

GLOBAL EVENTS

Pope says more roles for women in church

Nepal restores Monarchy to become Hindu state

A silent Thaipusam this year in Malaysia

Pope Francis formally allows for more roles of women in the church

| ROME |

The decree was a formal acknowledgement of what has already been happening in many churches



Pope Francis has changed the church law to formally allow women to serve as readers at liturgies and as altar servers, in an amendment that made clear that these roles are separate from the all-male priesthood.

It was a formal acknowledgement in canon law of what has already been happening in many churches around the world where women serve in these lay roles. However, by introducing

the change in the Code of Canon Law, it would be impossible for conservative clerics to block women from having those roles.

The decree stated that the choice to give women these offices too, which involve stability, public recognition and the mandate of the bishop, makes the participation of all in the work of evangelization more effective in the Church. Francis made the change to church law of his own

accord and it comes after it was formally requested by church leaders at a summit in the Amazon in 2019. The pope said he had taken his decision after theological reflection. He said many bishops from around the world had said that the change was necessary to respond to the "needs of the times." (Reuters News)

| NEPAL |

Nepal seeks restoration of Monarchy to be a Hindu state again

Like his predecessor King Gyanendra, Nepal's Prime Minister Khagda Prasad Sharma Oli also is fast losing the respect and support of Nepal's long suffering masses.

This is triggering a demand for the restoration of the country's status as a Hindu nation ruled by a monarchy. Palace intrigues following the royal massacre at Kathmandu's Narayanhiti Royal Palace in June 2001, coupled with the messy reign of the deeply unpopular and authoritarian

King Gyanendra Bir Bikram Shah Dev, led to Nepal's monarchy being abolished in May 2008. Now, history seems to be repeating itself in the Himalayan country with the Nepalese losing faith in the democratic process. This has triggered support for restoration of the monarchy and, more important, the country's status as a 'Hindu nation'.

Politicians at large are fast losing popular support and credibility.



Prithvi Diwas celebrations in Nepal



Nepal Prime Minister Oli

Political observers in Nepal were taken by surprise at the massive turnout in a rally organised by the pro-monarchist and Hindu nationalist Rastriya Prajatantra Party (RPP) in Kathmandu on the occasion of the 299th birth anniversary of King Prithvi Narayan Shah (known as 'Prithvi Diwas'). Prithvi Narayan Shah is considered to be the founder of Nepal and is widely looked upon as the 'Father Of the Nation'. Oli government also let loose the police on the

rallyists. The brutal police crackdown on the rallyists drew severe and widespread condemnation from all sections of society. Another factor that is fuelling the demand for a return to the olden days are the Christian missionaries. are enticing people through the lure of material gains, free education and medical treatment etc. despite the existence of an anti-conversion law that is not being enforced.

A silent Thaipusam in the COVID year

Thaipusam, the annual Hindu religious festival was observed mainly in homes, without the rhythmic sounds of the traditional "urumee melam" drums, without the kavadis and the accompanying shouts of "Vel! Vel!" and the huge throng of devotees and onlookers at the Lord Murugan temples throughout the country. The three major Lord Murugan temples in Malaysia,

namely Sri Subramaniam Swamy Temple in Batu Caves, Selangor, Sri Arulmigu Balathandayuthabani Temple in Penang and Arul Subramaniam Temple Gunung Cheruh in Ipoh, Perak, missed the thousands of kavadi bearers, pal kudam (milk pot) bearers, devotees and tourists.

The festival is observed by Hindus worldwide on the full moon day in the

| MALAYSIA |

10th month of Thai in the Tamil calendar. It is a day when Lord Murugan (son of Lord Siva) received the divine Vel (spear) from his mother, Goddess Parvati, to eradicate the evil force, Soorapadman, and restore peace and prosperity to humankind. The Batu Caves temple is renowned for the biggest Lord Murugan statue in the world standing at a height of 42.7 metres. (The Malaysian Reserve)



Batu Caves Murugan Temple

EDITORIAL



“The ‘desirer of desires’ can never come to peace!”

Swami Chinmayananda



“The earth should not be taken for granted. You have no right to abuse it and you can’t disuse it. Make sure that you are a contributor, not merely a consumer.”

Swami Dayananda Saraswati



“You cannot change your past. Your Future is not yet in your hand. That’s why make use of your Present.”

Swami Ananda Saraswati

The idea of Oneness - *Ekatvam*

People who believe in oneness -- the idea that everything in the world is connected and interdependent -- appear to have greater life satisfaction than those who don't, regardless of whether they belong to a religion or don't (Research by American Psychological Association)

“The feeling of being at one with a divine principle, life, the world, other people or even activities has been discussed in various religious traditions but also in a wide variety of scientific research from different disciplines,” said Laura Marie Edinger-Schons, PhD, of the University of Mannheim and author of the study. “The results of this study reveal a significant positive effect of oneness beliefs on life satisfaction, even controlling for religious beliefs.” The research was published in the journal *Psychology of Religion and Spirituality*.

