



# TURIYA MARGA

## The Path to Consciousness

The Newsletter of the Hindu Society of South Australia Inc.  
Shri Ganesha Temple, 3A Dwyer Road, Oaklands Park, SA 5046  
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<https://hindusocietysa.com.au/>

<https://www.facebook.com/HinduSocietySA/>

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### Executive Committee

President: Shri Madhava Bhat (0429 698 198)  
Vice President: Shri Rajah Thiyagarajah (0417 809 452)  
Secretary: Shri Chittrarasu Pandian (0403 152 288)  
Treasurer: Shri Raghuram Ramachandran (0406 022 404)  
Asst. Secretary: Smt Rakhvinder Nair (0488 221 290)  
Shri Swapna Kamal Sengupta (0403 309 176)  
Shri Dilip Thakur (0407 976 900)  
Shri Sanjay Madhukar Raje (0434 157 459)  
Smt Amarasurubini Prakash (0402 986 009)  
Shri Rakesh Gupta (0435 095 055)

### Priests

Shri Skandarajah Kurukkal (08 82981278 0408 893 075)  
Shri Asohan Sharma (08 8358 3615)

### Timings

#### Monday to Friday

7 AM to 8:30 AM (Haarathi 7:30 AM)

6 PM to 8:30 PM (Haarathi 7:30 PM)

#### Saturday

7 AM to 9 AM (Haarathi 7:30 AM)

6 PM to 8:30 PM (Haarathi 7:30 PM)

#### Sunday

8 AM to 1 PM (Haarathi 12 PM)

6 PM to 8:30 PM (Haarathi 7:30 PM)

### Temple Dress Code

Traditional Hindu Dress or Smart casuals  
with button shirts for men and Long  
skirts, modest tops for women

Edited and published by  
Raghuram Ramachandran for HSSA  
[editor@hindusocietysa.com.au](mailto:editor@hindusocietysa.com.au)



### President's report

Dear members, devotees, friends,

Thank you to everyone for your continued support to the HSSA and the executive committee. Your input and interests are very important to our society.

Our Shri Ganesha Temple continues to generate a healthy positive cash-flow. Our 5-star Google review rating continues. One of the reviewers, quoted a verse from Chapter 8 of the Bhagavad Gita after visiting our temple

यं यं वापी स्मरण भावं त्यजत्यन्ते कलेवरं  
तं तमेवैत्ति कौन्तेय सदा तद्भावभावितः।

*Whatever state of being one remembers at the last moment when a person leaves their body, that state they will attain without fail. O Kaunteya (Arjuna), being ever absorbed in that blissful state of mind.*

Surely, the devotee must have experienced that blissful state of mind at Shri Ganesha temple and remembered Krishna's message: "Being ever absorbed in that blissful state of mind until the end". The review comment posted by this devotee summarizes the positive influence our temple creates in people's mind.

Continued overleaf.....

### ***President's message contd....***

I am truly proud of what the HSSA has achieved since inception. We build on a strong foundation set by our predecessors and continue to improve the efficiency and quality of our operation and services. I have had the opportunity to understand the many differences and similarities in practices of Hindus coming from diverse backgrounds. I have loved spending time with the various community members to better understand what we do well and areas for improvement. Our focus on continuous improvement, governance, risk & fiscal management continues. In this report I would like to summarize some of the activities that we have undertaken in last 4 months, our future plans, and our achievements.

I acknowledge and admire the invaluable contributions from Shri Shasith (Sash) Janarthan, our previous secretary who had to step down from the HSSA committee due to family commitments. The committee extends best wishes to Sash and his family. I also would like to thank Shri Chitrarasu (Arasu) Pandian for taking over this role and continuing to do a great job.

### **Social Media**

We have built a dedicated team to work on electronic media platform. Our community engagement through these media helps us understand community needs and focus our energy where required. I invite you to visit our new website and Facebook pages.

<https://hindusocietysa.com.au/>  
<https://www.facebook.com/shriganeshatempleadelaideSA/>  
<https://www.facebook.com/HinduSocietySA/>

### **Garden**

As reported in the AGM, we received a grant of \$10,000 from the Marion Council for developing a verge garden. A landscaping contractor has been engaged and this job will be done during autumn. Plans are underway to redevelop our temple garden with the active help of volunteers. We will plant more flowering plants with an aim to achieve self-sufficiency. Currently, we spend about \$8,000 annually towards purchase of flowers.

### **Food Program**

Our monthly food program is running well. It is attended by nearly 200 people. The food program is usually held from 6 to 8 pm on the last Saturday of the month.

### **Talk Series**

Our monthly talk sessions intend to educate and inform the community on various subjects. Our previous 3 sessions, namely, 'Back Care Awareness' by Shri Dilip Thakur, 'Ageing Gracefully' by Shri Satish Gupta and 'Common Eye Diseases as We Grow Older' by Dr Sudha Cugati were well attended and interactive. Stay tuned to our Facebook page for our upcoming talks.

### **Facility Improvements**

A subcommittee has been formed to investigate facility improvement projects that aim to provide improvements to our devotee experience. The subcommittee will identify facility improvement opportunities, prepare plans and get endorsement from the Executive Committee, liaise with architects, builders and Council to oversee and execute the projects. A facility improvement masterplan is underway and will be shared soon.

