence is identical with the unified field. Thus, in this state of least excitation of human consciousness, this state of inner peace, the mind gains access to the limitless intelligence of nature.

According to Foreman this opening to the unified field is said to take place in Transcendental Consciousness—a unique fourth state of consciousness. Vedic science describes this fourth state of consciousness as completely different from the three commonly experienced states of waking, sleeping, and dreaming.

Foreman says this description opens Transcendental Consciousness to scientific investigation because researchers can distinguish overall states of consciousness through physiological measurement. In the last thirty years, Transcendental Consciousness has been identified scientifically as a fourth major state of consciousness—characterized by deep physiological relaxation and increased brain wave coherence.

Evolution of the Individual

Foreman says the profound significance of the unified field and its experience in Transcendental Consciousness first appears as individual growth. The Vedic science of consciousness indicates that, as the individual awareness repeatedly opens itself to the unified field (during Transcendental Consciousness), the human mind and body rapidly evolve toward higher levels of functioning.

He says hundreds of published studies have documented such growth. These studies show that regular experience of Transcendental Consciousness leads to dramatic improvement in mental abilities, psychological development, and physical health. “The experience of Transcendental Consciousness allows rapid and measurable evolution toward enlightenment—the highest state of human functioning,” says Foreman

Peace in the World

It has now been demonstrated that when a large group of experts experience Unified Field of Consciousness all together—enjoying the profound peace of the unified field—this powerful influence of peace radiates into the entire society. Fifty demonstration projects and 23 published studies have identified this radiating influence of peace, as measured by reduced crime, accidents, warfare, and terrorism.

According to Foreman these four basic elements of Vedic science are now well-documented components of a long-lost science of consciousness.

Universe is not Material but Vibrational Tones

In a conference organized by Science and Nonduality magazine theoretical physicist John Hagelin said according to the superstring theory the universe is not material at all but just vibrational tones. It was music of the absolute. This energy represented an immense ocean of intelligence.

Quoting Patanjali’s first sutra, “yoga is the complete settling of the activity of the mind,” Hagelin says slipping into non-dual consciousness one enters the state of samadhi which represents the frequencies of the unified field of transcendental consciousness which is at the source of all creation and the mind.

Hagelin says this is not just a state of subjective experience but has in the brain corresponding measurable activity. The firing of the neurons in the brain itself looks different with this different style of functioning of the brain. With no thought, no mind or intellect, this state of pure existence reflects a completely different style of brain functioning.

The manifestation of supernormal abilities like levitation is according to Hagelin, extraordinary proof of the thesis that pure consciousness is the Unified Field. He says, “just entertaining a thought in the deepest recesses of consciousness acts as a mustard seed of faith that can move mountains.” He says one can control gravity at that level.

In her book *The Big Fish—Consciousness as Structure, Body and Space*, author Anna Bonshek talks about Maharishi Mahesh Yogi’s exhaustive account of how the Vedas and Vedic literature are expressions or reverberations of the self-referral consciousness and not simply a collection of

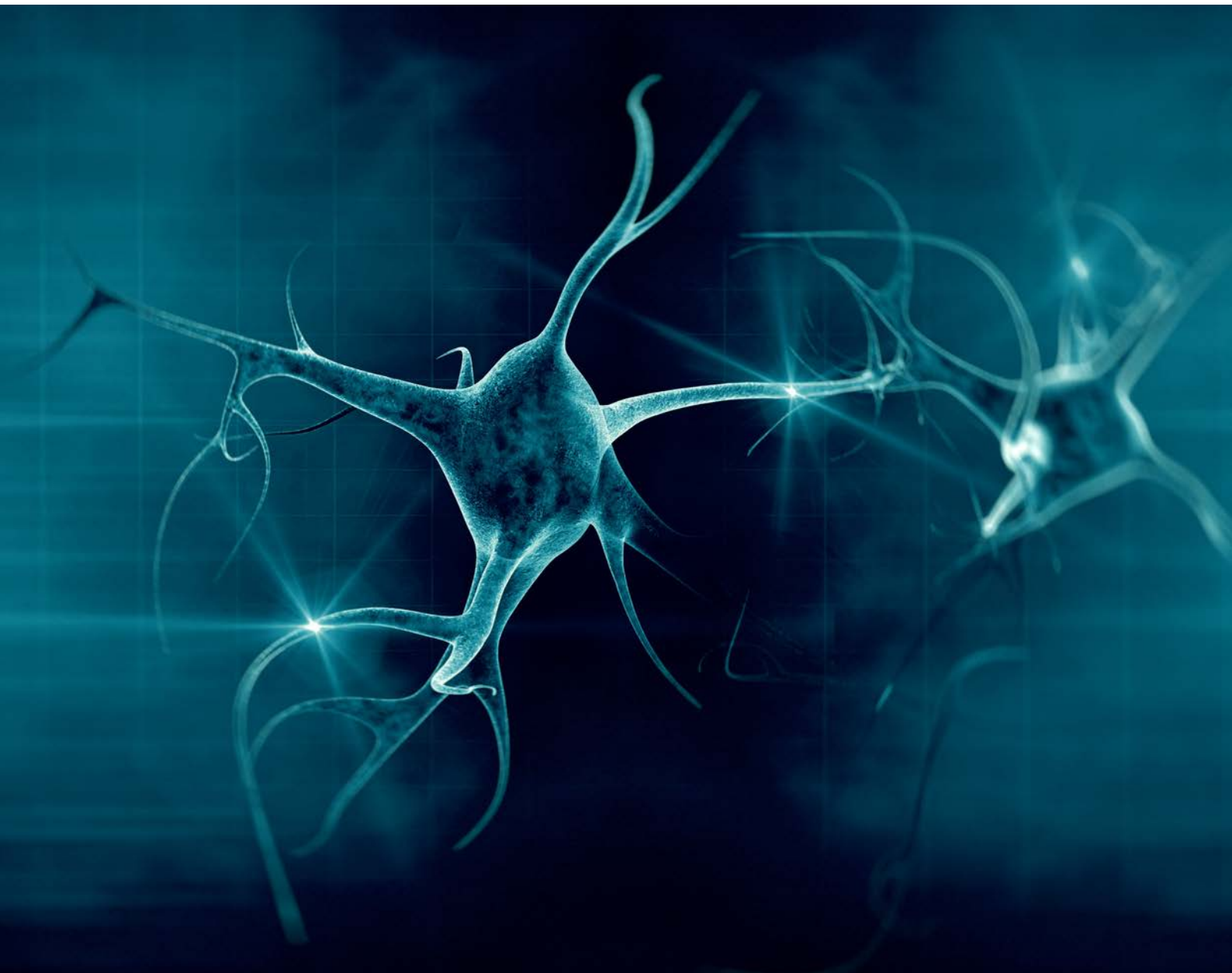
ancient texts demonstrating relative meaning informed by historical context

She says the subject or knower (Rishi), the object or known (Chandas) and the process of knowing (Devata) are all values of consciousness within one wholeness (Samhita). These constitute pure knowledge at the basis of creation.

This three-in-one structure of pure knowledge has inherent within it infinite organizing power—the organizing power that structures the universe.

According to the Maharishi, “Veda is the constitution of the universe, since the impulses or laws of nature responsible for the phenomenal world are contained in a seed form within this structure of pure knowledge, within pure consciousness.” ☸

1. <http://www.thewayofmeditation.com.au/blog/four-principles-you-need-to-know-to-bring-world-peace-through-the-unified-field-of-consciousness/#eluidf07a4218>
2. <https://www.youtube.com/watch?v=LPhgDfT4Zpc>



THE STRUGGLE OF DAMAYANTI



VARSHA SINGH

The story of Damayanti is narrated in the Mahabharata while the Pandavas were sent on exile by the Kauravas. Yudhisthira was feeling deeply upset about the consequences which his gambling habit had left. It was then that Vrihadashwa tells him the story of Damayanti and Nala.

Even the Gods Wanted to Marry Her

Damayanti was a princess of Vidarbha kingdom who was considered to be extremely beautiful and virtuous. Her beauty was such that gods like Indra, Agni, Varuna and Yama wanted to marry her. One day, Damayanti came across a swan who spoke to her in the human tongue and told her about Prince Nala. The swan praised him for his character, virtues, achievements and beliefs in such a way that Damayanti fell in love with Nala even before meeting him. The gods, upon seeing Nala and his love for Damayanti, tricked him into becoming their messenger. They commanded him to go convince Princess Damayanti to marry one of them. Nala did as he was told. However, despite

his begging her to do so, Damayanti was keen on marrying only Nala. During her swayamvara, Damayanti recognised Nala in spite of him attending it in a disguise. The whole kingdom celebrated after she chose to marry him and even the gods bestowed their blessings on the couple.

Kali Entices Nala into Gambling

While the gods were on their way back to their homes, they met Kali, the demon. Kali was on his way to take Damayanti as his wife by attending the swayamvara. On hearing that the swayamvara was over and that Nala had married Damayanti, he got furious. He decided to ruin Nala's life by subjecting him to poverty and to never see his wife and children again. After 12 years of waiting, Kali finally found an opportunity for sabotage. Nala was in a hurry to finish his evening prayers, and as a result, did not wash his feet. It was through this action that Kali possessed him and tricked him into playing a game of dice with his brother, Pushkara. After losing everything he had, Damayanti and he were exiled to live in poverty.