Edinger-Schons conducted surveys involving nearly 75,000 people in Germany. In the survey, respondents were asked to respond to a series of statements designed to measure their belief in oneness (e.g., “I believe that everything in the world is based on a common principle” or “Everything in

the world is interdependent and influenced by each other”). They were also asked to respond to items measuring other concepts associated with oneness, such as social connectedness, connectedness to nature and empathy as well as life satisfaction.

Edinger-Schons found a significant correlation between scores on her oneness scale and the concepts associated with oneness, suggesting that it was a valid measure of the concept. She also found that people with higher oneness scores reported significantly greater life satisfaction. While being satisfied with life as a whole should be rewarding in itself, research does suggest that people with higher life satisfaction experience some additional benefits, such as increased academic performance in younger people and better health in old age, according to Edinger-Schons.

“I recognized that in various philosophical and religious texts, a central idea is the idea of oneness,” said Edinger-Schons. “In my free time, I enjoy surfing, Capoeira, meditation and yoga, and all of these have been said to lead to experiences that can be described as being at one with life or nature or just experiencing a state of flow through being immersed in the activity.”

Many people today practice yoga, meditation, action sports and other activities that aim at achieving a state of oneness or flow. Strengthening the more general belief in the oneness of everything has the potential to enhance peoples’ lives and might even be more effective than traditional religious beliefs and practices at improving life satisfaction, Edinger-Schons said.

What do our *Śāstrās* say on *Ekatvam*

The concept of oneness (*Ekatvam*) has been one of the fundamental concepts of our great Sanatana Dharma (known as ‘Hinduism’ today). It is well known that Sanatana Dharma is a way of life and does not denote any specific religion

including Hinduism. The concept of religion was born in the colonial era.

There are innumerable texts by great seers such as Adi Sankaracharya to explain the concept of *Ekatvam* at great

lengths. While the West is still trying to research on its evidences, the concept of Aham Brahmasmi (I am that Brahman) has been realized thousands of centuries before in the great land of Bharat (present day India).

EDITOR’S VIEW



Bhagavad Gītā - Chapter 6 *Ślokā* 31



सर्वभूतस्थितं यो मां भजत्येकत्वमास्थितः ।
सर्वथा वर्तमानोऽपि स योगी मयि वर्तते ॥

sarvabhūtasthitaṃ yo mām bhajatyekatvamāsthitaḥ.
sarvathā vartamānaḥ api sa yogī mayi vartate..

सर्व भूतः स्थितम् *sarva bhūta sthitaṃ* - situated in all beings; यः *yaḥ* - who; मां *mām* - me; भजति *bhajati* - worships; एकत्वम् *ekatvam* - in oneness; आस्थितः *āsthitaḥ* - established; सर्वथा *sarvathā* - in all kinds of; वर्तमानः *vartamānaḥ* - remain; अपि *api* - although; सः *saḥ* - he; योगी *yogī* - a yogi; मयि *mayi* - in me; वर्तते *vartate* - dwells

The yogi who is established in **oneness** with me, and worships me as the Supreme being residing in all beings, dwells only in me, though engaged in all kinds of activities.

In order to emphasize the oneness of the individual with the absolute, Lord Krishna says that a Yogi who sees him present in all the beings is always residing in Him, irrespective of the circumstance the Yogi finds himself in. In other words, an ardent devotee does not lose his connection with *īśvara* in all worldly and spiritual pursuits.

Let us look at an example of a wave and the ocean to understand the concept of *Ekatvam*. If we see a wave

as part of the ocean, and also see all the other waves as part of the ocean, we will ultimately realize that everything is the ocean. We will understand that there is no separation of wave and the ocean. In doing so, we can understand the concept of oneness. Similarly, Lord Krishna says that the Yogi who sees all beings in *īśvara*, discards any thought of separation from *īśvara*. He thus attains oneness with *īśvara*.

**NATIONAL
EVENTS**

Muslim businessman donates
for Ayodhya Ram Temple

Kumbh Mela to be held in April
amid anti-COVID measures

UP passes Bill prohibiting
religious conversions

Muslim businessman donates Rs 1 lakh for Ayodhya Ram Temple

In a gesture aimed at communal amity, WS Habib, a Muslim businessman from Chennai, has donated Rs 1 lakh towards the construction of the Ram Temple at Ayodhya, as voluntary contribution from devotees in Tamil Nadu for the shrine in Uttar Pradesh has been growing. Daily wage earners like cobblers and small traders are among those making contributions to help raise the proposed magnificent structure.

With the Shri Ram Janmbhoomi Teerth Kshetra (SRJTK), set up by the Centre to construct the temple, coming out with donation coupons of Rs 10, 100 and 1,000, a large number of people came forward to donate. Wahib said he was pained to see Muslims being painted as anti-Hindus or anti-India by some sections. He felt that there was nothing wrong in donating for a good cause and felt happy that the decades-old Ayodhya dispute came to an end.