### **Maha Kumbhabhishekam**

In 2024 we will be celebrating Maha Kumbhabhishekam which is a re-consecration ritual held once in 12 years. This is a mega event that requires careful planning and allocating of resources for its success. A core group has been formed to oversee all aspects of Maha Kumbhabhishekam project including the rituals, logistics, catering, cultural events, renovation, marketing and PR, etc.

### **Information and Feedback session**

We are organizing an "Info-feedback" lunch meeting on Sunday, 1st May 2022. A notice of this meeting has been sent out. I hope to catch up with you all at this meeting on Sunday 1st May 2022.

I thank you for your support and encouragement. I also thank the Priests, the Executive Committee, the Volunteers and the Donors for your commitment to HSSA.

Namo GaneshAya  
Madhava Bhat

## Secretary's Report



Dear Devotees,

Life can be an amazing sequence of events. Sometimes, one gets an opportunity of a lifetime and is assigned with great responsibilities. It all started with me helping Rajah during a major event by handling the point-of-sale system at the temple. I then volunteered on the Archana Counter Terminal (ACT) on Monday evenings and later became the ACT coordinator. Now, I am honored to perform the role of a Secretary. I will try my best to fill in the big shoes left by Shri Shasith Janarthan.

At first, I focused on understanding the requirements of the role. My ongoing challenges have been finding volunteers for the Archana counter duty roster, and balancing my personal life, work, and temple activities.

Currently, the major focus is on facility improvement projects. We have initiated work on beautifying the garden and landscaping of the temple. We brought in expert help and sought advice from Sophie Thomson—the ABC TV Gardening Australia Co-Presenter—to inspect and improve our garden. Our aim is to make a visit to the temple a very pleasing experience for the devotees. We also hope that the garden will help us be more self-sufficient in providing flowers for the temple.

I am also happy to inform you that we have begun a concerted waste minimization and recycling project. My thanks to Rajah, who organized an officer from the City of Marion Council to visit the temple and suggest ways to improve our current waste disposal system. We have now introduced a dedicated cardboard bin. We will soon introduce a new bin system for the segregation of organic, recycling, and landfill waste.

The signage in and around the temple is also being improved and further suggestions are welcome.

Finally, I want to note that we are being blessed by Ganesha in the form of many great yet humble committee members and volunteers alike. The likes of Param Uncle, Bragan ana, Vinder, Manikandan and countless unnamed—yet no less important—volunteers & devotees have been instrumental in so many aspects of the temple activities. Without you all, we would not be where we are today.

Chitrrasu (Arasu) Pandian

Secretary

## Treasurer's Report



Dear Devotees and Members,

I am deeply honored, privileged and thankful to the Almighty to be serving as the Treasurer of the Hindu Society of SA. As I was being elected, the single biggest thought I had was "I have big boots to fill". My illustrious predecessors have paved a path that has led to HSSA being a highly revered organization and a place for seeking solace for thousands of devotees.

My initial priorities are to further strengthen the existing financial systems to ensure good governance, risk and fiscal management and to support and drive the Executive Committee's initiatives towards ensuring a superlative devotee experience. I hope to be guided by this principle and Ganesha as I perform this role.

Our Temple's MahaKumbhabhishekam will be held in early 2024 and I look forward to working with the team in laying the groundwork for this mega event.

As of 31<sup>st</sup> March 2022, our finances are in an extremely healthy position. We have opened a Term Deposit with Bank SA for \$100,000 and our bank balances have more than doubled since March 2021.

I am grateful to my family for their ever present support as well as our current and previous office bearers for their guidance and for their significant contributions and look forward to build on their achievements.

Hari Om

Raghuram Ramachandran

## A HINDU PILGRIMAGE

(Dr Carl Vadivella Belle)

The act of going on a pilgrimage, that is, a round trip to a holy site, is common to all religions. Within Hinduism, an act of pilgrimage is known as a *tirtha yatra*, that is, a journey (*yatra*) to a “ford” or “crossing place” (*tirtha*), the latter broadly interpreted to incorporate a wide range of liminal median locations, spiritual “fords” in which the boundary between human and divine worlds is both permeable and negotiable. A pilgrimage centre may be conceptualized as an *axis mundi*, a central and crucial pivot of the universe which is considered outside time and space, in which the deity is recognized as immanent and approachable. The pilgrimage itself may be regarded as a metaphor for the entire process of spiritual discovery, a crossing point from the mundane world to another state of consciousness; a passage that orients the *sadhaka* (aspirant) from the outer world to the inner. The related rituals represent a series of carefully graduated steps which open the devotee to a range of cosmic possibilities.

The following describes a *pada yatra* (foot pilgrimage) in which I participated in 1998. The *yatra*, commemorating the festival of Thaipusam (*Tai Pucam*) commenced in Palakkad (Kerala) and terminated in the major pilgrimage centre of Palani (Tamil Nadu). Thaipusam celebrates Parvati’s bestowal of the *Sakti Vel*, (cosmic spear) upon the deity Murugan, the weapon he later deployed to vanquish the *asura* (demon) king Surapadman, and restore cosmic order. The festival involves the ritualistic bearing of decorated wooden arches known as *kavadis* (burdens, symbolic of human ignorance) which are symbolically laid at the feet of the deity in Palani.

