

Path to Dharma



தர்ம நெறி



News Letter

29

செய்தி மடல்



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கேஷத்திர (வயல்) விநாயக ஆலயம்,
ஸ்ரீ முன்னேஸ்வரம், சிலாபம், ஸ்ரீ லங்கா.

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Sri Sankar Publications

May 2010 வைகாசி(மே)

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May

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சேஷத்திர (வயல்) விநாயக ஆலயம்,
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Sri Sankar Publications



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வைகாசி(மே)

Editorial.

The periodical, 'Path to Dharma', published monthly by Kshethra Vinayaka Temple, Sri Munneswaram, Chilaw, Sri Lanka, is providing present the 29th issue this month.

The key venture of this issue is to impart the views connected to Hinduism essentially by answers to the qualms of the anxious readers.

I am really passionate to the readers of 'Path to Dharma', magazine, who are interested and advise me in bringing out this periodical.

*B.S.Sarma,
Kshethra Vinayaka Temple, Sri Munneswaram, Chilaw, Sri Lanka.
May.2010*

Suggestions from the readers

Dear Sarma,

Thanks very much for sending me ,regularly the 'Path to Dharma' magazine every month I and my friends go through the contents of this valuable issues, and welcome the premises and conceptions that are spoken in remarkably straightforward style for any reader to understand.

I and my friends have sent you a couple of questions and expect appropriate answers to clear our doubts related to faith in Hinduism

Bless you with a long healthy life. With kind regards,

K.L Sridhar, Canada.

15th April.2010

Dear Mr.Sarma,

I go through the monthly magazine, 'Path to Dharma' which I receive by E-mail. I appreciate very much the manner in which the subject matters are dealt with straight forwardly.

Please give us the meanings of the important ceremonies and poojas carried out at the temple.

M.S. Anita France.

13th April.2010

Dear Mr.B.S.Sarma,

I accidentally went through some of the magazines of 'Path to Dharma', which I got friend on mine which are very enlightening and actually convincing regarding Hindu Dharma.

Can you send me the back issues of this magazine by e-mail to me?

May Almighty Bless you with a long healthy life.

D.H. Dhanesh U.K.

25th April,2010

Dear Sir,

Thank so much for sending the magazines "Path to Dharma". I also expect more news about Hindu customs and rituals and their deep meanings.

Wish you a happy new year to you.

Regards,

B.Dhuvarahan, Viliciddy, Sandilipai, Jaffna,

04/09/2010

1. What are the important Agamas among the existing ones?

Among the existing Agamas, the most important and famous are the Isvara-Samhita, Ahirbudhnya-Samhita, Sanatkumara-Samhita, Narada-Pancharathra, Spanda-Pradipika and the Maha-nirvana-Tantra.

2. What are the important Saktha Agamas that describe Sakthi worship?

The important Saktha Agamas that describe Sakthi worship are Maha-nirvana, Kularnava, Kulasara, Prapanchasara, Tantraraja, Rudra-Yamala, Brahma-Yamala, Vishnu-Yamala and Todala Tantra. Sakthi is the creative power of Lord Siva. Sakthism is in fact a supplement to Saivism.

3. Is it because of the sins of the previous births that we are getting bad times in this birth or out current birth sins?

Rig-Veda mantra 10/135/1-3 state that the present birth is meant to face the result of previous lives' actions and the performance done here at present will be faced in the future births. This process will continue till a man attains salvation.

4. What are the different interpretations of Vedanta?

The three main schools assert non-dualism, qualified non-dualism, and dualism as the conclusion of Vedanta.

According to Non-dualism, the ultimate oneness of Brahman, embodied souls and the universe, and the unreality of the last two apart from Brahman. Its best known exponent is Sankaracharya(AS 788-820).

According to qualified non-dualism, the Ultimate Reality, though non-dual admits the distinctions of God, living beings, and nature. The chief promoter of this theory is Ramanujacharya(AD 1017-1137).

Dualism asserts the reality of two principles: Namely the Supreme Being and the individual souls, The chief supporter of this theory is Maddhavacharya (AD 1199-1276)

5. According to Vastu-shastra of Vasthu my bed room and south side is not constructed and the effect of which is resulting in negative effects it seems. Is it true? And what is the remedy for it?

