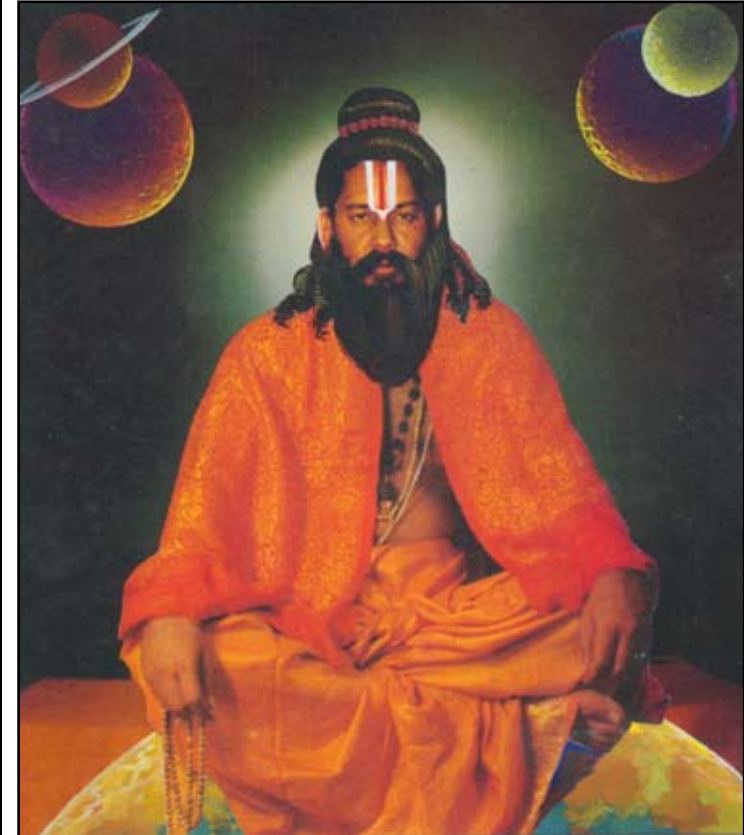




Vedavyasa Bharati Trust
#5, 20th Main, Opp 4th Cross, 1st Phase, 1st Stage
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VEDIC SEMINAR

Vyasa Poornima, 18 July 2008



USCEFI, Bangalore

VEDIC SEMINAR

VYASA POORNIMA - 18 JULY 2008



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On the Occasion of Vyasa Poornima 2008.....



On this auspicious occasion of Vyasa Poornima which is observed as Guru Poornima by devotees all over the world, I pray to God that all the disciples and devotees of Sri Guruji be blessed with devotion, tolerance, virtuosity, strength to do selfless-service and live with peaceful attitudes for togetherness. Here are my good wishes and blessings that all of you may work positively with concentrated effort making use of the Grant of Ardent devotion, intense unearthly training that Sri Guruji gave you all and blissful sincerity to drive away ego, jealousy, intolerance and selfishness. Let Guruji's grace and guidance continue to lead us to Light!

*-- Smt. Rani Samyukta Vyas
(Amma Garu)*

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VEDIC SEMINAR KEY NOTE ADDRESS

By

Sri M.V.S. Prasad, IRS (Retd.)

President, USCEFI

Dear friends of USCEFI and learned Vedic Scholars,

It is my great pleasure to deliver this key note address and be present to be with you all. This Seminar was programmed by our revered Guruji Dr. Vedavyasji last year in 2007. But USCEFI function in Raj Bhawan in Bangalore was to be held during the same period and therefore this seminar was postponed to this year. I find the response to this seminar was encouraging as seen by the number of papers received.

It is also my duty to place before you all our priorities and programs as envisaged by Sri Guruji. We have a Kalyana Mandapam construction program in Suraram. We are strengthening two Gurukul schools at Suraram and Duddukur. A few Publications are reprinted this year. I also place before you the publication of Proceedings of this Vedic Seminar during this Vyasa Poornima Celebrations.

I wish to place on record in this key-note address the basic out lines of Gurukul Concepts of education as I got them from Sri Guruji. We are all dedicated to implement these ideas in the most practical way. This was first published in my book " The Saint of the Space age" and it is God's wish as it appears that what I wrote as a chapter has come to me to implement in a practical way.

National Education

The scenario is the Ashram of Maharshi Dhaumya. The time was late evening. The disciples were gathering for the evening prayers. Maharshi Dhaumya looked at the crowd and instantly asked "Where is Aruni?" Some replied "Holy Sir! You have sent him to repair the breaches of the tank in our field".

The Maharshi remembered his sending the student for that work in the morning. He at once left for the field along with other students and called out "Son where are you? Please come out". Aruni, who was sent to repair the breach, could not stop the out flowing water and hence was himself lying in the breach thereby preventing the flow of water from the tank. Having heard the call of his master, he came out and bowed to his teacher. The Maharshi's eyes were wet with compassion. His heart was full of love for the student who showed exemplary sincerity and honest in the work entrusted. Rishi Dhaumya placed his right hand on the head of Aruni and blessed, saying " Son! Your education is over now. All the Vedas, Vedangas, Shastras and the wisdom contained in them shall be yours from this moment. Go home and start the life of a house holder". Then Aruni, having acquired all the wisdom instantaneously due to his Guru's blessing left for his home; He was known as Uddalaka.

The small anecdote from Maha Bharata indicates facts about ancient educational system in India. The Indian system of education was not information oriented.

The Gurukula system of teaching is 5,000 years old tradition of transmitting by yogic power higher knowledge and enlightenment to the student by the Guru.

It still survives in India in remote forest Ashrams. It is strikingly different from modern education of the class room type. Gurukula aims at the character building. Modern education aims at conveying information based literacy. Gurukula technique aims to develop the latent yogic powers of the child - and build him up into a moral and spiritual stalwart - not just a walking computer. Its goal is not earning money, status, power, prestige, pride and competitive aggressiveness - values that mark all westernized societies, which gave us the problems we all suffer from.

Dr. Vedavyas is a staunch supporter of Gurukul system of education. He believed that Education must be spiritualized. A Divine Humanity should be the goal of New Scheme of Education in USCEFI schools. There should be a diet without stimulants like coffee, tea and smoking. Asana and Pranayama are part of compulsory regimen for the students and teachers who live with the students, as did the Gurus in the Ashramas of Rishis.

"The Temples" - exhorted Dr, Vedavyas, "should be Schools of Spiritual Training and Universities of Vedic Knowledge as in the days of the Vedas, instead of making religion commercial by charging money to feed politicians and mercenaries" he declared.

In the Gurukul system of education, the boys are sent to the "Guru" at a tender age, after 'Upanayana'. The boy will leave his parents and starts living with other boys in the house or Ashram of the Guru. Besides learning, he had to do a lot of domestic service in the Teachers' house. After the service given and the morning lessons, he has to go to the village and seek alms as a Brahmachari. The alms collected had to be handed over to the Guru. The student was required to eat and drink whatever was given by the Guru, irrespective of what was procured as alms. The teacher used to control the eating of the disciple and remove greed, over eating and lethargy from the boy's personality.

Due to personal service and controlled food, the boy could develop self control, obedience, sincerity and devotion. Simultaneously he used to learn, the contemporary subjects of study and practice yoga under the watchful eyes of his Guru. As his food depended on the goodwill of the villages, there was no possibility for any indiscipline. He had to be socially acceptable; His ego was not allowed to grow. By the time he grew into an adult, he was mature, selfless, obedient and well versed in his branch of study. The Guru used to awaken the wisdom centre at an appropriate time by yogic powers, so that the boy could acquire knowledge about anything by intuition and solve his day-to-day problems. Those who excelled in studies proceeded to Benares or other centres of learning for higher studies while others returned home and joined the traditional family profession. The Varnashram dharma provided opportunities for employment, earning and spiritual evaluation equally for every one. Therefore, there was harmony and contentment in that society.

The system of education today is different. Having been devised by Macaulay to destroy the self sufficiency and self dependency of traditional Indian education, it appears attractive with impressive Buildings, uniformed boys and girls carrying unbearable burden of books cramming useless information fooling themselves and their parents. This education is expensive and since the children stay in their house they enjoy all comforts of the family and have no opportunity to practice self control and detachment. Their curriculum has no place for service and they depend neither on their teachers nor on society. The result is development of pride, ego and indiscipline. The boys passing out face frustration because what they studied is not relevant to their requirements in life. An education designed to manufacture clerks and servants to the alien rulers fails to provide them government employment. The human ability to memorize and to derive knowledge by intuition are ignored and a race of scholars who are totally dependent on books emerged.

Gurukul system, suitably modified to the present day's requirements of the country is the only answer to problems of student indiscipline, frustration, unemployment and juvenile delinquency. Character building in the formative period of adolescence is the need of the day. The curriculum should include vocational courses which can help the student to earn his livelihood when he goes out of the school. What is important is correct and proper identification of the child's aptitude and diverting him to the relevant branch of study, sufficiently early in life. This saves waste of time and money besides reducing the strain on national resources for education.

The anecdote of Dhaumya Maharishi and his disciple referred earlier indicates that character building was of utmost importance and the Guru used to bestow desired knowledge on the disciple instantaneously at the appropriate time.

Sri Guruji's dreams of establishing Gurukul Schools on the patterns of ancient Ashram Schools need to happen in a big way. In March, 1985 at the time of the Shirdi Sai Temple consecration, in a sprawling four acre campus in Hyderabad. A Gurukul temple school started. Their daily education includes - yoga asanas, pranayam, meditation, sankrit lessons, use of mantras and classes in Hinduism with a scientific orientation. Besides these, the boys also have formal education in Science, Mathematics, English and Indian culture. They have group meditation (Satsang) on every Sunday which includes Bhajan, devotional singing and lessons in Gita. There is another school in progress at Duddukur.

It is our concentrated effort to enhance the facilities and show the school as schools of Excellence.

Authors Biodata

The author had a close training and relationship with Sri Guruji and wrote a Book entitled "The Saint of the Space Age". This is a summary from Chapter 15 of this book. As the president of USCEFI the author is a driving force guiding the Yoga Brotherhood in its various aspects



NEED FOR UNIVERSITY LEVEL ADVANCED RESEARCH INTO VEDAS AND SASTRAS IN SANSKRIT

By

Dr. P. Ramanujan

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Synopsis

We highlight the issue of modern advancements in technological fields to benefit Sanskrit research for finding solutions to grand challenge problems. Linguistic studies and modern context could be harmoniously blended for serious research and beneficial outcomes.

Indian Heritage texts in Sanskrit have comprehensively dealt with all issues of human endeavours in a holistic and scientific manner and have a very long history of spirit of enquiry. Today, the textual tradition needs to be rigorously pursued in academic curricular development to prepare good researchers and research programmes.

We suggest a few ways of a good beginning in this direction for reviving interest in original shastraic treatises. We need to begin with academic curriculum and reinvigourating learning process to infuse confidence and competence for research.

Here is a presentation by an author who has put a concentrated effort into Advanced Research in Sanskrit. His deep interest in Vedic Literature and his commitment has been highly appreciated across the countries by eminent scholars. His appeal to the youth of the present day specially for the Indian youth to take Vedic Learning with sound Sanskrit background in exemplary

--- **By Editor**

Introduction

Power of abstraction is an index of intellectual maturity/advancement and shastras have perfected the art of abstraction of the content of diverse domains. We show that knowledge structures concerning cognitive studies related to language and human expression of experiences are best captured in various vidya-sathanas and/or dharma-sathanas. These may be very relevant and utilitarian in solving many issues in the realm of communication.

There are fourteen vidya-sathanas and/or dharma-sathanas, covering four Vedas, six Vedangas and four Upangas as enumerated by Sages Vyasa and Yajnavalkya. “*Purana-Nyaya-Mimamsa Dharma-Sastranga misrita. Vedah sthanani vidyaya dharmasya ca caturdasa ..*”. These provide proper and balanced exercise to all the faculties of human brain and help in a harmonious development of various competencies [Ref. Findings of Prof. Dr. Ernst Pöppel’s (Acting Chairman of the Human Studies Center and the Institute of Medical Psychology at the Ludwig-Maximilians-Universität, Munich) experiments in neuro-psychology at Munich, Germany, presented during Knowledge Base Computer Systems Conference (KBCS-90) at Pune in 1990.]. Intellectual enquiry and honesty are to be developed systematically with due regard to ethics and moral rectitude. That is why the disciplines are called as dharma-sathanas besides being vidya-sathanas. That is, they liberate while enlightening, as per “*Sa vidya ya vimuktaye*” (Vishnu purana 1.19.41).

Knowledge Structures from Sanskrit *Shastra-s*

The forms of encoding (or presentation) of the structural information is either through *Sutra-s* (Aphorisms) or *Sloka-s* (Verses). Six properties characterize a *Sutra*. A *Sutra* is, by definition, composed of

least syllables (brief), unambiguous, very significant, exhaustive and comprehensive (in coverage of its subject matter), doesn't have connectives (not a grammatical sentence, *i.e.*, like telegraphic language which is content-oriented) and is faultless (logically tenable). Verses are proven to be better suited for retention in memory due to their rhyme (metric/prosodial aspects). These two forms have been chosen in all Ancient Indian Scientific Treatises as the means of communication from *guru* to *sisya* (for many generations it was oral transmission) to ensure ZERO-DISTORTION across the country and across millennia using the above devices.

There are two aspects of knowledge, viz. the descriptive or structural part for representation and modeling and the cognitive part, which inheres in the animate (sentient) user. IHG, C-DAC's *Sakala-Shastra-Sutra-Kosha* (A repository of all knowledge-related original treatises) contains the fourteen *Vidya-sthana*-s or disciplines of study, covering the four *Vedas*, six *Vedanga*-s and four *Upanga*-s, embodying the main tenets of these systems.

We give below the type of structural detail in each *Vidya-sthana* as found in these knowledgebases :

Sl.No.	Vidyasthana	Category	Form	Aspect	Detail
1	Rig veda	Veda	Mantra	Process	accented hymns, universal prayers, efficacy in recitation with proper intonation gratitude and humility
2	Yajur Veda	Veda	Yajus	Practice	accented text, ritual applications and knowledge abstraction by symbolism enterprise and creativity
3	Sama Veda	Veda	Poems	Praise	accented and musical notes, efficacy in sonorosity with curative effects
4	Atharva veda	Veda	Mantra	Propitiation	accented verses, efficacy in error-correction and enhancing power
5	Shiksha	Vedanga	Sutra	Phonetics	Science of sound production, its origin, accent, duration, effort, physiological features, time-invariant standards for pronunciation etc. [Nose]

Sl.No.	Vidyasthana	Category	Form	Aspect	Detail
6	Vyakarana	Vedanga	Sutra	Grammar	Science of words, lexical, syntactic and base/stem and affix (prefix/in-fix/suffix), compounding etc. with meaning relation [mouth]
7	Chandas	Vedanga	Sutra	Metric/prosody	rhyme, modulation, emotive effects [Feet]
8	Nirukta	Vedanga	Text	Etymology	literal/word meaning relations, exegesis, processes thereof [Ears]
9	Jyautisha	Vedanga	Sloka	Astronomy	sacrificial temporal issues, effects of planets, time units, efficacy in achieving desired results [Eyes]
10	Kalpa	Vedanga	Sutra	Ritualistic	Applications of Vedic hymns and text for obtaining desired fruit, conventions, morals, rectitude [Hands]
11	Mimamsa	Upanga	Sutra	Epistemology	Sources and Instruments of knowledge, sentence, coherence, semantics, pragmatics, sense-disambiguation maxims etc. Applications to daily life, philosophy, factors in determining consciousness etc.
12	Nyaya Vistara	Upanga	Sutra	Metaphysics	Logic, syllogism, factors for perceptive, inferential and verbal cognitions, word-meaning and sentence semantic extraction
13	Puranas	Upanga	Sloka	Mythology	Epics, fables, legends, ideology, historical accounts, examples, episodes, messages on social and human values
14	Dharma Shastra	Upanga	Sloka	Moral Codes	social behaviour and order, harmonious relationships, character, conduct and rectitude in individual, legal and economic/business activities, various purposes of life, ethics etc.

Besides, these fourteen disciplines directly linked to Vedas as auxiliary and supplementary subjects, Classical literature dealing with word-meanings at implication and suggestion levels (besides literal or denotative/connotative/conventional), Folk-lore in vernacular languages of the masses like proverbs, idioms, etc. and various lexicons and other sources are put together as miscellaneous adjuncts in our knowledgebase.

One could explore these cognitive models from *Nyaya*, *Vyakarana*, *Mimamsa*, *Vedanta*, *Nirukta*, *Shiksha* (for speech-based work) etc. in various research projects, build lexicons, rulebases, test criteria, standards, training material etc. The effort is to compile and objectively and systematically study the contents and contributions of our ancestors, in the original, as far as possible, to avoid mis-interpretation, communication gaps, vested interests etc. and to evolve a representation system for knowledge processing close to the originals and test them rigorously in the contemporary context for relevance, adaptation, extension, comparison with western and other modern systems etc.

