

Path to Dharma



தர்ம நெறி



News Letter

30

செய்தி மடல்



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

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

Author B.S.Sarma ,
Sri Sankar Publications

June

2010

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கேஷத்திர (வயல்) விநாயக ஆலயம்,

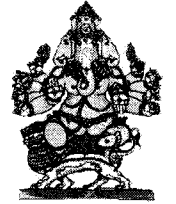
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Editorial

The periodical ,Path to Dharma', published monthly by Kshethra Vinayaka Temple, Sri Munneswaram, Chilaw, Sri Lanka, is providing present the 30th issue this month.

I am really sincere to the readers of 'Path to Dharma', magazine, who are really concerned and give advice me in bringing out this periodical in this standard.

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

Suggestions and opinions from the readers

Comments regarding 'Path to Dharma',

It is really a worthy effort to disseminate the lofty ideals of Hindu Dharma in a Global perspective. I am extremely pleased to mention here that the magazine has been compiled with matters related to various aspects of Hinduism which everyone would like to know.

I am confident that this Magazine would be most popular among those who are interested to enrich their knowledge in Hinduism and Hindu way of life.

I wish that 'Path to Hindu Dharm'a will have a bright future with improved format and style.
With best wishes,

5th June, 2010

Prof. P.Gopalakrishna Iyer
University of Jaffna, Sri Lanka

Your service to our community is fantastic. Giving explanation to each concept and quote with scientific reasons really commendable. Though it is beyond to your field you are fulfilling many youths' doubts. They are the coming generation asking many question which we can't reply. Your work is unique one upbringing our community.

Well done,
V.Gauri ,5,Chat Place, Werribee, Australia

19th June,2010

Dear Mr.Sarma,

I receive ' Path to Dharma' magazine every month. Thanks very much for sending me ' Path to Dharma' magazine, via e-mail, which I go through subject matter over and over to understand the real concept dealt with, in a very simple style for any one to understand, Thanks for explaining the complex, complicated and problematical subjects in a straightforward approach.

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

With kind regards,
N. Vivekanandan, France.

23rd June.2010

Quotations

"O Indra, lead us on the path of Rta, on the right path over all evils."

- Rig-Veda 10. 133 6

Aum shaantih shaantih shaantih
Aum peace, peace, peace.

- Black Yajurveda Taittiriya Upanishad 2.2.2

The man who realizes 'It is the Supreme Life that shines through all life' does not waste words. His pleasures and his love are then all in the soul. He becomes the most enlightened among the philosophers.

- Mundaka Upanishad III-(1)-4

*"Verily, that which is Dharma is truth.
Therefore they say of a man who speaks truth, 'He speaks the Dharma,'
or of a man who speaks the Dharma, 'He speaks the Truth.'
Verily, both these things are the same."*

- Brihadaranyaka Upanishad, 1.4.14

Since death of anyone born is certain, and of the dead (re-)birth is a certainty, therefore you ought not to grieve over an inevitable fact.

-Gita Ch. 2 Verse 27

The Four Great Vedic Statements

- | | |
|---|---------------------------------------|
| 1. Tat Tvam Asi (That Thou Art) | -From Samveda - Chandogyopanishad |
| 2. Aham Brahmasmi (I am Brahman) | -From Samveda - Chandogyopanishad |
| 3. Ayam Atma Brahman (This Self is Brahman) | -From Atharva Veda - Mandukyopanishad |
| 4. Pragnanam Brahman (Brahman is Consciousness) | -From Rgveda-Aitareyanishad |

There are two categories of knowledge, declares the Rishi of Mundaka Upanishad- knowledge of the world and knowledge of the inner world, material knowledge (apara vidya) and spiritual knowledge (para vidya). In fact both ought to be acquired and both are equally important. Nor are they mutually exclusive. One is incomplete without the other.

- Chandogya Upanishad ,Para and Apra Vidya ,Stories and episodes (31)

"Good and evil of this world of duality are unreal,
are spoken of by words, and exist only in the mind."

- Bhagavatam, XI, ch. XXII.

The Lord dwells in the hearts of all beings, O Arjuna,
causing all beings, by His illusive power (Maya), to
revolve as if mounted on a machine.