Nala Abandons Damayanti

Having no other option, they resided in a forest. On seeing that he had no means to take care of Damayanti, Nala abandoned her in the forest. On discovering this, Damayanti was filled with grief. She cursed whoever was responsible for her husband's misery to live a life more grievous than theirs. Damayanti had to face several traumatic incidents and dealt with several adventures.

Meanwhile, Nala came across Naga Karkotaka who was the king of all serpents. Karkotaka was cursed to be immobile and perish in a fire. After Nala saved him, Karotaka rewarded him by repeatedly biting him. On seeing Nala's confusion, he told him that the poison would act as a boon only on its full effect. Due to this poison, Nala turned into a dwarf and named himself as Bahuka. He came across king Rituparna and served him as his charioteer.

Reunited at Last

Damayanti was discovered by her parents and taken back to their home. Over there, she

announced another swayamvara to see if Nala would come to reclaim her. King Rituparna, upon hearing this, decided to attend it, with Nala accompanying him. On the way to the palace, Nala learned that Rituparna excelled at gambling. He taught the dwarf all about gambling to an extent that he became thorough with it. At that moment, Kali left Nala's body in the form of black vomit. Nala trapped Kali in a tall tree and carried on with his journey.

When they reached the castle, Nala prepared food for Damayanti. Damayanti realized that it was Nala disguised as a dwarf, as soon as she ate his food, being so familiar with it. The poison then took its full effect and Nala returned to his original form. The couple were delighted to be reunited again. They returned to their kingdom where Nala gambled with his brother Pushkara and won all his possessions back. He also apologized to Damayanti for having abandoned her in a forest and she forgave him. They lived a much more peaceful life then on. 🙏

References: Mahabharat—(Nalopakhyaana Parva) http://www.mahabharataonline.com/translation/mahabharata_03052.php



SRIMAD BHAGAVATAM

THENMOZHI KALIYAPERUMAL

The Srimad Bhagavatam Maha Purana was narrated by Sukha Dev, son of Veda Vyas and it was written by Veda Vyas himself. It has 18,000 verses and 12 cantos, each of which deal with a specific, transcendental concept. The main theme running throughout the Bhagavatam is the science and practice of bhakthi yoga, devotional service to the Supreme Being. Listening to Bhagavata katha (story) becomes an experience in itself. Not only does it illuminate our intellect with divine wisdom, it also moves our hearts and fills them with the nectar of divine love. It is the essence of the Vedas and the Upanishads together. The knowledge of the Vedas is presented in a blissful manner and includes stories about the pastimes of the Lord and His devotees.

That is why it is said that Srimad Bhagavatam has something that the Vedas and Upanishads do not have. Srimad Bhagavatam has both divine knowledge and the bliss of divine love. It is suited for the intellectual and for the romantic. Bhagavata Puranas have been one of the most significant sources of legends in various parts of South Asia and the source of many Hindu festivals such as Holi and Diwali. While the text focuses on Krishna, it includes stories about Shiva and Brahma, emphasizing the unifying theme.

Lord Shiva Reveals the Story to Devi

Srimad Bhagavatam is called amar katha, which means immortal story. There is a story behind this. Once, Devi Parvati asked Lord Shiva, "Oh Lord, I keep giving up my bodies, but you never give up your body. How does this happen?" Lord Shiva said, "Parvati, the reason is this amar katha, this immortal story of Srimad Bhagavatam. By virtue of that I am immortal. I don't need to give up my body."



From then on, Devi Parvati started pestering Lord Shiva to reveal the story to her. He finally agreed to reveal it to her but asked that she ensure that nobody else in Kailash would hear the story while he revealed it to her. All the entities around Kailash were cleared as per his instructions, but a little parrot's egg remained in the vicinity. This was not seen by Lord Shiva, and while telling this story, Lord Shiva went into Samadhi and Devi Parvati slept for a while. In the meantime, the egg hatched and the parrot listened to the story.

When Lord Shiva completed the story, he realized what had happened. Lord Shiva got annoyed and began to chase the parrot. As he was chasing it, it flew and entered through the mouth of Veda Vyas' wife and sat down in her womb. This parrot became the great Sukha Dev. Sukha in Sanskrit means parrot, speaker of Bhagavatam. Who ever listens to this story, becomes immortal.

The Essence of Bhagavatam

Veda Vyas said, "I am going to describe the pure love for God, the dharma for realizing God. Therefore, the Bhagavatam is the ripened fruit of Vedic knowledge. Sukha Dev Maharaj has relished it and from there it has come down. It is a divine drink of bliss, so we can drink with our ears and drown in the ocean of divine love for God. One should have a devotional heart to listen. Dharma has now sheltered in Srimad Bhagavatam, which has horizon like the sun to illumine this age of Kali. It is the essence of all the Vedanta literature. One who has enjoyed the nectar of its rasa (juice), never has any desire." ❀

Sources:

1. YouTube videos from U. V. Velukkudi Krishnan



ABHISHEKAMS—ARE HINDU RITUALS WASTEFUL?

CAROL LEONG

Abhisheka or Abhishekam is a devotional activity or ritual. It means religious bathing, giving bath to the divinity to whom worship is offered, or inauguration of a king—spoken sanskrit.

What do We Know about Abhishekams?

Abhishekam is a religious or sacred bathing ceremony to deities which is conducted by priests in temples or homes. During this ceremony, the deities worshipped are bathed with water, milk, fruit juices, sandalwood paste, turmeric, sugar and the like. Followed by *Panchamrutam* (mixture of five foods) milk, yogurt, ghee, honey, sugar along with the chanting of mantras. Type of offering used depends on the type of abhishekam being performed. Deity is then dressed, ornamented, fed and praised with songs, to the accompaniment of instruments, bells or drums. In many Hindu and Jain temples, it is performed every day.

The panchamrutam keeps the idol cool. By offering milk (water), yogurt (earth), ghee (fire),

honey (air) and sugar (ether) in this bathing ceremony, **we are asking God to purify the space within us which are also related to our senses;** water-vision, earth- taste, fire-hearing, ether-smell and air- touch.

At the end of the ceremony, it is distributed as prasad to the devotees as a form of blessing.

Why so Serious about Abhishekams?

Just like plants, the energies in a deity idol become more alive when we wet them. Idols can be made from stone or metal, because these material used are a storehouse of energies.

By performing *Prana Pratishtha*, divine life force is infused into the idol the first time along with the mantra, bringing the presence of God into the place where it is held. With this it becomes an important medium for the devotees to be connected with the God.

Abhishekam is a symbol of the devotee's whole hearted prayers or *bhakti* to the gods. The highest

and purest form of things like milk, turmeric, banana and water is offered to please gods, and at the same time because of their medical properties and sacredness.

For example:

- Milk—(Cow is a sacred Hindu animal, symbol of the Earth, grace and abundance, wealth and joyous earthly life) is an essential element in Hindu worship, penance, and rites of passage.
- Honey—a cleaning and purifying agent
- Banana—a sacred plant

By offering these, we are asking God for their blessings for the best in life, health, bring auspiciousness, prosperity, purification of the mind and soul, contentment for everybody and remove all obstacles. Water is offered to clean the idol thoroughly, and also to please the God for complete purification of the soul, so as to remain as pure as water under the supreme guidance of God. Not only that, it is also a penance to god.

Nine Types of Abhishekams

There are nine types of abhishekams carried out on deities. They are:

- Kumkumam/Sindoor (vermillion) Abhishekam
- Haldi (Turmeric) Abhishekam
- Milk Abhishekam
- Curd Abhishekam
- Honey Abhishekam
- Sugar Abhishekam
- Tender Coconut Water Abhishekam
- Dry Fruits & Banana Abhishekam
- Water Abhishekam

Significance of some Abhishekam Items:

- Panchagavyam—removes all sins of mankind
- Panchamrutham—gives wealth
- Ghee—gives Moksha state and is a culture protector
- Milk—gives long life, purity
- Curd—gives good children and love
- Honey—melodious voice, gives strength
- Rice powder—frees from debts
- Sugar cane juice—gives good health and removes enmity
- Lime juice—removes fear of death
- Tender coconut juice—gives enjoyment and full satisfaction in life
- Cooked rice (Annam)—gives majestic life
- Sandal paste—gives Lakshmi's grace
- Sugar—removes enmity, sweetness

Are Abhishekams Wasteful?

There are lot of allegations made by anti-faith people about the wastefulness of abhishekams in a country like India. The well known Indian actor Amir Khan famously made the statement about milk being wasted in abhishekam when it could be used to feed poor children. Completely ignoring the fact that people pay as high as Rs.300/- to see his utterly mediocre films.

But, are these allegations true? These allegations are absolutely false. In reality, no temples waste their outflow from abhishekams.

