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Bharatiya Vidya
Bhavan

KARNATAKA
News

**VEDAS NOT GIVEN THEIR DUE,
BEMOANS GOVERNOR**



Dr. P. Ramanujan, Associate Director, (IHLIC), C-DAC, (forth from the left), explains the contents in the Vedic manuscripts to H.E. Dr. H.R. Bhardwaj, Governor of Karnataka. (third from the left) Others seen are (L to R) Sri. K.G. Raghavan, Hon.Secretary, BVB, Sri. N. Ramanuja, Chairman, BVB, Sri. Madhu Pandit Dasa, President, ISKCON, Bengaluru, Sri. H.N. Suresh, Director BVB.

Governor H.R. Bhardwaj on Sunday, (July 21) came down heavily on both the State Government and the Karnataka Sanskrit University on their negligent attitude towards the Sanskrit language. He opined that neither the

former nor the latter, nor even other organizations had come forward to develop and promote the ancient language.

Inaugurating the eight-day long a unique Vedic Conference in Bangalore



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Re./-



H.E. Dr. H.R. Bhardwaj writing on the Palm leaf model board to mark the inauguration of the eight day Veda-Samvada. Sri. K.G. Raghavan and Sri. H.N.Suresh look on.

jointly organized by the Bhavan's Bangalore Kendra and ISKCON at the latter's premises, as part of Bhavan's Platinum Jubilee celebration.

Dr. Bhardwaj, said India had so much to offer in terms of Vedic Science. In this context he stressed the need of the State Government and the Sanskrit



*Vedic Prayer by Veda Brahma
Sri. Bennegadde NarayanaBhatta Ganapathi and associates*



Concept of Religious Tolerance in the Veda-s (July 21) by Prof. Nabanarayan Bandyopadhyay, Director, School of Vedic Studies, Rabindra Bharathi University, Kolkata

University to give attention boost to the growth of the language of the Vedas. But he said he was disappointed over the way the latter was functioning.



Veda Vaibhava and Vedânga-s July 21) by Prof. V. Kannan, Ex Pro-VC, Univ. of Hyderabad, Hyderabad

He recalled that “the university was set up so as to nurture the language. But it had failed in fulfilling the very objective which is to save the language and spread its knowledge among the masses, he added.



Environmental Focus of the Veda-s (July 21) by Prof. S. Kannan, Chennai



Veda-s for All (July 21) by Sri. Sudhakara Sharma, Vedadhyayi, Bengaluru

Stressing the importance of Vedic literature, Dr. Bhardwaj explained that Vedic maths, Vedic astronomy and Vedic medicine were the three quintessential studies from which **“we can benefit greatly to meet the various needs of the present generation”**. He hoped the institution would take necessary steps in this direction.

If the purpose of the ambitious conference was to encourage the younger generation to make use of the ancient wisdom extant in the Vedic texts, it can be safely claimed that the objective is served adequately, judging by the fair sprinkling of engineers in-the-making in the large turn out.



Guest Lecture : What Veda Means to Me (July 21) by Rev. Prof. J.Chellappa Packiaraj, Visiting Faculty, Dept. of Religion & Culture, United Theological College, Bangalore



Krama Pâtha Tradition in Kanchipuram (July 21) by Prof. P.V Satakopa Tatacharya, Associate Professor, SSSU, Thrissur

Here is how some of the youngsters viewed the conference

“I came here to know more about the greatness of Vedas. There is a scientific base that our Vedas share and has a major role to play in the formulation of a just and a better society,” said Dipayan Banerjee, a 19-year-old student.

“There is much to follow in Indian culture. Instead of aping the west, we should dig deep into our tradition and we will be surprised by the amount of treasure. Vedas are not only for the old. Young generation should know more about them, as the principles mentioned can help improve society,” is the view of Tattwa Darshi, another engineering student who attended the inaugural.



Vedic Recitation (July 21) by Students of Sri Siddalingeshwar SnathakotharaAdyana Kendra, Siddaganga Kheshttra

The conference that opened in the jam-packed ISKCON auditorium saw the participation of over 100 eminent scholars from across India in the next seven days. The different sessions sought to enlighten the young to use Vedic texts in everyday life.

“Vedas are universal and do not belong to any particular section of people or religion.

They transcend geographical boundaries and preach that we should live peacefully with nature and fellow human beings,” said R Ganesh, Director of Bhavan’s K.M. Munshi Institute of Arts and Culture speaking about the Veda sammelana.