-Bhagavad Gita Ch.18, verse 61

There are these eternal principles, which stand upon their own foundations without depending on any reasoning, even much less on the authority of sages however great, of Incarnations however brilliant they may have been. We may remark that as this is the unique position in India, our claim is that the Vedanta only can be the universal religion, that it is already the existing universal religion in the world, because it teaches principles and not persons.

- Swami Vivekananda, The Complete Works of Swami Vivekananda, III, Topic 'The Sages of India'

"I wonder why some people tend to see science as something which takes man away from God. As I look at it, the path of science can always wind through the heart. For me, science has always been the path to spiritual enrichment and self-realisation".

-A.P.J. Abdul Kalam with Arun Tiwari in Wings of Fire ,An Autobiography --page 15

1. What are the main teachings of the Vishnu Samhitha in very brief?

The Vishnu Samhitha insists on forgiveness, truthfulness, compassion, simplicity, purity, control of the senses, control of the mind, practice of charity, absence of greed, non-violence, service of the Guru, visiting places of pilgrimage, , worship of the gods and the Brahmanas, and absence of hatred as the elements of general (Samanya) Dharma which are the universal laws for all human beings.

2. What do you mean by Seven Padarthas ?

In the term 'Padartha', the suffix 'Pada' means name, and the suffix 'Artha' means thought. Hence Padartha is an object which can be a thing which exist, which can be perceived and named, or all objects which could be experienced, are considered Padarthas. The Seven Padarthas is also known as Categories. Compound materials are dependent and transitory (Temporary). Simple elements are eternal and independent.

The Vaisesika Padarthas are the following:

- (i) Substance (Dravya)
- (ii) Quality or property (Guna)
- (iii) Action (Karma)
- (iv) Generality of properties (Samanya)
- (v) Particularity (Visesha)
- (vi) Co-inherence or perpetual intimate relation (Samavaya)
- (vii) Non-existence or negation of existence (Abhava).

The first three categories of Substance (Dravya) Quality or property (Guna) and Action (Karma) have a real objective existence. The next three, viz., Generality of properties (Samanya) Particularity (Visesha) and Co-inherence or perpetual intimate relation (Samavaya) are logical categories. They are products of intellectual discrimination. Earlier there were only six categories, the seventh was added by later writers.

There are seventeen qualities inherent in the nine substances, namely:

- i. colour (Rupa),
- ii. taste (Rasa),
- iii. smell (Gandha),
- iv. touch (Sparsa),
- v. numbers (Sankhya),
- vi. measures (Parimanani),
- vii. separateness or individuality (Prithaktvam),
- viii. conjunction and disjunction (Samyoga-vibhagam),
- ix. priority and posterity (Paratva-apatatva),
- x. intellection or understanding (Buddhayah),
- xi. pleasure and pain (Sukha-duhkha),
- xii. desire and aversion (Ichha-dvesha),
- xiii. volitions (Prayatnah).

Seven others are said to be implied, namely;

- i. gravity,
- ii. fluidity,
- iii. viscosity,
- iv. faculty,
- v. merit,
- vi. demerit
- vii. sound

Sixteen of these qualities belong to material substances. The other eight, viz., understanding, volition, desire, aversion, pleasure, pain, merit and demerit are the properties of the soul.

The third category, Karma or action, consists of five kinds of acts, namely;

- i. elevation or throwing upwards,
- ii. depression or throwing downwards,
- iii. contraction,
- iv. expansion
- v. motion.

The fourth category, Samanya or generality of properties, is twofold, namely;

- i. higher and lower generality
- ii. that of genus and species.

The fifth category, Vishesha or particularity, belongs to the nine eternal substances of the first category, all of which have an eternal ultimate difference distinguishing each from the others. Therefore, the system is called Vaisesika.

The sixth category, Samavaya or co-inherence, is of only one kind. It is the co-inherence between a substance and its qualities, between a genus or species and its individuals, between any object and the general idea connected with it and is thought to be a real entity.

There are four kinds of Abhava, the seventh category, viz., antecedent non-existence, cessation of existence, mutual non-existence and absolute non-existence.

