



Thursday 8 am Aug 7 – Sunday 1:00pm Aug 10, 2014

SHANTINIKETAN FAMILY CAMP

**Vishwa Hindu Parishad of America
AND
BalGokul**



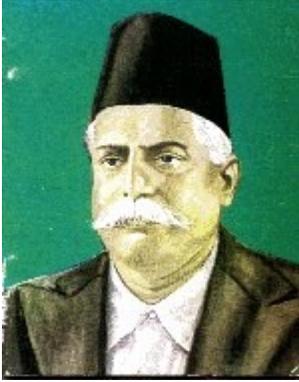
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Dr. KESHAV BALIRAM HEDGEWAR

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

07 Aug 2014 (Thursday)	
Time/ Duration	Activity/ Description
6.00-9:15 am	Registration and checking-in for Teen Camp (age 13 – 19) only. Issuing of ID cards and cabin assignments.
9:00 am	Breakfast for Teen campers and volunteers
12:00 Noon	Lunch for Teen campers and volunteers
9:40 am	Prayer and start of teen camp
945 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

Shantiniketan Family Camp 2014

Friday, August 8, 2014	
Time & Duration	Activity & Description
6:30 am	Wakeup (Jaagaran)
6:30 - 7:30 am	Getting ready and 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 and 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 and 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
10:00 pm	Milk and 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)

Shantiniketan Family Camp 2014

Saturday, August 9, 2014	
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, Garbha learning session. Carnival setup
4:15 - 5:30 pm	Carnival Games,
5:30 – 5:45	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)

Sunday, August 10, 2014	
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 and 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 and Picture Time
1:30 pm	Time to leave, Good-bye for now, See you next time...

2 Education Topics

2.1 Jhansi Rani - G1 (Elementary Kids)

Education 1 (Jyoti, Madhurya) at Classroom D

- Introduction to concept of AdiShakti presentation
- Exercise E1: Complete Mataji's picture and color it; Find hidden message on unifying force of Bharat.

Education 2 (Prasanna J, Radha Patel, Rudra) at Classroom D

- Witty stories of Tenali Rama with visual aid (teaching lesson to greedy priests, training of horse etc)
- Exercise E2: Compare your clever answer with Tenali Rama's answer

Education 3 (Jyoti, Devaxee,) at Shelter / outside Main hall

Arts & Crafts : color your visor, balloon animals

- Treasure Hunt : Kinjal B, Madhurya, Shaily all counselors

Education 4 (Jyoti, Madhurya) at Classroom D

- Evolution of forms of Shakti from Vedic period to current times, presentation
- Exercise E4 : Sharpen your brain logical puzzles

Education 5 (Radha, Rudra) at Classroom D

- Jhansi Rani the embodiment of bravery and determination to serve country video
- Exercise E5 : Help Ambaji to find the hiding place of Rakshas and destroy him

Education 6 (Jyoti, Devaxee, Madhurya, PrasannaJ) at Shelter / outside Main hall

- Arts & Crafts : color your backpack
- Carnival Games Jyoti, Avani, all counselors

2.2 Jijabai - G2 (Middle School Kids)

Education 1 (Avani, Kinjal B, Shourya, Radha) at Classroom A

- Introduction to concept of AdiShakti presentation,
- Exercise M1 – Weapons of Durga – cryptogram puzzle, Shakti Peeta hidden message

Education 2 (Abhayji, Nina, Shourya) at Classroom A

- Hindu Names and its relevance in Hindu Family
- Exercise M2 – Try some matchstick puzzle fun

Education 3 (Jemini, Radha, Prasanna J) at Shelter

- Arts and Crafts : color wooden wind chimes
- Treasure Hunt : Kinjal B, Madhurya, Shaily all counselors

Education 4 (Avani, Prasanna J, Radha, Kinjal B) at Classroom A

- Evolution of forms of Shakti from Vedic period to current times, presentation
- Exercise M4: Puzzles AdiShakti: crisscross