An exhibition of manuscripts, books, CDs and DVDs on Vedic literature formed part of the conference. ●



Vaidika Bhajana (July 21) being performed by artists under the direction of Sri. Sudhakara Sharma

The different sessions spread over eight days in the Bhavan's first –ever Veda Samvada, began with the oration of Prof. Nabanarayan Bandyopaadhyay, Professor and Director, School of Vedic Studies in Rabindra Bharati University, of Kolkata. Titling his talk as “**Concept of Religious Tolerance in the Vedas**”, he declared that Vedas occupied the first and foremost position in the intellectual tradition of the world. Vedic texts are the storehouse of knowledge, covering all subjects under the sun, worthy to be classified as the highest philosophy in the true sense of the term.

Inter alia, he explained how the focus in the Vedic texts is on Dharma, described mainly as duty, code of conduct, religious practices, etc. Sacrifices found great importance in the Vedic mantras ascribing different injunctions to those belonging to the four Varnas and falling under

VEDAS AS MESSAGE OF RELIGIOUS TOLERANCE

the four Ashramas. These are described in detail in the Upanishads.

Though these teachings gave rise to controversies, these practices ensure purification of the mind and body, paving the way for realizing the ultimate – Paramaatman which is Sacchidananda (Truth Consciousness and Bliss), he explained.

Vedic people propitiated a number of Gods and Goddesses as enunciated in the Rig Veda mantra” These mantras, he said are addressed singly and severally to the different deities for the fulfillment of desires, though their plurality landed Vedic people in problems, giving rise to intolerance among people believing in different deities. Likewise the prevalent types of sacrifices, rites, rituals could also result in animosities and disturbances in respect of rights and duties, he added.

**VEDIC TEXTS
COVER ALL
SUBJECTS
UNDER THE SUN**

Referring to the many Shakhas, Caranas ie. branches or recessions in Patanjali's time, he said Rigveda has 21 Shakhas, Yajurveda 101, Saamaveda – 1000, Atharvaveda 9 Shakhas (ef. एकविंशति धा बाह्वभ्यम्, एकशतमध्वर्यु शाखा, सहस्रवर्त्मा सामवेदः नवधाथर्वणः - महाभाष्य 1st Ahnika) Here again there was every possibility of conflicts among the students, teachers, priests and performers regarding the study and practice of the Vedic lores at the Sampradaya level.

Despite all these disparate factors, Dr. Bandyopadhyaya said the Vedas throughout maintained the concept of tolerance. He said the Varnaashrama is not caste-based but decided on the principle of Guna and Karma (of चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः Bhagavad-Gita). So conversion from one Varna to another was not infrequent. He explained that in the Ashrama system there was no conflict since it was conceived

VEDAS BREATHE CONCEPT OF PEACE AND TOLERANCE

as four stages of life – student, domestic, forest and mendicant. Life had its own development, compliment and glory, so there was no question of intolerance quoting from Kalidaasa's Raghuvamsha :

शैशवेभ्यस्त निश्यानां यौवने विषयैषिणाम् ।
वार्धक्ये भुवि वृत्तीनां योगेनान्ते तनुत्यजाम् ॥

he said people spoke varied languages and observed various rites. Still the earth, like a constant cow never refusing to be milched, is one dwelling place. The Atharvaveda (12.1.45) preaches :

जनं विभ्रती बहुधा विवाचसं
नानाधर्माणं पृथिवी यथौकस ।
सहस्रं धारा द्रविणस्य मे
दुहां ध्रुवेव धेनुरनपस्फुरती ॥

Again the concept of fraternity towards all creatures loomed large in Vedic literature :

मित्रस्य मा चक्षुषा
सर्वाणि भूतानि समीक्षन्ताम् ।
मित्रस्याहं चक्षुषा सर्वाणि भूतानि समीक्षे ।
मित्रस्य चक्षुषा समीक्षामहे ॥ (YV 36.18)

VEDIC MANTRAS ENSURE PURIFICATION OF MIND, BODY

According to Vedic seers, this entire universe was like a nest - यत्र विश्वं भवत्येकनीडम् (SYV. 32.8), a concept of unity not division among the masses was conspicuously present in the Saammanasya Suktaas of the Rigveda and the Atharvaveda :

समानो मन्त्रः समितिः समानी
समानं मनः सह चित्तमेषाम् ।
समानं मन्त्रमभिमन्त्रये वः
समानेन वो हविषा जुहोमि ॥

(RV 10.191.3)

‘Let your intention be the same, your hearts same and your mind the same that it may be good company for you.’