The *yatra*, which involved a group of thirty-five males, mainly drawn from the Palakkad *Smartha Brahmin* community commenced with a 4 a.m. temple *homa* dedicated to Ganapati in which the deity is supplicated to remove obstacles to the conduct of the pilgrimage. A further ritual, the *Kavadi Muttirai Nirattal*, was conducted between 7 and 9.30 am to dedicate and purify the *kavadis*, and to initiate each pilgrim culminating with the tying a sacred thread around his wrist.

The two days that followed the initiation consisted of a period of ritual incorporation. On the night following the initiation devotees bearing the *kavadis* paraded around the town to various temples and the homes of members of the community. The following day this process was extended to homes and temples on the outskirts of Palakkad.

Days 3-5 of the *yatra* were spent in walking the 120 kilometres between Palakkad and Palani. The daily routine was basically as follows. We would commence each morning with an early breakfast served on a banana leaf, and generally consisting of rice, *vadai* or *thosai*, with vegetables and a curry sauce. We would then set out in pre-dawn cool and walk until we reached a selected destination in the late morning. We walked in bare feet and bare chested and clad in white or orange *vesthis*. Once we reached our destination we would perform our ablutions, join in *bhajan* singing before lunch and a sleep. At 4 pm we would be served tiffin, and join a further *bhajan* session before commencing on our afternoon journey. We would walk through the twilight into the brilliance of the waxing moon, sharing the road with heavy traffic, and thousands of other pilgrims, and ceasing at about 11 pm. Our day would include a mass feeding (*Annathanam*) and the ritual *kavadi* dance. Overnight accommodation was generally spartan and we slept on mats on concrete floors. On Day 3 of the pilgrimage the Kavadi Master issued all members of the party with a *khadi vesthi*, signifying our commitment to the completion of the pilgrimage.



Days 6 and 7 were spent in Palani, in rituals preparatory to the accession to the hilltop temple. On the morning of the sixth day, having paraded through the streets of Palani bearing kavadis, we visited the central “downstairs” temple, the *Kulandi Veylayudaswami* Temple to conduct special prayers for the final success of the pilgrimage. The party then conducted a mass feeding within the precincts of the temple, in which every member was required to spend about an hour feeding fellow pilgrims and other devotees. In the evening the entire party, bearing kavadis, circumambulated the hill on which the *Dhandayuthapani* Temple is located, a ritual that took about three hours.

On the following morning, Thaipusam itself, the party assembled at 6.30 for a *bhajan*. We were joined by musicians, including drummers and *nadaswaram* players who accompanied us for the rest of the journey. Kavadis were allocated and we set out, circumambulating the *Kulandi Veylayudaswami* Temple before conducting formal worship within. We subsequently assembled at the foot of the stairs leading to the *Dhandayuthapani* temple, and as a group climbed the 697 steps to the *sanctum sanctorum* at the hill’s peak. On reaching the shrine, we queued for admission and passed the *kudam* (pots of milk) we bore with our kavadis to the temple priests who poured them over the *murthi* within. We were then granted about two minutes *darsan* of the deity for whom we had made the entire pilgrimage. As we descended the stairs we offered formal obeisance to

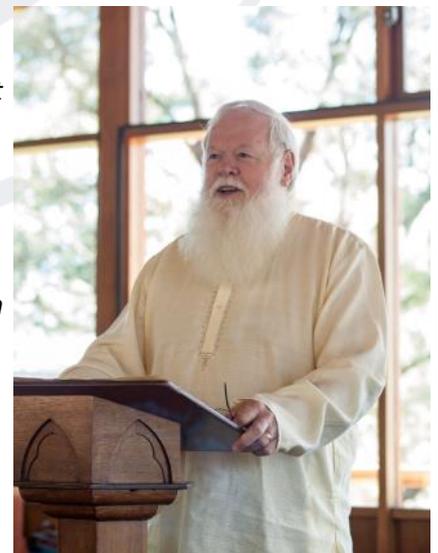
Idumban, the defeated and transformed *asura* whose journey served as a model form of worship to Murugan, and who stands as a guardian deity at every Murugan temple.

Lasting impressions of the pilgrimage included conversations with fellow devotees who were deeply learned in the philosophies of Saiva Siddhanta. But the deepest and most precious memory remains the close spiritual bonds we formed as pilgrims. As a senior devotee explained: “During the *yatra* we are spiritual brothers united by a sense of obligation and devotion. We walk together, we sing and chant together, we eat together seated on the floor – none

must be above his brother – we sleep together, we bathe together, we surrender all our blisters and pain in the love of the One, we suspend all privileges of rank and wealth, our common poverty and pursuit of the Divine bind us.”