Education 5 (Shaily, Radha, Kinjal B) at Classroom A

- Vedic Math
- Exercise M5 – Math and logic puzzle, sharpen your brain

Education 6 (Nina, Radha, Avani, Prasanna J) at Shelter

- Arts & Crafts: make balloon animals
- Carnival games

2.3 Nivedita - G3 (High School Kids)

Education 1 (Dr Abhay Asthana, Jemini, Nina) at Classroom B

- Evolution of forms of Shakti from Vedic period to current times, presentation
- Q&A; Exercise H1: Weapons of Durga – cryptogram puzzle, find the hidden message on Shakti Peetas

Education 2 (Jemini, Nina,) at Classroom B

- Know about Hindu Practices in daily life
- Exercise H2 : AdiShakti crisscross

Education 3 (Avani, Nina) at Classroom B and outside Classroom B

- Arts & Crafts: Make balloon animals
- Treasure Hunt : Kinjal B, Madhurya, Shaily all counselors

Education 4 (Dr Rambharat, Shaily, Jemini, Nina) at Classroom B

- Use of statistical science in the Hindu history
- Exercise H4: Math and Statistical riddles

Education 5 (Jemini, Nina, Madhurya) at Classroom B

- Group Discussion
- Letter writing to Swamiji: Write your concerns, things you need clarifications to strengthen your faith in Hinduism

Education 6 (Shaily, Nina, Madhurya Aparna) at Classroom B

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

2.4 Sat and Chit – G4 (adults)

Education 1 (Vittal V at Main hall)

- Refresh your facts on Hinduism
- Exercise A1: Adi Shakti Criss Cross

Education 2 (Dr. Balaji Hebbar) at Main hall

- Uniqueness in Hinduism about worship of Shakti in feminine form
- Exercise A2: Try some matchstick puzzle fun

Education 3 (Puja Patel, Hema Bhatt) at Main hall

- Arts & Crafts: Piece Rangoli (Hema B, Shaily Patel)
- Treasure Hunt : Kinjal B, Madhurya, Shaily all counselors

Education 4 (Dr. Abhay Asthana) at Main hall

- The grandeur of Hindu women
- Exercise A4: Illusions right or wrong?

Education 5 (Dr. Balaji Hebbar)

- Scriptural evidence to show social evils are against Dharmic principles
- Exercise A5: solve cryptogram to get the secret of Durga ma's weapons

Education 6 (Dr Rambharat, Mamlatdar) at Main hall sides of main hall

- Use of statistical science in the Hindu history (Dr Rambharat)
- Group discussion : Concept of Shakti in Hinduism and role of women at our homes (Chandesh M, Hema B, Shaily Patel)

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 mantradr̥śaḥ purāṇāḥ indraṁ yamaṁ mātariśvā 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 प्रभुराद्वितीयः ॥

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 paramātmāne ||2

viśvadharmā vikāsārtham
prabho saṅghaṭitā vayam |
śubhām āśiṣamaśmabhyam
dehī tat paripūrtaye ||3

ajayyamātma sāmārthyam
suśilam loka pūjitam |
jñānam ca dehi viśveśa
dhyeya mārga prakāśakam ||4

samutkarṣostu no nityam
niḥśreyasa samanvitaḥ |
tatsādḥakam sphuratvantaḥ
suvīravratamujvalam ||5

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

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

tvadiye 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 विकासार्थं प्रभो संघटिता वयम् ।
शुभामाशिषमस्मभ्यम् देहि तत् परिपूर्तये ॥३

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

समुत्कर्षोस्तु नो नित्यं निःश्रेयस समन्वितः ।
तत्साधकं स्फुरत्वन्तः सुवीरव्रतमुज्वलम् ॥५

विश्वधर्म प्रकाशेन विश्वशान्ति प्रवर्तके ।
हिन्दुसंघटना कार्ये ध्येयनिष्ठा स्थिरास्तुनः ॥६

संघशभिर्विजेत्रीयं 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 ॥

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..."



5 AdiShakti (the divine cosmic energy) the great divine mother.

Hinduism, also known as Sanatana Dharma, or "Eternal Way," is our planet's original and oldest living religion, with over one billion adherents.

All Hindus worship one Supreme Reality, though they call it by many names. In Hinduism, there is no eternal hell, no damnation, and no intrinsic evil, and no satanic force that opposes the will of God. Hindus believe that the cosmos was created out of God and is permeated by God.

