



Thursday 8 am July 5 – Sunday 1:00pm July 8 2012

SHANTINIKETAN FAMILY CAMP

Vishwa Hindu Parishad of America
AND
BalGokul



Name: _____

Visit www.vhp-america.org www.hindunet.org for more information.

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Dr. KESHAV BALIRAM HEDGEWAR

A tiny lamp lit seven decades ago has now become an effulgent star shining in the national horizon surrounded by a galaxy of millions of shining stars in the expansive skies, illumining cities, villages, hamlets, homes and hearths. With every passing day, the star shines brighter and brighter.

1 Schedule

05 Jul 2012 (Thursday)	
Time/ Duration	Activity/ Description
6.00-9:15 am	Registration checking-in. for Teen Camp (age 13 – 19) only. Issue of ID cards, Assignment of cabin
9:00 am	Breakfast for Teen campers and volunteers
9:40 am	Prayer and start of teen camp
12:00 Noon	Lunch for Teen campers and volunteers
9:45 am – 10:45 am	Exercises and Games
10:45 am – 12:00 Noon	Brunch
12:00 - 12:45 pm	Education Session T1
1:05 pm – 2:05	Education Session T2
2:05 pm – 3:00 pm	Snack break
3:00 pm – 4:00 pm	Education Session T3
4:00 pm – 5:00 pm	Outdoor activities
5:00 pm – 5:30 pm	Break
5:30 pm – 6:30 pm	Education Session T4
6:30 pm	Check-in for family camp begins
8:00 pm – 9:00 pm	Dinner
9:00 pm – 9:30 pm	Schedule Overview, Camp Rules and Regulations
10:30 pm	Bed time

06 Jul 2012 (Friday)	
Time/ Duration	Activity/ Description
6:30 am	Wakeup (Jaagaran)
6:30 - 7:30 am	Getting ready/Morning Tea-Coffee
7.30 - 7.45 am	Prayer (Subhaashita (Thought for the day)
7:45 - 9:00 am	Group wise Yoga/Exercise/Games (Elementary (G1) 7:45-8.45; Middle (G2) 7.45-8:45; High School (G3) & Adult (G4) 7.45-9:00
8:30 - 10:00 am	Breakfast / Bath time 8:45 – Elementary (G1) Breakfast / Bath 9:00 – Middle (G2) Bath / Breakfast 9:15 – High (G3) / Adults (G4) Breakfast / Bath
10:10-11:10 am	Education –1 (G1/G2/G3/G4) - Lecture
11:20 – 12:30 pm	Education – 2 (G1/G2/G3/G4) - Lecture / Q&A
12:30 – 1:30 pm	Lunch (Bhojan)
1:30 - 1:50 pm	Free time/Rest
2:00 – 3:00 pm	Education –3 (G1/G2/G3/G4) (Group Discussion/Workshop)
3:15 - 3:45 pm	Preparing for Treasure Hunt
3:45 - 4:00 pm	Snacks, Cool drinks
4:00 - 6:00 pm	Treasure Hunt
6:00 – 7:00 pm	Cleanup, Bath
7:00 - 8:00 pm	Dinner (Bhojan)
8:15 - 9:00 pm	Bhajan / Aarati
9:00 - 10:15 pm	Camp fire

Shantiniketan Family Camp 2012

10:00 pm	Milk/cookies
10:15 – 11:15 pm	Free time, preparation for cultural program, group activities for high and middle school kids
11:30 pm	Bed time (Nidra)

7 Jul 2012 (Saturday)

Time/ Duration	Activity/ Description
6:30 am	Wakeup (Jaagaran)
6:30 - 7:30 am	Getting Ready/Morning Tea-Coffee
7:30 - 7:45 am	Prayer (Subhaashita(Thought for the day)
7:45 - 9:00 am	Group wise Yoga/Exercise/Games Kabbadi, Kho-Kho etc. (Elementary (G1) 7:45-8:45; Middle(G2) 7.45-8:45; High School(G3) & Adult(G4) 7.45-9:00
8:30 - 10:00 am	Breakfast /Bath time 8:30 – Elementary (G1) Breakfast/ Bath 8:45 – Middle (G2) Bath/Breakfast 9:15 – High (G3)/ Adults (G4) Breakfast/Bath
10:10 - 11:10 am	Education –4 (G1/G2/G3/G4) - Lecture
11:20 – 12:30 pm	Education –5 (G1/G2/G3/G4) - Lecture/ Q&A
12:30 – 1:30 pm	Lunch (Bhojan)
1:30 – 1:50 pm	Free time/Rest
2:00 – 3:15 pm	Education –6 (G1/G2/G3/G4) (Group Discussion/Workshop)
3:15 - 4:00 pm	Practice Time, for Cultural Show program, Garba learning session. Carnival setup
4:15 - 5:30 pm	Carnival Games
5:30 – 5:45pm	Tea
5:40 - 6:15 pm	Cleanup
6:15 - 7:00 pm	Bhajan / Aarati
7:00 - 8:00 pm	Dinner (Bhojan)
8:15-11:30 pm	Cultural Program, Live Garba
11:30 pm	Cookies, light refreshments
Before 12:00 AM	Bed time (Nidra)

8 Jul 2012 (Sunday)

Time/ Duration	Activity/ Description
6:45 am	Wakeup (Jaagaran)
6:45-8:00 am	Getting Ready/Tea-Coffee/Bath
8:00-8:45 am	Breakfast, start packing up things at dorms
8:50-9:20 am	Take home message, Concluding Lecture
9:20-10:20 am	Moving baggage out of dorms, rooms cleanup
10:30-11:45 am	Jeopardy (Review of all Camp's education for all Groups & Camper's Experience)
11:45-12:30 pm	Feedback session from participants, Certificate distribution
12:30-1:30 pm	Lunch
1:30 pm	Time to leave, Good-bye for now, See you next time...

