

Path to Dharma

தர்ம நெறி



News Letter

27

செய்தி மடல்

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March

2010

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கேஷத்திர (வயல்) விநாயக ஆலயம்,

ஸ்ரீ முன்னேஸ்வரம், சிலாபம், ஸ்ரீ லங்கா.

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மார்ச்

Editorial.

'Path to Darma', the periodical published monthly by Kshethra Vinayaka Temple, Sri Munneswaram, Chilaw, Sri Lanka, is presenting the 27th issue this month. This achievement is mainly due to the positive responds of a large number of readers of this magazine.

Though widespread criticisms and analytic views are expressed by the readers at times on the benchmark of the publication, a high scholarly norm of this magazine is continued.

As stressed earlier the prime attempt of this magazine is to pass on understandings interconnected to Hindu religion essentially by responds to the uncertainties raised by the concerned readers.

I am really appreciative to the readers of 'Path to Darma', magazine, who are granting me enormous advise and honourable support in writing out this periodical.

B.S.Sarma,

Kshethra Vinayaka Temple, Sri Munneswaram, Chilaw, Sri Lanka. March.2010

Suggestions from the readers

Dear Mr.Sarma,

I regularly receive 'Path to Darma' magazine every month. Thank you very much for sending me which I go through over and over to grasp the full subject matter which are dealt with very simple style for any one to understand,

Thanks for explaining the intricate complicated and problematical subjects very straightforwardly.

You are in fact helping in an enormous manner to the Hindus who are anxious in knowing our religious structure.

May Almighty bless you with a long life to enlighten us in affairs related to Hinduism.

With kind regards,

N. Sithamparanathan, Colombo-06

23rd Feb.2010

Dear Sarma,

I went through your news letters. You must be fully immersed in our religious ocean.

You are doing a great service to the younger generation, especially immigrants who are ignorant of the greatness of our religion. Keep up the good work. you may think of publishing all of them as a book. May God bless you with long life.

Good luck.

Sinniah Sivanesan, Canada Ph; 416 284 9158

1. Without a form, how can God be meditated upon?

Vishnu samhita, a ritual agama text says that, "Without a form, how can God be meditated upon? If (He is) without any form, where will the mind fix itself? When there is nothing for the mind to attach itself to, it will slip away from meditation or will glide into a state of slumber. Therefore the wise will meditate on some form, remembering, however, that the form is a superimposition and not a reality"

Comment by -Eck,D.(1981)Darsan:Seeing theDivine Image inIndia.USA, Page-36

2. What is the concept of the images and forms in Hinduism?

The Jabala Upanishad clarifies that ' the image is only the support for the beginner;' Yogins see Siva in the soul and not in images, Images are ment for the imagination of the ignorant. Comment by Eck,D.(1981)Darsan:Seeing theDivine Image inIndia.USA,- page 36

3. What are eight emotions (bbvas) mentioned in Natya sasthan in Hinduism?

The natya sasthan refers to eight different kinds of rasa (emotions), and to 108 varieties of hand poses used while dancing.

The rasa is itself divided in the Natyasastra into eight sentiment or tastes namely;

1. reotic (srngara)
2. comic (hasya)
3. pathetic karuna)
4. furious (raudra)
5. heroic (vira)
6. terrible (bhayankara)
7. odious (bibhatsa)
8. marvellous (adbhuta)

4. What are Bhaumika,Kudyaka, and Urdhvaka chithras ?

The chithra is divided into the Bhaumika,Kudyaka,andUrdhvaka with reference to their position in the house. Bhaumika chitra ment decorations on the floors which might be painted using powdered or tintured colours, inlaid with coloured stones and gems. The decorations on the walls were called kudyaka, and those on the top of pillars, beams and ceilings as Urdhvaka chitra. Thses classifications could be applied to paintings as well as sculpture.

Can you get me the slokas of Vinayaka, Siva , Vishnu, Durga, Annapoorna, Saraswathi,and Navagraha with English translations?