Application programs have been developed module-wise for each *Vidya-sthana*, with many tools and utilities to retrieve, analyse and hyperlink modules. An Authoring System with an editor, facilities to search from various indices, locate sources and insert them are created. *Mahabharata* database is also lexically tagged for compound words (*samasa-s*) with program help in getting dissolution information (*vigraha-vakya*). Under SANSK-NET Project, various texts, amounting to over 50,000 ISCII text pages, have been created and linked with these applications.

The technical papers titled “Computer representation of shabda-bodha”, and “masthishka-yantre shabda-bodha-pratiroopanam” by the author, presented during the first national conference on “Sanskritam and Computers” held in April 1989 at New Delhi, has detailed these aspects. The author’s thesis on “Development of a general-purpose Sanskrit parser” for the M.Sc. (Engg.) dissertation from Dept. of Computer Science and Automation, Indian Institute of Science in 1999, also has dealt with the issues involved in representation. So, an effort to prepare authentic, elaborate monograph series on these modules under an on-line primer series would be desirable as also reference publication in the field.

‘Learning to learn the proper way’ and in tune with reality as seen, time-tested and established as a way of life by our ancestors, emphasising on noble thoughts and with the motto of ‘simple living and high thinking’, is to be encouraged.

Arts, Commerce, Engineering, Medical, Legal, Humanities, and many such skills should be projected and learnt at par and purely based on aptitude without lop-sided societal biases and research encouraged in all spheres in a well-defined manner.

DESIKA, VYASA and other tools and utilities besides databases created may all be employed on project work and training to Sanskrit scholars and Computer professionals arranged by IHG, C-DAC, Bangalore for all interested students and faculty/staff members.

Original research, ‘ab-initio’ study of original treatises, designing under-graduate, graduate, post-graduate, doctoral and post-doctoral courses at Knowledge Fundamentals/ Foundations, Knowledge Sciences, Knowledge Engineering/Technologies and Knowledge Applications levels involving knowledge structures and cognitive structures for advanced research into languages and human communications, content creation in Indian languages for web-hosting, preparing reference works for Indian languages like dictionaries, Encyclopedia, Thesaurus, translation dictionaries, descriptive catalogues of libraries, manuscript collections, speech databases, word-nets, e-learning systems etc. would have to be launched across the country in all universities and institutions of higher learning.

Proposal for Indian Heritage Presentation

It is proposed to create, maintain and operate an authentic and exhaustive content on Indian Heritage on the World Wide Web for universal access and benefit.

- We propose creation of a National Informatics Infrastructure (NII) for the country
- Digital library initiative on Indian Heritage is an important component of NII
- Worldwide, national initiatives accord high priority to Heritage aspect {e.g., Vatican, Buddhists }
- On the Internet, religion is a hot attraction, but offerings on Indian Heritage are not up to the mark, or are not comparable to those for western religions; and even those available, provide a distorted picture, as in the case of history
- Commercial CD-ROMs are being introduced on Yoga, Vastu, Jyautisa etc., presenting a naive picture, for want of rigorous study of original treatises; and poor translations/ imitations pass for original/authentic.
- While western scholars have done excellent research on Veda, Sastra, Indology, philology etc., the 'soul' is missing; but only their work and method is widely available.
- As Veda-s happen to be the best and oldest available evidence of ancient Indian literary advancement and cultural heritage, their preservation is our foremost duty.
- The word/sentence structure, the euphonic combination processes, the accent-related meaning variations, the diverse ways of word formations and usage, the etymological and exegetical aspects, recitational and tonal aspects etc. have profound influence on and can contribute to our knowledge and study of Indology, Linguistics (graphical, spoken and conceptual forms), Life Sciences, Musicology, Medicine etc.
- Preservation, study/research and Propagation for posterity should be the guiding objectives of our efforts.

- *In sum*, to redeem national self-esteem, distinct identity and rightful place in the comity of nations and infuse confidence in our real strengths (rather than despairing over/pointing out weaknesses/ failings)

Justification

- India's most priceless possession is Heritage and it is her gift to mankind, pursuing any of the four Purusartha (objects of desire), i.e., Dharma (Ethics/Morals), Artha (prosperity), Kama (worldly desires), Moksa (liberation)
- In the present day world, pursuit of material objectives demands so much of energy and time that no time can be spared for finer aspects of life
- Many Indians in the current and younger generations have no clear-cut idea or ideals in life which is indigenous and inherited from times immemorial
- Into 21st century, to achieve national integration, guide humanity, remove shortcomings of current trends, the deviations, conflicts, strife, dead ends, aberrations, like Intolerance, violence, terrorism of various kinds etc.
- Many eminent/wise men believe that the situation is alarming; to restore value system, the Indian heritage is vital, in general
- **Historic, priceless, original manuscripts are only available abroad - at Leningrad, Berlin, London, Washington etc.**
- While some efforts are undertaken by various agencies, a lot remains inaccessible
- It may not be possible at all to reclaim some of them;
- Those available are badly maintained, in dilapidated libraries;
- Preservation in digital form is vital (as against analog form)

- With Internet as the vehicle for this experiment, wide access/sharing is possible
- Goal of IT/computing/AI is tending towards understanding human ‘intelligence’, mind and consciousness
- Western perspective is limited and arbitrary/ad-hoc, while Indian alternative is universal/ holistic
- WTO, IPR and Copyright Issues pose most serious threat to national heritage possessions
- We want to provide an ‘authentic version’ of Indian Intellectual heritage

A consortium approach in a collaborative and co-operative way between various resource centres and resource persons is suggested.

Knowledge Representation Issues

Modern Knowledge-Based-Computer Systems employ Predicate Logic (‘if-then-else’ form of rules), Semantic Networks and Conceptual Dependency schemes to represent ‘World Knowledge’ in Computers. Hudli and Viswanathan [1] have shown the correspondence of these three methods to the “**Sabda-bodha**” concept in the three branches of Sastraic (Sanskrit) literature, viz. Nyaya, Vyakaraṇa and Mimamsa. The self-inference generating characteristic of Sanskrit grammar (of Panini) has been brought forth by Rick Briggs [2]. Thus, for a variety of applications like NLP (Natural Language Processing), MT (Machine Translation), CAL (Computer-Aided Learning) and Expert Systems, the Sastraic concepts could be adopted.

[References : 1. *Analysis of sentences in Sanskrit and Knowledge Representation Techniques* by **HR Vishwasa, RV Hudli and T Vishwanathan**, Papers presented at KRIS-86, Bangalore. 2. *Knowledge Representation in Sanskrit and AI* by **Rick Briggs**, AI Magazine, Spring, 1985.]

This poses the problem of how knowledge is to be represented in Computer systems. To solve this, an appropriate model of knowledge is required. For this, epistemological building blocks are needed. Sastraic literature in Sanskrit contains exhaustive treatment of the various aspects of knowledge, *per se*, and attempts to systematise its study. Knowledge elements for word, sentence and discourse levels are enumerated, defined, examined and established as building blocks.

The tenets of the Sastras throw sufficient light for realising a knowledge representation based on these. We could benefit from the various methodologies and principles evolved therein for analysis of verbal communication through Sanskrit language, abstracted suitably. Three distinct constituents of a knowledge representation scheme could be a Lexicon, a knowledge base and programs for analysis of the knowledge base.

The Knowledge Base - Classification

The Knowledge Base could be the Sutras of all the branches of learning in Sastraic literature. Three levels of learning are identified, viz. Upasana - Experience (consciousness), Jnana - Knowledge (pure Science) and Kala - Skill (applied science). Accordingly, Sastras dealing with these are called Para Vidya, Aparā Vidya and Kala. Para Vidya or Brahma Vidya, numbering 32 and Nyasa Vidya, deals with meditation and self-realisation on the basis of Upanisad portion of Vedas (scriptural texts). These are elaborated in Brahma Sutras of sage Vyasa.

The **Sastras** have classified all knowledge (Aparā Vidya-s) into **FOURTEEN** subjects of study or **Vidyasthanas**, which include the four Vedas (scriptures), six Vedic auxiliary sciences (Vedangas) and four supplementary subjects (Upangas).

The angas and upangas of the Vedas are to be used for the proper interpretation of the Vedic texts, which alone are the sole repository of all knowledge leading to various attainments (material and spiritual).

These also have four phases each, viz, Learning, Reflecting, Practice and Propagation.

The applied Sciences, numbering 64, cover the various fine arts and crafts, classical literature, medicine, engineering, technology, sculpture, architecture, aesthetics, gemology, metallurgy, meteorology etc.

List of Fine Arts and Crafts

The applied sciences - numbering 64 - called Kala are : Itihasa (history/legion), Agama (idol worship/rituals), Nyaya (jurisprudence), Kavya (classical literature), Alankara (Figurative speech), Nataka (drama), Gana (music), Kavivya (poetry), Kamasutra (erotica), Dyuta Naipunya (skill with dice), Desa Bhasa Jnana (regional linguistics), LipiSarma (lithography), Vacana (oratory), Samastavadhana (concentration), Svarapariksa (voice recognition), Sastrapariksa (armoury/warfare), Sakunapariksa (knowledge of omens), Samudrikapariksa (physiology), Ratnapariksa (gemology), Svarnapariksa (goldsmithy), Gajalaksana (elephant rearing), Asvalaksana (horse rearing), Mallavidya (wrestling), Pakakarma (cooking), Dohala (pottery?), Gandhavada (odour sense), Dhatuvada (metallurgy), Khanivada (minerology), Rasavada (chemistry), Agnistambha (fire control), Jalastambha (staying afloat), Vayustambha (wind control), Khadgastambha (tightrope trick), Vasya (hypnotism), Akarsana (seduction), Mohana (mesmerism), Vidvesana (witchcraft), Uccatana (exorcising), Marana (killing), Kalavancana (time evasion), Vanijya (commerce), Pasupalana (animal husbandry, Krsi (agriculture), Samasarma (balancing), Lavukayuddha (fencing fight), Mrgaya (hunting), Putikausala (dollcraft), Drsaryasara (occultism),

Dyutakarani (dice control), Citraloha (alchemy), Parsamrt (?), Daru Venu Carma Ambarakriya (wood, bamboo, leather garment work), Caurya (theft), OuÀadhasiddhi (medicinal powers), Mantrasiddhi (incantation powers), Svaravancana (mimicry), Drstivancana (beguiling), Anjana (anointing), Jalaplavana (swimming), Vak Siddhi (prophecy), Ghatika Siddhi (prediction), Paduka Siddhi (cobblery), Indrajala (jugglery), Mahendra Jala (magic).

Relevance and utility

Of these, those relevant for knowledge based systems applications are the Apara Vidya-s directly and hence, their tenets need to be represented in an exhaustive knowledge base for analytical purposes. A compendium all Sutra-s called '**Sakala Sastra Sutra Kosa**' would have to be prepared. These tenets are either in aphorisms (a sort of terse, pithy sentence) form or as verses. Their analysis is to be attempted through an expert system for such a research. Here, the lexicon based on Amarakosa, would assist semantic extraction.

These sutras are to be coded in a uniform manner, tabulated suitably with fields giving necessary details in a form compatible with computer operation. This portion is quite laborious as the subject is vast. Here, another area of fundamental research, also advantageous to undertake through Sanskrit, i.e, Speech-to-text conversion, would amply complement the present research, helping the codification of the extant knowledge base through recitation/ recording. In the same vein, Image processing research also could help by automatic character recognition and generation from written inputs, including manuscripts.

It is clear from the above that, the entire gamut of knowledge-related issues owes its origin to Vedic texts alone in the Indian Civilisation, Culture and Philosophy, which collectively is our great Heritage.

Benefits/returns Expected

- An authentic and highly informative website on Indian Heritage
- Standards for creation of content for any specific system, text, mode etc.
- Large suite of tools and utilities for better access and study
- Extension to all Indian languages
- Many multi-lingual, multi-media CD titles on Heritage, Culture etc.
- Repository of original treatises, manuscripts and information content for posterity
- Website would have good commercial potential once set-up and commissioned.

Expected beneficiaries

- Entire humankind in general; all Indians in particular
- Indologists, traditional scholars, linguists, computer scientists, academics, students, connoisseurs etc.
- Institutions/individuals desirous of providing Heritage material for a worldwide audience

Applications

Computer-Aided-Instruction (*CAI*) is a modern field of research into language teaching packages and databases. There are many advantages in trying to understand and utilise the common ground with Sanskrit and the regional languages thru' the medium of Computers. Objectivity, consistency, processability (input, output, storage, retrieval) etc. are the major advantages besides tremendous speed and memory. It is also a rewarding experience to try to develop software for creation and maintenance of various knowledge bases.

Authors Biodata

Veda Varidhi P Ramanujan has both traditional learning of Vedas and shastras in the gurukula-system as well as modern education with degree in electrical engineering and PG degree in Computer Science. He has over a decade of professional design experience in Aeronautics prior to joining C-DAC in 1990.



"SUPARNA" - THE GOLDEN BIRD

By

Original work written by **Sri E. Anantha Charya**

published by his son, **Sri E. Vedavyas**

The word "Suparna", literally means, the 'Golden Bird'. It signifies Garuda the Vehicle of God Vishnu described in detail in many of the Puranas and epics like the Mahabharata. Although Suparna or Garuda is described as - "A Golden winged Bird" with a body constituted in the form of Yajus and the Omkara or Pranava "Trivrith", constituted as his head while the rest of his wings and feathers are made up of Vedic vibrations or Chandas :

*"Yas Suparno yajur nama
Chando gatrah Trivrit Shirah"*

So described by Rishi Vedavyasa in the Mahabharata as "a heavenly bird whose feathers are really the Vedic Yajus Chandas and whose head represents the seed mantra and syllable "OM" called 'Trivrith'. Such, is the description of Suparna! The divine bird, is also described as the vehicle of the supreme God Maha Vishnu.

Strange, as the description is, it signifies nothing to the average modern reader, beyond a vague notion of a mythical bird which is more or less mystical imagination.

In the Greek and Roman mythology also the Gods of Olympus are Vedic gods described in Europeanized terminology, in a corrupted distortion of the names of Vedic Gods wherein the Sanskrit names have been corrupted linguistically, when Romanised and Italianised.

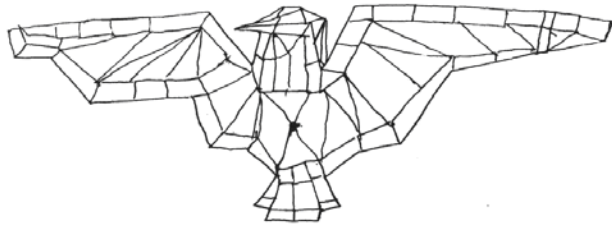
When Anglicized - it is even worse! So it becomes the Aquilla, is the heavenly bird of Greek mythology, just as Egyptian theology also had the national symbol of an Eagle with wide spread wings, described as 'Spread Eagle' - which the modern Rosicrucians copied and parade it about!

Among the modern nations too, America's national heraldic emblem is still the Eagle, just as Hitler's 'Swastika' - which is Vedic in origin, is held in position by the talons of the "German Eagle", Napoleon of France had the heraldic emblem of "spread-eagle" while the Egyptians had eagle emblem as symbol of Man's eternal Spirit. In the Mahabharata Epic Lord Krishna as Avatara of God Vishnu, is described as 'Garuda dhwaja' - having the eagle on his banner or flag - as a victory emblem.

Why this obsession with Eagle - by all the Ancient nations and in their legends? The modern research scholar gets no answer. Because the secret of Suparna which is a mystical allegory and an occult symbol of Vedas has become an unintelligible dead letter emblem, merely to be paraded on the flags and banners as a national emblem of Western nations. Let us therefore dig into the mysteries and secrets in the supremely Vedic emblem or the golden bird, Suparna. An in-depth examination of the symbolic meanings and the allegorical legend of Suparna as the Vedic messenger and vehicle of God, reveals many startling new discoveries.

In the Vedic Ritual of 'Soma Yaga' the "Garuda Chayana" is concerned mainly with erecting a Fire altar of bricks arranged in the form of an Eagle or Garuda. The laying of bricks (Istakopadhana) follows the secret power of Number, shape and the Mantra sound, mystically employed by the Vedic Metre or Chandas, in litany.

THE 'SUPARNA' - FIRE ALTAR



"GARUDA-CHAYANA" - SOMA YAGA Laying of The Bricks OF The Fire Altar - [Diagrammatic, Not to scale]

Firstly, Suparna has wide spread wings meticulously constructed with eighteen (18) feathers in the right wing - and exactly the same number 18 also in the left wing, which together constitute 36 wing-feathers or the Jagati Chandas. This mystic number 36 conceals a great secret of the Time Cycle in the calculation of many Prophetic events in the calendar. The most obvious one is the thirtysix 36-year cycle found in the Maha Bharata Epic! Starting after the Great Maha Bharata carnage, the 36 years cycle, marked the beginning of Kali Yuga which is a historic event in the calendar of humanity.