### About the Author

*Carl Vadivella Belle obtained a Bachelor of Arts degree at the Australian National University, Canberra. Between 1976 and 1979 he served as a diplomat in the Australian High Commission, Kuala Lumpur. This stimulated a long-term interest in Malaysian social, political, religious and political issues, especially the histories and traditions of Malaysia’s Indian community. His doctoral dissertation, “Thaipusam in Malaysia: A Hindu Festival Misunderstood?” was accepted by Deakin University in 2004. He has also acted as principal consultant to several television and radio productions focussing on the festival of Thaipusam as it is practiced at Batu Caves, Kuala Lumpur. Dr Belle has lectured extensively on both Malaysian politics and society and on South Indian Hindu traditions, as well as wider religious issues, and has published numerous papers on these topics. In 2005 he was appointed inaugural Hindu Chaplain at Flinders University. In 2010 he was appointed Visiting Professor at the Institute of Southeast Asian Studies, Singapore, which published his works, Tragic Orphans: Indians in Malaysia, in 2015, and a companion volume, Thaipusam in Malaysia: A Hindu Festival in the Tamil Diaspora, in 2018. Dr Belle is a former Vice President of the Hindu Society of South Australia and a life member of the Society.*



## Temple Panchang 2022-23

April 2022			July 2022		
Date	Day	Details	Date	Day	Details
14-Apr-22	Thursday	Tamil New Year, Mesha Sankranti, Pradosham	3-Jul-22	Sunday	Chathurthi
15-Apr-22	Friday	Vishu	5-Jul-22	Tuesday	Shashti
16-Apr-22	Saturday	Chitra Pournami	10-Jul-22	Sunday	Ashadi Ekadashi
19-Apr-22	Tuesday	Sankada hara Chathurthi	11-Jul-22	Monday	Pradosham
21-Apr-22	Thursday	Shashti	13-Jul-22	Wednesday	Pournami, Guru Poornima
26-Apr-22	Tuesday	Ekadashi	16-Jul-22	Saturday	Aadi Pirappu, Dakshinayana starts, Sankatahara Chaturthi
28-Apr-22	Thursday	Pradosham	19-Jul-22	Tuesday	Shashti
30-Apr-22	Saturday	Amavasai	24-Jul-22	Sunday	Ekadashi
<b>May 2022</b>			26-Jul-22	Tuesday	Pradosham
3-May-22	Tuesday	Akshaya Tritiya	28-Jul-22	Thursday	Aadi Amavasai
4-May-22	Wednesday	Chaturthi	<b>August 2022</b>		
6-May-22	Friday	Shashti, Ramanuja Jayanthi, Sankara Jayanthi	1-Aug-22	Monday	Andaal Jayanthi, Aadi Pooram, Naga Chathurthi
12-May-22	Thursday	Ekadashi	3-Aug-22	Wednesday	Aadi Perukku, Shashti
13-May-22	Friday	Pradosham	5-Aug-22	Friday	Varalakshmi Vratham
15-May-22	Sunday	Narasimha Jayanthi, Pournami	8-Aug-22	Monday	Ekadashi
16-May-22	Monday	Vaikasi Vishakam, Lunar Eclipse	9-Aug-22	Tuesday	Pradosham
19-May-22	Thursday	Sankada hara Chathurthi	11-Aug-22	Thursday	Raksha Bandhan, Rigveda & YajurVeda Upakarma, Pournami, Geeta week starts
21-May-22	Saturday	Shashti	12-Aug-22	Friday	Gayatri Japam
26-May-22	Thursday	Ekadashi	15-Aug-22	Monday	Sankadahara Chathurthi
27-May-22	Friday	Pradosham	17-Aug-22	Wednesday	Shashti
30-May-22	Monday	Amavasai	19-Aug-22	Friday	Krishna Janmashtami
<b>June 2022</b>			20-Aug-22	Saturday	Krishna Jayanthi
3-Jun-22	Friday	Chathurthi	23-Aug-22	Tuesday	Ekadashi
5-Jun-22	Sunday	Shashti	24-Aug-22	Wednesday	Pradosham
10-Jun-22	Friday	Ekadashi	26-Aug-22	Friday	Amavasai
12-Jun-22	Sunday	Pradosham	30-Aug-22	Tuesday	SamaVeda Upakarma
14-Jun-22	Tuesday	Pournami	31-Aug-22	Wednesday	Vinayaka Chathurthi
17-Jun-22	Friday	Sankada hara Chathurthi	<b>September 2022</b>		
19-Jun-22	Sunday	Shashti	2-Sep-22	Friday	Shashti
24-Jun-22	Friday	Ekadashi	6-Sep-22	Tuesday	Ekadashi
26-Jun-22	Sunday	Pradosham	8-Sep-22	Thursday	Thiru Onam, Pradosham
28-Jun-22	Tuesday	Amavasai	9-Sep-22	Friday	Anantha Chathurdashi
			10-Sep-22	Saturday	Pournami, Pitru Paksha starts
			13-Sep-22	Tuesday	Sankadahara Chathurthi

