

All About Kauai's Hindu Monastery





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Introduction

Aloha and namaste! This booklet explores the origins and mission of this monastery/temple complex—known in India as an *aadheenam*—describing its philosophy, temples and areas of service. The monastery's *guru* lineage is rooted in the Tamil Saiva tradition of Sri Lanka and South India. This ancient spiritual path was brought to America by Satguru Sivaya Subramuniyaswami (Gurudeva, 1927–2001) and continues today under his successor, Satguru



Bodhinatha Veylanswami. The monastery is blessed with extraordinary beauty, even for Hawaii. It is also the site of intense activity and global religious outreach, where the resident monks wield the latest high-tech computing power to produce *HINDUISM TODAY* magazine, books, websites, videos, teaching programs and Hindu Heritage Endowment. Its two temples, which you may visit, are dedicated to Lord Siva. Enjoy, now, a magical place blessed by God, Gods, *guru* and nature.

A South Indian Monastery

As you step into these sacred grounds, let your everyday concerns drift away. Relax into the peace; absorb the sanctity. Let it pass through you like a purifying wave. This monastery at the foot of an extinct volcano spreads out over 376 acres of gardens, groves, glens, paths, ponds and waterways. It is a secluded, cloistered home and theological seminary to two dozen dedicated monks from six nations, who live and serve here full time, striving to fulfill the dual goals of selfless service and self-transformation through *ashtanga* (eight-limbed) *yoga*, which begins with good character and piety, and leads to deep meditation and ultimate enlightenment. As you walk the grounds, you may feel the rarefied spiritual vibration created by the presence of our beloved Gurudeva, who lived here for 31 years, and by his monks' decades of collective meditation, worship, one-minded harmony and mystic experiences. ¶ It was in 1970 that Gurudeva founded this center.



the temples, caring for their home and property, publishing, construction, growing their own food, hosting pilgrims and guiding the lives of seekers around the world. ¶ We gather for a vegetarian rice-and-curry lunch at 1 pm. After a brief siesta, work recommences at 3pm. At 6:30 the monastics exercise or take a walk, have a light dinner and enjoy informal time together; bedtime is 9:00.



He had traveled the world over with his Innersearch Travel-Study programs, seeking the perfect place for his spiritual headquarters. In 1968 the group stayed for three weeks at the Tropical Inn resort, as this property was called then. He had found his ideal location. Over the years the monastery developed and flourished, based on the time-tested culture of the Far East. Today, even in India, it is regarded among the world's important Hindu holy sites. ¶ A typical day for the monks begins in the Kadavul Temple with a 5:30am communal worship service, called *puja*. An hour-long yogic meditation follows, guided by Bodhi-natha. Anchored by this daily contemplative routine, the monks turn to their duties, which include running

Kadavul Hindu Temple

Ring the bell and say a prayer to Lord Ganesha at His outdoor shrine near the monastery entry and proceed up the 300-foot-long pathway lined with ferns, flowering trees and sprawling banyans. Leave the world behind as you encounter the massive 16-ton statue of Nandi the bull, carved from a single block of black granite. On watch at every Siva temple in the world, he represents the perfect devotee, his eyes never veering from his Lord. Remove your shoes, dip your feet in the temple tank and step inside the sanctuary.

Experience the *darshan* (sight) of the Gods, and feel the blessed energy. In the center shrine stands the Divine Dancer, Supreme God Siva. To the left is the portly elephant-faced Deity, Ganesha, whom we greet first and pray to before every important task. To the right is Lord Karttikeya, God of *yoga* and spiritual striving. Directly in front of Siva is a giant crystal Sivalingam that will one day be the central icon in Iraivan Temple. The inner walls of the temple display



108 golden statues of Lord Siva, each depicting one pose of His cosmic dance of creation, preservation, absorption, and the paired graces which conceal and reveal. In the temple's right rear corner is a shrine featuring a golden image of Gurudeva where you can honor the great soul who founded this extraordinary complex. *Kadavul* is an ancient Tamil word for God meaning, "He who is both immanent and transcendent." A temple is a meeting place of our physical plane and the invisible worlds of the Gods and angelic beings, or *devas*. The spiritual vibration is kept strong through the

monks' continual worship, and the Sanskrit *puja* ritual they have performed every three hours around the clock since the temple's inception in 1973. Mystically, Kadavul is a "fire temple," with an intense, penetrating energy that breaks up old patterns and helps seekers begin new ones. The monastery allows access to this private shrine for worship at the daily 9am Siva *puja*, as the monastic priest performs a centuries-old rite to invoke God Siva's grace and blessings for one and all.