Secondly from the 36-th year of the Maha Bharata War - Lord Krishna the Avatara of Vishnu relinquished the world of mortals and ascended to heaven - and that date marked the Beginning of Kali Yuga. This is one symbolism.

There is another, an altogether different aspect to the Vedic Suparna. In the Soma Yaga, the sacred herb 'Soma lata' was found in the Himalayas near the foot hills of Kanchen ganga, and it was brought down for yagnas. The Soma herb is a mystical psychic herb that follows a lunar periodicity, closely following the phases of the Moon.

The "Sushruta Samhita" describes that the Soma lata bears one leaf on each lunar day, in the bright half - bearing fifteen leaves on the full moon day! On the negative side or the dark fortnight - the herb goes on shedding one leaf each lunar tithi thus standing naked on the New moon day!!! It is a sensitive herb, just like the "touch-me-not" plant which closes its leaves on mere touch, while the "telegraph plant" - relays the drooping leaf reflex, all over the herb! These are "sensitives" among the herbal world.

The Eclipse Cycle in the Vedic Calendar "Drapsa" - is also based on 36 year cycle. For example the lunar nodes Rahu and Ketu complete a cycle once in eighteen (18) years - thus comprising a double in a prophetic cycle of 36-years. The prophetic calendar of Hebrews, and also the Chaldean Astrological Prophetic cycles are called "Saros" of 36 years. Even the sub-cycles of the vernal equinoxial precession are connected with this 36 year cycle which marks major events in the world history, circling round every thirty six years.

Thus Suparna is also connected with the Vedic Cycle of Eclipses called 'Drapsa'.

Coming down to the Esoteric symbolism of Suparna we have seen how Garuda the Golden Bird brought down the immortal ambrosia or Amruta from Indra's Heaven. This legend is a secret key! The sacred herb Soma has many different species, described with different properties - of which one Soma plant called 'Gayatri', - the second one "Traishtubh" and the third variety is known as Suparna!!!

The administering of the Soma juice according to Rasayana therapy produces rejuvenation, revitalisation and even second youth to those who perform this Soma Yaga. In our own days Pandit Madan Mohan Malaviya underwent this Kaya Kalpa and was visibly rejuvenated.

Coming to the Vedic Metres or Chandas the 36 syllabled Vedic Chandas "Jagati" is closely connected to Suparna. It has 36-syllables. Gayatri Chandas has 24.

Astronomically also the Zodiacal Time Circle is comprised of 360 degrees and 36 is thus a decimal higher power of mystical figure 36. To celebrate this secret mystery and its Kabalistic significance of mystical number-18, Maharshi Vedavyasa begins every chapter in the Maha Bharata Epic with an identical prayer:

*"Narayanam namaskrutya
Naram chaiva narottamam
Devim Saraswatheem Vyasam,
Tato jayam udeerayet".*

The word 'Jaya' in Sanskrit is comprised of these two letters 'Ja' and 'Ya' which have numerologically 8 and 1 numerical value as the ruling numbers. Thus according to the converse symbolism of numbers which are to be read in the reverse order, it becomes the mystic number 18 which is half of 36 - and, thus has a secret significance.

But why this - 18 ?

The Maha Bharata Epic has 18-cantos. The .Bhagawad Gita or the "Song of God" too, has 18 chapters. Maharshi Vedavyasa wrote 18 Puranas. There are also 18 Maha Puranas and 18 Upa-Puranas. In the Maha Bharata War too, exactly 18 army brigades or Akshauhinis fought in the War for exactly 18 days!

There is no surprise therefore, that the secret Ritualistic symbolism of 'Suparna' too, is linked with the number $18 \times 2 = 36$. Thus the Astronomical significance of "Suparna" is connected with Time Cycles, Eclipse Cycles and cycles of equinoxial precession.

The Legend of Garuda too has interesting roots and ramifications. According to legend, Prajapati or patriarch, Kasyapa had two wives, of which Vinata became the mother of Garuda or Suparna - the King of the Birds, whereas the second wife Kadru became the mother of the serpents. Then, there arose a horrible battle between the serpents and eagles. The eagles began to devour the Serpents by the legion! Truce was worked out, at last!

Biologically too in the Evolution of animal kingdom Birds have evolved from the Reptiles. "Birds are glorified reptiles" - as one famous biologist put it! The oldest fossils discovered in lithographic quarries of Bavaria contained the skeletal remains of - "Archaeopteryx" - the primeval bird which has half reptile features and half bird features, thus proving that both Reptiles and birds have a common parentage as a biological truth - which, the legend of Vinata and Kadru mysteriously reveals!

How did the ancient Vedic Rishis know this? It is the Evolutionary secret link between the Reptiles and Birds - known only to our Western biologists, that too in the 19-th century!!!

In the sky the constellation 'Aquila' or the star of Garuda is symbolized by the heavenly bird Suparna. Even according to the Greeks 'Acquilla' was a firebird.

Unwittingly and almost half consciously the different nations of the world adapted eagle as their national emblem. The Egyptian Eagle, the Roman Eagle, the German Eagle of the Nazis and the standard one Napoleon carried - even the American heraldic emblem of eagle all point out to a long lost secret link with Vedic Eagle bird - 'Suparna' or Garuda.

Garuda is shown with spread-out wings and holding a coiled serpent in his talons. The serpent signifies the Kundalini, the Serpent power linked with Sex and Passion. The heavenly bird Garuda signifies the breath "prana" and the breathing of the "bird of life" with the two lungs representing the two wings - flapping rhythmically with each in-breathing and out-breathing. It is said :

"Garudo - Vayu Vahanah"

Meaning - "Garuda rides on wind is the aerial vehicle" - says Vishnu sahasra Nama prayer-book!

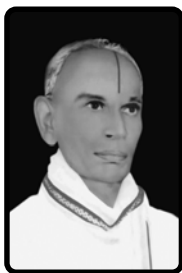
Such, is the lofty sweep and such, the world wide ramification, of the secret legend of "Suparna" the Divine Eagle emblem that even Lord Krishna carried on his banner.

Every temple in India invariably contains the engraved statue of Garuda with a half human form having birdlike winged feathers! Garuda's half human and half bird idol faces the main sanctum of every Vishnu temple - always!

'Suparna', indeed is the guardian of the Gateway to "God realization".

Authors Biodata

Dr. E. Ananthacharya is an eminent patriot, an able scientist, a distinguished scholar and an honest public and Social worker. He has dedicated his life to the study of Sanskrit and Scientific research into the Vedas and other ancient Indian Sciences. He is and expert in Ayurveda.



Bhagawan Ramana Maharishi



***Kriti - Maho - Dadhau Patana - Karanam
Phalam - Ashasvatam Gati - Nirodhakam***

Actions done (without remembering God) result in fall. The results are in-permanent and become obstructions for progress.

- Verse 2 from Upadesha Sara of Bhagawan Ramana Maharishi.

ASVINS OR ASVINI DEVATAS IN VEDIC LITERATURE

By

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Introduction

There are about 76 Ks which have prayers and references to Ashvins. The largest number of these is found in the Chs 19021 and the Chs 9, 10, 34, and 39 contain only one reference each.

The Ashvins regarded as Divine Physicians and Divine Adhvadyu priests. As physicians, they have greater role in the VMS compared to the latter. Indra id restored back to life, strength and prosperity only because of the active lead and participation of Ashvins. In most of their activities as Physicians they have Sarasvati as their associate. The Samhita focuses its attention upon Asvins as Physicians and brings out the glory of them.

Food of Asvins

The offerings or dedications at various sacrifices; SS, Saturns, etc. form their articles of food. In the Asvs, certain animals like jackals, manivala, suddhamanivala etc. are tied to stakes and are dedicated to them Specially Vanaspati worships him offering a he - goat and its omentum (vapa). Payas, sura and Soma and the contents of gharma form their drink.

Thus their articles of food in brief are: animals, goat, payas, sura, Soma and contents of gharma.

Abode

Alike Agni or any other such deity, the abode of Asvins is also far removed from the sacrificial spot. So, invitatory prayers are addressed to them. When invited, they come in their golden car; and their path, moreover, is also golden (20.74). This very idea, obviously indicated the distant situation of their abode.

Forms

The Havirdhana is the form of Asvins. So also the Upayama graham is the form of tejas of Asvins because they bestowed their tejas on the cup.

Qualities

Unlike the other Individual deities, they have only very few qualities both external and internal. Their external quality limits to their bodily grace while the internal extend to three aspects which we shall see below.

Asvins are beautiful (darasaniyau) and youthful. They are lustrous and hence they are termed as daivyu. They have the human form (narau) and they are also called nasatyas.

With regard to internal qualities we have knowledge, idealism and power to cite.

Asvins are kavis, medhavins and manisins. They are versed in Medicine and hence are Physicians. They are Adhvaryus and hence are aware of that responsibility also.

They form a goal which the sacrificer desires to attain (18.19). They are invoked, particularly when arrangements for a sacrifice are ready viz. fire has been kindled, the gharma warmed, sura is prepared and the Soma is pressed out (20.55).

Asvins are righteous in their deeds. They are mighty wonder-workers (34.29) and are called as vrsanau referring perhaps their vigour. They are quite powerful in the capacity of Physicians.

Functions

While Agni is Hotr and Brhaspati is Brahman: Asvins are Adhvaryu priests. They arrange the bricks in the range of Retahsic bricks and this function has been repeatedly expressed (14.-1-5). For them the 'pratah savana' (morning pressing of Soma) is dedicated. Or, in their name the (Soma) pressing is conducted. They invite Indra to the sacrifice on the behalf of this devotees.

Asvins protect the health of the sacrificers and are completed as protectors of health (tanupa) a characteristic common with Agni (3.17). They protect devotees during day and protect their rites as well.

They bestow on the sacrificer food, wealth, strength and prosperity. They take care that the wealth remains with the sacrificer only ('ihaiva ratayah santu'). They always promote the prosperity of the sacrificer.

They have major role in healing Indra and that we shall see in brief "Relation". In the above we have noted their sacrificial, protective and blessing functions.

Relations

Especially the circle of external and internal relations are mentioned in the Chs 19-21. They perform certain functions with respect to Indra along with certain other deities co-operating with them and thereby bestowing vigour power etc on Indra. From this point of view we can have three divisions viz. (1) what Asvins have exclusively bestowed on Indra; (2) what they have done to Indra associated with their wife Sarasvari (asvibhyam patni) exclusively and (3) what they have done along with other deities. This classification enables to say that there are only two or three instances to illustrate under category one and many under the rest which fact throws light upon the extent of Asvins relation with other deities. However, Asvins have undertaken certain activities jointly with their wife Sarasvati.

The deities with whom they are related are: Aditya, Agni, Svistakrt, Barhis, Indra, Daivyahotara, Dyavaprthivi, Pasus, Sarasvati, Soma, Tisrodevih (Bharati, Ida and Saravati), Tvstr, Urjahuti, Usasnakta, Vanaspati and Varuna. Ofcourse, of these, Sarasvati is very intimate to them.

1. Asvins independently bestowed eyes to Indra (19.89); joined the limbs of the body of Indra. They bore out Soma pressed out for Indra. They bestowed tejas in Indra. Asvins are further personal Adhvaryu preits to Indra (28.19)

2. Asvins along with Saravati wove the internal parts of the body of Indra. They remained in the month of Indra perhaps as his speech. They fill the world sweetness (20.50). They carry strength to Indra on the path of sacrifice. They deck him with surpassing powers and so on.

3. Asvins along with other deities: Asvins along with Sarasvati, Indra, Dyavapṛthivi milked the desires to sacrifice viz, fulfilled his wants. They along with Usasanakta sarasvati conjoins Indra with strength in the evening. So also they along with Tisrodevih, pressed out Soma. They eulogized the victory of Indra over the demon Namuci, along with Saravati, Pasus. Originally they, along with Saravati and Varuna created the sacrifice (Sautrs) and jointly treated Indra when broken. Und so Weiter.

Myths relating to Asvins

There are only two myths that speak of their greatness and these are merely in the form of statements.

1. With the dissyllables Asvins won bipeds (9.33). In like manner the sacrificer desires to have victory. Con: is::noted under "Agni".
2. Asvins heightened Indra by repairing him back to life and prosperity. The effect of which resulted in Indra killing Namuci, a demon. Although the course of treatment to Indra, they have shouldered greater responsibility.

Daivya Hotaru (The pair of Divine Hotrs)

There are only nine Ks containing prayers and references to Divine Hotrs. All of these are to be found in the Chs 20-21 and 28 of the VMS. They form one of the Apri deities.

They enjoy butter in the sacrifice which feature is often repeated ('ajyasya vetu'). They are lustrous (devau) and are best companion mutually (sayujau); are pleasant-voiced first applied second to Asvins and no other deity is paid with this tribute. They are intelligents (pracetasu). They are physicians (bhisajau) alike Asvins.

They increase the eastern light pracinamjyothih (Ahavani-yagni) with the sweet oblations. They arrange rites for man in sundry places. Those whose enemies are destroyed ('hataghasamasau') have brought for the sacrificer wealth and boons.

Like Asvins, these deities are also highly interested in Indra. They establish Indra at the head of the sacrifice ('yajnasyamurdhni') thereby meaning that highest attention is paid unto him. Being united with Asvins, they protect Indra when Soma is being pressed out (20.62).

They bestowed on Indra power, Food, and blessed him cows. Further they are close knit friends to Indra ('indrena sayujau'). Along with Sarasvati and asvins, they planted tvisi and wisdom in Indra and in Indra's heart respectively. They treated him quite well with oblations (havis) and further bestowed virya in him. Separately too, they blessed him good luster and brilliance. Divine Hotrs, as Indra is worshipped, are also worshipped by mortal Hots.

Indragni

There are only fourteen Ks that contain references to this deity. In the Asvs, certain animals like variegated ones, dappled one, curlews etc. are tied to the stakes and also are dedicated. Further the first rib of the immolated horse is offered to them. A special Ukthya-graha of Soma libation is offered to them. Indragni from one of the goald which the sacrificer desires to attain (18.20). They drive away the foes of the sacrificer to every side and also them who hate their (Indragni's) devotees and whom the devotees detest. They steady the Svayamatranna brick and enhance the prosperity of the sacrificer. They bestow upon the devotees that varcas which they have theirs vested in Surya. Along with Tvastr, Uksa etc. they bestowed power food upon Indra and

heightened his glory as well. They, along with Brhaspati, arranged the Lokampna brick in its place (12.54). Indragni had a victory which the sacrificer wishes to obtain.

Mitravaruna

There are about eighteen Ks which contain references to this deity. Many of them are distributed over several Chs.

In the Asvs, the groins of the immolated horse are offered to them. So also certain animals like goats that have small spots, that have big spots, barren cows, pigeons etc., are tied to the stakes and are dedicated to Mitravaruna. Anukhya-cup of Soma libation is offered to them.

They are guides to Devas. They form one of the goals with the sacrificer desires to attain. They are the controller of order (Dhrtavratin) and the sacrifice (Prasastr). To them, the newly consecrated king is announced (10.9). They are foe-killers (Rasadau). They are invited to sacrifice. They protect the enclosing stick arranged on the northern side (of the Ahavaniya fire) and protect the prastara with rain. They direct the sacrificer to yoke the chariot.

Devas have sprinkled (consecrated) them with Apah (10.1). Taken Mitravaruna as haven and earth, the Usasanakta (day and night) move betwixt them (29.6).

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Authors Biodata

Dr. C.L.Prabhakar is a Sanskrit and Vedic Scholar. He got his B.Sc degree in Mathematics with statistics and Economics from Sri Venkateswara University, Tirupati in 1962 and MA degree in Sanskrit with distinction and with specialization in Rhetorics from Karnatak University, Dharwar. He obtained his Ph.D., degree in Vedic Studies (Sukla Yajurveda) in 1968 from Poona University after being a Research Scholar in Centre for Advanced study in Sanskrit, Poona University, Poona. He joined the Sanskrit Department, Bangalore University, Bangalore in 1968. He entered the Education Service as Lecturer in Sanskrit and Retired as Professor and Head of the Department of Sanskrit, National Collage, Jayanagar, Bangalore in 2000.

He is the founder, Director of Vedadhyayana Kendra in Bangalore and the founder President of the World Association for Vedic Studies (WAVES), U.S.A., Inc. India branch, Bangalore Chapter.

He is the professor of Vedas, Hindu University of America, Florida, USA.



VEDIC ECOLOGY

By

Dr. Hampaiah, Ph. D. (Agronomy)

Chairman, Bio-Diversity Board, AP.