3. Who are the three Devis invited to the Yajna referred in Rig-veda mantra 10/70/8?

Three Devis mentioned by the names Ida, Bharati and Saraswati in Rigveda mantra 10/70/8 are our heart feelings/thoughts/views. Those heart feelings/thoughts are stuti/(praise), Prarthna (prayer) and Upasana (worship). A absolute worship is completed when the devotee has fulfilled perfection in these three heart feelings.

4. Is fortune or destiny of the present life controlled by the position of planetary stars of a person?

Fortune or destiny is at all times based on past and present virtuous karmas.

5. Explain very briefly about the early Hinduism?

Hinduism, though commonly considered as a religion, in reality is a way in which most of the people of India live. Hinduism is supposed to be a combination of religious beliefs, rites, customs, and daily practices, many of which appear overtly secular but in most instances have religious origins and sanctifications.

Some of the historical highlights of Hinduism shows that the fusion of two main fundamentals, one the "Dravidian" strata of prehistory, on archaic folk levels often of the most primitive, which were traced, back some five thousand years, and the other from the Vedic-Aryan superimpose, around thirty-five hundred years in age.

The sequence of era regarding the periods of the "Dravidian" layers, were predicted from items of excavations of cities in the Harrapa and Indus Valley. Objects like extremely ordered and dignified and religious in nature, worship of a Great Mother and a yogi-like god who is compared with the Lord Siva. Cults of water, trees, the sun, snakes, animals, and other aspects of nature were also identified. Other mysterious elements like, a Sacred Unicorn, baffling, mysterious, male which was long lost and challenge for analysis and explanation, were found, showing the important role in Indus life of which is unable to be deduced.

The next important phase of Hindu era was the incursion of the Vedic Aryans, nomadic warriors, who marched into India during the second millennium before Christ and settled in the area of Punjab.

These Aryans compiled the Vedas between 1000 BC and 500 BC, which made them the oldest extant religious literature in the world and the oldest effort of literature in an Indio-European language.

The Vedas are divided into four sections the oldest of which is the *Rig Veda*. These scripts essentially serve as manuals in the use of hymns, prayers, magical rites and spells, and meditation practices during sacrificial rituals of Aryan.

The Vedas recognized gods who were great supernatural forces of nature and the phenomena in which the powers existed. Though the Vedic literature is Aryan in origin, it encloses a range of non-Aryan elements, some from South Pacific.

The description of the supremacy of the Aryan gods, Indra, Agni, Soma, Rudra, Vasyu, etc., that represented and the dominance of the Aryan ritualism, which symbolized the sacrifice of animals, and the sacrificial fire later inclined with exemplary detail and superficial.

That disclosure after the discoveries from the excavations of the Indus cities in 1970s showed that even though the Aryan presence was strong the pre-Aryan cultural elements intermingled with it.

The pre-Aryan beliefs got absorbed into the Aryan sections. The main portions of knowledge of Hinduism are embodied in the Vedas and other related literatures. Hinduism developed many mystics and yoga techniques in later periods.

The basic aim of the Hindu mystic is to escape *selfhood*. All persons are bound in *samsara*, a linkage distinguished by misery and suffering. *Samsara* is decided by karma, the cause and effect of desire which is considered natural or divine law.

Outstanding in the bondage of *samsara* avert one from knowing Brahman. The liberation from this cycle is achieved only through attaining union with Brahman by being foregoing of all sense of self-realization.

6. What is *pañca koshas*?

In Advaita Vedānta five fold scheme of personality perceives the human being (any kind of sentient being) as the *jīva*. The erroneous individual or soul, consist of the *pañca koshas*, the “five sheaths”, namely:

- 1) *annamayakosha* (the body built of food, the physical body)
- 2) *prāṇamayakosha* (the vital body, energy body)
- 3) *manomayakosha* (the lower mind, computing mind)
- 4) *vijñānamayakosha* (the higher mind of creativity, abstraction, ESP)
- 5) *ānandamayakosha* (the enjoyment body of formless trance or sleep)

At times different “planes” (“realms”) *lokas* are posited, which are corresponding “environments” for the dissimilar bodies: these are namely, the *bhūloka* (earth), *bhuvārloka* (the subtle planes or atmosphere), *svārloka* (the heavenly realm), *mahārloka*, *janārloka* (these first five correspond to the five *koshas*), and then there are the highest *lokas*, sometimes known as *tapoloka*, *satyaloka*, *siddhaloka*, and *brahmaloka*. There are a total of 14 *lokas* referred in Hindu texts.