2 Education (Boudhik) Topics

2.1 Vivekananda-G1 (Elementary Kids)

Education 1 (Jyoti, Bhavisha) at Classroom D

- Introduction to Swami Vivekananda presentation.
- Stories told by Swami Vivekananda. (Video). Greedy Couple, False belief, lessons learnt hard way. Teach moral of the story

Education 2 (Jyoti, Nina) at Classroom D

- Exercise E2: Color Gods, pictures and finding way in maze, recollect Stories told by Swami Vivekananda
- Panchatantra stories with visual aid.

Education 3 (DBG Art Team, Jyoti, Avani) at Shelter / outside Main hall

- Arts & Crafts : Gimping

Education 4 (Sejal Desai, Hema) at Classroom D

- Ghatotkach, the magical warrior of Mahabharat, Video
- Exercise E4 – Ghatotkach, and God’s vehicle quiz

Education 5 (Swami Nikhilanad, Jyoti, Bhavisha) at Classroom D

- Q & A about being Hindu, and Hinduism
- Exercise E5 : Hindu festivals, word find puzzle

Education 6 (DBG Art Team, Jyoti, Avani) at Shelter / outside Main hall

- Arts & Crafts : bird house painting
- Carnival Games

2.2 Ramakrishna-G2 (Middle School Kids)

Education 1 (Avani, Sejal Desai) at Classroom A

- Swami Vivekananda’s story with Visual aid.
- Exercise M1 – Remembering and understanding some quotations of Swamiji

Education 2 (Swami Nikhilanad, Amita) at Classroom A

- Introduction to Upanishads.
- Exercise M2 – Swami Vivekanandji’s message, Upanishads word scramble

Education 3 (DBG Art Team, Jyoti, Avani) at Shelter

- Arts and Crafts : Making flower baskets

Education 4 (Shaily, Jyoti) at Classroom A

- Vedic Math
- Exercise M4 : Math and logical puzzles

Education 5 (Avani, Jemini) at Classroom A

- Understanding the concepts and meanings of Swamiji’s famous Chicago address.
- Exercise M5 – Crossword on Swamiji

Education 6 (DBG Art Team, Jyoti, Avani) at Shelter

- Arts & Crafts : Making friendship bracelets
- Carnival Games

2.3 SharadaMata-G3 (High School Kids)

Education 1 (Swami Nikhilanad, Nina) at Classroom B

- Swami Vivekanand's Influence in west. Influence of Hindu thoughts and practices like Yoga, Meditation in the West
- Q&A with Swamiji; Exercise H1: Hindu concepts in west

Education 2 (Kinjal Nana, Bhavisha) at Classroom B

- Analysis of letters written by Swami Vivekananda and letter writing to Swaminji
- Exercise H2: Cryptogram on Swami Vivekanand and Riddles.

Education 3 (Amita, CT) at Classroom B and outside Classroom B

- Group Discussion : Hinduism at adulthood (Kinjal N, Bhavisha)
- Arts & Crafts: Making Friendship bracelets (Kinjal Bhatt and Nina)

Education 4 (Kinjal Nana, Jemini Patel) at Classroom B

- Nature of universe and truth – Story of Svetaketu (Gopal)
- Exercise H4: Math and logic Riddles

Education 5 (Shaily, Nina) at Classroom B

- Samskruth Classical Drama intro continued : Story of Urvashi and Pururavas
- Exercise H5: - Re-enactment of the above skit with your script and imagination.

Education 6 (CT, DBG Art Team) at Classroom B

- Arts & Crafts: Youth arts project Portable Mandir for Bhagvan (Kinjal, Nina, DBG Art team)

2.4 Sat and Chit Group-G4 (Adults)

Education 1 (Dr Balaji Hebbar) at Main hall

- Karma Yoga : Principles, explanation and its applicability in our lives.
- Exercise A1:

Education 2 (Gopal) at Main hall

- Science in Veda (विद्या) and Vedic history
- Exercise A2:

Education 3 (Swami Nikhilanad) at Main hall

- Swami Vivekanand's life and Mission, dawn of Hinduism in US and west, His famous Chicago address and its impact. Exercise A3: Hindu concepts in west
- Arts & Crafts: Floor Rangoli (Hema, DBG art team)

Education 4 ((Dr Balaji Hebbar) at Main hall

- Hindu Marriage ceremony, meaning, and its guidelines to improve the family relations. Exercise 4: Vivekananda cross word

Education 5

- Group discussion: Marriage and family values. (Vasant Malshet, Chandresh)
- Exercise A5: Trivia on Hindu marriage.

Education 6 (Hema, DBG Art Team) sides of main hall

- Arts and Crafts: Piece Rangoli Madhuri, DBG art team

In the words of Romain Rolland, French Nobel laureate, professor of the history of music at the Sorbonne and thinker, "Devi is the Great Goddess, the invisible, the immanent, who gathers to her golden arms the multiform, multicolored - Unity. This echoes the sixth century Devi-Mahatraya prayer to her: By you this universe is borne, by you this world is created. By you it is protected, O Devi: By you it is consumed at the end. You are the Supreme Knowledge, as well as ignorance, intellect and contemplation..."

3 Ekataa Mantra

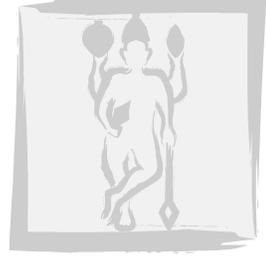
एकता मंत्र ekatā mantra

The EKATAA MANTRA is a special unity hymn, which describes the various names of God that Hindus have used in prayers since times immemorial. The One God was addressed by sages with different names. This mantra conveys the message that God is one, but the names and forms are many. Daily recitation of this Mantra with devotion and faith reminds us of the essential unity of all Hindu thought and philosophy, sects and creeds that comprise the whole Hindu society.