September 2022			November 2022		
16-Sep-22	Friday	Shashti	12-Nov-22	Saturday	Sankadahara Chathurthi
17-Sep-22	Saturday	Purattaasi Sani	14-Nov-22	Monday	Shashti
21-Sep-22	Wednesday	Ekadashi	17-Nov-22	Thursday	Vrischikam 1 - Sabarimala Mandala kalam starts
23-Sep-22	Friday	Pradosham	20-Nov-22	Sunday	Ekadashi
24-Sep-22	Saturday	Purattaasi Sani	21-Nov-22	Monday	Pradosham
25-Sep-22	Sunday	Mahalaya Amavasai	23-Nov-22	Wednesday	Amavasai
26-Sep-22	Monday	Navarathri Day 1	27-Nov-22	Sunday	Chathurthi
27-Sep-22	Tuesday	Navarathri Day 2	29-Nov-22	Tuesday	Shashti
28-Sep-22	Wednesday	Navarathri Day 3	<b>December 2022</b>		
29-Sep-22	Thursday	Navarathri Day 4, Chathurthi			
30-Sep-22	Friday	Navarathri Day 5	4-Dec-22	Sunday	Ekadashi
<b>October 2022</b>			5-Dec-22	Monday	Pradosham
			6-Dec-22	Tuesday	Karthigai Deepam
1-Oct-22	Saturday	Navarathri Day 6, Shashti, Purattasi Sani	7-Dec-22	Wednesday	Pournami
2-Oct-22	Sunday	Navarathri Day 7	11-Dec-22	Sunday	SankataHara Chathurthi
3-Oct-22	Monday	Navarathri Day 8	14-Dec-22	Wednesday	Shashti
4-Oct-22	Tuesday	Mahanavami, Ayudha Puja, Saraswathi Puja	16-Dec-22	Friday	Maargazhi Month start - Thiruppavai
5-Oct-22	Wednesday	Vijayadashami, Vidyarambham, Dusshera, Kedara Gowri Vratham starts	19-Dec-22	Monday	Ekadashi
6-Oct-22	Thursday	Ekadashi	21-Dec-22	Wednesday	Pradosham
7-Oct-22	Friday	Pradosham	23-Dec-22	Friday	Hanuman Jayanthi, Amavasai
8-Oct-22	Saturday	Purattasi Sani	26-Dec-22	Monday	Chathurthi
9-Oct-22	Sunday	Pournami	27-Dec-22	Tuesday	Mandala Puja
13-Oct-22	Thursday	Sankada hara Chathurthi	28-Dec-22	Wednesday	Shashti, Thiruvempavai starts, Vinayakar Shashti
15-Oct-22	Saturday	Shashti	<b>January 2022</b>		
21-Oct-22	Friday	Ekadashi			
22-Oct-22	Saturday	Pradosham	1-Jan-23	Sunday	New Year Pooja
24-Oct-22	Monday	Deepavali	2-Jan-23	Monday	Vaikuntha Ekadashi
25-Oct-22	Tuesday	Lakshmi Puja, Kedara Gowri Vratham ends	4-Jan-23	Wednesday	Pradosham
26-Oct-22	Wednesday	Skandha Shashti starts	6-Jan-23	Friday	Pournami, Aardra Darshanam
29-Oct-22	Saturday	Chathurthi	10-Jan-23	Tuesday	Sankadahara Chathurthi
30-Oct-22	Sunday	Shashti, Shooru Samharam	14-Jan-23	Saturday	Bhogi Pandigai
<b>November 2022</b>			15-Jan-23	Sunday	Pongal, Makara Sankranti
			16-Jan-23	Monday	Maattu Pongal
4-Nov-22	Friday	Ekadashi	17-Jan-23	Tuesday	Kaanum Pongal
5-Nov-22	Saturday	Pradosham	18-Jan-23	Wednesday	Ekadashi
8-Nov-22	Tuesday	Pournami, Lunar Eclipse	19-Jan-23	Thursday	Pradosham

January 2022			March 2023		
21-Jan-23	Saturday	Thai Amavasai	6-Mar-23	Monday	Maasi magam
25-Jan-23	Wednesday	Chathurthi	7-Mar-23	Tuesday	Pournami
27-Jan-23	Friday	Shashti	11-Mar-23	Saturday	Sankadahara Chathurthi
28-Jan-23	Saturday	Ratha Saphthami	15-Mar-23	Wednesday	Karadaiyan Nombu
February 2023			18-Mar-23	Saturday	Ekadashi
1-Feb-23	Wednesday	Ekadashi	19-Mar-23	Sunday	Pradosham
2-Feb-23	Thursday	Temple Anniversary	21-Mar-23	Tuesday	Amavasai
3-Feb-23	Friday	Pradosham	22-Mar-23	Wednesday	Ugadi - Telugu New year, Ramanavami starts
5-Feb-23	Sunday	Thai Pusam, Pournami	25-Mar-23	Saturday	Sankatahara Chaturthi
9-Feb-23	Thursday	Sankada hara Chathurthi	27-Mar-23	Monday	Shashti
11-Feb-23	Saturday	Shashti	30-Mar-23	Thursday	Sri Rama navami
16-Feb-23	Thursday	Ekadashi	April 2023		
18-Feb-23	Saturday	Pradosham, Maha Sivarathri	1-Apr-23	Saturday	Ekadashi
20-Feb-23	Monday	Amavasai	3-Apr-23	Monday	Pradosham
23-Feb-23	Thursday	Chaturthi	5-Apr-23	Wednesday	Panguni Uthram, Holi, Pournami
25-Feb-23	Saturday	Shashti	9-Apr-23	Sunday	Sankadahara Chathurthi
March 2023			12-Apr-23	Wednesday	Shashti
3-Mar-23	Friday	Ekadashi	14-Apr-23	Friday	Mesha Sankranti, Vishu, Tamil New year
4-Mar-23	Saturday	Pradosham			