5. What is the relationship of water source and Hindu temple sites?

Always Hindu temples sites are associated with water resources as it is one of the 'Pancha boothas' Ancient stone age sites were located in places which conformed to a radiating pattern of underground streams, It is also recommended that other fields of energy which is known by the terms 'geodetic lines' and underground streams may have bearing on the selection of sacred sites to building a new temple .Certainly termites are indicators as they are sensitive to the underground water sources in the location of their mounds high above the water table. It is interesting to note that termites orientate their mounds to the rising sun and are revered in certain Indian villages.

Note: The five basic elements: 1) Earth (*prithivi*) ,2) Water (*apas*), 3) Fire (*tejas*),4) Air (*vayu*) 5) Ether (*akash*

6. Is 'Aum' mentioned in Vedas ?

God's unlimited names based on His unlimited divine qualities are stated in Rigveda mantra 1/164/46. Out of which the best name of the God has been stated as "Aum" in Yajurveda mantra 40/15 stating '*aum krato smar*' ,

7. In the great Mahabharata war, subsequent to Bhishma was injured by Arjuna, Bhishma because of a boon was capable to live for how many days?

According to the facts as mentioned on page 1204 of Mahabharath part 3rd commented by Swami Jagdishwaranand Saraswati Bhishma lived for 58 days after being wounded by Arjun's arrows at the battle field of Mahabharatha war.

8. How did Sri Rama die?

Sri Rama, a righteous king who was supposedly an incarnation of the God Vishnu, left Ayodhya to jungle and left his mortal body at an unknown place of jungle at the age of 81 years.

9. Who composed Shatpath Brahman Grantha, Nighantu, Nirukth Grantha, Ashtadhyae Mahabhashya, Ramayana Mahabharata and Sankhya Shasthra ?

- i. Shatpath Brahmin Granth was written by Yagvalkaye Rishi and Shandilye Muni.
- ii. Nighantu and Nirukth Granth were written by Yask Muni.
- iii. Ashtadhyae and Mahabhashya were written by Panninni Muni.
- iv. Ramayana was written by Sri Valmiki in twenty-four thousand verses .
- v. Mahabharata was written by Sri Krishnadvaipayana Vyasa in one hundred thousand verses.
- vi. Sankhya Shasthra was written by Kapila Muni based on Prakriti matters

10. What is meant by the terms Yama and Niyama?

(a) Yama:

- i. Satya (honesty) -to adopt and practise genuineness in mind, in speech and through deeds.
- ii. Ahinsa (non-violence)- to leave violence, at all times, in all places and to all living beings. So how a person would even think to kill or to harm, cow or any living being.
- iii. Asteya (abstaining from stealing)
- iv. Brahamcharya (celibacy)
- v. Aprigrah (not to accumulate the wealth, any other articles more than requisite amount, self-abnegation)

(b) Niyama:

- i. shauch (purity, cleanliness),
- ii. snatosh (contentment ,satisfaction),
- iii. Tap (austerity, asceticism),
- iv. Swadhyaya (study of Vedas and sacred granths, performing-jaap)
- v. Ishwara prannidhanani (complete faith in God and dedication of all pious deeds to Him that is to do activities without deserving the result).

11. Are the Bhagavad-Gita and the Bhagavata the same?

The Bhagavad-Gita. is considered the most significant component of the epic Mahabharatha. The *Mahabharata* is one of the two major epic tales of Hindus. It is the story consists of nearly 100,000 verses

and was composed over an 800-year period beginning about 400 B.C. Contained within this work is a great classic, the *Bhagavad Gita*, or the "Song of the Blessed Lord."

It is an impressive conversation between Lord Krishna and Arjuna at the battle ground of the Great War. Lord Sri Krishna happened to be the charioteer of Arjuna. Here, Lord Krishna enlightened the fundamentals of the concepts of Hindu religion to Arjuna. Just as the Upanishads considered the elite of the Vedas, Gita is also regarded as the cream of the Upanishads. The Bhagavad-Gita is the most valued Hindu literature. The Gita teaches the Yoga of Synthesis. Arjuna saw his beloved relations and teachers in front of him at the battle-field. Hence he declined to fight against them. At that moment Lord Krishna conveyed the knowledge of the Self to Arjuna and convinced Arjuna that it was his duty to fight in spite of consequences. As a result of Lord Krishna's guidance, Arjuna freed himself from his *Moha*, or delusion. All his doubts were cleared. He fought against the Kauravas and achieved victory.

