



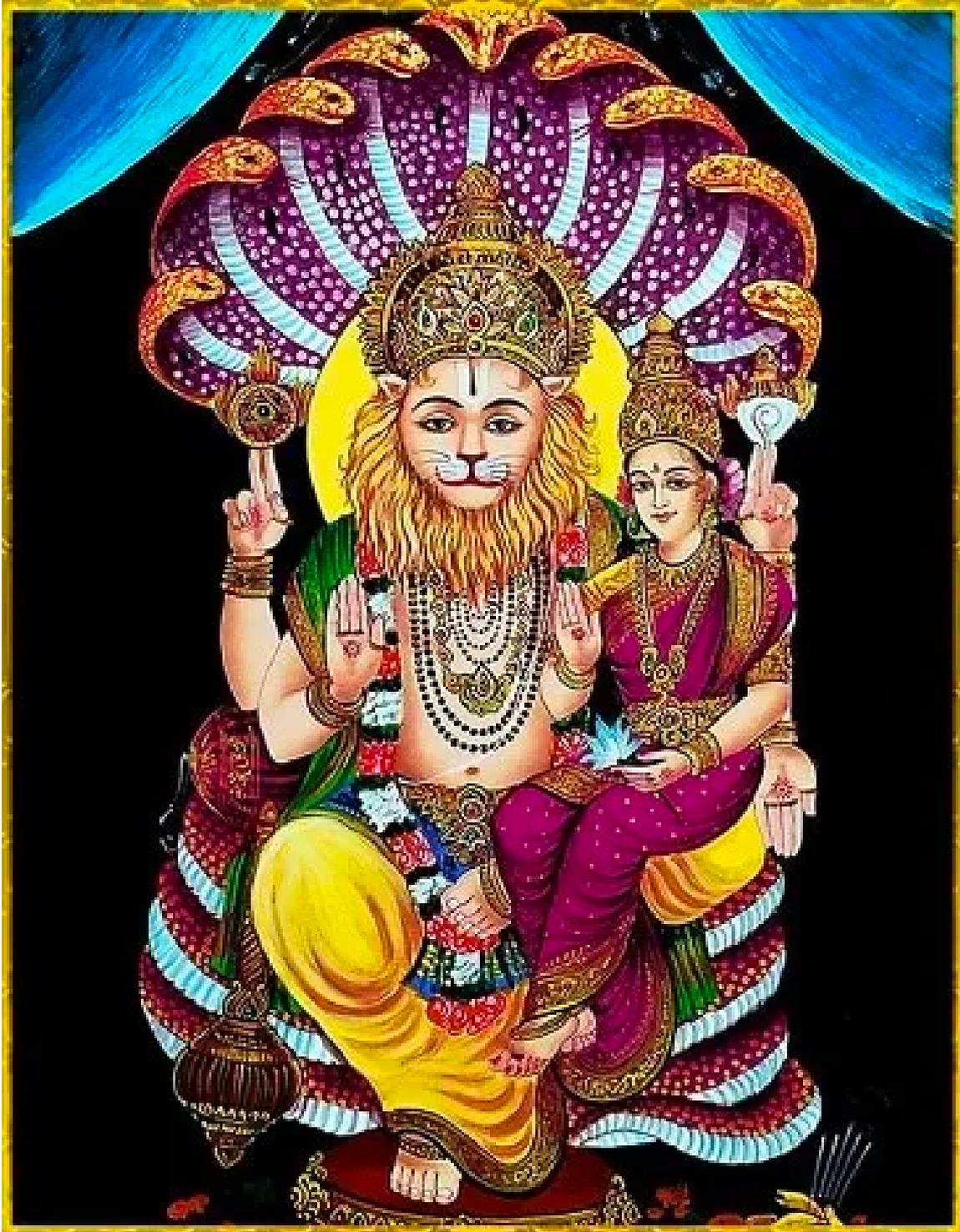
HSvj FOUNDATION'S

**BHARATH**



**BYTES**

BRINGING FACTS TO YOUNGER GENERATIONS





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# PHILOSOPHY

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## SPECIAL FEATURES OF VEDANTA

**By: Siddharth Kumar R.**

Having had a glimpse into the background of the schools that shape Vedanta, it is necessary to understand some striking features of Vedanta. Existence of trans-empirical entities such as God, soul, unseen merit, demerit, heaven, hell, liberation, etc., are not accepted based on personal experience or inference (reasoning) unsupported by a valid source of knowledge. All such entities are accepted only on the basis of Vedas and ancillary scriptures. The ancillary scriptures are also accepted in so far as they do not contradict Vedas; similarly, any spiritual personal experience must also conform to the Vedas to be worthy of acceptance. Traditionally, it is accepted that the soul undertakes several births to attain liberation. The spiritual aspirant must, therefore, undertake his spiritual activities sincerely to achieve the same. Vedic knowledge has been passed on from Purvaacharya-s to modern-day guru-s. It is the understanding of every school of Vedanta that the Purvaacharya-s have represented their school faithfully. Therefore, in the event of doubt concerning any aspect of the philosophy, the words of the Purvaacharya-s are to be consulted and deemed final. Some examples of Dvaita Purvaacharya-s include Madhva, JayaTirtha, Vyasa Raja Tirtha, etc. The students of Vedanta are encouraged to critique doctrines of other faiths to help determine the right path to liberation. Mutual respect must be accorded to the opponent (by not indulging in ad hominem), and the doctrines alone must be criticized.

## DVAITA: OTHER NOMENCLATURE

Dvaita, or Bheda, represents distinction. The term 'Dvaita', popularly applied to the school, refers to an eternal difference between the Supreme Lord and the individual soul. The doctrine has been translated as 'Rigorous Dualism'. Furthermore, the school is referred to by various titles. Some of these are as follows:

**Dvaita/Dvaita vada:** This school is best known by this name. Dvaita implies difference, and this (title) is differentiated from (those of) other schools on the basis of relationship between Brahman (Lord) and Jiva (individual soul). Dvaita implies eternal distinction between the Lord and individual soul, and, since this distinction is eternal, it is never transcended. In the west, it is common to understand the term 'dualism' to mean two irreducible and independent entities. In Dvaita, while the two entities in consideration, viz., the Lord and the soul, are indeed irreducible, the Lord alone can be said to be independent. The soul depends on the Lord for its existence, consciousness, knowledge, and activity. Other references include Dvaita to imply distinction between the Lord and matter.

**Tattvavada:** In terms of popularity in naming of this school, Tattvavada ranks second, finishing inferior only to Dvaita. This name was propounded in contrast to Mayavada, better known as Advaita, which recognised only one reality, i.e., Brahman. Tattva means real, and Dvaita propounds that are other real entities apart from Brahman such as soul, matter, space, time, etc.; moreover, differences amongst these entities are also real.

**Bheda vada:** The term 'Bheda' also implies difference and is, therefore, a synonym of Dvaita.

**Bimba-Pratibimba vada:** Bimba and Pratibimba mean object and reflection respectively. It is natural that reflection depends on an object. This is the relationship between Lord and soul. Just as the reflection is dependent on the object, the soul, too, is dependent on the Lord.

Furthermore, a reflection is destroyed owing to any one of the following reasons: one, if the object is destroyed; two, if the reflecting medium is destroyed; three, if the object is moved away from the reflection. Since the Lord is the object (the Lord being indestructible), the object cannot be destroyed; since the soul is itself the medium, the reflecting medium cannot be destroyed; since the Lord is all-pervading, the object can never be moved away from the reflecting medium. Therefore, this relationship between object and reflection is said to be eternal.