Proposed structure of Lord Ram temple at Ayodhya

The Supreme Court in November 2019 settled the decades-old dispute and paved the way for the construction of a Ram Temple by a Trust at the disputed site at Ayodhya in the state of Uttar Pradesh. It had then directed the Centre to allot an alternative 5-acre plot to the Sunni Waqf

Board for building a new mosque at a “prominent” place in the holy town in UP. Prime Minister Narendra Modi had on 5th August, 2020 laid the foundation stone for the construction of a grand temple at Ayodhya. *(Indian Express)*

Kumbha Mela pilgrims to take a dip in holy rivers



The Uttarakhand government has decided to restrict one of the most sacred pilgrimages, the Kumbh Mela, to 30 days this year. The government will issue the notice about the updated dates by the end of March. The grand fair will now be held from April 1 to April 30 in Haridwar. The administration has decided that personnel posted on duty would be administered with COVID vaccine. It also stated that visitors need to have a COVID-19 negative report, issued not later than 72 hours. The Kumbh Mela has

been restricted to just 30 days to prevent the spread of COVID-19 infection, according to Chief Secretary Om Prakash, Uttarakhand. The administration will also issue a notice in this regard by the end of March. The district administration has sought 70,000 doses of COVID-19 vaccines for the personnel posted on duty to ensure their safety. The Kumbh administration will put cameras at the ghats of river Ganga to monitor the crowd, and to avoid any untoward situation. *(PTI)*

UP Assembly passes Bill prohibiting religious conversions

The Uttar Pradesh (UP) Legislative Assembly has passed the UP Prohibition of Unlawful Conversion of Religion Bill, 2021. Under the bill, a marriage will be declared “null and void” if the conversion is solely for that purpose, and those wishing to change their religion after marriage need to apply to the district magistrate.

The bill mainly envisages that no person shall

convert, either directly or indirectly from one religion to another by use or practice of misrepresentation, force, undue influence, coercion, allurement or by any fraudulent means or by marriage nor shall any person abet, convince or conspire such conversion. The onus to prove that the conversion has not been done forcibly will lie on the person accused of the act and the convert, it said. An aggrieved person, his/her parents, brother,

sister, or any other person who is related to him/her by blood, marriage or adoption may lodge an FIR about such conversion, according to the bill.

BJP leaders had said the legislation intends to counter alleged attempts to convert Hindu women to Islam in the guise of marriage, which right-wing Hindu activists refer to as ‘love jihad’. *(Firstpost)*

Kedarnath Dham, located in the Rudraprayag district of Uttarakhand, is one of the most paramount locations for worshipers of Shiva. The air reverberates with the name of Lord Shiva amid the mighty snow-clad peaks, enchanting meadows and forests of the lower mountain range of Himalayas. It is situated in a breathtaking location, near the source of Mandakini River and at the height of 3,584 meters. Kedarnath temple

is one of the twelve Jyotir Lingams and is also the most important temple among the Panch Kedars (group of five Shiva temples in Garhwal Himalayas). It is also one of the significant temples of the sacred Chota Char Dham Yatra in Uttarakhand, raising the glory of the place to further heights.



Kedarnath Temple at twilight

According to a Hindu mythology, Lord Shiva agreed to dwell at Kedarnath at the request of Nara-Narayana. After the Mahabharat War at Kurukshetra, the Pandava brothers, came here to seek blessings of Lord Shiva on the advice of the sage Vyasa, as they wanted to seek forgiveness for killing their kin during the war. However, Shiva did not want to forgive them and hence turned into a bull and hid among the cattle on the hill. When the Pandavas managed to track the Lord, he tried to disappear by sinking himself head-first into the ground. One of the Pandavas,

Bhima, grabbed the bull's tail, forcing the Lord to appear before them and forgive them. Bhima could only get hold of the hump. Other body parts of Shiva (in the form of bull), came up at different places. Hump of the bull was found in Kedarnath, navel emerged at Madhya-Maheshwar, two forelegs appeared at Tunganath, face in Rudranath, and hair came up at Kalpeshwar. The Pandava brothers then built the first temple at Kedarnath. The present temple was established by Adi Shankaracharya who restored and revived the glory of the shrine.

The date for the opening of the portals of the holy Kedarnath Dham in 2021 will be declared on Mahashivratri day.

The temple is accessible from major destinations of Uttarakhand. After reaching Gauri Kund, one needs to take a 14 km trek towards the temple. Ponies, palanquins and helicopters are easily available during the peak seasons. The arduous journey to the great shrine of Lord Shiva is well compensated with the spiritual atmosphere which is created by the tranquil and splendid beauty of the region. The majestic Kedarnath peak (6,940

meters) stands behind the temple along with other peaks, forming a perfect setting for the supreme deity. The conical-shaped Shiva lingam in the Kedarnath temple is a unique feature of the temple among all Shiva shrines. The temple has withstood natural calamities like avalanches, earthquakes and floods for over thousand years and still stands as strong and elegant as it must have originally been.