As per Hindu belief, God creates, sustains and destroys the universe only to recreate it again in unending cycles. Each soul is free to find his or her own way, whether by devotion, austerity, meditation, yoga or selfless service.

Some of Hinduism's important pillars are temple (Mandir) centric culture/worship, Scriptures (like Vedas, Ramayan, Mahabharat etc) and the guru-Shishya tradition Karma Theory, belief that "truth is one but forms are many" etc.

AdiShakti, in Hindu Dharma represents supreme cosmic energy which exists from the beginning of the universe. It also referred as 'the great divine mother' in Hinduism. The complete incarnation of the Goddess of power. She has three chief manifestations: **Durga, Goddess of strength and valour**, **Mahakali, Goddess of destruction of evil** and Goddess **Gowri, the Goddess of benevolence**.



The Shakti Peethas (Sanskrit: शक्ति पीठ, Śakti Pīṭha, *seat of Shakti*) are

places of worship dedicated to the goddess

Shakti, the female principal of Hinduism and the main deity of the **Shakta** sect. They are **18 MahaShakti Peetas** and 51 Shakti Peetas sprinkled throughout the India which is **culturally unifying force of Bharat**.



Along with **TriMurthy**(personified in the form of Bramha, Vishnu, Shiva); Hinduism has unique concept of **TriDevi** (three main **female forms of God**) that are personified by the forms of Hindu Goddesses: **Saraswati, Lakshmi and Parvati**. They all are the manifestations of the **AdiShakti**, (Divine Mother).

Saraswati the goddess of learning and arts, cultural fulfillment (consort of Brahmā the creator). She is the cosmic intelligence, cosmic consciousness, cosmic knowledge.

Lakshmi the goddess of wealth and fertility, material fulfillment (consort of Vishnu the maintainer or preserver). However, she does not mean mere material wealth like gold, cattle, etc. All kinds of prosperity, glory, magnificence, joy, exaltation, or greatness come under Lakshmi.

Parvati/MahaKali (or in her demon-fighting aspect **AdiShakti**) the goddess of power and love, spiritual fulfillment (consort of Śhiva the one who causes transformation or dissolution). She also depicts transformative power of Divinity, the power that dissolves all things into basic elements.



Durga, the Mother Goddess of the Hindus, worshipped in the form of **Devi** (benevolent form) and **Shakti** (the goddess of power). **NavaDurga** means *nine Goddess*, manifestation of Durga in nine different forms. All forms are worshipped during the **Navratri** (Nine Divine Nights) celebration in autumn each year.

Nava – that also means 'new' – denotes 'nine' the number to which sages attach special significance. Hence, we have Nava-ratri (9 nights), Nava-graha (9 planets), and Nava-Durga (9 different forms).

The word 'Durga', itself means undefeatable, and this is why too most of the Devi's temples are built atop hills.

Durga (the goddess of power) is seated on a tiger in a fearless pose (Abhay Mudra) signifying assurance of freedom from fear. Tiger represents power, will and determination. She can be seen holding her weapons (a long Trishula/trident with upper hand of right side and lower hand of left side, a Chakra, a conch shell, a Mace, a Talwar/longsword, a lotus and a bow) with her hands. Durga uses her weapons to destroy evils and encourage righteousness.

6 Importance of Hindu Names



A proper Hindu name is a child's lasting connection to our ancient heritage. Ancient Hindu sages developed the tradition of selecting names that sound pleasant and have an auspicious meaning, such as names of our Gods and Goddesses. Naming ceremonies and rituals reinforce the significance of a name. In everyday life, a person's name helps identify not only the individual, but also their culture and religious identity.