# DVAITA: OTHER NOMENCLATURE CONTINUED...

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**Svatantra-Asvatantra Vada:** Under ontology, Acharya Madhva classifies entities as Independent and dependent. Brahman alone comes under the former category, while all the other entities come under the latter category. Given such an emphatic pronouncement of the independence of the Lord (along with the dependence of all the other entities on the Lord), this doctrine is appropriately termed Svatantra-Asvatantra Vada.

**Madhva Siddhanta:** Another popular designation applied to Dvaita in commemoration of Acharya Madhva, who revived the doctrine and laid a strong foundation (later on built upon by luminaries such as Jaya Tirtha, Vyasaraaja Tirtha, etc.) for the same.

**Poorna Prajna Darshana:** Poorna Prajna is another name conferred on Acharya Madhva. Dvaita school goes by this name in the famous work 'Sarva Darshana Sangraha' authored by Vidyananya. The fact that Vidyananya deemed it fit to review the doctrines of Dvaita school go a long way in asserting that Dvaita school had become a force to reckon with during the former's time period.

**Svatantra Adviteeya Vada:** This was coined by Dr. BNK Sharma, and this title is said to have had the sanction of the famous saint Sri Satyadhyaana Tirtha. Dr. Sharma feels that this designation provides the highest reach of the doctrine as expounded by Acharya Madhva. The term emphasises the independence of the Lord; furthermore, the fact that He has no peers or superiors is also highlighted very effectively.



**Poorna Brahma Vada:**

This was coined by Alur Venkata Rao. According to the author, the concept of 'Poorna Brahman' forms the central theme of Madhva's doctrine. The central doctrine is expressed as follows: the Lord is a complete/perfect being, possessing auspicious qualities that are infinite in number and extent. He is devoid of gross or material qualities. There is qualified identity between substance and attributes. His Avataras (manifestations) are infinite in number and are not different from the Moola (source, viz., Vishnu) in any respect.

# EPICS AND PURANAS

## GETTING RID OF FEAR AND WORRIES

By: Srinivasan Pranesh

Nowadays, unfortunately, we spend whole life in fear and worries. Right from birth to death, we fear and worry for everything. Schoolwork, home work, exams, good marks, rank, college admission, a good job, good spouse, safe delivery, good children, their schooling, studies, job, marriage, grandchildren, life of grandchildren everything, is a matter of fear or worry to us. This has become a chain, like waves of the sea that never calm down and keep arising again and again. Above all, death of self, death of relatives, fear for survival and many more are our concerns.

Unfortunately, being bad role models, we transfer all these fear and worries to our next generation as well. We speak about Vedās, we speak Bhagavad Gita, we know that we are all immortals because jīva svarūpa has no birth and death, yet we worry for everything, death being the highest of fear and worries. This is because we think this mortal body is self. If a simple solution is asked to get rid of fear and worries, we can suggest the Upadeśa of Yama from the Bhāgavata as below. This should be possibly one simple yet tough to follow solution for any kind of fear and worry in our life.

**aho vayam dhanyatamā yadatra tyaktāḥ  
pitṛbhyām na vicintayāmaḥ | abhakṣyamāṇā abalā  
vrkādibhiḥ sa rakṣitā rakṣati yo hi garbhe ||  
(Bhagavatam 7-2-38)**

Lord Yama who assumed the form of an orphan boy, came along with his friends and said to the weeping widows of a dead King, "We are indeed blessed, because though we are abandoned by our parents, we are not feeling sorry. Though we are helpless, we have not been eaten by the wolves. The God who shields us in the womb is our saviour, where ever we are."

**pathi cyutam tiṣṭhati diṣṭarakṣitam gr̥he sthitam  
tadvihatam vinaśyati | jīvatyanātho'pi tadīkṣito  
vane gr̥he'pi gupto'sya hato na jīvati ||  
(Bhagavatam 7-2-40)**

Lord Yama continued, "Anything that is under the protective care of God may remain in the same place even when dropped on the way. Anything, even when secured in the house may get lost if God thinks so. Likewise, a person living in the jungle is alive when protected by Him, whereas a person protected by relatives at home may die if he is destined by Him."

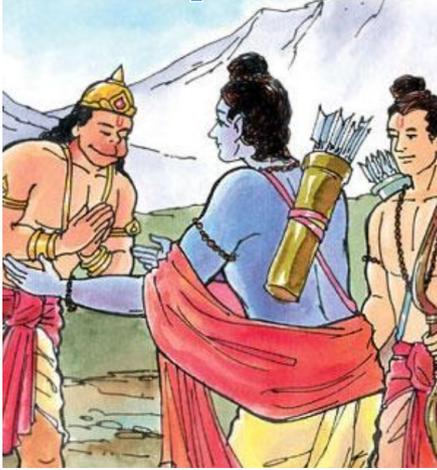
In conclusion, everything happens as per Hari Samkalpa. Just accept this one fact and we have unshakeable trust in Hari, to be happy and free of fear and worries forever. That doesn't mean inaction anyway. However, we shall bear in mind that all our actions are done as directed by Hari and the fruits of those actions are also granted by Hari. This one thought which is 100% fact can give us a big relief and confidence in life.



# EPICS AND PURANAS

By: Guruprasad Varadharajan

## MANAGEMENT LESSONS FROM LORD HANUMAN PART 2



In the previous issue, we saw how skillful Lord Hanuman was in communication which was well appreciated by Sri Rama himself. In this article we further dwell deep into Hanuman's excellent communication skills in different situations he comes across.

Hanuman gets introduced to all of us in the Ramayana in the Kishkinda Kanda. Hanuman's eyes get filled with tears when he learns that Rama and Lakshmana are in search of Sita. Sita was left unguarded after Rama went after the golden deer (Mareecha in disguise) and kills him. When Rama and Lakshmana come back to the cottage she is found missing. Hanuman tells Rama that Sugriva is the ruler and his elder brother Vali treats Sugriva as his enemy. Vali also had taken away Sugriva's wife Ruma.

Hanuman once again proves his communication skills, when he introduces Rama to Sugriva as an embodiment of truth, courage and divinity. "Rama is soliciting your friendship in search of Sita." Sugriva promises all help and support in searching Sita. Rama in turn promises to kill Vali and restore the kingdom to Sugriva.

Vali is killed by an arrow of Rama during the duel between the two brothers. Again it was left to Hanuman to pacify Tara (wife of Vali) and Hanuman exhorts her to think about the future of her son Angadha. Lord Hanuman after crossing the sea finally enters the Ashoka Grove and sees Sita is being annoyed by Rakshasis coercing her to accept Ravana. It is in Ashoka Grove that Hanuman meets Sita for his first time. After awaiting for the opportune moment, with excellent communication skills he assures Sita that he is a messenger of Lord Rama who has come in search of her. Hanuman narrates the story of Rama and shows her ring that could assure Sita that indeed he is a messenger of Lord Sriram. It is beautifully narrated in the Sundara Khandha.