India is in a paradoxical situation that it has the best of all natural resources like favourable climate for all crop production, minerals, abundant sunshine all through the year, water in the perennial rivers and above all people looking for gainful employment. But the country is in a state of 'resource rich, economically poor' situation. Added to this we have a legacy of traditional knowledge through ancient scriptures, 'Vedas' for all-round development of country in general and human being in particular. Majority foreigners when they visit India make a cryptic remark that 'Indians are sitting on a gold mine and begging with a golden bowl'. It appears to be true! Our country's rich 'Bio-Diversity' which is a sum total of all living organisms and variability in plants, animals and micro organisms could be utilized for the benefit of mankind rather than looking at western civilisations for guidance and technical collaborations. In fact all the western cultures have taken a cue from our ancient scriptures and formulated hypothesis and made inventions and discoveries.

Our 'Ayurveda' and other traditional systems of healthcare are based on our medicinal herbs can keep the human and animal health in order. But for various reasons we are attracted to western system for health care which is designed to commercialise the products produced in western countries. Recognising the importance of 'Ayurveda' by western civilisations they are trying to get raw material and resources from us and make formulations to market in our country. At least now we have to wake up and preserve our natural resources and register our traditional knowledge so that other countries may not patent for commercial exploitation. Classical examples are 'Neem' 'azadirachta', vinca rosea (billa ganneru) vicristine, basmati rice, turmeric patents registered by other nations. We need to register these natural resources with an appropriate forum to negate the 'Intellectual Property Rights Act (IPRA) effects. Our parliament passed an act 'Bio-Diversity Act 2002' to protect and

conserve the bio-resources by the holders of bio resources in gram panchayats at grass root level. The holders of knowledge can claim benefit sharing 'royalty' from the commercial utilizers of these resources in traditional knowledges. Extending to our traditional scriptures we need to form 'Intellectual Property Rights (IPR) angle and announce to the world that Vedas are our sovereign rights of the people of India.

'Vedic Ecology' a branch of Ayurveda wherein it states that all plants have different energy levels and the human beings receive energy. It is 'energy' transfer from plants to human beings. For example Ocimum (tulsi) has high levels of energy and the person making rounds around (Pradakshina) will receive more energy levels, cures physical and mental diseases. To understand these energy transfers 'Vedic Ecology' gives answers to energies at various levels and various body points. This is an ancient science which is mentioned in Vedas which require proper study and practice for human welfare.

Authors Biodata

Dr. Hampaiah is an agricultural scientist who acquired vast experiences from many countries. He is born in a village near Kurnool Dist, AP. After Graduation and P.G., he pursued Ph.D. (Agronomy) from reputed Indian Agriculture Research Institute (N. Delhi).

He firmly believes that India long the potential to occupy the top most position in the world within a period of 5 years, provided the biological resonances his medicinal plants, traditional knowledge's of villagers for the development of country in general and farmers in particular.



A SUMMARY OF BRAHMA SUTRAS

By

Sri Guruji Dr. E.Vedavyas, IAS., Ph. D., D.Litt

The entire content of the Book "Brahma Sutras" can not be summarized in a single chapter. Many sadhakas or spiritual aspirants do not know the content of Brahma Sutras. So in this chapter, a very brief introduction of the content of Brahma Sutras is given.

Maharshi Vedavyasa wrote this Book "Brahma Sutras". These are like formulae in science, brief and simplified. They describe the Brahma Vidya or knowledge of God. The entire Universe (Jagat) is made of Brahma. There is need for sadhana or special effort to know this Brahma. Brahma Vidya tells us of Brahma with which the entire Universe is made of. A spiritual aspirant or sadhaka is a part of the Universe and therefore one should know oneself and this is Brahma Vidya.

Who am I ?

Every one has a body. If we ask a person "whose body is it ?", the reply comes, "it is mine", and thereby implies that the person is not the body. He or she is the owner of the body. Similarly one has manas or mind, and praana or "Life Force". So there is something beyond or above or different from these things. Brahma Vidya or Jnana gives knowledge of such entity. Word "Brahma" indicates the material that fills the whole Universe. Man is made of the same material. So by knowing Brahma, One can know oneself. Brahma Sutras describe the Knowledge of Brahma.

The first Sutra is "Adho Brahma jijnaasa".

The equipment required to understand Brahma is "Jijnaasa" or Brahma jijnaasa. How a person or any living being takes birth, wherefrom one comes, how and why death comes and where does a person go in the end ? - these questions are addressed and answered by Maharshi Veda Vyasa. He starts these questions and sharpens the mind of the individual and turns him inwards.

The equipment required to understand Brahma is "Jijnaasa" or Brahma jijnaasa. How a person or any living being takes birth, wherefrom one comes, how and why death comes and where does a person go in the end ? - these questions are addressed and answered by Maharshi Veda Vyasa. He starts these questions and sharpens the mind of the individual and turns him inwards.

Brahma Sutras deal with not only the Sadhana aspects but with several related issues. Sunya Vaada, Nireeswara Vaada, Naastika vaada etc., The defects of such thinking are condemned and the Origin of the world , its birth and sustenance and related facts are presented by Maharshi Vyasa.

What is the Cause of this World ?

The Modern philosophers (and scientists) depend on logic and describe that the WORLD is made-up of matter. Brahma sutras tell this in a more explicit and logical way.

In the same manner, the neereeswara vaadis say that Prakruti (nature) is the origin of the every thing. Sankhya Vaadis say that Prakruti and Purusha the pair, is the reason for the jagat. The lokayata vaada say that only this world is real and there is nothing beyond this world. Some others say that this entire thing we see is sunya (nothing). All this vaadas

(arguments) are considered and proved systematically to be incorrect and then Brahma Sutras establish that this Jagat is Brahma and Brahma is Truth and therefore this Jagat is dependent on Truth. Knowing this Truth is Jnaana. When this Jnaana is attained the self (I) appears as everything and results in Ananda (Bliss) and this Bliss is Brahma. This experience in the heart of a human being as antaratma or as Eshwara is the truth.

*"Satyam Jnaanam Anantam Brahma",
yo veda, nihitam guhayam parmovyayam*

This Vedic sentence when split will show Satyam, Anantam, Brahma Guhayam, meaning in the cave of the heart.

Not logic, not science, but the blissful experience

The above truth that Brahma Vidya is not play of words is like tasting the sugar candy. This cannot be obtained merely by reciting Vedas, sutras, or sastras or discussions or thoughts about them. Maharshi Vyasa is given that the Brahma Vidya can be obtained through determined Sadhana and this spiritual truth is presented in the Brahma Sutras with a golden thread in short, precise and very pregnant (loaded) with meaning.

Brahma Sutra

Sutra in Sanskrit means thread. Brahma sutra means the thread that is supportive for the world. Flowers of different colors, though each one is separate are all made into a garland with help of a thread but this thread is not prominently visible in the garland only the flowers are visible. The human beings, devatas (gods), the living beings - all

species, trees and plant life, the rivers and the mountains, the sky - all that we see in the nature are like flowers in the Creation. The Brahma Sutra is like the thread which ties and keeps them all together just as the thread passes through the center (heart) of each flower. The Brahma Sutra as antaratma passes through each living being and is present. Therefore, because of the thread it unites all flowers the antaratma puts everybody together just as a wet sand ball can remain in that shape as long as the wetness is present and as all the sand particles fall off as individual particles the moment the water dries up and wetness is lost so also this uniting antaratma is absent the Jagat can no longer stay together. Therefore, in the Creation of the Universe "Bhagawat Shakti" or the "Holding force of Brahma" is the 'Uniting and Sustaining Thread'

Each Living body has some limbs, so is the entire range of species in Creation. Praana or Life force keeps alive all the limbs of a body. All living beings which constitute the various limbs of the Creation also carry out various assigned tasks with "Bhagawat Shakti", thus typically illustrating the Unity (ekatva or Adwaita) in Diversity (Dwaita). The Truth is the Jeeva is made up of the same matter or material as the Jagat or even Brahma. Thus both are same is the view of Adwaita. This is true. But the Uniting force - Pranava -- spread everywhere in the Universe and keeping them (these two) together is the Para Brahma Tatwam.

Dwaita and Adwaita

Thus if the limbs work independently, then it is Dwaita and if all limbs work with one manas, then it is Adwaita. The great existence and wonderful mix of having these two experiences (Dwaita and Adwaita) together is the Body. The mix of these two can be seen in daily life and Meemamsa deals with such Sutras and therefore Vyasa's book of Brahma Sutras is also called "Saareeraka Meemamsa".

Without knowing this distinction, people believing Jeeva as different from Brahma are labeled as Dwaita followers and those who believe everything including all living beings as only One are labeled Advaita followers. Therefore for Vyasa's Brahma Sutras two different commentaries are written. Vishishtadwaita commentary by Bhagavad Ramanuja is the one which shows the harmony of these two ways of belief. Thus different ways of interpretations with differences have come in to existence to Brahma Sutras.

Logic and Arguments without Experience

The main difficulty in all such differences is because people try to use logic and understand Brahma Sutras by splitting the words and examining the roots of the words and their derivatives. So it is not enough to have interest only in Brahma Sutras. That is Brahma Jijnaasa. Vyasa has included in the last chapter ways to attain Brahma and to have Realization.

There are many such efforts or sadhanas / methods. Archiradi marga mentioned in the Vedas which is also called siddha yoga method. This gives a person Brahma Jnaana. This leads to experience of Brahma and towards the end helps for merger in Brahma. Vyasa has clearly given this message in spite of that the pandits who do not understand these spiritual aspects do not practice the truth of Brahma sutras in their life. Without such practice and putting the knowledge to use in life. The truth cannot be realized logic or non practice of renunciation, sacrifice or *tyaaga*, without obtaining concentration and single minded devotion for the manas through *tapasya*, no one can attain Brahma Jnaana.

With the result Brahma Sutras which provide unity and the unifying force of Brahma, are employed in commented in three different ways

of Dwaita, Advaita and Vishishta Advaita. Such religious splits have taken place in the history of Hinduism only. Because difference is illusion or Brahma and harmony is Brahma. Yoga provides this harmony. Union with God or Brahma is Yoga.

Therefore to give access to the bliss as indicated in the Brahma Sutras. All the three *matas* (Dwaita, Advaita and Vishishta Advaita) need to be condemned. Such a thing is possible according to Bhagvad Gita only through Yoga. Therefore Bhagvad Gita is called Brahma Vidya Yoga Shastra.

Bhagvad Gita provides a beautiful commentary for Brahma Sutras. The other commentaries are like pandits commentaries. Bhagvad Gita's commentary is like Yogis commentaries.

A Maha Yogi experiences bliss. A pandit plays with the words the result of such a play is the three matas. The result of the other type commences with the Sadhana and ends with Siddhi leading to ***Brahma Sakshatkara***. This also ***atma Sakshatkara***. This is Brahma Sutra (only one Sutra).

Authors Biodata

English rendering of this Chapter from Sri Gururji's Book " Maharshi Vedavyasa's Divya Charitra " in Telugu is done by Sri G.S. Raju on the occasion of Vyasa poornima - 2008.



ROLE OF MAHARSHI VEDAVYASA AS "PARAMA GURU" IN THE HISTORY OF MANKIND

By

Smt. N. Lakshmi Gayatri, M.A., B.Ed.

There are two types of events that happen on Earth. One type of events that happen suddenly without much planning depending on the situations and circumstances. These are trivial and insignificant. They happen day in and day out as ordinary events in our daily life. The second type of events happen as planned by the Devatas (Gods) in a higher Lokas and as divine sankalpa (Gods wish). They are not daily occurrences. They mould and guide the future of the world. Many people do not know that there are two types of events. There are these two types of events, therefore ordinary man cannot know what are trivial occurrences as different from the sankalpas of the almighty. This distinction is not visible to eyes, the atma (soul) only can see.

The history is molded by and corrected by the second types events. The Parama Gurus help implement these major events in the world which are divine sankalpas or Gods wishes. They work like pools or instruments to implement divine plans. The secret of distinction in the events can be understood only if one has spiritual experiences. Ordinary man thinks and treats all events are same. The Parama Gurus are different. They know the events of trivial nature are different from the events of permanent nature. A Parama Guru knows the spiritual importance of such permanent events. In the life Vyasa Maharshi we can see this quality in a very striking manner.

The events that he joints and also those which he does not and silently skips will bear the proof to this fact. The manner in which Vyasa Maharshi

worked as a Parama Guru can be understood if we consider as how he worked during the great Mahabharata War.

The physical and outward reason for the Mahabharatha War seems to be the qurrel between the Pandavas and kauravas over sharing of the kingdom and the family quarels. If this were to be true, there is no need for Maharshi Vyasa to intervene or take part in such matters.

Also there is no need for any role of Lord Krishna who is none other than Great Narayana Rishi. What do the Rishis, Param Gurus have anything to do with family quarrel and personal problems of the individuals. These great souls have obviously no role. So the great War of Mahabharatha was fought an event planned by the Gods for a specific reasons and is done as per the plans of the Devatas (Gods). Such a decision and a plan taken in the higher Lokas is called Divine Sankalpa. Such plans are not revielled to the ordinary humans in advance. So such divine decisions are called Deva Rahasyas (Divine Secrets). The Param Gurus implement the Spiritual programs on earth which are divine plans by using the friendships and enmities of ordinary human beings.

Yuddha Yajna

Externally gambling appears to be the reasons for the Mahabharatha War. But the event of terrible Mass Destruction was planned well in advance. Yudhistara performed Rajasuya Yagjana. Yudhistara made Lord Krishna to preside over it. Vyasa Maharshi is Brahma (the chief priest of Yajna) : Vyasa's disciples as Ritviks (priests) as members of sabha or participants. Yudhistara invited all the four divisions of the society. In advance Sahadeva, the youngest of the Pandavas was helped by Agni (the lord of fire) and thus Gods program commenced on Earth.

This is made very clear by Vyasa in his Sanskrit work Mahabharata in Sabha Parva. Indra fights Tarakasura and the Chariot used by him was given to Vasuraja. Lord Krishna and Bhima and Arjuna used this Chariot (flying machine) to travel from Magadha (present Bihar) kingdom to Indra Prastha (the present state of Delhi) flying the sky so described by Maharshi Vyasa. This chariot is like a space vehicle of present day. Also, when Sahadeva went to Nishadha kingdom he used this chariot.

When Sahadeva went round the countries Lord Agni (Fire God) appeared and helped him to defeat the enemies in the war. Similarly, Ghatotkacha flew in the air across the ocean, reached Lanka and collected money (insubordination fee) from Lanka ruled then by descendants of Vibhishana of Ramayana times.

In this manner, why was Raja suya yagna started taking spiritual help? This aspect can be examined. This is not done merely to help Dharma Raja as a person. For such a purpose so many devatas, maharshis, paramagurus need not combinedly take up this task. Implementation of the divine plan on Earth is the reason. Raja suya was completed and Dharma Raja lost the kingdom in gambling, went to Jungles and suffered many difficulties. But neither devatas not paramagurus not even Lord Krishna intervened to eliminate this living in forest. Therefore, Dharma Raja living in forests or Pandavas begging food in Ekachakrapura and such many difficulties are merely personal matters. Such things are not related to history of mankind. Therefore, the paramagurus, saints or Sri Krishna did not intervene to stop the war of Mahabharata.

The reason for it is the implementation of spiritual program on earth as directed by the divine plan. This aspect was shown by Vedavyasa repeatedly in the Mahabharata when he granted darshan to Pandavas and showed the future of humanity and thus helped them by giving guidance.

This does not mean that Vyasa helped Pandavas on every occasion they were in trouble. In the personal matters he never interfered that is why at the time of Lord Krishna's nirvana (exit from earth) or after Krishna's death Arjuna's defeat and humiliation at the hands of enemies are rural folk or when the divine weapons failed to work Vyasa did not extend any divine help.

Only as a person he consoled Arjuna and told him soothing words, that's all.

In the same manner Lord Krishna at the commencement of the Mahabharata war gave Bhagwad geetha to Arjuna. Vyasa wrote Bhagwad geeta in Mahabharata as seen by Sanjaya. This Bhagwad geeta was given to humanity but Lord Krishna did not teach Bhagwad gita after the war, when Arjuna prayed to him. Krishna refused to repeat gita and also told Arjuna that it was not possible to repeat. Bhagwad gita was given by the order of parabramha and it came out of Krishna and therefore, repeating that act was not possible. Therefore, Krishna gave anugita which is different from Bhagwad gita.

Yudhistara assembled all the kings at the time of Raja Suya in which Maharshi's, rishis and member were present performed agra puja and wanted to close the Yagna in a peaceful manner in the month of Vaishaka with star rohini joining Amavasya Raja Suya Yagna commenced and without any defects and deficiencies got completed in a happy way.