### Acknowledgments

கணபதி துணை  
கலியுக வருஷம் 5124  
சாலிவாகனசக வருஷம் 1945

**சுபக்ருது வருஷ  
வாக்கிய பஞ்சாங்கம்**

शुभकृत् वर्ष वाक्य पंजागम्

ESTD 1892 TRADE MARK

யாழ்ப்பாணம் இரகுநாதையர்  
சோதிட பரிபாலன மடம்

யாழ்ப்பாணம் - கொக்குவில்

**இ.சி.இரகுநாதையர்**  
அவர்கள் சகோதரரின் புத்திரர்

**இ.வெங்கடேச ஜயர்**  
அவர்களின் ஜேஷ்ட புத்திரன்

**வெ.இரகுநாதையரால்**  
கணிக்கப்பெற்றது  
சோதிடப்பிரகாச யந்திரசாலை  
165<sup>வ</sup> வருஷப் பதிப்பு  
பிலவ ஶு தை மீ

**TAMIL ALMANAC FOR 2022 - 23**

This Panchangam has been compiled by the Senior Priest of Shri Ganesha temple, Adelaide, Sri Skandaraja Gurukkal from various sources, the primary source being the 165th edition of the Vaakya Panchangam for Shubhkruth Varsha put together by Yazhpanam Raghunatha Iyer Astrology Centre



# Hindu Society of South Australia's FOOD PROGRAMME

(by Smt Rakhvinder "Vinder" Nair, Coordinator, Food Programme)

Service which is given without consideration of anything in return, at the right place and time to one that is qualified, with the feeling that it is one's duty, is regarded as the nature of goodness." -- Shrimad *Bhagavad Gita* 17.20



A group of like-minded people came together in June 2021 to start a food service program at the Shri Ganesha Temple Adelaide. The first Food Service was held on the 26<sup>th</sup> of June 2021 with the blessings of Lord Ganesha and the support of Mr. Madhava Bhat, President of Hindu Society of South Australia. The main drive for this was to provide a community-based kitchen which serves vegetarian sattvic meals to all devotees free of charge, regardless of religion, caste, gender, economic status, or ethnicity. The devotees are able to sit and eat together while the kitchen is maintained by HSSA's volunteers.



To ensure Food Service is conducted at a high level of professionalism, each volunteer completed a training program in Hygiene and Food Handling. In addition to this, each service is carried out with utmost care and cleanliness. Covid safe measures which include density requirement in the serving area being maintained, minimum number of food handlers to decrease cross contamination and the sanitisation of surfaces in between devotees. To ensure Food Service is conducted at a high level of professionalism, each volunteer completed a training program in Hygiene and Food Handling. In addition to this, each

service is carried out with utmost care to ensure Covid safe measures are put in place such as density requirement in the serving area being maintained at a low number, minimum number of food handlers to decrease cross contamination and the sanitisation of surfaces in between devotees were put in place.



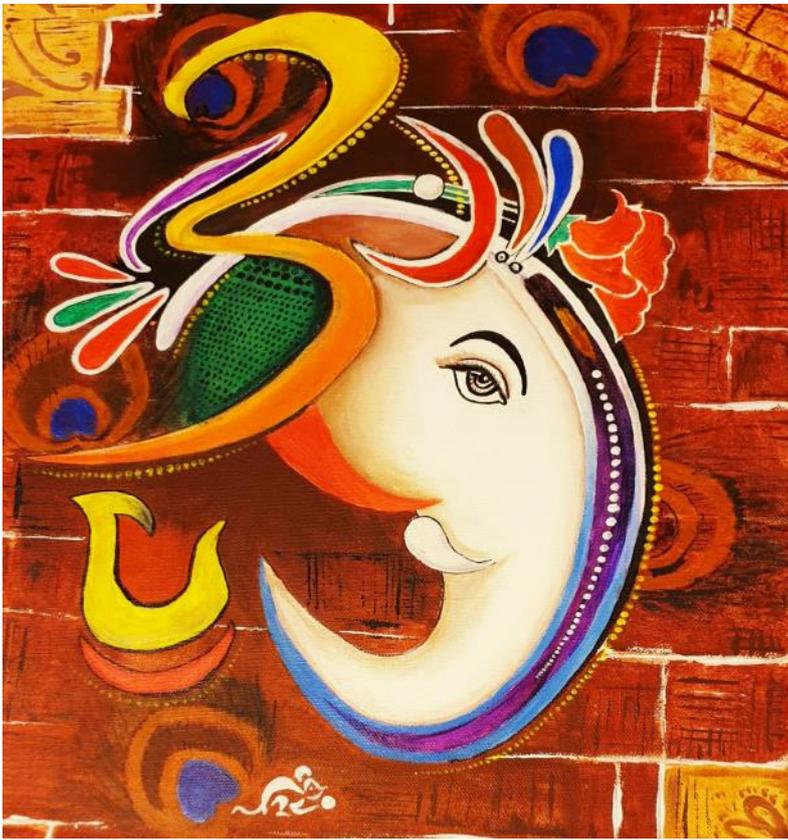
As of March this year, the team of volunteers have successfully conducted 8 service programs with sattvic meals being served to an average of 120 devotees per service. The service is held on the last Saturday of each month and with Lord Ganesha's blessings may this

humble service continue on for years to come.