After meeting Sita, Hanuman wants to communicate his arrival at Srilanka by destroying the Ashoka Grove and also kills Aksha son of Ravana. Hanuman was very keen to meet Ravana who abducted Sita clandestinely. Hanuman strategically surrenders to Indrajit's (son of Ravana) arrow. Hanuman sets an example of how one should approach any situation in life. He meets Ravana for the first time sitting on his throne having ten heads and twenty arms. Ravana's Ministers ask Hanuman, "Why have you destroyed the Ashoka Grove"?

Hanuman proudly introduces himself that, he is Rama's messenger and had come to free Sita from Ravana's clutches. He also reprimands Ravana for his ghastly act of besieging the wife of another and consequences of unrighteousness follows. Hearing Hanuman speak this way, Ravana gets very angry and orders to kill him. Later on Hanuman's tail is set on fire and at the right moment he escapes and leaps from building to building; setting them on fire leaving a trail of destruction. Hanuman is relieved to see that Sita has not been impacted by the fire set by him. Hanuman successfully returns back from Lanka and narrates his meeting of Sita and all that he had done while in Lanka to Angada and Jambavan.

**Enquiries:**  
[hsvjfoundation@gmail.com](mailto:hsvjfoundation@gmail.com)

**Website:**  
[hsvjfoundation.com](http://hsvjfoundation.com)

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# ANCIENT HISTORY/GREAT PONTIFFS AND ACHARYAS

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## A BRIEF HISTORY OF HINDU DARSHANA

By: Ram Veeramony

**Francoise Voltaire - "I am convinced that everything has come down to us from the banks of the Ganga"**

Pythagoras landed on the harbour of Samos, in the 5th Century BCE, after a long absence from his homeland. Sporting a long beard and white robe, he was an immediate object of amusement to the locals. The tall and handsome Pythagoras wore a strange smile and illumination on his face. A feast was prepared to welcome the prodigal son, which included fish and meat, usually reserved only for special occasions. To the dismay of the town, Pythagoras declared that he had turned vegetarian. He also declared that Punar Janma exists (metempsychosis). Thus, laying foundation for a new stream of conscious thought in western philosophy.

Scholars do postulate that Pythagoras learnt this experiential truth from the lanes of Kanchipuram. One would wonder, if the lessons in geometry learnt on Apastamba Sulabha Sutras (which predates the pythagorean theorem) from the Brahmins of Arakkonam, were later introduced to the western world. Young readers are encouraged to explore the Sulabha Sutras and the vast mathematical history of our practises. The Hindu religion has never stopped diversifying and sharing knowledge. Every millennium, Hindu Acharyas have perceived truth in a different way. Hindus welcome different paths to the same goal, ultimate truth. Historically, we have had innumerable Darshana (Perceived Experience of Truth) put forward by our great Acharyas. Around twenty of those Darshanas' have had significant influence on the way Hindus chose to attain the ultimate realisation.

Prior to at least 1500 BCE, Kapilacharya, the father of modern psychology, introduced Sankhya. It was Acharya Kapila's work that dominated Hindu thought for over two Millenia. Gautama, Kanda Kashyapa and Patanjali did engage in different perceptions with the ultimate reality, producing the Nyaya, Vaisesika and Yoga Darshana. Accompanying this were flourishing thought from great philosophers, female and male alike, throughout. Maitreyi, Gargi, Yagnavalkya, Badarayana Vyasa and many others. The various Darshana and their proponents had one thing in common - Pramana (Epistemological evidence) based on Vedas. The Vedas and the associated framework remain a guardrail for Hindus like a strong astivara (foundation). These schools were then called Astika.

In parallel, several enlightened teachers coming out of the Hindu ecosystem, questioned the firmament of the Vedas. They relied more on individual experience and intellectual reasoning, without having to validate with the vast body of knowledge accumulated via pramana oriented Darshana. This gave rise to Nastika (not relying on the Vedic foundation) Darshana - Chaarvaka, Boudha and Jaina were a few prominent Nastika Darshana. Chaarvaka is closely aligned to modern rational thinking, where the material existence matters more that anything else. Jaina believe the material universe to be eternal and not created by the ultimate reality. The Jaina's also held Vedas as of human origins and discarded it Apauresheya nature, thus declaring it non-foundational text. The most prominent of these teachings were those of a prince, named Sidhartha. He attained realisation and declared that at the end of it all there is nothing to be found, its just Shunyata.

The second round of Hindu renaissance began then. In the span of mere five hundred years three masters, our beloved Acharyas established a path for the Hindus to follow. They provided vedic pramana to validate the Hindu thought. First to start off was Abhinava Sankara (attributed as Adi Sankara by modern writers, while the original Adi Shankara existed thousands of years ago), born in Kerala in the latter part of first millennium CE. Acharya Shankara held Shastraartha (debating the true meaning of the shastra) with Jain, Budha and Purva Mimamsa scholars all over India. There was only one condition, whoever wins will accept the others path.



## LIFESTYLE AND AYURVEDA

By: Dr. Akila Guruprasad BAMS

The common issues of obesity, diabetes and hyper tension can be attributed to the high stress, fast food and unhealthy habits in our day to day lives.

This scenario has picked up during the last decade due to the sudden changes in the workplace, economical status and flashy lifestyle adaptations.

Ayurveda advocated **dinacharya** (Daily regimen) and **ruthucharya** (Seasonal Regimen) that have been explained in detail in the classical **Samhithas**. These are specific to a person's **prakruthi** and the **ruthus** (Seasons).

### Identifying your Prakruthi: VATHA, PITTHA, KAPHA

TRAIT	VATA	PITTA	KAPHA
BODY WEIGHT	Lean	Average	Hefty
BODY STRUCTURE	Tall	Medium	Short/Stocky
SKIN	Rough Tendency to darken	Smooth, Copper colored, Acne/pimples	Bright Smooth Attractive
EYES	Small, Protruding, Scanty eyelashes	Colored iris, Sharp eyelashes	Large Attractive Eyes Thick Eyebrows
NAILS	Rough, dry Irregular Cracked	Glossy Copper colored	Long, white, strong, smooth, thick
TEETH	Cracked Irregular Dull white	Moderate, Yellow Plaque	Large White Strong
LIPS	Dry Thin Discolored Dark tone	Glossy Medium Copper colored	Thick Full Glossy Smooth
HANDS	Short	Medium	Long
SCALP HAIR	Rough Dry Irregular Breaking	Scanty, baldness, greying	Plenty Thick Glossy
JOINTS	Prominent Cracking noise	Flabby	Strong Well defined Compact
TONGUE	Dry Dark spots	Thin Copper colored	Clean Thick

### PHYSICAL CHARACTERISTICS

TRAIT	VATA	PITTA	KAPHA
Blood Vessels	Prominent, reticulated	Less prominent, greenish	Deep Seated, not visible easily
Body Odor	None	Foul smell	Oily smell
Voice	Fast, Irritating	Sharp, commanding	Soft, sweet, reasonating
Perspiration	Seldom	Excessive	Normal
Walk	Very quick, swirling	Normal	Slow, steady

### DIGESTION/METABOLISM

TRAIT	VATA	PITTA	KAPHA
Power of digestion	Irregular	Powerful	Weak
Ability to bear Hunger	Irregular	Poor	Very good
Thirst	Irregular	Very Often	Seldom
Requirement of food in quantity	Irregular (Large/Small)	Heavy	Normal
Desire for the taste in food	Sweet, sour, salty	sweet, bitter, astringent	Pungent, astringent, bitter
Bowel conditions	Irregular	Loose or semisolid stool	Regular well formed stool

### How to answer this questionnaire?

Give one point to each for the appropriate answer to the questions. Add up the points for each column (Eg. Vata – 6, Kapha 4, Pittha – 1 Vata-Kapha Prakriti)

**Disclaimer – This is a self evaluation test to give you an idea about your prakriti. There are other parameters to conclusively determine your prakriti. An ayurvedic physician would guide you better.**

**Relevance of prakriti – This decides the regimen that has to be followed during each of the 6 ruthus.**

Seasons (Ritu)	Months as per Hindu calendar	Months (in English)
Vasanta	Chaitra-Vaisakha	March-April
Grishma	Jyestha-Ashadha	May-June
Varsha	Sravana-Bhadra	July-August
Sharada	Ashvini-Kartika	September-October
Hemanta	Margshirsha-Pausa	November-December

# FOOD AND HYGIENE

## VRATA AND UPAVAASA

By: Anuradha Sridhar

People invest in business and agriculture. There is initial struggle in the process and the profit is not immediate. Yet the investment is with an intention to gain profit at a later date. It is also with the awareness that the wait may be long to enjoy the profit.