The description of Vastu-shastra is not mentioned in eternal knowledge of God in Vedas. And negative effects and sorrows etc. are due to the results of the deeds of our past lives

6. How can yo say there is motion in an atom which appear a rigid sphere?

The following quation from "*Wings of Fire, An Autobiography*" by *A.P.J.Abdul Kalam wirh Arun Tiwari* on page 16 will enlighten on this subject

“Whenever you go on this planet, there is movement and life. Even apparently inanimate things like rocks, metal, timber, clay are full of intrinsic movement-with electrons dancing around each nucleus. This motion originates in their response to the confinement imposed on them by the nucleus, by means of electric forces which try to hold them as close as possible. Electrons, just like any individual with a certain amount of energy, detest confinement. The tighter the electrons are held by the nucleus, the higher their orbital velocity will be: in fact, the confinement of electrons in an atom results in enormous velocities of about 1000 km per second!. These high velocities make the atom appear a rigid sphere, just as a fast-moving fan appears like a disc. It is very difficult to compress atoms more strongly-thus giving matter its familiar solid aspect. Everything solid, thus, contains much empty space within and everything stationary contains great movement within. It is as though the great dance of shiva is being performed on earth during every movement of our existence” -A.P.J.Abdul Kalam with Arun Tiwari in Wings of Fire ,An Autobiography –page16

7. Initially how many shlokas were there in Maha bharatha?

Initially, Maha bharatha was written by Vyasa Muni with only 4,400 shlokas. The disciples of Vyas Muni added another 5,600 shlokas. Theest of the shlokas had been added in later stages.

8. Can you elucidate on Brahma ?

The innovative and creative principle power of the universe is called Brahma, who is portrayed in *puranas* as rising from the navel lotus of Narayana. Brahma is the symbol for all of creation and formation: its laws, its inherent intelligence.

Narayana, according to the Upanishads refers to that which is the total summation and substance of all the manifested and unmanifested spheres.

Brahma creates, operates in the form of this universe and after destruction another Brahma appears to begin the process again.

The term "Brahma" does not appear in the Vedas. Brahma became identical with Hiranyagarba: The Golden Egg of Creation, growing from the Navel Lotus of Narayana. The perception of Brahma and his relation to the universe is shown in the Vedic and Upanishadic descriptions of the life of the universe as interpreted in human years

Minor Yuga ("dawning of the age of Aquarius."): The axis of the earth takes 2,000 years in an astrological sign and then moves on to the subsequent sign, going backwards through the signs of the zodiac. When Piscean cycle is over, it enters the Aquarian cycle for the next 2,000 years. We commonly refer to entering Aquarius as the "dawning of the age of Aquarius."

Complete Cycle of Minor Yugas: This is the duration of time required for the earth to spend 2,000 years in each sign of the zodiac which totals to 24,000 years.

The Major Cycle

In addition to the earth's axis moving in an arc as it travels through the signs of the zodiac, there is another cycle. This is a cycle which involves the revolution of the entire solar system around the Central Sun of the Galaxy. The orbit is elliptical rather than circular. To make the elliptical movement of the solar system around a great central point more understandable, the analogy of "seasons" is used. This is a useful analogy because changes in overall states of consciousness are represented as "seasons" through which the solar system passes on its journey.

When consciousness is in a high state, it is summer. At this time, 90% of the inhabitants of the earth are enlightened. This is called Satya Yuga, or the Age of Truth. When Fall or Spring are in full swing, the numbers of enlightened beings drops to less than 10%. When Winter comes, far less than 1% of the people on earth are enlightened. However, there are trade offs.

The Major Cycle

On top to the earth's axis moving in an arc as it moves through the signs of the zodiac, there is another cycle, which involves the revolution of the entire solar system around the Central Sun of the Galaxy.

This is an elliptical orbit rather than a circular orbit. To make the elliptical movement of the solar system around a great central point.

Treta Yuga- 1,296,000 years

Satya or Krita Yuga- 1,728,000 years

Dwapara Yuga- 864,000 years

Kali Yuga: 432,000 years

Total Time for One Cycle or Manvantara: 4,320,000,000 years

This is called "A Day of Brahma" and is followed by a night of equal length.

One complete day and night of Brahma: 8,640,000,000 years

360 of these days is called "One Year of Brahma": 3,110,400,000,000 years

100 of these years constitute the life of Brahma called a Maha Kalpa:

311,040,000,000,000 years

At the end of a "Maha. Kalpa" or cycle of creation, Siva manifests his destructive influence and the universe is dissolved.