Kedarnath Temple in winter

Festival of the month - Maha Shivaratri



॥ ॐ नमः शिवाय ॥

OM Namah Shivāya

'Mahashivratri' is an important festival celebrated across the country as a symbol of convergence of Shiva and Shakti. This festival is held on Chaturdashi Tithi during Krishna Paksha in month of Magha is known as Mahashivaratri according to South Indian calendar. However, according to North Indian calendar Masik Shivaratri in month of Phalgun is known as Mahashivaratri. In both calendars, it is naming convention of lunar month which differs. However, both North Indians and South Indians, celebrate Mahashivaratri the same day.

The Spiritual science terms Shiva as consciousness or the masculine principle. While Shakti symbolises the feminine principle, the activating power and energy. Shakti (or

Prakriti) means energy, power, movement, change, nature. Shiva (or Purusha), on the other hand, is pure consciousness, the unchanging, unlimited and unswayable observer. The word 'ratri' here does not connote the darkness that falls after sunset, but it signifies the darkness (or removal) of extreme ignorance and unrighteousness in the world.

God Shiv is a divine point of subtle, divine light, often symbolised by an oval shape stone and worshipped. This is why he is depicted as jyotirlinga, meaning 'the symbol of light'. He is the truth, the benefactor and the most beautiful one; and therefore known as satyam-shivam-sundaram (Shiv is truth and beautiful). This year Mahashivaratri will be celebrated on 11th March 2021.

A Long Winter Night with the Mind

While the Sun was slowly setting behind the mountains, the restlessness of the traveller grew as time went by. He was lost in the mountains, unaware of his surroundings. The cold, chilly winds of the winter & the eerie silence of the landscape were only heightening his fear. He moved briskly along the narrow downhill pathway he had been walking along since the last few hours. Misfortune befell, the path ended & he fell over the cliff. A short fall, that seemed like eternity, ended as his hands that were wildly searching for something in the air to hold on to, finally, managed to clutch onto a strong root of a tree projecting out of the mountain slope. Darkness fell, and his mind slipped

further into fear. "I am finished" he told himself. I do not know how deep the chasm is, whether there are wild animals (or) a deep river with crocodiles (or) hard rocks that await me. Will my bones break? Will I recover from the injuries? or worse will I even make it alive back home? He thought - "When the times were difficult, I always lamented that I should leave this world, but alas when it is real, I am unable to accept the eventuality". His mind was clouded with all negative outcomes that might befall him. The winter was not empathetic to his situation. His hands grew numb as the night passed, and he was merely a few seconds away before letting his grip loosen. One last gush

of the wind, & he let go - carrying within him a thousand questions of what awaited him.

A split-second later, his feet hit the ground - he was alive & well. Daybreak - the first rays of sunshine filtered through the mist. The sun brightened the earth, & with it the traveller's mind as he realised that he was dangling all night merely two feet above solid ground. The fright, the anxiety & stress he had undergone were merely due to ignorance. Ignorance led to fear which in turn led to emotional turbulence.

Fear is created by the mind, often rooted in ignorance. As darkness is overcome by Light, fear is overcome by knowing the TRUTH.



Based on the book "Perennial Wisdom through Stories" by Swami Ananda Saraswati

The Value of Values

The human condition is governed by values. A human being receives values from a number of different sources. From one's parents, family, friends, teachers, the society one lives in, to the language one speaks; each of them carries with themselves an ecosystem of values. And a composite of such values lived collectively constitutes a culture. Cultures that stand steady through time lead to civilizations and civilizations that sustained, transform themselves into modern nation states as we know it. Thus, it all starts with a value.

As said before, a human being is a living embodiment of different values, consciously or unconsciously. We may or may not live by a value but we are always cognizant of it because we have been exposed to it. A value followed with understanding gives conviction, and a value that is knowingly violated leads to conflict.

But what is a value? How to know the value of a value? A value ceases to be valuable if I do not see the value of it. It then becomes a mere condition - one that I am told is important but never clear as to what is its utility to me personally. Pujya Swami Dayananda Saraswati says "A value is valuable to me only when I see the value of the value as valuable to me." Even basic values such as truthfulness and non-injury are not followed only because their subtle gains are never truly grasped. So, in order to live with

a given value, one must be able to understand its worth - the gains one makes in following it, and the losses one incurs by ignoring it. Swami Dayananda Saraswati says that we must closely observe the criteria we employ in evaluating the worth of a value. He further states that in not following a value, one must be aware that what one considers as gains are not really gains and what one really misses in compromising on a value. All this requires a deeper understanding of the purpose of life.

In Chapter 13 of the Bhagavad Gita, Lord Krishna teaches Arjuna twenty values that are essential to prepare a seeker's mind for self-knowledge. These values are termed as *Jñānam* that is knowledge, although these values are not knowledge in the absolute sense. However, Lord Krishna in the Bhagavad Gita elevates these values to the status of Jnanam, because without them, self-knowledge can never happen. No matter how adequate is the teacher and how authentic is the teaching, an individual who doesn't follow these values will be ineligible to gain the knowledge of the self.