Similarly, 'Vrata and Upavasa' mandated by the 'shaastras are difficult. We may face temporary troubles in observing them. However, it slowly helps to control our senses which helps to purify the inner-self (antha: Karana) which supports 'adhyatma sadhana'. Therefore, such practices instructed by our Acharyas is for our ultimate benefit. A thief may experience happiness for a day or two after the robbery. But it is short lived. Medicines take a while to react and cure the disease. Thus, one cannot jump to conclusions with the immediate brief experiences. One should wait over a period of time to realize the consequences of any action.

This relates to the outcome of acts of 'Dharma and Adharma.' A single birth is not a deciding factor in the extensive life-span of the 'aatma.' Therefore, one cannot judge the results of all our actions with experiences in a particular birth. When the journey of the 'aatma' is analysed in this manner, it will help us get over the doubts regarding sufferings of certain good people in spite of their 'dhaarmic activities and enjoyment of certain people in spite of their 'adhaarmic' activities.' This will prevent us getting perturbed with pleasure and pain faced during life and infuse courage to face life bravely as it throws challenges on us.

In the 4th Adhyaya of Bhagavad Gita Krishna declares 'Gahanaath karmanoa gathi:' - The subject of 'Karma' is very complex in nature.

continued...



### **\*WRITING COMPETITION\***



We would like to invite all children between the ages of 12-16 to participate in our writing competition. Children will be required to write a short article of 600 words on the topic of **'Why is the Bhagavat Gita very important for us?'**. The top three articles that are chosen will be published in our Bharath Bytes magazine as well as a token of appreciation.

For more information please contact  
[hsvjfoundationemagazine@gmail.com](mailto:hsvjfoundationemagazine@gmail.com)

## VEDIC PRACTISES OF COW PROTECTION - THE IMPORTANCE OF PROTECTING COWS

**By: Pooja D Rao**

Hi everyone,

I am Moongfali, a cow calf. You might be wondering who I am and why I am telling my story, but I will elaborate that towards the end. For now, please hear me out.

I was born in ABC Goshala a few months ago. I was so excited to be finally outside and get a real view of the outside world. My happiness was, however, short-lived. As soon as my mother finished licking me and cleaned me, I was allowed to suckle for a few seconds and then I was tied up alongside other calves. I was confused and didn't know what was happening so I started crying for my mother. I was even more confused to see humans tying her legs and milking her, since I was very hungry. So I waited thinking they would bring the milk to me. After some time that didn't happen, so I asked the older calves near me, who said that the milk which my mother produced for me will be 'sold' at a higher price so that humans can make sweets and eat. I didn't know what to do so I started to cry. I heard my mother cry for me too, but she was taken away from my sight and tied up again. I was so hungry that I didn't have enough energy to cry. I huddled next to a calf friend and fell asleep. When I woke up the next day, a human untied me. I rejoiced thinking that I would finally be free! I was taken to my mother who was very happy to see me. I was so very hungry that I went directly to her udder and started to drink milk. Within 30 seconds someone was pulling me by the rope. My neck hurt and I almost choked.

They dragged me beside my mother and tied me next to her, out of reach of her udder. Then to my shock, I saw them collect milk in a pail. My mother was in pain, I could feel it. However she tried to calm me down and cared for me. She whispered to me, "don't worry I will take good care of you, just hold on tight and be a good girl". I told her I was hungry, and that I am scared. She said she is there for me and nothing will happen. After they collected milk in the pail, they dragged me away from my mother back to my place. I was tied up and they placed some food which I didn't feel like eating. I saw this happen to all my friends and grew very sad. I saw grown humans standing in the line and collecting the milk from my mother and other mothers'. This same cycle happened for days. I saw some of my brothers and older cows being taken away in a truck and never coming back again. I saw some mother cows being injected before they were milked and saw them writhe in agony. I also saw them heaving before sitting down, since their udders were inflated and they had no space to move, they were chained in the same spot.

The only happy times for me were the times I got to stand beside my mother and the times some human children used to come and affectionately pet me. The rest of the time I was feeling helpless and hungry chained to the same spot. Other calves told me, "don't feel so bad Moongfali, we are luckier than our brothers and other calves on the road who don't even get to see their mother and get no food other than plastic to eat". Somehow this didn't make me feel grateful, this made me feel even more sad for my hungry friends and I wished that this would not have to happen to us. I wish humans saw us for who we were- affectionate beings who love to run and play and swish our tails and flap our ears when we are happy. I wish they saw us as living beings rather than commodities and milk machines. Coming back to who I am, I may be just an ordinary cow calf, who wouldn't really hold anyone's attention. But I am a representative of all the bovine calves of the world and I am responsible to ensure that this kind of cruelty doesn't continue.

# VEDIC PRACTISES OF COW PROTECTION CONTINUED...

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*I would like to ask you humans three questions today.*

**1. Why do you consider our species holy?**

**2. Do you really need milk for survival more than us?**

**3. Where is my father, where are my brothers and where are all the mothers above the age of 6?**

Please help me understand why you are doing this to us, I really deserve to know this at least. And if you can please choose to live by Ahimsa principles, please do. If you would like to help us all, please consider transitioning to a plant-based diet and reduce if not eliminate dairy products in your diet along with meat and leather. They all come at the cost of our lives and suffering. I chose to tell my story so that if not all, many of you will choose to do the right thing and abide by 'Dhaarmika Pragya' and take responsibility for your actions instead of acting according to your convenience.

Please remember Ahimsa Paramo Dharma.

Yours truly in tears,

Moongfali

The above is based on many true stories witnessed at religious goshalas which sell milk across the world. Although animals may not speak our language, they communicate in other ways and it's up to us to speak up for them whenever there is injustice.



# ASTROLOGY

## ASTROLOGY - A COMMON MAN'S GUIDE PART 4

By: Dr V Krishnakanth PhD

Our country is multilingual with people belonging to various sectors and cultural backgrounds. Each sect has their own system of classification of time in the form of years and months. Among them there are two popular classifications namely 'Souramana 'and 'Chandramana'. While calculations of 'Souramana 'is based on the movement of the Sun, 'Chandramana' is based on the movement of the Moon.