7. Name a few famous sutras and Smrithi ?

The famous sutras referred in Hindu scripts are;

- i. Yoga Sutra - Patanjali.
- ii. Brahma Sutra - Bhadharayana.
- iii. Bhakthi Sutra - Naradha.
- iv. Kama Sutra - Vatsyayana.
- v. Neethi Sutras - Chanakya.

The famous Smrithi or Dharma Sastras referred in Hindu scripts are;

- | | |
|------------------------|----------------------------|
| 1) Manu Smrithi | 10) Vasishtha Smrithi |
| 2) Yajnavalkya Smrithi | 11) Yama Smrithi |
| 3) Parasara Smrithi | 12) Apastamba Smrithi |
| 4) Vishnu Smrithi | 13) Gautama Smrithi |
| 5) Daksha Smrithi | 14) Devala Smrithi |
| 6) Samvarta Smrithi | 15) Sankha-Likhita Smrithi |
| 7) Vyasa Smrithi | 16) Usana Smrithi |
| 8) Harita Smrithi | 17) Atri Smrithi |
| 9) Satatapa Smrithi | 18) Saunaka Smrithi |

8. What is ment by the Subhashitas?

The Subhashitas are wise sayings, instructions and stories, in poetry or in prose. Examples of Subhashitas are Bhartrihari's three centuries of verses, the Subhashita-Ratna-Bhandagara and Somadeva Bhatta's Katha-Sarit-Sagara or Kshemendra's Brihat-Katha-Manjari. The Panchatantra tales and the Hihtopadhesa also belong to this category of Subhashitas

9. What are the characteristics of Dharma?

According to Manu these are the characteristics of Dharma are namely;

1. Sanathana Dharma (Eternal Law)
2. Samanya Dharma (general duty)
3. Vishesha Dharma (special duty)
4. Varnasrama Dharma (duties of Caste and Order)
5. Svadharma (one's own duty)
6. Yuga Dharma (duty of the Age)
7. Kula Dharma (duty of family)
8. Manava Dharma (duty of man)
9. Purusha Dharma (duty of male)
10. Sthri Dharma (duty of female)
11. Raja Dharma (duty of king)
12. Praja Dharma (duty of subjects)
13. Pravriti Dharma (duty in worldly life)
14. Nivriti Dharma (duty in spiritual life).

10. What is lunisolar calendar?

There are many references to calendrics in the Vedas. The Vedānga called Joyauthisha (literally, "celestial body study") prescribed all the aspects of the Hindu calendars. Later in the history there were several scholars such as Āryabhata (5th century), Varāhamihira (6th century) and Bhāskara (12th century) who contributed to the development of the Hindu Calendar. *Sūrya Siddhānta*, is the most widely accepted as the authoritative text for the Hindu Calendars.

A lunisolar calendar is based on the moon's celestial motion and a solar calendar based on the sun's (apparent) celestial motion. The names of the months of the Hindu lunar are based on solar transits, and the month of *Chaitra* is, always be close to the solar month of *Mesha*, the Hindu lunisolar calendar will always keep in track with the Hindu solar calendar.

Year numbering and names

The epoch (starting point or first day of the first year) of the current era of Hindu calendar (both solar and lunisolar) is BCE 3102 January 23 on the proleptic Gregorian calendar (i.e. the Gregorian calendar extended back in time before its promulgation from 1582 October 15). Both the solar and lunisolar calendars started on this date. From this, each year is labeled by the number of years **elapsed** since the epoch.