Food for guests with mantras, devatas, awards and rewards to thousands of kings were all satisfied. In a normal way Dharma Raja's Yagna would have ended happily. For Yudhistira to perform "Yagna" is solely his personal matter. As a king to perform "Raja suya" is his duty or dharma, so he performed it. But based on this "Yagna" there is another 'Spiritual Work' that has to be carried out on this earth.

That is the 'Ankurarapana' (initiation) of the Mahabharata War. It's like sowing a seed. This issue has been vividly described by Maharshi Vyasa in the second Ashwasa (chapter) in the following manner.

" That was the sixth day of Yagna. After completing the Avabhrudha Snanam' (bath taken after the completion of Yagna) they all sat in the Anthar-Vedi' which was built on the stage of Yagna. Sage Narada praised the grandeur in which the "Raja suya" was performed. He admired the devotion and dedication of Dharmaraja for the Righteousness. Here Narada's admiration has deep insight.

"Narada is 'Deva rishi' (Sage of gods). He is fully aware of God's will that is operating in the higher 'lokas' (higher planes of the heaven) and the decision taken in God's court. After praising Dharmaraja whole heartedly he gazed at Lord Krishna and nodded his head in a secretive gesture. With that gesture Lord Krishna could recollect the decision taken in the 'Deva loka". He could clearly visualize the impending Mahabharatha War in the near future." This is the reason for Maharshi Vyasa to clearly describe the above in Sanskrit "Killing of Sishupala" - the bloodshed of the Kings: The series of events that followed after Narada's nodding of his head lead to the hacking of Sishupala. As a result of this after 13 years all those kings who attended the 'Yagna' here were fierce fully killed in the Mahabharatha Yuddha which is nothing but 'Yuddha Yagna". This is God's decision' killing people and reducing the load of the earth is "Divine Mission". This divine mission is a strong evidence to show the secret of how the 'Parama Gurus'(Supreme Masters) and the 'Deva gurus perform their roles irrespective of individuals joy and sorrow.

Marriage of Hidimbi

Maharshi Vyasa is aware of the future while describing in the 'Adiparva' (1st volume of his writing of Mahabharatha) the brutal killing of Hidimbapura by Bhima. He has described another incident in the following manner.

'After offering prostrations to Kunthi Devi Hidimbi says, "If you shower your benevolence on me. I will do everything whatever you want me to do within minutes. I can take all of you to any place you across a lake. There we find a huge Banyan tree. These two things wish to see. Not only this my word is reality. I know what is happening, what is going to happen and what happened - all the events and things of 'Trikala' (Past, Present & Future). If you want to know you listen to me. The path that we are going to tread now, we come have originated by the powerful penance of 'Shalihotra Maharshi'. Whoever drinks water from that lake won't suffer from hunger and thirst. Whoever rests under the shade of that tree won't be troubled by heat, cold and rain. And also Maharshi Vyasa will appear before you". In this way Hidimbi surprisingly describes whatever is going to happen.

Later on the Pandavas really came across the huge Banyan tree and the lake originated by the power of Shalihotra Maharshi. They take bath in the lake. They offer prayers and perform 'Sandhyavandana' in the lake. They quench their thirst by drinking water to the full extent and rest in the shade of the tree. Hidimbi's words come true. They lose their hunger and thirst. They are no longer troubled by heat, cold and rain.

Suddenly Maharshi Vyasa appears before them. All of them excitedly with great respect stand before him. They prostrate before Vyasa and perform pooja. Maharshi Vyasa blesses his daughter-in-law Kunthi and his grandsons. He gives them solace by listening to their woes personally. Then he begins to discuss about the issues that have to be implemented according to the "Divine Will" in the following manner.

"This lake has been created by the power penance of Shalivahara. Anyone who drinks this water won't suffer from thirst and hunger. Whoever rests under this tree won't suffer from more days here. Later you reach 'Ekachakrapura' - the Agrahara (main dwelling place) of Brahmins. All of you in the disguise of Brahmins live among them secretly. When needed I will appear before you again". In this way Maharshi Vyasa shows all the programme to be followed by them.

India's - future - Emperor

In the near future after the end of Mahabharata war as a Divine Will - Yudhistira has to be made the Emperor of India. This is the fate decided for the country. This is the impending future. Indicating these two things Maharshi Vyasa says:

"Dharmaraja is sure to become the Emperor. He with his four brothers like the four mighty arms of Lord Vishnu will defeat all the kings with indomitable strength and courage. He will perform 'Yagyas' like 'the Rajasuya' and the 'Ashwamedha'. He will regain the kingdom of his ancestors. He will enjoy the infinite power of his kingdom (Rajyalakshmi) and will glorify his 'Kuruvamsa'. Hidimbi will be blessed with a mighty child Ghatotkacha who will be very useful. Saying so Maharshi Vyasa blesses Hidimbi and disappears. But Maharshi Vyasa has neither promised the longevity of Ghatotkacha or a happy life for Pandavas. Vyasa stressed that "Ghatotkacha will be useful when needed. These words have a deep meaning. Anyway the need of his presence has come.

During the Mahabharata was karma with all the power acquired by Indra was bent upon killing Arjuna. Arjuna's life has to be saved. In this place Ghatotkacha is sacrificed. This in the words of Vyasa "He will be useful when needed means!! /wirds if Maharshis and the laws of Paramagurus are very minute and filled with deep in sightful meaning.

That's why the Paramagurus know the events that happen in the past - Present and Future. They are fully aware of the temporary and ordinary events - the Spiritual events that happen according to the Divine Will and how these events are useful on the earth for the human progress in a systematic manner. So the Paramagurus are the Pioneers to Carryout this programme on this earth.

This purpose of this chapter is to show crucial role of Maharshi Vyasa as the Paramaguru. Everyone sees only the superficial story. But it is difficult to observe and identify the spiritual truths in the life of Maharshis. Mahabharata has to be read with this vision. Then we can digout innumerable spiritual truths.

Authors Biodata

Smt N. Lakshmi Gayatri rendered this chapter on Vyasa from the book of Sri Gururji into English. She contributes to Subhavartha regularly narrating the experiences of the devotees who lived during the lifetime of Shirdi Sai and also beyond his Samadhi. She has been teaching to various institutions and imparting the knowledge of improving English speaking skills to many batches to students year by year.



ASHLESHA BALI

-- A Special Prakriya in Vedic Pariharas

By

Sri N.V.Ramakrishna Udupa

Ashlesha is one of the 27 stars which is in Kataka or Karkataka Rasi and is related to the Sarpas (Serpents). Ashlesha Pooja, Ashlesha Bali, Ashlesha Homa, are three of the major parihara techniques used by Vedic Scholars and Vedic Pandits and Purohits for to overcome Doshas associated with star Ashlesha and the sarpas. It performed for the good of the needy persons. Ashlesha being one of the 27 stars, there is a sizeable population born with Ashlesha as Janma Nakshatra. For some of them, Transits of malefic planets can bode ill. Also, there are some Doshas as listed below which require parihara kriyas to overcome bad effects -- to cancel them or to minimize such effects. These Doshas include :

- 1) Kuja Dosha
- 2) Rahu Dosha
- 3) Sarpa Dosha,
- 4) Sarpa hatya Dosha
- 5) Valmika Nasana Dosha
- 6) Mrita Sarpa Darshana Dosha
- 7) Vivaha Nirbhanda Dosha
- 8) Ashlesha Janma Nakshtra Dosha

Ashlesha Bali is one of the important pariharas to overcome these Doshas. Sarpa Devatas are invited, pooja is performed and Bali (food offering) is offered to each one of them. Typically, Bali pindas are offered as pradhana pindas and 8 pindas are offered to Dik Devatas and in addition 9 nava mandala bali pindas are also offered making the total bali pindas to $68+8+9 = 85$.

Naga Kshetras : The Venues / Places where to perform Ashlesha Bali :

Generally Ashlesha Bali is performed in Subrahmanya temples (because Subrahmanya is a Sarpa roopi); in Naga temples and in Naga kshetras. It can also be performed at river banks or even at home. Naga kshetras are very specific and suitable places for this purpose as they are widely spread over the districts of Shimoga, North Canara, Karwar, Chikkamagalur in Karnataka state and in many parts of Kerala. Naga kshetras are dedicated and spiritually protected areas to the extent of 3 to 4 acres fully earmarked for the worship of serpents/naga devathas. Living snakes/serpents can be cited in such places even now. No one harms them as they seldom go out of the kshetra bounds. No animals enter such marked naga kshetras, not even the stray dogs. These places are held in reverence and used only for worship of Naga Devatas. If any person by mistake creates any nuisance or desecration he or she would suffer some difficulties and soon realize the mistake and thus the Naga kshetras are spiritually well protected places.

There are 6 Serpents / Nagadevatas invited in this ritual :

1. Ananta	18. Ashesha
2. Vasuki	19. Danta Sokah
3. Sesha	20. Jara /vyala / javara
4. Takshaka	21. Dhritarashtra
5. Phanini or Sarpini	22. Iravata
6. Damstrini	23. Sattva
7. Bhishani	24. Tapasa
8. Bhramani	25. Prithusrava
9. Phamodgarini	26. Doorasrava
10. Kalaratri	27. Grava
11. Yama Jihva	28. Ajagara
12. Kumudwati	29. Seetaprustha
13. Vidyut Jihva	30. Vaishala
14. Kaali	31. Uparika / Uparivita
15. Dooti	32. Tarksha
16. Yama Dooti	33. Sikhi /Sikha / Ati Sikha
17. Sarpah	34. Chakra

35. Aruna	52. Mahanaga / Vasukaye Nagaraja
36. Pishanga	53. Nagah
37. Ajira / Ajara	54. Naga patnis
38. Mahahi	55. Naga kanyas
39. Arbuda	56. Naga putras
40. Saahna / Saanna	57. Naga pautras
41. Parashuka	58. Naga pra-pautras
42. Kausturya / Kaukushta / Kausarya	59. Naga parshadas
43. Mejaya / Kapila	60. Naga anuparshadas
44. Padma	61. Deva ganas
45. Mahapadma / Hatika	62. Asura ganas / Vasu ganas
46. Gulika	63. Gandharva ganas
47. Kambala	64. Yaksha ganas
48. Vasu / Vasava	65. Pitru ganas
49. Dhoomaketu	66. Naga ganas
50. Renuka	67. Rakshasa ganas
51. Maninaga / Phaninaga	68. Pisacha ganas

These are the 68 serpents. There are 8 Dik Devatas who are Indra, Agni, Yama, Niruti, Varuna, Vayu, Soma, and Ishana. There are also nava pada mandalas 9 in number, viz.,

1. Sarpa 2. Ananta 3. Swesha.
4. Kapila 5. Naga. 6. Kaaliya.
7. Sankhapala 8. Bhoodhara. 9. Vaasuki.

Thus totally, 68+8= 76. Naga Devatas offered the Balipindas. A sketch is available for the pradhana mandala has 76 places for these naga devatas. The 9 Naga devatas are added again for Bali offerings.

The Phala Sruti for Ashlesha Bali is given in book on "Sarpa kalpa" in 3 slokas as below:

*Evam yah kurute bhaktya Ashlesha bali muttamam
Sarva papa nivruttscha sarva roga nivaranam
Duhkha daaridra naasascha sarva siddhischa jayate
Sankarshanaatma naageshu sthitwa tushto varapradah
Yeh karoti maha pujaam manoobhistarda siddhaye
Manoratha miha prapya Prapnoti paramam gatih .*

Ref:-

"Atra Vyasokta Bali Devata Mahabharata Sabha parva vidya manah likhitah, Vyasoktatwaat ayam pakshah ativa sadhuriti bhati."

Authors Biodata

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KALA TATWA HOMAS

- An Elaboration on current practices

By

Sri N.V.Ramakrishna Udupa

Kala Tatwa Homas are performed for Charging the Deity or Murty(s) or Vighras of Deities in the temples at the time of Pratishtapana and subsequently every year during anniversaries or annual festivities and also to re-charge the Deities whenever required. It is interesting to note the importance and significance of these Homas.

Types of Pratishtas :

There are many types of Pratishtas such as -- Devata Pratishta as in some ancient temples; Rishi Pratishta as in Sri VasantaVallabha raya temple in Bangalore ; Swayambhu or self- appearance as at Kanipakam Ganapati in A.P. ; or Manava Pratishtas as commonly available in many places and in each colony of the metro cities and urban centers. There are Rakshasa Pratishtas also. In the many types of installations, the murty or vighraha need re-charging over a period of time so that the visiting devotees continue to receive power and blessings from the Lord in the temple. So this is a very important Vedic ritual.

The Kalas and the Tatwas :

There are in all 94 Kalas (chatur navati). The most prominent of them are brought under 3 categories viz., I.Agni Kalas, II. Surya Kalas, and III. Amrita or Soma Kalas. The Agni Kalas are 10 known as:

- | | | | |
|-----------------|-----------------|-----------|------------|
| 1.Dhoomrakshi | 2.Ushhma | 3.Jwalini | 4.Jwaalini |
| 5.Vishpulingini | 6.Susri | 7.Surupa | 8.Kapila |
| 9.Havya vaaha | 10. kavya vaaha | | |

The Surya Kalas are 12 known as

- | | | | |
|------------|-------------|-------------|-------------|
| 1.Tapini | 2.Taapini | 3.Dhoomra | 4.Marichini |
| 5.Jwaalini | 6.Ruchih | 7.Shushumna | 8.Bhogada |
| 9.Vishwa | 10. Bodhini | 11. Dharini | 12. Kshamaa |

The third Category i.e., Amrita Kalas include 16

- | | | | |
|-------------|------------|-------------|-----------------|
| 1.Amruta | 2.Maanada | 3. Poosha | 4.Tustih |
| 5.Pushtih | 6. Ratih | 7. Dhurutih | 8.Shashani |
| 9.Chandrika | 10.Kanti | 11. Jyotsna | 12.Shree |
| 13. Preeti | 14. Angada | 15. Poorna | 16.Poornamrutha |

Tatwas are mainly panchatatwas in Bhumandala and the list of them; From saptagama and from Tantra Samuchaya , compiled by Narayana (Narayana praneta). He compiled them from in Kerala while it is believed that he is from North India and his times are unknown.

Agama Grandhas :

Vishnu Samhita
Lakhna Samhita
Vaikhanasa Samhita
Pancha Ratra
Saiva Samhita

Narayana (pranita) compiled Tantra Samuchaya and this gives saptagama.

Tatwas :

Pruthvi tatwa and jala tatwa are athah tatwas meaning they related to the downward movement . Vayu tatwa and Akasha tatwa are upward tatwas. Agni tatwa is in the middle showing a tendency to be in the middle as different from the other to movements of upwards and downwards, Pruthvi tatwa and Akasha tatwa are as usual continue while jala tatwa purifies the Pruthvi and makes it go down . Vayu tatwa purifies Akasha tatwa and moves/goes up. Pruthvi and Akashtatwa use Agni tatwa and purifies. Agama karmas: Bhooshudhi, Bhuthi shudhi, etc., Vayu bijas such as yam, yam yam is used saying vayu bijena Amruta Tatwa remains. Akasha Tatwa is Jnana and it remains constant.

BE BLESSED TO LEARN AND LEARN TO BLESS

---- *A brief account of Vedic Ashirvachanam*

By

Sri N.V.Ramakrishna Udupa

Now a days during travel, during meeting people, while attending functions, or extending small help to elders, you get back a blessing "God Bless You". It is so common and so frequent that even when a child sneezes, people around say "God Bless". This God's blessing in these three English words is quite common to an average Indian as he or she is exposed to the western ways of living.

In the Vedic culture as different from the western ways, we in India have, in Sanaatana Dharma, the Shodasha Samskaras and the associated good wishes and blessings that go with them.

Sathamnam Bhavati is a very common Ashirvachanam wishing 100 years of life etc. Similarly, there are a number of mantras - for kumaras/ boys and separately - for girls. Also there are Ashirvachanams for Vatus / brahmacharis. For dampatis - Sachi Purandarabhyam .. Sita Ramabhyam ... Arundhati Vashishtabhyam etc., are heard after religious functions. There are ashirvachana gadyas (blessings in prose) There are vibhakti mantras - pratham, dvitiya, trutiya, etc. -seven of them. Blessings for bride -mantras, six achirvachana gadyas are mentioned here. Raja ashirvada -ayam yajamanaha etc are done when a large function is held by Yajamaana.

Let us learn some of the Vedic mantras and Ashirvachanas and learn to bless people you love to do.

After performing any Vedic homa or Vedic Karmas such as any shodasha samskaras or Grihapravesam etc., the Yajamana (the performer) receives these blessings at the time of receiving mantrakshata

Swati mantrardhah satyaah saphalaah sanviti bhavanto mahanto anugruhnantu

1. Ayam yajamaanah anavarata anna daana vishesha santoshita vidwajjana aashirwada paramparaa prapta samashta aishwarya yuktoh bhooyaditi bhavanto mahanto anugruhantu

The above Ashirwachana is in Pradhama Vibhakti. The remaining sentences are in order of remaining vibhaktis. Depending on the occasion, there can be minor changes in wording.