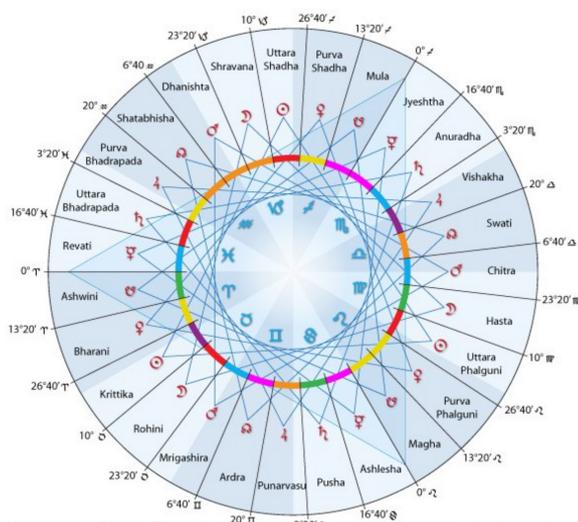
People belonging to the states of Tamil Nadu, Kerala, Punjab, West Bengal, Assam have their 'Panchanga' based on the Sun, while 'Panchanga' of Andhra, Karnataka, Maharashtra, Gujarat is based on the Moon. However, it is also published according to the English Calendar. There are sixty years and each one has a name with a ruling Devata known as 'Abhimani Devata.'

One of the Puranas mentions that once Narada was cursed to turn a female. During that time, it is said that he begot these sixty children whose names are given to the sixty years.

Year	Devatha	Year	Devatha		
1.	Prabhava	Brahma	16.	Chithrabanu	Arogran
2.	Vibhava	Vishnu	17.	Subhanu	Praajan
3.	Sukila	Makesan	18.	Thaarana	Padaran
4.	Pramodhutha	Ganesan	19.	Parthibha	Pathangan
5.	Prajothpathi	Ganaban	20.	Viya	Swarnaran
6.	Aangeerasa	Shadhaanan	21.	Sarthajith	Jothishmaan
7.	Srimuka	Valli	22.	Sarvathaari	Vibhasan
8.	Bhava	Gowri	23.	Virothi	Kachyabhan
9.	Yuva	Brahmi	24.	Vikruthi	Ravi
10.	Thaathu	Mageswari	25.	Kara	Suryan
11.	Eswara	Gowmaari	26.	Nandhana	Bhanu
12.	Pakuthaanya	Vaishnavi	27.	Vijaya	Kakan
13.	Pramaathi	Vaarahi	28.	Jaya	Bhusha
14.	Vikrama	Indirani	29.	Manmatha	Hiranyakarpa
15.	Vishu	Saamundi	30.	Durmuki	Mareesi



Year	Devatha	Year	Devatha		
31.	Hevilambi	Aadhithyan	46.	Parithaapi	Narasimmamurthy
32.	Vilambi	Savitha	47.	Pramaathisa	Vaamanamurthy
33.	Vigaari	Arukkan	48.	Anandha	Sriraman
34.	Saarvari	Bhaskaran	49.	Raakshasa	Parasuraman
35.	Pilava	Agni	50.	Nala	Balaraman
36.	Subhakrutu	Jaathavethan	51.	Pingala	Krishnan
37.	Sobhakrutu	Sahojasan	52.	Kalayuthi	Kalki
38.	Krothi	Ajiraprabhu	53.	Sidhaarthi	Butththa
39.	Visavasa	Vaishwanaran	54.	Rowthri	Durga
40.	Paraabhava	Naryaapasan	55.	Dhurmathi	Yaathudhanan
41.	Pilavanga	Bhankthiraadasan	56.	Dhunthubi	Bhairava
42.	Kelaka	Visarpi	57.	Ruthrothkari	Hanuman
43.	Sowmya	Mathsyamurthy	58.	Rakthakshi	Saraswathi
44.	Saadharana	Kurmamurthy	59.	Krothana	Dakshayani
45.	Virothikrutu	Varaahanurthy	60.	Akshaya	Lakshmi

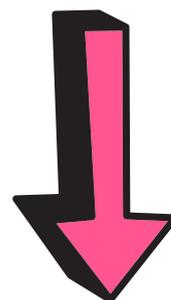


# ASTROLOGY - A COMMON MAN'S GUIDE PART 4 CONTINUED...

	Every month Pournami falling star	Month name
1.	Chitra	Chaitra
2.	Visaka	Vaisaka
3.	Jeshtaa	Jeshta
4.	Poorvashada	Aashada
5.	Shravana	Shraavana
6.	Poorvathrapatha	Paathrapatha
7.	Aswini	Aasvija
8.	Krithika	Karthika
9.	Mirugasira	Margasirsha
10.	Pushya	Pushya
11.	Makha	Maaka
12.	Uthira palguni	Palguna

Similarly, each of the twelve months is given a name. The name of the month is based on the 'star' on which the 'Pournami' (full moon) of that month occurs. The twelve months are divided into two sections. When the movement of the Sun is from the South towards the North namely 'Pushya, Magha, Phalguna, Chaitra, Vaishaka and Jyeshtha' it is known as 'Uttarayana Punya Kaala.' 'Aashada, Shravana, Bhadrapada, Aaswija, Karthika and Marghashira' when the Sun moves from North to South, it is known as 'Dakshinayana Punya Kaala.'

The twelve months are further divided into six seasons (Ruthus). Each 'Ruthu' has an Abhimani Devata.



	Months	Ruthus	Abhimani Devathas
1.	Chaitra, Vaisaka	Vasantha ruthu	Kaamadeva
2.	Jyeshtha, Aashaada	Grishma ruthu	Agni
3.	Shravana, Baadhrapadha	Varsha ruthu	Varuna
4.	Aasvija, Karthika	Sharadh ruthu	Paarvati
5.	Maargashirsha, Pushya	Hemantha ruthu	Aadhisesha
6.	Maaka, Palguna	Shishira ruthu	Ishvara