Which is termed the cosmic dissolution. All the levels of the manifest universe disappear. After a great cosmic rest cycle, another creative cycle begins as a new Brahma emerges out of the navel of Narayana and the universe is created anew.

Brahma Mantra

"Sat Chid Ekam Brahma"

Superficial Meaning

Sat = Truth

Chid = Spiritual mind stuff

Ekam = one, without a second

Brahma = This entire cosmos, with all of its contents

Brahma Mantra with Bijas

“Aum Eim Hrim Shrim Klim Sauh Sat Chid Ekam Brahma ”

Aum is a prefix to various mantras. It represents the energy at the Ajna chakra at the brow center, where the feminine and masculine currents become joined and consciousness becomes unitary.

Eim (aim) is a seed sound for the feminine attitude known as Saraswati. This code governs spiritual knowledge as well as the material pursuits of education, science, art, music, and spiritual discipline.

Hrim is a seed sound for "Mahamaya" or the veil of creation. It is said that meditation on this seed sound will result in the meditator ultimately being shown the universe "as it is" and not as we see it presently.

Shrim is the seed sound for the belief of abundance. This covers the large quantity of food, friends, family, health, prosperity and innumerable other things

Klim is the principle of attraction. In this mantra, it is attracting the achievement of the other principles to speed the process of mantra meditation.

Sauh is a spiritual principle which activates through one of the petals in the Ajna chakra. It is also a shakti activating sound.

Sat: Truth

Chid: Spiritual mind stuff

Ekam: One, without a second

Brahma: This total cosmos, with all of its contents, sometimes also called Brahman, the state of conscious existence which is one with everything.

9. Who was the father of King Dashratha that is Sri Rama's grandfather?

King Ahja was the father of King Dashratha and grandfather of Shri Ram.

10. Who was the spiritual guru of Sri Krishna in Maha bhārtha?

Rishi Sandeepan was the spiritual guru of Shri Krishna.

11. Who was the father of Dhronacharya in Mahabhartha war?

Rishi Bhardwaj was the father of Dhronacharya, who fought against Pandava in Mahabhartha war from the side of Dhuriyodharan.

12. What are the names of the different chakras in the human body according to this mantra: "ashtachakra navadwara devanam purodhya, tasyam hiranyayah kosha swargo jyotishavritah" (Atharvaveda 10-2-31)?

The names of the different chakras in the human body are namely;

- | | |
|--------------------------|------------------------------|
| i. muladhara chakra, | v. vishudhi.(kantha) chakra. |
| ii. swadhishtana chakra, | vi. jihva (lalna) chakra, |
| iii. manipuraka chakra, | vii. agya chakra, |
| iv. anahata chakra, | viii. sashtrara chakra. |

13. What is the difference between adwaitha and vishishtadwaitha?

Advaitha postulated by Shankracharya says that there is only God and nothing else like soul and universe. Vishisht advaitha proposed by Ramanujacharya declare that God, souls and universe are separate from each other and Soul and universe are smallest body of God.

14. What is the difference regarding God, Soul and prakriti with reference to Vedanta and Veda?

Vedanta declares that there is only one God and nothing else i.e., stars, planets, individuals etc. and all the matter or article is God, while Vedas says there are three truth that is , God, Soul and prakriti. Vedanta pronounces that soul and prakriti are also God.

15. Who wrote Vedanta shashtra?

Vedanta shashtra was written by Vyasa muni based on four Vedas.

16. What are the names of the seven sages (saptha-rishis) ?

In Atharvaveda mantra 10/8/9 and also Brihadaranaykpnishad 2/2/4 to saptha-rishis

- | | |
|-------------------------|--------------------|
| i. Gautama Rishi | v. Vashishta Rishi |
| ii. Bhardwaj Rishi | vi. Kashyapa Rishi |
| iii. Vishwamithra Rishi | vii. Athri Rishi. |
| iv. Jamadagni Rishi | |

17. Who were the parents of Rishi Vyasa?

Maharishi Parashar and Styavati, were the parents of Rishi Vyasa and after his birth Vyasa was left behind by his parents.

18. Why is there is differences one person to another, some are rich and some are poor and a few are happy while many are miserable?

Some are rich and some are poor and a few are happy while many are miserable because all these are due to the result of good or bad deeds of previous lives. According to the divine natural laws, always justice are imposed according to the deeds. Yajur-Veda mantra 7/48 makes clear that human beings are free to do good or bad deeds but result is awarded by God.