ज्यायस्वन्तश्चित्तिनो मा वियौष्ट
संराध्यन्तः सधुराश्चरन्तल ।
अन्यो अन्यस्मै वल्गु वदन्त
एत सद्भीचीनान् वः समनस्कृणोमि ॥

(AV 3.30.5)

Referring to the plurality of thoughts, Dr. Bandyopadhyay said ultimately belief in one god

**BELIEF IN ONE
GOD IS THE
ESSENCE OF
VEDIC TEACHING**

RITUALS ECHO CONCEPT OF GIVING AWAY GOOD THINGS

and all the deities who were manifestations of one Supreme God as described in the Rigveda.... एकं सत् विप्राः बहुधा वदन्ति and by the Yajurveda : एक एव देव बभूव सर्वम् (peaceful existence, the idea of pantheism), monotheism, henotheism conspire in Vedic literature. Hence no scope of quarrel among worshippers in respect of gods and goddesses, as Nirukta elucidates

महाभागयाहेवताया एक एव
आत्मा बहुधा सुयति इति ॥

Dr. Bandopadhyaya asserted that rituals reflect the faculty of giving away dear things to others, benevolence, self-sacrifice, etc. There may be procedural varieties, disputes, hazards, lapses, etc. but the system was cohesive, division of labour and involvement of all sections of society.

यज्ञेन यज्ञमयजन्त देवाः
तानि धर्माणि प्रथमान्यासन् ।

ते ह नाकं महिमानः सचन्ते
यत्र पूर्वे साध्याः सन्ति देवाः ॥

(RV 1.164.50)

The Vedic ritual functions like प्रैष, आश्रावण, प्रत्याश्रावण याज्या वाक्यानुवचन, आहुति etc. were very much dramatically and suitably poised. The division of jobs of Rutviks are dilated upon as follows .

ऋचां त्वः पोषमास्ते पुपुष्वान्
गायन्तं त्वो गायति शक्करीषु ।
ब्रह्मा त्वो वदति जातविद्यां
यज्ञस्य मात्रां विनिमीत उ त्वः ॥

Hence there is no scope of disturbance or overlapping of rivals. Each sacrifice had its own fruits, norms, procedures, models, etc. Result, there is hardly any confusion; everyone has to abide by the Vedic injunctions with the ultimate aim of offering them all to Brahman.

ब्रह्मार्पणं ब्रह्महविर्ब्रह्माग्नौ ब्रह्मणा हुतम् ।
ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥

**EACH RITE
HAS ITS OWN
PROCEDURE,
NORMS, FRUITS**

**WOMEN NOT
ENTIRELY
DEPRIVED
OF BENEFITS**

Regarding the rights and duties of performers of Vedic sacrifices, the learned scholar said there was restriction, not all eligible to perform Vedic rituals. Women could do so jointly with their husbands. But the fruits of sacrifices will accrue to both in equal share; no question of deprivation of women in real term. He said, in the Vedic period full right was not enjoyed by women and shudras because of the lack of learning of the Vedas and their engagement in other sort of activities and services.

स्त्रीशूद्रद्विजबन्धूनां त्रयी न श्रुतिगोचरा ।
इति भारतमाख्यानं कृपया मुनिना कृतम् ॥

Vedas, the professor explained were divided into various versions called Shakhas different recessions called Caranaas, also called Sampradayas which are groups of preservers of the Vedas. But sampradaaya was looked upon with due respect as against the

current attitude of looking down upon them. Despite varied religious systems and customs of sampradaayakaaras, the feeling of tolerance reigned supreme. The cordial relationship between teachers and students of Vedic lores was cordial.

सहनाववतु सह नौ भुनक्तु
सह वीर्यं करवावहै ।
तेजस्विनावधीतमस्तु
मा विद्विषावहै ॥

It is evident that the message of tolerance and fraternity from our great fore-fathers of Vedic period can enlighten young generation in the present critical juncture of culture, humanity and religious acts.

Here he emphasised upon the socio-religious habits, customs and outlook with reference to different group of people where hostility among them was scarcely present in Vedic period. As B.K. Matilal, analyzed :

**WHATEVER IS
ENJOINED
IN SCRIPTURE
IS RELIGIOUS**

**'RELIGIOUS RITE
IS A SACRED
ACT THAT
PLEASES GOD'**

1. “A religious act is one that pleases god.