# SCIENCE & TECHNOLOGY

## EVOLUTION OF ARTIFICIAL INTELLIGENCE

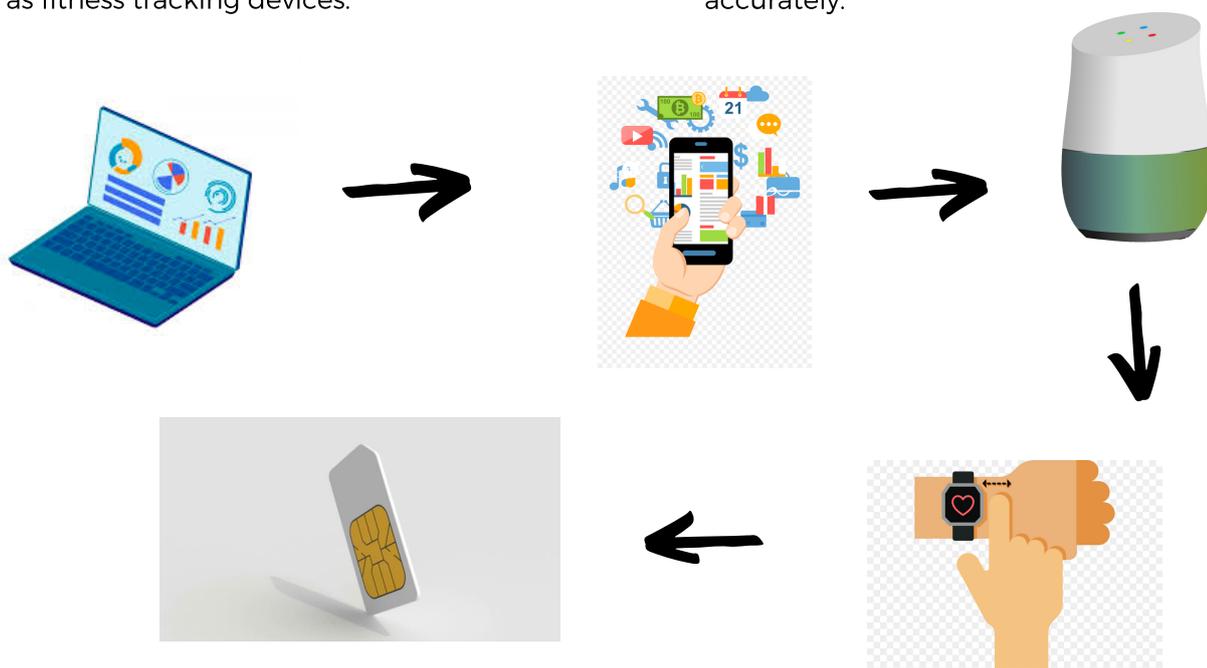
**By: Shreenidhi Jaganmohan**

The previous article consisted of Artificial Intelligence and its relationship with machine learning and big data. It can be seen that this mainly consists of the variety of experiences that are used to train algorithms as well as building models which help to understand and perform actions that are considered to be intelligent. Malhotra in this first chapter of 'Artificial Intelligence and the Future of Power' also highlights the evolution of Artificial Intelligence devices and how these devices can be used to tell the difference between intelligence versus consciousness.'

It can be seen that in the last decade, the growth of technology, most importantly smartphones, is rapidly increasing and is significantly being used for large-scale data collection. With various features attached to these smartphones, it is much easier to collect data through voice recordings, wireless networking as well as advanced censoring rather than large computers or laptops.

Many social media companies have taken this opportunity to become dominant platforms which supply a wide range of services available. After the introduction and wide use of smartphones, companies started introducing wearable devices such as fitness tracking devices.

These devices were more efficient in collecting accurate data with regards to a person's physical performance. These slowly developed and were integrated into smartwatches such as Apple Watches. Technological companies have been able to gather these minute medical details that may rival other medical organisations. The next step in this development of technology showed the introduction of smart home technologies, for example Amazon's Alexa which was the first device to overcome the first barrier to household penetration. These smart home technologies have allowed large companies such as Apple, Amazon and Google to make great investments with appliance manufacturers to capture a variety of data including voice, video as well as temperature etc. These smart home products with voice-activated assistants and security systems are being powered by AI and have the power to monitor our lives much more deeply. With regards to data privacy issues, nobody has been fully aware of where this data is going and who is able to access it. Moving on from wearables, the technology industry is progressing to implants which work by fusing this into our body giving these machines a better understanding of how our bodies work and are able to monitor us emotionally and physiologically more accurately.



# EVOLUTION OF AI CONTINUED...

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In the near future, there is also a possibility that these types of implantations may become the norm for us with the data that is collected being much more invasive and intrusive. From products that are non-invasive to those that will soon be implanted, these devices allow for a more better user experience including virtual and augmented reality. Virtual reality systems allow to replace the whole real environment for a synthetic environment however, augmented reality systems do not change the overall surroundings but add certain virtual elements to assist in the so called 'real world'. This next drastic revolution of Artificial Intelligence will soon be as significant as the shift from radio to television.

Artificial Intelligence and Artificial Consciousness is vastly different one being that intelligence is the machine's ability to function in practical ways similar to or equivalent to how a human brain works. However, consciousness is not necessary for a machine to be intelligent. This difference between consciousness and unconsciousness in machines and humans have not stopped machines from doing tasks that humans are capable of. Such that, driverless cars will eventually dominate the automobile industry. This Artificial Intelligence and Consciousness can also be differentiated through the use of first, second and third person. Humans have all three qualities of first, second and third person however machines only seem to possess third and second person qualities as they do not have the requirement to acknowledge themselves as 'self'.

Such sense of first person is therefore unnecessary for machines to efficiently complete their tasks. Natural intelligence can be explained using two different models referred to as the top-down model or bottom-up model. The top-down model follows the idea that a natural/creative force that made intelligent beings while the bottom-down model consists of the idea behind Charles Darwin theory of evolution by natural selection - the fact that intelligence emerged unconsciously.

Hence, in the past decade, we have seen a great development in technology starting off with ordinary laptops and computers and building on towards technological transplants in the near future. AI can also be split up into virtual and augmented reality which have been helpful in assisting in various fields such as medicine, manufacturing, warehousing, education and of course consumer entertainment.



## How will Artificial Intelligence Change the Evolution of Technology?

# YOGA

**By: V. Lalitha Yoga Practitioner**

Yoga asks us to consider that we are not only solely the physical body, and not only the thoughts and emotions we experience on a daily basis. But a composite of the finite and the infinite. Woven into that fabric of many layers of being the yogi's called these layers "Koshas".

Taittiriyo-upanisat has presented this systematically. Man has 5 major sheaths of existence. Annamaya Kosa: Every thing in the universe is sustained by Anna and everything dissolves into Anna. This matter based aspect our physical personality is called Annamaya kosa. It consists of five elements namely Earth (Prithvi), Water (Jala), Fire (Agni), Wind (Vayu) and Space (Akasa). This is normally nourished by the gross food that we consume.

Pranamaya Kosa: Prana is the basic fabric of this universe, both inside and outside our body. A uniform harmonious flow of prana to each and every cell of the Annamaya kosa keeps them alive and healthy. Manomaya Kosa: Mind, which is defined as a conglomeration of thoughts responds to the input through sense organs. For example when you see a big red flower your eyes send a image to the brain and the mind perceives it as a beautiful rose. Within the next fraction of a second your memory deciphers that it is as a very rare variety of rose which you have wanted to see badly. The thought circulates in your mind and Citta which soon goes on to make you feel "Wow it is so beautiful, I love it, I want it ", this component of the Manomaya kosa in which this rapid recycling takes place and gathers momentum is called the "Emotions". This is characterised by feeling such as likes or dislikes, love or hate. It is this emotion that is the root cause of all human joy and distress. When the emotions become powerful, they start governing our actions against what is right. This going against cosmic laws leads to imbalances called Adhi or stress. Long standing Adhis get pushed into Pranamaya and Annamaya kosa causing Vyadhi's.

Vijnanamaya Kosa: Vijnanamaya kosa is the fourth layer of our existence. The conscience within that continually guides us to do a thing or not to do a thing is the Vijnanamaya kosa. It is this component of the mind that has developed in human race greatly that differentiates man from animals. The Vijnanamaya kosa is the discriminating faculty.

Anandamaya Kosa: The knowledge of the final truth 'Ananda', is the basic stuff of this universe from which everything has been created. This is called Ananadamaya kosa, the bliss layer of our existence. This is the most subtle aspect of our existence which is devoid of any form of emotions, a state of total silence – a state of complete harmony and perfect health.