For any knowledge to take place, three factors are required- the Knower, the Object of Knowledge and the Means of Knowledge. We can find these three factors in all of our day-to-day experiences. Take for example, the knowledge of a house key that one wants to

find. I, the knower, must be present to see the key. The key, which is the object to be seen, must be in my field of sight. My eyes, the means, must be capable of seeing. All these three factors are straightforward, but the third factor requires some analysis. Factor number one is clear. Unless I, the knower, is present within the field of sight, the knowledge of the key cannot happen. The second factor is also very clear. Unless the key is present within the field of my sight, I can never find it i.e the knowledge of the key cannot happen. But factor three is tricky. If I am present in the field of sight of the key and if the key is in my vicinity and I still did not find it, I have to inquire into the capability of my eyes and check if its functioning healthily. If my eyes are found to be healthy and I still did not manage to see the key, the problem must be elsewhere. On such occasions, one often says "my attention wandered". What does this mean? This means that my mind was not backing my sense organ, in this case my eyes, not allowing it to see what was right in front of me. That is for simple perceptual knowledge, the sense organs backed by an attentive, capable mind are the *प्रमाण* (*Pramāṇa*). In effect, only when all the 3 factors along with the mind are present, knowledge can take place. When all the three factors with a capable, attentive mind are present, does knowledge always take place? Is there something more that is required to attain knowledge of the absolute?

ॐ शिवाय नमः
OM śivāya namaḥ
ॐ महेश्वराय नमः
OM mahēśvarāya namaḥ
ॐ शम्भवे नमः
OM śambhave namaḥ
ॐ पिनाकिने नमः
OM pinākiṇe namaḥ
ॐ शशिशेखराय नमः
OM śaśiśekharaḥ namaḥ
ॐ वामदेवाय नमः
OM vāmadevāya namaḥ
ॐ विरूपाक्षाय नमः
OM virūpākṣāya namaḥ
ॐ कपर्दिने नमः
OM kapardīne namaḥ
ॐ नीललोहिताय नमः
OM nīlalahitāya namaḥ
ॐ शङ्कराय नमः (१०)
OM śaṅkaraḥ namaḥ (10)
ॐ शूलपाणये नमः
OM śūlapāṇaye namaḥ
ॐ खट्वाङ्गिने नमः
OM khaṭvāṅgiṇe namaḥ
ॐ विष्णुवल्लभाय नमः
OM viṣṇuvallabhāya namaḥ
ॐ शिपिविष्टाय नमः
OM śhipiviṣṭāya namaḥ
ॐ अम्बिकानाथाय नमः
OM ambikānāthāya namaḥ
ॐ श्रीकण्ठाय नमः
OM śrīkaṅṭhāya namaḥ
ॐ भक्तवत्सलाय नमः
OM bhaktavatsalāya namaḥ
ॐ भवाय नमः
OM bhavāya namaḥ
ॐ शर्वाय नमः
OM śarvāya namaḥ
ॐ त्रिलोकेशाय नमः (२०)
OM trilokēśāya namaḥ (20)
ॐ शितिकण्ठाय नमः
OM śitikaṅṭhāya namaḥ
ॐ शिवाप्रियाय नमः
OM śivāpriyāya namaḥ
ॐ उग्राय नमः
OM ugrāya namaḥ
ॐ कपालिने नमः
OM kapālīne namaḥ
ॐ कौमारये नमः
OM kaumāraye namaḥ
ॐ अन्धकासुर सूदनाय नमः
OM andhakāsura sūdānāya namaḥ
ॐ गङ्गाधराय नमः



OM gaṅgadharaḥ namaḥ
ॐ ललाटाक्षाय नमः
OM lalātākṣāya namaḥ
ॐ कालकालाय नमः
OM kālakālāya namaḥ
ॐ कृपानिधये नमः (३०)
OM kṛpānidhaye namaḥ (30)
ॐ भीमाय नमः
OM bhīmāya namaḥ
ॐ परशुहस्ताय नमः
OM paraśuhastāya namaḥ
ॐ मृगपाणये नमः
OM mṛgapāṇaye namaḥ
ॐ जटाधराय नमः
OM jatādharāya namaḥ
ॐ कैलाशवासिने नमः
OM kailāśavāsīne namaḥ
ॐ कवचिने नमः
OM kavacīne namaḥ
ॐ कठोराय नमः
OM kaṭhōrāya namaḥ
ॐ त्रिपुरान्तकाय नमः
OM tripurāntakāya namaḥ
ॐ वृषाङ्गाय नमः
OM vṛṣāṅkāya namaḥ
ॐ वृषभारूढाय नमः (४०)
OM vṛṣabhārūḍhāya namaḥ (40)
ॐ भस्मोद्भूलित विग्रहाय नमः
OM bhasmodbhūlita vighraḥāya namaḥ
ॐ सामप्रियाय नमः
OM sāmāpriyāya namaḥ
ॐ स्वरमयाय नमः
OM svaramayāya namaḥ
ॐ त्रयीमूर्तये नमः
OM trayīmūrtaye namaḥ
ॐ अनीश्वराय नमः
OM anīśvaraḥ namaḥ
ॐ सर्वज्ञाय नमः