Iraivan Temple

Gazing across the valley of the Wailua River and its Nani Kaua Pond, you see the gold-leafed domes of Indian design shimmering in the sunlight, with majestic Mount Waialeale in the background. You are beholding the towers of Iraivan Temple, a pure and powerful white granite wonderment carved in India entirely by hand and erected ten thousand miles away on this Garden Island by Indian master stone masons. Tens of thousands of pilgrims have stood in this same spot, marvelling at the miracle before them. This is the crown jewel of Kauai's Hindu Monastery, being constructed, first and foremost, as a destination for devotees on annual pilgrimage. Now is a highly auspicious time to be here, for the temple is actually being created in your presence. As you tread the garden paths leading to the temple, you may hear the steady "chip, chip, chip" of hammers and chisels in the hands of resident artisans from India, fitting one of the 3,000 blocks of stone, erecting an edifice according to ancient Agamic mystical injunctions



to connect the Divine and the material, the spirit and the body, Heaven and Earth. ¶Stand in awe before this monument of sacred art and ancient architecture, designed to stand for ten centuries and more. Walk 'round the sanctum. Send blessings to your loved ones. Touch the pillars. Here, every detail, every sacred, crystal-rich particle of granite conspires to bring you closer to God within. Hindus revere a sanctified edifice like Iraivan not only as a temple, but as the very body of God. ¶*Iraivan* is an ancient Tamil word for God meaning, "He who is worshiped." This temple was inspired by a series of mystical visions of Siva that came to Gurudeva early in the morning on February 15, 1975, in which he saw Lord Siva seated on a large boulder that was later discovered on the then overgrown property. These visions inspired him to begin this exquisite temple, unlike any in the world. Since that day, *pujas* have been held daily at the spot, which will one day be sheltered within an elegant, open-air pavilion.



Our Spiritual Lineage

It is said in scripture that more precious than gold, and far more rare, is finding a *satguru* who can lead one to God Siva within. The holy gurus, the scriptures and the sacred temples are revered as Hinduism's three pillars of faith. Of these, the *guru* is paramount. The word *guru* simply means “teacher,” but in religious life, a *satguru* is a spiritual guide, an illumined mentor for devotees, the remover of darkness, a great being who lives in close communion with God, who has attained the deepest realizations and is able to lead others along the path. One of the distinctive and potent features of this monastery is its noble lineage of self-realized masters who know God and hold Truth in the palm of their hand. Most Hindu institutions are founded by an illustrious saint or yogi who brings light and wisdom to the world but ordains no successor to carry on his work after his death. Those that endure the centuries, like ours, have an established succession of leadership, with the mantle of authority passed from one *guru* to the next, generation after

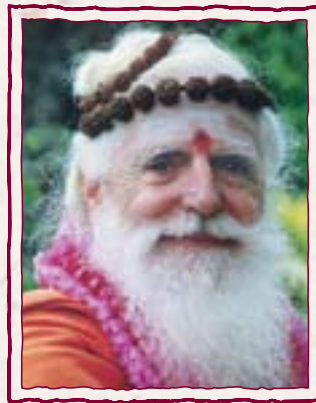


generation. It was through the spiritual authority of his master, Satguru Yogaswami of Sri Lanka, that Gurudeva established this monastery and set in motion its many dynamic forms of service. Yogaswami was an enlightened sage and preceptor of the line of masters known as the Kailasa Parampara. In 1949, at age 77, he ordained Gurudeva as his successor in the lineage, which extends back 2,200 years, and beyond, to Maharishi Nandinatha and his eight disciples—Sanatkumara, Sanakar, Sanadanar, Sananthanar, Sivayogamuni, Patanjali, Vyaghrapada and Tirumular. The first known *satguru* of this lineage in recent history was the Rishi from the Himalayas (ca 1770–1840). From him the power was passed to Siddha Kadaitswami of Bangalore (1804–1891), then to Satguru Chellappaswami (1840–1915), then to Siva Yogaswami (1872–1964), then to Sivaya Subramuniaswami (1927–2001), who ordained Bodhinatha Veylanswami (1942–) to carry forth his mission. As there have been countless gurus of this lineage in the past, so there will be many in the future who see God everywhere and light the way for seekers of truth.