There are a variety of reasons why some Hindu parents choose non-Hindu names for themselves

or their children. Reasons include:

- (1) Ignorance - Some parents are ignorant about the significance of a name. Western-sounding names might be perceived as sounding cool. In the Ramayana, during the naming ceremony of Rama, Lakshmana, Bharata, and Shatrughna, the meanings of their names are elaborated. It is emphasized that these were chosen after careful deliberation. In continuing this tradition, we owe it to our children to give some serious deliberation to choosing their names.
- (2) Enticement - Short term monetary gains, such as getting free or discounted services and favors, might entice parents to quickly adopt names used in the host-country or predominant culture. This becomes a question on the value parents place on tradition.
- (3) Inferiority Complex - Some people subconsciously believe in racial inequality based on color. There is no reason to feel defensive about being a Hindu.
- (4) Persecution - Some parents feel that identification of their children as Hindus will lead to persecution. Some professionally successful first generation immigrant parents think that their children's success in society will be adversely affected because of Hindu names. This may be true in certain Muslim countries, but not so in North American countries. Some rural parts could have biased people, but that is race-based. For example, African-Americans adopted Christian names and religion, but that did not end racial bias right away. Generations of Hindus are holding on to their names in Muslim-majority countries such as Bangladesh, Pakistan, etc despite persecution.
- (5) Political Ambition - Sometimes, people take on western nicknames or names to win elections or political favors. Although one can reasonably assume that most Americans would relate better to a Western sounding name, whether that will translate into greater acceptance is questionable. People from every part of the world live here and are usually judged by what they have to offer, rather than by the name. Hindus in America have earned a positive image as being hard-working, intelligent, educated, successful, law-abiding citizens. Therefore the advantage of a Hindu name could outweigh the slight disadvantage. For example, Swati Dandekar was elected to the Iowa State Assembly in 2002 despite the Hindu name.

We owe it to our rich tradition to overcome any negative bias with our sincere and hard work, rather than abandoning the Hindu heritage for some short-term selfish objective. If tradition is valued in a family, then the children are taught the value, and the tradition lives. If little value is placed on tradition, then children stay ignorant about it, or accept it as something passed on from generation to generation but of no particular value. It is unfortunate that although Hindu traditions are based on logical and well-researched concepts, many of us do not put much value on them.

The Vedic heritage is our most valuable asset, and our name is the most prominent marker of our identification with it. Preservation and enhancement of a culture needs continuous and determined effort. Without such care, there will be a loss of heritage. Such a loss would be tragic not only for India, but also for the entire humankind. Let us remember that our names are the most visible sign of the value that we place on our heritage. It is time to make a determined bid to maintain and nourish our valuable heritage.

[Adapted from "Importance of Hindu Names", Hinduism Today, July/Aug/Sep 2005, By Dr. Amrit Pal Bindra]

Elementary school group education section

7 Matchless wit of Tenali Rama

Introduction

The witty Tenali Rama was a minister Krishna Deva Raya ruler of Vijaynagar, in known for his acute wit, intelligence, shrewdness and ingenuity. His incidents in life has become part of household tales or over 400 years in southern India .

Synopsis

The witty Tenali Rama was a minister Krishna Deva Raya ruler of Vijaynagar, in known for his acute wit, intelligence, shrewdness and ingenuity. He is also famous as Clown, Jester, and Poet. So he was called as ' Vikata Kavi".

Tenalirama played practical jokes on everyone around him including distinguished fellow poets and the emperor himself. In the court of Krishna Devaraya he often found himself in precarious, perilous situations. But Tenali Rama always escaped unscathed through his resourcefulness. He trounced learned men, poets and the highbrowed! In India these stories have been household tales for over 400 years. Join the fun filled journey and discover the lessons that this great person taught all the people around him with great wit and humor.

In childhood Tenali Rama grew up in his maternal uncle home since his father had died at very early age. The sufferings her mother had to undergo to raise him in the poor family, d a deep impact on the child's mind and developed the empathy toward poor and women. As a minister he helped a lot of poor and suffering women.

Folk stories about Tenali Rama tells that he did deep meditation see Goddess Kali. When Goddess appeared he pleased her with witty jokes, so she blessed him to have wisdom with humorous wit

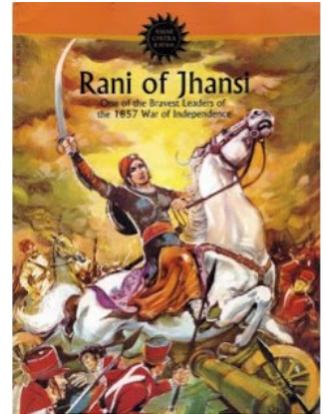


and also plenty of wealth. He acquired a lot wealth with his witty wisdom. He helped poor and needy with his wealth.