यं वैदिका मंत्रदृशः पुराणाः इन्द्रं यमं मातरिश्वा नमाहुः ।

वेदान्तिनो निर्वचनीयमेकम् यं ब्रह्म शब्देन विनिर्दिशन्ति ॥

yaṁ vaidikā mantradṛśaḥ purāṇāḥ indraṁ yamaṁ mātarīśvā namāhuḥ ।
vedāntino nirvacanīyamekam yaṁ brahma śabdena vinirdiśanti ॥



शैवायमीशं शिव इत्यवोचन् यं वैष्णवा विष्णुरिति स्तुवन्ति ।

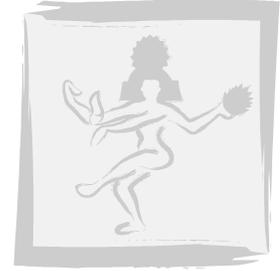
बुद्धस्तथार्हन् इति बौद्ध जैनाः सत् श्री अकालेति च सिक्ख सन्तः ।

śaivāyamīśaṁ śiva ityavocan yaṁ vaiṣṇavā viṣṇuriti stuvanti ।
buddhastathārhan iti bauddha jaināḥ sat śrī akāleti ca sikkha santāḥ

शास्तेति केचित् कतिचित् कुमारः स्वामीति मातेति पितेति भक्त्या ।

यं प्रार्थयन्ते जगदीशितारं स एक एव प्रभुरद्वितीयः ॥

śāsteti kecit katicit kumāraḥ svāmīti māteti piteti bhaktyā ।
yaṁ prārthayante jagadīśitāraṁ sa eka eva prabhuradvitīyaḥ ॥



MEANING

Whom (Yam) the Vaidika Mantradrushah (those who have understood the Vedas and to whom the mantras were revealed), the Puranas (stories and history of ancient times) and other sacred scriptures call: Indram (Indra, the God of Gods), Yamam (Yama, the eternal timeless God) and Maatrishva (present everywhere like air). Whom the Vedantins (followers of Vedanta, the philosophy developed towards the end of the Vedas) indicate by the word Brahma as the one (ekam), which cannot be described or explained (Nirvachaniya).

Whom the Shaivites call (Avochan) the Omnipotent (Yamisham) Shiva and Vaishnavas praise (stuvanti) as Vishnu, the Buddhists and Jains (Baudhajainaha) respectively call as Buddha and Arhant (without any end), whom the Sikh sages (Sikh-santaha) call Sat Sri Akal (the timeless Truth).

Some (kechit) call whom as Shasta, others (katichit) Kumaara, some call Him Swami (Lord of the Universe and protector of all), some Maata (divine mother) or Pita (father). To whom they offer prayers, He (Sa) is the same and the only One (Eka Eva), without a second (advitīyah).

4 Vishwa Prarthana (विश्व प्रार्थना)

sarvamaṅgala māṅgalyām
devīm sarvārtha sādḥikām |
śaraṇyām sarvabhūtānām
namāmo bhūmimātaram ||1

saccidānanda rūpāya
viśvamaṅgala hetave |
viśvadharmāika mūlāya
namostu paramātmane ||2

viśvadharmā vikāsārtham
prabho saṅghaṭitā vāyam |
śubhām āśiṣamasmabhyam
dehi tat paripūrtaye ||3

ajayyāmātmā sāmāthyam
suśīlam loka pūjitam |
jñānam ca dehi viśveśa
dhyeya mārga prakāśakam ||4

samutkarṣostu no nityam
niḥśreyasa samanvītaḥ |
tatsādḥakam sphuratvantāḥ
suvīravratamujvalam ||5

viśvadharmā prakāśena
viśvaśānti pravartake |
hindusaṅghaṭanā kārye
dhyeyaniṣṭhā sthīrāstunāḥ ||6

saṅghaśaktirvijetriyam
kṛtvāsmaddharma rakṣaṇam |
paramam vaibhavam prāptum
samarthāstu tavāśiṣā ||7

tvadīye puṇya kāryesmin
viśva kalyāṇa sādḥake
tyāga sevā vratasyāyam
kāyo me patatu prabho ||8
|| viśva dharmā kī jay ||

सर्वमंगल मांगल्यां देवीं सर्वार्थ साधिकाम् ।
शरण्यां सर्वभूतानां नमामो भूमिमातरम् ॥१

सच्चिदानन्द रूपाय विश्वमंगल हेतवे ।
विश्वधर्मैक मूलाय नमोस्तु परमात्मने ॥२

विश्वधर्म विकासार्थ प्रभो संघटिता वयम् ।
शुभामाशिषमस्मभ्यम् देहि तत् परिपूर्यते ॥३

अजय्यमात्म सामर्थ्यं सुशीलं लोक पूजितम् ।
ज्ञानं च देहि विश्वेश ध्येय मार्गं प्रकाशकम् ॥४

समुत्कर्षोस्तु नो नित्यं निःश्रेयस समन्वितः ।
तत्साधकं स्फुरत्वन्तः सुवीरव्रतमुज्वलम् ॥५

विश्वधर्म प्रकाशेन विश्वशान्ति प्रवर्तके ।
हिन्दुसंघटना कार्ये ध्येयनिष्ठा स्थिरास्तुनः ॥६

संघशक्तिर्विजेत्रीयं कृत्वास्मद्धर्म रक्षणम् ।
परमं वैभवं प्राप्तुं समर्थास्तु तवाशिषा ॥७

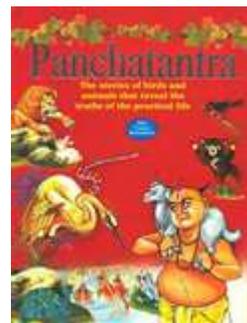
त्वदीये पुण्य कार्येस्मिन् विश्व कल्याण साधके ।
त्याग सेवा व्रतस्यायम् कायो मे पततु प्रभो ॥ ८

॥ विश्व धर्म की जय ॥

Elementary school group education section

5 Pancha Tantra stories

The Pañcatantra, (Sanskrit: पञ्चतन्त्र) refers to collection of animal stories intended to teach wisdom of life to children when they are young. It was composed around 3rd century BCE by a scholar called Vishnu Sharma in India. Based on the popular beliefs, origin of creation of these stories, indicates that Vishnu Sharma created these to train children of King Amarashakti.