The Founder of the Monastery

Exploring Kauai's Hindu Monastery, you will hear much about Gurudeva, the brilliant soul who established this sanctuary and enriched uncounted lives. He was a shining example of awakening and wisdom, recognized worldwide as one of Hinduism's foremost masters. His prodigious genius, flare and inspiration permeate this spiritual oasis and continue to guide the lives of the men he trained and initiated. Gurudeva was born in California and grew up near Lake Tahoe. Orphaned at age 11, he was raised by a family friend who had spent years in India and who brought him into the culture and beliefs of Hinduism. Trained in classical Eastern and Western dance and in the disciplines of *yoga*, he became the premier danseur of the San Francisco Ballet Company at age 19. Then, at the height of his career, he suddenly renounced the world and in 1947 sailed to India in quest of Absolute Truth. In a remote Sri Lankan cave, he fasted and meditated until he burst into enlightenment. Soon after, he met Siva Yogaswami, who gave him the name Subramuniya and initiated him into Hindu monasticism. ¶ From then on, the great truths flooded through him like a torrent. The nature of reality, metaphysical principles and methods for facing life's challenges were obvious to



Gurudeva, Satguru Sivaya Subramuniyaswami (1927–2001)

him. What philosophers struggle to explain in complex theories, he articulated in simple language from his own experience. Ultimately, the cream of his inspired talks became the 3,000-page trilogy of *Dancing, Living and Merging with Siva*, the first cogent, comprehensive expression of monistic Saiva Siddhanta in the English language. ¶ A powerful purpose drove his every effort like the rhythm of a vigorous dance. He traveled widely to uplift Hindu communities on every continent, represented his religion at global conferences and helped establish 37 temples worldwide. An extraordinary mystic, Gurudeva had many visions of the Deities. He read clairvoyantly from inner plane scriptures and created his own language, Shum, to map for others the profound states he encountered in meditation. Gurudeva was loved by all who met him. Hindus, leaders of all lineages, island neighbors and ordinary folks adored him. He saw the Divine in every person and taught them to see the Divine in themselves. To devotees everywhere, the graceful, six-foot-two, white-haired *guru* was the embodiment of Lord Siva Himself. From the inner world, Gurudeva continues to guide, in magical ways, all who embrace his teachings. His light lives on in their spirit and their striving for Truth.

Our Guru and Monastic Order

What makes Kaua's Hindu Monastery so special is that it is the home of an illumined *guru* and his tireless, devoted monks who are committed to a selfless life of worship, meditation, service and self-transformation. It is not an ashram or public temple; its rules are stricter and it is not open all day. You may see some of the monks, dressed in yellow, white or orange robes, walking along the paths or at their duties. Only men live here, though you may be guided through the grounds by volunteer hosts, who may be women. ¶The *guru* and abbot of this monastery is Bodhinatha. He gives a weekly inspired talk in the Kadavul Temple and receives visitors seeking his blessings. Many Hindu families come from all over the world for his *darshan* each month. Bodhinatha travels extensively. When on Kauai, he trains the monks, leads the pre-dawn meditation, presides at the weekly fire ritual and gives initiation to Church members and monks. ¶The monastic order is organized in five groups, covering the basic areas of service: 1) temples and kitchen, 2) teaching and Church administration, 3) finance and



business, 4) buildings and grounds and 5) publishing. They live a strict but joyous life under vows of celibacy, humility, obedience and confidentiality. Lifetime renunciates, called *swamis*, also have a vow of poverty. ¶The lives of the monks revolve around Kadavul Hindu temple, where they perform morning disciplines and hold three-hour vigils, 24 hours a day, 365 days a year. Religious gatherings are held to study Gurudeva's

teachings, chant mantras, sing devotional hymns and learn meditation techniques. ¶Striving for self-sufficiency, the monks grow much of their own food and keep a small herd of cows for milk, butter, ghee, yogurt and cheese. They make furniture from trees grown on the land and manage a nursery to propagate plants for the lush gardens. Working in one-minded harmony, this accomplished, high-tech order (each has his Macintosh computer and iPhone) is effectively helping the island and influencing Hinduism globally in far-off nations.



Coming on Pilgrimage

“Our family returned home with such clarity of faith in Hindu Dharma. Our children can’t stop talking about the visit. Now they are proud to be Hindus.” “I finally understood so many things, renewed my spirit and uncovered a new vision for my future.” “It is such a place of peace and beauty—no one could believe it without seeing for themselves.” “All the troubles in my mind just dissolved.” “It is amazing to see Hindu monks in the middle of the Pacific uplifting global Hinduism through information technology and publications.” These are testimonies from families who have made prearranged special pilgrimages to the monastery, a practice that many perform yearly for worship, *sadhana* (spiritual disciplines) and retreat from day-to-day concerns. Hindus may e-mail iraivan@hindu.org in advance to arrange their visit. In the weeks before their journey, they perform additional study and disciplines, and on the flight to Hawaii they remain focused on the lofty intent of their journey. Such serious