2. Imam yajamaanam bandhu janaah deena janaah pandita janaah swaswasamana samuchita kalaakausheyavaaso gomanushyadheenam sampaadanaayah sammashrayantaam, iti bhavanto mahanto anugruhantu

3. Anena yajamaanene anushtita - - - homa karmana aradhitaa deavataa shri - - santushto / santushta bhutwaa deva guru brahmanaa athithi satkarani satkarmaani nirantaraani bhuyasuriti bhavanto mahanto anugruhantu

4. Asmai yajamaanaya Markandeyaadi chirajeevinah suprasannah deerghaayu pradah bhuyasuriti bhavanto mahanto anugruhantu

5. Asmaadyajamaanat shoka prabhutibhih Adhyatmika, aadhidaivika, aadhi bhowtika taapratraya sahitaah aadi vyaadhayah doorevare vrutyanataam iti bhavanto mahanto anugruhantu

6. asya yajamaanasya sreeryaho gaurvidyaa vinayaa vittam bahuputrancha aayushyamcha bhuaadhiti bhavanto mahanto anugruhanantu

7. asmin yajamaane roopa laavanya taarunya kaarunya varenya vadaanyataadayah sarveh sadgunaah sammilitah santah samajjrimbhantaam iti bhavanto mahanto anugruhantu

Common:

*evam sarve janaah sukhino bhavantu
tatah samasta sanmangalaani bhavantu*

These are aashirwaada gadyaas.

Vedic Aashirwada mantras:

There are more than 250 Vedic mantras used for different occasions for different karmas such as marriage, upanayana or Brahmopadesha etc., some common to many occasions. It will be interesting to learn them.

FROM VEDA -TO AYUR-VEDA OR THE "VEDA OF LIFE"

By

Dr. K.Pavan Kumar, Ayurvedic Doctor (B.A.M.S),
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"SAMA DOSHAGINISHA SAMA DHATHU MALAKRIYAH/
PRASNATMENDRIYA MANAH SWASTHAH ITYABHIDEYATHE//"
Su.s

Sama doshas(Vata,Pitta and Kapha),sama Agni,sama dhathu (Rasa, raka, Mamsa, Medho, Asthi, Majja, Sukram), Malakriyas (Mala, Mutra and Sweda), Prasanna Atma, indriya (panchendriyas) and manas all the above who have in normal stage that man called as SWASTYA.

Ayurveda have mainly "8" branches-"*kaya bala grahordvanga salya damstra jara vrishi*"

Every branch of Ayurveda teaches about the RASAYANA and SWASTYAWRITTAM commonly. "*Rasyanam yat jara vyadhi nasnam*" Rasyanam cures the illness and vardakyam (geriatric problems) .The main aim of Ayurveda is "*swastasyaswasty rakshanam artasya rognut*" *c.su* here clearly says about the preventive and curative aspects of the Ayurveda.

"SUTRASTHANETHU VAGBHATAM NIDANE MADAVAM SRESTAM/
SARERE SUSRUTAM CHARAKASTHU CHIKITSHATHE"

Refer the books for sutra stanam Vagbhatam written by vagbhata, Madava nidanam for Nidana stanam, Susrutam for Sarere satanam and charakam for chikitsa.

Charaka mentioned "*chikitsa prabrutiyam*" as first chapter. In this chapter it was told **vatatapeyam** and **Kuti Pravesam**. Vatatapeyam out side therapy, Kuti Pravesam is the inside therapy.Kuti pravesam is the bigger procedure then the vatapeyam.

In kuti pravesam the kuti (house) selected in North east corner, made easy to convince all the amenities are available and the walls are heat protected small ventilated.

Before going to the rasyana chikitsa person must to take "PANCHAKRMA"with out panchakarma not a proper therapy, panchakarma eliminates the doshas.

The procedure starts one good day (uttarayana kala),person have a good mood check the condition of the person accordingly select the medicine.

The real positive benefits of rasyana treatment is not only curative, its preventive cure al hidden diseases,. The regenerative process of the life principles would be at its best in the first or middle parts vital life, and the rasyana process must conducted in those stages of a body, accustomed oil and steam baths, for man when he is physical and mentally strong, and physically dense and wide resistance tense. Here charaka clearly says the eligible and non eligible.

May yajanas man to the sat us of supreme and of the devas.In the great aims and promote changes, rasyana is at one with the yajana principles .Manu also declared that the human constitution be restored to its nascent state of purity innocence, both by the common and the good exceptional yajanas.

Rasayanas are nearly parallel to the prayaschittas,smrities or dharma satras, which have evolved a process of daily and periodical duties of

routine nitya karmas for maintaining life as ayurveda has evolved the principles of hygiene or Swasthavrittam for inculcating in the daily conduct of human life to the best ends ,both being developments of their common vedic originals of yajana,dana and tapas are purificatory and recitatives of mans nascent conditions of health and strength.

Manu, the law giver, states that the right conditions of life ensures the continuity of the full life progress in the present in the present and the rough their progenation into the future.

All sins generally leave their impress on the physical,sensory,moral and mental consciousness and the corresponding parts but they sometimes leave their marks over the physical constitution and effect the gross body of tissues and the fine organs of sense when deviation of right conduct are continued over long period.

Expiation consists of two aspects 1. Recognition and open avowal of ones own wrongs, followed by 2. a determination not to allow a repetition by strict closing of all chances and avenues for doing it. It is only then that it could be called atonement or prayaschitta, through penitents conduct

The attainment of the wealth of knowledge of the seers, of the devas with sharp powers, and the Vedic science is the source for the achievements of Rasayanas.

The principle of continuous generations churning feeding and rearing of the fire of life yajana by proper feeding with the fresh, pure, needed fuel of food etc.. is formulated in the form of the yajana stages of agni hotras,charaka therefore says that hotra consists of the feeding and rearing of the of life in man.

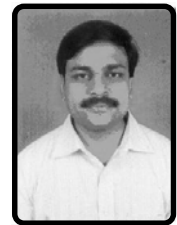
The same is also known as the home of inner fire which charaka describes in terms of principles of dietics,the process of digestion and perfect metabolism as the basis for healthy, long wise living, without the fear of any possibility diseases into the incidental happenings of the life of calm with the help of the study, knowledge, faith in the practices of the teachings of the sciences of vedic knowledge of fire ,along with the offerings of his research to his students in the name of Fire of knowledge or Jataveda

The main principle of arsha rasayana is based on dietic formulae which is applicable to the daily conduct of formulae which is applicable to the daily conduct of the healthy people as well as the carefully conducted courses of Rasayanic treatment.

All activities of life upto death depend on the efficacy of food.

Authors Biodata

Dr. K.Pavan Kumar, B.A.M.S. is a qualified Ayurvedic Doctor, well expecienced in specialized Kerala Ayurvedic Pancha Karma Treatment. He worked in Shantagiri hospital in Kerala and also worked with a project in Kamineni Hospital of Hyderabad as specialist in Ayurveda. At present, he is working as a co-ordinator and RMO of SARFT, Bangalore. He has a good background of Astrology and interested in pursuing research study on Medical Astrology.



MANTRA AYURVEDA

By

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Mantra Ayurveda is branch of medicine deals with the powerful mantras which will bring about remarkable cures, example of which we see in curing snake bites. In villages some people go for mantra therapy for diseases like sprained muscles, eczima etc. This paper aims at examining certain features of this branch of Indian Medicine.

Rig Veda describes the Cosmic Purusha as the combination of various deities as organs. The Purusha is also visible form of the Universe as stated in "Purusha Sukta". Ayurvedic sciences derive its medical theory of the different organs from the concept of the Purusha represented by various deities as organs - A concept of Organo Therapy. This Devas who rule the organs in the body of both Man and Universal Purusha are linked with a Herb, a Color, Sound, Geometrical shape and the Constellation or Nakshatra - gives the key to the curing of disease which affects each organ.

Each god is associated with a mantra and also with a star. Vedas describe in Nakshatresti the necessary mantra like "Krithika Nekshatram - agnir devaata" etc. Swati is presided over by Vayu - the wind God and is connected with the herb called amalaka from which the famous Ayurvedic preparation "Chyavana Prasa" is made. God Vishu Presides over the herb "Tulsi" or the sacred "Basil Oscimum Sanctum". The sacred herbs like Tulsi, Lotus, Sandel wood, holy grass or Darbha - are known for their medical properties on human body and mind; and therefore are to be used in daily worship and yoga meditation along with mantras connected there with.

Many Ayurvedic herbs are assigned each a fixed lunar asterism or Nakshtra and its presiding deveta of the Vedas and each vedic god is activated and invoked by a mantra of that god.

Ancient books on Ayurveda (Siddha Jeevana Tantram) give the procedure for collecting herbs:

1. Each herb is to be collected after invoking the particular God related to it with a suitable mantra.
2. As per the procedure the worship of the Land as well as the herb is to be performed.
3. Navagrahas are to be worshiped with suitable grains laid in earthen plates called "Palika".

While collecting herbs, a) Herb b) presiding deity c) The star of the deity d) The Mantra of the deity are to be considered.

While making the medicine it is to be potentised 100- fold (Sata Gunam)" 1000 - fold (Sahasra Gunam) by chanting mantras in mind. This is called "Bhavana" of Medicine. The Lamas of Tibet do this kind of "Bhavana" of Medicines while making the pills, and later on wrap the medicinal pills in a silk cloth. This is the reason why medicines are not to be flooded.

As an example "For Making Triphala Churna amalaka has to be collected in "Chitra" chanting "Hanuman" mantra; Haritaki is to be collected in "Magha" and Tadi in the month of the "Phalguna" Then all three must be combined to make "Triphala Churna". Apart from medicinal value this is significant spiritually also.

The reason for why the herbs are to be collected as specified, is given in a rare book called "Sidha Jeevana Tantram" in which all the there sciences - medicine, mantra and astrology are co- related. According

to this book people of "Krita Yuga" are Satvic and can achieve Sidhis by perfecting themselves spiritually. In Treata Yuga Sidhis can be achieved by penance, homa etc, and in Dwapara Yuga - Rasayana or Rasavada is a way. In Kali Yuga people are short lived and are not capable of practicing yoga or fire ritual etc. Therefore medicinal herbs are a means in the age of Kali.

"Amantrakam vrudha yogam".

Simple use of herbs is of no use. Herbs are effective when used along with manthras . In Kali all are authorized to get herbs where as for the practice of mantras there are restrictions.

These herbs are also employed in Vedic Yagnas for purification of evil karma by a process called "Prayaschitta" and also for curative and Therapeutic mantras for treatment in Ayurveda.

In Navagraha santihoma- the use of herbs along with chanting of related mantras in firerituals - is seen.Thus offering its own herbs with related mantras the victims gets relief.

The human body made up of five basic elemental forms known as "Pancha Bhootas" - mind, intellect and ego make the number to eight. This is known as "Astavidha Prakruthi" These eight elements are related to eight rulers of the direction (Dikpalakas) in the outer universe for each of the "Pancha Bhootas" there are seed syllables giving siddhis like Vayu siddhi, Jala sidhi etc. Similarly Gods are also related to these five elements. One has to worship Deity related to his birth star and also use the herbs collected on the star day and use friendly syllable.

Ayurveda describes Tridhatu called Vata, Pitta and Sleshama as constituents of the body. The balanced state of all the three Dhatus is the state of health and imbalance of any of these three results in causing diseases related to that particular Dhatus which is out of proportion.

Vishnu pursides over vata in the body that controls all metoblic movement of the stomach and bowels. Herbs Presiding over by Vishnu are used for treatment of vata based diseases along with the specific mantras. Similarly Rudra controls Pitta or vital Agni. Brahma rules Sleshma or jelly like protoplasmic element and controls phlegmatic tissue.Trigunas-Satva, Rajas and Tamas ruled by Vishnu, Brahma and Rudhra respectively are the qualities controlling the behaviour pattern of humans and their food habits and also control tridoshas of vata, pitte, and sleshma. Therefore the Holy Ttrivity of Vedas are diretly applicable to principles of therapy and physiological diognosis in Ayurveda .

I conclude this topic after pointing out one more application of Mantra Shastra in Psychiatry. According to Charaka, Psyciological disorder are of two kinds (Nija, Agatha). First kind are caused by three doshas (Vata, Pita and Kapha). Second kind are caused by obsession of spirits or Graha doshas. This kind can only be cured by application of suitable Mantras by way of Tantric practises.

This is the way mantras ,ayurveda astrology all three are co-related in Mantra Ayurvada.

A list of different ayurvedic herbs and their presiding stars is appended below:

Aditya	Arca	Sun
Soma	Somalata	Moon
Agni	Palasha (Moduga)	Mars
Vayu	Amalaka	Guru
Vishnu	Tulsi	Budha
Narayana	Aswatha	Sun
Lakshmi	Lotus	Venus

Authors Biodata

The Author is in service of Guruji for the past nine years and is currently working as teacher in Gurukula Patashala, Shiridi Sai Temple, Hyderabad.



GURUKULA SYSTEM OF EDUCATION

Bringing up children as spiritual stalwarts

By

G. Gadadhar, B.Com., M.B.A.

Co-coordinator of Shirdi Sai Gurukul of USCEFI
during 2003-06

Meaning of Gurukula System:

Gurukula system of teaching is a 5000-year-old Hindu tradition of transmitting higher knowledge and enlightenment to the students by yogic power by the Guru. The Gurukula is the house of the Guru where a Bhramachari- a boy student or kanya- a girl student is taught everything working, playing and living. Life is a school that is the idea of a Gurukula.

Aim of Gurukula Education:

The aim of our traditional Gurukula technique is to develop the latent yogic powers of the child and build him / her up as Moral and Spiritual stalwarts and not just a walking computer. In Gurukula, Guru develops his students into a real Purusha. A Purusha means a real hero, who is not afraid of everything, he is not afraid of life, disease. He also teaches how to analyze the fear and try to surpass it. The youngsters are trained in exercises and in Yogic Asanas and Mental Training in high concentration through Meditation for Awakening of Higher centers of understanding. Gurukula system devotes special attention to character building.

In the words of Sri Pujya Guruji, Dr. E.Vedavyas

"Gurukula is the house of the Guru i.e. what you learn there is not as in a school, but it is your home, it is a home of knowledge, then they ask me where is the guru, I said Guru is inside everybody, thinks Guru is a man outside this man, that man, no doubt helps you to get knowledge or discovers how to get knowledge, but somebody talks to you, laughs, you know he is angry with you, how do you know all that, because there is a centerness, the knowledge center even in a 3 years old child, the child sees mother and smiles, that means he understands, so this understanding center is called Guru."

Birth of Modern English Education:

The education our colleges & Universities are teaching is English education. This education is started by Maculay who was specially sent by British to prepare a project for slavery of Hindus permanently. British after research found that even after so many attacks and rulers ruling Bharath, rulers could not destroy the culture. 100 times Muslims broke the temples and 200 times the temples were built again. 1000 times they burnt books, 2000 times they wrote again, because our guru's memorize every thing, so if one book is burnt they have written another book again. So British came to a conclusion that merely by conquering Hindus, there is no use. They realized that they should destroy from inside the culture and Vedas because Hindus believe in their culture, Vedas and Jnaana. So to destroy this British started this English Education where they pickup students as youngsters and make them cut their hair and put the shirts and pants like British people, and motivate to live like a westerner and they taught if you live like a western man you will be great, you drink wine, you dance and eat meat, you have illicit sex, the more criminal you are, you are great. More money you

have, you are great. The result of this education is that even the Brahmins today have lost their values. So we can see how after 61 years of Independence we have lost our Gurukula Education system and values and how British are successful in their aim of destroying our Gurukul education system.



இந்தநூல்தில், சுமார் 170 ஆண்டுகளுக்கு முன்பு
பிரிட்டிஷ் நாடாளுமன்றத்தின், பிரபல உறுப்பினரும்,
பிரிட்டிஷ் அரசாங்கத்தில் பல முக்கியப் பதவிகளை
வகித்தவரும், 1834-ம் ஆண்டு பிரிட்டிஷ் அரசு
ஆலமத்த 'சுபீம் கவுன்சில் ஆஃப் இந்தியா' என்ற
ஆலமப்பின் முக்கிய உறுப்பினருமான மெக்ஸுலே
பிரபு தராளனாடுகள் நமது நாட்டைச்
சுற்றிப்பார்த்துவிட்டு ஆங்கிலேய அரசுக்கு
எழுதியதைச் சீமீழ் தந்துள்ளோம்.