Abhishekams are Our Connection with God

Usually, after an abhishekam is done, the liquid or resultant outflow is shared with devotees for them to drink or to apply on their heads. Since the liquid has flowed over the idol, the liquid carries that energy when it is distributed to the devotees as prasada (or offering from God) of energised blessed goodness.

For everything that is used for Abhishekam and other rituals, there is definitely a significance to why it is used over the other types of things used for worship, and to why it is performed this way.

It is for the best of the devotees as it connects deeply to how the devotees feel at the end of each ritual or prayer. In life and in everything, there are bound to be some ups and downs. Each individual has their own opinion and there are no definite answers.

If viewed in term of spirituality and bhakti to God, this will give one a clear picture of what is happening, a deeper understanding of the whole process, and can bring in a better connection and communion between God and the self. In the end, it is each individual's decision and seeking to reach their highest possibilities and devotion to God. ☸

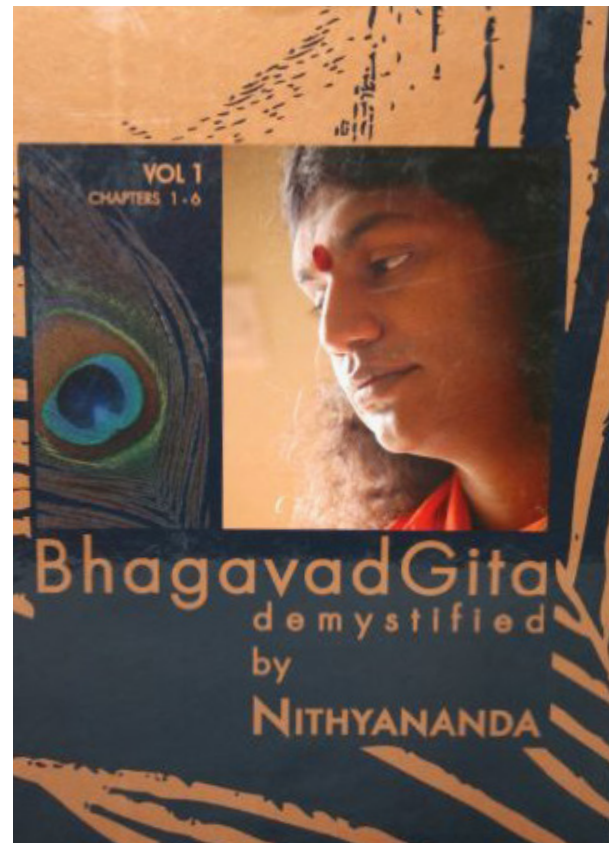
References

- <https://en.wikipedia.org/wiki/Abhisheka>
- <http://www.mostinside.com/abhishekam-importance/>
- <http://www.nhsf.org.uk/2007/05/why-do-hindus-worship-the-cow/#sthash.4HgeHgKd.dpuf>
- <http://blog.onlineprasada.com/what-is-the-true-significance-of-abhishekam/>
- http://simplyhinduism.blogspot.sg/2014/10/why-do-we-perform-abhishekam_13.html
- https://www.facebook.com/permalink.php?story_fbid=538920356210310&id=518605894908423&substory_index=0
- <http://dharmablogger.blogspot.sg/2012/08/abhishekam.html>
- <http://orkut.google.com/c21896160-t53cde6a4996fbb06.html>
- <http://www.uktamilnews.com/?p=2607>

THE SAID AND THE UNSAID

About this column—

This column shares excerpts from the commentary on Bhagavad Gita by Enlightened Master and rare living incarnation Paramahansa Nithyananda. The intention is to highlight the eternal relevance of Bhagavad Gita in addressing challenges, issues and dilemmas faced by human beings in the present day.



Verses 1.19 to 1.22 of the Bhagavad Gita describe the scene where following the sounding of conches, Arjuna requests Krishna to position his chariot between the two armies.

When Bhishma (Commander-in-chief of Duryodhana’s army) sounded his conch, it invited in return the resounding response of the conches of the Pandava warriors. There is no mention by Sanjaya that Bhishma’s conch or the accompanying sounds of drums and trumpets from the Kaurava army caused any concern amongst the Pandava army. But with the roar of the conches of the Pandava warriors, Sanjaya says that the hearts of the sons of Dhritarashtra were shattered.

He says that the blowing of the conches created vibrations in the sky and upon the earth. The conches of the Pandava princes and the great warriors were imbued with divine presence. The sound was filled with great spiritual power when activated by their owners. They created powerful vibrations affecting the environment. That is the uproar Sanjaya was talking about.

Astra—Divine Vibrations

In the Hindu epics, weapons are referred to as ‘astra’. An *astra* is not a physical weapon. It was a thought or a word that was given enormous power by its creator to destroy. These were *mantra*, sound wave technology that created vibrations or energy forces to destroy—similar to a nuclear device. Metaphorically speaking, these were meditative techniques to destroy the *samskaras* or engraved memories that resided within the individual.

The conches that the Pandava warriors used were clearly successful in destroying the fantasies that the Kaurava princes nurtured in their minds. The purpose of sounding conches was to set the stage for the battle and to define its boundaries. The Pandava princes and warriors had the comfort of knowing that they were doing what was right, both in their own hearts and in the eyes of God, since they had the support of

Krishna Himself. The Kaurava princes were afraid. All that motivated them was greed and envy. They did not have a divine purpose guiding and motivating them.

Sanjaya was able to see far beyond the superficial responses of individuals on the battlefield. He was able to fathom the subconscious and unravel the deep emotions and responses of the warriors. Whatever may have been the perceived reaction of the Kaurava army to the response from the Pandava warriors, Sanjaya concludes that the Kaurava princes were demoralized.

Then, for the first time in the scripture, Arjuna speaks. He is the embodiment of all humanity. He is Nara, the human aspect of Narayana, Lord Vishnu, who in turn is Krishna. 'Infallible One', said Arjuna to his friend and mentor, 'Please take me to a vantage point between the two armies so that I can see myself, whom I am fighting

with. Who has taken up arms to fight and who are those I must be prepared to fight against Krishna, please show me. Show me whom I must vanquish'.

It is seen from these verses that words or sounds that emanate from an inauthentic inner space do not have the ability to impact others. Whereas, sounds created by authentic and powerful beings have an impact even on the Sky and the Earth. Only when we develop the ability to listen to the unsaid, we can uncover the incompleteness that cause powerlessness in us. With the intention to be complete, when we surrender and seek the advice of an Enlightened Master (like what Arjuna sought from Krishna), the path to powerfulness and victory over the cycle of births and deaths is revealed. ☐

Reference:
Bhagavad Gita Demystified by Paramahansa Nithyananda; p. 32 – 34
ISBN 13: 978-1-60607-132-8



POSTNATAL CARE IN AYURVEDA



DR. SHUBHAMANGALA ACHARYA

In Ayurveda, a woman who has just given birth is called *suutikaa* or *prasuuta*. Ayurveda stresses more on postnatal care which is called *suutikaa charya* in Sanskrit.

Importance of Postnatal Care

1. Soon after delivery of the foetus and placenta, a vacuum is created in the womb and *vata* (air) occupies the space causing many diseases later. This should be avoided.
2. Excess moisture from the body should be removed.
3. The lady should gain back her lost strength and lead a normal life after delivering the baby.
4. Proper production of milk from the mother to the nourishment of the newborn is to be taken care of.

Duration of Puerperium (*suutikaa kaala*)

There is a difference of opinion among the authors regarding the duration of postnatal care period. Acharya Sushruta and Vagbhata opine that 45 days strict diet and lifestyle will bring back the energy and

the new mother can get back to her previous self.

But some other authors opine that for 4-6 months restricted life style should be followed to get back to normalcy.

Postnatal Room (*Suutikaa gaara*)

According to Acharya Charaka, the room where the lady delivers the baby should face east or north. The room should have good ventilation and adequate brightness. The room is to be constructed using mud lime and cow dung. Specific wood of any tree among *Bilva* (*Aegle marmelos*), *Khadira* (*Acacia katechu*) or *Bhallaataka* (*Semicarpus anacardium*) is to be used in the birthing room.

When the pregnant woman enters the 9th month, she should go to the *suutikaa gaara* on a sacred day along with experienced elderly women who are also pleasant. She should also accompanied by priests, cow and auspicious things like milk, ghee, herbs and instruments used during delivery and antibacterial herbs to fumigate the room. After giving birth, the ladies should stay with her till eleventh day and observe her for any symptoms of ill health throughout the day.



Postnatal Care (Suutikaacharya)

All the Ayurveda acharyas have specifically mentioned that postnatal care is different in different places and is to be observed according to the environment and family tradition of that area.

On the day of delivery, the lady should relax and when hungry, rice gruel should be served. From the third day to seventh day the woman should be fed appetizing drugs like powdered dry ginger, pepper, long pepper, cumin along with processed ghee or gingely (sesame) oil twice a day. These combinations help in clearing the vaata from the womb, improving the appetite and help her in gaining her strength back. Rice gruel is the food given during these days. When the rice gruel is prepared, some of the herbs are used to improve the strength of the suutika.