Two Hindus participate in the morning homa in Kadavul

seekers prepare well in advance to reap the life-changing benefits of this pristine sanctuary. Among the best times to plan a pilgrimage are Mahasivaratri (February-March), Guru Purnima (July) and Gurudeva’s *mahasamadhi* observances (October-November). These three auspicious times are especially powerful for worship and meditation and for enjoying the fellowship of like-minded devotees. Many choose a special occasion for their pilgrimage, such as a wedding anniversary, birthday or new beginning in life, and seek special blessings at our weekly 6am fire ceremony. Young people love mornings at the temple and afternoons at the beach. ¶ There are several *sadhanas* that pilgrims can perform at the monastery, including meditating on the banks of the Wailua River, walking the straight path to God, attending the morning *puja* at the Swayambhu Lingam, performing *abhishekam* to the Narmada Lingam on the Path of the Saivite Saints, meditating atop Muruga Hill, wandering through the sanctuary, studying The Master Course and attending *puja* in Kadavul Temple. Individual classes may be arranged with our swamis on request. Pilgrimage culminates with a personal *darshan* meeting with Bodhinatha, if he is in residence.

Sacred Temple Gardens

Though it is traditional for Hindu temples to cultivate beautiful garden grounds, resplendent with flowers to be offered in holy ceremony, as well as fruits and even medicinal resources, Kauai's Hindu Monastery has far exceeded all such aspirations. Over the past 20 years, this oasis four miles from the sea has been transformed from an overgrown jungle to a tropical paradise. It all started with Gurudeva's 1975 vision of Lord Siva blessing pilgrims amid beautiful groves and gardens. As the monastery grew, so did the monks' desire to manifest that vision. ¶As the construction of Iraivan Temple progresses, the surrounding groves, gardens and ponds are simultaneously achieving their own maturity, with hundreds of blossoming trees, exotic tropical flowers exploding with color and exotic bamboos soaring to 80 feet and more. ¶Here, pilgrims may sit and meditate by the 180-foot-wide natural rock river pond or wander

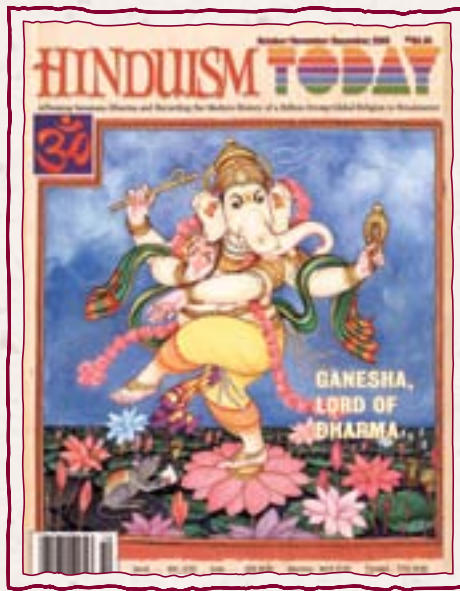


through discrete mini-environments: the Path of the Tamil Saivite Saints, the Straight Path to God, Rishi Valley, Bali Hai Falls and the West's only Rudraksha Forest, to name a few. Here one finds scented plumeria, konrai groves, fields of hybiscus, fruit orchids, fields of mondo grass, coco palms, tree ferns, breadfruit, taro, fragrant vines, luscious lilikoi, rare native species, mosses and ferns, waterfalls, massive banyans 300 feet across, redwood pavilions and lava rock gardens. ¶Sacred and ayurvedic plants from India and Sri Lanka—bilva, neem, amala, curry leaf, rudraksha, betel, champaka and areca nut—have been methodically collected, along with important specimens from our culture, such as palmyra, sandalwood, durian, mangosteen, chiku, lichee, mango, plantain and jackfruit. The Narmada Stream meanders through the monastery, creating beautiful ponds, falls and secluded marshes, providing refuge for wild birds and a playground for pastel water lilies and sacred lotuses. Tropical flowers here include 300 varieties of heliconia and ginger, a rare treasury of 250 kinds of ti plants, hundreds of exotic palms, a copious collection of aroids and bromeliads and even, in the world's wettest spot, an arid garden with cacti, agaves and desert succulents.