19. What is manvanthar time magnitude in Hinduism?

Vedas, Manusmriti, Bhagwath Geetha etc refer to this time factor. There are 14 Manvanthars out of which we are living in the seventh Manvanthar, and seven more Manvanthars yet to come before pralaya.

Manusmriti shows that the present time of the earth, is 7th Manvanthar and up to now six manvanthars have passed. Those are namely;

- i. Swayambhar,
- ii. Swarochisch,
- iii. Othmi,
- iv. Thamas,
- v. Ryivath
- vi. Chakshash,

At present period the prevailing manvantar is 7th manvantar.

71 chaturyugi = 1 manvantar.

There are four yug--- Satha-yuga, Tretha yuga, Dhwapara yuga and Kali-yuga.

Satha-yuga = 17 lakhs 28 thousands years

Tretha yuga = 12 lakhs 96 thousands years

Dhwapara yuga = 8 lakhs 64 thousands years

Kali -yuga = 4 lakhs 32 thousands years

The total of four Yugas makes it to be 43 lakhs and 20 thousands years which is equivalent to one Chaturyugi.

71 Chatur yugi which is, 30 crore 67 lakhs and 20 thousands years equivalent to one Manvantar

6 Manvantar have already passed which makes up to one Arab 84 crore 30 lakhs and 20 thousands years.

The current is 7th Manvantar and 28 Chaturyugi and the present Kali-yuga has passed its time of 5002 years. So up till now the age of the earth and Vedas is one Arab 96 crore 8 lakhs 53 thousands and 2 years. Bhagwath Geetha sloka 8/17 also endorses this truth.

20. What is pralaya or the destruction of universe?

It is the destruction of universe by Almighty. The universe is created of prakrithi this is mentioned in Rigveda of mandala 10, suktha 129 and also in Samkhya Sastra suthra 1/26. The sequence of the creation of the whole universe, according to scripts mentioned is as follows; from prakrithi, mahat (buddhi, ahankaar, five tanmatranni), then ten indhriyan, from tanmathra sthoola bhoothas (agni, vaayu, etc.). At the time of pralaya the process of destruction occurs in the reverse order automatically.

21. When the soul departs from the body at death, how is that the soul is natured and sustained its life?

Soul needs nothing like air, water, energy from the sun and materials which are obtain from nature (earth) to sustain life to survive for the reason that soul is immortal, and self-sufficient. Water, air, energy from the food and sun etc., are the needs of body and not soul.

22. Explain the meaning of the following mantra and where it is found?

" Om purannmadah purannmidam purnaath purnamudichyathe.
Purnasya purna madhaya purnamevavashishyathe".

The said mantra is in *Brihadarnyakopnishad* ,shloka 5/1/1.The meaning of which is God is perfect, complete in all aspects and almighty. The perfect universe is created from the Almighty God which in turn means the universe is also perfect in all respect. From a perfect, if perfect is removed then perfect will remain.

God is absolutely perfect. During final stage of destruction period, the universe is destroyed and turned into prakriti. The prakriti and all immortal souls take shelter in God is explained in the Rigveda mandala 10. Later when creation occurs the whole universe which was turned into prakriti comes out and turned into universe. Even then God remains perfect.

23. What is Mahamrityunjaya mantra and where is it found?

Yajurveda mantra 3/60 has been named Mahamritanujayaa mantra

Rudhram, pasupathim, sthaanum, neelakandam, umaapathim,
Namaami sirasaa dhaevam, kimnoa miruthyu karishyathi. 1
Neelakandam, kaalamoorthim kaalagnim kaalanaasanam,
Namaami sirasaa dhaevam, kimnoa miruthyu karishyathi. 2
Neelakandam, viroopaaksham nirmalam vimalapradham,
Namaami sirasaa dhaevam, kimnoa miruthyu karishyathi. 3
Vaamadhaevam mahaadhaevam loaka naadham jagathgurum,
Dhaevadhaevam jagan naatham dhaevaesam virushabdhwajam,
Thiraiaksham chathurbhujam sandham jataa makuta dhaaraNam,
Bhasmoadh dhuulitha sarvaangam naagaabharaNa bhooshitham,
Anantham avayam saantham akshamaalaa dharam haram,
Aandham paramam nithyam kaivalya padha dhaayinam,
ardha naareeswaram dhaevam paarvathi praana naayakam,
Pralaya sthithi karthaaram Adhi karthaarameeswaram,
Vyoamakaesam viroopaaksham cha ndhaardha krutha shaekaram,

24. Can you brief on Goddess Kali ?

Goddess Kali is normally presented as dark and violent, more complex Tantra Yoga extends her role as to be the Ultimate Reality (Brahman) and Source of Being. Kali is associated with many Devis (goddesses) - Durga, Badrakali, Bhavani, Sati, Rudrani, Parvati, Chinnamasta, Chamunda, Kamakshi or kamakhya, Uma, Meenakshi, Himavati, Kumari and Tara.