# INSPIRATIONAL LEADERS

## CHANGING WESTERN THINKING

**By: Ramapriya Krishnamurthy**

Dr V.B Aarthy who is a scholar in Samskritam and Indology is well known for her fields of academic research as well as behavioural and soft-skills training. She is the Founder and Chairperson of Vibhu Academy and centre for Soft Skills Training and Indology. With a qualification of MA and PhD in Samskritam and Music and Training in Lay Counselling, she has taught Samskritam and Aesthetic in various universities. Dr Arathi is also an orator, writer, columnist, singer and skilled in poetry and painting. The concluding ceremony of Adamaru Paryaya 'Vishwarpanam' was inaugurated on the 5th of December at Naraharitheertha Vedike of Rajangana in Sri Krishna Matha. The senior pontiff of Adamaru Matha, Sri Sri Vishwapriyatheertha Swamiji inaugurated this concluding ceremony. During this ceremony, various talks and lectures surrounding religion, Hindu education, ancient Hindu civilisation, current political changes as well as Sanatana dharma practises was held from the 5th of December to the 26th of December.

One of these talks involved Dr Arathi's discourse regarding changes in western thinking. 'What is known as today's western thinking is actually not western thinking but is the thinking of so called Abrahamic thinkers who have destroyed the local Aboriginal/Pagan/Mayan etc cultures around the world. These Abrahamic thinkers have established ego-based cultures in which it vehemently tries to destroy all other cultures except their own culture. These thinkers persuade others to follow their own culture and try to manipulate and convert others mostly by hook and crook. Two main Abrahamic religions came into existence which started genocide to destroy almost completely all other cultures by coercing, enticing, terrorizing and killing except Vedic based cultures as well as Chinese cultures which they were not able to destroy so much like they destroyed other cultures. Western culture is nothing but completely inclined to 'bhoga' whereas vedic culture is based upon 'bhoga' and 'yoga' and provides guidelines about how to balance 'bhoga' and 'yoga' for one and all. We still have people in Bharatha following the simple living and high thinking which leads to 'yoga' and 'bhoga' based culture rather than just a 'bhoga' based culture as external and internal of human beings is taken care of in the basics of vedic culture. Vedic culture also extends beyond human beings and tries its best to take care of all other life forms as well as the environment.

Efficiently using resources in need is considered as yoga where care and respect is given to each of the substance as Sri Lakshmi with reverence., whereas overusing resources more than what is needed and consuming without any reverence is the type of bhoga followed typically by western cultures.



Somehow people seem to think that if we follow culture we will not be able to enjoy anything. Actually speaking, a person who is happy is typically one who tries to live with minimum required materialistic items. The base for Abrahamic cultures suggests that Baghaavan first created male and from part of male created female and all other things in this world for sensual enjoyment of male. Respecting each and every living and non-living thing with utmost care by seeing God in everything is the key practice of Bharathia culture. That is one of the reasons why Bharathia culture has the habit of getting forgiveness from the bhumi maata with the following sloka at everyday morning while one gets up from the bed:

**समुद्रवसने देवि पर्वतस्तनमण्डले ।**

**विष्णुपत्नि नमस्तुभ्यं पादस्पर्श क्षमस्वमे ॥**

**Samudra-Vasane Devi Parvata-Stana-Manndale |**

**Vissnu-Patni Namas-Tubhyam Paada-Sparsham**

**Kssamasva-Me ॥**

Meaning:

1: (Oh Mother Earth) O Devi, You Who have the Ocean as Your Garments, and Mountains as Your Bosom,

2: O Consort of Lord Vishnu, Salutations to You; Please Forgive my Touch of the Feet (on Earth, which is Your Holy Body).

We typically revere water as Ganga, basically trying to revere each and every natural thing apart from father, mother and teacher by seeing God in everything. It is ironic to think that people who don't take a bath daily or don't wash their hands and legs after going to the toilet want to teach Bharathia how to live. Thomas Babington Macaulay was considered primarily responsible for introducing the Western education system in India.

He insisted on changing systems of continents and was able to do so within 20-40 years, irrespective of 800 years of the Mughals ruling, Bharath was hard to change. As such, Macaulay was sent to find out the source of the strength irrespective of their own Goa invasion. When researching in India, Macaulay realised that a person with Vedic knowledge is respected even if that person works as a cook or a servant. With this knowledge he realised the root cause of the Bharathia culture and how it is still surviving after so many invasions and attacks. He then tried to destroy Bharathia culture. They attempted to do this by saying they would be teaching samskritham but overnight closed thousands of Veda patashaalas. Slowly they started giving the choice of wearing western clothes or cultural clothes. It was then gradually enforced that everyone was to wear western clothes as well as removing bangles, kum kum etc. Where we went wrong is the place where we did not raise a wall around our people and protect ourselves physically/culturally. Krishna makes sure Arjuna does his duty without getting affected by his own confusion.

## **Kutastva kashmala midam vishame samupasthitham | Anaarya jushta maswaryam akirti karamarjuna ||**

"The Supreme Lord said: My dear Arjun, how has this delusion overcome you in this hour of peril? It is not befitting an honorable person. It leads not to the higher abodes, but to disgrace." (Mukundananda, 2022)

In earlier days most regions had one key devasthanam, Veda patashaala, punya shaala (charitable dispensary), dharma shalaas (to take care of pilgrimage or downtrodden people) as well as regular patashala's for all varnas who were given all types of education based on their skills. Regardless of beatings from Westerners this culture has not stopped in India but is still continuing due to contagious resistance of the people with God's Grace. Bharathia culture is typically develop the base first and then develops outside similar to how a tree may have strong roots compared to its external structures. It is also more natural, for example not having to book an appointment to go see your parents, relatives or friends.

In the film industry, prohita's sanyaasi's as well as teachers have their image tarnished and show them as having a bad status when wearing traditional clothes and show them as having a good status when wearing modern/western clothes. They also apply the same formula with respect to the character of the actors. Good people's calmness is taken for granted as weakness. The silence of good/helpful people is worse than the violence of bad people. Similarly, mudslinging should not be tolerated.

When one derogates an individual person, we can forgive that person regardless of the situation, however when one derogates culture, the practices of the country, one should not tolerate it and appropriate legal responses need to be given back to those individuals. We are in a situation where we are calling Samskritham as Sanskrit and trying to read/write in English rather than Sanskrit. This is the situation we were pushed by Westerners which we need to reverse in the course of time. Our culture makes to keep everyone clean and maintain social distancing etc. which was not followed in other cultures. However, after the COVID-19 pandemic, everyone is trying to follow Bharathia culture, not only westerners but also easterners who missed to follow the guidelines from ancestors.

Thinking about others and helping others, respecting elders etc. are key Bharathia culture traits. For example, Sri Rama going to the forest based on the word of his father as well as Sita following her husband without seeing any difficulty. On top of that Lakshmana, Hanuman helped Sri Rama without seeing their own difficulties. Sacrifice for a good cause is key to Bharathia culture which actually results in others' happiness and eventually giving happiness to the person who sacrifices. Bharathia culture not only highlights sacrifice but also happiness which could be related to doing Ekadashi one day and then Dwadashi the next day. Bhoga/Yoga are appropriately balanced to reach a blissful state in the course of time which is the goal of each and everyone in Bharathia culture. So many of our ancestors have left their own place, belongings etc to move out to escape from cultural changes. It is our duty to learn about our culture and try to pass this on to our future generation. We are recently seeing a U turn in this change but still a lot of work needs to be done so that everyone in Bharath can live amicably without any trouble.