World-Class Publishing

Hidden amongst the monastery's luxuriant greenery there dwells another world, a high-tech workshop that crafts the books, courses, videos, communications and websites. It's all crunched into an unpretentious building beneath a sprawling mango tree, fifty yards from Kadavul Temple. The monks here are engaged in state-of-the-art computerized publishing. Visitors are charmed to see the monks dressed in hand-spun cotton robes, each sitting at his Macintosh with widescreen Cinema Display, writing, editing, designing. They also direct by e-mail a skilled international cadre of journalists, artists and photographers who help create the renowned magazine known as HINDUISM TODAY. Publishing the quarterly journal is a joyful, inspired work—a labor of love appreciated by 100,000 readers around the globe. It is as much a forum of spiritual sustenance as a source of news—as much a



A cover of Hinduism Today magazine

lifeline of dharma as a family album proudly chronicling 21st century expressions of the world's oldest faith. Since 1979, HINDUISM TODAY has provided a candid, sympathetic look into the Hindu way of life, at the same time articulating Hindu culture and philosophy in modern English. The magazine has been instrumental in dispelling myths and misinformation about Hinduism, while providing news about all sects and lineages to strengthen Hindu solidarity worldwide. ¶ Known for its aesthetic, full-color graphics and you-won't-find-this-anywhere-else features, HINDUISM TODAY is also available as a free digital edition, replete with audio and video features that bring it all to life, including Satguru Bodhinatha Veylanswami reading his Publisher's Desk column. The monks also broadcast a daily news feed called Hindu Press International, distributing a constant stream of timely, short stories about Hinduism that appear in the world press, supplementing the in-depth magazine articles. ¶ Many orders of Hindu monks run schools, hospitals or orphanages. Gurudeva ordained that his Saiva Siddhanta Yoga Order would support our faith through HINDUISM TODAY, as a public service, not to tell our own story, but to cover the people, events, philosophy and traditions of the broader Hindu world.

Wisdom to Live By

Here at the monastery, you will find that the monks share a positive, buoyant spirit about life. The reason for that is found in the wealth of wisdom in the insightful teachings they live by—the treasury of Hindu scriptures, particularly the works of our own Gurudeva. A brilliant teacher and orator, he spoke eloquently about virtually every aspect of life—from ultimate reality to household harmony, *kundalini yoga* to adolescent angst. In his latter years, he and his monastic publishing team assembled the essence of his fifty years of ministry in the three large volumes of *The Master Course*. *Dancing with Siva* is a contemporary catechism, outlining in question-and-answer form the basics of Saivite Hinduism. In *Living with Siva*, Gurudeva focuses on how to live a truly spiritual life, sharing insights on how to approach family, money, relationships, technology, food, worship, yoga, karma and more. *Merging with Siva* consists of 52 of Gurudeva's inspired talks on *raja yoga*, God Realization, the clear white light, the states of mind, dreams, the nature of thought, the chakras, auras,



faiths called Hinduism in a comprehensive and contemporary way while authoritatively answering the questions everyone asks about our complex faith.



Personal Study

Many seeking to deepen their spiritual life study Gurudeva's trilogy on Hindu philosophy, culture and metaphysics as daily lessons drawn from each of the three books—ideally during their regular daily period of worship and meditation. There are 365 lessons in all, one for each day of the year. Most choose to receive the lesson of the day via e-mail by sending a request to subscribe to that service (see page 35). The daily lesson is also available on our website. Others prefer to read the lesson of the day in the physical books to fully enjoy the printed word and colorful artwork. Those seeking a more formal study are invited to enroll in the Master Course Self-Evaluation Study. It includes a series self-assessment exercises to help students proactively apply Gurudeva's mystical teachings to their lives in meaningful ways. For more information, please visit www.himalayanacademy.com/study/mc/about.shtml



Travel-Study Programs

A wonderful way to deeply explore the teachings of Kauai's Hindu Monastery is to join Bodhinatha and the monks on one of their special travel-study programs. We call these journeys Innersearch because each one is a pilgrimage to the divine and spectacular inside of you. The beauty, color and exotic grandeur of the outer voyage to exotic places like India, Cambodia, Malaysia and Australia is but a reflection of the bliss and richness of the inner voyage. A typical day includes morning explorations into the vast realms of meditation, instructional *satsanga* on how to live a spiritually dynamic life, and special visits to ashrams and temples. There are hatha yoga periods, question-and-answer sessions and lots of time for informal sharing with

the monks, as we delve within together through worship, yoga and fellowship. Innersearch is not your run-of-the-mill vacation but a travel adventure combining Hindu spirituality with a well-deserved retreat from your day-to-day routine. It can be a life-changing experience like none other you will ever have.