LORD MACAULAY'S ADDRESS TO THE
BRITISH PARLIAMENT 2 FEBRUARY, 1835

"I have travelled across the length and breadth
of India and I have not seen one person who is
a beggar, who is a thief, such wealth I have
seen in this country, such high moral values,
people of such caliber, that I do not think we
would ever conquer this country, unless we
break the very backbone of this nation, which

is her spiritual and cultural heritage, and, therefore, I propose that we replace
her old and ancient education system, her culture, for if the Indians think that all
that is foreign and English is good and greater than their own, they will lose
their self-esteem, their native culture and they will become what we want them, a
truly dominated nation."

Kali & Hoop

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Teaching process of Gurukula

The aim of gurukula education is building up of character, and not making man a computer like a telephone directory; western education is giving all information to brain. The western education takes a boy and puts knowledge into his head, but gurukula education takes the knowledge from inside the atma. Gurukula theory is knowledge should not be got from outside it is already there inside. The knowledge, which comes from within, is the knowledge of rishis. In western education, you give student a textbook, from the textbook you put into the memory and then put back into booklet during examination.

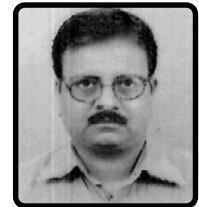
In gurukula the guru will teach how to makeup your defects, guru will teach that all your present difficulties are due to your past karma, first remove this old mistakes and don't commit new mistakes. In gurukula a student is taught everything working, playing and living. As students stay with guru, guru can observe his students very closely and he makes them realize their defects and rectifies them.

At Gurukula System, a systematic teaching of Sanskrit plus fundamentals of Hinduism like, concept of Moral Responsibility or Dharma, the scientific basis of the law of "Action and Reaction" or karma to stress the need for responsibility for one's own action. This teaching is followed by regular classroom teaching of science along with parallel Hindu ideas in the Vedas and the Shastras, the role of Man's action and behavioral attitudes in shaping the growth of one's own personality.

(Based on Extracts from books and speeches of pujya Guruji Dr. Vedavyas)

Authors Biodata

The author is a post graduate in Business Administration with 16 years of experience in Program/Project Management, Business development in IT and Telecom Product Development companies. He is also closely involved with the Shiridi Sai Gurukulam, Hyderabad, as an executive member. He was initiated into spritual training at a very young age under Poojya Guruji Dr. Vedavyas. He has a deep interest in taking forward the Gurukula Education system as conceived by Poojya Guruji Dr. Vedavyas.



MEDICAL ASTROLOGY

By
J. Sridhar B.A.

Medical Astrology is a very important subject which has its origin as early as the allopathic medicine. It may be even earlier than that. This subject is very useful to humanity, the very purpose of astrology is to understand the influences of planets and stars.

It deals with the health related aspects and influence of planets on human body. The conditions of sickness and health, the well-being a person, the signs houses have all been studied for several centuries. The therapies and applications as per situations that are clear to an Astrologer can be of great help to become well and fit. Medical astrology has been in action for Ayurvedic doctors for a long time.

In recent times Doctors of all hues are now tending to believe in the usefulness of Astrology. Earlier they were not. Such a reversal in faith is not because of any technological innovations or changes in Astrology. It is observed that many predictions of health related issues are happening accurately and in a few cases accurately than assessed by qualified and experienced Doctors. From such experiences one can summarize in a list the areas amenable for predictability with reasonably good level of accuracy.

Medical Issues :

1. Occurrence of Diabetes, on-set years, and likely damage it can cause.
2. Obesity and its influence adverse on quality of life
3. Cancer related issues
4. Need for Surgeries and avoidable hurry in cases of Surgeries.
5. Eye-sight and connected issues

There are many such cases and medical issues that can be listed and categorized.

While the seven planets are indicating visible and unmistakable ailments and diagnosis, Rahu is one who surely is reported to mislead or permit wrong diagnosis and speeds up medication or surgical action at a rapid rate. Ketu is supposed to be unduly slow as to permit negligence and deteriorate the condition of the ailment. Typically, a Guru drusti has helped people to overcome need for surgeries and lead quality life.

Basics of Medical Astrology

information on each sign of the zodiac, the diseases associated with each of the seven Sacred Planets (Sun, Moon, Mercury, Venus, Mars, Jupiter and Saturn) in each sign is available.

Medieval Medical Astrology

Medical Astrology has been there in use in the medieval times. Many Astrologers working on this subject acknowledge that the medical world and doctors have forgotten the fact that Hippocrates who was a father figure of modern medicine was an astrologer. The Encyclopedia of Medical Astrology, gives vast information on applications and principles. (by H.L. Cornell, M.D.)

Practical Applications

The practical uses for astrology in medicine are many. Astrological consultation can, in some cases, be crucial to life itself. Astrology can be used as an aid to traditional medicine. Astrology has no side effects. It can not harm any patient. This is a good aid in diagnostics.

These days consultation includes :

1. One can order Health profile general and Specific issues.
2. Opinion on the quality of health likely to have in life.
3. Diseases likely to attack system due to planetary configuration.
4. Potential times of ill health (If any at all) - in the next ten years
5. Dates for Surgeries for trouble-free Operations
6. Date and Time for Caesarean Operations for Child Birth

Books and Publications

About 14 books on Medical Astrology are published by prominent authors in the West and 5 books are there in India. There is a Hand Book on Medical Astrology. Many research articles are published more recently in Astrological magazines all over due the recent importance the subject has gained. None other than practicing Doctors are sparing their valuable time to learn Astrology and apply it to medical diagnosis. The Correspondence of Planets and Human Systems

Sun	The Bone System
Moon	The Circulatory System
Mars	The Muscular System
Mercury	The Veins
Venus	The Reproductive System
Jupiter	The Digestive System
Saturn	The Excretory System

A good and sound experience in dealing with Medical Astrology can benefit Humanity. Valuable research in to it can immensely contribute to its accuracy. Specializations can also help as they are available with Doctors.

Houses, Parts of the Human Body and Disease Relationships:

No. of House	Part of the body	Affliction
1	Head	Head can be afflicted
2	Face	If Taurus afflicted, Facial injuries
3	Throat	
4	Heart	Rahu in the Fourth can trouble the Heart. Worst case a heart surgery
5	Below heart	
6	Stomach	digestive tract disorders, hyperacidity and gas trouble
7	Generative or Reproductive Organs	6 and 7th together high Acidity levels
8	Upper thigh	
9	Thigh	
10	Knee	Knee-cap related troubles
11	Calf	Frequent cramps, cuts
12	Feet	affliction to the feet, Swelling, hurts, flat foot

Authors Biodata

The author is a B.A. Graduate. He has deep interest in learning Vedic Sciences. This paper is submitted as part of his research work.



A Youngster's Overview Of BRAHMA SUTRAS OF MAHARSHI VEDAVYASA

By
Kumari B. Sriranganayaki

Introduction

Brahma Sutras are written and compiled by Maharshi Veda Vyasa who organized and divided the Vedic knowledge into the four Vedas. He wrote Mahabharata, the great epic, the Puranas, Upanishads, and Srimad Bhagavata.

Brahma Sutras are a great compilation of knowledge about Brahma or the Supreme God or Paramatma. Sutras are simple statements or a group of words or simply one or two words. Sutras, like formulas, are easy to remember, precise and full of deep meaning. This work describes in essence the great concept of Brahma or the Supreme God and shows the ways of attainment of God. This book also provides the summary of Upanishads. Therefore this is very important for humanity.

There are four chapters and each chapter has four padas, thus it has a total of sixteen padas. There are one hundred and sixty four topics or subjects or themes. They are called adhikaranas. Each pada contains twenty to twenty five sutras. The total number of Sutras is five hundred and fifty five. This is the format in the original book that Vyasa wrote. But in the commentaries, different people have written it in to different chapters.

Youngsters these days read all kinds of book - wanted and unwanted. They read mysteries, novels, Fiction, and nonfiction, crime, sex, vulgarity. Such reading can disturb one's mind. First of all, there is barely any peace in the present-day world even in the young minds. And by reading all of trivial and fiction books, even that small piece of mental peace is gone. What use will it do in life? Well, nothing. In my opinion one should read and at least cultivate to read the great Epics and other Kavyas and like the book of Brahma Sutras because they contain the basic rule and guidance to attain God. I have chosen to read and study Brahma Sutras as this gives a brief summary of the Upanishads and Vedanta. What use will this do in life? One will find the ocean of the peace, the stability of the mind and help to developing inner qualities which are lacking in the world today. As youngsters we should learn Brahma sutras so that we attain peace and give peace to the world because we, the youngsters are the future. To attain God and Divine knowledge should be the goals of every human being and study of holy books is one of the paths to realize God.

The Content

Chapter 1 : Samanvaya :

Samanvaya means 'harmony'. In this chapter Sri Veda Vyasa Maharshi told the basic purpose of all Upanishads is to reveal Brahma. In most of the places where the Veda or Sruti has used words like Brahma or Atma there are no problems, but in some texts some other words which are not commonly used for Brahma are also used. Thus as there is a case of possible misinterpretation, so the great teacher reveals that in such places too the words point to Brahma alone. Such discernment is by looking at the context (prakarana) etc.

Chapter 2 : Avirodha :

Avirodha means 'non-conflict' or 'no-dispute'. In this chapter the Sri Veda Vyasa discusses the objections that may be raised the contents of various sastras and religious books.

Chapter 3 : Sadhana :

Sadhana indicates the means of following the techeques to attain god or Bramha gnyana. This chapter talks about sadhanas at all levels, that are revealed by the Upanishads. The nature & content of each upasana or sadhana methoe should be chosen due to context. In some cases the names are different but the upasana is same. It is shown that a sanyasi should give up all rituals.

Sadhana can include many methods such as meditation, fasting, tapas, japa, yoga, pranayama which is a part of yoga, satsang, study of religious books, adhayana, self study (swadhayana), prayers, sankirtana etc., Sadhana can include all of them or one of them or a few of them. Sadhana takes us to god or gives us mokhsa. This list is not exhaustive. There can be many more methods of sadhana. Upnishads or reported to be having many of methods of sadhanas. Upasana, aradhana, guru seva, puja, ritual worship, homas, yagnas etc., are also some of sadhanas. Veda Vyasa maharishi tells us in the bramha sutras that the sadhana methods could be different but they all lead to the same.

Chapter 4 : Phala :

The fourth chapter pertains to the Phala or the 'fruits' of the sadhana. The teacher talks about result of god with form and Formless god(Saguna Upasana & also Tattva Gyana). Sadhakas following saguna

upasana(god with form) gets many divine experiences. Sadhakas following nirguna formless god or Nirguna upasana or Tattva Gyana, gets knowledge and realization of the real nature.

The Commentaries

The original text of Brahma Sutras is a sting of s which are very brief in sansrit. It will be difficult for the common man to understand and derive the benefit in spiritual sadhana in life. So, the common man needs commentaries on all the sutras.

Each commentary has its own way of putting things in different ways in different views. We are told that the words and the language use, views and explanations differ from one commentary to another. There can be a few reasons for these differences. The commentaries are generally written in different times and so they give a suitable direction to the people of the time. The second reason can be the commentators themselves have different philosophy.

And so naturally the commentary differ. But it is important ant to note that the original author Maharshi Veda Vyasa. Brahma Sutras can acomedate all views and give no scope for conflict.

Adi Shankaracharya

Many commentaries have been written on this text, the earliest extant one being the one by Adi Sankara Bhagavatpada. His commentary set forth the non-dualistic (Advaita) interpretation of the Vedanta, and was commented upon by Vacaspati and Padmapada. These sub-commentaries, in turn, inspired other derivative texts in the Advaita school. Sankara's commentary is called "Saareeraka Bhashya".

In his brief introduction, Shankara tells us the reason we cannot attain enlightenment. It is because it is in our nature to mix up the real and not real, and therefore perceive a world of duality with multiple knowers/doers/subjects and things to be known/done/objects. In particular, we falsely confuse the eternal Atman, that is our innermost self and is The Witness with no role in empirical life, to be acting as an agent. This confusion is innate to us, and is a matter of common experience requiring no proof. It is beginningless and endless in the sphere of the empirical universe. This confusion, or superimposition is the basic ignorance that results in this world of duality.

The world of duality fashioned by avidya is termed to be mAyA, or illusion, as it can only be perceived once this basic superimposition has occurred., and all activities including the secular and vedic fall into the field of ignorance as they must presuppose a distinct doer. The purpose of the vedanta texts is to point out this ignorance as essentially the nature of a false mental notion, and remove all misconceptions, to reveal the nature of Atman. A thorough understanding of adhyAsa bhASyam, therefore, is vital to understanding the texts of vedanta and Shankara's bhashyas in particular. It is for this reason that this text is held in such high regard, and deserves to be studied by all serious students of vedanta

Bhagavad Ramanuja

Ramanujacharya also wrote a commentary on Brahma sutra, called, Sri Bhasya, which lays foundations to the Visishtadvaita tradition. In this, he firmly refutes the Advaita view as proposed by Adi Shankara in his commentary.

According to Sri Ramanuja, Brahma is with attributes (Savishesha). He has all auspicious qualities. He is not merely intelligence itself, but intelligence is also his chief quality. He contains within Himself whatever exists. World and individual souls are essential real constituents of Brahma's nature. Matter (Achi) and soul (Chit) form the body of the Lord, Lord Narayana, who is the Inner Ruler (Antaryamin). Matter and souls are called modes of Him (Prakara). The individual souls will never be entirely resolved in Brahma. According to Ramanuja Brahma is not absolutely one and homogeneous. The individual souls undergo a state of Sankocha (contraction) during Pralaya. They expand (Vikasa) during creation. Sri Ramanuja's Brahma is a Personal God with attributes. The individual soul of Ramanuja is really individual. It will remain a personality for ever.

The soul remains in Vaikuntha for ever in a state of bliss and enjoys the divine Aishvarya of Lord Narayana. Bhakti is the chief means to final emancipation and not Jnana. Sri Ramanuja follows in his Bhashya the authority of Bodhayana.

Vallabhacharya

The philosophy of Sri Vallabhacharya is Suddha-Advaita or pure monism, because he does not admit Maya like Sankara, and believes that the whole world of matter and souls is real and is only a subtle form of God. Those who bring Maya for the explanation of the world are not pure Advaitins, because they admit a second to Brahma. Vallabha holds that Brahma can create the world without any connection with such a principle as Maya, but Sankara traces the universe to Brahma through the power of Maya. Hence the philosophy of Vallabha is called pure monism or Suddhadvaita.

Vallabha says that the entire universe is real and is subtly Brahman. The individual souls and the world are, in essence, one with Brahman. Jiva, Kala (time) and Prakriti or Maya are eternal existences, but they have not separate existence apart from Brahman.

Vallabha's religion is a religion addressed to the worship of Vishnu in the form of Krishna. It was derived chiefly, like the system of Chaitanya, from the Vaishnava philosophy propounded by Ramanuja. It is centred round the conception of a personal and beneficent God who is Sat-Chit-Ananda. Lord Krishna is the highest Brahman. His body consists of Sat-Chit-Ananda. He is called Purushottama.

Vallabha's followers worship Bala-Krishna (Krishna as a lad). They have Vatsalya-Bhava (the attitude which regards God as a child). Vallabha lays great stress on Pushti (grace) and Bhakti (devotion).

Maha-Pushti is the highest grace or Anugraha which helps the aspirants to attain God-realisation.

Madhvacharya

Madhva makes an absolute distinction between God, and animate and inanimate objects. God is the only independent Reality. The animate and inanimate objects are dependent realities. Madhva's Vedanta is the doctrine of absolute differences. It is an Atyanta-Bheda-Darsana. He insists on live great distinctions (Pancha-Bheda), viz., (i) the distinction between God and the individual soul, (ii) the distinction between God and matter, (iii) the distinction between the individual soul and matter, (iv) the distinction between one soul and another, and (v) the distinction between one material thing and another. Madhva's philosophy is a philosophy of distinction.

In Madhva's system of philosophy, Hari or Vishnu is the Supreme Being. The world is real. Difference is true. All the Jivas are dependent on Hari, the Lord. There are grades of superiority and inferiority among the individual souls. Liberation is the individual soul's enjoyment of its innate bliss. This is Moksha or the final emancipation. Bhakti, or devotion, without faults, is the means of attaining Moksha. Perception, inference and the scriptures are the three Pramanas, or ways of knowledge. Hari is knowable only through the Vedas. Worship of Lord Krishna as taught in the Bhagavata Purana is the centre of his religion. This is the quintessence of Madhva's teachings.

The "Brahma Sutra" defines the thread of Life Force (Prana) by which all of the universal objects are bound together. The Brahma sutras, are also known as Vedanta Sutras.

Authors Biodata

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SOME GROUND REALITIES OF GURUKUL EDUCATION

By

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The center of a Gurukula is the Guru. He is a fountain of Knowledge, benevolent, kind and disciplined disciplinarian, available all time 24x7 for 365 days, and above all - a highly evolved spiritual soul ! He can impart education with grace, through his looks, words, mannerisms, walk, talk or while doing any routine chores, in chatting and prattling, while making his students laughing and crying.