OM sarvajñāya namaḥ (40)
ॐ परमात्मने नमः
OM paramātmāne namaḥ
ॐ सोमसूर्याग्निलोचनाय नमः
OM somasūryāgnilōchanāya namaḥ
ॐ हविषे नमः
OM haviṣe namaḥ
ॐ यज्ञमयाय नमः (५०)
OM yajñamayāya namaḥ (50)
ॐ सोमाय नमः
OM somāya namaḥ
ॐ पञ्चवक्त्राय नमः
OM pañcavaktrāya namaḥ
ॐ सदाशिवाय नमः
OM sadāśivāya namaḥ
ॐ विश्वेश्वराय नमः
OM viśvēśvaraḥ namaḥ
ॐ वीरभद्राय नमः
OM vīrabhadraḥ namaḥ
ॐ गणनाथाय नमः
OM gaṇanāthāya namaḥ
ॐ प्रजापतये नमः
OM prajāpataye namaḥ
ॐ हिरण्यरेतसे नमः
OM hiraṇyaretase namaḥ
ॐ दुर्धर्षाय नमः
OM durdharṣāya namaḥ
ॐ गिरीशाय नमः (६०)
OM girīśāya namaḥ (60)
ॐ गिरिशाय नमः
OM girīśāya namaḥ
ॐ अनघाय नमः
OM anaghāya namaḥ
ॐ भुजंगभूषणाय नमः
OM bhujāṅgabhūṣāṇāya namaḥ
ॐ भर्गाय नमः
OM bhargāya namaḥ

ॐ गिरिधन्वने नमः
OM giridhanvane namaḥ
ॐ गिरिप्रियाय नमः
OM giripriyāya namaḥ
ॐ कृत्तिवाससे नमः
OM kṛttivāsase namaḥ
ॐ पुरारतये नमः
OM purārātaye namaḥ
ॐ भगवते नमः
OM bhagavate namaḥ
ॐ प्रमथाधिपाय नमः (७०)
OM pramathādhīpāya namaḥ (70)
ॐ मृत्युञ्जयाय नमः
OM mṛtyuñjāyāya namaḥ
ॐ सूक्ष्मतनवे नमः
OM sūkṣmatanave namaḥ
ॐ जगद्ग्यापिने नमः
OM jagadvyāpīne namaḥ
ॐ जगद्गुरवे नमः
OM jagadgurave namaḥ
ॐ व्योमकेशाय नमः
OM vyōmakeśāya namaḥ
ॐ महासेन जनकाय नमः
OM mahāseṇa janakāya namaḥ
ॐ चारुविक्रमाय नमः
OM cāruvikramāya namaḥ
ॐ रुद्राय नमः
OM rudrāya namaḥ
ॐ भूतपतये नमः
OM bhūtapataye namaḥ
ॐ स्थाणवे नमः (८०)
OM sthāṇave namaḥ (80)
ॐ अहिर्भुक्ष्णाय नमः
OM ahirbhukṣṇāya namaḥ
ॐ दिगम्बराय नमः
OM digambarāya namaḥ
ॐ अष्टमूर्तये नमः
OM aṣṭamūrtaye namaḥ
ॐ अनेकात्मने नमः

OM anekātmāne namaḥ
ॐ स्वात्तिकाय नमः
OM svāttikāya namaḥ
ॐ शुद्धविग्रहाय नमः
OM śuddhavigrahāya namaḥ
ॐ शाश्वताय नमः
OM śāśvatāya namaḥ
ॐ खण्डपरशवे नमः
OM khaṇḍaparāśave namaḥ
ॐ अजाय नमः
OM ajāya namaḥ
ॐ पाशविमोचकाय नमः (९०)
OM pāśavimōchakāya namaḥ (90)
ॐ मृडाय नमः
OM mṛḍāya namaḥ
ॐ पशुपतये नमः
OM paśupataye namaḥ
ॐ देवाय नमः
OM devāya namaḥ
ॐ महादेवाय नमः
OM mahādevāya namaḥ
ॐ अव्ययाय नमः
OM avyayāya namaḥ
ॐ हरये नमः
OM harāya namaḥ
ॐ पूषदन्तभिदे नमः
OM pūṣadantabhīde namaḥ
ॐ अत्यग्राय नमः
OM atyagrāya namaḥ
ॐ दक्षाध्वरहराय नमः
OM dakṣādhvaraharaḥ namaḥ
ॐ हराय नमः (१००)
OM harāya namaḥ (100)
ॐ भगनेत्रभिदे नमः
OM bhaganētrabhīde namaḥ
ॐ अव्यक्ताय नमः
OM avyaktāya namaḥ
ॐ सहस्राक्षाय नमः
OM sahasrākṣāya namaḥ
ॐ सहस्रपदे नमः
OM sahasrapade namaḥ
ॐ अपवर्गाप्रदाय नमः
OM apavargāpradāya namaḥ
ॐ अनन्ताय नमः
OM anantāya namaḥ
ॐ तारकाय नमः
OM tārakāya namaḥ
ॐ परमेश्वराय नमः (१०८)
OM paramēśvaraḥ namaḥ (108)