Our Global Congregation

Though remote, Kauai's Hindu Monastery is a spiritual lighthouse for tens of thousands of people around the world—seekers of varying commitments and interests, Hindus of all denominations, members of other faiths and those of no formal faith at all. Uncounted numbers find solace and guidance in Gurudeva's teachings, in print and through our website. Hindu families make regular annual visits that start out as vacation pilgrimage and soon become pilgrimage vacations. Even casual guests who have visited just once hold the monastery in their heart for the rest of their life, harkening back to its placid and untroubled energies when things get rocky back home. During Bodhinatha's frequent travels, devotees at temples across North America, Australia, New Zealand and Southeast Asia come for his *darshan*, forming an initial tie with this ancient *guru* lineage. Dozens of such temples around the world rely on the monastery for strength and guidance. Through daily worship, meditation and study of The Master Course, the most ardent seekers become initiated



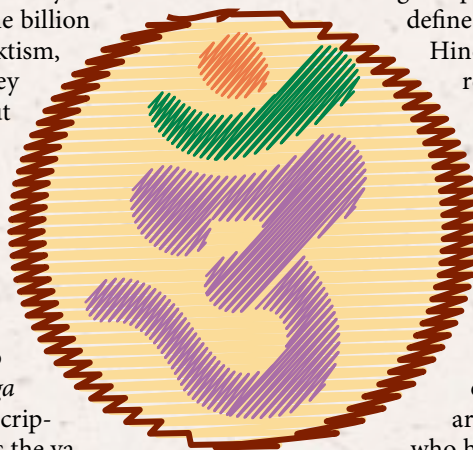
devotees of Bodhinatha and members of his Saiva Siddhanta Church. It is this core group, made strong by their daily disciplines and their formal pledge of loyalty, which sustains the presence of the Church around the world. Church members tithe to support the monastery and its good works, and give generously of their time. Their shared strengths, bolstered by regular religious gatherings with other members in their area, uplift families and keep them firmly on the path. Such groups are most numerous in the US, Malaysia and in Mauritius. In that island nation, we have a seven-acre parcel of land dedicated as a Spiritual Park, where hundreds of Hindus convene each month for worship and spiritual fellowship and thou-

sands celebrate Ganesha Chaturthi. We have a small group of formal members here on Kauai who live near the monastery and spend their spare hours helping with monastery activities, such as hosting visitors and arranging festivals.



A Bird's-Eye View of Hinduism

Hinduism, also known as the Sanatana Dharma, or “Eternal Way,” is our planet’s original and oldest living religion, with nearly one billion adherents. Today it has four main denominations: Saivism, Shaktism, Vaishnavism and Smartism, each with hundreds of lineages. They represent a broad range of beliefs, practices and mystic goals, but virtually all concur on certain bedrock concepts. All Hindus worship one Supreme Reality, though they call it by many names. There is no eternal hell, no damnation, in Hinduism, and no intrinsic evil—no satanic force that opposes the will of God. Hindus believe that the cosmos was created out of God and is permeated by Him—a Supreme Being who both is form and pervades form, who creates, sustains and destroys the universe only to recreate it again in unending cycles. Each soul is free to find his own way, whether by devotion, austerity, meditation, *yoga* or selfless service. Hinduism’s three pillars are temple worship, scripture and the *guru*-disciple tradition. Hinduism strongly declares the validity of the three worlds of existence—physical, astral and spiritual—and the



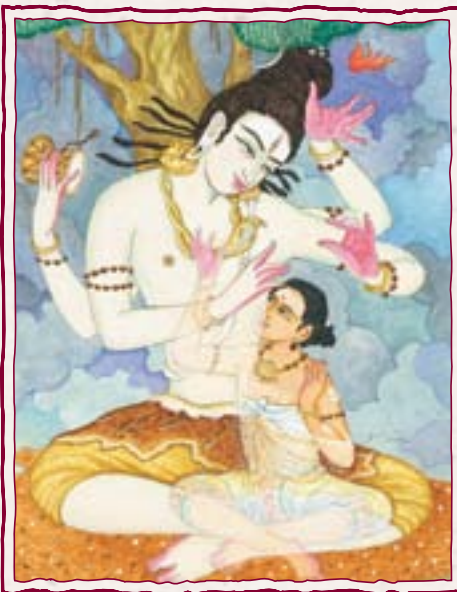
myriad Gods and *devas* residing within the inner worlds. Festivals, pilgrimage, chanting of holy hymns and home worship are dynamic practices. Family life is strong and precious. Love, nonviolence, good conduct and the law of dharma define the Hindu path. Hindus are generously tolerant of other faiths.

Hinduism explains that the soul reincarnates until all karmas are resolved and God Realization is attained. All souls, without exception, will attain this highest spiritual summit, though it may take many lives. ¶ This is a mystical religion, leading devotees to personally experience its eternal truths within themselves, finally reaching the pinnacle of consciousness where man and God are forever one. Hindus prefer cremation of the body upon death, rather than burial, believing that the soul lives on and will inhabit a new body on Earth. ¶ While we have many sacred scriptures, all sects ascribe the highest authority to the *Vedas* and *Agamas*. Hinduism has tens of thousands of holy temples and shrines, mostly in India, but now located around the world. Its spiritual core is its holy men and women who have dedicated their lives to full-time service, devotion and God Realization, and to proclaiming the eternal truths of the Sanatana Dharma.