In the class we learn detailed Tenali Rama story of teaching lesson to greedy priests, training of horse etc.

8 Jhansi Rani Lakshmbai

Lakshmbai, the Rani of Jhansi (1828-1858) was the queen of the Maratha-ruled princely state of Jhansi, situated in the north-central part of India. She was one of the leading figures of the Indian first war of independence (year 1857) and for Indian nationalists a symbol of resistance to the rule of the British East India Company. Many Patriotic songs have been written about the Rani, one of the famous line says in her respect "Khoob ladi mardani wo to jhansi wali rani thi" (Bravely and relentlessly she fought like brave men).



She was born in holi town of Varanasi named as Manikarnika and was nicknamed Manu. She was educated at home and was more independent in her childhood than others of her age; her studies included archery, horsemanship, and self-defence

Around the year 1857 Indian army was in rebellious mood due to use of beef and pork in their ammuniton and kings and land lords were loosing their power due to manipulation of lay by British. Hindu society had grievances of their own against British rule. Reforms against the practice of suttee and child marriage, permitting widows to remarry and allowing converts from Hinduism to inherit family property were seen as attacks on Hindu religious law. All these got transformed into the India's first war of independence which British try to degrade by calling Sepoy Mutiny. Although India did not succeed gaining its independence from British in that war, but set the revolution rolling.

Jhansi Rani for a short time won back her Jhansi from British army and created the state to its former glory having a full treasury and army of women along with army of men. But later when



British attacked with Superior fire power and with the support of insiders from Jhansi, she died a heroic death fighting up to last breadth. The British Army had encircled her and her men. There was no escape blood was flowing, darkness was approaching. The British army was pursuing her. After a great struggle the Rani died muttering quotes from the Bhagvad Gita. British newspapers proclaimed Lakshmi Bai the 'Jezebel of India. As per the British duke who fought with her in the war 'The Rani is remarkable for her bravery, cleverness, and perseverance; her generosity to her subordinates was unbounded. These qualities, combined with her rank, rendered her the most dangerous of all the rebel leaders.'

(original picture was been taken by the German photographer HOFFMAN 160 years ago)

She was young in years, but her decisions were mature. When she went to War and took up arms she was the very embodiment of the War Goddess Kali.

Middle school group education section

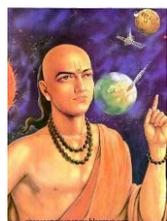
9 Vedic Mathematics – an insight into scientific progress in Hindu history, continued...

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 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.



the



The scholar of Vedic Mathematics we are studying this year is **AryaBhata (476 - 550 CE)** He the first in the line of great mathematician-astronomers from the classical age of Indian mathematics and Indian astronomy. His works include the Āryabhaṭīya (499 CE, when he was 23 years old) and the Arya-siddhanta. Aryabhata was responsible for setting up of astronomical observatory in Nalanda university and at the Sun temple in Taregana, Bihar.

His major work, Aryabhatiya, a collection of mathematics and astronomy, was extensively referred to in the Indian mathematical literature and has survived to modern times. The mathematical part of the Aryabhatiya covers arithmetic, algebra, plane trigonometry, and spherical trigonometry. It also contains continued fractions, quadratic equations, sums-of-power series, and a table of sines.

11.2.1 Name of the Vedic Sutra: *NavaShesha* :

We all generally know Decimal and Binary number systems and mathematics associated with it. Lets look at the modulo 9 system which is called “Navashesh” in the Vedic Mathematic systems. Navasesh means 'nine and its remainder'. Observe the following examples and try out the methods below to various numbers of your choice.