The opportunity to host a program is opened to all devotees. However, one of the key tenets of the food service is to foster a form of *sadhana*, without personal recognition or publicity holding to the underlying Vedic philosophy, Service to Man is Service to God - *Nar Seva, Narayan Seva* .

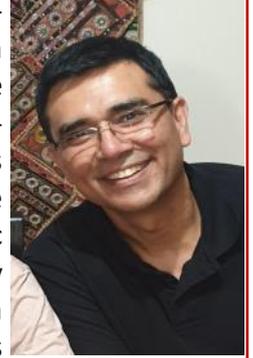


**Those who wish to Volunteer for this noble cause may message Vinder on 0488 221 290.**



## Acknowledgment

Acrylic Painting of Shri Ganesha on this newsletter cover is by Shri Vijay Singh, a resident of Adelaide for the last 12 years and an ardent devotee of Bhagavan Ganesha and Bhagavan Shiva. He works for a leading Electronics retailer and spends some of his leisure time pursuing the art of acrylic painting. The Hindu Society of SA and the Shri Ganesha temple acknowledge his kind contributions to this Newsletter.



His paintings can be viewed on his facebook page— <https://www.facebook.com/profile.php?id=100045641348472>

May Bhagavan Ganapathi shower his abundant Grace on Shri Vijay and family.

## Ongoing Educational / Cultural programs and Volunteering opportunities

Details	When and Where	Contact
Advaita Makaranda—Lectures by Shri Lakshmi Murthy	Sat 2-3 PM Zoom	Shri Subrahmanyam Kuppa —0403 582 253 Kuppa.subrahmanyam@gmail.com
Thiruppavai & Thiruvempavai lessons in traditional ragas by Shri Venkatesan N	Fri 8-9 PM Zoom	Shri Srirama Srinivasan 0450 375 631 sriramking@yahoo.com
Vedic Chanting—by Shri Raghuram Ramachandran	Sat 9-10 AM Zoom	Shri Subrahmanyam Kuppa —0403 582 253 Kuppa.subrahmanyam@gmail.com
Srimad Bhagavad Geetha by Shri Manjunath Rudrapatna	Thur 6 - 6:45 PM Zoom	Shri Subrahmanyam Kuppa —0403 582 253 Kuppa.subrahmanyam@gmail.com
Skanda Shashti Kavacham chanting	Last Friday of the month live @ the Temple at 6 PM	Adelaide Tamil Association
Lecture Series on topics of community interest	One Saturday every month (follow us on Facebook for exact date / timings)	If you are a subject matter expert and/or have an informative topic that you would like to present, contact Dr Swapna Sengupta (0403 309 176)
<b>VOLUNTEERING</b> —Food program	Last Saturday of every month	Smt Vinder Nair- 0488 221 290
<b>VOLUNTEERING</b> —Archana Counter duty	As per roster during temple hours	Shri Arasu - 0403 152 288
<b>VOLUNTEERING</b> —General	Prior to, during events	Shri Dilip Thakur — 0407 976 900

## RIG - VEDA

*Compiled by Dr Swapna Kamal Sengupta*

Rigveda is the oldest scripture of the world , largest of the four Vedas and the origin of divine knowledge. It is a literary masterpiece with an ancient collection of Sanskrit hymns. The hymns were composed and preserved by oral tradition, memorized and verbally transmitted across generations for many centuries. The great sage Veda Vyasa organized the body of knowledge into several parts including the four Vedas. The Rig-Veda Samhita was transmitted to Paila who started the oral tradition. It was probably first written down about the third century BCE by the work of many seers , called 'rishis' and 'rishikas'. The seven primary seers identified were Atri, Kanwa, Vasishta, Viswamitra, Jamadagni, Gautama and Bharadwaja.

The Rigveda consists of the Samhitas (hymns to the deities), the Brahmanas (rituals and prayers to guide the priests), the Aranyakas (forest book of ascetics) and Upanishads (mystical and philosophical teachings). The last three are considered as appendages. The Rig Veda Samhita is the core text. The texts are a collection of 10 books (mandalas) written in Vedic Sanskrit. The books were composed in the Sapta Sindhu region, modern day Punjab. The books are of varying age and length with 1028 hymns (suktas) covering about 10,600 stanzas or verses , divided into eight 'ashtakas' each having eight 'adhyayas' (chapters).

Considered as one of the foundations of Sanathana Dharma (Hinduism) the Rig Veda is also an important source of mythology about Hindu gods and the Aryan deities that came before them. The Supreme being or substratum in who everything exists and who is omnipresent manifests itself as the various forces of the Universe that we see around us. These forces are represented by the "Devathas" or Gods such as Indra, Agni, Varuna, Surya, Vayu and Rudras.