॥ इति श्रीशिवोत्तरशत नामावलिः ॥
..iti śiva aṣṭottara śata nāmāvaliḥ..

COVID and the lockdowns that came with it have undoubtedly impacted all our lives in more than one ways. Right from wearing masks, social distancing, increased focus on personal hygiene, working from home, physical fitness/ immunity, embracing digital means of communication and transaction, unexpected loss of family members/ friends and the list is endless. Vidya Vahini team, with the blessings of Swamiji, ensured that we all take a positive outlook towards this pandemic and fight it with courage.

Online Classes



The pandemic was a great opportunity for the entire Vidya Vahini family to learn the valuable knowledge contained across ten Vedic texts which include the following: *Praśnotara Ratna Mālikā*, *Prātaḥ Smaranam*, *Śiva Samhitā*, *Mumukṣu Pancakam*, *Tattva Bhodhaḥ*, *Bhagavad Gīta*, *upadeśa sāram*, *Bhaja Govindam*, *Kaṭopaniśad*, *Mundaka ṁpaniśad* and the list continues. We sincerely thank our respected Swamiji for his tireless efforts in imparting this knowledge. Mrs. Jyothi

Kamath from our team conducted Sloka chanting classes for other members. These sessions helped bring tremendous amount of positivity during these tough times.

The recordings of these teachings are available in our Yoga Vidya Ashram Youtube channel.

https://www.youtube.com/channel/UCG1cvkN1ynJggOQ_zRUaZTw

Visvamitra Awards for COVID warriors

Visvamitra International Awards was conducted in a grand manner in 2019. In the COVID year, despite all the lockdown challenges, the Yoga Vidya Onlus team organized a special award category, the “Covid Warrior Awards” as a tribute to those who, in silence and far from the spotlight, have protected and cared for us, have helped sustain availability of essential services, and helped us avoid the worst. The organization decided to award three symbolic personalities of Eastern Sicily, as a sign of thanks for the territory that hosted the 2019 edition of the Visvamitra International Awards. It is a recognition that physically goes to three great

professionals, but in spirit it is addressed to the thousands of fighters who with dedication and professionalism have spent themselves for each of us.

The spirit of the Visvamitra Awards of Excellence is to recognise and reward those who have distinguished themselves in sharing their success and skills with the society.

Visvamitra and Yoga Vidya team wishes hearty congratulations to the awardees and salutes all the COVID warriors including frontline workers across the world for their selfless service to the society.



From left to right
MEDICINE: **Dr. Maria Chiara Monea**, Director Anesthesia and ICU of A.O. Cannizzaro Hospital of Catania

LAW AND ORDER: **Major Stefano Santuccio**, Commander Carabinieri Company of Augusta

HEALTHCARE LOGISTIC: **Dr. Michele Fabrizio Lo Presti**, U.O.S. Facility Management A.S.P. Syracuse

New Ashram in Bhubaneswar

With the blessings of Swamiji, the *Gṛhapraveśam* (house-warming) of the new ashram in Bhubaneswar was performed on 16th February 2021. Vidya Vahini team is looking forward for the ashram construction work to be completed and for it to become functional so that it will be another abode of learning Vedanta.



Sharing with the community



As soon as the quarantine period got over, Swamiji personally went to the Uttarkashi District Headquarters and handed over the donation for the well being of the community. On 3rd April 2020, Swamiji has handed over a cheque of INR 1,00,000/- to District Magistrate of Uttarkashi Dr. Ashish Chautan at Uttarkashi District Headquarters. Honourable MLA of Gantori Sri Gopal Rawatji, Honourable Chairman of Uttarkashi , Municipality Sri Ramesh Semwalji, Sri Rammohan Rawat and others were present during this event. Inspired by this donation, Vidya Vahini members from Europe had contributed to the communities in Himalayas, India.

Vidya Vahini team sincerely wishes that the world comes out of this pandemic safe and strong.

Śiva-Saṅkalpa-Sūktam, is a hymn which consists of six verses, found in Chapter 34 of Śukla Yajur Veda Saṁhitā, where it carefully describes the nature of mind. It is very important for all of us to know our mind.