Those children have failed to acquire in any knowledge in conventional educational institutes. Vishnu Sharma took challenge to educate the princess in a short span of time. Adapting stories that had been told for thousands of years in India, he composed them into an entertaining five part work to communicate the essence of diplomacy, relationships, politics and administration to the princes. These five discourses became the Panchatantra, meaning the five (pancha) treatises (tantra).

The five techniques (tantras) elaborated in those books are

- *Mitra-bheda*: The Separation of Friends (The Lion and the Bull)
- *Mitra-lābha* or *Mitra-samprāpti*: The Gaining of Friends (The Dove, Crow, Mouse, Tortoise and Deer)
- *Kākolūkīyam*: Of Crows and Owls (War and Peace)
- *Labdhapraṇāśam*: Loss Of Gains (The Monkey and the Crocodile)
- *Aparīkṣitakāraṇam*: Ill-Considered Action / Rash deeds (The Brahman and the Mongoose)

More detailed story of Dhothis Donkey, Lion and the Hare, The Turtle who fell of a stick, Mouse and the Sage will be taught in class.

6 Stories told by Swami Vivekananda



Swami Vivekananda was a great story teller. People listened to his stories with great attention and interest. He used simple and interesting stories to explain religious/spiritual concept or intricate philosophy from the Upanishads.

More details of following stories told by him will be taught in class.

Frog in the well, Greedy Couple, False belief, Lessons learnt hard way.

Middle school group education section

7 Remembering Swami Vivekananda during his 150th birth anniversary

An illustrated presentation will be done on this topic.

8 Introduction to Upanishads - continued...

The **Upanishads** (Sanskrit: उपनिषद्: Upaniṣad,) are a collection of philosophical texts which form the theoretical basis for the Hindu religion. They are also known as Vedanta, the end of the Veda. In the purest sense, they are not main Vedas (revealed truths) but rather commentaries which explain the essence of the Veda (revealed knowledge). The Upanishads are found mostly in the concluding part of the Brahmanas and in the Aranyakas. All Upanishads have been passed down in oral tradition.

There are more than 200 known *Upanishads*, one of which, the *Muktikā*, gives a list of 108 Upanishads - this number corresponding to the holy Hindu number of beads on a mala or Hindu rosary. Modern scholars recognize the first 10, 11, 12 or 13 *Upanishads* as principal or *Mukhya* Upanishads and the remainder as derived from this ancient canon. If an *Upanishad* has been commented upon or quoted by revered thinkers like Shankara, it is a *Mukhya Upanishad*, accepted as shruti by most Hindus.

Following are considered as main Upanishads:

ISA, KENA, KATHA, PRASNA, MUNDAKA, MANDUKYA, TAITTRIYA, AITAREYA, BRIHADARANYAKA, CHANDOGYA

While the ritualistic and chanting aspects of Vedas are known to many, the Upanishads which explains the deep philosophical and spiritual truths shrouded in mysterious symbolism and confusing metaphors which can be known only by adepts in proportion to their spiritual experience and awareness. In the class Swamiji will try to give a brief introduction to Upanishads in very simple way, so that children can understand

9 Vedic Mathematics – an insight into scientific progress in Hindu history, continued...

9.1 Founders of Vedic Mathematics- Continued

“Shri Bharati Krishna Tirtha”.(श्री भारति कृष्ण तीर्थ) (1884 - 1960) who was Shankaracharya at Dwaraka peetha and Govardhan Mutt at Orrisa wrote “Ganita-Sutras” or easy Mathematical Formulas on which he compiled the monumental work “Vedic Mathematics” an original contribution in the field of



Mathematics and Research. Bharati Krishnaji got the key to Ganita Sutra coded in the Atharva Veda and rediscovered Vedic Mathematics with the help of lexicography. He found “ Sixteen Sutras” or word formulas which cover all the branches of Mathematics - Arithmetic, Algebra, Geometry, Trigonometry, Physics, plan and spherical geometry, conics, calculus- both differential and integral, applied mathematics of all various kinds, dynamics, hydrostatics and multiple scientific applications.

This year introduction of the scholar in Vedic Mathematics is **Bhaskara II (CE 1114 – CE 1185)**. He was a mathematician-astronomer who wrote a number of important treatises, namely the *Siddhanta Shiromani, Lilavati, Bijaganita, Gola Addhaya, Griha Ganitam* and *Karan Kautoohal*. A number of his contributions were later transmitted to the Middle East and Europe. He was head of an astronomical observatory at Ujjain, the leading mathematical center of ancient India. Bhāskara's work on calculus predates Newton and Leibniz by half a millennium.

His contributions include: a proof for division by zero being infinity. Solutions to Quadratic, Cubic, Quartic equations. Proof of Pythagorean theorem, developed differentiation (differential calculus) computed π , correct to five decimal places. Calculated the length of the Earth's revolution around the Sun as 365.2588 (modern measurement shows 365.2563 days). And many more.

9.2 Some practical examples for the use of Vedic Mathematics

9.2.1 Name of the Vedic Sutra: Nikhilam Navatahshram Dashatah ; prelude to multiplication using cross wise technique. *The sutra basically means start from the left most digit and begin subtracting '9' from each of the digits; but subtract '10' from the last digit.* This sutra can be extended to multiplications.