The social life during Rigvedic period was permeated by spiritual consciousness. People strongly believed in harmonizing the life of this world with the one in the next. Satya (truth) and Dharma (righteousness) were highly valued, immortality as the goal of life accepted. Agriculture and animal husbandry were the chief means of livelihood. There was equitable distribution of wealth and civilization was developed. Fine arts encouraged.

The sages of Rigveda realized the importance of life. It afforded man a great opportunity for a glorious life after death, if led properly. They prayed for a strong body, pure sense organs and a long life. The importance of moral and ethical values in personal and social life were also recognized.

The Rigvedic scripts in paper, palm leaves, and birch bark form were described In Devanagari, Grantha (Tamilnadu) Malayalam (Kerala), Nandinagari (South India), Sharada (Kashmir). Thirty such manuscripts of Rig Veda were preserved at the Bhandarkar Oriental research institute, originating from different parts of the sub-continent such as Kashmir, Gujarat, Rajaputana, etc. These were transferred to Deccan college, Pune in the late 19<sup>th</sup> century and added to UNESCO's Memory of the World Register in 2007. The first published translation of any portion of the Rigveda in any European language was Latin in 1830.

The greatest of all the commentators on the Rigveda was Sayanacharya (1315- 1387 Common Era) who has the unique distinction of having composed commentaries on all the four Vedas. In the 19<sup>th</sup> and early 20<sup>th</sup> century reformers like Swami Dayananda Saraswati (founder of the Arya Samaj)discussed the philosophies of the Vedas. Dayananda believed there were no errors in the Vedas including Rigveda.

In brief, the Rigvedic Philosophy states the aim of life is to attain God. What keeps the human being away from God is Papa or sin, evil ways of living. Hence one should pray for forgiveness, for being freed from sins and be guided on the path of righteousness. The spiritual disciplines that lead aspirants to Him are faith, prayer, spiritual wisdom, appeal for eternal protection and an intense desire to see Him.

*References : A Concise Encyclopaedia of Hinduism , vol 1-3 , written and published by Swami Harshananda, President, Ramkrishna Math, Bangalore, India, <https://en.m.wikipedia.org/rigveda>*

## SOMNATH TEMPLE (Gujarat, Western India)

*Compiled by Dr Swapna Kamal Sengupta*

The magnificent temple of Somnath is situated in the Sagar Kant of Saurashtra, Gujarat state on the shore of Arabian Ocean. The temple is dedicated to Someshawara, another name of Lord Shiva with moon on his head. It is the first among the twelve Jyotirlinga temples in India. It is an important pilgrimage centre in view of being a 'Triveni Sangam', the confluence of three rivers Kapila, Hiran and Saraswati. The Sthala Purana states that Chandra or the Moon had undertaken penance here in order to free himself from a curse. The anxious moon came down to Prabhas Patan to pray to Lord Shiva who freed him from the curse. The Moon God then bathed in the Saraswati river at this site to regain his lustre. The Somnath temple finds a reference in the 9<sup>th</sup> mandala of Rig-Veda. Kartik Purnima is a major festival.



The Somnath temple was the wealthiest at its time .

It was built by Lord Soma in gold , rebuilt by Ravana in silver , on sandalwood by Krishna and in stone by King Bhimadeva. For the daily worship , water was brought from the river Ganga and flowers from Kashmira. The temple hall contained 56 gem studded pillars, each encrusted with gold sheets. The Linga in the sanctum was 3 metres high and 1.8 metres in diameter. The sanctum itself was very majestic with three paths leading to it.

History states that the temple was built seven times as it suffered destruction at the hands of Muslim rulers and invaders, hence called ' Shrine Eternal'.



The attack on Somnath Temple in India in AD 1024 by Mahmud of Ghazni may have been inspired by the belief that an idol of Manat had been secretly transferred to the temple from Arabia. According to the Ghaznavid court poets, Somnat (as rendered in Persian) was a garbled version of su-manat referring to the goddess Manat, one of the ancient Goddess idols destroyed in Arabia owing to the advent of Islam. Reconstruction by the local kings and destruction by the Muslim invaders went on for several centuries, the last destruction by Aurangazeb in 1706 CE.

The temple was rebuilt after 1947 at the behest of Sardar Vallabhbhai Patel, the sanctum being located in the original place, the Sivalinga established on the same Brahmasila. The architect of the new Somnath temple worked in recovering and integrating the old parts with the new design in the late 1940s and 1950s. An original Nataraja without arms and defaced, a mutilated Nandi, traces of Shiva-Parvati, portions of Ramayana scenes can be traced. There were intricate carvings and silver doors. The ' Nandi' (Shiva's Vahana) was quite elegant. The temple was exceedingly richly carved with vertical doorways and had a galaxy of deities. The new temple is a 2 level temple with pillared mandapa and 212 panels.

The credit for rebuilding the temple goes mainly to Sardar Vallabhbhai Patel, the then Deputy Prime Minister of India. In 2021 Indian Prime Minister Narendra Modi inaugurated and laid the foundation stone of multiple projects to redevelop 'SOMNATH' as an iconic tourist destination.