Kali is a feminine form of the Sanskrit word "kala," meaning "time". It also means "black". The term Kali gives the meaning as "She who is time," "She who devours time," "She who is the Mother of time," "She who is black," and "She who is black time".

Rig Veda, shows Kali, as that of the black tongue of the seven flickering tongues of Agni, the Hindu god of fire. Kali (Kalika) is described in the *Devi Mahatmya* also known as the *Chandi* or the *Durgasaptasati* from the *Markandeya Purana*. Kali is supposed to have emanated during one of the battles between the divine and anti-divine forces. In this context, Kali is considered the 'forceful' form of the great goddess Durga.

The figure of Kali conveys death, destruction, fear, and the consuming aspects of reality. In the *Pancatattva* ritual, the *sadhaka* boldly seeks to confront Kali, and thereby assimilates and transforms her into a vehicle of salvation. This is explained in the *Karpuradi-stotra*, describing the *Pancatattva* ritual unto her, carried out on cremation grounds. The *Karpuradi-stotra* clearly indicates that Kali is identified as the supreme of the universe, associated with the five elements, in union with Lord Siva.

Goddess Kali liberator of souls, destroyer of negativity. Kali is the first of the ten *Mahavidyas*, and the rest are Tara, Shodashi, Bhuvaneshwari, Bhairavi, Chinnamasta and Dhumavati, Matangi, Kamala and Bagla Mukhi. Kali is the goddess of time and of the transformation that is death. Kali also is the Kundalini energy that paralyses the attachments produced by the solar and lunar currents.

Kali is given great metaphysical significance by some Tantric texts. The *Nirvāna-tantra* clearly presents her uncontrolled nature as the Ultimate Reality, claiming that the trimurti of Brahma, Visnu and Rudra arise and disappear from her like bubbles from the sea. Although this is an extreme case, ceaselessly arising and passing away, leaving their original source unchanged. The *Niruttara-tantra* and the *Picchila-tantra* show Kali's mantras are the most powerful. The *Yogini-tantra*, *Kamakhyā-tantra* and the *Niruttara-tantra* all proclaim Kali *vidyas* are the greatest. In the *Mahanirvana-tantra*, Kali is one of the epithets for the primordial *sakti*.

The iconography of Kali can be explained by studying the aesthetic formalities of the *Nidanshastra*. She brings the death of the ego as the delusional self-centered view of reality. Nowhere in the scriptures is She seen killing anyone or anything except demons. Kali has four hands. Two of these left hands are holding a sword and a severed head. This shows that in the end she will destroy everyone (a mortal death). The other two right hands are in blessing, which signifies her initiated devotees will be guided.

She wears a garland of 51 heads, which represents the Varnamala (garland of letters of sacred Sanskrit language). She is often shown as very dark, as she has no permanent qualities. She will continue to exist even when the universe ends. The concepts of any physical characteristics as color, light, shape, odour good, bad etc. do not apply to her. She is the un-manifested potential energy (Adi-shakti). She is accompanied by serpents and a jackal. Normally she is shown right foot forward to symbolize the more popular *Dakshinamarga* or right-handed path, as opposed to the more infamous and transgressive *Vamamarga* or left-handed path.

Siva, or Mahadeva represents Brahman, the Absolute pure consciousness which is beyond all names, forms and activities. Kali, on the other hand, represents the potential (and manifested) energy responsible for all names, forms and activities. She is his Sakti, (creative power), and is seen as the substance behind the entire content of all consciousness. She cannot exist or act independently of Siva.

According to Tantric view, when one meditates on reality at rest, as absolute pure consciousness (without the activities of creation, preservation or dissolution) one refers to this as Siva or

Brahman. When one meditates on reality as dynamic and creative, as the Absolute content of pure consciousness (actions of creation, preservation or dissolution) one refers to it as Kali or Sakti. The yogi is interested in one and the same reality. The only difference is in the nomenclature and fluctuating aspects of appearance. In spite of her seemingly terrible form, Kali is regarded as the Mother of the whole Universe by her devotees.