The lunisolar calendar year usually start earlier than the solar calendar year. There is a cycle of 60 calendar year names, which started at the first year (at elapsed years zero) and runs continuously:

- | | |
|--------------|--------------|
| 1) Prabhava | 6) Āngirasa |
| 2) Vibhava | 7) Shrīmukha |
| 3) Shukla | 8) Bhāva |
| 4) Pramoda | 9) Yuvan |
| 5) Prajāpati | 10) Dhātri |

- | | |
|----------------------------|-------------------|
| 11) Īshvara | 36) Shubhakrit |
| 12) Bahudhānya | 37) Shobhana |
| 13) Pramāthin | 38) Krodhin |
| 14) Vikrama | 39) Vishvāvasu |
| 15) Vrisha | 40) Parābhava |
| 16) Chitrabhānu | 41) Plavanga |
| 17) Svabhānu | 42) Kīlaka |
| 18) Tārana | 43) Saumya |
| 19) Pārthiva | 44) Sādhārana |
| 20) Vyaya | 45) Virodhikrit |
| 21) Sarvajit | 46) Paritāpin |
| 22) Sarvadhārin | 47) Pramādin |
| 23) Virodhin | 48) Ānanda |
| 24) Vikrita (2010-2011 CE) | 49) Rākshasa |
| 25) Khara | 50) Nala |
| 26) Nandana | 51) Pingala |
| 27) Vijaya | 52) Kālayukti |
| 28) Jaya | 53) Siddhārthin |
| 29) Manmatha | 54) Raudra |
| 30) Durmukha | 55) Durmati |
| 31) Hemalambi | 56) Dundubhi |
| 32) Vilambi | 57) Rudhirodgārin |
| 33) Vikārin | 58) Raktāksha |
| 34) Shārvari | 59) Krodhana |
| 35) Plava | 60) Kshaya |

11. Give the main difference between ‘adwaitha’ philosophy and vishishtadwaitha philosophy in brief without much elaboration and using technical terms?

Advaitha philosophy of Shankracharya says that there is only God and nothing else like soul and universe while vishishtadwaitha philosophy of Ramanujacharya says that God, souls and universe are separate from each other. Soul and universe are negligible bodies of God.

12. What is Kundalini energy and chakras

Kundalini (sakthi) energy and chakras are referred to in Atahrvaveda manthras Kundlini(sakthi) energy is awoken by the grace of Almighty God and by a spiritual guru when an aspirant achieves the stage of keval kumbhak after practicing full ashtanga yoga and performing holy yajna and chanting relevant Veda mantras.

13. What is utharayana and dakshinayana?

Sun rises in the east and for six months it (sun) moves towards north and east when it rises. It is called utharayana and so is the case of south where this phenomenon is called dakshinayana.

14. What is the main hypothesis of Manusmrithi?

When the world was formed that is at the beginning of the planet earth, the knowledge of the four Vedas originated in the heart of four Rishis. Rishis gave this knowledge to a Rishi called Brahma (Brahma is the name of a Rishi). This Rishi Brahma later imparted this knowledge to Manu. Hence Manusmrithi was written during the period of the beginning of the earth.

Atharvaveda mantra 10.8.25 affirms that soul is alive matter which is even minutest than the tip of hair (Shwetashwataropnishad chapter 5, shloka, 9).

Atharvaveda mantra 10.8.26 states that soul is "Ajaa" which means, changeless and "AMRITA" gives the meaning, immortal and resides in the body of human being. Mantra further elucidates that body of human being is "Martayasa" which is destructible.

Yajurveda mantra 31.4 states that "Padasaya Abhavatpunaha" which endorses that only a part of this divine power creates, nurses and controls the whole universe.

It is a fundamental eternal law of Divinity that only at the commencement of each universe, the knowledge of four Vedas emanates direct from God and is originated in the heart of four rishis.

Shwetashwataropnishad shlok 6.8 states that,

"Swabhaviki gyan bal kriya cha"

The meaning of which is, divine knowledge, deeds and power to control the universe is automatic, that is only a tiny proportion of His power is sufficient to control the universe.

Yajurveda mantra 7.48 establishes that human-beings are free to do pious deeds or sins but the result in the form of happiness and sorrows is awarded by God. Nobody can keep oneself away without doing any karma (deed).

15. What are the ancient prehistoric religions of the world?

Hinduism, Zoroastrianism and Judaism are the three religions now stand in the world, which have come down to us from time prehistoric period. These three religions have undergone tremendous shocks and all of them proved to be followed by their devotees.

16. Who is the author of ayurveda?

Ayurveda was written by Charak Rishi. At same time there is another book named Charak samhita.