The Bhagavad Gita is not only the most sacred manuscript of the Hindus, but also the best known and the most read of all Indian works in the whole world, despite the fact it was added late to the *Mahabharata*, sometime in the first century A.D. The story revolves around man's duty, which, if carried out, will bring nothing but sorrow. The significance this story has on Hindu belief is its endorsement of bhakti, and devotion

The Srimad Bhagavata is a Puranic account of the ten Avatars of Lord Vishnu. The endeavor of each Avatara is to protect the world from some enormous danger, by annihilating the iniquitous and defend the righteous. The ten Avatars of Lord Vishnu are namely: Matsya (The Fish), Kurma (The Tortoise), Varaha (The Boar), Narasimha (The Man-Lion), Vamana (The Dwarf), Parasurama (Rama with the axe, the destroyer of the Kshatriya race), Rama (The hero of Ramayana), Sri Krishna, The guru (teacher) of the Bhagavad-Gita, Buddha (founder of Buddhism) and Kalki (The hero riding on a white horse, who is to come at the end of the Kali-Yuga).

12. What are the Pancha Mahayajnas ?

There are five daily sacrifices which are to be carried out by everyone. They are namely:

- (i) Brahma Yajna, called also Veda Yajna, sacrifice to Brahman or the Vedas or the sages;
- (ii) Deva Yajna, sacrifice to the celestials;
- (iii) Pitri Yajna, sacrifice to the manes;
- (iv) Bhuta Yajna, sacrifice to all the creatures;
- (v) Manushya Yajna, sacrifice to men.

13. What is Meditation in Hinduism?

In Hinduism Meditation is defined as Yoga. Actually the word Meditation was coined much later period and what initially the word used was Yoga. Really Yoga is derived from the word "Yog"... and Yog in Hinduism means literally the + sign.

14. What is ment by Puranas in Hinduism?

The Puranas have five distinctiveness (*Pancha-Lakshana*) namely; history, cosmology (with various symbolical illustrations of philosophical principles), secondary creation, genealogy of kings and of Manvantaras. All the Puranas belong to the class of Suhrit-Samhitas.

Vyasa is the compiler of the Puranas from age to age; and for this age, he is Krishnadvaipayana, who is the son of Parasara.

The Puranas arose to popularize the religious concepts of the Vedas. The Puranas restrain the fundamental natures of the Vedas. The intention of the Puranas is to make an impression on the minds of the masses the teachings of the Vedas and thereby generate devotion to God. This is achieved by concrete examples, myths, stories, legends, lives of saints, kings and great men, allegories and chronicles of great historical events.

The sages made use of these myths, stories, legends, lives of saints, kings and great men, allegories and chronicles to illustrate the everlasting philosophies of religion. The Puranas were intended, for the common people and not for the scholars. This is because the ordinary people who could not comprehend high values of philosophies or could study and understand the Vedas. The Puranas are meant for the masses with lesser intellect. Religion is educated very easily and in an interesting way through these Puranas. They are very motivating to read and are full of varieties of informations of all kinds.

There are eighteen main Puranas and an equal number of subsidiary Puranas (Upa-Puranas). The main Puranas are namely; Vishnu Purana, Naradiya Purana, Srimad Bhagavata Purana, Garuda (Suparna) Purana, Padma Purana, Varaha Purana, Brahma Purana, Brahmanda Purana, Brahma Vaivarta Purana, Markandeya Purana, Bhavishya Purana, Vamana Purana, Matsya Purana, Kurma Purana, Linga Purana, Siva Purana, Skanda Purana and Agni Purana. Of these, six are Sattvic Puranas and glorify Vishnu; six are Rajasic and glorify Brahma; six are Tamasic and they glorify Siva.