Let us try to learn our own Sanathana Darma practices, gain knowledge from our Bagavath Gita, Vedas, Ayurveda's, yoga etc which will not only make us live happily but also will help our future generation to go on the right path. We all Bharathia's need to be united out of our house irrespective of what work, practices we do inside our house. We need to take one step forward so that paramatma would take 100 steps with respect to time, money and any form of help towards uplifting the Bharathia culture."

## **yatra yogeshvaraḥ kṛṣṇo yatra pārtho dhanur-dharaḥ tatra śhrīr vijayo bhūtir dhruvā nītir matir mama**

Wherever there is Shree Krishna, the Lord of all Yoga is revered, and wherever there is effort like the effort put by Arjun, the supreme archer, there will also certainly be unending opulence, victory, prosperity, and righteousness.

# CURRENT AFFAIRS

**By: Jagan Krishnamoorthy**

☒ On December 31st the world's longest metro line was opened up in China's Shanghai Province holding its rank as the largest metro network across the globe.

☒ The "Quantum Laboratory" was recently established by the Indian Army in Madhya Pradesh which highlights its significant strides in the emerging technology domains. This field of technology will help to transform the current system of cryptography into the next generation communication.

☒ 5th generation Telecom services are set to roll out across selected cities in India in 2022. Some of these cities include Bangalore, Mumbai, Kolkata, Delhi, Hyderabad, Chennai etc. This 5G service is designed to connect many types of devices than smartphones and offers high speed and capacity.

☒ Chinese researches have developed a machine which can charge people with crimes through the use of Artificial Intelligence. The AI prosecutor has the capacity to charge a file with more than 97 percent accuracy. For each suspect, the AI prosecutor will then observe a 1000 traits of that person obtained from a human generated case description test,

☒ The Indian government has decided to sign and agreement with Australia under which all passengers will be allowed to travel between both countries. This air bubble will consist of the Australian airline 'Qantas' to start flights between Sydney and New Delhi as well as New Delhi and Melbourne. In the coming days, Air India flights will most likely resume.

☒ On December 22nd, the US organisation regulators authorised the first pill against COVID-19. In order to head off the worse effects of COVID-19, people will be allowed to take this pill at home.

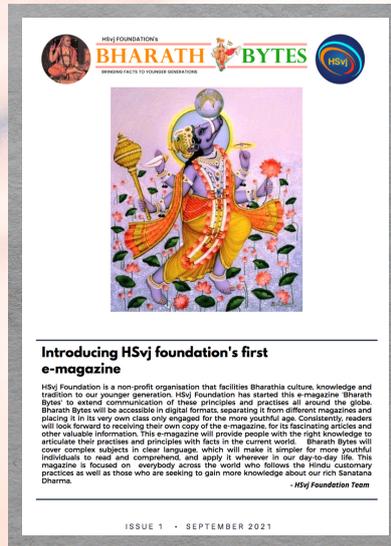
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☒ On December 13th, India's Prime Minister Narendra Modi inaugurated the Kasi Vishwanath Corridor in Varanasi. This was a long pending dream for the Prime Minister for creating an accessible pathway between the Kashi Vishwanath Temple and the banks of the river Ganga. The project comprises of more than 40 ancient temples which are both restored and beautified. Spreading across 500,000 square metres of area, 23 new buildings were also built for providing diverse facilities to devotees.

This holy Hindu Temple is dedicated to Lord Shiva, located in the Vishwanath Gali of Varanasi in Uttar Pradesh. This stands on the western bank of the River Ganga and is among the twelve Jyotirlingas, the holiest of Shiva Temples.





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# CROSSWORD - 3

1.							2.						
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3.													
							4.						
8.													
										6.			
	7.												9.

### WEST TO EAST

3. THIS IS ONE OF THE GREAT MANAGEMENT QUALITIES THAT HANUMAN HAS
8. GANDHARI SAID TO DHURYODHANA, " \_\_\_\_\_ DHARMA TATRA JAYA

### NORTH TO SOUTH

1. THIS VICHAARA DEALS WITH MEANS TO ATTAIN MOKSHA
2. THIS IS DAILY ROUTINE OF INDIANS BUT NOW BOUNCES BACK FROM WESTERN AS BREATHING EXERCISES
5. SRI RAMA AND LAKSHMANA CAME TO THIS PARVAT IN SEARCH OF SITA

### EAST TO WEST

4. HOMEOPATHIC MEDICINE \_\_\_\_\_ THE DISEASE CAUSING AGENT
6. HUMAN BIRTH IS THE RESULT OF ' \_\_\_\_\_ '

### SOUTH TO NORTH

7. HE IS A GREAT ASTROLOGER IN KING VIKRAMADITYA'S ASSEMBLY
9. RIGOROUS MONISM IS CALLED \_\_\_\_\_

8. JATAKA  
6. ARYABHATTA  
SOUTH TO NORTH

7. PARIKSHIT  
4. VISHNUTHEERTHA  
2. KRISHNA  
1. AYOGBYJU  
NORTH TO SOUTH

9. VARUSHA  
6. ASHWATTAMA  
EAST TO WEST

5. BRIHASPATI  
3. SANJAYA  
WEST TO EAST:

CROSSWORD 2 SOLUTIONS

# ADVICE FROM EXPERTS

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## PERFORMING ACTIONS WITH THE RIGHT KNOWLEDGE

**By: Anuradha Sridhar**

(Article Based on Anusandhana in Madhva Siddhanta by Sri Sagri Raghavendra Upadhyaya)

**Chandogya Upanishad (1-1-5) quotes 'Yadeva vidyaya karoti shraddhaya upanishada tadeva veeryavattaram bhavati |'**

One has to perform actions with proper knowledge and dedication to obtain maximum benefits from the action. It has to be combined with 'Upanishat'. 'Aastikya buddhi' which means knowledge related to the action. What does 'Upanishat' mean? 'Upanishat' means unrevealed knowledge of God. It is also known as 'anusandhana.'

If any action has to bear good fruits, knowledge about the action, commitment to the work as well as divine relation of the action has to be understood. For example - we perform 'mangalarati' as a part of the Pooja. It has to be taken around in a clock-wise direction (Pradakshina). It has to be taken around the feet of the Lord, around the navel and around the face three times respectively. Finally, around the entire figure. This pleases the Lord - 'nitaraam ranjayateeti'.

It is known as 'Neeraajana.' It is one of the steps during 'shodasha upachaara pooja' to the Lord. One is said to get absolved of all sins including 'Brahmahatya dosha' when the Lord's smiling face is seen in the light of 'mangalarati.' This conviction should be in us while performing or watching the 'mangalarati' ritual. 'Neerajana' is made more meaningful if we know its further importance. It is not mere 'flame'. The Chandogya Upanishad says (6-2-1) tejasansta cha saa devi... Mukhya abhimaani for 'Tejas tatva' (agni) is Lakshmi. She indwells in 'tejas.' She perceives the beauty of the Lord who indwells in the idol. Dwadasha stotra also says, - 'Indira chanchala paanga neerajitam...' This secret knowledge about the action of 'neerajana' is the 'anusandhana'. Such 'anusandhana' of every action bestows great results.

---

**CHIEF EDITOR**

Anuradha Sridhar

**EDITORIAL ASSISTANT/DESIGN  
EDITOR**

Shreenidhi Jaganmohan

**CEO OF Hsvj FOUNDATION**

Raghavendran Varadharajan

**CO-FOUNDER AND TRUSTEE OF  
FOUNDATION**

Jagan Krishnamoorthy