Eg:

- i) 87 applying Nikhilam Navatahshram Dashatah we get -13 (which is same subtracting from 10^2)
- ii) 93 applying Nikhilam Navatahshram Dashatah we get -07 (which is same subtracting from 10^2)

The technique illustrated here for multiplication is particularly useful for numbers near a power of 10, i.e. 10, 100, 1000, 10000, 100000, etc. As long as the initial subtraction results in numbers that are 'easier' to multiply it is a useful technique. (Ref :

http://en.wikibooks.org/wiki/Vedic_Mathematics/Techniques/Multiplication#Multiplying_by_15)

A) Example 1 : Multiply 96 x 88

$$\begin{array}{r}
 96 \rightarrow 4 \\
 88 \rightarrow 12 \\
 \hline
 \end{array}
 \Rightarrow
 \begin{array}{r}
 96 \quad 4 \\
 88 \quad 12 \\
 \hline
 48
 \end{array}
 \Rightarrow
 \begin{array}{r}
 96 \quad 4 \\
 88 \quad 12 \\
 \hline
 84 \quad 48
 \end{array}
 \quad \boxed{96 \times 88 = 8448}$$

B) Example 2 : Multiply 105 x 107

$$\begin{array}{r}
 105 \longrightarrow 5 \\
 107 \longrightarrow 7 \\
 \hline
 105 \times 107 = 11235
 \end{array}
 \Rightarrow
 \begin{array}{r}
 105 \quad 5 \\
 \quad \downarrow \\
 107 \quad 7 \\
 \hline
 \quad 35
 \end{array}
 \Rightarrow
 \begin{array}{r}
 105 \quad 5 \\
 \quad \swarrow \\
 107 \quad 7 \\
 \hline
 112 \quad 35
 \end{array}$$

C) Example 3 : Multiply 66 x 85

$$\begin{array}{r}
 66 \longrightarrow 34 \\
 85 \longrightarrow 15 \\
 \hline
 66 \quad 34 \\
 \quad \downarrow \\
 85 \quad 15 \\
 \hline
 \quad 10
 \end{array}
 \Rightarrow
 \begin{array}{r}
 66 \quad 34 \\
 \quad \swarrow \\
 85 \quad 15 \\
 \hline
 51 \quad 10
 \end{array}
 \Rightarrow
 \begin{array}{r}
 66 \quad 34 \\
 \quad \swarrow \\
 85 \quad 15 \\
 \hline
 56 \quad 10
 \end{array}$$

$$66 \times 85 = 5610$$

You can use “10 and half” rule to multiple $15 \times 34 = 340 + 170 = 510$;
 Since base is 100, we have to keep last two digits of 510 which is 10 and take 5 as carry to add at next place.

D) Example 4 : Multiply 111 x 88

$$\begin{array}{r}
 111 \longrightarrow +11 \\
 88 \longrightarrow -12 \\
 \hline
 111 \quad +11 \\
 \quad \downarrow \\
 88 \quad -12 \\
 \hline
 \quad -132
 \end{array}$$

Note that the result of the **Vertical** multiplication is now negative because the signs of the two numbers you are multiplying are different. Additionally, since our 'base' is 100, we can only write 2 digits down in the answer section so the leading **-1** of the **-132** must be carried; thus:

$$\begin{array}{r}
 111 \quad +11 \\
 \quad \downarrow \\
 88 \quad -12 \\
 \hline
 \quad -132
 \end{array}
 \Rightarrow
 \begin{array}{r}
 111 \quad +11 \\
 \quad \downarrow \\
 88 \quad -1 \\
 \quad -12 \\
 \hline
 \quad -32
 \end{array}$$

Now we have **-32** in the answer section. We must convert this negative number by replacing it with it's 'compliment', i.e. that number which when added would result in 100. In this case **32+68=100** so we replace the **-32** with **68**. Whenever we do a replacement of this sort we must also subtract one from the carry (i.e. in this case the carry changes from **-1** to **-2**). Once this is done we continue as before; thus:

$$\begin{array}{r}
 111 \quad +11 \\
 88 \quad -1 \quad -12 \\
 \hline
 \quad \quad -32
 \end{array}
 \Rightarrow
 \begin{array}{r}
 111 \quad +11 \\
 88 \quad -2 \quad -12 \\
 \hline
 \quad \quad 68
 \end{array}
 \Rightarrow
 \begin{array}{r}
 111 \quad +11 \\
 88 \quad -2 \quad -12 \\
 \hline
 99 \quad 68
 \end{array}
 \Rightarrow
 \begin{array}{r}
 111 \quad +11 \\
 88 \quad -12 \\
 \hline
 97 \quad 68
 \end{array}$$

$111 \times 88 = 9768$

Run this on your favorite calculator and check the result.

10 Understanding the concepts and messages of Swamiji's famous Chicago address.



Swami Vivekananda on the Platform of the Parliament of Religions

The Parliament of Religions opened on 11 September 1893 at the Art Institute of Chicago. On this day Vivekananda gave his first brief address. He represented India and Hinduism. Though initially nervous, he bowed to Saraswati, the goddess of learning and began his speech with, "Sisters and brothers of America!" To these words he got a standing ovation from a crowd of seven thousand, which lasted for two minutes. When silence was restored he began his address. He greeted America's hospitality and warm and cordial welcome given to him and others attending conference. And he thanked them as the Hindu representative from India. His welcome speech Chicago, Sept 11, 1893

Sisters and Brothers of America,

It fills my heart with joy unspeakable to rise in response to the warm and cordial welcome which you have given us. I thank you in the name of the most ancient order of monks in the world; I thank you in the name of the mother of religions, and I thank you in the name of millions and millions of Hindu people of all classes and sects.