The *Yogini-tantra*, *Kamakhyatantra* and the *Niruttara-tantra* declare her the svarupa (own-being) of the Mahadevi (the great Goddess, who is in this case seen as the combination of all deities). The final stage of development is the worshipping of Kali as the Great Mother, devoid of her usual violence.

Kali and Siva give liberation by dissolving the illusion of the ego. Kali provides moksha or liberation to Her devotees. She destroys of unreality. When the ego sees Mother Kali it trembles with fear because the ego sees in Her its own eventual demise.

Kali wears a garland made of 52 skulls and a skirt made of dismembered arms because the ego comes out of identification with the body. In fact, we are beings of spirit and not flesh. So liberation can only prevail when our attachment to the body comes to an end. Therefore, the skirt and garland are trophies worn by Her to represent the liberation of Her devotees from attachment to the finite body.

25. Can you get the list the Hindu temples in Australia?

- 1) Gemini temple, Canberra
- 2) Canberra Saiva Temple
- 3) Hindu Temple & Cultural Centre, Canberra
- 4) Hare Krishna (ISKCON) Temple, Ainslie
- 5) Sri Karphaga Vinayagar Temple, New South Wales
- 6) Sydney Murugan Temple, Mays Hill, Sydney New South Wales
- 7) Sri Mandir, Auburn, Sydney. New South Wales
- 8) Sri Venkateswara Temple, Helensburgh, New South Wales
- 9) Shri Swaminarayan Hindu Mandir, New South Wales
- 10) Mukti-Gupteshwar Mandir Society Minto, New South Wales
- 11) Hare Krishna (ISKCON) Temple, North Sydney, New South Wales
- 12) Hare Krishna (ISKCON) Temple, Newtown, New South Wales
- 13) Shirdi Sai Baba Temple, Strathfield, New South Wales
- 14) Shri Sanatan Dharam Mandir, Prestons, New South Wales
- 15) BAPS Shri Swaminarayan Mandir Sydney, New South Wales
- 16) Shri Shiva Mandir Ltd. Minto, New South Wales
- 17) Hare Krishna (ISKCON) Temple and Farm Murwillumbah, New South Wales
- 18) Hare Krishna (ISKCON) New Gokula Farm Millfield near Cessnock. New South Wales
- 19) Sita Ram Mandir, Wattle Avenue, Carramar, Sydney, New South Wales

- 20) Darwin Hindu Temple, Darwin Northern Territory
- 21) Ganesha Temple ,South Maclean, Queensland
- 22) Sri Sri Gaur Nitai ,Graceville, Queensland
- 23) Shiv Dhaam ,Kingston, Queensland
- 24) Hindu Mandir Association of Queensland ,Burbank , Queensland
- 25) Hindu Temple, Nundah, Queensland,
- 26) Sri Sri Gaur Nitai - Hare Krishna Temple Queensland
- 27) Adelaide Ganesh Temple, Adelaide South Australia
- 28) Hare Krishna (ISKCON) Temple, Adelaide (Torrensville) ,
- 29) Adelaide Murugan Temple, Adelaide
- 30) Shri Shiva Vishnu Temple, Carrum Downs , Victoria
- 31) Sri Vakratunda Vinayaka Temple ,The Basin, Victoria
- 32) Melbourne Murugan Temple. Sunshine North , Victoria
- 33) Durga Temple, Rockbank , Victoria
- 34) Kumaran Temple ,Rockbank, Victoria,
- 35) Hare Krishna (ISKCON) Temple, Victoria,
- 36) Hindu temple, Bayswater, Melbourne, Victoria,
- 37) Hare Krishna (ISKCON) New Nandagram Rural Community (Bambra), Victoria
- 38) Shree Swaminarayan Mandir . Perth, Western Australia
- 39) Perth Sri Shiva Temple, Western Australia
- 40) Sri Bala Murugan Temple, Mandogalup), Western Australia
- 41) Hare Krishna (ISKCON) Temple, Bayswater, Western Australia)

quotations

“This earth is His,ti Him belong those vast and boundless skies;Both seas within Him rest,and yet in that small pool He lies.”

--Atharva Veda --book 4,hymn 16

Where seekest thou? That freedom, friend, this world nor that can give! In books and temples vain thy search – for thine is the hand that holds the rope that drags thee on! Then cease lament and let go thy hold...

.- Swami Vivekananda, July 1895