15. What is meant by Mythology in Hinduism?

There are three aspects in each religion namely; mythology, philosophy and ritual.

- i. Mythology elucidates and demonstrates philosophy by the accounts of legendary lives of great men or of supernatural beings.
- ii. Philosophy is the fundamental nature of religion. It explains the fundamental doctrines or tenets, the goal and the means to achieve them.
- iii. Ritual gives a more concrete form to philosophy by means of which everyone may understand it. Ritual consists of ceremonies, festivals, fasts etc.

Every religion has its own religious mythology. Historical events are to some extent mixed up with Mythology. As a result of this it is difficult to make a well defined distinction between myths and history.

There are great realities behind the ancient Hindu mythology. Hindu religious concepts and facts cannot be ignored simply because it has the form of mythology.

When mythology is dealt with intellectual aptitude must not be taken into consideration. Great truths are revealed and realized by the study of Hindu religious myths. You can be aware of the delicate philosophical truths through myths in Hinduism.

Accordingly, mythology stamps the minds of the subtle and abstract teachings of the Vedas through instructive stories and illuminating discourses and paves the way for a person to lead a divine life and attain perfection, freedom and immortality.

16. What are Rajas, Tamas and Satva gunas in Hinduism?

Rajas, Tamas and satva are the three qualities of prakriti. When these three qualities of gunas remain idle (do not work) then combination of the same is called prakriti and this time is called "final destruction" of the universe.

When an appropriate time approaches, the creation is to be commenced again. Then the power of God works in the above three gunas that is, in the prakriti and immediately the creation starts.

Rajas guna is a sign of sensuousness etc., Tamas guna signifies laziness and satva guna denotes ego, pride. The human body is also made of the said three gunnas.

17. What is the meaning of turiya?

Turiya is the fourth stage of a yogi. First is jagrat, then swapana and then Sushupth. In these jagrat, then swapana and Sushupth stages, there is no concentration or any indication to realise the God by a yogi. When a yogi does hard tapas as prescribed in Vedas and ashtanga yoga philosophy then the yogi attains Samadhi (realisation of God) in turiya stage.

18. Are Almighty God and Atma (soul) are the same?

Only God is omnipresent and Atma is never omnipresent. God is one whereas atma(soul) are many and countless. Every atma (soul) has his body- like that of man, woman, animal, birds, mosquitoes, flies etc. In Vedas, atma (soul) is also called "Swayambhu" which means that, it is neither created nor destroyed. Actually there are three matters which are called swayambhu- **Almighty God, Souls and Prakriti** and each matter is separate from other.

19. What is the theory of Karma in brief in normal words?

The theory of Karma is eternal like the fact that, Almighty God is eternal. Yajur Veda mantra 7/48 shows that human-beings are free to do any action either pious deeds or sins. Nevertheless the results of these acts are in the form of happiness and sorrows are rewarded by God or Natural laws. No one could keep himself or herself away, without performing any karma (deed). Even the heart beats, blinking of eyes, feeling of thirst-hunger etc., are all natural karmas which happen without human intervention. Soul faces the result of his previous live's deeds (karma) in the present life of the living body

20. What is mentioned in Veda regarding the form of God?

Yajur Veda mantra 32/3, states that "na tasya pratima asti" the meaning of which is that, God being beyond calculation, beyond imagination and formless, He cannot be measured and therefore He cannot be recognized and represented by an idol or a statue.

21. Is it true that during "Ashwamedha Yajyen (yaga)" horses are slaughtered and offered to the agni (holy fire with chanting of Veda mantras?