We hear and read of Gurukul Education as early as 3300 years B.C. when Lord Krishna, Lord Balarama, Sudama and many others attended Gurukul schools and same was described in Mahabharata, Bhagavatha and Harivamsa. Generally, gurukula schools were located far away from crowded habitats in serene environments. The students lived with the teacher and learnt the lessons directly from the teacher. The students also served the teacher or Guru. It is a single-teacher all-in-one-family school. When students completed their studies in the end, they moved back to their parents and pursued occupation of their choice and lived thereafter happily.

Such a Gurukul system continued and percolated down through the ages for over 50 centuries from the Mahabharata days. Probably such systems were there in place even in days of Ramayana which-according to researchers-- can date back to about 17 lakh years.

With the passage of time, the Gurukul education system also changed. In the recent times over the last 1000 years, even though India passed through very turbulent years in history, the Gurukul system survived. But in the last 250 years, British introduced their system of Education and the changes in educational system were degrading. After the British started ruling India, degeneracy in education had become strikingly visible. (There are many who debate and believe that British rule and their education helped India to come out of medieval times etc.,) All this is by design from the ruling powers.

Now we stand at the cross roads, after 60 years of our country's independence. 'National Education' as perceived by stalwarts like Sri Aurobindo is still not in sight. The present Gurukul education is limited to Veda pathshalas, Vedic schools, spiritually oriented institutions, religious school and ashram-based educational units and this system accounts for only a miniscule percentage of the population of India, say less than one percent. The rest of the learning for students is through government schools, public schools, private schools, (some of them residential) special schools and hoard of such variants of the western education. Gone are the days when Education and food were never sold or priced in India. Today Education is a lucrative business in India.

In the present day context, a few of the prominent Gurukul institutions are mentioned here as it is felt relevant to keep them in view while dealing with this theme of Gurukul education. One of the earliest new entries into modernizing the Gurukul education still to retain the inner strength is a range of DAV (Dayananda Anglo Vedic) schools and colleges. They retained and sustained the Gurukul's spiritual background and faith on the Vedas and Upanishads since its inception in 1885 in Lahore, Punjab. At the same time the English education introduced by Lord Macaulay had slowly crept in. So it has been a mix of old and the new and as a rule the DAV institutions have become a grand success

instantaneously. Their students imbibed the traditional values, uprightness, truthfulness, national spirit on one side while on the other side they acquired skills (speaking and writing) of English and western thoughts and entered into the mainstream of governance of this nation.

The Veda pathasalas are a different lot. They retained their character of living with the guru and learnt Vedas with swara and developed skills and knowledge of performing homas, conducting rituals and other religious activities. The English education did not and could not influence them as much as in the modern schools. Learning Vedas, Upanishads, Sanskrit alone did not give them adequate opportunity to earn their livelihood (and serve the society) as mainly they became temple Archakas, poojaris, temple priests and purohits. A few of them became Vedic astrologers. Ayurvedic doctors passed through a different lot of turmoil.

There are modern Gurukul schools after independence sponsored by ashrams, spiritual leaders and well-to-do industrial houses and Corporate bodies. This is more or less similar to what used to happen before the independence of India. Maharaja colleges, maharani schools and colleges, Prince's colleges, zamindar's colleges, nawabs colleges etc., used to be the order of primary and higher education for over 2 centuries till the year 1947. Religious institutions and colleges of the type of BHU (Benaras Hindu University), Shantiniketan, AMU etc., are some examples.

The latest trend is for joining B.Schools and Management Institutions. B stands for Business. Our theme is G. Schools. G stands for Gurukul.

Some important questions arise which need to be addressed by people and institutions sponsoring Gurukul type of education.

1. What can be the content of education?
2. For what duration (how long) can the students be in Gurukul?
3. What are their placement opportunities? Jobs and living conditions.
4. How do they earn their bread for living and raising a family?
5. What orientation can be given to bring in scientific temperament for the well being of all?
6. What orientation can be included to overcome superstition, prejudices, negative approaches, nepotism, corruption, intolerance, discrimination, untidiness, crime, lawlessness etc, and to work for benefit of the society by way of Gurukul education?
7. How can the traditional wealth of knowledge be given to future generations to enjoy the heritage?
8. What content can be given and steps be taken to expect the Gurukul children to go into the world to wish the welfare of humanity at large and to make the planet Earth a livable place?
9. Can the students of modern Gurukul schools compete with those from other schools and still survive or stand tall with distinctions in the society?
10. In what aspects can Gurukul students claim advantage over the rest ?
11. How to sustain the G. Schools with adequate amenities and creature comforts for teachers and students with present resources of funding?
12. When new technologies and software Courses are sucking the students like a whirlwind and when other disciplines of education are crying hoarse of depleted strengths / numbers in colleges, how to re-orient Gurukul schools and preserve their strengths and merits?
13. The main success of Gurukul lies with the Guru. We need to train-up Gurus in the first place who have un-swerving devotion to the cause without falling in to any temptations of the world. Can we train them in adequate numbers ?

As one can appreciate, advent of each technological advancement brings-in influencing changes and leaves indelible imprints on all vulnerable systems, Gurukul schools need to gear-up to withstand the influences and still sustain with vigour in this field.

At the centre of the whole thing is the Guru for its sustenance. As long as there are Gurus -- the Sadgurus - there are Gurukuls / Gurukul Schools.

Authors Biodata

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FOOD AND NUTRITION IN VEDAS

By

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Veda is the first and last word as knowledge as it encompasses everything and anything that is conceivable by human mind and even beyond human mind. Veda talks about health under a sub-section called "Ayur - Veda" (science of Ayush). The very fact the health is deteriorating in the developed countries in spite of spending billions of dollars by World Health Organization on Research and Development on health. As a consequence they started taking a serious look at alternate systems such as Ayurveda, Homeopathi, Unani, Sidha etc. This speaks volumes on the relevance of our ancient wisdom (rather mere knowledge) on Ayurveda even in the current space age or nuclear age. It has the basic concept of "Food as promoter of health" rather than curative medicine and food is reversed while it is said 'Annam parabrahmam'. In this brief presentation a few random thoughts are shared with regard to Food and Nutrition in Vedas.

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USEFULNESS OF MUHURTA SHASTRA

By

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English rendering by **Smt. B. Mahalakshmi**, B.Sc., M.C.A.

The Muhurta has special significance for Hindu way of living from ordinary farmer to a learned Vedic Pundit. All consult for a good Muhurta before starting any work. Muhurta means a duration of two Ghadias or Ghatikas which is equal to 48 minutes. Sumuhurta means the time period which is good and beneficial. In a day of 60 Ghadias duration there are 30 Muhurtas. Some of them are good while the other 30 are not. Satapadha Brahmana of the Veda mentions that there are 10,800 Muhurtas in a year. Jyothisha is the basis for Muhurta Shastra.

Jyothisha is a Vedic Science. It is a Veda Shastra called Vedanga Jyothisha. For performing Yagnas and Yagas, Homa Kundas are needed. The Rishis built them in different shapes. Shulbha Shastra is the science which is used for Vedic Homa Kundas. In a day, the parts such as night, evening, morning are different. Similarly a good time or unsuitable times are noted and only in the good times the Yagnas are performed. Vedanga Jyothisha is the science which gives the good Muhurtas for any event and also indicate avoidable Muhurtas.

The good Muhurta is decided by the planets, the stars in various constellations and their movement.

If Veda is considered as Purusha then the limbs of Veda are - Chandas, Kalpam, Shiksha, Vyakarna, Nirukta and Jyothisha. These six are called Vedangas. Jyothisha is like eye for the Veda Purusha. The rishis who gave and spread the knowledge of Vedanga Jyothisha are Surya, Pitamaha, Vasista, Parashara, Vyasa, Narada, and such 18 Maharshis.

They are prominent as the originators and promoters of Jyothisha Shastra.

The Jyothisha Shastra has four divisions.

1. Siddha
2. Phalita or Hora
3. Questions - Prasna
4. Muhurta

The Jataka part (Kundali Chart part) deals with the good and bad parts of a person depending upon the time of birth.

Naadi Shastras

A Muhurta is time that is good for commencement of an event. (The Muhurta for marriages, Namakarnas, and Upanaiya are given in Panchagas in general. For specific individual and types of events specialists can be consulted.) In the Nadi Grandhas - Bhruhu, Vasista, Agastya etc., wrote the Jatakas of the future persons their names father, mother, village name, brother and sisters, the paapa and punya in the previous births, the pariharas, shantis etc., for them all are written thousands or lakhs of years in advance. In the Samhita part this predictive shastra spreads like a banian tree.

An important Question arises whether these Shastras which tell the future all agree on the same point? The results of one Shastra and that of another tally. How to reconcile them? What is the link between Jataka and Muhurta. This needs to be examined.

Need for Effort:

Jataka tells in what period the marriage can take place, the jobs can be secured, these are told by the astrologers. When people listened to this they believe that it just happens without any effort but it is not true. Effort is required otherwise the results cannot be as much as one expects.

Jyotisha Shastra tells the favorable and unfavorable effects of the stars which is the representative of the supreme god. God grants the Punya and Papa results "Daivajaya or an astrologer indicates the duration or timing when the karma gives the result. But the results do not just come by Daiva Shakti alone. It means for Daiva Shakti to be effective, the human effort or our effort is necessary only then the results come true "daive krushakarecha karmasiddir vyavastitha"

Such sentences teach the same philosophy or Paramartha. Varamihiracharya described this theme in a beautiful way. A person in a dark room cannot see the things surrounding him. If the person drops in the darkness and with effort tries to touch something within a reach, he may get fruit or a snake. In such circumstances imagine that there is a bright lamp then one can see the things around very clearly. One can know the nature of each and whether one can touch it or not. The lamp does not tell what to touch or what not to. Lamp won't speak or instruct it merely shows the things around (by its light). That is its work then it is our duty to know the nature and use the things useful for us. The Jataka also serves the same purpose. The times and situations either favorable or unfavorable will be indicated by the Jataka. Examining with discrimination and using the situation and times in life in a good is our duty. This is the job of Free Will (Purusha Kara). But people take the Jataka ordained by God and feel that it must happen.

Therefore this use of need for Effort and Free Will and guidance from Jataka are not utilized in the manner it should be. Therefore the usefulness of the Jataka is reduced or it diminishes.

The real purpose and aims of the Muhurta Shastra are different under what planetary positions and movements, a work taken up can give good results. Even if the planetary positions at the time of birth are good or bad cannot be changed but a qualified astrologer can decide which Muhurta is good and prosperous for an individual. Therefore Maharshi whose interest in the welfare of the lokas is very high gave us the Muhurta Shastra. The Rishis have firm opinion that works taken up in good Muhurtas can result in peace Paostika Karmas. Our ancient Rishis gave great attention to the Muhurta Shastras. Some of them include the Muhurta Shastra items in Smrutis and Dharma Shastras also.

The Shastras describe many Sutras to determine the Muhurtas among them twenty-one Mahadoshas (severe limitations or faults) are present of these Mahadoshas some of them are like Varjyam and Durmuhurta. In this manner as per the Shastra if good Muhurta is derived and fixed works done in that period can be successful with good result. But in course of time word Muhurta is mistaken for Jyotisha for marriages and other good ceremonies the lagna is treated as the Muhurta. This is called Sumuhurta. Sumuhurta is that short period which can give good results. In Andhra Pradesh there is importance given for lagna Pushkarasha. In each lagna the Mrutyu part of moon should be avoided. Similarly for other planets also the Mrutyu part should be avoided. Good Muhurta is important to overcome the bad effects of the Jataka (ref. Dr.B.V.Raman's book on Muhurta). Jataka diagnosis the disease but does not provide the remedy. Sumuhurta indicates the method to overcome the bad effects. Therefore the Rishis exhorted the humanity to choose a good Muhurta.

In the Jataka of lady, Saturn in 7th, Khuja in 8th and Sukra in Neecha (debilitation) then married life of such a lady in destroyed and widowhood false on her. To overcome this, a powerful Muhurta which is in our hands can help overcome these bad effects.

Sri Guruji gave an example. One of the brothers of Yoga brotherhood met Sri Guruji after marriage. Sri Guruji examined the Jataka of the lady and the Muhurta and observed that if defects in her Jataka are reflected in the Muhurta of her marriage. A more benign Muhurta would have helped her to minimize the bad effects.

Therefore people have to wait for a good Muhurta just as travelers in a train wait till the station arrives. The present day youngsters generally miss this point of importance of the Muhurta and fall prey to wishes anxiety, hurry and things like examinations and jump to finish the celebrations in durmuhurtas (and waiting for favorable Muhurta). These days this has become a habit.

There are three Shastra Vidhis per Muhurta Shastras. Samanya Vidhulu general rules. These are Panchanga sudhi (no blemish) in the panchanga) Subha grahodaya (rise of good star or planet). Asubha graha Drusti (avoidance of bad aspect of malicious planet). Sagraha dosha, tidhi tajya, visha naadi, Shasta dista rippa Chandra dosha.

Special Vidhi's relate to the type of work or tasks or ceremony for which the Muhurta is required. For marriage saptama sudhi, astama sudhi, subhadrusti for lagna and saptama, avoidance of star pushyami dosha. Particular vidhis are related to jatakas of individuals. Chandra bala tara bala, gochara, astma rashi dosha, astamadhupati dosha are examples.

The first two Vidhi's can be determined through Panchanga. Jataka are required for the 3rd Vidhi. Some Durmuhurtas are given below.

The Mrutyu Bhaga of Moon:

From Mesha to Meena for 12 rashis Mrutyu Bhaga degrees, in order are 8,25,22,23,22,21,1,4,23,18,20,20,10 jataka Parijata in the 1st chapter. Moon in those degrees indicates death. When Muhurta birth etc., are examined. These degrees have to kept in view in Phala Deepika the degrees given are different from this. In the books Sarvartha Chintamani and Saravali, same concepts/degrees were given.

Varjyam:

The following Varjyas are decided taking the nakshtra kala or duration of the n as 60 Ghadias

Ashwini	50	Bharani	04	Krittika	30
Rohini	40	Mrugashira	14	Aardra	21
Punarvasu	30	Pushyami	20	Ashlesha	32
Makha	30	Pubba	20	Uttara	1(18)
Hasta	21(22)	Chitta	20(56)	Swati	14
Vishaka	14	Anuradha	10	Jyeshtha	14
Mula	20(56)	PurvaShada	20(24)	U.Ashaada	20
Sravana	10	Dhanista	10	ShataBhisham	18
Purvabadhra	15	UttaraBhadra	24	Revati	30

The figures given the brackets are pathantaras; that is as they appear in different versions or books. Duration of Four Ghadias from the above mentioned figures maybe considered as Pratikula or unsuitable with opposite results.

When Varjya starts Ayanamsha is a ticklish problem. Results are satisfactory when Chitra paksha Ayanamsha is used. Sri Guruji recommended and also used this Ayanamsha.

Durmuhurta:

In the day there are 15 Muhurtas and in the night there are 15. The day time Muhurtas are:

- | | | | |
|------------|--------------|---------------|-----------------|
| 1. Rudra, | 2. Aahi, | 3. Mitra, | 4. Pitru |
| 5. Vasu | 6. Vara | 7. Vishwadeva | 8. Vidhi |
| 9. Shatamu | 10. Puruhota | 11. Vahini | 12. Naktamchara |
| 13. Varuna | 14. Aaraama | 15. Bhaga. | |

The night time Muhurtas are :

- | | | | |
|------------------|-------------|----------------|------------|
| 1. Girisha, | 2. Anipada, | 3. Ahirbhudya, | 4. Pusha |
| 5. Ashwi | 6. yama | 7. Agni | 8. Vidhata |
| 9. Chanda, | 10. Aditi | 11. Jeeva | 12. Vishnu |
| 13. yumigedhvuti | 14. tyastu | 15. Sandram. | |

During the daytime Muhurtas, 1,2,4,10,11,12,15 and during the night-time Muhurtas 1,2,6,7 are Ashubha Muhurtas. While determining the Muhurtas for the Marriage Sunday-arama, Monday-Vidhi,Naktanchara, Tuesday-Pitru,vahini, Wednesday - Abhijit, Thursday-Naktanchara, Varuna, Friday-pitru,vidhi; Saturday-Rudra,Ahi Muhurtas need to be avoided but generally in Tamil Nadu they are not very particular about these avoidable.

In this manner Jataka helps to know about the karma phalas of previous births and Ms help remove doshas. Works taken up during Good Muhurtas will give good results. With considered opinions people use the Muhurtas and Muhurta shastras.

Authors Biodata

The author is a B.SC.Graduate. She has keen interest in learning Vedic Sciences. This paper is submitted as part of her research work.