Dosage of above mentioned preparations depends on the area where she lives and her capacity to digest. If she lives in marshy area, dosage of the ghee should be less than other areas. Intake of salt is prohibited for first 6-7 days of delivery. Intake of salt leads to accumulation of fluid in the body.

The lady should wear an amulet made of the herb called Trivrut (*Operculina turpethum*) to protect her from evil energies, soon after the childbirth.

After 7th day, soups of different lentils like horse gram and vegetables like radish, ash gourd, are advised along with digestive drugs and administration of ghee. Slowly, diet should turn into normal along with medicated herbs.

Externally, a daily oil massage, especially to the abdomen and back is suggested. Every day, after the bath of mother and the baby, proper fumigation of the room is advised. The abdomen of the woman should be tied firmly with soft cotton cloth to help it shrink back to the original size.

On the 11th day, a proper bath with sacred procedures according to her family tradition should be carried out.

Many of these practices are still followed across many households in India having been passed down from generation to generation. It is important to consider the scientific reasoning behind them before dismissing them as old fashioned. ☯





THE YOGIS OF KUMBH MELA

SRI NITHYA MITRANANDA

As thousands of yogis gather for Simhastha Kumbh Maha Parv—2016 in Ujjain, India, it is a rare opportunity to peer into the lives of great *Mahatmas*, great souls who took birth for the single purpose of reaching the Ultimate experience of Advaita, oneness with the Cosmos. With dark penetrating eyes, extremely flexible lean bodies, often totally naked and covered in ashes, they break our understanding of what is a yogi and what is humanly possible...

So who are the Yogis of India, and what can we learn from them? It is only by the glimpse of these living examples of the ancient Vedic tradition, by their words and body language, that we can understand their purpose, their intention, and bring a new context to our understanding of Yoga.

Masters of Body and Mind

The traditional yogis are real masters of the body, mind and life energy. They master all asanas, bending their body in all possible ways and they can hold their posture for a long time, in some cases years!

This brings a new understanding of what “asana” really means. For most practicing yogis worldwide, any posture will be held for few breaths or few minutes at most, combining them in a logical flow or *vinyasa*. When the class finishes, the teacher may allow few minutes of meditation, but typically everyone roll their mats and carry on with their day. However, the true yogis master the body to the extent of conquering Time itself in a posture. If we observe, most traditional asanas are sitting

postures only. This gives us the clue that the whole system of yoga was originally meant to train the body for sitting and go into deeper and deeper states of meditation.

Paramahansa Nithyananda explains in one of the discourses on Patanjali Yoga Sutras: "Asana is tuning oneself to the Cosmos". Whereas we have commonly taken the practice of yoga as a mere synonym of moving and bending the body. "Tuning oneself to the Cosmic Consciousness" requires extreme stillness and listening. The nervous system, muscle memory and bio-memory have to be pure. The whole system of Hatha Yoga is essentially designed to prepare the body-mind and teach us how to sit and experience *Samadhi*, Oneness with the Cosmic energy.

Super Human Powers

With mastery of body and mind, come *siddhis*—tremendous powers to control nature at their own will: They can slow their heartbeat to practically zero; can breathe through the legs with the head buried in the ground, or stay completely buried for days without food or water; they go on living without sleep (Kutakesha) or need for food (Nirahara); they can levitate, tele-transport or materialize matter as was demonstrated by Paramahansa Nithyananda under controlled scientific experiments (www.nithyananda.org). These are only few of the possible powers demonstrated by the experienced yogis.

Some yogis keep one arm up for decades. Some have been standing on one leg for over 17

years. Others are pulling enormous amounts of weight through stick wrapped to their genitals. The possibilities and powers that these yogis demonstrate are endless.

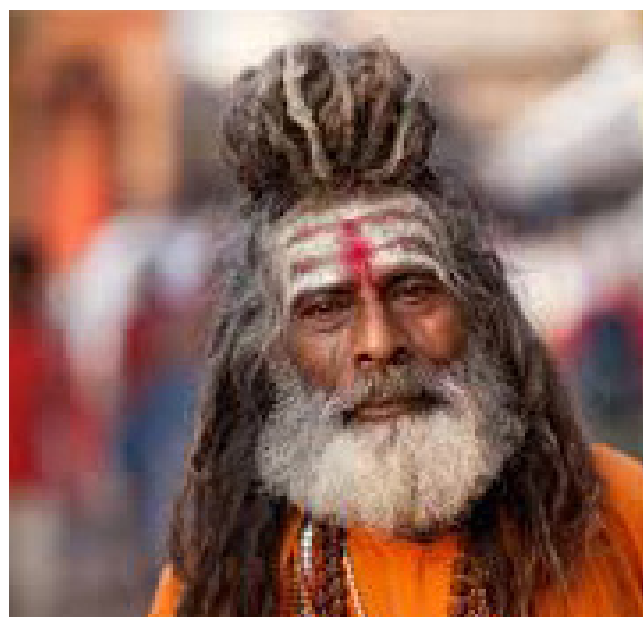
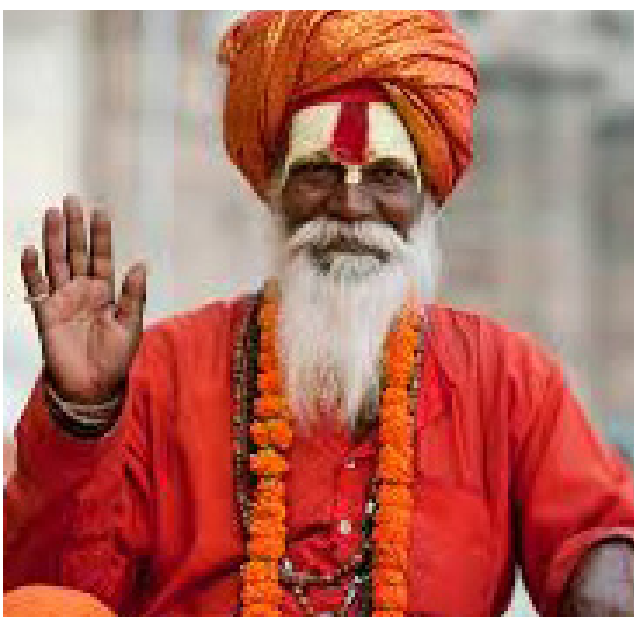
Why Be a Yogi?

We come to asking ourselves, what is it to be a yogi and why are they doing what they are doing? What is their message to Humanity?

Paramahansa Nithyananda explains that the only place to experience Conscious transformation and achieve the state of Advaita, Oneness with the Cosmos, is planet Earth. So even demi-Gods and all kinds of beings must come and assume a physical body to transcend the form and merge into the formless, *Shiva*.

The *tapas*, sacrifice demonstrated by the yogis of Kumbh Mela is for the purpose of achieving higher levels of conscious reality. In a documentary called *Naked in Ashes* one of the yogis standing on one leg for several years affirmed that one day, when Shiva is pleased with his practice, he will get to have the darshan of Mahadeva, the Divine Blessings of God.

The strength, dedication and sheer power of sacrifice make the yogis a completely different kind of human race, which we must protect and honor as they are the pillars of conscious evolution in the Universe. And while they assemble in Ujjain this auspicious cosmic shift, the words of God vibrate in the air as the crowds shout: *Har Har Mahadev!* ❀



NITHYA KRIYA—CURE FOR ARTHRITIS

What is Nithya Kriya?

Nithya Kriya are a series of unique yogic healing processes revealed by Paramahansa Nithyananda. While the knowledge and techniques are drawn from the most authentic and sacred yogic scriptures of India, the specific combinations are expressed from the personal experiences, research and development of Paramahansa Nithyananda, with the objective of curing various ailments. Here we discuss the Nithya Kriya to Cure Arthritis.

Steps to be followed:

1. Ardha Padmasana
2. Bhutashuddhi Kumbhaka
3. Bhraamaree Kumbhaka
4. Antaranga Kumbhaka
5. Bhastrika Kumbhaka



1. Ardha Padma Asana

Practising Padma Asana half way through is called Ardha Padma Asana.

Padma Asana

Hatha Pradeepikaa Upadesha-2, Verses 31 & 33
Uththanau Charanau Kruthvaa Ooru-Samsthau Prayathnathaha |

Oorumadhye Thathoththaanau Paanee Kruthvaa Thatho Drushau ||2.31||

Drushtim vinyasya naasaagre Dantamoolam chajihvayaa |

Uttapya chibukam vakshas Yuttaapya bhavanam shanaihi ||2.32||

Idham Padmaasanam Proktham Sarva-Vyaadhi-Vinaashanam |

Durlabham yena kenapi Dheemataa labhyate bhuvii ||2.33||

Translation

One should with effort place the upward facing feet on the thighs, and place the upward-facing palms between the thighs.

Concentrating on the tip of the nose, keep the

tongue pressed on the upper teeth, press the chin on your chest, push the air slowly upward, that is slowly pull the prana upward.

This asana called as Padma Asana destroys all diseases, is filled with power. Though difficult to be obtained by everyone, some intelligent people learn it.