17. Which Hindu scriptures claims the concept that God is one and that God is light?

Yajurveda mantra 23.1 and Yajurveda mantra 40.17 endorses that God is one and He is in the form of light.

18. Enlighten the Hindu philosophy practiced in Bali?

Many religious activities carried out in Bali, by the people, are devotional, magical and artistic spirits. These types of social affairs link people as one. Modes of wide-ranging prayers, recitals of all-embracing music, performances of varied dances, melodies of songs, conspicuous paintings, noticeable carvings, manners of offering of flowers, incense, fragrance, costume, etc. all very impressive.

The Hindu rituals, like meditation, liberation through search for knowledge of the Absolute through selfless proceedings, ritual of fasting and penance, etc. confirms that the Balinese practice more on the devotional aspect of Yoga which is acknowledged as the path of Bhakti.

It is not like some people might think about some form of Hindu rituals, yoga practice in all of its form, various postures, meditation, liberation through quest for knowledge for the absolute, through selfless actions, even fasting and penance, etc. The Balinese practice more on the devotional aspect of Yoga, known as the path of Bhakti.

The Balinese Hindus practice and experience the spirit of Hindu Dharma to develop, the quest for the ultimate reality, in the rituals of the day to day life, etc. sequentially to attain the objective of Hinduism as the aspiration of Dharma.

The following are some basics of Hinduism (*Sanatana Dharma* or Eternal Dharma) as cultured and practiced in Bali by Balinese Hindus .

Tri Pramana, (to three means to recognize and identify important elements of knowledge):

- ii. Agama Pramana, through knowledge from the scripture and sage.
- iii. Anumana Pramana, through experiment and analytical study.
- iv. Pratyaksa Pramana, through direct experience.

Panca Shrada, Primary five holy convictions:

- i. Belief in the existent of the ultimate One.
- ii. Belief in the existent of the Soul.
- iii. Belief in the existent of Karma Law.
- iv. Belief in the existent of Reincarnation.
- v. Belief in the existent of Moksa or Liberation.

Tri Guna, three intrinsic qualities of matter:

- ii. Satwam, truth and goodness.
- iii. Rajas, active and full of passion.
- iv. Tamas, passive or inertia.

Catur Asrama, four stages of life:

- i. Brahmachari, learning knowledge and wisdom.
- ii. Grehasta, build a family, collecting wealth.
- iii. Wanaprasta, toward more spiritual life.
- iv. Sanyasin, renounced earthly matter.

Catur Yoga, (four ways to achieve unity with Brahman or the absolute):

- i. Jnana Yoga, unity through knowledge and wisdom.
- ii. Bhakti Yoga, unity through devotion.
- iii. Karma Yoga, unity through selfless action.
- iv. Raja Yoga, unity through spiritual practice or meditation.

Catur Warna, (four professional division of society):

- i. Brahmana, religious matter profession.
- ii. Ksatria, political and military profession.
- iii. Waisya, business profession.
- iv. Sudra, employee and physical work profession.

Tri Warga, (three means to achieve Moksa or liberation):

- i. Dharma, righteousness.
 - ii. Artha, financial.
 - iii. Kama, pleasure or desire.
- note; In earning material or wealth, and in enjoying pleasures, it must be in accordance to Dharma

Sadripu, (six enemies):

- i. Kama, pleasure or desire.
- ii. Lobha, greed.
- iii. Krodha, anger.
- iv. Mada, drunk or under influence of strong emotion.
- v. Moha, confusion.
- vi. Matsarya, jealousy.

Sadatatayi, six types of sadistic killer:

- i. Agnida, burn other belonging.
- ii. Wisada, poisoning.
- iii. Atharwa, practicing negative magic.
- iv. Sastraghna, run amok.
- v. Dratikrama, raping.
- vi. Rajapisuna, slandering to the result of some one death.

Saptatimira, seven darkness or drunkenness:

- i. Surupa, beautiful face.

- ii. Dhana, wealth.
- iii. Guna, knowledge.
- iv. Kulina, genealogical matter.
- v. Yowana, youth.
- vi. Sura, alcoholic or unhealthy drink.
- vii. Kasuran, victory.