Examples

Navasesh of 23 --> $N(23) == N(2+ 3) == N(5) == 5$

Navasesh of 82 --> $N(82) == N(8+ 2) == N(10) == N(1 +0) == (1)==1$

Navasesh of 49 --> $N(49) == N(4+9) == N(13) == N(1 + 3) == (4)=4$

Navasesh of 105 --> $N(105) == N(1 +0+5) == N(6) == 6$

Addition

We know that $23 + 82 = 105$

To verify

$$N(23) + N(82) = N(5) + N(1) = N(5+1) = N(6) = 6$$

$$N(105) = N(6) = 6$$

$$\text{Hence } N(23) + N(82) = N(105)$$

Subtraction

We Know that $82 - 49 = 33$

To verify:

$$N(82) - N(49) = N(1) - N(4) = N(1-4) = N(-3) = N(9-3) = N(6) = 6$$

(Note that -3 here has been converted to 9-3 so that the negative number is eliminated)

$$N(33) = N(3+3) = N(6) = 6$$

$$\text{Hence } N(82) - N(49) = N(33)$$

Multiplication

We know that $23 \times 49 = 1127$

To verify

$$N(23) \times N(49) = N(5) \times N(4) = N(5 \times 4) = N(20) = N(2+0) = N(2) = 2$$

$$N(1127) = N(1 + 1 + 2+7) = N(11) = N(2) = 2$$

$$\text{Hence } N(23) \times N(49) = N(1127)$$

Exercise:

Use the Navashesh method to verify or detect the errors in the following computations. Write the Navasesh as write above for each computations.

1) $2345 - 1005 = 1340$ 2) $2345 + 1005 = 3330$ 3) $2345 \times 1005 = 23461725$

High school group education section

10 Understanding about some Hindu practice in daily life

What is the red dot many Hindu women wear on their forehead?

The bindi,(a dot on the forehead) is associated with the worship of God as the feminine divine. It is also indicative of the conceptual "third eye of spiritual wisdom", as Shiva, the greatest of Yogis, is depicted as having. Bindis and tilaks may also represent interdependence of both the feminine and masculine aspects of the Divine. Lastly, the bindi and tilak serve as reminders of a seeker's ultimate goal of enlightenment, liberation or moksha.

The male version of forehead markings is called a tilak and can be made of kumkum, sandalwood or sacred ash. It is applied in a variety of shapes including lines, U-shapes and dots. The tilak can be representative of an individual's deity tradition. The adornment of tilaks are not as prevalent as bindis. However, the marking of either is amongst the first requisite steps in most rituals and sacred ceremonies.

Both bindis and tilaks are placed approximately one centimeter above the center of the eyebrows, which is considered to be the sixth chakra, ajna, in Kundalini Yoga.

Red bindi once primarily a symbol of marriage, has largely become a fashionable accessory for Hindu females of all ages, regardless of their marital status. Traditionally, bindis were red or maroon in color, circular in shape, made of vermilion paste (kumkum), and applied with the ring finger of the right hand. Today, bindis come in all shapes, sizes, and colors and are often self-adhesive for convenience.

Do Hindus believe in heaven or hell?

Because Hindus believe in karma and reincarnation, the concept of heaven and hell as worlds of eternal glory or damnation do not exist in Hinduism. Hindus also do not ascribe to the concept of Satan or devil that is in eternal opposition to God.

Some Hindus may believe in what is described in Hindu scriptures as two planes of existence that can be likened to heaven and hell. These are respectively Svarga and Naraka. Neither Svarga or Naraka, however, are permanent or eternal. Both are intermediary planes of existence in which the soul might exhaust a portion of its karmic debt or surplus before taking physical birth once again to strive for moksha.

Why so many Hindu Gods are depicted blue in color or as animals?

The depiction of some Gods as blue toned is an example of the importance of symbolism in Hinduism. Blue, the color of the sky, represents the limitlessness of the sky and universe. Blue is

also the color of water, which is life-sustaining. Swami Chinmayanada, a spiritual leader, explained that the human eye sees that which is infinite as blue so the blue tone serves as a reminder of the Divine's infiniteness.

Because Hinduism teaches that all of nature is Divine, Hindus believe that God manifests in the various forms that are found in nature, including animals, rivers, mountains and earth. For example, Ganesha, the Remover of Obstacles, is depicted with an elephant head which symbolizes wisdom, as elephants are recognized to be among the wisest of animals. Hanuman, worshipped as the perfect devotee and depicted as a monkey, symbolizes the individual's ability to quiet the ever racing human mind through loving devotion to God and selfless service.

Do Hindus belong to different denominations? If so, can they intermarry?