Technique for Ardha Padma Asana

1. Place the left foot under the right thigh
2. Now Place the right foot upon the left thigh
3. Concentrate on the tip of the nose. Keep your hands on your thighs in chin mudra
4. Settle in this posture for 30 seconds

In Ardha Padma Asana, Next –

2. Bhutashuddhi Kumbhaka

Kumbhaka Paddhati, Verses: 153-157

Maatraa shodashapoore syushcatushshashtyastu kumbhake |

Dvaatrimshadrechake prktaah maatraakumbhaha sameeritaha || 153 ||

Maatraakumbho hrudikritaha shoshakah samprakeertitah |

Daahano naabhisamsthaano maatraakumbho prakeertitah || 154 ||

Svaadhishtaanugashchaayam plaavano(a) mrutasechanah |

Moolaadhaare krutashchaayam katineekarano matah || 155 ||

Punah kantanugo panja vyoohanah syat sa kumbhaka |

Brahmasthaananiyogena muktitah parikeerthitah || 156 ||

Rudhvaah Ghonaayugam Kuryaath Yugapadyadi Shatkramaath |

Bhootha-Shuddhirithi Prokthaha Aadhinaathena Shambhunaa ||157||

Translation

Inhale upto 16 matras, retain the breath inside for four times that time and then release the breath with the time of 32 matras (153)

When you practise this matra kumbhaka in your heart center it merges you in a state beyond the body consciousness, when you practice it in the navel center it creates heat (154)

When you practise it in the svadhista center it increases the flow of nectar and when practised in the muladhara center the person gains stable temperament (155)

When practised in the throat center the five

elements in the body become balanced; when practised in the eyebrow center it takes one to the state of liberation (156)

When both the nostrils are closed and the kumbhaka is practiced in the six centers one by one, it is called Bhutashuddhi Kumbhaka as explained by Adinatha Shambhu.(157)

Technique for Bhutashuddhi Kumbhaka

1. Inhale (for 16 matras)
2. Hold the breath (for 64 matras) and retain the awareness at the same time in your heart, navel, svadishtana, muladhara, throat center and the eyebrow center
3. Exhale (in 32 matras)
4. Do this for 7 minutes

In Ardha Padma Asana, Next –



3. Bhraamaree Kumbhaka

Kumbhaka Paddhatee, Verse 169

Alishabdhayutham Vegaath Poorayeth Kumbhayeth Thathaha |

Saalishabdhaath Shanai Rekaath

Bhraamareekumbhako Munehe ||169||

Translation

One should inhale rapidly producing the sound of black bee, then hold and then exhale slowly with the sound of black bee. This is called Bhramari Kumbhaka.

Technique for Bhraamaree Kumbhaka

1. Inhale rapidly with the sound of a 'mmm' of a bee
2. Hold
3. Exhale steadily and slowly with the sound of a 'mmm' of a bee
4. Do this 21 times (you have to take something to eat within 10-15 minutes after doing this kumbhaka)

In Ardha Padma Asana, Next –

4. Antaranga Kumbhaka

Kumbhaka Paddhatee, Verse 168

Sakrud-Rechapooraabhyaam Kumbho'yam Chaantharangakaha ||168||

Translation

Retention of breath suddenly after inhalation and exhalation is called Antaranga Kumbhaka.

Technique for Antaranga Kumbhaka

1. Hold the breath after suddenly exhaling
2. Then Hold the breath after suddenly inhaling
3. Do this 21 times

In Ardha Padma Asana, Next –

5. Bhastrikaa Kumbhaka

Gheranda Samhita, Upadesha 5, Verses 75-77

Bhastraiva lohakaaraanaam Yathaa-kramena sambhramet |

Tathaa vaayum cha naasaabhyaam Ubhaabhyaam Chaalayet shanaihi || 5.75 ||

Evam Vimshati-vaaram Cha Krutvaa Kuryaachcha Kumbhakam |

Tadante Chaalayet Vaayum Poorvoktam Cha Yathaavidhi || 5.76 ||

Trivaaram Saadhayet Enam Bhastrikaa-Kumbhakam Sudheehi |

Na Cha Rogo Na Cha Kleshaha Aarogyam Cha Dine Dine || 5.77 ||

Translation

Like the bellows of the iron smith, systematically contract and slowly expand (the stomach) by exhale and inhale slowly through both the nostrils with a bellowing sound (5.75). Having thus inhaled and exhaled quickly twenty times, one should perform Kumbhaka; then let him exhale by the previous method. The wise one should perform this Bhastrika (Bellows-like) Kumbhaka thrice; He will not have any disease nor suffering; the health will go on increasing day by day (5.76 and 5.77).

Technique for Bhastrikaa Kumbhaka

1. Inhale slowly expanding the stomach
2. Exhale slowly
3. Do this 21 times
4. After 21 times, Now inhale slowly
5. Hold the breath as long as you can
6. When you feel you can't hold quickly expel the air with the sound of bellows. At this moment the stomach should contract to touch the back
7. (This is one Bhastrikaa)
8. Do this complete sequence three times

Reference:

<http://www.nithyananda.org/node/1601#gsc.tab=0>

THE GURU GRANTH SAHIB

PRERNA DUSIJA



The Living Guru

The Guru Granth Sahib is the principal religious scripture of Sikhism, beheld by the Sikhs as the ultimate, sovereign and eternal living Guru, and is considered to be the final successor of the lineage of the ten human Gurus (Prophet-Masters). It is written in the Gurmukhi script, in various dialects, such as Braj Bhasha, Khariboli, Sanskrit, Persian and coalesced under a generic title, called the Sant Bhasha (language of the saints).¹

This holy scripture contains 5,867 verses in 1,430 Angas (pages and also literally translated as 'limbs' in the Sikh religion) and was compiled by the Sikh Gurus themselves. The ten Sikh Gurus were: Guru Nanak Dev, Guru Angad Dev, Guru Amar Das, Guru Ram Das, Guru Arjan Dev, Guru Hargobind, Guru Har Rai, Guru Harkrishan, Guru Tegh Bahadur and Guru Gobind Singh.²

First Compilation

Guru Arjan Dev first took on the arduous task of compiling the hymns and sayings of his predecessors (such as Guru Nanak's 947 hymns), which became the first rendition and came to be known as the Adi Granth. This not only included the preachings of the Gurus, but also the writings of other contemporary saints of Hinduism and Islam, as well as writings of the lowest strata of untouchables of the Hindu caste system, highlighting an all-encompassing worldview of the Sikh tradition.³ Having compiled the Adi Granth, Guru Arjan placed it in the newly-built Harmandir Sahib (Golden Temple) in Amritsar. The first Parkash (opening ceremony) was performed in the Golden Temple by Guru Arjan on 30th August 1604.²

The second rendition was called the Guru Granth Sahib after the tenth Guru, Guru Gobind Singh, added all the 115 hymns of Guru Tegh Bahadur to the Adi Granth and dubbed the book as his successor, thus being hailed as the "living Guru" to this day.¹

The Cynosure of Sikhism

For the Sikhs, the references and scriptural writings are considered to be evidences of revelation, which gives the Guru Granth Sahib a level of divine authority. For instance, one of Guru Nanak's compositions is translated as: "I have spoken as You have caused me to speak," and another one proclaims, "I express the speech of the divine as it comes to me."³

A unique aspect of this Sikh scripture is associated with its style and content. The Guru Granth Sahib comprises poetry and music related to divine experiences. Certain compositions provide techniques, methods and guidance to achieve these experiences, while others "offer inspiration by expressing the bliss and satisfaction that comes with these experiences."³

Centerpiece of Sikh Life and Celebration

The Guru Granth Sahib is the centerpiece of Sikh private and public morality and religiosity. All events such as birth, marriage, death, celebration of festivals, etc. are marked by ceremonies that center around the Guru Granth Sahib.[3]

In the Gurudwara (place of worship for Sikhs), it is assigned its own room where it is put to bed every evening. Every morning, the Granthi (priest who reads the Granth) or any of the Sikhs who are present form a procession and carry the Guru Granth Sahib to its position on the Manji Sahib

(small platform on which the Holy Book is placed) in the Diwan Hall (room where worship takes place) of the Gurudwara. The Guru Granth Sahib is never placed on the ground and nobody turns their back on it.[4]

This holy book is a book of celebration – celebrating the Guru who leads one to God, celebrating life through shabads (music and poetry) and celebrating wisdom and knowledge. Being an offshoot of Hinduism, Sikhism, with the Guru Granth Sahib as its crux, is found to be akin to the Hindu Vedic tradition, wherein umpteen

Masters (such as, Ramanuja, Adi Shankaracharya, Chaitanya Mahaprabhu, etc.) through their commentaries, poems and songs, (on Vedanta, Bhagavad Gita, Upanishads, etc.) base their foundation on one idea, which is, the attainment of Enlightenment through the Words of God. ☯

References

1. https://en.wikipedia.org/wiki/Guru_Granth_Sahib
2. <http://www.sikhismguide.org/granth.aspx>
3. http://www.huffingtonpost.com/entry/guru-granth-sahib-introduction_b_1517502.html?section=india
4. <http://www.bbc.co.uk/schools/gcsebitesize/rs/god/sikhrevolutionrev2.shtml>
5. <http://www.granthsahib.com/main.php>



WHY DO WE APPLY BHASMA ON OUR FOREHEAD?