2. A religious act is one that is enjoined in the scriptures.

3. A religious act is one that brings one nearer to the religious goal, Moksha Nirvana, or Salvation.

4. A religious act is one not Immoral, and has one or all of these characteristics mentioned above.

With reference to the religious act of the Vedic people, Dr. Bandopadhyaya said, the three characteristics of God, scriptures and Moksha were in perfect unison. That is why universal nature of religion is superbly embedded in Vedic Literature. As the beautiful verse of the Atharvaveda (3.30.4) preaches :

येन देवा न विद्यन्ति नो च विद्विषते मिथः ।
तत् कृण्मो ब्रह्म वै गृहे संज्ञानं पुरुषेभ्यः ॥

‘Whereby the gods do not go apart, nor do they hate one another, that prayer we perform in your house for the concord of your men’. (Trans. Chanlacy, P. 35)

Concluding, he stressed upon that unless and until the intention, the hearts and minds of the people were united, no kind of intolerance, animosity, hostility, dominance, exploitation, etc., in the world could be eradicated. Let us remember the universal message of tolerance as propounded in the Atharvaveda (3.30.1) :

'SHOW AFFECTION TO OTHERS AS THE COW DOES TO ITS CALF'

सहृदयं सांमनस्यमविहेषं कृणोमि वः ।
अन्यो अन्यमभि हर्यत वत्सं जातमिवघ्न्य ॥

‘I make you alike-hearted, alike minded and free from hostility, Each of you show affection towards the other as a cow towards her newly born calf.’ ●



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BHAVAN - BBMP PUBLIC SCHOOL WORLD ENVIRONMENT DAY : ACTIVITY FOR EVERY DAY LIFE



Bhavan - BBMP Public School children observed the World Environment Day recently. Short film on the subject was also screened.



Fine muscle activity of stringing beans for Nursery and Everyday practical life activity for U.K.G (Buttoning the shirt)

**BHAVAN -INFOSYS FOUNDATION
MUSIC PROGRAMME AT
INDIAN INSTITUTE OF
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*Dasara Padalu by
Ms. Sowmya Pathar and party (May 23, 2013)*



*Bhakti Sangeetha by
Sri. Keerti Kumar Badseshi and Party (June 13, 2013)*

BHAVAN -INFOSYS FOUNDATION MUSIC PROGRAMME AT INDIAN INSTITUTE OF WORLD CULTURE, BANGALORE



*Sugama Sangeetha by
Ms. Seema S Kabate and Party (July 11, 2013)*



*Sugama Sangeetha by
Ms. Rashmi Patil and Party (July 25, 2013)*

Sat 5.00 p.m. - Khincha Hall

3. M.S. Hanumantha Rao
Endowment -

Book launch "Deevige" - A collection of Lectures delivered under the auspices of M.S. Hanumantha Rao Endowment" by Sri. H.N. Suresh, Director, BVB, Veena Recital by Dr. Suma Sudhindra

Thu 6.00 p.m. - Khincha Hall

8. Dr. Mathoor Krishnamurti

Endowment -

Vaachana – Vyakyana

'Krishna Sandhana'

from

Kumaravyasa Bharata,

Kavya Vachana :

Gana Kokila

Sri. Hosahally Keshava Murthy

and **Vyakhyana Visharada**

Sri. K.N. Markandeya Avadhani



Thu 6.00 p.m. - Sugama Sangeetha

8. by Sumangala Gunjal and Party

(in association with Infosys Foundation) Venue : Indian Institute of World Culture, Basavanagudi

Sat 6.00 p.m. - Khincha Hall

10. Dr. K. Venkatalakshmma

Smt. Moogooru Jeemma and

Sri. H.R. Keshavamurthy Endowment

'Guruvandana' - Bharatanatya by

Nupura artistes - Nriya Sakhi

Concept - Choreography by

Smt. Suma Krishnamurthy

Chief Guests : **Dr. T.S. Sathyavathy,**

Dr. M. Sooryaprasad,



Dr. K. Venkatalakshmma

PROGRAMME : AUGUST - 2013

Thu 9.00 a.m. to 10.00 a.m.

15. Independence Day celebrations

at (a) BVB Office / Bangalore

(b) Bhavan-BBMP Public School,

(c) Bhavan-Bangalore Press School

and **(Ra.Bha. Hasanagi Endowment)**



Sat 5.00 p.m. - Khincha Hall

17. Prof. U.S. Krishna Rao and

Smt. Chandra Bhagadevi Endowment. -

Bharatanatya by Sri. B.V. Devaraju

(Disciple of Guru Smt B. Bhanumati

and Guru Smt. Sheela

Chanderasekhar). Chief Guests : Smt.

Yamuna Gopinath & Sri. N.R. Gopinath

Thu 6.00 p.m. - Music Concert

22. Sugama Sangeetha by

Sri. Veeresh G. Wali.

(in association with Infosys

Foundation) Venue : Indian Institute of

World Culture, Basavana Gudi

Sat 6.30 p.m. - Esv Hall

24. Astrology lecture : Dr. S.M. Shivappa

Topic : Astro Palmistry

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