Hindus follow multiple traditions. Traditions are based on different form of diety traditions, different forms of sampradaya, parampara and darsana. Each deity tradition may also further branch into sampradayas. Adherents of a sampradaya have familial connections and/or strong faith in the heightened spirituality, divine experiences, and philosophical knowledge of the founder and/or current guru or swami (spiritual head) of the sampradaya. Hindus may also freely choose between different sampradayas based on their liking and understanding. A sampradaya following a particular lineage or succession of swamis is said to be of a particular parampara. Hindus of different deity traditions, sampradaya and parampara can intermarry although many choose to marry within these branches for a variety of reasons.

Do Hindus have Commandments?

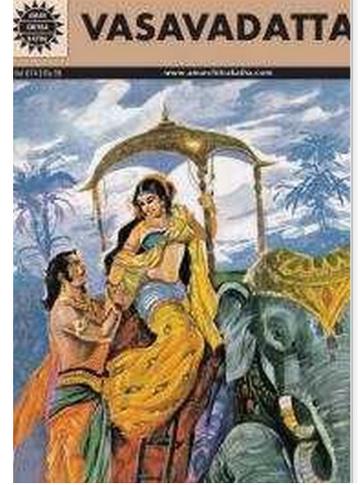
Hinduism is a family of traditions that emphasizes experience and evaluation and thus, offers overarching guidelines rather than absolute lists of do's and don'ts or commandments in regulating individual behavior. For a Hindu, all actions are to be guided by dharma. Hindu ethical values flow from one's understanding of the nature of reality and inform the Hindu understanding of right and wrong. [See [What is Dharma?](#)]

Sage Patanjali's Yoga Sutra provides a very succinct codification of ten principles which are also found in numerous sources of Hindu scripture and teachings and considered the foundations for dharmic action. Of the ten, five are yamas or guides for social behavior and five are niyamas, or guides for personal behavior. The five yamas include non-violence, truthfulness, non-stealing, sexual responsibility and abstention from greed. The five niyamas include cleanliness, contentment, austerity, scriptural study and loving devotion to God.

Resource : http://hafsite.org/resources/q_a_booklet#Schools

11 Introduction classical plays in Samskruth continued...

Bhāsa is one of the earliest and renowned Classical Sanskrit writer. His exact period is not known. Dating varies from 5th century BCE to 2nd century CE. Famous Kalidasa acknowledges him as the great play writer. His works involves many plays based on Ramayan and Mahabharat, *Harivamsha*, *Swapnavasavadatta*, *Pratijna-Yaugandharayan*. His plays are popular in in Kerala style Koodiattam.



Svapnavasavadattam (Sanskrit: स्वप्नवासवदत्तम्, Svapnavāsavadattam) (The dream of Vasavadatta). The out line of this story is Pradyota, king of Ujjain captures the king Udayana by creating a decoy elephant with his soldiers hidden inside it. While Udayana in the prison of Pradyota teaching Veena to Pradyota's daughter Vasavadatta they fall in love with each other. Udayana's minister, Udayana, and Vsavadatta plots secret escape and then defeats the Pradyouta in war. Udayana and Vsavadatta gets married and have a joyful time.

12 Statistical science in the ancient Hindu History classical

Probability (Statistical) theory surfaces in key parts of the Sanatan Dharma corpus. Indeed, it lies at the foundation of modern science as one cannot prove a theory without providing ample quantitative evidence, which usually manifests through some form of statistical (data) analysis. Statisticians are often regarded as "number crunchers" in modern-day parlance, but the truth is statistical science has a lot of subtlety and depth. Yudhisthira, whose name, incidentally, means "steady in war," was not at all "steady" in probabilistic/statistical understanding as he lost his entire kingdom in a game of dice. The examples from Hindu scriptures point to the subtleties and nuances of statistical science. We hear of terms like average, margin-of-error, deviation, etc. in the media, but what do these concepts really mean? The average (or mean), a seemingly basic statistic, has been used to estimate the irrational number π (pi). Additionally, graphical display of statistical concepts is important as these pictorial quantities can give a general audience a flavor of the key message that might be the outcome of a complex statistical study. Furthermore, proper use of statistical methodology can not only reveal information of what has transpired in the form of historical data, but it can also lend insights into the possibilities of the future!

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**