Philosophical Conclusions

Our ancient monistic school of Saiva Siddhanta of Saivite Hinduism possesses a rare synthesis of devotional theism and uncompromising nondualism. In fact, our theology is called monistic theism. It equally exalts heart-melting temple worship and mind-transcending yogic revelation. It teaches that God is both within us and outside of us, the Creator and the creation, immanent and transcendent. Gurudeva summarized our theism beautifully, “Being the first and perfect form, God Siva—the Primal Soul, the manifest and personal Lord—naturally creates souls in His image and likeness. To love God is to know God. To know God is to feel His love for you. Such a compassionate God—a being whose resplendent body may be seen in mystic vision—cares for the minutiae such as we and a universe such as ours.” Gurudeva also knew the great truth of monism, that man is not apart from God: “God Siva is everywhere.



There is no place where Siva is not. He is in you. He is in the temple. He is in the trees. He is in the sky, in the clouds, in the planets. He is the galaxies swirling in space and the space between galaxies, too. He is the universe. His cosmic dance of creation, preservation and dissolution is happening this very moment in every atom of the universe.” He explained, “The primary goal of monistic Saivism is realizing one’s identity with God Siva, in perfect union and nondifferentiation. This is termed *nirvikalpa samadhi*, Self Realization, and may be attained in this life, granting *moksha*, permanent liberation from the cycles of birth and death. A secondary goal is *savikalpa samadhi*, the realization of Satchidananda, a unitive experience within superconsciousness in which perfect Truth, knowledge and bliss are known. Deep within our soul we are identical with God this very moment, for within us are the unmanifest Parasiva and the manifest Satchidananda. These are not aspects of the evolving soul, but the nucleus of the soul, which does not change or evolve. They are eternally perfect and one with God Siva. We are That. We do not become That. Paramaguru Siva Yogaswami taught us, ‘You are Siva. I am Siva. All are Siva. Even as Siva is immortal, so too are we.’”



Frequently Asked Questions

When will Iraivan Temple be finished? At the present rate of donations, we expect the temple to be finished around 2012, while the reception center and ancillary shrines will take years longer. **¶Do you have overnight facilities for visitors?** No, we don't, but visitors will find accommodations at nearby bed & breakfast facilities and seaside hotels. **¶Can I participate in the ashram's activities?** It's important to understand that this is not an ashram, but a monastery. As such, activities are restricted to resident monastics, members, students and those on formal pilgrimage. **¶What do the various colored robes mean?** Those dressed in orange are swamis under lifetime vows, ordained after a training period of eight to twelve years. Those in the latter half of that training wear yellow and are called yogis. Monks in white are *sadhakas*, who take vows two years at a time. **¶Why do the monks wear three white stripes and a red dot on their forehead?** These are the traditional sectarian marks of Saivite Hinduism. The three stripes, made with sacred



ash, represent the three bonds of the soul—ego, *karma* and *maya*—which are destroyed by God's grace. The dot represents the third eye of spiritual insight. **¶Do the monks have jobs in the world?** No. They are fully occupied with their spiritual practices within the monastery. They are supported by donations from a global family of devotees. **¶Are the monks married?** No, they lead a strict, unmarried, celibate life. **¶Are they allowed to leave the monastery?** Yes. Monks go out as necessary in pairs to travel, purchase supplies and for occasionally recreational outings, such as to the beach or on a hike. **¶Why do the monks not answer personal questions?** Hindu monks traditionally never speak of their personal past. **¶Do any women live in the monastery?** No.

Only men under vows live in the monastery. Ladies interested in monastic life are referred to women's ashrams in India. However, women devotees may help with mission work from home, or during the day at the monastery in hosting guests. **¶Can we have our wedding here?** The monastery does not conduct weddings. Couples from time to time are married by a Hindu priest brought to the island for the occasion and afterwards come to the temple for blessings.



Free Resources on Hinduism



Today at Kauai Aadheenam, TAKA, is our monastery's daily chronicle of activities in words, pictures, sounds and videos. If you want to follow our temple progress, see who's visiting or just check in on what's happening, go to: www.gurudeva.org/taka/.



Browse through our audio library of over 800 talks given by Gurudeva and Bodhinatha. Listen to talks on family, personal transformation, *yoga*, spiritual practices, relationships and more. Go to: www.himalayanacademy.com/audio/. For our small video library, go to: www.himalayanacademy.com/resources/video/. For our Podcasts, go to: www.himalayanacademy.com/audio/podcasts/.