My thanks, also, to some of the speakers on this platform who, referring to the delegates from the Orient, have told you that these men from far-off nations may well claim the honor of bearing to different lands the idea of toleration. I am proud to belong to a religion which has taught the world both tolerance and universal acceptance. We believe not only in universal toleration, but we accept all religions as true. I am proud to belong to a nation which has sheltered the persecuted and the refugees of all religions and all nations of the earth. I am proud to tell you that we have gathered in our bosom the purest remnant of the



Israelites, who came to Southern India and took refuge with us in the very year in which their holy temple was shattered to pieces by Roman tyranny. I am proud to belong to the religion which has sheltered and is still fostering the remnant of the grand Zoroastrian nation. I will quote to you, brethren, a few lines from a hymn which I remember to have repeated from my earliest boyhood, which is every day repeated by millions of human beings: "As the different streams having their sources in different paths which men take through different tendencies, various though they appear, crooked or straight, all lead to Thee."

The present convention, which is one of the most august assemblies ever held, is in itself a vindication, a declaration to the world of the wonderful doctrine preached in the Gita: "Whosoever comes to Me, through whatsoever form, I reach him; all men are struggling through paths which in the end lead to me." Sectarianism, bigotry, and its horrible descendant, fanaticism, have long possessed this beautiful earth. They have filled the earth with violence, drenched it often and often with human blood, destroyed civilization and sent whole nations to despair. Had it not been for these horrible demons, human society would be far more advanced than it is now. I fervently hope that the bell that tolled this morning in honor of this convention may be the death-knell of all fanaticism, of all persecutions with the sword or with the pen, and of all uncharitable feelings between persons wending their way to the same goal.

Dr. Barrows, the president of the Parliament said, "India, the Mother of religions, was represented by Swami Vivekananda, the Orange-monk who exercised the most wonderful influence over his auditors." He attracted widespread attention in the press, which dubbed him as the "Cyclonic monk from India". The New York Critique wrote, "He is an orator by divine right, and his strong, intelligent face in its picturesque setting of yellow and orange was hardly less interesting than those earnest words, and the rich, rhythmical utterance he gave them." The New York Herald wrote, "Vivekananda is undoubtedly the greatest figure in the Parliament of Religions. After hearing him we feel how foolish it is to send missionaries to this learned nation." The American newspapers reported Swami Vivekananda as "the greatest figure in the parliament of religions" and "the most popular and influential man in the parliament".

He spoke several more times at the Parliament on topics related to Hinduism and Buddhism. The parliament ended on 27 September 1893. In his final lecture he concluded

If the Parliament of Religions has shown anything to the world, it is this: It has proved to the world that holiness, purity and charity are not the exclusive possessions of any church in the world, and that every system has produced men and women of the most exalted character. In the face of this evidence, if anybody dreams of the exclusive survival of his own religion and the destruction of the others, I pity him from the bottom of my heart, and point out to him that upon the banner of every religion will soon be written in spite of resistance: "Help and not fight," "Assimilation and not Destruction," "Harmony and Peace and not Dissension."



High school group education section

11 Swami Vivekanand's influence in west

It is the 150th birth anniversary of Swami Vivekanand Ji. His historic address at the Parliament of the World's Religions in Chicago was the first time that America had been exposed to the teachings of Hinduism on a large scale. His powerful speeches opened people's eyes to greatness of the spiritual knowledge contained in our Bhartiya scriptures. This event marked the beginning of a trend, which still continues today, of spiritual masters coming from India to America to share the wealth of Hindu teachings with the West. Because of this, in the last 120 years, many concepts and terms originating from Hindu philosophy have found their way into the American consciousness and vernacular. Many times, people are not even aware that a certain concept or term which they are using, in fact originated from Hinduism.

Swami Vivekananda helped restore a sense of pride amongst the Hindus, presenting the ancient teachings of India in its purest form to a Western audience.

Many people accept things like the existence of the soul and reincarnation without even realizing that these phenomena were explained first by the Sanskrit scriptures like the Upanishads and Gita. People in America practice yoga, meditation and vegetarianism; chant kirtan and mantras; talk of bhakti, karm, dharm, transcendence, self-realization, God-realization and liberation; use words like guru, pandit and avatar; consult Ayurvedic doctors and talk of the three doshas. Yet the great majority of them have no idea that this terminology and these ideas originate from Hinduism. During this class, I will discuss these most popular terms and concepts which have entered into mainstream use in America. While doing so, I will identify the concept or term, talk about how it is being used in the West, and also discuss how it may be misunderstood by those using it, as well as misrepresented by the media. We will even talk about how the pronunciation of these commonly used words changes as English speaking people start using them in their everyday vocabulary. This is an important process if we are to maintain the authentic knowledge in its correct form as it passes from East to West.

12 Nature of universe and truth – Story of Svetaketu

Uddalaka was a great rishi. He had a son by name Svetaketu.

After giving him the sacred thread at the proper age, the rishi called him one day and said, "Svetaketu, proceed to the house of a guru and living there as a student, learn the Vedas well; for, there is none in our family who is not learned in the Vedas."

As directed by his father, Svetaketu went to a gurukula or the ashrama of a guru and studied the Vedas under the guru. He returned home when he was twenty-four years of age, a proud scholar. He thought that there remained little else for him to know.

His father was a shrewd man. He at once knew that his son's head was swollen with pride. He wanted to correct him.

One day he called him and said, "Son, I think you feel you have mastered all knowledge on the face of the earth; but, have you ever learnt that knowledge, by which we can hear what is not

heard; perceive what cannot be perceived, and know what cannot be known?"

Svetaketu was a trifle upset. He asked humbly, "Sir, won't you tell me what that knowledge is? Seeing that his son was coming round, the father said, "My dear, let me explain myself fully. When, for instance, you know one clod of Clay, you can know all that is made of clay. When you know a nugget of gold, you can know all ornaments made of gold, because the essence of it is gold. When you know a nail-cutter, you can know all that is made of iron, the truth being that all of them are iron. The only difference is in their names and forms. That is the knowledge I am talking about." Svetaketu said, "Sir, my venerable gurus did not perhaps know it.