"Ashwamedha Yajyen (yaga)" is a special Yajyen that is carried out with Veda mantras for the welfare of the nation. Yashk Muni in his Shatpath Brahmin Granth clarified that the meaning of "Ashwa" is nation. At some instances the incorrect meaning of the above two words, Ashwamedha Yajyen to say that horse is slaughtered in a Yajyen, which is completely incorrect

The meaning of Ashwamedha Yajyen is, "to perform the Yajyen for the advantage of the nation" The accurate meaning of 'ashwa' in Vedas is nation and not horse. Rigveda mantra 5/27/5 states that a powerful king who wishes to obtain chakravarthi Rajya (to be monarch), organizes an Ashwamedha Yajyen. The king who organizes the Ashwamedha Yajyen listens to the Vedic mantra and performs the rituals of the Yajyen by controlling his senses, organs and mind.

Rigveda mantra 5/27/6 states that king and his public must organize Ashwamedha Yajyen to build a wealthy with all resources and a powerful kingdom. In this way king must depute learned

acharya of Vedas to spread the knowledge of Vedas all over the nation, so that the people must be learned to be away from illusion and sins and must obey the rules and regulations of the kingdom etc.

Thus Ashwamedha actually means nation. Ashwamedh Yajyen is performed by a powerful king. The most important advantage of the Yajyen is that it gives long-life to the whole nation. A horse also is prepared as a part of Yajyen (if done by the king) and is set to roam free. It showcases the supremacy of the king. One has to seize the horse to challenge supremacy of the rule of the said king. In the Ashwamedha Yajyen special unique Veda mantras are chanted in the ceremony of the Yajyen and Yajyen aahuties (offering items mentioned in the rituals to the holy fire) are offered.

Pious desires are fulfilled, for natural seasons, timely rains occur, to prevent natural disasters etc. Ashwamedha Yaj which is the best Yaj, is organized by a strong king for the benefit of the Yaj/nation. However, you can organize Yaj for the peace in nation for three days, five days or seven days. The sitting arrangement can be made approximately for havan. Pure ghee about 15 kg and havan samagri about 30kg are to be arranged by you please, which is the best pious deed in the world. You can fix time and date of March month which suits you. Then I can come or you may arrange any learned acharya who knows Vedas, please. Your views are highly appreciated and I again bless you.

22. What is Brahm muhuratha and what is its significance?

Brahm muhuratha is the period of time that commences in 'ushath kaala' which starts from 4:00 a.m. and ends at sun rise. That is to say, Brahmamuhurta starts when first redness of the rays of the sun appears in sky and that time is around 4 a.m., in the morning. This Brahmamuhurta is the best time to worship Almighty God. Vedas especially Rigveda inform that it is the most beneficial time to perform any sort of religious ritual like, practice of Ashtanga Yoga, Yajyen (yaga), etc.

23. Is it true that, to get married within close relatives is a sin according to Veda?

Rigveda Mantra 10/85/21 shows that marriage should forever be performed with bride from different gotra than of bridegroom's. Manusmriti Shloka 3/5 declares that the girl who is away from the six generations of parents is only to be married.

24. Is it true that the sun (our planetary star) is the father of Karna who battled against Pandavas to support Dhuriyodhana in the epic Mahabharatha?

Karna was a son of Rishi Surya and his mother's name was Kunti. Karna was the eldest brother of five Pandavas. He learnt Vedas as well as warfare learning from Parshurama muni and fought against Pandavas. He was killed in the war by Arjuna. It is really misleading to interpret that Surya as the sun.

25. What are the units of measurements of time mentioned in ancient Hindu texts?

The astronomical time cycles (the units of measurements of time) mentioned in ancient Hindu astronomical and Puranic texts are remarkably similar to each other.

Ancient Hindu measurement of times are still used mainly for religious purposes. They also are employed in the teachings of Surat Shabda Yoga.

The Hindu cosmological time cycles are expressed clearly in **Surya Siddhanta** of Chapt,1, verses 11–23:

(Surya Siddhanta; Verse 11). That which begins with respirations (prāna) is called real; that which begins with atoms (truti) is unreal. Six respirations make a vinādi, sixty of these a nādi.

(Surya Siddhanta; 12). Sixty nādis make a sidereal day and night. Of thirty of these sidereal days is composed a month; a civil (sāvana) month consists of as many sunrises.