The bhasma, also known as the vibhuthi, is applied with the help of the fore, middle and ringfingers on the forehead.

Bhasma is applied on the forehead to destroy evil and protect us from any evil or negative energy. Applying it is also a reminder of the transient nature of our body, which returns to ashes on death—the end of its journey in this life.

There is a reason why Lord Shiva has his body covered in ashes. According to the Puranas, there lived a sage named Bhrigu. This sage used to perform intense tapas and consume only fruits and greens that were available in the forest.

One day while cutting grass the sage nipped his finger accidentally. Immediately, he noticed that instead of blood, a sap-like liquid started oozing out of his finger. Seeing this, Bhrigu became very happy and proud and developed a big ego about his tapas.

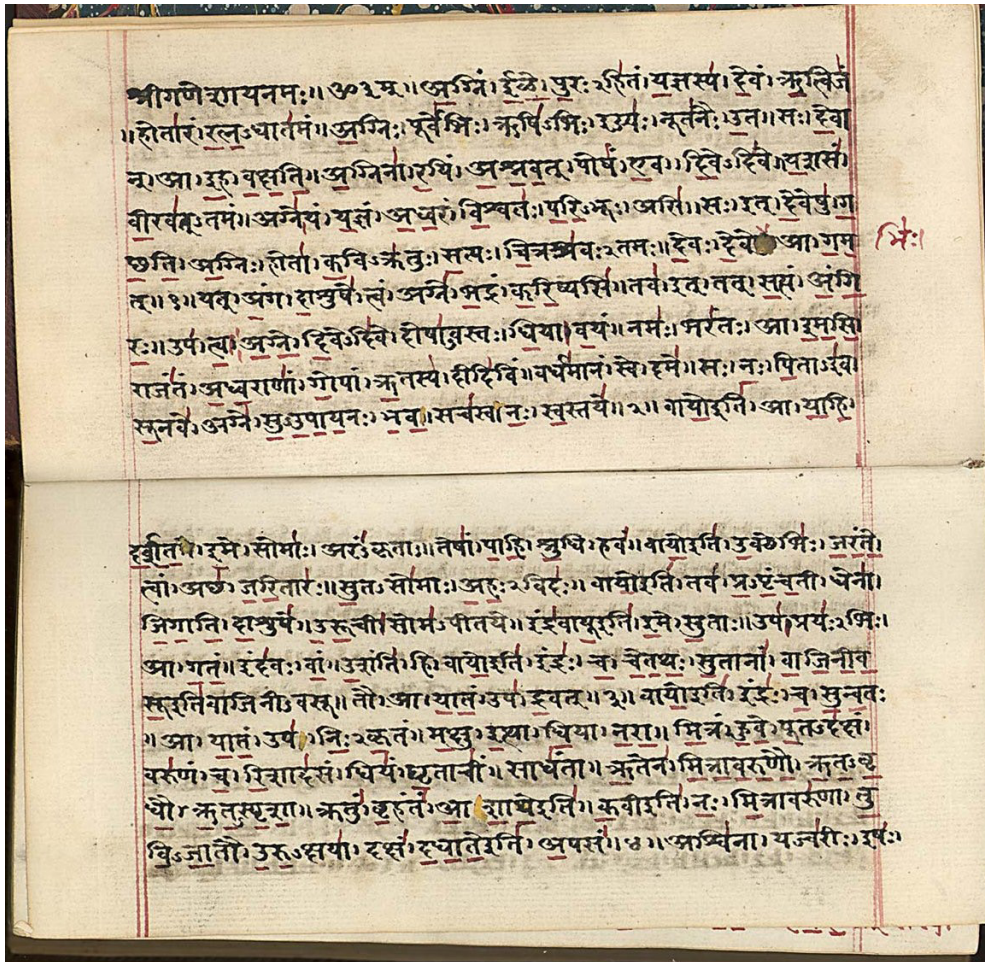
Lord Shiva noticed this and decided to teach Bhrigu a lesson. He approached the sage disguised as an old man. He asked the sage why he was so happy. The sage arrogantly replied

that all his hard work and his tapas had been fruitful, and hence his blood had turned into a sap-like liquid, like the one found on a sacred tree. Shiva asked him what was so great about it, as a plant or tree when burnt turns into ashes. To demonstrate to the sage, Lord Shiva cut his finger and immediately ashes oozed out from the finger. Sage Bhrigu realised that Lord Shiva himself had appeared before him to teach him a lesson; to let go of the ego and pride that he had about himself and his tapas. This is how the vibhuthi or bhasma came to be considered very sacred for the Hindus.

Reference

<http://www.speakingtree.in/blog/why-hindus-apply-ash-on-forehead>





SATYA – LIVING THE TRUTH

AVINASH NARRIKKADAN

Among the Yama (restraints) prescribed in Patanjali Yoga Sutras, Satya or truthfulness comes second after Ahimsa (non-violence). Satya here does not refer to code of morality or policy. It refers to 'living' the Truth.

The practice of Satya or living the truth has 3 dimensions:

Truthfulness in speech

Truthfulness in thought

Truthfulness in action

Integrity – Truthfulness in Speech

Honesty in speech is a comparatively easy order. Upholding the words and promises that one gives to oneself and others and only uttering the truth is truthfulness in speech. When one practices this, he establishes himself in the space of integrity. When you are completely established

in integrity you can harness the power of words. The words of a truly integrated man are so powerful that the cosmos aligns itself to support them; so that his space of integrity is maintained. This is the power of Vak-Siddhi meaning whatever one utters from the space of integrity starts manifesting.

HINDUISM NOW

Authenticity— Truthfulness in Thought

Truthfulness in thought is a subtler dimension of Satya. A man can be in integrity by fulfilling all his words and promises and by only speaking the truth. This does not guarantee that he is expressing his true feelings or thoughts. Only when our words are aligned to our thoughts or rather our true intention can we be considered to be authentic. Without authenticity Satya is reduced to a superficial morality.

For example, a doctor has his working hours set by the hospital to be from 8 a.m. to 6 p.m. If the doctor provides his services during the set time punctually he is integrated. But if he refuses to attend to an emergency case just because it came in on his way out shortly after the visiting hours, he is not authentic. Healing and helping people is not his real intention. So one can be integrated by upholding the promises and laws agreed upon but not be authentic.

When our speech and thoughts are aligned to the truth our actions follow naturally and we start living the truth, living in Satya.

Satya and identity

When there is no gap between thought, speech and action one will feel a great liberation. Everyone has an inner image, how we see ourselves or *Mamakara*. There will be perceived shortcomings or powerlessness in this inner image that is kept hidden at all costs. This is

done by projecting an outer image, how we want others to see us or *Ahamkara*. This outer image is the direct or indirect function of the shortcomings of the inner image that it tries to mask. This identity gap prevents us from being authentic and following truthfulness. This gap can be closed by a powerful practice called completion (see reference 2). When that happens we realize our true quality is Sat-Chit-Ananda (truth, awareness and Bliss) and effortlessly live the path of Satya.

Satya and Ahimsa

It is often understood that if one always speaks the truth, he ends up hurting others. We use the term 'brutally honest' to emphasize the violence in being honest. This is a misconception that Satya will violate the first Yama, Ahimsa (non-violence). It is only when honesty is practiced as a mere social morality it becomes brutal in some circumstances. When we authentically live the ultimate advaitic truth, that Oneness is God, the context that there is no 'other' brings tremendous compassion. A man practicing Satya in all its dimensions: speech, thought and action, realizes the ultimate truth and is filled with compassion. Such a person can never be violent. Satya supports and ensures Ahimsa. ☸

References:

- 1) Teachings of Paramahansa Nithyananda (www.Nithyananda.org).
- 2) Science of Completion Discourses by Paramahansa Nithyananda
<https://www.youtube.com/playlist?list=PLY2GZjHc0HLmO2cgd uGXIfH-oMqV4xxNi>



CHANKAYA'S NEETI



KRISHNAN NATARAJAN

In the April edition of Hinduism Now, we dwelt upon Chanakya and his Neeti through an interesting drama, the 'Mudra Rakshasa', where we highlighted that even though his ways of doing things were sometimes crooked, the end was always noble. His greatness lies in the fact he realized not only his strengths, but also those of others as well, and also knew his limitations. In subsequent articles, we shall dwell upon the political ethics, which is explained in seventeen chapters of his book "Arthashastra". Here we cover the Essence of chapters 1 and 2.

One must know that Chanakya Neeti was written in a completely different era, but his observations are relevant even today, more than 2,300 years later! It is all about understanding human nature and its weaknesses. It can be used as a reference manual to face the realities of life. It must be understood that spirituality according to Chanakya, is not about putting a break on thinking. It is about thinking the right things.

Living the Right Way

About Assets

- A person must save money for the bad days and must protect his woman, even at the cost of money that was saved.
- Money is one of the most significant assets a man must have. It brings him honour, supports him, and makes him capable to deal with calamities.