On our publication resource page, you will find Gurudeva's legacy of spiritual teachings, 3,000 pages of the Master Course trilogy, three decades of our international magazine, children's courses, the *Vedas* and more. Go to: www.himalayanacademy.com/resources/.



Several e-mail resources on Hindu culture, scripture, endowments, contemporary happenings and metaphysics are available at www.himalayanacademy.com/email-news/.

- ❖ The Master Course Daily Lesson
- ❖ Inspiring Daily Verses from the *Vedas*, mankind's most ancient scripture
- ❖ Verses from the *Tirukural*, one of Hinduism's greatest ethical scriptures
- ❖ Hindu Press International, a daily news summary for journalists, educators, researchers, writers, religious leaders and interested Hindus worldwide
- ❖ Kauai's Hindu Monastery Monthly Newsletter
- ❖ Hindu Heritage Endowment News



The Hindu Heritage Endowment

The spiritual centers of South India, the aadheenams, traditionally support Hindu organizations such as temples, orphanages and priest training schools. In ancient times, farm land or shops owned by these monastic-run institutions supplied the revenue for regular charitable assistance for local religious and social activities. In today's world, aadheenam endowments include stocks and bonds. The charitable activities of Kauai's Hindu Monastery are more global than local, and are significant enough to be responsibly overseen by a separate organization, called Hindu Heritage Endowment (HHE), which Gurudeva founded in 1994. Through HHE, a wide variety of activities are funded, including temples, festivals and feedings, orphanages, children's retreat camps, youth education, ashrams and *mathas*, religious publications, pilgrimage sites, priest training centers, support for pundits, shelters



for sadhus, elderly homes, scriptural or philosophical research centers, support of ayurveda and jyotisha, the missions of various swamis and institutes for music, art, drama, dance and yoga. An organization can easily create an HHE fund to sustain its mission. Individuals can donate to existing funds or create new funds for their favorite Hindu charities or causes. Once contributions are put into HHE, they cannot be removed or used for anything other than the fund's stated purpose. Grants—generated by investment gains—are regularly distributed to the beneficiaries to use in furthering their plans and goals. Contributions are tax-deductible in the US. ¶ There are over 80 individual funds within HHE, which together exceed \$10 million. These assets are professionally overseen by Halbert, Hargrove LLC of Long Beach, California, respected for their utilization of multi-manager institutional mutual funds. Contributions to an HHE fund can be made in several ways, including outright gifts of cash, securities or real estate, a bequest through a will or living trust, life insurance or a gift through a life income plan, such as a charitable remainder trust, gift annuity or pooled income fund.



Mini-Mela Library

You won't want to miss our Mini Mela Library and Visitor Center. Located just off the path leading to Kadavul Temple, it is open on most days between 9am and noon. If you find it closed during these hours, you can request assistance by using the telephone by the door. The Mini Mela displays Gurudeva's books, as well as carefully-selected books by other authors, such as vegetarian cookbooks, ayurveda, health and children's books and texts on nonviolent child-rearing. We have a large selection of Hindu Deities of various sizes in granite, semiprecious stone and brass, all imported from India. The rudraksha prayer beads grown in our own forest and prepared by temple devotees are a favorite with visitors. There are also altar supplies, crystals, greeting cards, quality incense, posters, jewelry, music CDs, DVDs and more.



Visiting Information

A formal guided tour of the temples and sacred grounds of Kauai's Hindu Monastery is conducted every six or seven days. Please call 1-888-735-1619 for upcoming tour dates and to reserve your space. On all days, Kadavul Temple is open from 9am to noon, with a Siva *puja* conducted from 9:00 to 10:30. The sacred Rudraksha forest at 7345 Kuamo'o Road is available for meditation from 6am to 6pm. ¶ We ask visitors to bring an umbrella and to wear modest clothing—no shorts, short dresses, T-shirts or tank tops. Polo shirts are okay. Hindu dress is ideal. ¶ And, remember, it's always prudent, even in paradise, not to leave valuables in your car.





To get to the monastery:
1) Take the 35-minute inter-island flight from Honolulu to Kauai. From Lihue Airport, drive 1/10 mile to Highway 51 and turn right. 2) Drive approximately six miles. Immediately after you cross Wailua River bridge, turn left at the traffic light onto Kuamo'o Road. 3) Drive 4.25 miles and turn left on Kaholalele Road. 4) Continue one block to the end of the road. Turn right on Temple Lane and park beside the road. 5) Walk up the path to the temple entrance gate.

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