(Surya Siddhanta; 13). A lunar month, of as many lunar days (tithi); a solar (sāura) month is determined by the entrance of the sun into a sign of the zodiac; twelve months make a year. This is called a day of the gods.

(Surya Siddhanta; 14). The day and night of the gods and of the demons are mutually opposed to one another. Six times sixty of them are a year of the gods, and likewise of the demons.

(Surya Siddhanta; 15). Twelve thousand of these divine years are denominated a Quadruple Age (chaturyuga); of ten thousand times four hundred and thirty-two solar years

(Surya Siddhanta; 16) is composed that Quadruple Age (chatur-yuga), with its dawn and twilight. The difference of the Golden (krtha-yuga) and the other Ages (yugas), as measured by the difference in the number of the feet of Virtue in each, is as follows:

(Surya Siddhanta; 17). The tenth part of a (Quadruple) Age (chatur-yuga), multiplied successively by four, three, two, and one, gives the length of the Golden (krtha) and the other yugas: the sixth part of each belongs to its dawn and twilight.

(Surya Siddhanta; 18). One and seventy chatur-yugas make a Patriarchate (manvanthara or Patriarchal Age of one manu); at its end is a twilight which has the number of years of a Golden Age (krtha-yuga), and which is a deluge (pralaya).

(Surya Siddhanta; 19). In an Aeon (kalpa) are reckoned fourteen such Patriarchs (manus) with their respective twilights; at the commencement of the Aeon (kalpa) is a fifteenth dawn, having the length of a Golden Age (krtha-yuga).

(Surya Siddhanta; 20). The kalpa, thus composed of a thousand chatur-yugas, and which brings about the destruction of all that exist (bhoo), is a day of Brahma; his night is of the same length.

(Surya Siddhanta; 21). His extreme age is a hundred, according to this valuation of a day and a night. The half of his life is past; of the remainder, this is the first kalpa.

(Surya Siddhanta; 22). And of this kalpa, six Patriarchs (manus) are past, with their respective twilights; and of the Patriarch Manu *son of Vivasvant*, twenty-seven Ages (chatur-yugas) are past;

(Surya Siddhanta; 23). Of the present, the twenty-eighth, Age (chatur-yuga), this Golden Age (krtayuga) is past; from this point, reckoning up the time, one should compute together the whole number."

26. Give some idea about Fiji and the Hindus living there?

The indigenous name of the Fiji Islands is Viti, an Austronesian word meaning 'east' or 'sunrise.' Ethnic Fijians call themselves *Kai Viti* ("the people of Viti") or *i Taukei* ("the owners of the land"). The Republic of the Fiji Islands is a multicultural island nation with cultural traditions of Oceanic, European, South Asian, and East Asian origins. Immigrants have accepted several aspects of the indigenous culture, but a national culture has not evolved.

The republic includes approximately 320 islands, but only about one hundred are inhabited. The land area is 7,055 square miles (18,272 square kilometers); Viti Levu and Vanua Levu account for 87 percent of the landmass. Viti Levu contains the major seaports, airports, roads, schools, and tourist centers, as well as the capital, Suva.

People from different parts of India, now called Indo-Fijians, came to work as indentured laborers on sugar plantations. After their term of service, many remained in Fiji. Some became merchants and business-people, others remained on the land as free peasant cultivators. The early immigrants

were joined later by freely-migrating people from India's merchant castes. European immigrants came primarily from Australia, New Zealand, and Great Britain.

In 1996, the population was 775,077. Fifty-one percent of the population is indigenous Fijian, and 44 percent is Indo-Fijian. In the nineteenth century, epidemic diseases decimated the indigenous population.

Fijian, Hindi, and English became the official languages after independence in 1970.

Hindus in Fiji are descendants of either servants brought by the Britishers to Fiji in 1800s, or descendants of immigrants who came to the island nation in the 1920s and 1930s. According to the Constitution of Fiji, citizens of the country are Indo-Fijians if they can trace their ancestry to the (Indian subcontinent), but not necessarily India.