Where to Live

- There is no point to live in a country/region where a person cannot find an employment, respect, well-wishers, and education.
- A man must not live in a place that has no fear of law, where people are shameless, where clever men do not exist, people lack in spirit of charity, and where no art exists.
- Do not live even for a single day in a place where you cannot find the following five:
 - Prosperous businessmen
 - Brahman well versed
 - Soldiers
 - River
 - Doctor

Relationships:

- Test your wife at a time when your wealth is lost, a friend when in need, relatives at the time of crises, and a servant on some important mission.
- Whoever helps you at the time of illness, misfortune, famines and invasion is your true brother.
- By working hard you get good food to eat, capability to digest it, a beautiful wife and happiness with her, and the wealth that can be utilized for good causes.
- A person experiences heavenly joy, whose son is obedient, wife is faithful, and who himself is satisfied with whatever he has.
- A true son is obedient to his father, a true father takes care of his son, and honesty is the quality of a true friend.
- A person must stay away from the people who engage in flattery in front of you, but try to harm you behind your back. Such friendship is like a vial of poison with milk on its top. Simply stay away from such people!
- A friend who is not good should not be trusted, nor trust a friend who has not proven bad. They may reveal your secrets to others when you fall out with them.
- The friendship between people of equal status is considered as the best, serving under a king is

the best employment a person can get, trading is the best occupation, and it is best for a lady to stay in the safety of the home!

Decision Making

- Do not act foolish under peer pressure.
- A person, who cannot decide his goal, simply cannot win.
- Don't speak anything about your plans as others will try to hinder your goals. The simplest suggestion is that you continue with the task without grabbing much attention.
- Stupidity is woe and the days of youth are very woeful. And, living on the mercy of others is woe extreme.
- Every hill does not hide gems in it.
- Every place is not a home of some noble person.
- Every forest is not filled with sandalwood.

The moral is that a man must act as per the situation instead of continuing with false assumptions.

Child Rearing & Education:

- A wise person grooms his child carefully because only an educated person with high morale is given true respect in society.
- The parents who do not care for the education of their children are their worst enemies. On growing up such children feel isolated from the society, just like a crane in a flock of swans.
- Chanakya emphasises on practical education.
- Do not overindulge your child, pupil and students. It will spoil them.
- Do not allow a single day of your life to pass away without learning something good and useful.

Destruction

The destruction is inevitable for:

- A tree on the bank of a river
- A woman in house of a stranger
- A king with stupid/bad counselors
- One who befriends a person of bad character or lives in the company of an evil individual, undergoes a quick destruction.

Power:

- Of a scholar lies in his knowledge
- Of a king lies in his army
- Of a trader lies in his money
- Of a servant is in his service

Chanakya Neeti tells you to understand your role and act accordingly. 🕉



A CROWNING AT YOGESHWARA MUTT

In February 2016, the city of Mangaluru took on a hue of saffron flags and robes, as yogis and seers from across India gathered at the well known Manjunatha Temple—Kadri, for a 2-week long celebration. The occasion—to anoint the Peetadhipathi for the Kadali Yogeshwara (Jogi) Mutt of the Nath Panths, which culminated on Shivaratri March 7, 2016 with the crowning of Yogi Sri Sri Nirmal Nath as the new ‘Raja’ of the mutt.

The Nath Sampradaya

The Nath tradition is a heterodox siddha tradition containing many sub-sects. It was founded by Matsyendranath and further developed by Gorakshanath. They are also revered in Tibetan Buddhism as Mahasiddhas (great adepts) and are credited with great powers and perfected spiritual attainment.

The Sanskrit word ‘natha’ literally means ‘lord, protector, refuge’. The related Sanskrit term Adi Natha means first or Original Master, and is therefore a synonym for Shiva, the founder of the Naths. Its founding is traditionally ascribed as an ideal reflected by the life and spiritual attainments of the guru Dattatreya, the avatar of Brahma, Vishnu and Shiva.

Matsyendra Overhears Shiva

The story of the origin of the Nath teachings goes thus. Matsyendranath was a simple fisherman. Once, Matsyendranath was swallowed by a fish and while inside the fish he overheard Shiva sharing his teachings with Devi Parvati. The reason Shiva was imparting the teaching at the bottom of the ocean was in order to avoid being overheard by others. In the form of a fish, Matsyendranath exerted his hearing in the



manner required to overhear and absorb the teachings of Shiva. After being rescued from the fish by another fisherman, Matsyendranath took initiation as a sannyasi from Siddha Carpati.

Matsyendranath became known as the founder of the specific stream of yogis known as the Nath Sampradaya. However, it was his disciple Gorakshanath who played a key role in expanding the Nath Sampradaya over its many sub-sects, gradually overshadowing his master.

Paryaya Raja Pattabhisheka

The ceremony, called the 'Paryaya Raja Pattabhisheka', is held every 12 years. By tradition, the Raja is elected at Tryambakeshwar-Nashik during the Kumbh Mela. Seers of the 12 sects of Nath Panths (namely Nateshwari, Ganganath, Kaplani, Bairagi, Sathyanath, Ayi, Dhariyanath, Pamanath, Kanhadi, Maan-nath, Pagal and Dwaja) elect the Raja in the presence of the President and Vice President of the 'Akhil Bharath Varshiya Avaduth Yogi Maha Sabha Bhek Baraha Panth' – the organization that regulates the affairs of the Nath Panth mutts in India. However, of these 12 panths, only seers from the Nateshwar, Ganganath, Kaplani and Bairagi sects are eligible for the seat of the Raja. In other words, each panth get their turn for a Raja once in 48 years. Yogi Sri Sri Nirmal Nath belongs to the Bairagi sect.

Yogeshwara (Jogi) Mutt

Located on the picturesque Kadri Hills, the Yogeshwar (Jogi) Mutt has a tradition which goes back thousands of years. It is the most important

Nath Panth center in South India where Parasurama sat in penance millenias ago. This is signified by the Parasurama Kunda at the mutt, where a fire is kept burning continuously, year round. The dense thicket of trees (once a forest) around the mutt, called Kadali Vana, contains the tomb of several past seers who headed this mutt. Of these, the 'jiva samadhi' of Siddha Guru Jwalanath is the most prominent. Many seers attained mukthi here and hence it is also called Mukthi Vana.

The Journey of the New Raja to Kadali

Accompanied by more than 500 seers, the newly elected Raja at the Kumbh Mela, traveled a distance of more than 1,100 kms, from Nashik to Mangaluru on foot (called the Navanath Jhundi Yatra). During the yatra, the Raja carried with him the "Patra Devata", which he worshipped in the duration of the yatra, and he will continue to do so, as the Raja of the Kadali Mutt, for the next 12 years. During the journey the Jhundi halted at 91 places, including at 17 mutts, arriving in Mangaluru on February 26, 2016.

Importance of the Peethadipati

The Raja of the Kadali Yogeshwar Mutt has an important role in all the festivals of the Kadri Manjunatha Temple. During the Ratha Jatra (car festival), he lead the ratha, seated on a horse – a practice come down since the time of Matsyendranath and Gorakshanath. Matsyendranath and Gorakshanath are credited with establishing the Manjunatha temple as well as the Mangaladevi temple (from which Mangaluru city gets its name). During the Jhundi, the procession also visited the Kudroli Gokarnanatha Temple and the Venkatramana Temple in Car Street, which show a clear link of the Nath Panth to these two temples. In fact, the idol of Sri Veera Venkataramana in the latter temple, was established by a Nath Panth seer in 1804 CE. ☪

Reference

1. Daijiworld, March 11, 2016
2. <https://en.wikipedia.org/wiki/Nath>





A DEVOTED RELATIONSHIP— KRISHNA AND SUDAMA

KAVEA PANNEERSELVAM

The story of Krishna and Sudama is one of friendship, love, and most of all, devotion. Sudama was born into a poor Brahmin family, whereas Krishna came from a royal family. This stark difference in their wealth and upbringing did not affect the pure friendship that they shared. The story begins at the time when both Krishna and Sudama were young children studying in the same gurukul (vedic school) under Acharya Sandipani.

Young Friends

Once, while studying at the ashram of Acharya Sandipani, the two friends went out to the forest to gather some wood. They spent a while walking and talking in the forest, and the boys became hungry. Sudama had brought along some puffed rice to eat, but felt embarrassed to offer Krishna, who hailed from royalty, something so simple to eat. Therefore, he denied having any food. Krishna knew very well that Sudama had brought food, but he pretended not to notice. Then when Krishna dozed off, Sudama stealthily ate some of the puffed rice.

After their childhood, the two friends lost touch, and went their separate ways.

Life of Poverty

As time passed, Sudama remained extremely devoted to Krishna, however, he and his family remained in utter poverty. Sudama's wife Susheela urged him to go visit his good friend Krishna, to ask for some financial assistance. Sudama knew that Krishna was the Lord himself, and knew therefore that Krishna was aware of his situation. So he felt like it was not in his place to ask Krishna for such a huge favor.