Trikaya Parisudha, three type of conducts that should be purified:

- i. Kayika, physical action.
- ii. Wacika, speech.
- iii. Manacika, thought.

Panca Yama Brata, five things concerned with moral life:

- i. Ahimsa, non violence.
- ii. Brahmacari, self control on passion.
- iii. Satya, faithful or sincerity.
- iv. Apyawaharika, act based on peace and sincerity.
- v. Asteya, non stealing and non cheating.

Panca Niyama Brata, five objectives concerned with moral life:

- i. Akrodha, not controlled by anger.
- ii. Guru susrusa, loyal to implement the teacher's teaching.
- iii. Sauca, purity of body and mind.
- iv. Aharalagawa, eat as much as needed.
- v. Aparamada, sincerity in learning and practicing holy teaching.aaa

Dasa Yama Brata, ten elements concerned with moral life:

- i. Anresangsya or Arimbawa, not egoistic.
- ii. Ksama, forgiving.
- iii. Satya, faithful or sincere.
- iv. Ahimsa, non violence.
- v. Dama, able to advice one own self.
- vi. Arjawa, honest in defending the truth.
- vii. Ijya, loving all creature.
- viii. Prasada, purity of heart and never thinking about reward.
- ix. Madurya, polite and have good manner.
- x. . Mardawa, humility.

Dasa Niyama Brata, ten items concerned with moral life:

- i. Dana, giving charity.
- ii. Ijya, devotion to the absolute and ancestors.
- iii. Tapa, self exercise for self endurance.
- iv. Dhyana, focus to the absolute.
- v. Swadhyaya, learn and understand the holy teaching.
- vi. Upasthanigraha, controlling sexual desire.
- vii. Brata, faithful to one own oath.
- viii. Upawasa, fasting.
- ix. Mona, controlling speech.
- x. Snana, purifying the body-and-mind, and praying.

Panca Yadnya (five sacrifices):

- i. Dewa Yadnya, sacrifice to God.
- ii. Pitra Yadnya, sacrifice to ancestor.
- iii. Rsi Yadnya, sacrifice to sage.

- iv. Butha Yadnya, sacrifice to nature and its spirit.
- v. Manusa Yadnya, sacrifice to people and society.

In Bali sacrifice such as using fire, water, food etc is more outstanding as mentioned in Veda scriptures, Veda mantras from of Hindu scriptures common to the Balinese Hindus are the followings.

Om Swastyastu, Oh! The Supreme, may all in good condition (used when opening speech, writing etc.).

Ekam sat viprah bahudha vadanti. One existence, the wise call it with different names.

Ekam eva advityam brahman. Only one without a second is Brahman.

Tat tvam asi. That is you. It means all is one.

Aham brahmasmi. I am Brahman.

Satyam sivam sundaram. Truth, goodness, beauty.

Moksartham jagaddhitaya ca iti dharmah. The objective of dharma is for soul liberation and welfare of the world.

Quatations

“Do you know where all these people go to from here after death?”

“Do you know how they return to this world again?”

“Do you know the two paths along which the dead travel?”

“Do you know why the other world does not become overfull ?”

“Do you know how in the fifth stage elemental matter becomes the Purusha or the living person?”
- Chandogya Upanishad

He who knows Me as the enjoyer of sacrifices and austerities, the great Lord of all the worlds and the friend of all beings, attains to peace.

-Bhagavad Gita, Ch.5, Verse 29:

“The Rig-Veda, is the most ancient book of the world. The sacred hymns of the Brahmanas stand unparalleled in the literature of the whole world; and their preservation might well be called miraculous.”

- Max Muller ,History of Ancient Sanskrit Literature

“ The goal is the same for the one who meditates [on an object] and the one who practises self-enquiry. One attains stillness through meditation, the other through knowledge. One strives to attain something; the other seeks the one who strives to attain. The former takes a longer time, but in the end attains the Self”

- Sri Ramana Maharshi

Self Realization as the knowing that we are one with the omnipresence of God in body, mind and soul.

-Yogi, Paramahansa Yogananda.

“Truth is of two kinds: (1) that which is cognisable by the five ordinary senses of man, and by reasonings based thereon; (2) that which is cognisable by the subtle, super-sensuous power of Yoga”.

- Swami Vivekananda