According to the Republic of the Fiji Islands' December 31, 2004 estimate, 38.1 percent of the population of Fiji is Indo-Fijian. Meanwhile, 76.7 percent of Indo-Fijians are Hindus with the rest being Sikhs, Muslims, or Christians. Hence, roughly 30 percent of the population of Fiji is Hindu.

27. Give Durga, Annapoorna and Saraswathi Shlokas and the translations of them?

Durga Shlokam

***Sarva-mangala-mangalye Shive Sarvaartha-sadhake
Sharanye Trayambake Gawri Narayani Namostute***

(Siva symbolizes the efficient cause of the creation, Sakti symbolizes the material cause)

Translation:

Sarvamangala-mangalye - The one who is the auspiciousness of all that is auspicious

Shive- the consort of Siva

Sarvartha-sadhake- who is the means of accomplishing all desires

Saranye- who is the refuge of all

Tryambake- the three eyed one

Gowri-the fair complexioned one

Narayani namostute- Salutations to you, Narayani

Meaning:

Salutations to the consort of Sri Narayana (Goddess Sri Lakshmi Devi), who is all auspicious, who is the Mistress of all, who blesses devotees succeed in their efforts and who is the refuge of all.

Annapoorna Shlokam

***Annapoorne Sada poorne, Shankara Pranavallabhe
Gyana Vairagya Sidyartham, Bhikshaam Dehi cha Parvati
Mata cha Parvati Devi, Pita Devo Maheswarah
Baandava Shiva Bhaktyascha, Svadeso Bhuvanatravam***

Annapoorne – the wife of Lord Siva; She who is full of food;

Sadapoorne – who is always full of resources;

Sankara – of Lord Sankara(Siva);

Prana – the life-force; energy;

Vallabhe – the beloved;

Jnana – knowledge;

Vairagya – attitude of renunciation;

Siddhyartham – to fulfill the purpose of;

Bhiksham – alms, food;

Dehi – giveus; Namosthuthe – we bow down to You Mother is sakti, father is siva, relatives are the devotees of siva and own country is all the three worlds.

Oh Goddess Annapurna, Who art ever full, the beloved life-force of Lord Sankara (Shive, Oh Goddess Parvathi – grant me alms that I be firmly established in Knowledge and Renunciation. Mother is sakti, father is siva, relatives are the devotees of siva and own country is all the three worlds.

Saraswathi Shlokam

***Saraswathi Namastubhyam Varade Kamarupini
Vidyarambam Karishyami Siddhir Bhavatu Me Sada***

Translation;

Saraswathi-(Goddess Saraswathi, symbolizes all forms of knowledge,)

Oh Goddess of Knowledge Saraswathi, Namstubbyam-salutations to you; varade-one who gives boons; kamarupini- one who fulfills desires; vidyarambaham-to begin my studies; karisyami-I am going; siddhirbhavatu-may there be accomplishment; me- for me; sada- always.

Meaning

Oh Goddess Saraswathi; salutations to you, the giver of boons, the one who fulfills desires. I shall begin my studies. May there always be accomplishment for me.

Quotation

It is not known for certain when the intellectual struggle was determined to relate the nature of God ,which is formless and infinite to a finite, tangible form, which can be comprehended by the layman. The search for an appropriate means of reflecting the unfathomable, unknowable nature of the divine presumably continued in Hinduism. In some instances in later Hinduism, the deity can be described by what the deity in not.

-Blurton,R,(1992)Hindu Art.London.Page14

**If you worship the elephant-faced Vinayaka,
your life will expand bountifully.
If you worship the white-tusked Vinayaka,
your desires and doubts will flee.
Therefore, worship Him
with love-offerings of jack, hoppers,
plantain and mango fruits
and thus mitigate the burden of deeds.**

Saint Auvaiyar

**O, Elephant-Faced One!
You are so near and we are far from You.
You are in and we are out;
You are at home, while I'm a stranger.
Yet, You have destroyed my egoity.
I shall sing Your praise forever
and lay my garland of songs at Your feet.**

Saint Nambiandiyadigal