An arrogant knight, who also lived in the same town as Sudama was unhappy and extremely irritated at Sudama's devotion towards Krishna. He told Sudama that he would provide him with anything he wanted as long as Sudama only chanted the knight's name, instead of Krishna's. Sudama, as devoted as ever to Krishna, refused by saying that he will only chant the Lord's name.

Sudama Visits Krishna

Sudama's wife, Susheela, finally convinces him to visit his old friend. He didn't want to go empty handed to meet his friend. So he asked his wife to prepare some puffed rice and brought it along for Krishna.

Upon arriving at Krishna's palace in Dwaraka, he was welcomed with great love and respect by his old friend. He offered Krishna the puffed rice, and Krishna grabbed a big handful and ate happily. As Krishna was about to grab a second handful, his wife, Rukmini stopped him. Rukmini, being an incarnation of Goddess Lakshmi, knew that she was obligated to shower Sudama with wealth for the first handful of puffed rice that Krishna accepted. If he ate another handful, she would be obligated to shower Sudama with wealth for many more lifetimes.

Understanding this, Krishna stopped, and offered a grand feast for his friend. Sudama spent a few days with Krishna and forgot to ask him for financial assistance, the main purpose of his visit. After a few days, Sudama returned to his home without ever asking Krishna for help. When he arrived, he saw his wife dressed in precious silks and a palace where his once humble home used to stand.

Krishna had already alleviated Sudama's poverty. Sudama had suffered poverty because of the karma he obtained by hiding food from Krishna in their childhood. But in his adult life, he offered food to Krishna even though his family would live on just water for days. As soon as his karmic baggage was burned, Krishna showered him with unimaginable wealth. Sudama's devotion for Krishna, and Krishna's unwavering friendship, allowed Sudama to come out of poverty. He remained humble, even in all his wealth, and remained utterly devoted to Krishna. ☪

HINDU CALENDAR—VIKRAM SAMVAT



Vikram Samvat or Bikram Samvat is used in a Hindu calendar. It uses lunar months and solar sidereal year. In Nepal it is also termed Bikram Sambat, but is computed using the tropical year.

The Rana rulers of Nepal made it their official calendar. In India, the reformulated Saka Calendar is officially used, although in the Hindi version of the Preamble of the Constitution of India, the date of adoption of the constitution, 26 November 1949, is presented in Vikram Samvat (Margshirsh Shukla Saptami Samvat 2006). There have been calls for the Vikram Samvat to replace Saka as India's official calendar.

Vikramaditya—Many Legends

The Vikram Samvat was founded by the legendary Indian king Vikramaditya of Ujjain, who established it after defeating the Sakas. In other versions, Vikramaditya was a legendary emperor from ancient India. He is characterised as the ideal king, known for his generosity, courage, and patronage of scholars. There are hundreds of legends about Vikramaditya, including the ones in Baital Pachisi and Singhasan Battisi. Most of the legends present him as a universal ruler with his capital at Ujjain (Pataliputra or Pratishtana in a few stories).

In the Jain account, *Kalakacharya Kathanaka* ("An account of the monk Kathanaka") by the Jain sage Mahesarasuri another story exists:

Gandharvasena, the then powerful king of Ujjain, abducted a nun called Sarasvati, who was the sister of the monk Kathanaka. The enraged monk sought the help of the Saka ruler King Sahi in Sistan. Despite heavy odds but aided by

miracles, the Saka king defeated Gandharvasena and made him a captive. Sarasvati was repatriated, although Gandharvasena himself was forgiven. The defeated king retired to the forest, where he was killed by a tiger. His son, Vikramaditya, being brought up in the forest, had to rule from Pratishthana (modern Paithan in Maharashtra). Later on, Vikramaditya invaded Ujjain and drove away the Sakas. To commemorate this event, he started a new era called the "Vikrama era". The Ujjain calendar started around 56-58 BCE, and the subsequent Saka era calendar was started in 78 CE at Pratishthana.

Vikrama, Shakari, Shalivahana ... Many Names of One King

Hindu Tradition

The name of the king means "the Sun of Valour" (Vikrama means "valour" and Aditya means "sun"). He is also known as Vikrama, Bikramjit and Vikramarka (arka also means "sun"). Some legends also describe him as a liberator of India from mlechha (foreign) invaders; the invaders are identified as Sakas in most of these tales leading to the king also being known by the epithet, Shakari (enemy of the Sakas).

Jain Tradition

Many Vikramaditya legends, especially the Jain ones, associate him with another legendary king—Shalivahana of Pratishthana. In some of them, he is defeated by Shalivahana (who establishes the Shalivahana era) while in others, he is an ancestor of Shalivahana; a few legends also apply the title of Vikramaditya to the king of Pratishthana. The political rivalry between the two kings is sometimes also extended to patronage of language, with Vikramaditya supporting Sanskrit and Shalivahana supporting Prakrit.

Vikram Samvat Ahead of Gregorian Calendar

The Vikram Samvat calendar is 56.7 years ahead (in count) of the solar Gregorian calendar. For e.g. the year 2016 CE in the Gregorian calendar will be 2073 CE in the Vikram Samvat. The Vikram Samvat new year begins with the first day after the new moon, in the month of Chaitra,

Chaitra Shuddha or Chaitra Shukla Paksha Prathama; which usually falls in March–April in the Gregorian calendar. The nine-day Navaratri festival season begins on this day, culminating on Ram Navami day. In Nepal, it begins in mid-April and marks the start of the solar new year.

Vikram Samvat - New Year for Hindus and Buddhists

The traditional New Year of Vikram Samvat is one of the many festivals of Nepal, marked by family gatherings, the exchange of good wishes, and participation in rituals to ensure good fortune in the coming year. It occurs in mid-April each year, and coincides with the traditional new year in Assam, Bengal, Myanmar, Cambodia, Kerala, Kashmir, Manipur, Orissa, Punjab, Sri Lanka, Tamil Nadu and Thailand. The Vikram Samvat calendar is also recognized in North and East India, and in Gujarat. In Gujarat, the second day of Diwali is celebrated as the first day of the Vikram Samvat calendar which is the first day of the month of Karthik.

In Buddhist communities, the month of Baishakh is associated with Vesak or Buddha's birthday. It commemorates the birth, Enlightenment and passing of Gautama Buddha on the first full moon day in May (except in a leap year when the festival is held in June). Although this festival is not held on the same day as Pahela Baishakh, the holidays typically fall in the same month (Baishakh) of the Bengali, Hindu, and Theravada Buddhist calendars, and are related historically through the spread of Hinduism and Buddhism in South Asia. ☸



LIFE IS BLISS

VAIBHAV MANOCHA

What is God? How does one come to know God? Can one see or meet God? How would we even know this is it when we meet God? For anyone who relates with these questions, who is a seeker, the answers come in the form of a Guru. A Guru liberates us from doubts and a frame of mind that can hinder us from finding the answers. The understanding of God and Spirituality is given in the right context by Guru. This understanding can take us to enlightenment, can give us bliss.

When I first met my Guru, Paramahansa Nithyananda, I was a teenager with a lot of questions about the world, about how things work and what makes them work in that way. I had a seeking without realizing it. Fortunately for me I learnt about it at the right time. I know many kids who also have a seeking at that age, when they are just discovering the world, having questions and wanting answers but unfortunately in today's world, they are not given the right guidance either by their family or by the society around them simply because the people themselves don't know any better. Suppressing that seeking or giving it a wrong context out of ignorance can twist the brilliant and innocent mind of a child, making them just one among the mundane masses

if not into someone dangerous to themselves and the people around them. Understanding that seeking and guiding us in the right way to find our own path spiritually is one of the greatest things a Guru does for us, so we can reach the peak of our possibility.

For those of us who don't live all the time around the Guru, His teachings are like an undercurrent in our lives constantly guiding and giving us direction. Life has honestly been much easier and so much more blissful after I surrendered to the teachings of my Guru, and understanding that the Guru knows much more about your life than even you do. The Guru has bigger plans for your life than even you have for yourself. Me never much being one for temples and rituals, my Guru always directly or indirectly would make me either work or be around temples. Only recently in Ujjain during the Simahasta Kumbh Mela, staying in the presence of my Guru for little over a month, did I finally feel love, respect, reverence and a connection with the deities in the temples. In the temples of Gadhkallika and Harsiddhi, the Devi deities actually spoke to me! For the first time in my life, I finally had an enlightening experience. All due to living around the master, learning,

understanding and surrendering to everything that my Guru bestowed upon me without any doubts in my mind.

These experiences, the knowledge, wisdom and clarity about life and everything in it, that I have gained from being around my Guru will never be taught in any schools or colleges. Gone are the days when these core principles of life and enlightenment were taught to the children in Vedic gurukuls. When Indian society was filled with enlightened masses and even a few Gods among them! In these modern times, a right Guru can save us from spiraling down a self destructive path that most of the world is facing nowadays. Imagine a world full of enlightened souls. How far could we all reach! ☯





Nithyananda Peetham, Bengaluru Aadheenam
Off Mysore Road
Bidadi, Ramanagaram - 562109
Phone: +91 80 2727 9999
www.nithyananda.org