Had they known, why would they have not taught it to me? Please teach it to me." '

Uddalaka said, "All right. I shall teach you;- listen. In the beginning of creation, O child, the Sat or True Being alone existed. It had neither equal nor second. It thought, 'Let me multiply myself and create beings.' He first created Tejas or fire god. The fire god wanted to multiply himself. He created the water god. That is why whenever anybody weeps or perspires, water comes out. The water god wanted to multiply himself and created the food god. Then the True Being thought, 'I have now created these three gods. Now I shall enter them as Jivatma and assume name and form!'

'Later on, the True Being thought, 'I shall now make each of them enter into the other.' "Having thus entered them with His living spirit, It assumed names and forms like Agni, Indra etc. The True Being made them enter into one another, again. O child, now learn what each became thereafter. Whatever was fire showed as red. Whatever was water showed as white and whatever was food showed as black. Thus you will see the word Agni vanishes in fire. This change has only been in name. The three primary forms Tejas, Apas or water and Annam or food are the only true forms.

The red colour of the Sun is Tejas; its white colour is water; its black colour is the food or the earth. Thus the name Aditya for Sun should vanish. It is only a conventional name. "You have now learnt from me, child, how every deity and element is descended from the three primary forms of the True Being.

"He or the Sat alone is all-name, because every name is His name.

He alone is all-power, because every power is His. All the forms that belong to others are reflections of His form. He is the only one without an equal or second. He is the best of all. He being the Chief, He is called Sat or the True Being. Knowing Him we know everything else. When a man sleeps soundly, he comes into contact with the Sat. When man dies, his speech merges in the mind, the mind in his breath, his breath in the fire and the fire in the Highest God, the True Being. Thus the soul or Jiva-Atman is deathless. All the universe is controlled by the Sat. He pervades it all. He is the destroyer of all. He is full of perfect qualities. O Svetaketu, you are not that God.

Svetaketu asked, "Sir please teach me more."

Uddalaka said, "The bees, my child, collect the honey from different flowers and mix them in the hive. Now, honeys of different flowers cannot know one from the other.

"My child, the rivers that run in the different directions rise from the sea and go back to the sea.

Yet the sea remains the same. The rivers, while in the sea, cannot identify themselves as one particular river or another. So also creatures that have come from Sat know not that they have come from that Sat, although they become one or the other again and again."

Uddalaka then asked his son to bring a fig fruit. When he did so, Uddalaka asked him to break it. He broke it.

Uddalaka: "What do you see in it?"

Svetaketu "I see small seeds."

Uddalaka "Break one of the seeds and say what you see."

Svetaketu "Nothing Sir."

Uddalaka: "You are unable to see the minute particles of the seed after breaking it. Now, the big fig tree is born out of that essence of that particle. Like that, the True Being is the essence of all creation. " Uddalaka asked his son to bring some salt and put it into a cup of water and bring the cup next morning.

Svetaketu did so.

Uddalaka: "You put the salt into the water in this cup. Will you take the salt out?"

Svetaketu "I am unable to find the salt; for it has dissolved."

Uddalaka "Taste a drop from the surface of this water." Svetaketu "It is saltish."

Uddalaka "Now taste a drop from the middle of the cup."

Svetaketu "It tastes the same, saltish."

Uddalaka: "Now taste a drop from the bottom."

Svetaketu "It is saltish all the same."

Uddalaka "Now child, you do not see the salt, although it is certainly in the water. Even so, the True Being is present everywhere in this universe, although you do not see Him. He is the essence of all, and the desired of all. He is known to the subtlest intellect."

Svetaketu became humble thereafter, and became a great rishi himself in course of time. This is a story from the Brihadaranyaka Upanishad.

<http://www.balagokulam.org/kids/stories/uddalaka.php>

Exercise : Students to think and give examples on how Omni present Sat / God can be experienced.

13 Introduction classical plays in Samskruth continued...

Kālidāsa ([Devanāgarī](#): कालिदास "servant of [Kali](#)") was a renowned Classical Sanskrit writer, widely regarded as the greatest poet and dramatist in the Sanskrit language. Most scholars now associate him with the reign of Chandra Gupta II (reigned c. 380-c. 415).

According to legend, the poet was known for his beauty which brought him to the attention of a princess who married him. However, as legend has it, Kalidasa had grown up without much education, and the princess was ashamed of his ignorance and coarseness. A devoted worshipper of the goddess Kali (his name means literally Kali's slave), Kalidasa is said to have called upon his goddess for help and was rewarded with a sudden and extraordinary gift of wit. He is then said to have become the most brilliant of the "nine gems" at the court of the fabulous king Vikramaditya of Ujjain.

The of Kalidasa's surviving plays are : *Malavika and Agnimitra, Shakuntala, Vikramorvashe or Urvashi Conquered by Valor.*

This year's camp's study is on *Vikramorvashe or Urvashi Conquered by Valor*, is more mystical than the earlier plays. This time, the king (Pururavas) falls in love with a celestial nymph named Urvashi. After writing her mortal suitor a love letter on a birch leaf, Urvashi returns to the heavens to perform in a celestial play. However, she is so smitten that she misses her cue and pronounces her lover's name during the performance. As a punishment for ruining the play, Urvashi is banished from heaven, but cursed to return the moment her human lover lays eyes on the child that she will bear him. After a series of mishaps, including Urvashi's temporary transformation into a creeper, the curse is eventually lifted, and the lovers are allowed to remain together on Earth. *Vikramorvashe* is filled poetic beauty and a fanciful humor.

Exercise : Students to make their own dialogue for Urvashi skit and enact them.

Parents group education section

14 Swami Vivekanand's life and Mission, dawn of Hinduism in US and west.

An illustrated presentation will be done on this topic. For a short write-up please refer in the high school group education section.

15 Karma Yoga and its principles

By Dr Balaji Hebbar

Karma means "action" or "deed". It not only signifies initiated action, but the resulting consequence as well. Action and its consequence are like two sides of a coin. They are inseparable. The law of karma is based on the simple axiom "as one sows, so one reaps".