Śiva-Saṅkalpa means the right intention or having an auspicious resolve. The Śiva-Saṅkalpa-Sūktam is very sacred Vedic verses. They are regarded as an Upanishad. In fact some people also call it śivasāṅkalpopaniśad. These six Shiva Sankalpa mantras are also repeated in the first chapter of Rudrāṣṭadhyaī. Chanting the six mantras of the Shiva Sankalpa for some time everyday, is a method to steady the mind. It is also a method to control one's subconscious mind (the citta), and the faculty of thought.

यज्ञाग्रतो दूरमुदैति दैवम्
तदु सुप्तस्य तथैवेति ।
दूरङ्गमंज्योतिषांज्योतिरेकम्
तन्मे मनः शिवसङ्कल्पमस्तु ॥ १ ॥

yajjāgrato dūramudaiti daivam
tadu sūptasya tathaiyeti .
dūraṅgamamjyotiṣāṅjyotirekam
tanme manaḥ śivasāṅkalpamastu..(1)

When it is awake, it goes away to perceive the outside world and during sleep, it returns to one's own self. By the help of it, one knows Pāpa and Puṇyam, the past, present and the future, that which enlightens the light, is the one. 'Let my mind be auspicious' is my sincere wish.

येन कर्माण्यपसो मनीषिणो
यज्ञे कुण्वन्ति विदथेषु धीराः ।
यदपूर्वं यक्षमन्तः प्रज्ञानाम्
तन्मे मनः शिवसङ्कल्पमस्तु ॥ २ ॥
yena karmāṅyapaso manīṣiṇo
yajñe kuṅvanti vidatheṣu dhīrāḥ .
yadapūrvam yakṣamantaḥ prajñānām
tanme manaḥ śivasāṅkalpamastu..(2)

By which karma kāṇḍin (the one who is busy in rituals), the seers, emotionally stable people, know what is mokṣaḥ or end of all knowledge (and) which is the essence of all yajña (end result of ritualistic portions of Veda), that is adorable. 'Let that my mind be auspicious' is my sincere wish or let my mind come back to me with virtues and knowledge after experiencing the world.

यत्प्रज्ञानमुत चेतो धृतिश्च
यज्ज्योतिरन्तरमृतं प्रज्ञासु ।
यस्मान्न ऋते किञ्चन कर्म क्रियते
तन्मे मनः शिवसङ्कल्पमस्तु ॥ ३ ॥
yatprajñānamuta ceto dhṛtiśca
yajjyotirantaramṛtam prajñāsu .
yasmānna ṛte kiñcana karma kriyate
tanme manaḥ śivasāṅkalpamastu..(3)

By the help of which knowledge (knowledge in general and also in specific) takes place, that which holds everything and that indeed is thinking faculty. Who is the light (in whose presence all the sense organs functions) with reference to knowledge, who is alive even after the death of the gross body of people and in whose absence no work can be done; 'Let that mind be auspicious to me' is my sincere wish.

येनेदं भूतं भूवनं भविष्यत्
परिगृहीतममृतेन सर्वम् ।
येन यज्ञस्तायते सप्तहोता
तन्मे मनः शिवसङ्कल्पमस्तु ॥ ४ ॥
yenedam bhūtam bhūvanam bhaviṣyat
parigṛhītamamṛtena sarvam .
yena yajñastāyate saptahotā
tanme manaḥ śivasāṅkalpamastu..(4)

By the help of which (mind) that is like nectar (ever fresh), the past, present and future are known. By which the priest performs the rituals. Let my mind abide with dharma, God or auspiciousness is my sincere wish.

यस्मिन्वचः साम यजुःषि
यस्मिन् प्रतिष्ठिता रथनाभाविवाराः ।
यस्मिंश्चित्तं सर्वमोतं प्रजानाम्
तन्मे मनः शिवसङ्कल्पमस्तु ॥ ५ ॥

yasminnṛcaḥ sāma yajumṣi
yasmin pratiṣṭhitā rathanābhāvivarāḥ .
yasmiṁścittaṁ sarvamotaṁ prajānām
tanme manaḥ śivasāṅkalpamastu..(5)

As in the center of the wheel of a chariot the spokes are connected, so also the veda, yajur veda and sāma veda are in the mind; by which people come to know everything and keep relation with all. 'Let that mind be auspicious to me' is my sincere wish.

सुषारथिरश्वानिव यन्मनुष्यान्
नेनीयतेऽभीशुभिर्वाजिनेव ।
हृत्प्रतिष्ठं यदजिरं जविष्ठम्
तन्मे मनः शिवसङ्कल्पमस्तु ॥ ६ ॥
suṣārathiraśvāniva yanmanuṣyān
nenīyate 'bhīśubhirvājineva .
hrṭpratiṣṭham yadajiram javiṣṭham
tanme manaḥ śivasāṅkalpamastu..(6)

As a well trained charioteer controls the horses with the help of reins, so also the mind controls people (by the rein of sense organs). Which resides in the heart (oneself), which never grows old and moves very fast; 'Let that mind be auspicious to me' is my sincere wish.