Action can be verbal (*vācā*), physical (*kāyā*) or mental (*manasā*). Moral actions can be good (*satkarma*), bad (*dushkarma*) or morally neutral (*akarma*). The lattermost alone is inefficacious because it is done without a moral intent or content.

Further, since one lifetime is too short to reap the good or bad consequences of one's deeds, rebirth of the soul into another body becomes necessary. Every life is a dialectic between free-will and 'fate'. However, this 'fate' is neither theistic determinism nor astrological fatalism. It is purely one's own deeds coming to "work itself out" on the perpetrator.

Karma done in a selfish manner is binding on the agent (*karta*). This individual then becomes the experiencer (*bhokta*) of his/her deeds. Good *karma* done selflessly accrues no consequences. Selflessness can be defined as one should not expect rewards for one's good deeds; and one should not accept rewards one's good deeds. This is called *niḥkamasadkarma*. After the end of a life of selfless good deeds, the soul is forever liberated from the cycle of births and deaths.

Karma in the context of Vedic ritual is of three types. These are:

- *vidhi* (mandatory actions). *Vidhi* actions must be performed. Their nonperformance results in sin (*papa*).
- *niśedha* (prohibited actions). *Niśedha* actions must not be performed. Their performance results in sin (*papa*).
- *kāmya* (optional actions). *Kāmya* actions if performed leads to merit (*punya*), but their non-performance does not result in sin (*papa*).

Karma is also one of the four paths to salvation along with knowledge (*jñāna*), devotion (*bhakti*) and meditation (*dhyāna*). Different systems of Hindu thought have placed *karma* at different levels in their *sādhana* hierarchy. Here are some illustrations.

Order of साधना (sādhana) in अद्वैत (advaita)		Order of साधना (sādhana) in द्वैत (dvaita)	
↑	ज्ञान (jñāna)	↑	भक्ति (bhakti)
	ध्यान (dhyāna)		ज्ञान (jñāna)
	भक्ति (bhakti)		कर्म (karma)
	कर्म (karma)		ध्यान (dhyāna)
Order of साधना (sādhana) in विशिष्टाद्वैत (viśiṣṭādvaita)		Order of साधना (sādhana) in मीमांसा (mīmāṃsa)	
↑	भक्ति (bhakti)	↑	कर्म (karma)
	ध्यान (dhyāna)		ज्ञान (jñāna)
	ज्ञान (jñāna)		भक्ति (bhakti)
	कर्म (karma)		ध्यान (dhyāna)

16 Hindu marriage ceremony meaning, and its guidelines

By Dr Balaji Hebbar

Vivaha (wedding) is considered the 15th of the 16 sacraments (*samskaras*). The initial Vedic wedding is found in the *Grhya sutras*. Later on additions were made of other Hindu scriptures as time went on. There are plenty of variations and change of order within the steps of the Hindu wedding

depending on the *sutraçākha* [sub-sutra], *desa* [region], *mata* [sect], *sampradaya* [tradition] etc. Very broadly speaking, there are 18 steps to a Vedic wedding. These are:

1. *nāndī śrāddha* [seeking permission of the ancestors on both sides]
2. *vara-vadhu paraspara vīkṣaṇa* [mutual viewing of the bride and groom]
3. *kanyādāna* [gifting away of the bride]
4. *mangalasnāna* [purification bath for the bride]
5. *māngalyadhāraṇa* [tying the string of marriage by the groom around the neck of the bride]
6. *pāṇigrahaṇa* [holding of hands by the groom and bride to the witness of eight Vedic deities]
7. *vivāha homa* [the main wedding fire-sacrifice]
8. *saptapadī* [groom and bride take seven highly symbolic steps around the sacred fire vowing and wishing seven types of mutual marital blessings]
9. *jayādī homa* [seeking the blessings of ten Vedic deities]
10. *aśmanārohaṇam* [bride steps on the grinding stone to indicate the firmness of the marriage]
11. *lāja homa* [groom seeks marital peace and harmony, and the bride wishes her father's household well]
12. *sūrya darśana* [viewing of the Sun]
13. *hṛdaya sparśana* [groom and bride touch each other's hearts]
14. *dhruva darśana* [viewing of the pole star by the married couple as a symbol of marital stability]
15. *prāviśya homa* [fire-sacrifice prior to the bride entering the groom's household]
16. *āśīrvāda* [concluding blessings]
17. *anna prāsana* [first meal together as a married couple]
18. *gṛhapraveśa* [bride enters her husband's home for the first time]

Hindu scriptures prohibit the use of force or coercion in marriage. In the marriage ceremony bride and groom both promise each other in front of sacred fire “*Dharmecha Arthecha Kamecha Naathi Charami*” which means Righteously, financially, by desire, or, I will not over-step/ bypass you. During *Laja homa* fire sacrifice bride and groom agree to work jointly for the welfare of the society.

So understanding and following the following the meaning behind the rituals will help to create a happy family and prosperous society.

Dr. Carl Sagan, (1934-1996) famous astrophysicist, in his book, **Cosmos** says:

"The Hindu religion is the only one of the world's great faiths dedicated to the idea that the Cosmos itself undergoes an immense, indeed an infinite, number of deaths and rebirths. **It is the only religion in which the time scales correspond, to those of modern scientific cosmology.** Its cycles run from our ordinary day and night to a day and night of Brahma, 8.64 billion years long. Longer than the age of the Earth or the Sun and about half the time since the Big Bang. And there are much longer time scales still." Sagan continues, "A millennium before Europeans were willing to divest themselves of the Biblical idea that the world was a few thousand years old, the Mayans were thinking of millions and the **Hindus billions.**" Sagan continues, "A millennium before Europeans were willing to divest themselves of the Biblical idea that the world was a few thousand years old, the Mayans were thinking of millions and the **Hindus billions**"